AN INTRODUCTION
TO THE
MAITHILI DIALECT
OF
THE BIHARĪ LANGUAGE
AS SPOKEN IN
NORTH BIHAR
BY
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PART I.
GRAMMAR.

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1998
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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Appendix. Table showing the various alphabets used in Mithilā...
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
INTRODUCTION.

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 Salkēs, 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, Manbōdhī's Haribans, the Git Dīnā Bhadrīk and the Git Nebarak, 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 Bihārī 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 Sōn, and the northern of the two plateaux of Chota Nagpur. Bhojpuri occupies the southern plateau of Chota Nagpur and the the country north and south of the Ganges as far west as, say, Benares. Maithili and 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:
Maithili       ...       ...       ...       10,000,000
Magahi         ...       ...       ...       6,240,000
Bhojpuri       ...       ...       ...       20,000,000

Total           ...       ...       ...       36,240,000

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

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

The following account of the Maithili dialect, as a whole, is taken from the Vol. V² of the Linguistic Survey of India:—

Maithili or Tirāhutiya 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 Himalaya, 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 Himalaya. 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 Bihär. 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-chiki boli, 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 Shōkhai or as Musalmāni, and is sometimes called Jolahā Boli, after the caste which forms one of the most numerous Musulmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, 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:
INTRODUCTION.

Number of Sub-dialect. | Number of Speakers.
----------------------|---------------------
Standard ...          | 1,946,800
Southern Standard ... | 2,300,000
Eastern ...           | 1,302,300
Chikā-chikī ...       | 1,719,781
Western ...           | 1,788,495
Jolahā ...            | 337,000

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 paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us was Lakhimā 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 Thākur, 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 the Puruṣa-pariksā, 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 Nagendra Nath Guptā, and will, it is believed, shortly be published.

Vidyāpati Thakkura or, as he is called in the vernacular, Bidyāpati Thākur, 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 Umapati, Nandipati, Mōda-narāyaṇa, Ramāpati, Mahipati, Jayānanda, Caturbhujā, Sarasa-rāma, Jayadeva, 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-parināya, both by Vidyāpati Thakkura.
The Gaurī-parināya by Kavi-lāla.
The Uṣā-harana by Harṣanātha above mentioned.
The Prabhavati-harana by Bhāmunātha 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 Jhā, who has shown remarkable literary powers. He has written a Mithilā-bhashā Rāmāyaṇa, and a translation, with an edition of the original Sanskrit text, of the Puruṣa-parikṣā 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 Tirhutiyā is in Amaduzzi’s preface to Beligatti’s Alphabetum Bramhhanicum, 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

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 Madhepurā Subdivision of Bhagalpūr; Part VI, South Maithil-Māgadhī Dialect of South

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 Marthila (sic) se retrouve dans Neypal.'


3 *Specimens of Languages of India,* including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier, Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot,' 'Vernacular of East Tirhoot,' and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 ff.
Munger and Bārh Subdivision of Patna; Part VII, South Maithili-Bengālī Dialect of South Bhagulpūr; Part VIII, Maithili-Bangdli Dialect of Central and Western Puraniyā.


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—

INTRODUCTION.

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

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

Besides the text in the Maithili Chrestomathy we have:—


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 ऐ a and ए a. In Maithilih each of these has developed into a pair, a short and a long. The sound of short ऐ 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 रह ए is derived from an older रह ए. The sound is not usually represented in native writing but is commonly written merely as ऐ a. When it is desired to show it in writing it is sometimes represented by the mark of length 5. above the line, and sometimes by the visarga :. Thus रह or रह. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign ऐ a, 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 ऐ a sound has been developed from ऐ, so a secondary short a-sound has been developed from ए 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 ए a being usually written in its place. Some writers, however, use ऐ a for this sound, instead of ऐ. In the following pages, I shall indicate it, in the
Pronunciation of Vowels.

Deva-nāgari character, by the short mark written above the line. Thus मर्म, I killed. In transliteration I shall indicate it by the sign ā. Native scribes would write this word either मर्म or मर्म. This short ए ऐ has a great tendency to be weakened to ए ऐ, and it may be taken as a general rule that, unless ambiguity would ensue it does usually become ए ऐ. 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 मर्म mārlai, and never मर्म marlai, however it is written, because the latter pronunciation would lead to ambiguity, मर्म marlai properly meaning 'he died.'

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

In a few cases a final a is pronounced even in prose. When there is any doubt, I shall indicate it in the Deva-nāgari character by the sign ो, 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 ना na, not.
(ii) Words in which the final a is necessary for enunciation, as in शृ ग्दृ śūstra, a holy book; रिया priya, dear; ग्रिब्या grīhyā, acceptable (see § 26).
(iii) A few verbal forms, in which it is really ā, as in देखिये dékhī-ki, be pleased to see: देखिये के dékhī-ki, having seen.

9. When two words are compounded, the final a of the first member reappears and is pronounced very lightly. Thus फळदायक
(फळ phal + दायक dayak) is pronounced phalda yak, in which the a is hardly audible, very like the Hebrew shōvā mobile.

The same imperfect a also occurs in many polysyllabic words in the syllable after the accent, when not final. Thus दमर hāmārā, me; देखभाँ dékhobāh, you will see (but देखच dékhab with the a fully pronounced as it is in the final syllable); देखङ dékhal or देखलिङ dékhali a, I saw. As above shown, I represent this imperfect vowel in transliteration by a small a above the line. I have not thought it necessary to indicate it in the Deva-nāgarī character. Natives never do so.

In poetry, the final silent a, and this imperfect a are always fully pronounced. We thus have, in poetry, guṇa, phala, saphala, phaladīyaka, hamarā, dekhobāh (or, more usually, the older form dekhabahu), dékhaha, dékhala and dékhali a.

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 shōrās’ 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 vīrām ( ) placed under the vowel-sign. In transliteration I shall indicate it by small letters above the line. Thus, छिं achī, he is; देखङ dékhath, let him see. As in the case of the final absolutely silent a, these imperfect i and u are not counted as forming syllables in applying the rule of the short antepenultimate (§ 32). For the purposes of that rule देखङ dékhath 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 निः ni, as in लोकः loknī (not लोकः lōkanī) people, the plural of लोकlok, a person.

(ii) The final i of masculine nouns, as in पान धन pānī, water; मानि māni, proud (not पान पानī, मानि mānī).
Pronunciation of Vowels.

(iii) A final *i* preceded by a vowel, as in दलुकार halukā, lightness (not दलुकार halukā).

These imperfect vowels are frequently nasalised by annuṣikā. Thus देखितार dékhitā, immediately on seeing; देखलाँग dékhālag, I saw.

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

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

It should be noted that ऐ े and ऐ ी are freely interchangeable. Thus, we may either have पवितार paivā or पवताच paivā, he will see. Northern Maithili, as a rule, prefers to use ऐ े.

12. In an exactly similar way, there is a pair of long and short *o* sounds. The long is the Sanskrit ओ ओ, 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 ओ. The corresponding transliteration will be ो and ओ, respectively. Native writers make no distinction between these two sounds, representing both by ओ. As in the case of ऐ े and ऐ ी, ओ ो and ओ ू are freely interchangeable. ओ ो being usually preferred in the north and ओ ू in the south. Thus, we have either पावितार paivā or पावगार paivā, I obtained.

13. In Sanskrit the vowels ए े and ओ ू are really diphthongs made up of ए + ऐ ऐ + ऐ and ओ + ऑ ऑ + ऑ, respectively. Their origin is therefore एँ and ऑँ, and the pronunciation is distinctively 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 कैकेयि Kākkeyi. षोष्य aṣadā. In Maithili these letters invariably represent an older छ + र (or प्र) a (not ए) + इ (or ई) and छ + उ (or उ) a (not ए) + ऋ (or ऋ) respectively. In fact, at the present day native writers sometimes write र and दी and sometimes चर or छर, छउ or छौ. Thus they write the present participle of the root देख dēkh, see, sometimes देखत (or in this book देखत dekhait) and sometimes देख (or in this book देखत dekhait). I have even, on occasions, seen the word spelt देखत, in which the य is merely a fulcrum for carrying the ठ much as अल्ल is employed in Hindostani. Again ‘I shall obtain’ is written पढ़ें (or in this book पढ़ें paibai), पढ़ें (or in this book पढ़ें paibai), or पढ़ें (or in this book पढ़ें paibai). Similarly they indicate ‘he will obtain’ by पढ़तां (or in this book पढ़तां paštāh), पढ़तां (or in this book पढ़तां paštāh) or पढ़तां (or in this book पढ़तां paštāh). Native writers make no distinction between the Sanskrit and Maithili अइ and आउ. Both अइ sounds they represent, in the Sanskrit fashion by र, and both आउ sounds by ो. As, however, the Maithili sounds are shorter both by origin and in pronunciation. I represent the short sounds by े (or, when non-initial, by े), and by ो (or, when non-initial byः), respectively. In transliteration, I represent the long sounds by ाइ and ाउ, and the short sounds by इ and ाउ.

It is important to note that the Maithili इ अइ and ऋ आउ are merely alternative graphic representations of छ अइ or छ आउ and छ अउ or छ आउ, respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenultimate (§ 33, ii) in which both इ अइ and ऋ आउ count each as two syllables. Thus, the word देखत dekhait, seeing, must be considered as a word of three syllables, viz., देख छ खा रत ई, and not as one of two.

As, whatever the method of writing employed may be, the

The pronunciation of ऋ and न and of ऋ and न is in each case identical, I shall in future make no distinction in transliteration. I shall represent both ऋ and न by ai, and both ऋ and न by au. ऋ will be represented by ae (pronounced, however, the same as ai), and ऋ 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 (रञ, a wish, देखन, seeing).</td>
<td>य (रञ), वी (वीचा), य (रेखस्य).</td>
</tr>
<tr>
<td>र medial (रिखन, written).</td>
<td>ई (रिखन) (very common).</td>
</tr>
<tr>
<td>रं initial (रंटा, a brick).</td>
<td>वी (रंटा).</td>
</tr>
<tr>
<td>ज initial (जका, a torch).</td>
<td>व (जक), or व (जक).</td>
</tr>
<tr>
<td>घ initial (घंच, high).</td>
<td>घ (घंच), or घ (घंच).</td>
</tr>
<tr>
<td>श medial (शूठ, false).</td>
<td>श (शूठ) (very common).</td>
</tr>
<tr>
<td>फ्र { र initial (फ्रक, one).</td>
<td>फ्र (फ्रक).</td>
</tr>
<tr>
<td>ल्र { र initial (ल्रट, twist).</td>
<td>ल्र (ल्रट).</td>
</tr>
<tr>
<td>ष्र { र initial (ष्रो, direction).</td>
<td>ष्र (ष्रो).</td>
</tr>
</tbody>
</table>

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

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1 Whether the sound is really diphthongal, or whether the two elements are separately pronounced, it is difficult to say. Pronunciation varies in different months. 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 च ट छ and च । only occur in words borrowed direct from Sanskrit. When so met, they are pronounced like ri, ri, and li, 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>च a</td>
<td>च ।</td>
</tr>
<tr>
<td>च़ अ</td>
<td>च़ अ</td>
</tr>
<tr>
<td>र i</td>
<td>र ।</td>
</tr>
<tr>
<td>ठ u</td>
<td>ठ u</td>
</tr>
<tr>
<td>च ट (S.)</td>
<td>च ट (S.)</td>
</tr>
<tr>
<td>च़ । (S.)</td>
<td>च़ । (S.)</td>
</tr>
<tr>
<td>छ e</td>
<td>छ e</td>
</tr>
<tr>
<td>छ़ ai</td>
<td>छ़ ai (S.)</td>
</tr>
<tr>
<td>छो o</td>
<td>छो o</td>
</tr>
<tr>
<td>छो an</td>
<td>छो an (S.)</td>
</tr>
</tbody>
</table>

17. The Sanskrit Viśarga (:) 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 अ.

18. Anuvāra ('). When immutable, is also retained in a few words borrowed from Sanskrit. It is very commonly employed (like the changeable anuvāra of Sanskrit) as a compendium scripturae for घ ङ, छ ङ, ङ न, ङ ।, or ङ m before another consonant of the same class. Thus बुंदा instead of बुंदा. It will hence be represented in transliteration by ।, ।, n, n, or m, according to circumstances. Native writers very commonly employ it instead of anunāsika.

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

_Pronunciation of Consonants._

It will be represented in transliteration by the mark ~ placed over the nasalised vowel. Thus चिन्मया ākhiyā, an eye, में mē or mē mē in; बौध bāh, an arm; देखलह dekhəlah, I saw.

20. _Consonants._

क k, ख kh, ग g, घ gh, ङ n, च c, छ ch, ज j, झ jh, ञ n, ट t, ठ th, ड d, ढ dh, ण t, त th, क क, घ gh, ङ n, च c, छ ch, ज j, झ jh, ञ n, च्छ ch, चू c, भ bh, म m, य y, र r, ल l, व w, ग g, झ j, s, ष sh, ष स, श sh, ष s, and ष h are usually pronounced as in Sanskrit.

21. When ड d and ढ dh are not initial they become ड r and ढ rh. These cerebral r-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with र r and ढ rh respectively, and, indeed the latter dental sounds more nearly approach the correct pronunciation. Thus, 'a horse' is either घोर ghor or घोर ghör, 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., रावण is pronounced almost like राबर्ण. the r in r n 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 जोवन jāvun, not जोवन yāvun, and बात bāt, not बात wāt. 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-śrutī of the Prakrit Grammarians,—as described in the following sections.

24. When two vowels, of which the latter is short or long ऐ 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 ā and ā, between ī and ā, between ē and ā, between ū and ā, and between ō and ā.

(i) Between ā and ā the semi-vowel which is inserted is always ิ. นิว-ā becomes นิวā, a boy. In this case the insertion is not optional, but is compulsory.

(ii) Between ī or ē and ā, the inserted letter is ย. Thus มัลิวā or มัลิวā มัลิวā, a gardener. In this case the insertion of the ย is quite optional, but careful writers generally insert it.

(iii) Between ī or ē and ā it is always ว which is inserted, and the insertion is compulsory. Thus มัลิวā มัลิวā มัลิวā, a gardener. Here it must be explained, that the ว was originally really between ā and ā. Almost the only case in which ī immediately precedes ā is in the redundant form of nouns (§ 41). This form properly ends in ยā ิยā, thus—มัลิยā มัลิยā— and the รā ิยā is liable to be contracted to รā ī, so that we get รā มัลิวā.

(iv) Between ŏ or ō and ā, the inserted vowel is always ว. The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get แสุā แสุā, แสุā, 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 นิวā นิวā, มัลิยā มัลิยā, มัลิวā มัลิวā, and แสุā.

The above are the only instances in which ย and ว 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 ย.
It must, however, be mentioned that the diphthongs अ अि and खो आ उ are often written अ अि and खो आ उ by some writers. This is only a question of spelling. Again the vowel ए ए is often written ए ए, and the vowel खो अ is often written अ उ. Thus we find इन्हेन्ह हेन्ह, to be, written इन्हेन्ह; केंद्रो खेन्ह, any one, written खो खेन्ह; and पाणि खेन्ह, I got, written पाणि खेन्ह. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants श ष and श ष only appear in words borrowed from Sanskrit. The only sibilant which Maithili has of its own is the dental श ष. श ष is pronounced as in Sanskrit; but श ष when standing alone, and not compounded with another consonant is always pronounced like ख ख। Thus षष षषष, sixth, pronounced क्रषषष। This pronunciation is universal: the vulgar even write such a ष ष phonetically ख ख। In the compound consonant र र श ष is also always pronounced as ख ख। e.g. अकर्षण अकरा is pronounced अकर्षण। By some this ख ख sound of श ष is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian ख ख, or the ch in 'loch.' The compound letter श kṣ is pronounced like श cch, which is occasionally written for it by the vulgar; e.g. लक्षण is so written, and is pronounced as Lakṣṇi by purists, but is commonly written and pronounced लक्षणi Lâkṣaṇi। The compound श ṣp is peculiar. It is pronounced something like hʃp; e.g., पुष्प pusp, a flower, is pronounced puhʃp। This seems to be a relic of the old Sanskrit upadhmāṇīya.

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

26. The letter झ h, when compound with य y, becomes झ y, which, in words borrowed from Sanskrit, is pronounced in a
peculiar way. If $zh$ be taken to represent the Persian $\jmath \ zh$, the pronunciation of this compound can best be represented by $zh\ jy$; e.g., $gr\ vzh\ jya$, fit to be accepted, is pronounced $gr^z\ h\ jya$, 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>क k.</td>
<td>ख kh.</td>
</tr>
<tr>
<td>च c.</td>
<td>छ 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 न n. Thus, नात नग or नाड नन a limb.

(ii) ज $j$ may become न n. This is, however, of very rare occurrence. Example, नाजु नज or नाजु ननु a tear.

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1 Traces of a somewhat similar change have been noted on Māgadhi Prakrit, e.g. $a\ n\ j\ a$ for $a\ n\ j\ a$.
\(\S 27.\]  
**Pronunciation of Consonants.**

\(\ddot{b} \sim r\) may become \(\ddot{b}\). Thus, \(\dddot{b}h\text{\textperiodcentered}r\) or \(\ddot{b}h\text{\textperiodcentered}\), an earthen pot.

\(\ddot{d} \sim d\) may become \(\ddot{u}\). Thus, \(\dddot{n}d\text{\textperiodcentered}r\) or \(\ddot{n}im\), sleep.

\(\ddot{b} \sim b\) may become \(\ddot{m}\). Thus, \(\dddot{n}b\text{\textperiodcentered}r\) or \(\ddot{n}im\), a \(\dddot{n}im\)-tree.

(ii) \(\ddot{g}\sim gh\) may become \(\ddot{u}h\). Thus, \(\dddot{s}h\text{\textperiodcentered}g\) or \(\dddot{s}i\text{\textperiodcentered}h\), a lion.

\(\ddot{f} \sim jh\) may become \(\ddot{w}\). This, as in the case of \(\ddot{f} \sim j\), is very rare. Example \(\ddot{f}m\text{\textperiodcentered}h\), \(\ddot{m}\text{\textperiodcentered}h\), middle.

\(\ddot{r} \sim rh\) may become \(\ddot{m}h\). Thus, \(\dddot{k}\text{\textperiodcentered}g\) or \(\ddot{k}\text{\textperiodcentered}n\), a pumpkin.

\(\ddot{d} \sim dh\) may become \(\ddot{h}\). Thus \(\dddot{k}\text{\textperiodcentered}dh\) or \(\ddot{k}\text{\textperiodcentered}b\), \(\dddot{b}\text{\textperiodcentered}n\), bind. Compare as a reverse example \(\ddot{k}\text{\textperiodcentered}n\) or \(\ddot{k}\text{\textperiodcentered}d\) \(\ddot{h}\), a name of \(\dddot{k}\text{\textperiodcentered}n\).

\(\ddot{b} \sim bh\) may become \(\ddot{m}\). Thus \(\dddot{b}\text{\textperiodcentered}h\) or \(\ddot{h}\text{\textperiodcentered}m\), \(\dddot{m}\text{\textperiodcentered}h\), a pillar.

All the above changes are quite optional. Those of \(\ddot{u} \sim r\), \(\ddot{u} \sim rh\), \(\ddot{d} \sim d\), \(\ddot{b} \sim b\), \(\ddot{m} \sim bh\) are very common.

The others, especially those of \(\ddot{u} \sim j\) and \(\ddot{u} \sim jh\), are more rare.

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

- **Gutturals.** \(\ddot{k}\), \(\dddot{k}h\), \(\dddot{g}\), \(\ddot{gh}\), \(\ddot{n}\), \(\ddot{u}\), \(\dddot{u}h\).
- **Palatals.** \(\dddot{c}\), \(\dddot{ch}\), \(\dddot{j}\), \(\dddot{jh}\), \(\ddot{n}\), \(\ddot{u}\), \(\dddot{u}h\).
- **Cerebrals.** \(\ddot{t}\), \(\dddot{th}\), \(\ddot{d}\), \(\ddot{d}h\), \(\ddot{r}\), \(\ddot{ph}\), \(\ddot{r}h\), \(\ddot{n}\), \(\dddot{n}h\).
- **Dentals.** \(\ddot{t}\), \(\dddot{th}\), \(\ddot{d}\), \(\ddot{dh}\), \(\ddot{n}\), \(\dddot{n}h\).
- **Labials.** \(\ddot{p}\), \(\dddot{ph}\), \(\ddot{b}\), \(\ddot{bh}\), \(\ddot{m}\), \(\dddot{m}h\).
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 shva mobile, is counted as a syllable. For instance, in the word देखलख़ लाख़, there are for our present purposes three syllables, viz.,

(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, a cultivator: देखलख़लाख़, you saw; देखलख़लाख़, 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 पानी, water; घोटाका, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus यां, me; लोकानि, people; घोपरी, a hut: देखलख़ लाख़, I saw; तितलिया, a butterfly.

If a word, which has the accent on the antepenultimate, takes a suffix, the antepenultimate becomes the syllable before the antepenultimate, and may optionally retain the accent. Thus, the word तितली, a butterfly, has the accent on ti, the antepenultimate. The long form of तितली, titali, is made by suffixing a, and we get तितलिया. This ordinarily has the accent on tā, the new antepenultimate, according to the above rule; thus titali, but some people retain the accent on the tī, and say titali. 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. कूटिलता, deceitfulness, may be either kūtilata or kūtilatā.
29. If the accent does not fall on the first syllable of a word, that syllable has a secondary accent, which I indicate by the sign, as in kisān, dēkholāhānī, dēkholādīānī, chūtākā, tītāliyā and kūtīlātā given above.

30. If a word ends in imperfect i or u and if the last syllable has not the main accent of the word, then that syllable has a secondary accent, as in देखिया देखथिया, he may see. कारण kīkara, any one (accusative): देखने dēkholū, I saw.

31. In compound words, the first member retains its own stress-accent as a secondary accent, the stress-accent of the second member being the stress-accent of the word. Thus मुख-चंद mukholānd, the moon of a girl's face. Compound words borrowed directly from Sanskrit are often treated as simple words. Thus बिद्यापति bidyā-pati, which, according to the above rule, should be pronounced bidyā-pati is always pronounced bidyāpati. The word is the name of a famous poet of Mithilā.

**RULE OF THE SHORT ANTEPENULTIMATE.**

32. The following rules are most important. They are applied rigorously throughout the whole system of Maithili Grammar, and unless they are fully grasped, much of what is in the following pages will be found obscure.

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

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

Note.—In counting syllables neither the final silent o, nor a final imperfect i or u counts as a syllable; but the medial imperfect o, corresponding to the Hebrew shōwā mobile does so count. Thus घर ghar, a house, is a word of one syllable; देखब dēkhab, I shall see, जाण्डार ādār, and सुविधा sutihā, let him sleep, are words of two syllables; while दुनिया sutihā, sleep thou, and देखो dēkhobe, 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 ए a finds itself in the antepenultimate syllable, i.e., in the third from the end of the word, it is shortened to ए a. Thus, नाउ nāu (or, contracted, नौ nā) long form of नाज नाज, a barber; अगिया agiyā, long form of अगि अगि, fire; पालाह pālāh (or, contracted, पालाच pālāc), 2nd plur. past of पाह pāh, to obtain; सारलक mārlak. He struck, from मार mār, to strike; बातिया bātiyā, long form of बात bāt, a word.

There is a tendency to pronounce and write this shortened ए a as if it were ए a, so that we sometimes hear, instead of the above; नौ nā; अगिया agiyā; बातिया bātiyā. But this is only in the case of nouns. ए a does not often become ए a in verbs, as this would tend to give rise to ambiguity. Thus, the verb mār, means 'strike,' while, if we shortened it to mar, the root would mean 'die.' Sometimes, however, we find ए a shortened to ए a, even in verbs. In this respect, the rule is that we may have ए 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, धीर sikhulak, he learnt, from धीर sikh, learn; देखाई dekhāit (or, contracted) देखन dekhait), seeing. On the other hand, छूलच cūlāh or छूलाह cūvalāh, he dripped; छूलच sīlak or छूलच sīlak, he sewed; from roots छू cū and छू si; in which the long i and the long u are retained as they are followed by vowels or by euphonic य y or व v.

From the above it will be noted that the contraction of ए a and ए a does not affect the shortening. In other words ए ai and ए an, 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 \( \text{cuśṭhinh} \) (if) he had dripped, from root चू ca; रोषार hoia (or, contracted रोष hoiai), (if) I become, from root चौ hō, become; देखितिश्च dekhitiāu (or, contracted देखितिश्च dekhitiāu) (if) I had seen you, from root देख dékh.

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, पाषोफच (or पौरस) साबित, चामिया, छोषित, and चूरहितिश्च, and sometimes नाथ (or नोष), चामिया, पाषोफच, साबित, छोषित, छिशित, and चूरहितिश्च देखत and चौरु ह are, of course always written देखत and चौरु ह 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 चन्द्र bandh, to bind we have चन्द्र bādhuṇā or चन्द्र banhuṇā (see § 27, ii) not चन्द्र banhuṇā, a prisoner; and from the long form (see § 41) चोटक्क चोटक्क, small, we have the redundant form चोटक्क choṭakśwa.
descended.\(^1\) In the course of its development it passed through various stages, the latest of which (before the birth of Maithili) was that known as Māgadhi Prakrit, the colloquial language of the whole of Bihār, in various stages of development from, say, the time of Buddha (550 B.C.) down to about A.D. 1000.\(^2\) From this Māgadhi Prakrit are directly descended not only 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 Māgadhi Prakrit.

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

39. The distinction between these two classes of words is of importance, for Tatsamas, like all borrowed words in all languages, are treated as foreigners and are not subject to the phonetic rules which govern Tadbhavas. For instance, the rule of the short antepenultimate does not apply to Tatsamas. Again Tatsamas cannot be conjugated (with one or two rare exceptions) as verbs. For instance दर्शन darśan 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 दर्शनेवरदृष्टि दर्शानाई-अच्छ, he sees. If we want to use the word we must compound it with another Tadbhava verb and say दर्शन करे-विश्व दर्शन कराई-अच्छ, 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.

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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. Equivalent Forms of Nouns.

1. Thus घोर, a horse; लोह, iron; पानि, water; चोट, a beating; छोट, small (masc.); छोटi, small (fem.).

44. The strong form is simply the weak form (when such exists) strengthened by the addition of अ, or by the lengthening of the final vowel. When there is no weak form, the strong form always ends in a long vowel. Thus, घोरa, a horse; लोह, iron; मारी, a beating; छोट, small (masc.); छोटi, small (fem.); छोट, छोटi (no weak form), a tear; छोट, छोटi (no weak form), a book.

45. The long forms of substantives are made by adding one of the suffixes अ, या, or वा (sometimes vulgarly अ or आ, या or या, वा or वा) to the short form, the final vowels of which, if long, are shortened. Thus गहोर, a horse; मारिया, a beating. छोट, छोटi, or छोटi, a book; छोट, छोटi, or छोटi, a tear.

46. The long forms of adjectives are similarly made by adding one of the suffixes क, का (fem. कi or की कi) to the short forms. Thus, from बड़, बड़, or बड़, great, we have as long form बड़क, or बड़का. So from छोट, छोटa, small, we have छोटक, छोटका, or छोटका, and from भारी, भारी, heavy, भारी, भारीक, भारीका, and भारी, भारीका, भारीका, भारीका. For the long form of the feminine छोटi, however, we must go back to the masculine छोट, and form a new feminine from the long form. Thus, छोटक, छोटk, or छोटk, छोटk, or छोटk, छोटk. There is no such form as छोटिक, or छोटिक, or छोटिक, or छोटिक, derived directly from छोटi.

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 अ, या or वा, 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></td>
<td></td>
<td></td>
</tr>
<tr>
<td>होङ्‌ ghor, a horse</td>
<td>होङ्ऒणा ghor(^w)wā</td>
<td>होङ्ऒणा ghor(^w)wā (contracted from होङ्ऒणा ghor(^w)wā).</td>
</tr>
<tr>
<td>घर ghar, a house (masc.)</td>
<td>घरवास ghar(^w)wā</td>
<td>घरवास ghar(^w)wā (similarly contracted).</td>
</tr>
<tr>
<td>त त bät, a word (fem.)</td>
<td>तव bätīya</td>
<td>तव bätīya (or contracted)</td>
</tr>
<tr>
<td>मारी māri, a beating. (So any noun ending in i.)</td>
<td>मारी māriya</td>
<td>मारी māriya or मारी māri-(w)a.</td>
</tr>
<tr>
<td>पानि pāni, water. (So any noun in i.)</td>
<td>पानि pāniya</td>
<td>पानि pāniya or पानि pāni-(w)a.</td>
</tr>
<tr>
<td>पोधि, a book. (So any noun in i.)</td>
<td>पोधि pōthiya</td>
<td>पोधि pōthiya (w)a or पोधि pōthiwa.</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>Weak.</td>
<td>Strong.</td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>चौँ असुः, a tear.</td>
<td>चौँ असुः <em>āsūḥ</em> or चौँ असुः <em>āsūḥ</em></td>
</tr>
<tr>
<td></td>
<td>So any noun in <em>u</em>.</td>
<td></td>
</tr>
<tr>
<td>छोट chōt, small</td>
<td>छोट chōt</td>
<td>छोटका chōt<em>kā</em> <em>kawā</em> or छोटका chōt<em>kawā</em></td>
</tr>
<tr>
<td></td>
<td>So any masculine adjective.</td>
<td></td>
</tr>
<tr>
<td>छोटी chōti</td>
<td>छोटी chōti</td>
<td>छोटी kiya chōt<em>kIya</em></td>
</tr>
<tr>
<td></td>
<td>So any feminine adjective.</td>
<td></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 *y* and *w*. For instance, instead of बातिया *bātiya*, we may have बातिया *batiā*, and instead of असुः *āsūḥ*, we may have असुः *āsūḥ*. Attention is also to be called to the fact that natives very frequently substitute *a* for अ *ā* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बातिया *batiya*, बातिया *batiyā*, परिया *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 लेवा *nēvā*, the boy (familiarly or contemptuously); घोरवा *ghorvā*, the horse. The long form in the feminine is frequently employed in the sense of a
diminutive. Thus नेनी nenī, a girl, नेनिया neniyā, a little girl; खाट khāṭ, a bed, खाटिया khaṭiyā, 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 बर आ त or बर आ त and बर आ त are always absolutely interchangeable, and so also बर आ त or बर आ त and बर आ त. I have written, in each case, the forms which I have seen most frequently.

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

<table>
<thead>
<tr>
<th>Maithili</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>अंध अंध, blind</td>
<td>अंध अंध, blind</td>
</tr>
<tr>
<td>अंध अंध, high</td>
<td>अंध अंध, high</td>
</tr>
<tr>
<td>कान kān, one-eyed</td>
<td>कान kān</td>
</tr>
<tr>
<td>कों नी kōn, the shoulder</td>
<td>कों नी kōn</td>
</tr>
<tr>
<td>गाहिर, deep</td>
<td>गाहिर, deep</td>
</tr>
<tr>
<td>गोर gōr, pale</td>
<td>गोर gōr</td>
</tr>
<tr>
<td>घोर, ghōr, a horse</td>
<td>घोर gōr</td>
</tr>
<tr>
<td>चुंन cūn, lime</td>
<td>चुंन cūn</td>
</tr>
<tr>
<td>चूर चूर, a knife</td>
<td>चूर चूर</td>
</tr>
<tr>
<td>दिखन daṅhīn, right (not left)</td>
<td>दिखन daṅhīn</td>
</tr>
<tr>
<td>बाहिर bāhīr, deaf</td>
<td>बाहिर bāhīr</td>
</tr>
</tbody>
</table>
55. § Nominal Suffixes.

Maithili.

ɪmūs, a rat
ɪlo, iron
ɪsār, a brother-in-law
ɪsōn, gold

So (weak form in ɪ)

ɪmār, a beating

Hindi.

ɪmūsā
ɪlohā
ɪsālā
ɪsōnā

In some cases Maithili has the strong, as well as the weak form. Thus, ɪlo
ɪghūrā as well as ɪlo
ɪghūr, ɪlo
ɪlohā as well as ɪlo
ɪloh. 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. ɪn (Feminine). Nearly all the feminine words in ɪ are tatsamas borrowed directly from Sanskrit, such as ɪsā
ɪsabā, an assembly. The only Maithili tadbhavas which I have noted as ending in this letter are ɪ
ɪbund or ɪ
ɪbundā, a drop, and the connected ɪ
ɪbunā, zero, the figure 0.

54. ɪās ɪs, ɪās 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:

ɪpās, thirst; hence ɪpāsā ɪpūs, thirsty.

ɪrās, thirst; hence ɪrāsā ɪrūs, thirsty.

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

ɪmutwās, desire to make water (Hindi ɪmutās mutās).

ɪhagwās, desire to stool (Hindi ɪhagās hagās).

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

ɪjhapās, a violent burst of rain (so Hindi for ɪjhapāsā, sudden rain).

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

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

55. ɪāh. (Fem. ɪāh ɪhā), weak form; ɪāh ɪhā (Fem.)
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§ 56.

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

पश्चिमाझ pachimāh, a man of the west.
दक्षिणाझ dachināh, a man of the south.
उत्तराझ utṭrāh, a man of the north.

But पूज pūj, a man of the east.

56. As probably connected with these forms we may quote गोरहिया ghorahīyā, a horse-dealer, which is the long form of गोरहियो ghorāhi, a masculine noun which I have not met in the short form. Compare also बटोक batoṭi, a wayfarer, from बट bāṭ, a road.

57. र i, weak short form; र i, strong short form; र i, long form.

The weak short form is mainly employed to make feminines from masculine weak short forms ending in a consonant; as गोर gōr, fair, fem. गोरी gōri. It also forms feminine nouns generally, as in गोट gōṭi, an iguana; जाट dāṭi, a line; बहु bāhi (the final vowel fully pronounced being preceded by a vowel, see § 10); or बहुत bhūti (long form), the ground; लग्गत laggat, an assessment; बाह bāhi, an arm; कार karuṭi, an oar; दुर dūr, distance; आग agi, fire.

An important class falling under this head consists of feminine verbal nouns formed by adding र i to the root, as in मार māri, a beating; बहुल bāuli, an error.

In Hindi most of the above end in long र i, as in गोरी gōri, गोही gōhi. Sometimes in that language the final vowel is dropped, as in बाह bāh (fem.), an arm; दुर dūr (fem.), distance; and in the
case of Hindi verbal nouns the रै may be either dropped or the strong form is used, as मार māṛ (fem.) or मारी mārī, a beating.

Masculine nouns of this class (when in the weak form) end in a fully pronounced रै, not in रै. They generally represent Sanskrit words ending in र (cr यक rka) रुक िका, रेथ िया, or रेथ इन. Such are मानि nāti, a grandson; दूरि dūbi (masculine, not feminine), dūb grass; पानि pāni, water; केशरिक kehārī, a lion; दाँधि dāri, a rower दूसरि sārī, a distiller; तेलिक tēlī, an oil-man; तमोलिक tamōlī, a betel-seller; कोर्ट kōrhi, a leper; मानि māni, proud.

Many of these words are also pronounced with a long रै, or, in other words, have strong forms in use as well as the weak ones. Thus, we have also मानि nāti, केशरिक kehārī, तमोलिक tamōlī, and so on, but the forms with short रै are the more usual. So, for feminine nouns, we have मारṭ māṭ or माटी māṭi, earth; काकर kākarī or कीर kākārī, a cucumber; कूज kūjī or कूजी kūjī, a key; दाह dāhi or दाही dāhi, curdled milk (this word is feminine, not masculine).

The strong form in रै also sometimes occurs as the only form for feminine nouns as in मार्टी māchī, a fly; खरी khari, chalk; लागरī, inquisitiveness (and other similar abstract nouns, instead of with the more usual termination शाय ली). We sometimes meet this feminine long रै in diminutives, as दाढ़ dārī, a long beard, दाढ़ी dārhi, a beard. जोरी pujērī, a priest, and मोटी motī, a pearl, are examples of masculine words in रै, which do not also optionally end in रै.

The long form is used, quā long form, in the case of any of the foregoing nouns, and then usually has a meaning either familiar, contemptuous, or diminutive, as in मार्टी mālī, a gardener, long form मालीयां māliyā or मालियां māliyā, the gardener (familiarly), or (contemptuously) the wretched gardener; पोथी pōthī, a book, पोथिया pōthiayā, a small book. कोर्ट री kōrī, leprous, कोर्टिया kōrīyā, a poor unfortunate leper.

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

(a) दिविया senhiyā, a man of Sindh; समिया magahiyā, a man of Magah or Magadha; निरिया tirhutiya, a man of Tirhut or Tirbahukti; सहिया mathuriyā, a man of Mathura; नेपिया nepāliyā, a man of Nepal; पहिया pahāriyā, a man of the pahār or mountain, a mountaineer.

(b) दटिया arhatiya, a broker; कार्य समिया kamariyā, a blanket-wearer, a labourer; घटिया ghatiyā, a brāhmaṇ who attends ghats.

Exhibiting character more generally are फुसिया phusiyā, a flatterer; चिकनिया cikaniyā, one who is always shining and clean (from चिकन cikkan, smooth); and दुकिया dukhiyā, one who is miserable, poverty-stricken.

58. Connected with these द i-suffixes is chaṭai or ḍai. long form ठरया aiyā. As in Hindi, this forms abstract nouns. Thus:—भलार bhalāi, goodness; खतार khatāi, acidity; चोटार chotāi, smallness, and hundreds of others.

It is also employed to signify the wages or price of any operation, as in चरादर carār, the wages of a herdsman; फिसिर pisāi, wages of grinding; छेवार khewāi, ferry hire; धोलार dholāi, the cost of carriage. Connected with this are words like गोडार dhourāi, the art of washing (as well as the cost of it); बटादर baṭṭārī, the art of twisting ropes; पटवार पाद kanāi, a task of winnowing.

The long form in ठरया aiyā is employed to form masculine adjectives, such as ठरया gharaiyā, domesticated (Hindi घरेला gharēlā); ननया banaiyā, wild; गमया gamaïyā, rustic. It also forms feminine diminutives, such as मप्रया marhaiyā, a small hut. Compare (the short form) तलार talāi, a small pond (from ताल tāl, a pond). In Hindi, the long form ठलया talaiyā 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 लटिम lalimā, redness.
60. \( \mu^v \), weak short form; \( \alpha \), strong short form; \( \upsilon \), long form.—Where we have weak forms in Maithili, Hindi has strong forms. Thus:—

भाल /bhāl/, a bear; but Hindi माल /māl/ bhālū.

नन /nān/, a barber; नाज /nāj/ nāū.

बहु /bhū/, a son's wife; बहु /bhū/ bahū.

In some cases the imperfect \( \mu^v \) has altogether disappeared, so that we have—

बाल /bāl/ or बाल /bāl/ (fem.) sand, but Hindi माल /māl/ bālū.

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

In all these cases, the existence of the \( \mu^v \) as a termination is due to an accident of origin, and the termination does not necessarily indicate any special shade of meaning. Most \( \mu \)-suffixes can be referred to the Sanskrit termination \( \text{ष} \) \( \eta \)ǩ, which has also survived without change, and will be found under the \( \text{ष} \)-suffixes.

The suffix आ of the strong form often has the force of the agent. Thus, अज अज /aj /ujārū, a destroyer; अज /aj /khaū, an eater; अज /aj /dākū, a shouter, hence, a robber; अज /aj /bigārū, a spoiler; अज /aj /jhārū, a sweeper, a broom. Less distinctive-ly nouns of agency are अज /aj /sahórū, a citizen (from शहर /shahar/, a city), and अज /aj /pahórū, a watchman (from पहर /pahar/, a watch, a guard). In अज /aj /gamārū, rustic; अज /aj /dulārū or (long form) अज /aj /dularū, a darling; अज /aj /mehrārū, a woman; and अज /aj /bhagērū, a runaway, the आ-suffix is simply pleonastic, as explained below, under the head of अ /l- /r- /r-suffixes. The suffix implies quality in अज /aj /bhakku, a fool (Hindi भक्तिः /bhakku/, Hindi, the same).

As usual, the long form अज /aj /uā is commonly employed contemptuously as in अज /aj /bhāruā, a pimp, but not so always. In अज /aj /dularū, quoted above, it is an affectionate diminutive, while
the meaning is unchanged in सोखा khaua and in गरुषा geruṣa, a large kind of pillow.

Parallel to the ता-suffix we have also an ता-suffix, with a long form जत्ता or जत्ता auกำหนด. It forms adjectives, as in जहग्रा jhagra० or जहग्रा jhagra०, quarrelsome; राह raḥa०, abiding, a dweller, an old inhabitant. The long form of बिग्रा bigra०, quoted above, is not the regular बिग्रा bigra०, as we might expect, but is बिग्रा bigra०, as if formed from *बिग्रा bigra०.

Most causal verbs have their roots ending in ता-o, and from these a number of similar words are framed, such as जात्सा jəra०, studded (with gems), jewelled. The termination ता-o is often written तीता-o, and this gives verbal-nouns, such as तोता-o atko०, the act of stopping, which should be distinguished from the ता-suffix.

61. आ० aunh or चौ० aun (fem. चौ० aunh० or चौ० aunh०). This termination forms adjectives generally implying a moderate degree of the quality referred to. The final consonant in every case may be either न nh or न n. It agrees in sense with the Hindi termination रला elा०. Just as in Hindi we have गोर gōra०, fair, light-coloured, and गोरेला gorēlā०, fairish, rather light-coloured, so we have Maithili गोर gōर, fair, गोरेला gorēlā० or गोरेला gorēlā०, fairish. Other examples are:—

- आन्सौ अन्ह० raunh०, darkish.
- आमीलान्सौ amilaunh०, acidish.
- आजका० ujo० raunh०, whitish (उजर ujar, white).
- आसो असौ raunh०, saline (असर usar, salt land).
- काकान्सौ kacau०, rawish.
- कारसौ kariaunh०, blackish (कार kāri, black).
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Nominal Suffixes.

कसाँह kasaunh, rather astringent.

गॉबराउँह gobraunh, brown land (the colour of मौंग gobar or cow-dung).

गोलाउँह golaunh, globular (मौंग gôl, round).

तिताउँह titaunh, bitterish.

दुधाउँह dudhaunh, milky.

धुराउँह dhuraunh, dusty (धूर dhûr¹, dust).

नेनाउँह nenaunh, youthful (नेन nêna, a lad).

पिराउँह piraunh, yellowish (शेष piar, yellow).

फटाउँह phataunh, cracked (of milk).

बुर्हाउँह burhaunh, oldish (बुर् bûr, old).

माथाउँह mathaunh, sour (माथ मaṭṭhâ, buttermilk).

मेघाउँह meghaunh, cloudy.

लालाउँह lalaunh, reddish (लाल lâl, red).

In all the above न n may be substituted for नः nh.

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

With एक ak, we have common words like सरक sarak or शब्रक sarak, a road; चटक phôtak, a gate; बाईठak baiṭhak, a seat.

Many are primary nouns,—formed from verbs whose roots end in क k. They are the same in form as the roots. Such are¹ एटक aṭak, stoppage; झक्रक karâk, a crash; झक kacak, a sprain; झक्रक kharak, a clang; चटक khaṭak, ‘pit-a-pat’; गहाक gahâk, reeling in drink; चलक caûk, starting; चलक cilak, चल camak, झाल jhalak, झमक jhamak, दलक dalak, दमक damak, glitter; चटक caṭak, a crack, snap; and many others.

With अक āk 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 Mithilâ.
causal, one who causes to fly); पिका का pīkā, a drinker; चर्कर carhāk, a rider. Adverbs are also made with this suffix, as जोताक jhatāk, suddenly; पटि पटाक, unawares; तराक tarāk, immediately; पता क patāk, immediately; चप्पा khatāk, immediately.

With तक uk. we have मारक māruk, quarrelsome, one disposed to fight.

With चराक aik. we have चेराक sehaik (Hindi चेराक sewait), a worshipper.

63. गर gar. This suffix implies agency. Thus काँगर kāgar thorny; चन्द्रर hathāgar, able to use the hands; गोरागर gorāgar, 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 चन्द्रर hathāgar means ‘dexterous.’

64. त t is mostly employed as the suffix of the present participle, usually with चर aik prefixed, as in देखाई dekhāit, seeing. When verbal roots end in vowels, the termination is lightened, as in जाई jāit, going; छोड़ सिन सिन, sewing; चोरहर hōit or चोरहर hōit, becoming. The suffix चराक aik, also occurs in words like चराक carhāit, a mounted man; दकराक dakāit, a robber (these two are really present participles); and नतार natait, a relation (from नाता nātā, relationship). There are several words similarly formed from nouns in Hindi, but नतार natait is the only one which I have noted in Maithili.

65. Of a quite different origin is a group of words ending in आटा ahat, आटा antī, or आटा antī. These generally form abstract nouns. Thus: गब्बार आटा gara barāhat, confusion; गजगाँठा gaja bajāhat, confusion; गुलगला gula gurāhat, whispering
Suffixes of which न n is the characteristic letter are common in Maithili (even if we exclude the numerous *tatsama* words in *una* 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—

चपकन capaikan, a close-fitting coat (√चपक capak, compress).

बड़न chatan, a gold-washer's pan.

डौमन dāsan, a washerman’s mallet.

दतुन datuan, a tooth-brush (दाँत dānt, a tooth).

पत्तन pataikan, an instrument for teasing cotton.

बाड़न bārhan, a broom.

महन mahan, an oil-mill pestle.

लोपन lopan, a poker.

From causal roots we have—

घरान gherān, a fence.

शत्रुण atarūvan, the reeds of a loom for keeping the threads apart (cf. Skr. शतां अन्तर antara).

चपरान caprarāvan, a perforated block of iron for shaping nailheads.

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

(b) Fem. weak forms—

चालन cālan, a sieve.

चोन chōn, an encampment (चाय chāw, thatch).

चाउन pian, tobacco for smoking (as distinct from snuff).

लारन lāran, a grain-parcher's broom.

(c) Masc. strong forms—

खेतन akhainā, a threshing rake.

खेनā ācnā, a poker.

खिखोरन khikhoranā, a weaver's scraper.

कसन karanā, a curd-vessel.

घपनā jhapnā, ढपनā dhapnā, or ढपन dhapnā, a cover.

