Personal Pronouns are the most significant among all the types of Pronouns. This chapter includes detailed discussions on the definition of the Personal Pronoun (पुरुष्वाचक सरवनाम), its essence, sub-classification, etymology, discussion with reference to various grammatical categories such as person, number, gender, case and verb, adverb, adjective and definitives. The meaning and usages of the Personal Pronouns in the two languages are also been taken up here.

**04.01 The Meaning and Definition of the Personal Pronoun (पुरुष्वाचक सरवनाम):** The name Personal Pronoun literary means the pronouns which refer to a person. The meaning of personal pronoun depicted by various scholars are as following -

04.01.01 According to the Encyclopaedia Britannica Personal pronoun means “a pronoun (as I, you or they) that expresses a distinction of person.”

04.01.02 The meaning provided by the Concise Oxford Dictionary states as – “in grammar, a word denoting one of the three persons; (as 'I', 'you' and 'they' which refers to a person in speech or in writing.)”

04.01.03 Holy Faith Communicative English Grammar and Composition provides a simplified meaning as well as an easy to understand definition as - “The Personal Pronouns are so called because they stand for persons.”

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3. Holy Faith Communicative English Grammar and Composition, p.5
04.01.04 A word used instead of a noun to designate an object which is identifiable from context or usage, or which has already been mentioned or indicated.4

A. Definition of the Personal Pronoun in Hindi :–

The definitions depicted by some prominent linguist, grammarians and scholars of Hindi language are as following -

04.01.05 According to the authors of “Manak Hindi Vyakaran aur Rachana” Kailash Chandra Bhatia, Ramanath Sahay and Ramjannya Sharma - “This kind of pronoun can be distinguished clearly while taking or in delivering a speech. This classification is done keeping the speaker at the centre. The speaker sometimes uses pronouns to represent himself (pronouns of the first person), sometimes he uses pronouns for the person(s) present infront of him who are listening (pronouns of the second person) and sometimes for such person(s), animal(s) or thing(s) who either not present before him or stay away from him and about whom is being spoken (pronouns of the third person)”5

[puruśvācak sarvanām : bātcıt, vaktavya ādi me yah b'ed sabse ad'ik spaśt dik'āi partā hai. yah b'ed vaktā ko kendra me rak'kar kiya jātā hai. vaktā kab'hi apne liye b'ī sarvanām kā upyog karatā hai (uttam puruś sarvanām), kab'hi uske samne upast'hīti vyaktī ki liye sarvanām kā prayog kartā hai, jo sun rahā hai (mad'yam puruś sarvanām) aur kab'hi aise vyaktī, prāŋy yā vastu ke liye sarvanām kā prayog karatā hai jo anupast'hīti yā dūrsth'īti ho aur jiskī carcā ho rahī ho (annya puruś sarvanām).]

04.01.06 The prominent grammarian and the authors of “Sarashwati Manak Hindi Vyakaran aur Rachana” Dr. Kamal Satyarthi and Ravi Prakash Gupta defined personal pronoun as following – “Whenever we speak some listener(s) must be present before us. Sometimes we speak about ourselves, sometimes about the person(s) before us (the listener) and sometimes about the third person who at that

5. Bhatia, Sahay & Sharma; Manak Hindi Vyakaran aur Rachana, p. 86

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time is not present before us. In this condition the pronouns used for these three persons - the speaker, the listner and the person who is not present before us, are called the personal pronouns.

\[
\text{[puruśvācak]: jab ham bātcīt karte hai to koi-na-koi frotā hamāre sāmne avafya hotā hai. kabē to ham apne bāre me bāt karte hai, kabē sāmnewāle (frotā) ke bāre me aur kabē tsre vyaktī ka bāre me jo waha us samay upastēit nahi hotā. aisi stēti me in tmo hi vyaktīyo (purūso) – bolnewale, sunnewale tāē jo wahā upastēit nahi hai uske liye jin sarvanām ābdo kā prajog karte hai we puruśvācak sarvanām kahe jāte hai].}
\]

04.01.07 A renowned grammarian and the author of “Hindi Vyakaran Vimarsha aur Adhunik Rachana” Iswariprashad Tiwari gives the definition of the personal pronoun as follows: “The pronoun (declinable word) that distinguishes the speaker, the listner and the object (about whom is being spoken) is called the personal pronoun.”

\[
\text{[puruśvācak sarvanām: wah sarvanām (vikārī ābda), jo vaktā (kaheewale), frotā (sunnewale), aur viśayī (kahe-sune janewale – jiske bāre me bāt kahi jāy) kā bodē karātā hai, puruśvācak sarvanām kahā jātā hai].}
\]

Mr. Tiwari forwarded another definition of the personal pronoun with a little variation as follows: “The declinable words that used for the names of the persons - the speaker, the listner and the person spoken of are called the personal pronouns.”

\[
\text{[purūso (stri yā puruś – kahnewale, sunnewale aur kahe-sune janewale vyaktīyo) ke nām ke badle me ānewale yā prayukt honewale bikārī ābdo ko puruśvācak sarvanām kahte hai].}
\]

6. Satyarthi, Dr. Kamal & Gupta, Ravi Prakash; Saraswati Manak Hindi Vyakaran aur Rachana, p.94
7. Tiwari, Iswariprashad; Hindi Vyakaran Vimarsh aur Adhunik Rachana, p.33
8. Tiwari, Iswariprashad; Hindi Vyakaran Vimarsh aur Adhunik Rachana, p.34

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04.01.08 The author of “Pioneer Manak Hindi Vyakaran aur Rachana” Dr. Pratyush Gautam defined the personal pronoun in the following way - “The pronoun which are used for the speaker, the listener or for the other person (who is not present before the speaker), are called the personal pronouns.”

[jo sarvanām vaktā (bolnewāle), srotā (sunnewāle) yā kiss annya vyaktī (jo us samay upasthit nahi" hai) ke liye prayog kiye jāte hai", we puruśvācak sarvanām kahlāte hai".]

B. Definition of the Personal Pronoun in Assamese :-

The definitions depicted by some prominent linguist, grammarians and scholars of Assamese language are as following -

04.01.09 According to the renowned linguist and grammarian and the author of “Asomiya Byakaran Pravesh” Dr. Gollockchandra Goswami, – “The pronouns which demonstrate person or animal, those are known as Personal Pronouns.”

[zibor xarvanāme vyaktī artīt prāṇīk buzāy, xeiaborak byaktibācak xarvanām bole.]

04.01.10 The renowned Assamese grammarian Shri Priyadas Talukdar used the term ‘Bikalpa Pada’ (bikalpa pad) instead of ‘Sarvanama’ for Pronoun and hence according to him the personal pronouns are ‘Byaktibachak Bikalpa Pada’ (byaktibācak bikalpa pad). He defined the personal pronoun in his book ‘Asomiya Bhasha Bodhika’ as following -

“The pronouns (bikalpa pad) which are used instead of the names of the persons are called personal pronoun (byaktivācak bikalpa pad).”

[zibor bikalpa pad byaktir namar xalani byvahār hay xeiaborak byaktibācak bikalpa pad bolā hay.]

9. Gautam, Dr. Pratyush; Pioneer Manak Hindi Vyakaran aur Rachana, pp.152-153
10. Goswami, Dr. Gollockchandra; Asomiya Vyakaran Pravesh, p. 242.
11. Talukdar, Shri Priyadas; Asomiya Bhasha Bodhika, p.197.
04.01.11 According to Shri Prashanna Kumar Deka and Shri Ratneswar Deka the personal pronouns are - “The pronons used instead of the proper nouns or common nouns are called the personal pronoun.” 12

[byakti bā pranibācak bišeśyar ḍalani byavahār howā padake byaktivācak ḍarvanām bole.]

04.02 The essence of the Personal Pronouns:

The personal pronouns are most significant among all the other kinds of the pronouns. Instead of the personal pronouns it would have been very difficult to distinguish and understand the person who speaks, the person who listens the speaker and about whom is spoken.

The personal pronouns directly influence the verbal forms. In absence of the pronouns of the first person and second person a good number of verbal forms related to those pronouns would have been omitted. In that case only one third of the verbal forms are practically existed and we can get rid of the burden of two third of the total verbal forms which are being used at present.

In absence of the personal pronoun there would have been great difficulty to express the grammatical category called person. Without the existence of the personal pronouns we have to use the noun words for the speaker as well as for the listener and the object of the speech.

04.03 Sub-classification of the Personal Pronoun:

Personal Pronouns are further divided into various groups by the grammarians and linguists of Hindi and Assamese languages.

