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SEVEN  
GRAMMARS  
OF THE DIALECTS & SUBDIALECTS OF THE  
BIHÁRÍ LANGUAGE

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PART IV - MAITHIL BROJPURÍ DIALECT  
OF CENTRAL AND SOUTH MUZAFFARPÚR

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BY GEORGE A. GRIERSON, B.C., S.







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THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN  
PORTION OF THE CENTRAL PROVINCES.

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OFFG. JOINT-MAGISTRATE OF PATNA.

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### APPENDIX II.

#### NOTE ON THE USE OF THE VARIOUS VERBAL TERMINATIONS.



## INTRODUCTION.

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

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



## DIVISION I.

### DECLENSION.

#### CHAPTER I.

#### NOUNS.

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

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

		<i>Power.</i>
Nom.	<i>Wanting.</i>	
Acc.	<i>Wanting</i> or के <i>ke.</i>	
Instr.	से <i>se.</i>	'By.'
Dat.	के <i>ke.</i>	'To.'
	ला <i>lá,</i> सेल <i>lel.</i>	'For.'
Abl.	से <i>se.</i>	'From.'
Gen.	के <i>kē.</i>	'Of.'
Loc.	में <i>mē.</i>	'In.'
Voc.	<i>Wanting.</i>	

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

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

The following are examples of declension.



## § 4. (a) Masculine Tadbhavas in चा á.

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

घोड़ा *ghorá*, 'a horse.'

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

## Singular.

Nom.	घोड़ा <sup>1</sup> <i>ghorá</i> ,	'a horse.'
Acc.	घोड़ा <i>ghorá</i> or घोड़ा के <i>ghorá ke</i> ,	'a horse.'
Instr.	घोड़ा से <i>ghorá se</i> ,	'by a horse.'
Dat.	घोड़ा के <i>ghorá ke</i> , or ला <i>lá</i> , or लेल <i>lel</i> ,	'to' or 'for a horse.'
Abl.	घोड़ा से, <i>ghorá se</i> ,	'from a horse.'
Gen.	घोड़ा के <sup>2</sup> <i>ghorá kē</i> ,	'of a horse.'
Loc.	घोड़ा में <i>ghorá mē</i> ,	'in a horse.'
Voc.	हे घोड़ा <i>he ghorá</i> !	'O horse!'

<sup>1</sup> Or घोड़ *ghor*, घोड़वा *ghōr'wá*, or घोड़ौवा *ghōrauá*, and so throughout the singular.

<sup>2</sup> The genitival affix के *kē* remains unchanged before all genders and cases. In Western Muzaffarpúr, however, the Bhojpúri practice is followed of using के *kē* before nouns in the nominative and का *ká* before nouns in an oblique case.

## Plural.

Nom.	घोड़न <sup>1</sup> <i>ghoran</i> ,	'horses.'
Acc.	घोड़न <i>ghoran</i> , घोड़न के <i>ghoran ke</i> ,	'horses.'
Instr.	घोड़न से <i>ghoran se</i> ,	'by horses.'
Dat.	घोड़न के <i>ghoran ke</i> , or ला <i>lá</i> , or लेल <i>lel</i> ,	'to' or 'for horses.'
Abl.	घोड़न से <i>ghoran se</i> ,	'from horses.'
Gen.	घोड़न के <sup>2</sup> <i>ghoran kē</i> ,	'of horses.'
Loc.	घोड़न में <i>ghoran mē</i> ,	'in horses.'
Voc.	हे घोड़न <i>he ghoran</i> !	'O horses!'

<sup>1</sup> Or घोड़वन *ghōr'wan* or घोड़ौवन *ghōrauwan*, and so throughout the plural.

<sup>2</sup> See note <sup>2</sup> to singular.

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



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

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

## घर *ghar*, 'a house.'

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

### Singular.

Nom.	घर <sup>1</sup> <i>ghar</i> ,	'a house.'
Acc.	घर, घर के <i>ghar, ghar ke</i> ,	'a house.'
Instr.	घरें <i>gharē</i> , घर से <i>ghar se</i> ,	'by a house.'
Dat.	घर के <i>ghar ke</i> ,	'to a house.'
Abl.	घर से <i>ghar se</i> ,	'from a house.'
Gen.	घर के <i>ghar kē</i> ,	'of a house.'
Loc.	घरें <i>gharē</i> , घर में <i>ghar mē</i> ,	'in a house.'
Voc.	हे घर <i>he ghar!</i>	'O house!'

<sup>1</sup> Or घरवा *ghar'wá*, घरौवा *gharauwá*, and so throughout the singular

### Plural.

Nom.	घरन <sup>1</sup> <i>gharan</i> ,	'houses.'
Acc.	घरन <i>gharan</i> or घरन के <i>gharan ke</i> ,	'houses.'
Instr.	घरन से <i>gharan se</i> ,	'by houses.'
Dat.	घरन के <i>gharan ke</i> ,	'to' or 'for houses.'
Abl.	घरन से <i>gharan se</i> ,	'from houses.'
Gen.	घरन के <i>gharan kē</i> ,	'of houses.'
Loc.	घरन में <i>gharan mē</i> ,	'in houses.'
Voc.	हे घरन <i>he gharan!</i>	'O houses!'

<sup>1</sup> Or घरवन *ghar'wan*, घरौवन *gharauwan*, and so throughout the plural.

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

\* See General Introduction, §§ 12, 38, and f.

syllables of all long and redundant forms may optionally be nasalized by the addition of *anunásik* : thus घोड़ना *ghõr'wá* or घोड़नाँ *ghõr'wã* ; घरौवा *gharauvá* or घरौवाँ *gharauwã* ; मलिया *maliyá* or मलियाँ *maliyã*.

NOTE, however, that—

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

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

§ 7. (c) Masculine Tatsamas\* in आ *á*.

राजा *rāja*, 'a king.'

Short form, राजा *rājá*. Long form,\* राजना *raj'wá*. Redundant form,\* राजौवा *rajauwá*.

Gen. sing. राजा के *rājá kē*.

Nom. plur. राजन *rājan*.

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

## § 8. (d) Masculine Nouns in ई ई.

माली *máli*, 'a gardener.'

Short form, माली *máli*. Long form,\* मलिया *maliyá*. Redundant form,\* मलियवा *maliyawá* or मलीवा *malíwá*.

Gen. sing. माली के *máli kē*.

Nom. plur. मालिन *málin*.

## § 9. (e) Masculine Nouns in ऊ ऊ.

नाऊ *náú*, 'a barber.'†

Short form, नाऊ *náú*. Long form,‡ नउआ *náüü* or नौआ *nauü*. Redundant form,‡ नउआवा *náüüwá* or नौआवा *nauüwá*.

Gen. sing. नाऊ के *náú kē*.

Nom. plur. नाउन *náün*.

## § 10. (f) Feminine Nouns in ई ई.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form,‡ पोथिया *pöthiyá*. Redundant form,‡ पोथिवा *pöthiyawá* or पोथीवा *pothiwá*.

Gen. sing. पोथी के *pothí kē*.

Nom. plur. पोथिन, *pothin*.

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

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

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

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

#### बात *bát*, 'a word.'

Short form, बात *bát*. Long form,\* बतिया *batiyá*. Redundant form,\* बतियवा *batiyawá* or बतीवा *batíwa*.

Acc. sing. बात के *bát ke*.

Gen. sing. बात के *bát kē*.

Nom. plur. बातन *bátan*.

### § 12. Periphrastic Plural.

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

### § 13. Genitival Affixes.

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

1. (a) ई राजा के मन्दिर छिकैन्ह. 'This is the king's temple.'  
*Í rájá kē mandir chhikainh.*
- (b) ई राजा के मन्दिर बटैन्ह.  
*Í rájá kē mandir batainh.*

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

2. (a) हम कन्व के लौड़ी बी. 'I am the maid-servant  
*Ham Kans kē lāūṛī chhī.* of King Kans.'
- (b) हम कन्व के दासी बटिऐन्ह.  
*Ham Kans kē dāsī baṭiainh.*
3. (a) मधनमाँही के भूँड़ उड़ गेलैक. 'A swarm of bees flew  
*Maāh'māchhī kē bhūṛ uṛ gēṭaik.* away.'
- (b) मधुमाखी के भूँड़ उड़ गेल.  
*Madhumākhī kē bhūṛ uṛ gel.*
4. (a) कपटी के मारऱा में दोख नहिँ कौनो. 'There is no sin in slaying  
*Kap'tī kē mār'ā mē dokh nahī a deceiver.'*  
*kaunō.*
- (b) कपटी का मारऱा के कुइ दोख नऱ.  
*Kap'tī kā mār'ā kē kuchh dokh na.'*
5. (a) मथुरा के मींगी सभ कनैत चल 'The women of Mathurá  
*Mathurá kē māngī sabh kanait chal departed weeping.'*  
*gēl'thinh.*
- (b) मथुरा के नारी सभ रोऐत चल गेलिन.  
*Mathurá kē nārī sabh rōait chal gelin.*
6. (a) कै रङ्ग के बात सुनल गेल. 'Matters of many kinds  
*Kai rang kē bat sunal gel.* were heard.'
- (b) बहत तरह के बात सुनल गेल.  
*Bahut tarah kē bāt sunal gel.*
7. (a) स्फटिक के चार फाटक टूट गेलै. 'Four gates of crystal  
*Sphaṭik kē chār phāṭak ṭūṭ gēṭai.* broke.'
- (b) स्फटिक के चार फाटक टूट गेल.  
*Sphaṭik kē chār phāṭak ṭūṭ gel.*
8. (a & b) देस देस के राजा ऐलन्ह. 'Kings of all countries  
*Des des kē rājā ailanh.* came.'



9. (a) ज सभ माली के बेटा हतन्ह. 'They are the sons of  
*Ū sabh māli kē beṭā chhatanh.* the gardener.'
- (b) ज सभ माली के बेटा हतन.  
*Ū sabh māli kē beṭā hatan.*
10. (a) हम राजा के गाँव में ऐली. 'I came into the king's  
*Ĥam rájā kē gāw mē aili.* villages.'
- (b) हम राजा का गाँव में ऐली.  
*Ĥam rájā ká gāwan mē aili.*
11. (a) पण्डितन के घर में कई रङ्ग के पोथी ह्यन्ह. 'There are many books in  
*Panḍitan kē ghar mē kāi rang kē pandits' houses.'*  
*pothi chainh.*
- (b) पण्डित सभ का घर में बहुत पोथी बट्यन्ह.  
*Pandit sabh ká ghar mē bahut pothi baṭainh.*

## CHAPTER II.

### ADJECTIVES.

#### § 14. Gender.

See General Introduction, § 42 and ff.

#### § 15. Numeral Adjectives.

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

1 = एक <i>ék.</i>	42 = बेअलिस <i>béalís.</i>
2 = दू <i>dú.</i>	43 = तँतालिस <i>tétális.</i>
6 = छव <i>chhav.</i>	44 = चवालिस <i>chawális.</i>
11 = इगारह <i>igárah.</i>	45 = पँतालिस <i>pántális.</i>
15 = पनरह <i>pan'rah.</i>	46 = छियालिस <i>chhiyális.</i>
16 = सोरह <i>sorah.</i>	47 = सँतालिस <i>sántális.</i>
21 = एकैस <i>ékais.</i>	48 = अड़न्तालिस <i>ar'tális.</i>
31 = एकन्तिस <i>ék'tis.</i>	54 = चौवन <i>chauwan.</i>
32 = बत्तिस <i>battís.</i>	64 = चौसठ <i>chauth.</i>
33 = तँतिस <i>tántis.</i>	66 = छियासठ <i>chhiyásath.</i>
34 = चौतिस <i>chautís.</i>	67 = सरसठ <i>sar'sath.</i>
35 = पँतिस <i>pántis.</i>	74 = चौहत्तर <i>chauhattar.</i>
36 = छत्तिस <i>chhattís.</i>	82 = बेअसी <i>béási.</i>
37 = सँतिस <i>sántis.</i>	34 = चौरासी <i>chaurási.</i>
38 = अड़न्तिस <i>ar'tís.</i>	86 = छियासी <i>chhiyási.</i>
39 = उनन्तालिस <i>un'tális.</i>	94 = चौरानवे <i>chauránaवे.</i>
40 = चालिस <i>chális.</i>	96 = छियानवे <i>chhiyánaवे.</i>
41 = एकन्तालिस <i>ék'tális.</i>	100 = सै <i>sai.</i>

## § 16. Ordinals.

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

1st = पहिल *pahil*; *obl.* पहिला *pahilá* or पहन्ला *pah'lá.*\*

2nd = दोसर *dosar*; *obl.* दोसरा *dös'rá.*\*

3rd = तेसर *tesar*; *obl.* तेसरा *tës'rá.*\*

4th = चौठ *chauth.*

5th = पंचवाँ *pāch'wā* or पाँचम *pācham.*

6th = छठवाँ *chhaṭh'wā* or छठम *chhaṭham.*

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

## § 17. Fractional Numbers.

These are—

$\frac{1}{4}$  = पा *pá*, पाव *páva.*

$\frac{1}{3}$  = तिहाइ *tchái* or तेहाइ *téhái.*

$\frac{1}{2}$  = अधा *addhá* or आधा *ádhá.*

$\frac{3}{4}$  = पौन *paun* or पौना *pauná.*

$-\frac{1}{4}$  = पौने *paune.*

$1\frac{1}{4}$  or  $+\frac{1}{4}$  = सवा *sawá*, सवाइ *sawái.*

$1\frac{1}{3}$  = डेढ़ *ḍerh* or डेढ़ा *ḍerhá.*

$2\frac{1}{3}$  = अढ़ाइ *aṛháí.*

$+\frac{1}{2}$  = साढ़े *sáṛhe.*

## § 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihári idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;'; छव ती अठारह *chhuw tí*

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



*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:—

- × 1, का *ka*.
- × 1½, सवण *sava*, सवेया *savaiyá*, सवेएँ *savaiē*.
- × 1½, डेउढा *ḍeūḥá*, डेउढे *ḍeūḥe*.
- × 2, दुना *dúná*, दुनी *dúní*.
- × 2½, धाम *dhám*, अहैया *aḥaiyá*, अहैएँ *aḥaiē*.
- × 3, ती *tí*, तिया *tiyá*, तियाँइ *tiyāi*, तिरिका *tiriká*.
- × 3½, हूठा *húṭhá*, हूठे *húṭhe*.
- × 4, चौका *chauká*, चौके *chauke*.
- × 4½, धौंचा *dhāūchá*, धौंचे *dhāūche*.
- × 5, पचे *pache*, पञ्जे *pañje*.
- × 5½, पञ्ज्या *paññyá*, पञ्ज्ये *paññye*.
- × 6, हक *chhak*, हक्का *chhakká*, or हके *chhake*.
- × 6½, खौंचा *khāūchá*, खौंचे *khāūche*.
- × 7, सते *sate*.
- × 8, अठ्ठे *aṭṭhe*.
- × 9, नवाँ *nawā*, नवाँइ *nawāi*.
- × 10, दहाँइ *dahāi*, दहाँइएँ *dahāiē*.