बहरनā jharīnā, a broom.
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पिठना, pithaṇa, a cobbler’s mallet.
भरना, bharanā, the stuffing of a quilt.
मोचना, mōchana, a barber’s tweezers (मोच mōch, a moustache).

From causal roots, we have—
केलाण khelaṇa or केरवणा khełouna, a toy.
चोराण khoraṇu, a door-key.
बिचाण bichāṇa or बिच्छाणा bichaṇa or बिकोला bichaṇu, bedding.
मिलाण milaṇa, a potter’s smoother.
काटाण kathāṇu, a toddy-vessel.
(d) Fem. strong forms. These are the most common of all—
क्षुरणी khuraṇaṇi, a pot-scraper.
व्यक्तिमिल ubāṇi, a well-rope.
कतरणि kataraṇi, a cobbler’s awl.
घिरणि ghiranit, a pulley.
चिकरणि chitkari, a door-bolt.
चैवणि chēvaṇi, a potter’s cutting string.
चेनि chēni, a chisel.
ठकरणि thekarni, a prop.
मुथुणि muthunī, a nose-ring.
नहरणि naharani, a nail parer. a gouge.
बटणि bataṇi, a silk-reel.
बैसणि baisani, a seat.
मधुणि mādunī, a kind of hammer.
मधुणि mādunī, a churn-dasher.

From causal bases—
कामणी calanī, a windlass handle.
चालणी chalanī, the cover of an ass’s pad.
तरणी taranī, a sweetmeat-stand.
The same suffixes are also employed to indicate an occupation, trade, or profession. Thus:—

कोर्ण kōran, hoeing.
पिसून pisān, the trade of corn-grinding.
लेन देन lēn dēn, taking (and) giving, trade, traffic.
पातावान patāwan, irrigation.
उठानी uchānī, weeding.
कटनी katānī, reaping.
कमानी kamañī, weeding.
केमानी kerañī, weeding.
टिपनी tipñī, superficial weeding.
टिंगनी tīgñī, a special method of reaping.
पहारी pharñī, the application of the ploughshare (फर phar), the first ploughing of the season.
स्कानी skānī, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न 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.
धार बन dhāran, opium-washings.
बाहर बन bahāran, sweepings.
चटनी catñī (ँचट cōt, lick), a relish with food, ‘chutney.’
चिटनी chitñī, a broken basket.

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

कमावन cumāwan, the kissing ceremony in a marriage.
केकानी chekañī, the stopping at the door, part of a marriage ceremony.
\(\text{§ 68.} \) Nominal Suffixes.

\(\text{§ 68.} \) Nominal Suffixes.

\[\text{§ 68.} \) Nominal Suffixes.

Nominal Suffixes. presents given to a bride on showing her face.

Compare \(\text{sah}^{2}\text{ni} \) mudekhawa\(\text{ni}\), 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 \(\text{b}^{2}\text{ni} \) hag\(\text{na}\), \(\text{su}^{2}\text{na} \) mut\(\text{na}\), or \(\text{pad}^{2}\text{na}\). They all imply that the action indicated is done to excess.

67. \(\text{bh} \), \(\text{ab} \), \(\text{ab} \), \(\text{db} \).—This forms infinitives and verbal nouns, as in \(\text{dekhab}\), to see, the act of seeing. When a verbal root ends in \(\text{a}\) or \(\text{a}\), the suffix is \(\text{eb}\), not \(\text{ab} \). Thus \(\text{pab}\), to obtain; \(\text{jab}\), to go; \(\text{hob}\), to become. In \(\text{deb}\), to give, and \(\text{leb}\), to take, the junction vowel is dropped.

When this suffix is added to intransitive roots in \(\text{a}\), it also forms abstract nouns, as in \(\text{khisyaeb}\), fretfulness (from \(\text{khisya}\), to be fretful). \(\text{kuriyeb}\), to be angry. Cf. § 65.

68. \(\text{l} \)- \(\text{r} \)- \(\text{f} \)-suffixes. — The letter \(\text{l} \) is characteristic of many noun forms.

The simplest is \(\text{al} \), (fem. \(\text{al}\)), or (strong form) \(\text{al}\) (fem. \(\text{al}\)).

\(\text{al}\) forms past participles, such as \(\text{dékhal}\) (fem. \(\text{dékhal}\)), seen. In the case of verbs ending in vowels, it is sometimes \(\text{al}\), \(\text{il}\), \(\text{el}\) or \(\text{al}\). Thus \(\text{sial}\) or \(\text{siul}\) or \(\text{sial}\). sewn; \(\text{mul}\) \(\text{ul}\), dead; \(\text{al}\), come: \(\text{pāol}\), obtained.

It also forms adjectives on the same lines, such as \(\text{dukhāel}\), grieved (also a past participle); \(\text{aināel}\), drowsy; \(\text{derāel}\), fearful; \(\text{ghāel}\), perspiring; \(\text{aūgāel}\), sleepy; \(\text{sar\text{māel}}\) (from \(\text{sharm}\), shame) bashful; and many others. All these may be looked upon as participles of neuter verbs, whose roots end in \(\text{a} \).

The same termination is employed to make verbal nouns or
infinitives, with an oblique form in देखा. as देखल dekhal, the act of seeing; देखला dekhalā sū. from seeing.

The strong form देखा दल is generally employed to make diminutives, and its feminine दली is used for things of a still smaller size. Thus देहकला, a paste-board (from देह cōk: a wheel); देकला tikuli, a wafer: कोयली kotholi, a small room: तसला tasalā, a brass vessel, तसली taslī, a small one.

Another connected suffix is जल il, strong form जल दल 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 माज्हिला mājhilā, the middle of three brothers, or the second of four brothers: and माज्हिल sājhil, the third son of a family of four or more.

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

Maithili.                     Hindi
तोड़ल tonail, pot-bellied    तोड़ल tōdail.
धोड़ल dhodhail, pot-bellied  धोड़लā dhōdhālā.
दागरल dāguil, a brawler     दागरल dāgalī.
भोजरल bojhail, load-bearing भोजरल bojhail.

In भोजरल बासाल, a young bamboo, the strong form, like जल दल, forms a diminutive.

Another form of जल दल is जल दल, which we have in जलस्तोला satojilā. of or belonging to a co-wife, and (feminine diminutive) खोम्हेली khomhēlī, a small pillar.

Parallel to जल दल, we have जल uli in काजल kājul, a worker, bread-winner. Its strong form जलल ulī, fem. जलल ulī, is more common, and, like the other strong forms, the feminine usually is a diminutive. Thus :

टिकुली tikuli, a wafer.
गच्छली gachuli, a young tree.
c Kathuli, a small wooden bowl.

Khatuli, a small bamboo litter.

Geruli, a small pillow (Ghath geru, a large pillow).

Athuli, a small Athi or fruit-stone.

Batul, a stammerer; batuli, a pitiful stammering woman.

And many others. Occasionally the उ is strengthened to ओ (cf. रा elā above), as in टिकोला tikolā, a young mango.

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

The suffix भट्ट oṛā (fem. भट्टī oṛī) is as pleonastic as the long form in भव ova, 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, भट औरा (fem. भट औरी) being more usual. An example is भाप्रोक्त jhōpaṛā or भाप्रोक्त khōpaṛā, a hut; feminine भाप्रोक्त jhōpaṛī or भाप्रोक्त khōpaṛī, a small hut. So, from सटक maṭukā, a large vessel, we have सटकृि maṭukūri, a milk-pail; टुक्रोक्त ṭukāṛā or ṭukrā ṭukāṛā, a piece; ṭukā ṭukāṛī or ṭukrā ṭukāṛī, a small piece.

The suffix is sometimes strengthened to भट oṛā, as in भागोठा bhagōṭā, a runaway, fugitive.

The connected भट औरा, (fem. भट औरी) is used with similar meaning, and is more often met with in Maithili. Examples are भाक्षो cakki or भाक्षो cakṛī, a mill-stone; गेठो gethōṛī, a bundle; मुगोṛī mūgoṛī, a small grain-mallet; टुकरा ṭukāṛā, -री, as above.

Parallel to the suffix भट औला, we have चोरी auṛī in ग्मोरी ghamauri, small heat-spots, prickly-heat, from ग्म ghām, heat.

70. There is another pair of ल l- and र r-suffixes preceded the letter रा.—Some of the examples are merely deformed
71. The suffix पन रस पन प्रपन, अस्त्र पस, is as common in Maithili as in other Indo-Aryan vernaculars. It forms abstract nouns from adjectives or substantives. Thus:

चुगलपन cugalopan, backbiting.
कुर्षपन chudharopan, meanness (कुर्ष chudhar = गुढ़ sudra).
कोठपन chhotap, smallness.
ठगपन thugap, cheating.
ढगपन dhurap, firmness.
पुर्षपन dhurip, knavery.

1 Cf. Dr. Hoernle’s Gaudian Grammar, pp. 118, 129, 135, 150.
§ 72. Nominal Suffixes.

नेनपम् nenapan, childhood.
बालेपम् baleapan, foolishness.
बाहेपम् baperapan, ne'erdoevelness.
बुरिपम् buripan, foolishness (बुरि buri, a fool).
बुरहपम् burhapan or बुर्हपम् burhappan, old age.
भालेपम् bhalapan or भानपम् bhalapan, honesty.
भार्ल्ल्लपम् bharpapan or भार्ल्लपम् bharpappan, roguery.
रारेपन् raperapan, widowhood (रार rār, a widow).
लागातपम् lāgatapan or लागातपम् lāgatapan, blackguardliness (लागा ṭa. लागा nāgat or लागा nāgatā, naked).
लागरपम् lagarapan, inquisitiveness (लागा logār = 'Paul Pry').
लरिकपम् larikapan, boyhood.
सेंपम् seanpan, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is मेंचार sean).

It will be observed that the suffix is added even to tatsama words.

72. वाह wāh (fem. wāhi).—This is the regular termination of nouns of agency and is the equivalent in meaning of the Hindi वाला wālā. Thus:—

अन्तिक wāhan, the man in charge of the other (अन्तिक anya) or spare pair of bullocks, when ploughing is going on.
कुटार wāh, one who cuts sugarcane for feeding a sugarcane press.
कार wāhan, a man who works a कार kor or irrigation lever.
कोडार wāhan, a worker with a कोडार kodāri or mattock.
गच्छ wāhan, one who climbs trees (मात्र gach, a tree).
साज wāh, one who uses a सौज gāj, or fish trap.
गरीचāh, a cart-driver.
गुन wāh, the man who tows a boat (मुन gun, a rope).
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§ 73.

Maithili Grammar.

**gaiwāh**, a tender of cows.

**ghorwāh**, a groom.

**carwāh**, one who grazes cattle.

**jhaliwāh**, a cymbal-player (स्त्री रूप jhāli, cymbals).

**tokwāh**, an asker (स्त्री रूप tōk, ask).

**penwāh**, a cattle-driver (पौर्ण painā, a cattle-whip).

**badhwāh**, a field watchman (बाढ़ bādh, village lands).

**mārwāh**, one who drives cattle round and round in a mill (मार mār, a turn).

**lathiwāh**, a wielder of cudgels.

**sunwāh**, one who hears complaints.

**hathiwāh**, an elephant-keeper.

**harwāh**, a ploughman.

The suffix is optionally spelt and pronounced बाह bāh, so that we may have अनबाह anobāh, कतरबाह katarbāh, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix र. Thus मिलिवूँ गारwāh1, the profession of a cart-driver. So from the चार cār, graze (active), we have चरवाह cārwāh, a cattle-grazer, and thence चरवाहिक cārwbāh1, cattle-grazing.

73. सार sār.—This is not a proper suffix, being simply a derivative form of माता sālā, 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—

**hāthi**, an elephant, we have भगिसार hathisār, an elephant-stable.

**ghōr**, a horse, we have गोरसार ghorisār, a horse-stable.

**chāttī**, a pupil (Skr. चात्र chātra), चितिसार chatisār, a school.

Similarly, कनिसार kanisār, a furnace for parching grain, and बनिसार banisār, a prison.
CHAPTER II.

GENDER, NUMBER AND CASE.

74. The noun has two Genders.—Masculine and Feminine. Words derived direct from the Sanskrit, which were originally neuter, generally become masculine in Maithili.

The most important exceptions to this last rule are अङ्क अङ्क, an eye; दुध dahi or तरं dahi, curdled milk; दुर duri, distance; and दस्तक pustak, a book: which are feminine. तामिल तामिल, 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 सभ sabh and नेनास sabaha meaning 'all,' and लोकनिद लोकनिद lokani meaning 'people.' The last is only used with animate objects. सभ sabh and नेनास sabaha can be used indifferently either before or after the qualified noun. Thus नेनास सभक nena sabhak नेनास साविक nena sabhāik, सभ नेनास sabh nenaik. नेनास नेनास sabh nenaik and नेनास कोकनिक nena lokani are all possible forms of the genitive plural of नेनास nena, a boy. कोकनिक lokani, 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 सभ sabh to designate the plural; but it must always be understood that, unless specially forbidden, नेनास sabha and लोकनिद लोकनिद lokani can also be used.

The old Maithili poet Vidyāpati sometimes has नेनास sabha, instead of नेनास sabha. Compare song I. 6.
78. **Organic cases.**—There was a case-termination अं हिः or अं हिः and another झ हुः or झ हुः in Apabhramśa Magadhi Prakrit. These have survived in Maithili in the forms अं हिः, अं हिः, झ हुः and झ हुः, 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 अं हिः and अं हिः in the various cases are as follows:—

**Accusative**—चार अं satruhिः āu, he brings an enemy. चार पुरुः mar pura.ruhi mār, beat the buffalo calves.

**Instrumental**—बालाः balahिः, by force, violently. चार अं भू देत अं चारहिः jhārिः jhurिः hitahिः, I would have swept it with my body-cloth.

**Ablative**—सिद्धिः मिष्ठ सरवारिः भीत अं नदाः sikh carabhिः ahir. from boyhood cowherds learn cattle-tending.

**Locative**—समुनाः सरवारिः yamunā haradahिः, in the Jamunā-pond.

**Dative**—चार अं sabahिः jathōrit kail para.नम्, to all he made meet reverence.

**Ablative**—सोनाः नत अं सोनाः otahिः, from there.

**Genitive**—चार अं नत अं चार अं नत kīchिः nahिः hitahिः bhēl, nothing came to pass from there.

**Locative**—चार अं परम निजाम pacharahिः param nipun, exceedingly skilled in wrestling.
§ 80. Gender, Number and Case.

Most of the above examples come from poetry, in which a final ति or यति 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 तेइ हि is contracted to ते and is reserved for the termination of the Instrumental while तेइ हि is contracted to ते, 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 दे, and the organic Locative formed by adding दे) cases are formed by suffixing postpositions. In Hindostani these postpositions are added directly to the noun without any change of the latter. Thus, फल की घरि कड़ि, of fruit, नारी की नारि कड़ि, to the woman. But, when a tadbhava noun (which is not a noun of relationship) ends in घा ता, that घा ता is changed to घा before a postposition. Thus, from घोड़ि घोड़ा, a horse, we have घोड़ि के घोड़ा कड़ि, of a horse. In Maithili the position is almost exactly reversed. Tadbhava nouns in घा ता 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 घा दे दे, न दे, व दे, दे ल and दे र। For instance घोड़ि घोड़ा, a horse, has its genitive घोड़ि के घोड़ा कड़ि, not घोड़ि के घोड़ा कड़ि.

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 ति to the root (see § 57). Thus देखि देखा, to see; root देख देख; verbal noun देखि देखि, seeing, in the sense of 'the act of seeing.' All these verbal nouns in ति have an oblique form in देखि अि, as in देखि के.
dekhai kē, for seeing. The oblique form itself is often used as a
dative of purpose, as in बोकरा देखें मेल बल्के okārā dēkhai yēl chalāh.5
I had gone for seeing him, i.e., to see him. Other examples of the
use of this oblique form are:—

चब मारक (i.e., चर + k) लेल खीरा हाइल रणन भो, ham caraiık
(i.e., carai + k) lēl okārā chālālē rahait chi, I have let it
(a goat) loose for the sake of grazing (i.e., to graze).

द्रोड़ मल्लिम के पहेल daural salākēs kē pakārai, they ran to
catch Salhēs.

चमली दरवा वें calēlih harōwā bēcai, she went to sell strings
of beads.

चपना चट्ट होड़ी टेंक opinā carhaik ghōri dēlak, he gave the
mare of his own riding (i.e., his own riding mare).

In the case of the roots दे dē, give, and ले lē, an म m (or
sometimes ब b) is inserted in the oblique form. Thus, दे dēi, the
act of giving, oblique देव dēmai. Verbs whose roots end in र i insert
a व b throughout. Thus द्र pī, drink, verbal noun, पिबँ pibī,
oblique पिबँ pibai. Examples of these forms are:—

चमला गण बकरी लेखक धूर्म hamōrē ek bākārī lēmaik ach, 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 भार bharī.
the filling:—

चपना सभ को विषेक भूरे में जान हैंक nēnā savh kē pībaik bharī
bhai 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 ड ai of
this oblique form as if it were ड़. thus चरक carāk, वें bēcai, etc.

This oblique form of verbal nouns is very frequently employed
in the construction of compound verbs, under the head of which
several more examples will be found.
81. (ii) There are two other verbal nouns ending in ब (§ 67) and ल (§ 68), which have the same meaning. Thus देखब देखब, the act of seeing, to see; देखल देखल, 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 देखब</th>
<th>देखल देखल</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oblique Singular</td>
<td>देखबा देखबा</td>
<td>देखला देखला</td>
</tr>
<tr>
<td>Organic Instrumental Singular</td>
<td>देखबे देखबे</td>
<td>देखले देखले</td>
</tr>
<tr>
<td>Organic Locative Singular</td>
<td>देखबे देखबे, sometimes written देखबाई</td>
<td>देखले देखले, sometimes written देखलाई</td>
</tr>
</tbody>
</table>

In the second noun ल is sometimes written for ल. We thus have the compound लेलेजाब or लेलेजाब, to go by means of taking, to take away.

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

(a) 1. Direct forms—

कानव सुनित हुनक किनाब सुनित, having heard his weeping.
कानव को रखच चारब रहाँव, what letting go was there to you, why did you let go?

पचताब pach.taeb, the act of regretting. The oblique form is पचताबी pach.taabā, see below.

2. Oblique cases—

पचताब मरबादे ekara marabā mē, in killing it.
कानव ताकब मे in searching for it (ताक tāk, direct verbal noun ताकब tākab).

पचताबक pach.taabāk, of regretting.

चत में पञ्च रातुक calabē din mē pahūnd, by travelling by night, he arrived in the daytime.
1. Direct forms—

Oh kahat karaiachi, he does speaking, i.e., he speaks frequently.

2. Oblique cases—

Pani bhirana bina pani bairasi bina, without water raining, i.e., (owing to) the want of rain.

Bara nash bhitha. She cari nah bhejala sa, from not getting fodder.

Bhum ta ke kah bhis ghumala sa ki labh pha, what profit is there from wandering about.

Door gur kaila. Ke khal gurha duni daur dhup kaila sa kicheh nahi hait, nothing will result (lit. be) from running and fussing.

Pach taula. Me koi me bhakshad pach taula sa ki bhi sakhaiachi? what (good) can result from lamenting?

Jagnag lagsela, on the attaching, i.e., immediately.

82. Besides the above, several other nouns (including adjectives) ending in r, rh, n, r. l, and occasionally other letters also, have oblique forms in sa. I have noted the following as certain instances:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Oblique form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍrā bar, great</td>
<td>ḍrā barā.</td>
</tr>
<tr>
<td>ḍhan ṛ akhar, an arena</td>
<td>ḍhan ṛ akharu.</td>
</tr>
<tr>
<td>INVAL ajan, a courtyard</td>
<td>INVAL ajanā.</td>
</tr>
<tr>
<td>钹 nain, an eye</td>
<td>钹 nainā.</td>
</tr>
<tr>
<td>钹 dosar, second</td>
<td>钹 dosarā.</td>
</tr>
<tr>
<td>钹 tesar, third</td>
<td>钹 tesarā.</td>
</tr>
<tr>
<td>钹 pahar, a watch</td>
<td>钹 paharā.</td>
</tr>
</tbody>
</table>
Gender, Number and Case.

83.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Oblique form</th>
<th>Sanskrit</th>
<th>Oblique form</th>
</tr>
</thead>
<tbody>
<tr>
<td>शालम आर</td>
<td>शालम आर्ँा</td>
<td>खानस आनर</td>
<td>खानस आनर्ंा</td>
</tr>
<tr>
<td>अन्हर, blind</td>
<td>..</td>
<td>अन्हर</td>
<td>..</td>
</tr>
<tr>
<td>उन्वर ईगूर, red lead</td>
<td>..</td>
<td>उन्वर ईगूरा</td>
<td>..</td>
</tr>
<tr>
<td>कोर कोर, a lap</td>
<td>..</td>
<td>कोरा कोरा</td>
<td>..</td>
</tr>
<tr>
<td>दिवरा दिबार, a wall</td>
<td>..</td>
<td>दिवरा दिबरा</td>
<td>..</td>
</tr>
<tr>
<td>दुरार दुरार, a doorway</td>
<td>..</td>
<td>दुरार दुरारा</td>
<td>..</td>
</tr>
<tr>
<td>पल्लर पल्लर, a plank</td>
<td>..</td>
<td>पल्लर पल्लरा</td>
<td>..</td>
</tr>
<tr>
<td>बाहिर, deaf</td>
<td>..</td>
<td>बाहिरा बाहिरा</td>
<td>..</td>
</tr>
<tr>
<td>लिलार, the forehead</td>
<td>..</td>
<td>लिलारा लिलरा</td>
<td>..</td>
</tr>
<tr>
<td>पहिल, first</td>
<td>..</td>
<td>पहिला पहिला</td>
<td>..</td>
</tr>
<tr>
<td>बदल, exchange</td>
<td>..</td>
<td>बदला बदला</td>
<td>..</td>
</tr>
</tbody>
</table>

To these may be added:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Oblique form</th>
</tr>
</thead>
<tbody>
<tr>
<td>अगाँ, अगाँ, front</td>
<td>अगाँ, अगाँ</td>
</tr>
<tr>
<td>पाँचाई, पाँचाई, rear</td>
<td>पाँचाई, पाँचाई</td>
</tr>
<tr>
<td>ठाँग, place</td>
<td>ठाँगा ठाँगा</td>
</tr>
<tr>
<td>डील, a village-site</td>
<td>डीला डीला</td>
</tr>
<tr>
<td>दिस, a direction</td>
<td>दिसा दिसा</td>
</tr>
<tr>
<td>धनुक्ख, a bow</td>
<td>धनुक्खा धनुक्खा</td>
</tr>
</tbody>
</table>

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—

बड़ा धनुर्दास बड़ा। पय राख bar (direct) anurōdh barā (oblique)
pay rākh. lay (the burden of) a great favour upon the great.

मान सुन देखियाँ अग्नि सुन dēkhī, seeing the courtyard empty.

माँ न नेन हीरा, naen (i.e. nain) norāel. (her) eye
derilled with tears.
§ 83.

The second one who weeps is Cannā.

The third after three. Cannā.

The second one who weeps is Cannā. The third after three.

Pain in the nape of the neck, a pendulous front.

Pain in the nape of the neck, a pendulous front.

Oblique forms—

For what they lose by sleeping, what do they respectively lose by sleeping or waking (i.e., what do they respectively lose by sleeping or waking?).
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, मण sabh, मण sabh, and को kahā, are treated exactly like singular

It will be seen subsequently that these oblique forms in अ are much more frequently employed in the case of pronouns than in the case of nouns substantive.
nouns. Thus, the organic instrumental plural of नेना nēnā, a boy, may (amongst other forms) be नेना सभं nēnā sabhē or सभ नेने sabh nēnē.


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

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 Salāhēs, Mālin says बाणपन चचरा बाणपना बाणपना acarā (not चचर acar) बाणपन, (from my) girlhood I have kept my body-cloth tied (over my body), i.e., have kept my bosom covered.

In cases in which Hindōstāni would employ the postposition को kō. Maithili employs the dative postposition के kē, केन kēn, के kēn, or का kā. as in नीचिज्ज दोड़ल सतर्य के एकबुद्ध banaudhiā dūra Salāhēs kē pakrai, the Banaudhiās ran to seize Salāhēs.

Note that in old Maithili, the nominative and accusative often ends in ए, which is also an old Māgadhī Prakrit termination of the nominative case. Thus, Vidyāpati (i, 1) says. कामिनि कर्प्रा भिनाने kāminē karpa bhinaē, 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 Hindōstāni of which the suffix is ने nē. It is usually formed by the suffix सें saē or सा saē of which महं saē and नो saē are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding अ tā, which is sometimes (especially in old poetry) written अ त. It is added as follows:

(a) When the noun ends in अ a, the अ tā is substituted for the final vowel. If the noun has an oblique form ending in अ a, अ t ā is added to the oblique form in the same way. Thus कथā kathā
a story, instrumental कथे kathē, by a story; नेना nena, a boy, नेने nenē, by a boy; चौदार ācar, a body-cloth, oblique form चौदरा ācarā, instrumental चौदरे ācarē.

(b) In the case of all other nouns, the ई 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 ऐ and ऐ, it is fully pronounced. Thus फल phal, a fruit, फले phale, by a fruit; पानि pāni, water, instrumental पानिरे pānīre; बेठि bēti, a daughter, instrumental बेठे bētē (not बेठे bētē); सबहि sabahi, all, instrumental सबहि sabhīre; भाल bhāl, a bear, instrumental भाले bhāle. The following are examples of the use of this organic instrumental:

कमर बांधे जूरीं कटोरें kamar bādhē jūrīṁ katorē, he binds his waist with knife and dagger.

मोरि माघ मोरे जानूम gūrī māgu gaūrē jānum, a fair woman is blinded by pride.

कथे इं मेनि kathē i bhel, owing to this, it happened by conversation (i.e., owing to the conversation). कथे kathē is not by this conversation, which would be प्रस्म कथे eh kathē.

लेक हाबिन्हićवै बसन्त कोरान नृधि खुरि माहि jē kūnē srimadbhāgavat sindh koroan naḥi sānu sakaiχi, I cannot hear the Qur'ān by the ear with which I have heard the Srimad Bhāgavata.

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

90. The ABLATIVE is formed by suffixing the postposition द or द सउ, of which सउ sā and सो sō (more common in the older language) are varieties. Verbs of speaking and asking govern the ablative of the person addressed as in Hindīstānī.

91. The sign of the GENITIVE is क k, which, at the present day, is no longer a postposition, but is a suffix attached to, and forming
one word with the base. Thus नेनाक nēnāk, of a boy; पानिक pānik, of water; नेना लोकनिक nēnā lokānīk of boys. When the base ends in an imperfect र or ण, this vowel is pronounced fully in the genitive. Thus सुभकिक sūbhākik, of all; भालुक bhāluk, of a bear. When the base ends in a consonant, the vowel च a is inserted before the क. Thus फलक phalak, of a fruit. When a noun has a separate oblique form, the क k is added to this. Thus बड़ bar, great, oblique form बड़बार baṛa, genitive बड़बार baṛā, of a great man; चपना बड़ा घर baṛa phalak gaṛa, the horse of his own riding. his own riding horse.

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

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

The suffixes क k and केर kēr of the genitive are by origin adjectival, like the Hindōstānī क kā, के kē, कī, 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 माई 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 वें mē, of which में mē and में mō are optional forms. Of these three में mō is the oldest, and is generally found in poetry. The organic form of the Locative ends in र e, as explained above. It is not much used in modern prose Maithili, though it is frequent in
poetry, where it is sometimes written फर or फर ai. In the modern colloquial dialect it is, however, often heard in phrases such as घरे gharē gharē, in every house: मामे गामे गामेग गामेक, in every village, and so on. As an example from classical poetry we may quote Vidyāpati (v. 3) जाप्र भोलेट घि jāve anghat ghāte. I shall go on the rugged river bank.

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

घि प्रक जडोवे घरे धिन्ते गेल gharē ek cañēhē pahrē bitē gel, in (i.e., after) going for one (or two) half-hours, a watch of the day passed.

चालाह जारे मिलि calāh jauē milī, having joined in company (with us), come along.

छोटे तामे chi thōme, in this place.

बेला चोटे रचिये आनेर bēnā barā dhīē rahathi anēr, Bēnā is wandering loose in Barā Dih.

सुषाशक दोकाने मना पूरे गेल musēhuk dokāne mana parē gel, there was a prohibition (i.e., they were stopped) at the shop o Musāhu.

एक अम समाभो मोरा नाम गुंड़ि चटाबेब ek jum tamākā morā nāmē naēē cārēhābāī, they do not offer a single chew of tobacco in my name.

मात नारीँ खत्ते बलकेक फकुनी sūl nīdē sūlub chalaik phekuni. Phekuni was sleeping in seven sleeps (i.e., was sound asleep).

बोमे बोमे बांते बांते नाम समाभो तौलेब bojhē bojhē bōre bōre nēn tamākā taulāi, bundle after bundle and sack after sack (lit. in bundle in bundle, in sack in sack) does he weigh salt and tobacco.

बड़े भोरे बड़कल दुष्यार bar bōre chēkāl 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
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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 ना त or नि त.

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 ना त or नि त, they all belong to the first class. Thus, फल phal, a fruit, belongs to the second class. Its long form is फल phalव, which belongs to the first class, its instrumental singular being फलव phalवे.
CLASS I.

All nouns ending in ए or एँ.

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

नेना nēnā, a boy.

*Singular.*

Nom. नेना nēnā, a boy.

Acc. नेना nēnā, नेना के nēnā kē.

Inst. नेने nēnē, नेना से nēnā se.

Dat. नेना के nēnā kē, to a boy.

Abl. नेना से nēnā se, from a boy.

Gen. नेनाक nēnāk, नेना केर nēnā kēr.

Loc. नेना में nēnā me, in a boy.

Voc. रो नेना raun nēnāwa, O boy, (or respectfully) बो नेना au nēnā.
Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>नेना सब्ब 1 नेना सब्ब, boys.</td>
</tr>
<tr>
<td>Acc.</td>
<td>{ नेना सब्ब 1 नेना सब्ब, } boys.</td>
</tr>
<tr>
<td></td>
<td>{ नेना सब्ब के 2 नेना सब्ब के, } boys.</td>
</tr>
<tr>
<td>Inst.</td>
<td>{ नेना सब्ब के 3 नेना सब्ब के, } by boys.</td>
</tr>
<tr>
<td>Dat.</td>
<td>नेना सब्ब के 4 नेना सब्ब के, to boys.</td>
</tr>
<tr>
<td>Abl.</td>
<td>नेना सब्ब के 5 नेना सब्ब के, from boys.</td>
</tr>
<tr>
<td>Gen.</td>
<td>{ नेना सब्ब के 6 नेना सब्ब के, } of boys.</td>
</tr>
<tr>
<td>Loc.</td>
<td>नेना सब्ब के 7 नेना सब्ब के, in boys.</td>
</tr>
<tr>
<td>Voc.</td>
<td>{ रो नेना सब्ब 8 रो नेना सब्ब, } O boys.</td>
</tr>
<tr>
<td></td>
<td>{ रो नेना सब्ब 8 रो नेना सब्ब, } O boys.</td>
</tr>
</tbody>
</table>

---

1 Other forms are सब्ब नेना सब्ब नेना, नेना सब्ब नेना सब्ब, नेना सब्ब नेना सब्ब, नेना सब्ब नेना.

2 Other forms are नेना सब्ब के नेना सब्ब के, नेना लोकनि नेना सब्ब के.

3 Other forms are नेना सब्ब नेना सब्ब के, नेना सब्ब नेना सब्ब के, नेना लोकनि नेना लोकनि.

4 Other forms are नेना सब्ब के नेना सब्ब के, नेना लोकनि नेना लोकनि.

5 Other forms are नेना सब्ब के नेना सब्ब के, नेना लोकनि नेना लोकनि.

6 Other forms are नेना सब्ब के नेना सब्ब के, नेना लोकनि नेना लोकनि.

7 Other forms are नेना सब्ब के नेना सब्ब के, नेना लोकनि नेना लोकनि.

8 Other forms are रो नेना सब्ब, रो नेना सब्ब, रो नेना सब्ब.
Declension of Nouns.

§ 98.]  (2) Example of a feminine noun, ending in ना ना.

कथा kathā, a story.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>कथा kathā</td>
<td>a story</td>
</tr>
<tr>
<td>Acc</td>
<td>कथा kathā</td>
<td>a story</td>
</tr>
<tr>
<td></td>
<td>कथा के kathā ke</td>
<td>a story</td>
</tr>
<tr>
<td>Inst.</td>
<td>कथा kathā</td>
<td>by a story</td>
</tr>
<tr>
<td></td>
<td>कथा से kathā se</td>
<td>by a story</td>
</tr>
<tr>
<td>Dat.</td>
<td>कथा के kathā ke, to a story</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>कथा से kathā se, from a story</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>कथाक kathāk,</td>
<td>of a story</td>
</tr>
<tr>
<td></td>
<td>कथा केर kathā keer</td>
<td>of a story</td>
</tr>
<tr>
<td>Loc.</td>
<td>कथा में kathā me, in a story.</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>वे कथा he kathā, O story.</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>कथा सभ kathā sabh, stories.</td>
<td></td>
</tr>
<tr>
<td>Acc</td>
<td>कथा सभ kathā sabh, stories.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>कथा सभ के kathā sabh ke, stories.</td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>कथा सभ kathā sabh, by stories.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>कथा सभ से kathā sabh se, by stories.</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>कथा सभ के kathā sabh ke, to stories.</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>कथा सभ से kathā sabh se, from stories.</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>कथा सभक kathā sabhak,</td>
<td>of stories.</td>
</tr>
<tr>
<td></td>
<td>कथा सभ केर kathā sabh keer</td>
<td>of stories.</td>
</tr>
<tr>
<td>Loc.</td>
<td>कथा सभ में kathā sabh me, in stories.</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>वे कथा सभ he kathā sabh, O stories.</td>
<td></td>
</tr>
</tbody>
</table>
CLASS II.

99. All nouns ending in a silent consonant.

फल phal, a fruit.

Singular.

Nom.  फल phal, a fruit.

Acc. { फल phal,
        फल के phal kē. } a fruit.

Inst. { फले phalē,
        फल में phal sa. } by a fruit.

Dat. फल के phal kē, to a fruit.

Abl. फल में phal sa, from a fruit.

Gen. { फलक phalak,
        फल के phal kēr. } of a fruit.

Loc. फल में phal mē, in a fruit.

Voc. चे फल he phal, O fruit.

Plural.

Nom.  फल सभ phal sabh, fruit.

Acc. { फल सभ phal sabh,
        फल सभ के phal sabh kē. } fruit.

Inst. { फल सभे phal sabhē,
        फल सभ में phal sabh sa. } by fruit.

Dat. फल सभ के phal sabh kē, to fruit.

Abl. फल सभ में phal sabh sa, from fruit.

Gen. { फल सभक phal sabhak,
        फल सभ के phal sabh kēr. } of fruit.

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

Voc. चे फल 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.
§ 100. Declension of Nouns.

The plural is गँहर sabh, etc., like गँह phal sabh.

**CLASS III.**

All nouns not ending in खा a or in a consonant.

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

पानि pāni. water.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>पानि pāni. water.</td>
</tr>
<tr>
<td>Acc.</td>
<td>पानि pāni. water.</td>
</tr>
<tr>
<td></td>
<td>पानि के pāni ke.</td>
</tr>
<tr>
<td>Inst.</td>
<td>पानि व pāni va. by water.</td>
</tr>
<tr>
<td></td>
<td>पानि वे pāni ve. from water.</td>
</tr>
<tr>
<td>Dat.</td>
<td>पानि के pāni ke, to water.</td>
</tr>
<tr>
<td>Abl.</td>
<td>पानि वे pāni ve. from water.</td>
</tr>
<tr>
<td>Gen.</td>
<td>पानिक pānik. of water.</td>
</tr>
<tr>
<td></td>
<td>पानि के pāni ke.</td>
</tr>
<tr>
<td>Loc.</td>
<td>पानि में pāni me. in water.</td>
</tr>
<tr>
<td>Voc.</td>
<td>हे पानि hē pāni. O water.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>पानि सभ pāni sabh. waters.</td>
</tr>
<tr>
<td>Acc.</td>
<td>पानि सभ pāni sabh. waters.</td>
</tr>
<tr>
<td></td>
<td>पानि सभ के pāni sabh ke.</td>
</tr>
<tr>
<td>Inst.</td>
<td>पानि सभें pāni sabhe. by waters</td>
</tr>
<tr>
<td></td>
<td>पानि सभे pāni sabhe. from waters.</td>
</tr>
<tr>
<td>Dat.</td>
<td>पानि सभ के pāni sabh ke, to waters.</td>
</tr>
<tr>
<td>Abl.</td>
<td>पानि सभे pāni sabhe. from waters.</td>
</tr>
<tr>
<td>Gen.</td>
<td>पानि सभक pāni sabhak. of waters.</td>
</tr>
<tr>
<td></td>
<td>पानि सभ के pāni sabh ke.</td>
</tr>
<tr>
<td>Loc.</td>
<td>पानि सभ में pāni sabh me. in waters.</td>
</tr>
<tr>
<td>Voc.</td>
<td>हे पानि सभ hē pāni sabh. O waters.</td>
</tr>
</tbody>
</table>
101. (2) Example of a feminine noun ending in री.

मेही nēni, a girl.

Singular.

Nom. मेही nēni, a girl.
Acc. { मेही nēni, }
         मेही के nēni ke, a girl.
Inst. { मेहीं nēni, by a girl. }
         मेही से nēni se, }
Dat. मेही के nēni ke, to a girl.
Abl. मेही से nēni se, from a girl.
Gen. { मेहीक nēnik, }
         मेही केर nēni keer, of a girl.
Loc. मेही में nēni mē, in a girl.
Voc. मेही gai neniya, O girl.

Plural.

Nom. मेही संभ nēni sabh, girls.
Acc. { मेही संभ nēni sabh, }
         मेही संभ के nēni sabh ke, girls.
Inst. { मेही संभं nēni sabhē, by girls. }
         मेही संभ से nēni sabh se, }
Dat. मेही संभ के nēni sabh ke, to girls.
Abl. मेही संभ से nēni sabh se, from girls.
Gen. { मेही संभक nēni sabhak, }
         मेही संभ केर nēni sabh keer, of girls.
Loc. मेही संभ में nēni sabh mē, in girls.
Voc. मेही संभ gai neniya sabh, O girls.
102. (3) Example of a masculine proper noun ending रा ु.

रघु Raghū, a proper noun.

Nom. रघु Raghū, Raghū.
Acc. रघु kē Raghū kē, Raghū.
Inst. रघु by Raghū.
Dat. रघु kē, to Raghū.
Abl. रघु sā, from Raghū.
Gen. रघुक Raghūk, of Raghū.
Loc. रघु में in Raghū.
Voc. रघु Raghū, O Raghū, (or respectfully) hau Raghū.

103. As an example of a verbal noun in र, with an oblique form in चर, we may take चर carh, mounting; acc. चर kē carhaikē; Instr. चर sā carhai sā (चर sā carhai is not used); and so on. Instead of चर carhai, we may have चर carhā 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 असन aisan means 'such,' and its feminine is असन aisan. The word ज्ञाप hopaṭ, a pounce, is feminine, and

* Usually spelt thus in Maithili.
hence we have in the story of Salaḥs the phrase आसानि जहापत मारि, (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 tadbhava, and which end in अ 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 रि.

Examples:

**Masculine.**

<table>
<thead>
<tr>
<th>गोर</th>
<th>बड़</th>
<th>बुधियार</th>
<th>अधलाह</th>
<th>गमार</th>
<th>तरह</th>
</tr>
</thead>
<tbody>
<tr>
<td>gor, fair</td>
<td>bar, great</td>
<td>budhiyar, wise</td>
<td>adholah, bad</td>
<td>gamar, rustic</td>
<td>tereh, crooked</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>गोरी</td>
</tr>
<tr>
<td>gorī</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 रि; and that, whether in Sanskrit these words form their feminines in long रि or not.
Examples:—

**Masculine.**

- सुन्दर, beautiful  
  सुन्दरी, beautiful  
  माईली, सुन्दरी, beautiful

- धुसर, dusty  
  स. धुसरा, dustier  
  म. धुस९ी, dustier

- अट्यांत, excessive  
  स. अट्यांता, excessive  
  म. अट्यांची, excessive

The following may here be noted as irregular:—

**Masculine.**

- सुन्दर, wise  
  सुन्दरी, wise

**Feminine.**

- सुन्दर, beautiful  
  सुन्दरी, beautiful  
  माईली, सुन्दरी, beautiful

- धुसर, dusty  
  स. धुसरा, dustier  
  म. धुस९ी, dustier

- अट्यांत, excessive  
  स. अट्यांता, excessive  
  म. अट्यांची, excessive

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

Examples:—

**Masculine.**

- बेटा, a son  
  बेटी, a daughter

- नेना, a boy  
  नेनी, a girl

110. **Rule IV.**—Long forms of nouns substantive and redundant forms of adjectives in त्वा form their feminines in त्वा.  
 Redundant forms of nouns substantive in प्रभूत्वा or प्रभूत्वा, form their feminines in प्रभूत्वा or प्रभूत्वा, or प्रभूत्वा. Thus:—

**Masculine.**

- घोर, a horse  
  घोरिया, a mare

- छोटक, small  
  छोटकीया, or छोटकीया

**Feminine.**

- घोर, a horse  
  घोरिया, a mare

- छोटक, small  
  छोटकीया, or छोटकीया
Masculine. Feminine.

घोराव ghorau or \(\sqrt{a}\) a horse घोरियव ghoriwā, घोरिसव ghorī-
घोराव ghorauwā awā or घोरियव ghoriwā.

It is necessary to give further examples, as the subject has been already discussed in §§ 41 ff.

111. Rule V.—Tadbhava words signifying colour form their feminines as follows:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>उजर ujar</td>
<td>उजरी ujarī.</td>
</tr>
<tr>
<td>उजरा ujarā</td>
<td>or उजरकी ujarāki.</td>
</tr>
<tr>
<td>कारी kāri</td>
<td>कारिकी karikkī.</td>
</tr>
<tr>
<td>कारिका karikkā</td>
<td></td>
</tr>
<tr>
<td>पिरा pīrā</td>
<td>पिराकी pīrāki.</td>
</tr>
<tr>
<td>पिरका pīrkā</td>
<td></td>
</tr>
<tr>
<td>हरिय hariar</td>
<td>हरियकी hariarāki.</td>
</tr>
<tr>
<td>हरियका hariarākā</td>
<td></td>
</tr>
<tr>
<td>लाल lāl</td>
<td>लालकी lālāki.</td>
</tr>
<tr>
<td>लालका lālkā</td>
<td></td>
</tr>
</tbody>
</table>

Exception.—गोर gor fair, which makes गोरी gorī, or गोरिया goriyā. 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 निला nilā, or निली nilī, in Maithili adopts निला nilā 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 र in, nominative, त i.
Adjectives and Gender generally.

Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine in Maithili.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit: मानि māni</td>
<td>मानिनि mānini</td>
</tr>
<tr>
<td>Maithili: मानि māni</td>
<td>मानिनि mānini</td>
</tr>
<tr>
<td>S. भावि bhāvi</td>
<td>भाविनि bhāvinि</td>
</tr>
<tr>
<td>M. भावि bhāvi</td>
<td>भाविनि bhāvinि</td>
</tr>
<tr>
<td>S. चारि hāri</td>
<td>चारिनि hārinि</td>
</tr>
<tr>
<td>M. चारि hāri</td>
<td>चारिनि hārinि</td>
</tr>
<tr>
<td>S. भारि dhāri</td>
<td>भारिनि dhārinि</td>
</tr>
<tr>
<td>M. भारि dhāri</td>
<td>भारिनि dhārinि</td>
</tr>
<tr>
<td>S. कारि kāri</td>
<td>कारिनि kārinि</td>
</tr>
<tr>
<td>M. कारि kāri</td>
<td>कारिनि kārinि</td>
</tr>
<tr>
<td>S. स्वरूपवी chiraṇjīvi</td>
<td>स्वरूपवी chiraṇjibini</td>
</tr>
<tr>
<td>M. स्वरूपवी chiraṇjībi</td>
<td>स्वरूपवी chiraṇjibini</td>
</tr>
<tr>
<td>Or स्वरूपवी chiraṇjībi</td>
<td>स्वरूपवी chiraṇjibì</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>S. दुधम् sudharma</td>
<td>दुधमिनि sudhamiि</td>
</tr>
<tr>
<td>M. दुधम् sudharma</td>
<td>दुधमिनि sudhamiि</td>
</tr>
</tbody>
</table>

113. (b) Participles of the reduplicated perfect in वस vas, and comparatives in यस iyas.

Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. विद्वान् vidvān</td>
<td>विद्वानी biduśni (pronounced —khi, see § 25.)</td>
</tr>
<tr>
<td>M. विद्वान् bidvān</td>
<td></td>
</tr>
<tr>
<td>S. गारियान gariyān</td>
<td>गारियानि gariyāsi</td>
</tr>
<tr>
<td>M. गारियान gariyān</td>
<td></td>
</tr>
<tr>
<td>S. लागियान laghiyān</td>
<td>लागियानि lāgihāni</td>
</tr>
<tr>
<td>M. लागियान laghiyān</td>
<td></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>कारिका kārikā</td>
</tr>
<tr>
<td>पालक pālak</td>
<td>पालिका pālikā</td>
</tr>
<tr>
<td>राक्षक rakṣak</td>
<td>राक्षिका rakṣikā</td>
</tr>
<tr>
<td>पाषक pācak</td>
<td>पाषिका pācikā</td>
</tr>
<tr>
<td>सहायक sahāyak</td>
<td>सहायका sahāyakā</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>संतथा mantabya</td>
<td>संतथा mantabyā</td>
</tr>
<tr>
<td>बेदनीय bandanīya</td>
<td>बेदनीया bandanīya</td>
</tr>
<tr>
<td>जोग्य jōgya</td>
<td>जोग्या jōgyā</td>
</tr>
<tr>
<td>मान्य mānyā</td>
<td>मान्या mānyā</td>
</tr>
<tr>
<td>साह्य sādhyā</td>
<td>साह्या sādhyā</td>
</tr>
<tr>
<td>जुक्त jukt</td>
<td>जुक्ता jukta</td>
</tr>
<tr>
<td>सुद्ध suddh</td>
<td>सुद्धा suddhā</td>
</tr>
<tr>
<td>अंत्य arty</td>
<td>अंत्या artya</td>
</tr>
<tr>
<td>खिन्न khinn</td>
<td>खिन्ना khinnā</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>धूंत dhūrt</td>
<td>धूता dhūrtā</td>
</tr>
<tr>
<td>स्याम syām</td>
<td>स्यामा syāmā</td>
</tr>
<tr>
<td>गरिष्ठ gariṣṭh</td>
<td>गरिष्ठा gariṣṭhā</td>
</tr>
<tr>
<td>स्रेष्ठ srēṣṭh</td>
<td>स्रेष्ठा srēṣṭhā</td>
</tr>
<tr>
<td>ब्रिंद brind</td>
<td>ब्रिंदा brindā</td>
</tr>
<tr>
<td>अर्ज्य arjya</td>
<td>अर्ज्या arjyā</td>
</tr>
</tbody>
</table>
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 व tr, have the following feminines:

Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>धाता dhātā</td>
<td>create</td>
</tr>
<tr>
<td>धाता dhātā</td>
<td>know</td>
</tr>
<tr>
<td>ज्ञाता jñātā</td>
<td>know</td>
</tr>
<tr>
<td>ग्याता gyātā</td>
<td>protect</td>
</tr>
<tr>
<td>पाता pātā</td>
<td>protect</td>
</tr>
</tbody>
</table>

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

Certain adjectives ending in व र, व न, र र and व ल have, however, an oblique form in व अ, which is employed when the noun with which they are in agreement is in an oblique case. In other words such adjectives follow the example of substantives.

