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THE
ORIGIN AND DEVELOPMENT OF
THE BENGALI LANGUAGE — Part 2

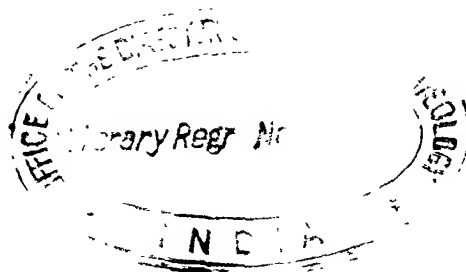
BY
SUNITI KUMAR CHATTERJI

M.A. (Calcutta), D.Lit. (London)

Khaira Professor of Indian Linguistics and Phonetics and Lecturer in
English and Comparative Philology in the University of Calcutta

With a Foreword by
SIR GEORGE ABRAHAM GRIERSON, K.C.I.E.

In Two Parts
Part II : Morphology, Bengali Index



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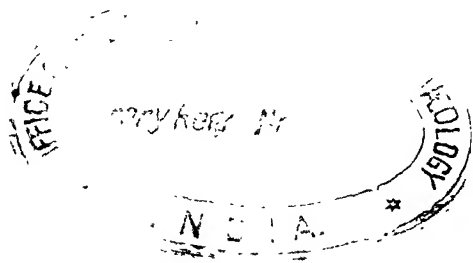
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MORPHOLOGY



MORPHOLOGY

CHAPTER I: FORMATIVE AFFIXES

394. Hoernle's discussion of the NIA. suffixes in his 'Gaudian Grammar' remains the most thorough study of the scope and origin of these, although some of his derivations are more or less speculative. The Bengali formative affixes have been discussed in some detail by Rai Babadur Yōgesh Chandra Vidyānidhi in his Bengali grammar (published by the VSPd., pp. 147-191), but the arrangement is capable of improvement, and some of the etymologies can be questioned. There is no doubt as to the source of most NIA. affixes, but there are a few which have not been satisfactorily explained.

The OIA. affixes, primary or secondary, became disguised, or simply dropped off in NIA., through either assimilation or phonetic decay. But a number of OIA. affixes have been preserved, and occur in NIA. as living forms, although in their present shape they are widely removed from their OIA. originals (*e.g.*, «-pan» < «-tvana-»; «-ab, -ib, -iv» < «-tavya-»; «-ī» < «-ika, -ikā»; etc.). The NIA. speeches preserve only the relics of some OIA. affixes, which as a result of phonetic decay now form integral and indivisible parts of the words, and have, so far as the speech-feeling of the NIA. speaker is concerned, no separate existence, and are not recognisable or analysable any more as an affix. Thus, for example, the OIA. primary affixes «-ā, -ā, -as», in noun and adjective formations, are no longer living ones in Bengali, as they are lost in all inherited words; but the affix «-ana», to form verbal nouns, continues to be in full force as অন, ওন «-ānā, -ōnā»; and in words like কাম, কাম «cāmā, kāmā», the -ম «-mā» is only partially representative of the original OIA. affix «-man»; but it is no longer possible to analyse the Bengali words as being made up of a root *puṣ* an affix, and neither can -ম

« -mṣ » be distinguished from the -ম « mṣ » in words like জাম « jāṃṣ » (jambu) and আম « āṃṣ » (āmra). The words in Bengali have become to all intents and purposes root-words, or primitive words, the sense of their being composed forms being long lost, from the beginning of MIA. So in words like রাত্রি « rāti » (rātri), পাতি « pāti » (paṅkti), সৌতা « sōtā » (MIA. sōnta-, OIA. srōtas), কাজ « kājṣ » (kārya), the OIA. affixes « -tri, -ti, -tas, -ya » are present, but they are no longer alive. These relics or fragments of dead forms are not necessary to consider, unless the subject of study were the history of the OIA. suffixes down to NIA. through MIA.

Below are given in a rough alphabetical order all the living affixes, primary as well as secondary, which are found in Bengali, Old, Middle and New, with indications of their origin.

[A] SUFFIXES

[I] TADBHAVA SUFFIXES

(1) অ « -ā, ṣ » : masculine, feminine and neuter noun affix.

395. Representing the primary affixes of OIA., masculine « -āḥ », feminine « -ā », neuter « -am », also « -as », with or without « guṇa » of the root-vowel, this affix may be said to have existed in Old Bengali and Early Middle Bengali, but was lost from Late Middle Bengali times with the loss or assimilation of the final vowel: *e.g.*, চার « cāra » (cāra), সান « sāna » (sainjñā), মন « maṇa » (manas), সঙ্কম « sṅkama » (saṅkrama) *bridge*; but cf. Late MB. দে « dē » (dēha), মন « mānṣ » (manas), বাত « bātṣ » (vārtā), বোল « bōlṣ » *speech* (MIA. *bōlla), চাল « cālṣ » *way, style* (cāla), etc.

(2) অ « -ā », also written ও « -ō ».

396. This is the pleonastic suffix, found in a number of nouns and adjectives—*e.g.*, ভাল, ভালো « bhālā, bhālō » *good*; কাল, কালো « kālā, kālō » *black*; ধল « dhālā » *white*; etc. It comes from the pleonastic or pejorative « -kā » of OIA., added to nouns in « -ā » = « -ā-kā » > MIA. « -āā- » > « āwā »: see *ante*, pp. 302, 346, 347, 348. The affix is thus of secondary origin. The employment of the pleonastic « -ka », giving, with the

preceding «-a» of the word, the MIA. forms «-aga, *-aga, -aṃ/ya», is quite a note-worthy thing from the Second MIA. stage; and in Skt. as written in that period, as well as in later times, this vernacular habit is fully reflected: in the Skt. of inscriptions, this is very much in evidence. (Cf. Damodarpur Copper Plates of the Gupta Period, Ep. Ind., XV, pp. 130, 138.) The combination of «-ăă» > «-ăwă» seems to have begun to be altered to an «-ā» (long [a:]) sound in the OB. period; and it was accomplished by the 14th century. (See pp. 260, 302, 346.) In MB., it is frequently found in personal names, where it is commonly written as ও «-ō»: e.g., শিবো «Śibō» (OB. *Śibawa = ts. Śiva + ka), রুদো «Rudō» (*Rūdawa < Rudra + ka), বিভো «Bibhō» (*Bibhawa < *Vibha = Vibhu + ka), সিধো «Sidhō» (*Sīdhawa < Siddha [= Siddhēśvara] + ka), etc. These common contractions of personal names in MB. are thus on the basis of a form in «-ă-», shortened from the full names (e.g., জনো «Jānō» < «Janārdana», পিথো «Pithō» < «Pṛthvidhara», etc.), with the pleonastic «-kā» added. Forms like the above are very common in MB. genealogical works (kula-grantha, kulajī = kulāpañjikā): which shows that they were much in use.

There is another affix, also (occasionally) written অ «-ā», indicating the sense of *about to do something*: e.g., কাঁদ-কাঁদ «kāḍā-kāḍā», beside কাঁদো-কাঁদো «kāḍō-kāḍō» *ready to burst into tears*. This is a primary affix forming verbal adjectives and is derived from ও «-ō» < উ «-u», which see, *infra*.

(3) Affixes derived from the OIA. Active Present Participle «-ānt-»:
অন্ত «-āntā»; অং > অতা, অলী (অতি) «-ātā > -ātā, -āti (-āti)», অত «-ātā». (Cf. also আইত, ইত «-āit, -it-», and আস্ত «-āntā».)

397. অন্ত «-āntā»: this is a stereotyped form, which occurs only in a few adjectives used attributively: e.g., জীবন্ত «jīvāntā» > জ্যাস্ত «jyāntā» [jīāntā] *living* (jivant-); চলন্ত «cālāntā» *moving* (calant-); বাড়ন্ত «bāṛāntā» *prospering* < বাঢ়ন্ত «bāṛhāntā» (√vr̥dh > *vardbant-); ঘুমন্ত «ghumāntā» *sleeping* (ঘুম√ghum); ভাসন্ত *floating* (ভাস √bhās float); etc. It occurs in a feminine form অন্তী «-āntī» = «-ant- + -ikā» used with sentient feminine nouns: নাক্ষত্রী < নাচত্রী «nācuntī < nācāntī» (nṛtyant- + -ikā); দেখুন্তী < দেখন্তী «dēkhuntī < dēkhāntī» *seeing, seer* (MIA. dēkkhantī), etc. অন্ত «-āntā»

is not the regular development in Bengali of the OIA. affix «-ant-», but it became established in some forms, which were set apart in MB., because of their adjectival force, from the regular MB. and NB. change which made ইত «-it-» out of MIA. «-anta, -enta» < OIA. «-ant-» (see p. 335).

অং «-ātā», found commonly in its extended form অতী «-āt-ā», feminine অতী, অতি «-āt-i, -āt-i-». This affix seems to be borrowed from the Bihārī dialects, and Hindōstānī: «-anta»-at». The feminine force is lost to Bengali. Examples: ফেরত ডাক «phērātā ḍākā» *return post*, also ফিরতী ডাক «phirātī ḍākā» (ফির √phir); চলতী ভাষা «cālātī bhāṣā» *current speech, colloquial* (√cal), cf. Hindī «caltī cakki» *the moving wheel* (quern-stone = the world); বহত জল «bāhātā jāḷā» *running water* (বহ √bāh < √vah flow); উঠতি বয়স «uṭhātī bāyāsā» *growing age, youth* (উঠ √uṭh < ut+sthā); সব-জান্তা «sābā-jāntā» *all-knowing*; বিলাত-ফেরত, or ফেরত «bilātā-phērātā, -phērātā» *returned from Europe*; দেখত «dēkhātā» *seeing*, as in the idiom আমার দেখত «āmārā dēkhātā» (for আমি দেখত «āmi dēkhātā»?) *with me looking on*; ঝড়তি পড়তি «jhārātī parātī» *things that are scattered and fallen, remainder*; etc.

Another form of this affix is অত «-ātā», which seems to be a blend of অং «-āt-» + অন্ত «-āntā»: e.g., জানত «jānātā», পারত «pārātā», করত «kārātā», etc. Forms with this affix, however, are rather rare, and they have a special employ. জানত «jānātā» is used as an absolutive with the subject in the genitive, e.g., আমার জানত «āmārā jānātā» *me knowing, with my knowledge* (cf. আমার দেখত «āmārā dēkhātā» above); and it is frequently confused with the *ts.* passive part. adjective in ত «-tā», and used as an adjective: e.g., আমার জানত লোক «āmārā jānātā lōkā» *a man known to me* beside আমার জানিত লোক «āmārā jānitā lōkā» (where «jānitā» = জান √jān + *ts.* affix «-ita»). পারত «pārātā», also «pārātā» is commonly used in the phrase পারত-পক্ষে «pārāt(ā)-pākṣē» *on condition of being able*, which is frequently altered to a Skt. পারগ-পক্ষে «pārāgā-pākṣē». করত «kārātā» *doing*, is used as a conjunctive participle = *having done*, and sometimes a Sanskrit colour is given to this form by adding a «visarga», which helps to preserve the final «-ā» in the word: করতঃ [korōto] *having done, after doing*.

In onomatopoeitic formations in অৎ < -āt > like পটাত < pātāt > *with a cracking noise*, ঝপাৎ < jhāpāt > *with a dashing or splashing sound*, কপাৎ, গপাৎ < kāpāt, gāpāt > *with a gulp*, ছলাৎ < chālāt > *with a splash*, which are used with the conjunctive করিয়া, ক’রে < kāriyā, kōrē >, we have also possibly this < -anta > affix of MIA. and OIA.

(4) অতী, তী (অতি, তি) < -āti, -ṭī (-āti, -ṭī) >.

398. This forms abstract nouns of action or manner: e.g., পড়তি < pāṛṭi > *fall*; উঠতি < uṭhṭi > *rise*; চুকতি < cukṭi > *settlement, fixing up*; বাড়তি < bārṭi < bārḥṭi > *rise, increase*; বাঢ়তি < ghāṭṭi > *decrease*; by analogy, the hybrid কমতি < kām-ti > *decrease*, from Persian, < kam >; খাঁকতি < khākṭi > *greed* (cf. onomatopoeitic খাঁখাঁ < khākhā > *the sense of emptiness and hunger*); গুনতি < guṇṭi > *counting*; ভরতি < bhārṭi > *filling-up*, etc.

Hoernle explains this affix (‘Gaudian Grammar,’ § 325) as being a Sanskrit (or OIA.) < *-āptikā >, from the causative affix < -āp- > + < -ti > + pleonastic < -kā >: e.g., বিনতি < bināti > (vijñāptikā = vijñāptikā > viññattia), বাড়তি < bārṭi > (*vardhāptikā > *vaṛḍhattia); etc. But this derivation is rather problematical. Cases like ডাকাইত < dākā(i)tṭ > *robber* (ডাক < √dāk > *shout*: cf. under আইত < -āit > *below*), ডাকা(ই)তী < dākā(i)tī > *robbery*, ঢাঙ্গা(ই)ত > ঢাঙ্গা(ই)তী < dhāṅgā(i)tṭ > dhāṅgā(i)tī > *rowdy* > *rowdiness* (dhāṅga), etc., with the ঈ (ই) < -ī (-i) > affix of abstraction (for which see *infra*), show that in examples like উঠতি < uṭhṭi >, ভরতি < bhārṭi > etc. above, we have an extension of the অৎ < -āt > affix (< present participle < -anta >) by addition of the abstract ঈ, ই < -ī, -i >: উঠতি < uṭhṭi > = < uṭhṭ(n)t(ā) + -ī > *the state of rising = a rise*.

The change of < -anta > to < -āt- >, and not to < -it- >, would show that this affix is not native to Bengali, but borrowed, with cognate loan-words, from its western neighbours.

It seems also that in the formation of this affix, there was the influence of the Skt. nominal affix < -ti > as well, through the presence of a large number *ts.* as well as *s/s.* forms in < -ti >, like < yukti (jugati), bhakti (bhakati), mati, gati, prañati > etc. In post MB. times,

the Perso-Arabic loan-words in «-at», with the Indian or Persian «-ī» added, re-inforced this affix: e.g., «wakālat» > ওকালতী «ōkālāt-ī» a *pleader's profession*; and by analogy, it was extended to other foreign words, e.g., জজ «jāj» = English *judge* > জজিয়ত, জজিয়তী «jājīyāt, jājīyāt-ī» *the work of a judge*.

(5) অন (ওন, এন) «-ānṣ (ōnṣ, ēnṣ).

399. This is a living suffix in Bengali, forming abstract verbal nouns, some of which have acquired a concrete sense. It is the OIA. «-ana». Examples: কঁাদন «kādānṣ» (krandana); কুঁদন «kūdānṣ» (kūrdana); খাঁন, খাঁওন «khāānṣ, khāōnṣ» (khādana); গায়ন, গায়োন «gāyānṣ, -yēnṣ» *singer* (gāyana: *gāthayana? cf. Khaskurā «gāhinē» *singer* < «gāhiniyā»); ঘুরন «ghurānṣ» *turning round and round* (ঘুর √ghur < ghūr-); চাহন, চাহোন «cāhānṣ, cāōnṣ» *gaze, look* (চাহ √cāh); ছাড়ন «chārānṣ» *leaving* (ছাড় √chār); ছাঁদন «chādānṣ» *binding* (chandana); জ্বালন «jwālānṣ» [ṣṣolon] (jvalana); ঝাড়ন «jhārānṣ» *dusting, a duster*, ঝোঁটন «jhōṭānṣ» *crest, top-knot* (see p. 479); ঝুলন «jhulānṣ» *swing* (see p. 479); ঢাকন «ḍhākānṣ» *covering* > a *cover* (ঢাক √ḍbāk); থাকন «thākānṣ» *staying* (থাক √thāk); দেখন «dēkhānṣ» *sight*; ধরণ «dhārānṣ» *manner* («ṇ» through Skt. influence) (dharana); নাচন «nācānṣ» *dance* (নাচ √nāc); পড়ন «pārānṣ» *fall* (paḍana < *paṭana < patana); পান, পাওন «pāānṣ, pāōnṣ» (prāpana); পাড়ন «pārānṣ» (pātana); পোড়ন «pōrānṣ» *burning* (পুড় √pur < √put); ফোড়ন «phōrānṣ» *spices, chatter* (√sphuṭ); বাঁধন «bādhānṣ» (bandhana); বাজন «bājānṣ» *music* (বাজ √bāj < vādya); বাড়ন «bārānṣ» *broom* (vardhana); বেঁধন, বিঁধন «bēdhānṣ, bīdhānṣ» *piercing* (viddha < √vyadh); মরণ «mārānṣ» (maraṇa); শুনন «śunānṣ» *hearing* (শুন √śun < śr-ṇō-ti); হান, হওন «hā(w)ānṣ, hāōnṣ» *being* (*ahana = as-ana + bhav-ana); etc., etc.

This affix is now becoming a little archaic in the Standard Colloquial, which prefers the other verbal noun in অ «-ā»: but it is a very living form in the East Bengali dialects.

The affix «-ānṣ» has two extensions:

(5a) অনা > না < -ānā > -ānā : this is simply অন < -ānā > extended with the অ < -ā > affix. The < -ā- > in this affix drops when inter-consonantal; when after a vowel, it becomes < e > or < o > and forms a diphthong. The original force of this < -ā > was to denote simply a coarser or bigger aspect of the action, or to indicate a connected object, but this has been to a considerable amount modified, so that অনা, না < -ānā, -ānā > in many cases is not different from অন < -ānā >. Examples: কান্না < কান্না, কান্না > < kanna < kaddānā, kaddānā > (see p. 360), beside কান্না < kaddānā > (kran-dana-); কুটনা < kutānā > *slicing* > *sliced vegetables* (কুট √kut); কাটনা < kātānā > *spindle* (কাট √kāt spin); খেলনা < khēlānā > *playing* > *toy* beside খেলন < khēlānā > *playing* (খেল √khēl); গহনা, গহনা < gāhānā, gāyānā > *jewels* (grahaṇa-); গাহনা > গাওনা < *gāhānā > gāonā > *singing* (গাহ √gāh < √gāthaya-); ছাঁকনা < chākānā > *strainer* (ছাঁক √chāk); ঝরনা < jhārānā > *water-fall* (ঝর √jhār: see p. 478); ঢাকনা < dhākānā > *largish lid* (ঢাক √dhāk); দোলনা < dōlānā > *swing* (দোল √dul); দেনা < dēnā > *giving* > *debt*, beside দেন < dēnā > *giving* (দে √dē give = √dā); so লেনা < lēnā > beside লেন < lēnā > *taking* (লে √lē take < √lah = labh + √nī); পাওনা < pāonā > *receiving*, dues (prāpaṇa-); পিটনা < piṭānā > *mallet to beat with* (পিট √piṭ); বাজনা < bājānā > *musical instrument*, see বাজন < bājānā > above; বাটনা < bātānā > *paste of pounded spices* (বাট √bāt pound, mash); মাগনা, মাগনা < māgānā, māṅ(g)ānā > *asking* > *gratis* (mārgaṇa-); রান্না < rānā > < rānnā < rādhānā > *cooking* (randhana-); শুকনা < śukhānā > *dry, dry-land* (শুখ √sukh < śuṣka); etc. There are some formations from nouns as well: ছানা < chānā > *youngling (of animals)* (beside ছা < chā >, = < śāba- >); পাখনা < pākānā > *wings* (beside পাখ pākha < pakṣa).

(5b) অনী > নী, উনী (নি, উনি) < -ānī > -ānī, -unī (-ānī, -unī) >. Originally feminine in form (-ānā + ī), indicating a diminutive or petty aspect of the action or object. All grammatical connexion with the feminine form is now lost, except where the word indicates a woman. The change to < -unī > is by Vowel Harmony (see p. 398). কাঁদুনী < কাঁদুনী < kādunī < kādānī > *weeping, petty fit of weeping, supplication*; SKK. নাচুনী < নাচুনী < nācunī < nācānī > *danseuse*; ছেনী < chēnī > < *chēanī > *a cutting instrument* (chēdana, chēdanikā); ছাউনী < ছাউনী < chāunī < chāānī > *awning, camp* (chādanikā);

ছাঁকনী < chāṅkṇī > *small strainer* (ছাঁক √chāṅk); MB. পোড়নী < pōṛānī > *burning* (পুড় √pur); কুরনী > কুরানী < kurānī > kurunī > *scrapper* (কুর √kur *scrape*); মউনী < māunī > < *mā(h)ānī > *churning stick* (*mathanikā); etc., etc. The word রাঁধুনী < rāḍhunī < rāḍhānī > *cook* is now both masculine and feminine, but originally it seems to have been only feminine (< randhanikā >: or a masc. = < *randhanikā > ?); when it means a kind of flavouring spice, it is the feminine form undoubtedly. So MB. বেচনী < bēcānī > *a seller* (বেচ √bēc).

Causative forms of this affix, in অন্ < -ānṅ >, আন, আনা < ānā, -ānā > আনী, উনী < -ānī, -unī > also occur: see *infra*.

In the word দাঁতন < dātānṅ > *twig used as tooth-brush* we do not have the < -ānṅ > affix (unlike in formations from nouns like পাখনা < pākhṇā >, বাজন < bājṇā >, etc.): the Maithili < datamani >, Bhōjpuriyā < datuan >, and Hindōstānī < datwan, dataun, datūn > show that the word is a compound of < danta > + < vana > (?).

(6) আ < -ā > (i): Definitive, Pejorative, Connective, Agentive, Pleonastic.

400. This affix is a very characteristic one of Bengali. It indicates definiteness (this definitive force is now considerably weakened); it implies coarseness or biggishness in the object; it means reference or connection; it forms agentive adjectives; and frequently it is also pleonastic. In all its various forces, the < -ā > affix of Bengali can be compared with the pleonastic affixes giving rise to the strong, long and redundant forms of the Bihārī dialects (see p. 96). The source of Bengali < -ā >, as an OIA. < *-āka >, has been indicated at pp. 302, 348-349. Cf. Sanskritised forms like < Nāgāka, Dhamāka, Viśāka, Bhaluāka, Pappāka (beside Pappā), Rudāka, Chitarāka >, all representing vernacular names in < -ā >, in the Siyadoni Inscription (10th century: Lalitpur District, U.P.; Kielhorn, Ep. Ind., I, pp. 162 ff.) Where no special force of the < -ā > is present, as in a noun like ঘোড়া < ghōṛā > (beside ঘোড় < ghōṛṅ > in compounds), that is, where it is merely a pleonastic extension, it is not unlikely that the < -ā > represents only the termination of an oblique case (see p. 349). Examples: OB. (Caryā 41) ইথা (hasta-); (Caryā 49)

পউআ < pāūā = paūūā > (*paduma-, padma-); (Caryā 8) মাগা < māgā > (mārga-); (Carya 2) পিটা < pitā > *pail*; (Caryā 3, 20) পসারা < pasārā >, নিসারা < nisārā > (prasāra-, nihsāra-); (Caryā 4) বীরা < birā > (vīra-); (Caryā 6) হরিণা < hariṇā > (hariṇa-); MB. নেহা < nēhā > (snēha-); MB., NB. নেতা < nētā > *rag* (nētra > nētā = *fine stuff*); কাঁসা < kāśā > (kāṁsya-); ŚKK. কনয়া < kānāyā > (kanaka-); পাতা < pātā > (patra-); কুয়া < kūā > (kūpa-); গোরা < gōrā > (gāura-); উঁচা < ūcā > (ucca-); চোরা < cōrā > (cāura-); বাঘা < bāghā > (vyāghrā) *big tiger > tiger-like, ferocious, strong* (e.g., বাঘা a common name for a dog, বাঘা তেঁতুল < bāghā tētul > *kind of tamarind with strong acid taste*); খাঁড়া < khārā > *sacificial sword* (khaṇḍa-); বকরা < bākārā > *goat* (barkara-); কুকড়া > কুকড়া, কুকড়ো < kūkurā > kūkārā, kūkārō > (kukkuṭa-); রামা < Rāmā > contemptuous for < Rām >; চাঁদা < cāḍā > *big round moon*, beside চাঁদ < cāḍ > *moon* (candra-); cf. চাঁদা মাছ < cāḍ-ā māch > *a kind of roundish fish, pomfret*; থালা < thālā > *plute* beside থাল < thāl > (sthāla); ধূঁয়া, ধূঁয়া < dhūā > (dhūma-); রাঙ্গা, রাঙা < rāṅ(g)-ā > *red in colour* (raṅga-); তেলা < tēl-ā > *oily* (tāila-); লোনা < lōnā > *salty* (lavaṇa-); হাতা < hātā > *handle* (hasta-); তাঁপা < tāwā > *pot for heating or dry cooking* (tāpa-); বামনা < bāmānā > *a low Brāhman* (brāhmaṇa-); sts. পশ্চিমা < paścimā > *western* (paścima-); দক্ষিণা, by Vowel Harmony দ’খনে (see pp. 400-401) < dākkhinā > > [dokhne] *southern* (dakṣiṇa- > dākkhinā-); একা < ēkā > [æka], একলা < ēkālā > *alone* (ēka-, *ēkāka; ēka-la-); মুহা < muh-ā > *with a face* (mukha-); ভয়সা < bhāysā > *belonging to a buffalo* (bhaiṣā < mahiṣa + -ā); খেঁয়া < khēyā > *ferry* (kṣēpa-); etc.

In compounds with active meaning: ছেলে-ধরা < chēlē-dhār-ā > *child-stealing = kidnapper*; চাল-ধোয়া < cālā-dhōā > *rice-washing*; কাপড়-কাটা < kāpārā-kāc-ā > *cloth-washing*; কলম-কাটা ছুরী < kālām-kāt-ā churī > *pen-(cutting)-knife*; ভাত-রাঁধা হাঁড়ী < bhāt-rādh-ā hāṇī > *pot that boils rice*, etc.

This affix is added to both *tatsama* and foreign words: রোগা < rōg-ā > *sick, sickly, lean and thin* (rōga-); সফেদা < sāphēd-ā > *rice-powder* (Pers. safēd *white*);

Other affixes of Bengali, like < -āṭa, -uṭa, -ī(i) -ū(u), -āla, -āra > etc., are extended by addition of this < -ā >: for which see below.

(7) অ < -ā > (ii) : Passive Participle and Verbal Noun Affix.

401. This suffix is derived from the OIA. affix < -ta, -ita > > MIA. < -a, -ia > plus the preceding pleonastic affix অ < ā >. The following examples illustrate the line of development : < yāta > jāa + -ā > OB. *jāā, NB. যাওয়া *jāwā > gone > a going ; < kṛta > *karita (a non-Māgadhī formation : cf. p. 375) > karia + ā > OB. kariā > করা kārā > done > doing, as in New Bengali. So রাখা rākhā > kept > keeping (rakṣita + ā) ; খাওয়া khāwā > (khādita + ā), etc. We have the loss of the < -i- > already in OB. : e.g., Caryā 20 < saṅghārā > struck ; but it is the < -i- > forms, with or without the pleonastic < -ā >, that are common in the Caryās (when without < -ā >, the final < -a > is found to have assimilated with the preceding < i >, as follows : < -ita > -ia > -ī, -i >) : e.g., in Caryā 19 < uchaliā > (ucchalita + ā), < caliā > (calita + ā) ; Caryā 13 < muniā > (=jñāta-) ; Caryā 17 < suñiā > (=śruta-), < miliā > (milita + ā), guniā (=gaṇita + ā) ; beside < pahāri > (prahārita), < ahāri > (āhārita-), etc. ; and cases are found with the Western Apabhraṃśa modification of the < -itaḥ > to < -iu > (< -itaḥ > -idō > -iō > -iu >) : cf. p. 115 *supra*). The affix seems to have come into prominence only after the Early MB. period : in the ŚKK. it is non-existent. The < -i- > as in < -iā > of OB. probably first became < -ě- > and then was dropped, following the forms in simple < -ā > like < yāta + -ā > যাওয়া jāwā, < *dita + ā > দেওয়া dēwā etc. ; and possibly also through an attempt to distinguish this passive participle affix from the conjunctive participle in < -i(-ī), -iā > (e.g. রাখী, রাখি, রাখিয়া rākhī, rākhi, rākhiā > having kept, with or without < -ā > < MIA. < rakkhia > < OIA. < -rakṣ-ya >). The OB. forms of the passive participle in < -iā > show that < -ita + -ā > is the source of this passive participle affix of MB. and NB. In Panjābī, in the Old Western Hindī dialects and in Modern Hindōstānī we find a parallel development with loss of < -i- > : e.g., < calita-, calitaka > > MIA. (Śaurasenī) < cali(d)a-, cali(d)aa-, nominative < cali(d)ō, cali(d)aō > > Śaur. Apabhraṃśa < caliu, caliaū >, whence Brajbhākhā < calyu, calyau >, Early Hindī or Hindōstānī < calyā > (beside Panjābī < caliā, cālēā >), but Modern Hindōstānī < calā >, Bundēlī and Kanaujī < calō >. Ōriyā has this affix also : e.g., < jāñ-ā > known, < kār-ā > done, < dēkh-ā > seen, etc.

It has been attempted to connect this « -ā » affix in its nominal employ with the verbal noun affix ইব, ইবা « -ibā, -ibā » < « itavya + ā »; but that is hardly tenable.

In OB. and MB., there was a feminine form of this affix, with the ঙ্গ « -i » (< -ikā); e.g., ŚKK. (p. 381) জড়ী « jāṛī » *jewelled* qualifying চুড়ী « curī » *bracelet* (jaḍita + -ikā).

(8) আই « -āi » (i): Verbal and Abstract Nouns.

402. This is a Late MIA. formation, being a feminine verbal noun from the causative stem of the root: an OIA. « -āp-ikā » (as in Skt. « jñ-āp-ikā » *information*, which would be the basis of a possible NIA. « *jñānāi ») would give « -āviā, -āviā, -āwī, āi » আই āi. The causative in « -āpa » -āva » became established in MIA., and on the model of the nouns in « -āpana- » -āvaṇa- » (see *infra*, § xxx, under আন « -ānā »), formation of abstract and verbal nouns in « -ikā » from the « -āpa- » -āva- » base would be a matter of course. Examples: যাচাই « jācāi » *enquiry* (যাচ √yāc: OIA. *yācāpikā); বাছাই « bāchāi » *selection* (বাছ √bāch); লড়াই « lārāi » *fight* (লড় √lār); খোদাই « khōdāi », also খোঁদাই « khōdāi » *engraving* (খোদ, খোঁদ √khōd, khōd); দোলাই « dōlāi » *a hood or shawl fastened round the neck and covering the ears and head, and hanging on the back* (দুল, দোল « √dul, dōl »: possibly influenced by « dukūlikā » > ছলী « dūli » [see p. 352], also meaning the same thing); ঝালাই « jhālāi » *solidering* (ঝাল √jhāl); বাধাই « bādhai » *binding (of a book)* (বাধ √bādh); ঢালাই « ḍhālāi » *founding (in metal)* (ঢাল √dhāl pour); etc.

This affix is not found with all roots, and is but restricted in use. Abstract nouns from noun and adjective bases are also formed, the nouns and adjectives being treated like denominative verbs: e.g., চোরাই « cōrāi » *theft* > *stolen property* (<cōra); বামনাই « bāmānāi » *the way of a Brāhman, the pride of a Brāhman* (<bāmānā < brāhmaṇa); MB. রাজাই « rājāi » *kingship, reign* (rājā); মিঠাই « miṭhāi » *sweetness* > *sweetmeat* (< mithā < miṣṭha-); পালটাই « pālātāi » *exchange, returning* (pālātā = paryasta); ভালাই « bhālāi » *well-being* (< bhālā = bhadra-); সঁচাই « sācāi » *honesty* (sācā = satya-); বড়াই « bārāi » *pride, boasting* (বড় bārā great);

খোলতাই < khōlātāi > *dazzle, beauty* (< khōlā *open, clear*, *khōlāt- *opening*); পোষ্টাই < pōštāi > *nourishing* (sts. < puṣṭi); and even with foreign words, e.g., সাফাই < sāphāi > *clear* (Pers. < sāf > *pure*), MB. সাজাই < sājāi > *punishment* (Pers. saẓā).

There are a few borrowings from Hindōstānī also, showing this affix : e.g., চড়াই < cārāi > *ascent*; উতরাই < utrāi > *descent*; সেলাই < sēlāi > *sewing*; ধোলাই < dhōlāi > *washing, washing charges*; and চোলাই < cōlāi > *distilling, preparing liquor* (< √cū = < cyav > : may be native Bengali).

In one or two words, through dialectal influence (see *supra*, p. 407), < -āi > occurs as ই < -i > in the Standard Colloquial : e.g., বানী < bānī > for বানাই < bānāi > *making, charges for making jewellery* (probably from Hindōstānī < banāi >). It would be seen that there is semantic alteration in this affix, making its force that of *cost or wages* for the *work* indicated by it.

Hoernle's derivation of this suffix from the OIA. affix < -tā > *plus* pleonastic < -ka > (< -tikā > in the feminine) is not convincing (see 'Gaudian Grammar,' § 223).

(9) আই < -āi > (ii): Diminutive.

403. Affectionate diminutives like কানাই < Kānāi > (< Kāna, Kaṇha, Kṛṣṇa), বলাই < Bālāi > (< Bala-rāma), সোমাই < Sōmāi > (Sōma-), দনাই < Dānāi > (Janārdana; Danuja- ?), রামাই < Rāmāi > (Rāma), জগাই < Jāgāi > (Jagat-), মাদাই < Mādhāi > (Mādhava), ছিরাই < Chirāi > (Śrīpati), etc., which are very common in MB. and fairly frequent in NB., are formed with this affix. It is of pleonastic origin, coming from an OB. < -*āi > from Late MIA. < -āia, -āiā > = OIK. < -ākika, -akika (i.e. -āka, -āka + -ika) > : < Kānāi < *Kān(h)āi < *Kanhāia, *Kanhāia < *Kṛṣṇākika, *Kṛṣṇākika >. This affix is found in various forms in Hindōstānī and in Eastern Hindī and Bihārī. (Cf. Hoernle, *op. cit.*, pp. 100-101.) The suffixes ইয়া < -iā >, উয়া < -uā > (as well as ঐ, ই < -ī, -i > and উ, উ < -ū, -u >) are connected : see *infra*.

It is likely that in Bengali the আই < -āi > affix as an affectionate diminutive was influenced by the MB. word আই < āi > *long life* < āyus >.

(10) আইত, আত < -āitṭ, -ātṭ >, with extensions.

404. Causative and denominative present participle base: OIA. < -āp-ant-, -āy-ant > MIA. < -āvant-, -āant- > OB. < -āy/wanta > MB. আইত < -āitṭ >: ডাকাইত, ডাকাত < ḍākāitṭ, ḍākātṭ > *robber* < *shouter* (ডাক √ḍāk yell); MB. বাইতি < bāiti > *player on a musical instrument* (vādayant- + -ika). This is a rare affix in Bengali. There are a few instances of this affix with nouns: সঙ্গাৎ, সাঙাৎ < sāṅ(g)ātṭ > ([j̄aṅat, j̄æṅat]; for [æ], see p. 322) *companion, bosom friend* (saṅga); সেবাইত < sēbāitṭ > *temple-priest* (sēvā); পোআতী, পোয়াতী, পোহাতী < pō(h)āti > *pregnant woman, a recent mother* (< pōta >: for intrusive < h >, see p. 341: this form has the feminine affix ঙ্গ < -i > < -ikā). Cf. Oriyā খণ্ডাইত < khāṇḍāitṭ > *a military caste* (in Orissa and S. W. Bengal) (khāṇḍa sword); Hindōstānī < ḍhalait > *shield-bearer* (ḍhāl), etc.

Abstract nouns are formed from this affix by adding ঙ্গ, ই < -i, -i > (see p. 655, *supra*): ডাকা(ই)তী < ḍākā(i)tī > *robbery*; MB. ঢাঙ্গাতী < ḍhaṅg-(g)āti > *rowdiness* (ḍhaṅga).

(11) *আউ > অও < *-āū > āo >: Verbal Noun Affix.

405. This affix is now confined to a limited number of words; and in those cases where it is found, it seems there is reinforcement from similar Hindōstānī forms. It is connected with আই < -āi > (i) above. The source is apparently a verbal noun from the causative base: < -āpa >, with an extension < *-āp-uk-ā (-āpa + -u-ka + -ā) >, corresponding to < *-āpikā > the source of আই < -āi >. The affix, as < -āw, -āō, -āū > is a common one in Hindōstānī. Hoernle traces it (*op. cit.*, §227) to OIA. < -tva >: < -tva > > -tta > -a >, a derivation which is inadmissible. Examples: চড়াও < cārāo > *aggression, attacking* (চড় < √cār >: also used as an adjective, through influence of a form like উধাও < udhāo > *running out of one's sight* = < uddhāvuka >: cf. also ওয়া < -ōā > in next paragraph); ঢালাও < ḍhālāo > *abundance, 'galore'* (ঢাল √ḍhāl pour); পাকড়াও < pākḍrāo > *arrest, seizure* (পাকড়া < √pākḍrā > to seize); বাবড়াও < ghābḍrāo > *fright* (বাবড়া < √ghābḍrā > to be checked, to fear); ছাড়াও < chārāo > *separation, release*;

ফালাও « phālāo » *spreading, abundance*, from Hind. « phailāw »; বনাও in বনি-বনাও, beside বনি-বনা « bāni-bānāo, -bānā » *amity, harmony*, cf. Hind. « banāw » *preparation, concord*.

(11a) আউআ, (আওআ) > ওয়া « -āuā > -ōā »: Adjectival as well as Abstract.

406. This affix is an extension of the preceding one with the adjectival or pleonastic আ « -ā » (see *ante*, § 400) = e.g., ঘরোয়া « ghārōā » *homely, domestic* [ghārōa] = « ghārāo, *ghārāu + -ā » (this word shows extension of the affix to a noun); জড়োয়া « jārōā » *jewelled, adorned with precious stones* = « jārāo, *jārāu + -ā »; বাঁচোয়া « bācōā » *safety, safe state* = « bācāo, *bācāu + -ā »; চড়োয়া « cārōā » *aggressive* = « cārāo, *cārāu + -ā ».

(12) আট, আটী (আটি), « -ātṭ, -āṭī, (-aṭi) ».

407. This is not so much an affix as an independent word, phonetically decayed, and forming part of a disguised compound. It is from কাঠ, কাঠি « kāṭṭh, kāṭhi » = « kāsṭha, *kāsṭhikā », *wood, beam, stick*. গাবরাট « gābṛāṭ » *lintel* (garbhāgarakāsṭha); পীকাটী « pākāṭī », see p. 492; MB. ধরাট « dhārāṭṭ » *a nautical term = special deck in a boat*; OB. চামাটি « cāmāṭhi » *whip* as in Sarvānanda, is explained by that scholar as meaning « carma-yaṣṭi », but it may be equally from « carma + kāsṭhikā », which is also found in Sanskrit.

(13) আন্, আন (আনো) « -ānṭ, -ānā (-ānō) » (i).

408. The affix, forming verbal nouns from causative and denominative bases, is from OB. « -āna, -ānaṭa, -āwāna, āwānaṭa » (OIA. « -āp-ana, -āp-ana-ka »). The forms without the final « -a » in New Bengali have in most cases obtained a concrete or definite sense. Examples: আঁচান « ācānā » *washing mouth after meals* (*ācamāpana = ācamana); জানান, জানান « jānānā » *making to know, information, intimation* (*jānāpana = jānāpana-); চালান « cālānā » *invoice, send-up*, চালান « cālānā » *sending forward* (*cālāpana = cālana); মানান « mānānā » *harmony, agreement, beauty* (*mānāpana < mānaya-); উজান « ujānā » *flow-tide, up-stream* (*udyāpana-); উড়(া)ন্ « urānāṭ, urānāṭ » উড়ান, উড়ন « urānāṭ, urānāṭ » *causing to fly away, extravagance*,

wasteful expenditure (*uddāpana-); ‡ ছোড়ান্ < chōṛānḥ > *separating, freeing, disclosing* > a key (ছোড় √chōṛ = ছাড় √chār); শোনান্ < śōnānā > *causing to hear* (MIA. *sunāvaṇa = śrāvaṇa); গড়ান্ < gṛānāḥ > *slope*, গড়ান < gṛānāḥ > *a rolling, to roll* (MIA. *gaḍḍ); etc. There are old and recent formations from nouns also: জুতান, জুতানো < jutānā, jutānō >, also in Calcutta জুতানো, জুতানো < jutōnō, jutunō > *shoe-beating* (জুতা < jutā > *shoe*); sts. যোগান্ < jōgānāḥ > *aiding with materials*, যোগান < jōgānāḥ > *act of supplying* (yōga); লাথানো < lāthānō > *kicking* (< লাথ lāthā, লাথি lāthi *kick*); হাতানো < hātānō > *obtaining, filching* (হাত < hātā > *hand*); পেঁচানো < pēcānō > *twisting, moving to and fro* (পেঁচ < pēc > *twist* from the Persian); কমান < kāmānā > *lessening* (Pers. < kam > *less*); জমান < jāmānā > *gathering* (Pers. jam^o); etc.

The affix has a feminine form, from OIA. <-āpana + -ikā > = OB., eMB. <-āwāṇī, -ānī >, which gives in NB.

(13a) আনৌ (আনি) <-ānī (-ānī) >, উনৌ (উনি) <-unī (unī) >.

This affix possesses only a vague diminutive force. OB. <*-āwāṇī > would normally be contracted to MB. and NB. <-ānī > (see p. 349), and this <-ānī > by Vowel Harmony becomes <-ānī > and <-unī > (p. 398). But in the transformation of the affix from <*-āwāṇī > to <-ānī, -unī >, it seems that there was some influence of the glide <-w- > in bringing about the <-ā-, -u- >; dialectally at least, the <w- > was pronounced in MB.: the word ভয়ানৌ < bhāyāunī > *frightful* (*bhāyāwāṇīa = *bhāyāpanikā), beside the other regular forms in <-ānī >, would indicate that. Examples: শুনানৌ < śunānī > *hearing (of a case)*; পারানৌ < pārānī > *ferrying* > *fare paid in crossing* (*pārāpanikā); ঝাঁকানৌ < jhāṅkānī >, beside ঝাঁকানৌ, ঝাঁকুনি < jhāṅkānī, jhāṅkuni > *a shaking*; দেখানি < dēkhānī > *sight* > *money paid for a sight* (= darśanī); তোলানি as in শেজ-তোলানি < śējḥ-tōlānī > *money paid for making or clearing the bed* (তুল √tul *raise*); নিকানি < nikānī > beside নিকুনি < nikuni > *wiping, mopping the floor* (নিক √nik < √nij, nikta); নিড়ানৌ < niṛānī > *hoeing (in agriculture)* (? ni + dru, drāv); উড়ানৌ, উড়ানী < uṛānī, uṛunī > *sheet, light shawl* may be a blend of <*-uddāpanikā > *that which flies or flaps* + ওড়ানৌ < ōṛhānī > = <ava-vēṣṭānikā > (see p. 398); জলুনি < j(w)āluni, j(w)ālānī > from জলানি < *j(w)ālānī > *burning*, beside জালানি < j(w)ālānī >

causing a burning = *firewood* (see p. 408); ŚKK. মাতানী < mātānī > *churning-stick* (*manthāpanikā); etc., etc.

(14) আন (আনি) < -ānā (-ānō) > (ii).

409. The passive participle affix for causative and denominative roots = OIA. < -māna-ka, -y-āna-ka >. (See *infra*, under Verb: 'Causatives.') Examples: করান < kārānā > *done, caused to be done* (< *kārāwāṇā > for < *kārāpana-ka, *kāra-yāna-ka >); দেখান < dēkhānā > *shown*; ঠেগান < ṭhēṅgānā > (*caused to be*) *beaten with a stick* (ঠেগা ṭhēṅgā); etc., etc. It is sometimes difficult to determine whether the form with < -ānā > is the verbal noun (p. 664), or the passive participle: e.g., শোনান হইয়াছে < sōnānā hāiyāchē > *it has been reported*, which may be either (a) *a-causing-to-be-heard has-taken-place*, or (b) *caused-to-be-heard it-has-been*.

(15) আনী (আনি) < -ānī (-āni) >.

410. This is a Bengali formation, from an earlier পানী < pānī > *water* (= pāniya) in compounds: < -pānī > becomes < -wānī > and then there is dropping of < w >. Examples: ওঁষানি (see p. 349); চৌআনি < cōānī > *water that leaks out* (চৌ, চৌ √ cō, cō = cyav); চৌবাণি < cōbānī > *sousing water, a sousing* (চৌব √ cōb *to cause to dash into water, to plunge, duck into water*); চৌখানি < cōkhānī > *water from the eye, tear* (চৌখ cōkh < চউখ cākḥ < cakṣuḥ); ধোআনি < dhōānī > *washings* (ধো √ dhō = dhāv); নোকানি < nōkānī < nākhānī > *water stirred by the finger-nails (and so not fit for drinking)* (nakha + pāniya-); নাকানি < nākānī > *rheum or water from the nose, water reaching to the nose* (নাক < nāk > *nose*); ছিটকানি < chitṭākānī > *water scattered about* (ছিটকা < chitṭākā > *scatter*; there is another ছিটকানি meaning *bolt to a door*, which shows the < -ānī > affix under [13a] *supra*).

(16) আম, আম, ম, ম, আমী (আমি), অমি, ওমি, উমি, মি < -āmā, -āmā, -mā, -mā, -āmi (-āmi), -āmi, -ōmi, -umi -mi >.

411. A common affix to form abstract nouns, or nouns indicative of a characteristic or profession. It has been confused or connected wrongly

with the *ts.* affix «-iman» > ইম, ইমা «-imā, -imā», which is found in Bengali, as in other NIA. The source of this affix is an OB. কাম «kāma-» work (karma), with extensions: «karma»-kamma > -kā mā > -āmā > আম -āmā; karma-ka>-kamma-a > *-kā māwa > -āmā > আম -āmā; karmika, karmikā > -kammia > *-kā mī > -āmī > আমি -āmi». The strong initial stress, as well as MB. mutation, has brought about the loss of the «-ā-» in LMB. and NB., and reduced the form to ম, ম, মি «-mā, -mā, -mi» etc. In MB., the word কামিনা, কামিনী = কামিনিয়া «kāminā, -inyā < -iniyā» occurs, meaning a labourer, and a form আমিনী, আমিনি «āminī, āmini» also is found (as in the ‘Śūnya-Purāṇa’): the latter word, explained as meaning a female devotee of Dharma, may be connected with কাম «kāmā» work, service. Examples: ঠাকাম «ṭhākāmā» cheating, roguery (ঠক «ṭhākā» cheat, ‘thug’); পাকাম, পাকামি «pākāmā, -mi» behaving like a ripe (i.e. aged) person, precocity (পাক «pākā» ripe); so জেঠাম «jēṭhāmā» behaving like a respected elder uncle = impertinence on the part of a boy or youth (জেঠা «jēṭhā» father’s elder brother); নেকাম, -মি «nēkāmā, -mi» playing a fool (নেকা «nēkā» idiot, fool); ছেলেম, -মি «chēlē mā, -mi» childishness (ছেলে = ছালিয়া «chēlē, chālīā» child); বড়াম্ < বড়াম্ «bārām < bārāmā» playing a big man, boasting (বড় «bārā» big); বুড়াম, বুড়ম, বুড়ামি «burāmā, burāmā, burāmi» behaving like an old man; গিন্নাম, গিন্নম «ginnāmā, ginnāmā» matronly talk and ways (গিন্নি «ginni» = গৃহিণী «gṛhiṇī» mistress of the house); ঢেটাম, -মি «ḍhēṭāmā, -mi» perversity (ঢেটা «ḍhēṭā» < ḍhṛṣṭa-); বাদরাম, -মি «bāḍārāmā, -mi» trickishness (used of children) (বাদর = বানর «bāḍārā = bānārā» = «vānara»); ফচকেমি, ফচকাম «phācākēmi, phācākāmā» (ফচকিয়া «phācākiyā» chatterbox, over-smart fellow); ফিচলাম ফিচলম, ফিচলামি, ফিচলমি «phicḍlāmā, -lāmā, -lāmi, -limi» acuteness, trickery (ফিচাল «phicālā» an acute one); পেজোম, পেজোমি «pējōmā, pējōmi» viciousness (পাজী «pājī» mischievous character > পাঞ্জুরা + আমি «pājuā + -āmi»); গোয়ারতামি, -তমি «gōārtāmi, -tāmi» churlishness, rashness, brusqueness (*গোয়ারত «gōārātā» one behaving like a churl [see p. 668], with «-ātā» affix, see §397, + «-āmi»); ছোটলোকমি «chōṭā-lōkā-mi» meanness; etc., etc.

The word ঘরামী «ghārāmī» house-builder, maker of a hut (= ঘর + কাম > আম + ঐ «ghārā + (k)āmā + ī») comes under this.

- (17) আর, আরী (আরি) < -ārḍ, -ārī (-āri) >, অরি, ইরি, উরি < -āri, -iri, -uri >, রা < -rā > (i).

412. From < -kāra, -kārin (-kārika) >, forming agent nouns : দোহার, দোহার < dō(h)ārḍ > < *dhuāra > *member of a chorus* (dhruva-kāra); পূজারী < pūjārī > *worshipper* (pūjā-kāri-); কঁাসারী < kāsārī > *brass or bell-metal worker* (kānsya-kārika); কুমার < kumārḍ > *potter*, by Vowel Harmony কুমোর < kumōrḍ > (kumbha-kāra); চামার < cāmārḍ > (carma-kāra); শাঁখারী < śākhārī > (śaṅkha-kāri-); ভিখারী, ভিখিরি < bhikhārī > bhik(h)iri > *beggar* (bhikṣā-kāri-); জুয়ারী < juārī > (dyūta-kāri-), beside জুয়াড়ী < jūārī > (dyūta- + √vṛt); MB. বাণিজ্যর < bāñijārā > (vāñijya-kāra); কুশারী < kuśārī > *a class of Brāhmaṇs* (kuśa-kāri-); MB. চুণারী < cūṇārī > *lime-worker* (cūrṇa-kāri-); MB. খেয়ারী < khēyārī > *ferryman* (kṣēpa-kāri-); ডুবারী < ḍubārī >, by Vowel Harmony ডুবুরী < ḍuburi > *diver* (ডুব √ḍub = MIA. buḍ'a); ধুনারী < dhunārī >, beside ধুনারি < dhunuri > *cotton-carder* (ধুন √dhun *shake*); পিয়ার < piyārḍ >, fem. পিয়ারী < piyārī > *beloved* (priya-kāra, -kārikā); ছুতার < chutārḍ > *carpenter* seems to be a blend of < sūtra-dhāra > and < *sūtra-kāra >; সেকরী < sēkārā > *goldsmith*, see pp. 194-195; উয়ারী < uārī >, বার-উয়ারী < bār-uārī >, see p. 325; গোয়ার < *gāḍāra > gōārḍ < gāwāra > *boor* (grāma + kāra); etc.

The word কামার < kāmārḍ > *black-smith*, in Pali < kammāra >, represents the Vedic < karmāra > (which is probably connected with the Dravidian [Tamil] < karumā > *smith, smelter*: cf. P. T. Srinivas Iyengar, 'Life in Ancient India, etc.' Madras, 1912, p. 15); and the Skt. কৰ্মকার < karma-kāra > is an artificial formation, which is now used by members of the black-smith caste as a surname.

- (18) আর, আরী (আরি) < -ārḍ, -ārī (-āri) > (ii).

413. From < -ākāra- >, slightly modifying or altering the sense of the word. It occurs only in a very few words. পয়ার < pāyārḍ > *a metre* (< padākāra >, see pp. 285, 288); ঝিয়ারী < jhiyārī > *daughter* (ঝি < jhi > < dhītā, duhitā >: the affix has only a pleonastic force here: probably through analogy of বহুয়ারী bāhuārī > = বোহারী < bauhārī > [for which see p. 345], which is wrongly connected with বহু < bāhu > = < vadhū >, after the

metathesis of the < h > took place); মাঝার < mājhārḍ > *middle*, মাঝারী < mājhārī > *midddling-sized* (< madhyākāra >, pleonastic; < *madhyākārika >).

(19) আর, আরী (আরি) < -ārḍ, -ārī (-āri) > (iii).

414. From < -āgāra, -āgārin (-āgārika, -ikā) >: ভাঁড়ার < bhāṛārḍ > *store* (bhāṇḍāgāra); MB. কাঁড়ার, beside কাণ্ডার < kāṛārḍ, kāṇḍārḍ > *keel of boat* (kāṇḍāgāra); সাভার < sābhārḍ > *place-name* (? sabhāgāra); মেহার < mēhārḍ > *place-name* (? mahāgāra); ভাঁড়ারী < bhāṛārī > *store-keeper* (bhāṇḍāgārika); কাণ্ডারী < kāṇḍārī > *helmsman* (kāṇḍāgārika); মেহারী < mēhārī > *palace* (? mahāgārikā); etc.

(20) আর < -āru >.

415. Found in a few MB. words, seems to be from < -āra > (i), with addition of < -u > (i.e. < -ū < -uka >): দিশার < diśārū > *pilot* beside দিশারী < diśārī > (diśa = dik- + kāra-); ডুবার < ḍubārū > *diver* beside ডুবারী < ḍubārī >; sts. বন্দার < bāṇḍārū > *bird*, *panegyrist* (< √ vand); sts. বাগার < bāgārū > *talkative person* (vāg = vāc).

(21) আল, আল < -ālḍ, -ālā > (i), modified to অল, ওল < -ālā, -ōlā >.

416. The OIA. source of this is < -ā-l-a >, also probably < -ā-l-u >, both of which are found in Sanskrit, the sense being 'possessing,' 'pertaining to.' It has the < -l-a > affix (for which see *infra*) as its base. Examples: বাঙ্গাল, বাঙাল < bāṅ(g)ālḍ > *man of East Bengal* (vaṅga + -ālḍ); পাঁকাল < pākālḍ > *belonging to mud* > *a fish* (paṅkāla); ধারাল < dhārāl(ā) > *sharp-edged* (dhāra *edge*); দুধাল < dudhāl(ā) > *yielding milk* (dugdha + -āla); মাথাল < māthālḍ > *with a head, prominent, chief* (mastaka + -āla); আড়াল < āṛālḍ > *obstruction* (আড় < āṛḍ > *slanting*); তেজাল < tējālḍ > *spirited* (tējas); পেঁচাল < pēcālḍ > *with twists* (পেঁচ < pēcḍ < Pers. < pēc >); ভটিয়াল < bhāṭīyālḍ > *belonging to the down-country* > *a folk-melody* (< ভাটি < bhāṭī > *flow of water* = *South Bengal*); বাচাল < bācālḍ > (vācāla); দাঁতাল < dātāl(ā) > *with (big) teeth* (danta + -āla-); ছিনাল < chinālḍ > *characterless woman* (MIA. chinūāla-); MB. পাক্যাল < pākālā > *heroism* (< pākḍ > *soldier*, see p. 333).

This affix has the usual extensions: আল > লা < -āl-ā > -lā >: e.g., বাঙ্গালা, বাঙলা, বাংলা < bāṅ(বা)lā > *Bengali (speech, land)* (vaṅgāla + -ā); আলী

« -āl-i », feminine and masculine (-ī < -ikā, -ikā), as well as abstract : *e.g.*, বাঙ্গালী, বাঙালী « bāṅ(g)āli » (Old Bengali = feminine = a woman of East Bengal ; NB. = masculine = a man of Bengal, belonging to Bengal) ; নগরালী « nāḡār-āl-i » city manners ; নাগরালী « nāḡār-āl-i » gallantry, refined ways (nāgara gallant) ; ঠাকুরালী « ṭhākuralī » ways of a god, divinity ; চতুরালী « cāturalī » smartness ; মেয়েলী « mēyēli < *māīāli » belonging to women ; ছিনালী « chināli » coquetry ; রূপালী, রূপোলী, রূপুলি « rupāli > rūpōli > rupuli » silvery ; সোনালী « sōnāli » golden ; নিদালী, নিন্দালী « ni(n)dāli » sleepiness ; সূতালী « sutāli » thin as a thread ; etc.

(22) আল « ālḡ » (ii).

417. This affix, like the preceding one, denotes connexion. It is also used to form words indicative of trade or profession. It comes from OIA. « pāla » keeper, guardian by the dropping of « -p- » -w- » : « -pāla > -wāla > -ālḡ ». Examples : রাখাল « rākhālḡ », MB. রাখোআল « rākhōālḡ » herdsman, (rakṣā-pāla) ; কেশল < কাশীয়াল « Kēśēlḡ < Kāśīyālḡ » low class Brāhmaṇ from Benares (Kāśī-pāla) ; কোটাল « kōṭālḡ », Hind « kōṭwāl » head of the police, holder of a fort (koṭṭa-pāla) ; বাটিয়াল « ghāṭiyālḡ » holder of a pass or passage (< ghāṭī) ; ‡বাটাল, বাটোআল « ghāṭālḡ, ghāṭōālḡ » man in charge of a 'ghāt' (ghaṭṭa-pāla) ; কুঠিয়াল « kuṭhiyālḡ » belonging to an office > a clerk (kuṭhi kōṭhi < kōṣṭhikā) ; বড়িয়াল « ghāṛiyālḡ » man in charge of a clock > ব'ড়েল « ghōṛēlḡ » acute one (ghaṭikā) ; etc.

There is an extension to আল « -āl-ā » : গোয়াল, গুয়াল « gōālā > gāylā » (gōpāla-) ; বাড়ীআল « bārīālā » landlord, owner of a house ; কাপড়আল « kāpār-āl-ā » cloth seller ; চুড়ীআল « curīālā » bangle seller ; পাহারালা « pāhār-ālā » watchman (prahara). Also to আলী « -āl-i », masculine and feminine (= -ikā, -ikā) : গয়ালী « gāyāli » Brāhmaṇ from Gayā (Gayā-pāl-ikā) ; পেটেলী « pēṭēli » < পাটিয়ালী « pāṭiyāli » maid-servant (pāṭa, pāṭi order, arrangement, domestic work) ; বাড়ীআলী « bārīāli » land-lady ; etc. Abstracts are formed from « -ālḡ » by adding the « -ī » of abstraction, *e.g.*, রাখালী « rākhāli » the work of a herdsman ; কেঁড়েলী « kēṛēli » impertinence, roughness < *কাড়িয়াল « kārīyālḡ » rough < soldier, archer (? kāṇḍa arrow) ; etc.

The « -ālā, -āl-ā » of Bengali has within recent times been influenced by the cognate form in Hindōstānī, which is « -wālā »: the latter is substituted in many Bengali words in « -ālā », and ordinarily « -wālā » is reduced to ওলা « -ōlā »: e.g., কাপড়ওয়ালা, কাপড়ওলা « kâpâr-ōlā (-wālā), -ōlā »; so গাড়ীওলা « gârī-ōlā » *cubby*, পাহারওয়ালা « pāhār-ōlā » *constable*, etc. The feminine of « -wālā » is « -wālī », which, by Vowel Harmony, is reduced to উলী « -ulī » in Bengali: e.g., বাড়ীউলী « bārī-ulī » = native Bengali বাড়ীআলী « bārī-ālī ».

Through Bihārī or Hindī influence, we have also ওয়ারা « -ōārā = -wālā » in মাতোয়ারা « mātōārā (mātwārā) » *wild, mad, elated, pleased* (e.g., *with perfume*) = « mātwārā »: the Bengali forms are মাতাল, মাতল, মাতলা « mātālā, mātālā, mātālā » *drunk* = Hind. « mātwāl ». The name বনওয়ারী « bānwārī » (see p. 521), from the Hindōstānī, can be equally from « vana-mālī » *garlanded with wild flowers* or « *vana-pālika » *dweller in woods*.

(23) ই < ঐ « -i < -ī » (i),

418. A secondary affix, forming nouns and adjectives. Three separate affixes of OIA. seem to converge into this single NIA. form: (i) « -ī < -in »: « mālīn » > NIA. mālī » *gardener*: but the force of the nominative form seems to have been only of secondary importance in the evolution of the NIA. affix; (ii) « -īya »: « dēśīya » > NIA. dēśī » *native*; and (iii) « -ika »: « grāmika » > গাঁই গ্রাঁ « gāi » *village name, clan name*: the feminine form of this « -ikā » is also ঐ, ই « -ī, -i », which is the most popular feminine affix of NIA., for which see below. Later in NIA. this affix was strengthened by the « -ī » of Persian.

Examples: « -ī > -i » with the sense of 'possessing, having': ভারী « bhār-ī » *heavy*; *sts.* রাগী « rāg-ī » *full of passion > choleric*; দামী « dām-ī » *costly* (dramma < Gk. drakhmē); দাগী « dāg-ī » *stained* (Pers. dāg); গুণী « guṇ-ī » *man of parts, artist* (cf. Skt. guṇin); ঢাকী « ḍhāk-ī » *drummer* (ḍhakkā); বেগুনী « bēgun-ī » *purple* (= bāḡāṇ-ī < vātingaṇa-); OB. নোবাহী « nau-bāh-ī » *boat-man*; গাঁঠী জাল « gāṭh-ī jāla » *net with knots* (granthi-); গোলাপী « gōlāp-ī » *rose-coloured* (Pers. gul-āb = gul); হিসাবী « hisāb-ī » *careful, attentive to details* (Perso-Arabic « hisāb »); *sts.* মরমী « mārām-ī »

with a heart (sts. mārāmṣ < marman); ts. আলাপী < ālāp-i > *courteous talker, acquaintance* (cf. Skt. ālāpin); দরদী < dārād-i > *sympathetic* (Pers. dard);

With the sense of 'pertaining to, coming from': দেশী > দিশি < deśi > diśi > *belonging to the country, country-born or made, native* (cf. Skt. deśiya); রাঢ়ী < Rāṛhi > *belonging to Rāṛḥa*; MB. কানড়ী, কানাড়ী < kānārī, -nārī > (Karnāṭiya); মারহাট্টী < Mārḥaṭṭī >, মারাতী, -তী < Mārāt(h)i > (Mahārāṣṭriya); গুজরাটী < Gujḥrātī > as if from < *Gūrja-rāṣṭriya > (গুজরাট < Gujḥr-rātṣ >, for গুজরাত < Gujḥrātṣ > < Gūrjara-trā >, through influence of < rāṣṭra >); কটকী < Kāṭṭkī > of Cuttack (Kaṭakiya); বনারসী, বেনারসী < Bānārāsī, Bēnārāsī > (Vārāṇasīya); বৃন্দাবনী < Bṛndābānī > of Brindāban; ঢাকাই < Dhākāi > of Dacca; ক'লকাতাই < Kālṭkātāi > of Calcutta; etc.;

With the sense of 'connected with,' generally forming names of professions: হাড়ী < hārī > a low caste (haḍḍika); কেরানী < *kārāṇī > clerk (karaṇika + kīraka); MB. গাড়ুরী < gārūrī > snake-charmer (gārūḍika); বেহাই < bēhāi > son's or daughter's father-in-law (vāivāhika), an inherited word, affix and all; শুড়ী < śūrī > wine-dealer (śuṇḍika, śaṇḍika); রাধুনি, রাধুনি < rādhānī, -dhuni > cook (see ante, p. 658); sts. নখকুণি < nākhṭ-kuṇi > cut or sore in the nails (nakha-kōṇa + ī); etc.

It occurs also as অই < -ai > উই < -ui > : বাড়ই, বাড়ুই < bārāi > bārui > carpenter (cf. Skt. vardhakin); বারই > বারুই < bārāi > bārui, OB. বাররী < bārāyī >, (see p. 188) grower of the betel vine (cf. Skt. < vāru-jivin > : *বার < bārā- >, *বারু < bāru > betel, an Austric word: cf. J. Przyluski in the BSLP., XXIV, p. 257). It is pleonastic in ভারুই < bhārui < *bhārāi > a bird (bharata: *bhāratika); চড়ুই < cārui < cārāi > sparrow (caṭaka, *caṭakika), beside চড়া, চড়াই < cārā, cārāi > (*caṭāka, *caṭākika); etc.

(24) ই < ঐ < -i- < -ī- > (ii): Feminine, Diminutive, Abstract.

419. Presents an < -ikā > of OIA., and is the most common feminine affix of NIA. Examples: রাই < Rāi >, MB. রাহী < Rāhi > a name (Rādhikā); ঘুড়ি < *ঘোড়ী < ghūrī < *ghōrī > mare (*ghōṭikā); মামী < māmī > maternal uncle's wife (māmā + -ī); কাকী < kākī > father's younger brother's wife (kākā + -ī); খুদী < khudī > a tiny girl > name for girls (kṣudrikā); বুড়ী < burī > old woman (*vṛddhikā = vṛddhā); পাগলী < pāgālī >

mad woman (pāḡāḷḷ + -ī); বামনী < bāmāṇī > (*brāhmaṇikā = brāhmaṇī); *sts.* বষ্টমো, বষ্টমৌ < bāṣṭāmī, -umī > (*vāiṣṇavikā = vāiṣṇavi).

A number of *sts.* forms show this < -ī > of Bengali, *e.g.*, স্ববচনী < subācānī > a form of *Durgā*; অঙ্গরৌ < āṅsārī > (apsaras); দিগন্তরৌ < digāmbārī > a name of *Kālī*; সুনয়নৌ < sunāyānī > with beautiful eyes, etc., with are solecisms from point of view of Skt.

The Skt. feminine affixes < -inī, -ānī > had an influence in restricting the Bengali ঙৈ, ঙৈ < -ī, -ī > < -ikā >: see *infra*, under < -nī >.

With names of inanimate objects, the original feminine force is lost in Bengali. In Western Hindī, Panjābī, Rājasthānī etc., the grammatical gender, however, is preserved in the < -ī < -ikā > forms. The feminine < -ikā > also expressed a diminutive or petty aspect of an action or an object. The diminutive has become obscure in many words in Bengali, so that < -ī < -ikā > has been reduced to a mere pleonastic affix. Examples: বুলী < bulī > *talk* (bōlla + -ī); রুটী < ruṭī > *bread* (cf. rōṭikā); চুসী < cuṣī > *baby-soother* (cuṣa + -ī); মাটি < māṭī > (mṛṭṭikā); গল্‌হী < *gālui < *gālāhī > *prow of a boat* (gala-vahikā); চুরী, চুরি < churī, -ri > *knife*, beside ছোরা < chōrā > *dagger* (churikā); রাই < rāi > *mustard* (rājikā); পাই < pāi > *a fourth, piece* (pādikā); পুথী < puthī >, পুঁথি < pūthi > *Indian MS., book* (pustikā), beside MB. পোথ < pōthā > (pustaka-); বাতী < bātī > *candle, light* (vartikā); লাঠি < lāṭhī > (*yaṣṭikā = yaṣṭi); কাঠী < kāṭhī > *a thin stick* (kāṣṭhikā); ছাতী < chāṭī > *umbrella* (*chattrikā), beside ছাত < chāṭ > *roof*, ছাতা < chātā > *umbrella* (chattrā-); ধুতী < dhutī > ‘*dhoti*’ (*dhōtrikā = dhōtra); বাতী < jāṭī > *small double knife to cut betel-nuts* (yantrikā), beside বাতা < jāṭā > *mill, quern* (yantra-); বড়মানুষী, বড়মানষী < bārā-mān(u)ṣ-ī > *living like a rich man, high style* (-mānuṣa + -ī); রাখালী < rākhal-ī > *work of a herdsman* (rakṣāpāla + -ikā); ডাকা(ই)তী < ḍākā(i)t-ī > *robbery* (see *supra*, p. 655); কেঁড়েলাই < কাঁড়িয়ালী < kēṛēli < kāṛiyālī > *impertinancy, rowdiness* (< kāṛiyālī > *archer*? [< kāṇḍa-] > *soldier, rough* + -ī); পণ্ডিতী < paṇḍit-ī > *belonging to a Pundit* > *a Pundit's character or ways, scholasticism*; etc. Cf. Hindī < lāl-ī > *redness*, < hariyāl-ī > *green colour, greenness*, < rakhwāl-ī > *work of a herdsman*, etc. In Late NIA., the Persian < -ī > affix of abstraction or connexion greatly reinforced this suffix.

In some stereotyped words, « -ī » represents the OIA. « -ī » : *e.g.*, রানী, রানী « rānī » (« rājñī » : or < « rañña < *rājñikā » ?).

(25) ই « -i » : Verbal Noun.

420. This affix, occurring in OIA., is practically lost to NB. It is found only in some epenthetic forms in dialectal Bengali, and it has practically become a dead suffix; only some Skt. words in « -i » help to perpetuate it. Examples : গাঁট, গাঁইট « gāñ(i)t » (granthi) ; মার, মাইর « mā(i)r » a beating < মারি « māri » (*mār-i) ; সারি > সা(ই)র « sārī » > sār(i)r » row (sār-i) ; MB. হাস « hāsā » (« hās-i », which occurs as a *ts.* in NB.) ; গাল, গাইল « gā(i)l » abuse (*garā-i ? cf. Skt. garh-ā) ; শা(ই)ল « śā(i)l » a kind of paddy (śāli), also occurs in the *ts.* form in « -i » ; etc. Cf. also the OIA. suffix « -ti » in বা(ই)ট « śā(i)t », MB. বাঠি « śāṭhi » (śaṣ-ṭi), সত্তর « śattār » (sapta-ti), পাত, পাইত beside the full form পৌতি « pā(i)t, pāti » row (pañk-ti), etc.

(26) ইআ, ইয়া, এ « -iā (-iyā) » > -ē.

421. This is a compound affix, being from the OIA. « -ikā » > MIA. « -ia » + the affix « -ā », as in § 400. It is used in forming adjectives with the sense of 'pertaining to' or 'possessing' ; and frequently it is used with a slightly disparaging sense ; as well as pleonastically. In NB., it is contracted to এ « -ē », with accompanying modification through the « -i », of connected vowels. Examples : কালিয়া, কেলে « kālīā » > kēlē » the black one (contemptuous) (kāla black) ; হলদিয়া, হলুদিয়া > হ'লুদে হ'লুদে « hālādīā, hāludīā » > hōlude, hōldē » yellow (হলুদ « hāludā » turmeric) ; বাইগণিয়া > বেগুনে « bāigāñiyā » > bēgunē » purple, of egg-fruit (vātinggana) colour ; জালিয়া > জেলে « jāliā » > jēlē » fisherman (jāla net) ; হালিয়া, হেলে « hāliyā » > hēlē » farmer (hāla = hala plough) ; নগরিয়া > নগরে « nāgāriyā » > nāgurē » man of the city ; বানিয়া > বেনে « bāniā » > bēnē » merchant (*vāṇika = vaṇik) ; মাটিয়া > মেটে « māṭiā » > mēṭē » earthen (māṭi < mṛttikā + -ika + -āka) ; (in the word মেটে as in মেটে ফিরিঙ্গী « mēṭē phiringī » a Eurasian, a half-caste, we have, however, the French word « métis », approximated to the Bengali word by folk-etymology) ; উত্তরিয়া > উত্তরে

«uttāriyā > utturē» *northern*; দখিনিয়া > দখিনে, দ’খনে «dākhiniyā > dōkhinē, dōkhnē» *southern*; পূবিয়া < পূবে «pūbiyā > pūbē» *eastern*; পশ্চিমিয়া > পশ্চিমে «pāścimiya > pōścimē» *western*; MB. অভাগিয়া «ābhāgiyā» > NB. আবাগে «ābhāgē» *luckless*; পাড়াগাঁইয়া > পাড়াগেয়ে «pārāgāiṣyā < -gēiṣyē» *rural* (pātaka + grāma + -ika + -āka); কাঁদনিয়া > কাঁদনে «kāḍāniyā > kāḍunē» *ready to weep*; MB. *নেয়ায়-আঁকড়িয়া «*neāyā-āṅkāriyā» > NB. নেই-আঁকুড়ে «nei-āṅkurē» *one who clings to argument (nyāya) > obstinate*; নাগপুরিয়া > নাগপুরে «Nāgṣuriyā > Nāgṣurē» *of Nāgpur*; ওড়িয়া > উড়িয়া, উড়ে «Ōriyā > Uṛiyā > Uṛē» *Ōriyā, of the Oḍra country*; MB. (ŚKK.) নাতিয়া «nātiyā» = নাতী «nāti» *grandson (naptṛ-)*; কহনিয়া > কহনে, কউনে «kahāniyā > kō(h)unē» *talker*; জাগানিয়া > জাগানে «jāgāniyā > jāgānē» *one who wakens*; দেখনিয়া, দিয়নিয়া > দিউনে «dēāniyā, diyāniyā > diunē» *a giver*; etc.

Although one of the most common affixes in Bengali, it is frequently disguised in the Standard Colloquial by contraction and by mutation of vowels.

(27) ইএ, ইয়ে «-ie, -iyē».

422. This NB. affix denotes ‘one who is accustomed to do a thing, a *habitué*.’ Typical words are খাইয়ে «khāiē» *a (good) eater*, গাইয়ে «gāiē» *a good singer, a professional singer*, বাজিয়ে «bājīē» *a clever musician*, নাচিয়ে «nāciē» *a good dancer*, খেলিয়ে «khēliē» *a clever player*, করিয়ে «kāriē» *an adept*, বলিয়ে «bāliē» *a conversationalist*, কহিয়ে > কইয়ে «kā(h)iē» *a good talker*. Forms like the above are used as adjectives or predicatives, and in some cases they have become nouns. They recall Western Hindī forms like «khawaiyā, gawaiyā, kahaiyā» etc. Earlier Bengali forms, not attested, would be «*khāiāyā, *gā(h)āyā, *bājāyā, *nācāyā, *khēlāyā, *kāraiāyā, *bōlāyā, *kāhāyā» etc. The Hindī affix «-aiyā, -awaiyā», and the source of the NB. «-iē» are apparently identical; and it is not unlikely that the affix in NB., which is found mainly in the colloquial, is a recent borrowing from Hindī, with the usual West Bengali contraction. There is no corresponding affix in Oriyā and in Assamese. Maithili has the pleonastic «-aiyā», which, however, is different in meaning.

Hoernle takes this suffix to be «-awaiyā» and thinks that «-aiyā» is a contracted form of it; and «-awaiyā» he derives from an «-āw» from MIA. «-avva» (< OIA. «-tavva») + a pleonastic «-aiyā» (< -aka + -ika + -ka) (Gaudian Grammar, §314). But it would be more reasonable to regard the suffix to be «-aiyā», and the «-w-» only as a euphonic insertion (cf. J. T. Platts, 'Grammar of the Hindūstānī or Urdū Language,' London, 1873, p. 205). The OIA. basis of it apparently is an agentive in «-aka» (khādaka > khāaa, khāwaa, gāyaka > gāaa, gāwaa [*gāthayaka > *gāhaaa, *gāheaa], *vādyā-ka [=vādaka] > *vajjaa > *bājaa, etc.), to which the «-ika» > -ia» and then the «-āka» > -āa, -ā» affixes were added, pleonastically, in the Early NIA. stage: «*kathaka + -ika + -āka» > «*kahaiāa» > «*kāhāiyā» (Hindōstānī «kahaiyā») > কহিয়ে «kāhiē» > কহিয়ে «kāiyē» [koie].

(28) ইত «-it-».

423. The affix ইত «-it-» is derived from the OIA. present participle base «-ant-» (see *supra*, pp. 653-4). In Bengali, it forms the present participle in an adverbial or conditional sense, with the locative affix «-ē»: e.g., মেঘ চাইতে ভল «mēghṭ cāitē (< *cāhantahi) jāṭṭ» (*on one asking for the cloud, (there is) rain*; or করিতে করিতে «kāritē kāritē» (< *karantahi) *while doing*; and it gives the base for the past habitual or past conditional (and in some East Bengal dialects, for the future) tense.

See also *supra* p. 663, under আইত, আত «-āitṭ, -ātṭ».

(29) ইব «-ibā».

424. Base for the future, and for a verbal noun, with an extended form ইব «-ib-ā». From OIA. «-itavya-» > MIA. «-iabba-» > «*-ēbba, -ibba». See *infra*, under 'Verb.'

(30) ইল «-ilṭ» (i).

425. In MIA. «-illa», from OIA. pleonastic and adjectival affix «-i-la» (cf. Pāṇini, V, iii, 79), forming nouns and adjectives in Bengali, from nouns. It is not a living affix in NB., but is fairly common in MB. Cf. Hindī «chail» *handsome, accomplished* (chāilla, chavila).

Examples: পাতিল < pātīlā > *an earthen-pot for cooking* (patta, pātra);
কুঁচিল < kūcīlā > *crooked* (কুঁচ $\sqrt{\text{kūc}} < \sqrt{\text{kuñe}}$); *s/s.* ‡ অণ্ডিল < aṇḍīlā > *strong*
one, chief (aṇḍa + -illa); MB. *s/s.* আরতিল < āratī-lā > *filled with a great*
desire (ārati + -ila); পাকিল < pākīlā > *ripe* (pakva + -ila); etc. Cf. *t/s.* কুটিল
< kuṭīlā > *crooked*. The *t/s.* word < śarīra > is vulgarly pronounced as শরীল,
শরিল [ʃoril], as if it had the < -ilā > affix.

(31) ইল < -ilā > (ii).

426. Past base, also (specially in OB. and MB.) passive participle
adjective. From OIA. < -(i)ta > + pleonastic affix < -i-la > whence Late
MIA. < *-iailla- > *-illa-, in Eastern Magadhan. (OIA. < -(i)ta + -alla >
probably gave < *-alla- > -alā, in Central and Western Magadhan). See
below, under 'Verb.' This < -ilā > occurs also in a few nouns and adjectives
in Bengali, although the adjectival and nominal use of < -ilā > forms from
verb roots is almost obsolete in the language. Examples: MB. ভুখিল
< bhukhīlā > *hungry* (bubhuṣita + -ila); স্তূলিল < sūtilā > *sleeping* (supta +
-ila); ভাঙ্গিল < bhāṅgīlā > *broken* (*bhaṅgita + -ila); OB. (Caryā 33) দুহিল
দুধ < duhila dudhu > *milk that has been milked off* (*dubita + -ila); NB. গেল
< gēlā > *last < gone* (gata + -ila); etc.

The affix ইলে < -il-ē > forming the conjunctive, is the old locative
form of it: চলিলে < cālilē > *on having walked* (*calillahi).

(32) উ < উ < -u < -ū > (i).

427. From an OIA. < -u > (adjectival and nominal) + < -ka >. It
implies a pettiness and loveliness of the object indicated, and is found
in familiar and affectionate forms, specially of names: *e.g., s/s.* দুষ্ট < duṣṭu >
the little naughty one (duṣṭa-); *s/s.* ধুত < dhuttu > *the little sly one*
(dhūrta); বলু < Bālu > affectionate for < Balarāma >; খুকু < khuku > *tiny*
little baby, darling of a child (< খোক < khōkā > *baby*); পাঁচু < Pācu >
(Pañcānana a name); so নরু < Nāru > (Narēndra), হরু < Hāru > (Harēndra,
Hara-nātha, etc.), রাধু < Rādhū > (Rādhā-kānta, etc.), কানু < Kānu >
(Kṛṣṇa-); বড়ু < Bāru > *title for a Brāhmaṇ* (vaṭuka = ?vṛta + -u + -ka); etc.,
etc. It occurs also (peonastically in some cases) in the formation of nouns

and adjectives, like গাড় *gāru* > *water-jar with spout* (*gadduka); লাড়, নাড় *lāru, nāru* > *sweetmeal* (laṣṭuka); নৌচ *nieu* > *down, in a low position* (nica); উচ *ūcu* > *high* (ucca-), etc. The <-u> affix of Śaurasēnī Apabhraṇśa, from OIA. <-aḥ>, seems to have influenced this affix in the formative period of Bengali (see *supra*, p. 311).

(33) *উ, উ > ও > অ < *-ū > -u > -ō > -ā > (ii).

428. This is a primary affix, and the forms with it are generally repeated in NB. the meaning is 'about to do something,' 'on the point of doing.' E.g., ডুব-ডুব *ḍubu-ḍubu* > *about to sink*; উড়-উড় *uru-uru* > *about to fly away, filled with a longing*; নিব-নিব > নিবো-নিবো *nibu-nibu* > *nibō-nibō* > *on the point being extinguished* (also নিভ-নিভ *nibhā-nibhā* >); কাঁদো-কাঁদো, কাঁদ-কাঁদ *kādō-kādō, kādā-kādā* > *about to burst into tears*; পাকো-পাকো *pākō-pākō* > *nearly ripe*; দাউ-দাউ ক'রে জ্বালা *dāu-dāu kōrē jwālā* > *to burn fiercely*, etc. The form হব *hābu* > [fiobu] *about-to-be, future* (e.g., হব-জামাই *hābu jāmāi* > *the son-in-law to be*, হব-রাজা *hābu-rājā* > *the future king*) seems to be for *হো-উ < *hō-u>, with euphonic insertion of : similarly খাউ-খাউ > খাবো-খাবো করা *khāu-khāu* > *khābō-khābō kārā* > *to be eager to eat*, etc. (Cf. আদোবে *ādōbē* >, p. 511).

In Hindōstānī, there is an affix <-ū> which appears to be the same as the Bengali one: <bēc-ū> *seller*, <kīn-ū> *buyer*, <ḍāk-ū> *robber*, <jāg-ū> *watcher*, <urā-ū> *causer to fly* > *spendthrift*, <bigār-ū> *spoiler*, <jhagḍār-ū> *quarrelsome person*, etc. Hoernle connects it with the Skt. <-tṛ> + pleonastic <-ka> (*op. cit.*, § 333). But a likelier derivation would be from an OIA. <-u-ka> (cf. J. T. Platts, *Hindustani Grammar*, p. 209). This affix is found in Skt., in words like <ghāt-uka, kām-uka, bhāv-uka> etc., 'having the meaning and construction of a present participle' (see Whitney, *Skt. Grammar*, § 1180). There was also an <-ūka> rather rare, in OIA.: cf. Skt. <jāgar-ūka>.

Oṛiyā has the present participle affix <-u> (<kār-u, khā-u, jā-u> etc.), which seems to be the same affix as the Bengali and Hindōstānī ones (Hoernle derives the Oṛiyā <-u>, however, from the present participle <-anta>, *op. cit.*, § 301: this is precluded phonologically).

(34) উআ > উও, ও < -uā > -uō, -ō >.

429. This is an extension of the preceding with the < -ā >, used, like < -iyā > (p. 674), to indicate relation or connexion. It is also added to proper names, to indicate contempt. When affixed to an ordinary noun, it turns the latter to an adjective. There is the usual mutation of the vowels, and this fact often disguises this affix in the NB. Standard Colloquial. Examples: জলুয়া > জলো < jāl-uā > jōlō > *watery*; ঘরুয়া > ঘোরো < ghār-uā > ghōrō > *domestic*; হাটুয়া > হেটো < hāt-uā > hētō > *of the market*; অরুয়া > অরো < j(w)ār-uā > jōrō > *suffering from fever*; MB. শরুয়া < śār-uā > *like a reed* > slender (NB. সরু, শরু < śāru, śāru > *lean and thin* < < śārṣ + -ū >); ধানুয়া > ধেনো < dhān-uā > dhēnō > (i) (land) *growing rice*, (ii) *rice-bearer*; কাঠুয়া > কেঠো < kāṭh-uā > kēthō > *made of wood*; দানুয়া > দেনো < dān-uā > dēnō > *given as a gift*; *দীয়াখুয়া > দেখো < *dīā-rākh-uā > dērkhō > *a wooden or earthen lamp-stand*; *কাঠকুয়া > কেটকো < *kāṭhāk-uā > kēṭkō > *a wooden vessel*; টাকুয়া > টেকো < ṭāk-uā > ṭēkō > *buld-pate*; so মেছো < mēchō > *fishmonger*; বাটুয়া > বেটো < bāt-uā > bētō > *belonging to the road* (bāṭa < vartman) > *a hack*; পানুয়া > পেনো < Pānūā > Pēnō > *contemptuous or familiar form of a name* (= Prāññā-nātha, Pānnā-lālṣ, etc.), কালুয়া > কেলো < Kālūā > Kēlō > (Kāla-), রেমো, সেমো < Rēmō, Sēmō > (Rāma, Śyāma); যদুয়া > য’দো < Jāduā > Jōdō > (Yadu), etc., etc.; *মাউসুয়া > মেসো < *māūs-uā > mēsō > *mother’s sister’s husband* (< māūsī = māṭṛṣvasṛ- >: cf. *পিউসিয়া > পিসে < *piūsīā > piṣē > *father’s sister’s husband*); etc., etc.

(35) ক, অক < -kâ (-kṣ), -âkṣ >, ইক < -ikṣ >, উক < -ukṣ > (i).

430. This affix is quite a common one in Bengali, and is employed primarily to form nouns (abstract, concrete, or onomatopoeic), generally from verb roots: e.g., মোড়ক < mōṛ-âkṣ > *packet* (মুড়/ mur fold); টনক < ṭān-âkṣ > *jerk, blow, striking > remembrance* (টন ṭānṣ sense of tightness, টান/ ṭān pull); চড়ক < cār-âkṣ > *a raising aloft > swinging by hooks from a high post, the hook-swinging festival* (চড়/ cār rile); ছলক < chāl-âkṣ > *splash, spill of water* (ছল chāl onomatopoeic for splashing of water); so চলক < cāl-âkṣ > *spilling of water*; মড়ক < mār-âkṣ > *pestilence* (< maḍa = mrta); সড়ক < sār-âkṣ > *road, highway* (*saḍa = srta); ফ(ট)টক < phāt-âkṣ, phāt-âkṣ >

gate (cf. ফাট $\sqrt{\text{phāt}}$ *split*); আটক $\langle \text{āt-ākṣ} \rangle$ *confinement* (cf. আড় ārḍ *obstruction*); ঝলক $\langle \text{jhāl-ākṣ}$ *flame* (ঝল $\sqrt{\text{jhāl}}$, p. 479); চটক $\langle \text{cāt-ākṣ} \rangle$ *brilliance*; জমক $\langle \text{jām-ākṣ} \rangle$ *pomp*; বৈঠক $\langle \text{bāiṭh-ākṣ} \rangle$ *a stand* ($\text{bāiṭṭha} < \text{upavi-ṭa}$); ফুক, ফুক $\langle \text{phukṣ}, \text{phūkṣ} \rangle$ *puffing, blowing* (cf. phutkāra); ঝিলিক $\langle \text{jhil-ikṣ} \rangle$ *sparkle*; ছিলিক $\langle \text{chil-ikṣ} \rangle$ *spilling or scattering of water*; চুক $\langle \text{cukṣ} \rangle$ *mistake*; সূড়ুক $\langle \text{sur-ukṣ} \rangle$ *sound of quick motion*; etc.

The MIA. forms of the affix would be $\langle \text{-akka} \rangle$: $\langle \text{*mōḍakka}$, $\langle \text{*ṭaṇakka}$, $\langle \text{*maḍakka}$, $\langle \text{*jhalakka}$, $\langle \text{*uvaṭṭhakka} \rangle$, etc. In Śaurasēnī Apabhraṇśa, as a matter of fact, we find such forms as $\langle \text{sāsāṇala-jhalakkaiaū} \rangle$ (= $\text{śvāsānala-jhalat-kṛta}$), $\langle \text{khuḍukkaī} \rangle$ (= śalyāyatē), $\langle \text{ghuḍukkaī} \rangle$ (= garjati), $\langle \text{cavēḍa-caḍakka} \rangle$ (= capēṭa-caṭat-kṛta), $\langle \text{phukki-janta} \rangle$ (= phut-kriyamāṇa) (in the Apabhraṇśa verses in Hēma-candra: cf. Pischel, 'Materialien zur Kenntniss des Apabhraṇśa,' Berlin, 1902). Following the indication of the Prakrit grammarians, the NIA. $\langle \text{-akṣ} \rangle$ and the MIA. $\langle \text{-akka} \rangle$ can be well affiliated to an OIA. compounding of a root or its participle base in $\langle \text{-a(n)t-} \rangle$ with $\langle \text{kṛta}, \sqrt{\text{kṛ}} \rangle$: চমক $\langle \text{cāmākṣ} \rangle$ (also চৌক $\langle \text{cāūkṣ} \rangle$, চউক $\langle \text{cāwākṣ} \rangle$ in MB., the proper *tbh.* forms) $<$ MIA. $\langle \text{camakka}$, $\langle \text{*camakkaa}$, $\langle \text{camakkia} \rangle$ $<$ OIA. $\langle \text{camat-kṛta} \rangle$; so চুক $\langle \text{cukṣ} \rangle$ (cyut-kṛta); থক, থাক $\langle \text{thākṣ}, \text{thākṣ} \rangle$ *remain, be arrested* (stabh-kṛta), beside থমক $\langle \text{thāmākṣ} \rangle$ *sudden stop* ($\langle \text{*thambhakk[i]a} < \text{stambha} + \text{kṛta} \rangle$: here apparently we have a generalised $\langle \text{-akka} \rangle$ added to a noun form in MIA.). A connexion with OIA. $\langle \text{-a-ka} \rangle$, apparently introduced as a *ts.* in Second and Late MIA. (the phonetics of which changed it to $\langle \text{-akka} \rangle$) can also well be inferred: e.g., MIA. (Māgadhi) $\langle \text{haḍakka} = \text{*hṛd-a-ka}$; $\text{haggē} = \text{*ahakkē} = \text{ahakaṁ} < \text{aham}$; $\text{lēḍ(h)ukka} = \text{lēṣṭuka}$; $\text{nāakka} = \text{nāyaka}$, etc. (See $\langle \text{-ka} \rangle$ [ii] below. Cf. Pischel, § 194; Hoernle, Gaudian Grammar, § 338; JASB., 1880, I, p. 37, 'Hindī Roots'; also cf. Jules Bloch, 'Langue Marathe,' § 94). It has also been suggested, by Bloch, that the affix in part goes back to the OIA. adjectival and pleonastic $\langle \text{-kya} \rangle$, as in $\langle \text{pārakya} < \text{para} \rangle$ (cf. also $\langle \text{māuikya} < \text{maṇi} \rangle$). Further, Bloch draws our attention to the $\langle \text{-kk-} \rangle$ (also $\langle \text{-k-}, \text{-g-} \rangle$) affix which is such a common one in the Dravidian languages, in which, apart from other functions, it is used in forming verbal nouns from

roots: e.g., $\sqrt{\text{naḍ}}$ > *to walk* > $\langle \text{naḍ-akk-ai, naḍ-akk-al, naḍ-akk-udal} \rangle$ *walking*; $\sqrt{\text{iru}}$ > *to be* > $\langle \text{iru-kk-ai} \rangle$ *being*; $\sqrt{\text{śōy}}$ > *to do* > $\langle \text{śōy-gai} \rangle$ *doing*, etc., as in Tamil, and $\sqrt{\text{unṇu}}$ > *to eat* > $\langle \text{unṇike} \rangle$ *eating*, as in Kannada (Bloch, ‘Langue Marathe,’ p. 105; Caldwell, ‘Comparative Grammar of the Dravidian Languages’, 1916, pp. 542-543).

In its origin, it would thus seem that this affix is derived from $\langle \text{kṛta} \rangle$ and other forms of $\sqrt{\text{kṛ}}$. There seems also to have been present the influence of the Skt. affix $\langle \text{-a-ka} \rangle$, which was Prakritised into $\langle \text{-akka} \rangle$. And it is not improbable that in MIA. times a $\langle \text{-kk-, -g-, -k-} \rangle$ affix existed in North Indian Dravidian dialects (now superseded by IA.), and this affix of Dravidian was not without its influence in the establishment of $\langle \text{-akka} \rangle$ in MIA. of the Second and Third stages.

The ইক, উক $\langle \text{-ikḥ, -ukḥ} \rangle$ forms seem to be due to Vowel Harmony, the $\langle \text{-ă-} \rangle$ changing to $\langle \text{-i-, -u-} \rangle$ when the root or base form had these vowels, by attraction.

Extensions of ক, অক $\langle \text{-kḥ, -ākḥ} \rangle$ in Bengali:

(অ)কা $\langle \text{-ḥkā} \rangle$, i.e. $\langle \text{-ākḥ} + \text{-ā} \rangle$: adjectival and pleonastic, with an implication of biggishness or coarseness: পটকা $\langle \text{pāṭḥkā} \rangle$ *cracker, squib*, beside পটক $\langle \text{pāṭḥkḥ} \rangle$ *a throwing down with crackling noise*; ঢলকা $\langle \text{cālḥkā} \rangle$ *a dash and a fall of liquid through overflowing*; ফটকা $\langle \text{phāṭḥkā} \rangle$ *dry, making a crackling noise when broken*; হৌৎকা $\langle \text{hōṭḥkā} \rangle$ *granting, ugly, rude person*; হুড়কা $\langle \text{hurḥkā} \rangle$ *a bar, a bolt*; etc.

অকৌ, (অ)কি $\langle \text{-ākī, -ḥki} \rangle$: with adjectival $\langle \text{-ī} \rangle$: বৈঠকৌ $\langle \text{bāiṭḥākī} \rangle$ *polite, of good society* < *belonging to the drawing room*.

(অ)কৌ, (অ)কি $\langle \text{-ḥkī, -ki} \rangle$ < $\langle \text{-ākī} \rangle$: feminine > diminutive > pleonastic in NB., generally names of concrete objects: সড়কৌ $\langle \text{sāṛḥkī} \rangle$ *jarelin* (*that which moves quickly and strikes*: < $\text{sṛta} < \sqrt{\text{sr}}$); হেঁচকি $\langle \text{hēcḥkī} \rangle$ *jerk* > *yawn, hiccup* (cf. হেঁচড়ান $\langle \text{hēc-ḥ-rā-nā} \rangle$ *pull*); কুঁচকি $\langle \text{kūcḥkī} \rangle$ *groin* (cf. কুঁচকান $\langle \text{kūcḥkānā} \rangle$ *to be curled up*); ছিটকি $\langle \text{chitḥkī} \rangle$, beside ছিটকিনী $\langle \text{chitḥkinī} \rangle$ *bolt, latch*; etc.

The affix আক্ $\langle \text{-ā-kḥ} \rangle$, in forms like তড়াক $\langle \text{tāṛākḥ} \rangle$ *with a sudden bound* (< tṛta), পড়াক $\langle \text{pārākḥ} \rangle$ *with a crack*, সড়াক $\langle \text{sārākḥ} \rangle$ *with a quick glide*, কড়াক $\langle \text{kārākḥ} \rangle$ *with a crackling sound*, etc., which are mostly

used with the indeclinable conjunctive করিয়া, ক'রে « *kāriyā, kōrē* » *having done* (see *supra*, p. 655, for a similar formation in আৎ « *-ātā* »), to indicate quick and abrupt movement or sound, is undoubtedly connected with the « *-ākā* » affix, the base apparently being a strong form in « *-ā* ».

Bases in « *-ākā, -ākā* » (the latter preferably in NB.) are used for the denominative in Bengali: *e.g.*, MB. চমকে, চঙকে « *cāmākē, cāṅākē* », NB. চমকায় « *cāmākāy* » *is startled*; ছিটকায় « *chitākāy* » *sprinkles*; etc.

(36) ক « *-ākā* » (ii) > কা « *-ākā* », কী « *-ākī* », কিয়া « *-kiyā* », কুয়া « *-kuā* ».

431. This is an adjectival affix, also used pleonastically: it is also found in the strong form in কা « *-kā* », with its feminine কী, কি « *-kī, -ki* », and also in its extensions formed by superposing other affixes, ইয়া « *-iyā* », উয়া « *-uā* » etc. Examples: ধনুক « *dhanukā* » *bow* (*dhanukka, dhanuska*); ঢোলক « *dhōlākā* » (*small*) *drum* (MIA. *dholla-*); শামুক « *śāmukā* » (**sambukka = sambu-ka*); দোফরকা « *dō-phārā-kā* » *with two blades* (*phala-*); dialectal Bengali আমকা, তোমকা « *āmākā, tōmākā* » *of us, of you = our, your*; গদকা « *gādākā* » *Indian club, cudgel* (< *ts. gadā*); দমকা « *dāmākā* » *a rush of wind, a strong puff of wind*, beside দমক « *dāmākā* » *puff, jerk* (Pers. « *dam* » *breath*); বড়কী « *bārākī* » *eldest daughter-in-law (= wife of the eldest one)*; so মেজকী « *mējākī* » < « *mājhuā + kī* », ছোটকী « *chōṭākī* », etc.; কেটকো < *কাঠকুয়া « *kēṭākō* < **kāṭh-āk-uā* » *a wooden vessel*; পুটকে « *pūṭākē* < **pūṭ-āk-iyā* » *a tiny one* (cf. পুটি « *pūṭi* » *a tiny girl, a small fish*); মুনকে « *munākē* » < মণকিয়া « *māṇ-āk-iyā* » *a maund in weight, one who can eat food-stuffs weighing a maund*; so সেরকে « *sērākē* < **sēr-āk-iyā* » *weighing a seer*; শটকে « *śātākē* » < *সটকিয়া « *śātāk-iyā* » *plain numeration table upto 100* (from *সটক, সড়ক « **sātākā, sādākā* » *plain movement?* seems wrongly to be connected with শত « *śātā* » *hundred*, and turned into শতকিয়া « *śātā-k-iyā* » as a « *sādhū-bhāsā* » equivalent); কড়াকিয়া « *kārā-k-iyā* » *numeration table by fours and quarters* (কড়া *kārā*) *upto 100*; গণ্ডাকিয়া « *gāṇḍā-k-iyā* » *numeration table by fours* (গণ্ডা *gāṇḍā*) *and eighties, upto 400*; so বড়কে < বড়কিয়া « *buṛākē* < *buṛi-k-iyā* » *numeration table by twenties* (*buṛi* বড়ি) *upto 2000*; পণকে < পণকিয়া « *pāṇākē* < *pāṇā-k-iyā* » *numeration table by eighties* (পণ *pāṇā*) *upto 8,000*; etc.

This affix would seem to be the Skt. pleonastic and adjectival «-ka» (see Whitney, Sanskrit Grammar, §1222), introduced into Second and Late MIA. as a *ts.* form, and normally becoming «-kka». In Magadhan, it seems to have been used for the genitive, as, *e.g.*, in Maithili «ghōrā-k» *horse's*, in Oriyā «puruṣāṅ-kā» *men's*, and in early and dialectal Bengali as well. In the other NIA. languages, like Western Hindī, however, the genitive affix «-kā, kau» etc. seems to have come from «kaa < kṛta» ; but it is not unlikely that there was some influence of this very common and resuscitated OIA. affix. An adjective-genitive use of «-kka» is found also in Śaurasēnī Apabhraṁśa as in Hēma-candra: *e.g.*, «bappi-kī bhūmhaḍī» (= pāitṛkī bhūmih). In the Avahaṭṭha of the ‘Prākṛta-Paiṅgala,’ the «-ka» for the adjective genitive figures largely.

There is a pleonastic use of this «-kḥ», mainly after verbs, in Bengali and in other Magadhan languages (see *infra*, Verb: ‘Pleonastic Affixes’): *e.g.*, হইবেক «hāibē-kḥ» *it will be*; করুক «kār-u-kḥ» *let him do*; ‡খালেক «khālē-kḥ» *he ate*; নাহিক «nāhi-kḥ», MB. নাহিকয় «nāhi-k-āy» *is not*, beside Early Assamese নাহিকন্ত «nāhi-k-āntā» *they are not*; and Magahi «√hī-k», Maithili «chi-k» *to be*. These last instances would show that «-kḥ», like the «-r-» affix (iii) below, was added to the root: probably here was some confusion with «-kḥ» (i) (<√kṛ), as in ‡থাক «thā» (<√sthā) beside থাক, থাক «√thāk, thāk», Maithil «√thik» (<√stabh+√kṛ). But «-ka» was used after other words also: *e.g.*, ‡কিন্তুক «kintu-kḥ» *but (kintu)*; etc.

See *infra*, under ‘Tatsama Suffixes: «-ka»’.

(37) কর «-kārḥ».

432. Found in দোকব, তেবর «dō-kārḥ, tē-kārḥ» *two-fold, three-fold*, is the Skt. noun «kara», which is also partly the source of the genitive, and of one of the dative affixes of Bengali, as well as of the common plural affix «-rā».

(38) গোছ, গোচ «-gōc(h)ḥ» < গোছের «gōch-ērḥ».

433. This is compounded with adjectives and nouns, and is used, like the English *-ish*, to mean ‘like, resembling, of the group of.’ The

word is the Skt. « guccha » *bundle*; and গোছ(ী) « gōchṣ (gōchā) » occurs as a numerative in Bengali. The use of the genitive form is apparently the older one: লম্বাগোছের মানুষ « lāmbā-gōchêrṣ mānuṣṣ » lit. *a man of the 'tall-group' = a tallish man*, which was shortened to লম্বাগোছ মানুষ « lāmbā-gōchṣ mānuṣṣ »; so মাজারী-গোছের > -গোছ « mājhārī-gōchêrṣ, -gōchṣ » *about middling-sized*; ছোড়া-গোছেব > -গোছ « chōṛā-gōchêrṣ > -gōchṣ » *rather like a lad, youngish*.

(39) চ, আচ « -cṣ, -ācṣ ».

434. In a few words like কান্যচ « kānācṣ » *belonging to the edge, edge*, কোণ্যচ « kōṇācṣ » *belonging to a corner, aslant*, ঘামাচী « ghāmācī » *prickly heat*,—the « -c- », or « -āc- » affix seems to be from the OIA. « -tya » forming adjectives (= kārṇa-, kōṇa-, gharma- + -tya).

(40) জা « -jā ».

435. From « jāta », found in some familiar forms of surnames: = 'son of.' *E.g.*, ঘোষজা « Ghōṣṣ-jā » *of the Ghosh family*; বোসজা < *বসুজাত « Bōṣṣ-jā < Bāsu-jāta » *of the Bose or Basu (Vasu) family*; মিত্রজা « Mittirṣ-jā » *of the Mitter (Mitra) family*.

(41) ট « -(ṭ)ṭṣ- » (i), and its extensions.

436. This affix, found in other NIA. speeches, forms quite an important group with its extensions, and indicates either some resemblance, connexion or modification in a general way, or trade or habit. In some cases it has become merely pleonastic, like the « -ḍ- > -ṛ- » suffixes (see below, §§449, 450), which seem to have influenced it in its pleonastic use. It represents a MIA. « *vaṭṭ- », from the OIA. formations « varta, vartika, vartikā; vṛtta, vṛttika, vṛttikā » from « √vṛt ». This affix occurs in Hindōstānī as « -āwaṭ, -āhaṭ », and in other forms of NIA. also.

ট « -ṭṭṣ » < « vartta »: abstract or concrete nouns: দাপট « dāpātṣ » *power, puissance, rule, high-handedness* (darpa-varta); সাপট « sāpātṣ » *being in a fury, indulging in heroic gestures, seizing boldly* (sarpa-varta); ঝাপট « j(h)āpātṣ » *gripping, splashing, struggling, dashing as with wings*

(*jhampa-varta); আঙ্গট, আঙট < āṅ(ḡ)āt̪ > *entire, not torn (as of a plantain leaf)* (< āṅga-varta > : আঙ্গটা < āṅ(ḡ)āt̪ā > *ring of a vessel*, আঙটী < āṅṭī > *finger ring* represent < āṅguṣṭha >); মাথট < māt̪āt̪ > *capital levy* (*masta[ka]-varta), etc.; and other words like উচট, হোঁচট < ucāt̪, hōcāt̪ > *stumble* (? ava-tya + varta) also seem to have this affix. Cf. কেওট, ক্যাওট < kēōt̪ > [kæot̪] (kēvaṭ̪ta < kāvarta).

ট < -t̪ > from < vṛtta >, forming adjectives and nouns: ধোঁয়াট < dhōāt̪ > *smoky, mass of smoke* (dhūma- > dhūā, dhōā + t̪ < vṛtta); ঘোলাট < ghōlāt̪ > *muddy, muddiness* (< ghōlā > *muddy, turbid* < ghūrpa + vṛtta); ভরাট < bhārāt̪ > *filled-up, well-filled, a filling-up* (bhara- + vṛtta); জমাট < jāmāt̪ > *congealed, frozen, compact* (< jāmā > < Perso-Arab. < jam > + < vṛtta >); etc.

টা < -t̪ā > (= < -āt̪ > above + < ā >): forms adjectives and nouns, and denominative bases from forms with < < -t̪- >: চেপটা < *cip̪t̪ā < *cipāt̪ā > *flat* (< √cip > *press, flatten* + < vṛtta >: cf. MIA. < cividāa >, Skt. < cipitaka > = চিড়া, চিঁড়া < cīrā, cīrā > *flattened rice*, with the affix < -ḍ- > -r̪-, see p. 689); ঝাপটা < jhāp̪t̪ā > *spray of water, an ornament for the head with tassel of pearls* (cf. < jhāpāt̪ > above); নেওটা by Vowel Harmony নেওটে < nēōt̪ā > > [næot̪o] *affectionate, attached* (*nēhāt̪-ā < nēha-vaṭ̪ta-, snēha-vṛtta-); ঘষটা < ghāṣ̪t̪ā > *getting rubbed, or rubbing continuously*, as opposed to ঘষ < √ghāṣ > *to rub* (gharṣa-varta-); শুটকা < *śūt̪kā < *śūkhāt̪ā > *lean and thin, dried up, shrivelled* (śuṣka + vṛtta); উকটা < uk̪t̪ā > *rummage, eagerly search* (*utka-varta-); কসটা, কচটা < kās̪t̪ā, kāc̪t̪ā > *rinse* (karṣa-varta-); খেমটা < khēm̪t̪ā > *a kind of style in dancing and singing* (? + varta); নেঙটা < nēṅt̪ā >, ‡নেংটে [næṅto], লেঙ্গটা < lēṅḡt̪ā > *naked* (*nangāwāt̪ta-, naggavāt̪ta-, nagna-vṛtta-); পাঁশুটা < pāṣūt̪ā > *ashen or grey in colour* (pāṣu-vṛtta-); চিম্টা < cim̪t̪ā > *longs, pincers* (MIA. ? *cimma + vṛtta); etc.

টী, টি < -t̪ī, -t̪i >, generally = the feminine form of the < -t̪- > affix (< -vaṭ̪tīa = vartikā, vṛttikā). In MB. and NB., the feminine force is absent, and < -t̪ī, -t̪i > has become either merely pleonastic, or vaguely diminutive: e.g., ঝাপটী, ঘুপটি < ghāp̪t̪ī, ghup̪t̪i > *lying in wait to waylay* (? MIA. *ghappa, *ghuppa = ghōppa- + vṛttikā; cf. dialectal Bengali

†বোপ(১) < ghōp(ā) > *corner, nook*; চিম্‌টী < cimṭī > (MIA. *cimma + vṛttikā); গুম্‌টী < gumṭī > *bastion, sentry-box, tower* (gulma + vartikā); *শূখ্‌টী > শুঁটকী < *śūkhāṭī > śūtṭṭkī > *dried fish* (? śuska-vṛttikā); ছিপ্‌টী < chipṭī > *whip* (ksipra-); similarly we have this affix in words like খুনসুটী < khunṣuṭī > *bickering, picking up a quarrel*; etc.

টী < -ṭā > and টী, টি < -ṭī, -ti > have given the so-called post-fixed 'Definite Articles,' or 'Enclitic Definitives' of Bengali,—< -ṭā >, the original strong masculine base, implying biggishness or crudeness of the object, and < -ṭī, -ṭi >, originally feminine, implying smallness or daintiness. Thus, we have একটা < ekṭā > *one piece, a big or ungainly article*, একটী < ekṭī > *one piece, a small and nice one* (= *ēkka-vaṭṭa-, *ēkka-vaṭṭia < ēka-vṛtta, -vṛttikā): so দু(ই)টা > দুটো, দু(ই)টী > < du(i)-ṭā > duṭō, -ṭī >; তিনটা > তিনটে, তিনটী < tinṭā > tinṭē, -ṭī >, etc. The affix has gradually become a distinct definitive in Bengali, being added to names of persons and things and to adjectives: e.g., গাছটা < gācṭā > *that tree, that big tree*, but গাছটী < gācṭī > *that tree, that nice little tree*; রামটা < Rāmṭā > *that ungainly, awkward, or bad fellow of a Rāma*, but রামটী < Rāmṭī > *our good fellow Rāma*; so ভালটা, ভালটী < bhālā-ṭā, bhālā-ṭī >; etc. টী, টী also occur dialectally as ডা, ডী < -ḍā, -ḍī >. The source of this টী, টী < -ṭā, -ṭī > has been suggested as being গোটা, গুটী < gōṭā, guṭī > *piece*: but the latter is a different word. See *infra*: under 'Numeratives or Enclitic Definitives.'

টিয়া > টে < -ṭiyā > -ṭē > (-ṭ- + -i- + -ā < -vṛtta + -ika- + -āka), indicating 'habit' or 'nature,' or 'resemblance': e.g., আঁষটে < āṣṭē < *ā(ṣ)isāṭiyā > *smelling of rank fish and flesh* (āmiṣa-vṛttika + āka); বোলাটে < ghōlāṭē > *muddy-like* (see বোলাটে < ghōlāṭṭ >, p. 685); ভাড়াটে < bhārāṭē < bhārāṭiyā > *tenant, (cab) plying for hire* (bhātaka-vṛtta + -ika + -āka); ধোঁয়াটে < dhōāṭē > *smoking-like* (see ধোঁয়াটে < dhōāṭṭ >, p. 685); তামাটে < tāmāṭē > *copper-red in colour* (tāmā < tāmra-); রান্ধাটে < rāṅ(g)āṭē > *reddish* (রান্ধা rāṅgā red); পাণ্ডটে < pāṣuṭē > *greyish* (see পাণ্ডটা < pāṣuṭā >, p. 685); রোগাটে < rōgāṭē > *sickly, lean and thin like* (< রোগা < rōg-ā > *sick*, see p. 659); বগড়াটে < jhāḡḡrāṭē > *quarrelsome* (< jhāḡḡrā); হিঁসকুটে < *hiṣṭkūṭē < ts. *hiṣṭuka + -ṭiyā >, beside হিঁসুটে < hiṣuṭē > *envious and spiteful*; etc., etc.

Connected with this «-ṭ-» affix is ড «-ḍ-» > -r-» (i) below.

(42) ট «-ṭṭṭ-» (ii).

437. In a few words, which may be called disguised compounds : from Skt. or OIA. «paṭṭa». Examples : লেঙ্গট, ল্যাঙ্গট «lēṅgāṭṭ, lāṅgāṭṭ» (*laṅga-paṭṭa, liṅga-paṭṭa), see p. 347 ; মলাট «mālāṭṭ» *cover of a book*, literally *dust-board* (মলা «mālā» + পাট «pāṭṭa» < «paṭṭa»); a feminine > diminutive-pleonastic extension as in কষাটী «kāṣṭṭī, kāṣṭṭī < kāṣṭī» *assaying stone* (karṣa-paṭṭikā, Hind. kasauṭī); etc.

(43) ট «-ṭ-» (iii) > আট «-āṭṭ», also আটি «-āṭī», উটি «-uṭī», ইটি «-iṭī», টি «-ṭī».

438. Like some of the other suffixes noted above, this is really a decayed word figuring in a number of disguised compounds. The source of it is «*mṛtta, mṛttikā» *earth*, Beng. মাট, মাটী «māṭṭ, māṭī». Examples : ধোলাট «dhōlāṭṭ» *soil washed down by rains*; ধরাটী «dhārāṭī» *earth heaped up for an embankment* (dhārā+māṭī < mṛttikā); পেটোটি, পেটুটি «pēṭōṭī, pēṭuṭī» *earth and bits of jute mixed, for plastering mud huts* (pāṭṭ+māṭī > *pāṭāwāṭī, *pāṭuāṭī); তুষাটি, তুষটি «tuṣāṭī, tuṣuṭī» *chaff and earth mixed* (tuṣa-+mṛttikā); খড়িটি «khāṭīṭī» *chalk and earth* (khaṭikā *chalk*).

(44) ড «-ṛ-» (i) > -ড়া «-ṛā», ডী «-ṛī», ডিয়া > ডে «-ṛiyā > -ṛē».

439. The «-r-» affix in a number of words indicates habit or profession, or some sort of connexion : e.g., বাসাড়ে < বাসাড়িয়া «bāsārē > bāsārīyā» *dweller in a lodging house or hired apartments* (< bāsā *lodging house*, < vāsa-); যোগাড় «jōgārṭ» *arrangement, supply* (< ts. yōga); যোগাড়ি «jōgārē<-ṛiyā» *an organiser, a man clever at arranging things*; তুখড় < *তিখড় «tukhārṭ < *tikhārā» *sharp one, clever one* (< tikkha=tikṣṇa); বাঁকুড়া Bākurā» *name of a person* in MB. «bāṅka, vaṅka, vakra» : when the place name, = Bankurā, the affix would seem to be of different origin : see under «-r-» [ii] below ; আগড় «āgārṭ» *basket-work door of hut* (agra-); ফাঁসড়িয়া > ফাঁসড়ে «phāsārīyā > phāsūrē» *one who strangles and robs*

travellers (phāsṣ *halter-rope with loop*); বাসিয়াড়া > বেসেড়া < ghāsiārā > ghēsērā > *grass-cutter* (ghāsṣ, *ghāsī *grass*); নৌড়ে < naurē < *nāwārā > a *boat-man*; MB. ধাউড়, ধাউড়িয়া < dbaurṣ, dhauriyā > a *runner*; খেলোয়াড় < khēlōārṣ > a *player, an expert* > a *smart and sharp person* (slang); জুয়াড়ী < juārī > *gamester*, see p. 668; *সাপড়িয়া < সাপুড়ে < *sāpāriyā > sāpurē > *snake-charmer*; লুঠেরা < *লুঠিয়াড়া < luṭhērā < *luṭhiārā > < √/luṭh > *plunder*, cf. Hindi < luṭērā > *robber*; ভাঙ্গড় < bhāṅ(g)ārṣ > *one who indulges in 'bhāṅg'*; কেওড়া < kēōṛā > a *low caste* (*kēvaṭa-), beside কেওট < kēōṭṣ > (< kēvaṭṭa, kāivarta); etc.

The source of this < -r- > would seem to be the OIA. < √/vr̥t >, in a form like < vr̥tā > = *work, labour, movement*, found in the Rig-Vēda, which would give a MIA. < *vaṭā > *vaṭā > *vaṭā > By extension with < -ā, -iyā, -i < -ika > etc., we get the ডা, ডিয়া, ডী etc.

(45) ড < -r- >, ডা < -rā >, ডী < -rī > (ii).

440. This occurs in some place-names, and it comes from a Late OIA. and Early MIA. < vāṭa > *enclosure* which is found in Sanskrit as a < guṇa > formation from < vaṭa < vr̥-ta >, < √/vr̥t > to cover, to enclose. ডা, ডি < -rī, -rī > as an affix in Bengali would therefore represent < vāṭikā > compounded with words. Examples: আখড়া < ākhṛā >, Hind. < akhārā > *enclosed ground for physical exercise, club* (akṣa-vāṭa-); ভাগাড় < bhāgārṣ > *place outside village where dead cattle are cast away* (? < bhagna + vāṭa > : connexion with হাড় < hārṣ > *bones* is popularly suggested); গোয়াড়ী < gōārī > *place-name = Gowari near Krishnagar in Nadiya* (gōpa-vāṭikā); খোয়াড় < khōārṣ > *pig-sty* (? Persian < xug > *swine* > Bengali < *khōgā, *khō, khō > + < vāṭa >). The Sanskritised < nāu-vāṭa > a *fleet of boats or ships, a dock*, met with in old Bengal inscriptions, represents an Old Bengali < *nāwa-wāṭa >, which was Persianised into < nawwārah > by the Mohammedans: < *nāwa-wāṭa > may be connected with the dialectal word নৌড়ে above (§449).

The word < vāṭa > may equally be the source of ডা < -rā > in place names, although a non-Aryan origin, Kōl or Dravidian, for that affix is not unlikely (see *supra*, p. 66).

The word বাটোয়ারা *bāṭōārā* > *high-way robber* (*bāṭa* < *vartman*) has nothing to do with < *r* >, (i) or (ii), although < -*r*- > (i) might have been confused with it: it comes from MB. বাটপাড় *bāṭa-pāṛā* >, in which form it still occurs in NB. (< causative root < *pāṭaya-* >).

(46) ড় < -*r*- >, ড়া < -*rā* >, ড়ী < -*rī* > (iii).

441. Pleonastic affix, derived from < -*ḍa-* >, which was widely used in Late MIA.: *e.g.*, < *vaccha-ḍa* (*vatsa*), *diaba-ḍa* (*divasa*), *gōra-ḍ-i* (*gāurī*), *nēha-ḍ-ā* (*snēha*), *hiya-ḍ-ā* (*hṛdaya*), *dōsa-ḍ-ā* (*dōṣa*), *pārakka-ḍ-ā* (*parakīyā*), *bhumha-ḍ-i* (*bhūmi*), *tēva-ḍ-u* (*tadvat*), *bh(r)anta-ḍ-i* (*bhrānti*), *nidda-ḍ-i* (*nidrā*), *dēsa-ḍa* (*dēśa*), *sandēsa-ḍā* (*sandēśa*) >, as in the *Apabhraṃśa* fragments in *Hēma-candra*; < *dukkha-ḍ-ā* (*duḥkha*) >, as in the 'Sañjama-mañjarī'; etc. The < -*ḍa-* > affix seems to have come into special prominence in the *spoken dialects* of Northern India in the closing centuries of the 1st millennium A. C. It is also very likely that it was largely used in the spoken language in the earlier stages of MIA., but the remains of First, Transitional and Second MIA. do not use it lavishly; and in Third MIA. literary remains, where the style is exclusively artificial and is modelled on the Prakrit *kāvya*s (as in the Jaina works like the 'Bhavisatta-Kaha'), it is not so common either. The Ap. verses in *Hēma-candra*'s grammar form specimens of genuine popular poetry, and hence the < -*ḍ-* > words are so much in evidence there. All NIA. speeches show numerous forms with < -*ḍa-* > < -*r-* >; and some kinds of NIA., *e.g.*, the *Rājasthānī* dialects, employ it more lavishly than the rest, affixing it to passive participles quite freely.

The Second and Third MIA. < -*ḍa-* > rests on a First MIA. < -*ṭa-* >, which would normally represent an OIA. < -*ṭa-* > (or a dental < -*ta-* >, with or without a < *r* > or < *r* > to cerebralise it). (Cf. Pischel, §599.) In Skt., we have a number of words with a < -*ṭa-* > affix, words which are mostly late, but a few like < *marka-ṭa* > undoubtedly go back to pre-Buddhic times: *e.g.*, < *marka-ṭa* > (regarded as being Dravidian in origin: cf. Tamil < *maram* > *tree*); < *kaṅka-ṭa*, < *karka-ṭa* > (see p. 368); < *karpa-ṭa* > *rag* (< *√[s]karp); < *parka-ṭi*; < *karva-ṭa*; < *kukku-ṭa*; < *lak-u-ṭa* > < *lag-u-ḍa*;

muk-u-ṭa (?); cip-i-ṭa *flattened rice*; vadhū-tī; kula-tā (explained as being from «kula + √aṭ»); barba-ṭa»; etc. This «-ṭa» is not found in Vedic. There is nothing in the non-Aryan languages, Dravidian and Kōl, to warrant any influence from that side. And such a characteristic IA. suffix, so persistent in all the forms of NIA., can reasonably be expected to have an OIA. source. It seems quite possible that this «-ṛa < -ḍa < -ṭa» is only a form of a «-ta», undoubtedly the same as the passive participle affix, which was used as a secondary affix in some noun and adjective formations in Vedic (cf. Whitney, Sanskrit Grammar, § 1176, § 1245; Macdonell, Vedic Grammar, § 209): *e.g.*, «eka-tá, dvi-tá, tri-tá; muhūr-tá; ava-tá *well*; raja-tá; párvatā». Some sense of connexion with or modification of the original idea is implied by this «-ta», which also is not absent in the NIA. «-ṛa». By spontaneous cerebralisation (see *supra*, pp. 487-488), «-ta» can very well give «-ṭa» in dialectal OIA. and in Early MIA. Thus we have OIA. «vibhī-ta-ka (beside «vibhīdaka»: < «√bhid» ?) > *vibhī-ṭa-ka > MIA. «bahēḍaa-» > NIA. «bahērā»; OIA. «āmr-ā-ta-ka > *āmrā-ṭa-ka > MIA. «ambāḍaa-» > NIA. অম্বরী «āmṛā»; and OIA. «śṛṅg-ā-ta-ka-, śṛṅg-ā-ṭa-ka-» > NIA. শিগাঁরা «śīgārā». Throughout the whole history of IA., «-ta» > -ṭa > -ḍa > -ṛa» would seem to have been fairly common in the *spoken* language; and after phonetic decay had put an end to most of the characteristic OIA. affixes in the Second NIA. stage, the «-ḍa» affix, with its strong cerebral sound, seems to have become quite a prominent and a popular one. The large number of names in «-ḍa», Sanskritised to «-ṭa» during the Second and Third MIA. periods (see *ante*, p. 89), would also indicate its popularity in the Indo-Aryan speech from the early centuries of the first millennium A.C.

Hoernle's derivation of this affix from a Skt. «-dṛśa» (Gaudian Grammar, § 218) is phonologically inadmissible; there is also the fact that the earlier form of «-ṛa < -ḍa» was «-ṭa».

Examples of «-ṛa-» from Bengali: OB. (Caryā 38) «nāva-r-i» (nāva, nāu); (Caryās 10, 20) «bāp-u-r-ā» a *Kāpālīka* (cf. Śaurasēnī Ap. vappudā); (Caryā 10) «pākh-u-r-i» *petal* (pakṣa = parva); MB. (ŚKK.) মূর্ছা «mudārī» beside মূর্ছা «mudī» *ring* (mudrā); MB. দিগ্ভী

«diyāri» *lamp* (< dīpa); মাকড় «mākārḍ» (*markaṭa*); কাপড় «kāpārḍ» (*karpaṭa*); রাজড়া «rājḍrā» *king, rich men* as in রাজা-রাজড়া «rājā-rājḍrā» *kings and swells*; so গাছ-গাছড়া «gāchḍ-gāchḍrā» *plants and herbs* (*gaccha*), কাঠ-কাঠড়া «kāthḍ-kāthḍrā» *wood and timber* (*kāṣṭha*); পাতড়া «pātḍrā» *leaves and sticks* (< patra); আঁকড়ী «āṅkḍrī» *loopin writing* (*aṅka*); শাশুড়ী < *শাশড়ী «śāśurī < *śāśārī» *mother-in-law, beside* শাশ «śāśḍ» in compounds (*śvaśrū*); চামড়া «cāmḍrā» *hide, skin* (*carma*); পাখড়া «pākḍrā» *scapular-bone* (*pakṣa*); খাগড়া «khāgḍrā» *reed, marsh plant with sharp edge* (*khadga*); বাগড়া «bāgḍrā» *obstruction* (*sts.* < vyāghāta + -rā); বগড়া «jhāgḍrā» *quarrel* (see p. 478); আঁতুড়ী, আঁতুড়ী «āt(u)rī» *entrails* (*antra*); বহুড়ী «bā(h)urī» (*vadhūṭī, vadhūṭī, vadhūṭikā*); ঝিউড়ী < *ঝিউড়ী «jhiurī < *jhiārī» (< *dubhiṭṭ*); মোহড়া < মুহড়া «mōhārā < muhārā» *vanguard* (*mukha*); কেওড়া «kēōrā» (*kētaka-*); চিড়া, চিড়া «cīrā, cīrā» *flattened rice* (*cipīṭa-*); চুমকুড়ী «cumkurī» *making the sound of kissing > assuring* (as a horse) (*cumba-*); ফুসকুড়ি «phuskurī» *a small boil beside* ফোঁসকা «phōskā» *a large boil or sore*; মামড়ী «māmḍrī» *crust on the surface, as on a healing sore* (*marman sensitive or exposed part*); চুপড়ী, চুপড়ী «cupḍrī, cubḍrī» *basket* (from a *dēśī* root meaning *to cover*? cf. চুপ «cupḍ» *quiet, hidden*; চাপ «√cāp» *press*); চাঙ্গড়া «cāṅ(g)ḍrā» *large basket*; হিজড়া «hijḍrā» *hermaphrodite* (< Pers. «hīz»); etc.

The «-r-» affix also figures in verb-roots: দৌড় «√dāu-r-» *run* (*davaḍa, drava-* < *dru*); see *infra*, under ‘Verb: Roots.’

In some cases, «-r-» figures as র «-r-» apparently through originally dialectal pronunciation: e.g., কাঠরা «kāthḍrā», see *supra*; গাঁঠরী beside গাঁঠড়ী «gāthḍrī, -rī» *baggage* (*granthi*); টুকরা «ṭukḍrā» *a piece*, beside Hindōstānī «ṭukrā» (see p. 489); ছোকরা «chōkḍrā» *a boy* (conn. with «śāba» > ছা «chā»?); চাঙ্গারী «cāṅ(g)ārī» *little basket*, beside চাঙ্গড়া «cāṅ(g)ḍrā» *above*; পেঁটার «pēṭḍrā» *box* (**pēṇṭa* = *pēṭṭa* = *pēṭa-*); বাঁশরী «bāśārī» *bamboo flute* (*vaśā*); চায়রা «chāyḍrā» *shade* (see p. 342); ভায়রা «bhāyḍrā < bhāi» *wife's sister's husband*; etc.

(47) ত «-tḍ», তী «-tī» (i).

442. Found in a few words, in the abstract sense. From MIA.

« -tta » < OIA. « -tva »: *e.g.*, MB. আইহত > আয়ত > NB. এওৎ « āihātā » > äyyātā > eōtā » (avidhavatva), also with তী « -ti » with « -ī < -ikā »; *s.s.* ‡ « raizot » (= rājya + tva) in the 'Crepas Xaxtrer Orthbhed.' This affix was later reinforced by the Perso-Arabic affix noted at p. 656.

(48) ত « -tā », তা « -tā », তী « -ti » (ii).

443. From « patra- » as well as « pātra- », a decayed word figuring in some disguised compounds in which it has acquired the force of an affix: *e.g.*, নামতা « nāmātā » *multiplication table* (nāma-patra-); রাঙ্গতা « rāṅ(g)ātā » *tinsel, copper-foil* (raṅga-patra-); চাকতি « cākāti » *some flat or mashed object cut into a ring* (cakra-patra + -ikā); চূনাতি « cūnāti » *lime-box (for betel)* (cūrṇa-pātra + -ikā); MB. চামাতি « cāmāti » *thong* (carma-patra + -ikā): cf. also করাত « kārātā » *saw* (kara-patra).

(49) ত « -tā », তা « -tā », তী « -ti », উতি « -uti » (iii).

444. From « -putra, -putrika, -putrikā »: a decayed word in disguised compounds: *e.g.*, জেহুত, খুড়ুত, মাসুত, পিসুত « jēṭhut(ā), kḥurūt(ā), māsut(ā), pisut(ā) » respectively, = *son of father's elder brother, father's younger brother, mother's sister, father's sister*, also with তা « -tā » (see p. 508); MB. (ŚKK) একুইতি « ēkūiti » (ēka-putrikā); বালতি « bālāti » as in « rārī bālāti » *widow, and having small children only* (bāla-putrikā); চাটুতি « cāṭuti » *a surname = Chatterji* (« caṭṭa-putra- »: see p. 409).

(50) নী, নি « -nī, -ni », ন « -nā »; ইনি « -i-ni »; অনী, অনি, উনি « -ānī, -āni, -uni ».

445. In OIA. « -nī » and « -ānī » are two feminine suffixes which occur with a number of forms, *e.g.*, « pat-nī » (< pat-i); « paruṣ-ṇī » (paruṣa); « rōhi-ṇī » (fem. of « rōhi-ta »: may be from « *rōh-in »); asi-k-nī, har-i-k-nī »; and « indr-ānī, varuṇ-ānī, rudr-ā-ṇī, bhav-ānī, upādhyāy-ānī, mātul-ānī », etc. (Cf. Whitney, § 1176 d, § 1223 b, c.) Here « -ī » is the proper feminine-indicating affix, and the « -n, -ān- » apparently belonged to the base of the noun. Practically no form in NIA. has come down with

this < -nĪ, -ānĪ > of OIA. (cf. the word সৎ, সত্য < sātā, sātā >, Hind. < saut > < MIA. < savatti > < OIA. < sa-patnī >).

The OIA. feminine affix < -ā > was lost (see *supra*, pp. 305 ff.), and < -ī > also has generally not come down to NIA.,—it was weakened to < -i > in Late MIA., and when not after a vowel, it has dropped off in Bengali (see *supra*, pp. 307 ff.). OIA. < -ikā > gave, through Late MIA. < -iā >, the most common, it may be said the most characteristic feminine affix of NIA., namely < -ī, -i > (cf. pp. 307, 672).

But there was the large class of nouns in OIA. with the attributive suffix < -in >, giving in the masculine nominative singular < -ī > (< māli, yōgī > etc.), and feminine nominative singular < -in-ī > (mālinī, yoginī). This supplied to MIA. numerous feminine forms differentiated from the masculine only by < -inī, -iṇī >, especially when the nominative came to be used for all the cases in the masculine, the < -in- > of the base being totally lost. Some common isolated words like < raṇṇī >, NIA. < rānī > (rājñ-ī), fem. of < rāa, rāja > (rājan, rājā) also helped to establish this < -nī > as a feminine affix. So that in Late MIA., < -iṇī (-nī, -anī, -nī) > also was a well-marked feminine affix, side by side with < -ia < -ikā >. Moreover, < -iṇī (inī) > was partly generalised, and came to be attached to nouns to which it did not properly belong; and when added to masculine nouns in < -ā >, the < -i- > was dropped, making it < -ā-nī >. NIA. thus inherited this < -inī, -a-nī (-iṇī, -a-ṇī) >, although more restricted than < -ī >, from Late MIA. In most NIA. of the recent period ('New' NIA.), the final vowel < -ī, -i > has dropped, leaving the affix at < -n (-ṇ) >; and when in a language like Bengali, we have the full form in < -nī, -nī >, it is due only to the influence of *ts.* feminine words in < -in-ī, -ānī >.

The < -i-nī, -a-nī > affix in the older periods of NIA. was not so common, and its improper use (that is, in the < -a-nī > form with original OIA. vowel bases) was less frequent; in the older periods we have commonly < -ī >. Gradually the < -n- > form, as more distinctive, came to dispute the field with < -ī >, and to oust it from many words, and now it may be said to be equally important with < -ī > in most NIA. speeches; and in some, it is even more important. The loss of the gender sense

in the *adjective* in Bengali is also partly responsible for the curtailment of «-I», and «-nī» is becoming more prominent in distinctive feminine *nouns*.

Examples : cases of «-nī» < -in-ī » in OB. : « jōinī » (yōginī) ; « kariṇī », masc. « kariṇā » (kariṇī), cf. « hariṇī », masc. « hariṇā » (hariṇa) ; « gharīṇī, MB., NB. ঘরণী gharāṇī » (gr̥hiṇī) ; « śunḍini » (« śunḍin-ī » ; also « śāunḍika » > *śonḍia, *śunḍī », fem « śunḍi-nī ») ; MB. and NB. examples : NB. গোল্লানী, গয়লানী « gōālīnī, gāylānī », fem. of গোয়াল, গয়ল « gōālā, gāylā » *milk-man* (the old feminine form is গোআলী « gōāl-ī », which occurs 15 times in ŚKK., whereas the new form গোআলিনী « gōālīnī » is found in the same work 12 times) ; MB. (ŚKK.) কালিনী রাতি « kālīnī rāti » *black night* ; চোরনী, চুরনী « cōranī » > curḍnī », ŚKK. চুরণী, চুরিণী « curaṇī, curiṇī » *woman thief* ; NB. চাড়ালানী « cārālāṇī » *Caṇḍāla woman* (OB. = চণ্ডালী caṇḍālī) ; NB. stś. অভাগিনী « abhāginī », besides the older আভাগী, আবাগী « āb(h)āgī » (< abhāgya) ; MB. টেটনী « tētānī », *bad woman* beside older ঠাটী « ṭhāt-ī » (< dhṛṣṭa ?) ; NB. ডোমনী, ডুম্নী « ḍōmḍ-nī, ḍum-nī » *Ḍōm woman* (=OB. ডোম্বী ḍōmbī) ; NB. পাগলিনী « pāgālīnī » beside older পাগলী « pāgālī » *mad woman* (the first is a literary word, the second commoner, and is used also affectionately—পাগলিনী would be regarded as being from পাগল *mad*, *mad one*, and পাগলী from পাগল *the mad one*, *mulcap*) ; NB. মেছুনী « mēchunī » < *māchua-nī » *fish-wife* ; NB. বেহাইন, বেহান, বেয়ান « bēhāin, bē(h)ān » (vāivāhika > বেহাই bēhāi + -nī) ; NB. বাঙ্গালিনী « baṅgālīnī » *Bengali woman*, a new, literary form, beside বাঙ্গালনী « baṅ(ḡ)ālāṇī » *woman from East Bengal* (but OB. বাঙ্গালী « baṅgālī » *woman from East Bengal*, as in the Caryās, < বঙ্গাল « baṅgāla » *East Bengal people*, or *land*) ; সোহাগিনী « sōhāginī » *woman beloved by her husband*, beside older সোহাগী « sōhāgī » (< sāubhāgya-) ; ননদিনী « nānādinī », a new formation, literary, beside the proper word ননদ « nānāḍḍ » (nanandṛ) ; সতিন « sātīn » *co-wife* (sapatnī + -nī), also সতিনী « sātīnī » : cf. Bihārī « sawatiniyā », Hind. « sautin » beside Bengali সৎ, সত্য « sātḍ, sātā » and Hind. « saut » ; নাতিন « nātin », MB. (ŚKK.) নাতিনী « nātīnī », also নাতনী « nātnī », *grand-daughter* feminine of নাতী « nāti » (naptṛ-) : here we have NB. loss of final «-I» of MIA. ; so মিতিন « mitin » *girl friend* (< mitra), ঠাকর(ত)ন, ঠাকরন, ঠান্ < ঠাকুরাণী « ṭhākrān, ṭhākrān, ṭhākrn, ṭhān < ṭhākur-āṇī » *Madam, Lady* (< « ṭhākura +

-ānī > ; the wife of a < ṭhākura > a cook, or a Rajput would be ঠাকুরনৌ < ṭhākura-nī >, a modern formation); ঘুড়নৌ > গুন্নি (Chittagong) < ghur-nī > gunni > = < *ghōḍa-nī > mare, beside older ঘুড়ী < *ghōḍī < *ghōḍī > (= *ghōḍī-ikā); বাঘিনী < bāghinī > tigress (< vyāghra); সাপিনী < sāpinī > female snake (< sarpa); সিংহিনী < siṅhinī > (< siṅha); etc.

(অ)নৌ < -ānī > has become the common affix to denote a woman of a particular caste or profession: সেকরানী < sēkārānī > woman of the goldsmith caste (< sēkyakāra >, see pp. 194-195); ধোবানী < dhōbānī >, woman of the washerman caste; কায়তনী < kāyetānī > a Kāyastha woman; বড়িনী < bādyī-nī > woman of the Vaidya caste; কুমোরনী < kumōrānī < kum(h)ārā-nī > woman of the potter caste (< kumbha-kāra); চামারনী < cāmārānī > woman of the leather-worker caste (< carmakāra); মেথরনী < mēthār-nī > sweeper-woman, beside মেথরাণী < mēthārānī > (< Persian < mihtar > prince, by euphemism, commonly spelt like রাণী < rānī > with the cerebral < ṇ >); চৌধুরাণী < caudhurānī > lady of the Chaudhuri family; ডাক্তারনী < ḍāktār-nī > Lady Doctor; মাস্টারনী < māṣṭār-nī > school-mistress.

A great many common forms, however, have retained the old < -ī > and have not taken up the < -nī >: e.g., মামী < māmī > mother's brother's wife has not been ousted by MB. (ŠKK.) মৌলানী < māulānī > (mātulānī); কাকী < kākī >, খুড়ী < khurī > father's younger brother's wife; জেঠী < jēṭhī > (= jyēṣṭhikā), জেঠাই < jēṭhāi > (= jyēṣṭhāyikā) father's elder brother's wife; শালী < śālī > wife's sister; খুকী < khukī > girl baby (< khōkā); রামী < Rāmī > (< Rāma), শ্রামী < Ś(y)āmī > (< Śyāma), বামী < Bāmī > (Vāmā + -ī), forms of women's names among the lower classes; তুলানী < dulālī > darling, etc. In many feminine adjectives, the MB. < -ī > has now been dropped with the weakening of the gender-sense, as in MB. (ŠKK.) বিতপনী < bitāpānī > (= vitapanā), পাতলী < pātālī > slim (< patra-la-), বিকলী < bikālī > (= vikalā), দারুণী < dāruṇī > (= dāruṇā), কোঁঅলী < kōāli = kōḷāli > (= kōmalā), আনাথী < ānāthī > (= anāthā), etc. In Late MB. and in NB., when through the influence of Sanskrit, the < -ānī, -inī > affix was regarded as an elegant form, the formations like ননদিনী, পাগলিনী, etc., etc., were evolved by the dozen in the literary language, as well as sts. ones like নাগিনী, চণালিনী and চণালনৌ, বিহঙ্গিনী, চাতকিনী, কায়স্থিনী, প্রেতিনী (> colloquial

পেতুনী), পণ্ডিতানী, অনাধিনী, হতভাগিনী, রজকিনী, নাপিতানী (colloquial নাপিনী, নাপ্তিনী), ভিক্ষুণী (< MIA. Pali « bhikkhuni »), ঋষ্যানী (Śūnya-Purāṇa), etc., and quite a host of others, some of which are not Sanskrit at all (e.g., বন্দিনী « bāndinī » *woman prisoner* from Persian « bandī »); but they are very freely used. (See Lalit-Mōhan Banerji, 'Vyākaraṇ-Vibhīṣikā,' Calcutta, San 1320, pp. 40 ff.)

The « -nī » affix is not to be confused with « -ānī » (13a, 14) discussed before, and also with the « -nī » in some isolated words, like রানী « rānī » (see p. 674), কাহিনী « kāhinī » *tale* (< * kathinikā = kathānikā), etc.

(51) পনা « pānā ».

446. This well-known NIA. affix, indicating state or function, is from OIA. « -tvana- ». From the change of « tv- » to « -pp- », it would seem to have originated in the South-western IA. region during the First MIA. stage, whence it spread elsewhere (see p. 508, *supra*). Examples; ঢেউপনা « ḍhitṭa-pānā » (dhṛṣṭa + -tvana-); গিন্নীপনা < গৃহিণীপনা « ginnī-pānā < gṛhīṇī-pānā »; etc.

There is an affix পানা, পনা « -pānā, -pānā » meaning 'like,' 'resembling,' 'similar to,' which seems to be a blend of পনা « -pānā » (in an extended, adjectival use) and the *sts.* word পারা « pāra » *like* < *parāa < prāya- »: e.g., চাঁদপানা « cāḍḍa-pānā » beside চাঁদ-পারা « cāḍḍa-pāra » *moon-like*; কুলাপানা, কুলাপনা, কুলোপনা « kulā-pānā, kulā-pānā, kulō-pānā » (*flat and broad*) *like a winnowing fan*; লালপানা « lālā-pānā » *reddish*; etc.

(52) মত « -mātṭa, -mātṭa », মন « -mānṭa » < মন্ত « -māntā ».

447. Occurring in some pronominal adjectives and adverbs, like এমনত « ē-mātṭa » *like this* যেমত « jē-mātṭa » *like that*, etc. The form in « -nṭa » is due to influence of MB. « kēhānā, jehānā » etc. See *infra*, under the 'Pronoun.' It is used as an independent word as well, e.g., আমার মত « āmārṭa mātṭa » *like me, of my sort*. A blend মতন « mātānṭa » = « mātṭa + mānṭa » is also found. It is from MIA. « -manta » (< OIA. « -mant- »), which figures also as a stereotyped form in some adjectives and some names, e.g., শ্রীমন্ত « śrī-māntā » *prosperous*, পয়মন্ত « pāyṭa-māntā » *lucky*,

luck-bringing (pada status, position), হনুমন্ত(ী) < Hānumānt(ā) > *Hanuman* ; etc.

The MIA. affix < -vanta >, influenced by the Skt. form of it, also gave the Bengali বন্ত < -bāntā > in words like গুণবন্ত < guṇā-bāntā >, ভাগ্যবন্ত < bhāgyā-bāntā >, etc.

Persian < -mand >, cognate with the Indo-Aryan < -mant- >, reinforced these affixes in Late MB., e.g., < ʿaql-mand, dāniš-mand >, etc.

(53) র > র > উর < *-rū > -ru, -ur > .

