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SEVEN
GRAMMARS
OF THE DIALECTS AND SUBDIALECTS OF THE
BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF
THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN
PORTION OF THE CENTRAL PROVINCES.

PART IV.
MAITHIL-BHOJPÚRÍ DIALECT
OF CENTRAL AND SOUTH MUZAFFARPÚR.

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INTRODUCTION.

§ 1. The following Grammar treats of the dialect spoken in Central and South Muzaffarpur. It is principally composed of South Maithili forms, but is largely impregnated with Bhojpuri forms, especially in the west of the district. In this Grammar the dialect of the eastern portion of the tract is treated as the standard, the peculiarities of the more western language being generally given in footnotes.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of Grammars, and the remarks therein found are not repeated here.



DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect :—

		<i>Power.</i>
Nom.	<i>Wanting.</i>	
Acc.	<i>Wanting</i> or के <i>ke.</i>	
Instr.	से <i>se.</i>	'By.'
Dat.	के <i>ke.</i>	'To.'
	ला <i>lá,</i> ले <i>le.</i>	'For.'
Abl.	से <i>se.</i>	'From.'
Gen.	के <i>kẽ.</i>	'Of.'
Loc.	में <i>mẽ.</i>	'In.'
Voc.	<i>Wanting.</i>	

All these post-positions will only be used in one example, that of घोड़ा *ghorá*, 'a horse;' but they can all be used with all nouns.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take this post-position, but have other forms subject to special rules.

The following are examples of declension.

§ 4. (a) Masculine Tadbhavas in चा á.

Example of the declension of a *tadbhava** masculine noun in चा á:—

घोड़ा *ghorá*, 'a horse.'

Short form, { Weak, घोड़ *ghor*. } Long form,* घोड़वा *ghor'wá*. Re-
{ Strong, घोड़ा *ghorá*. } dundant form,† घोड़ौवा *ghōrauwá*.

Singular.

Nom.	घोड़ा <i>ghorá</i> ,	'a horse.'
Acc.	घोड़ा <i>ghorá</i> or घोड़ा के <i>ghorá ke</i> ,	'a horse.'
Instr.	घोड़ा से <i>ghorá se</i> ,	'by a horse.'
Dat.	घोड़ा के <i>ghorá ke</i> , or ला <i>lá</i> , or लेह <i>leḥ</i> ,	'to' or 'for a horse.'
Abl.	घोड़ा से <i>ghorá se</i> ,	'from a horse.'
Gen.	घोड़ा के <i>ghorá kē</i> ,	'of a horse.'
Loc.	घोड़ा में <i>ghorá mē</i> ,	'in a horse.'
Voc.	हे घोड़ा <i>he ghorá</i> !	'O horse!'

* Or घोड़ *ghor*, घोड़वा *ghor'wá*, or घोड़ौवा *ghōrauwá*, and so throughout the singular.

† The genitival affix के *kē* remains unchanged before all genders and cases. In Western Muzaffarpúr, however, the Bhojpúri practice is followed of using के *kē* before nouns in the nominative and का *ká* before nouns in an oblique case.

Plural.

Nom.	घोड़न <i>ghoran</i> ,	'horses.'
Acc.	घोड़न <i>ghoran</i> , घोड़न के <i>ghoran ke</i> ,	'horses.'
Instr.	घोड़न से <i>ghoran se</i> ,	'by horses.'
Dat.	घोड़न के <i>ghoran ke</i> , or ला <i>lá</i> , or लेह <i>leḥ</i> ,	'to' or 'for horses.'
Abl.	घोड़न से <i>ghoran se</i> ,	'from horses.'
Gen.	घोड़न के <i>ghoran kē</i> ,	'of horses.'
Loc.	घोड़न में <i>ghoran mē</i> ,	'in horses.'
Voc.	हे घोड़न <i>he ghoran</i> !	'O horses!'

* Or घोड़वन *ghor'wan* or घोड़ौवन *ghōraujan*, and so throughout the plural.

† See note * to singular.

* See General Introduction, § 12. † See General Introduction, §§ 12, 38, and ff.



§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, घर *ghar*. Long form,* घरवा *ghar'wá*. Redundant form,* घरौवा *gharauwá*.

Singular.

Nom.	घर <i>ghar</i> ,	'a house.'
Acc.	घर, घर के <i>ghar, ghar ke</i> ,	'a house.'
Instr.	घरें <i>gharē</i> , घर से <i>ghar se</i> ,	'by a house.'
Dat.	घर के <i>ghar ke</i> ,	'to a house.'
Abl.	घर से <i>ghar se</i> ,	'from a house.'
Gen.	घर के <i>ghar kē</i> ,	'of a house.'
Loc.	घरे <i>ghare</i> , घर में <i>ghar mē</i> ,	'in a house.'
Voc.	हे घर <i>he ghar</i> !	'O house !'

* Or घरवा *ghar'wá*, घरौवा *gharauwá*, and so throughout the singular

Plural.

Nom.	घरन <i>gharan</i> ,	'houses.'
Acc.	घरन <i>gharan</i> or घरन के <i>gharan ke</i> ,	'houses.'
Instr.	घरन से <i>gharan se</i> ,	'by houses.'
Dat.	घरन के <i>gharan ke</i> ,	'to' or 'for houses.'
Abl.	घरन से <i>gharan se</i> ,	'from houses.'
Gen.	घरन के <i>gharan kē</i> ,	'of houses.'
Loc.	घरन में <i>gharan mē</i> ,	'in houses.'
Voc.	हे घरन <i>he gharan</i> !	'O houses !'

* Or घरवन *ghar'wan*, घरौवन *gharauwan*, and so throughout the plural.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghorá*, and all those ending in silent consonants like घर *ghar*. The final

* See General Introduction, §§ 12, 38, and ff.

syllables of all long and redundant forms may optionally be nasalized by the addition of *anunásik*: thus घोड़ना *ghōr'wá* or घोड़नाँ *ghōr'wā*; घरौना *gharāwá* or घरौनाँ *gharāwā*; मलिया *maliyá* or मलियाँ *maliyā*.

NOTE, however, that—

- (1) Occasionally in the case of masculine nouns ending in a silent consonant we find an instrumental in ऐ *ē* and a locative in ए *e*: thus हम बलें ले जायब *ham balē le jāēb*, 'I shall take away by force,' where बलें *balē* is the instrumental of बल *bal*, 'force'; चाटे *ghāṭe*, 'at a landing stage,' locative of घाट *ghāt*, 'a landing stage:' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.'
- (2) All nouns ending in a long vowel shorten it before the plural termination न *n*: thus घोड़न *ghorān* from घोड़ा *ghorā*.
- (3) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*: thus देखल *dekhal*, abl. देखला से *dēkh'lá se*, 'from seeing,' also verbal nouns in the form of the root have an oblique form in ए *ē*: thus देख *dekh*, dat. देखे के *dēkhē ke* 'for seeing.' Full particulars concerning these nouns will be found in § 111.

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in बा 4.

राजा *rāja*, 'a king.'

Short form, राजा *rājā*. Long form,* राजना *raj'wá*. Redundant form,* राजौवा *rajāuwá*.

Gen. sing. राजा के *rājā kē*.

Nom. plur. राजन *rājan*.

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 8. (d) Masculine Nouns in **ई**.**माली** *māli*, 'a gardener.'

Short form, माली *māli*. Long form,* मल्लिचा *maliyā*. Redundant form,* मल्लिचवा *maliyavā* or मल्लीवा *mālīvā*.

Gen. sing. माली के *mālī kē*.

Nom. plur. मालिन *mālin*.

§ 9. (e) Masculine Nouns in **ऊ**.**नाऊ** *nāū*, 'a barber.'†

Short form, नाऊ *nāū*. Long form,‡ नउआ *nāūā* or नौआ *nauā*. Redundant form,‡ नउआवा *nāūavā* or नौआवा *nauavā*.

Gen. sing. नाऊ के *nāū kē*.

Nom. plur. नाउन *nāūn*.

§ 10. (f) Feminine Nouns in **ई**.**पोथी** *pothī*, 'a book.'

Short form, पोथी *pothī*. Long form,‡ पोथिचा *pōthiyā*. Redundant form,‡ पोथिचवा *pōthiyavā* or पोथीवा *pothīvā*.

Gen. sing. पोथी के *pothī kē*.

Nom. plur. पोथिन, *pothin*.

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindi Grammar incorrectly gives लोसू *lōsū* as an example of a feminine noun in **ऊ**: it is masculine. लोसू *lōsū* is not used in Bihārī, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., and 34 to 36.



§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bāt*, 'a word.'

Short form, बात *bāt*. Long form,* बतिया *batiyā*. Redundant form,* बतियवा *batiyawā* or बतीवा *batīwā*.

Acc. sing. बात के *bāt ke*.

Gen. sing. बात के *bāt kē*.

Nom. plur. बातन *bātan*.

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition of a word signifying plurality, such as सब *sabh*, 'all;' or, in the case of *rational* beings, such as लोग *log*, 'people.' Example: घर सब *ghar sabh* instead of घरन *gharan*, and माही लोग *māhī log* for माहिन *mālin*. Sometimes even this plural affix is omitted, so that a plural noun appears under a singular form. An example occurs in the ninth of the following sentences, where बेटा *betā* is used for बेटा सब *betā sabh*. This is the regular rule when a numeral adjective precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to a word already in the plural form, e.g. पोथिन सब *pothin sabh* for पोथिन *pothin*.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes. Each sentence is given as spoken (a) in Eastern and (b) in Western Muzaffarpur:—

1. (a) ई राजा के मन्दिर छिकैन्ह.
ī rājā kē mandir chhikainh.

'This is the king's temple.'

- (b) ई राजा के मन्दिर बटेन्ह.
ī rājā kē mandir batainh.

* See General Introduction, §§ 12, 38, and ff., and 34 and 36.



2. (a) हम कन्स के लौंड़ी बी. 'I am the maid-servant
Ham Kans kē lāurī chhī. of King Kans.'
- (b) हम कन्स के दासी बटिऐन्ह.
Ham Kans kē dāsī batiainh.
3. (a) मधमँझी के भूँड़ उड़ गेलैक. 'A swarm of bees flew
Madh'māchhī kē jhūṛ ur gēlaik. away.'
- (b) मधुमाखी के भूँड़ उड़ गेल.
Madhumākhi kē jhūṛ ur gel.
4. (a) कपट्टी के मारऱला में दोष नहिँ कौनो. 'There is no sin in slaying
Kap'ṭī kē mār'lā mē dokh nahī a deceiver.'
kaunō.
- (b) कपट्टी का मारऱला के कुछ दोष नऱ.
Kap'ṭī kā mār'lā kē kuchh dokh na.
5. (a) मथुरा के मौंगी सभ कनैत चल 'The women of Mathurā
Mathurā kē māṅgī sabh kanait chal departed weeping.'
gēl'thinh.
- (b) मथुरा के नारी सभ रोयैत चल गेलिन.
Mathurā kē nārī sabh rōait chal gelin.
6. (a) कै रङ्ग के बात सुनल गेल. 'Matters of many kinds
Kai rang kē bāt sunal gel. were heard.'
- (b) बहुत तराह के बात सुनल गेल.
Bahut tarah kē bāt sunal gel.
7. (a) स्फटिक के चार फाटक टूट गेलै. 'Four gates of orystal
Sphaṭik kē chār phāṭak tūt gēlai. broke.'
- (b) स्फटिक के चार फाटक टूट गेल.
Sphaṭik kē chār phāṭak tūt gel.
8. (a & b) देस देस के राजा ऐलन्ह. 'Kings of all countries
Des des kē rājā ailanh. came.'

9. (a) ज सभ माली के बेटा छतन.
Ū sabh mālī kē betā chhutanh. 'They are the sons of the gardener.'
- (b) ज सभ माली के बेटा छतन.
Ū sabh mālī kē betā hatan.
10. (a) हम राजा के गाँव में ऐली.
Ham rājā kē gāw mē ailī. 'I came into the king's villages.'
- (b) हम राजा का गाँव में ऐली.
Ham rājā kā gāwan mē ailī.
11. (a) पण्डितन के घर में कई रङ्ग के पोथी बैन्.
Pandītan kē ghar mē kai rang kē pothī chainh. 'There are many books in pandits' houses.'
- (b) पण्डित सभ का घर में बहुत पोथी बडैन्.
Pandit sabh kā ghar mē bahut pothī baṭainh.

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindî. The following are the ones that present points of difference:—

1 = एक <i>ek</i> .	42 = बेचालिस <i>bēcālis</i> .
2 = दू <i>du</i> .	43 = तैतालिस <i>tētālis</i> .
6 = छव <i>chhav</i> .	44 = चवालिस <i>chavālis</i> .
11 = इगारह <i>igārah</i> .	45 = पैंतालिस <i>pāntālis</i> .
15 = पनारह <i>pan'rah</i> .	46 = छियालिस <i>chhiyālis</i> .
16 = सोरह <i>sorah</i> .	47 = सैंतालिस <i>sāntālis</i> .
21 = एकैस <i>ekais</i> .	48 = अड़न्तालिस <i>aṛ'tālis</i> .
31 = एकन्तिस <i>ek'tis</i> .	54 = चौवन <i>chauvan</i> .
32 = बत्तिस <i>battis</i> .	64 = चौसठ <i>chausaṭh</i> .
33 = तैत्तिस <i>tētis</i> .	66 = छियासठ <i>chhiyāsath</i> .
34 = चौत्तिस <i>chautis</i> .	67 = सरसठ <i>sar'sath</i> .
35 = पैंत्तिस <i>pāntis</i> .	74 = चौसत्तर <i>chauhattar</i> .
36 = छत्तिस <i>chhattis</i> .	82 = बेचासी <i>bēcāsi</i> .
37 = सैंत्तिस <i>sāntis</i> .	84 = चौरासी <i>chaurāsī</i> .
38 = अड़न्तिस <i>aṛ'tis</i> .	86 = छियासी <i>chhiyāsi</i> .
39 = उनन्तालिस <i>un'tālis</i> .	94 = चौरानवे <i>chaurānave</i> .
40 = चालिस <i>chālīs</i> .	96 = छियानवे <i>chhiyānave</i> .
41 = एकन्तालिस <i>ek'tālis</i> .	100 = सै <i>sai</i> .



§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

- 1st = पहिल *pahil* ; obl. पहिला *pahilā* or पण्ला *pah'la*.
 2nd = दोसर *dosar* ; obl. दोसरा *dōs'rá*.
 3rd = तिसर *tesar* ; obl. तिसरा *tēs'rá*.
 4th = चौठ *chauth*.
 5th = पंचवाँ *pāch'wā* or पाँचम *pācham*.
 6th = षठवाँ *chhath'wā* or षटम *chhatham*.

The ordinals above 'sixth' are all formed by adding वाँ *wā* or म *m* to the cardinals : as दसवाँ *das'wā* or दसम *dasam*, 'tenth,' पचसवाँ *pachas'wā* or पचसम *pachásam*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

- $\frac{1}{4}$ = पा *pā*, पाव *pāva*.
 $\frac{1}{8}$ = तिहाइ *tehāi* or तेहाइ *tehāi*.
 $\frac{1}{2}$ = अधा *addhā* or आधा *ādhā*.
 $\frac{3}{4}$ = पौन *paun* or पौना *paunā*.
 $-\frac{1}{4}$ = पौने *paune*.
 $1\frac{1}{4}$ or $+\frac{1}{4}$ = सवा *sawā*, सवाइ *sawāi*.
 $1\frac{1}{2}$ = डेढ़ *derh* or डेहा *derhā*.
 $2\frac{1}{4}$ = अर्हाइ *arhāi*.
 $+\frac{1}{8}$ = सारहे *sārhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihári idiom is illustrated in such phrases as दुसरे चौदह *dú sate chaudah*, 'two seven's, fourteen'; छह ती सठारह *chhaw tē*

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post.* § 34.

athārah, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicative, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions;—

- × 1, का *kā*.
- × $1\frac{1}{2}$, सव *sava*, सवैया *savaiyā*, सवैएँ *savaiē*.
- × $1\frac{1}{3}$, डेउडा *ḍeurhā*, डेउडे *ḍeurhe*.
- × 2, दुना *dunā*, दुनी *dunī*.
- × $2\frac{1}{2}$, धाम *dhām*, धदैया *arhaiyā*, धदैएँ *arhaiē*.
- × 3, ती *tī*, तिया *tiyā*, तियाँइ *tiyāi*, तिरिका *tirikā*.
- × $3\frac{1}{2}$, हूठा *hūthā*, हूठे *hūthe*.
- × 4, चौका *chaukā*, चौके *chauke*.
- × $4\frac{1}{2}$, धौंचा *dhāūchā*, धौंचे *dhāūche*.
- × 5, पचे *pache*, पञ्जे *panje*.
- × $5\frac{1}{2}$, पञ्चचा *pahūchā*, पञ्चचे *pahūche*.
- × 6, छक *chhak*, छक्का *chhakkā*, or छके *chhake*.
- × $6\frac{1}{2}$, खौंचा *khāūchā*, खौंचे *khāūche*.
- × 7, सते *sate*.
- × 8, अडे *ātṭhe*.
- × 9, नवाँ *navā*, नवाँइ *navāi*.
- × 10, दहाँइ *dahāi*, दहैएँ *dahaiē*.

§ 19. Definite Cardinals.

These are as follows:—

- दुनो *dūno*, दोनो *dono*, 'the two,' 'both;'
 - तीनो *tīno*, 'the three;'
 - चारो *chāro*, 'the four;'
- and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example:
 पाँचो भाइ जौरे चथ *pācho bhāi jaurē chath*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination *an* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom *सैकर* *saikar* is always substituted for *सै* *sai*, 'one hundred.' Examples are *सैकरन पेड़* *saik'ran per*, 'hundreds of trees;' *हजारन* *hajāran*, 'thousands;' *लाखन* *lākhan*, 'tens of thousands;' *हजारन अदिमी मरलान्ह* *hajāran adimi marilanh*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. *जोड़ा* *jorā*, 'a pair,' *गंडा* *gandā*, 'a four'—are the same as in High Hindī, except *सैकरा* *saik'rā*, 'a hundred.'



CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exception is कुत्र *kuchh*, 'anything,' 'something.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed. They have all oblique forms ending in रा *rā* or ना *nā*, for which see § 34.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second
Person Non-Honorific.