Examples of such adjectives are:

- बड़ bar, great.
- अिसन aisan or ईशन ehan, such, and other pronominal adjectives ending in व न.
- दोसर dōsar, second.
- तेसर tēsar, third.
- बाहिर bahīr, deaf.
- पहिल pahil, first.

Examples of these oblique forms will be found in §§ 82 and ff. The oblique forms are not often employed attributively except in the cases of ordinal numbers as in तौरे पहला वेला tēsarā pahilā 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, गाटि गाटि गाटि मुंदरे वेक i गाटि ohi गाटि sā sundar chaik, this grove is more beautiful than that.

121. (b) Superlative. This is formed either by prefixing स all, or the adjective बाद bar (which is liable to inflection according to gender) to the principal adjective. Examples: गाटि स मुंदरे वेक i गाटि sabh sā sundar chaik, this is the most beautiful grove; or गाटि बादि मुंदरे वेक i गाटि bari sundar chaik, 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: गाटि गाटि गाटि मुंदरे वेक i गाटि ohi गाटि sā sundar chaik; गाटि स मुंदरे वेक i गाटि sabh sā sundar chaik; गाटि बादि सुंदर वेक i गाटि bar sundar chaik.

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:—

1 प्रक ek.
2 दुई dui.
3 तीन tīni.
4 चार cārī.
5 पाँच pāc.
6 सो chau.
7 सात sāt.
8 पाँच अथ ath.
9 नौ nau.
10 दस das.
11 प्रारंग egārah.
12 बारह bārah.
13 तेरह tērah.
14 चौदह caudah.
<table>
<thead>
<tr>
<th>Numerals.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 123.</td>
</tr>
<tr>
<td>14 पन्ड्रव पान्द्रव.</td>
</tr>
<tr>
<td>15 चोलस चोलस or चोलस सूरह.</td>
</tr>
<tr>
<td>16 सुब्द सुब्द्रव.</td>
</tr>
<tr>
<td>17 छटारस छटारस.</td>
</tr>
<tr>
<td>18 जनेम जनेम.</td>
</tr>
<tr>
<td>19 बीम बीम.</td>
</tr>
<tr>
<td>20 छक्छम कक्षम.</td>
</tr>
<tr>
<td>21 बाष्म बाष्म.</td>
</tr>
<tr>
<td>22 भेंब्रस भेंब्रस.</td>
</tr>
<tr>
<td>23 जोचियस जोचियस.</td>
</tr>
<tr>
<td>24 पचियस पचियस.</td>
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<tr>
<td>25 बनारस बनारस.</td>
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<tr>
<td>26 बारस बारस.</td>
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<tr>
<td>27 जनेम जनेम.</td>
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<td>28 जनेम जनेम.</td>
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<tr>
<td>29 तीयस तीयस.</td>
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<td>30 बारस बारस.</td>
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<tr>
<td>31 बारस बारस.</td>
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<tr>
<td>32 तीयस तीयस.</td>
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<tr>
<td>33 जनेम जनेम.</td>
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<tr>
<td>34 बारस बारस.</td>
</tr>
<tr>
<td>35 तीयस तीयस.</td>
</tr>
<tr>
<td>36 बारस बारस.</td>
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<tr>
<td>37 जनेम जनेम.</td>
</tr>
<tr>
<td>38 बारस बारस.</td>
</tr>
<tr>
<td>39 तीयस तीयस.</td>
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<td>40 बारस बारस.</td>
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<td>41 बारस बारस.</td>
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<td>42 बारस बारस.</td>
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<tr>
<td>43 जनेम जनेम.</td>
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<td>44 जनेम जनेम.</td>
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<td>49 जनेम जनेम.</td>
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<td>52 जनेम जनेम.</td>
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<td>53 जनेम जनेम.</td>
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<td>54 जनेम जनेम.</td>
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<td>56 जनेम जनेम.</td>
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<td>58 जनेम जनेम.</td>
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<td>59 जनेम जनेम.</td>
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<td>60 जनेम जनेम.</td>
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<td>61 जनेम जनेम.</td>
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<td>62 जनेम जनेम.</td>
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<td>63 जनेम जनेम.</td>
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<td>64 जनेम जनेम.</td>
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<td>65 जनेम जनेम.</td>
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<td>66 जनेम जनेम.</td>
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<td>67 जनेम जनेम.</td>
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<tr>
<td>68 जनेम जनेम.</td>
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<tr>
<td>69 जनेम जनेम.</td>
</tr>
<tr>
<td>70 जनेम जनेम.</td>
</tr>
</tbody>
</table>
124. Ordinals are simple in their formation and run as follows:

पहिल pahil, first.
दोसर dōsar, second.
तीसर tēsar, third.
चौथ caṭh, or चारिस cārīm, fourth.
पाँचम pācam, fifth.
छठम chatham, sixth.

घातम sātam, seventh.
घाठम ātham, eighth.
नौम naum, ninth.
दसम daśam, tenth.
प्रमारक osāram, eleventh.

Etcetera; the ordinals of the remaining numbers being formed by adding म m as a termination.
§ 129.]

Pronouns.

Fractional Numbers.

125. The following are useful:—

पारो pāro, a quarter.

अध adh, a half.

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

सावईं sa vaiyaṇa, one and-a-quarter; or, plus a quarter.

दैरघ da rgha, one-and-a-half; or, plus a half.

Aggregate Numbers.

126. Note the form दुन duna, both.

—o—

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 उ i, this, is एह āh, 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 (old poetic form), I</td>
<td>मोरः mohi.</td>
</tr>
<tr>
<td>तु, thou</td>
<td>तोरः tohi.</td>
</tr>
<tr>
<td>र्न इ, this (non-honorific)</td>
<td>र्न इ, eh, or र्न aih.</td>
</tr>
<tr>
<td>र्न इ, this (honorific)</td>
<td>विन hin or विच hin.</td>
</tr>
<tr>
<td>भो ओ, that (non-honorific)</td>
<td>भो ओ, oh, or भो ओh.</td>
</tr>
<tr>
<td>भो ओ, that (honorific)</td>
<td>भन hoi or भन hun.</td>
</tr>
<tr>
<td>ले जे, who (non-honorific)</td>
<td>चारः jahi.</td>
</tr>
<tr>
<td>ले जे, who (honorific)</td>
<td>जाम jami.</td>
</tr>
<tr>
<td>र्न sे, he (non-honorific)</td>
<td>र्न सह ताई.</td>
</tr>
<tr>
<td>र्न sे, he (honorific)</td>
<td>ताम tan.</td>
</tr>
<tr>
<td>के के, who? (non-honorific)</td>
<td>कारः kahi (not used as an adjective).</td>
</tr>
<tr>
<td>के के, who? (honorific)</td>
<td>विच kani.</td>
</tr>
<tr>
<td>की की, what? (substantive)</td>
<td>काथी kathi.</td>
</tr>
<tr>
<td>केशो keo, anyone</td>
<td>काथु 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 छा to the direct form of that case. Thus:—
To the remaining pronouns these observations do not apply. It will be observed that in the honorific forms the genitive ends in ṭ ṭ, while all the other genitives end in ṛ ṛ.

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 सब sabh or सबहिः sabah, all; कोज्नम lokāni, people. The same is the case with pronouns. Their plurals are formed in
the same way. In the ancient Māgadhi Prakrit from which Mai-
thili 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 singulars being relegated to a non-honorific mean-
ing. With regard to the pronouns of the first and second persons
the case is somewhat different. In ordinary Maithili, the old
singulars ( मः mḥ, I and तं tu, thou) have fallen into disuse and
are now only found in poetry. The old plural forms are now em-
ployed 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 अहा ahā, अहाँ ahaį or
चपरे apne 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 posses-
sive 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 रोज रज ची्रत hamar rōj haraj hōit, my means of
livelihood will be spoiled.

बि या कारन नुढे तोर त्रिया bīya kāran nuḍe tōr triyā,
for the sake of a woman your enemy has come.

छिन्न सभ धन चउँ भिखारी भे गेल appan sabh dhan āhan urāy
bikhāri bhai gel, having wasted all his substance he
became a beggar.

जनक काब छुँ छुँ hunak kānab sunti, having heard her
lamentations.
§ 134. Pronouns.

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

\[
\begin{align*}
\text{Chмар चिरको में} & \quad \text{hamar sirōki mē, and} \\
\text{गोमर मर चिरको में} & \quad \text{tohorā ghar mē, in your house.}
\end{align*}
\]

\[
\begin{align*}
\text{प्रपना जन में कर्षक} & \quad \text{girhasth apōnā man mē kahloko,} \\
\text{प्रपना चटक घोड़े देख} & \quad \text{apōnā carhaik ghori del, he gave the} \\
\text{गम समाज सकी जन कर्षक} & \quad \text{sang samāj sakhi āli,} \\
\text{नका फुलवाड़ी} & \quad \text{hunōkā phulawāri, (her) companions and friends came} \\
\text{नका कारन} & \quad \text{hunōkā kāran, for his sake.}
\end{align*}
\]

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.
which an oblique form is used instead of a direct form, are wrong:—

हृतका कान्य छूनि हुन्का कानए सुन्न.

जक्झा खे नक्झा धान जक्झा क्षेत तक्झा धान, this would mean ‘to whom there is a field, to him there is a paddy-crop,’ conveying an altogether different meaning.

नक्झा जक्झा लिखि तक्झा अक्झा लिखि।

In phrases like जमरा सक नै जमरा सक नई, I have no power (to do so and so), जमरा जमरा 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 जमरा जमरा जमरा जमरा, not जमरा माई जमरा माई. In the old language, however, we now and then come across instances of the feminine.

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

(1) The Accusative singular is rarely the same as the nominative, but is in the oblique form either by itself or with the postposition के के, added. Thus जम, I; जमरा जमरा or जमरा के जमरा के, me. The honorific pronoun of the second person, जमन अपैने or जमन अलाह, and the interrogative pronoun की की, what? are the only exceptions to this general statement.

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

(3) The Dative often drops the postposition के के, an idiom which is not allowable in the case of nouns substantive. Thus जमरा के जमरा के जमरा जमरा, 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 mē. I, and तू tū. thou, and are declined as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Honorific</th>
<th>Non-Honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>मैं māṁ</td>
<td>तू tū</td>
</tr>
<tr>
<td>Acc.</td>
<td>मे mē</td>
<td>ते tē</td>
</tr>
<tr>
<td>Instr.</td>
<td>मे मे me me</td>
<td>ते ते tē tē</td>
</tr>
<tr>
<td>Dat.</td>
<td>मे मे me me</td>
<td>ते ते tē tē</td>
</tr>
<tr>
<td>Abl.</td>
<td>मे मे me me</td>
<td>ते ते tē tē</td>
</tr>
<tr>
<td>Gen.</td>
<td>मे मे me me</td>
<td>ते ते tē tē</td>
</tr>
<tr>
<td>Loc.</td>
<td>मे मे me me</td>
<td>ते ते tē tē</td>
</tr>
</tbody>
</table>

The oblique forms of the genitive are मारा mārā and तोरā tōrā. In Vidyāpati, lxxix. 13, मारा mārā is employed as a dative of possession. मारा मारा तोरा अच्छि nahi mārā (scanned as if it were मोर moru) tukā achā, there is not a rupee to me. I have no money.

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

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

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Modern Pronouns</th>
<th>Maithili Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>इस हम, इ.</td>
<td>तोँच तोँह, or नौँ तौँ. thou.</td>
</tr>
<tr>
<td>Acc.</td>
<td>इसरा हमरान, or इसरा के हमरान के.</td>
<td>तोँचरा तोँहरान, or तोँचरा के तोँहरान के.</td>
</tr>
<tr>
<td>Instr.</td>
<td>इसरे हमरे.</td>
<td>तोँचरे तोँहरे, by me.</td>
</tr>
<tr>
<td></td>
<td>इसरा मे हमरा सा.</td>
<td>तोँचरा से तोँहरा सा. by thee.</td>
</tr>
<tr>
<td>Dat.</td>
<td>इसरा हमरा.</td>
<td>तोँचरा तोँहरा. to me.</td>
</tr>
<tr>
<td></td>
<td>इसरा के हमरा के.</td>
<td>तोँचरा के तोँहरा के. to thee.</td>
</tr>
<tr>
<td>Abl.</td>
<td>इसरा मे हमरा सा. from me.</td>
<td>तोँचरा मे तोँहरा सा, from thee.</td>
</tr>
<tr>
<td>Gen.</td>
<td>इमर हमार, or इमर हमार.</td>
<td>तोँचर तोँहार, or तोँचर तोँहार. my, of me.</td>
</tr>
<tr>
<td>Loc.</td>
<td>इसरा मे हमरा मे, in me.</td>
<td>तोँचरा मे तोँहरा मे, in thee.</td>
</tr>
<tr>
<td>Voc.</td>
<td>... ... ...</td>
<td>चो तोँच हाँ तोँह, O thou.</td>
</tr>
</tbody>
</table>
§ 138.]

Personal Pronouns.

Plural.

<table>
<thead>
<tr>
<th>Case/Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| Nom.        | 1. इस सब्ह  
अर्था  
मह सब्ह,  
(इस रा सब्ह) | 1. तॉँ इस सब्ह,  
(तॉँ इस सब्ह) |
|             | 2. हम मे  
(हम रा सब्ह) | 2. तॉँह मे  
(तॉँह मे  
सब्ह) |
| Acc.        | 1. इसरा सब्ह  
(इसरा सब्ह के) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह के) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
| Instr.      | 1. इसरा सब्ह  
(इसरा सब्ह के) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह के) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
| Dat.        | 1. इसरा सब्ह  
(इसरा सब्ह के) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह के) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
| Abl.        | 1. इसरा सब्ह  
(इसरा सब्ह के) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह के) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
| Gen.        | 1. इमरा सब्हक  
अर्था  
महरा सब्हक,  
(इनेरा सब्ह के) | 1. तॉँहरा सब्हक  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्हक  
(हमरा सब्ह के) | 2. तॉँहरा सब्हक  
(तॉँहरा सब्ह के) |
| Loc.        | 1. इमरा सब्ह  
(इमरा सब्ह के) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह के) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह के) |
| Voc.        | 1. इसरा सब्ह  
अर्था  
मह सब्ह,  
(इस रा सब्ह) | 1. तॉँहरा सब्ह  
(तॉँहरा सब्ह) |
|             | 2. हमरा सब्ह  
(हमरा सब्ह) | 2. तॉँहरा सब्ह  
(तॉँहरा सब्ह) |

O ye.
Instead of सभ sabh we may as usual employ सब sabh or लोकनि lokāni throughout, except that it is not customary to use them with the direct forms इम ham, and नौं तो h or नौं tō. Thus we do not hear इम सब sabh, or नौं लोकनि tōh lokāni. In the genitive plural we can, as usual, have सभ के sabh kē, instead of सभ sabhak.

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

Thus इम hamah, I (emphatic), I alone, as distinguished from other people; इम hamah, I also; नौं तो h, thou also; इम hamārah (with shortening of the final vowel of इम hamārā), to me also.

139. नौं तो h and नौं tō are non-honorific pronouns of the second person. There are two honorific pronouns of this person. चरा ahā or चरा aha, and चर ne. These are declined exactly like substantives, and have no oblique form. Thus, genitive चराक ahāk, or चराक ahaik, and चर nek, your. The only irregularity is the instrumental singular, the various forms of which are:

<table>
<thead>
<tr>
<th>चरा aha, चरा से ahā sd, or चरा से aha sd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and चर ne से opone sd.</td>
</tr>
<tr>
<td>by you.</td>
</tr>
</tbody>
</table>

The plural is, as usual:

<table>
<thead>
<tr>
<th>चरां (or चरां) सभ ahā (or aha) sabh, सब sabh, or लोकनि lokāni,</th>
</tr>
</thead>
<tbody>
<tr>
<td>चरां सभ opone sabh, etc.</td>
</tr>
</tbody>
</table>

चरां opone is more honorific than चरा ahā. The latter is sometimes even used when talking to inferiors. चरा ahā, in fact, is polite; while नौं तो h is rude or vulgar.

In Hindostani धाप ḍp, your honour, is construed with the verb in the third person plural, as in धाप चरां धावे री ḍp kahā jātē
§ 140. *The Reflexive Pronoun.*

haɪ, where is your honour going? In Maithili, on the contrary, खेँ अहाँ and धन्य *अपुने, are construed with the second person honorific of the verb, as in धन्य बडन नौक कथा बहुत *अपुने बहुत निक काथां काहल, your honour made a very excellent remark.

**The Reflexive Pronoun.**

140. Closely connected with the foregoing is the Reflexive Pronoun अपनही or अपने, self, which is employed exactly like the Hindostani अप, genitive अपना अपनाः, always referring to the person of the subject of the sentence.

The genitive of अपनही अपनाः is अपन अपन, or अपन अपपान, own, with an oblique form अपना अपना, which is also used as an oblique base. Thus, Acc. Dat. अपना अपनाः, or अपना के अपन के, to oneself.

The nominative plural is अपनही (or अपने) सभ अपनही (or अपने) सभ, सबक अपनाः. The oblique cases of the plural are formed from the base अपना सभ अपनाः, etc. Thus Gen. plural अपना स्थभक अपनाः स्थभक, अपना स्वभिक अपनाः स्वभिक. अपना तौकत अपनाः तौकत, of selves.

The Locative plural, अपना सभ में अपनाः सभ में, or (as frequently happens) with the plural suffix dropped, अपना में अपना में means 'amongst themselves,' like the Hindostani चाप में अपस में.

The following are examples of the use of this pronoun:

अपनही बिजाभ में गेल गर्लोगवा अपनाः बिलास सा गेल सारा.

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

अपने दासरक्त्रिक धन में कंगनित्व बहुतिल अपुने brahmanik rûp
dhai kāganiि� carhalि, she herself, taking the form of a Brāhmaṇ woman, ascended the bank.

अपन मरोटी अपने गाय मरेंत बूँ जोगिया गाम, अपन मराण्ति
Maithili Grammar.

§ 141. 

up"ne gāy gabait calū jogiya gām, having sung our own death-song let us go singing to the village of Jogiya.

apun bah* beṭī rakh*lauh* ghar sutāy, he has put his own daughter-in-law and daughter to sleep at home.

bārī apun mē mēl* koi kā rakh*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, रि or रि, this, and a Remote, बि, 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, दै नेना ति nēnā, this boy; बि नेना ति nēnā, that boy; दै सम नेना ति subh nēnā, or दै नेना सम ति nēnā sabh, these boys; बि सम नेना ति subh nēnā, or बि नेना सम ति nēnā sabh, those boys; but पुंज नेनाक ति nēnāk, of this boy; बि पुंज नेनाक ति nēnāk, of that boy; पुंज सम नेनाक ति subh nēnāk, or पुंज नेना सम ति subh nēnāk, of these boys; बि पुंज सम नेनाक ति subh nēnāk, or बि पुंज
Demonstrative Pronouns.

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 युधि में खिंचि में, in this (thing); खिंचि में खिंचि में, in this (living creature); युधि में खिंचि में, in that (thing), in it; युधि में खिंचि में, 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.

(c) Honorific animate.

It stands to reason that an honorific inanimate declension is not likely to occur. The following is the declension of Demonstrative Pronouns.
### Maithili Grammar

#### § 145. (a) Non-Honorific Inanimate.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>रि or रि, this</td>
<td>चो ति, that</td>
</tr>
<tr>
<td>Acc.</td>
<td>रि, रि, प्रश्च 4ि. प्रश्च के 4ि</td>
<td>चो ोि, प्रश्च ोि, चोि के ोि केि, that</td>
</tr>
<tr>
<td>Instr.</td>
<td>रि, प्रश्च सं 4ि sā, by this.</td>
<td>चोि सं ोि sā, by that.</td>
</tr>
<tr>
<td>Dat.</td>
<td>प्रश्च 4ि. प्रश्च के 4ि केि, to</td>
<td>चोि के ोि केि, to that</td>
</tr>
<tr>
<td>Abl.</td>
<td>प्रश्च में 4ि sā, from this.</td>
<td>चोि में ोि sā, from that.</td>
</tr>
<tr>
<td>Gen.</td>
<td>श्यक ेकर, of this.</td>
<td>श्यक ेकर, of that.</td>
</tr>
<tr>
<td>Loc.</td>
<td>प्रश्च में 4ि mē, in this.</td>
<td>चोि में ोि mē, in that.</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>र सं ि sabh, or र सं ि sabh.</td>
<td>चो सं ो sabh, those.</td>
</tr>
<tr>
<td>Acc.</td>
<td>प्रश्च सं (के) 4ि sabh (केि)</td>
<td>चोि सं (के) ोि sabh (केि), those.</td>
</tr>
<tr>
<td>Instr.</td>
<td>प्रश्च सं सं 4ि sabh सं by</td>
<td>चोि सं सं ोि sabh सं by those.</td>
</tr>
<tr>
<td>Dat.</td>
<td>प्रश्च सं (के) 4ि sabh (केि), to</td>
<td>चोि सं (के) ोि sabh (केि), to those.</td>
</tr>
<tr>
<td>Abl.</td>
<td>प्रश्च सं में 4ि sabh सं, from</td>
<td>चोि सं में ोि sabh सं, from those.</td>
</tr>
<tr>
<td>Gen.</td>
<td>प्रश्च संक 4ि sabhak, of these.</td>
<td>चोि संक ोि sabhak, of those.</td>
</tr>
<tr>
<td>Loc.</td>
<td>प्रश्च सं में 4ि sabh mē, in</td>
<td>चोि सं में ोि sabh mē, in those.</td>
</tr>
</tbody>
</table>
Demonstrative Pronouns.

Instead of यसि ehi, we may have, throughout, यक eh or यक ahi, and similarly for यसि oh. we may have यसि oh or यसि ahi. I have not noted any instrumental form of यक उ, corresponding to the यक उ of यक i. The genitives singular यक ekar and यक okar are contractions of यसि कर eh kar and यसि कर oh kar respectively. I have not met with forms like यसि ehik or यसि ohik, as we might expect. The plural suffix may be सबुरं subah instead of सब subh. लोकनी lokāni cannot be used, as the pronouns refer only to inanimate objects.

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

घर बाइल विषाण भिक i ekar अथम bhān thikai, this is the eighth calving of this one (referring to a cow).

घर ले जाइ i le jāi, take away this.

घर नाहि जागली बचान भाड़ी की ehi nahī jauāli ahā bhadrī chi, I did not know this, that your honour is Bhadri.

घर ये फल बचरारबिहि ehi sē i phal bahārāi-achī, from this this fruit comes out, i.e., the moral of this is the following:—

घोषि में किस्तु लाम नृबि ohī mē klekhū lābh nahī, in that there is no profit.

कौश्य यक खुश खाप मेल kauā ekar guddā khāne gēl, the crow ate up its kernel.

As an emphatic form of these pronouns we have र्नि ihe, this indeed, and उह uhe or वह waih, that indeed, as in दीना भद्री जिनेत dinā bhadrī jībait chal, uhe gabait rahai, (when) Dinā and Bhadri were alive, that is the very song they used to sing; वह चोराप के ले गेल भिक waih corān kai lai gēl ahi. 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 एकरा is substituted for प्रिष्ठ एि and बोकरा एकारा for बोकर ओि. Thus:

**Singular.**

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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>डि or ड़ि, this</td>
<td>डो ओि, that</td>
<td>डोकर ओि, by this</td>
<td>डोकर एकारि, of this</td>
</tr>
<tr>
<td></td>
<td>डिमि or ड़िमि, this</td>
<td>डोकर ओि, by that.</td>
<td>डोकर एकारि, to this</td>
<td>डोकर एकारि, of that.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>डिबि मि sabh. डिबि sabh. etc., डोबि sabh. etc., those.</td>
<td>डोकर मि sabh, डोकर मि sabh, etc., those.</td>
<td>डोकर मि sabh, डोकर मि sabh, to these.</td>
<td>डोकर मि sabh, डोकर एकारि, to these.</td>
</tr>
</tbody>
</table>

Similarly for the other cases. I have not noted any instrumental form of डो ओि, corresponding to the प्रकर एकारि of डि. In the plural, instead of मि sabh, we can, as usual, have मि sabh or डोकर लोकानि. As examples of these animate non-honorific pronouns, we may quote:

- डो धारकारि, धारिनि धारिकि ओि अिकाथि गाथिनि अिि, nowadays she is in calf (referring to a cow).
- डोकर प्रिष्ठ तरॉि धारहारि देशि कि ओि एि तरॉि गाहरालि देखि कि, having seen him distracted in this manner.

In the following डोकरा ओि is irregularly used to refer to an inanimate object. तस्म मि मि डोकरा मि पट तोिि देलि ताखि ओि sabh ओि sabh जह-पात टीि देलि, then they at once broke it (sc. a stick).
Demonstrative Pronouns.

§ 147. J

Devonstrative Pronouns.

Ekart Atham bin ut, her eighth calving.

Oh! Oh! Ohe dkhur kar kar akhond kar kantho thak jehi sauti
Ekart parbaras huk se abasya kartabha thik, we must certain-do what is necessary for its (the child's) support.

Prakam par which kie kare ekar sabh ke kichu kai dekhobi.

Having done something, let me show it to all these (viz. to his sons).

Prakam khab kae dar Katha lag pathae daih, send all these (viz., dogs) to me.

The added to these oblique forms gives emphasis, while ekh when suffixed, means 'also.' Thus Prakam kha ekroh ki, it is to this one; Okar padh dhotek okroh pathae diank, send him also.

Observe that the final kha of Prakam ekro and Okar ekroh is shortened before these suffixes.

147. (c) Honorific.

The old honorific oblique forms of rent and rnt are chini hin and Dhini hun respectively. We meet them variously spelt. Sometimes we have chini hin and Dhun; sometimes chichi hinhi and Dhichi hunhi, and sometimes chini hinh and Dhun hunh. For the sake of convenience I shall only employ chini hin and Dhini hun 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 Dhini hinak and Dhun hunak, and not Dhini hinik and Dhun hunik.

These old oblique forms are only employed as adjectives, and, being honorific, rarely occur in the literary style, though one hears them in conversation. We have an example in Dhini sambik karan huni swamik karan, 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, दिनका हिनका and जनका हुनका, of which दिनका हिनिका, दिनका हिनका, दिनिका हिनिका, and जनिका हुनिका, जनका हुनका, जनिका हुनिका, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting दिनका हिनका and जनका हुनका, or any of the optional spellings, for प्रकर एकरा and शोकर एकरा, respectively. Thus:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>दि or दि, this</td>
<td>दि शा, that</td>
</tr>
<tr>
<td>Instr.</td>
<td>दिनका दि हिनका सद, by this</td>
<td>जनका दि हुनका सद, by that</td>
</tr>
<tr>
<td>Dat.</td>
<td>दिनका हिनका,</td>
<td>जनका हुनका,</td>
</tr>
<tr>
<td></td>
<td>(दिनका के हिनका केए)</td>
<td>(जनका के हुनका केए)</td>
</tr>
<tr>
<td>Gen.</td>
<td>दिनका हिनका,</td>
<td>जनका हुनका,</td>
</tr>
<tr>
<td></td>
<td>(दिनका हिनका, कर)</td>
<td>(जनका हुनका, कर)</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>दि सभ दि साभ, etc., दि सभ शा साभ, etc., those.</td>
<td>दि सभ शा साभ, etc., those.</td>
</tr>
<tr>
<td>Dat.</td>
<td>दिनका सभ (के) हिनका साभ जनका सभ (के) हुनका साभ (केए), to these.</td>
<td>जनका सभ (के) हुनका साभ (केए), to those.</td>
</tr>
</tbody>
</table>

Similarly for the other cases. As usual, in the plural we can use सबबुँ दि साभ or दि लोकन दि लोकन instead of दि साभ. Examples of the use of this form of the demonstrative pronoun are:

दिनका पुरुष दि हिनका पुरुष दि हिनका दि हिनका दि भुगति देब. I will give him leave to depart.

जनका माँ बाप गारी दिनका हुनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी दिनका माँ बाप गारी
§ 153. Relative and Correlative Pronouns.

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 ची बन्न सभ बदङक नोकसान भेन चरिष, सेव सभ पड़चत जे cij bastu sahh akāk nokasān bhēl uchī. se sahh pahucat, all your property which has been spoilt. will arrive (i.e., be restored).

जे लोक वाण बन सेव लोक रेत jē lōk āel chal. se 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.
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>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>जे jē, which</td>
<td>ये sē, he, she, it, that.</td>
</tr>
<tr>
<td>Acc.</td>
<td>जाखि (के) jāhi (की), to which.</td>
<td>ताखि (के) tāhi (की), to that.</td>
</tr>
<tr>
<td>Instr.</td>
<td>जे jē, which</td>
<td>ते tē, by which.</td>
</tr>
<tr>
<td></td>
<td>जाखि मे jāhi sd., by whom.</td>
<td>ताखि मे tāhi sd., by him.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाखि (के) jāhi (की), to which.</td>
<td>ताखि (के) tāhi (की), to that.</td>
</tr>
<tr>
<td>Abl.</td>
<td>जाखि मे jāhi sd., from which.</td>
<td>ताखि मे tāhi sd., from that, from him.</td>
</tr>
<tr>
<td>Gen.</td>
<td>जाखि मे jāhi mē, in which.</td>
<td>ताखि मे tāhi mē, in that.</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>भ सभ jē sabh, which, who.</td>
<td>भ सभ ए च sabh, those, they.</td>
</tr>
<tr>
<td>Acc.</td>
<td>जाखि सभ (के) jāhi sabh kē.</td>
<td>ताखि सभ (के) tāhi sabh (की), which, who.</td>
</tr>
<tr>
<td></td>
<td>जाखि सभ मे jāhi sabh sd, by which, by whom.</td>
<td>ताखि सभ मे tāhi sabh sd, by those, by them.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाखि सभ (के) jāhi sabh (की), to which, to whom.</td>
<td>ताखि सभ (के) tāhi sabh (की), to those, to them.</td>
</tr>
</tbody>
</table>
§ 155.] Relative and Correlative Pronouns. 98

Abl. जाहिं सम ं jāh1 sabh sa, from जाहिं सम ं tāh1 sabh sa, from which, from whom. those, from them.

Gen. जाहिं समक jāh1 sabhak. of जाहिं समक tāh1 sabhak. of which, of whom. those, of them.

Loc. जाहिं सम में jāh1 sabh me. in जाहिं सम में tāh1 sabh me. in which. in whom. those. in them.

Instead of जाहिं jāh1 and जाहिं tāh1, we sometimes find in poetry जा jā and ता tā. We also sometimes have जेह jēh1 and तेह teh1. which are properly Bhojpuri. From this last we have an instrumental जेह jēh1 and तेह teh1, which are used adverbially, to mean ‘as,’ ‘so.’ The Genitives जाइ jas2, and ताइ tas2, are only used in proverbs and poetry. In one place Vidyāpati has जाई tāi (xviii, 7). I have not met forms like जाइक jāik and ताइक tāik, which we might expect. The plural suffix may. as usual, be जाइ sabahi or कोकिन lokāni instead of सम sabh. As examples of this form of the honorific pronoun we may quote:—

जे नाम ने गैल jē āel se gēl, he who came. went.

जाइं ने नाम चलीं ने दरम kiriya karī jāh1 sabh nēm calainhi1, sē hamar kiriya kai dhē, in order that (lit. from which) our name may continue, so perform our funeral rites.

In the following the final ज jāh1 has been lengthened for the sake of metre.

जाइं ये तिपत पारिवर्त मरियां kichū kichi kapiā. suhiā kari bēn, from whomsoever you would receive benefits. you must bear abusive words.

केंपक कथा सम निकऽ दिव्य ज जाइं मे तोत्रा लाम चाँद ताई kaiik kathā sabh sikhāe dīkhū, ki jāh1 sabh tāh sa lūk haitah, I will teach you several sayings from which there will be gain to you.
§ 156.

Several emphatic forms of these pronouns have been noted. Such are जाइह, who, जेह रह, जेह साइह, सोभ सोभ, even he; जेह सोभ, जेह सोभ, जेह सोभ सोभ, he also. Thus,—

चेत चट्टर जन जेह बुभव ज्ञान कतरा jaiha caturu jana jaihu bujhatu abadāhāri, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका चेत पे नाच tanikā seh pai nāh, he alone (will be) a husband to her.

चानन चाइ बिखम घर सोभ cānana lāga bikhamu sara sōb, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

It will have been noticed from the above that while ते is generally employed as a correlative, it is sometimes used as an independent demonstrative pronoun. Its Instrumental singular appears under various forms, such as तौ, तौ, तौ, तौ, or with emphatic इ, इ, or with emphatic शा, शा, शा. तौ, तौ, or तौ, तौ, all of which are commonly used adverbially. Thus:

तौ नाहि कराठि गरायि तौ नाहि कराठि गरायि, therefore he does not devour it (Vid. xiv. 8).

तौ नाहि कमल लुहारि तौ नाहि कमल लुहारि, therefore the lotus does not wither (Vid. xiv. 6).

तौ पय जीवि यथि सुभा रस जीवि पय पीयि तौ पय जीवि यथि सुभा रस जीवि पय पीयि, adharu suthā-raśa jau pīyā, so long will it live, as long as it sips the nectar of the lower lip (Vid. ii. 5).

तौ पय जीवि जीवि तौ पय जीवि जीवि, so long will he remain living (Vid. x. 10).

तौ तुष्टि गेज़ चावि तौ तुष्टि गेज़ चावि, exactly so did the wind blow.

तौ धसाला केिषा पीसे, therefore also my hair was disordered (Vid. xl. 7).

तौ तैिति नाहि भेला, still it did not equal (the beauty of thy face) (Vid. vi. 4).

तौ तैि तुमुििि करय चन्द्रा तौ तैि तुमुििि करय चन्द्रा, nevertheless the water-lily rejoices (Vid. xlvi. 6).
158. (b) Non-Honorific Animate.

This is declined like the inanimate pronoun, except that जङ्कर jākara is substituted for जाँह jāhī, and तकर takara for ताही tāhī. Thus:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dat.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>जी je, who.</td>
<td>जी sē, he, she.</td>
<td>जी sē, he, she.</td>
</tr>
<tr>
<td>Instr.</td>
<td>जाकर jākar, by</td>
<td>तकर takar, by</td>
<td>तकर takar, by</td>
</tr>
<tr>
<td></td>
<td>जाकर jākar, whom.</td>
<td>तकर takar, whom.</td>
<td>तकर takar, whom.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाकर jākar, to whom.</td>
<td>तकर takar, to whom.</td>
<td>तकर takar, to whom.</td>
</tr>
<tr>
<td>Gen.</td>
<td>जाकर jākar, whose.</td>
<td>तकर takar, his.</td>
<td>तकर takar, his.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
<th>Dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>जी ती jī sabh, who.</td>
<td>जी ती sē sabh, they.</td>
</tr>
<tr>
<td>Dat.</td>
<td>जाकर jākara sabh, to whom.</td>
<td>तकर takar sabh, to them.</td>
</tr>
</tbody>
</table>

Similarly for the other cases. In the plural, as usual, सेंबल subahl or लोकनो lokaṇi may be substituted for सभ sabh. Occasionally we come across जेकर jēkar instead of जाकर jākar, जेकर jēkara instead of जाकर jākara, तेकर tēkar instead of तकर takar, and तेकर tēkara instead of तकर takara. These are properly Bhojpuri forms.

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

जाकर थे तकर थान jakar khet. takar dhān, whose is the field, his is the paddy-crop.

जाकर लाठी तकर महिस jakar lāthī takar mahīs. he who owns the cudgel owns the buffalo.
159. [§] Relative and Correlative Pronouns.

The honorific oblique forms of जे jē and ते te are जनि janī and तनि tanī, respectively. We thus get the following declension which is exactly parallel to that of इ i and थो thō:

**Singular.**

Nom. जे jē, who. ते te, he, she, that.
Instr. जनिका चै janikā chā, by whom. तनिका चल tanikā chā, by him, her.
Dat. जनिका (क्रृ) janikā (kṛ), to तनिका (क्रृ) tanikā (kṛ), to whom.
Gen. जनिक jānik, जनिकर janikar, तनिक tanik, तनिकर tanikar, whose.

Only she that hath experienced them, knows the bliss of the tryst with the beloved at such a time.
Plural.

Nom. शे सभ jē sabh, who. शे सभ se sabh, they.

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

And so on for the other cases. As usual, in the plural we can use सबौँ sabhā, or कोँकि lokāni instead of सभ sabh. Examples of these honorific forms are:

कोँकि जनिका चाकरी तेहः श्न स्थिर तेहिः jehē janikar cākārī,
teheś-sau bharī dēthi, as is each one’s (lit. whose) service, exactly so he pays in full.

केवल जमात दै के बचल। जनिका जमात नेही keś jamānat dai kē bācaīlah, janikā cmaīlah nēhi, some, to whom there was affection on the part of the court officials, got off by giving bail.

जनिका ग्रहन धनी janika chhana dhani, (a man) whose wife is so (beautiful), (Vid. li. 2).

कि कहः तनिका रेणा ki kūkē bo tanika geṛṇē, what shall I say (about) his wisdom? (Vid. xxii. 2).

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

Direct Genitive—

जान रमर टेहें, तकर उतर रम गरिं हिं कहलोक l̐̄ kh gūr̐̄ dēthē, t̐̃kúr u̐̄tar h̐̄m nāhi kīch̐̄ kūk̐̄lāuk, a thousand abuses didst thou give me, but I said to thee no answer to (lit. of) it.

Oblique Genitive—

तुकला बल से गुलामी जट चरवेट बुनि tokāro bal se guḷāmī jat ca-ūṭųt uchī, through her might Gulāmi Jaṭ is grazing (cattle).
There are two interrogative pronouns, *viz.*, के *kē*, who? and की *ki*, what? The former only refers to animate objects, and the latter only to inanimate.

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

के *kē*—कोन लोक घोड़े *kōn lōk ghor chaṅk*, what caste is he?

कोन लोक घोड़े बेंक *kōn lōk ghor chaṅk*, of what person is (this) the horse, *i.e.*, what person owns the horse?

कोन गुरु पर्वतो *kōn gurū parvaṇau*, what misfortune has befallen you?

के *kē*—कोन लोक उष्णिक बेंक *kōn lōk ursaṅk chaṅk*, you are asking, ‘(of a man) of what caste is this the house?’

कोन उपाय जोगिया नगर *kōn upāy jōgīya nagaṅ*, by what device shall we go to Jogiya town?

की *ki*—कोन विश्वास विलक्षण *kōn vishvās vilakṣaṅ*, what calving is this? (*i.e.*, how many times has she calved before?)

कोन गुरु बेंक *kōn gurū chaṅk*, what virtue is there in it?

कोन लोक में पानी लांचण बेंक *kōn lōk mē pāṇī lāṅch chaṅk*, in what vessel have you brought the water?

कोन दिसा के अबैट चाँदण *kōn dīsa kē abait chaṇḍaṅ*, *bujaṅ*, tell (me) in what direction he may be coming.

फेरी की भगाह *fērī kī bhagāh*, then what (cause of) quarrel can there be?
The declension of के (the animate pronoun) closely follows that of the animate forms of ने जे.

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

**Singular.**

**Non-honorific.**

<table>
<thead>
<tr>
<th>Case</th>
<th>नूँम (के)</th>
<th>के जे</th>
<th>जे जे</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>के kē, who? which?</td>
<td>के kē, who? which?</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>ककरे kakārē,</td>
<td>ककरे kakārē,</td>
<td>कनिका के kanikā saḥ, by whom?</td>
</tr>
<tr>
<td></td>
<td>जे kē sā, whom?</td>
<td>कनिका के kanikā saḥ, by whom?</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ककर (के) kakārō (kē), to whom?</td>
<td>कनिक (के) kanikō (kē), to whom?</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ककर kakur, whose?</td>
<td>कनिककर kanikur, whose?</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>के सभ (के)</th>
<th>के सभ (के)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>सभ kē sabh, who?</td>
<td>सभ kē sabh, who?</td>
</tr>
<tr>
<td>Dat.</td>
<td>ककर (के) kakārō sabh (kē), to whom?</td>
<td>कनिक (के) kanikā sabh kē, to whom?</td>
</tr>
</tbody>
</table>

and so on for the other cases. In the plural, as usual, शब्दिक sabh or लोकनल lakoni, may be substituted for सभ sabh. Occasionally we come across ककर kēkar instead of ककर kakur, and ककर kakārō instead of ककर kakārō, but these are properly Bhojpuri forms. I have not come across काफ़ि kāhī corresponding to आर्क ज़ह jāh in the modern language, but Vidyāpati employs it in passages such as काफ़ि कब दुः kāhī kahaba dukha, to whom shall I tell my distress? (lxiii. 2.)
As examples of these animate interrogative pronouns, we may quote:

कक्र घाट कि ककर गहर चाउक, whose horse is it?
कक्र प्रद्ध जामृ। ककरा चहना जमाई, who has such a son-in-law (Vid. lxxx. 4)?
ककर रे के जोमिया जौजूर मेंज जमाई। कक्रा समाृद, having given whom (i.e., by means of whom) shall we send word to Jogiyां जाजारी।

बुधुक्तन नयन चढ़य के पार लबुधक्ता नयना। हाताया के पारा, 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 or कौ कि, what? It is often written किक्स किया or किक्स किया, especially in poetry. Its declension is quite irregular, and is as follows:

Singular.

Nom. कि कि, कौ कि, or किक्स किया, what?
Acc. कथी के, कथी कौ. or किक्स किया, what?
Instr. कथी कथी। कथी में कथी से, by what?
Dat. कथी ले कथी लाय। किक्स किया। क्ये किया, or किक्स किया, to or for what? why?
Abl. कथी में कथी से, from what?
Gen. कथीक कथीक, of what?
Loc. कथी में कथी में, in what?

Plural wanting. Note the form of the Dative. This case has many variations. I have noted कि जा कि लाय, कि ले कि लाय, की जा कि लाय, की ले कि लाय। कथी ले कथी लाय, कथी में कथी लाय। कथी is often written क्य लाय or क्रिया लाय, and instead of कथी कथी, we often have कथी कथी। Like the dative, the instrumental कथी कथी is used to mean 'why?'
Examples of this pronoun are:

कि वचन तनिक रूपान्ते ki kahaba tanika geäne, what shall I say (about) his wisdom? (Vid. xxii. 2).

वपनेक बकरी की मेघ oponek bakari ki bhel, what has happened to your goat?

कि बैं kii chaik, what is it?

किह मेघ kii bhel, what has happened?

किह कहो वे मुनाख kii kahau, hê musâhu, O Musâhu, what have you to say?

किह विघासा फिक्षेभो मीछि टेल kii bidhâtä likhi mohi dèl, why hath God written (it) for me (in my fate)? (Vid. lvii. 1).

कथी में पानि लाप्स बैं kathi me pâni lâel châh, in what have you brought the water?

कथीं चार बनवें kathí homârâ cîr banâbaichë, why do you make me out a thief?

किथ हुन कम पटकहरु मीछि kathi lue kânsâ patakalâha mohi, why, O Kamśa, didst thou dash me down (Manbôdh's Harivânsâ, i. 37).

फोटरा मोंदर किथ ला दरद चोतार लेंग photârâ gidar kathi lâ marad autâr lëlë, O Photârâ, the jackal, why has a man taken your form?

कथे कह नन्द महर फिक्ष मान kyi kaha nanda mahara kie môna, others (lit. some) said. 'Why does King Nanda agree?' (Manbôdh. vii. 45).

Indefinite Pronouns.

165. These are कों këo, anyone, someone; किक kicy, anything, something; and कीप kaeîk, several.
166. केः फा, anyone, someone, appears under various forms. I have noted केः फा, को फा, and केः फा. In old poetry we sometimes meet केंदु kēdu.

167. When used as an adjective, it usually takes the form को no or को no, but we sometimes find केः फा used instead.

The following are examples of its use as an adjective:—

को मुरा निंदें शालन kō no nēnā nahi āl, no boy came.
को मुसद्द महात kō no gṛhasthaḥ phulāwārī mé. in the garden of a certain householder.
को मुसद्द मन में चंद्रग मति राजो kō no bātak man mé andiēna nāthī rākhī, do not have anxiety in your mind about anything.
को मुसद्द ने घर से ढोरल बेबंध kāno musahar ne ghar se bāit achtī bāhir, no Musahar comes out of the house.
को मुसद्द के चरक्ति किंदें kāno bāt kē harakuti nahi, there is no inconvenience for (want of) anything.
केंडो घूर्ण बंगक लोक keo opūrb dhaṅgak 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 फा kaka-raḥ, often written ककर kaka-ra. Its genitive is ककर kaka-ra. In poetry we sometimes find a form कक kāhu instead of कक kaka-raḥ, with a genitive कक kāhu. It is therefore thus declined:—
Maithili Grammar.

§ 169.

