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

BY

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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.

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INTRODUCTION.

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

They may be divided into two classes—

1st—Forms obtained by translating into Maithili.

2nd—Forms obtained by translating from Maithili.

The first I obtained as follows: I printed paradigms of all the forms in 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 cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very

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

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

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

The *Chrestomathy*, published in Part II of the first edition, contained all the 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. Bhojpuri 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 *Shēkhāī* or as *Musalmānī*, and is sometimes called *Jolahā Bōlī*, after the caste which forms one of the most numerous Musalmān 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, Kēśava, Bhañjana, Cakrapāṇi, Bhānunātha, 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 Maithili 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 *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Uṣā-haraṇa* by Harṣanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānnātha 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 Rāmāyana*, 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 Brammanicum*, 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 Muzoifarpur*, 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 Bihārī Language.* Part I, Calcutta, 1885 ; Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal*, *Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also the Bengali Magazine entitled the *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 Madhubanī, who could write excellent Kaithī more quickly than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is the official character employed in Government offices throughout Bihār and Chutiā Nāgpur.

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

Pronunciation.

(a) *Vowels.*

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

6. The vowel *a* has four distinct sounds, not two, as in Sanskrit. In Sanskrit we have 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 देखङह or देखवःह. 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 मारले, I killed. In transliteration I shall indicate it by the sign *ā*. Native scribes would write this word either मारले or मरले. 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 *pānī*, water, is properly पानिया *pāniyā*, but is usually पनिया *paniyā*. On the other hand, 'I killed,' is always pronounced मारले *māralai*, and never मरले *maralai*, however it is written, because the latter pronunciation would lead to ambiguity, मरले *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 *dēkhīā*, 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 हसरत *hām^arā*, me; देखब^ह *dēkh^abāh*, you will see (but देखब *dēkhab* with the *a* fully pronounced as it is in the final syllable); देखल *dēkhal* or देखलि^उ *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, *guṇa*, फल, *phala*, सफल, *saphala*, फलदāयक, *phaladāyaka*, हमार, *hamarā*, देखब^ह, *dekhābāh* (or, more usually, the older form *dekhābahū*), देखबा, *dēkhāba*, देखला, *dēkhāla* and देखलिया, *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 Sindhī, 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; देखथु *dēkhat^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 देखथु *dēkhat^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 *ani*, 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 हलुकार् *halukāi*).

These imperfect vowels are frequently nasalised by *anunāsika*. Thus देखित्ति *dekhītaḥ*, immediately on seeing; देखलङ् *dekh^alah^ḥ*, 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 ॢ or, when non-initial, by ॣ. In transliteration I shall represent them by *ē* and *e* respectively.

It should be noted that ॢ *e* and ए *ē* are freely interchangeable. Thus, we may either have पॢताह *paṭtāh* or पॡताह *paītāh*, he will see. Northern Maithili, as a rule, prefers to use ॢ *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 १. 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 ॢ *e* and ए *ē*, ओ *ō* and उ *u* are freely interchangeable, ओ *ō* being usually preferred in the north and उ *u* in the south. Thus, we have either पओलङ् *paōlah^ḥ* or पउलङ् *paūlah^ḥ*, I obtained.

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

from Sanskrit as in कैकेयी *Kāikēyī*, औषध *āuṣadh*. In Maithilī these letters invariably represent an older अ + इ (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 अइ 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 देखइ (or in this book देखइत *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 पइवै (or in this book पइवै *paibai*), परवै (or in this book पएवै *paubai*), or पैवै (or in this book पैवै *paibai*). Similarly they indicate 'he will obtain.' by पउताइ (or in this book पउताइ *paütāh*), पओताइ (or in this book पओताइ *paötāh*) or पीताइ (or in this book पीताइ *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 ै), and by औ (or, when non-initial by ौ), 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 अइ *aī* or अए *aē* and अउ *aū* or अओ *aō*, 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* + इत *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), ए (देखएत)
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 (ऊंच, high).	वू (वूंच), or व (वूंच).
ऊ medial (भूठ, false).	उ (भूठ) (very common).
ए { initial (एक, one).	अ (अक).
ऐ { initial (ऐठ, twist).	अै (अैठ).
औ { initial (और, direction).	वा (वार).

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 ; बाँह *bā̃h*, an arm ; देखलहँ *dekh^olah̃*, 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 euphonicly,—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 *i* or *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 *i* or *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 $\ddot{ā}$. Almost the only case in which *i* immediately precedes $\ddot{ā}$ is in the redundant form of nouns (§ 41). This form properly ends in $\ddot{इयवा}$ *iy^awā*, thus— $\ddot{मल्लियवा}$ *māliy^awā*—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 *y* and *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 **क्ख** *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 **लक्ख्मी** *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 ~ *g* may become ङ् *ṅ*. Thus. आंग् $\tilde{a}g$ or आङ् $\tilde{a}ṅ$ a limb.

ज् ~ *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 भाण् bhāṅn, an earthen pot.

द ~ d may become न् n. Thus, नीँद न्īd or नीन न्īn, sleep.

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

(ii) घ् ~ gh may become ङ् ṅh. Thus, सीँघ स्īgh or सीङ् स्īṅh, 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 न् nh. Thus बाँध् bāḍh or बान्ध् bāṅh, bind. Compare as a reverse example कान्ध् kāṅh or काँध् kāḍh, a name of Kṛṣṇa.

भ् ~ bh may become म् mh. Thus खाँभ् bhābh or खान्ध् khāmh, 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 ङ् ṅh, ञ् ṅh, ण् ṅh, and न् 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, ज् ṅ, ञ् ṅh.

Cerebrals. ट् t, ठ् th, ड् d, ड् r, द् dh, ढ् rh, ण् n, ण् nh.

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

Labials. प् p, फ् ph, ब् b, भ् bh, म् m, न् 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 *dèkha^alah^hũ*, there are for our present purposes three syllables, viz., दे *dé* + ख *kh^a* + लहुँ *lah^hũ*.

(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 *dèkha^alah^hũnhⁱ*, you saw ; देखलिऐन्हि *dèkha^aliāinhⁱ*, 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 *chòtākkā*, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus हमरा *hām^arā*, me ; लोकनि *lók^ani*, people ; खोपड़ी *khóp^arī* a hut : देखलहुँ *dèkha^alah^hũ*, 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 *kúṭilatā* or *kūṭilatā*.

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^halahín^h*, *dèkh^haliáin^h*, *chòtákkā*, *títáliyā* and *kùtí^hatā* given above.

30. If a word ends in imperfect ^h 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^h* *dèkh^hàth^h*, he may see ; *कररह^h* *kákaràh^h*, any one (accusative) ; *देखलह^h* *dèkh^hal^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^hcánd^h*, the moon of a girl's face. Compound words borrowed directly from Sanskrit are often treated as simple words. Thus *विद्यापति* *bidyā-pat^h*, which, according to the above rule, should be pronounced *bìdyā-pát^h* is always pronounced *bìdyāpát^h*. 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 ^h or ^u counts as a syllable; but the medial imperfect ^h, 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* *āo^hi*, and, *सुतथु* *sūtath^h* let him sleep, are words of two syllables; while *सुतिह^h* *sutih^h*, sleep thou, and *देखे* *dèkh^heb^h*, 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, **नाँउआँ** *nāuā* (or, contracted, **नौआँ** *nauā*) long form of **नाऊ** *nāū*, a barber; **आँगियाँ** *āgiyā*, long form of **आँगि** *āgi*, fire; **पाँओलँह** *pāōlāh* (or, contracted, **पोलँह** *paulāh*), 2nd plur. past of **पाएब** *pāēb*, to obtain; **मारँलक** *mār°lak*, he struck, from **मारब** *mārab*, to strike; **बाँतियाँ** *bātiyā*, 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; **नाउआँ** *nauā*; **अगियाँ** *agiyā*; **बतियाँ** *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 **mar**, the root would mean 'die.' Sometimes, however, we find **आँ** *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, **सिखँलक** *sikh°lak*, he learnt, from ✓ **सौख** *sikh*, learn; **देखँरत** *dekhāit* (or, contracted) **देखँत** *dekhait*), seeing. On the other hand, **चूँखलँह** *cū°lāh* or **चूँवलँह** *cūw°lāh*, he dripped; **सौँखलक** *sī°lak* or **सौँयलक** *sīy°lak*, he sewed; from roots **चूँ** *cū* and **सौँ** *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 *churathīnhī* (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, वतिया, सीखलक, and चुरतथीन्हि, and sometimes नथथा (or नौथा), थगिया, पथोलथ, मरलक, वतिया, सिखलक, and चुरतथीन्हि देथरत and चोरथे are, of course always written देखरत 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 *banhuā* (see § 27, ii) not बन्धुथा *bandhuā*, a prisoner; and from the long form (see § 41) चोटकवा *choṭakkā*, small, we have the redundant form चोटकवा *choṭakkāwā*.

—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 दृशन *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; लोह *lōh*, iron; पानि *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 वा *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 *māri*, a beating; चोटा *chōṭā*, small (masc.); चोटी *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 वा *ā*, या *yā*, or वा *wā* (sometimes vulgarly आ *ā* or ऊँ *ē*, याँ *yāi* or येँ *yēi*, वाँ *wāi* or *wēi*) to the short form, the final vowels of which, if long, are shortened. Thus घोड़वा *ghoṛwā* (or *-wāi, -wēi*), 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 बड़ *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^aki* 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 वा *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>ghōṛ</i> , a horse	घोड़ा <i>ghōṛā</i>	घोड़वा <i>ghoṛawā</i>	घोड़ीवा <i>ghoṛawā</i> (contracted from घोड़ववा <i>ghoṛawawā</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 nonn 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>pōthiyā</i>	पानियवा <i>pāniyawā</i> or पानीवा <i>pānī- wā</i> . पोथियवा <i>pōthiyawā</i> or पोथीवा <i>pōthīwā</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>	आँसूआवा <i>āsū^awā</i> or आँसूआ <i>āsūā</i> .
चोट <i>chōṭ</i> , small So any mascu- line adjec- tive.	चोटा <i>chōṭā</i>	{ चोटका <i>choṭ^akā</i> चोटका <i>choṭākkā</i>	चोटकावा <i>choṭ^akawā</i> . चोटकावा <i>choṭāk^awā</i> .
चोटि <i>c h o ṭ i</i> , small. So any feminine adjective.	चोटी <i>chōṭī</i>	{ चोटकी <i>choṭ^akī</i> चोटकी <i>choṭākkī</i>	चोटकिया <i>choṭ^akiyā</i> . चोटकिया <i>choṭākiyā</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 बतिया *bāṭiyā*, we may have बतिआ *batiā*, 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 बतिया *batiyā*, बतीवा *batiwā*, पनिया *paniyā*, 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-honoric sense or to give definiteness. Thus नैनवा *nen^awā*, the boy (familiarily 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 *ā* (Masculine). The strong short forms in आ *ā* correspond to the large class of Hindi nouns which end in आ *ā*, such as Hindi घोड़ा *ghōrā*, a horse ; but many nouns, which in Hindi are only used in the strong form, in Maithili 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>māri</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 *piāsal*, thirsty.

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

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

सुतवास *mut^awās*, desire to make water (Hindi सुतास *mutās*).

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

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

भपास *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^olāh*, bad.

पिहड़ाह *pich^orāh*, slippery.

बनाह *batāh* or बभराह *baurāh*, mad.

बलुआह *baluāh*, sandy.

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

पश्चिमाह *pachimāhā*, a man of the west.

दक्षिणाह *dachināhā*, a man of the south.

उत्तराह *ut^orāhā*, a man of the north.

But पूना *pūbā*, 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** ; ई ⁱ, **strong short form** ; ह्या ⁱ, **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 भूह्या *bhūiyā* (long form), the ground ; लगति *laggatⁱ*, an assessment ; बाँहि *bā^{hⁱ}*, 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 Hindi most of the above end in long ई ⁱ, as in गोरी *gōrⁱ*, गोही *gōhⁱ*. Sometimes in that language the final vowel is dropped, as in बाँह *bā^h* (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; डारि *ḍāri*, a rower खंडि *sāri*, a distiller; तेलि *tēli*, an oil-man; तमोलि *tamōli*, a betel-seller; कोरि *kōrhi*, 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 कंकरि *kāṅkarī*, a cucumber; कुंजि *kūṅjī* or कुंजी *kūṅjī*, 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 *dārḥ*, a long beard, दाढ़ी *darḥī*, a beard. पुजेरी *pujērī*, 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 *kōrḥī*, leprous, कोढ़िया *kōrḥiyā*, 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** *dholāi*, 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. **रस** *im* (weak form), **रसा** *imā* (strong form).—This suffix also occurs in Bengali and Marāṭhi. 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) दुलारणा 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 भइया bhayūā, a pimp, but not so always. In दुलारणा dularuā, quoted above, it is an affectionate diminutive, while

the meaning is unchanged in खोषा *khauā* and in गेरुषा *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 *bhagārāu* or भगड़ाउआ *bhagārauā*, quarrelsome; रदाऊ *rahāu*, abiding, a dweller, an old inhabitant. The long form of बिगारू *bigārū*, quoted above, is not the regular बिगड़ाआ *bigaruā*, as we might expect, but is बिगड़ाआ *bigārauā*, as if formed from * बिगड़ाऊ *bigārāu*.

Most causal verbs have their roots ending in आव *āv*, and from these a number of similar words are framed, such as जड़ाऊ *jarāu*, studded (with gems), jewelled. The termination आव *āv* is often written आओ *āo*, and this gives verbal-nouns, such as अटकाओ *atākāo*, 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 *anh^oraunh*, darkish.

अमिलोन्ह *amilaunh*, acidish.

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

उसरोन्ह *us^oraunh*, 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 *phāṭak*, 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 *āṅk*, are उड़ौँक *urāṅk*, 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 भडाक *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; डकरत *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 आहटि *āhaṭi*, अउटी *auṭi*, or अउती *auti*. These generally form abstract nouns. Thus : गड़बड़ाहटि *gaṛ^abaṛāhaṭi*, confusion; गजब-जाहटि *ga^jba^jāhaṭi*, confusion; गुलगुलाहटि *gul^agulāhaṭi*, 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 *khuj^alāhaṭ*, 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 *auṭi* or अउतो *auṭi* which is connected with the above, is not so common as in Hindī. It forms an abstract noun in सिधउती *sidhauṭi*, uprightness (from सिद्ध *siddh*, upright). It expresses property in words like जेठउती *jeṭhauṭi*, the share of an eldest son, and बापउती *bapauṭi*, the share of a father. Connected with this idea is चोड़उती *chorauṭi*, ransom; while mere relationship is indicated in words like हरउती *harauṭi*, a particular kind of bamboo with a narrow pipe (cf. Hindi हरौटो *harauṭi*, a staff, derivation doubtful); सिकउती *sikauṭi*, a reed basket, from सौक *sik*, a reed; चुनउती *cunauṭi*, a box for holding lime; कजरउती *kajarauṭi*, a box for holding collyrium.

66. न *n* (fem. नि *ni*), 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 Hindī.

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

(a) Masc. weak forms—

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

बट्टन *chatṭan*, a gold-washer's pan.

डांसन *dāsan*, a washerman's mallet.

दतुचन *datuan*, a tooth-brush (दाँत *dāṭ*. a tooth).

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

बाढ़न *bāṛhan*, a broom.

महन *mahan*, an oil-mill pestle.

लोपन *lōpan*, a poker.

From causal roots we have—

घेरान *gherān*, a fence.

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

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

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

(b) Fem. weak forms—

चाल्नि *cālanⁱ*, a sieve.

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

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

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

(c) Masc. strong forms—

अखैना *akhainā*, a threshing rake.

अचना *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 *piṭ^anā*, a cobbler's mallet.

भरना *bhar^anā*, the stuffing of a quilt.

मोचना *moç^anā*, a barber's tweezers (*मोँक* *mōch*. a moustache).

From causal roots, we have—

खेलाओन *khelāon* or खेलाओना *khelaunā*. a toy.

दोरोना *choraunā*. a door-key.

बिहाओन *bichāon* or विकओना *bichaonā* or विकौना *bichaunā*.
bedding.

मिलौना *milaunā*, a potter's smoother.

दथौना *hathaunā*, a toddy-vessel.

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

खुरचनी *khurac^anī*, a pot-scraper.

उबड़नी *ubah^anī*, a well-rope.

कटरनी *kaṭar^anī*, a cobbler's awl.

घिरनी *ghir^anī*. a pulley.

द्विठकना *chit^akanī*, a door-bolt.

कवनी *chev^anī*. a potter's cutting string.

हनौ *chēnī*. a chisel.

ठेकनी *ṭhek^anī*. a prop.

नथुनी *nathunī*, a nose-ring.

नहरनी *nahar^anī*, a nail parer. a gouge.

बटनी *baṭ^anī*, a silk-reel.

बैसनी *bais^anī*. a seat.

मथनी *math^anī*. a kind of hammer.

मड़नी *mah^anī*, a churn-dasher.

From causal bases—

चलाओनी *calaunī*. a windlass handle.

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

तराओनी *turaunī*. 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.

उहटनौ *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 *dēḡ^aunī*, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न नō 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.'

दितनौ *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 हगना *hagānā*, मुतना *mutānā*, or पदना *padānā*. They all imply that the action indicated is done to excess.

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

When this suffix is added to intransitive roots in आ *ā*, it also forms abstract nouns, as in खिसियाएब *khisiyāeb*, fretfulness (from खिसिया *khisiyā*, to be fretful), कुड़ियाएब *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 *alā* (fem. अली *alī*).

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 सिचल *siḥal* or सिउल *siul*, 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; अउँघाएल *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; देखलाँ *dekhelā s̄ā*, from seeing.

The strong form अला *alā* is generally employed to make diminutives, and its feminine अली *alī* is used for things of a still smaller size. Thus चकला *cakalā*, a paste-board (from चाक *cāk*, a wheel); टिकुली *tikulī*, a wafer; कोठली *koṭhālī*, a small room; तमला *tasalā*, a brass vessel, तसली *tasalī*, a small one.

Another connected suffix is दल *il*, strong form दला *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 अदल *ail*, with the same meaning. It is often found where literary Hindī has other suffixes. Thus:—

Maithilī.	Hindī
तोनदल <i>tonail</i> , pot-bellied	तौंददल <i>tōḍail</i> .
धोधदल <i>dhodhail</i> , pot-bellied	धौंधाला <i>dhōḍhālā</i> .
दंगदल <i>dāḡail</i> , a brawler	दंगदत <i>dāḡait</i> .
बोभदल <i>bojhail</i> , load-bearing	बुभदल <i>bujhail</i> .

In बंसदला *bānsailā*, a young bamboo, the strong form, like अला *alā* forms a diminutive.

Another form of अदला *ailā* is एला *elā*, which we have in भउतेला *bhautelā*, of or belonging to a co-wife, and (feminine diminutive) खम्हली *khamhālī*, a small pillar.

Parallel to दल *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 (गंडुषा *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 चकौ *chakkī* or चकरी *chakāri*, a mill-stone; गेठरी *geṭhāri*, a bundle; मंगरी *mūḡāri*, 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 घम *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 *kir^apāl*, Sanskrit कृपालुः *kṛpāluluḥ*. But others are *tadbhavas*. The termination is आल *āl* (fem. आलि *ālī*) or आर *ār* (fem. आरि *ārī*). Strong forms are आना *ālā* (fem. आनी *ālī*) or आरा *ārā* (fem. आरौ *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 *dudhārī* (feminine), milch (of a cow); पियार *piyār* (fem. पियारि *piyārī*), a beloved one, as against the Hindi प्यार *pyārā* (fem. -रौ-*rī*). पेटारा *peṭārā*, a basket-box, fem. पेटारी *peṭārī*, 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 मेहरारु *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 *thag^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.

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

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

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

भल्लापन *bhal^apan* or भल्लापन *bhal^apan*, honesty.

भँड़पन *bhāṛ^apan* or भँड़पन *bhāṛappan*, roguery.

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

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

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

लड़िकपन *laṛik^apan*, boyhood.

सेआनपन *seān^apan*, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is सेआनि *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 Hindi वाला *wālā*. Thus:—

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

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

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

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

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

गँजवाह *gāj^awāh*, one who uses a गँज *gāj*, or fish trap.

गड़िवाह *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.

झलियाह *jhalīwāh*, a cymbal-player (झाली *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).

लठियाह *lathīwāh*, a wielder of cudgels.

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

हथियाह *hathīwāh*, 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 गड़िबाहि *garīwāhⁱ*, 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 *hathīsār*, an elephant-stable.

घोड़ *ghōr*, a horse, we have घोड़सार *ghōr^asār*, a horse-stable.

हाटि *chāṭi*, a pupil (Skr. छात्र *chātra*), हटिसार *chāṭīsār*, a school.

Similarly, कनिसार *kanīsār*, a furnace for parching grain, and बनिसार *banīsār*, 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 सब *sabh* and सबहि *sabah*¹ meaning 'all,' and लोकनि *lokāni* meaning 'people.' The last is only used with animate objects. सब *sabh* and सबहि *sabah* can be used indifferently either before or after the qualified noun. Thus नेना सबक *nēnā sabhak* नेना सबहिक *nēnā sabhahik*, सब 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 सब *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 Vidyapati sometimes has सबइ *sabah*¹, instead of सबहि *sabah*¹. 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 *paṛaruhī mār*, beat the buffalo calves.

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

अचरहिं भांरि भुरि दितहुं *acarahī jhārī jhurī 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.

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

गदरौ खेतहिं सुखाप्रल *gadari khētahī sukhāpral*, 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.—अकरहुहुं चलप्रक डोल *akarahū chalak ḍaul*, an opportunity for the coming of Akrūr.

Locative.—पबरहुहुं परम निपुन *pacharahū param nipun*, exceedingly skilled in wrestling.

कोपङ् कटु नहिं भाखथि कबङ् *kōpah^u kaṭ^u nahⁱ bhākhathⁱ 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 Maithilī the form हिं हⁱ is contracted to एं ढे and is reserved for the termination of the Instrumental while हि हⁱ is contracted to ए ढे, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

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

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

(i) All verbs form a feminine verbal noun by adding 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 कलङ्क *okārā dēkhai gēl chalah̄k̄*. 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 काडले रहैत हो, *ham caraik (i.e., carai + k) lēl okārā chār^{al}lē rahait chī*, I have let it (a goat) loose for the sake of grazing (*i.e.*, to graze).

दौड़ल मलहम के पकड़ै *daṛal sal^hēs kē pak^{ar}ai*, they ran to catch Salhēs.

चललीह हरवा बेचै *cal^{li}h har^wā bēcai*, she went to sell strings of beads.

अपना चढ़ैक घोड़ी देलक *apⁿā car^haik ghō^rī 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 अक्क *ham^rā ek bak^rī lēmaik achⁱ*, to me of taking one she-goat there is (necessity), *i.e.*, I must get a she-goat.

In the following we have also the direct verbal noun भरि *bharī*. the filling:—

नेना सभ के पिबैक भरि भे जाइत छैक *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 छे *ai* of this oblique form as if it were छै *ā*. 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 जाफ़ब *lēlē jāeb* or लेन जाफ़ब *lēnē jāeb*, to go by means of taking, to take away.

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

(a) 1. Direct forms—

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

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

पकताफ़ब *pach^atāeb*, the act of regretting. The oblique form is पकतैबा *pach^ataibā*, see below.

2. Oblique cases—

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

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

पकतैबाक *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—

ओ 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 कैला सँ किच्छु नहिँ हैत *daur dhūp kailā sã kicch^u nahⁱ*
hait, nothing will result (*lit.* be) from running and fus-
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 *rh*, 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^a</i> .
अखाड़ा <i>akhārā</i> , an arena	..	अखाड़ा <i>akhārā</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>īgur</i> , red lead	,,	रंगुरा <i>īgurā</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>duarā</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 :—

आगं <i>agū</i> or आगूं <i>āgū</i> , front	,,	आगां <i>agū</i> , आगां <i>āgū</i> .
पहूं <i>pachū</i> or पाहूं <i>pāchū</i> , rear	,,	पहां <i>pachū</i> , पाहां <i>pāchū</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.

बांगन 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 *chāṛ^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 akhāṛhā 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 *kaṭagar 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.

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

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

बहिराक सुतलहिँ की अन्हराक जगलहिँ की *bahīrāk sut^alahī kī, an^hrāk 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^a-rā saṭiⁱ gēl*, Bhadri's elbow, etc., (*i.e.*, elbows and knees) stuck against the wall.

दुआरा में *duarā mē*, in the doorway.

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

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

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

अगाँ पहाँ बिदा भेल *agāⁱ pachāⁱ bidā bhēl*, they departed one behind the other.

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

फोटरा बरा डौहा में गाद भड़कबैत अछि *phoṭ^arā barā ḍihā mē gāi bhar^akabait achiⁱ*. Phoṭ^arā is scaring the cattle in Barā village (or Barā ḍih).

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

मारब धनुखा देब खंसाय *mārab dhanukhā dēb khūsāy*, 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*. सबदि *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 *kō*. Maithilī employs the dative postposition के *kē*, केँ *kē̃*, केँ *kẽ*, काँ *kã*, or काँ *kā̃*, as in बनोधिआ दौड़ल मलहेस 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, Vidyāpatī (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 *s* or सै *sai* of which सँ *sã* and सौँ *sō̃* 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 ढ is added without elision of the final vowel, but if the latter is long, it is shortened, and if it is one of the imperfect vowels ॢⁱ and ॣ^u, it is fully pronounced. Thus फल *phal*, a fruit, फले *phalē*, by a fruit; पानि *pāni*, water, instrumental पानिं *pāniṅ*; बेटि *bēti*, a daughter, instrumental बेटिं *bētiṅ* (not बेटोरं *bētorē*); सबदि *sabahi*, all, instrumental सबदिं *sabahiṅ*; भालु *bhālū*, a bear, instrumental भालुं *bhālūṅ*. The following are examples of the use of this organic instrumental:—

कमर बांधे कुरिं कटारं *kamar bādhē churiṅ kaṭārē*, he binds his waist with knife and dagger.

गोरि मागु गौरबे आन्हरि *gōri māgū gāūr^{abē} ānharī*, a fair woman is blinded by pride.

रं कथे ई भेल ढे *kathē ī bhēl*, owing to this, it happened by conversation (*i.e.* owing to the conversation). रं कथे ढे *kathē* is not 'by this conversation, which would be छदि कथे *ehī kathē*.

