AN INTRODUCTION
TO THE
MAITHILI DIALECT
OF
THE BIHARI LANGUAGE
AS SPEAKEN IN
NORTH BIHAR.

BY
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SECOND EDITION.

PART I.
GRAMMAR.

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PREFACE TO THE SECOND EDITION.

When I undertook the preparation of this second edition of my Maithili Grammar, my intention was to do little more than to arrange a corrected reprint of the first edition published in 1881. I soon found that the necessary corrections were so heavy and so important that the whole work had to be recast. It has, in fact, been rewritten.

When the first edition was prepared, the only specimens of literary Maithili available were those then in my possession, and subsequently published in my Maithili Chrestomathy. Since then more literary materials have been discovered and have been made available to students. These have all been carefully worked through by me, and, as a result, I have been able to give in the present edition of the Grammar a fairly complete set of examples of the manner in which the various forms are employed. The examples are not absolutely complete, for I have rigidly confined myself to passages taken from actually existing literature. With the exception of a few reproduced from the first edition, not a single example has been made up for the purpose of illustration.

The second edition has been prepared in England, and I have not had the advantage of further native assistance; but, on the other hand, I have fully utilized my notes which have been accumulating during the past twenty-five years. As compared with the former edition, the book represents a quarter of a century's progress in the study of an interesting and by no means easy dialect.

Camberley,
June 11th, 1906.

George A. Grierson.
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INTRODUCTION.

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

They may be divided into two classes—

1st—Forms obtained by translating into Maithili.

2nd—Forms obtained by translating from Maithili.

The first I obtained as follows: I printed paradigms of all the forms in Hindi and Sanskrit Grammar and circulated them as widely as possible amongst the pândits, village school masters, and educated native gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled, in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village guru, who knew little more than the herd-boys he taught, to the most learned pândits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one by obtaining the honour of print. These books of paradigms formed the basis of this grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very
useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

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

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

The Chrestomathy, published in Part II of the first edition, contained all the Maithili literature then known to me. Its most important contents were the Song of Salhēs, the Song of the Famine, a collection of poems attributed to Vidyāpati Ṭhakkura, and another of poems by Harṣa Nātha. Since then the following Maithili works have been published: Twenty-one Vaishnava Hymns, Manbodh's Haribans, the Git Dīnā Bhadrī and the Git Nebarāk, all edited by the present writer. An excellent Rāmāyaṇa and a translation into Maithili of Vidyāpati's Sanskrit Puruṣa Parikṣā have also been composed by Paṇḍit Chandra Jhā, and have been printed and published in Darbhanga. All these have been carefully worked through by me, and have furnished innumerable examples of the various forms given in the grammar.

Maithili is one of the three dialects,—Maithili, Magahi, and Bhojpuri,—of the Bihāri language. Roughly speaking, we may say that Maithili occupies North Bihār, east of the river Gaṅḍak, although towards the east it has crossed the Ganges and is spoken in parts of South Bihār. Magahi occupies South Bihār, east of the Sān, and the northern of the two plateaux of Chota Nagpur. Bhojpuri occupies the southern plateau of Chota Nagpur and the country north and south of the Ganges as far west as, say, Benares. Maithili and Magahi are much more closely related to each other than either is to Bhojpuri. Indeed, the last named might almost be called a separate language. The approximate number of the speakers of each, each in its own habitat, are:
INTRODUCTION.

Besides these there are speakers of the various Bihārī dialects scattered all over Northern India and even in the Deccan.

Turning more specially to Maithili, the standard form of the language is that spoken in the Madhubani subdivision of the Darbhanga district, and in the adjoining portion of the district of Bhagalpur. It is this form which is described in the present grammar. The other forms of the dialect are described in the present writer's Seven Grammars quoted below.

The following account of the Maithili dialect, as a whole, is taken from the Vol. V of the Linguistic Survey of India:

Maithili or Tirahutiya is, properly speaking, the language of Mithilā or Tairabhukti (the ancient name of Tirhut). According to the Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya, on the south by the Ganges, on the west by the river Gandak, and on the east by the river Kosi. It thus includes the British districts of Champaran, Muzaffarpur and Darbhanga, as well as the strip of the Nepal Tarai, which runs between these districts and the lower ranges of the Himālaya. The districts of Muzaffarpur and Darbhanga originally formed one district called Tirhut, and that name is still used as a convenient appellation for the country included in these two districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithili, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the district of Purnea. It has moreover crossed the Ganges, and is now spoken over the whole of the South-Gangetic portion of the Bhagalpur District, over the eastern portion of the South-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithili is spoken in its greatest purity by the Brāhmaṇas of the north of the Darbhanga and Bhagalpur districts, and by
those of western Purnea. These men have a literature and traditions that retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions, in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuri dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithili, and written, not in the Bengali character, but in the Kaithi of Bihār. The Maithili spoken in Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahi spoken to its west, and, partly also by Bengali. The result is a well-marked dialect, locally known as Chikā-chikī bōli, from its frequent use of the syllable 'chik,' the base on which the Verb Substantive is conjugated.

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the western side of Darbhanga, is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say whether the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhai or as Musalmāni, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musulmān tribes, according to popular opinion, of the locality. The true Jolahā Bōli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The number of people who speak each form of Maithili is as follows:
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<td>1,946,800</td>
</tr>
<tr>
<td>Southern Standard</td>
<td>2,300,000</td>
</tr>
<tr>
<td>Eastern</td>
<td>1,302,300</td>
</tr>
<tr>
<td>Chikă-chiki</td>
<td>1,719,781</td>
</tr>
<tr>
<td>Western</td>
<td>1,788,495</td>
</tr>
<tr>
<td>Jolahă</td>
<td>337,000</td>
</tr>
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</table>

Total number of speakers of Maithili in Maithili-speaking districts ... 9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

The number of persons who speak Maithili in other parts is unknown. All that we can say is that, in Bengal and Assam, they have been estimated as amounting to about 275,000 people. They are not so numerous in other provinces.

Maithili is the only one of the Bihāri dialects which has a literary history. For centuries the pāṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us was Lakhimā Thakkurāṇi, who, according to tradition, lived at the end of the 14th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer, of whom we have any record, was the celebrated Vidyāpati Thakkura or Ṭhākur, who graced the court of Maharājā Śiva Simha of Sugāonā, and who flourished in the middle of the 15th century. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of Puruṣa-parikṣā, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Krisṇa, exercised such an important influence on the religious
history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindu reformer Caitanya, who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati’s name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaiṣṇava songs, the Pada-kalpa-taru, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. The Pada-kalpa-taru was the only record that we had of the poet’s vernacular works, till, in the first edition of the Maithili Chrestomathy, the present writer was enabled to publish a collection of songs attributed to Vidyāpati, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local pāṇḍits. That all the songs in this collection are genuine is not a matter capable of proof, but there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries. A larger collection of these songs has been made by Babu Ṇagendra Nāth Gupta, and will, it is believed, shortly be published.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpati Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Ramāpati, Māhipati, Jayānanda, Caturbhujā, Sarasa-rāma, Jayadēva, Kēśava, Bhaṇjana, Cakrapāṇi, Bhānu-nātha, and Harṣanātha or, in the vernacular, Harkh-nāth. The last two were alive when the present writer was in Darbhanga thirty years ago.

Amongst other writers in Maithili may be mentioned Manbōdh Jhā, who died about the year 1788 A.D. He composed a Haribans, or poetical life of Kṛṣṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best known of these plays are as follows. None of them has been published.
INTRODUCTION.

The Pārijāta-harana, and the Rukmīṇī-parīṇaya, both by Vidyāpati Thakkura.
The Gaurī-parīṇaya by Kavi-lāla.
The Usā-harana by Harṣanātha above mentioned.
The Prabhāvati-harana by Bhanunātha above mentioned.

Under the enlightened guidance of the late Maharaja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Candra Jha, who has shown remarkable literary powers. He has written a Mithila-bhāṣā Rāmāyana, and a translation, with an edition of the original Sanskrit text, of the Puruṣa-parīkṣā of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore missionaries translated the Scriptures. At the same time, if an article in the Calcutta Review is to be believed, the first translation of any portion of the Bible into any language of Northern India was that of the Gospels and Acts, made into the Chikā-chiki dialect of Maithili, by Father Antonio, at the end of the eighteenth century. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about thirty years ago by Mr. John Christian, and published at Monghyr.

Authorities—

I.—Early References.—The earliest reference which I can find to Maithili or Tīrhuṭiya is in Amaduzzi’s preface to Beligatti’s Alphabetum Brannhamicum, published in 1771. This contains a list of Indian languages amongst which is ‘Tourutiana.’

Colebrooke in his famous essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili 1 as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, ‘as the dialect of Mithilā has no extensive use, and does not appear

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to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place. Since then, like the other dialects of Bihār, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the Indian Antiquary in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell’s Specimens, but they are there classed as some of many dialects of Hindi spoken in Bihār. Indeed, at this time it was the general belief that, all over Bihār, the language spoken was a corrupt form of Hindi, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the first edition of the present Maithili grammar appeared in the year 1880-81.

II.—Grammars—

Beside the present work, reference may be made to the following:

Hoernle, A. F. R.—A Grammar of the Eastern Hindi compared with the other Gaudian Languages. London, 1880. In this Grammar, Dr. Hoernle recognized Maithili as a dialect distinct from Hindi. He was able to give some specimens of its grammatical forms, but no published materials were then available.

Grierson, G. A.—Seven Grammars of the Dialects and Sub-Dialects of the Bihāri Language. Part I, Introductory, Calcutta, 1883; Part IV, Maithil-Bhojpūri Dialect of Central and South Muzaffarpur, 1884; Part V, South Maithili Dialect of South Darbhāngā, North Munger, and the Madhępūrā Subdivision of Bhagālpūr; Part VI, South Maithil-Māgaṭhī Dialect of South

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1 Note, however, Aimé-Martin’s Lettres édifiantes et curieuses, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says, ‘le Maithila (sic) se retrouve dans Neypāl.’


3 Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier, Calcutta, 1874. The specimens given are headed, ‘Vernacular of West Tirhoot,’ ‘Vernacular of East Tirhoot,’ and ‘Vernacular of West Purneah (Hindee),’ respectively. They will be found on pp. 60 ff.
INTRODUCTION.

Munger and Bārh Subdivision of Patna; Part VII, South Maithilli-Bengālī Dialect of South Bhagulpūr; Part VIII, Maithili-Bangālī Dialect of Central and Western Purāniyā.


The Maithili portion of Dr. Kellogg's work is confessedly based on the grammars of the present writer.

III.—Dictionaries—

Grierson, G. A.,—Besides the vocabulary attached to the Maithili Chrestomathy, there is one in the edition of Manbōdh's Haribans mentioned below.


IV.—General Literature—

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

For the benefit of those who wish to study Maithili, the following is a list of the principal works that have been published in the language.

Besides the text in the Maithili Chrestomathy we have:—


MAITHILĪ GRAMMAR.

PART I.
ALPHABET AND VOCABULARY.

CHAPTER I.

THE ALPHABET.

1. The Alphabets in use in Mithilā are three—The Dēva-nāgari, the Maithili, and the Kaithi. The first is familiar to every reader of this, and need not be described here. In Mithilā it is not much used in common life, and seldom even in manuscripts.

2. The Maithili is the character used by the Maithil Brāhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Brāhmaṇs, who are not professed paṇḍits, can read the Dēva-nāgari character. The Maithili character is also affected by Maithil Kāyasthas, who pretend to be better educated than their fellows. The Maithili character is nearly the same as that of Bengali, differing only in one or two letters.

3. The Kaithi character is that in general use throughout Mithilā by all educated persons who are not Brāhmaṇs. It is a corruption of the Dēva-nāgari, and can be written much faster than the latter, even as fast as shikasta Urdū. There was a clerk in my office in Madhubani, who could write excellent Kaithi more quickly than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is the official character employed in Government offices throughout Bihār and Chutia Nāgpur.
4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this Grammar.

**Pronunciation.**

(a) **Vowels.**

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

6. The vowel a has four distinct sounds, not two, as in Sanskrit. In Sanskrit we have अ a and आ a. In Maithili each of these has developed into a pair, a short and a long. The sound of short अ a is peculiar. It is not so broad as that of the corresponding vowel in Bengali, but on the other hand it is broader than the neutral vowel in Hindi. We may describe it as something between the o in 'cob,' and the u in 'cub,' or as the short sound corresponding to the long a in the word 'all.' From this has developed a long sound almost exactly like that of the a in 'all.' This long sound is nearly confined to the termination of the second person in verbs, and is due to the influence of a u which once followed it, but has now disappeared. Thus, the termination धुः dh is derived from an older मः ahu. The sound is not usually represented in native writing but is commonly written merely as म a. When it is desired to show it in writing it is sometimes represented by the mark of length ृ above the line, and sometimes by the *visarga* फ़. Thus धुः or धः. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign ध, which is the character used for this sound in the publications of the Assam Government, and has been borrowed from Swedish.

7. Just as a long छ a sound has been developed from छ, so a secondary short a-sound has been developed from त्र a. Ordinarily speaking, this letter is pronounced as the a in 'far.' Sometimes, according to the rule of the short antepenultimate to be described below (see § 32 and ff.), it has to be shortened, and is then pronounced like the a in 'farrier.' In native writing it is not customary to indicate this sound, an ordinary त्र a being usually written in its place. Some writers, however, use त्र a for this sound, instead of त्र. In the following pages, I shall indicate it, in the
Dēvānāgari character, by the short mark¹ written above the line. Thus मर्च, I killed. In transliteration I shall indicate it by the sign ऑ. Native scribes would write this word either मर्च or मर्च. This short ऑ has a great tendency to be weakened to ऑ, and it may be taken as a general rule that, unless ambiguity would ensue it does usually become ऑ. Thus the long form of पानि pāni, water, is properly पानिया pāniyā, but is usually पानिया pāniyā. On the other hand, ‘I killed,’ is always pronounced मारलै māralai, and never मारलै maralai, however it is written, because the latter pronunciation would lead to ambiguity, मारलै maralai properly meaning ‘he died.’

8. The rule for the pronunciation of a final ऑ is the same as in Hindi. As a general rule, it is silent in prose as in गुण pronounced guŋ, not guṇa; फळ phal, not phala. In other terms these words are practically monosyllables, and the final silent ऑ is not counted as a syllable in applying phonetic rules depending on the number of syllables in a word (see §§ 28 and ff., 32 and ff.). Similarly सफळ saphal must be treated as a disyllable, not as a trisyllable, and so on. In transliteration this final silent ऑ will be omitted in the following pages in writing prose. In poetry it is pronounced and will therefore be represented in transliteration.

In a few cases a final ऑ is pronounced even in prose. When there is any doubt, I shall indicate it in the Dēvānāgari character by the sign ऑ, and in transliteration I shall, when so pronounced, always write it in full. The most important cases in which it is pronounced are:

(i) Original monosyllables, such as न na, not.

(ii) Words in which the final ऑ is necessary for enunciation, as in शास्त्र śastra, a holy book; प्रिय priya, dear; ग्राह्य grāhya, acceptable (see § 26).

(iii) A few verbal forms, in which it is really ऑ, as in देखिए dekhīṁ, dekhī, be pleased to see; देखिए के dēkhī-ka, having seen.

9. When two words are compounded, the final ऑ of the first member reappears and is pronounced very lightly. Thus फ़र्कः
(फ़ल phal + दायक dāyak) is pronounced phalādāyak, in which the ā is hardly audible, very like the Hebrew shōvā mobile.

The same imperfect ā also occurs in many polysyllabic words in the syllable after the accent, when not final. Thus रामārā hāmārā, me; देखबāhāh dēkhābāhāh, you will see (but देखब dēkhab with the ā fully pronounced as it is in the final syllable); देखल dēkhal or देखलिय dēkhalía, I saw. As above shown, I represent this imperfect vowel in transliteration by a small ā above the line. I have not thought it necessary to indicate it in the Dēva-nāgarī character. Natives never do so.

In poetry, the final silent ā, and this imperfect ā are always fully pronounced. We thus have, in poetry, गुण, phala, saphala, phalādāyaka, hamārā, dēkhābāh (or, more usually, the older form dēkhabāhu), dēkhāba, dēkhala and dēkhalía.

10. The short vowels र i and ज u, when final in prose are also, as a rule, only half-pronounced. They may then be compared. In this respect, to the 'compound shōvās' of Hebrew, which, however, occur at the beginning, not at the end, of a syllable. They are not absolutely silent, but (as in Sindhi, Kāśmirī, and Dravidian languages) are barely audible. Natives make no attempt to indicate in writing the extreme shortness of these vowels. As the matter is of some importance, I shall in the following pages indicate the fact by the sign for virāma (ˌ) placed under the vowel-sign. In transliteration I shall indicate it by small letters above the line. Thus खचि achī, he is; रेखथ dēkathu, let him see. As in the case of the final absolutely silent ā, these imperfect i and u are not counted as forming syllables in applying the rule of the short antepenultimate (§ 32). For the purposes of that rule रेखथ dēkathu is a word of two syllables.

There are exceptions in which a final i is pronounced as a full vowel. These are:—

(i) The final i of the plural termination खनि aṇi, as in लोक aṇī (not लोकन lōkan) people, the plural of लोक lōk, a person.

(ii) The final i of masculine nouns, as in पाणि pāṇi, water; माणि māṇi, proud (not पाणि� pāṇi, माणि� māṇi).
Pronunciation of Vowels.

(iii) A final i preceded by a vowel, as in चलुकार halukāi, lightness (not चलुक र halukā汉语).

These imperfect vowels are frequently nasalised by anunāsika. Thus देखिता haluka, immediately on seeing; देखिताल haluka, I saw.

In poetry these imperfect i and u are fully pronounced, thus achi, dekhathu.

11. As in the case of ओ० ओ, the vowel ओ has two sounds, a short and a long. The long sound is the one with which we are familiar in Sanskrit, something like that of the o in 'mate.' The other is the corresponding short sound, something like that of the e in 'met.' Natives make no distinction between these two sounds in writing. In the following pages, the long sound will be represented by ओ or, when non-initial, by ए, and the short sound by ओ or, when non-initial, by ए. In transliteration I shall represent them by ओ and ओ respectively.

It should be noted that ओ e and ओ i are freely interchangeable. Thus, we may either have परताच paîtāh or परताच paîtāh, he will see. Northern Maithili, as a rule, prefers to use ओ e.

12. In an exactly similar way, there is a pair of long and short o sounds. The long is the Sanskrit ओ०, and is sounded like the second o in 'promote.' The short has the sound of the first o in the same word, and will be represented in the following pages by ओ or, when non-initial, by ए. The corresponding transliteration will be ओ and o, respectively. Native writers make no distinction between these two sounds, representing both by ओ. As in the case of ओ e and ओ i, ओ o and ओ u are freely interchangeable, ओ o being usually preferred in the north and ओ u in the south. Thus, we have either पाओलाल paōlah or पाओलाल paōlah, I obtained.

13. In Sanskrit the vowels ओ० o and ओ० u are really diphthongs made up of ओ० + ओ u and ओ० + ओ u, respectively. Their origin is therefore ओ० and ओ०, and the pronunciation is distinctly long. We may compare the pronunciation of the ai in the English word aisle, and of the ou in the English word 'our.' In Maithili these sounds only occur in words directly borrowed
from Sanskrit as in कैत्य Kātkeyi, बोध्य aūsadā. In Maithili these letters invariably represent an older च + र (or र) a (not ā) + i (or e) and च + उ (or उ) u (not ā) + u (or o) respectively. In fact, at the present day native writers sometimes write र and उ and sometimes चर or च्र, जर or जच. Thus they write the present participle of the root देख dēkh, see, sometimes देखित (or in this book देखित dekhait) and sometimes देख (or in this book देख dekh). I have even, on occasions, seen the word spelt देखित, in which the य is merely a fulcrum for carrying the त much as alij is employed in Hindostāni. Again ‘I shall obtain’ is written प्रदेखित (or in this book प्रदेखित paibai), प्रदेखित (or in this book प्रदेखित paibai), or प्रदेखित (or in this book प्रदेखित paibai). Similarly they indicate ‘he will obtain’ by प्रताप (or in this book प्रताप paītāh), प्रताप (or in this book प्रताप paītāh) or प्रताप (or in this book प्रताप paītāh). Native writers make no distinction between the Sanskrit and Maithili ai and au. Both ai sounds they represent, in the Sanskrit fashion by र, and both au sounds by उ. As, however, the Maithili sounds are shorter both by origin and in pronunciation, I represent the short sounds by उ (or, when non-initial, by ँ), and by उ (or, when non-initial by ँ), respectively. In transliteration, I represent the long sounds by आ and औ, and the short sounds by ई and उ.

It is important to note that the Maithili उ ai and उ au are merely alternative graphic representations of चर आ or चर उ and चर अ or चर औ, respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenultimate (§ 33, ii) in which both उ ai and उ au count each as two syllables. Thus, the word देखित dekhait, seeing, must be considered as a word of three syllables, viz., देखित de + ख kha + इ it, and not as one of two.

As, whatever the method of writing employed may be, the
§ 14. ]

Pronunciation of Vowels.

Pronunciation of च and घ and of ज and झ is in each case identical, I shall in future make no distinction in transliteration. I shall represent both च and घ by ai, and both ज and झ by au. द द will be represented by ae (pronounced, however, the same as ai), and श श श will be represented by ao (pronounced as au).

14. Native scribes are by no means uniform in their methods of representing vowel-sounds in writing. In the table below I give the system of spelling adopted for this grammar, and also the more usual scribal variations.

<table>
<thead>
<tr>
<th>System of spelling adopted in this Grammar.</th>
<th>Variations often employed by native scribes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>र initial (रक्षा, a wish, रख्तन, seeing).</td>
<td>य (व्यक्ष्या), यो (शोष्या), य (र्ख्यत)</td>
</tr>
<tr>
<td>र medial (सङ्ख्यम्, written).</td>
<td>इ (लोकीत) (very common).</td>
</tr>
<tr>
<td>र initial (रेंटा, a brick).</td>
<td>यो (शीटा).</td>
</tr>
<tr>
<td>अ initial (उष्णा, a torch).</td>
<td>व (वक्षा), or व (वक्षा).</td>
</tr>
<tr>
<td>अ initial (ञच, high).</td>
<td>व (ञच), or व (ञच).</td>
</tr>
<tr>
<td>अ medial (भृष्ट, false).</td>
<td>न (भृष्ट) (very common).</td>
</tr>
<tr>
<td>फ्र र रे रे (initial फ्रक, one).</td>
<td>ए (ष्टक).</td>
</tr>
<tr>
<td>प्र र रे रे (initial प्रक, twist).</td>
<td>ए (ष्टक).</td>
</tr>
<tr>
<td>छो छो (initial छोर, direction).</td>
<td>ए (षोर).</td>
</tr>
</tbody>
</table>

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

1 Whether the sound is really diphthongal, or whether the two elements are separately pronounced, it is difficult to say. Pronunciation varies in different mouths. In old Maithili the sound was certainly not diphthongal, and it seems to me that at the present day the vowels are beginning to coalesce, but that the custom has not yet been established.
15. The vowels ए ए ए and ए only occur in words borrowed direct from Sanskrit. When so met, they are pronounced like रि, रि, and लि, respectively. They are never found in pure Maithili words.

16. The following is therefore a complete conspectus of all the Maithili vowels. Those which are only found in Sanskrit words are marked with the letter S.

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>ए a</td>
<td>ए 4</td>
</tr>
<tr>
<td>एि aि</td>
<td>ए aि</td>
</tr>
<tr>
<td>र i</td>
<td>र i</td>
</tr>
<tr>
<td>उ u</td>
<td>उ a</td>
</tr>
<tr>
<td>एि rि (S.)</td>
<td>एि rि (S.)</td>
</tr>
<tr>
<td>एि lि (S.)</td>
<td>एि lि (S.)</td>
</tr>
<tr>
<td>ए e</td>
<td>ए e</td>
</tr>
<tr>
<td>एि ai</td>
<td>एि aि (S.)</td>
</tr>
<tr>
<td>एि o</td>
<td>एि o</td>
</tr>
<tr>
<td>एि an</td>
<td>एि aि (S.)</td>
</tr>
</tbody>
</table>

17. The Sanskrit विसर्ग (:) no longer exists in Maithili except in a few borrowed words. The character is, however, as stated above, sometimes, but rarely, employed to indicate the sound of the letter ए.

18. अनुस्वार (ँ), when immutable, is also retained in a few words borrowed from Sanskrit. It is very commonly employed (like the changeable अनुस्वार of Sanskrit) as a compendium scripturae for अ अ, ए ए, ओ ओ, औ औ, or ए म before another consonant of the same class. Thus बूढ़ा instead बूढ़ा bunda. It will hence be represented in transliteration by अ, अ, ओ, औ, or म, according to circumstances. Native writers very commonly employ it instead of अनुक्षा.

19. अनुनासिक (ँ) is met extremely frequently. It indicates the nasal sound which we hear in the French word ‘bon.'
§ 24. ]

Pronunciation of Consonants.

It will be represented in transliteration by the mark ~ placed over the nasalised vowel. Thus अंबिया ākhiyā, an eye. मे ma or मे me in; बाँध bāh, an arm; देखला dekholā. I saw.

20. Consonants.

क k, ख kh, ग g, घ gh, ङ n, च c, छ ch, ज j, झ jh, छ n, ट t, ठ th, ड d, ढ dh, त t, थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m, य y, र r, ल l, व w, श s, ष s, श h are usually pronounced as in Sanskrit.

21. When र r and ठ rh are not initial they become द d and दू rh. These cerebral r-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with र r and ठ rh respectively, and, indeed the latter dental sounds more nearly approach the correct pronunciation. Thus, ‘a horse’ is either गोर ghōr or घोर ghōr, of which two the latter is the preferable spelling. Native custom as to writing these sounds fluctuates.

22. The pronunciation of न n is peculiar. The cerebral nature of its sound is much more marked than in the Sanskrit of Eastern India. It has more the sound of a muffled cerebral r followed by a cerebral n; e.g., राबर र is pronounced almost like Rābar, the r in rṇ having a peculiar muffled sound, impossible to describe in writing. न n is occasionally substituted for न n and is then pronounced as n.

23. Original य y and व w always become ज j and ब b respectively, although the letters य and व are often retained in writing. In the following pages the spelling will strictly follow the pronunciation. Thus I shall write जोय jāyvan, not जोय jāvān, and बात bāt, not बात bāt. The only cases in which we find य y and व w with their proper pronunciations are when they are used euphonically,—like the ya-śruti of the Prakrit Grammarians,—as described in the following sections.

24. When two vowels, of which the latter is short or long ए come together, a euphonic य y or व w is often inserted to prevent
a hiatus. The insertion is generally optional, and is merely intended to facilitate utterance. This euphonic insertion takes place between ə and ā, between ē and ā, between ō and ā, and between ū and ā.

(i) Between ə and ā the semi-vowel which is inserted is always u. When ənən- ā becomes ənəuā, a boy. In this case the insertion is not optional, but is compulsory.

(ii) Between ə and ā the semi-vowel which is inserted is always u. When ənən- ā becomes ənəuā, a boy. In this case the insertion is not optional, but is compulsory.

(iii) Between ē and ā it is always u which is inserted, and the insertion is compulsory. Thus məliyə for məliyə, a gardener. Here it must be explained, that the u was originally really between a and ā. Almost the only case in which ē immediately precedes ā is in the redundant form of nouns (§ 41). This form properly ends in rəpə iyəuā, thus—məliyə məliyəuā—and the rəpə iyə is liable to be contracted to rə ē, so that we get məliuā.

(iv) Between ō or ū and ā, the inserted vowel is always u. The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get rədəuā rəuā or rədəuā rəuucə, a tear.

In the following pages, I shall follow the usage of the most careful writers, and shall spell upon the principles indicated by the forms ənəuā, məliyə, məliyə, məliuā, and rədəuā rəuā.

The above are the only instances in which y and w really occur in Maithili, and it will be seen that, as they are euphonic additions and only appear between contiguous vowels, they can never occur at the beginning of a word, except in the case of the incorrect native spellings indicated in § 14.

1 In Western India, on the contrary, it is usually y.
It must, however, be mentioned that the diphthongs अई and छो अउ are often written अय and छ अउ by some writers. This is only a question of spelling. Again the vowel अ ए is often written ए या, and the vowel छो ओ is often written ओ वा. Thus we find छो अउ ṝो, to be, written छो अउ; केथो केथा, any one, written केठो केठा; and पादोन पादल, I got, written पादल पादल. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants श स and ष ष only appear in words borrowed from Sanskrit. The only sibilant which Maithili has of its own is the dental ष स. ष स is pronounced as in Sanskrit; but ष ष when standing alone, and not compounded with another consonant is always pronounced like ष kh. Thus ष ष saṣṭha, sixth, pronounced khaṣṭha. This pronunciation is universal: the vulgar even write such a ष s phonetically ष kh. In the compound consonant रṣ रṣ ष is also always pronounced as रṣ kh; e.g. अकषण अकषण is pronounced अकषण. By some this ष kh sound of ष s is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian ष kh, or the ch in 'loch.' The compound letter ष kṣ is pronounced like ष cṣ, which is occasionally written for it by the vulgar; e.g. अकषमी अकषमी is so written, and is pronounced as Lakṣmaṇī by purists, but is commonly written and pronounced लकष्मी लकष्मी. The compound ष sp is peculiar. It is pronounced something like ṭfp; e.g., पुष्प puṣp, a flower, is pronounced puṭfp. This seems to be a relic of the old Sanskrit upadhmāṇiya.

Native scribes regularly write ष s for ष s; thus, they write शागर sāgar, instead of शागर sāgar, the sea. The pronunciation is, however, always that of a dental ष s. In Māgadhi Prakrit every ष s was pronounced as ष s. This pronunciation has long ceased to exist in Bihār, but the mode of writing has survived.

26. The letter छ h, when compound with ष y, becomes छ hy, which, in words borrowed from Sanskrit, is pronounced in a
peculiar way. If zh be taken to represent the Persian ž zh, the pronunciation of this compound can best be represented by zhjy; e.g., प्राच्छ, fit to be accepted, is pronounced grāzhjya, the final a being retained in pronunciation, though usually inert, for the sake of euphony (§ 8).

27. The mute letters are divided into surds and sonants. Surds and sonants may each be aspirated or unaspirated. Thus—

<table>
<thead>
<tr>
<th>SURDS.</th>
<th>SONANTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unaspirated.</td>
<td>Aspirated.</td>
</tr>
<tr>
<td>क k.</td>
<td>ख kh.</td>
</tr>
<tr>
<td>च c.</td>
<td>च ch.</td>
</tr>
<tr>
<td>ट t.</td>
<td>ठ th.</td>
</tr>
<tr>
<td>न n.</td>
<td>न th.</td>
</tr>
<tr>
<td>प p.</td>
<td>फ ph.</td>
</tr>
</tbody>
</table>

In connexion with the sonants, there is an important rule.

(i) When any unaspirated sonant is preceded by anunāsika, the nasal of the corresponding class may be substituted for the two.

(ii) When an aspirated sonant is preceded by anunāsika, the nasal of the corresponding class aspirated by the addition of h may be substituted for the two.

Thus—

(i) ग g may become ख n. Thus, चाँग डू य ए चाँह डू ए n a limb.

(ii) झ j may become झ n. This is, however, of very rare occurrence. Example, चाँज डू जु or चाँझ डू जु, a tear.

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1 Traces of a somewhat similar change have been noted on Māgadhi Prakrit, e.g. अनन्यलि for अन्यलि.
§ 27. Pronunciation of Consonants.

\( s \sim r \) may become \( s \, n \). Thus, \( \text{bha} \, \text{r} \) or \( \text{bh} \, \text{n} \), an earthen pot.

\( d \sim d \) may become \( \text{n} \, n \). Thus, \( \text{n} \, \text{d} \) or \( \text{n} \, \text{i} \, \text{n} \), sleep.

\( b \sim b \) may become \( s \, m \). Thus, \( \text{n} \, \text{b} \) or \( \text{n} \, \text{i} \, \text{m} \), a nīm-tree.

(ii) \( \text{g} \sim \text{gh} \) may become \( \text{bha} \, \text{n} \). Thus, \( \text{sa} \, \text{gh} \) or \( \text{sa} \, \text{sin} \), a lion.

\( \text{gh} \sim \text{jh} \) may become \( \text{g} \, \text{nh} \). This, as in the case of \( \text{g} \sim \text{j} \), is very rare. Example \( \text{m} \, \text{i} \, \text{m} \, \text{jh} \) or \( \text{ma} \, \text{ma} \, \text{m} \, \text{m} \, \text{nh} \), middle.

\( r \sim rh \) may become \( \text{p} \, \text{nh} \). Thus, \( \text{k} \, \text{r} \, \text{h} \) or \( \text{k} \, \text{o} \, \text{h} \), a pumpkin.

\( dh \sim dh \) may become \( \text{bu} \, \text{nh} \). Thus \( \text{b} \, \text{a} \, \text{d} \) or \( \text{b} \, \text{a} \, \text{h} \), bind. Compare as a reverse example \( \text{k} \, \text{a} \, \text{n} \) or \( \text{k} \, \text{a} \, \text{h} \), a name of \( \text{k} \, \text{r} \, \text{s} \, \text{n} \).

\( bh \sim bh \) may become \( \text{m} \, \text{nh} \). Thus \( \text{b} \, \text{h} \, \text{b} \) or \( \text{k} \, \text{a} \, \text{n} \), a pillar.

All the above changes are quite optional. Those of \( \text{r} \sim r \), \( r \sim rh \), \( d \sim d \), \( dh \sim b \), \( bh \sim bh \), are very common. The others, especially those of \( j \sim j \) and \( jh \sim jh \), are more rare.

There is one point to be noted. The aspirated nasals \( \text{nh} \), \( \text{n} \, \text{nh} \), \( \text{nh} \), \( \text{nh} \), and \( \text{nh} \), \( \text{nh} \), are never treated as compound letters, and do not make a preceding vowel long by position. They are treated exactly like aspirated mutes \( \text{k} \, \text{kh} \), \( \text{g} \, \text{gh} \), \( \text{ch} \, \text{ch} \), \( jh \), and so on. They might indeed be added as single letters to the alphabet. Thus :-

- **Gutturals.** \( k \), \( kh \), \( g \), \( gh \), \( s \, n \), \( s \, nh \).
- **Palatals.** \( c \), \( ch \), \( j \), \( jh \), \( n \), \( nh \).
- **Cerebrals.** \( t \), \( th \), \( d \), \( r \), \( dh \), \( rh \), \( n \), \( nh \).
- **Dentals.** \( t \), \( th \), \( d \), \( dh \), \( n \), \( nh \).
- **Labials.** \( p \), \( ph \), \( b \), \( bh \), \( m \), \( mh \).
28. The stress accent exists in Maithili, but is not strongly pronounced. In counting syllables for fixing the place of an accent, the final silent \( a \) of words ending in a consonant, and a final imperfect \( i \) and \( u \) are not considered. On the other hand, the imperfect \( a \) in the middle of a word, corresponding to the Hebrew \( shqqwa \) mobile, is counted as a syllable. For instance, in the word \( देखलझ \) \( dēk̪h\,lāh^a \), there are for our present purposes three syllables, viz.,

\[ देख् + क ह + लझ् लाह। \]

(i) If a word ends in a consonant (whether followed by imperfect \( i \) or \( u \) or not) preceded by a long vowel or a diphthong, the main accent is on the last syllable. Thus खिसान 않िन, a cultivator: देक्षलझिन\( dēk̪h\,lah\,ānh^i \), you saw; देखलझिन\( dēk̪h\,lāi\,ānh^i \), I saw.

(ii) If a word ends in a fully pronounced vowel, and if the penultimate is long, the accent falls on the penultimate. Thus पानि \( pānī \), water; \( चोटाक्की \) \( chōtākkī \), small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus \( चोंसा \) \( hā\,nsā \), me; \( लोकनि \) \( lōk\,nī \), people; \( कोपरी \) \( khō\,parī \) a hut: देक्षलझ \( dēk̪h\,lāh^a \), I saw; तितालियः \( titāliyā \), a butterfly.

If a word, which has the accent on the antepenultimate, takes a suffix, the antepenultimate becomes the syllable before the antepenultimate, and may optionally retain the accent. Thus, the word निष्लो tīl, a butterfly, has the accent on \( ti \), the antepenultimate. The long form of निष्लो tīl is made by suffixing \( ā \), and we get नितालियः \( titāliyā \). This ordinarily has the accent on \( tā \), the new antepenultimate, according to the above rule; thus titāliyā, but some people retain the accent on the \( ti \) and say titāliyā. Pronunciation in this respect fluctuates much.

(iv) In words borrowed from Sanskrit, the accent may be thrown back as far as the syllable before the antepenultimate. Provided the antepenultimate and the penultimate are both short. Here again pronunciation varies. कुटिलता \( kuṭilatā \), deceitfulness, may be either \( kuṭilatā \) or \( kuṭilastā \).
32. The following rules are most important. They are applied rigorously throughout the whole system of Maithili Grammar, and unless they are fully grasped, much of what is in the following pages will be found obscure.

(i) The rules here given apply only to Maithili words. They do not apply to words borrowed direct from Sanskrit, which are not subject to change.

(ii) The genius of the whole Maithili language is adverse to the existence of a long vowel in a Maithili word, when it would occupy a position removed more than two syllables from the end of a word.

Note.—In counting syllables neither the final silent a, nor a final imperfect i or u, counts as a syllable; but the medial imperfect a, corresponding to the Hebrew shawd mobile does so count. Thus घर ghar, a house, is a word of one syllable; देखब dékhab, I shall see, छाओ शिम cāo, and, सुन शुभ sūnah, let him sleep, are words of two syllables; while छुन sūnah, sleep thou, and देख bē, you will see, are words of three syllables.
33. The practice of shortening a vowel is subject to the following rules:—

(i) Whenever the vowel शा a finds itself in the antepenultimate syllable, i.e., in the third from the end of the word, it is shortened to शा ā. Thus, नाउता nāuṭā (or, contracted, नौ नाउ nāu) long form of नाज nāj, a barber; अगिया āgiyā, long form of अगियाँ āgyi, fire; वानोंगों pāolāh (or, contracted, वानों पाल pāulāh), 2nd plur. past of पान pāeb, to obtain; सांनलक mārɔlak, he struck, from मार mārab, to strike; बैतिया bātiyā, long form of बात bāt, a word.

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

(ii) Similarly, any other vowel finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic य y or व v follows it. Thus, निश्चार सिखलak, he learnt, from निश्चार sikh, learn; देखौट देखौट dekhait (or, contracted) देखौट dekhait, seeing. On the other hand, चुछलाँच cūḷāh or चुछलाँच cūvlāh, he dripped; चुछलाँच sīlak or चुछलाँच siilak, he sewed; from roots चू cū and चौ si; in which the long ɪ and the long ā are retained as they are followed by vowels or by euphonic y or v.

From the above it will be noted that the contraction of a and i to ai does not affect the shortening. In other words ः ai and ः au, for the purposes of these rules, count as two syllables each.

(iii) Any vowel whatever, finding itself removed more than three syllables from the end of the word is shortened, whether it is
followed by a consonant or not. Thus चुरतार्थिन्य cuiti*thinha (if) he had dripped, from root चू ca; चोरार्थ hoia (or, contracted चोर hoiai), (if) I become, from root छो hō, become; देखितिष्ठ dekhitiau (or, contracted देखितिष्ठ dekhitiau) (if) I had seen you, from root देख dekh.

34. Amongst native writers of Maithili no fixed usage has as yet established itself regarding the graphic representation of the short antepenultimate. Though it is always pronounced short, it is often written long. Thus we find the words given above sometimes written नाथ, चामिया, भाषोवर (or पौरस) मारक, चामिया, भाषक, and चूरतार्थिन्य, and sometimes नाथ (or नोा), चामिया, भाषक, मारक, वांटिया, विषक, and चूरतार्थिन्य देखत and चोर are, of course always written देखत and चोर as the writers have no character for short e, o, or ai.

35. All the above examples have exhibited the shortening of vowels long by nature. Exactly the same principle is followed in the case of vowels long by position. When such vowels precede a compound consonant (usually a nasal plus a mute, or a double mute), the nasal is weakened to anunasika, and the double consonant is simplified. Thus from the root वाḥ bandh, to bind we have यूध बुधहार बुधहार banhu (see § 27, ii) not यूध बांधहार banhu, a prisoner; and from the long form (see § 41) चोर चोरक, small, we have the redundant form चोरका चोरका choţak*wa.

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CHAPTER II.

Vocabulary.

36. In the preceding pages I have more than once made a distinction between Maithili words and Sanskrit words.

37. Maithili is an Indo-Aryan language, and though the statement is not strictly accurate, it may conveniently be said to be descended from Sanskrit. According to native belief it is so
descended. In the course of its development it passed through various stages, the latest of which (before the birth of Maithili) was that known as Mágadhi Prakrit, the colloquial language of the whole of Bihār, in various stages of development from, say, the time of Buddha (550 B.C.) down to about A.D. 1000. From this Mágadhi Prakrit are directly descended not only Maithili and the other languages of Bihār, but also Bengali, Assamese, and Oriyā. For our present purposes it is sufficient to remember that the Maithili Vocabulary is descended from Sanskrit through Mágadhi Prakrit.

38. In order to supply real or fancied deficiencies in this vocabulary, writers have borrowed words from other languages,—English, Persian, Arabic, and Sanskrit. The English, Persian, and Arabic importations are very few in number, but the case is different with Sanskrit. In the vocabulary compiled for this work, out of the first hundred words, about twenty-seven may claim to be more or less distorted forms of words borrowed direct from Sanskrit, without having passed through Mágadhi Prakrit. These borrowed Sanskrit words are just as foreign to the language as are Latin words borrowed at the present day by French or Italian. Natives are quite aware of the existence of these two classes of words, and have given each class a name. They call the words borrowed from Sanskrit Tatsamas, i.e., ‘the same as It’ (‘It’ being Sanskrit), while the true Maithili words, which have developed naturally through Mágadhi Prakrit they call ‘Tadbhavas’ i.e., ‘sprung from It.’

39. The distinction between these two classes of words is of importance, for Tatsamas, like all borrowed words in all languages, are treated as foreigners and are not subject to the phonetic rules which govern Tadbhavas. For instance, the rule of the short antepenultimate does not apply to Tatsamas. Again Tatsamas cannot be conjugated (with one or two rare exceptions) as verbs. For instance दर्शन darsan is a Tatsama meaning ‘seeing,’ but we cannot

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1 Accurately speaking, it is descended from an ancient form of Indo-Aryan speech akin to, but not the same as, that which became fixed by ancient literary use in the form of Sanskrit.

2 It must be understood that these limits are only approximate.
§ 39.

Vocabulary.

say दर्शन-चित्ति darśanaï-ach¹, he sees. If we want to use the word we must compound it with another Tadbhava verb and say दर्शन करे-चित्ति darśan karai-ach¹, he does seeing. From this it follows that the class of Tatsama words is confined to nouns substantive or nouns adjective, and that, as a broad rule, no verb can be a Tatsama.

For the future, on the following pages, I shall employ these two words, tatsama and tadbhava, in the sense explained above.
PART II.

DECLENSION.

CHAPTER I.

Formation of Nouns.

40. Space will not permit us to go at any length into the question of the formation of Maithili nouns. It must suffice to say that, with few exceptions, nouns are formed on the same principles as in Western Hindi, and in other Indo-Aryan languages. I shall first deal with—

Equivalent Forms of Nouns.

41. All nouns, whether substantives or adjectives, admit of various equivalent forms, i.e., of various forms which do not differ appreciably in meaning. These forms are the short, the long, and the redundant. The short form may be either weak or strong. In practice every noun does not take all these four forms, only experience can teach which of the short forms (the weak or strong) is employed in the case of any particular noun; but theoretically all nouns, and in reality some few nouns, do take both. All nouns can, at option, take the long and redundant forms.

42. The short form is the primary form by which the word is generally known. It is also, in most cases, the only one admissible in good and literary language.

43. Of its two varieties, the weak form is the shortest form of the noun, generally ending in a consonant, a short i, or an imperfect
47. The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding या yā, या या yā, or या या yā, to the long forms; but, once these additions are made
there are frequent contractions. We thus get the following table exhibiting all the forms at one view.

<table>
<thead>
<tr>
<th>Short form.</th>
<th>Long form.</th>
<th>Redundant form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weak.</td>
<td>Strong.</td>
<td></td>
</tr>
<tr>
<td>चोड़  ghōr, a horse</td>
<td>चोड़ा ghōrā</td>
<td>चोड़वा ghorāva (contracted from चोड़वा ghorāva)</td>
</tr>
<tr>
<td>घर  ghar, a house (masc.)</td>
<td>None</td>
<td>घरवा gharavā (similarly contracted)</td>
</tr>
<tr>
<td>None</td>
<td>घरवा gharavā (similarly contracted)</td>
<td>घरवा gharavā</td>
</tr>
<tr>
<td>बात  bāt, a word (fem.)</td>
<td>None</td>
<td>बातिया bātiyā</td>
</tr>
<tr>
<td>सभा sabhā, an assembly (fem.)</td>
<td>सभवा sabhawā</td>
<td>सभवा sabhawā</td>
</tr>
<tr>
<td>बातिया bātiyā</td>
<td>सभवा sabhawā</td>
<td>सभवा sabhawā</td>
</tr>
<tr>
<td>बाति या bātiyāwa (or contracted)</td>
<td>सभवा sabhawā</td>
<td>सभवा sabhawā</td>
</tr>
<tr>
<td>मारी mārī, a beating. (So any noun ending in i.)</td>
<td>मारी mārī</td>
<td>मारिया māriyā</td>
</tr>
<tr>
<td>सारिया māriyāwa or मारिया māri-wā</td>
<td>मारिया māriyāwa or मारिया māri-wā</td>
<td>मारिया māriyāwa or मारिया māri-wā</td>
</tr>
<tr>
<td>पानी pānī, water. (So any noun in i.)</td>
<td>None</td>
<td>पानिया pāniyā</td>
</tr>
<tr>
<td>पानिया pāniyā</td>
<td>पानिया pāniyā</td>
<td>पानिया pāniyā</td>
</tr>
<tr>
<td>पानिया pāniyāwa or पानिया pāni-wā</td>
<td>पानिया pāniyāwa or पानिया pāni-wā</td>
<td>पानिया pāniyāwa or पानिया pāni-wā</td>
</tr>
<tr>
<td>पोथी pōthī, a book. (So any noun in i.)</td>
<td>पोथिया pōthiyā</td>
<td>पोथिया pōthiyā</td>
</tr>
<tr>
<td>पोथिया pōthiyā</td>
<td>पोथिया pōthiyā</td>
<td>पोथिया pōthiyā</td>
</tr>
</tbody>
</table>
§ 49.]  

**Equivalent Forms of Nouns.**

<table>
<thead>
<tr>
<th>Short form.</th>
<th>Long form.</th>
<th>Redundant form.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Weak.</strong></td>
<td><strong>Strong.</strong></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>अंग्रेज़ी: <em>a</em> tear.</td>
<td>तासुः आसुः or तासुः आसुः.</td>
</tr>
<tr>
<td>शोठः  चोठः, small</td>
<td>So any noun in <em>u</em>.</td>
<td></td>
</tr>
<tr>
<td>शोठः  चोठः, small</td>
<td>(शोठः  चोठः)</td>
<td>(शोठः  चोठः)</td>
</tr>
<tr>
<td>सोठः  चोठः, small</td>
<td>(शोठः  चोठः)</td>
<td>(शोठः  चोठः)</td>
</tr>
<tr>
<td>सोठः  चोठः, small</td>
<td>(शोठः  चोठः)</td>
<td>(शोठः  चोठः)</td>
</tr>
</tbody>
</table>

48. With reference to the above table, attention must be called to the remarks in § 24 concerning the optional insertion or omission of euphonic य and व. For instance, instead of बलिया *batiya*, we may have बलिया *batiya*, and instead of असुः *āsūḥ*, we may have अंग्रेज़ी: *a* for ता *u* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बलिया *batiya*, बलिया *batiyā*, बलिया *paniyā*, असुः *āsūḥ*, and so on. It will be noticed that the rule of the short antepenultimate (§§ 32 and ff.) comes into full force in these forms.

49. All these forms, the short weak, the short strong, the long, and the redundant, have, in theory, exactly the same meaning. The long form is, however, generally used in a non-honorific sense or to give definiteness. Thus नेवा *nenavā*, the boy (familiarly or contemptuously); घोरवा *ghoravā*, the horse. The long form in the feminine is frequently employed in the sense of a
diminutive. Thus नेनी nēni, a girl, नेनिया neniyā, a little girl; खाट khat, a bed, खाटिया khatiyā, a cot.

50. The redundant form is used in much the same sense as the long form, but only by the vulgar or in familiar language. The vulgar, indeed, employ both the long and the redundant forms as caprice dictates, in the sense of the short form. The use of the redundant form in this way is still more vulgar or familiar than that of the long form.

Nominal Suffixes.

51. In the following examples, as my object is here purely practical, I shall not attempt to distinguish between primary and secondary suffixes. It must be understood that खड़ ai or खृ ae and खा ai are always absolutely interchangeable, and so also खड़ au or खृ ओ ao and खा au. I have written, in each case, the forms which I have seen most frequently.

52. खा (Masculine). The strong short forms in खा ओ correspond to the large class of Hindi nouns which end in खा ओ, such as Hindi खड़ा ghorā, a horse; but many nouns, which in Hindi are only used in the strong form, in Maithili prefer the weak form. Thus:—

खन्ह ओँह, blind खोँ ओँहa
खङ् ओँँ, high खङ् ओँँ
खाम kām, one-eyed खाम kām
खाम kān, the shoulder खाम kān
खोँर gahir, deep खोँर gahir
खोँर gōr, pale खोँर gōr
खोँर ghor, a horse खोँर ghor
खूँ cun, lime खूँ cun
खूँ chūr, a knife खूँ chūr
दृष्टि dāhīn, right (not left) दृष्टि dāhīn
दृष्टि bahīr, deaf दृष्टि bahīr
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बृंग mun, a rat  
चोंच lōh, iron  
चार sār, a brother-in-law  
घोंसān, gold  

So (weak form in ꝴ)  

सार mār, a beating  

In some cases Maithili has the strong, as well as the weak form. Thus, चोंच ghōrā as well as चोंच ghōr, चोंच lōhā as well as चोंच lōh, but in all the above, the weak form is the one customarily heard.

Weak nouns are of course very common in Hindi. But I think it is safe to say that they are much more common, both in the case of masculine and in that of feminine nouns, in Maithili.

53. खा a (Feminine). Nearly all the feminine words in खा a are tatsamas borrowed directly from Sanskrit, such as मात्र सधार, an assembly. The only Maithili tadbhavas which I have noted as ending in this letter are बुन्द bund or बुन्द bundā, a drop, and the connected बुनā bundā, zero, the figure 0.

54. खास ās, खास wās. These usually form desideratives as in Hindi, but are not so common as in that language. The only forms which I have met in Maithili are:—

पिपास piās, thirst; hence पिपासल piāsal, thirsty.

तरास tarās, thirst; hence तरासल tarāsal, thirsty.

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

मुतावās mutāwās, desire to make water (Hindi मुताव mutās).

हागwās, desire to stool (Hindi हाग hagās).

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

जापās, a violent burst of rain (so Hindi for जापावासा, sudden rain).

गारास garās, a pole-axe (Hindi गारास garāsā).

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

55. खास āh (Fem. खाछिं ahī), weak form; खास āhā (Fem. खाछिं ahī).
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§ 56.\[§ 56.\]

\(\text{dhi}\), **strong form**. This is a common adjectival termination in Maithili. Thus:

- अध्याय adh\(\text{dhi}\)ah, bad.
- पिक्ष pīkṣ\(\text{dhi}\)ah, slippery.
- बताह bat\(\text{dhi}\) or बूराय baur\(\text{dhi}\)ah, mad.
- बलुच dalt\(\text{dhi}\)ah, sandy.

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

- पचिमाय pachim\(\text{dhi}\)a, a man of the west.
- दाचिनाय dachin\(\text{dhi}\)a, a man of the south.
- उत्तराय ut\(\text{dhi}\)a, a man of the north.

But पूरा pūrā, a man of the east.

56. As probably connected with these forms we may quote गोरायिया ghorāhiya, a horse-dealer, which is the long form of गोरा ghorā, a masculine noun which I have not met in the short form. Compare also बटोयi batōhi, a wayfarer, from बट bāt, a road.

57. र, weak short form; र\(\text{dhi}\), strong short form; रन\(\text{dhi}\), long form.

The weak short form is mainly employed to make feminines from masculine weak short forms ending in a consonant; as गोर gōr, fair, fem. गोरी gōr\(\text{dhi}\)i. It also forms feminine nouns generally, as in गोरी gōr\(\text{dhi}\)i, an iguana; धारी dār\(\text{dhi}\)i, a line; मुरी bhūi (the final vowel fully pronounced being preceded by a vowel, see §10); or पूर्वाय bhuiya\(\text{dhi}\) (long form), the ground; लगत lagat\(\text{dhi}\), an assessment; बाही bāh\(\text{dhi}\)i, an arm; करुआर करुआर karuār\(\text{dhi}\)i, an oar; दूर dūr\(\text{dhi}\), distance; आग ag\(\text{dhi}\), fire.

An important class falling under this head consists of feminine verbal nouns formed by adding र to the root, as in मार mār\(\text{dhi}\), a beating; भुल bhul\(\text{dhi}\), an error.

In Hindi most of the above end in long र, as in गोरी gōr\(\text{dhi}\), गोरी gōr\(\text{dhi}\). Sometimes in that language the final vowel is dropped, as in बाह bāh (fem.), an arm; दूर dūr (fem.), distance; and in the
case of Hindi verbal nouns the रँ may be either dropped or
the strong form is used, as मार mār (fem.) or मारी mārī, a beating.

Masculine nouns of this class (when in the weak form) end in
a fully pronounced रँ, not in रँ. They generally represent
Sanskrit words ending in र (or शक rka) रक ṛka, रेव ṛya, or रन ṛn.
Such are मानी nāti, a grandson; दूबि ṛubi (masculine, not
feminine), ṛūb grass; पानी pāṇi, water; केहरी kehārī, a lion; दौड़ि ṛārī, a rower धूर्त sārī, a distiller; तेली tēlī, an oil-man; समोङ्ग tamōlī, a betel-seller; कोढ़ि kōrhi, a leper; मानी mānī, proud.

Many of these words are also pronounced with a long रँ, or, in
other words, have strong forms in use as well as the weak ones.
Thus, we have also मानी nātī, a grandson; केहरी kehārī, समोङ्ग tamōlī, and so on,
but the forms with short रँ are the more usual. So, for feminine
nouns, we have माल्यल māṭ or माली māṭī, earth; कांकर kākarī or केदरी keṇārī, a cucumber; दूज़ि ṛūjī or दूजी ṛūjī, a key; दहँ dāh or दही dāhī, curdled milk (this word is feminine, not masculine).

The strong form in रँ also sometimes occurs as the only form
for feminine nouns as in माँच़ि māchi, a fly; खारी khārī, chalk; लग़री lagārī, inquisitiveness (and other similar abstract nouns, instead of
with the more usual termination नार ē). We sometimes meet
this feminine long रँ in diminutives, as दाँर dārī, a long beard,
दाँरी dārī, a beard. दूजरी pujiṛi, a priest, and मोटी motī, a pearl,
are examples of masculine words in रँ, which do not also op-
tionally end in रँ.

