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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHARĪ LANGUAGE.

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

PART VII.

SOUTH MAITHILĪ-BAN'GALĪ DIALECT  
OF SOUTH BHAGAL'PUR.

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## INTRODUCTION.

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§ 1. The following grammar treats of the subdialect spoken in South Bhagal'pūr. The basis of this subdialect is Maithilī, but it is largely affected by the Māgadhi dialect to its south-west, and to a less extent, and principally in verbal inflexions, by the Ban'gālī to its east. South Bhagal'pūr is, in fact, one of the meeting grounds of Bihārī and Ban'gālī, and the dialect spoken there is essentially a border tongue.\*

§ 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.

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## 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>Wanting.</i>  | <i>Power.</i> |
|--------|--|---------------|
| Nom.   | <i>Wanting.</i>  |               |
| Acc.   | <i>Wanting</i> or कै <i>kai</i> or *कै <i>kāi</i> .                |               |
| Instr. | सै <i>sē</i> or सैं <i>sāi</i> .                                   | 'By.'         |
| Dat.   | कै <i>kai</i> or *कै <i>kāi</i> .                                  | 'To.'         |
|        | लै <i>lai</i> .  | 'For.'        |
| Abl.   | सै <i>sē</i> or सैं <i>sāi</i> .                                   | 'From.'       |
| Gen.   | क <i>k</i> , *कै <i>kē</i> ; केरा <i>kerā</i> , केरी <i>keri</i> . | 'Of.'         |
| Loc.   | मैं <i>māi</i> , मँ <i>mē</i> .                                    | 'In.'         |
| Voc.   | <i>Wanting.</i>  |               |

All these post-positions will only be used in one example, that of घोड़ा *ghoṛā*, 'a horse;' but they can all be used with all nouns. Those forms which are preceded by an asterisk (\*) are peculiar to the south of the district.

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

The plural is the same as the singular.

The following are examples of declension.



## § 4. (a) Masculine Tadbhavas in बाँटा.

Example of the declension of a *tadbhava* \* masculine noun in बाँटा :—

घोड़ा *ghorā*, 'a horse.'

Short form, { Weak, घोड़ *ghor*. } Long form,\* घोड़वा *ghor'wā*.  
 { Strong, घोड़ा *ghorā*. } Redundant form,† not used.

## Singular.

|        |   |                 |
|--------|---|-----------------|
| Nom.   | घोड़ा, <sup>1</sup> <i>ghorā</i> ,                                      | 'a horse.'      |
| Acc.   | घोड़ा <i>ghorā</i> or घोड़ा कै <i>ghorā kai</i> or *कै <i>kāi</i> ,     | 'a horse.'      |
| Instr. | घोड़ा सँ <i>ghorā sē</i> or सँ <i>sāi</i> ,                             | 'by a horse.'   |
| Dat.   | घोड़ा कै <i>ghorā kai</i> or *कै <i>kāi</i> ,                           | 'to a horse.'   |
|        | घोड़ा ले <i>ghorā lai</i> ,   | 'for a horse.'  |
| Abl.   | घोड़ा सँ <i>ghorā sē</i> or सँ <i>sāi</i> ,                             | 'from a horse.' |
| Gen.   | घोड़ाक <i>ghorāk</i> , *घोड़ा कै <i>ghorā kē</i> , or केर <i>kera</i> , |                 |
|        | केरी <i>keri</i> , <sup>2</sup>   | 'of a horse.'   |
| Loc.   | घोड़ा में <i>ghorā mē</i> , or में <i>mē</i> ,                          | 'in a horse.'   |
| Voc.   | हे घोड़ा <i>he ghorā</i> ,  | 'O horse !'     |

<sup>1</sup> Or घोड़ *ghor*, or घोड़वा *ghor'wā*, and so throughout.

घोड़ाक *ghorāk* and घोड़ा कै *ghorā kē* do not change for gender. घोड़ा केर *ghorā kera* and घोड़ा केरी *ghorā kerī* can only be used in certain cases. केर *kera* (like the Hindi का *kā* and के *ke*) can only be used before masculine nouns, and केरी *kerī* (like the Hindi की *kī*) only before feminine nouns.

Forms preceded by an asterisk (\*) are peculiar to the south of the district.

## Plural.

The plural is the same as the singular.

\* See General Introduction, § 12.

† See General Introduction, § 12.



## § 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, { Weak, घर *ghar*. } Long form,\* घर<sup>न्वा</sup> *ghar'wā*.  
 { Strong, घर<sup>ठ</sup> *ghara*. } Redundant form,\* not used.

## Singular and Plural.

|        |  |                 |
|--------|--|-----------------|
| Nom.   | घर <sup>1</sup> <i>ghar</i> or घर <sup>ठ</sup> <i>ghara</i> ,              | 'a house.'      |
| Acc.   | घर <i>ghar</i> or घर <sup>ठ</sup> कै <i>ghara kai</i> , &c.,               | 'a house.'      |
| Instr. | घर <sup>ै</sup> <i>gharāi</i> , घर <sup>ठ</sup> सँ <i>ghara sãi</i> , &c., | 'by a house.'   |
| Dat.   | घर <sup>त</sup> लै <i>ghara lai</i> , &c.,                                 | 'for a house.'  |
| Abl.   | घर <sup>ठ</sup> सँ <i>ghara sãi</i> , &c.,                                 | 'from a house.' |
| Gen.   | घरक <i>gharak</i> , &c.,   | 'of a house.'   |
| Loc.   | घर <sup>ै</sup> <i>ghare</i> , घर <sup>ठ</sup> में <i>ghara mē</i> ,       | 'in a house.'   |
| Voc.   | हे घर <i>he ghar</i> !   | 'O house !'     |

<sup>1</sup> Or घर<sup>न्वा</sup> *ghar'wā*, and so throughout.

§ 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 *ghoṛā*, and all those ending in silent consonants like घर *ghar*. The final syllables of all long forms may optionally be nasalised by the addition of *anunāsik*: thus घोड़<sup>न्वा</sup> *ghōṛ'wā* or घोड़<sup>न्वाँ</sup> *ghōṛ'wāi*; मलिया *malīyā* or मलिय<sup>ाँ</sup> *malīyāi*.

NOTE, however, that—

- (1) All nouns ending in a silent consonant take *a* in the oblique form singular: as, nom. घर *ghar*, acc. घर<sup>ठ</sup> कै *ghara kai*. Occasionally also in the case of these nouns we find an instrumental in ऐ *āi* and a locative in ए *e*: thus जयों बलै ले डोबत *hamamāi balāi le jāiba*, 'I shall take away by force,' where बलै *balāi* is the instrumental of बल *bal*, 'force'; मुजें मरे जो *bhūkhāi marai chhi*, 'I die of (by) hunger;' घाटे घाटे *ghāte ghāte*, 'at every landing place,' locative of घाट *ghāt*, 'a landing place;' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.'

\* See General Introduction, §§ 12, 35, and 41.



Locatives in ए are confined to phrases like the above. The instrumental sometimes inserts the letter ह *h*, e.g. बलहँ *balhāñ* instead of बलँ *balāñ*.

- (2) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*; thus देखल *d-khal*, obl. देखला सँ *dēkh'lá sāñ*, 'from seeing:' also verbal nouns in the form of the root have a noblique form in ए *ē* or ऐ *āi*; thus देख *d kh*, dat. देखै लै *dēkhē lai* or देखै लै *dēkhāi lai*, '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 ला *í*.

राजा *rājá*, 'a king.'

Short form, राजा *rājá*. Long form,\* रजन्वा *raj'wá*. Redundant form,\* wanting.

Gen. sing. राजाक *rāják*, &c.

§ 8. (d) Masculine Nouns in ई.

माली *máli*, 'a gardener.'

Short form, माली *máli*. Long form\* मलिया *maliyá*. Redundant form,\* मलियावा *maliyawá* or मलीवा *maliwá*.

Gen. sing. मालीक *málik*, &c.

§ 9. (e) Masculine Nouns in ऊ *ú*.

नाऊ *náu* 'a barber.'†

Short form, नाऊ *náu*. Long form,† नाउवा *nāuwa* or नाँवा *nāuá*. Redundant form,† नाउवावा *nāuawá* or नाँवावा *nāuawá*.

Gen. sing. नाऊक *náuók*, &c.

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

† Kellogg in his Hindi Grammar incorrectly gives नाँ *āñ* as an example of a feminine noun in ऊ *ú*; it is masculine. नाँ *āñ* is not used in Bihārī, नाँ for being the word for 'a tear.'

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

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

Short form, पोथी *pothī*. Long form,\* पोथिया *pōthiyā*. Redundant form,\* पोथियवा *pōthiyavā* or पोथीवा *pōthīvā*.  
Gen. sing. पोथीक *pothīk*, &c.

राति *rati*, 'a night.'

Short form, राति *rati*. Long form,\* रतिया *ratiyā*. Redundant form,\* रतियवा\* *ratiyavā* or रतीवा *rātīvā*.  
Gen. sing. रातिक *rātik*, &c.

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

बात *bāt*, 'a word.'

Short form, बात *bāt*. Long form,\* बतिया *batiyā*. Redundant form,\* (rare) बतियवा *batiyavā* or बातीवा *bātīvā*.  
Acc. sing. बात के *bāta kai*, &c.  
Gen. sing. बातक *bātak*, &c.

## § 12. Periphrastic Plural.

With reference to the statement that the plural forms are the same as the singular, it must be noted that every noun can also form a periphrastic plural by the addition of the words आरन्धिन *ār'hin*, सन्धी *sanhi*, सब *sab*, or सभी *sabhai*. Thus, nom. plur. घोड़ा आरन्धिन *ghorā ār'hin*, घोड़ा सन्धी *ghorā sanhi*, &c. ; acc. plur. घोड़ा आरन्धिन के *ghorā ār'hin kai*, घोड़ा सन्धी के *ghorā sanhi kai*, and so on. In the case of rational beings the word लोग *log*, 'people,' may also be used : thus, माली लोग *mālī log*, 'gardeners.'

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



## § 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes :—

- |   |  |
|---|--|
| 1. ई राजा केरठ मन्दिर बिकै.<br><i>Í rájá kera mandir chhikai.</i>   | 'This is the king's temple.'               |
| 2. हमै कन्वठ केरी दारै* छिकिये.<br><i>Hamê Kansa kerî dâi* chhikiai.</i>                                  | 'I am the maid-servant of King Kans.'      |
| 3. मधुमाँझी केरठ भुण्ड उड़ि गेलै.<br><i>Madhumachhi kera jhupd uṛi gelai.</i>                             | 'A swarm of bees flew away.'               |
| 4. कपटौ के मारगला सँ कुकु दोस नई.<br><i>Kap'ti kai mār'lā sē kuchhu dos nai.</i>                          | 'There is no sin in slaying a deceiver.'   |
| 5. मथुरा केरी जनानी* सभै कानन्ही चसन्ही गेलै.<br><i>Mathurā kerî janāni* sabhai kân'li chāl'i gelai.</i>  | 'The women of Mathurā departed weeping.'   |
| 6. बहुत रङ्गठ कौरठ बात* सुनल्ल गेलै.<br><i>Bahut rangā kera bāt* sun'la gelai.</i>                        | 'Matters of many kinds were heard.'        |
| 7. आसुटिका केरठ चार फाटक टूटि गेलै.<br><i>Asphatika kera chār phāṭak ṭūṭi gelai.</i>                      | 'Four gates of crystal broke.'             |
| 8. देश देश केरठ राजा ऐलल.<br><i>Desa desa kera rājā ailāt.</i>  | 'Kings of all countries came.'             |
| 9. हौ सन्ही मालीक बेटा छिकै.<br><i>Hau sanhi mālīk betā chhikai.</i>                                      | 'They are the sons of the gardener.'       |
| 10. हमै राजा केरठ गाँव मेँ ऐलल.<br><i>Hamai rājā kera gāwa mē ailāw.</i>                                  | 'I came into the king's villages.'         |
| 11. पण्डित आरहित केरठ घर मेँ बहुत पुस्तक रहै.<br><i>Pandit ār'hin kera ghara mē bahut pustak chhainh.</i> | 'There are many books in pandits' houses.' |

\* करी *keri* is always used before nouns which are not only feminine grammatically, but which are also words representing female living creatures, such as दारि *dâi*, 'a maid-servant,' नारी *nâri*, 'a woman.' Before nouns which are only grammatically feminine, such as बात *bât*, 'a matter,' 'a word,' किरा *kera* is used.



## CHAPTER II.

## ADJECTIVES.

## § 14. Gender.

See General Introduction, § 42 and ff.

In this dialect there are some adjectival peculiarities which are not noted in the General Introduction. Adjectives in the strong form in **अ** *á* do not change for gender. Thus **अच्छा** *achchhá*, 'good'; fem. **अच्छा** *achchhá*, and not **अच्छी** *achchi*. But adjectives in the weak form, and every participle used adjectivally, may have a strong form in **अ** *a*, forming its feminine in **ई** *í*: thus—

| WEAK FORM.                           | STRONG FORM.                | STRONG FORM.                |
|--------------------------------------|-----------------------------|-----------------------------|
|                                      | Masculine.                  | Feminine.                   |
| <b>काँच</b> <i>kāch</i> , 'unripe.'  | <b>काँचठ</b> <i>kācha</i> . | <b>काँची</b> <i>kāchí</i> . |
| <b>बड़</b> <i>bar</i> , 'great.'     | <b>बड़ठ</b> <i>bara</i> .   | <b>बड़ी</b> <i>barí</i> .   |
| <b>पाकल</b> <i>pākal</i> , 'cooked.' | <b>पकलठ</b> <i>pak'la</i> . | <b>पकली</b> <i>pak'li</i> . |
|                                      | 'ripe.'                     |                             |

Examples of the use of these strong forms are the following :—**अ** *á* **विपन्न** *vīpann* के **मारल** *mār* **अ** *á* **रसादनी** *rasādanī* **कर** *kar* **खोज** *khaj* **में** *mē* **दौड़** *dauḍ* **धूप** *dhūp* **कर** *kar* **रग** *rag* **ली** *lī* *ú bip'tak mār'ta ú rasāy'ni kera khoja mē daur dhūp karē lag'lai*, 'that man, smitten by adversity, began to run about in search of the alchemist.'

**काँचठ** *kācha* **पकलठ** *pak'la* **फल** *phal*, 'fruit, ripe and unripe.'

**बड़ी** *barí* **अच्छा** *achchhá* **बात** *bāt*, 'a very excellent sentiment.'

In Bhagal'púr the weak form of adjectives is rarely used, the strong form in **अ** *a* being preferred.



## § 15. Numeral Adjectives.

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

|                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1 = एक <i>ek</i> or एके <i>eke</i> . | 40 = चालिस <i>chālis</i> .            |
| 2 = दू <i>du</i> or दुई <i>dui</i> . | 41 = एकतालिस <i>ek'tālis</i> .        |
| 29 = उनिस <i>untis</i> .             | 42 = ब्यालिस <i>byālis</i> .          |
| 31 = एकगनिस <i>ek'gīs</i> .          | 43 = तेतालिस <i>tetālis</i> .         |
| 32 = बत्तिस <i>battis</i> .          | 44 = चौचालिस <i>chāuālis</i> .        |
| 33 = तेतिस <i>tētis</i> .            | 45 = पैतालिस <i>pā'tālis</i> .        |
| 34 = चौतिस <i>chāutis</i> .          | 46 = चियालिस <i>chhiyālis</i> .       |
| 35 = पैतिस <i>pā'tis</i> .           | 47 = सैतालिस <i>sā'tālis</i> .        |
| 36 = छत्तिस <i>chhattis</i> .        | 48 = अड़तालिस <i>ar'tālis</i> .       |
| 37 = सैतिस <i>sā'tis</i> .           | 53 = तेरपन <i>ter'pan</i> .           |
| 38 = अड़तिस <i>ar'tis</i> .          | 63 = तिरैसठ <i>tiraisaṭh</i> .        |
| 39 = सगन्नालिस <i>un'chālis</i> .    | 100 = से <i>sai</i> or सठ <i>sa</i> . |

## § 16. Ordinals.

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

- 1st = पहिल *pahil* or पहिलठ *pahila*; *obl.* पहिला *pahilā*.<sup>\*</sup>  
 2nd = दोसर *dosar* or दोसरठ *dōs'ra*; *obl.* दोसरा *dōs'rā* or दुसरा *du'srā*.<sup>\*</sup>  
 3rd = तेसर *tesar* or तेसरठ *tes'ra*; *obl.* तेसरा *tēs'rā* or तिसरा *tis'rā*.<sup>\*</sup>  
 4th = चौठ *chanth* or चौठठ *chaupha*.  
 5th = पचम *pacham* or पचमठ *pach'ma*.  
 6th = छठम *chhatam* or छठमठ *chhath'ma*.

The ordinals above 'sixth' are all formed by adding चस *am* or मठ *'ma* to the cardinals: as दसम *dasam* or दसमठ *das'ma*, 'tenth'; पचासम *pachasam* or पचसमठ *pachas'ma*, 'fiftieth.' The weak forms are rarely used.

\* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 31.



## § 17. Fractional Numbers.

These are—

$$\frac{1}{4} = \text{पाव } pāw \text{ or पा } pā.$$

$$\frac{1}{3} = \text{तेकरी } tek'h'ri \text{ or तिरन्भाग } tir'bhāg.$$

$$\frac{1}{2} = \text{आध } ādha.$$

$$\frac{3}{4} = \text{पौन } paun \text{ or तीन पाव } tīn pāv.$$

$$-\frac{1}{4} = \text{पौने } paune.$$

$$1\frac{1}{4} \text{ or } +\frac{1}{4} = \text{सावा } sāvā.$$

$$1\frac{1}{2} = \text{देव } dēh.$$

$$2\frac{1}{2} = \text{अठार } aṭhāṛ.$$

$$+\frac{1}{2} = \text{साढ़े } sārhe.$$

## § 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihāri idiom is illustrated in such phrases as दू सते चौदह *dū sate chaudah*, 'two seven's, fourteen,' छठ तिरि अठारह *chha tiri aṭhārah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

$$\times 1, \text{ कौँ } kō.$$

$$\times 1\frac{1}{2}, \text{ सवा } sāvā, \text{ समौ } samā, \text{ or सवेया } savaiyā.$$

$$\times 1\frac{1}{3}, \text{ डेबोदा } dēoḍhā.$$

$$\times 2, \text{ दुन्ना } dunnā, \text{ दुन } dūn, \text{ दुगुना } dugunā.$$

$$\times 2\frac{1}{2}, \text{ अहेया } aṛhaiyā.$$

$$\times 3, \text{ तिया } tiyā, \text{ तिरि } tiri.$$

$$\times 3\frac{1}{2}, \text{ अठ्ठा } huṭṭhā, \text{ अठ्ठी } huṭṭhai.$$

$$\times 4, \text{ चौका } chaukā, \text{ चौके } chauke, \text{ चौके } chaukū.$$

$$\times 4\frac{1}{2}, \text{ धौंचे } dhōche, \text{ धौंचे } dhāūcha.$$

$$\times 5, \text{ पांचे } pache.$$

$$\times 5\frac{1}{2}, \text{ पाहूचा } pahunchā.$$



- × 6, छक्काँ *chhakkā*, छक्के *chhakke*, छक्क *chhak*.
- × 7, सते *sate*, सत्ते *satte*.
- × 8, अठ्ठे *atthe*.
- × 9, नम *nam*, नमाँ *namā*, नाम *nām*.
- × 10, दहँ *dahā*, दहार *dahāi*, or धाँ *dhā*.