### § 19. Definite Cardinals.

These are as follows:—

- दुनो *dúno*, दोनो *dono*, 'the two,' 'both;'
  - तीनो *tíno*, 'the three;'
  - चारो *cháro*, 'the four;'
- and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example: पाँचो भाइ जौरे हथ *pācho bhái jaure hath*, 'the five brothers are an undivided family.'

### § 20. Indefinite Cardinals.

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

### § 21. Collective Numerals.

These—viz. **जोड़ा** *joyá*, 'a pair,' **गंडा** *gandá*, 'a four'—are the same as in High Hindí, except **सैकरा** *saik'rá*, 'a hundred.'

## CHAPTER III.

### PRONOUNS.

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

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

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

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

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed. They have all oblique forms ending in रा *rá* or ना *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.

हम *ham*, 'I.'

Singular.

*Shorter form.**Longer form.*Nom. *Wanting.*हम *ham*.Acc. मोरा <sup>1</sup> *morá* or मोरा के *morá ke*.हमरा <sup>1</sup> *ham'rá* or हमरा के *ham'rá ke*.Instr. मोरा से *morá se*.हमरा से *ham'rá se*.Dat. मोरा के *morá ke*.हमरा के *ham'rá ke*.Abl. मोरा से *morá se*.हमरा से *ham'rá se*.Gen. मोर *mor*.हमर *hammar*, हमर *hamar*.Loc. मोरा में *morá mē*.हमरा में *ham'rá mē*.Voc. *Wanting.**Wanting.*

<sup>1</sup> मोरो *moro* and हमरो *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.'

Plural.

*Shorter form.**Longer form.*Nom. हमनी <sup>1</sup> *hamaní*.हमरा सभ <sup>2</sup> *ham'rá sabh*.Acc. हमनी (के) *hamaní (ke)*.हमरा सभ (के) *ham'rá sabh (ke)*.Instr. हमनी से *hamaní se*.हमरा सभ से *ham'rá sabh se*.Dat. हमनी के *hamaní ke*.हमरा सभ के *ham'rá sabh ke*.Abl. हमनी से *hamaní se*.हमरा सभ से *ham'rá sabh se*.Gen. हमनी के *hamaní kē*.हमरा सभ के *ham'rá sabh kē*.Loc. हमनी में *hamaní mē*.हमरा सभ में *ham'rá sabh mē*.Voc. *Wanting.**Wanting.*

<sup>1</sup> Or हम सभ *ham' sabh*, and 'so throughout.

<sup>2</sup> In Western Muzaffarpúr a Bhojpúri nominative plural हमर-हिनका *hamar'hin'ká* and oblique plural हमर-हिन *hamar'hin* are also used.

## तौ *tō* or तू *tū*, 'thou.'

### Singular.

	<i>Shorter form.</i>	<i>Longer form.</i>
Nom.	तौ or तू <i>tō</i> or <i>tū</i> .	तौ or तू <i>tō</i> or <i>tū</i> .
Acc.	तोरा, <sup>1</sup> तोरा के <i>torá</i> or <i>torá ke</i> .	तोहरा <sup>1</sup> or तोहरा के <i>tōh'rá</i> or <i>tōh'rá ke</i>
Instr.	तोरा से <i>torá se</i> .	तोहरा से <i>tōh'rá se</i> .
Dat.	तोरा के <i>torá ke</i> .	तोहरा के <i>tōh'rá ke</i> .
Abl.	तोरा से <i>torá se</i> .	तोहरा से <i>tōh'rá se</i> .
Gen.	तोर <i>tor</i> .	तोहर <i>tohar</i> .
Loc.	तोरा में <i>torá mē</i> .	तोहरा में <i>tōh'rá mē</i> .
Voc.	हे तौ <i>he tō</i> or हे तू <i>he tū</i> .	हे तौ <i>he tō</i> or हे तू <i>he tū</i> .

<sup>1</sup> तोरो *toro* and तोहरो *tōh'ro* may be used for तोरा *torá* and तोहरा *tōh'rá* in an emphatic sense : thus तोहरो देखेको *tōh'ro dēkhaichhī*, 'I see you also.'

### Plural.

	<i>Shorter form.</i>	<i>Longer form.</i>
Nom.	तोहनी <sup>1</sup> <i>tōhani</i> .	तोहरा सभ <sup>2</sup> <i>tōh'rá sabh</i> .
Acc.	तोहनी (के) <i>tōhani (ke)</i> .	तोहरा सभ (के) <i>tōh'rá sabh (ke)</i> .
Instr.	तोहनी से <i>tōhani se</i> .	तोहरा सभ से <i>tōhrá sabh se</i> .
Dat.	तोहनी के <i>tōhani ke</i> .	तोहरा सभ के <i>tōh'rá sabh ke</i> .
Abl.	तोहनी से <i>tōhani sē</i> .	तोहरा सभ से <i>tōh'rá sabh se</i> .
Gen.	तोहनी के <i>tōhanī kē</i> .	तोहरा सभ के <i>tōh'rá sabh kē</i> .
Loc.	तोहनी में <i>tōhani mē</i> .	तोहरा सभ में <i>tōh'rá sabh mē</i> .
Voc.	हे तू सभ <i>he tū sabh</i> .	हे तू सभ <i>he tū sabh</i> .

<sup>1</sup> Or तौ सभ *tō sabh*, and so throughout.

<sup>2</sup> In Western Muzaffarpur a Bhojpuri nominative plural तोहराहिनाका *tōhar'hin'ká* and oblique plural तोहराहिन *tōhar'hin*, are also used.



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

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

This pronoun is declined regularly like a substantive : thus—

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

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

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

अपऩे *ap'ne*, 'self.'

Nominative singular अपऩे *ap'nē* : accusative अपऩे के *ap'nē ke* or अपऩा के *ap'ná ke* : instrumental अपऩे से *ap'nē se* or अपऩा से *ap'ná se*, and so on. Genitive singular अपऩ *appan*, अपन *apan*, or आपन *ápan*.

Nominative plural अपऩे सभ *ap'nē sabh*, अपऩा सभ *ap'ná sabh*, or अपऩ सभ *appan' sabh*. The rest is regular.

§ 25. Demonstrative Pronouns.

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

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

ई *i*, 'this.'

Singular.

	Shorter form.	Longer form.
Nom.	ई <i>i</i> .	ई <i>i</i> .
Acc.	एह <sup>१</sup> (के) <i>ěh' (ke)</i> .	एकरा (के) <i>ěk'rá (ke)</i> .
Instr.	एह से <i>ěh se</i> .	एकरा से <i>ěk'rá se</i> .
Dat.	एह के <i>ěh ke</i> .	एकरा के <i>ěk'rá ke</i> .
Abl.	एह से <i>ěh se</i> .	एकरा से <i>ěk'rá se</i> .
Gen.	एह के <i>ěh kě</i> .	एकर <i>ekar</i> .
Loc.	एह में, <i>ěh mē</i> .	एकरा में <i>ěk'rá mē</i> .

<sup>१</sup> एह *ěhi*, ए *e*, or एई *ěi* may be substituted for एह *ěh* throughout.

Plural.

	Shorter form.	Longer form.
Nom.	ई सभ <i>i sabh</i> .	ई सभ <i>i sabh</i> .
Acc.	इन्ह <sup>२</sup> (के) <i>inh (ke)</i> .	इन्हकरा <sup>२</sup> (के) <i>inh'kará (ke)</i> .
Instr.	इन्ह से <i>inh se</i> .	इन्हकरा से <i>inh'kará se</i> .
Dat.	इन्ह के <i>inh ke</i> .	इन्हकरा के <i>inh'kará ke</i> .
Abl.	इन्ह से <i>inh se</i> .	इन्हकरा से <i>inh'kará se</i> .
Gen.	इन्ह के <i>inh kě</i> .	इन्हकर <i>inh'kar</i> .
Loc.	इन्ह में <i>inh mē</i> .	इन्हकरा में, <i>inh'kará mē</i> .

<sup>१</sup> Or हिन *hinh*, इन *in*, or हिन *hin*, and so throughout.

<sup>२</sup> Or इन्हकरा *hinh'kará*, इन्हका *inh'ká*, इन्हका *hinh'ká*, इनकरा *in'kará*, इनकरा *inh'kará*, इनका *in'ká*, or हिनका *hin'ká*, and so throughout.

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

## ज u, 'that.'

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

### Singular.

	<i>Shorter form.</i>	<i>Longer form.</i>
Nom.	ज ú.	ज ú.
Acc.	ओह <sup>1</sup> (के) òh <sup>1</sup> (ke).	ओकरा (के) òk'rá (ke).
Instr.	ओह से òh se.	ओकरा से òk'rá se.
Dat.	ओह के òh ke.	ओकरा के òk'rá ke.
Abl.	ओह से òh se.	ओकरा से òk'rá se.
Gen.	ओह के òh kē.	ओकर okar.
Loc.	ओह में òh mē.	ओकरा में òk'rá mē.

<sup>1</sup> ओहि òhi, ओ o, or ओई òi may be substituted for ओह òh throughout.

### Plural.

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

<sup>1</sup> Or हुन्ह hunh, उन un, or हुन hun, and so throughout.

<sup>2</sup> Or हुन्हकरा hunh'kará, उन्हाका unh'ká, हुन्हाका hunh'ká, उनकरा un'kará, हुनकरा hun'kará, सभका un'ká, or हुनका hun'ká, and so throughout.

NOTE.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ sabh is added to any of the above forms: thus, nominative plural ज सभ ú sabh, ओकरा सभ òk'rá sabh, उन्ह सभ unh sabh, उन्हकरा सभ hunh'kará sabh, and so on.

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** *jē*, 'who;' (2) the correlative pronoun **से** *se*, 'that;' and (3) the interrogative pronoun **के** *ke*, 'who?'

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

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

## Relative.

**जे** *je*, 'who.'

## Singular.

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

## Plural.

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

## Correlative.

**से** *se*, 'that.'

## Singular.

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

## Plural.

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

## Interrogative.

के *ke*, 'who?'

## Singular.

*Shorter form.*

Nom.	के <i>ke</i> or कौन <i>kaun</i> .
Gen.	केच के <i>kēh kē</i> .
Obl.	केच <i>kēh</i> .

*Longer form.*

	<i>Wanting.</i>
	केकर <i>kekar</i> .
	केकरा <i>kēk'rá</i> .

## Plural.

Nom.	के सभ <i>ke sabh</i> .
Gen.	किन्ह के <i>kinh kē</i> .
Obl.	किन्ह <i>kinh</i> .

के सभ <i>ke sabh</i> .
किन्हकर <i>kinh'kar</i> .
किन्हकरा <i>kinh'kará</i> .

Other optional forms 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 सभ *sabh*.

## § 27. Interrogative Pronoun.

## SUBSTANTIVAL.

का *ká* or की *ki*, 'what?'

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

## Singular.

Nom.	का <i>ká</i> , की <i>ki</i> , कथी <i>kathí</i> , or केथी <i>kēthí</i> .
Obl.	कथी <i>kathí</i> , केथी <i>kēthí</i> , or काचे <i>kāchē</i> .

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

## § 28. Indefinite Pronoun.

कोज *kěú*, 'anyone,' 'some one.'

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

Nom. केज *kěú*, or केहू *kěhú*, or कौनो *kaunō*.

Obl. केकरो *kěk'rō*, केधियो *kěthiyō*, केज *kěú*, or केहू *kěhú*.

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

PLURAL.—Wanting.

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

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

§ 31. The indefinite pronouns जेकेज *jekěú*, 'whoever,' and जेकुहु *jekuchhu*, 'whatever,' are compounds, and are declined regularly like their component parts: thus, acc. sing. जेह केकरो *jěh kěk'rō*, जेह कुहु *jěh kuchhu*; instr. जेह केकरो से *jěh kěk'rō se*, &c.

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

## § 32. Derivative Pronominal Forms.

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

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

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
एतेक <i>ētēk</i> , एतःना <i>ēt'ná</i> , 'this much.'	एहिया <i>ēhiyá</i> , 'now.'	इहाँ <i>ihā</i> , 'here.'	एन्ने <i>ēnnē</i> , हेन्ने <i>hēnnē</i> , or एन्हर <i>emhar</i> , 'hither.'
ओतेक <i>ōtēk</i> , ओतःना <i>ōt'ná</i> , 'that much.'	ओहिया <i>ōhiyá</i> , 'then.'	उहाँ <i>uhā</i> , 'there.'	ओन्ने <i>ōnnē</i> , ओन्हर <i>omhar</i> , 'thither.'
जेतेक <i>jētēk</i> , जेतःना <i>jēt'ná</i> , 'how much.'	जहिया <i>jahiyá</i> , 'when.'	जहाँ <i>jahā</i> , 'where.'	जेन्ने <i>jēnnē</i> , जेन्हर <i>jemhar</i> , 'whither.'
तेतेक <i>tētēk</i> , तेतःना <i>tēt'ná</i> , 'so much.'	तहिया <i>tahiyá</i> , 'then.'	तहाँ <i>tahā</i> , 'there.'	तेन्ने <i>tēnnē</i> , तेन्हर <i>temhar</i> , 'thither.'
केतेक <i>kētēk</i> , केतःना <i>kēt'ná</i> , 'how much?'	कहिया <i>kahiyá</i> , 'when?'	कहाँ <i>kahā</i> , 'where?'	केन्ने <i>kēnnē</i> , केन्हर <i>kemhar</i> , 'whither?'



## § 33. Adjectival Pronouns.

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

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

The examples are in the dialect of Eastern Muzaffarpúr.

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

- (12) कौनो नठ आऽल *kaunō na áēl*, 'no one came.'
- (13) केहू लरिका नठ आऽल *kēhū lariká na áēl*, 'no boy came.'
- (14) ऊ गाँव में केकरो किछु नठ है *ú gāw mē kēk'rō kichhu na hai*,  
'in that village no one has anything.'
- (15) ऊ गाँव के केहू बनियाँ से किछु नठ मिलनै *ú gāw kē kēhū baniyā se kichhu na mil'tai*, 'in that village nothing will be got from any shopkeeper.'
- (16) ऊ द्बार के केधियो में धरे के \* होअत *ú dawāi ke kēthiyō mē dhare ke \* hoāt*, 'it will be (necessary) to put that medicine into something.'
- (17) के अदिमौ ऐलन्ह *kai adimī ailanh*, 'several men came,' 'or 'how many men came?'

### § 34. The Pronominal Oblique Genitive.

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

Direct Genitive.	Meaning.	Oblique form.
मोर <i>mor</i> .	'My.'	मोरा <i>morá</i> .
हम्मर <i>hammar</i> .	'My.'	हम्मरा <i>ham'rá</i> .
तोर <i>tor</i> .	'Thy.'	तोरा <i>torá</i> .
तोहर <i>tohar</i> .	'Thy.'	तोहरा <i>tōh'rá</i> .
अप्पन <i>appan</i> .	'Own.'	अपना <i>ap'ná</i> .
एकर <i>ekar</i> .	'Of this.'	एकरा <i>ēk'rá</i> .
ओकर <i>okar</i> .	'Of that,' 'his.'	ओकरा <i>ōk'rá</i> .
जेकर <i>jekar</i> .	'Whose.'	जेकरा <i>jēk'rá</i> .
तेकर <i>tekar</i> .	'His.'	तेकरा <i>tēk'rá</i> .
केकर <i>kekar</i> .	'Whose?'	केकरा <i>kēk'rá</i> .