जे काने श्रीमद्भागवत सुनल कोरान नदिं सुनि सकैही *jē kāmē śrī-madbhāgavat sūnal korān nahī sūnī 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 *kāṅ*.

90. The ABLATIVE is formed by suffixing the postposition से *sē* or सै *saī*, of which सउं *saū* and सीं *sī* (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 lok^onik* of boys. When the base ends in an imperfect र्ⁱ 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^onā car^haik ghōṛā*, 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 **हमर** *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 भादर 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) **जाप्रव औघट घाटे** *jāreb aughat 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.

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

घड़ि ठामे *ehī ṭhāmē*, in this place.

बेना बरा डीरे रहयि खनेर *bēnā barā ḍīhē ruhathī 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 nīdē sūtalī 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.

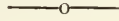
बड़ भोरे हकल दुआर *bar bhōrē chēkal duār*, in the early morning you have obstructed my door.

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 *nēni*, a girl, becomes मै नेनिया *gai nēniyā*.
 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, है *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 फलवै *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 नैनवा $rau\ nēnāwā$, 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 स ⁴ <i>nēnā sabh sã</i> , } by boys.
Dat.	नेना सभ के ⁴ <i>nēnā sabh kē</i> , to boys.
Abl.	नेना सभ स ⁵ <i>nēnā sabh sã</i> , from boys.
Gen.	{ नेना सभक 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 nēnāwā sabh</i> , ओ नेना सभ <i>au nēnā sabh</i> , } O boys.

¹ Other forms are सभ नेना *sabh nēnā*, नेना सबहि *nēnā sabah^h*, सबहि नेना *sabah^h nēnā* and नेना लोकनि *nēnā lokⁿⁱ*.

² Other forms are नेना सबहि के *nēnā sabah^h kē*, and नेना लोकनि के *nēnā lokⁿⁱ kē*.

³ Other forms are नेना सबहिरे *nēnā sabah^hiē*, नेना सबहि स⁴ *nēnā sabah^h sã*, नेना लोकनिरे *nēnā lokⁿⁱiē* and नेना लोकनि स⁵ *nēnā lokⁿⁱ sã*.

⁴ Other forms are नेना सबहि के *nēnā sabah^h kē* and नेना लोकनि के *nēnā lokⁿⁱ kē*.

⁵ Other forms are नेना सबहि स⁴ *nēnā sabah^h sã* and नेना लोकनि स⁵ *nēnā lokⁿⁱ sã*.

⁶ Other forms are नेना सबहिक *nēnā sabah^hik*, नेना लोकनिक *nēnā lokⁿⁱik*.

⁷ Other forms are नेना सबहि में *nēnā sabah^h mē* and नेना लोकनि में *nēnā lokⁿⁱ mē*.

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

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

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>phalak</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 से *paharā sē*, 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 के <i>pāni kē</i> . }	} water.
Inst.	{ पानिसे <i>pāniṣē</i> . पानि से <i>pāni sē</i> , }	} by water.
Dat.	पानि के <i>pāni kē</i> ,	to water.
Abl.	पानि से <i>pāni sē</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 के <i>pāni sabh kē</i> . }	} waters.
Inst.	{ पानि सबसे <i>pāni sabhṣē</i> . पानि सब से <i>pāni sabh sē</i> . }	} by waters
Dat.	पानि सब के <i>pāni sabh kē</i> ,	to waters.
Abl.	पानि सब से <i>pāni sabh sē</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 से <i>nēnī sē</i> , } by a girl.
Dat.	नेनी के <i>nēnī kē</i> , to a girl.
Abl.	नेनी से <i>nēnī sē</i> , from a girl.
Gen.	{ नेनीक <i>nēnik</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 से <i>nēnī sabh sē</i> , } by girls.
Dat.	नेनी सभ के <i>nēnī sabh kē</i> , to girls.
Abl.	नेनी सभ से <i>nēnī sabh sē</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> , <i>Raghū</i> .
Acc.	रघू के <i>Raghū kē</i> , <i>Raghū</i> .
Inst.	$\left\{ \begin{array}{l} \text{रघूँ} \text{ } Raghuē, \\ \text{रघूँ सँ} \text{ } Raghū sã. \end{array} \right\}$ by <i>Raghū</i> .
Dat.	रघू के <i>Raghū kē</i> , to <i>Raghū</i> .
Abl.	रघूँ सँ <i>Raghū sã</i> , from <i>Raghū</i> .
Gen.	रघूक <i>Raghūk</i> . of <i>Raghū</i> .
Loc.	रघू में <i>Raghū mē</i> . in <i>Raghū</i> .
Voc.	रौ रघुवा <i>rau Raghuā</i> , O <i>Raghū</i> , (or respectfully) हौ 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 **झपट** *jhapaṭ*, a pounce, is feminine, and

* Usually spelt thus in Maithilī.

hence we have in the story of Salāhēs the phrase *उसनि 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>dhūsarī</i> .
अत्यन्त <i>atyant</i> , excessive	{ S. अत्यन्ता <i>atyantā</i> . M. अत्यन्ति <i>atyantī</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>subudhī</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	बेटी <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 अवा *awā* form their feminines in रया *iyā* or रषा *iā*. Redundant forms of nouns substantive in ओवा *auwā* or ओषा *auā*, form their feminines in रयवा *iyawā*, रषवा *iawā*, or र्वा *iwā*. Thus:—

<i>Masculine.</i>	<i>Feminine.</i>
घोड़वा <i>ghorawā</i> , a horse	घोड़िया <i>ghoriyā</i> or घोड़िषा <i>ghoriā</i> , a mare.
चोटकवा <i>choṭakawā</i> or <i>choṭakawā</i>	चोटकिया <i>choṭakiyā</i> or चोटकिया <i>choṭakiyā</i> , or चोटकिषा <i>choṭakiā</i> or चोटा- <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>uj^arā</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>piar^akā</i>	} yellow	पिअरकी <i>piar^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 गोरि *gōrⁱ*, or गोरिया *goriyā*. It will be observed that, in the feminine, all these adjectives prefer the long form.

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

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

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

Examples :—

<i>Masculine.</i>			<i>Feminine in Maithilī.</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>chirañjīvī</i>			or	चिरंजीविनि <i>chirañjīvinī</i>
or	चिरंजिब <i>chirañjīb</i>			or	चिरंजीबि <i>chirañjībī</i> .

As an irregular under this head falls—

<i>Masculine.</i>			<i>Feminine in Maithilī.</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>bidvān</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>pācīkā</i> .
सहायक <i>sahāyak</i>	a helper	सहायिका <i>sahāyikā</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 *ṅ*, have the following feminines :—

Examples :—

Masculine.			Feminine.
S.	धाता <i>dhātā</i>	} creator	{ धात्री <i>dhātrī</i> .
M.	धाता <i>dhātā</i>		
S.	ज्ञाता <i>jñātā</i>	} knower	{ ज्ञात्री <i>jñātrī</i> .
M.	ग्यांता <i>gyāntā</i>		
S.	पाता <i>pātā</i>	} protector	{ पात्री <i>pātrī</i> .
M.	पाता <i>pātā</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 *aīsan* or एहन *ēhan*, 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 *tēsārā 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 sūndar h'kai*; इ गाँही सभ सँ सुन्दर हकै *i gāchī sabh s'ā sūndar 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 *unātīs*.
 ३० तीस *tīs*.
 ३१ एकतीस *ekātīs*.
 ३२ बत्तीस *battīs*.
 ३३ तैंतीस *tētīs*.
 ३४ चौंतीस *caūtīs*.
 ३५ पैंतीस *pañtīs*.
 ३६ छत्तीस *chattīs*.
 ३७ सैंतीस *saītīs*.
 ३८ अठतीस *athātīs*.
 ३९ उनचालीस *un°cālīs* or
 उननचालीस *unan°cālīs*.
 ४० चालीस *cālīs*.
 ४१ एकतालीस *ek°tālīs*.
 ४२ बेशालीस *beālīs*.
 ४३ तैंतालीस *taītālīs*.
 ४४ चौचालीस *cauālīs*.
 ४५ पैंतालीस *pañtālīs*.
 ४६ बेशालीस *cheālīs*.
 ४७ सैंतालीस *saītālīs*.
 ४८ अठतालीस *ath°tālīs*.
 ४९ उनचास *un°cās* or उननचास
unan°cās.
 ५० पचास *pacās*.
 ५१ एकचवन *ekāwan*.
 ५२ बाचन *bāwan*.
 ५३ तिरपन *tir°pan*.
 ५४ चोवन *cauwan*.
 ५५ पचपन *pac°pan*.
 ५६ छप्पन *chappan*.
 ५७ सतावन *satāwan*.
 ५८ अठावन *athāwan*.
 ५९ उनसठि *un°saṭhī*.
 ६० साठि *sāṭhī*.
 ६१ एकसठि *ek°saṭhī* or एकसठि
ek°saṭṭhī.
 ६२ बासठि *bāsaṭhī* or बासठि
bāsaṭṭhī.
 ६३ तिरसठि *tir°saṭhī* or तिरसठि
tir°saṭṭhī.
 ६४ चौंसठि *caūsathī* or चौंसठि
caūsathī.
 ६५ पैंसठि *pañsaṭhī* or पैंसठि
pañsaṭṭhī.
 ६६ बेशसठि *cheāsathī* or बेशसठि
cheāsathī.
 ६७ सतसठि *saṭ°saṭhī* or सतसठि
saṭ°saṭṭhī.

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>navāsī</i> .
७४ चौहत्तरि <i>cauhattarⁱ</i> .	९० नब्बे <i>nabbai</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 बेबानवे <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 बेबानवे <i>beān^abē</i> .
८१ एक़ासी <i>ekāsī</i> .	९७ सनतानवे <i>san^atān^abē</i> .
८२ बेरासी <i>berāsī</i> or बेबासी <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>pācam</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 *adh*, a half.

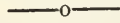
पोन *paun*, three-quarters ; or, less by a quarter.

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>auh</i> .
ओ <i>ō</i> , that (honorific)	ऊनि <i>hunⁱ</i> or ऊन <i>hun</i> .
जे <i>jē</i> , who (non-honorific)	जाहि <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>kāh^u</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>mūr</i>	मीरा <i>mūrā</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>tūr</i>	तीरा <i>tūrā</i> .
तेह <i>tōh</i> or तेाँ <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>ī</i> , this (non-honorific)	एकर <i>ēkar</i>	एकरा <i>ekārā</i> .
ई <i>ī</i> , this (honorific)	हिनक <i>hinak</i>	हिनका <i>hinākā</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>hunākā</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 दरख 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.

अपन 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 करै *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 अकरार 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 सौं <i>mohi sō</i> , by me.	तोहि सौं <i>tohi sō</i> , by thee.
Dat.	मोहि <i>mohi</i> , to me.	तोहि <i>tohi</i> , to thee.
Abl.	मोहि सौं <i>mohi sō</i> , from me.	तोहि सौं <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 सौं <i>mohi sō</i> , in me.	तोहि सौं <i>tohi sō</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*) **ṭakā ahi**, 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>hau tōh</i> , O thou.

Plural.

Nom.	$\left\{ \begin{array}{l} \text{हम सभ } ham\ sabh, \\ \text{हमरा सभ } ham^{\circ}r\bar{a}\ sabh, \end{array} \right\}$ we.	$\left\{ \begin{array}{l} \text{तौंह सभ } t\bar{o}h\ sabh, \\ \text{तौ सभ } t\bar{o}\ sabh, \\ \text{तोहरा सभ } toh^{\circ}r\bar{a}\ sabh, \end{array} \right\}$ ye.
Acc.	$\left\{ \begin{array}{l} \text{हमरा सभ } ham^{\circ}r\bar{a}\ sabh, \\ \text{हमरा सभ कें } ham^{\circ}r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ us.	$\left\{ \begin{array}{l} \text{तोहरा सभ } toh^{\circ}r\bar{a}\ sabh, \\ \text{तोहरा सभ कें } toh^{\circ}r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ you.
Instr.	$\left\{ \begin{array}{l} \text{हमरा सभें } ham^{\circ}r\bar{a}\ sabh\ \bar{e}, \\ \text{हमरा सभ सैं } ham^{\circ}r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\}$ by us.	$\left\{ \begin{array}{l} \text{तोहरा सभें } toh^{\circ}r\bar{a}\ sabh\ \bar{e}, \\ \text{तोहरा सभ सैं } toh^{\circ}r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\}$ by you.
Dat.	$\left\{ \begin{array}{l} \text{हमरा सभ } ham^{\circ}r\bar{a}\ sabh, \\ \text{हमरा सभ कें } ham^{\circ}r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ to us.	$\left\{ \begin{array}{l} \text{तोहरा सभ } toh^{\circ}r\bar{a}\ sabh, \\ \text{तोहरा सभ कें } toh^{\circ}r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ to you.
Abl.	हमरा सभ सैं $ham^{\circ}r\bar{a}\ sabh\ s\bar{a}$, from us.	तोहरा सभ सैं $toh^{\circ}r\bar{a}\ sabh\ s\bar{a}$, from you.
Gen.	हमरा सभक $ham^{\circ}r\bar{a}\ sabhak$, our, of us.	तोहरा सभक $toh^{\circ}r\bar{a}\ sabhak$, your, of you.
Loc.	हमरा सभ में $ham^{\circ}r\bar{a}\ sabh\ m\bar{e}$, in us.	तोहरा सभ में $toh^{\circ}r\bar{a}\ sabh\ m\bar{e}$, in you.
Voc.	... ..	$\left. \begin{array}{l} \text{हो तौंह सभ } hau\ t\bar{o}h\ sabh, \\ \text{हो तोहरा सभ } hau\ toh^{\circ}r\bar{a}\ sabh. \end{array} \right\}$ O ye.

Instead of **सभ** *sabh* we may as usual employ **सबहि** *sabahⁱ* or **लोकनि** *lok^{ani}* 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 सबहि** *ham sabahⁱ*, or **तौह लोकनि** *tôh lok^{ani}*. In the genitive plural we can, as usual, have **सभ केर** *sabh kêr*, instead of **सभक** *sabhak*.

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

Thus **हमहिं** *hamahⁱ*, I (emphatic), I alone, as distinguished from other people; **हमइं** *hamahⁱ*, I also; **तौइं** *tôhⁱ*, thou also; **हमरइं** *ham^{ar}ahⁱ* (with shortening of the final vowel of **हमरा** *ham^{ar}*), 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** *ahaî*, and **अपने** *ap^{ne}*.

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

अहाँ *ahaî*, **अहाँ** *ahâ sî*, or **अहाँ** *ahaî sî*,
and **अपने** *ap^{ne} sî*,
The plural is, as usual:—

अहाँ (or **अहाँ**) **सभ** *ahâ* (or *ahaî*) *sabh*, **सबहि** *sabahⁱ*, or **लोकनि** *lok^{ani}*,
अपने **सभ** *ap^{ne} sabh*, etc.

अपने *ap^{ne}* 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** *ahā* and **अपने** *ap^ane*, are construed with the second person honorific of the verb, as in **अपने बहुत नीक कथा कहल** *ap^ane bahut nik kathā kahal*, your honour made a very excellent remark.

THE REFLEXIVE PRONOUN.

140. Closely connected with the foregoing is the Reflexive Pronoun **अपनहिँ** *ap^anahⁱ* 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^anahⁱ* 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^anahⁱ* (or *ap^ane*) *sabh*, **सबहिँ** *sabhⁱ*, 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^hik*, **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^anahⁱ bilās saṅ gēl sar^a-log^avā*, he himself, after enjoyment (of this life), went to heaven.

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

अपन मरोटी अपने गाय गबैत चलू जोगिया गाम, *apan maroṭī ap^ane gay gabait chālū 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 meliⁱ kai kē rah^abāh*, you will remain at peace amongst yourselves, *i.e.*, with each other.

THE DEMONSTRATIVE PRONOUNS, AND PRONOUN OF THE THIRD PERSON.

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

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

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

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

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

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

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

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

ओहि रसायनीक ठेकान नहि लागल *ohⁱ rasāy^{anīk} 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); प्रकार में *ekārā mē*. in this (living creature); ओहि में *ohⁱ mē*, in that (thing), in it; ओकरा में *okārā 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>o</i> . that.
Nom.	इ <i>i</i> or ई <i>ī</i> , this	ओ <i>o</i> . that.
Acc.	इ <i>i</i> , ई <i>ī</i> , प्रहि <i>ehⁱ</i> . प्रहि के <i>ehⁱ kē</i> , this.	ओ <i>o</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>o sabh</i> , these.	ओ सभ <i>o sabh</i> , those.
Acc.	प्रहि सभ (केँ) <i>ehⁱ sabh (kē)</i> . ओहि सभ (केँ) <i>ohⁱ sabh (kē)</i> , these.	ओहि सभ (केँ) <i>ohⁱ sabh (kē)</i> , those.
Instr.	{ एँ सभ <i>ē sabh</i> , प्रहि सभ सँ <i>ehⁱ sabh sã</i> , सँ, } by these.	ओहि सभ सँ <i>ohⁱ sabh sã</i> , by 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 *ई* *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 :—

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

ई ले जाह *i lē jāh*, take away this.

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

प्रहि सँ ई फल बहरादअहि *ehⁱ sā i phal baharāi-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 हल 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 स <i>ekārā sā</i> , }	by this. ओकरा स <i>okārā sā</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 इ *i*. In the plural, instead of सभ *sabh*, we can, as usual, have सबहि *sabahī* or लोकनि *lokāni*. As examples of these animate non-honorific pronouns, we may quote:—

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

ओकरा प्रहि तरहेँ घबड़ाएल देखि केँ *okārā ehi tarāhē ghabāṛāel 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 tōṛi dēlak*, then they at once broke it (*sc.* a stick).

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

जेहि सौं ओकर परबरम चौदक से अबस्य० कर्तब्य० थीक *jehi saū
ōkar par^abaraś hōik sē abasya kartabya thik*, we must cer-
tainly 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 हुं *h^u*
when suffixed, means 'also.' Thus प्रकरहिं कौं *ek^arahⁱ kē*, it is to
this one; ओकरहुं पठाए दिओक *ok^arah^u paṭhāe diauk*, send him also.
Observe that the final आ *ā* of प्रकर *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. Some-
times we have हिन *hin* and हुन *hun*; sometimes हिहि *hinⁱ* and
हुहि *hunⁱ*, 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 *hin^hkā*, दिन्दिका *hin^hikā*, and उनिका *hun^hkā*, उन्दिका *hun^hkā*, उन्दिका *hun^hikā*, 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 प्रकारा *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 सँ <i>hin^akā sã</i> , by this.	उनकाँ सँ <i>hun^akā sã</i> , by that.
Dat. { दिनका <i>hin^akā</i> , दिनकाँ केँ <i>hin^akā kē</i> , } to this.	{ उनका <i>hun^akā</i> , उनकाँ केँ <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., these.	ओ सभ <i>ō sabh</i> , etc., those.
Dat. दिनका सभ (केँ) <i>hin^akā sabh (kē)</i> , to these.	उनका सभ (केँ) <i>hun^akā sabh (kē)</i> , to those.

Similarly for the other cases. As usual, in the plural we can use सबहि *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 बाप गरी देलक *hun^akā māe bāp gārī dēlak*, have the father and mother given abuse to her (*i.e.* have they abused her).

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

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

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

THE RELATIVE AND CORRELATIVE PRONOUNS.

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

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

153. When used as adjectives, the oblique forms (जाहि *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 बसु सभ अहाँक नोकसान भेल अहि, से सभ पड़चत *jē cīj bast^u sabh ahā^k nok^asān bhēl achi, sē sabh pahūcat*, all your property which has been spoilt, will arrive (*i.e.*, be restored).

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*
ḍōlai, tāhī ban hansā chai 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 (कँ) <i>jāhī (kē)</i> , to which.	ताहि (कँ) <i>tāhī (kē)</i> , to that.
Instr.	{ जे <i>jē</i> जाहि सँ <i>jāhī sã</i> , } by which. by whom.	{ ते <i>tē</i> ताहि सँ <i>tāhī sã</i> . } by that. by him.
Dat.	जाहि (कँ) <i>jāhī (kē)</i> , to which.	ताहि (कँ) <i>tāhī (kē)</i> , to that.
Abl.	जाहि सँ <i>jāhī sã</i> . from which. from whom.	ताहि सँ <i>tāhī sã</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 (कँ) <i>jāhī sabh kē</i> . which, who.	ताहि सभ (कँ) <i>tāhī sabh (kē)</i> , those, they.
Instr.	जाहि सभ सँ <i>jāhī sabh sã</i> , by which, by whom.	ताहि सभ सँ <i>tāhī sabh sã</i> , by those, by them.
Dat.	जाहि सभ (कँ) <i>jāhī sabh (kē)</i> , to which, to whom.	ताहि सभ (कँ) <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 *lokani* 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 पाबिअ सदिअ कडुइ बेन *jāhī sã kiḅḅu pābiā, sahīā kaḅḅu bēn*, from whomsoever you would receive benefits, you must bear abusive words.

कैप्रक कथा सभ सिखाइ दिअइ कि जाहि सँ तोहरा लाभ हैतइ *kaiek kathā sabh sikhāe diahū, ki jāhī sã tōhārā lābh haitahū*, 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 *jehī saũ ōkar par^abaras̄ hōik*, so that (*lit.* from which) its support may be. (we must take precautions for the child's support).

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

जैहिं प्रेलाह तेहिं गेला, *jehī̄ ailāh tehī̄ 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 nahī̄ sīmā*, there is no limit to her courage (Vid. vii. 4).

तासि रिपु *tāsi ripu*, his foe (Vid. xviii. 7).

156. Several emphatic forms of these pronouns have been noted. Such are जैह *jaih*, who, 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 jaiha 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 *ते* *taṭ*, *तौ* *taū*, *तौ* *tau*, *तो* *tō*, or with emphatic *ई* *ī*, *तेई* *tēī*, or with emphatic *ओ* *o*, *तेओ* *tēo*, *तैओ* *taio*, or *तैओओ* *taiao*, all of which are commonly used adverbially. Thus :—

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

ते नहिं कमल सुखाई *taṭ nahī kamala 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 jāu 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).

तेई बहि गेल जावा *tēī bahi gēl jāwā*, exactly so did the wind blow.

तेओ 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 सँ <i>jak^arā sã</i> , }	{ तकरे <i>tak^arē</i> , { तकरा सँ <i>tak^arā sã</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** *sabahi* 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 महीस *jakar lāṭhī takar mahīs*, he who owns the cudgel owns the buffalo.

जकरा सँ रस चूनि रहल अछि *jakarā sã ras cūbⁱ 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
bār^ohō mās*, he whose (fields) are ready in *Āsādh*, is ready
also all the year round.

हिं *hⁱ* (even), and हुं *h^u* (also), are added as in the case of
demonstratives. Thus (Vid. l. 4).

प्रहि अबसर पऊ मिलन जेहन सुख ।

जकरहिं होए से जान ॥

ehi abasara pahū milana jehana sukha

jakarahi^o 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 जानि *janⁱ* and
तनि *tanⁱ*, 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 *jē sabh*, who. से सभ *sē sabh*, they.
 Dat. जनिका सभ (के) *janikā sabh* तनिका सभ (के) *tanikā sabh*
 (*kē*), to whom. (*kē*), to them.

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

जेहन जनिकर चाकरी तेहनें रुन भरि देथि *jehan janikar cākari,*
teh^anē-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 *keṣo jamānat dai kē*
bac^alah, janikā am^alā nēhī, some, to whom there was affec-
 tion on the part of the court officials, got off by giving bail.

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

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

160. I have not noted any occurrence of the employment of the oblique genitive of जे *je*, though, of course, it is commonly heard colloquially. For से *sē*, we have the following pair of examples:—

Direct Genitive—

लाख गाँरि देलें, तकर उतर हम नहिं किङ्क कहलोक *lākh gārī*
dēlē, t.kar utar ham nahī kiṅk kah^alōk, 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 अडि *takarā bal sē gulāmī jaṭ*
ca^abaīt aḥī, through her might Gulāmī 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*,—ओ 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 बेहि जे कौन लोगक दबेली बेक *puchait chāinhī jē kaun lōgak habēli chīk*, you are asking, '(of a man) of what caste is this the house?'

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

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

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

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

कौन दिसा के अबैत होए कइइ बुझाय *kaun disā kē abait hōai kahāy* *bujhāy*, tell (me) in what direction he may be coming.

फेरि की भगड़ा अइ *phērī kī bhagārā achī*, 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</i> (<i>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 *sabhⁱ* or लोकनि *lak^ani*, 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 chāik*, whose horse is it ?

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

ककरा दे के जोगिया जाँजुरि भेजब समाद *kakārā dē ke jogiyā jājari*
bhējab 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 *kia* or किय *kiē*, especially in poetry. Its declension is quite irregular, and is as follows :—

Singular.

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

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

Instr. कयी कथँ, कयी सँ *kathī sã*, by what ?

Dat. कयी लै *kathī lai*, किण् *kiui*, किय *kiē*, or किण *kie*, to or for what ?
why ?

Abl. कयी सँ *kathī sã*, from what ?

Gen. कयीक *kathīk*, of what ?

Loc. कयी में *kathī mē*, 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 कयी *kathī* is used to mean ' why ? '

Examples of this pronoun are :—

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

अपनेक बकरी की भेल *ap^onek bak^orī kī bhēl*, what has happened
to your goat ?

की बैक *kī chūk*, what is it ?

किअ भेल *kia bhēl*, what has happened ?

किअ कहौ हे मुसाङ्ग *kia kahau, hē musāṅg^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 ?

कथी हमरा चोर बनबैकी *kathī ham^orā cōr ban^obaikī*, why do you
make me out a thief ?

कथि लग्ग कंश पटकलह मोहि *kathi lae kaṁśu patakaldha mōhi*,
why, O Kaṁśa, didst thou dash me down (Manbōdh's
Harivaṁśa. i. 37).

फोटरा गौदर कथि ला मरद औतार लेल *phot^orā gōdar kathī lā
marad autār lēlē*, O Phot^orā, the jackal, why has a man
taken your form ?

क्यो कह नन्द महर किप्र मान *kyō kaha nanda mahara 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 केप्रक *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 कौदुड *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 नेना नहिँ आपल *kōno nēnā nah' āp*, no boy came.