The long form is used, quā long form, in the case of any of
the foregoing nouns, and then usually has a meaning either fami-
liar, contemptuous, or diminutive, as in माल्यल māli, a gardener, long
form मालिय़ा māliyā or मालिय़ मालिय़ मालिय़, the gardener (familiarly),
or (contemptuously) the wretched gardener; पोथी pōṭhi, a book,
pोथीया pōṭhiyā, a small book. कोढ़ि kōrhi, leprous, कोढ़िया kōrhiyā,
a poor unfortunate leper.

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

(a) चेविया senhiya, a man of Sindh; समिया magahiya, a man of Magah or Magadha; तिरुरिया tirathuhiya, a man of Tirhut or Tirabhukti; सरूरिया mathuriya, a man of Mathura; पहरिया pahāriya, a man of the pahār or mountain, a mountaineer.

(b) एराहिया arhatiya, a broker; कामरिया kamariya, a blanket-wearer, a labourer; घातिया ghatiyā, a brāhmaṇ who attends ghāts.

Exhibiting character more generally are फूसिया phusiyā, a flatterer; चिकनिया cikaniya, one who is always shining and clean (from चिकन cikkan, smooth); and दुक्हिया dukhiya, one who is miserable, poverty-stricken.

58. Connected with these र i-suffixes is खाड aī or खाड aī. Long form खर्यa aiyā. As in Hindi, this forms abstract nouns. Thus:—अलाई bhalāi, goodness; खाटाई khaṭāi, acidity; छोटाई choṭāi, smallness, and hundreds of others.

It is also employed to signify the wages or price of any operation, as in छोटāi carāi, the wages of a herdsman; मिसाई pisāi, wages of grinding; चेवाई khēwāi, ferry hire; दोठाई dholāi, the cost of carriage. Connected with this are words like घोषाई dholāi, the art of washing (as well as the cost of it); बटाई banāi, the art of twisting ropes; पटकाई paṭkāi, a task of winnowing.

The long form in खर्यa aiyā is employed to form masculine adjectives, such as घर्या gharaiya, domesticated (Hindi घरा gharā); बनर्या banaiya, wild; गमर्या gamaitya, rustic. It also forms feminine diminutives, such as महर्या marhaiya, a small hut. Compare (the short form) तलाई talāi, a small pond (from ताला tāl, a pond). In Hindi, the long form तलाई talaiya is preferred.

59. रम im (weak form), रमा imā (strong form).—This suffix also occurs in Bengali and Marāṭhi. In Maithili it is found in the word लालिम lālim or लालिमा lālimā, redness.
§ 60. वृ *, weak short form; अ उ, strong short form; बचा उँ, long form.—Where we have weak forms in Maithili, Hindi has strong forms. Thus:

भाल बहाल *, a bear; but Hindi भाल बहाल.

बाल nāu § 10, iii), a barber.; नाज nāu.

बाह baha*, a son's wife; बाह bahu.

In some cases the imperfect ज u has altogether disappeared, so that we have—

बाल bāl*, or बाल bāl (fem.) sand, but Hindi भाल bāl.

माम mām or even मामा māma, a maternal uncle, H. मामू māmu.

In all these cases, the existence of the ज u as a termination is due to an accident of origin, and the termination does not necessarily indicate any special shade of meaning. Most ज u-suffixes can be referred to the Sanskrit termination ज्र nku, which has also survived without change, and will be found under the ज k-suffixes.

The suffix अ उ of the strong form often has the force of the agent. Thus, इजार उजार ujarū, a destroyer; ठाज or (long form) ठोथा khaua, an eater; ठाज dākū, a shouter, hence, a robber; बिगाङ्ग bigārū, a spoiler; माज jhārū, a sweeper, a broom. Less distinctive-ly nouns of agency are घचा sahorū, a citizen (from शहर shahr, a city), and पचर pahorū, a watchman (from घर pahar, a watch, a guard). In गमांक gamārū, rustic; दुलस्स dularū or (long form) दुलस्स dularu, a darling; सेवरक mehra rū, a woman; and भजांक bhagārū, a runaway, the ज u-suffix is simply pleonastic, as explained below, under the head of ज ल- र- र- र-suffixes. The suffix implies quality in भचा bhakkū, a fool (Hindi भक्ष bhaku); निम्न nakkū, long-nosed (Hindi, the same).

As usual, the long form जक uā is commonly employed contemptuously as in भजांक bharchā, a pimp, but not so always. In दुलस्स dularu, quoted above, it is an affectionate diminutive, while
the meaning is unchanged in खांव khaun and in गरुदा geru, a large kind of pillow.

Parallel to the अिन aï-suffix we have also an अिस aï-suffix, with a long form अिस aï or अिस aun. It forms adjectives, as in अिस जहांr or अिस जहांraun, quarrelsome; रााा राहा, abiding, a dweller, an old inhabitant. The long form of बिगां बिगांr, quoted above, is not the regular बिगां बिगांr, as we might expect, but is बिगां बिगांr, as if formed from *बिगां बिगांr.

Most causal verbs have their roots ending in अव aïw, and from these a number of similar words are framed, such as जान जान, studded (with gems), jewelled. The termination अव aïw is often written अस aï, and this gives verbal-nouns, such as अस अस, the act of stopping, which should be distinguished from the अि aï-suffix.

§ 61. अिन aunh or अि aion (fem. अि aunh or अि aion). This termination forms adjectives generally implying a moderate degree of the quality referred to. The final consonant in every case may be either अ n or अ n. It agrees in sense with the Hindi termination अन अल. Just as in Hindi we have गोरा gōra, fair, light-coloured, and गोरेला gōrela, fairish, rather light-coloured, so we have Maithili गोर gōr, fair, गोरेला goraunh or गोरेला goraun, fairish. Other examples are:—

- अन्हरेला anhraunh, darkish.
- अमीला amilaunh, acidish.
- उजरेला ujarraunh, whitish (उजर ujar, white).
- उजरेला ujarraunh, saline (उजर उसर, salt land).
- ककारे kacair, rawish.
- कारेला kariaunh, blackish (कारे kari, black).
Nominal Suffixes.

62. * k. — A number of nouns are formed by the addition of the letter * k preceded by a vowel.

With श क ak, we have common words like चरक sarak or चब्रक sarak, a road; र ट khaṭak, a gate; बट khaṭak, a seat.

Many are primary nouns,—formed from verbs whose roots end in * k. They are the same in form as the roots. Such are¹ चटाṭ ak, stoppage; चटक karaṭ, a crash; चट kacāk, a sprain; चट kharak, a clang; चट khaṭak, ‘pit-a-pat’; गट gahak, reeling in drink; चट kcauk, starting; चट cilak, चट camak, चट jhalak, चट jhamak, चट dalak, चट damak, glitter; चट catak, a crack, snap; and many others.

With च क ok or चाँक Āk, are चाँक urāk, one who flies (not

¹ See Mr. Beames’ Comparative Grammar, Vol. II, p. 31. My list has been prepared by going through Mr. Beames’ list with a native of Mithilā.
causal, one who causes to fly); पिता पिता, a drinker; चर्च चर्चक, a rider. Adverbs are also made with this suffix, as जहात जहात, suddenly; पता पता, unawares; तराक तराक, immediately; पता पता, immediately; चर्च कहात, immediately.

With चक नूक. we have मारुक मारुक, quarrelsome, one disposed to fight.

With चर्च ai. we have भेदार के भेदार (Hindi भेदार सेवा), a worshipper.

63. गठ गर. This suffix implies agency. Thus कठगर कठगर thorny; चथगर चथगर, able to use the hands; गोगर गोगर, able to use the feet. The last two examples occur in a poem describing the babyhood of Kṛṣṇa. As he grew big he began to be able to use his hands and his feet. I have not met the suffix elsewhere in literature, but it is very common in the colloquial language, and can be employed with almost any word in the above sense. In ordinary conversation चथगर चथगर means ‘dexterous.’

64. नू ट is mostly employed as the suffix of the present participle, usually with चर चर prefixed, as in देखाई देखाई, seeing. When verbal roots end in vowels, the termination is lightened, as in जाइ जाइ, going; सीत सीत, sewing; सीत होई नू होई, becoming. The suffix नू ट नू ट, also occurs in words like चर्चारत चर्चारत, a mounted man; दाकारत दाकारत, a robber (these two are really present participles); and नू ट नू ट, a relation (from नाता नाता, relationship). There are several words similarly formed from nouns in Hindi, but नू ट नू ट is the only one which I have noted in Maithili.

65. Of a quite different origin is a group of words ending in जो जो, जो जो, or जो जो. These generally form abstract nouns. Thus: गोबाज गोबाज, confusion; गजम गजम, गजम, gajobajhash, confusion; गुलगुल गुलगुल, whispering
Nominal Suffixes.

$\text{ghan}^2\text{ghanāha}^t_1$, a great noise; $\text{can}^2\text{canāha}^t$, speaking loudly; $\text{phar}^2\text{pharāha}^t$, throbhing; $\text{san}^2\text{sanāha}^t$, humming in the ear, and many other similar forms. It will be observed that all these words contain reduplications, and are more or less onomatopoeic. Maithili reserves the termination $\text{āha}^t$, for this class of words, and has no words corresponding to (e.g.) the Hindi खिसियाहि $\text{khisiya}^b$, fretfulness: खुज़ियाहि $\text{khuj}^i\text{ya}^b$, itching. In Maithili these ideas are represented by खिसियाइ $\text{khisiya}^b$ and $\text{kuriy}^e$, respectively, the termination $\text{ā}^b$ (of the infinitive or verbal noun) being usually employed in the place of the Hindi घात $\text{āha}^t$. Cf. § 67.

The termination अूळ $\text{aut}^i$ or अूळ $\text{aut}^i$ which is connected with the above, is not so common as in Hindi. It forms an abstract noun in श्रृळ $\text{sidhaut}^i$, uprightness (from श्रृळ $\text{sidd}^i$, upright). It expresses property in words like जेठूळ $\text{jethaut}^i$, the share of an eldest son, and बापूळ $\text{bapaut}^i$. the share of a father. Connected with this idea is चोरूळ $\text{choraut}^i$, ransom; while mere relationship is indicated in words like हरूळ $\text{haraut}^i$, a particular kind of bamboo with a narrow pipe (cf. Hindi चरूळ $\text{haraut}^i$, a staff, derivation doubtful); नकूळ $\text{sikaut}^i$, a reed basket, from नौक $\text{sik}^i$, a reed; चुडूळ $\text{cunaut}^i$, a box for holding lime; कजरूळ $\text{kajaraut}^i$, a box for holding collyrium.

66. न $\text{fem. फ़ि n}^i$, weak form; ना $\text{fem. न नि n}^i$, strong form.

Suffixes of which न is the characteristic letter are common in Maithili (even if we exclude the numerous ततसूमा words in अना borrowed from Sanskrit). Such suffixes are not employed to make infinitives as they are in Hindi.

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

चप्कन capśkan, a close-fitting coat (चपक capak, compress).
बट्टन chattan, a gold-washer's pan.
ढामन dāsan, a washerman's mallet.
दत्तन datuan, a toothbrush (दात dāt, a tooth).
पट्कन patśkan, an instrument for teasing cotton.
बाढ़न bārhan, a broom.
महन mahan, an oil-mill pestle.
लोपन lopan, a poker.

From causal roots we have—

बरान gherān, a fence.
सरवन astarāwan, the reeds of a loom for keeping the threads apart (cf. Skr. antara).
पट्कन capśran, a perforated block of iron for shaping nailheads.
लगावन lagāwan, a stuffed calf-skin shown to a cow to make its milk flow, literally, 'an appliance,' hence 'an imposture.'

(b) Fem. weak forms—

चलन cālanī, a sieve.
चायन chāonī, an encampment (चाय chāw, thatch).
पिन pīnī, tobacco for smoking (as distinct from snuff).
लरान lāranī, a grain-parcher's broom.

(c) Masc. strong forms—

खनौ akhainā, a threshing rake.
अकना ācānā, a poker.
खिहौरा khikhorānā, a weaver's scraper.
करना karānā, a curd-vessel.
भपना jhapśnā, भकना dhakśnā, or भपना dhapśnā, a cover.
भरना jhorśnā, a broom.
§ 66.] Nominal Suffixes.

पिटना pit^nā, a cobbler’s mallet.
भरना bhar^nā, the stuffing of a quilt.
मोचना mōc^nā, a barber’s tweezers ( मोच mōch. a moustache).

From causal roots, we have—

केला khelōn or खेलोনा khelaunā, a toy.
छोरा chorunā, a door-key.
बिचोरा bichōon or बिचोरोना bichaunā or बिचोरों bichaunā.
bedding.
मिलना milaunā, a potter’s smoother.
काठना kathaunā, a toddy-vessel.

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

खुरचनी khurac^nī, a pot-scraper.
उबहनी ubah^nī, a well-rope.
कतरनी katar^nī, a cobbler’s awl.
घिरनी ghīr^nī, a pulley.
चिटकनी chit^kanī, a door-bolt.
चेवनी chēv^nī, a potter’s cutting string.
चेनी chē^nī, a chisel.
ठकनी thek^nī, a prop.
नथनी nathunī, a nose-ring.
नाहरनी nahar^nī, a nail parer. a gouge.
बतनी bat^nī, a silk-reel.
बैसनी bais^nī, a seat.
मथनी math^nī, a kind of hammer.
महनी mah^nī, a churn-dasher.

From causal bases—

कलामी calaunī. a windlass handle.
chalauṇī, the cover of an ass's pad.
तुरानी turauṇī. a sweetmeat-stand.
The same suffixes are also employed to indicate an occupation, trade, or profession. Thus:

कौंशन कौर, hoeing.

पिसौन पितौन, the trade of corn-grinding.

लेत रेन लेन देन, taking (and) giving, trade, traffic.

पटाउन पटाऊन, irrigation.

उहानकौ nuchpānī, weeding.

कानी कानी, reaping.

कामानी kamānī, weeding.

कीरानी kēranī, weeding.

टिपनी tipānī, superficial weeding.

टेंगनी tēngānī, a special method of reaping.

भारनी phāranī, the application of the ploughshare (भर phaṛ), the first ploughing of the season.

चोकानी chaukānī, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न नाद in this sense.

The same suffixes are further extended to imply the result of any occupation, or even a more indefinite connection with the root. Thus:

चारन chāran, a grass thatch.

बीरन dhōan, opium-washings.

बाहारन bahāran, sweepings.

चोरन cōrān (चौर cōṭ, lick), a relish with food, 'chutnee.'

चिटनी chitānī, a broken basket.

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

चमावन chumāwan, the kissing ceremony in a marriage.

चेकानी chekānī, the stopping at the door, part of a marriage ceremony.
§ 68. Nominal Suffixes.

Sudkhoninu mudekhawni, presents given to a bride on showing her face.

Compare samnini māqanī, a betrothal.

A few nouns of agency are formed with the strong form of this suffix. Those which I have noted are all vulgar and indecent abusive terms, such as ānam hāganā, mūtanī mutanā, or pāthanī pādanā. They all imply that the action indicated is done to excess.

67. a b, āb ab. āb eb.—This forms infinitives and verbal nouns, as in dēkhab, to see, the act of seeing. When a verbal root ends in ā or ē, the suffix is ēb, not āb. Thus pāeb, to obtain; jāeb jāeb, to go; hāeb hāeb, to become. In dēb, to give, and lēb lēb, to take, the junction vowel is dropped.

When this suffix is added to intransitive roots in ā ā, it also forms abstract nouns, as in khisīyāeb, fretfulness (from khisīya, to be fretful). Kūriyāeb kūriyāeb, to be angry. Cf. § 65.

68. l- r- r- √ r-suffixes.—The letter l is characteristic of many noun forms.

The simplest is al (fem. ālī), or (strong form) ālā (fem. ālī).

āl forms past participles, such as dēkhal (fem. dēkhalī), seen. In the case of verbs ending in vowels, it is sometimes ḍal al, ḍil il, ēl el or ēlī ol. Thus sīal or sīl sīl. sewn; muil muil, dead; āel āel, come: pāol pāol, obtained.

It also forms adjectives on the same lines, such as dukhāel, grieved (also a past participle); nīnāel nīnāel, drowsy; derāel derāel, fearful; ghāmāel ghāmāel, perspiring; āqāel āqāel, sleepy; sarāmāel sarāmāel (from shārm, shame) bashful; and many others. All these may be looked upon as participles of neuter verbs, whose roots end in ā ā.

The same termination is employed to make verbal nouns or
infinitives, with an oblique form in देखा, as देखा dekhā, the act of seeing; देखला देखला dekhāla sd, from seeing.

The strong form देखा dekhā is generally employed to make diminutives, and its feminine देखी dekhī is used for things of a still smaller size. Thus चकला cakāla, a paste-board (from चूक cūk, a wheel); दिक़ती tikūli, a wafer; कोठली kothāli, a small room; तासला taslā, a brass vessel, तसली tasāli, a small one.

Another connected suffix is राल rāla, strong form राल rāla, which is not so common in Maithili as elsewhere. It forms possessive adjectives from substantives. The only true Maithili examples which I have noted with certainty are मार्लामा mājhilā, the middle of three brothers, or the second of four brothers; and मार्लासा mājhilā, the third son of a family of four or more.

Of much more frequent occurrence is the closely related एल एल, with the same meaning. It is often found where literary Hindi has other suffixes. Thus:

<table>
<thead>
<tr>
<th>Maithili</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>तोनालां tonail.</td>
<td>तोदाला todail.</td>
</tr>
<tr>
<td>धोधाला dhodhail.</td>
<td>धोधाला dhodhāla.</td>
</tr>
<tr>
<td>दागरल dāguil.</td>
<td>दागरत dāgait.</td>
</tr>
<tr>
<td>बोझाला bojhail.</td>
<td>बोझाला bojhail.</td>
</tr>
</tbody>
</table>

In बासला bāsalā, a young bamboo, the strong form, like एल एल, forms a diminutive.

Another form of एल एल is एल एल, which we have in बुद्धेला sautēla, of or belonging to a co-wife, and (feminine diminutive) खोमेली khomēli, a small pillar.

Parallel to एल एल, we have उल ul in काझल kājil, a worker, bread-winner. Its strong form उचल ulā, fem. उचल ulī, is more common, and, like the other strong forms, the feminine usually is a diminutive. Thus:

<table>
<thead>
<tr>
<th>टिकुली tikuli, a wafer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>गाँचुली gachulti, a young tree.</td>
</tr>
</tbody>
</table>
Nominal Suffixes.

57. कथूलि kathuli, a small wooden bowl.
बतूलि khatuli, a small bamboo litter.
गरुलि geruli, a small pillow (गदु गरु, a large pillow).
धूलि āthuli, a small धिब or fruit-stone.
बतूलि bātul, a stammerer; बहुलि bātuli, a pitiful stammering woman.

And many others. Occasionally the उ is strengthened to ओ (cf. रज़ ओlā above), as in टिकोलिस tikōlā, a young mango.

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

The suffix छड़ि ओरा (fem. छड़ी ओरी) is as pleonastic as the long form in छवि ओरा, which every noun can take. Perhaps in the masculine it adds a shade of contempt. In the feminine it gives a diminutive meaning. This suffix is not so common in Maithili in the west, चर ोरा (fem. चरी ोरी) being more usual. An example is फोपड़ि फोपरा or फोपड़ि फोपरा, a hut; feminine फोपड़ि फोपरी or फोपड़ि फोपरी, a small hut. So, from तटक नामिका, a large vessel, we have तटकोड़ि matakurī, a milk-pail; तटक तुकरा or तटक तुकरा, a piece; तटकोड़ि तुकरी or तटक तुकरी, a small piece.

The suffix is sometimes strengthened to छड़ि ओरा, as in भागोरा, a runaway. fugitive.

The connected चर ोरा, (fem. चरी ोरी) is used with similar meaning, and is more often met with in Maithili. Examples are छक्की cakki or छकरी cakari, a mill-stone; गली gethī, a bundle; मुगरी mūgari, a small grain-mallet; तुक तुकरा, -री, as above.

Parallel to the suffix छोड़ि ओला, we have छोटी auri in छमरी ghamaurī, small heat-spots, prickly-heat, from गम गहांम, heat.

70. There is another pair of ल l- and र r-suffixes preceded the letter ल.—Some of the examples are merely deformed
tatsamas like कृष्णति kirṣṭu, Sanskrit कृष्णति: kṛṣṭuḥ. But others are tadbhavas. The termination is ख़ाल ओऽ (fem. ख़ाली ओऽi) or ख़ार ओऽ (fem. ख़ारी ओऽi). Strong forms are ख़ाल ओऽ (fem. ख़ाली ओऽi) or ख़ार ओऽ (fem. ख़ारी ओऽi). This has several derivations, according to the particular words with which it is used. In putting them here together, no attempt is made to consider derivation. All words formed with these suffixes are of a very similar nature, and for practical purposes they can all be considered at the same time. The ल l-suffix is the less common of the pair. We have दगड़िया दर्शियाल, bearded, from दार्शि दर्श, a beard. With the र r-suffix we have दुधार दुधारi or दुधारी दुधारी (feminine), milch (of a cow); पियार दुधार (fem. पियारी दुधार) a beloved one, as against the Hindi द्वार पियारा (fem. द्वारी पियारा). पेटार पेटार, a basket-box, fem. पेटारी पेटारी, used in a diminutive sense: गमार गमार, rustic; दूल्लर दूल्लर, a darling (Skr. दुल्लर: durlabhā). The last two words often take an additional final आ suffix. Thus गमार गमार, दूल्लर दूल्लर (or long form employed affectionately. दुल्लरी दुल्लर, without change of meaning. So also the Sanskrit-Prakrit महिला mahilā becomes महाराणा mohārāṇī, a woman.

71. The suffix पन pan पन ppam. अथ्यारा pan, is as common in Maithili as in other Indo-Aryan vernaculars. It forms abstract nouns from adjectives or substantives. Thus:—

चुगारपन cugalpan, backbiting.
कुंभरपन chudharpan, meanlessness (कुंभ chudhar = मुद sūdra).
कोतपन cotorpan, smallness.
ठगपन thugpan, cheating.
ठरपन dhūrpan, firmness.
ठूरपन dhūrpan, knavery.

1 Cf. Dr. Hoernle's Gaudian Grammar, pp. 118, 129, 135. 150.
72. वाच wāh (fem. वाढ़ wāhi').—This is the regular termination of nouns of agency and is the equivalent in meaning of the Hindi वाज़ wālā. Thus:—

चालवाह anāwāh, the man in charge of the other (अन्य anya) or spare pair of bullocks, when ploughing is going on.
कटरवाह kutarāwāh, one who cuts sugarcane for feeding a sugarcane press.
कारिवाह kariāwāh, a man who works a करिन karin or irrigation lever.
कोदरिवाह kodariwāh, a worker with a कोदारí kodāri or mattock.
गचवाह gachāwāh, one who climbs trees (गाँध gāch, a tree).
गाजवाह gājāwāh, one who uses a गाज gāj, or fish trap.
गड़वाह gārīwāh, a cart-driver.
गूनवाह gunāwāh, the man who tows a boat (गून gun, a rope).
gaiwāḥ, a tender of cows.
ghorwāḥ, a groom.
carwāḥ, one who grazes cattle.
jhalinwāḥ, a cymbal-player (भाती jhāli. cymbals).
tokwāḥ, an asker (टक tok. ask).
penwāḥ, a cattle-driver (पैन paina. a cattle-whip).
badhwāḥ, a field watchman (बांध bādha. village lands).
mōrwāḥ, one who drives cattle round and round in a mill (मौर mōr. a turn).
lathiwāḥ, a wielder of cudgels.
sunwāḥ, one who hears complaints.
hathiwāḥ, an elephant-keeper.
harwāḥ, a ploughman.

The suffix is optionally spelt and pronounced भां bāḥ, so that we may have अनवां anwāḥ, कानवां kānawāḥ, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix रि. Thus मित्रविद्वां गानिवां, the profession of a cart-driver. So from the चार cār. graze (active), we have चरवां cārwāḥ. a cattle-grazer, and thence चराविद्वां cāravāḥi. cattle-grazing.

73. सार sār.—This is not a proper suffix, being simply a derivative form of पाला sāla. a house. In Maithili it is used as a suffix, and not as a member of a compound word. The whole compound is treated as if it were one word, with the usual shortening of the antepenultimate vowel. Thus, from—

हाथी hāthi. an elephant, we have जिसर hāthisār. an elephant-stable.

घोर ghor. a horse, we have घोरसार ghorāsār, a horse-stable.

chāṭi, a pupil (Skr. छात्र chātra). चाटुर chātisār. a school.

Similarly, जिसर kanisār. a furnace for parching grain, and बासर banisār. a prison.
74. The noun has two Genders.—Masculine and Feminine. Words derived direct from the Sanskrit, which were originally neuter, generally become masculine in Maithili.

The most important exceptions to this last rule are छाँ दार्ह, an eye; त्स दाहि or त्तः दाहि, curdled milk; दङ्गा दुरं, distance; and दुर्भक्ष धुस्तक, a book; which are feminine. चार्ग अक्षि, fire, though derived from a masculine Sanskrit word, is feminine in Maithili.

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

The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are खम सबह and सबहिष्ठ sabahि meaning 'all,' and लोकिणक lokानि meaning 'people.' The last is only used with animate objects. खम सबह and सबहिष्ठ sabahि can be used indifferently either before or after the qualified noun. Thus नेमस खम नेम खम sabhak नेमस खमबिष्ठ nēmā sabhālīk, खम नेम खम sabh nēmāk. खमबिष्ठ लेखक sabah nēmāk and नेमस लोकिणक nēmā lokānīk are all possible forms of the genitive plural of नेमस nēmā, a boy. लोकिणक lokānī, be it observed, can only be used after the qualified noun. In all circumstances, whatever be the order of the words, the postposition deciding the case comes last.

76. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

77. Throughout the following Paradigms, I shall generally use only the word खम sabh to designate the plural; but it must always be understood that, unless specially forbidden. खमबिष्ठ sabahि and लोकिणक lokānī can also be used.

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1 The old Maithili poet Vidyāpati sometimes has सबहिष्ठ sabahः, instead of सबहि sabahि. Compare song I. 6.
78. **Organic cases.**—There was a case-termination फ़्रोहि or फ़्रोहि and another घुह or घुह in Apabhramśa Māgadhi Prakrit. These have survived in Maithili in the forms फ़्रूहि, फ़्रूहि, घुह and घुह, which can be used for practically any oblique case. They are not often heard nowadays, except in poetry and proverbial sayings, but they are common in these. They are also frequently met in the old poetry of Vidyāpati.

Examples of the use of फ़्रूहि and फ़्रूहि in the various cases are as follows:—

Accusative—चन्द्र आन सत्रुहि अन, he brings an enemy.

Instrumental—जल बलाहि, by force, violently.

Ablative—नटि मघ चरवाहि चक्षोर नेदाहि सिख चरवाहि अहरि, from boyhood cowherds learn cattle-tending.

Locative—जमुना चारद्रुहि जमुनाहि हराद्रि, in the Jamuna-pool.

Dative—सबाहि आशोचित केल परनाम सबाहि जाहोरि कैल पारानाम, to all he made meet reverence.

Ablative—चोलिक ओताहि, from there.

Genitive—किछु नचा मेल निशि नताहि चलाक दालु, exceedingly skilled in wrestling.
§ 80. Gender, Number and Case.

Even at any time he speaketh not harshly in anger.

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

In modern prose Maithili the form रि hि is contracted to र ह and is reserved for the termination of the Instrumental while रि hि is contracted to र ह, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

79. Inorganic cases.—In Maithili (except in the organic Instrumental formed by adding र ह, and the organic Locative formed by adding र ह) cases are formed by suffixing postpositions. In Hindostani these postpositions are added directly to the noun without any change of the latter. Thus, फल कि महल का, of fruit, नारे कि महल का, to the woman. But, when a tadbhava noun (which is not a noun of relationship) ends in र ह, that र ह is changed to र ह before a postposition. Thus, from घोड़ा घोड़ा, a horse, we have घोड़ा घोरे का, of a horse. In Maithili the position is almost exactly reversed. Tadbhava nouns in र ह are never changed, while certain other nouns do change before postpositions. In other words, the oblique form in Maithili is always the same as the direct form except in the case of certain nouns in रि, रि, न न, ब ब, ल ल and र र. For instance घोड़ा घोड़ा, a horse, has its genitive घोड़ा घोरे का, not घोड़ा घोरे का.

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

(i) All verbs form a feminine verbal noun by adding रि to the root (see § 57). Thus देखब dēkh, to see; root देख dēkh; verbal noun देखि dēkhi, seeing, in the sense of 'the act of seeing.' All these verbal nouns in रि have an oblique form in देखि a, as in देखि का.
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dékhai kē, for seeing. The oblique form itself is often used as a
dative of purpose, as in ढोकरा देखें मेल बकृः okārā dékhai yēl chanahā.
I had gone for seeing him, i.e., to see him. Other examples of the
use of this oblique form are:—

हम चराक (i.e., चर-क) नें ढोकरा हाइल कें रहन को, ham caraik
(i.e., cara+क) ṭēl okārā cārālē rēhāt chī, I have let it
(a goat) loose for the sake of grazing (i.e., to graze).

दौराल साधेम के पत्रें daural salēhēs kē pakhrai, they ran to
catch Salēhēs.

चालौट दरबा वेचे calōlih hārnā bēcai, she went to sell strings
of beads.

चपा चढ़क घड़को rējka apnā caraik ghōri dēlak, he gave the
mare of his own riding (i.e., his own riding mare).

In the case of the roots दे देय, give, and ले लेय, an न m (or
sometimes ब b) is inserted in the oblique form. Thus, दे देय, the
act of giving, oblique रमे dēnāi. Verbs whose roots end in र i insert
a न ब b throughout. Thus धप pī, drink, verbal noun, पिबि़ pibī.
oblique पिबैं pibai. Examples of these forms are:—

हमार भक्षारी लेखमे कर्महारī hārnār ēk bangrī lēmaik aḥ1, to me
of taking one she-goat there is (necessity), i.e., I must get
a she-goat.

In the following we have also the direct verbal noun भहर bhar1.
the filling:—

नेना भम के पिबैंक भहर में जारात बैंक nēnā sabh kē pibai bhari
bhāi jāit chaik, there becomes the filling of the drinking for
the children, i.e., we get enough for the children's drinking.

Note that some people write and pronounce the final फ ai of
this oblique form as if it were फ a, thus चराक caraik, पिबैं pibai, etc.

This oblique form of verbal nouns is very frequently employed
in the construction of compound verbs, under the head of which
several more examples will be found.
§ 81. (ii) There are two other verbal nouns ending in $b$ (§ 67) and $l$ (§ 68), which have the same meaning. Thus देखब dekhab, the act of seeing, to see; देखल dekhal, the act of seeing. The former is commonly employed as an infinitive, but both are true nouns, and are thus declined:

<table>
<thead>
<tr>
<th>Nominative Singular</th>
<th>देखब dekhab</th>
<th>देखल dekhal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oblique Singular</td>
<td>देखबा dekhabā</td>
<td>देखला dekhalā</td>
</tr>
<tr>
<td>Organic Instrumental Singular</td>
<td>देखबे dekhabe</td>
<td>देखले dekhale, sometimes written देखबै dekhabe, sometimes written देखलै dekhale.</td>
</tr>
</tbody>
</table>

In the second noun न $n$ is sometimes written for ल. We thus have the compound लेले जाब or लेण lēnē jāeb, to go by means of taking, to take away.

Examples of the employment of these two verbal nouns are:

(a) 1. Direct forms—

कानबसुन हुनक kānab sun, having heard his weeping.
कानबको राखो chārab kī rahau, what letting go was there to you, why did you let go?
पछाढ़ pachhaeb, the act of regretting. The oblique form is पछतब pachhaibā, see below.

2. Oblique cases—

प्रकरा मारबा में ekra marābā mē, in killing it.
खोकरा तकबा में in searching for it (√ तक tāk, direct verbal noun तकब tākab).
पचहास pachhaas, of regretting.
पछाढ़ pachha, by travelling by night, he arrived in the daytime.
(b) 1. Direct forms—

कयल करियि ओ kahal karaiachः, he does speaking, i.e., he speaks frequently.

प्रक्षमोल pachtili (obl. प्रक्षम कृच्छल pachtaulā), the act of regretting.

कैल kail or करत karal, the act of doing.

2. Oblique cases—

पानि बाईरन बिना pāni bavisūtā binā, without water raining, i.e., (owing to) the want of rain.

करो नाईं बेठा में carī nāhī bhejūtā sā, from not getting fodder.

छामा में को जाइं छिए ghumūtā sā kī lābh whi, what profit is there from wandering about.

दौर खाप कैल में किक्कु नाईं दौर daur dhūp kailā sā kīchū nāhī hait, nothing will result (lit. be) from running and fussing.

पातीजा में को में पक्षाकिक pachtaulā sā kī bhai sakaiachः what (good) can result from lamenting?

नगाल lagūle, on the attaching, i.e., immediately.

82. Besides the above, several other nouns (including adjectives) ending in र, र, न, र, ल, and occasionally other letters also, have oblique forms in घा ऋ. I have noted the following as certain instances:

<table>
<thead>
<tr>
<th>विशिष्ट</th>
<th>अभिधिकता</th>
<th>अभिधिकता</th>
</tr>
</thead>
<tbody>
<tr>
<td>बड़ बड़</td>
<td>bar, great</td>
<td>बड़</td>
</tr>
<tr>
<td>छान इन्द्र</td>
<td>akhar, an arena</td>
<td>इन्द्र</td>
</tr>
<tr>
<td>नान नान</td>
<td>nain, an eye</td>
<td>नान</td>
</tr>
<tr>
<td>दौर दौर</td>
<td>dosar, second</td>
<td>दौर</td>
</tr>
<tr>
<td>तेसर तेसर</td>
<td>tēsar, third</td>
<td>तेसर</td>
</tr>
<tr>
<td>पहर पहर</td>
<td>pahar, a watch</td>
<td>पहर</td>
</tr>
</tbody>
</table>
§ 83. \textit{Gender, Number and Case.}

<table>
<thead>
<tr>
<th>बांधर अन्हर or बांधर अनहर:</th>
<th>Oblique form</th>
<th>बांधर अनहर अनहर or बांधर अनहर अनहर.</th>
</tr>
</thead>
<tbody>
<tr>
<td>बांधर अन्हर, blind</td>
<td></td>
<td>बांधर अनहरोरा.</td>
</tr>
<tr>
<td>रूंगेर रोगा, red lead</td>
<td></td>
<td>रूंगेर रोगा.</td>
</tr>
<tr>
<td>कोर कोर, a lap</td>
<td></td>
<td>कोर कोर.</td>
</tr>
<tr>
<td>दिबार दीबार, a wall</td>
<td></td>
<td>दिबार दीबार.</td>
</tr>
<tr>
<td>दुरा दुरा, a doorway</td>
<td></td>
<td>दुरा दुरा.</td>
</tr>
<tr>
<td>पल्लर पल्लर, a plank</td>
<td></td>
<td>पल्लर पल्लर.</td>
</tr>
<tr>
<td>बाहिर बाहिर, deaf</td>
<td></td>
<td>बाहिर बाहिरा.</td>
</tr>
<tr>
<td>लिलर लिलर, the forehead</td>
<td></td>
<td>लिलर लिलर.</td>
</tr>
<tr>
<td>पाहिल पाहिल, first</td>
<td></td>
<td>पाहिल पाहिला.</td>
</tr>
<tr>
<td>बदल बदल, exchange</td>
<td></td>
<td>बदल बदला.</td>
</tr>
</tbody>
</table>

To these may be added:—

| पाहिल पाहिल, front       | पाहिल पाहिल, पाहिल पाहिल.          |
| पाहिल पाहिल, rear        | पाहिल पाहिल, पाहिल पाहिल.          |
| ठाया ठाया, place          | ठाया ठाया.                           |
| दिस दिस, a direction      | दिस दिसा.                            |
| धानुख धानुख, a bow        | धानुख धानुखा.                       |

It is necessary to remark that these oblique forms are not invariably employed. We often find the direct form employed instead of the oblique one.

83. Examples are:—

(1) Direct forms—

वड व्यांधर अनहर वड। पम राख \textit{bar} (direct) \textit{anurāḍh} \textit{barā} (oblique) \textit{pay rōkh}, lay (the burden of) a great favour upon the great.

\textit{यम्यन तम देख अगन देखित}, seeing the courtyard empty.

\textit{नौवेन} (i.e., \textit{नैन}) \textit{मोरापु नैन} (i.e., \textit{nain}) \textit{norāel}, (her) eye filled with tears.
दोस्र रोये चाााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााााात dōsār rōyē cānna, the second one who weeps
is ānna.

सौरिक तेरः tīnīk tēsar, the third after three.

ते परि परि खुल गेल jē parā pahar sūtī gēl, how the watch
went to sleep.

चांड बखेणा मोर छाँवर chārā kanhaīā mōr ācar, let go, O
Krēṇa, my body-cloth.

चांवर कुकुर चगाते खों ānhar kukur basāiē bhūkhē, a blind dog
barks at the wind.

पशु तंड चस लेव pahil khaṇḍ ham lēb, I shall take the first
portion.

चांवर युग्म या thalōthal, a pendulous front.

पाण भारी pāchā bhāri, a heavy behind.

(2) Oblique forms—

प्रक गु प्रकेष दस खेलारत खेल खाट पार ek sai ekais ḍaṇḍ khe-
lāit ačhī akhārhā par, he performs one hundred and twenty-
one exercises upon the arena.

बारा पय राख bārā pay rākh, as above.

काटमा तस निमा। अंको राख kātgar tara āgānā keo rākh, does
anyone keep a thorn-tree in his courtyard?

नेहा काजर पेंच लेलरś (for lēlanhī) nāinā kājar pēnhī
lēhī, on her eyes she applied collyrium.

निशानक पांत tesgrāk ant, the end of the third.

सललेखक पहर jē salōhesak pahegrān sē, from Salhēs's watch.

चांवर ठारिया चारितकā cārā dagarīyā bahāritakā, I would
have swept the road with my body-cloth.

बाहिरक पुत्रधिद को अन्नरक अगलधिक को bahīrāk sūtalāhī
ki, anhrāk jagalahī ki, what of a deaf man by sleeping,
what of a blind man by waking (i.e., what do they re-
spectively lose by sleeping or waking?).

लिसर्वायोगिनिक देवराक रोगिया līgrā sobhāiachī āgurāk voriya, on
the forehead the fragments of red lead are beautiful.
Gender, Number and Case.

§ 84.

As there is no organic plural in Maithili, the question of a plural oblique form does not arise. The nouns of multitude, सभ sabh, नख sabh, and लोक loku, are treated exactly like singular...
nouns. Thus, the organic instrumental plural of नेना nēnā, a boy, may (amongst other forms) be नेना सभें nēna sabhet or सभ नेने sabh nēnē.

85. There are (counting the vocative) eight cases,—viz., Nominative. Accusative, Instrumental. Dative, Ablative, Genitive, Locative and Vocative.

86. The Nominative is used before all kinds and before all tenses of verbs. There is no case of the Agent as in Hindōstānī.

87. The Accusative is the same in form as the nominative. When a noun has an oblique form this is sometimes employed instead of the accusative by the vulgar. Thus, in the Song of Sal¹hēś, Mālin says बाणपन चरा बाणुन bānapan acerā (not चचर acar) bānhati, (from my) girlhood I have kept my body-cloth tied (over my body), i.e., have kept my bosom covered.

In cases in which Hindōstānī would employ the postposition को kō. Maithili employs the dative postposition के kē, कें kēṃ, कें kaṭ, or का kā, as in वनीधि divāl दाराळ daural Sal¹hēś kē pakaraṭ, the Banaudhiās ran to seize Sal¹hēś.

Note that in old Maithili, the nominative and accusative often ends in भ, which is also an old Māgadhī Prakrit termination of the nominative case. Thus, Vidyāpati (i, 1) says. कामिनि करार विनाने kāminī karār simānē, the fair one does bathing.

88. The Instrumental denotes the instrument, means, cause, or agent, by which a thing is done. It in no way corresponds to the ‘agent case’ of Hindōstānī of which the suffix is ने nē. It is usually formed by the suffix त saṭ or त saṭ of which त saṭ and त saṭ are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding त saṭ. It is added as follows:—

(a) When the noun ends in त a, the त saṭ is substituted for the final vowel. If the noun has an oblique form ending in त a, it is added to the oblique form in the same way. Thus कथा kathā
a story, instrumental कथा kathē, by a story; नेना nēna, a boy, नेने nēne, by a boy; अचर ācar, a body-cloth, oblique form अचरा ācarā, instrumental अचरं ācarā.

(b) In the case of all other nouns, the र is added without elision of the final vowel, but if the latter is long, it is shortened, and if it is one of the imperfect vowels र and ल, it is fully pronounced. Thus पल phal, a fruit, पले phalē, by a fruit; पानि pānī, water, instrumental पानियं pānī; बेटी bēti, a daughter, instrumental बेटियं bēti; सबह sabhā, all, instrumental सब्हियं sabhī; भाल bhālu, a bear, instrumental भाले bhālu.

The following are examples of the use of this organic instrumental:—

कमार बाँधे छिरा करारें kamar bādhē churī katarē, he binds his waist with knife and dagger.

भाल mā gufāra छाँहुरियं bāhulā, a fair woman is blinded by pride.

चक्के रंते kathē i bhel, owing to this, it happened by conversation (i.e. owing to the conversation). चक्के kathē is not 'by this conversation, which would be प्रेग्न कलके chē kathē.

में काने स्रीमद्भगवत सुनाल कोरान नृसि खुलि भक्ष्य śī kāne srimadbhāgavat śanāl korān nāsi khulī bhakṣya, I cannot hear the Qur'ān by the ear with which I have heard the Śrīmad Bhāgavata.

89. The DATIVE is formed by suffixing the postposition के kē, क kā, कौ kau, or का kā.

90. The ABLATIVE is formed by suffixing the postposition स के sa kē, or सः saḥ, of which म नā sā and मः sō (more common in the older language) are varieties. Verbs of speaking and asking govern the ablative of the person addressed as in Hindōstānī.

91. The sign of the GENITIVE is क k, which, at the present day, is no longer a postposition, but is a suffix attached to, and forming
one word with the base. Thus नेनाक nënāk, of a boy; पानिक pānik, of water; नेना लोकिक nënā lokānik of boys. When the base ends in an imperfect रि or शि, this vowel is pronounced fully in the genitive. Thus सुविरसिक sabhīrik, of all; भालुक bhāluk, of a bear. When the base ends in a consonant, the vowel छ a is inserted before the क k. Thus, फलक phalak, of a fruit. When a noun has a separate oblique form, the क k is added to this. Thus बड़ा bar, great, oblique form बड़ा barā, genitive बड़क barāk, of a great man; खपना खप कोड़ा aparānā carhaik ghārā, the horse of his own riding, his own riding horse.

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

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

The suffixes क k and केर kēr of the genitive are by origin adjectival, like the Hindīstānī कै kā, के kē, कि kī, but when added to nouns substantives they are in modern Maithili immutable, just as in the case of Bengali. They do not change either for gender or for case. Thus we have नेनाक बाप nēnāk bāp, the boy’s father; नेनाक बाप केर nēnāk bāp kēr, of the boy’s father; नेनाक माई nēnāk māi, the boy’s mother; नेनाक भाई सभ nēnāk bhāi sabh, the boy’s brothers. This rule does not hold good in the case of pronouns, the genitives of which have an oblique form.

92. The Locative indicates the place in, or the time at, which a thing is done. It is usually formed by the postposition में mē, of which में mē and में mē are optional forms. Of these three में mē is the oldest, and is generally found in poetry. The organic form of the Locative ends in रे, as explained above. It is not much used in modern prose Maithili, though it is frequent in
poetry, where it is sometimes written ू or घर ai. In the modern colloquial dialect it is, however, often heard in phrases such as घरे ghara̱े gharaoh, in every house: गामे गामे yāmē yāme, in every village, and so on. As an example from classical poetry we may quote Vidyāpatī (v. 3) जाँध बोध घाँज जाँघ आँघार gāh ōgāh gāhār. I shall go on the rugged river bank.

The following examples are all taken from one folk-song,—that of Dinā Bhadri.

प्रेम प्रेम चलवे प्रेम विलम्बित गेल ghara̱e ek calōbhē pahar biti gel, in (i.e., after) going for one (or two) half-hours, a watch of the day passed.

चलें ओरे मिलिय calāh jaure mi⁴, having joined in company (with us), come along.

छोड़ दामे chī thāmē, in this place.

बेदौ बर ओरे रंग खण्डे bēnā bārā dhīhe rahathī anēr, Bēnā is wandering loose in Barā Dīh.

मुम्बूक दोकानेस मना पौर गेल musāhuk dokānē manā pari gel, there was a prohibition (i.e., they were stopped) at the shop o Musāhu.

यक जुम मासूलो थोरा नामे बुढावी ek jum tamākhī mōrā nāmē nakhī carhabai, they do not offer a single chew of tobacco in my name.

चाल नौरी खत्तर बलाक फलकनी sūt nādhē sūtaḥ chalaik phekuni. Phekuni was sleeping in seven sleeps (i.e., was sound asleep).

बोरे बोरे बोरे नाम समाजों तीव्र bōjhē bōjhē bōrē bōrē nēn tamākhī taulai, bundle after bundle and sack after sack (lit. in bundle in bundle, in sack in sack) does he weigh salt and tobacco.

बड़े बोरे बेलक दुरार bār bōrē chākul duār, in the early morning you have obstructed my door.

93. The Vocative usually takes the same form as the nominative. In speaking to a person of lower rank or age, the long form of the noun is preferred. Thus, नेना nēnā, a boy, becomes रे
rau neni, a girl, becomes नेलिया gai neniya.

Raghu, a proper name, becomes रघु rau Raghuśa.

The following interjections are used with the vocative:

(a) With masculine inferiors,—or familiarly, रेय raun, रे rē.

(b) With masculine equals or superiors, भो au, भी hau, भी hē.

(c) With feminine inferiors.—or familiarly, गई gai.

(d) With feminine equals or superiors, भई hai.

CHAPTER III.

DECLENSION OF NOUNS.

94. There is in Maithili really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

95. I. The first class will consist of all nouns ending in थ or थी.

II. The second class will consist of all nouns ending in a consonant.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

96. It will be remembered that every noun has three forms, a short, a long, and a redundant (see §§ 41 ff.). In the following pages I shall only deal with the short form. As every long and redundant form ends in थ or थी, they all belong to the first class. Thus, फल phal, a fruit, belongs to the second class. Its long form is फलवा phalavā, which belongs to the first class, its instrumental singular being फलवे phalave.
CLASS I.

All nouns ending in ना a or ऩा.

97. (1) Example of a Masculine noun ending in ना.

नेना nēnā, a boy.

Singular.

Nom. नेना nēnā, a boy.

Acc. 

{ नेना nēnā, } a boy.
{ नेना के nēnā kē. }

Inst. 

{ नेने nēne, } by a boy.
{ नेना से nēnā se. }

Dat. नेना के nēnā kē, to a boy.

Abl. नेना से nēnā se, from a boy.

Gen. 

{ नेनाक nēnak, } of a boy.
{ नेना केर nēnā kēr, }

Loc. नेना में nēnā me, in a boy.

Voc. रो नेनवा rau nenwā, O boy, (or respectfully) शो नेना au nēnā.
Plural.

Nom.  
\begin{align*}
\text{नेना} & \text{ सभ}^{1} \text{nēnā sabh, boys.} \\
\text{Acc.} & \begin{cases} 
\text{नेना} & \text{ सभ}^{1} \text{nēnā sabh,} \\
\text{नेना सभ के}^{2} & \text{nēnā sabh ke,}
\end{cases} \text{boys.} \\
\text{Inst.} & \begin{cases} 
\text{नेना} & \text{ सभ}^{3} \text{nēnā sabhī,} \\
\text{नेना सभ से} & \text{nēnā sabh se,}
\end{cases} \text{by boys.} \\
\text{Dat.} & \text{नेना सभ के}^{4} \text{nēnā sabh ke, to boys.} \\
\text{Abl.} & \text{नेना सभ से}^{5} \text{nēnā sabh se, from boys.} \\
\text{Gen.} & \begin{cases} 
\text{नेना} & \text{ सभ}^{6} \text{nēnā sabhak,} \\
\text{नेना सभ के} & \text{nēnā sabh kē,}
\end{cases} \text{of boys.} \\
\text{Loc.} & \text{नेना सभ से}^{7} \text{nēnā sabh mē, in boys.} \\
\text{Voc.} & \begin{cases} 
\text{री नेना} & \text{ सभ}^{8} \text{rau nēnēnā sabh,} \\
\text{को नेना} & \text{ सभ an nēnē sabh,}
\end{cases} \text{O boys.}
\end{align*}

\begin{itemize}
\item \text{1 Other forms are सभ नेना sabh nēnā, नेना सबचि nēnā sabah, सबचि नेना sabah, and नेना लोकिन nēnā lokoni.}
\item \text{2 Other forms are नेना सबचि के nēnā sabah ke, and नेना लोकिन के nēnā lokoni ke.}
\item \text{3 Other forms are नेना सबचि nēnā sabhī, नेना सबचि से nēnā sabh se, नेना लोकिन एं nēnā lokoni and नेना लोकिन से nēnā lokoni se.}
\item \text{4 Other forms are नेना सबचि के nēnā sabah ke and नेना लोकिन के nēnā lokoni ke.}
\item \text{5 Other forms are नेना सबचि से nēnā sabah se and नेना लोकिन से nēnā lokoni se.}
\item \text{6 Other forms are नेना सबचि nēnā sabhik, नेना लोकिनक nēnā lokonik.}
\item \text{7 Other forms are नेना सबचि से nēnā sabah mē and नेना लोकिन से nēnā lokoni mē.}
\item \text{8 Other forms are री नेना सबचि rau nēnē sabh, को नेना लोकिन au nēnē lokoni.}
\end{itemize}
98. (2) Example of a feminine noun, ending in घा a.

कथा katha, a story.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>NOM</th>
<th>ACC</th>
<th>INST</th>
<th>DAT</th>
<th>ABL</th>
<th>GEN</th>
<th>LOC</th>
<th>VOC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>कथा katha</td>
<td>कथा katha</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा मे katha me</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Acc</td>
<td>कथा katha</td>
<td>कथा katha</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा मे katha me</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Inst</td>
<td>कथा katha</td>
<td>कथा katha</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा मे katha me</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Dat</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा मे katha me</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Abl</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Gen</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा से katha se</td>
<td>कथा के katha ke</td>
<td>कथा के katha ke</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Loc</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>कथा मे katha me</td>
<td>के कथा he katha</td>
</tr>
<tr>
<td>Voc</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
<td>के कथा he katha</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>NOM</th>
<th>ACC</th>
<th>INST</th>
<th>DAT</th>
<th>ABL</th>
<th>GEN</th>
<th>LOC</th>
<th>Voc</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ मे katha sabh me</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Acc</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ मे katha sabh me</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Inst</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ katha sabh, stories</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ मे katha sabh me</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Dat</td>
<td>कथा सभ के katha sabh ke, to stories</td>
<td>कथा सभ के katha sabh ke, to stories</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Abl</td>
<td>कथा सभ से katha sabh se, from stories</td>
<td>कथा सभ से katha sabh se, from stories</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Gen</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ के katha sabh ke</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>कथा सभ से katha sabh se</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Loc</td>
<td>कथा सभ मे katha sabh me, in stories</td>
<td>कथा सभ मे katha sabh me, in stories</td>
<td>कथा सभ मे katha sabh me</td>
<td>कथा सभ मे katha sabh me</td>
<td>कथा सभ मे katha sabh me</td>
<td>कथा सभ मे katha sabh me</td>
<td>कथा सभ मे katha sabh me</td>
<td>के कथा सभ he katha sabh</td>
</tr>
<tr>
<td>Voc</td>
<td>के कथा सभ he katha sabh, O stories</td>
<td>के कथा सभ he katha sabh, O stories</td>
<td>के कथा सभ he katha sabh</td>
<td>के कथा सभ he katha sabh</td>
<td>के कथा सभ he katha sabh</td>
<td>के कथा सभ he katha sabh</td>
<td>के कथा सभ he katha sabh</td>
<td>के कथा सभ he katha sabh</td>
</tr>
</tbody>
</table>
CLASS II.

99. All nouns ending in a silent consonant.

फ़ल phal, a fruit.

*Singular.*

Nom. फ़ल phal, a fruit.

Acc. । फ़ल phal, । a fruit.
      । फ़ल क़ phal kē, ।

Inst. । फ़ल ke phalś, । by a fruit.
      । फ़ल से phal śa, ।

Dat. फ़ल के phal kē, to a fruit.

Abl. फ़ल से phal śa, from a fruit.

Gen. । फ़लक phalak, । of a fruit.
      । फ़ल केर phal kēr, ।

Loc. फ़ल में phal mē, in a fruit.

Voc. । वे फ़ल he phal, O fruit.

*Plural.*

Nom. फ़ल सभ phal sabh, fruit.

Acc. । फ़ल सभ phal sabh, । fruit.
      । फ़ल सभ के phal sabh kē, ।

Inst. । फ़ल सभ ke phal sabhś, । by fruit.
      । फ़ल सभ से phal sabh śa, ।

Dat. फ़ल सभ के phal sabh kē, to fruit.

Abl. फ़ल सभ से phal sabh śa, from fruit.

Gen. । फ़ल सभक phal sabhak, । of fruit.
      । फ़ल सभ केर phal sabh kēr, ।

Loc. फ़ल सभ में phal sabh mē, in fruit.

Voc. । वे फ़ल सभ he phal sabh, O fruit.

As an example of a noun with an oblique form, we may take पहर pahar, a watch: Acc पहर pahar or पहर के pahar kē; Inst. पहर kē.
§ 100. Declension of Nouns.

The plural is बन pahər sabh, etc., like फल phal sabh.

CLASS III.

All nouns not ending in शा or in a consonant.

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

पानि pāni, water.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>बन pāni, water.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>पानि pāni.</td>
</tr>
<tr>
<td>Acc.</td>
<td>पानि कें pāni kē.</td>
</tr>
<tr>
<td>Inst.</td>
<td>पानि में pāni me.</td>
</tr>
<tr>
<td>Dat.</td>
<td>पानि कें pāni kē, to water.</td>
</tr>
<tr>
<td>Abl.</td>
<td>पानि में pāni me, from water.</td>
</tr>
<tr>
<td>Gen.</td>
<td>पानिक pānik.</td>
</tr>
<tr>
<td>Loc.</td>
<td>पानि में pāni me, in water.</td>
</tr>
<tr>
<td>Voc.</td>
<td>हे pāni. O water.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>बन pāni sabh, waters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>पानि सभ pāni sabh.</td>
</tr>
<tr>
<td>Acc.</td>
<td>पानि सभ कें pāni sabh kē.</td>
</tr>
<tr>
<td>Inst.</td>
<td>पानि सभ में pāni sabh me.</td>
</tr>
<tr>
<td>Dat.</td>
<td>पानि सभ कें pāni sabh kē, to waters.</td>
</tr>
<tr>
<td>Abl.</td>
<td>पानि सभ में pāni sabh me, from waters.</td>
</tr>
<tr>
<td>Gen.</td>
<td>पानिक सभक pāni sabhak.</td>
</tr>
<tr>
<td>Loc.</td>
<td>पानि सभ में pāni sabh me, in waters.</td>
</tr>
<tr>
<td>Voc.</td>
<td>हे pāni sabh. O waters.</td>
</tr>
</tbody>
</table>
101. (2) Example of a feminine noun ending in रि.

नेनी neni, a girl.

Singular.

Nom. नेनी neni, a girl.
Acc. { नेनी neni, नेनी kē, } a girl.
Inst. { नेनी neni, नेनी sd, नेनी kē } by a girl.
Dat. नेनी kē, to a girl.
Abl. नेनी sd, from a girl.
Gen. { नेनी kē, नेनी kē, } of a girl.
Loc. नेनी mē, in a girl.
Voc. मैनिय गाई neniya, O girl.