A. Sub-classification of the Personal Pronoun in Hindi:—

The grammarians and linguists of Hindi language classified the personal pronouns in the following way:

12. Deka, Shri Prashanna Kumar & Deka, Shri Ratneswar; Rachana Pravah, p.31
04.03.01 In “Adhunik Vyakaran and Rachana” a prominent Hindi grammarian Dr. Basudevnandan Prasad classified the personal pronouns in three groups –

1) Pronoun of first person (uttampuruś vācak sarvanām) - The pronoun that is used by the speaker to represent himself is called the pronoun of first person (uttampuruś vācak sarvanām).13

[jis sarvanām kā vaktā apne liye prayog kartā hai use uttampuruś vācak sarvanām kahate hai”. udāharaṇ :– mai” paṇne jātā hū”, ham apne mitra ke yahā” jā rahe hai”.]

2) Pronoun of second person (madhyampuruś vācak sarvanām) - The pronoun that is used for the person present in front of the speaker or the person is being addressed by the speaker is called the pronoun of second person (madhyampuruś vācak sarvanām).14

[jo sarvanām upasthīt yā sambodhīt vyakti ke liye prayukt hotā hai use madhyampuruś vācak sarvanām kahate hai”.]

3) Pronoun of third person (annyapuruś vācak sarvanām) - The pronoun that is used for the person who is not present in front of the speaker or the person away from him is called the pronoun of third person (annyapuruś vācak sarvanām).15

[jo sarvanām kisi anupasthīt yā dursthīt vyakti ke liye prayukt hotā hai use annyapuruś vācak sarvanām kahate hai”.

04.03.02 The authors of “Manak Hindi Vyakaran aur Rachana” renowned Hindi grammarians Dr. Kailash chandra Bhatia, Ramanath Sahay and Ramjannya Sharma classified the personal pronouns in three groups :–

1) Pronoun of first person (uttampuruś sarvanām) - The pronoun that is used by the speaker / writer instead of own name is called the pronoun of first person (uttampuruś sarvanām).16

13. Prasad, Dr. Basudevnandan; Adhunik Hindi Vyakaran aur Rachana, p.108
15. ~ Ibid ~
16. Bhatia, Dr. Kailash Chandra; Sahay, Ramanath & Sharma, Ramjannya; Manak Hindi Vyakaran aur Rachana, p. 86

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[vaṃkā / lekakh an pān ke stān par jīs sarvanām kā prayog kartā hai, use uttampuruṣ kahte hai
dāi° aur hām uttam puruṣ sarvanām hai.]

2) Pronoun of second person (madhyam puruṣ sarvanām) - The pronoun that is used instead of the name of the listener / reader is called the pronoun of second person (madhyam puruṣ sarvanām).17

[vaṃkā / lekakh an pān ke stān par vaktā dwārā jīs sarvanām kā prayog hotā hai, use madhyam puruṣ kahte hai. tum madhyam puruṣ sarvanām hai. tū uṃ āp (sāmne upasthit ādaraṇyā vyakti ke liye) bhi madhyam puruṣ hai.]

3) Pronoun of third person (annyapuruṣ sarvanām) - The pronoun that is used for the person(s) other than the speaker / writer and listener / reader is called the pronoun of third person (annyapuruṣ sarvanām).18

[vyaṃkā / lekakh tātā vaktā / pātāk ke bānna vyakti, pranā yā vastu ke liye prayukt saunjā ke stān par jīs sarvanām kā prayog hotā hai, use annyapurūṣ vācak sarvanām kahte hai. wāh annyapurūṣ kā mukhya sarvanām hai. samipstā ke liye yah uṃ ādaraṇyā ke liye prayukt āp bhi annyapurūṣ ke sarvanām hai.]

04.03.03 According to the authors of “Saraswati Manak Hindi Vyakaran aur Rachana” renowned Hindi grammarians Dr. Kamal Satyarthi and Dr. Ravi Prakash Gupta classified the personal pronouns as following -

1) Pronouns of first person (uttam puruṣ sarvanām) - The words that used instead of the name(s) of the person or who speaks or the speaker are called the pronouns of the first person (uttam puruṣ sarvanām)19

[vaktā yā bolnewālā vyakti an pān ke stān par jīs sarvanām sabdā
cā prayog kartā hai we uttam puruṣ sarvanām kahe jāte hai, mai (ekvācān) tātā hām (bahuvacān) iske antargatis āte hai.]

17. Bhatia, Dr. Kailash Chandra; Sahay, Ramanath & Sharma, Ramjhanya; Manak Hindi Vyakaran aur Rachana, p. 86
18. ~ Ibid ~
19. Satyarthi, Dr. Kamal & Gupta, Dr. Ravi Prakash; Saraswati Manak Hindi Vyakaran aur Rachana, p. 94

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2) **Pronouns of second person** (*madhyam puruṣ sarvanām*) - The pronouns which are used by the speaker instead of the name of the listener is called the pronouns of second person (*madhyam puruṣ sarvanām*).²⁰  

[vaktā ke dwārā frotā ke nām ke stān par jin sarvanāmo kā prayog kiyā jātā hai unhe* madhyam puruṣ sarvanāṁ* kahte hai*. – tū, tum tatā āp madhyam puruṣ sarvanāṁ ke udāharan hai*.]  

3) **Pronouns of third person** (*annyā puruṣ sarvanām*) - The pronoun that is used for the person or thing other than the speaker and listener who is not present before the speaker is called the pronoun of third person (*annyā puruṣ sarvanām*).²¹  

[vaktā tatā frotā se vinna anupstīt annyā tisre vyaktī yā vastu ke stān par jis sarvanāṁ kā prayog kiyā jātā hai, wah *annyā puruṣ sarvanāṁ* kahātā hai. annyā puruṣ sarvanāṁ ke antargat *wah* (ekvacan) tatā *we* (bahuvacan) rūp āte hai*. samp ki vastuo* tatā vyaktiyo* ke liye wah ke stān par *yāh* kā prayog miltā hai.*]  

04.03.04 Another prominent Hindi grammarian Iswariprasad Tiwari classified the personal pronouns in his book “Hindi Vyakaran Vimarsha aur Adhunik Rachana” as following -  

1) **Pronouns of first person** (*uttam puruṣvācak sarvanām*) - The pronoun words which are used by the speaker or writer to represent himself are called the pronouns of the first person (*uttam puruṣvācak sarvanām*).²²  

[kahnewālā yā likhnewālā jin sarvanāṁ jābdo* kā prayog apne liye kartā hai, unhe* uttam puruṣvācak sarvanāṁ kahte hai*.]  

2) **Pronouns of second person** (*madhyam puruṣvācak sarvanām*) - The words which are used instead of the name of the person(s) to whom the speaker speaks or the writer addresses are called the pronouns of second person (*madhyam puruṣvācak sarvanām*).²³  

[Satyarthi, Dr. Kamal & Gupta, Dr. Ravi Prakash; Saraswati Manak Hindi Vyakaran aur Rachana, p. 94  
22. Tiwari, Iswariprasad; Hindi Vyakaran Vimarsha aur Adhunik Rachana, p.33-34]
puruśvācak sarvanām).\textsuperscript{23}

[kahnewālā apnu bāt jisse kahtā hai yā likhnewālā jise sambodhit karke liktā hai, uske nām ke badle prayukt honewāle fabdo" ko \textit{madhyam puruśvācak sarvanām} kahte hai\textsuperscript{2}].]

3) Pronouns of third person (annya puruśvācak sarvanām) - The declineable words which are used instead of the name of the person(s) about whom the speaker speaks to the listener are called the pronouns of third person (Annya purushvachak sarvanam).\textsuperscript{24}

[kahnewālā, sunnewāle se jiske viśay me bāte" kartā hai, uske nām ke badle prayukt honewāle vikāri fabdo" ko \textit{annya puruśvācak sarvanām} kahte hai\textsuperscript{2}].

04.03.05 Dr. Pratyush Gautam, a prominent Hindi grammarian, classified the personal pronouns in his book "Pioneer Manak Hindi Vyakaran aur Rachana" as following

1) Pronouns of first person (uttam puruśvācak sarvanām) - The pronoun used by the speaker to represent himself are called the pronouns of the first person (uttam puruśvācak sarvanām)\textsuperscript{25}

[vaktā jin sarvanām fabdo" kā prayog apne liye kartā hai, unhe" \textit{uttam puruśvācak sarvanām} kahte hai\textsuperscript{2}].

2) Pronouns of second person (madhyam puruśvācak sarvanām) - The pronouns which are used instead of the name of the listener(s) are called the pronouns of second person (madhyam puruśvācak sarvanām).\textsuperscript{26}

[srotā ke nām ke badle prayukt honewāle fabdo" ko \textit{madhyam puruśvācak sarvanām} kahte hai\textsuperscript{2}].