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

कौनो बातक मन में अंदेशा मति राखी *kōno bātak man mē andēśā 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 nah'.* there is no inconvenience for (want of) anything.

कौओ अपूर्ब 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.	{ केशो <i>keo</i> , केशो <i>keō</i> , क्यो <i>kyō</i> , or केशओ <i>keuō</i> , }	anyone,
	{ ककरऊँ, <i>kak^arah^ū</i> , or ककरऊँ के }	someone.
Acc.	{ ककरऊँ, <i>kak^arah^ū</i> , or ककरऊँ के }	someone, or
	{ <i>kak^arah^ū kē</i> }	anyone.
Inst.	ककरऊँ सँ <i>kak^arah^ū sã</i> , by anyone, etc.	
Dat.	{ ककरऊँ <i>kak^arah^ū</i> , or ककरऊँ के }	to anyone.
	{ <i>kak^arah^ū kē</i> }	etc.
Abl.	ककरऊँ सँ <i>kak^arah^ū sã</i> , from anyone. etc.	
Gen.	ककरो <i>kak^arō</i> , of anyone, etc.	
Loc.	ककरऊँ में <i>kak^arah^ū mē</i> , in anyone, etc.	

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

Examples of the use of this pronoun are:—

केशो नहिँ आएल *keo nahⁱ āel*, no one came.

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

निज भुज बल ककरऊँ नहिँ गनए *nija bhuj balu kakarahū nahi ganae*, (on account of) the strength of their own arms they esteem no one (Manbōdh, vi. 33).

किहु नहिँ ततऊँ काऊ सौँ भेल *kichu nahⁱ tatakū kāhu sō bhēlu* from that quarter nothing (*i.e.* no help) came from anyone (Manbōdh, i. 7).

क्यो नहिँ मानए काऊक चटल *kyō nahⁱ mānāe kāhuku haṭalu*, no one heeds the remonstrances of anyone (Manbōdh, iv. 17).

169. The indefinite pronoun inanimate is किहु *kich^u* or किछु *kicch^u*. It means 'anything' and 'something.' When it means 'anything,' the oblique form is the same as the nominative, but

when it means 'something' its oblique form is कयू *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 के <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.	कयू कं <i>kathū kē</i> , something.
Inst.	कयू सँ <i>kathū sã</i> , by something.
Dat.	कयू के <i>kathū kē</i> , to something.
Abl.	कयू सँ <i>kathū sã</i> , from something.
Gen.	कयूक <i>kathūk</i> , of something.
Loc.	कयू में <i>kathū mē</i> , in something.

Examples of the use of this pronoun are :—

ओहि ग्राम में ककरो किङ् नहिं हैक *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 कयू में धैल होतैक *ō ākhdh 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^u*. I will teach you several matters.

DERIVATIVE PRONOMINAL FORMS.

173. The following table gives in a succinet shape the various derivative pronominal forms. It explains itself, and further comment is unnecessary :—

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
Time.	ई <i>i</i> , this.	ओ <i>o</i> , that.	के <i>ke</i> , who ?	जे <i>je</i> , who, which.	से <i>se</i> , that.
	प्रथन <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.
	एम्हर <i>emhar</i> , hither.	ओम्हर <i>omhar</i> , thither.	केम्हर <i>kemhar</i> , whither ?	जेम्हर <i>jemhar</i> , whither.	तेम्हर <i>temhar</i> , thither.
Manner.	एना <i>enā</i> , thus.	ओना <i>onā</i> , in that way.	केना <i>kenā</i> , how ?	जेना <i>jenā</i> , as.	तेना <i>tenā</i> , so.
Likeness.	प्रहन <i>ehan</i> , or प्रेसन <i>aisan</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.	तेतेक <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*, अओ *ao*, respectively) and not as two (see §§ 13, 33 *ii*). Thus under the general rule, we should expect the *ē* in the form देखै *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 *dēkhab*, to see, is देख *dēkh*, which is also the root.

178. The **Verbal nouns** are three in number.

(a) The first verbal noun is formed by adding 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 देख^s *dēkha^s*, and the rules for its declension together with examples are given in § 80 *ante*. Some roots ending in vowels are irregular in the formation of the first verbal noun.

179. (b) The second verbal noun is usually formed by adding अब *ab* to the root (see § 67) and is generally employed as the infinitive: thus देखब *dēkhab* the act of seeing, to see. Its oblique form is देखबा *dekh^oabā*, 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 *jāeb*, 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 प्रब eb . Thus the root धो $dhō$, wash, makes धोअब $dhōab$ or धोप्रब $dhōeb$, to wash.

Irregular are :—

✓ हो $hō$, become, Infinitive होप्रब $hōeb$ 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 $dekhalī$, 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 जाअल $jāel$. From this example it will be seen that (compare the second verbal noun), it ends sometimes in अल 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 calī 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 जाएब *lēlē jāeb*, to take away with one, लेलें आएब *lēlē āeb*, to bring with one. In such common phrases न *n* is often substituted for ल *l*, so that we have लेनें जाएब *lēnē jāeb* or even नेनें आएब *nēnē āeb*. These forms are different in meaning from forms such as लै जाएब *lai jāeb* (Hindi ले जाना *lē jānā*) to take away or लै आएब *lai āeb* (Hindi ले आना *lē ānā*) or लाएब *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 :—

हमरा समाद नैहर लेन जाइ *humarō samāda naihara lēnē jāihū*,
take away with you a message for my father's house also
(*Vid.* lxxix. 10).

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

लै जाइ सलहिस के ... कचे बांस के फटा सो पौठि छोदारि देब
lai jāih salhēs kē ... kacē bās ke phathā sō p'ṭhi od'ri 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 बेदुलो लाल तकर तिरिया केहन सुरखी *jakar beduli lāl*
takar tirīā 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 प्रेत *ait*, often written अइत *ait* or अयित *ayit*, to the root (see § 64). Thus देखैत *dekhait*, देखइत *dekhait*, or देखयित *dekhayit*, seeing. The प्रे *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 सिप्रैत *si^{ai}it*, सिउत *si^{ut}it*, and सिइत *si^{it}it*, 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 *da^{it}it* and लैत *la^{it}it* for their present participles. In the Past Conditional tense, which is formed from this participle, the प्रेत *ait* is, as a rule, similarly weakened. Thus देखितइं *dekhita^hhⁱ*, (if) I had seen.

183. By adding the oblique termination हँ *hi* to the weakened present participle we get a form called the “**Adverbial Participle**.” Thus देखितहँ *dekhita^hhⁱ*, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखते-ही *dēkh^ate-hi*. The following are examples of the employment of these participles:—

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

हमरा सबइक देखैत स्वामि-धन इया नइ होइक *ham^arā sab^ahik dekhait svāmi-dhan v^rthā na^ṣt hōich*, in our presence [*lit.* (in the) seeing of us] our master's property is being destroyed.

दीना राम के धरितहँ भद्रौक प्रऊनी कऊनी कुटि गेल *dinā rām kē dharitahⁱ bhadrik ehunī kehunī chuⁱ gēl*, immediately on (Pho^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 *piul*.

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	कैल <i>kail</i> .
✓ धर <i>dhar</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, सुइतल 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 कंगाल 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*, क *kā*, or कैक *kaikā*. Thus देखि के *dēkhī ke*. देखि कै *dēkhī kaī*, देखि क *dēkhī kā*, or देखि कैक *dēkhī kaikā*. having seen. A poetical form of कै *kā* is कहूँ *kahū*. thus डूबि कहूँ *dūbī kahū*, 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. | .. | धरि <i>dharī</i> , धै <i>dhai</i> , or धय <i>dhay</i> . धए |
| place. | | <i>dhae</i> , ध <i>dhā</i> . |
| ✓ आ <i>ā</i> , come | .. | आबि <i>ābī</i> , आद <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> , दैद <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> , लैद <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 dekhaichiaik**. 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, *tēhⁱ thēm dēb^aik dhunī khāsāy,* at that place we shall set (*lit.* cause to fall) our fire (on the ground).

3rd Person. Short Form :—घड़ि एक चलबे, पहर बिंति गेल *gharⁱ ek cal^abē pahar biⁱti 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^amuā,* then Gangū the barber went.

Redundant Form :—सात नींदे खल्लि बलेक फेकुनी वांचे नींद में उठलेक चिहाय, *sāt nī^dē sūlali balēk phēkunī, kācē nī^d mē uth^al^aik chihāy,* Phēkunī 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 *dekhāichiaī*,

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

2nd person : long form, group I, देखैचह्णु *dekhāichahṅh*ʰ. you

see ; group III, देखैचह्णुणि *dekhāichahṅhṅh*ʰ.

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

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

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

group III, देखैचैणि *dekhāichaiṅh*ʰ.

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

(honorific) sees ; group IV, देखैचथीणि *dekhāichathīṅh*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 बेरिया मारबै धरती देबै लोटाय, *ehⁱ beriyā 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 masālā Lach^amī Dāi kē ap^ane chupē dēbainhⁱ*, your Honour will give all the spices privately to (the respected) Lakṣmī Dāi.

Second person (Group I) (long form). कौन दिसा के अबैत होष्टे कचङ् बुझाय, *kōn disā kē abait hōi 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^ah^hnhⁱ Jogiyā jāī*, say to (the respected) Kālū Sadā and mother Nirsō, '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 कचलयीन्हि 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^akoinhⁱ, '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, —*han* 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 chōṛⁱ dēlathⁱ*, the two (famous) brothers (the heroes of the story) left their bodies.

Third person (Group IV). कालू सदा दीना भद्रो के बैसै देलयीन्हि, *Kālū Sadā Dīnā 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-*
thīnhī, then they began to say to (the holy) Ganges.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैकिष्टैन्हि, *bahut din*
bhelainhī aḥā lokani takājā nahī karaichīṣṭainhī, 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, *Dinā 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.

जाहिँ 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*
hunak 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-
 fic) 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 *इ इ*, *अ अ* or even *अय ay*, so that instead of *चै chai* in the penultimate example we may have *चइ chai*, *चअ 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 dekhaiichiau*, 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 जहँ गाम jaibau Jogiyā jahāṁ gām*, you will go to where is the village of Jogiyā. In the first person *जैबौ jaibau* would mean 'I will go to your (house, or some such word).' Moreover 'you see you' would be an impossible idea in 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 dekh^aliai*, *देखलिऐक dekh^aliaik*, I or we saw; *देखलिऔ dekh^aliau* or *देखलिऔक dekh^aliauk*, I or we saw you.

Third person, non-honorific subject, non-honorific object
देखलकै dekh^alakai or *देखलकैक dekh^alakai^k*, he or they saw; *देखलकौ dekh^alakau* or *देखलकौक dekh^alakau^k*, he or they saw you.

I have very rarely come across forms like *देखलकौन्हि dekh^a-kainhi* (from *देखलकैन्हि dekh^alakainhi*), 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 अ०न्दि *anhⁱ*, 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 देखलिऔ *dekh^olian* is देखलिऔक *dekh^oliauk*, 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 अ०थि *athⁱ* and अ०न्दि *anhⁱ*. 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*, अ०थि *athⁱ* is used only with transitive verbs, but अ०न्दि *anhⁱ* is not subject to this restriction.

In the case of intransitive verbs, we have आ०ह *āh*, instead of अ०थि *athⁱ*, in the tenses formed from the past participle. But आ०ह *āh* is not confined to the 3rd person. In the 3rd person it is honorific like अ०थि *athⁱ*, but it can also be employed for the second person *non-honorific*. Thus सुतला०ह *sut^olāh* means either 'he or they (honorific) slept.' or else 'thou or you (non-honorific) slept.'

आ०ह *āh*, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

आ०ह *āh* has a feminine form ई०ह *ih* or ई०दि *ihⁱ*. Thus सुतली०ह *sut^olih* or सुतली०दि *sut^olihⁱ*, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अ०थि *athⁱ* and अ०न्दि *anhⁱ* 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 Jājarī* (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 भाद, *bar phujhait Dīnā Bhadrī kailanhⁱ*
(transitive) *dunū bhāi*. great indignity did the two
(famous) brothers, Dīnā and Bhadrī (to me).

Perfect (formed from past participle)—फेर ऐलन्धि अकि से
देखलक लोग सभ, *pher ailanhⁱ 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 आँद *āh* as in the following passage from the same
poem :—

कऊ खन नाचथि गाबथि गीत ।

खैताँद-अन्धि से परलफ़ बीत ॥

Kahu khana nācathi gābathi gīta.

Khaitāha-anhi sē paralaf bita.

(The child कृष्ण) 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-अन्हि तौ भदवा कहव, *pūchathi-anhi tauḥ bhadabā 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 कहिहौन्हि बुभाय । दुनु बेटीक कहिहौन्हि जे कोहबर
करथि तैयार । दुनु जमाय मारल गेलैन्हि ।

*Kanak Dhāmī kē kahihauṅhī bubhāy, dunū bēṭīk kahihauṅhī jē
kohabar karathī (transitive) taiyār, dunū jamāy mārul
gelainhī,*

Tell and explain to (the respected) Kanak Dhāmī. Tell him that the two (respected) sons-in-law for whom he (the respected one) is preparing the marriage bowers of his two daughters, have been slain.

कालू सदा बैठल रहथि दरबाजा, *Kālū Sadā baiṭhal rahathī* (in-
transitive) *darabājā* (the respected) Kālū Sadā was
(*lit.* remains) seated at his doorway.

Past indicative (formed from past participle) :—

देहि दुनु भाद बोड़ि देलथि, *dēhī dunū bhāiḥ bōḍiḥ 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 देबहीन्हि, *jāhī tarah jāṭī
mē rahatāh sē upāy ke debhīṅhī*, you will arrange so that
they may remain (intransitive) in caste.

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

Feminine examples are :—डेगे डेगे चललीह जोजन भरि जाइ
जुमलीह अपना फुलवाड़ी, *dēgē dēgē cal'lih, jōjan bhar' jāi*
jum'lih ap'nā phu'wārī, 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*
sun' u'ṭh'lih' Dīnā Bhadrīk māi cihāy, hearing Dhāmi's
voice, the mother of Dīnā and Bhadri started up.

Second person non honorific : कोन गरू परल जे सुतलाह खटबारि,
kauṇ garū paral jē sut'āḥ kha'ḥbārī, 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, *iā*, only occurs in poetry. Unless feminine forms are specially given, all forms are of common gender.

196. The three tenses formed from the root,—the Old Present, the Present Conditional, and the Imperative,—are all really variants of one tense. Custom has, however, ordained slight variations in the conjugation according to the use to which the tense is put. It will be seen (§ 201) that this tense is also employed as a future.

(a) (1) The Old Present is not much used now-a-days, except in poetry and proverbs and in idiomatic phrases, such as *कौ कौ कौ कौ कौ कौ*, what am I to say? It is conjugated by adding the personal terminations to the root direct. These are as follows:—

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP 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	i, { * <i>ai</i> , * <i>au</i> , * <i>u</i> * <i>ah</i> , * <i>ah</i> .	Same as 1st person.	Or (with object in 2nd person). { * <i>ai</i> * <i>au</i> , * <i>ah</i> <i>u</i> , or * <i>id</i>		Or (with object in 2nd person). { * <i>atik</i> , * <i>itauk</i> .		* <i>iatink</i>
2			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.	
3	* <i>ai</i> , * <i>u</i> , * <i>u</i> * <i>ah</i> , * <i>ah</i> .	* <i>ah</i> .	Or (with object in 2nd person.) { * <i>ai</i> (ae). * <i>au</i> (or * <i>ah</i> *)		Or (with object in 2nd person.) { * <i>atik</i> . * <i>itauk</i> .		* <i>atink</i> , * <i>atānk</i> .

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 *osi*, found in Vidyāpati. Thus:—

पुरबहुि बन्दौ सुरज *purubahū bandō suruj*, in the East I worship the sun.

मृगमद पंक करसि अंग राग *mṛga-mada paṅka karasi āṅg rāṅg*, 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 पिआबहुि पानि, *marī piāsa piābahū pāni*, I die of thirst, give me water to drink (Vid. xii, 2).

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

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

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

दौरी गाम सुनिप्रेक, *Daurī gām suniṃprik*, 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: नहिँ नहिँ करे नयन दर लोरे, *nahī nahī karē nayana dhara lōrē*, 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 tāka jibana thika sāra, jē man dāi karu para upkāra*, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दूरि बसु निअरो न आबथि तेँ नहिँ करथि गरासे, *Rāhu dūri basu niaro na ābathi tēṅ 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, *katalā taru jaka khasu ararāya*, she falls screaming like a severed tree (Man, ii, 52).

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

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

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

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

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

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

198. (a) (2). The **Present Conditional** is only a variant of the Old Present, from which it is derived. It prefers to substitute **बौ** *au* for **बौ** *ai*, in the third person. In this case the **बौ** *au* (also written **बउ** *al^u* or **बौ** *ō*) does not indicate that the object is in the second person. The forms in **बौ** *ai* of the Old Present are also occasionally met in this tense. The following are the terminations. Those marked with an asterisk are chiefly used in poetry :—

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	{ <i>i</i> } (The bare root).	{ Same as 1st person. }	{ Or (with object in 2nd person.) <i>iai</i> <i>iaū, ia^u, *iā</i> }	{ Or (with object in 2nd person.) <i>iaik</i> <i>iauk</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. }	{ Same as 1st person. }	{ Same as 1st person. }
2									{ Same as 1st person. }	{ Or (with object in 2nd person.) ai ai^{u}, ai^{u}, *ai^{u} }	{ Or (with object in 2nd person.) aiik aiuk, aiik }	{ 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	{ <i>ē, *a, *u.</i> }	{ Same as 1st person. }	{ Or (with object in 2nd person.) <i>ai</i> <i>ai^u, ai^u, *ai^u</i> }	{ Or (with object in 2nd person.) <i>aiik</i> <i>aiuk</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. }	{ Same as 1st person. }	{ Same as 1st person. }

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

First person :—आठम दिन चोर माल हाजिर करी नहिं हाजिर करी तो नौम दिन तोहरा सौ विवाह 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 torwā 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 छोटे 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 calainh^ṡ 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} \bar{u} , instead of \bar{e} \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} $\bar{g}\bar{a}$, 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 I. (Subject: non-honorific.)	GROUP II. (Subject: honorific.)	GROUP I. (Subject: non-honorific.)	GROUP II. (Subject: honorific.)	GROUP I. (Subject: non-honorific.)	GROUP II. (Subject: honorific.)	
1	\bar{a} (The bare root.) also \bar{e} .	\bar{u} (sometimes \bar{i})	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	$\bar{a}\bar{u}\bar{h}\bar{i}$.	
2							Same as 1st person.
3	\bar{e} , * \bar{u} , * \bar{v} .	$\bar{a}\bar{l}\bar{h}\bar{i}$, $\bar{a}\bar{l}\bar{h}\bar{u}$.	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{l}\bar{u}$, * $\bar{a}\bar{i}$	$\bar{a}\bar{u}\bar{h}\bar{i}$.	Same as 1st person.

PERSON

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

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

बाप माइ के कह्ल-गं ठकान, *bāp māi kē kahū-gā thekān*, let us tell our father (and) mother our whereabouts.

तीर खैचि मुसाइ बनियाँ के मारी, *tīr khaīcī Musāhu Baniyā kē mārī*, drawing an arrow let me kill Musāhu Baniyā.

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

Second Person:—जैहि मुँहें धैलें कटैया ओहि मुँहें धर अपना बाप के, *jēhī (for jāhī) mūhē dhailē Kaṭaiyā, ohī mūhē dhar apānā 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, *apānā apānā 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 कै अपन मुदै 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 कर्हह वडत तामस मति कर्हह, *ehan bāt-matī kahāh, bahut tāmas matī karāh*, say not such words, make not much anger. (One brother addresses another familiarly).

ताकड़ ममा हरिन सुगरक ठाठ, *tākah^u, māmā, harin sugarak thāth*, look, uncle, for herds of deer and boar.

प्रक बेरि ऊकुम दिइ, *ek bēri hukum dih^u*, give (me) the order but once (cf. the example of दिअ *diā*, in § 200).

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

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

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

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

हमरा बालकक संग ओकरहुँ पढाय दिओक, *ham^rrā bālakak saṅg okarah^h pathāy diuak*, send him also with my boy.

कालू सदा अम्मा निरसो के कहहहिं जोगिया जाई, *Kālū Sadā ammā Nir^sō kē kah^hhūnhⁱ Jogiyā jāī*, say to the respected Kālū Sadā and mother Nir^sō 'go to Jogiyā.'

Third Person :—किच्छु सीखि लेय तँ पढाय दिष्टेक, *kičch^h sīkhī lēy t̄ṅ pathāy diṣṭēk*, let him learn something, then let me send him.

जाहि मुँहें धैलक फोटरा गीदर जेठ भाद के ताहि मुँहें धरो हमरा के, *jāhī mūhē dhailak Phoṭ^rrā gīdar jēṭh bhāi kē, tāhī mūhē dharau ham^rrā kē*, with the mouth with which Phoṭ^rrā 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*, दअ *iā* (or दर्य *iyā*), दअह *iāh*, दई *iā*, दओक *iāuk*, दहौक *ihauk*, दहौहि *ihauhⁱ*, दहयि *ihathⁱ*, or बहौहि *bahinhⁱ* 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^h, to ābihē*, if she do not believe you, then please to come.

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

Dīsa nigama dui āni milābiya (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 रखिअहं,
ham toh^arā ek kahinī sun^abaichiaḥ^u jak^arā sabh dīn man rakhiāḥ,
I tell you a story, which please remember all your days.

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

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

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

दुनू बेटिक कहिहौन्दि जे कोहबर करथि तैयार दुनू जमाय मारल
gelaīⁱ, dunū bēṭik kahihauⁱhī jē koh^abar karathī taiyār, dunū jamāy māral gelaīⁱ, 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 मनिह्यि हमर दिनमा, *sē hō sārā mānihathī hamar din^amā* (for *din^awā*), therefore, O brother-in-law, accept (or, 'let my brother-in-law accept') my day (i.e., the date fixed by me).

प्रक सेर अन्न घटि नहिं देवहौन्दि, *ek sēr ann ghatī nahī dev^ahīⁱ*, please do not give one seer of grain less (than the right amount).

Respectful Imperative:—जखन अपने चाहौ तखन तोड़बा लेल जाय,
jukhan ap^ane cāhī, takhan toṛ^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 गं *gā* (in old Maithilī गै *gai* or गप्र *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 गप्र *gae* are in poetry and are taken from Manbōdh's Haribans :—

प्रदि दही के बेचब-गं आओर कंचा सबदि सँ आम कीनि लेब, *chⁱ 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 गं *gā* is. It is employed with one future and not with the other).

बाप माइ के कह-गं 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-गं, *apnā apnā ghar mē sunnar khāek karē-gā*, you will prepare beautiful food each in her own room.

मारब-गै हम काळ्हि बयान, *mārabā-gai hama kālhi bathāna*, to-morrow will I destroy the cowsheds.

तखनुक हरख कहब-गए काच्चि, *takhanuka harakha kahaba-gae kāñhi*, 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 गं *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 *dēkhūñ-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, *nahiñ 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 :—

एहि उपकारक बदला तोहरा कैएक कथा सिखाय दिअइ, *ehi upkārak badalā 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 tñ 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 पतियाऊ तो अबिहें देबहुँ गोआही गुजराय,
nahī 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, *sab^h kē dēvō dē + ^abō*
ham cārī sēr bonī, 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 nadi kaisan ut^arab*
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, *nahī, 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^amatī lāgal rē bōṛā pūt, tōrā ek thāpaṛ mā^arbau, 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
ghar mē cōrī bhel; cōr māl pakarī kai hājir kai dāh, takhan toh^arā phur^asutⁱ
dēbah^u; bic mē nahī 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, *unatī ke ham nahī*
kicch^u kah^abaik, I will make no reply (to her).

Second Person: हमरा गाइक दूध पीबै, *ham^arā gāik dūdh pībē,*
 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 māchi haūk, hō māmā. Māchi baithat
 (3rd person) *ham^arā deh par. Kahab* (1st person) *habāt.*
Par^asāk gāch par sē hēth 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 पुरबह्नि 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 दाद केँ अपने चुपे देबैन्ह,
ādhā ādhā sabh māśālā Lach^amī Dāi kē ap^ane cuppē
debainhⁱ, your Honour will give half of each of the deli-
 cacies privately to the respected Lachmī Dāi.

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

कहलन्हि कुबलप पिड़ लै अनि ।

द्वार धरब-अन्हि 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 $\text{यन् } ai$, of which the $\text{य } ai$ is usually weakened to $\text{अ } a$, but sometimes to $\text{इ } i$. 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 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	Wanting.	Same as 1st person.	Or (with object in 2nd person.) atāi , atāu , atāh .	Or (with object in 2nd person.) atāi , atāu , atāh .	Or (with object in 2nd person.) atāik , atāuk .	Wanting.	Wanting.
2							
3	at ; fem. at ^h .	atāih , etāh , atāh ; fem. atīh or atīh	Or (with object in 2nd person.) atāi , atāu , atāh .	Or (with object in 2nd person.) atāi , atāu , atāh .	Or (with object in 2nd person.) atāik , atāuk .	Or (with object in 2nd person.) atāih , etāih , atāh ; fem. atīh or atīh	atāuh

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 कृतारथ लेखति ॥

madhupura ramani jakhana hari dekhati,
harakhita janama kṛtāratha lekhati. (Manbōdh.)

When a damsel of Madhupur will see Hari,
She will rejoice and will consider her life's desire
fulfilled.

सामी सलहेस जाँ मिलतथि सामी सलहेस लै राज भोगितऊँ । नहिँ
मिलताइ हिया हारि घुरब । सीग सन्ताप सौँ पानि धसि खसब,
sāmī salhēs jāū milatathī, sāmī salhēs lai rāj bhogitahū
(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 thōkī, 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 बेटौं कै बड़ जोगतान । एक थापड़ मारती पानि नहिँ पीवें, *tāhir miyā'k bēṭi chai bar jōgātān. Ek thāpaṛ māra-tau pāni nahī pībē,* 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 केसो टेढ़ नहिँ हैतइ, *toharā sabhak kēs-ō ṭēṛh 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 khex^uwā,* the expedition will last twelve years.