\* Dative of the verbal noun.

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

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

- ओकर मौगी कैसन सुन्दर है *okar maugī kaisan sundar hai*, 'how beautiful his wife is!'  
 केकर बेटा है *kekar betā hai?* 'whose son is he?'  
 हमर धंधा बिगरन्ते *hammar dhundhā bigar'tai*, 'my profession will be ruined.'  
 ओकर कानल सुन के *okar kánal sun kē*, 'on hearing her lamentations.'  
 ओकर इकरार लिखत *okar ik'rār likha*, 'write a bond to that effect' (lit. of that).  
 अप्पन सब धन उड़ा पड़ा कठ, भिखार हो गेल *appan sabh dhan urā parā ka, bhikhār ho gel*, 'having wasted all his substance, he became poor.'

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

- ओकरा चढ़े के घोड़ा *ōk'rá chahē kē ghorā*, his riding-horse' (lit. the horse of his riding.)  
 ज ओकरा फुलवारी में आएल *ū ōk'rá phul'wārī mē āel*, 'he came into his (some one else's) garden.'  
 हमरा सिरकी में *ham'rá sir'kī mē*, 'in my hovel.'  
 तोहरा घर में *tōh'rá ghar mē*, 'in your house.'  
 तोहरा हथवा से *tōh'rá hath'wā se*, 'from thy hand.'  
 हमरा दरवाजा से ओकर दरवाजा बाँस भर अलग है *ham'rá dar'wājā se okar dar'wājā bās bhar alag hai*, 'his doorway is a rod, distance from mine.'  
 गिरहस अपना जी में कहलक *gir'hast ap'nā jī mē kah'lak*, 'the husbandman said in his heart.'

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



## DIVISION II.

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### CONJUGATION.

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#### CHAPTER IV.

#### INTRODUCTORY.

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

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

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

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

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अर *ai* and अउ *au* respectively: thus such forms as गिरल्लै *gir'lai* and गिरल्लौ *gir'lau* are often written गिरल्लर *gir'läi* and गिरल्लउ *gir'läü*. It has not been thought-necessary to put both these varieties of spelling into the paradigms: hence only गिरल्लै *gir'lai*, गिरल्लौ *gir'lau*, &c., will be found therein. With regard to this and to the shortening of antepenultimate vowels, see General Introduction, §§ 34—37.

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

NOTE also that every plural form ending in न्ह *nh* can also be spelt as ending in न *n*: thus गिरल्लन्ह *gir'lanh* or गिरल्लन *gir'lan*. Only the fuller form in न्ह *nh* will be given in the paradigms.

### § 37. Conjugational System.

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

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

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

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

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

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

a) From the present participle, direct form—

Indicative—

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

Conjunctive—

Future	with auxiliary present conjunctive.
Durative present	„ preterite „

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

Indicative—

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

Conjunctive—

Future exact	with auxiliary present conjunctive.
Preterite	„ preterite.

c) From the preterite indicative—

Indicative—

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

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

## § 41. The Simple Tenses.

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

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

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

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बौं <i>ô</i> , बौं <i>âu</i> .		ईं <i>î</i> , ईएन्ह <i>iainh</i> .	
2nd	ए <i>e</i> , अस <i>as</i> .*	इस <i>is</i> .*	अह <i>ah</i> , अ <i>a</i> , नहोकू <i>'hok</i> .	ज <i>ú</i> .*
3rd	ए <i>e</i> .		अथ <i>ath</i> . अथिन्ह <i>'think</i> . अथुन्ह <i>'thunh</i> . अन्ह <i>anh</i> .	इन्ह <i>inh</i> .*

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

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

### § 43 (a). The Present Indicative.

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	अलौ <i>alō.</i> एलौ <i>ēlō.</i>		ईला <i>ilá,</i> ईले <i>íle.</i> ऐली <i>āilí,</i> अली <i>alí.</i>	
2nd	अले <i>ale.</i> एले <i>ēle.</i>	अलिस <i>alis.</i> एलिस <i>ēlis.</i>	अलन <i>ala.</i> एलन <i>ēla.</i>	
3rd	अला <i>alá.</i> एला <i>ēlá.</i>		अले <i>ale,</i> अलन्ह <i>alanh.</i> एले <i>ēle,</i> एलन्ह <i>ēlanh.</i>	अलिनह <i>alinh.</i> एलिनह <i>ēlinh.</i>

Concerning the pronunciation of these terminations, see § 41.

### § 43 (b). The Preterite Indicative.

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



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

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

#### Examples.

देखन्हे *dēkh'le* or देखलक *dēkh'lak*, देखलकै *dēkhal'kai*, देखलकैक *dēkhal'kaik*, 'he saw.' देखलकैन्ह *dēkhal'kainh*, &c., 'they saw.'

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

### § 44. The Future Indicative.

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

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

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

#### Terminations of the Future.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बै <i>'bai</i> , बैक <i>'baik</i> .		अब <i>ab</i> , बैन्ह <i>'bainh</i> .	
	बौ <i>'bau</i> , बौक <i>'bauk</i> .			
2nd	बे <i>'be</i> .		बह <i>'bah</i> , बठ <i>'ba</i> .	बू <i>bú</i> .*
3rd	अत, तै, तैक, तौ,		तन्ह <i>'tanh</i> , तैन्ह <i>'tainh</i> ,	तिन्ह <i>'tinh</i> .*
	त, <i>'tai</i> , <i>'taik</i> , <i>'tau</i> , तौक <i>'tauik</i> , ई <i>í</i> .*		इह <i>ihē</i> .*	

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



### § 45. The Present Conjunctive and Imperative.

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

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

### § 46. The Preterite Conjunctive.

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

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

CHAPTER V.  
AUXILIARY VERBS.

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

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

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

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

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

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

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

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

§ 50. First Defective Auxiliary Verb.

√ अह् *ahw*, √ हव *haw*, 'be,'

Present: 'I am,' &c.

WEAK FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st {	हज <i>haú.</i>		हरै <i>hai</i> , ही <i>hí.</i> हिरैन्ह <i>hirainh.</i>	
2nd {	हए <i>hæ.</i> हस <i>has</i> ,* हवस <i>hawas</i> .*	हिस <i>his</i> .*	हह <i>hah</i> , हठ <i>ha</i> , हथठ <i>hatha.</i>	हज <i>haú</i> .*
3rd {	हठ <i>ha.</i> है <i>hai</i> , [हैक <i>haik.</i> हौ <i>hau</i> , हौक <i>hauk.</i> हवस <i>hawas</i> .*		हथ <i>hath</i> , हथन्ह [ <i>hathinh.</i> हैन्ह <i>hainh.</i> हवन्ह <i>hawanh.</i>	हविन्ह <i>hawinh</i> .*

\* Bhojpúri forms peculiar to the west of the district.

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

## STRONG FORM.

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

\* Bhojpuri forms peculiar to the west of the district.

Honoric forms for second and third persons : हती *hatī* or हतौ *hatāū.*

## § 51. Second Defective Auxiliary Verb.

✓ अछ *achh*, 'be.'

Present : 'I am,' &c.

## WEAK FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हाँ <i>chhāū.</i>		ह्यी <i>chhi, ह्यी ऐन्ह chhiainh.</i>	
2nd	छे <i>chhe.</i>		हह <i>chhah, हठ chha.</i>	
3rd	ह्यै <i>chhai, ह्यैक chhāik.</i>		हैन्ह <i>chhāinh.</i> हथ <i>chhath, हथिन्ह chhathinh.</i>	

Honoric forms for second and third persons : ह्यी *chhi* or ह्यौ *chhāū.*

## STRONG FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	चिकीं, चिकीं, <i>chhikō, chhikāū.</i>		चिकी, चिकियेन्, <i>chhiki, chhikiin̄h.</i>	
	चतीं, चतीं, <i>chhatō, chhatāū.</i>		चती, चतियेन्, <i>chhati, chhatiin̄h.</i>	
2nd	चिके <i>chhike.</i>		चिकह, चिकऽ, <i>chhikah, chhika.</i>	
	चते <i>chhate.</i>		चतह, चतऽ, <i>chhatah, chhata.</i>	
3rd	चिके <i>chhike.</i>		चिकैन् <i>chhikain̄h.</i>	
	चिके <i>chhikai.</i>		चिकथ <i>chhikath.</i>	
	चिकैक <i>chhikaik.</i>		चिकथियेन् <i>chhik' thin̄h.</i>	
			चतन् <i>chhatan̄h.</i>	चतिन् <i>chhatin̄h.*</i>

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

Honorific forms for second and third persons : चिकी *chhiki* or चिकौ *chhikau.*



## Preterite : ' I was,' &amp;c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	<p>बहलौं, बहलीं, chhalō, chhalīū.</p>		<p>बहली chhali, बहलियेन्ह [chhalīainh.</p>	
2nd	<p>बहले chhale.</p>		<p>बहलह chhalah, बहलठ chhalā, बहलहोक chhal'hok.</p>	<p>बहलू chhalū.*</p>
3rd	<p>बहल chhal, बहलक [chhaluk.</p> <p>बहले chhale.</p> <p>बहलै chhalai, बहलैक [chhalaik.</p>		<p>बहलय, बहलयिन्ह, chhalay, chhal'ayinh, बहलसुन्ह chhal'sunh.</p> <p>बहलैन्ह chhalainh.</p> <p>बहलन्ह chhalanh.</p>	<p>बहलिनह chhalinh.*</p>

\* Bhojpúri forms, only used in the west of the district.

Honorific forms for second and third persons : बहलीं chhalī or बहली chhalai.



## § 52. Third Defective Auxiliary Verb.

✓ थ *tha*, 'be.'

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

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

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

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

## § 52a. Fourth Defective Auxiliary Verb.

✓ बाट *bát*, 'be.'

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बाटोँ <i>bátō.</i>		बाटी <i>bátí.</i>	
2nd	बाटे <i>báte</i> , बाटस <i>bātas.</i>	बाटिस <i>bāṭis.</i>	बाटह <i>bāṭah</i> , बाठ <i>bāṭah.</i>	बाटू <i>bātu.</i>
3rd	बाटे <i>báte</i> , बाटो <i>bāto</i> ,			
	बाटै <i>bātai</i> ,	बाटसि <i>bāṭasi.</i>	बाटन <i>bāṭan.</i>	बाटिन <i>bāṭin.</i>
	बाटस <i>bātas</i> , बा <i>bā.</i>			

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

## § 52b. Fifth Defective Auxiliary Verb.

✓ रह *rah*, 'remain.'

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	<i>Not used.</i>		रही <i>rahi.</i>	
2nd	रहे <i>rahe.</i>		रहह <i>rahah</i> , रहठ <i>ra'ra.</i>	रहु <i>rahú.*</i>
3rd	रहे <i>rahe.</i> रहै <i>rahai</i> , रहैक <i>rahaik.</i>		रहथ <i>rahath</i> , रहःथिन्ह <i>rah'thinh.</i> रहैन्ह <i>rahainh.</i>	

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

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

## § 53a.—The Weak Complete Auxiliary Verb.

✓ हो *ho*, 'be,' 'become.'

INDICATIVE MOOD.

(a)—Present :\* 'I am,' &amp;c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st {	होयलॉ, होप्रलॉ, <i>hoalō, hoēlō.</i>		होईला, होईवे, <i>hoilā, hoīle.</i>	
2nd	होयवे <i>hoale</i> , होप्रवे [ <i>hoēle.</i>	होयलिस <i>hoalis.</i> होप्रलिस <i>hoēlis.</i>	होयलह, होप्रलह, <i>hoala, hoela.</i>	
3rd {	होयला, होप्रला, <i>hoalā, hoēlā.</i>		होयवे, होप्रवे, <i>hoale, hoēle,</i>	
			होयलन्ह <i>hoālanh,</i> होप्रलन्ह, <i>hoēlanh.</i>	होयलिन्ह <i>hoalinh.</i> होप्रलिन्ह <i>hoēlinh.</i>

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

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

## 53b. (b)—Preterite: 'I became,' &amp;c.

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	<b>भेलाँ</b> <i>bhelō.</i> <b>भेलौँ</b> <i>bhēlāu.</i>		<b>भेली</b> <i>bheli.</i> <b>भेलिएन्ह</b> <i>bhēliainh.</i>	
2nd	<b>भेले</b> <i>bhele</i> , <b>भेलस</b> <i>bhelas.*</i>	<b>भेलिस</b> <i>bhelis.*</i>	<b>भेलह</b> <i>bhelah</i> , <b>भेलठ</b> <i>bhela.</i>	<b>भेलू</b> <i>bhelū.*</i>
3rd	<b>भेल</b> <i>bhel</i> , <b>भेलक</b> <i>bhelak.</i> <b>भेले</b> <i>bhele.</i> <b>भेलै</b> <i>bhēlai</i> , <b>भेलैक</b> <i>[bhēlaik.</i> <b>भेलौ</b> <i>bhēlau</i> , <b>भेलौक</b> <i>[bhēlauk.</i>		<b>भेलथ</b> , <b>भेलथिन्ह</b> , <b>भेलथुन्ह</b> , <i>bhelath, bhēṭṭhinh, bhel'</i> <i>[thunh.</i> <b>भेलैन्ह</b> <i>bhēlainh.</i> <b>भेलन्ह</b> <i>bhelanh.</i>	<b>भेलिन्ह</b> <i>bhelinh.*</i>

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

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

## § 54. (c)—Future : 'I shall be,' &amp;c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होग्रबै <i>höëbai</i> , होग्रबैक [ <i>höëbaik.</i>		होग्रब <i>hoëb</i> , होग्रबैन्ह <i>höë-</i> [ <i>bainh.</i>	
	होग्रबौ <i>höëbau</i> , होग्रबौक [ <i>höëbauk.</i>			
2nd	होग्रबे <i>hoëbe.</i>		होग्रबह <i>hoëbah</i> , होग्रबत <i>hoëba.</i>	होग्रबू <i>hoëbú.*</i>
3rd	होषत <i>hoüt.</i>			
	होते <i>hötai</i> , † होतेक [ <i>hötaiik.†</i>			
	हनौ <i>hötai</i> , † हनौक [ <i>hötaiik.†</i>		होतन्ह <i>hotanh</i> , † होतैन्ह [ <i>hötainh.†</i>	होतिन्ह <i>hotinh.*†</i>
	होई <i>hoi.*</i>		होइँ <i>hoihē.*</i>	

\* Bhojpúri forms, only used in the west of the district.

† Or होयते *hötai*, होयते *höy'tai*, &c.

Honorific forms for second and third persons : होग्रब *hoëb* or होग्रबैन्ह *höëbainh.*

## CONJUNCTIVE MOOD.

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होज <i>hoú.</i>		होई <i>hoi</i> , होइऐन्ह <i>höïainh.</i>	
2nd	होए <i>hoe.</i> होअस <i>hoas.*</i>	होइस <i>hoïs.*</i>	होअह <i>hoah</i> , होअ <i>hoa.</i>	होज <i>hoú.*</i>
3rd	होए <i>hoe.</i> होऐ, होऐक, <i>hoai, hoaik.</i> होअस <i>hoas.*</i>		होअथ. होअथिन्ह, <i>hoath, hoathinh.</i> होऐन्ह <i>hoainh.</i> होअन्ह <i>hoanh.</i>	होइन्ह <i>hoïnh.*</i>

\* Bhojpúri forms, only used in the west of the district.