These pronouns have each two forms, a shorter and a longer.

हम ham, 'I.'

Singular.

Shorter form.	Longer form.
Nom. Wanting.	हम ham.
Acc. मोरा 'morá or मोरा के morá ke.	हमरा 'ham'râ or हमरा के ham'râ ke.
Instr. मोरा से morá se.	हमरा से ham'râ se.
Dat. मोरा के morá ke.	हमरा के ham'râ ke.
Abl. मोरा से morá se.	हमरा से ham'râ se.
Gen. मोर mor.	हमर hammar, हमर hamar.
Loc. मोरा में morá mē.	हमरा में ham'râ mē.
Voc. Wanting.	Wanting.

¹ मोरो moro and हमरो ham'ro may be used for मोरा morá and हमरा ham'râ in an emphatic sense : thus हमरो द ham'ro da, 'give to me also.'

Plural.

Shorter form.	Longer form.
Nom. हमनी 'hamanī.	हमरा सब 'ham'râ sabh.
Acc. हमनी (के) hamanī (ke).	हमरा सब (के) ham'râ sabh (ke).
Instr. हमनी से hamanī se.	हमरा सब से ham'râ sabh se.
Dat. हमनी के hamanī ke.	हमरा सब के ham'râ sabh ke.
Abl. हमनी से hamanī se.	हमरा सब से ham'râ sabh se.
Gen. हमनी के hamanī kē.	हमरा सब के ham'râ sabh kē.
Loc. हमनी में hamanī mē.	हमरा सब में ham'râ sabh mē.
Voc. Wanting.	Wanting.

¹ Or हम सब ham sabh, and so throughout.

² In Western Muzaffarpur a Bhojpuri nominative plural हमर-हिना hamar'hinā and oblique plural हमर-हिन hamar'hin are also used.



Singular.

Longer form.

तो or तू *tō* or *tū*.

तोहरा' • or तोहरा के *tōh'rá* or
tōh'rá ke.

तोहरा से *tōh'rá se.*

तोहरा के *tōh'ra ke.*

तोहरा से *tōh'ra se.*

लोहर *tohar*.

तोहरा में *tōh'rá mē.*

हे तों *he tō* or हे तू *he tū*.

¹ तोरो *toro* and तोहरो *tōh'ro* may be used for तोरा *torá* and तोहरा *tōh'rá* in an emphatic sense; thus तोहरो देखो *tōh'ro dēkhaichhī*, 'I see you also.'

Plural.

Longer form.

तोहंरा सब^२ *tōh'rá sabh.*

तोहरा सभ (के) *tòh'rá sabh (ke)*.

तोहरा सभ से *tōhrā sabh se.*

तोहरा सब के *tōh'rá sabh ke.*

तोहरा सभ से *tōh'rá sabh se.*

तोहरा सभ के *tōh'ra sabh ke*

बोहःरा सभ में *tōh'rá sabh mē*

हे तूँ सभ *he tū sabh.*

* In Western Muzaffarpur a Bhojpuri nominative plural *तोहरहि नका* *tōhar'hi'na* and oblique plural *तोहरहि न* *tōhar'hi'n*, are also used.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

आहाँ *áhā* or अपनै *ap'nē*, 'your honor.

This pronoun is declined regularly like a substantive : thus—

आहाँ के *áhā ke* or अपनै के *ap'nē ke*.

आहाँ से *áhā se* or अपनै से *ap'nē se*, &c.

The nominative plural is आहाँ सभ *áhā sabh* or अपनै सभ *ap'nē sabh*. In Western Muzaffarpúr the Bhojpúri form राउरा *raurá* or रौरा *raurá*, 'your honor,' is also used. It is also declined regularly except in its genitive singular, which is राउर *ráur*.

अपनै *ap'nē*, 'self.'

Nominative singular अपनै *ap'nē* : accusative अपनै के *ap'nē ke* or अपनै के *ap'nā ke* : instrumental अपनै से *ap'nē se* or अपनै से *ap'nā se*, and so on. Genitive singular अपन *appan*, अपन *apan*, or आपन *āpan*.

Nominative plural अपनै सभ *ap'nē sabh*, अपनै सभ *ap'nā sabh*, or अपन सभ *appan sabh*. The rest is regular.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *i*, 'this,' and (2) the remote demonstrative ऊ *ū*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *i*, 'this.'

Singular.

	Shorter form.	Longer form.
Nom.	ई <i>i</i> .	ई <i>i</i> .
Acc.	इह ^१ (के) <i>eh' (ke)</i> .	इहंकरा (के) <i>eh'rá (ke)</i> .
Instr.	इह से <i>eh se</i> .	इहंकरा से <i>eh'rá se</i> .
Dat.	इह के <i>eh ke</i> .	इहंकरा के <i>eh'rá ke</i> .
Abl.	इह से <i>eh se</i> .	इहंकरा से <i>eh'rá se</i> .
Gen.	इह के <i>eh kē</i> .	इहंकर <i>eh'kar</i> .
Loc.	इह में, <i>eh mē</i> .	इहंकरा में <i>eh'rá mē</i> .

^१ इहि *ehi*, ए *e*, or ई *ē* may be substituted for इह *eh* throughout.

Plural.

	Shorter form.	Longer form.
Nom.	ई सब <i>i sabh</i> .	ई सब <i>i sabh</i> .
Acc.	इन्ह ^१ (के) <i>inh (ke)</i> .	इन्हंकरा ^२ (के) <i>inh'kará (ke)</i> .
Instr.	इन्ह से <i>inh se</i> .	इन्हंकरा से <i>inh'kará se</i> .
Dat.	इन्ह के <i>inh ke</i> .	इन्हंकरा के <i>inh'kará ke</i> .
Abl.	इन्ह से <i>inh se</i> .	इन्हंकरा से <i>inh'kará se</i> .
Gen.	इन्ह के <i>inh kē</i> .	इन्हंकर <i>inh'kar</i> .
Loc.	इन्ह में <i>inh mē</i> .	इन्हंकरा में, <i>inh'kará mē</i> .

^१ Or हिन् *hinh*, इन *in*, or हिन *hin*, and so throughout.

^२ Or इन्हंकरा *hinh'kará*, इन्हंका *inh'ká*, इन्हंका *hinh'ká*, इन्हंकरा *inh'kará*, इन्हंकरा *inh'kará*, इन्हंका *inh'ká*, or इन्हंका *hinh'ká*, and so throughout.

NOTE.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सब *sabh* is added to any of the above forms: thus, nominative plural ई सब *i sabh*, इहंकरा सब *eh'rá sabh*, इन्ह सब *inh sabh*, इन्हंकरा सब *hinh'kará sabh*, and so on.

ऊ *u*, 'that.'

The close analogy between the declension of this pronoun and that of ई, 'this,' will be manifest from the following paradigm:—

Singular.

	Shorter form.	Longer form.
Nom.	ऊ <i>u</i> .	ऊ <i>u</i> .
Acc.	ओह ¹ (के) <i>ōh' (ke)</i> .	ओकरा (के) <i>ōk'rá (ke)</i> .
Instr.	ओह से <i>ōh se</i> .	ओकरा से <i>ōk'rá se</i> .
Dat.	ओह के <i>ōh ke</i> .	ओकरा के <i>ōk'rá ke</i> .
Abl.	ओह से <i>ōh se</i> .	ओकरा से <i>ōk'rá se</i> .
Gen.	ओह के <i>ōh kē</i> .	ओकरा <i>ōkar</i> .
Loc.	ओह में <i>ōh mē</i> .	ओकरा में <i>ōk'rá mē</i> .

¹ ओहि *ōhi*, ओ *o*, or ओई *ōi* may be substituted for ओह *ōh* throughout.

Plural.

	Shorter form.	Longer form.
Nom.	ऊ सब <i>ū sabh</i> .	ऊ सब <i>ū sabh</i> .
Acc.	उन्ह ¹ (के) <i>unh (ke)</i> .	उन्हकरा ² (के) <i>unh'kará (ke)</i> .
Instr.	उन्ह से <i>unh se</i> .	उन्हकरा से <i>unh'kará se</i> .
Dat.	उन्ह के <i>unh ke</i> .	उन्हकरा के <i>unh'kará ke</i> .
Abl.	उन्ह से <i>unh se</i> .	उन्हकरा से <i>unh'kará se</i> .
Gen.	उन्ह के <i>unh kē</i> .	उन्हकरा <i>unh'kar</i> .
Loc.	उन्ह में <i>unh mē</i> .	उन्हकरा में <i>unh'kará mē</i> .

¹ Or हुह *huh*, उन *un*, or हुन *hun*, and so throughout.

² Or हुहकरा *huh'kará*, उनका *un'ká*, हुनका *hun'ká*, उनकरा *un'kará*, हुनकरा *hun'kará*, उनका *un'ká*, or हुनका *hun'ká*, and so throughout.

NOTE.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सब *sabh* is added to any of the above forms: thus, nominative plural ऊ सब *ū sabh*, ओकरा सब *ōk'rá sabh*, ओह सब *ōh sabh*, उनकरा सब *unh'kará sabh*, and so on.

NOTE.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantively, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun *जे* *je*, 'who;' (2) the correlative pronoun *से* *se*, 'that;' and (3) the interrogative pronoun *के* *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	Longer form.
Nom.	जे <i>je</i> or जौन <i>jaun</i> .	Wanting.
Gen.	जेह के <i>jēh kē</i> .	जेकर <i>jekar</i> .
Obl.	जेह <i>jēh</i> .	जेकरा <i>jēk'rá</i> .

Plural.

Nom.	जे सभ <i>je sabh</i> .	जे सभ <i>je sabh</i> .
Gen.	जिन्ह के <i>jinh kē</i> .	जिन्हकर <i>jinh'kar</i> .
Obl.	जिन्ह <i>jinh</i> .	जिन्हकरा <i>jinh'kará</i> .

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	Longer form.
Nom.	से <i>se</i> , ते <i>te</i> , or तौन <i>taun</i> .	Wanting.
Gen.	तेह के <i>tēh kē</i> .	तेकर <i>tekar</i> .
Obl.	तेह <i>tēh</i> .	तेकरा <i>tēk'rá</i> .

Plural.

Nom.	से सभ <i>se sabh</i> .	से सभ <i>se sabh</i> .
Gen.	तिन्ह के <i>tinh kē</i> .	तिन्हकर <i>tinh'kar</i> .
Obl.	तिन्ह <i>tinh</i> .	तिन्हकरा <i>tinh'kará</i> .

Interrogative.

के *ke*, 'who?'

Singular.

Shorter form.

Nom. के *ke* or कौन *kaun*.

Gen. केह के *kēh kē*.

Obl. केह *kēh*.

Longer form.

Wanting.

केकर *kekar*.

केकरा *kēk'rá*.

Plural.

Nom. के सब *ke sabh*.

Gen. किन्ह के *kinh kē*.

Obl. किन्ह *kinh*.

के सब *ke sabh*.

किन्हकर *kinh'kar*.

किन्हकरा *kinh'kará*.

Other optional forms as in the demonstrative pronouns.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantively, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the non-honorific plural is formed by adding सब *sabh*.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

का *ká* or की *kí*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. Its plural is the same as that of के *ke*.

Singular.

Nom. का *ká*, की *kí*, कयी *kathí*, or केयी *kēthí*.

Obl. कयी *kathí*, केयी *kēthí*, or काहे *káhē*.

Declined regularly like a substantive. Its dative,—केयी ला *kēthí lá* or कयी ला *kathí lá*, 'for that,' is used as an adverb, meaning 'why.'

§ 28. Indefinite Pronoun.

कोऊ *kēū*, 'anyone,' 'some one.'

When used as an adjective, this pronoun takes also the form कौनो *kaunō* or काउनो *kaunō*.

Nom. कोऊ *kēū*, or केहू *kēhū*, or कौनो *kaunō*.

Obl. केकरो *kēk'rō*, केथियो *kēthiyō*, कोऊ *kēū*, or केहू *kēhū*.

Declined regularly like a substantive, except the genitive, which is केकरो *kēk'rō* only.

PLURAL.—Wanting.

§ 29. The indefinite pronoun कुछ *kuchh*, कुछ *kuchhu*, कुछो *kuchhuō*, किछु *kichhu*, or किछियो *kichhiō*, and तनिक *tanik* or कनिक *kanik*, 'anything,' 'something,' is declined regularly like a substantive: thus कुछ के *kuchhu ke*, कुछ से *kuchhu se*, &c.

§ 30. The indefinite pronoun सब *sabh*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सभन *sabhan*: thus, सब के *sabh kē*, 'of all,' taken as a whole; but सभन के *sabhan kē*, 'of all,' taken severally.

§ 31. The indefinite pronouns जेकेऊ *jekēū*, 'whoever,' and जेकुछ *jekuchhu*, 'whatever,' are compounds, and are declined regularly like their component parts: thus, acc. sing. जेह केकरो *jēh kēk'rō*, जेह कुछ *jēh kuchhu*; instr. जेह केकरो से *jēh kēk'rō se*, &c.

The indefinite pronominal adjective कै *kai*, कइ *kai*, or कइक *kaik* signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

				PRONOUN.	Manner.	
					Pron. Adj.	Pron. Adv.
Demonstrative ...	{	Proximate ...	इ <i>i</i> , 'this' ...	ऐसन <i>aisan</i> , 'of this kind.'	ऐसे <i>aise</i> , 'thus.'	
		Remote ...	उ <i>u</i> , 'that' ...	वैसन <i>waisan</i> , 'of that kind.'	वैसे <i>waise</i> , 'in that way.'	
Relative ...	...	...	जे <i>je</i> , 'who' ...	जैसन <i>jaisan</i> , 'of what kind.'	जैसे <i>jaise</i> , 'in what way.'
Correlative ...	...	...	से <i>se</i> , 'that' ...	तैसन <i>taisn</i> , 'of that kind.'	तैसे <i>taise</i> , 'in that way.'
Interrogative ...	...	...	के <i>ke</i> , 'who?' ...	कैसन <i>kaisan</i> , 'of what kind?'	कैसे <i>kaise</i> , 'in what way?'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
एतेक <i>ētek</i> , एतःना <i>ē'ná</i> , 'this much.'	एहिया <i>ēhiyá</i> , 'now.'	इहाँ <i>ihā</i> , 'here.'	एन्ने <i>ēnnē</i> , ऐन्ने <i>hēnnē</i> , or एन्हर <i>emhar</i> , 'hither.'
ओतेक <i>ōtek</i> , ओतःना <i>ōt'ná</i> , 'that much.'	ओहिया <i>ōhiyá</i> , 'then.'	उहाँ <i>uhā</i> , 'there.'	ओन्ने <i>ōnnē</i> , ओन्हर <i>omhar</i> , 'thither.'
जेतेक <i>jētek</i> , जेतःना <i>jēt'ná</i> , 'how much.'	जहिया <i>jahiya</i> , 'when.'	जहाँ <i>jahā</i> , 'where.'	जेन्ने <i>jēnnē</i> , जेन्हर <i>jemhar</i> , 'whither.'
तेतेक <i>tētek</i> , तेतःना <i>tēt'ná</i> , 'so much.'	तहिया <i>tahiya</i> , 'then.'	तहाँ <i>tahā</i> , 'there.'	तेन्ने <i>tēnnē</i> , तेन्हर <i>tem'ar</i> , 'thither.'
केतेक <i>kētek</i> , केतःना <i>ket'ná</i> , 'how much?'	कहिया <i>kahiya</i> , 'when?'	कहाँ <i>kahā</i> , 'where?'	केन्ने <i>kēnnē</i> , केन्हर <i>kemhar</i> , 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms एह *eh*, ओह *oh*, जेह *jeh*, तेह *teh*, and केह *kēh*, are frequently written and pronounced ए *e*, ओ *o*, जे *je*, ते *te*, and के *ke* respectively.

NOTE that while जे *je*, जौन *jaun*, से *se*, तौन *taun*, are used either as adjectives or substantives in both the nominative and oblique cases, के *ke* can only be used as an adjective in the nominative case. In the oblique cases, when used as an adjective, के *ke* always becomes कौन *kaun* or कौना *kaunā* (also, of course, spelt कउन *kaün* or कउना *kaünā*). Moreover, when used in the oblique cases as adjectives, जौन *jaun* (or जउन *jaün*) and तौन *taun* (or तउन *taün*) may optionally become जौना *jaunā* (or जउना *jaünā*) and तौना *taunā* (or तउना *taünā*) respectively.

The examples are in the dialect of Eastern Muzaffarpúr.

- (1) जे आएल रहे, से गेल, *je áel rahe, se gel*: 'he who had come, went.'
- (2) जे लोग आएल रहे, से लोग गेल, *je log áel rahe, se log gel*: 'the man who had come, went.'
- (3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán*: 'he who owns the field, owns the paddy.'
- (4) जे (or जौन or जौना) लोग के खेत, ते (or तौन or तौना) लोग के धान *je (or jaun or jaunā) log kē khet, te (or taun or taunā) log kē dhán*: 'the man who owns the field, owns the paddy.'
- (5) के रहे *ke rahe*? 'who was it?'
- (6) ज के (or कौन) लोग हथ *ú ke (or kaun) log hath*? 'what caste is he?'
- (7) केकर घोड़ा है *kekar ghorá hai*? 'whose is the horse?'
- (8) की है *ki hai*? 'what is it?'
- (9) कौन बिरिछ है, *kaun birichh hai*? 'what tree is it?'
- (10) कथी में पानी लैलत रह *kathī mē pāni laila ha*? 'in what have you brought the water?'
- (11) कौना लोटा में पानी लैलत रह *kaunā lotā mē pāni laila ha*? 'in what lota have you brought the water?'