The indefinite pronoun inanimate is किंचु kīchu or किंछु kīchh. 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 कूण kathā. We therefore have the following declensions:—

170. फिछ kichu, or फिछ kichu anything.

Nom. फिछ kichu, anything.
Acc. फिछ कें kichu kē, anything.
Inst. फिछ में kichu sē, by anything.
Dat. फिछ के kichu ke, to anything.
Abl. फिछ में kichu sē, from anything.
Gen. फिछ kichuk, of anything.
Loc. फिछ में kichu mē, in anything.

171. फिछ kichu, or फिछ kichu something.

Nom. फिछ kichu, something.
Acc. कूण कें kathū kē, something.
Inst. कूण में kathū sē, by something.
Dat. कूण के kathū ke, to something.
Abl. कूण में kathū sē, from something.
Gen. कूण kathūk, of something.
Loc. कूण में kathū mē, in something.

Examples of the use of this pronoun are:—

मोरु प्रम में कहरो फिछ निच बंक ohi grōm mē kukāro kichu nahi chaik, in that village no one has anything.

कूण असार पठविच kichu omōt pathabihā, send (me) some mango conserve.

कूण चोख फसू में भेल चालेक o āukhaṇḍh kathū mē dhail hotaik.

that medicine must be put into something.
172. The Indefinite pronoun केृक kaiek, some, several, is an adjective, and is not declined. An example of its use is:—

तोहरा केृक कथा सभ सिखाण्व दिशष्ट tohāra kaiek kathā sabh sikhāe dihaa. 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>Time</th>
<th>Near Demonstrative</th>
<th>Remote Demonstrative</th>
<th>Interrogative</th>
<th>Relative</th>
<th>Correlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>इ i, this.</td>
<td>ऐ ṣ, that.</td>
<td></td>
<td>कै kë, who?</td>
<td>जे jë, who, which.</td>
<td>इ së, that.</td>
</tr>
<tr>
<td>प्रखन ekhan, now.</td>
<td>तखन takhan, then.</td>
<td>कखन kakhan, when?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>प्रतय otyay, here.</td>
<td>ओतय otyay, there.</td>
<td>कतय katay, where?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सम्भर Ṇहर, hither.</td>
<td>ओभर Ṇहर, thither.</td>
<td>कथर kēṁhar, whither?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>मैना ēnā, thus.</td>
<td>ओना ōnā, in that way.</td>
<td>केना kēnā, how?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>प्रेशन ehan, or प्रेशन aisan, like this.</td>
<td>ओएन ohan, like that.</td>
<td>केहन kehan, like what?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Likeness.</td>
<td></td>
<td></td>
<td>कपक katek, how much?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quantity</td>
<td></td>
<td></td>
<td>जनक jatek, as much.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or Number.</td>
<td></td>
<td></td>
<td>तनक tatek, so much.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 to see, will be used as the example of a transitive verb, and the verb सुतब 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 अ aī, or अ अ aū, is final, it counts as only one syllable (even when written अ अ aī, अ अ aē, or अ अ aū, अ अ aо, respectively) and not as two (see §§ 13, 33 ii†). Thus under the general rule, we should expect the e in the form देखतें to be shortened; but it is not. The reason for this apparent irregularity is that in verbal forms a final अ aī always
represents an older छ छ  ah, and a final ट ट  au always represents an older छ छ  ah, each of which, under the rule, counts only as one syllable. ट ट  dekhai is for ट ट  dekhah, and ट ट  dekhau is for ट ट  dekhah, and in both of these older forms the long e is quite regular. The apparent exception disappears when ट ट  or ट ट  ceases to be final. Thus in ट ट  dekhahik (for ट ट  dekhahik) and ट ट  dekhahik, the shortening of the e to e is quite regular.

B. Root. Verbal Nouns and Participles.

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

178. The Verbal nouns are three in number.

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

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

Verbs whose roots end in आ a form their infinitives in अब eb. Thus from आ ja, we have आज aJaeb, to go.

Those whose roots end in आ ab, also form their infinitives in अब eb, but with the elision of the ब b of the root. Thus
from the root प्रव्र pāb, obtain, we have the infinitive प्रव्र pāeb. to obtain. In poetry we often find छोर ob instead of छव eb in this case. Thus प्रव्र pāob.

Those verbs whose roots end in र i or इ i, form the infinitive in छब ab or छव ub. Thus, छे si, sew, makes छिश्र siab or छिश्र siub.

Those verbs whose roots end in ज u, form the infinitive in छब ab or छव ib. Thus छू cū, drip, makes छज्ञ ub, or छज्ञ cūb, to drip.

Those verbs whose roots end in छो Mahon, form the infinitive in छब ab or छव eb. Thus the root छो ḍhō, wash, makes छहे ḍhēab or छहे ḍhēeb, to wash.

Irregular are:—

√ चत हो, become, Infinitive चज्ञ हो eb or छे hāib.
√ देदे give, Infinitive छेद deb.
√ ले ले take, Infinitive छू lēb.

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

189. (c) The third verbal noun is formed by adding छल Mahon to the root (see § 63). thus छन्द दक्हल, the act of seeing. The oblique form is छन्द दक्खल, and the rules for its declension together with examples are given in § 81, ante. This verbal noun is generally the same as the past participle, but when the latter is irregular the verbal noun sometimes takes the regular form. Thus the √ जा जो, go, has its past participle (irregular) जेल gele, but its third verbal noun is जज्ञ jēel. From this example it will be seen that (compare the second verbal noun), it ends sometimes in छल el instead of छल Mahon. The rule is the same as in the case of छब ab.
Root. Verbal Nouns and Participles.

The instrumental or locative of this verbal noun (or perhaps of the past participle) in चल अल, is often used absolutely to indicate continued action. Thus:—प्रक गमपार गोशारितेन साह पर मदकरी धैन चूल जारबुझ ek gomāri gośārini मथ पर मधुकरी धैन जिताकी, 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 लेह, take, लेह च जीव लेह जीव, to take away with one, लेह जीव लेह जीव, to bring with one. In such common phrases न is often substituted for ल, so that we have लेह जीव लेनै जीव or even लेह जीव नेनै जीव. These forms are different in meaning from forms such as ले जायि ले जायि to take away or ले जायि लेह (Hindi ले जाना ले जाना) or लेह लेह (Hindi लामा लामा) to bring. They correspond rather to the Hindi जीव जाना लिये जाना, to take away with one.

Examples of such forms are:

चनार चसाज लेह जाणह लेह जाणह samāda नाइहरा लेनै जाणह, take away with you a message for my father’s house also (Vd. Ixxix. 10).

एरिज़ गोशा चलार समाह नेम जहेन बेंक ahirā goār samāda nēnē abait chaik, Ahirā Goār is bringing the news with him.

ले जाण जट्टेम केह... लेह जाण केह फळ केह जाण बोदारी देब लै जाण sālphēs केह... kucē bās ke phulā suā pēhi oatēi deb, take away Salhēs... with a split piece of green bamboo flay his back. (बाँस के बास के is not a Maithili form. It is borrowed, as often happens in folktales, from another dialect, viz., Bhājpuri. The correct Maithili would be बाँसक lās or बाँस के bās kēr.)

सकर बंदुस लाण तकर महिषिया करन शुरुको jakar bedulī lēel takar ti iīn k-hun suvakhi, how fair must the woman who owns the spangle which you brought!
181. The Noun of Agency, corresponding to the Hindi noun in वाला, is formed by adding बह or वह to the root. Thus देखबाल dekh*bāh or देखबाल dekh*wāh, a seer, one who sees. See § 72.

182. The Present Participle is formed by adding ait, often written आत or आत, to the root (see § 64). Thus देखैत dekhait, देखैत dekhait, or देखैत dekhayit, seeing. The आत of this termination is very unstable. Thus with verbs whose roots end in a long vowel, the termination becomes आत, as in जात jāit, going; चौरैत hōait, or चारैत hōit, becoming. The आत si, sew, has छलैत siait, छलैत siit, and छलैत siit, but आत pi, drink, makes छलैत pibait, just as आत pāb, obtain, has छलैत pabait. The आत dē, give, and the आत lē, take, have, respectively, आत dait and आत lait for their present participles. In the Past Conditional tense, which is formed from this participle, the आत ait is, as a rule, similarly weakened. Thus देखैत देखितह, (if) I had seen.

183. By adding the oblique termination आत हि to the weakened present participle we get a form called the “Adverbial Participle.” Thus देखितैत dekhītah, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखैत देखितैत हि. The following are examples of the employment of these participles:

कनेत खिजैत धामी आत्पुल kanait (आत kan) khijait (आत khij) dhami āel, Dhāmī came weeping and feeling angry (note the shortening of the antepenultimate vowel).

बमरा सबैक देखैत खामैभम स्था नव चोरैह ham*ra sabhk dekhait svāmi-dhan vythā naśt hōich, in our presence [lit. (in the) seeing of us] our master’s property is being destroyed.

दोना राम के खिैत भद्रैल रामै नेल दिनार रामै के dina rām ke dharitah bhadrī ekunī kekunī chuttī gēl, immediately on (Pho*ra’s) seizing Dinā Rām. Bhadri’s knees and elbows were freed.
184. The Past Participle is usually formed by adding *al to the root (see § 68). When the root ends in a vowel, or in छ ध, the vowel of the suffix is liable to change, much as the termination अब of the second verbal noun is changed. Thus:

Verbs whose roots end in छ अ, add अन el. Thus चटपटा *habar, to be agitated, past participle चटपटन *habar el.

Verbs whose roots end in ऊ अ, add अ अ ol. Thus, from घ घ पाब, obtain, पालन पाल.

Verbs whose roots end in त अ or त अ, add अ अ or अ अ ul. Thus from भ स स, सेवन सिल or सेवन सिल, from प प पल, drink, पुर्ण पील.

Verbs whose roots end in ज अ take अ अ or र र il. Thus, from झ झ cū, drip, चूरन cūal or चूरन सूल.

Verbs whose roots end in ध अ take अ अ or ट ट el. Thus, from ध ध ध सह, wash, धान्य धान सह or धान्य धान sāl.

Six verbs have irregular past participles as follows:

√ कर कर, do Past Participle कन काल.
√ धर धर, seize, place .. धाल धाल.
√ सर सर, die .. मर्याद maral or मुरल muil.
√ दे दे, give .. देल देल.
√ ले ले, take .. लेल लेल.
√ चो चो, become .. मेल भेल.

The past participle मेल 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, खुल मेल, sūtal bhēl, asleep; देखा मेल dēkhal bhēl, seen.

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

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

\[ \begin{align*}
\text{ek} & \text{ garib parosiya ja} \text{\textoverline{\textbf{\textit{a}}}} \text{\textoverline{\textbf{\textit{r}}}ak} \text{ m} \text{\textoverline{\textbf{\textit{a}}}r} \text{al} \text{ gh} \text{ar} \ s \text{\textoverline{\textbf{\textit{a}}} n} \text{ikas} \text{\textoverline{\textbf{\textit{a}}} \text{\textit{\textbf{e}}}l, \text{ a poor neighbour.}} \\
\text{ek} & \text{ ka\textoverline{\textbf{\textit{y}}}\text{\textoverline{\textbf{\textit{a}}}}l} \text{\textoverline{\textbf{\textit{k}}}\text{\textoverline{\textbf{\textit{a}}}no} poh\text{\textoverline{\textbf{\textit{u}}}\text{\textit{\textbf{c}}}al} \text{ atithi s} \text{\textoverline{\textbf{\textit{a}}} puchalak}, \text{ a beggar once asked from a certain arrived pilgrim (i.e. a pilgrim who had arrived).}
\end{align*} \]

185. The Conjunctive Participle corresponds to the Hindi देख कर dekh kar, having seen, and is properly the same in form as the first verbal noun. Thus, देखि dekh (or देख dekh), 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. का kā, or का kaika. Thus देखि के dekh ke. देखि के dekh ka, देखि के dekh ka, or देखि के dekh kaika, having seen. A poetical form of के kē is कह kah, thus देखि कह dekh kah, 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:—

\[ \begin{align*}
\checkmark & \text{ कर} \text{ kar, do Conj. Part. कौर} \text{ kar, के ke, के kai, or कय kay.} \\
& \text{ कु} \text{ kae, का kā.} \\
\checkmark & \text{ धर} \text{ dhar, seize.} \quad \text{धरि} \text{ dhar, धर dai, or धय dhay. ध} \text{ dhae, धा dhā.} \\
\checkmark & \text{ आ} \text{ ā, come} \quad \text{आ} \text{ आबी, आर ā, or आय āy.} \\
\checkmark & \text{ दे} \text{ dé, give} \quad \text{दे de, दै dai, दय day, द} \text{ dae, दि dri. दा dá.} \\
\checkmark & \text{ ले} \text{ lé, take} \quad \text{ले le, लै lai, लय lay, ल} \text{ lae, ली lei. ला lá.} \\
\checkmark & \text{ हो} \text{ ho, become} \quad \text{हो hoi, भाई bhai, भय bhay, भर bhar.}
\end{align*} \]

C. Finite Tenses.

186. Gender.—As in the case of nouns, the Maithili verb has two genders. Masculine and Feminine. Feminine forms are,
§ 187. Long and Redundant Forms.

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 आ आ to the short form, and the redundant form by adding क क to the long form. Thus we have (short form) देख देख, I see, of which the long form is देखिया देखिया, and the redundant form is देखियाक देखियाक. Similarly, we have (short form) देखल देखल, he saw, long form देखलक देखलक, redundant form देखलकक देखलकक. In some forms of the second person the long form is made by adding अ अ or अ अ and the redundant form by adding अ अ or अ अ with variations of spelling, which will appear in the paradigms. Thus, देख देख, thou seest, long form देख देख or देख देख, redundant form देख हाक or देख हाक.

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

First and second persons—Subject non-honorific, object non-honorific (Group I), or subject honorific, object non-honorific (Group II).

Third person—Subject non-honorific, object non-honorific (Group I).

These groups are described below in § 188.

Examples of the employment of these long and redundant forms are as follows:—

1st Person. Short Form:—देख म देख म, देख म, देख म.
dhanukha, deb khāṣāy. I will strike him (with an arrow) from the bow, I will fell him.

**Long Form:** — प्रूढ़ बंधन, भरवे भरवे लोटय, oh! beriyā māraubai, dharti debai lotey, at this time I will strike him, I will cause him to roll upon the ground.

**Redundant Form:** — नाहि ठा ढैबैक पुनी समाय, itē thēm debaik dhunī khāṣāy, at that place we shall set (lit. cause to fall) our fire (on the ground).

**3rd Person. Short Form:** — घूड़ पक चलबै, पहर त्रिभि मेल घरि

ek caha-bē pahar bhi gel, after travelling a few (lit. one) half-hours, a watch (of the day) passed.

**Long Form:** — तख्कन मेले मेधुशा ज्यशा, tukhun gelai Gāguā kejama- muā, then Gangū the barber went.

**Redundant Form:** — घात में डहरिल खैतक पकुनी बांच निंदै पेखलेक चिहय, sōt nīdē sūtalî chulāik phekuni, kārē nīdā me uṭhalaik cihēy, 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 नि nh.

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, देखाईचति देखाईचति, I see; groups III and IV, देखाईचाति देखाईचाति. The object must be honorific.

2nd person: long form, group I, देखाईचा देखाईचा, you see; group III, देखाईचा देखाईचा. The object must be honorific.

2nd person: long form, group II, देखाईचा देखाईचा, you (honorific) see; group IV, देखाईचानह देखाईचानह. The object must be honorific.

3rd person: long form, group I, देखाई देखाई, he sees; group III, देखाई देखाई. The object must be honorific.

3rd person: short form, group II, देखाइ देखाइ, he (honorific) sees; group IV, देखाइ देखाइ. The object must be honorific.

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 II) (short form). 

Third person (Group IV).
§ 188. Non-honorific and Honorific forms.

188. Kālū Sadā made (the two famous brothers) Dinā 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:

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 सम्बूच्छि bhelainh1.

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:-

In fact we have here a survival of the old plural signification of these forms (see the first paragraph of § 188).

Thus:-

हेलाक्ष भद्रि माँ गुप्त, Dinā Bhadri mani gelainh1 (Group III), Dinā 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.

आश्चे मे नाम चालूः ये चसम, किरिया करेः, jāh1 sā nām calainh1 sē hamar kiriyā karāh, perform our funeral rites that our (famous) names may be current (i.e. endure).
Grammar.

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 देखेछि dekhaichि 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 Bihäri. 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 अ, and are made by changing अ to आ. Thus देखौलक dekhōlak, देखलको dekhalēkaik, or देखलकोक dekhalēkaik, he saw, but देखौलक dekhōlak, देखलको dekhalēkan, or देखलकोक dekhalēkauk, 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:—

| सूरता नेगा के मारखके, | Murōtā nēnā kē mārakēk, | Murtā struck the boy. |
| सूरता तोड़रा के मारखको, | Murōtā tohōrā kē mārakēkan, | Murtā struck you. |
| शोकरा गाड़ी में बांग माल बेच, | okērā gāri mē kōn māl chāi, | what goods are there in his cart? |
| शोकरा गाड़ी में बांग माल बियों tohōrā gāri mē kōn māl chāi, | what goods are there in your cart? |
Note further, as to spelling, that the अ ai is quite frequently
written अै ai, अै ae or even अॉ ay, so that instead of अै chai in
the penultimate example we may have अै chai, अै chae or अॉ chay. Similarly instead of अै au, we may have अै au or अै ja.
Thus instead of अै chau we sometimes see written अै chau or अै chao. Historically, these अै au terminations are contractions of अै ah, and we sometimes come across this spelling, especially
in poetry. Thus for दिचो dian, let me give you, I have met दिचो dian, which has the same meaning.

192. It will be remembered that the 2nd person honorific
is always the same as the first person. With regard to this
there is one reservation, viz., *that the rule of attraction does not
apply to the second person.* Thus दिचो dekhi chian, means only
‘I, or we, see you’; it does not mean ‘you (honorific) see you.’ In
the second person the termination अै au is only used to refer to the
subject. Thus in the Git Dina-bhadri (149), we have जबो जो मिया जो अै सिया जो बाहु जो निया जो बाहु गां, you will go to where is the village
of Jogiya. In the first person जबो jibau would mean ‘I will go
to your (house, or some such word).’ Moreover ‘you see you’
would be an impossible idea in Māihili. 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, दिचो dekhi, दिचो dekhi, I or we
saw; दिचो dekhi or दिचो dekhi, I or we
saw you.

Third person, non-honorific subject, non-honorific object
दिचो dekha kau or दिचो dekha kau, he or they
saw; दिचो dekha kau or दिचो dekha kau, he or they
saw you.

I have very rarely come across forms like दिचो dekha-
kau kau (from दिचो dekha kau kau), he (non-honorific) saw you.
Maithili Grammar.

§ 193. Other Personal Terminations.—Before taking up the general aspect of this question, we may notice the frequently occurring terminations अथ ath and अन्न anh. 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, अथ ath is used only with transitive verbs, but अन्न anh is not subject to this restriction.

In the case of intransitive verbs, we have आ य aḥ, instead of अथ ath, in the tenses formed from the past participle. But आ य aḥ is not confined to the 3rd person. In the 3rd person it is honorific like अथ ath, but it can also be employed for the second person non-honorific. Thus दुन्नाति sutaḥ means either 'he or they (honorific) slept,' or else 'thou or you (non-honorific) slept.'

आ य aḥ, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

आ य aḥ has a feminine form रच iphery or रच iphery. Thus दुन्नाति sutaḥ or दुन्नाति sutaḥ, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अथ ath and अन्न anh have no special feminine forms. They are of common gender.
§ 193.]

Other Personal Terminations. 123

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

चिन्ह anh.

Past Conditional (formed from present participle)—वोजनिः दुरागमान करतुः जामया जाज्ञैर, antanh (intransitive), durāgaman karaitanh (transitive) jamaiyā Jājar (if) (the two famous) sons-in-law had come, they would have performed (the ceremony of) durāgaman at Jānjarī.

Past Indicative (formed from past participle)—ब्रह्म फलोत दीना भृगी कैलिः खलू भार, bar phoṣhait Dinā Bhadrī kailan (transitive) dunā bhāi. great indignity did the two (famous) brothers, Dinā and Bhadrī (to me).

Perfect (formed from past participle)—सर प्रज्ञिः त्रिः सें देखलक लोग सम, pher ailanh (ch) sē dekhalak log sabh, the people saw (that) (the respected Dinā and Bhadrī) have come back.

In old poetry, this termination is often written as a suffix, without the disappearance of the initial य a. Thus, we have in Manbōḍhī’s Haribans:—

कुमक मुकुट भारक्क-शिः दार, kanaka mukuta jhalakula-anhi dwāra, the golden diadem gleamed in the doorway.

जनि भयाक्क-शिः बाज बाटेरी, janī jhapatula-anhi bāja baṭeri, as a falcon swooped upon a quail

In the old poetry we even find this termination suffixed to the termination ा ओह as in the following passage from the same poem:—

कछ खन नारा गारार बीत ।
खेनैं-शिः से परलग बीत ॥

Kahu khuna nacathi gābathi gīta.
Khaitāha-anhi sē 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 श्रय athi, in the following from the same:

पृष्ठ-अन्य तां भद्रवं कविः, puḥkathī-anhi taḥ bhadabā kahaba, if he, (Krṣṇa) ask you, then you will say that it is an unlucky day.

श्रय athi.

Old Present (formed from the root):

कचक धामी के कविचार्य वुमाय। तू बैठोक कविचार्य जे कोडबर कर्मण पैयार। तू जमाय मारल मेलीन।

Kanak Dhāmi kē kahīaunhi bujḫaṅy, dunū bēṭik kahīaunhi jē kohbār karathī (transitive) tuīyīr, dunā jamāy māral gelainhī,

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 बैठल रचन्य दरबार, Kālā Sadā baithul rahuthī (in-transitive) darbārya (the respected) Kālā Sadā was (lit. remains) seated at his doorway.

Past indicative (formed from past participle):

देष दुनू भार बोधि देशन्य, dēhī dunū bhāi chhēr dēlathī, the two (famous) brothers left their bodies

तच ah. Third person honorific.

Future Indicative (transitive or intransitive):—राजा भीम चैन कर्तव्य धान नम गाँव जानी, vējā Bhīm Saṅī kahīṭāḥ hāl, ham nahi jānī, Rājā Bhīm Sāṅī will tell (transitive) the affair, we do not know.

जार्ड तराह जानि में रचन्य में उपाय के देशविद्वेश, jōhī tarah jāthī mē rahāṭāḥ sē apay ke deḥāinhī, you will arrange so that they may remain (intransitive) in caste.
Past Indicative (only intransitive):—भद्रिक यागू सल्हेस में सेलोस
दार्द्द, Bhadrik ajiSalhēs bhai gē'ah thārkī, before Bhadri
(the famous) Salhēs took his stand.

Feminine examples are:—डेगे डेगे चलतोळ जेजन भरि जार
मातोळ जयना फुलवार्ड्रो, dēgē dēgē caṭūlih, jējan bharī jīni
jumālih apūna phulwārī, step by step she went, having
gone a full league she arrived at her garden.

Second person non honorific: कौन गुरु पराल जे चलतोळ खुतवारि,
kauṇ guru paral jē chaltol khutavārī, 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 iahu 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 कौन कहो 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>
</thead>
<tbody>
<tr>
<td></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>i,</td>
<td>iau, iah, *id</td>
<td>inik.</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>2</td>
<td>(The bare root).</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td></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>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>i, *u, *uh</td>
<td>athí</td>
<td>athí</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>
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 ฤ occasionally used by the vulgar, and an old form of the second person in ṣो, found in Vidyāpati. Thus:

 пу́ра́бхи́ боддх пу́ра́ж parubahi bandh suruj, in the East I worship the sun.

 श्रमस्ट धकः करमनं एम रामो nyaya-mada pāka karasi ṣa-pājā, with paste of musk dost thou anoint (thy) limbs Vid. xii. 2)

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

First Person: मरी पिन्सम पिन्साबज़ पानि, mari pīṣa pīṇbahu
- pānī, I die of thirst, give me water to drink (Vid. xii, 2).

चः जै रिहने माख चिंठ अनुमानी सैनि, āju (for āju) dekhini sakhi bāri anumani suni, to-day, O friend, I see her very melancholy (Vid. xxxiv, 1).

काचियो न जानियो पैचि उधार, kāchiyā na jānian (अः जौन) pīca udhār, never do we know (of) borrowing or taking (things) on credit from you.

देखिश्च तुथ अपरुबा सम माज, d khid tua aparuba sabha sēja,
I see thee arrayed in wondrous raiment (Vid. xii, 1).

दौरी गाम दौरी द्रूगः, Dauri g'm snināik, 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: नहि नहि करे नयन दर चोरे, nahi nahi karē nayana dhara lāvē, she says 'no, no.' and tears flow from her eyes (Vid. xxviii. 5).

भाजनि ताक जिवन रिक सारः। जे मन दर कश पर उपकार sījani toka jīhana thaka sūra, jē munē dai karas para nāpi kōra, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दूरि बसु निरो न साक्षिः ते नहि करिघ्य गरेः, Rāhu dūri basu niaro na ābahi, tē nahi karathī garē. 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 doth not eclipse them (Vid. xiv, 8).

καταλα ταχ ταχ πάντα, katalā turu jaka khasu apraṇya, she
falls screaming like a severed tree (Man. ii, 52).

भन्ति विद्यापति, bhanahi Bidyāpati, saith Vidyāpati (Vid.
passim).

धाण धाण लोकी चले पाहू पाहू दुनू भार, āgū āgū dōli calai, pāchū
pāchū dūnū bhāī, in front go the litters (and) behind the
two brothers.

चाथ माथ मेड़ पटें, hāth māṭh mirai pīṭai, she wrings her hands
and beats her head (in sorrow).

दोरी गाम सुनिएक बमेक विरिया तमालिनि विरिया जोरार्नि, Daurī
gam suniaik basaik Hiriya Tamālini Jirīya Lohāinī, I hear
(the name of) a village called Dauri, (where) dwell Hirā
Tamālini and Jirā Lohāini.

इतनी विषेक विसेतिया, itani likhaik minatiyā, so much (in the
way of) respectful salutations he writes.

दोना भड्रीक कनेचि जोगिया दोष मंदोम, Dinā Bhadrīk kunainhā
(√ kān) Jogiya āst mahīm, the friends and lovers of
(the respected) Dinā and Bhadri all weep in Jogiya.
The Present Conditional is only a variant of the Old Present, from which it is derived. It prefers to substitute अन् अन् for आ, in the third person. In this case the अन् अन् (also written अन्: अन्त or अन्त) does not indicate that the object is in the second person. The forms in अन्त 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:

<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>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
</tr>
<tr>
<td>2</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
</tr>
<tr>
<td>3</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
<td>आन्, आन्, आन्, आन्, आन्, आन्</td>
</tr>
</tbody>
</table>

(1) (2) The Present Conditional is only a variant of the Old Present, from which it is derived. It prefers to substitute अन् अन् for आ, in the third person. In this case the अन् अन् (also written अन्: अन्त or अन्त) does not indicate that the object is in the second person. The forms in अन्त 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.
The following are examples of the use of this tense:—

First person:—अथंि दौि वौि वास चाँिर करी श्रीि चाँिर करी तो नौि दौि तोिरा सी विशारां करी, अःहम दिन सूि माल हाजिर कारी (िुिुिश) ; नाहि हाजिर कारी (िस. िशूिंि), ताँ नाउि दिन ठोिरां साह बिभाह कारी (िुिुिश), on the eighth day I will produce the thief (and) the stolen, property; (िि) I do not produce (them), then on the ninth day I will marry you.

की कक्ष्यििक ki kahiank, what am I to say (िि your behalf).

Second person:—जख़िन अपनि चांिी तख़िन तोिरा लेख जाएि, jakhan apne cahi, takhan tora sa lel jaí, when you, sir, may desire, then have (िि fruit) plucked and take it away.

सत्यि पूँििी satya puchí, (िि) your honour ask the truth.

Third person:—अिंिि लामिि भोिचििी िे ििनियिे िे जािि, ag lāgal jhōpa, je nikā se lāb, when a cottage is on fire whatever may come out (िि be rescued), that is (ििि) profit.

कौि दिसिे के अगिि चाँिे कबिि िुििि, kaun disā kē abait hōai kahah bujhāy, tell clearly in what direction he is (ििि. may be) coming.

नौिि पतियाििि तो भाषिि, nahī patiyā (✔ patiyā + ah”) to ābihā, if she do not believe you, then come.

सिम्िेि नािि चनेििििे इिि ििििया करिि, jāhi se nām calainhi se hamar kiriya karah, 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 अ, instead of इ इ, 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 गा, 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>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>अ (sometimes इ)</td>
<td>इ (with object in 2nd person.)</td>
<td>इ (with object in 2nd person.)</td>
</tr>
<tr>
<td>2</td>
<td>(The bare root.) also इ</td>
<td>अ, आ, आ, आ, आ; fem. आ, आ</td>
<td>अ, अ, अ, अ, अ; अ, अ, अ, अ, अ; fem. अ, अ, अ; अ, अ, अ, अ, अ</td>
</tr>
<tr>
<td>3</td>
<td>इ, इ, इ, इ</td>
<td>अ, आ, आ, (sometimes आ)</td>
<td>अ, (sometimes आ)</td>
</tr>
</tbody>
</table>

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

First Person:—चलो दोनो माना भगिना कठौ भिकार, calū tinā mānā bhaginā Kataiyā sikār, let us three, uncle and nephews, go to hunt in the Kataiyā forest.

बाप मारे के कह-ग ठीकान, bāp māi kē kahā-gā thekān, let us tell our father (and) mother our whereabouts.

तीर खुदु मुसाह Baniyā के सारी, tir khačī Musāhu Baniyā kē mārī, drawing an arrow let me kill Musāhu Baniyā.

किलू मेघि लें न पढाय दिउंक, kicchā sikhā lēe, tē pāṭhāy diaik, let him learn something (first), and then let me send him.

Second Person:—जॉनी मुंदे भेंटे कठौ बोधि मुंदे घर धनना बाप के, jēhī (for jāhī) mūhē dhaile Kataiyā, ohī mūhē dhar apōnā bāp kē, with the mouth with which you (non-honorific) seized (me) (in) Kataiyā, with the same mouth seize your own father (an abusive phrase).

धनना धनना घर में दुबारा खानक कर-म, apōnā apōnā ghar mē suumar 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).

बाप के धनन गुडे बालूबू, abī kai appan madai bānhū, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू मानी भोजन करह, calū sāmī bhōjan karū, come, my husband, make your meal.

प्रजन वात में कर्म बढन तामन सम करह, ehan bāt matī kahāh, bahūt lāmās matī karāh, say not such words, make not much anger. (One brother addresses another familiarly).

ताकहु माना वरिन सुगरक ठाउ, tūkahū, mānā, harin sugarak thāth, look, uncle, for herds of deer and boar.

प्रजक केरार डकुम दिउ, ek bēri lukum dīhū, give (me) the order but once (cf. the example of दिउ दियां in § 200).
Maithili Grammar.  

There are various forms of a respectful imperative in the second person, made by adding रेह iहे, रेह iा (or रेख iyा), रेख iाह, रेख iyाह, रेख धार iाक, रेख धार iाक, रेख धार iान, रेख धार iानि, or रेख धारिणि bakinh1 to the root. These I call Mild Imperatives. There are also some periphrastic respectful forms made by combining the 2nd verbal noun in स l, with the Imperative or Future of the जा ja, go, which I call the Respectful Imperative and the Respectful Future respectively. Examples of these are as follows:—

भनि पतियाङ्ग तो वाचिचे, nahi patiyāṅha, to abīha, if she do not believe you, then please to come.
§ 200.]

Imperative.

Disa nighamu dui aní milábiyã (m.c. for milábiyã).
Táhi dia (m.c. for diá) Bidhi-mukha adha (Vid. xvii., 4).

Join the (ten) directions to the (four) vedas, and to that add half the (four) faces of Brahmã.

Prak bérti jkum dhívr, ek berti hukum diá, please give (me) the order but once. (cf. the example of dhívr, in § 199).

Cham toñor, Prak khotíni sunbaichiaj, jakará sabh din man rakhiá, I tell you a story, which please remember all your days.

Tahá to baiśihá, ham jáil chi Daurí gám, please sit there, I am going to Daurí village.

Chhirôok samá parsak gách, caphiauk mamá parásãk gách, O uncle please climb up the parsã tree.

Dádá cho chhíra gòshãr, khotíni jáil bátyán, Dádá hó, Ahirá Goár ké kahíauk jáil bátyán, O brother, say to Ahirá Goár, 'go to (your) cow-shed.'

Dunu berti khotíni chhirôok, Cem khotiv karné, Dún. jum yámba múbí, dhess, dunu berti kahíauk jé kohãbar karahi jaiyã, dunu jum yámba múbí, please tell (him) that the two sons-in-law for whom he is preparing the marriage bowers of his two daughters have been killed.

Bey cho suá mabínihÍb mímar diyã, së hó sára mabínihÍb hamar dinmá (for dinvá), therefore, O brother-in-law, accept (or, 'let my brother-in-law accept ') my day (i.e., the date fixed by me).

Prak bérti amáx hâtí niyã rhëcají, eg sër ann yhatí nahi dehãhíhí, please do not give one seer of grain less (than the right amount).

Respectful Imperative:—Jáchan apne cãhí, táchan torbã lel jat, when you, sir, may desire, then be good enough to have the fruit plucked and take it.

Respectful Future:—Dekhal jãet, 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. लेखा जाय लेट जाय, is, literally, 'let it be taken.' So देखा जाय देखल जाय, is, 'it will be seen (by you).’ This use of the impersonal passive as a form of respect, is carried to great lengths in the Naipāli language spoken immediately to the north of Mithilā.

201 (b). The Future tense in 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 Kāśmiri 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 (देखह dēkhab, to see).

In the third place, a number of the forms of the future are based on the present participle, ending in अइत अइत (देखहत dēkhait, seeing). In this case the termination of the participle is lightened by changing अइत अइत to अकत (देखहत) or अत it (देखहत).

202. The idea of future time can be emphasized by adding गा (in old Maithili म गाई or मण गाे) 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 म गाई and मण गाे are in poetry and are taken from Manbōdh’s Haribans:—

अत देखकर एक नाचर कंधा सब्रुषि से अस कीनि लेब, ch1 दहले बैचा-गा, अधर काग कालह1 अझ अमों किने लेब, I’ll sell these curds, and with the pice (I get for them) I will buy mangoes.

(This example shows how purely optional the use of गा is. It is employed with one future and not with the other).

वाचाम सादे के कला-म ठोकान, bāp मार-केहा कहा-गा ठोकान, we shall (i.e., let us) inform (our) parents as to (our) whereabouts.

वपनास वपनास घर में द्रवर खापक करें-में, अपोना अपोना ग्यार मे सुनना खापक करें-गा, you will prepare beautiful food each in her own room.
Future, First Form.

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 देखौ-गा dēkhā-gā, I shall see.

It is unnecessary to give a table of the terminations of the first form of the future. They are identical with those of the present conditional and imperative. One example may be given in which the same word is used once as a future conditional, and once as a future indicative:—

नाहि नांजिर करी तौ नौम दीन लोको तौ विवाच करी, nahi hājir kari, tau naum din tohērā saū bibāh kari, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are:—

प्रचि उपकारक बदला लोको केंड्र कथा विश्वाय दिशौ, chī upkārak badslā tohērā keiek kathā sikhāy diah, in return for this favour I will teach you (object in second person) certain things.

किश्चू मीशि लें में पढाय दिशौ, kicchū sikhī 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 b. The terminations are added directly to the root. Vulgarly, we often hear m instead of b. Thus देखमोक देखामूक instead of देखमोक देखाबूक, 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.

<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.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific.)</td>
<td>(Subject: honorific.)</td>
<td>(Subject: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>ab, abäh, abō</td>
<td>abai</td>
<td>abaih</td>
</tr>
<tr>
<td>2</td>
<td>abē</td>
<td>Same as 1st person.</td>
<td>abähk, abau, abahō</td>
</tr>
<tr>
<td>3</td>
<td>Wanting</td>
<td>Wanting</td>
<td>Wanting</td>
</tr>
</tbody>
</table>
The following are examples of this form of the future:—

**First Person:** नविं परियाण्य तो अविष्यं देबहूं गोषा की गुजराय,

*nah* पतिया*ह त दबहा* (देबहा) गुहि गुजरदय,

if she do not believe you, please come, (and) I will bear testimony.

स म के देहि वय चारि शेर चारि, *sabh ke debh* (देबहा)

*hām cārī sēr bonī*, to all will I give four seers (of grain)
as daily wages.

मरब भनुखा देह खसाय, *mārab dhanukhā, deb khasāy*,

I will smite him with (an arrow from my) bow and fell him.

कजार नवीः कन्नय उत्तरब पार, *Kajāra nadi kaisan utrab*

पार, how shall we cross the river Kajāra ?

[N.B.—This form in *भब ab* is the one in general use].

नविं दो समा घरें चर्चा कगड़या मिकर, *nahī, ho māmā, *

*ghurbāi; calāh Kātaiyā sikār*, we will not return, O uncle ;

come to hunt in Kātaiyā.

*दुरमात्तः जागल रे होड़ा पूर तोरा प्रव खादः मरवो,*

*duramāt lāgal re chaūrā pūt, tōrā ek thāpar mārabau*,

are you mad, you son of a boy ? I will give you a slap.

*घर में चारी में राय माल पकड़ी के बाजर के देव तकनी*

*मोहर दुरमात्तः होड़ा बीच में मुर्चः होडः,* *ghur mē cārī bhēl ;

cēr māl pakārī kāi hājir kāi dāh, takhan toharā phursati*

*debahā ; bēc mē nahī debhā*, 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.

उन्नी के सम नविं किचः कद्वेक, *una† ke ham nahī *

*kīchā kahōbaik*, I will make no reply (to her).

*Second Person:* समा गारक दुध पीबं, *hamōrā gāik dūdh pibē, *

will you drink the milk of my cow ? (a rude question.)

निरसो शमा के कचः दुभाय, *Nirso ammā kē kahōbau*

*buḥhay*, you will explain to mother Nirso.

धानाक धारी लोधी साँभी चेंक को समा | साँभी बेद्सः
चमरा देव पर | कचव चबाल | परमाक गाड़ पर मे चूड़ चौबैक़ो, dhābāk dhāri tōri māchī haīk, हो मामा। Māchī baithat (3rd person) hamra déh par. Kahāb (1st person) habāt. Parāsāk gāch par sē hēth hobāhō (2nd person), tear off a branch of the dhābā tree, and drive off the flies. The flies will settle on our corpses. I will tell you a circumstance (that concerns us). Will you come down from the pārsā tree?

तथा जाध शुरुबुरुज़ि मक्की कै, takhan jāy puchbahūnhī sakhi kē, (one girl addresses another) then you will go and ask our (respected) friend.

बाधा बाधा मभ मशाला लक्ष्मी दार के अपने चुपे देवनिच, ādā ādā sabh masūlā Lachāmi Dāī kē apone cuppe debainhī, your Honour will give half of each of the delicacies privately to the respected Lachmi Dāi.

The following is an example of the suffix आनि anī as used by Manorādh (see § 193).

कहालिंके कुबलाइ झोड़ चे चानि।
दार भरब-चन्द्र भिनसम जानि।
kahālanī kubalae pira lai ānī.
dvāra dhara-ba-anī (for dhara-bainhī) bhinasara jānī.

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 अति, of which the अ ति is usually weakened to आ ति, but sometimes to क ति. 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>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>(Subject: non-honorific)</td>
<td>(Subject: non-honorific)</td>
<td>(Subject: non-honorific)</td>
</tr>
<tr>
<td>1</td>
<td>itahः</td>
<td>aitai Or (with object in 2nd person.) aitau, atahu.</td>
<td>aitai Or (with object in 2nd person.) aitau, atahu.</td>
</tr>
<tr>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting. Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting. Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>2</td>
<td>Wanting. Same as 1st person.</td>
<td>Wanting. Same as 1st person, but no forms for object in 2nd person.</td>
<td>Wanting. Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>aṭ; fem. aṭī</td>
<td>अतिहिंि, अतिहिः, अतिह; fem. aṭih or aṭī</td>
<td>aitai Or (with object in 2nd person.) aitau, atahu.</td>
</tr>
<tr>
<td>aṭhī or aṭīh</td>
<td>aṭhī or aṭīh</td>
<td>aṭhī or aṭīh</td>
<td>aṭhī or aṭīh</td>
</tr>
</tbody>
</table>

**Future, Third Form.**
Examples of this form of the future as follows. Only one example has been noted in literature of the 1st person, and none of the 2nd person. The example of the first person will be found in the third sentence below:

**Third Person:** जिब जाप्त प्राण बचन तैन्धो ने दर्जा गाढ़ पर ये

$\text{जिब जाप्त, परान हात, ताँई ने परासी गाढ़ पर से हेथ होँ,}$

(whether) my life will go (i.e., will be lost), (or whether) my life will be saved, still I will not descend from the Parsā tree.

**Madhupura: Ramanī Jakhana Hari Dekhati:**

In the third sentence below:

**Third Person:**

$\text{माधुपुरा रमानी जखाना हरी देखती,}$

When a damsels of Madhupur will see Hari,

She will rejoice and will consider her life's desire fulfilled.

**Madhupura: Ramanī Jakhana Hari Dekhati:**

$\text{माधुपुरा रमानी जखाना हरी देखती,}$

When a damsels of Madhupur will see Hari,

She will rejoice and will consider her life's desire fulfilled.

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

[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.]

**Third Person:**

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

For the 1st person:

$\text{Nirūsā delānhi bājar kewār thōkī,}$

$i.e.,$ shut the door tightly) saying, 

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

For the 1st person:

$\text{Nirūsā delānhi bājar kewār thōkī,}$

$i.e.,$ shut the door tightly) saying, 

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

In each case the two forms of each pair are quite identical in meaning.

$\text{माधुपुरा रमानी जखाना हरी देखती।}$

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 Sāhu (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 $a$ 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>
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<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></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>itah⁵, iti (seldom used).</td>
<td>itiai</td>
<td>Or (with object in 2nd person.) itiau, itiah⁴.</td>
</tr>
<tr>
<td>2</td>
<td>iti.</td>
<td>Same as 1st person. itah; fem. itah⁵ or itah⁴.</td>
<td>Same as 1st person, but no forms for object in 2nd person. itahk, itahk.</td>
</tr>
<tr>
<td>3</td>
<td>ait; fem. ait⁹.</td>
<td>itath⁴, itanh⁴.</td>
<td>itai</td>
</tr>
</tbody>
</table>

* or aitah⁵ or aitah⁴ 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:—जो चाहें तो चाहें जाको बनोज-बापार करितहूँ खाशो खाश लेितहूँ तकन चार पासो भूर खाश लेखर नें माँगौ नौदेख खासहूँ, जाउ हमाहे तोराय जकाठै बानिय-बयापार करितहूँ, नौर आन तानितहूँ, तकहन री पाउं भार आन भार हामर सह माकौ नौदेख खासहूँ.

First Person.—If I also, like you, had done trading and had weighed out food, I should not have eaten to-day a quarter of a seer of food begged from here and there.

Second Person (also Third Person):—जै नों चाहरा नौदेख खाश लेइतहूँ खाश लेखर जान मना, जै तौ हमाराहे नहि चारितह नौर मुर दिताह, तकहन री मौति तोराय हथ हाथ लगाइ, if you had not let me go and had killed me, then that pearl would have come into your hand.

Third Person:—जबेश रचेत नों जोगिया चापेन पाली, जिबाई रहाई जैगिया चापेन पाली, if they had been alive they would have come back to Jogiya.

Sometimes the imperfect tense indicative is employed in the sense of the past conditional. An example is जो जिबेश बसौं दिना भूली जोगिया नगर कोई मुखरमी नौदेख खेलक निगार, जो जिबाई चालाह दिना भाद्र जोगिया नगर, if Dina and Bhadrí had been alive in Jogiya town, no Musahar's wife would have dared to adorn herself. In this example the past tense indicative is also employed in the apodosis in the sense of the past conditional.
207. (c) (6) **Present Indicative.**  
(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present participle with Auxiliary Verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

208. (d) (8) **Past Indicative.**—This tense is formed from the past participle in घर al (देक्षल dékhal), which in the case of transitive verbs is a passive. Thus देक्षल, dékhal, 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. देक्षल, dekhal, means 'seen by me,' 'I saw'; देक्षल, dekhal, means 'seen by you,' 'you saw'; dekhal, dekhal, means 'seen by him,' 'he saw'; and so on.

On the other hand the past participle of an intransitive verb is not necessarily passive. घर, sūtal means 'slept,' and in conjugation 'I slept' may be represented by either 'it was slept by me' or by 'slept I.' In Maithili both principles are followed in conjugating intransitive verbs. This is most manifest in the periphrastic tenses formed from the past participle, the perfect and the pluperfect, but we also see clear traces of it in the conjugation of the past indicative. Here there is a mixture of forms. For 'I slept' we usually say 'it was slept by me'; but for 'you slept' we do not say 'it was slept by you' (घर sūtalāh ) but we say घर, sūtalāh, 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 देखनहूँ dekh\textsuperscript{a}lah\textsuperscript{a} as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as चुननहूँ sut\textsuperscript{a}lah\textsuperscript{a} 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) (S)* **Past Indicative of a Transitive verb.** The terminations to be added to the root direct.

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<tr>
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<th>GROUP II (Subject: honorific)</th>
<th>LONG FORM (Subject: non-honorific)</th>
<th>GROUP II (Subject: honorific)</th>
<th>REDUNDANT FORM (Subject: non-honorific)</th>
<th>GROUP II (Subject: honorific)</th>
<th>GROUP III (Subject: non-honorific)</th>
<th>GROUP IV (Subject: honorific)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>alah, al, ali; fem. alli.</td>
<td></td>
<td>a\lai, a\laii</td>
<td></td>
<td>a\laik, a\laiik</td>
<td></td>
<td>a\lai\nɪ, a\lai\nɪi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>a\lau, a\lah\u, a\laiu, a\lia\nɪu</td>
<td>Or (with object in 2nd person.)</td>
<td>a\lau\k, a\l\i\nk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>a\l, al.</td>
<td></td>
<td>a\la\h; fem. a\l\i\h\U</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>a\la\h\a\k, a\l\a\h\k</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>a\la\h\nɪ, a\la\h\nɪi</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>alak (al: fem. alli.)</td>
<td>a\lan\h\U</td>
<td>a\laka\i</td>
<td>Or (with object in 2nd person ) a\lak\au.</td>
<td>a\laka\i</td>
<td>Or (with object in 2nd person ) a\lak\au.</td>
<td>a\lα\k\nɪ, a\lα\k\nɪi.</td>
<td>a\lα\θ\nɪ, a\lα\θ\nɪi.</td>
</tr>
</tbody>
</table>
§ 209.]