Plural.

Nom. नेनी सभ neni sabh, girls.
Acc. { नेनी सभ neni sabh, नेनी kē, } girls.
Inst. { नेनी सभ neni sabh, नेनी sabh sd, } by girls.
Dat. नेनी सभ kē, to girls.
Abl. नेनी सभ sabh sd, from girls.
Gen. { नेनी सभ sabh, नेनी sabh kē, } of girls.
Loc. नेनी सभ mē, sabh mē, in girls.
Voc. मैनिय सभ gai neniya sabh, O girls.
Adjectives and Gender generally.

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

रघुँ रघु, a proper noun.

Nom. रघु रघु, रघु.
Acc. रघुँ के रघुँ के, रघु.
Inst. रघुँ रघुँ, Raghुक by Raghु.
Dat. रघुँ के रघुँ के, to Raghु.
Abl. रघुँ रघुँ sः, from Raghु.
Gen. रघुँक Raghुद of Raghु.
Loc. रघुँ रघुँ mऺ, in Raghु.
Voc. रघुँ रघुँ; रघु रघु, O Raghु, (or respectfully) रघु hau Raghु.

103. As an example of a verbal noun in उँ, with an oblique form in उँ, we may take चर चरँ, mounting; acc. चरँ or चरँ के चरँके; Instr. चरँ sः चरँ sः (चरँ चरँके is not used); and so on. Instead of चरँ चरँ, we may have चरँ चरँ throughout.

CHAPTER IV.

Adjectives and Gender generally.

104. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

105. Adjectives are liable to change for gender. That is to say, when agreeing with a feminine noun they are put in the feminine. Thus, the word त्रमन aisān means 'such,' and its feminine is त्रमन आिसān. The word अपत फ्हापत, a pounce, is feminine, and

* Usually spelt thus in Maithili.
hence we have in the story of Salāhēs the phrase उधिश्विषक-पाप्त मारे aisanā jhapat mārai, (the parrot) makes such a pounce (that—). I have said that adjectives are liable to change for gender, but in practice the change very rarely takes place. In ordinary conversation the masculine gender is quite commonly used instead of the feminine, and, indeed, except to pāṇḍits grammatical gender is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures. The following rules as to gender apply to substantives, as well as adjectives.

106. It is a well-known fact that in Hindōstāni the adjectives which are tadbhavas, and which end in चा अ are in reality the only ones in that language which are affected by gender. Tatsama adjectives imported direct from the Sanskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindi dialect, but belong rather to the dead language of the books. The same is only partly true in Maithili. In this language we find not only tadbhava but even some tatsama adjectives forming feminines distinctly the property of the language in which they have been adopted.

107. Rule I.—The first rule to be observed is that in Maithili, tadbhava words ending in a consonant form their feminine in short रू. Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>गोर gōr, fair</td>
<td>गोरे gōre</td>
</tr>
<tr>
<td>बढ़ bar, great</td>
<td>बढ़ bar</td>
</tr>
<tr>
<td>बुधियार budhiyār, wise</td>
<td>बुधियारि budhiyār</td>
</tr>
<tr>
<td>अधलाच adhālāh, bad</td>
<td>अधलाचि adhālāh</td>
</tr>
<tr>
<td>गमार gamār, rustic</td>
<td>गमारि gamār</td>
</tr>
<tr>
<td>तेढ़ tērḥ, crooked</td>
<td>तेढ़ि tērḥ</td>
</tr>
</tbody>
</table>

108. Rule II.—The second rule is peculiar to Maithili, and is as follows: Many Tatsama words ending in a consonant form their feminines in रू; and that, whether in Sanskrit these words form their feminines in long रू or not.
Adjectives and Gender generally.

Examples:

Masculine. | Feminine.
---|---
सुन्दर sundar, beautiful | सुन्दरी sundari.
धुसर dhūsar or धुसरी dhūsari. | म. धुसरि dhūsarī.
सुभद्र subodh, wise | सुभद्रा subodhā.
M. शुभद्र subudhī.

The following may here be noted as irregular:

Masculine. | Feminine.
---|---
वेदा bētā, a son | वेदी bētī, a daughter.
नेना nēnā, a boy | नेनी nēnī, a girl.

109. Rule III.—Tadbhava words ending in ा, form their feminines in ा.

Examples:

Masculine. | Feminine.
---|---
घोर ghorwā, a horse | घोरिया ghorīyā or घोरिजा ghorijā, a mare.
घोटक wā or घोटक wā | घोटकिया chotkīyā or घोटकिजा chotkijā, or घोटकिजा chotkijā or घोटकिजा chotkijā.

110. Rule IV.—Long forms of nouns substantive and redundant forms of adjectives in ाwā form their feminines in ाiyā or ाiā. Redundant forms of nouns substantive in ाauwā or ाau, form their feminines in ाiyawā, ाia, ाiwā, or ाiawā. Thus:

Masculine. | Feminine.
---|---
घोटक wā or घोटक wā | घोटकिया chotkīyā or घोटकिजा chotkijā, or घोटिजा chotkijā or घोटिजा chotkijā.
111. Rule V.—Tadbhava words signifying colour form their feminines as follows:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>उजर ujar</td>
<td>उजरी ujarī.</td>
</tr>
<tr>
<td>or उजरा ujarā</td>
<td>or उजरकी ujarāki.</td>
</tr>
<tr>
<td>भाल kāri</td>
<td>कार्री karāri.</td>
</tr>
<tr>
<td>or करिया kariya</td>
<td>करिकी karīki.</td>
</tr>
<tr>
<td>or करिका karikā</td>
<td></td>
</tr>
<tr>
<td>धोरा piar</td>
<td>पियरी piyarī.</td>
</tr>
<tr>
<td>or पियरका piyarāka</td>
<td>or पियरकी piyarāki.</td>
</tr>
<tr>
<td>धारिया hariar</td>
<td>हरियार hariarī.</td>
</tr>
<tr>
<td>or हरियारह hariyarāka</td>
<td>or हरियारकी hariyarāki.</td>
</tr>
<tr>
<td>लाल lāl</td>
<td>लाली lalāki.</td>
</tr>
</tbody>
</table>

Exception.—मार gor fair, which makes मारी gorī, or मारिया gorīya. It will be observed that, in the feminine, all these adjectives prefer the long form.

Note also that नील nil, dark blue, which also occurs in Sanskrit and which in that language forms its feminine नीला nilā, or नीली nilī, in Maithili adopts नीली nilī as its feminine form.

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

(a) Verbal adjectives in र i, and त i, corresponding to Sanskrit adjectives in रून in, nominative, त i.
Examples:—

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Maithili</th>
<th>Masculine</th>
<th>Feminine in Maithili</th>
</tr>
</thead>
<tbody>
<tr>
<td>मानि</td>
<td>मानि</td>
<td>मानिनि</td>
<td>मानिनि</td>
</tr>
<tr>
<td>M. मानि</td>
<td>M. मानि</td>
<td>मानिनि</td>
<td>मानिनि</td>
</tr>
<tr>
<td>S. भावि</td>
<td>S. भावि</td>
<td>भाविनि</td>
<td>भाविनि</td>
</tr>
<tr>
<td>M. भावि</td>
<td>M. भावि</td>
<td>भाविनि</td>
<td>भाविनि</td>
</tr>
<tr>
<td>S. धृवि</td>
<td>S. धृवि</td>
<td>धृविनि</td>
<td>धृविनि</td>
</tr>
<tr>
<td>M. धृवि</td>
<td>M. धृवि</td>
<td>धृविनि</td>
<td>धृविनि</td>
</tr>
<tr>
<td>S. कारि</td>
<td>S. कारि</td>
<td>कारिनि</td>
<td>कारिनि</td>
</tr>
<tr>
<td>M. कारि</td>
<td>M. कारि</td>
<td>कारिनि</td>
<td>कारिनि</td>
</tr>
<tr>
<td>S. छिरोंनि</td>
<td>S. छिरोंनि</td>
<td>छिरोंनि</td>
<td>छिरोंनि</td>
</tr>
<tr>
<td>M. छिरोंनि</td>
<td>M. छिरोंनि</td>
<td>छिरोंनि</td>
<td>छिरोंनि</td>
</tr>
</tbody>
</table>

As an irregular under this head falls—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine in Maithili</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुधमणि</td>
<td>दुधमणिनि</td>
</tr>
<tr>
<td>M. दुधमणि</td>
<td>M. दुधमणिनि</td>
</tr>
</tbody>
</table>

113. (b) Participles of the reduplicated perfect in वस्य वस, and comparatives in इयस्य इयस.

Examples:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>विद्वान</td>
<td>बिद्वानि (pronounced —कि, see § 25.)</td>
</tr>
<tr>
<td>M. बिद्वान</td>
<td>M. बिद्वानि</td>
</tr>
<tr>
<td>S. गारियान</td>
<td>S. गारियानि</td>
</tr>
<tr>
<td>M. गारियान</td>
<td>M. गारियानि</td>
</tr>
<tr>
<td>S. मध्यान्त्रि</td>
<td>S. मध्यान्त्रि</td>
</tr>
<tr>
<td>M. मध्यान्त्रि</td>
<td>M. मध्यान्त्रि</td>
</tr>
<tr>
<td>S. लघुिष्या</td>
<td>S. लघुिष्यानि</td>
</tr>
<tr>
<td>M. लघुिष्या</td>
<td>M. लघुिष्यानि</td>
</tr>
</tbody>
</table>
114. (c) Nomina agentis terminating in *qn ak.*

Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>कारक kārak</td>
<td>a doer</td>
</tr>
<tr>
<td>पालक pālak</td>
<td>a protector</td>
</tr>
<tr>
<td>रक्षक rakṣak</td>
<td>a guardian</td>
</tr>
<tr>
<td>पाचक pācak</td>
<td>a cook</td>
</tr>
<tr>
<td>सहायक sahāyak</td>
<td>a helper</td>
</tr>
</tbody>
</table>

115. (d) Gerundials and past participles passive.

Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>मानत्व mantabya</td>
<td>to be remarked</td>
</tr>
<tr>
<td>बदनिय dhunīya</td>
<td>praiseworthy</td>
</tr>
<tr>
<td>जोग jogyā</td>
<td>worthy</td>
</tr>
<tr>
<td>मौन मान्य mānyā</td>
<td>reverend</td>
</tr>
<tr>
<td>साध्य sādhyā</td>
<td>easy</td>
</tr>
<tr>
<td>जूट jukt</td>
<td>joined</td>
</tr>
<tr>
<td>सुद्ध sudhā</td>
<td>pure</td>
</tr>
<tr>
<td>अर्थ āṛt</td>
<td>pained</td>
</tr>
<tr>
<td>खिंर khinn</td>
<td>broken</td>
</tr>
</tbody>
</table>

116. (e) Other nouns and adjectives as:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>धुर्त dhūrt</td>
<td>a knave</td>
</tr>
<tr>
<td>स्याम syām</td>
<td>dark</td>
</tr>
<tr>
<td>गरिष्ठ gariṣṭh</td>
<td>heaviest (venerable)</td>
</tr>
<tr>
<td>श्रेष्ठ śreṣṭh</td>
<td>excellent</td>
</tr>
<tr>
<td>ब्रिन्द brind</td>
<td>numerous</td>
</tr>
<tr>
<td>अर्ज्या arjya</td>
<td>respectable</td>
</tr>
</tbody>
</table>
117. Rule VII.—The following anomalous forms should be noticed:

(a) राजा rājā, a king, makes रानी rānī, a queen.
(b) Forms borrowed from Sanskrit nomina agentis in त्र tr, have the following feminines:

Examples:

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. पाता dhātā</td>
<td>creator</td>
</tr>
<tr>
<td>M. पाता dhātā</td>
<td></td>
</tr>
<tr>
<td>S. जाता jñātā</td>
<td>knower</td>
</tr>
<tr>
<td>M. ग्याता gyātā</td>
<td></td>
</tr>
<tr>
<td>S. पाता pātā</td>
<td>protector</td>
</tr>
<tr>
<td>M. पाता pātā</td>
<td></td>
</tr>
</tbody>
</table>

118. Adjectives do not generally change for case. In other words, like substantives, they do not usually possess oblique forms.

119. Certain adjectives ending in र ra, न na, र ra and ल la have, however, an oblique form in आ a, which is employed when the noun with which they are in agreement is in an oblique case. In other words such adjectives follow the example of substantives. Examples of such adjectives are:

- बार bar, great.
- आस aisan or चोन chan, such, and other pronominal adjectives ending in न na.
- दोसर dōsar, second.
- तौसar tēsar, third.
- बाहर bahir, deaf.
- पहिल pahil, first.

Examples of these oblique forms will be found in §§ 82 and ff. The oblique forms are not often employed attributively except in the cases of ordinal numbers as in तेरा पत्र ra tesorā pahorā mē, in the third watch, and of pronominal adjectives. The latter will be discussed under the head of pronouns.
Comparison of Adjectives.

120. (a) Comparative. As in Hindostani, the comparative is formed, not by any change in the adjective, but by putting the word for the thing with which the comparison is made in the ablative case. Example, र गाँधी बोझि गाँधी से मुंदूि बैक i gāchī okī gāchī sā sundā chāik, this grove is more beautiful than that.

121. (b) Superlative. This is formed either by prefixing सभ से sabh sā, the ablative case of सभ sabh, all, or the adjective बड़ bar (which is liable to inflection according to gender) to the principal adjective. Examples : र गाँधी सभ से मुंदूि बैक i gāchī sabh sā sundā chāik, this is the most beautiful grove; or र गाँधी बड़ि मुंदूि बैक i gāchī barī sundā chāik, this grove is very beautiful. Usually, in such sentences, gender is neglected when the adjective is employed predicatively, so that we generally meet these expressions in the following forms: र गाँधी बोझि गाँधी से शुद्ध बैक i gāchī okī gāchī sā sundā chāik; र गाँधी सभ से शुद्ध बैक i gāchī sabh sā sundā chāik; र गाँधी बड़ शुद्ध बैक i gāchī bar sundā chāik.

122. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

Numerals.

Cardinals.

123. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindi:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Maithili</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 प्रक ek.</td>
<td>एक 1</td>
<td>एक 1</td>
</tr>
<tr>
<td>2 दूर dui.</td>
<td>दूर 2</td>
<td>दूर 2</td>
</tr>
<tr>
<td>3 तीन्त tinī.</td>
<td>तीन 3</td>
<td>तीन 3</td>
</tr>
<tr>
<td>4 चारि cārī.</td>
<td>चार 4</td>
<td>चार 4</td>
</tr>
<tr>
<td>5 पाँच pāc.</td>
<td>पाँच 5</td>
<td>पाँच 5</td>
</tr>
<tr>
<td>6 हो chau.</td>
<td>हो 6</td>
<td>हो 6</td>
</tr>
<tr>
<td>7 सात sāt.</td>
<td>सात 7</td>
<td>सात 7</td>
</tr>
<tr>
<td>8 नाउ nau.</td>
<td>नाउ 8</td>
<td>नाउ 8</td>
</tr>
<tr>
<td>9 दस daś.</td>
<td>दस 9</td>
<td>दस 9</td>
</tr>
<tr>
<td>10 अगारह egārah.</td>
<td>अगारह 10</td>
<td>अगारह 10</td>
</tr>
<tr>
<td>11 बारह bārah.</td>
<td>बारह 11</td>
<td>बारह 11</td>
</tr>
<tr>
<td>12 तेरह tērah.</td>
<td>तेरह 12</td>
<td>तेरह 12</td>
</tr>
<tr>
<td>13 कौट caudah.</td>
<td>कौट 13</td>
<td>कौट 13</td>
</tr>
</tbody>
</table>


§ 123.
Numerals.

14. पद्ध पाद्राह.
15. धील सोळह or धोकव सोळह.
16. सवस सत्राह.
17. धथाराय धथाराह.
18. पनेश उनाइस.
19. बीय बिस.
20. प्रक्रेस एकाय.
21. बाब बैस.
22. तेस तैस.
23. धोम चाबिस.
24. धोम धोमच.
25. सततास सततास.
26. धण्ड धण्डाय.
27. तीय तिस.
28. प्रक्रेस एकाय.
29. बनी बनीच.
30. मेनोस मेनोस.
31. प्रक्रेस एकाय.
32. बनी बनीच.
33. धण्ड धण्डाय.
34. धण्ड धण्डाय.
35. सततास सततास.
36. धण्ड धण्डाय.
37. तीय तिस.
38. प्रक्रेस एकाय.
39. बनी बनीच.
40. प्रक्रेस एकाय.
41. बनी बनीच.
42. प्रक्रेस एकाय.
43. बनी बनीच.
44. धण्ड धण्डाय.
45. सततास सततास.
46. सततास सततास.
47. सततास सततास.
48. सततास सततास.
49. सततास सततास.
50. सततास सततास.
51. सततास सततास.
52. सततास सततास.
53. सततास सततास.
54. सततास सततास.
55. सततास सततास.
56. सततास सततास.
57. सततास सततास.
58. सततास सततास.
59. सततास सततास.
60. सततास सततास.
61. सततास सततास.
62. सततास सततास.
63. सततास सततास.
64. सततास सततास.
65. सततास सततास.
66. सततास सततास.
67. सततास सततास.
68. सततास सततास.
69. सततास सततास.
70. सततास सततास.
Ordinals.

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

पहिल pahil, first.
दोसर dōsar, second.
तीसर tēsar, third.
चौथ cauth, or चारिम cārimon, fourth.
पाँचम pācām, fifth.
षष्ठम chatham, sixth.

वातम sātam, seventh.
षष्ठम ātham, eighth.
नानम naum, ninth.
दशम daśam, tenth.
एकान०बे ekānōbē.
बरान०बे or बेंझाबे beānōbē.
तेरान०बे terānōbē.
चौरान०बे cauṛānōbē.
पंचान०बे pācānōbē.
हेंढाबे chēnānōbē.
संतानोबे sanśtānōbē.
बंधाबे āthānōbē.
निनानोबे ninānōbē.
सै sai.

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

Fractional Numbers.

125. The following are useful:

पाँचो pāo, a quarter.
ढाँच adh, a half.
पौन paun, three-quarters; or, less by a quarter.
सवाइया sawaiyā, one and-a-quarter; or, plus a quarter.
डेटोडा deorha, one-and-a-half; or, plus a half.

Aggregate Numbers.

126. Note the form दुन dun, both.

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CHAPTER XV.

Pronouns.

127. The declension of Pronouns presents some important points of difference from that of nouns, which should be carefully noted.

128. While most nouns remain unchanged before postpositions, almost all pronouns have an oblique form. This oblique form falls under two heads.

129. (1) The old oblique form. This, in the case of the personal pronouns, is only found in poetry. In the case of other pronouns it is, at the present day, rarely used except when it refers to inanimate objects, or when the pronoun is employed as an adjective. Thus, the old oblique form of व i, this, is विः eho, and
The following is a list of these old oblique forms:—

<table>
<thead>
<tr>
<th>Direct Form</th>
<th>Old Oblique Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>में mē, (old poetic form), I</td>
<td>मोहि mohi.</td>
</tr>
<tr>
<td>तु tum, thou</td>
<td>तोहि tohi.</td>
</tr>
<tr>
<td>त्र i, this (non-honorific)</td>
<td>एहि ehī, एह eh. or एह aih.</td>
</tr>
<tr>
<td>त्र i, this (honorific)</td>
<td>हिनिव or हिन हिन.</td>
</tr>
<tr>
<td>को तो, that (non-honorific)</td>
<td>ओहि ohī, ओह oh, or ओह auh.</td>
</tr>
<tr>
<td>को तो, that (honorific)</td>
<td>हुनिव or हुन hun.</td>
</tr>
<tr>
<td>जे jē, who (non-honorific)</td>
<td>जाहि jahi.</td>
</tr>
<tr>
<td>जे jē, who (honorific)</td>
<td>जानि janī.</td>
</tr>
<tr>
<td>शे sē, he (non-honorific)</td>
<td>ताहि tahi.</td>
</tr>
<tr>
<td>शे sē, he (honorific)</td>
<td>तानि tanī.</td>
</tr>
<tr>
<td>के kē, who? (non-honorific)</td>
<td>काहि kahi (not used as an adjective).</td>
</tr>
<tr>
<td>के kē, who? (honorific)</td>
<td>कानि kanī.</td>
</tr>
<tr>
<td>की ki, what? (substantive)</td>
<td>काठि kathi.</td>
</tr>
<tr>
<td>केचो keo, anyone</td>
<td>काह kahu.</td>
</tr>
</tbody>
</table>

130. (2) The modern oblique form.—This is never used as an adjective. It is almost always the only form employed when the pronoun is used as a substantive and refers to an animate object. It is hence the only form used at the present day for personal pronouns. It is identical with the oblique form of the genitive, which is obtained by adding चा a to the direct form of that case. Thus:—
131. We have observed (see §§ 75, 76) that nouns substantive have no proper organic plural. When the idea of plurality has to be expressed it is done by adding new words indicating plurality, such as सभ sabh or सब sabh, all; लोकों lokoṁi, people. The same is the case with pronouns. Their plurals are formed in
the same way. In the ancient Māgadhi Prakrit from which Maithili is descended there were distinct organic plural forms, and (except in the case of the pronouns of the first and second persons) these old plural forms have survived in the shape of the honorific-singualrs, the old singualrs being relegated to a non-honorific meaning. With regard to the pronouns of the first and second persons the case is somewhat different. In ordinary Maithili, the old singualrs (म म, I and तु thou) have fallen into disuse and are now only found in poetry. The old plural forms are now employed in the sense of the singular, and the plurals are now formed by the addition of सभ sabh, etc. (as is also the case with the honorific pronouns mentioned above) and are really by origin double plurals.

132. It may be mentioned here that the pronoun of the second person has also an honorific form अहाँ ahā h, अहै ahae or अहै ne which will be described later on.

133. The employment of the old oblique form varies, and the different methods of employment will be described under each pronoun.

134. The genitives of the pronouns are freely used as possessive pronouns, and, when agreeing with a noun in an oblique case they are put into the modern oblique form described above. It will be convenient to give examples of this once for all here.

(a) Direct Possessive Pronouns agreeing with nouns in the Nominative Form:

हमार रोज़ चरण चौर रोज़ haraj roj haraj huit, my means of livelihood will be spoiled.

त्रिया कारन तौर जुमल triya karan mudai tār jumal, for the sake of a woman your enemy has come.

पपन सध धन चौर भिक्षार्थ में पपन appan sabh dhan urāy bhikharī bhai gel, having wasted all his substance he became a beggar.

हनक काबन सून hunak kānab sun, having heard her lamentations.
§ 134.]

Pronouns.

अकर बेदुरचि सायल, तकक बंश पुरस्की जाकर बेदुला लादें, तकक केहान सुरक्षी, how wonderful must be the beauty of her whose बेदुला you have brought.

अकर खेत तकक धान जाकर केहत, तकक धान, whose is the field, his is the paddy-crop.

तकक अककट हिंदू दाखिल करी तिक अकर लिखै दाखिल कराह, write and file a bond to that effect (lit. of that).

अकर घोड़स हेड़ ककर ग़हर चाइक, whose is the horse?

(b) Oblique Possessive Pronouns agreeing with nouns in the Oblique Cases:

चमरा घर रूम में हमारा सिरकी में, in my hut.

फौज्दा घर में तोहारा घर में, in your house.

गिरस्थ धन में करख़क गिरस्थ अपना में काहेलोक, the farmer said in his own heart.

धन चठेक घोड़े हेड़ अपना करख़क गहरी देल, he gave the mare of his own riding (i.e., his own riding mare).

संग समाता साहबल अज्ञात फूलख़ाड़ी संग समाज साहबल आली हुनका पहुलवारी, (her) companions and friends came (into) her garden.

अज्ञात कारन हुनका कारन, for his sake.

These oblique forms are not always employed. The direct form is often used instead of the oblique form, but not vice-versa. The oblique form is never used instead of the direct form.

The following pairs are therefore both correct; though the second is the more usual:

\[
\begin{align*}
\text{चमरा घर} & \text{ में हमारा सिरकी में, and} \\
\text{चमरा घर} & \text{ में हमारा सिरकी में.}
\end{align*}
\]

\[
\begin{align*}
\text{धन चठेक घोड़े} & \text{ अपना करख़क गहरी, and} \\
\text{धन चठेक घोड़े} & \text{ अपना करख़क गहरी.}
\end{align*}
\]

And so for the other examples. But the following examples, in
which an oblique form is used instead of a direct form, are wrong:—

\[ \text{कनका कानव छुने } \text{hun\textsuperscript{o}kā kānab sun}, \]

\[ \text{जकरा खेत नकरा धान } \text{jak\textsuperscript{o}rā khēt tak\textsuperscript{o}rā dhān}, \] this would mean 'to whom there is a field, to him there is a paddy-crop,' conveying an altogether different meaning.

\[ \text{नकरा यकरार लिखि } \text{tak\textsuperscript{o}rā ak\textsuperscript{o}rār likhi}. \]

In phrases like \( \text{चमरा यक } \text{nāḥ } \text{ham\textsuperscript{o}rā sak nāḥ}, \) I have no power (to do so and so), \( \text{चमरा ham\textsuperscript{o}rā } \) is not a genitive. It is a dative, and the sentence literally translated is 'to me power is not.'

The above possessive pronouns do not change for gender in the modern language. 'My mother' is \( \text{बमरा माई } \text{ham\textsuperscript{o}rā māi}, \) not \( \text{बमरि माई hamari māi}. \) In the old language, however, we now and then come across instances of the feminine.

135. Given the oblique form, the declension of pronouns closely follows that of nouns substantive. The principal points of difference are:—

(1) The Accusative singular is rarely the same as the nominative, but is in the oblique form either by itself or with the postposition \( \text{के } kē, \) added. Thus \( \text{हम } \text{ham}, \) I; \( \text{हमरा ham\textsuperscript{o}rā or चमरा के ham\textsuperscript{o}rā kē}, \) me. The honorific pronoun of the second person, \( \text{चपन ap\textsuperscript{e}ne or ्भर aḥā}, \) and the interrogative pronoun \( \text{की } kī, \) what? are the only exceptions to this general statement.

(2) The Genitivities are formed according to a different series of rules, as above explained.

(3) The Dative often drops the postposition \( \text{के } kē, \) an idiom which is not allowable in the case of nouns substantive. Thus \( \text{बमरा के ham\textsuperscript{o}rā kē or चमरा ham\textsuperscript{o}rā}, \) to me.

(4) Pronouns have the same form whether referring to masculine or feminine nouns.

(5) With the exception of the pronouns of the second person, they all want the vocative case.
136. There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice en passant, that in no Eastern Indo-Aryan language is this distinction carried to a greater length* than in Maithili. The pronouns of the third person are identical with the Remote Demonstrative Pronouns, and will be dealt with under that head.

137. In order to clear the way, I commence with the two old singular forms of the pronouns of the first and second persons which at the present day are only used in poetry. These are मे, I, and तू, thou, and are declined as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Hon.</th>
<th>Non-Hon.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>मे, me.</td>
<td>तू, thou.</td>
</tr>
<tr>
<td>Acc.</td>
<td>मोहि, me.</td>
<td>तोहि, thee.</td>
</tr>
<tr>
<td>Instr.</td>
<td>मोहि मोहि सो. by me.</td>
<td>तोहि मोहि सो. by thee.</td>
</tr>
<tr>
<td>Dat.</td>
<td>मोहि, to me.</td>
<td>तोहि, to thee.</td>
</tr>
<tr>
<td>Abl.</td>
<td>मोहि मोहि सो. from me.</td>
<td>तोहि मोहि सो. from thee.</td>
</tr>
<tr>
<td>Gen.</td>
<td>मोहि, my, of me.</td>
<td>तोहि, thy, of thee.</td>
</tr>
<tr>
<td>Loc.</td>
<td>मोहि मोहि मोहि, in me.</td>
<td>तोहि मोहि मोहि, in thee.</td>
</tr>
</tbody>
</table>

The oblique forms of the genitive are मोहित, my. In Vidyapati, lxxix. 13. मोहित is employed as a dative of possession.

* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.
The plural forms are not used. When necessary, the modern plurals are said to be employed instead, but I have never met an example of this.

138. It will be observed how closely the declensions of the pronouns of the first and second persons agree in the above paradigm. The same is the case in the modern pronouns, which are as follows:—

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
<th>Modern Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>इस्म अहम, I.</td>
<td>नौ तोह, or नौ तो. thou.</td>
</tr>
<tr>
<td>Acc.</td>
<td>इस्माः अहमराः.</td>
<td>तोहरा तोहराः.</td>
</tr>
<tr>
<td></td>
<td>(इस्माः के हामराः केः)</td>
<td>(तोहराः के तोहराः केः)</td>
</tr>
<tr>
<td>Instr.</td>
<td>इस्माः हामरेः.</td>
<td>तोहरे तोहरेः.</td>
</tr>
<tr>
<td></td>
<td>(इस्माः से हामराः सा.)</td>
<td>(तोहरे से तोहराः सा.)</td>
</tr>
<tr>
<td>Dat.</td>
<td>इस्माः हामराः.</td>
<td>तोहरा तोहराः.</td>
</tr>
<tr>
<td></td>
<td>(इस्माः के हामराः केः)</td>
<td>(तोहराः के तोहराः केः)</td>
</tr>
<tr>
<td>Abl.</td>
<td>इस्माः से हामराः सा. from me</td>
<td>तोहरा से तोहराः सा, from thee.</td>
</tr>
<tr>
<td>Gen.</td>
<td>इस्माः हामार, or इस्माः हामार.</td>
<td>तोहर तोहार, or तोहर तोहार.</td>
</tr>
<tr>
<td></td>
<td>my, of me.</td>
<td>thy, of thee.</td>
</tr>
<tr>
<td>Loc.</td>
<td>इस्माः से हामराः में, in me.</td>
<td>तोहरा से तोहराः में, in thee.</td>
</tr>
<tr>
<td>Voc.</td>
<td>दो तोहाँ hau तोह, O thou.</td>
<td></td>
</tr>
</tbody>
</table>
Plural.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>इम सभ ḫam saḫ,</td>
<td>इम रा सभ ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
</tr>
<tr>
<td></td>
<td>इम सभ ḫam०ra saḫ,</td>
<td>इम रा सभ के ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
<td>इम सभ के ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
<td>इम सभ छे ḫam०ra saḫ,</td>
</tr>
<tr>
<td></td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
<td>तोभ सभ तो saḫ,</td>
</tr>
<tr>
<td>we.</td>
<td>ye.</td>
<td>you.</td>
<td>by us.</td>
<td>to us.</td>
<td>from us.</td>
<td>your, of us.</td>
<td>in us.</td>
<td>O ye.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Instead of सभ sabh we may as usual employ सबिः sabahः or लोकः lokः throughout, except that it is not customary to use them with the direct forms दम ham, and तोः tōh or तैः tō. Thus we do not hear दम सबिः ham sabahः, or तोः लोकः tōh lokः. In the genitive plural we can, as usual, have सभ kेर sabh kेर, instead of सभ sabhak.

The terminations रिं hः and र hः are often added to these pronouns. The former gives emphasis, and the second means 'also.'

Thus दमः hamः, I (emphatic), I alone, as distinguished from other people; दमः hamः, I also; तोः tōः, thou also; दमः hamः (with shortening of the final vowel of दमः hamः), to me also.

139. तोः tōh and तैः tō are non-honorific pronouns of the second person. There are two honorific pronouns of this person. दसः ahaः or दतः ahaतः, and दपनः apःne.

These are declined exactly like substantives, and have no oblique form. Thus, genitive दसः ahaःकः, or दसः ahaःक, and दपनः apःneक, your. The only irregularity is the instrumental singular, the various forms of which are:

हः ahaः, हः सः ahaः sdः, or हः सः ahaः sdः.

and दपनः सः apःne sdः,

The plural is, as usual:

हः (or हः) सभ ahaः (or ahaः) sabhः, सबिः sabahः, or लोकः lokः.

दपनः सभ apःne sabhः, etc.

दपनः apःne is more honorific than हः ahaः. The latter is sometimes even used when talking to inferiors. हः ahaः, in fact, is polite; while तोः tōh is rude or vulgar.

In Hindostani चाय ṭप, your honour, is construed with the verb in the third person plural, as in चाय हः चावे हः ṭप kahः jīте
The Reflexive Pronoun.

140. Closely connected with the foregoing is the Reflexive Pronoun अपनूहि apōnāhi or अपने apōne, self, which is employed exactly like the Hindostānī अप ap, genitive अपना apōnā, always referring to the person of the subject of the sentence.

The genitive of अपनूहि apōnāhi is अपन apun, or अपनन apaan, own, with an oblique form अपना apōnā, which is also used as an oblique base. Thus, Acc. Dat. अपना apōnā, or अपनन के apōnā kē, to oneself.

The nominative plural is अपनूहि (or अपने) क्षभ apōnāhi (or apōne) sabh, अपनूहि sabhī, or अपनन lokānī. The oblique cases of the plural are formed from the base अपना क्षभ apōnā sabh, etc. Thus Gen. plural अपना क्षभ apōnā sabhak, अपना सब्दिक apōnā sabhīk. अपना लोकःकिल apōnā lokānik, of selves.

The Locative plural, अपना क्षभ में apōnā sabh mē, or (as frequently happens) with the plural suffix dropped, अपना में apōnā mē means 'amongst themselves,' like the Hindostānī चापस में āpas mē.

The following are examples of the use of this pronoun:

अपनूहि विश्वास में गेल सर्जोगवा apōnāhi bilōs sā gēl sarraya.

Logānā, he himself, after enjoyment (of this life), went to heaven.

अपने ब्राह्मणाक धाग पैं किमूरिनि चंद्रित apōne brahmaṇāni rūp
dhai kāganāni carha, she herself, taking the form of a Brāhmaṇ woman, ascended the bank.

अपने मरोटी अपने गाय मरे चू जोयिया गाम, apun maruṇati
Maithili Grammar.

§ 141.

_u^a^ne gāy yabait calā jogiyā yām_, having sung our own death-song let us go singing to the village of Jogiyā.

_apha bhāt bēti rakhālāhi ghar sutāy_, he has put his own daughter-in-law and daughter to sleep at home.

_arpā pha bhāt bhāt pha dāti kāi rāk-hāhi_, an enemy come into one's own power.

_apha mē mēli kāi kāi rāk-bāh_, you will remain at peace amongst yourselves, i.e., with each other.

**THE DEMONSTRATIVE PRONOUNS, AND PRONOUN OF THE THIRD PERSON.**

141. There are two Demonstrative Pronouns,—a Proximate, त or त, this, and a Remote, थ or थ, that. The Remote Demonstrative Pronoun is also used as a Pronoun of the third person, with the meaning of ‘he,’ ‘she,’ or ‘it.’

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

143. These pronouns may be either substantives or adjectives. When used as substantives they are declined throughout. When used as adjectives they are unchanged when the substantive with which they are in agreement is in the form of the nominative, and are put in the old oblique form when the substantive is not in that form. Thus, ड नेना ड नेना, this boy; थ नेना थ नेना, that boy; ड सभ नेना ड सभ नेना, or ड नेना सभ ड नेना सभ, these boys; थ सभ नेना थ सभ नेना, or थ नेना सभ थ नेना सभ, those boys; but प्रित नेना क eh नेना, of this boy; प्रित नेना oh नेना, of that boy; प्रित सभ नेना eh सभ नेना, or प्रित सभ नेना eh सभ नेना, of these boys; प्रित सभ नेना oh सभ नेना, or प्रित
Demonstrative Pronouns.

144. When used as substantives, the non-honorific pronouns have two forms,—one referring to inanimate objects and using the old oblique form, while the other refers only to animate objects and uses the modern oblique form. Thus प्रत्य प्रत्य मे े in this (thing); प्रत्य प्रत्य मे े in this (living creature); प्रत्य प्रत्य मे े in that (thing), in it: प्रत्य प्रत्य मे े in that (living creature), in him, in her.

There are thus three declensions of Demonstrative Pronouns when used as substantives. viz:—

(a) Non-honorific inanimate.
(b) Non-honorific animate.
(b) Honorific animate.

It stands to reason that an honorific inanimate declension is not likely to occur. The following is the declension of Demonstrative Pronouns.
145. (a) Non-Honorific Inanimate.

Singular.

Nom. र इ or र ऐ, this. र ऐ. that.

Acc. र इ, र ऐ, प्रति ऐ. प्रति के ऐ र ऐ, प्रति ऐ. प्रति के ऐ के ऐ, kे, this. ऐ के ऐ. that.

Instr. र ऐ, प्रति से ऐ सा, by this. प्रति से ऐ सा, by that.

Dat. प्रति ऐ. प्रति के ऐ के ऐ, to प्रति ऐ. प्रति के ऐ के ऐ, to ऐ के ऐ. that.

Abl. प्रति से ऐ सा, from this. प्रति से ऐ सा, from that.

Gen. सकर ऐकर, of this. सकर ऐकर, of that.

Loc. प्रति से ऐ मे, in this. प्रति से ऐ मे, in that.

Plural.

Nom. र सभ ऐ sabh, or र सभ ऐ sabh. र सभ ऐ sabh, those.

Acc. प्रति सभ (के) ऐ sabh (के). प्रति सभ (के) ऐ sabh (के), these.

Instr. प्रति सभ से ऐ sabh (के) by these. प्रति सभ से ऐ sabh (के) by those.

Dat. प्रति सभ (के) ऐ sabh (के), to प्रति सभ (के) ऐ sabh (के), to these.

Abl. प्रति सभ से ऐ sabh (के) सा, from प्रति सभ से ऐ sabh (के) सा, from those.

Gen. प्रति सभक ऐ sabhak, of these. प्रति सभक ऐ sabhak, of those.

Loc. प्रति सभ से ऐ sabh मे, in प्रति सभ से ऐ sabh मे, in those.
Demonstrative Pronouns.

Instead of निः ehi, we may have, throughout, नी ek or नी ehi, and similarly for बौद्ध oh, we may have बौद्ध oh or बौद्ध oh. I have not noted any instrumental form of बौद्ध o, corresponding to the बौद्ध e of बौद्ध i. The genitives singular बौद्ध ek and बौद्ध oh are contractions of बौद्ध कर ehi kar and बौद्ध कर oh kar respectively. I have not met with forms like बौद्ध ek or बौद्ध oh, as we might expect. The plural suffix may be सब bh instead of सब sabh. लोकनि lokani cannot be used, as the pronouns refer only to inanimate objects.

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

रेण्छ करण्छ विषाण यिके i ekar ātham biṇ bhikui, this is the eighth calving of this one (referring to a cow).

रेण्छ लेल jāth i le jāth, take away this.

छिस्न cīs जनाल भक्षा भक्षा बेल ehi nah Janāli ahā bhadri chi, I did not know this, that your honour is Bhadri.

छिस्न cīs फल बचरास cīs ehi sā i phal bahārāi-ach, from this this fruit comes out, i.e., the moral of this is the following:

छिस्न cīs निः किस्छ लाम निः oh me kicchā lābh nah, in that there is no profit.

कोशा छौकर गुढा खाप मेल kaua ekar quddā khāe gēl, the crow ate up its kernel.

As an emphatic form of these pronouns we have रेण्छ ihe, this indeed, and रेण्छ uhe or बेल wai, that indeed, as in दोना भक्षा जिबेत bhel uhe gabait chal, uhe gabait rahai, (when) Dinā and Bhadri were alive, that is the very song they used to sing; बेल चोराप के ले गेल निः waiw corāe kai lai gēl ach, it is he who has stolen (the property) and carried it off.
146. (b) Non-Honorific Animate.

This is declined like the inanimate pronoun, except that प्रकृत is substituted for धूर्षिक and शोक्रा for धूर्षिक. Thus:

**Singular.**

Nom. दो or दो, this धो ओ, that.

Instr. \{प्रकृत एकरा, \\
कु रा सु एकरा ओ, \}

by this. 

Dat. \{प्रकृत एकरा, \\
कु रा के एकरा के, \}

to this. 

Gen. एकरा of this. धोकारा of that.

**Plural.**

Nom. दो मध्य इ सवाह, दो मध्य इ सवाह, etc., धो मध्य ओ सवाह, etc., those.

Dat. प्रकृत मध्य (के) एकरा सवाह (के), शोकारा मध्य (के) एकरा सवाह to these.

(के), to those.

Similarly for the other cases. I have not noted any instrumental form of धो ओ, corresponding to the प्रकृत एकरा of दो इ. In the plural, instead of मध्य सवाह, we can, as usual, have मध्यसवाह or शोकारन लोकान. As examples of these animate non-honorific pronouns, we may quote:

धो धारकारिणि गामिनिणि चिन्द्र ओ आकालिणि गाब्हिणि आचि, nowadays she is in calf (referring to a cow).

शोकरा धूर्षिक तराइ गवहारा धेरिणि के एकरा ओ तराइ हाबरारि देखि के, having seen him distracted in this manner.

In the following शोकरा एकरा is irregularly used to refer to an inanimate object. तखन धो मध्य शोकरा मध्य पट टाइंडे देलक ताक्ह ह इ सवाह एकरा जात-पट तो रि देलक, then they at once broke it (sc. a stick).
§ 147. Demonstrative Pronouns.

The old honorific oblique forms of रें and गो are बिन्ह हिनि and बिन्ह हुनि respectively. We meet them variously spelt. Sometimes we have बिन्ह हिनि and बिन्ह हुनि; sometimes बिन्ह हिनि and बिन्ह हुनि, and sometimes बिन्ह हिनि and बिन्ह हुनि. For the sake of convenience I shall only employ बिन्ह हिनि and बिन्ह हुनि in the paradigms, but it should be remembered that the other forms are often met with. Indeed, the most usual form of the genitive is बिन्ह हिनक and बिन्ह हुनक, and not बिन्ह हिनक and बिन्ह हुनक. These old oblique forms are only employed as adjectives, and, being honorific, rarely occur in the literary style, though one hears them in conversation. We have an example in बिन्ह हिनक कारन हुनि सवैहुक कराण, for the sake of that (respected) husband (the prospective wife is speaking), in the song of Salhees.
148. The modern oblique form is the oblique genitive of the old oblique form. Thus, धिनका hin\textsuperscript{a}kā and घनका hun\textsuperscript{a}kā, of which धिनिका hinikā, धिनका hin\textsuperscript{a}kā, धिनिका hinikā, and घनिका hunikā, घनका hun\textsuperscript{a}kā, घनिका hunikā, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting धिनका hin\textsuperscript{a}kā and घनका hun\textsuperscript{a}kā, or any of the optional spellings, for प्रकरा ek\textsuperscript{a}rā and घोकरा ok\textsuperscript{a}rā, respectively. Thus:—

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>र ी or र ी, this.</td>
<td>खो ो, that.</td>
</tr>
<tr>
<td>Instr.</td>
<td>धिनका से hin\textsuperscript{a}kā sd, by this.</td>
<td>घनका से hun\textsuperscript{a}kā sd, by that.</td>
</tr>
<tr>
<td>Dat.</td>
<td>धिनका hin\textsuperscript{a}kā. (धिनिका hinikā kē, to this.)</td>
<td>घनका hun\textsuperscript{a}kā. (घनिका hunikā kē, to that.)</td>
</tr>
<tr>
<td>Gen.</td>
<td>धिनका hinak. (धिनकर hin\textsuperscript{a}kar.)</td>
<td>घनका hunak. (घनकर hun\textsuperscript{a}kar.)</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>र सभ ी sabh, र सभ ी sabh, etc., these.</td>
<td>खो सभ ो sabh, etc., those.</td>
</tr>
<tr>
<td>Dat.</td>
<td>धिनका सभ (kē) hin\textsuperscript{a}kā sabh घनका सभ (kē) hun\textsuperscript{a}kā sabh</td>
<td></td>
</tr>
</tbody>
</table>

Similarly for the other cases. As usual, in the plural we can use सबृङ् साबह or लोकन लोकनी instead of सभ sabh. Examples of the use of this form of the demonstrative pronoun are:—

धिनका पुरसति देव hin\textsuperscript{a}kā phursati ḍeb. I will give him leave to depart.

घनका मात्र बाप गारी देनक hun\textsuperscript{a}kā māe bāp gārī delak, have the father and mother given abuse to her (i.e., have they abused her).
153. Relative and Correlative Pronouns.

The Relative and Correlative Pronouns.

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

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

153. When used as adjectives, the oblique forms (जाहि jāhi and ताहि tāhi) of the non-honorific inanimate declension are used when in agreement with a noun in an oblique case. Examples of the adjectival use of these pronouns are as follows:—

जे चीज बशु सभ झराक नोक्तान भेत झूठि, से सभ पड़ैज सेल jē cīj bastu sabh akāk nokāsan bhēl achī, sē sabh pahūcut, all your property which has been spoilt, will arrive (i.e., be restored).

जे लोक धाराल बल से लोक गेख jē lōk dēl chal, sē lōk yēl, the man who came, went.

जाहि लोकक खेत ताहि लोकक धान jāhi lōkak khet, tāhi lōkak dhān, the person who owns the field, owns the paddy.
The reeds are motionless, his soul is fighting.

154. When used as a substantive, the inanimate non-honorific form is declined as follows. The Instrumental, Ablative, and Genitive singular, and the whole of the plural can be also used to refer to animate nouns.

155. (a) Non-Honorific Inanimate.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Non-Honorific Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ने जे, जो, who,</td>
</tr>
<tr>
<td></td>
<td>बे से, he, she, it, that.</td>
</tr>
<tr>
<td>Acc.</td>
<td>जाउँद्रि (के) जाहि (केः)</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि (के) ताहि (केः)</td>
</tr>
<tr>
<td></td>
<td>बे ते, बे ताहि (केः) by that.</td>
</tr>
<tr>
<td></td>
<td>ने ते, ने ताहि (केः) by him.</td>
</tr>
<tr>
<td>Instr.</td>
<td>जाउँद्रि से जाहि सि, by which.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि से ताहि सि, by whom.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाउँद्रि (के) जाहि (केः)</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि (के) ताहि (केः)</td>
</tr>
<tr>
<td>Abl.</td>
<td>जाउँद्रि मे जाहि सि, from which.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि मे ताहि सि, from that.</td>
</tr>
<tr>
<td>Gen.</td>
<td>जाउँद्रि मे जाहि सि, from whom.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि मे ताहि सि, to that.</td>
</tr>
<tr>
<td>Loc.</td>
<td>जाउँद्रि मे जाहि मे, in which.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि मे ताहि मे, in that.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Non-Honorific Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>जे सब जे साख, who, who.</td>
</tr>
<tr>
<td></td>
<td>बे सब से साख, those, they.</td>
</tr>
<tr>
<td>Acc.</td>
<td>जाउँद्रि सब (के) जाहि साख के़</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि सब (के) ताहि साख (के़)</td>
</tr>
<tr>
<td></td>
<td>जे साख, those, they.</td>
</tr>
<tr>
<td>Instr.</td>
<td>जाउँद्रि सब से जाहि साख सि, by which, by whom.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि सब से ताहि साख सि, by those, by them.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाउँद्रि सब (के) जाहि साख (के़), to which, to whom.</td>
</tr>
<tr>
<td></td>
<td>ताउँद्रि सब (के) ताहि साख (के़), to those, to them.</td>
</tr>
</tbody>
</table>
§ 155.]

Relative and Correlative Pronouns.

Abl. जाहि सभ में jāhī sabh sa, from जाहि सभ में tāhī sabh sa, from which, from whom. those, from them.

Gen. जाहि सभक jāhī sabhak. of जाहि सभक tāhī sabhak. of which, of whom. those, of them.

Loc. जाहि सभ में jāhī sabh me. in जाहि सभ में tāhī sabh me. in which, in whom. those, in them.

Instead of जाहि jāhī and ताहि tāhī, we sometimes find in poetry जा jā and ता tā. We also sometimes have जे jehī and ते tehī, which are properly Bhojpuri. From this last we have an instrumental जेहि jehī and तेहि tehī, which are used adverbially, to mean 'as,' 'so.' The Genitives जस jas, and तस tas, are only used in proverbs and poetry. In one place Vidyāpati has ताहि tās (xviii, 7). I have not met forms like जाहिक jāhik and ताहिक tāhik, which we might expect. The plural suffix may, as usual, be सबहि sabahi or लोकभि lokāni instead of सभ sabh. As examples of this form of the honorific pronoun we may quote:—

जे जाहि जे गेल jē jē gel, he who came, went.

जाहि जे नाम जेहि सेहित jāhī sē nēm calainhī, se hamar kiriyā kaihā, in order that (lit. from which) our name may continue, so perform our funeral rites.

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

कादा लें तक्र परिवर्तन दरभंगः कठपुटू ब्रेन jāhī sē kich kōbiā, sahiā kuru bēn, from whomsoever you would receive benefits, you must bear abusive words.

केऎक कथा सभ सिखहै दिस्कृति कि जाहि में कोचरा नाम चन्द्र kaiek kathā sabh sikhāe diakh, ki jāhī sē tōhāra lōh haitah, I will teach you several sayings from which there will be gain to you.
Several emphatic forms of these pronouns have been noted. Such are जो जाइ, who, जो जाइ, जो माइ सोई, even he: जो जाइ, जो माइ सोई, जो माइ सोई-है, he also. Thus,—

केंद्र चुन्न जो जो माइ वाशिम सत्तारो साइहा नातारा साइहा साइहा जाइहु बुधहा आबड़है, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका केंद्र चुन्न जो जाइहु सह पाई नाइ, he alone (will be) a husband to her.

चाथन आनां विखड़ घर सोई कानाना लागव बिहामा सरा सोई, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

It will have been noticed from the above that while ये sē is generally employed as a correlative, it is sometimes used as an independent demonstrative pronoun. Its Instrumental singular appears under various forms, such as तै tā, तौ tāu, तो to, or with emphatic त i, तै tē, or with emphatic श o, तै tō. तै tō, or तै tō, all of which are commonly used adverbially. Thus:—

तै नाही कराठी गराये ते नाती karathi yarāsē, therefore he does not
devour it (Vid. xiv. 8).

तै कसम चुकाई taē nāhī kumala sukhamī, therefore the lotus
does not wither (Vid. xiv. 6).

तू पय जीवी अधरः सुखा रस जों पय पीबे taū paya jibē, adhara
sudhā-rasa taū paya pībē, so long will it live, as long as it
sips the nectar of the lower lip (Vid. ii. 5).

तू पय जीविच्छ जीवे तो paya jibathi jibē, so long will he remain
living (Vid. x. 10).

तै चई गेल चावा तेहि bahi gel hāwā, exactly so did the wind
blow.

तै धसालु केसा pāsē, therefore also my hair
was disordered (Vid. xl. 7).

तै तुत्तिक नाचि में tāio tulita nāhī bhēlā, still it did not equal
(the beauty of thy face) (Vid. vi. 4).

तै kumudini कर्य चंद्रा tāio kumudini karuya anandā, never-
theless the water-lily rejoices (Vid. xlvi. 6).
158. (b) Non-Honorific Animate.

This is declined like the inanimate pronoun, except that जकर jakar is substituted for जानि jāhī, and तकर takar for ताहि tāhī. Thus:

Singular.

Nom. जे jē, who. वे sē, he, she, that.
Instr. जकर jakar, जकर से jakar se by whom. तकर takar, तकर से takar se by him.
Dat. जकर जे jekar (के) jekar ke (के) takar ke (के) to whom.
Gen. जकर jakar, whose. तकर takar, his, her, its.

Plural.

Nom. जे सभ jē sabh, who. वे सभ sē sabh, they.
Dat. जकर सभ jekar sabh takar sabh (के) takar ke (के) sabh (के) to whom.

Similarly for the other cases. In the plural, as usual, सब जेकर sab jē kar or सब तेकर sab takar may be substituted for सब sabh. Occasionally we come across जेकर jēkar instead of जकर jakar, जेकर jekar instead of जकर jakar, तेकर takar instead of तकर takar, and तेकर takar instead of तकर takar. These are properly Bhojpuri forms.

As examples of these non-honorific animate pronouns we may quote:

जकर जे तकर जे jekar jē takar jē, whose is the field, his is the paddy-crop.
जकर लाठी तकर महिस jekar lāthī takar mahīs, he who owns the cudgel owns the buffalo.
§ 159. Relative and Correlative Pronouns.

159. (c) Honorific Animate.

The honorific oblique forms of जे jē and शे sē are जनिन janī and तनि tanī, respectively. We thus get the following declension which is exactly parallel to that of इ i and शी śī:

Singular.

Nom. जे jē, who. 

Instr. जनिका शे janikā śē, by whom. तनिका शे tanikā śē, by him, her.

Dat. जनिका (के) janikā (kē), to तनिका (के) tanikā (kē), to whom.

Gen. जनिक janik, जनिकर janikur, तनिक tanik, तनिकर tanikur, whose.

(3)
Plural.

Nom. नै सभ जे सभक, who.
के सभ से सभ, they.

Dat. जनिका सभ (के) जनिका सभक तनिका सभ (के) तनिका सभ (के)
(kē), to whom.

And so on for the other cases. As usual, in the plural we can use सब्दण subah, or लोकोर्न lokoni instead of सभ sabh. Examples of these honorific forms are:

केथौ जनिका चाकरी गैरें संभ कृण दृष्य jehun janikar cākori,
teheu-san bhari dēthī, as is each one’s (lit. whose) service, exactly so he pays in full.

केथौ जामानत दै के भचलज्ञ जनिका जामान नेभी kēs jamanat dāi kē
बाँधलाह, जनिकाम मलाह नेही, some, to whom there was affection on the part of the court officials, got off by giving bail.

जनिका प्रधन धनि janika ehana dhani, (a man) whose wife is so
(beautiful), (Vid. li. 2).

कि करब तनिका रूमानिद ki kūhōba tonika geēnē, what shall I say
(about) his wisdom? (Vid. xxii. 2).

I have not noted any occurrence cf the employment of the oblique genitive of जे je, though, cf course, it is commonly heard colloquially. For बे se, we have the following pair of examples:

Direct Genitive—

जाख कृप हें, तकर उतर दम निखां हिंकौँ करपोिक लिख gṓ
dēthi, tākar utar hem nahi līkhī kēkān lālkān, a thousand abuses didst thou give me, but I said to thee no answer
(to lit. of) it.

Oblique Genitive—

तोड़ सं मुज़मी जात चर्बौंह फुें कोरिन बल se guloni jat
caubuit uchī, through her might Gulāmī Jaṭ is grazing (cattle).
161. Interrogative Pronouns.

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

162. When employed as adjectives के and की become कोन or कौन, but when agreeing with a noun in the nominative singular की may remain unchanged. Examples of the adjectival use of these pronouns are:

\[\text{के के,—श्री कौन लोक या वो कौन लक ती, what caste is he?}\]
\[\text{कौन लौक घोड़े बेक कौन लकक ग्वत चाहिक, of what person is (this) the horse, i.e., what person owns the horse?}\]
\[\text{कौन गण परणो कौन गरु परलौ, what misfortune has befallen you?}\]
\[\text{प्रेम केवल जौ दौ गाँव दौ कच्छ पुकहिन चाईह, jē कौन लोक हाबली चाहिक, you are asking, 'of what caste is this the house?'}\]
\[\text{कौन उपयोग जागृत जोगिया नगर कौन उपोय जाहे जोगिया नगर, by what device shall we go to Jogiya town?}\]
\[\text{की,—र्व कौन निशान विलेक i कौन बीन थिकाइक, what calving is this? (i.e., how many times has she calved before?)}\]
\[\text{कोराहा में कौन गुन बेक चुर रामे कौन गुन चाहिक, what virtue is there in it?}\]
\[\text{कौन लौक में पानि लाण्ड कर्क्क कौन लखि मे पानि लाँड चाहिक, in what vessel have you brought the water?}\]
\[\text{कौन दिशा के भरम चाहे करद्व बुकाय कौन दिसा के अबाई है दिसा काहै, bujhoj, tell (me) in what direction he may be coming.}\]
\[\text{फेर ती कौन भगू हाइ फेर हिंह ती कौन भगू जाह, then what (cause of) quarrel can there be?}\]
163. The declension of के (the animate pronoun) closely follows that of the animate forms of जे.