448. Originally implying ‘similarity, intensity,’ from OIA. < rūpa > *form, shape* > MIA. < -rūva >, this affix is generally used pleonastically in NIA. in which it occurs in only a few words: e.g., *গোরু > গোরু, < *gō-rū > gō-ru > *ox, cow, cattle*, wrongly spelt গরু in Bengali: cf. Hindī गीरु < gō-rū > (< < gō-rūpa >, originally meaning *buffalo*) ; মঁজারু < sājā-ru > *porcupine*, beside the simple form ‡ সঁজা, হঁজা < sējā, bēzā > (śalyaka- + rūpa: p. 476); বাছুর < *bāch-ur < *bācha-rū > (cf. Hindōstānī < bach-rū >, Marāṭhī < vās-rū >), beside MB. বাছা < bāchā > *calf* (vatsa-rūpa); MB. শশারু < śāśā-ru > *hare* (śāśa- + rūpa); MB. ঘোড়ারু < ghōṛā-ru > *a kind of deer* (ghōṭaka- + rūpa); also MB. তুলারু < tulā-ru > *a kind of deer* (<?); ‡ গাবুর, গাবুর, MB. গাবরু < gāb(h)-ur < gābhā-ru > (cf. Hindōstānī < gabh-rū >) *young person* (< garbha-rūpa > *children, young persons* as in the ‘Divyāvadāna’); MB. (ŠKK.) জিঙ্গালরু < jingālā-ru > *the ‘Jingini’ or ‘Jiger’ tree*; MB. কাঁউর, কাঁড়ুর < Kā-ur, Kāw-ur > < OB. কামরু < Kāmaru = *Kāwā-rū > (as in Caryā 2: < Kāma-rūpa > i.e. West Assam: see *supra*, p. 299). Cf. also Marāṭhī < pākh-rū > *bird* (pakṣa-rūpa), Bhōjpurīyā < meherā-rū > *wife*, beside < meher > (mahilā-rūpa, mabilā), Skt. < hr̥ṣṭa-rūpa > *exceedingly glad*.

(54) ল < -lā >, লী < -lā >, লৌ < -li > .

449. A common OIA. affix (with a variant < -ra >), < la > is found in the adjectival sense, meaning also ‘possessing.’ The pleonastic (svārthē) value also is very common; as well as a slightly modifying sense. The affixes < -ila > (see pp. 676-71) and < -ula > (< MIA. < -ulla >, Bengali

«-ulṣ», as in MB. লাজুলী «lājūli» = «lajjā-sīlā», and রাতুল «rātulṣ» *red* < MIA. «*rattulla» = OIA. «rakta + -ula») are forms of this affix, with «-i-» and «-u-» themes. The affix is in some cases found in the form of «-r-», due probably to Bihārī influence, original Māgadhī «-l-» becoming «-r-» in Bihārī (see *supra*, pp. 536-538). Examples: আদল «ādālṣ» *resemblance (as of one face to another)* (OB. ādaa < advaya + -la), beside আদরা «adṣrā»; আধলা «ādhālā» *half, half-piece*, beside আধেলা «ādhelā» (*ardha*); MB. উতরলী «utārāli» (fem. in «-ī < -ikā»), NB. উতরোল, উতরল «utārōlṣ < utārālṣ» *anxious* (uttvara-la); ছাওয়াল «chāwālṣ» *child*, ছাওয়ালিয়া > ছালিয়া, ছেলে «chāwāliyā > chāliyā, chelē» *boy* (sāba- + -la + -iyā); পোলা «pōlā» beside পো(য়া) «pō(ā)» *son, child* (pōta-la-); MB. ছেলি «chēli» Bhōjpuriyā «chērī» *she-goat* (chagalikā < chaga); গাড়ল, গাড়র «gārālṣ, gārārṣ» *sheep* (cf. Late Skt. «gaḍḍalikā < gaḍḍala» *rolling animal, as in the entire flock*); দীঘল «dīghālṣ» *long* (dirgha-la); OB. fem. আগলি «āgali» *advanced* (Caryā 32: < agra-la-); পাকল «pākālṣ» *ripe, well-ripened* (pakva-la); হাঁড়ল «hārālṣ» *big, open-mouthed pot* (cf. হাঁড়ী, হাঁড়া «hārī, hārā» *large pot*); পাতলা «pātālā» *lean and thin* < *like a leaf* (patra-la-), MB. fem. পাতলী «pātāli»; MB. নহলী = নঅলী «nā(h)āli», fem. *fresh, new* (*navali-kā); MB. (KKC.) সোহাগলী «sōhāgāli» *wife beloved by her husband* (sāubhāgya- + -li); MB. বিজুলী, NB. বিজলী «bijuli > bij(ā)li», also বিজুরী «bijuri», beside Hindōstānī «bij, bijli» (MIA. vijjulia, OIA. vidyut + -la + -ikā); ফাটল «phātālṣ» *crack (on a wall, on the roof)* (ফাট √phāt *split*); *সহিলা > সহেলা > সয়লা, সহিলী > সহিলি, সহৈলি «*sāhilā > sāhelā > sāylā, sāhili > sāhili, sāili» *friend (among women)* (sakhī + -lā, -likā); MB. মাতল «mātālṣ» (*matta-la*); ধকল «dhākkālṣ» *strain* (cf. ধাকা «dhākkā» *push*); বাঁধুলী «bādhuli» *a flower* (bandhuka + -likā); দাঁদলান «dāḍālānā» *to be on the aggressive, to be fighting and quarrelling, to oppress* (dvandva-la-); ফাঁদল «phādālṣ» *circumference* (< ফাঁদ «phādṣ», cf. Late Skt. «phaṇḍa < *phandra» *belly*); হাতল «hātālṣ» *handle* (hasta-); পয়রা «pāyṛā» *liquid (as of treacle)* (< payas); etc., etc. We have this affix apparently in বাদল, বাদলা «bādālṣ, bādālā» *cloud, rainy weather* (Late Skt. vardala-), মাদল «mādālṣ» *a deep-toned drum* (mardala), কাতল, কাতলা «kātalṣ, kātālā» *carp fish*; etc.

(55) স < -sā >, সা < -sā >, ছা, চা < -chā, -cā >.

450. This affix, meaning ‘likeness, similarity, resemblance,’ is derived by Hoernle from OIA. < sadṛśa > (Gaudian Grammar, § 292); but this derivation is not tenable phonologically. As a source of this NIA. affix, I suggest the OIA. affix < -śa >, as in a limited number of words in Skt., e.g., < lōma-śa, kapi-śa, karka-śa, yuva-śa, arva-śa, ēta-śa, lōpa-śa, ? giri-śa, ? kala-śa >. This < -śa > affix was both pleonastic and adjectival, with an implication of similarity: e.g., < kapi-śa > tawny, ‘monkey-like,’ < karka-śa > harsh, grating, ‘gravel-like.’ (This < -śa > is derived from an Indo-European < -ko [-kō] >: cf. Brugmann, ‘Vergleichende Grammatik der idg. Sprachen’, II, Strassburg, 1889, § 83.)

Examples: < -a + -śa > -āsā >, feminine < -ās-ī >: খোলস < khōl-āsā > covering, slough of snake (< khōlā cover); মুখস ts. < mukha > + < -sā > mask; তাড়স < tāṛā-sā > force, influence, sympathy, as in fever due to a pain or wound (< তাড় √tāḍ drive, beat); ধেড়স < dhēṛā-sā > a vegetable, ‘lady’s fingers,’ beside ঢেড়ি, ধেড়ি < dhēṛi, dhēṛi > a kind of ear-ornament; আপস < āpā-sā > friends, people of the same group or family (appā < ātman, *ātma-śa); sts. রূপসী < rūpāsī > a beautiful woman (*rūpa-śa- + -ikā).

< -ā-śa + -āka > -ās-ā > -āsā >: also altered to the affricates ছা < -chā >, চা < -cā >, in the feminine, সী, চী < -sī, -cī >: e.g., পয়সা < pāysā > pice (< pāi-sā, Hind. paisā); আলিসা > আলসা, আলসে < āli-sā > ālīsā, ālsē > parapet on a terrace (< āli, āl embankment); চিপসা, চুপসা < cipśā, cupśā > lean, pressed (√cip press); ভাপসা < bhāpśā > foetid, rank, dank (like vapour) with a bad odour (*bhāpa-śa-); পানিসা > পানসে < pāni-sā > pānsē > (by Vowel Harmony) watery (pāniya + -śa-); চামসা < cāmśā > like untanned hide in smell (*carma-śa); চকসা < cākśā > clearing of the sky (cf. চকচক < cāk-cāk > reduplicated form = to be bright); ফরসা < phārśā > light, dawning, beside Chakma dialect < pār = phār > light (see p. 512); ঝাপসা, ঝাপসা < jhāpśā, jhupśā > hazy (cf. ঝোপ < jhōpā > wood, grove); আবছা < ābśchā > hazy, < cloudy (cf. †আভ < ābhā > = < abbha > thin cloud); লেঙচা < lēṅś-cā > to limp, to be like a lame man (cf. লেঙড়া < lēṅḡḡā > lame man, লেঙ < lēṅ > kick, foot, shin); ভেংচা, ভাংচা < bhēṅ-cā, bhāṅ(g)ś-cā > make faces or wry-

mouth (cf. *bhaṅgi*); *কপচা* « *kāpācā* » *to chatter* (√*kṛp*, *kalp*); *ঘুমসী, ঘুঙসী* « *ghumṣī, ghuṅ-sī* » *waist-string, 'winding thread'* (< √*ghum* *to wander about*); *আলগোছা* « *ālāgōchā* » *without touching, from a distance might be from* « **ālāgā-sā* » *distinct-like* (*alagna* + *-sā*): cf. however *আলগোছে* at p. 551; *একসা* « *ēkṣā-sā* » *rolled or united into one* seems to have been influenced by, if not actually derived from, the Persian « *yak-sān* ».

There are extensions of this affix: *অসিয়া* > *চে* « *-ā-s-iyā* » > *-cē* », and *আসিয়া* > *আসে* « *-ā-s-iyā* » > *-āsē* »: *লালচে* « *lālācē* » = **lālā-siyā* » *reddish*; so *কালচে* « *kālācē* » *blackish*; *ফাঁকাসিয়া* > *ফেঁকাসে* « *phāṅkāsiyā* » > *phēkāsē* » (also without nasalisation) *pale, colourless*, cf. *Hindōstānī* « *phakk* » *colourless*.

In the words *সাতাসে, আটাসে* « *sātāsē, āṭāsē* » *a child prematurely born after seven months or after eight months*, the « *-āsē* » represents *বাসিয়া* « *mās-iyā* » < « *māsa* » *month*. In a few onomatopoeics, however, we have an *আস* « *-āsṣ* » and *উস* « *-usṣ* » which seem to be connected with this « *-sṣ* » affix: e.g., *ধপাস্* « *dhāpāsṣ* », *ধড়াস্* « *dhārāsṣ* » *with a loud thud*, *পটাস্, কটাস্* « *pātāsṣ, kātāsṣ* » *with a crack*, *ধুপুস্* « *dhupus* » *with a gentle thud* etc. Cf. « *-ātṣ* » (p. 655) and « *-ākṣ* » (pp. 681-682).

(56) *সই, সহি* « *sāi, sāhi* ».

451. OB. « **sahi* », from OIA. « *sahita* », as in *জলসই* « *jālṣ-sāi* » *immersed in water*, *বুকসই* « *bukṣ-sāi* » *reaching up to the breast*, *হলসই* « *rūṣ-sāi* » (« *Hutōm-Pēcār Naksā*, 1862, p. 74) *belabouring with a cudgel* (« *rulṣ* » < English *ruler*): etc. This is confused with another *সই* « *-sāi* » from the Perso-Arabic, for which see below.

(57) *সর, সর* « *-sārṣ, -sarā* ».

452. From OIA. « *sara* » < √*sr* » *moving*. This affix forms ordinals, and a few other adjectives and nouns: e.g., MB. *একসর* « *ēkāsārā* » *alone, by one self* (wrongly Sanskritised in MB. to *একেস্বর*, also *একস্বর* « *ēkēśwārā, ēkāsāwārā* »); *দোসর* « *dōsārṣ* » *a second, a supporter, a double, second, দোসরা* « *dōsārā* » *second, second day of the month*; *তেসর, তেসরা* « *tēsārṣ, tēsārā* » *third (day of the month)*; *চোসর* « *caūsārṣ* » *fourth, square*; MB. *সোসর* « *sōsārā* » *equal, lit. moving along with (= sama-sara)*; etc. Hoernle

derives this from « spta » (Gaudian Grammar, § 271), but in MIA. this would give either « saṭa > saṭa », or « sata, sita > sa(d)a, si(d)a ».

(58) সোঁআ « -sōā ».

453. Found in MB., as in (ŠKK.) কানাসোঁআ « kṇā-sōā » *reaching the brink* (= kṇa- + -sama-).

(59) হার, হারা « -hārṣ, hārā ».

454. It occurs in a few words like একহার, দোহার, তেহার, চোহার « ēkṣhāra, dōhārā, tēhārā, cāuhārā », to mean 'fold.' (দোহার « dōhārā » also means *stout, robust, 'double-sized'*). The source seems to be the Skt. « hāra » *division, portion* (Yōgesh Chandra Vidyānidhi, Bengali Grammar, VSPd., p. 178). Cf. MB. ষাঠিহার « ṣāṭhi-hāra », *ষাঠিহার « ṣāṭhihārā » > NB. ষেটেরা « ṣeṭērā » *sixth-day ceremony and worship after child-birth*. The affix occurs in Hindōstānī also, where it is agentive: e.g., « sirjan-hār » *Creator*, « dēnē-hārā » *giver*, « pālan-hār » *one who maintains*, etc. The Hind. « hār(ā) » is commonly derived from « kāra- » *doer*: but the aspiration in this case would be difficult to explain. There seems to have been a confusion between « kāra » > -āra » and « hāra » in Early NIA.: cf. Bengali জোকার, জাঁকার « jōkārṣ, jāṅkārṣ » *shout or song of triumph*, beside জোহার « jōhārṣ » *salutation*, Hind. « juhār », found also in Kōl as « juhar » *salutation*; দোহার « dōhārṣ » < « *dhuārā » *singer in a chorus* (< dhruva-kāra).

In দেহার « dēhārā » < দেহরা « dēhārā » *temple*, we have « ghara, gr̥ha »; and দোহার « dōhārṣ » of two is from « dōṇha, dōṇṇa + (k)ara ». Hoernle derives « hārṣ » from Skt. « vidha + ra » (Gaudian Grammar, § 412), but this derivation offers phonological difficulties.

455. There are in addition a number of affixes which are in most cases mutilated forms of words forming parts of compounds, and these are found mainly in place names (e.g., আস, সা, সৌ « -āsṣ, -sā, -si » < « āvāsa, -vāsa- », as in ইন্দাস, « Indāsṣ » = « Indrāvāsa », পাকড়াশী « Pākṣṛāśī » a *surname* = « Parkaṭāvāsa + -ika »; দৌ, দৌয়া > দে « -di, -diyā » < -dē » as in ন'দে < নদৌয়া « Nōdē < Nādiyā », from « dvipa- »; etc.);

but as these are not found in derived verbal or nominal forms of the language, and have long lost all force of affixes, they are not considered here. (See Y. C. Vidyānidhi, *Bengali Grammar*, VSPd., pp. 188-199). Affixes like ভর, ভরা < -bhārṣ, -bhārā > (e.g., পেট-ভরা < pēṭṭ-bhārā *belly-full*, দিন-ভর < din-bhārṣ > *all day long*), করা < -kārā > (as in শত-করা < śatṭ-kārā > *by the hundred, per cent*, where < kārā = Bengali passive participle of কর < √kār >, corresponding to < kṛta > : Hindōstānī has < kaḍa- > as in < sai-kaṛā, sai-kaṛō >, where < kaḍa > curiously enough preserves the old Māgadhī equivalent of < kṛta > which is lost to Bengali) are but compounded words, and are self-explaining; and they need no further discussion.

[II] TATSAMA SUFFIXES.

456. From the large and ever-increasing *tatsama* element in Late MIA. and in NIA., a number of common Sanskrit affixes were familiarised, and gradually these have been adopted into the language, their naturalisation being indicated by the formation of hybrids with *bbh.* or foreign roots or words. There seems, moreover, always to have been present in the minds of speakers of Late MIA. and Early NIA. a sense of some vague connexion between the < -ā, -ā > of nouns and adjectives and Skt. < -ākā, -ākā >, and between the < -a-, -ia- > of the passive participle with < -ta, -ita > : a connexion which the scholars have always noted and indicated.

In Second and Late MIA., as a single unvoiced stop would not be allowed intervocally (at least in orthography), the < -k- > or < -t- > of the *ts.* affixes would be written < -kk-, -tt- >, and free use of this device would be made for purposes of metre or rime. This practice was continued to the Early NIA. stage: the 'Prākṛta-Paiṅgala' has spellings like < rūakka (rūpaka), Mēnakkā (Mēnakā), Sāraṅgikkā (Sāraṅgikā), ghitta (ghṛta), āatti (āyati) >, and in Old Hindī, Old Rājasthānī, etc. we find instances where this tradition is carried on, like < matti (mati), Sarasatti (Sarasvatī), Manmaththa (Manmatha), sukkha (sukha), hayaggaya (haya-gaja), jagga (jagat), uraggana (uḍa-gaṇa), saddāi (sadā) > etc., and even in foreign borrowings like < surattāna (sultān),

Arabbi (Psrso-Arabic « arabī »), Turakkī (Turkī) », etc. There are, however, also cases of doubling of other consonants than stops and aspirates in Late MIA. and Early NIA. In OB. of the Caryās we find also a few cases (see below, under « -ta, -ita »).

(1) ইমা « -imā ».

457. From OIA. « -iman », with the force of the English *-ness*: found also in MIA., e.g. « munisima (=manuṣyatva), gahirima (gabhīratva), vaḍḍhimā (vṛddhi-bhāva) », etc. OB. (Caryā 34) « pārima » (=pāra); MB., NB. বন্ধিমা « bāṅkimā » (vakra-tva), লালিমা « lālimā » *redness*, রাক্তিমা « rātimā » *redness* (raktiman), beside কালিমা « kālīmā » *blackness*, নীলিমা « nīlimā » *bluish tinge*, চাঁদিমা « cādimā » *moon-light, moon-sheen*. This affix is found in other NIA. languages, but it is literary rather than popular. In Bengali, « -imā » has also a slightly diminutive force.

(2) ঈয় « -īyā » [iə, io].

458. This is affixed to foreign and other names, forming adjectives: রুশীয় « Ruṣīyā » *Russian*, আরবীয় « Ārabīyā » *Arabian*, মিসরীয় « Misariyā » *Egyptian*, খ্রীষ্টীয় « Khrīṣṭīyā » *belonging to Christ, Christian*, ইটালীয় « Itāliyā » *Italian*, ডেনীয় « Dēniyā » *Danish*, হেগেলীয় « Hēgēliyā » *Hegelian*, etc.

(3) ক « -ka ».

459. It is sometimes difficult to decide whether the pleonastic « -ka » of Bengali comes from MIA. « -kka » (see p. 683), or is an OB. or MB. employ of the *ts.* affix. The Skt. « -ka » undoubtedly sustained in Bengali this MIA. borrowing from it, and helped to extend its use. When it is in connexion with *ts.* words, the « -ka » might be regarded as the *ts.* affix: e.g., রাজনৈতিক « rājñāṭikā » beside নৈতিক « naitikā » *political*; আদিক « ādi-ka- » > দিগ « digā » in the oblique plural base of nouns; Skt. words with « -ka, -ika », like « bāla-ka, pañca-ka, sahāya-ka, mās-ika, pākṣa-ika, dain-ika, dōla-ka, sthāpa-ka, māpa-ka, jñāpa-ka, pāṭṭ-ka, vaiṣay-ika, lāuk-ika, sāgni-ka, tirth-ika, māukh-ika », etc., etc. form a whole host in Bengali,

and since many of these words are freely used in the colloquial, «-ka, -ika (with modification of root vowel)» have become quite familiar as adjectival affixes.

In a few words like পেটুক «pēt-ukṣ» *glutton*, মিষ্টক «miṣ-ukṣ» *sociable*, লাজুক «lāj-ukṣ» *shy*, মিথুক «mithy-ukṣ» *liar*, we have probably the Skt. affix «-uka»; cf. also হিংসুক «hiṁs-ukṣ» *envious*.

See also below, under 'Verb: Pleonastic Affixes.'

(4) ত, ইত «-t(ṣ), -it(ṣ)».

460. The passive participle affix of OIA. (Skt.), it is in very common use. It was apparently re-introduced in the Late MIA. period, in which it was written «-tta, -itta». This affix is frequently used with *tbh.* and *sts.*, as well as foreign roots and words, showing its complete naturalisation. Examples: OB. (Caryā 8) ভরিতী «bharitī» *filled*, fem. in «-ita» + «-ī»; (Caryā 9) নিবিত «nibitā» (nirvṛta, MIA. *nivvitta-); so (Carya 12) পরি-নিবিত্তা «parinibittā»; (Caryā 30) উইত্তা «uittā» (MIA. «*uitta-» for «uia» = «udita»); MB., NB. থকিত «thakit(ṣ)» *astonished* (thakka < *stabh-kṛta + -ita), খলিত «khālitṣ» *slipped* (√skhal), লখিত «lakhitṣ» *seen, noticed* (√lakṣ), জানিত «jānitṣ» *known* (see p. 654), করিত «kār-it(ṣ)» as in করিত-কর্মী «kāritṣ-kārmā» *experienced* (=kṛta-karmā), জন্মিত, জন্মিত «jānmit(ṣ), jānmit(ṣ)» *begotten*, উজ্জলিত «ujjālitṣ» *brightened* (< ujjvala), অবিবৃত «ābiyātṣ» *unmarried* («ā- + biyā < vivāha + -tṣ»: cf. Hindī «byāh-it» *married*); এলায়িত «ēlāyitṣ» *dishevelled* (where «ēlā» < আলা, আউলা «ālā, āulā» = «ākula-», see p. 383, + «-itṣ»); etc.; নিকাহিতা স্ত্রী «nikāh-itṣ stri» *woman or wife married in the nikāh form* (< Perso-Arabic «nikāh»); বাপ্তাইজিত «bāptāij-itṣ» *baptised*; and even আইনানুসারে রেজেষ্ট্রিত «āinānusārē rējēṣṭritṣ» *registered in accordance with law* (Perso-Arabic «ʿaīn»: রেজিষ্ট্রিকৃত «rējēṣṭrikṛtṣ» is more common, however). A number of wrong forms in «-i-tṣ», created by Bengali writers, have become well-established in the language, like খনিত «khānitṣ» (=khāta), ইচ্ছিত «icchitṣ» (=iṣṭa), দংশিত «dāṁsitṣ» (daṣṭa), অনুবাদিত «ānubādītṣ» (anūdita), সিঞ্চিত «siñcitṣ» («sikta», causative «sēcita»), নমিত «nāmitṣ» (nata), আহরিত «āhāritṣ» (āhrta, āhārita), একত্রিত «ēkātṛitṣ» (=ēkatra), নিঃশেষিত «niḥśēṣita»

(<niḥśēṣa), etc., etc. The « sêṭ » and « an-iṭ » bases of the Sanskrit grammarians have been entirely ignored. (See *supra*, p. 201).

(5) তব্য « -tābyā » [-tobbo].

461. The Skt. « -tavya » is combined in the colloquial rather than in the literary speech with a few *tbh.* roots, through an extension of its employ in *ts.* forms : বলতব্য « bālā-tābyā », কহতব্য « kāhā-tābyā » (√bāl, kāh=brū, kathaya-), সহতব্য, সহিতব্য « sāhā-tābyā, sāh-i-tābyā » for « sōḍhavya » ; rarely with other roots, as *e.g.*, like খাতব্য « khātābyā » (khāditavya), imitating « dātavya ».

(6) তা « -tā ».

462. The affix of abstraction, used mainly with *ts.* and *sts.* words, often wrongly : *e.g.*, সখ্যতা « sākhyā-tā » *friendship*, আধিক্যতা « ādhikyā-tā », colloquially among women আদিখ্যেতা « ādikhyētā » *excess, effusive or gushing affection*, জাতীয়তা « jātiyā-tā » *nationalism*, রোমান্টিকতা « rōmāṇṭikā-tā » *Romanticism*, মানবিকতা « mānābikā-tā » *human character*, ভদ্রতা « bhādrā-tā », সৌজন্যতা « sāujānyā-tā » beside সৌজন্য « sāujānyā » *courtesy*, etc.

(7) ত্ব « -twā » [-tto].

463. Quite common in Bengali with *tbh.* and even foreign words : *e.g.*, নতুনত্ব, নোতুনত্ব « nātunā-twā, nōtunā-twā » *newness* (<nāṭutunā : p. 345); হিন্দুত্ব « hindu-twā » *Hinduism, Hindu ideas and practices* (Persian « hindū »); বামুনত্ব « bāmunā-twā » *Brahmanism, Brahmanishness*; মুসলমানত্ব « musālmānā-twā » *Mohammedan notions and ways*; ছোটত্ব « chōṭā-twā » *smallness*, বড়ত্ব « bārā-twā » *bigness*; একবেয়েত্ব « ēkāghēyē-twā » *monotony* (< ēkāghā-iyā » *with the same beat*); কর্তৃত্ব, কর্তৃত্ব « kārṭā-twā, kāttā-twā » *domineering manner* (« kārṭā », *sts.* « kāttā » = ‘boss’ + « -twā »), which, through influence of words ending in consonant + « -yā » changing the final syllable into « -i » (like সত্যি « sātṭi » [jōtti], পথি « pāthi » [potthi], অবিশি « ābiśi » [obiśi] = « satya, pathya, avāśya », see p. 406), is frequently found as কর্ত্ত্বি [kōttatti] in the Standard Colloquial.

(8) পাৰা < -pārā >.

464. A *sts.* form, form Skt. < prāyah > > < *parāa >, meaning 'like,' 'almost as': see under পনা < -pānā >, p. 696. In Oṛiyā, this appears as < pārā >. Example: পাগল-পাৰা < pāgālāḥ-pārā > *like a mad person*, also পাগলের পাৰা < pāgālērā-pārā >; < pārā > is thus used as a separate word, as it is also in Oṛiyā.

(9) ময় < -māyā >.

465. In the sense of 'full of,' 'spread about in or with': জলময় < jālā-māyā > *covered with water*, পথময় < pāthā-māyā > *throughout the street*, কাদাময় < kādā-māyā > *all covered with mud*, দেশময় < dēśā-māyā > *all over the land*, ইউরোপময় < Iurōpā-māyā > *all over Europe*, etc.

(10) সহ < -sāhā >.

466. The Skt. particle is loosely compounded with nouns to indicate inclusion: কাপড়-সহ < kāpāḥ-sāhā > *with the garments on*, বাছুর-সহ গোরু < bāchurā-sāhā gōru > *a cow together with the calf*, ঢাকীসহ বিসর্জন < ḍhākī-sāhā bisārjanā > *casting the image (of Durgā or other goddess or god, after the annual worship) into water, with the drummers and all* = *making a thorough end of an affair*; also ঢাকীসুদ্ধ < ḍhākī-śuddhā >, see below; etc.

(11) শুদ্ধ < -śuddhā >, শুদ্ধা < -śuddhā >.

467. Also used in the inclusive sense: আমি-শুদ্ধ < āmi-śuddhā > *including me*, সব-শুদ্ধ(1) < sābā-śuddhā, -ā > *including all*, সাজশুদ্ধ বোড়া < sājā-śuddhā ghōṛā > *horse with harness and all*, etc. This usage apparently originated from the sense of *entire, complete* which the Skt. word has. The word is also spelt with a dental স < s- >, and a *sts.* or *tbh.* from শুধু or শুধু < sudhu, śudhu > also occurs, meaning 'only.' In Hindōstānī we have the same word in < suddhā >, also < sūdhī >; in Sindhī it occurs as < sūdhā > *along with*. Hoernle derives it from a MIA. < *saūddha, *saṇṇaddha >, from Skt. < sam-ā-dhā > (Gaudian Grammar, p. 226), but does this not look likely.

See also under 'Post-positions,' *infra*, under 'Noun.'

[III] FOREIGN SUFFIXES: PERSIAN.

468. Persian suffixes, and some words which have almost become like suffixes in Bengali, are given below.

(1) আন, ওয়ান < -ān, -wān > *possessing* (< -wān, -bān >): গাড়ীআন, গাড়ী-ওয়ান, গাড়ীওয়ান, গাড়ীআন < grārīān, grārīwān, grārīwān, grārāān > *cab-man*; বাগান < বাগোয়ান < bāgān < bāgwān > *garden* (=bāgwān); the word কোচুয়ান < kōcuān > beside কোচমান < kōc-mān > *coachman* seems to the English word, with influence of the Persian < -wān >, found in দরওয়ান < dār wān > *gate-keeper* (darwān, darbān).

(2) আনা < -ānā > *pertaining to, having the nature of* (= -ānah): with an extension আনী, আনি < -ān-i, -ān-i > (= -ānah + -i), indicating abstraction: e.g., বড়-ঘরানা < bārā-ghār-ānā > *pertaining to rich or high families*; হিন্দুয়ানী < hindu-ān-i >, হিন্দুআনী < hīdu-ān-i > *Hindu ways*; বাবুয়ানা < bābu-ānā >, বাবুয়ানী < bābu-ān-i > *the ways of a gentleman, luxury and dressiness*; সাহেবিয়ানা < sāhēbi-ānā > *Europeans ways, extravagance and haughty ways, etc.*, etc. See p. 592 for the intrusive < -i >, giving rise to the form < -iānā >.

(3) খানা < khānā > *place, abode* (= xānah): শুঁড়ীখানা < šūrī-khānā > *vintner's shop*; মুদীখানা < mudī-khānā > *grocer's shop, oilman's store*; ডাক্তারখানা < dāktār-khānā > *dispensary*; ছাপাখানা < chāpā-khānā > *printing establishment*; বৈঠকখানা < bāiṭhākṣ-khānā > *drawing-room*; etc.

(4) খোর < khōr > *eater* (= xōr): গুলিখোর < guli-khōr > *opium-smoker*; আপিম-খোর < āpim-khōr > *opium-eater*; ঘুষ-খোর < ghuṣṣ-khōr > *bribe-taker*; etc.

(5) গর < gār > *maker* (= gar), frequently altered to an Indian কর < -kārṣ >: কারিগর < kārigār > *artisan, craftsman* (Skt. < kārū > *maker* + Pers. < gar >) beside কারিকর < kārikār >; বাজীগর, -কর < bājī-gār, -kārṣ > *magician, acrobat*.

(6) গিরি < giri > *business, craft, trade; manners, ways* (= Pers. < gar-i >; also < gr > *taking, holding, seizing* > *taker, holder* + nominal affix < -i >): মুটিয়া-গিরি < muṭiyā-giri > *the calling of a porter*; মুচিগিরি < mucī-giri > *a shoe-maker's calling*; বাবুগিরি < bābu-giri > *the ways of a gentleman* = *soft living*; কেরানীগিরি < kērānī-giri > *the profession of a clerk*; etc.

(7) চী, চি < -ci, -ci >, a diminutive affix, a modification of the Persian < -cah > > চ < cā > with feminine or diminutive < -ī >: ধূনাচী < dhūnāci > *small incense-burner*; পাতাঞ্চি < pātāñci > *a carpet or mat*, from words like দেগচী, ডেকচী < dēgci, dēkci > *a caldron* < < dēgcah > ; বাগিচা < bāgicā > *small garden* < < bāgicah > ; চাম্চা, চাম্চে < cāmcā, -cē > *spoon*, etc.

(8) তর < -tārā > *like* (< Perso-Arabic < tārāh > *plan, mode, manner*): এমনতর < ēmānḍ-tārā > *such* (beside এমন-ধারা < ēmānḍ-dhārā >); কেমনতর < kēmānḍ-tārā > *in a peculiar way*; যেমনতর < jēmānḍ-tārā > *like that*; etc. After some *ts.* words it has an intensive force, as in গুরুতর < guru-tārā > *in a very excessive way*, ঘোরতর < ghōrā-tārā > *in a very terrible manner*, বহুতর < bāhu-tārā > *manifold*, etc., where it seems this suffix of foreign origin has been confused with the Skt. comparative affix < -tara >. The affix is found mainly in some pronominal adjectives and adverbs, and this use seems to be modelled on Hindōstānī (Urdū) forms like < is-tārāh, jis-tārāh, kis-tārāh >, etc.

(9) দান, দানী < -dān, -dān-ī > *receptacle*: নসুদান < nāsyā-dān > *snuff-box*, পিকদানী < pikḍ-dānī > *spittoon*, on the model of কলমদান < kālām-dān > *pen-stand* (qalam-dān), আতরদান < ātār-dān > *scent-bottle* (ʿitr-dān), etc.

(10) দার < -dār < *holder, one in charge of*: বাজনদার, extended to বাজন-দারিয়া > বাজুন্দারে < bājānḍ-dār, bājānḍ-dār-iā > bājundērē < *musician*; চৌকীদার < cāukī-dār > *watchman* > চৌকীদারী < cāukīdār-ī > *work of a watchman*: চড়নদার < cārānḍ-dār > *passenger* (√cār ride); ফাঁড়ীদার < phāṛī-dār > *person in charge of a police station*; ছড়িদার < chāṛī-dār > *rod-bearer*; সম্বাদার < sāmājhā-dārḍ > *possessing discrimination*; অংশীদার < āñśī-dār > *for অংশ-দার* < āñśā-dār > *shareholder in a firm*; etc.

(11) নবিশ < -nābiś > *writer* (= navīs): নকলনবিশ < nākāl-nābiś > *copyist* (naql-navīs). In the word শিক্ষানবিশ < śikṣā-nābiś > *apprentice* (especially in some learned trade), we have the influence of the English word *novice*. নবিশি < nābiś-i > is the abstract form of the above.

(12) বন্দ < -bandā > > বন্দি < bāndī > *shut, enclosed* (= Pers. < band >): চিঠাবন্দি < ciṭhā-bāndī > *entered in a ledger*, পেটরাবন্দি, -বন্দি < pēṭrā-bāndā, -bāndī > *shut inside a chest*, বাক্সবন্দি, বন্দি < bāksā-bāndā, -bāndī > *locked in a box*.

(13) বাজ < -bāj > *one accustomed to do a thing* (< bāz), an abstract formation from which is বাজী < bāj-i >: রাঁড়বাজ < rāṛḍ-bāj > *one who associates with courtesans* (slang); ধড়ীবাজ < dhārī-bāj > *acute fellow, swindler*; ধোঁকা-বাজ < dhōkā-bāj > *a swindler*; গলা-বাজী < gālā-bājī > *speech-making*; etc.

(14) সহি, সহৈ < -sāhi, -sāi > *proper, attached to* (Perso-Arabic < šahiḥ >): as an affix, this has been confused with the similar *tbh.* affix (p. 700); e.g., মানান্-সহি, -সহৈ < mānānḍ-sā(h)i > *agreeable, suitable*; প্রমাণ-সহি < prāmāṇḍ-sāhi > *of full size*; চলনসহৈ < cālānḍ-sāi > *serviceable*; মাপসহৈ < māpḍ-sāi > *(article) to measure*; টেকসহৈ < ṭēkḍ-sāi > *durable*; etc.

Some Persian words, being cognate with Sanskrit ones, are so very similar to the latter that their Indian or Indianised forms are employed: e.g., Persian < -istān > in names of countries occurs in Bengali in the Sanskrit form < sthāna >: e.g., হিন্দুস্থান < Hindu-sthānḍ >, আফগানিস্থান < Āphḍgāni-sthānḍ >, তুর্কীস্থান < Turki-sthānḍ >; Persian < -mand > often becomes মন্ত < māntā >, e.g., দৌলতমন্ত < dāulāt-māntā > beside শ্রীমন্ত < śrī-māntā >, and Persian < nāmāh > is hardly felt to be foreign in the Bengali নামা < -nāmā >.

Other Persian affixes or words like < -yandah, -andāz, pōš > appear only in Persian words borrowed in the language, and as they are not used with native words, they cannot be said to have as yet become naturalised.

[B] PREFIXES

[I] PREFIXES OF NATIVE ORIGIN: TADBHAVA AND TATSAMA.

469. Bengali has a few prefixes which are living ones, employed in forming words. The following are the *tbh.* and *ts.* prefixes found in use.

(1) অ, আ < ā-, ā- >, অনা < ānā- >: Privative, Pejorative.

OIA. initial < ā- > normally became < ā- > in Bengali (see *supra*, p. 314), but the influence of Skt. restored the < ā- > [=a] in most cases. This prefix অ [a] is not mutated to [o] even when the following syllable has [i] or [u] (see p. 396). Examples: আনুনি < ā-luni < *ā-lōṇ-i > *not*

salted (as of curry) (a-lavaṇ-ika); আকাচা « ā-kācā » *not washed (as a dhōṭī)*; অবনতি « ā-bāṇṭi » *disagreement* (বন√bān to make up); আকাঁড়া « ā-kāṛā » *not cleaned (as of rice)* (a-kaḍḍhia, *a-kaṇḍia = a-kṛṣṭa); MB. sts. আবুদ্ধিয়া « ā-buddhiyā » *without intelligence*; অশুধ « āśudhā », *mourning, ceremonial uncleanness*, often written ওশুধ « ōśudhā » (a-śuddha); MB. (ŠKK.) আদেখ « ā-dēkhā » *not seen*, আদিবস « ā-dibāsā » *bad day*, আবেলা « ā-belā » (NB. অবেলা « ā-belā ») *bad time*; আধোয়া « ā-dhōā » *not washed*; অকাজো « ā-kējō < *ā-kāj-uā » *good-for-nothing*; MB. আকারণে « ākāraṇē » *without any reason*; আজান(ী), অজানা « ā-jān(ā), ā-jānā » *unknown*; অঘর « ā-ghārā » *bad family*; আঘাট « ā-ghāṭā » *a bad 'ghāt'*; অবিয়ত « ā-biyā-tā », see p. 704; etc.

We have also hybrids like অহিন্দু « ā-hindu » *non-Hindu, un-Hindu*, অখুশী « ā-khuśī » *displeased* (Persian « xūšī »), অহিসাবী *unmethodical* (Perso-Arabic « hisāb » *accounts*).

OIA. « ān- », before vowels, is the source of the Bengali অনা « ānā », through the occurrence of forms like « an-āgata, an-āvṛṣṭi » etc.: sts. অনামুখ « anā-mukhā » *evil-face*, অনাছিষ্ট, অনাম্ষিষ্ট « anā-chiṣṭi, anā-sṛṣṭi » *extraordinary (in a pejorative sense)*.

(2) অ, আ « ā-, ā- »: Intensive > Pleonastic.

470. It is found in some MB. and dialectal NB. words. See *supra*, p. 378. Possibly it is a semantic development of the negative অ, আ above. The OIA. particle (later prefix) « ā » could not continue its force in NIA., as it was assimilated through phonetic decay in MIA. Examples: অমন্দ « ā-māṇḍā » *bad*; অব্থা, আব্থা « ā-br̥thā, ā-br̥thā », « obretha » in the 'Crepas Xaxtrer Orthbhed' (see p. 234) = « vṛthā »; অঘোর নিদ্রা « ā-ghōrā nidrā » = « ghōra nidrā » *deep sleep*; অরঞ্জা, আরঞ্জা « ā-rāṅgā, ā-rāṅgā » *coloured*; অকুমারী, আকুমারী « ā-kumārī, ā-kumārī » *virgin*, « ocumari » in the 'Orthbhed.'

Connected with the above would seem to be an অ « ā- » prefix, indicating 'similarity' or 'resemblance': e.g., আকাঁঠ, -ট « ā-kāṭ(h)ā » *like a log* > *idiotic*; আখ(ত)া « ā-khāmbhā, -khāmbhā » *like a pillar* (slang);

আভাজা < ā-bhājā > *slightly fried* < *not properly fried* (here = the privative or pejorative < ā- > ?).

(3) কু < ku- >.

471. Pejorative, from OIA. < ku- >. This prefix also is used as a noun in Bengali, meaning 'something bad.' Examples: কুকাভ < ku-kājā > *bad deed*, কুচাল < ku-cālā > *bad ways*. There are also hybrids—কুনজর < ku-nājar > *bad sight* > *eye of displeasure (or of sensuality)* (Perso-Arabic < nazr >), কুকেছা < ku-kecchā > *scandal* (Perso-Arabic < qissah >), etc. (The OIA. < duṣ-, dur- > *bad* has not been naturalised in the same way.)

(4) দর < dārā- >.

472. A diminutive prefix, meaning *half, a little*, from MIA. < dara > (cf. Pischel, 'Grammatik der Prakrit-sprachen,' § 222) from OIA. < √dṛ > *to break*: e.g., দরকাঁচা < dārā-kācā > *half unripe*, also ‡ দরকচা, দরকোচা < dārā-kācā, dārā-kōcā >, *not properly matured*; দরপাকা < dārā-pākā > *half-ripe*. It is a rare and practically an obsolete affix.

(5) নি < ni- >, *s/s*. নিৰ্ < nir- >.

473. Privative affix, from OIA. < niḥ, nir >. Through Skt. influence this affix also occurs as নিৰ্ < nir >. Examples: নিভুল < ni-bhulā > *faultless, without a mistake* beside নির্ভুল, 'নিব্ভুল' < nir-bhulā, nibbhulā >; নিখুঁত < ni-khūtā > *without a blemish*; নিগাঁই, নির্গাঁঞি < ni-gāi, nir-gāñi > *without any village home*; নিখাতি, নিখাউতি < ni-khā-(u)nti >, feminine from < *ni-khā-wāntā > *one who does not eat*; নিনাই, নিনায়, নিনাও < ni-nāi, ni-nāy, ni-nāo > *one without a boat*; *s/s*. ‡ নিউদ্দিশ < ni-uddiśā > beside নিরুদ্দেশ, নিরুদ্দিশ < nir-uddēśā, nir-uddiśā > (= nir-uddēśa); ‡ নিখাইক < ni-khāikā > *one who does not eat*; MB. (ŠKK.) নিমাত্তি, নিমাত্তিতী < ni-māthi, ni-māthitī > *woman without protector* (ni+māthā < mastaka- + ikā, etc.); নিলাজ < ni-lājā > *shameless*; নিদয় < ni-dāyā >, নিকরুণ < ni-kāruṇa > *pitiless*; etc., etc.

It is found also in verbs and other forms, like নিবা < nibā > *to extinguish* (nir-vā), where its force as a prefix is now lost.

(6) বি « bi- », rarely বে « bē- ».

474. Privative and pejorative = OIA. « vi- »: e.g., বিষোড় « bi-jōrḍ » *without a match, odd*; MB. বিবুধি « bi-budhi » (=dur-buddhi); বিকরুণ « bi-kāruṇā » (=niṣ-karuṇa); বিহড় « bihārā » *to turn wrong* (=vi-ghaṭa-); sts. বেজন্মা « bē-jāmmā » *beside* বিজন্মা « bi-jānmā » *bastard* (=vi-janman); etc. Cf. OB. (Caryā 32) « khāla-bikhalā » = « khāta- + vikhāta ».

(7) স « sa- ».

475. Skt. « sa- », *along with*, is used in Bengali in an intensive or ameliorative sense: e.g., সঠিক « sâ-ṭhikḥ » *beside* ঠিক « ṭhikḥ » *true, correct*; সকাল « sâ-kālḥ » *early, morning* (as opposed to বিকাল « bi-kālḥ » *afternoon, evening*); so সবেৰ « sâ-bērḥ » *morning, early*, as opposed to অবের « â-bērḥ » (< velā); sts. সাবকাশ « sâbākāśḥ » (=avakāśa), সক্ষম « sâ-kṣāmḥ » (=kṣama); etc. From the Persian « nābālig » > নাবালক « nābālākḥ » *minor*, a form সাবালক « sâ-bālākḥ » *major*, as if with this prefix, has been formed.

The old sociative or instrumental use of « sâ- » has been partly revived in Bengali, and we have even a hybrid form like সবুট « sâ-butḥ » *with boots on* (< English *boot*, as in সবুট পদাঘাত « sâ-butḥ pādāghātḥ » *a kick with the boot on*), সজোরে « sâ-jōrē » *with force* (Persian « zōr »), on the model of ts. forms like « sa-vastra, sa-bala, sa-daya », etc.

(8) সু « su- ».

476. Ameliorative affix, used also as a noun = *something good*, (like « ku »). Examples: সুছাঁদ « su-chāḍḥ » *of good-shape*; সুজন « su-jānḥ » *good man*; সুমন « su-mānḥ » *good-minded* (predicative adjective), *good mind* (su-manas); সুদিন « su-dinḥ » *good day*; সুনাম « su-nāmḥ » *good repute*; সুডোল « su-ḍolḥ » *of good shape*; etc. Hybrids—সুনজর « su-nājārḥ » *good glance, kindly glance* (Perso-Arabic « nazr »), সুখবর « su-khābār » *good news* (xabr), etc.

(9) হা « hā- ».

477. Explained as the interjection হা « hā » *alas*, which is a very likely source. It might have, however, originated from a MIA. « haa »

(=hata). Used with a few words to indicate absence of something, and a consequent yearning for it: e.g., হাপুতি < hā-puti > a woman who mourns or longs for children; হাভতিয়া > হাবাতে < hā-bhātiyā > hābātē > a beggar for bread (lit. rice); হাবরিয়া > হাব'রে < hā-ghāriyā > hāghōrē > homeless vagrant; হাপুস as in হাপুস নয়নে কাঁদা < hā-pusṣ nāyānē kādā > weep with flooded eyes, where হাপুস may be from *হাউস < hā-wusṣ > from < hā, ha(t) > + < √vrṣ > rain; etc.

Some independent words like ভর < bhārṣ >, as in ভর-সাঁঝ or -সন্ধ্যা < bhārṣ-sājhaṣ, -sāndhyā > in the middle of the evening, আধ < ādhṣ > (ardha) as in আধ-ফোটা < ādhṣ-phōṭā > half-open (flower), etc., occur in compounds, and these strictly speaking are not prefixes.

[II] FOREIGN PREFIXES : PERSIAN.

478. (1) গর < gār- >, from Perso-Arabic < gair > without; গরমিল < gār-milṣ > disagreement; cf. গরহাজির < gār-bājir > absent (gair-ḥājir).

(2) দর < dār- > under, within; দরপত্তানী < dār-pāttānī > sub-tenancy.

(3) না < nā- > not: e.g., না-পাধ্যমানে < না + পাধ্যমানে < nā-pājjimānē < nā + pāryamāṇē > when one is not able, on the model of নাহক < nā-hāk > without reason, without right (nā-ḥaqq), নাবালক < nābālāk > minor (nā-bālig), etc. In forms like না-টক না-মিষ্টি < nā-ṭākṣ nā-miṣṭi > neither sour nor sweet, we have, however, the native Bengali negative particle rather than the Persian affix.

(4) ফি < phi- >, from Perso-Arabic < fi >, used in Bengali to mean each: ফি-লোক < phi-lōkṣ >, ফি-জন < phi-jānṣ > (for) each man, ফি-হাত < phi-hātṣ > at each hand, at each step, etc.

(5) বদ < bād- > evil (Persian < bad >): বদ-রীত < bād-rit > bad ways, বদ-রাগী < bād-rāgī > one who flies into a passion, বদ-গন্ধ < bād-gāndhā > bad odour, etc.

(6) বে < bē- > without: also used pejoratively. This affix is assimilated to the cognate Skt. < vi- > > বি < bi- >. Examples: বেহাত < bē-hātṣ > out of reach; বেচাল < bē-cālṣ > evil ways, waywardness; বেরসিক < bē-rāsikṣ > one who is impervious to witicism; বে-হেড < bē-hēḍ > (slang) off one's head, losing control over oneself (< hēḍ > < English head); বে-টাইম, -টাইন

« *bē-tāim*, -*tāin* » *in improper time* (< English *time*) ; etc. The word বেগাড়ি « *bēārā* », of course, represents the native « *vikāṭa* ».

(7) হর « *hār-* » *each*, from Persian « *har* » : হরবোলা « *hārḥ-bōlā* » *ventriloquist* ; হর-দিন « *hār-dinḥ* » *daily* ; etc.

There are other Persian words like « *bar-*, *sar-*, *kam-* », but these have not as yet acquired the force of an affix, at least so far as native words or roots are concerned.

ENGLISH.

479. The English words *head*, *full*, and *half* are used in a number of compound forms with Bengali words, and have almost become affixes : e.g., হেড-পণ্ডিত « *hēḍ-pāṇḍitḥ* » from the Anglo-Indian *Head Pundit* ; so হেড-বাবু « *hēḍ-bābu* » *chief Indian clerk in an office* ; হেড-মুহুরী « *hēḍ-muhurī* » (Pers. « *muḥarrir* », see p. 610) ; হেড-গোমস্তা « *hēḍ-gōmāstā* » (Pers. « *gumāstah* ») ; হেড-মৌলবী « *hēḍ-māulābī* » *Head Moulvi* ; ফুলবাবু « *phul-bābu* » *a fop, a 'Full Babu'* ; ফুল-আখড়াই and হাফ-, হাপ-আখড়াই « *phul-ākḥḍrāi*, *hāp(h)-ākḥḍrāi* » *two styles of poetical and singing contest much in vogue in mid-19th century Bengal* (*full, half* + « *ākḥḍrāi* » *gathering* < « *ākḥḍrā* = *akḥārā* » *club*). The prefix *sub-* (as সব, সাব « *sāb-*, *sāb-* ») is quite well-known through the occurrence of words like *sub-division*, *sub-deputy*, *sub-assistant*, *sub-overseer*, *sub-inspector*, *sub-registrar*, etc., etc., which are familiar to Bengali speakers everywhere, but it has not yet been used with an Indian word.

CHAPTER II

DECLENSION OF THE NOUN

[A] STEMS.

480. Bengali like most NIA. languages may be said to have started *de novo* in its morphology, having preserved but very little of the declinational system of OIA.; and the little that it has preserved consists of a few inflexions which have been generalised. MIA. considerably curtailed the elaborate declension of the noun of OIA. The various vowel and consonant stems of OIA. (as in Vedic), considerably over a dozen, were reduced to a bare six (◀ -ā, -ī, -ū; -ā, -ī, -ū > stems) in Early MIA., when ◀ ṛ > became ◀ -ā, -ī, -ū >, and final consonants dropped off; and there were just a few relics of the other stems. They were further simplified in Late MIA., when the final long vowels were shortened (see *supra*, p. 301), and there was a general tendency to bring all declensions under the ◀ -ā > type. Stems in ◀ -i, -u > were gradually approximated to the ◀ -ā > declension; ◀ -i, -u > nouns were often extended to ◀ -ia, -ua > by adding of ◀ -ā < -kā, -kā >; and new affixes in ◀ -a > replaced older ones in ◀ -i, -u >, like ◀ -ira > in literary Apabhraṃśa of Gujarat removing affixes like ◀ -in, -ālu > (cf. R. G. Bhandarkar, 'Wilson Lectures,' pp. 111-114; Jacobi, 'Bhavisatta-kaha,' pp. 30* ff.; C. D. Dalal and P. D. Guṇē, 'Bhavisayatta-kahā,' Baroda, 1923, Introduction, pp. 17 ff.). Final ◀ -i, -u > even tended to disappear from the stem, giving place to ◀ -ā >: so that Early NIA. could inherit from Late MIA. (and from MIA. changing to NIA.) many stems in ◀ -ā > like ◀ rāsā (= rāsi); munā (= muni); dhunā (= dhvani); gurā (= guru); sāhā (= sādhu); bāhā, bāhā (= bāhu); sūdhā (= śuddhi); dēvā, dē (dēvī < dēvi) >, etc. The OIA. stems were in this way reduced to the bare ◀ -ā, -ī, -ū > stems in Early NIA., with ◀ -ī, -ū > taking up the affixes of the ◀ -ā > stem and at times even being suppressed in favour of the ◀ -ā >. This is what happened in all OIA. words inherited through MIA. Late MIA. ◀ -āā, -āā, -īā (-īā),

-uā (-ūā) > became the long vocalic stems < (-ā), -ā, -ī, -ū > of Early NIA., and these long stems are preserved in most MIA. In Bengali, however, these final long vowels became weakened: < -ā > of course remained as আ < -ā > in writing (as the original short < ā > sound had become a vowel of a different quality, অ = [ɔ]), but it was not, and is not pronounced fully long; and < -ī, -ū > became < -i, -u >, indifferently written long or short.

In MB., we have frequent examples of this levelling of the < -i, -u > stems to < -ā >. The nominative, through the influence of Sanskrit, may preserve or may even have restored the original vowel; but the stem, forming the basis of the other cases, is plainly an < -ā > stem. Even *ts.* words follow this tendency. Thus, we have commonly ধূলি < dhuli > beside ধূল < dhulā, dhūlā > *dust*, nominative and accusative, but in locative it is ধূলে < dhūlē > (= dhulā + -ē); দিঠি < diṭhi > *sight*, nominative, but locative দিঠে < diṭhē > (= diṭha + -ē); বেলি < bēli < *bēli > *time of the day*, (= *vēlikā) (beside বেল < bēlā >, as well as বেলা < bēlā > with < -ā > from Skt.), locative বেলে < bēl-ē >; *ts.* nominative বুদ্ধি < buddhi >, locative বুদ্ধে < buddhē >, genitive বুদ্ধের < buddhērā >; *ts.* অপমৃত্যু < āpa-mṛtyu >, locative and instrumental অপমৃত্যে < āpā-mṛty-ē > (as in the 'Caitanya-bhāgavata' of Vṛndāvana-dāsa); so in the 'Crepas Xaxtror Orthbhed,' we find < xotro > = শত্রু < śātru >, but locative < xotre > = শত্রে < śātrē >; etc. Such modifications of < -i, -u > to < -ā > in the oblique are fairly common in MB. In MB., epenthesis no doubt gave to original < -i, -u > nouns (*tbh.* or *sts.* and *ts.*) the appearance of being < -ā > nouns in the inflected forms: e.g., চক্ষু, চক্ষু < cākkhu, cākhu > *eye* > চউখ, চৈখ < cāūkh, cāikh >, genitive চক্ষের < cāk-khērā >, চউখের, চৈখের, চোখের < cāūkhērā, cāikhērā, cōkhērā >; সাধু < sādhū >, genitive সাধের < sādhērā >, instrumental সাধে, সেধে sīdhē, sēdhē >, etc., which would suggest as stems *চৈখ *cāikhā >, *সাধ < *sāidhā >; so বাগী < Sāṭhi > *the Goddess of children* (sāṭhi, -sāṭhikā) gives বাইঠের, যেঠের, বাঠের < sāiṭhērā, sēṭhērā, sāṭhērā > as if from *বাঠ < sāiṭhā >; and quite a number of similar cases.

481. The inflexions of the seven (or eight, including the vocative) cases of OIA. tended to disappear in NIA., but some occur as survivals. Although we have in NIA. here an old instrumental or there an old

locative affix preserved, the two characteristic forms from point of view of most NIA. are (i) the nominative, and (ii) the oblique. The former roughly represents the old nominative, and the latter, frequently the sole representative of other case inflexions of OIA., rests on the original genitive or dative, locative or instrumental inflexion, to which the new case-forming post-positions are added. The juxta-position of these two stems, nominative and oblique, is the regular rule in Western and Central NIA., in Marāṭhī, in Gujarāṭī and Rājasthānī, in Western Hindī, in Panjābī, in Lahndī, in Sindhī, and in Western and Central Pahārī. It is much confused in Eastern Pahārī. In Eastern Hindī, it has fallen into disuse in the singular noun; and it is absent in the Eastern languages, Bihārī, Bengali, Oṛiyā and Assamese. The declension of the noun has thus become considerably simplified in the last group.

Distinction between masculine and feminine forms is absent in Bengali and other Magadhan languages. The same inflexions serve for both masculines and neuters as well as feminines. Thus the instrumental « -ē, -ē » is found in feminine nouns like « ghaḍīē, ālīē, kālīē » in the Old Bengali of the Caryās; and the old feminine inflexions (although at times found in a form like « samāhia » [= samādhya], which is a sporadic survival in the literary language) are entirely lost.

482. Bengali nouns thus have come to have one declension only, irrespective of stem and gender. There are in the NB. Standard Colloquial just a few phonetic modifications in the inflexions, and these are noted below. We have in Bengali—

(1) Consonantal stems = mainly « -ā (-ā) » bases of Early MB. and OB., and Late MIA., and partly also OIA. « -i, -ī, -u, -ū » bases (see pp. 301, 305, 307, 308, 310); and *ts.* words with quiescent « -ā »; and also foreign words ending in a consonant.

So long as the final vowel was pronounced, the genitive affix was « -rā < -ārā » (kāṛā), as *e.g.*, MB. হাতর, রামর « hātārā, Rāmārā », as well as « -ērā < -kēra » (kārya), as in হাতের, রামের « hātērā, Rāmērā »; but NB., which has dropped the final vowel, now does not use « -ārā » র-রā, but only « -ērā » এর -ērā ».

(2) Vowel stems, simple and diphthongal :

[i] < -ā > or < -o, -ō > stems, in *tbh.* forms, representing an earlier < -aṡa > ; and in *ts.* and *sts.* forms, the Sanskrit < -ā > (see *supra*, pp. 302, 304, 347) ;

[ii] < -ā > stems, in *tbh.* nouns representing < -āā, -āā, -āā' > of MIA. (see *ante*, pp. 302, 307) ; in *ts.* nouns, representing Skt. < -ā > ; and in foreign nouns ending in vowels [-ā, -ə], etc., normally changing to < -ā > in Bengali (see *supra*, under 'Phonology of the Foreign Element') ;

[iii] < -ī, -ī > stems, representing, in *tbh.* words, the MB. < -i > after a vowel or after < -h- > (=OIA. < -ī, -ī > : see pp. 308-309), or the OB. < -ī > < -ikā, -ikā > of OIA. (see pp. 302, 303, 852) ; in *ts.* stems, the Skt. < -i, -ī, -in > are properly represented by < -i, -ī > ; and in foreign words, < -i, -ī > remain as < -i, -ī > (see *supra*, 'Foreign Element') ;

[iv] < -ū, -ū > stems, the history of which is parallel to that of the < -i, -ī > stems : they represent in *tbh.* words the MB. < -u > after a vowel or after < -h- > (=OIA. < -ū, -ū > : see p. 310), or the OB. < -ū > < OIA. < -ukā, -ūpā, -ukā, -upā > (see pp. 310, 311, 352) ; in *ts.* words, Skt. < -ū, -ū > remain < -ū, -ū >, pronounced [u] in Bengali, as well as foreign < -ū, -ū > ;

[v] a few < -ē > nouns ; and

[vi] < -ō > nouns ; both in *tbh.* forms representing the contracted < -ā > bases of Late MIA. (cf. pp. 311, 352, 353).

Foreign words with < -ē, -ō > bases are also found.

In addition, there are [vii] diphthong stems, in *tbh.*, *ts.* as well as foreign words (see *supra*, pp. 415 ff., under 'Bengali Diphthongs.')

NB. *tbh.* vowel stems in < -ā, -ā, -ē, -ō > as a rule take the *r* < -rā > affix for the genitive, and not এর < -ērā > : e.g., ভালর, পনেরর, বোড়ার, কালোর, আলোর, দের (=the surname, < -dēva >) < bhālā-rā, pānērā-rā, ghōrā-rā, kālō-rā, ālō-rā, dē-rā > ; but monosyllabic words in < -ā > can take both < -rā > and < -ērā > : e.g., মারের, ঝাঁয়ের, বারের < mā-ērā, jhī-ērā, ghā-ērā > (of a blow or sore) beside মার, ঝাঁর, বার < mā-rā, jhī-rā, ghā-rā >. OB. and MB., of course, used both < -ārā = -rā, -ērā = -ērā >, the < -rā > form being found compounded with Late MIA. bases in < -ā >. In OB. and

MB. (unlike NB.) « -ērā » seems to have been preferred with *lôh.* as well as *ts.* forms in « -i, -ī, -u, -ū »: *e.g.*, Caryā 19 « dōmbīēra » = NB. ডুম্বীর « dūmṇīrā » of a *Dōm* woman; মূনিয়ের beside মূনির « muni-ērā, muni-rā » of a sage; বহুয়ের beside বহুর « bāhu-ērā, bāhu-rā » of many; etc. Except in the case of diphthongs ending in « -i, -u », and in the diphthongs « -æo, -āo » with which euphony in NB. demands that « -ērā » is to be used, all NB. « -i, -ī, -u, -ū, -ē, -ō » words take « -rā ». *Tatsama* or foreign words in « -ā », however, can use either « -ērā » or « -rā ».

The instrumental-locative in Old and Early Middle Bengali was « -ē, -ē », in the case of all nouns ending in « -ā » or in any other vowel. NB. continues the « -ē » in what were originally « -ā » nouns (now nouns with a consonant ending through loss of the « -ā »); and in the case of nouns originally ending in other vowels, it uses the post-positional affix তে « -tē » rather than the organic one « -ē » for the instrumental and locative cases, to avoid the hiatus, always after « -i, -u, -ō » vowels, and optionally after « -ā »¹: *e.g.*, লোকে « lōk-ē < lōkā » on, by or with a man; but ঘোড়ায়, ঘোড়াতে « ghōṛā-ē > ghōṛāy, ghōṛā-tē » on or with a horse; মায়ে কীয়ে « māē jhiē » mother and daughter both (instrumental and nominative), beside মাতে কীতে and মায়েতে কীয়েতে « mā-tē jhi-tē, mā-ē-tē jhi-ē-tē »; Early Bengali বাবু « bābu-ē », NB. বাবুতে « bābu-tē » on or by a gentleman; Early Bengali মুনি « muni-ē », NB. মুনিতে « muni-tē » on or by a sage, etc. Assamese, and numerous dialectal forms of Bengali as well, stick to the instrumental, and avoid this further confusion between the locative and the instrumental by importing the « -tē » which has now come in the « sādhu-bhāṣā » and the Standard Colloquial.

The above are the slight alterations which are noticed in the use of some of the inflexions with the Bengali noun stems, and being recent, and essentially phonological, they cannot be said to mark out any distinction in the stem of the noun in Bengali.

¹ One may compare the importation of [t] in the popular French of Paris to avoid the hiatus (cf. Henri Banche, 'Le Langage populaire,' Paris, 1920, p. 58). See *infra*, under Cases—Nominative, Instrumental, Locative.

[B] GENDER.

483. It has been noted above that the tendency in Apabhraṃśa was to generalise the inflexions of the masculine « -ā » stem. This considerably weakened the grammatical distinction between masculine and feminine nouns, and this distinction has been entirely dropped in Bengali, in its *bbh.* element. Adjectives qualifying feminine nouns (grammatical or natural) are sometimes furnished with an « -ā » or « -ikā » (*tatsama*) or an « -ī, ī » or « -nī, -nī » (*tatsama* or *tadbhava*) affix, e.g., পরমা সুন্দরী « *pārāmā sundārī* », তরুণী স্ত্রী « *tāruṇī strī* », বৎসহারা গাভী « *bātsā-hārā gābhī* » a cow which has lost her calf, † ভাগিমানী মেয়ে « *bhāgyimānī mēyē* » a woman happy in her husband's love (a form used by women in the Standard Colloquial, « = *bhāgyavatī strī* »); but these feminine forms are confined to *ts.* and *sts.* words, and are entirely against the spirit of the language. (Cf. Lalit Mohan Banerji, 'Vyākaraṇ-Vibhīṣikā,' pp. 27 ff., for examples of wrong use of the Skt. feminine affixes in Bengali). In the Western Magadhan dialects, predicates referring to nouns or pronouns in the feminine gender have the feminine affix « -ī, -ī », but in the declension there is no distinction, such as we find for instance in Western Hindī and Marāṭhī.

Grammatical gender may be said to be preserved in all NIA. except Magadhan. In most of them, however, the neuter has merged in the masculine: in some, like Marāṭhī, Gujarātī and Sinhalese, the neuter is preserved. Thus in Western Hindī, « *pōthī, bāt* » are feminine, as they represent the earlier « *potthiā, vattā = pustikā, vārtā* », and verbal predicates referring to them (in the past participle or future) as well as genitive and other adjectival forms qualifying them must be put in the feminine. This is thus a survival of MIA. conditions; and there is no survival of this kind now in the Eastern Magadhan speeches, Bengali, Assamese and Oṛiyā, although it exists in the older phases of the above speeches, and is still found to some extent in the Central and Western Magadhan speeches. We have in OB., and to some extent also in Early MB., a state of things almost identical with that obtaining in Western Hindī or in Apabhraṃśa. In the Caryās, there are numerous cases showing that nouns in « -ī, -ī < -ikā » and in « -ā = *ts.* -ā » preserved their grammatical gender, and were in the

feminine: e.g., « diṭi (=diḍhi < *dṛḍhikā) ṭāṅgi » *strong axe* in Caryā 5 ; « sōṇē bharitī nāwī » *boat filled with gold* (Caryā 8) ; « mēlilī kācchi » *the hawser was loosened* (Caryā 8) ; « tōhōri kuḍiā » *thy little hut*, « tōhōra antarē mōḍē ghalilī hāḍēri māli » *for thy sake the chaplet of bones has been cast away by me* (Caryā 10) ; « tōhōri bhābhariālī » *thy coquetry*, « ḍombi-ta āgalī nāhi echiṇālī » *before the Dōm woman there is no (greater) wanton* (Caryā 18) ; « māi dibi piricchā » *a question (or statement) is to be rendered by me* (29) ; « ṭuṭi gēli kaṅkhā » *the desire was destroyed* (37) ; « lāgēli āgi » *the fire caught* (47 : āgi = āgi < aggia = agnikā) ; « nia gharinī caṇḍālī lēli » *as (thy) own wife, a Caṇḍāla woman has been taken (by thee)* (49) ; « phitilī Śabarālī » *the Śabara's nature was destroyed* (50) ; etc. These would indicate that the sense of grammatical gender was quite strong in the language. Inanimate nouns, abstract, material or concrete, like « kaṅkhā, piricchā, nāwī, āgi, māli, ṭāṅgi » etc., are feminine only because of their affixes,—as much as names of persons of the female sex like « echiṇālī » and « caṇḍālī » ; and they as a matter of course take feminine forms of the genitive-adjective (tōhōr-i, hāḍ-ēr-i) or attributive adjective (āgal-i, diḍh-i), or verbal predicate of participial and adjectival origin (dib-i, gēl-i). But in Early MB., this is changed, and names of inanimate objects cease to have any grammatical gender, in spite of the affix. Grammatical tradition yields to reason. In Early MB. (ŚKK.) there are cases like গেলী or চলিলী রাহী « gēli, cālilī Rāhī » *Rādhā went*, তার পিসী নিয়োজিলী « tāra piśi niyōjilī » *her aunt was appointed*, রোষিলী রাধিকা « rōṣilī Rādhikā » *R. angered*, etc., where predicates take the fem. affix « -ī, -i » when they qualify feminine nouns, names of sentient beings. In other MB. and NB., occasional cases of similar use crop up : e.g., VSP., p. 166, ব্রাহ্মণের নারী « brāhmāṇ-ēr-i nārī » *a Brāhman's wife* ; and there are also in MB. stray relics of grammatical gender, like ŚKK. (p. 381) চুড়ী « cuṛī » *bracelet* being qualified by the feminine adjective জড়ী « jāṛī » *encrusted with gems* (jaḍita + -ikā), and বরণে উজলী কনক বউলী « bāraṇē ujālī kāṇakā-bāulī » *a floret of gold shining in its lustre* (KKC., p. 64).

This early abandoning of grammatical gender in the eastern speeches has been regarded as a heritage from the non-Aryan languages current in the East, and has been connected with conditions in Tibeto-Burman, which

does not possess grammatical gender (cf. Jules Bloch, 'Langue Marathe,' § 180). The dropping of the neuter affix « -am » for the masculine « -ē < -aḥ » characterises the eastern Aryan speech at least as early as the time of Aśōka, and in literary Māgadhī of the Second MIA. period (« phalē < phalaṁ », like « dēvē < dēvaḥ »). The differentiation of the grammatical feminine from the grammatical masculine, or masculine-neuter, as we can see from the relics of OB. and eMB., continued in full force to the 12th century, and was even existent in the 14th. Postulating a specific Tibeto-Burman influence in doing away with the grammatical distinction of the feminine from the masculine-neuter in Late Middle Bengali and other Eastern Magadhan speeches therefore appears rather problematical. Although Assamese and East Bengali are within the sphere of Tibeto-Burman influence, West Bengali and Oṛiyā are removed from it. The Kōl speeches were to a large extent current in Bengal and in Northern India, and Kōl does not differentiate between masculine, neuter and feminine nouns by means of affixes. It is quite likely that in the tendency towards the elimination of the gender affixes in grammar there was the influence of Kōl speakers adopting the Aryan speech in North-eastern India from very early times. It is equally likely that the simplification was a normal development in the Aryan speech of the East, apart from questions of outside influence. On the other hand, differentiation of masculine, feminine and neuter nouns by means of affixes is characteristic of Dravidian : Marāṭhī and Gujarātī thus in this respect agree with Dravidian, while at the same time they preserve an OIA. conservatism. There are relics of the neuter in Western Hindi also.

Magadhan speeches including Bengali preserved the common NIA. differentiation between animate and inanimate nouns in the accusative case. This peculiarity is undoubtedly derived through contact with Dravidian (see p. 172 ; Caldwell, 'Comparative Gram. of the Dravidian Languages', p. 271).

[C] NUMBER.

484. The dual of OIA. fell into disuse by the First MIA. period. The distinction between the singular and the plural has been maintained

intact up to Late MIA., and it continues down to the present day in a number of NIA. speeches. It is through phonetic decay (loss of final vowels) that the old plural inflexions could not be preserved everywhere in NIA. The Western languages, Marāṭhī, Gujarātī, Rājasthānī, Sindhī, Lahndī, Panjābī and Western Hindī, have to a greater or lesser extent retained the plural affixes, nominative or otherwise, inherited from MIA. and OIA. Thus in Marāṭhī, in masculine nouns originally ending in «-ā», the nominative plural has lost its affix through phonetic decay and has become identical with the singular («dēvāḥ, dēvāḥ > MIA dēvō, dēvā > dēvu, dēvā > NIA. Marāṭhī «dēv», both sg. and pl.), but the feminine and neuter nouns preserve their affixes in the plural nominative, although in an attenuated form (*e.g.*, «iṣṭā, iṣṭāḥ > MIA. iṭṭhā, iṭṭhāo > Marāṭhī sg. «iṭ», pl. «īṭā»; «mālā, mālāḥ > MIA. mālā, mālāo > Marāṭhī «māl, mālā»; so Marāṭhī sg. «rāt», pl. «rāṭī»; neuter singular «sūtram > sūt», plural «sūtrāṇi > sūtē»; Sindhī nom. sg. «ḍ'ēh = dēsāḥ», nom. pl. «ḍ'ēha = dēsāḥ»; nom. sg. «piu = pitā», nom. pl. «piura = pitarāḥ»; Western Hindī sg. «bāt < vārtā», pl. «bāt-ē», where «-ē» is explained as being from the neuter pl. affix «-āni», transferred to feminine nouns; etc.). The nominative affix is entirely lost in most other NIA. languages, and plural oblique cases in some instances are extended to the nominative (*e.g.*, Western Hindī «ghōrē = ghōraḥi = *ghōṭēbhiḥ», instrumental > nominative plural). Instrumental plural and genitive plural are the two forms which survived in NIA., and these two were used for the nominative plural. (The accusative, dative, and ablative plural forms were lost in Late NIA., although Literary Apabhraṃśa used the locative plural.) Typical NIA. started, therefore, with three forms to indicate the plural number: the original nominative plural, which had weakened considerably and was fast disappearing in most places; the instrumental plural in «-hi, -hī < -bhiḥ»; and the genitive plural in «-ṇa, -na».

485. In most NIA. languages there is no confusion between the nominative and the genitive plurals, the latter being kept distinct as the oblique form: *e.g.*, W. Hindī «camār» (= carma-kārāḥ, carma-kārāḥ) sg. and pl., but oblique plural, never nominative, is «camārō, ‡camārā»

(=carma-kārāṇām). The instrumental supplies the nominative plural affix «-ē» of W. Hindī, as noted above; but the genitive plural never invades the domain of the nominative plural. This distinction is preserved in Marāṭhī, Sindhī and other Western speeches, and also in the Eastern speeches; although in the latter, the old genitive > oblique is found in some cases to encroach into the domain of the nominative; e.g., Eastern Hindi nom. sg. «ghōrā», nom. pl. «ghōrawan=ghōtakānām», beside «ghōrawē=ghōḍa(w)abi=*ghōtakēbhiḥ»; Maithilī «lōkani» pl. genitive originally, is commonly used as plural affix; however, it may be said that the plural oblique is used for the oblique only. Thus in Oṛiyā, we have «puruṣā», plural «puruṣē < *puruṣahi=puruṣēbhiḥ» but «puruṣāṇ-kā(rā)» where the form «puruṣān- < puruṣāṇām» retains its genitive function.

Evidence of Western Hindī and the Eastern languages would show that in Northern India, from the Panjab and the Midland eastwards, the instrumental assumed the place of the lost nominative, at least in masculine «-ā» nouns, from the Early NIA. or Late Apabhraṁśa stage. But in Bengali, this instrumental «-ahi, *-ai, -ē» no longer figures as an affix, although it is found in its immediate neighbour and relation Oṛiyā, as well as in forms of the Bihārī speeches. It is just possible that in a NB. expression like লোকে বলে «lōk-ēḥ bālē» *people say* we have in Bengali the plural «-ē < -ahi». Cf. also expressions like চল সবে «cālā sabb-ē» *come all*; সবে মিলি ভারত সন্তান «sabb-ē mili Bhārātā-sāntāṇā» *all united Sons of India*; দশে মিলি করি কাজ, হারি জিতি নাহি লাজ «dāś-ē mili kārī kajā, hārī jiti nāhi lājā» *ten people united we do the deed, we lose or we win there is no shame*; ŚKK., p. 192, সব্বে কহিব আইহনের মাএ «sabb-ē kāhibā Āihānērā māē» *we shall all tell Ā's mother*. But this form can also be explained as a sg. instrumental-nominative «-ē < -ēḥ < -ēna». Cases of instrumental nominative like the above can thus be regarded as representing both «-ēna > -ēḥ > -ē, -ēḥ» in the singular and «-ēbhiḥ > -ahi > -ai > -ē» in the plural. In the ŚKK. there occur two cases সবই, সবজি «sabbāi, sabbāi» (pp. 66, 336), which may represent the «*-a(h)i» stage, rather than the emphatic particle «hi» (saba+hi); for in MB. the latter is commonly preserved as «hi». Relics of the instrumental plural are found in the pronoun (see *infra*); but

in general, it can be said that the plural instrumental affix of OIA. is lost to Bengali and Assamese.

486. The genitive plural affix «-ānām > -ṇā, -nā» is better preserved in Bengali. It is found (though as a rare form) in nouns in dialectal MB. and NB., and also occurs in the pronouns; but in the noun, its proper genitive force is now lost. It is used mainly as a secondary affix added to the nouns of multitude which are used to form the plural: *e.g.*, Standard Bengali গুলিন, গুলান «-gul-i-nḥ, -gul-ā-nḥ» beside গুলি, গুলা «-gul-i, -gul-ā», plural affix (< Skt. kula-); dialectal (East Vanga) Bengali আইন < আনি «-āin < -āni» as in সকলাইন, হকলাইন «sākkāl-āin, hā-» *all*, হোলাইন «hōl-āin < *pōlāni» *sons*; Western Bengali (LSI., V, I, pp. 89, 100) মিতান-রা-কে «mit-ān-rā-kē» *to friends*, সাংগানগার «sāṅg-ān-gā-rḥ» *of friends*, etc. We have also in MB. সভান «sābhā-nḥ» *all*, gen. সভানের «sābhān-ērḥ». The genitive force is preserved in the pronoun: *e.g.*, তান «tānḥ» *his* (honorific), but even in the pronoun, the genitive in «-nā» has supplied the (honorific) nominative, as তিনি «tin-i». The forms «-n-i» and «-ān-i > -āin» have their «-i» apparently from the old instrumental plural «-hi» which in this way modified the genitive before being itself lost. Maithilī, Magahī and Bhōjpuriyā as well as Western Hindī also show this «-n-i» for the plural. We have another modification of «-na» in Bengali, viz. «*-nha > -hā, -hā» as in pronominal forms like যেহ, তেহ, ইহ «jēhā, tēhā, ihā» *who, he, this* (honorific), দোহ «dōhā» as in দোহে «dōhē» *two* (nominative), দোহার «dōhārḥ» *of two*, which may be compared with the Eastern Hindī «-nha, -nhi» as in Tulasī-dāsa. The «-ha, -hi» is difficult to explain: but it can well be due to contamination with the instrumental plural «-hi», or the singular locative «-hi» which became the accusative (oblique) in Bengali (see under 'Locative' below).

The «-na, -n-i, -nha > -hā, -hā» form is practically obsolete in Bengali as a plural affix for the noun, agglutinated words of multitude having taken its place. In the respectful form of the verb, which represents an original plural, we have ন «-nḥ»: করেন, গেলেন, দিবেন, বলিতেছেন «kārenḥ, gēlenḥ, dibenḥ, bālītēchenḥ» *gives or give, went, will give, is or are telling*: this «-nḥ» represents the OIA. «-anti», but phonologically it

cannot be the Bengali development of « -anti », we would expect « -āt » or « -ât » or « -it » (*supra*, p. 502); it is certainly the genitive plural « -na » extended from the noun to the verb to indicate the plural or the honorific. In certain forms of MB. (as for example in the 'Padmā-Purāṇa' of Baṇṣī-dāsa), this verbal affix occurs as অঁই, অঁঞি « -āi, -āñi », e.g., দিলাঞি « dilāñi », করিলাঁই « kārilañi »: here it is unmistakably a modification of the nominal « -nā » > « -ni » as added to the verb.

The genitive « -na, -na » certainly existed in OB., but no sure example is found in the Caryās. (Cf. Caryā 18, « kājaṇa kāraṇa » = « kāryāṇām kāraṇam »?). So far as NB. is concerned, it occurs only sporadically, in some stereotyped plural forms, like « gulā-nḥ, guli-nḥ », and it figures in a few forms like নানান্ « nānā-nḥ » *many, several* (nānā). Words like ভোতীন « Bhōtānḥ » *Bhotan country* < 'Bhōt' or *Tibetan people*, কোল্হান « Kōlhānḥ » *tract inhabited by the Kōls* (see *supra*, p. 2) are instances of this « -nḥ » < « -ānām »; phonetically a form like ভোতীন « Bhōtānḥ » cannot represent a Skt. « Bhōtānta » *Bhōta frontier*, as it has been suggested by some.

487. In the word সবাই « sabbāi » *all* (MB. সম্বাই, সম্বাঞি « sambahai, -āñi », as in the ŠKK.) beside an emphatic সবাই « sabbāi » (see *supra*, p. 448), we have possibly a unique relic of the OIA. nominative plural affix: « sarvê hi » > sabbā hi (generalised « -ā ») > sab(b)āi ». The force of the « -hi » > « -i » is no longer present. The form সব « sabbē » noted above (p. 724), may be a contracted form of it, rather than « *sabahi ».

In the ŠKK. (p. 176) we have the following: মারন্তাক যেনা মারে । তার পানী না লএ পীতরে ॥ « mārāntā-kā jē nā mārē, tārā pānī nā lāē pītārē » *the fathers do not accept the water (offered in the Śrāddha) of him who does not strike an aggressor*. Here of course পীতরে is merely a *sts.* form from the Skt. « pitarah », familiar in many a *ślōka* current among the people.

488. Original nominative plural affix was lost to OB. Original plural instrumental certainly was used for the nominative, but it also became obsolete in OB. itself. Original genitive plural had only a very restricted use for the plural of all cases down to Early MB. To indicate the plural, which had come to be indistinguishable from the singular, some new devices came in. Of these, the most noteworthy was the affixing of

some noun of multitude to the noun. This method of indicating the plural by composition is already found in OB. as in the Caryās. Where the noun was qualified by a plural numeral, there was no necessity of compounding with a noun of multitude: e.g., « pañca vi ḍāla » (*with*) *five branches indeed* (Caryā 1); « bēni pakḥā » *two wings or sides* (pakṣa-: Caryā 4); « cauṣaṭṭhi pākhuḍi » *sixty-four petals* (Caryā 10); « pāñca janā » *five men* (Caryā 12: « janā=jana+ā », see pp. 658-659; it is not the MIA. plural nominative « -ā »: cf. NB. একজন *ekja janā* » *one man*, সে জন *sē jānā* » *that man*, and পঁচ জন *pācḥ jānā* »); « pañca tathāgata » (Caryā 13); « pāñca kēḍuālā » *five oars*, « dui māga » *two ways* (Caryā 14); « batisa tānti » *thirty-two strings* (Caryā 17); « tini bhuana » *the three worlds* (Caryā 18); « tia dhāu » *three natures* (dhātu) (Caryā 28); etc. But in the other cases, where it was felt necessary for the plural idea to be specified, we have compounding or periphrasis: e.g., « maṇḍala-saēla bhājai » *all the maṇḍalas are broken* (Caryā 16); « kuḷiṇa-jaṇa » *people of good family*, « bidujaṇa-lōa » = « vidvajjana-lōka » (Caryā 18).

« Saēla=sakala, jaṇa=jana, lōa=lōka » seem to have been established as plural-forming words in OB. In MB. we find গণ *gaṇa* » *all*, সকল *sakāla* », সব, স্তব, সঙ্ক *sābhā, sābā, sāmḥā* » (see p. 319), আদি(ক) *ādi(ka)* » and কুল *-kulā* », among others. The last is the source of the common pan-Bengali affix for the plural, গুল *-gulā* » (*-kula-ka* > MB. *-kulā, -gulā*), extended to গুল *-gul-ā* » (< **kulāka* »: by Vowel-Harmony গুলো *gulō* »), গুলান্ *gulā-nḥ* », ‡ গুলাইন *gulāin* < **gulā-n-i* » with the « -na » from the old genitive (see p. 725), and গুলি *-guli* » (to denote pettiness, loveliness or prettiness of the object whose plural it indicates is really the feminine: < **kulikā* »: see pp. 672, 673, 686), and we have further an extension গুলিন *-gul-i-nḥ* ». In addition, we have extensions of « *-gulā* » with the pleonastic ক *-ka* » (গুলক *-gul-ā-ka* », গুলিক *-gul-i-ka* ») which are found mostly in West Rāḍha. This *sts.* form with the « -k- » in an intervocal position softened to « -g- », seems to have been quite common from Early MB. times; but literary Bengali preserves the *ts.* « *kulā* » > *kulḥ* » as well, as in অলিকুল *āli-kulḥ* » *bees*, কামিনীকুল *kāminī-kulḥ* » *ladies*, ধেনুকুল *dhēnu-kulḥ* » *cows*, পাখীকুল *pākhi-kulḥ* » *birds*. In dialectal

Bengali, « -gulā, -gulā, -gulān » become গুলো « -gunō » (Calcutta and surrounding tracts), গিলা, গ্লা « -gilā, -glā » (North Bengali), and উন্, গিন্ « -un, -gin » (Chittagong).

489. There is in NB. the affix দিগ্ « -digā », genitive দিগের « -digērḡ » which is used with names of animate, preferably sentient and intelligent beings, in the plural forms of the *oblique* cases. The affix is never used for the nominative. দিগ্, দিগের « -digā, -digērḡ » are « sādhu-bhāṣā » forms ; in the specimens of prose in the Late MB. and Early NB. periods, a form দিগর « digārḡ » also occurs side by side with দিগ্ « -digā ». The equivalents of দিগ্, দিগের « -diga, -digērḡ » are common in West Bengali, specially in the Standard Colloquial, and are দি, দিগ্ and দের « -di, -dig-, -dērḡ ». The affix seems to have been of Central Rāḍha origin : it is not found in East and North Bengali dialects, where its occurrence at the present day can without difficulty be explained as being due to the influence of the « sādhu-bhāṣā » as well as of the Standard Colloquial. The use of this affix, both with organic inflexions and with post-positions, is indicated below, with the word মানুষ « mānuṣḡ » *man*.

Accusative and Dative : Sādhu-bhāṣā মানুষদিগকে « mānuṣḡ-digā-kē », মানুষদিগেরে « mānuṣḡ-dig-ēr-ē », archaic মানুষের দিগেরে « mānuṣ-ērḡ digār-ē », মানুষের দিগরকে « mānuṣērḡ-digārḡ-kē » ; Standard Colloquial মানুষদিকে « mānuṣḡ-di-kē », মানুষদিগে « mānuṣḡ-dig-ē », মানুষ'দগকে « mānuṣḡ-dig(ā)-ke », also « mānuṣḡ-dikkē », beside the genitive মানুষদের, মানুষদেরে « mānuṣḡ-dērḡ, mānuṣēdērḡ », and the genitive *plus* the dative or accusative post-position কে—মানুষ(ে)দেরকে « mānuṣ(ē)-dērḡ-kē » ;

Instrumental : Sādhu-bhāṣā মানুষদিগ-দ্বারা, -কর্তৃক « mānuṣḡ-digā-dwārā, -kārṭṭkḡ » মানুষ, মানুষের দিগর (দিগের) দ্বারা « mānuṣ(ērḡ) -digārḡ (-digērḡ) dwārā », etc. ; Standard Colloquial মানুষদের দিগে < দিগা, -দ্বারা « mānuṣḡ-dērḡ-diyē < diyā, -dwārā », etc. ;

Ablative : Like instrumental, with হইতে, হ'তে « hāitē, hōtē », থাকিয়া, থেকে « thākiyā, thēkē » etc., in the place of instrumental post-positions.

Genitive : Sādhu-bhāṣā মানুষদিগের, মানুষেরদিগের « mānuṣ(ēṛ)ḍ-
-digēṛḍ », মানুষদিগর « mānuṣḍ-digārḍ », archaic and rare
মানুষের দিগরের « mānuṣēṛḍ digārēṛḍ »; Standard Colloquial
মানুষদের, মানুষদের « mānuṣ-ēḍēṛḍ, mānuṣḍ-dēṛḍ », মানুষেরদের
« mānuṣēṛḍ-dēṛḍ, mānuṣēḍdēṛḍ »;

Locative : Sādhu-bhāṣā মানুষদিগতে, -দিগেতে « mānuṣḍ-digā-tē,
-digē-tē », archaic মানুষের দিগেতে, মানুষের দিগরেতে « mānuṣēṛḍ
digār-ē, -digār-ē-tē »; Standard Colloquial মানুষদেরতে « mānuṣḍ-
dēṛḍ-tē », মানুষদিগেতে « mānuṣḍ-digētē » (rather uncommon
for the locative: the Standard Colloquial would prefer the
form মানুষ-গুলিতে, গুলিতে « mānuṣḍ-gulī-tē, -gulā-tē » etc.)

The affix is thus in three forms, -দি -দ « -di-, -d- », দিগ « -dig(ā)- » and
দিগর « -digārḍ ». The last form apparently has a র « -rḍ » which is not
the genitive affix. It is frequent in letters and documents and in prose
generally from the 18th century onwards, but it became obsolete by the
middle of the 19th century. This দিগর « -digārḍ » is only an artificial
form built on the proper genitive দিগের or দিগর « -dig-ēṛḍ, -dig-ārḍ ». It
came to be established through a confusion with the Persian « digar »
another, more, and the rest, etc. Persian « digar » occurs frequently in the
highly Persianised Bengali of the law courts: a form like মানুষের দিগরকে
« mānuṣēṛḍ digārḍ-kē » *to men* arose probably in the early 18th century
in the law courts; and when a prose style came into being in Bengali
about that period, it had to be based as a matter of course on the only
prose that was current, viz., in legal and epistolary documents. The
curious form দিগর « digārḍ », which is thus merely the native দিগ-র, দিগের
« -dig-ārḍ, -dig-ēṛḍ » mistaken for the Persian word, in this way came
to be accepted in the « sādhu-bhāṣā » in its formative and early periods.
The confusion between the native affix দিগ « -digā » and the Persian
« digar » is plain: we have তাহাদিগকে, তাহাদিগের « tāhā-digā-kē, tāhā-dig-ēṛḍ »
to them; and a Persianised expression তাহার দিগবকে « tāhārḍ digārḍ-kē »
to the others of his (group) > *to them* could easily be evolved when the
form « -dig-ārḍ » was handy in the language. With the decay of Persian
influence upon Bengali, the form দিগর « digārḍ » has become obsolete.

The persistent use in many Late MB. and Early NB. prose documents of the form *দিগর* < *digārṣ* > as a separate plural forming post-position, like *সব, সকল* < *sābṣ, sākālṣ* > and the rest, has thrown some Bengali scholars off their guard, and has been responsible for the assumption that *দিগর* < *digārṣ* > and *-দিগ, -দিগের, -দি, -দের* < *-digā, -dig-ērṣ, -di, -dērṣ* > etc. are derived from the Persian word.

There is no affix corresponding to *-দিগ, -দিগের, -দি, -দের* < *-digā, -di, -dig-ērṣ, -dērṣ* > in any other NIA. language. It does not occur in OB. There has been some speculation about the origin of this group of affixes. (Cf. Beames, 'Comparative Grammar of the Modern Aryan Languages of India,' II, London, 1875, p. 200, Bengali Grammar, Oxford, 1894, p. 20; R. G. Bhāṇḍārkar, Wilson Philological Lectures delivered in 1877, Bombay, 1914, pp. 238-239; A. F. R. Hoernle, Gaudian Grammar, pp. 190-191; Chintāmaṇi Gāṅguli, Bengali Grammar, Bengali year 1288, p. 40; Rabindranath Tagore, 'Śabda-tattwa,' pp. 85-90.) But there is nothing in MB. to warrant an affiliation to an obsolete genitive affix < *-dā* > (Hoernle), to a plural form < **-nhi-kēra > *-ndigēra > -digērṣ* > (Rabindranath Tagore), or a derivation from a Skt. < *diś, dik* > *direction* (Beames and Bhāṇḍārkar), or from a Skt. < *dirgha* > (Gāṅguli).

The proper source of *-দিগ, -দি* < *-digā, -di* > is undoubtedly the *ts.* word < *ādi* > which came into wide use in Eastern Rāḍha from the Second MB. period. Rai Bahadur D. C. Sen suggested < *ādi, ādi-ka* >, so commonly found in MB. literature from the 16th century onwards (and certainly earlier still) as having developed into the NB. affix. (Cf. 'Vāṅga-bhāṣā Ō Sāhitya⁴,' pp. 33, 34, 235, 332). It would be noted that in MB., *আদি* < *ādi* > and its extension *আদিক* < *ādi-ka* > are used for the nominative as well. The words are used in MB. mainly after proper names, but they are found with other nouns, masculine as well as neuter. The sense is not exactly of the plural, but of 'and the like,' 'and the rest.' Thus, in the 'Narōttama-Vilāsa' of Narahari Cakravarti (c. 1614-1625), we have—

এঁছে কত কহি অধ্যাপকে স্থির কৈলা ।

প্রাতঃকালে স্নানাদিক করি সজ্জ হৈলা ॥

বিনা যানে রাজা অধ্যাপকাদি সনে ।

গেলেন খেতরি শীঘ্র গৌরঙ্গ প্রাপ্তে ॥.....

মহাবিজ্ঞ রামচন্দ্র গোবিন্দাদি তথি ।

কৈল সমাদর সবে হৈলা হৃষ্ট অতি ॥ (VSP., II, pp. 1244-1245)

« āichē kātā kāhi, ādhyāpākē sthirā kailā |
prātāh-kālē snānādikā kārī sājjā hāilā ||
binā yānē rājā ādhyāpākādi sānē |
gēlēnā Khetari śighrā Gaurāṅgā-prāṅgāṇē ||.....
māhā-bijñā Rāmā-cāndrā Gōbindādi tāthi |
kailā sāmādarā, sabbē hāilā hr̥ṣṭā āti ||

*In this way saying a great deal, he made the scholars quiet ;
In the morning-time, having finished his bath and other duties, he was dressed ;
Without a vehicle the king, with the scholars and the rest,
Went quickly to Khetari, to the courtyard of Gaurāṅga ;
The very wise Rāma-candra, and Gorinda and the rest there
Did honour, and all were very glad.*

In some cases, we find the phrase আদি করি সবে « ādi kārī sabbē » *all with so-and-so at the head=so-and-so and others*, rather than the simple আদি or আদিক « ādi, ādi-kā ». This « ādi-kārī » must have had something to do with the evolution of দিগব « digāḥ » discussed above.

As yet the more common plural-affix is গণ « ṅāṇa », at least in literature ; but the « ādi, ādi-ka » > « -dā, -digā », for the plural oblique seems to have been well-established by the end of the 15th century : তোমাদের « tōmādērā » *your*, for instance, is found in Kṛttivāsa's ' Rāmāyaṇa, Ayōdhyā-kāṇḍa ' (pp. 29, 30, VSPd. edition, MS. of c. 1602 A. C.) as well as in ' Uttara-kāṇḍa ' (e.g., p. 194 ; MS. of c. 1580 A.D. ; the MSS. are late, and it cannot be ascertained whether « -dērā » was actually in use in Kṛttivāsa's time, 15th century, but in all probability it was).

MB. ts. « ādi » would naturally become « āidā, āid » by epenthesis : মানুষাদি « mānuṣādi » would become মানুষাদ « *mānuṣāid », genitive মানুষাদেব « *mānuṣāidērā », whence NB. মানুষেদেব « mānuṣēdērā », which is still common, and then by dropping of the « -ē », মানুষদের « mānuṣā-dērā ».

We even now invariably say *রামেদের* « *Rāmēdērḍ* » of *Rāma and his people* = « **Rāmāīdērḍ* < *Rāmāīdi*, *Rāmāīd* + -*ērḍ* »; and *রামদের* « **Rām-dērḍ* » is not heard at all : the old full form is preserved in this case, where we have a proper name, and the sense too is the old one of a group rather than of the plural. The « *-ā-* » of « *ādi*, *āīd* » came to be linked with the preceding word, and gradually « *-di*, « *-d-* » alone had the force of an affix. Then it came to be used with nouns ending in vowels like « *-i*, « *-u* » : *e.g.*, *পাখীদের* « *pākhi-d-ērḍ* » of *birds*, *গোরদের* « *gōru-d-ērḍ* » of *cows*. The intermediate stages are not preserved in MB. literature, as the literary language scorned to have colloquial forms as yet not fully established. The form *দি* « *-di* » without epenthesis, is found, but it is rather rare in the Standard Colloquial (see under accusative above, p. 728). *আদিক* « *ādi-kā* » became *আদিগ* « *ādīgā* » by voicing, as in the case of *গুল* < *কুল* « *-gulā* < *kulā-* ». The « *-ā* » was assimilated with the ending of the preceding word, and there was not much scope for epenthesis here (to a possible « **āīdgā* ») : and the « *-kā* » form seems to have been rather a learned and artificial one than colloquial—the result of an attempt to give a respectable look with the all-useful « *-ka* » to a vernacular form in « *-di*, « *-ādi* ». *দিগ* « *digā* » also came to be generalised, like *দি*, « *-di*, « *-dḍ* » with words in « *-i*, « *-u* » vowels. The genitive form of *দিগ* is *দিগের* « *digērḍ* = *digā* + -*ērḍ* »; and *দিগর* « *digārḍ* = *digā* + -*ārḍ* » also is found. It would not be correct to derive *দিগের* form *আদিকের* « *ādi-kēra* », regarding the case as one of retention of the older MIA. form of the common Bengali genitive affix « *-ērḍ* »; the occurrence in MB. of *আদিক* « *ādi-kā* » is against such a derivation. Rai Bahadur Y. C. Vidyānidhi, while accepting « *ādi* » as the source of the Bengali affix, suggests that « *ādi* + *kāra* » > *দিগার* « **digārā* » was the original form of *দিগের* « *digārḍ* » (Bengali Grammar, VSPd., p. 196), which has the « *-ā-* » changed to « *-ē-* » through Vowel Harmony (see pp. 400 *supra*); but the need to postulate a MB. « **digārā* » is equally unnecessary.

490. The *tbh.* word *সব* « *sābḍ* », strengthened in MB. by the *sts.* *সভ* < *সভা* « *sābhā* < *sābhā* », the *tbh.* or *ts.* words *কুল* > *গুল* « *kulā-* > *gulā-* », *জন* « *jānḍ* » and *গণ* « *gāṇḍ* », and the *ts.* or *sts.* *আদি*, *আদিক* > *দি*, *দিগ* « *ādi*, « *ādi-ka* > « *-d-*, « *-digā* », have thus furnished to Bengali a set of new

agglutinated plural affixes. There are other *ts.* words of multitude loosely agglutinated to indicate the plural in the « sādhu-bhāṣā »—*e.g.*, « samasta, sakala, samūha, varga, lōka, caya, nicaya » etc. The Perso-Arabic « maḥal » is also similarly used, though in a restricted way, *e.g.*, বন্ধু মহল « bāndhu-māhāl » *society of friends = friends*, রাজনৈতিক মহলে « rājñaitik-māhāl-ē » *among politicians*, etc.

The case affixes and post-positions are placed after the noun of multitude agglutinated, and this system has its parallel in the agglutinative system of Dravidian, *e.g.*, মানুষ-গুল-কে « mānuṣ-ḡulā-kē » *to men*, cf. Tamil « manidaṅ-ḡal-ukku ». Here of course we have only a fortuitous resemblance, there being no genetic connexion whatever between the very late Indo-Aryan « -ḡulā, -kē » and the Dravidian « -ḡal, -ukku ».

Of the above nouns of number, সব « sabbā », সকল « sakkālā » sometimes সমস্ত « samastā », and অনেক « ānekā » (MB. আনেক « āṇēkā ») which indicate merely number and not grouping, are loosely compounded with nouns as attributives to express the plural. This is found from the oldest period of Bengali: *e.g.*, 'aryā 1, « saala-samāhia » *with (all) samādhis*; ŚKK., p. 1, সব দেবের মেলি সভা পাতিল আকাশে « sabbā-dēbē mēli sabbhā pātīlā ākāśē » *the Gods having met held a gathering in the sky*; *ibid.*, p. 1, ব্রহ্ম সব দেব লজ্জা গেলান্তি সাগরে « Brāhmā sabbā-dēbā lājā gēlānti sāgārē » *B. taking the Gods went to the sea*. In NB., the noun qualified can optionally take a second word at the end, or the affix « -ērā, -rā » (see *infra*).

Other forms of periphrasis are found from the Early MB. period: the pronominal adjective জত, যত « jātā » *as much* is used attributively, singly or with সব « sabbā », গণ « ḡaṇā » etc.: *e.g.*, Early MB. (ŚKK. p. 19), বত নানা ফুল পান করপুর সব পেলাইল পাএ « jātā nānā phulā, pānā kārāpurā, sabbā pēlāilā pāē » *all the various flowers, betel-leaves, and camphor she scattered with her foot*. *ibid.*, p. 237, কাহ্নাঞিক দেখি যত গোপগোপীগণে। হরষে হইলা তবে সজল নয়নে ॥ « Kāhñāṇikā dēkhi jātā ḡōpā-ḡōpī-ḡaṇē, hārāṣē hāyilā tābē sājālā nāyānē » *Seeing Kṛṣṇa, all the herdsmen and herdswomen through joy then had moistened eyes*. The loss of a genuine plural-forming affix had placed the language in this difficulty.

Plural nouns qualified by demonstratives solve the difficulty by adding the noun of multitude to the pronoun: *e.g.*, সে-সব কাজ < sē-sābḥ kājḥ > *those works*, এই-সমস্ত কথা < ei-sāmāstā kāthā > *these talks*, etc. This usage is found in the ŚKK.: *e.g.*, p. 18, এতেকঁ এ সব কাজের প্রকার জানহ আশেবে বিশেষে < ētēkē ē-sābḥ kājērā prākārā jāṇāḥ āśēṣē biśēṣē > *in this way know thoroughly and in detail the method of these works*; p. 33, এ সব গোপবধুজন লজা কর্ম না যাঁসি বড়ায়ি < ē-sābḥ gōpā-bādhū-jāṇā lāyā kārthā nā jāsi bārāyi > *taking all these wires of the herdsmen, where indeed dost go, old mother!* p. 56, এ সব চরিতৈ < ē-sābḥ cāritē > *with these deeds*; etc., etc.

491. The commonest NB. affix for the plural is রা or এরা < -rā, -ērā > which is now organic or inflexional in its nature, although in origin it is post-position. রা, এরা < -rā, -ērā > are only extensions of the genitive bases in র, এর < -rā, -ērā > by means of the আ < -ā > affix. Originally, there was a noun of multitude after the strengthened genitive in < -ā >. This stage is still found in the Maithili < hamarā-sabh, tōharā-sabh > *we, ye*; and in Bengali, the noun of multitude can be optionally used, and as a matter of fact is still frequently used in the colloquial as well as in the literary language (of both prose and poetry); *e.g.*, আমরা সব < āmarā-sābḥ > *we*, তোরা সব < torā-sābḥ > or তোমরা সব < tōmarā-sābḥ > *ye*, বামুনেরা সব < bāmunērā-sābḥ > *Brāhmins*, রাজারা সব < rājārā-sābḥ > *kings*, পাখীরা সব < pākhirā-sābḥ > *birds*, etc. It is like < mama gaṇaḥ > or < māmakāḥ sarvē > for < vayam >. In NB., however, the noun of multitude is ordinarily felt to be superfluous. The genitive form with its < -ā > of definitiveness (see *ante*, pp. 658-659) could be easily distinguished from the ordinary genitive of connexion which does not have the < -ā >.

The use of the strong genitive with the noun of multitude came into being with the pronouns of the first and second person, when the old plurals আঙ্কি, আঙ্কে, আমি < āmhi, āmhē, āmi > and তুঙ্কি, তুঙ্কে, তুমি < tumhi, tumhē tumi > first became honorific singular and then ordinary singular. New plurals were found out; either by mere juxta-position, as nominative আঙ্কি সব, আমি সব < ām(h)i-sābḥ >, তুঙ্কি সব, তুমি সব < tum(h)i-sābḥ >, oblique আঙ্কা (আমি) সব < ām(h)ā-sābḥ >, তোঙ্কা (তোমি) সব < tōm(h)ā-sābḥ >, the case affixes

and post-position being added to সব < sãbã >; or by means of the strong genitive, e.g., আক্ষারী, আমারী, আমরী সব < āmhār-r-ā, āmār-r-ā, āmār-r-ā sãb(h)ã > *we*, তোক্ষারী, তোমারী, তোমরী সব < tōmhār-r-ā, tōmār-r-ā, tōmār-r-ā sãb(h)ã > *you*. Both the types are found in MB. literature. With the demonstrative and other non-personal pronouns, however, < sãbã > is employed in NB. only to indicate inanimate objects, and to indicate animate objects সব < sãbã > must be used with the রা < -rā > form: e.g., এ-সব < ē-sãbã > *these things*, সে-সব < sē-sãbã > *those things*, and এরা < ē-rā >, এরা-সব < ē-rā-sãbã > *these people*, তারা < tā-rā > *they, those people* (but এ-সব লোক < ē-sãbã lōkã > *these men*, সে-সব ছেলে < sē-sãbã chēlē > *those boys*). The method by simple juxta-position of < sãbã > to the base has not yet become obsolete in NB. The simple strong genitive, without adding the noun of multitude, already came into being in the 14th century. But it was still not very popular, and was confined to the first and second personal pronouns apparently. In the ŚKK., there are only 3 instances of it:

- p. 202, আজি হৈতে আক্ষারী হৈলাহৌ এক মতী ॥
 < āji hāitē āmhārā hāilāhō (= hāilāhō) ēka-mātī >
From to-day we have become of one accord.
- p. 232, পুছিল তোক্ষারী কেহে তরাসিল মনে ॥
 < puchilā tōmhārā kēnhē tārāsila mănē >
Why did ye ask with a mind afraid?
- p. 263, আক্ষারী মরিব গুণিলে কাশে ।
 < āmhārā māriba guṇile Kāśē >
If Kaṁsa were to hear, we shall die.

The < -rā > plurals for the pronouns seem to have been well-established in the 15th century: তোমরা, তারা, ইহারা, মোরা, আমরা < tōmārā, tārā, ihārā, mōrā, āmārā > etc. are quite frequent in the 1580 and 1602 MSS. of the Uttara and Ayōdhyā-Kāṇḍas of Kṛttivāsa's 'Rāmāyaṇa.' It was during this century also, apparently, that the < -rā, -ērā > affixes were extended to nouns. Thus in Vijaya-gupta's 'Padmā-purāṇa' (last quarter of the 15th century: edition by Pyārī-Mōhan Dās-Gupta, Calcutta, 1318, from late MSS., modernised to a great extent), we find ছেলেরা < chēlē-rā > (for

« chālā-rā » *children* (p. 12), কাজীরা « kājirā » *the Qāzīs* (p. 55), বাপুра « bāpurā » *good men, fathers* (a term of address: p. 149), কামারেরা « kāmārērā » *black-smiths* (p. 169), শিবেরা বাপে ঝাঁ « Śibērā bāpē jhī » *they together, Śiva the father and (Padmā or Manasā) the daughter, lit. the Śīras, father and daughter* (p. 219), etc., beside তাঁ(হা)রা « tā(hā)rā », মোরা « mōrā » (pp. 53, 54), তোরা « tōrā » (p. 71), etc., etc. In MB. from the 16th century the use of « -rā, -ērā » is steadily on the increase, although it looks as if it was not favoured by literary Bengali of the Late MB. period. The « sādhu-bhāṣā » of the 19th century similarly preferred compoundings with « gāṇḍ, sāmūhā, sākālā » etc.; but « -rā, -ērā » are at the present day commonly used both in the « sādhu-bhāṣā » and the Standard Colloquial and it is found in all the dialects. In the « sādhu-bhāṣā » and the Standard Colloquial « -rā, -ērā » are used only for the nominative, but in many forms of dialectal (colloquial) Bengali, we have the « -rā, -ērā » bases employed for the genitive as well by adding the usual « -rā »: e.g., Standard Colloquial nominative তারা « tārā » *they*, genitive তাদের « tādērā » *their* (= « sādhu-bhāṣā » তাহারা « tāhārā » and তাহাদিগের « tāhādīgērā »), but East Bengali তারা « tārā », genitive তারার « tārā-rā »: the last is therefore a double genitive form. Similarly, there is Western Bengali (Dhalbhum) আমরা « āmrā-kē » *us, to us* = Standard Colloquial আমাদের « āmadērā »; so Malpaharia চাকররাকে « cākārā-rā-kē » *to servants*, মিতানরাকে « mitān-rā-kē » *to friends* (LSI., V, I, p. 100), etc.

The use of a form of the genitive for the nominative plural is not an isolated fact in Bengali. Apart from the genitive plural in « -rā, -ērā », we have in Bengali itself, in the Western dialects, plural forms by extension from the obsolete genitive in « -kā »: e.g., Western Bengali (Dhalbhum, LSI., V, I, p. 79) ইগা « i-gā < * i-kā » *these*; (Malpaharia, Santal Parganas, LSI., V, I, p. 100) বেহিয়াগা « bēhiyā-gā » *courtesans*, ইহাগা « ihā-gā » *these*, সাজানগার « sāṅgānā-gā-rā » *of friends*; (Manbhum, LSI., ibid., p. 97) হাতগা « hāt-gā » *hands*; S.W. Bengali (LSI., ibid., p. 110) ইগা « i-gā » *these*; etc. Among the sisters and cousins of Bengali we have similar instances, e.g., Magahī « hamar-nī » *we* < « hamar » *of us* + genitival affix « -nī »; Bhōjpuriyā « hamanī-kā, hamaran » *we*, « unha-kā » *they*,

« kēkaṇī, kekaṇī-kā » *who ?* (pl.); in the Baghelkhandī form of E. Hindī, we have similarly « hamārē, tihārē » *we, ye* (cf. Kellogg, ‘Hindī Grammar’ p. 193). In Eastern Pahārī (Khas-kurā or Nēpālī), the plural affix is « -hēru, -haru » and « -ēru », with which are connected the dialectal Rājasthānī (Mālvī) plural affix « -hōr, -hōrō, -hōnō » and the Early Kanaujī (W. Hindī) plural affix « -hwār » (cf. LSI., IX, IV, p. 23; IX, II, p. 55). The source of the above would seem to be the old genitive and adjectival post-position of MĪA., namely « -kara, -kēra »,—the source equally of the Bengali « -rā, -ērā »: the « h-, hō-, hē- » being possibly the « -h- » of the old oblique (cf. Hoernle, Gauḍian Grammar, pp. 191, 192).

The evolution of the « -r-ā, -ēr-ā » affix for the plural is comparatively a late thing in Bengali, and its derivation from « kara, kēra < kārya » is clear; and it cannot be in its origin a Dravidian borrowing, nor should it be compared with the Dravidian plural « -ār, -ār », found in Tamil as well as in the Dravidian speeches adjoining Bengali, viz., Oraon and Maler.

492. In dialectal Bengali there is an affix for the plural, মীন « mīnā » (West Bengali, Manbhum Dist.), or মন « mānā » (South-Western Bengali of Midnapur). This is undoubtedly the same as the affix « -māna- » which is found in Oṛiyā as a common plural affix (in the nominative « mānē »): *e.g.*, « puruṣā », pl. nom. « puruṣ-ē, puruṣ-ā-mānē », genitive pl. « puruṣ-āṅ-kā(rā), puruṣa-mānāṅ-kā(rā) ». In the Early Oṛiyā of the 15th century inscriptions (see *supra*, p. 107), the form occurs as both « māṇa » (with a cerebral « ṇ ») and « māna ». The source of this form is the OĪA. « mānava », compounded to indicate the plural, like « jana, lōka ». The *tbh.* form in Oṛiyā gave « *māṇā = *māṇā » (« ava, aṇa > ā »: see p. 346): but when it became an affix, it was possibly confused with a *ts.* « māna » *measure*, and this has led to the spelling with a dental « -n- » which obtains now: « *māṇavahi, māṇāhi » gave « māṇē, mānē ». In OB., the word is found with the « -ā » affix, *e.g.*, in Caryā 46: « mōha-vimukkā jāi māṇā, tabē tuṭai avañā-gamaṇā » *when a man is freed from ignorance, then (his) coming and going (= saṁsāra) is broken*. The word is found in the Haijong dialect of East Bengali (Maimansing) as মন « mānā » *man*, and possibly it occurs in other dialects. In Bhōjpuriyā, we have « manāi », a common word for *man in general*, which

represents either a « *mānavika » or the old Māgadhi nominative singular « mānavē » *mānāwi » : and « man » for the plural is found in the Nāgpurīyā dialect of Bhōjpuriyā, as well as in the contiguous Chattisgarhī form of Eastern Hindī. We have thus a tract of IA., embracing the Oṛiyā, West Bengali (in part), South-eastern Bhōjpuriyā and Chattisgarhī speeches, in which « mānava » has come to be a plural indicating word : and considering that « mānē » is in full force in Oṛiyā, it may be presumed that this employ originated in the old West Rāḍha form of Māgadhi Apabhraṃśa, which was the source of Oṛiyā, and thence it spread to the contiguous dialects.

493. Early Assamese uses the words « gaṇa, saba (saṃha, sama), sakala » etc. to indicate the plural, just like Bengali. The use of these affixes has become obsolete now. New Assamese employs instead the words « -bilākṣ, (-blākṣ), -bōrṣ » and « -hātṣ ». All these are rare in Middle Assamese. « -bilākṣ » is of obscure origin. North Bengali has a dialectal form for the Common Bengali « -gulā, -gulākṣ », namely, « -gilā, -gilākṣ, -glā », and a connexion between « -gilākṣ » and « -bilākṣ » has been suggested ; but apart from the phonetic difficulty of the change of « -gi- » to « -bi- », there is a wide difference in the employment of this word — « -gulā » in Bengali is contemptuous, but « -bilākṣ » in Assamese is honorific. In Early Assamese, again, « -gulā(ka) » is not found at all. The Skt. work « vilōka » has been suggested as the source of « -bilākṣ » (Devānanda Bharāli, 'Asamiyā-bhāṣār Maulik Vicār,' Dibrugarh, 1912, p. 35). The use of the *ts.* « lōka » as an honorific plural affix in Assamese lends support to this derivation (e.g., « tai » *thou*, « tumi » *you*, honorific « tumi-lōkṣ » ; so « mantri-lōkṣ » *ministers*), but the change of « ō » to « ā » is not justifiable, and this precludes the above derivation.

« -bōrṣ » may be from an IA. « bahula » or « bahala » *many*, rather than from « bhūri » (as suggested by Devānanda Bharāli, *op. cit.*) Or can it be that « -bōrṣ » and « -bilākṣ » are connected with each other, and are to be referred to a non-Aryan (Tibeto-Burman) source ? There is the common Boḍo plural affix « frā, for, fūr » which comes up in this connexion : Boḍo formed an important (if not the largest) non-Aryan element in Western Assam where the Assamese dialect was characterised.

Assamese « -hātḥ » represents « *ahanta », present participle of « √ah = as », corresponding to Bengali হৈতে, হইতে « haitē », apparently used as a genitive-ablative post-position in the Eastern Magadhan dialects, and later stereotyped into the plural affix in Assamese.

494. By reduplicating the adjective, we have the sense of the plural distributive in Bengali, as in other NIA. languages : *e.g.*, বড় বড় ঘোড়া « bārā bārā ghōrā » *horses, each a big one* ; OB. (Caryā 28) « ūcā ūcā pābata (sts.) » *hills, each a high one* ; MB. (SKK., p. 388) বড় বড় গাছের « bārā bārā gāchēra » *of trees, each a big one*.

[D] CASE INFLEXIONS : INHERITED FROM MIA., AND NEWLY CREATED.

495. Following the method of the Sanskrit grammarians, the Bengali noun is declared to have seven cases (eight, including the vocative), which are formed by adding both inflexions and postpositions. The following are the case affixes which are added to the noun in New Bengali, like organic inflexions, as distinct from the detachable post-positional words :

Nominative : এ, য « -ē, -yḥ » ;

Instrumental : এ, য « -e, -yḥ » ;

Locative : এ, য « -e, -yḥ » ; † তে, তে « -tḥ, -t-ē », এ-তে « -ē-t-ē », extended also to the Instrumental and the Nominative.

Oblique-Locative : এ, য « -e, -yḥ », occurring as the Accusative and Dative, and also in the Instrumental with the post-positional verb করিয়া « kārīyā » or করে « kōrē » ;

Genitive : র, এর « -rḥ, -ērḥ » : in the plural, † গা, গো « -gā, -gō » ;

Dative : কে, কে, এর « -k-ē, -r-ē, -ēr-ē ».

496. Of the above, the Genitive, Dative, and Locative affixes « -rḥ, -ērḥ, -gā, -gō » ; « -k-ē, -r-ē, -ēr-ē » ; « -ta, -t-ē » are of recent, Late MIA. origin, having developed, not from OIA. case inflexions, but from help-words which came to be combined with the stems or inflected forms of the noun in the period immediately before the NIA. stage. The other affix, the affix এ « -ē », occurring also as য « yḥ » after the « -ā » and « -ō » vowels in New Bengali, which is found in the Nominative and Instrumental, and in the

Oblique-Locative and Accusative, is the sole representative in Bengali of the OIA. case affixes, into which several OIA. cases have merged.

NOMINATIVE.

497. Bengali and Assamese nominative affix has the characteristic affix « -ē ». It has become rather obsolete in West Bengali, but it is still a living form in East Bengali and in Assamese. Instances are exceedingly common in the OB. of the Caryās and in MB. of all periods. In other Magadhan Languages, « -ē » as the nominative affix (singular) is obsolete now, but the older literatures of Oṛiyā and Maithilī show that it was formerly as much a living form as in Bengali and Assamese. See *infra* for examples.

In the old Prācyā or eastern speech of the First MIA. Period, the OIA. nominative masculine and neuter affixes « -aḥ, -am » both became « -ē ». The specimens of the Eastern dialect that we have all show this « -ē »—Aśōkan Eastern speech, Old Māgadhī as in the Śutanukā inscription (see p. 59), 'Māgadhī' and 'Ardha-māgadhī' as in Aśvaghōṣa's dramas (p. 59), Jaina Ardha-māgadhī, and Māgadhī of the Sanskrit drama. In Late MIA., i.e., during the Apabhraṁśa Stage, this « -ē » in all likelihood became « *-i », as we find from the evidence of some of the Prakrit grammarians. Thus Mārkaṇḍēya (17th century) in his 'Prākṛta-sarvasva' notes for Māgadhī that « sāu puṁsy ēd-itāu : puṁsi sāu parē 'kāra ēd-itāu syāt »: i.e., in -su, or nominative singular, masculine (and neuter), the final « -ā » becomes « -ē » and « -i »: e.g., « śīli muṇḍidē=śīraḥ muṇḍitam » (Vizianagram ed., p. 102); and further, he says that in the Śābarī dialect, a form a Māgadhī, « -ā- » in the nominative singular becomes both « -ē » and « -i », and this is a rule which is common to both masculine and neuter nouns: « māṇuṣē, māṇuṣī; vaṇē, vaṇi » beside « māṇuṣō, vaṇam », for Skt. « mānuṣaḥ, vanam » (p. 108: « ataḥ sāv ēd-itāu ca, puṁ-napuṁsaka-sādhāraṇō' yaṁ vidhiḥ »). Paralleling the weakening of the OIA. locative « -ē » to « -i » in Late NIA. of both the East and the West, and that of Śaurasēnī and Mahārāṣṭrī and other Western MIA. « -aḥ » to « -u »

in the Apabhraṃśas of the West (see pp. 311-312), the Māgadhī «-ē» can reasonably be expected to have also become «-i», as the grammarian has noticed it. A form like «putra > puttē» would therefore result in Māgadhī Apabhraṃśa as «*putti», in Māgadhī NIA. (including OB.) as «*pūti». This «-i» form for the nominative (by extension, serving as the base for the other cases also) seems to have actually survived in a few words: e.g., OB. vocative «Kānhi» (Caryā 7: <Kāṇhē, Kṛṣṇa); N.B. ‡ পুতি «puti» beside পুত «putṭ» son; চাটুতি «Cāṭuti» (see pp. 409, 692); ঠাই «ṭhāi» place < «*ṭhāwi, ṭhāmē=sṭhāman» (but cf. W. Hindī «ṭhāw<*ṭhāwu»); নেই «nēi» indulgence < «*nēhi=nēhē=snēhaḥ» (but cf. MB. দে «dē» < «dēha»; «dēhi» is found in Early Oṛiyā); and a few similar forms in MB., NB. A form like «putra-kaḥ» with pleonastic «-ka» would give Māgadhī Pkt. «putta(g)ē» which would become in Māg. Ap. «*puttai», and the Old Bengali transformation of it would be «pūtē»=MB. and NB. পুতে «putē». And probably in this way the «-ē» is mostly to be derived from a Māgadhī «-aē»=Skt. «-a-kaḥ». Thus, OB.: «jē ajarāmara hōi diṭa-kāndha» (= «diṭha-kāndhē», to rime with «sāndhē» in preceding line) so that he becomes ageless and deathless, and strong in his shoulders (Caryā 3: < *diṭha-kandhaī < diṭha-kandhaē = dṛḍha-skandhakah); «Bhādē bhaṇai» says Bhāda (Caryā 35: < Bhaddaē = Bhādrakah); «kumbhīrē khāi» the crocodile eats (Caryā 2: < kumbhīlā = kumbhīrakah); MB. (ŠKK.) কংসের কারণে হএ সৃষ্টির বিনাশে «Kaṇsērā kāraṇē hāē sṛṣṭirā bināṣē» through the reason of K. the destruction of the world takes place (p. 2); বাড়এ মরনে «bārḥāē mādanē» love increases (p. 30); না ছাড়ে নান্দের পোএ «nā chārē Nāndērā pōē» Nanda's son does not leave (p. 38); ‘Crepas Xaxtrer Orthbhedh’—«xadhue eq crux bhanaia boner moidhe raqhilo» = সাধুৱে এক ক্রুশ বানাইয়া বনের মধ্যে রাখিল the saint made a crucifix and kept it within the forest, «xtrie zigguiaxa corilo»=স্ত্রীয়ে জিজ্ঞাসা করিল the woman asked; etc., etc.;—such instances from MB. and NB. are extremely common. A noun without any verb, in the usual nominal phrase-building of NIA., is frequently found with this «-ē» in Bengali.

Examples from Oṛiyā: «...Uttāmā-kumārē...upujilā» Prince Uttama was born (‘Dhruva-caritra,’ p. 4); «bicārā nāśā kāribārē, ētā nōhāi subicārē»

you think of killing, this is not justice (Jagannātha-dāsa, 'Bhāgavata,' the Story of the Birth of Kāṁsa, Contai ed., p. 19) ; « ēmāntā bhālī jānē jānē, buddhi āṇṭilā mānē mānē » *so viewing, each individually formed the plan in his mind* (ibid., p. 7) ; « bājṛā pāṛilā jēnhē sirē, bādānē nōhilā uttārē » (text = uttārā) *as if a thunder-bolt fell on the head, there was no reply in the mouth* (ibid., Rāsa-Ilā, p. 7) ; « sujānā jānāṅkārā hitē, kābhāi bipṛā Jāgānnāthē » *for the good of virtuous men, the Brāhman Jagannātha narrates* (ibid., p. 10) ; « ēkā gōpīē āgāsāri jāi, khōjāi puṣpā-bāri » *one herdsman goes advancing and seeks flowers and water* (ibid., p. 12) ; etc. This « -ē » for the singular nominative has already become rather rare in Early Oṛiyā.

Examples from Maithili : « jani Manamathē mana bēdhala bānē » *as if Love pierced (her) mind with an arrow* (Vidyāpati, VSPd. ed., p. 39) ; « kāpala parama rasālē » *(he) trembled, filled with love* (ibid., p. 40) : « sajanē-hu na purala manaka sādhe, nayana dēkhala Hari, ēta aparādhē » *even in a dream the heart's desire was not fulfilled ; (she) saw Hari with (her) eyes, (was that) such a crime ?* (ibid., p. 51) ; « cintāē bikala hṛdaya nahi thirē, bādāna nihāri nayana baha nīrē » *the heart agitated with thinking is not steady ; seeing his face, tears flow from the eyes* (ibid., p. 52) ; etc., etc.

An « -i » affix inherited from the Māgadhī « -ē » disappeared in the OB. period, possibly through confusion with the locative « -i < -ē », and « -akāḥ > -aē > * -ai > -ē » was fully established. In establishing this « -ē » as the characteristic nominative affix, there was the influence of the « -ē, -ē » affix of the instrumental. The nominative was replaced by the instrumental in the passive construction which occurred in OB. in the past tense of the transitive verb, following the MIA. conditions : e.g., OB. « * Kānhē (for * Kānhi) pōthī paḍhai » *Krishna reads a book* would become in the past tense « * Kānhē pōthī paḍhili ». The difference between the nominative and instrumental affixes in OB. (Kānhē < Kaṇhaē = Kṛṣṇakāḥ, Kānhē = Kaṇhē[ṇa]m = Kṛṣṇēna) was one of nasalisation only, and the cases could be easily confused, and then affixes interchanged. And as a matter of fact, « -ē, -ē » interchange, and are used one for the other from the OB. period. The tendency also was to drop the affixes « -i, -ē » for the nominative when the construction was active : thus, beside

« kumbhirē khāi » (Caryā 2) and « Bhādē bhaṇai » (Caryā 35), we have the simple « -a » base : e.g., « Saraha bhaṇai » (Caryā 32). But this tendency may be said to have been resisted by the « -ē, -ē » of the instrumental nominative of the past transitive : e.g., OB. « cōrē nila » a thief took away (Caryā 2); Kukkuri-pāṇē gāḍa » *Kukkuri-pāda sang (ibid)*; « Kānhē gāi » (= Kṛṣṇēna gītā : Caryā 18); « Bājulē dila » *Bājula gave (35)*; « Ājadēvē saala bihariu » *everything Ārya-dēva has taken away (48)*; MB. গায়েন চৌদাসে « gāiē Cāḍidāsē » *C. sang, etc.* The nasalisation of the instrumental « -ē » was entirely dropped during the 15th century, and this made the fusion of the two cases complete.

In the gradual merging of the two cases, it is not unlikely that there was some influence of masses of Bengalised Tibeto-Burmans in North and East Bengal, who adopted the Aryan speech of Bengal during the formative period of Bengali. In Tibetan, for instance, the 'verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a c o m i n g t o p a s s, or in other words, they are impersonal verbs, like *taedet, miseret* etc. in Latin, or *it suits* etc. in English. Therefore they are destitute of what is called... the active and passive voice, as well as of the discrimination of persons... From the same reason the acting subject of a transitive verb must regularly appear in the I n s t r u m e n t a l case, as the case of the subject of a neutral verb, —which, in European languages, is the Nominative—ought to be regarded, from a Tibetan point of view, as Accusative expressing the object of an impersonal verb, just as ,poenitet me' is translated by ,I repent'... The subject of a transitive verb, in Tibetan, assumes regularly the form of the instrumental, of a neutral verb that of the nominative which is the same as the accusative.' (H. A. Jäschke, 'Tibetan Grammar', London, 1883, p. 40).

The possibility of the « -ē » of the nominative also preserving the Māgadhī Ap. instrumental plural « -ahi » (> nominative, as in Oriyā) has been noticed before (p. 724). The instrumental in MB., through overlapping of function with the locative and through confusion with the « -ē » of the locative, assumed the postpositional affix « -ta, -t-ē » which is proper to the latter : e.g., MB. (ŚKK.) হাথত « hāthētā » *in or with the*

hand, NB. হাতেতে < hātēte >. This as a matter of course was taken up by the nominative in the Second and Late NB. periods, after nouns ending in a vowel (i.e. the vowels < -ā, -i, -u, -ō >, after < -ā > had dropped off) : e.g., ঘোড়াতে ঘাস খায় < ghōṛā-tē ghāś khāy > *the horse eats grass*, earlier ঘোড়ার=ঘোড়া এ < ghōṛā-yā=ghōṛā-ē > and ঘোড়া < ghōṛā >, which are still used ; so গোরুতে < gōru-tē > or গোরু < gōru > (the earlier গোরু এ < gōru-ē > is no longer found in the Standard Colloquial : see *supra*, p. 719).

Old Bengali shows a number of instances of nominatives in < -u > and < -ō > : these are literary impositions from Western or Śaurasēnī Apabhraṇṣa ; and although they crop up in the artificial Braja-buli dialect, they are not found in the Bengali speech proper, either in MB. or in NB. (see *supra*, pp. 115-116 ; 103-104).

INSTRUMENTAL.

498. The instrumental < -ē, -ē > occurs in numerous instances in the Caryās : e.g., < ḍarē > *in fear* (2), < bēgē > (5 : vāgēna), < māṇsē > (6 : māṇsēna), < akilē > (9 : =aklēna), < nāvē > (10 : =nāvēna), < bōhē > (12, 35, =bōdhēna), < suraa-pasaṅgē, jōṇi-jālē > (19 : =surata-prasaṅgēna, yōgini-jālēna), etc., etc. This < -ē > is used also for the plural number : e.g., < tiṇiē paṭē > *with or in three beings* (16) ; and it has been generalised for feminine nouns as well, e.g., < sāṇē > (Caryā 2 : saṁjñā + -ēna) < michē > (22 : =mithayā), < hēlē lilē > (18 : =hēlayā lilayā), < bhāntiē > (41 : =bhrāntiyā) ; etc., etc. (see *supra*, p. 717).

The < -ē > represents the OIA. < -ēna >, instrumental singular : < -ēna > is found in MIA. as < -ēna, -ēṇam, -ēṇ > ; in Old Bengali and Early Middle Bengali it still retains the nasalisation—< -ē > ; e.g., হাতে মারে < hātē mārē > *strikes with the hand*, eMB. হাথে মারে < hāthē mārē >, OB. < hāthē mārāi >, MIA. < hatthēm mārēi > = OIA. < hastēna mārāyati >.

The change of < -ēna > to < -ē > has been through the nasalisation of the vowel by the < -n- >. The nasalised form already occurs in Apabhraṇṣa. A parallel case is the change of < -ānām > of the genitive plural

to the forms « -ã, -õ » in NIA. (See p. 373.) The full « -n » also is preserved, for both « -ēna » and « -anām », in NIA.: *e.g.*, in Awadhī (Lakhimpurī dialect) « ḍarēn » *through fear*; and « -n(a), -n-i < ānām » is quite common.

The instrumental « -ē » is the sole relic of a true inflexion of OIA. which has survived in Bengali without contamination.

Instrumental « -ē, -ē » is preserved in Bibārī, *e.g.*, Maithilī « nēnē » *by a child*. It is found as « -ē » commonly enough in Early Oṛiyā. Traces of it occur in the Western Languages: *e.g.*, Hindī « dhīrē calō » *walk slowly*. For Marāṭhī, cf. Jules Bloch, 'Langue Marathe,' § 193, and R. G. Bhāṇḍārkar, 'Wilson Philological Lectures,' pp. 204-205.

The locative and instrumental were confused through the possession of the common affix « -ē, -ē », and in some cases a form could be equally either locative or instrumental. This resulted in the employment of the post-positional locative affix « -ta » in the instrumental as well, which has been noticed above. The Caryās show one or two instances: *e.g.*, Caryā 1, « sukha-dukhētē » *through joy and misery*; Caryā 15, « biārētē » *by discrimination* (vicāra-). In MB. and NB. « -ta, -t-ē, -ē-tē » become established for the instrumental, and for words ending in vowels (esp. « -i, -u, -ō »), « -tē » has become the characteristic instrumental affix (see *ante*, p. 719).

In Caryā 14 « bāha tu cchandā » *row thou with pleasure*, and in Caryā 45 « bāḍhaī sō taru śubhāśubha-pāṇī » *that tree grows through the water of good and evil*, we have exceptional cases of the simple base being used for the instrumental.

LOCATIVE AND OBLIQUE.

499. It represents in all probability an old locative suffix, an OIA. « *-a-dhi », not found in Sanskrit, but attested from MIA. (Pali) « -dhi » and from the Greek « -thi ». It has been also surmised that there was in OIA. an affix in two forms, « *-bhi, *-bhim » (which is represented in Homeric Greek by « phi, -phin », and is found in Latin in « ti-bi »: it occurs also in Armenian). Its use, as can be seen from the Greek and

other Indo-European languages, was in the sense of 'by, along with,' in the Locative and Ablative, as well as Instrumental, and rarely in the Genitive and Dative : and it was not of a definite number. This « *-bhi, *-bhim » would become « -hi, -hiṃ » in MIA., and it seems this suffix is partly also the base of the MIA. ablative and locative affixes : the nasalised « -hiṃ » would certainly seem to go back to it. (Cf. Wackernagel, 'Altindische Grammatik,' I, p. xx; Herman Hirt, 'Handbuch der griechischen Laut- und Formen-lehre,' Heidelberg, 1912, § 304.) Thus, ঘরে « ghārē » in *the house*, eMB. ঘরে, ঘরē « ghārē, ghārē » = Late MIA. « gharahi, gharahiṃ » < OIA. « *gṛha-dhi(m), *gṛha-bhi(m) ».

It is very likely, however, that we have in addition the OIA. locative singular affix « -asmin » here, = « *-assim, -aśsim, -amhi, -ammi » in Early MIA., which has merged into the Late MIA. « -ahi, -ahiṃ ». There is some difficulty of deriving « ahi, -ahi » from the Eastern form « *-assi, *-aśsi » as well as the Western « -amhi, -ammi ». The genuine Māgadhī form in the oldest period was « *-aśsi », and « -amhi » was a Western one (cf. Truman Michelson, JAOS., 1909, pp. 77 ff.); but later Prakrit grammarians note « -ammi » for both Māgadhī and Mahārāṣṭrī. The form « -ahi » is found in Early Maithilī in the locative, and « -e, -ē, -ai, -ahi, -ahī » occur in Old Bengali. Oṛiyā uses now « ṭhā-r-ē » for the locative, but « -ē » is quite common for the locative in Early Oṛiyā.

Old Bengali has also « -i » < « -ē » of OIA. for the locative: this « -e > -i » later dropped off in MB. (see *supra*, p. 312).

Instances of the inflected locative from the Caryās: « ciē » in *the mind* (1); « divasaī » (2); « eku hiāhī » in *one heart* (2: printed text = « ekuḍi abī », but « -ḍi ahī » must be for « hiāhī », as the commentary has « hṛdayē »); « ghaḍiē, bākalaī » (« bākalē »: Caryā 3: printed text = « bākalaa »); « gharē » (2, 11); « khanahī » (4: « kṣaṇē », or « kṣaṇam »); « mājhē » (5, 14, 18, 30); « hiāhi » (6); « niāḍi » (5), « niāḍi » (7) = « nikaṭē »; « acārē, carāṇē » (11); « pahilē » (12: = prathamē); « māṅgē (= mārgē), kulē » (14); « carilē » on *having mounted* (5) « jīvantē, mailē; jāma-maraṇē » (22); « kaṇṭhē » (28); « sājhē » in *the evening* (33); « āiē » at *the beginning* (41: < ādi); etc., etc.

There is in Bengali from the earliest times an accusative or dative form in « -ē, -ē » : e.g., OB. « sahaḥē thira kari » *making the sahaja steady* (Caryā 2); « sahaḥē kahēi » *describes the sahaja* (Caryā 27); « bindhaha parama-ṇibāṇē » *pierce the supreme Nirvāṇa* (Caryā 28); « balada biāēla gaviā bājhē » *an ox made a barren cow to bear* (Caryā 33); « Bhādē bhaṇai, abhāgē laiā » *Says Bhāda, I have taken bad-luck* (Caryā 35); « sākhi kariba Jālandhari-pāē » *I shall make Jālandhari-pada my witness* (Caryā 36 : see p. 121 *supra*); « sadguru-baanē dhara patavāla » *grasp the word of the good master as an oar* (Caryā 38); etc. MB. (ŚKK., p. 46), দেহ মোরে সরস বচনে « dēhā mōrē sārāsā bācānē » *give me a pleasant reply*; *ibid*, p. 100, কান্দিয়া জাগায়বোঁ কীশে : পাছে কাছাড়ি মোক না দিহে দোষে ॥ « kāndiā jāṇāyibō Kāśē, pāche Kāhāṇī mōkē nā dihē dōsē » *I shall cry and inform Kaṇsa, afterwards Kṛṣṇa will not (be able to) put blame on me*; (Kṛttivāsa, 'Uttara-kāṇḍa') মানুষ হঞা জিনিলে তুমি হেন রাবণে « mānuṣḥ hāṇā jinilē tumi hēnā Rābāṇē » *being a man, you could defeat such (a foe as) Rāvaṇa*; (KKC.) দোষ নাহি দেখা কেন কব অপমানে « dōṣā nāhi dēkhyā kēnā kāṛā āpāmānē » *why do you do me insult, seeing no fault?*; *ibid*, বোল উপচার দিয়া ছাগল মহিষে « ṣōlā upācārā diyā chāgālā-māhiṣē » *making the sixteen offerings (and sacrifices of) goats and buffaloes*; NB. অন্ধজনে দয়া কর « āndhā-jānē dāyā kāṛā » *have pity on a blind person*; etc., etc. We have also an « -ē » in instrumental forms with কবে or করিয়া « kōrē, kāriyā », like হাতে ক'রে « hātē kōrē » *with the hand* (never হাত ক'রে « hātā kōrē »), কোড়ায় ক'রে « jhōṛāy kōrē (< jhōṛā-ē) » *in a basket*, etc.

This « -ē, -ē » affix recalls the oblique (accusative, dative, instrumental and locative cases) in « -(a)hi, -(a)hī » which is found in Early Awadhī and W. Hindī : e.g., Awadhī (Tulasidāsa), « taba Rāmahī bilōki Baidēhī » *then Vaidēhī, seeing Rāma*; « ṇṛpahi bacana priya, nahī priya prānā » *to the king his word is dear, not dear his life*; « nāi munihī siru, sahita samājā » *having bowed his head to the sage, together with his companions*; « aisē prabhuḥī bilōkaū jāi » *I shall go and see such a lord*; « pūchata prabhuḥī » *they are asking the lord*; etc.

W. Hindī ('Chatra-prakāśa,' ed., Nāgarī Pracārīṇī Sabhā, p. 88): « utari Narmadā dēsahī āyē » *crossing the Narmadā, they came to the country*; p. 91,

« jahā sēvakahī nidrā lāgai, sāhiba tahā saṅgahī jāgai » *where sleeps takes the servant, the Lord even there watches in his company*; etc. The affix is exceedingly common with the pronouns, in the form « -hi », and the present-day Western Hindi oblique « -ai, -ē » is derived from the earlier « -a-hi ». From their nature and employ, it would seem that we have in Bengali « -ē » and the Eastern and Western Hindi « -ahi, -ahī, -ai, -ē » a common inflected form. The use of it has now become comparatively rare in NB., but it was exceedingly common in MB. It is the case of the gradual restricted use in Bengali (as in other eastern dialects) of an oblique form as differentiated from the nominative. We find the same thing in Early Oriyā and in Early Maithili: what may be called the « -ē » oblique is no longer in use now, but it figures in the older literature in these speeches: as e.g., in Oriyā, Jagannātha-dāsa's 'Dhruva-caritra': « munijki prāṇāmi kāhē mādhurā bācānē » *after saluting the sages says sweet words* (Contai edition: p. 17); « muhī jāi bāsibāku dhāili āñcālē » *I went and caught the skirt to sit down* (*ibid.*, p. 19); « Uttāmā putrē sāṅgē lēi » *having taken (his) son Uttama with him*, « Sunīti putrē kōlē dhāri » *S. having held her son in her lap* (p. 61); « sē kānyā Dhrubē dēlā bibhā » *gave that daughter to Dhruva in marriage* (p. 63); « Guhyākā-gāṇē dāyā bāhi, kāhānti Dhrubā-mukhā cāhi » *feeling pity for the Guhyakas, he says looking at D.'s face* (p. 69); « ēmāntē Kubērā-bācānē Dhrubā bicāri tōṣā-mānē » *in this way D., having pondered on K.'s words, glad of heart* (p. 73); etc.; in Maithili: Vidyāpati (VSPd. edition): « Rāhu dūri basa, niyarō na āvathi, taī nahi karathi garāsē » *R. dwells afar, does not come near, that is why he does not gobble up* (p. 12); « kāmīni karaē sanānē » = « kāmīni karōti snānam » (p. 13); « āōra pēkhala.... mōtima-hārē » *further I saw the chain of pearls* (p. 28); « lōbhē garāsali lājē » *desire ate up (destroyed) shame* (p. 38); « sunaha, sundari! Bidyāpati-bacana-sārē » *hear, O fair one, the precious words of Vidyāpati* (p. 38); « lakhala lalita tasu gātē rē » *O, I saw his handsome body* (p. 39); « tējala guru-jana-lājē » *I have given up shame of superiors* (p. 43); etc.

This oblique « -ē » of Early Bengali and of other Magadhan dialects, < « -ai, -aī, -ahi, ahī », seems to be identical with the locative. The trans-

ference from the locative to the dative, accusative and instrumental sense is perfectly clear and intelligible. It has been suggested that this NIA. oblique « -ahi, -ahī » is derived from the OIA. genitive « -sya » (Hoernle, *Gauḍian Grammar*, p. 210; Beames, II, p. 221; R. G. Bhāṇḍārkar, *Wilson Philological Lectures*, pp. 243-244); and again, that the instrumental plural of OIA., « -bhiḥ » > Late MIA. « -hiṃ » has been extended to the singular, and as « -hī, -hi » has become the oblique singular (cf. Baburam Saksena, 'Declension of the Noun in the Ramayan of Tulsidas,' *IAnt.*, 1923, Vol. LII, p. 74; cf. also L. P. Tessitori, 'Notes on the Grammar of Old Western Rājasthānī,' § 59, *IAnt.*, 1914, p. 183; see *ante*, pp. 161-162). But the change of « -sya » to « -hi » presents a phonetic problem which is unexplained, considering that « -sya » remains as « -s- » in a number of forms, e.g. Hindi « kis, jis, tis = kasya, yasya, tasya », Bengali কিস- « kis- » = « kasya » (see *supra*, p. 549; Jules Bloch, 'Langue Marathe,' p. 182). The extension of an old plural to the singular, again, would be extremely curious, and certainly it is a very unsatisfactory explanation. The locative singular in « -a-hi, -a-hī » (< *-dhi; *-bhi, *-bhim; -smin) offers the most likely solution of this very characteristic case inflexion of NIA.

In the Bengali dative case forms « -(e)r-ē, -k-ē » we have the same locative affix « -ē », added to the post-positional affixes; and the locative « -t-ē » is case of double locative form (=post-positional locative affix « -ta » + « -ē »). So also the Oṛiyā « -ṭhā-r-ē », W. Hindi « -m-ē ». (Cf. Grierson and Hoernle, *JRAS.*, 1903, p. 617).

500. There are cases of use of the simple base for the locative in OB. and in MB.: e.g., « sāsu gharē ghāli, kōñcā tāla (=tāli) » *putting the breath inside the room, and the key in the lock* (Caryā 4); « bēḍhila hāka paḍai cau-dīsa » *the surrounding tumult falls in the four quarters* (Caryā 6); « kulē kula » *from shore to shore* (Caryās 14, 15); ŚKK. গোহারী করিবো রাজা কংসের দুয়ার « gōhārī kārībō rājā kāṅsērā duārā » *a cry for justice shall I raise at the gate of king Kansa* (p. 328). This is mainly for purposes of rime, and does not indicate any real loss of the vowel, but cf. NB. দোর দোর ভিঁকা মাজা « dōrḍ dōrḍ bhikṣā māṅgā » *to beg from door to door* (see pp. 311-312).

There is no trace of the locative plural affix « -su, -ṣu » of OIA. in Bengali and its sister-speeches : it seems to have fallen into disuse from the Late MIA. stage. Śaurasēnī Ap. uses the instrumental plural « -ahī, -ēhī » for the locative plural : it may be that such was also the case in Māgadhi Ap. in which « -ahī, -ēhī » could easily become confused with the singular locative.