### § 19. Definite Cardinals.

These are as follows :—

एगो *ego*, 'the one;'

दुओ *duo*, दुनो *duno*, दोनो *dono*, 'the two,' 'both;'

तीनो *tino*, 'the three;'

चारो *chāro*, 'the four;'

and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example :  
पाँचो भाइ जोरै बैन *pāchō bhāi jaurē bhainh*, 'the five brothers are an undivided family.'

### § 20. Indefinite Cardinals.

The termination औँ *ō* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकड़ *saiṛ* is always substituted for सै *sai*, 'one hundred.' Examples are सैकड़ों पेड़ *sāik'ṛōṁ pēṛ*, 'hundreds of trees;'

हजारों *hajārō*, 'thousands;'

लाखों *lākhō*, 'tens of thousands;'

हजारों आदिमी मरलान *hajārō adimī mar'lāt*, 'thousands of men died.'

### § 21. Collective Numerals.

These—viz. जोड़ा *jorā*, 'a pair,' गण्डा *gaṇḍā*, 'a four'—are the same as in High Hindī.



## 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. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun usually takes the oblique form without any post-position.

The genitive forms of pronouns ending in **ए** *r* and **अ** *n* are also to be noticed. They have all oblique forms ending in **ए** *rá* or **अ** *ná*, 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. The shorter form in the singular is rarely used except in poetry.

### हमे<sup>१</sup> *hamē*, 'I.'

#### Singular,

|        | <i>Shorter form.</i>                                       | <i>Longer form.</i>  |
|--------|--|--|
| Nom.   | <i>Wanting.</i>  | हमे <sup>१</sup> <i>hamē</i> or हमी <i>hammai</i> .            |
| Acc.   | मोरा <sup>१</sup> <i>morá</i> or मोरा कै <i>morá kai</i> . | हमरा <sup>१</sup> <i>ham'rá</i> or हमरा कै <i>ham'rá kai</i> . |
| Instr. | मोरा सै <i>morá sāi</i> .                                  | हमरा सै <i>ham'rá sāi</i> .                                    |
| Dat.   | मोरा लै <i>morá lai</i> .                                  | हमरा लै <i>ham'rá lai</i> .                                    |
| Abl.   | मोरा सँ <i>morá sāi</i> .                                  | हमरा सँ <i>ham'rá sāi</i> .                                    |
| Gen.   | मोरठ <i>mora</i> , (fem.) मोरी <i>morí</i> .               | हमरठ <i>ham'ra</i> , (fem.) हमरी <i>ham'ri</i> .               |
| Loc.   | मोरा में <i>morá mē</i> .                                  | हमरा में <i>ham'rá mē</i> .                                    |
| Voc.   | <i>Wanting.</i>  | <i>Wanting.</i>  |

<sup>१</sup> मोरी *moro* and हमरी *ham'ro* may be used for मोरा *morá* and हमरा *ham'rá* in an emphatic sense: thus हमरो दे *ham'ro da*, 'give to me also.' In poetry a shorter oblique form, मोहि *mōhi*, instead of मोरा *morá*, is sometimes found.

#### Plural.

A periphrastic plural is formed as in the case of substantives, but from the oblique form; thus nom. हमरा आरःहिन *ham'rá ár'hin*, हमरा सबै *ham'rá sabhai*, हमरा सब *ham'rá sab*, हमरा सन्ही *ham'rá sanhi*, or हमरा लोग *ham'rá log*, and so on.

तौ *tō*, 'thou.'

## Singular,

| <i>Shorter form.</i>                                | <i>Longer form.</i>                                    |
|---|--|
| Nom. <i>Wanting.</i>                                | तौ <i>tō</i> or तोह <i>tohē</i> .                      |
| Acc. तोरा' <i>torā</i> or तोरा कै <i>torā kai</i> . | तोह'रा' <i>tōh'rā</i> or तोह'रा कै <i>tōh'ra kai</i> . |
| Instr. तोरा सै <i>torā sāi</i> .                    | तोह'रा सै <i>tōh'rā sāi</i> .                          |
| Dat. तोरा लै <i>torā lai</i> .                      | तोह'रा लै <i>tōh'rā lai</i> .                          |
| Abl. तोरा सै <i>torā sāi</i> .                      | तोह'रा सै <i>tōh'rā sāi</i> .                          |
| Gen. तोर <i>tora</i> , (fem.) तोरी <i>tori</i> .    | तोह'रा <i>tōh'rā</i> , (fem.) तोह'री <i>tōh'ri</i> .   |
| Loc. तोरा म <i>torā mē</i> .                        | तोह'रा म <i>tōh'rā mē</i> .                            |
| Voc. <i>Wanting.</i>                                | हे तौ <i>he tō</i> .                                   |

<sup>1</sup> तोरो *toro* and तोह'रो *tōh'ro* may be used for तोरा *torā* and तोह'रा *tōh'rā* in an emphatic sense: thus तोह'रो देखे हो *tōh'ro dekhai chhē*, 'I see you also.' In poetry, a shorter oblique form, तोहि *tōhi* instead of तोरा *torā*, is sometimes found.

## Plural.

A periphrastic plural is formed as in the case of substantives, but from the oblique form: thus, nom. तोरा आर'हिन *torā ā'r'hin*, तोरा सभै *torā sabhai*, तोरा सब *torā sab*, तोरा सही *torā sanhi*, तोह'रा लोग *tōh'rā log*, and so on; so also तोह'रा आर'हिन *tōh'rā ā'r'hin*, &c.

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

अप'ने *ap'nē*, 'your honor.'

Nom. sing. अप'ने *ap'nē*, आप'ने *āp'nē*, or अप'नै *ap'nai*; obl. sing. अप'ने *ap'nē*, अप'नै *ap'nai*, अप'ना *ap'nā*, or अप'नत *ap'na*. Declined throughout regularly like a substantive.

अपने *ap'ne*, 'self.'

Nom. sing. अपने *ap'ne*, आपने *āp'ne*, or अपने *ap'naī*; obl. sing. अपने *ap'ne*, अपने *ap'naī*, अपना *ap'nā*, आपना *āp'nā*, आपनहि *ap'nahi*. Declined regularly throughout the singular, except in the genitive singular, which is अपने *ap'na*, (fem.) अपनी *ap'ni*. In the plural it is regular except in the genitive, which is आपस के *āpusa kera*, and in the locative, which is आपस में *āpusa mē*.

## § 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> , है <i>hai</i> , है <i>hai</i> , है <i>ihai</i> ,<br>or ऐ <i>ai</i> . | Wanting.                                       |
| Acc.   | इहि (कै) <i>ehi (kai)</i> .   | इकरा (कै) <i>ek'rá (kai)</i> .                 |
| Instr. | इहि सँ <i>ehi sã</i> .  | इकरा सँ <i>ek'rá sã</i> .                      |
| Dat.   | इहि लै <i>ehi lai</i> .   | इकरा लै <i>ek'rá lai</i> .                     |
| Abl.   | इहि सँ <i>ehi sã</i> .  | इकरा सँ <i>ek'rá sã</i> .                      |
| Gen.   | इहि के <i>ehi kera</i> .  | इकरा <i>ek'ra</i> , (fem.) इकरी <i>ek'ri</i> . |
| Loc.   | इहि में <i>ehi mē</i> .   | इकरा में <i>ek'rá mē</i> .                     |

<sup>1</sup> Or ईथि *ithi*, and so throughout.

Or इकरा *hãk'rá*, and so throughout.

## Plural.

As in the case of the personal pronouns, a periphrastic plural can be formed: thus, nom. ई सबै *i sabhai*, &c., obl. ई सबै *i sabhai*, इकरा सबै *ek'rá sabhai*, &c.; and so on.



The forms given above are all non-honorific. When an honorific sense is implied, the following forms are used :—

## Singular Honorific.

|        | Shorter form.                              | Longer form.  |
|--------|--|---|
| Nom.   | इनी <i>inī</i> or हिनी <i>hinī</i> .       | Wanting.  |
| Acc.   | इनी <sup>1</sup> ( कै ) <i>inī (kai)</i> . | इनका <sup>2</sup> ( कै ) <i>in'ka (kai)</i> .       |
| Instr. | इनी सैं <i>inī sāi</i> .                   | इनका सैं <i>in'ka sāi</i> .                         |
| Dat.   | इनी लै <i>inī lai</i> .                    | इनका लै <i>in'ka lai</i> .                          |
| Abl.   | इनी सैं <i>inī sāi</i> .                   | इनका सैं <i>in'ka sāi</i> .                         |
| Gen.   | इनी केर <i>inī kera</i> .                  | इनकर <i>in'kara</i> , (fem.) इनकरी <i>in'kari</i> . |
| Loc.   | इनी में <i>inī mē</i> .                    | इनका में <i>in'ka mē</i> .                          |

<sup>1</sup> Or हिनी *hinī*, and so throughout.

<sup>2</sup> Or इन्का *in'ka*, हिन्का *hin'ka*, or हिन्का *hin'ka*, and so throughout.

## Plural.

Periphrastic plural इन्ह सबै *inh sabhai*, &c. ; obl. इन्ह सबै *inh sabhai*, इनका सबै *in'ka sabhai*, &c.

ऊ *ū*, '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>ū</i> , उऊ <i>hau</i> , औ <i>hau</i> , or वैं <i>uāi</i> . | Wanting.                                      |
| Acc.   | ओहि <sup>1</sup> ( कै ) <i>ōhi kai</i> .                        | ओकरा <sup>2</sup> ( कै ) <i>ōk'ra (kai)</i> . |
| Instr. | ओहि सैं <i>ōhi sāi</i> .  | ओकरा सैं <i>ōk'ra sāi</i> .                   |
| Dat.   | ओहि लै <i>ōhi lai</i> .   | ओकरा लै <i>ōk'ra lai</i> .                    |
| Abl.   | ओहि सैं <i>ōhi sāi</i> .  | ओकरा सैं <i>ōk'ra sāi</i> .                   |
| Gen.   | ओहि केर <i>ōhi kera</i> .                                       | ओकर <i>ōk'ra</i> , (fem.) ओकरी <i>ōk'ri</i> . |
| Loc.   | ओहि में <i>ōhi mē</i> .   | ओकरा में <i>ōk'ra mē</i> .                    |

<sup>1</sup> Or ऊहि *ūhi*, and so throughout.

<sup>2</sup> Or ओकरा *ōk'ra*, and so throughout.



## Plural.

The plural is the same as the singular. As in the case of substantives, periphrastic plural can be formed : thus, nom. ज सभै *ú sabhai*, &c. ; obl. ज सभै *ú sabhai*, ओकरा सभै *ók'rá sabhai*, &c., and so on.

The forms given above are all non-honorific. When an honorific sense is implied, the following forms are used :—

## Singular Honorific.

|        | Shorter form.                            | Longer form.   |
|--------|--|--|
| Nom.   | उनी <i>uni</i> or हुनी <i>huni</i> .     | Wanting.   |
| Acc.   | उनी <sup>१</sup> (कै) <i>uni (kai)</i> . | उनका (कै) <i>un'ká (kai)</i> .                       |
| Instr. | उनी सँ <i>uni sã</i> .                   | उनका सँ <i>un'ká sã</i> .                            |
| Dat.   | उनी लै <i>uni lai</i> .                  | उनका लै <i>un'ká lai</i> .                           |
| Abl.   | उनी सँ <i>uni sã</i> .                   | उनका सँ <i>un'ká sã</i> .                            |
| Gen.   | उनी केरु <i>uni kera</i> .               | उनकरु <i>un'kara</i> , (fem.) उनकरौ <i>un'karî</i> . |
| Loc.   | उनी में <i>uni mē</i> .                  | उनका में <i>un'ká mē</i> .                           |

<sup>१</sup> Or हुनी *huni*, and so throughout.

<sup>२</sup> Or उनका *un'ká*, हुनका *hun'ká*, or हुनका *hun'ká*, and so throughout.

## Plural.

Periphrastic plural उह सभै *unh sabhai*, &c. ; obl. उह सभै *unh sabhai*, उनका सभै *un'ká sabhai*, &c.

NOTE.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, 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 the non-honorific singular.

## Relative.

जे *je*, 'who.'

## Singular Non-Honorific.

*Shorter form.*

|      |                                 |
|------|---------------------------------|
| Nom. | जे <i>je</i> or जै <i>jāi</i> . |
| Gen. | जेहि केर <i>jēhi kera</i> .     |
| Obl. | जेहि <i>jēhi</i> .              |

*Longer form.*

|                       |
|-----------------------|
| Wanting.              |
| जेकर <i>jēk'ra</i> .  |
| जेकरा <i>jēk'ra</i> . |

## Singular Honorific

Nom. जिनै *jini*.

## Correlative.

से *se*, 'that.'

## Singular Non-Honorific.

*Shorter form.*

|      |                                 |
|------|---------------------------------|
| Nom. | से <i>se</i> or तै <i>tāi</i> . |
| Gen. | तेहि केर <i>tēhi kera</i> .     |
| Obl. | तेहि <i>tēhi</i> .              |

*Longer form.*

|                       |
|-----------------------|
| Wanting.              |
| तेकर <i>tēk'ra</i> .  |
| तेकरा <i>tēk'ra</i> . |

## Singular Honorific.

Nom. तिनै *tini*.



## Interrogative.

के *kē*, 'who ?'

## Singular Non-Honorific.

*Shorter form.*

|      |                             |
|------|-----------------------------|
| Nom. | के <i>ke</i> .              |
| Gen. | केहि केर <i>kēhi kera</i> . |
| Obl. | केहि <i>kēhi</i> .          |

*Longer form.*

|                       |
|-----------------------|
| <i>Wanting.</i>       |
| केकर <i>kēk'ra</i> .  |
| केकरा <i>kēk'ra</i> . |

## Singular Honorific.

Nom. किनी *kinī*.

Other optional forms and plurals as in the demonstrative pronouns.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, 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.

कौ *kī*, '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. | कौ <i>kī</i> .   |
| Obl. | कौ <i>kāhī</i> . |

Declined regularly like a substantive. Its dative, कौ *kāhī lai*, for what ?' is used as an adverb, meaning 'why ?'



## § 28. Indefinite Pronouns.

कोय *koy*, 'anyone,' 'some one.'

This is declined throughout the singular only.

Singular.

Nom. कोय *koy* or कोइ *koī*.Obl. कोय *koy*, केकरन्तौ *kēkar'hāū*, केकरौ *kēk'rāū*, or केकरो *kēk'rō*.Declined regularly like a substantive, except the genitive, which is केकरो *kēk'rō*.

Plural.

Wanting.

§ 29. कुछ *kuchhu*, 'anything,' 'something.'Declined regularly like a substantive in the singular. It has for its oblique form कुछ *kuchhu* or कछू *kathū*. The plural is wanting.§ 30. The indefinite pronoun सब *sabh*, सबै *sabhai*, or सब *sab*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सबनि *sabhani*: thus, सब केर *sabha kera* 'of all,' taken as a whole; but सबनि केर *sabhani kera*, 'of all,' taken severally.§ 31. The indefinite pronouns जेकोय *jekoy*, 'whoever,' जेकुछ *jekuchhu*, 'whatever,' are compounds, and are declined regularly like the latter of their component parts: thus, acc. sing. जे केकरो कै *je kēk'rō kai*, जे कुछ कै *je kuchhu kai*; instr. जे केकरो सै *je kēk'rō sāi*, &c.The indefinite pronominal adjective कै *kai* or कैक *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 | ... | {   | Proximato ... | ई <i>í</i> , 'this' ...   | प्रहिनत <i>ehina</i> ,<br>ऐन्हत <i>ainha</i> ,<br>'of this kind.'      | एना <i>ená</i> , ऐना<br><i>hená</i> , प्रहन्नार<br><i>eh'nāi</i> , 'thus.'          |
|               |     |     | Remote ...    | ऊ <i>u</i> , 'that' ...   | ओहिनत <i>ohina</i> ,<br>ओन्हत <i>aunha</i> ,<br>'of that kind.'        | ओना <i>oná</i> , होना<br><i>honá</i> , ओहन्नार<br><i>oh'nāi</i> , 'in<br>that way.' |
| Relative      | ... | ... | ...           | जे <i>je</i> , 'who' ...  | जैहिनत <i>jāhina</i> ,<br>जैन्हत <i>jainha</i> ,<br>'of what kind.'    | जेना <i>jená</i> ,<br>जैहन्नार <i>jēh'-</i><br><i>nāi</i> , 'in what<br>way.'       |
| Correlative   | ... | ... | ...           | से <i>se</i> , 'that' ... | तैहिनत <i>tāhina</i> ,<br>तैन्हत <i>tainha</i> ,<br>'of that kind.'    | तेना <i>tená</i> ,<br>तैहन्नार <i>teh'-</i><br><i>nāi</i> , 'in that<br>way.'       |
| Interrogative | ... | ... | ...           | के <i>ke</i> , 'who?' ... | कैहिनत <i>kāhina</i> ,<br>कैन्हत <i>kainha</i> ,<br>'of what<br>kind?' | केना <i>kená</i> ,<br>कैहन्नार <i>kēh'-</i><br><i>nāi</i> , 'in what<br>way?'       |

\* केटियाँ *kēthiyā* does not mean 'where?', as might be expected, but 'to what several places?'.  
तेयाँ *tena thiyā*, and कोना टियाँ *kona thiyā*.



DERIVATIVE PRONOMINAL FORMS.