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

**Singular.**

<table>
<thead>
<tr>
<th>Non-honorific</th>
<th>Honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. के kē, who? which? के kē, who? which?</td>
<td></td>
</tr>
<tr>
<td>Instr. करकर kakarē, करकर सं kakarā sā.</td>
<td>करकीका से kanikā sā, by whom?</td>
</tr>
<tr>
<td>Dat. कर kār (के) kakarā (के), कर kār (के), to whom?</td>
<td></td>
</tr>
<tr>
<td>Gen. कर kār, whose? कर kanik. कर kanikar, whose?</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Non-honorific</th>
<th>Honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. के सभ kē sabh, who? के सभ kē sabh, who?</td>
<td></td>
</tr>
<tr>
<td>Dat. कर kār (के) kakarā sabh कर kanikā sabh kē. (के), to whom?</td>
<td></td>
</tr>
</tbody>
</table>

and so on for the other cases. In the plural, as usual, सबसे sabh or लोकन lakāni, may be substituted for सभ sabh. Occasionally we come across कर kēkar instead of कर kākar, and कर kēkārā instead of कर kākārā, but these are properly Bhojpuri forms. I have not come across काख kākāh corresponding to जाख jākāh in the modern language, but Vidyāpati employs it in passages such as काख जाख दुख kākāh kāhobā dukha, to whom shall I tell my distress? (Ixi. 2.)
As examples of these animate interrogative pronouns, we may quote:

- ककर घाट बैंक *kakar ghoṛ chaik*, whose horse is it?
- ककर उदय जमाऊ *kēkara ehana jamōē*, who has such a son-in-law (Vid. lxxx. 4)?
- खांबर बेश जोगिया जाँज़री भेजब समाथ *kakurā dēke jogiyā jājarī bhejāb samāth*, having given whom (i.e., by means of whom) shall we send word to Jogiyā Jājari.
- लुबुद्धान्त नयन बदय के पार *lubudhānā nayana haṭaya kē pāra*, who can turn aside a greedy eye? (Vid. iv. 3).

I have not come across any instances of the honorific forms in literature, but they are occasionally heard colloquially.

### 164. The inanimate interrogative pronoun is कि *kī* or की *ki*, what?

It is often written किः *kia* or किः *kie*, especially in poetry. Its declension is quite irregular and is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>कि <em>kī</em>, की <em>ki</em>, or किः <em>kia</em>, what?</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>कय़ी के <em>kāyi kē</em> or की <em>ki</em>, what?</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>कय़ी काथि <em>kāyi kāthi</em> or की <em>ki</em>, by what?</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>कय़ी लै <em>kāyi lai</em>, किः <em>kiai</em>, किः <em>kie</em>, or किः <em>kie</em>, to or for what? why?</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>कय़ी से <em>kāyi saē</em>, from what?</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>कय़ीक <em>kāyi kāthi</em>, of what?</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>कय़ी में <em>kāyi mē</em>, in what?</td>
<td></td>
</tr>
</tbody>
</table>

Plural wanting. Note the form of the Dative. This case has many variations. I have noted कि *kī lā*, कि *kī lai*, कि *kī lai*, कि लाई *kāyi lai*, कय़ी लाई *kāyi kāthi lai*, and instead of कय़ी *kāyi*, we often have कय़ी *kāyi* or किः *ki*, which is often written लाई *laī* or लाई *lai*. Like the dative, the instrumental कय़ी *kāyi* is used to mean 'why?'.

### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>कि <em>kī</em>, की <em>ki</em>, or किः <em>kia</em>, what?</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>कय़ी के <em>kāyi kē</em> or की <em>ki</em>, what?</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>कय़ी काथि <em>kāyi kāthi</em> or की <em>ki</em>, by what?</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>कय़ी लै <em>kāyi lai</em>, किः <em>kiai</em>, किः <em>kie</em>, or किः <em>kie</em>, to or for what? why?</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>कय़ी से <em>kāyi saē</em>, from what?</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>कय़ीक <em>kāyi kāthi</em>, of what?</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>कय़ी में <em>kāyi mē</em>, in what?</td>
<td></td>
</tr>
</tbody>
</table>
Examples of this pronoun are:

कि कवच तविक रङ्गाम $ki$ kuhaba tanika geāne, what shall I say (about) his wisdom? (Vid. xxii. 2).

सवनकबकरी की भेज $ap^\prime nek$ bakari $ki$ bhēl, what has happened to your goat?

की बैक $ki$ chaik, what is it?

किंबा भेज $ki$a bhēl, what has happened?

किंबा कहौ $ki$a kahau, he musāh, O Musūhu, what have you to say?

किए वियासा सिष्याएँ रिष्य $kiē$ bidhēta likhi mohi dēl, why hath God written (it) for me (in my fate)? (Vid. lvii. 1).

कथो में पानि साप्ना भंड $kathi$ mē pāni laēl chāh, in what have you brought the water?

कथी इमर चर बनबाँची $kathi$ homāra cēr banobaičā, why do you make me out a thief?

किंद्र द्रुप कंग पटकल्ला मोहि $kathi$ laē kaṃśa patakalāha mōhi, why, O Kaṃśa, didst thou dash me down (Manbōdh's Harivāṁśa. i. 37).

फोटरा मोदर कथी ला मरद चोनार लेख $phot^\prime arā$ gidar kathi lā marad autār lēlē, O Photāra, the jackal, why has a man taken your form?

क्यों कच नन्द महर किघ माँ $kyō$ kaha nanda mahara kīe mōna, others (lit. some) said. 'Why does King Nanda agree?' (Manbōdh. vii. 45).

**Indefinite Pronouns.**

165. These are केक्ये keo, anyone, someone; किच kich, anything, something; and कच्चक kāeck, several.
Indefinite Pronouns.

166. केशो keo, anyone, someone, appears under various forms. I have noted केशो keo, को ke, and केशो keao. In old poetry we sometimes meet नदेघ kēdaṃhu.

167. When used as an adjective, it usually takes the form कोनो kuno or कोनो kauno, but we sometimes find केशो keo used instead.

The following are examples of its use as an adjective:

कोनो नेमा नुत्स चाँधल kuno nhūn nahe nē, no boy came.
कोनो घरस्थक फुलवाड़ी में kuno gṛhaśthak phulavārī me, in the garden of a certain householder.
कोनो बालक मन में बंद्रः मति राखो kuno bātak man mē andēn nutī rākhi, do not have anxiety in your mind about anything.
कोनो मुसाहर ने घर से दोट रोष बाँधे kauno musahar nē ghar se hūt achi bāhir, no Musahar comes out of the house.
कोनो बाल के चारकि नुत्स kauno bāt kē harakati nahe, there is no inconvenience for (want of) anything.
केशो अपूर्व दंगक लोक keo aput bhāṅgak lōk, a man of some extraordinary kind, or some man of an extraordinary kind.

It will be seen that when used as an adjective, it can refer to inanimate objects as well as animate ones.

168. When used as a substantive, it has an oblique form ककर ष्व kakaṛah, often written ककर kakaṛ. Its genitive is ककर kakaṛā. In poetry we sometimes find a form कक kāhu instead of ककर kakaṛah, with a genitive कक kāhuka. It is therefore thus declined:
Singular.

Nom.  \{केषा keo, केषा keśa, को kyo, or केषा keśa,\} anyone, someone.

Acc.  \{ककारसा, kakārahśa, or ककारसा,\} someone, or anyone.

Inst. ककारसा में kakārahśa sa, by anyone, etc.

Dat.  \{ककारसा kakārahśa, or ककारसा,\} to anyone.

Abl. ककारसा में kakārahśa sa, from anyone, etc.

Gen. ककरो kakāro, of anyone, etc.

Loc. ककारसा में kakārahśa me, in anyone, etc.

The plural is the same as the singular. ककरो kakāro may be used for ककारसा kakārahśa throughout.

Examples of the use of this pronoun are:—

केषा निष्ठा आपूः keo nahi śel, no one came.

क्यों घर खण्डा केषा दुःखारि kyo gharu ūganā keo duṇvi, some (danced) in the courtyard of the house and some in the doorway (Manbodh’s Harivaṃśa, ii. 45).

निज भुज बल ककारो nija bhuja bala kakārahā nahi gona, (on account of) the strength of their own arms they esteem no one (Manbodh, vi. 33).

कित्तु निष्ठा तत्काल ककारो में मेल kichu nahi tutahā kāhu sō bhēlu from that quarter nothing (i.e., no help) came from anyone (Manbodh, i. 7).

क्यों निष्ठा मानात् ककारो चटास kyo nahi mānāt kāhaka hafalā, no one heeds the remonstrances of anyone (Manbodh, iv. 17).

169. The indefinite pronoun inanimate is कित्तु kichu or कित्तु kichu. It means ‘anything’ and ‘something.’ When it means ‘anything,’ the oblique form is the same as the nominative, but
when it means 'something' its oblique form is कथू kathū. We therefore have the following declensions:

**170. खिच्छ kichu, or खिच्छ kicchu anything.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>खिच्छ kichu</td>
<td>किच्छ kichu के anything</td>
</tr>
<tr>
<td>Acc.</td>
<td>कि kichu के</td>
<td>कि kichu के anything</td>
</tr>
<tr>
<td>Inst.</td>
<td>खिच्छ मे kichu sā</td>
<td>खिच्छ मे kichu sā, by anything.</td>
</tr>
<tr>
<td>Dat.</td>
<td>कि kichu के</td>
<td>कि kichu के to anything</td>
</tr>
<tr>
<td>Abl.</td>
<td>खिच्छ मे kichu sā</td>
<td>खिच्छ मे kichu sā, from anything.</td>
</tr>
<tr>
<td>Gen.</td>
<td>कि kichu kathū</td>
<td>कि kichu kathū, of anything.</td>
</tr>
<tr>
<td>Loc.</td>
<td>खिच्छ मे kichu mē</td>
<td>खिच्छ मे kichu mē, in anything.</td>
</tr>
</tbody>
</table>

**171. खिच्छ kichu, or खिच्छ kicchu something.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>खिच्छ kichu</td>
<td>किच्छ kichu के something</td>
</tr>
<tr>
<td>Acc.</td>
<td>कि kichu के</td>
<td>कि kichu के something</td>
</tr>
<tr>
<td>Inst.</td>
<td>खिच्छ मे kichu sā</td>
<td>खिच्छ मे kichu sā, by something.</td>
</tr>
<tr>
<td>Dat.</td>
<td>कि kichu के</td>
<td>कि kichu के to something</td>
</tr>
<tr>
<td>Abl.</td>
<td>खिच्छ मे kichu sā</td>
<td>खिच्छ मे kichu sā, from something.</td>
</tr>
<tr>
<td>Gen.</td>
<td>कि kichu kathū</td>
<td>कि kichu kathū, of something.</td>
</tr>
<tr>
<td>Loc.</td>
<td>खिच्छ मे kathū mē</td>
<td>खिच्छ मे kathū mē, in something.</td>
</tr>
</tbody>
</table>

Examples of the use of this pronoun are:

- औलि गाम से कबरी खिच्छ नृचि ब्रह्म oh¹ grōm mē kukarō kichu nah¹ chaik, in that village no one has anything.
- कि kichu oमोल pathabihā, send (me) some mango conserve.
- औलि औलि kathū में भेजचोसक उ अयक्तह kathū mē dhail hotaik that medicine must be put into something.
172. The Indefinite pronoun कैइक kaiek, some, several, is an adjective, and is not declined. An example of its use is:—

सोहरा कैइक कया सब सिखाय दिशुष tohra kaiek kathā sabh sikhōe dihae. I will teach you several matters.

**Derivative Pronominal Forms.**

173. The following table gives in a succinct shape the various derivative pronominal forms. It explains itself, and further comment is unnecessary:—
<table>
<thead>
<tr>
<th>Near Demonstrative</th>
<th>Remote Demonstrative</th>
<th>Interrogative</th>
<th>Relative</th>
<th>Correlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>दै, this.</td>
<td>दौ, that.</td>
<td>के, who?</td>
<td>जे, who, which.</td>
<td>दै, that.</td>
</tr>
<tr>
<td>प्रखन, ekhan, now.</td>
<td>तखन, takhan, then.</td>
<td>ककह, when?</td>
<td>जखन, jakhan, when.</td>
<td>प्रखन, ekhan, now.</td>
</tr>
<tr>
<td>प्रतय, otyay, here.</td>
<td>ओतय, otyay, there.</td>
<td>कतय, where?</td>
<td>जतय, jatay, where.</td>
<td>प्रतय, otyay, here.</td>
</tr>
<tr>
<td>सम्हर, ōmhar, hither.</td>
<td>ओम्हर, ōmhar, thither.</td>
<td>केक्हर, kēmhar, whither?</td>
<td>जेम्हर, jēmhar, thither.</td>
<td>सम्हर, ōmhar, hither.</td>
</tr>
<tr>
<td>गम्बा, ēnā, thus.</td>
<td>ओन, in that way.</td>
<td>केन, how?</td>
<td>जेन, ēnā, as.</td>
<td>गम्बा, ēnā, thus.</td>
</tr>
<tr>
<td>प्रचन, ehan, or प्रखन, oisan, like this.</td>
<td>ओहन, like that.</td>
<td>केहन, like what?</td>
<td>जेहन, jēhan, like as.</td>
<td>प्रचन, ehan, or प्रखन, oisan, like this.</td>
</tr>
<tr>
<td>कतूक, ateck, this much.</td>
<td>ओतूक, otēk, that much.</td>
<td>कुतेक, how much?</td>
<td>जुतेक, jutek, as much.</td>
<td>कतूक, ateck, this much.</td>
</tr>
</tbody>
</table>

**Derivative Pronominal Forms.**
PART III.
CONJUGATION.

CHAPTER I.
PRELIMINARY.

A. General Remarks.

174. The conjugation of the verb forms the most complicated part of Maithili Grammar. Like the verbs of many partially cultivated languages, it has few parts for which there are not two or three optional forms. These are not local peculiarities, but may often be used by the same speaker as his fancy or as the rhythm of the sentence dictates. In many cases I cannot find that they represent different shades of meaning.

175. Maithili verbs may conveniently be divided into the two classes of Transitive and Intransitive. These differ in the conjugation of the tenses formed from the past participle. In the paradigms of the regular verb, the verb देखब dékhab, to see, will be used as the example of a transitive verb, and the verb सुलब sulab, to sleep, as the example of an intransitive verb. It will be observed that in both these verbs the root-vowel is long, and it must be carefully remembered that in the conjugation of all such verbs, the root-vowel is liable to be shortened, under the rules given in § 32 and ff. ante. It is most important to bear this in mind, as the whole system of conjugation is full of it.

176. There is one exception to this rule of the shortened antepenultimate, and this is that when ए ai, or ओ ao, is final, it counts as only one syllable (even when written ए aī, ए a, or ओ a, ओ ao, respectively) and not as two (see §§ 13, 33 ii'). Thus under the general rule, we should expect the ē in the form देखै dékhai, to be shortened; but it is not. The reason for this apparent irregularity is that in verbal forms a final ए ai always

represents an older छ ख़ ah, and a final छो au always represents an older छ ख़ ah*, each of which, under the rule, counts only as one syllable. छेख छेखाँ is for छेख छेखां, and छेख छेखाँ is for छेख छेखाँ, and in both of these older forms the long ए is quite regular. The apparent exception disappears when छू or छो ceases to be final. Thus in छेख छेखाँ (for छेख छेखाँ) and छेख छेखाँ for छेख छेखाँ, the shortening of the ए to ए is quite regular.

B. Root. Verbal Nouns and Participles.

177. It will be more convenient to deal with the finite tenses after we have described the root and the various verbal nouns and participles. The Root of every verb is the same as the shortest form of the second person non-honorific of the Old Present. Thus the 2nd pers. non-hon. Old Present of छेख छेखाँ, to see, is छेख छेखा, which is also the root.

178. The Verbal nouns are three in number.

(a) The first verbal noun is formed by adding रि to the root. Thus छेख छेखा the act of seeing (see § 57). The final रि is often omitted in writing and pronunciation, so that we have छेख छेखा instead of छेख छेखा. Its oblique form is छेख छेखाँ or छेख छेखा, and the rules for its declension together with examples are given in § 80 ante. Some roots ending in vowels are irregular in the formation of the first verbal noun.

179. (b) The second verbal noun is usually formed by adding छ छ to the root (see § 67) and is generally employed as the infinitive; thus छेख छेखाँ, the act of seeing, to see. Its oblique form is छेख छेखाँ, and the rules for its declension together with examples are given in § 81 ante.

Verbs whose roots end in छ छ form their infinitives in छ eb. Thus from छ छ डाळ, we have छ छ डाळ, to go.

Those whose roots end in छ छ डाळ, also form their infinitives in छ eb, but with the elision of the छ छ of the root. Thus
from the root प्राप् पाब, obtain, we have the infinitive प्राप्ते पाबे. to obtain. In poetry we often find चोत्व बो instead of प्राप्ते कब in this case. Thus प्राप्ते पाबे.

Those verbs whose roots end in र इ or इ इ, form the infinitive in अब अब or रब रब. Thus चौ सिः sew, makes चिंचृ सिः or चिंचू सिः.

Those verbs whose roots end in ज इ, form the infinitive in अब अब or रब रब. Thus चू सिः, drip, makes चिंचू सिः or चिंचू सिः, to drip.

Those verbs whose roots end in छ इ, form the infinitive in अब अब or रब रब. Thus the root धौ धौ, wash, makes धिःधू धू or धिःधू धू, to wash.

Irregular are:—

✓ चौ हौ, become, Infinitive चिंधू हू ई or चिंधू हू.
✓ ई दे give, Infinitive ईि दे.
✓ ले ले take, Infinitive लेय ले.

This verbal noun is derived from the Sanskrit future passive participle in नाय्त, and is hence employed in the formation of the future tense.

189. (c) The third verbal noun is formed by adding अल अल to the root (see § 63). thus दिखाई देखा, the act of seeing. The oblique form is दिखाई देखाई, and the rules for its declension together with examples are given in § 61, ante. This verbal noun is generally the same as the past participle, but when the latter is irregular the verbal noun sometimes takes the regular form. Thus the ✓ जै जै, go, has its past participle (irregular) जै जै, but its third verbal noun is जैङ्खण्ड जैङ्खण्ड. From this example it will be seen that (compare the second verbal noun), it ends sometimes in प्राप्ते अल instead of प्राप्ते अल. The rule is the same as in the case of अब अब.
§ 180.]  Root. Verbal Nouns and Participles.

The instrumental or locative of this verbal noun (or perhaps of the past participle) in चल al, is often used absolutely to indicate continued action. Thus:—प्रक गङ्गनारी गोशार्यिनि सह पर मठकृ थेल चल जारबुल ek gomarka gośrin1 māth par makhari dhailē cali jaichat1, a foolish milkmaid, by placing a curd-pot on her head, was going along. That is to say, she was going along with a curd-pot on her head.

Similarly we have from the ले lē, take, लेलेस छला lēlē jēb, to take away with one, लेलेस छला lēlē cēb, to bring with one. In such common phrases ले n is often substituted for लै l, so that we have लेलेस छला lēnē jēb or even लेलेस छला nēnē cēb. These forms are different in meaning from forms such as लै छला lai jēb (Hindi लै जानलै jēnā) to take away or लै छला lai cēb (Hindi लै जानलै cēn) or छला lēcēb (Hindi लै जानलै cēn) to bring. They correspond rather to the Hindi लेलेस छला liyē jānā, to take away with one.

Examples of such forms are:—

चरा समावेश लेने जायह humnā samāda naihari lēnē jōhū, take away with you a message for my father's house also (Vid. lxxix. 10).

हरिता गोशार समावेश लेने जायह ahirā gośir samāda nēnē abait chaik, Ahirā Goār is bringing the news with him.

लै जायह छलेस कें ... लेने बाँस के फल कें पर ठोरी छोटारी टेंब lai jāyē sabhēs kē ... kucē bās ke phathi suū pathi adēri déb, take away Salhēs ... with a split piece of green bamboo flay his back. (बाँस के bās ke is not a Maithili form. It is borrowed, as often happens in folktales, from another dialect, viz., Bhojpuri. The correct Maithili would be बाँसक lāuk or बाँस कर bās kēr.)

अकर बेदुनो लालक नकार निरंजन करन सुर्खी jakar beduli lēl takar ti'īn k-hun surkhi, how fair must the woman who owns the spangle which you brought!
181. The Noun of Agency, corresponding to the Hindi noun in वाण्वि wālā, is formed by adding बाहु bāḥ or वाह wāḥ to the root. Thus देखावाच dekhābāḥ or देखावाच dekhāwāḥ, a seer, one who sees. See § 72.

182. The Present Participle is formed by adding आई ait, often written बाहर ait or बाहित ait, to the root (see § 64). Thus देखावाच dekhāit, देखार dekhāit, or देखारित dekhārīit, seeing. The आई of this termination is very unstable. Thus with verbs whose roots end in a long vowel, the termination becomes आई it, as in जारित jāīit, going; धारित hōīit, or धारित hōīit, becoming. The आई si, sew, has बाहित siūīit, बाहित siūīit, and बाहित siūīit, but आई pīt, drink, makes पित bāihit, just as आई pāīit, obtain, has पित pābait. The आई देह, give, and the आई लेह, take, have, respectively, दाईi dāīit and लेह lāīit for their present participles. In the Past Conditional tense, which is formed from this participle, the आई ait is, as a rule, similarly weakened. Thus देखिताई dekhitāī, (if) I had seen.

183. By adding the oblique termination छाई hī to the weakened present participle we get a form called the “Adverbial Participle.” Thus देखिताई dekhitāī, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखते-धाई dekhāte-hīi. The following are examples of the employment of these participles:—

कनेत विहान धामी शापन kanait (आ यान kān) khījait (आ याग khīj) dhamī āel, Dhāmī came weeping and feeling angry (note the shortening of the antepenultimate vowel).

द्वारा स्वयं देखते विहान धामी नह चोराँ hamārā sabkhāik dekhāit svāmī-dhan evthā naṣṭ āōīich, in our presence [lit. (in the) seeing of us] our master’s property is being destroyed.

द्वारा राम के धरतिचक्ष, भाद्र फ्रेंड्स केहुंची dīna rām ko dharitāī bhādrij ekhuni kehunī chūī gēl, immediately on (Phošrā’s) seizing Dīna Rām, Bhadri’s knees and elbows were freed.
The Past Participle is usually formed by adding अि to the root (see § 68). When the root ends in a vowel, or in विए वब, the vowel of the suffix is liable to change, much as the termination अि अि of the second verbal noun is changed. Thus:

Verbs whose roots end in ता अि, add ता अि. Thus अि अि ghabारा, to be agitated, past participle अि अि ghabारा।

Verbs whose roots end in अि अि, add अि अि. Thus, from अि अि पि, obtain, पि पि।

Verbs whose roots end in द्व अि or द्व अि, add अि अि or अि अि. Thus, from अि अि पि, drink, पि पि।

Verbs whose roots end in ज अि take अि अि or र अि. Thus, from अि अि अि, drip, अि अि or अि अि।

Verbs whose roots end in र अि take अि अि or र अि. Thus, from अि अि अि, wash, अि अि or अि अि।

Six verbs have irregular past participles as follows:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>कर</td>
<td>काल kail.</td>
</tr>
<tr>
<td>धर</td>
<td>धाल dhal.</td>
</tr>
<tr>
<td>मर</td>
<td>मरल maral or मुल muil.</td>
</tr>
<tr>
<td>दे</td>
<td>देल del.</td>
</tr>
<tr>
<td>ले</td>
<td>लेल lel.</td>
</tr>
<tr>
<td>हो</td>
<td>भेल bhēl.</td>
</tr>
</tbody>
</table>

The past participle भेल bhēl, added to another past participle, imparts to it more of the character of an adjective, and, at the same time, adds completeness to the idea. Thus, सात भेल, sātal bhēl, asleep; देखल भेल dékhal bhēl, seen.

The instrumental of the past participle is employed in conjugation to form the perfect and pluperfect tenses.

I have not come across many good instances in literature of the use of the past participle as an adjective. It is, of course,
extremely commonly employed in the formation of the tenses. The following may be taken as examples of the adjectival use:

\[
\text{ek garib parosiyā jārk mārāl ghar sū nikasā āel, a poor neighbour.}
\]

\[
\text{ek kaungūl kūno pahūcal atithī sū puchalak, a beggar once asked from a certain arrived pilgrim (i.e. a pilgrim who had arrived).}
\]

185. **The Conjunctive Participle** corresponds to the Hindi देख कर dēkh kar, having seen, and is properly the same in form as the first verbal noun. Thus, देख dēkh i (or देख dēkh), having seen. This is the form we generally find in poetry or proverbs. But in the modern language it is usual to add the suffixes के ke. के kā, के kā, or के kākā. Thus देख के dēkh i ke. देख के dēkh i kā, देख के dēkh i kā, or देख के dēkh i kākā. Having seen. A poetical form of के kā is कह kah i, thus देख कह dēkh kah i. Having dived. The following verbs have irregular conjunctive participles. Only the short form is given in each case. The suffixes can be added as usual:

\[
\text{कर kar, do Conj. Part. कृर karī, के ke. के kai, or के kai.}
\]

\[
\text{कृर kae, के kā.}
\]

\[
\text{धर dhar, seize. धर dharī, कृ dhai, or कृ dhay. कृ dhae, के dhae.}
\]

\[
\text{आ a, come आ आब आ, आ आ, or आ आय.}
\]

\[
\text{देश dē, give देश dē, देश dē, देश day, देश dā, देश dē, देश dā.}
\]

\[
\text{ले lē, take ले lē, के lai, कृ lay, कृ lae, कृ lei.}
\]

\[
\text{हो hō, become देख koi, कृ bhai, कृ bhay, कृ bhar.}
\]

C. **Finite Tenses.**

186. **Gender.**—As in the case of nouns, the Maithili verb has two genders, Masculine and Feminine. Feminine forms are,
as a rule, only used when the subject is a feminine animate being. The first person never shows any distinction of gender, nor do those forms (see § 188, below) in which respect is shown to the object. It follows that only those forms of the 2nd and the 3rd persons, whose objects are non-honorific (Groups I and II below), ever change for the feminine gender. Even in these persons there are many forms which are of common gender.

187. **Long and Redundant Forms.**—Verbs have short, long, and redundant forms just like nouns. I have not discovered any difference in their meaning. The long form is most often made by adding अ ai to the short form, and the redundant form by adding क k to the long form. Thus we have (short form) देखे देखाई, I see, of which the long form is देखेक्ष्टेखे देखाईचाई, and the redundant form is देखेक्ष्टेखे देखाईचाईक. Similarly, we have (short form) देखलक देखालक, he saw, long form देखलकेख देखालकाई, redundant form देखलकेख देखालकाईक. In some forms of the second person the long form is made by adding स ऑ or यडं ah and the redundant form by adding चुटक ओहक or चुटक ओहुक with variations of spelling, which will appear in the paradigms. Thus, देख देख, thou seest, long form देखळ देखाल or देखळळ देखाल, redundant form देखळळ देखळळ or देखळळळ देखळळळ.

These long and redundant forms are confined to those groups of inflexions in which the object is non-honorific (vide § 188). Even then, there is no long or redundant form for the third person when the subject is honorific. They are thus confined to the following cases.

First and second persons—Subject non-honorific, object non-

honorific (Group I), or subject honorific, object non-hono-

rific (Group II).

Third person—Subject non-honorific, object non-honorific

(Group I).

These groups are described below in § 188.

Examples of the employment of these long and redundant

forms are as follows:—

1st Person. Short Form:—सार सन्न देख एक्षर, मद्राब
dhānukhaṁ, dēb khaśāy. I will strike him (with an arrow) from the bow, I will fell him.

Long Form: — प्रहुँ बर्वर्कः भरते भरती देवे स्थीतय, ehī bheriya māraīai, dhārati dēbaī letay, at this time I will strike him, I will cause him to roll upon the ground.

Redundant Form: — तांधुः ठस देबेक भुनो कमाय, tēhī tēm dēbaik dhunī khaśāy, at that place we shall set (lit. cause to fall) our fire (on the ground).

3rd Person. Short Form: — घुँढ़ पक चलवें पहर बिचृः मेल गहरः ek caḥbē pahar bičṛī mel gharī ek caḥbē pahar bičṛī mel gharī, after travelling a few (lit. one) half-hours, a watch (of the day) passed.

Long Form: — तवह गेले गुगुः र जागुः, takhan gēlai Gaguā hejamūū, then Gangu the barber went.

Redundant Form. — घात गोटे खरविल केलक पकुनी वाच गोटे में उठलक चिहः, sōt nīdē sūtāli chulāik phekuni, kācē nīd mel uṭhālōk cihāy, Phekuni was sleeping in seven sleeps (at once), and in drowsiness she started up.

188. Number. Non-honourific and Honourific forms.— Before going further it must be explained once for all that the Maithili verb does not change for number. There is no distinction between singular and plural. On the other hand, there is a distinction between the non-honorific and honorific forms (which, indeed, by derivation, are respectively singular and plural). In the finite tenses there are thus four groups of forms for each person, according as the subject or as the object is treated honorifically.

These four groups are:—

(I) Subject non-honorific; object non-honorific. E.g., he (a slave) or it sees him (a slave) or it.

(II) Subject honorific; object non-honorific. E.g., he (a king) sees him (a slave) or it.

(III) Subject non-honorific; object honorific. E.g., he (a slave) or it sees him (a king).

(IV) Subject honorific; object honorific. E.g., he (a king) sees him (a king).

Except in the case of the 3rd person of group IV, all the
forms of groups III and IV (in which the object is honorific) are made from the long forms of groups I and II (in which it is non-honorific) respectively, by lengthening the final vowels when necessary, and adding नहि.

In the case of the 3rd person of group IV, there is no long form of the 3rd person of group II from which to make it. It is therefore made from the short form of the 3rd person of group II, in a manner similar to that of the formation of the other persons of group IV.

Examples of these third and fourth groups are:—
1st person: long form, groups I and II, देखाइ देखाइ, I see; groups III and IV, देखाइ देखाइ, I see.
2nd person: long form, group I, देखाइ देखाइ, you see; group III, देखाइ देखाइ, you see.
2nd person: long form, group II, देखाइ देखाइ, you (honorific) see; group IV, देखाइ देखाइ, you (honorific) see.
3rd person: long form, group I, देखाइ देखाइ, he sees; group III, देखाइ देखाइ, he sees.
3rd person: short form, group II, देखाइ देखाइ, he (honorific) sees; group IV, देखाइ देखाइ, he (honorific) sees.

In the above explanations I have employed the words "slave" and "king" to illustrate the non-honorific and honorific forms respectively, but, in common use, the distinction is not nearly so marked as this. As a practical guide, we may say that human beings are generally referred to by honorific forms, unless they are distinctly inferior, such as low-caste people, slaves, etc. On the other hand, inanimate things and irrational animals are almost always referred to as non-honorific.

In regard to Groups III and IV, I have said that the object must be honorific. The object may be the direct object or may be the indirect object. Either has the same effect on the verbal form. Thus, in the second, fourth and sixth of the following examples, of the use of these forms, the honorific object is indirect:—

First person (Groups I and II) and second person (Group II) (long forms) (as will be seen from § 190, these three
are always the same in form).  

First person (Groups III and IV) and second person (Group IV).  

Second person (Group I) (long form).  

Second person (Group III).  

Third person (Group III).  

Third person (Group IV).
ed) Kālū Sadā made (the two famous brothers) Dīnā and Bhadri sit down.
Another example occurs above under 'Third person (Group III).'

189. So far we have been dealing only with transitive verbs. Intransitive verbs have only an indirect object, and, in their case, the use of Groups III and IV is rather lax. They are, of course, employed when the indirect object is honorific, but they are also found when the verb has no object at all and when the subject, not the object is honorific. Thus:

तखन गंगा-जी कचे लगलर्थिनि, takhan Gaṅga-ji kahai lagalā-thīnh⁴, then they began to say to (the holy) Ganges.
बहुत दिन मंत्रिस्थि अर्नौ लोकनि तकाजा नगि कराइशिनि, bahun din bhalainh⁴ ahō lokāni takājā nahi karāischainh⁴, many days (have) passed (since) you (honorific) have pressed (the respected Bhōlā Sāhu) (for the money he owes).

In the former of these two examples it will be seen that the honorific object is indirect. In the second example the close connection with a sentence having an honorific subject and an honorific direct object as well, is responsible for the form of मंत्रिस्थि bhalainh⁴.

Instances of intransitive verbs with an honorific subject are much more common, especially when the subject is plural. In fact we have here a survival of the old plural signification of these forms (see the first paragraph of § 188).

Thus:—

श्रीमा भद्री मुरि मन्तुि, Dīnā Bhadri māri gelainh⁴ (Group III), Dīnā and Bhadri are dead. Here, if the verb were transitive, the subject would be non-honorific, as the form belongs to Group III. In an intransitive verb it is honorific plural.

आस्थि मे नाम चलेनि मे चसर, किरिया करि, jāh⁴ sā nam calainh⁴ sē hamar kirīyā karāh, perform our funeral rites that our (famous) names may be current (i.e. endure).
190. **Person.**—It is in denoting the persons that the complex character of the Maithili verb is most manifest. There are many forms for each person. The following is a brief sketch of personal terminations.

In the first case we must note that the first person is the same whether the subject is honorific or not; also that the second person honorific is always the same as the first person. Thus देखे देखाई means I or we (non-honorific), or I or we (honorific) see, or thou (honorific) seest, or you (honorific) see.

191. **The rule of attraction.**—In the case of some of the personal terminations, there is an important rule to be applied. It is called the *rule of attraction*, and is peculiar to Bihārī. We have seen that when the object of a verb is honorific certain special forms are used. Similarly, there are special forms when the object is in the second person. These forms only occur in the case of forms with a non-honorific object whose terminations contain the letter ए ai, and are made by changing ए ai to ओ an. Thus देखल देखलक, देखलके देखलकेक, or देखलक्को देखलकेक, he saw, but देखल देखलक, देखलके देखलकेक, or देखलक्को देखलकेक, he saw you. The relationship of the second person with the object need not be very direct, as will be seen from the fourth of the following examples:

**Sūrata** नेगा के मारलक, मुर्ताना नेगा के मारलक, मुर्ताना struck the boy.

**Sūrata** तोड़ा के मारलको, मुर्ताना तोड़ा के मारलक, मुर्ताना struck you.

**क्षिक्का** गड़ी में कों माल बेठे, ओरा गड़ी में कों माल बेठे, what goods are there in his cart?

**तोड़ा** गड़ी में कों माल बेठे तोड़रा गड़ी में कों माल बेठे, what goods are there in your cart?
Note further, as to spelling, that the अ य is quite frequently written ध अ or ध य, so that instead of ध य in the penultimate example we may have ध य. Similarly instead of ध य, we may have ध य or ध य. Thus instead of ध य we sometimes see written ध य or ध य. Historically, these ध य terminations are contractions of ध य, and we sometimes come across this spelling, especially in poetry. Thus for दिन दिन, let me give you, I have met दिन, which has the same meaning.

192. It will be remembered that the 2nd person honorific is always the same as the first person. With regard to this there is one reservation, viz., that the rule of attraction does not apply to the 2nd person. Thus दिन, दिन means only 'I, or we, see you'; it does not mean 'you (honorific) see you.' In the second person the termination अ य is only used to refer to the subject. Thus in the Git दिन (149). we have आ ग च य आ ग च य आ ग च य आ ग च य, you will go to where is the village of Jogiya. In the first person आ ग च य आ ग च य आ ग च य आ ग च य would mean 'I will go to your (house, or some such word).’ Moreover ‘you see you’ would be an impossible idea in Maili. We should have to say 'you see (your) self,' which is a different thing altogether and does not bring in the rule of attraction. It thus follows that the rule of attraction only applies to the first and third persons. Examples are:

First person, दिन दिन दिन दिन दिन, दिन दिन दिन दिन, I or we saw; दिन दिन दिन दिन दिन, I or we saw you.

Third person, non-honorific subject, non-honorific object दिन दिन दिन दिन दिन, he or they saw; दिन दिन दिन दिन दिन, he or they saw you.

I have very rarely come across forms like दिन दिन दिन (from दिन दिन दिन), he (non-honorific) saw you
(honorific) (Group III), but I doubt if they were correct. I have never met such in conversation. At the same time it may be noted that in the present conjunctive there is a form in धीर्थि anhिः, which is peculiar to this tense, and which has no special reference to the 2nd person. It has nothing to do with the rule of attraction.

On the other hand, just as a redundant form is obtained by changing यो to योक ankh, so a redundant form is quite commonly made by changing धो to धोक ankh. Thus the redundant form of देखोलियन dekhोलियन is देखोलियांक dekhोलियांक, as in the above examples.

193. Other Personal Terminations.—Before taking up the general aspect of this question, we may notice the frequently occurring terminations धीय athिः and धीन anhिः. These are peculiar in the third person in the second group, in which the subject only is honorific. In the tenses formed from the past participle, धीय athिः is used only with transitive verbs, but धीन anhिः is not subject to this restriction.

In the case of intransitive verbs, we have धीच अह, instead of धीप athिः, in the tenses formed from the past participle. But धीच अह is not confined to the 3rd person. In the 3rd person it is honorific like धीय athिः, but it can also be employed for the second person non-honorific. Thus सुतलिह sutalिह means either ‘he or they (honorific) slept,’ or else ‘thou or you (non-honorific) slept.’

धीच अह, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

धीच अह has a feminine form रे ई अh or रे ई ई. Thus सुतलिह sutalिह or सुतलिच sutalिच, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. धीय athिः and धीन anhिः have no special feminine forms. They are of common gender.
§ 193.]

Other Personal Terminations.

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

चः अन्हि.

Past Conditional (formed from present participle)—श्रेयःचः

दुरागमन करतुःचः जमस्या जाजःचः, antanhi (intransitive),

durāgaman karaitanhi (transitive) jamaiyā Jājari (if)

(the two famous) sons-in-law had come, they would have

performed (the ceremony of) durāgaman at Jānjari.

Past Indicative (formed from past participle)—ब्रज फऽमेत दीना

भृद्री कौशिक दुनौ भार, bar phojhai Dina Bhadri kairanhi

(transitive) dūnā bhāī. great indignity did the two

(famous) brothers, Dīna and Bhadri (to me).

Perfect (formed from past participle)—जः प्रजःचः अचः से

देखकर लोग सभ, pher ailanhi achā se dekhalak lōg sabh, the

people saw (that) (the respected Dīna and Bhadri) have

come back.

In old poetry, this termination is often written as a suffix,

without the disappearance of the initial या. Thus, we have in

Manbodh’s Haribans:

कनक मुकुट भलकस-श्लिष दार, kanaka mukuta jhalakula-anhi
dwāra, the golden diadem gleamed in the doorway.

जानि भयपल-श्लिष बा ज बटेरि, janī jhapatula-anhi bōja bāṭeri, as

a falcon swooped upon a quail.

In the old poetry we even find this termination suffixed to

the termination अचू ध as in the following passage from the same

poem:

कष्ठ खन मार्चिस गाषिस गीत।

खेत-श्लिष से परलृव दीत।

Kahu khana nācathi gābathi gīta.
Khaitāha-anhi se paralae bita.

(The child Kṛṣṇa) sometimes danceth and sometimes singeth

songs. (if) he will eat (transitive future), a whole age
passeth away (i.e., an age used to pass even in getting him away from his play to eat).

So we have it added to the termination अथः ath, in the following from the same:

पुष्पिक्षां तो सदृश कब्र, pūṣpikṣaṁ toḥ sadṛśa kābra, if he, (Krṣṇa) ask you, then you will say that it is an unlucky day.

अथः ath.

Old Present (formed from the root):

कनक भासी के कविरिद्विच बुधाय | दुनू वेनीक कविरिद्विच जे कौचबर कर्णव तेजाय | दुनू जस्माय मारस मेरैदिच।

Kanak Dhāmi kē kahīhaunhi buḍhāy, dunū bēṭik kahīhaunhi jē koṭbar karath (transitive) tuṭyār, dunū jāmāy māraul gelainh1,

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

काल सदा चैतल रचित दरवाजा, Kālā Sadā baithul rahuthā (intransitive) duṃbājā (the respected) Kālā Sadā was (lit. remains) seated at his doorway.

Past indicative (formed from past participle):

दौङ्गु भार बोङ्गें देशिय, dehi duṇū bhaṇi chēṅḍī delathi, the two (famous) brothers left their bodies

चाँद ah. Third person honorific.

Future Indicative (transitive or intransitive):

राजा भीम बन \n
कचहङ्ग राज बन गृङ्ग जानी, राजा Bhīm Sain kachāṅg hāl, ham nahi jānī, Rājā Bhim Sēn will tell (transitive) the affair, we do not know.

जाणिंदे तरह जाँति में रचतांच में उपाय के देवरिद्विच, jōhi tarah jāṅi mē raṅgāṅh sē upāy ke devaridvich, you will arrange so that they may remain (intransitive) in caste.
Tenses.

Past Indicative (only intransitive):—भद्रिक प्राप्त माख्य भद्रिक अयु सल्लेस भद्री गीथ थार्क, before Bhadri (the famous) Salhes took his stand.

Feminine examples are:—भद्रिक प्राप्त माख्य भद्रिक अयु सल्लेस भद्री गीथ थार्क, before Bhadri (the famous) Salhes took his stand.

Second person non honorific: कौन गुरु परन जे धामिक सुबाद सुनि, what calamity has befallen (you) that you are sleeping on your bed?

194. Tenses. The tenses of the Maithili verb are the same as in Bengali, and are conjugated very similarly in their main principles.

We may divide them into—

(a)—Tenses formed from the root.
(b)—The Future.
(c)—Tenses formed from the Present Participle.
(d)—Tenses formed from the Past Participle.

The first three classes are conjugated in the same way whether a verb is transitive or intransitive; but the tenses formed from the past participle are conjugated differently according to whether the verb is transitive or intransitive. In this respect, we may note that the verb substantive is treated as intransitive.

The following is a list of the more usual tenses:—

(a) (1) Old Present Indicative
(2) Present Conditional
(3) Imperative
formed from the root.

(b) (4) Future Indicative
of mixed formation.
(c) (5) Past Conditional
(6) Present Indicative
(7) Imperfect Indicative
formed from the present participle.

(d) (8) Past Indicative
(9) Perfect Indicative
(10) Pluperfect Indicative
formed from the past participle.

195. I now proceed to give the personal terminations of these tenses in the case of regular verbs whose roots end in consonants. When a root ends in a vowel, the addition of the termination causes some anomalies which will be discussed under the head of Vocalic Roots in Chapter IV. Similarly, there are a few irregular verbs which will be specially dealt with in Chapter V.

Some of the examples which I give of the various terminations, are instances of these anomalous formations. I had to do this when no other examples were available. In such cases I have invariably drawn attention to the fact, or have given a reference to the section where the anomaly is dealt with.

When there are two or more forms in use for one person of one group or section of a group, I put the one most commonly employed first. The order of forms in the following paradigms has nothing to do with derivation. In fact, the oldest forms, being seldom employed, usually come last. For instance, the termination iaḥu of the long form of the first person, Groups I and II with the object in the second person, of the Old Present, is certainly the original of the termination iau. But I put iau first because it is the one commonly met with. Iahu is seldom heard, and the third termination given in the paradigms, iā, only occurs in poetry. Unless feminine forms are specially given, all forms are of common gender.

196. The three tenses formed from the root,—the Old Present, the Present Conditional, and the Imperative,—are all really variants of one tense. Custom has, however, ordained slight variations in the conjugation according to the use to which the tense is put. It will be seen (§ 201) that this tense is also employed as a future.
(a) (1) The **Old Present** is not much used now-a-days, except in poetry and proverbs and in idiomatic phrases, such as की कही ki kahi, what am I to say? It is conjugated by adding the personal terminations to the root direct. These are as follows:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>GROUP I</td>
<td>GROUP II</td>
<td>GROUP I</td>
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<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>i,</td>
<td>iai</td>
<td>inik</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person).</td>
<td>iau, iahu, or *iaid</td>
<td>Or (with object in 2nd person).</td>
</tr>
<tr>
<td>2</td>
<td>Same as 1st person.</td>
<td>dh, ahu, au;</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td></td>
<td>fem. ah, ah.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>*au, *ah.</td>
<td>athi.</td>
<td>athi.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person).</td>
<td>Or (with object in 2nd person).</td>
<td>Or (with object in 2nd person).</td>
</tr>
<tr>
<td></td>
<td>au (or ahu.)</td>
<td>auk.</td>
<td>auk.</td>
</tr>
</tbody>
</table>
In the above, forms which are chiefly employed in poetry are marked with an asterisk. Besides these we may mention a non-honorific first person singular in ॐ occasionally used by the vulgar, and an old form of the second person in osi, found in Vidyāpati. Thus:

पुष्पिक्ष वदन्ते पुजयुः पुरुकाः बन्ध्द सुरुः, in the East I worship the sun.

ग्लेम्सद पंक कार्णि बंग रामी नया-नादा पुरका चरसी अग्रायी, with paste of musk dost thou anoint (thy) limbs (Vid. xii. 2)

As examples of the use of this tense, we may quote the following:

First Person: सची विप्रायम विश्रावः पाणि, marī pīṣa pāṇabahu

pūni, I die of thirst, give me water to drink (Vid. xii, 2).

चाँक देखिया सिंह बड़ा अन्नमिन सिनि, āja (for āja) dekhini sakhi bari annmāni sani, to-day, O friend, I see her very melancholy (Vid. xxxiv, 1).

कड़ियो न जानिये पैचा उधार, kahiya na jānian (अ जान) pūca udhar, never do we know (of) borrowing or taking (things) on credit from you.

देखिया तुभ अपरुबा सभ साज, d khid tua aparuba sabha sīja,

I see thee arrayed in wondrous raiment (Vid. xii, 1).

दोरे गाम दुर्योगक, Dauri ga'm suniaik, I hear (the name of) the village Dauri.

Second Person: — (I have not come across any instance of the second person of this tense used in literature. There are examples of this person in the Present Conditional, and in the Imperative.)

Third Person: नाहिन्य नाहिन्य करें नयन दर चारी, nāhi nāhi karē nayana dhara lāvē, she says 'no, no.' and tears flow from her eyes (Vid. xxviii. 5).

माजनि ताक जिवन दिक सार। जे मन दर कस पर उपकार sījāni tāku jībana thaka sīrā, ā khāē dāi karē para upokāra, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दुरी बसु निर्घरो न चारिथे न निकं करिधि गराविः, Rāhu dūrī basu niaro na ābathi, tē nāhi karathē garāvī, Rāhu (the
demon of eclipse) (i.e., her hair) dwelleth afar off, and
doeth not approach (the sun and moon, i.e., her eyes), and
therefore he doeth not eclipse them (Vid. xiv, 8).

κατά τα ταχα κατά ταξινόμωσθαι, kaṭalā taru jaka khasu arāḍaya, she
falls screaming like a severed tree (Man. ii, 52).

भगवत्र विद्यापति, bhanahī Bidyāpati, saith Vidyāpati (Vid.
passim).

आगु आगु बोली चन्द्र पांडु चन्द्र दुनु भार, āgu āgu bōli calai, pācḥū
pācḥū dūnu bhārī, in front go the litters (and) behind the
two brothers.

चाठ माँथ मोड़ पोटे, hāth māth mirai pīṣai, she wrings her hands
and beats her head (in sorrow).

दोरी गाम दुनियाक बाधक मिरिया तमोलिनि मिरिया मोदारून, Daurī
gām suniāik basaik Hiriyā Tamōlini Jiriyā Lohāinī, I hear
(the name of) a village called Daurī, (where) dwell Hīrā
Tamōlini and Jīrā Lohāini.

लोकों बिनेक पीकलिया, itonī likhaik minatiyā, so much (in the
way of) respectful salutations he writes.

दोना भद्रीक कलेन्द्र जीयिया दोश मलिया, Dinā Bhadrik kunainhī
(√ kān) Jogiyā dōst mahīm, the friends and lovers of
(the respected) Dinā and Bhadri all weep in Jogiyā.
198. (a) (2). The **Present Conditional** is only a variant of the Old Present, from which it is derived. It prefers to substitute थि au for दै ai, in the third person. In this case the थि au (also written थह ah or थी थ) does not indicate that the object is in the second person. The forms in दै ai of the Old Present are also occasionally met in this tense. The following are the terminations. Those marked with an asterisk are chiefly used in poetry:

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<tbody>
<tr>
<td>1</td>
<td>i</td>
<td>iai</td>
<td>iainh²</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>iau, iah, *ië</td>
<td></td>
</tr>
</tbody>
</table>
| 2      | (The bare root). Same as 1st person. | ãh, ah, au; fem. ah, ãh | Same as 1st person, but no forms for object in 2nd person. | ãh, ãh, *hik.
|        |            | Same as 1st person, but no forms for object in 2nd person. | Same as 1st person, but no forms for object in 2nd person. | ãh, ãh, *hik. Same as 1st person. |
The following are examples of the use of this tense:—

First person:—चांद दोम चोर भाज चाजिर करी नौं चाजिर करी तौ चांद दोम तोड़रा मो विवश करी, अथम दिन सर मुच हाजिर करी (future); नहू हाजिर करी (pres. conditional), तौ नाउं दिन तोकरा सह बिबाह करी (future), on the eighth day I will produce the thief (and) the stolen, property; (if) I do not produce (them), then on the ninth day I will marry you.

कौं कथित प्रकार ki kahiauk, what am I to say (on your behalf).

Second person:—अखन अपन चांदी तखन तोड़वा लेख जाँव, जकहन आपने चांदी, तकहन तोड़वा लेख जाँव, when you, sir, may desire, then have (the fruit) plucked and take it away.

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

Third person:—अखण्ड अमृत भंपड़ी से निकरे से लाभ, अग लघु जिही जी निकसे से लाभ, when a cottage is on fire whatever may come out (may be rescued), that is (clear) profit.

कौं दिसा के जबैं चोरे कुच दुभाल, नाउं दिसा के अबैं होइ कहाइं बुज़है, when a cottage is on fire whatever may come out (may be rescued), that is (clear) profit.

नउं पत्तियाल्ल को आहिं, नहू पतियाहु (✓ patiyā+ahu) to अबिहौ, if she do not believe you, then come.

आधवे से नाम चन्दूच से दसर किरिया करं, jāh1 sē nām calainhi sē hamar kiriya karāh, perform our funeral rites that our name may endure.
199. (a) (3). The **Imperative** is again a variant of the Present Conditional. The first person usually ends in ə ə, instead of ə ə, although the latter is also used. There are a number of alternative forms of the second person. The following are the terminations. To these the termination ə ə̣, also employed for the future, is often added without affecting the sense. Terminations marked with an asterisk are chiefly used in poetry.

<table>
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<tr>
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<th>REDUNDANT FORM.</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>ə (sometimes ə)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td>2</td>
<td>(The bare root.) also ə ə.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>ə, ə, ə</td>
<td>athə, athə.</td>
<td>auk, (sometimes aik.)</td>
</tr>
</tbody>
</table>

**GROUP I.**

<table>
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<tr>
<th>SHORT FORM.</th>
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<th>REDUNDANT FORM.</th>
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</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
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<tr>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
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<tr>
<td>Object: non-honorific.)</td>
<td>Object: non-honorific.)</td>
<td>Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>əi</td>
<td>əiək</td>
</tr>
<tr>
<td>2</td>
<td>ə ə</td>
<td>əh, əhə, əu, əə; fem. əhə, əhə</td>
</tr>
<tr>
<td>3</td>
<td>ə, ə ə, ə ə</td>
<td>athə, athə.</td>
</tr>
</tbody>
</table>

**GROUP II.**

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
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</thead>
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<td>GROUP II.</td>
<td>GROUP III.</td>
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<tr>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>Object: non-honorific.)</td>
<td>Object: non-honorific.)</td>
<td>Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>əi</td>
<td>əiək</td>
</tr>
</tbody>
</table>
The following are examples of the use of this tense:

**First Person:**—चलू निरू मास्या भविना कटैया निकार, calū tīnā māmā bhagīnā Kataiyyā sikār, let us three, uncle and nephews, go to hunt in the Kataiyyā forest.

वाप मार के कह-ग ठोकान, bāp māi kē kahā-gā thekān, let us tell our father (and) mother our whereabouts.

तल खाण्डुल सुमाण बनियाँ के मारी, tir khaicī Musāhu Baniyā kē māri, drawing an arrow let me kill Musāhu Baniyā.

किक्लु माध्य लेन न पठाय दित्रेक, kicchū sikhī lēē, tā pathāy diaik, let him learn something (first), and then let me send him.

**Second Person:**—जाँच जुड़े भेले कटैया नवाणिजु संब्रें घर थर्पना वाप के, jehī (for jāhi!) mādē dhaiyī Kataiyyā, ohi mādē dhar apōnā bāp kē, with the mouth with which you (non-honorific) seized (me) (in) Kataiyyā, with the same month seize your own father (an abusive phrase).

अस्पनि घरनि घर में दुमर खाफक कर-ग, apōnā apōnā ghar mē sunaar khāek karē-gā, each in your own house prepare beautiful food. (A mother-in-law is addressing her daughters-in-law. Hence non-honorific terms are used).

आपि के अस्पन मुदि बानू, ābi kai appan mudai bānhū, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू साभी भोजन कहू, calū sāmī bhōjan karū, come, my husband, make your meal.

प्रक वाह मस खन्क वकन नामाश्म सुनि करक, ehan bāt matī kahāh, bahut tāmas matī karāh, say not such words, make not much anger. (One brother addresses another familiarly).

ताक्कु भमा दरिन सुमास ठाण, tūkāhu, mamā, harin sugarak thāth, look, uncle, for herds of deer and boar.

प्रक बेर अकुम दिखु, ek bēri lukum dihū, give (me) the order but once (cf. the example of दिख दिल, in § 200).
There are various forms of a respectful imperative in the second person, made by adding र्वेहः, र्वेहः इः (or र्वेहः इः), र्वेहः इः, र्वेहः इः iauk, र्वेहः इः iauk, र्वेहः इः iauk, र्वेहः iauk, or र्वेहः iauk to the root. These I call Mild Imperatives. There are also some periphrastic respectful forms made by combining the 2nd verbal noun in ल, with the Imperative or Future of the ज़ा ज़ा, go, which I call the Respectful Imperative and the Respectful Future respectively. Examples of these are as follows:—

नुद्दुः पनियाठः तन बारिचिदेः, nahi patiyāhḥa, to अबिहः, if she do not believe you, then please to come.
§ 200. Imperative.

**Imperative.**

Disa nigama cui āni milābiyu (m.c. for milābiyu).

Tāhī dīa (m.c. for dīā) Bidhi-mukha ādha (Vid. xvii., 4).

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

Prak bārī ḍakūm dīr, ek bērī hukum dīā, please give (me) the order but once. (cf. the example of ḍiḥ, in § 199).

Cham tochara Prak kahini sāmbaśīya jākara samb dīm mān rābhinā, ham tohārkā ek kahinī sunbāichiyā jākārkā sābh din mān rakhāh, I tell you a story, which please remember all your days.

Tahā tā bāni sāmba Dā瑞 jārī gām, tahā tō baisidā, ham jāī chī Daurī gām, please sit there, I am going to Dauri village.

Chidbārīka māmā parśāk gāch, carhiuk mamā parśāk gāch, O uncle please climb up the parsā tree.

Dāsā chō chadīra gōśākār ke kahinī jāī vāryā, Dādā hā, Ahirā Goār ke kahihauk jāī bāthān, O brother, say to Ahirā Goār, ‘go to (your) cow-shed.’