Past Indicative, Transitive.

In the above paradigm the termination al (fem. al'i) 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 Salhās), 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 alānhi is the one in common use. I have only noted one occurrence in literature of the form alath.

The following are examples of the use of this tense:

First Person:—भन मनबोध पर्छा छिकु रब्लि ।
कष्ट प्रथम आयु तिम कचोल।
Bhana Manabodha pachā kichu rakala.¹
Kathā prasaṅga ṛgu hama kahala.¹
Saith Manbodh, ‘this occurred (intransitive, 3rd person) somewhat subsequently. In the order of (my) tale I said (transitive, 1st person) it too soon.’

कन्यो न रेखल मैदनक पंच पर खंजन फड्डारात kuhiyā na dēkhal gehumanaṇak phēc par khaṇḍana phahorait, never (before) did I see a khaṇḍana-bird hovering over the hood of a cobra.

गोदृ लमे ती पैंडो परेत ती पृः नृः जनले वर्षा भद्री ती gōr lagait chi, paṁga paraig chi, eh1 nahi jan4li aha bhadrī chi, I clasp (your) legs, I fall at (your) feet, I did not know this, that Your Honour was Bhadri.

जनम में पुजारिह मोकामा गढ़ में, janam sa pujālarha mokāma garh me, from (my) birth, did I worshipped (thee) in Mokāma fort.

बाजपन अधरा बाष्ठ्विल पर रुखचे नुळ रेखुळ जनम पाँच चिन्तुर नृः मांग पखिरुळ। जनका कारण काँचे वाष्ठक कोशबर बाष्ठविल खाल पलग्र सम रंग सेज चोखाष्ठोळि मिकिया चीरौ के बेनिया बनाष्ठोळि,

¹ i.e., rahal, kahal. Being in verse, the final a is pronounced. See § 9.
Maithili Grammar. § 209.

bālōpan acōrā bānahalī, par purukh mūḥ nahi dekhali, jūnam pae sindur nahi māg pahirali; humkā kāraun kācē bāsak kohōbar bānahalī, lāl pālāng sabh rang sēj ochāolī (for ochāb + alī), sīkiyā cīri kai beniyā bānōlī (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: आँच मरद ले जाओ चलले से मरद वेलख्रोक देववरा

नदीक धार, jāhī marad lai jōban sebolē, sē marad baisal chauk debohā nadik dhār, the man for whom you have kept your virginity, is seated for you by the stream of the river Debha.

कौं गह परलो बढ़ ओरे बेलख्रोक देखार, kauṁ garū parolau bar bhōrē chēkal duār, what misfortune has befallen you that your Honour has obstructed my door very early in the morning?

बिन अपराधग मृदनायियाँ देखें, binu aporadhī garodaniyā dēlahā, without fault (i.e., for no fault) you gave them neck-thrusting (i.e., you thrust them away by the neck).

Third Person: केँबो नर्थि चिन्नलक जोगियाल लोग, keo nahi cinhōlak, jogiyāk lōg, none of the people of Jogiyā recognised them.

ॠकालक सिद्ध से बढ़ चतुर्वर्त भेल, dehołak saḷhēs jē bar ajagutt bhel, Salhōs saw that (something) very extraordinary (had) happened.

चढ़ दे बेलख्रोक पटि दे मारलक वाचलक पज्रुआँड़ि थे के, cati dē dhailak, poti dē mārōlak, bānōlak pachuārī dhai ke, giving abruptness (i.e., suddenly) he seized (him), giving instantaneousness (i.e., instantly) he struck (him), seizing him from behind he bound him.

This termination ṣlak is very common.
The following are examples of the irregular omission of the final ak.

\[ hāsi hāsi kusala puchala brajanātha, \]

smilingly Vrajanātha asked his welfare. (Manbodh, vii, 28)

151.

\[ kai deba sabai' sabahā eha kahala, \]

'we will do everything'............His attendants all uttered a howl.

\[ kār deba sabai' sabahā eha kahala, \]

\[ nīja anucara sabha kahala hakāra. \]

All of them said this 'we will do everything'............His attendants all uttered a howl.

\[ bājai lāgal (intransitive) bhadri, dinā saū sūjal (for sūjālak) jābāb, Bhadri began \]

to speak, to Dinā he arranged his answer.

\[ takhan daunā mālinā dachinak cir pahīrā lēlī (transitive), pāṭi samhārī lēlī, nainā kājar pēnī lēlī............ āsōlē kosēnī bhēlī (intransitive), \]

then Daunā Mālin appareled 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.]

\[ pher mūralankī dinā rām photērā kē dēlankī khasāy, again (the respected) Dinā Rām smote Photāra and dashed him down (dēlankī for dē + olanākī). \]

\[ apan bahā bēṭi rakhōlanī ghar sūtāy, hamar bēṭi putukō dekhōlanī nāgāt ughārī, he (the respected one) put his own daughter-in-law and daughter to sleep in his house, and (came here and) having uncovered them saw my daughter and daughter-in-law naked. \]
As an example of Manbodh’s method of employing the suffix अन्हि anhi (§ 193), we may quote:

सबहू देखळ-अन्हि जे बल जागूर, sabahu dekhala-anhi jē chala jāgala, every one who was awake saw (what happened).

The solitary example of the form in अल्ति alti which I have noted occurs in the song of Dinā Bhadri. It is as follows:

देहि दुनी भार बोड़ि रेखस्यः, dēhi duni bār boḍi réksa, (for dē + alti), the two brothers left their bodies (and disappeared).

कथा सभ गों बड़त व्यम्भीकः परम्तौ केशो किचू नृः मानकेः, kathā sabh saḥ bahut vyaṃbhīkāḥ paramtō keṣaḥ kicchū nṛḥ mānakēḥ, he remonstrated much with them by words, but no one heeded (him) at all.

दादा चौ नृः युधकः, dāda chā nṛḥ yuddhaḥ, the foolish father, dadā hā, nāḥi bujhal′kau; dūnī putuḥ ke phajihat′ kailak, brother, she did not understand you; she has done indignity to her daughters-in-law.

तन्त्र शोकरा सम्भ वाप काव्यका, takhan oktō sabhak bāp kāvya-kaik, then their father said to them.

काव्यका काव्यका चमरो नस्तकार जित्वि दिश्वितिः, moṣī kāvya-kāvya

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काव्यका काव्यका चमरो नस्तकार जित्वि दिश्वितिः, moṣī kāvya-kāvya
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>GROUP I.</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific.)</td>
<td>(Subject: 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. 
- **alāk**
- Or (with indirect object in 2nd person.)
- **alāu, alāku**.

2. **alī, alāt**.
   - Same as 1st person.

3. **al; fem. alīf**.
   - **alākh (fem. alīh, alīhi) ; alānkh**.
   - Or (with indirect object in 2nd person.)
   - **alāu, alāku**.

GROUP III.
- (Subject: non-honorific. Object (indirect: honorific.)

GROUP IV.
- (Subject: honorific. Object (indirect: honorific.)
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:—सानिदिन भूति ब्रम्ह उतरकर्ण पार, अन्तिन धारी।

Second Person:—रे गमर तौ इमर मौन कथा। प्रवासिक परिवार गेखौ, रे गमर, तौ हमर तिनु कथा।

Third Person:—अम्माक सब दूर दीना भरी। दिना बहारी।

First Person:—प्राप्ति ब्रम्ह उतरकर्ण पार, अन्तिन धारी।

Second Person:—रे गमर तौ इमर मौन कथा। प्रवासिक परिवार गेखौ, रे गमर, तौ हमर तिनु कथा।

Third Person:—अम्माक सब दूर दीना भरी। दिना बहारी।
hiyā hāri kai calaśiḥ mālinī : kanāitī calaśiḥ mālinī svānīk udēs : 
dēgē dēgē calaśiḥ : jōjan bharī jōy jumaiśhī aupā phulaḥāri : phūl 
dēkhi dharāti kūsaiśhī maraiḥāy : takhan lōti lōti kānaī lagaśiḥ 
phulaḥāri mā : hunak kānaḥ sunī sūng samāy sakhi bahīn bhār 
hōit ādī, 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: see-
ing the flowers she fell fainting: then, rolling on the ground, she 
began to weep: hearing the sound of her weeping her (not re-
spected) companions, female friends, (and) sisters came at dawn.

As a specimen of Manbodh’s use of the suffix anhi (§ 193), 
we may quote:—

पैर परल-शनि प्रेम जनाए। paira parala-anhi prema janāe 
(The respected) Akrūra expressing (his) affection fell at (Krṣṇa’s) 
feet (Man. vii, 27).

Similarly bhupatī-śanī jhopatāla-anhi, he swooped (Man. x, 
17), and bhupatī-śanī jhālakala-anhi, he glittered (Man. ix, 11).

कोने समाते बश्या चारू गुनवें, kānaī lagālai bāruā (long form of 
bār, a boy) cārū gunabē, the boy began to weep in a pretty way.

कोन गरू परलो, kauṇ garū paralau, what misfortune has be-
fallen you?

किकृ बाली रक्षलेक कालिंद संजूङ दिन के ने जैटें, kichū bākī rākolak, 
kālī som din kē le jaihā, something remained wanting (to com-
plete the full weight), let her take that away on Monday.

फोटरा के देश जागृत संजूङ, phōtāra kē dēkhi ajgunt bhelauk, 
having seen Phoṭrā, it was wonderful to you.

दीना बहद्री मरी गेलैन्धि, dinā bhadrī marī gelainhī, (the res-
pected) Dinā and Bhadri (have) died.

नखन गंगा-जी वन्ध न्मलौदिंश जे नाचो मेल भमिया, takhan gāgā-
ji kahai lagale thinī jē ’nāo gēl bhaṣṭyā,’ then the holy Ganges 
began to say that ‘the boats were washed away.’

211. In order to make the Transitive and Intransitive conjug-
ations 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 following tables:—
(d) (8). **Past Indicative.** Terminations common to Transitive and to Intransitive verbs.

<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: non-honorific.)</td>
<td>(Subject: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>$\text{ali}$, $\text{alak}$</td>
<td>$\text{ali}$, $\text{alak}$</td>
<td>$\text{ali}$, $\text{alak}$</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>$\text{alau}$, $\text{alak}$</td>
<td>$\text{alau}$, $\text{alak}$</td>
<td>$\text{alau}$, $\text{alak}$</td>
</tr>
<tr>
<td>2</td>
<td>$\text{alai}$</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>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
(d) (8). **Past Indicative.** Terminations used only by Transitive or by Intransitive verbs, respectively.

<table>
<thead>
<tr>
<th>PERSON</th>
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</tr>
</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: honorific.)</td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: honorific.)</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>Transitive: <em>ālau, ālahu</em></td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td>2</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>Transitive: <em>ālaik</em></td>
<td>Trans: <em>ālaik</em></td>
<td>Trans: <em>ālaik</em></td>
<td></td>
</tr>
<tr>
<td>Intransitive: <em>ālah; fem. ālihī</em>, <em>ālihī</em>.</td>
<td>Intrans.: <em>ālai</em></td>
<td>Or (with object in 2nd person.)</td>
<td></td>
</tr>
<tr>
<td>Intransitive: <em>al</em>: fem. <em>alī</em>.</td>
<td>Intrans.: <em>ālai</em></td>
<td>Or (with object in 2nd person.)</td>
<td></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 चैं 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 ची chi, not चैिै achī. In the older language, however, of poetry and occasionally in folktales, the initial च a is commonly preserved. In poetry, moreover, the final च ai of the long form of the first person (including the 2nd person honorific), is often weakened to च a, so that we have चिन chia for चिर 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:—

✓ चैं ach. be.

**Present Participle:** —चैिै achait; fem. चैिैि achait̄, being.
### Verbs

#### Substantive and Auxiliary Verbs

**Present. I am, &c.**

<table>
<thead>
<tr>
<th>PERSON</th>
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</tr>
</thead>
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<tr>
<td><strong>GROUP I.</strong>&lt;br&gt;(Subject: non-honorific. Object: non-honorific.)</td>
<td><strong>GROUP II.</strong>&lt;br&gt;(Subject: honorific. Object: non-honorific.)</td>
<td><strong>GROUP III.</strong>&lt;br&gt;(Subject: non-honorific. Object: honorific.)</td>
<td><strong>GROUP IV.</strong>&lt;br&gt;(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>को चि, (ध्व ठि)</td>
<td>लिखि चियि, (लिखि चि)</td>
<td>लिखि चियि, (लिखि चि)</td>
</tr>
<tr>
<td>2</td>
<td>को चि, को चि.</td>
<td>समान अस्ट न्यूयर्न्स</td>
<td>समान अस्ट न्यूयर्न्स</td>
</tr>
<tr>
<td>3</td>
<td>लिखि चियि; or लिखि चियि</td>
<td>लिखि चियि, लिखि चियि</td>
<td>लिखि चियि, लिखि चियि</td>
</tr>
</tbody>
</table>

*Note: The table provides a comparison of short, long, and redundant forms of verbs in different groups, with examples given in Hindi.*
<table>
<thead>
<tr>
<th>PERSON</th>
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<tr>
<td>1</td>
<td>बलेय chalih, बली chali.</td>
<td>बलिष्ठ chaliu, बलिष्ठ: chalih.</td>
<td>बलिष्ठिन्द्र chalih.</td>
</tr>
<tr>
<td>2</td>
<td>बल chalé, बली chalai.</td>
<td>बलादि chalāh; बली chalai.</td>
<td>बलादि kchaliuk</td>
</tr>
<tr>
<td>3</td>
<td>बल chal; fem. बली chalik.</td>
<td>बलादि chalāh; achālāh; बली chalai.</td>
<td>बलादि kchaliuk</td>
</tr>
</tbody>
</table>

216. Past. I was, &c.
The following are examples of the use of this verb, as a verb substantive. Many other examples will be found under the head of the periphrastic tenses.

217. Present. First Person:—जातिक जोगी छै, jātik jōgī chi, by (lit. of) caste we are Jōgis.

चम धर्मक बेटा छै, ham dharmak bētā chi, I am the son of Virtue (i.e., I am telling the truth).

चम चलथर ब्रुचर ब्रिष आकर छ।

चारदेस मुनन नकुम चल तकर छ।

hama halaṭha aṭūcara chia jākara.

caudaha bhuban hukuma cała takara (Man. ix, 66.)

The fourteen worlds move at His commands, whose servants I and Haladhara are.

Second Person:—कान जोग छै, kān lōy chi, what caste are Your Honours?

प्रिच नूत्त जानलो ब्राह्मण छै, ehā nāhā jānolī ahā bhadri chī, this I did not know (that) Your Honour is Bhadri.

Third Person:—कान जानलो ब्राह्मण छै, kānakā jāta (m.c. for jāta) dīna kuta ačā bēri, when will the day go how much time is (left) ? (Vid. xii, 3).

प्रिच ब्राह्मण गापिल दुर्बार, ehā ačā kāli phani durabāra, (in) this (place) is the invincible snake Kāli (Man. iv, 19).

चारिम प्रक कथा भाषार भ्रिम, cārim ek kathā āor ačāt, there is one more, a fourth, statement (which I am going to tell you).

चमरा बेटा वेदन ब्रिष से खूब जानकी, hamāra bētā jehau chathā sē khūb jōnāi-chi, you know well what sort (of temper) there is to my (respected) son.

कमल भमर जाग ब्रह्मण जानक, kamula-bhrāmara jāga acaha (for acaha) anēta, lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

चनति धाँकर जाग धिर ब्रह्मण, santati ḍkara ḍja (m. c. for ḍja) dhāri acahae (for acaha), his descendants exist to this day (Man. xiii, 18).
ताहिर राजपुत्र के बड़े बच्चे उल्लमन, ताहिर मियाक बेटी चाई बर \nजोतून, ताहिर मियाक की बेटी एक महान सर्पिल है।
जे काल पैलन बड़ी ताहिर रा से की सूर ने, \n*ी काल धालक आँ तोहरा ये चाँ लगे मे, तो देह (ि.े., दुष्ट व्यक्ति) जो आप से दूर है उसे आप बेहद आसानी से बताते हैं।
ताहिर रा द्वारा साथ शव बच्चे, तोहरा घर मे ek candrahar chahu, in your house there is to you a necklace.
बकस मे को-ठा रहें बच्चे और समस्या समक्ष, bakas mē chau-tā rupaā चाईक व मसाला sabh chaik, in the box are six rupees, and there are dainties.
कै नाम हंड कालू मुदा नाम चीक, ki nūm chik? kālū sadā nūm chik, what is (your) name? (my) name is Kālū Sādā।
को जबमी द्वितीय के नेता बांट बक्से, śri labhomi dehi ke nēnā chāt chānhu, to the respected Lakṣmi Dēvi there is a little baby (not respected), i.e., she has had a baby।
भाषीक चर्चा के बाक्से कुटा हस्त, sōnik asajal chatkānhi kutum bhal, the welfare of (a respected wife's) relations is the gain of (the respected) husband।
218. Past. First Person:—नाति-ठा बच्चे इम बाप मारक नाम नप्रेण जनकी, nānhi-tā chali ham bōp māik nōm nahi janāli, (a man is speaking) I was a baby, and did not know the name of my father and mother।
इम ताहिर वैरमें बलिदांड, ham tohar bārī chaliakh, I was to you your enemy।
Second Person:—I have not come across any example of this person in literature।
Third Person:—सेमरा पैट में बुधजीवक बंड़चे मे पैछ फ्रक भोली बच्चे, \nhāmrā पेट मे murgik anda-ha sē paigh ek maṭī chal, in my belly there was a pearl bigger than even a hen's egg।
गोबिंद गमन सुलझ ब्रज-नारि।
जे बच्चा जनाफ बैलिज बिच चारि।
gōbdā gamana suṇala 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. तोहराचैति नाई उपासगाह |
केबला पराहिक असे ||

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).

चानुर मुस्ति कमार चणि माल |......
करि बर चणि सोंचि कुबलार पोड़ |
cānura musti kamara achi mūla |......
kari bara achi mohi kubalar piya |
Of me are (i.e., I have) (two) wrestlers, Canura and Musti... to me is (i.e., I have) an excellent elephant (named) Kuvalaya Piḍa. Similarly Vidyāpati (lxxix, 7).

नविं गोरा ठका खवि नविं गेनु माईं नahi mōra takā achi nahi dhēnu gāi, I have no money and no milch cow.

√ अह ah, be.

219. Another form of the verb substantive which we frequently hear in conversation is connected with the Hindi ए hai, is, and may be said to be based on the root अह ah, be. It is still more defective than the root अह ah; indeed. I have only met two forms of it, viz.:

चह ah, he is.

चो हौ hau, he is (object in 2nd person).

The latter form would postulate the existence of ए hai, but I have not come across it. Examples of the use of these two forms are:—

योरेक आम इमरा सा चह thōrek ām hūmērā saṅg ah, a few mangoes are in my possession.

देश देश आयोर गाम गाम गमला एं की लाभ चह des des thōr gām gām ghumēlā sā kī lābh ah, what profit is there from wandering about from country to country and from village to village ?

मोनोसी क्षत्रियोर नविं चो monēst kahalēthānē ‘nahi hau,’ 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.

√ थिक thik, be.

220. Instead of the verb √ अह ah, the verb √ थिक thik may be substituted, but only in the present tense.

221. The √ थिक thik is by origin the strong form of the √ थि thī, which is derived from the Sanskrit थिथ thūta, stood. थिथ thūta is the past participle of the Sanskrit intransitive √ थि sthā, stand. It should therefore be remembered that √ थिक thik is by origin a past participle of an intransitive verb.
Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter ल being omitted. It will be remembered that this ल is the sign of the past tense, and in this case it is not required, as the थिक thik is already in the past.

The following is therefore the conjugation of the थिक thik in the present tense. It is not used in any other tense.
### 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>थिकह thikah</td>
<td>थिकिय thikiai Or (with object in 2nd person.)</td>
<td>थिकिश्य thikiaik Or (with object in 2nd person.)</td>
</tr>
<tr>
<td>2</td>
<td>थिक thik</td>
<td>थिकिम thikii, थिकिः thikih</td>
<td>थिकिक thikik, थिकिः thikih1. Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>थिक thik, थिक थिक; fem. थिकिर thik, थिकिः thikih, थिकिः thikih1.</td>
<td>थिकिह thikai Or (with object in 2nd person.)</td>
<td>थिकिङ्द thikaik Or (with object in 2nd person.)</td>
</tr>
</tbody>
</table>
The following are examples of the use of this form of the present of the Verb Substantive.

First Person:—प्रिच्छिण त्यां द्वारा विचिन त्यां द्वारा अन्धकर भाषा विकास jati kham lēb, kiai-tē han jangalak rājā thikah, the first portion I shall take because I am king of the forest.

Second Person:—के तां विकास कर कुल जानी।

Third Person:—दोना भिक्षक गीत सपोनाती विक dinā bhadrik git sapônanti thik, the song of Dinā (and) Bhadri is (like) a dream (to us).

( Saith) Vidyāpatī, '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 ✓ लाई, the verb ✓ रहि may be substituted, but only in the past tense. That is to say, instead of चलि, I was, we may say रहि.
The verb $\sqrt{\tau\varepsilon}$ 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 $\sqrt{\tau\varepsilon}$ 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>तूँ rahi.</td>
<td>रक्षिणेक rahiak</td>
<td>रक्षिणिक rahiakh</td>
</tr>
<tr>
<td></td>
<td>तूँ rahi.</td>
<td>हो समान अन्तरिक्षा के 1&lt;sup&gt;st&lt;/sup&gt; प्रशंसक का योग्य है।</td>
<td>हो समान अन्तरिक्षा के 1&lt;sup&gt;st&lt;/sup&gt; प्रशंसक का योग्य है।</td>
</tr>
<tr>
<td>2</td>
<td>तूँ rahi.</td>
<td>हो समान अन्तरिक्षा के 2&lt;sup&gt;nd&lt;/sup&gt; प्रशंसक का योग्य है।</td>
<td>हो समान अन्तरिक्षा के 2&lt;sup&gt;nd&lt;/sup&gt; प्रशंसक का योग्य है।</td>
</tr>
<tr>
<td>3</td>
<td>तूँ rahi.</td>
<td>हो समान अन्तरिक्षा के 3&lt;sup&gt;rd&lt;/sup&gt; प्रशंसक का योग्य है।</td>
<td>हो समान अन्तरिक्षा के 3&lt;sup&gt;rd&lt;/sup&gt; प्रशंसक का योग्य है।</td>
</tr>
</tbody>
</table>

*Note: The table contains examples of Old Present for Past tenses in Sanskrit, with short, long, and redundant forms for each person. The entries are formatted to show the linguistic structure and usage of these tenses.
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: The same remarks apply.

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.

\[\begin{align*}
\text{चिर} \text{ach}, \quad & \text{or} \\
\text{चिर} \text{akh}, \quad & \text{he is} \\
\text{थिक} \text{thik} \\
\text{चल} \text{chal}, \quad & \text{or} \\
\text{रहे} \text{rahe} \quad & \text{he was.}
\end{align*}\]

226. The \(\sqrt[3]{हो} \text{ hō}, \) become, as a Verb Substantive, and as an Auxiliary Verb.

It will have been observed that the Verbs Substantive just described are all defective, possessing amongst them all only two finite tenses,—the present indicative, and the past indicative. The remaining tenses, when required, are furnished by the corresponding forms of the \(\sqrt[3]{हो} \text{ hō}, \) become. This verb is also employed in the formation of some of the rarer periphrastic tenses (see § 241).

The verb \(\sqrt[3]{हो} \text{ hō} \) is anomalous in several of its forms, and will be fully described under the head of irregular verbs (§ 322).

For our present purposes it is sufficient to note here the following tenses, which are employed as auxiliaries:—

(2) Present Conditional:—\(\sqrt[3]{हो} \text{ hō}, \) (if) I become, (if) I be.

(4) Future Indicative:—\(\text{है} \text{ haib} \) or \(\text{हॉइ} \text{ hoeb}, \) I shall become, I shall be.

(5) Past Conditional:—\(\text{हॉट्या} \text{ hōtah}\), (if) I had become, (if) I had been.

The past is \(\text{ब्हेल} \text{ bhēlah}\), I became. It is not employed either as a Verb Substantive or as an Auxiliary Verb.
228. 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 † चि 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 देखें देखैं see; चि chi, I am; देखिए देखैं chii, I see. Or we may have देखें देखैं chii, he sees (there is no first person for this form of the auxiliary); or देखें देखैं देखैं देखीं thikah', I see. Of course, instead of चि chi, we can have चिहैं chiai, चियैं chian, चियैं chiaik, and so on. In all cases that goes without saying.

In this tense (and also in the imperfect) it is very common to drop the final त t of the present participle, and to write it as one word with the auxiliary. Thus देखें chhai, I see, and so throughout. Here, although written in the Nāgari 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 चि ait, but, as is the case with some vocalic roots, in त 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 चि kha, eat, is चारत khaït, and the present indicative
is खाद्वि khāi-chi, not खाद्वि 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 देखि dekhaiṭ or even देखौ dekhaich, as well as देखै अच्छ dekhait achhī or देखै अच्छ dekhāi-achhī. It should be noted carefully that this is always pronounced dekha-ichhī or dekha-ichh, and that the a and the i never coalesce into अ 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 (देखैि dekhaitī) should be used. The final नि nī is elided exactly like the masculine न t.

It will be remembered that there are various ways of spelling the present participle. We may have देखै dekhait, or देखू dekhaīt or देखू dekhaet, or देखू dekhayit. As explained in §13, this is only a matter of spelling, not of pronunciation.

The following are therefore the terminations of this tense:
**SHORT FORM.** | **LONG FORM.** | **REDUNDANT FORM.**
---|---|---

**PERSON.**

**GROUP I.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>GROUP II.</strong></td>
<td><strong>GROUP III.</strong></td>
<td><strong>GROUP IV.</strong></td>
</tr>
<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>
</tbody>
</table>

1

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>aït chi ; fem. aït chì.</strong></td>
<td><strong>Or (with object in 2nd person.)</strong></td>
<td><strong>Or (with object in 2nd person.)</strong></td>
</tr>
<tr>
<td></td>
<td><strong>aït chï ; fem. aïl chï.</strong></td>
<td><strong>aït chïg ; fem. aïl chïg.</strong></td>
</tr>
</tbody>
</table>

2

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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>aït chï ; fem. aïl chï.</strong></td>
<td><strong>Same as 1st person.</strong></td>
<td><strong>Same as 1st person, but no forms for object in 2nd person.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>aït chï ; fem. aïl chï.</strong></td>
<td><strong>aït chïg ; fem. aïl chïg.</strong></td>
</tr>
</tbody>
</table>

3

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</thead>
<tbody>
<tr>
<td><strong>aït chï ; fem. aïl chï.</strong></td>
<td><strong>Or (with object in 2nd person.)</strong></td>
<td><strong>Or (with object in 2nd person.)</strong></td>
</tr>
<tr>
<td></td>
<td><strong>aït chï ; fem. aïl chï.</strong></td>
<td><strong>aït chïg ; fem. aïl chïg.</strong></td>
</tr>
</tbody>
</table>

---

**Present Indicative.** Uncontracted form. The terminations to be added to the root direct.
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 III.</td>
</tr>
<tr>
<td></td>
<td>(Subject:</td>
<td>(Subject:</td>
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<tr>
<td></td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>honorific.)</td>
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<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>honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>ai-chi.</td>
<td>ai-chiai</td>
<td>ai-chiah.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ai-chiu.</td>
<td>ai-chiau.</td>
</tr>
<tr>
<td>2</td>
<td>ai-chê.</td>
<td>ai-châk; fem.</td>
<td>ai-châk.</td>
</tr>
<tr>
<td></td>
<td>Same as 1st person.</td>
<td>ai-châh; fem.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>ai-achî or (more usually) ai-chê or aîch.</td>
<td>ai-chau.</td>
<td>ai-chau.</td>
</tr>
<tr>
<td></td>
<td>ai-chathî.</td>
<td>ai-châi</td>
<td>ai-châk.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ai-chau.</td>
<td>Or (with object in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>ai-chau.</td>
<td>ai-châk.</td>
<td>ai-châk.</td>
</tr>
</tbody>
</table>
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 (ष्प्रिष्पि ah, चि hau, यिद्धिः thikah, &c.), can be used instead of those given above.

The following are examples of the use of this tense:

First Person:—गोवा लगोग ची डंडो गरू रैन ची ग्रुषिन नुङ्गी जानली अक्षामा भ्रेटी ची, gōra lagai chī, paìya parait chī, eh1 nah1 jan2=ì aha bhadri chī, I clasp (your) legs, I fall at (your) feet, this I did not know that your Honour is Bhadri.

भाद शिंलैक्षिको, bha Lima likhai-chī, brother, I am writing a letter.

dēkhān aha sūkhā dāri par bādit kāga bālān chūkā marān marān, dekhait achi (old form of chī) sūkhal dāri par ādii kāgā bolait achi maran maran, I see on a branch the fearful crow is saying ‘Death, Death.’

भेद बताई दृष्टि ची, bhēd batae daiti chī, I (fem.) tell an artifice.

ग्रुषि काम पर चेम सोचिरा उक किंकिनी दुयाबिषिषक, eh1 kathā par ham tohirā ek kahini sun1=bai-čhiā, on this account I (fem.) cause you to hear (i.e., tell you) a story.

चेम रे अहिरादा उहैत बिनिहिक बड़ पाध्य भाव, han, re ahirā, puchait chiauk bar sādha bhāb, I am asking you, O cowherd, in a very gentle manner.

Sāna dina dēkhiāuk kathā बड गोडावन बाजु कठिया देखिहिक बड़ भयाबन, ān din dekhiauk (old present) katāiyā bar sohāban, ājū katāiyā dekhai-čhiāuk bar bhayāban, on other days I see (i.e., used to see) the Katāiyā (forest) (about which you speak) very pleasant. To-day I see it very terrible.

Second Person:—कष्टलुभ जै चंद्रा नातका जाइक, kah1план1 jē āhirā, kahā jāi-čhāir (the present participle of √आ jā is jāit, not jāit, see §§ 232, 310), (the respected Bhadri) said, ‘O cow herd, where are you (not respectful) going.’


जानिए मरद नाय प्रत्यक्ष समय का प्रणाली देखबॉयते हैं नाय मरद के मब बरा 
झौं देख, जा ह मरद लाई एक मानव महत्वपूर्ण देखबॉयते हैं मरद बरा 
mरद के हम बरा धीम हक्क, the man on whose account you 
(fem.) show so much pride, I will see at Bara दिह।

चे बाए चूर्णाक को पुरात की मूलभलक चूर्णाक बैक, हे बाबा, हबे- 

किया के मातृत्व बरा दो भगिना फोटारा फर भेल तयार, केना के माराइ चाह, हो भगिना, 

मरद लेटा ज्यान कहूँ में बूढ़ अनेक, हमरा लेटा ज्यान चाहँ, se 
kहुँ जानै-चाह, you (fem.) know well what sort of (temper) there 

is to my son (i.e., what a temper he has).

केना के मातृत्व बरा दो भगिना फोटारा फर भेल तयार, केना के माराइ चाह, हो भगिना, 

फोटारा फर भेल तयार, how are you hitting (him), O Nephews? Photoरा is again ready (to attack you).

प्रेक ताम रुझ के खास में लाई किए निष्क लगबॉयते अध्ययन कॉन मॉट 

में लाई में दाताक गुन किए निष्क लगबॉयते, ek थौम रहक के स्वामी में 

लय किया नाह कल्कचाहँ? एर कोन मध्य में बॉय के दातक गुन 

किया नाह हलबॉयते-चाह, 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?

किया सबू फोटारा बिध, kieka sabahu hoit-chia (the 

present participle of जो हो ओften takes the form चोट वैट hoit, see § 322) 

मति मुर्खा, why are you all of foolish mind (Manbodh, v. 22)?

अहाँ लोकनी लक्जार निष्क करेिफेिधियो, ahā lokani takājā nāh kari- 

chāitā, you (respected people) are not pressing (the respected 

person) (to pay his debts).

Third person:—बारेका नाम केस्थो ने गाउ बड़ी ग्रेट घरेल बुख, ēkar 

नम केस्थो ने बॉह बाबीर हरारै आचँ, no traveller on the road takes 

(i.e., utters) his name.

फोटारा बरा ढौं गाउ भड़कैत बुख, photoरा बरा दिहा में 

गई भड़कबॉयते आचँ, Photoरा is scaring the cattle in Bara दिह।

जूदा भूक भूक के दमम सभके भड़कबॉयते, saudां भूक्रं bhūk kaish 

हमरा सभ के भड़कबॉयते, always on the bark (the dogs) 

are scaring us (or causing us to quarrel).
Bhadri के पास में फजिलत करती थी, bhadri kē pāc saī phajihati karaiti achi, to Bhadri she makes use of five hundred infamies (i.e., abuses him).

तिरिया पुचाई-ची जातक ठुकाम, tiriya puchai-achi jātik thekān, a woman is asking (fem.) information as to (our) name.

विद्यापति भन राखो न निकु धिक।
जग भरि करुकरि निंदा॥

Bidyāpati bhana ‘ihō na nika thika
jaya bhari karaichī nindā’॥

Saith Vidyāpati, ‘this also is not right, the whole world blames it’ (Vid. xxxv, 6).

जाभि जल-डीन नीन जक निकृधि।
खामिनिसि रक्तकृधि जामी॥

janä jala-hīna mīna jaka phiraichi
ahonisi rahaiči jāgi॥

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

अपनेक चोलय कंतक मोट चलेप्रिसि, apnek ota katek mōt calai-ahi, how many well-buckets are working in your (farm) ?

खामिर-भन चुया नट चोरक, swāmi-dhan bythā naṣṭ hoich (the present participle of √चो hō is चोरत hoit, see § 322), my master’s property is being needlessly wasted.

केवल शाल्सी काँ खामी बलू देखविय बृद्ध कपट वै निराकारी बृहों
भी खायिं बृद्ध, kēbal śīri hā swāmi bastu deabayit chath; kapat sō nirālasī lōk bhī khāyit chath. (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).

दीना राम कचन बृद्ध. dinā rām kahait chath, Dinā Rām says (so and so).
§ 231. ]

Present Indicative.

Those who consider enemies as speakers of the truth, those people are fools.

The Imperfect Indicative is formed by conjugating the past tense of the Auxiliary Verb with the present participle. Thus देखै देखैत, seeing; चलैहुँ चलाहै, I was; देखैहुँ देखै हुँदे, I was seeing. Or we may say देखैत रहै, देखैत रहै।
As in the present tense it is very common to drop the final \( t \) of the present participle, and to write it as one word with the auxiliary. Thus \( \text{dekh\=\text{i}-ch\=a\text{\=l}} \), and so throughout.

In the feminine, the feminine of the present participle (\( \text{dekh\=\text{i}} \)) should be used. The final \( t \) is elided exactly like the masculine \( t \).

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>GROUP I</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>same as 1st person</td>
<td>same as 1st person but no forms for object in 2nd person</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</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>
</tbody>
</table>

| 1 | ait chalāḥ; fem. aitṭ chalāḥ. | ait chalai; fem. aitṭ chalai (with object in 2nd person.) | ait chalainhi; fem. aitṭ chalainhi. |
| 2 | ait chalē; fem. aitṭ chalē. | ait chalēḥ; fem. aitṭ chalih | ait chalōhēn. hī; fem. aitṭ chalōhēnī. |
| 3 | ait chal; fem. aitṭ chalī. | ait chalāḥ; fem. aitṭ chalī (with object in 2nd person.) | ait chalōhēn. hī; fem. aitṭ chalōhēnī. |

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>
<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 III.</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>ai-chalaih²</td>
<td>ai-chalai̕</td>
<td>ai-chalain̕i.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ai-chalau.</td>
<td>ai-chalauk.</td>
</tr>
<tr>
<td>2</td>
<td>aichalā.</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>ai-chal̕i; fem. aichalī.</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>aichal̕; fem. aichalī.</td>
<td>ai-chalai̕</td>
<td>ai-chalain̕i.</td>
</tr>
<tr>
<td></td>
<td>Or (with object in 2nd person.)</td>
<td>ai-chalau.</td>
<td>ai-chalauk.</td>
</tr>
</tbody>
</table>

*Imperfect Indicative.*
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:—

The following are examples of the third person:

\[\text{Past, } \text{देखत हो, } \text{I saw.}\]

\[\text{Perfect, } \text{देखत होहा } \text{ach} \text{ or } \text{देखत होहा } \text{ah}, \text{I have seen.}\]

\[\text{Past, } \text{देखता हो, } \text{I saw.}\]

\[\text{Perfect, } \text{देखता होहा } \text{ach} \text{ or } \text{देखता होहा } \text{ah}, \text{I have seen.}\]

\[\text{Past, } \text{देखतांदेखता होहा, you saw.}\]

\[\text{Perfect, } \text{देखतांदेखता होहा } \text{ach} \text{ or } \text{देखतांदेखता होहा } \text{ah}, \text{you have seen.}\]
§ 234.]

Perfect Indicative.

Past, देखिलक dekhölak, he saw.
Perfect, देखिलक अेँ (or अेँ) dekhölak achı (or ahı), he has seen.

Past, सुतलह् sutılahḥ, I slept.
Perfect, सुतलहिलक (or अेँ) sutılahḥ achı (or ahı) I have slept.

Past, सुतलहि sutılah, you slept.
Perfect, सुतलहिलक (or अेँ) sutılahḥ achı (or ahı) you have slept.

Past, सुतल लै sutılah, he slept.
Perfect, सुतललिक (or अेँ) sutılahi achı (or ahı) he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in ṣlak (thus देखिलक dekhölak, he saw), while in the case of intransitive verbs it ends in al (सुतलसिल sutal, he slept). We never say सुतलक sutı lak. In the perfect tense, however, the form सुतलक sutı lak is regularly employed, and is, indeed, the customary form. Thus सुतलक अेँ (or अेँ) sutılahi achı (or ahı), 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. अेँ ahı, means 'by me,' अक ak, means 'by him,' and so on. Thus देखिल + अेँ + dekhöl + ahı, means 'seen-by-me,' i.e., I saw, and देखिल + अक dekhöl + ak means 'seen by him,' he saw. Adding अेँ achı (or अेँ) we get देखिल + अेँ + अेँ dekhöl + ahı + achı, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखिल + अक अेँ dekhöl + ak achı is, 'it is seen by him,' i.e., he has seen. In the case of intransitive verbs, सुतलसिल sutal, meaning simply 'asleep,' is a past participle, employed like the Hindi past participle सोया sōyā,
to mean ‘he slept.’ But if we want to say ‘he has slept,’ we must make an impersonal verb घुलें + धक अँक suta+ak akh, it is slept by him, i.e., ‘he has slept.’ घुलें अँक suta+ akh (see below) would mean rather ‘he is asleep.’

This one case of the use of घुलें lak instead of घुलें suta+ 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 अँक akh or अँक akh), 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:—उन बकस पत्रांकान्त अँक में अँक देन, ek bacak pathaol (see § 273) akh, sē ahāk bētu, I have sent a box, it is for you.

Second Person:—कौन जिसतन में अँक जे चमर वाँधिं देन अँक में चाज़ कह, kōn jīnu bēl akh ājē hamrā bālli del (see § 314) akh, sē hāl kah, explain what fault has occurred that you have bound me.

Third Person:—के सर बमा निर्सो ठोकलक अँक, kebār ammā nirso thok+ akh, Mother Nirsō has shut the door.

दिना बनो भद्री कालिंकुन्त नेर अँक अँक, dinā bhadri marit gelainh, ta'ha' pher ailank akh, Dinā and Bhadri died (past), then (i.e., now) they have come (perfect) back again.
§ 237. Perfect Indicative.

The following are examples of this form of the perfect of transitive verbs:

First Person: अपनेक आत्मक कोऽक मोट चले बुँद्। तीनि मोट तै साधेक कोऽ, apanēk otay katek mōṭ calāi-āhī? Tinī mōṭ tē ladhōlē chī, how many well-buckets (worked by cattle) are in use in your (farm)? Well, I have yoked three well-buckets.

236. The second form of the perfect is not so common as the first form. It is made in exactly the reverse way to the method of making the first form. Here it is the present tense of the auxiliary verb which is conjugated with the past participle. In the case of transitive verbs the participle is put in the instrumental case, thus देख्‍ते को dekhaḷē chī, I have seen—or in the locative, thus देख्ने को dekhaṇē chī. In both of these forms ₹ n is often substituted for ₹ l, especially by the vulgar, thus देख्ने की dekhaṇē chī or देखने की dekhaṇē chī. The past participle, whether in the instrumental or in the locative, does not change for gender.

In the case of intransitive verbs, the past participle is in the nominative form, and is liable to inflection for gender. Thus खुलन को sūtal chī, fem. खुल्स को sutalī chī, I have slept. This form of intransitive verbs has very often (in fact generally) very little of the meaning of the perfect tense about it. खुलन को sūtal chī, for instance, generally means 'I am asleep' rather than 'I have slept.' Sometimes, however, the sense of the perfect is quite plain. Examples of both uses will be found below.

It is unnecessary to give tables of the termination of this form of the perfect. In transitive verbs the past participle (in the instrumental or locative) is unchangeable (either for person or for gender). In intransitive verbs it is only changeable for gender. The only thing that changes for person is the auxiliary verb, and of this any appropriate form may be used.

237. The following are examples of this form of the perfect of transitive verbs:

First Person: अपनेक आत्मक कोऽक मोट चले बुँद्। तीनि मोट तै साधेक कोऽ, apanēk otay katek mōṭ calāi-āhī? Tinī mōṭ tē ladhōlē chī, how many well-buckets (worked by cattle) are in use in your (farm)? Well, I have yoked three well-buckets.

238. देख्‍ युराय चोरो बके ि र यू तोक धार, sandhā dekhū purūry, avro bakiś ruḥlauk aṭhi, give the goods in full weight, more also has remained in arrear (with you) (i.e., you have still to give more to make full weight).
§ 238.

The Pluperfect Indicative is formed on the same principles as the second form of the perfect, substituting the past tense of the verb substantive for the present of the verb substan-
Pluperfect Indicative.

Thus देखले dekhāle, (देखले dekhāle, देखने dekhāne, देखने dekhāne) चालह chalah, I had seen; चालह sūtal chalah, I had slept. Instead of चालह chalah, etc., we may as usual have राहि raht, etc. There is nothing corresponding to the first form of the perfect; we never meet forms like देखले chal dekhālah.

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, देखले dekhāle chalah means either ‘I had seen,’ or ‘I saw a long time ago.’

I have given चालह sūtal chalah (fem. चालिण्य sūtalī 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 चालह sūtal 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 तोड़वा पहिले चालह, ham tohārā pahilē chalah, formerly (long ago) I ridiculed you in sport.

Second Person:—जाखन ये लेने (or लेने) बलें तखन बाड़न की, jakhan dhai (see § 314) lelē (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:—जातवा जान कर लेने बल लुद्दिर |

The fair one made over everything to those from whom she had taken them (Vid. x. 2). Here लेने lēnē is shortened to लेन lenē for the sake of metre.
240. (b) Intransitive verbs—

First Person:—राति चमक खत्ता बताई वाकन (for अपान) चिरकी में, rati hum sūtal chalah? oppan (for apāna) sirāki mē, at night I was asleep in my own tent.

गेल बता हैल chalah?, I had gone. See next example.

Second Person:—चकी हे मोतिय गेल बता हैल | चोकरा देखे गेल बता हैल, kathī lai otay gēl chalah? otay hamar khēt achi. Okārā dékhāi gēl chalah?, why had you gone there? My field is there. I had gone to see it.

Third Person:—अपन सभ घन उड़ाय भिखारि मे गेल बता, apan sabh dhan upāy bhikārī bhāi gēl chal, having squandered all his property, he had become a beggar.

राम राम कृष्ण के उठ बलांच, rām, rām, kāh ke uṭhaḥ chalāḥ, crying 'Rām, Rām' he was arisen (i.e., arose).

अभिरा गोवार गेल कठिया मोर्न वेलिल राय, ahirā goār gēl katīyā, bhadrī baisal rahai, Ahirā Goār went to Katīyā; Bhadrī was seated (there).

मान माँ छत्ता बता फकुनी, sāt nide sūtal chal phakuni, 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 रूँ hō as an Auxiliary.

241. In Hindi there is a set of periphrastic tenses formed with the रूँ hō, become, as the auxiliary. Most of them are very rare. As given in the grammars, under various fancy names, they are:—

चलाना चाहें, calaṭā hōā, I may be going.
चलाना चाहेंगा, calaṭā hōāgā, I shall be going.
चलाना चोला, calaṭā hōā, had I been going.
चला चोड़ें, calā hōā, I may have gone.
चला चोड़ेंगा, calā hōāgā, I shall have gone.
चला चोला, calā hōā, 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:

कों दिमा के खेतन कों अबैत काहा बुझाय, कों दिसा के अबैत हौल काहाँ बुझाय, 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, see, and नींद, sleep.

CHAPTER IV.

Conjugation of the Regular Verb.

242. In the following paradigms attention must be again called to the regular shortening of the antepenultimate vowel as explained in §§ 32 and ff and § 176. When the vowel of the root is ओ ओ, the practice is to shorten it to ए, not to ओ ओ, unless this would cause ambiguity. Thus one form of the third person past indicative of the मार मार, begin, is मारल लाई, न not मारल लाई, because in Maithili there is no मार मार, begin, with which it can be confused. But the long form of the first person of the same tense of the मार मार, strike, is मारल मारल, not मारल मारल, because the latter might be confused with the मारल मारल, he died, the long form of the third person of the मार मार, die.
### A. TRANSITIVE VERB.

√देख see.

243. (a) (1) Old Present, 'I see,' &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></td>
<td>(Subject: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td><strong>GROUP II</strong></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><strong>GROUP III</strong></td>
<td>(Subject: non-honorific. Object: honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: honorific.)</td>
</tr>
<tr>
<td><strong>GROUP IV</strong></td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
</tbody>
</table>

1. देखी dékhī, *देखो dékho.