CSL

| Pron. adj. of Quantity.  | Pron. adv. of Time.                          | Pron. adv. of Place.                                     | Pron. adv. of Direction.  |
|--|--|--|---|
| एतै <i>étai</i> , एतन्ना <i>et'ná</i> ,<br>एतन्नाय <i>et'wáy</i> , 'this<br>much.'       | अबै <i>abè</i> or आवै<br><i>avè</i> , 'now.' | ऐठियाँ <i>æthiyā</i> , हिँयाँ<br><i>hīyā</i> , 'here.'   | इन्दे <i>indè</i> , हिन्दे <i>hindè</i> ,<br>or इन्ने <i>innè</i> ,<br>'hither.'  |
| ओतै <i>otai</i> , ओतन्ना <i>ot'ná</i> ,<br>ओतन्नाय <i>ot'wáy</i> , 'that<br>much.'       | Wanting.                                     | वैठियाँ <i>væthiyā</i> , ऊँयाँ<br><i>hūyā</i> , 'there.' | उन्दे <i>undè</i> , हुन्दे <i>hundè</i> ,<br>or उन्ने <i>unnè</i> ,<br>'thither.' |
| जैतै <i>jétai</i> , जैतन्ना <i>jēt'ná</i> ,<br>जैतन्नाय <i>jēt'wáy</i> , 'how<br>much.'  | जबै <i>jabè</i> , 'when.'                    | जैठियाँ <i>jæthiyā</i> , जहाँ<br><i>jahā</i> , 'where.'  | जिन्दे <i>jindè</i> , जिन्ने<br><i>jinnè</i> , 'whither.'                         |
| तैतै <i>tétai</i> , तैतन्ना <i>tēt'ná</i> ,<br>तैतन्नाय <i>tēt'wáy</i> , 'so<br>much.'   | तबै <i>tabè</i> , 'then.'                    | तैठियाँ <i>tæthiyā</i> , तहाँ<br><i>tahā</i> , 'there.'  | तिन्दे <i>tindè</i> , तिन्ने <i>tinne</i> ,<br>'thither.'                         |
| कैतै <i>ketai</i> , कैतन्ना <i>kēt'ná</i> ,<br>कैतन्नाय <i>kēt'wáy</i> , 'how<br>much ?' | कबै <i>kabè</i> , 'when ?'                   | कहाँ <i>kahā</i> ,* 'where ?'                            | किन्दे <i>kindè</i> , किन्ने<br><i>kinne</i> , 'whither ?'                        |

Other adverbs of place are एना ठियाँ *enā thiyā*, ओना ठियाँ *onā thiyā*, जेना ठियाँ *jonā thiyā*, तेना



## § 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 *téh*, and केह *keh*, are frequently written and pronounced ई *í*, ऊ *ú*, जे *je*, ते *te*, and के *ke* respectively.

NOTE that while जे *je* and से *se* are used either as adjectives or substantives in both the nominative and oblique cases, के *ke* cannot be used as an adjective at all. When used as an adjective, के *ke* always becomes कौन *kaun* in the nominative and कौनउ *kauna*, (fem.) कौनी *kauní*, in the oblique cases. कोय *koy* may also become कौनों *kaunhō* or कौनों *kaunō* when used as an oblique adjective.

- (1) जे ऐलउ बलउ, से गेलै, *je aila chhala, se gelai* : 'he who had come, went.'
- (2) जे लोग ऐलउ बलान, से लोग गेलान, *je log aila chhalát, se log gelát* : 'the men who had come, went.'
- (3) जेकरउ खेत, तेकरउ धान, *jek'ra khet, tek'ra dhán* : 'he who owns the field, owns the paddy.'
- (4) जे लोगउ केरउ खेत, ते लोगउ केरउ धान, *je loga kera khet, te loga kera dhán* : 'the man who owns the field, owns the paddy.'
- (5) के छलै *ke chhalai* ? 'who was it?'
- (6) ऊ कौन लोग छिकै *ú kaun log chhikai* ? 'what caste is he?'
- (7) केकरउ घोड़ा छिकै *kek'ra ghorá chhikai* ? 'whose is the horse?'
- (8) कौनउ लोगउ केरउ घोड़ा छिकै *kauna loga kera ghorá chhikai* ? 'to what people does the horse belong?'
- (9) की छिकै *kí chhikai* ? 'what is it?'
- (10) की गछ छिकै *kí gáchh chhikai*, 'what tree is it?'
- (11) कयो में पानि आनलै ऊ *kathí mē pāni ān'lē chha* ? 'in what have you brought the water?'
- (12) कौनउ लोटा में पानि आनलै ऊ *kauna loṭā mē pāni ān'lē chha* ? 'in what *loṭā* have you brought the water?'
- (13) कोय नहौँ ऐलै *koy nahí ailai*, 'no one came.'



- (14) कोय लरका नहोँ ऐलै *koy lar'ká nahí ailai*, 'no boy came.'
- (15) ज गाँव में केकरो कुछ नहोँ है *ú gāwa me kēk'rō kuchhu nahí chhai*, 'in that village no one has anything.'
- (16) ज गाँव केर कोय बनिपाँ से कुछ नहोँ मिलतै *ú gāwa kera koy baniyā sāi kuchhu nahí mil'tai*, 'in that village nothing will be got from any shopkeeper.'
- (17) ज औखध कै कय में धरै होतै *ú aukhadha kai kathū me dharāi hotai*, 'it will be (necessary) to put that medicine into something.'
- (18) कौनों तरह से *kaunhō tarah sai*, 'in any way.'
- (19) कैक अदमो ऐलै *kaik ad'mī ailai*, '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>mora</i> .    | 'My.'             | मोरा <i>morā</i> .    |
| हमर <i>ham'ra</i> .  | 'My.'             | हमरा <i>ham'rā</i> .  |
| तोर <i>tora</i> .    | 'Thy.'            | तोरा <i>torā</i> .    |
| तोहर <i>tōh'ra</i> . | 'Thy.'            | तोहरा <i>tōh'rā</i> . |
| अपना <i>ap'na</i> .  | 'Own.'            | अपना <i>ap'nā</i> .   |
| एकर <i>ek'ra</i> .   | 'Of this.'        | एकरा <i>ek'rā</i> .   |
| ओकर <i>ōk'ra</i> .   | 'Of that,' 'his.' | ओकरा <i>ōk'rā</i> .   |
| जेकर <i>jēk'ra</i> . | 'Whose.'          | जेकरा <i>jēk'rā</i> . |
| तेकर <i>tēk'ra</i> . | 'His.'            | तेकरा <i>tēk'rā</i> . |
| केकर <i>kēk'ra</i> . | 'Whose?'          | केकरा <i>kēk'rā</i> . |

\* Dative of the verbal noun.



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.

- शोकरी बहू कैहिन सुन्दर है *ōk'ri bahū kaihina sundar chhai*, 'how beautiful his wife is !'  
 केकरत बेटा है *kēk'ra betā chhai* ? 'whose son is he ?'  
 चमनर धन्ना बिगरनै *ham'ra dhandhā bigar'tai*, 'my profession will be ruined.'  
 शोकनर काननर सुनि के *ōk'ra kán'ba suni kē*, 'on hearing her lamentations.'  
 शोकनर एकनर लिख *ōk'ra ek'rār likha*, 'write a bond to that effect' (lit. of that).  
 अपनर समै धन उदाय के, निखारी होय गेल्ल हैले *ap'na sabhai dhan urāy kār bhikhārī hoy gela chhēlai*, 'having wasted all his substance, he had become poor.'

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

- शोकनरा चढ़े केरत गोड़ा *ōk'rá chap'hē kera ghōṛā*, 'his riding-horse' (lit. the horse of his riding).  
 ऊ शोकनरा फुलनवारी में एलै *ū ōk'rá phul'wārī mē ailai*, 'he came into his (some one else's) garden.'  
 चमनरा सिरन्की में *ham'rá sir'kī mē*, 'in my hovel.'  
 मोहनरा घरत में *tōh'rá ghara mē*, 'in your house.'  
 मोहनरा हथन्वा सँ *tōh'rá hath'wā sāi*, 'from thy hand.'  
 हमनरा दरन्वाजा सँ शोकनर दरन्वाजा बाँस भरि दूर है *ham'rá dar'wājā sāi ōk'ra dar'wājā bās bhari dūr chhai*, 'his doorway is a rod distance from mine.'  
 गिरनरह अपनरा जोहठ में करकन के *gir'hast ap'na jhāṭ mē kahal'kai*, '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. It should be observed, moreover, that in South Bhagalpur these rules are by no means universally followed. The direct form is the rule, and the oblique the exception.



Every plural form ending in  $\text{न्ह nh}$  can also be spelt as ending in  $\text{न n}$  : thus गिरलैन्ह *gir'lainh* or गिरलैन *gir'lain*. Only the fuller form in  $\text{न्ह nh}$  will be given in the paradigms.

When a stem terminates in the letter  $\text{ब b}$  and is followed by a termination beginning with  $\text{ह h}$ , the final  $\text{ब b}$  of the stem and the initial  $\text{ह h}$  of the termination generally coalesce into  $\text{भ bh}$ . Thus देखबन्हो *dekhah'ho* becomes देखभो *dēkh'bhō*.

### § 37. Conjugational System.

The conjugation of the verb  $\sqrt{\text{देख देख}}$  *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. |
|-------------|--------------|-------------|
| Preterite.  | Present.     | Present.    |
| Future.     | Preterite.   |             |

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 or indirect 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 with auxiliary present.

Pluperfect „ past.

Future exact „ future.

## Conjunctive—

Future exact with auxiliary present conjunctive.

Preterite „ 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 nearly the same for all tenses.

These terminations 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 *wa* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देख *dekh'awe*?

Table showing the General Personal Terminations.

| Person. | SINGULAR.   |           | PLURAL.  |                |
|---------|---|-----------|--|----------------|
|         | Masculine.  | Feminine. | Masculine.   | Feminine.      |
| 1st     | आँ <i>ā</i> , आँव <i>āvo</i> ,<br>आबों <i>āō</i> .  |           | इऐ <i>iai</i> , इऔ <i>iau</i> ,<br>इऐन्ह <i>iainh</i> , इऔन्ह<br>[ <i>iaunh</i> ].<br>इहैन्ह <i>ihainh</i> , इहौन्ह<br>[ <i>ihauenh</i> ]. |                |
| 2nd     | ए <i>e</i> , ऐ <i>ē</i> ,<br>ऐ <i>ai</i> , ऐँ <i>āi</i> ,<br>है <i>'hai</i> , हैँ <i>'hāi</i> . |           | अ <i>a</i> , न्हो <i>'ho</i> , न्हौ <i>'hau</i> ,<br>न्हैन्ह <i>'hainh</i> .   |                |
| 3rd     | ए <i>e</i> ,<br>ऐ <i>ai</i> , औ <i>au</i> .   |           | आत <i>āt</i> ,<br>ऐन्ह <i>ainh</i> , औन्ह <i>aunh</i> .  | इत <i>it</i> . |

The first person is often used honorifically in the sense of the second person: thus देखॉव *dekhāw*, 'see!'

§ 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.' Terminations in आत *āt* and इत *it* are in the south of the district spelt आव *āv* and इव *iv*.

### § 43. The Preterite Indicative.

The stem of this tense is formed by adding अल *al* or इल *il* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhāl* or देखिल *dekhil*, to which the terminations are added: thus देखलॉ *dekhālā* or देखिलॉ *dekhilā*, 'I saw.' This tense has in the case of transitive verbs the following terminations instead of those given in § 41:—अक *ak*, न्हक *'ka*, न्है *'kai*, or न्हौ *'kau* for the third person singular masculine; न्हौ *'ki* for the third person singular feminine; कत *kāt*, कैनह *'kainh*, or कौनह



'*kaunh* for the third person plural masculine; and *कीत* '*kit* for the third person plural feminine. In the case of neuter verbs the terminations in § 41 are taken, and also *आ* *ā* may be used in the second singular masculine, and in the third singular masculine it may drop all terminations altogether.

In addition to the above, the second plural feminine of both transitive and neuter verbs ends in *ई* *ī*.

#### § 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* or *इब* *ib* 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* *ā*, the stem termination may be *एब* *ēb* instead of *अब* *ab*.

#### Terminations of the Future.

| Person. | SINGULAR.   |                  | PLURAL.   |                    |
|---------|---|------------------|---|--------------------|
|         | Masculine.  | Feminine.        | Masculine.  | Feminine.          |
| 1st     | बाँ ' <i>bāū</i> .  |                  | बठ ' <i>ba</i> ,<br>बै ' <i>bai</i> , बौ ' <i>bau</i> ,<br>भैन्, भौन्,<br>' <i>bhainh</i> ,* ' <i>bhaunh</i> .* |                    |
| 2nd     | बै ' <i>bē</i> , बी ' <i>bē</i> ,<br>बै ' <i>bai</i> , बी ' <i>bāi</i> .<br>भै ' <i>bhai</i> ,* भौ ' <i>bhāi</i> .* |                  | बठ ' <i>ba</i> .<br>भौ ' <i>bho</i> ,* भौ ' <i>bhau</i> .*  |                    |
| 3rd     | तठ, ' <i>ta</i> ,<br>तै ' <i>tai</i> , तौ ' <i>tau</i> .  | ती ' <i>tī</i> . | तत ' <i>tāt</i> ,<br>तैन्, तौन्,<br>' <i>tainh</i> , ' <i>taunh</i> .   | तीत ' <i>tīt</i> . |

\* These are contractions for *बै* *bai*, *भै* *bhai*, &c.



## § 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखिरे *dekhiui*, 'let me see.' The terminations are those given in § 41, except that in the first person masculine singular it takes ओँ *ō*, औँ *āi*, इहाँ *ihāi*, and in the second person masculine singular imperative it optionally takes no termination whatever.

In the plural it may in the first person masculine also take the termination इअ *ia*. In the third person it takes अथ *ath* instead of आत *āt*.

The feminine is the same as the masculine.

## § 46. The Preterite Conjunctive.

In this tense the stem termination causes some apparent irregularities in combining with the personal terminations. The easiest way of finding the forms is to add the following terminations direct to the root. The masculine in this tense is the same as the feminine.

| Person. | Singular.  | Plural.   |
|---------|--|---|
| 1st     | नतौ 'ti, नतौव 'tāu, नताओँ 'tāō,<br>नतिथौ 'tiyā, नतिहाँ 'tihā.  | नतिऐ 'tiāi, नतिओँ 'tiāi,<br>नतिऐन्ह 'tiāinh, नतिओँन्ह 'tiāunh,<br>नतिहैन 'tihainh, नतिहौन्ह 'tihaunh. |
| 2nd     | नतिहा 'tihā, नतिहै 'tihai, नतिहै 'tihāi.                       | नतिअ 'tiā, नतिहठ 'tiha, नतिहो 'tiho,<br>नतिहौ 'tihau.   |
| 3rd     | नतिहै 'tihai, नतिहौ 'tihav, नतिऐ 'tiāi,<br>नतौ 'tai, नतौ 'tau. | नतिहैन 'tihainh, नतिहौन्ह 'tihaunh,<br>नतौन्ह 'tainh, नतौन्ह 'taunh.                                  |



## § 46a. The Use of the Various Verbal Terminations.

It will be noticed that each person has many terminations, but they do not all mean exactly the same thing. At the same time it must be noted that this multiplicity of verbal forms is partly due to local and personal circumstances—an inhabitant of one place using one set of forms, and an inhabitant of another, another. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The following instructions will help to explain approximately the more customary uses of the forms.

In the first place it must be noted that in South Bhagal'pūr number is continually disregarded, verbs in the singular form being used with plural subjects, and *vice versa*. Thus, take देखल'का *dekhal'ka*, which is properly third singular preterite. The following examples show that it can be used both in a singular and in a plural sense:—

(Singular) ज हमरा नदीक काता में देखल'का *ū ham'rā nadīk kātā mē dēkhal'ka*, 'he saw me beside the river.'

(Plural) ज सब हमरा नदी केरत कछारा में देखल'का *ū sabh ham'rā nadī kera kac'hārā dēkhal'ka*, 'they saw me on the bank of the river.'

So also देखल'कात *dēkhal'kāt* (properly 3rd plural) may be used as a singular: viz. ज देखल'कात *ū dēkhal'kāt*, 'he saw,' and ज सब देखल'कात *ū sabh dēkhal'kāt*, 'they saw.' It may be asked, then, why these terminations have been divided into singular and plural. The answer is twofold,—first, that though no longer used in their proper sense, the terminations were originally singular and plural as written, and in songs (which always conserve an older form of the language) they are so used to the present day. Secondly, at the present day there is this important difference in their use,—singular terminations (especially in the second and third persons) are always used non-honorifically, and plural terminations honorifically, as regards the subject; thus, ज देखल'का *ū dēkhal'ka* (singular) means 'he (that humble person) saw,' but ज देखल'कात *ū dēkhal'kāt* (plural) 'he (that respectable person) saw.' In the first person, however, this distinction has been lost, and singular and plural are used indiscriminately.



There is another way of looking at a verbal form, and that is the relation it bears to the object. There is nothing like this in any European language ; so it requires more careful exemplification in the present case. For the purposes of the present explanation a sentence may be divided into subject, verb, and object. The object may be direct or remote. Thus, in 'the king gave a village to the bráhmaṇ,' 'the king' is the subject, 'gave' is the verb, 'a village' is the direct object, and 'the bráhmaṇ' is the remote object. So in 'the child fell on the ground,' for the purposes of the present explanation 'the ground' may be considered as the remote object. In European grammar the form of a verb depends on the subject, *i.e.*, we say that it agrees with its subject in number and person, but the object (direct or remote) has no effect at all on the form of the verb. In Bihari, on the contrary, the selection of the verbal form to be used largely depends upon the object. Thus, while in Europe we must say that the verb agrees with its subject in number and person, in Bihár we must say that it agrees with its subject, and also with its object, in honour and person.

The following are approximately the rules on this point :—

(a) The terminations ending in **औ** *au* are used when the object (direct or remote) is in the second person and is considered inferior to the speaker. If, however, the termination is pronounced with a drawl, something like *a-o*, the object is mentioned with some, but not great, respect.

*Exception.*—If the verb itself is in the second person, the object may be in the first or third person.

(b) The terminations ending in **औं** *aunh* are used when the object (direct or remote) is in the second person and is spoken of with respect.

(c) The terminations ending in **ऐ** *ai* are used when the object (direct or remote) is in the first or third person and is considered inferior to the subject.

(d) The terminations ending in **ऐं** *ainh* are used generally when the object (direct or remote) is mentioned with great respect. In this case the object may be in the first, second, or third person.



The following examples will make the above clear :—

हम तोर बरी बेलिचौ *hamē tora bairī chhēliau*, '(You fool), I was your enemy.' (Here the direct object, 'your enemy,' being inferior and in the second person, a termination ending in चौ *au* is used.)

हम तोहर पोथी बिचानत देखबौ *hamē tōh'ra pothī bihāna dēkh'bau*, 'I will see your book (my humble friend) to-morrow.'

जौ तोहें हमरा मारि डालतिचें, तबे ज मोंती तोराहाव ऐतिचौ, *jō tohē ham'ra mārī dāl'tihāi, tabē j mōtī torā hāth aītiāu*, 'If you had killed me, the pearl would have come into your hand (you fool) ?'