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



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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइतौँ <i>hoitō.</i> होइतौँ <i>hoitāu.</i>		होइती <i>hoitī.</i> होइतियेन्ह <i>hoitiānh.</i>	
2nd	होइते <i>hoite.</i> होइतस <i>hoitas.*</i>	होइतिस <i>hoitis.*</i>	होइतह <i>hoitah,</i> होइतस, [ <i>hoita.</i>	होइतू <i>hoitū.*</i>
3rd	होइत <i>hoit.</i> होइत हौत <i>hoit.</i>		होइतथ <i>hoitath.</i> होइतथियेन्ह <i>hoit'think.</i> होइतन्ह <i>hoitauh.</i>	होइतियेन्ह <i>hoitinh.*</i>

\* Bhojpúri forms, only used in the west of the district.

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

§ 57.—Imperative Mood.

Present: 'Let me see,' &c.

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइहो *hoiha.*

Honorific—

होइ हो, होइब *hoëb,* होइहें *hoihē,* 'be good enough to be'

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

## § 58a. Present Participle, 'being.'

Singular and Plural.

होइत *hoit* or होऐत *hōait*.

## Past Participle, 'been.'

भेज *bhel*.

## Conjunctive Participle, 'having been.'

भै के *bhai kē*.

## Infinitive, 'to be.'

होएव *hoēb*.

## § 58b. The Strong Complete Auxiliary Verb.

✓ होख *hokh*, 'be,' 'become.'

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

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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. Hœrnle's Grammar.

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

§ 60. √देख *dekh*, 'see.'

INFINITIVE: देखल *dekhal*.

PRESENT PARTICIPLE: देखैत *dèkhait*.

PAST PARTICIPLE: देखल *dekhul*.

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## Simple Tenses.

## INDICATIVE MOOD.

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

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखलॉं <i>dekhālō</i> or देखेलॉं <i>dekhēlō</i> .		देखीला <i>dekhilā</i> , देखीले <i>dekhīle</i> , देखैली <i>dekhāilī</i> , or देखली <i>dekhālī</i> .	
2nd	देखले <i>dekhale</i> or देखेले <i>dekhēle</i> .	देखलिस <i>dekhālis</i> , देखेलिस <i>dekhēlis</i> .	देखलन <i>dekhala</i> or देखेलन <i>dekhēla</i> .	
3rd	देखला <i>dekhālā</i> or देखेला <i>dekhēlā</i> .		देखले <i>dekhale</i> , or देखेले <i>dekhēle</i> , देखलन्ह <i>dekhālanh</i> or देखेलन्ह <i>dekhēlanh</i> .	देखलिनह <i>dekhālinh</i> or देखेलिनह <i>dekhēlinh</i> .

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

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

Concerning the pronunciation of this tense, see § 41.

## § 61b. (a)—Preterite: 'I saw,' &amp;c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखलौं <i>dēkh'lo</i> , देखलौं <i>dēkh'laū</i> .		देखली <i>dēkh'li</i> . देखलियेन्ह <i>dēkh'liainh</i> .	
2nd	देखले <i>dēkh'le</i> , देखलस <i>dēkh'las</i> .*	देखलिस <i>dēkh'lis</i> .*	देखलह, देखलल, <i>dēkh'lah, dēkh'la</i> . देखलहोक <i>dēkhul'hok</i> .	देखलु <i>dēkh'lu</i> .*
3rd	देखले <i>dēkh'le</i> . देखलक <i>dēkh'lak</i> . देखलकै देखलकैक <i>dēkhal'kai, dēkhal'kaik</i> .		देखलन्ह, देखलय <i>dēkh'lanh, dēkh'lath</i> . देखलयिन्ह, देखलयुन्ह <i>dēkhal'thinh, dēkhal'thunh</i> . देखलकैन्ह <i>dēkhal'kainh</i> .	देखलिनह <i>dēkh'linh</i> .*

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

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

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखवै, देखवैक, <i>dëkh'vai, dëkh'baik.</i>		देखब, देखबैन्ह, <i>dekhab, dëkh'bainh.</i>	
	देखवौ, देखवौक, <i>dëkh'bau, dëkh'bauk.</i>			
2nd	देखबे <i>dëkh'be.</i>		देखबबह, देखबबठ, <i>dëkh'bah, dëkh'ba.</i>	देखबू <i>dëkh'bu.*</i>
3rd	देखत <i>dekhat.</i>		देखतन्ह <i>dëkh'tanh.</i>	देखतिन्ह <i>dëkh'tinh.*</i>
	देखतै, देखतैक, <i>dëkh'tai, dëkh'taik.</i>		देखतैन्ह <i>dëkh'tainh.</i>	
	देखतौ, देखतौक, <i>dëkh'tau, dëkh'tauk.</i>			
	देखी <i>dekhi.*</i>		देखिहँ <i>dëkhihē.*</i>	

\* Bhojpúri forms, only used in the west of the district.

Honorific forms for second and third persons: देखब *dekhab* or देखबैन्ह *dëkh'bainh.*



## CONJUNCTIVE (CONDITIONAL) MOOD.

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखू <i>dekhū.</i> देखों, देखौं, <i>dekhō, dekhāū.</i>		देखी, देखियेन्ह, <i>dekhī, dekhīainh.</i>	
2nd	देख <i>dekh,</i> देखे <i>dekhe,</i> देखस <i>dekhas.*</i>	देखिस <i>dekhīs.*</i>	देखह, देखठ <i>dekhah, dekha.</i> देखन्होक <i>dēkh'ḥok.</i>	देखू <i>dekhū.*</i>
3rd	देखे <i>dekhe,</i> देखो <i>dekho.</i> देखै, देखैक, <i>dekhai, dekhaiḥ.</i> देखस <i>dekhas.*</i>		देखथ <i>dekhath.</i> देखःथिन्ह, देखःथुन्ह, <i>dēkh'thinḥ, dēkh'thunḥ</i> देखैन्ह, देखन्ह, <i>dekhainḥ, dekhānh.</i>	देखिन्ह <i>dekhinh.</i>

\* Bhojpūri forms, only used in the west of the district.

Honorific forms for second and third persons : देखी *dekhī* or देखौ *dekhāu.*

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

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखनौं <i>dēkh'tō</i> .*		देखनी <i>dēkh'ti</i> .	
	देखनौं <i>dēkh'tāu</i> .		देखतिऐन्ह <i>dēkh'tiainh</i> .	
2nd	देखते <i>dēkh'te</i> .		देखतह <i>dēkh'tah</i> .	देखनू <i>dēkh'tū</i> .†
	देखतस <i>dēkh'tas</i> .†	देखतिस <i>dēkh'tis</i> .†	देखतठ <i>dēkh'ta</i> .	
3rd			देखतऱोक <i>dēkhat'hok</i> .	
	देखैत <i>dēkhait</i> or		देखतथ <i>dēkh'tath</i> .	
	देखित <i>dēkhīt</i> .		देखतथिन्ह <i>dēkhat'tinh</i> .	
			देखतथुन्ह <i>dēkhat'thunh</i> .	
		देखतन्ह <i>dēkh'tanh</i> .	देखतिन्ह <i>dēkh'tinh</i> .†	

\* Or देखितौं *dēkhītō*, and so throughout.

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

Honorific forms for second and third persons: देखनी *dēkh'ti* or देखनौ *dēkh'tau*.

## IMPERATIVE MOOD

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

## Precative Forms.

Non-honorific—

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

Honorific—

2nd person: देख *dekhū*, देखी *dēkhī*, देखव *dēkhav*, देखिहँ *dēkhihē*, देखिचौ *dēkhichau*, 'be good enough to see.' A still more respectful form is देखल जाओ *dēkhal jāo*.

## (B)—Periphrastic Tenses.

## INDICATIVE MOOD.

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

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

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

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

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

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

Person.	SINGULAR.	PLURAL.
	Masculine and Feminine.	Masculine and Feminine.
1st	<i>Not used.</i>	देखैसी <i>dēkhaisī.</i>
2nd	देखैसे <i>dēkhaisē.</i>	देखैसन <i>dēkhaisā.</i>
3rd	देखैसै <i>dēkhaisai.</i>	देखैसथ <i>dēkhaisath.</i>
	देखैसैक <i>dēkhaisaik.</i>	देखैसैन्ह <i>dēkhaisainh.</i>
	देखैस <i>dēkhaia.</i>	
	देखैए <i>dēkhaie.</i>	

The feminine is the same as the masculine.

§ 69. (i)—Imperfect : 'I was seeing.'

Person.	Singular.	Plural.
1st	देखैत कलौं <i>dēkhait chhalō.</i>	देखैत कली <i>dēkhait chhali.</i>
2nd	देखैत कले <i>dēkhait chhale.</i>	देखैत कलन <i>dēkhait chhala.</i>
3rd	देखैत कल <i>dēkhait chhal.</i>	देखैत कलैन्ह <i>dēkhait chhalainh.</i>

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

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

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

Person.	Singular.	Plural.
1st	देखैत होएबैक <i>dēkhait hōēbaik</i> .	देखैत होएब <i>dēkhait hōēb</i> .
2nd	देखैत होएबे <i>dēkhait hōēbe</i> .	देखैत होएबठ <i>dēkhait hōēba</i> .
3rd	देखैत होएबत <i>dēkhait hōēt</i> .	देखैत होएबठ <i>dēkhait hōēbath</i> .

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

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

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

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

FORM I.

Person.	Singular.	Plural.
1st	देखलौं हठ <i>dēkh'lō ha</i> .	देखली हठ <i>dēkh'li ha</i> .
2nd	देखले हठ <i>dēkh'le ha</i> .	देखलठ हठ <i>dēkh'la ha</i> .
3rd	देखलक हठ <i>dēkh'lak ha</i> .	देखलकैठ हठ <i>dēkhal'kainh ha</i> .

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



Any optional form of the preterite may be used.

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

## FORM II.

Person.	Singular.	Plural.
1st	देखने हज <i>dēkh'le hai.</i>	देखने हई <i>dēkh'le hai.</i>
2nd	देखने हए <i>dēkh'le haë.</i>	देखने हठ <i>dēkh'le ha.</i>
3rd	देखने है <i>dēkh'le hai.</i>	देखने हैह <i>dēkh'le hainh.</i>

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

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

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

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

## FORM I.

Person.	Singular.	Plural.
1st	देखलौं रहे <i>dēkh'lō rahe.</i>	देखली रहे <i>dēkh'li rahe.</i>
2nd	देखवे रहे <i>dēkh'le rahe.</i>	देखलठ रहे <i>dēkh'la rahe.</i>
3rd	देखलक रहे <i>dēkh'tak rahe.</i>	देखलकैह रहे <i>dēkhal'kainh rahe.</i>

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



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

## FORM II.

Person.	Singular.	Plural.
1st	देखले कलौँ <i>dēkh'le chhalō.</i>	देखले कलौँ <i>dēkh'le chhalī.</i>
2nd	देखले कले <i>dēkh'le chhale.</i>	देखले कलौँ <i>dēkh'le chhala.</i>
3rd	देखले कल <i>dēkh'le chhal.</i>	देखले कलौँ <i>dēkh'le chhalainh.</i>

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

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

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

Person.	Singular.	Plural.
1st	देखले होएबैक <i>dēkh'le hōēbaik.</i>	देखले होएब <i>dēkh'le hōēb.</i>
2nd	देखले होएबे <i>dēkh'le hōēbe.</i>	देखले होएबौ <i>dēkh'le hōēba.</i>
3rd	देखले होएत <i>dēkh'le hōēt.</i>	देखले होएत <i>dēkh'le hōētanh.</i>

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

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

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

## CONJUNCTIVE (CONDITIONAL) MOOD.

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

Person.	Singular.	Plural.
1st	देखैत होज <i>dēkhait hoj.</i>	देखैत होई <i>dēkhait hoī.</i>
2nd	देखैत होए <i>dēkhait hoe.</i>	देखैत होष <i>dēkhait hoā.</i>
3rd	देखैत होए <i>dēkhait hoai.</i>	देखैत होएन्ह <i>dēkhait hoainh.</i>

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

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

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

Person.	Singular.	Plural.
1st	देखैत होइनों <i>dēkhait hoitō.</i>	देखैत होइती <i>dēkhait hoīti.</i>
2nd	देखैत होइते <i>dēkhait hoīte.</i>	देखैत होइतण <i>dēkhait hoīta.</i>
3rd	देखैत होइत <i>dēkhait hoīt.</i>	देखत होइतन्ह <i>dēkhait hoītanh.</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,' &amp;c.

Person.	Singular.	Plural.
1st	देखने होक <i>dēkh'le hoū.</i>	देखने होई <i>dēkh'le hoī.</i>
2nd	देखने होए <i>dēkh'le hoe.</i>	देखने होष <i>dēkh'le hoa.</i>
3rd	देखने होए <i>dēkh'le hoai.</i>	देखने होएन्ह <i>dēkh'le hoainh.</i>

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

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

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

Person.	Singular.	Plural.
1st	देखने होइतो <i>dēkh'le hōitō.</i>	देखने होइती <i>dēkh'le hōitī.</i>
2nd	देखने होइते <i>dēkh'le hōite.</i>	देखने होइतठ <i>dēkh'le hōitā.</i>
3rd	देखने होइत <i>dēkh'le hōit.</i>	देखने होइतन्ह <i>dēkh'le hōitānh.</i>

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

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

## § 78. Participles.

## ADJECTIVAL.

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

## CONJUNCTIVE.

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

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

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

## § 80. Noun of Agency, 'one who sees.'

देख-निहार *dēkh'nihār* or देख-वैया *dēkh'waiyā.*

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

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

## CHAPTER VII.

### THE REGULAR NEUTER VERB.

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

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

§ 82. √ गिर *gir*, 'fall.'

PAST PARTICIPLE : गिरल *giral*.

## INDICATIVE MOOD.

## § 83. (a) Preterite: 'I fell' &amp;c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरल्लौ <i>gir'lō</i> , गिरल्लौ [ <i>gir'lāu</i> .		गिरल्लौ <i>gir'li</i> .	
2nd	गिरल्ले, <i>gir'le</i> .		गिरल्लिएन्ह <i>gir'liainh</i> .	
	गिरल्लस <i>gir'las</i> .*	गिरल्लिस <i>gir'lis</i> .*	गिरल्लह <i>gir'lah</i> . गिरल्लठ <i>gir'la</i> . गिरल्लहोक <i>giral'hok</i> .	गिरल्लु, <i>gir'lú</i> .*
3rd	गिरल <i>giral</i> , गिरल्ले [ <i>gir'le</i> .		गिरल्लन्ह <i>gir'lanh</i> .	गिरल्लिन्ह <i>gir'linh</i> .*
	गिरल्लक <i>gir'lak</i> .		गिरल्लथ, -थिन्ह, -थुन्ह, <i>gir'lath</i> , -'think, -'thunh.	
	गिरल्लै, गिरल्लैक, <i>gir'lai</i> , <i>gir'laik</i> .		गिरल्लैन्ह <i>gir'lainh</i> .	
	गिरल्लौ, गिरल्लौक, <i>gir'lau</i> , <i>gir'lauk</i> .			