Dunū chēdīch kahiukhā jē kōch vāyā karuthā tāīgar, dunū jāmāy māral gelainhā, please tell (him) that the two sons-in-law for whom he is preparing the marriage bowers of his two daughters have been killed.

Sē chō gāra mānādāśīch Bhām dīnā, sē hā sārā mānihathā hamur dināmā (for dināvā), therefore, O brother-in-law, accept (or, ‘let my brother-in-law accept’) my day (i.e., the date fixed by me).

Prak sēra kahī vādī nūdī dēvābhī, ek sēr ann yatāhā nāha devābhīhā, please do not give one seer of grain less (than the right amount).

Respectful Imperative:—Jākhān apān chāhī jākhān to∂hā vēkyà jāh, jukhan apān cāhī, tukhan tō∂hā lēl jāy, when you, sir, may desire, then be good enough to have the fruit plucked and take it.

Respectful Future:—Dēkhāl jāēt, dēkhāl jāēt, you will be pleased to see, i.e., be good enough to look and see.
Note.—The Respectful Imperative and Respectful Future are really impersonal passives. लेख जाय लेल जय, is, literally, 'let it be taken.' So देखइ जाें देखइ जात, is, 'it will be seen (by you).' This use of the impersonal passive as a form of respect, is carried to great lengths in the Naipālī language spoken immediately to the north of Mithilā.

201 (b). The Future tense in Maithili is formed in three ways. In the first place it may be the same as the present conditional. We often find the forms of the present conditional or imperative employed in the sense of the future. It may be noted that, in the cognate Kāsmīri language, the only form of the future is made in the same way.

In the second place, a number of the forms of the future are based on the second verbal noun, which ends in व b (देखइ देखइ, to see).

In the third place, a number of the forms of the future are based on the present participle, ending in जाॅ ait (देखइ देखइ, seeing). In this case the termination of the participle is lightened by changing जाॅ ait to जाॅ at (देखइ देखइ) or देखइ देखइ.

202. The idea of future time can be emphasized by adding गा (in old Maithili गा or गा) to any of these forms. The addition of this termination is quite optional, and is most common in conversation. Examples of the use of this termination taken from literature are as follows. Those of गा and गा are in poetry and are taken from Manbōdh’s Haribans:

प्रथा देशी के वंदन-म शामिल कंघा सर्वै स्व बास कीजि लेख, चि दाहि के बेकेब-गा, अदर काँचा बाबाहि सी अं म कित लेब, I’ll sell these cards, and with the pice (I get for them) I will buy mangoes. (This example shows how purely optional the use of गा is. It is employed with one future and not with the other).

वास मार के कह-म ठेकान, बाप माई-के काहु-गा ठेकान, we shall (i.e., let us) inform (our) parents as to (our) whereabouts.

अपना अपना घर मे चुंबर खाफक करें-म, अपना अपना घर मे सूनार खाफक करें-गा, you will prepare beautiful food each in her own room.
Future, First Form.

137

 tomorrow will I destroy the cowsheds.

The second and third of the above examples have also been given as examples of imperatives. Grammatically, the termination गा shows that they are futures, used in the sense of polite imperatives. They are the first form of the future, which is identical with the present conditional and imperative.

It is hardly necessary to point out the correspondence of this termination with the Hindi गा in forms such as देखूँ-मा देखाँ-गा, I shall see.

It is unnecessary to give a table of the terminations of the first form of the future. They are identical with those of the present conditional and imperative. One example may be given in which the same word is used once as a future conditional, and once as a future indicative:

नहीं धाजिर करी तो नौम दौन नोंदा हूँ विवाच करी, nahī hājir kari, tau naum dīn tohāra saū bibāh kari, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are:

प्रथि उपकारक बदला नोंदा केन्द्रक कथा मिखाय दिखैँ, chī upokārak badāla tohāra kaiek kathā sikhāy diah, in return for this favour I will teach you (object in second person) certain things.

किच्छ नौक्ष लेय तै पठाय दिखैँ, kicchā sikhā lēē, tā pathāy diaik, let him learn something, and then I will send him (to school).
203. (b, 4). **Future Indicative**, second form, based on the second verbal noun in व b. The terminations are added directly to the root. Vulgarly, we often hear म instead of व b. Thus देखोक dekhōmauk instead of देखोक dekhōbāuk, I shall see you. This second form only occurs in the first and second persons. After roots ending in vowels, the junction vowel is often some other vowel instead of a, following in this the second verbal noun.

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<td>GROUP I.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>ab, abahi, abō,</td>
<td>abai (with object in 2nd person.)</td>
<td>abahk (with object in 2nd person.)</td>
</tr>
<tr>
<td>2</td>
<td>abē</td>
<td>Same as 1st person.</td>
<td>abah, abau, abahā; fem. abāhā.</td>
</tr>
</tbody>
</table>
The following are examples of this form of the future:

First Person: नौर्सि पतियाज होते चाबिचे देवनौ हूँ गोबाडी गुजराय, नाही पतियाज होते अबिहे, देबाह (देबाह) गोाहि गुजराय, if she do not believe you, please come, (and) I will bear testimony.

सभ के तेल्याचे त्रम चारित शर चारित, subh ke deba (de+ab) ham cari ser boni, to all will I give four seers (of grain) as daily wages.

सारव भन्दा देव खसाय, mārab dhanukhā, deb khasāy, I will smite him with (an arrow from my) bow and fell him.

कार्तिक मेवी केंद्र उतारव पार, Kajā nadi kaisan utrab pār, how shall we cross the river Kajā?

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

नौर्सि हो मामा घरले चर्चें कबूल भिकार, nahī, hō māma, ghurabai; calāh Kātaiyā sikār, we will not return, O uncle; come to hunt in Kātaiyā.

दुर्पित त्राम रे होँड़ा पून तोरा प्रक शापः मरबो, durāmati lāgal re chaūrā pūt, tōra ek thāpar mūrabau, are you mad, you son of a boy? I will give you a slap.

घर में चारित में चारित मास पकड़े के चारित के दर्श तव मास कुसू दुर्पित देवबाल शीत में सुरुच देवबाल, ghar mē cārī bhel; cār māl pakari kai hájir kai dāh, takhan tohārā phurseati debahā; bic mē nahī debahā, a theft has taken place in (my) house; arrest the thief and his booty, then will I release you; till then I will not set you free.

उन्नित के सब नौर्सि कंचन कबळक, unāti ke ham nahī kicch kahōbāık, I will make no reply (to her).

Second Person: चमरा गारक दूध पीवै, hamāra gāik dādlī pībē, will you drink the milk of my cow? (a rude question.)

निर्दोष सभ्य के कुबाल बुझाय, Nirādo ammā ke kahōbāu bujhāy, you will explain to mother Nirā.

धाराक धारित तारित सोंगी बॅंक चो मामा। सोंग्ली बॅठात
धाबाक धारि तौँ माँचि हाँक, हो मूमा। माँचि बाईठत (3rd person) हमसरा देह पर। कहाब (1st person) हाब। पारसूक गाँच पर से हेठ होड़हो (2nd person), तोर एक धाबा देख पर। धाबा देख पर। तोर एक धाबा देख पर।

The flies will settle on our corpses. I will tell you a circumstance (that concerns us). Will you come down from the parsä tree?

लक्षण जाय प्रकरण सूची सूची, takhan jāy puchabahnhi sakhi ke, (one girl addresses another) then you will go and ask our (respected) friend.

आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले, आधा आधा सभ मशाल लखमी दाएँ के चपने चुपने देखिले,

The following is an example of the suffix अर्थम् anhi as used by Manbodh (see § 193).

कहानहि कुबलाय पिरा लौ अनि।
धारा धरब-अन्धि भिनसम अनि॥
kahālanhi kubalaie pīra lai āni.
dwōrā dharabanahi (tor dharabainhi) bhinasara jāni.

He said, “having brought (the Elephant) Kuvalaya Piḍa at dawn, warily you will place him at the door.”
204. (b) (4). **Future**, third form, based on the present participle ending in फृ न् ait, of which the फ्र ait is usually weakened to या a, but sometimes to र i. The terminations are to be added to the root direct. This form is mainly used in the third person. In the first person it is only found in groups I and II, and in the 2nd person only in group II, and even here it is not common.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
<th>GROUP III</th>
<th>GROUP IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific.)</td>
<td>GROUP II</td>
<td>(Subject: non-honorific.)</td>
<td>GROUP III</td>
<td>GROUP IV</td>
</tr>
<tr>
<td>Object : non-honorific.)</td>
<td>GROUP I</td>
<td>(Subject: non-honorific.)</td>
<td>GROUP II</td>
<td>(Subject: non-honorific.)</td>
<td>GROUP III</td>
</tr>
<tr>
<td>1</td>
<td>itah².</td>
<td>Or (with object in 2nd person.) aṭais, aṭah.</td>
<td>Or (with object in 2nd person.) aṭau, aṭah.</td>
<td>aṭais, aṭah.</td>
<td>aṭais, aṭah.</td>
</tr>
<tr>
<td>2</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>3</td>
<td>aṭ; fem. aṭ́.</td>
<td>aṭāṭaṭ́, aṭāṭaṭ́, aṭāth; fem. aṭih or aṭih.</td>
<td>Or (with object in 2nd person.) aṭau, aṭah.</td>
<td>aṭais, aṭah.</td>
<td>aṭais, aṭah.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aṭais, aṭah.</td>
<td>aṭais, aṭah.</td>
</tr>
</tbody>
</table>

Wanting.
Examples of this form of the future as follows. Only one example has been noted in literature of the 1st person, and none of the 2nd person. The example of the first person will be found in the third sentence below:—

**Third Person:** निर्सो देखि बजार केवल ठोकिः जे वाकु दुसले रघुताँ निर्सो जेताः

Nirso delunhi bajar kevrih thukhi, je harki sutelh rahotah nahi jaitah, Nirso shut adamantine doors (i.e., shut the door tightly) saying, 'my sons will remain asleep, and will not depart.'

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

*Note in this example two different forms of the first person and two different forms of the third person honorific. In each case the two forms of each pair are quite identical in meaning.*
Morang the water is bad water, and will seize from without the body of the Sahu (and fill him with disease).

The Past Conditional is formed from the present participle, to which the personal terminations are added directly. In the short form of group I, no termination is added in the third person, the bare present participle being here employed alone.

The following are the terminations of this tense. I have included the lightened participial termination in each instance, so that the terminations as given, are to be added to the root direct. In every instance \( ai \) or \( a \) may (as has been explained) be substituted for the initial \( i \) of the termination. The terminations commencing with \( i \) are, however, much the most usual.
206. (c) (5) **Past Conditional.** The terminations are added to the root direct.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>GROUP II</td>
<td>GROUP I</td>
<td>GROUP II</td>
</tr>
<tr>
<td></td>
<td>1st Person.</td>
<td>2nd Person.</td>
<td>3rd Person.</td>
</tr>
<tr>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em> (seldom used).</td>
<td><em>iti</em> (with object in 2nd person).</td>
<td><em>iti</em> (with object in 2nd person).</td>
</tr>
<tr>
<td>2</td>
<td><em>iti</em></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
</tr>
<tr>
<td>3</td>
<td><em>ait</em>; fem. <em>ait</em></td>
<td><em>itah</em>&lt;sup&gt;<em>&lt;/sup&gt;, <em>itah</em>&lt;sup&gt;</em>&lt;/sup&gt;</td>
<td>Or (with object in 2nd person).</td>
</tr>
<tr>
<td></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
<td><em>itah</em>&lt;sup&gt;*&lt;/sup&gt;, <em>iti</em></td>
</tr>
</tbody>
</table>

* or *aitah*<sup>*</sup> or *itah*<sup>*</sup> and so throughout except in the short form of the 3rd person of group I.
The following are examples of the use of this tense:—

**First Person:**—पास मै तोलार जाकर बनोज-बापार करिते हूँ शास्त्री श्रेष्ठ नोलिन्द्र हनन यार पाशौ भरि श्रेष्ठ रूस्तर तोलार से माँग नौकरेदेखूँ। जाड़ हामड़ा तोहरा ताैं बनी ब्यापार लायत हाै, नौर आन तालिता हाै, ताकिन्ते आँ बांटर अैं बनयहर साठ माग़ नाहि कहाई हाै (किरहालिता हाै), यदि मै जूझे रहाै, तो हाँ आप यहूदी हाै, तैल है, जैसे आप यहूदी हाै, है तैल लाया हुआ है। यदि मै जूझे रहाै, तो यहूदी है, तैल है, जैसे आप यहूदी हाै, है तैल लाया हुआ है।

**Second Person** (also **Third Person**):—अछू तो चमरा नौकर है शरिकती शास्त्री मुरि दिवर तबन से मांगो तोलार चाल लगौँ, जैसे तैल है। हामड़ा नाहि चारिता है। तैल है, जैसे तैल है, हाँ है तैल है हाँ।

**Third Person:**—जिजेल रचिता तो जोगियाँ चबूतर पलट है, जिबाई रहैत है जोगियाँ अबैट पलाफ़ि, यदि वे अब है तो उनका लाभ हुआ है तब वे निजी जोगियाँ है।

Sometimes the imperfect tense indicative is employed in the sense of the past conditional. An example is जो जिजेल रचिता दीना भक्ति जोगिया नगर कोने शुमफर्ती नौ देख कैलक बिंगार, जो जिबाई चलायित हिनी भाद्री जोगिया नगर, काव्य मूसाहरौन मालिक फिगार, यदि दिना और भाद्री हैं अबिन जो जोगिया ताल, नो मूसाहरौन काैलक फिगार, जो जिजेल रचिता दीना भक्ति जोगिया नगर कोने शुमफर्ती नौ देख कैलक बिंगार, जो जिबाई चलायित हिनी भाद्री जोगिया नगर, काव्य मूसाहरौन मालिक फिगार, यदि दिना और भाद्री हैं अबिन जो जोगिया ताल, नो मूसाहरौन काैलक फिगार.
207. (c) (6) **Present Indicative.**

(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present participle with Auxiliary Verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

208. (d) (8) **Past Indicative.**—This tense is formed from the past participle in चल अल (देखाल देखा), which in the case of transitive verbs is a passive. Thus देखा, देखा, means 'seen,' and when we want to say 'I saw' we must say 'seen by me.' We have observed that nouns and pronouns have nothing corresponding to the agent case in Hindi. The 'by me,' 'by you,' or 'by him,' etc., which forms the subject of the verb, is therefore indicated by the terminations suffixed in conjugating the tense.

देखाल, देखाल, means 'seen by me,' 'I saw'; देखाल, देखाल, means 'seen by you,' 'you saw'; देखाल, देखाल, means 'seen by him,' 'he saw'; and so on.

On the other hand the past participle of an intransitive verb is not necessarily passive. शूल, शूल, means 'slept,' and in conjugation 'I slept' may be represented by either 'it was slept by me' or by 'slept I.' In Maithili both principles are followed in conjugating intransitive verbs. This is most manifest in the periphrastic tenses formed from the past participle, the perfect and the pluperfect, but we also see clear traces of it in the conjugation of the past indicative. Here there is a mixture of forms. For 'I slept' we usually say 'it was slept by me'; but for 'you slept' we do not say 'it was slept by you' (शूलत शूलता) but we say शूलत शूलत, i.e., slept you. It thus follows that the conjugation of the past tense of an intransitive verb sometimes agrees with that of the past tense of a transitive verb, and sometimes differs.

At the present day all sense of the reason for this difference has disappeared from the language. No native of Mithilā, when employing the past tense of a transitive verb, is aware that he is using a passive idiom. To him the pasts of both kinds of verbs are conjugated in as straightforward a manner as the English. I loved, thou lovedst, he loved. All that he is conscious of is that in the tenses formed from the past participle, the conjugation of
transitive verbs differs from that of intransitive ones, and, for practical purposes this is all that need be known. It is unnecessary to consider देखा लाह as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as दुन्हालाह means 'I slept'; but it is useful to know the origin of the difference, and for that reason the above explanation has been given.

We commence with giving the terminations of the past tense of the transitive verb.
209. (d) (8) **Past Indicative of a Transitive verb.** The terminations to be added to the root direct.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
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<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
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<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
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<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
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<td>GROUP II.</td>
<td>GROUP III.</td>
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<td>GROUP II.</td>
<td>GROUP III.</td>
</tr>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
</tr>
<tr>
<td>Subject: non-honorific</td>
<td>Subject: honorific</td>
<td>Subject: non-honorific</td>
<td>Subject: honorific</td>
</tr>
<tr>
<td>Object: non-honorific</td>
<td>Object: non-honorific</td>
<td>Object: non-honorific</td>
<td>Object: non-honorific</td>
</tr>
</tbody>
</table>

1. 
- **Short Form:** 
  - Group I: \( a' · h^f, a_1 \); fem. \( a_l \).
  - Group II: \( a^\omega \), \( a^\omega_1 \), \( a^\omega_l \), \( a^\omega_1 \).
  - Or (with object in 2nd person) \( a_l^\omega, a_1^\omega, a_l^\omega, a_1^\omega \).

2. 
- **Short Form:** 
  - Group I: \( a \), \( a_l \).
  - Group II: \( a^\lambda \), fem. \( a^\lambda_1 \), \( a^\lambda_l \).
  - Same as 1st person, but no forms for object in 2nd person.

3. 
- **Short Form:** 
  - Group I: \( a^\lambda_k \), fem. \( a^\lambda_k \), (\( a^\lambda_k \)).
  - \( a^\lambda_k a_k \).
  - Or (with object in 2nd person) \( a^\lambda_k a_k \).
  - ...
In the above paradigm the termination *al* (fem. *alī*) properly belongs to the first person in the short form of Group I. In the case of intransitive verbs, it is not used in the first person, but is used in the third person of the same group. In old (e.g., in Manbodh’s Haribans) poetry, and in the speech of the illiterate (e.g., in the song of Sallās), this termination is, however, also used in the third person of the transitive verbs. I have, therefore, inserted it also under the third person, placing it within marks of parenthesis to show that its use in this person is not regular.

In the third person of Group II, the termination *alathī* is the one in common use. I have only noted one occurrence in literature of the form *alathī*.

The following are examples of the use of this tense:

**First Person:**

izational विपक्ष परे किषु रहलु।

कथा प्रसांग घातु एम क्राम।

_Bhana Manabodha pachā kichu rahala._

_Kathā prasaṅga ḍgu hama kahala._

Saith Manbodh, ‘this occurred (intransitive, 3rd person) somewhat subsequently. In the order of (my) tale I said (transitive, 1st person) it too soon.’

कण्या न रेखल गंडमाण पेंच पर बंजन फ़सराईत kahīya na dēkhal gehmanak phēc par khaṇīya phahṛāt, never (before) did I see a khaṇīya-bird hovering over the hood of a cobra.

गोदवारा ज्ञात की पेंच परे की ग्रीष्म नूँदे जनली चर्च भट्री की gōr lagait cī, paīyā paraīt cī, ehi nahi janoī ahā bhadṛī cī, I clasp (your) legs, I fall at (your) feet, I did not know this, that Your Honour was Bhadri.

_जनम मे पुजाजिहो मोकामा गढ़ में, janam mē pujālahō mokāma gār mē, from (my) birth, did I worshipped (thee) in Mokāma fort._

_बाजपन अचरा वाणिज्य पर पुज्य चुँख नूँदेर रेखिया जनम पार फिन्दर नूँदे मौं घट पफ़रिलौ। जनका कारण काँचे वाणिज्य कोहबर वाणिज्य हाल पलंग सम रंग सेंज घोषाधोश रिकिया चौैर के बनिया बनाधोशी,_

1 i.e., rahal, kahal. Being in verse, the final *a* is pronounced. See § 9.
Maithili Grammar. § 209.

bhāpan acorā bānhalī; par purukh mūh nahi dēkhalī, junam pāe sindur nahi māg pahirālī; hunkā kārau kācē bāsak kohobār bānhalī,
lāl palang sah sang sēj ochāolī (for ochāb + alī), sīkiyā cīrī kai beniyā bānāolī (banāb + alī), (a woman speaks) I tied up my
girlhood with my body-cloth, the face of another man I did not see, from my birth I did not wear vermillion on the parting of my
hair. For him did I build a bridal arbour of fresh bamboos, on a
crimson bed did I overspread a mattress of varied colours, and
with a split reed did I apply silver spots to my brow.

Second Person: जाँच मरद लेजांबन भुव्रें से मरद वेसल बोक दंबचा
नदीक धार, jāhī marad lai jōban sebolē, sē marad baisal chauk dēbohā nadik dhār, the man for whom you have kept your
virginity, is seated for you by the stream of the river Debhā.

कौन गह परखो बड़ औरें नेकल दुकार, kaun garū parolau bar
bhore chēkal duār, what misfortune has befallen you that your
Honour has obstructed my door very early in the morning?

तिन अपराधों गरदनियों रेलच, binu aporādhī garāndiyā dēlāh,
without fault (i.e., for no fault) you gave them neck-thrusting (i.e.,
you thrust them away by the neck).

Third Person: केंचो निची चिन्हलक जोमियाक लोग, keo nahi cinhlak,
jogiyaṅk lōg, none of the people of Jogiyā recognised them.

खेलक सलें जे बढ़ अजगुत भेल, dekhūlak salheś jē bar ajet
bhel, Salheś saw that (something) very extraordinary (had)
happened.

३थिट रॉलक भद दे मारलक चालक पक्काहिंढ धे के, catī de
dhailak, potī de mūsīlak, bānholak pachurī dhai ke, giving abrupt-
ness (i.e., suddenly) he seized (him), giving instantaneousness
(i.e., instantly) he struck (him), seizing him from behind he bound
him.

This termination olak is very common.
The following are examples of the irregular omission of the final ak.

चंचल कथित कथा, हसि हसि कुसाला पुच्छा ब्रजनाथ, smilingly Vrajanāth asked his welfare. (Manbodh, vii, 28)

के देख सब्र सब्रू प्रश कथा।

निजा चनुर सभ कथा चकार।

'कै देबा सबै' भाङृहू एहा कहाला,......

निजा अनुचरा सब्रा कहाला हाकारा. (Manbodh, ii, 34, 35).

All of them said this 'we will do everything'...........His attendants all uttered a howl.

वाज्ञ साङल भ्रो दिना भी साङल जनाब, बाजै लागल (intransitive) बहारी, दिना सौ भूल (for सौलक) जभब, Bhadri began to speak, to Dinā he arranged his answer.

तखन दिना मालिन दश्निक चार पन्हिरे लेखि पाठी सम्भारि लेखि

नेना जाम चून्नि लेखि ...... अभेल कसबिरि भेलि, takhan daunā mālini dachinak cīr pahirī lelī (transitive), pāṭī samhārī lelī, nainā kājar penhī lelī .......... āsōlē kāsbinī bhelī (intransitive), then Daunā Mālin apparelled herself in garments of the south, arranged her flat temple-locks, (and) applied collyrium to her eyes..........(in appearance) she became a real harlot.

[It will be seen that in the last two examples, taken from modern prose, the irregular form of the transitive verbs seems to be suggested by the neighbourhood of an intransitive verb with the same subject.]

फर मारल्पन्च दीना राम फोटा के देखनि खसाय, pher mūralankī
dinā rām phōtrā kē dēlanā hāsāy, again (the respected) Dinā Rām smote Phōtrā and dashed him down (dēlanā for dē +

लगार, apan bahu bēti rakhalki ghar sutāy, hamar bēti putuhu dekhalanki nāgaṭ ughāri, he (the respected one) put his own daughter-in-law and daughter to sleep in his house, and (came here and) having uncovered them saw my daughter and daughter-in-law naked.
As an example of Manbodh's method of employing the suffix अन्हि anhi (§ 193), we may quote:

सबहू देखलान्हि जं बसल जागल, sabahu dekhalu-anhi jē chala jāgala, every one who was awake saw (what happened).

[The solitary example of the form अल्ठि which I have noted occurs in the song of Dinā Bhadri. It is as follows:—

देहि दुनू भार बोझि देखियो, dēhi dunū bhāi chōri dēlathi (for dē + अल्ठि), the two brothers left their bodies (and disappeared).

कथा सब सों बड़उ बुभोकके परसूं कथो विचू नृि सांस्थक, kathā sabh saū bahut bujhal'kai (for bujhab′ + al'kai), parant keo kicchā nahi mānal'kai, he remonstrated much with them by words, but no one heeded (him) at all.

ददा दो नृि बुभाकोव, dūnū purakō के फिजिलित केराक, dadā hā, nahi bujhal'kau; dunū putuh ke phajihatā kailak, brother, she did not understand you; she has done indignity to her daughters-in-law.

तखन योकरश समक बाप कहलकक, takhan ok'rah sabhak bāp kahalak'kaik, then their father said to them.

ओ कहलककृि सब्रो नस्सलार विचू दिश्नि । मोनेि कहलकीलि नृि सो 5 kahalak'kainhi 'han'ro namaskār likhi diuńhi'; mon'isi kahalak'kainhi 'nahi kau,' he (the ignorant fool, not respected) said (politely to the respected scribe) 'please write my compliments also.' The (respected) scribe said (politely, to the fool, whom he treated with respect) 'it is not (what you think)."
210. (d) (8) **Past Indicative** of an **Intransitive** verb. The terminations to be added to the root direct.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td></td>
<td>Object: non-honorific.)</td>
<td>Object: honorific.)</td>
<td>Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>a'lah² ali,</td>
<td>ali,</td>
<td>a'liaik</td>
</tr>
<tr>
<td></td>
<td>T3</td>
<td>Or (with indirect object in 2nd person.)</td>
<td>Or (with indirect object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ali; alai,</td>
<td>ali; a'lih, a'lih¹</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>2</td>
<td>a'li, alai</td>
<td>a'lah; fem. a'lih, a'lih¹</td>
<td>a'lahd, a'lahik</td>
</tr>
<tr>
<td></td>
<td>Or (with indirect object in 2nd person.)</td>
<td>Or (with indirect object in 2nd person.)</td>
<td>Or (with indirect object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>ali; fem. alai</td>
<td>a'laik</td>
<td>ali; a'laikh¹</td>
</tr>
<tr>
<td></td>
<td>Same as 2nd person.</td>
<td>Same as 1st person.</td>
<td>Same as 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>a'lah (fem. a'lih, a'lih¹); a'laakh¹</td>
<td>ali; a'laik</td>
<td>ali; a'laik</td>
</tr>
<tr>
<td></td>
<td>a'lauh; a'lah¹</td>
<td>Or (with indirect object in 2nd person.)</td>
<td>Or (with indirect object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>a'laun; a'lah¹</td>
<td>ali; a'laik</td>
<td>ali; a'laik</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
</tbody>
</table>
Regarding the employment of those forms of Groups I and II which refer to the object in the second person, and the forms (Group III and IV) in which the object is honorific, reference should be made to §§ 191, 192 and § 189.

The following are examples of the use of this tense:

**First Person:**—तान दिन भरि ब्रह्म उतरखडूँ पार, ओँ दिन भरि chawā utaralakh Sa pār, on other days I crossed (the river) (with the water only) up to the calves of my legs.

बारख बरख जोगिया जांजिरि बसलो, bārah barakh jogīyā jājāri baṣaḷo, for twelve years lived we in Jogiyā Jānjari.

बारख बरख नेहर साहुर बसली, bārah baris naikar sāsur baṣaḷi, for twelve years did we live in our fathers' houses and in those of our fathers-in-law.

**Second Person:**—रे गमार ताँ चमर लोनूँ कथा फ्रालखि विमरि गेले, rē gamār, tē hamar tinū kathā ekhanalakh bihari gēlē (for gē+lāl) O fool, you already forgot my three statements.

कों माम घर जै सरलताक खटवारि, kau na paral jē sutālakh khatbāri, what calamity befell (you) that you (the respected one) slept (i.e., art lying prone) upon (your) bed.

**Third Person:**—नभ्या साव छूनी दिना भरी उठत सिहाय, ammāk sabad suvā dīna bhadri uṭhal cihāy, when they heard their mother's words, Dinā and Bhadri started up.

गोसावन्नक घर पैसुई दिना भरी मिरमा बेलुखि, gosānumik ghar paismā; dīna bhadrik sirāmā baisāl, she entered the shrine of the family Goddess; she sat by the head of Dinā and Bhadri's bed.

चललोक भरी गुलामी के उदेस, बाड़क रूप धेलक। भरी चलल वरा धोष विखान, calalakh bhadri gulāmī ke udes : chaúrāk rūp dhailak bhadri calal barā dīh bathān, (the respected) Bhadri went to search for Gulāmi: he took the shape of a little boy: (now no longer respected, being but a village lad) Bhadri went to the cowshed in Barā Dīh.

क्षिप्र चाँप्रिय के चलिलोक मालिनी। कमुँच चललोक मालिनी खानीक उदेस। कमे कमे चलिलोक। जोजन भुरी जाय गुलामी अयपा पुलवारी। पूलुँ शेख धरतो खालोलोक मुरहाय। नखट छोटि छोटि कानै खालोलोक पुलवारी में। कनक कानव छूनी मंग समाज सताँ बबीन भार सोरत चापङ्कि.
hiyā hārī kai calōlih mālīnī: kanaiti calōlih mālīnī swānik udēs: dēgē dēgē calōlih: jōjan bharī jāy jumōlih āpēnā phulōbārī: phūl dēkhi dharītī khusōlih mūračhāyī: takhan lōtī lōtī kānai lagōlih phulōbārī mā: hunak kānab sunī sāng samūj sakhi bahī bhūr hōīt āelī, broken-hearted went (the respected) Mālin: weeping went Mālin to search for her husband: step by step she went: she travelled for a whole league and arrived at her garden: seeing the flowers she fell fainting: then, rolling on the ground, she began to weep: hearing the sound of her weeping her (not respected) companions, female friends, (and) sisters came at dawn.

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

पैर परलङ्गिण्य प्रेम जनाध। paira parala-anhī prēma jannē (The respected) Akrūra expressing (his) affection fell at (Krṣṇa's) feet (Man. vii, 27).

Similarly भपरलङ्गिण्य jhopatāla-anhī, he swooped (Man. x, 17), and मलक्षङ्गिण्य jhalakala-anhī, he glittered (Man. ix, 11).

कोण सम्लेव वश्या छाहु गुनवें, kānai lagōlai baruā (long form of bār, a boy) cārū gunabē, the boy began to weep in a pretty way.

कोण मस्त वरलो, kauṁ gurū parālaun, what misfortune has be-fallen you?

किन्तू बाहि रचङ्गिक कालित सम्म दिन के ले जाय, kīchū bākī rakhōlaik, kālliṃ som din kē lē jāihē, something remained wanting (to complete the full weight), let her take that away on Monday.

फोटरा के देख बंजङ्गिक संजोक, photrā kē dēkhi ajōgut bhelauk, having seen Photrā, it was wonderful to you.

दीना भद्री मूर गंगेश, dinā bhadrī marī gelyānī, (the respected) Dinā and Bhadri (have) died.

तखन गंगा-जी के समस्थविषे जे नाचो मेल भविया, takhan gāṅgā-jī kahai lagalo thēni jē 'nāo gēl bhāsiyā,' then the holy Ganges began to say that 'the boats were washed away.'

211. In order to make the Transitive and Intransitive conjugations of this tense quite clear, the student may be reminded that some terminations are common to transitive and intransitive verbs, while others are peculiar to transitive, and others again to transitive verbs. This is made plain in the two following tables:—
(d) (8). **Past Indicative.** Terminations common to Transitive and to Intransitive verbs.

<table>
<thead>
<tr>
<th>PERSON.</th>
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<th>REDUNDANT FORM.</th>
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</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>Group I.</td>
<td>Group II.</td>
<td>Group III.</td>
</tr>
<tr>
<td>Subject: non-honoriﬁc.</td>
<td>(Subject: non-honoriﬁc.)</td>
<td>(Subject: honoriﬁc.)</td>
<td>(Subject: non-honoriﬁc.)</td>
</tr>
<tr>
<td>1</td>
<td>( \text{a}li, \text{a}lah)</td>
<td>( \text{a}li\text{ā}ki)</td>
<td>( \text{a}li\text{ā}ki)</td>
</tr>
<tr>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>( \text{a}li\text{ā}, \text{a}lah)</td>
<td>( \text{a}li\text{ā}u, \text{a}lah)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>( \text{a}lē, \text{a}lai)</td>
<td>Same as 1st person.</td>
<td>( \text{a}lah)</td>
</tr>
<tr>
<td>Same as 1st person.</td>
<td></td>
<td></td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
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<td>3</td>
<td></td>
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</tbody>
</table>
(d) (8). **Past Indicative.** Terminations used only by Transitive or by Intransitive verbs, respectively.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
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</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>GROUP II.</td>
<td>GROUP I</td>
<td>GROUP II</td>
</tr>
<tr>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>(Object: non-honorific.)</td>
<td>(Object: non-honorific.)</td>
<td>(Object: non-honorific.)</td>
<td>(Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>Transitive: (a)l; fem. (a)lî</td>
<td>Transitive: (a)lai</td>
<td>Transitive: (a)laik</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>Transitive: (a)laun, (a)lahî.</td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>Transitive: (a)lâh; fem. (a)lihî, (a)lîhî</td>
<td>Same as 1st person,</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td></td>
<td>Intransitive: (a)lah; fem. (a)lihî, (a)lihî</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
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<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td>3</td>
<td>Transitive: (a)lak; fem. (a)lîhî.</td>
<td>Trans.: (a)laiki.</td>
<td>Trans.: (a)lakîik.</td>
</tr>
<tr>
<td></td>
<td>Intransitive: (a)lîhî; fem. (a)lihî, (a)lihî</td>
<td>Intrans. (a)lai.</td>
<td>Intrans. (a)laik.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>Trans.: (a)lakau.</td>
<td>Trans.: (a)lakau.</td>
<td>Trans.: (a)lakau.</td>
</tr>
<tr>
<td></td>
<td>Intrans.: (a)laun.</td>
<td>Intrans.: (a)laun.</td>
<td>Intrans.: (a)laun.</td>
</tr>
</tbody>
</table>
212. (d) (9). **Perfect Indicative.**

(d) (10). **Pluperfect Indicative.**

These two tenses are formed by combining the past participle with auxiliary verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

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**CHAPTER II.**

**Verbs Substantive and Auxiliary Verbs.**

213. The Verb Substantive is freely employed in the formation of periphrastic tenses:—viz. of the Present Indicative, the Imperfect Indicative, the Perfect Indicative, and the Pluperfect Indicative. There are several forms of the verb substantive, all of which are in common use.

214. The verb substantive most frequently met with is that formed from the root चरिङ्ग ach, be. It is defective in its conjugation, the only parts used being the present and past tenses and the present participle. Moreover, in the modern language, except in one form of the 3rd person of the present, and in the present participle, the initial च a is always dropped, so that the word for 'I am' is चि chi, not चिङ्ग achi. In the older language, however, of poetry and occasionally in folktales, the initial च a is commonly preserved. In poetry, moreover, the final च of the long form of the first person (including the 2nd person honorific), is often weakened to च a, so that we have चिङ्ग chia for चिङ्ग chiai for 'I am,' 'you are.' In the following paradigm such poetical forms are given within marks of parenthesis.

The conjugation of the present tense of this verb is based on the conjugation of the old Present (see § 197) of the regular verb, but presents a few abnormal forms. The conjugation of the past tense follows that of the past tense of the regular intransitive verb. This verb is conjugated as follows:—

√ चरिङ्ग ach, be.

**Present Participle:** —चरिङ्ग achait; fem. चरिङ्गि achaiti, being.
### Verbs

#### Short Form

<table>
<thead>
<tr>
<th>PERSON</th>
<th>GROUP I. (Subject: non-honorable, Object: non-honorable.)</th>
<th>GROUP II. (Subject: non-honorable, Object: non-honorable.)</th>
<th>GROUP III. (Subject: non-honorable, Object: non-honorable.)</th>
<th>GROUP IV. (Subject: non-honorable, Object: honorific.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>( \text{कि} \text{ चि}, \text{किचि} ) (उचि आकि)</td>
<td>( \text{किचि} \text{ चिया}, \text{किचि} \text{ चिया} )</td>
<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
</tr>
<tr>
<td>2</td>
<td>( \text{के} \text{ चि}, \text{के} \text{ चाइ} )</td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>( \text{के} \text{ चाइ, विक} \text{ चिक} ) (उचि आकि)</td>
<td>( \text{के} \text{ चाइ, विक} \text{ चिक} \text{ चिकाइ} )</td>
<td>( \text{के} \text{ चाइ, विक} \text{ चिक} \text{ चिकाइ} )</td>
<td>( \text{के} \text{ चाइ, विक} \text{ चिक} \text{ चिया} )</td>
</tr>
<tr>
<td></td>
<td>( \text{चि} \text{धि} \text{ चाइ} )</td>
<td>( \text{चि} \text{धि} \text{ चाइ} )</td>
<td>( \text{चि} \text{धि} \text{ चाइ} )</td>
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#### Long Form

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{किचि} \text{ चिया} )</td>
<td>( \text{किचि} \text{ चिया} )</td>
<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
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<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
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<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
</tr>
</tbody>
</table>

#### Redundant Form

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{किचि} \text{ चिया} )</td>
<td>( \text{किचि} \text{ चिया} )</td>
<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
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<td>( \text{किचि} \text{ चिया} \text{किया} )</td>
</tr>
</tbody>
</table>
## Past. I was, &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>चलिये chaliai</td>
<td>चलियो chaliau, चलिया chaliah.</td>
<td>चलियिण्य chalaih.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>चलै chalā, चलै chalai.</td>
<td>चलाई chalāh; fem. चलाई chalāh.</td>
<td>चलाई chalāh.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>चलै chal; fem. चलै chalā.</td>
<td>चलै chalā; fem. चलै chalā.</td>
<td>चलै chalā.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
</tr>
</tbody>
</table>

**Grammar.**

- **Group I.** (Subject: non-honorific. Object: non-honorific.)
- **Group II.** (Subject: honorific. Object: non-honorific.)
- **Group II.** (Subject: non-honorific. Object: honorific.)
- **Group III.** (Subject: non-honorific. Object: non-honorific.)
- **Group IV.** (Subject: honorific. Object: honorific.)
The following are examples of the use of this verb, as a verb substantive. Many other examples will be found under the head of the periphrastic tenses.

217. Present. First Person:—जानकी जोगी ची, जातिक जोगी ची, by (lit. of) caste we are Jogi.

चम धर्मक बेटा ची, ham dharmanak bēṭā chī, I am the son of Virtue (i.e., I am telling the truth).

चम दलबु बिन चाक चाक

चउदच मुखन जकुम चाक चाक ||

hama haladhara anucara chia jakara ||
caudaha bhūban hukuma cala takara || (Man. ix, 66.)

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

Second Person:—कान सोंग ची, kān lōy chī, what caste are Your Honours?

प्राच नापे जानली छरा हमली ची, ehā naḥ janāli ahā bhadri chī, this I did not know (that) Your Honour is Bhadri.

Third Person:—कक्ष अहान दिन कत चिव बैर, kakhana jāēta (m.c. for jāēt) dīna kuta achi bēri, when will the day go how much time is (left)? (Vid. xii, 3).

प्राच चिव काली फिन दुररान, ehā achi kālī phani durabāra, (in) this (place) is the invincible snake Kāli (Man. iv, 19).

चारिम प्रक कथा भाषय चिव, cārim ek kathā āor achi, there is one more, a fourth, statement (which I am going to tell you).

चमरा बेटा जेवन बिथ से खूब जमेक, ham atrā bēṭā jehan chathī se khubjonai-chi, you know well what sort (of temper) there is to my (respected) son.

कमल धरम जाग छलर अनेक, kumula-bhramara jaga acha (for achar) anēta, lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

वननि थांकर बाण धर अचन, santati ākara āja (m. c. for āja) dhari acha (for achar), his descendants exist to this day (Man. xiii, 18).
ताहिर मियाक बेटी के बड़े आत्मनाट, tāhīr miyāk bētī chai bar  

हियात, Tāhīr Miyāk's daughter is a great sorceress.

जे काल भेंतुक छिड़ी तोदरा से को लागे में, ḥe kāl dhailak ahī tohārā  

से चाँ लागे में, the death (i.e., the murderer) which has  

सी लागे में, seized you is still close to you.

तोदरा घर में पक चल्दार बज़्ज़, tohārā ghar mē ek caudrahānr  

चाह आप में, in your house there is to you a necklace.

बकश में ब्रो-टा रथपा ब्रेक औ मासाला सम ब्रेक, bakas mē chau-tā  

rupaā चाईक औ मासाला सभ चाईक, in the box are six  

मासाला चाईक, and there are dainties.

की नाम बिक ? कालू सदा नाम बिख, kī nām chik ? kālū saḍa  

nām chik, what is (your) name? (my) name is Kālū  

Sada.

ची जैसी टैफ़ ने नाम बंट बन्दी, śrī lachaṁī débī kē nēnā chāṭ  

चाईल, to the respected Lakṣmī Dāvī there is a little  

बच्ची, (not respected), i.e., she has had a baby.

भाषीक शरजल दशोपिन कट्से भाल, sōmik aījal chathīnī kutum  

भाल, the welfare of (a respected wife's) relations is the  

gain of (the respected) husband.

218. Past. First Person:—नानाई-टा बली इम बाप मारक नाम  

जाने जाने, nāνdī-ṭà chali ham bop māik nām nahi jānī,  

(a man is speaking) I was a baby, and did not know  

the name of my father and mother.

इम तोदर बैली बलिश्र्व, ham tohar bārī chalikā, I was to you  

your enemy.

Second Person:—I have not come across any example of this  

person in literature.

Third Person:—इमरा पंड में सुगीक बंडेडे से पेंच प्रक मोली ब्रज,  

hamārā pēt mē murgik anda-hā sē paigh ek mātī chal, in  

my belly there was a pearl bigger than even a hen's  

egg.

गोबिदा गमन चुनाल ब्रज-नारी।  

जे बलच जात्र बैशिष बिव चानर।  

gōbīdā gamana suṇāla braj-nāri।  

jē chali jatae baisali hī hārī।
When the women of Braj heard of the departure of Kṛṣṇa, they all sat down broken-hearted (Man. vii, 33).

Those who had been (lit. were) so stout (and valiant, and) had (now) become (so) small, out of shame did not return to the fortress (Man. x, 50).

Present Participle. तोइरा चबैट घर मे चौरी मेल, tohārā achait (a sort of ‘ablative absolute’) ghar mē cori bhel, while you were present (i.e., while you were in charge) a theft took place in the house.

You, while having your own wife, will not be content with her but your hope is only for another's wife (Vid. li, 6).

This verb is very frequently used with a genitive or dative of possession to mean ‘to have.’ Thus from Manbodh (vi, 34, 35).
219. Another form of the verb substantive which we frequently hear in conversation is connected with the Hindi नहीं hai, is, and may be said to be based on the root अ भ, be. It is still more defective than the root अच, ach; indeed, I have only met two forms of it, viz.:

मुह अह, he is.

ि हौ, he is (object in 2nd person).

The latter form would postulate the existence of नहीं hai, but I have not come across it. Examples of the use of these two forms are:

धरेक आम इसरा संग अच ठोरेक ओम हमरा सांग अह, a few mangoes are in my possession.

डेस देस आकाश गाम गाम हुमळा आ का लाभ अच डेस देस ओर गाम गाम गुम्ला स्क वी लाभ अह, what profit is there from wandering about from country to country and from village to village?

मोदी कहाँ कहाँ नर्च न सराई कहाँ कहाँ भारतीयमित्र सराई 'नहीं हौ,' the (respected) scribe said (politely) 'it is not (what you think).'

The use of this root is regular in the Magahi and Bhojpuri dialects of Bihari. In them the verb is much more fully conjugated.

य सिक ठिक, be.

220. Instead of the verb नहीं ach, the verb य सिक thik may be substituted, but only in the present tense.

221. The य सिक thik is by origin the strong form of the य थि, which is derived from the Sanskrit र ठू ठ static, stood. र ठू ठ is the past participle of the Sanskrit intransitive य र ठू, stand. It should therefore be remembered that य सिक thik is by origin a past participle of an intransitive verb.
Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter ज l being omitted. It will be remembered that this ज l is the sign of the past tense, and in this case it is not required, as the ज ठिक thik is already in the past.

The following is therefore the conjugation of the ज ठिक thik in the present tense. It is not used in any other tense.
## 222. Present. I am, &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>थिकहँ (thikāh)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td>2</td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td>3</td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
<tr>
<td></td>
<td>थिकः (thik)</td>
<td>थिकिङ्घः thikāh</td>
<td>थिकिङ्घः thikāh</td>
</tr>
</tbody>
</table>

Or (with object in 2nd person.)

Same as 1st person.
The following are examples of the use of this form of the present of the Verb Substantive.

First Person:—पिचल खंड द्वारा किन्नर-तन्त्र द्वारा जंगल राज

धिकते पहिल खंड हम लेव, क्या-ते हम जंगल राज

Thikah
t, the first portion I shall take because I am king of the forest.

जापति के द्वारा निर्विक्ती जतिके हम नातिन थिकह, by caste

I (fem.) am a nātīn.

Second Person:—के तों विनोद ककरत जानिए

बिनु पत्रिचय मचि देव पिढ़ि पानि

विन राजका जन राज कुमार

धानिक विनोद भरसि संगार

केठो थिकहा ककरा कुला जानि

बिनु पारिचय नाहि देव पिढि पानि

थिकहा पत्रिकौन राज कुमार

धानी-का बिद्या भारमि (m.c. for bharamī) संसार

'Who are you (respected) and of what family? Without previous acquaintance I give no man a seat or water,'

'I am a traveller and a Rājput; and, separated from my love, I roam over the world' (Vid. lxxx, 2, 3).

Third Person:—दीना भद्रीक गीत सत्याती थिक दिना भद्रिक गीत

सपुनाति थिक, the song of Dinā (and) Bhadri is (like) a dream

(to us).

विनायक ग्रह गायक समानी गे

ई थिक नब रस रैसि

बिहार वरेण सिव थिक समानी गे

बुध नप परस दुलामि

bidyapati eha gōla, sajanī gē.

i thika naba rasa riti

bayasa juna' saha cita thika, sajanī gē,

duhn mana parama hulāsē

(Saith) Vidyāpati, 'this I sang, O friend. This is the way

of new delights. Their ages are equal, their souls are in unison,
O friend. In the hearts of both is supremest rapture.' (Vid. xxiii, 11, 12).

Instead of the verb \( \sqrt[3]{\text{ach}} \), the verb \( \sqrt{\text{rah}} \) may be substituted, but only in the past tense. That is to say, instead of \( \text{chali} \), I was, we may say \( \text{rahi} \).
The verb ✓ rah means literally 'remain,' and when used as a verb substantive this meaning is retained. The verb is taken to signify 'I was such and such, and I remain so.' Hence 'I remain' is considered as equivalent to 'I was.' When used in the sense of 'I was' although the signification is one of past time, the verb is therefore conjugated in the old present and not in the form of the past tense.

The following is therefore the conjugation of the verb ✓ rah in the sense of the past tense of the verb substantive. It is not used for any other tense of the verb substantive. In the sense of 'remain' this verb is conjugated throughout, and is quite regular.
### Old Present for Past. ('I was,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>रहि rahī.</td>
<td>राहिय rahiā.</td>
<td>राहियँ rahiāṅ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>रह rah.</td>
<td>राह रहाह; raha; राहीं rahiāṅ</td>
<td>राहँ rahaṅk.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>रहे rahē,</td>
<td>राहियँ rahiāṅ.</td>
<td>राहँ rahaṅk.</td>
</tr>
<tr>
<td></td>
<td>राहा raha.</td>
<td>Or (with object in 2nd person.)</td>
<td></td>
</tr>
</tbody>
</table>

**GROUP I.** (Subject: non-honorific.  
Object: non-honorific.)

**GROUP II.** (Subject: honorific.  
Object: non-honorific.)

**GROUP III.** (Subject: non-honorific.  
Object: honorific.)

**GROUP IV.** (Subject: honorific.  
Object: honorific.)
The following are examples of the use of the \( \sqrt{\text{rah}} \) as a Verb Substantive.

**First Person:** —I have not noted any instances of the use of this person as a verb substantive. It occurs as an auxiliary verb.

**Second Person:** —The same remarks apply.

**Third Person:** *प्राचीन काल तथा रचन नहीं धाहि, \( \sqrt{\text{rah}} \) नहीं ग़हि, (the crash) was not less than (that at) the time of the general destruction of the universe (Man. v, 39).

रचनि मित्रिका में वीरकृत नामक मन्त्री, \( \sqrt{\text{rah}} \) में बिरेश्वर नामक मन्त्री, in Mithilā there was a prime-minister named Viśēśwara.

\[
\text{gūrakalā gūrakalā bhīrakalā jāye} \]
\[
\text{jatae rahae (for rahai) dui briccha akāe} \]

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

जख़न भै लेलें बले तफ़ने खाद्य की रचन, \( \text{jakhan āhā lēlē chalē takhan chārak ki rahan} \), (lit.) when you had seized me, then what letting go was there (to you) (i.e. why did you let me go)?

चाहे जे मुंच में रचैक-में-चो गमापक, \( \text{hāp jē mūh mē rahaik, sē-hē gamaapak} \), the bone which was in his mouth, he lost that also.

कोन धानिक के दुर बेटा रहैहि, \( \text{kōnō dhānik kē dū bētā rahaïhi} \), to a certain rich man there were two (respected) sons.

225. It is thus seen that there are several forms of the verb substantive. All these can also be used as auxiliary verbs in the formation of periphrastic tenses. The \( \sqrt{\text{ach}} \) is the one generally employed, but we frequently meet the others used instead of it. This should be borne in mind, as, in the paradigms, I shall in the main confine myself to the forms with \( \sqrt{\text{ach}} \).
The following summary of the short forms of the 3rd person will serve as a reminder.

\[
\begin{align*}
\text{ach}, & \quad \text{he is} \\
\text{ak}, & \quad \text{he was}
\end{align*}
\]

226. The \( \check{\text{ho}} \), become, as a Verb Substantive, and as an Auxiliary Verb.

It will have been observed that the Verbs Substantive just described are all defective, possessing amongst them all only two finite tenses,—the present indicative, and the past indicative. The remaining tenses, when required, are furnished by the corresponding forms of the \( \check{\text{ho}} \), become. This verb is also employed in the formation of some of the rarer periphrastic tenses (see § 241).

The verb \( \check{\text{ho}} \) is anomalous in several of its forms, and will be fully described under the head of irregular verbs (§ 322).

For our present purposes it is sufficient to note here the following tenses, which are employed as auxiliaries:

(2) Present Conditional:—

\[\text{hoi, (if) I become, (if) I be.}\]

(4) Future Indicative:—

\[\text{hah, or hoeb, I shall become, I shall be.}\]

(5) Past Conditional:—

\[\text{hatah, (if) I had become, (if) I had been.}\]

The past is \( \text{bhelah} \), I became. It is not employed either as a Verb Substantive or as an Auxiliary Verb.
CHAPTER III.

Periphrastic Tenses.

227. In the list of tenses given in § 194, the following are periphrastic:—

(c) (6) Present Indicative
(7) Imperfect Indicative
   Formed from the Present Participle.
(d) (9) Perfect Indicative
(10) Pluperfect Indicative
   Formed from the Past Participle.

Besides these there are six rare tenses, which can theoretically be made with the aid of the \( \sqrt{\text{kha}} \), become, as an auxiliary verb. They run parallel to the corresponding tenses in Hindi, but I have met only one instance of them in my reading. They are dealt with in § 241.

228. (c) (6) The Present Indicative is formed by conjugating the present tense of the auxiliary verb with the present participle. Thus देखते देखैि, seeing; बौं चि, I am; देखत देखैि, I see. Or we may have देखत रहिि देखैि आँि, he sees (there is no first person for this form of the auxiliary); or देखत टिकहूँ देखैि टिकहूँ, I see. Of course, instead of बौं चि, we can have दिहैि चियाई, दिहैि चियाई, दिहैि चियाई, and so on. In all cases that goes without saying.

In this tense (and also in the imperfect) it is very common to drop the final त of the present participle, and to write it as one word with the auxiliary. Thus देखते देखैि-चि, I see. and so throughout. Here, although written in the Nāgārī character as one word, the two do not form a real compound. This is seen in cases in which the present participle does not end in आि आि, but, as is the case with some vocalic roots, in रन it preceded by a long vowel (see Chapter IV). In such cases the suffixed auxiliary does not bring in the rule of the short antepenultimate, as it would if it was really compounded with the participle. Thus, the present participle of the \( \sqrt{\text{kha}} \), eat, is खाओ खाई, and the present indicative
is खाई "khāi-chī, not खाई "khaichī, I am eating. In transliteration, I, therefore, insert a hyphen between the participle and the auxiliary as shown above.

In the short form of Group I in the 3rd person there is a further slight optional irregularity. For “he sees,” the usual (but not, by any means, the only) form is देखति "dekhaich" or even देखत "dekhaich", as well as देखत अच "dekhait achh" or देखाई "dekhāi-achh". It should be noted carefully that this is always pronounced देखा-ichh or देखा-ichh, and that the a and the i never coalesce into ई ai as is usually the case (see § 13). Here the two letters always form two distinct syllables.

In the feminine, the feminine of the present participle (देखति "dekhaîti") should be used. The final ति ti is elided exactly like the masculine त t.

It will be remembered that there are various ways of spelling the present participle. We may have देखत "dekhait", or देखत "dekhait" or देखत "dekhaet", or देखाई "dekhayit". As explained in § 13, this is only a matter of spelling, not of pronunciation.

The following are therefore the terminations of this tense:—
Present Indicative. Uncontracted form. The terminations to be added to the root direct.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific)</td>
<td>(Subject: honorific)</td>
<td>(Subject: non-honorific)</td>
</tr>
<tr>
<td>1</td>
<td>ait chi; fem. ait⁴ chì.</td>
<td>ait chini; fem. ait⁴ chīni</td>
<td>ait chiaik; fem. ait⁴ chīai̍k</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ait chiai; fem. ait⁴ chiai</td>
<td>ait chahâk; fem. ait⁴ chahâk</td>
</tr>
<tr>
<td>2</td>
<td>ait chê; fem. ait⁴ chê.</td>
<td>ait châh; fem. ait⁴ châh</td>
<td>ait chahâk; fem. ait⁴ chahâk</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>ait ach⁴; fem. ait⁴ ach⁴.</td>
<td>ait chathi⁴; fem. ait⁴ chathî⁴</td>
<td>ait châhî⁴; fem. ait⁴ châhî⁴</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ait châî; fem. ait⁴ châî</td>
<td>ait chaî; fem. ait⁴ chaî</td>
</tr>
</tbody>
</table>
230. (c) (6) **Present Indicative.** Contracted forms. The terminations to be added to the root direct. All forms are common gender, unless special feminine forms are given.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>ai-chi.</td>
<td>ai-chiai</td>
<td>ai-chiais.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Or (with object in 2nd person.) ai-chiaw.</td>
<td>ai-chiaw.</td>
</tr>
<tr>
<td>2</td>
<td>ai-chê.</td>
<td>Same as 1st person.</td>
<td>ai-châh; fem. ai-châhâi.</td>
</tr>
<tr>
<td>3</td>
<td>ai-achâ or (more usually) aîchâ or aîch.</td>
<td>ai-châthâi.</td>
<td>ai-châi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Or (with object in 2nd person.) ai-chau.</td>
<td>...</td>
</tr>
</tbody>
</table>

**Note:** The table provides the short, long, and redundant forms of the present indicative for different groups and persons. The short forms are used for the first person singular, and the long forms are used for the second and third persons. The redundant forms are used for the third person singular and plural.
In the above paradigms I have omitted duplicate forms of the Verb Substantive. They can easily be supplied.