3) Pronouns of third person (annya puruśvācak sarvanām) - The pronouns

\textsuperscript{23} Tiwari, Iswariprasad; Hindi Vyakaran Vimarsha aur Adhunik Rachana, p.33-34
\textsuperscript{24} ~ Ibid ~
\textsuperscript{25} Gautam, Dr. Pratyush; Pioneer Manak Hindi Vyakaran aur Rachana, p.152-153
\textsuperscript{26} ~ Ibid ~

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which are used instead of the name of the person(s) not present in front of the
speaker are called the pronouns of third person (annya puruśvācak sarvanām)\textsuperscript{27}.

\[ \text{[wah vyakti jo sāmne upasthit nahi hai, uske liye prayukt sarvanāmo\textsuperscript{\#}} ko annya puruśvācak sarvanām kahte hai\textsuperscript{\#}\.]

\textbf{B. Sub-classification of the Personal Pronoun in Assamese :–}

The grammarians and linguists of Assamese language classified the personal
pronouns in the following way :

\textbf{04.03.06} Satyanath Bora, a prominent Assamese grammarian, classified the Personal
Pronouns (vyaktibodh\textsuperscript{\#}ak sarvanām) in his book “Bahal Byakarana” as following :-

1. Pronouns of first person (pratham puruśvācak sarvanām)
2. Pronouns of second person (dwitīya puruśvācak sarvanām)
3. Pronouns of third person (tṛtiya puruśvācak sarvanām)\textsuperscript{28}

\[ \text{[vyaktibodh\textsuperscript{\#}ak sarvanām : vyaktibodh\textsuperscript{\#}ak sarvanāmar tini puruś pratham
puruś, dwitīya puruś aru tṛtiya puruś\textsuperscript{\#}\.]}

\textbf{04.03.07} Another prominent Assamese linguist and grammarian Dr. Golokchandra
Goswami classified Personal Pronoun in four categories in his book ‘Asomiya
Vyakaran Praves’ as following :-

1. Personal Pronouns of first person (uttam puruś)
2. Personal Pronouns of second person - honorific (mad\textsuperscript{\#}yam mānnya puruś)
3. Personal Pronouns of second person - inferior (mad\textsuperscript{\#}yam tucc\textsuperscript{\#}a puruś)
4. Personal Pronouns of third person (nām puruś)\textsuperscript{29}

\textbf{04.03.08} Shri Priyadas Talukdar classified the Personal Pronouns (vyaktivācak
vikalpa pad) in his book “Asomiya Bhasha Bodhika” in three groups :-

1. Pronouns of first person (pratham or uttam puruś)
2. Pronouns of second person (dwitīya or mad\textsuperscript{\#}yam puruś)
3. Pronouns of third person (tṛtiya or annya puruś)

\textsuperscript{27} Gautam, Dr. Pratyush; Pioneer Manak Hindi Vyakaran aur Rachana, p.152-153
\textsuperscript{28} Bora, Mr. Satyanath; Bahal Byakarana, p.47
\textsuperscript{29} Goswami, Dr. Golokchandra; Asomiya Vyakaran Praves, p.242
Shri Talukdar again sub-divided the second and third personal pronouns into three categories:

a) inferior (anādar ῳcak), b) polite (ādar ῳcak) and c) honorific (χambhram 重中之).[30]

### 04.04 Etymology of the Personal Pronouns:

As we can trace the origin of Hindi and Assamese languages is the language of ancient India, the Sanskrit, hence it can be said that the Pronouns of these two languages also derived from Sanskrit. But not a single pronoun word in both these languages are being used in the similar form as used in Sanskrit i.e. Original form (tatsam ῥυप) like many other Noun or Adjective forms. Therefore, the original Sanskrit pronoun words come to Hindi and Assamese after various transformation as the time passed. Here it will be discussed how the Hindi and Assamese personal pronouns have derived with their similarities as well as the differences.

### 04.04.01 Pronouns of the first person:

The first personal pronouns of Hindi and Assamese are as shown in the following table:

#### 04.04.01.01 Hindi First Personal Pronouns:

- **Direct form** (mũł ῥὔp):
  - Singular form - maiⁿ (I)
  - Plural form - ham (We)

- **Oblique form** (tirγak ῥúdo):
  - Singular form - mujʰ, mujʰe, me
  - Plural form - hame, hamā

#### 04.04.01.02 Assamese First Personal Pronouns:

- **Direct form** (mũł ῥúdo):
  - Singular form - mai (I)
  - Plural form - āmi (We)

- **Oblique form** (tirγak ῥúdo):
  - Singular form - mo
  - Plural form - āmā

#### 04.04.01.03 Derivation of the first personal pronouns:

The derivation of the Hindi and Assamese first personal pronouns are as following:

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30. Talukdar, Sri Priyadas; Asomiya Bhasha Bodhika, p.197-198
04.04.01.03.01 Hindi "mai" :-

1. According to Pt. Kamataprasad Guru Hindi "mai" is derived from Sanskrit *aham*.\(^{31}\)

[Sns. *aham* > Pkt. *amha* > Hin. *mai" ]

2. Beams and Dr. Suneeti Kr. Chaturjee and many other scholars agree with the possibility that *mai"* could be derived from Sanskrit *mayā*.


Here, a question may arise on the matter of the presence of the nasal sound in *mai"*. According to Dr. Chaturjee the nasality of *mai"* might be due to the influence of Sanskrit ‘en’ (Sns. *en* (तत्त्वाय एकवचन रूप) e.g. *bālakaṇ*).\(^{32}\)

3. Dr. Bholanath Tiwari does not agree with Pt. Kamataprasad Guru that Hindi *mai"* is derived from Sanskrit *aham*. Dr. Tiwari says that phonological evidence does not support the development of *mai"* from *aham*. The Prakrit form *hay* has been declined from Samskrit *aham* and most probably this form further declined in the form of *hau"* in Brajbhasha. But there is no possibility of derivation of *mai"* from *aham*. Dr. Bholanath Tiwari supports Dr. Chaturjee’s proposition that of derivation of *mai"* from Samskrit *mayā*.


But he does not accept the theory of the induced nasality in *mai"* as forwarded by Dr. Chaturjee. He says that there might not be any possibility of Samskrit influence of *en* in the Apabhramsha period on the form *mēi"* to induce nasality. According to Dr. Tiwari the cause of nasality of *mai"* is due to the influence of the nearest phonem *ma*.\(^{33}\)

04.04.01.03.02 Assamese "mai" :-

1. According to Dr. Hornle *mai* or *mai"* have not derived from the tritiya

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32. Tiwari, Dr. Bholanath; Hindi Bhasha, p.155.
33. ~ Ibid. ~

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bibhakti form (third case affix) but from the shashti bibhakti (sixth case affix) form and the oblique form had been used in prathama bibhakti (first case affix) also.\(^\text{34}\) He says that in the languages derived from Prakrita origin the singular oblique form \textit{mai} had been derived from singular sashti bibhakti form \textit{mai}, \textit{maha} or \textit{mahu} in Prakrita.\(^\text{35}\)

2. According to Pt. Kaliram Medhi Assamese \textit{mai} is not a derivation of Samskrit \textit{aham}. In Magadhi Prakrit the singular form of Samskrit \textit{asmad} shabda in tritiya and saptami bibhakti becomes \textit{mai} or \textit{mae}. This observation makes Pt. Medhi to concluded that most probably Assamese \textit{mai} is derived from the Prakrit form \textit{mai}, the singular form of third case affix (\textit{trityā vibhakti}). The renowned linguists Lachen and Dr. Kellog also supported this probability.\(^\text{36}\)

\[\text{Sns.} \textit{mayā} > \text{Pal.} \textit{mayā} > \text{Pkt.} \textit{mai} > \text{Ap.} \textit{mai}^n > \text{Old Asm.} \textit{maṇī} > \text{Mod. Asm.} \textit{mai}\]

\textbf{04.04.01.03.03 Oblique form of Hindi “\textit{mai}” – “\textit{muj}” :–}

Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘\textit{muj}’ has been derived from Sanskrit ‘\textit{mahyam}’ (\textit{sampradān ekvacan rūp}).

\[\text{Sns.} \textit{mahyam} > \text{Pal.} \textit{mahyaṇ} > \text{Pkt.} \textit{majjaṇ} > \text{Ap.} \textit{majj}^h, \textit{majju} > \text{Hin.} \textit{muj}^h\]

In fact, how the vowel sign of ‘\textit{u}’ in \textit{muj} has come from, it may be an important question. In this regard different scholars have different opinions. The important opinions are following -