\* Bhojpúri forms, only used in the west of the district.



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

## FORM I.

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

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

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

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

## FORM II.

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

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

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

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

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

FORM I.

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

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

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

FORM II.

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

Person.	Singular.	Plural.
1st	गिरल्ललोँ <i>giral chhalo</i> .	गिरल्लली <i>giral chhalí</i> .
2nd	गिरल्लले <i>giral chhale</i> .	गिरल्लले <i>giral chhala</i> .
3rd	गिरल्लल <i>giral chhal</i> .	गिरल्ललन्ह <i>giral chhalainh</i> .

To form the feminine, use feminine forms of the auxiliary: thus, second plural feminine गिरल्लल्लु *giral chhalí*, and so on.

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

## CHAPTER VIII.

### VOCALIC ROOTS.

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

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

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

#### § 87. Example of a verb whose root ends in चा á :—

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

In the preterite indicative these verbs insert a junction vowel between the root and the ल l of the termination : thus ख\* + ष + लोँ *kha + ě + lō*, or खैलोँ *khailō*, 'I ate,' where ष ě is the junction vowel ; and प\* + उ + लोँ *pa + u + lō*, or पौलोँ *paulō*, 'I got,' where उ u is the junction vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

The following rules show when ष ě and when उ u is the junction vowel :—

- 1) All active (including causal) verbs take उ u : thus पौलोँ\* *paulō* 'I got;' चहौलोँ *chahaulō*, 'I caused to ascend.'

*Exception.*—The root √ खा *khá*,\* 'eat,' always takes ष ě : thus खैलोँ *khailō*, 'I ate.'

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

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

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

It is usual to add the letter व *w* to the end of all roots which take उ *u*, in order to distinguish them from those which take the letter ष् ऌ : thus √ पाव *paw*, √ गाव *gáv*, &c., which take उ *u* ; but √ अघा *aghá*, आ *á*, &c., which take ष् ऌ.

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

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

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

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

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पाव *páv*, 'obt'

बजाव *bajáv*, 'd  
(active).

चढ़ाव *chārhá*  
ascend' (act

गाव *gáv*, 'sing

खा *khá*, 'eat' (

अघा *aghá*, 'be s  
ter).

बबन्ना *ghab'rá*, '  
(neuter).

बड़बड़ा *har'bar*  
(neuter).

आ *á*, 'come' (n

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Root.	Past Participle.	1st Singular Pret. Ind.	2ND PART. INO.		3RD PART. INO.		Present Participle.	1st Singular Preterite Conditional.	1st Singular Bhojpūri Present Indicative, used in the west of the district.
			Singular.	Plural.	Singular.	Plural.			
प्राप् <i>pāu</i> , 'obtain' (active).	प्राप्त <i>pācal</i> .	प्राप्तौ <i>pautō</i> .	प्राप्ते <i>pautē</i> .	प्राप्तौ <i>pautā</i> .	प्राप्तक <i>pautak</i> .	प्राप्तकैव <i>pāu'kainh</i> .	प्राप्ते <i>paucaī</i> .	प्राप्तौ <i>pautō</i> .	प्राप्तौ <i>pāwela</i> .
बज्ज <i>baḷāu</i> , 'cause to speak' (active).	बज्जल <i>baḷācal</i> .	बज्जौ <i>baḷāulō</i> .	बज्जौ <i>baḷāule</i> .	बज्जल <i>baḷāula</i> .	बज्जलक <i>baḷāulak</i> .	बज्जलकैव <i>baḷāul'kainh</i> .	बज्जते <i>baḷ'cait</i> .	बज्जौ <i>baḷāulō</i> .	बज्जलौ <i>baḷāwēlō</i> .
चढ़ <i>charhāu</i> , 'cause to ascend' (active).	चढ़ल <i>charhācal</i> .	चढ़ौ <i>charhāulō</i> .	चढ़ौ <i>charhāule</i> .	चढ़ल <i>charhāula</i> .	चढ़लक <i>charhāulak</i> .	चढ़लकैव <i>charhāul'kainh</i> .	चढ़ते <i>charh'cait</i> .	चढ़ौ <i>charhāulō</i> .	चढ़लौ <i>charhāwēlō</i> .
ग <i>gāu</i> , 'sing' (neuter).	गल <i>gācal</i> .	गौ <i>gaulō</i> .	गौ <i>gaulē</i> .	गल <i>gāula</i> .	गलक <i>gāulak</i> .	गलकैव <i>gāul'kainh</i> .	गते <i>gacait</i> .	गौ <i>gaulō</i> .	गलौ <i>gāwēlō</i> .
ख <i>khā</i> , 'eat' (active).	खल <i>khācal</i> .	खौ <i>khāulō</i> .	खौ <i>khāule</i> .	खल <i>khāula</i> .	खलक <i>khāulak</i> .	खलकैव <i>khāul'kainh</i> .	खरत <i>khāit</i> or खान <i>khāt</i> .	खौ <i>khāulō</i> or खानौ <i>khāulō</i> .	खौ <i>khāulō</i> .
अघ <i>aghā</i> , 'be satiated' (neuter).	अघल <i>aghācal</i> .	अघौ <i>aghāulō</i> .	अघौ <i>aghāule</i> .	अघल <i>aghāula</i> .	अघलक <i>aghāulak</i> .	अघलकैव <i>aghāul'kainh</i> .	अघरत <i>aghāit</i> or अघान <i>aghāt</i> .	अघौ <i>aghāulō</i> or अघानौ <i>aghāulō</i> [ <i>aghāulō</i> ].	अघलौ <i>aghāwēlō</i> .
अवग <i>ghab'rā</i> , 'be confused' (neuter).	अवगल <i>ghab'rācal</i> .	अवगलौ <i>ghab'rāulō</i> .	अवगलौ <i>ghab'rāule</i> .	अवगल <i>ghab'rāula</i> .	अवगलक <i>ghab'rāulak</i> .	अवगलकैव <i>ghab'rāul'kainh</i> .	अवगारत <i>ghab'rāit</i> or अवगान <i>[ghab'rāt</i> .	अवगलौ <i>ghab'rāulō</i> or अवगानौ <i>[ghab'rāulō</i> .	अवगलौ <i>ghab'rāwēlō</i> .
अवगढ़ <i>har'barā</i> , 'be hurried' (neuter).	अवगढ़ल <i>har'barācal</i> .	अवगढ़लौ <i>har'barāulō</i> .	अवगढ़लौ <i>har'barāule</i> .	अवगढ़ल <i>har'barāula</i> .	अवगढ़लक <i>har'barāulak</i> .	अवगढ़लकैव <i>har'barāul'kainh</i> .	अवगढ़ारत <i>har'barāit</i> or अवगढ़ान <i>[har'barāt</i> .	अवगढ़लौ <i>har'barāulō</i> or अवगढ़ानौ <i>[har'barāulō</i> .	अवगढ़लौ <i>har'barāwēlō</i> .
आ <i>ā</i> , 'come' (neuter).	आल <i>ācal</i> .	आौ <i>āulō</i> .	आौ <i>āule</i> .	आल <i>āula</i> .	आलक <i>āulak</i> .	आलकैव <i>āul'kainh</i> .	आते <i>await</i> .	आौ <i>āulō</i> .	आलौ <i>āwēlō</i> .





The easiest way of remembering these changes is to note the form of the past participle of each verb; and then, as explained in General Introduction, § 37, the व *wa* or ष *ṣ* is weakened in certain cases to उ *u* or इ *i* respectively.

Many people write इ *i* instead of ष *ṣ* : thus अइलौं *ailō*, instead of अषलौं *aēlō*. The word for 'he came' is always आषल *áēl*, and never आइल *ail*. See § 96.

Many people also write ओ *ō* instead of व *wa* in the past participle. Thus, it is quite common to find the words in the second column of the opposite table spelt पाओल *pāōl*, बजाओल *bajāōl*, चढाओल *charhāōl*, गाओल *gāōl*.

### § 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl. पाष *páē*, पावे *páwē*, पावठ *páwa*, or पा *pá*.

„ (2ND FORM): पावल *páwal*; obl. पौला *paulá*.\* (See General Introduction, § 37.)

„ (3RD FORM): पाषव *páēb*, 'to get.'

PRES. PART. पावित *pávit* or पवैत *pawait*.†

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पौलौं <i>paulō</i> .	पौली <i>pauli</i> .	पैबैक <i>paibaik</i> .	पाषव <i>páēb</i> .
2nd	पौले <i>paule</i> .	पौलठ <i>paula</i> .	पैवे <i>paibe</i> .	पैवठ <i>paiba</i> .
3rd	पौलक <i>paulak</i> .	पौलन्ह <i>paulanh</i> .	पाई or पावत <i>pái</i> or <i>pávat</i> .‡	पैई <i>paikhē</i> . पौतन्ह <i>pautanh</i> .

\* But from √ खा *khá*, खाषल *kháēl*, obl. खेबा *khailá*, and so also in other verbs whose junction vowel is ष *ṣ*.

† But from √ खा *khá*, खाइत *kháit* or खात *khát*, and so also in other verbs whose junction vowel is ष *ṣ* *ē*, except √ आ *á*, 'come,' which makes आवित *ávit* or आवैत *await*.

‡ But खारं *khái* or खात *khát*, and so also in other verbs whose junction vowel is ष *ṣ* *ē*

BHOJPÚRÍ PRESENT INDICATIVE.

1st. sing.	पावेलीं <i>pávēlō</i> ,	but from √ खा <i>khá</i> , खाँलीं <i>kháilō</i> or खाइलीं <i>kháilō</i> .
2nd do.	पावेले <i>pávēle</i>	खाले <i>khále</i> or खाइले <i>kháile</i> .
3rd do.	पावेली <i>pávēlá</i>	खाली <i>kháilá</i> or खाइली <i>kháilá</i> .
1st pl.	पाइला <i>páilá</i>	: खाइला <i>kháilá</i> .
2nd do.	पावेल्ल <i>pávēlla</i>	खाल्ल <i>khálla</i> or खाइल्ल <i>kháilla</i> .
3rd do.	पावेल्ले <i>pávēlle</i>	खाल्ले <i>khálle</i> or खाइल्ले <i>kháille</i> .

It will be seen that verbs which take ॡ *ě* as the junction vowel drop the syllable वे *wē* in this tense. The only exception is the √ आ *á*, 'come,' which makes आवेलीं *ávēlō*, आवेले *ávēle*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाऊ <i>páú.</i>	पाई <i>pái.</i>	पौतीं <i>pautō.*</i>	पौती <i>pauti.</i>
2nd	पावे <i>páve.</i>	पावळ <i>páva.</i>	पौते <i>paute.</i>	पौतळ <i>pauta.</i>
3rd	पावै <i>pávai.</i>	पावथ <i>pávath.</i>	पवैत <i>pavait.</i>	पौतन्ह <i>pautanh.</i>

\* But from √ खा *khá*, खेतों *khaitō* or खातों *khátō*, and so on throughout (the third singular being खाइत *kháit* or खात *khát*) for all verbs whose junction vowel is ॡ *ě*, except the √ आ *á*, 'come.'

To recapitulate,—

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

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

## √ पी *pi*, 'drink.'

INFINITIVE (2ND FORM): पीञ्चल *pīal* or पील *pīl*, 'to drink.'

PRES. PART. पिवैत *pivait* or पीत *pīt*.

### INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलीं <i>pīlō</i> .	पीली <i>pīlī</i> .	पिञ्चवैक <i>piabaik</i> .*	पीञ्चव <i>piab</i> .*
2nd	पीले <i>pīle</i> .	पीलउ <i>pīla</i> .	पीञ्चवे <i>pīabe</i> * or पीवे [ <i>pībe</i> .	पीञ्चवउ <i>piaba</i> * or [पीवउ <i>pība</i> .
3rd	पीलक <i>pīlak</i> .	पीलन्ह <i>pīlanh</i> .	पीञ्चत <i>piat</i> or पीत <i>pīt</i> .	पीञ्चतन्ह <i>piatanh</i> or पीतन्ह <i>pītanh</i> .

\* Often written पीञ्चवैक *piēbaik*, पीञ्चव *piēb*, &c.

### CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीज <i>pīj</i> .	पी ईप्ली.	पीतीं <i>pītō</i> .	पीती <i>pīlī</i> .
2nd	पीए <i>pīe</i> or पीवे [ <i>pīve</i> .	पीञ्च <i>pīa</i> or पीवउ <i>pīva</i> .	पीते <i>pīte</i> .	पीतउ <i>pīta</i> .
3rd	पीऐ <i>pīai</i> or पीवै [ <i>pīvai</i> .	पीऐन्ह or पीवैन्ह <i>pīainh</i> or <i>pīvainh</i> .	पिवैत <i>pivait</i> or पीत <i>pīt</i> .	पिवैतन्ह <i>piwaitanh</i> , पीतन्ह <i>pītanh</i> , or पीतथ <i>pītath</i> .
		पीञ्चथ <i>pīath</i> or पीवथ [ <i>pīvath</i> .		

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

√ चू *chú*, 'drip.'

INFINITIVE (2ND FORM): चूअल *chúal*, 'to drip.'

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

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूळों <i>chúłō</i> .	चूळी <i>chúli</i> .	चूअबैक <i>chuabaiḱ</i> .	चूअब <i>chúab</i> .
2nd	चूळे <i>chúle</i> .	चूळठ <i>chúla</i> .	चूबे <i>chúbe</i> .	चूबठ <i>chúba</i> .
3rd	चूअल <i>chúal</i> , चुलै [ <i>chulai</i> .	चूलन्ह <i>chúlanh</i> चूलथ <i>chúlaṭh</i> .	चूअन <i>chúat</i> , चूई <i>chúi</i> .	चूतन्ह <i>chútanh</i> , चूइँ <i>chúihē</i> .

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूज <i>chúj</i> .	चूइ <i>chúi</i> .	चूतों* <i>chútō</i> .	चूती <i>chúti</i> .
2nd	चूए <i>chúe</i> .	चूअ <i>chúa</i> .	चूते <i>chúte</i> .	चूतठ <i>chúta</i> .
3rd	चूऐ <i>chúai</i> .	चूऐन्ह <i>chúainh</i> चूअथ <i>chúath</i> .	चूइत <i>chúit</i> , चुऐत [ <i>chuaít</i> .	चूतन्ह <i>chútanh</i> , चूतथ <i>chútath</i> .

\* Or चूइतों *chúitō*, and so on throughout.

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

√ रो *ro*, 'weep.'