तोहरा गाड़ी मोंकी माल कौ *tōh'ra gā'ī mē kī māl chhau ?* '(My humble friend), what goods are in your cart ?'

अबे जाचौ, आज सांझ के तोहरा पत्ती देखवौ *abē jāchāu, āj sājh kē tōh'ra pātī dēkh'bau* (pronounced *dēkh'ba-o*), 'Go now, sir; I will see your letter this evening.'

देखलचौ कुकुर नहीं भागे सकलौ *dēkhal'chāu kukur nahī bhāgē sak'lai ?* 'Did you see the dog (inferior), how it could not run away ?' (Here, although the object is in the third person, still a termination ending in चौ *au* is used, because the subject is in the second person.)

जबे तोहें हमरा छोड़ि देवें, तबे कहभौन्ह *jabē tohē ham'ra chhō'ri debai, tabē kah'bhāunh*, 'When you will let me (your humble servant) go, then I will tell you (your honour).'

तौ ओकरा चाकर के देखलौ *tō ōk'ra chākara kai dēkh'lē chhai ?* 'Have you (my humble friend) seen his servant ?' (Here both subject and object are non-honorific.)

देखलचौ मुरता ननुआ कै कैचिनत भारी चटक्कन चौचि के मारलौ *dēkhal'chāu Mur'tā nanūā kai kēchīnat bhārī chaṭ'kan khēchi kē mārāl'kai ?* 'Did you see how Mur'tā gave a severe slap to the child ?' (Here the object, 'the child,' is inferior.)

हम आपन के देखबौन्ह *hamē āp'nē kai dēkh'baunh*, 'I will see your honour.' Here the object is mentioned with great respect.)



आपने हमरा नेंदा कै देखलौँ *áp'ně ham'rā nēdā kai dekh'lāi*, 'Did your honour, see my child?' (Here the first person of the verb is used honorifically instead of the second person, and no special reference being made to the person of or respect due to the object, the form देखलिये *dekh'liyai* is not used.)

रे हौड़ा, हमरा बही देखले है ? *re chhaurā, ham'ra bahi dekh'le chhai?* 'Ho! you boy, there, have you seen my book?' (Here the subject is non-honorific, and there is no reference to the object.)

मजिस्टार साहेब हमरा देखलकत *Majistar Sāhēb ham'rā dekh'kāt*, 'His Honor the Magistrate saw me.' (Here the subject is honorific, and no reference is made to the honour of the object.)

हो काका, देखलत मोहन केरी बहू केना के हँकैलकी *ho kākā, dekh'la Mōhana kert bahū kenā kē hāka'il'ki?* 'Hallo, uncle, did you see how Mohan's wife called me?' (Here no special reference is made to the honour of the object.)



## CHAPTER V.

## AUXILIARY VERBS.

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

§ 48. There is only one *defective auxiliary verb* in use in this dialect,—that derived from the ✓ अछ *achh*.

This is used only in the present and preterite tenses, and always in this dialect loses its initial vowel. It has in the present tense two forms,—a weak (e.g. *हँ च्हँ*, 'I am') and a strong (e.g. *हिकँ च्हिकँ*, 'I am'). In the preterite tense it is used only in the weak form (e.g. *हँ च्हँ*, 'I was').

§ 49. The *complete auxiliary verb* is formed from the ✓ हो *ho* 'become,' which is conjugated through all moods and tenses. Its preterite is never used as an auxiliary, but only as a verb substantive, meaning 'I became.'

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## § 50. Defective Auxiliary Verb.

✓ अछ *achh*, 'be.'

Present: 'I am,' &amp;c.

WEAK FORM.

| Person. | SINGULAR.  | PLURAL.  |
|---------|--|--|
|         | Masculine and Feminine.  | Masculine and Feminine.  |
| 1st     | <i>Not used.</i>   | हौ, बिच्य, बिरे बिच्यौ,<br><i>chhā, chhā, chhiāi, chhiāi,</i><br>बिच्यन्ह, बिच्यौन्ह,<br><i>chhiainh, chhiainh,</i><br>बिह्यन्ह, बिह्यौन्ह<br><i>chhihainh, chhihainh.</i> |
| 2nd     | ह, ह, ह, ह,<br><i>chhe, chhē, chhai, chhāi.</i><br>हह, हह.<br><i>chhahai, chhahāi.</i> | हठ, हठो, हठौ,<br><i>chha, chhaho, chhahan,</i><br>हहह, <i>chhahainh.</i>   |
| 3rd     | ह, ह, हौ,<br><i>chhe, chhai, chhan.</i><br>हस <i>chhat</i> (irregular).                | हन्ह, हौन्ह<br><i>chhainh, chhainh,</i><br>हथ, हथौन, हथौन<br><i>chhath, chhathin, chhathin.</i>  |



## § 51. STRONG FORM.

Not used as an auxiliary, but only as a verb substantive

| Person. | SINGULAR.   | PLURAL.   |
|---------|---|---|
|         | Masculine and Feminine  | Masculine and Feminine.   |
| 1st     | छिक्कौं, छिक्कौं, छिक्किहौं.<br><i>chhikō, chhikañ, chhikihāñ.</i><br><br>छिक्काँ, छिक्काँव, छिक्काणौं.<br><i>chhikā, chhikāw, chhikañ.</i> | छिक्किय, छिक्किये, छिक्कियो.<br><i>chhikia, chhikiai, chhikiau,</i><br>छिक्कियेन्ह, छिक्कियोन्ह,<br><i>chhikiainh, chhikiaunh.</i><br>छिक्किह्येन्ह, छिक्किह्योन्ह.<br><i>chhikihainh, chhikihaunh.</i> |
| 2nd     | छिक्के, छिक्के, छिक्के, छिक्के.<br><i>chhike, chhikē, chhikai, chhikāi</i><br><br>छिक्कहे, छिक्कहे<br><i>chhik'hai, chhik'hāi.</i>          | छिक्क <i>chhika.</i><br>छिक्कहो, छिक्कहौ.<br><i>chhik'ho, chhik'hau.</i><br>छिक्कहेन्ह <i>chhik'hainh.</i>  |
| 3rd     | छिक्के,<br><i>chhike</i><br><br>छिक्के, छिक्के<br><i>chhikai, chhikau.</i>  | छिक्कथ <i>chhikath.</i><br><br>छिक्केन्ह, छिक्कौन्ह.<br><i>chhik'inh, chhikaunh.</i>  |



## § 52. Preterite : 'I was,' &amp;c.

| Person. | SINGULAR.   |                            | PLURAL.   |                              |
|---------|---|----------------------------|---|------------------------------|
|         | Masculine.  | Feminine.                  | Masculine.  | Feminine.                    |
| 1st     | <p>कहाँ, कहाँव,<br/> <i>chhañā*, chhañāv,</i><br/> कहाँओ <i>chhañāō.</i></p>  |                            | <p>कलिये, कलियाँ,<br/> <i>chha'iai, chhaliāi,</i><br/> कलियेन्ह, कलियाँन्ह,<br/> <i>chhaliāinh, chhaliāunh,</i><br/> कलियेन्ह, कलियाँन्ह,<br/> <i>chhaliāinh, chhaliāunh.</i></p> |                              |
| 2nd     | <p>कहा, कहे, कहल,<br/> <i>chhalā, chhale, chhalē,</i><br/> कहलै, कहलै,<br/> <i>chhalai, chhalāi,</i><br/> कहाहै, कहाहै,<br/> <i>chhal'hai, chhal'hāi.</i></p> | <p>कहाँ <i>chhalī.</i></p> | <p>कहत, कहन्हो,<br/> <i>chhalā, chhal'ho,</i><br/> कहाहौ, कहाहैन्ह,<br/> <i>chhal'hau, chhal'hāinh.</i></p>   | <p>कहाँ <i>chhalī.</i></p>   |
| 3rd     | <p>कहात <i>chhalā,</i> कहे <i>chhale,</i><br/> कहलै, कहलै,<br/> <i>chhalai, chhalāi.</i></p>  | <p>कहाँ <i>chhalī.</i></p> | <p>कहात,<br/> <i>chhalāt,</i><br/> कहेन्ह, कहेन्ह,<br/> <i>chhalāinh, chhalāunh.</i></p>  | <p>कहाँत <i>chhalīt.</i></p> |

\* In the southern parts of the district this is also spelled कहीं *chhīlā* or कहाँ *chhālā*, and so throughout.



§ 53. The Complete Auxiliary Verb.

✓ हो *ho*, 'be,' 'become.'

INDICATIVE MOOD.

(a)—Preterite: 'I became,' &c.

NOTE.—This tense is never used as an auxiliary, *चलूँ chhalū* (see above) being used instead.

| Person. | SINGULAR.             |                    | PLURAL.                |                      |
|---------|-----------------------|--------------------|------------------------|----------------------|
|         | Masculine.            | Feminine.          | Masculine.             | Feminine.            |
| 1st     | होलाई <i>holāi</i> .* |                    | होलिये <i>hōliai</i> . |                      |
| 2nd     | होलें <i>holē</i> .   | होली <i>holī</i> . | होलो <i>hola</i> .     | होली <i>holī</i> .   |
| 3rd     | होलत <i>hola</i> .    | होली <i>holī</i> . | होलात <i>holāt</i> .   | होलीत <i>holīt</i> . |

\* Or होबलाई *hobalāi*, and so throughout.

Optional forms as in *चलूँ, chhalū*.

§ 54. (b)—Future: 'I shall be,' &c.

| Person. | SINGULAR.  |                    | PLURAL.  |                      |
|---------|--|--------------------|--|----------------------|
|         | Masculine.   | Feminine.          | Masculine.   | Feminine.            |
| 1st     | होबौ <i>hobāi</i> .  |                    | होबत, होबे, होबौ,<br><i>hoba, hobai, hobau,</i><br>होबैन्ह, होबौन्ह.<br><i>hōbhainh, hōbhounh.</i> |                      |
| 2nd     | होबे, होबे, होबे,<br><i>hobe, hobe, hobai,</i><br>होबे, होबे, होबे.<br><i>hobāi, hōbhai, hobhāi.</i> |                    | होबत, होबो, होबौ.<br><i>hoba, hōbho, hōbhau.</i>   |                      |
| 3rd     | होतत, होतै, होतौ.<br><i>hota, hotai, hotau.</i>  | होती <i>hotī</i> . | होतैन्ह, होतौन्ह,<br><i>hotainh, hotaunh.</i><br>होतात, <i>hotāt</i> .                             | होतीत <i>hotīt</i> . |



## CONJUNCTIVE MOOD.

§ 55. (c)—Present: '(If) I be,' &amp;c.

| Person. | SINGULAR.  | PLURAL.   |
|---------|--|---|
|         | Masculine and Feminine.  | Masculine and Feminine.   |
| 1st     | <p>होखॉ, होखौँ, होदहौँ.<br/>hoõ, hoãũ, hoihãũ.</p>   | <p>होदख, होदये, होदखौ,<br/>hoia, hoiai, hoiau,</p> <p>होदऐन्ह, होदखौन्ह,<br/>hoiaunh, hoiaunh,</p> <p>होदहैह, होदखौह,<br/>hoihainh, hoihainh.</p> |
| 2nd     | <p>होए. होऐ, होऐ, होऐँ.<br/>hoe, hoe, hoai, hoã.</p> <p>होहै hohai, होहै hohã.</p> <p>हो ho.</p> | <p>होख hoa.</p> <p>होहो hoho, होहौ hohau.</p>   |
| 3rd     | <p>होए hoe,</p> <p>होऐ hoai, होखौ hoau.</p>  | <p>होखय hoath.</p> <p>होऐन्ह, hoainh, होखौन्ह, hoauenh.</p>   |



## § 56. (d)—Preterite : ‘(If) I had been,’ &amp;c.

| Person. | SINGULAR.   | PLURAL.  |
|---------|---|--|
|         | Masculine and Feminine.   | Masculine and Feminine.  |
| 1st     | होताँ <i>hotā̃</i> , होताँव <i>hotā̃v</i><br>होताओँ, होतिवाँ, होतिहँ.<br><i>hōtāō̃, hōtiyā̃, hōtiḥā̃.</i> | होतिहै, होतिहो, होतिहैन्ह, होतिहोन्ह,<br><i>hōtiḥai, hōtiḥau, hōtiḥainh, hōtiḥaunh,</i><br>होतिहैन्ह <i>hōtiḥainh</i> , होतिहोन्ह <i>hōtiḥaunh</i> . |
| 2nd     | होतिहा, होतिहै, होतिहैँ.<br><i>hōtiḥa, hōtiḥai, hōtiḥaĩ.</i>   | होतिह, होतिहण, होतिहो, होतिहो.<br><i>hōtiḥ, hōtiḥa, hōtiḥo, hōtiḥau.</i>   |
| 3rd     | होतिहै, होतिहो, होतिहै.<br><i>hōtiḥai, hōtiḥau, hōtiḥai.</i><br>होते <i>hotai</i> , होतौ <i>hotau.</i>    | होतिहैन्ह, होतिहोन्ह, होतैन्ह, होतौन्ह.<br><i>hōtiḥainh, hōtiḥaunh, hōtaiḥ, hōtauḥ.</i>  |

## § 57. Imperative Mood.

Present : ‘Let me see,’ &amp;c.

The same as the present conjunctive.

## Precative Forms.

Non-honorific—

होरखी *hoiḥai*, हूख *hūa*.

Honorific—

होरख *hoiḥa*, होरखण *hoiḥa*, होरखै *hōḥihā̃*, ‘be good enough to be’

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



§ 58. Present Participle, 'being.'

Singular and Plural.

होत *hota* ; obl. होने *hotē* or होत *hotā*.

Past Participle, 'been.'

होत *hola*.

Conjunctive Participle, 'having been.'

होय के *hoy kē*.

Infinitive, 'to be.'

होब *hob*.

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## 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.'

PRESENT PARTICIPLE: देखन्त *dekh'la*.

PAST PARTICIPLE: देखन्त *dekh'ta*.

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## Simple Tenses.

## INDICATIVE MOOD.

§ 61. (a)—Preterite: 'I saw,' &amp;c.

| Person. | SINGULAR.   |                              | PLURAL.  |                           |
|---------|---|------------------------------|--|---------------------------|
|         | Masculine.  | Feminine.                    | Masculine.   | Feminine.                 |
| 1st     | देखलँ, देखलँव.<br><i>dekh'lā,* dekh'lāv.</i><br><br>देखलँवौ <i>dekh'lāō.</i>  |                              | देखलँये <i>dēkh'lixi,</i><br>देखलँवौ <i>dēkh'lixi,</i><br>देखलँयेन्ह <i>dēkh'liainh,</i><br>देखलँवौन्ह <i>dēkh'liainh,</i><br>देखलँयेन्ह <i>dēkh'liainh,</i><br>देखलँवौन्ह <i>dēkh'liainh.</i> |                           |
| 2nd     | देखलँ, देखलँ.<br><i>dēkh'le, dekh'lē.</i><br>देखलँ, देखलँ.<br><i>dēkh'lai, dekh'lāi,</i><br>देखलँवै, देखलँवै.<br><i>dēkhul'hai, dēkhal'hai.</i> | देखलँ.<br><i>dēkh'li.</i>    | देखलँ <i>dēkh'la,</i><br>देखलँवौ <i>dēkhal'ho,</i><br>देखलँवौ <i>dēkhal'hau,</i><br>देखलँवैन्ह <i>dēkhal'hainh.</i>  | देखलँ <i>dēkh'li.</i>     |
| 3rd     | देखलँक <i>dēkh'lak.</i><br>देखलँक <i>dēkhal'ka.</i><br><br>देखलँक <i>dēkhal'kai,</i><br>देखलँक <i>dēkhal'kau.</i>                               | देखलँक.<br><i>dēkhal'kē.</i> | देखलँक <i>dēkhal'kāt,</i><br>देखलँक <i>dēkhal'kainh,</i><br>देखलँक <i>dēkhal'kounh.</i>  | देखलँक <i>dēkhal'kit.</i> |

\* Or देखलँ *dēkhilā*, and so throughout.



## § 62. (h)—Future: 'I shall see,' &amp;c.

| Person. | SINGULAR.  |                          | PLURAL.   |                        |
|---------|--|--------------------------|---|------------------------|
|         | Masculine.   | Feminine.                | Masculine.  | Feminine.              |
| 1st     | देखूँ <i>dēkh'bañ.</i> *   |                          | देखूँ, <i>dēkh'ba,</i><br>देखूँ, देखूँ,<br><i>dēkh'bai, dēkh'bau,</i><br>देखूँ, देखूँ.<br><i>dēkh'bhaih, dēkh'bhaunh.</i> |                        |
| 2nd     | देखूँ, देखूँ.<br><i>dēkh'be, dēkh'bē.</i><br><br>देखूँ, देखूँ.<br><i>dēkh'bai, dēkh'bāñ.</i><br><br>देखूँ, देखूँ.<br><i>dēkh'bhai, dēkh'bāñ.</i> |                          | देखूँ <i>dēkh'ba.</i><br>देखूँ <i>dēkh'bhō.</i><br>देखूँ <i>dēkh'bhaū.</i>  |                        |
| 3rd     | देखूँ <i>dēkh'ta.</i><br><br>देखूँ, देखूँ,<br><i>dēkh'tai, dēkh'tau,</i><br><br>देखूँ <i>dēkh'ta.</i>  | देखूँ<br><i>dēkh'ti.</i> | देखूँ <i>dēkh'tāt.</i><br><br>देखूँ, देखूँ,<br><i>dēkh'tai, dēkh'taunh.</i>   | देखूँ <i>dēkh'tit.</i> |

\* Or देखूँ *dēkh'bañ*, and so throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

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

| Person. | SINGULAR.   | PLURAL.  |
|---------|---|--|
|         | Masculine and Feminine.   | Masculine and Feminine.  |
| 1st     | देखौं, देखीं, देखिहौं.<br><i>dekhō, dekhāi, dekhiahāi.</i>                  | देखिअ, देखिऐ, देखिअौ, देखिऐन्ह,<br><i>dēkhia, dekhiai, dēkhiau, dēkhiahinh,</i><br>देखिअौन्ह, देखिऐन्ह, देखिअौन्ह.<br><i>dēkhiaunh, dēkhiahinh, dekhiaunh.</i> |
| 2nd     | देखे, देखै.<br><i>dekhe, dekhē.</i>   | देखठ, देखन्हो, देखन्हौ,<br><i>dēkha, dēkh'ho, dekh'hau,</i><br>देखन्हैन्ह <i>dēkh'hainh.</i>   |
|         | देखे, देखै, देखन्है, देखन्है.<br><i>dekhai, dekhāi, dekh'hai, dekh'hāi.</i> |  |
| 3rd     | देखे <i>dekhe.</i>  | देखथ <i>dekhat,</i>  |
|         | देखे, देखौ.<br><i>dekhai, dekhau.</i>                                       | देखैन्ह, देखौन्ह,<br><i>dekhainh, dekhauh.</i>   |



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

| Person. | SINGULAR.   | PLURAL.  |
|---------|---|--|
|         | Masculine and Feminine.   | Masculine and Feminine.  |
| 1st     | देखन्ताँ, देखन्ताँव, देखन्ताँखों,<br>dekh'tā, dekh'tāo, dekh'tāō,<br>देखन्तियाँ, देखन्तिचाँ.<br>dekh'tigā, dekh'tihā. | देखन्तिरे, देखन्तिथी,<br>dekh'tiai, dekh'tiau.<br>देखन्तिरेन्, देखन्तिथीन्,<br>dekh'tiainh, dekh'tiaunh.<br>देखन्तिहैन्, देखन्तिहौन्,<br>dekh'tihainh, dekh'tihaunh. |
| 2nd     | देखन्तिहा, देखन्तिहै, देखन्तिहैं,<br>dekh'tihā, dekh'tihai, dekh'tihāi.   | देखन्तिथि, देखन्तिहठ,<br>dekh'tia, dekh'tiha.<br>देखन्तिथी, देखन्तिथी.<br>dekh'tiho, dekh'tihau.   |
| 3rd     | देखन्तिहै, देखन्तिथी, देखन्तिरे,<br>dekh'tihai, dekh'tihau, dekh'tiai,<br>देखन्ते, देखन्तौ.<br>dekh'tai, dekh'tau.    | देखन्तिहैन्, देखन्तिहौन्,<br>dekh'tihainh, dekh'tihaunh,<br>देखन्तेन्, देखन्तौन्,<br>dekh'tainh, dekh'taunh.   |

NOTE.—The word *chhal* may optionally be added to any of the above forms in the south of the district: thus देखन्ताँ *chhal* dekh'tā chhal.