501. The above are the real inflexions of the Bengali declension. The other affixes were independent words compounded with the noun, and then inflected ; but in the genitive, there is in all likelihood an adjectival « -ka ».

The locative « -ta » is found in OB. in numerous instances in the Caryās : e.g., « sāṅkama-ta » *on the bridge* (5) ; « māṅga-ta, bāṭa-ta » (8 : mārga-, vartman) ; « piṭa-ta » *on the vessel* (14) ; « gaṇa-ta » *in the sky*, « gīva-ta » *on the neck* (28) ; « ṭāla-ta » ? *on high*, « hāḍī-ta = *hāḍī-ta » *in the pot* (33). This « -ta » would seem to be the word « -antaḥ » *within* : it was compounded with the noun-base : « mā(ṇ)gata < *maggaanta = mārga + antaḥ ». The loss of the « -n- » here is unexpected for OB. The present participle in « -anta » still preserves the « -n- », and a post position like « antar-ē » *for*, is as yet not reduced to তার « -tārē » (as in NB.) in the language of the Caryās. The fact of the word being agglutinated with the noun-base may have been responsible for its losing its individuality, and any intermediate stage with the nasalised vowel, like « *mā(ṇ)ga-ṁ-āta, *mā(ṇ)gāta » must be pre-Bengali. The « -ta » post-position characterises the Bengali-Assamese group only among Magadhan speeches. This post-position would nevertheless seem to have been a Magadhan (MIA.) inheritance in Bengali. At the present day, it occurs as « -tḥ » in Assamese and in dialectal Bengali (North, East, South-east). Standard Bengali employs « -tē » (which is a locative form « -ta + -ē », i.e., from « *antahi = antaḥ + dhi »), and also « -ē-t-ē » (=locative in « -ahi » + « antaḥ » + « -ahi »). The word « antaḥ » for the locative is found in Marāṭhi as a recent NIA. formation (see Jules Bloch, 'Langue Marathe,' § 197). R. G. Bhāṇḍārkar's derivation of Bengali « -tē » from the MIA. « tahī » = locative of pronominal base « ta- » (Wilson Philological Lectures, p. 248), cannot be entertained, considering the existence of « -ta, -tḥ » side by side with « -t-ē ».

The extension of « -tā, -t-ē » to the instrumental and nominative has been noted before. It has also been used with an ablative force from Early MB. times: *e.g.*, ŚKK., p. 264, মাতা বাপত বড় গুরুজন নাহি « mā-tā-bāpātā bārā guru-jānā nāhi » *there are no greater respected ones than mother and father*; p. 308, আকাত আধিক তোর কে করিবে হিত « āmhātā ādhikā tōrā kē kārībē hitā » *who will do more good to you than I?*; p. 326, আকাত চাহসি বাঁশী « āmhātē cāhāsi bāśī » *askest for the flute from me*; Kṛittivāsa, রাজাতে বিদায় রাঙ্গ « rājātē bidāyā māṅgē » *takes farewell from the king* (cf. R. S. Trivedī, ‘Śabda-kathā,’ pp. 102-104).

The Skt. word « madhya » was used as a post-position for the locative in the Apabhraṃśas of Northern India, in the *sts.* form « *maddha, *madha, *mādha » *maha, māha*. This is the source of the NIA. locative post-fix « -mē, -mā, -mā », etc. Dialectal Bengali (Haijong) য়ি « -mi » is in all likelihood derived from this (LSI., V, I, pp. 214 ff.): *e.g.*, দেশয়ি « dēśā-mi ». This post-fix is otherwise unknown to Bengali, and to Assamese and Oṛiyā as well.

GENITIVE.

502. The OIA. genitive affixes in the singular have not survived in Bengali, as in most other NIA. speeches. The solitary « -a-sya » of « -ā » nouns was carried down to Late MIA., as a generalised affix for all nouns, and even this fell into desuetude. This « -a-sya » became « -aśśa » in Māgadhi, as we can see from the evidence of the Brāhmī seals found in Magadha (see *supra*, p. 59, foot-note) and from the Prakrit grammarians. Side by side with « -aśśa », Prakrit literature registers a form « -āha » for this form of MIA.: and this « -āha » forms an unsolved problem. A change of « -aśśa » to « -āha » is difficult to explain: the change of « -śśā, -ss-, -ś-, -s- » to « -h- » in MIA. continues to be obscure (see *supra*, pp. 549, 550, 555). It seems « -āha » or some analogous form (-ahō?) is found as early as Second MIA. in Māgadhi, as in the dramas of Aśva-ghoṣa. (H. Lüders, ‘Bruchstücke Buddhistischer Dramen,’ pp. 34-36); and the fact remains that Māgadhi Pkt. has « -āha », Śaurasēnī Ap. has « -āha, -āhō, -āhō », beside « -asseu, -asu »; and that Old Bengali shows

« -ā » (and in a few pronouns, « -āha, -ha ») for the genitive (examples are given below). Can it be that the real development of Early MIA. « -assa, -aśsa » was a form « -ā, -ā » in Late MIA., through stages like « *-assə, *-aśsa > *-āsa, *-āśsa, *-āsa, *-āśsa > *-ās, -āś, *-ās, *āś > *-ā, *-ā », and then the locative affix « -ha < -dha » (as in Skt. « i-ha » = MIA. « i-dha », cf. Avestan « iḍa », etc.) extended to the genitive sense, or an emphatic particle « -ha, -hō < -hu = khu, khalu », was added to it? The transcription in Greek letters of MIA. Brāhmī and Kharoṣṭhī legends in the coins of the Indo-Scythian prince Nahapāna of Malwa of the 1st cen. A. C., so far as it can be restored, would seem to suggest that the pronunciation « *-as » was current at the time, in Western India at least: the transcription seems to have been

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=ranniō (raññō) Ksaharatas (Kṣaharātassa) Nahapanas (Nahapānassa) (E. J. Rapson, 'Catalogue of the Coins of the Andhra Dynasty in the British Museum,' London, 1908, p. cxii), where it would seem as if « -āsa » or « āsa », or « -ās, -ās » was heard.

Be it as it may, in OB. we find « -ā, -āha » as the genitive affix— « -āha » being found with pronouns: thus, « harinā harinira nilaa na jāṇī » *the abode of the Stag and of the Doe is not known*, « Bhusuku bhaṇai, mūdhā hiahi na paīsaī » *B. says, it does not enter into the heart of a fool* (Caryā 6); « jā ēthu jāma-maraṇē bisanḡkā » = « yasya atra janma-maraṇē viśanḡkā » (Caryā 22); « jābē muṣā-ēra cā(ra) tuṭai » = « yadā *mūṣakasya-kāryaḥ cāraḥ trutyati » (21); « jāb-ēra bāna-cihna-rūva na jāṇī » = « *yasya-kāryakam varṇa-cihna-rūpam na jñāyatē » (29). In MB. the oblique form of the pronouns has « -āha » side by side with « -ā »: *e.g.*, তাহ, তাহা, তা « tāha, tāh-ā, tā- » = « tasya ». The « -āha, -ā » is thus preserved in the pronoun in Late MB. and in NB., but in the noun it is entirely lost from after the OB. period, except in the verbal noun in « -ibā »—*e.g.*, genitive দিবার, করিবার, বাইবার « dibā-rā, kārībā-rā, jāībā-rā », dative ‡দিবাকে, করবাকে, বাবাকে « dibā-kē, kārībā-kē, jāībā-kē.

503. From the Transitional MIA. Period we find the use of a number of words, either along with the genitive pleonastically, or compounded with the base to indicate the genitive idea. We have « -santa(+ -ka) » (present participle of « √as » *to be*) meaning 'belonging to,' in the Nasik inscriptions of the 1st-2nd century A.C., *e.g.*, « amha-sa(n)taka, pitu-sa(n)taka » *our, of the father* (Senart, 'Nasik Cave Inscriptions,' Ep. Ind., VIII, pp. 73, 78); and the other words which came in during the Second MIA. Period are « kṛta » *kada, kaa*; « kārya » *kajja, *kāira > kēra, kēla*; « kāra » *kara*; « kṛtya » *kicca*; « dita (= Skt. datta) » *dida, dia*; « kārṇa » *kaṇṇa*, etc. These words have become transformed into the genitive and other affixes of NIA. (see pp. 163, 164 *supra*). MIA. literature, however, does not notice all of them, but only a few, although certainly they all occurred in the spoken dialects in different parts of the country. The most popular post-positional or compounded word of genitival import occurring in MIA. literature is « kēra- (kēla-) », which is found all over Northern India in later times. The source of this word is « kārya », and it cannot be « kṛta » (which would give « kaṭa, kaḍa », or « kada, kaa, kida, kia » in MIA.); « kārya » came to be used (apparently as a *semi-tatsama* form with epenthesis) in Transitional or Second MIA., as « *kāira », before it became « kēra », in Māgadhī « kēla » (cf. Pischel, 'Grammatik der Prakrit-sprachen,' §176). This « kēra- » is found East in Bengal, and West in Rajputana; « kēra- » also occurs in the speech of the European Gipsies who went with their language from North-Western India during the Second MIA. period. A vernacular or *tbh.* form would be « kayya » or « kajja », and the Sindhī affix of the genitive, « -jō, -jī », is certainly from this « kajja ». (Grierson: cf. A. F. R. Hoernle, JRAS., 1903, p. 616). Māgadhī Prakrit, like the Prakrits of other parts, took up « kēra (kēla) », side by side with some of the other words. As in other dialects, the form was either used after the genitive, as an adjective qualifying the noun governed, or it was compounded with the noun-base into an adjective; but in either case, the whole sooner or later came to be regarded as one word, which brought about the voicing and dropping of the « -k- » in Eastern Magadhan quite early.

In Bengali forms like মনুষ্যেব « mānuṣēṛṣ », ঘোড়াবে « ghōṛārṣ », making up with the inflexion a single word, as opposed to the Hindi « mānuṣ-kā, ghōṛē-kā » forming a group apparently of an oblique base and a separable post-position, Grierson sees an inherent tendency in Bengali, as an 'Outer' language, towards a synthetic declension, which presents a contrast to Western Hindi as the 'Midland' speech favouring a separate post-position (see *supra*, pp. 161-164; LSI, IX, II, p. 328). But there is nothing in the Prakrit of the dramas, using « kēra(ka), kēla(ka) », to suggest that a particular dialect, Māgadhī, or Śaurasēnī, specially preferred compounding or mere juxta-posing after the inflected genitive. The pronouns, however, generally seem to retain the old inflected genitive which was strengthened by « -kēra (-kē'a) », and nouns could have mere compounding. Thus we have, *e.g.*, in the 'Mṛcchakatīka,' Śaurasēnī « ajjissa kērō » beside « vessā-jjā-kērakō » and « paḍivēsi-gahavaī-dāraa-kēriā », and Māgadhī « ajja-Cāladattā a kēlakē » beside « vappa-kēlakē »: but always « mama, tava, tassa (taśśa), kassa (kaśś.), attā, » + « kera(ka), kēla(ka) ». The pronominal forms in NIA, like Bengali তার, তাহার « tā-rṣ, tāhārṣ » (= ta-ya + kara), মার « mōṛṣ » (= mama + kara), and Hindi « tis-kā » and « mēraṇ, mē'ā », etc. show that the old usage for pronouns still continues. Besides, 'Outer' speeches do not always show a synthesis: *e.g.*, Oriyā « jānāṇ-kā(rā) » (= jānānām kara-), which is as much post-positional as W. Hindi « ghōṛō-kā »; and European Gipsy, which is based on an 'Outer' speech allied to Western Panjābī, possesses forms like « cōres-kērō, -kēri » and « cōreṇ-(u)ērō, -ēri » (= cāurasya, cāurā.ām + kēra-). The preservation of the « -k- » in W. Hindi is no isolated thing: we have « -kar, -karā » (rather than « -rṣ » as in Bengali) in the Bihārī dialects. The W. Hindi « -kaṇ, -kā » seems to have retained the « -k- » chiefly through two reasons: firstly, it formed the only consonant in the post-position, and as such intelligibility demanded its retention; and secondly, there was in all likelihood the influence of the adjectival « -kka » affix, which also had a genitival force. The loss of « -k- » in the agentive affix « -nē » of W. Hindi (= MIA. *kaṇṇahī, OIA. *karṇa-smin :

cf. L. P. Tessitori, ‘Grammar of Old Western Rājasthānī,’ Ind. Ant. 1915, §§ 70, 71) is to be recalled.

Side by side with « kār̥ya > kēra, kēla », the words « kara, kāra » and « kṛta > kaa » were used in Māgadhi Prakrit and Apabhraṃśa to indicate the genitive. It would seem that in Māgadhi Ap. « kara » was used with the pronoun originally, and then was extended to the noun. Reduced to « -ara > -rā, -r̥ », it occurs as the genitive affix in Assamese-Bengali and Oṛiyā, and also in Maithilī and other Bihārī speeches in the genitive of the first and second personal pronouns. The unreduced form « -kara » is here and there found as a survival in MB., possibly through Maithilī influence; it is met with in Oṛiyā in the plural, where the « -k- » is preserved by the « -n- » of the genitive plural affix (see *supra*, pp. 137, 124); and it occurs in the forms « -kar, -karā, -kārā » in the genitive and dative of the pronouns other than those of the first and second persons in Maithilī, Magahī and Bhōjpurīyā. « kēra, kāra » have become practically doublets of an identical genitive affix. They figure also in Eastern Hindī side by side. « kara » is still found in its unchanged form in Marāṭhī surnames like « Hōlkar, Bijāpur-kar, Ciplun-kar, Tāḍāw-kar » etc., meaning ‘belonging to, dwelling in’: compare the use of the genitive « -kā » in Mārwarī family names like « Khēm-kā, Gōḍn-kā, Himmatsinh kā », etc.

The affix « kāra » seems to have been rather rarely used in Māgadhi Apabhraṃśa. It is now found in its unreduced form in a few nouns and pronouns in Bengali: e.g., সাকাল্য *« sākāḷ kār̥ » of the morning*, হেথাকার *« hēthā-kār̥ »*, এখানকার *« ēkhāṇ-kār̥ » of here*, বছরকার *« bācār-kār̥ » of the year*, সকালকার *« sākāl-kār̥ »* and সবাইকার, সবাইকার *« sabbā-kār̥, s̥ā(b)āi-kār̥ » of all*, আপনাকার *« āpāṇ-kār̥ » of self*. It does not occur in the other Magadhan speeches: and it may well be a modification of « kār̥ » itself.¹ The affix « kār̥ » is used in NB. with nouns indicating

¹ Hoernle (Gaudīan Grammar, p. 236, foot-note) regards this ‘kāra’ as being a double genitive, ‘-kār + -ra’. This explanation cannot be objected to considering that we have ‘-ka’ as a genitive affix in Middle Bengali. But we do not have ‘-kār’ (with the long ‘ā’) with nouns in Bengali: and although in Early Bengali we sometimes find ‘-ka,’ the words which form the genitive with ‘-kārā,’ as above, never employ the ‘-ka’ form.

time and direction, and besides it has a definitive force (cf. Rabīndranāth Tagore, 'Sambandhē < kārḍ >' in 'Śabda-tattva').

The form < kṛta > MIA. kaa > is more important. As a word strengthening the genitive as well as the dative relation it seems to have come up in the Transitional MIA. Period, and probably even earlier. We have quite early < tasya kṛtē dattam = tasmāi dattam > in Sanskrit, an idiom apparently borrowed from a Prakrit or vernacular one; and a Buddhist Skt. form like < udyāna-kṛtam āsanam > shows the early establishment of < kṛta > kaa > as a genitive-indicating word. But it is a question whether the < -k- > genitive of the Magadhan languages (Early Bengali < -kā >; New Bengali dialectal ক, গ, ঙ < -kā, -gā, -gō >, Oṛiyā < -kā >, in the plural; Maithilī < -k >, Magahī < -k, -kē >, and Bhōjpuriyā < -k, kē, -kāi >) is based on the < kṛta > form. < kaa, kṛta > kaa >, compounded with the preceding noun-base, could be expected to drop the < -k- >, and to be changed to < -aa > as in the case of < -kēra, -kara > -ēra, -ara >. It seems that the basis of the New Magadhan < -k- > of the genitive is the MIA. pleonastic < -kka >, rather than < kaa < kṛta > (see *supra*, p. 683). The < -kḍ > of the Bihārī dialects would derive better from a monosyllabic < -kka > rather than from the disyllabic < -kaa >. The 'Prākṛta-Pāṅgala' (14th century) has some instances of the < -ka > genitive which would seem to be an Eastern form derived from < -kka >: e.g., (in the 'Bibliotheca Indica' edition, ASB.), p. 249, < Khurasāna-ka Ollā >; p. 403, < gāi-ka ghittā >; p. 412, < dēva-ka likkhia kēṇa mēṭāvā >; p. 470, < tā-ka jaṇaṇi ki ṇa thakkaü bañjhaü >, etc. But the presence of a < kaa < kṛta > is not absolutely precluded from consideration; and this < kaa > can of course easily give the Western Hindi < kau, kō, kā >, and also Eastern Hindi and Bihārī < -kē, -kāi >. The < -kā > in an Oṛiyā form like < puruṣāṅ-kā > may be either the < -kka > generalised as an affix or help-word and employed by extension with the original genitive plural, or it may equally be the word < kaa > used post-positionally (= puruṣānām kṛta-).

About the use of the < -ka > (< -kka, -kaa >), there is an agreement between Modern Bengali and Oṛiyā: it is confined only to the plural (or plural > honorific singular) in Oṛiyā, and in Bengali now it is found,

although dialectally only, in the plural genitive of the pronouns only. Why this form should be chosen for the plural is not clear: possibly «-ra» and «-ka» (Oṛiyā «-ṇ-ka», Bengali «-kā, -gā, -gā = -gō») were gradually adopted for the singular and the plural respectively in the absence or disuse of an affix distinguishing the two numbers.

Examples of «kēra» > -ēra, -kara > -ara, -kka (-kaa) > -ka» for the genitive, from OB. and MB.:

«chānda-ka bāndha» *the bonds of (=from) pleasure* (1); «rukḥēra tentali kumbhīrē khāi» *the crocodile eats the tamarind of (=from) the tree* (2); «hariṇā hariṇira nilaa ṇa jāṇi» *the abode of the Stag and of the Doe is not known*, «hariṇāra khura na dīsaī» *the Stag's hoofs are not seen* (6); «tōhōri kuḍiā» *thy hut*, «kāhari nāvē» *in whose boat?* (tava + ha, kasya, + kara-), «tōhōra antarē» *for thy sake*, «hādēri māli» *chaplet of bones* (haḍḍa + kēra + -ikā) (10); «tōhōri bhābhariāli» *thy coquetry* (18); «ḍombī-ēra saṅgē» *in the company of the Dṛōm woman* (19); «mōhōra» *my* (20); «muṣā-ēra» *of the mouse* (21); «sō karaū rasa-rasānēri kaṅkhā (text = rasānērē kakḥā)» *let him entertain the desire for pleasure and for elixirs* (22); «tōhauri» *thy* (28); «jābēra» *of which*, «tābēra» *of that* (29: yasya, tasya + kēra-); «cāndari cānda-kānti (reading of the commentary)» *moon-light of the moon* (31); «hāthēra kāṅkāṇa» *the bracelet of (=on) the arm* (32); «Dhēṇḍhaṇa-pāēra gīta» *D.'s song* (33); «mōhēra bādḥā» *bound up of (=by, with) ignorance* (34); «pākhi na caḥai mōri paṇḍiācā» (see *supra*, p. 121); «kābēri śaṅkā» *whose fear?*, «mahāmudēri kaṅkhā» *desire of the mahāmudrā* (37); «tōhōrē dōsē» *through your fault*, «tōhāra biṇāṇā» *your science* (39); «bāṣaṇā tōrā» *thy desire* (41); «mōra» *my* (49); «tailā bādīra pāsēra jonhā-bādī tāēlā (=uēlā? bhāēlā?)» *the mansion of moon-light by the side of the third mansion became clear* (50).

It is seen that «-ēra, -ara» like their source-forms in MIA. are adjectives referring to the nouns they qualify, and take the feminine affix «-i = -ī» (see *supra*, pp. 720-721), and also the case-terminations (e.g., «tōhōrē dōsē» in Caryā 39: = *tava-kērakēṇa dōṣēṇa» in MIA.)

«kēra, kara» occur in a few instances as cases of stereotyped survival in MB.: e.g., ŚKK. নদীকৈর «nādī-kērā»; লাক্ষকৈর «lākḥē-kērā» *of one*

lakh; 'Śrī-Kṛṣṇa-vijaya,' বৎসকের « bātsā-kērā » (R. S. Trivedī, 'Śabda-kathā,' p. 103); 'Mānik Candra Rājār Gaṇ,' কোড়াকর « kōrā-kārā » of a cowrie, ঘড়কর « ghāri-kārā » of an hour (VSP., pp. 63, 65); 'Śūnya Purāṇa,' রূপাকর « rūpā-kārā » of silver (p. 38), তামাকর « tāma-kārā » of copper (p. 39), হীরাকর « hīrā-kārā » of diamond (p. 40), etc. In some of the above instances, e.g., « lākhēkērā, kōrākārā, ghārikārā », the base may be in « -kā »: « lākhēkā » one *lakh*, « kōrākā » one *cowrie*, « ghārikā » one *hour*, so that the inflexion would be « -rā, -ērā » and not the old « kara, kēra ».

The « -ka » affix for the genitive is rather uncommon in Bengali from the oldest times: it has disappeared from Modern Bengali in the singular, but is found in dialectal forms in the plural only. Examples: O3. « chānda-ka bāndha » the *bondage of pleasure* (Caryā 1), « samādhika pāṭa » the *process of samādhi* (comm. to Caryā 21); in the ŚKK., জবমক তবো কুলে বন্দ্ব থাইবে « jājamā-kā tājē kulē kālāṅkā thuibē » will put a stain on the family for all life (p. 121); আপন কাজ লাগি সবাই বিকলী « āpanā kājā-kā lāgi sabāi bikālī » every body is anxious for the sake of her own work (p. 253); পরাক লাগিআ সে হারাইবে নাক বনে « pāā-kā lāgiā sē hāiāibē nākā kānē » he will lose both his nose and his ears for the sake of another (p. 307); নিত্যানন্দ রাম বনো রাইবীক স্তুত « Nityānānda-rānā bāndō Rōhiṇī-kā suta » I praise N., the son of R. (Lōcana-dāsa's 'Caitanya-maṅgala'), বিহারক রাজপুরী নামে অমরাবতী « Bihārā-kā rājā purī, nāmē Amrābātī » the capital of Bihār, Amarāvati by name (Vira-nārāyaṇa's 'Kirāta-parvan'); গৃহস্থক ধর্ম এহি পুরাণ কহিছে « grhasthā-kā dharmā ēhi purāṇa kāhichē » this is the duty of the house-holder, so declares the Purāṇa (Saṅjaya's 'Mahābhārata': the last three examples given in R. S. Trivedī's 'Śabda-kathā,' p. 104); etc. NB.: মোর, আমার « mōiḥ, āmāiḥ » my, plural ‡ মো(রা)গো, আমা(র)গো « mō(iḥ)-gō, āmā(iḥ)-gō », আমকা, আমগা « āmā-kā, -gā » our; তার « tāiḥ » honorific তাঁর « tāiḥ », his, plural ‡ তাগো, তাঁগো « tā-gō, tāiḥ-gō »; মানুষের « mānuṣērḥ » of man, plural ‡ মানুষগো, -গ, এর-গো « mānuṣēr-gō, -gā, -ērḥ-gō » of men. The « -gā, -gō » affix for the plural is present in some form or other in the vulgar dialects practically all over Bengal.

504. An affix « -sat-ka », loosely compounded with a noun, with its base (for the singular) or with the genitive (for the plural), is largely found

in inscriptional Sanskrit all over Northern India from the Second MIA. period : *e.g.*, Inscription of Jayanāga of Kārṇa-suvārṇa (p. 180, *supra*), « brāhmaṇānām-satka-grāma-sīmā »; Siyadoni Inscription (c. 11th cen. A. C., Lalitpur District, U. P., Ep. Ind., I, pp. 162 ff.) : « samasta-kāl-pālānām-satka-haṭṭānām-upari (= Hindi « kalwāṭh-kē hāṭh-par), Vigraha-pāla-satka-dramma, bāmana-satka-vīthi, caṇḍāla-satkāvā-ānikā », etc. etc. This affix « -sat-ka » is difficult to explain : apparently it is the present participle of « √as »—« santa-+ -ka » (pleonastic), such as we find in the Transitional MIA. (see *ante*, p. 753). It is not unlikely that a vernacular from « santa-ka » became « *santə-ka, *sant-ka, *sakka » which was Sanskritised into « sat-ka » in medieval Sanskrit as in the inscriptions. In Early Assamese we have the affix সাক « -sākā », as in the forms আমসাক, তোমসাক « āmā-sākā, tōmā-sākā » *our, your, us, you*, which are obsolete in Modern Assamese. (Dēvānanda Bharālī, ‘Asamīyā-bhāṣār Maulik Bicār,’ p. 32). These would affiliate themselves to a MIA. « *amha sakka, *tumha-sakka », Sanskritised into « *asma-satka, *yuṣma-satka ». This form সাক « sākā » has not been found in Bengali.

The plural of the genitive has been discussed under ‘Number’ above (p. 725 ff.)

DATIVE

505. The « -ka » genitive of Bengali is used for the dative in OB. : *e.g.*, Caryā 4 « mantīē¹ thākura-ka parinibittā » *the minister (= queen, in chess) has checked the king*; Caryā 21, « nūṣa-ka » *for destruction*. This genitive-dative in « -ka » is exceedingly common in MB., as in the ŚKK. and other works : *e.g.*, ŚKK. p. 3, মানুষ নিয়োজিল মারিবাক তাএ « mānuṣa niyōjilā māribā kā tāē » *appointed men for killing him*; সেই উপদেশ দিল হোজাক তখনে « sei upādēṣa dibā tōmhā kā tākhāṭē » *he will give you advice at that time*; p. 103, ঘরক মন না জাএ « ghārā-kā mānā nā jāē » *the mind do-s not turn to home*; etc., etc. This « -ka » occurs as « -kā » now, but it is confined

¹ The printed text reads মতিএ : I accept the emendation proposed by Mubammad Shahīdullāh in the VSPdP., 1327, p. 151

to North Bengal and Assam only, and members of the Bengali-Assamese group of dialects in other parts now employ « -k-ē, -r-ē ».

« -k-ē » is an inflected form, the final « -ē » being really the locative affix, as has been noted before (p. 749). It can be the locative of the adjective-genitive with pleonastic « -ka » (*supra*, p. 756) ; it can be equally the locative of the form « kaa < kṛta » : *e.g.*, তাকৈ দিলা « tākē dila » = Skt. « tasya kṛtē dattam » for « tasmāi dattam » (cf. Grierson in the 'Zeitschrift für vergleichende Sprachforschung,' quoted by Hoernle in the JRAS. for 1903, p. 615). There is a third likely source of « -k-ē »—the OJA. « kakṣa » (see *supra*, pp. 164, 553) which has been suggested by Beames ('Comparative Grammar,' II, pp. 252-259) and Hoernle (Gauḍian Grammar, § 375, p. 224), and accepted by Kellogg (Hindī Grammar², p. 130). Hoernle later admitted the « kṛta » derivation (JRAS., 1903, p. 615). R. G. Bhāṇḍārkar would trace the dative « -k-ē » of Bengali and « -kō » of W. Hindī to a MIA. locative « kēhī, kahī » *where, somewhere*, from the interrogative pronoun base « ka » (Wilson Philological Lectures, pp. 246-248).

The last derivation does not at all seem convincing. Against it, and in favour of a derivation from « kakṣa », are the forms « kakhu » in OB. (see below), « kāhū, kāhu » with « -ā- » in Eastern Hindī, and « kahū » as in Western Hindī. (See also the remark in connexion with the derivation of the locative « -t-ē » at p. 750.) The forms « -kū, kahū » etc., as in Western Hindī, « ku » as in Oṛiyā, and « -ka » as in Early and dialectal Bengali, will also go against it: for all these forms accord but ill with « kahī, kaī » the locative of « kaa, kṛta ». There cannot of course be any objection to the derivation of « kē » from « kṛta », but the difficulty remains with regard to « kō, kū, ku » and the « -hu » forms. The forms « ku, kū » is not found in NB., but it occurred in OB., and it is now the characteristic dative affix of Oṛiyā only among Magadhan speeches. In Caryā 35, we have « ēbē cia-rāa ma-kū(=mō-kū) ṇaṭhā » = « idānīm cittarājah mama vinaṣṭa(h) », as the commentary explains ; and also « Bājulē dila mōha-kakhu (bhaṇiā) » = « Vajrakulēna...mahyam pradattam », also according to the explanation of the commentary.

We have apparently «kakhu» side by side with «kū» here. The Skt. «kakṣa» seems to have been adopted in Late MIA. as a post-positional, and from «kakkha» a weak form «*kakha» can very well be assumed. This in the transitional stage between Late MIA. and NIA. seems to have become «kaha, kāha». The proper NIA. *tths.* «kākha, kākha, kācha» seem to have influenced the lengthening of the «kāha». The change of «-kṣ- < -kkh-» to «-h-» is not isolated: Beames gives «pāhū, pahū» *beside, to*, from Hindī, which he derives from «pakṣa» ('Comparative Grammar,' II, p. 258); Old Western Rājasthānī also has the same word as «pāhī, pāhi» (Tessitori, §72[8]); and Oṛiyā as «pāi, pā» as in «ki-pāi, ki-pā» *why? wherefore?* Pischel also cites a number of instances of change of «-kṣ- > -kkh-» to «-h-» from Prakrit ('Grammatik der Prakrit-sprachen,' § 323). We can also compare the origin of «maha, māhi, mē», NIA. post-position of the locative, from Sanskrit «madhya» introduced in MIA. as a *sts.* «maddha, madha» beside the *tth.* «majjha > NIA. mājha». The normal NIA. form of «kakṣa», with «-kh-», is certainly preserved in the Sindhī «khē» for the dative, and «khā, khō, khū» for the ablative (although Trumpp derived these from «kahā < *katham < kṛtam, kṛtē»: Sindhī Grammar, London, 1872, pp. 115-116): here the initial «-k-» of «kakkha» has been elided, like the «k-» in «kajja- < kārya» giving «-jō, -jī» for the genitive. The Sindhī «khē, khā, khō, khū», inflected forms of a post-fixed «(ka)kkha», the Old Bengali «kakhu», and the Early Eastern Hindī «kāhū» would all support the assumption that «kakṣa» is the source of Western Hindī «kahu, kau, kō, kū» and Oṛiyā «ku». These are all to be connected with an Apabhraṇśa (Māgadhi as well as Ardha-māgadhi and Śaurasēni) form for the *ablative*, «*kakkhahu, *kakkhahū», or probably «*kakklāu, *kak-khau». (Cf. Māgadhi and Śaurasēni ablative affix «-ādō», which we would expect to give «-āu, -au» in Apabhraṇśa). Unlike «kē», the present day «kō, kū, ku» is thus not of locative origin.

«-kē» of Bengali can thus be either «kṛta», or «kakṣa», in the locative. It is not unlikely that the two post-positional words have converged into this one form. In the plural of the dative as in ତାଢ଼େଢ଼େ «tāḍēḍē-

-kē > *to them*, we can see that an analysis into « tasya + ādi-kēra + kakṣē » or into « + kṛtē », is equally possible. The *tbh.* form কাক্ষে « kākṣē » is still in use in Bengali as a post-position meaning *near, by, with*. The earlier forms of « -kē », namely « *-kai, *-kahi », are not found in Old Bengali. The Caryās, in addition to « -ka » and « -ku », give instances of « -kē »: « rūpā thōi mahi-kē ṭhāvi » *putting away the silver, it was placed on the ground*, and « kēḍuāla nāhi kē ki bāhaba-kē pārai (text = pāraa) » *there being no oar, what can one do in the matter of rowing?* (Caryā 18: the text in the second instance is corrupt). « -kē » occurs regularly in MB., NB.; and « kē » with nasalisation, is rather rare in MB.

Maithili has « kē », Magahi « kē », and Bhōjpuriyā « kē »: all these are identical with the Bengali post-position. Of the E. Hindī dialects, Awadhī has « kā, kā, ka », Baghēli « kā, kahā », and Chattisgarhi « kā ». The Baghēli « kahā » is a relic of the older forms « kahū, kahā » etc. of Early Eastern Hindī as in Tulasī-dāsa, and « kā, kā » apparently also are from « kāhū > *kāhā ». The « kakṣa » derivative is thus found to occur in Bengali, Oṛiyā, E. Hindī and W. Hindī, and Sindhi.

506. The dative « -r-ē, -ē-rē »: it is found from OB. times, *e.g.*, « kariṇā kariṇi-rē risaa (= risai) » *the male elephant is impassioned (?) with regard to the female elephant* (Caryā 9); « kēhō kēhō tōhō-rē biruā bōlai, bidu-jana-lōa tō-rē kariṭha na mēlai » *some call thee (as being) of ugly form, (but) the learned never free thee from embrace* (Caryā 18). It is the locative in « -hi, -hī » of the genitive in « -ra, -ēra ». At the present day, the « -r- » dative is found in East Bengal (W. Vagga specially), and the « -k- » dative is spread from Rāḍha through Varēndra to North Bengal and Assam, and seems to occur also in East Vagga, as in the Haijong Dialect of Maimansing, and in the Chakma of Chittagong.

ABLATIVE.

507. Bengali-Assamese does not now possess an organic affix for the ablative, unlike Oṛiyā. In Caryā 4, however, there seems to occur a solitary instance of an ablative form in OB.: « khēpahu (= khēpahū` jōini lēpana jāya » = « kṣēpāt sva-sthāna-yōgāt sā bōdhicitta-rūpā nāiṛātma-yōginī, mōha-

malāvaliptā bhavati », as the commentary explains. In Oṛiyā the ablative affix is also « hū », as in Early Oṛiyā, *e.g.*, 'Kaṇsa-jaṇma' in Jagannāthadāsa's 'Bhāgavata': « Ugrasēna-hū nōhē āna » *he is not different from U.* (p. 4, Contai edition), « kāhū utpatti hōilā » *from whom was the origin?* (p. 8, *ibid*). In Modern Oṛiyā it occurs as « -u »: « ghārā » *house*, ablative « ghār-u »; and it figures also in 'S.-W. Bengali.' The genitive form is also put in the ablative: « ghārā-rā, ghārā-r-u ». With proper names, and as an honorific, the post-positional form « ṭhā-r-u » from « ṭhā » *place* is used (cf. « ṭhā-r-ē » for the locative), and « ṭhāu, ṭhu » also are found as ablative post-positions with pronominal adverbs of place. The « -hū, -u », doubtless a Māgadhi form, is apparently the same as that we find in Śaurasēnī Ap., viz « -hu » in the singular and « -hū » in the plural (puttahu, puttahū). The origin of this « -hu, -hū » in Ap. is obscure, but it seems that it was due to the fusing of several case-terminations—« -a-taḥ » > -adō > *-au » of the ablative, *plus* « -h, ~ » of the locative, for instance. The form « -a-hu, -a-hū » occurs in Sindhi, Panjābi and Western Hindī as « -ō, -ō » (*e.g.*, Hindi « hāthō-hāth » *from hand to hand* < « *hatthahu hatthi »), and in Marwārī as « -ā » (cf. Tessitori, Grammar of OWR., §61).

The use of the locative form in « -ta, -tē » for the ablative has been noted above (p. 751). In the MIA. and NIA. confusion or interchangeability of the three cases, instrumental ablative and locative, there is probably the influence of Dravidian. (Cf. K. V. Subbaiva. IAnt., 1910, pp. 145ff.)

508. The development of the OIA. noun declension, through the Late MIA. (Apabhraṇśa Māgadhi) into Bengali, as described above, is set forth below, in the declension of the OIA. word « putra » = MIA. « putta »:

Māgadhi Apabhraṇśa	Bengali
Nominative: singular—	Nominative: singular—
(i) *putti, *putta (< Māgadhi Prakrit puttē < putrah).	(i) *pūti, *pūta < পুতি, পুত puti, putā.
(ii) *puttai (< puttaē < puttagē, puttakē < putrakah).	(ii) পুত putē.

Nominative : plural—

- (i) *puttā (< puttā < putrāḥ).
 (ii) *puttahi (< puttēhi < *putrēbhiḥ = instrumental).

Accusative : singular—

*puttā, *puttam (< puttam
 < putram).

Accusative : plural—

*putta, *puttāi (< *puttāṇi,
 *puttāni < putrān).

Instrumental : singular—

*puttē, *puttēm (< puttē-
 ṇa[m] putrēṇa)

Instrumental : plural—

*puttahi, *puttahī (< puttēhi,
 puttēhim < *putrēbhiḥ).

Dative : singular—

- (i) *puttā (< puttāa < putrāya).
 (ii) *puttā/ā(ha) (genitive) + kai;
 + ka(k)khi, ka(k)khī, kahi,
 kahī; putta-kkaī, -kkaī.
 (iii) *puttāha-(k)arahi, -(k)alahi;
 *puttāha-(k)ērahi, (k)ēlahi.

Dative : plural—

*puttahi, *puttēhi (< puttēhi
 [as in Aśōkan inser.] < *pu-
 trēbhiḥ = putrēbhyah) (also
 Genitive Forms).

Ablative : singular—

*puttāu, *puttāu, *puttahu,
 *puttahū.

Nominative : plural—

- (i) পুত puttā.
 (ii) ? পুতে putē.

Accusative : singular and plural—

Lost.

Instrumental : singular—

OB. *pūtē, *pūtē > পুত্ৰে puttē,
 পুতে putē.

Instrumental : plural—

? পুতে putē.

Dative : singular—

- (i) Lost.
 (ii) পুত্ৰেকৈ puttākē, পুত্ৰেকৈ « puttā-
 kē », পুত্ৰেকৈ puttā-kē.

- (iii) পুত্ৰে, পুত্ৰে puttārē, -ērē,
 পুত্ৰে, পুত্ৰে puttā-rē, putērē.

Dative : plural—

Lost.

Ablative : singular—

OB. *pūtu, *pūtaḥ, *pūtahū;
 Oṛiyā putahū, putu.

Ablative: plural—

- (i) *puttahī, *puttēhī (< *putrē-
bhiḥ = instrumental).

Ablative: plural—

Lost.

Genitive: singular—

- (i) *puttā, *puttā, *puttaha,
*puttāha (= puttaśśa <
putrasya).
(ii) *puttā/ā(ha)-(k)ēra -([k]ēla);
*puttā/ā(ha)-(k)ara, -([k]ala);
*putta(k)ēra- (-[k]ēla);
*putta-(k)ara- (-[k]ala).
(iii) *putta-kka- (= putra-ka-).

Genitive: singular—

- (i) OB. *pūtā, *pūtāha.
(ii) পুতর, পুতের putārḍ, putērḍ.
(iii) OB., MB. পুতক putā-kā.

Genitive: plural—

*puttāṇa, *p u t t ā ṇ a ṁ,
*puttāṇ-i- (< putrāṇām).

Genitive: plural—

OB. *pūtāṇa, *pūtāṇa, *putāni;
NB. ‡পুতাইন putāin.

Locative: singular—

- (i) *putti (< puttē < putrē).
(ii) *puttahi, *puttahī.
(iii) *putta-anta; *putta-antahi,
-antahī; *puttahi antahi
(*puttahī antahī).
(iv) *putta-ma(d)dhi, -ma(d)dhahi,
-ma(d)dhahī; -mahī, -mahahi,
-mahahī (< madhya).

Locative: singular—

- (i) OB. *pūti (cf. NB. ঘর gharḍ
< ghar-i).
(ii) OB. *pūtahi, *pūtahī, *pūtai,
*pūtē > MB., NB. পুতে putē;
(iii) ‡পুতৎ putātḍ, পুততে putātē,
পুতেতে putē-tē.
(iv) ‡পুতমি putḍ-mī (cf. Bihārī
« pūt-mē, -mai).

Locative: plural—

- (i) *puttaśu, *puttēśu.
(ii) *puttahī, *puttēhī (< *putrē-
bhiḥ = instrumental)

Locative: plural—

Lost.

POST-POSITIONAL WORDS.

509. Use of post-positions to denote case relations is found in IA., Kōl and Dravidian. In OIA., indeclinables like « ā, adhi, anu, pari, pra » etc. are found both as prepositions and as post-positions ; so in Old Greek. In IE., these so-called prepositions were properly adverbs referring to the act, but in all IE. languages, including IA., they came to attach themselves to and to ' govern ' particular case forms of nouns (accusative or instrumental, ablative or genitive or locative). The prepositional and post-positional use with the noun of these particles fell into gradual disuse from Late OIA., and they lost their separate and independent existence in the sentence as help words: they were compounded as prefixes or pre-verbals with the verb, the sense of which they modified. Classical Sanskrit shows fewer particles with a prepositional or post-positional employ than Vedic (J. S. Speyer, ' Vedische und Sanskrit Syntax ' in the Grundriss, §§ 85-90). In MIA., the number of these old particles as post-positions employed with nouns grew even more restricted. On the other hand, to make the sense clear, especially when in MIA. the case terminations were confused and were being lost, the IA. speech began to employ the accusative, dative, ablative or locative form of some suitable noun (with the sense of location, vicinity, direction, connexion, purpose, or power) along with the principal noun which retained its original inflexion. Classical Sanskrit, following the Prakrit vernaculars, took up this device (Speyer, § 91). This sort of auxiliary and post-positional use was later extended to some verbal formations—passive participles and present participles, and to the indeclinable conjunctive verb. Such post-positional or prepositional use of verb forms is not unknown to other IE. languages: e.g., English *during*, *regarding*, *concerning*, German *während*, French *pendant*, Italian *mediante*, *durante*, etc. But this principle was utilised only to a very limited extent elsewhere outside India, whereas IA., from the MIA. stages downwards, fully employed it to form post-positionals. Classical Sanskrit already took up some passive participles and conjunctive indeclinables as post-positions governing oblique cases (Speyer, §§ 92, 93). In this matter, it seems that IA. was profoundly

influenced by Dravidian (*vide supra*, p. 172; cf. also K. V. Subbaya, 'A Comp. Gram. of Dravidian,' IAnt., 1910, pp. 145ff).

Some of these post-positional words—nouns and verb-forms—through phonetic decay became transformed into organic affixes in NIA., as has been seen before. The conjunctive and participle post-positions, however mostly retained their phrasal character, and in NIA. they remain distinct, as detached words. Bengali has a number of such verbal post-positions. Besides, some nouns (old *tbhs.*, as well as *ʼss.* or *stss.*), are used as separable post-positions in all NIA. Their establishment is apparently post-NIA., and independent in each language or dialect group.

Below are given the more important Separable Post-positions of Bengali.

(1) অপেক্ষা < apēkṣā > = *with regard to*: *ts.*, used either with the base or with the genitive to indicate comparison.

(2) আগে < āgē >, locative of আগ < āg > < <agra>: MB. আগত < āgāt > *before*. Used more commonly with the genitive, and occasionally with the=base: cf. ŚKK., p. 65, রাজা আগে করিবেন গোহারী < rājā āgē kārībō gōhārī > *shall make a plaint before the king*; p. 127, আমার আগত বৈ নাই কোন জন < āmhārā āgātā hira nāhī kōṇā jāna > *before me (i.e., greater than me) there is no hero*; etc.

(3) করিতে < kārītē > > কর্তে < kār'tē, kōrtē > *doing*, present participle of কর < √kār > = < √kr > *to do* (instrumental or locative: < kārītē < karantē < karantahi, karantahi > (see p. 676). Employed with the genitive for comparison, e.g., রামের কর্তে শ্যাম ভালো < Rāmēṛ kōrtē Śyāmā bhālō > *Ś. is better than R.* This is a form which is not common in the < sādhu-bhāsa >.

(4) করিয়া < kārīyā > > করে < kār're=kōrē > *having done*: added to the locative oblique in < -ē > to denote the instrumental (see *ante*, p. 747). Used with an adverbial force after adjectives and nouns (the commoner practice at the present day being to use it after the base and not after the < -ē > oblique): e.g., জোর করে < jōṛā kōrē > *forcibly*, lit. *doing force*; টান করে < ṭānā kōrē > *tightly*; ভালো করে < bhālō kōrē > *well*, etc.; ŚKK., p. 14, এতদ সাধিব আশে করিয়া যখন < ē-tājā sādhibā āmhē kārīā jātānē > *we shall*

do this work carefully; p. 250, তখন রাধা রোষ করিয়া সত্বর গমনে জাএ «tākhānā Rādhā rōṣā kārīā sātvarā gāmānē jāē» *angrily then R. goes with quick steps*; etc.

(5) কর্তৃক «kārttṛkḥ» (generally pronounced [kottrik]): a *ts.* word, used as an instrumental post-position, either loosely compounded with the stem, or used with the genitive: 'having (the preceding noun or pronoun) as the doer': e.g., বিভাসাগর কর্তৃক লিখিত «Bidyāsāgarā-kārttṛkḥ likhitā» *written by Bidyāsāgara*; তাঁহা কর্তৃক দৃষ্ট «tāhā-kārttṛkḥ drṣṭā» *seen by him*. A learned form, which became established during the early 19th century.

(6) কাছে «kāchē» *near by, beside* = locative of কাছ «kāchḥ» *side, neighbourhood*. Like the other derivative from «kakṣa», viz. কাঁধ «kākhḥ» (<MIA. *kaṅkha=kakkha; cf. pp. 178-179), কাছ «kāchḥ» also meant *waist* in MB.: e.g., ŚKK., p. 287, কাছের কলসী «kāchērā kālāsī»; p. 250, কাছের কলসী «kāchērā kālāsī» *in the jar held on the waist, beside* কাখেত কলসী করি «kākhē-tā kālāsī kārī» *placing the jar on the waist* (p. 259). কাছে «kāchē» is used with the genitive to indicate the locative. The base কাছ «kāchḥ» (or its genitive কাছের «kāchērḥ») + থাকিয়া, থেক «thākiyā, thēkē» *having been, or হইতে, হ'তে «hāitē, hōtē» being*, verbal post-positionals for the ablative, are also used along with the genitive of the noun or pronoun to indicate its ablative.

(7) কারণ «kāraṇḥ» *cause*: used with the genitive, in an instrumental, dative as well as ablative sense: very common from eMB. downwards: e.g., ŚKK., p. 1, কংসের কারণে হএ সৃষ্টির বিনাশে «Kaṁsērā kāraṇē hāē sṛṣṭirā bināśē» *through Kaṁsa takes place the destruction of the world*.

(8) ঘর, ঘরে «ghārā, ghārē» *house, in the house* (gr̥ha): used colloquially over a great part of Bengal to indicate the oblique cases in the plural. It is used with the genitive of the noun, and optionally with the «-ā» oblique of pronouns. In the employment of this post-position, there seems to have been some influence of the «-k-, -g-» genitive for the plural (pp. 756, 757). Variations are ঘোরে «ghōrē», গরে «gārē». (Cf. the plural use of মহল «mahāḥḥ»: p. 733).

(9) চাহিতে «cāhitē», present participle locative of চাহ «√cāh» *look at, want*: used in comparison, generally with the genitive and occasionally

with the stem. The beginnings of the post-positional use of this present participle form go back to OB. : « cāhantē » already figures in the Caryās (e.g., Caryā 31) : but the old sense of *seeing* is still predominant in eMB. (ŠKK.)

(10) চাহি, চেয়ে « cāhiyā » > cēyē » *having looked at*, indeclinable conjunctive of চাহ « √cāh » : used in comparison, with the genitive. This use seems to be old. Cf. Early Eastern Hindī as in Tulasī-dāsa : « kahā dhanu kulisahū cāhi kaṭhōrā : kahā syāmala mṛdu-gāta kisōrā » *where is the bow, more tough than even the thunderbolt, and where the lad, darkish and soft of limb?*

(11) ছাড় « chārā » *let loose* = passive participle of ছাড় « √chār » *give up, loosen* : used with the stem in the sense of 'without,' e.g., আমাছাড় « āmā-chārā » *without me*, হুক্কাছাড় « hūkā-chārā » *without the hookah*, etc.; or 'in addition to,' e.g., তাছাড় « tā-chārā » *in addition to that* < *letting that alone*.

(12) জন্তে « jānyē » locative, beside the stem form জন্ত « jānyā » = *for the sake of, because of, caused by* : a *ts.* word, employed with the genitive to express the dative relation.

(13) ঠাই « ṭhāi » *place* (< sthāma-) : dative or locative post-position, used with the genitive of the noun. An old post-position in Bengali : e.g., ŠKK., p. 142, কহ মোর ঠায় « kahā mōrā ṭhāyi » *tell me*; p. 200, এবে আকাক পাঠায়িল তোর ঠাই « ebē āmhākā pāṭhāyilā tōrā ṭhāi » *now me he has sent before thee*. Cf. NB. সবঠাই মোর ঘর আছে « sabbā-ṭhāi mōrā ghārā āchē » *I have a home everywhere*. A locative of « ṭhāi » — ঠাই-এ « ṭhāi-(y)ē » is also found : this ঠাইয়ে « ṭhāiyē » becomes in the Standard Colloquial তেঁয়ে, তেঁয়ে « ṭhēnē, ṭhēyē », and in Calcutta « ṭhēnē » is changed to তেঁতে « ṭhēṇē » — the change of « -ñ- » to « -ṇ- » here is curious. ঠাই « ṭhāi » is found in dialectal Bengali as তে « ṭhē », তি « ṭhi ».

(14) তরে « tāre » *for, for the sake of*, from অন্তরে « āntār-ē », a genuine *tbh.* form, with regular MB. change « -nt- » to « -t- ». Used with the genitive of the noun, and the oblique of the pronouns of the first and second persons optionally. Found in OB. as « antarē »; e.g., Caryā 10, « tōhōrā antarē » *for thee, for thy sake*. In the ŠKK., the word occurs as

the regular form তরে *tārē* only twice, and as আন্তরে *āntārē* over a dozen times: (for *tārē*, see *supra*, p. 314). The latter is apparently an archaic literary form.

(15) থাকিয়া > থেকে *thākiyā* > *thekē* > *having stopped at*: also dialectally *থেকে, থে *thēē, thē* (**thāiā*): affixed direct to the stem (or to the locative oblique in *-ē* or *-tē*) of neuter nouns, and to the genitive of names of sentient beings, to indicate the ablative. Found in Early MB.: e.g., ŠKK., p. 347, দূরথাকি *dūra thāki* > *from a distance*. Gujarātī has the same conjunctive used similarly for the ablative, viz., *thakī*.

(16) থানে, থানত *thānē, thānā-tā*, locative of থান *thāna* (sthāna): used with the genitive to express the dative and locative relations. Examples are numerous in the ŠKK and other MB. works. In NB., it is mainly dialectal (in East and North Bengali, where it is found as থনে, তনে, থোন, তোন, থুন, তুন *thānē, tānē, thōn, tōn, thun, tun*).

(17) দিয়া, দিষে, দে *diyā* > *diyē* > *dē* > *having given*. This conjunctive form is used ordinarily with the base of the noun (which is in accusative relation to it), but occasionally also with the genitive, to express instrumentality or intermediacy. Found from early times: e.g., ŠKK., p. 22, হাথ দিঐ দেখ *hāthā diā dēkhā* > *feel with the hand*, etc.

(18) দ্বারা *dwārā*: *ts.*, instrumental of *dvār* > *door*, = *through the instrumentality of*. Forms the instrumental, with the genitive (and also with the oblique base in *-ā* in the case of pronouns). This is in its origin a learned form, but it has become sufficiently popular to be used in familiar conversation in NB.

(19) নিমিত্তে *nimittē* (locative), নিমিত্ত *nimittā* (stem) = *mark, target, sign* > *objective*: a *ts.* word, forming the dative with the genitive of the noun.

(20) নীচে *nīcē* > *below*: used with the genitive to express the locative.

(21) পর *pārā* > from *upari* of Skt. = *above, upon*. The full form উপর *upārā* also occurs, as also the Bengali locatives পরে *pārē*, উপরে *upārē*, as if from a base *upara*. Occasionally also strengthened by তে *-tē*, as পরেতে *pārē-tē*, উপরেতে *upārē-tē*. Used with the genitive to form the locative. E.g., ŠKK., p. 377, তনের উপর

« tānērā (*sts.* < stana) upārā »; pp. 388, 389, গাছের উপর « gāchērā upārā » *on the tree*. But cf. ŚKK., p. 80, খোঁপাত উপর « khōmpā-tā upārā » *on the coiffure*, where « upārā » is used along with the locative in « -tā ».

(22) পাশে « pākhē » *by the side of*, locative of « pākhṣ » (pakṣa) : found in North Bengal : used like পাশে « pāśē » below (see *supra*, p. 121.)

(23) পাছে. পিছে (পীছে) « pāchē, pichē (pīchē) » *after*. Used with the genitive (as in the corresponding Sanskrit expression). OIA. « paścā(t) » > MIA. « pacchā, pacchā » > NIA. « pācha », locative « pāchē ». The form « pīchē, pichē » has an anomalous « -i- », which is found also in the Hindi « pīchē ». Beames explains the « -i- » as follows : « *paścē > *pah(a)cē », on the analogy of « niścaya > nihacē » : « *pah(a)cē > *pahicē > pīcē », then « pīchē » with aspiration through influence of « iāclē » (Comp. Grammar, II, p. 297). But there is no need to postulate a *ts.* stage for this *tbh.* word : it is more likely that there was the influence of a word like « piccha » *feathers of the tail*, or « nica » *below down* (also a post-position), or of « pṛṣṭha » > পিঠ « piṭhṣ » *back* (cf. পিছমোড়া « pichṣ-mōṛā » beside পিঠ-মোড়া « piṭhṣ-mōṛā » *with arms pinioned behind the back*), in altering « -ā- » to « -i- ». The « -i- » form might well be a borrowing from a Western dialect, and not native Bengali : and in the derived adjective and denominative verb in Bengali at least, the « -i- » is resultant, due to Umlaut and Vowel Harmony : পাছ > পাছু. পাছুয়া « pāchā > pāchu, pāchuā », adjective, > পেছো, পেছু « pēchō, pēchu » > পিছু « pichu » ; verb পাছুয়ান « pāchuānā » > পেছোনো, পেছুনো, পিছুনো pēchōnō, pēchunō, pichunō » *to fall back*.

(24) পানে « pānē » *at, towards, in the direction of* : e.g., মুখ পানে « mukh(ā)-pānē » *at the face, towards the face*, আমা(র) পানে « āmā(īḥ)-pānē » *at me, towards me*, ঘর or ঘরের পানে « ghārṣ (ghārērṣ) -pānē » *in the direction of the house*. This post-position occurs in Assamese as পানে « pānē ». The origin of it is obscure, but phonetically it can be from either OIA. « prajñā » *knowledge* (cf. p. 305, *supra*), or « panna » (√pad + na) *reached, arrived at*.

(25) পাশে « pāśē » : locative of পাশ « pāśṣ » *side* (pārśva). Forms the locative of proximity with the genitive : ŚKK., p. 7, এহার পাশে « ēhārā pāśē » *by his side*, রাধার পাশে, কান্হের পাশে « Rādhārā pāśē, Kānhērā pāśē »

etc. We have also (in poetry especially) পাশ < pāśa >, which is the old locative in < -i >, = *pāśi < pāśvê > (see p. 312).

(26) বহি < bāi > *without, apart from, in addition to*: apparently from an OIA. < vyatita >. Used with the base. In MB., this post-position is written বহি, বহী < bāhi, bāhī >, as if from বহ < √bāh > *carry, bear, be carried away* (indeclinable conjunctive forms of which are বহি < bāhi > and বহিয়া < bāhiyā >). The < -h- > however is euphonic (see *supra*, p. 341), and the OIA. passive participle < vyatita > is the source: if it were বহি, বহিয়া < bāhi, bāhiyā >, the Standard Colloquial form would have been ব'য়ে < bōyē >, which is not the case. This post-position occurred in eMB.: cf. ŚKK., pp. 192, 193, হাটে দান দেহ এ বাটে বহী < hāṭe dāna dehā ē bāṭe bāhī > *pay the tax in the market, apart from (the tax) on the road*, ভিন কি দিবোর এ বাট বহী < bhinā ki dibō-rā ē bāṭa bāhī > *what else shall I give, in addition to (that on) the road*.

(27) বাহির < bāhirā >, modern locative বাহিরে < bāhirē >, Standard Coll. বার, বের < bārā, bēra >, বাইরে < bāirē > = *outside* (MIA. *bāhiri, *bāhirē < bāhira: cf. OIA. bāhiḥ, bāh-ya). Employed with the genitive.

(28) বিনা < binā >, by Vowel Harmony বিনে < binē >, also বিনি < bini >: from the OIA. < vinā > *without*. This word is found both as preposition (a rare thing in NIA.) and as post-position. Thus বিনা অনুমতি or অনুমতিতে < binā ānumāti, ānumāti-tē > or বিনা হুকুম < binā hukum(ē) >, beside অনুমতি or হুকুম বিনা < ānumāti, hukum binā > *without permission*; বিনা হাতা, হাতা বিনা < binā hātā, hātā binā > *without handle*; etc. বিনি < bini > is a rare form, now occurring only prepositionally in a few expressions like বিনি-সুতার হার < bini-sutārā hārā > *a necklet without a cord*, বিনি দুঃখে < bini duḥkhē > *without sorrow*. It is found both pre- and post-positionally in the ŚKK., e.g., p. 212, বিনি যতনে < bini jātānē > *without any trouble*, beside p. 215, কাছ বিনী আভাগিনী গোপসুভতি < Kāṇhā binī ābhāginī gōpā-jubātī > *without Kṛṣṇa, the milkmaid girls are unhappy*. বিনি < bini > may be a locative form, from a nominalised use < *bina > of the Skt. particle.

(29) বিহনে < bihānē >, OB. < bihāni, bihunē > (Early Oriyā = bihunā) *without, in the absence of*. It seems to be the Skt. < vihinā > in the locative, with influence of < √bhū > -hu-. Caryā 13, < niṇda-bihunē suinā jaisō >

just as a dream (suina = svapna) *without sleep*; 23, « jivantē-bhēlā-bihaṇi maēla » *dead without even having been a living one*; 35, « cia-bihunnē pāpa na punna » *without mind, no sin, no merit*. In MB. and NB., this post-position is used with either the stem or the genitive: cf. ŚKK., p. 172, চুন বিহনে বেষু তাষুল তিতা « cunā bihānē jēnhā tāmbulā titā » *just as the betel leaf is bitter without lime*; Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 9, তোমার বিহনে বাছা ছাড়িব জীবন « tōmār(ā) bihānē bāchā chāribā jībān(ā) » *in thy absence, my son, I shall give up life*; etc.

(30) ভিত (ভীত), modern locative ভিতে (ভীতে) « bhita (bhittā), bhite (bhītē) » *in the wall, bank, side*: from « bhitti ». Used with the genitive, to indicate direction: e.g., ŚKK., p. 388, যমুনার ভিতে « Jāmunārā bhītē » *towards the Jumna*. Rare in the NB. « sādhu-bhāṣā ».

(31) ভিতর, ভিতরে « bhitārā, bhitārē » *within*, locatives (the first form < *bhitari < *abhyantarē): used with the genitive.

(32) মাঝে « mājhē » *in the middle*, locative form (< madhya). Compounded with the stem, or used with the genitive: NB. বনমাঝে কি মনমাঝে « bānā-mājhē ki mānā-mājhē » *in the woods, or within the heart*; MB., ŚKK., বৃন্দাবন মাঝে « Bṛndābānā-mājhē » *within Brindāban*, মথুরা পুরের মাঝে « Māthurā-purērā mājhē » *within the city of Mathurā*, etc. This post-position is a characteristic one of Bengali, and is found from the OB. stage: e.g., Caryā 2, « kōṛi-majhē (= mājhē) ēku-hiahi » *in one heart, in the midst of (=among) 10 millions* (see ante, p. 746); 14, « Gaṅgā-Jaunā-mājhērē bahaī nāi » *the boat floats in the Ganges and the Jumna*; 30, « uittā gaṇa-mājhē adabhūā » *risen in the sky, wonderful*; etc.

The locative in मि « -mi » in Haijong, from sts. « *mahī, ma(d)dhī » = « madhyē », has been noted before (p. 751). Haijong has also the forms मिनि « -mini » and नि « -ni » which are difficult to explain: मिनि « mini » may be from « *mahī » with « hī » changed to « -ni », and « ni » would in that case appear to be a contracted form of « mini ». Or it may be the affix « -hī » as added to the noun—ঘরনি « ghārā-ni » < *gharanhi < « gharahī ». Or is it the locative of a help-word « karna » *edge, side* (« -kaṇṇahi » < *(k)annaī » < -ni »?), which is found for the genitive and accusative in W. Hindī, Panjābī, Rājasthānī, etc. ?

(33) লাগিয়া > লেগে < lāgiyā > lēgē >, poetical লাগি < lāgi > = *having come in touch with*: contracted dialectally to লাগে, লগে, লয়ে, লায়, লই, লে < lāgē, lāgē, lāyē, lāy, lāi, lē >. Used with the base, or the genitive, to indicate the dative of interest, 'for the sake of, with the object that.' This post-positional form has become rather rare in the NB. < sādhu-bhāṣā > and in the Standard Colloquial, but it is exceedingly common MB. and in the archaic poetical language: e.g., সুখের লাগিয়া এ ঘর বাঁধিলু < sukhērā-lāgiyā ē gharā bādhinu > *for the sake of happiness this house I built* (Caṇḍidāsa); রূপ লাগি আঁধি বুকে < rūpā-lāgi ākhi bhuṛē > *the eyes shed tears for (a sight of) the beauty* (c. 1590: VSP., p. 1324); এইক্ষণে তোমালাগি ছাড়িব পরাণ < ēi kṣaṇē tōmā-lāgi chāribā pāraṇā > *even at this moment for your sake I shall give up my life* (Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 9); etc., etc.

(34) সঙ্গে < sāṅgē >: instrumental or locative-oblique of the ts. < saṅga > *company*: used in MB. and NB. with the genitive, but in OB. with the stem, to mean 'along with': e.g., Caryā 32, < dujjana-sāṅgē > *with a bad man*; ŚKK., p. 169, বড়ায়ির সঙ্গে < bāṛāyirā saṅgē > *with the old dame*; etc.

(35) সনে < sānē > *with*, instrumental of < samam, sama- >. In OB. the base < sama > (pronounced undoubtedly < saṁa >) is used with the instrumental or oblique: e.g., Caryā 10, < ā lō Dōmbī, tōē-sama karibe ma sāṅga > *O Dombī, with thee shall I have companionship*; Caryā 33, < ṣiālā ṣihē-sama jujhāi > *the jackal fights with the lion*. The instrumental or locative < *sama-hi = sāmē > sānē, sāyē > seems to have been in use in OB., and even in Māgadhi Apabhraṁśa, as the Maithili equivalent < sañē, sayē > would show. By the end of the 14th century, it became সনে < sānē >: e.g., ŚKK., p. 19, দেবসনে < dēbā-sānē > *with a god*; p. 382, দসনের সনে < dāsānērā sānē > *with the teeth*. Dialectally in North Bengali, it occurs as সানে < sānē >. The earlier form সমে < sāmē > is also found in the ŚKK. (over a dozen times).

The W. Hindi < sō > and probably also < sē > *with, by* are from < sama >.

(36) সাপ, সাথে < sāthā, sāthē > *with*, from OIA. < sārtha > *having interest in*. Employed with the genitive, to denote association. This word is more commonly used in East Bengali, West Bengali (especially

the Standard Coll.) preferring সঙ্গ *sāṅgē*. Not found in the ŚKK., which is in Early West Bengali.

(37) শুদ্ধ, শুদ্ধা, শুদ্ধ(ী) *«suddhā, suddhā. (suddhā, -ā)»* is used after the noun or pronoun put in the dative in কে *«kē»* or দেয় *«-dēy»* to indicate the dative of inclusion: *e.g.*, তাকে শুদ্ধ বলতে হবে *«tākē suddhā bōltē hābē»* *one must tell him also*, ছেলেদের(কে) শুদ্ধ নিয়ে *«chēlēdēr(ke) (-kē) suddhā niyē»* *taking also the boys*, etc. It is compounded with nouns and pronouns as an inclusive affix: see *supra*, p. 706.

(38) হইতে (হৈতে) *«hāitē»* > হ'তে *«hōtē»* *being*. In MB., this is found also as হন্তে *«hāntē»*, beside হোন্তে *«hōntē»*, হইতে *«hāitē»*, হৈতে *«hātyē=hāitē»*, হোহৈতে *«hōitē»*, হর্তে *«hātē»*, হনে *«hanē»*. With the base, it indicates the ablative. It is the present participle of $\sqrt{h}$ or অহ *«√hā, āh»* *to be* = OIA. *«√as»*: *«*as-ant-»* > *«*ahanta-»* > *«*ahenta-»* > *«*ahita-»* > *«hāita-»*, locative or oblique *«*ahanatahi»* > *«*ahitē»* > হইতে *«hāitē»*, NB. হ'তে *«hōtē»*. There are phonological reasons for affiliating হইতে *«hāitē»* to *«√as»* > *«*ahitē»* and not to *«√hō, hū»* > *«*hōitē»*: (see *infra*, under Verb: 'Substantive and Defective Verbs.'). The MB. dialectal form হনে *«hānē»* shows change of *«-nt-»* > *«-t-»* to *«-n-»* on the analogy of *«karanti»* > করেন *«kārēṇ»* *does, do* (honorific): and possibly there is some influence of সনে *«sānē»* (No. 35, above). Equivalents of হইতে *«hāitē»* are apparently the Magahi *«-satī»* and Bhōjpuriyā *«-santē»* = *from, by* (Hoernle, Gaudian Grammar, pp. 228, 328), where the sibilant has been preserved.

The use of *«-santa-»* as a genitival post-position is very old, and has been found, at least in MIA. of the South-west, as early as the Transitional MIA. period (see *supra*, p. 753). At the present day, this employ of *«-sant-, -hant-»* obtains in the Western languages, Sindhi and Rājasthānī (*«-sand-»* in Sindhi, and *«-handō, -handī»* in Western Rājasthānī), and in the Dardic speech of Kashmir (*«-hondū»*, beside *«-sondū < -s handu»* with *«-s»* from the genitive base to which it is affixed: cf. Grierson in 'Lallā-vākyāni,' London, 1920, p. 139). It has been also suggested that the Panjābī genitive post-position *«-dā, -dī»* has developed out of the same present participle *«-handa»* (Beames, II, p. 291), but that is exceedingly problematic, and is not at all attested, and it seems that here we have another

post-positional form, in all probability a derivative from OIA. <√dā> *to give* (see *supra*, p. 164). This genitival use is not met with in the Eastern languages. Early Assamese, like Bengali, uses the locative oblique হন্তে <hāntē>, beside the base form হন্ত <hāntā> (not found in Bengali), as an ablative affix, either with the noun base, or with the locative in ত <-tā> e.g., দুই-হন্তে <dui-hāntē> *from two*, মন-হন্তে <mānā-hāntē> *from the mind*, নগরী-হন্তে <nāgarī-hāntē> *from the city*, beside মোত-হন্তে <mō-tā-hāntē> *from me*, ললাট-হন্তে <lālāṭā-tā-hāntē> *from the forehead*, etc. In later Assamese, however, হন্তে, হন্ত <hāntē, hāntā> no longer feature for the ablative. But we have a form ইত <hātā>, certainly from this <hāntā>, as a plural affix for rational nouns, to indicate only members of a trade, caste or group (Hēma-candra Baruā, 'Asamīyā Vyākaraṇa,' p. 18): e.g., ছাত্র-ইত <chātārā-hātā> *students*, কঁহার-ইত <kāhārā-hātā> *bell-metal workers*, ডোম-ইত <ḍōmā-hātā> *people of the Ḍōm caste*, etc. (see *supra*, p. 739). The use of ইত <hātā> for the plural is possibly based on an earlier use of হন্ত <hāntā> as a genitive post-position (as in Sindhi, Rājasthānī, and Kāśmīrī) in addition to an ablative one, in the Eastern languages: which, in that case, would parallel the development of the Bengali রা, এরা <-rā, -ērā> as a plural affix from the genitive র, এর <-rā, -ērā>.

In the form হইতে <hāitē> there also has been the influence of the present participle of √হো <√hō> (<bhū>), as both these substantive roots, <as> and <bhū>, have merged into one form in Bengali. The present participle of <√bhū> = <bhavant->hontā>, is found to be employed as an ablative elsewhere in IA.—e.g., in Western Rājasthānī and Gujarātī as <hūtau, tau, tu, thāu, thī> (cf. Tessitori, 'Notes on the Grammar of OWR,' § 72), and in Khas-kurā, where it occurs as <bhandā>. In Western Apabhraṇśa <*bhavantaū, hontāū> (<√bhū>) were undoubtedly in use as ablative-forming post-positions, like <ahanta-, asanta-> (<√as>) in Māgadhī Apabhraṇśa.

These post-positional present participles of Late MIA. are certainly distinct from the Second MIA. ablative affixes <-him-tō, -sum-tō>, which look like compounds formed of the OIA. inflexions (<-him> = instrumental plural, and locative singular; or <-sum> = locative plural; plus <-tō> < OIA.

-taḥ, -āt + -taḥ > ablative affixes), although the suffixes < -hīmtō, -sumtō > and the Apabhraṃśa present participles < hontaū, *santaū > have been sought to be connected with each other (cf. Hoernle, Gaudian Grammar, § 376).

(39) হইলে, হ'লে < hāilē > hōlē > *on having been*, conditional conjunctive of the substantive verb, is used with the base or the dative in < -kē > to mean 'in that case,' 'on such-and-such or so-and-so remaining.' The negative form নহিলে, নইলে, ন'লে < nāhilē, nāilē, nōlē > is used also with the base or the dative in < -kē > as a post-position meaning *without*.

A number of *tss.* are also used as post-positions: *e.g.*, < anusāra, anukrama, anuyāī [onuṣṭai], bhinna, viṣaya, vyatīta, vyatireka > etc., which are mostly put in the locative or oblique and used with the genitive or the mere base.

The Perso-Arabic form সেওয়ার, সওয়ার, সহায়, সওয়া, সহা < sēwāy, sāwāy, sāhāy, sāwā, sāhā > *besides, other than, over and above*, is used in Bengali with the base or the genitive, generally with the demonstrative pronouns, rather rarely with nouns. It has been borrowed from the Hindōstānī, where it is both a preposition and a post-position (Hind. sawā, siwā, siwā-e, sawā-e, < Persian < Arabic siwā [swy] = *extra, additional*). The word বেগর < begār > *without* (Perso-Arabic ba-gair) is sometimes found, either as a preposition or as a post-position, exactly like বিনা < binā > (p. 772)

[E] ENCLITIC DEFINITIVES OR NUMERATIVES.

510. Bengali like most NIA. languages possesses some post-positional affixes or words which are added to nouns or numerals to define the nature of the object or article referred to. Pronouns other than those of the first and second persons also take these post-positions, which are attached to the words and practically become a part of them, the case-affixes coming after them. These post-positional words, full or attenuated, are commonly described as *articles*. When a noun (or pronoun) is in the singular, the article or definitive comes after it; when in the plural (and pronouns are not used in the plural here), it must be qualified by a numeral, with which the post-positional is combined: where the number is vague or unknown, the definitive is not used. Where the numeral-cum-enclitic

precedes the noun, it becomes an attributive adjective, and does not take the case affixes, which are added to the noun : but where numeral-*cum*-enclitic follows the noun, it is loosely compounded with the latter, and the affixes are attached at the end of the entire group. Thus, মানুষ < mānuṣṣ > *man* : একজন মানুষ < ēkṣ-jānṣ mānuṣṣ > *one-person man = a man* ; একটা or একটী মানুষ < ēkṣ-tā, ēkṣ-tī mānuṣṣ > *a or one man* ; একজন মানুষের < ēkṣ-jānṣ mānuṣṣērṣ > *of a man*, একজন মানুষকে < ēkṣ-jānṣ mānuṣṣ-kē > *to a man* ; but মানুষটা, মানুষটী < mānuṣṣ-tā, mānuṣṣ-tī > *the man*, মানুষটার, মানুষটার < mānuṣṣ-tā-rṣ, mānuṣṣ-tī-rṣ > *of the man*, মানুষটাকে, মানুষটীকে < mānuṣṣ-tā-kē, mānuṣṣ-tī-kē > *to the man* ; হুটা, হুটী or দুজন মানুষ < du-tā, du-tī, du-jānṣ mānuṣṣ > *two men*, genitive হুটা, হুটী or দুজন মানুষের < du-tā, du-tī, du-jānṣ mānuṣṣērṣ >, but মানুষ দুজনের < mānuṣṣ-du-janērṣ > *of the two men*, মানুষ-হুটীকে, < mānuṣṣ-du-tī-kē > *to the two men* ; etc.,

The definitives are used with nouns in the qualifying genitive, *e.g.*, নীচের টার < nichērṣ-tā-rṣ > *of the one below*, উপরের খানা থেকে < upārērṣ-khānā-thēkē > *from the piece at the top*, পাশের জনকে < pāśērṣ-jānṣ-kē > *to the one beside*, etc. When the definitive is placed *before* the numeral, which qualifies the noun, instead of *after* it, the sense becomes, on the contrary, vague and indefinite as to the number : *e.g.*, জনদুই মানুষ < jānṣ-dui mānuṣṣ >, or মানুষ জনদুই < mānuṣṣ-jānṣ-dui > *about or some two men*, gen. জনদুই মানুষের or মানুষ জনদুইয়ের < mānuṣṣ-jānṣ-duiērṣ, jānṣ-dui mānuṣṣērṣ >. This usage is certainly old in the language : it is found in the Early Maithili of the 'Varṇa-ratnākara' (*supra*, pp. 102-103). The enclitics টা (টো, টে), টী < -tā (-tō, -tē), -tī > are not used in this way to precede the numeral, as it is not an entire word any longer. To emphasise the vagueness, the indefinite forms of the numerals (with এক < -ēk >) are also used : *e.g.*, জন দুই or জনদুইয়েক < jānṣ-dui, -dui-ŷ-ēk >, খান-দশ or দশেক < khānṣ-dāśṣ, -dāś-ēkṣ >.

The employment of these enclitic words or fragments of words lacks the range and variety of the numerative or qualifying words of many other languages, *e.g.*, Chinese (cf. R. K. Douglas, 'Chinese Manual,' London, 1889, pp. 64-66), and Japanese (*e.g.*, H. J. Weintz, 'Japanese Grammar Self-Taught,' London, 1904, pp. 32-34), although there is some resemblance in the general principle.

Common Numeratives of Bengali, and their Origin:

(1) খান, খানি < khāṇḍ, khāṇā >, diminutive খানী, খানি < khānī, khāni > (originally feminine : see pp. 672-673) = a piece (< khaṇḍa > : see p. 365). In NB., it is used by preference to specialise objects of rectangular or flat form, or objects which have a frame-work. But in the ŚKK., it is used in an expression like নাতিনী খানী < nātinī-khānī > the (little) grand-daughter (p. 11 : cf. also note at p. 433 of the ŚKK., where is quoted from Early Assamese কন্যাখানি < kanyā-khāni > the little daughter). This numerative was thus established in Bengali by the eMB. period at least. Cf. also বেড়িল কুড়িয়া (= কুড়িয়া > কুঁড়ে) খান < bēṛhilā kuṛ(h)iā-khāni > surrounded the cottage (Kṛttivāsa, ‘Uttara-kāṇḍa,’ p. 58), সাঁতারিয়া আনে ভুগু অর্জুনের শরীর-খান < sāṭariyā ānē Bhṛgu Arjunēṛḥ śārīṛḥ-khāṇḥ > B. swims and brings the body of A. (ibid, p. 65), দুইখান হাত < dui-khāṇḥ hātḥ > the two hands (ibid, p. 92); etc.

(2) গাছ, গাছা < gāchḥ, gāchā >, diminutive গাছী, গাছি < gāchī, gāchi > = a long piece, a ‘stick,’ a ‘tree’ (MIA. < gaccha > : see p. 472) : used with reference to thin and long articles. This is not found in eMB., and seems to have been established in its numerative function during the lMB. period.

(3) গোটা < gōṭā >, diminutive গুটী, গুটি < guṭī, guṭi > = one piece, one whole, one round object. It occurs also as গোট < gōṭḥ >, and is found in Hindōstānī as an independent word meaning a pebble or stone, a round object, a piece, a man (as in a game). The word is of uncertain origin, but doubtless the Skt. < guṭikā >, Bengali গুটী < guṭī > a small globe or ball, a pill, a pearl, a pustule, the cocoon of the silk-worm is the same word. The source of it may be the Skt. root < gr > to sprinkle, moisten, which figures in the ‘Dhātu-pāṭhas’ : a form like < *gr-ta > to mean a drop could well have given < *gurta >, whence < *guṭṭa, *gōṭṭa >, whence the NIA. forms, as well as the Skt. < guṭikā >. The Skt. word has been also sought to be connected with < gōla > round and < guḍa > molasses. The word গোটা < gōṭā > was derived from < gōṣṭha-ka > by Hoernle (Gaudīan Grammar, p. 273), but that should give an aspirate in NIA., e.g., < *gōṭhā >, whereas all the actual NIA. forms—Western and Eastern Hindī, Bihārī, Bengali, Oriyā and Assamese,

have «-ṭ-» and not «-ṭh-». The form «gōṭā» figures as a post-positional numerative in Bihārī; e.g., in Maithilī «duhū-gōṭā» *the two pieces*; also in Oriyā, in Bengali, and in Assamese; and consequently it is likely that the numerative employ of this word goes back to Māg. Ap. We have it in Early Maithilī, and it is extremely common in Early Bengali: e.g., ŚKK. বাঁশী গুটি «bāśī-guṭi» *the flute*, several times, and Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' বাণ গোটা «bāṇḍ-gōṭā» *the arrow* (p. 28). In NB. গোটা «gōṭā» is quite common as a noun meaning *whole*; its numerative use, however, has become considerably curtailed.

(4) জন «jāṇḍ» *person*, which can be either *both* or *ts.*, is used to indicate men and women. The use of this word is found in eMB., and in all likelihood it goes earlier: e.g., Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 2, ভাই দুইজনে «bhāi dui-jāṇē» *the two brothers*, lit. *brother(s) two-persons*; 'Uttara-kāṇḍa,' p. 66, মাতাপিতা দুইজনে «mātā-pitā dui-jāṇē» *the two parents* (or *mother and father both*); etc.

(5) টা «-ṭā» (by Vowel Harmony টো «-ṭō» and টে «-ṭē»: p. 401), diminutive টি, টি «-ṭī, -ṭi»: used as the post-positional 'Definite Article,' meaning *an object, a whole*. For derivation and use, see *supra*, p. 686. The dialectal forms «-ḍā, -ḍī» have been noted before. In the Haijong (Maimansing) dialect, apparently it is this «-ṭā > -ḍā > -rā» that figures in forms like রাজার «rājā-rā» *the king*, মাগুরা «māgu-rā» *the wife*, কথার «kathā-rā» *the word*, etc. (LSI., V, I, pp. 216 ff.).

টা, টি «-ṭā, -ṭī» are the most important definitives of Bengali. The employ of these is already well-established in the Early MB. period: e.g., ŚKK., p. 75 সোনার কটুআ দুটি মানিকে পুরাণী «sōnārā kṭuā du-ṭi māṇikē purāṇī» *causing the two (round) boxes of gold to be filled with gems*; Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 28, চকুটা «cakṣu-ṭā» *the eye*; *ibid.*, p. 1, দুইটা ব্রাহ্মণ «dui-ṭi Brāhmāṇḍ» (*the*) *two Brāhmans*, দুটি হাত «duṭi hāt» *the two hands* etc., etc.

The «-ṭā» affix is found as টু «-ṭu» after the numeral এক «ēk» *one* (=ṭ-+u<-ū: p. 677); and when used post-positionally after a noun, «-ṭu» is extended to টুক «-ṭu-kṣ», and further strengthened to টুকু «-ṭu-k-u»: «-ṭu, -ṭukṣ, -ṭuku» are all used to denote 'a small quantity

of any thing,’ generally of fluids and of substances which are already in small fragments: *e.g.*, একটু জল $\langle \text{ekṭu jālṭ} \rangle$ $\gg$ *a little water*, but জনটুক, টুকু $\langle \text{jālṭ-tukṭ, jālṭ-tuku} \rangle$ $\gg$ *the little water*; একটু নুন $\langle \text{ekṭu nunṭ} \rangle$ $\gg$ *a little salt, a pinch of salt*, নুনটুকু $\langle \text{nunṭ-tuk(u)} \rangle$ $\gg$ *that pinch of salt*. The $\langle -k- \rangle$ in $\langle -tukṭ, -tuku \rangle$ looks like being the nominal or pleonastic affix (see *ante*, pp. 679 ff), but it may be from $\langle \text{ekṭ} \rangle$ $\gg$ *one*, as in the dialectal word টুক, টুয়েক $\langle \text{tukṭ, tuyēkṭ} \rangle$ $\gg$ *a little* (*e.g.*, টুক, টুয়েক বাদে $\langle \text{tukṭ or tuyēkṭ bādē} \rangle$ $\gg$ *a little later*, as in West Rāḍha Bengali: $\equiv \langle -ṭu \rangle$ diminutive + $\langle \text{ekṭ} \rangle$).

(6) থান $\langle \text{thānṭ} \rangle$ $\gg$ *flat piece, round or rectangular piece* ($\langle \text{sthāna} \rangle$): *e.g.*, কাপড় দুখান $\langle \text{kāpṛṭ du-thānṭ} \rangle$ $\gg$ *the two pieces of stuff*, etc. Rather restricted in employ.

A few other words are similarly used as definitives. *E.g.*, the Persian words তা $\langle \text{tā} \rangle$ $\gg$ *sheet* ($\langle \text{tah, tāh} \rangle$ $\gg$ *fold, plait*: দুতা কাগজ $\langle \text{du-tā kāgājṭ} \rangle$ $\gg$ *two sheets of paper*), and কেতা $\langle \text{kētā} \rangle$ $\gg$ *piece* (Ar. $\langle \text{qitā} \rangle$ $\gg$ *cutting*: নেটি দু-কেতা $\langle \text{nōṭṭ du-kētā} \rangle$ $\gg$ *two bank-notes*). But they partake rather of the nature of English words like *head* (*‘five head of cattle’*), *sail* (*‘ten sail of ships’*) than of enclitic definitives like the above.

CHAPTER III

THE NUMERALS

511. The numerals present one of the difficult phonetic problems of NIA. Their forms show a remarkable uniformity all over the NIA. area, a uniformity which is not in keeping with the several phonetic histories of the various NIA. speeches. The names for the cardinals in the different NIA. languages, instead of going through their proper MIA. forms back to OIA. (i.e., with each group showing independent and distinct forms with characteristic dialectal phonetic history, in general agreement with the phonology of the mass of words in the language), appear rather to be based on some standardised MIA. forms. These standardised forms originally belonged to some particular dialect of MIA., but they were early adopted in a standard dialect, a sort of Hindōstānī of ancient times (when they did not originally belong to it), whence they were imposed upon the vernacular speeches in the different tracts of the country; and the proper native forms in these latter vernaculars were generally superseded, although in some cases they have maintained themselves (*e.g.*, Gujarātī « bē » Sindhi « b'ē » Marāthī « dōn » Bengali দুই « dui » *two*, Panjābī « wih » *twenty*). From the very close resemblance between the common NIA. cardinals and those of Pali, the latter may be taken to represent the basis or source of the former. Pali is based on the speech of the Midland, with influences from the East as well as the North-West and the South-West: one Pali form for *twelve* is « bārasa », with « b- » for OIA. « dv- », which does not seem to be a proper Midland treatment of this group of consonants: the native Midland form was certainly « d(u)vāḍasa », also found in Pali, but we do not know when « bārasa » or an earlier « *bāḍasa < dvāḍasa » from an outside dialect imposed itself in Pali, side by side with the native form in « d(u)vā- ». (Cf. p. 58, *supra*.) The form « bārasa », however, became established in the standard form of the Midland speech, and thence passed on to the other dialects, Ardha-māgadhī and Māgadhī included; although these latter continued to use their

proper forms « duvāśa, *duvāśa » side by side with « bāśa », at least as a literary survival down to Second MIA. times. Even though the Pali forms give a sufficiently satisfactory ground work for those of NIA., there are certain irregularities in the development of the latter, which cannot be properly explained. Thus, intervocalic « -s- » became « -h- » in all the forms except those of the 9th decade in Western Panjābī and Sindhi: *e.g.*, W. Panjābī « yārā(h), bārā(h) » = 11, 12; « wīh, ikkī(h), bāī(h) » = 20, 21, 22; « trīh, battīh » = 30, 32; « cālī(h), cutālī(h) » = 40, 44; « pañjāh, aṭhwañjā(h) » = 50, 58; « bāhṭh, chēāhṭh » = 62, 66; « ihattar, pañjhattar » = 71, 75; but « assī, ikāsī » = 80, 81, where the sibilant is retained. In the other NIA. languages, in Marāṭhī, Gujarātī, W. Hindī, E. Hindī, Bihārī and Bengali for instance, we find « -h- » for « -s- » regularly only in the 2nd and 8th decades, but irregularly in other cases (*e.g.*, Hindī « bārāh » = 12, « bāhāttar » = 72 but « pacās » = 50, « aṭhwan » = 58); while the « -s- » remains in the third, fourth, fifth and ninth decades (*e.g.*, Hindī « bāīs » = 22, « artīs » = 38, « byāllīs » = 42, « pacāsī » = 85): and Oṛiyā and Assamese preserve the « -s- » in the eighth decade as well (the « s » in Assamese has become [x]). The Pali forms cannot explain all these anomalies among the NIA. speeches, because Pali represents an earlier state of things in MIA. when « -s- » remained a sibilant. The later Prakrits show a mix-up of « -s- » and « -h- » forms which it is now impossible to refer to local dialects of the Second MIA. stage. Forms like those that we find in Pali would seem to have been adopted in most MIA. dialects by the Second MIA. stage: then after the « -s- » -h- » change took place in one area (probably in N.-W. India: see *supra*, p. 549), that phonetic development also partially insinuated itself into the forms of the standard speech (some form of Śaurasēnī, in all likelihood), and thence also to the other dialects, but not uniformly.

The origin of the NIA. words for the numerals has been discussed by Bloch (cf. 'Langue Marathe,' pp. 214-223). The question is studied here from the point of view of Bengali.

512. One = ১৫ « ēkṣ » [æ:k]: from eMB. [ɛ:ko], OB. [e:ko] < MIA « ṣkka », a MIA. *ts.* or *sts.* form, occurring side by side with the *thh*

« ēga, ēa » which occur in Prakrit but which are not so common (Jaina Ardha-māgadhī prefers « ēga », however). The Assamese এ « ē » = *one*, as in এজন « ē-zāṇḍ » *one person*, এটা « ē-tā » *one*, এহেজাৰ « ē-hēzārḍ » *one thousand* (= Bengali একজন, একটী, একহাজাৰ « ēkḍ-jāṇḍ, ēkḍ-tā, ēkḍ-hājārḍ »), shows that the *tbh.* « ēa » was as much a living form in Second and Third MIA. as the *sts.* « ēkka ». A common and exceedingly important word, for the numeral *one*, it could not remain as the colourless « ēa », and hence the *ts.* form could easily come in to meet the necessity of a distinctive vocable.

In composition, « ēkḍ » remains unmodified (e.g., একুশ ekuśḍ < ēkuiśḍ, ēkaiśḍ = 21; একত্রিশ, ত্রিশ ēkḍ-t(i)riśḍ, ēkāttriśḍ = 31; একচাল্লিশ ēkḍ-cāllīśḍ = 41; একান্ন ēkāṇṇā = 51; একষষ্টি ēkḍ-ṣaṭṭi = 61; একাত্তর ēkāttārḍ = 71; একান(ব)ই ēkāṇāi, ēkāṇābbāi = 91), except in এগার « ēgārā » = 11. Here the voicing difficult is to account for. It seems to be NIA., from a Late MIA. « *ēkārāha », a standard form, < earlier « ēkkārāha » which supplanted the *tbh.* « ēārāha ». The « -k- < MIA. -kk- » is preserved in Marāṭhī « akrā »; and Panjābī « yārā » represents the normal MIA. *tbh.* « ēārāha ». The Ardha-māgadhī « ēga » would only be confined to literature, and cannot be regarded as being responsible for the NIA. « ēgārā, igārā » etc. The 'Prākṛta-Pāṇḍala' form « ēggārāha » seems only to be a Prakritisation of the NIA. word. In forms like « ēk-uśḍ, ēkḍ-t(i)riśḍ » etc., an analysis into « ēkḍ + biśḍ (viśḍ), ēkḍ + t(i)riśḍ » was easy, and this analysis seems to have helped to bring in or retain the « -k- »; but there was not much scope for this analysis when « -daśa » became « -raha » in the MIA. « ēkkārāha, *ēkārāha, ēārāha » in the dialects, which mostly now have « -g- » or zero for the original « -k- ». In Gujarātī « ōgḍḍis » = 91, « ōgaṇṭis » = 29, « ōgaṇcālis » = 39, « agṇō-ēśī, ōgaṇyāśī » = 79, however, it is not a case of voicing: « ōgaṇ- » is not from OIA. « ēkōna- », but is rather from a Skt. « *apagaṇa (-viṇśati) », etc. (Pischel, § 444).

In Chittagong Bengali, there is the voicing of « -k- » which characterises this dialect: « ēgḍ < ēkḍ »; also « ēkuā, ēkā > ēguā, ēgā, eggā, oggā »; (this « eguā, eggā » gives in Chittagong Bengali the numerative enclitic « -ggā » or « -gōā »: e.g., « du-ggā » = *two pieces*, « tsāir-gōā » = *four pieces*,

etc., which corresponds to « dui-gō, cār-gō » etc., of the Bihārī dialects); « ēgāisā, ēgōisā = ēkuśā, ēkāisā »; etc.

In other compound forms in Bengali, « -k- » of « ēkā » is preserved: e.g., একুইতি « ēkūiti » (= ēka-putrikā). The « -k- » is lengthened or doubled in Bengali for emphasis, as in the case of the other consonants: e.g., একেকালে, একেকারে « ekkē-kālē, ekkē-bāre » *all at once* or *all at the same time*, etc. (see above, p. 448).

513. Two = দুই « dui », from MIA. « duvē », properly the neuter form = « dvē » of OIA., which is already established in the eastern dialect of Aśoka for the masculine as well (e.g., Rock Edict I. Jaugada = « duvē majulā = dvāu mayūrāu »). দুই « dui » is a genuine Prācya and Māgadhī form as preserved in Bengali. It is found in the other Magadhan speeches as well. Other typical NIA. forms, differing from that of the Eastern tracts, are « dō » (W. Hindī and Panjābī), « dōn » (Marāṭhī), « bē » (Gujarātī), « b'ē » (Sindhī) and « dē-ka » (Sinhalese).

In composition with nouns, the equivalent was « dō- » in MIA. In the Caryās, « dō » also occurs (beside « dui ») as an independent or qualifying form: e.g., « dui gharē » (Caryā 2), « dui mārā (= mārḡa: Caryā 26), and « dō bāṭā » (= vartma: Caryā 15). We have also a definitive « duā » as in « phīṭaū duā » *let the two be split or destroyed*. In genuine Bengali compounds, the form « dō » becomes « du » when followed by a high vowel (see under 'Vowel Harmony,' *supra*, pp. 397-398): thus, দুমুখ « du-mukhō < dō-mukh-ā » *two-faced*, দুচুট « du-chuṭā < দোচুট « dō-chuṭā » (see p. 472), দুপুর « dupurā < দোপহর « dō-pāhārā » (dvi-prahara); but দোপাতি « dō-pāṭi » *a flower*, দোআঁশলা « dō-āṣāla » *of mixed breed* (dvi + aṣā + la-), দোভাষী « dō-bhāṣī » *interpreter*, etc. A common contraction of the adjectival দুই « dui » is দু « du »: e.g., দু(ই)টা > দুটো « du(i)-ṭā > du-ṭō » *two pieces*, দু(ই)জন « du(i)-jānā » *two persons*. In such forms, দু « du » is regarded as forming compounds, and this fact influences the original « dō- » in many compounds to be changed to « du- »: e.g., দুহাতা > দুহাতা « du-hātā > du-hāṭā », beside দেহাতা « dō-hāṭā » *with both hands* (= *to one's best advantage*), দুধারী « du-dhārī » beside দোধারী « dō-dhārī » *two-edged*, etc.

In MB. there is the form দোহ *< dōhā >* *two* (as in দোহে *< dōhē >* nominative and oblique, দোহাৰ, দোহাকার *< dōhā-rā, dōhā-kār >* genitive, দোহাকে *< dōhā-kē >* dative) which represents an Apabhraṃśa genitive *< *dōṇhā, dōṇṇam >*. Variants of this form, with the nasal from the genitive plural of the noun, are দুইহ *< duihā >* (as in the ŠKK.), and দুহান *< duhānā >* (as in the Early Assamese দুহানো *< duhānō >*).

In compound numerals, we find the forms বা *< bā >* and ব, বি, বে *< bā-, bi-, bē- >* representing the OIA. *< dvā-, dvi- >*: thus বাইশ *< bāiś >* (*dvā-viñśati*), বত্ৰিশ, বত্ৰিশ *< bātt(i)riś >* (*dvā-triñśat*), বিয়াল্লিশ, বেয়াল্লিশ, ব্যাল্লিশ *< biyāllīś, bēyā-, byā- >* (*dvi-catvāriñśat*), বিরাশি *< birāśi >* (*dvy-aśti*). The change *< dv- > b- >*, as has been noted before (see *supra*, pp. 508, 782) is non-Māgadhī: native Māgadhī would have shown *< *dōā-, *dui- >*.

Bengali দোক *< dōkā >* *twain, with a second* is an analogical formation after এক *< ēkā >* *alone*.

In the OB. of the Caryās we have the word *< bēni >* to mean *two* (Caryās 1, 4, 5). The word in this sense is extremely common in Early Oṛiyā (*bēṇi*). It is the *ts.* word *< vēṇi >* *plait, plait of two bands of hair*, and the Sanskrit word itself would seem to be based on a MIA. formation from *< dvi- >*, with *< v- < b- >* from *< dv- >*.

514. *Three* = তিন *< tin >*, properly তৌন *< tīn >* *< OB. < tīni, tīni = tīni >* (cf. Caryā 13, *< tīṇi bhuaṇa >* *the three worlds*; also Caryās 7 and 16); Oṛiyā, Assamese and Maithilī = *< tīni >*. This form is found in most NIA., excepting in the Western Languages—Panjābī and Lahndī, Sindhī and Gujarātī—which have forms in *< -r- >* (Panj. and Lahndī *< traī >*, Sindhī *< trē >*, Gujarātī *< traṇ >*) through Dardic influence. The NIA. *< tīni >* comes from the OIA. neuter *< trīṇi >*, which was generalised in the East for all genders (and, it seems, also in the Midland: cf. W. Hindī *< tīn(i) >*). This can be seen from Aśōkan inscriptions: thus *< tiūni pāṇāni >* in Dhault and Jaugada I, = *< tiūni, tīni pāṇāni >* in Kalsi, for which Girnar has *< ti, trī prāṇā >* and Shahbāzgarhi *< tra(yo) prāṇa, prāṇa-trayo >*. OIA. *< trīṇi >* seems to have passed through a stage *< *tīrṇi >* to give Early MIA. *< tīnni, *tīṇi >*. An expected Māgadhī form from *< trīṇi >*, without the intermediate stage *< *tīrṇi >* postulated here, would be *< *tīni >*, and also

« *ṭi = tri »: cf. Hindōstānī « ṭi-kāṭhī » = tri-kāṣṭhikā » *wooden triangular frame to which offenders are tied to be flogged* (= Bengali টিকটিকি « ṭikṭiki < *ṭi-kāṭh-ikī » with confusion with the onomatopoeic word টিকটিকি « ṭikṭiki » *house lizard*) in which « tr- > ṭ- » seems to be a Māgadhism which has survived.

In compound numerals we find ত্র, তি « tē-, ti- » (< traya-, tri-): ত্রয় « tērā » (trayōdaśa, *tridaśa), ত্রইশ « tēiś » (trayōviṃśati), ত্রৈশ্রয় « tēttriś » (trayastrīṃśat), etc., etc. In compounds generally we have ত্র « tē- », changed to তি « ti- » by Vowel Harmony: e.g., ত্রৈশ্রয় « tēhāi » *third part* (tri-bhāgikā), ত্রপাদ « tēpāyā » *tripod*, MB. ত্রুণ্ডী, ত্রুণ্ডী « tēorī, tiurī » *oven* (tri-vṛt), etc. OB. however has « ti-śaraṇa » (Caryā 13) and « tia-dhāu » (< tri-ka-+dhātu: Caryās 28, 29).

515. *Four* = চার < চার, চারি, চারি « cār < cār, cār, cārī ». This is the form which is found in almost all NIA., except Sinhalese, which has « satara, hatara ». The NIA. « cārī, cār » is apparently to be connected with the OIA. neuter form « catvāri ». In the Aśōkan Kalsi dialect, « cat(t)āli », occurs already for the masculine; but Aśōkan of Girnar shows for masculine « catpārō » (catvārah). (This, if it had survived, would have given in NIA., Gujarātī, a form « *cāpar », through a Second MIA. « *capjārō »). Pali has « cattāro » (accusative « caturō »), « catassō » and « cattāri » for the masculine, feminine and neuter respectively. From Second MIA. « cattāri », we come to the Apabhraṇśa « cārī » and the Early NIA. « ciārī »: and the apparent loss of « -tt- » in these later forms is not easy to explain (see *supra*, pp. 254-255). The loss of the « -tt- » may have been due to the form taken by this numeral word in compounds — « caū < catuḥ- »; and as Pischel notes (Gramm. der Pkt.-Spr., § 439, p. 313), « cārī » occurs in Apabhraṇśa in compounds (« catuspāda > *caüppāa + *cattāri-pāa » giving « cārī-pāa » ?).

The form « ciārī » is attested from Early Oṛiyā, from Marāṭhī, and from other NIA. languages (see *ante*, p. 106). It can also be well assumed that Bengali also possessed this « ciārī », at least side by side with « cārī ». The form « ciārī » appears to be late, and NIA. There is no proper

explanation of the intrusive (?) «-i-», but an Iranian influence here does not seem to be an impossibility (see *supra*, p. 255; also see *infra*, under *Six*).

In compounds, the numeral occurs as চৌ «cāu» = MIA. «caū», OIA. «catuḥ, catus, catur». The diphthongal form occurs already in OB.: eg. «cau-dīsa» (Caryā 6), «cau-kotṭi» (Caryā 37). In the numerals, «cau» has become contracted to «cō-, cu-»: thus চৌদ্ধ «cōddā» («caturdaśa»: the «sādhū-bhāsā» form চৌদ্ধ «cāuddā» is archaic), চৌবিশ «cōbbiśā» (caturviṃśati), চুয়াশিশ «cuāllīśā» (catuṣcatvāriṃśati), চুয়ান্ন «cuānnā» (catuḥpañcāśat), চুয়াত্তর «cuāttārā» (catuṣṣaptati), চুয়াশী «curāśī» (caturaśīti), চুয়ান(ব)ই «curā-nā(bbā)i» (caturnavati). The forms চৌত্রিশ «cāu-trīśā» (catustrīṃśati) and চৌষট্টি «cāu-ṣaṭṭi» (OB. «caūṣaṭṭhi, caūṣaṭṭhi, caūṣaṭṭhi») as in Caryās 3, 12 and 10 respectively := «catuṣ-ṣaṣṭi») preserve «cāu»: but they are not the normal Bengali forms as expected—the first has *ts.* influence, and the second seems to have been influenced by literary Prakrit from the OB. period. In MB. and dialectal NB., through the common change of «āu» to «āi», we have চৌপার, চৌপার «cāipārā, cōpārā» < চৌপার «cāupārā» (caū-pahara, catusprahara), চৌদ্ধ «cāiddā» (= Assamese চৌধ্য «cāidhyā») beside চৌদ্ধ «cāuddā», etc. (see *supra*, p. 385). Compounds like চৌকাঠ «cāu-kāṭhā» door-frame, চৌবুড়ী «cāu-gburi» four-in-hand, চৌদোল «cāu-dōla» litter, palanquin of state, চৌধুরী, *চৌধুরী «Caudhuri < *Caudhārī» a title or surname < chief (= catur + dhara + -ika), চৌমাথা «cāu-māthā» carrefour, crossing, are archaic in type, and «cāu» is an atrophied form; and in MB. and NB., compositions with the Bengali চারি, চার «cār(i)» are more common: e.g., চার-পেয়ে < চারি-পাইয়া «cārā-pāyē < cāri-pāiyā» four-footed, চার-কেলে < চারি-কালিয়া «cārā-kēlē < cāri-kāliyā» of the four ages, etc.

516. Five = পাঁচ «pācā» (OIA. pañca). All NIA. speeches agree in retaining the nasal, except Sinhalese, which has the form «paha < pasa < *paca». In compounds with nouns, «pācā» remains unchanged in Bengali: e.g., পাঁচমুড়া «pācā-mura» five-crested, পাঁচ-হাতী «pācā-hātī» five cubits long, etc. In the compound numerals, however, the word occurs in four forms in Bengali, as below:

- (1) পঁচ < pāc- > as in পঁচিশ < pāciśś > (pañca-viñśati), পঁচাত্তর < pācāttārś > (pañca-saptati), পঁচাত্তালী < pācāśī > (pañcāśīti), পঁচান(ব)ই < pācānā(bbā)i > (pañca-navati);
- (2) পঞ্চ < pañc- > as in পঞ্চাশ < pañcāśś > (pañcāśat), পঞ্চাশ pañcāśś > (< pañcā-pañcāśat > : there is a dialectal পাঁচশন < pācś-pāñś >), and উনপঞ্চাশ < unā-pañcāśś >; also contracted to < -āñc- > as in ‡ উনপাশ < unāñcāśś > 49;
- (3) পঁয় < pāyś- > as in পঁয়ত্রিশ < pāyś-triśś > (pañca-triñśat), পঁয়তাল্লিশ < pāyś-tāllīśś > (pañca-catvāriñśat), and পঁয়ষট্টি < pāyś-ṣṣṭṭi > (pañca-ṣaṣṭi);
- (4) পন, পান্ন, আন < paññ-, -pāññā -āññā > as in পনের < pāñērā > (pañca-daśa), and in the fifties—একান্ন, বাহান্ন, তিপ্পান্ন, চুপ্পান্ন, পঞ্চান্ন, ছাপ্পান্ন, সাতান্ন, ঠেটান্ন >.

Of the above, < pācś < pācś >, with short < -ā- > through absence of stress in the word in the formative period of Bengali, seems to be the native Bengali form : and < pañc- > in পঞ্চাশ < pañcāśś > etc., has a restored < -ñ- >, apparently through *ts.* influence : the expected native Bengali form would be < *pācāśś > : cf. Hind. < pacās >. The forms < pāyś (= pañā) > and < paññ, pāññā, -āññā > are respectively from MIA < pañña > and < panna (pañña) >, from < *pañja < pañca >. The change < ñj > ññ, ñ > is found in Maithili in one or two forms (see *supra*, p. 364), but it does not characterise Bengali; and < -ñc- > -ñj- > -nn-, -n- > is equally foreign to Bengali. We find the latter change in the Midland and Eastern inscriptions of Aśoka : e.g., < pañna-ḍasa > (= pañna-ḍasa < pañca-daśa) and < pañna-vīśati > (= pañna-vīśati < pañca-viñśati) in the Delhi-Siwalik pillar, for instance, and < sa-pañnā > (= *sappannā[h] < ṣaṭ-pañcāśat) at Sahasram : where it can well be an imposition from an < -ñc- > -ñj- > nn > (and < -s- > -h- >) dialect, presumably of the North-West (cf. Jules Bloch, J.A., 1912, I, pp. 332 ff.).

517. *Six* = ছয়, ছ < chāyś, chā >, Assamese < chāy > [sɔ̃ɕ], Oṛiyā < chāā >. MIA. has the form < cha >. The Bengali, Assamese and Oṛiyā forms, as well as the Panjābī < chē >, Marāṭhī < sahā >, and the forms < chē, chēy-, chiy- > as in the decades (as compared with Hindī and Gujarātī

« cha- ») are apparently based on a fuller form in MIA. than simple « cha ». The word cannot have originated from « ṣaṭ » of OIA.: « ṣ- > ch- » would be an inexplicable change in Early MIA., and we should expect the sibilant to remain either as « s- » or as « ś- », as in « ṣōḍaśa, ṣaṣṭi » > NIA. *soḷah, sāṭh* : and as a matter of fact the word for *six* does occur with « s- », in Aśōkan Prakrit.

The Indo-European word for *six* was « *seks, *sweks ». In Indo-Iranian, it became « *saśs, *swaśs », the expected OIA. equivalent of which would be « *saks, *swaks » > « *sak, *swak », which could change only to « *saṭ, *svaṭ » by analogy (Uhlenbeck, 'Manual of Sanskrit Phonetics', p. 88 ; Wackernagel, I, p. 174): normally it could not certainly be « ṣaṭ », such as we actually find in OIA. In the form « ṣaṣ- » (as in « ṣaṣ-ṭha, ṣaṣ-ṭi), the second « -ṣ- » is quite regular (< Indo-Iranian « *s[w]aśtha, *s[w]aśti » = IE « *s[w]eks-tho, *s[w]eks-ti : cf. Wackernagel, I, § 202, d). This « -ś- > -ṣ- » in the interior of the word may have influenced the initial « *s- » to « ś-, ṣ- » (Indo-Iranian « *s[w]aśtha, *s[w]aśti » > « ś[w]aśtha, ś[w]aśti » > OIA. *ṣaṣ-*, Prim. Iran. « ś[w]aś- »: cf. H. Reichelt, 'Awestisches Elementarbuch,' § 160). The Avestan equivalent of Vedic « ṣaṭ, ṣaṣ » is « xšvaś », which represents the Iran. « *šwaś » (with the « -w- » of IE. « *sweks »): the prothetic « x- » in « x-švaś » is regular in Avestan before initial « ś- » *plus* consonant (Reichelt, *ibid.*, § 174). The forms « ṣaṣ (śaś), xšvaś » beside « *ṣvaṣ (*šwaś) » occurred in the various ancient dialects of Indo-Iranian, as we can see from Sanskrit, from Avestan, and from the various present-day speeches of the Indo-Iranian borderland—Iranian and Dardic: *e.g.*, Baṣḡali « šō », Kalāša « šōh », Vērōn « ušu » and Šiṇā of Jalkot « šva (ṣva) », as well as Paštō « špaž, špēž, špag », would seem to be based on a form « *šwaś » or « *ṣvaṣ »; Šiṇā « šah, ša (ṣah, ṣa) » and Kaśmīrī « šōh » on « šaś (ṣaṣ) », like the New Persian « šaś », : and the Central Asian Ghalcha forms—Yūdghā « uxšo » and Munjānī « axše » would appear to be based on a form agreeing with the Avestan « xšvaś ». But « ṣaṣ, *ṣvaṣ » cannot explain the MIA. and NIA. « cha- », and the Khō-wār (Dardic) « choi ». Could the typically Iranian « xšvaś » have been borrowed, or blended with the Indian « ṣaṣ », in an old Indo-Aryan frontier dialect, in the

form «*kṣaṣ, *kṣak»? This form in «kṣ-» could well be extended to «*kṣaka», to make it a disyllabic word like «pañca, sapta» etc.: and «*kṣaṣ, *kṣaka» could very well be the source of «cha, chaa», with the North-western or Western MIA. alteration of «kṣ» to «ch» (cf. *supra*, p. 469).

Tokharian of Central Asia (*supra* p. 5) shows some peculiar forms for *six* and *sixth*, which may be noted. In Dialect A, it is «ṣak», ordinal «ṣkaṣṭ» and in Dialect B the forms are «ṣkas, ṣkaste», cardinal and ordinal. The derivation «IE. *seks > *saks > *sakas > ṣak, ṣkas» has been proposed (cf. A. Meillet, MSL., XVII, 1912, p. 287). But in this connexion, can an Indo-European «*skes» (or «*skwes»), as occurring side by side with «*seks, *sweks», be postulated? In that case, this «*sk-» of Indo-European can regularly give the «ch-» of Indo-Aryan.

In the Aśōkan inscriptions, the words for *six* are «cha» (Rūpnāth: «cha-vacharē»), «sa-» (Sahasram: «sa-vachalē, sa-pañnā»), «ṣa-» (North-West and Kalsi), and «saḍu-» (Dehli-Siwalik and Meerut «saḍu-vīṣati»). The occurrence of «cha» and «sa-, ṣa-, saḍ-» side by side is a certain indication that the first is a form independent of the other ones.

The «-h-» in Western Apabhraṃśa «chaha», Marāṭhī «sahā», Sinhalese «saha» is obscure. It may represent the second sibilant in the base form «ṣaṣ», which is seen to occur in Dardic. The forms «chē, chēy-, chīy-» in the compound numerals are easily explained as being from a MIA. «chaa, chāya». The Maithilī «chau», earlier «chaō, chahu» (as in the 'Varṇa-ratnākara,' *supra* pp. 102-103; also in the same work, «āḥahu=āḥa > 8, «caubīsaō>=«caubīsa» 24, etc.), has the affix «-hu» which would seem to be only an emphatic particle.

The words for 16, and the *sixties*, are based on the OJA. (Sanskrit) forms with «ṣ-».

518. *Seven*=सप्त «sātṣ»: regularly derived from OJA. «sapta», and found in all the IA. speeches (Hindī etc. «sāt», Panjābī «satt», Sindhī «sata», Sinhalese «hata, sata»).

In the compound numerals, except in সত্তের «sātēra» 17, and সাত্তইত্রিশ «sāttrīśa» 37, «sātṣ» is unchanged. In Early Bengali, it is likely that the

compounded form was $\langle *sātā \rangle$, with weakening of $\langle -ā \rangle$ to $\langle -a \rangle$ through absence of stress : cf. Oṛiyā $\langle sātāiśa, sātā-cāiśā \rangle$ 27, 47, Hindi $\langle satāis, sat-hattar \rangle$ 27, 77, etc. The $\langle -ā \rangle$ is due to initial stress, no doubt; but curiously enough, we have $\langle sātērā \rangle$ and uot $\langle *sātārā \rangle$ which would be the expected or normal form for Bengali. In $\langle sātītrīś \rangle$ (or $\langle sātītrīś \rangle$) there was certainly the influence of $\langle pāyś \langle pañña \rangle$ of $\langle pāyśtrīś \rangle$ 35 : cf. similar nasalisation in Bengali $\langle cāutītrīś \rangle$ (beside $\langle cāutītrīś \rangle$) 34, and Maithili and Hindi $\langle tētīs, cātīs, tētāis \rangle$. Other Magadhan speeches have $\langle sālī \rangle$ or $\langle sālī \rangle$; e.g., Maithili $\langle sālīs, sālītālīs \rangle$; except Assamese, which has a borrowed and modified form $\langle sāttrīc \rangle$ [$\langle xattrīs \rangle$]. The analogical $\langle sālī, sālī \rangle$ we find also in Hindi $\langle sālīs, sālītālīs \rangle$, and Panjābī $\langle sālī(r), sālītālī \rangle$ 37, 47. The form of this numeral as $\langle saṭ \rangle$ $\langle saṭ, saṭ, saṭ, saṭ \rangle$, as in Hindi $\langle sar-saṭh \rangle$ 66, Gujarātī $\langle sād-trīs \rangle$ 37, which is due to the influence of $\langle aṭh, aṭ \rangle$ 8, is not found in Bengali.

519. *Eight* = $\langle aṭ \rangle$, $\langle aṭhā \rangle$ in eMB. and OB. ($\langle aṭhā \rangle$). This word remains unchanged in compounds as $\langle aṭhā \rangle$, except in $\langle aṭhārā \rangle$ 18, where the old aspiration is preserved. The *ts*. $\langle aṭhā, aṭhā \rangle$ is also common, by itself and also in the forms $\langle aṭhā-āṭī \rangle$ 88 and $\langle aṭhā-nā(bbā)i \rangle$ 98, beside the regular *thhs*. $\langle aṭhā \rangle$ and $\langle aṭhā(n)(bbā)i \rangle$.

520. *Nine* = $\langle nāyś \rangle$, from OB. $\langle *naṭa \rangle$, and $\langle nā, nā \rangle$ = OB. $\langle nāwa \rangle$ mainly in compounds (OIA. *nava*). Oṛiyā has $\langle nā \rangle$. The numeral $\langle nāyś \rangle$ does not occur in the decades, the nines being formed, as in OIA., by prefixing $\langle ūna \rangle$ (in Bengali $\langle ūnā \rangle$, Oṛiyā $\langle ūnā, ūnā \rangle$) less to the next ten : e.g., $\langle ūnīś \rangle$ 19, $\langle ūnā-sāttār \rangle$ 69, etc. Cf. $\langle ōgaṇ \rangle$ in Gujarātī, p. 784. An exception is $\langle nī-r-ā-nā(bbā)i \rangle$ 99, with altered vowel and intrusive $\langle -r- \rangle$. Most NIA. languages agree in having a corresponding compounding of *nine* and *ninety*, Oṛiyā, however, has $\langle ānē-sātā \rangle$ (with irregular dental $\langle -n- \rangle$).

521. *Ten* = $\langle dāś \rangle$. The sibilant is preserved in most NIA. except in the Western languages—Lahndī $\langle dāh \rangle$ beside $\langle das \rangle$, Sindhi $\langle dāh \rangle$, dialectal Gujarātī $\langle dah \rangle$, and Marāṭhī $\langle dahā \rangle$; and Sinhalese

also has < dāha(ya) > beside < dāsa(ya) >. In the OB. of the Caryās, we find < dāṣa > side by side with < dāha >, of which the former alone would seem to be native Māgadhī.

522. *The Tens.*

The phonology is peculiar for Bengali in two ways—by change of OIA. < -ś- > to < -h- > (which is dropped in MB.), and by that of < -d- > to < -r- >: < -daśa > > *-ḍaśa, -ḍasa (cf. Aśokan duvāḍasa, pañnaḍasa) > -ḷasa, -lasa (cf. Jaina Ardha-māgadhī duvālasa), -rasa (as in Pali) > -raha (as in Second MIA.) >. The change of < -d- > to < -ḍ- >, which could easily alter to < -ḷ-, -l- > and then < -r- >, has not been satisfactorily explained. It certainly occurred in a cerebralising dialect *after* the < ḍ > in < ṣōḍaśa > altered to < ḷ, l >, as this < ḍ > did not participate in the general change of < d > ḍ > l > to < r > of < ēkādaśa > and the rest. (Cf. Jules Bloch, 'Langue Marathe,' § 221; see *supra*, p. 488, for the cerebralisation; also p. 549 for < -ś- > > < -h- >.)

The final group < -aha > became < -ā > and then < -ã > in Bengali, Oṛiyā and Assamese: and this final < -ã > is also written and pronounced < -ō > in Bengali (*supra*, p. 347); but < -ahḥ > is retained in Bihārī and in Hindi. In Panjābī, it occurs as < -ā̃ > (yārā̃, bārā̃ etc.) where it is an oblique plural form used absolutely: so in Sindhī < -an > (yārahan, b'ārahan). Marāṭhī has < -ā > (akrā, bārā), which also is apparently a plural form with dropping of intervocal < -h- > (< *ēkkārahā, *bārahā ?). In Gujarātī, the group < -aha >, found in Northern India, is dropped (*e.g.*, bār, tēr, caud, pandar, sōl, satar, aḍhār): this apparent dropping of two syllables of MIA. is strange, but it is possible that the Second MIA. source-forms of the Gujarātī tens were, not < bārasa, tērasa, cauddasa > (or < bāraha, tēraha, cauddaha >) etc., but rather < *bāras (*bārah), *tēras (*tērah), *cauddas (cauddah) > etc., with the final vowel already dropped, through an intermediate stage of < *bārasə, *tērasə, *cauddasə > (or < *bārahə, *tērahə, *cauddahə >) etc. (See *supra*, p. 752, on the probable pronunciation of genitival < -asya > -assa > as < -asə, -as > in the Malwa country in the Transitional MIA. period.) Sinhalese preserves rather archaic forms, < ekoḷosa, doḷosa, teḷesa, paḷaḷosa,

soḷosa, sataḷosa, aṭaḷosa », where the « -l- » occurs in all the numbers, and not in the form for 16 alone, as in Northern India.

In NIA. « cau(d)dah », the « -d- » is preserved by the preceding « -r- »: MIA. « cauddaha » is palpably an uncerebralised, non-Māgadhī form. The MIA. doubling is kept up in NB. চৌদ, চৌদ « cāuddā, coddā », Standard Coll. [çoddō], although we find চৌদ « cāuddā » with one « -d- », (beside চৌদ « cāuddā ») in the ŚKK. In Assamese চৈধ্য « cāidhyā » there has been metathesis of the « -h- », aspirating the « -d- »: the « -y- » indicates only doubling.

523. *The Twenties.*

The common Bengali word for *twenty* is কুড়ি « kuṛi » = Assamese « kuri », Oriyā « kōṛiē », meaning *score*. Cf. Bengali এক কুড়ি « ēkṣ kuṛi » *one score*, but never এক বিশ « ēkṣ biśṣ ». In Western Hindī the word also occurs in the form « kōṛī », which is the earlier form (see *supra*, pp. 395-396). Gujarātī has it as « kōṭī, kuṇṭī ». Computation is, or normally used to be, by twenties in Bengal: at the present day, this is still the old-fashioned way: thus 25 = এক কুড়ি পাঁচ « ēkṣ kuṛi pācṣ » *one score and five*, 38 = এক কুড়ি আঠারো « ēkṣ kuṛi āṭhārō » *one score and eighteen*, 62 = তিন কুড়ি দুই « tinṣ kuṛi dui », 85 = চার কুড়ি পাঁচ « cārṣ kuṛi pācṣ », 100 = পাঁচ কুড়ি « pācṣ kuṛi », etc. Counting by twenties is also common in Assam: and the fact that the numerals for the third decade in Assamese show in their spelling চ « c » indicating the [s] pronunciation, rather than শ or স « ś, s » which would be the expected form (with normal change in pronunciation of the original sibilant to the guttural spirant [x]: একইচ, বাইচ, তেইচ, চৌবিচ, পঁচিচ, ছাব্বিচ, সাতাইচ আঠাইচ, also উনইচ « ēkāicṣ, [ekois], bāicṣ [bais], tēicṣ, cāubicṣ, pācicṣ, chābbicṣ [sabbis], sātāicṣ, [xatais], unāicṣ » 21, 22, 23, 24, 25, 26, 27, 28, 19, rather than *একইশ, *বাইশ « *ēkaiśṣ, *bāiśṣ » [ekoix, baix] etc.) indicates that the forms in « -icṣ = -vīsa » were borrowed from some Western dialect, Maithilī or Hindī, into Assamese. In Bengali, the word বিশ « biśṣ » 20 is by no means common: it occurs only in a few expressions like উনিশ-বিশ « uniśṣ-biśṣ » 19 and 20 = *minute distinction*. Counting by twenties is also found in Bihar, and also further west in Hindustan.

It is to be noted that the highest unit for counting among the Kōls is twenty (Santali « isī », Muṇḍārī « hīsī, isī », Kurku « isā » : the IA. « bis », and « kōṛī » also are used : *hundred* is $5 \times 20 = [mōṛṣ \text{ isi}]$ in Santali, $[mōṛṣ \text{ hīsī}]$ in Muṇḍārī, « mono isā » in Kurku, « molloi koṭi » in Savara : borrowings of the NIA. word « sai, sau < śatam » are also found). Vigesimal counting is found in many languages—*e.g.*, in Dardic (cf. Grierson, 'Piśāca Languages,' p. 37), in French. But it seems that in the case of Bengal, Bihar and the Upper Gangetic plain, probably also in the North-Western frontier (the Dardic tract), Kōl influence was responsible for this habit of computation, rather than that counting by twenties characterised some form of OIA. The word « kōṛī, kuṛi » occurs in Tamil as « kōṭī ». Although any cognate form has not been found in the Kōl speeches, it is still exceedingly likely that « kōṛī, kuṛi » in its origin is a Kōl word, and not Dravidian or Aryan.

The OIA. « viṇṣati » gave MIA. « vīṣati (Aśōkan and Pali), vi(ṇ)saī, vīsaī, vīsaīm (Second MIA.) ». The Pali « vīṣā, vīsa », IMIA. « vīsa » are from an OIA. « *viṇṣāt » on the analogy of « triṇṣāt, catvāriṇṣāt, pañcāṣāt ». In the compounded forms, the labial « -v- » (where not doubled to « -bb- ») has been vocalised in Bengali and other Magadhan ; and besides, the vowel « -i- » has been dropped wherever suitable in Standard Bengali, but it is preserved in dialectal Bengali (as in Chittagong), in Oṛiyā, in other NIA. generally : *e.g.*, উনিশ « unīṣḍ » < « *unōiṣḍ, unāiṣḍ » 19, একুশ « ēkuṣḍ » < « ēkāiṣḍ, *ēkaviṣa » 21, সাতাশ « sātaṣḍ » < « sātaiṣḍ, *satāviṣa » 27, etc. চব্বিশ « cābbiṣḍ » properly for চোব্বিশ « cōbbiṣḍ » (caūbbiṣa, caturviṇṣati) and ছাব্বিশ « chābbiṣḍ » (< ṣaḍviṇṣati », with « ch- » from the numeral for *six*) are archaic forms, influenced by Prakrit, which retain the group « -bb- » (under normal conditions expected to change to a single « -b- ».)

524. The Thirties.

The native *tbh.* form *তীশ *তিশ « *tiṣḍ » has been supplanted in Eastern Magadhan (Bengali, Assamese, Oṛiyā) by the *s/s.* ত্রিশ « triṣḍ » or তিরিশ « tiriṣḍ » ; in Assamese, as the spelling in চ, ত্ৰিচ « tricḍ » = [tris] shows, this supplanting has been recent. In the compound numerals for the fourth decade, the *tbh.* « *tiṣḍ » is frequently heard in

Bengali : *e.g.*, বতীস < battisā > 32, ছতীস < chāttisā > 36, etc. (beside the more common বতীশ < bātrisā >, ছতীশ < chātrisā > etc.) : cf. OB. < batisā, batisa > (Caryās 17, 27), MB. চৌতিশ < cāutisā > (see *supra*, p. 228); Assamese < bātisā > = [botixa]; and Oṛiyā preserves in the *tbh.* < -tisā > side by side with the *sts.* < -tirisā > in the fourth decade.

The < -r- > forms of Gujarātī (trīs, trīs) and Panjābī (trī, trīh) may be due to the numeral for *three* (traṇ, trai). Sindhī has < ṭīha >. Other NIA., *e.g.*, Hindī, Marāṭhī, keep to the *tbh.* < tis > (Sinhalese < tiha, tisa >).

525. The Forties.

Forty is চল্লিশ or চা্লিশ < cāllišā, cāllišā >, sometimes চালিশ < cālīśā > = < catvāriṃśat >. The last form with one < -l- > is the genuine *tbh.* form : this single < -l- > is found as the cerebral < -ḷ- > in other NIA. The doubling of the < -l- > is quite optional even now, and is apparently recent in Bengali, absent as it is in Assamese, in Oṛiyā, and in other NIA. The change of < -r- > to < -ḷ-, -l- > in this word shows that it is Prācya or eastern in origin (< cattālisa), but it spread all over the NIA. area. The group < -tvā- > > Early MIA. < -ttā- > has been dropped as in < cāri > 4, but Sinhalese preserves the dental (< hataḷiha = sataḷisa < MIA. cattālisa > : there is also < sāḷisa >, which is late). The dropping of the < -tt- > is already found in Second MIA., in Jaina Ardha-māgadhī. In the compound forms for the fifth decade, < -c- > remains in একচালিশ or চা্লিশ or চল্লিশ < ēkṣ-cāl(l)īśā, -cāllišā > 41, (c)ছচল্লিশ < chēcāllišā, chā- > 46, সাতচল্লিশ < sāṭṣ-cāllišā > 47, and আটচল্লিশ < āṭṣ-cāllišā > 48; it is dropped in বিয়াল্লিশ < biyāllišā > 49 (< *bāyālīśā > etc. : cf. Oṛiyā < bāyālīśā >) and চুয়াল্লিশ < cūāllišā > 44 (< *cō-ālīśā, *cau-ālīśa >); and it is altered to < -t- > in তেতাল্লিশ < tē-tāllišā > 43 and পঁয়তাল্লিশ < pāyṭ-tāllišā > 45. In Māgadhī, we would expect the < -c- > to remain (see *supra*, p. 468). The form < -tālīśā > is found in other NIA., and it is obscure : can it be due to some dialectal shortening of < cattālisa >, through loss of the initial syllable?

526. The Fifties.

For 49 and 50, we have পঞ্চাশ and উনপঞ্চাশ, ‡ উনকাশ < pañcāśā, unā(pa)ñcāśā >, where the full < ñ > is due to *ts.* influence (see p. 789). In the compound forms OIA. < -pañcāśat > occurs as পন্ন পন্ন, অন্ন অন্ন < -pañnā

> -pānnā, -ānnā, -ānnā >, dialectally পান্ন < -pānṇ >, with one < -n- >, in Bengali. The forms of dialectal Bengali, of Oriyā (e.g., < ēkābānā, bābānā, tēpānā, chāppānā > etc.), of Assamese (e.g., < bāuwān; cāuwān; sātāwān > etc. beside < bāuwānnā, cāuwānnā, sātānnā >), of Maithilī (ekāwan, bāwan, tirpan, cāwan, pacpan > etc.), of Hindōstānī, and of other NIA. speeches would show that the double < -nn- > is a late development within Standard Bengali itself. OIA. < pañcāśat > in the form < *pannāsa > *pannāha > pannā >, already found in the Eastern speech of Aśōkan, became established in some standard form of Early MIA. In Second MIA., it occurs as < paṇṇāsaṁ, paṇṇāśā, pannā, -paṇṇam, -vaṇṇam > (in Jaina Ardhamāgadhī. The contraction of < -śāt > to < -āsa, *āha > -ā, -am > thus occurred already fairly early in Prācya (Western Prācya): although the change < -ñc- > -nn- > is inexplicable for this dialect. The change seems to have been through < *pañjāśat, pannāha > (see *supra*, p. 789), and not through < *pañcāśāt, *pañesat, *pañcat >, as Pischel suggests ('Grammatik der Pkt.-Sprachen,' § 445, p. 317). The NIA. < -pan, -wan > in composition comes from this contracted MIA. < -pannam, -wannam >, Aśōkan < -pannā >: the uncontracted form of MIA., viz. < -pannāsa, *-pannāha > would have given NIA. < *panā >, in composition < *-wanā >, which is not found.

In Bengali বাহান্ন < bāhānnā > 52 we have euphonic < h > (p. 341; for < *bāwānṇ, bāwānā >, cf. Oriyā < bābānā >). In তিপ্পান্ন < tippānnā > 53 the doubling is due either to the influence of ছাপ্পান্ন < chāppānnā >, or to the Hindōstānī *sts.*, with < r > — < tirpan >, by assimilation in Bengali of the < -r- > with the following consonant (see *supra*, p. 541): the native Bengali form, now obsolete, seems to have been like the Oriyā < tēpānā >. A form তিয়ান্ন or তেয়ান্ন < tiyānnā, tēyānnā >, also native Bengali, occurs. চুয়ান্ন < cuānnā > 54 is for < *cō-ānṇ, *cāu-ānṇ >: cf. Assamese < cāu-wān >. The dialectal পাঁচপান্ন < pācṇ-pānṇ > (Central and East Bengal) represents the genuine Bengali form, and not the Standard পঞ্চান্ন < pañcānnā >. The other numerals show no anomaly, except the doubling of the < -n- >.

527. The Sixties.

The word for *sixty* is ষাট = < ṣāṭṭ > in Standard Bengali, ষাট্টে < ṣāṭṭe > ষোট < ṣāṭ > in Eastern and other dialectal Bengali, = Assamese < ṣāṭhi >.

Oṛiyā «*ṣāṭhiē*», and it is regularly derived from OIA. «*ṣaṣṭi*». The form with ষ, ষাঠি «*ṣāṭhṣ*» is also found. In the compound numerals, in Bengali the ট «*-ṭ-*» is doubled: একষাট «*ēkṣ-ṣāṭṭi*» 61, বাষাট «*bā-ṣāṭṭi*» 62, পঁয়ষাট «*pāyṣ-ṣāṭṭi*» 65 etc. Oṛiyā has the *bbh.* form «*-ṣaṭhi*». The final «*-i*» in the compound forms, again, is anomalous: contrast উনষাট «*unā-sāṭṭṣ*» 59, with proper loss of final «*-i*» (see *supra*, pp. 307 ff).

528. *The Seventies.*

OIA. «*saptati*» certainly first changed to «**saptati*» by spontaneous ceberalisation, and then in MIA. (as the source of the NIA. forms) to «**sattati*, «**sattaḍi*, «*sattari*» quite early. In Pali occur both «*sattati*» and «*sattari*». It is very likely that there was the influence of «*sattaraha*» = «*sapta-daśa*» in bringing about the change of the «*-t-*» > «*-ṭ-*» > «*-ḍ-*» to «*-r-*». The double «*-tt-*» is anomalous for Bengali; it is found also in Bihārī, in Hindī, in Marāṭhī. It is quite normal in Panjābī, and the double «*-tt-*» may have been imposed from the Panjab dialects on Hindī and on the rest. Gujarātī has one «*-t-*» (agnōtēr=69, sitēr=70, ikōtēr=71, b[ō]hōtēr=72, etc.). It would seem from the Oṛiyā and Assamese forms that in East Magadhan at least, the normal NIA. form with one «*-t-*» was the rule. But Bengali (in common with the Bihārī dialects) seems to have adopted the Western forms in «*-tt-*». In compound forms, «*sattari*» changes to «*-hattari*» in most NIA. This, again, seems not to have characterised Magadhan, at least East Magadhan: the sibilant is preserved as a sibilant in Oṛiyā (unā-stōri, ēkā-stōri, bā-stōri, etc.), and undergoes the normal change to [x] in Assamese, although written স «*s*» (bā-sātār, tē-sātār, cāu-sātār etc.): cf. also Bengali উনসত্তর «*unā-sāttārṣ*» 69, with the sibilant and not «**unā(-h)āttārṣ*». Bengali thus in all likelihood agreed with its immediate sisters Assamese and Oṛiyā in having «*-s-*» and single «*-t-*» throughout in the eighth decade. The «*-h-*» (in what may be called the Western, non-Māgadhī or 'new forms' for the eighth decade of Bengali) is preserved in dialectal Bengali, e.g., ‡ «*ēkṣ-hāttārṣ*, pācṣ-hāttārṣ, sātṣ-hāttārṣ, āṭṣ-hāttārṣ», but in the Standard Colloquial it is dropped as an intervocal sound, except in বাহাটর «*bāhāttārṣ*» 72.

529. *The Eighties.*

The OIA. «*aṣīti*» quite regularly gives *আশী* «*āśī*» in Bengali, with change of initial «*ā-*» to «*ā-*» (see *supra* p. 314). The doubling of the «*-s-*» in Panjābī and Hindōstānī «*assī*» is peculiar, and seems to have originated in the Panjab: it was this doubling which possibly preserved it from changing to «*-h-*» in the Panjab dialects (cf. OIA. «*kṛtā*, «*dītā*, «*pītā*» > «**kitta-*, «**ditta-*, «**pitta-*» > Panjābī «*kitā*, «*dittā*, «*pītā*»). The Sinhalese «*asū*, «*asūva*», with intervocal sibilant preserved, would seem to be based on a MIA. «**ass-*» rather than on «*as-*» (cf. W. Geiger, 'Litteratur und Sprache der Singhalesen,' § 21, 22). The Sindhī «*āśī*» would equally be based on an earlier «**assī*». It seems that a form with doubled «*-s-*» characterised the IA. speeches of the North-West and the South-West from MIA. times: «**assī(m)*»; and it is also extremely likely that there was a nasalised form of it, «**aṣī(m)*» (through spontaneous nasalisation: see *supra*, pp. 368 ff.), which gave by epenthesis the Marāṭhī «*aīśī*, «*ēśī*» and Gujarātī «*ēśī*, «*hēśī*» (cf. Old Western Rājasthānī «*aīśī*»: L. P. Tessitori, 'Notes on the Grammar of OWR,' § 80).

In the compound forms, Panjābī and Hindōstānī show an intrusive «*-r-*» in «*ti-r-āśī*», which is apparently due to the analogy of «*curāśī*», where it is original (= *catur-aṣīti*). Bengali has this «*-r-*» form, *তিরশী* (by Vowel Harmony *তিরেশী*, ‡ *তিরিশি*) «*tirāśī*, «*tirēśī*, ‡ *tiriśī*»; and the «*-r-*» has been further extended to *বিরশী*, *বিরেশী*, ‡ *বিরিশি*, «*birāśī*» «*birēśī*, ‡ *biriśī*». Maithilī also has «*bērāśī*» beside «*bēāśī*». The «*-r-*» forms for 82, 83 do not seem to be proper for Māgadhī, but rather due to Western influence: cf. Oṛiyā «*bāyāśī*, «*tēyāśī*», but *চুরশী* «*curāśī*» 84 is quite proper («*cōrāśī* < «**cāūr-āśī*»). For 89, Bengali has a contracted *উনশী* «*unāśī*» beside a fuller *উনআশী* «*unā-āśī*».

530. *The Nineties.*

The word for *ninety* has two forms: *নট* «*nāi*», and *নব্বই*, *নব্বই* «*nābbāi*, «*nābbui*». The former is the native Māgadhī form: OIA. «*navati*» > «**navāi*» > «**naāi*» > «**naṣāi*» > «*nāi*» > «*nāi*», Assamese «*nāi*». The second one with geminated «*-bb-*» is not genuine Bengali: cf. Hindi «*nawē*, «*nawwē*», Panjābī «*nabbē*, «*nawwē*», Sindhī «*navē* <

*navvai, Marāṭhī «navvad» with MIA. «-d-» preserved (< *navvaddi?). Bihārī «nabbāi», Oṛiyā «nābē < *nabbāi» are similar Western forms. In Pali, the form is «navuti»; and the Ardha-māgadhī «nauim» and Jaina Mahārāṣṭrī «naui» are based on an Early MIA. form with «-u-» like the Pali one. Gujarātī «nēvū» and Sinhalese «anū(va)» alone represent these attested MIA. forms in «-u-».

As in the case of the *Eighties*, we find the intrusive «-r-» in বিন্নান(ব)ই > bi-r-ā-nā(bbā)i > 92, তিন্নান(ব)ই < ti-r-ā-nā(bbā)i > 93, নিন্নান(ব)ই < ni-r-ā-nā(bbā)i > 99, on the model apparently of চূরান(ব)ই < curā-nā(bbā)i > 94 (caturnavati). On the analogy of the «-ā-» in the *Eighties* (ēkāśī < ēkāśīti, pācāśī < pañcāśīti, sātāśī < saptāśīti, āṣṭāśī < aṣṭāśīti), the *Nineties* all over the NIA. area show an intrusive «-ā-»: একান(ব)ই < ēk-ā-nā(bbā)i > Marāṭhī «ekyāṇṇav» 91, Hindi «nawānawē» Gujarātī «nayāṇū» 99, etc.

531. *Hundred* is শ' «śā, sō», in combination generally pronounced «sō» (e.g., একশ [ækʃo], সওয়াশো [ʃōōʃo] = 125, দুশো [duʃo], পাঁচশ [pāñʃo] etc.): a regular development out of OIA. «sata-» (śaa, OB. *śaṭṭa, MB. *śā). Oṛiyā is also «śā», and Assamese [xɔ:]. The diphthongal forms «sai, sau» (< saṭṭa, saṭṭa) as in Bihārī, Hindī and Panjābī are now unknown to Bengali, as also the nasalised forms as in Marāṭhī (sē) and Gujarātī (sō), preserving the «anusvāra» of MIA. (pp. 358-359, *sup.a*). The form শয় «śāyṣ» = «sai» of Hindī etc., however, occurred in Early Bengali: thus in the proverbial lines—

নরা গজা বিশ শয়। তার অর্দ্ধেক বাঁচে হয় ॥

বাইশ বলদ, ভের ছাগলা। শুণে গেছে বরা পাগলা ॥

«nārā gājā biśē śāyṣ, tāṛṣ ārdhēkṣ bācē hāyṣ;

bāiśṣ bālṣṭā, tērā chāgṣṭā : guṇē gēchē Bārā pāgṣṭā»

A man, and an elephant, hundred and twenty; half of that lives a horse;

An ox twenty-two, a goat thirteen: so has computed the mad-cap Barū (= Farāha-mihira),

where বিশ শয় «biśē śāyṣ» = *hundred with twenty* («biśē» = either «biś-ā» by Vowel-Harmony, or «biś-iyā», adjective from «biśṣ» 20, with «-ā»

affix, p. 658 *supra*, or «-iyā» affix, p. 674), is an idiom corresponding to the Hindōstānī «bisā sau» (J. T. Platts, 'Hindustani Grammar,' p. 53). The form «sau» also occurred in OB : cf. Mayang (of Manipur) «āk-hau-gō» *hundred*, where «hau» < «sau».

532. The word for *thousand* is a Persian borrowing, হাজার «hājār» (< hazār, Avestan hazayra), in Assamese «hēzār», which has superseded the native word (from OIA. «sahasra») in all NIA. Was it because the native IA. word had fallen into disuse in the spoken forms of Late MIA. and Early NIA. when the Persian language came into India with the Turkī and Tājik invaders? It is not unlikely that a composition like «daśa-śata» had restricted or made obsolete the single word «sahasra» *sahassa*, śahaśśa» etc. in IA., making it possible for the Persian «hazār» to meet the want of a single term in the popular language. The Sinhalese «dahasa» *1,000*, which seems to be better explained as a composition of «daśa+śata» rather than as a modification of «sahasra=sahasra» (Jules Bloch, 'Langue Marathe,' p. 222), and the use of «das sau» for *1,000*, etc. in Hindōstānī (cf. Platts, 'Hindustani Grammar,' p. 53) and in other NIA. would support this assumption. The native Indian (*tbh.*) word seems to be present in a few compounds, e.g., শাহমল «śāśa-mālā» *a surname* (= sahasra-malla?), সাহসরাম «sāhasa-rāma» *a personal name* (= «sahasra-rāma»? : the *ts.* form is also found as a name).

533. For *100,000*, লাখ «lākhā» < «lakṣa» is native Indian. For *10,000,000* the word is কোটি, কোটি «kōṭi, kōṭi», of unknown origin, which occurs also in Sanskrit. The forms কোড়, কোর «krōṛā, krōṛā» (= Anglo-Indian *crore*) are in common use in Bengali : the corresponding form in Hindī is «karōṛ» : «krōṛā, karōṛ = krōṛa» seems to be a false Sanskritisation of a vernacular «*kōḍa, kōḍi» agreeing with the *ts.* «kōṭi» : cf. Caryā 2, «koḍi-mājhē ēku-biahi» *among ten millions, in the heart of one only*. In the feeling of Bengali speakers, «krōṛā» is the more learned form, a better Sanskrit word than «kōṭi» : we find it in compounds like কোড়পতি, কোড়েশ্বর «krōṛā-pāti, krōṛāśwara» etc., side by side with কোটিপতি, কোটিশ্বর «kōṭi-pāti, kōṭiśwara».

534. *The Fractional Numbers.*

The following are common to all NIA., and are easily explained. (Cf. S. K. Chatterji 'Prācīn Bāṅgalā "āhuṭha, āuṭa" Ō Sārdha-saṅkhyā-bācak Śabdābhāṣī' in the VSPdP., 1330, pp. 113-117).

$\frac{1}{4}$: পো, পোআ, পোয়া < pō, pōā > < MIA. < pāwa-, pāa- >, OIA. < pāda- > The change of < -āwa- > to < -ō- > is against the general phonetic development of this group in Bengali: see *supra*, pp. 349-350: the form expected should have been < *pā >: cf. Oriyā < pā > *quarter*, < pāē > *one quarter* (cf. also Bengali পাই < pāi > *pie, pice* = < pādikā >). This alteration certainly indicates extraneous influence (cf. Hindi < pāw >; cf. also Bengali conjunction তো < tō > = MIA. < tāva >, OIA. < tāvat >).

$\frac{1}{2}$: the common Bengali word is আধ < ādhā > *half*, আধা < ādhā > *half-portion*, Oriyā < ādhā > *half*, < ādhē > *one-half*; OB. < adha=ādha >: < OIA. < ardhā >. The absence of cerebralisation (we would expect < -rdh- > to change to < -ḍdh- >) shows that it is a non-Māgadhī form. The native Māgadhī equivalent seems to occur as আড় < āṛḍ > in a number of compounds, e.g., আড়-পাগল < āṛḍ-pāgāḷ > *half-mad*, আড়-বাঁকা < āṛḍ-bāṅkā > *half-aslant*, আড়-মাদলা < āṛḍ-mādāḷā > *half-drum shaped, not fully oblong*, আড়ে গেলা < āṛē gēlā > *swallow half chewed*; cf. besides দেড় < dēṛḍ > $1\frac{1}{2}$, সড়ে < sārē > *plus half*, আড়াই < āṛāi > $2\frac{1}{2}$. The Gujarātī < ardhō > $\frac{1}{2}$ is peculiar, and may be a blend of < aḍḍha > and < addha >.