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

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

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोचलीं <i>roülo</i> .*	रोचली <i>roüli</i> .	रोचबैक <i>röübaik</i> .†	रोचब <i>roab</i> .
2nd	रोचले <i>roäle</i> .	रोचलठ <i>roüla</i> .	रोचवे <i>roäbe</i> .	रोचबठ <i>roäba</i> .
3rd	रोचल <i>roäl</i> .	रोचलन्ह <i>roälanh</i> .	रोचत, रोइत, रोई, <i>roüt, roët, roi</i> .	रोचतन्ह, रोइहँ, <i>roätanh, röihë</i> .
		रोचलथ <i>roälath</i> .		

\* Or रोइलीं *röëlo*, and so throughout.

† रोइबैक *röëbaik*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोज <i>rou</i> .	रोई <i>roi</i> .	रोइतौं <i>roitō</i> .	रोइती <i>roitī</i> .
2nd	रोए <i>roe</i> .	रोच <i>roa</i> .	रोइते <i>roïte</i> .	रोइतठ <i>roïta</i> .
3rd	रोऐ <i>roai</i> .	रोऐन्ह, रोचथ. <i>roainh, roath</i> .	रोऐत <i>röait</i> .	रोइतन्ह <i>röitanh</i> .

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



## CHAPTER IX.

### IRREGULAR VERBS.

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

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

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

### § 94. √ कर *kar*, 'do.'

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

PRES. PART. करैत *karait*.

PAST PART. कैल *kail*, कइल *käil*, or कणल *kaël*.

### √ धर *dhar*, 'seize,' 'place.'

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

PRES. PART. धरैत *dharait*.

PAST PART. धैल *dhail*, धइल *dhäil*, or धणल *dhaël*.

## INDICATIVE MOOD.

Person.	✓ कर <i>kar</i> , PRETERITE.		✓ धर <i>dhar</i> , PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैलों <i>kailō</i> .*	कैली <i>kailī</i> .	धैलों <i>dhailō</i> .†	धैली <i>dhailī</i> .
2nd	कैले <i>kaile</i> .	कैलठ <i>kaila</i> .	धैले <i>dhai'e</i> .	धैलठ <i>dhaila</i> .
3rd	कैलक <i>kailak</i> .	कैलन्ह <i>kailanh</i> .	धैलक <i>dhailak</i> .	धैलन्ह <i>dhailanh</i> .

\* Or कइलों *kailō* or कइली *kaīlō*, and so throughout.

† Or धइलों *dhailō* or धइली *dhaīlō*, and so throughout.

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

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

### § 95. ✓ मर *mar*, 'die.'

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

PRES. PART. ,, मरैत *marait* or मुरैत *muait*.

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

## INDICATIVE MOOD.

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

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

## CONDITION. MOOD.

Person.	PRESENT (FORM I).		PRESENT (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरु <i>marú.</i>	मरौ <i>marí.</i>	मुज <i>muú.</i>	मुँ <i>muí.</i>
2nd	मरे <i>mare.</i>	मरठ <i>mara.</i>	मुए <i>mue.</i>	मुअ <i>mua.</i>
3rd	मरै <i>marai.</i>	मरैन्ह <i>marainh.</i>	मुऐ <i>muai.</i>	मुऐन्ह <i>muainh.</i>

Person.	PRETERITE (FORM I).		PRETERITE (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरितौं <i>maritō.</i>	मरितौ <i>marití.</i>	मुइतौं <i>muítō.</i>	मुइतौ <i>muítí.</i>
2nd	मरिते <i>marite.</i>	मरितठ <i>marita.</i>	मुइते <i>muíte.</i>	मुइतठ <i>muíta.</i>
3rd	मरैत <i>marait.</i>	मरितन्ह <i>maritanh.</i>	मुऐत <i>muait.</i>	मुइतन्ह <i>muítanh.</i>

§ 96. √ जा *já*, 'go.'

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

VERBAL NOUN (2ND FORM) : आणल *áel.* | जाणल *jáëi* or गेल *gel.*

PAST. PART. आणल *áel.* | गेल *gel.*

Person.	√ आ <i>á</i> , PRETERITE INDICATIVE.		√ जा <i>já</i> , PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	ऐलौं <i>ailō.</i>	ऐलौ <i>ailí.</i>	गेलौं <i>gelō.</i>	गेलौ <i>gelí.</i>
2nd	ऐले <i>ailé.</i>	ऐलठ <i>aila.</i>	गेले <i>gele.</i>	गेलठ <i>gela.</i>
3rd	आणल <i>áel.</i>	ऐलैन्ह <i>ailainh.</i>	गेल <i>gel.</i>	गेलैन्ह <i>gêlainh.</i>

§ 97. √दे *de*, 'give.'VERBAL NOUN (2ND FORM) : देल *del*, 'to give.'PRES. PART. देत *det*, देत देत *deit*, or दैत *dait*.PAST PART. देल *del*.

## INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	देलों <i>delō.</i>	देली <i>deli.</i>	देवैक <i>dēbaik.</i>	देव <i>deb.</i>
2nd	देखे <i>dele.</i>	देखठ <i>dela.</i>	देवे <i>debe.</i>	देवठ <i>deba.</i>
3rd	देखक <i>delak.</i>	देखन्ह <i>delanh.</i>	दी <i>dī</i> or देत <i>det.</i>	दीहँ or देतन्ह <i>dīhē</i> or <i>detanh.</i>

## BHOJPÚRÍ PRESENT INDICATIVE.

1st sing. देलों *delō* ; 1st pl. देरैला *deilā*.

## CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दीज <i>dīú.</i>	दी <i>dī.</i>	देनों <i>detō</i> or दितनों <i>ditō.</i>	देती <i>deti.</i>
2nd	दे <i>de</i> or देख <i>des.</i>	दा <i>da.</i>	देते <i>dete</i> or दिते <i>dite.</i>	देतठ <i>deta</i> , दितठ <i>dita.</i>
3rd	दे <i>de</i> , देवे <i>deve</i> , or देये <i>deai.</i>	देयेन्ह or देख <i>deuin</i> or <i>deth.</i>	देत <i>det</i> , देत देत <i>deit</i> , दीत <i>dīt</i> , or दैत <i>dait.</i>	देतन्ह <i>detanh</i> or दितन्ह <i>ditanh.</i>

PRECATIVE : दीहठ *dīha*, दीही *dīhi*, दीज *dīú*.Similarly is conjugated the √ले *le*, 'take,' the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

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

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

Person.	Singular.	Plural.
1st	देखल गेलों <i>dekhal gelò:</i>	देखल गेली <i>dekhal geli.</i>
2nd	देखल गेले <i>dekhal gele.</i>	देखल गेलठ <i>dekhal gela.</i>
3rd	देखल गेल <i>dekhal gel.</i>	देखल गेलैन्ह <i>dekhal gètainh.</i>

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

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



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

Examples of this form are—

कुछु कुछु जान परैत हन *kuchhu kuchhu ján parait ha*, 'a little is evident,' i.e. 'it is slightly apparent.'

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

कुछु ऊँच नठ देख परैच *kuchhu ũch na dekh paraia*, 'it is not seen to be at all increased in size.'

### § 101. The Potential Passive Voice.

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

	POTENTIAL PASSIVE.	CAUSAL.
Root ... ..	देखा <i>dekhá</i> .	देखाव <i>dekháv</i> .
Infinitive, 2nd form ...	देखाएल <i>dekháël</i> ; obl. देखैला <i>dekhailá</i> .	देखावल <i>dekhával</i> ; obl. देखौला <i>dekhaulá</i> .
Past part. ...	देखाएल <i>dekháël</i> .	देखावल <i>dekhával</i> .
1st pl. pret. ind. ...	देखैली <i>dekhaili</i> .	देखौली <i>dekhauñi</i> .
2nd sing. pret. ind. ...	देखैले <i>dekhaile</i> .	देखौले <i>dekhauile</i> .
2nd pl. pret. ind. ...	देखैलठ <i>dekhaila</i> .	देखौलठ <i>dekhauila</i> .
3rd sing. pret. ind. ...	देखाएल <i>dekháël</i> .	देखौलक <i>dekhauлак</i> .
3rd pl. pret. ind. ...	देखैलन्ह <i>dekhailanh</i> .	देखौलन्ह <i>dekhauanh</i> .
<i>Bhojpúri.</i>		
2nd pl. pres. ind. ...	देखालठ <i>dekhála</i> .	देखावैलठ <i>dekhávêla</i> .
3rd pl. pres. ind. ...	देखाले <i>dekhále</i> .	देखावैले <i>dekhávêle</i> .



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

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

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब <i>dēkhāb.</i>	देखाएब <i>dēkhāēb.</i>
1st pl. fut. ...	देखाब <i>dēkhāb.</i>	देखाएब <i>dēkhāēb.</i>
2nd pl. fut. ...	देखाबठ <i>dēkhāba.</i>	देखैबठ <i>dēkhaiba.</i>
1st pl. pret. conj. ...	देखाती <i>dēkhātī.</i>	देखैती <i>dēkhaitī.</i>
3rd pret. conj. and pres. part. }	देखान <i>dēkhāt.</i>	देखाइत <i>dēkhāit.</i>

The potential passive has a peculiar force, intimating, not that a thing *is* done, but that it *can be* done. Thus ई पोथी पढ़ाइ *i pothī paṛhāi*, 'this book *can be* read,' but ई पोथी पढ़ल जाइ *i pothī paṛhal jāi*, 'this book is being read.'

### § 102. The Periphrastic Passive Voice.

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

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

## Singular.

## Plural.

- |   |  |
|---|--|
| 1. देखे में आवैकी <i>dekhē mē awaichhī.</i> | 1. देखे में आवैकी <i>dekhē mē awaichhī.</i>  |
| 2. देखे में आवैके <i>dekhē mē awaichhe.</i> | 2. देखे में आवैके <i>dekhē mē awaichha.</i>  |
| 3. देखे में आवैअ <i>dekhē mē awaia.</i>     | 3. देखे में आवैअ <i>dekhē mē awaichhath.</i> |

EXAMPLE.—हमरा सभ तोहारा देखे में आवैकी *ham'rā sabh tōh'rā dekhē mē awaichhī*, 'we are seen by you.'

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## CHAPTER XI.

### CAUSAL VERBS.

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

Thus, taking the simple verb  $\sqrt{\text{उठ}}$  *uth*, 'rise,' the first plural definite present indicative of its causal would be regularly **उठन्वैही** *uth'waichhi*. But the first plural preterite would be **उठवली** *uthaw'li*, which 'as **व** *va* is followed by the neutral vowel) becomes (General Introduction, § 37) **उठउली** *uthauli* or **उठीली** *uthauli*.

Similarly, for the double causal the forms would be **उठन्वैही** *uth'wawaichhi* and **उठवली** *uth'wauli*, or **उठवौली** *uth'wauli*.

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

Simple Verb.	Causal.	Double Causal.
$\sqrt{\text{उठ}}$ <i>uth</i> , 'rise.'	<b>उठाव</b> <i>utháv</i> , 'raise.'	<b>उठन्वाव</b> <i>uth'wáv</i> , 'cause [to raise.]'
$\sqrt{\text{छिप}}$ <i>chhip</i> , 'be hidden.'	<b>छिपाव</b> <i>chhipáv</i> , 'hide.'	<b>छिपन्वाव</b> <i>chhip'wáv</i> , 'cause [to hide.]'
$\sqrt{\text{चुक}}$ <i>nuk</i> , 'be hidden.'	<b>चुकाव</b> <i>nukáv</i> , 'hide'	<b>चुकन्वाव</b> <i>nuk'wáv</i> , 'cause [to hide.]'
$\sqrt{\text{पक}}$ <i>pak</i> , 'be cooked.'	<b>पकाव</b> <i>pakáv</i> , 'cook.'	<b>पकन्वाव</b> <i>pak'wáv</i> , 'cause [to cook.]'

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

§ 104. If the simple root contains a long vowel it is shortened, वि वा *á* to च *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऋ *ṛ*, ओ *o* to औ *õ*, ऐ *ai* to ऐ *āi*, and औ *au* to औ *āu*.

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

Simple Verb.	Causal.	Double Causal.
✓ जाग <i>jág</i> , 'be awake.'	जगाव <i>jagāv</i> , 'awaken.'	जगन्वाव <i>jag'wāv</i> , 'cause. [to awake.'
✓ पाक <i>pák</i> , 'be cooked.'	पकाव <i>pakāv</i> , 'cook.'	पकन्वाव <i>pak'wāv</i> , 'cause [to cook.'
✓ जीत <i>jít</i> , 'conquer.'	जिताव <i>jitāv</i> , 'cause to.' [conquer.'	जितन्वाव <i>jit'wāv</i> , 'cause [to cause to conquer.'
✓ सीख <i>sikh</i> , 'learn.'	सिखाव <i>sikhāv</i> , 'teach.'	सिखन्वाव <i>sikh'wāv</i> , 'cause [to teach.'
✓ पी <i>pí</i> , 'drink.'	पिशाव <i>piāv</i> , 'cause to [drink.'	पिखन्वाव <i>piawāv</i> , 'cause [to cause to drink.'
✓ भीज* <i>bhīj</i> , 'be wet.'	भिजाव <i>bhijāv</i> , 'moisten.'	भिजन्वाव <i>bhij'wāv</i> , [ 'cause to moisten
✓ घूम <i>ghúm</i> , 'be turned.'	घुमाव <i>ghumāv</i> , 'turn.'	घुमन्वाव <i>ghum'wāv</i> , 'cau. [to turn.'

\* See General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
✓ बुड <i>buṛ</i> , 'sink.'	बुडाव <i>buṛáv</i> , 'immerse.'	बुड्वाव <i>buṛ'wáv</i> , 'cause [to immerse.]'
✓ सुत <i>sút</i> , 'sleep.'	सुताव <i>sutáv</i> , 'put to [sleep.]'	सुतवाव <i>sut'wáv</i> , 'cause [to put to sleep.]'
✓ देख <i>dekh</i> , 'see.'	देखाव <i>dēkháv</i> , 'show.'	देख्वाव <i>dēkh'wáv</i> , 'cause [to show.]'
✓ बैस <i>bais</i> , 'sit.'	बैसाव <i>baísáv</i> , 'seat.'	बैसवाव <i>baís'wáv</i> , 'cause [to sit.]'
✓ पौर <i>pāur</i> , 'swim.'	पौराव <i>pāūráv</i> , 'cause to [swim.]'	पौरवाव <i>pāūr'wáv</i> , 'cause [to cause to swim.]'
✓ दौर <i>daur</i> , 'run.'	दौराव <i>dāūráv</i> , 'cause [to run.]'	दौरवाव <i>dāūr'wáv</i> , 'cause [to cause to run.]'
✓ छुक् <i>nukk</i> , 'be hidden.'	छुकाव <i>nukáv</i> , 'hide.'	छुकवाव <i>nuk'wáv</i> , 'cause [to hide.]'

Note in connection with the above:—

Simple Verb.	Causal.
✓ कह <i>kah</i> , 'speak' . . . . .	कहलाव <i>kah'láv</i> , also regular.
✓ खा <i>khá</i> , 'eat' . . . . .	खिखाव <i>khiáav</i> .
✓ पी <i>pi</i> , 'drink' . . . . .	पिलाव <i>piláv</i> , 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 <i>kat</i> , 'be cut' . . . . .	काट <i>kát</i> , 'cut.'
✓ बन्ध <i>banh</i> , 'be tied' . . . . .	बान्ध <i>bánh</i> , 'tie.'
✓ लद <i>lad</i> , 'be loaded' . . . . .	लाद <i>lád</i> , 'load.'
✓ खिंच <i>khinch</i> , 'be dragged' . . . . .	खींच * <i>khích</i> , 'drag.'