- (12) कौनो नठ चाणल *kaunō na āēl*, 'no one came.'
 (13) केहु लरिका नठ चाणल *kēhū larikā na āēl*, 'no boy came.'
 (14) ज गाँव में केकरो किछु नठ है *ū gāw mē kēk'rō kichhu na hai*,
 'in that village no one has anything.'
 (15) ज गाँव के केहु बनिचाँ से किछु नठ मिलनै *ū gāw kē kēhū baniyā se kichhu na mil'tai*, 'in that village nothing will be got from any shopkeeper.'
 (16) ज दवार के केथियो में धरे के * होखत *ū dāvār ke kēthiyō mē dhare ke * hoāt*, 'it will be (necessary) to put that medicine into something.'
 (17) कै अदिमी ऐलन्ह *kai adimī ailanh*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in *र r* or *न n*, and which have an oblique form ending in *रा rā* or *ना nā*. These oblique forms occur for all pronominal genitives ending in *र r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोर <i>mor</i> .	'My.'	मोरा <i>morā</i> .
हमार <i>hammar</i> .	'My.'	हमनरा <i>ham'rā</i> .
तोर <i>tor</i> .	'Thy.'	तोरा <i>torā</i> .
तोहर <i>tohar</i> .	'Thy.'	तोहरा <i>tōh'rā</i> .
अप्पन <i>appan</i> .	'Own.'	अपनरा <i>ap'nā</i> .
एकर <i>ekar</i> .	'Of this.'	एकरा <i>ek'rā</i> .
ओकर <i>okar</i> .	'Of that,' 'his.'	ओकरा <i>ōk'rā</i> .
जेकर <i>jekar</i> .	'Whose.'	जेकरा <i>jēk'rā</i> .
तेकर <i>tekar</i> .	'His.'	तेकरा <i>tēk'rā</i> .
केकर <i>kekar</i> .	'Whose?'	केकरा <i>kēk'rā</i> .

* Dative of the verbal noun.

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The following examples will show the use of the genitive in—(a) its direct form, (b) its oblique form.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM,

i.e. DIRECT GENITIVES.

ओकर मौगी कैसन सुन्दर है *okar maugi kaisan sundar hai*, 'how beautiful his wife is!'

केकर बेटा है *kekar betā hai* ? 'whose son is he?'

हमर धंधा बिगरने *hammar dhandhā bigar'tai*, 'my profession will be ruined.'

ओकर कानल सुन के *okar kánal sun kē*, 'on hearing her lamentations.'

ओकर इकरार लिख *okar ik'rār likha*, 'write a bond to that effect' (lit. of that).

अपन सब धन उड़ा पड़ा कठ, भिखार हो गेल *appan sabh dhan urā parā ka, bhikhār ho gel*, 'having wasted all his substance, he became poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM,

i.e. OBLIQUE GENITIVES.

ओकरा चढ़े के घोड़ा *ōk'rā churhē kē ghōṛā*, 'his riding-horse' (lit. the horse of his riding.)

ज ओकरा फुलवारी में बाग *ū ōk'rā phul'wārī mē āḡ*, 'he came into his (some one else's) garden.'

हमरा सिरकी में *ham'rā sir'kī mē*, 'in my hovel.'

तोहरा घर में *tōh'rā ghar mē*, 'in your house.'

तोहरा हथवा से *tōh'rā hath'wā se*, 'from thy hand.'

हमरा दरवाजा से ओकर दरवाजा बाँस नर अलग है *ham'rā dar'wājā se okar dar'wājā bāṣ bhar alag hai*, 'his doorway is a rod, distance from mine.'

गिरनरल अपना जी में कहलक *gir'hast ap'nā jī mē kah'lak*, 'the husbandman said in his heart.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct.



DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तौ *tō ha*, 'thou art,' is commonly used instead of तौ *tō hae*, which is the more correct form. It is important to note this. Distinction of number is only found in poetry. In common talk the singular is commonly used in a non-honorific, and the plural in an honorific sense, exactly like Uriyá or Bangálí.

NOTE also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given. As a matter of fact feminine forms are rarely used except in the west of the district. Perhaps the second plural feminine is the one which is most current.

§ 35*a*. As already observed (§ 1), the language spoken in Central and South Muzaffarpúr is in the main Maithilí. In the western part of the district, however, many Bhojpúri forms are used, and such will be noted in their proper places.

Besides the personal forms given, each tense has a special honorific form common to the second and third persons, which will, in the case of the radical and participial tenses, be duly noted. It has not been thought necessary to do so in the case of the periphrastic tenses.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written ए *āi* and आ *āu* respectively : thus such forms as गिरलै *gir'lai* and गिरलौ *gir'lau* are often written गिरलर *gir'laī* and गिरलर *gir'laū*. It has not been thought necessary to put both these varieties of spelling into the paradigms : hence only गिरलै *gir'lai*, गिरलौ *gir'lau*, &c., will be found therein. With regard to this and to the shortening of antepenultimate vowels, see General Introduction, §§ 34—37.

It must be noted that a great many verbal forms have a heavy diphthong, viz. ऐ *ai* or औ *au*, in the last syllable. When this occurs in any form (except in the present conjunctive), any preceding long vowel is shortened. Thus we have भलैक *bhēlaik*, 'he became,' देखै *dēkhait*, 'seeing,' and not भलैक *bhelaik* or देखै *dekhait*, as would be required by General Introduction, § 37. In the present conjunctive, however, a preceding vowel remains long, so that we have देखै *dekhai*, '(if) he sees,' and not देखै *dēkhai*.

NOTE also that every plural form ending in न् *nh* can also be spelt as ending in नः *nh* : thus गिरलन *gir'lanh* or गिरलन *gir'lan*. Only the fuller form in न् *nh* will be given in the paradigms.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows :—

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present.	Present.	Present.
Preterite.	Preterite.	
Future.		

Of these, the present imperative is always the same as the present conjunctive.



§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct form—

Indicative—

Definite present with auxiliary present.	
Imperfect	„ preterite.
Durative future	„ future.

Conjunctive—

Future	with auxiliary present conjunctive.
Durative present	„ preterite „

b) From the past participle: direct form in the neuter verb,
oblique form in the active verb—

Indicative—

Perfect (form II)	with auxiliary present.
Pluperfect (form II)	„ past.
Future exact	„ future.

Conjunctive—

Future exact	with auxiliary present conjunctive.
Preterite	„ preterite.

c) From the preterite indicative—

Indicative—

Perfect (form I)	with auxiliary present.
Pluperfect (form I)	„ preterite.

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखत *dekh'awe*. So also is pronounced the penultimate अ *a* of the Bhojpuri present indicative: thus देखलौं *dekhālō*, 'I see,' pronounced *dekh'awe'lō*; देखलत *dekhala*, 'you see,' pronounced *dekh'awe'l'awe*.

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बौं <i>ō</i> , बौं <i>āu</i> .		दे <i>i</i> , देख <i>iaih</i> .	
2nd	ए <i>e</i> , अस <i>as</i> .*	इस <i>is</i> .*	अह <i>ah</i> , अ <i>a</i> , न्होक <i>'hok</i> .	ज <i>ū</i> .*
3rd	ए <i>e</i> .		अथ <i>ath</i> . गयिन्ह <i>'thin</i> . गुन्ह <i>'thun</i> . अन्ह <i>anh</i> .	इन्ह <i>inh</i> .*

* These are Bhojpuri forms, only used in the west of the district. It will be noticed that they include all the feminine forms. The 2nd plural feminine is, however, used more generally.

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb ✓ देख *dekh*, 'see.'

§ 43 (a). The Present Indicative.

This tense is borrowed from Bhojpúri, and is only used in the west of the district. It is conjugated by adding the following terminations to the root :—

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	अलो <i>alō</i> . प्रलो <i>ēlō</i> .		इला <i>ilā</i> , ईले <i>ēle</i> . ऐली <i>aili</i> , अली <i>ali</i> .	
2nd	अले <i>ale</i> . प्रले <i>ēle</i> .	अलिअ <i>alis</i> . प्रलिअ <i>elis</i> .	अलठ <i>ala</i> . प्रलठ <i>ēla</i> .	
3rd	अला <i>alā</i> . प्रला <i>ēlā</i> .		अले <i>ale</i> , अलन्ह <i>alanh</i> . प्रले <i>ele</i> , प्रलन्ह <i>ēlanh</i> .	अलिन्ह <i>alinh</i> . प्रलिन्ह <i>ēlinh</i> .

Concerning the pronunciation of these terminations, see § 41.

§ 43 (b). The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. To this the terminations in § 41 are added. Thus ✓ देख *dekh*, 'see,' preterite stem देखल *dekhal*, to which the terminations are added: thus देखलौ *dekhlō*, 'I saw.' This tense has in the case of transitive verbs the following optional

terminations:—अक *ak*, नैक *'kai*, नैक *'kaik* for the third person singular, and नैक *'kainh* in the third person plural. In the case of neuter verbs—

- (1) in third sing. masc., either no termination is added to the stem at all, or else the following are the terminations,—ए *e*, अक *ak*, ऐ *ai*, ऐक *aik*, औ *au*, or औक *auk*;
- (2) in the third plur. masc. in addition to the terminations in § 41, it takes the termination ऐन्ह *ainh*.

Examples.

देखले *dēkh'le* or देखलक *dēkh'lak*, देखलकै *dēkhal'kai*, देखलनैक *dēkhal'kaik*, 'he saw.' देखलनैन्ह *dēkhal'kainh*, &c., 'they saw.'

गिरले *gir'le* or गिरल *giral*, गिरलक *gir'lak*, गिरलै *gir'lai*, गिरलैक *gir'laik*, गिरलौ *gir'lau*, गिरलौक *gir'lauk*, 'he fell.' गिरलैन्ह *gir'lainh*, &c., 'they fell.'

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding अब *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

After certain vowels, e.g. आ *a*, the stem terminations may be एब *eb* instead of अब *ab*.

Terminations of the Future.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	नै <i>'bai</i> , नैक <i>'baik</i> . नौ <i>'bau</i> , नौक <i>'bauk</i> .		अब <i>ab</i> , नैन्ह <i>'bainh</i> .	
2nd	नै <i>'be</i> .		नब <i>'bah</i> , नब <i>'ba</i> .	नू <i>bū</i> .*
3rd	अत, नै, नैक, नौ, <i>at</i> , <i>'tai</i> , <i>'taik</i> , <i>'tau</i> , नौक <i>'tau</i> , ई <i>i</i> .*		तन्ह <i>'tanh</i> , तैन्ह <i>'tainh</i> , इन्ह <i>'ih</i> .*	तिन्ह <i>'tinh</i> .*

* These are Bhojpuri forms, only used in the west of the district.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखों *dekhō*, 'let me see.' As already stated, the terminations are those given in § 41. Besides these, this tense may in the first person singular take the termination ज *ū*, and in the third person masculine singular take the following terminations:—ओ *o*, ऐ *ai*, ऐक *aik*, अस *as*. Of these, the last (viz. अस *as*) is Bhojpūrī, and confined to the west of the district. It also optionally takes no termination whatever in the second person singular.

In the third person masculine plural the termination ऐन्ह *ainh* can optionally be used.

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देख-तो *dekh'tō*, '(if) I had seen.'

In the third person singular masculine this tense drops the usual terminations and ends in ऐत *ait* or इत *it*, added simply to the root: thus देखैत *lekhaiṭ* or देखित *dekhit*.

CHAPTER V. AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs, the *defective* and the *complete*.

§ 48. There are five *defective auxiliary verbs*, one from the √ अह् *ahw* or अह् *haw*, another from the √ अह् *achh*, another from the √ थ *tha*, another from the √ बाट *bāt*, and another from the √ रह *rah*. They are all more or less irregular in their conjugation.

(a) The first is used in the present tense only, and loses its initial vowel. It has two forms, a weak (e.g. हाँ *haí*, 'I am,') and a strong (e.g. हँ *hatú*, 'I am'). The weak form is very irregular. I shall call it the *first defective auxiliary verb*.

(b) The second is used in the present and preterite tenses, and always loses its initial vowel. It has in the present tense two forms, a weak (e.g. छँ *chhāu*, 'I am,') and a strong (e.g. छिँ *chhikō*, 'I am'). In the preterite tense it is used only in the weak form (e.g. छलँ *chhalō*, 'I was'). I shall call it the *second defective auxiliary verb*.

(c) The third is used only in the present tense. It has only one form, the strong (e.g. थिँ *thikō*, 'I am'), the weak form not being used. I shall call it the *third defective auxiliary verb*.

(d) The fourth is borrowed from Bhojpúri, and is only used in the west of the district. It is used only in the present tense in one form, the weak (e.g. बाँ *bāṭō*, 'I am'). I shall call it the *fourth defective auxiliary verb*.

(e) The fifth is used only in the present tense, with, however, a preterite signification. It is hence classified as a preterite. It has only one form, a weak one (e.g. रहँ *rahí*, 'I was'). I shall call it the *fifth defective auxiliary verb*.

§ 49. The complete auxiliary verb is formed from the ✓ हो *ho*, 'become.' It has two forms, a weak (✓ हो *ho*) and a strong (✓ होख *hokh*), each of which is conjugated through all moods and tenses. The first I shall call the *weak complete auxiliary verb*, and the second the *strong complete auxiliary verb*. Its preterite, however, is never used as an auxiliary, but only as a verb substantive.

§ 50. First Defective Auxiliary Verb.

✓ अहू *ahw*, ✓ हव *haw*, 'be,'

Present: 'I am,' &c.

WEAK FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st {	हज <i>hai.</i>		हरी <i>hai</i> , हो <i>hi.</i> हियेन्ह <i>hiainh.</i>	
2nd {	हए <i>haë.</i> हस <i>has</i> ,* हवस <i>hawas.*</i>	हिस <i>his.*</i>	हह <i>hah</i> , हठ <i>ha</i> , हथठ <i>hatha.</i>	हज <i>hai.*</i>
3rd {	हठ <i>ha.</i> है <i>hai</i> , हैक <i>haik.</i> हौ <i>hau</i> , हौक <i>hauk.</i> हवस <i>hawas.*</i>		हथ <i>hath</i> , हथन्ह [<i>hathinh.</i> हैन <i>hainh.</i> हवन्ह <i>hawanh.</i>	हथिन्ह <i>hawinh.*</i>

* Bhojpuri forms peculiar to the west of the district.

Honorific forms for second and third persons: हरी *hai* or हथी *hathi*.

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STRONG FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हत्तू <i>hatū.</i> हतौ <i>hatō</i> , हतौँ <i>hatāū.</i>		हती <i>hatī.</i> हतिऐन्ह <i>hatiainh.</i> हतह <i>hatah</i> , हतठ <i>hata.</i>	हत्तू <i>hatū.*</i>
2nd	हत <i>hat</i> , हते <i>hate.</i> हतस <i>hatas.*</i>	हतिस <i>hatis.*</i>		
3rd	हते <i>hate</i> , हतो <i>hato.</i> हतै <i>hatai</i> , हतैक <i>hataik.</i> हतथ <i>hatas.*</i>		हतथ <i>hatath</i> , हतथिन्ह [<i>hat'thinh.</i>] हतैन्ह <i>hatainh.</i> हतन्ह <i>hatanh.</i>	
				हतिन्ह <i>hatinh.*</i>

* Bhojpūrī forms peculiar to the west of the district.

Honorific forms for second and third persons : हतौ *hatī* or हतौ *hatarū.*

§ 51. Second Defective Auxiliary Verb.

✓ अक् *achh*, 'be.'

Present : 'I am,' &c.

WEAK FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हौँ <i>chhāū.</i>		हौ <i>chhi</i> , हिएन्ह <i>chhiainh.</i>	
2nd	हे <i>chhe.</i>		हह <i>chhah</i> , हठ <i>chha.</i>	
3rd	है <i>chhai</i> , हैक <i>chhaik.</i>		हैन्ह <i>chhainh.</i> हथ <i>chhath</i> , हथिन्ह <i>chhathinh.</i>	

Honorific forms for second and third persons : हौ *chhi* or हौ *chhau.*

SECOND DEFECTIVE AUXILIARY VERB.

STRONG FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बिक्कौं, बिक्कौं, <i>chhikō, chhikāu.</i>		बिक्कौं, बिक्कियेन्ह, <i>chhiki, chhikiainh.</i>	
	बतौं, बतौं, <i>chhatō, chhatāu.</i>		बतौं, बतियेन्ह, <i>chhati, chhatiainh.</i>	
2nd	बिक्के <i>chhike.</i>		बिक्कह, बिक्कह, <i>chhikah, chhika.</i>	
	बते <i>chhate.</i>		बतह, बतह, <i>chhatah, chhata.</i>	
3rd	बिक्के <i>chhike.</i>		बिक्केन्ह <i>chhikainh.</i>	
	बिक्के <i>chhikai.</i>		बिक्कथ <i>chhikath.</i>	
	बिक्कैक <i>chhikaik.</i>		बिक्कथिन्ह <i>chhik'think.</i>	
			बतन्ह <i>chhatanh.</i>	बतियन्ह <i>chhatinh.*</i>

* Bhojpuri form, only used in the west of the district.

Honourific forms for second and third persons : बिक्कौ *chhiki* or बिक्कौ *chhikau.*

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Preterite : 'I was,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हलॉ, हलॉ, [chhalò, chhalò.]		हल्ली chhali, हल्लिन्ह [chhalaiinh.]	
2nd	हले chhale.		हलह chhalah, हलठ chhalu, हलू chhalu.* हल-होक chhal'hok.	
3rd	हल chhal, हलक [chhalak. हले chhale. हले chhalui, हलैक [chhalaiik.		हलय, हलगयिन्ह, chhaluth, chhal'thinh, हल-गुन्ह chhal'thunh. हलैन्ह chhalainh. हलन्ह chhalanh.	हल्लिन्ह chhalainh.*

* Bhojpuri forms, only used in the west of the district.

Honorific forms for second and third persons : हल्ली chhali or हल्ली chhalan.

§ 52. Third Defective Auxiliary Verb.

✓ थ *tha*, 'be.'

Present: 'I am,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	थिकौँ, थिकौँ, <i>thikō, thikāu.</i>		थिकी <i>thiki</i> , थिकियेन्ह [<i>thikiainh.</i>	
2nd	थिके <i>thike.</i>		थिकह <i>thikah</i> , थिकठ <i>thika.</i>	
3rd	थिके <i>thike.</i>		थिकथ, थिकथियेन्ह, <i>thikath, thik'thinh,</i>	
	थिकै, थिकैक, <i>thikai, thikaik.</i>		थिकैन्ह <i>thikainh.</i>	

Honorific form for second and third persons : थिकी *thiki* or थिकौ *thikau.*

This verb contains no Bhojpúri forms, and is only used in the east of the district.

§ 52a. Fourth Defective Auxiliary Verb.

✓ बाट *bát*, 'be.'

