The Participles.

(A) The Present Participle.

The present participle in Kamrupi is -ūte (O.I.A. - ant -; St. coll. -ūte). This is added after verbal roots ending in -ā, -a and -de. After roots ending in -i, -u and consonants it takes the form -āūte. The present participle implies 'in or "while doing a particular deed". Examples:

- kha - ū te 'in or while eating'.
- ka - ū te 'in or while saying'.
- de - ū te 'in or while giving'.
- du - aū te 'in or while milking'.
- xi - aū te 'in or while stitching'.
- xun - aū te 'in or while hearing'. etc.

With the forms -ūtā and -aūtā, nouns of agency are expressed. For example: kha - utā 'eater'; ka - ūtā 'sayer; spokesman'; de - ūtā 'giver'; du - aūtā 'milker'; xi - aūtā 'stitcher'; xun - aūtā 'hearer'; kar - aūtā 'doer'. etc.

(B) The Past Participle.

The past participle is -ā (O.I.A. - ta; St. coll. -ā). This is added only after roots ending in -i, -u and consonants. With the roots ending in -a and -ē nothing is added. Roots ending in -ā change -ā to -a in the past participle form. The past participle also carries adjectival sense. Examples:

- kha tel 'oil that is taken'.
- sa katha 'things past'.
- dhāra katri 'sharpened knife'.
- ha bhāt 'cooked meals'.
 ka katha 'word said'.
 ne takā 'rupee taken'.
 dhuā kāpur 'washed cloth'.
 xīā salā 'stiched shirt'.
 bārā bhāt 'served dish'.
 gulā xindur 'mixed vermillion'.

(C) The Future Passive Participle.

173. This is formed by subjoining - lāgā (St. coll. lagīgā) to a verb in the infinitive form in - ba and - ibā; e.g.

 khābā lāgā 'to be eaten'.
 kabā lāgā 'to be spoken'.
 xuinbā lāgā 'to be heard'.
 keirbā lāgā 'to be done'.

The Conjunctives.

174. The following are the conjunctives in the dialect:

(1) - i (W.I.A. - is < O.I.A. - ya). It is used after roots both ending in vowels or consonants. Roots ending in - e and - i drop them before - i. Disyllabic roots ending in - ā after taking this - i, both of them contracts to - e.

 Examples:

 sāi 'going'.
 khāi 'eating'.
 sāi 'seeing'.
 koi 'telling'.
 di 'giving'.
 xi 'stitching'.
 xuni 'hearing'.

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lekhi 'writing'
deikhe 'showing'
sale 'skining'
dhare 'sharpening'.

These convey the sense of some sort of future happening of a particular action. The former is added after verbal ending roots and the latter after consonant ending roots. Examples: xi khali sai kham 'on his taking, I will take'. xi aihli sai saba purn 'on his coming, I can go'; tak dili bastu pai 'on payment of money, things are available'.

The Passive.

The passive sense is commonly suggested with the help of the conjugated form of the verb root sā added after the past participle form of verbs. (cf. Hin, kiyā sāyegā 'will be done'). Examples:

- kha sabo 'will be taken'.
- kha gel 'has been eaten'.
- de gel 'has been disposed of'.
- dekhā sabā 'will be seen'. etc.
- karā sabo 'will be done'.
- karā geisil 'had been done'.

Compound Verbs.

In the dialect compound verbs are in common use and they express various shades of meaning. The helping verb loses its own meaning and merely helps to express a certain shade of the principal verb. "The two parts combined form one idea". Verbs may be compounded with:

(a) a noun

(b) conjunctive in -i
The following are some of the examples of (a)

sama kar 'to gather'.
pas kar / ha 'to pass in examination'.
phail kar / ha 'to fail in examination'.
nam kar 'to acquire fame'.
ag kar 'to set apart'.
ag bar 'to advance'.

Form (b) is combined with various forms of verbs to express definite completion of an action, e.g.

deikhe de 'point out'.
phale de 'throw away'.
gate de 'deliver up'.
koi phelā 'speak out'.
khai phelā 'eat up'.
doile phelā 'throw away'.
gili tha 'swallow up'.
rakhi tha 'keep up'.
dauri sa 'run up'.
loi sa 'take away'.
pori sa 'to fall down'.
uthi sa 'get up and be gone'.
sui sa 'touch'.
koj dā 'speak to'.
khail uth 'eat up'.
pohri uth 'read up'.
Form (c) is combined with roots dhar and lag to express the beginning of an action; with de to express permission and with par and nar to express ability. Examples:

- khābā dhar ‘begin to eat’
- kabā dhar ‘begin to speak’
- polumbā dhar ‘begin to read’
- hāihbā dhar ‘begin to laugh’
- māirbā dhar ‘begin to beat’
- khābā lāg ‘begin to eat’. cf. Bhoj. āwē lāgal
- ‘begun coming’; Hin. khāne lāgā ‘begun to eat’.
- kabā lāg ‘begin to speak’.
- ghumābā de ‘let him sleep’.
- hāihbā de ‘let him lough’.
- khābā par ‘able to eat’. cf. Bhoj. sakal; Hin. saknā; Awa. sakab
- kabā nar ‘unable to speak’.

Sometimes root khus is added after infinitives to denote wish, e.g.

māi sābā khusā ‘I wish to go’. cf. Awa. ui jāwā cahati hai ‘they are desirous of going’. Hin. jānā cāhā yū ‘wish to go’.

Form (d) is combined with root kar to denote frequency of an action, e.g.

- za kar ‘begin to go frequently’. cf. Bhoj. āil karēlā
- ‘comes frequently’. Hin. āyā kar ‘come frequently’.
- kha kar ‘take frequently’.
- xunā kar ‘hear frequently’.
Pleonastic Suffixes.