1. According to Beams \textit{muj} has been derived as an imitation of Hindi ‘\textit{tuj}’ (\textit{Sns. tubh}^\text{yam} > \text{Hin.} \textit{tuj}^h)

2. According to Dr. Bholanath Tiwari the \textit{muj} may have been derived from

\(^{34}\) Hornle’s Comp Gramm. § 430; quoted from Asomiya Vyakaran aru Bhashatatwa by Kaliram Medhi, p.212

\(^{35}\) Hemchandra - § 3|109, 111, 113, 115. quoted from Asomiya Vyakaran aru Bhashatatwa by Kaliram Medhi, p.212

\(^{36}\) Medhi, Mr. Kaliram; Asomiya Vyakaran aru Bhashatatwa, p.212
the Apabhramsa form ‘majju’ due to the metathesis (viparyay) of the vowel sign.37

04.04.01.03.04 Oblique form of Hindi “mai” – “mujhe” :-

1. Dr. Dhrendra Verma says that the ‘e’ of mujhe is due to declension, (e.g. larkā – larke).

2. According to Dr. Bholanath Tiwari Hindi mujhe is derived from the Apabhramsa form mujjhe which has come into existence due to the influence of the form tujjhe.38

04.04.01.03.05 Oblique form of Hindi “mai” – “me” :-

In Hindi the forms ‘merā’, ‘mere’ and ‘meri’ are found as the relative case forms of the personal pronoun me. These are the compound forms “me + ra + ā / e / i”. The vowel endings ‘a’, ‘e’ and ‘i’ in these forms refer to the number and gender of the pronoun. The middle ‘ra’ indicates the case affix of relative case. The beginning part ‘me’ is the oblique form of the pronoun ‘mai”. The important opinions of the derivation of the form ‘me’ are following -

1. In the opinion of Kelog and Dr. Dhrendra Verma ‘me’ is derived from ‘maha + kera/kero’.39

   [maha + kera or maha + kero > mharo, māro, merā]

2. In a Sanskrit-Chinese dictionary compiled in eighth century Dr. Tiwari found a word ‘mamer’ bearing the meaning of ‘merā’. He thinks that this word most possibly derived from ‘mama + kera’. In Prakrit period ‘kera’ was the case affix of relative case. Prakrit ‘kera’ is derived from Sanskrit ‘kṣta’. Due to indistinct realisation of the meaning of ‘mama’ there was possibility to join ‘kera’ with the word ‘mama’ for the perfect understanding of its meaning.40

   [mama + kera (San. kṣtaḥ) > mamera > me + ra (sambandh kārak kā cihna) + liṅg vacan kā prayay]

37. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 155
38. ~ Ibid. ~
39. Verma, Dr. Dhrendra; Hindi Bhasha ka Itihas, p. 283.
40. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156
3. Another renowned linguist Dr. Udaynarayan Tiwari also opined that ‘me’ is derived from the word ‘mamer’.\(^{41}\)

04.04.01.03.06 Oblique form of Assamese “mai” – “mo” :- In Assamese the oblique form of singular personal pronoun ‘mai’ becomes ‘mo’.

1. Pt. Kaliram Medhi says that the oblique form ‘mo’ is a derivation of Apabhramsa ‘mahu’. The origin of the Apabhramsa ‘mahu’ is Vedic ‘ma’ (e.g. - mayā, mahya, mada, mama, mayī), Pali ‘ma’ (e.g. - mana, mayā, mama, mayi) and Prakrit ‘ma’, ‘mi’ and ‘m’.\(^{42}\)

[Ved. ma > Pal. ma > Pkt. ma, mi, m > Ap. mahu > Old Asm. moho > Mod. Asm. mo]

2. According Dr. Banikanta Kakati the oblique form ‘mo’ is derived from the genitive ‘mama’.\(^{43}\)

[San. mama > Pal. mawa” > Pkt. mau” > Ap. mo” > Asm. mo]

04.04.01.03.07 Hindi “ham” :-

1. According to Pt. Kamataprasad Guru Hindi ‘ham’ is derived from Sanskrit ‘aham’. But phonologically it does not seem to be possible.\(^{44}\)

2. According to the renowned linguists Dr. Suniti Kr. Charurjee and Dr. Dhirendra Verma Hindi ‘ham’ is derived from Vedic Sanskrit ‘asme’.\(^{45}\)


3. The scholars have different opinions regarding the derivation of ‘ham’ from the Apabhramsa ‘amha’. Dr. Dhirendra Verma says that it was due to the metathesis (viparyay) of ‘ma’ and ‘ha’. But Dr. Bholanath Tiwari does not agree with this opinion. Dr. Tiwari observed that in Gujrati language the word ‘am’ is

\(^{41}\) Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358

\(^{42}\) Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.213.

\(^{43}\) Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p.312.

\(^{44}\) Guru, Pt. Kamataprasad; Vrihat Hindi Vyakaran, p.96.

\(^{45}\) Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 281.
used which has the similar meaning as ‘ham’. This observation made him think that first ‘am’ is derived from ‘amha’ and in course of time due to prothesis (adi –āgam) of ‘ha’, ‘ham’ is derived form ‘am’.

04.04.01.03.08 Assamese “āmi” :-

1. According to Pt. Kaliram Medhi Assamese ‘āmi’ is derived from the Vedic ‘Asme’ (अस्मे).

1. Dr. Banikanta Kakati also have the same opinion that Assamese ‘āmi’ is derived from the Vedic ‘asme’. 


04.04.01.03.09 Oblique form of Hindi “ham” – “hame” :-

1. According to Beams and Dr. Dhirendra Verma ‘hame’ is derived from the Apabhramsa form ‘amhaim’.

2. Dr. Udaynarayan Tiwari relates the ‘e’ of ‘hame’ with Sanskrit form case affix ‘e’. But this case affix ‘e’ comes in Instrumental Case (karan, kārak) and ‘hame’ does not comes as in this case form.

3. According to Dr. Bholanath Tiwari ‘hame’ is derived from the Apabhramsa form ‘amhe’.

04.04.01.03.10 Oblique form of Hindi “ham” – “hamā” :-

As like the Hindi first personal singular relative case forms ‘merā’, ‘mere’ and ‘meri’ the plural relative case forms are also found as ‘hamārā’, ‘hamārē’ and ‘hamāri’. These are also the compound forms “hamā + ra + ā / e / i”. The vowel endings ‘ā’, ‘e’ and ‘i’ in these forms refer to the number and gender of the pronoun form. The middle ‘ra’ indicates the case affix of relative case. The

46. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156.
47. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.214.
49. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 281
50. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 357
51. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156.

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begining part ‘hamā’ is the oblique form of the pronoun ‘ham’.

The different opinions regarding the derivation of the form ‘hamā’ are following –

1. In the opinion of Dr. Udaynarayan Tiwari ‘hamārā’ is the derivation of Sanskrit ‘asma kar’. But many scholars have doubt in the possibility of this derivation.  

2. Dr. Dhirendra Verma says that ‘hamārā’ is derived from the Prakrit form ‘amha karko’. He gives the sequence of derivation as following –

   [Pkt. amha karko > amha aro > amhāro > hamāro > Hin. hamārā]

3. Dr. Bholanath Tiwari agree with the opinion of Dr. Dhrendra Verma. He further extends the derivation sequence to Sanskrit as follows –

   [Sns. asme + kātakaḷ > amha karko > amha aro > amhāhau > hamārā]

04.04.01.03.11 Oblique form of Assamese “āmi” – “āmā” :-

1. According to Pt. Kaliram Medhi the origin of the oblique form ‘āmā’ is Vedic ‘asmā’.  

2. Dr. Banikanta Kakati is also in the opinion that the origin of the oblique form ‘āmā’ is Sanskrit ‘asmān’, Apabhramsa ‘amhā’ strengthened by an -a of the genitive suffix of the noun.  

   [Ved. asmā” > Sns. asmān > Pal. ahmākan > Pkt. amhā > Ap. amhahāy > Old Asm. āmāhā, āmāxā > Mod. Asm. āmā.]

04.04.02 Pronouns of the Second Person :- The second personal pronouns of Hindi and Assamese are as shown in the following table –

04.04.02.01 Hindi Second Personal Pronoun :-

   Direct form (mūl rūp) :- Inferior form - tū  
   Polite form - tum

52. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358  
53. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 282  
54. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156  
55. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.215.  
56. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 313
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Honorific form - āp
Oblique form (tiryak rūp): - tuj̄̄h, tuj̄̄h̄e, te, tumhe", tumhā

04.04.02.02 Assamese Second Personal Pronoun :-

Direct form (mūl rūp) :- Inferior form - tai
Polite form - tumi
Honorific form - āpuni

Oblique form (tiryak rūp) :- ta, to, tomā, āponā.