2. देख dékh, देखे dékhēt, सामूहिक dékhasi. Same as 1st person.

3. देखे dékhe, *देखु déku, देखी dékhihī. Or (with object in 2nd person.)

---

* Chieffly used in poetry, or in the old language. Regarding the long e in देख देखी, देखो dékhau, see § 176.
### Present Conditional, ‘(if) I see, I may see,’ &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>GROUP III.</td>
</tr>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP II.</td>
<td>GROUP III.</td>
</tr>
<tr>
<td>1</td>
<td>देखी dēkhi.</td>
<td>देखिए dēkhai.</td>
<td>देखिए dēkhiau, देखिए dēkhaih.</td>
</tr>
<tr>
<td>2</td>
<td>देख dēk.</td>
<td>देख dēk, देख dēk, देख dēk;</td>
<td>देख dēk,</td>
</tr>
<tr>
<td>3</td>
<td>देख dēk, देख dēkha, देख dēkha.</td>
<td>देख dēkha, देख dēkha.</td>
<td>देख dēkha, (sometimes) देख dēkha.</td>
</tr>
<tr>
<td>4</td>
<td>देख dēkha, देख dēkha.</td>
<td>देख dēkha, देख dēkha.</td>
<td>देख dēkha, (sometimes) देख dēkha.</td>
</tr>
</tbody>
</table>

* Chiefly used in poetry or in the old language.
### 245. (a) (3) Imperative, ‘let me see, see thou,’ &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>GROUP III. (Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
<td>GROUP IV.</td>
</tr>
<tr>
<td>1</td>
<td>रेखू देखाि, (sometimes) रेखी देखी.</td>
<td>देखिण देखिण, देखाि देखिण. *भेखित देखिण.</td>
<td>देखिण देखिण, देखाि देखिण.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>देखिण देखिण, देखाि देखिण. *भेखित देखिण.</td>
<td>देखिण देखिण, देखाि देखिण.</td>
</tr>
<tr>
<td>2</td>
<td>रेख देख, रेख देखेन. Same as 1st person.</td>
<td>देखाि देखाि, देखाि देखािक. Same as 1st person, but no forms for object in 2nd person.</td>
<td>देखाि देखाि, देखाि देखािक. Same as 1st person, but no form for object in 2nd person.</td>
</tr>
<tr>
<td>3</td>
<td>रेख देख, रेख देखा, रेख देखथाइ. *भेख देखा.</td>
<td>देखाि देखाि, देखाि देखाक. देखाि देखाक.</td>
<td>देखाि देखाि, देखाि देखाक.</td>
</tr>
</tbody>
</table>

* Chiefly used in poetry, or in the old language.
§ 249. Mild Imperative.

246. Mild Imperative.

Second person.—देखिए dekhīhē, देखिए dekhia, देखिए dekhīyā, देखिए देखिए dekhīhē, देखिए देखिए dekhia, देखिए देखिए dekhīyā, देखिए देखिए dekhīhē, देखिए देखिए dekhia, देखिए देखिए dekhīyā, please to see.

247. Respectful Imperative.

Second person.—देखाइ jai, देखाइ jāo, be pleased to see.

248. Respectful Future.

Second person.—देखाइ जाए jāet, देखाइ जाए jāet-gā, you will be pleased to see, be good enough to see.

249. Future Indicative.

First Form.—This is the same as the present conditional (a) (2), to which the termination म gā (poetically म gai or म gae) may optionally be added. Thus देखिए dekhī or देखिए म dekhī-gā, I shall see.
250. (b) (4) **Future Indicative.** Second form. 'I shall see,' &c. The termination ज्ञान (मे gai or मह gue) 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>(Subject: non-honorific.</td>
<td>(Subject: honorific.</td>
<td>(Subject: non-honorific.</td>
<td>(Subject: honorific.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>देखबै</th>
<th>dekhabai</th>
<th>Or (with object in 2nd person.) देखंदो dekhabau, देखसू dekhaba.</th>
</tr>
</thead>
<tbody>
<tr>
<td>देखबै</td>
<td>dekhabai</td>
<td>Or (with object in 2nd person.) देखंदो dekhabau, देखसू dekhaba.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2</th>
<th>देखबै</th>
<th>Same as 1st person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>देखबै</td>
<td>dekhabā, dekhab, dekhabō; fem. देखबै dekhabā.</td>
<td></td>
</tr>
</tbody>
</table>

|---|---|---|---|---|---|---|---|---|

[§ 250. Maithili Grammar]
251. (b) (4) **Future Indicative.** Third Form. ‘I shall see,’ &c. The termination 

\[ \text{ā gā (ā gāi or ā gāue) may be added throughout.} \]

<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>GROUP I</td>
<td>GROUP II</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: honorific.)</td>
</tr>
</tbody>
</table>
| 1 | देखितह | dekhitaḥ
tā | dekhitaĩi | dekhitaĩi | dekhitaĩi |
| 2 | Wanting. | Same as 1st person. | Wanting. | Same as 1st person, but no forms for object in 2nd person. | Wanting. | Wanting. |
| 3 | देखि dekhiti; देखिति dekhiti; देखिति dekhiti; देखिति dekhiti, देखि dekhiti; देखि dekhiti; देखि dekhiti; देखि dekhiti | देखि dekhiti | देखि dekhiti | देखि dekhiti | देखि dekhiti | देखि dekhiti | देखि dekhiti | देखि dekhiti |
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: honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
</tbody>
</table>

1. देखितहि dekhitaḥ<sup>1</sup>
   देखिती dekhiti (rare).

2. देखिये dekhiti<sup>1</sup>.
   Same as 1st person.

3. देखिये dekhitah<sup>1</sup>.
   fem. देखिये dekhitah, देखिताय dekhitāy.
   Or (with object in 2nd person.)

   देखितषय dekhitāiy
   देखिताय dekhitāy.

* Or देखितहि dekhitaḥ<sup>2</sup> or देखितहि dekhitaḥ<sup>3</sup>, 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>
<th>GROUP III.</th>
<th>GROUP IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td></td>
<td></td>
<td>(Subject: honorific. Object: honorific.)</td>
<td>(Subject: honorific. Object: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>देखौ बी</td>
<td>देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</td>
</tr>
<tr>
<td>3</td>
<td>देखौ बी</td>
<td>देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</td>
<td>देख बी देखौ चिन्दी; fem.</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>GROUP II.</td>
<td>GROUP III.</td>
<td>GROUP IV.</td>
</tr>
</tbody>
</table>
| 1 मैथिली dekhai-čhi. Or (with object in 2nd person) मैथिली dekhai-čhau. | मैथिली dekhai-čhiai. | मैथिली dekhai-čhiaik Or (with object in 2nd person.) मैथिली dekhai-čhiauk. | मैथिली dekhai-čhiai. |}

2 मैथिली dekhai-čhē. Same as 1st person. मैथिली dekhai-čhē; fem. मैथिली dekhai-čhā. Same as 1st person, but no forms for object in 2nd person. मैथिली dekhai-čhāk. Same as 1st person, but no forms for object in 2nd person. मैथिली dekhai-čhāk. Same as 1st person.

3 मैथिली dekhai-čhē; more usually, मैथिली dekhai-chā. मैथिली dekhai-chā. Or (with object in 2nd person.) मैथिली dekhai-chāu. मैथिली dekhai-chāik Or (with object in 2nd person.) मैथिली dekhai-chāuk. मैथिली dekhai-chāik Or (with object in 2nd person.) मैथिली dekhai-chāuk. मैथिली dekhai-chāik Or (with object in 2nd person.) मैथिली dekhai-chāuk. मैथिली dekhai-chāik Or (with object in 2nd person.) मैथिली dekhai-chāuk.

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>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>देखि चलइँ</td>
<td>dekhai chalai</td>
<td>देखि चलшаяँि</td>
</tr>
<tr>
<td>2</td>
<td>देखि चलिय</td>
<td>dekhai chalii</td>
<td>देखि चलयँि</td>
</tr>
<tr>
<td>3</td>
<td>देखि चलौँ</td>
<td>dekhai chalou</td>
<td>देखि चलूँि</td>
</tr>
</tbody>
</table>

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.
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></td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</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>देखै-चलाई</td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</td>
</tr>
<tr>
<td></td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</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>देखै-चलाई</td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</td>
</tr>
<tr>
<td></td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</td>
<td>देखै-चलाई</td>
</tr>
<tr>
<td>2</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td></td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td></td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</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>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td></td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td>3</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td></td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
<tr>
<td></td>
<td>देखै-चल</td>
<td>देखै-चल</td>
<td>देखै-चल</td>
</tr>
</tbody>
</table>

In both the above forms of the Imperfect Indicative any optional form of the past tense of the auxiliary verb may be employed, as explained in § 231.
257. (d) (8) Past Indicative. ‘I saw,’ &c.

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>REDUNDANT FORM.</th>
<th>GROUP III.</th>
<th>GROUP IV.</th>
</tr>
</thead>
</table>

1. देखि, देखिया, प्पि। देखित। instead of देखि।

2. देखि, देखिया। Same as 1st person.

3. देखक, देखका। *देखका। Or (with object in 2nd person.)

* 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>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>
<tr>
<td>GROUP III</td>
<td>(Subject: honorific. Object: honorific.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GROUP IV</td>
<td>(Subject: honorific. Object: honorific.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. देखिए [dékhal|] ach<sup>1</sup>.  
   Or (with object in 2nd person.) देखिए [dékhal|] ach<sup>1</sup>.  
   देखिए [dékhal|a|] ach<sup>1</sup>, ach<sup>1</sup>.  
   देखिए [dékhal|ai|] ach<sup>1</sup>.  
   देखिए [dékhal|aik|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  

2. देखिए [dékhal|] ach<sup>1</sup>.  
   Same as 1st person.  
   देखिए [dékhal|] ach<sup>1</sup>.  
   देखिए [dékhal|a|] ach<sup>1</sup>.  
   देखिए [dékhal|ai|] ach<sup>1</sup>.  
   देखिए [dékhal|aik|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  

3. देखिए [dékhal|a|] ach<sup>1</sup>.  
   देखिए [dékhal|ai|] ach<sup>1</sup>.  
   देखिए [dékhal|aik|] ach<sup>1</sup>.  
   Or (with object in 2nd person.) देखिए [dékhal|a|] ach<sup>1</sup>.  
   देखिए [dékhal|ai|] ach<sup>1</sup>.  
   देखिए [dékhal|aik|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  
   देखिए [dékhal|ain|] ach<sup>1</sup>.  

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखिए [dékhal|] ach<sup>1</sup>, देखिए [dékhal|ai|] ach<sup>1</sup>, etc. Also, instead of अचित [ach<sup>1</sup>], 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 अचित [ach<sup>1</sup>] and अचित [ach<sup>1</sup>].
Perfect Indicative. Second Form. ‘I have seen,’ &c.

<table>
<thead>
<tr>
<th>SHORT FORM</th>
<th>LONG FORM</th>
<th>REDUNDANT FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Subject:</td>
<td>(Subject:</td>
<td>(Subject:</td>
</tr>
<tr>
<td>non-honorific.</td>
<td>non-honorific.</td>
<td>non-honorific.</td>
</tr>
<tr>
<td>Object:</td>
<td>Object:</td>
<td>Object:</td>
</tr>
<tr>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
<td>non-honorific.)</td>
</tr>
</tbody>
</table>

1. देखि चौँ देखि चौँ चौँ
   देखि चौँ
   देखि चौँ

2. देखि चौँ
   देखि चौँ
   देखि चौँ

3. देखि चौँ
   देखि चौँ
   देखि चौँ

Instead of देखि देखि, we often hear देखि देखि. The vulgar often substitute देखि देखि or देखि देखि, 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 II.</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
</tbody>
</table>

1. देखा चला । देखा चला।
   - देखा चली।
   - देखा चलाई।
   - देखा चलाइँ।

2. देखा चले।
   - देखा चलाइँ।
   - देखा चलाई।

3. देखा चले।
   - देखा चलाइँ।
   - देखा चलाई।

As in the perfect देखा, देखा देखा or देखा देखा are found instead of देखा देखा.

Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.
§ 264. Conjugation of the Regular Intransitive Verb.

261. Verbal Nouns and Infinitives.

(1) देखि dekh (oblique form, देखि dekhai or देखि dekhā), the act of seeing.
(2) देखब dekhab (obl. form, देखब dekhāb), the act of seeing, to see.
(3) देखल dekhāl (obl. form, देखल dekhāl), the act of seeing.

262. Noun of Agency.

देखब देखबाह or देखब देखबाह, one who sees.

263. Participles.

Present:—देखत dekhait (fem. देखति dekhaiti), seeing.
Past:—देखल dekhāl (fem. देखति dekhail), seen.
Conjunctive:—देखि dekhi (देखि dekhi), देखि के dekhi ka, देखि के dekhi ka, or देखि के dekhi kai, having seen.
Adverbial:—देखितह dekhitahi, on seeing, in the act of seeing, immediately on seeing.

B. INTRANSITIVE VERB.

सू लिं sū, 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 छो au 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>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I: (Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP I: (Subject: non-honorific. Object: non-honorific.)</td>
<td>GROUP I: (Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>सुलिङ्ग suṭāli</td>
<td>नूनतः suṭālaḥ, सुलिङ्ग suṭāli</td>
<td>सुलिङ्ग suṭāli, सुलिङ्ग suṭālaḥ</td>
</tr>
<tr>
<td></td>
<td>(Same as 1st person.)</td>
<td>सुलिङ्ग suṭālaḥ, सुलिङ्ग suṭālaḥ</td>
<td>सुलिङ्ग suṭālaḥ, सुलिङ्ग suṭालिकू.</td>
</tr>
<tr>
<td></td>
<td>GROUP 2:</td>
<td>सुलिङ्ग suṭāli; fem. नूनतः suṭालिकू.</td>
<td>सुलिङ्ग suṭालिकू.</td>
</tr>
<tr>
<td>2</td>
<td>सुलिङ्ग suṭालिकू.</td>
<td>सुलिङ्ग suṭालिकू.</td>
<td>सुलिङ्ग suṭालिकू.</td>
</tr>
<tr>
<td></td>
<td>GROUP III: (Subject: non-honorific. Object: honorific.)</td>
<td>GROUP III: (Subject: non-honorific. Object: honorific.)</td>
<td>GROUP III: (Subject: non-honorific. Object: honorific.)</td>
</tr>
<tr>
<td>3</td>
<td>सुलिङ्ग suṭालिकू.</td>
<td>सुलिङ्ग suṭालिकू.</td>
<td>सुलिङ्ग suṭालिकू.</td>
</tr>
</tbody>
</table>

Maithili Grammar.
### Conjugation of the Regular Intransitive Verb

<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>1st Person</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
</tr>
<tr>
<td>2nd Person</td>
<td>Same as 1st person</td>
<td>Same as 1st person</td>
</tr>
<tr>
<td>3rd Person</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
</tr>
</tbody>
</table>

- Sentence examples:
  - **1st Person Present Tense**: उनलाई अखि sutलাহि ach।
  - **2nd Person Present Tense**: उनलाई अखि sutलाहि ach।
  - **3rd Person Present Tense**: उनलाई अखि sutलाहि ach।

- Any optional form of the Past Indicative may be substituted for those given above. Thus उनलाई अखि sutलि� ach।, I have slept, instead of उनलाई अखि sutलाहि ach।.

- Also, instead of अखि 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 अखि ach। and अखि ach।.
267. (d) (9) **Perfect Indicative.** Second Form. ‘I have slept,’ &c.; ‘I am 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>खातल की सातल चित्</td>
<td>खातल बिध्रेक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td></td>
<td>खातल बिध्रेक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td></td>
<td>खातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>2</td>
<td>सातल चित्</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
</tr>
<tr>
<td></td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
<td>सातल चिअक</td>
</tr>
<tr>
<td>3</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
</tr>
<tr>
<td></td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
<td>सातल बिध्रिक सातल चिअक</td>
</tr>
</tbody>
</table>

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.
268. (d) (10) Pluperfect Indicative. ‘I had slept,’ &c.; ‘I slept a long time ago,’ &c.; ‘I was asleep,’ &c.

<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>सात चलाई sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td></td>
</tr>
<tr>
<td>Or (with indic. obj. in 2nd person)</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td>सात चलाईक sātal chalai; fem. सात चलाईक sātal chalai; fem.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>सात चलाई sātal chalā; fem. सात चलाई sātal chalā; fem.</td>
<td>सात चलाई sātal chalā; fem. सात चलाई sātal chalā; fem.</td>
<td>सात चलाई sात चलाई sātal chalā; fem. सात चलाई sātal chalā; fem.</td>
<td>सात चलाई sात चलाई sātal chalā; fem. सात चलाई sātal chalā; fem.</td>
<td></td>
</tr>
<tr>
<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>
<td></td>
</tr>
<tr>
<td>3</td>
<td>सात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td></td>
</tr>
<tr>
<td>Or (with indic. obj. in 2nd person)</td>
<td>सात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sात चला sātal chal; fem. सात चला sātal chal; fem.</td>
<td>सात चला sātal chal; fem. sātal chal; fem.</td>
<td></td>
</tr>
</tbody>
</table>

* Or (both masc. and fem.) सुताँ चल, सुतां चल, or (less commonly, and mostly by the uneducated) सुतां सुताँ, सुतां सुताँ, or सुतां सुताँ.

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 चाब ab, in which the ब b represents an older semi-vowel व v, which is, as a general rule, ultimately derived from a Sanskrit त p. The conjugation of these verbs runs parallel with that of verbs in चा a, but at the same time differs from them in certain particulars. Owing to the nature of these roots in चाब ab, I class them as vocalic roots for convenience of treatment.

Vocalic roots may end in चा a, चाब ab, द i, ए ए, ज u or खा o. They will be dealt with in that order.

Roots in चा a and चाब ab.

270. Of all vocalic roots these are by far most common. Verbs whose roots end in चा a include all potential passives (see § 333), a large number of intransitive verbs, and the transitive verb √ खा khā, eat.

Verbs whose roots end in चाब ab include nearly all causals and double causals (see §§ 334 and ff.), a certain number of transitive verbs, and the intransitive verbs √ गाब gab, sing..., √ पखताब pachetāb, repent, and √ चाब ab, come. √ चाब ab 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. √ गाब gab follows the other roots in चाब ab, except that as they are transitive and it is usually intransitive, it in such cases takes the intransitive forms of the past tenses. When used as a tran-
sitive verb it is conjugated as such. Thus, — गायोल गावल, he sang (intransitive); but (Vid. xxiii, 11) प्रेष गायोल एल गावल, 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 वेख देख, see, we have the potential passive वेखा देखता, be visible, and the causal वेखाब देखाब, cause to see, show. The past participle of the former would be देखापन देखाताल and of the latter देखापन देखाल. देखाल के देखालता would mean 'I was visible.' देखाल के देखालता would mean 'I caused to see.'

The following are examples of these roots, with the past participle in each case:

A. Verbs in छा आ.

<table>
<thead>
<tr>
<th>Root.</th>
<th>Past Participle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>देखा देखाता, be visible,</td>
<td>देखापन देखाता.</td>
</tr>
<tr>
<td>अगा अगाता, be satiated.</td>
<td>अगापन अगाता.</td>
</tr>
<tr>
<td>गहार गहारेता, be confused.</td>
<td>गहारपन गहारेता.</td>
</tr>
<tr>
<td>हारबार गहारबारेता, be flurried.</td>
<td>हारबारपन हारबारेता.</td>
</tr>
<tr>
<td>खाता खाताता, eat,</td>
<td>खापन खाताता.</td>
</tr>
</tbody>
</table>

B. Verbs in छा अब.

<table>
<thead>
<tr>
<th>Root.</th>
<th>Past Participle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>देखाब देखाबता, show.</td>
<td>देखापन देखाबता.</td>
</tr>
<tr>
<td>पाब पाबता, obtain,</td>
<td>पाबपन पाबता.</td>
</tr>
<tr>
<td>गाब गाबता, sing.</td>
<td>गाबपन गाबता.</td>
</tr>
<tr>
<td>पचाल पचालता, repent.</td>
<td>पचालपन पचालता.</td>
</tr>
</tbody>
</table>

272. As usual (vide §§ 32 ff) the termination छा आ or छा अब is liable to be shortened in the antepenultimate. It is usually, however, retained long before a final ए आ or ए अब. Thus पाव पावता. पाव पावु, as explained in § 176. Before देख आ of the
present participle खाब अब is as usual shortened, as in पबैत pabait.
Verbs in खा अ, on the other hand, make the present participle as in खारत khāit or खायित khāyit.

When the final vowel of a root in खा अ comes before a termination beginning with अ अ, the two together become खाअ अे. Thus खा khā + अ अ becomes खाउल khāul (really for खायल khāyal, with euphonic य y inserted), eaten or I ate; खा khā + अ अ becomes खाउब khāeb, to eat or I shall eat. Before त्र ai, it usually remains unchanged, as in देखाई dekhāai, he sees, but in the present participle, the termination व्र ait becomes रत it, and before the र i the खा अ either remains unchanged or inserts a य y; thus, as above, खारत khāit or खायित khāyit, eating. As usual (see §§ 11, 14) र i is often employed for त्र e, and vice versa, so that we may meet forms such as खारत khāil. खारब khāib or खाउब khāet.

In all these cases, when the खा अ is shortened under the antepenultimate rule, the two vowels together become त्र ai (often written, as usual त्र a or त्र ae. see § 13). Thus खनबू khailah. I ate, खबै khiaibai, I shall eat, खतहू khaitah (if) I had eaten.

273. With roots ending in खाब अब, the procedure is somewhat different. As a general rule, before अ अ, the खाब अब plus अ अ becomes खाबह अो. Thus देखाब dekhāb + अ अ becomes देखाशोब dekhāob (poetical form; for the usual form see below). I shall show; देखाब dekhāb + अ अ becomes देखाशोब dekhāol, I showed. In the form देखाभत dekhābati (3rd person, Short Form, Group II, Old Present), the ब b is preserved unchanged.

Before terminations commencing with त्र ai or लो ao the ब b is usually retained. Thus देखाए dekhābai, देखाबौ dekhābau (3rd person, Long Form, Group I, Old Present); Present Participle देखावत dekhāvait, with shortening of the antepenultimate. Before र i or र i, खाब अब remains unchanged, as in देखाबी dekhābī, I show.
274. In the modern language there is a tendency to assimilate the conjugation of roots in अब ab to that of those in अ a. 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 अ a has almost ousted the original one. We have just seen that the old poetical form of the first person future was देखाओब dekhāōb, I shall show. In the modern language it is, however, always देखाउब dekhāub. 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 अ a, has here entirely failed to gain a footing. In this tense, and elsewhere in similar circumstances, when अ ओ a-o becomes ओ a-o. under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written ओ au. Thus, देखाओब dekhāōb or देखाउब dekhāub. I showed.

275. In the following paradigms, I take as the model of a root in अ a the देखा dekhā, be visible, and as the model of a root in अब ab. 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 अब ab. This termination is very often written अव av or अr, and is even so pronounced in South Mithilā. Thus, instead of देखाओब dekhāōb, we hear देखाउब dekhāub or dekhāvi.
and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with \(v\ b\), though \(v\ w\) forms will often be found in literature (generally due to careless writing).
### 276. (a) (1) Old Present.

*I am visible,* &c.  
*I show,* &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><strong>PERSON</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP I.</strong></td>
</tr>
<tr>
<td>1</td>
<td>देखाई</td>
<td>देखाई</td>
<td>देखाई</td>
</tr>
<tr>
<td>2</td>
<td>देखा</td>
<td>देखा</td>
<td>देखा</td>
</tr>
<tr>
<td>3</td>
<td>देखाइ</td>
<td>देखाइ</td>
<td>देखाइ</td>
</tr>
</tbody>
</table>

For á-verbs, in Groups III and IV, we have (1) देखाईँ देखाईँ; (2) देखाईँ देखाईँ; (3) देखाईँ देखाईँ; देखाईँ देखाईँ.
277. (b) Fourth 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:</td>
<td>(Subject:</td>
<td>(Subject:</td>
<td>(Subject:</td>
</tr>
<tr>
<td>1</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>
</tr>
<tr>
<td></td>
<td>non-honorific.</td>
<td>non-honorific.</td>
<td>non-honorific.</td>
<td>non-honorific.</td>
</tr>
<tr>
<td></td>
<td>देखाप्रव dekhāp</td>
<td>dekhāb</td>
<td>देखा dekha</td>
<td>dekhāb</td>
</tr>
<tr>
<td>Or (with object in 2nd person.)</td>
<td>देखाव dekhāv</td>
<td>dekhāv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(poetical) देखाप्रव dekhāp</td>
<td>dekhāv</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>देखाव dekhāv</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

愿望, Wanting.

愿望, Wanting.

愿望, Wanting.

愿望, Wanting.
278. (b) (4) Future Indicative. Third Form.

'I shall be visible,' &c. 'I shall show,' &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>
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<tr>
<td></td>
<td>(Subject:</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>
<td>honorific.</td>
</tr>
<tr>
<td></td>
<td>Object:</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>
<td>non-honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>देखित्वः dekhaitai</td>
<td>Or (with object in 2nd person).</td>
<td>देखित्वः dekhaitai</td>
<td>Or (with obj. in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>देखित्वः dekhaitai</td>
<td>देखित्वः dekhaitai</td>
<td>देखित्वः dekhaitai</td>
<td>देखित्वः dekhaitai</td>
</tr>
<tr>
<td>2</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>देखाति देखाति dekhait.</td>
<td>dekhaith.</td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
</tr>
<tr>
<td></td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
</tr>
<tr>
<td></td>
<td>(with object in 2nd person.)</td>
<td>(with object in 2nd person.)</td>
<td>(with obj. in 2nd person.)</td>
<td>(with obj. in 2nd person.)</td>
</tr>
<tr>
<td></td>
<td>देखाति देखाति dekhait.</td>
<td>dekhaiti</td>
<td>देखाति dekhaiti</td>
<td>dekhaiti</td>
</tr>
<tr>
<td></td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
<td>देखाति dekhaiti</td>
</tr>
</tbody>
</table>
279. (c) (5) Past Conditional.

<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>GROUP II. (Subject: honorific, Object: non-honorific.)</td>
<td>GROUP II. (Subject: honorific, Object: non-honorific.)</td>
<td>GROUP I</td>
<td>GROUP II. (Subject: honorific, Object: non-honorific.)</td>
</tr>
<tr>
<td>1 द्वारा dekhaitah</td>
<td>द्वारभिकृति dekhaiti, Or (with object in 2nd person.)</td>
<td>द्वारभिप्रेत dekhaiti, &amp;c.</td>
<td>द्वारभिप्रेति dekhaiti, &amp;c.</td>
<td>द्वारभिकृति dekhaiti, &amp;c.</td>
</tr>
<tr>
<td>2 द्वार dekhaiti</td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>द्वार dekhaiti, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>3 द्वारत dekhaiti</td>
<td>द्वारविभिन्न dekhaiti, Or (with object in 2nd person.)</td>
<td>द्वारविभिन्न dekhaiti, &amp;c.</td>
<td>द्वारभिप्रेति dekhaiti, &amp;c.</td>
<td>द्वारभिप्रेति dekhaiti, &amp;c.</td>
</tr>
</tbody>
</table>

Optional forms for अ-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>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<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>
<td>(Subject: non-honorific, Object: non-honorific)</td>
</tr>
<tr>
<td>1</td>
<td>देखन देखन</td>
<td>देखन</td>
<td>देखन</td>
<td>देखन</td>
</tr>
<tr>
<td></td>
<td>देख देख</td>
<td>देख</td>
<td>देख</td>
<td>देख</td>
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<tr>
<td></td>
<td>केल</td>
<td>केल</td>
<td>केल</td>
<td>केल</td>
</tr>
<tr>
<td></td>
<td>देखनाल, देखनाल</td>
<td>देखनाल</td>
<td>देखनाल</td>
<td>देखनाल</td>
</tr>
<tr>
<td></td>
<td>देखनाल, देखनाल</td>
<td>देखनाल</td>
<td>देखनाल</td>
<td>देखनाल</td>
</tr>
</tbody>
</table>

Or (with object in 2nd person.)

<table>
<thead>
<tr>
<th>GROUP I.</th>
<th>GROUP II.</th>
<th>GROUP I.</th>
<th>GROUP II.</th>
</tr>
</thead>
<tbody>
<tr>
<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>
</tr>
<tr>
<td>1</td>
<td>देखन देखन</td>
<td>देखन</td>
<td>देखन</td>
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<tr>
<td></td>
<td>देख</td>
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<tr>
<td></td>
<td>केल</td>
<td>केल</td>
<td>केल</td>
</tr>
<tr>
<td></td>
<td>देखनाल, देखनाल</td>
<td>देखनाल</td>
<td>देखनाल</td>
</tr>
</tbody>
</table>

* Here and elsewhere the diphthong is often written as in देखनाल or देखनाल (see § 13).
281. Verbal Nouns and Infinitives.

(1) देखाय देखाय (an optional and usual spelling of देखा देखाय or देखा देखाय), the condition of being visible; obl. देखा देखाय or देखा देखाय.

282. Participles.

Present.

देखाईल देखाईल, seeing.  |  देखाईल देखाईल, showing.

Past.

देखाईल देखाईल, seen.  |  देखाईल देखाईल, shown.

283. The following are examples of the use of verbs whose roots end in श आ.

(a) (1) Old Present:—

फोटो के पीर चदाय की भेंट मारें। मिर जाय, प्रोटोरा के तिर कहाय
ke bhadri mārai; marī jāy, Bhadri having aimed an arrow strikes Photra. He dies.

Vocalic Roots in खा ा.

(a) 2

25 kephadri marai; marī jāy, having aimed an arrow strikes Photra. He dies.

What place is there where he does not go! How often does he go outside the courtyard! 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:

नती पतियां नो आत्मविर नहीं पतियां to ubhe, (if) she do not have faith in you, then come.

(a) 3 Imperative:

यार राख मोर बाल जान जोमिया घर ... ... तर्क पर जान यार rākhā mār hatt, jāh jōgiyā ghar ... abā hārē jāū, friend, heed my word, go home to Jōgiyā ... let Your Honour return (home).

कन्नकाँच्छेले जान जान घर, kahalkaṁchāl, 'हा नमाः, जाह jāh ghar,' he said respectfully, 'O mother, go, go home.'

खाग पिर्चड़ चैन कार्च, Ḵhāh, pībhāh, caun karāh, eat, drink, be happy.

Precative Form:—कैलिक दिन ले जैचेम्बैतिष दिन ले jaih, please take (it) away tomorrow.

(b) 4 Future Indicative:

तीन समा भगिना जाप्प कठैया मिकार, tīnā mamā bhaginā jāeb kaṭaiyā sikār. we three, uncle and nephews, will go to Kāṭaiyā to hunt.

Simro atamāthā ले के जैवो जोमियां, hamro samadhīyā lē ke jaibau jōgiyā, having taken our message also, you will go to Jōgiyā.

Simro pēṭak āgi ekā sahī mijhāt (for mijhāt), the fire of my belly cannot be extinguished (potential passive) by this.
बाबू मुलां रचनात् मुदृ जेतां प्रिय; bōbū sutṭē rahāthā; nahi jaitāh. (my) sons will remain asleep; they will not go.

खेतां खेतिः वे पर्यन्त बीतः, kaitāha-anhi sē parulāe bīta, (if) he will eat, a whole age passeth away (see § 193).

(c) (5) Past Conditional:—

जो चम्पूं नोटकर आकां अङ्ग तोहिम्मूः तन्ना आद पानो भुर्र रस्सर खोमहूः मौँगु नूँ खेतहूः, juā hamah5 toharā jakā ann taulitāh8 takhan qē pāo bharā ēmhar ōmhar sē maŋī nahi khaitāh5, 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:—

कहितै खेतिः खेतिः आद जारके। kahūlanā je 'ahirā kahā jāīchāī?' kahūlak je jāī-chī ēāk bāḥān, he (honorific) said. 'O AHIRĀ, where are you (non-honorific) going?' he (non-honorific) said. 'I am going to (my) cowshed.'

ठेनै थेन। आद अङ्ग उरसिक डॉड़, thekāni dhainē jāīt achi urāsik dīh, taking his crutch along with him, he is going to URSI village.

(d) (8) Past Indicative:—

विसा आधश्रो डोंगर नामौँधिं खट्काजः कें पड़छल, cītā ēor hūrōr nā- gari sutkāe kē parāēel, the leopard and the wolf, hiding their tails, ran away.

तन्ना सबहूः मिली क्षात्र नार, takhana sabahu mili khāelu tāra, then all, having united, ate (poetic for खेतिक khailak) the tāl fruits. (Man. v, 11).

अघिस प्रभासित दूरिः भूः सम पदाँकाण (for पदेकाण) agnī prajīvalit dekhī dhūrt sabh paraylāh (for parāilāh), 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).

अन प्रेमान्त खेतिः सम बस, jata paulanhi (√पाव pāb) khailanhi (√खा khā) sabha bāstu, all the things that he could get he ate. (Man. v, 30).
Vocalic Roots in खा ं and खाव ं.

Verbal Nouns.

The genitive of खाय, the act of eating, viz., खावक, is used to mean "food." Thus अपना अपना घर में सुनार खावक करेगा. you will, each in your own house, prepare beautiful food.

The following are examples of the use of verbs whose roots end in खाव ं.

(1) (a) (b) Old Present, and Present Conditional:—

जे एक्रा चर्च के जिष्ठ के देखाओ ते चांगी जे बुधि जाय, जे एक्राव sabh kे kicch kai dekhābi te cāhī jē būhi ḍōy, if, having done something I show it to them, then they ought to understand.

खवंति की गोष्ठी गुजराज, abaiti chau goāhi gujrāb, she is coming to you (that) she may cause you to bear testimony.
they all obtain as the fruit arrows (sharp as) scorpions. (Man. x. 52).

they raise their hands to the sun (and pray).

(1) (c) Imperative:—

re dhiyā puṭā tāhir bhiyāk chakhnī đhakāw, re dhiyā puṭā, tāhir miyāk hubēli de-khāb, hulīo. girls and boys, show (me) Tāhir Miyāk’s house.

ab tān dādā bhūnī udābāti, calāh, kō dādā, dhānī uthābāh, come. O brother, lift up the brazier (of fire).

bāhōran sūnā kē lābāhīk bolāy, having called uncle Bahōran, bring him (here).

(b) (d) Future:—

(Old forms):—

athama bhae hama apanahī rōb |
jehana banata puṇu tehana baṇābā ||

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).

gha mahīśī mahākār nagaśābō ||
śūnyā mahākār prajā jan naṇ pāśābō ||
gāṇa mahīśī sarakāra lagūbā ||
lutiṭa sakala braja jāina dhāma pābū ||

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).

nānās mām rām rōtāi bhaśābō, nandi sa rasa rītī bacōbā, thou wilt (i.e., shouldest) conceal the way of love from (thy) sister-in-law. (Vid. xl. 12).
Vocalic Roots in खब अङ

(Modern forms):—

खब अकाल अधन गदन। कपड़ाक सुनारताई अशाहर। मुख चमक-चिमक देखाए०, khāb akāl apān gechnā kapārk sunaratārūnār mānak camak-cimak dekhaēb, with much swagger I shall display the beauty of (my) ornaments and clothes. and the glory of my countenance.

चम अधन मालम अशाहर मदा गुन गाए।, ham apēnek bhal mānab dūr sadā gun gāēb. I shall revere you. and ever sing your praises.

अपूर्व प्रथम अधन कह। नहीं ते पैदा प्रहार, juḍ̪dirupāṭa asul karū: nahi tē pēchā pachāṭēb. realize (honorific) the money quickly: otherwise you (honorific) will afterwards repent.

प्रकर अविव फल प्रेक्ष कालो, ekara ucita phula pābakhā (for pābakhā) kāli, on the morrow shalt thou obtain the fitting fruit of this. (Man. i. 38).

कमाला भोज इसर जो मानात। kūhalaka sūjha hamanā jē nūta |

किताला जार ekaun nahi pāta। jibātā jār ekan nahi pāta।

said they, 'if they shall come before us, not one will obtain (permission) (i.e., be able) to go away alive.' (Man. viii. 43).

चाल। दोम बाँट तक्ष्ण जे कान दोम मों मस्तम बोटाण, raśa dis bāt tākuthi jē kōn dis saū saṅhēs antāh, they watch the roads in the four directions, (to see) from what direction Salhēs will come.

(e) (5) Past Conditional:—

अजितार्कु तो बगहा मे बरदी तमाकू लदबसित्, janitah to bagahā mē barādi tamākū ladabaitai. if I had known, I should have loaded a bullock with tobacco in Baghā.

जोरूल्ला प्रकार पशन तो अधन खुशी बोरस, jaukaři ekāṛa pābūt, to atyant khusi hoit, (if) a jeweller had found this, he would have been very happy.

बोरस दुरागमन करतेरअङ जामिया जाउर, antanih, durāgaman karaitainhi jamaĩyā jājuri. (if) they had come to Jājuri, his sons-in-law would have celebrated the durāgaman ceremony.
(c) (6) **Present Indicative:**

मात्र बापक नाम बिघबत यो, माई बापक नाम चिपःबैट चि. we are concealing the names of our father and mother.

इस तोड़ता प्रक कहिनी सुनबोदिश्चु, ham tokro ek kahini sunbai-chiah. I am causing you to hear (telling you) a story.

कमोली में गाँव से पढ़ा अखाड़ा में खेलवै बृज, kanauli me sat sai patthā akhārhā mē khelbait ach1, in Kanauli he causes seven hundred athletes to play (i.e., do gymnastics) on his arena.

But:—

प्रक से प्रकेश उपक खेलार बृज अखाड़ा पर, ek sai ekais dand khelāit ach1 akhārhā par, he performs one hundred and twenty exercises (cognate accusative of an intransitive verb) on the arena.

सदा भूजिक भूजिक के चमरा सभ के भक्तवैद्विक, sudā bhūkī bhūkī kai hamārī sabh kō bharakbait-ach1, they make us quarrel by their continual barking.

तोहँ गाँठे खेलवै बृज tinī yōtē abait chath1, the three (respected people) are coming.

अबैति को abaiti chau, she is coming to you. (See under Old Present).

पानी बिन अबैत कोक तजस अबैत कोक परान, pānī bin abait chauk, tejait abait chauk parān, without water (i.e., athirst) he is coming to you, he is coming to you giving up his life (i.e., at the point of death).

(6) (8) **Past Indicative:**

विद्यापति प्रक गावाूल सजनो ए।

दे श्रिक नव रम राती।

vidyāpati eka gaolā, sajani gē।

i thika naba raśa rītī।

(Saith) Vidyāpati, 'I sang this. O friend.

This is the way of young love.' (Vid. xxiii, 11).

चोदप वैम पकरविणा चोकीदारी लिखाओूल चारक बनार बृजि पाणीत, caudah kōs pakatī caukidāri likhāol. cāra kaunār nahi।
păol. I caused (letters) to be written to the police of fourteen kōs (round) Pakariā, and I found no trace of the thief.

की काउँ के समस्त बदम बहोलिंधि, ki kahī kai hamorā bandh kholoalī, saying what (on what pretext) did you (fem.) get me released (from my) bonds?

प्रक दिन सो अपना मेला सभ्य बहोलिंधि, ek din ūpaonā bēta sabh, kē bajaulak, one day he summoned his sons.

अत पोलिंधि पोलिंधि सभ्य बहोलिंधि, jana paulanhi khilvanhi sabha bastu, he (Krṣṇa) ate all the articles (of food) which he found. (Man. v. 30).

काल सम्बन्ध में बजहू बहोलिंधि, kathā sabh sā bahut bajhaulākkai, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative:—

प्रक बकम पाठाओल आभिं में बहोलिंधि, ek bakās pāthāol achī, sē ahāk hētā, I have sent a box. it is for you.

तखन बहोलिंधि में बहोलिंधि बहोलिंधि, takhan ahā kē kholoalī achī, then I (fem.) have released you.

(d) (10) Pluperfect Indicative:—

इम सोवरां पतिन्धि तस्सि में उड़ोनी राज्याभिं, ham toharā pāhihē hassā, mē vraunē (for vraulē) rahiihā, formerly I ridiculed you in sport.

Verbal Nouns:—

(1) (Obl.) अच्छ सहि पावर में करव, ābāe nahi pābāe sē karāb you will do that (by which) he will not get (power) to come (i.e., be able to come, ābāe for ābāi, obl. of ābī). (Man. viii, 46).

(3) पहतोला में की में मरक्षित्रु, pachātaulā sā kē bhai sakai-achī, what can happen from regretting?

Participles:—

Present:—See Present Indicative.

Past:—मगरचं बनाऊ बनाओल घर विगर्द गेल, sayorō banal banāol ghar bigarī gēl, all (her) ready-made house (i.e., castle in the air) went to pieces.
Conjunctive:—

मन्न का वर्ग के कहेत वर्य, bhadrī ābi ke kakhāt chathī. Bhadri, having come, is saying.

सभ समीय के तौरपें में विपक्ष वडा जा प्रयत्न, sabh milān kā tinī saisā kicchā barhī jāet, adding all together there will be something over three hundred.

चाय थे के लालक उठाय, bāth dhāi ke lēlak uṭhāy, seizing by the hand, raising (them) up, he took (them) (i.e., he lifted them up).

Roots in यो and यो.

285. Roots in यो and यो are conjugated exactly similarly, the only difference being that, according to the usual rule, the long यो is shortened to यो when it falls in the antepenultimate. Indeed the two most important roots of this class, यो pi or यो pī, drink, and यो ji or यो jī, live, may have the यो either long or short.

As the model verb, I take the यो si, sew. It will be observed that in the case of the यो 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 यो pi or यो pī, drink, and यो ji or यो jī, 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 विपत्ति pibati, he drinks, and जीवत् jivati, he lives. It should also be noted that these verbs have their present participles विपत्ति pibait and जीवत् jibait respectively, and insert व b in other places where they are not found in the case of यो si. In order to illustrate the peculiarities of these two verbs, I give the conjugation of यो pi or यो pī alongside of that of यो si,
to facilitate comparison. In the case of विप pī or शो pī, when there are two forms, one with long इ i and the other with short इ i, I only give the one with long इ i, and it must be remembered that a form with short इ i can also be used. जज jī or जो jī, live, is conjugated exactly like विप pī or शो pī.
286. (1) (a) **Old Present.**

'I sew,' &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>GROUP II</td>
<td>GROUP I</td>
<td>GROUP II</td>
<td>GROUP I</td>
</tr>
<tr>
<td>1 चिजें sū.</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
</tr>
<tr>
<td>Or (with object in 2nd person.) पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
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<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
</tr>
<tr>
<td>2 चिस si.</td>
<td>सम्म as 1st person.</td>
<td>सम्म as 1st person.</td>
<td>सम्म as 1st person.</td>
<td>सम्म as 1st person.</td>
</tr>
<tr>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
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<tr>
<td>or (with object in 2nd person.) पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
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<td>पिबिए pibai</td>
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<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
</tr>
<tr>
<td>3 सिद्ध siē.</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
</tr>
<tr>
<td>or (with object in 2nd person.) पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
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<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
<td>पिबिए pibai</td>
</tr>
</tbody>
</table>

**Mathili Grammar.**
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>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
<td>GROUP I.</td>
</tr>
<tr>
<td>बिएह, बिएह</td>
<td>सिबी, बिबी</td>
<td>सिख्रें सिबई, सिख्रें सिबई</td>
</tr>
<tr>
<td>सिख्रें सिबई, सिख्रें सिबई</td>
<td>सिख्रें सिबई, सिख्रें सिबई</td>
<td>सिख्रें सिबई, सिख्रें सिबई</td>
</tr>
</tbody>
</table>
288. (b) (4) **Future Indicative. Third Form.**

‘I shall sew,’ &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></td>
<td>GROUP I</td>
<td>(Subject: non-honorific, Object: non-honorific)</td>
</tr>
<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>
</tr>
</tbody>
</table>

1. **sitah**, **siti**
   - Or (with object in 2nd person.)
   - **siti**

2. Wanting.
   - Same as 1st person.
   - Wanting.
   - Same as 1st person, but no forms for object in 2nd person.
   - Wanting.
   - Same as 1st person.

3. **sit**, **sital**
   - Or (with object in 2nd person.)
   - **sita**, **sita**

4. **pula**, **pulath**
   - Or (with object in 2nd person.)
   - **pul**, **pulath**

5. **pul**, **pulath**
   - Or (with object in 2nd person.)
   - **pul**, **pulath**

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></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific.  Object: honorific.)</td>
<td>(Subject: honorific.  Object: honorific.)</td>
<td>(Subject: honorific.  Object: honorific.)</td>
<td>(Subject: honorific.  Object: honorific.)</td>
</tr>
<tr>
<td>1</td>
<td>मिरति siitah, मिरति sitah.</td>
<td>मिरति siitai, मिरति sitai. Or (with object in 2nd person.)</td>
<td>पिपिति pibitah, पिपिति pibitai. Or (with obj. in 2nd person.)</td>
<td>पिपिति pibitai.</td>
</tr>
<tr>
<td></td>
<td>छिरति sitai, छिरति sitai. Same as 1st person.</td>
<td>छिरति sitai, छिरति sitai.</td>
<td>पिपिति pibitai. Same as 1st person.</td>
<td>पिपिति pibitai.</td>
</tr>
<tr>
<td>3</td>
<td>मिरन siit.  मिरन sitath.</td>
<td>मिरन siitai, मिरन sitai. Or (with object in 2nd person.)</td>
<td>पिपिति pibitai.</td>
<td>पिपिति pibitai. Or (with obj. in 2nd person.)</td>
</tr>
</tbody>
</table>

Vocalic Roots in Ṛ and Ṛ.
290. (8) Past Indicative.

'I sewed,' &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>मित्रकर्ण sialā, मित्रजी sialā.</td>
<td>मित्रकर्ण सिलिङ sialā, मित्र.</td>
<td>पीपुलक pūlā.</td>
<td>पीपुलक sialā.</td>
</tr>
<tr>
<td>2</td>
<td>मित्रकर्ण sialā, मित्रजी sialā.</td>
<td>मित्रकर्ण सिलिङ sialā, मित्रजी sialā.</td>
<td>पीपुलक pūlā.</td>
<td>पीपुलक sialā.</td>
</tr>
<tr>
<td>3</td>
<td>मित्रकर्ण sialā, मित्रजी sialā.</td>
<td>मित्रकर्ण सिलिङ sialā, मित्रजी sialā.</td>
<td>पीपुलक pūlā.</td>
<td>पीपुलक sialā.</td>
</tr>
</tbody>
</table>

Or (with object in 2nd person.)