181. The following are the principal pleonastic suffixes added after "fully inflected verbal forms to add a certain emphasis", or to denote a particular sense:

(1) - sāi (St. coll. goi). It is used to give a sense of finality to an expression, e.g.

- xi ghar pālāk - sāi *he has reached home*.
- xi gharot kabo - sāi *he will narrate at home*.

(2) - hi (< āhi). It also denotes the sense of finality to an expression. While - sāi denotes the sense of 'reached going' - hi denotes the sense of 'reached coming', e.g. xi deikhālāk - hi *he saw (reaching)*, boihrān sāk pālāk - hi *the shower of rain reached coming*. āhā la - hi *come and take*.

(3) - ni, - nā. - ni carries a sense of order; e.g.

- khā - ni *(go) and do eat*.
- sā - ni *(do go)*.
- thākā - ni *(go) and stay*.

- nā has a sense of mild request; e.g.

- sāi di - nā *O mother, give me*.
- sā - nā *(do go)*.
- khā - nā *(do eat)*.

(4) - ge. (St. coll. goi). It also conveys a sense of request and mild order; e.g.

- bhāt khā - ge *(go and take meals)*. (request).
- iskulok sā - ge *(go to school)*. (order).
(5) - sun (St. coll. son). It is used like the St. coll. to denote mild command like the English expression 'would please' or it expresses a mild sense of surprise or a little unexpectedness. Examples:

sā - sun 'thou please go'
sāk - sun 'you please go' (more hon)
sa - sun 'you please go' (hon)
āihbi - sun 'thou will please come'.
xi nāhi'- sun 'he did not arrive' (contrary to expectation).

(6) - de, - dekhun. (St. coll. - dei, - dekhon).

Corresponding to the two shades of meaning of - sun, that of mild command and that of surprise, there are - de and - dekhun, the former expresses the sense of a mild request and the latter expresses surprise at something contrary to expectation. Examples:

āihbi - de 'thou would please come'
āihbā - de 'you would please come'
nakbi - de 'thou would please do not tell'.

kāpur - khān nukkāl - dekhun 'the cloth has not dried up' (as was expected)

- de, - de and - dak are used after verbal forms for adding emphasis with respect to the person of the person addressed to; e.g.

habo - de 'that will do'. (3rd Per.)
habo - de 'that will do'. (2nd Per. hon)
habo - dak / dek 'that will do'. (2nd Per. more hon)

(7) - to. It is used to express a mild assertion. (cf. hin. - to).

Examples:
geislū - to '(yes) I had gone'.
Conjunctions.

182. The following list illustrates the important conjunctions seen in the dialect.

(a) **Cumulative**: āru, ār 'and (apara); e.g.

- xi āru sāī sām 'he and I will go'.
- sāī etu kathā kam ār ōko nakāū 'I will say this only and will say nothing'.

(b) **Alternative**: nahli 'otherwise'; nā 'or'; e.g.

- tāī tāk sābī, nahli xi baiā pābo 'you will go there, otherwise he will be offended'.
- etu xasā nā misā 'this is true or false'.
- hoi nā nahāī 'yes or no'.

(8) - hali / - holi. It denotes simply emphasis, e.g.

- kathā - tu nakbi - holi 'thou will not speak the word'.

(9) - sol, - salā and - salāk. They carry the sense of 'let us' and assertion. They all behave like the affixes - de, - de and - dak. Examples:

- sāū - sol 'let us go' (3rd Per.)
- sāū - salā 'let us go' (2nd Per, hon.)
- sāū - salāk 'let us go' (2nd Per, more hon.)
- dim - solī 'I shall give' (3rd Per.)
- dim - salā 'I shall give' (2nd Per. hon.)
- dim - salāk 'I shall give' (2nd Per. more hon.)
The sense of 'either ... or' is expressed by putting bā in between the things in questions and 'neither ... nor' is expressed by adding the emphatic - o after the words of reference; e.g.

si te bā tāte bah 'sit either here or in that place'.
xi napahrilāk - e bhāt - o nākhlāk 'he neither read nor took his meals'.
xi nānte - o nākhe - o 'he neither talks nor eats'.

(c) Adversative : kintu 'but'; tēm, tobu todapi 'even then' (tadyapi)
cf. E. Awa. tadapi. Examples :

bhitrok sā kintu nughmābi 'go inside but will not sleep'.
tāk imān busālū tēy / tobu / todapi xi nuxinlāk 'I advised him so much even then he did not pay any heed'.

(d) Subordinative : suti / sudi, zi 'if'. (yadi).

bule, buli 'that'.
tenā holi 'if then'.
sān / sen 'as if'.
żāte 'so that, in order that'.

Examples :

xi āhe suti / sudi mok māītbā 'if he comes you will call me'.
āhim de xamai pāū zi 'if I find time I will come'.
xi bulē nāze '(I have heard) that he does not go'.
xi ńhiba buli keisi 'he has said that he will come'.
xi sudi thāke tenā hoki tār dārmāhāo bāirbo 'if he stays then his pay also will increase'.

The following particles are mainly used in Kamrupi after the verbs in asking a question:

(i) **nā, e.g. tumī sābā nā** 'will you go?'
    **boi nā** 'is it?'
    **mai nā** 'is it not?'

(ii) **nekin / neki, e.g. tāi sābī nekin / neki** 'will you go?'

(iii) **dak; hā; ei; e; ;** These are used respectively according to the person addressed to, whether he is a more respected one, respected one or non-respected one, e.g.

    kok zāi dak 'where are you (more hon.) going?'
    kok za hā 'where are you (hon.) going?'
    kok sāh ei / e 'where are you (non-hon.) going?'