## IMPERATIVE MOOD.

§ 65. (e)—Present.—Same as present conjunctive. 2nd sing., also देख dekh.

## Precative Forms.

Non-honorific—

2nd person : देखियो dekhiihau.

Honorific—

2nd person : देखिअ dekhia, देखिअ dekhia, देखिहै dekhiihāi.



## (B)—Periphrastic Tenses.

## INDICATIVE MOOD.

§ 63. In the following paradigms the optional 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.

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

| Person. | Singular.                    | Plural.                           |
|---------|------------------------------|-----------------------------------|
| 1st     | <i>Not used.</i>             | देखै छी <i>dekhai chhi.</i>       |
| 2nd     | देखै छ <i>dekhai chhē.</i>   | देखै छठ <i>dekhai chha.</i>       |
| 3rd     | देखै छै <i>dekhai chhai.</i> | देखै छैन्ह <i>dekhai chhainh.</i> |

§ 68. There being no special feminine forms of the auxiliary verb, the feminine is the same as the masculine.

Any optional form of the present of the weak defective auxiliary verb may be used; thus, first plural देखै छिरे *dekhai chhi.* The word देखै *dekhai* is only an old form of the present participle, देखैत *dekhait*, with the final त *t* dropped. Some people contract this tense to देखिछी *dekhichhi*, &c. Compare the Ban'gálí colloquial देखन्हि *dekh'chhi* instead of देखैतेहि *dekhitechi*, 'I see.'

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

| Person. | Singular.                        | Plural.                           |
|---------|----------------------------------|-----------------------------------|
| 1st     | देखे रह्यो <i>dekhai chhalā.</i> | देखे रहिये <i>dekhai chhalai.</i> |
| 2nd     | देखे रह्यो <i>dekhai chhalē.</i> | देखे रहत <i>dekhai chhala.</i>    |
| 3rd     | देखे रहत <i>dekhai chhala.</i>   | देखे रहत <i>dekhai chhalāt.</i>   |

To form the feminine, use feminine forms of the auxiliary verb ; thus, 2nd singular देखे रह्यो *dekhai chhalē.*

Any optional form of the preterite of the defective auxiliary verb may be used.

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

| Person. | Singular.                           | Plural.                           |
|---------|-------------------------------------|-----------------------------------|
| 1st     | देखन्ते रह्यो <i>dekh'tē hobāū.</i> | देखन्ते रहत <i>dēkh'tē hoba.</i>  |
| 2nd     | देखन्ते रह्यो <i>dēkh'tē hobē.</i>  | देखन्ते रहत <i>dēkh'tē hoba.</i>  |
| 3rd     | देखन्ते रह्यो <i>dēkh'tē hotai.</i> | देखन्ते रहत <i>dēkh'tē hotat.</i> |

To form the feminine, use feminine forms of the auxiliary verb ; thus, 3rd singular देखन्ते रह्यो *dēkh'tē hoti.*

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

Some people use रह्यो *rah'baū*, ‘*I shall remain,*’ instead of रह्यो *hobāū*, and so throughout.

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

| Person. | Singular.                       | Plural.                            |
|---------|---------------------------------|------------------------------------|
| 1st     | <i>Not used.</i>                | देखलें बी <i>dekh'lē chhi.</i>     |
| 2nd     | देखलें* छै <i>dekh'lē chhē.</i> | देखलें छठ <i>dekh'lē chha.</i>     |
| 3rd     | देखलें है <i>dekh'lē chhai.</i> | देखलें हैं <i>dekh'lē chhainh.</i> |

\* Or देखने *dekh'nē* or देखलै *dekh'lai*, and so throughout.

The feminine is the same as the masculine, as in the definite present.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used : thus, first plural देखलें दिऐ *dekh'lē chhiāi*, and so on.

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

| Person. | Singular.                           | Plural.                                |
|---------|-------------------------------------|--|
| 1st     | देखलें* छलौ <i>dekh'lē chhalō.</i>  | देखलें बल्लिए <i>dekh'lē chhaliai.</i> |
| 2nd     | देखलें बल्लै <i>dekh'lē chhalē.</i> | देखलें बल्ल <i>dekh'lē chhala.</i>     |
| 3rd     | देखलें बल्ल <i>dekh'lē chhala.</i>  | देखलें बल्लत <i>dekh'lē chhalāt.</i>   |

\* Or देखने *dekh'nē* or देखलै *dekh'lai*, and so throughout.

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



Any optional form of the preterite of the defective auxiliary verb may be used.

§ 73. (m)—Future Exact : ‘ *I shall have seen,*’ ‘ *I may have seen,*’ &c.

| Person. | Singular.                           | Plural.                             |
|---------|-------------------------------------|-------------------------------------|
| 1st     | देखन्ले होयीं <i>dēkh'lē hobāñ.</i> | देखन्ले होबन् <i>dēkh'lē hoba.</i>  |
| 2nd     | देखन्ले होई <i>dēkh'lē hobē.</i>    | देखन्ले होबन् <i>dēkh'lē hoba.</i>  |
| 3rd     | देखन्ले होतै <i>dēkh'lē hotai.</i>  | देखन्ले होनात <i>dēkh'lē hotāt.</i> |

\* Or देखन्ने *dēkh'nē* or देखन्ले *dēkh'lē*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb, as in the durative future.

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

#### CONJUNCTIVE (CONDITIONAL) MOOD.

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

| Person. | Singular.                          | Plural.                            |
|---------|------------------------------------|------------------------------------|
| 1st     | देखन्ते होयीं <i>dēkh'tē hoāñ.</i> | देखन्ते होरख <i>dēkh'tē hoia.</i>  |
| 2nd     | देखन्ते होई <i>dēkh'tē hoē.</i>    | देखन्ते होख <i>dēkh'tē hoa.</i>    |
| 3rd     | देखन्ते होए <i>dēkh'tē hoai.</i>   | देखन्ते होखान <i>dēkh'tē hoāt.</i> |

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

Some people use राहौ *rahāñ* instead of होयीं *hoāñ*, and so throughout.



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

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

| Person. | Singular.                               | Plural.                                |
|---------|---|--|
| 1st     | देखन्ते होनाँ <i>dekh'te hotā.</i>      | देखन्ते होतिऐ <i>dekh'te hōtai.</i>    |
| 2nd     | देखन्ते होतिहैं <i>dekh'te hōtihañ.</i> | देखन्ते होतिअ <i>dekh'te hōtia.</i>    |
| 3rd     | देखन्ते होतै <i>dekh'te hotai.</i>      | देखन्ते होतैनह <i>dekh'te hotainh.</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     | देखलै* होयौ <i>dekh'lē hoāñ.</i> | देखलै होराअ <i>dekh'lē hoia.</i> |
| 2nd     | देखलै होए <i>dekh'lē hoē.</i>    | देखलै होराअ <i>dekh'lē hoa.</i>  |
| 3rd     | देखलै होए <i>dekh'lē hoai.</i>   | देखलै होराअ <i>dekh'lē hoāt.</i> |

\* Or देखलै *dekh'ne* or देखलै *dekh'lañ*, and so throughout.

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

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

§ 77. (g)—Preterite Conditional : ‘(If) I had seen,’ &c.

| Person. | Singular.                            | Plural.                              |
|---------|--------------------------------------|--------------------------------------|
| 1st     | देखने होता <i>dēkh'lē hotā.</i>      | देखने होतिये <i>dēkh'lē hōtai.</i>   |
| 2nd     | देखने होतिहै <i>dēkh'lē hōtiḥāi.</i> | देखने होतिष्य <i>dēkh'lē hōtia.</i>  |
| 3rd     | देखने होत <i>dēkh'lē hotai.</i>      | देखने होतिये <i>dēkh'lē hotainh.</i> |

\* Or देखने *dēkh'nē* or देखलै *dēkh'lai*, and so throughout.

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’ . . . देखत *dēkh'ta*; fem. देखती *dēkh'ti*; obl. देखते *dēkh'tē* or देखलै *dēkh'lai*.

Past, ‘seen’ . . . . . देखल *dēkh'la*; fem. देखली *dēkh'li*; obl. देखले *dēkh'lē* or देखलै *dēkh'lai*.

### CONJUNCTIVE.

‘Having seen’ . . . देखि कै *dekhi kē*, देखि कै *dekhi kāi*.



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

Nominative

देख *dekh*,\* देखि *dekhi*.

देखन्ल *dekh'la*.

देखन्ब *dekh'ba*.

Oblique.

देखे *dekhé* or देखै *dekhai*.

देखन्ला *dekh'la*.

*Not used.*

§ 80. Noun of Agency, 'one who sees.'

देखनिहार *dekh'nihar* or देखवैया *dekh'waiya*.

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\* This form of the verbal noun is always the same as the root.



## CHAPTER VII.

## THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of the tenses formed from the past participle. The three more usual of these 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 गिरला *gir'la* (fem. गिरली *gir'li*), and not the form गिरले *gir'le*, which might be expected: thus हमें गिरला होवाँ *hamē girala hobāū*, 'I shall have fallen,' and not हमें गिरले होवाँ *ham gir'le hobāū*.

§ 82. ✓ गिर *gir*, 'fall.'PAST PARTICIPLE : गिरल *gir'la*; fem. गिरली *gir'li*.

INDICATIVE MOOD.

## § 83. Preterite : 'I fell,' &amp;c.

| Person | SINGULAR.  |                         | PLURAL.  |                        |
|--------|--|-------------------------|--|------------------------|
|        | Masculine.   | Feminine.               | Masculine.   | Feminine.              |
| 1st.   | गिरलौ, गिरलौव,<br><i>gir'lā, gir'lāw,</i><br>गिरलाचौ <i>gir'lāō.</i>   |                         | गिरलिहै, गिरलिचौ,<br><i>gir'liai, gir'liau,</i><br>गिरलिहैन्ह, गिरलिचौन्ह,<br><i>gir'liainh, gir'liaunh,</i><br>गिरलिहैन्ह <i>gir'lihainh,</i><br>गिरलिचौन्ह <i>gir'lihaunh.</i> |                        |
| 2nd.   | गिरला, गिरले, गिरलै,<br><i>gir'lā, gir'le, gir'lē,</i><br>गिरलौ, गिरलौ,<br><i>gir'lai, gir'lāi.</i><br>गिरलहै, गिरलचै,<br><i>giral'hai, giral'hāi.</i> | गिरली<br><i>gir'li.</i> | गिरलत <i>gir'la.</i>   | गिरली <i>gir'li.</i>   |
| 3rd.   | गिरलत <i>gir'la,</i><br>गिरलै <i>gir'lai,</i><br>गिरलौ <i>gir'lau.</i>   | गिरली<br><i>gir'li.</i> | गिरलात <i>gir'lāt,</i><br>गिरलौन्ह <i>gir'lainh,</i><br>गिरलौन्ह <i>gir'launh.</i>   | गिरलीत <i>gir'lit.</i> |

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

| Person. | SINGULAR.                           |                                   | PLURAL.                               |                                     |
|---------|-------------------------------------|-----------------------------------|---------------------------------------|-------------------------------------|
|         | Masculine.                          | Feminine.                         | Masculine.                            | Feminine.                           |
| 1st     | <i>Not used.</i>                    | <i>Not used.</i>                  | गिर-ल्लो ङी<br><i>gir'la chhi.</i>    | गिर-ली ङी<br><i>gir'li chhi.</i>    |
| 2nd     | गिर-ल्लो ङे<br><i>gir'la chhē.</i>  | गिर-ली ङे<br><i>gir'li chhē.</i>  | गिर-ल्लो ङे<br><i>gir'la chha.</i>    | गिर-ली ङे<br><i>gir'li chha.</i>    |
| 3rd     | गिर-ल्लो ङे<br><i>gir'la chhai.</i> | गिर-ली ङे<br><i>gir'li chhai.</i> | गिर-ल्लो ङे<br><i>gir'la chhainh.</i> | गिर-ली ङे<br><i>gir'li chhainh.</i> |

Any optional form of the present of the weak defective auxiliary verb may be used : thus, गिर-ल्लो ङे *girala chhai*, &c.

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

| Person. | SINGULAR.                            |                                      | PLURAL.                                  |  |
|---------|--------------------------------------|--------------------------------------|--|--|
|         | Masculine.                           | Feminine.                            | Masculine.                               | Feminine.                                |
| 1st     | गिरन्लठ छलौ<br><i>gir'la chhalā.</i> | गिरन्ली छलौ<br><i>gir'li chhalā.</i> | गिरन्लठ छलिये<br><i>gir'la chhaliai.</i> | गिरन्ली छलिये<br><i>gir'li chhaliai.</i> |
| 2nd     | गिरन्लठ छलै<br><i>gir'la chhalē.</i> | गिरन्ली छलौ<br><i>gir'li chhalī.</i> | गिरन्लठ छलठ<br><i>gir'la chhalā.</i>     | गिरन्ली छलौ<br><i>gir'li chhalī.</i>     |
| 3rd     | गिरन्लठ छलठ<br><i>gir'la chhalā.</i> | गिरन्ली छलौ<br><i>gir'li chhalī.</i> | गिरन्लठ छललठ<br><i>gir'la chhalāt.</i>   | गिरन्ली छललठ<br><i>gir'li chhalāt.</i>   |

Any optional form of the preterite of the second auxiliary verb may be used.



## 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 an important class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel or semi-vowel between the root and the *ल* of the termination ; thus *खा + र + ल* *kha + i + lā* or *खैल* *khaillā*, 'I ate,' where *र* is the junction vowel, and *य + ल* *pa + y' + lā*, or *पैल* *pailā*, 'I got,' where *य* *y* is the junction semi-vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

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



All verbs which take *इ i* or *य y* in the preterite indicative insert *इ i* or *य y* in the future, in the past participle, and in that form of the 3rd singular preterite which is the same as the past participle.

§ 88. The first verbal noun, or root, of these verbs sometimes ends in *आव āb* or *आव āw*, and sometimes in *आ ā*, according to the following rule :—

- 1) All active (including causal) roots end in *आव āb* or *आव āw* : thus *पाव páb* or *पाव páw*, 'obtain;' obl. *पावे pábe* or *पावे páwe*.

*Exception.*—The *✓ खा khá*, 'eat,' although active, ends in *आ ā*.

- 2) All neuter roots end in *आ ā* : thus *अघा aghá*, 'satisfy;' obl. *अघाए agháe*.

*Exceptions.*—The *✓ गाव gáv*, 'sing,' and *✓ आव āb*, 'come,' though neuter, end in *आव āb* or *आव āw*.

Verbs whose roots end in *आव āb* or *आव āw* may optionally insert *ब b* or *व v* in the present conjunctive, but not those whose roots end in *आ ā*.

Note also that all verbs whose roots end in *आव āb* or *आव āw* may drop the *ब b* or *व v* and be declined like simple verbs in *आ ā*.

### § 89. *✓ पा pá*, 'get.'

INFINITIVE (1ST FORM): *पावि pávi*, *पाव páb*, *पाव páw*, or *पा pá* ;  
obl. *पावे pábe*, *पावे páwe*, or *पाए páe*.

(But from *✓ खा khá* ; dir. *खार khái* or *खा khá* ; obl. only *खाए kháe*.)

(2ND FORM): *पायल पायल páyala*, *पायल पायल páila*, or *पेयल पैल páila* ; obl. *पेयल पैल páila*. (See General Introduction, § 37.)

PRES. PART. *पायन्त पायन्त páy'ta*, *पायन्त पायन्त páita*, or *पेयन्त पैत páita*.



VOCALIC ROOTS.

INDICATIVE MOOD.

| Person. | PRETERITE.              |                           | FUTURE.              |                       |
|---------|-------------------------|---------------------------|----------------------|-----------------------|
|         | Singular.               | Plural.                   | Singular.            | Plural.               |
| 1st     | पैलँ <i>pailā.*</i>     | पैलिये <i>pāliyai.</i>    | पैबँ <i>paibāñ.†</i> | पैबठ <i>paiba.‡</i>   |
| 2nd     | पैलँ <i>pailē.</i>      | पैलठ <i>paila.</i>        | पैबँ <i>paibē.†</i>  | पैबठ <i>paiba.†</i>   |
| 3rd     | पैलन्कठ <i>pāil'ka.</i> | पैलन्कान <i>pāil'kāt.</i> | पैतऽ <i>paita.§</i>  | पैतान <i>paitāt.§</i> |

\* Often written पयलँ *pay'lā* or पदलँ *pāilā*, and also, incorrectly, पायलँ *pāy'lā*.

† Often written पयबँ *pay'bāñ* or पदबँ *pāibāñ*, &c.

‡ Often written पायबठ *pāy'ba* or पादबठ *pāiba*.