Present: 'I am,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बाटौँ <i>bāṭō.</i>		बाटी <i>bāṭi.</i>	
2nd	बाटे <i>bāṭe</i> , बाटस <i>bāṭas.</i>	बाटिस <i>bāṭis.</i>	बाटह <i>bāṭah</i> , बाटठ <i>bāṭah.</i>	बाटू <i>bāṭu.</i>
3rd	बाटे <i>bāṭe</i> , बाटो <i>bāṭo.</i>		बाटन <i>bāṭm.</i>	बाटिन <i>bāṭin.</i>
	बाटै <i>bāṭai</i> , बाटस <i>bāṭas</i> , बा <i>bā.</i>	बाटिस <i>bāṭasi.</i>		

This verb is borrowed from Bhojpúri, and is used only in the west of the district.



§ 52b. Fifth Defective Auxiliary Verb.

✓ रह *rah*, 'remain.'

Present, used as a Preterite: 'I was,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	<i>Not used.</i>		रही <i>rahi</i> .	
2nd	रहे <i>rahe</i> .		रह रह <i>raha</i> , रहो <i>raha</i> .	रहु <i>rahu</i> .*
3rd	रहे <i>rahe</i> .		रहथ <i>rahath</i> , रहथिन्ह <i>rah'thinh</i> .	
	रहे <i>rahai</i> , रहैक <i>rahaik</i> .		रहैन्ह <i>rahainh</i> .	

* A Bhojpuri form, only used in the west of the district.

Honorific forms for second and third persons: रही *rahi* or राहौ *rahou*.

WEAK COMPLETE AUXILIARY VERB.

§ 53a.—The Weak Complete Auxiliary Verb.

✓ हो *ho*, 'be,' 'become.'

INDICATIVE MOOD.

(a)—Present : * 'I am,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st {	होखलौं, होखलौं, <i>hoalō, hoēlō.</i>		होईला, होईवे, <i>hoīlā, hoīle.</i>	
2nd	होखवे <i>hoale</i> , होखवे [<i>hoēle</i> .	होखलिस <i>hoalis</i> . होखलिस <i>hoēlis</i> .	होखलउ, होखलउ, <i>hoalā, hoela.</i>	
3rd {	होखला, होखला, <i>hoalā, hoēlā.</i>		होखवे, होखवे, <i>hoale, hoēle,</i>	
			होखलन्ह <i>hoālanh</i> , होखलन्ह <i>hoēlanh</i> .	होखलन्ह <i>hoalinh</i> . होखलन्ह <i>hoēlinh</i> .

* This tense is borrowed from Bhojpūrī, and is only used in the west of the district.

Honorific form for second and third persons : होईवे *hoīle*



53b. (b)—Preterite: 'I became,' &c.

NOTE.—This tense is never used as an auxiliary, बहलौ *chhalō* or रही *rakhi* (see above) being used instead.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भेहलौ <i>bhelō</i> . भेहलौ <i>bhelāu</i> .		भेली <i>bhelī</i> . भेलियेन्ह <i>bheliainh</i> .	
2nd	भेले <i>bhele</i> , भेलस <i>bhelas</i> .*	भेलिस <i>bhelis</i> .*	भेलस <i>bhelas</i> , भेलत <i>bhela</i> .	भेलू <i>bhelū</i> .*
3rd	भेल <i>bhel</i> , भेलक <i>bhelak</i> . भेले <i>bhele</i> . भेलै <i>bhelai</i> , भेलैक [<i>bhelāik</i> . भेलौ <i>bhēlau</i> , भेलौक [<i>bhēlauk</i> .		भेलथ, भेलथिन्ह, भेलथुन्ह, <i>bhelath, bhēṭṭhinh, bhēṭṭh-</i> [<i>thunk</i> . भेलैन्ह <i>bhēlainh</i> . भेलन्ह <i>bhelanh</i> .	भेलिन्ह <i>bhelinh</i> .*

* Bhojpuri forms, only used in the west of the district.

Honorific forms for second and third persons: भेली *bhelī*, भेलौ *bhēlau*.

§ 54. (c)—Future : 'I shall be,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होएँ <i>hōēbai</i> , होएँक [<i>hōēbaik</i> . होएँहो <i>hōēbau</i> , होएँहोक [<i>hōēbauk</i> .		होएँ <i>hōēb</i> , होएँहो <i>hōē-</i> [<i>bainh</i> .	
2nd	होएँ <i>hōēbe</i> .		होएँह <i>hōēbah</i> , होएँह <i>hōēba</i> .	होएँहो <i>hōēbú</i> .*
3rd	होएँ <i>hōēt</i> . होएँ <i>hōtai</i> ,† होएँक [<i>hōtaik</i> .† होएँ <i>hōtau</i> ,† होएँक [<i>hōtauk</i> .† होएँ <i>hōi</i> .*		होएँह <i>hōtanh</i> ,† होएँह [<i>hōtainh</i> .† होएँहो <i>hōihē</i> .*	होएँहो <i>hōtinh</i> .*†

* Bhojpuri forms, only used in the west of the district.

† Or होएँहो *hōtai*, होएँहो *hōy'tai*, &c.

Honorific forms for second and third persons : होएँ *hōēb* or होएँहो *hōēbainh*.

CONJUNCTIVE MOOD.

§ 55. (d)—Present : '(If) I be,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होज <i>hoú.</i>	.	होई <i>hoi</i> , होईयेन <i>hōiainh.</i>	
2nd	होए <i>hoe.</i> होयस <i>hoas.*</i>	होईस <i>hois.*</i>	होयस <i>hoah</i> , होय <i>hoa.</i>	होज <i>hoú.*</i>
3rd	होए <i>hoe.</i> होई, होईक, <i>hoai, hoaik.</i> होयस <i>hoas.*</i>		होयस, होययिन, <i>hoath, hoathinh.</i> होईन <i>hoainh.</i> होयन <i>hoanh.</i>	होईन <i>hoinh.*</i>

* Bhojpuri forms, only used in the west of the district.

Honorific form for second and third persons : होई *hoi*.

§ 56. (e)—Preterite: '(If) I had been,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइतौं <i>hoitō.</i> होइतौं <i>hoitāu.</i>		होइती <i>hoitī.</i> होइतिऐन्ह <i>hoitiāinh.</i>	
2nd	होइते <i>hoite.</i> होइतस <i>hoitas.*</i>		होइतह <i>hoitah,</i> होइत, [<i>hoita.</i>	होइतू <i>hoitū.*</i>
3rd	होइत <i>hoit.</i> होइत <i>hoit.</i>	होइतिस <i>hoitis.*</i>	होइतथ <i>hoitath.</i> होइतथिन्ह <i>hoit'thinh.</i> होइतन्ह <i>hoitanh.</i>	होइतिन्ह <i>hoitinh.*</i>

* Bhojpūrī forms, only used in the west of the district.

Honorific forms for second and third persons: होइती *hoitī* or होइतौ *hoitau.*

§ 57.—Imperative Mood.

Present: 'Let me see,' &c.

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइहो *hoiha.*

Honorific—

होइ *hoi,* होइब *hoib,* होइहै *hoihē,* 'be good enough to be.'

The periphrastic tenses are quite regular, and need not be given.



§ 58a. Present Participle, 'being.'

Singular and Plural.

होत होit or होयत होait.

Past Participle, 'been.'

भेल bhel.

Conjunctive Participle, 'having been.'

भै के bhai kē.

Infinitive, 'to be.'

होएव hoēv.

§ 58b. The Strong Complete Auxiliary Verb.

✓ होख hokh, 'be,' 'become.'

This verb is conjugated regularly throughout, exactly like the verb ✓ देख dekh, 'see,' except that, being intransitive, its third person singular preterite is होखल hokhal, &c., like गिरल giral, &c. Its conjugation is therefore not given here.



CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hoernle's Grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. *✓ देख dekh*, 'see.'

INFINITIVE: देख *dekhal*.

PRESENT PARTICIPLE: देखत *dekhait*.

PAST PARTICIPLE: देखल *dekhal*.



Simple Tenses.

INDICATIVE MOOD.

§ 61a. (a)—Present : 'I see,' 'I shall see,' &c.

NOTE.—This tense is frequently used with future signification.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखलौं <i>dekhalō</i> or देखेलौं <i>dekhēlō</i> .		देखीला <i>dekhilā</i> , देखीले <i>dekhilē</i> , देखीली <i>dekhāilī</i> , or देखली <i>dekhālī</i> .	
2nd	देखवे <i>dekhale</i> or देखेवे <i>dekhēle</i> .	देखलिस <i>dekhālis</i> , देखेलिस <i>dekhēlis</i> .	देखलठ <i>dekhala</i> or देखेलठ <i>dekhēla</i> .	
3rd	देखला <i>dekhālā</i> or देखेला <i>dekhēlā</i> .		देखवे <i>dekhale</i> , or देखेवे <i>dekhēle</i> , देखलन्ह <i>dekhālanh</i> or देखेलन्ह <i>dekhēlanh</i> .	देखलिनह <i>dekhālinh</i> or देखेलिनह <i>dekhēlinh</i> .

Honorific form for second and third persons : देखीले *dekhilē*.

NOTE.—In this tense the vowel of the root always remains long, and is never shortened when antepenultimate.

Concerning the pronunciation of this tense, see § 41.

§ 61b. (a)—Preterite: 'I saw,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखलौं <i>dēkh'lō</i> , देखलौं <i>dēkh'lāu</i> .		देखली <i>dēkh'li</i> . देखलियेन्ह <i>dēkh'liainh</i> .	
2nd	देखले <i>dēkh'le</i> , देखलस <i>dēkh'las</i> .*	देखलिस <i>dēkh'lis</i> .*	देखलस, देखलस, <i>dēkh'lah, dēkh'la</i> . देखलसोक <i>dēkhal'hok</i> .	देखलू <i>dēkh'lu</i> .*
3rd	देखले <i>dēkh'le</i> . देखलक <i>dēkh'lak</i> . देखलकौ देखलकौक <i>dēkhal'kai, dēkhal'kaik</i> .		देखलस, देखलस <i>dēkh'lanh, dēkh'lath</i> . देखलसिन्ह, देखलसुन्ह <i>dēkhal'tinh, dēkhal'tunh</i> . देखलकौन्ह <i>dēkhal'kainh</i> .	देखलिनह <i>dēkh'linh</i> .*

* Bhojpūrī forms, only used in the west of the district.

Honorific forms for first and second persons: देखली *dēkh'li*.

§ 62. (b)—Future: 'I shall see,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखूँ, देखूँक, <i>dekh'bai, dekh'baik.</i> देखूँ, देखूँक, <i>dekh'bau, dekh'bauk.</i>		देखब, देखबैन्ह, <i>dekhhab, dekh'bainh.</i>	
2nd	देखबे <i>dekh'be.</i>		देखबह, देखबठ, <i>dekh'bah, dekh'ba.</i>	देखबू <i>dekh'bu.*</i>
3rd	देखत <i>dekhat.</i> देखतै, देखतैक, <i>dekh'tai, dekh'taik.</i> देखतौ, देखतौक, <i>dekh'tau, dekh'tauk.</i> देखी <i>dekhi.*</i>		देखतन्ह <i>dekh'tanh.</i> देखतैन्ह <i>dekh'tainh.</i> देखिहें <i>dekhihe.*</i>	देखतिन्ह <i>dekh'tinh.*</i>

* Bhojpuri forms, only used in the west of the district.

Honorific forms for second and third persons: देखब *dekhhab* or देखबैन्ह *dekh'bainh*.



SIMPLE TENSES.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (c)—Present : ‘(If) I see,’ rarely ‘I see,’ or ‘I shall see,’ &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखू <i>dekhū.</i> देखों, देखीं, <i>dekhō, dekhāi.</i>		देखी, देखियेन्, <i>dekhī, dekhīaiñh.</i>	
2nd	देख <i>dekh,</i> देखे <i>dekhe,</i> देखस <i>dekhas.*</i>	देखिस <i>dekhis.*</i>	देखत, देखत <i>dekhah, dekha.</i> देखत-होक <i>dekh'hok.</i>	देखू <i>dekhū.*</i>
3rd	देखे <i>dekhe,</i> देखो <i>dekho.</i> देखे, देखै, <i>dekhai, dekhai.</i> देखस <i>dekhas.*</i>		देखत <i>dekhath.</i> देखत-थिन्, देखत-थिन्, <i>dekh'thinh, dekh'thinh.</i> देखैन्, देखन्, <i>dekhainh, dekhanh.</i>	देखिन् <i>dekhinh.</i>

* Bhojpuri forms, only used in the west of the district.

Honorific forms for second and third persons : देखी *dekhī* or देखीं *dekhāi.*

§ 64. (d)—Preterite: '(If) I had seen,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st {	देखन्तो <i>dēkh'tō.*</i> देखन्तौ <i>dēkh'tāu.</i>		देखन्ती <i>dēkh'tī.</i> देखन्ति ऐन्ह <i>dēkh'tiainh.</i>	
2nd {	देखन्ते <i>dēkh'te.</i> देखन्तस <i>dēkh'tas.†</i>	देखन्ति <i>dēkh'tis.†</i>	देखन्तह <i>dēkh'tah.</i> देखन्त <i>dēkh'ta.</i> देखतहोक <i>dēkhat'hok.</i>	देखन्तू <i>dēkh'tū.†</i>
3rd {	देखैत <i>dēkhait</i> or देखित <i>dēkhīt.</i>		देखन्तथ <i>dēkh'tath.</i> देखतथिन्ह <i>dēkhat'tinh.</i> देखतथुन्ह <i>dēkhat'thunh.</i> देखन्तन्ह <i>dēkh'tanh.</i>	देखन्तिन्ह <i>dēkh'tinh.†</i>

* Or देखितो *dēkhītō*, and so throughout.

† Bhojpuri forms, only used in the west of the district.

Honorific forms for second and third persons: देखन्ती *dēkh'tī* or देखन्तौ *dēkh'tāu*.

IMPERATIVE MOOD.

§ 65. (e)—Present.—Same as Present Conjunctive.

Precative Forms.

Non-honorific—

2nd person: देखिह *dēkhiha*, 'you will be good enough to see.'

Honorific—

2nd person: देख *dēkhā*, देखी *dēkhi*, देखव *dēkhab*, देखिह *dēkhihē*, देखौ *dēkhau*,
 'be good enough to see.' A still more respectful form is देख जाओ *dēkhal jāo*.

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. In the following paradigms the optional forms and dialectic forms of the auxiliary verbs will not all be given, as taking up too much valuable space. For similar reasons feminine forms are generally omitted. When not given, they only differ from the masculine in assuming the feminine form of the auxiliary verb. Thus the second singular definite present is—masculine देखैत हए *dēkhait haë* or देखैत हस *dēkhait has*, and feminine देखैत हिस *dēkhait his*.

§ 67. (g)—Definite Present: 'I am seeing,' &c.

Person.	Singular.	Plural.
1st	देखैत हज <i>dēkhait haū.</i>	देखैत हई <i>dēkhait hai.</i>
2nd	देखैत हए <i>dēkhait haë.</i>	देखैत हउ <i>dēkhait ha.</i>
3rd	देखैत है <i>dēkhait hai.</i>	देखैत हैह <i>dēkhait hainh.</i>

To form the feminine, use feminine forms of the auxiliary verb. Thus, second singular देखैत हिस *dēkhait his*, plural देखैत हज *dēkhait haū*; third plural देखैत हनिह *dēkhait hawinh*.

Any optional form of the present of the defective auxiliary verb may be used; also any other of the defective auxiliary verbs in the present tense. Thus, first plural, देखैत हती *dēkhait hatī*, देखैत छी *dēkhait chhi*, देखैत छिकी or छती *dēkhait chhiki* or *chhati*, देखैत थिकी *dēkhait thiki*, or (in the west of the district) देखैत बाठी *dēkhait bāṭi*. Before the second and third defective auxiliary verbs the final *t* of the present participle may optionally be omitted. The participle and auxiliary are then written as one word: thus, first plural देखैछी *dēkhaichhi*, देखैछिकी *dēkhaichhiki*, or देखैथिकी *dēkhaithiki*.

§ 68. (h)—By changing the initial *च* *chh* of the second auxiliary verb into *स* *s*, the following somewhat irregular (and in the third person singular the usual) form of the definite present is arrived at:—

Person.	SINGULAR.	PLURAL.
	Masculine and Feminine.	Masculine and Feminine.
1st	<i>Not used.</i>	देखैसी <i>dēkhaīsī.</i>
2nd	देखैसे <i>dēkhaīse.</i>	देखैसत <i>dēkhaīsa.</i>
3rd	देखैसै <i>dēkhaīsai.</i>	देखैसथ <i>dēkhaīsath.</i>
	देखैसैक <i>dēkhaīsaiḱ.</i>	देखैसैन्ह <i>dēkhaīsainh.</i>
	देखैस्य <i>dēkhaīsa.</i>	
	देखैए <i>dēkhaīe.</i>	

The feminine is the same as the masculine.

§ 69. (i)—Imperfect : ‘*I was seeing.*’

Person.	Singular.	Plural.
1st	देखैत हलौ <i>dēkhait chhalō.</i>	देखैत हली <i>dēkhait chhalī.</i>
2nd	देखैत हले <i>dēkhait chhalē.</i>	देखैत हलत <i>dēkhait chhala.</i>
3rd	देखैत हल <i>dēkhait chhal.</i>	देखैत हलैन्ह <i>dēkhait chhalainh.</i>

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.



Any optional form of the preterite of the defective auxiliary verb may be used. Also the fifth defective auxiliary verb in the present (preterite) tense: thus, first plural देखैत रही *dēkhait rahi*. Before the second auxiliary verb the final त *t* of the present participle may optionally be omitted. The participle and auxiliary are then written as one word: thus, first plural देखैरही *dēkhaichhāī*.

§ 70. (j)—Durative Future: '*I shall be seeing,*' &c.

Person.	Singular.	Plural.
1st	देखैत होप्रबैक <i>dēkhait hōēbaik</i> .	देखैत होप्रब <i>dēkhait hōēb</i> .
2nd	देखैत होप्रवे <i>dēkhait hōēbe</i> .	देखैत होप्रबठ <i>dēkhait hōēba</i> .
3rd	देखैत होप्रत <i>dēkhait hōūt</i> .	देखैत होतन्ह <i>dēkhait hotanh</i> .

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the future of the complete auxiliary verb may be used throughout.

§ 71. (k)—Perfect: '*I have seen,*' &c.

This tense has two forms of conjugation, used with equal frequency.

Form I.