04.04.02.03 Derivation of the Second Personal Pronouns :- The derivation of the Hindi and Assamese second personal pronouns are as following :-

04.04.02.03.01 Hindi “tū” :-

1. In the opinion of Dr. Dhirendra Verma Hindi ‘tū’ is a derivation of Sanskrit ‘twayā’.

[Sns. twayā > Pal. tway > Pkt. twař > Ap. tuhari > Hin. tū.]

3. According to Hoemle, Dr. Suniti Kr. Chaturjee and Baburam Saxena ‘Tu’ is derived from Sanskrit ‘twam’. Dr. Bholanath Tiwari also supports their opinion.

[Sns. twam > Pal. twař > Pkt. twař > Hin. tū.]

04.04.02.03.02 Assamese “tai” :-

1. Supporting the opinion of the renowned scholar Lachen, Dr. Kellog says that Assamese ‘tai’ is most possibly derived from the Apabhamsha form ‘tai’.

Dr. Banikanta Kakati agree with their opinion.

2. Pt Kaliram Medhi supporting the opinion of Dr. Hoernli says that Assamese ‘tai’ is most possibly derived from the Apabhamsha form ‘tai’.

[Sns. twam > Pal. twař > Pkt. twař > Ap. tuhari, tahi, tahi > Asm. tāi.]

04.04.02.03.03 Oblique form of Hindi “tū” – “tūj̄n̄o” :-

1. According to Pishel and Tesitory there might be a form ‘tuhyam’ in
Sanskrit as similar to ‘mahyam’ and Hindi ‘tujh’ is derived from ‘tuhyam’. 61

[Sns. tuhyam > Ap. tujja > Hin. tujh.]

2. Dr. Udaynarayan Tiwari says that Hindi ‘tujh’ might be derived from ‘tubhyam’ in Sanskrit. 62

[Sns. tubhyam > M.I.A. tujjha > Hin. tujh.]

3. In the opinion of Dr. Bholanath Tiwari Hindi ‘tujh’ has not been derived from any Sanskrit form ending with ‘-m’. According to Dr. Tiwari it might be possible that Hindi ‘tujh’ is derivation of the Vedic Sanskrit form ‘Tuhya’(Sampradan, Singular). 63

[Ved. Sns. tuhya > Pkt. tujja > Ap. tujjha > Hin. tujh.]

04.04.02.03.04 Oblique form of Hindi “tū” – “tujh’e” :-

1. According to Dr. Dhirendra Verma the ending ‘e’ of ‘tujh’e’ is the sign of declension. 64

2. Dr. Bholanath Tiwari says that ‘tujh’e’ is derived from the Prakrit form ‘tujjha’(karma kārak – bahuvacan rūp) 65

04.04.02.03.05 Oblique form of Hindi “tū” – “te” :-

Hindi ‘terā’, ‘tere’ and ‘teri’ are the plural relative case forms. These are compound forms “te + ra + ā / e / i”. The vowel endings ‘ā’, ‘e’ (ə) and ‘i’ in these forms refer to the number and gender of the pronoun form. The middle ‘ra’ indicates the case affix of relative case. The beginning part ‘te’ is the oblique form of the pronoun ‘tū’.

According to Dr. Bholanath Tiwari there is possibility that ‘terā’ might derive from the Sanskrit form “tawa + kera” similar to ‘merā’ which is derived from the Sanskrit form “mama + kera”. 66

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61. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157
62. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 357
63. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157
64. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 282.
65. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157
66. ~ Ibid ~
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[tawa + kera (Sns. kṛta) > tawera (imaginary form) > tera + Suffixes of Number & Gender.]

04.04.02.03.06 Oblique form of Assamese “tai” – “to” :-

1. According to Dr. Kellog Assamese ‘to’ is derived from the Apabhramsha form ‘tuhuy’.

2. The opinion of Pt. Kaliram Medhi is slightly differ to that of Dr. Kellog, as he says Assamese ‘to’ is derived from the Apabhramsha form ‘tuhu’.67
   
[Sns. twam > Pal. tway > Pkt. tuway > Ap. tuhay, tuhu > Old. Asm. toho > Mod. Asm. to.]

04.04.02.03.07 Oblique form of Assamese “tai” – “ta” :-

1. According to Pt. Kaliram Medhi the origin of the Assamese ‘ta’ is Sanskrit ‘twad b’awān’.68

   [Sns. twad b’awān > Ap. tau hōjtau > Old. Asm. toha”t > Mod. Asm. taha”t (Pl.)]

04.04.02.03.08 Hindi “tum” :-

1. According to Pt. Kamataprasad Guru Hindi ‘tum’ is derived from Sanskrit ‘twam’.69

   [Sns. twam > Pkt. tumha > Hin. tum]

2. Pishel immagined a form ‘tuśme’ in Sanskrit on the similarity of Vedic form ‘yuśme’. Dr. Dhirendra Verma and Dr. Udaynarayan Tiwari agree with this opinion and say that Hindi ‘tum’ is derived from this Sanskrit form ‘tuśme’.70

   [Ved. yuśme > Sns. tuśme > Hin. tum]

3. Dr. Bholanath Tiwari does not support this opinion that there might be a form such as ‘tuśme’ in Sanskrit as all the Sanskrit plural form begin with ‘ya’ and hence only a single form beginning with ‘ta’ is not possible. But he thinks that there might be a possibility in the beginning period of pali due to the influence of

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67. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.223.
68. ~ Ibid ~
69. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157.
70. ~ Ibid ~
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‘ta’ in the singular forms the plural forms also began adopting ‘ta’ in place of ‘ya’. Thus, it can be said that Dr. Tiwari also agree with the possibility of derivation of ‘tum’ from the immaginary form ‘tuśme’. 71

04.04.02.03.09 Assamese “tumi” :-

1. According to Pt. Kaliram Medhi Assamese ‘tumi’ is derived from the Pre-Vedic form ‘yuśme’. 72

[Ved. yuśme > Sns. tuśme > Pal. tuhme > Pkt. tumhe > Ap. tumhe > Asm. tumi.]

2. In the opinion of Dr. Banikanta Kakati Assamese ‘tumi’ is derived from the O.I.A. form ‘yuśme’, M.I.A. form ‘tumhe’. 73


04.04.02.03.10 Oblique form of Hindi “tum” – “tumhe” :-

1. According to Dr. Dhirendra Verma Hindi ‘tumhe’ is derived from Prakrit and Apabhramsha form ‘tumhai’. 74

3. According to Dr. Bholanath Tiwari Hindi ‘tumhe’ is derived from Pali, Prakrit and Apabhramsha form ‘tumhe’ which is a derivation of Vedic form ‘yuśme’. The nasal ending ‘e’ is the influence of ‘ma’. 75


04.04.02.03.11 Oblique form of Hindi “tum” – “tumhrā” :-

1. According to Dr. Dhirendra Verma Hindi ‘tumhrā’ is derived from Prakrit ‘tumha karko’. 76

[Pkt. tumha karko > tumha aro > tumhrārau > tumhrō > Hin. tumhrā.] 76

2. Supporting the opinion of Dr. Dhirendra Verma another prominent linguist Dr. Bholanath Tiwari says that the affix ‘karko’ is derived from Sanskrit affix

71. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157.
72. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.224.
73. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 313.
74. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 283.
75. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157.
76. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 283.
‘kṛtakafi’ and ‘tumha’ is derived from Vedic ‘yuśme’ and Pali ‘tumhe’. But he says that like the derivation of ‘tum’, the derivation of ‘tumhārā’ is not clear enough yet. 77

[Ved. yuśme kṛtakafi > Pal. tumhe karko > Pkt. tumha karko > Ap. tumha aro > Hin. tumhārā.]

**04.04.02.03.12 Oblique form of Assamese “tumi” – “tomā” :-**

1. According to Pt. Kaliram Medhi the origin of the Assamese ‘tomā’ is Vedic form ‘tuśma’. 78

[Ved. tuśma > Pal. tuhma > Pkt. tumha > Asm. tomā.]

**04.04.02.03.13 Hindi “āp” :-**

1. Supporting the opinions of Beams and Dr. Suniti Kr. Charurjee, Dr. Dhirendra Verma says that Hindi ‘āp’ is the derivation of Sanskrit ‘ātma’. 79

[San. ātma > Pkt. appa > Hin. āp.]

2. Dr. Bholanath Tiwari does not agree with the above mentioned derivation presented by Dr. Dhirendra Verma. According to him Hindi Reflexive Pronoun ‘āp’ is the derivation of Sanskrit ‘ātma’ but not the second personal honorific ‘āp’. He thinks that Hindi honorific ‘āp’ might be a derivation of Sanskrit ‘āpta’. 80

[San. āpta > Pkt. appa > Hin. āp.]