§ Often written पायन्तठ *pāy'ta*, पयन्तान *pay'tāt*, and also, incorrectly, पायन्तान *pāy'tāt*.

The definite present is पायन्की *pāy'chhi*, 'I get.'

CONDITIONAL MOOD.

| Person. | PRESENT.                              |                                       | PRETERITE.              |                        |
|---------|---------------------------------------|---------------------------------------|-------------------------|------------------------|
|         | Singular.                             | Plural.                               | Singular.               | Plural.                |
| 1st     | पाबँ or पाबँ<br><i>pābāñ* or pāñ.</i> | पाबिअ or पैअ<br><i>pābia or paia.</i> | पैतँ <i>paitā.†</i>     | पैतिये <i>paitiai.</i> |
| 2nd     | पाबँ or पाऐ<br><i>pābē or pāē.</i>    | पाबठ or पाअ<br><i>pāba or pāa.</i>    | पैतिहँ <i>pāitihāñ.</i> | पैतिअ <i>pāitīa.</i>   |
| 3rd     | पाबै or पाऐ<br><i>pābai or pāai.</i>  | पाबथ or पाथ<br><i>pābath or pāth.</i> | पैतै <i>paitai.</i>     | पैतैअ <i>paitainh.</i> |

\* Or पाबँ *pābāñ*, and so throughout; but from खा *khā* and other roots ending in अ *ā* the forms are only—

Sing.—(1) खाबँ *khāñ*, (2) खाऐ *khāē*, (3) खाऐ *khāai*;

Plur.—(1) खाअ *khāa*, (2) खाअ *khāa*, (3) खाअ *khāth*, and not खाबँ *khābāñ*, &c.

† Often spelt पयन्तँ *pay'tā* or पदन्तँ *pāitā*, and incorrectly पायन्तँ *pāy'tā*



## 90. Example of a verb whose root ends in र :-

✓पी *pi*, 'drink.'INFINITIVE (2ND) FORM: पीबल्ल *piala* or पील *pīla*; obl. पीला *pīlā*,  
'to drink.'PRES. PART. पीत *pīta*.

## INDICATIVE MOOD.

| Person. | PRETERITE.             |                            | FUTURE.             |  |
|---------|------------------------|----------------------------|---------------------|--|
|         | Singular.              | Plural.                    | Singular.           | Plural.                                  |
| 1st     | पीलौ <i>pīlā</i> .     | पिलिए <i>pīliai</i> .      | पीबौ <i>pībāū</i> . | पीबल <i>pība</i> or<br>पीब <i>pība</i> . |
| 2nd     | पील <i>pīl</i> .       | पील <i>pīla</i> .          | पीब <i>pībē</i> .   | पीब <i>pība</i> .                        |
| 3rd     | पिहकै <i>pi'hkai</i> . | पिहकात<br><i>pi'hkāt</i> . | पीत <i>pīta</i> .   | पीतान <i>pītāt</i> .                     |

## CONDITIONAL MOOD.

| Person. | PRESENT.            |                       | PRETERITE.               |                       |
|---------|---------------------|-----------------------|--------------------------|-----------------------|
|         | Singular.           | Plural.               | Singular.                | Plural.               |
| 1st     | पीबौ <i>pībāū</i> . | पिबिए <i>pībiai</i> . | पीतौ <i>pītāū</i> .      | पितिए <i>pītia</i> .  |
| 2nd     | पीब <i>pībē</i> .   | पीब <i>pīa</i> .      | पितिहौ <i>pīti'hāū</i> . | पितिब <i>pīti'a</i> . |
| 3rd     | पीब <i>pībē</i> .   | पीब <i>pīa</i> .      | पीत <i>pīta</i> .        | पीत <i>pīta</i> .     |



§ 91. Example of a verb whose root ends in ऊ u :—

✓ चू *chú*, 'drip.'

INFINITIVE (2ND FORM) : चुल्ल *chúala* or चुल्ल *chúla*, 'to drip.'

PRES. PART. चुल्ल *chúta*.

INDICATIVE MOOD.

| Person. | PRETERITE.           |                            | FUTURE.               |  |
|---------|----------------------|----------------------------|-----------------------|--|
|         | Singular.            | Plural.                    | Singular.             | Plural.  |
| 1st     | चुल्ल <i>chúlā</i> . | चुल्लिये <i>chuliyai</i> . | चुल्ल <i>chúlañ</i> . | चुल्ल <i>chúlañ</i><br>or चुल्ल <i>chúba</i> . |
| 2nd     | चुल्ल <i>chúlē</i> . | चुल्ल <i>chúla</i> .       | चुल्ल <i>chúlē</i> .  | चुल्ल <i>chúba</i> .                           |
| 3rd     | चुल्ल <i>chula</i> . | चुल्ल <i>chulāt</i> .      | चुल्ल <i>chútai</i> . | चुल्ल <i>chútāt</i> .                          |

CONDITIONAL MOOD.

| Person. | PRESENT.              |                       | PRETERITE.              |                         |
|---------|-----------------------|-----------------------|-------------------------|-------------------------|
|         | Singular.             | Plural.               | Singular.               | Plural.                 |
| 1st     | चुल्ल <i>chúñ</i> .   | चुल्ल <i>chúñai</i> . | चुल्ल <i>chútā</i> .    | चुल्ल <i>chutiyai</i> . |
| 2nd     | चुल्ल <i>chūñ</i> .   | चुल्ल <i>chūñ</i> .   | चुल्ल <i>chutihāñ</i> . | चुल्ल <i>chutiañ</i> .  |
| 3rd     | चुल्ल <i>chūñai</i> . | चुल्ल <i>chūñāñ</i> . | चुल्ल <i>chútai</i> .   | चुल्ल <i>chūtāñ</i> .   |



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

✓ रो ro, 'weep.'

INFINITIVE (2ND FORM): रोखल roala or रोल rola, 'to weep.'

PRES. PART. रोल rola.

INDICATIVE MOOD.

| PERSON. | PRETERITE.   |               | FUTURE.     |                            |
|---------|--------------|---------------|-------------|----------------------------|
|         | Singular.    | Plural.       | Singular.   | Plural.                    |
| 1st     | रोलँ rolaḥ.* | रोलिये rōlai. | रोवँ robaṁ. | रोखव roāba or<br>रोब roba. |
| 2nd     | रोलै roḷe.   | रोल rola.     | रोवँ roḷe.  | रोब roba.                  |
| 3rd     | रोल rola.    | रोलान rolāt.  | रोल rola.   | रोलान rotāt.               |

\* Or रोखलँ roalā and so throughout.

3rd singular present रोये है roai chhai or रोयन्है roy'chhai.

CONDITIONAL MOOD.

| PERSON. | PRESENT.   |             | PRETERITE.     |                  |
|---------|------------|-------------|----------------|------------------|
|         | Singular.  | Plural.     | Singular.      | Plural.          |
| 1st     | रोवँ roaṁ. | रोये roiai. | रोनँ rotā.     | रोनिये rōtai.    |
| 2nd     | रोये roe.  | रोय roa.    | रोनिहँ rōtiḥā. | रोनिख rōtia.     |
| 3rd     | रोये roai. | रोयय roath. | रोनै rotai.    | रोनैन्ह rōtainh. |

For further examples of verbs of this class, see conjugation of ✓चो ho, § 53 & ff. This root ✓रो ro is not much used in South Bhagalpūr, the ✓कान kan 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 verbs ✓जा *jā*, 'go,' and ✓हो *ho*, 'become,' are irregular in their preterite tense indicative. The conjugation of ✓जा *jā* 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 ✓मर *mar*, 'die,' ✓कर *kar*, 'do,' and ✓धर *dhar*, 'seize' or 'place,' which are irregular in most Bihārī dialects, are regular in South Bhagalpūr.

The verbs ✓दे *de*, 'give,' and ✓ले *le*, 'take,' are more or less irregular throughout all the tenses. The verb ✓दे *de* is therefore given conjugated throughout the four radical and participial tenses. The verb ✓ले *le* is conjugated precisely like the verb ✓दे *de*.

§ 94. The ✓कर *kar*, 'do,' and ✓धर *dhar*, 'seize' or 'place,' are conjugated regularly. It will be noticed that as we approach Ban'gāl these verbs become regular, while in Western Bihār (see the earlier parts of this series of grammars) they are irregular. So also they are regular in standard Ban'gālī : thus, करिबाम *karilām*, 'I did.' In some of the Ban'gālī dialects, however, they follow the usage of Western Bihār, in being irregular, e.g., Ran'g'pūr कैबाम *kaillām*, 'I did,' धैबाम *dhaillām*, 'I seized.' So also Ran'g'pūr मैबाम *maillām*, 'I died.'

§ 95. The ✓मर *mar*, 'die,' is declined regularly.

§ 96. ✓जा *jā*, 'go.'

This root is conjugated like ✓जा *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 ✓आव *āb*, 'come,' for the sake of comparison. The conjugation of ✓आव *āb* is quite regular, following ✓प्राप *pāb*, 'obtain,' except that the 3rd sing. pret. ind. is प्रापल *dyala* or ऐल *aila*, and the 3rd plur. of the same tense ऐलाम *aikāt*, it being a neuter and not a transitive verb.

VERBAL NOUN (2ND FORM): जायल *jáyala*, जैल *jaila*, or  
 अयल *áyala* or ऐल *aila*.  
 गेल *gela*.  
 जैल *jaila*.  
 गेल *gela*.  
 PRESENT PART. ऐत *aita*.  
 PAST PART. जायल *áyala* or ऐल *aila*.

| Person. | ✓ आन <i>áb</i> , PRETERITE INDICATIVE.   |                       | ✓ जा <i>já</i> , PRETERITE INDICATIVE. |                        |
|---------|--|-----------------------|--|------------------------|
|         | Singular.                                | Plural.               | Singular.                              | Plural.                |
| 1st     | ऐल <i>ailá</i> .                         | ऐलिये <i>ailiai</i> . | गेल <i>gelá</i> .                      | गेलिये <i>gëliai</i> . |
| 2nd     | ऐल <i>ailé</i> .                         | ऐल <i>aila</i> .      | गेल <i>gelé</i> .                      | गेल <i>gela</i> .      |
| 3rd     | जायल <i>áyala</i> or<br>ऐल <i>aila</i> . | ऐलत <i>ailát</i> .    | गेल <i>gela</i> .                      | गेलत <i>gelát</i> .    |

## § 97. ✓ दे *de*, 'give.'

VERBAL NOUN { 1st FORM: द *da*, दे *de*, or दै *dai*; obl. देव *dewa*.  
 2ND FORM: देल *dela*, 'to give.'

PRES. PART. देत *deta*.

PAST PART. देल *dela*.

INDICATIVE MOOD.

| Person. | PRETERITE.           |                        | FUTURE.           |                     |
|---------|----------------------|------------------------|-------------------|---------------------|
|         | Singular.            | Plural.                | Singular.         | Plural.             |
| 1st     | देल <i>dela</i> .    | देलिये <i>dëliai</i>   | देब <i>deba</i> . | देव <i>dëba</i> .   |
| 2nd     | दे <i>delé</i> .     | देल <i>dela</i> .      | देब <i>debe</i> . | देव <i>dëba</i> .   |
| 3rd     | देव <i>del'hai</i> . | देवगत <i>dël'kut</i> . | देत <i>deta</i> . | देगत <i>dëtat</i> . |



## IRREGULAR VERBS.

## CONDITIONAL MOOD.

| Person. | PRESENT.   |   | PRETERRITE.      |                  |
|---------|--|---|------------------|------------------|
|         | Singular.  | Plural.                                       | Singular.        | Plural.          |
| 1st     | दीँ, दीँहीं,<br>dañ, dīhañ,<br>or दीँहीं dīaṇ.           | दीऐ dīai.                                     | देताँ detā.      | देतिऐ detiai.    |
| 2nd     | दे, दें, दै, दें,<br>de, dē, dai, dāi,<br>or देहीं dchī. | दठ da, दिअ dia,<br>दहो daho, or<br>देहो deho. | देतिहें dētihañ. | देतिअ dētia.     |
| 3rd     | दे dai, दीऐ dīai.  | देन्ह dainh.                                  | देतै detai.      | देतेन्ह detainh. |

PRECATIVE: दीहठ dīha.

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* *ala* with the verb *ज* *já*, 'go:' thus देखल जैल *dèkh'la jaila*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जैल *jaila* being conjugated. Thus—

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

| Person. | Singular.                       | Plural.                            |
|---------|---------------------------------|------------------------------------|
| 1st     | देखल गेल <i>dèkh'la gelā</i> .  | देखल गेलिय <i>dèkh'la gèliai</i> . |
| 2nd     | देखल गेल <i>dèkh'la gelē</i> .  | देखल गेल <i>dèkh'la gela</i> .     |
| 3rd     | देखल गेल <i>dèkh'la gelai</i> . | देखल गेलत <i>dèkh'la gelāt</i> .   |

§ 99. This verbal noun in *अल* *ala* 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 जैल *jaila* beside past participles like गेल *gela*. 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 *gela* as a verbal noun as well as जैल *jaila*. An example of an irregular passive verb is जैल जे *jaila jai chhai* (impersonal), 'it is gone'—*tium 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 मे चलल गेल जे *ham'rā sū chāl'la nah jai chhai*, '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 the verb परल *par'la*, 'to fall;' the whole then forms an intensive compound. (See § 114.)



An example of this form is—

कुछ कुछ जानि परे है *kuchhu kuchhu jāni parai chhai*, 'a little is evident.'

### § 101. The Potential Passive Voice.

This voice is formed in the same manner as the causal verb (see § 103). It has a potential force, intimating not so much that a thing is done, as that it *can be done*. An example of its use is—

ई तो कोय एक तरह केरा बदमी देखाय दे है *i to koy ēk tarah kera aī'mī dekhāy dai chhai*, 'this (fellow) appears (*lit.* is seen) to be a man of strange habit.'

### § 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb ✓ *आय* *āy* after the first or shortest form of a verbal noun in the locative case: thus देखे में ऐलत *dekhe mē aila*, '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 तोरा सभै हमरा देखे में ऐलत *torā sabhai ham'rā dekhe mē aila*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the preterite indicative masculine:—

Singular.

Plural.

1. देखे में ऐलत *dekhe mē aila*.

1. देखे में ऐलिये *dekhe mē ailiai*.

2. देखे में ऐलत *dekhe mē aila*.

2. देखे में ऐलत *dekhe mē aila*.

3. देखे में ऐलत *dekhe mē aila*.

3. देखे में ऐलत *dekhe mē aila*.

EXAMPLE.—हमरा आरुचिन तोहना देखे में ऐ छिये *ham'rā ā'rūhin tōh'nā dekhai mē ai chhiyai*, 'we are seen by you.'

## CHAPTER XI.

### CAUSAL VERBS.

§ 103. A causal verb is formed by adding **आ** *á* to the root of the simple verb, and a double causal by adding **वा** *wá* or **बा** *bá*. The stems thus formed are conjugated exactly like verbs whose roots end in **आ** *á* (see § 87)—that is, like the ✓ **पा** *pá*, taking **आव** *áv* or **आन** *án* in the first verbal noun, the present conjunctive, and present participle. (See § 88.)

| Simple Verb.                             | Causal.   | Double Causal.   |
|--|---|--|
| ✓ <b>उठ</b> <i>uth</i> , 'rise.'         | <b>उठा</b> <i>uthá</i> , 'raise.'               | <b>उठान्वा</b> <i>uth'wá</i> , 'cause<br>[to raise.]'          |
| ✓ <b>कह</b> <i>kah</i> , 'say.'          | <b>कहा</b> <i>kahá</i> , 'cause<br>[to speak.]' | <b>कहान्वा</b> <i>kah'wá</i> , 'cause<br>[to cause to speak.]' |
| ✓ <b>लुप्त</b> <i>nuk</i> , 'be hidden.' | <b>लुप्ता</b> <i>nuká</i> , 'hide.'             | <b>लुप्तान्वा</b> <i>nuk'wá</i> , 'cause<br>[to hide.]'        |
| ✓ <b>पक</b> <i>pak</i> , 'be cooked.'    | <b>पका</b> <i>paká</i> , 'cook.'                | <b>पकान्वा</b> <i>pak'wá</i> , 'cause<br>[to cook.]'           |
| ✓ <b>मिल</b> <i>mil</i> , 'meet.'        | <b>मिला</b> <i>milá</i> , 'mix.'                | <b>मिलान्वा</b> <i>mi'wá</i> ,<br>['cause to mix.]'            |
| ✓ <b>सुन</b> <i>sun</i> , 'hear.'        | <b>सुना</b> <i>suná</i> , 'tell.'               | <b>सुनान्वा</b> <i>sun'wá</i> , 'cause<br>[to tell.]'          |



§ 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 *ɛ*, ओ *o* to ओ *ɔ*, ऐ *ai* to ऐ *ai*, and औ *au* to औ *au*.

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.'    | जगा <i>jagā</i> , 'awaken.'             | जगन्वा <i>jag'wā</i> , 'cause to [awake.'             |
| ✓ पाक <i>pāk</i> , 'be cooked.'   | पका <i>pakā</i> , 'cook.'               | पकन्वा <i>pak'wā</i> , 'cause to [cook.'              |
| ✓ जीत <i>jīt</i> , 'conquer.'     | जिता <i>jitā</i> , 'cause to [conquer.' | जितन्वा <i>jit'wā</i> , 'cause to [cause to conquer.' |
| ✓ सीख <i>sīkh</i> , 'learn.'      | सिखा <i>sikhā</i> , 'teach.'            | सिखन्वा <i>sikh'wā</i> , 'cause to [teach.'           |
| ✓ पी <i>pī</i> , 'drink.'         | पिखा <i>piā</i> , 'cause to [drink.'    | पिखवा <i>piawā</i> , 'cause to [cause to drink.'      |
| ✓ भीज <i>bhīj</i> , 'wet.'        | भिजा <i>bhijā</i> , 'moisten.'          | भिजन्वा <i>bhij'wā</i> , 'cause to [moisten.'         |
| ✓ घूर <i>ghūr</i> , 'be turned.'  | घुरा <i>ghurā</i> , 'turn.'             | घुरन्वा <i>ghur'wā</i> , 'cause to [turn.'            |
| ✓ बुझ <i>būḥ</i> , 'sink.'        | बुड़ा <i>burā</i> , 'immerse.'          | बुड़न्वा <i>bur'wā</i> , 'cause to [immerse.'         |
| ✓ सुत <i>sūt</i> , 'sleep.'       | सुता <i>sutā</i> , 'put to sleep.'      | सुतन्वा <i>sut'wā</i> , 'cause to [put to sleep.'     |
| ✓ देख <i>dekh</i> , 'see.'        | देखा <i>dekhā</i> , 'show.'             | देखन्वा <i>dekh'wā</i> , 'cause to [show.'            |
| ✓ बैस <i>bais</i> , 'sit.'        | बैसा <i>baisā</i> , 'seat.'             | बैसन्वा <i>bais'wā</i> , 'cause to [sit.'             |
| ✓ दौड़ <i>daur</i> , 'run.'       | दौड़ा <i>daurā</i> , 'to be run.'       | दौड़न्वा <i>daur'wā</i> , 'cause to [cause to run.'   |
| ✓ छुक् <i>nukk</i> , 'be hidden.' | छुका <i>nukā</i> , 'hide.'              | छुकन्वा <i>nuk'wā</i> , 'cause to [hide.'             |



Note in connection with the above:—

## Simple Verb.

## Causal.

✓ कह *kah*, 'speak' . . . . . कह-ला *kah'lá*, also regular.