Person.	Singular.	Plural.
1st	देखलौँ हउ <i>dēkh'lō ha</i> .	देखली हउ <i>dēkh'lē ha</i> .
2nd	देखले हउ <i>dēkh'le ha</i> .	देखलठ हउ <i>dēkh'la ha</i> .
3rd	देखलक हउ <i>dēkh'lak ha</i> .	देखलकैह हउ <i>dēkh'al'kainh ha</i> .

To form the feminine, use feminine forms of the preterite: thus, second plural feminine देखलू हउ *dēkh'lū ha*.

Any optional form of the preterite may be used.

The word *हा* *ha* in this tense has a peculiar pronunciation, something like the English word 'haw.'

FORM II.

Person.	Singular.	Plural.
1st	देखने हूँ <i>dēkh'le haū.</i>	देखने हैं <i>dēkh'le hai.</i>
2nd	देखने हुए <i>dēkh'le haë.</i>	देखने हो <i>dēkh'le ha.</i>
3rd	देखने है <i>dēkh'le hai.</i>	देखने हैं <i>dēkh'le hainh.</i>

To form the feminine, use feminine forms of the auxiliary verb: thus, second singular feminine देखने हि *dēkh'le his*, and so on, as in the definite present.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used, and also any other of the defective auxiliary verbs in the present tense: thus, first plural देखने हती *dēkh'le hati*, देखने हो *dēkh'le chhi*, and so on.

§ 72. (1)—Pluperfect: 'I had seen,' &c.

This also, like the perfect, has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखना रहे <i>dēkh'tō rahe.</i>	देखना रहे <i>dēkh'lī rahe.</i>
2nd	देखने रहे <i>dēkh'le rahe.</i>	देखना रहे <i>dēkh'la rahe.</i>
3rd	देखना रहे <i>dēkh'lak rahe.</i>	देखना रहे <i>dēkha'l kainh rahe.</i>

To form the feminine, use feminine forms of the preterite; thus, second plural feminine देखना रहे *dēkh'lū rahe*.

Any of the other forms of the preterite may be used throughout.

FORM II.

Person.	Singular.	Plural.
1st	देखऱे बखोँ <i>dēkh'le chhalō.</i>	देखऱे बखी <i>dēkh'le chhali.</i>
2nd	देखऱे बले <i>dēkh'le chhale.</i>	देखऱे बलऱ <i>dēkh'le chhala.</i>
3rd	देखऱे बल <i>dēkh'le chhal.</i>	देखऱे बलैऱ <i>dēkh'le chhalaiah.</i>

To form the feminine, use feminine forms of the auxiliary, as in the imperfect.

Any optional form of the preterite of the second defective auxiliary verb may be used; also the fifth defective auxiliary verb in the present (preterite) tense: thus, first plural देखऱे रही *dēkh'le rahi*, and so on.

§ 73. (n)—Future Exact: 'I shall have seen,' 'I may have seen,' &c.

Person.	Singular.	Plural.
1st	देखऱे होऱबैक <i>dēkh'le hōēbaik.</i>	देखऱे होऱब <i>dēkh'le hōēb.</i>
2nd	देखऱे होऱबे <i>dēkh'le hōēbe.</i>	देखऱे होऱबऱ <i>dēkh'le hōēba.</i>
3rd	देखऱे होऱत <i>dēkh'le hōēt.</i>	देखऱे होऱतऱ <i>dēkh'le hōetanh.</i>

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any other form of the future of the complete auxiliary verb may be used instead throughout.

This corresponds to the second form of the perfect and pluperfect. Sometimes forms corresponding to the first forms of these tenses are also found,—thus देखऱो होई *dēkh'li hoi*, देखऱऱ होई *dēkh'la hoi*, &c.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (n)—Future Conditional: '(If) I be seeing,' &c.

Person.	Singular.	Plural.
1st	देखैत होन <i>dēkhait hoū.</i>	देखैत होई <i>dēkhait hoī.</i>
2nd	देखैत होए <i>dēkhait hoe.</i>	देखैत होय <i>dēkhait hoā.</i>
3rd	देखैत होए <i>dēkhait hoī.</i>	देखैत होएन्ह <i>dēkhait hoāinh.</i>

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 75. (o)—Durative Present Conditional: '(If) I were seeing,' &c.

Person.	Singular.	Plural.
1st	देखैत होइतौ <i>dēkhait hoitō.</i>	देखैत होइती <i>dēkhait hoitī.</i>
2nd	देखैत होइते <i>dēkhait hoite.</i>	देखैत होइतन <i>dēkhait hoitā.</i>
3rd	देखैत होइत <i>dēkhait hoit.</i>	देखैत होइतन्ह <i>dēkhait hoitānh.</i>

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.



§ 76. (p)—Future Exact Conditional: '(If) I have seen,' &c.

Person.	Singular.	Plural.
1st	देखन्ते होऊ <i>dēkh'le hoū.</i>	देखन्ते होई <i>dēkh'le hoi.</i>
2nd	देखन्ते होए <i>dēkh'le hoe.</i>	देखन्ते होअ <i>dēkh'le hoa.</i>
3rd	देखन्ते होये <i>dēkh'le hoai.</i>	देखन्ते होएन्ह <i>dēkh'le hoainh.</i>

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 77. (q)—Preterite Conditional: '(If) I had seen,' &c.

Person.	Singular.	Plural.
1st	देखन्ते होइतौ <i>dēkh'le hoitō.</i>	देखन्ते होइती <i>dēkh'le hoith.</i>
2nd	देखन्ते होइते <i>dēkh'le hoite.</i>	देखन्ते होइतह <i>dēkh'le hoita.</i>
3rd	देखन्ते होइत <i>dēkh'le hoit.</i>	देखन्ते होइतन्ह <i>dēkh'le hoitanh.</i>

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 78. Participles.

ADJECTIVAL.

Present, 'seeing'	{ देखित <i>dekhīt.</i> देखैत <i>dēkhait.</i>
Past, 'seen'	{ a) देखल <i>dekhāl.</i> b) देखल भेल <i>dekhāl bhel.</i>

CONJUNCTIVE.

'Having seen' देख* के *dekh kē* or देख* कठ *dekh ka.*

§ 79. Infinitives or Verbal Nouns, 'to see,' 'the act of seeing.'

Nominative.	Oblique.
देख <i>dekh.*</i>	देखे <i>dekhē.</i>
देखल <i>dekhāl.</i>	देखन्ला <i>dēkh'lā.</i>
देखब <i>dekhāb.</i>	Wanting.†

§ 80. Noun of Agency, 'one who sees.'

देखनिहार *dēkh'nihar* or देखन्वैया *dēkh'waiyā.*

* This form of the verbal noun is always the same as the root. In poetry it sometimes takes the form देखि *dekhi.* So also in the conjunctive participle.

† The oblique form of this verbal noun is not used. Judging from analogy of other dialects, we should expect देखन्बा *dēkh'bā.*



CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the ✓ देख *dekh*.

NOTE that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, not the oblique form गिरले *gir'le*, which might be expected: thus हम गिरल होएव *ham giral hoeb*, 'I shall have fallen,' and not हम गिरले होएव *ham gir'le hoeb*, 'I shall have fallen.'

§ 82. ✓ गिर *gir*, 'fall.'

PAST PARTICIPLE: गिरल *giral*.

INDICATIVE MOOD.

§ 83. (a) Preterite: 'I fell' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरन्लौ <i>gir'le</i> , गिरन्लौ [<i>gir'laū</i> .		गिरन्ली <i>gir'li</i> .	
			गिरन्लियेन्ह <i>gir'liainh</i> .	
2nd	गिरन्ले, <i>gir'le</i> .		गिरन्लह <i>gir'lah</i> .	गिरन्लु, <i>gir'lu</i> .*
	गिरन्लस <i>gir'las</i> .*	गिरन्लिस <i>gir'lis</i> .*	गिरन्लहो <i>girai'hok</i> .	
3rd	गिरल <i>giral</i> , गिरन्ले [<i>gir'le</i> .		गिरन्लन्ह <i>gir'lanh</i> .	गिरन्लन्ह <i>gir'linh</i> .*
	गिरन्लक <i>gir'lak</i> .		गिरन्लय, -न्थिन्ह, -न्थुन्ह, <i>gir'lath</i> , - <i>thin</i> h, - <i>thun</i> h.	
	गिरन्लै, गिरन्लैक, <i>gir'lai</i> , <i>gir'laik</i> .		गिरन्लैन्ह <i>gir'lainh</i> .	
	गिरन्लौ, गिरन्लौक, <i>gir'lau</i> , <i>gir'lauk</i> .			

* Bhojpuri forms, only used in the west of the district.

§ 84. (k)—Perfect : 'I have fallen,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लोँ हत <i>gir'lo ha.</i>	गिरल्ली हत <i>gir'li ha.</i>
2nd	गिरले हत <i>gir'le ha.</i>	गिरल्लत हत <i>gir'la ha.</i>
3rd	गिरल हत <i>giral ha.</i>	गिरल्लन्ह हत <i>gir'lanh ha.</i>

To form the feminine, use feminine forms of the preterite : thus, second plural feminine गिरल्लु हत *gir'lu ha.*

Any of the other forms of the preterite may be used throughout.

The word हत *ha* in this tense has a peculiar pronunciation, something like that of the English word 'haw.'

FORM II.

This form means, 'I am fallen,' rather than 'I have fallen.'

Person.	Singular.	Plural.
1st	गिरल हज <i>giral hañ.</i>	गिरल हजे <i>giral hai.</i>
2nd	गिरल हए <i>giral haë.</i>	गिरल हत <i>giral ha.</i>
3rd	गिरल है <i>giral hai.</i>	गिरल हैन्ह <i>giral hainh.</i>

To form the feminine, use feminine forms of the auxiliary : thus, second singular feminine गिरल हिच *giral his*, and so on.

Any optional form of the present of the defective auxiliary verb may be used, and also any of the defective auxiliary verbs in the present tense: thus, गिरल हती *giral hati*, गिरल छी *giral chhi*, &c.

§ 85. (1)—Pluperfect: ‘*I had fallen,*’ &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लो रहे <i>gir'lo rahe.</i>	गिरल्लो रहे <i>gir'li rahe.</i>
2nd	गिरल्ले रहे <i>gir'le rahe.</i>	गिरल्ले रहे <i>gir'la rahe.</i>
3rd	गिरल रहे <i>giral rahe.</i>	गिरल्लन्ह रहे <i>gir'lanh rahe.</i>

To form the feminine, use feminine forms of the preterite: thus, second plural feminine गिरल्लू रहे *gir'lu rahe.*

Any of the other forms of the preterite may be used throughout.

FORM II.

This form means ‘*I was fallen,*’ rather than ‘*I had fallen.*’

Person.	Singular.	Plural.
1st	गिरल छलौ <i>giral chhalō.</i>	गिरल छली <i>giral chhali.</i>
2nd	गिरल छले <i>giral chhale.</i>	गिरल छलठ <i>giral chhala.</i>
3rd	गिरल छल <i>giral chhal.</i>	गिरल छलैन्ह <i>giral chhalainh.</i>

To form the feminine, use feminine forms of the auxiliary: thus, second plural feminine गिरल छलू *giral chhalū*, and so on.

Any optional form of the preterite of the second auxiliary verb may be used; also the fifth auxiliary verb in the present (preterite) tense: thus, first plural गिरल रही *giral rahi*, and so on.



CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in *ā* :—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the *ल* of the termination : thus *खा** + *प* + *लौ* *kha + ē + lō*, or *खैलौ khailō*, 'I ate,' where *प ē* is the junction vowel ; and *प** + *उ* + *लौ* *pa + u + lō*, or *पौलौ paulō*, 'I got,' where *उ u* is the junction vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

The following rules show when *प ē* and when *उ u* is the junction vowel :—

- 1) All active (including causal) verbs take *उ u* : thus *पौलौ** *paulō* 'I got;' *चढ़ौलौ charhailō*, 'I caused to ascend.'

Exception.—The root *✓ खा khā** 'eat,' always takes *प ē* : thus *खैलौ khailō*, 'I ate.'

* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

2) All neuter verbs take ऽः thus अघैलौ *aghailō*, 'I was satiated.'

Exception.—The √ गा *gā*, 'sing,' always takes उ *u*: thus गौलौ *gaulō*, 'I sang.'

It is usual to add the letter व *w* to the end of all roots which take उ *u*, in order to distinguish them from those which take the letter ऽः thus √ पाव *paw*, √ गाव *gāw*, &c., which take उ *u*; but √ अघा *aghā*, आ *ā*, &c., which take ऽः.

NOTE.—The √ आ *ā*, 'come,' is irregular, in that it takes उ *u* as its junction vowel in the Bhojpurī present indicative, the present participle, and the preterite conjunctive, while it takes ऽः as its junction vowel in the preterite indicative and connected forms.

All verbs which take a उ *u* in the preterite indicative insert a व *w* in the past participle; and similarly all verbs which take ऽः, insert it also in the past participle and in that form of the 3rd singular preterite which is the same as the past participle.

All these verbs, without exception, take ऽः as the junction vowel in the future indicative.

§ 88. The following examples will make the above remarks clear.



Root.	Past Participle.	1st Singular Pret. Ind.	2ND PRET. IND.		3RD PRET. IND.		Present Participle.	1st Singular Preterite Conditional.	1st Singular Bhojpuri Present Indicative, used in the west of the district.
			Singular.	Plural.	Singular.	Plural.			
पाव <i>pāw</i> , 'obtain' (active).	पावल <i>pāwal</i> .	पौलौ <i>paulō</i> .	पौले <i>paule</i> .	पौलौ <i>paula</i> .	पौलक <i>paulak</i> .	पौलकैन्ह <i>pāul'kainh</i> .	पवैत <i>pawait</i> .	पौतौ <i>pautō</i> .	पावेलौ <i>pāvēlō</i> .
बजाव <i>bajāw</i> , 'cause to speak' (active).	बजावल <i>bajāwal</i> .	बजौलौ <i>bajaulō</i> .	बजौले <i>bajaule</i> .	बजौलौ <i>bajaula</i> .	बजौलक <i>bajaulak</i> .	बजौलकैन्ह <i>bajāul'-[kainh]</i> .	बजान्वैत <i>baj'wait</i> .	बजौतौ <i>bajautō</i> .	बजावेलौ <i>bajāvēlō</i> .
चढ़ाव <i>charhāw</i> , 'cause to ascend' (active).	चढ़ावल <i>charhāwal</i> .	चढ़ौलौ <i>charhauō</i> .	चढ़ौले <i>charhaule</i> .	चढ़ौलौ <i>charhaua</i> .	चढ़ौलक <i>charhauak</i> .	चढ़ौलकैन्ह <i>charhāul'-[kainh]</i> .	चढ़ान्वैत <i>charh'wait</i> .	चढ़ौतौ <i>charhautō</i> .	चढ़ावेलौ <i>charhāvēlō</i> .
गाव <i>gāw</i> , 'sing' (neuter).	गावल <i>gāwal</i> .	गौलौ <i>gauō</i> .	गौले <i>gaule</i> .	गौलौ <i>gaua</i> .	गावल <i>gāwal</i> .	गौलैन्ह <i>gāulainh</i> .	गवैत <i>gawait</i> .	गौतौ <i>gautō</i> .	गावेलौ <i>gāvēlō</i> .
खा <i>khā</i> , 'eat' (active).	खावल <i>khāel</i> .	खैलौ <i>khailō</i> .	खैले <i>khailē</i> .	खैलौ <i>khaila</i> .	खैलक <i>khailak</i> .	खैलकैन्ह <i>khāil'kainh</i> .	खाइत <i>khāit</i> or खात <i>khāt</i> .	खैतौ <i>khaitō</i> or खातौ <i>khātō</i> .	खालौ <i>khālō</i> .
अघा <i>aghā</i> , 'be satiated' (neuter).	अघावल <i>aghāel</i> .	अघैलौ <i>aghailō</i> .	अघैले <i>aghaile</i> .	अघैलौ <i>aghaila</i> .	अघावल <i>aghāel</i> .	अघैलैन्ह <i>aghāilainh</i> .	अघाइत <i>aghāit</i> or अघात <i>aghāt</i> .	अघैतौ <i>aghaitō</i> or अघातौ <i>[aghātō]</i> .	अघालौ <i>aghālō</i> .
घबरा <i>ghab'rá</i> , 'be confused' (neuter).	घबरावल <i>ghab'ráel</i> .	घबरैलौ <i>ghab'railō</i> .	घबरैले <i>ghab'raile</i> .	घबरैलौ <i>ghab'raila</i> .	घबरावल <i>ghab'ráel</i> .	घबरैलैन्ह <i>ghab'railainh</i> .	घबराइत <i>ghab'ráit</i> or घबरात <i>[ghab'ráit]</i> .	घबरैतौ <i>ghab'raitō</i> or घबरातौ <i>[ghab'ráitō]</i> .	घबरालौ <i>ghab'rálō</i> .
हड़बड़ा <i>har'bará</i> , 'be flurried' (neuter).	हड़बड़ावल <i>har'barāel</i> .	हड़बड़ैलौ <i>har'barailō</i> .	हड़बड़ैले <i>har'barailē</i> .	हड़बड़ैलौ <i>har'baraila</i> .	हड़बड़ावल <i>har'barāel</i> .	हड़बड़ैलैन्ह <i>har'barāil'-[ainh]</i> .	हड़बड़ाइत <i>har'barāit</i> or उड़-बड़ान <i>har'barāt</i> .	हड़बड़ैतौ <i>har'baraitō</i> or उड़-बड़ानतौ <i>har'barātō</i> .	हड़बड़ालौ <i>har'barālō</i> .
आ <i>ā</i> , 'come' (neuter).	आवल <i>āel</i> .	ऐलौ <i>ailō</i> .	ऐले <i>ailē</i> .	ऐलौ <i>aila</i> .	आवल <i>āel</i> .	ऐलैन्ह <i>āilainh</i> .	आवैत <i>await</i> .	आतौ <i>autō</i> .	आवेलौ <i>āvēlō</i> .

BHOJPÚRÍ PRESENT INDICATIVE.