Or (with obj. in 2nd person.)

Or (with obj. in 2nd person.)

Or (with obj. in 2nd person.)
Vocalic Roots in \( r \ i \) and \( \dot{r} \ i \).

291. Verbal Nouns.

(1) य शिः si; obl. यः शिः sīai or यः शिः sībā; the act of sewing.

(2) यः शिः siab; obl. यः शिः sībā. यः शिः sībā; the act of sewing, to sew.

(3) यः शिः sial; obl. यः शिः sīlā, यः शिः sīlā; the act of sewing.

292. Participles.

Present.

पिबत् pibait, drinking.

पिबत् pibait, drinking.

Past.

पिबत् pibalt, drunk.

293. It must be added that the root य शि also sometimes takes the forms of यः पि or यः पि (compare Sanskrit य शि), he sews), but those given above are the usual ones. These three roots (य शि, यः पि, यः जि) are the only roots in \( r \ i \) which I have come across.

294. I have met no examples of यः शि in literature, but the following are examples of the two others:—

(a) (1) Old Present:—

अनिमि विद्यापति तैः पय जीबेः

श्रुत सुभ-रस जैः पय शीरेः

bhunuhi bidyāpati taū paya jibē
daśara sudhā-raśa jau paya pibē

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:—

吃到。吃饮。khāh. pibāh. cān kārah, eat, drink, be happy.

 intéressant.
May he live for ages (even though) he dwell a hundred thousand kos (away from me). It is my misfortune. What fault is it of his? (Vid. lviii, 2).

(b) (4) Future:—

May he live for ages (even though) he dwell a hundred thousand kos (away from me). It is my misfortune. What fault is it of his? (Vid. lviii, 2).

(c) (6) Present Indicative:—

May he live for ages (even though) he dwell a hundred thousand kos (away from me). It is my misfortune. What fault is it of his? (Vid. lviii, 2).

(c) (7) Imperfect Indicative:—

May he live for ages (even though) he dwell a hundred thousand kos (away from me). It is my misfortune. What fault is it of his? (Vid. lviii, 2).

(d) (8) Past Indicative:—

May he live for ages (even though) he dwell a hundred thousand kos (away from me). It is my misfortune. What fault is it of his? (Vid. lviii, 2).
ehana baesa teji pahu paradesa gela
kusuma piula (for piulak) makarandi

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).

हैर भर चंद पिउल दुध चरखि, hari bhari peta piula (for piulak) dudha harakhi, Hari joyfully drank his bellyful of milk. (Man. ii, 51).

Verbal Nouns:

(1) For सिबै pibai (obl.) and सिबैक pibaik (genitive), see example of future. So also जिबैक dudh daiti ach? nēnā sahī kē pibaik bharī bhāi jāit chāk, 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).

जिबैक दिशायो वस बाळक लेब, jibae (for jibai) diya baru bālaka lēb, allow (her) to live, but, rather take the child. (Man. ii, 8).

बाबै वेसुच भिन ल्ञ पानि, ābaha (for ābāh) baisaha (for baisāh) pibi lāhā (for lāh) pāni, come, sit down, take a drink of water (pibī lāhā is an intensive compound, see § 342). (Vid. lxxx, 4).

Present Participle:

जिसति जाप प्रको नेपिन पानित, jibaita jāe ekau nahi pāotu, not one will be able to go away living. (Man. viii, 43).

जिबैत रहैत नो जोनिया भ्रूत पानि, jibait rahait to jogiyā abait palaī, (if) they had remained living, then they would have returned back to Jogiyā.

रैखिक यहिस खेमक भरै प्र कार निचैत, dēkhaī salēs kē kalālak bhatthi par dārū pibait, I (fem.) saw Salēs drinking spirits at a grog-maker’s still.

Conjunctive Participle:

पौरस नदी में पानि पीवे के जपर जोरे, bauram nadi mē pāni pibī ke āpar hōai, he is (coming) up, having drunk water in the river Bauram.
Roots in रे.

295. Only two roots end in रे, viz. दे de, give, and ले le, 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 व b is often optionally inserted. Sometimes we find च य instead of व b. This is practically the only irregularity.

The model verbs are चु भू cu, drip (intransitive) and भो धो dhō, wash (transitive).

The most important of the roots in खो ओ is the ओ ओ hō, become. This is very irregular, and will be conjugated in chapter VI (§§ 322 ff).
### Maithili Grammar

297. (1) (a) **Old Present.**

'I 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: non-honorific. Object: non-honorific.)</td>
<td>GROUP I</td>
</tr>
<tr>
<td>1</td>
<td><strong>चूँ</strong> cā, चूँ चाबी.</td>
<td><strong>चूँ</strong> cāia, चूँ चाबाइ.</td>
<td>धोई <strong>धोई</strong>, धोबी <strong>धोबी.</strong></td>
<td>धोई <strong>धोई</strong>, धोबी <strong>धोबी.</strong></td>
</tr>
<tr>
<td>2</td>
<td><strong>चूँ</strong> cā.</td>
<td><strong>चूँ</strong> cāah, <strong>चूँ</strong> cābhāh.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>धो <strong>धो.</strong></td>
</tr>
<tr>
<td>3</td>
<td><strong>चूँ</strong> cā, <strong>चूँ</strong> cāathī, चूँ चाबाइ.</td>
<td><strong>चूँ</strong> cāia, <strong>चूँ</strong> cābhāt.</td>
<td>धो <strong>धो.</strong></td>
<td><strong>धो</strong> <strong>धो.</strong></td>
</tr>
</tbody>
</table>

### Notes

- 'I wash,' &c.
Futuro Indicative. Second form.

'I shall wash,' &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>GROUP II</td>
<td>GROUP I</td>
<td>GROUP II</td>
<td>GROUP I</td>
</tr>
<tr>
<td>1</td>
<td>धोब</td>
<td>धोबाई, धोब</td>
<td>धोब</td>
<td>धोबाई, धोब</td>
</tr>
<tr>
<td>2</td>
<td>धोब</td>
<td>धोबाई, धोब</td>
<td>धोब</td>
<td>धोबाई, धोब</td>
</tr>
</tbody>
</table>

Same as 1st person, but no forms for object in 2nd person.
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>
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</thead>
<tbody>
<tr>
<td></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
<td><strong>GROUP I.</strong></td>
<td><strong>GROUP II.</strong></td>
</tr>
<tr>
<td>(Subject: non-honorific.</td>
<td>(Subject: honorific.</td>
<td>(Subject: honorific.</td>
<td>(Subject: honorific.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>पूर्वतिः cātah(^<em>), पूर्वतिः cātah(^</em>), पूर्विनिः cuiti(i)</td>
<td>पूर्विनिः cuiti(i)</td>
<td>पौष्ठिः dhōta(t), पौष्ठिः dhōta(t)</td>
<td>पौष्ठिः dhōta(t), पौष्ठिः dhōta(t)</td>
</tr>
<tr>
<td>2</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>पूष्ठि cāt,</td>
<td>पूष्ठि cāt(i),</td>
<td>पूष्ठि cāt,</td>
<td>पूष्ठि cāt,</td>
</tr>
<tr>
<td></td>
<td>पूष्ठि cāt,</td>
<td>पूष्ठि cāt(i),</td>
<td>पूष्ठि cāt,</td>
<td>पूष्ठि cāt,</td>
</tr>
<tr>
<td></td>
<td>पूष्ठि cāt(i).</td>
<td>पूष्ठि cāt(i),</td>
<td>पूष्ठि cāt(i),</td>
<td>पूष्ठि cāt(i),</td>
</tr>
</tbody>
</table>

\(^*\) Or पूर्विनिः cuiti\(i\), 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>
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<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 पूर ति हुॆ cāṭah, पूर ति हुॆ cāṭah.</td>
<td>पूर ति हुॆ cāṭā, पूर ति हुॆ cāṭā.</td>
<td>धोज्यह dhoetah, धोज्यह dhoetah.</td>
<td>धोज्यह dhoetā, धोज्यह dhoetā.</td>
<td></td>
</tr>
<tr>
<td>2 पूर ति हुॆ cāṭē, पूर ति हुॆ cāṭē.</td>
<td>Same as 1st person.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
<td>धोज्यह dhoetē, धोज्यह dhoetē.</td>
<td>Same as 1st person, but no forms for object in 2nd person.</td>
</tr>
<tr>
<td>3 पूर ति हुॆ cāṭ, पूर ति हुॆ cāṭ.</td>
<td>पूर ति हुॆ cāṭā, पूर ति हुॆ cāṭā.</td>
<td>धोज्यह dhoet, धोज्यह dhoet.</td>
<td>धोज्यह dhoet, धोज्यह dhoet.</td>
<td></td>
</tr>
</tbody>
</table>

* Or चुरिति हुॆ cubīṭah, and so throughout.
301. (d) (8) **Past Indicative.**

'I dripped,' &c. (Intransitive.)

I washed,' &c. (Transitive.)

<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>
</tr>
</thead>
<tbody>
<tr>
<td>1 चुङलाँ h, चुङलः चुङलाँ h, चुङलिः चुङलिः चुङलिः</td>
<td>चुङलिः चुङलिः</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td></td>
</tr>
<tr>
<td>2 चुङलः चुङलः, चुङलः चुङलः</td>
<td>चुङलः चुङलः</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td></td>
</tr>
<tr>
<td>3 चुङलः चुङलः, चुङलः चुङलः</td>
<td>चुङलः चुङलः</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
<td>धोळाः धोळाः, धोळी धोळी</td>
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</tr>
</tbody>
</table>

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138 301.
302. **Verbal Noun.**

(1) சூடு cūb¹; obl. சூட்டு cūbai.  
(1) வீ இத், வீர் இத்தை. வீர் சூடு cūbai; the act of dripping.  
யீ இத், obl. யீர் இத்தை, யீர் இத்தை; the act of washing.

303. **Participles.**

**Present.**

சூடு cūat, சூட்டு cūit, சூட்டு cūait | யீஞ்சு dḥōat, யீஞ்சு dḥōet. யீஞ்சு dripping.  
| dḥōait, washing.

**Past.**

சூடு cūal, சூட்டு cūil, dripped.  
| யீஞ்சு dḥōal, யீஞ்சு dḥōel, washed.

Probably b c 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 வு which I have noted in literature is the following:—

என்று அவ்வர் இன்றன் குள்ள மும் பாகம் டைக்கை மேல் இன்றுக்கல கர வெட்டு இன்றன், dēkhślak jē āgūr ehan guech sabh pākul ṭattī mē ḍafak ṛahal acḥ¹, ki jak̃ rā sā ṛas cūb¹ ṛahal acḥ¹. 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 வு are more common. Such are:—

(a) (1) **Old Present:** —

்பிற ரீடி யம்மா இஸ்மார் ரீடியாம் ச்சாய் ச்சாய்.  

்தேசர ரீடி லுஸ் சன் வலகவா ரீடி ச்சாய்.  

ek rōye amā; dōsar rōbe canā, hāe hāy;  

tēsar rōbai dūlia chāri balakwā, rē, hāe hāy.

One (person), the mother, weeps; a second, Canna weeps, alas, alas! A third, a child leaving (its mother’s) milk, weeps.  
ah! alas, alas!
Maithilli Grammar.

305. The following verbs are irregular:—

\(\sqrt{\text{कर}} kav, \text{do, make.}\)
\(\sqrt{\text{धर}} dhar, \text{seize, place.}\)
\(\sqrt{\text{मर}} mar, \text{die.}\)
Irregular Verbs. \(\sqrt{\text{कर} \; \text{kar}}\).

\(\sqrt{\text{जा} \; jā}, \; \text{go.}\)

\(\sqrt{\text{आब} \; āb}, \; \text{come.}\)

\(\sqrt{\text{दे} \; dē}, \; \text{give.}\)

\(\sqrt{\text{ले} \; lē}, \; \text{take.}\)

\(\sqrt{\text{हो} \; hō}, \; \text{become.}\)

306. The roots \(\text{कर} \; \text{kar}\) and \(\text{धर} \; \text{dhar}\) 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 \(\sqrt{\text{कर} \; \text{kar}}\), do, make, is \(\text{कैल} \; kail\), often written \(\text{कयल} \; kayal\), \(\text{कैल} \; kail\) (i.e., \(\text{काल} \; kail\), or \(\text{केल} \; kail\)). From this the past tense is formed as follows. As before, only the most commonly used forms of Groups I and II are given:

\(\text{(d) (S) Past Indicative. ‘I did,’ ‘I made,’ &c.}\)

<table>
<thead>
<tr>
<th>PERSON.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I.</td>
<td>(\text{kailah})</td>
<td>(\text{kailai} ; \text{i.})</td>
</tr>
<tr>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GROUP II.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 (\text{kailē})</td>
<td>Same as 1st person.</td>
<td>(\text{kailāh})</td>
</tr>
<tr>
<td>GROUP I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
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<tr>
<td>GROUP II.</td>
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</tr>
<tr>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 (\text{kailak})</td>
<td>(\text{kailanī} ; \text{h}.)</td>
<td>(\text{kailē} ; \text{kai.})</td>
</tr>
<tr>
<td>GROUP I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Subject: non-honorific. Object: non-honorific.)</td>
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<tr>
<td>GROUP II.</td>
<td></td>
<td></td>
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<tr>
<td>(Subject: honorific. Object: non-honorific.)</td>
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</tbody>
</table>

Similarly the Perfect is \(\text{kailē} \; \text{चि} \; kailē \; \text{ach} \; \text{or kailē} \; \text{को} \; \text{kailē} \; \text{chi. and the Pluperfect is kail} \; \text{कल} \; \text{kailē} \; \text{chal} \; \text{chal}.\)
The first verbal noun is regularly कृति karit, but usually takes the form कृत kari, कृत kary, or कृत kari.

The third verbal noun, like the past participle is कृत kari, not कृत kari, oblique कृत kari.

The कर dhar, seize, place, is conjugated exactly like the कर kar, the द dh being substituted for the क k.

307. The following are examples of the use of the irregular forms of these verbs.

अभिनव कृतिकरित चौरंकु चारोरी II
kart parājūniti kāryaṁ bhūmī II

jukhanāhi lela hari kauncu achoī II
kata parājūni karyāṇa ānga mōri II

when Hari snatched away my bodice, how many devices did I make, as I twisted my limbs. (Vid. xxxi, 1).

भम अपराध कृत, ham apṣraḍh kari, I committed a fault.

कात्चित्त जनम भूमि चारी नूनी कैल, kahiti janama bharit cōri nahi
kaili, never in my whole life did I commit a theft.

माक्ष अपराध कृत्य, layk apṣraḍh kālaṇu, a hundred thousand faults I committed against you.

बालूर कृतिकरित फौट्रा के, māri kena kailē phoṣṛa kē, how did you kill Phoṭrā ?

अन्न खुंडे खेले कठेआ धोहि खुंडे घर अपना बाप के, jehi mūhē
dhaile kātaiyā, ohī mūhē dhar apṣraṇa bāp kē, with the mouth with which you seized (me) in Kātaiyā, with the same mouth seize your own father.

नाँ चे दश कृति गुलामिक साथ बैर, tō, hō dādā, kail gulānimik sūth
bair, you, O brother, made enmity with Gulāmi.

नाँ प्रृच्छ कथा पर भराणा कौंड, tō ehī kathā par bharāṣa kāilāh.
you made belief on (i.e., you believed) this statement.
Irregular Verbs. \(\checkmark\) कर kar.

- कहाँ कहाँ से केलक, jaik kahāṅkai. sē kailak, as he said, so he did.

- अंगुरक टाट पर जाल लगाय के ओकरा घेलक, āgūrak tāt par jāl lagāy kē okōrā dhailak. having put a net on a vine trellis, he caught it (the bird).

- ओकरा में कोन मुख बंक जे दाता ओकरा मंडल केलुङ्च शाबोर चमरा केलुङ्च, okōrā me kōn guṇ chaik, jē dātā okōrā nehul kailanhi āor hamōrā kāgāl kailanhi, what are his virtues that the Giver made blessings for him, and made me a beggar?

- तीन मामा भगिना पेलिण्ड कठिया पन्थक बाट, tinā māmā bhagīnā dhailanhi kātaiyā punthak bāt, the three, uncle and nephews, took the path of the road (to) Kātaiyā.

- केबल राचुड़ा बाष्ण्ड केल चर्च, kebal rāharī bāog kail achi, I have sown (lit. done sowing) only rāhar.

- चम पुरा मारा में वड़क दो-पृथ केल बी। बाष्ण्ड नेमुर बड़ केल चर्च, ham ekōrā mārabā mē bahut daur-dhāp kailē chī, āor tēsar khand i dhail achi, in killing this (deer) I have done much exertion. And this third portion I have placed (here).

- को कतमा करि चमरन तेज, kyo karunā hari abharana teja, some full of woe (lit. doing woe) cast aside their ornaments (Man. vii, 40).

- चरि चरि कय पुनि उठति धरणि धरि।

- रैनि गमाबय जामी॥

\[\text{hari hari kaya (for kai) puni uṭhati dharani dhari} \]
\[\text{raini gamābaya (for gamābai) jāgi} \]

- 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).

- पुलका सम कें किंज के दंशाबी, ekōrā subh kē kiccha kai dekhābi, having done something, let me show it to all these (boys).

- धरुज के रुख सिखत सुरारी, dhāroja dhai rahu, mīlāta 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 karie for करि kari (poetical for करि kari).

The verse runs:—

अबधि करिण पड़ गेकर्व, abadhi karie pahu gelah, my husband went, having fixed a date for his return. Compare टुटिंग tuṭiṅ in § 344.

308. The conjugation of the ज्ञिस mar, die, closely resembles that of ज्ञिका kar and ज्ञिश 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 मरत marait or मुझ muiat, and that its past participle is मरि maral or मुई muil. Its past conditional is therefore मरितम maritam or मुईतम muiṭam, and its past indicative is मरि marila or मुई muila. The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मृण mura for मरि 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 पश्चात से मरल, ghana ghana jē ailaśa sē marala, every troop that came (with him) died. (Man. x, 55).

तामाकि घुम मुई से गोट, thāmāki ghūmi muiḷa kai gōṭa, several turned round and died on the spot. (Man. v, 41).

मुई बरिण मेश उपकार, muiḷa arisṭa bhēla upakāra, the dead bull became a blessing. (Man. vi, 14).

मुई घुल पृतक क्षत्न नाथो, muiḷa (oblique) pūtak bahut nāō, a dead son has many names (i.e., is always spoken of affectionately). (Proverb).

घम घम घय वष्की उदार, hamrā muiṇē (for muiḷē, instr. of
3rd verb, noun) ek urasī urgār, from our death joy has arisen only in (the village of) Ursi.

310. The √Ja jā, go, is conjugated like an intransitive verb in śa a (see §§ 270 ff.), but is irregular in its past participle, and in the tenses derived from it. The past participle is गैल gēl, fem. गैलि gēli. On the other hand, the third verbal noun (that in च t) is regular, and does not follow the past participle. It is जापूल jāel, obl. जाला jālā, not गैल 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>1</td>
<td>गैलह gēlah.</td>
<td>गैलि gēliai.</td>
</tr>
<tr>
<td>2</td>
<td>गैले gēle.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td>3</td>
<td>गैल gēl.</td>
<td>गैलि gēliai.</td>
</tr>
</tbody>
</table>

The Perfect is गैलहृ बास्य gēlahṛ achī or गैल कृ gēl chi, I have gone, I am gone. The Pluperfect is गैल बास्य gēl chalahṛ or गैल बास्य gēl chalahṛ, I had gone, I went a long time ago.
311. The following are examples of the use of the irregular forms of this verb:

*ham tohara hāth sa nikasi gelah*, having emerged from your hand, I went, i.e., I escaped from your clutches.

Nāmitha bhāli me tiriyā, ham ramiti bhāi gelī, 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 me gelī bhāi gelī).

Tān chamar toṃū katha prakārti bimśirī gelīn, to hamar tinā kathā ekhatā bisari gelī, you went having forgotten (i.e., you have entirely forgotten) already the three words of mine (§ 342).

Prahantūṁ me gelācī hihiyā, etabahī me gelāh khisiyāy, at only this much did you go into a rage (§ 342).

Kaha gel kicch bhel thārā dōnbar, kahā gel kia bhel thārā dōnbar, where has Tharu Donbar gone, what has become of him?

Pra kōm gelācī chō bāmcīrān dūr kōm gelācī, ek kōs gelāh, hā bahorān, dui kōs gelāh. O Bahorān, they went one kōs. they went two kōs.

Mākhī bīmśūl dūth prā paśāk gelā chupatāy, màchī baisalī dūdī par, pākhī gelai (m.c. for gelai) lapātāy, a fly sat on milk. (and) his wings went entangled in it (§ 342).

Sāntkūrī jāth me khāsī dūkaī dūkaī me ākāh, matkūri màth sa khasī tukārī tukārī bhāi gelāik, the pitcher having fallen from her head became (i.e., was broken to) fragments (§ 342).

Pra paic khāmkī ghar în rātic samāh bāgī bāgī gelāiśrī, ek paigī lōkah ghar mē rātik samay āgi lāgi gelāinhi, fire seized at night time the house of a rich man (§ 342).

Dhunēk bāy marī gelāiśrī, hunak bāp marī gelāthānhi, their (respected) father died (§ 342).

Duṇū bhār mārāc gelāśūcī khātā khāp, duṇū bhāi māral gelāthānhi kataiyā khāp, the two (respected) brothers were killed in Kātaiyā Khāp (Passive § 331).
§ 312.] Irregular Verbs. खात्र एब.

वषय लय थोतय मल बलहु क थोतय रमर लय थुर थोकरा देख मल बलहु. kathi lay otay gël chalak? otay hamar khêt achi, okar dékhai gël chalak, why had you gone there? My field is there, I had gone to see it.

It will be observed that this root is frequently used with the conjunctive participles of other verbs, to form what are called 'Intensive Compounds.' These will be fully explained in § 342. It is also used to form the passive voice as will be explained in § 331.

312. The खात्र एब, come, is in most of its tenses conjugated like an intransitive verb in खात्र एब, see §§ 270 ff. Its past participle is, however, formed as if the root ended in थो ए, so that it is जायल एल (जायल एल or जायल एल), not जायल एल. 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 खात्र एब.

(d) (8) Past Indicative 'I came.' &c.

<table>
<thead>
<tr>
<th>SHORT FORM</th>
<th>LONG FORM</th>
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<tbody>
<tr>
<td><strong>PERSON</strong></td>
<td></td>
</tr>
<tr>
<td>GROUP I.</td>
<td>GROUP II.</td>
</tr>
<tr>
<td>(Subject:</td>
<td>(Subject:</td>
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<tr>
<td>non-honorif.</td>
<td>honorif.</td>
</tr>
<tr>
<td>Object:</td>
<td></td>
</tr>
<tr>
<td>non-honorif.</td>
<td></td>
</tr>
</tbody>
</table>

1  जायल ailha.  जायल aila.  जायल aila.  जायल aila.

2  जायल aile.  Same as 1st person.  जायल ailha.  Same as 1st person, but no forms for object in 2nd person.

3  जायल एल.  जायल ailha.  जायल aila.  जायल aila.

Similarly for the Perfect and Pluperfect.
The Present Participle is (regularly) अबैत (अबैत abait). The 3rd singular Old Present is अबै अबै or अबै अबै, honorific अबै अबै, etc. The 1st singular future is अबै अबै (poetical also अबै अबै). The Conjunctive Participle is अबै अबै, and also अबै अबै (अबै अबै, etc.).

313. The following are examples of the use of this verb:—

चन परितज खन शाबर पाप, khana paritaja khana abai pāso, sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राहु दूर बस निपरो न शाबर, rāhu dūrī basu niaro na abāthi, Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फ़ेरि पलट पारद मुदि शाबर, phēri palaṭi mōraṇg nahi āeb, again I will not come back to Mōraŋ.

गौरी खाबर ना, gaurī, nōt nā, O Gauri, will he not come?

जिनेत रात्रि तो जोगिया चबैत पलट, jibait rahait, to jogiyā abait palaṭā, if they had been living, then they would have come back to Jogiyā.

खोजन्त तूरमा करैन्तिचन, autānī dūrgamāna karaitainkā, if they had come they would have performed the dūrgamāna-ceremony.

दुर चारर पेसा थातिर इस बाल्लें दरबाजा पर, dūr ca hạ paise khā- tir ham ailaḥ dūrgambājē par, for the sake of two or four pice I came to your doorway.

तीनू सिंहि मेलां दे बहोर बाल्लें फ़ेलां, tinū milī gēlāh, bē bahōran, askār ailaḥ, the three went together, O Bahōran. (but) you came (back) alone.

कयो आ उक्सी दरबाजा पर, kathī lā ailaḥ durābājē par, for what did you (fem.) come to the doorway?

प्रक दिवेशि खापल, ek bideśi āel, a foreigner came.

सक्हिसम देलि भवन के सजनी में।

पुर खापल सम नारी।

sukhi sabha deli bahan kai. sajuni gē
ghari āelī sabha nārī
§ 314.] Irregular Verbs. √ दे and √ ले.

O friend, the bridesmaids brought me to the chamber, and then all the women (left me and) went back home (Vid. xxiii, 7). nia paṅku parihāri aśī ka-
mala-mukhi, the lotus-faced girl came, having left her own husband (Vid. vii. 7).

वध उज्जवल दौड़क गाम भड़ी, ab ailāh dināk pās bhadrī. now Bhadrī came near to Dinā.

ें रेख चोकरा चुंच में पानि भुरि उल्लेख, i dēkhi okṣā ṁūh mē pānī bhari aśāi, seeing this, water came into and filled his mouth (i.e., his mouth watered).

कालु सदा कमेक कहे सामयाक गाम, kālū sādā kanait kanait aśāi karti jogiya: gām, Kālū Sādā, weeping weeping, came to the village of Jogiyā.

An example of the present participle will be found under the head of roots in शब aś (§ 284).

314. The roots दे dē, give, and ले lē, take, are conjugated exactly alike. It is sufficient to give the conjugation of the √दे dē. That of दे lē can be ascertained by simply substitut-
ing ल for द throughout.

These two verbs present many irregularities. These are partly due to the combination of the final vowel of the root with the terminations. but are also due to the fact that there are really two pairs of roots, viz., √दे dē and √दि di. and √ले lē and √लि lī. Sometimes one of the pair is used, and sometimes the other. Moreover, owing to दि di and लि lī having short vowels, the long ē of दे dē and ले lē is often shortened by analogy, so that, although I have, as a rule, only written a long ē in the paradigms, a short ē can always be substituted. This is shown from the use of these forms in poetry, where pairs like देब dēb and देब deb, लेब lēb and लिब līb, देल dēl and देल del, लेल lēl and लिल līl 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 आि aśi derived from आँ आँ the long र ē is not shortened on that account.
(though of course it may be shortened as above explained). Thus the long \( \varepsilon \) of देव देब is not shortened in the form देवे देबाई (for *देवक्षिय देबाक्ष्य). In the redundant form देवेक देबाई (for *देवक्षियक देबाक्ष्यक) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the देव देव 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>
<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 (Subject: non-honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>(Subject: honorific. Object: non-honorific.)</td>
<td>GROUP II (Subject: honorific. Object: non-honorific.)</td>
</tr>
</tbody>
</table>

1. दो di.
   - दिया diai (poetical, दिया dia).
   - दिया diau, दिया diah
   - दिया diadh, दिया diah, दिया diah, दिया diadh, दिया diah.

2. दे dé, देसि dēsi (poetical).
   - देसि dēsi (same as 1st person).
   - देसि dēsi, देसि dēsi, देसि dēsi, देसि dēsi, देसि dēsi.
   - देसि dēsi, देसि dēsi, देसि dēsi, देसि dēsi, देसि dēsi.

3. दे dé, दिया dia,
   - दिया dia,
   - देश dea, देश deo.
   - देश dée.

Similarly, *mutatis mutandis*, the Present Conditional and the Imperative. See the examples of these tenses below.
<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</td>
<td>(Subject: honorific</td>
<td>(Subject: non-honorific</td>
<td>(Subject: honorific</td>
</tr>
<tr>
<td>1</td>
<td>देख dēb, देखो dēbā,</td>
<td>देख dēbāi,</td>
<td>देन्तः dētāi,</td>
<td>देन्तः dētāi,</td>
</tr>
<tr>
<td></td>
<td>देखहः dēbahः</td>
<td>Or (with object in 2nd person.)</td>
<td>Or (with obj. in 2nd pers.)</td>
<td>Or (with obj. in 2nd pers.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>देखाओ dēbau, देखः dēbahः</td>
<td>देन्तः dētā,</td>
<td>देन्तः dētā,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(देमौ dēman, vulgar)</td>
<td>देन्तः dētā,</td>
<td>देन्तः dētā,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(देतः dētāhः)</td>
<td>(देतः dētāhः)</td>
</tr>
<tr>
<td>2</td>
<td>देख dēbē</td>
<td>Same as 1st person.</td>
<td>Wanting.</td>
<td>Same as 1st person.</td>
</tr>
<tr>
<td></td>
<td>देखः dēbahः</td>
<td></td>
<td>Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>3</td>
<td>Wanting</td>
<td>Wanting</td>
<td>Wanting</td>
<td>Wanting</td>
</tr>
</tbody>
</table>

Irregular Verbs.

316. (b) (४) Future. ‘I shall give.’ Third Form.
### 317. (c) (5) Past Conditional: ‘(If) I had given,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
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<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>दितह (Subject: non-honorific. Object: non-honorific.)</td>
<td>दिताई (fem. देति)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>दिताई (fem. देति)</td>
<td>दिताई</td>
</tr>
</tbody>
</table>

### 318. (d) (8) Past Indicative: ‘I gave,’ &c.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SHORT FORM</th>
<th>LONG FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I</td>
<td>देत (Subject: honorific. Object: non-honorific.)</td>
<td>देल (Subject: honorific. Object: non-honorific.)</td>
</tr>
<tr>
<td>GROUP II</td>
<td>देत (Subject: honorific. Object: non-honorific.)</td>
<td>देत</td>
</tr>
</tbody>
</table>

- Same as 1st person, but no forms for object in 2nd person.
- Same as 1st person, but no forms for object in 2nd person.
- Same as 1st person, but no forms for object in 2nd person.
§ 321. Irregular Verbs. √ दे de and √ ले le.

319. Verbal Nouns.

1. दे, देय, देय, देय, देय, देय, देय, देय; the act of giving; obl. देये dēmai or देव dā.
2. देय dēb, the act of giving, to give; obl. देया dēbā.
3. देय dēl, the act of giving; obl. देया dēlā. Its instrumental
   is देये dēlē, or देये dēnē. Similarly, for √ ले le, we have लेले
   लेले, लेने लेने, or (a common corruption) नेले नेले.

320. Participles.

Present.

देय dēt, देयत dēit, or देय dait, fem. देयतi, देयत daiti, giving.

Past.

देय dēl, fem. देयि dēli, 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:— कहिए ते मभ भारत
   दिय कापि, kahia tā sabha abharana dia kāphī, if you say (the word)
   I will tear off the ornaments from my body (intensive compound,
   § 342) (Man. vii, 43).

तोग्रा कापि कापि मभ सभ भारत दिय, toharā kaiya kathā sabh si-
   khāy diah. I will teach you (§ 342, and so elsewhere below)
   several matters.

किद दियि लेय ते पथय दियि, kicch sih le, tā pathāy diaik. Bēs, hamrā bālakak saug pathāy
diauk, let him learn a little, then I will send him. Good, send
   him with my son.

मदन बेदन दे मानम अन, madana bedana de mānasa anta, Love
   gives pangs in the inmost recesses of my soul (Vid. lxi. 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).

Afterwards, let us divide (it) amongst ourselves.

Imperative: तौरि कठू तुषः उक डे लागः, dhobini kahae mukha uka de la-ga, he says to the Dhöbin 'thrust a torch in (their) faces' (Man. viii, 10).

Quickly summon Käsi (Man. vi, 22).

I will fulfil for you (your) heart's (desire).
Irregular Verbs. √ दे de and √ ने ले. 265

प्रक ब्रिर ददा डक्ख दिष्टु, ek bēri, dadā, hukum dīh, give, O brother, the order but once.

खपन बेंचा दलागोक सोदा दठु पुराय, suṇat bēcā delauk, saundā deha purāy, I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनु मेर बेंचा जरीख लेई, dunū sar bēcā jōkhi bh, take and weigh these two seers of grain as barter-price.

भनिंक विधापति दृढ़ संसद मदि, bhanahī bidyāpati daiha, suṁati, mātī, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

व्राहुन के दरभ, brāhmaṇ kē dach, give to the Brāhmaṇ (from a private letter written to the author).

दुनू चार दुनू, हाँ दे बेंटाय दरभ, dunū cār dunū hāth dai baiṭhāy dāhāk, set down the two thatches with (see below) (your) two hands.

शोतिच्छ राष्ट्रु दुर्द्र फेंकिव दे मिकह। दरसन देहु प्रक ब्रिर।

otahi rahathu dēth phērī, ḍē sakhi । dūrasana dēthu eka 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).

Honorič Imperatives:—

प्रक ब्रिर डक्ख दिष्टु, ek bēri hukum dīā, be pleased to give thy order but once.

मूम्म खालीफा प्रक ब्रिर ठाड़ भले के कुछो लिखि, nahi Khaliphā ek bēri thār hāi ke kustī liā, nay, Your Highness, once more stand up and wrestle a fall (lit. take a wrestle) (with me).

माधव माधव मंदिर देवम, mādhava jāni dīahu mār mora dōsa, O Mādhava, do not give my blame (i.e., blame me) (Vid. lxvii, 4).

मरन दिश्लोक सरसागर जानि, sarana dīao saranāgata jāni, (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आकु दिन दिश्लोक कमाय, ājuk din dīauk kāmāy, be pleased to work for this day (only).

बमरो नमकार बंजिन दिश्लोप्त, hamaro namaskār likhi dīauh, please write down (lit. having written give) my compliments also.

34
Grammar.

Prakr. 

Future:—

Please do not give (even) one seer too little.

Having divided the country I will give (you) half (Man. vi, 31).

Having killed the two children. I will take a fine from Nand (Man. vi, 27).

In his house I will take birth (Man. i, 21).

To all (others) I will give four seers (of grain) as wages.

I will bear testimony.

In the meantime I will not give you (leave).

there will set down our fire.

O cowherd, give (me) milk to drink.
Irregular Verbs. √ दे √ ले.

321. Irregular Verbs. beri beri debaki garbha deba sabya, turn and turn about shalt thou place all of them in Dēvaki's womb (Man. i. 29).

नामम मंकरणिन्त के लेब। रंगिणि मां रोहिनि के रेब।
sūtama saṁkarakhita kai lēb। debaki sā rohini kē deb।

The seventh (child) thou shalt take, having withdrawn it from Dēvaki’s (womb), and shalt give it to Rōhini (Man. i. 30).

परर चनादत ते विद्य चनलि। बालमु रेम न रेब।
parālā anāita tē chaṭhi antaya। bālamu ādā na débā (m.c. for dé).

He is elsewhere unwillingly, thou shalt not (i.e., do not) give blame to thy beloved (Vid. lxiv. 12).

अखब ताँ चंतरा बालु रेम नचम कलबन्ध। jakhun tē hamārā chaṭāi débāḥ, takhum kahabahn, when you will let me go. I will tell you.

से बकम मोहिष्ठ दुर-धा श्रेष्ठा घो ज्ञाता आभा सम मशाला जखंसी तार के अपने चुढे देवपूर्णः, se hakas khel1 du-rū ṛupaiṇī tā udhā udhā suh maśīlā lāchāmē dāi kē apāna cupṛē debainī, having opened the box you will please give to the respected Lakṣmī Dēvī two rupees and half of each of the dainties.

नारद देन-मग उकढ़ हारिः. nārada dēna-gac ukāṭhī lārī. Nārada will stir up some evil deed (Man. ii. 19).

चमरो काज भंग के देत। hamārō kōja bhāṅya kai dēta, will be interrupt even my business (Man. v. 33)?

चम्मूं चेट रोपन तो चमरो घे लेत। hamah2 kēth hōeb. to hamārō dhai lēt, if I also shall descend. then he will seize me also.

देनी सख गारिः खो पराः। dētāu lākh gāri tē apārdhā, for no fault she will give you a hundred thousand abuses.

घर घर जोगियाः देनक पुराः। ghar ghar jogiyaḥ dētaik purāy, from house to house the (people) of Jogiyaḥ will fulfill (our order).

Past Conditional: गूँधि निः च फलैः आं भटीरूः। chām shēna गारक दूः दितीः पियाः। ehi nahi janoṭi ahū bhadrī cī: hamśiṇā gāṅk dūḍh dūṭāḥ pīyāy, I did not know that you are Bhadri (or) I should have given you the milk of the cow Sinā to drink.
Maithili Grammar. [§ 321.

राजा नाम चमरा नृपि बालिका साहोर मार्गि ददिबँध नखन क्रो मानी
तोंडरा वाय समेत, जो तो हामांञा खालि चारित, अर मारि दिताह, तकहाँ
अ मों तोषां खालि लखत, इफ आँहू नहूं देके आगे, और ठहरी.

Present Indicative:—साहसमक पहरात हीं चे तीरा रनाम देत बोळी,
salhèsak pahérā saū sē tōrā inām dāit chi. (what I stole) from
Sahīs's guard, that give I thee as a reward.

मार्गिर मुख ढोक गार टेंरत शुक्ल भुज्य, mūraic achi āk, gāi dēit
achi bharakāy, they utter a howl, and throw the cows into dis-

थाला प्रेषे कीरा शुक्ल जे दन के भास के देत शुक्ल, ālasya ehone
kīrā aki, jē dhan kē dhūrā kai dāit achi, idleness is in such a man-

थििा उत्ति भट्टे के लेट हुक्ल डोट, āhīya putā bhādri kē leit
chainā dātti, the girls and boys scold Bhādri.

किच्छ दृष्ट दृष्ट शुक्ल, kiccha dādē dāit achi, is she (a cow)
giving any milk ?

Past Indicative:—

पथ अपराध पिस्तुि परचारि

नविक्क्क उसर दम देखि

patha aparādha piśūna paracārula

तातीहु उतरा हामा देला (m.c. for dēl)

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

खपूि बेचि दोजोक, sūpat bēcā delauk, I gave you barter-price
in full.

खाष अपराध केंदोक खाष गारि देखि, lākh aparādāh kailauk, lākh
gārī delē, a hundred thousand faults I committed against you. a
hundred thousand abuses you gave me.

फोटरा गिदर कही ला मरद श्रौतार लेखि, photoarā gidar kathi lā ma-
rađ autār lelē, O Photra jackal, why did you take human form?

मेलि न मिलि देखि फिम काँडि, meli na milāya delāhā hita
kūti, even after bringing them together they do not unite. (though)
thon didst give ten millions of gold (Vid. xxx, 3).
Irregular Verbs.  √ दें de and √ ले le.

राणी के उदाय के भोमनक खटिया पर देल, श्री मोनाक पलंग मथा पर राक्षि लेल, रामी खेल नाहि काव भिम-सानक कहतियं पर देल (वुल्कर for देलक), तू सुनक पलंग मथा पर राखि लेल (वुल्कर for लेलक), यदि तु देलक पद्म वसुक काव भिम सूज ने किया, नह मरति देलक तोकर देलक मन चांद रोषिय नविं।

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi. 1).

The moon doth not equal thy face, however great efforts the Maker made (lit. gave) (Vid. vi, 3).

मार्था भेंड्रा सम प्रलिं कपटी देलकः सभक कया मार्नि लेलक। अथावर कुकर सम के देलकः श्रीमति पत्र कया देलक, गामर भेंड्रा सभक, मानि लेलक।
तिरिया रेवुस्सः सप्ता जोगिया गाम, tiriya delanā supanā jogiya gām, he gave (i.e., showed) his wife a dream in Jogiya village.

झूला कमान लेभुस्सः दीमा भ्रेण चांच के, sabj kaman lelau delā kē. Dinā and Bhadri took up into their hands their green bows.

देवि दुमु भार बेढ़ि देवुया, dehi dumu bhāi chōrī delathī, the two brothers abandoned their bodies.

कतहं सं दुर में रेवुस्सः चाँच देवुस्सः रमायनी के बाँध सेभु, katha sa duī suī rupaiāk cānā ohi rosāyu kē āhī delāk. having brought from somewhere two rupees' worth of silver he gave it to that alchemist.

झूला मनुस्सन कप्पा कोष्ठ देवुया जे रन्द जनम देवुस्सी, sunā induśan chapan kej dehiā jē indra janam delanā (vulgar for delākain) hear, ye fifty-six times ten million gods of heaven, (and) the Indra who gave me birth.

ई सुनि के अमीय उत्तर देवुस्सी, i sunā kē aṭāthī uttar delāthān, having heard this the respected ascetic gave answer politely.

Perfect Indicative:—

कप्पा बेढ़ि के देवी भ्रुर्चि, sūpat bēchī ke delī ohi, having sold I have given the full weight.

जोरावर सिंह राजपुत दिल्ली के रेवुस्सः श्रृंगः घूर्ण, jorābar singh rājpat dīlā kē delak aṭhī ghērī. Jorawar Singh, the Rajput, has stopped the (brides') litters.

Pluperfect Indicative:—

अक्षन छे लेने (or lenē or lenē or lenē) बले तखन बाजुब को रक्षी, jakhan dhai lēlē (or lenē or lenē, or lenē) chalē, takhan chārāk ki rahan, when you had caught me, why did you let me go? (Literally, 'what letting go was there to you'? )

जनना जानिकर लेन्ह भ्रुत्र सुन्दरिः ||

जातवा जानिकर लेन्ह निल्स सुन्दरिः ||

jatavā janikara lenē chalē sundari||

se sabha sopolaka tihi ||
§ 321. Irregular Verbs. ✓ दे and ✓ ले ले.

The fair one made over everything to everyone from whom she had taken them (Vid. x, 2).

Verbal Nouns:—

(1) See Conjunctive Participle: (Obl.) र्का वकर नामक बहिः, haməra ek bakəri lemaik ačhi, there is to me (necessity) of taking a goat, i.e., I want to get a goat.

देखाय दृष्टि आरत की, dekhāy dehmai jāi chā, I am going for (i.e., in order to) showing you.

(2) केमालक पूर्व व्याख्या वर्णितोंक उत्तर टेंब, kāgālak pūchab āor atithik uttar dēb, the question of the beggar, and the answering of the holy man. (This is the title of a story).

(3) ढोंग लेने बाटौं चर्चा नेछ, kāth lelē bārhmāi cāi bhēlī, taking (lit. by taking) in her hand a broom she went away.

बराम समाद लेने जाच जाँजारी, hamar somād lēnē jāu jājurī, having taken my message go to Jānjari.

उदिरा गोशार गोशार नेने अबेप्रक है, ahirā goār somād uēne 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 लेख lēk, is often used as a postposition meaning ‘on account of,’ ‘for the sake of,’ as in Man. ii, 38:—

लीजा लेख सूचे चेरूची न रूप, lējaka leka makha herio na hōa, on account of shame, even looking you in the face does not take place.

Conjunctive:—चतुष्टी दे धालक पूर्व बाटलांक, cātī de dhailak, putī de mārlak, giving abruptness (i.e., suddenly) he seized (him), giving instantaneous (i.e., instantly) he struck (him).

मोर समाद जोगिया न जाय, mōr somād jogiyā le jāh, having taken my message, go to Jogiyā.

बाज समन ले ने के भेंज तेंयार, bāj subh lē kv bhēl tayār, taking his horses he became ready.
शाय देय पार कर न निरामी, ओस दै घरी कर्म न निरोग, having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

ककर सक रूढ़ि अं चम्प धोभा में उठा ले जाधन, kakar sak achē jē hamārā sūjha sā uthā la jāet. who has (sufficient) strength that he will lift (it) up from before me and take it away?

कालक भूमि पर दे देय पटकलक, katek bhūmī par dāi dāi paṭakhklak, 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).

डोंका के ले के उठूल, dōṅkā kē lai kā urāl, taking the shell she flew (up in the air).

सीना बेंगल लै के चर्बन रूढ़ि वरा डीक बरान, sinā bēṅga lai ke carūbaīt achē bāṛā dīhak bathān, he is herding (the cows) Sinā and Bēṅga at the cowshed of Barā Dhīl.

अपनानो शन दृष्टि बघारी, apanānu mana daya bhīkha abagāḥe, having applied (lit. given) your mind consider deeply (Vid. ii, 4).

जानि ऋषिक बास दृष्टि काड़, jāni asakha bakha dāe chāra, knowing him to be invincible he suddenly (lit. giving suddenness) let him go (Man. ix, 36).

चारि जानुसारित चाल देय संत मेल, hari ānumati lae i mati bhēla, having taken Hari's permission, this was (their) determination (Man. i, 26).

पाहीं दाल बर दृष्टि चारि राम। केल प्रवेश नरसाक गाम।
pahīṁ māḷa, barā deē, hari rāma i kaila prabhēṣa narēsaka gāma।

Having put on the garlands, having given the boon. Hari and Balarāma entered the king's village (Man. viii, 19).

The Conjunctive Participles are often used as postpositions. दे dē, etc., in the meaning of 'through,' 'by means of.' and ले le, etc., meaning 'for'.

बरेरिक ऊपर दे निकम्ब चलन, barērik upar dē nikaś calāk, come out by means of (going) over the ridge-pole (of the thatch).

दुनू चार दुनू बाज दे बॅठाय दर्शक, duṇā cār duṇā hāth dai bai-thāy dāhāk, set down the two thatches with (or by means of) (your) two hands.
§ 322.]  

Irregular Verbs. \( \sqrt{\text{ho}} \) kō.  

322. 

Irregular Verbs.  

\( \sqrt{\text{ho}} \) kō.  

\( \text{तकरा तै के मेजब समाद}, \) takārā de ke bhējāh samād, by means of him we will send the message.

\( \text{जारि मर्त ले जावन मेजब}, \) jāhī marad lai jōhan sēhālē, the man for whose sake you have kept your virginity.