✓ खा *khá*, 'eat' . . . . . खावा *kharwá*.

✓ पी *pí*, 'drink' . . . . . पिना *pilá*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

## Simple Verb.

## Causal.

✓ काट *kat*, 'be cut' . . . . . काट *kát*, 'out.'

✓ बांध *bandh*, 'be tied' . . . . . बाँध\* *bādh* or बान्ह *bānh*, 'tie.'

✓ लद *lad*, 'be loaded' . . . . . लाद *lád*, 'load.'

• ✓ खिंच *khinch*, 'be dragged' . . . . . खींच\* *khích*, 'drag.'

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

खुल *khul*, 'be open.'

खोल *khol*, 'open.'

घुर *ghur*, 'melt.' (*Neut.*)

घोर *ghor*, 'melt.' (*Act.*)

§ 107. The verb ✓ निकल *nikal* or निकस *nikas*, 'come out,' makes its causal निकाल *nikál* or निकास *nikás*, 'take out,' on the analogy of the above. So also ✓ पसर *pasar*, 'be scattered,' makes पसार *pasār*, 'scatter,' 'extend; ' ✓ सर *sasar*, 'slip,' ससार *sasār*, 'cause to slip; ' ✓ उपर *upar*, 'be rooted up,' उमार *upār*, 'root up; ' and ✓ उखर *ukhar*, 'be rooted up,' उखार *ukhār*, 'root up.'

\* When the vowel is lengthened, *anuvādr* becomes *anundāsik*. (Compare General Introduction, § 28.)



§ 108. The following are irregular :—

| Simple Verb.  | Causal.   | Double Causal.                             |
|---|---|--|
| ✓ अट <i>at</i> , 'be stopped.'                        | अार <i>ár</i> , 'stop.'                                       | अरा <i>ará</i> .                           |
| ✓ फट <i>phaṭ</i> or फाट <i>phāt</i> ,<br>[ 'be torn.' | फार <i>phár</i> , 'tear.'                                     | फरा <i>phará</i> .                         |
| ✓ छट <i>chhṭ</i> , 'be separ-<br>[ated.'              | छोर <i>chhor</i> or छार <i>chhár</i> ,<br>[ 'separate.'       | छोरा <i>chhōrá</i> .                       |
| ✓ जुट <i>jṭ</i> , 'be joined.'                        | जोर <i>jor</i> , 'join.'                                      | जोरा <i>jōrá</i> .                         |
| ✓ टूट <i>tūt</i> , 'be broken.'                       | तोर <i>tor</i> , 'break.'                                     | तोरा <i>tōrá</i> .                         |
| ✓ फूट <i>phūt</i> , 'be burst.'                       | फोर <i>phor</i> , 'burst.'                                    | फोरा <i>phōrá</i> .                        |
| ✓ बिक <i>bikk</i> , 'be sold.'                        | बेच <i>bech</i> or बिका <i>biká</i> ,<br>[ 'sell.'            | बेचा <i>bēchá</i> .                        |
| ✓ रह <i>rah</i> , 'remain.'                           | राख <i>rākh</i> or रक्ख <i>rakkh</i> ,<br>[ 'place.'          | रखा <i>rakhá</i> .                         |
| ✓ मर <i>mar</i> , 'die.'                              | मार <i>mār</i> or मुआ <i>muá</i> ,<br>'cause to die,' 'kill.' | मरवा <i>mar'wá</i> ,<br>[ 'cause to kill.' |



## 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.     | c) 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) or इ *i*, oblique form ए *ē* or ऐ *ai*; as देख *dekh* or देखि *dekhi*, obl. देखे *dekhe* or देखै *dekhai*.
- In लट् *'la*, oblique form लट् *'la*; as देखलट् *dekh'la*, obl. देखलट् *dek'li*.
- In लृट् *'la*, oblique form लृट् *'la*; as देखलृट् *dekh'la*.

The direct first form in अ *a* (silent) is always the same as the root.

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



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.

§ 112. *Intensives* are formed with the direct form of the first variety; *Frequentatives* are always, and *Desideratives* are sometimes, formed with the direct form of the second variety; *Potentials*, *Compleatives*, and *Desideratives*, and *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—

|                               |   |
|-------------------------------|---|
| ✓ फेंक <i>phēk</i> , 'throw.' | फेंक (or फेंकि) देल <i>phēk (or phēki) dela</i> , 'to throw [away.]'                  |
| ✓ तोर <i>tor</i> , 'break.'   | तोर (or तोरि) ढालल <i>tor (or tori) ḍāl'la</i> , 'to [break in pieces.]'              |
| ✓ बन <i>ban</i> , 'be made.'  | बन (or बनि) जेल <i>(or जेलत) ban (or bani) aila (or [jaila])</i> , 'to be completed.' |
| ✓ खा <i>khā</i> , 'eat.'      | खा (or बार) जेल <i>khā (or khāi) jaila</i> 'to eat up.'                               |
| ✓ बोल <i>bol</i> , 'speak.'   | बोलि उठल <i>boli ut'h'la</i> , 'to speak suddenly.'                                   |
| ✓ काट <i>kāt</i> , 'cut.'     | काटि जेल <i>kaṭi lela</i> , 'to out for oneself.'                                     |
| ✓ राख <i>rākh</i> , 'place'   | राखि जेल <i>rākhī lela</i> , 'to lay by'  |



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

|                   |          |                             |
|-------------------|----------|-----------------------------|
| ✓दे <i>de</i> ,   | 'give,'  | implying <i>intensity</i> . |
| ✓डाल <i>dāl</i> , | 'throw,' | „ <i>violence</i> .         |
| ✓आव <i>āb</i> ,   | 'come,'  | } „ <i>completion</i> .     |
| ✓जा <i>jā</i> ,   | 'go,'    |                             |
| ✓पर <i>par</i> ,  | 'fall,'  | „ <i>chance</i> .           |
| ✓उठ <i>uṭh</i> ,  | 'rise,'  | „ <i>suddenness</i> .       |
| ✓ले <i>le</i> ,   | 'take,'  | „ <i>reflexiveness</i> .    |

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

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

बोले सकन्त *bole sak'ba*, 'to be able to speak.'

हौ दौरे सके है *hau daurī sakai chhai*, 'he can run.'

हमैं जाए सकन्त *hamē jāē sak'ba*, 'I shall be able to go.'

औं हो सब आए सके *jāu hau sab āē sakai* 'if they are able to come.'

हमैं नहों जाए सके है *hamē nahī jāē sakai chhi*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकन्त *chuk'ba*, '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—

ऊ खाए चुकन्त *ū khāē chuk'ta*, 'he has done eating.'

जबे हौ खाए चुकन्त *jabē hau khāē chuk'ta*, 'when he shall have eaten.'

ऊ तऽ जाए चुकन्त है *ū ta jāē chuk'ta chhai*, '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 करन्वत् *kar'ba*, 'to do,' which may then be used in any tense. Examples are—

ऐलठ करठ *aila kara*, 'come often,' *lit.* 'do the act of coming.'

हमै शास्त्र के पढ़न्वत् करै छै *hamē śāst'r kai parh'la karai chhai*, 'I am in the habit of reading the śāstras.'

तोरु सन्ही हमरठ सब बात मानन्वत् करठ *torā sanhī ham'ra sab bāt mān'la kara*, 'always obey my words.'

मों सभै कहिने एना करन्वत् करै छठ *tō sabhai kahine enā kar'la karai chha*, 'why do you always do so?'

ऊ जैलठ करै है *ū jaila karai chhai*, 'he often goes.'

§ 118. *Desideratives* are formed sometimes like frequentatives, with the direct form of the verbal noun in न्वत् 'la, substituting the verb चाहन्वत् *chāh'ba*, 'to wish,' for करन्वत् *kar'ba* 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. An example is—

ऊ बोलन्वत् चाहै *ū bōl'la chah'chhai*, 'he wishes to speak.'

घड़ी बजन्वत् चाहै *gharī baj'la chah'chhai*, 'the clock is on the point of striking.'

Desiderative compounds with the verbal noun in लठ *la* are rare. More often the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition लै *lai*. Examples are—

ऊ बोलै लै (or बोलै) चाहै है *ū bolē lai (or bolē) chāhai chhai*, 'he wishes to speak.'

घड़ी बाज (or बाज लै) चाहै छल *gharī bājā (or bājā lai) chāhai chhala*,  
'the clock was about to strike.'

ज जाग्र चाहै है *ū jāe chāhai chhai*, 'he wishes to go.'

ज मरे (or मरे लै) चाहै है *ū marā (or marā lai) chāhai chhai*, 'he is  
at the point of death.'

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

ई पोथिया कै पढ़लन चरिष *i pōthiyā kai parh'la chahia*, '(one) ought to  
read this book' (lit. 'be good enough to wish to read').

ऊँहाँ जाग्र लै चरिष *hūā jāe lai chahia*, '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 लगनल *lāg'ba*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

ज करे लगनलै *ū kahā lag'lai*, 'he began to say.'

हौ मारे लगनल *hau mārē lag'la*, 'he began to beat.'

बाघ खाग्र लगनल *bāgh khāe lag'la*, 'the tiger began to eat.'

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

हमनरा जाग्र दे *ham'rā jāe de*, 'let me go.'

हमनरा बोलै दे *ham'rā bolāe de*, 'be good enough to let me speak.'

वै ओकरा खाग्र देबनलै *uāi ōk'rā khāe dēl'kai*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पाग्रल *pāel*, 'to get,' for देब *de*. Examples are—

तोहँ ऊँहाँ गहाँ जाग्र पैबै *tohē hūā nahī jāe pāibhē*, 'you will not  
obtain permission to go there.'

हमँ बैसँ गहाँ पैबै *hammai baisai nahī pāidē*, 'I was not allowed to sit.'

**Class II.—Compounds formed from the Participles.**

§ 122. *Continuatives* are formed by combining the oblique form of the past participle of any verb with the verb जैबत *jaiba*, 'to go,' or the oblique form of the present participle with the verb रहन्त *rah'ta*, 'to remain.' It must be remembered that in the case of neuter verbs the oblique form of the past participle is the same as the direct: thus, गिरन्त *gir'ta*, obl. गिरन्त *gir'ta*; while in the case of active verbs it is formed by adding टः: thus, देखन्त *dek'h'ta*, obl. देखन्ते *dek'h'te*, often pronounced देखन्ते *dek'h'nte*. The present participle always has its oblique form in ते 'te or ताँ 'ta', both in active and neuter verbs: thus, देखन्त *dek'h'ta*, obl. देखन्ते *dek'h'te* or देखन्ते *dek'h'ta*; गिरन्त *gir'ta*, obl. गिरन्ते *gir'te* or गिरन्ते *gir'ta*.

The compound with जैबत *jaiba* expresses *steady progression*, and with रहन्त *rah'ta* the *continuance* of a complete action. Examples—

ज लिखन्ते जै है *ú likh'te jai chhai*, 'he is going on writing.'

ऊ लड़िकी सभे पढ़न्ते जै है *ú lariki sabhai parh'nte jai chhalaí*, 'those girls were going on reading.'

पानी बहन्त जै है *pání bah'ta jai chhai*, 'the water keeps flowing away.'

ऊ गैते रहन्ते *ú gaité rah'chhai*, 'she continues singing.'

नदी केर धार बहन्ते रहे है *nadí kera dhār bah'té rahai chhai*, 'the stream of the river keeps flowing on.'

तौ सभे कहिने रहन्ते रहे कठ *tō sabhai kahina hus'té rahai chhai*, 'why do you keep laughing?'

Closely connected with the above is a common combination in which the past participle in its direct form, and changing in gender according to the subject, takes the first place and a verb of motion the second place. Examples are—

एक बाघ घुरन्त फिरै हलै *ek bāgh ghur'ta phirai chhalaí*, 'a tiger was prowling about.'

नैकी बल्लही को हली *nā'kī ballhī ko halī*, '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 past participle in its direct form. Examples are—

ऊ कनल्ल होल आबै बै *ú kan'la hola úbai chhai* 'he comes weeping.'

एक जनाना गेली आबै छली *ek janána gaili úbai chhali*, 'a woman was coming singing.'

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### DIVISION III.

#### INDECLINABLES

§ 124. See General Introduction.

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## APPENDIX.

The following conversation and fables are in the dialect of the southern portion of South Bhagal'púr. A translation will be found in the General Introduction. It should be remembered that the dialect of this locality differs slightly from that of the country round the town of Bhagal'púr. See §§ 3, 52, &c.

## A.—CONVERSATION BETWEEN TWO VILLAGERS.

- १ प्र. कचर, भाय, कहां से आये हठ ।  
उत्तर. आसपासे केरठ गाँव से आये बिच ॥
- २ प्र. ऊँचा से कहिया चलल हला ।  
उ. भोरे केरठ चलल ह बिच ॥
- ३ प्र. कधी ले ऊँचा गेल हला ।  
उ. ऊँचा समरठ खेत है, थोकनरा देखे से गेल ह बिचिरे ।
- ४ प्र. थोकनरा में की बुनने हठ ।  
उ. खाली राहार बुनने बिचिरे ।
- ५ प्र. कचर, भाय, थोकनरिक चास केरठ सरत की है ।  
उ. है । चास केरठ हाल की पूरे हठ । पानि बरसे बिनु बहुत हरगज सोने ।
- ६ प्र. आज काल अपनने केरठ माय नहीं देखि पड़े बत ।  
उ. समरठ भाय आज काल किला में नौकर हत । घर जलन्दी नहीं आये ह ॥
- ७ प्र. अपनने केरठ बड़की गाय केरठ की हाल है ।  
उ. ऊँचा आज काल गाभिन है । मगर चहार नहीं मिलल्ला सेँ दूठि मेला है ॥
- ८ प्र. कै महीना सेँ गाभिन है ।  
उ. सोले सठ आठ महीना । पर पेठ थोकनरठ कुछ उचठ नहीं देखाय दे है ॥
- ९ प्र. कोरात है कि अखनि नहीं ।  
उ. हँ, कुछ कुछ जानि पड़े है ॥

- १० प्र. हे कै विधान छिकै, आरौ केतें दूध करै दे ।  
उ. हे अठगौं विधान छिकै, दू आँदर सेर दूध एकठ सँभल में करै छै ॥
- ११ प्र. हमरा एक बकरी लेना \* छै । अपनै केरु गाँवठ में मिलनै ।  
उ. हमरा गाँवठ में बकरी आवै छै । मगर मोल बजत करै छै ॥
- १२ प्र. अपनै केरी बकरी की होलौन ।  
उ. हम चरै लै ओकरा गाँवठ हौ पर ओड़ने रहै छिये ॥
- १३ प्र. कुकु दूध करै छै ।  
उ. विलङ्का समैक पाँच भरि होय जायन्है ॥
- १४ प्र. केतारी रोपन्है छठ कि नहीं ।  
उ. केतारी तो रोपने छिये । मगर ओकरा में कुछ गुन नहीं छै ॥
- १५ प्र. अपनै केरु हिंयाँ बरहा मोट मंगनी मिलै सकै छै ।  
उ. कहिने नहीं । छिटलठ हो जेला सँ ले लीछठ ॥
- १६ प्र. अपनै केरु हिंयाँ कै मोट चलै छै ।  
उ. तीन मोट तो लधन्है † छिये ॥
- १७ प्र. अपनै के आसठ केरु बगीचा कुकु फरै छै, कि नहीं ।  
उ. हे दफे तो बदरी सँ गाछठ समै में छापी लागि गेलै । नहीं तो बड़ी होयन्है ॥
- १८ प्र. तोहो आम हमरो ‡ अचारठ लै दीछठ ।  
उ. सब अपनै केरु मन चाहै, आवि कै तोड़वाय लीछठ ॥
- १९ प्र. अपनै केरु सरङ्का कुकु पढ़ै छै कि नहीं ।  
उ. हाँ । गुरु के हिंयाँ जायन्है । अपनै तो चिन्हि गेलठ छै । आज काल जोड़ा पढ़ै छै ॥
- २० प्र. इफूलठ में कहिने नहीं जाय दे छठ ।  
उ. कुकु सिखि ले, तब भेजि देबै ॥

\* See General Introduction, § 47.

† Perf. from √भाध.

‡ Emphatic for हमरा, 'to me also.'



- ११ प्र. हमूँ\* अपना लरंगा के दस्तान में भेज ले चले बिये ।  
उ. अरे, हमरा लरंगा बैरठ साथे ओकरो† भेज दीहो ॥

## B.—FABLES.

पहिल कथा ।

एक सुदगा गीबनर केरठ डेरठ के गोइल सँ उडकि रहलठ छलै । सजीग ओकरा में सँ बहुत हेनठ मौंती निकलि ऐलै । सुदगा बोललै, वाह, केरन्नठ रङ्ग रूप आरी समक दमक छै । जोइगरी एकनरा पैतिरे, तँ वही खुसी होतिरे । पर हमनरठ पेटठ केर आगिन एकनरा सँ नही बुझैते । हाय, एको चाइरठ केरठ दाना हमनरा चाइर ऐतिरे, तो से मौंती सँ बढि के होतिरे । ई बात सचे छै ।

जे चीज अपना कामठ में नही आवै, ज चीज जरि जाय ।

दोसर कथा ।

गरीब कोय पूरा गोसाँय केरठ पुछलकै, आरी गोसाँय केरठ जवाब देबठ ।

एक गरीब कोय पूरा गोसाँय सँ पुछलकै, कि हमें तो भूखे मरे की, आरी हमनरठ परोसो गद्दी तकिया पर रात दिन सुख सेन करे छै । ओकरा में केरन्नठ गुन छै, जे भगवान ओकरा मेहाल करलकै, आरी हमनरा गरीब करलकै । ई सुनि के, गोसाँय जवाब देलकै, वाबा, तोहें ई नही सुनिबठ ।

राम भरोखा पर बैठि के सभे केरठ हाजरी ले छै ।

जैहिनठ जेकरठ कमाय, तँहिमठ तेकरा दै छै ॥

तेसर कथा ।

देस बिदेस फिर केरठ गुन ।

कोय भला अदमी एक गोसाँय सँ कहलकै, मथाराज, देस देस आरी गाँव गाँव बुल्ला से को गुन छै । एकठ ठियाँ रहि के परमेसरठ में को कहिने मही लगाने बठ.