1st. sing.	पावेलीं <i>pāvēlō</i> ,	[but from ✓ खा <i>khá</i> , खाहीं <i>khālo</i> or खाइलीं <i>khāilō</i> .
2nd do.	पावेले <i>pāvēle</i>	. . . . . खावे <i>khāle</i> or खाइले <i>khāile</i> .
3rd do.	पावेला <i>pāvēlá</i>	. . . . . खाला <i>khālá</i> or खाइला <i>khāilá</i> .
1st pl.	पाईला <i>pāilá</i>	. . . . . खाईला <i>khāilá</i> .
2nd do.	पावेलस <i>pāvēlas</i>	. . . . . खालस <i>khālas</i> or खाइलस <i>khāilas</i> .
3rd do.	पावेले <i>pāvēle</i>	.. . . . खावे <i>khāle</i> or खाइले <i>khāile</i> .

It will be seen that verbs which take *प्र* *e* as the junction vowel drop the syllable वे *wē* in this tense. The only exception is the ✓ आ *á*, 'come,' which makes आवेलीं *āvēlō*, आवेले *āvēle*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाज <i>pāj</i> .	पाई <i>pāi</i> .	पौतौं <i>pautō</i> .*	पौतीं <i>pauti</i> .
2nd	पावे <i>pāve</i> .	पावस <i>pāvas</i> .	पौते <i>paute</i> .	पौतस <i>pautas</i> .
3rd	पावै <i>pāvai</i> .	पावथ <i>pāvath</i> .	पवैत <i>pavait</i> .	पौतन्ह <i>pautanh</i> .

* But from ✓ खा *khá*, खाते *khait* or खातें *khātē*, and so on throughout (the third singular being खाइत *khāit* or खात *khāt*) for all verbs whose junction vowel is *प्र* *e*, except the ✓ आ *á*, 'come.'

To recapitulate,—

It will be seen that verbs whose junction vowel is *प्र* *e* omit व *w* in the Bhojpúrí present indicative, the present participle, and the preterite conditional. In these forms also they optionally insert इ *i*. The only exception is the ✓ आ *á*, 'come,' which retains the व *w* in these cases, though it takes *प्र* *e*, and not उ *u*, in the past participle and tenses formed therefrom. In short, the ✓ आ *á* is conjugated like a verb whose junction vowel is उ *u* in the present indicative, the present participle, and its derived forms, but like a verb whose junction vowel is *प्र* *e* in the past participle and its derived forms.

§ 90. Example of a verb whose root ends in *i*:—

✓ पी *pi*, 'drink.'

INFINITIVE (2ND FORM): पीब *piab* or पीत *pit*, 'to drink.'

PRES. PART. पीबैत *piwait* or पीत *pit*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीतो <i>pitō</i> .	पीती <i>pitī</i> .	पीबवैक <i>piabaiḥ</i> .*	पीबव <i>piab</i> .*
2nd	पीते <i>pite</i> .	पीत <i>pita</i> .	पीबवे <i>piabe</i> * or पीबे [<i>piḃe</i> .	पीबवत <i>piaba</i> * or [पीबत <i>piba</i> .
3rd	पीतक <i>pitak</i> .	पीतन्ह <i>pitanh</i> .	पीबत <i>piat</i> or पीत <i>pit</i> .	पीबतन्ह <i>piatanh</i> or पीतन्ह <i>pitanh</i> .

* Often written पीबवैक *piḃaiḥ*, पीबव *piḃ*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीत <i>pit</i> .	पी <i>pi</i> .	पीतो <i>pitō</i> .	पीती <i>pitī</i> .
2nd	पीए <i>pie</i> or पीवे [<i>piḃe</i> .	पीत <i>pi</i> or पीवत <i>piwa</i> .	पीते <i>pite</i> .	पीत <i>pita</i> .
3rd	पीरे <i>pirai</i> or पीवे [<i>piwai</i> .	पीरेन्ह or पीवेन्ह <i>pirainḥ</i> or <i>piwainḥ</i> . पीबव <i>piath</i> or पीवथ [<i>piḃath</i> .	पीबैत <i>piwait</i> or पीत <i>pit</i> .	पीबैतन्ह <i>piwaitanh</i> , पीतन्ह <i>pitanh</i> , or पीतथ <i>pitath</i> .



✓ च *chú*, 'drip.'

PRES. PART. चूदत *chúit* or चुऐत *chuaít*.

INDICATIVE MOOD.

CONDITIONAL MOOD.

* Or चूरी *chūri*, and so on throughout.

§ 92. Example of a verb whose root ends in *o*:—

✓ रो *ro*, 'weep.'

INFINITIVE (2ND FORM) : रोब *roab*, 'to weep.'

PRES. PART. रोइत *roit* or रोऐत *roit*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोबलौ <i>roälo.*</i>	रोबली <i>roäli.</i>	रोबवैक <i>röübaik.†</i>	रोब <i>roab.</i>
2nd	रोबले <i>roäle.</i>	रोबलठ <i>roäla.</i>	रोबवे <i>roäbe.</i>	रोबवठ <i>roäba.</i>
3rd	रोबल <i>roäl.</i>	रोबलन्ह <i>roälanh.</i>	रोबत, रोइत, रोई, <i>roüt, roët, roi.</i>	रोबतन्ह, रोइहें, <i>roätanh, roiñhē.</i>
		रोबलथ <i>roälath.</i>		

* Or रोइलौ *röälö*, and so throughout.

† रोइवैक *röübaik*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रो <i>roh.</i>	रोई <i>roi.</i>	रोइतौ <i>roitö.</i>	रोइती <i>roitñ.</i>
2nd	रोए <i>roe.</i>	रो <i>roa.</i>	रोइते <i>roite.</i>	रोइतठ <i>roita.</i>
3rd	रोई <i>roai.</i>	रोऐन्ह, रोबथ. <i>roainh, roath.</i>	रोऐत <i>röait.</i>	रोइतन्ह <i>roitanh.</i>

For further examples of verbs of this class, see conjugation of ✓ हो *ho*, § 53 & ff. This root ✓ रो *ro* is not much used in Southern Maithili, the ✓ कान *kán* being preferred. It is, however, given as an example for the sake of uniformity with the other Grammars of this series.

CHAPTER IX. IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— ✓ कर *kar*, 'do;' ✓ धर *dhar*, 'seize' or 'place;' ✓ हो *ho*, 'become;' and ✓ जा *jā*, 'go.' Their conjugation is therefore given in that tense only.

The conjugation of ✓ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs ✓ मर *mar*, 'die,' ✓ दे *de*, 'give,' and ✓ ले *le*, 'take,' are more or less irregular throughout the tenses, especially the preterite indicative and present conditional. The verbs ✓ मर *mar* and ✓ दे *de* are therefore given conjugated throughout the four radical and participial tenses. The verb ✓ ले *le* is conjugated precisely like the verb ✓ दे *de*.

§ 94. ✓ कर *kar*, 'do.'

INFINITIVE (2ND FORM): { करल *karal*, कैल *kail*,
 { करल *kañl* or कणल *kañl*.

PRES. PART. करैत *karait*.

PAST PART. कैल *kail*, करल *karal*, or कणल *kañl*.

✓ धर *dhar*, 'seize,' 'place.'

INFINITIVE (2ND FORM): { धरल *dharal*, धैल *dhail*,
 { धरल *dhail* or धणल *dhail*.

PRES. PART. धरैत *dharait*.

PAST PART. धैल *dhail*, धरल *dharal*, or धणल *dhail*.

INDICATIVE MOOD.

Person.	✓ कर <i>kar</i> , PRETERITE.		✓ धर <i>dhar</i> , PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैली <i>kailō.</i> *	कैली <i>kaili.</i>	धैली <i>dhaīlō.†</i>	धैली <i>dhaīl.</i>
2nd	कैले <i>kaile.</i>	कैल <i>kaila.</i>	धैले <i>dhaīe.</i>	धैल <i>dhaīa.</i>
3rd	कैलक <i>kailak.</i>	कैलन्ह <i>kailanh.</i>	धैलक <i>dhaīlak.</i>	धैलन्ह <i>dhaīlanh.</i>

* Or करनी *kailō* or करनी *kaēlō*, and so throughout.

† Or धरनी *dhaīlō* or धरनी *dhaēlō*, and so throughout.

The following forms of the conjunctive participle should be noted :—

कठ कठ *ka ka* or कै कठ *kai ka*, 'having done.' | धठ कठ *dha ka* or धै कठ *dhai ka*, 'having seized' or 'placed.'

§ 95. ✓ मर *mar*, 'die.'

VERBAL NOUN (2ND FORM) : मरल *maral* or मुचल *mual*.

PRES. PART. „ मरैत *marait* or मुयेत *muait*.

PAST. PART. „ मरल *maral* or मुचल *mual*.

INDICATIVE MOOD.

Person.	PRETERITE (FORM I).		PRETERITE (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरली <i>mar'lō.</i>	मरली <i>mar'li.</i>	मुचली <i>mualō.</i>	मुचली <i>mual.</i>
2nd	मरले <i>mar'le.</i>	मरल <i>mar'la.</i>	मुचले <i>muale.</i>	मुचले <i>muale.</i>
3rd	मरल <i>maral.</i>	मरलन्ह <i>mar'lainh.</i>	मुचल <i>mual.</i>	मुचलन्ह <i>mualanh.</i>

The future indicative is quite regular: thus, first singular मरबैक *mar'baik*, &c.

CONDITIONAL MOOD.

Person.	PRESENT (FORM I).		PRESENT (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरू <i>marú.</i>	मरी <i>marí.</i>	मुज <i>muḥ.</i>	मुरी <i>muí.</i>
2nd	मरे <i>mare.</i>	मरत <i>mara.</i>	मुए <i>mus.</i>	मुय <i>mua.</i>
3rd	मरै <i>marai.</i>	मरैन्ह <i>marainh.</i>	मुऐ <i>muai.</i>	मुऐन्ह <i>muainh.</i>

Person.	PRETERITE (FORM I).		PRETERITE (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरितों <i>maritō.</i>	मरिती <i>maritī.</i>	मुइतों <i>muītō.</i>	मुइती <i>muītī.</i>
2nd	मरिते <i>marite.</i>	मरितत <i>marita.</i>	मुइते <i>muite.</i>	मुइतत <i>muita.</i>
3rd	मरैत <i>marait.</i>	मरितन्ह <i>maritanh.</i>	मुऐत <i>muait.</i>	मुइतन्ह <i>muitanh.</i>

§ 96. √ जा *jā*, 'go.'

This root is conjugated like √ खा *khā* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √ आ *ā*, 'come,' for the sake of comparison.

VERBAL NOUN (2ND FORM) : जाण *jāṇ* *del.* | जाण *jāṇ* or गेल *gel.*

PAST. PART. जाण *jāṇ* *del.*

गेल *gel.*

Person.	√ आ <i>ā</i> , PRETERITE INDICATIVE.		√ जा <i>jā</i> , PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	ऐलौ <i>ailō.</i>	ऐली <i>ailī.</i>	गेलौ <i>gelō.</i>	गेली <i>gelī.</i>
2nd	ऐले <i>ailē.</i>	ऐलत <i>aila.</i>	गेले <i>gelo.</i>	गेलत <i>gela.</i>
3rd	जाण <i>jāṇ</i> <i>del.</i>	ऐलैन्ह <i>ailainh.</i>	गेल <i>gel.</i>	गेलैन्ह <i>gelainh.</i>

§ 97. *√दे de, 'give.'*

VERBAL NOUN (2ND FORM) : देल *del*, 'to give.'

PRES. PART. देन *det*, देन *deit*, or देन *dait*.

PAST PART. देल *del*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	देखौं <i>delō</i> .	देखी <i>deli</i> .	देवैक <i>dēbaik</i> .	देव <i>deb</i> .
2nd	देखे <i>dele</i> .	देखत <i>dela</i> .	देवे <i>debe</i> .	देवत <i>deba</i> .
3rd	देखक <i>delak</i> .	देखन्ह <i>delanh</i> .	दी <i>dī</i> or देन <i>det</i> .	दीहें or देनन्ह <i>dihē</i> or <i>detanh</i> .

BHOJPURÍ PRESENT INDICATIVE.

1st sing. देखौं *delō* ; 1st pl. देखैल *dellā*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दीज <i>dīu</i> .	दी <i>dī</i> .	देतौं <i>detō</i> or दितौं <i>dītō</i> .	देती <i>deti</i> .
2nd	दे <i>de</i> or देख <i>des</i> .	दत <i>da</i> .	देते <i>dete</i> or दिते <i>dite</i> .	देतत <i>deta</i> , दितत <i>dita</i> .
3rd	दे <i>de</i> , देखे <i>dewe</i> , or देखे <i>deai</i> .	देखन्ह or देख <i>dewanh</i> or <i>deth</i> .	देन <i>det</i> , देन <i>deit</i> , हीन <i>dīt</i> , or देन <i>dait</i> .	देनन्ह <i>detanh</i> or दितन्ह <i>ditanh</i> .

PRECATIVE : दीचत *dīha*, दीही *dīhi*, दीज *dīu*.

Similarly is conjugated the *√ले le, 'take,'* the letter *ल la* being substituted for the letter *द da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in **अल** *al* with the verb **जा** *já*, 'go:' thus **देखल जाअल** *dekhal jáel* 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb **जाअल** *jáel* being conjugated. Thus—

Indicative Preterite Masculine : 'I was seen,' &c.

Person.	Singular.	Plural.
1st	देखल गेलों <i>dekhal gelō.</i>	देखल गेली <i>dekhal gelī.</i>
2nd	देखल गेले <i>dekhal gele.</i>	देखल गेलठ <i>dekhal gela.</i>
3rd	देखल गेल <i>dekhal gel.</i>	देखल गेलैन्ह <i>dekhal gēlainh.</i>

§ 99. This verbal noun in **अल** *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as **जाअल** *jáel* and **करल** *karal*, besides past participles like **गेल** *gel* and **कैल** *kail*. The only exceptions are **दे** *de* and **ले** *le*, for which see the full conjugation of the former verb. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form : so that we may have **गेल** *gel* and **कैल** *kail* as verbal nouns as well as **जाअल** *jáel* and **करल** *karal*. An example of an irregular passive verb is **जाअल जाअल** *jáel jáia* (impersonal), 'it is gone'—'*itum est*;' but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense : thus, **हमरा से चलल न** *ham'rá se chatal na jaia*, 'by me it cannot be gone,' i.e. 'I cannot go.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in

form as the root) the verb *परल* *paral*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

Examples of this form are—

कुछ कुछ जान परैत ह *kuchhu kuchhu jân parait ha*, 'a little is evident,' i.e. 'it is slightly apparent.'

प्रकरा से ई बूझ परैत *ek'rá se í bújh paraia*, 'from this, this is understood.'

कुछ ऊँच न देख परैत *kuchhu ūch na dekh paraia*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

The voice is formed by adding *आ á* to the root: thus ✓ देख *dekh*, potential passive *देखा dekhá*. *देखा dekhá* is then conjugated exactly like any intransitive verb in *आ á*, as explained in § 88. It thus differs from the causal verb (see § 103), which adds *आव áw* to the root. The potential passive is conjugated quite regularly, the following being its principal parts, with which the corresponding causal forms are given for the sake of comparison.

	POTENTIAL PASSIVE.	CAUSAL.
Root	देखा <i>dekhá</i> .	देखाव <i>dekháw</i> .
Infinitive, 2nd form ...	देखावल <i>dekháel</i> ; obl. देखैला <i>dekhailá</i> .	देखावल <i>dekháwal</i> ; obl. देखौला <i>dekhaulá</i> .
Past part. ...	देखावल <i>dekháel</i> .	देखावल <i>dekháwal</i> .
1st pl. pret. ind. ...	देखैली <i>dekhaili</i> .	देखौली <i>dekhauli</i> .
2nd sing. pret. ind. ...	देखैले <i>dekhailé</i> .	देखौले <i>dekhaulé</i> .
2nd pl. pret. ind. ...	देखैलत <i>dekhailat</i> .	देखौलत <i>dekhaulat</i> .
3rd sing. pret. ind. ...	देखावल <i>dekháel</i> .	देखौलक <i>dekhaulak</i> .
3rd pl. pret. ind. ...	देखैलत <i>dekhailant</i> .	देखौलत <i>dekhaulant</i> .
<i>Bhojpuri.</i>		
2nd pl. pres. ind. ...	देखैलत <i>dekhálat</i> .	देखावैलत <i>dekháwélat</i> .
3rd pl. pres. ind. ...	देखैले <i>dekhále</i> .	देखावैले <i>dekháwéle</i> .



It will be observed that the potential passive verb shortens its antepenultimate, as occurs in the case of causals. (See § 104.)

There is a tendency, which amounts almost to a rule, to drop the junction vowel in the conjugation of the tenses not derived from the past participle of the potential passive. Thus we get the following forms:—

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब <i>dēkhāb</i> .	देखाग्रब <i>dēkhāēb</i> .
1st pl. fut. ...	देखाब <i>dēkhāb</i> .	देखाग्रब <i>dēkhāēb</i> .
2nd pl. fut. ...	देखावठ <i>dēkhāba</i> .	देखैवठ <i>dēkhāiba</i> .
1st pl. pret. conj. ...	देखाती <i>dēkhāti</i> .	देखेती <i>dēkhāiti</i> .
3rd pret. conj. and pres. part. }	देखान <i>dēkhāt</i> .	देखाइन <i>dēkhāit</i> .

The potential passive, has a peculiar force, intimating, not that a thing is done, but that it *can be* done. Thus ई पोथी पढ़ाई *ī pothī parhāi*, 'this book *can be* read,' but ई पोथी पढ़ल जाई *ī pothī parhal jāi*, 'this book is being read.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb ✓ खा *ā* after the first or shortest form of a verbal noun in the locative case: thus देखे में खाइल *dekhē mē dāl*, 'the coming into seeing,' i.e. 'to be seen.' The person by whom the action is done is put in the oblique genitive

form of the noun or pronoun when there is one: thus तौ हमरा देखे में ऐलठ
tō ham'rā dekhē mē aila, 'you came into my seeing,' 'you were seen by
me.' The following example shows a verb in this voice conjugated in the
present indicative masculine:—

Singular.

Plural.

1. देखे में अवैली *dekhē mē awaichhī*.

1. देखे में अवैली *dekhē mē awaichhī*.

2. देखे में अवैजे *dekhē mē awaichhe*.

2. देखे में अवैजे *dekhē mē awaichha*.

3. देखे में अवैय *dekhē mē awaia*.

3. देखे में अवैय *dekhē mē awaichhath*.