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



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

खुल *khul*, 'be open.'

खोल *khol*, 'open.'

घुल *ghul*, 'melt.' (*Neut.*)

घोल *ghol*, 'melt' (*Act.*)

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

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ षट <i>aṭ</i> , 'be stopped.'	षार <i>ár</i> , 'stop.'	षराव <i>aráv</i> .
√ फट <i>phaṭ</i> or फाट <i>phát</i> [ 'be torn.'	फार <i>phár</i> , 'tear.'	फराव <i>pharáv</i> .
√ छूट <i>chhút</i> , 'be sepa- [rated.'	छोड़ <i>chhoṛ</i> or छाड़ <i>chhár</i> , [ 'separate.'	छोड़ाव <i>chhōṛáv</i> .
√ जुट <i>jút</i> , 'be joined.'	जोड़ <i>joṛ</i> , 'join.'	जोड़ाव <i>jōṛáv</i> .
√ टूट <i>tút</i> , 'be broken.'	तूर <i>túr</i> or तूड़ <i>túṛ</i> , 'break.'	तुराव <i>turáv</i> or तुड़ाव [ <i>turáv</i> ].
√ फूट <i>phút</i> , 'be burst.'	फोर <i>phor</i> , 'burst.'	फोराव <i>phōráv</i> .
√ बिक <i>bikk</i> , 'be sold.'	बैच <i>bēch</i> or बिकाव <i>bikāv</i> [ 'sell.'	बैचाव <i>bēcháv</i> .
√ रह <i>rah</i> , 'remain.'	राख <i>rákh</i> or रक्ख <i>rakkh</i> , [ 'place.'	रखाव <i>rakháv</i> .
√ मर <i>mar</i> , 'die.'	मार <i>már</i> or मुखाव <i>muáv</i> , [ 'cause to die.'	



## CHAPTER XII.

### COMPOUND VERBS.

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

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

(1) Those formed with the verbal noun are—

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

(2) Those formed with the participles—

a) Continuatives.		b) Staticals.
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#### Class I.—Compounds formed with the Verbal Noun.\*

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

- a) In अ *a* (silent), oblique form ष् ऎ; as देख *dekh*, obl. देखे *dekhē*.
- b) In अल *al*, oblique form न्ला 'lá; as देखल *dekhāl*, obl. देखन्ला *dēk'lā*.
- c) In अब *ab*, oblique form wanting; as देखव *dekhāv*, obl. wanting.

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

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

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

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

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेंकल *phēkal*, 'to throw.'

नूरल *tūral*, 'to break.'

बनल *banal*, 'to be made.'

खाग्रल *khāēl*, 'to eat.'

बोलल *bolal*, 'to speak.'

काटल *kāṭal*, 'to cut.'

राखल *rākhal*, 'to place.'

फेंक देल *phēk del*, 'to throw away.'

नूर डालल *tūr ḍālal*, 'to break in pieces.'

बन आग्रल *ban āēl* or बन जाग्रल *ban jāēl*,  
[ 'to be completed.'

खा जाग्रल *khā jāēl*, 'to eat up.'

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

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

राख लेल *rākh lel*, 'to lay by.'

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

देल <i>del</i> , 'to give,'	implying <i>intensity</i> .
डालल <i>ḍālal</i> , 'to throw,'	„ <i>violence</i> .
आग्रल <i>āēl</i> , 'to come,'	} „ <i>completion</i> .
जाग्रल <i>jāēl</i> , 'to go,'	
परल <i>paral</i> , 'to fall,'	„ <i>chance</i> .
उठल <i>uṭhal</i> , 'to rise,'	„ <i>suddenness</i> .
लेल <i>lel</i> , 'to take,'	„ <i>reflexiveness</i> .

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

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

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

ऊ दौर सकैअ *ú daur sakaia*, 'he can run.'

हम जा सकब *ham já sakab*, 'I shall be able to go.'

ऊ सभ आ सकय *ú sabh á sakath*, 'they can come.'

हम नऽ जा सकैही *ham na já sakaicuhí*, 'I cannot go.'

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

ऊ खा चुकल *ú khá chukal*, 'he has done eating.'

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

ऊ नो जा चुकल हऽ *ú to já chukal ha*, 'he is indeed already gone.'

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

आएल करऽ *áel kara*, 'come often,' *lit.* 'do the act of coming.'

ऊ कहल करैअ *ú kahal karaia*, 'he is in the habit of saying.'

हम सास्त्र के पढ़ल करैत हरै *ham sástr ke paṛhal karait haí*, 'I am in the habit of reading the *shástras*.'

तौ हमर बात सभ मानल करऽ *tó hamar bát sabh mánal kara*, 'always obey my words.'

नौ ऐसन काहे कैल करैत हऽ *tō aisan káhē kail karait ha*, 'why do you always do so?'

ऊ जाएल करैअ *ú jáel karaia*, 'he often goes.'

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

ज बोलल चहैअ *ú bolal chahaia*, 'he wishes to speak.'

ज मरल चहैत हथ *ú maral chahait hath*, 'he is about to die.'

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

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

ज बोले के चहैअ *ú bolē ke chahaia*, 'he wishes to speak.'

ज जाग चहैअ *ú jāē chahaia*, 'he wishes to go.'

ज मरे चहैत हथ *ú marē chahait hath*, 'he is about to die.'

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

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

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

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

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

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

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

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

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

हमरा के बोले दीक *ham'rá ke bolē dīú*, 'be good enough to let me speak.'

ऊ ओकरा के खाण देलक *ú ók'rá ke khāě delak*, 'he allowed him to eat.'

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

अपने उहाँ जाण नऽ पावब *ap'ně uhā jáě na páěb*, 'you will not obtain permission to go there.'

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

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

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

ऊ लिखैत जाइत है *ú likhait jáit hai*, 'he is going on writing.'

ऊ झौंरी सभ पढ़ैत जाइत रहे *ú chhāūri sabh paṛhait jáit rahe*, 'those girls were going on reading.'

पानी बहैत जाइख *pání bahait jáia*, 'the water keeps flowing away.'

ऊ गवैत रहैख *ú gavait rahaia*, 'she continues singing.'

तोँ काहे हसैत रहैत ऊ *tō káhē hasait rahait chha*, 'why do you keep laughing?'

नदी के धार बहैत रहैख *nadī kē dhār bahait rahair*, 'the stream of the river keeps flowing on.'



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

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

लौड़ी चलल जात रहे *lāūri chhalal jāit rahe*, 'the girl was going along.'

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

ज कनेत अवे *ú kanait awaia*, 'he comes weeping.'

एक मेहराहू गवैत अवेत रहे *ek mēh'rāhū gawait await rahe*, 'a woman was coming singing.'

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### DIVISION III.

#### INDECLINABLES.

§ 124. See General Introduction.



## APPENDIX I.

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

### SELECTIONS IN THE CENTRAL MUZAFFARPÚR DIALECT.

#### CONVERSATION BETWEEN TWO VILLAGERS.

- १ प्रश्न कइत भाइ, कहाँ से आवैत बिकत ?  
उत्तर परन्सीया गाँव से आवैत थिकी ।
- २ प्र. उहाँ से कहिआ चललल ?  
उ. सबेरे कत चलल छी (or थिकी) ।
- ३ प्र. कथी ला उहाँ गेल रहत ?  
उ. उहाँ हमर खेत है ओकरा देखे गेल रही ।
- ४ प्र. ओई में की बोएले बिकत ?  
उ. खाली रहन्दि बोएल गेल हत ।
- ५ प्र. कइत भाइ, प्रमन्की फसिल के की रङ्ग हैक ?  
उ. प्रमन्की फसिल के हाल की पुहैही, पानि बरन्धे बिना बड़ विगरन्ता भेज ।
- ६ प्र. आइ काल्ह आहाँ के भाइ नठ देख परैत बिकथ ।  
उ. हमर भाइ आइ काल्ह किला में नोकर छथ; प्रन्ने बडत कम आवैत थिकथ ।
- ७ प्र. आइ काल्ह आहाँ के बड़की गाय के की हाल है ?  
उ. ऊ आइ काल्ह गामिन है, परन्तु घास नठ मिले से दूबर हो गेल है ।

- ८ प्र. कै मदिना से गामिन है ?  
उ. आठ मदिना भेलेक, परन्तु पेट ओकर कुकु ऊंच नठ देख परैख ।
- ९ प्र. कोराइ कि अखन्नी नठ ?  
उ. हँ, कुकु कुकु जान परैत हठ ।
- १० प्र. ई कै बियान है ? और कतेक दूध देख ?  
उ. ई एकर आठम बियान है । दू अदाइ सेर दूध एक बेर देख ।
- ११ प्र. हमग्रा एक बकरी लेवे के है ; आहाँ के गाँव में मिलत ?  
उ. हमग्रा गाँव में बकरी सभ तठ हैक, परन्तु दाम मँगा है ।
- १२ प्र. आहाँ के बकरी की भेल ?  
उ. हम चरे लेल गाँव पर बारणे रहैत थिकौं ।
- १३ प्र. कुकु दूध देख ?  
उ. लरिका सभ के पीए भर हो जाइबै ।
- १४ प्र. प्रमकी अखि बोएले हठ कि नठ ?  
उ. अखि तठ बोएली है, परन्तु ओकरा में कुकु लाम नठ हैक ।
- १५ प्र. आहाँ कने से नार मोटि मँगनी मिल सकैथ ?  
उ. किछक नठ ? पटौनी भेला पर ले लेबठ ।
- १६ प्र. आहाँ कने कतेक मोटि चलैत है ?  
उ. तीन मोटि तठ लधले बी ।
- १७ प्र. आहाँ के आम के गाड़ी कुकु फरैथ की नठ ?  
उ. प्रमकी बेर बङरी से गाड़ सभ में लाची लाग गेल; नठ तठ बङत होइत रहैत ।
- १८ प्र. थोरे आम हमगरो अचार के लेल देबठ ?  
उ. जब आहाँ के जी चाहे, आ कठ तुरन्वा लेबठ ।
- १९ प्र. आहाँ के लरिका कुकु पढ़ैत है कि नठ ?  
उ. हँ गुरु किहाँ जाइत है ; अचर तठ चिन्हलक हठ, आइ काल पढ़ाड़ा पढ़ैत है ।
- २० प्र. अखोल में किछक नठ भेजी ?  
उ. कुकु सीख लेथो तब भेजध ।
- २१ प्र. हमगँ अण्णा लरिका के अखोल में भेजे के चहैत ही ?  
उ. बेस ; तठ हमग्रा लरिका के साथ ओकरो के भेज देब ।

## FABLES.

## पहिल बात ।

सुखगा चाउर मोती के दाना ।

एगो सुखगा गोबर के ढेरी के चङ्गुर से कोरैत रछे । तब सद्योग से खोर्द में से एगो बड़ चुक के मोती निकसलैक । सुखगा बाजल जे, बाह बाह कैसन रङ्ग रूप औ चमक दमक हैक जोहगरी प्रकगरा पवैत, तब बड़ अनन्द होरत परन्तु हमर पेट के आगि ऐसे नठ बुभाइत । हाए, एक चाउर के दाना हमगरा हाथ लगैत, तं से मोती से बड़ कठ रहल । साँच है, जे अप्पन काम नठ आवै, से चूल्ही भनगार में जाए ॥

## दोसर बात ।

कँगाल के पुङ्गनाइ चाउर फकीर के जवाब देनाइ ।

एगो कँगाल, कौनो पङ्कल बाबा जी से पुङ्गलकैन्ह जे, हम भूखें मरैकी चाउर हमर परोसिया गद्दी पर बैसल, बैस कठ लोटैत है, रात दीन चैन करैत है ; ओकगरा में कौन ऐसन गुन हैक, जे दाता ओकगरा नेहाल कौलगिन्ह, चाउर हमगरा कँगाल बनौलन्ह । ई सुन कठ बाबा जी कहलगिन्ह जे, बाबा, तों ई नठ सुनले हठ कि, भगवान भरोखा पर बैस कठ सभ केज के सोजगरा लेइइथ । जेकर जैसन नोकरी रहैहैक, तेकरा तैसन देइत इथिन्ह ॥

## तेसर बात ।

देस बिदेस फिरे के लाभ ।

कौनो भल मानुस एक बाबा जी से पुङ्गलगिन्ह जे, महाराज जी, देस देस गाँवे गाँव भटकल्ला से कौ लाभ है । एक ठाम रह कठ भगवान में किष्क नठ लौ लगवैही कौनो मन्दिर में बइस कठ दाता के गुन किष्क नठ गवैही । जोगी जी कहलगिन्ह जे बाबा, ई सभ साँच है, मगर तों ई कहावत नठ सुनलठ हठ कि, बहैत है जे पानि से बडत निर्मल होइत है और बान्हल पानि बेजाय मचकैत है । साधू जन चलैत घुमैत रहथ, तबही बेदाग रहैत इथ, कौनो दाग नठ लगवैन्ह ।

## चउठ बात ।

एक दीन जाड़ा के दीन में कौनो बड़ा अदिमी के घर आगि लगलैन्ह । सभ चीज बतुस जर जर राख भै गेलैन्ह । ज बहगरा खड़ा हाथ मलैत रहथ, कि एतन्ना में एक गरीब परोसिया जाड़ा के मारल, थर थर कँपैत घर से निकस आएल, और हाथ सेदे लागल तब ज धनवाला कहलगिन्ह ; बाह जि बाह, केकरो घर जरै केहू तापे ॥

## पाँचम बात ।

बान्हल लकण्डो, आउर छलल लकण्डी ।

एक गिरन्हल के लरिका अपग्ना में बङ्गत लरैत भग्नरैत रहय; बात सभ से बङ्गत सम-  
भौलक परन्तु केहू कुकु नठ मनलकैक । तब गिरन्हल अपग्ना जी में कहलकैक कि, जब हम  
हिन्हका कुकु कठ कठ देखाएब, तब चाही जे बुभ्गतन्ह । एक दीन ज अपग्ना बिटा के  
बोलौलक, आउर कहलकैक जे, धोरे लकणी हमरा आगे ले आवठ । ज सभ लकणी  
जे ज गिरन्हल एक रधन्गी से कस के बान्हलक । फेर सभ से कहलकैक जे रस्सी जन खोलठ  
आउर लकणी सभ के तूर डालठ । सभ केज मिल परल परन्तु कुकु नठ भेलैक । फेर  
गिरन्हल खोल कठ एक एक गो लकणी इन्ह के देलकैक, जेकरा के ज सभ भटगपट तूर  
डाललक । तब उन्कर बाप कहलकैक जे, ए बिटा जे तौ बान्हल लकणी नियर  
अपग्ना में मिलल रहबठ, तठ सभ दुसग्नन के दाँत खट्टा होखत; आउर जब खुल गेलठ;  
तठ बूशठ जे बिगार गेलठ । खुलल से बिगारल ।