\* Emphatic for हमें, 'I also.'

† Emphatic for ओकरा, 'him also.'



आरो कोय मण्ड में बैठि के परमेश्वर केरु गुन कहिने नहीं गावै छठ । जोगी जी कहलन्है कि, बाबा, ई सभे सबे है । पर तौ ई कहानी नहीं सुनने छठ ।

बहल्ल पानि साफ होयन्है, आरो बान्हल्ल पानि गंधायन्है । साधू जन के बुल्लला से अच्छा । कलङ्क नहीं लगावे कोय ।

चौठ कथा ।

एक दिन जाड़ा केरु दिनत में कोय बड़ा अदमी केरु घरत में आगिन लागि गेलै । सभे चौज बिखै जरि के खाख होय गेलै । ज बाहरत में खड़ा होय के पङ्ताय रहल्ल छेलै । कि एक मरीब परोसी जाड़ा केरु मारल्ल, धर धर काँपल्ल, घरत से निकलि ऐलै, आरो आगिन तापे लगल्लै । तबे ज धनवान बोलल्लै, वाह, वाह ।

कैकरो घर जरै, कोय तापै ।

पचमठ कथा ।

बान्हल्ल लकड़ी सभे आरो लुल्लल्ल लकड़ी सभे ।

एक गिरन्धस केरु लड़िका सभे अपनना में बड़ी लड़ा भगड़ा करै देखै । बातत से बड़ी ससुल्लन्है, पर कोय कुकु नहीं मगल्लन्है । तबे गिरन्धस अपनना जीवत में कहलन्है कि, ओं प्रकार सभे के कुकु करि के देखारै तबे चाहिय कि कुकु ससुभि जाए । एक दिन ज अपनना पैठा सभे के बोलल्लन्है, आरो कहलन्है, कि थोड़ लकड़ी हमरा आयु में लेवाने । ज लकड़ी सभे के बँ गिरन्धस एक रखी से कस्स के बान्हल्लन्है । फेर एक एक लड़िका से कहलन्है कि, रखी मतु खोलठ, आरो लकड़ी सभे के तोरि डालठ । पर एके ओर कहलन्है, पर कुकु नहीं होलै । फेर गिरन्धस खोलि के एक एक लकड़ी देखन्है । तबे ज सभे ओकरा भट पट तोरि डल्लन्है । तबे ओकरा सभे केरु आप कहलन्है कि, पैठा, ओं तौड़ सभे बान्हला जवड़ी केरु वबठ से अपनना में मिलल्ल छल्ल, तौ सभे लुल्लल्ल केरु दाँत खड़ा करवै । आरो अबे फेरक भेलठ, तबे जानिहठ कि घराब भेलठ ।

फेरक भेलठ, से बिगडल्लठ ।



बठन्ना कथा ।

ऊँड़ार आरों भेड़ा केरु मेल ।

एक बाजि ऊँड़ार सभे भेड़ा सभे से कहलकै कि, आवठ, हमन्ना आर तोहन्ना आर अपन्ना में मेल करि लिख । कहिने अपन्ना में लड़िअ, आरों एक दोहन्ना केरु आसन्ना में पियासल रहिअ । ई पाजी कुत्ता सभे लड़ाइ केरु जड़ किकै । एना हौं सही खनि भूकि भूकि कै हमन्ना भङ्कावन्हे । आरों हमन्ना आर कै तोरा आर से लड़ावन्हे । इनका हमन्ना पास पठाव दे, फेर कहिनठ भगन्डा है । हमन्ना तोरा में सभे दिन पियार आरों मेल रहन्ते । तबे तोहन्नु एको वाल खराब नहौं होतौन । गँवार भेड़ा ई बढन्मास ऊँड़ारु केरु बात मानि लेलकै, आरों कुत्ता सभे कै ऊँड़ारु केरु पास पठाव देलकै । पहिला तब ऊँड़ार सभे कुत्ता सभे कै खाय गेलै । फेर भेड़ा सभे केरु पीछे दौड़ले, आरों थोड़वाथ ही दिनठ में भेड़ा सभे कै खो खाय गेलै । सच्चे है ।

बेरी सदाय धोखा दे है । ऊ वड़ी गँवार है, जे बेरी कै सच्चा समझे है ॥

सातन्ना कथा ।

बाघ ऊँड़ार आरों चीता ।

एक बाजि बाघ ऊँड़ार आरों चीता अपन्ना में ई ठहरलकै कि सभे मिलि के सिकार सारों । फेर अपन्ना में बाँटि लीं । ई ठानि कै जङ्गलठ में दौड़ धूप करे लगलै, आरों जबे एक बड़ छेनु कारु हरिन मारि लेलकै, तबे बाघ बोसलै कि, आवठ, एकन्ना बाँटठ, आरों भट तीन हुकन्डा करि उललकै, आरों गरजि कै बोललै कि, पहिलठ हुकन्डा तो हमें लेवीं, कहिने कि हमें जङ्गलठ केरु राजा बिकौं, आरों दोसरठ हुकन्डा थो हमें लेवीं, कहिने कि हमें एकन्ना सारें में बड़ी दौड़ धूप करलै दिरे । आरों तेसरठ हुकन्डा रहै घरल है, देखिअ तो कैकरठ मगन्दूर है, जे हमन्ना आगू से उठाव लै जाए । ई ठानि कै चीता आरों ऊँड़ार दुस द्वाय कै भगलै, आरों बाघ हरिनठ के अकसर खाय गेलै । ई कहानी सच्चे है ।

जकरी लाठी. थोकरी भैस ।

### आठमऽ कथा ।

साँटी आरौ पितरऽ केरऽ घैला केरऽ बातऽचित ।

एक बाजि काँची नदी में बोहऽ ऐलै । तबे एक पितरऽ केरऽ घैलऽ आरौ एक साँटी केरऽ घैलऽ भाँसि चलऽलै । पितरऽ केरऽ घैलऽ साँटी केरऽ घैला सँ कऽलऽकै कि, हमरा साथे लगऽलऽ चलऽ, तबे हमें तोरा बचाय लेवौ । साँटी केरऽ घैलऽ बोलऽले कि, ई अपऽने बड़ी अथा बात कऽलिऽव । हमें अपऽना केरऽ भला ज्ञानऽवऽ आरौ सबे दिन गुन गाथऽवऽ । पर सऽ प्रकऽ, तँ हमरा ई डर है कि, काँची पानि केरऽ लऽरऽ केरऽ धका सँ अपऽने केरऽ लग जाय रहिऽय । कहिने कि जौ अपऽने सँ हमें दूर रहिऽय, तौ एना हीं हिलऽलऽ भुलऽलऽ कऽहौ किनारा पर जाय लागऽवऽ । पर जौ अपऽने सँ मेट होयऽलऽ, आरौ कभी सुलऽला सँ टकर लागि गेलऽ, तँ हमरऽ पेट फाटि जैतै । सचे है ।

बड़ा सँ आस रहिऽय, पर पास नहौं जैय ।

### नौमऽ कथा ।

एक मुनऽसी बजारऽ में बैठि कै चिट्ठी लिखि रहऽलऽ ऐलै । एक परदेसी ऐलै आरौ बोलऽलै कि, मुनऽसी जी, की लिखै लऽ । मुनऽसी जी अथाऽ ऐलऽकै कि, भाद, चिट्ठी लिखै लिख । ई कऽलऽकै कि, हमरो सलाम लिखि दीहऽ । मुनऽसी जी कऽलऽकै कि, नहौं अरऽजी लिखै लिख । ऊ कऽलऽकै कि, हमरो सही करि दीहऽ । मुनऽसी ओकऽनाय कै बोलऽलै कि, तमसुक लिखै लिख, ऊ बोलऽले कि, हमरो गवाही लिखि दीहऽ । मुनऽसी सोचऽलऽकै कि, ई तो काय एक अजय तरऽ केरऽ अदऽमी देखाय दै है । प्रकऽलऽकै कि, अपऽने केरऽ नाम की बिकै । ऊ हँसऽले, आरौ बोलऽलै, हमरऽ नाम बिकै, मानऽ चाहे नहौं मानऽ, हमें तोरऽ पडऽना बिकिऽवै ।

### दसमऽ कथा ।

एक अदऽमी केरऽ घरऽ में राति केरऽ बत्ति में आगिन लागि गेलै । ऊ तो अपऽनऽ बाल बच्चा सब लै कै भगऽलै, आरौ नौकरऽ सबे कै ऊकुस देलऽकऽ कि, बीज बिखे निकासै । प्रतऽना हीं में आगिन बड़ी पसरि गेलै, सीसै घर धूँआं धऽर होय गेलै । नौकर बोलऽलै कि, जी, हमें की की निकासिऽय । तबे ऊ बड़ अदऽमी सुसऽलै आरौ कऽलऽकै कि, बाबा आगिन भागै जानै घरऽ में, ऊ निकऽमे से भाग ।



## प्रगारम्भ कथा ।

एक गमारौन गोआरिन माथा पर दही केरु हँडिया धरि के चलन्ती जाय गेलै । चलन्ते चलन्ते ओकरा जीहठ में ई अमिलाख उठलै कि, हँ, अच्छा, ई दही के बचनवे आरौ पैसा सँ आम मोल लेबै । कुकु आम हमरा जिम्मा है, सबे मिलाय के तीन से सँ कुकु बढ़ि जेतै, एकगरा में कुकु सड़ि पचि जेतै, पर, हाँ, छड़ाइ सऽ तऽ बचनवे करन्ते, आरौ ओकरा में सँ जे कुकु बचि के निकसन्ते ओकरा अच्चा भाव उठन्ते । तो सुखराती में एक हरा साड़ी लेबऽ । हँ हँ, हरा साड़ी हमरा आँगठ में अच्छा सँभन्ते । आरौ, बस, हमें तौ हरा ही साड़ी लेबै, आरौ ओकरा पौन्दि के सेना जेबै, आरौ छूब ऐँठि अठि के अपन्ना गहन्ना, आरौ कपड़ा केरु सोभा, आरौ मुँह केरु चमक भलक देखबै आरौ चालऽ चालऽ में से से ऐँठ ऐँठन्ते । ई मनऽ में करि के ज गमारौन गोआरिन, जेना चमकि ठमकि के टेड़ी चाल चलन्ती, तेना हौं दही केरु हँडिया माथा परऽ सँ गिरि के हुकड़ा हुकड़ा होय गेलै, आरौ सबे बनलऽ वनेलऽ मनमुखा फुराय गेलै ।

## बारम्भ कथा ।

## घोष आरौ कौषा ।

एक चौल्ह के लोलऽ में एक घोंघा बेलै । केतनौ घरन्ती में उठाय उठाय पटकलऽके, तदयो घोंघा नहो गलै । तबे एक कौषा ई रास्ता बतलऽके कि है घोंघा के लोलऽ में ले के यड़ी दूर ऊँच उड़ि जावै, आरौ वहाँ सँ गिराय दीवै, तबे घोंघा टूठि जेतौ । चौल्ह कहलऽके कि ई वज्रत नोक्त बात है, आरौ घोंघा के ले के उड़लऽ, आरौ बड़ी ऊँचऽ दूर जाय के होड़ि देलऽके । जेन्हाँ घोंघा घरन्ती पर गिरलऽ हुकड़ा हुकड़ा होय गेलै, आरौ कौषा ओकरा गुहा साथ गेलै । थोड़ा देरऽ में चौल्ह जँठ उतरलऽ तबे खोलऽ के होड़ि कुकु नहो पेलऽके ।

## तेरम्भ कथा ।

## खट्टा अँगूर ।

एक लोमड़ी कोय फलवारी में गेलै । देखलऽके कि अँगूर सबे केरु थीयऽ पवन्ला ठडिया में लटक रचलऽ है, कि ओकरा सँ रस टपकि रचलऽ है, आरौ कोय



जोगिनदी नहों छै । ई देखि कै ओकरा मुँह में पानि भरि ऐलै । बड़त तरह सँ उलललै कुदलै, पर अँगूर केर थोक तक नहों पकड़ सकलै । जबे कौनों तरह सँ दाव नहों लगलै, तबे एना बकलि बकलि चललै कि खट्टा अँगूर के कौन खाय ।

### चौदमठ कथा ।

एक किसियागर कोय बदगी सँ कहलकै कि, जौ तोहँ कुकु चाँदी हमरा हँ आने, तबे हमँ एक रेन्हा अड़ी लगावौ कि तुरन्तो थो हँ चाँदी केर सोना होय जेतौ । ज सोमल सादा बदगी ओकरा घोसा पट्टी में बाबि गेलठ, आरो काहू सँ पैच उधार करि कै दू से रुपैया केर चाँदी थो हँ रसायनी केँ आनि देलकै । रसायनी थो हँ राति में बिकौना उठाय कै काहँ चलल गेलै । अबे ज बेचारा विपन्नक मारलै ज बदमास रसायनी केर खोज में दौड़ धूप करे लगलै । जङ्गले जङ्गले खोजि मारलै, पर ओहि रसायनी केर काहँ पता नहों लगलै । ओकरा ई तरह सँ घबराएल देखि कै, एक बदगी कहलकै कि, तोहँरा ई झल होबलौन्ह, कि वै बदमास गोसाँय केर फन्दा में फसि गेलन्है । अबे पकनैला सँ आरो ओकरा खोज में दौड़ धूप करला सँ कुकु नहों होतैन । ई बात पर हमँ एक बात तोहँरा सुनाय दिखौन्ह, ओकरा सदाय याद राखे ले चरिय ।

### पन्द्रमठ कथा ।

एक चिड़िया कोय गिरन्हा केर फुलवारी में जाय कै, काँच पकलठ फल एने केर एभे काठि जायलठ करे बलै । गिरन्हा सदाय ओकरा खोज में बलै । एक दिन अँगूर केर टठिया पर जाल लगाय कै ओकरा पकललकै, आरो मारे लै चरलकै । चिरिया गिरन्हा सँ कहलकै कि, जौ तोहँ हमरा छोड़ि दे, तबे हमँ ई भलाय केर बदला में तोहँरा कैक बात बताय दीखौन्ह, कि ओकरा में तोहँरा बहुत भक्त होतौन्ह । गिरन्हा कहलकै कि तौ पहिले बताय दे, तबे हमँ तोहँरा छोड़ि देवौ । चिड़िया ओकरा तीन बात कहलकै, एक तै रहै कि, दुसमन जी अपन काहू में बाबि जाय, तबे छोड़ै लै नहों चरिय । दुसरत जी बात बकिल में नहों आवे, ओकरा माने ले नहों चरिय । तेसरत गेलठ होलठ पीजठ ले पकताने ले नहों चरिय । ओर पीठा



एक घात चारों है, कि जब तोह हमरा छोड़ि देबै, तबे कहिभौन्ह । गिरनहल रें बातउ केँ एनि के, जेन्ह कहने बेलै बेहै करलन्है, चारों ज ओहि चिड़िया केँ छोड़ि लेलन्है । तबे चिड़िया भित्ति पर बैठि केँ करलन्है कि, हमरा घेठ में सुरगी केरु अण्डा सँ ओ बड़ प्रक माँती बेलत । जाँ तोहँ हमरा नहाँ छोड़तिहँ । चारों मारि डालतिहँ, तबे ज माँती तोरा हाथ ऐतिहौ । गिरनहल पढ़तावे लगलै । ज कहलन्है, रे गँवार, तौँ हमरत तीनो घात दगनी मूलि गेलै । कहिने कि हमँ तोरु बैरी बेलिखौ, जबे पकड़ि पैले बेलै, तबे छोड़ै लै की बेलौ । चारों सुरगी केरु अण्डा केरु बरोबर तँ हमँ अपनहिँ नहाँ दिख, फेर सुरगी केरु अण्डा सँ बड़ मोती हमरा घेठ में होखब कबे अकिल में आबे सकै है । पर तोहँ एहाँ बात पर भरोसा करबे । चारों अबे तोरा हाथ सँ छूटि गेलाँ, तबे पढ़तेला सँ की चोते । प्रकरा सँ इहँ फल निकसल है कि, पहिले सँ हर प्रक काम के वड़ी सोचि विचारि केँ काम करै लै चहिय । चारों जै काम बिगड़ि जाय, तौ फेर पढ़तेल नहाँ चहिय ।

### सोलहवाँ कथा ।

कोय समन्तानीक केँ दू बेटा बेलै । जबे ओकरत बाप भरि गेलै तबे दोनो भाय, ओकरत धन आपुस में बाँटि लेलन्है । बड़का भाय अपनत रुपैया पैसा छल चैन चारों बेलत तमासा में उड़ावे लगलै, चारों छोटका भाय बड़ी मेहनत सँ खरीद बिकारी करै लगलै । एक दिन बड़का भाय छोटका केँ ठग करि केँ कहलन्है कि, भाय, कहिने दिन भरि अनाज तोललत करै बत । हमरा सङ्गत में रहब, खा, पौख, छल करत । बहुत दिन केरु बाद, जबे छोटका भाय लहना तगादा सँ बहुत रुपैया जमा करि लेलन्है, तबे ओकरत बड़का भाय, जे राग रज्ज चारों खेल तमासा में अपनत सबे धन उड़ाव केँ भिखारी होय गेल बेलै, ओकरा छोटका पर जाय केँ कहे लगलै कि, भाय, जहाँ तोहँ पछिले ठग सँ उड़ेले बेलिखौ, पर जाँ रहल तोहँ मालि खरीद बिकारी करतिखौ, चारों अनाज तोलतिथौ, तबे जाय पाखी भरि अनाज रस उबे सँ माँगि नहाँ ऐतिथौ । सबे है ।

आसक्त ऐन्ह कीड़ा है ।

कि धन केँ धूरा करि डालै है ।



सुतन्तर कथा ।

लालचवाहा कुत्ता ।

कोय कुत्ता नदी केरत किनारा पर एक हाड़ पैलन्कै, आरो मुँह में खेलन्कै । जौ बरन्दाय रुपन्नत पानि में देखलन्कै, समझलन्कै कि दोषन्त हाड़ छिकै । मारे लालचवत मुँह खोललन्कै, कि ओकरा ओ पानि में निकाली । ऊ हाड़ जे मुँह में बसे, से ओ गिरि पड़लै । सवे छै ।

माँही नेठलै दूधत में, पाँख गेलै लपन्टाय । हाथ मललन्कै आरो माथ धुनलन्कै । लालच बढी गेजाय ।