EXAMPLE.—हमरा सब तोहना देखे में अवैली *ham'rā sabh tōh'rā dekhē mē awaichhī*, 'we are seen by you.'

CHAPTER XI. CAUSAL VERBS.

§ 103. A causal verb is formed by adding **आव** *āw* to the root of the simple verb, and a double causal by adding **वाव** *wāw*. The stems thus formed are conjugated exactly like verbs whose roots end in **आव** *āw*. (See § 87.) The long vowel of **आव** *āw* and **वाव** *wāw* is, as usual, liable to be shortened in the antepenultimate (see General Introduction, § 36); and if the **व** *wa* is followed by the neutral vowel, it becomes **उ** *u* (see General Introduction, § 37), which with a preceding **अ** *a* (see General Introduction, § 35) may be written **औ** *au*.

Thus, taking the simple verb ✓ **उठ** *uth*, 'rise,' the first plural definite present indicative of its causal would be regularly **उठवैछी** *uth'waichhi*. But the first plural preterite would be **उठवली** *uthaw'li*, which (as **व** *wa* is followed by the neutral vowel) becomes (General Introduction, § 37) **उठउली** *uthauli* or **उठौली** *uthauli*.

Similarly, for the double causal the forms would be **उठववैछी** *uth'wawaichhi* and **उठववली** *uth'wawli*, or **उठववौली** *uth'wawli*.

The following are examples of the regular formation of causals and double causals:—

Simple Verb.	Causal.	Double Causal.
✓ उठ <i>uth</i> , 'rise.'	उठाव <i>uthāw</i> , 'raise.'	उठवाव <i>uth'wāw</i> , 'cause [to raise.]'
✓ छिप <i>chhip</i> , 'be hidden.'	छिपाव <i>chhipāw</i> , 'hide.'	छिपवाव <i>chhip'wāw</i> , 'cause [to hide.]'
✓ नुक <i>nuk</i> , 'be hidden.'	नुकाव <i>nukāw</i> , 'hide.'	नुकवाव <i>nuk'wāw</i> , 'cause [to hide.]'
✓ पक <i>pak</i> , 'be cooked.'	पकाव <i>pakāw</i> , 'cook.'	पकवाव <i>pak'wāw</i> , 'cause [to cook.]'

Simple Verb.	Causal.	Double Causal.
✓ मिल <i>mil</i> , 'meet.'	मिलाव <i>milāw</i> , 'mix.'	मिलन्वाव <i>mil'wāw</i> , ['cause to mix.'
✓ सुन <i>sun</i> , 'hear.'	सुनाव <i>sunāw</i> , 'tell.'	सुनन्वाव <i>sun'wāw</i> , 'cause [to tell.'
✓ कह <i>kah</i> , 'say.'	कहाव <i>kahāw</i> , 'cause [to speak.'	कहन्वाव <i>kah'wāw</i> , 'cause [to cause to speak.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *ā* to अ *a*, ई *ī* to इ *i*, ऊ *ū* to उ *u*, ए *e* to ए *ē*, ओ *o* to ओ *ō*, ऐ *ai* to ऐ *āi*, and औ *au* to औ *āu*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
✓ जाग <i>jāg</i> , 'be awake.'	जागाव <i>jagāw</i> , 'awaken.'	जागन्वाव <i>jag'wāw</i> , 'cause [to awake.'
✓ पाक <i>pāk</i> , 'be cooked.'	पकाव <i>pakāw</i> , 'cook.'	पकन्वाव <i>pak'wāw</i> , 'cause [to cook.'
✓ जीत <i>jīt</i> , 'conquer.'	जिताव <i>jitāw</i> , 'cause to. [conquer.'	जितन्वाव <i>jit'wāw</i> , 'cause [to cause to conquer.'
✓ सीख <i>sikh</i> , 'learn.'	सिखाव <i>sikhāw</i> , 'teach.'	सिखन्वाव <i>sikh'wāw</i> , 'cause [to teach.'
✓ पी <i>pī</i> , 'drink.'	पिखाव <i>piāw</i> , 'cause to [drink.'	पिखन्वाव <i>piāwāw</i> , 'cause [to cause to drink.'
✓ भीज* <i>bhij</i> , 'be wet.'	भिजाव <i>bhijāw</i> , 'moisten.'	भिजन्वाव <i>bhij'wāw</i> , ['cause to moisten.'
✓ घूम <i>ghūm</i> , 'be turned.'	घुनाव <i>ghumāw</i> , 'turn.'	घुमन्वाव <i>ghum'wāw</i> , 'cause [to turn.'

* See General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
✓ मिल <i>mil</i> , 'meet.'	मिलाव <i>milāw</i> , 'mix.'	मिलान्वाव <i>mil'wāw</i> , ['cause to mix.'
✓ सुन <i>sun</i> , 'hear.'	सुनाव <i>sunāw</i> , 'tell.'	सुनान्वाव <i>sun'wāw</i> , 'cause [to tell.'
✓ कह <i>kah</i> , 'say.'	कहाव <i>kahāw</i> , 'cause [to speak.'	कहान्वाव <i>kah'wāw</i> , 'cause [to cause to speak.'

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Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
✓ जाग <i>jāg</i> , 'be awake.'	जागाव <i>jagāw</i> , 'awaken.'	जागान्वाव <i>jag'wāw</i> , 'cause [to awake.'
✓ पाक <i>pāk</i> , 'be cooked.'	पकाव <i>pakāw</i> , 'cook.'	पकान्वाव <i>pak'wāw</i> , 'cause [to cook.'
✓ जीत <i>jīt</i> , 'conquer.'	जिताव <i>jitāw</i> , 'cause to. [conquer.'	जितान्वाव <i>jit'wāw</i> , 'cause [to cause to conquer.'
✓ सीख <i>sikh</i> , 'learn.'	सिखाव <i>sikhāw</i> , 'teach.'	सिखान्वाव <i>sikh'wāw</i> , 'cause [to teach.'
✓ पी <i>pī</i> , 'drink.'	पिखाव <i>piāw</i> , 'cause to [drink.'	पिखान्वाव <i>piawāw</i> , 'cause [to cause to drink.'
✓ भीज* <i>bhīj</i> , 'be wet.'	भिजाव <i>bhijāw</i> , 'moisten.'	भिजान्वाव <i>bhij'wāw</i> , ['cause to moisten.'
✓ घूम <i>ghūm</i> , 'be turned.'	घुनाव <i>ghumāw</i> , 'turn.'	घुमान्वाव <i>ghum'wāw</i> , 'cause [to turn.'

* See General Introduction, § 28.

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, e.g.—

खुल *khul*, 'be open.'

घुल *ghul*, 'melt.' (Neut.)

खोल *khol*, 'open.'

घोल *ghol*, 'melt.' (Act.)

§ 107. The verb √ निकस *nikas*, 'come out,' makes its causal निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend,' √ सरसर *sasar*, 'slip,' ससार *sasár*, 'cause to slip,' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up,' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*.

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
✓ षट <i>at</i> , 'be stopped.'	धार <i>ár</i> , 'stop.'	धारव <i>aráw</i> .
✓ फट <i>phaṭ</i> or फाट <i>phát</i> ['be torn.'	फार <i>phár</i> , 'tear.'	फारव <i>pharáw</i> .
✓ छूट <i>chhūt</i> , 'be separated.' [rated.]	छोड़ <i>chhor</i> or छाड़ <i>chhár</i> , ['separate.'	छोड़ाव <i>chhōráw</i> .
✓ जुड़ <i>jūt</i> , 'be joined.'	जोड़ <i>jor</i> , 'join.'	जोड़ाव <i>jōráw</i> .
✓ टूट <i>tūt</i> , 'be broken.'	टूर <i>túr</i> or टूड़ <i>tūr</i> , 'break.'	टूराव <i>turáw</i> or टूड़ाव [<i>tūrāw</i> .
✓ फूट <i>phút</i> , 'be burst.'	फोर <i>phor</i> , 'burst.'	फोराव <i>phōráw</i> .
✓ बिक <i>bikk</i> , 'be sold.'	बैच <i>bēch</i> or बिकाव <i>bikáw</i> ['sell.'	बैचाव <i>bēchāw</i> .
✓ रह <i>rah</i> , 'remain.'	राख <i>rākh</i> or रक्ख <i>rakkh</i> , ['place.'	रखाव <i>rakhāw</i> .
✓ मर <i>mar</i> , 'die.'	मार <i>már</i> or मुआव <i>muáw</i> , ['cause to die.'	



CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

- | | |
|--------------------|-------------------|
| a) Intensives. | e) Desideratives. |
| b) Potentials. | f) Inceptives. |
| c) Completives. | g) Permissives. |
| d) Frequentatives. | h) Acquisitives. |

(2) Those formed with the participles—

- | | |
|-------------------|---------------|
| a) Continuatives. | b) Staticals. |
|-------------------|---------------|

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

- In अ *a* (silent), oblique form ण *ē*; as देख *dekh*, obl. देखे *dekhē*.
- In अल *al*, oblique form ला *'lā*; as देखल *dekhāl*, obl. देखला *dēk'lā*.
- In अब *ab*, oblique form wanting; as देखब *dekhāb*, obl. wanting.

The direct first form is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

* Much of the succeeding matter is based on Kellogg's Hindi Grammar.

§ 112. *Intensives, Potentials, and Completives*, are always formed with the direct form of the first variety; *Frequentatives* are always formed with the direct form of the second variety; and *Desideratives* are generally so. *Inceptives, Permissives, and Acquisitives*, are always formed with the oblique form of the first variety.

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second 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 annexed. Examples are—

फेंकल *phēkal*, 'to throw.'

तूरल *tūral*, 'to break.'

बनल *banal*, 'to be made.'

खाएल *khāēl*, 'to eat.'

बोलल *bolal*, 'to speak.'

काटल *kātal*, 'to cut.'

राखल *rākhāl*, 'to place.'

फेंक देल *phēk del*, 'to throw away.'

तूर डालल *tūr dālal*, 'to break in pieces.'

बन जाएल *ban dēl* or बन जाएल *ban jāēl*,
['to be completed.'

बा जाएल *khā jāēl*, 'to eat up.'

बोल उठल *bol uṭhal*, 'to speak suddenly.'

काट लेल *kāt lel*, 'to cut for oneself.'

राख लेल *rākh lel*, 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del*, 'to give,'

implying intensity.

डालल *dālal*, 'to throw,'

„ violence.

जाएल *dēl*, 'to come,'

„ completion.

जाएल *jāēl*, 'to go,'

„

परल *paral*, 'to fall,'

„ chance.

उठल *uṭhal*, 'to rise,'

„ suddenness.

लेल *lel*, 'to take,'

„ reflexiveness.

परल *paral* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकल *sakal*, 'to be able,' which may then be conjugated throughout. Examples are—

बोल सकल *bol sakal*, 'to be able to speak.'

ज दौर सकैय *ú daur sakaia*, 'he can run.'

हम जा सकव *ham já sakav*, 'I shall be able to go.'

ज सभ आ सकथ *ú sabh á sakath*, 'they can come.'

हम नठ जा सकैही *ham na já sakaichhi*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ज खा चुकल *ú khā chukal*, 'he has done eating.'

जब ज खा चुकत *jab ú kha chukat*, 'when he shall have eaten.'

ज तो जा चुकल हठ *ú to já chukal ha*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do,' which may then be used in any tense. Examples are—

आग्रल करठ *āel kara*, 'come often,' *lit.* 'do the act of coming.'

ज कहल करैय *ú kahal karaia*, 'he is in the habit of saying.'

हम सास्त्र के पढ़ल करैत हई *ham sāstr ke parhal karait hai*, 'I am in the habit of reading the shāstras.'

तौ हमर बात सभ मानल करठ *tō hamar 'bāt sabh mānal kara*, 'always obey my words.'

तौ ऐसन काहे कैल करैत हठ *tō aisen kāhē kail karail ha*, 'why do you always do so P'

ज जाग्रल करैय *ú jāel karaia*, 'he often goes.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in चल *al*, substituting the verb चाहल *cháhal*, 'to wish,' for करल *karal* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. Examples are—

ऊ बोलल चाहैय *ú bolal chahaia*, 'he wishes to speak.'

ऊ मरल चाहैत हय *ú maral chahait hath*, 'he is about to die.'

घड़ी बाजल चाहैत रहे *gharí bájal chahait rahe*, 'the clock was on the point of striking.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke*. Examples are—

ऊ बोलें के चाहैय *ú bolē ke chahaia*, 'he wishes to speak.'

ऊ जाय के चाहैय *ú jáē chahata*, 'he wishes to go.'

ऊ मरे के चाहैत हय *ú marē chahait hath*, 'he is about to die.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ई पोथी के पढ़ल चाही *i pothi ke parhal chāhī*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहरा उहाँ जाय के चाहियौ *tōh'rá uhā jāē ke chahiau*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lāgal*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लागल *kahē lāgal*, 'he began to say.'

मारें लागल *mārē lāgal*, 'he began to beat.'

बाघ खाय लागल *bāgh khāē lāgal*, 'the tiger began to eat.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमरा जाण देल *ham'rá jāē da*, 'let me go.'

हमरा के बोलें दीज *ham'rá ke bolē dīū*, 'be good enough to let me speak.'

ज ओकरा के खाण देलक *ū ōk'rá ke khāē delak*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पावल *pāwal*, 'to get,' for देल *del*. Examples are—

अपने उहाँ जाण नऽ पाव *ap'nē uhā jāē na pāēb*, 'you will not obtain permission to go there.'

हम बैसै ना पौली *ham baisē ná pauli*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 122. *Continuatives* are formed by combining the present participle of any verb with the verbs जाणल *jāēl*, 'to go,' or रहल *rahal*, 'to remain.' The compound with जाणल *jāēl* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples—

ज लिखैत जाइत है *ū likhait jāit hai*, 'he is going on writing.'

ज झौरी सभ पढ़ैत जाइत रहे *ū chhāūri sabh parhait jāit rahe*, 'those girls were going on reading.'

पानी बहैत जाइत *pānī bahait jāia*, 'the water keeps flowing away.'

ज गवैत रहैत *ū gawait rahaia*, 'she continues singing.'

तोँ काहे रहैत रहैत छ *tō kähē hasait rahait chha*, 'why do you keep laughing?'

नदी के धार बहैत रहैत *nadi ke dhār bahait rahaia*, 'the stream of the river keeps flowing on.'

Closely connected with the above is a common combination in which the past instead of the present participle takes the first place and a verb of motion the second place. An example is—

एक बाघ परल फिरैत रहे *ek bāgh paral phirait rahe*, 'a tiger was prowling about.'

लौड़ी चलल जाइत रहे *laurī chatal jāit rahe*, 'the girl was going along.'

§ 123. *Statics* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle. Examples are—

ऊ कनैत अबैअ *ū kanait awaia*, 'he comes weeping.'

एक मेहरारू गवैत अबैत रहे *ek mēh'rārū gawait await rahe*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX I.

THE following selections are in the dialect of Central Muzaffarpur. The fables were translated for me by Rám Charan Lál, Chief Guru in that district. A translation of them and of the conversation will be found in the General Introduction.

SELECTIONS IN THE CENTRAL MUZAFFARPÚR DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

- १ प्र. कछ भाइ, कहाँ से आवैत छिक ?
उत्तर परगनीया गाँव से आवैत छिकी ।
- १ प्र. उहाँ से कछिया चलल ?
उ. सबेरे क चलल छी (or छिकी) ।
- २ प्र. कयी ला उहाँ गेल रह ?
उ. उहाँ हमर खेत है ओकरा देखे गेल रही ।
- ४ प्र. ओई में की बोएले छिक ?
उ. खाली रसमि बोएल गेल छ ।
- १ प्र. कछ भाइ, एतकी फसिल के की रज है ?
उ. एतकी फसिल के हाल की पुकैबी, पानि बरसै बिना बहु बिगरन्ता भेल ।
- ६ प्र. बाद काल्ह उहाँ के भाइ नह देख परैत छिकय ।
उ. हमर भाइ बाद काल्ह किला में नोकर बध ; एतें बहुत काम आवैत छिकय ।
- ७ प्र. बाद काल्ह उहाँ के बड़की गाय के की हाल है ?
उ. क बाद काल्ह गामिन है, परन्तु घास नह मिले से दूबर हो गेल है ।

- ८ प्र. कै सचिना से गामिन है ?
उ. चाठ सचिना भेलैक, परन्तु पेठ ओकर कुकु ऊँच नठ देख परैष ।
- ९ प्र. कोराइ कि अखनी नठ ?
उ. हँ, कुकु कुकु जान परैत हठ ।
- १० प्र. ई कै बियान है ? और कतेक दूध देख ?
उ. ई एकर चाठम बियान है । दू बढाइ सेर दूध एक बेर देख ।
- ११ प्र. हमरा एक बकरी लेवे के है ; आहाँ के गाँव में मिलत ?
उ. हमरा गाँव में बकरी सभ तठ हैक, परन्तु दाम मँगा है ।
- १२ प्र. आहाँ के बकरी की भेल ?
उ. हम चरे लेल गाँव पर हारले रहैत थिकीं ।
- १३ प्र. कुकु दूध देख ?
उ. लरिका सभ के पीठ भर हो जाइ है ।
- १४ प्र. हमकी अखि बोएले हठ कि नठ ?
उ. अखि तठ बोएली है, परन्तु ओकरा में कुकु लाभ नठ हैक ।
- १५ प्र. आहाँ कने से नार मोटि मँगनी मिल सकैष ?
उ. किअक नठ ? पटौनी भेला पर ले लेवठ ।
- १६ प्र. आहाँ कने कतेक मोटि चलेत है ?
उ. तीन मोटि तठ लखले ही ।
- १७ प्र. आहाँ के आस के गाँवी कुकु फरेष कौ नठ ?
उ. हमकी वीर बदरी से गाँव सभ में लाही लाग गेल; नठ तठ बडत होइत रहैत ।
- १८ प्र. थोरे आस हमरो अचार के लेल देवठ ?
उ. जब आहाँ के जी चाहे, आ कः तुरन्ता लेवठ ।
- १९ प्र. आहाँ के लरिका कुकु पदैत है कि नठ ?
उ. हाँ गुरु किहाँ जारत है; अरु तठ चिन्तलक हठ, आद काह पहाड़ा पदैत है ।
- २० प्र. अखोल में किअक नठ भेली ?
उ. कुकु सीख लेखो तब भेजब ।
- २१ प्र. हमने अपना लरिका के अखोल में भेजे के चहैत ही ?
उ. बेस ; तठ हमरा लरिका के साथ ओकरो के भेज देव ।