322. The \( \sqrt{\text{ho}} \) kō. become, is also used to supply the missing tenses of the verb substantive (see § 226). Its past participle is \( \text{भेल} \) bhēl, which is conjugated as the same principle as \( \sqrt{\text{de}} \) del and \( \sqrt{\text{le}} \) lēl, that is to say the vowel may always be shortened \textit{ad libitum}, so that we may always have either \( \text{भेल} \) bhēl or \( \text{बेल} \) bel.

It has for its first verbal noun \( \sqrt{\text{hō}} \) hōi or \( \text{है} \) bhāi, with an oblique form \( \sqrt{\text{hō}} \) hōmai.

The tenses not formed from the past participle may all be regularly formed from \( \sqrt{\text{hō}} \) hō, which, as in the case of \( \sqrt{\text{de}} \) del and \( \sqrt{\text{le}} \) lē, may always be shortened to \( \sqrt{\text{hō}} \) hō. Moreover, instead of \( \sqrt{\text{hō}} \) or \( \sqrt{\text{hō}} \) hō, we often have a base \( \sqrt{\text{hū}} \) hū or \( \sqrt{\text{hū}} \) hu, so that the third person of the future may be \( \sqrt{\text{hō}} \) hōet or \( \sqrt{\text{hō}} \) hōet (or contracted \( \sqrt{\text{hō}} \) hōt or \( \sqrt{\text{hō}} \) hōt), or \( \sqrt{\text{hū}} \) hūait or \( \sqrt{\text{hū}} \) hūait. There are also the usual varieties of spelling. Thus \( \sqrt{\text{hō}} \) hōet is often found written \( \sqrt{\text{hū}} \) hūyat, \( \sqrt{\text{hō}} \) hōit, or \( \sqrt{\text{hū}} \) hūit.

The optional shortening of the vowels and these various spellings are not shown in the paradigms, but numerous instances will be found in the examples which follow.
323. (a) (1) **Old Present.** 'I become,' 'I am,' &c. (Including Present Conditional, Imperative, and first form of the Future).

<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>चोई हैि,</td>
<td>चोई हैि,</td>
<td>चोई हैि,</td>
<td>चोई हैि,</td>
</tr>
<tr>
<td></td>
<td>(Imper. चोि बैि.)</td>
<td>Or (with object in 2nd person.)</td>
<td>चोई हैि,</td>
<td>चोई हैि,</td>
</tr>
<tr>
<td>2</td>
<td>चोि होि, चोि होि</td>
<td>चोि होि, चोि होि</td>
<td>चोि होि, चोि होि</td>
<td>चोि होि, चोि होि</td>
</tr>
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<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>चोि हौि (poetical), चोि हौि (Pres. Cond. and Imperat.)</td>
<td>चोि हौि (Pres. Cond. and Imperat.)</td>
<td>चोि हौि (Pres. Cond. and Imperat.)</td>
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<td>चोि हौि, चोि हौि</td>
<td>Or (with object in 2nd person.)</td>
<td>चोि हौि, चोि हौि</td>
<td>Or (with object in 2nd person.)</td>
</tr>
</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>
<th>PERSON</th>
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<th>LONG FORM.</th>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>GROUP I. (Subject: honorific. Object: honorific.)</td>
<td>GROUP II. (Subject: honorific. Object: honorific.)</td>
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<td>GROUP II. (Subject: honorific. Object: honorific.)</td>
</tr>
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<td>चोि हौि, चोि हौि, चोि हौि, चोि हौि</td>
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<td>चोि हौि, चोि हौि, चोि हौि, चोि हौि</td>
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<td></td>
<td>Or (with obj. in 2nd pers.)</td>
<td>Or (with obj. in 2nd pers.)</td>
<td>Or (with obj. in 2nd pers.)</td>
<td>Or (with obj. in 2nd pers.)</td>
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<tr>
<td>2</td>
<td>चोि हौि, चोि हौि, चोि हौि, चोि हौि</td>
<td>चोि हौि, चोि हौि, चोि हौि, चोि हौि</td>
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<td>चोि हौि, चोि हौि</td>
<td>Or (with object in 2nd person.)</td>
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<td>Or (with object in 2nd person.)</td>
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<td>PERSON</td>
<td>SHORT FORM</td>
<td>GROUP I</td>
<td>GROUP II</td>
<td>LONG FORM</td>
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<td>1</td>
<td>चारतन्तुः</td>
<td>hōtalāḥ.</td>
<td>(Subject: non-honorific.</td>
<td>(Subject: non-honorific.</td>
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<td></td>
<td>hōitiā.</td>
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<td>(Subject: honorific.</td>
<td>(Subject: non-honorific.</td>
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<tr>
<td>2</td>
<td>चारने</td>
<td>hōtē.</td>
<td>Same as 1st person.</td>
<td>चारने hōtalāḥ.</td>
</tr>
</tbody>
</table>
| 3      | चारत hōit. | संदर्तुः hōitathāṭ. | GROUP I | मेल्ह भेलेह. | मेल्ह भेलेह. | मेल्ह भेलेह. | GROUP I | मेल्ह भेलेह. | मेल्ह भेलेह. | मेल्ह भेलेह. | GROUP I | मेल्ह भेलेह. | मेल्ह भेलेह. | मेल्ह भेलेह. | GROUP I | मेल्ह भेलेह. | मेल्ह भेलेह. | कृतिकाः भेलेह. | मेल्ह भेलेह. | मेल्ह भेलेह. | मेल्ह भेलेह. | GROU

Irregular Verbs. 

| 325. (c) (5) Past Conditional. 'If I had become,' &c. | 326. (d) (8) Past Indicative. 'I became,' &c. |
327. Verbal Nouns.

(1) चौद्र हौि or म bhai (मेघ bhae. etc.), the state of becoming.
Obl. चौद्र होम.।

(2) चौद्र होब (चौद्र hoyab. etc.) or चौब haib (चौब hayab. etc.) the state of becoming, to become.
Obl. चौब होबा or चौब haibā.

(3) चौं बहेल, the state of becoming.
Obl. मंशा बहेलां.

328. Participles.

Present, चौफ बेल (चौफ हुिि. चौफ hoyit. चौफ hoyat. etc.)
or हेन कवाई.

Past. मंशा बहेल.

329. Note.—In the Southern Maithili tract we commonly hear
the regular form चौं होि, or चौं होल, instead of मंशा बहेल 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).

भनाईं विद्यापति प्रबल स्नेष । जैसि विलिंघ चो नंदि स्मिनेष ॥

bhanahि bidyapati aparupa नेहा। जेहां बिराहा हो तेहां सीनेहा ॥

Saith Vidyāpati. ‘O wondrous love, according to the length,
of the separation so (more groweth) the passion’ (Vid. lxxx, 7).

श्रीरि सम चोफ लोफ मेन विरिंघ, अिरि माना होि lōpa bhela sriṣṭiं. to
the enemies the mind becomes (i.e., they imagine) (that) the
universe has come to an end (Man. x. 45).

में इचाति मुचउिं चौरि न चौं, से हराखिता मुहा हेिि na होि (m.c.
for होि), 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.)

चनु चनु मुंदिि सुभ केिि बाजं ॥

तत्सम करििि मनि चोफ काजं ॥
§ 330. Irregular Verbs. \( \sqrt{\text{ho}} \) 277

calu (m.c. for calu) calu sundari subha kuri āju

tatamata karaiti nahē 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).

Gaman gaman chōth tāra gugana magana hou tārā, the stars have become sunken in the sky (i.e., it is dawn) (Vid. xxvi, 1).

Dū puni loini n chōre, dū puni loini na āhī, two, however, cannot become three (Vid. xxix, 7). Here and elsewhere in Vid. āhī is m.c. for āhīy, which is again for āhe. See under Imperative.

Upar chōśrīyā tāī thātimā thāma, upara hoathī iō thāmahī 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).

Bauram nādi mē pānī pibī ke āpar hōnī, having drunk water in the Bauram river, he is becoming up (i.e., is ascending the bank).

Yē suṇi chōśrīh vīpati man dūad, sē suṇī hōae (for hōnī) nripati manu 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:

Budh ān āhī mē kāhe viśākha, budha jana hō sē kahē biṣekha, if a man be wise he tells the meaning (Vid. lxvii, 5).

Jādi mandūry chōth ānāmak kāju

Bānhi dhāraṇ iē bāndiśāla

jādi sansae hou janamaka kālu

Bānhi dhāria bāna bāndiśāla

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

Jōprāhi jōra lāgi gela ādhi

Jē nē hou kichu dharama bīrūdhi
Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x. 32).

जाँचिः मैंकृत्तिक पर्वमकृत्तिक में असमिक्षर कर्त्त्वेः शोकः, jehi sañ ākar parākāraś hōik (for hōnik) sē abasya kartabya thīk, in order that there may be support for it (the child), the necessary action must certainly be taken.

**Imperative:**

ती चैंट चोखच्छ, tō hēṭh hōāḥ, do thou become below (i.e., descend from the tree).

चर विष विषयक चोख समवान, Hari kaha. 'Haladhara, hou sa-
madhāna.' Hari says. 'Haladhara, be of good courage' (Man. v, 17).

चोख परमन चे पुर्ण मोर शामि, hōhu parasana he purahu mora āse, be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे बल चोखो सतु को नदनम, jē chala, hōo satru kā tehana, what (day) that was.—may such be for my enemies (Man. vii, 60).

पुनु दरमन चोथ उनमति गंगेस, punu darasana hou punamati Gaṅgē, Holy Ganges, may I see thee once again (Vid. lxxviii, 2).

मेमि लांग वित में जाँच चोय निन्त ।
ययां करब कोन वाज ॥

māgi lāṅga vitāṁ me jānci choy nīnt ।
yyāṁ karab kōna vājā ॥

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

Hōya is for hōe, as explained above.

नस्ति मे रस रवि वचायोव ।
गुपुर वचत शंकि चोइ ॥

nāsti sat rasa rīti bacañāba ।
guputra bekata nahi hōī ॥

Daily you will conceal the way of love from your sister-in-
law, (and therefore see thou that) that which is concealed be not revealed (Vid. xi, 12).

**Future Indicative:**—इस बेंच समान रमालख फेरि, hama haibā ma-
gana rasātala phēri. I shall again become plunged into the infernal regions (Man. i, 14).
Irregular Verbs. √ चो हो।

चमङ्गा चं चोपया तो त्वसरो च लेन, hamah हेथ होबू, to hamar dhai lēt. (if) I also shall descend (lit. become below), then he will seize me also.

नृथि चं चोपया नाह हेथ होबू, I will not descend.

जिब जार्य परान चवत तेठो ने परमा गांव पर में बैठ दौवा, jib jñet parān bacat taio nē parāsā gāch par sē hēth hōbā, whether I lose my life or save it, still I will not descend from the parsā tree.

परमा काँव पर में बैठ दौवा, parāsāk gāch par sē hēth hōbaḥ (for hōbah*), you will descend (i.e., please descend) from the parsā tree.

दोड-पूप केला में किषु नृथि दौव, daur-dhāp kailā sē kīchhū naḥ hait, from running and fussing nothing will result.

से अब कैँ नौदि दिन से, sē abu havaita tīni dīna madhyā, that will now occur within three days (Man. vii, 32).

को बालक घर गालक चोपया, & bālaka ghara-gālaka hōeta, that child will become the destroyer of (your) house (Man. vi, 20).

चोरत अमोघ मोघ कप आनि, hoīta (for hōet) amaoghā mōgha kae jāni. knowing that success will be non-success (Man. x. 35).

वनाहि गमन कह चोपया दोमार म्हि।

विमर आङ्ग्रे पति मिर।

banahī gamana kuru (m.c. for kuru) hoeti dosara mati।

bisari jāi eba (m.c. for jāe) pati mār।

Thou wilt make thy way to the forest, and thy mind will become changed: thou wilt, my Lord, forget me (Vid. lv. 3).

तोड़ा सम्भक के माँ टेड़ नृथि चंतक, toharā sabhak kēs-ē tērh naḥ haitah*, to you not a hair even will become crooked.

पद बेतक के कराइ तक नौक आकिस चंतक, eh bēkūph kē kahā tak nik akil haitak, how far will there be decent wisdom to this fool.

Past Conditional:—जोचरी प्रकरा पवेत ने अयस्क खुशी चोरत, jawhari ekārā pubait. tē atyant khūsi hōit, if a jeweller had got this, he would have been extremely happy (lit. happiness would have been).
Present Indicative:—किछु सबहू चारांच्या मती मुळा, kicka sabahu hoi-chia (for chiai) mati mūrha. why are ye all of foolish mind. (Man. v. 22).

कौन मुसहर ने घर से चारांच्या चारांच्या बाइळे, kuuna musahar ne ghar se hōit achi bāhir, not one Musahar comes out (lit. becomes outside) of his house.

चारांच्या (v.l. चारा) उपरवर बाइळे, hoich (v. l., kwaich) upadraba bārambāra, attacks are being continually made (upon us) (Man. iv. 4).

स्वामिधन द्वारा नष्ठा चारांच्या, swāmi-dāhan vṛtha naste hoich. (my) master's wealth is being wasted in vain. (Purush-Puriksā, p. 51).

Imperfect Indicative:—माह चारांच्या मे बहाली लामग मेलेक | नुभे ने, bhadat chaṛanc chaṛanc, gāch sabahi me lāḥī lāgi gelai. nahi te 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:—कौन तप मुक्त मेले जाननी, kona tapa cukala bhelakā janani. what penance was omitted, that I became his mother (Vid. lxxix, 2).

चरचां समक कुम्भ-थेम बुम्भल सन चाण्ड मेले, abhi sabhak kusal-chēm būṭhal, man ānand bhēl. I learned the news of your good health, (and) in my heart there became joy.

संग देव बरक्षा मेल आघु, saṅga deṛa barakhmā bhelā āgu. Brahma became (i.e., stood) in front of the gods who were with him (Man. i. 9).

हरमभी भार बेलकुलिस मेलि | सुरभि रीप घे सुरपुर मेलिए।
किछु महिं तम्र-काज महै मेल | हरमभी संग मवंज जान मेलिए।
dharant bhār bělkuli bhēlī | surabhī rīpa dhai suropura gelī | kīchu nahi tatahū kāhu sō bhēla | dharantika saṅga sabahu jāna gelā.

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 Brahma) (Man. i. 6).
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) सुगीक बंधा सम सं पैठ साती इसरा पेट से चौं किश्या ध्यान से कार्य सकृप्तिः, मुर्गिक अंदां सभ सा पौध मोति हंगरा पेट में हाइब काह् ध्यान में आहि ।

Can the existence of a pearl bigger than a hen's eggs in my belly come within (the realm of) thought?

चारी चतुर्वेदी चोखड़ अभिष्ठ अदृश्यः, अन्धक नेत्र हायबाक (for हाइबाक) अप्काल आकः, there is a medicine for the becoming of eyes of a blind man (i.e., which gives sight to the blind).

Participles:

Present:—कैस ग्राट मेल नगर दुकार, हवाई प्राता भेला नग्रा हर्कार, on dawn becoming, there arose a cry in the town (Man. ii, 42).

चारी दिका समस्या भागी चलन, होत भइसेरावा भागःः calal, as morning dawned he ran away.

अनिकाजः जनम चारी डट दम गेलाःः

प्रेत पतिकर छोटैः

janikā janama hoita, hama gēlahā
daikah tanikara ante

I returned at the death of him, at whose birth I went out (Vid. xxxix, 2).

मुक्तवध चालित भेलाःः, अनुक्ता-बांध होयित भेलाः, he became becoming released from his bonds (i.e., he gradually got free).

Past: See Past Indicative.

Conjunctive:—विसुख सतलि धानि सुमुखि न चोर, बीमुखि सुतलि धानि सुमुखि न चोर, bimukhi sutali dhani sumukhi na hoi, the damsel, not having become sweet-faced (i.e., refusing to smile), slept with her face turned away (Vid. xxx, 2).

आकूल से सम पाणिवध धान, byākula bhai sabha pahūcalu dhāe, all becoming distressed ran up (Man. iv, 32).

भाद्रक धागु सुल्तन में गेलां दुर्ब्रज, bhadrik āgū salhēs bhai gēlah (Hindi hō gayā) thāphī, Salhēs became erect (i.e., stood up) before Bhadri.
The Passive Voice.

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§ 332.]

The Passive Voice.

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fall. Thus देखि पड़ि, dekhī parāb, to be seen; देखि पड़ि देखि, paral, he was seen. The first verbal noun remained unchanged throughout. The whole is an intensive compound (see § 342), and the final र i is often omitted.

Examples of the use of this form of the passive are:

\[ \text{ते केवल औपन्यास को देखि पड़ि देखि, इत्यादि केवल यहाँ देखि देशी, parai-ach, this, indeed, is seen (to be) (i.e., is evidently) a person of some extraordinary kind.} \]

333. A **Potential Passive** is formed for some verbs by adding र to the root. Thus देखि, see, देखि dekhā, to be able to be seen, to be visible. This root dekhā is conjugated exactly like any other intransitive root in र (see §§ 270 ff). The potential passive indicates not so much that a thing is done, as that it can be done. Thus र पाठी पढ़ि पाठि, i pothi parthi-ach, this book can be read, but र पाठी पढ़ि जाइ पाठि, i pothi parthi jāi-ach, this book is being read. Similarly (र मैह, extinguish) we have चन्दी पिँख यज़ नृत्ति मिस्काप्त, kumarā pethak āgy ek sā nahī mījahāet, 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 अबā bābā, but there are many exceptions. The roots thus formed are conjugated like transitive verbs in अब ab (see §§ 270 ff). We often find व w written in-
stead of \( b \), as in आव \( a\vibrah, \) चवव \( c\vibrah, \) and this pronunciation is usually heard in Southern Maithili, but in the northern or standard dialect the sound is always that of \( b \), 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 \( \S\) 32 ff).

It thus follows that in forms which consist of only two syllables, the root vowel is not shortened. Thus from \( \sqrt{\text{जान्}} j\acute{a}g, \) 'be awake,' the transitive root जामाब \( j\acute{a}g\acute{a}b, \) which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जामार् \( j\acute{a}g\acute{a}eb, \) with the \( \tilde{a} \) shortened, as it is now in the ante-penultimate.

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 आब \( \tilde{a}b \) form their infinitives in आप्रब \( \tilde{a}b, \) as:

**Intransitive.**

- गिरब \( gir\acute{a}b, \) to fall.
- गिरारिब \( gir\acute{a}eb, \) to fell.
- गिरासिब \( gir\acute{a}b\acute{a}eb, \) to cause to fall.
- चढ़ब \( c\vibrah\acute{a}b, \) to ascend.
- चढ़ारिब \( c\vibrah\acute{a}eb, \) to ascend.
- पिघलब \( pigh\acute{a}lab, \) to melt.
- पिघलारिब \( pigh\acute{a}lab\acute{a}eb, \) to melt.
- लकब \( la\vibrah\acute{a}b, \) to hang.
- लकारिब \( la\vibrah\acute{a}eb, \) to hang.
- जागब \( j\acute{a}g\acute{a}b, \) to awake.
- जागारिब \( j\acute{a}g\acute{a}eb, \) to awake.
- गाकब \( p\vibrah\acute{a}b, \) to ripen.
- गाकारिब \( p\vibrah\acute{a}eb, \) to ripen.
- बाजब \( b\vibrah\acute{a}b, \) to speak.
- बाजारिब \( b\vibrah\acute{a}eb, \) to call.
- बाजारिब \( b\vibrah\acute{a}eb, \) to call.
- बाजारिब \( b\vibrah\acute{a}eb, \) to call.
- बाजारिब \( b\vibrah\acute{a}eb, \) to call.

**Causal.**

- लगारिब \( lag\acute{a}eb, \) to be applied.
- लगारिब \( lag\acute{a}eb, \) to be applied.
- लगारिब \( lag\acute{a}eb, \) to be applied.
- लगारिब \( lag\acute{a}eb, \) to be applied.
336. In the same way transitive verbs form causal and double causals. Thus:—


Intransitive.

Causal.

Transitive.

Causal.

Double Causal.

Intransitive.
§ 338. Causal Verbs.


कटब katab, to be cut, काटब kātab, to cut, काटब kātab, to cut.

गरब garab, to be buried. गरब gārab, to bury, गरब gārab, to bury.

मरब marab, to die. मरब mārab, to kill, मरब mārab, to kill.

पलब palab, to rear. पलब pālab, to rear, पलब pālab, to rear.

लदब ladab, to load. लदब lādab, to load, लदब lādab, to load.

निकसब nikasab, to bring out. निकसब nikāsab, to bring out.

338. The following are irregular:


खुलब khulab, to be open. खोलब khōlab, to open.

चूतब chūtab, to go off. चरब chārab or चोरब chorab.

तूफ tūtab, to be broken. तोरब tōrab or तोरब tōrab.

फरतab, to be rent. फरलच phārab, to rent.

अतab, to be stopped. अरत abāeb or अचर abāeb.

विकब bikab बेचब bēcab, बेचब bēcab.

or बिकाब bīkāeb, or बेचब bēcab.

to be sold.

रकब rahab, to remain. रखब rākhub, रखब rākhub.

का khā, to eat, कीड khīdēb, to feed, give to eat.

Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in a transitive sense; the causal form thus becomes an optional form of the transitive.
Simple Verb.  

कहब kahab, to say, 

Transitive.  

कहब kahab or कहबाब kah\*bāb, to say.

339. A few examples of the Transitive and Causal verbs in literature may be given. Many more will be found under verbs in खब $ab$ in § 284.

हीरा हीरा मति बाजू, hirā hirā ma\(\text{t}\)i bōjā, say not 'diamonds diamonds.'

एक दिन थे अपना बंटा सहब के बजोलके, ek din $\text{t}$ ap\(\text{n}\)a bē\(\text{t}\)ā sabh kē bajaula\(\text{k}\)ai, one day he summoned his sons.

बासी बागज, āg\(\text{i}\) lāgal, fire was attached (to the house, i.e., the house took fire).

स्वामी में लग किए नटिंग लगबंड, svāmī mē lay kiai nā\(\text{h}\) log\(\text{b}\)ai-chāk, why do you not apply your mind in (i.e., on the contemplation of) the Lord?

सुपत ढेवच के देशी बुन्च दियाय, sūpat bē\(\text{c}\)i ke dē\(\text{t}\)i ah\(\text{i}\) dii\(\text{y}\)āy, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

अनाथ लोक वाँ रूख्ता भोजन देशविन, anāth lōk vā\(\text{n}\) ā \(\text{u}\)chā bhōjan deś\(\text{v}\)i\(\text{n}\), to the destitute people he causes food to be given (according to) their desires (Puruṣa Pariksā, p. 49).

बसू देशविन बिश, bas\(\text{u}\) deś\(\text{v}\)i\(\text{n}\) vi\(\text{sh}\), he is causing goods to be given (lb. p. 51).

जार पियाँबियँ वधर सुधारस, jā\(\text{i}\) piābihā adhara sudhārasa, hav- ing gone, give her the nectar of your lower lip to drink (Vid. x, 10).

कि की की निकासु। अग्नि लागज भोपड़ी जे निकसे से लाभ ham ki kī nikāsū? āg\(\text{i}\) lāgal jhō\(\text{p}\)ā\(\text{r}\)ī, jē nīkāsē, sē lābh, what shall we bring out? When a hut is afire, whatever comes out, that is gain.

बजन जपर जाप के बारे देखक, bahut āpar jā\(\text{e}\) kā chā\(\text{r}\)i dēlak, going up very high, he let it go.
341. As explained in §§ 178 ff., there are three verbal nouns, viz.:

(1) देखि देखि; obl. देखि देखि or देखि देखि.
(2) देखि देखि; obl. देखि देखि.
(3) देखि देखि; obl. देखि देखि.

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 रि (रिरि रिकि). 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 रिरि रिकि or रिरि रिकि. This elision of ि (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:

- देब deb, to give, implying in these compounds *intensity*.
  - दार रि dārab, to throw, " violence.
  - आ रि āeb, to come, " completion.
  - अ रि āeb, to go, 
  - पार ब parab or पार ब parab, to fall. " chance.
  - उफ ब uṭhab, to rise, " suddenness.
  - रुह ब ruḥab, to remain, " continuation.
  - लेब leb, to take, " reflexiveness.

Note that पार ब parab, to fall, is also used to make passives. See § 332.
§ 343. [ 

Examples of such intensive compounds are:

| भरब | bharab, to fill. |
| हरा | urāeb, to cause to fly. |
| हरा | herāeb, to lose. |
| हरा | khasāeb, to cause to fall. |
| काथब | kātab, to cut. |
| बनब | banab, to be made. |
| चलब | calab, to go. |
| खलब | khāeb, to eat. |
| पीपब | pīab, to drink. |
| वीलब | āeb, to be, to become. |
| जालब | jāeb, to go. |
| पुकारब | pukārab, to call out. |
| वीलब | āeb, to be, become. |
| झलव | sūtab, to sleep. |
| पीपब | pīab, to drink. |
| राखब | rākhab, to place. |
| लेब | leb, to take. |
| हरा bharī dēb, to fill up. |
| हरा (हरा) urāi (or urā) dēb, to squander. |
| हरा herā dēb, to lose out and out. |
| हरा khasāy dēb, to throw down. |
| काथब dārab, to cut off. |
| बनब banī āeb or बनब जालब banjāeb, to be completely made. |
| चलब jāeb, to go away. |
| खलब jāeb, to eat up. |
| पीपब āeb or पीपब जालब pījāeb, to drink up. |
| वीलब hō jāeb, मे जालब bhāi jāeb, to become (definitely). |
| जालब parab, to happen to go. |
| पुकारब pukūrā uthab, to call out suddenly, give a scream. |
| वीलब hō rahab, to be. |
| सतब satī rahab, to sleep on. |
| पी पी Āeb or पी पी pīpī āeb, to drink, take to drink. |
| राखब rākhi ľeb, to lay by (for one's own use). |
| लेब lai ľeb, 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 केः जालब 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 देन जापर daib jāeb is an intensive compound and means ‘to give out and out.’ Again, while बन जापर banjāeb is an intensive compound, and means ‘to be completely made.’ निकास जापर nikāsīāeb 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 निकास जापर nikāsīāeb.

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:

काढङ सबुजङ कें ताँढङ दे, kāthi sabahi ke toṛi de, break the sticks.

बसरा ज्ञय पठाय देख, humṣrā lag pathāy daibh, send (them) to us.

सभ भेंटङ खाय गेख, sabh bhēraṅ khāy gēl, they ate up all the sheep also.

तीन से हें खिस्सू बुढङ जापर, tinī saī kicchā barhi jāet, they somewhat exceed three hundred.

सभ बसुजात जौर देः काउँ गेख, sabh bastujāt jarī kā chāur bhai gēl, all the property being burnt became ashes.

प्रक खिस्सूर कोनी फुखारी में जाय पढ़िर, ek khikhirī kōnī phulā- bāri mē jēy paralā, a she-fox happened to go into a certain garden.

प्रक दस्तद मुनि दीमा भट्री जटल चिन्हाय, ammāk sabad sunī dinā bhadri uthal cihāy (for cihāy uthal), hearing their mother’s words Dinā and Bhadri started up.

प्रक सुगाँ गोबरक टेरी के चाँगुर में उकुटङ रचन स्तङ, ek murgā goba- rak dhīrī ke cāgur sa ukati raḥal chal, a cock was scratching (going along scratching) a dunghill with his claw.

किसी चोखङ लेइ, kicchā sikhī lēē, let him learn (for himself).

ययाम ये बांटङ सी, apāna mē bāti li, let us divide (it) among ourselves.

In one place Vidyāpati employs a sort of long form of the first verbal noun.

Jaitahā hāra tuṭī (for tuṭī) gela nā, as I went my necklace broke in pieces (nā nā is expletive) (Vid. xxvi, 2°). Compare Vidyāpati’s conjunctive participle kērū kariē at the end of § 307.

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

चाल (करक) chalī sakab, to be able to move.
बाण (करक) bājī sakab, to be able to speak.
बिनिङ (करक) likhī sakab, to be able to write.
देण (करक) dai sakab, to be able to give.
लेण (करक) lai sakab, to be able to take.
जाण (करक) jāe sakab, to be able to go.
भेज (करक) bhēt sakab, to be able to meet.

Examples from literature are—

ध्यान में धार (करक) dhyan mē abī sakai-achī, it can come into thought, it is conceivable.

पक्षताला से की भो (करक) pachātālā se kī bhai sakai-achī, from regretting what can happen?

घंगुर (करक) guχχ (करक) pahūc sakalī, she could not reach the bunch of grapes.

346. (c) Completive compounds are similarly formed with the verb chukab, to be finished. The ṛ is here also sometimes dropped. Thus:—
Maithili Grammar.

Marí cukab, mārī cukab, to have finished beating.
Khā cukab, khā cukab, to have finished eating.
Dāi cukab, dāi cukab, to have finished giving.

Curiously enough, I have not noted any occurrence of this compound in literature.

347. (d) Permissive compounds are made by conjugating the verb देव deb, to give, with the oblique form of the first verbal noun. Thus :

कचे देव, kahai deb, or कचे देव kahā deb, to allow to speak.
आप देव, jāe deb, to allow to go.
बो चोकरा खाँ देव, ए okṣa khae dekaik, he allowed him to eat.

कालू ददा दोना भट्टी के बैसे देवमी, kālū sadā dīnā bhadri kē baisai dekaik, Kālū Sadā allowed Dinā and Bhadri to sit down.

348. (e) Acquisitive compounds are similarly formed with the verb पाख्य pāeb, to get. Thus :

बो बड़े नाखि पाख्य, ए utthai nāhi pābathā, let him not get (permission) to rise.

जिबाई आप प्रको नाखि पाख्य, jibaite jāe ekau nāhi pāota, not one will get leave (i.e., be able) to depart alive (Man. viii, 43).

349. (f) Inceptive compounds are similarly formed with the verb लागब lāgab, to begin. Thus :

कचे लागब, kahā lāgab, to begin to speak.
दीव लागब, dīa lāgab, to begin to give.
मारी लागब, mārī lāgal, he began to beat.
बाघ लागब लागल, bāgh khāe lāgal, the tiger began to eat.
बुढ़िसा कचे लागब, būrhīā kahai lāgali, the old woman began to say.
In one instance Manbodh (i. 12) uses the oblique form of the second verbal noun in an inceptive compound, as follows:—

कमलासाना किचु कहाँ लाग, Kumalasaana kichu kahabā lāgh, (Brahmadeva) whose seat is on the lotus begins to say something.

350. (y) 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 देखक चाहिँ icchā achhī, meaning “there is a desire,” following the genitive of the second verbal noun in देखक.

(ii) By the accusative, genitive, or simple oblique form of the first or second verbal noun with the verb चाहि cāhab, to wish:—

Examples—

(i) देखक चाहिँ, dekhācāhā, there is a desire of seeing, i.e., I wish to see.

(ii) कृ हम देखके, ham dekhā kē cahai-chi, I wish to see.

मारे चाहक, mārā cāha-lāk, he wanted to kill (him).

घरे चाहे फिर सैंपे, dharai cāha pheri sāpē, a snake again wishes to seize it (Vid. xxii, 6).

घड़ी चाहे चड़का, gharā bājai cahai-chalī, the clock was about to strike:

कमाह अपना बालक के स्कूल में पढाई चाहें, hamahā apnā balak kē skul mē pathāhai cahai-chi, I also want to send my boy to school.

आ जाहे चाहें, jāe cahai-chathī, he wishes to go.

आ मरै (vulgarly मूळ) चाहें, marai (vulgarly muai) cahait achhī, he is at the point of death.
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351. (a). Continuative compounds are formed with the direct form of the masculine Present Participle. Thus:

निकाय जाप, likhait jaeb, to continue writing.
प्रत्याजाप, purhait jaeb, to continue reading.
व्यक्त जाप, bajait jaeb, to continue speaking.
जाप राह, jāit rahab, to continue going
प्रेरण जाप, pabait āeb, to go on finding.
पानि बाहुत जारचिचि, pāni bahait jāi-ach, the water keeps flowing away.
नदी कर धार बाहूत राहचिचि, 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:

कनाइ चलब, konait calab, to go along crying.
गोबैत चाणब, gabait āeb, to come singing.
प्रक विरि गबैति चलबिचि, ek stī gabaiti obai-chal, a woman was coming singing.
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रसायनी चौहरी राति के कतन्नुँ चलैत मेल, rasāyoni raśī nōtī kūt katah2 calait bhel, the alchemist that night became going somewhere (i.e., took to his heels).

Quasi continuative or statical compounds are also formed with the third verbal noun or past participle, as in:—

पानी बहल जात चलि, pānī bāhal jāit achnī, the water keeps flowing away.

प्रक बाघ पारल फिरै-चल, ek bāgh paral phirai-chal, a tiger was prowling about.

चम्माँ संग लागल चलि hamrerū sānī lāgal calāk, come along with me.

चढ़ार ते ते बचलें रहत। आशोर चौहरी मे ते जे बाचल निकलत, chṛdh sarad kīr harāt, ārā harī mē sē jē bācal nikāsat, ohī sabhuk nik dām bheṭat, at any rate a hundred will remain over and above, and from those that will remain over and above, I will get a good price for them. Note in this case that the locative of the verbal noun and the direct form of the participle are quite synonymous.

353. The equivalent of the Hindi चलना जाना calā jānā is the intensive compound chṛdh jānta calā jāeb or chṛdh चोरब्र calā hōeb. Thus:—

चूंच गेल आजिया आंजर, calā gēl jōgiyā-ājārī, they went away to Jōgiyā-Jānjari

चौथ लें बाझूँ चूंच भेल भेल दरभाज, hāth leśē bārhaṇī calā bhēli singh darbhāj, taking the broom in her hand she went to the main door of the house.

कुंज भवन मे चूंच भेलिं दे, kūnja bhabana sē calā bhēli hē, (as) she came out of the arbour (Vid. xxi, 1).

चूंच जांब calā jāeb means 'to go away,' चूंच चोरब्र calā hōeb 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 आफ्र लेले जौब, to take away with one, and लेले आफ्र लेले आब, to bring with one, equivalent to the Hindi लिये आफ्र लिये जाना and लिये आफ्र लिये अना, respectively. Equivalent to the Hindi लेआफ्र लेआब, लेआफ्र लाइअब, and लेआफ्र लाआब. Equivalent to the Hindi ले जाना is ले (लां) आफ्र लाइ (लां) जाब, to take away. Thus:

किक्न चानी चमरा चातम ले आबच, kicchा cāṇi hamərā otay lāi ābāh, bring some silver to my house.

लांमी सावई आफ्र जादू घों चोभाएँ, swāmi saṁhaes lāeb jādū saũ lōbhāe, I will bring my lord Salhās, having enticed him by enchantment.

चमरा घों की लेवे चोजच राम, hamərā saũ ki laibai ojah inām, what reward or present will you bring from me?

चम चाँदी के हल्कू, ham cōri kai lailakh[s, having done theft, I have brought (it).

ले जाच, lāi jāh, take away, as in § 180.

चमरा घोष्का चैं उठा ले आफ्र, hamərā sūjhā saũ uṭhā lā jāet, he will take it away from before me.

More usual than आफ्र लाइ is the verb आफ्र अन, to bring,
**PART IV.**

**INDECLINABLES.**

**A. Adverbs.**

355. Henceforth I shall not transliterate.

The following lists have been collected:

**I. Adverbs of Time.**

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Now.</strong></td>
<td>प्रतिविन्दु</td>
<td><strong>At first.</strong></td>
</tr>
<tr>
<td><strong>Then.</strong></td>
<td>तत्सना</td>
<td><strong>Early, at dawn.</strong></td>
</tr>
<tr>
<td><strong>When?</strong></td>
<td>कबना</td>
<td><strong>Perhaps, sometimes.</strong></td>
</tr>
<tr>
<td><strong>When.</strong></td>
<td>अवध सिया</td>
<td><strong>In the meantime.</strong></td>
</tr>
<tr>
<td><strong>To-day.</strong></td>
<td>द्वन्द्र निद्रा</td>
<td><strong>At last.</strong></td>
</tr>
<tr>
<td><strong>Yesterday, to-morrow.</strong></td>
<td>द्वन्द्र काट्ज</td>
<td><strong>Often.</strong></td>
</tr>
<tr>
<td><strong>Now-a-days.</strong></td>
<td>द्वन्द्र भवन</td>
<td><strong>Quickly.</strong></td>
</tr>
<tr>
<td><strong>The day before yesterday, or the day after to-morrow.</strong></td>
<td>द्वन्द्र वेगिन्द्र</td>
<td><strong>Instantly.</strong></td>
</tr>
<tr>
<td><strong>Every day.</strong></td>
<td>प्रतिदिन</td>
<td><strong>Afterwards.</strong></td>
</tr>
<tr>
<td><strong>Always.</strong></td>
<td>चिदं सवन</td>
<td><strong>Again.</strong></td>
</tr>
<tr>
<td><strong>Continually.</strong></td>
<td>चन्द्र धित</td>
<td><strong>Once.</strong></td>
</tr>
</tbody>
</table>
II. Adverbs of Place.

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
<th>Maithili</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रतय</td>
<td>Here.</td>
<td>लगपाय</td>
</tr>
<tr>
<td>शोतय</td>
<td>There.</td>
<td>समीष</td>
</tr>
<tr>
<td>कतय, कतचो</td>
<td>Where?</td>
<td>प्रशिकात</td>
</tr>
<tr>
<td>जतय, जतचो</td>
<td>Where.</td>
<td>बोशिकात</td>
</tr>
<tr>
<td>नतय, नतचो</td>
<td>There.</td>
<td>सुबच</td>
</tr>
<tr>
<td>सम्भर</td>
<td>Hither.</td>
<td>समभाराम</td>
</tr>
<tr>
<td>शोभर</td>
<td>Thither.</td>
<td>उपर</td>
</tr>
<tr>
<td>केशर</td>
<td>Whither?</td>
<td>नीचें</td>
</tr>
<tr>
<td>जेन्हर</td>
<td>Whither.</td>
<td>घार</td>
</tr>
<tr>
<td>तेन्हर</td>
<td>Thither.</td>
<td>निकट</td>
</tr>
<tr>
<td>कतचोहू</td>
<td>Somewhere.</td>
<td>नगीच</td>
</tr>
</tbody>
</table>

Everywhere.

Near.

II. Adverbs of Manner.

<table>
<thead>
<tr>
<th>Maithili</th>
<th>English</th>
<th>Maithili</th>
</tr>
</thead>
<tbody>
<tr>
<td>चचामक</td>
<td>Suddenly.</td>
<td>प्रिष्णा ओर दहा</td>
</tr>
<tr>
<td>अकस्मा चन्त्</td>
<td>Accidentally.</td>
<td>वच्छं</td>
</tr>
<tr>
<td>अचक से</td>
<td></td>
<td>नाषक</td>
</tr>
<tr>
<td>चुप्ये</td>
<td>Privately.</td>
<td>दना</td>
</tr>
<tr>
<td>चुडळ्टि</td>
<td>Very.</td>
<td>किछु</td>
</tr>
<tr>
<td>धयङ्क</td>
<td>Separately.</td>
<td>किछुक ते</td>
</tr>
<tr>
<td>फराक</td>
<td>At once.</td>
<td>प्रोक्ता, कंक सर्दें</td>
</tr>
<tr>
<td>सटपट</td>
<td></td>
<td>जेना, जो तरदें</td>
</tr>
<tr>
<td>सटद्</td>
<td></td>
<td>तेना, ते सरदें</td>
</tr>
<tr>
<td>तथापि</td>
<td>Nevertheless.</td>
<td>नीक</td>
</tr>
<tr>
<td>तेत्वो</td>
<td></td>
<td>सत्य</td>
</tr>
<tr>
<td>तदशपि</td>
<td>Although.</td>
<td>सदयसें</td>
</tr>
<tr>
<td>तदपि</td>
<td></td>
<td>द्रबादि, द्रबादि,</td>
</tr>
<tr>
<td>अस्वो</td>
<td></td>
<td>Etcetera.</td>
</tr>
</tbody>
</table>

In vain.

Thus.

Why?

Because.

How?

As.

So.

Well.

Truly.

Gratis.
§ 361. ]

Adverbs.

358. IV. Adverbs of Affirmation and Negation.

ै, Yes.

निषय, Certainly.

निस्सृद्ध, Doubtlessly.

त्रयय, Necessarily.

वस, Enough!

नर्चि, ने, नै, न, No, not.

जान, सृति, No, do not (with imperative).

359. The following are further examples of Compound Adverbs:

प्रक बॉर, Once upon a time.

कविलो कविलो, Sometimes.

नष्ट नष्ट, सुके हुकम, Gently.

प्रक्षण घरि, Till now, yet.

कविलो घरि, कबन घरि, कभौं तक,

Till when? How long?

कविलो नघरि, Never.

तुम्ह दिम, On both sides, all round.

प्रक्षण ईदन, Indifferently.

जों कविलो, Whenever.

360. The following are examples in which adverbs take the signs of cases after them:

प्रक्षुमक बॉर नीक हैं, Now is the best time. (Lit. The time of now is good).

तविला में नार गेक मेस तिल, I have not seen you since then till to-day. (Lit. From that time to-day a (first) meeting has occurred).

निदान के रूसार, At last he came.

खंगकाल में घात मैलैल, At length he came to his senses.

शो नार के कविल बैठ तिल, He puts off from to-day to to-morrow.

(Lit. He calls to-day to-morrow).

Particles of Emphasis.

361. These are र् and चू or चू, only, even, and छो and झू or झू, also, even. They are always used enclitically, and when any
of them is added to a word ending in शा, that शा is omitted.
Examples: यहरी, mine only (यहर + श), or me only (यहर + श); घरार, even now, already; यहरी or यहर्क, mine also, or me also; उतर, a reply, उतरी, even a reply; अपनी, even one's own.

B. Postpositions.

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

- खागु, खागँ, Before.
- पाठ, पातः, पात्रः, Behind.
- खाकः, Except.
- अपरः, Above.
- भीतरः, Beneath.
- भीतरः, Within.
- तकः, Up to.
- संगुः, संभोः, Facing.
- साकृत, Before.
- लेजः, For, on account of.
- बिनः, बिना, Without, except.
- बाहिरः, Out.
- संगः, With.
- वदस्तः, In exchange (for), instead
- अक्रि, Like.

The above all govern either the simple oblique form or else the genitive case, saving खाकः, except, and बिनः or बिना, without. The latter governs either the Instrumental or the Dative, as in:

- बिना पुत्र कों काना दिष्टस गमाप्रचः, how shall I pass my days without a husband?
- बिना पुत्र के विषा प्रति वर्तर स्तनिः, did a woman sleep so long without (her) husband?
- खाकः takes the accusative. खुँदरा खाकः लिक्स नर्हि, nothing but the husk.

C. Conjunction.

363. The following are the more useful:

- खाको, की, or की And.
- के or कि, That.
- की...की, Either...or.
- वरंतु, But.
- नॉः, If.
- नॉः, Then.
is often idiomatically omitted. Thus:

*ff* *TO* *W*, *if a jeweller had got this* then he would have been much pleased.

364. **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 dipthongal read diphthongal

9. .. 9. for ठ read ठ

17. .. थ " थ

19. .. स लीवा " संस्कृत लीवा

2. .. शी " au

1. .. 1 of footnote, for on " in

10. .. 10. for रु " रु

15. .. खोभ bhābh " खोभ khābh

7. .. देखि " देखि

2. .. 2. for indicate by the sign, read indicate by the sign ' ,

13. .. च a read च a

8. .. 8. पार " पारी

12. .. वी or वेद " वी or वेद वेद

5. .. 5. शी " शी

8. .. 8. rower " rower;

6. .. 5. § 10. " (§ 10,

6. .. 6; " ब ब

10. .. 10. करोंि " करोंि

14. .. 14. वंगोंि " वंगोंि

14. .. 10. करोंि " करोंि

39. .. 39, last line, for the " by the

44. line 1, for दि " दि

14. .. 14. े " े

17. .. 17. वा ब " वा ब

9. .. 49. बड़ि " बड़ि

7. .. 52. al " all

t " it

16. .. 53. line 16, " कचि " कचि
Errata.

Page 55, line 18, for o read of

" 21, " carhābāi " carhābāi

" 59, " 2, from bottom, for מ read מ

" 60, " 4, " " ס read ס

" 86, " 11, for पृि read पृि

" 90, " 13, " क read क

" 95, " 23, " केम... kēśa read केम... kesa

" 109, " 3, " dekhau read dekhau

" 110, " 4, " dekhau* read dekhau*

" 6, " भी read भी an

" 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

" 139, " 9, " टेव read टेव

" 155, " 7, from bottom, for lagalā thīnh read lagalā thīnh

" 216, " 9, for sees read is visible

" 270, " 10, " two read two hundred

" 302, " 2, from bottom, for न read न

" last line, for न read न

" 303, line 1, " याँ read याँ
The semi-vowel is not used by Kāśyapā in writing Maithili.

<table>
<thead>
<tr>
<th>Maithili</th>
<th>Dēva Nāgarī</th>
<th>Kaithī</th>
<th>Maithili</th>
<th>English Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>भुत, भुङ, भुङ्ग</td>
<td>सो, सुि, सूि</td>
<td>कैथी</td>
<td>मैथिली</td>
<td>इंग्लिश अनुवांश, डिंवारी के अनुवांश, मैथिली, कैथी</td>
</tr>
<tr>
<td>भुत, भुङ, भुङ्ग</td>
<td>सो, सुि, सूि</td>
<td>कैथी</td>
<td>मैथिली</td>
<td>इंग्लिश अनुवांश, डिंवारी के अनुवांश, मैथिली, कैथी</td>
</tr>
</tbody>
</table>
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 Slōku is:

उप स्मायामीय ताविरु मिद मेवास्म पुरस्मने।
पयालु रापिल्कू शोणास्मदुः स्वातिर्भिर्विन्ति॥

भस्मार्शामीभस्मारीमीरे मेवासोमक्रीशिस्त्रि।
परसाइनपीपकी स्थोनास्मदुः व्यंदीदीव्यंति॥

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

The Slōku is:

अस्मा स्नायामीय ताविरु मिद सेवास्म पुरस्मने।
पयालु रापिल्कू शोणास्मदुः स्वातिर्भिर्विन्ति॥

दयानु रसिपिल्ले ना नास्मदुः श्रीमति॥

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