As an example of Manbōdh's suffix अन्हि *anhī*, we have खेताँह-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>itah^h*, <i>iti</i> (seldom used). </i>		<i>itai</i> Or (with object in 2nd person.) <i>itau</i> , <i>itah^u*</i> .		<i>itaiik</i> <i>itauk</i> . Or (with object in 2nd person).			<i>itainh^h</i> .
2	<i>itē</i> . Same as 1st person.	<i>itāh</i> ; fem. <i>itah^h</i> or <i>itāh^h</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.	<i>itēh^h</i> , <i>itēik</i> . Same as 1st person, but no forms for object in 2nd person.
3	<i>ait</i> ; fem. <i>ait^h</i> . <i>itath^h</i> , <i>itanh^h</i> .	<i>itai</i> Or (with object in 2nd person.) <i>itav</i> , <i>itah^u*</i> .	<i>itai</i> Or (with object in 2nd person.) <i>itauk</i> .	<i>itai</i> Or (with object in 2nd person.) <i>itauk</i> .	<i>itai</i> Or (with object in 2nd person.) <i>itauk</i> .	<i>itainh^h</i> .	<i>itainh^h</i> .	<i>itainh^h</i> .

* or *itah^h* or *itah^u* 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 आइ पाओ भरि अन्न एम्हर ओम्हर सँ
माँगि नहिँ खेतहूँ, *jaũ hamahũ toharã jakã banij-byãpãr karitahũ,*
ãor ann taulitahũ, takhan ai pão bharĩ ann emhar omhar sã
mãgĩ nahĩ khaitahũ (for *khã + itahũ*), 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, *janitahũ to bagãhã*
mẽ barãdi tamãkũ ladbaitištẽ, if I had known, I would have
loaded a bullock in Baghã with tobacco.

Second Person (also Third Person) :—जौं तौं हमरा नहिँ हाडितह
आओर मारि दितह तखन ओ मोती तोहरा हाथ लगैत, *jõ tõ hamarã*
nahĩ chãritãh ãor mãrĩ ditãh, takhan õ mõtĩ toharã hãth lagait,
if you had not let me go and had killed me, then that pearl
would have come into your hand.

Third Person :—जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to*
jogiyã abait palatĩ, if they had been alive they would
have come back to Jogiyã.

आन केओ रहितथ्य मारितहूँ मुक्का दितहूँ खंसाय, *ãn keo rahitãthĩ mãri-*
tãhũ mukãã ditãhũ khãsãy, 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 डुरागमन करैतन्हि जमैया जांजरि, *autãnhĩ durãgaman karai-*
tãnhĩ jamaiyã jãjarĩ, if they had come to Jãjari his sons-
in-law would have performed the ceremony of *durãgaman*.

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*
chalãh dãnã bhadrĩ jogiyã nagar, kauno musaharãni nahĩ kailak
sĩgãr, if Dinã and Bhadrĩ had been alive in Jogiyã 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. देखलहुँ, *dekh^olah^h*, means 'seen by me,' 'I saw'; देखलह, *dekh^olāh*, 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^olāh*) but we say सुतलह *sut^olāh*, 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^alah^h* as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as सुतलहूँ *sut^alah^h* 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: non-honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	<i>aḷahā, aḷ, aḷi</i> ; fem. <i>aḷī</i> .	Same as 1st person.	Or (with object in 2nd person.) <i>aḷau, aḷahā, aḷiau, aḷahāu</i>	Same as 1st person, but no forms for object in 2nd person.	Or (with object in 2nd person.) <i>aḷah, aḷahī</i>	Or (with object in 2nd person.) <i>aḷah, aḷahī</i>	<i>aḷainā, aḷaināhī</i> .	Same as 1st person.
2	<i>aḷī, aḷāi</i> .							
3	<i>aḷak (aḷ; fem. aḷī)</i>	Same as 1st person.	Or (with object in 2nd person.) <i>aḷakai, aḷakau.</i>	Same as 1st person, but no forms for object in 2nd person.	Or (with object in 2nd person.) <i>aḷakā, aḷakāhī</i>	Or (with object in 2nd person.) <i>aḷakā, aḷakāhī</i>	Same as 1st person.	<i>aḷathāhī, aḷathāhī.</i>

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 पहाँ किहु 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 गेऊमनक फेँच पर खंजन फहरादत *kahiyō na dēkhal gehumanak phēc par khañjan phaharāit*, never (before) did I see a khañjan-bird hovering over the hood of a cobra.

गोड़ लगैत की पैयाँ परैत की प्रुँह नहिँ जनली अहाँ भद्री की *gōr lagait chī, pañyāñ parait chī, ehī nahī janalī ahāñ bhadrī chī*, I clasp (your) legs, I fall at (your) feet, I did not know this, that Your Honour was Bhadri.

जनम सँ पुजलऊँ मोकामा गढ़ में, *janam sēñ pujalāhūñ mokāmā gaṛh mēñ*, from (my) birth, did I worshipped (thee) in Mokāmā fort.

बालपन अचरा बान्हलि पर पुरुख सुँह नहिँ देखलि जनम पाप सिन्दुर नहिँ माँग पहिरलि । ऊनका कारन काँचे बाँसक कोहबर बान्हलि लाल पलंग सभ रंग सेज ओकाओलि सिक्किया चीरि कै बैनिया 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 palang 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 sebalē, sē marad baisal chauk deb^ohā nadīk 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 : केओ 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 ajagut 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^{al}ak*) *jabāb*, Bhadri began to speak, to Dinā he arranged his answer.

तखन दौना मालिनि दक्षिनक चीर पहिरि लेलि पाटी 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^{alē} kas^{bīn}i 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^{lanh}i dīnā rām phoṭ^{rā} kē dē^{lanh}i khasāy*, again (the respected) Dinā Rām smote Phoṭrā and dashed him down (*dē^{lanh}i* for *dē + ^{alanh}i*).

अपन बङ् बेटी रखलन्हि घर सुताय । हमर बेटी पुतुङ् देखलन्हि नांगठ उघारि, *apan baṅ^u bēṭi rakh^{lanh}i ghar sutāy*, *hamar bēṭi putuṅ^u dekh^{lanh}i 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 चन्दि *anhⁱ* (§ 193), we may quote:—

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

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

देहि दुनू भार बौड़ि देलचि, *dēhⁱ dunū bhāi chōṛⁱ dēlathⁱ* (for *dē + alathⁱ*), 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 nahⁱ mānal^okai*, he remonstrated much with them by words, but no one heeded (him) at all.

ददा दौ नहिं बुभालकौ, दुनू पुतुऊ के फजिहति कौलक, *dadā hō, nahⁱ bujhal^okau*; *dunū putuh^u kē phajihatⁱ 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 कहलकैन्दि हमरो नमस्कार लिखि दिओन्दि । मोनसी कहलथीन्दि नहिं दौ *ō kahal^okainhⁱ* 'ham^orō namaskār likhⁱ diaunhⁱ'; *mon^osī kahal^othīnhⁱ* 'nahⁱ hau,' he (the ignorant fool, not respected) said (politely to the respected scribe) 'please write my compliments also.' The (respected) scribe said (politely, to the fool, whom he treated with respect) 'it is not (what you think).'

210. (d) (8) Past Indicative of an Intransitive verb. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		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>aLah̄ aū.</i>		Or (with indirect object in 2nd person.) <i>aLai</i> <i>aLiau</i> , <i>aLiah̄.</i>		Or (with indirect object in 2nd person.) <i>aLaiik</i> <i>aLiauk.</i>		<i>aLiauh̄š</i>	
2	<i>aLē</i> , <i>aLai.</i>	Same as 1st person.	<i>aLāh</i> ; fem. <i>aLih̄</i> , <i>aLih̄š.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>aLah̄āš</i> , <i>aLah̄āš.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>aLah̄āuh̄š.</i>	Same as 1st person.
3	<i>aL</i> ; fem. <i>aLš.</i>	<i>aLāh</i> (fem. <i>aLih̄</i> , <i>aLih̄š</i>); <i>aLauh̄š.</i>	Or (with indirect object in 2nd person.) <i>aLai</i> <i>aLau</i> , <i>aLah̄.</i>	...	<i>aLaiik</i> Or (with indirect object in 2nd person.) <i>aLiauk.</i>	...	<i>aLiauh̄š.</i>	<i>aLah̄āuh̄š.</i> <i>aLah̄āuh̄š.</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 क्वा उतरलहुँ पार, *ān din bharⁱ chawā utarah^h 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 jājariⁱ bas^{al}ah^h*, for twelve years lived we in Jogiyā Jānjari.

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

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

कौन गरू परल जे सुतलाह खटबांरि, *kaun garū paral jē sut^{al}āh khaṭ^{al}bārⁱ*, what calamity befell (you) that you (the respected one) slept (*i.e.*, art lying prone) upon (your) bed.

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

गोसाँउनीक घर पैसलि दीना भद्रीक सिरमा बैसलि, *gosāunīk ghar paisalⁱ; dinā bhadrīk sir^{al}mā 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, हौंड़ाक रूप धैलक। भद्री चलल बरा डीह बयान, *cal^{al}āh bhadrī gulāmī kē udēs: hauṅṅā^{al}ak rūp dhailak bhadrī calal barā ḍīh 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 Ḍīh.

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

hīyā hārī kai calālīh mālinī : kanaitī calālīh mālinī swāmīk udēs : dēgē dēgē calālīh : jōjan bharī jāy jumālīh apānā phulābārī : phul dēkhī dharatī khusālīh murāchāy : tukhan lōṭī lōṭī kānai lagālīh phulābārī mē : hunak kānab sunī saṅg samāj sakhī bahīn 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-anhī prēma janāp*
(The respected) Akrūra expressing (his) affection fell at (Kṛṣṇa's) feet (Man. vii, 27).

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

कानै लगलै बरुआ चारु गुनबै, *kānai lagālai baruā* (long form of *bār*, a boy) *cārū gunābē*, the boy began to weep in a pretty way.

कौन गरु परलौ, *kaun garū parālau*, what misfortune has befallen you ?

किङ्क बाकी रहलैक काल्हि सोम दिन के ले जैहै, *kichh^u bākī rahālaik, kālhī sōm din kē lē jaihē*, something remained wanting (to complete the full weight), let her take that away on Monday.

फोटरा के देखि अजगुन भेलौक, *phoṭrā kē dēkhī ajagut bhelauk*, having seen Phoṭrā, it was wonderful to you.

दीना भद्री मरि गेलैन्हि, *dinā bhadrī marī gelainhī*, (the respected) Dinā and Bhadrī (have) died.

तखन गंगा-जी कहै लगलथीन्हि जे नाओ गेल भसिया, *takhan gaṅgā-jī kahai lagalā thīnhī 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 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>aī, aiaī̄.</i>		<i>aīaī</i> Or (with object in 2nd person.) <i>aīau, aiaī̄a.</i>		<i>aīaīaīk.</i> Or (with object in 2nd person.) <i>aīaīauk.</i>			
2	<i>aīē, aiaī̄.</i>	Same as 1st person.	...	Same as 1st person, but no forms for object in 2nd person.	<i>aīahā̄k</i> <i>aīahā̄k.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>aīahā̄hā̄ī.</i>	Same as 1st person.
3	...	<i>aīanā̄h̄.</i>	...	...	...	...	...	<i>aīahā̄hā̄h̄ī.</i> <i>aīahā̄hā̄h̄ī.</i>

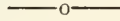
(d) (8). Past Indicative. Terminations used only by Transitive or by Intransitive verbs, respectively.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-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	Transitive: <i>at</i> ; fem. <i>atī</i>	Same as 1st person.	Transitive: <i>ai</i> Or (with object in 2nd person.) Transitive: <i>aīau, aīah*</i> .	Transitive: <i>ai</i> Or (with object in 2nd person.) Transitive: <i>aīau, aīah*</i> .	Transitive: <i>aīaik</i> Or (with object in 2nd person.) Transitive: <i>aīaik</i> .	Transitive: <i>aīaik</i> Or (with object in 2nd person.) Transitive: <i>aīaik</i> .	Transitive: <i>aīaik</i> Or (with object in 2nd person.) Transitive: <i>aīaik</i> .	Transitive: <i>aīaik</i> Or (with object in 2nd person.) Transitive: <i>aīaik</i> .
2	...		Transitive: <i>aīah</i> ; fem. <i>aīahī</i> ; Intransitive: <i>aīah</i> ; fem. <i>aīahī</i> ;						Transitive: aīah ; fem. aīahī ; Intransitive: aīah ; fem. aīahī ;	...	...	Same as 1st person.
3	Transitive: <i>aīak</i> Intransitive: <i>at</i> ; fem. <i>atī</i> .	<i>aīathī</i> ; <i>aīah</i> ; fem. <i>aīahī</i> ; <i>aīahī</i> ;	Trans. <i>aīakai</i> ; Intrans. : <i>aīai</i> ; Or (with object in 2nd person.) Trans. : <i>aīakau</i> ; Intrans. : <i>aīau</i> ;	Trans. : <i>aīakai</i> ; Intrans. : <i>aīaik</i> ; Or (with object in 2nd person.) Trans. : <i>aīakau</i> ; Intrans. : <i>aīauk</i> ;	Transitive : <i>aīakainhī</i> ; Intransitive : <i>aīainhī</i> ;	Transitive : <i>aīakainhī</i> ; Intransitive : <i>aīainhī</i> ;	...	Transitive : <i>aīakainhī</i> ; Intransitive : <i>aīainhī</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 : 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	की <i>chī</i> , (अकी <i>achi</i> .)		किटु <i>chiui</i> , (किय <i>chia</i>) Or (with object in 2nd person.) किया <i>chiav</i> , कियडु <i>chiahu</i> .		किटक <i>chiaik</i> Or (with object in 2nd person.) कियाक <i>chiauk</i> .		किटुहि <i>chiainih</i> .	
2	के <i>chē</i> , के <i>chāi</i> .		के <i>chāh</i> ; fom. कहि <i>chah</i> .	Same as 1st person, but no forms for object in 2nd person.	के <i>chāik</i> , कियक <i>chiaik</i> . Or (with object in 2nd person.) कौ <i>chau</i> , कडु <i>chahu</i>	Same as 1st person, but no forms for object in 2nd person.	कडुहि <i>chahānh</i> .	Same as 1st person. अधीहि <i>chatlānh</i> . अथुहि <i>chathānh</i> .
3	अकि <i>achi</i> ; or किक <i>chik</i> , कीक <i>chik</i> ; fom. कीक <i>chik</i> .		के <i>chai</i> , किक <i>chikai</i> (अके <i>achai</i>) Or (with object in 2nd person.) कौ <i>chau</i> , कडु <i>chahu</i> किकौ <i>chikau</i> , किकडु <i>chikahu</i>.	...	के <i>chāik</i> , किक <i>chāik</i> . Or (with object in 2nd person.) कौक <i>chāuk</i> , किकौक <i>chikauk</i>.	...	केहि <i>chāinh</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 जोगी बी, *jātik jōgī chī*, by (lit. of) caste we are Jōgīs.

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 जⁱप्रत 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 जनैबी, *ham^orā bētā jehan chathⁱ sē khūb janai-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 miyā̃k bēṭi chai bar jōyātān*, Tāhir Miyā̃'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 होट केहि, *śrī 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 नहिं जनली, *nānhi-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 हलिअइ, *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 हल, *ham^arā pēt mē murgīk aṇḍa-h^u s^aṅ paigh ek mōṭī chal*, in my belly there was a pearl bigger than even a hen's egg.

गोबिंद गमन सुनल ब्रज-नारि ।

जे हलि 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 षोट जे भेल ।

कोट गेलाह नहिं लाजक लेल ॥

achalāha mōṭa chōṭa jē bhēla ।

kōṭa gelāha nahī lājaka lēla ॥

Those who had been (lit. were) (so) stout (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 हलै, *ek cil^ahōrik lōl mē ek ghōghā chalai*, there was a shell-fish in the beak of a kite.

भाइ जेठ हलज् से मारल गेल कटैया, *bhāi jēṭh chalah^u sē mārāl gēl kaṭaiyā*, he who was to-yeon your eldest brother has been killed in Kaṭaiyā.

Present Participle. तोहरा अहैत 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 अहैति नइ उपभोगब ।

केबल परहिंका आसि ॥

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).

अहइत बस्तु न करिअ निरासे *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 अहि माल ।.....

करि बर अहि 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).

नहिं भोरा टका अहि नहिं 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 sī kī lābh ahī*, what profit is there from wandering about from country to country and from village to village ?

मोनसी कहलथीन्ह नहिं हौ *mon^osī 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 ✓ स्था *sthā*, stand. It should therefore be remembered that ✓ थिक *thik* is by origin a past participle of an intransitive verb.

Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter 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.

222. Present. I am, &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subj. : 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	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ
2	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ
3	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ	यिकूँ थिकूँ थिकूँ

PERSON.

1

2

3

The following are examples of the use of this form of the present of the Verb Substantive.

First Person :—पहिल खंड हम लेब किप्रेक-त हम जंगलक राजा
थिकहूँ *pahil khaṇḍ 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 तौ थिकाह ककर कुल जानि ।

बिनु परिचय नहि देब पिदि पानि ॥

थिकहूँ पथुकजन राज कुमार ।

धनिक बिचोग भरमि संसार ॥

kē tō thikāha kakara kula jāni ।

binu paricaya nahī debu pidi pāni ॥

thikahū pathukajana rāja-kumāra ।

dhani-ka biōga 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 Dinā (and) Bhadri is (like) a dream
(to us).

बिद्यापति प्रह गाओल सजनी गे

ई थिक नब रस रीती ।

बयस जुगल सम चित थिक सजनी गे

डुऊ मन परम जलासे ॥

bidyāpati 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 थिकैक । 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 थिकइन्हि

भसम चढाबधि अंग ।

भनहिं बियापति सुनिष्टे मनारनि

थिकाइ दिगंबर भंग ॥

cānana sō anurāga'la thīkainhi,

bhasama caṛhābuthi aṅga ।

bhanahī bidyāpati suniṣṭe manā'ni

thīkāha 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 ✓ अइ *ach*, the verb ✓ रह *rah* may be substituted, but only in the past tense. That is to say, instead of चली *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.

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 nāmak mantri*, in Mithilā there was a prime-minister named Virōśwara.

गड़कल गड़कल भिड़ुकल जाण ।
जतण रहण दुइ त्रिच्छ अकाण ॥

gurakala gurakala bhīṛukala jāe ।
jatae rahae (for rahai) dui triccha akāe ॥

Rolling, rolling, bouncing, it goes to where were two huge trees (Man. iii, 10).

जखन घै लेलें कलें तखन झाड़ब की रहौ, *jakhan dhai lēlē kalē takhan chārab kī rahau*, (lit.) when you had seized me, then what letting go was there (to you) (*i. e.* why did you let me go) ?

हाड़ जे मुँह में रहैक से-हो गमौलक, *hāṛ jē mūh mẽ rahaik, 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.

अचि <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 *hoib* or होब *hoeb*, 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 ✓ 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*, चिऔ *chiau*, 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 देखेही *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 ✓ खा *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 *dekhaichⁱ* or even देखइइ *dekhaich*, 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 *ऐ ai* as is usually the case (see § 13). Here the two letters always form two distinct syllables.

In the feminine, the feminine of the present participle (देखैति *dekhaitⁱ*) should be used. The final ति *i* is elided exactly like the masculine त *t*.

It will be remembered that there are various ways of spelling the present participle. We may have देखैत *dekhait*, or देखइत *dekhaït* 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.)	GROUP III. (Subject: non-honorific. Object: honorific.)		
1	<i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chāi</i> ; fem. <i>ait chāi</i> Or (with object in 2nd person.) <i>ait chān</i> ; fem. <i>ait chān</i> .		<i>ait chāik</i> ; fem. <i>ait chāik</i> Or (with object in 2nd person.) <i>ait chāuk</i> ; fem. <i>ait chāuk</i> .		<i>ait chāinh</i> ; fem. <i>ait chāinh</i> .		
2	<i>ait chē</i> ; fem. <i>ait chē</i> .	Same as 1st person.	<i>ait chāh</i> ; fem. <i>ait chāh</i> . Or (with object in 2nd person.) <i>ait chāu</i> ; fem. <i>ait chāu</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chāh</i> ; fem. <i>ait chāh</i> . Or (with object in 2nd person.) <i>ait chāuk</i> ; fem. <i>ait chāuk</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chāinh</i> ; fem. <i>ait chāinh</i> .	Same as 1st person.	
3	<i>ait ach</i> ; fem. <i>ait ach</i> .		<i>ait chāi</i> ; fem. <i>ait chāi</i> Or (with object in 2nd person.) <i>ait chāu</i> ; fem. <i>ait chāu</i>.	.....	<i>ait chāih</i> ; fem. <i>ait chāih</i> . Or (with object in 2nd person.) <i>ait chāuk</i> ; fem. <i>ait chāuk</i>.	.....	<i>ait chāinh</i> ; fem. <i>ait chāinh</i> .	<i>ait chāinh</i> ; fem. <i>ait chāinh</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 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>ai-chū.</i> { Same as 1st person. }		<i>ai-chiai</i> Or (with object in 2nd person.) <i>ai-chiau.</i> { Same as 1st person, but no forms for object in 2nd person. }		<i>ai-chiainh^h.</i> { Same as 1st person. }	
2	<i>ai-chē.</i> { Same as 1st person. }		<i>ai-chāh; fem.</i> <i>ai-chah^h.</i> { Same as 1st person, but no forms for object in 2nd person. }		<i>ai-chaiūnh^h.</i> { Same as 1st person. }	
3	<i>ai-ach^h</i> or (more usually) <i>aičh^h</i> or <i>aičh.</i>		<i>ai-chai</i> Or (with object in 2nd person.) <i>ai-chau.</i> { Same as 1st person, but no forms for object in 2nd person. }		<i>ai-chainh^h.</i> { Same as 1st person. }	

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^{alī} 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 सुखल 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 एक कहिनी सुनबैकिअइ, *ehⁱ kathā par ham toh^{arā} ek kahinī sun^{abai}-chiah^u*, 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 sādh^u bhāb*, 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^{alanh}i jē* 'ahirā, kahā̃ jāi-chaī' (the present participle of √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 है ताहि मरद के हम बरा डीहे देखब, *jāhī marad lāy etek magarūmī dekhbaitī chaī, 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, habēlik kī puchait chī? 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 bēṭā 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 mārāit chāh, hō bhaginā, phoṭarā pher bhēl taiyār*, how are you hitting (him), O Nephews? Phoṭarā is again ready (to attack you).

प्रक ठाम रहि केँ स्वामी में लय किष्टे नहिँ लगबैहँह आओर कोनो मठ में बैसि केँ दाताक गुन किष्टे नहिँ गबैहँह, *ek thām rahī kē swāmī mē lay kiai nahī lagabai-chāh? Aor kōnō math mē baisī kē dātāk guṇ kiai 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 सबज होइकिअ मति नूढ़, *kiēka sabahu hoi-chīa* (the present participle of ✓हो *hō* often takes the form होइत *hoit*, see § 322) *matī mūrha*, why are you all of foolish mind (Manbōdh, v. 22)?

अहाँ लोकनि तकाजा नहिँ करैकिष्टेहि, *ahā lokani takajā nahī karai-chiainhī*, you (respected people) are not pressing (the respected person) (to pay his debts).

Third person :—ओकर नाम केँओ ने बाट बटोही धरैत अकि, *ōkar nām keo nē bāṭ baṭōhī dharaīt 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 केँ हमरा सभ केँ भड़कबैअकि, *sadā bhūki bhūki kē hamarā sabh kē bharkabai-achī*, always on the bark (the dogs) are scaring us (or causing us to quarrel).

भद्रौ के पाँच सै फजिहति करैति अछि, *bhadri kē pāc sai phajihati karaiti achi*, to Bhadrī 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 दूहो न निक थिक ।

जग भरि करदछि निंदा ॥

*Bidyāpati bhana 'ihō na nika thika |
jaya 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 जागौ ॥

*jani jala-hīna mīna jaka phiraichi |
ahonisi 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, *ap^onek 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 भी खायित छथि, *kēbal ālāsī kā swāmi bastu deabayit chathi; kapaṭ sō nirālasī 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).

दीना राम कहैत छथि. *dīnā rām kahait chathi*, Dinā Rām says (so and so).

ओ लोकनि गमार थिकाइ जे बैरी के सत्यवादी बुझेइथि, *o lok^{ani} gamār thikāh, jē bāri kē satyabādī bujhai-chathī*, those people are fools who consider enemies as speakers of the truth.

मालिनि कर जोरि भिनती करैइथि, *mālinī kar jōri min^{ti} karai-chathī*, (the respected) Mālini (name of a woman) is making supplication with hands joined together.

अबैति हो गोआही गुजराब, *abaitī hau goāhī guj^{arāb}*, she is coming to make you bear testimony.

अम्मा निरसो कालू सदा ओ अचिरा गोआर समाद नेने अबैत होक, *ammā nirsō, kālū sadā, o ahirā goār samād nēnē abait chaik*, Mother Nirsō, Kālū Sadā, and Ahirā the cowherd, are coming with the news.

प्रक जानबर दक्खिन सौ अबैत होक, *ek jān^{abar} dacchin saū abait chauk*, an animal is coming towards you from the south.

दीना भद्री ठाढ़ भेलाइ पछैत होइ जे कोन लोगक हजेली होक, *dinā bhadrī thārḥ bhēlāh, puchait chuinhī jē ‘kōn, lōyak habēlī chik,* Dīnā Bhadrī stood, they are asking (politely) ‘of what caste is (this) the house?’

कालू सदा के कहैत कथोइ जे हमहुँ मुसहर हो, *kālū sadā kē kahait chathinhī jē hamah^ū musahar chī*, they (the respected ones) say (politely) to Kālū Sadā that, ‘we also are Musahars.’