## ढटम बात ।

ऊँडाइ सभ के आउर भेंडा सभ के भेल ।

एक बेर ऊँडाइ सभ भेंडा सभ से कह भेजलकैक जे, आवठ, हम तौ अपग्ना में दिलाप  
कर लीज । किचक अपग्ना में लरब, आउर एक दोसग्नरा के लेहू के पिघायल रहब । ई  
पाजी कुचा सभ लराइ के जर है । एहिमा सदाय भूक भूक कठ हमरा भङ्कवेत है, आउर  
हमरा तोहग्रा से लरन्वेत है । एकग्रा के सभ हमग्रा पास भेज दठ । फेर कहाँ  
भग्नरा है । हमग्रा आउर तोहग्रा में सदाय पियार आउर मिलाप रहत । तब एको  
तोहर बार टेढ़ नठ होखत । गँवार भेंडा ज नटखट ऊँडाइ सभ के बात मान लेलक, आउर  
कुचा सभ के ऊँडाइ के पास भेज देलकैक । पहिले तठ ऊँडाइ सभ कुचा सभ के खा गेल, फेर  
भेंडा सभ के पीछे खाय के उपाय कैलक, आउर धोरन्ही दीन में सभ भेंडा के खा गेल ॥ साँच  
है, बैरी सदाय घोखा देत है; ज बड़ गँवार है जे बैरी के साँच कठ बुझेथ ॥

## सातम बात ।

बाघ आउर ऊँडाइ आउर चीता ।

एक बेर बाघ आउर ऊँडाइ आउर चीता अपग्ना में ई ठहरोलक जे, हम सभ केज  
मिठ कठ सिकार मारू । फेर अपग्ना में बाँट लेब । ई ठान कठ अङ्गल में कूदे फाने  
लागल, आउर जब एक बङ्का ठो हरीन करिया मारलक, तब बाघ बाजल जे आवठ ।



एक गुरा के बाँट लीज, आउर भट ओकरा तीन टुकुरा कर देलैक, आउर चिचिया कऽ बाजल जे, पहिल टुकुरा हमन्ही लेब, किअक हम जङ्गल के राजा ह्यी, आउर दोसरो हमन्ही लेब, किअक हम एक गुरा के मारे में बडत दौर घूप कैले ह्यी; आउर तेसर टुकुरा ई घैल है, देखऽ तऽ केकर मुँह परैत है जे हम गुरा आगाँ से उठा ले जाग्रत । ई सुन कऽ चीता आउर ऊँडाड़ लँगुरी दबा कऽ भाग गेल, आउर बाघ हरौन के एक गुरे चट कर गेलै । ई कहावत साँच है, जेकर लाठी तेकरे \* भँस ॥

आठम बात ।

माँटी आउर पीतर के घैला के बात-चीत ।

एक बेर नही बढल, तऽ एक पीतर के घैला, आउर एक माँटी के घैला बह चलल । तब पीतर के घैला माँटी के घैला से कहल-कैक जे, हम गुरा सङ्गे लागल चलऽ, तऽ हम तोहरा बचा लेंबौ । माँटी के घैला बाजल जे, ई बात आहाँ बडत नीक कहली, हम आहाँ के भला मानब आउर सदाय गून गाग्रब; परन्तु साँच पूह्यी, तऽ हम गुरा ई डर है, जे कहई पानि के हिलोरा के घक्का से आहाँ के लग नऽ जा रही; किअक कि जब आहाँ से दूरे रहब, तब ऐसैही हिलैत भुलैत कहीं तीर पर जा लागब, परन्तु जब आहाँ से भँट भेल, आउर कहई धोखा से टकर लग जाग्रत, तब हमरो घेट फाट जाग्रत । साँच है बड़का सम से भरोसा रख्यी, परन्तु लगे नऽ जाई ॥

नौवाँ बात ।

एक सुनगसी बजार में बैसल चिट्ठी लिखैत रहथ । एक विदेशी आग्रल, आउर बाजल जे, सुनगसी जी, की लिखैत ह्यी । सुनगसी जी जवाब देल-गिन्ह जे, भैया चिट्ठी लिखैत ह्यी । तब ज कहल-कैन्ह जे, हम गुरो सलाम लिख दीज । सुनगसी जी कहल-गिन्ह जे नऽ जी, अर-जी लिखैत ह्यी । तब ज कहल-कैन्ह जे, हम गुरो सही कर दीज । सुनगसी जी अगुता कऽ बजल-गिन्ह जे, तमसुक लिखैत ह्यी । तब ज कहल-कैन्ह जे, हम गुरो गोवाही लिख दीज । सुनगसी जी सोचल-गिन्ह जे, ई तऽ केहू अनोख ढङ्ग के अदिमी देखाइ † दैत है । पुहल-गिन्ह जे, तोहर नाम की ह्यी । तब ज हँसल, आउर बाजल जे, हम गुर नाम है मानऽ नऽ मानऽ, हम तोहर मोहमान ह्यी ॥

\* Emphatic for वैकर.

† First verbal Noun of the potential passive.

## दसम बात ।

एक बड़का शोक के घर में रात को आगि लगलन्ह । ज तब अपन बाल बच्चा के ले कत निकस भगलन्ह । नोकर से डकुम देलन्ह, जे, चीज बतुस निकासत । एतन्ना में अ गि बडत बड़ गेल ; सौंसे घर धुआँ धुआँ हो गेल । नोकर बाजल जे, हम की की निकासू, तब ज बड़का अदिमी सुसुआए लगलन्ह, आउर कहलन्ह जे, बाबा, मकान में आगि लागे, तब जे निकसै से लाभ है ॥

इगारन्हम बात ।

गँवार गोआरिनि ।

एगो गँवार \* गोआरिनि माथा पर कहनरी रखले जाइत रहे ; जाइत जाइत शोकऱा मन में ई उमङ्ग उठलै जे, ई दही के बँचब, आउर देबुआ से आम मोल लेब ; कुकु आम हमरा जौरे है, सभ मिला कत तीन से से कुकु बड़ जाग्रत । एई में कुकु सड़ जाग्रत ; परन्तु, हँ, अदाई से तब बचत । आउर ओई में से जे बचत नीक दाम होग्रत, तब दिवारी में एक हरिश्चर सारी लेब । हँ, हँ, हरिश्चर सारी हमरा मुँह पर नीक खुलत । आउर बस, हम तब हरिश्चरे सारी लेब ; आउर ओकऱा पहिर कत मेला जाग्रब ; आउर खूब ऐँठ जैँठ कत अपन गहना कपड़ा के भमक आउर मुँह के चमक दमक देखाग्रब ; आउर चलैत चलैत में से मै बेर ऐँठब । एई सोच बिचार में ज गँवार गोआरिनि जे कुकु चमक ठमक कत टेढ़ चाल चलल, तब दही के कहनरी ओकऱा माथा से गिर कत टुकऱा टुकऱी हो गेलैक, आउर सभ बनल बनाओल घर बिगर गेलैक ॥

बारन्हम बात ।

चिहोर आउर कौआ ।

एक चिहोर के लोल में घोंघा रहैक । केतनो सुआँ में पटक पटक फोरलक, परन्तु घोंघा नठ फुटलैक । तब एक कौआ ई उपाय बतौलकैक जे, ई घोंघा के लोल में ले कत बडत जँच तक उड़ जाह, आउर उहाँ से गिरा दठ, तब घोंघा फट जाग्रत । चिहोर कहलक जे ई बडत नीक बात है, आउर घोंघा के ले कत उड़ल, आउर बडत उपर जा कत बड़ देलक । सौँ घोंघा सुआँ में गिरल, तब फूट फाट गेल, आउर कौआ ओकर गूदा चाक लेलक । थोरा बेर में चिहोर नीचा उतरल, तब झिलका बड़ कत आउर कुकु नठ पौलक ॥

\* Fem. of गमार.



तेरन्हम बात ।

खटा अँगूर ।

एक खिखिर कौनो फुलन्वारो में जा पङ्कचल ; देखलक जे अँगूर सभ के ऐसन घुच्च पाकल टाटी में लटकल है, कि अंकुरा से रस चू रहल है, आउर कौनो रखवारो नठ है । ई देख कठ अंकुरा मुँह में पानि भर ऐलैक । ऊ बइत तरहँ उहलल कूदल परन्तु अँगूर के गुञ्जा तक नठ पङ्कच सकलैक । जब कौनो उपाय से दाव नठ लगलैक, तब एना बरबराता उँहाँ से चलल, जे खटा अँगूर के खाओ ॥

चौदन्हम बात ।

रसादनी ।

एक रसादनी कौनो अदिमी से कहलकैक जे, जों तों कुकु चानी हमरा पास ले आव-तों हम एक ऐसन झड़ी मिलाएब जे तुरन्त ही ऊ चानी के सोना हो जाएत । ऊ सोमिया सुधा अदिमी अंकुरा परन्तार में आ गेल, आउर कहई से दुख सुख सह कठ दू से रुपैया के चानी ऊ रसादनी के आन कठ देलकैह । रसादनी ओही \* रात कठ अप्पन बिकौना उठा कठ कहई चल गेल । तब ऊ बेचारा बिपत के मारल ओही ठग रसादनी के खोज में दौर धुप करे लागल, जङ्गल जङ्गल खोज मारलक, परन्तु ओई रसादनी के पता कहई नठ लगलैक । अंकुरा एह तरह के घबराएल देख कठ, एक अदिमी कहलकैक जे, तोहगरा से ई चूक भेलौ, कि ओह ठग अथीथ के फाँस में फन्स गेलठ । परन्तु पकतौला से आउर अंकुरा खोज में दौर धूप कैला से कुकु नठ होतौ । एह बात पर हम एक बात तोहगरा कहैखी, जे सदाय इआद रखे के चाही ॥

पनरन्हम बात ।

एक चिरई कौनो गिरन्हस के गाक्षी में जा कठ काँच पाकल फल सभ के सभ काट जाइत छल, तठ गिरन्हस सभ दिना अंकुरा खोज में रहे । एक दीन अँगूर के टाटी पर जाल लगा कठ अंकुरा धैलक, आउर मारे के चहलक । चिरई गिरन्हस से कहलकैक जे, जों तों हमरा झाड़ दह, तों हम एहि भलाइ के बदला तोहगरा के बात बता देबौ, कि जे मैं तोहगरा बड़ लाभ होतै । गिरन्हस कहलकैक जे, पहिले बता दे तठ हम तोहगरा के झाड़ देबौक । चिरई अंकुरा तीन बात कहलकैक, एक तठ ई जे, वैरी जब अप्पना बस में आ जाए, तठ झाड़े के नठ चाही, दोसर जे बात ध्यान में नठ आवे, अंकुरा नठ माने के चाही

\* Emphatic for जोह.

तेसर गेह चीज के लेल पढ़न्तावे के नठ चाही । चौथ एक तठ आउर है । जब तौं हमरा के हाड़ देवठ तठ हम कहबौ । किसान ई बात सभ क सुन कठ जेना कहन्जे रहैक तेसरे कैलक, आउर ज चिरई के हाड़ देलक । चिरई भीत पर बैस कठ कहलकैक जे, हमरा पेट में सुबगी के अण्डा से ओ नमन्हर एक मोती रहल है, जौं तौं हमरा नठ हाड़ितठ आउर मारितठ, तौं ज मोती तोहन्रा हाथ लगैत । गिरन्हस पढ़न्तावे लागल । ज कहलकैक जे, दे बुरन्वक तौं हमर तीनो बात के अखन्नी मूल गेले; किअक कि हम तोहर बैरी की जब धेले रहे, तठ हाड़न्जे किअक; आउर सुबगी के बराबर तठ हमन्हीं नठ की, फेर सुबगी के अण्डा से नमन्हर मोती हमरा पेट में कैसे आ सकैत है । परन्तु तौं एह बात पर भरोसा कैलठ, आउर जब हम तोहन्रा हाथ से निकस गेली, तब पढ़न्तौला से की हो सकैत है । एई से ईहे\* फल निकसैत है, कि पहिले से सभ काम बडत सोच विचार कठ करे के चाही, आउर जब कौनो काम बिगर जाए, तठ फेर पढ़न्तावे के नठ चाही ॥

#### सोरन्हम बात ।

कौनो धनिक के दू बेटा रहैन्ह । जब ऊन्हन्कर बाप मर गेलैन्ह, तब दूनो भाइ ऊन्हन्कर धन अपनना में बाँट लेलन्ह । बड़न्का भाइ अपन रुपैया आउर देबुआ सुख चैन आउर खेल तमास; में उड़ा देलन्ह आउर छोटन्का भाइ बड़ जतन में बनिज बैपार करे लागलन्ह । एक दीन बड़न्का भाइ छोटन्का भाइ के सोरन्हना दे कठ वहलगिन्ह जे, ए भाइ, दीन भर अनाज किअक तौलैत रहैत हठ; हमरा सङ्गे रहठ, खा पीअ, चैन करठ । बडत दीन के पाहाँ, जब छोटन्का भाइ लेनाइ देनाइ से बडत रुपैया एकट्टा कैलक, तब ओ बड़न्का भाइ, जे राग रङ्ग खेल तमासा में अपन सभ धन उड़ा पड़ा कठ भिखार हो गेल रहे, ओकरा डेओदी में आ कठ कहे लगलकैक जे, ए भैया, हम तोहन्रा पहिले ठट्टा में ओरौले रही । परन्तु जौं हम तोहन्रा नाहित बनिज बैपार करन्ती, आउर अनाज तौलन्ती, तौं आज पा भर अनाज एन्ने ओन्ने से माँग कठ नठ खैती । साँच है; आसन्कत ऐसन्ने कीरा है, जे धन के घूरा कर देत है ।

#### सोरन्हम बात ।

#### लालन्ची कुत्ता ।

कौनो कुत्ता नही के तीर पर एक हाड़ पौलक, आउर मुँह में लेलक । जबन्हीं फरन्हाही ओकर पानि में देखलक तबन्हीं समझलक जे दोसर हाड़ है । सारे लालच के मुँह खोललक, के ओकरो के पानि से निकास ली । तठ ज हाड़ जे मुँह में रहैक सेओ होरा देलक । साँच है, लालच से माँझी दूध पर बैसल, पाँख लपन्टा गेलैक दूनो हाथ मल्ल मल्ल कठ माँथ पीठे लागल, जे लालच बड़ बन्हाइ होइत है ।

## APPENDIX II.

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### NOTE ON THE USE OF THE VARIOUS VERBAL TERMINATIONS.

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

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

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

as the equal of the speaker, the termination **कै** *ai* (pronounced *ā-ō*) is used. Thus **तोहरा के के मारलकै** *tōh'rá ke ke máral'kai*, which may be translated, 'my friend, who has beaten you?'

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

When the object of the verb, direct or remote, or the predicate, is in the third person and is mentioned with respect, the termination **कै** *ainh* is used. Thus **ज महाराज के पेड़ देबै** *ú maháráj ke peṛ dēbainh*, which may be translated 'that gentleman will give a plant to the respected mahárájá.' Again **महाराज के कुत्ता के के मारलकै** *maháráj kē kuttá ke ke máral'kainh*, —who has beaten the respected mahárájá's dog?

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

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







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