It is unnecessary to do more than remind the student that any other form of the verb substantive (वृद्धि ah¹, चौ hau, चिकित्तः thikah², &c.), can be used instead of those given above.

The following are examples of the use of this tense:

First Person:—माझ कलेग दी पैयाच परेत दी जुँच नुल्ला जस्ली घसी बढ़ी की, गोर लागैट चिह, पाईरात चिह, एहँ नाहिं जानैल आहू बहद्रि चिह, I clasp (your) legs, I fall at (your) feet, this I did not know that your Honour is Bhadri.

भाद चिढऱ्ठी लिखेकी, bhāi cṛṣṭhī likhai-chi, brother, I am writing a letter.

देखैत अचिम सुखल डाझि पर बादर चाया बाड़ैत बुढ़ि मरान मरान, dekhait achi (old form of chi) sūkhal dārī par bādī kāyā bolait achi maran maran, I see on a branch the fearful crow is saying 'Death, Death.'

अंदे बताई दैत की, bhēd batae daiti chii, I (fem.) tell an artifice.

प्रृङ्ग काया पर चम तोरारा उक काणिनी सुझेलबिष्णु, eh¹ kathā par ham toharā ek kahini sunbāi-chiiahu, on this account I (fem.) cause you to hear (i.e., tell you) a story.

चम रे चिढऱ्ठा पृङ्ग विष्णुक बड़ घाध भाव, ham, rē aḥirā, puchait chiauk bar śādhvē bhāb, I am asking you, O cowherd, in a very gentle manner.

खान दिन देखिष्णक कठेयाच बड़ गोसाईन घाजी कठेयादेखिष्णक बड़ भवान, an din dehiauk (old present) kataiyā bar sohāban, ājū kataiyā dehiauk chiauk bar bhayāban, on other days I see (i.e., used to see) the Kataiyā (forest) (about which you speak) very pleasant. To-day I see it very terrible.

Second Person:—कष्ठकित्तेज चारहरा काँही जारखे, kaholakhē jē 'aḥirā, kahā jāi-chai' (the present participle of ते जाह ājā is jāit, not jāait, see §§ 282, 310), (the respected Bhadri) said, 'O cow herd, where are you (not respectful) going.'
§ 230.

Present Indicative.

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जानिये मरद लाय प्रत्यक समस्ती देखबैनि कें तारुंद मरद के नम सर्वा बोिटें देखि, jāh marad lāy etek magrūmi dekhobait chāi, tāh marad kē ham barā dihē dekhāb, the man on whose account you (fem.) show so much pride, I will see at Barā Dīh.

के वास्त वज्रावक को प्रवृत को मुजबरक चबली बीक, he bābā, habe-lik kē puchait chī? Musahora rak habēlī chik, O gentlemen, Are you asking (the caste) of the house? It is the house of a Musahar.

भामा वेषाज संगम कृषि से युव्र अनेशी, hamora bētā jēhan chathī, sē khūb janai-chī, you (fem.) know well what sort of (temper) there is to my son (i.e., what a temper he has).

केन्द्र चे मारेित बेि दों भभिना फोिटरा फेर भेि तेहार, kenā ke mārait chāh, hō bhaginā, photārā pheer bhēl taiyār, how are you hitting (him), O Nephews? Phoṭarā is again ready (to attack you).

ग्रक दाम रुिि के खाछ में नय किि निि लगबेि लािशंग कोिा न्ति भनि वेि के दाताक गुन किि निि गवेबेि, ek thām raḥi kā svaīmi mē lay kiai nahi lagobai-chāh? Āor kūnā matih mē baisi kē dātāk gun kiai nahi gabai-chāh, why do you not remain in one place and devote yourself to the contemplation of the Master? Why do you not sit in some temple and sing the goodness of the Giver?

किक्रक स्वज्ज रोहरिए भिि बीि, kieka sabahu hoï-chīa (the present participle of kō āō hō often takes the form kōrā hoï, see § 322) muti mūrka, why are you all of foolish mind (Manbōdh, v. 22)?

चाक्न लोकानि तकाजा निि करेििएिििििििि, ahā lokāni takājā nahi karai-chiānhī, you (respected people) are not pressing (the respected person) (to pay his debts).

Third person:—सोंकर नाम केंवे ने गार बर्दीको नस्त्रें क्षित विषि, ṭār nāṃ keo ne bāt baṭēhā ilharaai achi, no traveller on the road takes (i.e., utters) his name.

फोिटरा बरा बीििा में गार भड़कैि विषि, photārā barā dihā mē gāi bharakbait achi, Phoṭarā is scaring the cattle in Barā Dīh.

सदा भूकि भूकि के सराम सम के भड़कैििििि, sadā bhūkī bhūkī kāi hamora sabh kē bharakbait-achi, always on the bark (the dogs) are scaring us (or causing us to quarrel).
भद्री के पाँच में फाजिल्हत करते ब्रह्म, bhadri kē pāc sai phajihati karaiti achī, to Bhadri she makes use of five hundred infamies (i.e., abuses him).

तिरिया पुचाइ-ची आतिक ठाकाम, tiriya puchai-achī jātik thekān, a woman is asking (fem.) information as to (our) name.

विद्यापति भन राजा न निक धिक।
जग भरि करहि निंदा॥

Bidyāpati bhana 'ihō na nika thika |
jaya bhari karaīchī nindā'॥

Saith Vidyāpati, 'this also is not right, the whole world blames it' (Vid. xxxv, 6).

जाम जान-हीन मीन जय फिरियौँ।
ख्यातितिस रुद्धरि जागी॥

jani jala-hīna mina jaka phiraīchī |
ahonisi rahaīchī jāgī॥

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

कपनक मोहन वत कङ चबा लले रथुस, opo nek otya katek mōṭ calai-ahī, how many well-buckets are working in your (farm) ?

ख्याति-भन दुःखा नहो चोरा, swāmi-dhan bṛtha naṣṭ hoich (the present participle of एहो हो is चोर त hoit, see § 322), my master's property is being needlessly wasted.

केबल शालागी काँ खासी वसू दच्चवियित ब्रज कपट वै निरालगी लाक।
भी खायित ब्रज, kēbal thāsi kā swāmi bastu deabayit chathī; kapat sō nirālasī lōk bhī khāyit chathī, (my) master is causing goods (i.e., food) to be given only to lazy people; (but) by means of deceit people who are not lazy are also eating. (This and the preceding are from Candā Jhā’s version of the Puruṣa Pariksā, p. 51. Note the spelling of the present participle).

दिनाराम कच्चे ब्रज, dinā rām kahait chathī, Dinā Rām says (so and so).
231. (c) (7). The **Imperfect Indicative** is formed by conjugating the past tense of the Auxiliary Verb with the present participle. Thus देखैं dekhait, seeing; चलौं chalah, I was; देखैं चलौं dekhait chalah, I was seeing. Or we may say देखैं रहैं dekhait raḥi.
As in the present tense it is very common to drop the final न t of the present participle, and to write it as one word with the auxiliary. Thus देखिया-चालेह dekhai-chalah, and so throughout.

In the feminine, the feminine of the present participle (देखिलि dekhālī) should be used. The final त is elided exactly like the masculine न t.

As in the Present Indicative (see § 228) there are the usual variations of spelling of the present participle.

The following are therefore the terminations of this tense:—
232. (c) (7). **Imperfect Indicative.** Uncontracted form. The terminations to be added to the root direct.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ait chalāḥ; fem. aitī chalāḥ.</td>
<td>ait chalāi; fem. aitī chalāi.</td>
<td>ait chalainiḥi; fem. aitī chalainiḥ.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ait chalaiu; fem. aitī chalaiu.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ait chalē; fem. aitī chalē.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td></td>
<td>ait chalēḥ; fem. aitī chalēḥ.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>ait chalī; fem. aitī chalī.</td>
<td>ait chalā; fem. aitī chalā.</td>
<td>ait chalāiḥ; fem. aitī chalāiḥ.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ait chalaiu; fem. aitī chalaiu.</td>
<td>ait chalaiu; fem. aitī chalaiu.</td>
</tr>
</tbody>
</table>

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Maithili Grammar.
233. (c) (7). **Imperfect Indicative.** Contracted form. Terminations to be added to the root direct. All forms are common gender, unless feminine forms are given.

<table>
<thead>
<tr>
<th>PERSON</th>
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<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
<td>GROUP II.</td>
</tr>
<tr>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>1 aichal h.</td>
<td>aichal hai</td>
<td>aichal hai</td>
<td>aichal hainki.</td>
</tr>
<tr>
<td>2 aichal.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person but no forms for object in 2nd person.</td>
<td>Same as 1st person but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3 aichal; fem. aichali.</td>
<td>aichal; fem. aichali.</td>
<td>aichalai Or (with object in 2nd person.) aichalau.</td>
<td>aichalai Or (with object in 2nd person.) aichalau.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In the course of my reading, I have only noted this tense in the third person. All three persons are heard in conversation. The following are examples of the third person:

\[ \text{bāhar thārī bālī hāth mīrāit chal,} \]
he stood outside (and) was wringing his hands.

\[ \text{dīnā bhadrī jībait chal uhe gabait rahai,} \]
(when) Dīnā (and) Bhadri were living, they were singing (i.e., used to sing) that very song.

\[ \text{ek monāṣt, bajār mē baisāl, citthī likhāit-chal,} \]
a scribe, seated in the market, was writing a letter.

\[ \text{ek gamārī goārī māth par matākūri dhāilē calī jāti-chal} \]
(three persons are in the dialect, the present participle of the \( \sqrt{gājā} \) is \( \sqrt{gājāt} \), see §§ 282, 310), a foolish milk-maid was going along with a pot of curds on her head.

234. \((d)\) \((9)\). Perfect Indicative.—This tense is conjugated in two ways. The first form is the one most commonly met with, and is made on the same principle both for transitive and intransitive verbs. All that is necessary is to take the corresponding form of the past indicative and to suffix to it the third person of the present of the auxiliary verb,—usually in the form \( \text{aikī ach̄} \) or \( \text{aikī ah} \). Note that in whatever person the verb may be, the auxiliary is always in the third person. Thus:

\[
\begin{align*}
\text{Past,} & \quad \text{dekh̄ālah̄a I saw.} \\
\text{Perfect,} & \quad \text{dekh̄ālah̄a ach̄ or dekh̄ālah̄a ah, I have seen.} \\
\text{Past,} & \quad \text{dekh̄al, I saw.} \\
\text{Perfect,} & \quad \text{dekh̄al ach̄ or dekh̄al ah, I have seen.} \\
\text{Past,} & \quad \text{dekh̄ālah̄, you saw.} \\
\text{Perfect,} & \quad \text{dekh̄ālah̄ ach̄ or dekh̄ālah̄ ah, you have seen.}
\end{align*}
\]
§ 234.]

Perfect Indicative.

Past, देखहक dekh$\varphi$ak, he saw.
Perfect, देखहक अचि (or अचि) dekh$\varphi$ak ach$^i$ (or ah$^i$), he has seen.
Past, सुतलहू sur$\varphi$lah$^b$, I slept.
Perfect, सुतलहू अचि (or अचि) sur$\varphi$lah$^b$ ach$^i$ (or ah$^i$) I have slept.
Past, सुतलाच sur$\varphi$lah$^b$, you slept.
Perfect, सुतलाच अचि (or अचि) sur$\varphi$lah$^b$ ach$^i$ (or ah$^i$) you have slept.
Past, सुतलै sur$\varphi$lai, he slept.
Perfect, सुतलै अचि (or अचि) sur$\varphi$lai ach$^i$ (or ah$^i$) he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in $\varphi$ak (thus देखहक dekh$\varphi$ak, he saw), while in the case of intransitive verbs it ends in $\varphi$ (सुतल sūtal, he slept). We never say सुतलहू sur$\varphi$lah$^b$. In the perfect tense, however, the form सुतलहू sur$\varphi$lah$^b$ is regularly employed, and is, indeed, the customary form. Thus सुतलहू अचि (or अचि) sur$\varphi$lah$^b$ ach$^i$ (or ah$^i$), he has slept.

The origin of this mode of forming the perfect is well illustrated by this last form. It will be remembered that all the terminations of the past of transitive verbs and most of those of the past of intransitive verbs are really pronouns in the case of the agent. अचि ah$^b$, means ‘by me,’ अक ak, means ‘by him,’ and so on. Thus देखल + अहू dekh$\varphi$al + ah$^b$, means ‘seen-by-me,’ i.e., I saw, and देखल + अक dekh$\varphi$al + ak means ‘seen by him,’ he saw. Adding अचि ach$^i$ (or अचि ah$^i$) we get देखल + अहू अचि dekh$\varphi$al + ah$^b$ ach$^i$, (it) is seen by me, a sort of impersonal verb with the resultant meaning ‘I have seen.’ Similarly देखल + अक अचि dekh$\varphi$al + ak ach$^i$ is, ‘it is seen by him,’ i.e., he has seen. In the case of intransitive verbs, सुतल sūtal, meaning simply ‘asleep,’ is a past participle, employed like the Hindi past participle मौथ शौयां,
to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb चुनल + अक अचि sūṭaḷ + aṅk aḥ, it is slept by him, i.e., 'he has slept.' चुनल अचि sūṭaḷ aḥ (see below) would mean rather 'he is asleep.'

This one case of the use of चुनलाक sūṭalak instead of चुनल sūṭaḷ is the only instance in which the conjugation of this form of the perfect differs from that of the past (omitting, of course, consideration of the added अचि aḥ or अचि aṅḥ), and it is quite unnecessary to give a table of the terminations.

235. The following are examples of this form of the perfect:

First Person:—एक बक्स पताभोल अचि से अचोक रेत, ek bakas pāṭḥāol (see § 273) aḥ, sē ahāk dēṭu, I have sent a box, it is for you.

Second Person:—कॉन जिम्मज में अचि से चालाक कह, kōṇ jiṃ bhaḷ aḥ, jē haṃaṛ aḥ kāḷi ḍē (see § 314) aḥ, sē hāḷ kah, explain what fault has occurred that you have bound me.

Third Person:—कबार अम्मा निरसो ठोकल अचि, kebār ammā nirsoṭ thokal aḥ, Mother Nirsō has shut the door.

दिना भद्री सरी गोलैं तखन फर उलैं अचि, dinā bhadrī marī gelainḥ, ta'ḥaṅ pher ailanh aḥ, Dinā and Bhadri died (past), then (i.e., now) they have come (perfect) back again.
§ 237. Perfect Indicative.

189

The following are examples of this form of the perfect of transitive verbs:

First Person:—अपनेक ओतय कतेक मोट चले एँचि | तीनि मोट तें लघुणे कि, aponek otay katek mōt calai-ā? Tīnī mōt tē lađholē chī, how many well-buckets (worked by cattle) are in use in your (farm)? Well, I have yoked three well-buckets.
Maihili Grammar. § 238.

Second Person:—'t kahini nahi sunāt ba, i kahini nahi sunāt chāh, have you not heard this saying?

I have not noted in literature any instance of the occurrence of the third person of this form of the perfect of a transitive verb.

The following are examples of the use of this tense in an intransitive verb:

First Person:—sabērekcalal chi, I have started (i.e., I started) at dawn.

Second Person:—kahini nahi sunāt chāh, have you not heard this saying?

I have not come across any example of the second person.

Third Person:—pani bārisālā binā bār chaun bhān chāh, pani bārisālā binā bār hān1 bāl (see § 312) chi, O Ganges, having committed theft, I have come (or am come).

I have not come across any example of the second person.

The Pluperfect Indicative is formed on the same principles as the second form of the perfect, substituting the past tense of the verb substantive for the present of the verb substan-
tive. Thus देखें dekhail, (देखै dekhail, देखैं dekhain, देखै dekhain) देखा chalah, I had seen; सताल sutil chalah, I had slept. Instead of देखा chalah, etc., we may as usual have रही raht, etc. There is nothing corresponding to the first form of the perfect; we never meet forms like देखनहै वल dekhailah chal.

This tense not only has the sense of a pluperfect, but is also used to signify that the action happened a long time ago. Thus, देखानहै dekhalah chal means either 'I had seen,' or 'I saw a long time ago.'

I have given सताल sutil chalah (fem. सताल chhalah) as the form of the pluperfect of an intransitive verb. It is necessary to add that natives of Mithilā tell me that (in this tense only) intransitive verbs may also be treated as if they were transitive so that we can also have सताल sutilah chalah. I have, however, never met such a form in literature.

It is unnecessary to give a table of the terminations of this tense. The following are examples of its use in literature:

239. (a) Transitive verbs—

First Person:—हम सोचिया। पहिले दस्त्रो में उड़ोने रहिया, ham toहरा pahile hast mā urautā (see § 273 ff.) rahtah, formerly (long ago) I ridiculed you in sport.

Second Person:—अश्लान घे लेन (or लेन or लेन) बलन तकन हादुः की रचौ, jakhan dhai (see § 314) lēlē (or lēnē or lēnē) chalē takhan chārab ki rahau, when you had caught me, then what letting go was there to you (i.e., why did you let me go)?

Third Person:—जतवा जानि कर लेन बलि सुन्दरि।

jatawā jani kara lenē chali sundari
sē sabha sopalaka tāhi

The fair one made over everything to those from whom she had taken them (Vid. x. 2). Here लेन lēnē is shortened to लेन lenē for the sake of metre.
240. (b) Intransitive verbs—

First Person:—राति दम खलकल बलहूँ ज्यान (for ज्याना) सिरजी में, राति हम सृत चलहूँ अप्पन (for अप्पना) सिरजी में, I had gone. See next example.

Second Person:—कैशी लें तोतय गेल बलहूँ | तोतय चमर खेल बिहै। चोकरा देखे गेल बलहूँ, why had you gone there? My field is there. I had gone to see it.

Third Person:—अपन सम धन उड़ाय भिखारिं में गेल बल, having squandered all his property, he had become a beggar.

राम राम कौं ने उठान बजांद, राम, कहि के उठान चला, crying ‘Rām, Rām’ he was arisen (i.e., arose).

अधिरा गोष्ठिा गेल कथायिा भरती बैसल रहें, अहिरा गोरिै गेल कातायिा; Bhadrī was seated (there).

कात नीरिे खतलि पूलि फङुनी, sūt nīde sūtal chai phekuni, Phekuni (name of a woman) was asleep in seven sleeps.

It will be noted that, as in the case of the perfect, many of the examples of the intransitive verb are not true pluperfects (so far as sense goes) at all.

The √ ho as an Auxiliary.

241. In Hindi there is a set of periphrastic tenses formed with the √ ho, become, as the auxiliary. Most of them are very rare. As given in the grammars, under various fancy names, they are:—

चलति चोंंज़, calaṭā hoṭā, I may be going.
चलति चोंभां, calaṭā hoḷaṇa, I shall be going.
चलति चोंति, calaṭā hoṭā, had I been going.
चलति चोंंज़, cala hoṭā, I may have gone.
चलति चोंभां, cala hoḷaṇa, I shall have gone.
चलति चोंति, cala hoṭā, had I gone.
§ 242. ] Conjugation of the Regular Verb. 193

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

The one example which I have noted is:—

कोन दिना के चरण दोहर कबलक बहाय, kōn disā kē abait hōai kahahu bujhāy, having explained tell (i.e., tell clearly) in what direction he may be (i.e., is probably) coming.

It will be sufficient to dismiss this and the other connected tenses with these remarks. I shall not refer to them again. If met with they will be easily recognized.

In the following chapter I give a complete paradigm of the conjugation of the regular transitive and of the regular intransitive verb, with roots ending in consonants. The roots chosen as examples are √देख dēkh, see, and √सुत sūt, sleep.

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CHAPTER IV.

Conjugation of the Regular Verb.

242. In the following paradigms attention must be again called to the regular shortening of the antepenultimate vowel as explained in §§ 32 and ff and § 176. When the vowel of the root is या आ, the practice is to shorten it to य आ, not to य आ, unless this would cause ambiguity. Thus one form of the third person past indicative of the √बाग lāg, begin, is लागलै lāglai, not लागलै lāglai, because in Maithili there is no √बाग lag, begin, with which it can be confused. But the long form of the first person of the same tense of the √मार mar, strike, is मारलै maralai, not मारलै maralai, because the latter might be confused with the मारलै maralai, he died, the long form of the third person of the √मार mar, die.
A. TRANSITIVE VERB.

\sqrt{रेख देख}, see.

243. (a) (1) Old Present, 'I see,' &c.

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<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
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<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>देखिण्डै</td>
<td>देखिन्दैक</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific, Object: non-honorific)</td>
<td>देखिण्डै</td>
<td>देखिन्दैक</td>
</tr>
<tr>
<td>GROUP III</td>
<td>(Subject: non-honorific, Object: honorific)</td>
<td>देखिण्डै</td>
<td>देखिन्दैक</td>
</tr>
<tr>
<td>GROUP IV</td>
<td>(Subject: honorific, Object: honorific)</td>
<td>देखिण्डै</td>
<td>देखिन्दैक</td>
</tr>
</tbody>
</table>

* Chiefly used in poetry, or in the old language. Regarding the long é in रेख देखिण्डै, रेखो देक्हाउ, see § 176.
244. (a) (2) Present Conditional, "(if) I see, I may see," &c.

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<td>देखियाँ dékhiai.</td>
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<td>रेख dékh.</td>
<td>समान जै 1st व्यक्ति.</td>
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<td>रेख dékhā.</td>
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<td>रेख dékhā.</td>
<td>देखिया dékhiau.</td>
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</table>

* Chiefly used in poetry or in the old language.
245. (a) (3) Imperative, ‘let me see, see thou,’ &c.

<table>
<thead>
<tr>
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<td>GROUP IV</td>
<td>(Subject: non-honorific. Object: honorific.)</td>
<td>देखियै देखियै k</td>
<td>देखियै देखियै k</td>
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1. देखे देखे (sometimes) देखी देखी.
2. देखे देखे, देखे देखे.
3. देखे देखे, देखियै देखियै. # देखे देखे.

* Chieffy used in poetry, or in the old language.
246. Mild Imperative.

*Second person.*—देखिए देखिए, देखिए देखिए, देखिए देखिए,
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देखिए देखिए, देखिए देखिए, देखिए देखिए,
देखिए देखिए, देखिए देखिए, देखिए देखिए,
देखिए देखिए, देखिए देखिए, देखिए देखिए,
देखिए देखिए, देखिए देखिए, देखिए देखिए,
देखिए देखिए, देखिए देखिए, देखिए देखिए,
250. (b) (4) **Future Indicative.** Second form. 'I shall see,' &c. The termination गृः (गृः gai or गृः gae) may be added throughout.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
<td>GROUP II.</td>
</tr>
<tr>
<td>1 देखबूँ dekhab, देखबूँ dekhabah.</td>
<td>देखबूँ dekhabai Or (with object in 2nd person.) देखबूँ dekhabau, देखबूँ dekhabah.</td>
<td>देखबूँ dekhabai Or (with object in 2nd person.) देखबूँ dekhabau, देखबूँ dekhabah.</td>
<td></td>
</tr>
<tr>
<td>2 देखबूँ dekhab. Same as 1st person.</td>
<td>देखबूँ dekhabah, देखबूँ dekhabau, देखबूँ dekhabah; fem. देखबूँ dekhabah. Same as 1st person, but no forms for object in 2nd person.</td>
<td>देखबूँ dekhabahak, देखबूँ dekhabahik. Same as 1st person, but no form for object in 2nd person.</td>
<td></td>
</tr>
</tbody>
</table>
251. (b) (4) **Future Indicative.** Third Form. ‘I shall see,’ &c. The termination देखै (देखै or देखै gae) may be added throughout.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>1 देखितह</td>
<td>देखितह</td>
<td>देखितह</td>
<td>देखितह</td>
</tr>
<tr>
<td>2 Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>3 देखितह</td>
<td>देखितह</td>
<td>देखितह</td>
<td>देखितह</td>
</tr>
</tbody>
</table>

Or (with object in 2nd person.)

- पद्माकर dekhāta
- पद्माकर dekhāta
- पद्माकर dekhāta
- पद्माकर dekhāta

Wanting.
252. (c) (5) **Past Conditional**, ‘(if) I had seen,’ &c.; ‘I should have seen,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
</tbody>
</table>

| 1 | देखितहः dekhitahी | देखिता dekhitā | देखिति dekhitāi |
|   | देखितादि dekhitāadi | Or (with object in 2nd person.) देखितादिक dekhitāadik | Or (with object in 2nd person.) देखितादिक dekhitāadik |
| 2 | देखित ah dekhitā | Same as 1st person. | Same as 1st person, but no form for object in 2nd person. |
| 3 | देखितहः dekhitahī | Or (with object in 2nd person.) देखितादि dekhitāadi | Or (with object in 2nd person.) देखितादिक dekhitāadik |

* Or देखितहः dekhitahī or देखितहः dekhitahī, and so throughout, except in the short form of the 3rd person of Group I.
253. (c) (6) **Present Indicative.** Uncontracted form. ‘I see,’ &c.; ‘I am seeing,’ &c.  
(The Auxiliary verb does not change for gender, except in the second person of the long form of Group I.)

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorable.)</td>
<td>(Subject: honorific. Object: non-honorable.)</td>
<td>(Subject: honorific. Object: non-honorable.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>देखन बरेद</th>
<th>देखन बरेद</th>
<th>देखन बरेद</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>मी देखत</td>
<td>मी देखत</td>
<td>मी देखत</td>
</tr>
<tr>
<td>2</td>
<td>चेहरे</td>
<td>चेहरे</td>
<td>चेहरे</td>
</tr>
<tr>
<td>3</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GROUP I</th>
<th>GROUP II</th>
<th>GROUP III</th>
<th>GROUP IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Subject: non-honorable. Object: non-honorable.)</td>
<td>(Subject: honorific. Object: non-honorable.)</td>
<td>(Subject: non-honorable. Object: honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GROUP I</th>
<th>GROUP II</th>
<th>GROUP III</th>
<th>GROUP IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Subject: non-honorable. Object: non-honorable.)</td>
<td>(Subject: honorific. Object: non-honorable.)</td>
<td>(Subject: non-honorable. Object: honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
<td>देखन बरेद</td>
</tr>
</tbody>
</table>
254. (c) (6) **Present Indicative.** Contracted form. 'I see,' &c.; 'I am seeing,' &c. (The feminine is the same as the masculine, except in the second person of the long form of Group I.)

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>देखिय देखिय</td>
<td>देखिय देखिय</td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>देखिय देखिय</td>
<td>देखिय देखिय</td>
</tr>
</tbody>
</table>

1. देखिय देखिय. (Or with object in 2nd person) देखिय देखिय.

2. देखिय देखिय. (Same as 1st person.)

3. देखिय देखिय. (More usual, देखिय.)

---

In both the above forms of the Present Indicative, any optional form of the present tense of the auxiliary verb may be employed, as explained in § 230.
255. (c) (7) **Imperfect Indicative.** Uncontracted form. ‘I was seeing,’ &c. (The auxiliary verb does not change for gender, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I).

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.</td>
<td>(Subject: non-honorific.</td>
</tr>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td></td>
<td>(Subject: honorific.</td>
<td>(Subject: honorific.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.</td>
<td>(Subject: non-honorific.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td></td>
<td>(Subject: honorific.</td>
<td>(Subject: honorific.</td>
</tr>
</tbody>
</table>
256. (c) (7) **Imperfect Indicative.** Contracted Form. ‘I was seeing,’ &c. (The feminine is the same as the masculine, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I.)

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
</tbody>
</table>

| 1 dekhāi-chālāh | dekhāi-chālāi | dekhāi-chāliaik | dekhāi-chāli-ainhi |
| dekhāi-chāliaik | dekhāi-chāliaik | dekhāi-chāli-ainhi |

| 2 Same as 1st person | Same as 1st person, but no forms for object in 2nd person | Same as 1st person, but no forms for object in 2nd person |
| dekhāi-chālāh | dekhāi-chālāh | dekhāi-chālāh |
| dekhāi-chāliaik | dekhāi-chāliaik | dekhāi-chāliaik |

| 3 fem. dekhāi-chālā; fem. dekhāi-chāliai | fem. dekhāi-chāliai | fem. dekhāi-chāliai |
| dekhāi-chāliai | dekhāi-chāliai | dekhāi-chāliai |

In both the above forms of the Imperfect Indicative any optional form of the past tense of the auxiliary verb may be employed, as explained in § 231.
### Past Indicative.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>देखलियाै, देखलियाैक, देखलियाैक</td>
<td>देखलियाैक, देखलियाैक</td>
<td>देखलियाैक, देखलियाैक</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
</tr>
</tbody>
</table>

* These forms are peculiar to poetry. In the modern language they are only used by the vulgar.
258. (d) (9) **Perfect Indicative.** First Form. ‘I have seen,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
</tr>
<tr>
<td></td>
<td>(Subject:</td>
<td>(Subject:</td>
<td>(Subject:</td>
</tr>
<tr>
<td></td>
<td>non-honorific.</td>
<td>honorific.</td>
<td>non-honorific.</td>
</tr>
<tr>
<td></td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
</tr>
<tr>
<td></td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>देखाया.u अचैि देखायाकै अचिि</td>
<td>देखायाकै अचिि</td>
<td>देखायाकैनिि अचिि</td>
</tr>
<tr>
<td></td>
<td>dekhāya ach(1)</td>
<td>dekhāyakāi ach(1)</td>
<td>dekhāyankāini ach(1)</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāyakāi ach(1)</td>
<td>dekhāyankāini ach(1)</td>
</tr>
<tr>
<td></td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāyakāi ach(1)</td>
<td>dekhāyankāini ach(1)</td>
</tr>
<tr>
<td>2</td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
</tr>
<tr>
<td></td>
<td>dekhāya ach(1)</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
</tr>
<tr>
<td></td>
<td>dekhāya ach(1)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
</tr>
<tr>
<td></td>
<td>देखाया अचिि dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
<td>dekhāya ach(1)</td>
</tr>
</tbody>
</table>

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखाया अचिि dekhāya ach(1), देखायाकै अचिि dekhāyakāi ach(1), etc. Also, instead of अचिि ach(1) we may substitute any other optional form of the third person of the present of the auxiliary verb; but the ones in ordinary use are अचिि ach(1) and अचिि aki.
§ 259. (d) (9) Perfect Indicative. Second Form. 'I have seen,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>देखले चौिँ dekhâlê chi</td>
<td>देखले बिढ़ो dekhâlê chiau</td>
<td>देखले बिशिक dekhâlê chia ñ</td>
</tr>
<tr>
<td></td>
<td>देखले कहि dekhâlê chaï</td>
<td>देखले कहिँ dekhâlê chahâi</td>
<td>देखले कही dekhâlê chahî</td>
</tr>
<tr>
<td></td>
<td>देखले बैिँ dekhâlê achi</td>
<td>देखले बैिँ dekhâlê chathî</td>
<td>देखले बैिँ dekhâlê chathî</td>
</tr>
</tbody>
</table>

Instead of देखले dekhâlê, we often hear देखले dekhâlê. The vulgar often substitute देखने dekhânê or देखने dekhânê, and these forms are also occasionally used by the educated.

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.
260. (d) (10) Pluperfect Indicative. 'I had seen,' &c.; 'I saw a long time ago,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP II</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>देखा chali:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>or (with object in 2nd person.)</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>देखा chalai:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td>2</td>
<td>देखा chali:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>देखा chalai:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>देखा chalai:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td>3</td>
<td>देखा chali:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>देखा chalai:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
<tr>
<td></td>
<td>देखा chalai:</td>
<td>देखा chalai:</td>
<td>देखा chaloinh</td>
</tr>
</tbody>
</table>

As in the perfect देखा dekhā, देखने dekhana or देखने dekhana are found instead of देखा dekhā.

Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.
261. Verbal Nouns and Infinitives.

(1) देखिय dēhī (or देख dēkh) (oblique form, देखिय dēhāi or देखिय dēkhāi), the act of seeing.

(2) देखिय dēkhab (obl. form, देखिय dēkhābā), the act of seeing, to see.

(3) देखिय dēkhal (obl. form, देखिय dēkhālā), the act of seeing.

262. Noun of Agency.

देखिय dēkhābā or देखिय dēkhāwā, one who sees.

263. Participles.

Present: — देखिय dēkhat (fem. देखिय dēkhāti), seeing.
Past: — देखिय dēkhāl (fem. देखिय dēkhāli), seen.
Conjunctive: — देखिय dēhī (देख dēkh), देखिय केँ dēhī kaī, देखिय केँ dēhī kēī, or देखिय केँ dēhī kāīdd, having seen.
Adverbial: — देखिय dēkhitāli, on seeing, in the act of seeing, immediately on seeing.

B. INTRANSITIVE VERB.

√जुष sūt, sleep.

264. It is only necessary to give paradigms of those tenses of the intransitive verb which are formed from the past participle. In the other tenses it is conjugated exactly like the transitive verb.

As the intransitive verb has no direct object, those forms of the verb which have special reference to the object, viz., Groups III and IV, and the long forms in चो आu of Groups I and II can only refer to the indirect object. The mode of their employment is explained in § 189.
### 265. (d) (8) Past Indicative. ‘I slept,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
<th>GROUP III</th>
<th>GROUP IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>sutalai</td>
<td>sutalihk.</td>
<td>Same as 1st person.</td>
<td>SCOL.</td>
</tr>
<tr>
<td>2</td>
<td>Same as 1st person.</td>
<td>sutalih</td>
<td>sutalinh.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>(fem. Subject: non-honorific. Object: non-honorific.)</td>
<td>sutalai</td>
<td>sutalihk.</td>
<td>Same as 1st person.</td>
<td>SCOL.</td>
</tr>
</tbody>
</table>
266. (d) (9) **Perfect Indicative.** First form. ‘I have slept,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GROUP I.</strong>&lt;br&gt; (Subject: non-honorific. Object: non-honorific.)&lt;br&gt;&lt;br&gt;1</td>
<td>पुनर्ज्ञान अवैक्षिण्य sutalai ach।&lt;br&gt;Or (with ind. obj. in 2nd person.) पुनर्ज्ञान अवैक्षिण्य sutalaniach।</td>
<td>पुनर्ज्ञान अवैक्षिण्य sutalai ach।&lt;br&gt;Or (with ind. obj. in 2nd person.) पुनर्ज्ञानितिष्क अवैक्षिण्य sutalainiach।</td>
<td>पुनर्ज्ञानितिष्क अवैक्षिण्य sutalaiach।&lt;br&gt;Or (with ind. obj. in 2nd person.) पुनर्ज्ञानितिष्क अवैक्षिण्य sutalainiach।</td>
</tr>
<tr>
<td><strong>GROUP II.</strong>&lt;br&gt; (Subject: honorific. Object: non-honorific.)&lt;br&gt;&lt;br&gt;1</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td><strong>GROUP III.</strong>&lt;br&gt; (Subject: non-honorific. Object: honorific.)&lt;br&gt;&lt;br&gt;1</td>
<td>सुतलाच अवैक्षिण्य sutalah ach।&lt;br&gt;Same as 1st person, but no forms for object in 2nd person.</td>
<td>सुतलाच अवैक्षिण्य sutalahach।</td>
<td>सुतलाच अवैक्षिण्य sutalahach।</td>
</tr>
<tr>
<td><strong>GROUP IV.</strong>&lt;br&gt; (Subject: honorific. Object: honorific.)&lt;br&gt;&lt;br&gt;1</td>
<td>सुतलाच अवैक्षिण्य sutalahach।</td>
<td>सुतलाच अवैक्षिण्य sutalahach।</td>
<td>सुतलाच अवैक्षिण्य sutalahach।</td>
</tr>
</tbody>
</table>

Any optional form of the Past Indicative may be substituted for those given above. Thus पुनर्ज्ञान अवैक्षिण्य sutalai ach।, I have slept, instead of पुनर्ज्ञान अवैक्षिण्य sutalah ach।.<n>Also, instead of अवैक्षिण्य ach। we may substitute any of the optional forms of the third person of the present of the auxiliary verb; but the ones in ordinary use are अवैक्षिण्य ach। and अवैक्षिण्य ach।.
Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.
268. (d) (10) Perfect Indicative. ‘I had slept,’ &c.; ‘I slept a long time ago,’ &c.; ‘I was asleep,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
<th>GROUP III.</th>
<th>GROUP IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>sātal chalai; fem. sātal chalai; fem.</td>
<td>sātal chalai; fem. sātal chalai; fem.</td>
<td>sātal chalai; fem. sātal chalai; fem.</td>
<td>sātal chalaiñhī; fem. sātal chalaiñhī; fem.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>sātal chalē; fem. sātal chalē; fem. sātal chalē; fem. sātal chalē; fem.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>sātal chalaiñhī; fem. sātal chalaiñhī; fem.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>sātal chalā; fem. sātal chalā; fem. sātal chalā; fem. sātal chalā; fem.</td>
<td>Or (with ind. obj. in 2nd person)</td>
<td>Or (with ind. obj. in 2nd person)</td>
<td>sātal chalaiñhī; fem. sātal chalaiñhī; fem.</td>
<td></td>
</tr>
</tbody>
</table>

* Or (both masc. and fem.) sūtal sūtalë, or (less commonly, and mostly by the uneducated) sūtal sūtalë, sūtan sūtanë, or sūtan sūtanë. Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.
CHAPTER V.

Vocalic Roots.

269. The roots of the verbs conjugated in the preceding chapter end in a consonant. If a root ends in a vowel, the same terminations are added, but when these commence with a vowel, changes, which require explanation, occur in the method of suffixing them to the root.

The same is the case with verbs whose roots end in व्र अ, in which the ब represents an older semi-vowel व, which is, as a general rule, ultimately derived from a Sanskrit व p. The conjugation of these verbs runs parallel with that of verbs in च अ, but at the same time differs from them in certain particulars. Owing to the nature of these roots in च अ, I class them as vocalic roots for convenience of treatment.

Vocalic roots may end in च अ, च अ, च त, च त, च त, च, च अ or च अ. They will be dealt with in that order.

Roots in च अ and च अ.

270. Of all vocalic roots these are by far most common. Verbs whose roots end in च अ include all potential passives (see § 333), a large number of intransitive verbs, and the transitive verb च अ हाह, eat.

Verbs whose roots end in च अ ह include nearly all causals and double causals (see §§ 334 and ff.), a certain number of transitive verbs, and the intransitive verbs च अ ह, sing., च अ प चह त, repent, and च अ ह, come. च अ ह is irregular in some of its forms and will be dealt with in § 312, although in this chapter I have freely used regular forms in the examples. च अ ह follows the other roots in च अ, except that as they are transitive and it is usually intransitive, it in such cases takes the intransitive forms of the past tenses. When used as a tran-
§ 272. Vocalic Roots in चा ā and चाब āb.

sitive verb it is conjugated as such. Thus,—गाद्रोल gāol, he sang (intransitive); but (Vid. xxiii, 11) प्रेत गाद्रोल eh gāol, I sang this (transitive).

271. As a great many verbs have both potential passive and causal forms, we frequently notice pairs of each conjugation running side by side. Thus from the त्वर dēkh, see, we have the potential passive त्वर dēkā, be visible, and the causal त्वर dēkā, cause to see, show. The past participle of the former would be त्वर dekāel and of the latter त्वर dekāol. त्वर dekālah would mean 'I was visible.' त्वर dekāulah would mean 'I caused to see.'

The following are examples of these roots, with the past participle in each case:—

A. Verbs in चा ā.

Root. Past Participle.

रेखा dēkā, be visible, त्वर dekāel.
चित्र aghā, be satiated. चित्र aghāel.
ग्रज्ञ ghabera, be confused. ग्रज्ञ ghaberael.
ब्रज्ञ harbara, be flurried. ब्रज्ञ harbarael.
क्र खा, eat, क्र khāel.

B. Verbs in चाब āb.

रेखाब dēkāb, show, त्वर dekāol.
पाब pāb, obtain. पाब pāol.
गाब gāb, sing. गाब gāol.
पाब pachātāb, repent. पाब pachātāol.

272. As usual (vide §§ 32 ff) the termination चा ā or चाब āb is liable to be shortened in the antepenultimate. It is usually, however, retained long before a final ह ai or थो au. Thus पाब pābai. पाबो pābau, as explained in § 176. Before ह ai of the
present participle अब āb is as usual shortened, as in पाबैत pabait. Verbs in अ a, on the other hand, make the present participle as in भाट khāit or खायित khāyit.

When the final vowel of a root in अ a comes before a termination beginning with ए a, the two together become अए ē. Thus ख खाए + ए a becomes खाएल khāel (really for खायल khāyal, with euphonic य y inserted), eaten or I ate; ख खाए + एब ab becomes खाएब khāeb, to eat or I shall eat. Before ट ai, it usually remains unchanged, as in देखाई dekhāai, he sees, but in the present participle, the termination टे एट ait becomes रूट ēt, and before the र i the अ a either remains unchanged or inserts a य y; thus, as above, भाट khāit or खायित khāyit, eating. As usual (see §§ 11, 14) र ē is often employed for ट ē, and vice versa, so that we may meet forms such as भाट khāil, खाएब khāeb or खाएत khāet.

In all these cases, when the अ a is shortened under the antepenultimate rule, the two vowels together become ट ai (often written, as usual ट ai or ट एब ae. see § 13). Thus खैन khaïlah. I ate, खाइब khāib, I shall eat, खैतह khaïtah (if) I had eaten.

273. With roots ending in अब āb, the procedure is somewhat different. As a general rule, before ए a, the अब āb plus ए a becomes अघो ओो. Thus देखाच dekhāb + एब ab becomes देखाजोब dekhāob (poetical form; for the usual form see below). I shall show; देखाच dekhāb + ए al becomes देखाजोल dekhāol, I showed. In the form देखाच दिस dekhābatā (3rd person, Short Form, Group II, Old Present), the ब b is preserved unchanged.

Before terminations commencing with ट ai or च ai the ब b is usually retained. Thus देखाच dekhābāi, देखाहै dekhābāu (3rd person, Long Form, Group I, Old Present); Present Participle देखाइन dekhāibāit, with shortening of the antepenultimate. Before र ē or ट ē, अब āb remains unchanged, as in देखाइन dekhābāi, I show.
§ 274. In the modern language there is a tendency to assimilate the conjugation of roots in चाब ab to that of those in चा ā. A glance at the paradigm will show that many optional forms are borrowed from the latter conjugation. In the 2nd verbal noun and in the future the conjugation in चा ā has almost ousted the original one. We have just seen that the old poetical form of the first person future was देखातो dekhoob, I shall show. In the modern language it is, however, always देखाप dekhāb. A reference to the paradigm will show how completely the original o-conjugation has disappeared in the future. It has only survived in the third form of the tense.

On the other hand, the past tense, the one most frequently employed, strongly preserves the o-conjugation. The conjugation of roots in चा ā, has here entirely failed to gain a footing. In this tense, and elsewhere in similar circumstances, when चाशो ā-o becomes चशो a-o under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written चो au. Thus, देखाशोल dekhāol or देखाशूँ dekhaulah⁸, I showed.

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

One other remark should be made. I have throughout spoken of roots ending in चाब ab. This termination is very often written चाब अव or अर, and is even so pronounced in South Mithilā. Thus, instead of देखावी dekhāvī, we hear देखानी dekhāni or dekhāvi,
and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with र b, though र w forms will often be found in literature (generally due to careless writing).
276. (a) (1) Old Present.

'I am visible,' &c.

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP 1.</td>
<td>GROUP II.</td>
<td>GROUP 1.</td>
<td>GROUP II.</td>
</tr>
<tr>
<td>(Subject:</td>
<td>(Subject:</td>
<td>(Subject:</td>
<td>(Subject:</td>
</tr>
<tr>
<td>non-honorific.</td>
<td>honorific.</td>
<td>non-honorific.</td>
<td>non-honorific.</td>
</tr>
<tr>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
</tr>
<tr>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
</tr>
</tbody>
</table>

| दैखियो dekhāi, |
| दैखां dekhān. |

Or (with object in 2nd person.)
| दैखियो dekhāi, |
| दैखां dekhān. |

For á-verbs, in Groups III and IV, we have (1) दैखाअंि dekhāainā; (2) दैखाअंि dekhāhūnā; (3) दैखाअंि dekhāainā; दैखाअंि dekhāhūnā.
277. (b) (4) Future Indicative. Second Form.

'I shall be visible,' &c. 

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
<td>GROUP II.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>देखेब dékhaibāi</td>
<td>Or (with object in 2nd person.) देखेब dékhaibāi</td>
<td>देखेब dékhaibāi</td>
<td>(poetical) देखेब dékhaibāi</td>
</tr>
<tr>
<td></td>
<td>देखेब dékhaibāi</td>
<td>Or (with object in 2nd person.) देखेब dékhaibāi</td>
<td>देखेब dékhaibāi</td>
<td>(poetical) देखेब dékhaibāi</td>
</tr>
<tr>
<td></td>
<td>देखेब dékhaibāi</td>
<td>Or (with object in 2nd person.) देखेब dékhaibāi</td>
<td>देखेब dékhaibāi</td>
<td>(poetical) देखेब dékhaibāi</td>
</tr>
<tr>
<td>2</td>
<td>देखेब dékhaibē</td>
<td>Same as 1st person.</td>
<td>देखेब dékhaibē</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td></td>
<td>देखेब dékhaibē</td>
<td>Same as 1st person.</td>
<td>देखेब dékhaibē</td>
<td>Same as 1st person.</td>
</tr>
</tbody>
</table>

Maithili Grammar.
### Vocalic Roots in 1 and 2.

#### Future Indicative. Third Form.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>देखितृ dekhaitai</td>
<td>Or (with object in 2nd person). देखितृ dekhaitau.</td>
<td>देखितृ dekhaitai</td>
<td>Or (with object in 2nd person). देखितृ dekhaitau.</td>
</tr>
<tr>
<td></td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>देखाति dekhāt.</td>
<td>देखातः dekhātah.</td>
<td>देखाति dekhātai</td>
<td>देखाति dekhātah.</td>
</tr>
<tr>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
</tr>
</tbody>
</table>
| Wanting. | Same as 1st person. | Wanting. | Same as 1st person. | Wanting. | Same as 1st person, but no forms for object in 2nd person.
279. (c) (5) Past Conditional.

If I had been visible,' &c.; 'I should have been visible,' &c. 'If I had shown,' &c.; 'I should have shown,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I.</td>
<td>(Subject:</td>
<td>GROUP I.</td>
<td>(Subject:</td>
</tr>
<tr>
<td></td>
<td>(Subject:</td>
<td>honorific.</td>
<td>(Subject:</td>
<td>honorific.</td>
</tr>
<tr>
<td></td>
<td>non-honorific.</td>
<td></td>
<td>non-honorific.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>GROUP II.</td>
<td>(Subject:</td>
<td>GROUP II.</td>
<td>(Subject:</td>
</tr>
<tr>
<td></td>
<td>(Subject:</td>
<td>honorific.</td>
<td>(Subject:</td>
<td>honorific.</td>
</tr>
<tr>
<td></td>
<td>non-honorific.</td>
<td></td>
<td>non-honorific.</td>
<td></td>
</tr>
</tbody>
</table>

| 1 | देखनें dekhaitāḥ. | देखित्वा dekhaitāy. | देखित्याय dekhāvaityāy. | देखित्याय dekhāvaityāy, &c. |
|   | या (with object in 2nd person.) | देखित्वा dekhāvita. | देखित्वा dekhāvita. | देखित्वा dekhāvita. &c. |
|   | देखित्वा dekhāvita. | देखित्वा dekhāvita. | देखित्याय dekhāvaityāy. | देखित्याय dekhāvaityāy, &c. |
| 2 | देखने dekhāt. | देखित्ते dekhāt. | देखित्ते dekhāt. | देखित्ते dekhāt. &c. |
|   | सा (with object in 2nd person.) | सा (with object in 2nd person.) | सा (with object in 2nd person.) | सा (with object in 2nd person.) |
| 3 | देखने dekhāt. | देखने dekhāt. | देखने dekhāt. | देखने dekhāt. |
|   | या (with object in 2nd person.) | या (with object in 2nd person.) | या (with object in 2nd person.) | या (with object in 2nd person.) |

Optional forms for अद-verbs throughout as in the first person, except in the short form of the 3rd person of Group I.
280. (d) (8) Past Indicative.

'I became visible,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP 1.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<td>(Subject: non-honorific.</td>
<td>(Subject: honorific.</td>
<td>(Subject: non-honorific.</td>
</tr>
<tr>
<td>1</td>
<td><strong>dekhalai</strong>, <strong>dekhalai</strong></td>
<td><strong>dekhalilai</strong></td>
</tr>
<tr>
<td></td>
<td><strong>dekhalit.</strong></td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td><strong>dekhalit.</strong></td>
<td><strong>dekhalilai</strong></td>
</tr>
<tr>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>2</td>
<td><strong>dekhalit.</strong></td>
<td><strong>dekhalit.</strong></td>
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<td>Or (with object in 2nd person.)</td>
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<td>3</td>
<td><strong>dekhalit.</strong></td>
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<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with object in 2nd person.)</td>
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</tbody>
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* Here and elsewhere the diphthong is often written as in **dekhalit.** or **dekhalit.** (see § 13).
281. Verbal Nouns and Infinitives.

(1) देखाय देखाय (an optional and usual spelling of देखार देखाय or देखार देखाय) is देखार देखाय (often spelt देखार देखाय or देखार देखाय), the condition of being visible; obl. देखाय देखाय or देखाय देखाय.

That of देखाय देखाय is देखाय देखाय or देखाय देखाय.

(2) देखाय देखाय; obl. देखाय देखाय; obl. देखाय देखाय; the condition of being visible, to be visible.

(3) देखाय देखाय; obl. देखाय देखाय; obl. देखाय देखाय; dekhaila; the condition of being visible.

282. Participles.

Present.

देखाय देखाय, seeing. | देखाय देखाय, showing.

Past.

देखाय देखाय, seen. | देखाय देखाय, shown.

283. The following are examples of the use of verbs whose roots end in आ.

(a) (1) Old Present:—

फोटरा के नीर चढ़ाय के भेड़ी मारौ। मृि जाय, photo-ra ke tim carhay
ke bhadri mārai; mārī jāy, Bhadri having aimed an arrow strikes Photra. He dies.

चमकत चंसुर के खातो, annat āyār ke khāo, who eats sour grapes?

मे कान टाम जान मनि जायि। के बौर खंगालूं मैं चंसरायि॥
के बौर मौप धर ले जायि। के बौर चुन देखो बदि खायि॥

śe kona thāma jatai nahi jāthi | kai berī āgañahū sō baharāthī ||
kai berī sāpa dharae lai jāthi | kai berī cūna dahī badi khāthī||

What place is there where he does not go! How often does he go outside the court-yard! How often does he catch hold of a snake and carry it away (thinking it a piece of rope)! How often does he eat lime thinking it is curds. (Man. iii, 2. 4).

(a) (2) Present Conditional:—

ननि पतियाण तो अभिब्रेत, nahī patiyāh to ubihē, (if) she do not have faith in you, then come.

(a) (3) Imperative:—

यार राधू मोर बाल जाँज्ञ जोयिया घर ... ... लर्म घूर जाण यार
rahū mār bāt, jāhū jōgiyā ghar ... ahū ghnri jātu, friend, heed my word, go home to Jogiya ... let Your Honour return (home).

केलतेल्लूं चे श्रम जाण जाण घर, kahal kainhi, 'hē anna, jāh
jah ghar,' he said respectfully, 'O mother, go, go home.'

खाल पिव्वज चेम कारस्, khāh, pibāh, cain karāh, eat, drink, be happy.

Precative Form:—काल्कर दिन ले जेँचे kāllik din lē jaihē, please take (it) away tomorrow.

(b) (4) Future Indicative:—

तौँ मूँ भगिजा जाप्रयु कठेया मिकार, tinū mamā bhaginā jāeb
kuṭaiyā sikār. we three, uncle and nephews, will go to Kaṭaiyā to hunt.

समरी समस्या ले के जेबी जोयिया, hamro samadhiyā lē ke jaibā
jōgiyā. having taken our message also, you will go to Jogiyā.

समारं पदक चाणि प्रेम मे नाहें भिभाण्ड (for भिभाण्ड, § 271) hamro-
rā pētāk āgī ekī sū nahi mijhāet (for mijhāīt), the fire of my belly
cannot be extinguished (potential passive) by this.

29
Maithili Grammar.

§ 283.

बाजू सुनले रक्तताप नुर्धे जेलाञ्चि, bābū sutāle raktāha; nahi jaitāha. (my) sons will remain asleep; they will not go.

कैला-नहि छे पर्याप्त बीत, kaitāha-anhi sē parulae bīta, (if) he will eat, a whole age passeth away (see § 193).

(c) (5) Past Conditional:

जो दमूँ तोड़ता जाता अङ्गो अङ्गः तोलिमुँ तखन आए पाखो भूरी रमर खाँड़े में सांगि नुर्धे खाँड़े, juū khamah⁵ tohara jakā ann taulitah⁵ takhan āi pāo bharibā̄r omhaṁ sa māgi⁵ nahi kaitaṁ⁵, if, like you, I had (traded and) weighed out food. I should not to-day have eaten after begging a quarter of a seer (of food) from here and there.

(c) (6) Present Indicative:

कहालामि जो थरि कठा जाकरे, kahālamī je 'ahirā kahā jāichāi?' kahālāk jē jāi-chī gāik bathānu, he (honorable) said, 'O Abirā, where are you (non-honorable) going?' he (non-honorable) said, 'I am going to (my) cowshed.'

ठोऱ्नी धेने आरत बृह उरसीक दीव, thekani dhaine jāit achi urasik dīva, taking his crutch along with him, he is going to Ursi village.

(d) (8) Past Indicative:

विचार अक्षर डंकार नाईमुँ फटकार कें पंड्राप्त, cītī āor hārār nāgarī sutākāe kī parāel, the leopard and the wolf, hiding their tails, ran away.

तखन सबक भिलि खाँड़ा आवर्, takhana sabahu mili khaela tāra, then all, having united, ate (poetic for फ़ेखक khailak) the तेंल fruits. (Man. v, 11).

खण्ड प्रक्षित तुरित धूम भूं मथ पूर्णांनि (for पूर्णांक) agni prayāvalīt dēkha dhūrt sabh parayālāh (for parailāh), seeing the fire blazing. the knaves ran away.

(Note.—Here we have an honorific form used in its original signification of a non-honorific plural. This sometimes occurs in literature).

अत तोज्ञति खेलिचि मथ बल्ल, jata paulanihi (√पान pāb) khailanihi (√खा khā) sabha bastu, all the things that he could get he ate. (Man. v, 30).
§ 284. Vocalic Roots in चा ए and चा एब.

Verbal Nouns.

The following are examples of the use of verbs whose roots end in चा एब.

(1) (a) (b) Old Present, and Present Conditional:

§ 284.

Verbal Nouns.

The genitive of खाय khāy, the act of eating, viz., खाना khāne, is used to mean "food." Thus अपना घर भरकर एक गर में सूनार khāk karē-gā. you will, each in your own house, prepare beautiful food.

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The following are examples of the use of verbs whose roots end in चा एब.

(1) (a) (b) Old Present, and Present Conditional:
they all obtain as the fruit arrows (sharp as) scorpions. (Man. x. 52).

daily, when they go to rest, and when they rise, they raise their hands to the sun (and pray).

(1) Imperative:—

and girls and boys, show (me) Tahir Miyâ's house.

come. O brother, lift up the brazier (of fire).

having called uncle Bahôran, bring him (here).

I myself will come, having become (incarnate as) the eighth (child), as it will become (necessary), so will I bring it to pass. (Man. i, 32).

I will confiscate to government his cows and she-buffaloes, and plunder all Vraja of all the wealth I can find (in it). (Man. vi, 25).

thou wilt (i.e., shouldest) conceal the way of love from (thy) sister-in-law. (Vid. xl, 12).
§ 284.
Vocalic Roots in ख़ाब धbh.