तखन पुछैकथोइ चंपा *takhan puchai-chathinhī 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; बलहुँ *chalah^ū*, I was; देखैत बलहुँ *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 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 chalahā</i> ; fem. <i>ait^s chalahā</i> .	<i>ait chalai</i> ; fem. <i>ait^s chalai</i>	<i>ait chalahā</i> ; fem. <i>ait^s chalahā</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</i>	<i>ait chalai</i> ; fem. <i>ait^s chalai</i> Or (with object in 2nd person.) <i>ait chalaub</i> ; fem. <i>ait^s chalaub</i>	<i>ait chalahā</i> ; fem. <i>ait^s chalahā</i> Or (with object in 2nd person.) <i>ait chalaub</i> ; fem. <i>ait^s chalaub</i>	<i>ait chalahā</i> ; fem. <i>ait^s chalahā</i> Or (with object in 2nd person.) <i>ait chalaub</i> ; fem. <i>ait^s chalaub</i>
2	<i>ait chahē</i> ; fem. <i>ait^s chahē</i> .	Same as 1st person.	<i>ait chahā</i> ; fem. <i>ait^s chahā</i> Or (with object in 2nd person.) <i>ait chahā</i> ; fem. <i>ait^s chahā</i>	Same as 1st person, but no forms for object in 2nd person.	<i>ait chahā</i> ; fem. <i>ait^s chahā</i> Or (with object in 2nd person.) <i>ait chahā</i> ; fem. <i>ait^s chahā</i>	Same as 1st person.
3	<i>ait chal</i> ; fem. <i>ait^s chal</i> .	<i>ait chahā</i> ; fem. <i>ait^s chahā</i> .	<i>ait chal</i> ; fem. <i>ait^s chal</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</i>	.....	<i>ait chal</i> ; fem. <i>ait^s chal</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</i>	<i>ait chahā</i> ; fem. <i>ait^s chahā</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</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 III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	<i>ai-chəlahā.</i>		<i>ai chəlahi</i> Or (with object in 2nd person.) <i>ai chəlahu.</i>		<i>ai-chəlahiik</i> Or (with object in 2nd person.) <i>ai-chəlahiuk.</i>			
2	<i>aichəlē.</i>	Same as 1st person.	<i>ai-chəlah;</i> fem. <i>ai-chəlih.</i>	Same as 1st person but no forms for object in 2nd person.	<i>ai-chəlahak.</i>	Same as 1st person but no forms for object in 2nd person.	<i>ai-chəlahi.</i> as 1st person.	Same as 1st person.
3	<i>ai-chəh;</i> fem. <i>ai-chəhi.</i>	<i>ai-chəlah;</i> fem. <i>ai-chəlih.</i>	<i>ai chəhai</i> Or (with object in 2nd person.) <i>ai-chəhau.</i>	.....	<i>ai-chəhaiik</i> Or (with object in 2nd person.) <i>ai-chəhaiuk.</i>	.....	<i>ai-chəlahi.</i> <i>ai-chəlahi.</i>	<i>ai-chəlahi.</i> <i>ai-chəlahi.</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 रचे, *dīnā 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 गमरि गोअरिनि माथ पर मटकुरी धैलें चलि जाइबलि, *ek gamārī goārini māth par maṭakurī dhailē calī jāi-chalī* (the present participle of the ✓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^olah^u*, I saw.

Perfect, देखलहुँ अकि *dekh^olah^u achī* or देखलहुँ अहि *dekh^olah^u ahī*, I have seen.

Past, देखल *dēkhal*, I saw.

Perfect, देखल अकि *dēkhal achī* or देखल अहि *dēkhal ahī*, I have seen.

Past, देखलह *dekh^olah*, you saw.

Perfect, देखलह अकि *dekh^olah achī* or देखलह अहि *dekh^olah ahī* you have seen.

Past, देखलक *dekh^{al}lak*, he saw.

Perfect, देखलक अकि (or अदि) *dekh^{al}lak achⁱ* (or *ahⁱ*), he has seen.

Past, सुतलहुँ *sut^{al}ah^ũ*, I slept.

Perfect, सुतलहुँ अकि (or अदि) *sut^{al}ah^ũ achⁱ* (or *ahⁱ*) I have slept.

Past, सुतलाह *sut^{al}āh*, you slept.

Perfect, सुतलाह अकि (or अदि) *sut^{al}āh achⁱ* (or *ahⁱ*) you have slept.

Past, सुतलै *sut^{al}ai*, he slept.

Perfect, सुतलै अकि (or अदि) *sut^{al}ai 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 *al*ak (thus देखलक *dekh^{al}lak*, he saw), while in the case of intransitive verbs it ends in *al* (सुतल *sūtal*, he slept). We never say सुतलक *sut^{al}ak*. In the perfect tense, however, the form सुतलक *sut^{al}ak* is regularly employed, and is, indeed, the customary form. Thus सुतलक अकि (or अदि) *sut^{al}ak 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. अहुँ *ah^ũ*, means 'by me,' अक *ak*, means 'by him,' and so on. Thus देखल + अहुँ *dekh^{al} + ah^ũ*, means 'seen-by-me,' i.e., I saw, and देखल + अक *dekh^{al} + ak* means 'seen by him,' he saw. Adding अकि *achⁱ* (or अदि *ahⁱ*) we get देखल + अहुँ अकि *dekh^{al} + ah^ũ achⁱ*, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखल + अक अकि *dekh^{al} + 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 *sōyā*,

to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb सुतल + अक अक्कि *sutal + ak achⁱ*, it is slept by him, *i.e.*, 'he has slept.' सुतल अक्कि *sūtal achⁱ* (see below) would mean rather 'he is asleep.'

This one case of the use of सुतलक *sutalāk* 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 अक्कि *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 अक्कि से अहंका हेत, *ek bakas pathāol* (see § 273) *achⁱ*, *sē ahāṅk 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 अक्कि, *rop^alah^u achⁱ*, I have planted (see below).

अहं के खोलाओलि अक्कि, *ahāṅ kē kholāoliⁱ* (see § 273) *achⁱ*, I (fem.) have caused you to be freed.

Second Person:—कोन जिअन भेल अक्कि जे हमरा बांधि देल अक्कि से हाल कइ, *kōn jiān bhēl achⁱ jē ham^arā bāṅhⁱ dēl* (see § 314) *achⁱ*, *sē hāl kah*, explain what fault has occurred that you have bound me.

प्रहि बेरि कुसिअर रोपलहुँ अक्कि बा नहिं। कुसिअर तँ रोपलहुँ अक्कि, *ehⁱ bēri kusīār rop^alah^u achⁱ* (2nd person) *bā nahⁱ?* *Kusīār tē rop^alah^u 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^alak ahⁱ*, Mother Nirsō has shut the door.

दीना भद्रो मरि गेलन्हि तखन फेर गेलन्हि अक्कि, *dinā bhadrī marⁱ gelānhⁱ, ta'ha^u pher aīlanhⁱ achⁱ*, Dinā and Bhadrī died (*past*), then (*i.e.*, now) they have come (*perfect*) back again.

सौदा देड़ पुराय औरो बकिय रहलोक अकि, *saudā dēh^u purāy, auro bakiē ruh^oluk 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 *sūtalⁱ 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 mō^t calai-ahⁱ ? Tinⁱ mō^t tã 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) *achi*, owing to the rain not falling there has been great loss.

अंगूर सभक प्रहन गुच्छ सभ पाकल टट्टी में लटकल रहल अकि कि जकरा सँ रस चूबि रहल अकि, *āgūr sabhak ehan gucc^hh sabh pākal tattī mē latakī rahal achi, ki jak^arā sē ras cūbī rahal achi*, such ripe bunches of grapes having hung from the trellis have remained (*i.e.*, are there), that the juice has remained dripping (*cf.* § 342) (*i.e.*, keeps dripping).

से जनमल अकि (*v.l.* इथि) मारत तोहि, *sē janamala achi* (*or chathi*) *mārata tōhi*, he has taken birth (who) will kill thee (*Man. i. 377*).

जाहि मरद लै जोबन सेबलें से मरद बैसल कौक देबहा नदीक धार, *jāhi marad lai jōban sebalē sē marad baisal chāuk 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 रची *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 *sūtalē 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-toh^{arā} pahilē hassī mē uḍāunē* (see § 273 ff.) *rahiāh^ū*, formerly (long ago) I ridiculed you in sport.

Second Person:—जखन धै लेलें (or लेनें or लेने) बलें तखन बाड़व की रची, *jakhān dhai* (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 ताची ॥

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 *apānā*) *sirakī 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.

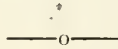
It would be, no doubt, possible to concoct parallel tenses in Maithili, but I have never met any example of any of them except one of the first, which, also, I may add, is the one which is most common in Hindi.

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 मरलै *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>dēkhīau</i> * *देखिब <i>dēkhīd</i> .	देखि <i>dēkhīau</i> Or (with object in 2nd person.) देखिबौ <i>dēkhīau</i> , देखिबउ <i>dēkhīau</i> * *देखिब <i>dēkhīd</i> .	देखिउक <i>dēkhīauk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīauk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīauk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīauk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīauk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .
2	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	Same as 1st person.	देखइ <i>dēkhāi</i> , देखउ <i>dēkhau</i> , देखौ <i>dēkhau</i> ; f. देखचि <i>dēkhāi</i> देखचि <i>dēkhāi</i> .	Same as 1st person, but no forms for object in 2nd person.	देखइक <i>dēkhāik</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; Or (with object in 2nd person.) देखचिक <i>dēkhāik</i> .	Same as 1st person, but no form for object in 2nd person.	देखइक <i>dēkhāik</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; Or (with object in 2nd person.) देखचिक <i>dēkhāik</i> .	Same as 1st person
3	देख <i>dēkhe</i> , *देख <i>dēkhe</i> , *देखु <i>dēkhu</i> , *देखचि <i>dēkhāi</i> .	देखयि <i>dēkhiathī</i> .	GROUP I. देख <i>dēkhai</i> Or (with object in 2nd person.) देखौ <i>dēkhau</i> , देखउ <i>dēkhau</i> .*	GROUP I. देखक <i>dēkhāik</i> Or (with object in 2nd person.) देखौक <i>dēkhāuk</i>	GROUP I. देखक <i>dēkhāik</i> Or (with object in 2nd person.) देखौक <i>dēkhāuk</i>	देखौक <i>dēkhāuk</i>	देखौक <i>dēkhāuk</i> , देखयुचि <i>dēkhiathī</i> .*	देखौक <i>dēkhāuk</i> , देखयुचि <i>dēkhiathī</i> .*

* Chiefly used in poetry, or in the old language. Regarding the long *ē* in देख *dēkhai*, देखौ *dēkhau*, 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 <i>dēkhī</i> .	देखिऊ <i>dēkhīu</i> , देखिअऊ <i>dēkhīāu</i> , *देखिअई <i>dēkhīāi</i> .	देखिऊ <i>dēkhīu</i> , देखिअऊ <i>dēkhīāu</i> , देखिअई <i>dēkhīāi</i> .	देखिअई <i>dēkhīāi</i> .	देखिअई <i>dēkhīāi</i> , देखिअऊ <i>dēkhīāu</i> .	देखिअई <i>dēkhīāi</i> , देखिअऊ <i>dēkhīāu</i> .	देखिअई <i>dēkhīāi</i> , देखिअऊ <i>dēkhīāu</i> .	देखिअई <i>dēkhīāi</i> , देखिअऊ <i>dēkhīāu</i> .
2	देख <i>dēkh</i> .	Same as 1st person.	देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; f. देखिअई <i>dēkhīāi</i> ; देखिअई <i>dēkhīāi</i> .	Same as 1st person, but no forms for object in 2nd person.	देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखिअई <i>dēkhīāi</i> .	Same as 1st person, but no form for object in 2nd person.	देखऊ <i>dēkhāu</i> .	Same as 1st person.
3	देखे <i>dēkhē</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> .	देखयि <i>dēkhathī</i> , देखय <i>dēkhath</i> .	GROUP I. देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;	GROUP I. देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;	GROUP I. देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;	GROUP I. देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;	देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;	देखी <i>dēkhī</i> , देखऊ <i>dēkhāu</i> , देखी <i>dēkhī</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ; देखी <i>dēkhī</i> (sometimes) देख <i>dēkha</i> ;

* Chiefly used in poetry or in the old language.

245. (a) (3) Imperative, 'let me see, see thou,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देख <i>dēkhā</i> , (sometimes) देखी <i>dēkhī</i> .	देखि <i>dēkhī</i> Or (with object in 2nd person.) देखिओ <i>dēkhāu</i> , देखिअ <i>dēkhāu</i> * देखिब <i>dēkhīb</i> .	देखच <i>dēkhāh</i> , देखअ <i>dēkhāh</i> , देखी <i>dēkhāi</i> , देखी <i>dēkhāi</i> ; f. देखि <i>dēkhāis</i> , देखि <i>dēkhāis</i> .	देखिओ <i>dēkhāi</i> Or (with object in 2nd person.) देखिओ <i>dēkhāuk</i> .	देखिओ <i>dēkhāh</i> , देखच <i>dēkhāh</i> , देखअ <i>dēkhāh</i> , देखी <i>dēkhāi</i> देखी <i>dēkhāi</i> .	देखिओ <i>dēkhāh</i> , देखच <i>dēkhāh</i> , देखअ <i>dēkhāh</i> , देखी <i>dēkhāi</i> देखी <i>dēkhāi</i> .	देखिओ <i>dēkhāh</i> , देखच <i>dēkhāh</i> , देखअ <i>dēkhāh</i> , देखी <i>dēkhāi</i> देखी <i>dēkhāi</i> .	देखिओ <i>dēkhāh</i> , देखच <i>dēkhāh</i> , देखअ <i>dēkhāh</i> , देखी <i>dēkhāi</i> देखी <i>dēkhāi</i> .
2	देख <i>dēkh</i> , देखे <i>dēkhē</i> .	Same as 1st person.	देख <i>dēkh</i> , देखे <i>dēkhē</i> .	Same as 1st person, but no forms for object in 2nd person.	देख <i>dēkh</i> , देखे <i>dēkhē</i> .	देख <i>dēkh</i> , देखे <i>dēkhē</i> .	देख <i>dēkh</i> , देखे <i>dēkhē</i> .	Same as 1st person.
3	देखे <i>dēkhē</i> , * देख <i>dēkhā</i> , * देख <i>dēkhā</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</i> .	देखिओ <i>dēkhāi</i> , देखथ <i>dēkhāthi</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*, देखिहौन्ह *dekhīhauh̄h̄i*, देखिहथि *dekhīhath̄i*, देखबहीन्ह *dekh^a-bahīnh̄i*, 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.

251. (b) (4) Future Indicative. Third Form. 'I shall see,' &c. The termination नं गि (ने गि or ग्य गे) may be added throughout.

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	देखितहूँ dekhitaḥ̄.	देखितहूँ dekhitaḥ̄.	देखतिहूँ dekhatih̄.	देखतिहूँ dekhatih̄. Or (with object in 2nd person.) देखतिहूँ dekhatih̄.	देखतिहूँ dekhatih̄. Or (with object in 2nd person.) देखतिहूँ dekhatih̄.	देखतिहूँ dekhatih̄. Or (with object in 2nd person.) देखतिहूँ dekhatih̄.	देखतिहूँ dekhatih̄. Or (with object in 2nd person.) देखतिहूँ dekhatih̄.	Wanting.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no form for object in 2nd person.	Wanting.	Wanting.
3	देखत dekhāt; fom. देखति dekhāt.	देखत dekhāt; देखतयु dekhātayū; देखतय dekhātay; f. देखतीच dekhātīch.	GROUP I. देखत dekhāt; Or (with object in 2nd person.) देखत dekhāt.	GROUP I. देखत dekhāt; Or (with object in 2nd person.) देखत dekhāt.	GROUP I. देखत dekhāt; Or (with object in 2nd person.) देखत dekhāt.	GROUP I. देखत dekhāt; Or (with object in 2nd person.) देखत dekhāt.	देखतीच dekhātīch̄, देखतु dekhātū.	देखतीच dekhātīch̄, देखतु dekhātū.

252. (c) (5) Past Conditional, '(if) I had seen,' &c.; 'I should have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखतहुँ देखती	देखतहुँ देखती (rare).	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०
2	देखतै देखतै	देखतै देखतै	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०
3	देखतै देखतै Or (with object in 2nd person.) देखितहुँ देखितती	देखतै देखतै Or (with object in 2nd person.) देखितहुँ देखितती	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०	देखितहुँ देखितती Or (with object in 2nd person.) देखितबौ देखिताह ^०

* Or देखतहुँ देखातहुँ or देखतहुँ देखातहुँ, and so throughout, except in the short form of the 3rd person of Group I.

253. (c) (6) Present Indicative. Uncontracted form. 'I see,' &c.; 'I am seeing,' &c.
 (The Auxiliary verb does not change for gender, except in the second person of the long form of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखत ह्ये <i>dekhaiti</i> <i>chē</i> ; fem. देखति ह्ये <i>dekhaiti chē.</i>	देखत ह्ये <i>dekhaiti chāi</i> . देखति <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> . देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i> Or (with object in 2nd person.) देखत ह्ये <i>dekhaiti chāu</i> ; fem. देखति ह्ये <i>dekhaiti chāu.</i>
2	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>
3	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</i>	देखत ह्ये <i>dekhaiti chāi</i> ; fem. देखति ह्ये <i>dekhaiti chāi.</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> .	देखैकि <i>dekhai-ki</i> Or (with object in 2nd person) देखैकियो <i>dekhai-kiya</i> .	देखैकिये <i>dekhai-kiye</i> Or (with object in 2nd person) देखैकियो <i>dekhai-kiya</i> .	देखैकि <i>dekhai-ki</i> Or (with object in 2nd person) देखैकिये <i>dekhai-kiye</i>	देखैकिये <i>dekhai-kiye</i> Or (with object in 2nd person) देखैकिये <i>dekhai-kiye</i> .	देखैकिये <i>dekhai-kiye</i>	देखैकिये <i>dekhai-kiye</i> .
2	देखै <i>dekhai-ehē</i>	Same as 1st person.	देखै <i>dekhai-ehē</i> ; <i>chāh</i> ; fem. देखैवि <i>dekhai-ehēvi</i> ; <i>chāhī</i> .	Same as 1st person, but no forms for object in 2nd person.	देखैक <i>dekhai-ek</i>	Same as 1st person, but no forms for object in 2nd person.	देखैकिये <i>dekhai-ehēya</i> ; <i>hūnī</i> .	Same as 1st person.
3	देखैथि <i>dekhai-achī</i> ; more usual-ly, देखरि <i>dekhāichī</i> , देखर <i>dekhārch</i> .	देखैथि <i>dekhai-achī</i>	Or (with object in 2nd person) देखैथो <i>dekhai-achā</i> .	Or (with object in 2nd person) देखैथो <i>dekhai-achā</i> .	देखैथि <i>dekhai-achī</i> Or (with object in 2nd person) देखैथो <i>dekhai-achā</i> .	देखैथि <i>dekhai-achī</i> Or (with object in 2nd person) देखैथो <i>dekhai-achā</i> .	देखैथि <i>dekhai-achī</i> ; <i>chāhīnī</i> .	देखैथि <i>dekhai-achī</i> ; <i>chāhīnī</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 : honorific. Object : non-honorific.)
1	देखत बलहुँ dekhait chalahū; f. देखति बलहुँ dekhaitis chalahū.	देखत बलहुँ dekhait chalahū; f. देखति बलहुँ dekhaitis chalahū.	देखत बलिष्ट dekhait chalaish; Or (with object in 2nd person.) देखत बलिषो dekhait chalaisho. देखति बलिषो dekhaitis chalaisho.	देखत बलिष्ट dekhait chalaish; f. देखति बलिष्ट dekhaitis chalaish. Or (with object in 2nd person.) देखत बलिषो dekhait chalaisho; f. देखति बलिषो dekhaitis chalaisho.	देखत बलहृन्नि dekhait chalahūnhi; f. देखति बलहृन्नि dekhaitis chalahūnhi.	देखत बलहृन्नि dekhait chalahūnhi; f. देखति बलहृन्नि dekhaitis chalahūnhi.
2	देखत बले dekhait chalhē; fem. देखति बले dekhaitis chalhē.	Same as 1st person.	देखत बलाच dekhait chalah; f. देखति बलीच dekhaitis chalih.	Same as 1st person, but no forms for object in 2nd person.	देखत बलहृन्नि dekhait chalahūnhi; f. देखति बलहृन्नि dekhaitis chalahūnhi.	Same as 1st person, but no forms for object in 2nd person.
3	देखत बल dekhait chal; fem. देखति बलि dekhaitis chalh.	देखत बली dekhait chalih; f. देखति बलीच dekhaitis chalih.	देखत बली dekhait chalih; Or (with object in 2nd person.) देखत बली dekhait chalih; Or (with object in 2nd person.) देखत बली dekhait chalih.	Same as 1st person, but no forms for object in 2nd person.	देखत बलहृन्नि dekhait chalahūnhi; f. देखति बलहृन्नि dekhaitis chalahūnhi.	Same as 1st person, but no forms for object in 2nd person.

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 : 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	देखलहुँ <i>dekhai-chahāñ</i>	Same as 1st person.	देखलिष्टे Or (with object in 2nd person.) देखलिथौ <i>dekhai-chāhai</i> <i>dekhai-chāhaiu.</i>	देखल्लिष्टक <i>dekhai-chāliṣṭak</i> Or (with object in 2nd person.) देखल्लिथौक <i>dekhai-chāliṣṭhauk.</i>	देखलिष्टिन्ह <i>dekhai-chāli-</i> <i>aiñh.</i>	GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
2	देखलौ <i>dekhai-chalā.</i>		देखलाच <i>dekhai-chālah,</i> देखलीच <i>dekhai-chālizil.</i>					देखल्लौच dekhai-chālahāk.	देखल्लौचिन्ह dekhai-chāli- hāñh.	Same as 1st person.
3	देखल <i>dekhai-chal;</i> fem. देखलि <i>dekhai-chālī.</i>	GROUP I. देखलौ <i>dekhai-chālai</i> Or (with object in 2nd person.) देखली <i>dekhai-chāliu.</i>	GROUP I. देखल्लौक <i>dekhai-chāliṣṭak</i> Or (with object in 2nd person.) देखल्लौक <i>dekhai-chāliṣṭhauk.</i>	GROUP I. देखल्लौचिन्ह <i>dekhai-chāli-</i> <i>aiñh.</i>	GROUP II. देखल्लौचिन्ह <i>dekhai-chāli-</i> <i>aiñh.</i>	GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)

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 <i>dekhālāñ</i> , देखली <i>dekhālī</i> ; instead of देखल <i>dekhāl</i> .	देखल <i>dekhāl</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> ; f. देखलि <i>dekhālī</i>	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> , देखलि <i>dekhālī</i> .
2	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> .	Same as 1st person.	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखली <i>dekhālī</i> , देखल <i>dekhāl</i> , देखली <i>dekhālī</i> , देखलि <i>dekhālī</i> .
3	देखलूँ <i>dekhālāñ</i> , *देखल <i>dekhāl</i> ; *देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , *देखल <i>dekhāl</i> , *देखलि <i>dekhālī</i>	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .	देखलूँ <i>dekhālāñ</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> , देखल <i>dekhāl</i> , देखलि <i>dekhālī</i> .

* 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>dekhālahū̄ achi.</i>		देखलै अक्कि <i>dekhālai achi</i> Or (with object in 2nd person.) देखलौ अक्कि <i>dekhālau achi.</i>		देखलैक अक्कि <i>dekhālaik achi</i> Or (with object in 2nd person.) देखलौक अक्कि <i>dekhālaik achi.</i>	देखलैचि अक्कि <i>dekhālachī achi</i>
2	देखलै अक्कि <i>dekhālaī achi.</i>		देखलैचि अक्कि <i>dekhālachī achi</i> ; f. देखलैचि अक्कि <i>dekhālachī̄ achi.</i>		देखलैचि अक्कि <i>dekhālachī achi</i> Or (with object in 2nd person.) देखलौचि अक्कि <i>dekhālachī̄ achi.</i>	देखलैचि अक्कि <i>dekhālachī̄ achi.</i>
3	देखलक अक्कि <i>dekhālak achi.</i>	देखलचि अक्कि <i>dekhālachī̄ achi.</i>	देखलकै अक्कि <i>dekhālakai achi</i> Or (with object in 2nd person.) देखलकौ अक्कि <i>dekhālakau achi.</i>	देखलकै अक्कि <i>dekhālakai achi</i> Or (with object in 2nd person.) देखलकौ अक्कि <i>dekhālakau achi.</i>	देखलकैचि अक्कि <i>dekhālachī̄ achi.</i>	देखलकैचि अक्कि <i>dekhālachī̄ achi.</i>

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखल अक्कि *dekhā achi*; देखलिष्टे अक्कि *dekhāliṣṭe 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 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 III. (Subject: non-honorific. Object: honorific.)		
1	देखलें कीं <i>dekhālē kī.</i>	देखलें किष्टे <i>dekhālē chīstē</i> Or (with object in 2nd person.) देखलें किशौ <i>dekhālē chīshū.</i>	देखलें कीं <i>dekhālē kī.</i> Or (with object in 2nd person.) देखलें किशौ <i>dekhālē chīshū.</i>	देखलें किष्टे <i>dekhālē chīstē</i> Or (with object in 2nd person.) देखलें किशौ <i>dekhālē chīshū.</i>	देखलें कइलें <i>dekhālē kahālē.</i>	देखलें कइलें <i>dekhālē kahālē.</i>	देखलें कइलें <i>dekhālē kahālē.</i> Same as 1st person.
2	देखलें के <i>dekhālē kē.</i>							देखलें के dekhālē kē. Or (with object in 2nd person.) देखलें कौ dekhālē kau.	देखलें के dekhālē kē. Or (with object in 2nd person.) देखलें कौ dekhālē kau.	देखलें कइलें dekhālē kahālē.	देखलें कइलें dekhālē kahālē.	देखलें कइलें dekhālē kahālē. Same as 1st person.
3	देखलें अकि <i>dekhālē achī.</i>	देखलें अकि <i>dekhālē achī.</i>	देखलें कौ <i>dekhālē kau.</i>	देखलें कौ <i>dekhālē kau.</i>	देखलें कइलें <i>dekhālē kahālē.</i>	देखलें कइलें <i>dekhālē kahālē.</i>	देखलें कइलें <i>dekhālē kahālē.</i> Same as 1st person.