$\frac{1}{3}$: তেহাই < tēhāi > (tri-bhāgika) : rather archaic.

$1\frac{1}{2}$: দেড় < dēṛḍ >, earlier < dēṛhā > as in Oriyā, = MIA. (Māgadhī) < diaḍḍha >, OIA. < dvyardha >. Colloquially, we find occasionally ডেড় < ḍēṛḍ > in Bengali, and there are forms in other NIA. also which show cerebralisation of the initial dental: e.g., Hindi < ḍēr(h) > beside dāurhā, dōrhā, Panjābī < dēṛh, dēōrhā, dūrhā, dūṛh > beside < dōrhā >.

$2\frac{1}{2}$: আড়াই < āṛāi >, Oriyā < āṛhāi > (with earlier < -ṛh- >), = MIA. < aḍ-hatīya > (cf. Aśōkan < aḍhatiya >: Sahasram), a true Māgadhī form showing also haplology of < -t- > < OIA. < ardhā-tṛtiya >. A MIA. form < *aḍḍha-titiya > gave Gujarātī < aṛī, haṛī >; and the Marāṭhī < aḍic > represents another (Early) MIA. form like < *aḍḍha-titiyya > (= Second MIA. < *aḍḍha-iijja >, whence < *aḍḍhijja > > *aḍhija > > aḍic >).

3½ : Early MB. *আহুত্* « āhuṭṭha » (as in the ŚKK., pp. 55, 153), Late MB. *আউত্* « āuṭṭha, āuṭṭha » : from OIA. « ardha-caturtha », through MIA. « *aḍḍha-catutṭha » > « *aḍḍha-yadutṭha » > « aḍḍha-aūṭṭha » > « aḍḍh'utṭha » ; then by dissimilation of one the cerebral groups, « *ahuṭṭha », and finally « āhuṭṭha » in OB. (The form « aḍḍhuṭṭha » occurs in Jaina Ardha-Māgadhī, and it has been falsely Sanskritised into « adhyuṣṭa »). This word has now become obsolete in Bengali, but its cognate forms are found in the Bihārī dialects, in Hindī, and in other NIA. (Cf. Hoernle, *Gauḥjan Grammar*, §§ 413-416 ; Kellogg, *Hindī Grammar*², pp. 159, 161).

Plus ¼ : *সোঁ* « sāṓā, sāwā », Oṛiyā « sāuyā=sāuā » : < MIA. « savāa- » = OIA. « sapāda- ». It is an adjective, found in all other NIA. (Hindī adjective « sawā » = « sapāda », noun « sawāl » = « sapādikā »).

Plus ½ : *সার্হ* « sārē », also in Oṛiyā ; = Hindī « sārḥē ». From OIA. « sārḍha- » > MIA. (Māgadhī) « *śaḍḍha- », NIA. « sārḍha- ». The absence of the « -rḥ- » in Oṛiyā shows that it is not a native form of it. « sārḥē » is an oblique or plural form, < « *saḍḍhahi » : cf. also Gujarātī « sārā », the expected singular nominative form of which would have been « *sārō ».

A quarter less : *পোনে* « pāunē » ; also « pāunē » in Oṛiyā. The source is OIA. « pādōna- » a quarter less. The alteration of « -ādō- » > MIA. « -āō- » to « -āu- » (cf. p. 351 *supra*), and the presence in the Oṛiyā form of the dental « -n- » instead of the expected cerebral « -ṇ- », indicate that the word is not proper Bengali and Oṛiyā, or Eastern Magadhan. « pāunē » is an adjective, qualifying the number following it, which is reduced by a quarter: *পোনে দুই* « pāunē dui » = 2 minus ¼ = 1½ ; *পোনে আট* « pāunē āṭṭha » = 7¾ ; etc. Its use with *এক* « ēkṭha » is recent, and is found to denote only the hour, e.g., *পোনে একটা* « pāunē ēkṭā » quarter to one. The « -ē » in « pāunē » seems to be the plural « -ahi » (*supra*, p. 724) : cf. also Gujarātī « pōṇō » ¾, but « pōṇā bē » 1¾, with « -ā » indicating plural. For ¾, the native Bengali is *তিন গো(আ)* « tin-pō(ā) » = Oṛiyā « tini pā ».

535. Adjectives are not declined in Bengali, although in the oldest period we find concord between a subject and its predicate (adjective or verb) in so far as the latter takes up the feminine affix if the former is feminine (see *supra*, p. 721). In the Caryās, however, we find that the numerals

sometimes take case-affixes corresponding to the nouns they qualify: e.g., « tiniñ pātē » (see *supra*, p. 743); « ēkē śara-sandhāñē » with one aiming of the arrow (Caryā 28); « daśam-i duāra-ta » in the tenth door (Caryā 2).

536. The Ordinals.

The use of the *tbh.* ordinal forms has been greatly curtailed in Bengali. They are now restricted, to indicate the days of the months, and besides occur in one or two stereotyped expressions. The *ts.* ordinals have entirely replaced them in the « sādhu-bhāṣā », and these have found a permanent place in the Colloquial also. As there is no native affix in living use to form ordinals, and as *tbh.* ordinals beyond 32 (the largest number of days for a month) are not much used, the language is helpless in expressing ideas like 84th or 105th, and must borrow Skt. words—unfamiliar-looking enough for Bengali—like « caturaśīti-tama » and « pañcaviñśaty-adhika-śata-tama ». It has been sought to naturalise the Skt. affix « -tama » in Bengali, by using it with *tbh.* numerals (e.g., চুরাশী-তম « curāśī-tāmā » 84th, এক-শ-পঁচিশ-তম « ēk-śa-pāciś-tāmā » 105th), but such hybrids are extremely artificial, and have not succeeded.

In the Colloquial, however, the *genitive of the cardinal numeral* expresses its ordinal: e.g., দশের পাতা « dāśērṣ pātā » the tenth page. Also the word qualified by the cardinal is put in the genitive in a cumbrous construction in some cases, as follows: the cardinal numeral ÷ the word in the genitive + the word itself: e.g., ষাট দিনের দিন « ṣaṭṣ dinērṣ dinṣ » the sixtieth day, তিন-শ বারের বার « tin-śābārērṣ bārṣ » the 300th occasion; etc.

The Forms for the Ordinals occurring in Bengali are:

First = NB. পরলা < পহেলা « pāyḍlā < pāhēlā », MB. OB. « pahila » (cf. Caryās 12, 20). The source of this form, which occurs in all NIA., is an OIA. « pra-tha + -ila », becoming in MIA. « *paṭhilla, *pathilla > *paḍhilla, *pahilla ». The Skt. « prathama » is a blend of « pra-tama » (cf. Avestan fratēma) and « pra-tha » (with ordinal « -tha », as in « catur-tha, ṣaṣ-tha, sapta-tha »). Equivalents of « prathama », as well as of an elaborate « prathama + -ila » occur in the Prakrits. The Bengali form « pahila » is non-Māgadhī in origin, as shown by the absence of cerebralisation.

Second, Third. The Bengali words in use are দ্বৈত and তৃতীয়
 « dōṣṭrā, tēṣṭrā », which are probably new Magadhan formations with the
 cardinal bases *plus* an affix « sar-ā » (No. 57, p. 700). The OIA. forms
 were « dvitīya (dvitya) » and « tṛtīya ». The former apparently gave (i) a
 MIA. « *dutiyya, *duijja, *du(y)ajja », whence we have the Early Bengali
 দুইজ (ŠKK.) > দ্বৈতজ > দ্বৈজ « duājā > dōyājā > dōjā » and Hindi « dūj »;
 and (ii) a MIA. « biīyya, biijja », whence Marāṭhī and Gujarātī « bij »;
 besides (iii) the form « docca, ducca » (< dvitya), which is not represen-
 ted in NIA. The latter (i.e. the OIA. « tṛtīya ») through MIA. « *titiyya,
 tiijja, *ti(y)ajja » gave Bengali তিইজ (ŠKK.) > তেজ « tiājā, tējā », besides
 Hindi, Marāṭhī and Gujarātī « tij ». The change of « -īya » to « ijja, -yajja,
 -aja » (through a doubling of « -y- », which first took place in Early MIA.),
 is not Prācya, or Śaurasēnī: at least it is certainly non-Magadhan (see
supra, p. 476). In Bengali দুইজ, তিইজ occur in the ŠKK., but they were
 replaced by *tes*. « dvitīya, tṛtīya », except in the expressions দ্বৈত-ব'রে, <
 তেজ-ব'রে « dōjā-bārē, tējā-bārē < bār-iyā » = *a bride-groom for the second
 and third time.*

Fourth: চৌঠা « cāuṭhā » (by Vowel Harmony চৌঠো « cāuṭhō »),
 MB. (ŠKK.) চৌঠ « cāuṭhā »; in (Śaurasēnī) Apabhraṅśa as written in
 Bengal, it occurs as « cauṭhṭha = cauṭṭha » (cf. 'Dōhā-kōṣa' of Saraha,
 p. 117 of 'Bauddha Gān Ō Dōhā'). In Maithilī also we have « cauṭh ».
 The cerebral « -ṭh- » indicates that it is derived from a Māgadhī
 « *cauṭṭha, caduṭṭha » < « catuṭṭha < caturtha ». Other NIA. speeches
 show the un-cerebralised « cauṭh », and Bengali has borrowed this form
 (চৌথ « cāuṭh ») from Hindōstānī and Marāṭhī, meaning the *fourth part of
 a sum of money in a transaction, and a fourth of the revenue.*

Upto the ordinal for 4, NB. shows diverse ordinal affixes, « -tha + ila;
 -sara; -tha »; *plus* the definitive or adjectival « -ā » affix (No. 6, p. 658).
 For the ordinals for 5 to 18, we have a generalised OIA. ordinal affix
 « -ma » + NIA. « -i > -ī > -ikā, -ika ». Thus *fifth* is পাঁচুই < *পাঁচৈ < pācui
 < *pācāi < « *pañcamikā, -ikā » for OIA. « pañca-ma »; *sixth* = ছুই
 < *ছাউ, *ছাউ < chāui < *chāāi, *chāwāi < MIA. « *chaamia < chaa-
 mikā » (« chā + ma » for « ṣaṣ-ṭha » of Skt.); *seventh* = সাতুই < *সাতুই

« sātui < *sātāi » < MIA. « sattamika », for Skt. « sapta-ma »; so to আঠারই < *আঠারই » « āṭhārui < *āṭhārāi » *eighteenth*, representing a MIA. « *aṭṭhārasamika » (cf. Pali « aṭṭhārasama » = Skt. « aṣṭādaśā »: the Skt. in the ordinals from *11th* to *19th* simply shifts the accent to the last syllable, « -daśā », which takes the masculine, feminine and neuter affixes as an adjective). The ordinal « -ma » (> Late MIA « -wā ») has lost its nasalisation in Standard Bengali, except in ছুই « chāui » *sixth*: in Hindōstānī the nasal is retained as « -wā (= wā »; and the nasal also is found in other NIA., either as « -m- » or as a mere nasalisation of the vowel.

From *19* onwards, the affix is ইয়া « -iyā », contracted to এ « -ē », an adjectival form (= No. 26, p. 674): thus *উনিশিয়া, উনিশে « *uniśiyā > uniśē », dialectal উনইয়া « unāśiyā » *19th*; so পঁচিশে « pāciśē » *25th*, চল্লিশে « cālīśē » *40th*. Indication of the ordinals by a definite affix is exceedingly rare beyond the fourth decade.

CHAPTER IV

THE PRONOUN

537. The Pronoun in Bengali takes the same case affixes and post-positions as the Noun, but it has, unlike the Noun, a definite oblique form to which the affixes and post-positions are added. This oblique form is generally the old genitive, as in Late MIA. There has also been an extension of the new genitive in «-ra» to form a new oblique or plural in MB. and NB.

[A] THE PRONOUN FOR THE FIRST PERSON.

538. OIA. «aham» *I* was extended to «*aha-ka-m» with the pleonastic «-ka-», and in 'Old Māgadhi' «ahakaṃ» was the word for *I*. Aśvaghoṣa employs it in the 'Old Māgadhi' of his dramas (H. Lüders, 'Bruchstücke,' p. 36). In the Prakrit (Māgadhi) of 'Bhāsa,' the form is «ahakē», with the characteristic Māgadhi affix «-ē» (Sukthankar, 'Studies in Bhāsa,' JAOS., Vol. 40, pp. 248-259); and «ahakē» occurs in the Māgadhi of the Second MIA. period, as in other Skt. dramas, as «hakē, hagē» and «haggē», the last being certainly an emphatic form. The loss of the initial syllable is at least as old as the 3rd century B.C., long before the time of Aśvaghoṣa and Bhāsa. In the eastern inscriptions of Aśoka, we have .hakaṃ: so that «ahakaṃ, ahakē» in the former writers, and «ahaṃ < ahakaṃ» in Jaina Ardhamāgadhi would appear to be literary and archaic forms. By 300 A.D., it would appear that two forms were to be found in Māgadhi, «hakaṃ (*hagaṃ), hakē (hagē)» for the OIA. «aham». Against these, New Bengali shows nothing. But in the Old Bengali of the Caryās, there is the form «hāu» = *I*, apparently for «*hāu, *haū», which occurs four times: «tu lō dōmbī, hāu kapālī» *thou, oh, (art) a Dōm woman, (while) I (am) a Kāpālīka* (Caryā 10); «hāu sutēli» *I slept* (18); «hāu nirāsi» *I am 'Sans-Expectance'* (20); and «hāu acchilē (= *āchilō? *āchila?)»

I was (35). OB. « hāu » can be compared with Gujarātī « hū » and Brajbhākhā « hāu » *I*. Of the two Māgadhī forms « hakaṁ, hakē », the former can only give OB. « hāu » (see *supra*, p. 359); while the latter could be represented in OB. only by a form « *haī, *hai » (< *haē < hagē). It is just possible that in Māgadhī Apabhraṁśa, « *haī » was current, side by side with « *haū ». The nasalised form, however, ousted the other one, and in the struggle the former was in all likelihood strengthened by Western Apabhraṁśa which also had « haū ». At the same time « *haī » itself may have influenced the formation of the verb substantive first person — « asmi, *asāmi > *asami > *ahimi > *ahiwi > *haiwi > *hai > hai », and of the affix « -i » for the first person present of the verb. By initial stress, however, Māg. Ap. « *hāū » could become « hāu » in OB.

In MB., « hāu » as the old nominative fell out of use, and the old instrumental took its place : but « hāu » seems to have (given or at least influenced) the affix for the first person to the bases for the past and future tenses of the verb in Bengali and Assamese (see *infra*, under Verb : 'Personal Affixes').

539. The OIA. instrumental « mayā » occurs in Second MIA. as « maē, maī », in (Western) Apabhraṁśa as « maī ». The nasalisation in Apabhraṁśa (also preserved in NIA., *e.g.*, Hindi and Panjābī « maī », Gujarātī « mē », Sindhi « mū ») would indicate an influence from the instrumental affix for the noun (-ēna > -ē : maī < *may'ēna = mayā). The OB. equivalent is « maī » (= ? « maī » : the nasalisation can well be omitted in Bengali writing, see *supra* p. 362), which is found in Caryās 16, 18, 27, 29, 30, 35 (thrice), 36, 39 ; and a contracted form « ma » also occurs (Caryās 10, 13). This is as yet instrumental in OB., being used in the passive construction with the past or future (in « -il-, -ib- ») of a transitive verb : *e.g.*, Caryā 35—

« ēta-kāla hāu accchilē (= āchilō ? āchila ?) sva-mōhē :

ēbē maī bujhila sadguru-bōhē »

For such a long time I was in my own ignorance :

Now by me it has been understood through the good master's instruction.

The nominative «hāu», however, became obsolete, and the instrumental «mai (maī)» assumed its function. The confusion between the active and passive constructions, with gradual disuse of the latter, was both a cause and an effect of the interchange of the instrumental and the nominative, or of the use of the former for the latter (see also pp. 166, 742).

The oblique base «mō» (see below, § 541), with the instrumental «-ē» from the noun gave a new instrumental «mōē, mōē», which is found as early as OB.: cf. Caryā 10, «tōhōra antare mōē ghalili hāḍēri māli» *for thy sake the chaplet of bones has been cast off by me*. This quite early became confused with «mai (maī)»; and «mōē, mai» in MB. occur in a bewildering variety of spellings (see § p. 811) as forms of practically one word.

In NB., this instrumental-nominative is found as মূই «mui» (= Assamese «māi», Oṛiyā «mū»; it occurred in Bihārī as «mē», but there it is now obsolete). The Bengali মূই «mui» is almost archaic, and then it is found only among certain lower classes in different parts of Bengal: consequently it is considered as a vulgar form now (cf. the phrase তুই-মূই কথা «tui-mui kārā» = *use insulting or inferior language*, which does not have the sense of affectionate intimacy indicated by the French «tutoyer»).

540. The ordinary form for *I* is আমি «āmi» which was originally the plural of «hāu, maī». It comes from a common MIA. «āmhē» = OIA. (Vedic) «asmē» for «vayam»: «asmē» > *āmhē > *āmhi, *āmbhi > *āmhi, *āmbhi: the NB. equivalent of which ought to be *আম্ «ām», with loss of final «-i» (see *supra*, § 151: we have «-ām» no doubt as an affix for the verb, where, however, there was influence of other forms: see *infra*, under Verb: ‘Personal Affixes’). In the Caryās, we find «āmhē, āhmē, āhmē (= āmhē), āmbhē»: thus, Caryā 4 «āhmē bīrā» = Skt. comm. «vīrō’ham» (properly = «vīrāḥ vayam»); «āmhē sāṇē dīṭhā» = «asmābhiḥ saṁjñayā dṛṣṭam» (Caryā 1); «āhmē dēhū» = *I give*, lit. *we give* (Caryā 19): «āmbhē na jāṇāhū» *we know not* (Caryā 22). The form in «-i» is not found in the Caryās, although the MIA. «āmhē» is expected

to give **āmhi* in OB. : and it is seen, the form in < -ē > is used both for the nominative and the instrumental. In the ŚKK., we have both *আমি*, *আমি* < *āhmī*, -i=āmhi > (only 6 times) and *আম্বে*, *আম্বে* < *āhmē*, -ē=āmbhē > (some 30 times) : and there is not the least distinction between the two forms. The group < -hm=mh > represents an aspirated < -m- >, an inheritance from MIA. which continued down to Early MB. times, to lose its aspiration by the 16th century. Oṛiyā has only the < -ē > form, < *āmbhē* >. The < -ē > form would seem to represent the Late MIA. instrumental : < *asmābhiḥ* > **amhabī* > < *āmbhē*, *āmbhē* > ; and the < -i > form, the original nominative (see *supra*, p. 309). But already from before OB. times, there was a confusion between them, with the result that < -ē > practically ousted the < -i > in OB. and MB., (as we can see from OB., and from the preponderance of < -ē > forms in the ŚKK., as well as from Oṛiyā), but later this < -ē > itself seems to have become < -i > or to give place to the latter.

The transference of < *āmhi*, *āmbhē* > from plural to singular took place in OB., as we can see from the Caryās. It became identical with < *māi*, *mui*, *mōē* > etc. in Early MB. Doubtless, the plural when first used for the singular was characteristic of polite or formal speech : cf. Oṛiyā < *mū* > inferior, and < *āmbhē* > polite, formal, and respectful. The old plural sense of < *āmi* > is still preserved in Assamese, where < *āmi* > always = *we*, never = *I*. Cf. also Western Hindī < *haū* > (Brajbhākhā), < *maī* > (Hindōstānī and Brajbhākhā), plural < *ham* > ; Gujarātī < *hū* >, plural < *amē* > ; Panjābī < *maī* >, plural < *as(s)ī* > ; Marāṭhī < *mī* >, plural < *āmhi* > : which still continue faithful to the OIA. in point of number. The Bihārī dialects have now made the original singular obsolete, the plural < *ham* > being the one used for *I*. The proper plural use of < *āmi* > however is occasionally found in MB., as late as the 16th century : *e.g.*, in the 'Caitanya-Bhāgavata' of Vṇḍāvana-dāsa, we find forms like *আমি দুই পাতকীর* < *āmi dui pātākīr* > of us two sinners, *আমার উদ্ধারে* < *āmār uddhārē* > through our salvation, *আমি দ্রোহ কৈলু* < *āmi drōh kailū* > we did offence (p. 258, ed. Atul Kṛṣṇa Gōswāmi).

541. *মুই*, *আমি* < *mui*, *āmi* > are the nominative forms of Bengali, and their history is given above. There are the oblique forms *মে* < *mō-* >

and **আমা** « *āmā* », to which the inflections and post-positions (accusative-dative « *-ē* », « *-rē* », « *-kē* », genitive « *-rā* », locative « *-tē* », instrumental « *dwārā*, *diyā* » etc.) are added to form the various cases. « *mō* » is the OIA. genitive « *mama* », which (through Māgadhī Apabhraṃśa and OB. « **maṃā* ») occurs already in OB. Another form is « *ma* », found in OB. side by side with « *mō* ». Following the oblique forms of the other pronouns (see *infra*) and the old genitive of the nouns, which optionally preserve the « *-ha* » (see *supra*, p. 752), « *mō* » took up the « *-ha* » from OB. times, and was thus extended to « *mō-ha* ». Inflected forms on the basis of this « *mō* (ma-), *mō-ha* » oblique in the Caryās are: « *mō-ē* » instrumental (Caryā 10); « *mō-ra* » (Caryās 20, 33, 49), « *mōhō-ra* » (Caryā 20) = genitive forms qualifying masculine or neuter, and « *mō-ri* » = genitive qualifying feminine noun (Caryā 36); and « *mōha-kakhu*, *ma-kū* = *mō-kū* » dative (Caryā 35). In MB., beside **মো** « *mō* », the extended forms of this oblique base are **মোহ**, **মোহো**, **মহ**, **মহো** « *mōhā*-, *mōhō*-, *māhā*-, *māhō*-. The instrumental form « *mō-ē* » occurs in the spellings **মোএ**, **মোএঁ**, **মোঞ**, **মোঞে**, **মোঞ**, **মোঞি**, **মুঞি**, **মুঁহ**, **মুয়িঁ**, **মোট** « *mōē*, *mōē*, *mōñā*, *mōñē*, *mōñā*, *mōñi*, *muñi*, *mūhi*, *muṃi*, *mōi*, » etc., which are all used for the instrumental-nominative = **মুই**, **মই** « *mui*, *māi* » (see *supra*, p. 509). The inflected forms as usual are **মোব** (**মোহর**), **মোকে**, **মোতে** « *mō-rā* (*mōhā-rā*), *mō-kē*, *mō-tē* » etc. Besides there is the locative oblique in « *-ē* < *-hi* » (**মোহি**, **মোএ** *mōhi*, *mōē* > **মোয়** *mōyā*, **মোঞ** *mōñā* etc.), which is used in MB. for the dative-accusative. The original genitive use of « *mō* » seems to have existed in OB. (cf. « *tō* < *tava* » below). In eMB., « *mō* », although the oblique base, itself came to be used for the nominative, through confusion with « *mōē* » and « *mā*, *mu* < *māi*, *mui* ».

The form **আমা**, **আমা** « *āhmā* = *āmhā* » (as in the ŚKK.), *āmā* » represents the OIA. base « *asma* », in MIA. « *amha* ». It was strengthened by an « *-ā* », apparently through the influence of the « *-ā*, *-āha* » of the noun. In Oṛiyā, it occurs as « *āmbbhā* », as in « *āmbbhā-rā*, *āmbbhā-ku* » etc. That the extension of « *āsmā* » > *āmhā* » > **āmhā*, **āmā* » to « *āmhā*-, *āmā* » is due to a genitive « *-ā* » is seen from the

frequent use of the base « āmhā- », without the genitival « -rā », for the genitive in the ŚKK. and other MB. works; and the fact that post-positions are added direct to the « āmhā- » base, as if to the genitive, is to be noted.

542. With the old plural « āmhē, āmhi > āmi » becoming first honorific and then ordinary singular (the honorific singular sense still obtains in Oṛiyā at the present day), new plurals were formed, as in the case of the noun, from the Early MB. period, either by adding nouns of multitude like « sām̐hā (sābā), sākālā », or by extending the strong form of the genitive in « -rā »: thus, in the ŚKK., we have আক্ষে সক্ষে « āmhē sām̐hē », beside আক্ষারā « āmhārā » (see *supra*, p. 735); in the 'Caitanya Bhāgavata,' 16th century, nominative মুই-সকল « mui-sākālā », আমি-সব « āmi-sābā », oblique, আমা-সব « āmā-sābā »; beside মোরা, আমরা « mōrā, āmārā ». For the genitive, the use of « -dērā » seems to have been established by the end of the 15th century (*vide supra*, p. 731). The « -rā » and « -digā, -dērā » affixes are in common use in NB. at present, but « -sākālā, -sābā » are also occasionally found in NB. But « -gāṇā, -gulā, sāmūhā » and the rest do not occur. The position for Bengali is thus the following:

	Singular Forms.		Plural Forms.	
	Old Singular = vulgar, archaic, dialectal.	Old Plural > Honorific Singular > Ordinary Singular.	Regular Plural from Old Singular = poetic, dialectal.	New Double Plural.
Nominative	মুই mui	আমি āmi	মোরা mō-rā	আমরা āmārā (+ সব sābā etc.)
Oblique	মো mō-	আমা āmā-	মোদিগ mō-digā- মোদের mō-dērā-	আমাদিগ āmā-digā- আমাদের āmā-dērā-

Double plural forms are found elsewhere in NIA., retaining the

honorific sense where the original singular is preserved and the original plural continues to be used as a plural: thus—

	Old Singular.	Old Plural	Double Plural (Honorific).
Bengali	মুই mui (vulgar)	আমি āmi (sg.)	মোরা, আমবা mōrā, āmḍrā
Assamese	মাই (sg.)	আমি (pl.)	আম-লোক
Oṛiyā	mu, mū (vulgar)	āmbhē (sg.)	āmbhē-mānē
Magahī	[lost]	ham (sg.)	ham-anī, ham-ar-nī
Maithilī	mē (obsolete)	ham (sg.)	ham-sabb, hamrā-sabb
Bhōjpurīyā	mē (obsolete)	ham (sg.)	hamanī-kā, ham-ar-an
[Khaskurā	ma (sg.)	hāmi (pl.)	hāmi-haru]

In Western Hindī, Panjābī, Sindhī, and Marāṭhī, as well as Sinhalese, where the old singular and plural forms are preserved intact, there is no room for the double plural: the Hindōstānī « ham-lōg » *we*, with a frequent enough use of « ham » = Bengali « āmi » for the singular, is due unquestionably to Eastern influence.

543. An oblique form like « majh-, mujh- » (as in Marāṭhī, Rājasthānī-Gujarātī and W. Hindī) is not found in Bengali and in other Magadhan speeches: Māgadhi Apabhraṇśa apparently did not possess a form like « majjhaṁ, majjhu » (as in Prakrit and W. Apabhraṇśa), which is found in the ablative as well as in the genitive, but which originated from the OIA. locative « mahyam ». But in the Brajabuli dialect (*supra*, pp. 103-104) we commonly find a genitive form मज्जु « mājhu » (occasionally also oblique), which is a Western Apabhraṇśa imposition on Bengali, doubtless in the formative period of the language (cf. *supra*, pp. 113-116), at a time when « majh- < majjhu, majjhaṁ » had not altered its vowel to « -u- », as in « mujh » in W. Hindī (on the analogy of « tubhyam » > *tuhyam > tujjhaṁ, tujjhu > tujh »). The form मज्जु « mājhu » now and then appears in Vaiṣṇava poetry written in pure Bengali, and that is due to imitation of the Brajabuli style. The MIA. genitive force of « majjhaṁ » is still retained in the Marāṭhī « mājhā, mājhi, mājhiḥ ».

It is a remarkable fact that the genitive of the personal pronoun throughout a great part of the NIA. area should show the adjectival

form with the « -ra (< kēra, kara, kāra) » affix, both in the first and second persons : *e.g.*, in addition to the Magadhan speeches, we have E. Hindi « mōr, hamār (tōr, tohār) », W. Hindi « mērā, mērau, mēri; hamārā, hamārau, hamāri », Panjābī « mērā, mēri » Gujarati « mārō, mārī, mārū; amārō, amārī, amārū », Rājasthānī « mhārō, ambhārō » etc.; also in the Pahārī languages; and in the Gipsy dialects outside India. These are based on Western Apabhraṃśa forms like « mahāra, ambhāra » (cf. Pischel. 'Gramm. der Pkt-Sprachen' § 434; Jules Bloch, 'Langue Marathe' § 210; Beames, Comp. Gramm., II, p. 312).

In the Bengali poetic diction, the form মম « māmā » for the genitive is quite common. This certainly is to be regarded as a MIA. form preserved by literary tradition and strengthened by the Skt. « mama ».

544. The rage for Sankritising Bengali which was in vogue late in the 18th and early in the 19th centuries when the speech was under the guardianship of the *pandits*, finds its expression in the curious form অমদাদি « āsmādādi » *we*, occurring commonly in the genitive অমদাদির « āsmādādir » *our*, pronounced [oʃʃādadir], in which the Skt. base is made to oust the *tbh.* one. In this artificial 'restoration' of the genuine Bengali আমাদের « āmāderḍ », the source of « -dērḍ » as « -ādi » has instinctively been hit upon.

545. Typical Dialectal Forms for the First Personal Pronoun in New Bengali (*all* forms cannot be given : only some characteristic ones have been introduced) :

S.W. Bengali.

West Rāḍha.

Nom. মূই mui—মোরমেনে mōrḍ-mēnē,	Nom. মূই mui—মুইরা « mui-rā »
মোরে mōnnē, আমারে āmānnē	Gen. মোর, বহর mōhā-rḍ, māhā-rḍ—
Gen. মোর mō-rḍ—মোরমনকার mōrḍ-	মোরে mō-dērḍ
mānḍ-kārḍ, মোরমেনকার mōrḍ-mēnḍ-	Dat. মোকে mō-kē—মাদের mō-dērḍ
kārḍ, মোরেকার mōnnē-kārḍ	Other Cases—মোদিয়া mō-diyā, মোহ'তে
Dat. মোকে mō-kē—আমারেকে āmānnēkē	mō-hūtē, মোতে mō-tē, মোদেরকে
Other Cases—মোদিয়া mō-diyā, মোটিনু	mō-dērḍ-tē, etc.
mō-ṭhinu, etc.	

East Rāḍha (Standard Colloquial),
also Varēndra (North Central).

East North Bengali
(Dinaĵpur).

Nom. আমি āmi—আমরা āmā-rā	No. হামি hāmi—হামরা hāmā-rā
Gen. আমার āmā-rā—আমাদের āmā-dērā	Gen. হামার hāmā-rā—হামাদের hāmā-dērā
Dat. আমাকে āmā-kē, আমায় āmā-y < āmā-ē—আমাদের āmā-dērā, আমাদিকে āmā-di-kē	Dat. হামাক, হামাকে hāmā-kā, hāmā-kē — (plural, same as genitive).
Loc. আমার āmā-y, আমাতে āmā-tē, —আমাদিগেতে āmā-digē-tē, আমা- দেরতে, āmā-dērā-tē, etc., etc.	

North Bengali.

Nom. মুই mui, মই mai, মৌ mōi, হামি hāmi	হামা hāmā, হামরা hāmā-rā, হামাঙলা hāmā-gulā
Gen. মোর mō-rā, হামার hāmā-rā	হামাঙলার hāmā-gulā-rā
Dat. মোক mō-kā, হামাক hāmā-kā	হামাক hāmā-kā
Other Oblique: মো mō-, মোব mō-rā-, হামা hāmā-	—হামাঙলা hāmā-gulā-
(Loc. মৌ mō-tā, হামাং hāmā-tā)	

West and South-West Vanga.

South-East Vanga (Chittagong).

Nom. মুই, আমি mui, āmi—মোরা mō-rā, আমরা āmā-rā	Nom. অঁই āi—অঁওরা āō-rā, অঁয়রা āy-rā, অঁরা ā-rā
Gen. মোর mō-rā, মর mā-rā, আমার āmā-rā—আমরার āmārā-rā, মোরগে mōrā-gō, আমাগে āmā-gō	Gen. অঁয়র āy-rā, অঁর ā-rā— অঁওর āō-rā-rā, অঁয়রার āy-rā-rā
Dat. আমারে āmā-r-ē—আমরারে āmārā-r-ē	Dat. অঁয়ে āy-r-ē, অঁরে ā-r-ē— অঁওরারে āō-rā-r-ē, অঁয়রারে āy-rā-r-ē

The origin of the above dialectal forms is plain in every case. The S. W. Bengali মোনে « mōnnē » is contracted from « *mō-mānē », and « *āmā-

mānē-kārṣ > gives আমান্নেকার <āmānnēkārṣ>. Contiguity with Maithili is seen plainly in the forms with initial <h-> in North Bengali (<asma-> amha-> *hamma-> hām, ham->, as opposed to the normal development in Bengali <amha-> āmh-> ām->). The <-m-> has been reduced to a simple nasalisation in Chittagong, through an intermediate <-ṃ-> which is also heard as <-ō-, -o->.

[B] THE PRONOUN FOR THE SECOND PERSON.

546. The Forms for the Second Person (in the Standard Speech) are—

	Old Singular (= New Singular, contemptuous or affectionate, for juniors and familiars).	Old Plural (> New Singular, inferior and familiar).	New Plurals.	
			Inferior and contemptuous.	Ordinary and familiar.
Nominative	তুই tui	তুমি tumi	তোরা tō-rā	তোমরা tōmṛ-rā (+ সব, সকল sābṣ, sākālṣ etc.)
Oblique	তো tō-	তোমা tōmā-	তোদিগ tō-digā- তোদের tō-dērṣ	তোমদিগ tōmā- digā-, তোমাদের tōmā-dērṣ

The above forms present an exact parallel with those for the first person: only the old singular (with its new plural in <-rā>) is used freely, in all its forms, to express familiarity or contempt, by all classes in society: unlike <mui, mō->, it has not become archaic, or confined to the lower classes only.

547. OIA. <tvam> *thou* gave the MIA. <tuṃ>, in addition to other forms. This <tuṃ> seems to be the source of the OB. <tu>, which occurs also (through contamination with the oblique) as <tō>. Oṛiyā has preserved this as <tu>: Early Maithili and Eastern and Western Hindī as <tū>. It is quite possible, however, that the OIA. original of the (Magadhan and Śaurasēnī) NIA. <tu, tū>, without nasalisation (as opposed to the nasalised forms like the Marāṭhī <tū>, Gujarātī <tū>, Rājasthānī <tū>, Panjābī and Sindhī <tū>) was a form like <*tū>.

as in Avestan (beside «tvēm»), instead of the Vedic and Sanskrit «tvam» (=tū + am).

In OB., «tu, tō» are the nominative forms, and they are found in the Caryās either independently (as e.g., Caryā 18, «Kānhē gāī, tu Kāma-caṇḍālī» *Kṛṣṇa sings, thou art a 'Karma-caṇḍālīkā'*; Caryā 6, «suṇa hari[ṇ]ā tō» *hear thou, O Deer*; Caryā 41, «jaī tō mūḍhā acchasi, puccha-tu sadguru pāwa» *if thou art ignorant, ask thou at the feet of the good master*), or loosely agglutinated with the verb in the imperative (e.g., «puccha-tu» *ask thou*, in Caryās 5, 41; «bāha-tu» *row thou*, Caryā 8; «bujha-tu» *comprehend thou*, Caryā 32).

548. This OB. nominative form «tu» has become obsolete in MB. and NB. The form  «tui», from the old instrumental, corresponding to «mui» of the first person, has taken its place. The typical representative of OIA. «tvayā» in MIA. is «taē»; in the Apabhraṃśa the word shows nasalisation, which is due to the influence of the noun (taī < *tvay'ēna = tvayā). In the Caryās, we find «tāi = taī», which still retains its old case-value: e.g., «tāi binu» (=tvayā vinā: Caryā 4): «tāi biṭāliu» (=tvayā viṭālitam: Caryā 13). There is also in OB. a new instrumental formation on the basis of the oblique «tō» (tō-ē = tō-ē), which become confused with the original «taī, tuī» in Early MB. The OB. «tāi» occurs in Assamese as «tāi»: in the change of the vowel to «u» in Bengali «tui», there was in all likelihood the influence of the oblique «tō».

549. The oblique  «tō», the nucleus to which the case terminations and post-positions are added, represents the OIA. genitive «tava». In OB., «tō» is found in its proper genitive sense: «tō muha» *thy face* (Caryā 4); «kin tō mantē, kin tō tantē, kin tō rē jhāṇa-bakhānē» *what is (the good) of thy spells, thy scriptures, and thy meditations and expoundings* (Caryā 34: «kin = kim» is a Sanskritism or Prakritism). It is found as accusative-dative (an extension of the genitive) in «tō puchami» *I ask thee* (Caryā 10). This form is also extended to «tō-ha-, tō-hō-» (cf. «mō-ha», p. 811, *supra*): genitive «tōhō-ra» (Caryā 10), «tōhāra» (Caryā 29), genitive feminine «tōhōri» (Caryās 10, 18), «tōhauri = tōhōri»

Bengali form represents a combination of the MIA. nominative (=tumbhē) and instrumental (=*tumbahi, tumbēhi). The instrumental use occurs in OB. : *e.g.*, « tumbhē hōiba » = « yuṣmābhir bhavitavyam » (Caryā 5), « tumbhē jāiba » (« jāibē » in printed edition) = « yuṣmābhir yātavayam » (Caryā 23). In Oṛiyā the form is « tumbhē », in Assamese « tumi », = plural.

For the oblique, we have the base তোমা « tōmā- » (Early MB. তোকা « tōmhā- »), paralleling অমা « āmā- », which is derived from the OIA. plural base « yuṣma- ». The forms তুমি, তোকে, তুম্হে, তোমা, তোকা « tumi, tōmhē, tumbhē, tōmā-, tōmhā- » quite early, in the First MIA. period had taken up the « t- » from the singular « tvam, tvayā, tubhyam » etc., so that we have « tumbhē, tumha- » instead of « *yumbhē, *yumba ».

The Aśōkan eastern form « tuphē » (= ? tupphē ? tumphē) is not represented in NIA., any more than « aphē » (= ? amphē ? apphē, = asme).

551. Through the influence of Śaurasēnī Apabhraṇṣa in the OB. and Early MB. periods, and of the Brajabuli dialect, we have some peculiar Western forms in the language of Vaiṣṇava lyrical poetry : *e.g.*, তুহু « tuhū » *thou* (= Western Apabhraṇṣa « tuhū », derived by Pischel from « *tva-kā-m », ‘Gramm. der Pkt.-Sprachen,’ p. 296 ; but it may properly be an emphatic form, « tu » + particle « hū, hu », cf. Eastern Hindī and Bihārī, as well as Brajabuli, « hama-hū » *we also*, « saba-hū » *everybody*) ; তুয়া « tuā » *thy* (= literary i.e. early Maithilī « tua » : MIA. « tuva », Western Ap. « tuha » : OIA. « tava »); তুহা « tujhā » *thy* (Western Ap. « tujjhu », Second MIA. « tujjha » : < « *tuhyatī » = OIA. « tubhyam », cf. « mahyam ») ; and besides, the extended base « tō-ha, tu-ha » is also much used through the example of Maithilī or Brajabuli (as well as Brajbhākhā), in Vaiṣṇava lyrics ; *e.g.*, তোহে, তুহে, তোয় « tōhē, tuhē, tōy » accusative, locative and dative ; তোহারি, তুহারি « tōhāri, tuhāri » genitive.

552. In the Magadhan speeches, we have the following developments of the old forms for the second personal pronoun, paralleling those for the first personal pronoun :

	Old Singular	Old Plural	New Plural
Bengali	তুই tui	তুমি tumi (sg.)	তোবা, তোমরা tōrā, tōmrā
Assamese	tāi	tumi (pl.)	tā-hātē, tōmā-lōkē (hon. pl.)

	Old Singular	Old Plural	New Plural
Oṛiyā	tu	tumbhē (respectful sg.)	tumbhē-mānē (hon. pl.)
Magahī	(obsolete)	tū, tō (sg.)	tōh-anī tōh-ara-nī,
Maithilī	tū (obsolete)	tō, tōh (sg.)	tō(h)-sabh, tōharā-sabh
Bhōjpuriyā	tē (archaic)	tū (sg.)	tōha-nī(-kā), tōh-ar-an
[Khaskurā	ta (sg.)	timi (pl.)	timi-haru]
[Hindōstāni	tū, taī	tum (pl.)	tum-lōg]

553. Typical Dialectal Forms for the Second Personal Pronoun :

S. -W. Bengali	West Rāḍha	Varendra
Nom. তুই tui, তুমি tumi —তোমারে tōnnē, তোমারে tōmānnē	Nom. তুই tūi—তোরা tō-rā, তুমরা tumā-rā, তোমরা tōmā-rā	Nom. তুই tui— তমরা tāmā-rāb
Gen. তর tā-rā—তমার tāmā-rā, তাদের tā-dērā, তোদের tōnnērā	Gen. তোরা tō-rā—তোমার tōmā-rā, তোদের tō-dērā, তোরাদের tōrā-dērā, তোগের tō-gō-rā	Gen. তোরা tō-rā— তম্হার tāmā-rā তুমার tumā-ghārā
North Bengali	West & S.-W. Vanga	East Vanga (Chittagong)
Nom. তুই tui—তুমরা tumā-rā	Nom. তয় tāy, তুমি tumi —তোরা tō-rā, তোমরা tōmā-rā	Nom. তুই tui, তুই [*] tui < tumi—তোরা tō-rā,
Gen. তোরা tō-rā—তম্হার tāmā-rā, তুমার tumā-rā, তুমার tumā-ghārā.	Gen. তোরা tō-rā, তর tā-rā —তোরার tō-rā-rā, তোমার tōmā-rā, তোমার tōmā-rā-rā, তোরা-গো tō-rā-gō	তোরা tō-rā < tōmā-rā Gen. তোরা tō-rā—তোয়ার tōā-rā < tōmā-rā, etc.

[C] THE PRONOUN FOR THE THIRD PERSON.

The Pronoun for the Third Person (or) 'General Demonstrative': সে, তাহা nominative « sē », oblique « tā(hā)- », etc.

554. The Typical Bengali forms as in the Standard Colloquial and the « sādhu-bhāṣā » are the following :

	Singular		Plural	
	Old Singular.	Old Plural > Honorific Singular	New Plural > Ordinary	Double Plural = Honorific
Nominative	সে sē, [neuter তা(হা) tā(hā)]	তিনি tini; তেই tāhā, তিহ্ tihā (archaic)	ত(হা)রা tā(hā)rā (+ সব, সকল sabbā sākālā etc.) ; সে- সব sē + sabbā etc.	তা(হা)রা tā(hā)rā (+ সব, সকল sabbā sākālā, etc.)
Oblique	তাহা tāhā-, তা tā-	তাহা tāhā-, তানা tānā-, তেনা tenā-, তা tā-	তা(হা)দিগ tā(hā)- digā-, তাহাদিগ tā(hā)dīgā-	তা(হা)দিগ tā(hā)- digā-, তা(হা)দিগ tā(hā)dīgā-

555. The OIA. nominative of the pronoun for the third person (the base of which was « ta- ») was « sa, saḥ ». In Māgadhī Prakrit it became « sē », and the Māgadhī Apabhraṃśa form was in all likelihood « *śi », which seems to be preserved in the Assamese সি « si » (for 𑜀𑜢𑜤𑜰𑜫 « śi »), pronounced [xi] or [çi]. But in Bengali, and in Oṛiyā, and also in the Bihārī group, the pronoun occurs in the nominative as সে « sē (ṣē) » instead of the expected « *si (ṣi) ». The « -ē » vowel may be due to an extended form « *sa-ka-ḥ » (cf. ahakaṃ = aham) : which would give in Māgadhī « *śakē » > śagē > *śaē > *śai > sē » (cf. pp. 741-742, *supra*) ; or it may be due to the influence of the instrumental form « tē » (< tēna). The OIA. feminine « sā » seems to have continued (as « śā ») in Māgadhī down to the Apabhraṃśa period, when it fell into disuse, and the masculine came to be used for the feminine. Already during the Second MIA. stage, the masculine « sē » came to be employed for the neuter (like the neuter affix « -am > -am » of the noun taking up the masculine « -ē < -aḥ » affix : *supra*, p. 622) (Pischel 'Grammatik der Pkt.-Sprachen,' § 423). In Bengali, as in other Magadhan, there is as a consequence no distinction of gender, « sē (ṣē) » being used for masculine, and feminine and also for neuter. For the neuter nominative, however, the form তা(হা) « tā(hā) » is

more common. It is really the oblique extended to the accusative and then to the nominative; the accusative employ we find in the Caryās: *e.g.*, « tā dekhi » *having seen that* (7), « tā śuni » *having heard that* (16).

556. The oblique singular ত(হা) « tā(hā)- » is really the genitive in « -ā, -āha » discussed above, § 502 (pp. 751-752). The genitival use « -ā, -āha » occurred in OB., as we can see from the Caryās. The oblique « tāh-ā- » is by extension of « tāha » with the definitive « -ā » affix. By adding the usual affixes and post-positions, we have forms like genitive তাহর, তাহার, তাহের, তাক « tāhā-rā, tāhā-rā, tāh-ērā, tā-kā », accusative and locative (or new oblique) তাহে, তার « tāh-ē > tāyā », locative তাহাতে « tā(hā)-tē », instrumental তাহা-দিয়া, -দ্বারা « tā(hā)-diyā, -dwārā », etc.

557. The OIA. plural forms (masculine « tē », feminine « tāḥ » neuter « tāni ») seem to have continued down to Second MIA. (respectively as « tē; tāo; tāni, tāim »). But they have not been inherited in NIA. Already in the Second MIA. stage, the nominative forms « sē, sē » of the singular were extended to the plural, in Ardha-māgadhī and Māgadhī (Pischel, § 423). In OB. we find « tē » in Caryā 22: « jē sacarācara tiasa bhamanti, tē ajarāmara kimpī na honti » *those (Yōgīs) who wander through all the world and also through heaven, they do not become in the least ageless and deathless: this « tē » may be a Sanskritism; but it can well be a nominative plural, derived from an instrumental « *tēhi, tēhi ».* A similar nominative « tē » occurs in Eastern Hindī and Western Hindī. This « tē » (or « tē » ?) nominative of Old Bengali seems to have lingered on till Early Middle Bengali, and then it was dropped from the speech, new forms taking its place: we have one instance in ŠKK., p. 313: গোপীকুলের তোম্কে কৈলৈ আপমান....., তে সন্ধে চোরায়িল ঝাণী তোম কাহু « gōpī-kulērā tōmhē kailē āpāmānā, tē sāmhe cōrāyilā bhāṣī tōrā Kānhā » *you have insulted the Gōpīs, they have stolen your flute, O Kṛṣṇa.*

The expected form of the OIA. « tē » in Māgadhī Apabhraṇśa and in OB. would be « *ti », and in an emphatic position it might remain as « tē ». Side by side with « sē, tē », the instrumental and the genitive plural were undoubtedly used for the nominative in Māgadhī Apabhraṇśa

and in OB. (*tēhi, *tāhi, *tēhī; *tāna[m], *tāhā; *tān-i), paralleling the usage for the noun.

558. MB. and NB. honorific singular forms come from the plural instrumental and genitive of Apabhraṃśa and OB. In MB., the honorific nominative is তেহঁ, তিহঁ < tēhā, tihā >, which palpably receives its < ē, i > vowel from the instrumental, and its nasalisation may be due to the influence of the genitive. It is not impossible, moreover, that the < -ē- > of the OIA. genitive < tēsām > should have persisted through some dialectal undercurrent here. The forms তেহঁ, তিহঁ, or তেঁহ (besides তেঁহো) < tēhā, tihā, tēha, tēhō > were continued down to the middle of the 19th century, in the < sādhū-bhāṣā >. The ŚKK. has registered তেহঁ < tēhē > is one place (p. 19), and তেহঁ < tēhō > in another (p. 67): in the ŚKK., the honorific sense is not strong, and we find that the ordinary সে < sē > is joined to তেহঁ < tēhō > merely as an emphatic form. (e.g., চৌদ চৌ বৃগ আয়ু লঙ্কার রাবণ। তেহঁ সে মজিআ গেল শীতার কারণ॥ < cāudā cāu jugā āyu Lāṅkāra Rāvaṇa, tēhō sē mājiā gēla Śītārā kāraṇa > *fourteen four-yugas his life, Rāvaṇa of Laṅkā: even he went to perdition through the reason of Śītā*). The form now actually in use is তিনি < tini >, both in the colloquial and in literature, which is not met with except in Late MB. . this < tini > is from an earlier colloquial form < *tēni > (cf. honorific oblique base তেনা < tēnā- >, beside তা < tā >, in the Standard Colloquial area: < ē > i > by Vowel Harmony), which looks like a blend of the genitive and instrumental. Assamese has preserved the old < tihā, tēhā > in the form of < tēo >.

The oblique তাঁহা < tāhā- > is easily explained. The persistence of the < -h- > may be due to the influence in singular তাহা < tāhā- >. There has been a great deal of cross influence in the development of these forms. There are in the Standard Colloquial area the dialectal obliques তেনা < tēnā- > and তানা < tānā- > (the latter more of a 'folk' form), which retain the vocalism of the instrumental and genitive, and the full < -n- > of the nominative form < tini > and the genitive-oblique < tānā >. The genitival use of তান < tānā > (< tānā = tēsām >: see *supra*, p. 306) is found in East Bengali: cf. also Oṛiyā < tāṅ-kā(rā) > (= < tēsām-kara-, -krta >), and Maithilī < tan-i-k >.

Bhōjpurīyā « tinh- kē ». The full « -n », or nasalisation, from the genitive plural, came to be associated with the plural (and honorific) base, and hence we find in MB. the honorific genitive তাহান « tāhā-nā » (< tāha-), Early Oṛiyā « tāhā-nā ». Bengali তাঁ « tā- » can be either from « tāna », or it is merely a new formation by nasalising the singular « tā- = tāha ».

With the Bengali « tēhā-, tēnā-, tini, tā(hā)- » etc. are to be compared the Maithilī « tan-ik », Magahī « tinh- », Bhōjpurīyā « tinh »; and Awadhī ten(h) », Baghelī « tenh », Chattisgarh « tin »; Western Hindi tin(h) » — plural or honorific forms, all with similar genitival « -n- ».

559. The old plural becoming singular honorific, new plurals were formed on the basis of their respective genitives in « -ra ». These came in use during the Early MB. period (see *supra*, pp. 734-736).

560. Early Bengali preserves relics of some of the older case forms. The instrumental « tēna > tē » is preserved in the sense of *therefore, consequently* in the ŚKK., as তে, তে « tē, tē » : e.g., p. 38, করলো খণ্ড ব্রত আর জরমত, তে বা ভুখিনী মোঞ « kārālō khaṇḍā-brātā āra jāramā-tā, tē bā duḥkhini mōḥ » in my previous birth I did an unfulfilled penance, may be for that I am miserable (now); p. 218, বুলি তেঁ আতি যতনে « buli tē āti jātanē » for that I say with great care; p. 367, বাপ নন্দবোষ মাঅ যশোদা, তেঁ তুক্ষী বানী আক্ষারে « bāpā Nāndā-ghōṣā, māā Yāsōdā, tē tumbī māmī āmhārē » (my) father is N., my mother Y., therefore you are my maternal uncle's wife; p. 359, গেছান বাণে ছেদিলেঁ মদন বাণ, তে আর না ভোলো তোক্ষার যোবন « gēānā-bāṇē chēdilē Mādānā-bāṇā, tē āra nā bhōlō (= bhōlō) tōmhārā jāubānā » with the arrow of wisdom I have shattered the arrow of Love, therefore I do not forget myself through your youth. There is also the phrase তে কারণে « tē kāraṇē » = « tēna kāraṇēna » which occurs more than ten times; and an extension of « tē » occurs as তেঁএ, তেঁএ, « tēē, tēē » e.g., এবঁ তোকে দেখিএ রূপসে । তেঁএ মোর বাড়িল আশে « ēbē tōkē dēkhiē rūpāsē, tēē mōrā bārhilā āsē » I see thee now to be so beautiful, therefore my hope has increased (p. 45); যেই দধি দুধ ঘৃত ভাঙত আহএ । পসার সাজিতে তেঁএ কাহু ক জুআ « jēi dādhi dudhā ghṛta bhāṇḍā-tā āchāē, pāsārā sājitē tēē Kānhu-kā juāē » the curds, milk and ghee that remain in the pots, K. should make a display for sale with that (p. 179); and as তেঁউ « tē-ū » (< tēna + MIA.

hu = khalu) (p. 29). In later MB., this instrumental is very common as a conjunction, in the form তহি « tēi » *therefore* (= tēna + hi). The form « tēi » is archaic and poetic now, and তে কারণে, তে কারণ « tē-kārāṇē, tē-kārāṇḍ » also occur in NB. poetry.

The locative in « -hī », « tāhī » (see *supra*, pp. 745-746) occurs in OB. : e.g., « tāhī caḍi nācaī » *they dance, mounted on that* (Caryā 10). Its use became obsolete as a locative in MB., where it was adopted as noun of place = *there*, to which the case affixes were added. The ŚKK. has যমুনার তীরে কদমতরু তলে তহি বসি কাহ বাএ বাশে « Yāmunārā tīrē kādāmā-tāru-tālē tāhī bāsi Kāmbā bāē bāśē » *by the bank of Yamunā, under the Kadamba tree, sitting there K. plays on the bamboo flute* (p. 306), beside মৃগমদ কুচযুগ গগন মাঝার। তহিত নক্ষত্রগণ গজমুতীহার॥ « mṛgā-māddā kucā-yugā gḡgānā-mājhārā, tāhī-tā nākṣātrā-gāṇā gājā-mutī-hārā » *your two breasts (smeared) with musk-paste is the vault of the sky, the necklace of elephant (big) pearls is the mass of stars thereon* (p. 154), where « tāhī-tā » has a pleonastic locative « -tā ». In ordinary MB., তহির, তহির « tāhī-rā, tāhī-rā » are not rare, meaning both *of that place* and *his, its*. Oṛiyā also possess « tāhī-rā » beside « tā(hā)-rā » as genitive of « sē ». In Early MB. and in Late MB., the form তথি, তথী « tāthi, tāthī » *there* (< locative of MIA. « tattha » = OIA. « tatra ») is similarly used : তথির « tāthi-rā » *of him*, তথিত « tāthi-tā » *in him*, etc.

561. The distinction of gender is now lost in all Magadhan, but a feminine form for the third personal pronoun has been preserved in Assamese and in South-Eastern Bengali (Chittagong) : and traces might still exist in the other dialects. Thus in Assamese beside the masculine « si », plural « si- hātē », there is a feminine « tāi, tāyē », plural « tāi-hātē » ; and Chittagongese shows a feminine তাই « tāi » (plural « tāi-rā »), beside the masculine হিতে, তে « hi-tē (< *si + tē = sē + tē), tē » (plural « hitē-rā, tārā » : Basanta Kumar Chatterji, VSPdP., 1326, p. 112). This feminine « tāi » (the nasalisation in the Chittagong « tāi » is irregular, and might be through the infection from honorific forms) seems to be based on the Second MIA. instrumental, dative and genitive « tāē » (< OIA. instrumental « tayā »), occurring in Māgadhī as well as in other dialects (Pischel, § 425).

The absence of distinction of gender for the personal pronoun of the third person is a defect in the language, and there have been unsuccessful attempts to do away with this defect by employing the Sanskrit « sâ » for the feminine nominative, and the base « tasyā- », from the Skt. feminine genitive « tasyāḥ », for the feminine oblique : তহাৰ « tasyā-rā » of her, তহাকে « tasyā-kē » to her, etc. In some 18th and 19th century documents the « tasyā- » oblique has been found¹ (Chandra-Śekhara Kālī, VSPd., Kārya-vivaraṇī for 1316, pp. 45, 46 ; and ‘Hōmiōpyāthik Bhaṣajyābalīr Siddhi-prada Lakṣaṇa-cay,’ Vol. I, 8th edition, Calcutta 1921, pp. 11 ff.)

562. Some Western (Śaurasēnī) forms figure in OB. and in MB., especially in the Vaiṣṇava lyrics. (See *supra*, pp. 103, 115.) সো « sō » instead of the native সৈ « sē » is found in the Caryās (e.g., 10, 22, 27, 33, 41) : it is the nominative, but is found as an accusative also, e.g., Caryā 21, « kariha sō niccala » make him motionless ; Caryā 45, « chēwaha sō taru » cut down that tree. This form is fairly common in Vaiṣṇava lyrics and is often demonstrative adjective, as in OB. Thus « sō » is thrice as numerous as « sē » in the Caryās, a fact which is explicable through Śaurasēnī literary influence as well as through the MS. being copied in Nepal. The genitive of « sō » in Western Apabhraṁśa has the forms « tassu, tasu » and « tāsu » (=tassa, tasya), beside « tahō ». In the Caryās we have « tasu » (instead of the native « tā, tāha, tāh-ēra »), as in « tasu aṅga » its limbs (27), « maṇa taru, pāñca indī tasu sāhā » the mind is a tree, the five senses are its branches (45). Maitihī of literature also possesses this form. In MB., Brajabulī as well as ordinary poetic Bengali, it occurs as তছু « tāchu », with « -ch- » for « -s- » (ante, pp. 474, 551).

¹ In Early NB. letters and documents, for feminine forms like দেবী, দাসী, ঈমতী dēbī, dāsī, śrī-matī, the genitive and other cases are on the basis of the Skt. genitive in ‘-yāḥ’ : দেবার, দাস্তাকে, ঈমতাকে ‘dēbār, dāsya-r, śrī-matyā-kē,’ besides the regular ‘dēbī-r, dāsī-kē, śrī-matī-kē’ etc. A curious result of this practice has been that in Bengali epistolary and legal language, these ‘-yā’ oblique forms have become established as nominatives, especially with names of widows, and in this way a distinction is made of widows from unmarried girls or women with husbands living.

563. Typical Dialectal Forms for the Third Personal Pronoun :

South-West Bengali

West Rāḥa

Nom. সে, তিন sē, tin—তারমেনে tārd-
mēnē, তানমেনে tānd-mēnē, তারে
tānnē, তাঁনে tānnē.

Gen. তার, তান tārd, tānd—তারমেনকার
tārd-mēnd-kārd, তার্নেকার tānnē-kārd,
তান্নাকার tānnā-kārd.

Nom. সে তাই sē, tāi—তাহরা tāhā-rā,
তাহারা tāhā-rā.

Gen. তাহার tāhā-rā—তাহারদেব
tāhārd-dērd.

(The Remote Demonstrative is
also commonly employed)

North Bengali (Rājbaṁśī)

West Vāṅga

(Dacca, Maimansingh)

Nom. সে, তাঁ, তাঁয়, তানি sē, tā, tāy,
tāni—তামা রা tām(ā)-rā.

Gen. তার, তাহে, তামার tā-rā, tā-r-hē,
tāmā-rā—তামার tāmā-rā, তামারার
tāmārārā.

East Vāṅga (Sylhet, Kachar)

Nom. হে, হিনি hē, hini—হেরা, হেনরা
hē-rā, hēnd-rā.

Gen. হের, হেনার hē-rā, hēnā-rā—হেরগো
hē-rā-gō, হেইয়ার hēi-ārā, হেনারগো
hēnā-rā-gō.

Nom. সে, তাইন, তিনি sē, tāin, tini—
তারা, তানরা, তাহানরা tā-rā, tā(hā)u-
rā.

Gen. তার, তান, তাহান tā-rā, tānd,
tāhā-nā—তারার tā-rā-rā, তাগো
tā-gō, তানরার tānd-rā-rā.

(The Remote Demonstrative is
employed in Haijong)

South Vāṅga (Bakharganj)

S. E. Vāṅga (Chittagong)

Nom. হে, তাইন, hē, tāin—হেরা. তার
hē-rā, tā-rā.

Gen. হের, তার hē-rā, tā-rā—হেবার.
hē-rā-rā, তারার tā-rā-rā.

Nom. হিতে, হেতিন, তে hi-tē, hē-tin,
tē ; (fem.) তাই tāi—তারা, তিতেরা
tā-rā, hi-tē-rā. তাইরা tāi-rā.

Gen. হেতাব, তার, তান hē-tā-rā,
tā-rā, tānd, তাইর tāi-rā—তারার
tā-rā-rā, তানার tānā-rā, তাইরার
tāi-rā-rā.

S.-W. Bengali has the characteristic «-mēnḍ» affix for the plural contracted to «-n-». The West Rāḍha তাই «tāi» may originally have been the feminine form noted in p. 825. North Bengali uses the base তাঁ «tā» (beside a fuller তানি «tāni») for the nominative; and the form তামার «tāmārḍ», plural তামার(া)রা «tām(ā)rā» are honorific, with «-m-» for «-n-» or «-h-» of other forms of Bengali — a phonetic peculiarity which characterises this dialect: as early as c. 1555 A.C., in a letter from the Kōc king Nara-Nārāyaṇa of North Bengal to the Ahom king Su-khām-phā, we find ইমারাক পাঠাইতেছি «imā-rā-kḥ (=ibā-digā-kē) pāṭhāitē-chi» *I am sending them*, তামার মুখে «tāmḍ-ra-rḥ (=tāhā-digērḥ) mukhē» *from their mouth* (Report of the Third North Bengal Literary Conference, p. 37; VSP., II, p. 1672).

The use of the «-rā» plural for the oblique as well is noticeable in the North and East Bengali dialects. As the forms «imārā-kḥ» and «tāmārārḥ» mentioned above show, such oblique use was established by the 16th century.

The nominative «sē» becomes «hē» in many of the East Bengali dialects; and in South Vangga, «hē» changes «tini» to «*sini > hini», «tēnā-rḥ» to «*sēnārḥ > hēnārḥ»; and «sē > hē» is used for the oblique as well: e.g., East Vangga «sē-rḥ > hērḥ» *his*, «sē-rā > hērā» *they*, «sē-rārḥ > hērārḥ» *their*. The Assamese accusative «siyē» [xie, çie] shows a similar though restricted use of the nominative base for an oblique case.

The Chittagongese nominative «tē» seems to be due to the influence of the oblique base in «ta-». A peculiarity of this dialect (and of S.-E. Vangga generally) consists in the double forms «hi-tē, hē-tin = sē + tē; sē + tini».

In the Mayang dialect, the base «tā» is used for the nominative (genitive «tā-rḥ» singular, plural nominative «tānō», plural genitive «tānō-rḥ»).

564. The nominative সে «sē», emphatic সেই < সেই «sēi < sē-hi», is used as a demonstrative adjective, = *that*, for all genders. A noun

of multitude agglutinated to « sē, sēi » indicates the plural. The qualified word takes the case inflections, *e.g.*, সে লোক, সেই লোক « sē, sēi lōkḍ » *that man*, সেই-সকল লোকের « sēi-sākalḍ lōkerḍ » *of those men*, etc.

[D] THE PROXIMATE OR NEAR DEMONSTRATIVE.

565. The typical Bengali forms in the Standard Literary and Colloquial are :

	Singular		Plural	
	Old Singular	Old Plural = Honorific	New Plural	Double Plural = Honorific
Nominative	এ ē (earlier এহা ēhā), neuter ইহা ihā	এই ēhā, ইহা ihā, ইনি ini	এরা ērā, ইহারা ihārā (এসব, এগুলো ē-sābḍ, ē-gulā)	এঁরা, এঁয়ারা ē(ā)rā. এনারা ēnārā, ইহারা ihārā
Oblique	এ, ইহা ē-, ihā- (earlier এহা ēhā)	এঁ, এঁয়া, এনা ēঁ-, এদিগ ēdigā-, এদের ēā-, ēnā-, ইহা ēdēr-, ইহাদিগ, দের ihā- ihādigā-, -dērḍ	এঁ, এঁয়া, দিগ, দের ē(ā)digā-, -dērā, এনাদের ēnāderḍ, ইহাদিগ, -দেব ihādigā-, -dērḍ	

566. In Vedic and Sanskrit there are two pronouns to indicate the near demonstrative = *this, this here*: [i] the pronoun « ē-ta- », (nom. sg. masculine « ē-śah », feminine « ē-śā », neuter « ē-tad ») which is a combination of a base « ē- » (= Avestan « aē- », < Indo-Iranian « *a- » < Indo-European « *ei-, *oi- ») *plus* the third personal bases « *to- », (« *so- »); and [ii] the composite pronoun which is in the nom. sg. masculine « ayam », feminine « iyam », neuter « idam », and which is made up of the four defective pronominal bases: « a- » (as in Sanskrit « a-smāi, a-sya, a-syāi; ā-bhyaḥ, ā-sām », etc.), « an- » (as in « an-ēna,

an-ayōḥ >), < i- > (< i-y-am, i-d-am > ; in *guṇa* forms < *ai-, ē- >, as in < ay-am >, Vedic < ēnā = *ai-nā, ayā = *ai-ā >, ēbhiḥ, ē-śām, ē-ṣu = *ai-bhis, *ai-śām, *ai-ṣu >, etc.), and < im- > (as in < im-am, im-ām, im-āḥ, im-ān > etc.). In OIA. dialects other than those which formed the basis of the literary speeches (Vedic and Sanskrit), it is not impossible that each of these bases, namely, < a-, an-, i- (ai- > ē-, ay-), im- > existed in their entire declensions.

The basis or root form of the Bengali proximate demonstrative is < ē- >, dialectally < i-, ī- > : the affix < -ha > of the oblique is genitival, and the nasalised forms, or forms in < -n- >, were originally plural genitives. The older form for the nominative seems to be < ē- >. The Caryās know < ē- > (e.g., Carvā 6, < ē bana cchādī > *abandoning this forest*; 28, < ē bana hiṇḍai > *wanders in this forest*; 33 < ē tailōē > *in this threefold universe*; 39, < ē jaga > *this world*), beside < ēha > (Caryā 43, < ēha sahāva > *this nature*), and < ēhu > (Caryā 22, < ja ēhu jaati > for < *jē ēhu jugati > : cf. Comm., < ē-ā hi yuktiḥ >). The eMB. of the ŚKK. also shows < ē- >, in the forms like এ, এআ, এহা, এই, এহি, এনি, এহাএ, এহাক, এহাত, এহার, এহো < ē, ēā, ēhā, ēi, ēhi, ē-si, ēhā-ē, ēhā-kā, ēhā-tā, ēhā-rā, ēhō > occurring some four score of times, while a solitary < i- > form occurs in ইহার < ihārā >. In the NB. Standard Colloquial < ē- > also is the word, < ihā > belonging to the literary language and to the dialects.

The source of the Bengali < ē- > would thus seem to be the OIA. base < ēta- >. The *guṇa* form of the defective pronoun < i- >, as < *ai- > ay-, ē- > can of course be equally the source of a NIA. < ē- >. But MIA. remains do not register a fully declined < i- > demonstrative : Aśōkan Prakrits and Pali both show that the base < im- > was the one most widely current in the First MIA. period, with the simple < i- > and < a- > bases considerably restricted in use. The same thing is noticeable in Second MIA. as well. The < i-, im- > bases seem to have continued in the Western Apabhraṃśa of literature, specially in the form < āya- >, beside < ēya-, ēa- = < ēta- >. In the Māgadhī Apabhraṃśa, however, it seems that only the base < ēta- > ēa- > (genitive < ētasya > *ēaha >) was current,

which gave the Bengali « ē, (ēhā) ». The base « ima- » of MIA. is not represented in NIA. in which its expected development would be « *iŵa- ».

Śaurasēnī Apabhraṁśa as written in Eastern India (in the Buddhist Dōhās shows numerous instances of the nominative « ēhu » (= ēṣab). What exactly was the nominative of the « ēta- » base in Māgadhī Apabhraṁśa cannot be determined. The Māgadhī Prakrit forms are « ēśē, ēśā, ē(d)am ». The « -ś- » apparently dropped through influence of the neuter and of the oblique. The genitive « ēha » was strengthened to « ēhā » in Early MB. The genitive plural « ētānām (= ētēṣām) > ēāṇa(n) » is the source of oblique honorific bases « ēnā-, ēhā-, ē- » etc. The NB. honorific nominative ইনি « ini » presents a parallel case with তিনি « tini » (p. 823) : Early Bengali employed ইহ, ইহো, ইহো « ihā, ihō, ēhō », which we occasionally find written in MSS. as ক্রিহ, ক্রিহো, ক্রিহো « űihā, űihō, űēhō ».

The alternation of « i, ē » is a commonplace thing in NIA. phonology. The « i » forms developed in Bengali quite early : the solitary ইহার « ihā-rā » in the ŚKK. shows that it goes back to the 14th century at least, and ইহার, ইহারে, ইহারে « ihā-rā, ihā-rē, ihā-kē » etc. are common enough in MB. The Late MB. prose preferred these « i- » forms, whence the NB. « sādhu-bhāṣā » took them up. Oṛiyā preserves the earlier broader vowel, like Standard Colloquial Bengali : « ē, ēhā, ēhi ». In MB. and dialectal Bengali we find a form ইহান « ihān », honorific genitive singular, = « ihā » + « -na » of the plural. In Assamese we have singular nominative « i », oblique « iyā- », plural « i-hāt- » : the honorific is « ēo » = MB. « ēhā » ; and there is a feminine form in Assamese, « ēi », corresponding to « tāi » *she* (*supra*, p. 825), which seems to be based on the MIA. feminine genitive « ētāē, *ēdāē, *ēāē », agreeing with « tāē » for « tasyāḥ ».

The Bihārī dialects show « Ī, i » for the nominative, and « ēh-, ē-, ēhi- » for the oblique ; and corresponding to « ēhā-, ihā- » of Bengali are to be found in Maithilī « hina-k < *inba-ka » (honorific oblique), and Magahī and Bhōjpuriyā « inh- » (plural base).

567. The OIA. « ēta- » base is found to be represented in most other NIA. Typical forms are given below :

	Nominative		Oblique	
	Singular	Plural	Singular	Plural
Awadhī	ī, yū (=ēhū)	in, ē	ē-, ēh-, ēhi-, yāhi-	in-
Hindōstānī	yah, yēh, yih (< *ēaha)	same as Singular	is-	in-, inh-
Brajbhākhā	yah, yih (< *ēaha)	yē, yaū	is-, yā- (= *ēaha)	ini-, in-, inhaū-
Panjābī (Eastern)	ih, ēh	ih, ēh	ēs-, is-, ih-	ēh-, inh-
Lahndī	ē, ēh, ī	ē, ēh, nēh, in, ī, ih	is-, ih-, ī-	inhā-, inhē-
Sindhī	hī, hē, hīu, hīa	hī, hē	hina-	hine-, hinane-
Rājasthānī	yō, yā (ō, ā)	yai, yē, (ē, āi)	ai-, in(i)-, ī-, anī-	inā-, anā-, in-, yā-, ā-
Gujarātī	ē	ēō	ē-	ēō-
Marāṭhī	hā [m.], hī [f.], hē [n.]	hē, hyā, hī	hyā- (yā-), hī-(ī-)	hyā- (yā-)
Khaskurā	yō	ina, in(i)	yes-, yas-	ina-, in(i)-

Of the above forms, the oblique singular in « -s- », as in Western Hindī (Hindōstānī, Brajbhākhā), Panjābī and Lahndī, as well as in Khaskurā (and the Western Pabārī dialects), is based on the OIA. « ētasya » (genitive of the « ēta- » base), which seems to have become « *ētissa » in First MIA. (cf. « ētisa » in Aśōkan the Shahbazgarhi: a similar change of the original vowel to « -i- » we note in the instrumental « *ētina < ētēna », which figures in the Second MIA., Māgadhi and Jaina Mahārāṣṭrī, as

« ēdīṇā » and « eīṇā » respectively) : « *ētissa < *edissa > *ēissa » would be the development in Later MIA. It is quite likely that like « kissa, kiśśa, kīsa » = OIA. « kasya » which from the Early MIA. period was specialised from its genitive employ, and became almost an independent form (cf. Bengali কিসে, কিসের 'kisē, kisē-rā' > *by what, of what* : see *infra*, under 'Interrogative'), « *ēissa » also was specialised, first as an ablative, and then as an oblique. This « *ēissa » could easily be the source of the NIA. « is-, ēs-, yes-, yas- » etc. In East Bengali (Dacca) when one is at a loss for a word the expletive ইসে « isē » is frequently used (= *namely, this er, what*) : this « isē » seems to be the equivalent of the W. Hindi « is- » in Bengali (cf. the similar use of « ēthi » in Bhojpuriyā : p. 534). The normal genitive form in « -ha » gave the oblique in the other NIA. dialects, and in many cases this oblique was shifted to the nominative. The nominative plural « yai, yē, ē », as in Western Hindi, in Rājasthānī and in Panjābī, possibly represents the instrumental « *ēēhi = ētēhim = ētāḥ ». In Gujarātī « ē » has taken up the sense of the remote demonstrative, and « -ō » is its normalised plural affix. The nasal « ṇ » (or nasalisation of the vowel derived from the nasal) in the Rājasthānī oblique singular comes from the OIA. pronominal base « ēna- » *he, she, it*, which was continued in MIA. (Pischel, § 431); but it is not preserved elsewhere in NIA. In the Apabhraṇśa source of Rājasthānī-Gujarātī, the « ēta- » and « ēna- » bases were merged into this demonstrative (Tessitori, 'Notes on the Grammar of OWR,' § 89). The Sindhī oblique *e.g.*, « hina » is probably similarly to be explained. The prothetic « h- » in Sindhī is peculiar, but it may be by metathesis, from the genitive oblique « *ēaba > *ēha > hē, hī » : « u, a » are recent masculine and feminine affixes. The Marāṭhī forms present some obscurities (cf. Jules Bloch, 'Langue Marathe,' pp. 162, 208) : but can it be that in the formation of Marāṭhī « hā » etc. there was a blending in Mahārāṣṭrī Apabhraṇśa of forms like « ēha- » (= ēśah, ētasya) and « āa-, āya- » (= ayam), such as we find in the Western Apabhraṇśa ? Gujarātī also has « ā » *this*, which is derived from « āya-, āa- » as found in Jaina Apabhraṇśa of the West, = Second MIA. « aya- » < OIA. nom. masc. « ayam ».

Sinhalese has the bases « ū, ē (ø) » for the third personal pronoun : of these, « ū » corresponds to the Remote Demonstrative of Bengali, and is cognate with it (see *infra*), and « ē (ø) » is traced by Geiger to « ayam » of MIA. The proper demonstrative bases of Sinhalese are « ma- » *this*, which is derived ultimately from the OIA. and MIA. « ima- », and « ara » *that*, representing the OIA. stem « āra- » *far* ('Litteratur und Sprache der Sinhalesen,' pp. 66, 67).

568. The differences in gender have not been inherited in NIA. In Bengali and other Magadhan, a possible instrumental « *ēṭi, *ēṭi » (= *ētēna*) seems to have merged into the nominative and oblique, and also a possible plural instrumental > nominative, such as we find, for instance, in the Brajbhākhā « yai, ē, yā ». An expected locative in OB. and MB. would be « ēhi, ēhi » : this seems to occur in NB. as এই « ēi », as in এই যে « ēi jē » *here it is*, এইখানে « ēi khānē » *here*, এই হেথায় « ēi hēthāy » *here at this place*, etc.

Corresponding to the form তথি « tāthi », OB. seemed to have possessed « *ēthi ». We have « ēthi » in Oṛiyā, in the oblique, as an equivalent of « ēhā » ; and « ēthi » occurs in Bhōjpuriyā as an expletive like ইসে « isē » of dialectal Bengali. Connected with this possible OB. « *ēthi » we have the form ইথে « ithē » *in this* in MB. (from the ŚKK. downwards).

569. Dialectal Forms for this pronoun agree in general with those for the Third Personal pronoun.

S.-W. Bengali has nominative এউ « ēu », really an emphatic form, = « ē + hu ». The expected plural forms of the type of « ē(u)nē, ē(u)mēnḍ-kārḍ, ē(u)nē-kārḍ » do not feature in the LSI.

West Rāḍha agrees with the Standard Colloquial in having এ « ē », but the vulgar dialect has a preference for ই, ঐ, « i, ī », owing to contiguity with Bihārī ; and the full forms ইহার, ইহাকে, ইহারদের, ইহাদিগে « ihā-rḍ, ihā-kē, ihārḍ-dērḍ, ihādigē » etc. occur in it.

In North Bengali, ই « i » as well as এই, এও « ēi, ēo » figure for the singular, and ইমরা, ইমরাক, ইমরার « imṛā, imṛā-kḍ, imṛā-rḍ » etc. for the plural, corresponding to তামরা « tāmrā » etc. (p. 828).

In East Bengali, we have এ < ē > in the singular, plural এরা < ē-rā >, genitive plural এরা'র এরগো < ērārṣ, ērṣ-gō >, and ইনি < ini > is singular, with plural এ'ন'রা, এ'না'রা < ēānṣ-rā, ēnā-rā-rṣ > etc. for the honorific. The full < -n- > rather than the nasalisation is preferred.

570. Like সে, সেই < sē, sei >, এ < ē >, with its emphatic এই < ēi < ēhi > is used as a demonstrative adjective.

[E] THE REMOTE OR FAR DEMONSTRATIVE ও, উহা < ō, uhā >.

571. The forms in Bengali are—

	Singular		Plural	
	Old Singular	Old Plural	New Plural from Singular	Double Plural from Old Plural
Nominative	ও ō (earlier ওহা ōhā)[neuter উহা uhā]	উনি uni (earlier উই uhā, ওই ōhā)	ওরা ōrā, উহারা uhārā (ওসব, ওগুলি ō-sābṣ, ō-gulā >	ওরা ōrā, ওনা'রা ōnārā, উই'রা uhārā
Oblique	ও ō-, ওহা ōhā- উহা uhā-	ওঁ ō- (ওহা ōhā-), ওনা ōnā-, উই uhā-	ওদিগ ōdigā-, ওদের ōdērṣ, উহাদিগ uhādigā, etc.	ওঁদিগ, -দের ōdigā, -dērṣ, ওনা-দের ōnādērṣ, উই-দিগ uhādigā, etc.

572. In Indo-Iranian, there were the following demonstrative bases which gave the remote demonstrative in the Indic and Iranic languages: [i] a base < *ava- > (= Indo-European < *owo- >: Old Church Slav < ovŭ >), giving the Iranian pronoun < ava > *that* as in Old Persian and Avestan (which has become < ō, ū > in New Persian = *he, that*, as opposed to < ē, i- > *this* < Old Pers. < ai-ta- > = Skt. < ē-ta- >, and < in > *this* = Skt. < ē-na- >). In Indo-Aryan, this base seems to have been current dialectally, although in the Rig-Veda alone it is preserved only in the genitive and locative dual form < avōḥ >; [ii] a base < am-ū (am-ŭ), am-i > which is characteristic of Vedic and Sanskrit. It is obscure in origin, and seems to be an extension of < a-m >, the accusative of the simple pronominal base < ā- > (= Indo-European < *ā, *ō >), with < u > and < i > particles,

into « am-u-, am-ī- » which was established as a pronoun (cf. Vedic « tam-u, idam-u; also cf. « imam » < « im », accusative of a pronoun « i », *plus* particle « -am ».) This base « amu, amī » is not found outside India. [iii] For the nominative masculine and feminine, Indo-Iranian had the forms « * sā-u, * sâ-u », a combination of the third personal nominative pronouns « sā, sâ » *plus* the particle « -u », beside a neuter « tad- u ». (These are found in the Old Greek as « ho-u, * hā-u-, * tod-u- < tou- » as in « hou-tos, hau-tē, tou-to ».) The masculine « * sā-u » and the feminine « * sâ-u » apparently were used one for the other. In Iranian these became « * hā-u, * hā-u », and Old Persian generalised the masculine (as « hauv ») for both genders, and Avestan the feminine « hāu ». In Indo-Aryan also, the feminine form was taken up for both the genders; and there was prothesis of the pronominal base « ā- », giving « ā-sā-u ». (The proper masculine form from Indo-Iranian « * (ā-)sā-u » would have been « * asō » in Sanskrit.) For the neuter, a new formation « ad-as » (= neuter pronominal « a-d », cf. « ta-d, ya-d » etc., and a suffix « -as ») was created in OIA.

Leaving aside the nominative « asāu, adas », it is clear that in OIA. « amū-, amī-, amī- » formed the base for demonstrative, with a possible « ava- » base which is not noticed in Vedic and Skt. except in the dual form « avōḥ ».

The base of this pronoun in Bengali is « ō, ōhā », and not « u », which is later, and dialectal (cf. the case of « ē, ēha » and « ī » of the near demonstrative). The ŚKK., however, shows « ō » only in the genitive ওহার « ōhā-rā » (twice), and it is « ū, u » in the nominative (thrice). The West Rāḍha dialect even now prefers « u » to « ō ». There is no instance of this pronoun in the Caryās. The ordinary demonstrative « sē, tāhā » seems to have been more popular than the « ō (u) » demonstrative in OB. and MB. This was certainly the case in some other forms of Magadhan, *e.g.*, Assamese and Oriyā, which use « sē, sēi » (in Assamese = [xi, xei]) and « sēhi », and do not possess the « ō » form. In the case of some of the pronominal derivatives, Bengali, too, prefers the bases « sē-, tā- » to « ō, ō > ā »: thus, সেখান « sē-khānḍ » beside ওখান « ō-khānḍ » *there*, NB. তবে

« tābē » rather than MB. অবে « ābē » *then*. In the Śaurasēnī Apabhraṁśa, however, as well as in the Avahaṭṭha of the 'Prākṛta-Paiṅgala' and of Vidyāpati and others (cf. p. 91), « ō » is found: *e.g.*, Hēma-candra (verse 45, under Apabhraṁśa) « jāi pucchahu ghara vaḍḍāi, tō vaḍḍā ghara ōi » *if thou askest about big houses, then big houses are there* (« ōi » = « *avē », locative of « *ava »: Pischel, 'Grammatik der Pkt.-Sprachen,' § 432); verse 97, « ō gōri-muha-nijjiaū baddali lukku miapku » *that moon, more beautiful than even Gaurī's face, is hid in the cloud*; 'Prākṛta Paiṅgala' (ed. Bib. Ind.), p. 139, « ō bakkala, ō pasu, ō pāsāṇa »; p. 348, « saśi ō » (=śaśi saḥ); Vidyāpati (Kirtti-latā) — « bāla-canda, Vijjāvai-bhāsā, duhū nahī laggaī dujjāṇa-hāsā: ō Paramēsara-Hara-sira sōhaī, i niccaya nāra-maṇa mōhaī » *the scorn of bad men cannot touch these two — the young moon and Vidyāpati's language: that adorns the crest of the Supreme Deity Hara, this certainly pleases the mind of gallants*; etc. In the Apabhraṁśa which is connected with Gujarātī, as in the Jaina writers, the « ō » demonstrative does not occur: neither is it found in Marāṭhī.

The source of NIA. « ō » (and its variants in the different languages, as below) would seem to be the OIA. base « *ava », which looks like having been current in the spoken dialects, although ignored by the literary speeches—Vedic, Sanskrit, Pali and the various Prakrits—and came to its own only in Late MIA. literature through occurrence in the popular poetry in Apabhraṁśa. The base « amu- » is quite popular in Pali, it is common enough in Second MIA.: its development in Late MIA. and NIA. would have been « *aṃu-, *aṃ- »: this may have existed in Late MIA., but it gave place to the colloquial « *ava- > ō- ». The « ava, ō » pronoun has always been a living one in Iranian, and it occurs in Dardic (*e.g.*, Šīnā): it can well have been a living one in some OIA. and MIA. dialects.

The oblique, honorific and secondary plural forms run parallel to those for « ē », and there is the alteration between « ō, ū (u) » similar to that between « ē, ī (i) ». In the Bihārī dialects, « ū, ǔ » are the nominative, and « ōh-, ō-, uh- » are found for the oblique: and corresponding to the honorific « uni, ubā- » etc. of Bengali, Maithilī has « huna-k < *unha-ka », and Magahī and Bhōjpuriyā have « unh- ».

573. The «ava-» base is thus represented in some of the other NIA. speeches :

	Nominative		Oblique	
	Singular	Plural	Singular	Plural
Awadhī	ū, wai	on, un, ō	ō-, ohī-, ōh-, wahi-	on-, un-
Hindōstānī	wah, wōh, wuh	wē	us-	un-
Brajbhākhā	wah, wuh, wō	wē, wai	wis-, wāhi-, wā-	un(i)-, win(i)-, unhaū-(winhaū-)
Panjābī	uh, ōh	uh, ōh	us-, uh-, ōs-	ōh-, unh-
Lahndī	ō, ū, ūh	ū, ū, ō, ōh, ūhē	us-, uh-, ū-	unhā-, unhē-
Sindhī	hū, hō, huā	hū, hō, hōē	huna-	hune-, hunane-
Rājasthānī	wō, u, wōh, wā	wāī, vī, wai	wai-, ū-, un(I)-, waī-	un-, unā-, wañā-, wā-
Khaskurā	u	una, uni, un	us-	una-, uni-, un-

The oblique singular «-s-» forms of Western Hindī, Panjābī and Lahndī, and Pabārī (Khaskurā), are apparently based on the old genitive «*avasya» > MIA. «*avussa», paralleling «ētasya > ētissa», «kasya > kissa». The plural nominatives, Western Hindī «wē», Lahndī «uhē», Rājasthānī «wai, wāī, vī», would be from an instrumental nominative plural, «*avahi, hī-» > «*avēbhiḥ». The «-n-, -n-» in the Rājasthānī and Sindhī singular oblique would appear to be by the analogy of the Near Demonstrative. Gujarātī and Marāṭhī do not possess a form corresponding to this «*ava-» > ō, ū». Sinhalese has «u», equally derived from «ava» (Geiger : see *supra*, p. 834).

574. There is a NB. locative adverb ૐ «ōi» *there*, which represents either a Māgādhī Apabhraṇśa «*ōi» < «*avē» as in Hēma-candra, *supra*, p. 837), or the locative in «-hi» (*ōhi = OIA. ava + -dhi). ૐ «ōi» is

commonly written অই «*ai*», but that does not alter its «*ō*» pronunciation. There is no «*-thi*» form in Bengali as a substitute for the oblique (cf. তথি, ইথে «*tāthi, ithē*», *supra*, pp. 825, 834), which we see in the Bihārī dialects (e.g., Bhōjpuriyā «*ōtthu, ōthuā*» *that*, Maithilī «*uthī, utthi*»).

575. Dialectal forms for «*ō, u*» run parallel to those for «*ē, i*», with only substitution of the back vowels proper to this pronoun, and it is unnecessary to describe them. In many of the dialects, for instance in parts of West Rāḍha as well as E. Bengal, as a characteristic phonetic habit, অ «*ā*» is substituted for ও «*ō*».

576. The emphatic ওই «*ōi*» < ওহি «*ōhi*» (frequently written অই «*ai*») = *that, that there*, is used as a demonstrative adjective.

577. There is a superficial resemblance between the NIA. demonstrative bases and those of Dravidian, which has the bases «*i-*» for the proximate, «*a-*» for the remote and a less common «*u-*» for the intermediate demonstrative (or «*iv-, av-, uv-*»: C. P. Venkatarama Ayyar, 'Madras University Dravidic Studies,' I, 1919). But that resemblance is only accidental: the NIA. forms can be easily traced back to OIA., and Dravidian influence here is extremely problematic. The Kōl demonstrative pronouns are more complicated in their construction and employment (cf. Santali, in LSI., IV, pp. 43-44), and here the question of influence is even more unlikely. The question of Tibeto-Burman influence seems to be still more remote.

[D] THE RELATIVE PRONOUN.

578. The forms are—

	Singular		Plural	
	Old Singular	Old Plural Honorific	New Plural	Double Plural = Honorific
Nominative	যে jē [neuter যা(হা) jā(hā)]	জেই jēhā, জিই jihā, যিনি jini	যা হা রা jā(hā)rā	যা(হা)রা jā(hā)rā
Oblique	যা(হা) jā(hā)-	যা হা, jā(hā)-, যেনা jēnā-	যা(হা)দিগ jā(hā)- digā-, যা(হা)দের jā(hā)dērā-	যা(হা)দিগ jā(hā)- digā-, যা(হা)দের jā(hā)dērā-

The pronoun is written with য < y = j > in NB., but in OB. and MB. জ < j > was preferred, although য was also used in MB. through Skt. influence (the OIA. source of the word in Skt. < ya- > being well-known).

579. The source of this pronoun is the OIA. relative < ya- >. The nominative যে < jē > = Māgadhi < yē >, OIA. < yaḥ >, has developed like < sē > from < sa, saḥ >: Assamese has < ji > [zi]. A plural nominative < jē > (< *yahi = *yēhi >, MIA. instrumental plural: cf. W. Hindī < jē > plural of < jō >) may have merged into the singular. The honorific is based on the plural genitive < yāna(m), yāṇa(m) > = < yēṣām >: the < ē, i > vocalism in জেই, জিই, যিনি < jēhā, jihā, jini > may be due to the nominative. The oblique is the strengthened form of a genitive < jāha >. In Assamese, the neuter oblique has the < i > vowel, being based on the nominative (masc. nom. < ji >, oblique < jā- >: neuter nom. < ji >, oblique < ji-hā >).

Oṛiyā and Bihārī in the main agree with Bengali: thus—

	Old Singular	Old Plural = Honorific	New Plural
Oṛiyā	jē, jāhā-	jēū, jāhā-	jē-mānē
Maithilī	jē, jāhi, ja-	jani-k (genitive)	jē-sabh
Magahi	jē (jaun), jēh-	jinh- (oblique pl.)	jinh-ak-an-i
Bhōjpuriyā	jē (jawan, jaun), jēh-	jinh-(oblique pl.)	jinh-kā

Eastern Hindī (*e.g.*, Awadhī, Chattis-garhī) shows < jē > in the nominative, representing the vocalism of Ardha-Māgadhi. The form < jaun > (cf. < taun > for the 3rd personal pronoun) agrees with < kaun > (see *infra*, under 'Interrogative'). The OIA. < ya- > is preserved in other NIA., excepting Sinhalese, which has adopted the Dravidian device of employing adjectival relative participles instead of the relative pronoun, and this pronoun has consequently dropped off.

580. OB. forms :

Nominative : < jē jē āilā tē tē gēlā > *those who came went away* (Caryā 7) ; < jē jē gēlā > *he who* (or *those who*) *went* (Caryā 15) ; < ja ēhu jaati > (= < *jē ēhu jugati >, following the Commentary : Caryā 26) : < jē bham-anti > (plural, < *jahi. *yēbhiḥ >: Caryā 22) ;

Accusative: « jā ēthu cāhāma » (the printed text has « vāhāma » : cf. Commentary, « yam paśyāmy atra » : Caryā 21) : « jā laī acchama » (Comm. = « gṛhītvā tiṣṭhāmi » : Caryā 29) ;

Instrumental: « jē ajarāmara hōi » (Caryā 3) ; « jēna (archaic) tuṭaī avaṇā-gavaṇā » (Comm. = « tēna yātāyātaṃ truṭyati » : Caryā 21) ;

Genitive: « jā, jāhēra » (see *supra*, p. 752) ;

Locative: « jahi » (Caryā 31).

Besides, there are numerous (some dozen) instances of the Western Ap. nominative « jō » in the Caryās, and one or two instances of the corresponding Western genitive « jāsu » (in one case, as « jasu » in Caryā 40, it is used for the locative). This « jō » figures in Brajabuli poetry, and « jāsu, jasu » occur there as যজু « jāchu » (see *supra*, pp. 473-474).

The locative « jahi » is used as the oblique base in MB., esp. in the genitive, *e.g.*, যহির « jāhirā » : cf. Oṛiyā neuter « jābī » = masculine and feminine « jā(hā) ». Corresponding to « tāthi » (see p. 825), MB. has যথি « jāthi », as in locative যথিত « jāthi-tā », genitive যথির « jāthi-rā » (see *supra*, p. 297).

581. The dialectal forms correspond to those for the demonstratives. The relative, with its emphatic form বেই « jēi (< jēhi) », is used as an adjective.

[G] THE INTERROGATIVE PRONOUN.

582. The following are the forms for the masculine and feminine :

	Old Singular	Old Plural > Honorific	Old Plural	Double Plural = Honorific
Nominative	কে kē [adj. কোন্ kōṇḍ]	কেই kehā, কিনি kini	কা হা রা kâ- (hā)-rā	কাঁ হা রা kâ(hā)-rā
Oblique	কা হা) kâ(hā)-	কাঁ হা) kâ(hā)-	কাঁ হা দিগ kâ- (hā)digā-, কাঁ হা দেৱ kâ(hā)dērd	কাঁ হা দিগ kâ(hā)- digā-, কাঁ হা দেৱ kâ(hā)dērd- (কেনা দেৱ kēnādērd)

The neuter has a separate form :

Singular Nominative কি, কী ki, kī (adj. = কোন্ kōṇḍ) ;

Oblique কি ki, কিসে kisē (from base < kīsa- >) ;

Genitive কিসের kisērḍ ;

Plural : কি-সব, কি-সকল, কোন্-গুলি ki-sābḍ, ki-sākālḍ, kōṇḍ-gulā, etc.

583. The nominative কে < kē > is the form which characterises all Eastern speeches, Eastern Hindī included. Assamese also shows < kē > instead of the expected < *ki > < Māgadhī < kē >, and Oriyā also has < kē >. The neuter < ki >, from common OIA. < kim > (not < kad >, corresponding to < tad, ētad, yad >), is a characteristic form, and this apparently brought about the introduction of < kē > for the masculine.

কোন্ < kōṇḍ > was originally indefinite, and in its emphatic form কোন, কোনো, কোনও < kōṇā, kōṇō, kōṇō < kōṇā-hō > the indefinite sense still survives. The pronoun is found as < kaṇ, kōṇ, kaṇ, kōṇ > in most NIA., and has its parallel in the other bases, like < taṇ, jaṇ >. It occurs in Western Apabhraṅśa as < kavaṇu, kavaṇa- >. Hoernle derives < kavaṇu > from an Apabhraṅśa quantitative pronoun < kēvaḍu > ('Gauḍian Grammar,' p. 291) : but this is inadmissible. Pischel traces it to an OIA. diminutive or pejorative base < kava- > (from the old pronoun < ka- >, and from < ku- > *bad* as well) which we find in Skt. forms like < kava-patha > *bad way*, < kavōṣṇa > *slightly warm* ('Grammatik der Pkt.-Sprachen,' § 428). The < -ṇ- > remains obscure still. But < kaṇ, jaṇ, taṇ > apparently form one group : and there is no pejorative sense in this indefinite form. It seems likely that the source of the < -vaṇa, *-vaṇa, -un > forms is the OIA. indeclinable < punaḥ > : < kaḥ punaḥ >, apparently regarded as one group from Early MIA. times, < *ka-puna- > > Second and Late MIA. < *kavaṇa- > kavaṇa >. It is a noteworthy fact that < kaṇ, kōṇ > is found only in the nominative in the Northern Indian languages. although the oblique use is found in Gujarātī and Marāṭhī : thus the genitive of কোন্ < kōṇḍ > in Bengali is কার < kārḍ >, in Hindōstānī < kis-kā >, but in Gujarātī it is < kōṇ-nō > and in Mārāṭhī < kōṇā-cā >). In the ŚKK., the forms are কোণ, কোণ < kṣaṇḍ, kōṇḍ >, beside কোমণ < kōmḍṇā = kōṇḍṇā >, and emphatic কোণোহো, কোণো

« kōṇō-hō, kōnhō ». It seems that in the Early MB. of the ŠKK. there was a confusion between the uncontracted কমন, কমন $\ll kāmāṇā, kāmāṇā = kāṣṇāṇā \gg$ and the interrogative pronominal adjective কেমন, কেমনত, কেমনত $\ll kē-māṇā, kē-māntā, kē-mātā \gg$ (see *infra*). Early Middle Bengali কেণ $\ll kāṇā \gg$ has its counterpart in Oṛiyā $\ll kāṇā-si \gg$ *only, some*; and the equivalent of $\ll *kāṣṇāṇā \gg$ of MB. (in MB. it is always an adjective) in Oṛiyā is $\ll kāṇāṇā, kāṇā \gg = \textit{what}$.

584. The oblique $\ll kā(hā) \gg$ is based on the $\ll -ā(ha) \gg$ genitive; and the honorific is the genitive plural, MIA. $\ll kāṇa(m) \gg$ for OIA. $\ll kēṣām \gg$, with vocalism from the nominative.

The neuter base किस् $\ll kisa \gg$ goes back to the Early MIA. genitive $\ll kissa \gg$ (which is already present in Pali) or $\ll kiśśa \gg$ (as in Māgadhi) (= OIA. *kasya*). The $\ll -i \gg$ vowel seems to have been due to the influence of the neuter base $\ll ki \gg$ ($\ll *kiśya \gg kissa, kiśśa \gg$: cf. Pali locative $\ll ki-smim, ki-mhi \gg$, beside $\ll ka-smim, ka-mhi \gg$). During the Early MIA. period, this form extended its sense to the ablative (in addition to the dative), and became stereotyped into the neuter nominative as well, in the sense of *what*: and $\ll kissa, kiśśa \gg > kīsa, kiśā \gg$ was loosely compounded with a following noun (especially in the ablative), in Second MIA. (cf. Pischel, § 428). It seems that on the analogy of $\ll kissa \gg$, other forms like $\ll *tissa, *ētissa, *yissa \gg$ etc. were built up, which ultimately gave the oblique singular forms of the pronouns in Western Hindi and Panjābī. Of these, the base $\ll kīsa \gg$ alone occurs in Standard Bengali: it is found in OB. independently, without an affix: *eg.*, Caryā 6, $\ll acchahū kīsa \gg$ *in what am I*; Caryā 19, $\ll kāhērē kiśa (= kīsa) bhaṇi māi dibi piriicchā \gg = \ll kasya kim uktvā mayā siddhāntaḥ pradātavyaḥ \gg$ as the Commentary explains; *ibid*, $\ll Lui bhaṇai, bhāiba (= bhāwiba) kiś (= kīsa) \gg = \ll Lūyi-pādaḥ siddhācaryō hi vadati, mayā .. kim bhāvyam \gg$. In the ŠKK, we have post-positional forms, like কিসক, কিসকে, কিসে (also কীসে), কিসের, কিসেরে $\ll kiśā-kā, kiśā-kē, kiśē (kiśē), kiśērā, kiśērē \gg$. The base form occurs in Oṛiyā as $\ll kiśā \gg$; Assamese has it as $\ll kiḥā \gg (< kiśā)$, neuter pronoun (beside a neuter $\ll jḥā \gg < \ll jiśā = yasya \gg$). The Bihārī dialects do not, however, show the $\ll kīsa \gg$ base. The oblique of $\ll ki \gg$ is $\ll kiśā \gg$ in NB.

but in eMB. we have also the oblique use of « ki » (e.g., কিকে « ki-kē » in the ŚKK).

585. The honorific is based on MIA. « kāṇa(m) = kēṣām » : the genitive কাহন « kāhā-nā » is found in MB. In Maithilī, it is the honorific base, « kan-ikṣ », The « -n- » oblique occurs as usual in other NIA, as well.

586. The locative कहि, कहि « kahī, kahi » of OB., and MB., is found in NB. in the form कहै « kâi » *where* : in the Standard Coll., कहै « kâi » is used in response to a statement or question, but in E. Bengali, it is a general word for *where*. The use of « kâhi » as the oblique base is found in MB. : e.g., कहिर « kâhi-râ » of *where* = *whose* ; also in Oṛiyā, e.g., « kâhī-râ ». The other locative adverb कथि « kâthi » is found in MB., also as an oblique base : e.g., (ŚKK). कथिर « kâthi-râ » *whose*. As « kâthī », it also forms the locative base of the neuter in the Bihārī dialects (especially Maithilī).

In NB. there is the form कय « kây » (in the standard language also as क' « kâ ») *how many*, which is from OIA. « kati ».

587. The forms in OB. :

Nominative indefinite masculine « kē-hō » (Caryā 18) ; neuter « kâhi kariai » *what is done* (Caryā 1 : locative-oblique used for nominative, « kâha ») ;

Accusative : neuter « kiṣa, kiṣ=kīsa » (Caryās 6, 29) ; « kâh-ē » (Caryā 6) : « kâ » (Caryā 39) :

Genitive : fem. « kâhari » (Caryā 10) ;

Dative : « kâhērē » (Caryā 29) ;

Locative : « kahī » (Caryās 7, 31, 49) ; « kâhi » (= « kâha » + locative affix : Caryā 43).

As an interrogative particle, « ki » occurs in OB. in some instances, e.g., Caryā 33 « duhila dudhu ki bēṇṭē ṣāmāi » (see *supra*, p. 263) ; « bhāga (= bhāṅga) tarāṅga ki sōsai sāara » *can broken breakers suck up the sea ?* (Caryā 42). An archaic « kiṃ » is found in some instances (22, 34, 41). Besides there are the common Western forms—nominative « kō » (16, 29), indefinite « kōē, kōi » (as in 42, 43), genitive « kâsu » (23).

The dialectal forms do not call for any special comment.

[H] THE INDEFINITE PRONOUN.

588. কেহো, কেহ, কেউ < kēhō, kēhā, kēu > occurs only in the singular. It is a nominative Māgadhī form, coming from OIA. < kaḥ api > > Māgadhī < *kē' pi > > *kē' vi > *kē-va > < *kē-wa, kē-o > > < kēha, kēhō > (with influence from the emphatic particle < hu, hō >): cf. Oṛiyā < kēi > (= *kēvi). Assamese has < kēo, kēo >, Magahī < kēū >, Maithilī < kēo >, Bhōjpuriyā < kēhū, kēū >; Eastern Hindī as a Prācya speech shows the < ē > vowel: < kēū, kēhū >. Western Hindī has the proper Śaurasēnī < kōī (< kō'vi, kō'pi >). The word < kēhō > occurs in Cāryā 18: < kēhō kēhō tōhōrē biruā bōlāi > *some call thee deformed*.

The oblique form of < kēhō, kēu > is < kā(ha)- > or < kā(hā)- > + case-affix or post-position + < hō, ō >, or < kā(ha)-, kā(hā)- > + < hō, ō > + case-affix or post-position: e.g., < kāhā- + -rā + ō > > MB. (ŚKK.) কাহো < kārḥō, kāhrō >, NB. কারো, কার < kārō, kārū > *whose*; < kāhā- + ō + -kē > > MB. কাহোকে < kāhōkē > > NB. কাউকে < kāukē >, beside literary কাহাকেও < kāhā- + -kē + ō > > colloquial কারকেও < kākēō > (and ŚKK. কাহো < kākḥō > < < kāhā- + -kā + hō >) *whom*. For the plural forms, the < -ō, -hō > comes at the end of the inflected word: কারাও < kārā-ō >, কাদেরও < kādēr-ō >, etc. The NB. genitive has a peculiar form in the colloquial, কারর < kārur > (either = < kā-r-u > + additional genitive < -r >; or = < kā(hā)- + ō + -rā > > কাউর < kā-u-r >, with euphonic < -r- >: < kā-r-u-r >).

589. The neuter indefinite is কিছু < kichu > which is found in other Magadhan (in Oṛiyā, however, as < kichi >). The OIA. < kim ÷ -cid > occurs as < kiṃchi, kichi > (= kicchi) in the Central and Eastern inscriptions of Aśōka, with the aspirate < ch >, as opposed to stop < kiṃci > of the South-West (Girnar). This aspiration, so old, is peculiar: was it due to the influence of a possible masculine indefinite < *kacchi < kaścid >? The NIA. < kichu > also has the emphatic particle < hu >: < kiṃchi-hu > (or < kiṃci-hu >?) > < kichu >. (cf. Hoernle, 'Gaudian Grammar,' § 465). The Oṛiyā < kichi > may represent the emphatic < hi > (< *kiṃchi = kiṃci + hi >). The loss of nasalisation is very ancient. In Western Hindī, the form is

« kachu, kuch » (= « *kañ » used as neuter, + - « -cid, + hu = khu, khalu » ?), also « kichū ».

590. The relative যে « jē », যা « jā » is combined with কেহ কেউ, « kēhā, kēu » and কিছু « kichu » respectively to mean *whosoever, whatsoever*. This combination would seem to be recent in Bengali. The earlier way would be by periphrasis: *e.g.*, বে হোউক সে হোউক « jē hōukṣ sē hōukṣ » = NB. যে কেউ হোক « jē-kēu hōkṣ » *whoever it may be*; or by adding the emphatic particle: *e.g.*, যেউ « jē-u », যেহো « jē-hō », as in the ŚKK.

[I] THE REFLEXIVE AND HONORIFIC PRONOUN.

591. OIA. « ātman » *self* changed to « atta- » in Early MIA. (Udīeva, Madhya-dēśa, Prācya). From « atta- » we would expect a neo-Māgadhī « *āta »: but this « atta », in Māgadhī as well as Ardha-māgadhī and Śaurasēnī, appears to have been overlaid by a cognate form « appa- » from South-Western MIA. (cf. « atpā » in Aśōkan Girnar: *ante*, p. 508). Pali shows only the basic Midland « atta- »; and « atta- » is continued in the Second MIA. in Māgadhī and the rest, but by the Second MIA. period, the South-Western form established itself in the North and the East. The Second MIA. forms were: singular nominative « appā », instrumental « appañā », genitives « appañō », pl. « appāṇa », besides other ones (cf. Pischel, § 401). The nasal of MIA. has been preserved in NIA. in most cases, owing no doubt, to the base being regarded as being, in a vague way, « appañā- ».

In the Caryās, we have the following instances of the reflexive use of « ātman » > apā, āpaṇa, āpaṇa »:

3: « āila garāhaka apaṇē bahiā »

The customer came, journeying all by himself;

6: « apaṇā māñsē harinā bairī »

Because of its own flesh, the deer is a foe;

22: « apaṇē raci raci bhava-nirvāṇā,

michē lōa bandhāvaē apaṇā »

Creating again and again being and extinction by himself,

For naught man binds himself;

31 : « na jāpami apā kabī gaī paiṭhā »

I know not where the self having gone has entered ;

32 : « apanē apā bujha tu nia-maṇa »

By thyself understand thou in thy own mind ;

39 : « disai para-apyaṇā (= apyaṇā) »

Other and self are seen.

In the Caryās, as can be seen from the above instances, « apā (= āpā) » is the nominative, « apanē » instrumental, « apanā » genitive and accusative. The O. B. nominative « apā (= āpā) » is an extended form of « *āpa » = IMIA. « *āppā », Second and Early MIA. « āppā » = OIA. « ātmā ». The oblique forms are regular OB. derivations of the MIA. « appaṇa » stem. The OB. nominative « āpā, apā (= *āpā) » is now rather obsolete in NB., the « -n- » oblique having encroached upon the realm of the nominative : « āpṭ », without « -n- », meaning *self*, is preserved in the nominative in Oṛiyā (āpē). Instances of the old form অপ « āpṭ » *self*, however, are found in Bengali : e.g., অপ ভালো তো জগত ভালো « āpṭ bhalō tō jâgâtṭ bhalō » *if self is good, the world also is good* (cf. Hindī. « āp bhalā tō jag bhalā »); অপ চাইতে পরের উপর দরদ « āpṭ cāitē pārērṭ upārṭ dārād » *anxiety for another more than for oneself*; cf. also আপি আপি « āpi-āpi » *all by oneself*, in baby language (cf. Oṛiyā « āpē-āpē »). But in Eastern and Western Hindī, it has been extended to mean the honorific pronoun as well : e.g., Awadhī, both nominative and oblique, singular « āpu » plural « āp » = *your honour*, beside nominative « āpu », genitive « āpan », oblique « apanē » = *self, of self*; Hindōstānī nominative and oblique singular « āp » *your honour, his honour*, plural « āp-lōg, āp-lōgō- », beside reflexive « āp », oblique « apnē », genitive « apnā, apnē, apnī ».

592. The extension of the sense from the Reflexive to the Honorific (Second) Personal Pronoun is a recent thing in NIA. It is absent in MIA. It is not found in OB. and eMB., nor in the older literatures in the other NIA. tongues. In Early Bengali documents (e.g., in the letter of c. 1555 A.C. from the Kōc king of North Bengal to the Ahom king of Assam, *supra*, p. 828), তুমি, তোমার « tumi, tōmārṭ » are used as respectful or honorific forms, not আপনি « āpāni » as in NB. or « āpuni » as in Assamese.

The Bihārī dialects employed, and even now employ, words like « āhā, ahā, ahaī ; ais ; raur ; rauwā » (see *infra*), and Eastern Hindī also employed « raur », for the honorific of the 2nd person : these words correspond to the NB. मोशोई, मशाय, महाशय « mōśāi, māśāyā, mahāśāyā » and the Urdū « janāb, ħuzūr ». The use of the reflexive for the honorific second person is not an Eastern NIA. innovation : nor is it characteristic of the North-Western, South-Western, and Southern NIA. : e.g., Panjābī (Eastern and Western) uses « tus(s)ī », the ordinary plural, for the honorific, and « āp » is an imposition from Hindōstānī ; so Sindhī has « tavhī » (? = *tusī < *tussa- < *tuṣma-, yuṣma-), and the reflexive « pāṇā » (= appaṇa < ātman-) is used as an honorific, as in the genitive « pāḥa-jō », to mean *yours* as well as *yours and mine* ; and in some of the dialects of Rājasthānī, and in Gujarātī, the reflexive base « āpā, āpaṇ- » is used, not to mean *you*, but *you and we* (Gujarātī, however, has « āp » as an honorific second person = *your honour*, declined like a regular noun, but in the plural and in the second person : this use of « āp » is possibly the result of Brajbhākhā or Hindōstānī influence through the Rājasthānī dialects : to denote *self*, New Gujarātī has the base « pōta- » < *pōpa < OWR. « apōpa » < Apabhraṇśa « *appahu-appa- » : cf. Tessitori, 'Grammar of OWR.,' § 92) ; and Marāṭhī employs the base « āpaṇ » as an honorific for all the three persons, as well as to denote the inclusive personal pronoun (1st and 2nd persons), like Rājasthānī and Gujarātī. Sinhalese partly agrees with the South-Western speeches in using the form « api, apa » (appa-) for the plural of the 1st personal pronoun, only it does not include the 2nd person. (The reflexive in Sinhalese is « tamā », a *sts.* form from « ātman » : Geiger, 'Litteratur und Sprache der Sinhalesen,' pp. 67, 69). Honorific use of the reflexive seems to be absent in the Himalayan (Pahārī) speeches ; and it is not found in Gipsy dialects outside India.

The Eastern, Northern, Western, South-Western, and Southern NIA. speeches thus do not seem to have developed in themselves the extension of the Reflexive for the Honorific of a special pronoun : in the last two groups, the reflexive was used as an inclusive 1st personal pronoun. On the other hand, we find that the Midland speech, Western Hindī, uses the reflexive

base for the honorific of both the 2nd and 3rd persons. It is exceedingly likely that the Eastern and other speeches borrowed this use of the reflexive from the Midland dialects, and the Magadhan speeches especially restricted it to the 2nd person only, as they possessed an honorific form for the third. Probably this borrowing is not older than two centuries from now.

593. The forms for the base আপন «āpān-» in Bengali are:

	OB.	Early MB. (ŠKK.)	NB. (Standard Coll.)
Nom.	apā (āpā), apanā, appanā	আপনে, আপুণী, আপুণি āpānē, āpuṇi, -i	আপনি āpāni, আপুনি āpuṇi
Acc.	apanā	আপনে, আপনাক, আপনা, আপন āpānē, āpānā-kā, āpānā, āpānā	
Ins.	apanē	(as Nominative)	আপনি āpāni
Gen.	apanā	আপন, আপনা, আপনার āpānā, āpānā, āpānā-rā	আপন, আপনার, আপন- কার āpānā, āpānā-rā, āpānā-kārā
Dative	...	(as Accusative)	
Oblique base	...	আপনা āpānā-	আপনা āpānā-

The nominative «āpāni» as an honorific has its final vowel through analogy of «tini, ini, uni, jini» etc.: otherwise we would expect «āpānē», and this form does occur dialectally. The plural is made in NB. by adding «-rā, -digā, -dērā» etc. to the oblique, as in the other pronouns. There is a base form, e.g., আপন পর «āpānā-pārā» *self and others*. The genitive আপনা «āpānā» (beside «āpānā») has the definitive «-ā».

594. There is the form আপস «āpāsā» used in the plural, = *among themselves, mutually*, which is found also in W. Hindi and other NIA. The form is obscure, but it can be from a MIA. genitive «*appassa» (< *ātma-sya = ātmanah), as Beames suggested (Comp. Grammar, II, pp. 330-331). It is used in Bengali in the locative as well as the genitive, but in a locative expression only: e.g., আপসে «āpāsē», আপসের মধ্যে «āpāsērā madhyē» *among themselves (ourselves, yourselves)*. Can it be affiliated to a MIA. locative plural «appasu = ātmasu», as a solitary survival of a loc. pl. form in NIA.?

595. A blend of « āpa » and the Skt. « ātma- », pronounced [ātta], has given the MB. and NB. আঁপ « āptā » of *self*, which has quite a currency in some compounds, e.g., আঁপ-জন « āptā-jānā » *relations*, আঁপ-সুখী « āptā-sukhī » *seeing to one's own happiness*, আঁপ-নারী « āptā-nārī » *one's own wife*, আঁপ-গরজে < গরজিয়া « āptā-gōrjē < -gārāj-iyā » *selfish* (Perso-Arabic garz, cf. Pers. xvud-garzi), etc.

596. Among dialectal forms for this pronoun may be noted only the S.E. Vanga (Chittagong) আঁওনে, আঁওনা « āñnē, āñnā », or আঁনে, আঁনা « āñē, āñā », with rather long « āñ », which show the nasalisation of the NIA. « -p- » : « -p- » > « -w- » > « ẁ ».

597. The *ts.* word নিজ « nijā, nijā » is used in NB. to denote *self*. It is found as a *bbh.* « nia » in the Caryās in some 3 places, but the *ts.* « nijā » is established in the ŚKK. (over a dozen times).

598. The Bihārī forms « raur-, raur; rāuwā; āis-, ais-; āhā-, ahā- » may be noted. These are used as honorific terms of address, and also as equivalents of *your honour*. « raur » is found in Eastern Hindī, and is very common in Bhōjpuriyā : it is from a MIA. « lāūla », occurring, e.g., in the 'Prabōdha-candrōdaya'; the source is an OIA. « rāja-kula- » or « rāja-kulya- » *royal* (cf. Hoernle, 'Gauḍian Grammar,' § 447) : the Western equivalent of this word is « rāwal ». The word « rāuwā » is only an extended form of « rāū », which is from « rāja- ». The form « āis-, ais- » occurs in dialectal Maithilī; the source may be a form like « ati-śa » *pre-eminent*, or « atīśa » *supreme lord* (cf. « Atīśa », or « Atīśa », the title of Dīpaṅkara Śrī-jñāna, the Buddhist scholar and saint of Bengal, c. 1000 A. C., whose original name was Candra-garbha: Śarat Chandra Dās, 'Indian Pandits in the Land of Snow,' Calcutta, 1893, pp. 50, 51, 60) : this can be compared with the use of « mahāśaya » in Bengali. The source of « āhā, ahā » is obscure : « ahā- » is found in Early or literary Maithilī, as nominative or vocative, and « ahā-, ahaī » are the oblique bases, « -ā, -aī » of which are the genitive and instrumental plural forms. Connexion with the OIA. « bhavān », MIA. « bhavañ » presents some phonetic difficulties. The form « ahā, ahā-, ahaī- » is used in Maithilī not for superiors

in age or status, but among equals : and it is very likely that the OIA. « āyusmān » > MIA. « āyasmā » (as in Pali) is the source : this would give an Apabhrāṇśa « *āamha, *āmha, āhā ». There is no form corresponding to « āhā, āhaī, āhā- ; ahā, ahaī, ahā- » in Bengali, but it is possible that the personal affix « -ēhē, -ē » for the second person of the verb is connected with it (see *infra*, under Verb : ‘ Personal Affixes ’).

[J] PRONOMINAL DERIVATIVES, ADJECTIVE AND ADVERB.

[I] Adjectives of Quality or Manner in মত- « -mâtṭ », মন « -mānṭ ».

599. These are : তেমত, তেমন « tē-mâtṭ, tē-mānṭ » *in that way, like that* ; এমত, এমন « ē-mâtṭ, ē-mānṭ » *in this way, like this* ; ওমত, অমত, অমন « ō-mâtṭ, ā-mâtṭ, ā-mānṭ » *like that, in that way* ; যেমত, যেমন « jē-mâtṭ, jē-mānṭ » *like that, in the way that* ; কেমত, কেমন « kē-mâtṭ, kē-mānṭ » *like what ? in what way ?*. The affix is added apparently to the nominative bases of the various pronouns : for the 3rd personal pronoun the oblique base has influenced the form, though we have সেমত « sē-mâtṭ » which is rather rare. For the remote demonstrative the form ও- « ō- » has been broadened to « ā- ». The « -m- » in this affix is often pronounced as [w̃].

The source of « -mâtṭ » in NB. and MB. is OB. « -manta » < OIA. « -mant-, -vant- » : cf. Vedic forms implying likeness or size, like « ētā-vant-, tā-vant- » *so great*, « yā-vant- » *as*, « ī-vant- » *so great*, « kī-vant » *how far*, and Vedic and Sanskrit quantitatives like « i-yat, ki-yat » *so much, how much*. The « -manta » affix in this employ seems to be peculiar to the eastern Magadhan speeches only. Oṛiyā, as being more archaic than Bengali-Assamese, preserves the full form in the adjectives « tē-māntā, ē-māntā, jē-māntā, kē-māntā ». The group « -nt- » changed to « -t- » in Bengali (see *supra*, p. 502). The Oṛiyā adverbs « ti-māti, ē-māti, ji-māti, ki-māti » also show the « -t- < -nt- ».

The « -mānṭ » forms of Bengali and Assamese are irregular. It seems that quite early in the OB. period, when the full form « -manta » was current, through contamination with the pronominal adjectives of quality in « -hana » (see *infra*, p. 853), « -manta » came to have a variant « * -mana, * -maṇa ». It is already well-established in the ŚKK., so much

so that the proper « -mâtâ » affix is much restricted, কেমনে, কেমনে, কেমন, কিমনে « kē-mānē, kē-mānē, kē-mānā, ki-mānē », for instance, occurring some 20 times, and কেমতৈ « kē-mâtē » only twice. In NB., the « -t- » forms are archaic, even for the « sādhu-bhāṣā », and the colloquial knows only the « -n- » forms.

Bengali has also a form মতন « mātānḍ » *like, similar to* (see next para), which is a blend of « -mâtâ » and « -mānā ».

This affix « -mâtâ, -mānḍ, mātānḍ » quite early came to be regarded as a separate word in Bengali and Assamese, through confusion with the Skt. « mata, manas < √man » : *e.g.*, আমার মত(ন) « āmārḍ mâtâ(nḍ) » *like me*, তোমার মত(ন) « tōmārḍ mâtâ(nḍ) » *like you*, পুরানো মত(ন) « purānō mâtâ(nḍ) » *like old, oldish*. As a separate word, মত « mâtâ » is now frequently written মতো « mâtō » (< « *-mantāwa, manta + ka »), following the pronunciation. The independent use of « mâtâ, mānā » is fairly common in the ŚKK., where it generally occurs after and strengthens the pronominal adjective of quality in « -hānā, -hānā, -nā » : *e.g.*, কেন মণে, মনে, মতৈ « kēnā + mānē, mānē, mâtē » *in what way*; এহি মতৈ « ēhi mâtē » *in this way*; যেহ মনে « jēhā mānē » *in such a way that*; NB. poetic হেন মতে « hēnā mâtē » *in this way*.

Early Assamese had the « mâtâ, mānā » forms : *e.g.*, Śaṅkara-dēva, « hr̥di-sthitā huā tumi jēnā kārābāhā swāmi, Hr̥ṣīkēśā, kārībā tēmānā » *remaining in my heart, just as you will make me do, Lord Hr̥ṣīkēśa, so shall I do* (Dēvēśwar Chalihā, 'Asamīyā Sāhityar Burañji,' Jorhat, Saka 1833, p. 123); « cāri dinā sēhi mâtē thākiyā Iśwārā » *in that way, the Lord, staying for four days* (ibid., p. 133). Early Assamese also has forms like « jēntē, tēntē » etc. = « jēwāntē, tēwāntē < jēmāntē, tēmāntē ». In Modern Assamese, the full « -m- » or the altered « -w- » forms no longer occur, but contracted ones, « ēnē, jēnē » < « *ēmānē, jēmānē », pronominal adverbs, which seem to have merged into the « -hānā, -hēnā » forms (see *infra*).

With addition of the instrumental « -ē » we have corresponding adverbs : এমতে, এমনে « ēmâtē, ēmānē » [æmote, æmone] *in this way*, কেমনে « kēmānē » [kæmone] *how?* etc.; but the adverbial use of the simple « mâtḍ, mānḍ », without the « -ē » affix, is also found. There is in NB. also a locative use of the « -mān-ē » forms, in which the « -ē » is certainly the locative affix :

কম্বে < kāmṣnē > *where?*, যম্বে, যেম্বে < jāmṣnē, jēmṣnē > *in the direction that*, এম্বে < ēmṣnē > *in this direction*, etc. (the forms < kâ- > etc., rather than < kē- > etc., are probably due to the analogy of কই < kâi > etc., for which see *supra*. Contracted forms of these adverbs of direction are found in dialectal Bengali: *e.g.*, EB. কনে < kânē > (< kâṣnē, kâṣnē, kāmṣnē); এনে, এয়ানে < ēnē, ēānē > (< ēmānē) etc. Oriyā also has similar forms—< ēṇē, tēṇē > etc.

[II] Adjectives and Adverbs of Quality in হন, হেন, হ্, ন < -hānā > -hēnā > -hnā > -nā >.

600. NB. has the following: হেন, যেন, কেন < hēnā, jēnā, kēnā >, dialectally যেনে, কেনে < jēnē, kēnē > (with instrumental < -ē > affix). Besides there is a rare তেন < tēnā >. Of these, হেন < hēnā > alone is used as an adjective: *e.g.*, হেন কাজ < hēnā kajā > *such work*; cf. also যেন তেন উপায়ে < jēnā tēnā upāyē > *in any way possible, by some means or other*. কেন, কেনে < kēnā, kēnē > simply means *why* < *in what way*, and যেন, যেনে jēnā, jēnē > is also a conjunction = *so that, in order that*.

In eMB. (ŚKK.), the corresponding forms were (এ)হেন, তেহেন or তেহ, যেহেন or যেহ, কেহেন or কেহ < (ē-)hēnā; tē-hēnā, tēhnā; jē-hēnā, jēhnā; kē-hēnā, kēhnā >, and these were adjectives as well as adverbs—the instrumental < -ē > affix being commonly used for the adverb: *e.g.*, কি নাম তাহার, কেহেন তার রূপ < ki nāmā tāhārā, kēhēnā tārā rūpā > *what is her name, what is her beauty like* (ŚKK., p. 11). In NB., the adjectives in < -māṭā, -māṇā > have practically ousted the < -hēnā, -hnā, -nā > forms from adjectival use.

The eMB. < -hēnā > forms correspond to the Maithili < ē-han, tē-han, kē-han > (< * -hana >: the Bengali change of < *-hā- > to < -hē- > is due to the influence of the preceding bases < ē-, jē-, kē-, tē- >).

The Māgadhī Apabhraṇśa source of the Maithili and Bengali forms would be < *aihaṇa- (or ēihaṇa-?), *taihaṇa-, *jaihaṇa-, *kaīhaṇa- >; which would represent Second MIA. (Māgadhī) < *cāiśaṇa-, *taiśaṇa-, *jaiśaṇa-, *kaīśaṇa- > (see *supra*, pp. 95, 555). OIA. has pronominal adjectives in < -dṛśa- >—< tāḍṛśa-, ētāḍṛśa-, yāḍṛśa-, kiḍṛśa- >

etc. This «-dṛśa-» affix became «-disa-, -diśa-», and then «-isa-, -iśa-» through loss of interior «-d-» in MIA. With a pleonastic adjectival affix «-na» (cf. Whitney, 'Sanskrit Grammar,' §§ 1223 g, 1245 f), this affix was extended, either in dialectal OIA. or in MIA., to give «yaīśaṇa (jaīśaṇa), taiśaṇa (taiśaṇa)» etc., beside «jaīśa-, taiśa-» etc. The OIA. vocalism of the pronominal bases has been regularised in MIA., through what process we do not know. The change of the sibilant to «-h-» in Maithili and Bengali is peculiar and unexplained. Early Oṛiyā shows forms like «jē-sāṇā», and Old Bengali like «aīśana». The «-s-» forms occur in Magahī and Bhōjpurīyā, and in E. Hindī and W. Hindī, and in most forms of NIA. besides. The presence in OB. of the sibilant in these adjectives (as in «aīśana, kaisē, jaīsō, taiśō, aīśa, kaisē» in the Caryās) is certainly due to Western Apabhraṇśa influence (see *supra*, p. 115). Similarly in Early Maithili we have the Western «-s-» forms side by side with the native «-h-» ones. Through the Brajabuli dialect the «-s-» forms were once more introduced into Bengal through W. Hindī influence, and from the 16th century onwards, the «-s-» was written ছ «ch»: e.g., ষেছন «yāichāṇā = jaīśāṇa», এইছন ঐছন «āichāṇā = āīśāṇā», কৈছে «kāichē = Hind. «kāisē», কৈছন «kāichāṇā = kāīśāṇā». The forms without «-n-», corresponding to the Western Hindī «aīśa, aīśī; aīsē» etc., do not seem to occur in East Magadhan.

In the ŚKK. occurs the correlatives জৈসানে, তৈসানে «jāisāṇē, tēsāṇē», as in জৈসানে রতি জাগবো, তৈসানে কাহ্ন আগিবো «jāisāṇē rāti jāḡābō, tēsāṇē Kāṇhā āḡibō» *when I shall understand love's sport, then I shall bring Kṛṣṇa* (p. 21). These correspond with Early Asamese «jāisāni» (ŚKK., Comm., p. 447): and they are Śaurasēnī «-s-» forms borrowed in OB. which persisted with the earlier literary tradition in MB. and Early Assamese: probably some sort of confusion with a word like সময় «samaya = saṃaya» also existed here.

[III] Nouns and Adjectives of Quantity in ত «-tā» or তো «-tō».

601. They are তত (তৈত), এত, অত, যত (যেত), কত < *কেত «tātā, (tātā [tæto]); etā; ātā; jātā (jētā = [jētæto]); kātā < *kētā», also ততেক,

এতেক, [অতেক], যতেক, কতেক < tātēkṣ, ētēkṣ, ātēkṣ, jātēkṣ, kātēkṣ >, with pleonastic < -ēkṣ > affix, as in Maithilī. These agree with Oriyā < tētē, ētē, sētē, jētē, kētē >, and Assamese < tētē(k), ētē(k), kētē(k) > etc. Early Assamese also had forms in < -tā, -tō > like Bengali. Corresponding forms occurs in other NIA. speeches : *e.g.*, Hindōstānī < titnā, tittā ; itnā, ittā ; utnā, uttā ; jītnā, jittā ; kitnā, kittā >.

As sources of these in MIA., we have in Western Apabhraṃśa < tēttiu, ēttiu, jēttiu, kēttiu >, Second MIA. < tēttia, ēttia, jēttia, kēttia >, and First MIA. (Pali) < tattaka, ēttaka, kittaka >. These MIA. forms are derived from, or are connected with, Vedic quantitatives in < -yant- >, like < i-yant- > *so much*, < ki-yant- > *how much*. It seems that formations made up of the pronominal base + the affix < -yant- (-yat-) > + an adjectival < -tja, -tiya > (cf. Pischel, 'Grammatik der Pkt.-Sprachen,' § 153) gave in Early MIA. forms¹ like < i-yatta-, *a-yatta- (*i-yat-tiya, *a-yat-tiya-) ; *ki-yatta- (*ki-yat-tiya-) ; *ya-yatta- (*ya-yat-tiya-) > etc., which were regularly altered into the Pali (with a pleonastic < -ka > as in < ētta-ka, kittaka >), Prakrit and Apabhraṃśa forms. The source-forms of Bengali would seem not to have had the < -ia > ending as in Western Apabhraṃśa (< ēttia, kēttia > etc. should give < *ētī, *kētī > in NIA.), but rather < -a-ka > ending, as in Pali (ēttaka > ēttaa > OB., MB., ētaṃ, ētā > NB. ētā, ētō [æto]). In Caryā 35 we have < ēta-kāla > (see *supra*, p. 808).

The above forms are also used as nouns in Bengali, as in other NIA., and as such for the genitive they take not the simple < -rā- > affix, but the affix কীর < -kārṣ >, or the archaic form কের < -kērṣ >.

In Bengali, the form কতক, কতোক < kātākṣ, kātōkṣ > has an indefinite sense (= kātā + ō, hō + -kā pleonastic : cf. kēu, p. 845). MB. has the emphatic কথো < kāthō > (= kātā + hō, hu), which corresponds in formation to the Maithilī < kathū >.

¹ OIA. '-(t)tya' would be expected to become 'cc' in MIA.; but a *sts.* 'tt' treatment is not unknown, cf. 'āditya-vāra > MIA. āttia-vāra > NIA. (Hindī) āit-wār, it-wār' *Sunday*. In the present case, the form with intrusive 'i-' (*e.g.*, '*ya-yat-tiya > yettia, jettia') certainly helped to prevent palatalisation of a corresponding '*ya-yat-tya-.'

[IV] Adverbs of Time in বে < -bē >.

602. These are তবে, এবে, যবে, কবে < tábē, ēbē, jābē, kábē > ; < ēbē > is archaic and poetic for NB., and it is also found as ইবে < ibē >, অব্বে < ābē >, dialectally in NB. and occasionally in MB. In OB., they were respectively < tabē, ēbē, jābē, *kabē, *abē (?) >—the first three actually occurring in Caryās 46, 35 and 21 respectively. Equivalents in Oṛiyā are < tēbē, ēbē, jēbē, kēbē >, while < ābē > is not found. The difference in the vowel of the pronominal base between Oṛiyā (tē-, jē-, kē-) and Bengali (tā-, jā-, kā-) is to be noted. Modern Assamese does not possess these forms, but Early Assamese did, and the Early Assamese forms agree with the Oṛiyā ones. In Early and Modern Maithili < taba, tabē, tabē; aba, abē, abē, ābē; jaba, jābē, jābē; kaba, kabē, kabē > are found. In Western Hindi, the same forms are found as < tab, ab, jab, kab > (Hindōstānī), and as < tabai; abai, abē; jabai; kabai > (Brajbhākhā).

The forms in < -ē, -ai > are palpably locatives, with the locative affix < -ē, -ai < -ahi, abī >. The source of the forms in Western Hindi and in the Magadhan speeches would be Śaurasēnī and Māgadhī Apabhraṇśa forms like < *tabba- (*tēbba-), *ēbba-, *jabba- (*jēbba-), *kabba- (*kēbba) >, locative < *tabbahi, (*tēbbahi), *ēbbahi >, etc.

In Vedic the indeclinable < ēvā, ēvā > originally meant *thus*; in later Indo-Aryan it became merely an emphasising particle. In the sense of *thus*, however, in later Vedic, the form < ēvām > came in, and this < ēvām > in all likelihood is but an extension of < ēvā, ēvā >. In Second MIA., < ēvām > became < ēvvaṁ >, in the sense of *thus*. In MIA., < ēvvaṁ > seems to have occurred also as < ēbbam, *ēbbā > which further seems to have developed a temporal sense from a modal one, and this temporal meaning was strengthened by putting it in the locative (*ēbbahi, *ēbbahi). Corresponding to < ēvā, ēvām > *ēbbam > which in the Apabhraṇśa stage easily affiliated itself to the pronominal base < ē- < ēta- >, it is exceedingly likely that other analogous pronominal adverbs were evolved, like < *tēvā(m), *yēvā(m), *kēvā(m) >, in Early MIA., which would become < *tēvvaṁ > *tēbbam > etc.; or < *tavvaṁ > *tabbam >

etc. through substitution of the pronominal bases in «-a-», namely «ta-, ya-, ka-». Thus all these are on the basis of «ēvā, evām > ēvvaṁ». The form «ab-ē, ab» would seem to be merely a weakening of «ēbai, ēbē».

Western Apabhraṁśa as in Hēma-candra actually has forms which would presuppose the new formations «*tēva, *yēva, *kēva» on the model of «ēva»: and these forms show MIA. nasalisation of «-v-»: «emva = ēṣa; temva = tēṣa, tiṣa»; jemva = jēṣa, jiṣa; kemva = kēṣa, kiṣa» (cf. Pischel, 'Grammatik der Pkt.-Sprachen,' § 261). NIA. representatives of these adverbs of manner are now found (see *infra*, p. 860). Locative forms of these occurred as adverbs of time in Western Apabhraṁśa: Hēma-candra actually cites «ēṣahī = idānīm» (Pischel, § 261). This «ēṣahī» of course cannot give the Bengali «ēbē > ēbē», or the Maithili «abē», and Western Hindī «abai»; but a parallel MIA. formation «*ēvva- > ēbba-, ēbbahī» alone can.

[V] Adverbs of Time in খন «khāṇṣ».

603. These are তখন, এখন, যখন, কখন «tā-khāṇṣ, ē-khāṇṣ, jā-khāṇṣ, kā-khāṇṣ» = *then, now, when, when?*, besides an অখন < ওখন «ā-khāṇṣ < ō-khāṇṣ» *then, at that time* which is used as a sort of indefinite addition after future verbs (e.g., দেবোঅখন দেবো-খন, দেবে-খুন «dēbō-ākṣāṇṣ, dēbō-khāṇṣ, dēbō-khunṣ» *I shall give at some future time*, দেবে-অখন, দেবে-খন, দেবে-খুন «dēbē-ākṣāṇṣ, dēbē-khāṇṣ, dēbē-khunṣ» *he will give*: this influenced the past formations in the Standard Colloquial like দিলুম-খুন «dilumṣ-khunṣ» = *I gave then, and I gave*: see *infra*, Verb, 'Pleonastic Affixes'). The «khāṇṣ» is from the OIA. «kṣaṇa», which occurs in Bengali as a *sts.* ক্ষণ «[kṣa:n, (k)khon]: «tat-kṣaṇam > takkhaṇa, tākhāṇṣ» etc., with irregular absence of lengthening. This form of temporal adverb occurs in all the Magadhan languages. Cf. 'Prākṛta Pāṇḍala' (Bib. Ind. ed.), p. 304, «jakkhaṇa vīra Hamīra calē» *when Hamīr the warrior marches*; p. 318, «Kāśī-rāa jakkhaṇa calē» *when the king of Kāśī marches*.

[VI] Adverbs of Place in থা < -thā >.

604. We have তথা (সেথা), হেথা, হোঁথা, যেথা (যথা), কোঁথা < tātthā (sēthā) ; hēthā ; hōthā ; jēthā (jāthā) ; kōthā >, which have also locative forms তথায় (সেথায়), হেথায়, হোঁথায়, যেথায় (যথায়), কোঁথায় < tātthāy (sēthāy), hēthāy, hōthāy, jēthāy (jāthāy), kōthāy >. The Bengali সেথা < sēthā > is a new formation with a generalised < -thā > base added to the nominative form < sē >, and < hētha, hōthā > are for < ēthā, ōthā > with prothetic < h- > (see *ante*, p. 556). OB. gives < ēthu >, a form influenced by W. Apabhraṇśa, in Caryā 15.

These < -thā > forms are based on MIA. < tattha, ēttha (*ōttha), yattha > jattha, kuttha (*kōttha) > which already occur in Pali, and thus date from the First MIA. period. The corresponding OIA. forms are < ta-tra, *i-tra = a-tra, *ava-tra, ya-tra, ku-tra >. The aspiration in the MIA. forms presents a difficulty. This may be due to the < -r- > (see *supra*, p. 438). Pischel refers < ēttha > to the Vedic < itthā > (in Skt. < ittham >) = *thus* ('Grammatik der Pkt.-Sprachen,' § 107), and the rest apparently would follow analogically. But W. Geiger derives these from the < -tra > forms ('Pali Litteratur und Sprache,' §§ 9, 62), and cites cases from Pali where we have < -tth- < -tr- >, like < sōtthiya, sōtthiya = śrōtriya >, and < ubhayattha = ubhaya-tra >. Can it be that we have the OIA. < ✓sthā > here, in original forms like < *tat-stha, *yat-stha > etc. ?

Old locatives of these < -tha > forms like তথি < tātthi >, যথি < jātthi > are used as oblique bases for their corresponding pronouns : see *supra*.

The MIA. forms were strengthened with the definitive < -ā > in OB. The < -thā > forms do not occur in Assamese and in Oṛiyā : the latter has < sēthi, ēthi, jēthi, kēthi >; and corresponding < -ṭh- > forms occur also in the Bihārī dialects (see *infra*, § 607).

Assamese has as adverbs of place < tāt (tātē), jāt (jātē), kāt (kātē) >, which correspond to the Maithilī < tatay (tatē), jatay (jatē), katay (katē) >, besides < ētay (ētē) > and < ōtay (ōtē) >; and W. Hindī (Brajbhākhā) has < tita, kita (kata), jita > and < ita, itai, itai > and

« uta ». The Maithilī forms occur in Brajabulī also. They are connected with the Western Ap. locatives like « tēttahē, ēttahē (tēttahī, ēttahī) » etc., noted by Hēma-candra : « tētta, ētta » etc. are apparently the OIA. « tatra, *itra = atra » etc., altered in MIA. in some Western dialect, without the aspiration which we find preserved in Pali « tattha » etc. and Bengali হেথা « hēthā » etc.

[VII] Adverbs of Place in খানে « khānē », etc.

605. Like সেখানে, এখানে « sē-khānē, ē-khānē » etc. These are late formations, being compoundings of « sē, ē, ō, jē, kōṇḍ » and the noun খান « khāṇḍ » *place* (< « khaṇḍa », see *supra*, pp. 365, 779 : there seems to have occurred some contamination with the Skt. « sthāna » as well as Pers. « xānah », both meaning *place*).

606. There are similar compounds with ধার, ধারে « -dhārḍ, -dhārē » = *side, edge, bank, limit, line* (e.g., এধারে « ē-dhārē », ওধারে « ō-dhārē »), agreeing with the Hindōstānī « i-dhar, u-dhar » etc., and with Bhōjpuriyā « ihar, uhar » with weakening of « -dh- » to « -h- ». (Hoernle derives these latter differently : cf. p. 315 of 'Gauḍian Grammar'). The Maithilī « em-har, jem-har » etc. are connected.

607. Dialectal Bengali (W. Raḍha) shows ইহে, উহে « indhē, undhē » *here, there*, etc. which agree with the Bihārī (Maithilī) « indē » undē » or « inda, unda » etc. They seem to be connected with the Hindōstānī « yahā, wahā » etc., which are old MIA. ablatives, from Western Apabhraṇśa « *ēahā, *ōhā » < Second MIA. « *ēamhā, *ōamhā » < OIA. « ētasmāt, *avasmāt » etc. From Māgadhī Apabhraṇśa forms similar to those of Western Apabhraṇśa, the new Magadhan dialects could easily have « ihā, uhā, inha, unha » and then « indha, undha », locative « indhē, undhē » etc.

608. Dialectal Bengali preserves also some locative forms in « ṭhi, -ṭi », e.g., সেটি, এটি, জেটি « sēṭhi, ēṭhi, jēṭhi » as in South-West Bengali ; ইটি, সেটি « iṭi, sēṭi » in North Bengali. This « ṭhi » seems to come from an OIA. « sthāman » *place* (see *supra*, under ঠাই « ṭhāi », p. 762).

Oṛiyā also has it, both as « ṭhi » and as an extended « ṭhā-ra- » with the genitive affix.

609. The New Bengali correlatives বাই—তাই « jāi, tāi » *when—then*, *as soon as—immediately* are from the OIA. « yadā-hi, tadā-hi ».

610. OB. as in the Caryās shows some adverbs of manner in « -ma », unquestionably pronounced « -ṃa »: *e.g.*, jima » (Caryās 13, 19, 29, 30, 31, 41, 43) and « tima » (Caryās 9, 43), and also probably « kima » (Caryā 39). These are Western Apabhraṃśa forms borrowed in OB. Cognate forms in other NIA. speeches are—Eastern Hindī « jimi, timi » etc.; Western Hindī « jyaṃ, tyaṃ; jyḍ, tyḍ; jyṃ, tyṃ; jṃ, tṃ » etc.; Gujarātī « jēm, tem » etc. These are derived from Western Apabhraṃśa « jeṃva, teṃva, keṃva = jēṃva, tēṃva, kēṃva » etc., which are nasalised modifications of OIA. « *yēva, *tēva, *kēva », formed on the analogy of « ēva » (see *supra*, p. 857. Cf. Pischel, 'Grammatik der Pkt.-Sprachen,' § 261; Tessitori, 'Grammar of OWR.', § 98 [3]).