3. In Dr. Tiwari’s opinion there is another possibility that ‘āp’ might be a derivation of Dravid honorific form ‘appa’. 81

[Dvd. appa > Pkt. appa > Hin. āp.]

**04.04.02.03.14 Assamese “āpunī” :-**

1. According to Pt. Kaliram Medhi Assamese ‘āpunī’ is derived from Sanskrit form ‘ātman’. 82

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77. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 157.
78. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p. 224.
79. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 287.
80. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
81. ~ Ibid. ~
82. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p. 224.
2. Dr. Banikanta Kakati also has similar opinion that Assamese ‘āpuni’ is derived from Sanskrit form ‘ātman’.

04.04.02.03.15 **Oblique form of Hindi “āp”** :- In Hindi there is no oblique form of the Second personal honorific pronoun ‘āp’. After adding the various case affixes it sustains the direct form.

04.04.02.03.16 **Oblique form of Assamese “āpunī” – “āponā”** :-

1. According to Pt. Kaliram Medhi Assamese oblique form ‘āponā’ might have derived from the Sanskrit form ‘ātman’.

\[\text{Sns. ātman > Pkt. āppāno > Ap. appanu > Asm. āpun + i (nominative case affix)}\]

04.04.03 **Pronouns of the third person** :- The first personal pronouns of Hindi and Assamese are as shown in the following table –

04.04.03.01 **Hindi Third Personal Pronouns** :-

- **Direct forms** (mūl rūp) :-
  - Proximate – Singular – yah
  - Proximate – Plural – ye
  - Remote – Singular – wah
  - Remote – Plural – we

- **Oblique forms** (tiryak rūp) :-
  - Proximate – Singular – is, ise
  - Proximate – Plural – in, inho", inhe"
  - Remote – Singular – us, use
  - Remote – Plural – un, unho", unhe"

04.04.03.02 **Assamese Third Personal Pronouns** :-

- **Direct forms** (mūl rūp) :-

- **Singular forms** :-
  a) Inferior :-
    i) Masculine :- i [Proximate], χi [Remote]

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84. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.224.
ii) Feminine: - ei [Proximate], tāi [Remote]

b) Polite: - eo^[n] [Proximate], teo^[n] [Remote]

c) Honorific: - ek̄et [Proximate], tek̄et [Remote]

*Plural forms:*

a) Inferior: -

i) Masculine: - iha^[t] [Proximate], χiha^[t] [Remote]

ii) Feminine: - eiha^[t] [Proximate], tāiha^[t] [Remote]

b) Polite: - eo^[lok] [Proximate], teo^[lok] [Remote]

c) Honorific: - ek̄etχakal [Proximate], tek̄etχakal [Remote]

*Oblique forms ([tiryak rūp]):* There are no oblique forms of Assamese third personal pronouns. The case affixes are joined to the direct forms of these pronouns.

**04.04.03.03 Derivation of the Third Personal Pronouns:** The derivation of the Hindi and Assamese third personal pronouns are as following:

**04.04.03.03.01 Hindi "yah":**

1. The derivation of Hindi ‘yah’ is unanimously accepted by the scholars. Hindi ‘yah’ is derived from the Sanskrit form ‘ēśafj’.

   [San. ēśafj > Pal. esau > Pkt. eso > Ap. eso > eho > ehu > eh > Hin. yah.]

**04.04.03.03.02 Assamese "i":**

1. According to Dr. Banikanta Kakati Assamese ‘i’ can be traced back to the stem ‘eta’ (एता). He suggested the possible evolution of from some M.I.A. from like inst. nom. *ete^n > *ete > *e^n, e > i.

   [*ete^n > *ete > *e^n, e > Asm. i.]*

2. Prominant linguist Pt. Kaliram Medhi Assamese ‘i’ is derived from Sanskrit ‘idam’.  

85. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
86. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 315.
87. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.226.
04.04.03.03 Assamese "ei" :-

1. Supporting the view of Pischel [Pischel §. 426.] Dr. Banikanta Kakati Assamese feminine stem 'ei' is connected with M.I.A. instrumental 'eie' of feminine stem 'ei' equivalent to O.I.A. *'eti'.

2. Prominant linguist Pt. Kaliram Medhi Assamese 'ei' is derived from Sanskrit 'etad'.

04.04.03.04 Assamese "eo" :-

1. According to Dr. Banikanta Kakati Assamese stem 'eo' is parallel to 'teo' and it might be connected with late M.I.A.(Ap.) *'eha'; the evolutional sequence might be O.I.A. *'esam' > *'esam', *'esam', *'eha'.


04.04.03.05 Assamese "ekhet" :-

1. In old Assamese literature this form of pronoun has not been found. According to Dr. Banikanta Kakati Assamese 'ekhet' is formed and being used since the middle period (in the chronicles) of Assamese as a locative form. The extension of the locative 'ekhet' to the honorific pronoun of the third person took place in the beginning of the modern period. The origin of this pronoun is yet to be traced.

04.04.03.06 Oblique form of Hindi "yah" – "is" :-

1. According to prominant linguist Beams Hindi 'is' is derived from the Sanskrit form 'asya', Prakrit 'assa'.

[San. asya > Pkt. assa > Hin. is.]

But, in the opinion of Dr. Bholanath Tiwari the transformation of 'a' into 'i' is least possible.

89. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.226.
91. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 320.
92. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.

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2. Dr. Dhirendra Verma supports the opinion of Beams regarding the origin of Hindi ‘is’, but he suggested the Prakrit form might be ‘eassa’ instead of ‘assa’.  

\[\text{[San. asya} > \text{Pkt. eassa} > \text{Hin. is.]}\]

But, Dr. Bholanath Tiwari rejected the possibility of the transformation of ‘eassa’ from ‘assa’.  

3. According to Dr. Suniti Kumar Chattarjee Hindi ‘is’ is derived from Sanskrit ‘etasya’.  

\[\text{[San. etasya} > \text{Pkt. eassa} > \text{Pal. eassa} > \text{Hin. is.]}\]

Dr. Bholanath Tiwari also supports the opinion of Dr. S. K. Chattarjee.  

\[\frac{\text{04.04.03.07 Oblique form of Hindi “yah” – “ise” :–}}{\text{1. According to Dr. Dhirendra Verma the ‘e’ of Hindi ‘ise’ is inflectional sign.}}\]

\[\frac{\text{2. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the immitation of the forms ‘mujhe’, ‘tujihe’ etc.}}{\text{95}}\]

\[\frac{\text{04.04.03.08 Oblique form of Assamese “i” – “iya” :–}}{\text{1. Dr. Banikanta Kakati says that the formation of the oblique base ‘iya’ is parallel to that of ‘tā’.}}\]

\[\frac{\text{2. In the opinion of Pt. Kaliram Medhi there are two possibilities of the origin of the oblique base ‘iya’. According to him it might be derived from Sanskrit ‘idam’ or ‘etad’}}{\text{98}}\]

\[\text{[San. idam} > \text{Pkt. imassa, iassa} > \text{Asm. iyā.]}\]

\[\text{or}\]

\[\text{[San. etad} > \text{Pkt. iam} > \text{Asm. īā, iyā.]}\]

93. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
94. ~ Ibid. ~
95. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
96. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
98. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, pp.235-238.

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04.04.03.09 Hindi “ye” :-

1. According to Pt. Kamtaprasad Guru Hindi ‘ye’ is derived from Sanskrit ‘eśāf’. 99

[San. eśāf > Pkt. esa > Hin. yah, ye.]

2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘ye’ is derived from Sanskrit ‘eteif’. 100


3. According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’ (prat’hamā vahuvacan rūp). 101

[San. ete > Pal. ete > Pkt. ee > Ap. ei, e > Hin. ye.]

4. According to Dr. Bholanath Tiwari both of the above opinions have equal posibility of the derivation of Hindi ‘ye’. 102

5. According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘ye’ is derived form the Sanskrit form ‘ete’. 103

[San. ete > Pkt. ee, eye > Ap. eh > Hin. ye.]

6. In the opinion of Dr. Hardev Bahri Hindi ‘ye’ is derived form the Sanskrit form ‘ete’. 104

[San. ete > Pkt. e", ye > Hin. ye.]