(Modern forms):

खूब अकरिँठ्ठ अपन गहना कपड़ा देखना अथवा अन्दर सुंदर कमन विमनक कमक-चिमक देखाएँ, khūb akarī apun gahnā kapārā kahānā suṁdārā nārīnār mānāhak camak-cimak dekhāeb, with much swagger I shall display the beauty of (my) ornaments and clothes, and the glory of my countenance.

चम अपनके भल मालव अथवा मदा गुनः गाप्रब, hum apānēk bhal mānāh āor saūdā gun gāeb, I shall revere you, and ever sing your praises.

जलरे शेखः शखळ कहः। मूँहे ते पिङ्क पक्ताज़, julādi rūpāñēd asūl karū : nāhī tē pichū pachānēb, realize (honorable) the money quickly; otherwise you (honorable) will afterwards repent.

प्रकर उचिन फल पेष्व काली, ekura ucita phala paibāhā (for paibāhā) kālī, on the morrow shalt thou obtain the fitting fruit of this. (Man. i. 38).

कहळक भोभ दमर जैं अथोत | केबरत अथ प्रको मरी पाथोन |
kahālaka sājtā humāra jē āota |
jibaitā jār ekān nāhī pāota |
said they; 'if they shall come before us, not one will obtain (permission) (i.e., be able) to go away alive.' (Man. viii. 43).

चाक दोम बठ तकुँह जी कोऩ दोम सोँ मनस्स धोतार, cūrā dis bāt tākutī jē kōn dis saū sārhēs āutāh, they watch the roads in the four directions, (to see) from what direction Salhēs will come.

(c) (5) Past Conditional:

जनितकूँ नो बंगड़ा मे बर्दी तमाकूँ लदबीतिफ़, jānitakū to bagāhā me barādī tamākū ladhābītai, if I had known, I should have loaded a bullock with tobacco in Baghā.

जोशारी प्रकरा पश्चात नो अयम खुमी चोरस, jaukərī ekərā pabait, to ałyant khunst hoit, (if) a jeweller had found this, he would have been very happy.

धोरस दुरागमन करेंचिं जामेया जाजरी, autankī, durāgaman karaitainki jāmaiya jājāri. (if) they had come to Jājari, his sons-in-law would have celebrated the durāgaman ceremony.
(c) (6) Present Indicative:

माई बापक नाम रिपवेत की, māi bōpak nām chīpō bāit chī, we are concealing the names of our father and mother.

उस तारीख प्रक कहिनी समवेदिक, ham tohōrē ek kahini sunō bai-chīah, I am causing you to hear (telling you) a story.

कमलेय मे मान से पढ़ा अवांता मे खेलबेत अभि, kanauli mē sāt sai patthā akhārā mē khelō bāit achī, in Kanauli he causes seven hundred athletes to play (i.e., do gymnastics) on his arena.

But:

प्रक से प्रकृप उपर खेलार अभि अवांता पर, ek sai ekais ānd khelāit achī akhārāhā par, he performs one hundred and twenty exercises (cognate accusative of an intransitive verb) on the arena.

सत्य भूकिछ भूकिछ के समर समा के भबबीशिक, sudā bhākī bhākī kāi hamārī sābh ke bharā kābāi-achī, they make us quarrel by their continual barking.

तीनु गंठे अबैत क्षिय tīnū gōtē abait chāthī, the three (respected people) are coming.

अबैत को abaiti chān, she is coming to you. (See under Old Present).

पानि बिन अबैत कोक तज्जे अबैत कोक परान, pānī binā abait chāuk, tejjai abait chāuk pārān, without water (i.e., athirst) he is coming to you, he is coming to you giving up his life (i.e., at the point of death).

(d) (8) Past Indicative:

वियापति प्रक गायित्र भजनो मे ||

दे चिक नब रस रिती ||

bidyāpati eha gāola, sajani gē ||

i thika nāba rasa rīti ||

(Saith) Vidyāpati, ‘I sang this. O friend,

This is the way of young love.’ (Vid. xxiii, 11).

चोलद कों धर्म पकविष्टा चोकीदारी लिखायोछ चारक बनार गृही पायोछ, caudāh kōs pakaṛī caukidāri likhāol, cōrak bauār nahī
pāol. I caused (letters) to be written to the police of fourteen kōs (round) Pakariā, and I found no trace of the thief.

की कृषि के समय वम खोलाउली, ki kahi kai hamārā bandh kholaulihā. saying what (on what pretext) did you (fem.) get me released (from my) bonds?

प्रक दिन छो अपना बंटा सभ के चोलक, ek din a upōnā bētā sabh, kē bājaulak, one day he summoned his sons.

अन पोकान्थ मलान्थ सभ जन, jata paulanhi khailanhi sabha bastu, he (Kṛṣṇa) ate all the articles (of food) which he found. (Man. v, 30).

कथा सभ में बड़ा बुजहालके, kathā sabh sā bahut bujhaulakai, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative:—

प्रक बकम पठायोल छुिं में अडेंक भेत, ek bakas puthāol aχī. sē ahāk hēt, I have sent a box, it is for you.

तन छछ के खोलाउली छुिं, takhan ahā kē kholāoli aχī, then I (fem.) have released you.

(d) (10) Pluperfect Indicative:—

इत्स सोवरा पविंत चैनी में उड़ोने रचियाः, ham tohārā pahile hāsi mē vraunē (for vraulē) rahāhā, formerly I ridiculed you in sport.

Verbal Nouns:—

(1) (Obl.) चाव नहीं पावळ मे करव, ābae nahē pābae sē karaṁ you will do that (by which) he will not get (power) to come (i.e., be able to come, ābae for ābai, obl. of ābī). (Man. viii, 46).

(3) पहलोलां में को में मकेहुंद, pachātaulā sā kē bhai sakai-achī, what can happen from regretting?

Participles:—

Present:—See Present Indicative.

Past:—मगरा वनल भनाशोल घर बिगड़ि गेल, sayād banāl banāoli ghar bigarī gel, all (her) ready-made house (i.e., castle in the air) went to pieces.
Conjunctive:—

\[ \text{bhadri अङ्ग के करेते द्रुष्}, \text{ bhadri अङ्ग के करेते द्रुष्, Bhadri, having come, is saying.} \]

\[ \text{sabh सिलाप के लोग में में किच्च बद्द जायत, sabh सिलाप के लोग में में किच्च बद्द जायत, adding all together there will be something over three hundred.} \]

\[ \text{一定 धै के ललक उठाय, bāth धै के ललक उठाय, seizing by the hand, raising (them) up, he took (them) (i.e., he lifted them up).} \]

Roots in र ई and र ई.

285. Roots in र ई and र ई are conjugated exactly similarly, the only difference being that, according to the usual rule, the long र ई is shortened to र ई when it falls in the antepenultimate. Indeed the two most important roots of this class. या र ई or या र ई, drink, and जि ज़ or जि ज़, live, may have the ई either long or short.

As the model verb, I take the या मिसर si, sew. It will be observed that in the case of the या मिसर si there are a number of optional forms, in which the letter व b is inserted between two concurrent vowels. In the case of the two verbs या मिसर pि or या मिसर pि, drink, and जि ज़ or जि ज़, live, it is important to note that they almost invariably employ the forms with व b. Indeed, I may say, that I have never seen or heard the forms without the व b in the case of these two verbs, though natives tell me they can be used. The fact is that in these two verbs the व is not inserted, but really belongs to the root, as will be seen when we compare the Sanskrit forms पिबाटि pibati, he drinks, and जीवात ज़ jivati, he lives. It should also be noted that these verbs have their present participles पिबाट pibait and जीवात jibait respectively, and insert व b in other places, where they are not found in the case of या मिसर si.

In order to illustrate the peculiarities of these two verbs, I give the conjugation of या मिसर pि or या मिसर pि alongside of that of या मिसर si,
to facilitate comparison. In the case of यिर्म pi or यिर्म pî, when there are two forms, one with long य i and the other with short य i, I only give the one with long य i, and it must be remembered that a form with short य i can also be used. यवि jî or यवि jî, live, is conjugated exactly like यिर्म pi or यिर्म pî.
286. (1) (a) **Old Present.**

'I sew,' &c.

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
</tr>
<tr>
<td>1 मिरे sii.</td>
<td>सिबै sibai</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>मिरि sibah.</td>
</tr>
<tr>
<td>2 मि si.</td>
<td>सम्बन्धि sibah, सम्बिन्धि sibah, सम्बिन्धि sibah.</td>
</tr>
<tr>
<td></td>
<td>सम्बन्धि sibah, सम्बिन्धि sibah.</td>
</tr>
<tr>
<td>3 मिरे si.</td>
<td>सिबै sibai</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>मिरि sibah.</td>
</tr>
</tbody>
</table>

286. (1) (b) **Old Present.**

'I drink,' &c.
287. (b) (4) **Future Indicative. Second Form.**

'I shall sew,' &c.

'I shall drink,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>सिबाई</td>
<td>सिबाई</td>
<td>पीढा</td>
<td>पीढा</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subj. non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subj. non-honorific.)</td>
</tr>
<tr>
<td>2</td>
<td>सिबेक</td>
<td>सिबाई</td>
<td>पीढे</td>
<td>पीढे</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific.)</td>
<td>(Subj. non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subj. non-honorific.)</td>
</tr>
</tbody>
</table>
288. (b) (4) Future Indicative. Third Form.

'I shall sew,' &c.  
'I shall drink,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>GROUP II</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>GROUP I</td>
</tr>
<tr>
<td>1 थिवत् siitah(\delta), थिवत् siitah(\delta)</td>
<td>थिवत् siitai, थिवत् siitai</td>
<td>पिथिवत् pibitah(\delta), पिथिवत् pibitah(\delta)</td>
<td>पिथिवत् pibitai, पिथिवत् pibitai</td>
<td>पिथिवत् pibitai, पिथिवत् pibitai</td>
</tr>
<tr>
<td>2 Wanting</td>
<td>Same as 1st person</td>
<td>Wanting</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting</td>
</tr>
<tr>
<td>3 थिवत siat, थिवतबित्थि siatath(\delta)</td>
<td>थिवत siat, थिवत siat</td>
<td>पिथिवत pibit</td>
<td>पिथिवत pibit</td>
<td></td>
</tr>
</tbody>
</table>

Mathili Grammar.
289. (c) (5) Past Conditional.

'Had I sewn,' &c.; 'I should have sewn,' &c.  'Had I drunk,' &c.; 'I should have drunk,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I</td>
<td>GROUP II</td>
<td>GROUP I</td>
<td>GROUP II</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>(Subject: honorific, Object: non-honorific)</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
</tr>
<tr>
<td>1</td>
<td>सितात् siṭataḥ, सितः siṭaḥ.</td>
<td>सितात् siṭata, सितः siṭa.</td>
<td>पिबित्तुः pibitaḥ.</td>
<td>पिबित्तुः pibita.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>सितात् siṭatau, सितः siṭa.</td>
<td></td>
<td>सितात् siṭata, सितः siṭa.</td>
</tr>
<tr>
<td>2</td>
<td>सितेण siṭeṇ, सिते siṭe.</td>
<td>सितेत् siṭet, सितेः siṭe.</td>
<td>पिबित् pibite.</td>
<td>पिबित् pibite.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>सितृत्वः siṭthṛt, सितृः siṭthṛ.</td>
<td>सितृत् siṭṛt, सितृः siṭṛ.</td>
<td>पिबित् pibita.</td>
<td>पिबित्तुः pibitaḥ.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>सितृत् siṭṛt, सितृः siṭṛ.</td>
<td></td>
<td>सितृत् siṭṛt, सितृः siṭṛ.</td>
</tr>
<tr>
<td></td>
<td>सितृतो siṭṛto, सितृः siṭṛ.</td>
<td></td>
<td>पिबित् pibita.</td>
<td>पिबित्तुः pibitaḥ.</td>
</tr>
<tr>
<td></td>
<td>(Subject: non-honorific, Object: non-honorific.)</td>
<td>(Subject: non-honorific, Object: non-honorific.)</td>
<td>(Subject: non-honorific, Object: non-honorific.)</td>
<td>(Subject: non-honorific, Object: non-honorific.)</td>
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</table>
### 290. (8) Past Indicative.

'I sewed,' &c. (Intransitive).

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<tr>
<th>PERSON</th>
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<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
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<tr>
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<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: honorific.)</td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td></td>
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<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
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<tr>
<th>PERSON</th>
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<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subj.: non-honorific. Obj.: non-honorific.)</td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subj.: honorific. Obj.: non-honorific.)</td>
<td></td>
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</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subj.: non-honorific. Obj.: non-honorific.)</td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subj.: honorific. Obj.: non-honorific.)</td>
<td></td>
</tr>
</tbody>
</table>

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**Notes:**

- **Siialah:**
  - **Siiala:**
    - Or (with object in 2nd person.)
    - Same as 1st person, but no forms for object in 2nd person.
  - **Piul:**
    - Same as 1st person.
  - **Piulah:**
    - Same as 1st person, but no forms for object in 2nd person.

- **Piulak:**
  - Or (with obj. in 2nd person.)

---

**Mathilci Grammar.**
291. Verbal Nouns.

(1) फिर si; obl. फिभ्र siar or फिये sibai; the act of sewing.
(2) फिरभ sib; obl. फिरभ sibā. फिर sibā; the act of sewing, to sew.
(3) फिरभ sial; obl. फिरभ siala, फिज़ siala; the act of sewing.

(1) पिब pibi; obl. पिबे pibai; the act of drinking.
(2) पिखब piub; obl. पिखब piubā; the act of drinking, to drink.
(3) पिखज़ piul; obl. पिखज़ piulā; the act of drinking.

292. Participles.

Present.

फिखर siut, फिखर siit, फिखर | पिखर pibait, drinking.
siarit, sewing.

Past.

फिखज़ sial, फिखज़ siul, sewn. | पिखज़ piul, drunk.

293. It must be added that the root फिर si also sometimes takes the forms of √ फिर pi or फिर pi (compare Sanskrit फिखज़ siivati, he sews), but those given above are the usual ones. These three roots (फिर si, फिर pi, फिर jī) are the only roots in रि which I have come across.

294. I have met no examples of √ फिर si in literature, but the following are examples of the two others:—

(a) (1) Old Present:—

भनहि बिखालि तों पय जोिे ||
बहर सुधा-रस जों पय पीिे II

bhanuhī bidyāpati taū paya jibē!
aḍhara sudhā-rasa jaū paya pibē II

Saith Vidyāpati, 'it (the bee) will live, so long as it drinketh the nectar of (your) lower lip.' (Vid. ii, 5).
The bee, tempted (by its sweetness), cleverly searcheth for it, and, diving (into the lotus) sips the fresh honey. (Vid. xxix, 2).

Having gone (to her), cause her to drink (causal verb) the nectar of thy lower lip; then may she indeed live (present conditional) (lit., live with life). (Vid. x. 10).

Knowing the pool (in) the Jamunā (to be) like poison, no beast (or) bird drinks (its) water. (Man. iv, 20).

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

(a) (3) Imperative:—

| क्रिया | क्रियाविश | क्रिया | क्रिया | क्रिया |
|——|——|——|——|——|
| खाद् | खाद्यंति | खाद्यंति | खाद्यंति | खाद्यंति |
| किन्तु | किन्तुंति | किन्तुंति | किन्तुंति | किन्तुंति |
| पीत् | पीतःंति | पीतःंति | पीतःंति | पीतःंति |
| पीत्यः | पीत्यःंति | पीत्यःंति | पीत्यःंति | पीत्यःंति |
| सत्यः | सत्यःंति | सत्यःंति | सत्यःंति | सत्यःंति |

Hymn hymn bhāmaḥḥaṃḥ evamāṃḥ kāmaḥ :

| क्रिया | क्रिया | क्रिया | क्रिया |
|——|——|——|——|
| खाद् | खाद्यंति | खाद्यंति | खाद्यंति |
| किन्तु | किन्तुंति | किन्तुंति | किन्तुंति |
| पीत् | पीतःंति | पीतःंति | पीतःंति |
| सत्यः | सत्यःंति | सत्यःंति | सत्यःंति |
§ 294.] Vocalic Roots in ṛ i and ṛ i.

juga juga jibathu, basathu lakha kosa
hamara abhāga hunaka kona dosa

May he live for ages (even though) he dwell a hundred thousand kās (away from me). It is my misfortune. What fault is it of his? (Vid. lvi. 2).

(b) (4) Future:—

tō hamara gādrk ṛūṣp pīoḥ | 

pīoḥ bhelauk pīaik! tō ṛūṣp pīoḥ ḍūṇa ṛūṣp pīoḥ dē, 'tō hamārā gāik dūdh pībē! māh bhelauk pīaik!'

(na) ṛē akārā, dūdh pībāi dēbē, to ek jum tamākū dē, 'you will drink the milk of my cow! you have made (lit., to you there is become) a mouth for (lit. of) drinking!' 'If you will not, O cowherd, give me milk to drink, then give me one mouthful of tobacco.' (Also example of 1st Verbal noun).

(c) (6) Present Indicative:—

sinā gāik dūdh lai pībait aeḥ guḷāmījaṭ, Gulāmi Jaṭ takes and drinks the milk of the cow Sinā.

(c) (7) Imperfect Indicative:—

sinā bhadrī jibait chal uhe gabait rahai, when Dinā and Bhadri were living, they used to sing that (song).

(d) (8) Past Indicative:—

prabha bhṛm kāniv pṛmat sarvāv gām | 

kubha pīna ṕakara
Maithili Grammar.

§ 294.

ehana baesa teji pahu paradesa gela 
kusuma piula (for piulak) makaranā Ī

At such (a tender) age my lord left me and went to a far country. (There) drank he the nectar of the flower. (Vid. lxvi, 8).

हरि भरि चंद पिजल दूध चरितहरि भरि पेटा पिउला (for पिउलक) 
dūkha harakhi, Hari joyfully drank his bellyful of milk. (Man. ii, 51).

Verbal Nouns:—

(1) For पिबै (obl.) and पिबैक (genitive), see example of future. So also जिबै दूध पैठि बूधि। नेना मभ के पिबैक भूरि मे जाराक भैक, kichu dūkha daiti āch? nēnā sabh kē pībaik hari bhai jāit chaik, does she give any milk? There becomes the fill of drinking for the children (i.e., she gives all that is wanted for the children).

जिजबै दूधसा बस बालक लेब, jībae (for jībae) dīao baru bālaka lēb, allow (her) to live, but, rather take the child. (Man. ii, 8).

बालब बेफै दूध पांच, āba(h) (for ābāh) bāisaha (for bāisāh) pība laha (for lah) pāni, come, sit down, take a drink of water (pībā lah is an intensive compound, see § 342). (Vid. lxxx, 4).

Present Participle:—

जिबैत जाफै प्रकृति निश्च पाठोत, jībaīta jāe ekau nahī pāotu, not one will be able to go away living. (Man. viii, 43).

जिबैत रपैत नो ओमिया खरेंत पालर, jībaīt rahait to jōgiyā abait palaī, (if) they had remained living, then they would have returned back to Jōgiyā.

रागिश दिबोषे के कालाक भूरि पर दान दिबैंत, dēkhalī sālēs kē kalālak bhatthī par dārū pībaīt, I (fem.) saw Salhēs drinking spirits at a grog-maker's still.

Conjunctive Participle:—

नौरम नदी मे चांच पिबैँ के सोर रांघै, bauram nādi mē pānī pībā ke āpar hōai, he is (coming) up, having drunk water in the river Bauram.
§ 296. \textit{Vocalic Roots in रे, कू, and खो ओ।}

Roots in रे.

295. Only two roots end in रे, viz. र्
\(\text{दे},\) give, and र्
\(\text{ले},\) take. They are irregular throughout, and their conjugation will be given in chapter VI (§§ 314 ff).

Roots in कू and खो ओ।

296. These are conjugated as follows. It will be seen that, as in the case of verbs in रे, \(a \text{ क} b\) is often optionally inserted. Sometimes we find य instead of \(b\). This is practically the only irregularity.

The model verbs are र्चू
\(\text{कू,}\) drip (intransitive) and र्खो
\(\text{धू,}\) wash (transitive).

The most important of the roots in खो ओ। is the र्खो
\(\text{हू,}\) become. This is very irregular, and will be conjugated in chapter VI (§§ 322 ff).
### Short Form. | Long Form.
---|---
**GROUP I.**<br>Subject: non-honoriſe. Object: non-honoriſe.)<br><br>1. **bùr cañ, bùr cābi.**<br>bùr ciñai, bùr ciñai.<br>**GROUP II.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)<br>Same as 1st person.<br>2. **bù cā.**<br>bù ciñah, bù ciñah.<br>**GROUP I.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)<br>Same as 1st person, but no forms for object in 2nd person.<br>3. **bù cān, bù cān.**<br>bù ciñah, bù cān.<br><br>**GROUP II.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)
---|---
**GROUP I.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)
1. **dhr dhr, dhr dhr.**<br>dhr dhr, dhr dhr.<br>**GROUP II.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)
2. **dhr dhō, dhr dhō.**<br>dhr dhō, dhr dhō.<br>**GROUP I.**<br>(Subject: non-honoriſe. Object: non-honoriſe.)
3. **dhr dhr, dhr dhr.**<br>dhr dhr, dhr dhr.
298. (b) (4) **Futuro Indicative.** Second form.

'I shall drip,' &c.

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<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
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<td>GROUP I.</td>
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<td>1</td>
<td>(Subject:</td>
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</tr>
<tr>
<td></td>
<td>non-honorific.</td>
<td>honorific.</td>
<td>non-honorific.</td>
<td>honorific.</td>
<td>non-honorific.</td>
<td>honorific.</td>
</tr>
<tr>
<td></td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
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<td></td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>चूब cāb, चूब cāb.</td>
<td>चूब cāb, चूब cāb, चूब cāb.</td>
<td>चूब cāb, चूब cāb, चूब cāb.</td>
<td>चूब cāb, चूब cāb.</td>
<td>चूब cāb.</td>
<td>चूब cāb, चूब cāb.</td>
</tr>
<tr>
<td>2</td>
<td>चूब cābē,</td>
<td>चूब cābē,</td>
<td>चूब cābē,</td>
<td>चूब cābē,</td>
<td>चूब cābē,</td>
<td>चूब cābē,</td>
</tr>
<tr>
<td></td>
<td>चूब cābē.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
</tbody>
</table>

'Same as 1st person, but no forms for object in 2nd person.'

'I shall wash,' &c.
299. (b) (4) **Future Indicative. Third Form.**

'I shall drip,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>GROUP I</td>
</tr>
<tr>
<td>1 पृथिनतः caītah*5, पृततः caītah*6, पृति caītah.</td>
<td>पृति caītai, पृति caītai, पृति caītai.</td>
<td>पृति caītai.</td>
<td>पृति caītai, पृति caītai, पृति caītai.</td>
<td>पृति caītai.</td>
</tr>
<tr>
<td>Wanting</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>2 पृथिन caīt, पृतित caītah*4, पृति caītah.</td>
<td>पृति caītai, पृति caītai, पृति caītai.</td>
<td>पृति caītai.</td>
<td>पृति caītai, पृति caītai, पृति caītai.</td>
<td>पृति caītai.</td>
</tr>
<tr>
<td>Wanting</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting.</td>
</tr>
</tbody>
</table>

* Or पृतित caītah\*7, and so throughout.
300. (c) (5) Past Conditional.

'(If) I had dripped,' &c.; 'I should have dripped,' &c.  '(If) I had washed,' &c.; 'I should have washed,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ूरुतत् cātāh, ूरुति cuṭtai, ूरुति cuṭtai.</td>
<td>गोष्ठधोति dhoetah, गोष्ठधोति dhoetah.</td>
<td>गोष्ठधोति dhoetai, गोष्ठधोति dhoetai.</td>
<td>गोष्ठधोति dhoetai, गोष्ठधोति dhoetai.</td>
</tr>
<tr>
<td>2</td>
<td>ूरुतत् cātā, Samo as 1st person.</td>
<td>गोष्ठधोति dhoet, गोष्ठधोति dhoet.</td>
<td>गोष्ठधोति dhoet, गोष्ठधोति dhoet.</td>
<td>गोष्ठधोति dhoet, गोष्ठधोति dhoet.</td>
</tr>
<tr>
<td>3</td>
<td>गोष्ठधोति cātā, गोष्ठधोति cātā, गोष्ठधोति cātā.</td>
<td>गोष्ठधोति cātā, गोष्ठधोति cātā, गोष्ठधोति cātā.</td>
<td>गोष्ठधोति cātā, गोष्ठधोति cātā, गोष्ठधोति cātā.</td>
<td>गोष्ठधोति cātā, गोष्ठधोति cātā.</td>
</tr>
</tbody>
</table>

* Or ूरुतत् cūbitah, and so throughout.
301. (d) (8) Past Indicative.

'I dripped,' &c. (Intransitive).  

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>चूळवाल = cañã,</td>
<td>चूळवाल = cañã,</td>
<td>धोलाल = dhōlañ,</td>
<td>धोलाल = dhōlañ,</td>
</tr>
<tr>
<td></td>
<td>चूळवाला = cañã,</td>
<td>चूळवाला = cañã,</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
<tr>
<td></td>
<td>cail, cailé.</td>
<td>Same as 1st person</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
<tr>
<td>2</td>
<td>चूळवाल = cañã,</td>
<td>चूळवाल = cañã,</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
<tr>
<td></td>
<td>cail, cailé.</td>
<td>Same as 1st person</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
<tr>
<td>3</td>
<td>चूळवाल = cañã,</td>
<td>चूळवाल = cañã,</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
<tr>
<td></td>
<td>cail, cail.</td>
<td>Same as 1st person</td>
<td>धोला = dhōla,</td>
<td>धोला = dhōla,</td>
</tr>
</tbody>
</table>

'M I washed,' &c. (Transitive.)
302. **Verbal Noun.**

(1) चूरण cūb�; obl. चूरण cūbai, (1) धो, धोर dhōi. धोरण चूरण cūai; the act of dripping. धोब��; obl. धोब� dhōai, धोव धोबलai; the act of washing.

303. **Participles.**

**Present.**

चूरण cūat, चूरत cūit, चूरेत cūait | धोशत dhōat, धोषत dhōet, धोषेत dripping. | dhōait, washing.

**Past.**

चूरण cūal, चूरल cūil, dripped. | धोशल dhōal, धोषल dhōel, washed.

Probably ब b can be inserted in many more forms than are given above, but I have not met them. In conversation a good deal depends on the personal equation of the speaker.

304. The only example of the use of a root in ज u which I have noted in literature is the following:—

देखकलक जे ब्रंजूर उद्धन गुच्छ गन्ध प्रकाश ट्रेलिस में लट्टक रचन श्रृंग श्रृंग आकरा छेन रस चूरण रचन श्रृंग, dekhkalak jē āgūr ehan guchh sahh pākul fattī mē lajak1 rahal ach1, ki jāk2rā sā rasa cūb1 rahal ach1, he saw that such bunches of grapes were hanging ripe from the trellis. that from them (lit. from which) the juice kept dripping (Intensive compound, see § 342).

Examples of roots in ज u are more common. Such are:—

(a) (1) **Old Present:**

प्रक रात्वे भस्मार्दम रात्रि चन्द्रा चाँग चाय।

तेमर राओटे दूध ब्राक्षि बलक्वा रे चाँग चाय।

ek rōye amā; dosar rōbē cannā, hāe hāy;
tēsar rōbaī dūdī chāṛ1 balak2īwā, re, hāe hāy.

One (person), the mother, weeps; a second, Cannā weeps, alas, alas! A third, a child leaving (its mother's) milk, weeps, ah! alas, alas!
(a) (3) Imperative:—

बाँ पुरे बॉसः बॉसः धो, बाबु गोर हाथ धो, gentlemen, wash your feet and hands.

और जिज्ञास वाढेर कादी घबर वे नोट देख, जाँट जाना पहाड़, तो धूत सबहँ के तो दिखाइ देख, do not open the string, and break the sticks.

(d) (8) Past Indicative:—

मार लोम की दुरु प्राप्त, मार लो हूँ मुझ प्रेमक, by reason of greed he opened his mouth.

1. Verbal Noun (oblique) :—

लगालाङ कान रोह, lagolāh kānai rōai, they began to wail (and) weep.

Past Participle:—

धारार धारार भेंटी पांका लाग बाच पृथ्वि, dhōal dhāel bhēri pākā lāgai cāhāi-ach, the well-washed sheep is about to fall into the slough. (Proverb= there’s many a slip, etc.)

Conjunctive Participle:—

रोय रोय कगलिद ब्राय गेज़ ना, rōya (for rōi) rōya kajali dahāya gēla (m.c. for gēla) nā, lo, weeping, weeping the collyrium was washed away (from her eyes). (Vid. xxvi, 4).

बांस फोर चरि डिडु चलाघोड़ि, būnha phōe (for phōi) hari kri-dae lagōoli, unloosing (his) bonds, she took Hari to her heart.

फेरि रकम जो के प्रक प्रक कादी डेहके, phērī grasth phō kē ek ek kāthi delōkai, then the farmer, having opened (the bundle), gave (them) the sticks one by one.

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CHAPTER VI.

Irregular Verbs.

305. The following verbs are irregular:—

√क kār, do, make.
√द कए, seize, place.
√म mar, die.
306. The roots कर kar and धर dhar are irregular in the formation of the past participle and of the tenses derived from it and also in the formation of the first and third verbal nouns. The two are conjugated on exactly parallel lines.

The past participle of the कर kar, do, make, is केल kail, often written कायल kayal, काल (i.e., काल) kael, or कधल kail. From this the past tense is formed as follows. As before, only the most commonly used forms of Groups I and II are given:

(d) (§) **Past Indicative.** 'I did,' 'I made,' &c.

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
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</thead>
<tbody>
<tr>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td>1 केल kaila, केल kail.</td>
<td>केलिय kaili.</td>
</tr>
<tr>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3 केल kaila. केलिक kailan.</td>
<td>केल kail.</td>
</tr>
</tbody>
</table>

Similarly the Perfect is काल kaila, काल kail or काल kail, and the Pluperfect is काल kaila kaila, and the Pluperfect is काल kaila kaila kaila.
The first verbal noun is regularly करि kar¹, but usually takes the form केल kai, कव kay, or केल kai.

The third verbal noun, like the past participle is केल kail, not करि karal, oblique केल kaila.

The धर dhar, seize, place, is conjugated exactly like the कर kar, the ध dh being substituted for the क k.

307. The following are examples of the use of the irregular forms of these verbs.

अखानहि केल धर केल चिल्ल चिल्लिति।
khet parigujit kaal banga bori.

jakenah lela hari kauncu achori।
kata parajugui kayala agra bori।

when Hari snatched away my bodice, how many devices did I make, as I twisted my limbs. (Vid. xxxi, 1).

चम धरपाध खेल, ham ap²rādh kail, I committed a fault.

कहिन्द जन भूरि चौंचरी नुचि केली, kahii janan bhar¹ cōri Nah¹ kaili, never in my whole life did I commit a theft.

चाँच धरपाध खेलोक, lākh ap²rādh kailauk, a hundred thousand faults I committed against you.

माउं केल खेल फोटरा के, māri kenā kaila phot²rā ke, how did you kill Photrā²?

अल्पुं सुचि घेलं खेल्मा घोरि सुचि धर खर्न बाप के, jeh¹ muh¹ dhailē katayā, oh¹ mule dhar ap²nā bāp kē, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

ताँं दो द्रव खेल गुलामिक साथ बैर, tō, hō dadā, kail gulāmik sath bair, you, O brother, made enmity with Gulāmi.

ताँं प्रुदि कथा पर भरोषा केलि, tō eh¹ kathā par bharōsā kailaḥ. you made belief on (i.e., you believed) this statement.
Irregular Verbs. √ कर kar.

§ 307. | 253

jaih kahal'kai. sē kailak, as he said, so he did.

āgurak tāt par jāl layāy kē okāra dhailak. having put a net on a vine trellis, he caught it (the bird).

okāra mē kōn guṇ chaik, jē dātā okāra nehul kailanhi āor hamāra kāgal kailanhi, what are his virtues that the Giver made blessings for him, and made me a beggar?

kēbal rāharī bāog kail achi, I have sown (lit. done sowing) only rāhar.

ham ekāra mārāhā mē bahut daur-dhāp kailē chih, ār tēsar khand ī dhail achi, in killing this (deer) I have done much exertion. And this third portion I have placed (here).

kyō karunā hari abharana tēja, some full of woe (lit. doing woe) cast aside their ornaments (Man. vii. 40).

hai hari kayā (for kai) puni uthati dharaṇi dhari
rainī gamābaya (for gamābai) jāgi

kēbal rāharī bāog kail achi, I have sown (lit. done sowing) only rāhar.

ham ekāra mārāhā mē bahut daur-dhāp kailē chih, ār tēsar khand ī dhail achi, in killing this (deer) I have done much exertion. And this third portion I have placed (here).

kyō karunā hari abharana tēja, some full of woe (lit. doing woe) cast aside their ornaments (Man. vii. 40).

hāri hari kaya (for kai) puni uthati dharaṇi dhari
raini gamābaya (for gamābai) jāgi
crying (lit. doing) ‘Hari, Hari,’ again she (is) rising, having lain upon (lit. having seized) the ground; so waking passeth she the night (Vid. x. 7).

ekāra subh kē kicchā kai dekhābī, having done something, let me show it to all these (boys).

dhārāja dhai rahu, milaṇa murāri, having seized patience (i.e., being patient), remain. Murāri will meet you (Vid. lxii, 6).
In one instance Vidyāpati (lxvi, 1) has a kind of long form of the conjunctive participle, viz., करिण करिय for करिय कारिय (poetical for कारिय कारिय).

The verse runs:—

मन्त्र सूच घडी गडांच, अबद्धि करिय पहुँ गेलाह, my husband went, having fixed a date for his return. Compare तुHref tuhei in § 344.

308. The conjugation of the इमार mar, die, closely resembles that of इमार kar and इमार dhar, allowance being made for the fact that it is an intransitive verb. It is only irregular in the fact that its present participle is मरेत marait or मुई mauiit, and that its past participle is मरल maral or मुई muil. Its past conditional is therefore मरितह maritah or मुईतह muitaह, and its past indicative is मरलह maralah or मुईलह muilahह. The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मुई muai for मर marai. See § 350.

309. I have not come across any forms of the irregular present participle in literature. The following are examples of tenses derived from the past participle:—

घन घन जे प्रेलांड से मरल, ghana ghana jē ailāha sē marala, every troop that came (with him) died. (Man. x, 55).

थामहिण घुम सुल्स के गोट, thāmahi ghūmi muila kai gōta, several turned round and died on the spot. (Man. v, 41).

सुल्स बिरिण भेल उपकार, muila ariṣṭa bhēla upakāra, the dead bull became a blessing. (Man. vi, 14).

सुल्स पूरतक जुकल नाथोः, muilā (oblique) pūtak bahut nāō, a dead son has many names (i.e., is always spoken of affectionately). (Proverb).

उभरल सुल्स प्रक उर्धव उदार, hamora muine (for muile, instr. of
3rd verb. noun) ek urūsī utogar, from our death joy has arisen only in (the village of) Ursi.

310. The √ Ja jā, go, is conjugated like an intransitive verb in चा ठ (see §§ 270 ff.), but is irregular in its past participle, and in the tenses derived from it. The past participle is गेल gel, fem. गेली gēli. On the other hand, the third verbal noun (that in च ु) is regular, and does not follow the past participle. It is जाँल jāel, obl. जाला jālā, not गेल gēl.

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

(d) (8). Past Indicative. 'I went,' &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP I.</td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>GROUP II.</td>
</tr>
<tr>
<td>1</td>
<td>गेलहे gēlahे.</td>
<td>गेलहाँ gēlahā.</td>
</tr>
<tr>
<td>2</td>
<td>गेल gēl.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>गेल gēl.</td>
<td>गेलहाँ gēlahā.</td>
</tr>
</tbody>
</table>

The Perfect is गेलहचा gēlahcā or गेलच gēl cē, I have gone, I am gone. The Pluperfect is गेल चालह gēl chalkah or गेलचालह gēlčē chalkah, I had gone, I went a long time ago.
311. The following are examples of the use of the irregular forms of this verb:

_Example:_

*ham toharā kāth sā nikasi gēlah,* having emerged from your hand, I went, *i.e.*, I escaped from your clutches.

_Example:_

_nānkiṭā chālī, ge tiriyyā ham raimitā bhai gēli,* I was very young, O ladies, *(when)* I having become a wanderer went, *i.e.*, when I became a wanderer *(see § 342 regarding the intensive compound)_

_Example:_

_tō lumar tīnā kathā ekha-naḥi bīsāri gēli,* you went having forgotten *(i.e., you have entirely forgotten)* already the three words of mine *(§ 342)_

_Example:_

_ek paigh lōkāk ghar mē rātik samay āyī lāgī gēlāinhī, fire seized at night time the house of a rich man *(§ 342)_

_Example:_

_kunak bōp mārī gēlōthīnhī, their *(respected)* father died *(§ 342)_

_Example:_

_dunū bhāi māral gēlōthīnhī kaṭaīya khāp, the two *(respected)* brothers were killed in Kaṭaīya Khāp *(Passive § 331)_
§ 312. Irregular Verbs. √ अब ab.

It will be observed that this root is frequently used with the conjunctive participles of other verbs, to form what are called 'Intensive Compounds.' These will be fully explained in § 342. It is also used to form the passive voice as will be explained in § 331.

312. The √ अब ab, come, is in most of its tenses conjugated like an intransitive verb in अब ab, see §§ 270 ff. Its past participle is, however, formed as if the root ended in अ ab, so that it is अपस del (अयल ayal or अल nil), not अल nil. The following is therefore the conjugation of the past tense. Examples of the present, future, etc., will be found under the head of roots in अब ab.

\[ (d) \ (8) \ \text{Past Indicative } 'I \ came.' &c. \]

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSON.</strong></td>
<td><strong>GROUP I.</strong></td>
</tr>
<tr>
<td>1</td>
<td>आइलह ailah.</td>
</tr>
<tr>
<td>2</td>
<td>आइल aile.</td>
</tr>
<tr>
<td>3</td>
<td>अपस del.</td>
</tr>
</tbody>
</table>

Similarly for the Perfect and Pluperfect.
The Present Participle is (regularly) अबाई (abait) (अबाई abait). The 3rd singular Old Present is अबाई (abai) or अबाई (abáit), honorific अबथि (abathi), etc. The 1st singular future is अबह (abh), (poetical also अबथि abob). The Conjunctive Participle is अबहि (abhi), and also अबाई (abai), etc.

313. The following are examples of the use of this verb:—

चन परितज चन आबर पाप, khana paritaja khana abai pâso, sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राघ दूरि बसु निष्को न आबर्गः, râhu dûri basu niaro na abathî, Râhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेर पलात मोराँग नृदि आबहः, pherî palâthî mûraṅg nahî ñeb, again I will not come back to Mûraṅg.

गौरि गौरि ना, gaurî, nôt nā, O Gauri, will he not come?

जिबह रहह तो जोगिया अबाई पलात, jibait rahait, to jogiyâ abait palâthî, if they had been living, then they would have come back to Jogiyâ.

चौलुङ्ग दुरागमन करायन्ति, autânthî durâgaman karaitainthî, if they had come they would have performed the durâgaman-ceremony.

दुर चारि धान आति तर दष्ट दरबाजा चर, dui carî paisâ khâ-tir ham aîlähâ darâbâjî par, for the sake of two or four pice I came to your doorway.

तीमू मिलिज गलांद के बहौरां समय देलां, timû mîli gêlâh, bê bahôran. akâsar aîliah, the three went together, O Bahôran, (but) you came (back) alone.

कथि ब दान दरबाजा चर, kathi bâ aîläh darâbâjî par, for what did you (fem.) come to the doorway?

प्रक बिरेश्वर आउँ, ek bidsî ñel, a foreigner came.

सक्षि सम टेलि भवन के सजानी मे।

घूरि आउँ सम नारी॥

sakhi sabha deli bhaban kai. sajani ge
ghuri ñelî sabha nari ||
§ 314.] Irregular Verbs. \( \sqrt{\text{de}} \) and \( \sqrt{\text{le}} \).

O friend, the bridesmaids brought me to the chamber, and then all the women (left me and) went back home (Vid. xxiii, 7).

निश्च पद परिचर चाराश्र कमल मुखि | nia pahi parihiरी ka-
mala-mukhi, the lotus-faced girl came, having left her own husband (Vid. vii. 7).

अब उल्लाश दीनाक पान भड़ी, ab uilāh dināk pās bhdārī, now Bhadri came near to Dinā.

अध पोला सुंदर में पानि भूरि उल्ला, i dekhī okṣrā mūh mē pānī
bhārī ailar, seeing this, water came into and filled his mouth (i.e.,
his mouth watered).

काला सदा कलैं कलें उल्ला जोगिया गाम, kālu sadā kanail
kailaik jogiya gām, Kālu Sadā, weeping weeping, came to the village of Jogiya.

An example of the present participle will be found under the head of roots in अब \( \sqrt{\text{ab}} \) (§ 284).

314. The roots \( \sqrt{\text{de}} \), give, and \( \sqrt{\text{le}} \), take, are conjugated exactly alike. It is sufficient to give the conjugation of the \( \sqrt{\text{de}} \). That of \( \sqrt{\text{le}} \) can be ascertained by simply substitut-
ing \( \sqrt{\text{l}} \) for \( \sqrt{\text{d}} \) throughout.

These two verbs present many irregularities. These are partly due to the combination of the final vowel of the root with the terminations, but are also due to the fact that there are really two pairs of roots, viz., \( \sqrt[\text{r}]{\text{de}} \) and \( \sqrt[\text{d}]{\text{di}} \), and \( \sqrt[\text{r}]{\text{le}} \) and \( \sqrt[\text{d}]{\text{li}} \). Sometimes one of the pair is used, and sometimes the other. Moreover, owing to \( \sqrt[\text{r}]{\text{di}} \) and \( \sqrt[\text{d}]{\text{li}} \) having short vowels, the long \( \varepsilon \) of \( \sqrt[\text{r}]{\text{de}} \) and \( \sqrt[\text{d}]{\text{le}} \) is often shortened by analogy, so that, although I have, as a rule, only written a long \( \varepsilon \) in the paradigms, a short \( \varepsilon \) can always be substituted. This is shown from the use of these forms in poetry, where pairs like \( \sqrt[\text{r}]{\text{de}} \) \( \text{dē} \) and \( \sqrt[\text{d}]{\text{de}} \) \( \text{deb} \), \( \sqrt[\text{r}]{\text{le}} \) \( \text{leb} \) and \( \sqrt[\text{d}]{\text{le}} \) \( \text{leb} \), \( \sqrt[\text{r}]{\text{le}} \) \( \text{del} \) and \( \sqrt[\text{d}]{\text{le}} \) \( \text{del} \), \( \sqrt[\text{r}]{\text{le}} \) \( \text{lel} \) and \( \sqrt[\text{d}]{\text{le}} \) \( \text{lel} \) are of frequent occurrence. Numerous instances will be found in the examples given below.

Note that, as in the conjugation of the Old Present of the regular verb (see § 176), when a dissyllabic form ends in \( \sqrt[\text{a}]{\text{ai}} \) derived from खर्च \( \text{ahl} \) the long \( \text{r} \) \( \varepsilon \) is not shortened on that account.
(though of course it may be shortened as above explained). Thus the long e of देव deb is not shortened in the form देवे debai (for देवहु debah). In the redundant form देवक debai (for देवक debahik) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the देव deb in Groups I and II pretty fully, as there are numerous irregular forms. The forms for Groups III and IV can easily be derived from these, and instances of them will be found among the examples.

315. (a) (1) Old Present. I give,' &c. Future (First Form). 'I shall give,' &c.

<table>
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<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
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<tbody>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<td>I</td>
<td>दी di.</td>
<td>दिय diāi (poetical, दिय dia). Or (with object in 2nd person). दियो diau, दियः diah.</td>
</tr>
<tr>
<td>2</td>
<td>दे dē, देस dēsi (poetical).</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>दे dē, दिय dia, देस dea, दियः deo, देश dē.</td>
<td>दियः dēh.</td>
</tr>
</tbody>
</table>

Similarly, mutatis mutandis, the Present Conditional and the Imperative. See the examples of these tenses below.
### Irregular Verbs.

<table>
<thead>
<tr>
<th>Second Form.</th>
<th>316. (b) (4) Future. ‘I shall give.’</th>
<th>Third Form.</th>
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</table>

<table>
<thead>
<tr>
<th>PERSON.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
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<tbody>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
<td>GROUP II.</td>
</tr>
<tr>
<td>1</td>
<td>देब deb, देबा debā, देबह debah.</td>
<td>देब debai</td>
<td>देत debai, देताँ debā,</td>
<td>देत debai</td>
<td>देत debai, देताँ debā,</td>
<td>देत debai, देताँ debā,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>देब० debau, देबङ debaḥ.</td>
<td>देत debai, देताँ debā,</td>
<td>देत debai, देताँ debā,</td>
<td>देत debai, देताँ debā,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(देन deba, debā, debah.)</td>
<td></td>
<td></td>
<td></td>
<td>(देन deba, debā, debah.)</td>
</tr>
<tr>
<td>2</td>
<td>देब debē. Same as 1st person.</td>
<td>देब debā. Same as 1st person, but no forms for object in 2nd person.</td>
<td>देत debē, देत देत.</td>
<td>देत debē, देत देत.</td>
<td>देत debē, देत देत.</td>
<td></td>
</tr>
</tbody>
</table>
### Short Form. | Long Form.
--- | ---
**1.** (Subject: honorific.) (Object: non-honorific.) | दिनिल्‍यः दितिल्।
Or (with object in 2nd person). | दिनिल्‍यः दितिल्।
**2.** (Subject: non-honorific.) (Object: non-honorific.) | दिन्यः दितिल्।
Same as 1st person. | दिन्यः दितिल्।
**3.** (Subject: non-honorific.) (Object: non-honorific.) | दिन्यः दितिल्।
Or (with object in 2nd person). | दिन्यः दितिल्।

### Past Conditional: ‘(If) I had given,’ &c.

### Past Indicative: ‘I gave,’ &c.
319. Verbal Nouns.

1. देन, देख, देन, दै, दै, दै, दै, दै, दै, दै, दै, दै: the act of giving; obl. देने dénai or देने dī. देत dét, the act of giving, to give; obl. देत dét.
2. देत dét, the act of giving; obl. देत dét. Its instrumental is देते détē, or देतें dētē. Similarly, for ले le, we have लेते lētē, लेतें lētē, or (a common corruption) नेतें nētē.

320. Participles.

Present.

देत dét, देतत détt, or देत dait, fem. देति déti, देति daiti, giving.

Past.

देत dét, fem. देति déti, given.

321. The following are examples of the use of these two verbs. In several of the instances given these verbs form intensive compounds with the first verbal nouns of other verbs. In such cases the root meaning of ‘giving’ or ‘taking’ has almost disappeared. See § 342.

Old Present and First Form of Future: — कित् कथा ले गं देव अं बालक सां गं पाठाय दिव्यः, tohāra kāte kathā sabhā saṅkhyā diai. I will teach you (§ 342, and so elsewhere below) several matters.

कित् कित्तिक लेक ते पाठाय दिव्यः. Bēs, hamāra bālak saṅk saṅkhyā diai. Bēs, hamāra bālak saṅk saṅkhyā diai, let him learn a little, then I will send him. Good, send him with my son.

देन देन ते मानाम अन्व, mudana bedana de maṇasa anta, Love gives pangs in the inmost recesses of my soul (Vid. lix, 2).
Other herd-maidens all gave oil and vermilion, and going here and there put (lit. give) handfuls (of the same on each others') heads (Man. ii, 43).

शो धरि दाळो कः देय श्री, धारी दौँ किष्ण धेथी (for देथि) अरा, adopting that trick किष्ण wards him off (lit. gives warding off) (Man. ix, 36).

राम भराखा बृंख के स्वाच्छिक मोजरा जलि।
जाखन जनिकर चाकरिण। तेनेण मन भरि देयि।

Rāma jharōkhā baisi kā sabahāka mojarā lēthi!
Jēhana janikara cākari tehanē sana bharī dēthi

Rām sitteth at an upper window and taketh cognizance of all. As each one's service is, so in full He payeth him.

उपर में सुगा देवै चक भाजै, उपर में सुगा देवै चक-भानर, above (them) the parrot flies in (lit. gives) circles.

Imperative: केकूर स्वष में बार्त लौ, pērī antē mē bārī li. afterwards, let us divide (it) amongst ourselves.

प्रक चुक देश पीया, ek curuk dē piyāy, give one sip (of water) to drink.

लेगे मे गिराविन चर्का लेगे, lē, ge girāthinī. hārīcē lē. take. O mistress, take (my) strings of beads.

प्रोविन क्षवः सुख उक देश लागै, dhobini kahae mukhu nka de lu-gāe, he says to the Dhōbin 'thrust a torch in (their) faces' (Man. viii, 10).

तोरित कैम के देश वजागै, torita kēsī ke dēsī bajāe. quickly summon Kēsi (Man. vi, 22).

लेगे रामाम देवै चुमरा तव तोमरा मन पुराप्व, sabe inām dāh hamārā, tab tohārā man purākeb, give me that reward. (and) I will fulfil for you (your) heart's (desire).
Irregular Verbs.  

प्रक बेरि ददा डकुम दिख, ek bēri, dadā, hukum dih, give, O brother, the order but once.

खपन बेंचा देलोंक सोदा दह पुराय, sūpat bēca delauk, saudā dek purāy, I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनू बेर बेंचा जाँप लें, ounū sēr bēca jōkhi leh, take and weigh these two seers of grain as barter-price.

भन्दै विद्यापति देह सुमति मति, bhanahī bidyāpati daĩha, sumati, mati, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

ब्राह्मण के दुप्र, brāhmaṇ kē daek, give to the Brāhmaṇ (from a private letter written to the author).

दुनू चार दुनू, हाँच रे बेंचा द्राङ, ounū cār ounū hāth dai baithḥay dahāk, set down the two thatches with (see below) (your) two hands.

ोनछि रश्चु दह फेरि रे मिख। दरसन देहु प्रक बेरि।

otahi rahathu dīr phēri, hē sakhi। darasana dēthu ekā bēri।

Let him dwell there permanently, but, O friend, let him give us a sight (of him) but once (in a way) (Vid. lxvii, 4).

Honoriﬁc Imperatives:—

प्रक बेरि डकुम दिख, ek bēri hukum diā, be pleased to give thy order but once.

नुप खोणाफा प्रक बेरि ठाढ रे के कुसी खिस, nahi khalipū ek bēri thāṅh bhai ke kusti liā, nay, Your Highness, once more stand up and wrestle a fall (lit. take a wrestle) (with me).

माझ्य जान दीघक मोर दांम, mādhava jāni diahu mōra dōsa, O Mādhava, do not give my blame (i.e., blame me) (Vid. lxvii, 4).

मरन दीघको सरानागत जानि, sarana diao saranāgata jāni, (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आयुक दिन दीघकक कमाय, ājuk din diauk kamāy, be pleased to work for this day (only).

चमरो नमस्कार न्यंि दिघको, hamaro namaskār līkhi diaunthi, please write down (lit. having written give) my compliments also.

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Future:—

Having divided the country I will give (you) half (Man. vi, 31).

Having killed the two children, I will take a fine from Nanda (Man. vi, 27).

And as long as you do not produce (the thief), so long will I not give (Salhēs) leave to depart for you (i.e., as you request).

You will not. O cowherd, give (me) milk to drink.
§ 321.] Irregular Verbs. \( \checkmark \) ॐ de and \( \checkmark \) ले le.

Irregular Verbs. beri beri debaki garbha deba sabya, turn and turn about shalt thou place all of them in DeVaki's womb (Man. i. 29).

सातमा संकरोखित कै लेब | देबकी सो रोहिनी के देब।

The seventh (child) thou shalt take, having withdrawn it from DeVaki's (womb), and shalt give it to Rohini (Man. i. 30).

परलु अनातुत से बिय चलत थ। बालमू देम न देब।

parula unāita tē chathki antaya | bālamu dōsa na dēbā (m.c. for dēb), He is elsewhere unwillingly, thou shalt not (i.e., do not) give blame to thy beloved (Vid. lxiv. 12).

जबकि तो देसारा बालु देबकी सक्षन कहबलज, jakhan tō hamora cītarī dēbāh, tākkhan kahabah. when you will let me go, I will tell you.

ये बकसं कोई दुर-ठा शपथा थी अधिक आधिक भग शशा जबसी दार के अपने चुपे देवसत्ता, sē bukas khelā dui-tā rupāiti ē ēhā ēhā sabh masūlā luckomi dāī kē apone cuppe debainhī, having opened the box you will please give to the respected Lakṣmī DeVī two rupees and half of each of the dainties.

नाराद देज-मघ उकरो नाराद, ṇāra ḍa tē-kauṭki lārī. Nārada will stir up some evil deed (Man. ii, 19).

जमरो काज भंग के देत, hamaro kōja bhaṅga kai dētu, will be interrupt even my business (Man. v. 33)?

जमरो चेहर सावध नो जमरो घे लेत, hamahā kēth hōeb, to hamorā dhai lēt, if I also shall descend. then he will seize me also.

देतो लहक गारि वे आराध, dētau lākh gārī tē aparādhī, for no fault she will give you a hundred thousand abuses.

घर घर जोगियाक देवकिय पराय, ghar ghar jogiyāk deataik purāy, from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional:—पृथुष नृति जननी चराभ भेदो ब्रह्मणो मारुक दुःख दित्तारिण पियाय, kehī naḥ janaśī ahū bhadrī cīu: ham sinā gāık dūdh dītāhā pīyāy, I did not know that you are Bhadri (or) I should have given you the milk of the cow Sinā to drink.
Present Indicative:—

If you had not let me go, and had killed me, then that pearl would have come into your possession.

Past Indicative:—

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

I gave you barter-price in full.

Why did you take human form? (though) thou didst give ten millions of gold (Vid. xxx, 3).
§ 321. Irregular Verbs. √ दे, दे and √ ले.

अन्या देख कोन काज, नहों देख कोनो काजै, even (if) you gave that, what good is it? (Vid. lxiii, 2)?

पहिला बचन उत्तर नर्भी देलिः
नेन कटाक में जिय चार लेलिः

pahīla bacana utar-ō nahī delī
naina kutācha sā (m.c. for sā) jibā hari lēli

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

विभ सोर परसन देल | रघुपति परसन देल

biha mora parasana bhēla
raghuṣati darsana delā (poet. for delanhī)

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi, 1).

रानी के उदय के भोसलेनक खटिया पर देल, चाँ मोक्षक पलुंग मशा पर रानी लेल, rānī kē utṭāy kai bhīm-sainak khatiyā par del (vulgar for delak), ē sūnak palaṅg māthā par rūkhi lēl (vulgar for lēlak), he lifted the queen and put her upon Bhīm Sāṅ's cot. while he took the golden bed and placed it upon (his own) head.

तोहर बटन सन चाँद चांद्य नर्भी
जैशो जमन विभ देला

tohara badana sāna cānd hoathi nahī
gai jatana biha delā (m.c. for del, poetical for delanhī).

The moon doth not equal thy face, however great efforts the Creator made (lit. gave) (Vid. vi, 3).

गमार भेंढा सम प्रौंि कपटी जंगा समक कथा मार्मि लेलक | अश्वार कुकूर सम के जंगा श्रोतो पठाय देलक, gamār bherā sabh ehlī kupati hūrār sabhak kathā māni lēlak, ēr kukur sabh kē hūrārak otaī pathīyā delak, the silly sheep believed the words of these deceitful wolves, and sent the dogs to where the wolves (were staying).

उमारी चलन के लेलक सखाम, umāri calala kai lēlaka salāma, he took leave to go and departed swaggering (Man. v, 36).
Maithili Grammar.