CHAPTER V

THE VERB

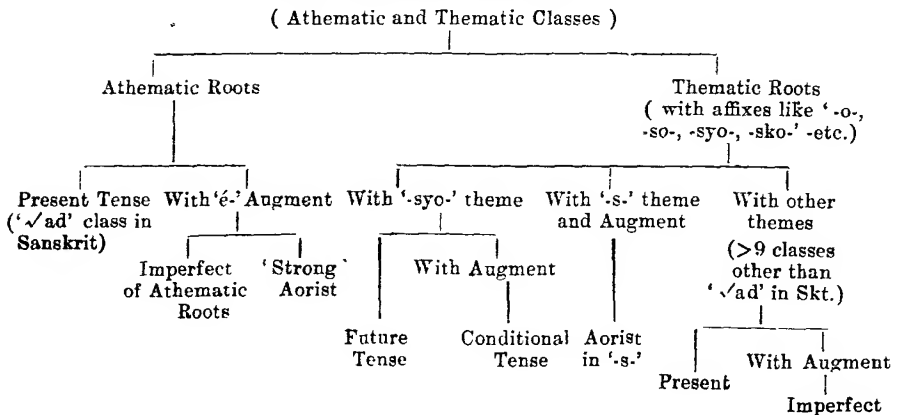
[A] CONJUGATION OF THE VERB IN INDO-EUROPEAN, IN OIA., AND IN NIA.

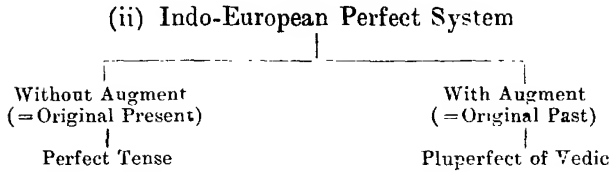
611. The elaborate conjugation of the verb such as we find in Vedic and in Greek did not obtain in Primitive Indo-European. The conjugational system was exceedingly simple in the oldest period. There was no distinction of tenses as such, and the subjunctive and optative moods were just evolving out of the indicative. The verb root (in simple, extended, or reduplicated form), in the active voice, took up certain personal affixes, either added direct to the root, or with certain *themes*, or syllables like «-*o-, *-nu-, *-so-, *-to-, *-sko-, *-dho-» etc. which were added as links joining the root and the personal termination; and sometimes there was a nasal infix, «-*ne-, -n-» which came in and modified the form of the root. The force of the affixed themes was to indicate the *aspect* or nature of the action, whether it was progressive or transitory, iterative or intensive, or indefinite. To express a state attained, as the result of a completed or perfected action, the verb root underwent a special modification in itself and further took up certain other personal terminations, slightly different and curtailed forms of the ones mentioned above. The conjugation of the verb in Primitive Indo-European thus fell into two parts, taking in view the kind of action (whether it was completed or not) and the kind of pronominal affixes it adopted accordingly. The paradigm of a root thus falls into two divisions—or *systems*—which have been named (i) the *Present-Aorist*, and (ii) the *Perfect*. These systems did not indicate time relation, but only the action in the present time, incomplete or perfected. If past time were to be emphasised, an adverbial particle «é», called the *augment*, which was always stressed, was placed before the verb form. In course of time this particle became loosely attached to the verb, and the combined

« *é » (> Indo-Aryan = « á ») and verb form resulted in the imperfect and aorist (as well as the 'plu-perfect') tenses of Vedic and Sanskrit.

The themes or affixes which were added in between the root and the personal terminations (*e.g.*, Skt. « kar-ō-ti, krī-ṇā-ti, div-ya-ti, sah-a-tē, ga-ccha-ti < IE. *gʷm-sko-ti », etc.) had in Prim. IE. each its special meaning or force, but in the later phase of IE., the earlier *nuances* were to a great extent lost, and in several cases they took up distinct and well-defined values not known before. Thus the « -s- » theme came to denote the past tense in Italic, Celtic and Slav, and developed into the aorist tense of Greek and Sanskrit; the « -so- » and « -syo- » themes developed into the future tense respectively in Greek and in Sanskrit and Baltic. The *Perfect System* gradually evolved into the perfect tense in most IE. languages: thus IE. « *√dṛk » *to see*, with a strong grade (*dórk), reduplicated (*de-dórk) and with the personal affix « -a », gave a form « *de-dórk-a », which was a present form, = *I am after completing the act of seeing*, form which easily developed the perfect or past sense of *I saw*, and the form became the perfect tense, as in Sanskrit (dadárśa) and in Greek (dédorka). The tense and mood forms of OIA. were developed in this way out of the simple *aspects* of IE. The tables below give the relation borne by OIA. tenses to the Prim. IE. forms :

(i) Indo-European Present-Aorist System.





Originally in IE. there were two moods, the indicative and the imperative. From the indicative developed the conjunctive and the optative. The thematic vowels « *-ě-, *-ē-, *-ō-, *-ō- » which at first denoted some particular aspect of the action in the indicative, came to acquire the sense of a special mode, that of the conjunctive or subjunctive : and in some of the IE. languages they became well-established as modal affixes, deviating from their original aspect-indicating function. Similarly the affixes « *-yē-, *-yā-, *-ī-, *-oi- » came to be associated with the optative mood : originally (like the « *-ě-, *-ē-, *-ō-, *-ō- » above, and the « -s- » of what later became the aorist, as well as « *-syē-, *-syo- » of what was later changed to the future), « *-yē-, *-yā- » etc. indicated some aspect of the action, as much as « -nu-, -nā- » and the other *themes* which have not become specialised for a mood or tense and of which the proper force is no longer understood. And themes of the groups « *-yé-, *-yó- » and « *-éye-, *-éyo- » became respectively the affixes of the denominative and causative forms. The germs of these later modal and other developments in all cases existed in these aspect-indicating themes of Primitive IE.

612. Below is given a conspectus of all the conjugational forms of Vedic, from its own stand-point, and not in historical relationship to Prim. IE. :—the development and systematisation of the former from the latter has been of an intricate character.

This will indicate the extent of the losses sustained by Bengali, which is typical for all NIA.

A CONSPECTUS OF OIA. (VEDIC) VERB-FORMS.

Root : « car », or « cal » *to move, to walk*. (Finite forms given are of the 3rd person singular, unless otherwise stated).

I. The Present System.

A. Indicative Mood :

(i) With Primary Personal Affixes = Present Tense :

(a) Active Voice . *cár-a-ti* (*cár-a-si*, *cár-ā-mi*, etc).(b) Middle Voice : (1) Reflexive : *cár-a-tē* ; (2) Passive : *car-yá-tē*.

(ii) With Secondary Personal Affixes, preceded by the Augment = Imperfect Tense :

(a) Active : *á-car-a-t*.(b) Middle : (1) Reflexive : *á-car-a-ta* ; (2) Passive : cf. *á-hū-ya-ta*.

(iii) With Secondary Personal Affixes, without Augment = Injunctive :

(a) Active : *cár-a-t*.(b) Middle : (1) Reflexive : *cár-a-ta* ; (2) Passive : cf. *sū-yá-ta*.

B. Subjunctive Mood :

With Primary Personal Affixes = Present Subjunctive :

(a) Active : *cár-ā-ti*, *cár-ā-t*.(b) Middle : (1) Reflexive : *cár-ā-tāi*, *cár-ā-tē* ; (2) Passive : cf. *bhri-y-ā-tē*, *uh-y-ā-tē*.

C. Optative Mood :

With Secondary Personal Affixes = Present Optative :

(a) Active : *cár-ē-t*.(b) Middle or Reflexive : *cár-i-ta*.

D. Imperative Mood :

(a) Active : 2 sg. *cár-a*, 2 pl. *cár-a-ta*.(b) Middle : (1) Reflexive : 2 sg., *cár-a-sva* ; (2) Passive : cf. 2 sg., *hū-yá-sva*.

E. Participles of the Present System :

(a) Active : *cár-ant-*.(b) Middle : (1) Reflexive : *cár-a-māṇa* ; (2) Passive : *car-yá-māṇa*.

II. The Aorist System, in Simple or Non-Sigmatic, Sigmatic (with « -s-, -sa-, -iṣ-, -siṣ- »), and Reduplicating forms of Roots.

A. Indicative Mood :

(i) With Secondary Personal Affixes *plus* Augment = Aorist (past).

(a) Active: á-cār-ṣ-i-t, á-cār-i-t, á-ci-car-a-t; cf. á-ruk-ṣa-t, á-vid-a-t.

(b) Middle: á-cār-ṣiṣ-a-ta, á-cār-a-ta, á-ci-car-a-ta; cf. á-vid-a-ta, á-bud-dha, á-stō-ṣ-ṭa, á-sthi-ta; Passive: 3 sg. only : á-cār-i.

(ii) With Secondary Personal Endings, without Augment = Injunctive Aorist.

(a) Active: cār-i-t; cf. dvik-śá-t, kār-ṣ-i-t, bhū-t, di-dhar-a-t, etc.

(b) Middle: cār-ṣiṣ-a-ta, cār-a-ta, ci-car-a-ta: cf. 1 sg. sthē-ṣ-am; páv-iṣ-ṭa; 3 pl. hā-siṣ-ur; vid-á-ta; vṛ-ta, 3 pl. si-ṣap-a-nta etc.

B. Subjunctive Mood :

Subjunctive Endings added to Aorist Base, without Augment = Subjunctive Aorist.

(a) Active: cf. stō-ṣ-a-ti, stō-ṣ-a-t; kār-iṣ-a-t; yā-siṣ-a-t; vid-ā-ti, vid-ā-t; kār-a-ti; si-ṣadh-ā-ti.

(b) Middle: cf. stō-ṣ-a-tē; 3 pl. sán-iṣ-a-ntē; vid-ā-tē; kār-a-tē.

C. Optative Mood :

(i) Optative Endings added to Aorist Base = Optative Aorist.

(a) Active: cf. vid-é-t; bhū-yā-t; vōc-é-t.

(b) Middle: cf. bhak-ṣ-i-ta, māṁ-siṣ-ṭa; jan-i-siṣ-ṭá; ar-i-tá.

(ii) Aorist « -s- » added after Optative Base « -yā-, -i- » = Benedictive or Precative :

(a) Active: car-yā-s: cf. gam-yā-s, bhū-yā-s.

(b) Middle: car-i-ṣ-ṭa: cf. pad-i-ṣ-ṭa.

D. Imperative Mood :

- (a) Active : cf. 2 dual, mṛk-śá-tam ; 2 sg. nē-ś-a, av-iḍ-ḍhi, sad-á, kṛ-dhí, bōdh-í.
 (b) Middle : 2 sg. dhuk-śá-sva ; 2 sg. sák-śva ; 2 dual, yā-siṣ-ṭám ; 2 pl. sad-a-dhvam ; 2 sg. kṛ-śvá, yuk-śvá.

E. Participles of the Aorist System :

- (a) Active : cár-ś-ant- ; cf. sák-ś-ant-, śuc-ánt-, gm-ánt-, kr-ánt-, sthánt-, etc.
 (b) Middle : cf. śuc-á-māna, kr-āṇá, budh-āná, yam-a-s-āná, mand-a-s-āná, etc.

III. The Future System.

A. Indicative Mood.

- (i) With Future «-syá-» Base and Primary Personal Endings = Future Tense.
 (a) Active : car-i-śyá-ti.
 (b) Middle : car-i-śyá-tē.
 (ii) Augment Preterit of the Future, with Secondary Personal Endings = Conditional.
 (a) Active : á-car-i-śya-t ; cf. á-bhar-i-śya-t.
 (b) Middle : á-car-i-śya-ta.

E. Participles of the Future System :

- (a) Active : car-i-śyá-nt-
 (b) Middle : car-i-śyá-māna : cf. stav-i-śyá-māna.

IV. The Perfect System.

A. Indicative Mood :

- (i) Primitive Indo-European Present of the Perfect System = Perfect in Sanskrit.
 (a) Active : ca-cār-a.
 (b) Middle : cār-é, cf. tēp-é, da-dh-é,

(ii) Augmented Perfect=Imperfect of the Perfect System=Vedic Pluperfect :

(a) Active : cf. á-ca-caṣ-a-t.

(b) Middle : cf. 3 pl. á-ca-kri-ran.

(iii) Injunctive Perfect, without Augment :

(a) Active : cf. ta-stambh-a-t.

(b) Middle : cf. di-diṣ-ṭa.

B. Subjunctive Mood :

Subjunctive Inflexions added to Perfect Base=Subjunc. Perfect.

(a) Active : cf. mú-mōc-a-ti, mu-muc-a-t.

(b) Middle : cf. ta-táp-a-tē, jú-jōṣ-a-tē.

C. Optative Mood :

(a) Active : cf. ja-gam-yá-t.

(b) Middle : cf. va-vṛt-I-tá.

D. Imperative Mood :

(a) Active : cf. ci-kid-dhí.

(b) Middle : cf. va-vṛt-svá.

E. Participles of the Perfect System :

(a) Active : cf. ca-kṛ-vámś, ja-gm-i-vámś.

(b) Middle : cf. tēp-āná, ja-gm-āná.

V. Participles.

A. Active and Middle, as under the various Tense Systems above.

B. Past or Passive Participle : car-i-tá ; cf. li-ná, kṛ-tá.

C. Perfect Participle : car-itá-vant (a late formation).

D. Future Passive Participles and Adjectives : cár-ya, car-áyya, car-éṇya, *cár-tva, car-tavyà, car-i-tavyà, car-aṇ-íya.

E. Indeclinable Participle or Conjunctive : car-i-tvā, car-i-tvī ; -cár-ya ; cf. kṛ-tvā, kṛ'-tya.

VI. Verbal Nouns and Infinitives :

cáras, car-ásē ; cár-i-tu-m, car-i-tav-āí, cár-i-tav-ē, cár-i-tō-s ; car-í, car-áy-ē ; car-i-ty-āí ; car-ádhy-āi ; cár-am ; -cár-a-m ; car-aṇ-i ; car-í-tra ; car-á-tha ; cf. also bhár-maṇ-ē, dā-vān-ē, dhūr-van-ē, sā-táy-ē.

VII. Periphrastic Forms.

- A. Perfect Active : car-ay-ām + āsa, -babbhūva, -cakāra.
 B. Future : caritā, 1 sg. caritāsmi.

VIII. Secondary Conjugations.

- A. Passive : car-yá-tē (Present), á-cār-i (Aorist 3 sg.).
 B. Causative : inflected forms like cār-āya-ti, cār-āya-tē, á-cār-aya-t, cār-ay-iṣyá-ti, cār-áy-ē-t, cār-āya-tu, á-cār-ay-i-sy-a-t, cār-yá-tē; etc.; Active Present Participle cār-áy-ant-, Passive cār-yá-māṇa, etc.
 C. Denominative : cār-āyá-tē, cār-āyá-tē, etc.
 D. Desiderative : cí-car-iṣ-a-ti, cí-car-ṣ-a-ti; á-ci-car-ṣ-īt; ci-car-i-syá-ti; Causative-Desiderative—ci-car-iṣ-āya-ti; etc.
 E. Intensive : Indicative cār-car-i-ti; also Optative, Imperative, Imperfect Indicative, etc. Present Active Participle, cár-i-car-ant-; Passive Participle—cār-car-āṇa (cf. kán-i-krad-ant-, jár-bhur-āṇa), car-cūr-yá-māṇa.

613. Compared with the above elaborate system, that of the NIA. speeches shows a very great simplification. And Bengali (with Assamese) is perhaps more simplified than any of its sisters and cousins—the distinction in number for verb forms, which obtains in almost all NIA. speeches, the inflected passive, the « karmaṇi » and « bhāvē prayōgas » of W. Hindī, Panjābī, Rājasthānī etc., the negative conjugation of Khaskurā, etc., are all absent. The curtailment of the OIA. system has been carried out along the lines indicated below, to give that of Bengali :

- I. The Present System : the OIA. *themes* have been in a few instances retained in the root in NB.

A. Indicative Mood :

- (i) The forms for the Present Tense alone have been retained :

OIA. calati > NB. cālē :	OIA. calanti > NB. cālēṇṇ;
calasi > cālī-s :	calatha > cālā, cālō.
calāmi > cālī :	(calāmaḥ > cālō).

D. Imperative Mood :

3 pers. calatu > cālāu > cālu, cālu-kṣ; calantu > cālunṣ;

2 pers. cala > cālṣ; calata > cālā, cālō.

E. Participles :

(a) Active : calant- > calanta > cālāntā, cālīt- (=the base of the Conditional or Habitual Past).

(b) Passive or Middle : calamāna > cālānā (with Causative influence).

II. The Aorist System : entirely lost.

III. The Future System :

A. The Indicative future in « -ṣyā- » was inherited in OB., but NB. retains only the forms for the 2 person as a Future Precative, or Imperative with Future implication : « calīṣyasi > cālīs, calīṣyatha > cālīhā > cālō > cālō ».

IV. The Perfect System : entirely lost.

V. Participles :

The Past Passive Participle in « -tā, -itā », fortified in Late MIA. by the pleonastic « -illa » affix, gave the Past as well as Adjectival Base of Bengali, in « -ila », and also the Conditional Gerund in « -il-ē »; without the « -ila », this OIA. « -(i)tā » participle in the source of the Bengali Verbal Voun in « -ā ».

The Future Passive Participle in « -(i)tavya » was altered into the Bengali Future Base in « -ibā », and of the Verbal Noun in « -ibā ».

The Conjunctive Participle affix « -ya » of OIA. lives in the Bengali Conjunctive affix « -i-yā ».

VI. Verbal Nouns :

Some have been preserved : « cālṣ, cālṣ, cāl-ānṣ » etc.

VII. Periphrastic Forms—not preserved.

VIII. Secondary Conjugations :

The Causative, in the MIA. form of « -āpa- », and the Denominative, are partially represented in the Bengali affix « -ā- ». The original ablaut grade of the Causative has occasionally been maintained.

The above are thus the comparatively few forms inherited by Bengali as a NIA. language. In MB. and OB. a few other relics of OIA. forms are found which are already tending to become obsolete. The losses have been to a great extent made good by newer formations (*e.g.*, by the development of compounded verbs, and the use of particles and help-words). The syntax too has altered, to help in fixing the language in its new and altered environment.

[B] BENGALI VERB-ROOTS.

[I] HISTORICAL CLASSIFICATION.

614. The number of Sanskrit verb-roots, according to the grammarians, comes up to some 2,000 (1961, according to N. L. Westergaard's lists in O. Böhtlingk's 'Pāṇini,' Leipzig, 1887, pp. 62*-84*). Of these, only slightly over 800 have been found in literature (Vēdas, Brāhmaṇas, the Epics, and Early Sanskrit works), employed their conjugated forms. Of this number, again, some 200 belong to the Vēdas and the Brāhmaṇas alone, about 500 occur in both Vedic and Sanskrit, and less than 150 are found in the later literature alone (W. D. Whitney. 'The Roots, Verb-forms and Primary Derivatives of the Sanskrit Language,' German ed., Leipzig, 1886, p. 244). OIA. as in the Vēdas and the Brāhmaṇas has consequently registered less than 700 roots which were in living use as verbs, apart from those occurring only in nominal and other derivatives. This number, 700, can by no means be said to exhaust all the verb-roots in the speech of the OIA. period, but considering the extent of the Vedic and Brāhmaṇic literature, and fact that this literature touches upon almost all the aspects of the life of the times, the number of roots not represented cannot be very many.

Many of the 800 roots actually used in OIA. literature (Vedic and Early Sanskrit) are merely extensions of primitive roots, and in some cases, as we advance into the MIA. stage, are but Prakritic modifications of OIA. roots. The number of primitive roots inherited from IE. by OIA. will necessarily be rather small. Be it as it may, the absence of some 200 Vedic roots in Sanskrit shows that this inheritance was not retained

intact by the Aryan speech in India. Old roots changed their meaning, and went out of fashion ; and the losses were made good by building up anew with the old materials, and in a few rare instances by possible borrowings from the non-Aryan speeches. The MIA. vernaculars employed a large number of derived forms as new roots. The spoken language reacted on the literary speech, Sanskrit, and numerous MIA. forms were adopted into Sanskrit in a slightly altered form, and were gradually accepted by the Sanskrit grammarians, and given an equal place with the primitives. There could be no rule to guide the caprice why some Prakrit roots were taken up and others rejected by Sanskrit: thus « brud < budḍa, hinḍ, hikk, khēl, kaṭṭ, lag, piṭṭ » and a number of others have found a place in both the « dhātu-kōṣa » and the literature of Sanskrit, but other equally good Prakrit roots like « kaḍḍha < kṛṣṭa, lukka, cukka, phiṭṭa, cagh, bhar < smṛ, ghūl < ghūrṇa » were rejected. The grammarians of later ages (from the Second MIA. period) seem to have encouraged this practice to some extent. Sanskrit the language the Gods and the *Rishis* was the mother of all language, and this was apparent from the vernaculars of Northern India ; consequently, vernacular words and roots must necessarily originate from those of Sanskrit : when the grammarians were agreed on this principle, at a time when the historic development of forms by phonetic and other changes was not fully understood, the Sanskrit « dhātu-kōṣa » began to grow in extent by the accession of new roots foisted on it by grammarians. Of the roots in the current « dhātu-kōṣas » a small number may even have been the creations of grammarians to explain words of doubtful etymology ; but the bulk of them may legitimately be regarded as having been in actual use in IA., though not in its oldest period. Thus in addition to the aristocratic roots of direct IE. origin like « as, bhū, sthā, gam, yā, ad, mṛ, dṛś, dram, cal, pat, dhā, div, mṛj, snih, duh » etc., the « dhātu-kōṣas » give as good Sanskrit humbler roots of late and obscure origin, like « 'gu(n)li' vēṣṭanē, cūrṇīkaraṇē'pi ; 'ḍipa' kṣēpēl ; 'bha(n)ḍi' paribāsē ; 'kha(n)ḍi' manthē ; 'capa' kalkanē ; 'juḍa' prēraṇē ; 'caha' pari-kalkanē ; 'khiṭa' uttrāsanē ; 'lōḍṛ' unmādanē ; 'jimu' adanē ; 'huḍṛ, hōḍṛ' gatāu ; 'ḍiṇa' viḥāyasa-gāmanē ; 'muṭa'

sañcūrṇanē; 'dhakka' nāśanē; 'bukka' bhāṣaṇē; 'kaṇa' nimīlanē; 'kaḍḍa' kārkkāśyē; 'laḍa' vilāsē; 'aḍḍa' abhiyōgē; 'aḍa' udyamē; 'ṭuṭa' alpa-bhāvē, etc., etc., which have in almost all cases NIA. equivalents, and can in the majority of cases be explained easily as secondary formations from words derived from primitive Aryan roots; the origin of quite a number of them, however, remains obscure.

615. The number of verb-roots in Bengali is 1,056, according to the excellent grammar of Paṇḍit Nakuleśwar Vidyābhūṣaṇa (4th ed., Calcutta, Bengali year 1315). This includes original or primitive roots, causatives, and a number of denominatives used chiefly in literature, and excludes onomatopoeics. A Bengali « dhātu-kōṣa » of about 1,500 roots has been easily compiled by me on the basis of Jñānēndra-Mōhan Dās's dictionary (see *supra*, p. 218): this includes onomatopoeics, and a number of obsolete roots not used in NB., beside a large number of Sanskrit denominatives used in high literature. The number will be much larger if proper *tbh.* roots in early Bengali literature and in the present-day dialects are all brought together.

Roots in Bengali, as in other cognate IA. speeches, can be classified on the lines indicated below, taking into consideration their origin, and partly also their function :

- | | | | |
|--------------------|-------|---|--|
| 1. Primary Roots | Roots | —Primary Roots inherited from OIA. (<i>tbhs.</i>) : | |
| | | (a) Simple Roots, (b) Prefixed Roots. | |
| | | —Primary Roots from Causatives in OIA. | |
| | | —Primary Roots re-introduced from Sanskrit (<i>tss.</i> and <i>stss.</i>) | |
| | | —Primary Roots of doubtful origin (<i>dēśī</i> ?) | |
| 2. Secondary Roots | Roots | —Causatives in « -ā- ». | |
| | | —Denominatives— | —Native (<i>tbh.</i>) —(a) Early (inherited) |
| | | —Tatsama. —(b) MB. and NB. (coined) | |
| | | —Foreign. | |
| | | —Compounded and Suffixed (<i>tbh.</i>) | |
| | | —Onomatopoeic. | |
| | | —Doubtful. | |

(1) Primary Roots.

616. Primary Roots in Bengali, at a rough computation, number about 300. Strictly speaking, denominatives derived from MIA., which number about 100, may be classed under primary roots, since they have been inherited as roots by Bengali and behave exactly like primitive roots derived from OIA. (e.g., a root like কাড় *kār* *snatch away* < *kādḍha = kṛṣṭa >): these might have been denominatives in MIA., but the nouns or adjectives which were their sources are in many cases obsolete in Bengali.

617. There are a little less than 200 roots in Bengali which can mostly be traced right up to primary roots of OIA. (Vedic and Sanskrit, and in some cases only to the early Prakrits). Examples are, of unprefixd roots: *আছ āch* (MIA. *acchati*, IE. **es-sko-ti*); *ইছ ich* (*icchati*); *কষ kās tighten* (*kṛṣ*); *কর kār* (*kṛ*); *কাঁদ kād weep* (*krand*); *কাঁপ kāp* (*kamp*); *কাট kāt* (*kṛt*); *কিন kin* (*krināti*); *কুঁদ kūd* (*kūrdati*); *খন khān* (*khan*); *খা khā* (*khād*); *খুঁজ khūj seek* (? *kṣudyatē*); *খেল khēl* (*khēlati*); *গণ, গুণ grān, guṇ* (*grāṇ*); *গিল gil* (*gil, gir*); *চর cār graze* (*car*); *চল cāl* (*cal*); *চি ci awaken* (*cit*, cf. *cēṭayati*); *চু cu* (*cyav*); *চুন cinōti*; *চুম cum* (*cumb*); *ছা chā* (*chād*); *ছাড় chār* (*chard*); *ছিঁড় chīṛ* (*chind, chindati*); *ছেঁচ chēc* (*sic, siñc*); *জপ jāp persuade* (*jalp*); *জাগ jāg* (*jāgr*); *জি ji* (*jiv*); *জিন jin* (*jināti*); *জল jwāl = জল jāl* (*jval*); *টান tāt* (*tan*); *টুট tuṭ* (*truṭ*); *†ডহ ḍāh* (*dah*); *ঢাক ḍhāk* (MIA. *ḍhakk*); *তর tār* (*tr*); *তাজ tāj* (*tarj*); *তুল tul* (*tul*); *†ডাশ ḍās* (*daś*); *দল dāl* (*dal*); *দুল dul* (cf. *dōla*); *দুহ duh* (*duh*); *দুষ duṣ* (*duṣ*); *দে dē* (*dā*); *দেখ dēkh* (MIA. *dekkh* < *drkṣ*); *ধর dhār* (*dhṛ*); *ধ্বর dhwās = ধস dhās* (*dhvas*); *ধা dhā* (*dhāv*); *ধো dhō* (*dhāv*); *†ধুন dhun* (*dhvan*); *নাহ nāh* (*snā*); *নে nē* (*nī*); *নু, নো nu, no* (*nam*); *পচ pāc to get rotten* (*pac*); *†পি pi* (*pibati*); *পিঁজ piṅ* (*piñj*); *পুছ puch* (*pṛcchati*); *পূজ pūj* (*pūj*); *ফাট phāt split* (OIA. *sphāt* < **sphl̥t*); *ফুট phuṭ* (*ibid*); *বাট bāt distribute* (*vaṇṭ*); *বট bāt remain, be* (*vṛt*); *বর bār* (*vṛṣ* ?); *বাচ bāc live* (*vañc*); *বোল bōl* (*brū*); *বস bās* (*vas*); *বহ bāh* (*vah*); *বাঁধ bādh* (*bandh*); *বিঁধ bīdh* (*vyadh*); *বুজ bujh* (*budh*); *বল bul wander about* (*val*); *ভজ bhāj* (*bhaḥ*); *ভর bhār* (*bhr*); *ভাজ bhāj fry, roast* (*bhr̥jj*); *ভাঁজ bhāj fold*

(bhañj); ভূষ bhūṣ (bhūṣ); মহ mäh churn (math); মজ māj sink, get juicy (majj); মিশ mis (mīśr); মিল mil (mil); মাড় mār (mṛd, mard); মাখ mākḥ (mrakṣ); মল māl (mard); যা jā (yā); যাচ jāc (yāc); যুদ্ধ juḥ (yudh); রাখ rākḥ (rakṣ); লহ lāḥ (labh); লখ lākḥ (lakṣ); লাগ lāg (lag); লাজ āj (lajj); লাল lāl (lal); লুঠ luṭḥ (luṭṭh); শুষ śuṣ (śuṣ); শুন śun (śṛṇōti); শুক śūk (śuṅgh); শো, সো śō, lie down sō (śvap); সহ sah (sah); সর sār (sr); সিসি si (siv); সিঁধ sijh be boiled (sidh); শোহ, সোহ sōh (śubh); হের hēr scrutinise, gaze (cf. ākṣheṭa hunting), etc., etc.

Of prefixed roots, examples are « আ ā (ā-yā); আস, আইś āś, āis (ā-viś); আওজ āoj make half-shut (ā-vṛj); আঁচা ācā (ā-cam); আন ān (ā-ni); আছাড় « āchār » dash, throw down with force (ā-chard); উছল uchāl overflow (ut-śāl); উঠ uṭḥ (ut-sthā); উত্তর utār reach (ut-tṛ); উপেক্ষ upēkh (ut-pra-īkṣ); উই ui rise, as the sun (ud-i); উজা ujā flow up, as a river (ud-yā); উপচ upāc flow over (ut-patyatē); উপজ upāj (ut-padyatē); উলহ, উল, উর ulāḥ, ul, ur descend (ut-labḥ); নিবা, নিভা nib(h)ā (nir-vā); নিবর nirākḥ (nir-īkṣ); নিদর nisār (niḥ-sṛ); নিহাল, নিহার nihāl, nihār (ni-bhāl); নিবড় nibār finish (nir-vṛt); নেউট nēuṭ return (ni-vṛt); পাখাল pākḥāl (pra-kṣāl); পরখ pārākḥ (pari-īkṣ); পরশ pārāś serve food (pari-viś + sparśa); পর < পহির pār < pāhir (pari-dhā); পরিহর pārihār (pari-hṛ); পস, পইś pās, pāis (pra-viś); পোছ pōch wipe (pra-uñch); পোহা pobā dawn (pra-bhā); বস, বইś bās, bāis (upa-viś); ভিজ bhij get wet (abhi-añj); বিক bik sell (vi-kri); সাতর sātār swim (sam-tṛ); সামাল sāmāl gather up, save (sam-bhāl); সাঁপ, সোঁপ sāp, sōp (sam-arp); etc., etc.

618. The primary roots have all come to Bengali through the MIA., and as such they bear the stamp of the phonetic modifications of the various periods. The ten classes (gaṇas) into which the Sanskrit grammarians have arranged OIA. verb-roots, taking into consideration their themes, became levelled down to one in Apabhraṃśa, and all original thematic affixes which were added to the root in the present system were lost in MIA., being either dropped or incorporated with the root. In some instances, however, a characteristic theme could not be dropped; and the presence of the « -ya- » theme is indicated by the result of its assimilation with the consonant of the root. Bengal

primary roots inherited from OIA. have preserved only a few traces of these themes : thus—

1. «-ya-» theme: *e.g.*, «সিধে sijhē (sidh-ya-ti); নাচে nācē (naccāi, nrt-ya-ti); যুধে jujhē (yudh-ya-ti); শুষে śuṣē (śuṣ-ya-ti); বুধে bujhē (budh-ya-ti); সমুধে samujhē (sam + budh-ya-ti); টুটে ṭuṭē (truṭ-ya-ti); মানে mānē honours (man-ya-tē) »; etc.

2. «-nō-» theme: «চুনে cune culls, selects (ci-nō-ti); শুনে śunē (śr-nō-ti); ধুনে dhunē (dhu-nō-ti) »;

3. «-nā-» theme: «কিনে kinē (krī-nā-ti); জিনে jinē (ji-nā-ti) »; (cf. জানে jānē = jānāti) ;

4. The «-cch-» theme (= IE. *-sko-), not recognised by Sanskrit grammarians, occurs in the roots «আছে āchē (acchati, *es-sko-ti); ইছে ichē (icchati); পুছে puchē (pṛcchati); পহুছে pāhūchē (pahuñcaī, pahucchaī, *prabhucchati, *pro-bheu-sko-ti) ».

Original Passive forms, with «-yā-» affix of the Passive, *e.g.*, «উপজয় upjāy overflows (utpatyātē); উপজয় upājāy (utpadyātē); OB. দীসাই (dīś-yā-tē); রোচে, রুচে rōcē, rucē is pleasing (rucyātē) », etc., may be noted here.

The «-n-» infix of OIA. remains as a nasalisation of the root vowel in Bengali forms like «ছিড়ে chīrē (chiṇḍ-a-ti, chi-n-d-a-ti); ভাঁজে bhāñjē (bha-ñ-j-a-ti) », etc. Cf. «বান্ধে bādhē (*bandh-a-ti); রান্ধে rādhē (randh-aya-ti) ».

619. Apart from phonetic modification and decay, and the analogical tendency which brought about a general uniformity in the stem seeking to marshal the roots under one head, primary roots underwent certain modifications in MIA which would appear erratic and inexplicable. These have been described by Hoernle in his paper on Hindī Roots (JASB., 1880, Part I, p. 35ff.). Phonetic changes which altered «samarpayati» to «sāpē», «vismarati» to «bichurē», «upaviśati» to «bāsē», «svapiti» to «śōy», «abhyajyātē» to «bhijē», «prōñchati» to «pōchē, mōchē» are sufficiently clear: and the analogical tendency levelling down the diversities in the forms of roots is plain enough. The striking thing is that in MIA., the bases

of active roots are frequently derived, not from the active form in OIA., but rather from the passive one, and in some cases apparently from the future base rather than that of the present. Causative bases of OIA. also supplied the simple root forms of MIA. and NIA. The deponent forms in MIA. can be explained as taking up a reflexive character, from which the active sense easily evolved, and this was sometimes accompanied by slight semantic changes: *e.g.*, «*abhyañyatē*» is *anointed* > *anoints oneself* > ভিজ়ে «*bhijē*» = *gets wet*; «*tapyatē*» > MIA. «*tappaï*» is *heated* > *heats oneself*, > তাপ়ে «*tāpē*» *gets hot*; «*namyatē*» is *bent, gets bent, bends* > নাম়ে «*nāmē*» *descends*; «*brūyatē*» is *said* > «**buryati*» > *böllai* > বোলে, বলে «*bōle, bālē*» *says*; etc. A number of derivatives from passive participles are similarly used actively. Certain roots in OIA., ending in «*ś, ṣ*» (also other consonants — «*c, j, h*»), change the final consonant to «*k*» before the «*-sya-*» in the future, resulting in «*-k-sya-*» for the future base. The MIA. change of «*-k-sya-*» was «*-kkh-*» or «*-cch-*». In some instances, it seems that on the model of MIA. bases like «*puccha*» = OIA. *prcch*, *gaccha*, *ṣeccha* = *pra+ikṣ*, *accha*, *yaccha*, **pahuccha*, **pahuñca* = NIA. *pahūch-*, certain roots employed for the present their future bases in «*-ccha-*» < «*-k-sya-*». (Hoernle, *op. cit.*). Thus OIA. «*ā+krak-sya-ti*», from «*√kṛṣ*», would give «*ā+kacchaï*» > *ā-acchaï*, **āyacchaï*, **āyañcaï* in MIA., which apparently was the source of Hindi «*aiñcai*, *añcai*» *draws*, Bengali হেঁচড়াই «*h-ēc-r-ā-y*» *drags* (with prothetic «*h-*», and «*-ṛ-*» > «*-ḍ-*» extension). Such future > present bases do not, however, seem to have been as numerous in MIA. and NIA. as Hoernle makes them out to be (*op. cit.*).

620. There are slightly over 50 roots in Bengali which were originally causatives in OIA. The old ablaut modification (*guṇa*) of the root vowel is preserved in Bengali, and the meaning has in many cases been slightly modified. These old causatives have become primary roots in Bengali, and a regular causative form with the «*-ā-*» affix has been built up both from this causative-primary and its basic root: *e.g.*, «*patati*» > পড়ে «*pārē*» *falls*, «*pātayati*» > পাড়ে

« pāre » *causes to fall, fells, gets a thing down*; whence new formations in « -ā »—পড়ায় « pāray » *causes to fall*, and পাড়ায় « pāray » *causes to fell, causes to get something down from high*. The root পাড় « pā » has become, so far as NB. is concerned, an independent form, with the sense of *taking down a thing*. Examples of these causatival formations: †উধারে « ughārē » (udghāṭayati); †উপাড়ে, উপড়য় « upārē > upārāy » (utpāṭayati); গালে « gālē » *strains, causes to flow off* (gālayati), beside গলে « gālē » *melts, slips through like water* (galati); MB. গোড়ায়ে « gōṛāē » *passes time* (gamayati); চাবায়, চিবায় « cābāy, cibāy » *chews* (carvayati); চালে « cālē » *causes to move* (cālayati), beside চলে « cālē » *walks* (calati); ছোঁড়ে « chōṛē » *casts, throws from a distance as a ball*, beside ছুটে « chuṭē » *runs* (Dhātupāṭha = √chuṭ—chōṭayati *splits, cuts*); টানে « ṭānē » *pulls* (caus. < √tan); তারে « tāre » *saves* (tārayati), beside তরে « tāre » *crosses, is saved* (tarati); †তায়ে, তাওয়ে « tāē, tāwē » (tāpayati); ধারে « dhārē » from earlier উধারে « udhārē » *borrowes, remains a debtor* (uddhārayati), besides ধরে « dhārē » *holds*; থোয় « thōy » *places* (sthāpayati); MB. নোড়ে « nōṛē », NB. নোয় « nōy » *bends* (« nāmayati », confused with « namati »); পায় « pāy » (« prāpayati », in the sense of « prāpnōti »); পসারে « pāsārē » *extends, spreads out* (prasārayati); পারে « pāre » *is able, succeeds* (pārayati); পূরে « pūrē » (pūrayati); ফাড়ে « phārē » *splits* (sphāṭayati); বাহে, বায় « bāhē, bāy » (vāhayati); বাটে « bāṭē » *pounds (spices) with a stone roller* (vartayati); বারে « bārē » *shields, stops* (vārayati); MB. ভায়ে « bhāyē » *appears* (bhāvayati), beside MB. হোয়ে « hōē » (bhavati); মারে « mārē » *kills, strikes* (mārayati), beside মরে « mārē » (*marati = mriyatē); মাপে « māpē » *measures* (old sts. = *māppēi < māpayati: cf. Hindi nāpe *measures* = nāppēi = jñāpyatē); মোহে « mōhē » (mōhayati); রাঁধে « rādhē » *cooks* (randhayati); টালে « ṭālē (tālayati), beside টলে « ṭālē » (ṭalati); সারে « sārē » *repairs* (sārayati *arranges, nourishes*) besides সরে « sārē » *moves, goes to* (sarati); হারে « hārē » *is defeated* (hārayati) beside হরে « hārē » *takes away, steals* (harati); cf. দেঁসি ঢালে « ḍhālē » *pours* beside ঢলে « ḍhālē » *reels*; etc., etc.

621. A number of roots, which do not at all look like secondary formations, cannot be traced to any OIA. (Sanskrit) form;

although it is extremely likely that they are in most cases *bbhs*. Analogous forms occur in the « dhātu-kōṣas » in some cases, but that is no help in determining the origin. A few resemble Dravidian roots of similar meaning, and these may be of Dravidian origin : e.g., এড় « ēṛ = ēḍ » *give up*; নড় « nār = naḍ » *move, walk* (< OIA. nṛt *dance* > MIA. naṭ, naḍ ?); কুদ « kud » *leap* (cf. Skt. kūrḍ); মুড় « muṛ = muḍ » *fold, wrap*; dialectal শাপড় « śāpār = śāpaḍ » *eat, gobble up, finish* (e.g., ভাত শাপড়ান « bhātā śāpārānā » *finishing one's meal of rice*): roots exactly similar in form and meaning to all of the above are found in Tamil. Roots that would come under this group of obscure etymology would be, among others—

« ঐচ ঐc *guess*; ঐট ঐṭ *tighten*; কাচ kāc MB. *dress*, NB. *wash clothes*; কুঁড় kūṛ *pound*; কুঁদ kūḍ *carve*; খস khās *slip off*; খাট khāṭ *work, labour, put money on a trade, or lend at interest* (in the last sense a late Skt. « √khaṭṭ » has been found: see Jñānendra Mōhan Dās's Dictionary, under খাটান); খুঁট khūṭ *scratch, rub, rub gently with the finger-tips or nails, peck with the beak*; খুল khul *loosen, open, open bolt*; গাদ gād *ram in*; ঘির ghir *surround*; ঘুচ ghuc *come at an end, be finished*, cf. Assamese গুচ gus *enter*; চট cāṭ *be angry, get ruffled or cracked*; চাহ cāh *look at, ask* (OIA. « caks » ? : cf. Aśōkan « caghati » = *strives, wants* < OIA. « *cagh » = IE. root ?); চাঁচ cāc *scrape*; চাট cāṭ *lick* (OIA. caṣṭa. √caks ?); চাপ cāp *press*; চাঁক chāḱ *strain*; ছাঁট chāṭ *clip off*; ছাপ chāp *print, press*; ছিপ chip *hide*; ছুট chuṭ *run*; জোখ jōkh *measure*; জুট juṭ, জুল jul *meet together*; ঝল, জুল jhāl, jhul *hang*; জুক jhūk *lean out*; জাঁপ jhāp *plunge*; জাল jhāl *mend a metal pot, clean a well*; জুঁজ jhūj *ooze*; টন্ ṭās *drip* (onomat. ?); টাঁস ṭās *be finished, die*; টাঁক, ṭāḱ, টেঁক ṭēḱ, টিক ṭik *endure, repair*; টাক ṭāk *taste* (cf. টাকরা ṭākārā *palate*); টিপ ṭip *pinch with the fingers*; ঠেল ṭhēl *push*; ডাক ḍāk *call, shout*; ডুব, বড় ḍub, বুঁ sink, drown; তাড় tāṛ *hustle, pursue*; থুড়, থুর thur, thur *mince* (cf. thurv *kill*); পট pāṭ *be in agreement*; পিজ pij *card cotton*; পুড় puṛ *burn* (cf. Skt. √puṭ); পুত, পুঁত put, pūṭ *bury*; ফির phir *turn*; বাঁচ bāc *live* (Skt. vañc); বাছ bāch *select, choose*; বিহা, বিয়া bi(h)ā *give birth to*; ভাস bhās *float* (< Skt. bhās *shine*

> *appear* ?); রহ *rāh remain* (? *arh*); রট *rāt spread* (as a rumour); রড় *rār run*; লড় *lār fight*; লুস, লুখ *lus, luṣ gorge oneself*; সাঁট *sāṭ ibid*, also *tighten*; হাঁট *hāṭ walk* (cf. Skt. *hiṇḍ*, Gujarātī *hēḍ-vū*); etc.

622. MIA. borrowings from Sanskrit may be included under the inherited or the proper *tbh.* element of Bengali. After Bengali emerged from Māgadhī Ap., as a distinct speech, and literature began to be produced in it, the habit of borrowing from Sanskrit obtained a greater impetus. A practice grew up in Bengali literature from very early times of adopting Sanskrit roots bodily into the language, like the adoption of *ts.* nouns and participles. This practice received a fresh support during the age of Vaiṣṇava renaissance in the 16th century, and again in the 19th century, in the hands of modern poets like Madhusūdan Datta. This use of Skt. forms, even when their *tbh.* counterparts were in actual use, is not peculiar to Bengali alone: we find it in the mediæval vernacular poetry of all Aryan India. It was the inevitable effect of a revival of classical studies—in grammar, literature, law, theology and philosophy, the results of which were brought to bear upon the vernaculars. The revival of Brahmanic studies strengthened the position of Sanskrit, which had throughout retained a living touch with the vernaculars as their natural feeder. We thus find from Middle Bengali times *ts.* roots or bases like • আষ *āḥwa*, কীর্ত *kīrtta*, গর্জ *garja*, চুষ *cumba*, তিষ্ঠ *tiṣṭha*, ত্যজ *tyaja*, ধ্যা *dhyā*, ধ্বন *dhwan*, নম *nam*, নিশ্চা *nirmā* (*s/s.*, নিরমা *nirāmā*), নির্ণি *nirṇi*, নিশি *niśei*, প্রণম *praṇam*, বদ *bad* (*vad*), বন্দ *banda* (*vand*), বর্জ *barja* (*varj*), বর্ত *barta* (*vart*), ভঞ্জ *bhañja*, ভৎস *bhartsa*, ভিদ *bhid*, মর্দ *marda*, যজ *yaj*, রাজ *rāj* (the last two may be *tbhs.*), শোভ *śobh*, সেব *sēb* (*sē·a*), স্মর *smar*, হিংস *hiṃsa* » etc., etc. to be in common use, side by side with *tbh.* equivalents in many cases. These *ts.* roots, although understood by most people, figure mainly in literature, and only a few have been adopted in the colloquial, like তিষ্ঠ • *tiṣṭha* » (cf. তিষ্ঠাইতে দেওয়া *tiṣṭhāitē dēwā* > Standard Coll. তিষ্ঠুতে দেওয়া *tiṣṭhutē dēwā* = *let one remain at peace*), বর্ত • *barta* » (cf. বাচিয়া বর্তিয়া > বেচে-ব'র্তে থাকা *bāciyā-bārtiyā* > *bēcē-bōrtē thākā to remain alive and well*, বর্তিয়া > ব'র্তে যাওয়া *bārtiyā* > *bōrtē jāwā to feel saved, to get a new existence*). The number of such common *ts.* roots comes up to some 100; but it is often difficult to determine

whether they are *ts.* roots, or denominatives, as frequently the base in Bengali shows « *guṇa* » of the Skt. root characteristic of noun forms.

(2) Secondary or Derivative Roots.

623. The Causatives are the most characteristic of this class. They have the affix « -ā- » which comes from the Second MIA. « -āva- » = First MIA. « -āpa- », which is only a generalisation of the « -pa- » affix found in the causative of some OIA. roots ending in « -ā », *e.g.*, $\sqrt{dā} > dā-pa-ya-$, $hā > hā-pa-ya-$, $mā > mā-pa-ya-$, $yā > yā-pa-ya-$, $sthā > sthā-pa-ya-$, $snā > snā-pa-ya-$, etc. Their verbal nouns as well as infinitives and passive participles have the affix আন, আনো « -ānā, -ānō ». Almost every primary root and denominative which is not already a causative in form can have its causative in « -ā- ». A number of denominatives (especially in the case of bases in three syllables, ending in ড় « -ṛ- », original or affixed) have become obsolete, their places being taken by causative formations which are used without causative meaning: *e.g.*, আঁকাড় « *āṅkāṛḍ* » *embrace, hold with both hands* (*an̐ka-ḍa* : cf. *an̐ka-pālikā embrace*), proper verb form আঁকাড়ে « *āṅkāṛē* », causative extension * আঁকাড়াএ > আঁকাড়ায় « *āṅkāṛāē > āṅkāṛāy* »; উখাড় « *ukhāṛḍ* », উখাড়ে « *ukhāṛē* » > *উখাড়াএ, উখড়ায়, উখড়োয় « **ukhāṛāē > ukhāṛāy, ukhāṛōy* » *roots out*; উজাড় « *ujāṛḍ* » *desolate*, উজাড়ে « *ujāṛē* » > *উজাড়াএ « **ujāṛāē* », উজড়ায়, উজড়োয় « *ujāṛāy, ujāṛōy* » *makes desolate, ransacks*; উগার « *ugārḍ* » > উগারে « *ugārē* », *উগারাই « **ugārāē* » > উগরায় উগরোয় « *ugārāy, ugārōy* » *vomits*; তাকে « *tākē* » *gazes* (*tarkayati*) > তাকায় « *tākāy* »; হাঁকাড়ে « *hāṅkāṛē* » *shouts, hits* > *হাঁকাড়ায় « **hāṅkāṛāē* » > হাঁকড়ায়, « *hāṅkāṛāy*, beside হাঁকরায় « *hāṅkāṛāy* » *belabours*; etc., etc. The causatives present a numerous class in Bengali, the proper « -ā- » causatives numbering some 400.

624. Denominatives are made up from nouns and participle adjectives, these nouns and participles being treated exactly like roots. A vowel ending the noun or participle base is dropped. IA. developed early this habit of making roots out of nouns and adjectives, without adding the denominative-forming affix « -āya- ». According to the Skt. grammarians (who doubtless were guided by vernacular Prakrit usage in

this respect), any noun-stem could be used as a verb-stem. With the decay of inflected past forms, the past participles became, after the present base, the most important. In some cases there was a very great difference in form between these two outstanding parts of the verb. The levelling tendency in MIA. simplified matters by making the passive participle the basis of a new present formation, which in course of time ousted the old present: since in Late MIA., the latter often appeared (from point of view of MIA.) irregular and peculiar. Equally frequently the reverse process took place. Thus, OIA. « upaviśati » and « upaviṣṭa- » gave MIA. « uvaśai » and « uvaṣṭha », but « uvaṣṭha » assumed the function of the present, so that in NIA. (Hindōstānī) we have present « baiṭhē » (rather than « baisē »), and pass. participle « baiṭhā »; and in the OIA. group « śrṇōti, śrūta » > MIA. « suṇai, sudō » > suō, « suṇai » made « suō » obsolete by bringing about the creation of a new form « suṇiō », so that in Hindōstānī we have present « sunē » and pass. part. « sunā ». The simple « -a » verbal noun, as presenting the root in a very intelligible form, also often supplied a basis for the new conjugation.

The Kōl and Dravidian speeches might have been responsible for the wide development in IA. of the practice of forming denominatives. Anyhow, it was a late MIA. characteristic which has come down to Bengali. Denominatives in « -ā- » are now freely formed, even from foreign nouns and adjectives.

625. As for the *tbh* (and *džš*) denominatives of Bengali, absence of literary records does not allow us to fix with certainty when they were first employed as verbs—whether in the pre-Bengali period, or in later times. The forms without « -ā- » seem to be earlier. Examples are : « উগে ugē rises (uggaa, udgata); উজাড়ে ujārē clears (*ujjhāḍa, *ud-jhāṭa with trees cut down); MB. উনাএ unāē gets hot (uṇha, uṣṇa); উবে ub(h)ē is volatile (ubbha, ūrdhva; ubbhaa, udbhṛta); MB. উমাএ umāē steams (umha, uṣma); কহে, কয় kāhē, kāy (kahēi, kathayati); কাড়ে kārē snatches away, robs (kaḍḍha, kṛṣṭa); কামায় kāmāy earns, shaves (« kamma, karma »: Secoud MIA. « kammai » cuts; connexion with Pali « kappēti » trims, as suggested by R. Morris, 'Pali, Sanskrit and Prakrit

Etymology,' Transactions of the 9th International Congress of Orientalists, London, 1893, Vol. I, pp. 494-495, not likely); কালয় *kālay* gets black, blackens (*kāla*); কুড়ায় *kuṛāy* gathers (*kūḍa*, *kūṭa*); খোঁয়ায় *khōwāy* gets lost (**khawā*, *khāa*, *kṣaya*); গাড়ে *gārē* buries (*dēśi* *gaḍḍa*: ? < *garta*); গাবায় *gābāy* vaunts (*gabba*, *garva*); গাহে, গায় *gāhē*, *gāy* sings (*gāhēi*, *gāthayati* < *gāthā*); গুছায় *guchāy* arranges (*guccha*); ঘোলে *ghōlē* mixes thoroughly as liquids (*ghōlla* = *ghūrṇa*); ঘামে *ghāmē* sweats (*gharma*); চিনে *cinē* recognises (*cihna*); চোরায় *cōrāy* steals (*cāura*); চেতায় *cētāy* comes to senses (*cittāvei*, *citta-*); চিরে *cirē* slits, pie ces (*ciara*, *civara*); হাঁদে *chāḍē* grips, holds tight, binds (*chanda*); ছিনে *chinē* snatches away (*chinna*); জিতে *jitē* wins (*jitta* < *jitā*); ছিটায় *chitāy* sprinkles (*chitta-*, ? *kṣipta*); জুতে, জোতে *jutē*, *jōtē* hitches ox or horse to vehicle (*jutta*, *yukta*); টকে *ṭakē* gets sour (*ṭakka* = *takra*); ঠাটায় *ṭhāṭāy* stiffens (*ṭhaḍḍha* < **ṭhaṭṭha* : *stabdha* ?); দাঁড়ায় *dāṛāy* stands (*daṇḍāyatē*); তাকে *tākē* gazes (*takkēi*, *tarkayati*); তাতে *tātē* gets hot (*tatta*, *tapta*); তিতে *titē* gets wet (*tinta*, √*tim*); থামে *thāmē* comes to a standstill, stops (*thambha*, *stambha*); থিরায় *thirāy* (*sthira*) থিতায় *thitāy* subsides as a residue (*sts.* ? < *sthitā*); দুখায় *dukhāy* pains (*dukha*, *duḥkha*); ধুঁয়ায়, ধোঁয়ায় *dhūāy*, *dhōāy* smokes (*dhūwā*, *dhūma*); পাকে *pākē* ripens (*pakva*); MB. পতিয়াএ, পইতায় *pātiyāē*, *pāitāy* believes (*sts.* < *pratyaya*); পইঠে *pāiṭhē* enters (*pāiṭṭha*, *pravīṣṭa*); পিটে *piṭē* beats (*piṭṭa*, *piṣṭa*); বাকে *bākē* (*baṅka* = *vakra*); বাথানে *bākhānē* explains, praises (*bakkhāṇa*, *vyākṣhāṇa*); বাজে *bājē* is played, as music (*vajja*, *vādyā*); মাগে, মাঙ্গে *mā(ṅ)gē* begs (*maṅgaī*, *maggei*, *mārgati*, *mārgayati*); মাতে *mātē* becomes intoxicated (*matta*); মূতে *mūtē* (*mūtra*); মুদে *mudē* closes, as eyes (*mudrā* seal); রুটে *ruṭhē* angers (*ruṭṭha*, *ruṣṭa*); রুখে *rudhē* prevents, forbids (*ruddha*); শুখায় *sukhāy* dries (*suṣka*); সৈতায় *sētāy* gets wet (**sinta*, *sitta* < *sikta*) *, etc., etc. *Tadbhava* derivatives of NIA. origin in Bengali can be exemplified by forms like « আঁধারা *āḍhārā* (*andhakāra*); আঁউলা, আলা, এলা *āulā*, *āilā*, *ēlā* make dishevelled (*ākula*); আলগা *ālāgā* loosen (*ālagga*, *ālagna*); আঁতকা *āṭka* be seized with a sudden fright (*āṭaṅka*); ইটা *iṭā* stone, hit with pellets (*iṣṭaka*); উঁচা *ūcā* raise, level as a weapon (*ucca-*); আগুয়া, আগুয়া, আগ, এগো *āguā*, *ālgā* > *ēgō* advance (*agra* + *uka*); কষা *kaṣā* tighten (*karṣa*); কাঁধা *kādhā* to shoulder (*skandha*); কিলা *kilā*

give blows with the fist (kilā *fisticuff*); খেড়্ৰা khēṅrā *strike with a broom*; খেপা khēpā *become mad*; গালা gālā *abuse* (gālī=garhikā); চাপড়া cāpṛḍā *pat* (cāpārḍ *patting with the flat of the palm*); ঘনা ghānā *deepen* (ghana); ঘুমা ghumā *sleep* (ghumā *sleep*: see p. 482 *supra*); গৌঁজা gōjā *tuck inside* (cf. gōjā *a peg*); চড়া cārā *slap* (cārḍ *a slap*); ছৌঁচা chōcā *wash after evacuation* (śāuca); জুতা jutā *strike with the shoe* (jutā *shoe*); ঝাঁটা jhātā *strike with a broom*; ঢেউআ dhēuā *dash water in a tank or stream* (dhēu *wave*); তলা tālā *sink deep* (tala); তাসা tāsā *play cards* (slang: tāsā *playing cards*); তেওড়া tēorā *make deformed* (tri-vṛta); দাঁতা dātā *gnash teeth, show teeth* (danta); MB. নিন্দা nindā *sleep* (nidrā); পাদা pādā *break wind* (parda); পাছুআ > পেছো pāchuā > pēchō *fall back* (paścāt); বিষা bi-ā *fester as a wound* (viṣa); ভাঙ্গা bhāṅ(g)ā *break* (bhaṅga); রাঙ্গা rāṅ(g)ā *reddden* (raṅga); লাঠী lāṭhā *belabour with sticks* (lāṭhi < yaṣṭi? < *lak-ṭhi=*lak-, *lag- [cf. lak-uṭa, lag-uḍā + yaṣṭi); শাণা śāṇā *whet* (śāṇa); হাতা hātā *receive in hand to one's advantage* (hasta); MB. হুমা humā (hōma) », etc., etc., The noun base not infrequently ends in «-u»: thus আঁগুয়া > এগো «āg-u-ā > ēgō » *advance*, পাছুয়া > পেছো «pāch-u-ā > pēchō » *recede*, পারুয়া > পেরো «pār-u-ā > pērō » *cross*, etc.

The *tbh.* derivatives convey mainly an instrumental or acquisitive sense.

Common *tbh.* roots of this class number some 200 in Bengali.

626. Sanskrit denominatives, in *ts.* or *sts.* forms, like Skt. roots and participial forms, occur from the oldest Bengali onwards. Almost any Sanskrit noun, preferably in «-a», which is not the name of a concrete object, can be used as a root in the language of Bengali poetry. About 100 denominatives of this class are in common use in the Bengali. A few of this have developed characteristic vernacular or *sts.* forms from MB. onwards, *e.g.*, তেয়গ «tēyāgā» < «tyāga», বরণ «bārāṇā» < «varṇa», দরশ «dārāśā» < «darśa», পরশ «pārāśā» < «sparśa» etc.

Examples of *ts.* demonstratives: «agrasara, ādara, ādēśa, ākula, āghāta, ānanda, ālāpa, āśīṣa, uccēḍa, uttāpa, uddhāra, unmoḥa, ulaṅga citra, trasta, dvēśa, dvandva, dāna, dīpa, nāḍa, nīrava, niścaya, niṣphala,

nistāra, parihāra, pradāna, praṇāma, pramōda, prasāra, prasāda, praśama (ts. root, pra + √śam?), puraskāra, bhāti, bhāva, vikāsa, vighōṣa, vināśa, vistāra, vēṣṭa, rāga, yōga, lēpa, saṁhāra, santōṣa, stuti > etc., etc.. we have even a word like «prati-vidhitsā» turned into a denominative root, প্রতিবিধিত্স «prāti-bidhitsā-», in poetry (e.g., in Madhusūdan Datta and in Giriś Chandra Ghōṣh).

627. Foreign denominatives number barely 20. They are almost all from the Persian (or Perso-Arabic): e.g., অর্শা «ārśā» *be entailed as property* (°arsah); কবলা «kāblā» *make agree or accept* (slang: < qabūl); কুলুপা «kulupā» *lock up* (qufl = *lock*); খতা «khātā» *cast accounts, estimate* (xatt); খামচা, খিমচা «khāmḍcā, khimḍcā» *pinch* (Ar. xams = *five: pinch with the five fingers?*); গুঁতা «gūtā» *butt with horns* (gutah *plunge*); গুজরা «gujḍrā» *pass time* (guḍār); জম «jām» *gather*, জমা «jāmā» *collect* (jam°); MB. তপাস «tāpās» *seek* (tafaḥḥus: see *supra*, p. 213, footnote 2); তোয়া «tōā» *flatter* (? tawā-jah); দাগ, দাগ «dāg, dāgā» *mark* (dāg); নরমা «nārḍmā» *be soft* (narm); গরমা «gārḍmā» *be hot* (ḡarm); কসকা «phāsḍkā» *slip from hold* (fasx); বদলা «bādḍlā» *change* (badl); MB. মানা «mānā» *forbid* (man°); সাবাসা «sābāsā» *cry bravo* (šābāš < šād-bāš); etc., etc.

There are no denominatives proper from the other foreign sources, Portuguese and English. English verbs like *edit, manage, quote, note, agree*, etc., as well as nouns and adjectives, are freely compounded with Bengali roots like «kār, dē» to form verbs, in the familiar speech of persons educated in English, but such words by themselves are not used as verb roots, with or without the «-ā-», as in the case of Persian words. Slang is responsible, however, for one or two genuine denominatives, e.g., in student slang in Calcutta one can hear পাসানো, পেসুনো < পাসুনানো «pās-ānō, pēsunō < pās-u-ā-nā» *to pass* < English *pass*.

628. Compounded and Suffixed Roots.

There are over 125 roots which are derivative, being made up of either two roots combined, or a root preceded by a noun or adverb, or in the majority of cases, of a root (primary or denominative)

modified by a suffix. Instances of the first type (two roots combined) can be easily analysed. The second root which is suffixed is commonly আসা, আইসা « ā(i)sā » *come*. Thus, we have দেখসে, দেখসা « dēkhā-sē, dēkhā-sā » *come and see* found from early MB. times, = দেখ + আইস « dēkh + āis » *see and come*, and শক্ক চড়া « cārāsā » *come and mount* ($\sqrt{\text{cār}}$ + $\sqrt{\text{āis}}$). We have also occasionally a similar combination with গা from গিয়া « gā < giyā » (করগা, থা ওগা « kārā-gā, khāo-gā » *go and see, go and eat*). We have beside a combination of রহ « $\sqrt{\text{rāh}}$ » *to remain* and সহ « $\sqrt{\text{sāh}}$ » *to endure*, in the imperative only—contemptuous র'স্ « rōsṭ », ordinary রোসো « rōsō » < « rāhā sāhā » *wait*, in the Standard Colloquial. The above forms strictly speaking are not roots,—they are merely compounded forms, contracted and stereotyped. Besides, they do not occur in all persons and tenses, but only in the imperative. Of the second type (noun or adverb and root) are found some instances, also from eMB., like আগুছা « āguchā (< *āgusā, āgu + $\sqrt{\text{āis}}$) » *advance*, রাকড়া « rā-kārā » *shout, raise a shout*, and the negative forms নার « nār < nā + pār » *fail, not succeed*, নহ্ « nāh < na + $\sqrt{*ah}$, hā » *not be*.

The periphrastic forms composed of a noun (*tbbh.*, *ts.* or foreign) and a root like « kār » *do*, like দর্শন করা « dārśanṭ kārā » *to see*, গমন করা « gāmanṭ kārā » *to go*, do not come under this.

629. The bulk of these secondary compounded roots are suffixed. We have these suffixes: (i) ক « -k- », (ii) ট « -ṭ- », (iii) ড « -ṛ- », (iv) র, ল « -r-, -l- », and (v) স, চ « -s-, -c- » (cf. G. A. Grierson, 'On the Irregular Causals in the Indo-Aryan Vernaculars,' JASB., 1896, Part I). These modified the meaning of the original root or denominative base in various ways,—as an intensive or continuative, frequentative or approximative affix. Corresponding forms occur in the other NIA. speeches. These roots may again be described as denominatives from nouns ending in « -k-, -ṭ-, -ḍ- (-ṛ-), -r-, -l-, -ś-, -c- ».

630. Of these affixes, (i) ক « -k- » in Bengali indicates, generally, the suddenness of the action, or its continuity: it is thus an intensive. Its origin has been discussed before (see *supra*, pp. 67¹ ff.). Examples in Bengali: চুক « cuk » *be at an end* (*cyut-kṛ); কোচকা « kōcṭkā »

wrinkle (kuñe); খিঁচকা « khīcākā » *pull, nag* (cf. খেঁচ khēc *pull* : ? « krakṣyati < √krṣ », whence MIA. « kacchāi, kañcāi », vowel influenced by « ā-krakṣati » > *ākacchāi > āyāñcāi > NIA. aīcāi »); ঢলকা « cālākā » *spill, as water from a vessel full to the brim* (cal); চুলকা « culākā » *scratch* (√cal ? cf. চুলবুল cul-bul *wander*); চানকা « cāñākā » *glance, make eyes, draw the eyes as in a picture*; (? *cayana-kka, cētana-); চুমুকা « cumukā » *sip, touch vessel with lips* (cumb); ছিটকা « chitākā » *sprinkle* (chitā = drop, sprinkling); so চমকা « cāmākā » *be bright, dazzle, be startled as at a sudden flash or noise*; জমকা « jāmākā » *be showy*; উপকা « tūpākā » *jump over*; টসকা « tāsākā » *drip, run out*; ঠমকা « thāmākā » *caper, walk with a dancing gait*; ঢুলকা « ṭhulākā » *wave a fly-flap*; তড়কা « tāṛākā » *be in fits*; থমকা « thāmākā » *be at stand-still*; থকা « thākā » *ibid*; থাককা « thākā » *remain*; দমকা « dāmākā » *come as a gust of wind*; ধমকা « dhāmākā » *rebuken*; নড়কা « nāṛākā » *move about*; বখা < বহকা « bākhā < bāhākā » *be borne away* > *go astray*; ভড়কা « bhāṛākā » *be confused, fear* (bhraṣṭa); মচকা « mācākā » *break with a noise, sprain*; মুচকা « mucākā » *smile, wrinkle*; লটকা « lāṭākā » *hang*; সটকা < সড়কা « sāṭākā < saṛākā » *slink away* (sṛta); হড়কা « hāṛākā » *slip one's foot, be slippery*; হেঁচকা « hēcākā » *drag*; etc.

A few words of other origin have come in line with these « -k- » denominatives: e.g., আঁতকা « āṭākā » *be filled with sudden fear* (sts., < ātaṅka, ā-√tañe); উসকা « usākā < ukṣā » *trim a lamp, incite* (? utkarṣa); কড়কা « kārākā » *rebuken* (cf. « kaḍakkha- = kaṭākṣa- », whence NIA. [Hindi etc.] « karākā » *war-song* < *challenge* < *glance of contempt* : confusion with, or influence of কড়া « kārā » *stiff* likely); ফসকা « phāsākā » *slip, from the Persian* (see p. 854); চটকা « cātākā » *rinse* by metathesis from কচটা, কছটা « kāc(h)ṭā » (next para.); etc.

631. The affix (ii) ট « -ṭ- » is the « -ṭā- » affix (No. 41), noted at pp. 684 ff. *supra*. It indicates continuity of the action. Examples: কছটা, কষটা « kācṭā, kṣṭā » *rinse* (karṣa-varta-); ঘষটা « ghāṣṭā » *rub along* (gharṣa-varta-); চিপটা « cipṭā » *press down*; so ভাপটা « jāpṭā » *embrace, hold with both arms*; ঝাপটা « jhāpṭā » *struggle* (MIA. *jhappa, jhampa); দাপটা « dāpṭā » *be aggressive* (darpa); পাশটা « pāṣṭā » *pass by* (pārśva-

varta-); রপটা < rāpātā > *gud about*; লপটা or লিপটা < lāpātā, lipātā > *stick on, etc.* Cf. MB. নেউটা < nēūtā > *return* (nivartt-) which is of different origin.

632. (iii) The ড < -r- > affix is the pleonastic ড < -r- >, discussed before as Formative Affix No 46 (pp. 689 ff.) The sense is sometimes intensive, but generally it is merely pleonastic. In some instances the sense is continuative or approximative, and then the ড < -r- > would seem to be connected with < √vṛt >, either as a phonetic modification of < -t- < vaṭṭa, vṛtta > above, or it is the same ড < -r- > as Formative Affix No. 44 (pp. 687-688 *supra*): thus ঘেষড়া, ঘষড়া < ghēṣṣṛā, ghāṣṣṛā >, দাবড়া < dābṛā > beside ঘষটা < ghāṣṣṭā >, দাপটা < dāpṛṭā > above; হেঁচড়া < hēcṣṛā > *pull*, see *supra*, p. 875; in আওড়া < āorā > *repeat*, তেওড়া তোবড়া < tēorā, tōbṛā > *disfigure*, and MB. নিবড়া < nibārā > *finish*, we have the OIA. < √vṛt >. Examples of < -r- >: আঁকড়া < ākṣṛā > *embrace* (see *supra*, p. 880); আঁচড়া < ācṣṛā > *scratch*, (? √ānc wander, bend, curl + -ḍa-); কুঁকড়া, কোঁকড়া, কুঁচড়া, কোঁচড়া < kūkṣṛā, kōkṣṛā, kūc-, kōc- > *crumple, wrinkle, be curly* (kuñc); খেঁদড়া < khēḍṛā > *hustle* (cf. খেদা < khēdā > *drive away*, Hindi and Bengali noun < khēdā > 'kheiddah,' enclosure to which wild elephants are driven and caught: sts., < √khid > torment?); খিঁচড়া < khicṣṛā > *feel tense or annoyed* (see < khicṣṛā >, *supra*, p. 886); ঘাবড়া < ghābṛā > *be frightened* (connected with ঘাপটা < ghāpṛṭi > etc., p. 685); চাপড়া < cāpṛṭā > *slap, pat* (carpaṭa); চিমড়া < cimṛā > *dry up, reduce to skin and bone* (√cip > *civ > *ciw, cim); চুমড়া < cumṛā > *flatter* (cumb), also চুমরা < cumṛā >; জোবড়া, জাবড়া < jōbṛā, jābṛā > *blotch* (cf. জবজবে < jābṣṛjābē >, onomatopoetic to denote the idea of stickiness and moisture); তাংড়া, তামড়া < tāṅṛā, tāṃṛā > *save up, store up* (Yōgeś Chandra Vidyānidhi, Bengali Dictionary, VSPd., gives a late Sanskrit < 'tryaṅgata-śikya-bhēdē >, = Marāṭhī < tāṅṛā > *bind the feet*: Monier Williams, < tri-angata > *three strings suspended to either end of a pole for carrying urdens*), থাবড়া < thābṛā > *slap* (cf. থাবা < thābā > *paw*); থুবড়া < thubṛā > *give a blow, fall down on the face* (Dhātu-kōṣa √thurv kill: cf. থুড়া < thurā > *pound, cut into small bits*); দাঁদড়া < dāḍṛā > *be aggressive* (dvandva + ṭa), also দাঁদলা < dāḍṛlā >; হুমড়া < dumṛā > *bend, crumple* (< ?); দৌড়া < dāurā > *run* (drava + -ḍa); নিঙ্গড়া < niṅṣṛā < niṅṣṛā > *wring wet clothes* (niñj); নেংড়া < nēṅṣṛā > *limp* (cf. লেঙ্গ < lēṅ[ṅ]ṣ > *foot, kick*); নেবড়া < nēbṛā

smear (*sts.* < *lēpa*); পাকড়, MB. পাকড় < *pākārḍ*, -*khārḍ* > *seize* (? parka + -*ḍa* : √ *pre mix, unite*); পাছুড়া < *pāch(u)rḍ* > *dash, toss, clean corn* (< ?); মুচড়া < *mucḍrā* > *wring* (cf. *macḍkā*, *mucḍkā*: onomatopoeitic); মুষড়া < *muṣḍrā* > *be dispirited* (cf. *muṣ steal, rob*: cf. the expression < *hanta muṣitāḥ vayam* > *alas, we are done for!*); রগড়া < *rāḡḍrā* > *rnḡ* (< *beat*? cf. late Sanskrit < *drakṣa, dragaḍa* > *drum*; Yoges Chandra Vidyānidhi, Beng. Dictionary); হাঁকড়া < *hāḱḍrā* > *drive* (MIA. *hakka shout*); হাতড়া < *hātḍrā* > *feel with the hand* (*hasta*); হুমড়া < *humḍrā* > *push through eagerness, fall face forwards* (connected with *হামা* < *hāmā* > *crawl*); etc., etc. It would be seen that the < -*r-*> roots are mostly very obscure, and these suffixed forms or roots, a most characteristic element inherited by NIA. from MIA., constitute a problem of prime etymological importance. From these roots with the ড় < -*r-*> affix are to be distinguished roots like আছাড় < *āchār* > *dash, throw down with force* (*ā-chṛḍ*); উজাড় < *ujār* > (see page 881, *supra*, with a variant আজাড় < *ājār* > *empty a vessel*); উপাড় < *upār* > (*utpāṣayati*); etc.: but উখাড় < *ukhār* > may represent < *utkhāta* + -*ḍa* >.

633. (iv) The affixes র, ল < -*r-*, -*l-*> represent the OIA. adjectival and pleonastic affix occurring both as < -*ra*, -*la* > (see *supra*, pp. 697-698). In compounded denominatives, the force is that of approximation or resemblance, or connexion. The < -*r-*> form in some instances may be a modification of ড় < -*r-*> above; and in other cases it may be for < -*ārḍ* formative < -*ākāra* >, implying resemblance (Affix No. 18, *supra*, pp. 668-669). Similarly the < -*l-*> form may represent the adjectival < -*ālā* > (No. 19, p. 669). Examples: আগলা < *āḡḍlā* > *watch* (*arḡa-la-*); উঁচলা, ওঁছলা < *ūcḍlā, ōchḍlā* > *sift* (*uñch*); খোসলা < *khōsḍlā* > *peel* (*khōsā skin of fruit*); চোমরা, চুমরা < *cōmḍrā, cūmḍrā* > *flatter* (*cumb*); চোবলা < *cōbḍlā* >, ছোবলা < *chōbḍlā* > *bite as a snake* (cf. চোপ < *cōpḍ* > *blow*: see p. 482 *supra*); ঝাঁকরা < *jhāḱḍrā* > *shake* (see p. 479 *supra*); ঝামরা < *jhāmḍrā* > *be pale, dry up* (p. 480); ঠাওরা, ঠাহরা < *ṭhāōrā, ṭhāhārā* > *look over, scrutinise, examine a thing that is standing still* (*ṭhāha, ṭhāwa* < √ *sthā*); ড়ুকা < *ḍukḍrā* > *shout, lament loudly* (cf. *ḍākḍ shout*); থেঁতলা < *thēṭḍlā* > *pound, batter* (cf. থেঁত *thēṭṭā pounded*); নাগলা < *nāḡḍlā* > *reach* (*lāga* + -*ḱla-*); দাঁদলা < *dāḱḍlā* > *swagger* (*dvandva*); পিকলা < *pikḍlā* > *spit, squirt out*

(onomatopoetic); ফুসলা < phusḥlā > *wheel, lead astray by whispering in the ear* (onomatopoetic); ফুকরা < phukḥrā > *shout out, lament loudly* (onomatopoetic: < phukka > *puffing, blowing*, cf. Hindi < pukār > *shout*); বাওলা < bāolā > *fan, winnow* (vāta); হাঁকরা, হাঁকারা < hāḥkārā, hāḥkāṛā > *shout, give a blow* (MIA. hāḥkāṛa *shout*); হামলা < hāmḥlā > *be eager, fall down on all fours in eagerness* (cf. hammati *crawls*); etc., etc. This affixed < -r-, -l- > of course is not to be confused with original < -r-, -l- > in forms like আঙলা < āṅḡḥlā > *to use fingers* (aṅguli); †উভরা < ubhḥrā > *bring down, pour* (udbhārayati); নিকলা < nikḥlā > *get out* (niḥ + kṛ); বাতলা < bātḥlā > *explain* (from Hindōstānī, a causative in < -lā- >); etc.

634. (v) The affix স, চ < -s-, -c- > is the affix of resemblance (No. 55, p. 699). Examples with it are কপচা < kḥpḥcā > *chatter like a bird* (kḥp); গুমসা < gumḥsā > *be stuffy* (< grīṣma? : cf. গুমট < gumḥṭ > *stuffy weather*); so চকসা < cḥkḥsā > *become clear, as sky* (see p. 699); চূপসা < cūpḥsā > *be lean, be hollow* (p. 699); ঝলসা < jhālḥsā > *roast* (see p. 479); লেঙ্গচা < lēṅḡḥcā >, নেঙ্গচা < nēṅḡḥcā > *lump* (see p. 699); ধামসা < dhāmḥsā > *rummage as a bed* (cf. MB. ধামালি < dhāmāli > *horseplay, sport*); বালসা < bālḥsā > *get fever as a baby* (bāla); ভাপসা < bhāpḥsā > *smell fetid* (bāspa); ভেঙ্গচা < bhēṅḡḥcā, bhāṅḡḥcā > *make faces* (bhaṅga); etc., etc.

635. Onomatopoetics also fall under denominatives. These can be classed under two heads—Onomatopoetics Proper, and Roots Reduplicated or Repeated, which produce a jingle. Onomatopoetics Proper can also be either simple or reduplicated.

It is evident that in the early stages of IA., onomatopoetics were not so common. Compared with the Vedic, the MIA. dialects are specially rich in onomatopoetics.

Vedic has registered about a dozen onomatopoetics formed by repeating a root to produce a jingle, or by compounding an imitative word with a root of action or existence (cf. Whitney, *Sanskrit Grammar*, § 1091; see also *supra*, pp. 175, 200). Onomatopoetics were included in the category of *dēśī* words by Prakrit grammarians, as they cannot show counterparts in Vedic or Sanskrit. We have onomatopoetics

of two types in the speech of Ancient India (Vedic, Skt., and the Pkts.): *simple*, like the Sanskrit nouns « jhaṇ-kāra, guṇj-ana, kūj-ana », Pkt. verbs « jhaṅkāreī, *guṇjāī, kūjāī »; and *reduplicated*, like Late Skt. « khaṭ-khaṭāyamāna, maḍamaḍāyitā, pharpharāyatē », etc., Pali « halahalā, kinikiṇāyati, capucapu », etc., and Prakrit « caḍapaḍanta, cuhūcuhū, tharahara- », etc. It would be seen that in Sanskrit the onomatopoeics are treated as denominatives in « -āya- », but in MIA., we have the direct use of the stem as root.

Onomatopoeics of the reduplicating type are found in abundance in all NIA. languages. In Bengali, onomatopoeic reduplications are ordinarily used as adverbs, absolutely i.e., without any affix, and modify a verb of action: e.g., চক্‌চক্‌ করে « cākṣ-cākṣ kārē » *glitters*; or they are employed as gerundives in « -iyā », also standing in adverbial relation to the verb of action, e.g., কনকনাইয়া < কনক্‌'নিয়ৈ উঠে « kṁṣ-kṁṁāiyā > kṁṁkōṁiē uṭhē » *gives a throbbing pain*. A group consisting of a reduplicated or simple onomatopoeic and a verb like কর « kār » *to do* may be regarded as a compound verb formation.

There are over 125 common onomatopoeics in Bengali which are used as verb-roots. The list of onomatopoeics given in Rabīndra-nāth Tagore's 'Śabda-tattwa' comes up to 651, which includes words of all kinds that would come under this head. By change of the vowel, the same consonant group can be made to take numerous forms, which are slightly differentiated in meaning. Thus টক্‌টক্‌ « tākṣ-tākṣ » *tick of a clock*, টিক্‌টিক্‌ « tīkṣ-tīkṣ » *tick of a watch, nagging in a mild way*, টুক্‌টুক্‌ « tukṣ-tukṣ » *gentle battering with a tiny hammer*, ট্যাঁক্‌ট্যাঁক্‌ « tyākṣ-tyākṣ » [tāktākt] *jangle, unpleasant remarks*, টিক্‌টাক্‌, টুক্‌টাক্‌ « tīkṣ-tākṣ, tukṣ-tākṣ » *gentle blows with alternation of sound*, টকাটক্‌ « tākā-tākṣ » *quick one after another, etc.* The proper significance and use of the onomatopoeic forms in the psychology and art of Bengali speech has been discussed by Rabīndra-nāth Tagore in 'Śabda-tattwa' and by Rāmēndra-sundara Trivēdī in 'Śabda-kathā.'

Examples of Onomatopoeic Verbs in Bengali.

A. Onomatopoeics Proper :

(i) Simple : চিল্লা *« cillā »* shout ; চুঁয়া *« cūā »* scorch in cooking, be fried black ; টুপা, টুসা *« ṭupā, ṭusā »* drip ; ফুক *« phuk »* whiff, smoke, puff ; ফোঁসা *« phōsā »* hiss ; হাঁক *« hāḥ »* shout (MIA. hakka) ; হাঁচ *« hāc »* sneeze (cf. OB. *« bhāñji »* as in Sarvānanda) ; etc.

(ii) Duplicated : কটকট *« kṛṭṭ-kṛṭā »* sense of biting or breaking pain ; কটমট *« kṛṭṭ-mṛṭā »* look with glaring eyes ; কড়মড়া *« kṛṭṭ-māṛā »* gnash one's teeth ; কুড়মুড়া *« kuṛṭṭ-murā »* chew something crisp ; ক্যাচক্যাচ *« kyācṭṭ-kyācā »* creak ; খটখটা *« khṛṭṭ-khṛṭā »* rattle, knock ; গড়গড়া *« gṛṛṭṭ-gṛṛā »* roll ; গ়েগা *« gṛēgā »*, গেগা *« gṛēṅā »* groan, have a dried-up throat or choked voice in speaking ; চড়চড়া > চচ্চড়া *« cṛṛṭṭ-cṛṛā, cāccṛṛā »* striking with a cane, sense of whipping pain ; ঝলমলা *« jhṛṛṭṭ-mṛṛā »* dangle, be bright ; ঝমঝম *« jhṛṛṭṭ-jhṛṛā »* make a hollow ringing noise, tinkle as anklets, patter as heavy rain ; ঠকঠক *« ṭhṛṛṭṭ-ṭhṛṛā »* knocking sound ; তড়তড়া *« ṭṛṛṭṭ-ṭṛṛā »* clatter as galloping horses, chatter ; থিকথিকা *« thikṭṭ-thikā »* sense of teeming as with maggots ; পিলপিলা *« pilṭṭ-pilā »* sense of being over-crowded ; ফরফরা *« phṛṛṭṭ-phṛṛā »* flutter ; বজবজা *« bājṭṭ-bājā »* sense of being moist and rotten ; বিড়বিড়া *« birṭṭ-birā »* mutter ; নচনচা *« nācṭṭ-nācā »* crackle in the mouth ; নপনপা *« nāpṭṭ-nāpā »* sense of being wet and uncomfortable ; হড়হড়া *« hṛṛṭṭ-hṛṛā »* sense of being slippery and uncanny ; etc., etc.

B. Roots Repeated.

(i) Complete repetition : জলজলা *« jāl-jālā »* be brilliant (jval) ; তনতনা *« ṭān-ṭānā »* sense of binding pain (tan = tān) ; তলতলা *« ṭāl-ṭālā »* be clear and ready to run off, as water (tal) ; ধুকধুকা *« dhuk-dhukā »* pant (cf. dhūk pant, gasp) ; সড়সড়া *« sṛṛ-sṛā »* feel creepy, as with an insect crawling over the body (sṛḍ < sṛta) ; গলগলা *« gāl-gālā »* ooze or flow out, as blood (gal) ; গনগনা *« gān-gānā »* burn brightly (< gan < agni ? cf. Pali gini) ; etc.

(ii) Modified repetition, where another root of similar sense and assonance echoes the preceding one : চুলবুলা, চিলবিলা *« cul-bulā, cil-bilā »* be fidgety, be eager to move away (*« cāl, bul »*: cf. চলাবুলা *« cālā-bulā »* wander about, move and walk) ; উলবলা *« ṭāl-bālā »* be shaky and moving (tal, bāl = bul < Skt. val) ; দলমলা *« dāl-mālā »* shake and pat (*« dal, mal »*: cf. দলাইমলাই *« dālāi-mālāi »* currying a horse) ; etc., etc.

636. In addition to roots which easily affiliate themselves to one or the other of the above classes, there are a few roots of which the origin has not been found out, and which from their look are secondary formations: e.g., কাঁচা < kãcã > *bring to a failure, make 'cutcha'*; গজা < gãjã > *sprout*; MB. গাহা < gãhã > *cauker*; গুটা, গুড়া < guṭã, guṛã > *gather up, as a net or line*; গুঁড়া < gũṛã > *pound*; জিরা < jirã > *cool one self, rest*; টাঙ্গা < ṭãṅ(g)ã > *hang on high*; বিলা < bilã > *distribute*; হেদা < hẽdã > *pine away*; লেলা < lẽlã > *set a dog on a person*; etc. In some cases they appear to be *dẽšĩ*.

In a number of *dẽšĩ* and *tbh.* roots, we find a wide range of vowel change: চিপসা and চুপসা < cipṣã, cupṣã > *get shrivelled*; জাবড়া, জোবড়া < jãbṛã, jõbṛã > *smudge, blotch*; etc. This, as well as other variations, like nasalisation or the absence of it, and interchange of consonants, etc., have been noticed under *Phonology*. The dislocation of the MIA. tradition in Bengali spelling from the very beginning, through Sanskrit influence, has been responsible for the state of chaos which exists in the spelling of verb-roots (as of other forms) in Middle and New Bengali. Dialectal modifications are not properly discriminated and kept in their proper place. The result is that we have the same root spelt differently, e.g., গোড়া and গোয়ঁ < gõṛã, gõyã > (= gãwã) *pass (gam-aya-)*, শু and সু < šu, su > *sleep, lie down (svap)*, নেউটা and লেউটা < nẽuṭã, lẽuṭã > *return (ni-vṛt)*, আইশ, আইস, আস < äis, äis, äs > *come (ã-viś)*, etc., etc.

[II] FORMAL CLASSIFICATION OF ROOTS.

637. The proper classification of roots in Bengali, viewed from the formal aspect, is not with regard to their affixes (because they are always the same—the Bengali verb presents only *one* conjugation, and apparent irregularities are only the result of recent phonetic changes), but with regard to the modifications of the root-vowels and also of the affix-vowel in the case of the causatives and denominatives. These modifications are the result of Epenthesis-cum-Umlaut and Vocalic Harmony (*supra*, pp. 375 ff.). Roots have [i, e, u, o] when the following affix has a high vowel, [i, u]; and these are lowered respectively

to [e, æ, o, ə] in the case of a low vowel [e, o, a, ə] following; and [æ, ə] are changed to [e, o] through the influence of a following [i, u].

The principal parts of a Bengali verb, judging from these vowel modifications, can be taken to be (i) Inferior Imperative, which is identical with the Root; (ii) 3rd pers. Present; (iii) 3rd pers. Past; or 3rd pers. Future; (iv) Present Participle, and (v) Conjunctive in « -iyā ». All the variations a root can undergo are found in the above forms. To classify formally the Bengali verb, it is best to take the Standard Colloquial in which the phonetic advance has been the greatest. The « sādhu-bhāṣā » spelling does not consider the present-day vowel changes and contractions, and conjugation in the « sādhu-bhāṣā » means only a rigid and regular adding of a series of affixes.

Below are given in phonetic transcript the groups into which the Standard Colloquial verbs would range themselves: the spelling in Bengali is not uniform, as has been noted before.

Class I (a): Roots in « -ā- » [ə] closed by a consonant :

- (i) [kər] *do*; (ii) [kore]; (iii) [korle, kolle < *kəre; korbe < *kərebe]; (iv) [korte, kotte]; (v) [kore];
- (i) [bəl] *say*; (ii) [bəle]; (iii) [bolle; bolbe]; (iv) [bolte]; (v) [bole].

Class I (b): Roots ending in « -ā- » [ə], originally in « -āh » [əɦ] :

- (i) [rə < rəɦ] *remain*; (ii) [rəě]; (iii) [roilo; roibe, rəbe]; (iv) [roite]; (v) [roe];
- (i) [ʃə < ʃəɦ] *suffer*; (ii) [ʃəě]; (iii) [ʃoile; ʃoibe, ʃəbe]; (iv) [ʃoite]; (v) [ʃoe]. Similarly [də, bə < dəɦ, bəɦ] *burn, bear*; etc.
- (i) [ɦə < *əɦ] *be*; (ii) [ɦəě]; (iii) [ɦolo; ɦəbe]; (iv) [ɦote]; (v) [ɦoe].

Class II (a): Roots ending in « -ā- » [a] :

- (i) [kha] *eat*; (ii) [khaě]; (iii) [khele, khelo; khabe]; (iv) [khete]; (v) [kheěe];

Class II (b): Roots in « -ā- » [a] ending in a consonant :

- (i) [mar] *beat*; (ii) [mare]; (iii) [marle, malle, marlo, mallo; marbe]; (iv) [marte, matte]; (v) [mere].

Class II (c) : Roots in « -ā » originally closed by « -h » [afī > a] :

- (i) [ga < gah] *sing* ; (ii) [gaě] ; (iii) [gaile ; gaibe] ; (iv) [gaite] ;
(v) [geě < *gaifia, gafia].

Class III (a) : Roots in « -i » (rare, archaic) :

- (i) [ḡi] *live* ; (ii) [ḡie] ; (iii) [ḡilo ; ḡibe] ; (iv) [ḡite] ; (v) [ḡie].
So [pi] *drink*, etc.

Class III (b) : Roots in « -i- », ending in a consonant :

- (i) [mil] *unite, be found* ; (ii) [mele] ; (iii) [millo ; milbe] ; (iv) [milte] ; (v) [mile].

Class IV (a) : Roots in « -e » (irregular) :

- (i) [de] *give* ; (ii) [dæě] ; (iii) [dile ; debe] ; (iv) [dite] ; (v) [die] ;
(i) [ne] *take* ; (ii) [næě] ; (iii) [nile ; nebe] ; (iv) [nite] ; (v) [nie].

Class IV (b) : Roots in « -e- » ending in a consonant :

- (i) [khel] *play, inferior imperative* [khæl < *khelə] ; (ii) [khæle] ; (iii) [khelle ; khelbe] ; (iv) [khelte] ; (v) [khele].

Class V : Roots in « -u- » ending in a consonant :

- (i) [ḡun > ḡon] *hear* ; (ii) [ḡone] ; (iii) [ḡunle ; ḡunbe] ; (iv) [ḡunte] ;
(v) [ḡune] ;
(i) [khūḡ > kbōḡ] *search* ; (ii) [khōḡe] ; (iii) [khūḡle ; khūḡbe] ;
(iv) [khūḡte] ; (v) [khūḡe].

Class VI : Roots in « -o » :

- (i) [ḡo] *lie down* ; (ii) [ḡoě] ; (iii) [ḡulo ; ḡobe] ; (iv) [ḡute] ;
(v) [ḡue] ;
(i) [do] *milk* ; (ii) [doě] ; (iii) [duile ; duibe, dobe] ; (iv) [dute, duite] ;
(v) [due] ; (irregular ; « -o < -uh »).

Class VII : Causatives and Denominatives in « -ā » (see also *supra*, under *Phonology*, 'Umlaut') :

- (i) [kōra] *cause to do* ; (ii) [kōraě] ; (iii) [kōrale ; kōrabe] ; (iv) [kōrate] ; (v) [korie] ;
(i) [ḡāōa] *cause to go* ; (ii) [ḡāōaě] ; (iii) [ḡāōale ; ḡāōabe] ; (iv) [ḡāōate] ; (v) [ḡāie].

- (i) [çina > çena] *cause to recognise* ; (ii) [çinač > çenač] ; (iii) [çenale ; çenabe] ; (iv) [çenate] ; (v) [çinie].
 (i) [dækha] *show* ; (ii) [dækhač] ; (iii) [dækhale ; dækhabe] ; (iv) [dækhate] ; (v) [dekhie] ;
 (i) [ʃona] *cause to hear* ; (ii) [ʃonač] ; (iii) [ʃonale ; ʃonabe] ; (iv) [ʃonate] ; (v) [ʃunie].

[III] ROOTS AND VERBAL NOUNS IN BENGALI.

638. Although roots are essentially the creations of grammarians, conceived as the foundation of a number of words, there is always present, even among the uneducated speakers of an inflexional language, what may be called *root-consciousness*. Often the barest form, identical with the grammarian's root, is found to be in use in speech, even in highly inflected languages. Thus in Sanskrit, we see that « *dr̥ś* » means *a seeing, a seer* ; so « *bhuj*, *bhū*, *pr̥ech* » are used as nouns ; and similarly « *vṛt* » is *that which turns*, and « *vid* » occurs as a noun in the sense of *knower*. The nominal inflexions were of course added in Sanskrit, although, as a result of phonetic decay, it would so seem that in the nominative singular the bare root itself without any formative affix added was the word. And in the modern IE. languages like English, French, Persian, Hindī, Bengali, what was originally a combination of root+affix has commonly been reduced to the bare root through phonetic decay. As a consequence in NIA. what at first sight looks like the root unmodified by any inflexion, features as a verbal noun, and also as the inferior imperative. Historical grammar will tell us that originally such forms ended in an affix, « *-i* » or « *-a* », which is now lost. In Dravidian, the simple root is used for the imperative singular : in modern Hindī and Bengali, we have the same thing resulting as the *finale* of a long history ; although it looks like an approximation to the Dravidian usage. Instances of such phonetically decayed *Root-Nouns*, as they may be called, are fairly common in Bengali. These occur either singly, or with another root-word of similar meaning, and are in the accusative or nominative relation to the verb with which they are employed : e.g., শাজ « *sāj* » as

in সাজ করা < sājṣ kārā > *array*; ফাট < phātṣ > *crack* as in ফাট ধ'রেছে < phātṣ dhōrēchē > *it has got a crack*; পচ < pācṣ > *rotteness*; চিহ্ন, চিড় < cirṣ, cirṣ > *mark or line of a crack*; পাক ধরা < pākṣ dhārā > *become ripe, tend to ripen*; ডুব < ḍubṣ > *a dipping*; তাক লাগা < tākṣ-lāgā > *gaze, be struck with wonder*; খাখা করা < khā-khā kārā > *be eager to eat* (but cf. খাউ খাউ করা < khāu-khāu kārā >, *supra*, pp. 678-679); চল < cālṣ > *circulation*; রহ-সহ or রহ-ঠহ করা < rā(hā)-sā(hā), rā(hā)-ṭhā(hā) kārā > *to wait and watch*; ভাঙ্গচুর < bhāṅ(ḡ)ṣ-curṣ > *breaking and pulverising*; ভুলচুক < bhulṣ-cukṣ > *mistakes and omissions*; তোলপাড় < tōlṣ-pārṣ > *raising and felling = turning upside down, agitating*; মারধর < mārṣ-dhārṣ > *striking and seizing*; ধর-পাকড় < dhārṣ-pākārṣ > *seizing and catching*; মারকাট < mārṣ-kātṣ > *striking and cutting down*; ভাঙ্গ-গড় < bhāṅ(ḡ)ṣ-ḡārṣ > *destroying and building*; দেখ-মার < dēkhṣ-mārṣ > *seeing and striking, attacking at sight* (cf. in a daily paper—জার্মানী দেখ-মার নীতি অবলম্বন করিল < Jārmānī dēkhṣ-mārṣ nīti ābalāmbāṅṣ kārīlā > *Germany has adopted the policy of 'hit at sight'*); so উঠ-বস < uṭhṣ-bāsṣ > *rising and sitting*; হার-জিত < hārṣ-jitṣ > *lose and win*; চল-বুল < cālṣ-bulṣ > *walk and wander*; হাঁক-ডাক < hāṅṣ-ḍākṣ > *shout and yell*; কাট-ছাঁট < kāṭṣ-chātṣ > *cut and trim (as of garments)*; ফাট-ফুট < phātṣ-phuṭṣ > *crack and split*; etc., etc. These Root-Nouns also form compounds with other nouns: e.g., ছাড়-পত্র < chārṣ-pātrā > *passport*. See also under 'Verbal Nouns,' *infra*. For Root Imperatives, see under 'Moods,' below.

[C] KINDS OF VERBS: INTRANSITIVE AND TRANSITIVE.

639. Verbs in Bengali are either intransitive or transitive. In their outward form, however, there is no distinction between the two classes. Intransitive roots are chiefly primary ones, although those of secondary origin also occur. *E.g.*, < āch, kād, kās, khēl, ḡāl, cāl, cu, jwār = jār, jwāl = jāl, ji, jā, juḡh, jhār, ṭuṭ, ṭal, mil, hil > etc. Also old denominatives like < pāk, ruṭh, tāt, bāk, māt, phās, thām > etc.; and new denominatives < kulā, ghumā, dārā, bāhirā, sukḥā, sētā > etc. All primary intransitive roots can be made transitive by adding the causative < -ā- >.

640. The initial stress of Bengali has in most cases obliterated the means of differentiating between the intransitive and transitive

(causative) forms of roots by making long the quantity of the root-vowel of the latter, and keeping short the quantity of that of the former. This means still obtains in the Bihārī dialects, and in Eastern as well as Western Hindī: *e.g.*, Bihārī « kăṭab » *get cut*, causative « kâṭab »; « dīsab » *be seen*, « dīsab » *show*; « gāṛab » *be interred*, « gārāb » *inter*; Hind. « pālṇā » *be reared*, « pālṇā » *rear*; « nikālṇā » *get out*, « nikālṇā » *cast out*; etc. These intransitives with a short vowel are frequently new forms in NIA., built out of the old causatives with a proper long vowel (cf. R. L. Turner, 'The Loss of Vowel-Alternation in Indo-Aryan,' in the 'Proceedings and Transactions of the 2nd Oriental Conference,' Calcutta, 1922, p. 492). But the «-ā-» affix is indispensable in Bengali for the causative, or transitive form of an intransitive root, and quantity of the root-vowel does not count.

641. The transitive verb depends largely on its object. In Bengali, as in other NIA. languages, only inanimate nouns can properly be said to have an accusative case,—i.e., only these do not take a dative affix like «-kē, -kū» etc.: *e.g.*, জন আনো « jālḍ ānō » *bring water*, ভাত খায় « bhātḍ khāy » *eats rice*, কাঠ কাটে « kâṭḍ kâṭē » *cuts wood*, etc. Animate nouns when really in the accusative case take the dative affix «-kē, -rē» in NB. when they are personal and definite: but they do not take the dative affix, and thus behave like inanimate nouns, when the object signified is general, vague or indefinite: গোরু চরায় « gōru cārāy » *grazes cattle*, but গোরুটাকে বাঁধো « gōru-ṭā-kē bādhō » *tie the cow*. The accusative apparently governed by an intransitive verb in Bengali is properly a dative, or a locative: *e.g.*, বাড়ী চলো « bārī cālō » *come home*; জনকে চল « jālḍ-kē cālḍ » *come to the water (=river, tank)*; ঘরকে গেল « ghārḍ-kē gēlḍ » *went home*, etc.

The extension of dative the post-position to the accusative is a NIA. development. The NIA. « bhāvē prayōga » or neuter construction of the transitive verb, in the past tense, as in Hindī « us-nē ghōṛī-kō dēkhā » *by-him with-reference-to-the-mare it-was-seen* (as opposed to the « karmaṇi » or passive construction, « us-nē ghōṛī dēkhī » *by-him mare she-was-seen*), was not a characteristic thing in MIA.: it could be established only when the dative post-position came to be attached to the accusative for precision, as the inflexion of the latter was lost. Bengali সে মানুষকে দেখিল « sē mānuṣḍ-kē dēkhiḷ » *he*

with-reference-to-the-man saw and সে মানুষ দেখিল « *sē mānuṣāḥ dēkhiḷā* » *he man saw* are in their formation analogous respectively to the « *bhāvē* » and « *karmaṇi* » constructions of Hindī, etc., only the Bengali development has been to make them both active (with the proper nominative rather than instrumental), and definite in case of the post-positional form. The loss of OIA. affixes brought in the employment of post-positions for clearness and definiteness. The accusative did not possess any remarkable inflection—the OIA. « *-am* » had dwindled away to zero in Bengali and other NIA. When the dative post-position was taken up by the accusative, it was to supply this want of an affix; and it brought in greater definiteness. In Apabhraṃśa and in Avahaṭṭha we have the accusative (for the animate noun) without post-position, *e.g.*, in the 'Prākṛta-Pāṇḍala,'—« *girivara-saanaṃ ṇamaḥa Haraṃ* » *salute ye Hara dwelling in the noble mountain* (p. 313, Bib. Ind. edition); « *gōla (= gōḍa)-rāa jini* » *having conquered the King of Gauḍa* (p. 423); « *Bali chali* » *having cheated Bali* (p. 586); etc.: but « *rajja Suggivaha dijja* » *gave the kingdom to Sugrīva* (p. 576), where we have the dative-genitive. In the OB. of the Cāryās, we have the same thing: « *guru pucchia jāṇa* » *ask the guru and know* (2): « *sadguru pucchi* » *asking the good master* (4); etc. In MB. and NB., in some cases the old accusative survives: *e.g.*, বন্দো মাতা সুরদহনী « *bāndō mātā surādhānī* » *I worship mother S.*; রাম ভজো মন « *rāmāḥ bhājō mānāḥ* » *adore R., O mind*. But already in the ŚKK., we find the NB. characteristic of using the dative affix for the accusative established. Bengali in this respect came in line with the other NIA. languages which developed largely the neuter construction: thus রাধাক দেখিছা « *Rādhā-kā dēkhiḥā* » *seeing R.*, পুছিল রাধাকে « *puchilā Rādhā-kē* » *asked R.* (p. 135); বড়ারিক ছাড়ী কেহে হৈবো একাকিনী « *bārāyī-kā chārī kēhē hāibō ēkākini* » *why should I be alone, leaving the old woman?* (p. 147); etc.

642. One intransitive verb, compounded with a noun or adjective, behaves like a transitive in NB.: the verb বাস « *bās* ». Originally it meant *to feel, to like, to regard, to hold*. The source of it seems to be the common OIA. root « *vas* » *to dwell*, with the long, or causative grade « *vās, vās-aya* » used as

active; but there seems to have merged in it also the other OIA. roots « *vaś* » *desire, wish for*, and « *vas* » *love*, as well as « *vās* » *put on garment*. In NB., the words ভালো, বাসা « *bhālō, bāsā* » = *well* and *like* have formed a compound verb-root, transitive, = ভালবাসা, ভালোবাসা « *bhālā-bāsā, bhālō-bāsā* » *to love*. The compound মন্দ-বাস « *māṇḍā-bāsā* » *dislike* also is heard in NB. But in MB., বাস « *√bās* » was an ordinary root, which was used with other nouns, or was used impersonally: e.g., ভয় বাসি, ভয় বাসি মনে « *bhāyāḥ bāsi, bhāyāḥ bāsi mānē* » *I am afraid in my mind*; শরীরে বাসি বল « *śārīrē bāsi bala* » *I feel strong in body*; কোতুক বাস কি « *kāutukā bāsā ki* » *do you think it as queer?*; অদ্ভুত হেন বাসি « *ādbhutaḥ hēnā bāsi* » *strange as it were it appears to me*; না দেব কড়ি তোমার মনে বাসে « *nā dēbā kārī, tōmārāḥ mānē bāsē* » *it strikes you as if I shall not pay the money*; লাজ বাসে « *lājā bāsē* » *feels shy*; কোপে না কহিল মোর মনে বাসে « *kōpē nā kāhila, mōrāḥ mānē bāsē* » *appears in my mind that he spoke not in anger*; বাসি ভাত ব্যঞ্জে জিহ্বায় বস বাসে « *bāsi bhātā byāñjanē jihvāy vāśā bāsē* » *the tongue feels moist (with relish) with cold rice and curry*; আমার আগতে নৃত্য করিতে বস বস « *āmārāḥ āgē-tē nṛtyā kārītē bāsā ghyā* » *holdest in scorn to dance before me*; বন্দ হেন বাসে « *bhāṇḍā hēnā bāsē* » *it seems as if it were a maze*; হাটিতে না পারে চান্দ পাএ বাসে বন্ধ « *hāṭitē nā pārē cāṇḍā, pāḥ bāsē bāṇḍhā* » *C. cannot walk, feels as if fastened by the fest*: etc., etc. (the examples given above are from the 'Padmā-purāṇa' of Vijaya-gupta, but instances abound in all MB. writers). The nouns in apparent accusative relation with « *√bās* » like ভালো, মন্দ, ভয়, ভল, বল, কোতুক etc. above, are properly adverbial in nature, rather than true accusatives.

[D] MOODS: OPTATIVE, SUBJUNCTIVE, IMPERATIVE.

643. NB. possesses but two moods, Indicative and Imperative. The Imperative occurs in the second and third persons only, and in the present tense. It is sometimes quite properly called the 'Imperative Tense.' An old future for the second person is used as a Precative or Future Imperative. For the Infinitive, there are some verbal nouns. The other moods of OIA.—Subjunctive or Conjunctive, Optative, Injunctive, and Precative, are entirely lost in Bengali.

644. In the well-known « āryā » or distich giving rules for working land-measures, attributed to the mathematician Śubhaṅkara (under whose name the old Indian system of arithmetic and square and cubic measures as practised in the village schools in Bengal passes), we have an optative or precative form লিজে « lijje »: কুড়ু বা কুড়ু বা কুড়ু বা লিজে, কাঠা বা কুড়ু বা কাঠা লিজে « kuṛubā kuṛubā, kuṛubā lijje: kāṭhāy kuṛubā, kāṭhā lijje » *kuṛubā* (= kuḍava, 'bighā' measure = $\frac{1}{3}$ acre) $\times$ *kuṛubā*, take (the result) as *kuṛubā*; *kāṭhā* (= $\frac{1}{30}$ th of a bighā, 'cottah') $\times$ *kuṛubā*, take as *kāṭhā*. Here « lijje » take, is properly an optative or precative = *let one take*, representing a Late MIA. « *lahijjai, lahējjaī », which is made up of the optative form for the 3rd singular, « lahejja, lahijja » (= OIA. « *labh-yā-t, *labh-iyā-t » for « labh-i-ta »), plus the affix for the indicative 3rd present « -i » (< OIA. -ti). The OIA. « -yā- » optative or precative became « -ēyya » in First MIA., which gave later MIA. « -ējja, -ijja », and assumed the personal terminations « -mi, -si- (also -hi), -ti > -i » etc. of the indicative, and sometimes « -tu > -u » of the 3rd person imperative (e.g., 'Prākṛta-Pāṅgala,' p. 427—« sō tuha Saṅkara dijjau mōkkhā » *may he, Śaṅkara, grant you liberation*, where « dijjau » = « dējja, dijja [< dadyāt] » + « -u [< tu] » of the imperative. Cf. Grierson, JRAS., 1910, pp. 162-163); and as a distinct tense form—the 'Optative Tense'—it existed in Late MIA. This optative in « -j- » is preserved as a respectful imperative in the Midland and Western NIA. languages—e.g., Hindōstānī « kījīyē » *please do*, Gujarātī « marjē, mārjō », etc.; but it is not found in the Eastern languages, being conspicuous by its absence in the Caryās, and in MB. in general. লিজে « lijje » of Śubhaṅkara is only a stray form which has found a place in a technical verse. It is not unlikely however, that the « -ijja- » optative existed in Māgadhi Apabhraṁśa. The 'Prākṛta-Pāṅgala' verses with the « -ijj- » forms (see *supra*, p. 124) could from that assumption be connected with the East. There is a NIA. inflected passive in « -īj-, -i-, -ij-, -i- », which is quite a different thing, being derived from the OIA. passive affix « -yā- ». A connexion between the MIA. inflected passive in « -ijja- < -yā- » and the MIA. « -ij-, -j- » imperative was suggested by Hoernle, but Tessitori has shown how this MIA. form is

only the old optative ('Comp. Grammar of the Gaudian Languages, §§ 480, 481, 499; 'Notes on the Grammar of OWR.,' §120).

645. In MB. the optative sense is expressed by the indicative with the pronominal adverb *দেন* « jēnā » used as a conjunction = *so that* (see *supra*, p. 853); and sometimes the instrumental of the pronoun *বা* « jā » *that*, *যাতে* « jātē » *so that*, is also similarly employed: *e.g.*, আমি যেন দেখি « āmi jēnā dēkhi » *so that I may see, may I see*; সে যাতে করে « sē jātē kārē » *so that he may do, may he do*. There is also a periphrastic form with the root *পা* « pā » *obtain* or *পার* « pār » *be able*: *e.g.*, যেন আমি দেখতে পাই, or পারি « jēnā āmi dēkhtē pāi, pāri » *may I see*. The conjunctives *দেন*, *যাতে* « jēnā, jātē » have no fixed place in the sentence. This idiom is found as early as the ŚKK.: *e.g.*, p. 168, সে যেন্ন আক্ষাক বাহাএ দধিভার « sē jēnhā āmhā-kā bāhāē dādhi-bhārā » *may she make me carry the load of curds*; p. 186, সাবধানে লব্ধ যেন্ন না ছাড়িএ যোন « sāvādhānē lāḥ jēnhā nā chārāē ghōlā » *take it carefully, that the whey may not scatter*; p. 211, কেহো কাহাকো বোঝ না করে উপহাস « kēhō kāhākō jēnhā nā kārē upāhāsā » *may no one taunt another*. In other MB. works also this construction figures: *e.g.*, 'Caitanya-Bhāgavata,' p. 204 (ed. Atul Krishna Goswāmī), মোর কাম—যেন দেখা পাই « mōrḥ kāmā, jēnā dēkhā pāi » *my desired object—may I get a sight*; etc., etc. The conjunctive or adverbial participle in *ইলে* « -ilē » implies a condition, and it can be used with an optative force: *e.g.*, গেলে দেখা হই « gēlē dēkhā hāi » *an interview might take place if one went*. In this idiom, however, the optative sense is not always implied: *e.g.* OB. Caryā 2, « rāti bhāilē Kāmaru jāi » *she goes to Kāmarūpa (would go, may go) when it becomes night*; ŚKK., p. 397, যে বৃদি করিলে রহে আক্ষার জীবন « jē budhi kārilē rahē āmhārā jībānā » *by doing such contrivance with which my life may endure (or will endure), etc.*

646. The Subjunctive Mood, which was of so great importance in Vedic, was dropped in Classical Sanskrit, although it lingered on in Early MIA. (cf E. Müller, 'Pali Grammar,' p. 105). Bengali in common with other NIA. (except Assamese) possesses a Present Participle form which is used for the Past Subjunctive or Conditional, as well as Past Habitual: *e.g.*, (যদি) করিতাম (করিতে, করিত) « (jādi) kārītāmḥ (kārītē, kārītā) », Ōṛiyā

« mu kārānti (tu kārāntu, sē kārāntā) » *if I (you, he) did*, etc. ; so Maithili « ham karitahu, sē karitai », Western Hindī « mai kartā, ham kartē » etc.

The subjunctive is formed in Bengali with the help of the conjunction যদি « yadi, jādi » *if, a ts.* which has ousted the OB. *tlh.* « jāi ». Occasionally in early Bengali (as in early 19th century prose), the conjunction যে « jē » *that* is used. A similar use of « jāi » or « yadi » occurs in OB. : e.g., Caryā 5, « jāi tumhē, lōa hē, hoība pāragāmi » *if ye, O men, will be goers across* ; 41, « jāi tū mūḍhā acchasi, bhānti pucchā-tu sadguru-pāva » *if thou art ignorant, ask thou about thy mistakes at the foot of the good master* ; in eMB., ŚKK., p. 137, যদি মোরে পুছে আইহনে « jādi mōrē puchē Āihānē » *if A. were to ask me* ; p. 244, তোফা দেখি যদি মোর বিচলিল মনে « tōmhā dēkhi jādi mōrā bicālilā mānē » *if by seeing you my mind is moved* ; p. 289, আনল শরণ কিবা করিবো যদি না দিবে বচনে « ānālā śārāṇa kibā kārībō jādi nā dibē bācānē » *if you do not give word, I reckon not I shall seek refuge in fire* ; p. 351, যদি কাঙ্ক্ষি কর পার, হএ মোর তসৈ নিস্তার « jādi Kānhāni kārā pārā, hāē mōrā tābēsi nistārā » *if you get me across, O Kṛṣṇa, then indeed may come my salvation* ; etc.

This use of « yadi, jāi » is common in the Apabhraṁśa and Avahaṭṭha : cf. ‘Prākṛta-Paiṅgala,’ p. 211, « sēra ēkka jāi pāvāu ghittā » *if I could get a seer of ghee* ; p. 465, « jāi ētthi digantara jāihi kantā » *if the beloved one were to go to a foreign land even now* ; p. 430, « jāi jadḍā rūsaī, cittā hāsaī pētē aggi thapptā » *if cold rages, the heart contracts, and fire is put on the stomach* ; etc., etc.

647. The Imperative Mood, or ‘Imperative Tense,’ has the following affixes :

New Bengali :

First Person : Same as those for the Indicative Present.

Second person : Inferior (= Original Singular) has a form identical with the bare root : e.g., কর্ « kār-ḥ », চল্ « cāl-ḥ » ; Ordinary, used with inferiors and equals (= Original Plural) has root + « -ā » or « -ō » : কর, করে « kār-ā, kār-ō », চল, চলো « cāl-ā, cāl-ō ».

Honorific (= Originally 3 plural) = root + উন্ < -unḥ > :

করুন, চলুন < kâr-unḥ, cāl-unḥ >.

Third Person : Singular, now also Plural : root + উক্ < -u-kḥ > : করুক, চলুক < kâr-u-kḥ, cāl-u-kḥ >.

Honorific (= Original Plural) : root + উন্ < -unḥ > ; কবন

চলুন < kâr-unḥ, cāl-unḥ >.

Early Middle Bengali :

First Person : Same as for Indicative Present.

Second Person : Singular and Plural অ, < -â > ; অহ, হ < -âhâ, -hâ >, and হা < -hâ > : e.g., কহ < kâh-â >, লঅ < lâ-â >, স্তত < sut-â > (= sleep !), দে, নে < দেঅ, নেঅ < dē, nē < *dēâ, *nēâ >; করহ < kâr-âhâ >, চিত্তহ < cint-âhâ >, জাহ, বাহ < jâ-hâ >, দেহ < dē-hâ >, দাহ < khâ-hâ >, নিষদহ < niṣâdh-âhâ >, থোহ < thō-hâ >; খাহ < khâ-hâ >, বাহ < jâ-hâ >.

Third Person : Singular and Plural : উ, অউ < -u, -âu > with or without pleonastic ক < -kâ > (উক, অউক < -u-kâ, -âu-kâ >) : rarely, honorific অন্ত < ântâ > : e.g., জীউ < jī-u >, পসু < pāsu = pāṣ-u >, < dē-u >, ধক < dhâr-u >, খণ্ডউ < khāṇḍ-âu >, তেজুক < tēj-u-kâ < *tēj-âu-kâ >), থাকু < thāku (< *thā-u-kâ >); দেন্ত < dē-ntâ > (only instance in the ŚKK.). (Also forms in ইউ < -iū >, for which see *infra*.)

Old Bengali :

- Second Person : (i) < -a > : < jān-a (Caryās 1, 44); sun-a (2); cāl-a (3); phāl-a (4); bāha-a (13); bāh-a (14); mār-a (21); kar-a (28, 41); bindh-a (25); pēkh-a (30, 46); bhōl-a (37); dhar-a (38); pasar-a, bas-a (39); bhaṇ-a (40, 42); phuḍ-a (47); hēr-a, chāḍ-a (50); accha = āch-a (37) >;
- (ii) < -a-tu > : < puech-a-tu (5); bāh-a-tu (8); bujh-a-tu (35) >;
- (iii) < -aha, -ha > : < bindh-aha (28); bhul-aha (15); chēv-aha (45); (bāhaa, Caryā 13 = bāh-aha ?) >;

(iv) « -hu, -u »: « lā-hu (1); hō-hu (6); lē-hu, jā-hu, lō-u = lēhu, lē-u ? (32); dhahu = dhara-hu ? (38); jā-u (38); chād-u (50) »;

(v) « -hī »: « hō-hī, jā-hī » (5).

Third Person: « -au »: « kar-au » (22);

Passive Third Person: « -iu », as in « ghōl-iu (12), marād-iu ? (12), samkēl-iu, jā-iu, (15); caṭār-iu ? (26) ».

648. OIA. employed the corresponding subjunctive forms for the imperative 1st person: singular « -āni », dual « -āva », plural « -āma ». These have not survived in MIA. and NIA. The OIA. imperative 2 sg. had « -a » as well as « -hi ». This « -a » was continued through MIA. and OB. down to eMB., after which it fell off from pronunciation: OIA. « cal-a » > NIA. « cal-a » > OB. « cal-a » > eMB. « cāl-ā » > lMB., NB. « cāl-ḍ ». This old singular is now used as the inferior imperative, both singular and plural: তুই, তোরা চল « tui, tōrā cālḍ ». This « -a » affix was fairly common for the ordinary imperative, and in the general confusion of numbers, it seems to have been extended to the plural as well from the OB. period. The « -a » certainly assimilated with the root vowel, when the root ended in a vowel, before the eMB. stage: witness ŚKK. দে, নে = NB. দে, নে « dē, nē », < « *dēā, *nēā », inferior forms beside the ordinary NB. দেও or দাও « dēo, dāo » and নেও, নাও « nēo, nāo » < eMB. « dēā, nēā < dēha, nēhā ». ¹

The affix « -hi » of OIA. seems to have been continued down to OB. in the strengthened form « -hī », as in the Caryā « hō-hī, jā-hī »: and possibly in a form like করী « kārī » in the ŚKK., as in প্রভু হইয়া হেন নাই করী « prābhū hāyia hēnā nāhi kārī » *do not do so, being the lord* (p. 236),

¹ This loss of inflexional vowels occurring immediately after the root ending in a vowel seems to have taken place in Old Bengali, and possibly earlier still. Thus, for example, Tibetan tradition gives as an Old Bengali (or Old Magahi ?) sentence of the 11th century 'bhālā hoo (=hōu '), nāth(a) Atīśa, bhāt onā, bhāt onā (= bhāta anā < anśa < MIA. *ānāpaya' = Skt. ānāyaya) 'may it be well, Master Atīśa, get (them) bring rice, with which a beggar-boy accosted Dīpaṅkara Śrījñāna Atīśa distributing alms and food at Vikramaśilā. (Sarat Chandra Dās, 'Indian Pandits in the Land of Snow,' Calcutta, 1893, p. 60)

we have traces of «-hi», or of its influence (but see *infra*, under 'Inflected Passive'). But this «-hi» is lost to NB. The «-hi (-hī)» affix for the imperative seems to have been foreign to the eastern speech, which preferred «-a». In MB. we have one or two instances of this «-hi (-āhi)» affix for the imperative, as a relic from MIA.: *e.g.*, Kṛttivāsa (VSP., I, p. 497)—
 আপনি ধার্মিক তুমি ধর্ম বুঝি আনে «āpāni dhārmikā, tumi dhārmā bujhāhi ānē» *you yourself are a righteous person, you explain the dharma to another.*

The OB. forms in «-tu», like «pucch-a-tu», are cases of pure agglutination arising out of an emphatic employ of the pronoun «tu (<tvam)». As a stereotyped form it was extended to the plural or honorific also (*e.g.*, Caryā 5, «jaī tumbē, lōa bē, hōiba pāragāmi, pucch-a-tu Cāṭila anuttara-sāmi», translated at p. 262 *supra*).

The OIA. affix for 2 *eg.* *ātmanē-pada* was «-sva». This gave a vocalised «-ssu» in First MIA. (Pali), which was used even with *parasmāi-pada* roots (E. Müller 'Pali Grammar,' p. 107; W. Geiger, 'Pali-sprache,' in the Grundriss, § 126). From «-ssu» came the Second MIA. «-su». Pischel, however, holds that the Second MIA. «-su» arose by analogy: the Indicative had in MIA. the singular forms «-mi, -si, -ti > -di, -i», plural «mō, -tha > -dha > -ha, -nti», and by the juxtaposition of the 3rd personal forms, Indicative «-ti > -i, -nti» beside Imperative «-tu > -u, -ntu», the 1st and 2nd person singular also came to have in the Imperative «-mu, -su» beside the Indicative «-mi, -si» (cf. 'Gramm. der Pkt.-sprachen,' § 467).

The OB. forms in «-hu, -u» were used both for the singular and the plural, but probably they were singular at first, and it seems not unlikely that the «-hu, -u» affix originated from the «-su» form, in the pre-Ber gali stage: «*cala-sva > cala-ssu > cala-su» might have given «cala-hu» in OB., with the obscure change of «-s-» to «-h-» remaining unexplained. Or a blend of *ātmanē-pada* «cala-su», plus «calāhi, calahi» (with *parasmāi-pada* «-hi» affix) may have given «calahu», and «calasu» + «cala» similarly may have resulted in «calu».

The forms «calahu, jāhu, hōhu» etc. may equally be the original plural, with the «-ahu» affix, as in Śaurasēnī Apabhraṇśa, originating as follows: OIA. Indicative 2 plural «calatha» > MIA. Imperative «calaha, calahu»,

the « -a » changing to « -u » in MIA. probably through analogy of the 3rd plural « -ntu ».

This « -u » affix was also extended to the 2nd person of the other tenses—to the past in « -il- » and the future in « -ib- » in dialectal Bengali, and to the singular 2nd person of the present, simple past, habitual past, and future in Oṛiyā.

The « -u » imperative is quite common in Apabbraṇśa, e.g., 'Prākṛta-Pāṅgala,' p. 463, « ē atthirā dēkkhu sarirā gharu jāṁ » *see, all this is unstable,—the body, house, wife.*

The Imperative 2nd plural affix in OIA. was « -ata ». This fell together with the Indicative 2nd plural « -atha » as early as the First MIA. period, and « -atha » became in Second and Late MIA. « -adha, -aha ». OB. inherited this as « -aha », and this অহ « -āhā » continued down to eMB., and is even now used in NB. as an archaic, literary form (e.g., আপন পাঠে মন করহ নিবেশ « āpanā pāṭhē-tē mānā kārāhā nibēśā » *direct your mind to your own studies*; পশ্চাত্তাগ দেখহ « pāścāttāg dēkhāhā » *see back*, as in Calcutta tramway tickets a few years ago). The contraction of « -āhā » to « -ā, -ā », however, took place in the spoken language as early as eMB., and this « -aha < -ā » did not coalesce with the root when it ended in a vowel, unlike the « -ā » of the original singular. Final « -ā > -ā » also occurs as « -ō » in NB., and is as a matter of fact written ও « -ō » after vowels: জাহ, জাহ > জাও « jāhā, jāṁ > jāṁ » *go*!; খাহ, খাহ > খাও « khāhā, khāṁ > khāṁ » *eat*!; নেহ, নেহ > (নেও) নাও > নাও « nēhā, nēṁ > nēṁ [næo] > nāṁ » *take*!; so হও « hāṁ » *be*!; জীহ > জীহ, জীহ > জীও « jīhā, jīṁ > jīṁ » *live*, which even occurs as জীউ « jiu » through the influence of the preceding high vowel (cf. 'Māṇik Candra Rājār Gān,' জীউ জীউ রাইঅত ধর্ম দেউক বর « jiu jiu raiātā, dhārmā dēukā bārā » *live, ye farmers, may Dharma grant this boon*: the « -u » here, however, can equally be the other imperative affix « -hu, -u »). With roots ending in consonants the affix « -āhā » becomes also « -ō », and it is written either অ or ও: কর, চল or করো, চलो,—the pronunciation is generally [o] although the old tradition makes it অ in writing.

MIA. also changed « -aha » to « -ahu »: this has been noted before.

Early MB. « -hā » is only the « -ha » affix affected by the « -ā » of the root, as in « khā-hā, jā-hā ».

649. The OIA. affix « -tu » for 3 pers. sg. gave « -u » in OB. From eMB. times, the pleonastic क « -kā » came to be added to this form (see *infra*, 'Pleonastic Affixes'). Oṛiyā and Bihārī do not employ this « -kā ». In MB., forms with « -kā » are almost as common as those without; in NB., the « -kḥ » is universal, and after the loss of the « -u », this consonant has become the distinctive affix for this form: *e.g.*, बाक्, बाक्, निक्, दिक् « jāk, khāk, nik, dik », etc. The group « -u-kḥ » modified its spelling in accordance with the epenthesis of « -i-, -u- », *e.g.*, MB. जाकु, पाकु, हकु, देकु = जाडिक्, पाडिक्, हडिक्, देडिक् « jāukḥ, pāukḥ, hāukḥ, dēukḥ » etc. (see *supra*, p. 353).

The plural form of the imperative 3 pers. in OIA., « -ntu », seems to have continued down to OB. The normal development in MB. and NB. ought to have been « -~tu, -ūt, -~t », but we actually find उन « -unḥ ». The expected « -nt- > -t- » has been ousted by « -n- » which is certainly the nominal plural affix extended to the verb (see *supra*, pp. 725-726).

OB. and eMB. have as a living form a passive imperative in « -iu, -iū », which is discussed below (under 'Passive in Bengali').

650. Forms for the Imperative in the other Magadhan speeches may be compared :

Assamese	Oṛiyā	Maithili
1. kārō;	1. kārē—karū;	1. dēkhiai, dēkhū;
2. kār, <i>honorific</i> kārā;	2. kārḥ—kārā;	2. dēkh, dēkbahū;
3. kārōk.	3. kārū—kāruntu	3. dēkhau, dēkhathū.

The Assamese « kārā » represents « karaha, karāhā »; and « kārōk » = « karau+ -ka ». The Oṛiyā and Assamese 1st person is borrowed from the indicative. Oṛiyā 2 plural « kārā » is from « karaha ». The Maithili « dēkhiai » is extended from the indicative, and the other form « dēkhū » seems to have the « -ū » from « -mu, -mō », the Apabhraṃśa imperative 1 sg. and pl. forms. The plural « -ntu » is represented by « -thū », like the indicative « -nti > -thī ».

651. NB. « sādhu-bhāṣā » has for the second person a future imperative, precativè, and prohibitive in ইয়ে « -i(y)ō » which is found from the earliest period. In OB. and eMB. the form was ইহ « -ihā, -ihā ». It is a relic of the old inflected or sigmatic future of OIA.: singular « calis̥yasi » > « *calihasi, calihisi » > Bengali চলিস « cālīs̥ », plural « calis̥yatha » > « calihaha » > চলিহ « cālīhā » > চলিঅ, চলির « cālīā, cālīyā » > চলিয়ো, চলিও, চলো, চলো « cālī(y)ō, cālīyō, cā'lo = [c̥ʃolo] ». NB. Standard Colloquial has this « -iyā, -iyō » affected by Umlaut. The « -is̥ya- » > « -ih- » future was current in OB. and in eMB. (along with the « -itavya » > « -ib- » future) in the three persons, but only the second person has survived in NB. (see *infra*, under 'Future Tense'). In the Caryās, as instances of the « -ih- » future imperative, we have « hōhisi, mārihasi » (Caryā 23). It is exceedingly common in the ŚKK. and other MB. works: *e.g.*, « আসিহ āsihā, চাহিহ cāhihā, করিহ kārīhā, ছাড়িহ chārīhā, তোষিহ tōṣihā, দিহ dihā, ধরিহ dhārīhā, নিবেদিহ nibēdihā, পুছিহ puchiā, রাখিহ rākhihā » etc. In latter MB., epenthesis is noticeable, as usual: *e.g.*, রাখিহ, রাখিঅ « rākbi(h)ā » becomes রাইখ, রাখ « rāikhā, rākhyā = rāīkhā »; so দাওইহ « dāṇḍāihā » as দাওয়া « dāṇḍāiā » > dāṇḍāyyā », etc., etc.

The same future imperative occurs in Maithilī and other Bihārī dialects, *e.g.*, Maithilī « dēkhihāh < dēkhihahu », Bhōjpuriyā sg. « dēkhibē » plural « dēkhihā, dēkhihau ». In the Bihārī dialects, the ordinary future in « -b- » can be similarly employed, as much as in Bengali. A similar imperative use of the sigmatic future does not seem to occur in Assamese and Oriyā.

A future imperative for the second person only can be noted, in Old Western Rājasthānī, in Western Apabhraṇśa and in Second MIA. and in all these it occurs generally with the negative particle « mā » (L. P. Tessori, 'Grammar of OWR.', § 121).

652. The verbal form গা, গে « gā, gē » added to the imperative is found from the MB. period onwards to express the imperative in the immediate future, with a slight precativè sense: *e.g.*,

1. আমি, আমরা করিগা, করিগে « āmi, āmarā kārī-gā, kārī-gē »;
2. তুই, তোরা করগা, করগে « tui, tōrā kārā-gā, kōr-gē », করিস্গা, করিস্গে « kārīsā-gā, -gē »;

তুমি, তোমরা করণা, করণে < tumi, tōmṛā kārā-gā, kārā-gē >;

৪. সে, তারা করকণা, করকণে < sē, tārā kārūkṣ-gā, -gē >;

তিনি, তাঁরা, করন্গা, -গে < tini, tārā kārūṅṣ-gā, gē > (also second person honorific with আপনি, আপনারা < āpāni, āpānārā >).

Cf. MB., Kṛttivāsa, ‘Ayōdhyā-kāṇḍa,’ p. 17 : সীতারে কহিল—‘ফল করণা ভক্ষণ’ < Sītā-rē kâhila—phāḷa kārā-gā bhākṣāṇḍa > said to Sītā, ‘go eat this fruit’; ‘Uttara-kāṇḍa,’ p. 20’, সেই শস্যের ফল তুমি খাওগা আপনি < sēi śâsyêṛa phāḷa tumi khāō-gā āpāni > you yourself go and eat the fruit of that grain; etc. Carey in his ‘Bengali Dialogues’ (Calcutta, 1818) translates forms in < -gā > as a simple future in the 1st person, and as an imperative in the 2nd and 3rd; e.g., উনিও সামগ্রী আয়োজন করন্গা, আমিও করিগা < uni-ō sāmāgrī āyōjāṇḍa kārūṅṣ-gā, āmi-ō kâri-gā > let him get things ready, and I will do the same (p. 12). We can compare this affix of Bengali with the future suffix < -gau, -gō, -gā, -gī, -gē, -gī > of the Western Hindi and Panjābī dialects.

The Western < -gā, -gē, -gī > etc., are from the passive participle < gata > gaa >. For the Bengali < -gā, -gē >, the source may equally be the same < gata >, but the indeclinable participle গিয়া < giyā > having gone, certainly had something to do with it: the change of the root-vowel in the contemptuous second person করণে [korge] can be explained only as being from করগিয়া [kor giā]. We can compare the use of গে < gē > < গিয়া < giyā > (not গা < gā >) with the simple past and the future tenses in the Standard Colloquial, with the force of *though, nevertheless, however, even now, immediately*: e.g., সে করলে গে [jē korle ge] and then he did, তুমি করবে গে [tumi korbe ge] and you will do.

[E] VOICE : THE PASSIVE IN BENGALI.

[I] THE INFLECTED PASSIVE IN BENGALI.

[1] Passive Indicative.

653. Primitive Indo-European does not seem to have possessed a passive conjugation. In the Aryan (Indo-Iranian) period the passive developed out of the middle or reflexive, but it was confined to the present stem

and to the third person singular of the aorist only. The distinctive affix of this inflected passive was « -yá- » in the present stem, and the personal terminations of the middle voice were employed. Old Indo-Aryan (Vedic and Sanskrit) has preserved this passive. In Middle Indo-Aryan, the conjugational system underwent the greatest decay imaginable, but the passive was retained, being found in the present indicative and optative imperative ; and a few forms like passive aorist and future were built up in Second MIA.

The « -yá- » affix occurs as « -ya-, -iya-, -iyya-, -īya- » in First MIA. and as « -ijja- » or as « -īa- » in Second and Third MIA., or is assimilated with a preceding consonant. The middle inflections of course are changed for those of the active ; and the passive is extended to a number of neuter roots, forming deponents. The NIA. languages inherited the « -ijja- > -ija- » or « -īa-, -ia- » passive from Apabhraṃśa, but it is not preserved in all of them. Early in the history of NIA., the analytical mode of expressing the passive came into being, and in most of them the old inflected passive fell into desuetude. The languages of the West have preserved it, but those of the Midland, the South and the East have either entirely lost it or have only retained it as an obsolete or archaic form. Western Panjābī, Sindhī and Rājasthānī, for instance, employ « -īj- » or « -ī-, -ī- » to form the passive ; e.g., W. Panjābī « mārḍā < mārānda- » *striking*, « mārindā » *being struck* ; « cāhdā » *wanting*, « cāhidā » *being wanted* ; « paṛhē » *reads*, « paṛhiē » *is read* ; Sindhī « karījē » *is done*, « paṛhijē » *is read* ; Mārwarī « karaṇō » *doing*, « karījaṇō » *being done*. 'Modern Gujarātī has *ī* only in -īē, a 3rd sing. present passive form which is used in a reflexive sense as a substitute for the 1st plur. active [*i.e.*, « hū karū » *I do* < « aham karōmi », but « amē karīē » *we do* < « asmābhiḥ kṛiyatē » instead of from « vāyam kurmaḥ »], and in all other cases substitutes the potential passive in *ā*.' (L. P. Tessitori, 'Notes on the Grammar of OWR.' § 136 : R. L. Turner suggests another explanation of the Gujārātī « -īē », as being from « -imaḥ », through « -imō > -imu > -ī > -i », + « ē » of the 3 pl. [-anti > -ahim >

-è], to distinguish it from the absolutive in « -i » < earlier « -ia » [JRAS., 1916, p. 227, foot-note]).

654. The western languages are thus more conservative in the matter of preservation of this inherited form. The Midland language has curtailed the old passive, but relics do occur in it: *e.g.*, Braj-bhākhā « māraj » *strikes*, « māriyai » *is struck*. Bhandarkar and Tessitori have given instances from the Early Awadhī of Tulasī-dāsa. (R. G. Bhandarkar, 'Wilson Philological Lectures,' Bombay, 1914, p. 227; Tessitori, 'Grammatical Forms in Old Baiswari,' JRAS., 1914.) The modern Hindī respectful imperative or precative forms like « kiṇiyē » *please do have* in all likelihood been influenced by the passive, if they are not of passive origin (cf. Hoernle, 'Gauḍian Grammar,' § 480, 481, 499). An expression like Hind. « kaprā cāhiyē » *cloth to sell* is a passive one, where « cāhiyē » = *is wanted*. Compare the Bengali চাই in কি চাই « ki cāi » *what do you want?* (literally, *what is-wanted?*), তোমার আসা চাই « tōmārā āsā cāi » *you must come* (literally, *your coming is-wanted*): Bengali « cāi », Hindī « cāhiyē » are from a Middle Indo-Aryan passive from « *cāhia(d)i » = Old Indo-Aryan « *ca(g)hyātē »: compare these with কি চাও « ki cāō » *what do you want* and তুমি আসিতে চাও « tumi āsītē cāō » *you must come*, where « cāō » = চাহ « cāhā », 2nd pers. (plural), present and imperative, = « cāhaha » (= Skt. « -atha » and « -ata »). The « -ī-, -i- » or « -ijja-, ija- » affix for the passive is quite common in the dialects of the 'Prākṛta-Pāṇḍala,' which represent the stage immediately before Modern Hindī: and the loss of this affix is quite a remarkable feature in Western Hindī when compared with the neighbouring Rājasthānī and Panjābī. The « -ij-, -ij- » passive was also quite frequent in Early Marāṭhī, as Bhandarkar has noticed it (R. G. Bhandarkar, 'Wilson Philological Lectures,' pp. 226-227); but it seems to have died out in Modern Marāṭhī.

655. It would be interesting to see how far the inflected passive is preserved in Old and Middle Bengali, and in other Magadhan languages.

The language of the 'Dōhā-kōṣas' (see *supra*, p. 112) shows some cases of the « -i- » or « -ijja-, -ija- », as well as the assimilated passive:

e.g., 'Bauddha Gān Ō Dōhā,' p. 89, « purāṇē vakkhānijjāi » *it is described by the Purāṇa*; p. 103, « sō ē māi kahiajē » *that has been declared by me*; *ibid.*, « sō paramēsuru kāsū kahijjāi » *for whom is that supreme lord (to be) described?*; p. 105, « visaya ramanta ṇa visaa vilipyaī (=vilippaī) » *enjoying the world, yet the world is not attached to him*; p. 106, « dēva pi (=vi) jjaī (=jaī) lakṣa (=lakkha) vi dīsaī, apyaṇu (=appaṇu) mārii sa [ki] kariai »? *if the deity is seen face to face, self becomes dead: he (=by him) what can be done?*; p. 107, « jāva ṇa dīsaī » *until it is seen*; p. 109, « kāsū kahijjāi » *to whom is it (to be) declared?*; p. 129, « āisō sō nibbāṇa bhaṇijjāi, jahi mana mānasa kiṃ pi na kijjāi » *Nirvāṇa is described to be such that there nothing is done of the mind or of the qualities of the mind*; p. 130, « jāi pavana-gamana-duārē [diḍḍha] tālā vi bhijjāi, jāi tasu ghōrāṇḍhārē mana diva hō kijjāi » *if the strong lock at the door for the passage of the wind is shut* (« bhijjāi », cf. Bengali root ভেজ « bhēj » *to shut*=? Skt. « abhy-ajyatē »), *if in that, in the deep gloom, the mind is made as a lamp*: etc.

In this Western Apabhraṃśa dialect, the « -ijja- » affix is more common than the « -ia- », and it is in full force as a passive form. The Old Bengali of the Caryā-padas has a number of instances of the inflected passive, but the affix is « -i(a)- », not « -ijja- » or « -ija- »; besides there are a few of the assimilated « -yā- » forms: e.g., Caryā 1, « saala sa[mā]hia kāhi kariai » *what is attained by all samādhi?*; 6, « hariṇā hariṇira nilaa na jāṇi » *the abode of the stag and of the doe is not known*; *ibid.*, « hariṇāra khura na dīsaā (=dīsaī) » *the stag's hoof is not seen*; 26, « pāviai » *is obtained*; « bhāviai » *is thought of*; 32, « duhiē » *is milked*; 46, « cchijai » (=chidyatē) *is cut*; etc.

The analytical passive with root জা, যা « √jā < yā » *to go* following the verbal noun in « -ana » has already become established in the language of the Caryās; and the analytical « √jā » passive in NIA. seems to have been influenced by, if not actually developed out of, the older inflexional « -ij- » form.

It would seem that in Māgadhī Apabhraṃśa, the two forms <-ia- > and <-ijja- > occurred side by side: and <-ia- > seems to be the genuine Magadhan affix, and <-ijja- > borrowed through the influence of the Western speeches, and not native in the East. The <-ia- > was preserved in OB. and in MB., although as an obsolete form in the latter, and its real nature seems to have been lost to the speakers quite early.

The examples of the <-ia- > passive in the 47 Caryās are not so few, there numbering some twenty. In Middle Bengali literature we find similar relics of the inflected passive—a linguistic survival which seems not to have been noticed before. The affix loses prominence as the language progresses, and is ultimately merged into the 1st and 3rd personal affix; and in this way the passive verb is transformed into the active one.

There are numerous cases of the passive in <-i(a)- > in the ŚKK. : for instance—

p. 19, যত নানা ফুল পান করপুর সব পেলাইল পাএ ।

উঠিআ বড়ায়ি রাধাক বুল—হেন কাম না করিএ ॥

• jātā nānā phulā pānā karāpurā sabbā pelāilā pāē :

uṭhiā bārayi Rādhā-kā bulā—'hēnā kāmā nā kariē' •

All the various flowers, betel-leaves and camphor and all she threw away with her foot. The Old Lady got up and said to Rādhā, 'you should not do so' (lit. such a deed should not be done : • kariē) ;

p. 57, আইহন বীর তিন লোকেঁ ভালে জানি ॥

• Āihānā bīrā, tinā lōkē bhālē jāni •

That Ā. is a hero is known (jāni) well in the three worlds ;

p. 59, দান সাধিএ রতিপতিআশে ।

• dānā sādhiē rāti-pātiāśē •

The toll is demanded (sādhiē) with the expectation of dalliance (with thee) ;

- p. 118, ভুখিল হয়িলেঁ কাহ্নাঞিঁ দুষ্ট হাথে না খাইএ ।
 « bhukhilā hāyilē, Kāṇhāñi, duṣṭhāthe nā khāiē »
When one is hungry, O Kāṇha, one should not eat (« khāiē », lit. it should not be eaten) with both hands ;
- p. 137, আপণা রাখিয়ে আপণে ।
 « āpaṇā rākhiyē āpaṇē » (=ātma rakṣyātē ātmanā)
Self is (to be) preserved by self ;
- p. 145, নাএর আন্তরে গেলী চন্দ্রাবলী রাহী ।
 তার পাছে আর যত গোআ লিনী সহী ॥
 কথো দূরে গিআ দেখিএ একখানি নাএ ।
 সত্বর হয়িআ রাহী তার পাস বাএ ॥
 « nāērā āntārē gēlī cāṇḍrāvalī Rāhī,
 tāra pāche āra jāta gōālinī sahī.
 kāthō dūre giā dēkhiē ēkā-khāni nāē :
 sātwārā hāyīā Rāhī tāra pāsā jāē »
*In search of a boat went Candrāvalī Rādhikā ;
 After her, all her milk-maid friends ;
 Having gone some distance, a boat is seen (dēkhiē).
 Quickly Rādhikā goes to its side :*
- p. 184, বোলৈ চালৈ না পাইএ পরার রমণী ।
 « bōlē cālē nā pāiē pārarā ramaṇī »
Another's wife is not won (pāiē) by talk and (gallant) ways ;
- p. 185, গোপত কাজত কাহ্নাঞিঁ ছয় আখি বারী ।
 « gōpātā kājā-tā, Kāṇhāñi, chāyā ākhi bārī ».
In a secret deed, O Kāṇha, six eyes are barred (bārī) ;
- p. 236, ত্রিভুবন নাথ তোকে হরি । প্রভু হয়িআ হেন নাহিঁ করী ॥
 « tribhuvānā-nāthā tōmhē Hāri, prābhū hāyīā hēnā nāhī kārī »
*You are Hari, the Lord of the three worlds ; being the Master,
 you should not do so (lit. it should not be done : « kārī ») ;*
- p. 289, পুনমীর চান্দ তোম্মার বদন ঘুসিএ জগতজনে ল ।
 « punāmīrā cāndā tōmbārā bādānā ghusiē jāgātā-jānē, lā ».
*O, your face is proclaimed (ghusiē) by the people of the world
 to be the moon of the full-moon night ;*

p. 367, সোণ ভাঙ্গিলে আছে উপাএ জুড়িএ আগুন তাপে ।

পুরুষ নেহা ভাঙ্গিলে জুড়িএ কাহার বাপে ॥

• sōṇā bhāṅgilē āchē ūpāē, juṛiē āgunā-tāpē :

puruṣā-nēhā bhāṅgilē, juṛiē kāhārā bāpē ? »

If gold is broken, there is a way—it is joined (juṛiē) by the heat of the fire ; but if a man's love is shattered, by whose father (=by what man) can it be joined ?