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पाँचम वात ।

बान्धल लकड़ी, आउर फुलल लकड़ी ।

एक गिरन्धस के लरिका अपन्ना में मल्ल लुरैत भग्नरैत रहथ; वात सभ से बल्लत समन-
कौलक परन्तु केहू कुकु नठ सनलकैक । तब गिरन्धस अपन्ना जी में कहलक कि, जब हम
चिन्तिका कुकु कठ कठ देखाप्रब, तब चाही जे बुझतन्ह । एक दीन ज अपन्ना बैटा के
बोलीलक, आउर कहलकैक जे, थोरे लकरी हमन्ना आगे ले आवत । ज सभ लकरी
के ज गिरन्धस एक रसगरी से कस के बान्धलक । फेर सभ से कहलकैक जे रस्सी जन खोलत
आउर लकरी सभ के तूर डालत । सभ केज मिल परल परन्तु कुकु नठ भेलैक । फेर
गिरन्धस खोल कठ एक एक गो लकरी इन्च के देखलकैक, जेकरा के ज सभ भटपट तूर
डाललक । तब उल्लंकर बाप कहलकैक जे, ए बैटा जे तौ बान्धल लकरी निधर
अपन्ना में मिलल रहवत, तब सभ दुसम्भन के दाँत खट्टा होथत; आउर जब खुल गेलत;
तब बूझत जे बिगार गेलत । खुलल से बिगारल ।

छठम वात ।

ऊँड़ा सभ के आउर भेंड़ा सभ के मेल ।

एक बेर ऊँड़ा सभ भेंड़ा सभ से कह भेजलकैक जे, आवत, हम तौ अपन्ना में मिलाप
कर लीज । किशक अपन्ना में लरब, आउर एक दोसन्ना के लेहू के पियासल रहव । ई
पाजी कुत्ता सभ लराइ के जर है । एहिना सदाय भूक भूक कठ हमन्ना भङ्कवैत है, आउर
हमन्ना तोहन्ना से लरवैत है । एकन्ना के सभ हमन्ना पास भेज दः । फेर कहाँ
भगन्ना है । हमन्ना आउर तोहन्ना में सदाय पियार आउर मिलाप रहत । तब एको
तोहन्ना बार टेढ़ नठ होथत । गँवार भेंड़ा ज नटखट ऊँड़ा सभ के बात सान लेलक, आउर
कुत्ता सभ के ऊँड़ा के पास भेज देखलकैक । पहिले तब ऊँड़ा सभ कुत्ता सभ के खा गेल, फेर
भेंड़ा सभ के पीछे खा के उपाय कैलक, आउर थोरन्ही दीन में सभ भेंड़ा के खा गेल ॥ साँच
है, बेरी सदाय घोखा देत है; ज बड़ गँवार है जे बेरी के साँच कठ बुझैथ ॥

सातम वात ।

बाघ आउर ऊँड़ा आउर चीता ।

एक बेर बाघ आउर ऊँड़ा आउर चीता अपन्ना में ई ठहरावैलक जे, हम सभ केज
मिल कठ सिकार मारु । फेर अपन्ना में बाँट लेव । ई ठान कठ जङ्गल में बूढ़े पाने
लागल, आउर जब एक बड़का ठो चरीन करिया मारलक, तब बाघ बाजल जे आवत

एकगुरा के बाँट लीज, आउर भट चोकगुरा तीन टुकड़ा कर देलैक, आउर चिदिवा कठ बाजल जे, पहिल टुकड़ा हमन्ही लेब, किचक हम जङ्गल के राजा बी, आउर दोसरो हमन्हीं लेब, किचक हम एकगुरा के सारे सँ बडत दौर घूम कैले बी; आउर तेसर टुकड़ा ई घेल है, देखत तू केकर मुँह परैत है जे हमन्हा आगाँ से उठा ले जाग्रत । ई सुन कठ चीता आउर ऊँड़ा लँगरी दबा कठ भाग गेल, आउर बाघ चरीन के एकगुरे चट कर गेलै । ई कहावत साँव है, जेकर लाठी तेकन्हे * भैस ॥

आठम बात ।

माँटी आउर पीतर के घेला के बात-चीत ।

एक बेर नही बडल, तू एक पीतर के घेला, आउर एक माँटी के घेला बर चलल । तब पीतर के घेला माँटी के घेला से कहलकैक जे, हमन्हा सङ्गे लागल चलत, तू हम तोहन्हा बचा लेबौ । माँटी के घेला बाजल जे, ई बात आहाँ बडत नीक कहन्ली, हम आहाँ के भला मानव आउर सदाय गून गाग्रब; परन्तु साँव पूछी, तू हमन्हा ई डर है, जे कहरें पानि के छिलोरा के घड़ा से आहाँ के लग नठ जा रही; किचक कि जब आहाँ से दूरे रह्य, तब ऐसीही छिलेत भुलैत कहीं तीर पर जा लागव, परन्तु जब आहाँ से भेंट भेल, आउर कहरें घोखा से टकर लग जाग्रत, तब हमरो घेट फाट जाग्रत । साँव है बडन्का सम से भरोसा रखी, परन्तु लगे नठ जाई ॥

नौवाँ बात ।

एक सुनन्सी बजार में बैसल चिट्ठी लिखेत रहथ । एक विदेशी आग्रल, आउर बाजल जे, सुनन्सी जी, की लिखेत बी । सुनन्सी जी जवाब देलन्थिन्ह जे, भैया चिट्ठी लिखेत बी । तब ऊ कहलकैन्ह जे, हमन्हा सलाम लिख दीज । सुनन्सी जी कहलन्थिन्ह जे नठ जी, थरन्जी लिखेत बी । तब ऊ कहलकैन्ह जे, हमन्हा सही कर दीज । सुनन्सी जी अगुता कठ बजलन्थिन्ह जे, तमसुक लिखेत बी । तब ऊ कहलकैन्ह जे, हमन्हा गोवाही लिख दीज । सुनन्सी जी सोचलन्थिन्ह जे, ई तू केहू अनोख बङ्ग के अदिमी देशाद † देत है । पुहलन्थिन्ह जे, तोहर नाम की हौ । तब ऊ चँसल, आउर बाजल जे, हमन्हा नाम है भाबत नठ भाबत, हम तोहर भेद-मान बी ॥

* Emphatic for तेकर,

† First verbal Noun of the potential passive.

दसम बात ।

एक बड़का लोक के घर में रात क आगि लगलैन्ह । ज तठ अप्पन बाल बच्चा के ले कठ निकस भगलैन्ह । नोकर से ऊकुस देलैन्ह, जे, चीज वतुस निकासठ । एतन्ना में आगि बड़त बढ़ गेल ; सौंसे घर धुआँ धुआँ हो गेल । नोकर बाजल जे, हम की की निकासू, तब ज बड़का अदिमी सुसुआए लगलैन्ह, आउर कहलैन्ह जे, बाबा, मकान में आगि लागे, तब जे निकन्से से लाभ है ॥

इगारन्हम बात ।

गँवार गोखारिनि ।

एगो गँवार * गोखारिनि भाषा पर कहन्तरी रखले जादत रहे । जादत जादत ओकरा मन में ई उमङ्ग उठलै जे, ई दही के बेचब, आउर ठेबुआ से आम मोल लेब ; कुछ आम हमन्ना जौरे है, सम मिला कठ तीन से से कुछ बढ़ जाग्रत । एई में कुछ सड़ जाग्रत ; परन्तु, ई, अढ़ाई से तठ बचत । आउर ओई में से जे बचत नीक दाम होग्रत, तठ दिवारी में एक हरिहर सारी लेब । ई, ई, हरिहर सारी हमन्ना मुँह पर नीक खुलत । आउर बस, हम तठ हरिहरे सारी लेब ; आउर ओकरा यहिर कठ मेला जाग्रब ; आउर एव एँठ जैठ कठ अप्पना गहन्ना कपड़ा के भामक आउर मुँह के चमक दमक देखाग्रब ; आउर चलैत चलैत में से से बैर एँठब । एई सोच विचार में ज गँवार गोखारिनि जे कुछ चमक ठमक कठ टेढ़ चाल चलल, तठ दही के कहन्तरी ओकरा भाषा से गिर कठ ठकन्ना ठकन्ती हो गेलैक, आउर सभ बनल बनाओल घर बिगिर गेलैक ॥

बारन्हम बात ।

चिन्होर आउर कौआ ।

एक चिन्होर के लोल में घोंघा रहैक । केतन्नी सुइयाँ में पटक पटक फोरलैक, परन्तु घोंघा नठ कुठलैक । तब एक कौआ ई उपाय बतौलैक जे, ई घोंघा के लोल में ले कठ बड़त ऊँच तक उड़ जाइ, आउर उहाँ से गिरा दठ, तब घोंघा कठ जाग्रत । चिन्होर कहलैक जे ई बड़त नीक बात है, आउर घोंघा के ले कठ उड़ल, आउर बड़त उपर जा कठ बाड़ देलैक । सौं घोंघा सुइयाँ में गिरल, तठ फूट फाट गेल, आउर कौआ ओकर गूदा चाक लेलैक । थोरा बेर में चिन्होर नीचा उतरल, तब हिलुका बाड़ कठ आउर कुछ नठ फीलैक ॥

तेरन्धस बात ।

खड़ा अँगूर ।

एक खिखिर कौनो कुलवारी में जा पड़चल; देखलक जे अँगूर सभ के ऐसन चुब पाकल ठाटी में लटकल है, कि ओकरा से रस चू रहल है, बाउर कौनो रखवारो नह है । ई देख कत ओकरा मुँह में पानि भर ऐलैक । ज बडत तरहें उललल कुदल परन्तु अँगूर के गुच्छा तक नह पड़च सकलैक । जब कौनो उपाय से दाव नह लगलैक, तब एना बरन्वराता उहाँ से चलल, जे खड़ा अँगूर के खावो ॥

चौदन्धस बात ।

रसादनी ।

एक रसादनी कौनो अदिमी से कहलकैक जे, जों तों कुकु चानी हमरा पास ले आवत तों हम एक ऐसन जड़ी मिलाएव जे तुरन्त ही ज चानी के सोना हो जाग्रत । ज सोनिया सुभा अदिमी ओकरा परन्तार में आ गेल, बाउर कहई से दुखसुख सह कत दू से रपैया के चानी ज रसादनी के धान कत देखलैक । रसादनी ओही * रात कत अपन बिछौना उठा कत कहई चल गेल । तब ज बेचारा विपत के मारल ओही ठग रसादनी के खोज में दौर भुप करे लागल, जङ्गल जङ्गल खोल मारलक, परन्तु ओई रसादनी के पता कहई नह लगलैक । ओकरा एह तरह के घबराएल देख कत, एक अदिमी कहलकैक जे, तोहरा से ई चुक भेलौ, कि ओह ठग अथीथ के फाँस में फन्स गेलत । परन्तु पछन्तौला से बाउर ओकरा खोज में दौर भुप कैला से कुकु नह होतौ । एह बात पर हम एक बात तोहरा कहैबी, जे सदाय दबाद रखे के चाही ॥

पनरन्धस बात ।

एक चिरई कौनो गिरन्धस के गाढ़ी में जा कत काँच पाकल फल सभ के सभ काट जाग्रत बल, तत गिरन्धस सभ दिना ओकरा खोज में रहे । एक दीन अँगूर के ठाटी पर जाल लगा कत ओकरा घैलक, बाउर मार के पड़लक । चिरई गिरन्धस से कहलकैक जे, जों तों हमरा काह दह, तों हम एहि भलाइ के बदला तोहरा के बात बता देबौ, कि जे मैं तोहरा बड़ लाभ होतै । गिरन्धस कहलकैक जे, पहिले बता दे तत हम तोहरा के काह देबौक । चिरई ओकरा तीन बात कहलकैक, एक तत ई जे, बेरी जब अपना बस में आ जाए, तत काह के नह चाही, दोसर जे बात ध्यान में नह आवे, ओकरा नह माने के चाही

* Emphatic for जोह.

तेसर गेल चीज के लेल पढ़तावे के नठ चाही । चौथ एक तठ आउर है । जब तौं हमरा के ढाड़ देवठ तठ हम कचवौ । किसान ई बात सभ क सुन क जेना कचले रहैक तेसने कैलक, आउर ऊ चिरई के ढाड़ देलक । चिरई भीत पर बैस कठ कचलकैक जे, हमरा पेठ में सुरगी के अण्डा से ओ नमगर एक मोती रहल है, जौं तौं हमरा नठ बाहित आउर मारित, तौं ऊ मोती तोहरा चाय लगैत । गिरनस पढ़तावे लागल । ऊ कचलकैक जे, रे बुरगक तौं हमर तीनों बात के अखनी छल गेले ; किथक कि हम तोहर बैरी हो । जब धैले रहे, तठ ढाड़ले किथक ; आउर सुरगी के बराबर तठ हमन्हीं नठ लीं, फेर सुरगी के अण्डा से नमगर मोती हमरा पेठ में कैसे आ सकैत है । परन्तु तौं एह बात पर मरोसा कैल, आउर जब हम तोहरा चाय से निकस गेली, तब पढ़तौला से की चो सकैत है । एह से ईहे* फल निकसैत है, कि पछिले से सभ काम बड़त सोच विचार कठ करे के चाही, आउर जब कौनो काम बिगार जाए, तठ फेर पढ़तावे के नठ चाही ॥

ओरहम बात ।

कौनो धनिक के दू बेटा रहैन्ह । जब ऊन्हकर बाप मर गेलैन्ह, तब दूनो भाइ ऊन्हकर धन अपन्या में बाँट लेलन्ह । बड़का भाइ अपन रुपैया आउर देवुआ सुख चैन आउर खेल तमासा में उड़ा देलन्ह आउर छोटका भाइ बड़ जतन से बनिज बेपार करे लगलन्ह । एक दीन बड़का भाइ छोटका भाइ के ओरहमा दे कठ बचलखिन्ह जे, ए भाइ, दीन भर अनाज किथक तौलैत रहैत छठ ; हमरा सङ्गे रचठ, खा पीछ, चैन करठ । बड़त दीन के पाहाँ, जब छोटका भाइ लेनाइ देनाइ से बड़त रुपैया एकठा कैलक, तब ओ बड़का भाइ, जे राग रङ्ग खेल तमासा में अपन सभ धन उड़ा पड़ा कठ बिहार चो गेल रहै, ओकरा डेखोही में आ कठ कहै लगलैक जे, ए भैया, हम तोहरा पछिले उड़ा में ओरौवे रची । परन्तु जौं हम तोहरा बाहित बनिज बेपार करन्ती, आउर अनाज तौलन्ती, तौं आज पा भर अनाज एन्ने ओन्ने से साँग कठ नठ खैती । साँच है ; आसक्त ऐसने कीरा है, जे धन के घूरा कर देत है ।

सतरहम बात ।

लालची कुत्ता ।

कौनो कुत्ता नदी के तीर पर एक ढाड़ पोलक, आउर मुँह में लेलक । जबन्हीं फरन्दाही ओकर पानि में देखलक तबन्हीं समझलक जे दोसर ढाड़ है । सारे लालच के मुँह खोललक, के ओकरो के पानि से निकास ली । तठ ऊ ढाड़ जे मुँह में रहैक सेधा चरा देलक । साँच है, लालच से साँझी दूध पर बैसल, पाँख लपटा गेलैक दूनो चाय नल सल कठ साँघ पीठ लागल, जे लालच बड़ बड़ाइ छोड़त है ।



APPENDIX II.

NOTE ON THE USE OF THE VARIOUS VERBAL TERMINATIONS.

Nothing is more perplexing to the foreigner than the multiplicity of forms which occur for each person in the verbal conjugations. This multiplicity is partly due, no doubt, to local and personal circumstances, an inhabitant of one place using one set of forms, and an inhabitant of another, another; still at the same time it is not correct to say that all these forms are exactly synonymous, for frequently one person will be found using all the forms given in this Grammar, but each with a slightly different shade of meaning. Unfortunately, however, here again local circumstances come in, and an inhabitant of one place will be found using a form with a different shade of meaning from that used in another place. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The Maithilī dialect (which is situated immediately to the east of that of Muzaffarpūr) fortunately has a fairly copious literature, and hence it uses all its verbal forms according to strict rule. Such is not the case with regard to Muzaffarpūr; and hence in the present state of the language, and of our knowledge of it, it is impossible to give more than a general guide as to the customary idiom of one tract.

The following facts have been kindly supplied to the writer by T. Norman, Esq., Collector of Muzaffarpūr, and deal only with the idiom of the tract of country immediately surrounding the head-quarters of the district.

When the object of the verb, direct or remote, or the predicate, is the second personal pronoun, or is the person addressed, and he is considered



as the equal of the speaker, the termination **अउ** *au* (pronounced *ă-ô*) is used. Thus **तोहरा के के मारलकाउ** *tôh'rá ke ke mārāl'kaü*, which may be translated, 'my friend, who has beaten you?'

Under similar circumstances when he is considered inferior to the speaker, the termination **औ** *au* (pronounced like 'ow' in 'how') is used. Thus **तोहरा गढ़ी में कौ माल हौ** *tôh'rá gāṛī mē kī māl hau*, which may be translated, 'my humble friend, what goods are in your cart?'

When the object of the verb, direct or remote, or the predicate, is in the third person and is mentioned with respect, the termination **ऐन्ह** *ainh* is used. Thus **ज महाराज के पेड़ देवैन्ह** *ū mahārāj ke peṛ dēbainh*, which may be translated 'that gentleman will give a plant to the respected mahārājā.' Again **महाराज के कुत्ता के के मारलकैन्ह** *mahārāj kē kuttā ke ke mārāl'kainh*, —who has beaten the respected mahārājā's dog?

Under similar circumstances when he is inferior to the speaker, the termination **ऐ** *ai* is used. Thus **ओकरा के के मारलकै** *ôk'rá ke ke mārāl'kai*, which may be translated, 'who has beaten that humble person, in whom I take an interest?'

In addition to the above, the warning given in § 35, that in colloquial Muzaffarpuri the verb does *not* agree with its subject in number, must be borne in mind. In other words, it is that a singular subject continually governs a plural verb, and *vice versa*.