Instead of देखलें *dekhālē*, we often hear देखलें *dekhālē*. The vulgar often substitute देखनें *dekhānē* or देखनें *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 IV. (Subject: honorific. Object: honorific.)
1	देखलें बलहुँ <i>dekhāḷē chāḷhū.</i>	देखलें देखलें चालाह <i>dekhāḷē chālāh.</i>	देखलें बलिष्ट Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i> Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i>	देखलें बलिष्ट Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i> Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i>	देखलें बलिष्ट Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i> Or (with object in 2nd person.) देखलें बलिष्टो <i>dekhāḷē chālāi</i>	देखलें बलिष्ट <i>dekhāḷē chālāi</i>	देखलें <i>dekhāḷē</i>
2	देखलें बलें <i>dekhāḷē chālē.</i>	Same as 1st person.	देखलें बलाह <i>dekhāḷē chālāh;</i> f. देखलें बलीह <i>dekhāḷē chālāh.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलें बलें <i>dekhāḷē chālē.</i>	देखलें बलें <i>dekhāḷē chālē.</i>	Same as 1st person.
3	देखलें बल <i>dekhāḷē chāl;</i> f. देखलें बलि <i>dekhāḷē chāl.</i>	देखलें बलाह <i>dekhāḷē chālāh;</i> f. देखलें बलीह <i>dekhāḷē chālāh.</i>	GROUP I. देखलें बलें Or (with object in 2nd person.) देखलें बलो <i>dekhāḷē chālāi.</i>	GROUP I. देखलें बलें Or (with object in 2nd person.) देखलें बलो <i>dekhāḷē chālāi.</i>	देखलें बलें <i>dekhāḷē chālē.</i>	देखलें बलें <i>dekhāḷē chālē.</i>	देखलें <i>dekhāḷē</i> बलीह <i>chālāh.</i> देखलें बलीह <i>dekhāḷē chālāh.</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 *dēkhab* (obl. form, देखबा *dēkh^abā*), the act of seeing, to see.
 (3) देखल *dēkhal* (obl. form, देखला *dēkh^alā*), the act of seeing.

262. **Noun of Agency.**

देखवाच *dēkh^abāh* or देखवाच *dēkh^awāh*, one who sees.

263. **Participles.**

Present :—देखै *dekhait* (fem. देखैति *dekhaitī*), seeing.

Past :—देखल *dēkhal* (fem. देखलि *dēkhalī*), seen.

Conjunctive :—देखि देखि *dēkhī* (देख देखि *dēkh*), देखि कै *dēkhī kaī*, देखि कै *dēkhī kāī*, or देखि कैकै *dēkhī kaikāī*, having seen.

Adverbial :—देखितहि *dēkhitahī*, 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-honorific. Object (indi-rect) : honorific.)	GROUP IV. (Subject : 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.)		
1	सुतलहूँ अकि suta ^h ahū ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h .	सुतलहूँ अकि suta ^h ahū ^h ach ^h .
2	सुतलैं अकि suta ^h aiē ^h ach ^h .	Same as 1st person.	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	Same as 1st person, but no forms for object in 2nd person.	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	Same as 1st person.	सुतलैं अकि suta ^h aiē ^h ach ^h .
3	सुतलक अकि suta ^h alak ach ^h .	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	Same as 1st person, but no forms for object in 2nd person.	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	सुतलैं अकि suta ^h aiē ^h ach ^h ; Or (with ind. obj. in 2nd person.) सुतलियौ अकि suta ^h aiā ^h ach ^h .	Same as 1st person.	सुतलैं अकि suta ^h aiē ^h ach ^h .

Any optional form of the Past Indicative may be substituted for those given above. Thus सुतली अकि *suta^hli ach^h*, I have slept, instead of सुतलहूँ अकि *suta^hahū^h ach^h*.

Also, instead of अकि *ach^h* 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 अकि *ach^h* and अचि *ach^h*.

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 sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.	सुतल बिष्टे sūtal biṣṭe; fem. सुतलि बिष्टे sūtal biṣṭe; Or (with indirect object in 2nd per.) सुतल बिषी sūtal biṣī; fem. सुतलि बिषी sūtal biṣī.
2	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.	सुतल बे sūtal chē; fem. सुतलि बे sūtal chē.
3	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal achī.	सुतल अचि sūtal achī; fem. सुतलि अचि sūtal 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: 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.)	
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> ; fem. सुतलि कलिष्टे <i>sūtal chaliṣṭe</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिचौ <i>sūtal chaliṣṭe</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिष्टे <i>sūtal chaliṣṭe</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिचौ <i>sūtal chaliṣṭe</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिष्टे <i>sūtal chaliṣṭe</i> Or (with ind. obj. in 2nd person.) सुतल कलिचौ <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिचौ <i>sūtal chaliṣṭe</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; fem. सुतलि कलिष्टे <i>sūtal chaliṣṭe</i> .	
2	सुतल कल्ले <i>sūtal challe</i> ; fem. सुतलि कल्ले <i>sūtal challe</i> .	Same as 1st person.	सुतल कल्ले <i>sūtal challe</i> ; f. सुतलि कल्ले <i>sūtal challe</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल कल्ले <i>sūtal challe</i> ; f. सुतलि कल्ले <i>sūtal challe</i> .	सुतल कल्ले <i>sūtal challe</i> ; f. सुतलि कल्ले <i>sūtal challe</i> .	Same as 1st person.
3	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कल <i>sūtal chali</i> .	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कल <i>sūtal chali</i> .	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कल <i>sūtal chali</i> Or (with ind. obj. in 2nd person.) सुतल कलौ <i>sūtal chalu</i> . सुतलि कलौ <i>sūtal chali</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कल <i>sūtal chali</i> Or (with ind. obj. in 2nd person) सुतल कलौ <i>sūtal chalu</i> ; fem. सुतलि कलौ <i>sūtal chali</i> .	सुतल कल <i>sūtal chal</i> ; f. सुतलि कल <i>sūtal chali</i> सुतल कलौ <i>sūtal chalu</i> ; f. सुतलि कलौ <i>sūtal chali</i> .	सुतल कल <i>sūtal chal</i> ; f. सुतलि कल <i>sūtal chali</i> सुतल कलौ <i>sūtal chalu</i> ; f. सुतलि कलौ <i>sūtal chali</i> .

* Or (both masc. and fem.) सुतल्ले *sūtalḷe*, or (less commonly, and mostly by the uneducated) सुतले *sūtalē*, सुतने *sūtanē*, or सुतने *sūtanē*. 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 *paktāb*, 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, 11) 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 देखाओल *dekhāol* and of the latter देखाओल *dekhāol*. देखैलहुँ *dekhailahū* would mean 'I was visible,' देखौलहुँ *dekhāulahū* 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,	देखाओल <i>dekhāol</i> .
अघा <i>aghā</i> , be satiated.	अघाओल <i>aghāol</i> .
घबड़ा <i>ghabārā</i> , be confused,	घबड़ाओल <i>ghabārāol</i> .
हड़बड़ा <i>harābarā</i> , be flurried,	हड़बड़ाओल <i>harābarāol</i> .
खा <i>khā</i> , eat,	खाओल <i>khāol</i> .

B. Verbs in आब āb.

देखाब <i>dēkhāb</i> , show,	देखाओल <i>dekhāol</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 पाबे *pābai*. पाबो *pābau*, as explained in § 176. Before ऐत *ait* of the

present participle आब *āb* is as usual shortened, as in पबैत *pubait*. 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 आऱ *āe*. Thus खा *khā* + अल *a* becomes खाऱल *khāel* (really for खायल *khāyal*, with euphonic य् *y* inserted), eaten or I ate; खा *khā* + अब *ab* becomes खाऱब *khāeb*, to eat or I shall eat. Before ऐ *ai*, it usually remains unchanged, as in देखै *dekhāi*, 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 खाएत *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 आब *āb* to that of those in आ *ā*. A glance at the paradigm will show that many optional forms are borrowed from the latter conjugation. In the 2nd verbal noun and in the future the conjugation in आ *ā* has almost ousted the original one. We have just seen that the old poetical form of the first person future was देखाओब *dekhāob*, I shall show. In the modern language it is, however, always देखाएब *dekhāeb*. A reference to the paradigm will show how completely the original *o*-conjugation has disappeared in the future. It has only survived in the third form of the tense.

On the other hand, the past tense, the one most frequently employed, strongly preserves the *o*-conjugation. The conjugation of roots in आ *ā*, has here entirely failed to gain a footing. In this tense, and elsewhere in similar circumstances, when आओ *ā-o* becomes अओ *a-o*. under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written औ *au*. Thus, देखाओल *dekhāol* or देखौलहुँ *dekhāulah̄*, I showed.

275. In the following paradigms, I take as the model of a root in आ *ā* the √देखा *dēkhā*, be visible, and as the model of a root in आब *āb*, √देखाब *dēkhāb*, show. I only give the short and long forms of Groups I and II. The redundant forms of these two groups, and the forms of Groups III and IV can be made from these without any difficulty. In cases where any difficulty is likely to arise, I solve it in additional notes. It is only necessary to give the four simple tenses, the verbal nouns, and the participles. The periphrastic tenses can easily be made from these materials. Even for the four simple tenses, I only give the most common forms.

One other remark should be made. I have throughout spoken of roots ending in आब *āb*. This termination is very often written आब *āv* or *āv*, and is even so pronounced in South Mithilā. Thus, instead of देखौबी *dekhābī*, we hear देखौवी *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>dekhāvī</i> (देखाई <i>dekhāi</i>), देखाबू <i>dekhābū</i> (देखाज <i>dekhāj</i>).	देखाबिष्टे <i>dekhābī</i> (देखैष्टे <i>dekhāi</i>) Or (with obj. in 2nd pers.) देखाबिष्टौ <i>dekhābīau</i> (देखैष्टौ <i>dekhāiāu</i>).	देखावौ <i>dekhāvī</i> (देखाई <i>dekhāi</i>), देखाबू <i>dekhābū</i> (देखाज <i>dekhāj</i>).	देखावौ <i>dekhāvī</i> (देखाई <i>dekhāi</i>), देखाबू <i>dekhābū</i> (देखाज <i>dekhāj</i>).	देखावौ <i>dekhāvī</i> (देखाई <i>dekhāi</i>), देखाबू <i>dekhābū</i> (देखाज <i>dekhāj</i>).
2	देखा <i>dekhā</i> .	Same as 1st person.	देखाह <i>dekhāh</i> .	देखाव <i>dekhāv</i> .	देखाव <i>dekhāv</i> .	Same as 1st person.	देखाव <i>dekhāv</i> .	Same as 1st person, but no forms for object in 2nd person.
3	देखाण <i>dekhāṅ</i> , (often spelt देखाय <i>dekhāy</i>), देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाण <i>dekhāṅ</i> , देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाण <i>dekhāṅ</i> , देखाओ <i>dekhāo</i> Or (with object in 2nd person.) देखाओ <i>dekhāoau</i> , देखाउ <i>dekhāu</i> .	देखाने <i>dekhānē</i> (देखाण <i>dekhāṅ</i>).	देखाने <i>dekhānē</i> (देखाण <i>dekhāṅ</i>).	देखावण <i>dekhāvṅ</i> , देखायण <i>dekhāyṅ</i> , देखाओण <i>dekhāoṅ</i> (देखावण <i>dekhāvṅ</i>).	देखावण <i>dekhāvṅ</i> , देखायण <i>dekhāyṅ</i> , देखाओण <i>dekhāoṅ</i> (देखावण <i>dekhāvṅ</i>).	देखावण <i>dekhāvṅ</i> , देखायण <i>dekhāyṅ</i> , देखाओण <i>dekhāoṅ</i> (देखावण <i>dekhāvṅ</i>).

For ā-verbs, in Groups III and IV, we have (1) देखैष्टिह् *dekhāiānhī*; (2) देखाह् *dekhāh*; (3) देखाण् *dekhāṅ*; देखावण् *dekhāvānhī*; देखायण् *dekhāyānhī*; देखाओण् *dekhāoānhī*.

278. (b) (4) Future Indicative. Third Form.

'I shall be visible,' &c. 'I shall show,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP 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	देखतूँ dekhatū	देखती dekhatī	देखतूँ dekhatū	देखती dekhatī	देखतूँ dekhatū	देखती dekhatī
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	देखारत dekhatāt.	देखती dekhatī	देखारत dekhatāt.	देखती dekhatī	देखारत dekhatāt.	देखती dekhatī	देखारत dekhatāt.	देखती dekhatī

PERSON.

1

2

3

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 dekhatihū	देखतहि dekhatihī	देखतिहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū देखतहि dekhatihī	देखतिहुँ dekhatihū Or (with obj. in 2nd pers.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with obj. in 2nd pers.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with obj. in 2nd pers.) देखतिओ dekhatihō
2	देखत dekhatī	देखतहि dekhatihī	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd pers.) देखतिओ dekhatihō
3	देखाइत dekhatī	देखतहि dekhatihī	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd person.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with object in 2nd pers.) देखतिओ dekhatihō	देखतहुँ dekhatihū Or (with obj. in 2nd pers.) देखतिओ dekhatihō

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) (8) Past Indicative.

'I became visible,' &c. 'I showed,' &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	देखलहुँ <i>dekhalhū</i>	देखलियाँ, देखली <i>dekhalīāṅ, dekhalī</i>	देखलिष्टे <i>dekhalīṣṭe</i> Or (with object in 2nd person.) देखलियाँ <i>dekhalīāṅ</i>	देखलियाँ <i>dekhalīāṅ</i>	देखलहुँ <i>dekhalhū</i> <i>dekhal</i> , देखली <i>dekhalī</i>	देखलहुँ <i>dekhalhū</i> <i>dekhal</i> , देखली <i>dekhalī</i>	देखलियाँ <i>dekhalīāṅ</i> Or (with obj. in 2nd person.) देखली <i>dekhalī</i>	देखलियाँ <i>dekhalīāṅ</i> Or (with obj. in 2nd person.) देखली <i>dekhalī</i>
2	देखलें <i>dekhalē</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>	देखलें <i>dekhalē</i>	देखलें <i>dekhalē</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>
3	देखाएल <i>dekhaēl</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>	देखलें <i>dekhalē</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>	देखलार <i>dekhalār</i>

* Here and elsewhere the diphthong is often written as in देखलहुँ or देखलहुँ (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>dekhābai</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.

<p>देखाइत <i>dekhāit</i>, seeing.</p>	<p>देखबैत <i>dekhābait</i>, showing.</p>
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Past.

<p>देखाएल <i>dekhāel</i>, seen.</p>	<p>देखाओल <i>dekhāol</i>, shown.</p>
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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 बेरि अंगनहुँ सों बहरायि ॥

कै बेरि माँप धरफ लै जाथि । कै बेरि चून दही बदि खाथि ॥

sē kona thāma jatai nahī jāthi । *kai beri āganahū sō baharāthi* ॥
kai beri sāpa dharaf lai jāthi । *kai beri 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 पतियाज् तो आबिहें, *nahī patiyāh^u to ābihē*, (if) she do not have faith in you, then come.

(a) (3) Imperative :—

यार राखू मोर बात जाज् जोगिया घर अहाँ घुरि जाज् *yār rākhū mōr bāt, jāh^u jōgiyā ghar ... ahāñ ghuri jāñ*, friend, heed my word, go home to Jogiyā ... let Your Honour return (home).

कहलकैन्हि हे अम्मा जाह जाह घर, *kahal^okainhī, 'hē ammā, jāh jāh ghar,* he said respectfully, 'O mother, go, go home.'

खाह पिबह चैन करह, *khāh, pibāh, cain karāh*, eat, drink, be happy.

Precative Form :—काल्हिक दिन ले जेहें *kālhik din lē jehē*, please take (it) away tomorrow.

(b) (4) Future Indicative :—

तीनु ममा भगिना जाप्रब कटैया सिकार, *tīnū mamā bhaginā jāeb kaṭaiyā sikhār*, we three, uncle and nephews, will go to Kaṭaiyā to hunt.

हमरो समधिया ले के जेबौ जोगिया, *ham^orō samadhiyā lē ke jābau jōgiyā*, having taken our message also, you will go to Jogiyā.

हमरा पेटक आगि प्छि सँ नहिं मिभाप्रत (for मिभादत, § 271) *ham^o-rā pētak āgⁱ ehⁱ sā nahī mijhāet* (for *mijhāit*), the fire of my belly cannot be extinguished (potential passive) by this.

बाबू सुतले रहताह नहिँ जैताह, *bābū sutalē rah'tāh*; *nah' jaitāh*, (my) sons will remain asleep; they will not go.

खैताह-अन्हि से परलप बीत, *kaitāha-anhi sē parulae 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 खेतहूँ, *jaū hamahū' toh'rā jakā' ann taulitahū' takhan ād pāo bhari ēmhar omhar s' māng' nah' khaitahū'*, 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 जाइहँ । कहलक जे जाइही गाइक बयान, *kahlanh' jē 'ahirā kahā jāichā' ?' 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 धेनेँ जाइत अहिँ उरसीक डीह, *theh'ni dhainē jāit ah' ur'sik 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 hū'ār nā-gaṛ' suṭkāe kē' parāp*, 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) *agn' prajwalit dēkh' 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 paulanh' (✓पाब pāb) khailanh' (✓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, *etābā 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-ग *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 urārā urārī hī*, 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 herānē (for herāilē) jēhanu dhenu gāi*, like a cow on losing her calf. (Man. iii, 17).

Present Participle :—See *Present Indicative*.

Cf. also निरालसी लोक भोच्य 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** :—

जै प्रकारा सब के किछु के देखाबी तँ चाही जे बुझि जाय, *jā ekārā sabh kē kicḥu kai dekhābī tā 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 हवेली देखब, *rē dhiyā putā, tāhir miyāṅk hubēlī dekhab*, hulloa, girls and boys, show (me) Tāhir Miyā's house.

चलह हो दादा धूनी उठाबह, *calāh, hō dādā, dhūnī 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 apanahī 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.*, shouldst) 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 kaparāk sunarātāī āor mūhuk chamak-
cimak dekhāeb*, with much swagger I shall display the beauty of
(my) ornaments and clothes, and the glory of my countenance.

हम अपनेक भल मानब आओर मदा गुन गाएब, *ham apānek bhal
mānab āor sadā gun gāeb*. I shall revere you, and ever sing your
praises.

जलदी रुपैया असूल करू। नहिं त पीछू पकताएब, *jaldī rupaiā
asūl karū ; nahī t pīchū pachātāeb*. 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 मोभ हमर जाँ आओत ।

जिबदत जाए प्रकौ नहिं पाओत ।

kahalaka sōjha hamara jā āota ।

jibaita jāo 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 सलहेस औताह, *cāru dīs
bāt tākathī jē kōn dīs saū salhēs autāh*, they watch the roads in
the four directions, (to see) from what direction Salhēs will
come.

(c) (5) Past Conditional :—

जनितहूँ तो बगहा में बरदी तमाकू लदबैतिष्टे, *janitahū̄ to bagahā
mē barādī tamākū ladabaitiṣṭe*. if I had known, I should have
loaded a bullock with tobacco in Baghā.

जौहरी प्रकरा पबैत तो अत्यन्त खुसी होइत, *jauhārī ekarā pabait.
to atyant khūsī hoit*, (if) a jeweller had found this, he would have
been very happy.

औतन्हिं दुरागमन करैतन्हिं जमेया 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, *sadā bhūṅki bhūṅki keṅ ham^arā sabh keṅ bhar^akabai-achī*, they make us quarrel by their continual barking.

तीनु गोटे अबैत छथि *tīnū gōṭē abait chathī*, the three (respect-
ed people) are coming.

अबैत छौ *abaitī chau*, she is coming to you. (See under Old Present).

पानि बिनु अबैत छौक तेजैत अबैत छौक परान, *pāni bin^u abait chauk, tejait abait chauk parān*, without water (*i.e.*, athirst) he is coming to you, he is coming to you giving up his life (*i.e.*, at the point of death).

(d) (8) Past Indicative :—

बिद्यापति एह गओल 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 नहिं
पाओल, *caudah kōs pakariṅ caukīdārī likhāol, cōrak banār nahī*

pāol. I caused (letters) to be written to the police of fourteen *kōs* (round) Pakarīā, and I found no trace of the thief.

को कहि कै हमरा बन्ध खोलौलिह, *kī kahī kai hamārā bandh kholaulihī*. 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 बडत बुभौलकै, *kathā sabh s̄̄ bahut bujhaulakai*, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative :—

प्रक बकस पठाओल अकि से अहाँक हेत, *ek bakas paṭhāol achī. sē ahānk hēt*, I have sent a box, it is for you.

तखन अहाँ के खोलाओलि अकि, *takhan ahā 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*) *rahiak*, formerly I ridiculed you in sport.

Verbal Nouns :—

(1) (Obl.) आबए नहिं पाबए 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 सँ की भै सकैअकि, *pachātaulā s̄̄ kī bhai sakai-achī*, what can happen from regretting ?

Participles :—

Present :—See Present Indicative.

Past :—सगरौ बनल बनाओल घर बिगड़ि गेल, *saḡarō banal banāol ghar bigarī gēl*, all (her) ready-made house (i.e., castle in the air) went to pieces.

Conjunctive :—

भद्रौ आबि के कहैत कथि, *bhadrī ābī ke kahait chuthī*. Bhadrī, having come, is saying.

सभ मिलाए कँ तीनि सै सँ किच्छु बड़ि जाएत, *sabh milāe kā tīnī sai sā kicchū barhī jāet*, 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 ॢ *i* and ॢ *ī*.

285. Roots in ॢ *i* and ॢ *ī* are conjugated exactly similarly, the only difference being that, according to the usual rule, the long ॢ *ī* is shortened to ॢ *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 *b* 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 जिवैत *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. (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	सिई <i>sī.</i>		सिबिटे <i>sibai</i> Or (with object in 2nd person.) सिबिऔ <i>sibiau</i>		पौबी <i>pūbi.</i>		पिबिटे <i>pibai</i> Or (with obj. in 2nd person.) पिबिऔ <i>pibiau.</i>	
2	सि <i>si.</i>	Same as 1st person.	सिब ^र ह <i>siāh,</i> सिब ^र ह <i>sibāh.</i>	Same as 1st person, but no forms for object in 2nd person.	पौ <i>pī.</i>	Same as 1st person.	पौब ^र ह <i>pibāh.</i> Same as 1st pers., but no forms for object in 2nd person.	
3	सिए <i>siē.</i>	सिब ^र यि <i>siāhi.</i> सिब ^र यि <i>sibāhi.</i>	GROUP I. सिटे <i>siai,</i> सिबे <i>sibai</i> Or (with object in 2nd person.) सिऔ <i>siau,</i> सिबौ <i>sibau.</i>		पौबे <i>pībē.</i>	पौब ^र यि <i>pībāhi.</i>	GROUP I. पौबे <i>pibai</i> Or (with obj. in 2nd person.) पौबौ <i>pibau.</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 sīdhatāhū, सितहूँ sītāhū.	सिद्धतिये sīdhatīye, सितिये sītīye. Or (with object in 2nd person.) सिद्धतियौ sīdhatīyō, सितियौ sītīyō.	पिबितहूँ pibitāhū, पिबतहूँ pibatāhū.	पिबतिये pibatīye, पितिये pitīye. Or (with obj. in 2nd person.) पिबतियौ pibatīyō, पितियौ pitīyō.	पिबितहूँ pibitāhū, पिबतहूँ pibatāhū.	पिबतिये pibatīye, पितिये pitīye. Or (with obj. in 2nd person.) पिबतियौ pibatīyō, पितियौ pitīyō.	पिबतिये pibatīye, पितिये pitīye. Or (with obj. in 2nd person.) पिबतियौ pibatīyō, पितियौ pitīyō.	पिबतिये pibatīye, पितिये pitīye. Or (with obj. in 2nd person.) पिबतियौ pibatīyō, पितियौ pitīyō.
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	सिद्धत sīdhat, सिद्धतिये sīdhatīye, सितिये sītīye.	सिद्धतिये sīdhatīye, सितिये sītīye. Or (with object in 2nd person.) सिद्धतौ sīdhatō, सितौ sītō.	पौउन pōuan.	पिबतिये pibatīye, पितिये pitīye.	पिबतिये pibatīye, पितिये pitīye.	पिबतिये pibatīye, पितिये pitīye.	पिबतिये pibatīye, पितिये pitīye.	पिबतिये pibatīye, पितिये pitīye.

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	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)
2	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)
3	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: non-honorific. Object: non-honorific.)	सिद्धन्तुं <i>siddhāntu</i> , (Subject: honorific. Object: non-honorific.)

290. (8) Past Indicative. 'I drank,' &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. Obj.: non-honorific.)	GROUP II. (Subject: honorific. Obj.: non-honorific.)
1	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलित् <i>sialit</i> , सिउलित् <i>siulit</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .
2	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलित् <i>sialit</i> , सिउलित् <i>siulit</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .
3	सिखल <i>sial</i> , सिउल <i>siul</i> .	सिखलित् <i>sialit</i> , सिउलित् <i>siulit</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .	सिखलँहूँ <i>sialāh̄</i> , सिउलँहूँ <i>siulāh̄</i> .	सिखलिषि <i>sialia</i> , सिउलिषि <i>siulia</i> .

PERSON.

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>pibi</i> ; obl. पीबै <i>pibai</i> ; the act of drinking.
(2) सिञ्चब <i>siab</i> ; obl. सिञ्चबा <i>siabā</i> , सिबा <i>sibā</i> ; the act of sewing, to sew.	(2) पीउब <i>piub</i> ; obl. पीउबा <i>piubā</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>piul</i> ; obl. पीउला <i>piulā</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 जीबे ।
अधर सुधा-रस जो पय पीबे ॥

bhanahī bidyāpati tauṅ paya jībē ।
adhara sudhā-rasa jāuṅ paya pībē ॥

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 ।

नब रस पिवु अबगाही ॥

lōbhita madhukara kausala anusara ।

naba rasu pīvu 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 जीवे ॥

jāi piābiṣṭe adhara sudhā rasa ।

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 pīvai 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 bhamaṛa pībaya (for pībai) rasa, sajanī gē ।

baisala paṅkha pasāri ॥

On it, O friend, a bee drinks nectar, seated with outspread wings. (Vid. xv, 6).

(a) (3) Imperative :—

खाह पिबह चैन करह, *khāh, pībāh, cain karah*, 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 गाइक दूध पीबै । मुंह भेलौक पिबैक । नहिं रे अहिरा
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 गाइक दूध लै पिबैत अहिं 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 उचै 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*) *makaranā* ॥

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 pēta piula* (for *piulak*) *dudha harakhi*, Hari joyfully drank his bellyful of milk. (Man. ii, 51).