There are numerous other instances of a similar type in the ŚKK. The general tendency will be to explain the forms in ইএ « -iē » as being in the ই « -i » of the first person, and the এ « -ē » only as a final lengthening for reasons of metre. But পাইএ, করিএ « pāiē, kariē » etc., are true inflected passives, and it will be seen that in the instances quoted above, the passive construction gives the correct explanation of the passages rather than the active first person : পাইএ, করিএ etc., thus represent the Caryā forms like « pāviai, kariai », = Sanskrit « prāpyātē, kriyātē ». The passive was already dying out in Old Bengali; and in Middle Bengali it would be easily confused with the active first person from similarity in form. We may recall as a parallel instance the Gujarātī use of the passive third person singular as the first person plural active, as in « amē utārīē, amē cālīē », etc., which have been explained as being really passive forms (see *supra*, p. 910). The same thing seems to have happened in Central Magadhan, in the « -iai » forms for the 1st person of the verb. The passive in its origin is connected with the reflexive, and the transition to the active is always easy. More so in the early periods of Bengali, when there was a confusion between the instrumental and the nominative, from which the language even now is not wholly free.

The transition from the decaying passive, which was less and less properly understood, to the active was quite a matter of course : from after the ŚKK. onwards, we find frequent use of « -iē » in active forms, for the 1st person generally.

The passive use of the neuter verb is also common in Old and Middle Bengali: e.g., ŚKK., p. 364, পুণ্য কইলে স্বৰ্গ জাইএ, নানা উপভোগ পাইএ « puṇyā kailē swārggā jāiē, nānā upābhōgā pāiē » (=gamyatē, prāpyatē) *practising virtue, heaven is attained, and many enjoyments are obtained.*

Examples of the inflected passive are frequent in Middle Bengali literature. A few are given below :

From poems by Caṇḍidāsa (VSP., II, pp. 968 ff.): নীল মুকুতার হার মনোহর শোভিত দেখিএ গলে « nīlā mukutārā hārā mānōhārā śōbhita dēkhiē ḡlā » *a charming necklet of blue pearls is seen beautifully in her neck*; অবলা পরাণে এত কি সহিএ « ābālā pārāṇē ētā ki sahīē » *can so much be endured in the life of a weak woman?*; কুরের উপর রাখার বসতি, নড়িতে কাটিএ দে « ksurērā upārā Rādhārā bāsati, nārītē kātīē dē » *Rādhā's abode is on (the edge of) a razor, her body is cut at the (slightest) movement*; মানুষে এমন প্রেম কোথা না শুনিএ « mānuṣē ēmanā prēmā kōthā nā śuniē » *such love in man has nowhere been heard of*; from the 'Caitanya-caritāmṛta' of Kṛṣṇa-dāsa Kavirāja (VSP., II, p. 1223): সনাতন কৈল গ্রন্থ ভাগবতামৃতে। ভক্তি-ভক্ত-কৃষ্ণ-তত্ত্ব জানি বাহা হইতে ॥ হরিভক্তিবিলাস গ্রন্থ কৈল বৈষ্ণব আচার। বৈষ্ণবের কর্তব্য বাহা পাইরে পার ॥ « Sānātānā kailā grānthā Bhāgavatāmṛtē, bhakti-bhaktā-Kṛṣṇa-tāttvā jāni jāhā haitē: Hāri-bhakti-bilāsa grānthā kailā bāiṣṇabā-ācārā, bāiṣṇabērā kārtaṭabyā jāhā pāiyē pārā » *Sanātana made the book Bhāgavatāmṛta, from which are known the doctrines of bhakti and bhakta, and the nature of Kṛṣṇa; he made the book Hari-bhakti-vilāsa, on Vaiṣṇava ritual, in which the duties of a Vaiṣṇava are made to cross over, as it were (i.e. described in detail)*; from 'Bhāgavata,' by Daivaki-nandana Siṅha. (VSP., II, p. 844): যে অঙ্গে দেখিএ সেই অঙ্গে অলঙ্কার « jē aṅgē dēkhiē sēi aṅgē ālāṅkāra » *jewels on every limb that is viewed*; বিনি না পুছিলে কারো না জানিএ জাতি « bini nā puchilē kārō nā jāniē jāti » *no one's family is known without asking*.

656. Instances like the above are fairly common in Early Bengali literature, and further quotations are not necessary. Maithili and Oṛiyā, too, show similar forms, and some instances may be given :

Maithili : Vidyāpati (VSPd. edition), p. 6, « lakhaī na pāria, jēṭha kanēṭha » *cannot be distinguished, (whether) old (or) young*; p. 9, « jata dēkhala, tata kahahi na pāria » *all that was seen cannot be described*; p. 19, « parbahi na pāria ākhara-pāṭi » *the rows of letters cannot be read*; p. 21, « sē nahi dēkhala jē diya upāmā » *that has not been seen with which a*

comparison can be made; p. 30, « saba taha sunia aisana bēwahārā » *that such is the usage is heard from all*; p. 39, « Āmadhu-ripu sama nahi dēkhia sobāwana, jē dia tanhika upāma rē » *nothing handsome like the Foe of Madhu is seen, with which his comparison can be made*; p. 44, « na jāniya kiya karu mōhana cōra » *what this charming scamp may do is not known*; p. 499, « kajjala-rūpa tua Kālī kahiaō...Gangā kahiē pānī... Bramhā-ghara Bramhānī kahiē, Hara-ghara kahiē Gaurī » *in favour like lamp-black, thou art called Kālī; she is called Gangā when in watery form; in the home of Brahmā, is called Brahmānī; is called Gaurī in the home of Hara*; etc.

Oṛiyā : Jagannātha-dāsa's 'Dhruva-caritra' (Contai edition): p. 5, « kāmpii (=kampvatē) tāhārā uijā dēhi » *her own body trembles*; p. 33, « dēhā-mānā diśāī, khāijurā-bṛkṣā-prāyā » *his body's measure is seen, like a date-palm*; p. 11, « dāśā-diśi āndhākārā, kiehi hi nā diśi » *the ten quarters are dark, nothing is seen*.

Thus the older literatures of Maithili and Oṛiyā also demonstrate the presence of the inflected passive in these speeches.

657. The inflected passive is also preserved in a curious idiomatic usage in Modern Bengali, in which both its form and nature are disguised. We have expressions like এ কাজ করে না « ē kājā kārē nā » *shouldn't do this*, রবিবার দিন মাছ খায় না « rābi-bārā-din māchā khāy nā » *shouldn't eat fish on Sundays*, অর হ'লে নায় না « ar h'le nāy nā » *shouldn't bathe when there is fever*, etc., etc., where the forms করে, খায়, নায় etc., are used with or without the negative particle, and are apparently 3rd person indicative present, the subject, however, being left understood; and such expressions have a general prohibitive or imperative force. The fuller form is presented in dialectal Bengali: in Birbhum, for instance, there is an imperative or optative in « -iyē », e.g., in sentences like হোথা যেয়ে না « hōthā jēyē (< jāiyē) nā » *one shouldn't go there*, ভাইকে না দিয়ে খেয়ে না « bhāi-kē nā diyē khēyē (< khāiyē) nā » *shouldn't eat without sharing with one's brother*, আগুনে হাত দিয়ে না « āgunē hātā diyē nā » *shouldn't put one's hand in fire*, তোর দাদা যেনে না এসে « tōrā dādā jēnē nā ēsē (=ēsiyē?) » *may your brother not come*, যে আমাকে এত কষ্ট দিলে তার কুস্বাধি হ'বে, সে যেনে

দুটি চোখ খেয়ে « jē āmākē ētā kāṣṭhā dilē tārṣ kuṣṭhā-byādhi hōyē, sē jēnē duṭī cōkhṣ khēyē » *may he get leprosy, may he eat his two eyes, that caused me so much pain* (Basanta Kumār Chatterji in the VSPdP., 1926, p. 266): in these, খেয়ে, দিয়ে are passives, and খেয়ে, এসে, হ'য়ে are equally passives of neuter verbs (such as are found in the ŚKK.) in which the archaic aspect, which cannot be confused with the indicative active present, is retained. In MB. there are instances of this construction: cf. ŚKK., p. 333, প্রভু হইয়া হেন না করী « prābhu hāyīā hēnā nā kārī » *shouldn't do so, being the Master*; p. 185, নোভ হইলেন কাহ্নাঞি আরতি না করী « lōbhā hāyilē Kāhñāñi ārāti nā kārī » *O Kāhñu, shouldn't yearn (too much) although there is desire*; p. 257, কেহ তার না কহিএ মরণে « kēhā tārā nā kahiē mārāṇē » *none should speak of his death, etc.*; etc. The MB. forms in « -i-, -I- » indicate that this construction is properly a passive one; এ কাজ করে না, « ē kājṣ kārē nā » is « ētat kāryam na kriyatē »: « kriyatē » would be « kariai, kārīē, kārī » in MIA. and OB. and MB. As in the other cases, the passive nature of the verb was forgotten, and the active form came in. The influence of a similar imperative use of the optative (active and middle) and of the passive, as in Sanskrit, is likely here.

General statements, in which the subject is not definite or important, may be in the third person, active. But it is just likely in such popular expressions like জামায়ের জন্য মারে হাঁস। গুষ্ঠী-সুদ্ধ খায় মাস ॥ « jāmāyēṣ jānyā mārē hāṣṣ, guṣṭhi-śuddhā khāy māṣṣ » *they kill the goose for the son-in-law, and eat the meat with the whole family* (= *the goose is killed, the meat is eaten*); and এক দেয় বর দেখে। আর দেয় বর দেখে ॥ « ēkṣ dēy [dæṣ] bārṣ dēkhē, ārṣ dēy [dæṣ] ghārṣ dēkhē » *they give (in marriage), first by looking at the bridegroom, again by looking at the house* (= *(the daughter) is given* (in marriage), taking into note either the bridegroom or his family); and in similar proverbial couplets and phrases, we have the passive.

It seems we have also the passive in a rare polite imperative in some North Bengali dialects, e.g., রাখেক, রাখেক « dyākhē-kṣ, rākhē-kṣ » *please see, please keep* (= « dēkhiē, rākhiē + -kā »: see below, 'Pleonastic Affixes: Affix « kā »').

(2) BENGALI ' KARMA-KARṬṚ-VĀCYA.'

658. The so-called middle-voice (*karma-karṭṛ-vācyā*) of Bengali, which we find in impersonal constructions, seems originally to have been this inflected < -yā- > passive: e.g. কলসী ভরে < *kālāsī bhārē* > *the jar becomes full*; কাপড় ছেঁড়ে < *kāpāṛḍ chēṛē* > *the cloth gets torn*; বই কাটে < *bāi kātē* > *the book cuts > sells*; বাশ ভাঙ্গে < *bāśḍ bhāṅgē* > *the bamboo breaks*; শাঁখ বাজে < *śākhāḍ bājē* > *the conch-shell is sounded*; etc. Here ভরে, ছেঁড়ে, কাটে, ভাঙ্গে, বাজে, etc., are to be explained as passive forms, derived from earlier, fuller < *bhariai > > *ভরিএ < *bhāriē* >, < *chiṇḍiai* > > *ছিড়িএ < *chiṇḍiē* > < *kaṭṭiai, *kāṭiai > > কাটিএ < *kāṭiē* >, < *bhañjiai > or < *bhaṅgiai > > *ভাঞ্জিএ < *bhāṅgiē >, < *bājiai > > *বাজিএ < *bājiē > etc., of OB. and eMB. A similar use of the passive is known also in Sanskrit (cf. Speyer, ' Vedische und Sanskrit-Syntax,' § 169).

(3) OB. AND MB. PASSIVE IMPERATIVE.

659. In the ŚKK. there is a form in ইউ < -iū > which is illustrated by the following examples :

p. 140, নাঅ বান্ধিতে গিঅঁ করিউ যতনে < *nāḥ bāndhitē giā kārīū jātānē* > *let us make an attempt to build (lit. bind) the boat*; p. 141, আনহ্ সকল সখিজন মেলা করিউ যুগতি < *ānāhḥ śakālā śakhi-jānā, mēli kārīū jugāti* > *bring all girl friends, let us hold a consultation together*; p. 141, পসার সাজিউ দধি দুধে, সেসি জীবার উপাএ < *pāsārā sājiū dādhi dudhē, sē-si jībarā upāē* > *let us arrange our milk and curds for sale, that indeed is the means of livelihood*; p. 204, নানা ফুল ফুটিলাছে মাঝ বন্দাবনে । তাক পিন্ধি মথুরাক করিউ গমনে ॥ < *nānā phulā phuṭilā-chē mājhā Bṛndābānē, tākā pindhi Māthurā-kā kārīū gāmānē* > *flowers of many kinds have blossomed in the middle of Bṛndāvana, wearing these, let us go to Mathurā*; p. 253, যমুনাক বাইউ রাখা লয়িঅঁ সখীগণে < *Jāmunā-kā jāiū Rādhā, lāyiā śakhi-gaṇē* > *let us, O Rādhā, go to Yamunā, taking (our) girl-friends*; p. 270, দধি বিকৈ জাইউ মথুরা < *dādhi bikē jāiū Māthurā* > *let us go to Mathurā to sell curds*; p. 292, সঘরে রাখা লইঅঁ জাইউ ঘর < *sātwarē Rādhā lāiā jāiū ghārā* > *let me take Rādhā quick to her home*; p. 310, বাশী চোরায়িতৈ করিউ যতনে < *bāśī cōrayitē kārīū jātānē* >

let us make an effort to steal the flute; p. 354, বারতা পুছিউ রাখা সব জন থানে « *bārātā puchiū Rādhā sabbā jānā thānē* » *let us ask for news, O Rādhā, from everybody*; p. 347. কদমতলাক জাইউ চিত্তের হরিষে « *kādāmā-tālā-kā jāiū cittērā hāriṣē* » *let us go to the foot of the Kadamba tree, with joy in mind*.

This ইউ « -iū » form is certainly the passive imperative: in force it is generally optative or imperative. In an example like বাঁশী চোরাগিটে করিউ যতনে, করিউ যতনে « *kāriū jātānē* » = ১kt. « *kriyatām yatnaḥ* »; so জাইউ « *jāiū* » = « *gamyatām* », বারতা পুছিউ « *bārātā puchiū* » *let us ask for news*, lit. *let news be asked for* = « *vārttā pṛechyatām* ». The ইউ « -iū » affix is the Second MIA. imperative passive 3rd pers. singular affix « -Iadu », as in Śaurasenī (and Māgadhī) « *kadhīadu, kariadu (kālīadu), sunīadu (śunīadu)* » = « *kathyatām, kriyatām, śrūyatām* », « -Iadu » giving the later form « -Iaū » and « *-iū ».

In eMB., the spelling with long উ « *ū* » has no special point, unless the lengthening had a historical reason analogous to that for the final « -ī » in the same period (see *supra*, p. 309). This 3 pers. imperative in « -iū, -iū » soon became confused with the 1 pers. indicative present in « -ō, -ō » (for which see *infra*, 'Radical Tense'). This « -iū » passive is also found in Old Bengali (see *supra*, pp. 904, 907): e.g., Caryā 15 « *bāṭa jāiū* » *go the way* (= *vartma, vartmani gamyatām*).

[II] ANALYTICAL FORMATION OF THE PASSIVE IN BENGALI.

660. The inflected passive is a fossil in Bengali: the living method is analytical and periphrastic. The following are the ways in which the passive is formed in Bengali:

I am seen=(1) আমি দেখা যাই « *ami dēkhā jāi* »; (2) আমাকে (আমায়, আমারে) দেখা যায় « *āmākē (āmāy, āmārē) dēkhā jāy* »; (3) আমাকে (আমায়, আমারে) দেখন যায় « *āmākē (āmāy, āmārē) dēkhānāy jāy* »; (4) আমি দেখা পড়ি « *ami dēkhā pāri* »; (5) আমাকে (আমায়, আমারে) দেখা হয় « *āmākē (āmāy, āmārē) dēkhā hāy* »; and (6) আমি দৃষ্ট হই « *ami dṛṣṭā hāi* ».

Of these (1), (4) and (6) are true passives (*karma-vācya*), and these agree with the passive forms of English, French and other modern

Indo-European languages. The other forms, (2), (3) and (5) are instances of the neuter construction (*bhāva-vācya*) in Bengali. All the above forms are used in Bengali, but there are slight shades of difference in their meaning.

661. (1) আমি দেখা যাই «*āmi dēkhā jāi*» *I am seen* is best explained as being composed of the passive participle (adjective) in আ «*ā*» and যা «*√jā*» *to go*, and which assumes the function of the substantive verb. But this form, though allowable, would not ordinarily be regarded as very idiomatic or natural in Bengali: the passive proper, with the object in the nominative, would hardly be considered as natural to the language, especially when the nominative is a definite person. But general statement, where only the action is definite, and is the more important thing, can be easily made with an impersonal construction in the passive: e.g., দেখা যায় «*dēkhā jāy*» *it is seen* (subject ইহা «*ihā*» *this, it* understood); যদি বলা যায় «*yādi bālā jāy*» *if it is said*; শোনা যাইতেছে or যাচ্ছে «*śōnā jāitēchē, jācchē*» *it is being heard*. In the passive construction, the mind of the speaker is loth to forget that what is the grammatical nominative is the real object, and hence the feeling of the native speaker has this preference for the neuter construction, with the nominative-object in the dative, e.g., আমাকে দেখা যায় or আমাকে দেখা হয় «*āmākē dēkhā jāy, hāy*». The conscious use of the passive would bring in a certain amount of emphasis; and to make a statement emphatic or definite, the dative with কে «*-kē*» is preferred to the accusative or nominative without any inflexion, when we are speaking of a sentient or animate being (see *supra*, pp. 897, 898). So আমাকে (আমারে, আমায়) দেখা যায় «*āmākē (āmārē, āmāy) dēkhā jāy*» would be preferred, as the idea is definite so far as the object of sight is concerned, to আমি দেখা যাই «*āmi dēkhā jāi*» where আমি «*āmi*», although formally nominative, is in sense really the oblique or accusative. আমি দেখা যাই «*āmi dēkhā jāi*», however, would seem to be the older form, and আমাকে দেখা যায় «*āmākē dēkhā jāy*» a later one. আমি করা যাই «*āmi kārā jāi*» *I am done* would be bad Bengali, because here the first personal pronoun would preferably have the কে «*-kē*» and be put in the dative as it is very

definite, and করা যাওয়া « kārā jāōā » is rather vague: the construction would be regarded as clumsy. But আমি ধরা পাই « āmi dhārā jāi » *I am caught* would be quite allowable, as ধরা « dhārā » refers to a definite action.

Names of inanimate objects as a rule do not take কে « -kē » when they are in the objective or dative; hence ঘর দেখা যায় « ghārāḍḍ dēkhā jāy » *the house is seen* (not ঘরকে « ghārāḍḍ-kē »), where ঘর « ghārāḍḍ » can be easily parsed as being the subject of the passive sentence.

662. (2) আমাকে (or আমারে, আমায়) দেখা যায় « āmakē (āmārē, āmay) dēkhā jāy » *I am seen* or, with a slight potentiality implied, *I may be seen* (= *they can see me*). There is a difficulty in explaining দেখা « dēkhā » here. Generally it is looked upon as a verbal noun in আ « -ā », derived ultimately from the passive participle in « -tā » of Indo-Aryan, the nominal use of which is also quite common in Sanskrit. It would thus be explained as meaning *with-regard-to-me, a-seeing goes-on* (or *takes-place*). The occurrence of (3) আমাকে দেখন যায় « āmakē dēkhāṇḍ jāy » *with-regard-to-me a-seeing takes-place* would lend countenance to the above explanation. But it would seem that in an expression like আমাকে দেখা যায়, দেখা is really a passive participle adjective, and the whole construction is in the impersonal, which is so characteristic of the Western and Southern Indo-Aryan languages: আমাকে দেখা-যায় would be best explained as being literally, *with-regard-to-me, it-is-seen*.

If we had evidence from Old and Middle Bengali remains on this point, we might expect a solution of the difficulty. But the passive with the past participle in আ « -ā » was not at all a popular form, and its occurrence is rather rare in the plain direct narration of Middle Bengali verse. Stray instances in the ŚKK. like তোমার জাইবে মার « tōmhā jāibē mārā » (= মারিঅ, মার্অ OIA. « mārita > māria, mār-ā » = Modern মারা « mār-ā », i.e., মারিঅ+আ « māria » + pleonastic affix « -ā ») *you will get killed* (p. 33), বান্ধিল জাই « bāndhilā jāi » *becomes tied up, is put in bonds*, (p. 71: here we have the old passive participle adjective in ইল « -il », for which see *infra*, under 'Past Tense') indicate that the passive participle is the form associated with this construction. The transition was from the real passive made up of the participle and the verb (and with the

object proper in the nominative) to the impersonal neuter construction (with the nominative-object in the dative and the passive participle); and such a state of things has its parallel in the other cognate languages.

663. The origin of this *জা* or *যা* « *jā* » passive has undoubtedly been influenced, as Beames had suggested ('Comparative Grammar of the Indo-Aryan Languages,' Vol. III, 1879, pp. 73-74), by the old « *-ijja-* » passive of Apabhraṃśa. We have the « *-ijja-* » forms in Prakrit and Apabhraṃśa on the one hand, and the « *jā* » forms in the modern languages on the other: the middle is blank, and linking these two in all likelihood there was a transitional stage, not represented in linguistic remains, when the « *-ijja-* » was slowly assuming a new rôle as a root—when it was merging into the « *jā* » root, as it were. It would seem that the neuter passives (deponents) like « *marijjaī*=*mriyātē* » *dies* first took up an analytical form: because « *marijjaī* » is equivalent in meaning to « *marai* » or « *marē* » (= *māra*tī, *māra*tē), the « *-jjaī* » would seem to have been regarded as a form of « *jāī* » from « *√jā* », giving rise to the analysis « *mari jāī* » *having-died, goes or passes away* (= MB. মরিয় যা *māriyā jāy*). The occurrence of the compound verb in the speech would help such an analysis. Once this analysis was established, there would not be any bar in forming other tenses and verb forms from « *√jā* ». In Early Middle Bengali, analysed forms of the above type (the conjunctive in *ই* « *-i* » or *ইয়া* « *iyā* » + *যা* « *jā* », mostly with neuter verbs) are very common; e.g., in the SKK. চলি জাইহ *« cālī jāihā » depart*; পড়ি গেল দিঠী *« pāri gēla diṭhī » the sight was cast*; ভাঙ্গি জাএ *« bhāṅgi jāē » gets broken*; মোর মজি গেল মনে *« mōrā māji gēla mānē » my mind became attached*; পড়িয়া যাইবে *« pāriyā jāibē » you will fall*; মরিয়া যাইবি *« māriā jāibi » will die*; etc., etc. An Old Bengali instance would seem to be « *avasari jāī* » (< « **avasarijjaī* », deponent of « *ava* » + « *√sṛ* » *more*) in Caryā ২২. The modern passive or neuter with the *জা* « *-ā* » participle would seem to be of later origin. The potential sense which one can attach to the passive in *যা* « *√jā* », and which is never present in the passive with *হ* « *√hā* », seems to point

at the «-ijja-» origin of the former. The old potential or optative had «-ĕjja-» in Prakrit, and the confusion between the passive and the optative, already noted, might just be continued in the newly risen analytical form.

As has been noted above, the «-ijja-» form seems to have been foreign to Māgadhī Prakrit and Māgadhī Apabhraṃśa, the source of Bengali; since no «-ijja-» forms are found in the relics of the inflected passive preserved in Bengali and other Magadhan languages, only «-i-» forms. The formation of the analytical passive with «jā» may thus have been brought about in Old Bengali through contact with and influence of Western dialects having «-ijja-» > -Ij, -ij- ».

664. (3) আমাকে দেখন যায় «āmākē dēkhāṇḍ jāy» *I am seen, I may be seen*, lit. *with-regard-to-me, a-seeing goes-on (or takes-place)*. This form of passive is one of the oldest constructions in Bengali. It occurs in the Caryās, and it is quite plentiful in Middle Bengali; e.g., (Caryā 2) «dharaṇa na jāi» *cannot be held*, (35) «kahaṇa na jāi» *cannot be described*, (4) «lēpana jāi» *'is entangled or smeared*; ŚKK., p. 38, ললাট লিখিত খণ্ডন না জাএ «lālātā-likhitā khāṇḍāṇā nā jāē» *that which is written on the forehead cannot be averted*; p. 58, প্রাণ ধরন না জাএ «prāṇā dhārāṇā nā jāē» *life cannot be endured*, etc. Middle Bengali instances are fairly common. In Modern Standard Bengali, this construction is falling into disuse, but it is fully preserved in the East Bengal dialects. The employment of this অন «-āṇḍ» + যা «√jā» passive is impersonal, and it is on the lines of (2).

It would seem to have originated from an unconscious analysis of the verbal adjectives, passive, in «-anīya(ka)». The line of development was probably as follows: «karaṇīya-ka» > karaṇijja(y)a» > করণি জাএ «*karaṇi jāē», করণ জাএ «kārāṇā jāē»; so «paṭhanīya-ka» > paṭhanijja(y)a», পঢ়ণি জাএ, পড়ন (পড়ন) জাএ, «*paṭhaṇi jāē, pāṭ(h)āṇā jāē»; etc. The intermediate form in this process of analysis, as in করণি জাএ, পঢ়ণি জাএ, is not preserved in Bengali, but it seems to be represented in Early Baiswārī forms like «barani jāya, kahani jāi» etc., as in Tulasī-dāsa. We may note that an expression like না জায় কহনে «nā jāyā kāhānē» would be quite

natural in Middle Bengali, and the locative-instrumental in এ <-ē> in কহনে <kāhān-ē> might be a reminiscence of the older form in ই <-i> which could be regarded as a locative. The analysis into a noun in অন+√যা <-ana> + <√jā> took place before the Old Bengali period: and once this analysis became accepted, transposition of the noun and the verb, and the insertion of the negative particle না between the noun and the verb, which is so frequent in negative constructions of this type in Middle Bengali, would result: thus সহন না যায় <sāhānā nā jāy>, না যায় সহন <nā jāy sāhānā> *it cannot be borne* (but curiously enough, না সহন যায় is not found, although সহন যায় না is commonly met with in modern speech: the reason being probably that না <nā> which qualifies the verb in this analysed form must not be separated from it by the noun).

In Middle Bengali we have a few cases where there is apparently a verbal noun in অ <-ā>: e.g., নিবার না যায় রে <nibārā nā jāy rē> *cannot be prevented* (VSP., p. 981); so বোল না যায় <bōlā nā jāy> *cannot be described*. There is no form in Modern Bengali corresponding to it: the absence of the -ন (ণ) <-nā (-ṇā)> in such cases is in all likelihood due to hapology.

665. (4) আমি দেখা পড়ি <āmi dēkhā pāri> *I am seen, I happen to be seen, lit. I fall seen*. This construction, apparently an old one, is essentially idiomatic, and strictly speaking it should come under the consideration of the characteristic 'Compound Verbs' of Modern Indo-Aryan. The use of the পড় <√pār> is restricted to a few verbs only, and as Beames has fully noticed it, it indicates accident as well as finality more than anything else. The দেখা <dēkhā> etc., are best explained as passive participle adjectives. The modern Dravidian employment of a root <paḍ> to form the passive has been noted by Beames and others, but it would seem that it is a matter of coincidence. The old Dravidian speech did not possess a passive form, but the employment of obviously the same root in the two groups of Indian speeches, Aryan and Dravidian, is interesting; and it is only one of numerous points of similarity which demonstrate a fundamental agreement between the speakers of the languages of the two groups in their habits of

thought. The impersonal construction with পড় $\llcorner \sqrt{p\ddot{a}r} \gg$ (e.g., আমাকে দেখা পড়ে $\llcorner \ddot{a}m\ddot{a}k\ddot{e} d\ddot{e}kh\ddot{a} p\ddot{a}r\ddot{e} \gg$) is unknown.

666. (5) আমাকে দেখা হয় $\llcorner \ddot{a}m\ddot{a}k\ddot{e} d\ddot{e}kh\ddot{a} h\ddot{a}y \gg$ *I am seen* (i.e., *they see me*); lit. *with-regard-to-me, a-seeing takes-place* (or *a-seeing there-is*). Here we have a verbal noun in $\llcorner -\ddot{a} \gg$: we never say আমি দেখা হই $\llcorner \ddot{a}mi d\ddot{e}kh\ddot{a} h\ddot{a}i \gg$ where $\llcorner \ddot{a}mi \gg$ would be the nominative. Note that মারা যায় $\llcorner m\ddot{a}r\ddot{a} j\ddot{a}y \gg$ or মারা পড়ে $\llcorner m\ddot{a}r\ddot{a} p\ddot{a}r\ddot{e} \gg$ *gets struck or killed, dies*, but মারা হয় $\llcorner m\ddot{a}r\ddot{a} h\ddot{a}y \gg$ *the striking or killing takes-place*; দেখা গেল $\llcorner d\ddot{e}kh\ddot{a} g\ddot{e}l\ddot{a} \gg$ *seen went, came in sight*, but দেখা হইল $\llcorner d\ddot{e}kh\ddot{a} h\ddot{a}i\ddot{l} \gg$ *a-seeing took-place*. The root হ $\llcorner h\ddot{a} \gg$ here is non-committal and merely states the fact. This construction seems to be a modern one.

667. (6) আমি দৃষ্ট হই $\llcorner \ddot{a}mi dr\ddot{s}ṭṭ\ddot{a} h\ddot{a}i \gg$ *I am seen* is a learned form and a modern one, and it is found in high-flown speech and in the $\llcorner s\ddot{a}dhu-bh\ddot{a}ṣṭ\ddot{a} \gg$ only. This construction seems to have received a new impetus from the English passive: the Sanskrit passive participle avoids any ambiguity that might result if the native passive participle in আ $\llcorner -\ddot{a} \gg$ were used. But it undoubtedly originated in Middle Bengali, as Sanskrit passive participles have been largely introduced into the language since its birth.

668. The root আছ $\llcorner \sqrt{\ddot{a}ch} \gg$ is used with the past participle to form a sort of passive perfect, mostly in connexion with inanimate nouns or nouns that are names of lower animals, which are subjects of the predicate; e.g., এ বই আমার পড়া আছে $\llcorner \ddot{e} b\ddot{a}i \ddot{a}m\ddot{a}r\ddot{a} p\ddot{a}r\ddot{a} \ddot{a}ch\ddot{e} \gg$ *this book has been read by me*, where আমার $\llcorner \ddot{a}m\ddot{a}r\ddot{a} \gg$ governs পড়া $\llcorner p\ddot{a}r\ddot{a} \gg$ which predicates বই $\llcorner b\ddot{a}i \gg$ the subject of আছে $\llcorner \ddot{a}ch\ddot{e} \gg$; মাছ ধরা আছে $\llcorner m\ddot{a}ch\ddot{a} dh\ddot{a}r\ddot{a} \ddot{a}ch\ddot{a} \gg$ *fish have been caught* (or *fish that have been caught are*); এ কথা সকলের জানা আছে $\llcorner \ddot{e} k\ddot{a}th\ddot{a} s\ddot{a}k\ddot{a}l\ddot{e}r\ddot{a} j\ddot{a}n\ddot{a} \ddot{a}ch\ddot{e} \gg$ *this is known to everybody*; এ বই তো পড়া ছিল $\llcorner \ddot{e} b\ddot{a}i t\ddot{o} p\ddot{a}r\ddot{a} ch\ddot{i}l\ddot{a} \gg$ *this book indeed was read before, etc., etc.* This construction seems to be recent.

669. Two other idiomatic forms of the passive may be noted. চল $\llcorner \sqrt{c\ddot{a}l} \gg$ *to go*, to express the idea of possibility or continuance, occurs with the verbal noun in আ $\llcorner -\ddot{a} \gg$, which governs the personal object

in the dative with কে «-kē», and the inanimate object or object which is the name of a lower animal in the accusative. The construction is impersonal: e.g., খাওয়া চলে «khāōā cālē» *can be eaten*, দেখা চ'লল «dēkhā cāllā» *the seeing went on*. খা «√khā» *eat* in the sense of *suffer* is used with the verbal noun মার «mārā» *a beating*, and is conjugated actively, to denote *to be beaten*. This last idiom occurs in other Indo-Aryan languages, as well as in Dravidian.

670. The impersonal and indefinite use of the passive is a noticeable feature in Modern Bengali. When one is not sure whether to use the honorific forms in speaking to an individual, recourse is taken to the passive impersonal to avoid any chance of giving offence by using the ordinary non-honorific: e.g., কি করা হয় «ki kārā hāy» *what do you do?* literally, *what is done (by you)?* instead of the direct forms, the honorific আপনি কি করেন «āpñi ki kārēñ» or the inferior তুমি কি কর «tumi ki kārā». So কোথা থাকে হয় «kōthā thākā hāy» *where do you live?* etc. Cf. also the indefinite expressions ধরে নেওয়া যাক্ «dhōrē nēōā jāk» *let it be granted*; যদি বলা হয় or যায় «yādi bālā hāy, jāy» *if it is said that*; এখান দিয়ে যাওয়া যায় না «ēkhāñḍ diyē jāōā jāy nā» *one cannot go by this way* (where যাওয়া যায় «jāōā jāy» is probably from «*jāijjāi», passive with «-ijj-»: cf. এখান দিয়ে যায় না «ēkhāñḍ diyē jāy nā» *one does not, one should not go by this way*, where যায় «jāy» = «*jāiaī», passive in «-ia-»).

[III] THE PASSIVE IN «-Ā-».

671. In MB. and NB. occurs a passive with a distinctive «-ā-» affix, which is illustrated below. This passive may have a potential implication.

Middle Bengali: SKK., p. 89, সেহি এহা পথে মাহাদানী বোলাএ «sēhi ēhā pāthē māhādānī bōlāē» *he is called the chief toll-collector in this highway*; p. 186, যেহ না ছাড়াএ ঘোল «jēnhā nā chārāē ghōlā» *so that the butter-milk is not scattered*; also cf. পঞ্চানন মুলো কয়, তেজীয়ান না দোষায় «Pañcānāñ Nulō kāy, tējīyān nā dōṣāy» *says Pañcānana, the one with defective arm: 'a man of spirit is not censured'* (Nagen-dranātha Vasu, 'Bānger Jātiya Itihās,' Brāhmaṇa-kāṇḍa, I, i, p. 224);

Modern Bengali instances : বেশ মানায় « *bēśṣ mānāv* » *fits nicely, looks well* ; কথাটা ভাল শুনায় না « *kāthā-ṭā bhālā śunāy nā* » *the story does not hear nice (=it is not to be regarded as welcome)* ; কথাটা চারাইয়াছে « *kāthā-ṭā cārāiyāchē* » *the news has been spread* ; সে ভাল মানুষ কহায় বটে, কিন্তু লোক সুবিধার নয় « *sē bhālā-mānuṣṣ kāhāy bāṭe, kintu lōkṣ subidhārṣ nāy* » *he is spoken of as an honest man, but he is not of the good sort* ; এতে কিন্তু দোষ খণ্ডায় না « *ē-tē kintu dōṣṣ khaṇḍāy nā* » *but the evil is not averted by this* ; যত পরখায় তত দোষ বা'র হয় « *jātā pāṛṣkhāy tāṭā dōṣṣ bā'rṣ hāy* » *the more it is tested the larger the tale of faults that come out* ; ছল পরবার জন্ত কান বেঁধায় « *dulṣ pāṛṣbārṣ jānyā kānṣ bēdhāy* » *the ear is pierced to put on earrings* ; এটা তত খারাপ দেখাবে না « *ēṭā tāṭā khārāpṣ dēkhābē nā* » *this will not show so bad* ; etc., etc. : the sense in most instances, as above, is impersonal.

It occurs in Oriyā : 'Dhruva-caritra' of Jagannātha-dāsa (Contai edition), p. 8, « *sē bōlāi pāṭārānī* » *she is called the chief queen* ; p. 48, « *dēbā gṇāṣ-mādhyē tu bōlāu sunāsīrā* » *thou art called Sunāsīra (=Indra) among the gods* ; p. 16, « *dwādāṣṣ āksārā māntrā-rājā ē bōlāi* » *of twelve syllables, this is called the prince of charms*.

This « *-ā-* » passive is found in other NIA. languages : in the Magadhan Maithilī and Bhōjpuriyā ; in Eastern Hindī, in Western Hindī, though rather rarely in these (e.g., Kabīr, Kṣīti-Mōhan Sēn's Selections, IV, p. 63 « *sabahi piyāsa pūrana hōta hai, tana-kī tapana bujhāy* » *all thirst is fulfilled, and the burning of the body is relieved* ; Guru Nānak, 'Sukhamanī,' ed. in Bengali characters by Jñānēndra Mōhan Datta, Calcutta, 1916, p. 80, « *jīwana-mukata sōu kahāwai* » *he is called 'emancipated in life,'* beside the proper passive in « *uha purukha kahiyai jīwana-mukata* ») ; in Rājasthānī (dialectally), and in Gujarātī, in which the « *-ā-* » passive is the common method. It occurs also in Marāṭhī, where the affix is « *-āv-* » « *-av-* », « *-vav-* », « *-avav-* » (cf. Rāmebandra Bhikājī Jōshī, 'Praudha-bōdh Marāṭhī Vyākaraṇ,' Poona, 1917, p. 215).

The « *-ā-* » passive has been explained as a Causative or Potential form, 'originating from the causative affix « *-ā-* », « *-āv-* » < OIA. « *-ā-pa-ya-* » (Hoernle, 'Gauḍian Grammar,' § 484 ; Tessitori, 'Grammar of OWR.,' § 140).

But another and a more reasonable derivation of the « -ā- » passive has been suggested by Sir George Grierson (in a private communication). He derives potential the passive affix « -ā- » from the denominative « -āya- » of OIA. The Bihārī dialects offer a clue to the source of this « -ā- » passive. In Maithilī, Magahī as well as Bhōjpuriyā, there is clear indication that the affix for this passive was originally « -āya- », distinct from that of the causative which was, and still is in many forms, « -āwa- (< -āpaya-) ». Thus, the causative base in Maithilī is « dēkhāb (< dēkhāw < *dēkkh-āya-) » *to show*, and the potential passive base is « dēkhā » *to be seen*: in the 3 pres., the causative is « dēkhābē (dēkhāwē), dēkhābathi », the passive is « dēkhāē, dēkhāthi »; so in the future, causative « dēkhāot » (= MIA. *dēkkhāvanta-), passive « dēkhāit » (= MIA. *dēkkhāyanta-); and the past participle forms are, causative « dēkhāol » (< -āwa-la), passive « dēkhāel » (< -āya-la) (Grierson, 'Introduction to the Maithilī Dialect,' Calcutta, 1909, pp. 214 ff., esp. tables on pp. 219 ff.). But even in Bihārī itself, the separate identity of the two affixes is to some extent confused, owing to interchange of « -w- » and « -y- » as intervocal glides. In the other NIA. speeches, the distinction has been entirely levelled down, both « -āya- » and « -āwa- » being reduced to « -ā- », or to « -āw- ». We see that from Early MIA. times the causative affix « -āpaya- » has encroached into the domain of the denominative (see *infra*, under 'Denominatives').

The « -ā- » passive is thus an extension of the denominative « -āya- » of OIA. The NIA. intransitives in « -ā- » are similar OIA. denominatives in « -āya- », and this can be well seen from cases like *দোষায়, চরাইয়াছে, পরায়, খণ্ডায়* etc. at p 928, which certainly are based on nouns. Compare W. Hindi « Hari-simarana kari bhagata pragaṭāy » *a saint is made manifest (< prakāṣa) by thinking on God* (Nānak, 'Sukhamaṇī'). NIA. thus has preserved the denominative way of forming the potential passive, despite its being obscured by the causative.

672. The Passive Construction (*karmaṇi-prayōga*) in the past and future tenses is discussed below (under 'Participial Tenses' and 'Personal Affixes').

3. «-ē, -y »; «-ēñḍ, -ñḍ »: « sē, tārā cāl-ē; tini, tārā cāl-ēñḍ ».
(āpñni, āpñnārā cāl-ēñḍ = 2nd person honorific).

The distinction in number in the 1st person was dropped from the earliest times in Bengali. In the 2nd and 3rd persons, this distinction was retained to some extent, in that the plural forms became honorific: in the 2nd person, the old singular became the familiar, inferior or contemptuous (both in the singular and the plural), and the old plural, for some period honorific no doubt, followed suit, although it is slightly more respectful and formal than the singular form. The 3rd person plural became the respectful or honorific, both plural and singular.

675. Typical forms occurring in the OB. of the Caryās are:

First Person :

« jivami, pīvami (Caryā 4); acchahu (6); puchami, mārami, lēmi (10); dēhū, lēhū (8); bāhāma (20: = cāhāma); jāñahū (22); acchama (29); āvēṣi (33); pēkhāmi (35); birahñī =? biharañi (39: Comm. = viharāṇam karōmi); ācchuhū (44); siñcahū, jāñami (49) ».

Second Person :

« aisasi, jāsi (10); bujhasi, pucchasi, bāsasi (15); gilēsi (39); bujhaṣi, acchasi (41) ».

Third Person :

« Lui bhaṇai (1); jāi, khāa = khāi, jāga = jāgai, jāa = jāi (2); sāndhaa = sāndhai, bhamanti Birūa (3); tarai, gaṭai = gaṭhai (5); chāḍai, chupai, pivaī, bōlaa = bōlai (6); bājaē, biharaē, lavaē (11); gājai, bhājai, dhāvaī, ghōlai (16); bājai, bilasai, nācanti Bājila, gānti dēvi, hōi (17); bhanathi Kaukkuripā, jō bujhaē = bujhai (20); bhakhaa = bhakhai, karaa = karai (21); jē bhamanti tē hōnti; Saraha bhanati = bhananti (22); paīsaa = paīsai; bōlathi Sānti (26); basai, hiṇḍai, khāi, pōhāi (28); lāgē (29); jujhaa = jujhai (33); bhuñjai (34); ujāa = ujai, bhanai; pamāē = *sāmāi (38); Saraha bhaṇanti (39); »
etc., etc.

676. Below are given specimens of forms occurring in MB. :

First Person :

« (mui, mu, mō, mōē, mōē, mōña, āmhi, āmhē, āmi, āmhārā, āmārā, āmi-sābā, āmārā-sābā etc.) চলি, চলী cālī, cālī; চলৌ, চলৌ cālō, cālō; চলহ্, চলহ্ চলউ, চল cālāhū, cālā(h)u, cālu; (চলিএ cālīē) ».

Cf. VSP., p. 30, কঙ kāṭ; p. 31, বলৌ bālō; 34, খাঙ khāṭ; 57, যাঙ yāṭ=jāṭ; 65, দেঙ deṭ; 67, জানৌ jānō, থোয়ৌ thōyō; 68, দেঙ deṭ = deṭ; 276, বটি bāṭi; 732, রাখৌ rākhō muñi = rākhō; 733, পড়হ্ pāṛāhū, মুঞি জাঙ muñi jāṅ = jāṅ; 853, থাকিয়ে thākiē, করিয়ে kārīē; 855 কান্দিএ kāndīē; 861, মোরা আছৌ mōrā āchō; 974, জানিএ jāniē, বাসিএ bāsiē; 1204, মার্গৌ māṅō; 1211, পারৌ pārō; etc., etc.; 'Padmā-purāṇa' of Vaṇṣī-dāsa: p. 4, বন্দম bāndāmā (= bāndāwā, bāndō); p. 11, প্রণমহ্ prāṇāmāhū (বন্দৌ, বন্দো « bāndō, bāndō », and প্রণমহৌ « prāṇāmāhō » are quite common in MB.); Kṛttivāsa, 'Uttara-kāṇḍa,' p. 28, বিস্তারিয়া কহ মুনি গুনিউ কখন bistāriyā kāhā muni, śuniū kāthānḍ (narrate in detail, O Sage, I [shall] hear the tale) »; etc.

Cf. Oṛiyā: Modern Oṛiyā, singular « dēkhē, dēkhi », plural « dēkhū »; Jagannātha-dāsa's 'Dhruva-caritra' (Contai edition), p. 12, « āśīrbādā kārā mōtē, sādhai jēmāntē » give me blessing, so that I (may) succeed; p. 13, « muhi jībāi » I live. Also, Maithilī « dēkhī, calī, dēkhiai; chī, chiahū; thikahū; rahī, rahiahū »; Early Maithilī, as in Vidyāpati (VSPd. edition, Pada 30), « kahañō = kahañō »; Magahī, « dēkhī, dēkhī »; Bhōjpuriyā, singular « dēkhō », plural « dēkhī, dēkhyī ».

Second Person :

« (tui, tuñi, taī, tō, tōē, tōrā etc.) চলসি, চলিসি, চলিস cālāsi, cālisi, cālīs; (tumhi, tumhē, tumi, tōmhārā, tōmārā, tumi-sābā, tōmārā-sābā etc.) চলহ্, চল, চলৌ, চল cālāhā, cālā, cālō, cālu ».

The « -āsi, -is(i) » and « -āhā, -ā, -ō » forms are exceedingly common in MB.; the « -u » form is rather rare.

Third Person :

« (sē, tāhā, tāhārā, tāhārā-sābā etc.) চলই, চলে, চলএ cālāi, cālē, cālāē; (tēhō, tāhārā etc.) চলন্তি, চলন্ত, চলন্ত, চলেন, চলাইন, চলাই, চলঞি cālānti, cālāntā, cālēntā, cālēnt, cālāin, cālāi, cālāni » .

Cf. VSP., p. 357, « বাওন্তি শৃগাল yāonti śrgāla=jāwānti, jānti »; Kṛttivāsa, 'Uttara,' p. 179, « কুকুর বলেন kukkurā bālenā, কুকুর জানেন kukkurā jānenā »; *ibid*, p. 7, গঙ্গা শিরে ধরিয়া হাসেন্ত শূলপাণি « gaṅgā śire dhāriyā hāsēntā Śūlapāṇi » *the One with the trident in hand (Śiva) laughs, bearing Gaṅgā on his head*; p. 10, গুরুজনা বাসেন লাজ « guru-janā bāsēntā lājā » *the revered ones feel shame*.

The « -ānti, -āntā, -ēntā » forms are very common in the SKK., in Chuṭi-Khān's (Śrīkara Nandi's) 'Mahābhārata,' in Vijaya Paṇḍita's 'Mahābhārata,' and in other older works. In Vaṇṣī-dāsa's 'Padmā-purāṇa' (Maimansing District, 17th century), a large number of « -āni, -āi » forms occur, beside « -nti » ones: the former, it should be noted, occur more frequently with the past and future bases than with the present: *e.g.* « p. 3, স্মরন্তি বিধাতা smārānti bidhātā; p. 44, নারদে কহন্তি Nārādē kāhānti; p. 260, মঙ্গল গাহন্তি maṅgalā gāhānti; pp. 262, 318, 362, 489, 496, নারীগণে দেহন্তি (দেয়ন্তি) জৌকার nārigaṇē dēhānti (dēyānti) jōkārā *the women give shouts of triumph*; p. 417, মঙ্গল গায়ন্তি স্তম্ভবতী maṅgalā gāyānti su-jubāti »; besides p. 631, kārāni = kārānti; p. 622, yāni = jānti; p. 643, pūjāni = pūjānti »; etc., etc.

In addition, through Sanskrit influence, a few *ts.* or *sts.* forms occur in MB. in the 3rd person: *e.g.*, বসতি « bāsāti » *dwells* for বসে « bāsē » (*vasati*); বদতি « bādāti » *speaks* for বলে « bālē » (*vadati*), etc.

The forms in the sister speeches are: Oriyā sg. « cālāi », pl. « cālānti »; Maithili, original sg. « dēkhai », pl. « dēkhathi », also in Magahī, besides forms with affixed object pronouns; Bhōjpuriyā sg. « dēkhē », pl. « dēkhan », besides other forms.

677. Origin of the Forms for the Radical Tense.

The different « gaṇas » of OIA. were practically levelled to one —with the theme « -a- ». The OIA. causative « -aya- » > MIA. « -ē- » lost its force, and « -ē- » was also found in the indicative present form :

OIA. « karōti » thus figured as « karaī, karēi » in Apabhraṃśa. NIA. forms are based on these Apabhraṃśa simplified ones, both in form and use.

First Person.

From OB. and MB., we see that the following were the old affixes : « -ami (= a^wi, aī), -mi (= -^wi -ī), -ī, -i ; -ama (= -a^wa), -ō, -ō ; -a-hū, -a-hu, -hō, -au, -ū, -u ». The « -iyē, -iē » form in MB., as has been explained before (p. 915, *supra*), is really a passive form.

The old sense of number had died out in Bengali from the OB. period : it has continued in Oṛiyā to the present day. The affixes « -a-hū, -a-hu, -ahō, -aū, -u » form one group: here the « -hū » seems to be the first personal pronoun « *haū » *I* (see p. 807, *supra*), agglutinated to a basic form of the root in « -a ». Cf. « -tu » for the 2nd person imperative (*supra*, p. 905). This « -hū, -ū, -u » form seems to have merged into the « -ō » form in MB. A form like ^{৩১৩} « śuniū » (*supra*, p. 932) seems to be first person in « -i », « śuni » + « hū »; or is it a blend of the passive in « -iu- » (*supra*, pp. 919-920) + « -hū », or « ō »? The « -hū > -hu » is found in Maithili also.

The form « -ō » is the affix for the first person now obtaining in Assamese and in North Bengali. This is apparently the same as « -ama » of OB., doubtless pronounced « -a^wa ». Influence of the agglutinated « -hū » here is likely in post-OB. times. Cf. Oṛiyā first person pl. affix « -ū », which is doubtless based on « -ama ». The « -ō » occurs also in Central Magadhan.

The MB. and NB. « -ī, -i » is the OIA. and MIA. « -mi » affix of the singular. The OB. « āvēśi » (Caryā 33) would go to show that it was already evolved in the OB. period; but at that time the nasalisation in all likelihood existed; and it seems to be generally indicated by retaining the « -m- », pronounced as « ^w » or nasalised « y ». But in a case like « āvēśi », it could not be so indicated *metri causā*, but seems to have been merely left unnoted (* āvēśi = * āyēśi = * āwīśi^wi = * āvisimi: MB. āīśi). The Modern Oṛiyā first person sg. form in « -ō » (< Early Oṛiyā « -āi »), given above (p. 932), *e.g.*, « dēkhō, sādhaī, jībaī », preserves the old nasalisation. The nasalisation is lost in Bengali and in Central Magadhan

and partially also in Oṛiyā, *e.g.*, in its «-i» form. It seems that in Māgadhī Apabhraṅśa, an OIA. form like «calāmi» had resulted in «*calāmi» as well as «*calimi», the former having given the Oṛiyā «cālāi, cālō», the latter the Bengali, Oṛiyā, and Maithilī-Magahī «-ī, -i» forms.

OIA. : «aham calāmi——vayam (Late OIA. asmē) calāmaḥ» ;

MIA. : «ahakaṁ, ahakē calāmi——mayam, ambhē calāmō, *calāmē ;
hakaṁ, hakē (*hagaṁ, hagē) calāmi, calāmi——ambhē
calāmō, *calāmē, *calāmō, *calāmē» ;

Māg. Ap. : «haū, *haī *calami, *calimi——ambi *calamu, *calami
*calama, *calāma (m = w)» ;

NIA. OB. : «haū (maī) *calaī, *calī, *calī, calī—āmhi (āmhē) calaṃa, calō» ;

MB. : «(māī, mui, āmhi, āmi, āmhārā, āmi-sābā etc.) cālī, cālī, cālō.» ;

NB. (Standard Speech) : «(āmi, āmārā) cālī» ; † «(mui, āmi,
āmārā) cālō» ;

Assamese : «(māī, āmi) cālō» ;

Oṛiyā : «(mū) cālō, cālī», plural «(āmbhē, āmbhē-mānē) cālū» ;

Maithilī : «calī, calī» (for both numbers) ;

Magahī : «calī, calī, calī» (for both numbers) ;

Bhōjpuriyā : «calō», plural «calī, calī» (the singular «calō» probably
influenced by Western speeches).

In the indiscriminate use of singular and plural forms, it is not unlikely that the singular «*calami, calimi» in Māgadhī Apabhraṅśa became confused with an expected, and possible Māg. Ap. plural form «*calāmi, *calami» < Māgadhī Prakrit «*calāmē» < OIA. «calāmaḥ», with the change of final «-aḥ» to «-ē» and then to «-i».

678.

Second Person.

The history of the forms seems to have been as follows :

OIA. : «tvam calasi—yūyam (Late OIA. *yuṣmē, *tuṣmē) calatha» ;

MIA. : «tumaṁ, tūṁ calasi—tumbhē calatha, caladha ; tūṁ calasi
——tumbhē calaha» ;

Māg. Ap. : «tū, tō calasi, *calasi, *calahi ; *calasu, *calahu, *calaū
(from the Imperative)——tumhi calaha» ;

- NIA. OB. : « tū, tō, taī calasi, calisi—tumhi, tumbhē calaha, * calaa » ;
 MB. : « (tō, tō, tōē, taī, tui, tōrā) cālāsī, cālisi, cālāis, cālīs—
 (tumhi, tumi, tōmhārā, tōmārā etc.) cālāhā, cālā, cālā, cālō » ;
 NB. : « (tui, torā) cālīs, ‡ cālās (as in East Bengal), ‡ cālū
 (as in S.W. Bengali : cf. Oṛiyā)—(tumi, tōmārā) cālā, cālō » ;
 Assamese : « tāi cālā——tumi cālā (tomālokē cālā, cālāhāk) » ;
 Oṛiyā : « tū cālū——tumbhē (-mānē) cālā » ;
 Maithilī : « tō calahi, calah——tōh, tōh-sabh calahu » ;
 Magahī : « tū, tō cal——tōhanī calah(in) » ;
 Bhōjpuriyā : « tū, tō cal (calas, calasi, calis)—tōhanīkā calah » .

679.

Third Person.

- OIA. : « sa(h) calati——tē calanti » ;
 MIA. (Māgadhi) : « sē calati——tē calanti » ;
 « sē caladi, calai——*tē calanti » ;
 Māgadhi Ap. : « sē, *si calai——*ti, tē calanti » ;
 NIA. OB. : « sē *calai (calanti *honorific*)——*tē, *tēhī, *tēhi *tēha,
 calanti, *calēnti ;
 MB. : « sē cālāī, cālāē, cālē ; tōhā, tāhārā cālānti, cālēntā,
 cālāntā, cālēnḍ, cālāni, cālāni, cālāī, cālāni, cālāin » ;
 NB. : « (sē, tārā) cālē—(tini, tārā) cālēnḍē (‡ cālāin) » ;
 Assamese : « (si, sihātē) cālē (Early Assamese si-hātē cālāntā,
 cālēntā) » ;
 Oṛiyā : « sē cālāī—sē-mānē cālānti » ;
 Maithilī : « sē (sē-sabh) calai, calathi » (the latter honorific only) ;
 Magahī : « sē calai, calē (calas < Bhōjpuriyā)—taun calin,
 calī, calathi » ;
 Bhōjpuriyā : « sē calē, cala (calasi, calasu < Awadhī)—taun
 calan, calin » .

The plural form in Bengali is now used as an honorific. The change of OIA. « -nt » normally is to « -t- » in Bengali, not to « -n- » : « cālēnḍ » therefore does not represent OIA. « calanti ». The form has obtained its « -n- » (further reduced to a mere nasalisation in dialectal Bengali) ultimately from the plural « -na » of the noun (see *supra*, pp. 725-726). It seems that this

«-na» was added to the plural-honorific forms for the verb in the past and the future tenses, which as participial forms did not have any affix originally, and therefore could take up both the plural «-na» of the oblique noun and the «-anti» of the radical tense: MB. ordinary «gēl-ā, gēl-ā», honorific «gēl-ēnḍ, gēl-ānti». Thus «-na» and «-anti» became identical; and in the place of «calanti, cālēnta», and a possible «*cālēti, *cālētā» (cf. ŚKK. দেঁতি «dēti» *they give* = «dēnti»), the form «cālē-nḍ» came in. Doubtless the use of the present participle in «-itē» (cālītē-cālītē), the infinitive in «-itē», and the past habitual base «cālīt-», all the three with «-it-», helped the establishment of «-ēnḍ» in the other verb forms as the plural honorific affix. Oṛiyā alone among Magadhan languages has preserved the «-nti». In other Magadhan, in E. and W. Hindī, and in other NIA., the «-nti» has similarly given place to a mere nasalisation or to «-n»: except in Marāṭhī, where the «-nti» is altered to the normal NIA. development, «-t» (Jules Bloch, 'Langue Marathe,' § 235).

The Maithilī and Magahī «calathi» is peculiar, showing «-thi» for OIA. «-nti»; probably it is a case of emphatic «hi»: «calanti hi > calat(i) hi > calathi». In the Caryās, «-thi» for honorific «-nti» occurs in a couple of instances: «bhaṇatbi Kukkuripāē» (20), «bōlatbi Sānti» (26). These seem to have been due to the mistake of the Nēwārī scribe of the MS., familiar as he was more with Maithilī than with Old Bengali.

The «-s-» forms for the 3rd person in Magahī and Bhōjpuriyā seem to be ultimately from Awadhī, and the «-s-» seems to be the pronoun «sē» *he*, agglutinated with the verb-base (like «hū, tu» for the 1st and 2nd persons in OB.).

[II] THE TENSES ORIGINATING FROM OIA. PARTICIPLES.

(1) THE PAST BASE.

680. The inflected past tenses of OIA.—the imperfect, aorist and perfect—were continued in MIA., but their employment grew more and more rare. In Early MIA. (as in Pali) the imperfect and aorist

coalesced, and formed practically one past form (cf. Geiger, 'Pali Grammatik,' § 158 ff.), although Pali grammarians sought to indicate a theoretical difference between them by calling the forms derived from the old imperfect and the strong or root aorist (with the 3rd person singular ending in « -a, -ā ») the « *hiyattanī* » or *yesterday past*, and the forms derived from original sigmatic aorist (with the 3rd person singular ending in « -i, -si ») as the « *ajjatanī* » or *to-day past*. The perfect became very much restricted. In Second NIA., the perfect all but disappeared, being found only in a few stereotyped forms; and the same thing happened with the imperfect-aorist tense, which could be found with a number of roots, or had resulted, as in Ardha-Māgadhī, into a couple of affixes—a singular « -itthā, -ēttthā » and a plural « -imsu », originating from the OIA. *ātmanē-pada* (medial) aorist forms (Pischel, 'Gramm. der Pkt.-Sprachen,' §§ 515-517; Geiger, *op. cit.*, § 159).

This gradual decay or disuse of the old moods and forms of the old inflected past is a notable thing in the history of Indo-Aryan (cf. Jules Bloch, 'La Phrase nominale en Sanskrit,' *Mémoires de la Société de Linguistique*, Vol. XIV). In this connexion Dravidian influence has been suggested, and indeed is probable (see *supra*, pp. 38, 174). As the old past forms fell into desuetude, their place was taken up more and more by the passive participle adjective which had the ending « -ta, -i-ta » or « -na » in OIA. In this extension of the verbal adjective to assume the function of the finite verb, going hand in hand with the decay of the latter, Dravidian influence, again, is likely. But the germs of this use we find within OIA. itself. In Vedic, the past or passive participle in « -ta » is quite frequently used as a finite verb, when the copula or the substantive verb « *as* » or « *bhū* » is omitted (cf. A.A. Macdonell, 'Vedic Grammar for Students,' § 208; B. Delbrück, 'Altindische Syntax,' Halle, 1888, §§ 215, 219). This construction, periphrastic in nature, with the substantive verb present or understood, seems to have come in first with intransitive verbs (meaning *going, sitting, standing*, etc.), or in impersonal statements. But as yet the passive participle has not invaded the domain of the transitive verb, in a passive construction with the true nominative in the instrumental,—

a construction which is perfectly normal in Second MIA., and which is continued down into NIA. : « sa yātaḥ, sa jātaḥ, sa ārūḍbaḥ » might be used instead of « sa jagāma (iyāya, agacchat, agamat, ayāt), sa ajāyata (ajani), sa arubhat (arukṣat, rurōha) » etc. ; but « tēna kṛtaḥ (kṛtā, kṛtam), tēna dṛṣṭaḥ (dṛṣṭā, dṛṣṭam) » are not yet well-established in the place of « sa cakāra (akārṣīt, akarōt), sa dadarśa (apaśyat, adrākṣīt) », etc. But from Early MIA., the extension of the passive participle to transitive verbs also came in. In Pali, however, the OIA. condition obtains, and there is plentiful use of the past tense or aorist, the « -ta » forms occurring with intransitive verbs mainly : but the traditions of Pali as a literary speech go back to the oldest MIA., or latest OIA. period, and Pali syntax is not wholly based on that of the spoken vernaculars of the centuries immediately before Christ. But the language of Aśōkan and other early inscriptions sufficiently demonstrate what an important place the passive participle in « -ta » had already obtained for itself in the popular dialects, considerably restricting the inflected past tenses. Thus, to give a few examples : Aśōkan Rock Edict I (Girnar), « iyaṃ dhammalipi dēvaṇaṃ priyēna priyadasinā rāṇā lēkhāpitā » ; II (Girnar) « dvē cikichā katā ; oṣuḍhāni...sarvatra hārāpitāni ca rōpāpitāni ca » ; V (Girnar) « ta mayā bahu kalāṇaṃ kataṃ » ; Pillar, Rummindei, « piyadasina lājina atana āgāca mahiyitē ; silā viḍaḍabbhicā kālāpita, silāthabbhē ca usapāpitē, Lummini-gāmē ca ubalikē kaṭē » ; Nigliwa, « lājina thubē dutiyaṃ vaḍhitē » ; Khāravela Inscription, « mahārājēna...kiḍḍitā kumāra-kiḷikā : yōvarajaṃ pasāsitaṃ » ; Bharhut Inscription on gateway, « ..Dhanabhūtiṇa kāritaṃ tōraṇaṃ (= tōraṇaṃ), silā kaṇhmaṇtō ca upaṇṇa » ; Sanchi, Stupa I, « Vēdisakēhi dānta-kārēhi rūpa-kammaṃ kataṃ » ; Besnagar Inscription of Heliodoros, « garuḍa-dhvaḷē ayaṃ kārītō Heliōdōrēṇa » ; Mathurā Āyāgapatta Inscription, « ...gaṇikāyē Vasu(yē)...śilāpaṭō pratisthāpitō » ; etc., etc.

Illustrations can be multiplied. These show that the passive participle construction, the verb being an adjective qualifying the nominative when it was intransitive and the object when transitive, became the common idiomatic way of expressing the past in MIA. By the time when the Apabhraṃśa Stage came in, the old inflected past forms, which still

lingered in Second MIA., were clean swept away, and only this participial past remained in IA. ; and the NIA. past tense was formed out of this.

The IA. speeches outside India show similarly the passive participle as the base for the preterit : Sinhalese (Geiger, 'Litteratur und Sprache der Sinhalesen,' pp. 71-72), and the Gipsy speeches of Europe (F. Miklosich, 'Ueber die Mundarten und die Wanderungen der Zigeuner Europas,' XI, p. 44).

681. The affix « -ta, -ita » was by this time reduced to « -a, -ia », except where it was assimilated to a preceding consonant (*e.g.*, « dr̥ṣṭa- », = Panjābī « dīṭṭhā », beside « *dr̥kṣita- » > dēkkhia- » = Hindī « dēkhyā, dēkhā », Bengali দেখিল « dēkh-il- » ; « supta » > sutta > Early Beng. সূতিল sut-il- » ; « matta » > Beng. মাতিল mātil- » ; etc.). A pleonastic « -ka », which was reduced to « -a » in Prakrit and Apabhraṃśa, was sometimes added. But the need for some distinctive affix for this important form, the only one to indicate the past tense, was felt in some parts of the country. The « -la » affix of OIA., in extended forms « -i-la, -a-la », which became very popular as an adjective affix (or a merely pleonastic one) from the early centuries of the Christian era, and probably even earlier, was frequently added. In the Second and Third MIA. periods « -i-la, -a-la » apparently became « -illa (-ēlla), -alla ». In any case, in North-Eastern India the « -ll- » was specially popular from the Apabhraṃśa period (it may be earlier still) in connexion with the passive participle in « -a < -ta, -ia < -ita ». We have no specimens of this North-Eastern or Māgadhī Apabhraṃśa, but from the evidence of the Magadhan languages we have to surmise all that. In the Ardha-māgadhī area, and in the Midland, the « -ila, -ala » > -illa (-ēlla), -alla » affix was rather sparingly used ; also in the North-West : the source-dialects Eastern Hindī, Western Hindī, and Western and Eastern Panjābī apparently never used it with the passive participle, whether attributive or predicative. In the South-West, its use was more common than in the Midland, but not so common as in the East : it was used, as we can infer from Gujarātī and Rājasthānī and Sindhī, when the passive participle was a plu-perfect, or an attributive form, and not a predicate in the simple past, performing the function of a verb. In the

South, it was fairly common, and shortly after the formation of the Marāṭhī language, it became more and more popular as an affix in connexion with the passive participle > past tense.

The remnants of Second MIA. (especially in the Jaina dialects as written in the South-West) have preserved for us examples of this « -illa (-ëlla) » and « -ulla, -alla » affix with nouns and adjectives, like « kaṇṭailla, chāilla, mā(y)illa, lōhilla, sōhilla, nēurilla, thalailla, niyaḍilla, kasilla, sāsilla, kalaṇkilla, gaṇṭhilla, muttāhalilla, kandalilla, lacchūilla, kivāilla, gōilla, chailla, gāmilla, bāhirilla, paḍhamilla, uvarilla, dāhiṇilla, majjhimilla, puvvilla » etc., etc.; and stray forms like Ardha-māgadhi « āṇilliya » (āṇia = āṇita + illa : Pischel, 'Grammartik der Pkt.-Sprachen,' § 595), and « āgaëlliya (āgata-), varëlliya (varia-, vṛta-), chaḍḍiḍḍayaṁ (chardita-), laddhilliyaṁ (labdha-) » (Tessitori, 'Grammar of OWR.,' § 126) etc. confirm the surmise made chiefly from the modern languages that « -illa (-ëlla), -alla » added to the passive participle in « -a, -ia < -ta, -ita » is the source of the NIA. « -l- » in this case. When the « -illa » in this way strengthened the passive participle, the latter retained fully its original adjectival nature, and « -illa » would change its ending according to the gender of the noun qualified.

682. Thus the past base in « -il- » in Bengali, Assamese and Oṛiyā, in « -al- » in the Bihārī speeches, and in « -il-, -al » in Marāṭhī, and similar « -l- » forms in the other NIA. speeches, originated from the OIA. « -ta, -ita » *plus* the OIA. diminutive or adjectival affix « -la- » in the extended forms « -ila, -a-la, > -illa (-ëlla), -alla ». This explanation, first suggested by Sir Charles Lyall in his article on Hindōstānī in the 'Encyclopædia Britannica,' 9th edition (1879: reprinted as 'A Sketch of the Hindustani Language,' Edinburgh, 1880: pp. 41-42) and by Sir Ramkrishna Gopal Bhandarkar in his 'Wilson Philological Lectures' (1877, Lecture V, first published Bombay, 1914, pp. 223-224), has finally been accepted as the only possible explanation, after Sten Konow showed how this « -l- » of Marāṭhī (and other NIA. speeches) phonologically must rest on a MIA. « -ll- » (in his 'Note on the Past Tense in Marāṭhī,' JRAS., 1902, pp. 417 ff. Cf. Tessitori, 'Grammar of OWR.,' § 126; Jules Bloch, 'Langue Marathe,' § 256).

683. Lassen and Hoernle, whose views, now disproved and abandoned, still obtain some following in India, traced this « -l- » to the « -ta, -ita » affix of OIA. direct: either along this line: « -ta, -ita » > -da, -ida » > -ḍa, -iḍa » > -la, -ila »; or along this: « -ta, -ita » > -da, -ida » > -la, -ila » (cf. Hoernle, 'Gauḍian Grammar,' § 306). But neither of the above lines of change are known to have taken place on any large scale in IA.; and although there are cases of 'spontaneous cerebralisation' (*supra*, p. 487), and although there are a few cases where NIA. « -l- » (< earlier « -l- ») corresponds to Skt. « -ḍ- » (*supra*, p. 543), a wholesale change of MIA. « -d-, -ḍ- » to « -l- » is not attested. Under influence of preceding « r, ṛ », a dental « -ta » became a « -ṭa » in 'Old Māgadhī,' and the normal change of it in Second MIA. Māgadhī would of course be « -ḍa »; in fact, Vararuci notes two cases, « kaḍa, maḍa < kaṭa, maṭa < kṛṭa, mṛṭa » and a third « gaḍa (< gata) » by analogy apparently ('Prākṛta-prakāśa,' XI, 15); and many more can be attested from MIA., from Sanskrit, and from the NIA. speeches (like « *saḍakka > saṛakḥ » *street* from « sṛta », « *dhaḍa > dhaṛḥ » *torso* from « dhṛta », « *bhaḍa > bhaṛḥ » = surname in Bengali = *servant* from « bhṛta, bhata »). In all these cases we find « -ṛ- » in NIA. (< -ḍ- < -ṭ- < -ṛt-) », and never « -l- ». The equivalent of « kaḍa, maḍa » should be « kaṛḥ, maṛḥ » or « kaṛā, maṛā » in NIA., and not « kaila, maila » as in Early Bengali or in the Bihārī dialects. In fact, the « -ṛ- » form, मड़ « māṛā » < « maḍa », has continued apart in Bengali, in the sense of *dead body, corpse*, and this is quite distinct from the verb মল « māilā = *maa-illa = mṛta + illa ».¹

The adjectival accented « -lá » (Whitney, 'Skt. Grammar,' §§ 1189, 1227) became « -lla » in Second MIA. (Pischel, 'Grammatik der

¹ As has been noted before, the genuine, inherited Māgadhī forms in '« -ṛ- » = « -ḍ- » < « -ṭ- » < « -ṛt-, -rt- » were largely ousted from or restricted in the eastern dialects, probably during the Second and Third MIA. periods, by new formations which did not show cerebralisation, but simple elision of the '« -t- »': see *supra*, p. 487. This was either due to the analogy of the larger number of '« -ta- »' participles in which there was no scope for cerebralisation and the '« -t- »' was duly lost in Second MIA.; or it may be that here there was strong influence from the Western speeches due to the continuous immigration of Westerners into the East—Bihar and Bengal—during the formative period of the Eastern languages.

Pkt.-Sprachen,' § 194). It is just possible that the doubling was due to the fact that it was a *ts.* (or *sts.*) affix introduced in Transitional MIA., at a time when original *l̥h.* or inherited intervocal < -l- > tended to become cerebralised to < -l̥- >, and that its *ts.* character as an intervocal *dental* or *alveolar* sound was sought to be preserved by this doubling. Another explanation, quite possible, would derive the MIA. < -lla > from the OIA. < -la >, strengthened by < -ya > (also an adjectival affix): < *-l-ya > -lla > (Jules Bloch, 'Langue Marathe,' p. 256). In any case, the fact remains that in Second MIA. it became < -ll- >. In NIA., in those speeches where the cerebral < -l̥- > is preserved, this < -l̥- > stands on a MIA. single intervocal dental or alveolar < -l- >; and where in NIA. it is a dental < -l- >, the MIA. source of it is double < -ll- >, and not single < -l- >. This has been shown for Marāṭhī (Sten Konow, JRAS., 1902, as cited above; cf. Jules Bloch, 'Langue Marathe,' §§ 144 ff.), and for Gujarātī by Turner (JRAS., 1921, pp. 527-528, 535, 537, 538). It is also the case with Oṛiyā: e.g., Oṛiyā < kālā > *black*, < kālī > *ink* (< kāla-), < bēlā > (< vēlā), < dēulā > (< dēvakula), < tilā > (< tila), *ts.* < tālilā > (< tāila), with < -l̥- >, but < kālī > (kallim, kalya-), < bēla > (bēlla, bilva), < tēla > (tēlla, tēlā), etc. (see *supra*, p. 533): and for the past tense and pass. part adj., Oṛiyā has < -l- >, not < -l̥- >, which thus must rest on a MIA. < -ll- >. The same seems also to be the case with Panjābī. So that Apabhraṁśa (Eastern, Western, Southern) < *kaa-illa-, *kaya-illa-, *kaa-alla-; *gaa-illa, *gaya-illa, *gaa-alla; *calia-illa > *calilla, *callēlla *calla-illa (= calya- + -ita- + -la) > etc. can alone be the sources of Early Bengali < kaila >, Bihārī < kail >, Oṛiyā < kālā >, Marāṭhī < kēlā, gēlā >, Gujarātī < karēlo > (= *karia-illa), Sindhī < kayalū, kīralū > (the last = *kitta-alla- >); and Bengali < gēlā, cālilā >, Oṛiya < gālā, cālilā > Bihārī < gail, calal- >, beside Oṛiyā < cālilā >, Gujarātī < cālēlō >, etc.

684. Another view about the origin of the NIA. < -l- > is that it is an independent affix occurring in Indo-European itself, preserved in NIA., but ignored or left unnoticed in OIA. S. H. Kellogg first suggested this in his Hindi Grammar (cf. p. 340, second edition), and Beames connected this < -l- > with the < -l- > affix indicating the past tense in the Slav languages, and compared Slav (Russian) preterit

forms in «-l-» with those of the Marāṭhi as a typical Indian language with the «-l-» past ('Comp. Grammar,' III, pp. 135-136). But this connexion is not proper. We have seen that the MIA. form of the suffix was «-ll-» < OIA. «-l-» and that it is adjectival (diminutive or pleonastic) in its nature, whereas the «-l-» affix that we find in Slav is entirely different. The latter is a participle affix, forming *nomina agentis*, with an active present participle sense, and in Slav it is used to form periphrastic tenses with the substantive verb: and this «-l-» or «-lo-» affix has been found, in addition to the Slav, in Latin, Greek, Armenian and Tokharian among Indo-European speeches (A. Meillet, 'Le Slav Commun,' Paris, 1924, § 281; French trans. of Brugmann's Short Comparative Grammar, Paris, 1905, p. 351; S. Lévi and A. Meillet, 'Remarques sur les Formes grammaticales de quelques Textes en Tokharien B.: I: Formes verbales,' Extrait de Mémoires de la Société de Linguistique, Vol. XVIII, Paris, 1912, p. 22).

685. The «-l-» affix is established for the past tense in Bengali and other Magadhan speeches, so that its use in the Māgadhi Apabhraṃśa can reasonably be presumed. The «-l-» affix is absent for the past tense in Eastern Hindī, Western Hindī, Panjābī, Rājasthānī, Gujarātī, Sindhī: in the source Apabhraṃśas of these, therefore, it would be reasonable to think that it was not present there, or in any case it could not have been so prominent. But the «-ll-» form did not entirely supplant the simple passive participle in «-(i)a» in the East: from Old and Middle Bengali and from Early Oṛiyā and Early Maithilī, we can see that the passive participle in «-ita > -ia» without the strengthening «-illa, -alla» was actually used predicatively for the past base. Examples are given below. The non-l form of the passive participle has given the Bengali passive participle in «-ā»: «calita- > calia- + -ā > cālā». This non-l form occurs also in Eastern Hindī as well as in Western Hindī: but in NB. it is attributive, and not predicative. All this would show that the «-ll-» and the non-l forms were used side by side in Māgadhi Apabhraṃśa, but the NIA. Magadhan speeches decided for the «-ll-» form for the past base as well as for the

adjectival participle base : in Modern Bengali, in the standard language however, the non-l form is employed as the adjective, and the « -l- » form has been restricted to the predicate.

686. The following tables recapitulate the position in the NIA. languages :

[a] Non-l Forms in NIA.

(i) OIA. « calita- » > Second MIA. « calia- ; (nominative) caliō, caliē » > Apabhraṇśa « calia- ; caliu, *caliī » ;

(ii) OIA. « calita-ka- » > Second MIA. « caliaa- ; (nominative) caliaō, caliaē » > Apabhraṇśa « caliaa- ; caliaū, *caliaī ».

From MIA. passive participles of the above type are derived :—

Western Hindī (Braj-bhākhā) passive participle adjective and past base

« calyau » ;

„ (Kanaui) „ « calō » ;

„ (Hindōstānī) „ « calā » ;

Eastern Panjābī „ « calliā, caliā » ;

Western Panjābī „ « callēā » (with personal terminations added optionally to form the verb past) ;

Sindhī pass. part. adjective and past base « haliō » (with personal terminations added in the intransitive) ;

Gujarātī pass. part. adjective and past base « cālyō » ;

Rājasthānī „ „ « calyō » ;

Pahārī (Khaskurā) „ „ « cālyō » ;

Eastern Hindī „ „ « calā » (with

personal terminations added to form the past tense) ;

Early Maithilī past form « calia, cali, calu » ;

Early Oṛiyā past form « cālī » ;

Oṛiyā past participle « cālā » ;

Old Bengali past participle and past form « calia, cali, caliā, calā (caliō, caliu, calu) » ;

Middle Bengali past form « cālī (cālē ?) » ;

New Bengali passive participle « cālā (cāliyā ?) » ;

New Bengali and Assamese verbal noun « cālā ».

[b] Forms with adjectival or pleonastic « -l- » in NIA.

OIA. « calita- » > MIA. « calia- » + « -illa-, -ëlla-, -alla- » > Ap.
« * calilla-, * calëlla-, * calialla- ».

From « -ll- » forms of the above types in Apabhraṃśa are derived :—

Sindhī passive past participle	« halyalū » ;
Gujarātī „	« cālēl, cālēlō » ;
Marāṭhī „	« cālālā » (with
personal terminations added to form the past tense), besides	
a double « -l- » form, « cālālēlā » ;	

Marāṭhī verbal noun	« cālālē » ;
Bihārī past base, passive participle adjective, & verbal noun	« calal- » ;
Oṛiyā past base and passive participle adjective	« cālilā » ;
Bengali past base and passive participle	« cālilā- » ;
Assamese past base	« cālil- ».

687. Examples of non -l and « -l- » forms from OB. and MB. are given below.

Old Bengali : non-l forms.

In OB., as in the Caryās, the adjectival nature is still clear in many cases. The form expected in OB. would be « -ia » > « -ī », or « -ia » + definitive « -ā » = « -iā » ; « -iā » is found, and « -ī » also ; and « -ia », with the final « -a » retained, is also found as an archaic literary survival (cf. Bengali treatment of final MIA. vowels, *supra*, pp. 301 ff.). Besides, forms in « -iō (-ō), -iu, -u » due to Western influence also occur (see *supra*, p. 15). This « -iu, -u, -iō (-ō) » is not found in MB. and NB.

Caryā 1 : « paīṭhō » (= pavitṭhō, pavitṭhaō = praviṣṭa-, -ṣṭa-ka-) ; « āmhē sāṇē diṭhā » (dṛṣṭa-) ; « baīṭhā » (cf. বৈষ্ণব বাইথ *bāiṭhā mānuṣṣ* « *sitting man* in Chittagong Bengali, and বসিষা *bāṭhiyā* « *having sat* in 'Mānik Candra Rājār Gān,' VSP., p. 82—which show that « *bāiṭh-* » was a good OB. form, though now supplanted by the root « *bāis* ») ; Caryā 7, « bhinnā » ; 9, « haria » ; 10, « chāḍi » ; 11, « paīṭha, kiū, bhaīa » ; 13, « kia, māri » ; 16, « paīṭha, paīṭhā, diṭhā » ; 17, « picu = ? cāpiu, kia, biāpiu » ; 18, « bāhia, biṭaliu, ṭāliu » ; 19, « uchaliā, caliā, abāriu, kia » ;

20, « saṅghārā »; 26, « abāriu, caṭāriu »; 27, « bikasāu, unhasiu, cālia, gaū, bujhia »; 28, « khāi?, pōhāi? »; 30, « phariā, uittā, bujhjhia »; 31, « ṇaṭhā, paṭṭhā, bihariu, niāriu »; 34, « bādḥā (< baddha-), ladḥā = lādḥā (< labdha-) »; 36, « paḥārī, ahārī »; 44, « milā, ūiā, paṭṭhā, biṇaṭhā »; 47, « jalia (< jwalita), paṭā (= patita-) »; 49, « bāhiu, luḍiu, ṇaṭhā, paṭṭhā, thākiu, laṭā ».

Old Bengali : « -l- » forms.

Caryā 2, « cauri nila, cōrē nila, nida gēla »; 3, « āila, paṭṭhēla »; 4, « ubhila »; 6, « bēṭila = bēḍhila »; 7, « rundhēlā, bhaīla, āilā, gēlā, bhaīla = bhaīlā »; 8, « gēli, mēlili, milila »; 10, « mōē ghalili »; 12, « jītēla »; 13, « calila »; 14, « buḍili, bhaīlā, caḍilā »; 15, « gēlā, bhaīla »; 16, « lāgēli »; 18, « sutēli »; 28, « maṇlila, lāgēli, paḍila, chāli, pōhāli »; 30, « uḷoli » (= udyōtitam); 31, « chāḍila » (cf. Commentary); 32, « mukala, bhāilā »; 33, « duhila (adj.), biāēla »; 35, « hāu acchilē (= āchilē? āchila?), māi bujhila, dila, ahārila, laīlā, ahārā-kaēla »; 36, « nida gēlā, sutēlā, māi dēkhila »; 37, « ṭuṭi-gēli, acchilēsa »; 39, « nilēsi, bhāgēla »; 41, « phulilā »; 44, « āilēsi, biccharila »; 47, « lāgēli āgi, uṭhi-gēla »; 49, « bhaīli, lēli »; 50, « phuṭilā, tāēla = uēla? bhāēlā?, phiṭēli, phulīa = phulilā, pākēlā, mātēlā, bhēlā, bhāilā, (gaḍilā), hakaēlā, mārila, bhaīlā, phiṭili ».

In OB. the affix is commonly « -il- », as in Bengali, Assamese and Oriyā, and at times it occurs as « -ēl- ». Except in « mukala », « -al- », characterising Central and Western Magadhan, is not found. The affixing of personal terminations has started already in OB. (e.g., acch-il-ēsa, n-il-ēsi); but the old adjectival nature is sufficiently present, making the form take up the « -i (-I) » affix of the feminine when the subject is feminine for the intransitive verb and when the object is feminine for the transitive.

688. Examples of the Middle Bengali verb in « -I, -i < -ia < -ita », without the « -l- » :

SKK. : p. 75. মৌন করিয়া দুই থাকি এক পাশে « māunā kārīā duhēi thāki (= thākilā) ēkā pāsē » *keeping silent, the two remained on one side*; p. 217, যেহেন বাহির তেহেন ভিতর সরূপে জাগিলো তোরে ! কপট সাগর হৃদয় তোমার

নাহি মোর গোচরে ॥ « jēhēnā bāhirā tēhēnā bhitārā, sārūpē jānilō tōrē : kāpātā sāgārā hṛdayā tōmhārā, nāchi (=nā āchilā) mōrā gōcārē » *as on the outside, so within : I have known you in your true form ; your heart is an ocean of deceit, this was not known to me ;* p. 325, সরূপে বুঝিলোঁ মো কাহাঞি তোমার বাঁশী আন্ধে নাহি পাই « sārūpē buyilō mō Kānhāñi, tōrā bāñi āmhē nāhi pāi (= pāilā) » *I have said in sooth, O Kānha, I have not found your flute* (note: past form with নাহি « nāhi ») ; p. 343, তোকে তব বোলোঁ চন্দ্রাবলী । যোড় হাথ করী বনমালী ॥ তাত বড় পাইল আপমান । তেঁসি তোন্ধা ছাড়ী গেল কাহ ॥ « tōkē iātwā bōlō Cāndrābālī, jōrā hāthā kārī (=kārīlā) bānāmālī : tātā barā pāilā āpāmānā, tēsi tōmhā chārī gēlā Kānhā » *I tell you the truth, O Candrāvalī : the one garlanded with wild flowers (Kṛṣṇa) folded his hands (before you) ; through that he has felt insulted, that is why Kṛṣṇa has left you and gone away ;*

Kṛttivāsa, 'Uttarā Kāṇḍa' (VSPd. ed.) : p. 16, হুই চক্ষু ঢাকিঞা রাণী হেঁট মাথা করি । নারদ মুনি তবে দিল টিটকারী ॥ « dui cākṣu ḍhākiñā rāñi hēṭṭ māthā kārī (=kārīlā), Nārād-muni tābē dilā ṭiṭṭkārī » *closing both her eyes, the queen (Mēnakā) hung down her head, and then the sage Nārada said words of scorn :* p. 17, হাথে ধরি কন্ডা আনিল দেব শূল-পাণি ॥ কন্ডা লঞা হর ছায়ামণ্ডপে বসি । চারিদিকে বেটিল সব দেব ঋষি ॥ « hāthē dhāri kānyā ānilā dēbḍ Ṣulāpāni ; kānyā lāñā Hārā chāyā-māṇḍapē bāsi (=bāsilā), cāri dikē bēṛhilā sābḍ dēbḍ ṛṣi » *holding her by the hand, the Trident-bearer led the bride (Umā) : Hara (Śiva) then sat in the pavilion with the bride, and all the gods and sages surrounded them on four sides ;* p. 14, পুষ্পকরথ সাজিঞা ব্রহ্মা তাহাকে দিল দান ॥ ব্রহ্মার বরে তুষ্ট হইলা বাপেরে নমস্করি । জত বর পাইল তাহা বাপকে গোচরি ॥ দুর্লভ বর ব্রহ্মা যোকে দিল দান ॥ « puṣpākṛ-rāthḍ sājiñā Brāhmā tāhākē dilā dānḍ, Brāhmārḍ bārē tuṣṭā hāñlā, bāpērē nāmāskārī (= -kārīlā) ; jātā bārḍ pāilā, tāhā bāpākē gōcārī (=gōcārīlā) : 'durlābhḍ bārḍ Brāhmā mōkē dilā dānḍ' » *Brahmā prepared the (aerial) flower-chariot and gave him as a gift : he was pleased at Brāhmā's boon and saluted his father, and told his father about all the boons he received : 'rare boons has Brāhmā made a gift of to me' ; etc., etc ;*

Chuṭi Khān's 'Mahābhārata' (VSPd. ed.) : p. 144, এত বুলি অনুশাল করএ বিনয়, প্রীত হই আগিঙ্গি কৃষ্ণ মহাশয় « ēṭā buli Anuśālā kārāē bināyḍ, prītā hāi

ālingi (=ālingilā) Kṛṣṇā mabāsāyā > saying all this Anuśālva does courtesy ; being glad, the great-hearted Kṛṣṇa embraced him ;

Mālādhara Vasu’s ‘Bhāgavata’ (VSP., p. 771) : তার দন্ত উপাড়িয়া নিল দুই ভাই । সেই দন্তে, মাহত মারি যমঘরে পাঠাই ॥ < tārā dāntā upāṇiyā nilā dui bhāi, sei dāntē māhutā mārī Jāmā-ghārē pāṭhāi (=pāṭhāilā) > the two brothers pulled out his tusks, and with those tusks killing the elephant-driver sent (him) to the abode of Yama ;

Vijaya-gupta’s ‘Padmā-purāṇa’ (see *supra*, p. 735) : p. 108, গোসাঁকি কোন দোষে শাপি < gōsāṇi kōṇṣ dōṣē śāpi > through what fault did the lord curse ? p. 109, কলসী ভরিয়া বৃত নাগ সবে ঢালি < kālāsī bhāriyā gṛhṭā nāgā-sābē ḍhālī > the Nāgas poured ghee in full jars ; p. 214, পদ্মার বচনে বেহলা মনে মনে হাসি < Pādmārā bācānē Bēhulā mānē mānē hāsi > Bēhulā laughed in her heart at Padmā’s words ; etc. ;

‘Caitanya-caritāmṛta,’ Ādi-līlā, Chap. 13 : শ্রীকৃষ্ণ চৈতন্ত নবদ্বীপে অবতরি । অষ্ট চল্লিশ বৎসর প্রকট বিহরি ॥ চৌদশত সাত শকে জন্মের প্রমাণ । চৌদ শত পঞ্চাশে হৈলা অন্তর্ধান ॥ < Śrī-kṛṣṇa-cāitānyā Nābād-wipē ābātāri, āṣṭā-cāllīśṣ bātsārā prākṭāṭṭ bihāri ; cāuddā-śātā-sātā śākē jānmērā prāmāṇṣ, cāuddā-sā’a-pāñcānnē hāilā āntārdhāṇṣ > Śrī-Kṛṣṇa-Caitanya came down to Nāradvīpa ; he sojourned in manifest form for 48 years ; the date of his birth, Śaka 1407 ; he disappeared in 1455 ; also cf. VSP., p. 1222, যে পথে যে গ্রাম নদী শৈল যাই হই গীলা । বলভদ্র-ভট্টাচার্য্য-স্থানে সব লিখি নিলা ॥ < jē pāthē jē grāmā nādī śāilā jāhāi hāi līlā, Bālābhadrā-bhāṭṭācāryā-sthānē sābṣ likhi nilā > in all the ways, in all villages, rivers and hills, wherever there were any events, he wrote down all from Balabhadra Bhāṭṭācārya ; etc.

The Past use of the Present Tense in Bengali.

689. The < -i > affix in the past is thus found in MB., although it is not so common ; and this can only be expected, considering that in OB. the non-l form is hardly obsolete, although the < -l- > has well-established itself. But in MB. and NB. we meet with a very common use of what is apparently the present tense in the past, in historical narrative generally : e.g., NB. গেল বছর যখন আমি কাশী যাই (= গিয়াছিলাম) < gēlā bāchārā jākhanā āmi Kāśī jāi (=giyāchilām) > when I went to

Benares last year ; ভারতে আৰ্য্যদের আগমন কখন হয় জানা যায় না « Bhārātē Āryyādērḥ āgāmāṇḥ kākhāṇḥ hāyḥ jānā-jāyḥ nā » *it is not known when the first coming of the Aryans into India happened* ; সম্রাট আকবর প্রায় ৫০ বৎসর রাজত্ব করেন « sāmraṭ Ākbārḥ prāyḥ pāñcāśḥ bātsārḥ rājātwā kārēṇḥ » *Emperor Akbar reigned for nearly 50 years* ; etc., etc. In MB. (and also in NB.), this 'present' is very frequently used side by side with the ordinary « -ilā » past, and is not distinguished from the ordinary present in any way as a present used especially for the past. This usage seems however to point to a continuance in MB. and NB. of the OB. passive participle without « -l- », used for the past tense. The regular form would be « -ita > -ia > -ī, -i », which is not uncommon in MB., as in the instances given above ; but it seems that when « -ila » became established as the characteristic past base in OB. and MB., the « -i » form was not properly understood : in the 1st person it could easily be confused with the 1st person present affix, and in connexion with the 3rd person the final vowel could be changed to « -ē » as in the 3rd person present ; and in this way the old passive participle adjective could formally merge into the present tense, retaining its old past sense. This gave rise to what at first sight looks like a past use of the present. Once this construction was accepted, in Early MB., substitution for the « -i » participle by the 2nd personal affix « -ā » and by the honorific « -ēntā, -ēnḥ » was a matter of course. The use of the present for the historical past is of course a most natural thing, being found in many languages, Sanskrit and the Prakrits and the NIA. languages included. But the presence of the « -i » past for all persons in MB. points to « -ia < -ita » ; and also the use of « -i » and the « -ēnḥ, -ā, -ē, -i » forms along with « -ilā » in the same sentence or proposition seems to indicate that the passive participle without « -l- » had something to do with the so-called 'present' tense for the past in MB. and NB.

Examples of this promiscuous employ of « -ilā » with the non-*-l-* forms can be found in the passages quoted in § 688, and further instances are given below :

ŠKK., p. 19, এ বোল সুণিআ নাগরী রাধা হাণএ সকল গাএ । যত নানা ফুল পান করপুর সব পেলাইল পাত্র ॥ « ē bōlā suṇiā nāgārī Rādhā hāṇāē sākālā »

gāē, jāṭā nānā phulā pānā kārapurā śābā pēlāilā pāē > *hearing this talk, winsome Rādhā struck all over her body; all the various flowers, betel leaves and camphor and all she scattered with her feet*; p. 240, হেন বুলী রাধা কলসী ল'আ জাএ গজগড়ি ছান্দে পাইল রাধা কালীদহ-কুল < hēnā buli Rādhā kālāsi lāā jāē gājā-ḡāpi chāndē pāilā Rādhā Kālīdāhā-kulā > *saying this Rādhā took her jar and went with the gait like that of an elephant, and she reached the shore of Kālī lake*; p. 24, সকল গোআল যুবতী রহিলা য়েহ কনক পুতলী ॥ এখো পাঅ কেহো চলিতে নারে বুলিতে নারে বচনে । < sākālā ḡōālā jubāti rāhilā jēnhā kānākā-putālī: ēkhō pāā kēhō cālītē nārē, bulitē nārē bācānē > *all the young girls of the cowherds stood still like images of gold, not one of them could walk even one step, nor could utter a word*; etc., etc.;

Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 29, ফলমূল আনি দিল ঠাকুর লক্ষ্মণ ॥ পিণ্ডান করেন রাম রাজীবলোচন । < phālḡ-mulḡ āni dilā ṭhākuraḡ Lākṣmaṇḡ, piṇḍā-dānḡ kārēnḡ Rāmḡ rājībā-lōcānḡ > *worshipful L. brought fruits and roots, and lotus-eyed Rāma offered piṇḍas*; p. 17, সীতারে কহিল, ফল করণা ভক্ষণ । ফল হাতে করি কহে, ধরহ লক্ষ্মণ ॥ < Sītā-rē kāhilā, 'phālḡ kārāḡā bhākṣāṇḡ': phālḡ hātē kārī kāhē, 'dhārāhā Lākṣmaṇḡ > *he said to Sītā, 'eat (these) fruits'; taking the fruits in his hand he said, 'hold, Lakṣmaṇa'; 'Uttarā-kāṇḍa,' p. 5, মঙ্গল দ্রব্য লঞা আইলা সখীগণ মেলি । কন্যার অধিবাস করে দিয়া হুলাহুলী ॥ অধিবাস সঙ্গে হৈল সিদ্ধ সব কাজ । হেমন্তে মেলানি করি চলে মুনিরাজ ॥ < māṅḡālḡ drābyā lānā āilā sākhi-ḡāṇḡ mēli, kānyārā ādhivāsā kārē diyyā hulāhulī: ādhivāsā sāṅḡē hāilā siddhā sabbā kājā, Hēmantē mēlāni kārī cālē muni-rājā > *the girl-friends (of Umā) came in company, bringing auspicious articles, with the hulu sound (of joy); the adhivāsa with all the ceremony was complete, and the prince of sages (Nārada) left, taking farewell from Himaranta*; etc., etc.;*

Chuṭi Khān's 'Mahābhārata,' p. 54, প্রবীর পড়িল হেন ঘোষে সর্বজন । দূরে থাকি নীলধ্বজ শুনে ততক্ষণ ॥ হা হা পুত্র করি রাজা হৈল বাহির । < 'Prābīrā pāṛilā' hēnā ḡhōṣē sārā-jāṇḡ, dūre ṭhāki Nīlā-dhwājā śunē tāṭā-ksāṇḡ: 'hā hā putrā' kārī rājā hāilā bāhirā > *'Pravira has fallen,' so shouted every one: then from a distance Nīladhwaṇa heard it; the king came out with 'ah, ah, my son!';*

Kavikaṇṭaka Mukunda-rāma (Vaṅgavāsī edition) : p. 14, কোলেতে করিয়া রামা ছেলি করে পার ॥ প্রবেশ করিল ছেলি গহন কানন । « kōlēte kārīyā rāmā chēli kārē pārṣṭṣaḥ : prābhēṣṭṣaḥ kārīlā chēli grāhāṇṭṣaḥ kānāṇṭṣaḥ » *the lady took the goats across in her lap : the goats entered the dense forest* ; p. 15ṇ, হাশু পরিহাসে দৌহে বসিলা দম্পতী । জিজ্ঞাসে ঘরের বার্তা সাধু ধনপতি ॥ লহনা কহিল, প্রভু তুমি ভাগ্যবান । « hāsyāḥ pārihāṣe dōhē bāsīlā dāmpatī ; jijñāsē ghārēṣṭṣaḥ bārttā sādhu Dhānapatī : Lāhanā kāhila, 'prābhu ! tumi bhāgyābān' » *the two, husband and wife, sat, in laughter and in jest ; the merchant Dhanapati asked about the news of home : Lahanā said, 'my Lord ! you are fortunate indeed'* ; p. 175, তাহার পশ্চাতে আইল দাস নীলাম্বর । আদর করিয়া আইসে উজানী নগর ॥ « tāhārṣṭṣaḥ pāścātē āīlā Dāsṭṣaḥ Nīlāmbārṣṭṣaḥ, ādārṣṭṣaḥ kārīyā āīsē Ujānī-nāgarṣṭṣaḥ » *behind him came Nīlāmbara Dāsa, doing (proper) respect he came to the city of Ujānī* ; p. 185, সম্মুখ দুয়ারে অগ্নি দিলেন খুল্লা ॥ দুয়ারেতে যায় অগ্নি, সান্তাইল ঘরে । প্রবল হইল অগ্নি জউয়ের উপরে ॥ জউগৃহে বাড়ে অগ্নি ক্রোশ পরিমাণ ॥ « sām̐mukṣṭṣaḥ duārē āgni dilēṇṭṣaḥ Khullāṇṭṣaḥ : duārētē jāy āgni, sām̐bhāīlā ghārē ; prābālṭṣaḥ hāīlā āgni jāū-ērṣṭṣaḥ upārē, jāū-gr̥hē bār̥hē āgni krōṣṭṣaḥ-pārimāṇṭṣaḥ » *Khullanā set fire to the front door : the fire came through the door, and entered the house ; upon the lac, the fire became strong, and the fire grew a krōṣa measure within the house of lac ; etc., etc. ;*

Vaṇṣī-dāsa, 'Padmā-purāṇa,' (ed. Rām-nāth and Dwārakā-nāth Chakrabarti) : p. 207, আশুবাড়ি ওঝারে আনিল আনিল চন্দ্র ঘরে ॥ পরম গৌরবেতে করিল সম্ভাষণ । ধনন্তরি আগে আনে মড়া ছয়জন ॥ « āgu-bārī ōjhā-rē ānilā Cāndrā ghārē, pāramṣṭṣaḥ gaurābētē kārīlā sām̐bhāṣāṇṭṣaḥ ; Dhānwāntāri-āgē ānē mār̥ṣṭṣaḥ chāyṣṭṣaḥ-jāṇṭṣaḥ » *Candra advanced and brought the snake-doctor home, greeted him with great honour and they brought the six corpses before Dhanvantari ; etc. ;*

'Caitanya-caritāmṭṣa,' Madhya-līlā, Chap. 9 : রাত্রিকালে রায় পুন কৈল আগমন । দুইজনে কৃষ্ণকথায় করে জাগরণ ॥ দুইজনে কৃষ্ণকথা হয় রাত্রিদিনে । পরম আনন্দে গেল পাঁচ সাত দিনে ॥ « rātri-kālē rāyṣṭṣaḥ punā kārīlā āgāmāṇṭṣaḥ ; dui jāṇē Kṛṣṇā-kāthāyṣṭṣaḥ kārē jāgarāṇṭṣaḥ : dui jāṇē Kṛṣṇā-kāthā hāyṣṭṣaḥ rātri-dinē, pāramṣṭṣaḥ ānāṇṭṣaḥ gēlā pāṣṭṣaḥ sātṣṭṣaḥ dinē » *the king came again at night time ; both of them kept awake discoursing about Kṛṣṇa ; there was*

discourse about Kṛṣṇa between them, night and day; some 5 or 7 days were thus passed in great bliss; Antya-līlā, Chap. 9: এত বলি ঘোড়া আনি রাজদ্বারে ধরি এক রাজপুত্র ঘোড়ার মূল্য ভাগ জানে। তারে পাঠাইল রাজা পাত্র-মিত্র সনে॥ সেই রাজপুত্র মূল্য করে ঘাটাইয়া। গোপীনাথের ক্রোধ হৈল মূল্য শুনিয়া॥ «*ētā bāli ghōṛā āni rāja-dwārē dhāri ēkṣ rājṣ-putrā ghōṛārṣ mūlyā bhālā jānē; tāre pāthāilā rājā pātrā-mitrā sānē; sēi rājṣ-putrā mūlyā kārē ghāṭāiyā, Gōpīnāthēṛṣ krōdhā hāilā mūlyā śuniyā*» *saying this and bringing the horse, they kept before the king's palace-gate: a prince knew well the price of horses; the king sent to him with his courtiers and friends; that prince fixed the prices very low, and hearing that (low) price, Gōpīnātha's anger rose; etc., etc.*

Such cases of indiscriminate use of the «-ila» and the present forms are exceedingly common in MB. Where continuous action is meant, it may be admitted that the form in use can very well be that of the present, since in the syntax of Bengali, action is viewed as happening before our eyes as much as possible. But we have also cases of finite or transitory action, and there the use of a present form would be difficult to justify even from the point of view of Bengali syntax. It is to be noted that with this so-called present past, the negative form which is employed is নাই «*nāi*», which seems to be itself a past form (see *supra*, p. 555).

In the 'Prākṛta-Pāṅgala' we have a few instances of a form in «-ē» (for the third person), analogous to the Bengali 'present' past: *e.g.*, p. 334 (Bib. Ind. ed.) «*jīṇi Kaṁsa viṇāsia kitti paāsia Muṭṭhi Ariṭṭhi viṇāsa karē; Jamalajjuna bhañjia paa-bhara ganjia Kālia-kula-saṁhāra karē, jasa bhuana bharē.....*»; p. 576, «*bappaa ukki sirē jīṇi lijjia, tējjia rajja vaṇanta calē....*». In the above cases, all the commentators are agreed (except in one or two instances) in regarding «*viṇāsia, paāsia, bhañjia*» etc. as well as the «-ē» forms—«*karē, dharē, bharē, calē*» as being passive participles in «-ia < -ita», with the instrumental form «*jīṇi = yēna*» as the subject (cf. *supra*, p. 124). The final «-ē» (instead of «-ī») is due in the 'Prākṛta-Pāṅgala' to reasons of rime or rhythm in some cases, but as the work was finally redacted in the second half of the 14th century, the influence of the present tense third person in altering

the final vowel as in Bengali is also quite conceivable here. With the forms in « -ē » as above, one can compare certain other forms in « -u », genuine Western Apabhraṃśa inheritances, in the 'Prākṛta-Pāṇḍala': e.g., p. 570, « jīṇa vēa dharijjē...dantahi ṭhāu (= sthāpitā) dharā...daha-muha kappē (= kartitaḥ) ».

690. The non-l past form is found occasionally in Early Oṛiyā also, where it ends in « -i ». Thus Jagannātha-dāsa, 'Ūṣā-haraṇa' (Contai ed.): p. 6, « pāriḡhā-prāḡhārē bināsi, simbhā yēsāṇē pāsu grāsi : pāriḡhā-ghātā bājṛā-prāyē, jībānā nāsīlā thōkāē : kāhārā bhuja-dāṇḍā chīṇḍi, pālāi gālē bālā chāḍi : dekhiṇā Aniruddhā-gāti, nāgā-bāndhānē māhārāthī Aniruddhā-ku bēgē bāndhi : tā dekhi Ūṣā kāndi » *he slew with a blow of his mace, as if a lion devoured a beast : the blow from the mace was as a thunderbolt, it destroyed the lives of some ; the hands and arms of some were torn away, they ran away leaving the forces : seeing Aniruddha's devoir, the great warrior quickly bound Aniruddha with snake-bonds : seeing that, Ūṣā wept ;* p. 9, « Kṛṣṇā upārē bāṇā bindhi » *the arrow pierced Kṛṣṇa ;* p. 10, « sābhāyē dāsā digā cāhi » *looked at the ten quarters in fright ;* p. 11, « jūānā pāsīlā nijā dēhē : uṭhi sāmabhāli kālēbārā » *senses came back into his body : getting up, he took care of his person ;* *ibid.*, 'Kaṇsa-janma': p. 2, « Kṛṣṇa-bāiri-bhābā icehi » *desired the inimical attitude of Kṛṣṇa ;* p. 16, « dēbē pālāi swārgā chāri » *the gods fled, leaving heaven ;* 'Rukmiṇī-haraṇa,' p. 15, « jētē āyudhā hāstē dhāri, sābu chēdilē Nārābhāri » *Narahari (Kṛṣṇa) cut to pieces all the weapons that he took in hand ;* *ibid.*, « Kṛṣṇā dhāilē Rukmā-śirā : tāṭ-ksāṇē tālē tāku pāri, pāñcā prākārē kāṭi dārhi : tā dekhi Rukmiṇī sundāri, Kṛṣṇārā hāstā bēgē dhāri » *K. seized Rukma by the head ; at once flinging him down on the ground, cut his beard in five places : seeing that, four Rukmiṇī quickly took K.'s hand ;* etc., etc. Examples are fairly common in Early Oṛiyā.

In Early Maithilī also, we have equally the non-l form : but it seems owing to the strong influence exerted by the Western Apabhraṃśa, the remains of Early Maithilī literature that we have show the non-l form with the characteristic Western « -u » (as much as in OB.). This « -u » form so far as Maithilī is concerned was purely literary, and has no

place in Modern Maithilī. Examples: Vidyāpati (VSPd. ed.), Pada 32, « sasana parasa khasu ambara rē, dēkbala dhani-dēha » *with the touch of wind the garment fell off, ho, the damsel's frame was seen*; Pada 40, « saba-jana ēka ēka cuni sañcaru, Śāma-daraśa dhani lēla » *all (her friends) moved about picking (pearls dropped from her necklace) one by one, and the damsel had her view of Śyāma (Kṛṣṇa)*; Pada 50, « ambara bighaṭu akāmika, kāmīni karē kuca jhāpu suchandā » *of a sudden the garment slipped, and the lady with her hands covered her breasts with great grace*; *ibid*, « sundari rahu sira lāi » *the fair one remained hanging her head*; Pada 52, « candanē caracu payōdhara » *the breasts smeared with sandal-paste*; Pada 60, « takhanē upaju rasa, bhēlihu mōñē parabasa » *sentiment (of love) was born even then, (and) I became another's thrall*; Pada 75, « jakhanē duhu-ka diṭhi bichūrali, duhu manē dukha lāgu : duhu-ka āsā-dīpa mijbāela, madana-ākura bhāgu.....bāma nayanā jañō bhēla dūtē, ō dāhina rahu lajāi » *when the two were out of (each other's) sight, sorrow afflicted the hearts of both; the lamp of hope of both went out, and the sprout of love was broken;the left eye was a messenger, but the right one remained in bashfulness*; Hara-gaurī Pada 9, « pāhuna āela, Bhabānī bhāga-chāla basaiē dia ānī » *the guest came and Bhavānī (Umū) brought the tiger-skin to sit upon*; etc., etc.

The non-l adjectival forms in Middle Bengali and New Bengali.

691. The non-l form gave OB. « -ī », e.g., « calī » : with the definitive « -ā », Māgadhī Ap. « calia » became « calīā », and then by loss of the « -i- », it became « calā » by Early MB. times. A similar loss of the « -i- » occurs in the Western Hindī: cf. Hindōstānī—« calā », Kanaujī « calō », beside Braj-bhākhā « calyau (= caliau) », ‘Vernacular Hindōstānī’ of Ambala « calīā » (cf. also Bāṅgarū of Karnal « kahyā » = Hindōstānī « kahā »). The « -i- » seems to be preserved in the perfect tense in Standard Bengali « cāliyā-chē » and dialectal « cāil-chē [tsoilse] < cāli-chē », where « cāliyā (cāli) » is in all likelihood the passive participle (see *infra*, under ‘Compound or Periphrastic Tenses’).

In the ŚKK., the non-l form is rather rare, *ts.* forms in « -ita » and the « -l- » participle adjective being more common; but instances

do occur : *e.g.*, p. 259, চলী ভৈলী চন্দ্রাবলী « calī (= calitā) bhāilī Cāndrābālī » *C. was gone*; p. 381, বাহতে কনক চুড়ী, মুকুতা রতনে জড়ী « bāhutē kāṇākā curī, mukutā rātānē jārī » *on her arms gold bracelets, encrusted with pearls and gems*; etc. (these two examples « calī, jārī » are feminine). Examples of the « -ā » form are plentiful in other MB. literature: to quote a few random instances, Kṛttivāsa, 'Uttarā-kaṇḍa,' p. 177, পথে শুয়া কুকুর « pāthē suā kukurḥ » *a dog lying on the way*; Vijaya-gupta, 'Padmā-purāṇa,' p. 12 তিতা বস্ত্র « titā bāstrā » *wet cloth*, p. 38 টুটা « ṭuṭā » *broken*, p. 55 ভাঙ্গা « bhāṅgā » *broken*, এড়া রুটী « ēṛā ruṭī » *cast-away bread (= leavings of a meal)*, p. 58 তোলা জল « tōlā jālḥ » *water drawn (from well or tank)*, p. 107 পোড়া কপাল « pōṛā kāpālḥ » *burnt forehead = bad luck*, p. 69 মরা মানুষ « mārā mānuṣḥ » *dead man*, p. 132 পাকা মূলা « pākā mūlā » *ripe radish*, p. 158 দন্তগুলি ছোলা « dāntā-gulī chōlā » *the teeth were well-scraped*, etc.; VSP., p. 386 লেখা « lēkhā » *written*, p. 989 আবোলা « ābōlā » *not uttered*, p. 1057 হারা « hārā » *lost*, etc.; Chuṭī Khān's 'Mahābhārata,' p. 55 বাণ কাটা গেল « bāṇḥ kātā gēlā » *the arrow was cut into pieces*; etc., etc.

The « -l- » form in Middle Bengali.

692. Examples need not be adduced for the verb past tense, as « -il- » is the past base of Bengali. Passive participial adjectives in « -il- » were very much in evidence in MB. In the NB. the non-l adjective in « -ā » has practically superseded the earlier, more common « -il- » adjective (except in one or two phrases like গেল বছর « gēlā bāchārḥ » *last year* in the Standard Colloquial: in the dialects it is still living, in forms like জুড়াইল দুধ « jurāilḥ dudhḥ » *cooled milk*, শুতিল মানুষ « sutilḥ mānuṣḥ » *sleeping man*, করাইল কাম « kārāilḥ kāmḥ » *done work*, ভুখিল ছাইল্যা « bhukhilḥ chāilyā » *hungry child*, etc.). The « -l- » form continues in full vigour in Oṛiyā and in the Bihārī dialects as an attributive adjective.

Examples from OB.: Caryā 6, « bēḍhila hāka » *a tumult that has been surrounded*; 8, « gēlī (= gēlā?) jāma bahuḍāi kaisē » (printed text = বহু উই « bahu uī », but cf. Commentary translation = « vyāghuṭati ») *how can a birth that is past (gēlī = gata-) come back?* 14, « rathē-caṇḍilā bāha-bāṇa »

? carriage-riding scholars; 33, «dubila dudhu ki bēṇṭē śāmāya», see *supra*, p. 263.

From MB.: ŚKK., p. 26, ভাঙিল নেহা «bhāṅgilā nehā» *shattered love* (NB. ভাঙ্গা «bhāṅgā»); p. 45, আরতিল কাক «ārātilā kākā» *greedy crow* (from *ts.* noun «ārati», or < «āratta = ārakta»); পাকিল বেল «pākilā belā» *ripened (ripe) bael-fruit* (= NB. পাকা «pākā»); p. 54, পাইল নিধি «pāilā nidhi» *received wealth* (= NB. পাওয়া «pāwā»); p. 99, ভুখিল বাঘ «bhukhilā bāghā» *hungry tiger* (< *tbh.* noun «bhukha»); p. 163, আউলাইল চিকুর «āūlāilā cikurā» *dishevelled hair*; p. 171, ভরিল বমুনা «bhārilā Jāmunā» *full Jamunā*; p. 195, ফুটিল বান্ধলী ফুল «phuṭilā bāndhālī-phulā» *blooming bāndhulī flower* (cf. ফুটিত পদ্ম «phuṭitā pādmā» *blooming lotus*, with *ts.* «-ita», in the same page); p. 216, রোষিলি রাধা দিল খর বচন «rōṣili Rādhā dilā khārā bācānā» *angry Rādhā gave (spoke) sharp words*; p. 207, পাকিল দ্রাক্ষা «pākilā drākṣā» *ripe grapes*; p. 246, আসুখিল হইল «āsukhilā hāilā» *became unwell* (from *ts.* noun «asukha»); p. 304, মজিল চিত না জাএ ধরণ «mājilā citā nā jāē dhārāṇā» *heart lost (in love) cannot be retained*; p. 370, দগধিলী রাধা জাএ তোর দরশনে «dāgādhilī Rādhā jīē tōrā dārāśānē» *Rādhā burnt (with love) as it were, will live (only) at thy sight (sts. dagadha < dagdha)*; p. 392, বিষাইল কাণ্ড «biṣāilā kāṇḍā» *poisoned arrow* (from noun «viṣa»); *ibid.*, বজরে গঢ়িল বুক না জাএ ফুটিয়া «bājārē gāṛhilā bukā nā jāē phuṭiā» *heart built of thunder-bolt does not burst* (NB. = গড়া «gārā»); p. 398, কাটিল ঘাতত লেখু রস «kāṭilā ghāṭātā lēmbū-rasā» *lemon-juice in an incised wound*, etc.; from Kṛttivāsa, 'Uttara Kāṇḍa'; p. 272, ভরিল সমাজে «bhārilā sāmājē» *in full assembly*; *ibid.*, 'Ayōdhyā Kāṇḍa'; p. 21, কাটিল কদলী যেন পড়ে ডালে মূলে «kāṭilā kāḍālī jēnā pāṛē ḍālē mūlē» *like a plantain tree that has been cut down, which falls with its branches and its roots*; Kavi-kaṇkaṇa, p. 118, ভুখিল বাঘিনী «bhukhilā bāghinī» *hungry tigress*; p. 160, রাহুর ভুখিল বেলা «Rāhurā bhukhilā belā» *at Rāhu's hungry time*; Vaṁśī-dāsa, 'Padmā-purāṇa,' p. 48, কুপিল নন্দী «kupilā Nāndī» *angry N.*; p. 644, হারাইল ধন «hārāilā dhāṇā» *lost wealth*; etc., etc.

The adjectival use of the «-l-» forms in OB. and MB., as well as in Early Maithili (see below) establishes the passive construction as having originally obtained in place of the active one in the eastern languages.

When these <-l- > participles qualify feminine nouns (either subjects, as in the case of intransitive verbs, or objects, as in the case of transitive ones), in OB., in eMB., and in Early Maithili, they take the feminine affix <-I, -i > (see before, pp. 672 ff.): thus, in OB., <mēlilī kāchi > (Caryā 8); <ghalilī māli > (10); <buḷilī Mātangi > (14); <lāgēli tānti > (17); <lāgēli dāli, sēji chāli, rāti pōhāli > (28); <ṭuṭi gēli kaṅkhā > (37); <lāgēli āgi > (47); <ghariṇī caṇḍāli lēli > (49); <phīṭilī ṣabarāli > (50): eMB. ŚKK., p. 72, কোণ পুরাণে কাহ্ন হেন শুণিলী কাহিনী <kōṇā purāṇē Kānhā hēnā śuṇilī kāhinī > *in what Purāṇa, O Kānha, has such a tale been heard* (passive construction lingering in MB., with transitive verb); p. 9, বড়ায়ি চলিলী আন পথে <bārāyi cālilī ānā pāthē > *the old dame went by another way*; p. 14, সে কি রাধিকা ভৈলি সীতা সতী নারী <sē ki Rādhikā bhāilī Sitā sāti nārī > *is it that R. has become a chaste wife (like) Sitā*; p. 22, রাধা সিঁঝা বসিলি শয়নে <Rādhā siā bāsili śāyānē > *R. having come sat down on the bed*; p. 144, মথুরা লড়িলী বড়ায়ি হই আশুবানী <Māthurā lārīli bārāyi hāi āśubānī > *the old dame moved (towards) Mathurā, being the leader*; p. 145, বলিতে লাগিলী বড়ায়ি <bulitē lāgilī bārāyi > *the old dame began to say*; *ibid.*, গেলী রাহী <gēli Rāhī > *Rādhikā went*; p. 156, হেন শুণী মনত চড়িলী রাধা নাঞ <hēnā ṣuṇī mānā-tā cārīhī Rādhā nāē > *thus pondering in mind, R. got into the boat*; p. 266, জিলী পদ্মার বী <jilī Pādmārā jhī > *Padmā's daughter lived (again)*; etc., etc. In Late MB., and in NB., as the <-l- > form lost its original adjective nature, and became more and more a verb, this affixation of the feminine <-I, -i > went out of use. The same thing has happened in Maithili, though to a lesser extent.

Instances of the <-l- > adjective from Early Oṛiyā: 'Dhruba-carita,' p. 11, <āpāṇā ārijilā karmā āpāṇē bhuñjāi > *one's tastes (the results of) one's deeds done by oneself*; p. 73, <Dhrubārā arjilā bibhūti > *merits earned by Dhruva*; 'Rukmiṇī-haraṇa,' p. 11, <ōṣṭhā pācilā phāḷā bimba > *lips (like) ripe (i.e. red) bimba fruit*; etc., etc. It is common also in Modern Oṛiyā.

Instances from Early Maithili: Vidyāpati, (VSPd. ed.) Pada 37, <titalā basana > *wet clothes*; 9, <nahāili gōri > *bathing fair woman*;

62, « mūruchali ahañō » *am one that has fainted*; 41, « nagara bharalā » *a well-filled city*; 21, « kāmīni kōnē gaṛhalī » *by whom (this) woman was created?* (fem. affix «-i »); Hara-gauri Pada 17, « Śaṅkarē Gōrī karē dhari ānalī maṇḍapa-mājhē » *Gaurī was brought to the middle of the pavilion by Śankara holding her hand*; etc., etc.

Western Hindī shows adjectives in «-l- » which are extended forms from nouns: *e.g.*, « lajilī (lajjā), savādila (svāda), adōkhila (dōṣa), haṭhīlī (haṭha), raṅgīlā (raṅga), caṭakīlā (caṭak *splendour*), chaīla (chavi) » etc. occur in Bihārī’s ‘Sata-sai’; and similar forms like « lādīlī » *petted* (√laṭ: > Bengali লাড়লী *lādāḷī*), « bhīgīlā » *wet*, « kaṭīlī » *cut*, « rasīlā (rasa) », « ghāyala (ghāta) », « gaila » *lane* (gata) etc. are fairly common in Braj-bhākhā and other Early Western Hindī literature. The extension of the passive participle form occurs, but that is rare.

(2) THE PAST CONDITIONAL OR HABITUAL.

693. The Past Habitual or Conditional occurs in most NIA. speeches. Of the Eastern languages, Assamese, however, does not show it. This past base is simply the old Present Participle, the Oṛiyā forms (retaining as they do the full «-nt- »: see next section) are clear on this point: OIA. «-ant-, -ayant- » > MIA. «-anta-, -enta- » > OB. «-anta-, -enta- » > MB. ଝିତ୍ «-it- » (cf. Hoernle, Gaudian Grammar, §§ 298-300, §§ 506 ff.). To denote the conditional or habitual, «-it- » is inflected with the personal endings as an ordinary past form. The conditional or finite use of the present participle occurred in Second MIA. (cf. Tessitori, ‘Grammar of OWR,’ § 123). Both the conditional and habitual uses of the present participle seem to be connected with the sense of *when*, *while*, *whilst*, *when that* etc., which is inseparable from this form when it is not frankly attributive: and this sense of duration implying almost a condition is emphasised in the locative absolute with the present participle, a construction which is found in the language of the Rig-Veda. The conditional and independent use of the present participle could thus normally evolve out of it. Cf. *e.g.*, the Pāli Jātaka formula, « attitē Bārāṇasīyaṃ Brahmadaṭṭē rājjaṃ karentē », followed invariably by a past verb.

OB. as in the Caryās has the locative absolute with the present participle: e.g., Caryā 42, « muḥhā acchantē lōa na pēkhaī » *people do not see while they are ignorant*; quotation in Commentary to Caryā 48, « ghara acchantē mā jāṅga (= jāha ? jāwa ?) baṇē » *when there is a home, go not (let us not go ?) to the forest*; etc. But an example of the past conditional or habitual tense does not occur in the Caryās. In Early MB., this habitual or conditional past is fully established as a tense; and judging from its occurrence also in Early Oṛiyā and in Bihārī, it may be inferred that this temporal employment goes back to Māgadhī Apabhraṁśa.

Examples from MB.: ŚKK., p. 164, ডুবিলো মরিতো যবে না থাকিত কাহ্নে « ḍubiā mārītō jābē nā thākitā Kānhē » *I would have died by drowning if Kṛṣṇa were not (there)*; p. 256, জীবন্ত থাকিত যবে নান্দে নন্দনে । এত খনে আবসই হৈত দরসনে « jīvāntā thākitā jābē Nāndērā nāndānē, ētā khānē ābāsāi haitā dārāsānē » *if the son of Nandā were living, by this time certainly we would have seen him* (lit. *his viewing would have taken place*); p. 223, জানিতো নাসিতো, যাইতো, « jānitō, nāsītō, jāitō » *I would know (if I had known), I would not come, I would go*; p. 284, দিতো « ditō » *I would give*; p. 307, চাহিত « cāhitā » *I would ask*; etc., etc.; Kṛttivāsa, 'Uttarā-kāṇḍa,' p. 103, আমি যদি থাকিতাম « āmi jādi thākitām (= thākitām) » *if I had remained*; Kavi-kaṅkaṇa, p. 128, প্রতিদিন ক্ষিতিনাথ অঙ্গে বুলাইত হাত, চন্দনে করিয়া বিভূষিত । স্বৰ্ণ পিঞ্জর পর পুষিতেন নৃপবর « prāti-dinā kṣiti-nāthā āṅgē bulāitā hātā, cāndānē kārīyā bibhūṣitā : subāṇā-piṇjārā-pārā puṣitēnā nṛpā-bārā » *everyday the lord of earth would rub with his hand on its body, adorning with sandal (paste); the good king would tend it in a cage of gold*; etc., etc. Examples are copious in MB.

694. Forms in the other Magadhan speeches :

Oṛiyā

1. cālānt-i—cālānt-u ;
2. cālānt-u—cālānt-ā ;
3. cālānt-ā—cālānt-ē.

(The affixes are those of the verb simple past.)

Maithili

1. dēkhit-i ;
2. dēkhit-ah, dēkhit-ē ;
3. dēkhaīt, dēkhit-athi.

(Besides a number of forms with pronominal affixes.)

Magahī

Bhōjpuriyā

- | | |
|------------------------------|--|
| 1. dēkhat-ī, dēkhait-ī, -ī ; | 1. dēkhat-ī, (fem.) dēkhat-yī ; |
| 2. dēkhait-ā, dēkhait-ai ; | 2. dēkhat-ē, -as, -is ; <i>pl.</i> -ah ; |
| 3. dēkhait, dēkhait-athi-n. | 3. dēkhit, dēkhat—dēkha(i)t-an. |

(Besides forms with affixed pronouns.) (Besides a few other forms for the third person.)

Assamese expresses the past conditional by affixing the word « -hētē » to the inflected « -il- » past form : « kārīlō-lētē, kārīlō-hāk-hētē » etc. This « hētē » occurs in Early Assamese as « hētē » (as in « pāilō-hētē » *I would receive* in 'Ādi-caritra,' p. 67), and it is undoubtedly the present participle of « √ah, ha » *to be*, in the locative absolute, « *ahantahi > *ahētahi > hētē », a variant of the other form « hāntā, hātā » (see above, p. 739).

The « -it-, -at- » Future in the Modern Magadhan Speeches.

695. In Maithilī and Magahī, there is the use of the present participle form in « -t- » for the Future. In both these forms of Central Magadhan, the « -t- » future has ousted « -b- » future (for which see *infra*) in the 3rd person : in Maithilī there are also alternative « -t- » forms for the 1st and 2nd persons. Thus—

Maithilī, 1st person : « dēkhat-iai, dēkhit-āhū (dēkhat-iai-nhī) » ;

2nd person : « dēkhat-iai (dēkhat-iai-nhī) » ;

3rd person : « dēkhat (dēkhāt-ai) », fem. « dēkhati », besides forms with the pronouns affixed — « dēkhāt-ai-nhi, dēkhātah, dēkhathu, dēkhathūnhi, dēkhathīnhi », fem. « dēkhathī ».

Magahī, 3rd person, only : « dēkhat (dēkhāt-ai) », besides « dēkhātāhin, dēkhātān, dēkhātathī, dēkhātīn, dēkhātathin, dēkhātathīn(i) ».

Leaving apart the extended forms, with the pronominal affixes, the simplest form for the 3 person future in both Maithilī and Magahī is « dēkhat » : thus, « sē dēkhat » *he will see*. Here we have the simple participial base apparently : < « sē *dēkkhanta » = *he seeing*. But in the

past conditional it is « sē dēkhait », which seems to represent an old oblique form, a locative absolute apparently : « tasmin *dṛkṣati (base *dṛkṣant-) > *tabī dēkkhantē, dēkkhanti > sē dēkhati, dēkhait (by epenthesis) ».

In dialectal Bengali, of Eastern Bengal (specially in the East Vanga area), there is also a future use of the « -t- » forms : thus, in East Sylhet Bengali, we have 1 pers. দেখ্তাম « dēkhtām » *I shall see, also I would see, if I saw* ; 2 pers. দেখ্তায় « dēkhtāy », দেখ্তে « dēkhtē » ; 3 pers. দেখ্তো « dēkhtō », দেখ্তা « dēkhtā » (LSI., V, I, p. 226). From the future, an imperative use also seems to be found occasionally in East Sylhet : e.g., আপত্তি করলাম, তিল কাটত না « āpatti kārām, tilā kātātā nā » *I objected, 'don't cut the sesamum'* (LSI., V, I, p. 232). Similar use is found in Tippera, in Noakhali, and in Chittagong : e.g., দিত না « ditā nā » *he will not give*, কর্তাম ন « kārām nā » *I shall not do*. The following peculiar construction is also noticeable, with the « -t- » conditional or future, to denote purpose or desire : আমি যাইতাম চাই « āmi jāitāmṣ cāi » *I want to go* (besides যাইতে, যাইবার « jāitē, jāibārṣ » as in Standard Bengali), তুমি যাইতায় চাও « tumi jāitāy cāo » *you want to go*, হে যাইত চায় « hē jāitā cāy » *he wants to go*, honorific তাইন যাইতা চাইন « tāin jāitā cāin » (as in Eastern Sylhet : LSI., V, I, p. 227). Cf. also দিতাম পাইরতাম না « ditām pāirtām nā » *shall not be able to give*, কর্তাম দিতাম ন « kārām ditām nā » *shall not allow (them) to do* (as in Noakhali), আই যাইতাম লাগ্গিলাম « āmi jāitām lāggilām » *I began to go*, তুই যাইতা লাগ্গিলা « tui jāitā lāggilā » *you began to go*, হিতে যাইতে লাগ্গিল « hitē jāitē lāggil » *he began to go* (as in Chittagong : cf. Basanta Kumar Chatterji in VSPdP., 1326, p. 114, = Standard Bengali « jāitē lāgil- » for all persons). Here we have simply the present participle adjective inflected as a tense even when it is not a finite verb. Such use is found in South-East Bengali of several centuries ago : thus in the Chittagong poet Ālāol of the 17th century, we have a line like কুবোল সহিতাম নারি « kubōlṣ sâhitāmṣ nâri (= nâ pârî) » *I shall not be able to endure bad words* (VSP., p. 1142). The « -t- » future is also found in Mayang or Bishnupuriyā (LSI., V, I, p. 424), which seems to be an old extension of Sylhet Bengali in the Tibeto-Burman tracts of the east. With the « -r- » affix (see *infra*, 'Pleonastic Affixes'), Sylhet Bengali and

Mayang, again, have some forms with the « -t- » conditional or future to indicate the present or future (LSI., V, I, pp. 226, 423, 424).

This future use of the present participle in the Bengali dialects of the extreme east is not shared by the other forms of the language, and seems only to be a local development. But the point is not clear. It is plain that in Central Magadhan, the future use of the present participle made a start with the third person, and Magahī did not go beyond it. The future use of the third person is found in the 14th century Maithilī of Vidyāpati quite plentifully, but mainly in the third person. It cannot be surmised definitely whether this idiom originated in the Māgadhi Apabhraṃśa period as a form inherited equally by Central and Eastern Magadhan.

Mārkaṇḍēya in his 'Prākṛta-sarvasva,' notes that in Nāgara (i.e., Western) Apabhraṃśa, the present participle is used for all the tenses : thus, « sarvadā śatṛ : 'hontō' = bhavan, babbhūva, bhaviṣyati vā » (XVII, 62, Vizagapatam ed., p. 119). This note is interesting : « hontō » is actually the source of the Gujarātī « hatō », Rājasthānī « thō » and Western Hindī « hatau, butau, hatō, thō, thā » was (Tessitori, 'Grammar of OWR.,' §§ 113, 123), and of the Gujarātī and Western Hindī (Hindōstānī) present participle « hōtō » and « hōtā » besides ; and further, the present participle affix « -ant- » has given the Western Panjābī, and Sindhi affix « -nd- » for the future base. These are all Western languages. But how far the future use of the « śatṛ » of Sanskrit characterised Māgadhi Apabhraṃśa cannot be known.

(3) THE FUTURE TENSE.

The OIA. Sigmatic or Inflected Future in NIA.

696. The future was formed by adding « -sya- » (with or without the additional vowel « -i- ») to the root in OIA. This inflexional or sigmatic future is preserved in many forms of NIA. as « -s-, -ś-, -h- », in W. Panjābī, Rājasthānī (Jaipurī and Mārwarī), Gujarātī and W. Hindī (Braj-bhākhā, Kanaujī, Bundelī), and partially in E. Hindī (in the 3rd person only in Awadhī and Baghelī, and in all the persons in Chattisgarhī ;

the « -b- » future also occurs in the E. Hindī dialects, but never in the 3rd person). Of the Magadhan languages, Bhōjpuriyā preserves it in the 3rd person only, and in 2nd person as future precativē; Magahī, 3rd person (beside the « -t- » future), and in the 2nd person as future precativē; in Maithilī and in NB., it is found in the 2nd person as a future imperative (see *supra*, p. 908); and in Assamese and Oriyā, it seems to have been entirely lost.

The sigmatic future at one time was present in the East, and traces of it continued down to eMB. The OIA. sibilant has survived as a sibilant in Gujarātī, in some of the Rājasthānī dialects, in Western Panjābī (the MIA. « -ss- » < OIA. « -sy- » doubtless being retained as a single « -s- » in the latter: cf. *supra*, pp. 549-550, p. 79.). Thus: Gujarātī 1. « mārīś (māras)—mārīśū (mārsu) », 2. « mārāsē (mārse)—mārasō (mārsō) », 3. « mārāsē (mārsē) » = OIA. « mārayiṣyāmi », etc.; Jaipurī 1. « mārasyū — mārasyā »; 2. « mārasi — mārasyō »; 3. « mārasi — mārasi »; Lahndā 1. « mārēsā — mārsāhā, mārsāh », 2. « mārēsē — mārēsō », 3. « mārēsī — mārēsīn ». In the rest, where the « -sy- » form is preserved, it occurs as « -h- »; and this change of « -s- » to « -h- » is an unexplained problem in MIA. and NIA. phonology (see *supra*, pp. 549-550, p. 783). Thus, Mārwārī 1. « mārāhū — mārāhā », 2. « mārāhī — mārāhō », 3. « mārāhī — mārāhī »; Braj-bhākhā 1. mārīhaū — mārīhaī », 2. « mārīhai — mārīhai », 3. « mārīhai — mārīhai »; Awadhī 3. « mārīhai (> mārē) — mārīhai », Bhōjpuriyā 3. « mārī — mārīhē, mārīhen », etc. The « -h- » is thus further lost intervocally in the Eastern languages: thus, « mārīṣyati » > MIA. « mārīhai, mārīhī » > NIA. « mārīhi, mārī » (as in Bhōjpuriyā).

In Early MB. we have cases of the sigmatic future for the third person also. A number of instances occur in the ŚKK., and a few could be culled from 15th century Bengali: after which period it died out evidently when the intervocal « -h- » was slurred, and the form became confused with the present indicative (or the passive present, which itself was merging into the present active). No instance of the sigmatic future in the first person has been found, either in OB. or in MB.; and no

case of third person occurs in the Caryās ; only of the second person (see *supra*, p. 908).

SKK., p. 65, যবে তোরে মারিহে পরাণে । তবে তোক রাখিব কোণ জনে ॥
 « jābē tōrē mārīhē pārāṇē, tābē tōkā rākhibā kōṇā jānē » *when he will strike you in life, then who will protect you ?* ; p. 100, কাদিআ জাণায়িবো কাশে । পাছে কাহাঞি মোকে না দিহে দোষে ॥ « kādīā jāṇāyibō Kāśē, pāchē Kāṇhāñī mōkē nā dihē dōṣē » *I shall lament and inform Kaṇśa, and Kṛṣṇa will not (= should not) blame one after that* ; p. 180, হাথ দিতে লিহে কলিআ « hāthā ditē lihē kaliā » *the black (stain) will smear (itself) on placing the hand* ; p. 251, কেহো যবে বেকত করিহে এহা কাজ । আন্ধার খাখার তবে তোকে পাইবে লাজ ॥ « kēhō jābē bēkātā kārīhē ēhā kājā, āmhārā khākhārā tābē tōmhē pāibē lājā » *when someone will make this affair known, then (there will be) blame for me, and you will have shame* ; p. 261, নিষধ রাধাক যতনে ॥ আর বার হেন না করিহে । পুরুষের আখি নিবারিহে ॥ « niṣādhā Rādhākā jātānē : ārā bārā hēnā nā kārīhē, puruṣērā ākhi nibārīhē » *carefully forbid Rādhā, that she will not do like this again, she will avoid a man's eyes* ; p. 323, শুণিআ কি বলিহে বলভদ্র ভাই « śuṇī ki bulihē Bālabhadrā bhāi » *what will brother B. say on hearing (this) ?* ; p. 324, শুণী সব দেব গণে কি বলিহে আন্ধারে « śuṇī śābā dēbagāṇē ki bulihē āmhārē » *what will all the gods say to me hearing this ?* ; p. 336, যবে কাহু না মিলিহে করমের ফলে । হাথে তুলিআ মো খাইবো গরলে ॥ « jābē Kāhū nā milihē kārāmērā phālē, hātē tuliā mō khāibō garālē » *if, through the fruits of karma, Kṛṣṇa will not be obtained, then I shall eat poison with my own hands* ; cf. Kṛttivāsa, 'Uttarā-kaṇḍa,' p. 59, column 117, আইসুক ভৃগুরাম তবে সি প্রাণ জাইহে « āisukā Bhṛgurāmā, tābē si prāṇ jāihē » *let B. come, then indeed life will depart*.

The « -itavya > -b- » Future in NIA.

697. The characteristic suffix for the future base in Bengali as well as Assamese and Oṛiyā is « -ib- », = « -ab- » of Bihārī and of Eastern Hindi. About the origin of this affix, there is no difficulty : it comes from the OIA, future passive participle gerundive in « -tava- » or « -itavya », in Second MIA. « -(i)avva-, -(i)abba-, -ēbba » and other

forms (Pischel, 'Gramm. der Pkt.-sprachen,' § 570). This affix does not occur in the Rig-Veda, and it is rare in other Vedic literature: it is a new formation, and replaces the Vedic gerundive «-tua» or «-tva». In MIA. and in Classical Skt. it became much more evident. In Early MIA. it has the force of an imperative: *e.g.* Aśōkan, Rock Edict I Girnar, «na prajuhitavyaiṃ na ca samājō katavyō»; Sarnath, «iyāṃ sāsanē vimṇa-payitaviyē», etc., etc. There is here a vague mandatory sense, with an express future implication. The simple future notion evolved gradually; side by side with it, the old notion of an action which is to be done continued, and was modified into simply the notion of an act. In NIA. both the uses of this form occur: as a future passive participle (which finally became the future tense), and as a verbal noun. Thus, Gujarātī has verbal nouns in «-vū», «karvū = kariavvaūṃ, *karitavyakam, kartavyakam», Rājasthānī (Mārwarī) in «-bō», «mārabō = *māriabbaūṃ, māritavyakam», and Western Hindī (Braj-bhākhā) «māribaṃ, māribau», (Kanaūjī) «māribō»; Marāṭhī has a subjunctive base in «-āv-», *e.g.*, impersonal «myā uṭhāvē» *I should rise*, lit. *it is to be risen by me* (= *mayā ut-sthātavyam), active «mī uṭhāvā»; and the Eastern languages, Eastern Hindī, Bihārī, and Bengali-Assamese and Oṛiyā, have the verbal noun in «-ab-, -ib-» as well as «-ab-, -ib-» as the base of the future tense, with personal terminations added.

As it has been noted before, the «-(i)tavya- > -iabb- > -ib-» is not a native *tbh.* form in the East (*supra*, pp. 374, 375, 486-487). In the Eastern dialect, whether 'Old Ardha-Māgadhī' or 'Old Magadhī' of the First MIA. stage, as we can see from Aśōka inscriptions, OIA. «-vya-» became «-viya-», not «-vva-» (as for instance at Girnar). This First MIA. «-viya-» could only give «-vī, -ī, -i» in the Modern Prācya languages. The change «-(i)tavya > -(i)abba» is a later, post-Transitional MIA. feature in the eastern dialects, and «-iabba» is either a *semi-tatsama* form introduced from Sanskrit in the Transitional period (before the softening and final dropping of the intervocal «-t-» in «-itavya» was carried out), or was an imposition from some Western dialect which normally changed «-vya-» to «-vv-» and then to «-bb-».

The «-(i)tavya» > «-ib-» was originally a verbal adjective, and the construction with a transitive verb was in the passive, the «-ib-» form qualifying the object in that case. This old usage is still in force in OB., as in the examples from Caryā 29 below.

Cases of «-ib-» future in OB.: Caryā 5, «tumhē hōiba» (= yuṣ-mābhir bhavitavyam); 7, «kariba nivāsa» (= nivāśaḥ kartavyaḥ); 10, «tōē sāma karibē (= ? kariba; ? < kariabbaī = * kariabbaē = kartavyakaḥ) ma (= mai) sāṅga» (= tvayā samaṁ kartavyō mayā saṅgaḥ); 14, «jāiba puṇu jinaūra» (= yātavyaṁ puṇaḥ jina-puram); 23, «tumhē jāibē»; 28, «lōḍiba» (= Comm. «anvēsayitavyaḥ»); 29, «mai dibi piricchā» (= mayā dātavyā pṛechā: dibi = *diabba, + fem. -ī); 36, «kariba»; 39, «thākiba, khāiba mai»; 40, «kahiba» (kathayitavyaṁ); etc.

It will be noted that in the Caryās, the form is «-ib-», and not «-ab-» as in Central and Western Magadhan, showing that the language of the poems belong to the East Magadhan group. Like «-illa-: -alla-», this affix, «*-iabba, *-iēbba, *-ēbba» in Mag. Ap., ranged itself into two groups «-ibba-: -abba-», the Eastern Magadhan speeches adopting the former.

The affix for the 1st person future in many Bengali dialects (both in MB. and NB.) show «-m-», as «mā, -mu», and «-ṇ- = -ṁ-» as «-ṇā, -ṇ», instead of «-bā, -bō, -bū, -bō, -bōhō». This is merely a phonetic change, a softening of «-b-» in connexion with the nasal to «-ṁ-, -m-», which has been discussed before (pp. 531-532). This «-m-» has been wrongly referred to the Sanskrit affix «-maḥ» for the 3 pers. plural indicative present by some Bengali writers on Bengali philology.

[G] PERSONAL AFFIXES

[I] ACTIVE (KARTARI), PASSIVE (KARMAṆI) AND IMPERSONAL (BHĀVĒ) CONSTRUCTIONS (PRAYŌGA) IN NIA.