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तिरिया रेखाओऽ सपना जोगिया गाम, tiriya delanah1 sup2nā jogiyā gām, he gave (i.e., showed) his wife a dream in Jogiyā village.

सवज जमा लेखाएँ रेखा भद्री गाँव के, sabuj kamān lēlanā2 dīnā bhadri hāth-ke. Dinā and Bhadri took up into their hands their green bows.

रेखा दुम भार भोजि रेखाओऽ, dēhi duwā bhāi chōr3 delath1, the two brothers abandoned their bodies.

कनाहे में दुर से रेखाएँ उठाएँ भोजि, kathā5 sa dui sai rupaīāc čānū ah1 rosāy2nī kē āh1 del2kāi1. having brought from somewhere two rupees' worth of silver he gave it to that alchemist.

छूट रस्मासन कपन कोपः बर्मा अ रस्म मलाओऽ, sunū indrāsan chap原来的 jē indra janam delāïnā1 (vulgar for del2kāi1) hear, ye fifty-six times ten million gods of heaven. (and) the Indra who gave me birth.

ई सुनि के वनालिक उत्तर देखाओऽ, i sun1 kē atith1 uttar del2thān- hi1, having heard this the respected ascetic gave answer politely.

Perfect Indicative:—

सपत बेचि के रेखी बर्मा, sūpat bēch1 ke dēli ah1, having sold I have given the full weight.

जोरावर सिंह राजपूत डीआऽ के रेखक बर्मा घोर, jorāvar singh rājepīt dōlā kē delak achi1 ghēr1. Jorāwar Singh, the Rajput, has stopped the (brides') litters.

Pluperfect Indicative:—

अच्छा चै के लेनें (or लेने or लेने or लेने) चै जमान वाड़ब को रखि, jahkan dhai lelē (or lēnē or lēnē, or nēnē) chalē, takhan chārāb ki rahaun, when you had caught me. why did you let me go? (Literally, 'what letting go was there to you'? )

जतत्वा जानिका लेने बर्मा सुन्दरि ।
स सभ योगक ताही ॥

jatavā janikara lenē chali sanārī
se sabha sopolaka tāhi ॥
The fair one made over everything to everyone from whom she had taken them (Vid. x, 2).

Verbal Nouns:—

(1) See Conjunctive Participle: (Obl.) दर र बचरी नेमक खिल, hamara ek bakari lenaik achi, there is to me (necessity) of taking a goat, i.e., I want to get a goat.

देखाय राम जारत की, dekhay dehna jait chha, I am going for (i.e., in order to) showing you.

(2) कामालक पुरब ाचार तत्त्विक मुत्तर रेब्, कागळक पुचना एल रत्तिक उत्तर dēb, the question of the beggar, and the answering of the holy man. (This is the title of a story).

(3) चोय लेने वाटन सूजन मेट्टा, kath lena bāpaha cal bhela, taking (lit. by taking) in her hand a broom she went away.

लामल सामद रिणेज जाज जाजार, hamar samād lenē jān jājrī, having taken my message go to Jānjari.

अहिरा गोशार समाद नेने अबेक बेक, ahirā goar samād uenē abait chaik, Ahirā, the cowherd, is coming with (lit. on taking) the message.

Participles:—

Present:—See Present Indicative.
Past:—Compare Past Indicative.

The Past Participle, or possibly the 3rd verbal noun of लेब lēb, is often used as a postposition meaning 'on account of, ' for the sake of,' as in Man. ii, 38 :

लाजक लेब सुब चरिया न चोय, lājaka leba sakha kero na hōa, on account of shame, even looking you in the face does not take place.

Conjunctive:—चुट्ट दे धिलक पूर्व र मारलक, caṭi de dhailak, pati de mārlo, giving abruptness (i.e., suddenly) he seized (him), giving instantaneous (i.e., instantly) he struck (him).

मोर सामाद जोगिया रेज जाज, mōr samād jogiyā le jāh, having taken my message, go to Jogiyā.

बाज सभ लेवे के भेज तेयार, bāj subh le ke bhēl taiyār, taking his horses he became ready.
ग्राम देर फौर खर न निरामि, धूप देव पहरी कार न निरामि, having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

काक सक चुँबि जे चमरा मोटा में उठा ले जापन, kakar sak achि jे hamvarू शोकू sā ुँघा lā jāet. who has (sufficient) strength that he will lift (it) up from before me and take it away?

कनक भूमि पर दे दे पटकलक, katek bhūm़ि par dai dai pataक़लक, how often placing it again and again on the ground she dashed it (i.e., how often she dashed it on the ground. but without result).

डोळा के ले के उड़िन्छ, ḍoḥā kē lai kā ṛural़, taking the shell she flew (up in the air).

मीना बेिगा लै़ के चरवं चुँबि वरा डोलक बनान, sīnā bēnā lai ke carbait achि barā dīhak bāthān, he is herding (the cows) Sinā and Bēnā at the cowshed of Barā Dih.

अपनाइ सन दय वृक चवगाइ, ṛpaṇahā mana ṛaṇa ṛuṣṭi abagāhē, having applied (lit. given) your mind consider deeply (Vid. ii, 4).

जानि अर्जका बड़ दर पाड़, jāni asakya bākka dae chāra, knowing him to be invincible he suddenly (lit. giving suddenness) let him go (Man. ix, 36).

चौज बाबुमाति क्षण दे मति मंजु, hari anumati lae i māti bhēla, having taken Hari's permission. this was (their) determination (Man. i, 26).

पिंतिर माल बर दृश्च चौर राम। ग्याल प्रवेश नरसंक गाम।

pahiri māla. bara dece, hari vāma i kaila prabēsa narēsaka gāma।

Having put on the garlands, having given the boon. Hari and Balarāma entered the king's village (Man. viii, 19).

The Conjunctive Participles are often used as postpositions. दे de, etc., in the meaning of 'through,' 'by means of.' and ले le, etc., meaning 'for'.

बाड़ेरिक उपर दे निकम्भ चरब्ध, baṇērik upar de nikas़ि calāh, come out by means of (going) over the ridge-pole (of the thatch).

दृष्टू चार दृष्टू चाँच दे वैटाय दृष्टू, ḍaṇā car ḍaṇā hāth dai baiv-thāy daḥāk, set down the two thatches with (or by means of) (your) two hands.
Irregular Verbs. √ छो को.

322. Irregular Verbs. √ छो को.

तकरा छो के भेजब समाद, takarā ḍē ke bhējāb samād, by means of him we will send the message.

आची मरद ले आवन भेवने, jāhi marad lāy jōban sebhālē, the man for whose sake you have kept your virginity.

322. The छो ho. become, is also used to supply the missing tenses of the verb substantive (see § 226). Its past participle is भेल bhēl, which is conjugated as the same principle as देल dēl and लेल lel, that is to say the vowel may always be shortened ad libitum, so that we may always have either भेल bhēl or भेल bhel.

It has for its first verbal noun छोहो छी or म्हलाई, with an oblique form छोमेहोमाइ.

The tenses not formed from the past participle may all be regularly formed from छो ho, which, as in the case of छो dē and छो le, may always be shortened to छो ho. Moreover, instead of छो ho or छो ho, we often have a base छो हवा or छो हा, so that the third person of the future may be छोहो छोहेत or छोहो होत (or contracted छो होत or छो होत), or छो हवाई or छो हाई. There are also the usual varieties of spelling. Thus छोहो होत is often found written छोयत होयत, छोयत होयत, or छोयत होयत.

The optional shortening of the vowels and these various spellings are not shown in the paradigms, but numerous instances will be found in the examples which follow.
Maithili Grammar.

323. (a) (1) **Old Present.** 'I become,' 'I am,' &c. (Including Present Conditional, Imperative, and first form of the Future).

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorif.</td>
<td>(Subject: non-honorif.</td>
</tr>
<tr>
<td>GROUP II</td>
<td>Object: non-honorif.)</td>
<td>Object: non-honorif.)</td>
</tr>
<tr>
<td>1</td>
<td>चोई है, (Imperat. चोज हौ.)</td>
<td>चोरै हैई,</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>चोरै हैई,</td>
</tr>
<tr>
<td></td>
<td>चोरै हैई,</td>
<td>चोरै हैई,</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>चोरै हैई,</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>चोरै हैई,</td>
</tr>
<tr>
<td>2</td>
<td>चोि हॉ, चोि हॉ</td>
<td>चोि हॉह,</td>
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<tr>
<td></td>
<td>चोि हॉह</td>
<td>चोि हॉह</td>
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<tr>
<td>3</td>
<td>चोि हॉ (poetical), (Pres. Cond. and Imperat.)</td>
<td>चोि हॉ</td>
</tr>
<tr>
<td></td>
<td>चोि हॉ, चोि हॉ</td>
<td>चोि हॉह</td>
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<td></td>
<td>चोि हॉह</td>
<td>चोि हॉह</td>
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</tbody>
</table>

324. (b) (4) **Future.** 'I shall become,' 'I shall be,' &c. (1st & 2nd persons in 2nd form, and 3rd person in 3rd form).

<table>
<thead>
<tr>
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<tr>
<td>GROUP II</td>
<td>Object: Non-honorific.)</td>
<td>Object: Non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>चब हॉई, चब्र हॉईब, (चब हॉईब)</td>
<td>चब हॉईब,</td>
</tr>
<tr>
<td>Or (with object in 2nd person.)</td>
<td>चब हॉईब,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
</tr>
<tr>
<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
</tr>
<tr>
<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
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<tr>
<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
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<tr>
<td>2</td>
<td>चब हॉईब, चब्र हॉईब</td>
<td>चब हॉईब,</td>
</tr>
<tr>
<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
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<td></td>
<td>चब हॉईब, चब्र हॉईब.</td>
<td>चब हॉईब,</td>
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<tr>
<td>3</td>
<td>चब हॉईब (poetical), (Pres. Cond. and Imperat.)</td>
<td>चब हॉईब</td>
</tr>
<tr>
<td></td>
<td>चब हॉईब, (Pres. Cond. and Imperat.)</td>
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<td></td>
<td>चब हॉईब</td>
<td>चब हॉईब</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>हवैई, चब्रन</td>
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<td>हवैई, चब्रन</td>
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</tr>
</tbody>
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*Matthi Grammar.*
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<td></td>
</tr>
<tr>
<td>1</td>
<td>चारवत् hōitāḥ.</td>
<td>चारित्रे hoiti.</td>
<td>मेखल्क ब्हेलार्</td>
<td>मेखल्के bhelai.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>2</td>
<td>चारि hōitē.</td>
<td>चारवत् hōitāḥ.</td>
<td>मेखल्क ब्हेल.</td>
<td>मेखल्के bhelai.</td>
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<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>चारतप् hōit.</td>
<td>चारतप् hōitath.</td>
<td>मेखल्क ब्हेल.</td>
<td>मेखल्के bhelai.</td>
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</table>

Irregular Verbs.

325. (e) (5) Past Conditional. 'If I had become,' &c.

326. (d) (8) Past Indicative. 'I became,' &c.
327. **Verbal Nouns.**

(1) बहाँ or वृ भाई (बहाँ भाई, etc.). the state of becoming.

Obl. अम मोहान.

(2) बहाँब (बहाँब, भाईब, etc.), or देव भाई (देव भाईब, etc.), the state of becoming. to become.

Obl. अम मोहाब or अम भाईब.

(3) भेल भेल, the state of becoming.

Obl. भेल भेलां.

328. **Participles.**

Present, भेल हो (भेल होत, भेल होत, भेल होत, etc.)

or हवहु.

Past, भेल.

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

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

**Old Present (and First form of Future).**

भानां बिधायपति अपसप नेन || अन्यस बिरत दों लेखम मने ||

bhana hi bidyapati aparupa neha i jehana biraha ho tehana sinaha ||

Saith Vidyapati, ‘O wondrous love, according to the length, of the separation so (more groweth) the passion’ (Vid. lxxx, 7).

चार तन भेल भेल भेल विरद्ध, ari mana hoo lopa bhebra shriiti, to the enemies the mind becomes (i.e., they imagine) (that) the universe has come to an end (Man. x. 45).

से चरित्रित संधी देवर न संधं, se harakrita maha heri na hoo (m.c. for hoo), therefore joyfully looking at (my) face (in a mirror) does not take place (i.e., I no longer care to look at a mirror) (Vid. lxiii, 8.)

चुन चुन मुंडरित सूच करिश माज ||

तसमत करन्तिन नरि भों काज ||
§ 330. ] Irregular Verbs.  

*calu* (m.c. for *calū*) *calu* sūndari *subha kuri āja*

tatamata karaiti nāhī hoe kāja

Depart, depart, fair one, considering to-day to be propitious. If thou make delay, thine object will not be accomplished (Vid. xxv, 1).

*गगन गगन चोंच तारा* gagana magana hoe tārā, the stars have become sunken in the sky (*i.e.*, it is dawn) (Vid. xxvi, 1).

*दू पुनि तीनि न छोड़े, dū puni tīni na hōi*, two, however, cannot become three (Vid. xxix. 7). Here and elsewhere in Vid. hōi is m.c. for hōy, which is again for hōe. See under Imperative.

*उपर चोंचियि तो ठामिण्ठ ठाम, upara hoathi iō thāmaḥi thāma*, as he comes up (*i.e.*, when he came to the surface of the water) then (they were) there as before (Man. viii, 4).

*बौरम नदी मे पानि पोँचि के उपर छोड़े, bauram nadi mē pāni pib̕i ke upar hōai*, having drunk water in the Bauram river, he is becoming up (*i.e.*, is ascending the bank).

*ये चुनि चोंचियि विपति मन दरद, sē suni hoae (for hōai) nripati mana darada*, hearing that (noise) there became in the mind of the king a pain (*i.e.*, he got a headache) (Man. x, 15).

**Present Conditional**:

*बुध जन हो से कचि विचिक, budha jana hō sē kacahi bīchhi*, if a man be wise he tells the meaning (Vid. lxvii, 5).

*जादि सनसु चोंच जनमक काल | jādi sansu chōcjanamak kāla*

*बालिका धरिण्ठ वष बन्नी साँख | bālikā dhariṇṇa vāṣ bannī sāṅk*

*jādi sansu hoa janamaka kālu| bānhi dhariā baru bandi-sāla*

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

*कोड़ूर्ण जंप भागि गेल जूधि | kodurānt jāpa bhagī gel jūdhi*

*जे ने छोड़ किकु धरम बिकिँधि | je nē chōc kiku dharam bikidhi*

*jāpraṭi jāra lāgi gela jūḍhi| jē nē hoe kichu dharama bīḍāḍhi*
Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x. 32).

Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x. 32).

Imperative:—

तौ चॅट चोथिः, tō hēth hōāḥ, do thou become below (i.e., descend from the tree).

चरि कहं चलधरं चोंड समधानं, Hari kaha. 'Haladharā, hou sa-madhānā.' Hari says, 'Haladhar, be of good courage' (Man. v, 17).

Hama haiba magana rasāṭala phāri, I shall again become plunged into the infernal regions (Man. i, 14).
Irregular Verbs.  \\  

Irregular Verbs.  

चमङ्गः चुड़ चाप्त तो इसरी घे लेत, hamahः हेथ होब०, to hamōrō
dhai lēt, (if) I also shall descend (lit. become below), then he will seize me also.

नृि चुड़ चाप्त तो nāhः हेथ होब०, I will not descend.

जब जाप्त पराम चुड़ तेथ ने परमा गाक पर मे चुड़ चाप्तोँ, jib jñet
parān bacat taiə nē parōsā gāch par sē हेथ होब०, whether I lose
my life or save it, still I will not descend from the parsā tree.

परमाक गाक पर मे चुड़ चाप्तोँ, parōsāk gāch par sē हेथ होब०
(for hōbah*), you will descend (i.e., please descend) from the parsā
tree.

दोड़-घूप कबला मे किच्चु नृि चुड़, daur-dhūp kaiIā sē kichhu nāhः
hait, from running and fussing nothing will result.

मे अव कृत नीवन दिन मथ्य, sē abu hwaita tini dina madhya, that
will now occur within three days (Man. vii, 32).

चाँ बालक घर घालक चाप्त, ो bālaka gharu-gēlaku hoeta, that
child will become the destroyer of (your) house (Man. vi, 20).

होरत अमोध मात्र कन आनि, hoita (for hoet) anogha mögha kae
jāni, knowing that success will be non-success (Man. x. 35).

बनाहिं गमन कह चोपात दोमर मति ।
बिसारि आउँब पसि मंगः ॥

banahī gamana karu (m.c. for karū) hoeti dosara maṭi ।
bisari jaéba (m.c. for jaeb) pati mōrā ॥

Thou wilt make thy way to the forest, and thy mind will be-
come changed: thou wilt, my Lord, forget me (Vid. lv. 3).

तोड़रा समक केमा टेंड़ नृि चेतङ्क, tohōrā sabhak kēś-५ tēph nāhः
haitah*, to you not a hair even will become crooked.

उह वेंकुङ के कच्चा तक नोक वबिज़ चेतङ्क, eh bēkūph kē kahā tak
nik akil haitaik, how far will there be decent wisdom to this fool.

Past Conditional:—जोधरी तुकरा पवेत तं मयाना खुमी चारत, juv-
hōri ekōrā pubait. tē atyant khusi hoit, if a jeweller had got this,
he would have been extremely happy (lit. happiness would have
been).
Present Indicative:—किंकक सबह किोड़िय नति यूड़, kicku sabahu hoï-chia (for chiai) mati mūrha. why are ye all of foolish mind. (Man. v. 22).

कौन समस्त ने घर से चारूत कोड़ि बाहिर, kunno musahar nē ghar se hōit achi bōhir, not one Musahar comes out (lit. becomes outside) of his house.

चोरिख (v.l. कोरिख) उपद्रव बारंबार, hoich (v. l., kwaich) upadraba bārāmbār, attacks are being continually made (upon us) (Man. iv. 4).

स्वामि-धन ध्रु नष्ट चांद्रौ, swāmi-dhan vṛtha nust hōich. (my) master's wealth is being wasted in vain. (Purush-Purīkā, p. 51).

Imperfect Indicative:—माहेश्वर में भाँडी लाम्स गेलिक। नौलि नं बड़त चांद्रौ बल, gōch sabahi mē lāhi lāyī gelaik. nahi tē bahut hōit chal, the trees were attacked by blight, otherwise there would have been much (fruit). (Here the imperfect is, as sometimes occurs, employed in the sense of the past conditional.)

Past Indicative:—कोन तप चुंकल मेलए जननी, kona tapa cukal bhelai janani, what penance was omitted, that I became his mother (Vid. lxxix, 2).

बरें समक कुमाल-बेह बुझूल मन यानंद भेल, uba sabhak kusal-chēm būjhal, man ānand bhēl. I learned the news of your good health, (and) in my heart there became joy.

संग देव बरंधा भेल अगु, saṅga dēba barahmā bhela āgū. Brahmā became (i.e., stood) in front of the gods who were with him (Man. i. 9).

धरणी भार वेषाकुकी भेल। सुरभि रूप घै सुरपुर गेल। dharanī bhar bekuli bhel। surabhi rūpa āhā suropura gēl।

किङ सधि तन्त्र काड़ भी भेल। धर्मिक संग मबंध जन गेल। kichu nahi tatahū kāhu sō bhēla। dharanika saṅga sabahu jana gēl।

The earth (fem.) became distressed with the burden, and, taking the form of a cow, went to Indra's paradise; but thence no assistance came to her from any one, and with the earth all its inhabitants went away (to Brahmā) (Man. i. 6).
§ 330. Irregular Verbs. √ चा हृ.

Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).

Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).

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Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).
(2) सुग्रीक छंडः सम ए पंघ संसी इसरन पट म चेब कक्शा थान में
शाब्दिक संक्षिप्त, murgik andā sabh sā parihi mōlī hamōrāḥ pēt mē haih
kahāḥa dhyān mē ābi sakai-achi, can the existence of a pearl bigger
than a hen’s eggs in my belly come within (the realm of)
thought?

चन्द्रक नेवर वडबाक धोखध शृष्टि, undhak nētra hāya bāk (for haihā)
aukhaṭh achi, there is a medicine for the becoming of eyes of a
blind man (i.e., which gives sight to the blind).

Participles:

Present:—हेत प्रात् मेल नय सकार, hwaita prāta bhela nagra ha-
kāra, on dawn becoming, there arose a cry in the town (Man.
ii, 42).

चायरू भिनमासवा भागिन चलल, hōit bhinaśarāvā bhāgī calal, as
morning dawned he ran away.

अनिका जनम चायरू चन गैलाक ||

श्रेष्ठ तामिकर अंते ||

janikā janama hoita, hama gēlahū ||
aīlahū tanikara antē ||

I returned at the death of him, at whose birth I went out
(Vid. xxxix, 2).

मृत्तव्य चैयिन मेलांव, mukta-bandh hōit bhēlah, he became
becoming released from his bonds (i.e., he gradually got free).

Past: See Past Indicative.

Conjunctive:—विसुचित सुतलित धानि सुमुखि न चार, bimukhi sutalī
dhanī sumukhī na hōi, the damsel, not having become sweet-faced
(i.e., refusing to smile), slept with her face turned away (Vid.
xxx, 2).

आकूल में सम पक्षचर धार, byākula bhai sabha pahūcalā dhāe,
all becoming distressed ran up (Man. iv, 32).

छन्दीक अशु मलेश में हेतांव ढाढ़ि, bhadrik āgū salhēs bhai gēlah
(Hindi hō gayā) thāpī, Salhēs became erect (i.e., stood up) before Bhadri.
The Passive Voice.

The Passive Voice is formed by conjugating the past participle with the verb जा jā, go. The participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखन jā jāb, means 'to be seen'. देखन जारत भिन, देखर jāit ach, he is being seen; देखन मेश, देखर गेल, he was seen; देखर मेश, देखर गेल, she was seen. Examples of this form of the passive are the following:

बड़ छुकमार बसर खासी सल्हिस | मारी सल्हिस कुलहिस, bar sukumār hamar svāmī salāhēs; mār suhal nahi jāichaink, very tender is my lord Salhēs, a beating is not (i.e., cannot be) borne by him. (Regarding the inanimate feminine मारी mārī, see §186.)

भार लेंड बलाय मेरा गेल कातिया, bhāi jēth chalahu, sē mōral gēl kataiyā, he (who) was your elder brother has been killed in Kātāiyā.

अखन अच्छे मन चाही सल्हन तोड़बा लेंल जाय, jukhan upa ne man cāhi, takhan torbā lēl jāy, when your soul desires, then having caused (the fruit) to be plucked, let it be taken away.

In old Maithili poetry we sometimes find the passive participle put into a strong form in जा जा, as if we said देखन जारत for देखन जारत.

Thus, Man. vii, 12 :

मुरा अलर मोट कुला मेश, muła asura gōta chūlā gēl, a dead Asura had been touched (by him, and he was consequently unclean).

332. Another form of the passive is formed by conjugating the first verbal noun with the verb पड़ब parāb or परब parāb, to
fall. Thus देख पड़ा देखि पराब, to be seen; देख पड़ा देखि पराल, he was seen. The first verbal noun remained unchanged throughout. The whole is an intensive compound (see § 342), and the final रि is often omitted.

Examples of the use of this form of the passive are:

इति केश चंपूं बंगक लोक देख पड़ेश्वरि, इ तिति केम पृथ्व स्वादगक लोक देख पराल-अचिः, this, indeed, is seen (to be) (i.e., is evidently) a person of some extraordinary kind.

कुमारवैति श्रृंज वा प्रल नृपिः। च किकिक किक कूक्ष पड़ेश्वरि, kumarा-बाईः बो इकह नाहि ? हा किकिस किकिस बुझि पराल-अचिः, is she showing signs of being in calf or not? Yes, a little is becoming manifested.

333. A Potential Passive is formed for some verbs by adding या अ to the root. Thus √देख देखि, see, √देखा देख हां, to be able to be seen, to be visible. This root देख हां is conjugated exactly like any other intransitive root in या अ (see §§ 270 ff). The potential passive indicates not so much that a thing is done, as that it can be done. Thus इ पोथि पड़ारेश्वरि, इ पोथि पराल-अचिः, this book can be read, but इ पोथि पराल जारेश्वरि, इ पोथि पराल हाल अचिः, this book is being read. Similarly (√मोग मःह, extinguish) we have चमरा वेटक हामि दृष्टि खेल नृपिः समापदि, kumarा पठाक द्येहिः दहि सह नाहिः मःहैत, the fire of my belly will not be able to be extinguished by this.

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CHAPTER VIII.

THE FORMATION OF TRANSITIVE AND CAUSAL VERBS.

334. As in other Indo-Aryan languages the intransitive verb in Maithili can be made transitive and the transitive verb causal.

The transitive verb is generally formed by adding अब to the root, and the causal by adding अबाब अब, but there are many exceptions. The roots thus formed are conjugated like transitive verbs in अब (see §§ 270 ff). We often find व व written in-
stead of ब, as in चाव नव, चाव नेव, and this pronunciation is usually heard in Southern Maithili, but in the northern or standard dialect the sound is always that of ब, no matter what is written.

In Hindi grammars we have rules about shortening the root vowel of certain causal verbs. These rules are not necessary in Maithili. The root vowels are shortened according to the regular rule of the short ante-penultimate vowel (see §§ 32 ff).

It thus follows that in forms which consist of only two syllables, the root vowel is not shortened. Thus from जान जाग, 'be awake,' the transitive root जामाब जाग, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जामाब जाग, with the अ shortened, as it is now in the ante-penultimate.

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

**Intransitive.**

| चरब | चरब, to fall. |
| चरब | चरब, to fall. |
| पिकलब | पिकलब, to melt. |
| लिकलब | लिकलब, to hang. |
| जाब | जाब, to awake. |
| पाकब | पाकब, to ripen. |
| बाजब | बाजब, to speak. |
| भाब | भाब, to be applied. |
| भीजब | भीजब, to be wet. |

**Transitive.**

| चरबा | चरबा, to cause to fall. |
| पिकलबा | पिकलबा, to melt. |
| लिकलबा | लिकलबा, to hang. |
| जाबा | जाबा, to cause to awake. |
| पाकबा | पाकबा, to cause to ripen. |
| बाजबा | बाजबा, to cause to speak. |
| भाबा | भाबा, to cause to be applied. |
| भीजबा | भीजबा, to cause to be wet. |

**Causal.**

| चरबा | चरबा, to call. |
| जाबा | जाबा, to begin. |
| भीजबा | भीजबा, to be summoned. |
Intransitive. 

Transitive. 

Causal.

In the above, note that the बाज bāj, like the Hindi बाज bol, is intransitive.

Note also that no verbs insert ल l as sometimes occurs in Hindi. Thus:—

Intransitive. 

Transitive. 

Causal.

336. In the same way transitive verbs form causal and double causals. Thus:—

Transitive. 

Causal. 

Double Causal.

337. Many intransitive verbs with a short vowel in the root simply lengthen it to form the transitive, and form the causal regularly with अवाज बैब; thus:—
§ 338. Causal Verbs.


काटब katab, to be cut, काटब kāṭab, to cut, काटबāब kāṭbaeb.
गारब garab, to be गारब gārab, to bury, buried.
मारब marab, to die. मारब mārab, to kill, मारबāब marbaeb.
पालब palab, to be पालब pālab, to rear, reared.
लादब ladab, to be लादब lādab, to load, loaded.
निकसब nikasab, to निकसब nikasab, to निकसबाब nikasbaeb.

338. The following are irregular:—


खुलब khulab, to be खोलब khōlab, खोलबाब khōlaeb.
चुटब chūtab, to go off, चोडब chōrab चोडबाब chōraeb or चोडबाब chōraeb.
तुटब tūtab, to be तोडब tōrab तोडबाब tōraeb or तोडबाब tōraeb.
फ़ठब phatab, to be फाडब phārab, फाडबाब phāraeb.
अटब atab, to be stopped. अरब arāb अरबाब arabaeb.
विकब bikab बेचब bēcab, वेचबāब bēcaeb.
or विकबāब bikāeb, वेचबāब bēcaeb.
to be sold.
रक्षब rahab, to remain, रक्षब rākhub, रक्षबाब rakhbaeb.
खा khā, to eat, खिखाब khiāeb, to खिखाबāब khiabbaeb.

Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in a transitive sense; the causal form thus becomes an optional form of the transitive.
§ 339. A few examples of the Transitive and Causal verbs in literature may be given. Many more will be found under verbs in सह in § 284.

हीरा हीरा मति बाजू, हिरा हिरा मति बाजू, say not 'diamonds diamonds.'

प्रत्य दिन यह खपना बेंटा सभ के वज्रलक्ष, एक दिन ए अपना बेता सब्ह के बजाउँकाई, one day he summoned his sons.

आंगि लागल, अगि लागल, fire was attached (to the house, i.e., the house took fire).

सामी मे लग किये नर्चि लागबंद्, स्वामी मे लग किये नर्चि लागबंद्, why do you not apply your mind in (i.e., on the contemplation of) the Lord?

खपत बेंचे के देवी रूपिय दियाय, सूपत बेदि के देहि अहि दियाय, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

बनाय लोक की देखा भोजन देशवानि, अनाथ लोक की घी भोजन देखाती, to the destitute people he causes food to be given (according to) their desires (Purusa Pariksha, p. 49).

बसू देशवानि नाथि, होस्ट देहायित चाथि, he is causing goods to be given (lb., p. 51).

जार पियासमी वधर सघारस, जो पियास अधरा सुधारास, having gone, give her the nectar of your lower lip to drink (Vid. x, 10).

क्या की की निकासू। आंगि लागल भोजपूँजी जे निकसे ले लाभ हम क्या की निकासू। अगि लागल जीभपूँजी, जे निकसे, ते लाभ, what shall we bring out? When a hut is afire, whatever comes out, that is gain.

बहुत अपर जान के बांद्रू देखूक, बहुत अपर जान के बांद्रू देखूक, going up very high, he let it go.
§ 341. Compound Verbs.

As explained in §§ 178 ff., there are three verbal nouns, viz.:

(1) देखी dēkhī; obl. देखें dēkhāi or देखूं dēkhā.
(2) देखब dēkhāb; obl. देखबा dēkhāba.
(3) देखल dēkhāl; obl. देखला dēkhāla.

The following are made with the direct form of the first verbal noun:

(a) Intensives.
(b) Potentials.
(c) Completives.
The following are made with the oblique form of the first verbal noun:

(d) Permissives.
(e) Acquisitives.
(f) Inceptives.

(g) Desideratives are sometimes made with the genitive of the second verbal noun, but more usually with the oblique form of the first verbal noun.

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

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

The first verbal noun ends in र (dekh). This final vowel is only half-pronounced, and, in these compounds, it is often dropped both in writing and in pronunciation; so that, in these compounds, we may have either देख or देख. This elision of र (or य, etc., see § 281) most frequently occurs in the case of verbs whose roots end in vowels.

The auxiliary verbs usually employed to form intensives are:

- देख deb, to give, implying in these compounds intensity.
- दारब dārab, to throw,
- आजब ājeb, to come,
- आबज jājeb, to go,
- पडब parab or परब parab, to fall.
- उहब uhab, to rise,
- रहब rahab, to remain,
- लेब lēb, to take,

Note that पडब parab, to fall, is also used to make passives. See § 332.
Examples of such intensive compounds are:

- भरब bharab, to fill.
- उष्टङ्ग urāeb, to cause to fly.
- हेराब herāeb, to lose.
- क्षाङ्ग khasāeb, to cause to fall.
- कांशं kāśab, to cut.
- बनब banab, to be made.
- चलब calab, to go.
- खांशं khaśab, to eat.
- पीस्यं pīab, to drink.
- चीशं hīeb, to be, to become.
- जाशं jāeb, to go.
- पुकारब pukārab, to call out.
- चोब hōeb, to be, become.
- सुताब sūtab, to sleep.
- पीस्यं pīab, to drink.
- राखब rākhab, to place.
- लेब lēb, to take.
- भरर देब bharā dēb, to fill up.
- उष्टा or (उष्ट) urā (or urā) dēb, to squander.
- हेरा dēb, to lose out and out.
- क्षाय dēb, to throw down.
- कांशं खरब kāś dārab, to cut off.
- बनब जाशं banājāeb, to be completely made.
- चांशं जाशं cal jāeb, to go away.
- खा जाशं kha jāeb, to eat up.
- पी जाशं pī jāeb or पीजाशं pījāeb, to drink up.
- चो जाशं hōjāeb, म जाशं bhai jāeb, to become (definitely).
- जाशं पड़ jāe pārab, to happen to go.
- पुकारब uṭhab, to call out suddenly, give a scream.
- चो राखब hō rahab, to be.
- सुताब राखब sūt rākhab, to sleep on.
- पी लेब pī lēb or पीजाशं pījāeb, to drink, take to drink.
- राखब लेब rākhi lēb, to lay by (for one's own use).
- लेब lāi lēb, to take for oneself.

343. It will be remembered that the conjunctive participle may be the same in form as the verbal noun. Phrases in which this form of the conjunctive participle occurs are not intensive compounds. Thus के जाशं lai jāeb, 'having taken to go,' 'to take away,' is not an intensive compound. If it were an intensive compound, it would mean 'to take completely,' which it does not
mean. On the other hand दे जाप्रव दाई जँब is an intensive compound and means 'to give out and out.' Again, while बुन जाप्रव बने जँब is an intensive compound, and means 'to be completely made,' निकस्स जाप्रव निकास जँब is 'having emerged to come,' i.e., 'to come out,' and is not an intensive compound, but is simply a phrase with the conjunctive participle. The essence of an intensive compound is that the auxiliary verb loses all or some of its proper meaning, which is not in the case in निकस्स जाप्रव निकास जँब.

344. These intensive compounds are extremely common in Maithili. Dozens of instances will be found on every page of any book in the language. The following are a few typical examples:

काठी सबूि के तोड़ि दे, kāṭhi sabahī ke tōrī de, break the sticks.

हमरा सम पतहय देक, humārā lag pāthāy daih, send (them) to us.

सभ बेंड़ू खाय गेहु, sabh bērāhī khāy āg, they ate up all the sheep also.

तीन से से किचउ बुढ़ जाप्रव, tīnī sai sā kicchū bārhī jāet, they somewhat exceed three hundred.

सभ बलुजात जरी के बाजुर भे गेहु, sabh bastujāt jarī kā chāur bhai āg, all the property being burnt became ashes.

प्रक विखिरी कोंगो फुलवारी में जाय पड़ि, ek khikhirī kōnō phula-būri mē jāy paralī, a she-fox happened to go into a certain garden.

अभाष बाबु दुनि दीना भट्टी उठल चिन्न, annāk sabad suī dinā bhadri uthal cīhāy (for cīhāy uṭhāl), hearing their mother's words Dinā and Bhadri started up.

प्रक सुगा मोबरक बेरी के चाँगुर में उकटि रचल हल, ek murgā gobārak āherī ke cāgur sā uktī rahal chal, a cock was scratching (going along scratching) a dunghill with his claw.

किचउ श्रीखि लेर, kicchū sikhī lēe, let him learn (for himself).

कपना मे बाँटि की, apānā mē bātī lī, let us divide (it) among ourselves.
§ 346.] Compound Verbs. Potentials.

Compound Verbs. Potentials.

346. (c) Completive compounds are similarly formed with the verb चुकब, chukab, to be finished. The र् is here also sometimes dropped. Thus:

चुकब रा कट कुकब, bhēt sakab, to be able to meet.

Examples from literature are—

ध्यान में यापी समीक्षण, dhyān me abhi sakai-ach, it can come into thought, it is conceivable.

पक्का र व को मे समीक्षण, pachātaulā sa ki bhai sakai-ach, from regretting what can happen?

घंगू र सहक गुच ना गुच पड़ुब सकि, āyūr sabhak guch lag nahī pahē sakali, she could not reach the bunch of grapes.

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

चुकब रा कट chali sakab, to be able to move.
बारूल रा कट bājrī sakab, to be able to speak.
लिगिर रा कट likhi sakab, to be able to write.
दैर रा कट dai sakab, to be able to give.
लैर रा कट lai sakab, to be able to take.
जाप रा कट jāe sakab, to be able to go.
भेद रा कट bhēt sakab, to be able to meet.

In one place Vidyāpati employs a sort of long form of the first verbal noun.

 Johannesburg चार टूटिंग गैल ना, jaitahī hāra tutie (for tutī) gela nā, as I went my necklace broke in pieces (ना nā is expletive) (Vid. xxvi, २). Compare Vidyāpati's conjunctive participle करिक karī at the end of § 307.

344. (c) Completive compounds are similarly formed with the verb चुकब, chukab, to be finished. The र् is here also sometimes dropped. Thus:

चुकब रा कट कुकब, bhēt sakab, to be able to meet.

Examples from literature are—

ध्यान में यापी समीक्षण, dhyān me abhi sakai-ach, it can come into thought, it is conceivable.

पक्का र व को मे समीक्षण, pachātaulā sa ki bhai sakai-ach, from regretting what can happen?

घंगू र सहक गुच ना गुच पड़ुब सकि, āyūr sabhak guch lag nahī pahē sakali, she could not reach the bunch of grapes.
Maithili Grammar.

347. (a) **Permissive** compounds are made by conjugating the verb देब deb, to give, with the oblique form of the first verbal noun. Thus:

- कह्या देब kahai dēb, or कह्या देब kahā dēb, to allow to speak.
- जान देब jāc dēb, to allow to go.
- खो थोर्करा खान dācak, ḍ okrā khāe dēkaik, he allowed him to eat.
- कालू कहा दोमा महो के बैसे देसवी, कोलस सदा दिना भद्री के बासां देसवी, Kalū Sada allowed Dina and Bhadri to sit down.
- नार्द दृढ़ पीव dēbc, nāhī dúdha pība dēbē, (if) you will not allow us to drink milk.

348. (b) **Acquisitive** compounds are similarly formed with the verb पाभ pāeb, to get. Thus:

- खो उठ नाही पाभ, ḍ uṭhai nāhī pābah, let him not get (permission) to rise.
- जिवृक्त जान प्रको नाही पाभ, jibaita jāe ekau nāhī pāota, not one will get leave (i.e., be able) to depart alive (Man. viii, 43).

349. (c) **Inceptive** compounds are similarly formed with the verb लागाघ lāgab, to begin. Thus:

- कह्या लागाघ kahā lāgab, to begin to speak.
- दीन लागाघ, diā lāgab, to begin to give.
- मार लागाघ, māra lāgal, he began to beat.
- बाघ लागाघ, bāgh khāe lāgal, the tiger began to eat.
- बुढ़िया कह्या लागाघ, būrhiā kahai lāgāi, the old woman began to say.
§ 350. | Compound Verbs. Desideratives. 295

In one instance Manbodh (i. 12) uses the oblique form of the second verbal noun in an inceptive compound, as follows:—

कमालसान किंचु कहबाण लागु, kumālāsana kichi kahabā lāgu, (Brahmā) whose seat is on the lotus begins to say something.

350. (g) Desiderative compounds, as in Hindi, often indicate that something is on the point of occurrence. They are formed in two ways:—

(i) By the phrase रुख्षा इच्छ इच्छा achhi icchā achhī, meaning “there is a desire,” following the genitive of the second verbal noun in व b.

(ii) By the accusative, genitive, or simple oblique form of the first or second verbal noun with the verb चाहब cāhab, to wish:—

Examples—

(i) देखबाक रुख्षा इच्छ, dekhābāk icchā achhī, there is a desire of seeing, i.e., I wish to see.

(ii) देखे देखे के चर्च, ham dekhā kē cāhaí-chi, I wish to see.

अंबार चन्दोलिंधि, ē bājā cāhaí-achī, he wishes to speak.

माराइ cāhālāk, mārai cāhālāk, he wanted to kill (him).

धार cāha गर cापि, dharā cāha pheri sāpē, a snake again wishes to seize it (Vid. xxii, 6).

घड़ी cाह cचक्क, ghūri bājai cāhaí-chalī, the clock was about to strike:

समझूं अपना cाह cबालक के मुख में पडाव cरेल, homahā aprānā bālak kē skul mē paṭhābai cāhaí-chi, I also want to send my boy to school.

अंब जान cरेल, ē jān cāhaí-chathī, he wishes to go.

ओ मरॉ (vulgarly मूरे) cचत cघि, ē marōi (vulgarly muai) cahāit achī, he is at the point of death.
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§ 351.

Continuative compounds are formed with the direct form of the masculine Present Participle. Thus:

निर्धारित ज्ञान, likhait jaeb, to continue writing.
पढम ज्ञान, parhait jaeb, to continue reading.
वास्तव ज्ञान, bajait jaeb, to continue speaking.
जानवर, jait rahab, to continue going
प्रवेश ज्ञान, pabait neb, to go on finding.
पानी वाहत भार्य, pani bahait jai-ach, the water keeps flowing away.
नदी कर धार बढ़त रच्यार, nadi kēr dhār bahait rahai-ach, the stream of the river keeps flowing on.

352. (b) Statical compounds are similarly made except that the participle agrees in gender with the subject of the verb. Thus:

करात चबा, kanait calab, to go along crying.
गवैत चाप, gabait āeb, to come singing.
प्रक खी गर्वित थर्बग, ek strī gabaiti obai-cha, a woman was coming singing.
§ 354. [Compound Verbs. Staticals.

Quasi continuative or statical compounds are also formed with the third verbal noun or past participle, as in:

पानि बहल जाति अखि, पानि बहल जाति अखि, the water keeps flowing away.

उक बाध पढ़िल फरेल, ek bāgh pārāl phirāi-chal, a tiger was prowling about.

खासर संग लागलल दलिल hamārā sang làgal dalāh, come along with me.

चट्टार छै तै बचले रहत। चट्टार छै तै बचले रहत।

353. The equivalent of the Hindi चला जाना calā jañā is the intensive compound चलि जानब cali ċāeb or चलि चाँगब cali ċāngb hāeb. Thus:

चलि गेल जोगिया जाँजरि, cali gēl jōgiyā-jājārī, they went away to Jogiyā-Jānjari.

चाँग लें वाचून चाँग भेल्सू जिंद दरबाज, hāth leī bārhan cali bhēlī singh dār-bāj, taking the broom in her hand she went to the main door of the house.

कुंज भवन छैं चलि मेल्सू छे, kuṇja bhabana sē cali bheli hē, (as) she came out of the arbour (Vid. xxi, 1).

चलि जानब cali ċāeb means ‘to go away,’ चलि चाँगब cali ċāngb hāeb is simply ‘to go.’

354. Attention has also been called in § 180 to the use of the instrumental or locative of the third verbal noun or past
participle to indicate continued action, especially to the phrases लेले जानब लेले जानब, to take away with one, and लेले जानब लेले जानब, to bring with one, equivalent to the Hindi लिये जाना liyē jānā and लिये जाना liyē ānā, respectively. Equivalent to the Hindi लेए अना or लेए अना lē ānā or लेए अना lāē ānā is लाए लाए laē aeb, or लाए लाए layē aeb, to bring.

Varieties of लाए लाए laē aeb are लिख्याप्र लिख्याप्र līē aeb, लिख्याप्र लाए aeb, and लाए लाए laē aeb. Equivalent to the Hindi लेए अना lē ānā is लाए लाए (लाए अना) laē aeb, or लाए लाए layē aeb, to take away. Thus:

किय चाँची चमरा योतय ले याबड़, kicchा cānī ham%=ra otya lai ṣabdh, bring some silver to my house.

खासी रसेय चाणब जानब घों घोमाश, svāmi salsāhēs lēē jādū sau lobhāe, I will bring my lord Salhās, having enticed him by enchantment.

चमरा गों की लेवे घोज़ राम नाम, ham%=ra sau ki laibai ojah inām, what reward or present will you bring from me?

चम चाँची के याबड़, ham cōri kai lailah, having done theft, I have brought (it).

ले जाच, lai jāh, take away, as in § 180.

चमरा घोमा ले उठा ले जाणब, ham%=ra sājhā sā uṭhā lā jāet, he will take it away from before me.

चमरा जंग रमास लय जेवद "
लेबच कोम सयद "
hamar%=ra nyā raḥhasa laya jaibaha (for jaibāh)।
laibaha (for laibāh) ṭāna soneśē।

Thou wilt also take away also all my joy and passion.
What present will you bring (in return) (Vid. Iv, 2).

More usual than जाणब lāē is the verb याबड़ ānab, to bring, as in दुर चे सपहाक चाँची घोज़ रसायनी हें यानि द्वारके, dui soi rupai-āk cānī ohī rasāyēni kē ānī delōkai, having brought silver (to the value) of two hundred rupees, he gave it to that alchemist.
PART IV.

INDE CLINABLES.

A. Adverbs.

355. Henceforth I shall not transliterate.

The following lists have been collected:

I. Adverbs of Time.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रत्येक, आधा</td>
<td>Now.</td>
<td>पतिले</td>
<td>At first.</td>
</tr>
<tr>
<td>तिथि</td>
<td>Then.</td>
<td>चन</td>
<td>Early, at dawn.</td>
</tr>
<tr>
<td>कङ्कन</td>
<td>When?</td>
<td>खनम</td>
<td>Perhaps, sometimes.</td>
</tr>
<tr>
<td>कार्य</td>
<td>When.</td>
<td>कार्यन</td>
<td>In the meantime.</td>
</tr>
<tr>
<td>फळ</td>
<td>To-day.</td>
<td>कार्यन</td>
<td>At last.</td>
</tr>
<tr>
<td>वापस</td>
<td>Yesterday, to-morrow.</td>
<td>वापस</td>
<td>Often.</td>
</tr>
<tr>
<td>उसी कालिदास</td>
<td>Now-a-days.</td>
<td>उसी कालिदास</td>
<td>Quickly.</td>
</tr>
<tr>
<td>परस्पर</td>
<td>The day before yesterday, or the day after to-morrow.</td>
<td>परस्पर</td>
<td>Instantly.</td>
</tr>
<tr>
<td>प्रतिदिन</td>
<td>Every day.</td>
<td>प्रतिदिन</td>
<td>Afterwards.</td>
</tr>
<tr>
<td>शनिदिन</td>
<td>Always.</td>
<td>शनिदिन</td>
<td>Again.</td>
</tr>
<tr>
<td>संभव</td>
<td>Continually.</td>
<td>संभव</td>
<td>Once.</td>
</tr>
</tbody>
</table>
356. II. ADVERBS OF PLACE.

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
<th>Maithili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रतय</td>
<td>Here.</td>
<td>लग्नाप</td>
<td>On all sides.</td>
</tr>
<tr>
<td>शोतय</td>
<td>There.</td>
<td>सबीय</td>
<td>Near.</td>
</tr>
<tr>
<td>कतय, कत</td>
<td>Where?</td>
<td>प्रांशिकात</td>
<td>On this side.</td>
</tr>
<tr>
<td>जतय, जत</td>
<td>Where.</td>
<td>प्रांशिकात</td>
<td>On that side.</td>
</tr>
<tr>
<td>ततय, तत</td>
<td>There.</td>
<td>सब्रव</td>
<td></td>
</tr>
<tr>
<td>सम्बार</td>
<td>Hither.</td>
<td>सब्फाम</td>
<td>Everywhere.</td>
</tr>
<tr>
<td>औष्ठार</td>
<td>Thither.</td>
<td>उपर</td>
<td>Above.</td>
</tr>
<tr>
<td>केसर</td>
<td>Whither?</td>
<td>मीच</td>
<td>Below.</td>
</tr>
<tr>
<td>जेसर</td>
<td>Whither.</td>
<td>पार</td>
<td>Across.</td>
</tr>
<tr>
<td>तेसर</td>
<td>Thither.</td>
<td>निकट</td>
<td>Near.</td>
</tr>
<tr>
<td>कतहूं</td>
<td>Somewhere.</td>
<td>नमाच</td>
<td></td>
</tr>
</tbody>
</table>

357. III. ADVERBS OF MANNER.

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
<th>Maithili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>आचामक</td>
<td>Suddenly.</td>
<td>प्रिया</td>
<td>In vain.</td>
</tr>
<tr>
<td>आकामात</td>
<td>Accidentally.</td>
<td>बयं</td>
<td></td>
</tr>
<tr>
<td>आचाक में</td>
<td></td>
<td>नाशक</td>
<td></td>
</tr>
<tr>
<td>पुष्प</td>
<td>Privately.</td>
<td>एना</td>
<td>Thus.</td>
</tr>
<tr>
<td>आरंत</td>
<td>Very.</td>
<td>किछु</td>
<td>Why?</td>
</tr>
<tr>
<td>धायक</td>
<td>Separately.</td>
<td>किघ्रक ते</td>
<td>Because.</td>
</tr>
<tr>
<td>फराक</td>
<td></td>
<td>कोम, कोम तरण</td>
<td>How?</td>
</tr>
<tr>
<td>सटपट</td>
<td>At once.</td>
<td>जेना, जैं तरण</td>
<td>As.</td>
</tr>
<tr>
<td>सटट</td>
<td></td>
<td>तेना, तैं तरण</td>
<td>So.</td>
</tr>
<tr>
<td>तथापि</td>
<td>Nevertheless.</td>
<td>नैक</td>
<td>Well.</td>
</tr>
<tr>
<td>तेभो</td>
<td></td>
<td>सत्य</td>
<td>Truly.</td>
</tr>
<tr>
<td>वदापि</td>
<td></td>
<td>सदा, सद्,</td>
<td></td>
</tr>
<tr>
<td>जदापि</td>
<td>Although.</td>
<td>सदा से</td>
<td>Etcetera.</td>
</tr>
<tr>
<td>अशो</td>
<td></td>
<td>द्यादि, द्यादि</td>
<td></td>
</tr>
</tbody>
</table>
§ 361.]

358. IV. Adverbs of Affirmation and Negation.

Yes, 

Certainly.

Doubtlessly.

Necessarily.

Enough!

No, not.

No, do not (with imperative).

fc Yes, Enough!

rJ, Enough!

Certainly.

No, not.

Jo, Certainly.

No, do not (with imperative).

359. The following are further examples of Compound Adverbs:

Once upon a time.

Sometimes.

Gently.

Till now, yet.

Till when? How long?

Never.

On both sides, all round.

Indifferently.

Whenever.

Elsewhere.

Nowhere.

Hitherto.

If not, else.

Some time or other.

Somewhere or other.

Now and then.

Somehow or other.

Now is the best time. (Lit. The time of now is good).

I have not seen you since then till to-day. (Lit. From that time to-day a (first) meeting has occurred).

At last he came.

At length he came to his senses.

He puts off from to-day to to-morrow. (Lit. He calls to-day to-morrow).

Particles of Emphasis.

These are र and दिः or दिः, only, even, and दि and दि or दि, also, even. They are always used enclitically, and when any
of them is added to a word ending in अ, that अ is omitted. Examples: तरी, mine only (तम्रदि), or me only (तम्रपा); वर्गाच, even now, already; तरी or तम्रपा, mine also, or me also; उत्तर, a reply, उत्तर, even a reply; चिन्नी, even one's own.

B. Postpositions.

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

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अगू, अगाँ</td>
<td>Before</td>
</tr>
<tr>
<td>पौलप, पौलप, पौलप</td>
<td>Behind</td>
</tr>
<tr>
<td>बाद्धु</td>
<td>Except</td>
</tr>
<tr>
<td>पर, पर</td>
<td>Above</td>
</tr>
<tr>
<td>नोच्चा</td>
<td>Beneath</td>
</tr>
<tr>
<td>तक, तक</td>
<td>Within</td>
</tr>
<tr>
<td>संग, संग</td>
<td>With</td>
</tr>
<tr>
<td>विन, विना</td>
<td>Without, except</td>
</tr>
<tr>
<td>बाद्ध्र, बाद्ध्र</td>
<td>Out</td>
</tr>
<tr>
<td>र्तो, र्तो, र्तो</td>
<td>For, on account of</td>
</tr>
<tr>
<td>जीविर</td>
<td>In exchange (for), instead</td>
</tr>
<tr>
<td>का, का</td>
<td>Like</td>
</tr>
</tbody>
</table>

The above all govern either the simple oblique form or else the genitive case, saving बाद्ध्र, except, and विन, विना, without. The latter governs either the Instrumental or the Dative, as in:

विना पुष्कर सों कोना दिबस गमाप्रब, how shall I pass my days without a husband?

बिना पुष्कर के विना प्रतल बिन परिस्थिकि, did a woman sleep so long without (her) husband.

बाद्ध्र ताके the accusative. खुर्चि बाद्ध्र खिल्कु, nothing but the husk.

C. Conjunction.

363. The following are the more useful:

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>वाळो, वो, or वो And.</td>
<td>की...की, Either...or.</td>
</tr>
<tr>
<td>के or कर, That.</td>
<td>परंतु, But.</td>
</tr>
<tr>
<td>शो, Else, even.</td>
<td>नो, If.</td>
</tr>
<tr>
<td>में, Then.</td>
<td></td>
</tr>
</tbody>
</table>
is often idiomatically omitted. Thus:

\[\text{Whff, if a jeweller had got this then he would have been much pleased.}\]

364. D. **Interjections**, see § 93. Others as in Hindi.
ERRATA.

A few of these are important.

Page 5, line 19, for see read obtain

,, 6,, 7,, देखि देखि
,, 7,, 1 and 3 of footnote, for diphthongal read diphthongal
,, 9,, .9, for ढ read ढ
,, ,, 17,, ष read ष
,, 10,, 19,, स लीना स लीना
,, 11,, 2,, अल au
,, 12,, 1 of footnote, for on in
,, 13,, 10, for ərh ~ ərh
,, ,, 15,, खाँभ bhābh, खाँभ khābh
,, 14,, 7,, देखेरज़ देखेरज़
,, 15,, 2, for indicate by the sign, read indicate by the sign
,, 16,, 13,, च a read च a
,, 21,, 8,, पाष पाष
,, ,, 12,, वृ or वे वृ or वे
,, 25,, 5,, ोना sōnā
,, 27,, 8,, rower rower;
,, 29,, 5,, § 10, (§ 10,
,, ,, 6,, बम बम
,, 36,, 10,, करोनी करोनी
,, ,, 14,, इंगोनी इंगोनी
,, 39, last line, for the by the
,, 44, line 1, for चिंचिं
,, 46,, 14,, लेले
,, ,, 17,, ए ए ए
,, 49,, 9,, विचिरा विचिरा
,, 52,, 7,, एल all
,, ,, last line, ् it
,, 53, line 16,, कथं कथं
Errata.

Page 55, line 18, for o  read of
"  " 21, " carhābāi    " carhābāi
" 59, " 2, from bottom, for म    " म
ek
" 60, " 4, " " " सं    " सं
ek
" 86, " 11, for गुरु    " गुरु
ek
" 90, " 13, " क    " क
ek
" 95, " 23, " केस... kēśa    " केस... kesa
ek
" 109, " 3, " dekhau    " dekhau
ek
" 120, " 2, from bottom, for को read को
" 127, " 1, and heading. This page should commence with § 197.
" 133, line 18, for कर-म read कर-म
ek
" 139, " 9, " ठेव    " ठेव
ek
" 155, " 7, from bottom, for lāgaḷ thīnḥ  read lāgaḷthīnḥ
ek
" 216, " 9, for sees read is visible
" 270, " 10, " two    " two hundred
" 302, " 2, from bottom, for नँ read नँ
ek
"  " last line, for न    " न
" 303, line 1, " अँ    " अँ
### Table showing the various alphabets used in Mithila

<table>
<thead>
<tr>
<th>Deva-Nagari</th>
<th>Kaithi</th>
<th>English Transliteration</th>
<th>Deva-Nagari</th>
<th>Kaithi</th>
<th>English Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
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<td>औ</td>
<td>ō</td>
<td>ō</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

The semi-vowel अ is not used by Kayasths in writing Maithili, the vowel अ being substituted for it.
See § 4 APPENDIX

A Sanskrit Slōku written in the three characters of Mūhilā.

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

The Sanskrit Slōku is a verse in the three characters of Mūhilā.

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