Verbal Nouns :—

(1) For पीबै *pibai* (obl.) and पिबैक *pibaik* (genitive), see example of future. So also किच्छु दूध दैति अछि । नेना सभ केँ पिबैक भरि भै जाइत छैक, *kiच्छु dūdh daiti achī ? nēnā sabh kē pibaik bhari bhāi jāit 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).

जिबए दिखओ बर बालक लेब, *jibae* (for *jibai*) *diao baru bālaka lēb*, allow (her) to live, but, rather take the child. (Man. ii, 8).

आबह बैसह पिबि लह पानि, *ābaha* (for *ābāh*) *baisaha* (for *baisāh*) *pibi laha* (for *lāh*) *pāni*, come, sit down, take a drink of water (*pibī lāh* is an intensive compound, see § 342). (Vid. lxxx, 4).

Present Participle :—

जिबरत जाए प्रकौ नहिँ 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 केँ कलालक भट्टी पर दारू पिबैत, *dēkhalī salhēs kē kalālak bhatthī par dārū pibait*, I (fem.) saw Salhēs drinking spirits at a grog-maker's still.

Conjunctive Participle :—

बौरम नदी में पानि पीबि केँ ऊपर होए, *bauram nadī mē pāni pibī ke ūpar hōe*, 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 drip,' &c.

'I wash,' &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. Obj.: non- honorific.)	GROUP II. (Subject: honorific. Obj.: non- honorific.)
1	चूई <i>cū̄</i> , चूबी <i>cū̄bi</i> .		चुरटे <i>cū̄tai</i> , चुबिटे <i>cū̄bai</i> .		घोई <i>dhō̄</i> , घोबी <i>dhō̄bi</i> .		घोइटे <i>dhō̄tai</i> , घोबिटे <i>dhō̄bai</i> .	
2	चू <i>cū̄</i> .	Same as 1st person.	चूअर <i>cū̄āh</i> , चूबर <i>cū̄bāh</i> .	Same as 1st person, but no forms for object in 2nd person.	घो	Same as 1st person.	घोअर <i>dhō̄āh</i> , घोबर <i>dhō̄bāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	चू <i>cū̄</i> , चूबे <i>cū̄bē</i> .	चूअयि <i>cū̄āhi</i> , चूबयि <i>cū̄bāhi</i> .		GROUP I. चूटे <i>cū̄tai</i> , चूबे <i>cū̄bai</i> .	घोय <i>dhō̄</i> , घोबे <i>dhō̄bē</i> , घोये <i>dhō̄yē</i> , घोय <i>dhō̄y</i> .	घोअयि <i>dhō̄āhi</i> , घोबयि <i>dhō̄bāhi</i> .	घोटे <i>dhō̄tai</i> , घोबे <i>dhō̄bai</i> .	GROUP I.

299. (b) (4) Future Indicative. Third Form.
 'I shall drip,' &c. 'I shall wash,' &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>cūrat̄</i> , चूतँ <i>cūat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .	चूषतँ <i>cūatath̄</i> , चूरतँ <i>cūrat̄</i> , चूतँ <i>cūat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .	चूषतँ <i>cūatath̄</i> , चूरतँ <i>cūrat̄</i> , चूतँ <i>cūat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .	चूषतँ <i>cūatath̄</i> , चूरतँ <i>cūrat̄</i> , चूतँ <i>cūat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .
2	Wānting.	Same as 1st person.	Wānting.	Same as 1st person, but no forms for object in 2nd person.	Wānting.	Same as 1st person.	Wānting.	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> , चूतयि <i>cūat̄h̄i</i> .	चूषत <i>cūat</i> , चूरत <i>cūrat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .	चूषत <i>cūat</i> , चूरत <i>cūrat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .	चूषत <i>cūat</i> , चूरत <i>cūrat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूतयि <i>cūat̄h̄i</i> .

* Or चूषितँ *cūshat̄h̄*, 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	चूरुतेँ <i>cūitāh</i> *, चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> *, चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .
2	चूरुतेँ <i>cūitē</i> , चूरुतेँ <i>cūitē</i> .	चूरुतेँ <i>cūitē</i> , चूरुतेँ <i>cūitē</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitē</i> , चूरुतेँ <i>cūitē</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .
3	चूरुतेँ <i>cūit</i> , चूरुतेँ <i>cūit</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .	चूरुतेँ <i>cūitāh</i> , चूरुतेँ <i>cūitāh</i> .

* Or चूरुतेँ *cūitāh*, 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	बूषलँकूँ <i>cāalāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलँकूँ <i>cāilāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलितँकूँ <i>cuālai</i> , बूरलितँकूँ <i>cuilāi</i>	बूषलँकूँ <i>cāilāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलितँकूँ <i>dhōalāḥḥ</i> , बूरलितँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलितँकूँ <i>dhōalāi</i> , बूरलितँकूँ <i>dhōēlāi</i>	बूषलँकूँ <i>dhōalāi</i> , बूरलँकूँ <i>dhōēlāi</i>
2	बूषलँकूँ <i>cāalē</i> , बूरलँकूँ <i>cāilē</i>	बूषलँकूँ <i>cāilāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलँकूँ <i>cāalāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलँकूँ <i>dhōalē</i> , बूरलँकूँ <i>dhōēlē</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>
3	बूषलँकूँ <i>cāal</i> , बूरलँकूँ <i>cāil</i>	बूषलँकूँ <i>cāilāḥḥ</i> , बूरलँकूँ <i>cāilāḥḥ</i>	बूषलँकूँ <i>cuālai</i> , बूरलँकूँ <i>cuilāi</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>	बूषलँकूँ <i>dhōalāḥḥ</i> , बूरलँकूँ <i>dhōēlāḥḥ</i>

302. Verbal Noun.

(1) चूबि *cūbī*; obl. चूबै *cūbai*, (1) धो *dhō*, धोइ *dhōi*, धोबि
 चूटे *cūai*; the act of dripping. *dhōbī*; obl. धोटे *dhōai*, धोबै
dhōbai; the act of washing.

303. Participles.

Present.

चूषत <i>cūat</i> , चूदत <i>cūit</i> , चूष्टेन <i>cūait</i>	|	धोषत <i>dhōat</i> , धोषत <i>dhōet</i> , धोष्टेन
dripping.		<i>dhōait</i> , washing.

Past.

चूषल <i>cūal</i> , चूदल <i>cūil</i> , dripped.		धोषल <i>dhōal</i> , धोषल <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 ँ which I have noted in literature is the following :—

देखलक जे अंगूर प्रहन गुच्छ सभ पाकल टट्टी में लटकि रहल अहि कि
 जकरा सँ रस चूबि रहल अहि, *dekh^alak jē āgūr ehan gucch sabh pākāl ṭṭī mē laṭki rahal ahi ki*
tattī mē latakī rahal ahi, ki jak^arā sā ras cūbī rahal ahi, 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 ँ are more common. Such are :—

(a) (1) Old Present :—

एक रोये अमाँ दोसर रोवे चन्ना हाप्र हाय ।

तेसर रोबै दूध चाड़ि बलकवा रे हाप्र हाय ॥

ek rōyē amā; dōsar rōbē cannā, hāe hāy;

tēsar rōbai dūdh chāṛī 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 हाँय धोक, *bābū gōṛ hā̃th dhōū*, gentlemen, wash your feet and hands.

जौड़ि जनु फोर्खइ आओर काठी सबदि के तोड़ि दैद, *jaur̥i jan̥u phōā̃h, āor kāth̥i sabah̥i kē tōṛi daih*, do not open the string, and break the sticks.

(d) (8) Past Indicative :—

मारि लोभ सँ मुँद फोप्रलक, *mār̥i lōbh s̃ m̃h 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 भेंडी पाँका लागै चाइ अइ, *dhōal dhāel 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 केँ प्रक प्रक काठी देलकै, *phēri gṛhasth phō kē ek ek kāth̥i del̥kai*, then the farmer, having opened (the bundle), gave (them) the sticks one by one.

CHAPTER VI.

IRREGULAR VERES.

305. The following verbs are irregular :—

✓कर *kar*, do, make.

✓धर *dhar*, seize, place.

✓मर *mar*, die.

- ✓जा *jā*, go.
 ✓आब *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) (8) 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 कैलै बलहुँ *kailē balahū*.

The first verbal noun is regularly करि *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 लैल हरि कंचु अहोरि ।

कत परजुगति कयल अंग मोरि ॥

jakhanahī 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^arādh kail*, I committed a fault.

कहिओ जनम भरि चोरी नहिँ कैली, *kahiō janam bharī chōri nahī kailī*, never in my whole life did I commit a theft.

लाख अपराध कैलौक, *lākh ap^arādh kailauk*, a hundred thousand faults I committed against you.

मारि केना कैल फोटरा के, *mārī kenā kailē phōṭerā kē*, how did you kill Photrā ?

जहिँ मुँहें धैल कटैया ओहिँ मुँहें धर अपना बाप के, *jehī mūhē dhailē kaṭaiyā, ohī mūhē dhar ap^anā bāp kē*, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

तौं जो ददा कैल गुलामीक साथ बैर, *tō, hō dadā, kail gulāmīk sāth bair*, you, O brother, made enmity with Gulāmī.

तौं प्रहिँ कथा पर भरोसा कैलह, *tō ehī 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 dhailak*. 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 bhaginā dhailanhⁱ kataiyā panthak bāt*, the three, uncle and nephews, took the path of the road (to) Kaṭaiyā.

केबल राहड़ि बाओग कैल अक्कि, *kēbal rāhḍi bāoḡ kail ačkⁱ*, I have sown (*lit.* done sowing) only rāhar.

हम प्रकरा मारबा में बहत दौड़-धूप कैलें बी। आओर तेसर खंड ई धैल अक्कि, *ham ek^orā mār^obā mē bahat daur-dhūp kailēn^e bī. āor tēsar khaṇḍ ī dhail ačkⁱ*. 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, *dhāiraja 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 हैन, *daur-dhūp kailā sã kičch^u nahⁱ hai^t*, 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 नामौं, *mulā (oblique) pūtak bahut nāō*, a dead son has many names (*i.e.*, is always spoken of affectionately). (Proverb).

हमरा मुदनें एक उरसी 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 *jāel*, obl. जौला *jailā*, not गेल *gēl*.

The following are the more usual forms of the tenses derived from the past participle :—

(d) (8). **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	गेलहुँ <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. गेलो <i>gēlai</i> .	

The Perfect is गेलहुँ अचि *gēlah̄ ach̄i* 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 chālī, 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 गेलें, *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 gēlah^{h̄} khisiyāy*, at only this much did you go into a rage (§ 342).

कहाँ गेल किअ भेल थारू दोनबार, *kahāⁱ gēl^{h̄} kiā bhēl thārū don^abār*, where has Tharū Donbār gone, what has become of him ?

प्रक कोस गेलाह दो बहोरन दुद कोस गेलाह, *ek kōś gēlah^{h̄}, hō bahōran, dui kōś gēlah^{h̄}*. O Bahōran, they went one *kōś*, they went two *kōś*.

माकी बैसलि दूध पर पाँखि गेलै लपटाय, *mākhī baisaliⁱ dūdh par, pākhiⁱ 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, *maṭ^akuriⁱ māth sã khasiⁱ ṭuk^ariⁱ ṭuk^ariⁱ bhāi gēl^{h̄}ek*, the pitcher having fallen from her head became (*i.e.*, was broken to) fragments (§ 342).

प्रक पैघ लोकक घर मेँ रातिक समय आगि लागि गेलैन्हि, *ek paigh lōkak ghar mē rātik samay āgⁱ lāgⁱ gēlainhⁱ*, fire seized at night time the house of a rich man (§ 342).

ऊनक बाप मरि गेलथीन्हि, *hunak bāp marⁱ gēl^{h̄}thīnhⁱ*, their (respected) father died (§ 342).

दुनू भाद मारल गेलथून्हि कटैया खाप, *dunū bhāi mārāl gēl^{h̄}thūnhⁱ kaṭaiyā khāp*, the two (respected) brothers were killed in Kaṭaiyā Khāp (Passive § 331).

कथी लय ओतय गेल बलहुँ । ओतय हमर खेत अकि ओकरा देखै गेल बलहुँ, *kathī lay oṭay gēl cha'ahⁿ? oṭay hamar khēt achⁱ, ok^orā dē-khai gēl chalah^v*, 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.

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	फ़ैलहुँ <i>ailahⁿ</i> .		फ़ैलिफ़ै <i>ailiai</i> .	
2	फ़ैल <i>ailⁿ</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).

राहु दूरि बसु निअरो न आबयि, *rāhu dūri basu niaro na ābathi*, Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेरि पलटि मोरंग नहिँ आप्रब, *phērī palatī mōraṅ 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, *utānhī durāgaman karaitānhī*, 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 हे बहोरन अकसर फ़ैलाह, *tinū milī gēlāh, 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 bidēśī āel*, a foreigner came.

सखि सभ देलि भवन कै सजनी गे ।

घुरि आप्रलि सभ नारी ॥

sakhi sabha dēli bhaban kai. sajunī 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 kamala-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 okarā 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-honourific. Object : non-honourific.)	GROUP II. (Subject : honourific. Object : non-honourific.)	GROUP I. (Subject : non-honourific. Object : non-honourific.)	GROUP II. (Subject : honourific. Object : non-honourific.)
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^u</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^u</i> दिङ् <i>dih^u</i> , दङ् <i>dāh^u</i> , देह <i>dēh^u</i> , दैह <i>dāih</i> , दप्रह <i>dāch</i> .	Same as 1st person, but no forms for object in 2nd person.
3	दे <i>dē</i> , दिअ <i>dīa</i> , देअ <i>dēa</i> , देऔ <i>dēo</i> , देए <i>dēē</i> .	देथि <i>dēthī</i> .	GROUP I. देष्टे <i>dēai</i> , Or (with object in 2nd person). देऔ <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 dēbhāi.		देव dēvai Or (with object in 2nd person.) देवो dēbau, देवहूँ dēbhāi, (देवो dēbau, vulgar.)		देतहूँ dētah.		देतिशु dētai, Or (with obj. in 2nd pers.). देतिशो dētau.	
2	देव dēb.	Same as 1st person.	देवच dēbh.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.	Wanting.	देत dēt, देत दति.	देतयि dētahi.	GROUP I. देतौ dētai, Or (with obj. in 2nd pers.). देतौ dētau.	

319. Verbal Nouns.

1. दे dē, देइ dēi, दँ dā, 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:— कश्चिच्च तं सभ अबरण दिच्च कादि, *kahia tā sabha abharana dia kāḍhi*, 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 दिच्चऊ, *toharā kaiēk kathā sabh si-khāy diauk*. I will teach you (§ 342. and so elsewhere below) several matters.

किच्चु सीखि लेए तं पठाय दिष्टक । बेस हमरा बालकक संग पठाय दिऔक, *kicchū sikhī lēē. tā pathāy diaik. Bēs, hamārā bālakak saṅg pathāy diauk*, let him learn a little, then I will send him. Good, send him with my son.

मदन बेदन दे मानस अन्ना, *mudana 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 देअ (v. l. देओ) 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 कृष्ण देथि 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 kē sabahika mojarā lēthi ।

Jēhana janikara cākari tehanē sana 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 कहए मुख उक देँ लगाए, *dhobini kahae mukha uka de lagāe*, he says to the Dhōbin 'thrust a torch in (their) faces' (Man. viii, 10).

तोरित केसि केँ देसि बजाए, *torita kēsi kē dēsi bajāe*. quickly summon Kōsi (Man. vi, 22).

से इनाम देँह हमरा तब तोहरा मन पुराएब, *sē inām dēh hamarā, tab toharā man purāeb*, give me that reward. (and) I will fulfil for you (your) heart's (desire).

प्रक ब॑रि ददा डकुम दिङ्, *ek bēri, dadā, hukum diḥ^u*, give, O brother, the order but once.

सूपत ब॑चा द॑लौक सौदा द॑ङ् 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.

दुनु॑ सेर ब॑चा जोखि ल॑ङ्, *dunū sēr bēcā jōkhⁱ leh^u*, take and weigh these two seers of grain as barter-price.

भनहिँ॑ विद्यापति द॑ह सुमति मति, *bhanahⁱ vidyāpati daiha, sumati, mati*, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

ब्राह्मण॑ क॑ दप्रह, *brāhmaṇ kē dāch*, give to the Brāhmaṇ (from a private letter written to the author).

दुनु॑ चार दुनु॑ हाँय द॑ बैठाय दर्हक, *dunū cār dunū hāth dai baiṭhāy dahāk*, set down the two thatches with (*see below*) (your) two hands.

ओतहि॑ रहथु दडु फेरि हे सखि । दरसन॑ देथु प्रक ब॑रि ॥

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 ब॑रि डकुम दिअ, *ek bēri hukum diā*, be pleased to give thy order but once.

नहिँ॑ खलीफा प्रक ब॑रि ठाड 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).

माधव॑ जनि दीअड मोर दोस, *mādhava jani diāhu mora dōsa*, O Mādhava, do not give my blame (*i.e.*, blame me) (Vid. lxxvii, 4).

सरन॑ 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).

आजुक॑ दिन दिअौक कमाय, *ājuk din diāuk kamāy*, be pleased to work for this day (only).

हमरो॑ 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 dēsa 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.

तन्हिका भवन जनम हम लेब, *tanhikā bhabana 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 गोआही गुजराय, *dēbahū goāhī 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 mōṭī-cūrak laḍū*, I will give you sweetmeats of fried pulse-grains.

तखन तोहरा फुरसति देबज् बीच में नहिँ देबज्, *takhan tohārā phur^asatī dēbah^a. bic mē nahī dēbah^a*, 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^a*, I will take care of you.

नाहिँ ठाम देबैक धूनी खंसाय, *tāhī thām debaik dhūnī khāsāy*, there will we set down our fire.

जौ लागि हाजिर करबै नहिँ तो लागि फुरसति नहिँ देबौक, *jau lāgī hājir kar^abai nahī, tau lāgī phur^asatī 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 देव सय्य, *beri beri debaki garbha deba sabya*,
turn and turn about shalt thou place all of them in Dēvaki's
womb (Man. i, 29).

मातम संकराहित कै लेब । देबकि सौ रोहिनि कै देव ॥

sātama 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 ! बालसु दोस न देवा ।

parala unāita tē vayi antaya । bālamu dōsa na dēvā (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 chārī*
dēbhā. takhan kahabā. when you will let me go, I will tell you.

मे बकस खोलि दुइ-टा रुपैया ओ आधा आधा सभ मशाला लक्ष्मी दाद
कै अपने चुपे देबैन्हि, *sē bakas khōlī dui-tā rupaiā o ādhā ādhā sabh*
masālā lakṣmī dāi kē apne cuppē debainhī, having opened the
box you will please give to the respected Lakṣmī Dēvi two rupees
and half of each of the dainties.

नारद देत-गए उकठी लारि, *nārada deta-gae ukāṭhī lārī*. Nārada
will stir up some evil deed (Man. ii, 19).

हमरो काज भंग कै देत, *hamarō kāja bhāṅga kai dēta*, will he in-
terrupt even my business (Man. v. 33) ?

हमहूँ हँठ होप्रब तो हमरो थै लेत, *hamahū hēṭh hōpab. to hamarō*
dhai lēt, if I also shall descend. then he will seize me also.

देतौ लाख गारि ने अपराध, *dētau lākh gārī nē aparādhi*. for no
fault she will give you a hundred thousand abuses.

घर घर जोगियाक देतैक पुराय, *ghar ghar jogiyāk detaik purāy*,
from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional :—प्रहि नहिँ जनली अहाँ भद्री बी । हम सीना
गादक दूध दितहूँ पियाय, *ehī nahī janalī ahā bhadrī bhī : ham sinā*
gāik dūdh ditahūṅ piyāy, I did not know that you are Bhadrī (or)
I should have given you the milk of the cow Sinā to drink.

जौं तौं हमरा नहिं काड़ितह आओर मारि दितह तखन ओ मोती
तोहरा हाथ लगैत, *jō tō hamārā nahī chāritāh, 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 सौं 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 अकि हाँक गाइ देइत अकि भड़काय, *mārait achī hāṅk, gāi dēit*
achī bharaṅkāy, they utter a howl, and throw the cows into dis-
order.

आलस्य प्रहने कीरा अहि जे धन के धूरा के दैत अकि, *ālasya eh^{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 के लेइत कैन्हि डाँटि, *dhiyā putā bhadrī kē lēit*
chāinhī dāṅṅṅī, the girls and boys scold Bhadrī.

किच्छू दूध दैति अकि, *kicchū dūdh daitī achī*, is she (a cow)
giving any milk ?

Past Indicative:—

पथ अपराध पिशुन परचारल ।

तथिहुँ उतर हम देला ॥

patha aparādha piśuna paracārāla ।

tathihū utara hamu dēlā (m.c. for *dēl*) ।

On the way the slanderers cast reproaches at me, and I answered them on the spot (Vid. xl, 9).

सूपत बैचा देलौक, *sūpat bēcā delauk*, I gave you barter-price
in full.

लाख अपराध कौलौक लाख गारि देलें, *lākh apārādh kaulauk, lākh*
gārī dēlē, a hundred thousand faults I committed against you. a
hundred thousand abuses you gave me.

फोटरा गीदर कथी ला मरद औतार लेलें, *phoṭārā gidar kathī lā ma-*
rad autār lēlē, O Phoṭrā jackal, why did you take human form ?

मेलि न मिलय देलहुँ 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).

सहो देल कोन काज, *sēhō dela kona kājē*, even (if) you gave that, what good is it (Vid. lxiii, 2) ?

पहिल बचन उतरो नहिं देलि ।

नैन कटाक सैं जिव हरि लेलि ॥

pahila bacana utar-ō nahī dēli
naina katāka sā (m.c. for sā) jiba hari lēli ॥

Thou (*fem.*) gavest not even a reply to my first words, but with a glance of your eye you took away my life (Vid. xlix, 2).

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 भौमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल, *rānī kē uṭhāy kai bhīm-sainak khatiyā par dēl* (vulgar for *dēlak*), *ō sōnāk palāng mathā 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 नहिं ।

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 ग्र्हि कपटी ऊंडार सभक कथा मानि लेलक । आओर कुरुर सभ के ऊंडारक ओतय पठाय देलक, *gamār bhērā sabh ehī kapatī 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 salāma*, 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 bhadrī hāth-kē*, Dinā and Bhadrī took up into their hands their green bows.

देहि दुनू भाद कोड़ि देलुथि, *dēhī duwū bhāi chōṛī dēlathī*, the two brothers abandoned their bodies.

कतहूँ से दुद से रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *katuhū̃ sē dui sai rupaiāk cānī ohī rasāy^{nī} kē ānī del^{ak}kai*, 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 chapān kōṭī dēb^{tā} jē indra janam del^{ai}nhi* (vulgar for *del^{ak}kainhi*) 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 del^{athī}nhi*, having heard this the respected ascetic gave answer politely.

Perfect Indicative :—

सुपत बैचि के देली अहि, *sūpat bēchī kē dēlī ahi*, having sold I have given the full weight.

जोरावर सिंघ राजपूत डोला के देलक अकि घेरि, *jorāwar siṅgh rāj^{pūt} dōlā kē dēlak achi ghērī*. Jorāwar Singh, the Rajput, has stopped the (brides') litters.

Pluperfect Indicative :—

अखन धै लेलै (or लेने or लेने or नेने) चालै तखन काड़ब की रहौ, *jakhan dhai lēlē (or lēnē or lēnē, or nēnē) chalē, takhan chāṛab kī rahau*, when you had caught me. why did you let me go? (Literally, 'what letting go was there to you' ?)

जतवा जनिकर लेने कलि सुन्दरि ।

से सभ सोपलक ताहौ ॥

jatawā janikara lēnē 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 लेमैक 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 लेले 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 chāik*, 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, *lājaka 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 Jogyiā.

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 मोभा स उटा ल जाग्रत, *kakar sak achⁱ jē hamarā sōjhā sã ũthā 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^alak*, 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 उड़लि, *ḍōikā kē lē kē ũḍali*, 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 ḍihak 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 काइ, *jāni asakya bakka due 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 bai-
thāy ḍahāk*, 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 सेबलै, *jāhⁱ marad lai jōban seb^al^ē*, 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 हइत *hwait* or हइत *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.

323. (a) (1) **Old Present.** 'I become,' 'I am,' &c.
(Including Present Conditional, Imperative, and first form of the Future).
324. (b) (4) **Future.** 'I shall become,' 'I shall be,' &c. (1st & 2nd persons in 2nd form, and 3rd person in 3rd form).

PERSON.	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.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	चौई <i>hōi</i> , (Imperat. चौज <i>hōi</i> .)	चौरु <i>hōrai</i> , Or (with object in 2nd person.) चौरखौ <i>hōraiu</i> .	चौब <i>haib</i> , चौपब <i>hōeb</i> , चौपबौ <i>hōebō</i> , चौबौ <i>hōbō</i> .	चौब <i>haib</i> , चौपब <i>hōeb</i> , चौबौ <i>hōebō</i> , चौबौ <i>hōbō</i> .	चौब <i>haibai</i> , चौपब <i>hōebai</i> , चौबौ <i>hōebai</i> , Or (with obj. in 2nd pers.) चौबौ <i>haibau</i> , चौपबौ <i>hōebau</i> , चौबौ <i>hōebau</i> .					
2	चौई <i>hōē</i> , चौ <i>hō</i>	चौईच <i>hōēih</i> , चौऊ <i>hōiū</i> .	चौब <i>haibō</i> , चौपब <i>hōbō</i> .	Same as 1st person, but no forms for object in 2nd person.	चौब <i>haibō</i> , चौपब <i>hōbō</i> .	Same as 1st person.	चौब <i>haibōh</i> , चौब <i>hōbōh</i> .	Same as 1st person, but no forms for object in 2nd person.		
3	चौ <i>hō</i> (poetical), चौप <i>hōe</i> , चौ <i>hōu</i> , चौय <i>hōy</i>	चायथि <i>hōathī</i> , (Pros. Cond. and Imperat.) चायथु <i>hōathū</i> .	चौ <i>hait</i> , चैन <i>hūait</i> , चौपत <i>hōet</i> , चौत <i>hōt</i> .	चैन <i>hait</i> , चैन <i>hūait</i> , चौपत <i>hōetathī</i> .	चैन <i>haitai</i> , चौपत <i>hōetai</i> , Or (with obj in 2nd pers.) चैनौ <i>haitau</i> , चौपतौ <i>hōetau</i> .					