698. The personal affixes of the present or radical tense in NIA. are the phonetically decayed forms of those of OIA. Affixation for the participial tenses is a NIA. development. The future in Bengali and other

Magadhan languages, and in NIA. generally when it is of participial origin, followed the fortunes of the past. The formation of the past tense in typical NIA. of the first few centuries of the 2nd millennium A.C. agrees in principle with that of MIA. But subsequently, or it may be from the very beginning of the NIA. stage, there were new developments in some of the various groups of IA. The central language, W. Hindī, together with Eastern Panjābī, is most conservative, and has resisted innovations in the formation of the past, keeping true to the MIA. principle. The past tense in these speeches retains its MIA. character as the passive participle adjective qualifying the nominative when it is intransitive, and the object when it is transitive, the subject in the latter case being in the instrumental—the past of the transitive verb being thus a true passive albeit the construction of the phrase in nominal. Besides these active (intransitive) and passive (transitive) constructions for the past (◀ kartari ▶ and ▶ karmaṇi prayōga ▶), the central speech has preserved (though dialectally) the old neuter or impersonal construction (bhāvē prayōga) for the intransitive verb, and has further extended this neuter construction to the transitive verb (cf. LSI., IX, pp. 50-52). Thus, OIA. ▶ Kṛṣṇaḥ calitaḥ (calitakah) ▶ > MIA. ▶ Kaṇhō caliaō, Kaṇhu caliaū ▶ > NIA. (W. Hindī, Braj-bhākhā) ▶ Kāṇha calyau ▶ (Active Construction); OIA. ▶ Kṛṣṇēna pustikā paṭhitā, * Kṛṣṇa-karṇēna pustikā paṭhitikā ▶ (=MIA. idiom with instrumental postfix ▶ -karṇa ▶ and feminine in ▶ -ikā ▶) > MIA. ▶ * Kaṇha-(k)aṇṇē(ṇa)m pōṭthiā paḍhiā (paḍhiā), * Kaṇha-aṇṇēm, Kaṇha-aṇṇabī pōṭthia paḍhia ▶ > NIA. (Braj-bhākhā) ▶ Kāṇha-naī, -nē pōṭhī paṭhī ▶ (Passive Construction); OIA. ▶ Kṛṣṇēna (* Kṛṇa-karṇēna) calitam (calitakam) ▶ > MIA. ▶ Kaṇha-(k)aṇṇē(ṇa)m caliaam, caliaum ▶ > NIA. ▶ * Kāṇha-nē calyau ▶, not found in Standard Hindōstānī or Braj-bhākhā, but occurring in Vernacular Hindōstānī (Neuter Impersonal Construction); and on the basis of this last, a new formation with transitive verbs (Impersonal Construction with the Transitive Verb) was established in NIA., as in W. Hindī (Braj-bhākhā): e.g., ▶ Kāṇha-nē Rāhī-kaū dēkhyau ▶, of which the OIA. translation, word for word, would be ▶ Kṛṣṇēna Rādhikāyāḥ-kṛtē dṛṣṭam ▶ for ▶ Kṛṣṇēna Rādhikā dṛṣṭā ▶.

This MIA. principle of « karmaṇi, karttari » and « bhāvē » constructions, together with the NIA. extension, is substantially preserved in Rājasthānī, in Gujarātī, in Marāṭhī, in Western Panjābī, and in Sindhī, despite certain innovations. Rājasthānī in general agrees with W. Hindī, but its congener Gujarātī has confused the transitive impersonal construction with the transitive passive one, by making the past participle form qualify the object in the former construction as much as in the latter : *e.g.*, « tēṇē rāṇInē jōī » *by-him with-reference-to-the-queen she-was-seen*, instead of « jōyū » *it-was-seen*. In this confusion some Rājasthānī dialects agree with Gujarātī.

Marāṭhī despite its affixing « -l- » to the passive participle has on the whole kept true to the MIA. standard : it has the active construction with intransitive verbs, and the passive with transitive ones, besides the impersonal with transitives. Its great innovation is adding personal affixes to the intransitive verbs (and following that, to some transitive verbs also : LSI., VII, p. 26), by which the past intransitive (also transitive in some cases) has become a regular inflected active past form, as much as in the Sanskrit perfect aorist or imperfect, or in the Bengali « -il- » past. Thus, « mī uṭhal-ō » for « mī uṭhalā » *I rose* (i.e. « aham utthita-laḥ + mē, mayā », instead of « aham utthitalaḥ = utthitaḥ », active), « myā rāṇī pābīlī » (= « mayā rājñī dṛṣṭā », passive), but « myā rāṇī-s pāhīlē » (= « mayā rājñī-ṣayē dṛṣṭam », impersonal). The extension of the active construction to the transitive verb in some cases (*e.g.*, « mī bōlalō », or « bōlilō, bōlilā » *I said*, as in the 'Jñānēśvarī,' instead of the passive « myā bōlalā, bōlali » etc. or impersonal « myā bōlalē ») shows that the old system has not been kept intact.

The Pabhāṛī speeches on the whole agree with W. Hindī, and in some cases with Rājasthānī-Gujarātī in mixing up the impersonal and the passive. The Eastern Pabhāṛī speech, Khaskurā, on the other hand shows a mixing up of the passive and active, by putting the subject in the instrumental, and the passive participle instead of qualifying the object is conjugated like a verb, taking affixes corresponding to the subject : *e.g.*, « mai-lē pāp garō (garyō, garyā = garya- < karia, *karita, kṛta + mē) »

I sinned, lit. *by-me sin done-by-me* or *did-I*). The MIA. principle is thus obscured here. (Cf. LSI., IX, pp. 26, 37, 147, 294, 328, 398-399, 466, 489, 572, 678, 695, 727, 783, etc., etc.)

The languages of the extreme west, W. Panjābī and Sindhī, both maintain the adjectival character of the passive participle, modifying it according to the gender and number of the object. But at the same time W. Panjābī employs pronominal affixes to emphasise the proper subject of the transitive verb (really instrumental), in addition to that of the intransitive; and Sindhī regularly adds these affixes to the intransitive (cf. LSI., VIII, Part I, pp. 270-271, and Trevor Bomford, 'Language spoken in Western Panjab,' JASB., 1895, p. 317, for W. Panjābī; LSI., VIII, Part I, pp. 67-68, for Sindhī). The use of pronominal suffixes in these western speeches is not confined to the passive participle only, but to other forms of verbs, and to nouns as well (LSI., VIII, Part I, pp. 42, 261), and is a special development in these, which is unknown to other cognate NIA., or to MIA. and OIA. The affixed pronoun in the passive participle or verb past base is to some extent necessitated in these speeches to ensure definiteness of the subject, as the instrumental post-position is frequently dropped (as in Panjābī, both Western and Eastern), or is non-existent (as in Sindhī, in which the oblique is employed for the instrumental). The affixation is merely formal, and does not imply any alteration in the old passive conception of the transitive past.¹

¹ The use of the pronominal affix with nouns (e.g., W. Panjābī 'ghar-am' *my house*, Sindhī 'piu-mē' *my father*), as well as dative and accusative use of the affixed pronouns (e.g., W. Panjābī 'Sahiban mut-ēi khatt' *S. has-sent-to-thee a-letter*, 'kitu-s mōṭā' *he-made-it fat*, 'bukhār hī-s' *fever is-to-him*, etc.) in these western languages, as well as in the extra-Indo-Aryan (Dardic) Kāśmīrī, resembles the Iranian enclitic pronouns which one finds, e.g., in Persian, in Paštō, and in Balōc (cf. Geiger's 'Grundriss der iranischen Philologie': C. Salemann, 'Mittel-persisch,' p. 291; P. Horn, 'Neu-persische Schriftsprache,' p. 118; Geiger, 'Die Sprache der Afghanen,' p. 217; 'Die Sprache der Balutschen,' p. 240). The whole of the Indo-Iranian area from Persia right up to the frontiers of the old Śaurasēnī (W. Hindī) area,—including the W. Panjābī (and probably also E. Panjābī in early times) and Sindhī tracts (among areas occupied by the NIA. speeches), the Dardic tracts, and those occupied by the Iranian speeches—seems to have been an area where

699. In the Magadhan languages, as well as in Eastern Hindi, on the other hand, the construction has become purely active, and the old MIA. principle has been completely ignored. The subject of a past sentence is in the nominative now at the present day, whatever might have been its nature originally. Traces of an instrumental affix may be found in the subject (*e.g.*, « -ē » in Assamese and Bengali), but the instrumental idea is now entirely absent. The personal forms, which (as in Sindhī and W. Panjābī) doubtless originally emphasised the instrumental-nominative, have in the Eastern languages lost their enclitic, emphasising character—have become personal inflexions pure and simple. Judging from indications in the earlier as well as later phases of these Eastern speeches—OB., MB., NB., Early Maithilī, etc., as well as Early Awadhī and Modern Awadhī, and from comparison with other NIA. speeches and with the habits obtaining in MIA., we can surmise that the personal affixes were not added to the past passive participle (and to the future passive participle) in Māgadhī Apabhraṃśa, and that this affixation was not indispensable in the early stage of the neo-Māgadhan speeches. Thus, Māg. Ap. in all likelihood had « *baū (?baī), tūm, sē calilla(a) » (= aham, tvam, saḥ calitaḥ) and « *amhi, tumhi, tē calilla(a), calillahi » (= vayam, yūyam, tē calitāḥ), beside « *maī, amhahī, taī, tumhahī, tē, tēhī rāa dēkkhilla(a) » (= mayā, asmābhiḥ, tvayā, yuṣmābhiḥ, tēna, tāiḥ rājā dṛṣṭaḥ), and « *maī, amhahī, taī, tumhahī, tē, tēhī raṇṇī dēkkhillī » (= mayā, asmābhiḥ, tvayā, yuṣmābhiḥ, tēna, tāiḥ rājā dṛṣṭā). Beng. made the first « nui, āmi, tui, tumi, sē, tēhā calila » and « mui etc. rāya, rājā dēkhila (rāṇī dēkhili) » and then by affixation, « mui dēkhil-i, -ā-hō, -ō, -ū, -ām ; tui dēkhil-i, -is ;

the old Aryan enclitic pronouns were retained as living forms, and were later turned into suffixes : and these suffixes therefore were different in origin from the personal affixes of the Eastern languages (*e.g.*, OIA. 'mayā kṛtam, kṛtam mayā, kṛtam mē' > Lahndā 'kitn-m' ; Old Persian 'mana kartam' > Middle Persian [Pahlavī] 'man kart, am kart,' and 'kart-am' > New Persian 'kard-am' : [cf. Horn, *op. cit.*, p. 148] : compared with this, Early Bengali মূই কৈলুম 'mui kailum' I did is a different thing, originating in NIA. times from 'maī kailla' ; and Hindī 'main-nē kiya' is of course entirely different, showing no kind of personal or pronominal affixation).

tumi dēkhill-a, -āhā; sē dēkhill-anti, -enta, -ēn, -āin, -āni (calil-i, calil-āhō etc.) >. (Besides, the < bhāvē prayōga > with the object in the dative with < -kē > etc. was evolved: see *supra*, pp. 897-898.) Affixation was not fully established in Bengali even in the 15th century, as we can see from MB. literature, where the base form in < -ilā > is frequently used for all persons: and in fact, in some dialects even now the base form is used for the third person (*e.g.*, Standard Bengali < sē dēkhillā >, Dacca < sē dēkhlā, dēkhlō >, *he saw*, base only, but Calcutta Bengali < sē dēkhl-ē > with < -ē > suffix for the third person; so Dacca < sē kāirbā, kōrbō > *he will do* beside Standard < sē kārib-ē >, Calcutta < sē kōrbē >). Similar affixation has taken place in other Magadhan, and in Eastern Hindi (*e.g.*, Awadhī: 1. < dēkhēū, dēkhiū, *pl.* dēkhī, dēkhā, dēkhan, dēkhēn >; 2. < dēkhisi, dēkhēs, *pl.* dēkhēn, dēkhā, dēkhī >; 3. < dēkhisi, dēkhaj, *pl.* dēkhin-i, dēkhēn > etc.).

Pronominal affixation apparently was carried on independently in each of the various groups of dialects in the Magadhan area,—in West Magadhan (Bhōjpuriyā), in Central Magadhan, in the various Bengali and Assamese dialect groups, in Oṛiyā. But some common tendencies were shared by all or most of them. The most remarkable development has been in Central Magadhan (Maithilī and Magahī), which display a greater richness and variety in the matter of pronominal affixation than any other NIA. language—by which two or even three pronominal forms can be tagged on to the verb base. Thus we have Bengali মারিলাম, ‡ মারিলুম or ‡ মারিলি < mārīl-ām, ‡ mārīl-um, ‡ mārīl-i > *I, we beat* (past), = Oṛiyā < mārīl-i, mārīl-ū >, Assamese < mārīl-ō >, Bhōjpuriyā < mārāl-i >, Maithilī < mārāl-ahū, mārāl-i >; but also we have Maithilī < mārāl-i-au-k > *I struck you*, or < mārāl-i-ai-nhī > *I struck him or them* (honorific object). We have here practically cases of polysynthesis, of long sentence words resulting from affixation. In this matter there may have been a strong influence of Kōl on Central Magadhan in the formative period of Maithilī and Magahī: with forms like < mār-al-i-au-k > or < mār-al-i-ai-nhī >, we can compare Kōl (Muṇḍārī) < om-ad'-iñ-ae > *he-gave-it-to-me* and < lel-k-iñ-ako > for < *lel-ked'-iñ-ako > *they-saw-me*. The affixation in Eastern Magadhan is simpler, and approximate rather than of modern Dravidian

(e.g., Bengali. « pâr-il-âm » *I read* = Tamil « paḍ-itt-ēn », root + tense affix + personal termination : see *supra*, p. 175).

700. Grierson, in two noteworthy papers to the JASB. for 1895 ('Suffixes in the Kāçmirī Language' and 'Radical and Participial Tenses in the Modern Indo-Aryan Languages') has tabulated the various affixes of NIA. and suggested their etymologies. The Eastern languages have these affixes for the verb past tense, and the future tense; the Western languages have also the pronominal adjuncts; the Southern language Marāṭhī partially employs them. All this is opposed to the Midland language, W. Hindi. In this Grierson finds a point in support of the theory of Inner and Outer Indo-Aryan groups (see *supra*, *Appendix A to Introduction*, pp. 165-166; JASB., 1895, p. 351). But the conjugational system cannot be assumed to prove much, as has been said before. The languages started in the East without the personal terminations, and in later times only they entered into the habit of affixation; whereas it seems likely that in the Western languages the enclitic has persisted from OIA. times (or might have been due to the influence of the contiguous Iranian), and were at once the cause and the effect of the absence or rare use of the instrumental post-position. Grierson derives all the affixes of the past verb in Bengali etc. (equally with those in other languages) from pronouns. But in some cases at least, they were merely extensions of the affixes of the present or radical tense. Bengali, Assamese and Oṛiyā, again, show a development distinct from Maithilī, Magahī and Bhōjpuriyā within the Magadhan family.

Except in the 3 sg., there is no distinction in Bengali-Assamese in the affixes of the intransitive and transitive verbs past tense. In Oṛiyā, the same affixes, sg. « -ā », pl. « -ē » are found for the verbs of both the kinds.

The affixes may now be discussed.

[II] AFFIXES FOR THE PAST TENSE.

701. MB. and NB. forms are given below. The affixes are added to the base in ईत् « -il- » of which the « -i- » is dropped in most NB. dialects after influencing the preceding vowel.

First Person : অ < -ā > ; ই < -i > ; উম্, উঙ, উঁ (বৃম্, বৃঁ > ব্র), ওম্, অম্, ওঁ, ওহাঁ, আহাঁ, ওহো, আহো, ও < -um, -uṃ, -ū (< -lum, -lū > -nu), -ōm, -ām, -ō, -ōhō, -āhō, -ōhō, -āhō, -ō > ; আম, আঙ, এম্ < -ām, -āṃ, -ēm > ;

Second Person : অ < -ā > ; ই < -i > ; ইস্, এসি, এস < -is, -ēsi, -ēs > ; উ < -u > ; আ, আহা < -ā, -āhā > ; এ, এঁ, এহেঁ < -ē, -ē, -ēhē > ;

Third Person : no affix, simply ending in -ইন্ < -il > ; অ (ও) < -ā, (-ō) > , for both transitive and intransitive verbs ; আ < -ā > ; এ < -ē > for transitive verbs only, dialectally ; আক্, ওক্, এক্ < -ā-k, -ō-k, -ē-k > , for both transitive and intransitive verbs ; besides অস্তি, আস্তি, অস্ত, আস্ত, অস্ত, এন, আইন, আশ্রি, আই < -ānti, -ānti, -āntā, -āntā, -ēntā, -ēntā, -āni, -āni > , honorific.

Standard NB., literary and colloquial, recognises only the following :—

First Person : আম < -ām > , colloquially also এম্, উম্ < -ēm, -um > , and in poetry occasionally ব্র < -nu > ;

Second Person : non-honorific, ই < -i > ; ordinary, এ < -ē > ; poetical আ < -ā > ; honorific এন < -ēn > (with আপনি < āpñi >) ;

Third Person : অ < -ā > ; এক < ēk > (rather archaic) ; এ < -ē > dialectally for transitive verbs ; poetical আ < -ā > ; besides honorific এন < -ēn > .

(1) THE AFFIXES FOR THE FIRST PERSON PAST.

702. The affix অ < -ā > . This is the simple base form, and is found in MB. and OB. : আমি চলিল < āmi cālilā > *I went*, আমি, মুই রাখিল < āmi, mui rākhilā > *I kept* ; cf. OB. Caryā 35 < māi bujhila > *I understood* (see *supra*, p. 808). The source of this ইল < -il > is Māgadhi Ap. < -illaa, -illawa (< -ila-ka) > , MB. < -ilā, -ilā > , in NB. pronunciation often ইলো < -ilō, -lō > . This simple base is not found in NB., although it is common in eMB., becoming less common in lMB., and found but infrequently in post-17th century MB. As indicated above, the absence of affix means preservation of the OIA. conditions.

In OB., the < -ila > base had a feminine for < -ili, -ili > , according as the subject of an intransitive verb or the object of a transitive one was feminine. Early MB. carried on this feminine affixation, but it has died out from eMB. times. Examples have been given above, p. 958.

703. The affix ই «-i». This is now confined to the dialects of West Rāṇḍha, and to 'S.-W. Bengali,' and in any case is regarded vulgar. It was fairly common in MB. It seems originally to have been a (West) Rāṇḍha form. Although used for both singular and plural, the evidence of Oṛiyā shows it to have been originally singular: Oṛiyā «mū āsil-i», pl. «āmbhē āsil-ū» *I came, we came*; «mū dēkhil-i, āmbhē dēkhil-ū» *I saw, we saw*. The affix seems only to be an extension of the present (singular) «-i» to the past tense (*supra*, pp. 934, 935).

704. The affixes উম্, উঙ্, উ (লুম্, লু > হু) ওম্, অম্, ওঁ, ওহৌ, আহৌ, ওহো, আহো, ও «-um, -uṅ, -ū, (-lum, -lū > -nu), -ōm, -ām, -ō, -ōhō, -āhō, -ōhō, -ō». These form one group, and in their formation, two affixes seem to have converged: the «-ō» of the present (=OB. -aṛa < MIA. -ama < OIA. -āmaḥ: *supra*, pp. 934-935), and the old first personal pronoun nominative «*haū, hāu» as in OB. (pp. 807-808 *supra*) agglutinated to the past base (in «-ilā, -ilā»); «*haū» seems to have been added to the present base (see *supra*, p. 934), and an extension of it to the past was a matter of course. Of the fuller forms, ইলাহৌ «-ilā-hō» occurs in eMB. (as in the ŚKK.), and ইলোহৌ «-ilō-hō» is found in the Early Assamese; and this and *ইলহৌ «-ilā-hō» seems also to have occurred in MB. and the other forms, with loss of nasalisation, are found in MB. and Early Assamese. As can be expected, «*haū > hō» as the nominative pronoun should occur with the intransitive verb; and that is what we find from eMB. In the ŚKK., the ইলাহৌ «-(ilā-)hō» form occurs with six verbs, all intransitive: আছিলহৌ «āchilāhō» *I was*, আইলাহৌ, আয়িলাহৌ «āilāhō, āyilāhō» *I came*, জিলাহৌ «jilāhō» *I lived*, পড়িলাহৌ «pāṛilāhō» *I fell*, বাঢ়িলাহৌ «bāṛhilāhō» *I increased*, হয়িলাহৌ, হৈলাহৌ «hāyilāhō, hāilāhō» *I was* (to which we may add a seventh intransitive form showing «-hō», although in a different tense—মরিতাহৌ «māritāhō» *I would die*): Kṛtti-vāsa similarly has তপস্তা করিল আমি নহিলাহৌ অমর «tāpasyā kārila āmi, nahilāhō āmarā» *I performed austerities, but did not become immortal* ('Uttarā-kāṇḍa,' p. 29); নিমন্ত্রণে গেলাহৌ «nimāntrāṇe gēlāhō» *I went to an invitation* (ibid, p. 15); also হইলাহৌ «hāilāhō» (pp. 26, 30, 36). MB. «jilāhō, pāṛilāhō» etc. would thus agree with Skt. «jivitō'ham, patitō'ham».

The ŚKK. uses «-ḍ» (at times «-ō» by dropping the nasalisation) with both transitive and intransitive verbs. This apparent complay of the full «-hḍ» form with intransitives only was not maintained in Assamese: in the Early Assamese of the 15th and 16th centuries, we find it employed with transitive verbs also—*e.g.*, Dēvēndra Nāth Bēz-baruwā, 'Asamiyā Bhāṣā Ārū Sāhityar Burañji,' Jorhat, Saka 1333, pp. 75, 173, «kārīlōhḍ» *I did*, p. 89, «lābhilōhḍ, pārīlōhḍ» *I received, I studied*, p. 138, «cinīlōhḍ» *I recognised*, p. 169, «bulīlōhḍ» *I said*. In Early Maithili, the corresponding «hū» form seems to be restricted to the intransitive: *e.g.*, Vidyāpati has «bhēlihu» *I was*, «mōñē cukalihu» *I ceased*, «achaliḥū» *I was*, «gēlihu» *I went*, etc. (Pada 63); but in later Maithili, «-hū» is found for both the kinds of verbs. It has apparently become «-ñ» in Magahi. From the 14th century, the «-hḍ» and the «-ḍ» forms had merged together, and the former occurs in the ŚKK. as a survival only (*e.g.*, for one «āchilāhḍ» there are some *six* cases of «āchilḍ»; «āilḍ» occurs 11 times beside «ā(y)ilāhḍ» 9 times, and other intransitive verbs show only the «-ḍ» form). The Oriyā «-ñ» of the plural seems to represent the «-ḍ» (<-āmaḥ)». The OB. «acchilḥ» (see *supra*, p. 808) seems to be scribe's error for «āchila», or it might be for «āchilḍ»; in the latter case, the affixation for the past in imitation of the present could be said to have begun from OB. times.

The form «-ilāhḍ» thus converged into «-ilḍ», but «-ilāhḍ» could also give «-ilāwḍ», and these would easily result in the MB. and NB. forms «-ilū, -ilūṇ, ilum, -ilōm, -ilām, -inu» etc., since in MB. «m» final and intervocal interchanges with «w», written ॐ «ṇ»; and MB. forms like «-ilḍ, -ilū» could develop the off-glide «w» (-ilḍw, -ilūw), which would easily resolve into «m».

705. The affixes आम्, आँ, एम् «-ām, -āṇ, -ēm». It is not unlikely that «-ām» has partly evolved from «-āhḍ» as above (-ilāhḍ > -ilāwḍ, -ilāwḍ > ilāṇ, -il-ām). But this «-ām» should rather be affiliated to आम् «-āmi» *I (we)*, affixed to the past base, for this reason that in all the spoken dialects, where «-ām» occurs, the «-m» is retained intact, and there is no trace of a nasalised form «*-ilā̃» or «*-inā̃» such as

we might expect to be present in MB. or NB. if « * -ilāw < -ilāhō » were the only source.

By Vowel Harmony, « -ilām » gives « -ilēm », which is regarded as a refined form, and is frequently used in literature and formal discourse.

706. A plausible etymology for the « -āmi, -ām » affix would be the OIA. substantive verb « asmi »: the use of the passive participle with « asmi » in the active sense is found in MIA. and medieval Skt. (*e.g.*, « viditō'smi, vismṛtō'smi » etc.: cf. E. J. Rapson, 'Specimens of the Kharoṣṭhī Inscriptions discovered by Dr. Stein at Niya in Chinese Turkestan: Tentative Transcriptions and Translations,' British Museum, 1903, p. 7). The Sinhalese past tense is formed on the same plan by affixing forms of « √ as », present tense, to the passive participle (Geiger, 'Litteratur u. Sprache der Sinhalesen,' § 60). The same method seems to occur in the Bengali perfect tenses (see *infra*, 'Compound or Periphrastic Tenses'). But « asmi » does not occur as « āmi » either in Bengali or in other Magadhan: the equivalents of « asmi » in Bengali are « āchi » (*acchāmi) and « hāi » (*asāmi). A source like « paṭhita + asmi » is untenable for the NB. « paṛilām », not only because of the non-continuance of OIA. « asti, asi, asmi » in Bengali, but also because of the fact that personal affixation is late in the language, and is either pronominal, or is by analogical extension of affixes from the present.

Hoernle explained the « -ām » affix as being the Skt. « -āmi », present sg. affix: according to him, Bengali has preserved the original present indicative termination « -āmi », in forms like « pāṛ(h)ilām » = Māgadhi « *paḍhidāmi ». But this derivation is inadmissible: MIA. « -d- » does not become « -l- » in Bengali (see *supra*, p. 433), and « -m- » intervocal of OIA. occurs in NIA. only as the nasalisation of the contiguous vowel.

(2) THE AFFIXES FOR THE SECOND PERSON, PAST.

707. The affix ॐ « -ā » is the simple base form without any personal termination, found in MB. for the 2nd person as much as for the other two persons, but is now obsolete.

The affix ই «-i» is of obscure origin. It occurs with the past in «-il-» and in the future in «-ib-». It is not found in the radical tense and with the past conditional. Bengali-Assamese alone among Magadhan speeches has it. The fact that it is contemptuous, being used with the familiar «tui (tōrā)» form of the 2nd personal pronoun, shows that it was originally a singular affix. The corresponding affix in Oṛiyā is «-u», e.g., «tu thil-u» *thou wert*, «tu dēkhal-u» *thou didst see*. The Central Magadhan languages have confused the plural and singular; but it seems that the 2 pers. affix «-ē» in Magahī (as in «hal-ē» *thou wert* or *you were*, «dēkhal-ē» *thou didst see* or *you saw*, beside «halē, dēkhal-ē»; Maithilī does not possess the «-ē» form, but the nasalised one only) and in Bhōjpuriyā (as in «dēkhal-ē, dēkhal-as» singular, «dēkhalāh < *dēkhalahu» plural) is connected with the Bengali «-i», it being exceedingly probable that the «-ē» was formerly «-a-i» (cf. Maithilī «dēkhalai» beside «dēkhalē, 2 personal forms).

There is the other singular 2 personal affix «-is, -s» (see p. 979 below) with which the «-i» cannot be connected. In the absence of any other indication as to its source, it can only be referred to the 2 sg. imperative in «-hi, -a-hi» (see *supra*, p. 904), which would give «-i, -ai (-aī, -ē)» by loss of «-h». The Oṛiyā «-u» similarly can be best explained as the 2 sg. imperative in «-hu» (*supra*, p. 906). This «-hi» lost its original function as an imperative affix, and became associated, first, it would seem, with the future base, and then with the past: we should note that «-i» is the only 2 personal contemptuous or singular affix for the future, whereas «-is» may be used for the past; and «-i» is not found with the past habitual («cālib-i, dib-i», but «chil-is» beside commoner «chil-i», and «cālit-is, dit-is»; but we never find «cālib-is, dib-is»): this apparently shows that «-i» became first definitely attached to the future base, and then it was extended to the past; and the use of the future and the imperative should be taken into consideration in this connexion. There is an «-ahi» affix (< OIA. -asi) for the 2 sg. present tense in Western Apabhraṃśa, whence the imperative «-ē, -āī» affix in the Western languages, e.g., Hindōstānī «tū kar-ē» Gujarātī «tū

kar-ē », and Mārwarī « t(h)ũ kar-āi » (< tũ kar-ahi) ; but this present « -ahi » apparently did not occur in Māg. Ap., and is not represented in Bengali, which has only « -as, -is » < « -asi ».

708. The affixes ইস, এসি, এস « -is, -ēsi, -ēs » are contemptuous in sense, being used with « tui, tōrā », and were consequently originally singular. They represent the OIA. « -asi » which is preserved in the radical tense. The affix « -asi » has been partly extended to the past base, but the future did not take it up, apparently deciding for the « -hi > -i » from the imperative. The forms « -is » etc. are exceedingly rare with the past tense in NB., the employ of it with the « -il- » past being only occasional. MB. instances also are rare. In NB. it may be used with the past of « √āch » *to be*, as ছিলিস « chil-is » *thou wert*, both by itself as well as in the past progressive and perfect tenses, e.g., যাচ্ছিলিস « jācchilis » *thou wert going*, গিয়েছিলিস « giyēchilis » *thou hadst gone*, দিয়েছিলিস « diyēchilis » *thou hadst given* ; but the « chil-i » form would be preferred. We may similarly occasionally hear নিলিস, দিলিস « nil-is, dil-is », but such forms would not be regarded as normal in the Standard Colloquial. It seems that analogy tried to attach « -is » to the past base, but has failed so far, although apparently this analogical use began early. We have thus in Kṛttivāsa ('Uttarā-kāṇḍa,' VSPd. ed., col. 124) ব্রহ্মবধ করিয়া তুমি লুকাইলিস ডরে « brāhmā-bādhā kārīyā tumi lukāilis ḍārē » *killing a Brahman, you hid in fear* (here we see the improper use of « tumi », instead of « tui », with an « -is » form). I have not found « -is » with the past in the ŚKK., but apparently there is one case in the Caryās, e.g., Caryā 37, « jaisanē acchilēsa taichana (= taīsana) accha » = ? *as thou wert, so be thou* ; in Caryā 39, we have « baṅgē jāā nilēsi parē bhāgēla tōhāra biṇāṇā » *thy science (vijñāna) fled away after thou didst take a wife in Vanḡa* : here « nilē si » may be either an « -ēsi » form, or it is « nilē » (conjunctive in « -ilē ») + « si » emphatic particle, as in Caryā 20—« jaubaṇa mōra bhailē si pūrā » *on my youth being mature*. The « -ēsi » would thus seem to have been attached to the past as early as OB. The vocalism in « -ēsi, -ēsa » seems to be due to a combination of the base form in « -a » + « -isi » (see p. 935) : « *acchilla-isi » > *āchilais(i) > āchilēs(a) ».

709. Grierson explained the «-i» as an instrumental pronominal enclitic: «mār-il-i» = *struck-by-thee* (karmaṇi prayōga), «cal-il-i» *gone-by-thee* (bhāvē prayōga); and the «-is» was explained by him (as an affix for the past habitual derived from the present participle) as being 'the direct pronominal suffix for the nominative'—«-s» and «-i» being respectively nominative and oblique forms of a second personal pronoun (JRAS., 1895, I, p. 371). There cannot be any question of a 2nd personal pronoun in «-s» from the existing specimens of IA., and Grierson considered this «-s» (as in Bengali «-is» in «mār-it-is» etc.) 'as a termination borrowed either from the first or the third person,' but at the same time the possibility of «-is» being the OIA. «-asi» is admitted by him (*op. cit.*, p. 374). The «-s» form of the first person occurs in Lahndā and Sindbī, and in the Dardic Kāśmīrī: it is a singular form, if derived from OIA. «asmad»; but the whole question is rendered extremely problematical (*op. cit.*, p. 365 for the «-s» for the 1st person). The use of the 3rd person «-s» (<Prakrit «sē» *his*, which is an enclitic: Grierson, *op. cit.*, p. 347) for the 2nd pers. is hardly more satisfactory as an explanation. The well-known «-asi» which has survived in the radical sense should not therefore be ignored. And as for regarding «-i» as an oblique form of the 2nd personal pronoun, and referring it to the MIA. «bhē» or «uyhē» (JASB., 1895, p. 374, p. 346), there is this great difficulty that in Bengali-Assamese, which alone preserves the «-i», the form is contemptuous and as such cannot originally have been a plural suffix, whereas the MIA. «bhē, uyhē» are definitely plural ones.

710. The affix উ «-u» is found dialectally in 'South-West Bengali' and in North Central Bengali, and is distinctly of Oṛiyā affinity: কৈলু «kailu» *thou didst do*, গ্যালু = গেলু «gyālu = gēl-u» *thou didst go*, etc. It is singular in origin, and can only be referred to the imperative in «-hu, -u» (see above, p. 906). It is found in the present also, e.g., আছ «āchu» *thou art*.

711. The affixes আ, আহ «-ā, -āhā» were originally plural, being used with «tumi (tōmārā)», the old plural of the 2nd person, and never

with « tui ». They seem to be the same affix as the « -aha » of the radical 2nd plural (see *supra*, p. 935). The past base to which this 2nd person pl. affix was added (in Bengali-Assamese) apparently was extended by the definitive « -ā »: « calilā + -aha > * cālilāha, cālilāhā, * calilāā, cālilā » (cf. « khāhā, jāhā » for the imperatives: *supra*, pp. 903, 907). The « -ā » might, again, be simply the base in definitive « -ā », without the personal termination « -āhā ». The « -āhā » form occurs in eMB. (ŠKK.) and in Early Assamese side by side with « -āhā, -ā ». Late MB. has only « -ā »; and as a result of Vowel Harmony, through influence of the « -i » of « -il- », this « -ā » can be altered to « -ē » in NB., as in the Standard Colloquial চ'ল্লে « cōllē » < « cālilā » *you went* (*supra*, pp. 400-401). Among ŠKK. forms in « -āhā » may be quoted আছিলাহা « āchilāhā » *you were*, গেলাহা « gēlāhā » *you went*, পড়িলাহা « pārilāhā » *you fell*, হয়িলাহা « hāyilāhā » *you became*; cf. imperative ওলাহা « ōlāhā » beside ওলাহ « ōlāhā » *take down, put down*. In Modern Assamese, the affix is « -ā », honorific; and Oṛiyā has retained it as « -ā (< -āhā) ». Cf. Maithili simple form for 2nd person past « dēkhalāh < dēkhalahū », and Bhōjpurīyā « dēkbalahū », where we have the « -ahu » form as in the imperative.

712. The MB. forms এ, এঁ, এহেঁ, « -ē, -ē, -ēhē » make one group. Judging from the ŠKK., the nasalised form « -ē » is the proper one for this affix, and this is only shortened from the older and fuller « -ēhē ». In the ŠKK., it is either « -ēhē », or « -ē »: and it is rarely « -ē » without the nasalisation: thus আনিলেঁ, আনিলেহেঁ « ānilē, ānilēhē » *you brought*, এড়িলেহেঁ « ēṛilēhē » *you abandoned*, কইলোঁ « kailē » *you did*, কৰায়িলোঁ « kārāyilē » *you caused to make*, গঢ়িলে « gāṛhilē » *you built*, নিলেহেঁ « nilēhē » *you took*, সাধিলেহেঁ « sādhilēhē » *you performed*, চাহিলোঁ « cāhilē » *you looked at*, etc. No instance of « -ē, -ēhē » with intransitive verbs occurs in the ŠKK.: originally it was probably used with transitive verbs. « -ēhē » > « -ē » is thus its development in NB. (Of course, in NB. the « -ē » can also be from « -ilā » by Vowel Harmony; see preceding paragraph.) This affix is unknown to Assamese and Oṛiyā. But Maithili « -ē, -āī », Magahi « -ē, -ahī » (« dēkhalē, dēkhalāī; dēkhalē, dēkhalahī ») seem to be the same affix.

The source of this «-ēhē, -ē, -ē» is obscure. The full form being «-ēhē», connexion with the Prakrit enclitic 2nd pers. pl. «-bhē, -uyhē» as suggested by Grierson (JASB., 1895, pp. 374, 346) is not impossible, but «bhē, uyhē» are otherwise unknown. It is a politer form than the «-i, -is» ones, both in MB. and NB. Is it that here we have the instrumental of the respectful or polite form for the pronoun of address «ahā, ahaī», which is still current in Maithili? (see *supra*, pp. 850-852). The fact of «-ēhē, -ē» > «-ē» not being found with intransitive verbs in the ŚKK. should be recalled: «āṇilēhē» can therefore very well be from MIA. «*āṇilla-» + «*ahāhī, *ahēhī» = instrumental pl. of «ahā-» (= OIA. āṇita-la- + āyuṣmadbhiḥ).

[3] THE AFFIXES FOR THE THIRD PERSON, PAST.

713. The oldest Bengali had three forms for the passive participle as used with the pronoun third person or with the noun: «-ila (< -illa)», the simple base without any affix; «-ilāwa, -ilaa (< -illa-a, i.e., -illa- + -ka)», with an extension by the pleonastic «-ka» > «-a» (*supra*, pp. 652-653); and «-ilā (< -ila + -ā)», strengthened by the definitive «-ā» (*supra*, pp. 658 ff.). The NB. equivalents of these are respectively, ইল, ইল, (ইলো), ইলা «-ilā, -ilā (-ilō: MB. -ilā), -ilā». All the three are found: «-ilā» is dialectal, occurring in North Bengali and North Central Bengali (with both transitive and intransitive verbs), as well as in Eastern Vanga dialects (Sylhet, Kachar, Mayang, Chittagong and Chakma, where «-ilā» seems to be preferred with intransitive verbs); «-ilā» is also restricted to the intransitive verb in Modern Assamese; «-ilā» is found in the «sādhubhāṣā» and in the East Bengal dialects with both transitives and intransitives, and in the Standard Colloquial with intransitive verbs (see *supra*, p. 974); while «-ilā» is now archaic and poetic for NB., and is found commonly in MB. and in Early Assamese, and in Oriyā «-ilā» is the only form in which this affix occurs for the 3rd person singular («-ilā» however, occurs in Eastern Vanga, in Mayang as honorific, i.e. plural).

All these three forms «-ila» > «-ilā»; «-ilaa, -ilā» > «-ilā»; «-ilā» lack a personal or pronominal termination and this colourless form was accepted for

the third person. Doubtless there were slight shades of difference between the three; «-ā» and «-ā̃» forms were possibly more emphatic. Also the base form without any affix, «-ila > -ilā̃», retained its old adjectival nature unmodified in connexion with intransitive verbs, and this distinction is largely maintained now. In the Caryās, we find both «-ila» (= «-ila» as well as «-ilaa, -ilawa») and «-ilā̃» (see *supra*, p. 947).

714. The affix «-ē»: occurs in West Bengali (including the Standard Colloquial), North Bengali and Assamese, with transitive verbs only: *e.g.*, Standard Colloquial সে চ’ল্, সে গেল, [ʃe ʈʃollo, ʃe gælo] *he walked, he went*, North Bengali চলিল্, গেল্ [tsolil, gəl], Assamese «si cālil, si gāl», but for *he gave, he ate*, we have Standard Coll. সে দিলে, খেলে [ʃe dile, khele], North Bengali দিলে, খাইলে, খালে [dile, khaile, khale] besides দিল্, খাইল্ [dil, khail], and Assamese «dilē, khālē». The Bihārī dialects show a similar differentiation (see *supra*, p. 93). No such differentiation between intransitive and transitive verbs is found in the East Bengal dialects, in which typical forms would be [tsoillo, tsollo; gəlo] and [dilo, khailo], or as in Chittagongese [tsolil, gəl] and [dilo, khailo].

The restriction of the «-ilē» affix to the transitive verb past tense in a continuous tract embracing Rāḍha, Varēndra and Kāma-rūpa, and excluding Vaṅga (E. and S.-W.) and Caṭṭala (S.-E. Vaṅga), is noteworthy: equally noteworthy is the occurrence of the «-ila > -ilā̃» for the intransitive in Varēndra (partially), in Kāma-rūpa, and in E. Vaṅga and Caṭṭala. The «-ē» affix occurs in the future 3rd person (-ib-ē) for all verbs, in the both «sādhu-bhāṣā» and in the Standard Colloquial, but not in East Bengal dialects, in Assamese, in Oṛiyā, which use the «-ā̃» (-ibā̃, -bā̃). The usage in the future does not help us here.

The explanation seems to be as follows. The intransitive past is in its origin a verbal adjective qualifying the subject: here no special verbal suffix was necessary, for the adjectival nature remained long with intransitive, right down to eMB. (see *supra*, p. 958,—the feminine adjectival «-i» continued to be used with both the kinds of roots). Hence the simple «-ila > -ilā̃», or «-ilaa > -ilā̃ > -ilā̃, -ilō», was enough for it. But the

transitive past was not like that, and its nature developed into that of a proper verb with an object. So too the future form, both transitive and intransitive, partook more of the nature of the verb. In some of the dialects of the Bengali group, an affix gradually came to be attached to these. And that affix we find in NB. as « -ē » for both transitive past, and transitive and intransitive future.

The « -ē » was never a literary favourite in MB., the simple « -ā » or « -ā » base being commonly employed for the past third person. The composite « sādhu-bhāṣā » here followed the MB. preference for « -ā » in the past tense, but not in the future. But nevertheless, the « -ē » is found in MB. works—in the ŚKK., for instance. Thus, as 3 personal forms, we find in the ŚKK., for *he did*, কৈলে, কইলে « kâilē, kâilē » 4 times, করিলে « kârilē » once (= NB. Standard Coll. ক'রলে, ক'ল্লে [korle, kolle]), while কইল, কয়িল « kâ(y)ilā » occurs 17 times and করিল « kârilā » 6 times (= NB. ক'রল, ক'ল [korlo, kollo]); for *he received*, পাইলে « pāilē » (= NB. পেলে [pele]) occurs once, but পাইল « pāilā » (= NB. পেল [pelo]) 7 times; for *he sent*, পাঠাইলে, পাঠায়িলে « pāṭhā(y)ilē » (= NB. পাঠালে, [paṭhale]) 3 times, পাঠাইল, পাঠায়িল « pāṭhā(y)ilā » (= NB. পাঠাল [paṭhalo]) 4 times; for *he said*, বুলিলে « builē » (cf. NB. ব'ল্লে [bolle]) once, বুয়িল, বুয়িল « bu(y)ilā » (cf. NB. ব'ল [bollo]) 28 times; for *he gave* দিলে « dilē » once, দিল « dilā » 10 times; for *he took*, নিলে « nilē » 5 times, নিল « nilā » 6 times, and আণিলে « āṇilē » *he brought* is found once. The « -ē » for the 3rd person thus goes back to the 14th century. It is not, however found in the Caryās.

This « -ē » affix I take to be the « -ē » of the radical or present tense, 3rd person, extended to the past transitive base: দেখিল « dēkhilā » *seen*, *he saw* changed to দেখিলে « dēkhil-ē », NB. দেখলে « dēkhl-ē », on the analogy of দেখে « dēkh-ē » *he sees*; but an intransitive form like গেল « gēlā » = *gone*, fem. গেলি « gēli », sufficiently retained its adjectival nature not to require a verbal affix. We should note that the plural affix « -ānti, -āntā, -entā » was similarly extended to the past verb, as an honorific form merely (see *supra*): « -ē » was the characteristic 3rd pers. affix, and the plural as an honorific form was less frequent. This

extension of the « -ē, -ānti » etc. was accomplished possibly during the transition from OB. to eMB.: it was established by the end of the 14th century, and if the ŚKK. does not use it exclusively, it is because the literary speech tends to preserve the older tradition (in keeping to the older, unaffixed « -ā » form).

A partial agreement with Maithilī may be noted. In Maithilī, in the honorific, the transitive past base takes the affix « -thi » (< -anti) of the present honorific (= original plural), because its nature is that of a verb: « dēkhala-thi » *saw*. But the intransitive past base (with its adjectival nature) to denote the honorific takes the affix « -āh(a) » which is found with *nouns* and *adjectives* in Early Maithilī: « sūtal-āh(a) » *slept*. (This « -āha » is very common in the 'Varṇa-ratnākara' MS., see *supra*, pp. 102-103: it seems to be the Māg. Ap. genitive in « -āha » extended to form the plural, like « -rā » of Bengali, « -kā » of Bhōjpuriyā).

In the Standard Colloquial, some intransitive verbs are seen to employ the « -ē » affix, in apparent contradiction to the rule that it is confined to transitives only: thus নাচলে « nāclē » *he danced*, কাঁদলে « kād̥lē » *he wept*, হাঁটলে « hāṭlē » *he walked*, বাটলে « khāṭlē » *he laboured* (but বাটিল « khāṭilā » *it fitted*). Cases like these can be explained as a phonetic development out of « -ilā » forms of MB. — < « nācilā, kāndilā, hāṇṭilā, khāṭilā » etc. (see *supra*, pp. 400-401): but the proper explanation is that these verbs are really transitives with cognate objects like নাচ, নাচা, নাচন « nāc̥, nācā, nācān̥ », কাঁদা, কাঁদা, কাঁদন « kādā, kānnā, kādān̥ » etc. understood and sometimes expressed. The « -ē » is thus never extended to intransitives in the dialects in which it is employed. On the other hand, through the influence of the « sādhu-bhāṣā » and of East Bengal dialects, the « -ā » form is now being used at times by Standard Colloquial speakers with the transitive also—*e.g.*, পেলা, খেলা, দেখল, দিল « pēlā, khēlā, dēkhlā, dilā » *he obtained, ate, saw, gave*, beside the proper « -ē » forms.

The credit of first noticing the difference between the intransitive and transitive past bases in Bengali as well as of suggesting explanations belongs to Grierson (JASB., 1895, pp. 366, 374, 350; LSI., V, I, 1903, p. 13, foot-note; cf. also 'Prabāsi' for 1829, Pauṣa, pp. 382 ff.). In

the JASB. article, a form like মারিলেক *« mārīl-ē-(kṣ) »* *he killed* Grierson sought to explain (on the analogy of Maithili forms with affixed object and subject pronouns) as being from *« *mārīl-ai-ka »*, being either *< *mārīl-āya-ka » = killed-this(object)-by-him*, where *« āya »* was the (Western) Apabhraṃśa equivalent of Skt. *« idam »*, and *« ka »* was a third personal pronoun with instrumental power having affinities in Kāśmīrī; or *< *mārīl-ahahī-ka » = killed-that(object)-by-him*, where *« ahahī »* was the oblique of *« aha »*, the (Western) Apabhraṃśa equivalent of Skt. *« adas »*. But there is nothing in MB. and OB. to warrant such derivations. We have the *« -ēka »* affix with intransitive verbs from the eMB. period. Grierson formulated another explanation in the LSI.: খালে *« khālē »* *he ate* = *« khālīlā »* *eaten* + *« -hi »* *by him, by them*. But this *« -hi »* as an enclitic instrumental pronoun cannot be otherwise assumed from MB. and OB.

715. The *« -kṣ »* affix in the forms অক, ওক, এক *« -ākṣ, -ōkṣ, -ēkṣ »* in the past tense is pleonastic: possibly it was polite or honorific in Early Bengali. This is discussed below, under 'Pleonastic Affixes,' pp. 989 ff.

716. The honorific forms —অন্তি, আন্তি, অন্ত, আন্ত, এন্ত, *« -ānti, -ānti, -āntā, -āntā, -ēntā »* and এন, আইন, আঞি, আই, *« -ēnṣ, -āiṣ, -āñi, -āi »* have been extended from the present tense by adding to the past base in *« -ilā ilā »*. As has been explained before, they form two groups—the verbal *« -anti »* and the nominal *« -āna, -ana, -ān-i, -an-i »*, the latter having ousted the former (see *supra*, p. 936). In the eMB. of the ŚKK., we find the verbal *« -nt- »* forms only: কাঢ়িলান্ত *« kārḥilāntā »* *took off*, চাহিলান্ত *« cāḥilāntā »* *looked at*, গেলান্তি *« gēlānti »* *went*, কহিলান্ত, কহিলেন্ত *« kāḥilāntā, kāḥilēntā »* *said*, etc.; and there are no *« -n(i), -ñi »* forms, which came in later. Early Assamese has *« -āntā »* — *« thāilāntā, bhāilāntā »* *was (were)*, *« kāilāntā »* *did*, etc. Maithili and Magahī also have *« -thi (< -anti) »* (*supra*, p. 937): but in Maithili *« -thi »* occurs only with transitive verbs (Maithili *« dēkhalṣ-thi »*, but *« calal-āḥṣ »*, whereas Magahī has both *« dēkhalṣ-thi, calalṣ-thi »*).

In later MB., *« -nt- »* and *« -n- »* occur side by side in the texts. *« -ēntā, -āntā »* are the common affixes in Chuṭī Khān's 'Mahābhārata' (VSPd. ed.): and *« -ēnṣ »* is already well-established in Kṛttivāsa. The

nominal «-n-» form may thus be said to have successfully invaded the domain of the verb in the 15th century. In the 'Padmā-purāṇa of Vaṇṣī-dāsa (17th century: Maimansing), «-āi (<-āni)» is almost the rule for the past third person honorific: *e.g.*, p. 43, পুলস্ত্য কহিলাই «Pulastyā kāhilāi» *P. said*; p. 71, কহিলাই মেনকাশুন্দরী «kāhilāi Mēnākā-sundārī»; p. 98, ব্রহ্ম চলি আইলাই «Brāhmā cāli āilāi» *B. came away*; p. 109, ধরিলাই «dhārilāi» *caught*; p. 185, দিলাই «dilāi» *gave*; p. 194, বলিলাই «bāilāi» *said*; p. 196, ভাবিলাই «bhābilāi» *thought*. The «-āni, -āni, -āi» form is still current for the honorific in E. Vangā.

The nominal «-n-» figures in Bhōjpuriyā (*e.g.* «rahal-an» *was, were* = Bengali রহিলেন «rāhil-ēnṣ», «dekhal-an, dekhal-ani» *saw* = Bengali দেখিলেন «dēkhil-ēnṣ»). In Assamese «dēkhilā-hāk» *you saw*, «dēkhilō-hāk» *we saw*, the affix «-hāk» is found with the 2nd and 1st person to form the plural, and this also is undoubtedly the nominal «-na, -nha» with pleonastic «-ka». In Maithilī and Magahī, the nominal «-nh-» is added to the verb, but commonly with a dative-accusative (and not nominative-instrumental, or simple plural) force: *e.g.*, Maithilī «dēkhathi» *he (honorific) sees (< they see)*, but «dēkhathi-nhi» (honorific) *he sees (< they see) them (i.e. a respected person)*, and «dēkhai-nhi» *sees them > sees a respected person*: and so with the past tense—«dēkhalṣ-thi» beside «dēkhalṣ-nhi» (here active «-nhi» as an equivalent of «-thi»), «dēkhalṣ-k-ai» (object), «dēkhalṣ-thi-nhi» (object). In the intransitive, «-nhi» is used for the indirect object only. So Magahī «dēkhalṣ-thi», «dēkhalṣ-thi-n» (object «-n-»). Oriyā too adds the plural affix (found with the noun) to the past and future bases of the verb, but it is not «-n-» of the genitive, but «-ē-» < «-ahi» of the instrumental (see *supra*, p. 724): *e.g.*, sg. «dēkhilā», pl. «dēkhil-ē» *saw*; sg. «hōilā», pl. «hōil-ē» *were*.

[III] THE AFFIXES FOR THE FUTURE TENSE.

These are exactly on the lines of the past, and detailed treatment is not necessary.

717. The forms for the First Person in MB. and NB. are: অ (ঙ), ওহৌ, ওঁ, (ওঁ, বুঁ > মু, নু, ডু), আম «-ঙ (-ō), -ōhō, -ō (b-ō, b-ū > -mu, -m,

-ŋ = ঞ), -ām >. The base in <-ā> —ইব <-ib-ā> —occurs in OB. and MB. (including the ŚKK.), and has been adopted as the <sādhū-bhāṣā> form, without any personal affix. In the ŚKK., <-ō> is the affix for the first person, and <-āhō, -ōhō> do not occur there; but the <-hō> forms may be attested for eMB. from Early Assamese < hāibō-hō, dibō-hō > beside < hāibō, dibō > (= New Assamese < hām, dim >) *I shall be, I shall give*. The eMB. <-ō> may have been also the result of <-aŋa, -ama>. In any case, it would seem to have extended from the past; and in the past, already in the 14th century, <-ilā-hō, -ilō-hō> had given <-il-ō>. The Early MB. <-ō> lost its nasalisation through confusion with the base in <-ā>, and the Standard Colloquial <-ō> (-bō), is commonly written ব <-bā> following the <sādhū-bhāṣā> spelling. The <-m-, -ŋ-> forms have been noted before (p. 967). The affix <-ām> is found in Maimansing, and is evidently the same form as in the past (see *supra*, pp. 976-977).

718. The affixes for the Second Person are (in addition to the base form অ <-ā> in MB. and OB.): ই <-i> contemptuous or familiar; উ <-u> contemptuous and familiar, in MB.; এ, এঁ, এহেঁ <-ē, -ē, -ēhē> polite, of which the shortened form <-ē> alone occurs in NB.; and আ, আহা <-ā, -āhā> polite and ordinary (besides এন্ <-ēn> with আপনি <āpñi> honorific, from 3rd person).

Of these, <-i> and <-u> are the same as in the past tense (pp. 978-980). <-ēhē> is found in the ŚKK., e.g., উঠিবেহেঁ <uṭhibēhē> *you will rise*, কৰিবেহেঁ <kāribēhē> *you will do*, ৰুষিবেহেঁ <ruṣibēhē> *you will be angry*, etc.; also the contracted <-ē> and the denasalised <-ē> are found there; and in the same work <-ibēhē> occurs as a contracted <-ibhē> in বহিহেঁ <bāhibhē> *you will carry* (p. 175). This <-ēhē, -ē, -ē> has also apparently been extended from the past. So, too, <-ā, -āhā>, also polite forms. <-ā> is found in MB.—চলিবা, কৰিবা <cālībā, kāribā>; and this <-ā> might by Vowel Harmony give the Standard Colloquial চ'ল্বে, ক'ৰ্বে [ṣolbe, korbe]. These last two forms (-ā, -āhā) are not found in the ŚKK., but the <-āhā> can be attested from Early Assamese: e.g., <kāribāhā> (as in p. 852 *supra*). The <-ā> affix is now quite common in East Bengal dialects: the Standard Colloquial prefers <-ē>.

719. The affixes for the Third Person are : অ «-ā» (< -aa, -ā) the base, in OB. and MB. (found at the present day in East Bengali and in Modern Assamese); এ «-ē», in the «sādhū-bhāṣā» and in the Standard Coll. (= same as the «-ē» of the 3rd person past: some influence of the «-ē» in the 3rd person sigmatic future of eMB.—«-hē» —described before at p. 965 —is very likely here: «-ibē» is found in the ŚKK., in both transitive and intransitive verbs, and also in Early Assamese); and the honorific অস্ত, এস্ত, এন, আঞি, অঞি etc. «-āntā, -ēntā, -ēnā, -āñi, -āñi», as in the past tense. Besides, there is the affix এক «-ēkṣ» with pleonastic «-ka», found in the ŚKK. and in Early Assamese, and also in the NB. «sādhū-bhāṣā» and in West Rāḍha dialects : this is discussed below.

[IV] THE AFFIXES FOR THE CONDITIONAL OR HABITUAL PAST.

720. They also agree with those for the other two participial tenses. There are some restrictions: for the 1st person, ই «-i» does not occur; for the 2nd person contemptuous (= old singular), ইন্ «-is» is used, and never (or rarely in some dialects) ই «-i» or উ «-u»; and for the 3rd person, similarly, এ «-ē» is not found.

[H] PLEONASTIC AFFIXES.

[I] THE PLEONASTIC AFFIX «-KA».

721. The pleonastic affixes added to the tense forms are noteworthy in Bengali as in the other Magadhan languages. The most common of these affixes is «-ka».

In NB., the forms for the 1st person are free from the pleonastic affix, at least it is not added directly to the verb; but it is added to the 2nd person past and future (ordinary, with «tumi»), and to non-honorific 3rd person past and future (and in some dialects to the 3rd person past habitual), as well as 3rd person imperative, and but rarely to the 2nd person imperative: *e.g.*, তুমি দিলেক, দিলাক, দিবেক, চ'ল'বেক «tumi dil-ēkṣ, dil-ākṣ, dibē-kṣ, cā'lbē-kṣ» (never, however, «tui dibi-kṣ, cā'lbī-kṣ»); সে দিলেক, চ'ল'লেক, দিবেক, চ'ল'বেক «sē dilē-kṣ, cā'llē-kṣ, dibē-kṣ, cā'lbē-kṣ»; সে দিক্, চলুক «sē di-kṣ (< diu-kṣ), cālu-kṣ». Except in the case of 3rd person

imperative, the use of « *kḥ* » is regarded as archaic in the « *sādhū-bhāṣā* » and is to a great extent dialectal in Bengali.

Of the present-day dialects, that of West Rāḍha has a marked preference for the « *-ka* », commonly in the third person : and it is found also in North Bengali (which has a special employ with the 2nd person polite imperative = original passive? : *e.g.*, *আবেক* « *dyākhēkḥ* » < *dēkhē-ka* » = ? * *dēkhiai + ka* », p. 130, LSL., V, I ; so *রাবেক* « *rākhēkḥ* » < ? * *rākhiai + ka* », p. 179, *ibid* ; also *cf.* p. 216, in Haijong dialect : see *supra*, p. 918), in Mayang (where it seems to occur as « *-gā* »), and in Chittagong (in the Chakma dialect, rather rarely). It is found pretty frequently in MB., from the ŚKK. downwards, generally with the third person, occasionally with the second, and very rarely with the first. Already in the ŚKK. we have forms like *ধরিলেক* « *dhārilēkḥ* » *caught*, *চাহিলেক* « *cāhilēkḥ* » *looked*, *হিফিলেক* « *hiphilēkḥ* » *cast*, *নহিবেক* « *nāhibēkḥ* » *will not be*, *করিবেক* « *kāribēkḥ* » *will do*, *লৈবেক* « *lāibēkḥ* » *will take*, etc. In the ŚKK., it is noteworthy that the « *-ka* » has also been found with the 1st person future and with the 3rd person present—this sort of use with the first and third person is not noticed ordinarily : thus ŚKK. *নিবৌক* « *nibō-kḥ* » *I shall take* (p. 287), and *পোড়েক* « *pōṛē-kḥ* » *burns* (p. 110). In the NB. Standard Colloquial, however « *-ka* » may be used with negatives in all persons and tenses as a detached word, without any special force, unless it be of some sort of finality : *e.g.*, *দেবো না ক'* « *dēbō-nā-kḥ* » *I shan't give*, *সে দিলে না ক'*, *দেয় নি ক'* « *sē dilē-nā-kḥ*, *dēy-ni-kḥ* » *he didn't give*, *তুমি দিও না ক'* « *tumi diō nā kḥ* » *you won't give*, *নাইক' = নাহি-ক'* « *nāi kḥ* » < *nāhi-kḥ* » *is not, are not* ; in cases like the above, the negative phrase may be taken as one group-word to which the affix is added.

The « *-ka* » for the 3rd person imperative is already well-established in the ŚKK., although the older form without the affix is still equally common (see *supra*, pp. 903, 907).

The « *-ka* » is absent in the Caryās as a verbal affix.

722. Of the other Magadhan Languages, Bhōjpuriyā alone seems not to employ it with the past and future bases. It is fairly common in Early Oṛiyā, specially with the past in the 3rd person (sg. « *-ilā-kḥ* »,

pl. and sg. honorific «-ilē-kā»): but Oṛiyā never used it with the 3rd person imperative. The «-ka» affix for the verb, however, has fallen into disuse in Modern Oṛiyā. So, too, Early Assamese shows as much preference for the «-ka» as Bengali; e.g., 'Ādi-caritra,' p. 3, «bhāilēkā» beside «bhāilā» *was*; p. 7, «bōlāntōkā» *they say*, «thākāntōkā» *they are*; p. 9, «thākibēkā» *they will be*, «bulibēkā» *they will say*; p. 20, «nā-hi-k-āntā» *they are not*; p. 28, «nā-hi-k-ay» *is not*; p. 36, «thāilēkā» *was*; p. 43 «yōgāilēkā» *supplied*, etc., and elsewhere «nu-hi-k-ō» *I am not* (cf. Standard Coll. Bengali নই ক' = নহি ক' «nā(h)i-kā» *I am not*, নাই ক' «nā(h)ji-kā» *he is not*). All this usage is curtailed in Modern Assamese, where we find the «-ka» only with the 3rd person imperative, as in Bengali: e.g., «kār-ō-kā» *let him do*. The unstableness of the «-ka» in Oṛiyā and Assamese is remarkable: and it is almost equally unstable in MB. and NB., being commonly attached to the imperative only.

The «-ka» features also in Central Magadhan. Its use in Magahi is rather restricted, it being found only in the 3rd person past both transitive and intransitive. The root «√ha» *to be* in Magahi also occurs as «√ha-k», for all the three persons. But in Maithili «-ka» has a greater importance. It is added to the 3rd person of the simple past tense of the transitive verb («dēkhala-k» beside poetic or earlier «dēkhala» *he saw*), where it apparently refers to the subject; but in the 1st, 2nd and 3rd persons, it can be added pleonastically where the verb-form takes the pronominal affixes referring to the non-honorific object: e.g., 1st person: «dēkhal-I, dēkhala-hū, dēkhalā» *I saw* (simple form), «dēkhal-i-ai, dēkhal-i-a(h)u; dēkhal-ai, dēkhal-a(h)u» *saw* (with affixed «-ai, ahu» referring to the object in the 3rd and 2nd persons); and optionally, the latter group can have «-ka», as «dēkhal-i-ai-k, dēkhal-i-au-k; dēkhal-ai-k, dēkhal-au-k»; so 2nd person «dēkhal-āh» beside «dēkhal-ahā-k»; and 3rd person «dēkhala-k» *he saw* (simple), «dēkhal-k-ai, dēkhal-k-au» (with object pronoun «-ai, -au»), beside optionally «dēkhalā-k-ai-k, dēkhal-k-au-k» (in which two «-k-» affixes occur: the first «ka» refers apparently to the 3rd person subject, and the second «ka» is simply pleonastic). Early Maithili as in literature does not show these curious extensions

the form for the 3rd person was simply in «-ala»—«dēkhala», and not «*dēkhala-ka», as in Modern Maithilī. This we find in the old poetry, in *Vidyāpati*, in the 'Varṇa-ratnākara.' The affixation of the pleonastic «-ka» etc. thus developed along independent lines in Maithilī.

723. The usage in MB. and NB. and in Maithilī shows that the «-ka» is not restricted to a single person: it is found with all the three. We have a very popular pleonastic «-ka» affix in Bengali with other parts of speech also: we find it with nouns (*e.g.*, plural affixes গুলাক «gulā-kā» beside গুলā «gulā», আদিক > দিগ «-ādi-kā» > -di-gā» beside আদি > দি «ādi» > -di», একটুক «ēkṣ-ṭu-kṣ» a little beside একটু «ēkṣ-ṭu»; etc.), and dialectally it is found with conjunctions (*e.g.*, কিন্তুক্ for কিন্তু kintu-kṣ = kintu» in North Bengali). This «-ka» is always handy to give a point, a supposed elegance to a form in the speech of the uneducated classes in many dialectal areas: we see that in the case of learned Sanskrit words. The pleonastic «-ka» with verb forms appears to be the same affix noted under 'Formative Affixes,' No. 36 (pp. 682-683). It came specially to be associated with the 3rd person past and future in Bengali because there was no prominent affix for these finite verb forms—nothing comparable with the «-āhō, -ō, -ām» etc. of the first person, or with «-is, -āhā, -ēhē» of the second. Sometimes it was thought to be quite a polite form too. The same apparently was the reason for the other Magadhan speeches: and if Maithilī restricted it to the transitive past 3rd person (*e.g.*, «dēkhalak» beside «calak»), it was because the past intransitive still retained a great deal of the original adjectival nature.

The link vowel of the pleonastic «-ka» in the 3rd person already occurs as «-ē» (and not «-ā» or «-ā») in the ŚKK. In the future, the 3 pers. affix was «-ē», and «-kā» was simply added to it. In the past, it was apparently the transitive verbs in «-ē» in the 3rd person that first took up the «-ka» (we should compare with the state of things in Maithilī in this matter): in the few instances of «-il-ē-ka» that we find in the ŚKK., there is no case of an intransitive verb. From the transitive it was apparently extended, as «-ē-ka», to the intransitive forms from the 15th century onwards.

724 Grierson, basing his observations on the modern Maithilī use of « -ka » for the 3rd person past of the transitive verb, explained this « -ka » both as an instrumental pronoun referring to the subject (*e.g.*, « dēkhal-k-ai » = *seen + by him* [k] + *object* [ai]), and as a nominative pronoun (*e.g.*, « dēkhal-i-au-k » = *seen + by me* [i] + *for you* [au] + *he* [k]: JASB., 1895, p. 350). But an *ensemble* view of the whole question would certainly connect other facts with what we see in Maithilī, and make the simple explanation of the « ka » as the pleonastic affix as the more likely one, rather than regarding it as a problematic 3rd personal pronoun « -ka ». Grierson found support in postulating the 3rd personal pronoun « -k » from the Assamese forms « bōpāi » *my father*, « bāpā » *your father*, and « bāp-ē-k » *his father*: but another explanation may be suggested for these forms: « -āi (bōp-āi) » may be compared with the affix of endearment found in Bengali personal names (for which see *supra*, 'Formative Affixes,' No. 9, p. 662); « -ā (bāp-ā) » for the 2nd person is an affix of respect, such as we find in the Assamese 2nd personal forms of the verb; and « -k (bāp-ē-k) » is just the pleonastic affix, perhaps originally added as a polite form, to the naked word « bāp ».

Among other NIA. speeches, the Jaipurī form of Rājasthānī has a fondness for this pleonastic « -ka » which can be compared with the Magadhan usage (LSI., IX, II, p. 35).

725. The « -ka » affix has had a very important place among the affixes of IA. Already in OIA., from post-Vedic times, this affix was employed with a variety of forces (*cf.* Franklin Edgerton, 'The *k*-suffixes of Indo-Iranian,' Part I, Leipzig, 1911). It seems to have been re-introduced in MIA., evidently through the influence of a large percentage of the Skt. *tss.* and *stss.* which showed it. The pleonastic use of it has been exhaustively noted by Pāṇini. We find that the « -ka » could be used in Skt. pleonastically, or with a sense of contempt, pity, littleness, or unfamiliarity, in connexion with all sorts of forms—inflected pronouns and inflected verbs (mainly 3rd pers. sg.), as well as indeclinables, in addition to noun bases (*cf.* Pāṇini, V, iii, 71-78, 85, 86): *e.g.*, the instances given by the grammarians,

« uccaiḥ : uccakaiḥ ; śanaiḥ : śanakaiḥ ; tvayā : tvayakā ; yuvayōḥ : yuvakayōḥ ; yuṣmāsu : yuṣmakāsu ; jalpati : jalpataki ; pacati : pacataki ; pāti : pātaki ; svapiti : svapitaki ; ṛhi : ṛhaki » ; etc. It is not unlikely that a revived « -ka, -kka » should develop in MIA. and NIA. a similar employ as a pleonastic.

[II] THE PLEONASTIC AFFIX « -ra ».

726. An affix « -ra » occurs in dialectal NB. and in MB. In NB. this is found in West Rāḍha (e.g., in the Sarāki dialect of Ranchi) in connexion with the conjunctive in « -i(y)ā » : e.g., বাইআর « jāiārḥ = jāiā-rḥ » *having gone*, খাইআর « khāiārḥ » *having eaten*, উঠিয়ার « uṭhiyārḥ » *having risen* (LSI., V, I, pp. 88, 89) ; it is found also in the dialects of East Vangga—in Sylhet, Kachar and Mayang dialects, in Tipperah, Noakhali and Chittagong. The usage in East Vangga is more extensive : the « -ra » occurs not only with the conjunctive, e.g., Chittagong দিয়ারে, করিয়ারে, আইয়ারে « diyār-r-ē, kāriyār-r-ē, āiyār-r-ē » *on having given, on having done, on having come*, Mayang « ēilār-rā » *on having come*, but also with the present (radical) and the past conditional (< present participle) tenses, to indicate continuous or progressive action : e.g., E. Sylhet বাইয়ার, বাইত্রাম, বাইরাম « jāiyār-rḥ, jāit-r-ām, jāi-r-ām » *I go, I am going* (beside বাইতেছি « jāitēchi » as in Standard Bengali) ; কর্তা « kārṭ-r-ā » *is or are doing* ; বাইত্রায় « jāit-rā-y » *you are going* (beside বাইতেছ « jāitēchā ») ; হয়র « hāyār-rḥ » *is happening* ; and Mayang « pait-rā » *are getting*, « jā-r-gā » *he goes*, « tumi-te āho-r-ai (= āisa-r-āy) » *you are coming*, « sōre dākāite hin kōrtā-r-ā » *thieves and robbers are making destitute*, « āmi kākuti kōriyār-r » *we pray*, « bāpōk gum jā-r » *the father sleeps*, « tā huōr rākhe-r » *he tends swine*, « bōk paiyā mōring-kōrau-r-i » *I am dying of hunger*, etc., etc. (LSI., V, I, pp. 419 ff.) ; Chittagong করির beside করি « kāri-rḥ, kāri » *I (we) do*, করর beside করস « kārār-rḥ, kārās » *you do*, করের beside করে « kārē-rḥ, kārē » *he does, they do*, খাইর, খাই « khāi-rḥ, khāi » *I eat*, খাওর « khāo-rḥ » *you eat*, খায়ের, খার « khāyērḥ, khār-rḥ » *he eats*, আই উয়াসে মরির « āi uāsē mārī-rḥ » *I am dying through starvation*, আই তৌয়ার খেজমৎ করিযের « āi tōārḥ khēzmāt kāriyērḥ » *I am doing service for you*, etc. ; and Chakma « mārāṅ-ārḥ » *I am dying*, « gārāṅ-ārḥ » *I am doing*, « bhābē-rḥ » *he is thinking*, etc.

The MB. examples are all found in the ŚKK., and the <-ra> there occurs, not with the conjunctive, but with the finite tense forms—present, past and future, as well as imperative: thus: p. 39, *আছে* <āchē-rā> *is*; p. 195, *শোভে* <śōbhē-rā> *is beautiful*; p. 69, *বাজে* <bājē-rā> *sounds*; p. 152, *গেলি* <gēli-rā> *it went* (=gēlā-rā?); p. 2, *চিহ্নি* <cinti-rā> *he liberated* (non-l past in <-i>: *supra*, p. 947); p. 50, *বেড়িলে* <bēṛhilē-rā> *it surrounded*; pp. 50, 193, 279, *দিবৌ* <dibō-rā> *I shall give*; p. 84, *হৈবে* <hāibē-rā> *it will be*; p. 334, *কহিয়ারৌ* <kāhiā-r-ō> *let me narrate*; p. 11, *কহিয়ার* <kāhiā-r-ā> *do tell*; p. 72, *খাযার* <khāā-r-ā> *do eat*; pp. 16, 115, 319, 336, 394 *দিয়ার* <diā-rā> *do give*; p. 38, *দিয়ারু* <diā-r-u> *let him give*. In the imperative forms, the base seems to be the non-l passive participle in <-iā>, to which <-rā> is added, and the whole is treated as a base to which the personal suffixes are attached. Cf. the Sylhet and Mayang forms, and the Chittagong idiom *তুই দিয়ারে মুই দিয়া* <tui diyā-r-ē mui diyā> *on your giving, I would give, or if you have given, then I have given also* (VSPdP., 1326, p. 251).

727. The fact of this <-ra> occurring in the two extreme dialect areas of Bengali—in Early West Bengali, in modern dialectal West Bengali, and in modern extreme Eastern and South-Eastern Bengali—would suggest that it was a common Bengali affix, but its development has been localised in certain tracts. It seems to occur sporadically in other dialects also in MB.: e.g., Vijaya-gupta's 'Padmā-purāṇa' (Barisal), *ধূপের ঘোঁয়া দিয়ারে বাসিত করে কেশ* <dhūpērḍ dhōā diyārē bāsita kārē kēśḍ> *perfumes hair with incense smoke* (VSP., p. 186).

The <-ra> affix apparently occurs in other NIA., outside Bengal and the Magadhan area. We find it in Rājasthānī (e.g., Mārwarī <hūya-r, whē-r> *having become* beside <hūy-naī, hō, hō-kar, whētō-kḥnaī>, <māra-r> *having struck* beside <mār-kar, mār-naī, mārṭī-naī>; Central Rājasthānī, Jaipurī etc., <whai-r, hō-r> *having become*, <māra-r> *having struck*; Mēwātī <hō-r, mār-ar>), where the affix <-ra> is added to the conjunctive participle; we find it in Pahārī, e.g., Khas-kurā <gārē-ra> *having done*, <bhayē-ra> *having been* (where the <-ra> has been explained as a conjunction meaning *and*, which is added to the oblique form of the passive

participle), beside the « -i » conjunctive « *gari, bhai* » *having done, having been* (LSI., IX, IV, p. 36); Sirmaurī « *khāy-rō* » *having eaten* (where « -rō » seems to be in a post-position: LSI., *ibid.*, p. 465); also « -rō » in other Pahārī dialects (LSI., *ibid.*, pp. 570, 602).

The etymology of the Bengali « -ra » is puzzling, and probably the source is not one, but many. In the NB. conjunctives, whether of West Rāḍha or of S.-E. Vāṅga, it can very well be post-positional in origin, from « *pārṣ, pār-ē* » *after*, used in an adverbial sense. We have Modern Bengali instances like W. Rāḍha *বারে বাদে* « *jāyē bādē* » *after having gone* (where « *bādē* » *after* is the Perso-Arabic « *ba'd* ») = Standard Colloquial *গিয়ে পর* « *giyē pārṣ* » : Cf. Haijong dialect (Maimansing) *উঠিয়ামি* « *uṭhiyā-mi* » *after getting up*, *দেখিয়ামি* « *dēkhiyā-mi* » *on seeing* where « -mi » is the locative affix (see *supra*, p. 751); we can also compare Marāṭhī « *uṭhilyā-var* » *on having risen*, « *sōḍilyā-var* » *on having left*, where « *var=par* ». The « -ra » in Khas-kurā, explained by Grierson as meaning *and* (< *apara*), can similarly be a postpositional form. In the present forms, in Bengali, the « -ra » can very well be the conjunction « *āra, āara, aara* < *apara* » *and* : « *karē-rṣ* » *does and=does, continues to do, is doing*. So, too, in the MB. past and future. But the addition of it to a verbal base, and then tagging on personal suffixes to it (as in the MB. imperative 1. « *kāhiā-r-ō* », 2. « *kāhiā-r-ā* », 3. « *diā-r-u* » and in NB. of E. Sylhet 1. « *jāit-r-ām*, *jāi-r-ām* » 2. « *jāit-r-āy* », 3. « *jāit-r-ā* », and Mayang 2. « *āhō-r-ai* », 3. « *kōrtā-r-ā* ») is a unique phenomenon. I would suggest that here the « -r- » is the contracted form of « *√kār* », and the affix is simply the verbal auxiliary added on to the root : « *kāhiārō* < **kahiā + karō* » = « *kathitaṁ karōmi* » *I make it described*, for « *kathayāmi* » *I describe it* ; « *diāru* < **diyā + karu* » = « *dattaṁ karōtu* » for « *dadātu* » : « *jāit-rām* = **jāita + karō*, **karām* » (Bengali « *√kār* » + affix « *-āmi* ») = *going I do = I go on, I am going* ; and a form like « *jāi-rām* » or « *āhō-r-āi* » shows a combination of a regular conjugation in the present + the « -r- < *√kār* » and personal affixes combined. The genitive affix « *kara* » < *-ārṣ* » implying connexion may also have something to do with it.

[III] THE PLEONASTIC AFFIX « -LI » OF MB.

728. The affix लि « -li » occurs in the ŠKK. less than half a dozen times with the future or precativ imperative : *e.g.*, करिहलि « *kārihā-li* » *you will do* ; दिहलि « *dihāli* » *you will give* ; गाअ गड़ाहलि « *gāā gārāhāli* » *you will roll (your) body* ; चनिहलि « *cālihāli* » *you will go*. An equivalent of this affix has not been found in any NB. dialect Bhōjpurīyā among Magadhan speeches has an « -l- » form which is added to the old present (or radical) tense to form a present definite or future (LSI., V, II, p. 52). In some of the Rājasthānī dialects, in Marāṭhī, in Khas-kurā, and in Garhwālī and Kumāūnī (Central Pahārī), the future is also expressed by an « -l- » form.

The MB. « -li », occurring as it does with an original future form to strengthen its force, seems to be equally a future-indicating suffix, as in the other NIA. speeches, and to be identical with that. Various derivations of this « -l- » suffix have been suggested (cf. Beames, 'Comp. Gramm.,' II, p. 163 ; Bhāṇḍārkar, 'Wilson Lectures,' p. 272 ; Hoernle, 'Gaudian Grammar,' §§ 501, 509 ; Bloch, 'Langue Marathe,' p. 241). The derivation suggested by Bloch for this suffix seems to be the most likely one : it is the passive participle of a Prakrit root « lē » *to take* (corresponding to the Skt. « √ lā » : cf. similar alternation between Prakrit and NIA. « √ dē » and Skt. « √ dā »), such as we find, for instance, in Hindōstānī « li-ā », in Brajbhāṣā « li-nau », in dialectal Bengali লিলে « *li-l-ē* » (=in Standard Bengali নিলে « *ni-lē* » with merging of নী « √ nī » and লহ « √ lāh < √ labh » in it). This « *lī (a) > li » would seem to be added pleonastically, and in MB. it is used in both genders. Cf. similar future use of « gā, gau (< gata) » in Western Hindī (and in Maithilī).

[IV] THE PLEONASTIC AFFIX « KHAN » OR « KHUN ».

729. The colloquial of Calcutta and the surrounding districts uses the word খন « -khāṇḍ » or খুন « -khunḍ », or অখন, অখুন « -ākhāṇḍ, -ākhunḍ » after vowels, pleonastically with all persons in the past and future tenses : *e.g.*, ষাবো-(অ)খুন, দিনুম-খুন, হবে-(অ)খুন « *jābō-(ā)khunḍ, jābō-(ā)khunḍ* ».

dilum-khunṣ, hābē-(ā)khunṣ > *I shall go, I (we) gave, it will be*. There is just a suggestion of the finality or instantaneous completion of the action : here the force of the OIA. < kṣaṇa > *instant*, its source, is preserved. Its origin has been given *supra*, p. 857, under 'Adverbs of Time in খন < khāṇṣ >.' It seems to occur also in Magahī, in forms like < kailṣkai-khan > *did*, < kahālṣkai-khan > *said*, < chōṛālṣkai-khan > *gave up*, < chōṛaulṣkai-khan > *caused to give up*, < ailai-khan > *came*, besides < kariai-khan > *I do, I shall do*, etc. (as in the 'Gospel of St. Mark, in Magadhi,' Calcutta, 1890 : a form which does not occur in Grierson).

In dialectal Bengali (Khulna, Jessore, etc.), this form has been reduced to < nē > (< ānē < āṇē < āhānē [ɔxɔnē], = ākhānē) with the future only : দেবোনে < dēbō-nē > *I shall give*, যাবোনে < jābā-nē > [zabane] *you will go*, etc.

[V] THE PLEONASTIC AFFIX '-TĀ.'

730. The Mayang dialect apparently uses a pleonastic affix < tā > : thus, < eil-tā > *he came* < eilā-tā > *they have come*, < peilāng-tā > *I got*, < koraūri-tā > *I am making* < ose-tā, āse-tā > *is*, beside < eil > *he came*, < dekhilo > *he saw*, < nā-peil-gā > *did not get*, < koraūri > *I do*, < āse > *is*, etc. This < -tā > is found with nouns and pronouns also (LSI., V, I, pp. 419 ff.).

Mayang does not distinguish between cerebrals and dentals, as much Assamese, and this < -tā > can well represent a cerebral < -ṭā >. This < -ṭā > apparently is the 'Enclitic Definitive' noted at pp. 780-781, and at p. 686. Its use with verbs is not noticed elsewhere in Bengali, but it seems to be present in Oriyā as < -ṭi >, especially in Early Oriyā : e.g., < tu jibu-ṭi > *will you go ?* (cf. LSI., V, II, p. 381, Expletive Additions) : Early Oriyā, 'Dhruva-caritra' (Contai ed., p. 16) < pāibā-ṭi kāhi > *where will one get it ?*; 'Bhāgavata, Vastra-haraṇa' p. 8, < nārākē pāribā-ṭi jāi > *will fall in hell*; 'Rukmiṇī-haraṇa,' p. 3, < sē dhārmē bāñcā-ṭi-ki sukhē > *live happily in that dharma* (cf. Oriyā < ṭikē > = Bengali একটু, টুক < ēkṣ-ṭu, -ṭu-kṣ >, p. 780); 'Rāsa-līlā,' p. 8, < āmbhārā pūrilā-ṭi kāla > *my time is over*; etc.

[VI] THE PLEONASTIC AFFIX « -ḍa ».

731. In the OB., the two forms « gāi-ḍa » *sang* and « sanāḍa » *signified* occur (Caryā 2). They represent OIA. causative passive participles « gāpitam » and « samjñāpitam » + the pleonastic affix « -ṭa > -ḍa » = « -ṛa » in NIA. (=Formative Affix No. 46, pp. 689 ff., *supra*). Use of this pleonastic affix for verb-forms is known in other NIA., although this figures no longer in that connexion in Bengali (of Rājasthānī dialects, LSI., IX, II, pp. 30, 59).

[I] THE PARTICIPLES.

[I] THE PRESENT PARTICIPLE.

732. The present participle occurs in Bengali in two forms : in the base-form in অন্ত « -āntā », and in the locative in ইতে « -itē ». It represents the OIA. active present participle in « -ant- » (the « śatṛ » of the Indian grammarians). These have been discussed under 'Formative Affixes,' Nos. 3 and 28. Other instances of the « -āntā » form may be given : পড়ন্ত « pāṛ-āntā » *falling*, নিবন্ত « nib-āntā » *dying out (as a flame)*, উঠন্ত « uṭh-āntā » *rising*, জ্বলন্ত « jwāl-āntā » *burning*, সাজন্ত « sāj-āntā » *fitting*, ফুটন্ত « phuṭ-āntā » *blossoming, boiling (bubbling)*, অফুরন্ত « ā-phur-āntā » *unending*, etc. The affix « -āntā » is an archaic survival (doubtless a literary one, for Bengali, with the « -n- » fully retained : it ought to have been * অঁৎ « -āt- » : we actually find « -āt- » in some rare instances in MB. : e.g., VSP., p. 658, জীয়াঁত « jīyātā » *living*. The participle as an attribute of the subject of a sentence, e.g., as in Hindōstānī (cf. Platts, 'Hindustānī Grammar,' p. 332), is not found in Bengali. The Assamese equivalent is « -ōt- » : « kār-ōt-ā » *doer*, « cāl-ōt-ā » *walker*, « di-ōt-ā » *giver*, etc. Oṛiyā has a form in « -u, -ū » as in « kārū, kārū » (which is different in origin from the « -āntā » participle,) as the present participle absolute (see *supra*, p. 678). In Maithilī, the affix occurs as « -ait », fem. « -ait-i », in Magahī as « -ait, -at, -it » (feminine with « -ī » added); and in Bhōjpuriyā the same forms as those of Magahī occur.

The absolute or attributive use of the « -āntā » participle is found only with one root in the Caryās : thus in 18, we have « jīvantē maaiḥ

(=mañlē) nāhi bisēsō » *there is no difference between the living and the dead*, where it is instrumental ; also in 49, « jivantē mañlē nāhi bisēṣa » ; and in 23, « jivantē bhelā bihaṇi maēla » *died without having been a living one*, where it is apparently nominative. The form is also restricted in use in eMB., but a few instances are found : thus ŠKK., p. 256, জীবন্ত « jiyāntā » *living*, p. 276, মারন্ত « mārāntā » *one who strikes*.

733. The present participle in ইতে « -itē » represents the proper Bengali transformation of the MIA. « -anta » to « -ita »—the native line of development in the language, represented in the Past Conditional or Habitual also. It is an inflected form—a locative absolute, and it indicates the condition under which an act is done. In dialectal Bengali, the uninflected form occurs either in forming the progressive tense (*e.g.*, কর্তাছে [kortase] < করিত্ + আছে » « kārīt + āchē » in Maimansing Bengali), or to indicate either the simple participle, or when repeated a condition (*e.g.*, আসিৎ আসিৎ « āsit āsit » *while coming* in Manbhum, Khārīā-ṭhār dialect: LSI., V, I, pp. 93, 94). A locative of the present participle in « -it- » with the common postpositional affix for the locative case, *viz.*, ত « -tā », seems to feature in the progressive tense in dialectal North Bengali: see *infra*, under ‘Compound or Periphrastic Tenses.’ By repeating the « -itē » form, continuity of the conditional or concurrent event is indicated: thus, আমি যাইতে সে আসিল « āmi jāitē sē āsilā » *on my going* (lit. *I going*), *he came* ; আমি যাইতে যাইতে সে আসিল « āmi jāitē jāitē sē āsilā » *while I was going, he came* ; আমি খাইতে খাইতে বলিব « āmi khāitē khāitē bālibā » *I shall narrate while eating* ; তার এমন ভাই থাকতে সে কষ্ট পায় « tāra ēmāṇṇ bhāi thāktē sē kaṣṭa pāy » *with such a brother living, he suffers* ; সে নাচিতে নাচিতে আসে « sē nācitē nācitē āsē » *he comes dancing* ; গান গাইতে গাইতে সূতা কাটে « gāṇṇ gāitē gāitē sutā kātē » *spins while singing*, etc. The « -itē » form practically is in adverbial relation to the finite verb. This adverbial employ with an oblique form of the present participle is found in other NIA. speeches: *e.g.*, Early Assamese « -āntē » (fairly common) ; Oṛiyā « āntē », *e.g.*, (« kārāntē » *whilst doing*, also *on doing*, *about to do*: cf. « cālāntē mēdinī kāmpāi » *the earth trembles while he walks*, as in Jagannāthadāsa) ; Maithili « -itahi », (*e.g.*, « dekhitahi » *on seeing*) ; Hindōstāni

« -tē » (see Platts, 'Hindustānī Grammar,' pp. 333, 335), e.g., « sārī rāt talaphtē kaṭi » *the whole night passed in restlessness* (lit. *I being agitated*), « ḍartē ḍartē maī pās giyā » *I approached (it) in great fear (fearing much)*, « ham gātē gātē sītī hai » *we (fem.) keep singing while we stitch*: in all the above, the oblique form is a locative; but in Old Western Rājasthānī, the source of Gujarātī and Mārwarī, where also this adverbial participle occurs, and in Marāṭhī similarly, the oblique form seems to be an absolute plural genitive (Tessitori, 'Grammar of OWR.,' § 124: but Jules Bloch and V.K. Rājawādē suggest the MIA. absolutive in « -tvā-nam, -ttānam » as in Pali and Ardha-māgadhī as the source of the Marāṭhī as well as Gujarātī « -tā »: 'Langue Marathe,' p. 260).

In the Caryās, the locative or adverbial participle occurs in a number of instances: e.g., « (15) jāntē, jāntē *while going*; (16) buḍantē *while sinking*; (20) biārantē *while discussing*, (23) paisantē *while entering*; (30) suṇantē *on hearing*; (31) cāhantē cāhantē *while seeing*; (39) amiā ācchāntē bisa gilēsi *while there is nectar thou swallowest poison*; (42) mūḍhā acchāntē lōa na pēkhaī *while he remains a fool a man does not see*; dudha majhē laḍa ṇacchāntē dēkhaī =? dūdhā mājhē laḍa ācchāntē na dēkhaī *he does not see the butter (fat) while it is the midst of the milk*; (44) aṇa cāhantē āṇa biṇaṭhā *while asking for the one, the other is destroyed*; (50) jāgantē *while keeping awake* »; cf. also (6) « taraṅgantē = ? turam̐ gantē » *going quickly*; and « ghara acchāntē mā jāṅga baṇē », *supra*, p. 960.

MB. instances: ŚKK., p. 11, পাছে পাছে জাইতে পথ হারাইল আন্নি « pāchē pāchē jāitē pāthā hārāila āmbi » *I lost the way while going after (her)*; p. 15, বাহত বলয়া শোভে পাএত নুপূর। চলিতে চলিতে তোর রুণুণু বাজে ॥ « bāhu-tā bālāyā sōbhē, pāē-tā nupūrā: cālitē cālitē tōrā ruṇu-jhuṇu bājē » *armlets grace (your) arms, on (your) feet anklets: while walking, these your (trinkets) tinkle*; p. 27, তাক সৌখরিতে মোর মনে বাড়ে তাপ « tāka sōāritē mōrā mānē bārē tāpā » *sadness grows in my mind while I remember it all*; p. 355, যেবা কিছু দুখ দিলে। পার হৈতে নাএ « jēbā kichu dukhā dilē pārā hāitē nāē » *all the trouble I gave (thee) while crossing in the boat*;

ibid, না শুনিলে। তোর বোল লখ। জাইতে পাণী « nā śunilē tōrā bōla lāṣṣ jāitē pāṇi » *I did not listen to thy words while fetching water* ; p. 376, চাহিতে চাহিতে পাইল আচম্বিত « cāhitē cāhitē pāila ācāmbitā » *while seeking (looking for), found of a sudden* ; etc., etc. ; Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 24, কান্দিতে কান্দিতে যান ভরত শক্ৰঘন « kānditē kānditē jāṇḍa Bhārātā Śātrughṇaḍ » *Bharata and Śatrughna go weeping* ; VSP., p. 709, নকুলক দেখন্তে সকল যায় মরি « Nākulā-kā dēkhāntē sākālā jāyā māri » *all go dead while seeing N.* ; ibid, p. 182, দুই চক্ষু থাকিতে « dui cākṣu thākitē » *while the two eyes exist* ; etc., etc.

This adverbial or locative absolute present participle goes back to OIA., and occurs throughout the history of IA. : cf. Rig-Veda, I, 184, « ucchāntyaṃ uśāsi » *at Dawn as it shines forth > when Dawn shines forth* (Macdonell, 'Vedic Grammar for Students,' § 205) ; see also *supra*, p. 959.

From MB. times, the adverbial present participle in « -itē » has been confused with the infinitive in « -itē », for which see *infra*, under 'Verbal Nouns and Infinitives.'

[II] THE PAST (PASSIVE) PARTICIPLE.

734. The Bengali Passive Participle comes from the OIA. « -(i)ta », fortified either by « -ā » or by « -il-, -il-ā ». We have thus two types, the « -ā » type, and the « -l- » type, of which the latter is obsolete in the Standard Colloquial. They have been fully discussed under the 'Past Tense,' *supra*, pp. 940-959. In NB., the perfect tenses are made with a verb form in ইয়া « -iyā » + the auxiliary substantive verb « āch » (and « thāk ») : করিয়াছি « kārīyā-chi » *I have done*, করিয়াছিলাম « kārīyā-chilām » *I had done*, করিয়া থাকিব « kārīyā thākiba » *I shall have done*. In Early Bengali, this « -iyā » occurs as ই « -i », and also as ইয়া, ইয়াঁ, ইঞা « -iā, -iyā, -iñā » etc.,—and the nasalised forms are still in use in West Bengali dialects.

This « -iyā » form is commonly explained as the conjunctive form = *having done*, but in the periphrastic combination of the tense, it is likely that it is the passive participle rather than the conjunctive indeclinable (see *infra*, under 'Compound or Periphrastic Tenses').

That the « -iyā, -i » form represents the Passive Participle also (in addition to the conjunctive) is seen from its adjectival or adverbial employ which has occasionally a present participial force : thus, মাঝে লক্ষ্মীর মূর্তি, দুই পাশে দুই হাতী শুঁড় উচু করিয়া দাঁড়াইয়া « mājhē Lakṣmīrṣ mūrtti, dui pāsē dui hātī śūṛṣ ūcu kārīyā dārāiyā » *in the middle the figure of Lakṣmī, on two sides two elephants standing with trunks raised high* ; শিব নাচি নাচি যায় « Śibā nāci nāci jāy » *Śiva goes dancing* ; Kṛttivāsa, 'Ayodhyā-kāṇḍa,' p. 20, কান্দিয়া কান্দিয়া রাণী আইল বাহির « kāndiyā kāndiyā rāṇī āilā bāhirṣ » *the queen came out weeping* : cf. কান্দিতে কান্দিতে যান ভরত শত্রুঘন at p. 1002. The transition in significance from the passive participle adjective to the active present participle can easily happen through intransitive verbs.

Causative and Denominative verbs form their passive participle in আন, আনো « -ānā, -ānō », which is discussed below under those verbs.

[J] THE CONJUNCTIVES.

735. There are two Indeclinable Conjunctives, or Gerunds, in Bengali, one ending in ইয়া « -iyā » (> Standard Coll. এ « -ē » with mutation of preceding vowel), the other in ইলে « -ilē » (> Standard Coll. লে « -lē », with accompanying mutation through influence of the « -i- »). Both mean *having done, or having finished* : but « -iyā » indicates merely a *succession of actions or events* done by or with reference to the same subject, while « -ilē » implies a *condition or precedence in a succession of acts* performed by the same subject or by different subjects : e.g., আমি আসিয়া দেখিলাম « āmi āsiyā dēkhilām » *having come, I saw = I came and saw* ; সে আসিলে (এলে) পরে আমি দেখিলাম « sē āsilē (ēlē) pārē āmi dēkhilām » *I saw after he came* ; আমি সময় মত ফিরলে যেতে পারি « āmi sāmāyṣ-mātṣ phirlē jētē pāri » = *I may go if I return in time* ; খেয়ে নাও, খেলে পর হাঁটতে পারবে « khēyē nāḍ, khēlē pārṣ hāṭtē pārbē » *eat (your fill), you will be able to walk if you eat (enough)* ; আমি গেলে তুমি যেও « āmi gēlē tumi jēḍ » *you will go if I go (after I have gone)* ; দিলে দেয় « dilē dēy » *gives when one gives him*, পেলে দেয় « pēlē dēy » *gives if he gets* beside পেয়ে (পাইয়া) দেয় « pēyē=pāiyā dēy » *gives after he gets, etc., etc.* There are other points of difference in the idiomatic use of these two forms (cf. Milne, 'Bengali Grammar,' pp. 180-189), but

the outstanding fact is that «-ilē» is conditional with reference to the same subject or different subjects, and «-iyā» is sequential with the same subject.

[I] THE CONJUNCTIVE OR ABSLUTIVE IN ইলে «-ilē».

736. The conjunctive in ইলে «-ilē» is based on the passive participle in «-il-», and it is occasionally an adjective and occasionally a noun, like the «-(i)ta-» participle in Sanskrit and also like its cognate «-al-» form in Bihārī. It is adjectival in character when it occurs absolutely with a noun or pronoun : e.g., রামে মারলেও ম'রবে, রাবণে মারলেও ম'রবে « Rāmē mārle-ō mōrbē, Rābāṇē mārle-ō mōrbē » *he (Kālanēmi) will die, whether Rāma kills him or Rāvaṇa*; আমি তাকে দিলে তবে সে বাঁচে « āmi tākē dilē tābē sē bācē » *he would live only if I give him*; and it is a verbal noun where it occurs with the genitive, e.g., আমার না দিলে কিছু আসে যায় না, কিন্তু তোমার দেওয়া চাই « āmārā nā dilē kichu āsē jāy nā, kintu tomārā dēwā cāi » *it doesn't matter (lit. nothing comes or goes) through my not giving, but you should give (lit. your giving is wanted)*; or where it forms an absolute clause word : e.g., দিলে হয় « dilē hāy » *it would be well to give, it won't be bad to give, lit. if there were a giving, it may be (good)*; cf. Standard Colloquial (dialectal) আমার আদেখলায় = * আদেখিলাএ « āmārā ādekhlay < * ā-dēkhil-ā-ē » *me not seeing, during my not seeing*.

«-il-ē» is a locative form, and as a locative it has an absolute or conditional force. It can be compounded with other verbs in «-itē» and in «-iyā», to express, in the former case, a subjunctive or purposive gerund (e.g., করিতে গেলে « kārītē gēlē » *if one is to do, when one is to do*, খাইতে দিলে « khāitē dilē » *when one gives to eat, if one is given to eat*), and, in the latter case, to denote a past conditional (e.g., খাইয়া গেল « khāiyā gēlē », *after one has eaten or after one has started to eat on, or, after one has finished eating*, দেখিয়া নিলে « dēkhiyā nilē » *after one has finished seeing*, etc.). Unlike the conjunctive in «-iyā», it cannot be repeated to indicate repetition or continuity : e.g., করিয়া করিয়া, ক'রে ক'রে « kārīyā-kārīyā, kōrē-kōrē » *having done again and again*, but not « kārīlē-kārīlē », the reason apparently being that as a past base «-ilē» is already perfective and final, and continuous or imperfect action cannot be well expressed by it. This

doubling of the « -iyā » or « -i » conjunctive is found OB., and also its equivalent form in MIA. and OIA. (e.g., saṁsmṛtya saṁsmṛtya, pītvā pītvā, etc.)

Instances of the conjunctive in « -ilē » from OB. and MB. : (Caryā 2) « rāti bhailē » *when it is night* ; (5) « sāṅkama-ta caḍilē » *after getting upon the bridge* ; (20) « -jaubaṇa mōra bhailē si pūrā » ? *as soon as my youth was mature* ; ŚKK., p. 84, নান্দ গোপ শুনিলে হৈবের কোণ গতী « Nanda-gōpā ṣuṇilē hāibērā kōṇā gāṭī » *what will be the fate (then), when the cowherd Nanda hears?* ; p. 98, তপত দুধ নালে ন পীয়ে, জুড়াইলে দোআদ তার « tāpātā dudhā nālē nā pīē, jurāilē sōādā tārā » *hot milk is not drunk through a straw, its taste (comes) when it is cooled* ; p. 107, বল কইলে জানায়িবে রাজাএ « bālā kailē jāṇāyibō rājāē » *shall make the king know if you use force* ; p. 297, যে বধি করিলে রহে আক্ষার জীবন « jē budhi kārile rāhē āmhārā jībānā » *by doing such contrivance by which my life can endure* ; p. 299, হেন কাম করিলে নাসিবো তোর পাশে « hēnā kāmā kārile nāsibō tōrā pāśē » *shan't come near you if you do such a thing* ; etc. etc.

The conjunctive use of the locative form of the « -il- » base is found in other Eastern Magadhan : e.g., Oṛiyā « dēkhilē » *if one had seen, when one has seen* ; Assamese « hāl-ē, hāl-āt » (= Bengali « hāilē, * hāilē-tē »). In Maithilī, Magahī and Bhōjpuriyā, the ablative of the verbal noun in « -al- » is used : e.g., Maithilī « carī nahī bhēṭṭālā-sā » *through not getting fodder*, « ghumalā-sā kī lābh ahī » *what profit is there from wandering about* (Grierson, 'Maithilī, Grammar,' p. 48 : the adjectival « -al- » is rather restricted in Maithilī, see Grierson, pp. 113-114, and hence the locative absolute use of it is not found in Maithilī, corresponding to Bengali সে এলে « sē ēlē » *on his coming*, etc.) ; Bhōjpuriyā « paṛhalē, paṛhalē-sē » (Hoernle, 'Gaudian Grammar,' § 488). With the locative use of the « -il- » participle in Bengali we may compare the Hindōstānī oblique use of the past participle to denote a condition or sequence (see Platts, 'Hindustānī Grammar,' pp. 337-338 : e. g., kyū itnī rāt gayē tum āyē « *why have you come at this late hour of the night*, lit. *when so much of the night is gone* : = কেন এত রাত গেলে তুমি এলে « kēnā ētā rātḡ gālē tumi ēlē »), « pahar din carhē, maī utrā » *when the sun had risen to one watch, I came down* = বেলা এক পহর হ'লে « bēlā

ēkṣ pāharṣ hōlē »). Compare also Marāṭhī « cālalyā-s », dative of the perfect participle in « -l- », = *having walked*.

The use of the passive participle locative, absolutely, with a noun or pronoun in the locative, to indicate the conjunctive, is found in OIA. and MIA. : e.g., « dṛṣṭē sūryē, punar api bhavān vāhavēd aduṣa-sēṣam » (Māgha-dūta) : « alē, lāa-śālaē haggē ; gōṇā maḷē (=maḍē), aṇṇē kiṇiśśam ; pavahaṇē bhaggē, avalam gha.āiśśam ; tumaṇ maḷē (=maḍē), avalē pavahaṇa-vāhakē huviśśadi » *I say, I am the king's brother-in-law ; if the oxen are killed, I shall buy others ; if the carriage is broken, I shall have another built ; if you die, then there will be another carriage-driver (Mṛcchakaṭika) ; etc., etc.*

[II] THE CONJUNCTIVE IN ই « -i », ইয়া « -iyā », ইয়া « -iyā ».

737. In the « sādhu-bhāṣā », the gerund or conjunctive is formed by adding « -iyā » to the root : চলিয়া « cāl-iyā » *having gone*, রাখিয়া « rākh-iyā » *having kept* : in the Standard Colloquial, this « -iyā » is contracted to « -ē », and there is mutation of the preceding vowel : চলে [c̣ole, রেখে [rekhe]. In MB., especially in West Bengal texts, « -iyā » also occurs in a nasalised form, side by side with the non-nasalised one, and this is written ইয়া, ইয়া, ঞা, ইয়া « -iyā, -iñā, -ñā, -iñā » etc. This nasalised form was a living one in some forms of West Bengali, and at the present day it occurs as (ই)য়ে, ইয়া « -(i)yē, -iyyā » [iṣ] in the West Rājha dialects. In addition to this « -iyā, -iñā », MB. (and the NB. language of poetry) has another form—in « -i » ; e.g., চলি, রাখি « cāl-i, rākh-i ». The Caryās show all the three, as « -iā, -iñā, -i (-I) » : thus, « -i, -I » : « (1) pāṇḍi *having spread* ; (2) duhi *having milked*, cauri *having stolen*, thira kari *making steady* ; (4) cāpi *having pressed*, cumbi *having kissed* (6) chāḍi *giving up* ; (7) dēkhi *having seen*, gaī *having gone* ; (9) paīsi *having entered* ; (15) chāḍi ; (16) suni *having heard* ; (21) uṭhi *having got up* ; (22) raci raci *building again and again* ; (26) dhuni dhuni *carding (cotton) again again* », etc., etc. ; « -ia » : « (1) diṭa (=diḍha) karia *making firm*, pucchia *questioning* ; (5) phā(ḍ)ḍia *splitting* ; (10) bhañjia *breaking* ; (15) bujia *having closed* ; (39) nāsia *destroying* », etc. ; « -iā » : « (2) dēkhaīā = ? dēkhiā *having seen*, bāhiā

walking (< bearing) ; (11) *māriā having killed* ; (12) *tōḍiā destroying*, *kariā having done* ; (35) *bhaniā having spoken* ; (50) *laiā having taken* ; and « -iā » : « (26) *laiā having taken*, (50) *diā having given* (= instrumental postposition) » ; etc.

In South-East Bengali (Chittagong and Chakma dialects) there is an affix *নে* « -nē » (-iā-nē), or *নৈ* « -nāi » (-i-nāi) which figures in connexion with the « -iyā-i » conjunctives : e.g., *আইয়ানে* « āiyā-nē » *having come, on coming* (Chittagong : LSI, V, I, p. 313), and « *jēi-nāi* » *having gone*, « *ēi-nāi* » *having come* (= āisi-nāi), « *jāgi-nāi* » *having kept awake*, « *hāi-nāi* » *having become*, « *di-nāi* » *having given*, « *dēi-nāi* » *having seen* (= dēkhi-nāi), « *bēi-nāi* » *having sat down* (< *bahi-nāi*, *basi-nāi*), etc. (LSI, V, I, pp. 324 ff.). This « -n- » affix seems to be connected with the « -ñ, -ñā, -yā » of OB., MB. and dialectal NB. (W. Bengali). We can compare the Early Oriyā conjunctive affix « -iñā », found plentifully in literature (e.g., Jagannātha-dāsa's 'Bhāgavata, Kaṇṣa-janma' : « *emāntē śuni Śukā yāti, hāsiṇa rājā-ku kṛhānti* » *hearing this, the sage Śuka after having smiled, says to the king* : ibid., 'Rāsa-līlā,' « *pāsiṇā gālē ēhi bātē, dēkhiṇā cāhānti ucātē* » *entering, they went by this way ; seeing, they look sadly* ; 'Rukmiṇī-haraṇa,' « *kānyāku kārāṇā snānā* » *after having bathed the bride* ; « *bhājiṇā sārbe kālē cūrā* » *breaking, they pulverised everything*, etc., etc., occurring side by side with the other Oriyā conjunctive affix « -i », the one which in actual use now. But apparently this « -iñā » form is obsolete now.

In the other Magadhan speeches, the « -i » affix is the only one which obtains, and in the Bihārī dialects this « -i » conjunctive is strengthened by the conjunctive of « ✓ kar » — « kar-i » (also in Oriyā, where it often becomes « *kiri* », e.g., « *dekhi-kiri* » *having seen*), « *kar* », or by a dative postposition « *kai*, *kā*, *kē* ». The « -i » conjunctive features in other NIA. : the « -i » is sometimes dropped (as in Awadhī and Hindōstānī), but generally it is reinforced by « *kari*, *kar* » or by some post-position.

So far as Bengali is concerned, we have thus these forms : « -i ; -i-ā ; -i-ā » ; and connected with the last is S.-E. Bengali « -i-nē, -iā-nē ; -i-nāi, -iā-nāi », and Oriyā « -iñā ».

In the Māl Pāhārīā dialect of Western Bengali (Santal Parganas), the word হেনক < hēnākṣ > is added to the conjunctive, which sometimes retains the nasalisation characterising this West Rāḍha speech : e.g., গুটিয়াই হেনক < gūṭiyāi hēnākṣ > *having collected*, উঠি-হেনক < uṭhi-hēnākṣ > *having risen*, গায়ে-হেনক < gāyē-hēnākṣ > *having gone*, আসি-হেনক < āsi-hēnākṣ > *having come*, etc. (LSI., V, I, pp. 99, 100). This word < hēnākṣ > occurs also with the noun : e.g., চালচলন-হেনক < cālṣ-cālānṣ-hēnākṣ > *following (bad) ways, through bad ways*. This < hēnākṣ > is obscure, but it may be a verbal noun from < √hā—hānṣ > (= Standard Bengali হান < hāṇṣ >) put in the dative and used postpositionally (cf. the change of < √kār > to < √kēr > in the same dialect). In any case, the conjunctive with < hēnākṣ > stands apart in Bengali dialects.

738. The conjunctive has always had a most important place in the history of IA., and in giving this place to this form in IA., Dravidian influences seem to have something to do. In the Vedic speech, the conjunctive is formed by < -tvī, -tvā, -tvāya >, which are old cases of a verbal noun stem in < -tu > (this < -tu > also figures, in the accusative and dative < -tum > and < -tavē >, as infinitive affixes in OIA.), and by < -yā, -yā (-t-yā, -t-ya) > (Whitney, 'Sanskrit Grammar,' §§ 989 ff.). The < -tvī, -tvā, -tvāya > group occurs with the root not compounded with a preposition, adverb or substantive, and the < -(t)yā, -(t)ya > group occurs with the root when it is so compounded : but this rule was not adhered to in many early Skt. works (Whitney, 'Sanskrit Grammar,' § 990, 2), and was entirely ignored in MIA., no discrimination along that line being made in their use. In addition to these affixes, it can be assumed, from the statements of grammarians (e.g., Pāṇini, VII, i, 48) and from the forms actually in use in Early MIA. (Pali, Aśōkan Prakrits), that other ones—< -tvī-nam > and < -tvā-nam >, and probably also < tū-nam >—were also in use in OIA., although they have not been found in Vedic and Skt. literature. In Early MIA., the affixes employed are : (Pali) < -tvā, -tvāna, -tūna, -ya > (the last often assimilated with preceding consonants), < -iya > (with a developed < -i- >, from the preceding one), and < -yā-na, -iyā-na > (a comparatively rare form, with < -na > added to < -ya >, or < -yā >, by analogy of < -tvā :

-tvā-na > : cf. W. Geiger, 'Pali Grammatik,' §§ 208 ff.), as well as < -tum > of the infinitive (in a few rare cases : E. Müller, 'Pali Grammar,' p. 128); and (Asōkan) < -tpā < -tvā >, < -ti = -tti < -tvī >, < -tunaṁ >, < -ya, -tya > (assimilated), besides < -tu > (= < tum > of the OIA. infinitive, transferred to the conjunctive : cf. A. C. Woolner, 'Asoka Inscriptions, Text and Glossary,' Calcutta, 1924, I, p. xxxvii). In Second MIA. the forms employed or noted are : < -tvā > -ttā, -tā (after nasals) >; < -tvā > > * -tu(v)ā > -dua >; < -tvānam > -ttāṇaṁ >; < -tvānam > * -tuvāṇaṁ > -tuāṇaṁ >; < -tūṇa(m) > -dūṇa > -ūṇa(m) >; < -tvī > -ppi, -pi, -vi >; < -tvīnam > -ppiṇu, -piṇu, -viṇu >; < -tya > -cca >; < -ya > -ia > (also assimilated forms); and also < -(i)yāṇa(m) >, like the Pali < -(i)yāna >; and through a blend of < -tvā > and < -tyā, -tya >, there is < -ccā >, and through contamination with < -tvāṇa(m) > -ttāṇa(m) > and < -yā > -yāṇaṁ >, there arose also the further extended form < -ccāṇa, -ccāṇaṁ >; besides, there is < -āē > (< OIA. -āya), as well as < -ya > -ia > -i > as in Apabhraṇśa (Pischel, 'Grammatik der Prakrit-Sprachen,' §§ 581-594). And in addition to all these, a form < -dāṇi > is given by Vararuci (X, 16) for Māgadhī (this < -dāṇi > is probably for < -ttāna >, with < -d- > on the analogy of < -dūṇa < -tūna >).

Of all these forms found in Second MIA. through the whole of the Indo-Aryan tract, the employ of particular ones in different parts of the country can roughly be noted. The < -tvī(naṁ) > -ppi(ṇu), -vi(ṇu) > form occurred in the Gujarātī-Rājasthānī area (cf. H. Jacobi, 'Bhavisatta-kaha,' p. 42; 'Sanatkumāra-carita,' p. 18; Tessitori, 'Grammar of OWR.,' § 131, 1). The < -tūna > -dūṇa > -ūṇa > affix was current in Mahārāṣṭrī (but the Modern Marāṭhī < -ūn > for the conjunctive, with the dental < -n- >, does not represent the Mahārāṣṭrī < -ūṇa >, but is another form, < -ō-n-i, -au-n-i > in Early Marāṭhī, of nominal origin, in which < -n-i > is a post-position : cf. Jules Bloch, 'Langue Marathe,' pp. 261-262). The affix which seems to have been commonly employed in the North-East, in the Midland, and in the North-West, and also in the South-West, in the Late MIA. period, was < -ya > -ia, -i >, and probably also < -ī >. The MB., Oṛiyā, Assamese, Bihārī, as well as Eastern Hindī and Western Hindī < -i > is

obviously derived from it : also the OB. strengthened form «-I» ; and «-ia» occurs also as an archaic literary form in OB. It also seems very probable that the extended form of «-ya», namely, «-iyāṇa, -(i)yāṇa(m)» (as in Pali and Ardha-māgadhī, the latter an eastern speech : Pischel, § 592) was current in the form of Māgadhī Apabhraṇśa prevailing in Bengal : and this «-(i)yāṇa(m)» can easily give the dialectal Bengali ইয়াঁ «-iyā̃», ইঞাঁ «-iñā̃» : cf. MIA. «tāṇa(m)» > তাঁ «tā̃», «tēṇa(m)» > তেঁ «tē̃» (*supra*, p. 373). In S.-E. Bengali, the nasal could well be preserved (cf. East Bengali তান «tāṇḍ» honorific genitive < «tāṇa[m] = tēṣām»); and this «-iyāṇa(m)» form (of which «*-iṇa, -ina» is evidently a contraction), looking like a verbal noun, was put in the locative in Chittagong Bengali and in Chakma (-iyān-ē, -in-aī). Cf. the use of «-mi» in Haijong : দেখিয়ামি «dēkhiyā-mi» *having seen*, etc. (*supra*, pp. 751, 775). We cannot postulate any postpositional form «-inai» for the S.-E. Bengali (like the suffix in Gujarātī «karī-nē» *having done*, «thāī-nē» *having been*): such a post-position («-nai < kaṇṇahī- < karṇa-»: Tessitori, 'Grammar of OWR.,' § 131, § 71) is unknown to Bengali. The Oṛiyā «-i-ṇa» is simply by analogical addition of the «-ṇa» to the «-i» form : MIA. «*calia, caliyāṇa(m)» probably gave rise to a similar juxtaposition in Māgadhī Apabhraṇśa «cali, caliṇa(m)». The Bengali strong form, and the most characteristic one, *viz.*, «-iā, -iyā» is apparently the «-i» form fortified either with the definitive «-ā» or with the «-ā» from «-iyāṇa(m)» > -iā̃.

739. Tessitori derived the Gujarātī conjunctive in «-ī» (as in «cālī-nē» *having walked*, «mārī-nē» *having struck*) from the passive participle in «-ia» (nom. «-iu», locative «-ii», whence «-ī»), rather than from the Apabhraṇśa absolutive in «-i» ('Grammar of OWR.,' § 131). This is quite likely, and the use of the postpositional affixes is indeed a strong support. It is even probable that in the North Indian languages, where the conjunctive has been fortified by a postposition (like «kē» in Hindōstānī), the passive participle form had exerted some influence. But «OIA. *cal-ya > calia > calī, cali > NIA. cali, cal» is a perfectly normal development. And even the OB. form in «-ī», «cāpī» *having pressed*, etc., can represent a MIA. «-ia»: it can be well surmised

that in some dialects of Apabhraṃśa, Second MIA. < -ia > became < -i > in the NIA. (cf. *supra*, 'Phonology,' pp. 302-303, 307), side by side with < -i > by simple dropping off the < -a > in this most commonly used affix.

740. The lavish use of the conjunctive is a noteworthy characteristic of Bengali, as of other NIA. speeches. Tibeto-Burman (Boḍo) influence has been suggested in this connexion (J. D. Anderson, 'The Origin of Bengali,' JRAS., 1911, p. 524). Dravidian influence is equally likely, or perhaps likely to a greater extent, from MIA. times (see *supra*, p. 175). For NIA., this is a characteristic inherited from MIA. There is nothing unnatural in a Bengali sentence like ভোরে উঠে, স্বান সেরে চারটি খেয়ে নিয়ে, জিনিষগুলো সঙ্গে বেঁধে নিয়ে গাড়ীতে চড়িয়ে দিয়ে, পথে তার বাড়ী হ'য়ে তাকে তুলে নিয়ে, সময় থাকতে স্টেশনে পৌঁছে টিকিট ক'রে আটটার গাড়ী ধ'রে চ'লে যেও < bhōrē uṭhē, snāṇḍ sērē cār-ṭi khēyē-niyē, jiniṣḍ-gulō sāṅḍē bēdhē-niyē gārī-tē cāriyē-diyē, pathē tārḍ bārī hā'yē tā'kē tulē niyē, sāmā'vḍ thāktē ṣṭēśānē pāuchē, ṭikiṭ kārē āṭ-tā-rḍ gārī dhārē cālē jēō > (with 15 conjunctives and only one finite verb) = *get up early, finish your bath, have some breakfast (of rice, etc.), bind up the articles and take them with you, put them down on the top of the cab, go to his house on the way and pick him up, arrive at the station in time, buy your ticket and catch the 8 o'clock train and leave*: and such < -iyā > -ē > sentences have their prototype in MIA. —in Pali and in Classical Sanskrit : e.g., Pali, < cōrā kujjhitvā...tiṇhēna asinā brāhmaṇaṃ dvidhā chinditvā, maggē chaḍḍetvā, vēgēna anubandhitvā, tēhi cōrēhi saddhim yujjhitvā, tē sabbē pi mārētvā, dhanam ādāya puna dvē kōṭṭhāsā hutvā, aññamaññaṃ yujjhitvā, aḍḍhatiyāni purisa-satāni ghātētvā, ētēna upāyēna yāva dvē janā avasitṭhā ahēsuṃ tāva aññamaññaṃ ghātayimṣu > (Vēdabbha Jātaka); and Sanskrit, < atha sa brāhmaṇas tam paśuṃ rākṣasam matvā bhayād bhūmau nikṣipya dāivam nirbhartsya grham uddiśya prasthitah >, or < sa duṣṭāśayō bakah kramēṇa tām prstham ārōpya jalāśayasya nātidūrē śilām samāsādyā tasyām ākṣipya svēcchayā bhakṣayitvā bhūyō' pi jalāśayam samāsādyā jalacarāṇām mithyā-vārttā-sandēśāḥ manāmsi rañjayann (=rañjayitvā) āhāra-vṛttim akarōt > (Pañca-tantra).

741. The conjunctive in «-iyā» is frequently used as an adverbial gerundive: it is either repeated, or is used singly: in the latter case, generally it is of similar meaning with the finite verb modified by it, and the two form a compound verb: *e.g.*, কান্দিয়া কান্দিয়া রাণী আইল বাহিরে «*kāndiyā kāndiyā rāṇi āilā bahirē*» *the queen came out weeping* (Kṛttivāsa, 'Ayōdhyā-kāṇḍa,' p. 20); কষিয়া বাঁধা «*kāṣiyā bādhā*» *to bind tight*; টানিয়া ধরা «*ṭāniyā dhārā*» *to hold tight*; চুটিয়ে বলা «*cuṭiyē bālā*» *to speak fully, not to mince matters* (colloquial); চাপিয়া বসা «*cāpiyā bāsā*» *to sit heavy*; হাঁটিয়া > হেঁটে চলো «*hāṭiyā > hēṭe cālō*» *walk quick!*; চ'লে এসো «*cā'le ēsō*» *come quick!* (see *infra*, under 'Compound Verbs.')

742. Occasionally in MB. we find «-ā» for the «-i» of the conjunctive: *e.g.*, ŚKK., p. 348, পরিধান কর নেত বাসে «*pāridhānā kārā nētā bāsē*» *having put on a fine garment*; p. 361, কেহে সর জাইতে মোকে বোল «*kēnhē sārā jāitē mōkē bōlā*» *why do you ask me to move away?*; VSP., p. 860, চরণ পাখাল আশুন মহাশয় «*cārāṇḍ pākhalā āsunā mahāśāyā*» *please go wash your feet, sir* (lit. *come after having washed*). Cases like these do not demonstrate the presence of a form in «-ā» in MB., either a verbal noun, or due to the loss of «-i», for the conjunctive: these are simply due to scribe's mistakes for করি, সরি, পাখালি, etc. In (aryā 27: «*adha-rāti bhara kamala bikasiu*» *through half the night the lotus blossomed*, where «*bhara*» may be for «*bhari*», as in other NIA. speeches, or it may be regarded as the second part of an adverbial compound «*adha-rāti-bhara*» (see *supra*, p. 702).

[K] VERBAL NOUNS, AND THE INFINITIVE IN ইতে «-ite»

743. The following are the forms for the Verbal Noun in Bengali:

- (1) the অন «-ānā» noun, with extensions of the affix as অনা, না
«-ānā, -nā» and অনী, উনী, নী «-ānī, -unī, -nī»;
- (2) the অ «-ā, -ā» nouns, with an extension ঈ, ই «-ī, -i»
- (3) the ই «-i» nouns;
- (4) the nouns in আ «-ā» from the simple passive participle;
- (5) the nouns in ইল «-il-» from the «-il-» passive participle;
- (6) the nouns in ইব «-ib-» from the future passive participle.

744. (1) This group of affixes has been discussed before (‘Formative Affixes, No. 5, 5a, 5b,’ pp. 656-658, *supra*). It is one of the most widely used forms from OB. times. Instances from the Caryās: (২) dharaṇa; (২২) maraṇa; (36) cēaṇa, bēaṇa (< cētana, vēdana); (46) phuḍaana = phuḍaṇa (sphuṭana) >; MB. examples are copious. The extended < -ā > form is also found in the Caryās: *e.g.*, (২1) < jōṇa tuṭaa (= tuṭai, tuṭai = truṭyati) avaṇā-gavaṇā (= āgamana-gamana) >; cf. also (7) < avaṇā-gavaṇē Kānhu bimana bhaīlā (= bhaīlā) > *K. has become sad at this coming and going* (= saṁsāra): this < avaṇā-gavaṇā >, or < *āvaṇā-gavaṇā > of OB. has given the NB. আনাগোনা < ānā-gōṇā >.

In Hindōstānī the < -nā > affix (= < -nau > in Braj-bhākhā, < -nō > in other W. Hindī dialects), same as the Bengali অনা < -anā >, is used as the infinitive: also its equivalent < -ṇā > in Panjābī.

745. (2) This is a verbal noun in অ < -ā > which is quiescent, but which is traceable only in roots ending in a consonant (see *supra*, pp. 895-896). Thus, NB. বোল < bōlā > *speech*, eMB. (ŚKK.) < bōl-ā >, OB. (Caryā 41) < bōl-ā >, MIA. < bōll-ā > (cf. Suffix No. 1, p. 652). There was a feminine (diminutive) extension of this by < -i > < < -ī < -ia > < < -ikā > (see *supra*, Suffix No. 24, pp. 672 ff.): thus, NB. and MB. বুলি < bul-i, bul-i > *speech*, OB. (Caryā 41) < bōl-ī >, MIA. < *bōlliā < bōlliā >; so ফেরি, ফিরি as in ফিরি করা < phēri, phiri kārā > *to hawk goods*, মুড়ি as in মুড়ি দিল < muṛi dilā > *covered (oneself) up* (< gave a covering up), etc.

This verbal noun affix (-ā, -ā), and the next one (-i), have become much confused in Bengali (in the Standard Colloquial), owing to the formative affix being dropped in each case: but it is still possible to distinguish the latter by the presence of the epenthetic < -i > in the dialectal forms of words which originally had it.

746. (3) The verbal nouns in ই < -i > form a much larger class, but the affix is now no more a living one (see *supra*, Suffix No. 25, p. 674). The verbal noun in < -i > is known to Maithilī, *e.g.*, < dekhī, dekh > (Grierson, ‘Maithilī Grammar,’ p. 109); and it seems that it is used to form the compound tenses like < dēkhai-chī > *I am seeing, I see*

(« dēkhai » = oblique of « dēkhī »), « dēkhai-achī, dēkhaichī, dēkhaich » *he sees*, etc. It seems to occur in the other Bihārī speeches—« dēkh = * dēkhi », oblique « dēkhē ».

747. The Infinitive in Bengali appears to be the Verbal Noun (3) put in the locative. The Infinitive proper in Bengali has the characteristic affix ইতে « -itē » (in the Standard Colloquial reduced to তে « -tē » with mutation of preceding vowel) : e.g., করিতে, চলিতে, খাইতে « kār-itē, cāl-itē, khā-itē » *to do, to go, to walk*. This « -itē » of course is entirely different from the present participle affix « -itē » (*ante*, p. 999). The « -itē » of Bengali is best explained as the old verbal noun in « -i », plus the locative affix « -tē », dialectally « -t » as in Chittagong. The formation seems to be a new one in Bengali. Thus, আমাকে যাইতে হইবে « āmakē jāitē hāibē » *I shall have to go, I must go* (lit. *with-reference-to-me in-the-act-of-going* i.e. *to-go it-will-be*) ; সে চলিতে পারে « sē cālītē pāre » *he can walk* (= *he in-the-act-of-walking is-able*) ; করিতে লাগিল « kārītē lāgilā » *began to give*, দিতে চাহিল « ditē cāhilā » *wanted to give* (but দিতে দিতে চাহিল « ditē ditē cāhilā » *wanted [or gazed] while giving*) ; যাইতে দাও « jāitē dāo » *let go*. The « -itē » form is used with roots like চাহ « cāh » *to want, to look at*, হ « hā » *to be*, দে « dē » *to give, to allow*, পার « pār » *to be able*, যা « jā » *to go*, to denote Acquisitives, Permissives, Desideratives and Gerundives (see below, under 'Compound Verbs'). In other NIA. speeches, a verbal noun is also used : e.g., « mōtē jibāku hēbā » *I shall have to go*, besides « jāi hēbā », where « jāi » is certainly a verbal noun in the locative ; Bhōjpurīyā « bahē lāgal », Maithilī « bahē, bahai laglāh » *began* (plural or honorific) *to blow* ; Assamese « bābā-lāi dhārē » *blows* ; Early Awadhī « lagē parōsana nipuna suārā » *clever cooks began to serve* ('Tulasī-dāsa, 'Rāma-carita-mānasa') ; W. Hindī « bolnē lagā » *began to say*, « jānē dō » *let go*, « khānē hōgā » *will have to eat*, etc., etc. Cf. the use of the « -ibā- » noun in OB. and MB. (below, pp. 1017-1018). For the use of a verbal noun form in a similar construction in OWR., see Tessitori, 'Grammar of OWR.', §§ 132, 134.

There is in Ardha-māgadhī an infinitive in « -(i)ttāē » (cf. Pischel, § 578) : « pucchittāē » *to ask*, « sumarittāē » *to remember*, « tarittāē »

to cross, etc. This could easily give the Bengali ইতে <-itē>, through a Māgadhi Apabhraṃśa form <*-ittai> (this form <-ittae>, attested from Ardha-māgadhi, could very well have occurred in Māgadhi Prakrit also). But it is not likely that this has been preserved in Bengali. The <-itē> form does not occur in any other Magadhan language. The Standard Bengali <-i-tē> has a dialectal form <-i-tḥ>, where the <-tḥ> is obviously the locative <-tḥ>, and this <-i-tḥ> cannot represent the MIA. <-ittae>—the loss of two final syllables would be an insurmountable difficulty. The evidence in favour of a later, nominal origin of <-i-tē> as a locative form is exceedingly strong, not only from Bengali itself (with its use of the <-iba> noun), but also from other cognate speeches.

The OIA. infinitive affixes were <-tum, -i-tum> and <-(i)tavē>, respectively the accusative and dative forms of the verbal noun in <-(i)tu>. They are preserved in Pali as <-(i)tuṃ, -(i)tavē>, and in Asokan as <-(i)tuṃ> which passed on to the conjunctive in some dialects (cf. A. C. Woolner, 'Asokan Text and Glossary,' I, p. xxxvii), but it remained in Second MIA. as an Infinitive as <-(i)ḍuṃ, -(i)uṃ> (Pischel, § 573 ff.). This affix is not preserved in NIA, and neither is <-(i)tavē>, which seems to have fallen into disuse in Second MIA. itself (unless <-ittae> is its form in Second MIA., as Pischel thinks with E. Müller, 'Grammatik der Prakrit-sprachen,' § 578).

The <-itē> Infinitive is liable to be confused with the <-itē> Present Participle, and it is at times difficult to decide which form it really is: e.g., তাহাকে যাইতে দেখিলাম <tāhāke jāitē dekhilām> *I saw him going*, where <jāitē> may be equally the Present Participle = (while) going, or the Verbal Noun locative = *in the act of going*. (See *infra*, under 'Periphrastic Tenses.') In Chittagong Bengali, this verbal noun has become so much confused with the participle that by contamination it takes personal affixes: e.g., অঁই যাইতাম লাগ্গিলাম <āi jāitām lāggilām> *I began to go*, তুঁই যাইতা লাগ্গিলা <tūi jāitā lāggilā> *you began to go*, হিতে যাইতা লাগ্গিলা <hitē jāitḥ lāggilḥ> *he began to go*, (Basanta Kumār Chatterji, VSPdP., 1326, p. 114); Noakhali dialect,

খাবাইতা লাইগ্জ *khābāitā laig-ja* [laigzə] > *to feed you have begun* = Standard Bengali খাওয়াইতে লাগিয়াছে *khāwā-itē lāgiyāchā* (LSI., V, I, p. 309). The *itē* also figures in Chittagong as ইতু *itu* e.g., বাইতু লাইল [zaitu lail] *began to go* (= Standard *jāitē lāgilā*), where the *-u* seems to be for *-ō* < *-ā*, by confusion with the present participle base in *-it-ā*.

748. (4) The passive participle in *-ta, -ita* can be used as a noun of action in Skt. and in Pkt.: e.g., *na bahunā śrutēna; tasya gatāgatam kō'pi na jānāti; nṛtyād asya sthitam manōharam; mahāsvanāir dundubhi-nāditāis ca; madhuraṁ basitam, madhuraṁ aśitam, madhuraṁ calitam madhuraṁ ramitam; madhuraṁ tassa bhāsitaṁ; ekassa caritaṁ seyyō; kataṁ ca sukataṁ seyyō; sucaritaṁ carē; avakidē viśumalēdi* (= *apakṛtam vismarati*) > etc. The passive participle in *-(i)ta* > *-(i)a* obtained the definitive *-ā* in OB., and from that resulted the Bengali verbal noun as well as passive participle in *-ā* (see *supra*, 'Formative Affixes, No. 7,' p. 660; also non-l passive participle form, *supra*, p. 944). The *-ā* form occurs in Assamese: e.g., *jowā* [zowa] *going*, *śowā* [xowa] *sleeping*, *kārā* *doing*, etc. It is found in Oṛiyā: e.g., *dēkhā* *sight, seeing*, *jānā* *knowing*, etc. It does not occur in the Bihārī dialects and in Eastern Hindī. But in the Hindōstānī passive participle formation (e.g., in expressions like *kiyā-karnā, jāyā-karnā, dēkhā-cāhnā*, compound verbs) the form is really a verbal noun.

In MB., the *-ā* verbal noun is not so prominent, nouns in *-ibā* and *-ānā* being more popular: but its occurrence is not rare. Thus, VSP., p. 68, বান্ধা নিছে *bāndhā nichē* *taken in pledge*; p. 83, চিনা পুছা *cinā puchā* *recognising and enquiring*; p. 123, দিয়া নাড়া দেই তাড়া *diyā nārā dēi tāṛā* *gives a shake, and then drives away*; elsewhere MB. and NB. লেখা জোখা *lēkhā-jōkhā* *writing and computing*, নাচা *nācā* *dancing*, কেনাবেচা *kēnā-bēcā* *buying and selling*, রান্নাবান্না *rādhā-bārā* *cooking and serving*, etc., etc.

The Bengali *-ā* form has been derived by some from the verbal noun in ইবা *-ibā*: *cālibā* > **cāliwā* > **cālīwā* > *cālā*; *khāibā* > **khāiṭwā* > *khāwā* (cf. 'Prabāsi' for Aṣāḍha, 1324, p. 264). But this line of

derivation is inadmissible: the MIA. «-bb-» results in «-b-» in Bengali, whereas a form like «khāwā» can be written and pronounced «khāā», and the «w» there is euphonic only (see *supra*, pp. 338-342, 533). To derive «khāā» from «khāibā» would be to postulate the entire loss of a MIA. double consonant group in a NIA. language—a phonological development not found in the Bengali Standard Dialect: and the «-ā» form is a Standard Dialect form. It would indeed be difficult for the same form to occur as «-ibā» and as «-ā» side by side in the same dialect and at the same time.

749. (5) The verbal noun in ইল «-ilā» is now obsolete in Bengali, but it occurred in Early Bengali, though not very commonly. The verbal form in «-ilā» in the locative figures partly as the absolutive conjunctive (in «-ilē»), for which see *supra*, p. 1004. It occurs also in Assamese and Early Oriyā. In the Bihārī dialects its equivalent, the «-al» verbal noun, is exceedingly common. It figures also in Marāṭhī. Examples in Bengali: OB.: «bhēlā bihani» (Caryā 23) = হইলে বিহনে (বিনে, বিনা) «hāilē bihānē (binē, binā)» *without having been*; MB.: ŚKK., p. 249, বিনি যাচিলে «bini jācile» *without asking*; Vaṇṣī-dāsa's 'Padmā-purāṇa,' p. 435, হারাইলা হেনা বাসি «hārāilā hēnā bāsi» *I regard it as lost = as a loss*; তুমি জনমিলা হতে «tumi jānāmilā-hātē» *from your birth*; 'Caitanya-Bhāgavata,' p. 71, তুমি দিলে বিনা «tumi dile binā» *without your giving*; etc., etc. Cf. Oriyā, 15th century Inscription of Puruṣottama-dēva at Puri Temple (see *supra*, p. 107): «hārīlā-dōṣā» *sin of robbery*, «kālā» *doing*, genitive «kālā-rā»; Early Assamese, 'Ādi-caritra,' p. 72, «Śaṅkāre dēkhāilā cāhilā» *wanted to show Śaṅkara*; Modern Assamese «bul-il-āt» *on having said*.

For Bihārī, cf. Grierson, 'Maithilī Grammar,' § 183; for Marāṭhī, see LSI., VII, pp. 27, 31.

750. (6) The verbal noun in ইব «-ibā» is from the same source as the future base. This form occurs in all Magadhan languages: it is regularly declined like any other verbal noun, although in NB., its employ has been restricted to the base ইবা «-ibā» (combined with মাত্র «mātra» to form an adverb—e.g., বলিবামাত্র «bālibā-mātra» *immediately*

after speaking, দেখিবামাত্র < dēkhibā-mātrā > on seeing, etc.) and the genitive ইবা-র < -ibā-rā > (e.g., দিবার < dibā-rā > for giving ; ইবা < -ibā > itself may represent an old genitive form : see *supra*, p. 752). Thus, OB. (Caryā 8) < bāhaba-kē (= bāhiba-kē) pāraa (= pārai) > is able to row, = MB. বাহিবারে পারে < bāhibārē pārē > ; eMB. (ŠKK.), p. 3, মানুষ নিয়োজিল মারিবাক তাএ < mānuṣā niyōjilā mārībā-kā tāē > employed a man to kill him ; p. 200, ফুল তুলিবাক তরে < phulā tulibā-kā tārē > with a view to pluck flowers ; p. 395, হাঠিবাক < hāṭhibā-kā > to walk, etc. ; ‘Caitanya Bhāgavata,’ p. 11, মথুরা দেখিব করি < Māthurā dēkhibā kārī > for to see Mathurā ; Vaṇṣī-dāsa’s ‘Padmā-purāṇa,’ p. 108, আছে আছিবার মত নদীয়া নগর < āchē āchibārā mātā Nādiyā-nāgārā > there is the city of Nadiyā (if at all a town were) to exist ; p. 165, লাগে বলিবার < lāgē bālībārā > begins to say ; p. 473, আছুক ছুইব আরে < āchukā chuibā ārē > ah, let alone merely touching ; p. 592, দেখাইব করি < dēkhāibā kārī > with a view to show ; p. 608, দিবা করি < dibā kārī > with a view to give ; VSP., p. 609, ভূমিতে টালিব করি < bhūmitē ṭalibā kārī > with a view to throw on the ground ; p. 620, মারিবার মোক < mārībārā mōkā > to kill me ; etc., etc. The < -ib- > form is much used in North Bengal. The present progressive tense is formed in Assamese with the verbal noun in < -iba > : e.g., < kārībā-lāi dhārē > is doing. In Assamese, the < -iba > noun is fully declined : e.g., < kārībā, kārībā-r, kārībā-lāi, kārībā-t > ; so in Oṛiyā : < kārībā, kārībā-ku, kārībā-rā, kārībā-ru >, etc. ; also in the Bihārī dialects, e.g., Maithilī < karab, karābā-k, karāb-ē, karābā-sā, karābā-mē >. The use of the < -(i)tavya > form as a verbal noun is found in other NIA., like E. Hindī, e.g., < calab, karab > ; W. Hindī, e.g., Brajbhākhā < calibāū, karibāū >, oblique < calibē, karibē > ; Rājasthānī (Mārwarī), e.g., < mārabō, calābō > ; Gujarātī, e.g., < mārṣū, calṣū > ; and Marāṭhī, e.g., < uṭhāvayā-, mārāvayā- >, etc. In most of these (e.g., E. Hindī, Brajbhākhā, Rājasthānī, Gujarātī) this form is used as an infinitive.

751. Relative Participle Adjectives are formed in Oṛiyā and in the Bihārī dialects with the past and future passive participles used adjectivally : e.g., Oṛiyā < mu-dēbā dhānā > money that is to be given by me, < mu-kālā kāmā > work that was done by me = Bihārī < hamar kail kām >. The < -ib-, -il- > forms are not used in Bengali as adjectives for this purpose.

The past participle in « -ā » is so used, to denote the past relative idea : *e.g.*, আমার পরা কাপড় « *āmārṣ pârā kâpârṣ* » *cloth (dhōṭi) worn by me*, তার করা কাজ « *tārṣ kārā kâjṣ* » *work done by him* : the employ of the « -il- » form is unknown. The « -ib- » verbal noun is used in the genitive, beside the verbal nouns in « -ā » and in « -ānṣ », to indicate the present or future relative participial idea : *e.g.*, আমার পরিবার (পরার, পরনের) কাপড় « *āmārṣ pāribā-rṣ (pārā-rṣ, pāran-ērṣ) kâpârṣ* » « *dhōṭi* » *worn by me, to be worn by me* ; ভিক্ষা দেবার চাঁল « *bhiksā dēbārṣ cā'laṣ* » *rice set apart for giving as alms* ; জল খাবার বটী « *jālṣ khābārṣ ghāṭī* » *(water) vessel to drink water from* ; etc., etc. We have this genitive use of the verbal noun, rather than mere adjectival juxtaposition, from Early Bengali times.

Verbal Nouns of Reciprocity are treated below, under 'Reduplicated Verbs.'

[L] THE COMPOUND OR PERIPHRASTIC TENSES :

PROGRESSIVE AND PERFECT.

752. The following are the types of these tenses which are found in New Bengali :

(1) চলিতেছে, চলিতেছিল (চলিতে থাকিবে) « *cālitēchē, cālitēchilā (cālitē thākibē)* » *is walking, was walking (will be walking)* ; করিতেছে, করিতেছিল (করিতে থাকিবে) « *kāritēchē, kāritēchilā (kāritē thākibē)* » *is doing, was doing (will be doing)*. This is the typical Progressive Form of Standard Literary Bengali. It is made up of the verbal form in « -itē » plus the substantive verb « āch » conjugated and employed as an auxiliary (« āch » for the past, « thāk » for the future). The « ā- » of « āch » is absorbed by the preceding « -ē » of « -itē », but in dialectal Bengali of East Bengal the full forms চলিতে আছে, চলিতে আছিল, করিতে আছে, করিতে আছিল « *cālitē, kāritē + āchē, āchilā* » etc. still occur.

This progressive form is the recognised one in the « *sādhū-bhāṣā* », and is found in the Vanga dialects : some typical forms may be given [tso(ɪ)ltesē, tso(ɪ)ltesilo, ko(ɪ)rtesē, ko(ɪ)rtesilo ; tso(ɪ)lte ase, tso(ɪ)lte asilo, ko(ɪ)rte ase, ko(ɪ)rte asilo], also [tsoltase, tsoltasilo ; kōrtase, kōrtasilo]. But it is not current in the spoken dialects of Rāḍha (including

the Standard Colloquial of Calcutta and the Bhāgirathī basin), of Varēndra, and of Kāmarūpa.

(2) A type, which occurs in MB. as a verbal form in ই <-i> *plus* the substantive verb <āch> (contracted to <-ch>), in the present generally, and rarely in the past. The future with this <-i> form is unknown. Thus, MB. চলিছে, চলিছ <cāli-chē, cāli-chā>, করিছে, করিছ <kāri-chē, kāri-chā>, চলিছিল <cāli-chila>, করিছিল <kāri-chilā>. This form is used in MB. in a vaguely continuative or progressive sense, and also in a perfect sense. With static verbs, it can easily indicate the progressive idea. In NB., the <-i> of <cāli>, which underwent epenthesis, is now dropped. It occurs in Assamese (where the <-i> is retained), generally as a progressive in the present, and always as pluperfect in the past, but the perfect sense for the present form is also found.

This ill-defined tense form of MB. has given the West Bengali (including the Standard Colloquial) present and past *progressive* forms, like চ'লছে, চ'লছিল, ক'রছে > ক'ছে, ক'রছিল > ক'ছিল [çʰolçʰ(h)e, çʰolçʰhilo; korçʰ(h)e, korçʰ(h)e, korçʰhilo, korçʰhilo]; in North Central Bengali and North Bengali, it retains its vague employ, being used both for the present progressive and the present perfect in the present form, and for the simple past or past perfect in the past form, exactly as in Assamese. In the East Bengal dialects, it is used regularly for the *perfect* only, e.g., [tsolse, tsolsilo; korse, korsilo; tsolse, tsolsilo, korse, korsilo] = *has walked, had walked; has done, had done*,—the progressive sense being indicated by the <-itē> form in the East Bengali dialects.

The <-i> form occurs also in Oṛiyā, but here it is definitely perfect, and in the past and future Oṛiyā employs its characteristic root <√tha>: thus <kāri-āchāi, kāri-chāi> *has done*, <kāri-thilā> *had done*, <kāri-thibā> *he will have done*.

(3) A Perfect form made with the passive participle adjective in ইল <-il> *plus* the substantive verb <āch> (contracted as usual). This is comparatively a rare form, and occurs in West and Central Rāḍha dialects (e.g., হ'লছে <hōlā-chē> *has become*, ম'লছে <mōlā-chē> *has died*, গেলছে, গেলছিল <gēlā-chē, gēl-chilā> *has gone, had gone*, in Murshidabad, Birbhum

etc. ; cf. LSI., V, I, p. 72) ; and also in North Bengali (*e.g.*, আইন্ ঢে « āin-cē = āil-chē » *has come* : LSI., V, I, p. 174) ; and it seems to be confined to intransitive verbs and to denominatives and causatives of denominative origin.