04.04.03.03.10 Oblique form of Hindi “ye” – “in” :-

1. Dr. Dhirendra Verma rejected the posibility of the derivation of Hindi ‘in’ in the sequence of [San. eten > Pkt. ee, edina > Ap. eina > Hin. in.]. According to Dr. Verma Hindi ‘in’ might have been developed from ‘is’ due to the influence of the plural suffix ‘āṇam’ (sasthi vahuvacan). 105

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100. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
101. ~ Ibid. ~
102. ~ Ibid. ~
103. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.
104. Bahri, Dr. Hardev; Hindi : Udbhav, Vikash aur Rup, p. 177.
105. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.

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2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.\(^{106}\)

\[yah + na \text{(plural indicator)} \rightarrow in.\]

3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived from the Vedic form *‘etāśām’.\(^{107}\)

\[\text{Ved. } *\text{etāśām} \rightarrow \text{San. } *\text{eteśam} \rightarrow \text{Pal. } *\text{etānām} \rightarrow \text{Pkt. } *\text{enḥa} \rightarrow \text{Ap. } *\text{enha, enha} \rightarrow \text{Hin. inha, in.}\]

4. According to the opinion of Dr. Bholanath Tiwari the derivational sequence of Hindi oblique form ‘in’ is still not clear.\(^{108}\)

04.04.03.03.11 Oblique form of Hindi “ye” – “inha” :-

1. According to Dr. Udaynarayan Tiwari Hindi ‘inha’ is a declined form of Vedic ‘etāśām’.\(^{109}\)

\[\text{Ved. } *\text{etāśām} \rightarrow \text{San. } *\text{eteśam} \rightarrow \text{Pal. } *\text{etānām} \rightarrow \text{Pkt. } *\text{enḥa} \rightarrow \text{Ap. } *\text{enha, enha} \rightarrow \text{Hin. inha.}\]

04.04.03.03.12 Oblique form of Hindi “ye” – “inhe” :-

1. According to Dr. Dhirendra Verma Hindi ‘inhe’ is declined form of ‘inha’.\(^{110}\)

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhe’ is derived from ‘inha’ on imitation of ‘hame’, ‘tumhe’ etc.\(^{111}\)

3. According to Dr. Hardev Bahri the ‘e’ of Hindi ‘inhe’ is imitation of ‘hame’, ‘tumhe’ etc.\(^{112}\)

04.04.03.03.13 Oblique form of Hindi “ye” – “inho” :-

1. According to Dr. Hardev Bahri the ‘o’ of Hindi ‘inho’ is same as the

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\(^{106}\) Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.

\(^{107}\) Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.

\(^{108}\) Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.

\(^{109}\) Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.

\(^{110}\) Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.

\(^{111}\) Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.

\(^{112}\) Bahri, Dr. Hardev; Hindi: Udbhav, Vikash aur Rup, p. 177.
plural terminator ‘ο’ often used for the nouns. this ‘ο’ might have been derived in the sequence as [San. ānāṁ > Pkt. ā”ā”v > Hin. o”].

04.04.03.03.14 Hindi “wah” :-

1. According to Pt. Kamataprasad Guru Hindi ‘wah’ is derived from Sanskrit ‘waf’.

   [San. saf > Pkt. so > Hin. wah.]

2. Supporting the opinion of Bhandarkar Dr. Udaynarayan Tiwari says that Hindi ‘wah’ is derived from Sanskrit ‘asau’.

   [San. asau > Pal. asu > Pkt. aso > aho > oh > Hin. wah.]

3. Dr. Bholanath Tiwari says that the derivation of Hindi ‘wah’ is still not very clear. He suggested its derivation from an imaginary Sanskrit form ‘awa’ on the base of Irani language. According to him the derivation sequence might be as follows -

   [*awa > *awo > *wo > ou(əθə) > ohu > wahu > wah.]

04.04.03.03.15 Assamese “xi” (si) :-

1. In the opinion of Dr. Banikanta Kakati Assamese ‘xi’ corresponds to M.I.A. ‘so’ and is derived from Mg. Ap. ‘se’; O.I.A. ‘saf’. According to Dr. Kakati in all probability the Mg. Ap. form was ‘si’ and Assamese ‘xi’ seems to have been an inheritance from the Mg. Ap. form.

   [San. saf > M.I.A. se > *si > Asm. xi.]

04.04.03.03.16 Assamese “tāi” :-

1. Dr. Banikanta Kakati says that corresponding to masculine ‘xi’ there is also a feminine ‘tāi’ in Assamese which may be traced to M.I.A. Inst. ‘tāe’ as suggested by Pischel.

113. Bahri, Dr. Hardev; Hindi : Udbhav, Vikash aur Rup, p. 177.
115. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 357
116. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.

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2. According to Kaliram Medhi 'tāi' in Assamese may be derived from Apabhransha 'tāe'. He suggested another possibility that this feminine form may be formed by the addition of the first case affix 'e' with the masculine oblique form 'taa'. But Mr. Medhi lay more stress on the possibility of evolving this form from Tamil 'taai' or Telegu 'taali' which means 'mother'.

04.04.03.17 Assamese "teo" :-

1. In the opinion of Dr. Banikanta Kakati the Assamese 'teo' is derived from Ap. *"teha".119

[San. teša > Pal. tesam > Pkt. tesa > Ap. teha > Asm. teo.]

04.04.03.18 Assamese "tek'et" :-

1. According to Dr. Banikanta Kakati 'ek'et' and 'tek'et' are similar in formation. 'tek'et' must have owed its origin to analogy with 'ek'et'.121

04.04.03.19 Oblique form of Hindi "wah" – "us" :-

1. Dr. Dhirendra Verma says that if the conception of Sanskrit 'awa' is correct then there is possibility if derivation of Hindi 'us' form the relative singular form 'awasya' of this 'awa'.122

[San. awasya > Pkt. ausya > Hin. us.]

3. According to Dr. Udaynarayan Tiwari Hindi 'us' is derived from Sanskrit 'amūśya'.123

[San. amūśya > Pal. amussa > Pkt. auśsa > Hin. us.]

4. Dr. Bholanath Tiwari also supports the opinion presented by Dr. Udaynarayan Tiwari.124

04.04.03.20 Oblique form of Assamese "xī" (si) – "tā" :-

1. According to Dr. Banikanta Kakati the oblique base 'tā' is connected with

119. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p. 237.
120. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 315.
121. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 320.
122. Verma, Dr. Dhirendra; Hindi Bhasha kā Itihas, p. 284.
123. Tiwari, Dr. Udaynarayan; Hindi Bhasha kā Udgam aur Vikash, p. 359
124. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
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Mg. gen Sg. ʻtāhāʼ. [Mg. Pkt. tāhā > Asm. tā.]

04.04.03.03.21 Hindi “we” :-

1. According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘saj’ (सज्). [San. saj > Pkt. so > Hin. wah, we.]

2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘we’ is derived from Sanskrit ‘awebhi’ (*awahi > we.).

3. According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi ‘we’ from Sanskrit ‘ebhi’. [San. ebhi > Pkt. ahi, ai (आई) > Hin. ai (आई)+ e = we.]

4. Dr. Bholanath Tiwari supports the opinion of Dr. Dhirendra Verma that the derivation of Hindi ‘we’ is still not clear.

04.04.03.03.22 Oblique form of Hindi “we” – “un” :-

1. According to Dr. Dhirendra Verma the derivation of Hindi ‘un’ is still not clear.

2. Kishoridas *Vajpayee says that ‘un’ is derived from the form ‘wah’ followed by plural termination ‘na’. [wah + na (plural indicator) > un.]

3. According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived from the Sanskrit form ‘amuṣyam’. [San. amuṣyam > *amunām > *aunaj > *unha, unha > un.]

127. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
128. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 359
129. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284 & Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
130. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
131. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
132. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 359
5. According to the opinion of Dr. Bholanath Tiwari Hindi ‘un’ is derived from the Sanskrit form ‘amūn’.\(^{133}\)

\[\text{San. } amūn (\text{pl. acc. case}) > \text{Pkt. } amūn > \text{Ap. } unha > \text{Hin. } unha > un.\]

**04.04.03.03.23 Oblique form of Hindi “we” – “unhe”:-**

1. According to Dr. Dhirendra Verma Hindi ‘unhe’ is declined form of ‘un’.\(^{134}\)

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘unhe’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame’, ‘tumhe’ etc.\(^{135}\)

**04.05 Personal Pronoun and various grammatical categories :—**

The pronouns play an important role in the language. As like the other parts of speech the pronouns also have relations with various grammatical categories viz. Person, In the following lines detail discussion will be done regarding the relationship of the pronouns and these grammatical categories.

**04.05.01 Personal Pronoun and Person :—**

The pronouns have a direct relationship to a special grammatical category called *Person*. The existence of this grammatical category is only because of the existence of the pronouns. If there had not been the pronouns there would not be any need felt for the Person. The personal pronouns are divided into three categories of person viz. First Person, Second Person and Third Person. In a speech the speaker is denoted as the first person, the listener is denoted as the second person and the object (person or thing) about whom is being spoken is called the third person.