327. Verbal Nouns.

(1) होइ *hōi* or भै *bhai* (भए *bhae*. etc.). the state of becoming.
Obl. होमै *hōmai*.

(2) होएब *hōeb* (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 *hōet* (होइत *hōit*, होयित *hōyit*, होयत *hōyat*, etc.)
or हूँत *hūait*.

Past, भेल *bhēl*.

329. NOTE.—In the Southern Maithili tract we commonly hear the regular form होल *hōl*, or होअल *hōal*, instead of भेल *bhēl* for the past participle (with the tenses formed from it) and for the third verbal noun.

330. The following are examples of the use of this verb. Several instances will be noted of spellings different from those given in the paradigms :—

Old Present (and First form of Future).

भनाहँ विद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

bhanah̄ṅ vidyāpati 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 hōe lōpa bhela sriṣṭi*, to the enemies the mind becomes (*i.e.*, they imagine) (that) the universe has come to an end (Man. x. 45).

से हरखित मुँह हेरि न होए, *sē harakhita mūha hēri na hōe* (m.c. for *hōe*), therefore joyfully looking at (my) face (in a mirror) does not take place (*i.e.*, I no longer care to look at a mirror) (Vid. lxiii, S.)

चलु चलु मुँदरि सुभ करि आज ।

ततमत करदति नहिँ होए काज ॥

calu (m.c. for *calū*) *calu sundari subha kuri 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 hoā 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 kālu †

bānhi dharia baru bandī-sāla †

If there be doubt, then at the time of the child's birth bind her, yea, cast her into prison (Man. ii, 10).

जोड़हिं जोड़ लागि गेल जूधि ।

जे ने होए किहु धरम बिरूधि ॥

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 होइक से अबस्य० कर्तव्य० थीक, *jehi saũ ōkar parābaras̄ 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 होअह, *tō̄ hēth hōāh*, do thou become below (*i.e.*, descend from the tree).

हरि कह हलधर होउ समधान, *Hari kaha*, 'Haladhara, *hou samadhāna*.' Hari says, 'Haladhar, be of good courage' (Man. v, 17).

होऊ परसन हें पुरऊ मोर आसे, *hohu parasana he purahu morā sē*, be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे बल होअओ सत्रु काँ तेहन, *jē chala. hohu satru kā̄ tehana*, what (day) that was,—may such be for my enemies (Man. vii, 60).

पुनु दरसन होअ पुनमति गंगे, *punu darasana hoh 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 hoya nita ।

apana karaba kona kājē ॥

You will get wealth by begging. If that become everlasting, what will you do with that which is your own (Vid. li, 8) ?

Hoya is for *hōe*, as explained above.

नन्दी सँ रस रीति बचाओब । गुपुत बेकत नहिँ होई ॥

nandī sē̄ rasa rīti bacāoba । guputa bekata nahī̄ hōī̄ ॥

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 घे लेत, *hamah^u 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^u 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.

दौड़-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 मथ्य, *sē abu hwaita tini dina mādhya*, 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 become 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 कहाँ 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 सबड़ 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, *kauno musahar nē ghar sē hōit achī bāhir*, not one Musahar comes out (*lit.* becomes outside) of his house.

होइकि (v.l. ऋअकि) उपद्रव बारंबार, *hoichī* (v. l., *hwaiachī*) *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 में लाही लागि गेलैक । नहिँ तँ बड़त होइत कल, *gāch sabahī mē lāhī lāgī gelaik. nahī tñ 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-खेम बूभल मन आनंद भेल, *ahā 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 ततहुँ काऊ सीं भेल । धरनिक संग सबड़ जन गेल ॥

dharanī bhār beākuli bhēli | surabhi rūpa dhai surapura gēli ||
kichu nahī tatahū kāhu sī 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 dhuranī bheli āgū*, at that moment the earth came forward (Man. i, 12).

कै बरि काटि बनाओल नब कय ।

तैओ तुलित नहिँ भेला ॥

kai beri kāṭi banāola naba kayu ।

taio tulita nahi bhēla ॥ (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 भद्रौ ठाढ़ भेलाइ, *dīnā bhadrī thāṛh bhēlāih*, Dinā and Bhadrī became erect (*i.e.*, stood up).

भेलिह निसंक, *bhelihu nisanka*, she became free from care (Man. iii, 9).

ठाढ़ि भेलिह धनि आंगो न डोले, *thāṛhi bhelihi dhani āgo na ḍōlē*, the lady became motionless, not even do her limbs move (Vid. xxvii, 2).

एक दिन ब्रज मह खेड़ि भल भेलइ, *eka dinu braja mahā kheṛi bhala bhelai*, one day there was an excellent game in Braj (Man. v, 12).

तोहरा सँ ई चूकि भेलइ, *toharā saṅ ī cūki bhēlah*, from you this mistake has happened (*i.e.*, you have made this mistake).

कै मास सँ गाभिनि अकि । भेलौक तँ आठ मास, *kai māsa saṅ gābhini achī ? bhelaik tāṅ āṭh māsa*, from how many months is she in calf? Eight months, indeed, were (*i.e.*, have passed).

फोटरा के देखि अजगुत भेलौक, *phoṭrā ke dekhi ajaguta bhelaik*, the seeing Phoṭrā was wonderful to you.

बहुत दिन भेलौह अहाँ लोकनि तकाजा नहिँ करैकिण्डि, *bahut din bhelaikh aḥāṅ lokani takajā nahiṅ karaikhiṇḍi*, it is a long time since you pressed (him for the money).

Perfect Indicative :—चीज बसू सभ अहाँक नोकसान भेल अकि, *cij bastu sabh aḥāṅ nokasān 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 मांती हमरा पेट में हँब कहिआ ध्यान में आवि सकैअकि, *murgīk aṅḍā sabh s̄ pūigh māntī hamrā pēt mē haib kahīā dhyān mē ābi 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, *hwaita 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 hoita, 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:—विमुखि 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).

बाकुल 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*) *ṭhārhi*, 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 भग् दम अपनहिँ आओव, *āṭham bhāe hama upanahī āoba*,
having become the eighth (child), I shall come myself (Man. i.
32).

—o—

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 जाइव, *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, *dēkhal gēli*, she was seen. Examples of this form of the passive are the following:—

बड़ सुकुमार हमर स्वामी सलहेस । मारि सचल नहिँ जाइकैन्हि, *bar sukumār hamar swāmī salhēs; māri sahal nahī jāichainhi*, very tender is my lord Salhēs, a beating is not (*i.e.*, cannot be) borne by him. (Regarding the inanimate feminine मारि *māri*, see § 186.)

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 तोड़वा 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 chuila 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 किङ्क किङ्क बूझि पड़ैअकि, *kumarabaini achⁱ bā ekhan nahⁱ? hā^ṅ kich^u kich^u 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 पढ़ल 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 mībhāet*, 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 व *v* written in-

stead of ब *b*, as in आव *āv*, आवव *āvāv*, 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 Hindī 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 जागाब *jāgāb*, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जगाएब *jagāeb*, with the *ā* shortened, as it is now in the ante-penultimate.

335. The following are examples of intransitive verbs becoming transitive, and causal. All verbs are given in the form of the infinitive, so as to show the shortening of the ante-penultimate vowel. It will be remembered that roots in आव *āv* form their infinitives in आएब *āeb* :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
गिरब <i>girab</i> , to fall,	गिराएब <i>girāeb</i> , to fell,	गिरबाएब <i>girābāeb</i> , to cause to fell.
चढ़ब <i>caṛhab</i> , to ascend,	चढ़ाएब <i>caṛhāeb</i> ,	चढ़बाएब <i>caṛhābāeb</i> .
पिघलब <i>piḡhalab</i> , to melt.	पिघलाएब <i>piḡhalāeb</i> ,	पिघलबाएब <i>piḡhalābāeb</i> .
लटकब <i>laṭakab</i> , to hang,	लटकाएब <i>laṭakāeb</i> .	लटकाबाएब <i>laṭakābāeb</i> .
जागब <i>jāgab</i> , to awake.	जगाएब <i>jagāeb</i> ,	जगबाएब <i>jagābāeb</i> .
पाकब <i>pākab</i> , to ripen,	पकाएब <i>pakāeb</i> ,	पकाबाएब <i>pakābāeb</i> .
बाजब <i>bājab</i> , to speak,	बजाएब <i>bajāeb</i> , to call,	बजबाएब <i>bajābāeb</i> .
	summon.	
लागब <i>lāgab</i> , to be applied, to begin.	लागाएब <i>lagāeb</i> ,	लागबाएब <i>lagābāeb</i> .
भीजब <i>bhijab</i> , to be wet.	भिजाएब <i>bhijāeb</i> ,	भिजबाएब <i>bhijābāeb</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>lēṭāēb</i> ,	लेटबाएब <i>lēṭ^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>dēkhāēb</i> , to show.	देखबाएब <i>dēkh^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>dhoabāēb</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 आब *āb*; thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
काटब <i>kaṭab</i> , to be cut,	काटब <i>kāṭab</i> , to cut,	काटबाप्रब <i>kaṭ^abāēb</i> .
गड़ब <i>garab</i> , to be buried.	गाड़ब <i>gāṛab</i> , to bury,	गड़बाप्रब <i>gar^abāēb</i> .
मारब <i>marab</i> , to die.	मारब <i>mārab</i> , to kill,	मारबाप्रब <i>mar^abāēb</i> .
पालब <i>palab</i> , to be reared.	पालब <i>pālab</i> , to rear,	पालबाप्रब <i>pal^abāēb</i> .
लादब <i>ladab</i> , to be loaded.	लादब <i>lādab</i> , to load,	लादबाप्रब <i>lad^abāēb</i> .
निकासब <i>nikasab</i> , to come out.	निकासब <i>nikāsab</i> , to bring out.	निकासबाप्रब <i>nikas^abāēb</i> .

338. The following are irregular:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
खुलब <i>khulab</i> , to be open.	खोलब <i>khōlab</i> ,	खोलबाप्रब <i>khol^abāēb</i> .
चूटब <i>chūṭab</i> , to go off,	चाड़ब <i>chāṛab</i> or चोड़ब <i>chōṛab</i> .	चड़बाप्रब <i>char^abāēb</i> or चोड़बाप्रब <i>chor^abāēb</i> .
टूटब <i>tūṭab</i> , to be broken.	तोड़ब <i>tōrab</i> or तोरब <i>tōrab</i> .	तोड़बाप्रब <i>tor^abāēb</i> or तोरबाप्रब <i>tor^abāēb</i> .
फाटब <i>phaṭab</i> , to be rent.	फाड़ब <i>phāṛab</i> ,	फाड़बाप्रब <i>phaṛ^abāēb</i> .
अटब <i>aṭab</i> , to be stopped.	अड़ाप्रब <i>aṛāēb</i> or आड़ब <i>ārab</i> .	अड़बाप्रब <i>aṛ^abāēb</i> .
बिकब <i>bikab</i> or बिकाप्रब <i>bikāēb</i> , to be sold.	बेचब <i>bēcab</i> , or बेचब <i>bēcub</i> .	बेचबाप्रब <i>bec^abāēb</i> .
रहब <i>rahab</i> , to remain,	राखब <i>rākhub</i> ,	रखबाप्रब <i>rakh^abāēb</i> .
खा <i>khā</i> , to eat,	खिश्नाप्रब <i>khīāēb</i> , to feed, give to eat.	खिश्नाबाप्रब <i>khīabāēb</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.

कहव *kahab*, to say,

TRANSITIVE.

कहाएव *kahāeb* or कहाबाएव *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 बजौलकै, *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 kiastē nahī lag^abai-chāh*, why do you not apply your mind in (*i.e.*, on the contemplation 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 icchā bhōjan dēābathī*, to the destitute people he causes food to be given (according to) their desires (*Puruṣa Parikṣā*, p. 49).

बस्तु देअबयित चथि, *bastu deabayit chathī*, he is causing goods to be given (*Ib.*, p. 51).

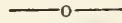
जाद पिआबिष्टे अधर सुधारस, *jāi piābīstē adhara sudhārasa*, having gone, give her the nectar of your lower lip to drink (*Vid.* x, 10).

हम की की निकासू । 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 chāṛī dēlak*, going up very high, he let it go.

धाबाक डारि तोरि माँहो चौक, *dhābāk dārī tōrī mā̃chī haūk*, having broken off a branch of the *dhābā* tree, drive away the flies.

दुनु 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 *dēkhī*; obl. देखै *dēkhai* or देखँ *dēkhā*.
- (2) देखब *dēkhab*; obl. देखबा *dekhābā*.
- (3) देखल, *dēkhal*; obl. देखला *dekhālā*.

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) Frequentatives are made with the direct form of the third verbal noun.

342. (a) **Intensive** compounds intensify, or otherwise modify, the meaning of the verb whose root stands first in the compound. They are made by adding to the direct form of the first verbal noun one of certain auxiliary verbs. The verbal noun remains unchanged, and the auxiliary verb is conjugated throughout as usual. This second auxiliary conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is attached.

The first verbal noun ends in **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 *ḍārab*, 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 *herāēb*, 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.

उड़ाद or (उड़ा) देब *urāi (or urā) dēb*, to squander.

हेड़ा देब *herā dēb*, to lose out and out.

खसाय देब *khasāy dēb*, to throw down.

काटि डारब *kāṭi dārab*, 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).

लै लेब *lai lēb*, to take for oneself.

343. It will be remembered that the conjunctive participle may be the same in form as the verbal noun. Phrases in which this form of the conjunctive participle occurs are not intensive compounds. Thus लै जाप्रब *lai 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 के 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 khāy gēl*, they ate up all the sheep also.

तीनि सै सै किच्छु बढि जाएन, *tīnī sai sāi kicchu bahī jāen*, they somewhat exceed three hundred.

सभ बस्तुजात जरि के काउर भै गेल, *sabh bastujāt jarī kē chaur 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 Dīnā and Bhadrī started up.

एक मुर्गा गोबरक देरी के चांगुर सँ उकटि रहल बल, *ek murgā gobarak dhērī kē cāngur saṅ ukṭi rahal bal*, a cock was scratching (going along scratching) a dunghill with his claw.

किच्छु सीखि लेय, *kicchu 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.

जैतहिँ हार टुटिप्र गेल ना, *jaitahī hāra tuṭie* (for *tuṭi*) *gela nā*, as I went my necklace broke in pieces (ना *nā* is expletive) (Vid. xxvi, २). Compare Vidyāpati's conjunctive participle करिप्र *kariṭ* at the end of § 307.

345. (b) **Potential** compounds are formed by conjugating the verb सकब, *sakab*, 'to be able,' with the direct form of the first verbal noun of the principal verb. As in intensives, the final *इ* is sometimes omitted. Thus:—

चलि सकब *chalⁱ sakab*, to be able to move.

बाजि सकब *bājⁱ sakab*, to be able to speak.

लिखि सकब *likhⁱ sakab*, to be able to write.

दे सकब *dai sakab*. to be able to give.

ले सकब *lai sakab*, to be able to take.

जाप्र सकब *jāe sakab*, to be able to go.

भेट सकब *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^ataulā sã ki bhai sakai-achⁱ*, from regretting what can happen?

अंगूर सभक गुच्छ लग नहिँ 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 चुकब *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.

नहिँ 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 नहिँ पाबथि, *ō uṭhai nahī pābathī*, let him not get (permission) to rise.

जिबरत जाए प्रकौ नहिँ पाओत, *jibaita 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.

दीर्घ 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^{sī} purukh tatahⁱ 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 किञ्चु कचबाँ लागु, *kumalāsana kichu kahabāṅ 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 देख्छा 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 देख्छा अक्कि, *dekh^abāk icchā achhⁱ*, there is a desire
 of seeing, *i.e.*, I wish to see.

(ii) हम देख के चहैक्कि, *ham dekhā kē cahai-chī*, I wish to see.

ओ बाज चहैअक्कि, *ō bājā cahai-achⁱ*, he wishes to speak.

मारै चाहलक, *mārai cāh^alak*, he wanted to kill (him).

धरै चाह फेरि साँपे, *dharai cāha pheri sāpē*, a snake again
 wishes to seize it (Vid. xxii, 6).

घड़ी बाजे चहैक्कि, *gharī bājai cahai-chalⁱ*, the clock was about
 to strike:

हमहूँ अपना बालक के स्कूल में पठाबै चाहैक्कि, *hamahū^ṅ ap^anā bālak*
kē skūl mē pathābai cāhai-chī, I also want to send my boy to
 school.

ओ जाण चहैक्कि, *ō jāe cahai-chathⁱ*, he wishes to go.

ओ मरै (vulgarly मुट्ठे) चहैत अक्कि, *ō marai (vulgarly muai)*
cahait achⁱ, he is at the point of death.

धोअल घाअल भेड़ी पाँका लागे चाइअकि, *dhōal āhāel bhērī pākā lāgai cāhai-achī*, the sheep washed (for sale) is about to fall into the slough. (Proverb.)

प्रहि पोथी के पढ़क चाही, *ehī 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 . . . पछतैबाक नहिँ चाही, *bahut sōc bicārī kai karāik cāhī . . . puch^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, *kanait calab*, to go along crying.

गबैत आअब, *gabait āeb*, to come singing.

एक स्त्री गबैत अबैअलि, *ek strī gabaitī abai-chali*, a woman was coming singing.

रसायनी ओहि राति के कतहुँ चलैत भेल, *rasāyānī ohī rātī kāḥ*
katah² 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 paral phirai-chal*, a tiger was prowling about.

हमरा संग लागल चलैह *ham^arā saṅg lāgal calāh*, come along with me.

अढ़ाइ सै तँ बचले रहत । आओर ओहि मेँ सँ जे बाँचल निकसत, ओहि सभक नीक दाम भेटत, *aḥḥāi sai tāḥ bac^olē rahat, āor ohī mēḥ s^aḥ jē bācal nik^asat, ohī sabhak nīk dām bhēḥat*, 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-jāḥjari*, they went away to Jogiyā-Jānjari

हाँथ लेलें बाढ़नि चलि भेलि सिंघ दरबाज, *hāḥḥ lēlē bāḥḥanī calī bhēli* *siṅgh dar^abāj*, taking the broom in her hand she went to the main door of the house.

कुंज भवन सँ चलि भेलि हे, *kuṅja bhabana s^aḥ 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 लेल जाप्रब *lēlē jāeb*, to take away with one, and लेले अप्रब *lēlē āeb*, 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 ले अप्रब *lai āeb*, or लाप्रब *lāeb*, to bring. Varieties of ले अप्रब *lai āeb* are लिअप्रब *liāeb*, लय अप्रब *lay āeb*, and लं अप्रब *lā āeb*. Equivalent to the Hindi ले जाना *lē jānā* is ले (लय or लं) जाप्रब *lai (lay or lā) jāeb*, to take away. Thus:—

किच्छु चाँनी हमरा ओतय ले आबँह, *kičch^u cānī ham^{arā} otay lai ābāh*, bring some silver to my house.

सामी सलहेस लाप्रब जादू सो लोभाप्र, *swāmī sal^{hēs} lāeb jādū saū lobhāe*, I will bring my lord Salhēs, having enticed him by enchantment.

हमरा सो की लेबे ओजह इनाम, *ham^{arā} saū kī laibai 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).

ले जाह, *lai jāh*, take away, as in § 180.

हमरा सोभा सँ उठा लं जाप्रत, *ham^{arā} sōjhā sē ūthā lā jāet*, he will take it away from before me.

हमरो रंग रभस लय जेबह ।

लेबह 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 *lāeb* is the verb आनब *ānab*, to bring, as in दुर से रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *dur sai 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, आब	<i>Now.</i>	पहिले	<i>At first.</i>
तखन	} <i>Then.</i>	सबेर	} <i>Early, at dawn.</i>
तहिया		सबेरक	
कखन	} <i>When ?</i>	अत्युख	
कहिया		भोर	
जखन	} <i>When.</i>	कदाचित		} Perhaps, some- times.
जहिया		कदापि	
आइ	<i>To-day.</i>	कहियो	} <i>In the meantime.</i>
काल्हि	<i>Yesterday, to-mor-</i> <i>row.</i>	एतबा मे	
आइ काल्हि	<i>Now-a-days.</i>	निदान	} <i>At last.</i>
परछ	<i>The day before yes-</i> <i>terday, or the</i> <i>day after to-</i> <i>morrow.</i>	अन्काल	
प्रतिदिन	} <i>Every day.</i>	बेरिबेरि	} <i>Often.</i>
अनुदिन		बारंबार	
सभदिन		सौम्र	<i>Quickly.</i>
सदा	} <i>Always.</i>	लगले	<i>Instantly.</i>
सबदा		पश्चात्	} <i>Afterwards.</i>
निति	<i>Continually.</i>	पाबा		Again.
		फेरि	<i>Once.</i>
		प्रकबेरि	

356. II. ADVERBS OF PLACE.

प्रतय	Here.	लगपास	On all sides.
ओतय	There.	समीप	Near.
कतय, कहाँ	Where ?	प्रहिकात	On this side.
जतय, जहाँ	Where.	ओहिकात	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 ?
प्रथक	} 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.
जद्यपि		सहज मँ	
जैथो		इत्यादि, इआदि, Etcetera.	

358. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हैं, *Yes.*बस, *Enough!*निश्चय, *Certainly.*नहीं, ने, 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, कहां 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.*एना नै एना, *Somehow or other.*जौ 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 आद 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.*अन्तकाल में ग्यान भेलोन्हि, *At length he came to his senses.*ओ आद केँ काहि कहैत हयि, *He puts off from to-day to to-morrow.* (Lit. *He calls to-day to-morrow*).

PARTICLES OF EMPHASIS.

361. These are ई and हि or हिँ, *only, even,* and ओ and ऊ or ऊँ, *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*; उतर, *a reply*, उतरो, *even a reply*; अपनहुँ, *even one's own*.

B. Postpositions.

362. The following is a list of the more usual Postpositions:—

आगू, आगाँ, <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 पुरुष सौँ कोना दिबस गमाप्रब, *how shall I pass my days without a husband?*

बिना पुरुष केँ त्रिआ 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 :—

जोहरी 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
„	9,	„	.9,	for	द		read	द
„	„	„	17,	„	ण		„	ण्
„	10,	„	19,	„	म लीवा		„	मलीवा
„	11,	„	2,	„	ān		„	au
„	12,	„	1	of	footnote,	for	on	„
„	13,	„	10,	for	~ rh		„	~ rh
„	„	„	15,	„	खाँभ bhābh		„	खाँभ khābh
„	14,	„	7,	„	देखलइ		„	देखलइँ
„	15,	„	2,	for	indicate	by	the	sign,
„	16,	„	13,	„	अ		read	अ a
„	21,	„	8,	„	पोथ		„	पोथी
„	„	„	12,	„	wā or wē		„	wā or vē wē
„	25,	„	5,	„	ōnā		„	sōnā
„	27,	„	8,	„	rower		„	rower;
„	29,	„	5,	„	§ 10,		„	(§ 10,
„	„	„	6,	„	बइ		„	बइ
„	36,	„	10,	„	करौनी		„	करौनी
„	„	„	14,	„	डँगौनी		„	डँगौनी
„	39,	last	line,	for	the		„	by
„	44,	line	1,	for	हि		„	हि
„	46,	„	14,	„	ले		„	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	„ सें
„ 60, „ 4, „ „ „ सें	„ सें
„ 86, „ 11, for एद्दि	„ एद्दि
„ 90, „ 13, „ क	„ कें
„ 95, „ 23, „ केंस... <i>kēśa</i>	„ केंस... <i>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 हो read हो	
„ 127, „ 1, and heading. This page should commence with § 197.	
„ 133, line 18, for कर-गं read करें-गं	
„ 139, „ 9, „ देव „ देव	
„ 155, „ 7, from bottom, for <i>lagal^o thīnhⁱ</i> read <i>lagal^othīnhⁱ</i>	
„ 216, „ 9, for sees	read is visible
„ 270, „ 10, „ two	„ two hundred
„ 302, „ 2, from bottom, for नौं	„ जौं
„ „ last line, for नं	„ तं
„ 303, line 1, „ यौं	„ जौं

See § 4 APPENDIX

Table shewing the various alphabets used in Mithilā.

Dēva Nāgarī	Kaithī	Maithilī	English Transli- teration	Dēva Nāgarī	Kaithī	Maithilī	English Transli- teration
अ	अ	अ	a	अ	अ	अ	a
आ	आ	आ	ā	आ	आ	आ	ā
इ	इ	इ	i	इ	इ	इ	i
ई	ई	ई	ī	ई	ई	ई	ī
उ	उ	उ	u	उ	उ	उ	u
ऊ	ऊ	ऊ	ū	ऊ	ऊ	ऊ	ū
ए	ए	ए	e	ए	ए	ए	e
ऐ	ऐ	ऐ	ai	ऐ	ऐ	ऐ	ai
ओ	ओ	ओ	o	ओ	ओ	ओ	o
औ	औ	औ	au	औ	औ	औ	au
क	क	क	k	क	क	क	k
ख	ख	ख	kh	ख	ख	ख	kh
ग	ग	ग	g	ग	ग	ग	g
घ	घ	घ	gh	घ	घ	घ	gh
ङ	ङ	ङ	ṅ	ङ	ङ	ङ	ṅ
च	च	च	ch	च	च	च	ch
छ	छ	छ	ch	छ	छ	छ	ch
ज	ज	ज	j	ज	ज	ज	j
झ	झ	झ	jh	झ	झ	झ	jh

The semi-vowel ɹ is not used by Kāyasths in writing Maithilī the vowel ॠ being substituted for it.

See § 4 APPENDIX

*A Sanskrit Slōka written in the three characters
of Mithilā.*

उप्रस्माश्वात्मीयताविहमिदमेवास्मदृश्यते • ॥
पयालुरपियत्कुरशोानास्मद्दुःखंजिहीर्षति ॥१॥

अस्माश्वात्मीअशप्रीहमीदमेवासीअद्गोशीअष्टि •
दआहुरपिणत्कीरुोनास्मद्दुःखंदीदीव्येती • ॥१॥

*The Kayathī character is not adapted for writing
Sanskrit It has no form for short medial i, and
has no semivowel ya.*

अग्मास्मोयताठिहमिदमेवास्मदृश्यते • ॥
दयानुरपियत्कुरशोानास्मद्दुःखंजिहीर्षति • ॥१॥



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