(4) A Perfect form in ইয়া « -iyā » *plus* the substantive verb (« āch » in the present and past, and « thāk » in future) : in the MB., « -iyā », or « -iā », occurs also in the nasalised form « -iñā, -iyā̃, -iā̃ » : thus, MB., and NB. « sādhu-bhāṣā » চলিয়াছে, চলিয়াছিল (চলিয়া থাকিবে) « cāliyāchē, cāliyāchilā (cāliyā thākibē) » *has walked, had walked (will have walked)* ; করিয়াছে, করিয়াছিল (করিয়া থাকিবে) « kāriyāchē, kāriyāchilā (kāriyā thakibē) » *has done, had done (will have done)* ; MB. (generally in West Bengal), besides the simple « -iyā » form in a variety of spellings, we find also চলিয়াছে, চলিয়াছে, করিয়াছে, করিয়াছে « cāliñāchē, cāliyāchē, kāriñāchē, kāriyāchē » etc. This perfect is found in NB., specially in the Rāḍha dialects, with « -iyā » contracted to « -ē, -iyē » and « -iñā, -iyā̃ » to « -ē̃, -iyē̃ » [-ē̃, -iē̃] : *e.g.*, Standard Colloquial চলছে, ক'রেছিল [cʰolecʰ(h)e, korecʰhilo], in other Rāḍha dialects, চলছে, ক'রেছিল [cʰolecʰhe, korecʰhilo], etc. It occurs also in the Vangga dialects, but never with the nasalised form : and it seems there it is less common for the perfect than the « -i » form (No. 3 above). The « -iyā, -iyā̃ » form seems properly not to belong to the dialects of the North, and its presence there is due to literary and other influences. In some cases, this form indicates a static or continuous process also : see *infra*, § 757.

753. The progressive (whether in the « -itē » form or in the « -i » form), as can be plainly seen from MB. literature, is comparatively a late time-idea in the Bengali verb. The progressive does not seem to have been fully established in the language before the 17th century ; and although both the « -itē » and « -i » forms occur in literature of the 15th, their occurrence is but extremely rare and hesitating, in authentic texts, and the « -i » form is found both for the progressive and the perfect. In Early MB., the simple present is used for the progressive. The beginnings of the development of the compound progressive in « -itē » and of the compound indefinite tense in « -i », however, can be taken back to the 14th century : for

already in the ŚKK. we have instances of both : thus, *e.g.*, কালিনীর তীরে বহে মন্দ পবনে। ভোন্ধাক চিহ্নিত আছে নান্দের নন্দনে ॥ « Kālinirā tirē bhāhē māndā pābhānē : tōmhākā cintitē āchē Nāndērā nāndānē » *the gentle breeze is blowing (lit. blows) by the bank of the Kāḷindī (= Yamunā) : the son of Nanda is thinking of you* (p. 202 : here in « cint- » we have not a native Bengali root, but a *ts.* one, as described *supra*, p. 879), and ধিরে ধিরে কাহ্নাঞি মো আইলোঁ নিকটে। নিহুড়িআ চাহোঁ পাণি লইছে বোকটে ॥ « dhirē dhirē Kāhñāñi mō āilō nīkṭē, nihurīā cāhō pāṇi lāichē mōkṭē » *gently, O Kṛṣṇa, I have come closer : I bend down and look, the water has come up (or is coming up ?) to the brim* (p. 153). The form লইছে « lāi-chē » would show that it was an old one, some time having elapsed for the fuller « lāi+āchē » to be so contracted. The « -itē » form for the progressive is thus certainly found in West Bengali of the ŚKK., but it is most curious that it would not be used in the West Bengal dialects of present day as a proper native dialectal form.

The origin of these different periphrastic methods may be now discussed.

754. (1) The « -itē », MB. « -itē », is doubtless the present participle : চলিতেছে = চলিতে আছে « cālītēchē < cālītē + āchē » *he is walking < he is while in the act of walking*. The « -it-ē » is apparently the locative : or is it merely the nominative—MIA. « calanta-ka- », nom. Māgadhi « calantakē » calantaē > calantaī > calantē > cālītē ? (see *supra*, p. 741). The non-locative form, presumably the nominative, occurs in dialects as « cāl-t-āchē = cālīt-āchē » etc. But « -itē » is more likely the locative. In Early Assamese, there was a similar construction with the locative, but the periphrasis here did not develop into a compound tense by combining the participle of the verb substantive, as it has in Eastern Bengali and in Standard Bengali : thus Śaṅkara-deva (15th century) and other Early Assamese writers frequently employ constructions like « sūryā-sāmā sabbē jwālāntē āchāhā » *you are all shining like the sun*, « āchē prākāśāntē » *are manifesting*, « upāsantē āchē » *are worshipping*, etc. As in Assamese, so in W. Bengali this participle progressive did not catch on in the spoken dialect, although the « sadhu-bhāṣā » took it up. It does not seem to occur in Kṛttivāsa (VSPd. edition), nor even in Kavi-kaṅkaṇa, both West Bengal writers (of the 15th and 16th centuries). But

in East Bengal writers, *e.g.*, Mādhavācārya, author of 'Caṇḍī-kāvya' (16th century : cf. VSP., p. 335, হোতেছে < hōtēchē > *is happening*), Chuṭī Khān (Noakhali : 'Māhābhārata,' VSPd. ed., p. 59 : তবে সেই রক্ষিণ দেধিতে আছে < tābē sēi rakṣi-gāṇḍ dēkhitē āchēntā > *then the guards remain watching*), Vaṇṣī-dāsa ('Padmā-purāṇa,' p. 380, দেখিতেছি < dēkitēchi > *I am seeing*, p. 580, করিতেছে < kārītēchē >) etc., the < -itē > is well-established from the 16th century. And from the early 17th, it is found in the West Bengal writers also, like Kāśī-rāma Dāsa (*e.g.*, VSP., p. 676, হইতেছে < hāitēchē >, p. 685, দিতেছে < ditēchē >). The prose documents, whether in East or in West Bengal, had to employ a definite form for the progressive, and it seems < -itē > became accepted in epistolary and documentary Bengali in the 17th century, and from that it was adopted into the < sādhu-bhāṣā > of the 18th and 19th centuries ; but West Bengal spoken dialects did not use it. The progressive < -i > form of the spoken dialects of West Bengal has now been adopted for the progressive, as a matter of course, in the new literary dialect of Bengali based on the Calcutta Colloquial.

The construction, present participle (< -ant- > of OIA.) *plus* verb substantive, occurs in other NIA (excepting Oriyā and Assamese) : in the Magadhan speeches (*e.g.* Maithilī < dēkhait-chī, dēkhait-chalahū >, Magahī < dekhit-, dekhit-, dekhat+hi, halu > ; Bhōjpuriyā < dēkhāt bānī > dekhatānī >, etc.) ; in E. Hindī (*e.g.*, Awadhī < dēkhat ahū, dēkhat raheū >) ; in W. Hindī (*e.g.*, < dēkhtā hai, dēkhtā thā >) ; in Panjābī (*e.g.*, < jāndā hai, jāndā sī >), in Rājasthānī and in Gujarātī (*e.g.*, Gujarātī < mārātō hatō >, Mārwarī < mārātō hō > *was beating*) ; in Marāṭhī (*e.g.*, < uṭhat āhē, uṭhat hōtā > *is, was rising*) ; in Pahārī (*e.g.*, Khas-kurā < garda-cha, garda thiyo > *is doing, was doing*), etc., etc.

755. (2) The < -i > form is rather rare in eMB., but it becomes noticeable from the 15th and 16th centuries : *e.g.*, KKC. (Vanga-vāsi edition), p. 112, পীত তড়িত বর্ণে, হেম মুকুলিকা কর্ণে, কেশ মেঘে পড়িছে বিজুলি < pitā tāṛitā bārṇē hēmā-mukulikā kārṇē kēśh-mēghē pāṛichē bijuli > *yellow, like lightning in colour, a little flower of gold has fallen (= is disposed) like lightning in the clouds of her hair* ; p. 122, কেমনে ধরিছ হিয়া < kēmātē dhārichā hiyā > *how are you holding your heart (= how can you remain*

unconcerned) ? ; Vañśī-dāsa, p. 3, শোভিছে « śōbhichē » *is appearing beautiful* ; p. 34, ভাবিছেন « bhābichēṅ » *is thinking*, etc. Cf. also Chuṭī Khān's 'Mahābhārata' (VSPd. ed.), p. 10, এহেন বুলিছে পূৰ্বে ধৰ্ম মহীপাল « ēhēṅ bulichē pūrbhē dhārmma-māhīpāl » *so has said formerly the righteous king (Yudhiṣṭhira)* ; p. 21, যত গুণ কৰি আছম কায় বাক্য মনে « jātā puṇyā kārī āchām kāyā-bākya-mānē » *all the merits I have earned in body, word and mind* ; p. 22, ৰাজ্যৰ সাক্ষাৎ বসিছন্ত মুনিগণ । পাত্ৰ মিত্ৰ চাৰি পাশে কৰিছে শোভন ॥ « rājār sākṣāt bāsichāntā muni-gaṇ, pātrā-mitrā cāri pāsē kārīchē śōbhāṅ » *in front of the king are sitting (were seated) the sages, and courtiers and friends are adorning in the four sides* ; etc. It is of comparatively frequent occurrence in Late MB., but the meaning is not often fixed for either of the two tenses. In Early Assamese of the 15th century, this « -i » form is already well established.

The source of this form in this construction is not clear. It would appear at first sight to be merely the conjunctive in « -i ». The perfect in « -iyā, -iyā » would similarly appear also to have the conjunctive in it. But the conjunctive would not accord well with the progressive sense, which we see is connected with this construction, side by side with the perfect one, in both MB. and NB. and in Early and New Assamese. The « -i » form, to indicate the perfect, might be, in the case of the intransitive verb, the non-I passive participle in « -ita > -ia > -ī, -i » : « calia > calī > calī + āchē » *gone + is = is gone, has gone (= calitō' sti)*. The Maithilī Progressive tense in « -ai » + « √ch », e.g., « calai-chī » *I am walking*, « karaī-ch » *he is doing*, seems to indicate a possible source for the « -i » form of Bengali. Grierson explains this « -ai » progressive of Maithilī as being a contracted form of the « -ait » present participle ('Maithilī Grammar,' p. 173 : « dēkhai chī < dēkhait chī »). But, as suggested in the present work, p. 1022 *supra*, the « -ai » may well be a verbal noun locative : for it would be strange indeed for the full « -ait » and a contracted « -ai » to be in living use side by side in the same dialect and at the same time. So also compare the Magahī forms like « dēkha, dēkhē + hī » *I see*, beside progressive « dēkhait (dēkhat, dēkhīt) + hī » *I am seeing*. The Rājasthānī dialects and Gujarātī, as well as some forms of Western Hindī, have a periphrastic

present in which the present forms of the verb properly conjugated are used with the verb substantive in the corresponding person and number: e.g., Marwārī «caḷū-hū» *I go*, «caḷā-hā» *we go*, «caḷai-hai» *he goes*, «caḷai-hai» *they go*; Jaipurī = «caḷū-chū, caḷā-chā; caḷai-chai, caḷai-chai»; Gujarātī «cālū-chū, cālī-chiē; cālē-chē»; Brajbbākhā «calaū-haū, calai-hai; calai-hai, calai-hai», etc. The Bihārī compound tenses are not of the type found in the Western languages: here the form of the principal verb is unchanged—it is «-ai, -a, -ē» in all cases. Can the «-i» in Bengali-Assamese be a locative form of an OB. verbal noun in «-ia» = the OIA. passive participle in «-(i)ta»? OIA. «calita» > «calia», in Late MIA. (Māgadhī Apabhraṃśa); locative OIA. «calitē» > «caliē» > *calii»; this would become «*calī, cali» in OB., and then used with the root «āch»: «cali-āchē, cali-chē» therefore would mean *in-the-act-of-walking is = is walking*; so «dēkhi-chē» *in-the-act-of-seeing is = is seeing*. The «-i» form in Bengali can thus include both the locative (to develop into the progressive) and the nominative (in the case of the intransitive verb, to indicate the perfect—later this sense occurring with the transitive verb also by extension) of the «-ita» > «-ia» passive participle—in the former case it being the verbal noun, in the latter the participle. The Oriyā «-i» form, indicating as it does the perfect tense only, naturally is to be taken as the Oriyā variant of (4), for which see below (p. 1027).

With the idea that the composite «sādhū-bhāṣā» is the source of the dialects, the W. Bengali চ'লছে, চ'লছিল, ক'রছে, ক'রছে, ক'রছিল, ক'ছিল) etc., are commonly regarded as contracted forms of the «sādhū-bhāṣā» চলিতেছে, চলিতেছিল, করিতেছে, করিতেছিল, etc. But that such is not the case is seen from the occurrence in MB. and in the NB. language of poetry of forms like চলিছে, করিছে in the progressive. The «sādhū-bhāṣā» চলিতেছে করিতেছে, etc. can only give চ'লতেছে, ক'রতেছে [ṣolteṣhe, kortēṣhe], etc. in the Standard Colloquial, but such forms are not proper to the dialect, and when they occur at all, they are artificial, being due to an attempt to find colloquial equivalents of a literary form which is only too familiar: the forms চলিতে, করিতে «cālītē, kārītē» (as participles and verbal nouns in «-itē») occur as চ'লতে, ক'রতে [ṣolte, korte (kotte)]. The doubling of the

affricate in the case of roots which end in a vowel, like খাচ্ছে, যাচ্ছে, পাচ্ছে, দিচ্ছে, শুচ্ছে « khācchē, jācchē, pācchē, dicchē, śucchē » [khacɕ(h)e, ʃɕacɕ(h)e, pacɕ(h)e, dicɕ(h)e, ſucɕ(h)e] *is eating, is going, is receiving, is giving, is lying*, with past tense in ছিল « -chilā », would at first sight suggest that it is a case of assimilation of the « -t- » of « -itē », and would thus connect these with the « -itē » form (« ditēcchē > *dit-chē > dicchē »). But other West B. and North B. dialects do not show the doubling, even when in West B. these forms indicate the progressive. MB. দিছে « di(i)chē », যাইছে « jāichē » should occur in West Bengali as দিছে « dichē », যেছে « jēchē » (see *supra*, pp. 386-387), and so they do, for example, in Murshidabad and Birbhum (as present progressive : the corresponding past progressive forms are দিয়েছে « diyēcchē < diyā-chē, গেলছে « gēl-chē »). But in the Standard Colloquial, MB. « jāichē » became « *jāy-chē », and it is this « -y- » which assimilated with the following « -ch- » : « jācchē » ; so in « *di(i)chē » it assimilated (it is possible by first becoming a glottal stop) to the « -ch- », as « *diy-chē [diʔɕhe] > dicchē » ; so śui-chē > *śuy-chē > śucchē », etc.

The Oṛiyā speech forms its progressive tenses with the help of a verbal form in « -u », + the substantive verb : *e.g.*, « kâru-chi, kâru-chū ; kâru-chu, kâru-chā ; kâru-chi, kâru-chānti ». (For this « -u » affix, see *supra*, p. 678.) It is not unlikely that a similar form in « -u » was used in Rāḍha dialects contiguous to Oṛiyā, and that in Late MB. this form with the « -u » (not understood, and becoming quiescent in the middle of the word) merged into the « -i » form, or restricted the « -i » form to the progressive in West Bengali. But from extant documents, we cannot postulate with any amount of certainty a Rāḍha form « *cālu-chē, *kâru-chē » beside « cālī-chē, kâri-chē ».

756. (3) The perfect with the participle in « -la » is very much restricted in Bengali, and is only local for West Bengal, and probably also for North Bengal. In eMB. it may have been more prominent.

The construction, restricted as it seems to be to a few intransitive verbs, and to denominatives and causatives, is perfectly plain : W. Bengali আনছে « āl-chē » *has come*, হ'লছে « hōl-che » *has happened*, ম'লছে « mōl-chē »

has died (< MB. « māilā-chē » = « mptō'sti »). From the intransitive, the « -l- » affix first spread to the denominative and then to the causative. It agrees with the Bihārī perfect of the intransitive verb; but is different from that of the transitive (and by analogy, often of the intransitive) verbs (in the present and past perfect tenses) in Bihārī, where we have either the juxtaposition of two tenses (the past in « -l- » and the substantive verb present or past) each properly conjugated, or the instrument of the « -al- » participle used with the substantive verb (cf. LSL., V, II, pp. 28-29, 38-39, 52-53).

757. (4) The perfect in « -iyā, -iñā » is by far the most common of the compound tenses in eMB. It is found in a number of instances in the ŚKK.; and in Kṛttivāsa (VSPd. ed., Ayōdhya, Uttara) it is well-established, and may be said to be fairly common in subsequent MB. literature. In Early Assamese, the « -iyā » form occurs with the substantive verb, but only as a separate word, and the « -iyā » and the substantive do not express the perfect idea. This « -iyā » form fell into disuse in later Assamese. Oṛiyā never developed the « -iyā » form, but had only the ones in « -i » and « -iñā ».

Examples from eMB.: ŚKK.: p. 143, পাতিআছে « pātiāchē » *has established*; p. 175, শুণিআছ « ṣuṇiāchā » *you have heard*; p. 317, স্তিআছিলোঁ « sutiā āchilō » *I was asleep, I was sleeping*; p. 325, নিআছিস « niāchisā » *thou hast taken*; p. 376, বসিআ আছেন্ত « bāsiā āchēntā » *has sat down, is sitting*; Kṛttivāsa, 'Uttarā-kāṇḍa,' p. 16, হঞাছেক « hāñā-chēkā » *has become*; p. 24, দিঞাছি « diñāchi » *I have given*; p. 177, স্না আছে « suā āchē » *is lying*; p. 201, জুড়িঞা আছে « juṛiñā āchē » *is spread*, পড়িঞা আছে « pāṛiñā āchē » *lies*; etc., etc. The form is found copiously in other MB. works.

It would be seen that progressive or continuous action may be indicated in the case of intransitive verb; and such action is emphasised upon by keeping the « -iyā, -iyā » separate from the verb, in both MB. and NB.

The « -iyā, -iñā » form is doubtless the conjunctive: « niāchisā » being « niā + āchisā » = *having taken thou art* = *thou hast taken*. The nasalised form, current in West Bengal, is sufficiently indicative of its

proper nature. But that is not all. In the case of intransitive verbs, the « -iyā » form can equally represent the passive participle (see *supra*, p. 955): সূয়া আছে « suā āchē » *is lying (has lain)* < *lain* (* svapita- > suvia- > suia- > su-ā) + *is*, চলিআছে « cālīāchē » *has gone* < *gone* (calita- > calīā) + *is*. Cf. NB. এখানে যে বেশ গান চ'লেছে ! « ēkhānē jē bēśṣ gāṇṣ cā'lēchē » *so, fine singing is going on here*; মাদ্রাজে খুব উজোগ চলিরাছে or চলিতেছে « Mādrājē khubṣ udyōgṣ cāliyāchē (cālītēchē) » *great preparations are going on in Madras*; রাস্তায় কাদা হ'য়েছে « rāstāy kādā hōyēchē » *there is mud in the street*; র'য়েছি « rōyēchi » *I am staying*, etc. Cf. also the perfect with the participle in « -la »; and the perfect of the intransitive verb in the Bihārī dialects, and in other NIA. languages, like W. Hindī, etc. (e.g., Hindōstānī « wuh gayā hai » = « asāu gataḥ asti »; Gujarātī « bū cālyō chū » = « aham calitaḥ asmi »). The static and continuous use with the substantive verb separated or united can in this way be explained. So that the « -iyā, -iñā » form would seem to combine in Bengali both the conjunctive and the passive participle (the latter in the case of intransitives); but from Early MB., from the similarity of forms (« -iyā » for both of them) and from the nature of the constructions, any such original distinction was lost sight of.

The participle in « -iyā, -iñā » and the auxiliary have coalesced but loosely in Bengali. To emphasise an « -iyā-chē, -iyā-chilā » > « -ē-chē, -ē-chilā » form, the emphatic particles ই « i » and তো « tō » *indeed, surely* generally come in between, and not at the end. This is especially noticeable in the Standard Colloquial. Thus, প'ড়ে-ই-ছে « pōrē-i-chē » *it has fallen, to be sure*: দিয়েই-তো-ছিলুম « diē-i-tō-chilum » *I had indeed given, I had very nearly given*; দিয়ে-তো-ছি « diyē-tō-chi » *I have given in truth*; etc. The emphatic, however, can also come at the end: e.g., প'ড়েছেই প'ড়েছে « pōrēchē-i pōrēchē » *it has certainly fallen*; etc.

The use of root « thāk » for the future progressive and perfect is rather rare in MB.: « √thāk », when not put in the future, expresses a continuous state in compound verbs with the « -iyā, -iñā » form: e.g., ŚKK., p. 176, বসিআ থাক « bāsiā thākā » *remain sitting, remain seated*.

758. Two dialectal forms for the progressive tense may be noted.

(5) The 'South-West Bengali' progressive, made by combining the present tense of principal verb with $\langle \sqrt{\text{t̥ha}} \rangle$ *to remain* regularly conjugated : e.g., করিছি $\langle \text{kāri-t̥hi} \rangle$ *I do + I remain = I am doing*; যাউঠ $\langle \text{jāu-t̥hu} \rangle$ *thou goest + thou remainest = thou art going*; হয়ছে $\langle \text{hāyḍ-t̥hē} \rangle$ *he is + he remains = he is* (= Standard ('olloquial হ'চ্ছে $\langle \text{hōcchē} \rangle$). In some cases, the principal verb is not conjugated, but put in the conjunctive : খাবায়ঠ $\langle \text{khābāyḍ-t̥hā} \rangle$ *you are feeding*. (See LSI., V, I, pp. 108, 109 ff.) The Common Bengali $\langle -i \rangle + \langle -āch \rangle \rightarrow \langle -ch- \rangle$ form is also known in this dialect. The root $\langle \sqrt{\text{t̥ha}} \rangle$ ($\langle \text{sthā} \rangle$) is not found elsewhere in Bengal. This use of two finite forms side by side is exactly of the type found in Brajbhākhā and in Rājasthānī-Gujarātī noted at pp. 1024-1025.

(6) In the district of Bogra, and in some other North Central Bengal tracts, there is a progressive form in $\langle -(i)t, -it- \rangle + \text{root} \langle -āch \rangle$: thus করিতেছি $\langle \text{kāritēchi} \rangle$ *I am doing*, করতুতুছ $\langle \text{kārtutuchu} \rangle$ *thou art doing*, করতিছে $\langle \text{kāritiche} \rangle$ *he is doing*, খাটিতেছি $\langle \text{khāṭitēchi} \rangle$ *I am labouring* (LSI., V, I, pp. 152-153). This form appears to be merely the $\langle -itē, -it- \rangle$ participle further strengthened by the locative affix $\langle -tē \rangle$ —it is really a double locative form : $\langle \text{kāritē} + -tē \rangle$. The personal termination of the auxiliary substantive verb seems to have influenced the $\langle -itē-tē \rangle$ of the principal verb form, and to have altered it accordingly, at least in the 2nd person : $\langle \text{kāritētē} \rangle$, * $\text{kāritḍtē} + āchu > *kārt(ē)tē-chu > *kārtutu-chu$.

The use of the $\langle -r- \rangle$ affix for the progressive in E. Vanga and S.-E. Vanga has been discussed before (pp. 994 ff.).

[M] CAUSATIVES.

759. The Causative in Bengali is made by adding the affix আ $\langle -ā \rangle$ to the root, with euphonic $\langle \text{w} \rangle$ or $\langle \text{y} \rangle$ between vowels : e.g., কর $\langle \sqrt{\text{kār}} \rangle$ *to do* $>$ করা $\langle \sqrt{\text{kārā}} \rangle$ *to cause to do*; খা $\langle \sqrt{\text{khā}} \rangle$ $>$ খাআ, খাওয়া $\langle \sqrt{\text{khāā}}, \text{khāwā} \rangle$ *to cause to eat*; দে $\langle \sqrt{\text{dē}} \rangle$ $>$ দেআ, দেওয়া, দেয়া $\langle \sqrt{\text{dēā}}, \text{dēwā}, \text{dēyā} \rangle$ *to cause to give*; জী $\langle \sqrt{\text{jī}} \rangle$ $>$ জীয়া $\langle \text{jīyā} \rangle$ *to cause to live*. There are of course old causatives of OIA. which do not add this $\langle -ā \rangle$ affix, but show original root-modification (Ablaut) and behave like independent roots, which have been noted before (*supra*, pp. 876-877).

The source of this « -ā- » is the MIA. « -āva- », from OIA. « -āpa-ya- », which has been indicated above (*supra*, p. 880). The normal OIA. form « -aya- », with modification of the root vowel, became considerably curtailed from First MIA., and « -āpayā- » largely took its place. Thus we have in the Aśoka Inscriptions forms like « kārāpita-, pārāpita-, vivāsāpayā-, sāvāpayā- » (= Skt. kārita, hārita, vivasaya-, śrāvaya-), and in Pali « vasāpēti, sarāpēti (√smṛ), pucchāpēti (√pṛcch), siñcāpēti, palāpēti », etc., etc. This « -āpayā- » even invaded the domain of the denominative. In Second MIA., it became « -āva-, -āv-ē », and when there grew a confusion between the « -aya- > -ē- » causative and the simple verb (see *supra*, pp. 933-934), the « -āv-, -v- » form with the unmistakable « -ā-, -v- » in it easily became established as the causative affix in Late MIA. and NIA.

In the Caryās, the causative affix occurs as « -āva- », as in « bandhāvaē » *causes to bind* (Caryā 22); and this « -āva- » was contracted to « -ā- » in MB. (*supra*, p. 350, *Phonology*). The « -ā- » causative has been extremely common in Bengali from its very origin.

760. The Verbal Noun from causative roots takes the affix আন, আনে, « -ānā, -ānō », which represents « -āpa- » base + « -na »: cf. Skt. « dā-pa-na » *causing to give*, « jñā-pa-na » *causing to know, announcement*, etc. On the model of these, First MIA. built up forms like « *kārāpana, *cālāpana » etc.; and a generalised « -āpana » gave Second MIA. « -āvaṇa », extended to « -āvaṇa-a » by the « -(k)a » affix, which became the Bengali causal noun affix « -ānā, -ānā, -ānō » ('Formative Affixes Nos. 13, 13a,' *supra*, pp. 664, 665).

761. Participles of the Causative.

The Active Present Participle has the usual affix ইত, ইতে « -it-, -itē », contracted to « -t-, -tē » in the Standard Colloquial (see *supra*, 'Formative Affix No. 10,' p. 663). The archaic form « -anta » is not found with causative verbs. Assamese has « -āōtā »: « kārāōtā » *one who causes to do* (beside « kārāōwā » = « kārā-ū-ā » with « -ū-ā » affix, for which see pp. 678, 679), « khuwāōtā » *one who causes to eat* (beside « khuōwā »). Bengali has to indicate the active causative participle idea by a clumsy phrase—যে কৰায় সে, যে খাবায় সে « jē kārāy sē, jē khāwāy sē », etc.

The Causative Passive Participle affix is আন, আনো « -āna, ānō » (see *supra*, p. 666). Instances of « -ānā » are not very common in MB., but they do occur: thus, ŚKK., pp. 109, 116, 318 শুখান « śukhānā » *dried*; KKC. (Vajga-vāsi edition), p. 147 হারান « hārānā » *lost*; VSP., p. 263 (17th century text), সিজান « sijānā » *boiled*; etc. The more favourite way seems to have been the « -il- » affix (see *infra*, p. 1032). On the analogy of the verbal noun in « -ā », presenting an identical form with the passive participle in « -ā » (« cālā » = *a going*, also *gone*; « kārā » = *a doing*, also *done*), the « -ānā » affix, found also in the causative verbal noun, seems to have been strengthened for the passive participle in Modern Bengali.

The « -ānā- » affix does not seem to occur in Assamese, in Oṛiyā, and in the Bihārī dialects, but it is found in E. Hindī, and in W. Hindī, and it also occurs as a passive form in Rājasthānī-Gujarātī; thus, Tulasī-dāsa has forms like « phirānō, juṛānī, harakhānē, lapaṭānī, akulānī », etc.; in Early W. Hindī, the « -āna » was found, but now it seems to have fallen into disuse: thus, Kabīr has (ed. Kshiti-mōhan Sēn, III, p. 62) « māyā dēkha-kē jagata lubhānō, kāhē rē nara garabānō?.....prēma-kē hāṭha kāhē na bikānō? » *the world has been charmed seeing Māyā; why, O man, has been this boasting? why hast not been sold in the hand of love?* (it would be seen that in « bikānō » we have the causative passive participle; in the other two cases, and also in E. Hindī « harakhānē, akulānī, lapaṭānī » given above, the forms are denominative passive participles); in Rājasthānī, forms like « suṇānō, batānō » *was heard, was displayed*, etc., are past passive forms (from passive participles: cf. LSI., IX, II, p. 58); and in Northern Gujarātī, « -ānō » is the passive participle affix for roots in « -ā », e.g., « mārānō » *was killed*, « dīṭhānō » *was seen*, « bharānō » *was filled*, etc. (LSI., IX, II, p. 343).

The source of this « -ānā » seems to be « -māna », the OIA. affix for the present participle for *ātmanē-pada* and passive verbs. The past sense can easily evolve in the passive verb: *being done, being caused to be done, caused to be done*, and also simply in the passive participle, *done*. There might be in this matter some influence from the « -na » passive participles of OIA., which in some cases came down to Late MIA., e.g.

« diṇṇa, kiṇṇa, ruṇṇa, * liṇṇa » etc.; and already in one instance at least we have a passive participle use of « -māna » in Pali, in combination with « -ta », in « vibhāta-māna » *become bright* (Geiger, 'Pali Litteratur und Sprache,' § 191, note : Geiger, however, regards the reading as doubtful). The form « -māna » in Epic and Classical Sanskrit becomes « -āna », and « -āna » is the more common form (Whitney, 'Skt. Grammar,' § 1045 f.). The form « -āna » also occurs in Pali, and in later MIA. it is also found as « -āṇa », though there it cannot be said to be common. The passive participle use of « -āṇa » came in during Second MIA.: a form like « palāṇa » (= Skt. « palāyita » = Bengali † পালান, পালানো « † pālāṇā, pālānō ») already occurs in Jaina-Mahārāṣṭrī (Tessitori, 'Grammar of OWR.,' § 126 [2]).

762. In MB. and dialectal NB., the passive participle of causatives occurs with the usual « -il- » affix : e.g., ŚKK., p. 58, লোটাইল « lōṭāilā » *caused to be rolled, rolled*; p. 318, আখাইল « ākhāilā » *scoured, washed*; East Bengali করাইল « kārāilā » *done, caused to be done*, জুড়াইল « juṛāilā » *cooled* = Standard Literary and Colloquial « kārāṇā, juṛāṇā ». In West Bengali, as in W. Murshidabad for instance, the « -il- » participle (contracted to « -l- ») occurs in the compound tense (perfect), but not independently : e.g., লাগালচে [lagalēʃuo] *have you fixed?*, কি খালাছিল [ki khālēʃhila] *what were you feeding with?*, দেওয়ালে [dēwālēʃe] *is causing to give*, etc. The « -l- » form occurs in the Oṛiyā and in the Bihārī dialects. Assamese however prefers the « -ā » form (« kārōwā » *caused to be done* = « * karāpita- » + « -ā »).

763. Double Causatives—such as are found in Bihārī (e.g., Maithilī « dēkhab » *see*, causal « dēkhāēb » *show*, double causal « dēkhābāēb » *cause to show*; « girab » *fall* > « girāēb » *fell* < « girābāēb » *cause to fell*; Bhōjpurīyā « dēkhal, dēkhāwal, dēkhāwāwal », etc.), in Eastern Hindī (e.g., Lakhimpurī Awadhī « hāsab » *smile*, « hāsāwab, hāsāwāwab »), in Western Hindī (e.g., Hindōstānī « karnā, karānā, karwānā; dēnā, dilānā, dilwānā »), in Panjābī (e.g., E. Panjābī « sikkhṇā » *learn*, « sikkhāṇā [sikkhlāṇā, sikkhālṇā], sikkhwāṇā »), in Rājasthānī-Gujarātī (e.g., Gujarātī « karvū, karāvavū, karāvāvavū »)—have not been found in Bengali and in Oṛiyā.

But they occur in a restricted way in Assamese (e.g., « kār, kārā, kārōwā »). The « -l- » causatives of Western Hindi and Panjābī, and of Rājasthānī-Gujarātī, and the « -ḷ-, -r- » causatives as in Rājasthānī-Gujarātī (cf. Tessitori, 'Grammar of OWR.', § 141 [3]), are also unknown in Bengali and its sister speeches. A few Hindōstānī « -l- » forms occur as loans: e.g., বাতলান « bātālānā » *to inform, to describe*, in slang or familiar colloquial; দেলানা « dēlānā » *to cause to give* in Late MB.; and the nouns ধোলাই « dhōlāi » *a causing to wash > cost of washing*, সেলাই « sēlāi » *sewing* and ঢোলাই « cōlāi » *distilling*.

764. There is in Bengali a periphrastic way of forming the causative with the verbal noun in « -ā » and the verb করান « kārānā » *to cause to do*. This method is exceedingly common in Rājha Bengali, outside the Standard Colloquial: thus রাখ « √rākḥ » *to keep*, রাখা করান « rākḥā-kārānā » *to cause to keep*; so আনা করান « ānā-kārānā » *to cause to bring*, ডাকা করান « ḍākā-kārānā » *to cause to call*, খাওয়া করান « khāwā-kārānā » *to cause to eat*, দেওয়া করান « dēwā-kārānā » *to cause to give*, etc. The use of the causative form করান « kārānā » with *ts.* or *sts.* nouns is also common in Standard Bengali: e.g., স্নান করান « snāṇḍ-kārānā » *to cause to take a bath*, গান করান « gāṇḍ-kārānā » *to make sing*, নাচ করান « nācḍ-kārānā » *to make dance*, দাঁড় করান « dāṛḍ-kārānā » *to cause to stand*, etc.; such instances are extensions of nominal compound verbs with কর « √kār », and we have cases in the ŚKK. also—e.g., চেনন করান « cētānā kārānā » *to bring to senses*, পান করান « pānā kārānā » *to cause to drink*, etc.

[N] DENOMINATIVES.

765. Denominatives have occurred in all the periods of the language: e.g., « mātēla » (Caryā 50: māta < matta); ŚKK., p. 159, খজাঙ্গিবে « khāṅgāibē » *will be angry* (khāṅgā anger); p. 158, খেআইলো « khēāilō » *I ferried* (khēā = ferry); p. 191, ভাঙসি « bhāṅḍāsi » *jestest*, ভাঙাইলি « bhāṅḍāili » *didst jest* (bhāṅḍa fool, buffoon, knave), আউলাইল « āulāilā » *disherelled* (ākula); p. 372, বিষাইল « biṣāilā » *poisoned* (viṣa), etc.

Commonly in Bengali, the noun, if it is a short form (disyllabic > monosyllabic), is used as a root: চিন « cinḍ » (cihna)—চিনিবে, চিন্বে

« cinibē, einbē » *will recognise*; তাত « tāṭṭ » *heat* (tapta)—তাতিল, তাতল
 « tāṭilā, tāṭlā » *became hot*; পাক « pākṭ » (pakva)—পাকিতেছে, পাক্ছে
 « pākītēchē, pākchē » *is becoming ripe*; কম « kām » *small, less* (Persian kam)—
 কমিল, কমল « kāmīlā, kāmīlā » *became less* জম « jām » *gathering* (Perso-
 Arabic jam^o)—জমিবে, জ'ম্বে « jāmibē, jāmībē » *will gather, will flourish*; etc.
 But the distinctive affix for the denominative in Bengali is আ « -ā- »:
 শাণ « śāṇṭ » *hone, whet-stone*, শাণাইল শাণাল « śāṇāilā, śāṇā'lā » *whetted*;
 দাঁড় « dāṛṭ » *stick, rod*, দাঁড়ায় « dāṛāy » *stands upright, stands*; তল « tālṭ »
bottom, তলায় « tālāy » *goes to the bottom*; ঘন « ghāṇā » *thick*, ঘনাইতেছে
 « ghāṇāitēchē » *is thickening*; MB. দঢ় « dārḥā » *firm*, দঢ়ান « dārḥāṇā »
to make firm; etc., etc. No definite rule can be laid down where the
 formative affix is employed and where it can be dispensed with. Here-
 in the NIA. Bengali is as arbitrary as OIA. and MIA.: cf. Sanskrit
 « bhiṣakti, kṛṣṇati » beside « kṛṣṇāyatē, kavayati ». It may be noted
 that in Dravidian, Kōl and Tibeto-Chinese, the root could be used both
 as a noun and a verb.

The OIA. affixes to form the denominative (apart from cases where
 no such affix was used) were « -a-, -ya-, -ā-ya-, -a-ya-, -i-y-a-, -i-y-a-, -ū-ya-,
 -u-ya-, -s-ya (-ṣ-ya) ». The form « -ā-ya- », resembling the causative
 affix « -āpaya (-āvaya) », seems to have become more common than the
 rest in Early MIA. ; and the colourless or « -a- » form also was largely used
 (cf. Geiger, 'Pali Litteratur und Sprache,' § 186, § 188). The causative
 largely influenced, and then encroached upon the domain of the deno-
 minative. In Pali, e.g., we find denominatives with the generalised MIA.
 causative affix « -āpaya- », like « ōpuṇjāpēti » = Skt. « ava-puñjayati »,
 « ussukāpēti » = « utsukāyatē », and also causative-denominatives like
 « sukhāpēti, dukhāpēti » (Geiger, § 187). In Second MIA., there is a
 greater mix-up with the causative; the old forms are retained, but « -āya- »
 is more prominent, and « -āya- > -āa- » and « -āpaya- > -āvē- -āv- »
 approach each other (Pischel, §§ 557 ff.). As it has been seen before
 (Bengali Denominative Passives in « -ā- », *supra*, p. 929), the distinction
 between the denominative and the causative is all but lost in NIA.,
 being preserved only in the Bihārī dialects.

The verbal noun as well as the passive participle affix for the denominative is আন < -ānā >, which seems to be extended from the causative (see *above*, pp. 1030-1032). The verbal noun in < -ila > is also found in dialectal Bengali: OIA. < daṇḍāyita > > MIA. < daṇḍāya > + < -illa > > Bengali দাঁড়াইল, as in W. Bengali (Murshidabad) দাঁড়ান্ছে < dāṛāḍ-ḥē > *has stood so*; জুতুলছিল = জুতাইলছিল < jutulāchilā < jutāilāchilā > *gave a beating with the shoe*, < jutā shoe >; etc.

[O] VERB SUBSTANTIVE, AND DEFECTIVE VERBS.

766. Five roots express the substantive idea in NB.: আছ < āch >, হ or হো < hā, hō >, থাক < thāk >, रह < rāh > and বট < bāt >.

Of these, < āch > is the most important. Bengali < āchē > *is, are* comes regularly from Second MIA. < acchaī > (which is found in Mahārāṣṭrī, Jaina-Mahārāṣṭrī, Ardha-māgadhī, Āvantī, Paīśācī and Western Apabhraṇśa: cf. Pischel, 'Grammatik der Pkt.-Sprachen,' § 480), First MIA. < acchati > (as in Pali). Various derivations of this MIA. root < acch > have been proposed, connecting it with either < √ās > *to sit* or < √as > *to be* (see Pischel, *loc. cit.*) The derivation favoured by Pischel is from OIA. < √r, ṛech > *to go*, which also meant < mūrṭti-bhāva, indriya-pralaya, dravya-kāṭhinya > *to take a form, to have loss of the senses, to become hard*, according to the *Dhātu-pāṭha*. A verb meaning *to go* may develop the sense of *being*, and we find that in Kaśmīrī < gatsh > *to go* is very often used in the sense of *being, becoming* (cf. Grierson, 'Dictionary of the Kaśmīrī Language,' ASB., pp. 313, 315). But it is highly unlikely that this most widely used IA. substantive root (see following paragraph) should be merely a semantic development out of a verb meaning *going*, and that this development should have taken place as early as the First MIA. period, if not earlier. The most satisfactory derivation of < √acch, āch, ch > is from an OIA. < * √acch >, which is not preserved in Vedic or Sanskrit. The Indo-European root < *es >, = < as > of OIA., occurred in thematic forms as well: < *es-e-ti > (which would correspond with a possible OIA. < *as-a-ti >) and < *es-ske-ti > (which would agree with an OIA. < *as-cha-ti, *acchati >), beside the athematic < *es-ti > (= OIA. < as-ti >). Sanskrit grammarians do not recognise < -cha-, -ccha- >

while it is retained (as « werden ») in New High German. But it seems this root, despite its mention as a Śaurasēnī form by Vararuci, was not a popular one in the Midland: its being ignored by Sanskrit may be due to a restricted occurrence in the Midland; and Midland influence may have further curtailed it in Eastern Hindī and in Bhōjpuriyā and Magahī in recent times.

« āch » is a defective root in NB. as well as in MB. It occurs only in the present and the past in NB., but in MB. the imperative, present participle, conjunctive and verbal noun in « -iba » also are found. Thus,

Present: 1. আহি « āchi », 2. আহিস, আছ « āchis, āchā », 3. আছে « āchē », MB. আহএ « āchāē »; 2 and 3 honorific আছেন « āchēṇṣ », MB. আহন্তি, আছেন্ত, আহন্ত « āchānti, āchēntā, āchāntā »;

Past: 1. (আ)ছিলাম, ছিলুম, ছিলেম « (ā)chilām, chilum, chilēm », MB. (আ)ছিলোঁ « (ā)chilō » etc.; 2. (আ)ছিলি, ছিলিস « (ā)chili, chilis », (আ)ছিলো « (ā)chilā », ছিলে « chilē », etc.; 3. (আ)ছিল « (ā)chilā », ‡ আহলেক « āchālekṣ », MB. also (আ)ছিলো « (ā)chilā »; 2 and 3 honorific ছিলেন « chilēṇṣ », MB. (আ)ছিলন্তি, (আ)ছিলান্তি, (আ)ছিলেন্ত, (আ)ছিলন্ত « (ā)chilānti, (ā)chilānti, (ā)chilēnta, (ā)chilāntā »;

Imperative, MB. 3. আছউক « āchāukṣ », (আ)ছুক, « (ā)chukṣ »;

Present Participle, MB. (আ)ছিতে « (ā)chitē »;

Conjunctive, MB. (আ)ছিয়া « (ā)chiyā, ছিঅঁ « chi(y)ā »;

Verbal Noun, MB. আছিবা « āchibā ».

The aphæresis of the initial « ā- » is as old as eMB.: e.g., ŚKK. p. 124, ছিতে « chitē », p. 232, ছুক « chukṣ »; cf. also p. 124, আগুছিবাঁ « āguchiā » *having been before*.

In Oṛiyā, the past and future tense of « āch » shows another root, « tha » (as in « thilā » *he was*, « thilū » *I was*, « thibē » *they will be*, etc.), of which the source seems to be OIA. « √sthā » (« sthita > thia + -illa > thila »; but cf. Early Assamese « thāilā » *remained* < *thaṣya- > + « -illa »). 'S.-W. Bengali' uses a base « ṭha », also from « √sthā », but with cerebralisation, in the equivalents of Bengali ছিল « chilā » etc., in

the compound tenses (see *supra*, p. 1029). Beside equivalents of « *acchita + -illa », MIA. forms based on « sthita + -illa » were thus current in the Prakrit dialects brought to Bengal.

767. Root হ, হো « hā, hō ». This is apparently a single root in NB., but the form really represents two roots which have merged into one—one being « √ah » or « √ha » from OIA. « √as », the other « √hō » from OIA. « √bhū ». The distinction between the two is preserved in many NIA. speeches, at least in form. Thus, we have Magahi past forms « hal, halai » from « √ha », beside « hōl, bhēl » from root « √hō, bha = √bhū »; W. Hindī has « hai » *is*, « hū » *am* (in Early W. Hindī literature frequently occurring as « ahai, āhai; ahaū, ahū, āhū » etc., from « √ah, as »), beside « hōwē, hōē; hōwū, hōū » *may be* (from « √hō=bhū »). Cf. Grierson, 'Maithilī Grammar,' § 219, for « √ah » in Maithilī. And in West Bengali, in the Khārīā-ṭhār dialect of Manbhum District, the verb occurs as আহর « āhāy » *is* (LSI., V, I, p. 97).

The OIA. « √bhū » became « hō, hū » in the NIA. languages. In MB., we have হো, হোহ « huē, hōē », with its equivalents « huāi, hōi » in Oriya and « hōwē » in Early Assamese. MB. and Assamese show beside these the form হো, হো « hāē, hāy », honorific MB. হয়ন্তি « hāyānti=hāānti » (p. 9, Chuṭī Khān's 'Mahābhārata'), হয়ন্ত « hāyāntā=hāāntā » (ibid., p. 56), হন্তি « hānti », etc. In the ŚKK., however, the « hō » form is extremely rare, occurring only once, and « hā » is the common form. In the Caryās, we find « hōi » and « hōnti », and the « ha, ah » form does not occur. The past tense of « √hō », apart from হোইল « hōilā » which has merged in হইল « hāilā » (<*āh-il-ā), shows in OB. and MB., as well as in Early Assamese, the forms ভইল, ভয়িল, ভৈল, ভৈলা « bhāilā, bhāyilā, bhāilā, bhāilā », etc. A conjunctive ভই « bhāi » is also known. The « bha » base occurs also side by side with « hō » in other NIA. *e.g.*, W. Hindī (Hindōstānī) « hūā » beside dialectal « bhayā »; and we can also note the Hindī verb « bhāwē » = « bhāwayati », (cf. the MB. ভায় « bhāy ») *seems*. OIA. « √bhū » gave « hō » through the occurrence of the verb in the middle of the sentence (see *supra*, p. 553), and side by side with this intervocal « -h- » modification, the original initial « bh- » seems to have remained as a stereotyped form in the same area.

In MIA., all roots of OIA. tended to conform to the thematic «-a-» group. Root «as», athematic in Vedic and Sanskrit, would thus seem to have developed a thematic form «*as-a-ti» beside «as-ti», if this did not already exist in OIA. OIA subjunctive forms, like «ásati, ásat» might have exerted some influence here. The OIA. athematic «as-ti» survives through MIA. «atthi» in the Gujarātī negative form «nathī <nāsti», and is not found elsewhere in NIA. The form «*as-a-ti» seems to be the source of NIA. আহস «āhāy» (West Bengali), হা হস «hāē, hāy» (Standard or Common Bengali), «ahāi, hai» (W. Hindī), «āhē» (Marāṭhī), etc. This «*as-a-ti» however, has not been found in MIA., and the phonetic puzzle of the change of «-s->-h-» remains unsolved (*supra*, pp. 549-550). Jules Bloch suggests connecting Marāṭhī «āhē» with OIA. «ā-bhavati», as a likely derivation of it ('Langue Marathe,' p. 294). But the loss of prefix «ā-» over a great part of the North Indian area would be strange. In any case, with the distinct occurrence in NIA. of «hō, ha» side by side, «ha» cannot with any certitude be derived from «bhū». Bengali phonology shows that the source of «ha» in OB. was «*ah» and not «hō=bhū»: নয় «nāy» is not < ন-হয় «nā-hāy» = «na + *ahāi»; নইলো < নহিলো «nāilē < nāhilē» on not being < «na + *ahilē»; MB. নহিব «nāhibā» shall not be = «na + *ahiba»: the change is of «ä+ä > ā > ā» (for which see *supra*, pp. 347, 555). In the Standard Colloquial, MB. করিব, চলিব «kāribā, cālibā» I shall do, I shall go by loss of the interior «-i-» and mutation of the preceding «-ā-» give [korbo, čolbo], but there is no such mutation in the case of বহিব, সহিব «bāhibā, sāhibā» I shall bear, I shall suffer > [bābo, śābo], when the «-i-» is dropped; but when the «-i-» is retained (the presence of «-h-» preventing the hiatus in OB. and eMB. has something to do with the preservation of the «-i-» in such cases), we have mutation: [boibo, śoibo]. Now হইব «hāibā» shall be gives in the Standard Colloquial [fiobo]: this would seem to be based on *অহিব, *অহব «*āhibā, *āhbā», which then by metathesis becomes হব «hābā» [fiobo]. A form from «hō=bhū», হোইব «hōibā» would give in the Standard Colloquial * [fiobo], with «-ō-» in the root, but such a form is unknown. In the past tense (first person), we

768. The root रह् « rāh » *to remain, to continue to be* (the causative of which occurs in the ŚKK., रहाए « rāhāē » *stops*), is a regular verb which can be said to form one of the substantives in Bengali. It occurs in other NIA.—Marāṭhī « rahāṇē, rāhṇē », Gujarati « rahēvū », Sindhi « rahaṇu », Panjābī « rahiṇā », W. Hindī « rahnā », E. Hindī « rahab » : it is found also in the Dardic Kāśmīrī.

This root is of obscure origin. A common derivation is to regard it as an intransitive formation from a passive verb : Skt. « rakṣyatē » is preserved, is kept > MIA. « rakkhiaī » > « rākhiaī, * rāhiaī, * rāhiaī » > NIA. « rahaī » remains (cf. Platts, 'Hindustānī Dictionary,' under « rahnā »). Despite the presence of the Marāṭhī « rāhnē », this derivation is not convincing. Then the NIA. form « rah » cannot be affiliated to any of the Sanskrit roots, « rah » to separate, to abandon, « rañh » to hasten, to speed, and « lañh » to leap over, because of the insurmountable difference of meaning. This root however occurs in MIA., e.g., Jaina Prakrit « rahaē » remains, stays, and MIA. *dēśī* « rāho = nirantarāh » (as referred to by Jules Bloch, 'Langue Marathe,' p. 393).

It would be strange indeed if such an important NIA. root, a root of elementary significance, and so widely spread too, should not be of OIA. origin. There is the Skt. root « arh = argh » *to deserve, to merit, to be worthy of, to have a claim to, to be entitled to, to be worth, to be able*, etc. This is connected with the Greek « alphé » *worth, value*; and Skt. « √ arj » *to acquire* is also supposed to be related to this « √ argh, arh » (Uhlenbeck, 'Etymologisches Wörterbuch der altindischer Sprache'; also J. Leumann, *ibid.*, I Theil, Dissertation, Strassburg, 1893). In Pali

« √ rah » figures as « araha- » : but the old meaning is preserved. Skt. « √ arh » in the present tense second person is used with the infinitive as a polite request : « kartum arhasi, dātum arhasi » *please do, please give*. This « arh, araha- » does not agree with the NIA. « rah » in sense, although in form they are almost identical.

There is in Middle High German a verb « rēgen » meaning *to raise oneself up, to be rigid, to be fixed*, in Modern German « emporragen » *to tower*, « hervorragen » *to rise above, to project, to stand out*. There is also in Latin a verb « rigeo, rigēre » *to be fixed, to stiffen*. It has been suggested that the Latin and the German forms are connected, and the hypothetical Indo-European root « * régh-o-, * řgh-é- » has been proposed as the source of both (August Fick, 'Vergleichendes Wörterbuch der idg. Sprachen,' Göttingen, 1890, p. 517 : Fick regarded this as belonging specially to the West European i.e. "centum" group of Indo-European, and he further connected the Greek « √ arkh » *to be first* and Lithuanian « rāgas », Old Slav « rogŭ » *horn* : W. Prellwitz accepts all this in his 'Etymologisches Wörterbuch der griechischen Sprache,' Göttingen, 1905, under « árkhō » ; E. Boisacq, however, regards these etymologies as dubious, 'Dictionnaire étymologique de la Langue grecque,' Heidelberg, 1906, under « arkhós » ; and A. Walde also disputes them, 'Lateinisches etymologisches Wörterbuch,' Heidelberg, 1910, under « rigeo, recens, frigeo »).

Was there a root « * ragh, rah » = *to stand, to be fixed, to be stiff* also in OIA. ? The possibility of an OIA. form like « * ragh, rah » is made a probability by the presence in most NIA. of « √ rah », and also of « √ raha » in MIA. (as in Jaina Mahārāṣṭrī « sō ya aIva jūya-pasaṅgī ; nivasana-mēttam pi na rahaē » *he is exceedingly addicted to gambling : not even his clothes remain* : Jacobi, 'Ausgewählte Erzählungen in Mahārāṣṭrī,' Leipzig, 1886, p. 58 : it features also in the Jaina kārya « Siri-sirivāla-kahā » : cf. 'Pāṇi-sadda-mahaṇṇavō' by Hargovinddas Trikamchand Seth, Calcutta, 1925 ; it occurs also in the late work 'Prākṛta-Pāṅgala'). The use of this root in MIA. Jaina texts favours the assumption that it also occurred in the traditional Ardha-māgadhī from Early MIA. times. The eastern dialect of Aśoka undoubtedly

is Ardha-māgadhī of the Early MIA. period (cf. H. Lüders, 'Bruchstücke Buddhistischer Dramen,' p. 41). In that puzzling passage in Aśoka's Pillar Edict IV, « lajūkā pi laghaṃti paṭicalitavē maṃ (,) pulisāni pi mē chaṇḍaṃnāni paṭicalisaṃti », the word « laghaṃti=laghanti » has been interpreted to mean *are eager* (=« raṅhantē » : Bühler) and *they must* (= « arhanti » : *auch die Lajjukas müssen mir gehorchen*, H. Lüders, 'Sitzungsberichte der kön. preuss. Akad. der Wissenschaften,' Vol. LIII, 1913, p. 993). But it seems very likely that it means *remain*, and is the Aśōkan equivalent of the NIA. « rah » : *the Lajjukas also remain (are staying) to serve (obey) me, and they will also serve (obey) the officials who know my will* seems to be the proper translation (cf. A. C. Woolner, 'Asoka Text and Glossary,' 1925, II, p. 86). The sense of « √arh », with an implication of compulsion, is hardly suitable in this general statement in the above passage. In Bhabra Inscription, however, we have the OIA. « √arh » in the form « alah » with the « a- » retained : thus, « alahāmi hakaṃ taṃ vatavē » (= arhāmy ahaṃ tad vaktavē=vaktum). The assumption of an OIA. root « *ragh, rah, lagh », from the occurrence of it in NIA. and in (Late) MIA. (Jaina Prakrit) and from the presence in extra-Indian Indo-European of « rēgen, rigeo » etc., seems to be borne out by the Aśōkan « laghaṃti ». And it is not unlikely that there was a confusion between this « *ragh, rah, lagh » and « argh, arh, arah, alah » in MIA.

769. Root थक् « thāk » *to remain < to be fixed*. It is commonly derived from the OIA. « √sthā », but Hoernle connects it with « √stabh + kṛ » > MIA. « thakka » (see *supra*, p. 680). This is certainly the true derivation, although it is possible that OIA. « √sthā » > « thā, tha » has merged into it : cf. Oṛiyā « √thā » beside « √thāk », Assamese past form « thāilā », Bengali causative थक् « thōy » *places* (sthāpayati). Equivalents of this root occur in other NIA.—in Bihārī, in W. Hindī, in Gujarātī ; and it is found in Late MIA.,—in the 'Prākṛtā Pāṅgala,' for instance.

770. Root बट् « baṭ » as a substantive verb in the Standard Colloquial is frequently used to express doubt or polite assent, and as such is ordinarily restricted to the 3rd person present only—बटे

« bāṭē »—which has practically been reduced to a particle of assent or query in Standard NB. The root is defective in not having past and future forms, and conjunctives, participles and verbal nouns. The forms for the 1st and 2nd persons, and the honorific, are sometimes used: বটি « bāṭi » *I am, I may be*; বটিস, বটে « bāṭis, bāṭā »; বটেন « bāṭēnḥ », generally with the conjunction যদি, যদিও « yādi, yādi-ō » *if, although*. The 3rd personal form is sometimes used for emphasis—সেই বটে « sei bāṭē » *it is he indeed*. In the West Rājha dialects, the use of « bāṭē » as the equivalent of « āchē » and « hāy » is still preserved: e.g., in Manbhum, তোমার হাতে বটিতে কি ? « tōmārḥ hātē ghāṭi-tē ki ? » *what have you got in the vessel in you hand ?* জল বটে « jāḥḥ bāṭē » *it is water*.

In Oṛiyā, the counterpart of « bāṭ » is « āṭ », also a defective verb. The loss of the initial « b (<v) » in Oṛiyā seems to have been brought about by the occurrence of the verb in the middle of the sentence, which helped to reduce the « v- », which became « b- » in Bengali, to a glide « w » which came to be dropped. Maithilī and Magahī have not preserved the root, but in Bhōjpurīyā it is a very common and useful substantive verb, its forms there being « bāṭ-, bār-, bā, bā-ni » etc.

The source of this root is the OIA. « vṛt » *to turn, to revolve, to roll, to take place, to occur, to exist, to remain* etc.: « vartatē », MIA. Māgadhi « vattati, vattai » > বটে « bāṭē » (see *supra*, p. 319).

771. Some Bengali verbs present irregularities in their conjugations, especially in the past bases. But these irregularities are not so great as in Panjābī or Marāṭhī. The process of standardisation early levelled down the passive participle bases derived from MIA. to a regular « -il- » form in Bengali. A few survivals, however, remain. Thus কর « √kār », past tense MB. করিল « kārila » (> NB. কর'ল কর'লে, করলে কর'লে [korlo, kollo, korle, kolle]) is a new and regular formation in eMB. from the root, but the earlier form derived from MIA. « *kaṛa-illa » is the OB. and MB. কৈল « kailā », now obsolete or dialectal: cf. Oṛiyā « kālā », Bihārī « kail ». So মরিল « mārila » *died* > ম'রল ম'লে [morlo, mollo], beside the older মৈল « māila », which is found in both standard and dialectal Bengali as ম'ল [molo]; and on the analogy of « kailā, māila », we have in MB.

a seemingly archaic মাইল < māilā > (whence the dialectal West Bengali মেলে < mēlē >, i.e., < māil-ē >) for a regular মারিল < mār-il-ā > *he struck* (< mārīta + -illa >, a causative form, which occurs in the Standard Colloquial as মারলে, মাললে [marle, malle < *marile]); and also পৈল < pāilā > *fell* in MB., for পড়িল < pāṛilā > > NB. পড়ল [porlo]. Root যা, জা < jā > (OIA. < yā >) has the past base গেলে < gēlē > = Early Assamese < gūlē >, Oriyā < gālā >, Bihārī < gail >, from OIA. < gata > + < -ila >; this is the genuine and current form, and বাইল < jāilā > is a regular < sādhu-bhāṣā > creation out of যা < √jā >, which is not the spoken form. The conjunctive forms are গেলে < gēlē > and গিয়া, গিয়ে < giyā, giyē > *on going, having gone* (cf. Early Bengali, Early Assamese গই < gāi >, also found in OB.); but যেলে < jēlē > and যেয়ে < jēyē > would appear to be extremely uncommon in colloquial Bengali, and would seem to be based on the literary forms বাইলে, বাইয়া < jāilē, jāiyā >.

772. The roots meaning *give* and *take* have had a close inter-influence in their history. OIA. root < dā > *to give* did not use its reduplicated forms in MIA., and already in Transitional MIA. (Bharhut), it figures as < dēti > < *dayati >, apparently through analogy of < nayati > > nēti > (from < √ni > *to lead, to take away*). The passive participle base was < datta > in OIA. (which seems to be preserved in the Panjābī < dittā >); and a form < *dita > also occurred in OIA., which gave W. Hindī < diyā >, Bengali দিল < di-lā >; beside another in < -nn- >, attested from MIA. < dinṇa- > and NIA. < dīnau > (W. Hindī, Brajbhākhā), < dīnha > (Early Awadhī), < dīdhō = *dīndhāü, dīnhaü > (Gujārātī: cf. Tessitori, 'Grammar of OWR.,' § 126 [3]). We have besides the form < dēl- > in Bihārī, in which occurs the vocalism of the present. NB. Vowel Harmony has largely modified the original disposition of the < -i- > and < -ē- > vowels (see *supra*, p. 894). For *take*, we have as many as *three* roots in Bengali. The standard < sādhu-bhāṣā > knows only ল, লহ < √lā, lāh > (which, if it is not the Skt. < labh >, is at least influenced by its *tbh.* form < √lah >): Present 1. লই < lāi >, ২. লইস, ল'স < lāis, lā's >, লহ, লও < lāhā, lāō >, ৩. লহে, লয় < lāhē, lāy >, honorific ল'ন, লয়েন, লহেন < lānā, lāyēnā, lāhēnā >; Imperative ২. ল < lā < lāhā >, লও, লহ < lāō, lāhā < lāhāhā >,

3. লউক < lāuk >, honorific লউন < lāün >; Past base লইল < lāilā >, Future base, লব, লইব < lābā-, lāibā- >, Conjunctive লইয়া < lāiṣyā >, Passive Participle লওয়া < lāwā >. This < lāh, lā > root occurs in MB. literature also. But it is never used in spoken Bengali. The vocalism parallels that of roots সহ, বহ < sāh, bāh > as given above (e.g., Future [śāhibo > ſoibo, ſobo], so [lāhibo > loibo, lobo]), and thus indicates the form < lah > (< labh >) as a source of the NB. root. The dialects (other than Standard Colloquial) use a root লে < lē >, e.g., Present 1. লি(ই) < li(i) >, 2. লিস্ < lis >, লেও > লাও < lēo > lāo >, 3. Present লেয় < lēy > [læð], Past লিলে < lilē >, Future লিবে, লেবে < libē, lēbē >, Conjunctive লিয়ে < liyē >, etc.: this root is now regarded as vulgar; but it figures in MB., and in OB. (e.g., Caryā 14, < kawādī na lēi, bōdī na lēi > *takes not a cowrie shell, takes not a farthing*; Caryā 10, < lēmi > *I take*; 32, < lēhu > *you take*; 49, < lēli > *taken*). It seems that this < √lē >, and < lā, lāh > were confused with each other: < lē > was made to approach < lāh > as an elegant, literary form. The OB. conjunctive forms < lai > (Caryās 29, 38, 47), < lāiā > (28, 45), < laiā > (26) seem already to be the result of this confusion in changing the root vowel of < lē > to < la > as in < lah > (cf. NB. dialectal < liyē > *having taken* < √lē >). This < lē > is found in Bihārī, in E. Hindī, in W. Hindī (lē-nā), etc. The source of it seems to be the OIA. root < lā > *to take*, as in Sanskrit. In Sanskrit, however, this root is not so common. The popular Skt. root is < grah >, which is represented by forms in some of the NIA. speeches. The change of < lā > to < lē > is probably the result of the influence of < dēi, dēti = dāti, dadāti > (cf. Jules Bloch, 'Langue Marathe', p. 400, under *lenem*). The Standard Colloquial root meaning *to take* (occurring also in MB.) is নি, নে < ni, nē >, now conjugated exactly on the model of < dē > (see *supra*, p. 894). It may be that this form is due to the change of the initial < l- > of < lē > to < n- > (see *Phonology*, p. 545); but it is at least equally likely that here we have the OIA. root < nī > *to lead, to carry off for one's self > to take*. We have আন < ān > = < ā + √nī > as a common verb in Bengali; and it is exceedingly likely that OIA. < √nī > has also survived in Bengali.

OB. had the root « ghēn » *to take* (< OIA. gṛhṇāti) : cf. Caryā 6, « ghini (= ghēni) mēli » = « gṛhītvā muktivā », according to the Commentary. It is lost to Bengali now, but Oṛiyā still retains this root ~~and~~ common form (√ghēn).

It is curious that the root for *taking* also means *wearing (clothes)*, in Oṛiyā (« √ghēn »), in Marāṭhī (lēṇē), and in MIA. (« laiaṁ parihitaṁ : laiaṁ aṅgē pinaddham ity anyē » — ‘Dēśināma-māla’ quoted by Jules Bloch, ‘Langue Marathe,’ p. 400 : cf. Skt. « vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti narō parāṇi »).

773. Root আ « √ā » *to come* is a defective root, which is affiliated to root আইস, আস « √āis, ās » *to come* (< OIA. ā + √viś), to supply an optional past form and the familiar imperative (= singular). Thus—

3 Present, MB., NB. (sādhū-bhāṣā) আইসে, আসে « āisē, āsē », NB. Standard Coll. আসে « āsē »; 3 Past, MB. আইসিল « āisilā », NB. (sādhū-bhāṣā) আসিল « āsilā », also MB. আইল « āilā », NB. Standard Coll. এল [elo], East Bengali আমল [aīlō]; 3 Future, MB., NB. (sādhū-bhāṣā) আসিবে « āsibē », NB. আসবে [aībē]; Imperative, 2 familiar or inferior আয় « āy », 2 ordinary « sādhū-bhāṣā » আইস « āisā », Standard Coll. এসো [eʃo], আইসুক, আসুক « āisukḥ, āsukḥ », 2, 3 honorific আ(ই)সুন « ā(i)sunḥ », Future Imperative 2 inferior আ(ই)সিস্ « ā(i)sis », ordinary NB. আইসিও « ā(i)siō » > এসো [eʃo]; Conjunctive আসিয়া « āsiyā », এসে « ēsē »; Absolute, আসিলে « āsilē » > আস্লে « āslē », beside আইলে « āilē » > NB. এলে « ēlē »; Present Participle আসিতে « āsitē » > আস্তে « āste ».

The form « ā » comes from OIA. « ā + √yā » : « āyāta + -ila- » * āāilla- > * āilla- > আইল « āilā » > এল [elo]. The verbal noun connected with this root is আনা « ānā », which is not found by itself : but here, as the OB. form « avaṇā-gavaṇā » *coming and going* (found in the Caryās : = NB. আনাগোনা « ānā-gōnā ») shows, we have « √gam » — « āgamana- + gamana- ». It seems a MIA. form like * āāwāi » (= OIA. * ā-gamati) has merged into « ā + √yā ». The present tense of « √ā » is not found in NB., but OB. shows « āvai » (Caryā 42; also spelt « āvayi » in Caryā 43). Corresponding to this OB. « āvai, avaṇā- » we have W. Hindi 3 Present « āwē », Verbal Noun or Infinitive « ānā »; in Bihari

(Maithilī), Verbal Noun « āb », Present Participle « ābait » beside « āōt », 3 Future and Conditional Past (= original Present Participle) « āuta- », Present 3 person original singular « āē » beside « ābai », plural > honorific « ābathī », Future 1st person « āēb, āōb », conjunctive « ābi, āī, āy ». (Grierson, 'Maithilī Grammar,' §§ 312, 313). The Maithilī « -b-, -o- » forms, both from original « -w- », clearly show that as in Bengali, we have also the OIA. « *āgamati » > MIA. « *āaṃai » form: Maithilī « āē = āī < āyāti », and « ābai = āwai < *āgamati, ābathi < āgamanti, āēb < āyātavya, āōb < *āgamitavya ». The Maithilī past base always is « āil- », where it is < « āyāta + -illa », as in Bengali « āilā » : cf. W. Hindī « āyau, āyā » (< ā-yāta-ka).

Three OIA. roots preceded by the « ā » particle thus feature in the Bengali verb for *coming* : « ā-viś », « ā-yā » and « ā-gam ».

[P] DUPLICATED VERBS.

774. Certain verb-forms are doubled in Bengali to indicate repeated, intense or continuous action. These are either conjunctives in « -iyā » (or « -i » in Early Bengali), or present participles in « -itē », used with an adverbial force with reference to the finite verb. Thus we have in OB. (Caryā 10) « chaī chōī = chōṃī chōṃī » *frequently touching*; (26) « dhuni dhuni » *by continually carding (cotton)*; (31) « cāhantē cāhantē » *continually scrutinising*; MB., Caṇḍī-dāsa, বুরিয়া বুরিয়া কান্দে « jhuriyā jhuriyā kāndē » *weeps (silently) shedding tears continually*; Gōvinda-dāsa, উড়িয়া পড়িয়া মাতল ভ্রমর বুরিয়া বুরিয়া বু. « uriyā pāriyā mātālā bhrāmārā ghuriyā ghuriyā bulē » *the drunken bee flies and moves and circles round and round*, হাসিয়া হাসিয়া ঝুগা দোলাইয়া নাচিয়া « hāsiyā hāsiyā āṅgā dōlāiyā nāciyā nāciyā jāy » *goes smiling always, swinging the body and dancing always*; NB. দেখে দেখে « dēkhē dēkhē » *seeing for a long time*, খেটে খেটে « khētē khētē » *working continuously*, etc. This usage goes back at least to MIA.: cf. Late Skt. « pītṃvā pītṃvā punaḥ pītṃvā, patitṃvā ca mahitālē », an idiom based on MIA.

775. There are a number of roots which are used in pairs—roots similar in meaning, or indicating connected ideas, and together they

convey an intensive idea, or the idea of the entire process involved (cf. under 'Onomatopoeitic Roots,' p. 891). These do not make what are known as 'Compound Verbs,' as both the roots take inflexions; e.g., NB. বুঝে-সুঝে « bujhē-sujhē » *understanding well*, ধুয়ে-মুছে « dhuyē-muchē » *washing and wiping=making clean completely*, মেরে-ধ'রে « mērē-dhōrē » *striking and restraining=forcibly*, কাঁদে-কাটে « kādē-kāṭē » *weeps and fidgets*, past tense কাঁদল-কাটল « kādla-kāṭla », future কাঁদবে-কাটবে « kādbe-kāṭbe »; নাচে কোঁদে « nācē-kōdē » *dances and capers*, past নাচল-কুঁদল « nāclā-kūdla », future নাচবে-কুঁদবে « nācbe-kūdbē »; লাফাল-ঝাঁপাল « lāphālā-jhāpālā » *leapt and jumped*; হটুকানো-পাটুকানো « huṭkānō-pāṭkānō » *to turn topsy-turvey, to ransack*; etc. They occur in earlier Bengali as well: ŚKK., ছিড়ি-জুলি « chindī-julī » *tearing and scattering*; so ভাঁগি-জুলি « bhāgi-julī »; উথাল'-পাথাল' « uthāl'-pāthāl' » *cheering and heartening*; 'Sayings of Dāka,' ধোইয়া-পোছিয়া « dhōiyā-pāucehiyā » *washing and wiping = thoroughly washing*; etc.

There is another kind of reduplication, behaving like the roots which are used in pairs, in which, following the habit of Bengali with regard to nouns, the verb is repeated by an artificial form in which the vowel or the consonant in the initial syllable of the verb is changed, and a jingle thus results, which continues the idea of the verb, or brings in notions of a similar nature: e.g., খেয়ে-দেয়ে « khēyē-dēyē » *having finished one's meal*; জিরিয়ে-টিরিয়ে « jiriyē-ṭiriyē » *resting and reposing*; কাঁদে টাদে « kādē-ṭādē » *weeps and sorrows*; ঝাড়লে-ঝুড়লে « jhārlē-jhurlē » *wiped and cleaned* (see *supra*, p. 176, on 'Echo Words'). This form is also found in MB.: e.g., Dāka, খায়-দায়, না পালে হাণ্ডী « khāy-dāy, nā pālē hāṇḍī » *eats and enjoys, but does not attend to the cooking pot*.

776. There is in Bengali, as in other NIA., a common Verbal Noun of Reciprocity, which may be noted in this connexion. The verbal root or the noun is doubled, and they are connected by a link vowel « -ā- », and the second part of this reduplicated form takes the affix « -i < -ī »: e.g., জানাজানি « jānā-jāni » *knowing in common*, বলাবলি « bālā-bālī » *informing each other*, হড়াহড়ি « huṛā-huṛī » *pushing and pulling each other*, মারামারি « mārā-māri » *striking each other > fighting*, দেবাদেখি

« dēkhā-dēkhi » *seeing each other, mutual seeing*, ঘুঘুঘু « ghuṣā-ghuṣi » *fighting with fisticuffs*, কানাকানি « kānā-kāni » *talking with mouth by each other's ears, whispering*, হাতাহাতি « hātā-hāti » *hand-to-hand fight*, মুখামুখি « mukhā-mukhi » *face-to-face*, etc. These nouns can be used adverbially.

Similar formations are known to OIA. Pāṇini has already noted them, under *Bahu-vrīhi* compounds (cf. 'Aṣṭādhyāyī,' II, ii, 27, and V, iv, 127 : « kēṣā-kēṣi, daṇḍā-daṇḍi, karṇā-karṇi, muṣṭā-muṣṭi, jalpā-jalpi » etc.) In OIA., these are nominal compounds only, the « -ā- » being the modification of the stem-vowel of the word. This formation occurred with concrete nouns as well as verbal nouns in OIA. (cf. « jalpā-jalpi ») ; and the final « -i » seems to have been strengthened by « -ka » in MIA., so that it could be retained in NIA. as « -ī, -i » (-ika > -ia > -ī, -i : * karṇā-karṇi-ka > * kaṇṇākaṇṇi > kākānī, -ni).

Repeated roots of the type noted above in § 775 form by analogy compounds of a similar type, only the reciprocal sense is absent : e.g., চৈচামেচি « cēcā-mēci » *shouting and noise (singly or by many)*, কাঁদাকাটি « kādā-kāṭi » *weeping and sorrowing*, etc.

[Q] COMPOUND VERBS.

777. Modern IA. languages agree in having a remarkable idiomatic use of verb roots in connexion with a noun or a verbal conjunctive or participle. The noun which is compounded is in the accusative, and occasionally in the locative; and the verbal form remains unaffected, the root following taking the temporal and personal affixes. The two parts combined form one idea. The inflected root in such a group, though outwardly in form the principal part modified by a noun or by a participle, is properly the auxiliary; and sometimes it has no special force, although generally it strengthens or otherwise modifies the idea of the preceding verbal participle or noun. The use of this 'Compound Verb' or 'Group Verb' construction amply compensates for the loss of the root-modifying prefixes which form such a characteristic feature of Sanskrit and of Indo-European speeches outside India. In English, the modifying prefix now comes after (e.g., *to lie down, to sit down, to put off, to put out*), though

we have older forms (like *to with-stand*, *to for-give*, *to for-get*, *to up-set*, etc.). So for English *sit down*, and Skt. « ni + √sad », we have in Bengali বসিয়া পড়া « *bāsiyā pāṛā* », lit. *having sat, to fall*, = Hind. « *baith jānā* » *having sat, to go*. The loss of the root-prefix both in form and significance (e.g., « *upa-viśati* » becoming « *bāisē, bāsē* », « *pra + √āp* » becoming « *√pā* ») as well as the absence of new root-modifying prefixes or particles when the old ones were lost by assimilation, has gradually brought about this make-shift of the Compound Verb. These compound verbs supply to some extent the want of modal and temporal affixes, and are as characteristic of the modern Indo-Aryan speeches as the 'aspects' of the verb in the Slav languages.

In this point there is a remarkable agreement with Dravidian (see *supra*, p. 174). In the Dravidian languages, compound verbs of exactly similar formation and function occur, e.g., in Tamil, with « *koḷḷu* » *take*, « *varu* » *come*, « *viḍu* » *leave*, « *pō* » *go*, « *uru* » *come*, « *adi* » *strike*, « *paḍu* » *suffer*, etc.; in Telugu, with « *konu* » *buy, take*, « *vesenu* » *throw*, « *iceu* » *give*, etc. It is very likely that here we have another contribution of Dravidian in the formation of Modern Indo-Aryan speeches.

778. The Compound Verb occurs from the earliest period in NIA. We have, e.g., in the Caryās, « *diṭa* (= *diḍha*)-*karia* » (1), « ? *cauri-nila* » (2), « *tuṭi-gēli* » (36), « ? *saḍi-paḍiā* » (44), « *uṭhē* (= *uṭhi*)-*gēli* » (47); in the ŚKK., আনি দিবো « *āni dibō* » *I shall bring*, কাচি নিলে « *kāchi nilē* » *snatched away*, লাগি গেল « *lāgi gēlā* » *become fixed*, কহিআ দেহ « *kāhiā dēhā* » *do describe*, মুছিআ পেলাইবো « *muchiā pēlaiḍō* » *shall wipe off*, etc., etc. Examples are common in MB.

779. Types of the Compound Verb in Bengali.

(Cf. J. T. Platts, 'Hindustāni Grammar,' pp. 169-180; S. H. Kellogg, 'Hindi Grammar,' pp. 257-279; Grierson, 'Maithili Grammar,' pp. 289-298.)

I. Nominals.

(a) Accusative : জমা করা « *jāmā-kārā* » *to gather*, দর্শন করা « *dārśanā-kārā* » *to see* (e.g., *the deity in a temple*), দর্শন দেওয়া « *dārśanā-dēwā* » *to*

show oneself, আহাৰ কৰা « āhārṣ-kārā » *to eat*, আহাৰ দেওয়া « āhārṣ-dēwā » *to feed*, পাস or ফেল কৰা or হওয়া « pāsṣ-, phēṣṣ, kārā, hāwā » *to pass or fail (in examination)*, স্বাদ নেওয়া « swādṣ-nēwā » *to taste*, জল দেওয়া « jālṣ-dēwā » *to water*, নাম নেওয়া « nāmṣ-nēwā » *to repeat the name (of God)*, লাফ দেওয়া « lāphṣ-dēwā » *to jump* (Sanskritised in the « sādhu-bhāṣā » as লক্ষ প্রদান কৰা « lāmphṣ-prādānṣ kārā »), etc., etc.

(b) Locative : আগ বাড়া or বাড়ান « āgṣ-bārā, -bārānṣ » *to advance*, গা কৰা « gā-kārā » *to receive properly, to attend (receive on body, cf. গায়ে মাখা « gāē mākhā » = to smear on the body in the same sense)*, etc.

(c) With the locative verbal noun (or infinitive) in ইতে « -itē » :

(i) Inceptives (with « √lāg » *to be attached*) : কৰিতে > ক'ৰ্তে লাগা « kārītē > kōrtē lāgā » *to set to do*, খাইতে > খেতে লাগা « khāitē > khētē lāgā » *to set to eat*, etc.

(ii) Desideratives : দিতে চাওয়া « ditē cāwā » *to wish to give* (with « √cā, cāh » *to want*) ;

(iii) Acquisitives : দেখিতে > দেখতে পাওয়া « dēkhītē > dēkhtē pāwā » *to be able to see* (with « √pā » *to get*),

(iv) Permissives : বসিতে > ব'সতে দেওয়া « bāsitē > bōstē dēwā » *to allow to sit* (« √dē » *to give*) ;

(v) Potentials : চলিতে > চ'লতে পাবা « cālītē > cōltē pārā » *to be able to walk* (« √pār » *to be able*).

(d) With the verbal noun in « -i » and in « -ā » : Reflexives : মুড়ি দেওয়া « muṛi-dēwā » *to wrap oneself up*, গুড়ি মারা « guṛi-mārā » *to creep, to cower*, হামা দেওয়া « hāmā-dēwā » *to crawl on all fours*, etc., etc.

II. Verbals.

(a) With the conjunctive (in « -iyā, -ē ») :

(i) Intensives : কাড়িয়া > কেড়ে নেওয়া « kāṛiyā > kēṛē nēwā » *to snatch away*; ভাঙ্গিয়া > ভেঙ্গে দেওয়া « bhāṅgiyā > bhēṅgē dēwā » *to break fully*; আসিয়া > এসে পড়া « āsiyā > ēsē pārā » *to come along, to reach*; উঠিয়া > উঠে পড়া « uṭhiyā > uṭhē pārā » *to get up*; দিয়া > দিয়ে দেওয়া « diyā > diyē dēwā » *to give away*; ভাগিয়া > ভেগে পড়া « bhāgiyā > bhēgē pārā » *to decamp*; সরিয়া > স'রে পড়া « śāriyā > sōrē pārā » *to retire (silently)*;

উঠিয়া পড়িয়া > উঠে পড়ে লাগা « *uṭhiyā-pāriyā* > *uṭhē-pōrē lāgā* » *to be up and doing, to be at something tenaciously*; etc., etc.

(ii) Intensives and Completives : খাইয়া > খেয়ে ফেলা « *khāiyā* > *khēyē phēlā* » *to eat completely, to finish entirely*; মুছিয়া > মুছে ফেলা « *muchiyā* > *muchē phēlā* » *to rub off*; কাটিয়া > কেটে ফেলা « *kāṭiyā* < *kēṭē phēlā* » *to cut down*; বলিয়া > বলে ফেলা « *bāliyā* > *bōlē phēlā* » *to blurt out*; বসিয়া > বসে পড়া « *bāsiyā* > *bōsē pāṛā* » *to sit down*, etc., etc. Generally with « *√phēl* » *to throw, to cast* with transitives, and « *√par* » with intransitives.

(iii) Inceptives, with যা « *√jā* » *to go*; লাগিয়া > লেগে যাওয়া « *lāgiyā* > *lēgē jāwā* » *to start*; বসিয়া > বসে যাওয়া « *bāsiyā* > *bōsē jāwā* » *to sit down for something*, etc.

(iv) Staticals : বসিয়া > বসে থাকা, রহা (রওয়া) « *bāsiyā* > *bōsē thākā, rāhā (rāwā)* » *to continue to sit, to remain sitting*; লাগিয়া > লেগে থাকা, রহা « *lāgiyā* > *lēgē thākā, rāhā* » *to be fixed or working at something*; জাগিয়া > জেগে থাকা, রহা « *jāgiyā* > *jēgē thākā, rāhā* » *to keep awake*, etc. (The « *-iyā* » forms here may be the passive participle rather than the conjunctive).

(v) Continuatives : বকিয়া > বকে যাওয়া « *bākiyā* > *bōkē jāwā* » *to go on chattering*; খাইয়া > খেয়ে যাওয়া « *khāiyā* > *khēyē jāwā* » *to go on eating*, etc. (খাইয়া যাওয়া « *khāiyā jāwā* » is also passive, *to get eaten*, where the « *-iyā* » form is not the conjunctive : see *supra*, pp. 922 ff.).

(vi) Miscellaneous : e.g., করিয়া > ক'রে দেখা « *kāriyā* > *kōrē dēkhā* » *to experiment (to do and see)*; বুঝাইয়া > বুঝিয়ে দেওয়া « *bujhāiyā* > *bujhiyē dēwā* » *to explain*; ছিটকাইয়া > ছিটকিয়ে পড়া « *chitṭkāiyā* > *chitṭkiyē pāṛā* » *to be scattered*; etc., etc.

(b) With the Present Participle in ইতে « *-itē* » :

(i) Continuatives or Frequentatives : দিতে, করিতে > ক'রতে, হাসিতে > হাসতে থাকা « *ditē, kārītē* > *kōrtē, hāsītē* > *hāstē thākā* » *to remain giving, doing, smiling*; etc.

(ii) Staticals : করিতে করিতে যাওয়া « *kārītē-kārītē jāwā* » *to go while doing*, নাচিতে নাচিতে গাওয়া « *nācitē-nācitē gāwā* » *to sing while dancing*. (Here the form is strictly not of the compound verb, as both roots retain their independent meaning : but the « *-itē* » forms have an adverbial sense.)

APPENDIX.

780. The following are the main or typical stages in the development of Bengali as a Modern Indo-European language from the Primitive Indo-European speech :

- (1) Indo-European, c. 2500 B.C. ;
- (2) Indo-Iranian or Aryan, c. 1800 B.C. ;
- (3) Old Indo-Aryan (Vedic Dialects), c. 1200 B.C. ;
- (4) Transition to Middle Indo-Aryan in the Prācya or Eastern speech, c. 700 B.C. ;
- (5) Early Middle Indo-Aryan of Magadha (Old Māgadhī), c. 300 B.C. ;
- (6) Transitional Middle Indo-Aryan of Magadha, about the time of Christ ;
- (7) Second Middle Indo-Aryan of Magadha, c. 300 A.C. ;
- (8) Late Middle Indo-Aryan of Magadha and Bengal, or Māgadhī Apabhraṁśa, c. 800 A.C. ;
- (9) Old Bengali, c. 1100 A.C. ;
- (10) Early Middle Bengali, c. 1400 A.C. ;
- (11) Late Middle Bengali, c. 1600 A.C. ;
- (12) New Bengali or Modern Bengali, after 1800 A.C.

In the preceding pages, this development from the third stage as above, from Old Indo-Aryan, has been sought to be indicated in its general lines, both in sounds and in inflexions. The development of Old Indo-Aryan from the parent Indo-European speech properly forms a distinct branch of the subject. To illustrate the transformation of Indo-European to Bengali, however, a few sentences in New Bengali are taken below, and their equivalents through the typical preceding stages are given, and in this way the hypothetical Indo-European source-forms are worked back. This will indicate within a short compass the processes underlying this transformation.

All the words in OIA., Indo-Iranian, and Indo-European sentences below have been accented.

(i) মা ঘরে আছে < mā ghārē āchē > *mother is in the house* < eMB. মাও ঘরে আছে (আছে) < māō ghārē āchē (āchāē) > < OB. * < māwa gharē (gharaī, gharahi, gharahī) āchāi > < Māgadhī Apabhraṃśa * < māa (māwa) gharahī (gharahi, ghalahī, ghalahi or ghari) acchāi > < Māgadhī Prakrit * < mātā (< māṭā, mādā) ghalahī (< ghalaṭhi, ghaladhi; or ghalaśśi, or ghalē) acchāi (< acchaṭhi, acchadi) > < Old Māgadhī (Prācya) (= First MIA.) * < mātā ghaladhi (ghalaśśi, ghalē) acchati > = Late OIA. (not Prācya) * < mātā gharadhi (< garhadhi, or gharassi (< garbasmin, gharē) acchati > < OIA. < mātā * gṛhā-dhi (gṛhē) * ācchati (* acchāti) > < Indo-Iranian * < mātā gṛdhā-dhi (gṛdhāi) as-ç(h)ā-ti (< as-skā-ti) > < Indo-European * < mātē(r) gṛdhō-dhi (gṛdhēt) es-ské-ti >.

(ii) সাধ হয় মোর মনে < sādhaḥ [śa:dh] hāy mōrḥ mānē > *a longing is in my mind* (the form মোর < mōrḥ > *my* is archaic for the NB. Standard Colloquial) < eMB. সাধ হোঁ মোর মনে < sādhaḥ hōē mōrḥ mānē > < OB. * < sādha hōi mōra maṇē (maṇāi, maṇahi, maṇahī) > < Māg. Ap. * < śaddha hōi mōrahī (= mō-alahī, māwa-kalahī) maṇahī > < Māg. Prakrit * < śaddhā hōi (< hōṭi, hōdi) mama-kalabi maṇahi (< maṇaṭhi, maṇadhi, maṇaśśi) > < Old Māgadhī * < śaddhā hōti (or bhōti) mama manadhi (manaśśi) > < Transitional OIA. * < śarddhā bhavati mama manadhi (manasmin) > < OIA. < śrāddhā bhāvati māma mánasi > < Indo-Iranian * < çrād-dhā bhāvati māna mánasi > < Indo-European * < kréd-dhē bhéweti méne ménesi >. (হয় < hāy > also represents an OIA. < * as-a-ti >, IE. < es-e-ti >: see *supra*, pp. 1038-1040).

(iii) দাঁড়ে না বায় < dāṛē nā bāy > *rows a boat with an oar (= stick)* (the word না < na > is rather archaic for the NB. Standard Colloquial) < eMB. দাঁড়ে (দাঁড়ে) নাও বাহে < dāṛē (dāṇṇē) nāō bāhē > < OB. * < dāṇṇē nāwa bāhāi > < Māg. Ap. * < daṇṇēm (daṇṇē) nāam (nāwā, nāā) bāhēi > < Māg. Prakrit * < daṇṇēṇa(m) nāam vāhēi (< vāhēṭi, vāhēdi) > < Old Māgadhī * < daṇṇēna nāvaṇ vāhēti (< vāhaiti, vāhay'ti) > < OIA. < daṇṇēna, daṇṇā (* dandrá) nāvam vāháyati > < Indo-Iranian * < dandrá nāwa (nāwm) wāzháyati > < Indo-European * < dendró (? derdró) nāwm wēghéyeti >.

(iv) গোৱালা গাই দৌয় « gōwālā gāi dōy » *the cowherd milks the cow* < eMB. গোৱালা গাই দুহে দুহে « gōwālā gāi duhē (duhāē) » < OB. « gōāl-ā (gōwāl-ā) gāi (gāwī) duhai » < Māg. Ap. * « gōāla (gōāli) gāīm (gāi) duhai » < Māg. Prakrit * « gōvālē (< gōbālē, gōbālē) gāvīm duhai (< duhaḍi, duhadi) » < Old Māgadhī * « gōpālē gāvīm duhati » < Transitional OIA. * « gōpālāḥ gāvīm duhati » < OIA. « gō-pālāḥ (gō-pālḥ) gāvīm (gām) dōgdhi » < Indo-Iranian * « gau-pās (gau-pālās) gā(w)m dhāugdhi » < Indo-European * « gwou-pōs (gwou-pōlós) gwō(w)m dhēugh-ti ».

(v) বর বে (বিয়ে) ক'রে বউ আনে « bārāḥ bē (biyē) kōrē bāu ānē » *the bridegroom brings (leads) the bride after having married* < eMB. বর বিয়া (বিহা) কৰিয়া বহু আগে (আগে) « bārā bi(h)ā kārīā bāhu āṇē (āṇāē) » < OB. * « bara biāha (= biyāha, biwāha) kariā (kari) bahu āṇai » < Māg. Ap. * « bara (bari) biāhan (biwāhā) kariā bahuīm (bahū) āṇēi » < Māg. Prakrit * « valē vivāham kalia (kadua) (or ūddhā) vahuīm āṇēi (< āṇēḍi, āṇēdi) » < Transitional OIA. * « valaḥ (varaḥ) vivāham karya (kṛ-t-ya, kṛtvā) (or ūdhvā) vadhūm āṇaiti (ānay'ti) » < OIA. « vāraḥ (* vālāḥ) vi-vāhām kṛtvā (or ūdhvā) vadhūm ā nāyati » < Indo-Iranian * « wāras (wālas) wī wāzhām kṛtvā (or ūzdhwā, ūzhtwā) wadhūm ā nāyati » < Indo-European * « wēlos wī wēghóm kṛtwō (or ughtwō) wedhūm ō néyeti ».

(vi) মানুষের আই শ বছর « mānuṣērā āi śā bāchārā » *a man's life-time is a hundred years* (the word আই « āi » *life-time, man's age*, is by itself rather archaic for New Bengali, but it occurs in পরমাই « pārāmāi », আইবুড় « āi-burā », etc.; and বছর « bāchārā » seems to be a *sts.*) < eMB. মানুষের আউ শ (শঅ) বছর « mānuṣērā āu śā (śāś) bāchārā » < OB. * « mānu-ṣērā āu (āwu) śaa (śawa) bacchara » < Māg. Ap. * « mānuṣā-ēra āu (āwu) śaam baccharā (bacchalā) » < Māg. Prakrit * « mānuṣā-kēlē (= mānuṣāśśa) āu śaam (< śaḍam, śadam) vacchalā » < Old Māgadhī * « mānuṣāśśa āvu (āyu) śatām vacchalā (vacchalāśē) » < OIA. « mānuṣasya (= mānuṣasya) āyūḥ śatām vatsarāḥ (vatsarāśaḥ ; * vatāḥ) » < Indo-Iranian * « mānu-ṣasya āyūš ṣatām watsarāś (watsarāśas ; watās) » < Indo-European * « mōnususyo āyús kmtóm wetōs (? wetserōs) ».

(vii) সে দৌড়ে এল (গেল) « sē dāurē ēlō (gēlā [gælo]) » *he came (went) running* (lit. *having run*) < eMB. সে দৌড়িয়া আইল (গেল) « sē dāuriā

āīlā (gēlā) » < OB. * « sē daūḍiā (daūḍi) āīlāa, āyilaṃa (gēlāa, gēlāṃa) »
 < Māg. Ap. * « sē (śai, śi) dava-ḍ-ia āyillāa (gaillāa, gaṃyailāa) » < Māg.
 Prakrit * « sē (śāē < śagē, śagē) dava-ḍ-ia (davia) āāē (āyāē < ayāḍē, āyādē)
 (gaē < gaḍē, gadē; gaḍē) » < Old Māgadhī * « sē (śakē) davīa (dava-ṭ-iyā)
 āyātē (gatē; gaṭē) » < Transitional OIA. * « saḥ (sa-ka-ḥ, sa) dravya
 (dru-t-ya, drutvā) āyātaḥ (gataḥ) » < OIA. « sa drutvā (= drávan) á yātáḥ
 (gatáḥ) » < Indo-Iranian * « sa drutwā (= dráwan[ts]) á yātás (gatás) »
 < Indo-European * « so drutwō (= drówonts) ó (e)yātós (gʷm̥tós) ».

(viii) জ্যন্তে দেখে না, ম'লে পায় « jyāntē [j̥j̥ānte] dēkhē [dækhe] nā,
 mā'lē [mole] pāy » *does not see while living, obtains when dead* < eMB.
 জিয়ন্তে দেখে (দেখএ) না, মৈলে পায় « jiyāntē dēkhē (dēkhāē) nā, māilē pāē »
 < OB. * « jīantē (= jīyāntē, jīwāntē) nā dēkhaī, māilē pāāī (= pāwāī) » <
 Māg. Ap. * « jīantahī na dēkkhaī, maillahī (< maṃyallahī) pāvēī » < Māg.
 Prakrit * « jīvantahī (< jīvantadhi; jīvantaśśī) na dekkhaī (< dekkhaḍi,
 dekkhadi), maahi (< madadhi, madaśśī; maḍadhi, maḍaśśī) pāvēī (< pāḍēḍi,
 pāḍēḍi) » < Old Māgadhī * « jīvantaśśī (jīvantē; jīvantadhi) na dēkkhati
 (dakkhati), maṭaśśī (maṭadhi; maṭē) pāpēti (pappōti) » < Transitional OIA.
 * « jīvantē (= jīvantasmin, jīvati; jīvan) na drekṣati (derkṣati < dṛkṣati,
 drakṣati, *present form*), mṛtē (mṛtaḥ) prāpaiti (< prāpay'ti, prāpayati =
 prāpnōti) » > OIA. « jīvan na * drakṣati (= * dārsati), mṛtāḥ prā apnōti »
 < Indo-Iranian * « g'íwan(ts) na dārçati, mṛtás prā apnāuti » < Indo-
 European * « gʷ íwonts ne (nē) dérketi, mṛtós pró apnéuti ».

ADDITIONS AND CORRECTIONS

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PAGE

- 1, *l.* 8 : the number of Bengali speakers according to the Census of 1921 is 49,290,499.
- 4, *l.* 13 : *read* 1915 *for* 1914, *and* F. *for* W.
- 8, *ll.* 20-23 : these voiced stops accompanied by closure of the glottis are as a matter of fact found in certain East Bengali dialects, as regular substitutes for the voiced aspirates, [g', dz', d', b'] for [gfi, ʃʒfi, dfi, dhi, bfi], as I have found out subsequently. In East Bengali there is accompanying high tone.
- 12, *ll.* 12-17 : Amīr Khusrau was born at Patiyālī in 1253, and died at Delhi in 1325 (E. G. Browne, 'Literary History of Persia,' II, p. 540). The first authentic poet of Urdū seems to have been Muḥammad Qulī Quṭb Šāh, king of Golconda in the Deccan, who died in 1611 A.C. He used a vernacular Western Hindī speech with Panjābī affinities, not exactly identical with the Hindōstānī of later times. (Cf. Braj-ratn Dās, 'Urdū-kā Pratham Kavi' in the 'Nāgarī Pracārīnī Patrikā,' Benares, New Series, Vol. 4, No. 2.)
- 27, *footnote l.* 17 : *after* 1916, p. 364, *add* : R. G. Bhandarkar, in the JBBRAS., Vol. 25, 1917, pp. 76-81.
- 28, *footnote l.* 10 : *in the list of references on the Harappa seals, add at the beginning* : A. Cunningham, (Archæological) Reports, Vol. 5 (1875), pp. 105 ff. ; J. F. Fleet, JRAS., 1912, pp. 699 ff.

About the recent discoveries in Sindh and at Harappa, see Sir John Marshall's article in the 'Illustrated London News' for September 20, 1924, and further articles by Prof. A. H. Sayce and Messrs. C. J.

Gadd and Sidney Smith in the same journal for September 27 and October 4, 1924, respectively. Cf. also S. K. Chatterji, 'Dravidian Origins and the Beginnings of Indian Civilisation' in the 'Modern Review' for December 1924; also the 'Modern Review' for February, 1925, and the 'Journal Asiatique' for 1925, p. 371. See also 'Sumerian Connexions with Ancient India,' by Ernest Mackay, JRAS. for 1925, pp. 697-701. Further articles on these 'Indo-Sumerian' antiquities by Sir John Marshall have appeared in the 'Illustrated London News' for February 17 and March 6, 1926 and in the 'Times of India Illustrated Weekly' for March 7, 1926.

31, l. 7 : *read* dialects *for* languages.

44, l. 16 : *read* Kauṣītaki.

46, l. 8 : the Vrātyas. Mm. Haraprasād Śāstrī derives « vrātya » from « vrāta » *horde*, in a suggestive paper containing some interesting information about the Vrātyas or 'the Original Inhabitants of Magadha,' one of six lectures on 'Magadhan Literature,' delivered in the University of Patna, 1923.

47, l. 12-21 ; « hēlayaḥ (hēlavaḥ) ». This form has been sought to be explained as a Semitic word, the same as the Hebrew « ʾēlōāh » = Arabic « ʾilāh » (K. P. Jayaswal, in the ZDMG., Vol. 68, p. 719 : cf. R. G. Bhandarkar in the JBBRAS., Vol. 25, pp. 76 ff.). But this is extremely unlikely. Hebrew (as well as Arabic) was rather removed from the tracts where the Aryans moved much or were settled in, in North Mesopotamia and North-Western Iran, at this early period (B.C. 2000-B.C. 1300); and Hebrew conquest of Palestine took place during the closing centuries of the 2nd millennium B.C. The Semitic word for *god* which the Aryans would be likely to pick up, if they did pick it up at all, would be the Babylonian and Assyrian « ilu », which makes the connexion with the Indian form remote. Jayaswal also derives the Indian « mlēccha (Pkt. mlakkhu) » *foreigner* from a Semitic word « mlk », in Hebrew « mēlēx ». But there is no reason not to regard this word as Indo-European (see Uhlenbeck, 'Altindisches Etymologisches Wörterbuch').

- 54, l. 33 : *after* « -āni », *add* : the dative plural affix was « -ēhi » (= -ēbhyah, *ēbhiḥ) rather than the genitive-dative affix « -ānam » (= -ānām) which characterised the Midland, North-Western and Southern speeches as in the Aśoka Inscriptions and in Pali (cf. Surendranāth Majumdar Sāstrī, 'The Dative in Pali,' in 'Sir Asutosh Mookerjee Silver Jubilee Volumes, III,' Calcutta University, 1925).
- 56, l. 3 : *read presents for present ; and in l. 19, read dramas for drama.*
- 59, l. 17 : *read nama for nāma.*
- 59, footnote : Cf. K. P. Jayaswal in the JBORS. for 1924, pp. 189 ff., for further Brāhmī seals from Magadha with « -śa (= -śśa) » for the genitive affix « -sya » (*e.g.*, Mamaśa, Citaśa, Bhadamta Lōpagōraśa, Abhaya-vamaśa).
- 65, l. 19 : *read Mōlāḍandī for Mōḍālandī.*
- 66, l. 6 *from bottom* : *read*  *for* .
- 67, l. 27 : *read Bāgādīs for Bāgūdīs.* (The « Vāthurīs » are different from the « Bāurīs ».)
- 68, l. 24 : *read Mangalore for Bangalore.*
- 71, l. 4 : *read Gaina for Gaina.*
- 72, footnote, l. 2 : *read Lāla- for Laḷa-. Also in l. 11, correct Dīpa to Dīpa.*
- 75-76. King Candra-varman of Puṣkaraṇā. Mr. K. N. Dikshit, of the Archaeological Survey of India, definitely suggested the identification of Puṣkaraṇā of the Susunia Rock Inscription with a place in Bengal—in the district of Bankura, and not with Pokharaṇ in Rajputana. Also Mr. Nikhil-Nāth Rāy B.L., in the 'Bhārata-varṣa' for Jyaiṣṭha, 1330, p. 832. There is actually in that district a village 'Pokharna' (*vulgo* 'Pākhānnā, Pōkhānnā') on the Dāmōdar river, some 25 miles east of Susunia Hill (23 N 87 E, Bengal Survey, scale one inch = one mile, Sheet No. 238, Survey Season 1854-64). This is conclusive, and it would show that Rāḍha at least was entirely Aryanised, and had a Hindu Vaiṣṇava king in the 4th century A.C. ; and it may be concluded that Aryanisation was already some centuries old.
- 90, l. 19 : *add at the end, after Jan. 1923, the following* : C. D. Dalal and P.D. Gune, ' Bhavisayattakaha by Dhanapala,' Baroda, 1923, Introduction.

- 94, *ll.* 18-20 : the future in « -t- », from the old Present Participle, occurs in East Vanga Dialects : see under *Morphology*, pp. 961-963.
- 100, *l.* 6 : *for* rahaulāũ, *read* rahalaũ.
- 104, *l.* 2 : *after* in Brajabulī, *add* : The Braja-bulī dialect also spread into Assam, or rather, an Assamese Braja-bulī was developed, as early as the 15th century, Śaṅkara-dēva and others having composed poems and dramas in it. From the biographies of Caitanya, we learn that it had also spread into Orissa during that century, Braja-bulī songs being sung by Vaiṣṇavas in Orissa as much as in Bengali.
- 104, *footnote* : the 'Kīrtti-latā' has been published in the Bengali character, with Introductions and Translation in Bengali, by Mahāmahōpādhyāya Haraprasād Śāstrī, in 1924 (Hṛṣīkēśa Series).
- 106, *ll.* 21-24 : the earliest specimen of connected Oṛiyā seems to be in the newly discovered bilingual inscription (Oṛiyā and Tamil) of Nṛsiṅha-dēva II (13th Century) from Bhubaneswar, very carelessly edited in the JASB. for 1924, pp. 41 ff. Among some of the noteworthy things in this inscription, we may mention the following : (i) the vowel [ɾ] was pronounced as [ri] and not as [ru] as in Modern Oṛiyā : cf. the spelling « Kṛiṣṇa » in *l.* 3 ; and (ii) the word « ācāya < ācārya », which occurs here, also occurred in Old Bengali (see pp. 121-122, *Introduction*). The writing differentiates between the dental and cerebral « l » sounds, and the former, marked with a diacritical sign below as in Modern Oṛiyā (see under *Phonology*, p. 538), has been wrongly transcribed as double « ll », in the verb past tense.
- 109, *ll.* 13-21 : the 'Ṭikā-sarvasva' was written Śaka 1082 : Paṇḍit T. Gaṇapati Śāstrī published the first part in 1911, and completed the entire work in 1917.
- 110, *footnote, l.* 2 : *read* Caryā *for* Carjā.
- 123, *footnote* : the OB. line quoted was evidently a proverb, and it occurs in another MB. work, the 'Caṇḍī-kāvya' of Kavi-kaṇkaṇa Mukunda-rāma Cakravartī, in the form হরিণ জগতবৈরী আপনার মাসে « hāriṇḍ jāgātā-bāiri āpanārḍ māsē » (as pointed out to me by my friend Mr. Charu Chandra Banerji of Dacca University).

127, *after* line 2, *add* :

65a. The Sanskrit encyclopædia 'Mānasōllāsa' or 'Abhilāṣārthacintāmaṇi' (of which the first volume has been published in the Gaekwad's Oriental Series, 1925), composed in Śaka 1051 or 1129 A. C. under the auspices of king Sōmēśvara III Bhūloka-malla of the later Cālukya dynasty of Mahārāṣṭra, who ruled from 1127 to 1138 A.C., seems to contain a few Old Bengali lines. (Sakhārām Gaṇeś Dēuskar in the Bengali journal 'Āryāvarṭta' for Māgha 1317, pp. 678-679; R. G. Bhāṇḍārkar, 'Early History of the Deccan', Bombay, 1895, pp. 89-90; Dēuskar mentions a Marāṭhī article by V. K. Rājawādē on this work read before the 1st Mahārāṣṭra Sāhitya Sammēlan which I have not seen. I am indebted to my friend and colleague Mr. Kshitish Chandra Chatterji, M.A., for bringing Dēuskar's article to my notice.)

In the section on Poetry and Music ('Gīta-Vinōda') in this work, short poems and verses in Sanskrit, Prakrit, Apabbraṇṣa, Lāṭī, and in the Dravidian Kaṇṇaḍa speech have been given; and besides a few verses occur, which are undoubtedly in the various NIA. speeches—Old Marāṭhī, Old Braj-bhākhā, and Old Bengali, to judge from at least some of the forms. The work is preserved in various MSS. at Poona, Tanjore, Bikaner, and elsewhere. I could consult one of the Poona MSS. (copied Saṃvat 1930=1874) which happened to be in the Indian Museum at Calcutta in 1923, and through the kind offices of my friend Mr. Sris Chandra Chatterji, Engineer and Architect, lately in the service of the Bikaner State, I also obtained (December 1923) transcripts of the relevant parts from an old MS. of the work (dated Śaka 1593=1671 A.C.) in the Fort Library of Bikaner. Both the MSS. are very corrupt, and although there is a close agreement between them (both seemingly being based on the same original), the bad readings make it almost impossible to restore the text of the non-Sanskrit portions from these only. Instead of attempting to give a critical edition of these portions in question, I give below tentative readings of some of the vernacular passages based on a comparison

of the two MSS., wherever they can be made out with any degree of certainty. We have thus—

« chāmṇḍu chāmṇḍu mai jāivō (= jāibō ? jāiba ?) Gōvinda-saha khēlaṇa Nārāyaṇu jagaha-kēru (-kārā) gōsāmvi » (Bikaner, fol. 141a ; Poona, fol. 168b) = *Leave (me), leave (me), I shall go to sport with Gōvinda.....Nārāyaṇa the lord of the world.*

Bikaner folia 141b and 142a and Poona fol. 169(a, b) give a song praising the ten Avatāras of Viṣṇu, which seems to represent more than one form of NIA. The first verse is in Old Marāṭhī, and runs thus : « jēṇē rasātala-uṇu matsya-rūpēm vēda āṇiyalē(m).....tō saṁsāra-sāyara-tāraṇu, maha-tē(m) rākhō Nārāyaṇu » *by Whom the Vedas were brought from Rasātala in the form of a fish.....the Saviour in the ocean of transmigration.. He, Nārāyaṇa, (may) keep me.* The next verse (on the Tortoise Incarnation) is very corrupt. The third verse is as follows : « jō suvara-rūvēṁ pāyalu paīṣi dāṇau Harīṇa-kachapu mācaviṁ (?), dāḍha Gōvinda dharāṇi uddhariam sō dēu..... » *Who in the form of a boar entered Pātāla and killed the demon Hiraṇya-kāṣipu, Gōvinda who rescued Earth with his tusk, that God.....* This verse has Śaurasēnī affinities, as also the next two verses on Nṛsiṁha and Vāmana Avatāras, but both are hopelessly corrupt.

The sixth shows some distinctive Bengali features : « jē brāhmaṇēra kulē(m) upajiyā(m), Kātavi(r)yā jēṇē bāhu-pharasē khāṇḍiyā : Paraśarāmu dē(v)u sē māhara (mōhara ?) maṅgala karaü » *Who was born in the family of a Brāhman, by Whom with the touch of his arm Kārttavīrya was cut down, He, the God Paraśurāma, may work my welfare.* The above reading is substantially that of the Bikaner MS., and the Bengali character of this passage is shown by the pronoun « jē », and « -ē(m), -ēra » affixes for the locative and genitive ; and « -iyā » would be the non-l passive participle adjective (> verb past) which featured in Old Bengali (see pp. 946 ff.)

The verse describing Rāma is missing in both the MSS. That on Kṛṣṇa is apparently in Old Braj-bhākhā : « Nanda-gōḷa jāyau Kanhu jō gōvi-janē(m) vaḥihē..... » : but it is corrupt. The

verse on Buddha runs thus : « Buddha-rūpeṁ jō dāṇava-surā vañcaūṇi veda-dūsaṇa bōllaūṇi māyā mōhiyā, tō dēu mājhi pasāu karu » *Who in the form of Buddha, after having Cheated Gods and Demons and having said words of scorn for the Vedas, led (them) astray by his Māyā —that God may grant grace to me : it is distinctly Old Marāṭhī. The last verse on Kalki is in Sanskrit.*

131, ll. 27 ff. *Dāk* the Gōwālā (cowherd) is also well-known in Bihār as a sage and author of proverbial sayings, as Sir George Grierson tells me. See also Mm. Haraprasād Śāstrī on *Dāk* and *Khānā* in the Bengali journal 'Prācī' (Dacca) for Śrāvaṇa, 1330.

137, l. 13 : *read form for from.*

148, l. 30 : *read « bhāṣā » for « bhasā ».*

156, l. 13 : *read vēlā for vēla ; l. 15, correct to between.*

157, l. 13 : *read « nīb » for « nīb » ; l. 14, read tāmra for tamra.*

159, ll. 14, 15 : Pischel gives ('Grammatik der Prakrit-sprachen,' § 304) « uṭṭa, iṭṭa » as MIA. forms. The deaspiration in these words thus goes back to MIA. times, and the W. Hindī « ũṭ, iṭ » are obviously based on MIA. « * uṇṭa, * iṇṭa » showing Spontaneous Nasalisation (discussed at pp. 368 ff.).

166, l. 6 : *after mī read : , myā.*

171, l. 5 *from bottom of page : after* Dravidian sounds, *and add : these (barring the last, which is found in Dravidian—in Tamil only, to be precise).*

176, l. 7 : *read « ghōṛā-ṭōṛā » for « ghōrā-ṭōṛā ».*

176, l. 11 : *read « kudure-gidure » for « kudire-gidire ».*

177, ll. 21 ff. : This idiomatic use of a verbal conjunctive meaning *having said* is a common idiom in Tibeto-Burman as well—in Kuki-Chin, for instance—and it is also found in Burmese (see LSI., III, Part III, p. 5) ; and it is common in Boḍo also, which was the original language of a large section of present-day Bengali-speakers in North and East Bengal (J. D. Anderson in the JRAS., 1913, pp. 867 ff.).

180, *after l. 14, add :*

In connexion with the above is to be taken (iv) the Ghugrahati Copper-plate of Samācāra-dēva (cf. Ep. Ind., 1925, Vol. XVIII, pp.

74 ff., ed. by Nalinī-Kānta Bhaṭṭaśālī, M.A.), which mentions « Navyāvakaśikā », as well as « Vāraka-maṇḍala », and « Vyāghra-cōraka » and « Gōpēndra-cōraka » village, and « Vidyādhara-jōṭikā »; and among personal names it gives « Pavitruka, Dāmuka, Vatsa-kunḍa, Śuci-pālita. Vihita-ghōṣa, Śūra-datta, Priya-datta, Janārdana-kunḍa ».

Para 87: This Copper-plate Inscription has been edited and published by Dr. L. D. Barnett in the Ep. Ind. ('Vappaghoshavāṭa Grant of Jayanāga,' Vol. XVIII, pp. 60 ff.).

182, l. 24: « koppam ». Compare also Tamil « kuppam » *village*.

187, l. 10: The Gōvindapur Grant has since been edited by Prof. A. C. Vidyābhūṣaṇa in the 'Bhārata-varṣa' for Phālguṇa, 1332.

188, after line 5, add:

[27a] A new Copper-plate Grant of Viśva-rūpa-sēna has been recently discovered in Maimansing, and has been edited by Mm. Haraprasād Śāstri in the 'Indian Historical Quarterly,' Calcutta, Vol. II, No. 1, March 1926, pp. 77-86. This gives quite a number of place-names in Vāṅga, besides some personal names.

195, after l. 6, add: (অ)সওয়ার « (ā)sāwār » *horseman, trooper*, সওয়ারী « sā-wārī » *rider (on horse, in carriage)*: occurs in the Bharhut and Sanchi inscriptions as « asavāri »: from Old Persian « asa-bāri- » *horseman* (=New Persian « suwār »).

195, after l. 18, add: কোণ « kōṇ » *corner*, from MIA., and Skt., =Greek « gōnos ».

196, last line but one: read « śuruṭṭu » for « śuluṭṭu ».

197, l. 1: after Tibetan « blama », add: টাঙ্গন « tāṅgān » *a hill pony, Bhotia pony* = Tibetan « rta-ṅāṅ ».

198, 199: The word « dhītā » (as the source of « jhī ») has also been derived from the Indo-European « √ * dhē » *suck* (=OIA. « dhā »), which we find in the Latin « fi-lius ».

203, l. 22: read « fath for fath ».

213, last line in footnote 1, read 'khājāñci' for 'khajañci'

215, ll. 9 ff.: the word মেটে « mēṭe », a slang term to denote dark-skinned

Eurasians, is at least influenced by the French « métis », if not actually derived from it. The word may be from « māṭiā » *earthen*, by Umlaut.

215, l. 22 : read ইম্‌কপ for ইম্‌কপ.

232, l. 7 : read rasūla and mōhāmōti ; l. 20, read pūsē for pusē.

233 : immediately before § 126, add : Bengali MSS. in the Persian character are but rarely found in other parts of the country. One such MS., however, has come to light recently—a Bengali version of the 'Qissah-i-Amir Hamzah'—from Jessore district. It was exhibited by Maulavi 'Abdu-l-Wali in the ASB. (November 1925). In its transcription, unlike the Chittagong MSS., it employs regularly ঢ and ঙ for চ and জ.

235, heading, read : SILĒT ; footnote, l. 4, read in for is.

245, l. 22 : read tzāndanon for tsāndanon.

254, 255 : loss of « -tr- » > « -tt- » : W. Geiger cites also (Festschrift E. Kuhn, p. 186) Sinhalese « hū » (sūtra), « mū » (mūtra) « rā » (rātri).

256, l. 21 : « ratta (< ratna) » actually occurs in MIA. (in the Pali 'Sutta-nipāta,'—'Sabhiya-sutta' : « ratta-ñña » = « ratna-jña », explained in the Commentary of Buddha-ghōṣa as « ratana-ññū »).

260, l. 25 : read « -vā » for « -ā ».

263, l. 18 : read 'ḥi(ē)ā:la for ḥi(ē)ā:la.

264, l. 14 : read kḥi for kḥi ; l. 17 : read ḥupḥi for ḥupḥi.

265, l. 5 from bottom : read mḥḥ for mḥḥ.

269, l. 3 from bottom, add : The glottal stop occurs with the voiced stops and palatal or dental affricates [g', ḡ' (dz'), ḍ', d', b'] in some East Bengali dialects as the regular substitutes for the corresponding aspirates [gh, ḡh, ḍh, dh, bh] of Standard Bengali.

272, l. 17 : correct the figure for : [h] from 2·02 to 0·02.

282, l. 12 : read pāṇiya-for pāṇiya.

287, ll. 11, 12. It should be noted that the « Payār » has also 16 morae, including the pauses, although the number of syllables is 14.

293, l. 6 : read bācḥia for bācḥia.

294, l. 12 : read 'eḥā(ē)e for 'ca(ē)e.

- 298, l. 6 : read 'jaṅṅo for jaṅṅo.
 301, last line : read pātṭ for pātā.
 302, l. 20 : read kārā for kārā.
 305, l. 20 : after (grivā), add : MB. ঘড় < ghārā > array (ghatā);
 307, last line but one : read < āc > for < āc >.
 309, l. 8 : read MB. for MA.
 313, l. 11 : after (alābu), add : হেঁট < hēṭṭ > below > in a crouching position (* ahēṇṭa, * ahēṭṭha < * adhiṣṭāt, Buddhist Sanskrit hēṣṭā, = OIA. adhaṣṭāt); MB. পাসরে < pāsārē > forgets (apasmarati);
 315, l. 19 : read māśānṭ for māśānṭ.
 315, l. 12 : read < ātṭ > for < ātṭ >; after (antra), add : আশথ beside অশথ < āśāthṭ, āśāthṭ > (āśvattha); and in l. 15, delete : খাজা < khājā > a sweetmeat (khāḍya), and take this deleted portion to p. 321, l. 23, before the word জাড়, adding khājja before khāḍya.
 319, l. 20 : the word < sabhā > forming the plural. Mr. Sukumār Sen has drawn my attention to the word < yuvati-sabhā > young women in Song 18 of the 'Gīta-gōvinda' (Canto IX). Cf. also pp. 732-733.
 324, l. 6 : read < niṣuti > for < niṣuṭi >; l. 10, read * piuṣī for piuṣī; l. 25, read চীঠ for চীঠ.
 325, l. 20 : read * ūru- for * uru; l. 21, read -aṣṭhī- for -asthi-.
 329, l. 8 from bottom : correct bōḍṛa to bōḍra.
 331, l. 20 : read 'বদ্দিন' for বদ্দিন; l. 25, read caritavya for cartavya.
 333, l. 8 : after [jīdne], add : ঘটটা < ghāṭi-tā > that water-vessel, বাটটা < bāṭi-tā > that cup > Standard Coll. ব'ট্টে, বাট্টে [gṛiṭṭe, baṭṭe].
 334, l. 7 from bottom, add : করম্‌চা < করমোঁচা < kārāmcā < kārā-mōcā > a fruit, Cassia carondas (Skt. kara-marda, Hind. karaundā : cf. 'Devatā,' Pāṇini Office, Allahabad, 1917, p. 155).
 335, l. 7 from bottom : correct persons to person.
 337, l. 10 : correct -ū- to -ū-.
 341, l. 6 from bottom : read jāēr for jāēr.
 342, l. 10 : read chāyṛā for chāyṛā; l. 19, delete MB.
 349, l. 1 : after NIA., add : (where no special force of the < -ā > is present or evident).

- 350, *l. 4*: *before etc.*, *add*: যাই, তাই < jāi, tāi > (yadā-hi, tadā-hi).
- 351, *l. 13*: *add at the end*: But পৌনে [poune] *less by a quarter* has < -āu- > for MIA. < -āō- > (pāōṇa, pādōṇa).
- 352, *l. 15*: *read* *duūlia *for* duulia; *l. 8 from bottom, after* (dēva, dēha), *add*: ‡ র [rē:, ræ:] *line for plough to follow* (*rēḥ, rēhā, rēhā, rēkhā);
- 353, *l. 7 from bottom*: *read* *ghrata.
- 355, *l. 8, after* (nacca, nṛtya), *add*: ‡ বাসোয় < bāsawā > *or*, Maithili < basahā > (vasaha-, vṛṣabha-); *in l. 21, read* *tādṛśana.
- 356, *l. 2*: *before etc.*, *add*: বুক < buka > *chest* (cf. Skt. vṛkka, Avestan vərəḥka *kidney*, MIA. bukka);
- 357, *l. 5 from bottom*: *correct* egreja *to* igreja.
- 358, *l. 3, l. 6*: *read respectively* [abrito] and [abbrito]; *last line, correct to* ghanakam.
- 359, *l. 12*: *for* < ẁ > *read* < ẃ >.
- 364, *l. 7, add*: But we have the *sts.* বেন্নন < bēnnān > [bænnon] *curry from* < vyañjana >.
- 365, *l. 12*: *read* ṣaṇḍa *for* saṇḍa.
- 366, *l. 7 from bottom*: *read* śimul & for śimula.
- 367, *l. 12, add*: an! ŚKK. চাম্বলী < cāmbhālī > *a flower for* < cāmēli >.
- 369, *l. 7 from bottom*: *read* *inṭa *for* *inṭa.
- 370, *l. 6*: *read* sēcayati *for* sēcayati; *l. 19, bātul & for* bātulā.
- 373, *ll. 11-12*: *read* j̄ *for* j.
- 378, *l. 13*: *after e.g.*, *add*: Pali < issēra, acchēra < *ēssaira, *acchaira < *essairīa, *acchairīa < āiśvarya, āścarya >.
- 386, *l. 18*: *after* < gāṭṭ >, *add*: beside গোট < gēṭṭ >.
- 392, *l. 19*: *read* [jōittō] *for* [joittō].
- 396, *l. 3 from the end*: *read* [borp(h)i] *for* [borp(h)ī].
- 398, *l. 10 from bottom*: *read* *কুড়লি *for the first* কুড়লি, *and* kuṛālī *for* kuṛālī.
- 402, *l. 14, before origin, add to their*: *l. 5 from bottom, read* [fore ɔ:].
- 424, *l. 6 from bottom*: *add*: MB. < -āhā-, -āya- > *also occur as* [ōḥ]: গয়না < gōṇa > < < gāhānā > *ornaments, jewels* (grahāṇa-); ময়না [mōṇa] < < māyānā > *a talking bird, 'mynah' (madana-). In l. 16, read* bhāṣṭa *for* bhāṣṭa.

- 430, *ll. 4 and 2 from the end* : [ʃts] (as in [kəʃtsit] and [dzoik:həʃtsək:re:]) is pronounced also as [reʃ] and [ceʃ].
- 438, *l. 9* : read §84 for §86.
- 440, *l. 21*, read gār for gār ; *last line*, correct † to ‡.
- 441, *l. 3* : *The Aspirates*. It should be noted that the aspirate nasals and liquids (◀ nh, mh, rh, lh ▶ : cf. 'Prākṛta-Pāṇḍala,' Bib. Ind. ed., p. 6) occurred in OB. and Early MB., and these became deaspirated in the Late MB. stage.
- 443, *l. 5 from bottom* : read ◀ ādḍlā ▶ for ◀ ādla ▶.
- 449, *l. 5*, add recent before foreign, and put a comma after words. *After l. 8*, add : Other instances of assimilation : ◀ n > m ▶ : মোহনভোগ ◀ mōhānḍ-bhōgḍ ▶ pudding made of flour, sugar and ghee > [mo(h)on-bfiog > mombfiog > mumbfiog] in the Calcutta Colloquial ; ◀ ṇḍ > n > ṇ ▶ : ডাঙাগুলি ◀ ḍāṇḍā-guli ▶ tip-cat (game) > ডান্গুলি, ডাংগুলি [ḍanguli, ḍaṅguli].
- 451, *l. 22* : correct pañca to pañca ; *l. 24*, at the beginning, add : [r] is similarly assimilated to a following [ʃ], as in মাকড়সা ◀ mākarḍṣā ▶ spider > Calcutta Coll. মাকসা ◀ mākaṣā ▶ [makərʃa > makoʃa], হাঁড়ীশাল ◀ hāṛisālḍ ▶ room for pots, kitchen > [hāṛʃal] by Epenthesis > হৈশেল [hēʃel].
- 452, *l. 5*, and *l. 4 from bottom* : correct < to >.
- 453, *l. 17* : correct gh to gfi.
- 456, *l. 14* : correct kākḍ to hākḍ.
- 460, after *l. 8*, add, in a new paragraph : OIA. ◀ -kṣy- ▶ : ভেখ, ভেক ◀ bhēk(h)ḍ ▶ mendicancy, the life of a monk, monk's garb (bhāikṣya).
- 468, *l. 13* : add so before long.
- 470, *l. 2 from bottom* : correct the semicolon before পেঁচা to >.
- 471, *l. 8 supply*, after jēācḍ : woman with first child living. *L. 9*, before etc., add : MB. আচাভুয়া ◀ ācābhua ▶ (accabbhua-, atyabbhuta-). After *l. 11*, add as a new paragraph : OIA. ◀ -re- ▶ > MIA. ◀ -ce- > -ñc- ▶ : আঁচ ◀ ācḍ ▶ heat of flame (arciḥ) ; কুঁচি ◀ kūci ▶ brush (kūrcikā).
- 472, *l. 2 from bottom* : read *es-ské-ti for *es-sko-ti.

- 473, l. 2 : read *pró + bhu-ské-ti ; l. 3, read *prk-ské-ti ; l. 17, add at the end : MB. নেউছা, নিছা « nēuchā, nichā » adorn (« nēvaccha-, nēpathya- » : there is another form in MB., নিছা « nichā », for which see *infra*, p. 551).
- 475, l. 13 : read 'fry' for 'try' ; l. 3 from bottom, correct † to ‡.
- 480, l. 15 : delete * before dhītā, and add after duhitā) : (the MIA. « dhītā » is derived by some scholars from the IE. « *√dhē » suck = OIA., « √dhā », which is found in the Latin « filius, filia ».)
- L. 7 from bottom, read ঝুঁঝা for ঝুঁঝা ; l. 5 from bottom, read ঝুঁঝা for ঝুঁঝা.
- 484, l. 18 : read « mardā-mi » for « mardāmi » ; l. 5 from bottom, delete one and.
- 488, l. 26 : read ḍāṣḍ for ḍāṣḍ.
- 490, l. 16 : read টাট্ট for টাট্ট.
- 495, l. 5 : read ḍimba for dimba.
- 498, l. 15 : read ডেগ for দেগ.
- 502, l. 9 from bottom : correct > to <.
- 509, l. 21, read পুঁটী মাছ for পুঁটী মাছ.
- 510, l. 10 from end : add, after « rūpā » : silver ; and after rūpya- : stamped coin.
- 513, l. 2 from bottom : correct to বেওয়া.
- 514, add after l. 17, as a separate para. : OIA. « -vy- » : the future base ইব « -ibā- » (OIA. « -itavya- », MIA. « -iavva-, -iabba- »).
- 515, l. 5, read bhukhḥ for bhukha ; after l. 23, add as a separate para. : OIA. « -dbh- » : MB. আচাভুয়া « ācābhua » (atyadbhuta-) ; and then after that add the portion from উভিয়া যাওয়া to (ud + √bhṛ, bhar) in ll. 31-33 (by mistake entered under OIA. « -rbh- »).
- 520, l. 9 : before MB. গোড়া, add : গুঁই « gūi » a surname (« -gōmin » : cf. Candra-gōmin, the Bengal grammarian of c. 600 A.C.) ;
- 521, l. 11 : before ছাত্তি, add : Standard Coll. গোম্বে [gomne] late, a sts., for গোণে « gāṇe [goune, gōwne] » (< gāṇa) ;
- 523, l. 10 : read ẽ for ē.
- 525, l. 9 from bottom : read most for all ; l. 3 from bottom, correct to intervocal.

- 527, l. 9 : *correct to* বিষ্টুপুয়ের.
- 534, l. 11 *from bottom* : *correct to* পক.
- 535, l. 2 : *read* [ð] *for* [ð̌].
- 536, l. 13 *from bottom* : *read as follows* : at a later time, Early Braj-bhākhā in the West as well), to change....
- 548, l. 11 *from bottom* : *read* apasmarati *for* prasmarati.
- 549, l. 1 : *read* śimśapā *for* śimsapā.
- 550, l. 9 : *read* si *for* sī ; l. 2 *from bottom*, *read* śatāyuh.
- 556, l. 9 *from bottom* : *read* bālcī *for* bālcī.
- 557, l. 10 : *read* sāhā *for* sāha ; 11, *read* nēhā *for* nēha.
- 560, l. 9 : *read* regarded *for* regard ; l. 12, *read* Saifi *for* Saifi.
- 563, l. 3 *from bottom* : *correct to* syllable.
- 570 : l. 8, *read* 'Moghals' *for* Moghals ; and in the Table of Consonants, take h *from the* Semi-vowel *to the* Fricative line.
- 576, l. 7 : *read* [tābu] *for* [tābu] ; l. 11, *correct* Hindōstanī *to* Hindōstānī ; l. 23, *read* fiab(e)li *for* fiab(e)i ; l. 25, *read* হালুয়া *for* হালুয়া ; and l. 26, fiabfi *for* fiabfi.
- 577, l. 4 *from end* : *read* বিশবৎ *for* বিশবৎ.
- 580, l. 9 : *read* হিন্দু *for* হিন্দু ; and l. 5 *from bottom*, before and, add : and আমারী « āmārī » *canopied seat on elephant* (‘imārī).
- 581, l. 14 : *read* corpses *for* corpses.
- 593, last line : *add* In *as the* last word.
- 608, l. 12 *from bottom* : *correct* phāṣṣad *to* phāṣṣad.
- 613, l. 5 *from bottom* : before হাজির, add : নজর [naḏḏir] *present* (naḏr) ;
- 621, l. 10 : *correct* Collected *to* Collected.
- 623, l. 11 : *read* তোলা *for* তোলা.
- 625, l. 5 : *read* 'coffee' *for* 'caffee.'
- 643, l. 6 : before 'theatre,' add : (also থিয়েটার [thiēṭar] commonly in Calcutta cockney, through assimilation with the following cerebral).
- 656, l. 13 : *read* ghūrṇ- *for* ghūrṇ-.
- 658, l. 4 : *read* রাধনী *for* রাধনী.
- 670 ; *read* rūpālī *for* rūpālī in l. 7, and rūpuli *for* rūpuli in l. 8.
- 672, l. 17 : *read* রাধনী *for the* first রাধনী.

673, l. 2 : read বহুমী for বহুমী.

677, last line : read pleonastically for peonastically.

682, l. 13 : read ḍholla for dholla ; l. 20, before পুটকে, add : মেচকো in মেচকো
ফের « mēcḍkō » in « mēcḍkō phērḍ » a strong knot, a complication < a
knot in a jute rope (< মেচা « mēcā » jute in the Standard Dialect in
tracts to the south of Calcutta) ;

688, l. 5 : read sâpāriyā for sâpāriyā ; l. 6, read লুঠিয়াড়া.

697, l. 6 from bottom : add : « ugra-rûpa » exceedingly fierce, Pali « kalya-
rûpa » exceedingly pleased, etc., etc.

699, l. 5 from bottom : read ঝুপসা for the second ঝাপসা.

702, l. 4 from bottom : read thānī for thanī.

703, l. 1 : correct to Perso-Arabic.

706, under (9) ময়, add : It is likely that in the locative sense, as in দেশময়,
the affix is partly based on the NIA. locative suffix from « madhya »
noted *infra*, p. 751.

706, before last line add :

(12) স্থ « -sthā ».

467a. Following Skt. forms like দেশস্থ « dēśā-sthā » remaining in
the land, সভাস্থ « sâbhā-sthā » present in the assembly, মধ্যস্থ « mādhyā-
sthā » remaining in the middle, arbitrator, etc., etc., the compounded
« -sthā » has come to be used as an affix with *tbh.* and foreign words, in
the sense of occurring at, present in, etc. : e.g., কলিকাতাস্থ « Kālikātā-
sthā » of Calcutta, from Calcutta, staying at Calcutta ; লড়াইস্থ সংবাদদাতা
« lārāi-sthā saṁbādḍ-dātā » war correspondent ; কর্ণওয়ালিস-ষ্ট্রীটস্থ দোকান
« Kārṇāwālisḍ-Ṣṭrītā-sthā dōkāṇḍ » shop in Cornwallis Street ; etc.

712 : Add at the beginning :

(ôa) পাতি, পাত « pāti-, pāt- ».

473a. This word, in the sense of *small*, occurs with a number of
terms, like পাতি-কুয়া or পাতকো « pāti-kūā, pāt-kō » a small well (as
opposed to an ইদারী « idārā » a large masonry well < « indrâgārā »),
পাতি-শিয়াল « pāti-śiyālḍ » small jackal, পাতি-লেবু « pāti-lēbu » a kind of
tiny lemon (as opposed to other kinds), পাতি-হাঁস « pāti-hāṣḍ » duck

(as opposed to রাজ-হাঁস « rājḡ-hāṣḡ » *goose*), পাতি-ভাঁড় « pāti-bhāṛḡ » *small earthen cup*, পাতি- or পাত-মোড় « pāti-, pāt-māuṛḡ » *an ornament for the head* (< mukuṭa), পাতি-কাক « pāti-kākḡ » *crow* (as opposed to দাঁড়-কাক « dāṛḡ-kākḡ » *juck-daw*), পাতি-নেড়ে « pāti-nēṛē » *shaveling, small shaven-headed one* = *Mohammedan of the lower castes* (a term of abuse), etc. The form occurs in East Bengal as পেতি « pēti », as in পেতি-কোঁয়া « pēti-kāuā » *crow*, পেতি-মেকুর « pēti-mēkurḡ » *kitten*. The source seems to be OIA. « patra » *leaf* > « patrika », MIA. « pattia » > NIA. « pāti » *thin as a leaf* > *small, insignificant*: cf. পাতলা « pātḡlā » *thin, not deep* (patra-la). The French « petit » [pēti, pti] *small* has been suggested by some as the source of this form, but it is exceedingly unlikely, despite the fact of the presence of the French in Bengal (at Chandernagore), and of the East Bengali form « pēti » presenting an unexpected vowel in the « -ē- » (the East Bengali form, however, seems to be a borrowing from Standard Bengali with irregular alteration of the vowel).

712, l. 13: correct « nābālakḡ » to « nābālakḡ ».

720, ll. 8, 9: delete: বৎসহারা গাভী « bātsā-hārā gābhī » *a cow which has lost her calf*. In l. 11, read form for from.

731, ll. 11, 13: read 'professors' for 'scholars'; and in last line but two, put an * before মান্বদ.

733, l. 5: read rājḡ-nāṭikḡ.

740, l. 7 from bottom: read: a form of Māgadhī.

741, l. 9: read *ṭhāwī for thāwī; l. 12, add after NB.: so Assamese « gādhāi » (< *gaddahi, gaddahē, gardabhah), « lātāi » (ts. latā + -i). In l. 24, read p. 1. for p. 2.

744, l. 6: read « gōru-ē » for « gōru-ē »

745, l. 2: read « -ānām » for « -anām ».

751: add as a new paragraph, after l. 16:

In dialectal Bengali, as in Sylhet, there is a locative affix in « -ō, -ā »; e.g., বরো, ঘর « ghārō, ghārā » *in the house* (LSI, V, I, p. 225). This would seem to be based on a MIA. « *gharaha »,

where « -ha » is the OIA. affix « * -dha », of a locative character, which is found in Sanskrit in « i-ha (cf. Prakrit i-dha), ku-ha, sa-ha (cf. Vedic sadha) », and which seems to have been extended to the noun also. (This « -dha » seems to be connected with the other locative affix « -dhi » discussed before at p. 745, and has cognate forms in the Latin « in-de », Slav « kŭ-de »: cf. Thumb, 'Handbuch des Sanskrit,' Heidelberg, 1905, § 407).

751, l. 8 *from bottom* : read an unsolved problem.

756, l. 8 : « udyāna-kṛtam āsanam » (cf. Grierson, 'On Certain Suffixes in the Modern Indo-Aryan Vernaculars,' Kuhn's Zeitschrift, Vol. 38, pp. 473 ff. : also « karaṇḍē mālā-kṛtē », in the 'Mahā-vastu,' etc.).
Last line but two : read puruṣāṇām.

759, l. 12 : the affix in Assamese seems to be 𑒦 « sâ »: cf. also the genitive form « tōmāsā-rā » and the locative « tōmāsā-tā » in Early Assamese.

762, ll. 2, 3 *from end* : a solitary example of an ablative form in OB.

There is another instance of an ablative in « -hu » in the Caryās, viz., « raaṇahu ṣahajā kahēi » (Caryā 27), which the Sanskrit Commentary translates and explains as « sadguru-vacana-tattva-ratna-prabhāvāt sa mayi saha-jānandam kathayati ».

772, under *Post-position No. (26)*, বই « bāi ». My friend Mr. Sailēndranāth Mitra, M.A., of the Department of Pali in Calcutta University draws my attention to the use of « bahiddhā » in Pali, with the ablative, to mean *apart from, outside of* : e.g., « itō bahiddhā samaṇō'pi n'atthi » *outside of this, there is no monk* (Mahāparinibbāṇa-sutta, V, 27). The use of « bahiḥ, bahirdhā (= bahiḥ + dhā) », with the ablative as well as genitive, to denote *outside*, occurred in OIA. (cf. Speijer, 'Vedische und Sanskrit-syntax,' §§ 88, 89, 90). The source of the Bengali post-position বই, বহি, বহী « bāi, bāhi, bāhī » would thus be the OIA. « bahiḥ », and not « vyatīta » as suggested in the text.

790, l. 14 : correct to Wackernagel.

800, l. 15 : read sō for sō.

- 801, l. 21 : A MIA. form for « sahasra » seems to have been « sahaṁsa » (beside « sahasa »), and this nasalised form occurs as « sahāsa » in Early Western Hindī. An old spelling of the place name 'Sasseram' or 'Sahasram' in Bihar is 'Sahansram.'
- 802, l. 11, *add at the end*: There is also the word সিকি « siki », সিকা « sikā » a quarter, a silver coin equal to the fourth of a rupee. The word occurs dialectally as « suki, sukā », and is apparently the same word as the Hind. « sūkā ». Platts derives « sūkā » from « sapādaka » with a quarter ('Hindustani Dictionary'). It may be that here we have the influence of the MIA. « sikka » (see *supra*, pp. 194-195) or the Perso-Arabic « sikkah » coin, in connexion with the « -k- » consonant as well (as the « -i- » vowel in the Bengali form).
- 811, l. 17 : read মুঁহি, for যঁহ,
821. In the Table, under Old Plural, Oblique, read তাঁ for তা; under New Plural, Nominative, read তা(হা)রা, and oblique, তা(হা)দের; and in connexion with what has been said in l. 8 in § 555, note: the form « sa-kaḥ » actually occurs in OIA. (Rig-Veda, Śatapatha Brāhmaṇa, etc.): see below, note on p. 993.
- 823, l. 13 from bottom : read তাঁ for তা.
- 825, l. 17 : read possesses for possess.
- 828, l. 10 : read tāṁḍ-rā-rā for tāṁḍ-ra-rā.
- 829, l. 2 in § 566 : delete comma after « ē-ta- »; l. 5, read . base « *to- ».
- 832, l. 3 from bottom : read in the Shabbazgarhi Aśōkan.
- 835, l. 7, read উহা for উহা; in the Table, under Oblique of Old Plural, read ওহাঁ for ওহা.
- 839, read [F] for [D] before the heading THE RELATIVE PRONOUN; and in the Table, under Oblique of Double Plural, read যা(হা)দের for যা(হা)দেৱ.
- 840, l. 6 : « ya-kaḥ » as the source of « jē » occurs in OIA., like « sa-kaḥ » the source of « sē » : see *supra*, note on p. 821, and *infra*, on p. 993.
- 861, l. 14 : read *-n- for -n-.
- 862, l. 4, read div-ya-ti for div-ya-ti.

- 867, *l. 3 from bottom* : read *cār-i-tav-āī* for *car-i-tav-āī*.
- 869, *l. 12 from bottom* . read *NOUN* for *VOUN*.
- 871, *l. 15* : read *seem* for *seen*.
- 873, *l. 12*, read *es-ské-ti* for *es-sko-ti* ; *l. 15*, read *খুঁজ* for *খুঁজ* ; *l. 24*, read *বস* for *বর*.
- 874, *l. 5* : read *lāj* for *āj* ; *last line*, read *Bengali*.
- 875, *l. 12* : read *es-ské-ti* ; *l. 14*, read *pró + bhu-ské-ti*.
- 882, *l. 22* : read *vyākhyāna* for *vyyākhāna*.
- 884, *l. 16* : read *দাগ* for the second *দাগ*.
- 885, *heading line* : read COMPOUNDED AND SUFFIXED ROOTS.
- 898, *ll. 18-19* : The dative-accusative with the post-position occurs in OB. : e.g., *Caryā 12*, « *matīē ṭhākura-ka parinivittā* » = « *matyā prajñāpāramitānubuddhyā ṭhākuram iti saṅklēśārōpita-cittam parinirvāṇārōpitaṁ kṛtam* », according to the Commentary.
L. 3 from bottom : read *like* for *ike*.
- 900, *l. 12* : read *labh-ē-ta* for *labh-ī-ta*.
- 901, *l. 3* : read *NB.* for *MB*.
- 904, *l. 5* : read « *-aü* » : « *kar-aü* ».
- 907, *l. 16*, *add* : The affix in the form of « *-üt* », however, is actually found in S.-W. Bengali : চলুৎ « *calūt* », etc.
- 908, *l. 15* : read *later* for *latter*.
- 909, *l. 15* : *add* : The form « *gā* » (earlier form « *gai, gaē* ») is also optionally added in Maithili to emphasise the future (cf. Grierson, *Maithili Grammar*², pp. 136-137).
- L. 4 from bottom (=heading line)* : read as (1) PASSIVE INDICATIVE.
- 924, *l. 18* : read *lālātā-* for *lālāta-*.
- 932, *l. 7* : read *খোঁয়ে* for *খোঁয়ে* ; *l. 11*, read *পায়ে* for *পায়ে*.
- 941, *l. 11* : correct to *Grammatik*.
- 956, *l. 4* : read « *cālī, jāī* ».
- 961, *headline* : correct to FUTURE.
- 968, *l. 13* : read *is* for *in*.
- 975, *l. 9, from end* : read « *pārīlāhō* » for « *pārīlāhō* ».

984, l. 19 : *correct the first* ब्रह्मिण to ब्रह्मेण.

993, *last line, after 'e.g.,' add* : MIA. « aha-ka-m̐, tva-ka-m̐ », OIA. (Rig-Veda) « asa-ka-, sa-ka- », (Kauṣītaki Brāhmaṇa) « yāma-k-i », (Śatapatha Brāhmaṇa, etc.) « sa-kā, sa-ka-, ya-ka-, ya-kā, asa-ka- », etc ; and note also.....(I am indebted to Mr. Sukumār Sen for drawing my attention to the OIA. forms occurring in the Vedic texts).

1019, l. 9 *from the end* : *read* « āch » for the present and the past.

1029, l. 13 : *read* « -(i)t- + -it- » + root « āch ».

1032, l. 10 : *read* pālāṇā *for* pālāṇā.

1035, l. 3 : *read* adjective passive participle *for* verbal noun ; *and in l. 6, take the semicolon before* so.

1040, *last line but one* : *read* altindischen.

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