In Sanskrit the Persons are named as - 1) *uttam puruś* (first person), 2) *madhyam puruś* (second person) and 3) *prat'ām puruś* (second person).

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133. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
134. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
135. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
But in Hindi the persons are known as - 1) **uttam puruś** (first person), 2) **madhyam puruś** (second person) and 3) **annya puruś** (second person).

Whereas in Assamese the persons are known as - 1) **pratham puruś** (first person), 2) **dwitiya puruś** (second person) and 3) **tutiya puruś** (second person).

Therefore, in the light of the above observation, it can be said that the grammatical category of person in Hindi and Assamese is certainly derived from the Sanskrit language and following the same system. But there is difference in the manner of nomanclature.

All these three persons cited above include some certain pronouns. The pronouns included in various persons in Hindi and Assamese are as following:

1. Pronouns of the **First Person**. (Hin. : **uttam purušvacak sarvanām** = Asm. : **pratām purušvacak sarvanām**)

   "The Pronouns which denote the person or persons speaking, are said to be the pronouns of the First Person."

   A. Hindi pronouns of first person. are following :-

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mai</em></td>
<td><em>ham</em></td>
</tr>
<tr>
<td></td>
<td><em>hamlog</em></td>
</tr>
</tbody>
</table>

   B. Assamese pronouns of first person. are following :-

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>maì</em></td>
<td><em>āmi</em></td>
</tr>
<tr>
<td></td>
<td><em>āmālok</em></td>
</tr>
</tbody>
</table>

2. Pronouns of the **Second Person**. (Hin. : **madhyam puruśvacak sarvanām** = Asm. : **dwitiya puruśvacak sarvanām**)

   "The Pronouns which denote the person or persons spoken to, are said to be the pronouns of the Second Person."

   A very special characteristic is observed in the pronouns of the second...
person in both Hindi and Assamese languages. This type of pronoun has three different forms according to the status of the listener in respect of the speaker, viz. 1) inferior form, 2) polite form and 3) honorific form.

A. Hindi pronouns of second person. are following :-

<table>
<thead>
<tr>
<th>Forms</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>1) Inferior</td>
<td>tū</td>
</tr>
<tr>
<td>2) Polite</td>
<td>tum</td>
</tr>
<tr>
<td>3) Honorific</td>
<td>āp</td>
</tr>
</tbody>
</table>

B. Assamese pronouns of second person. are following :-

<table>
<thead>
<tr>
<th>Forms</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>1) Inferior</td>
<td>tai</td>
</tr>
<tr>
<td>2) Polite</td>
<td>tumi</td>
</tr>
<tr>
<td>3) Honorific</td>
<td>āpuni</td>
</tr>
</tbody>
</table>

3. Pronouns of the Third Person. (Hin. : annya puruśvacak sarvanām = Astm. : tṛtiya puruṣvacak sarvanām)

“The Pronouns which denote the person or thing spoken of, are said to be the pronouns of the Third Person.”

The pronouns of the third person in both Hindi and Assamese are broadly divided into two groups 1) the Proximate pronouns and 2) Remote pronouns. The two groups again subdivided into two groups in Hindi and three groups in Assamese. In Hindi the pronouns are divided into a) General and b) Honorific pronouns, whereas in Assamese the pronouns are divided into three groups a) Inferior, b) Polite and c) More Honorific pronouns. A special characteristic is seen
in Assamese pronouns in inferior group that there are two forms in respect of
gender, i.e. the masculine and feminine pronouns are different. To specify the neuter
objects the masculine form is used.

A. Hindi pronouns of the third person are following:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>1. Proximate</td>
<td>a) General</td>
</tr>
<tr>
<td></td>
<td>b) Honorific</td>
</tr>
<tr>
<td>2. Remote</td>
<td>a) General</td>
</tr>
<tr>
<td></td>
<td>b) Honorific</td>
</tr>
</tbody>
</table>

B. Assamese pronouns of the third person are following:

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>1. Proximate</td>
<td>a) Inferior Mas.</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
</tr>
<tr>
<td></td>
<td>b) Polite</td>
</tr>
<tr>
<td></td>
<td>c) Honorific</td>
</tr>
<tr>
<td>2. Remote</td>
<td>a) Inferior Mas.</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
</tr>
<tr>
<td></td>
<td>b) Polite</td>
</tr>
<tr>
<td></td>
<td>c) Honorific</td>
</tr>
</tbody>
</table>

04.05.02 Personal Pronoun and Number:

In Sanskrit there is a system of denoting numbers for the noun words, viz.
1) Singular number (ekvacan), 2) Dual number (dwivacan) and 3) Plural number
(bahuvacan). In Hindi and Assamese, like the modern Indian languages derived
form Sanskrit we find only two numbers, 1) Singular number (ekvacan) and 2) Plural number (bahuvacan).

Since a Pronoun is used instead of a Noun, it must be of the same number as the noun it stands for.136

“In Sanskrit, as in other Indo-European languages, nouns and pronouns are inflected, i.e. particles are affixed to them to distinguish number. Example :- S. ‘narafi’ (a man), ‘narau’ (two men), ‘narāfi’ (men). But in the Tibeto-Burman family of languages the plural is formed by adding separate words, signifying assembly, host, collection, etc., to the base.” 137

In Hindi the inflectual system is used as in the Sanskrit and separate words are also added to the base words to signify plurality. In relative case forms the ending ‘ā’ and ‘e’ are the sign of singularity and plurality of the pronouns as in ‘merā’ – ‘mere’ ; ‘tumhārā’ – ‘tumhāre’ etc.

“The inflectual system is hardly used in Assamese. Separate words are often added to the base in Assamese as signs of plurality. Example :- Ass. dalay (bridge) and dalay-bor (bridges)” 138

A. Hindi personal pronouns with both in singular and plural form are following :-

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First Person</td>
<td>man\textsuperscript{r}</td>
<td>ham</td>
</tr>
<tr>
<td></td>
<td></td>
<td>hamlog</td>
</tr>
<tr>
<td>2. Second Person</td>
<td>tu</td>
<td>tum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumlog / āp</td>
</tr>
<tr>
<td>3. Third Person</td>
<td>yah</td>
<td>ye</td>
</tr>
</tbody>
</table>

136. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48; & Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156.
137. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48.
138. ~ Ibid ~
The plural form used for the Hindi first personal pronoun 'maim' is usually 'ham'. Sometimes instead of 'ham' another form 'hamlog' is also used. This form 'hamlog' might be the influence of 'tumlog', 'aplog', 'yelog' and 'welog'. Thus, to show the plurality of the first personal pronoun different words are used instead of adding any affix or particle to the singular form. This is a special characteristic of the first personal pronoun which cannot be seen in case of the other personal pronons.

For the plurality of the Hindi second personal pronoun 'tu' a different word 'tum' is used. If the plural pronoun 'tum' is used in singular sense then there are two ways to distinguish the plurality of this pronoun. Either, a different word 'ap' is used as the plural form of 'tum' or the plural terminator 'log' is added after it for the plurality and hence 'tumlog' is used. Again, if the plural pronoun 'ap' is used in singular sense (honorific use) then the plural terminator 'log' is added after it for the plurality and hence 'aplog' is used.

In the third personal pronouns in Hindi the inflectual system is observed as in Sanskrit. Thus, we get the plural form of 'yah' as 'ye' and 'wah' as 'we'. On the other hand if 'ye' and 'we' is used in singular sense (honorific use) separate word 'log' is also added as plural terminator to the base words to signify plurality and hence we get 'yelog' and 'welog'. Another pronoun 'ap' which is actually a second personal pronoun is sometimes used in third person also instead of 'we'. This third personal 'ap' is always used in singular and more honorific sense. To express the plurality the form 'aplog' may be used, but it is very rare.
## Personal Pronouns

**B. Assamese personal pronouns with both in singular and plural form.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First Person</td>
<td>mai</td>
<td>āmi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>amālok</td>
</tr>
<tr>
<td>2. Second Person</td>
<td>tāi</td>
<td>taha'í</td>
</tr>
<tr>
<td></td>
<td>tumi</td>
<td>tomālok</td>
</tr>
<tr>
<td></td>
<td>āpunī</td>
<td>āponālok</td>
</tr>
<tr>
<td>3. Third Person</td>
<td>i</td>
<td>iha'í</td>
</tr>
<tr>
<td></td>
<td>ei</td>
<td>iha'í</td>
</tr>
<tr>
<td></td>
<td>eo”</td>
<td>eo”lok</td>
</tr>
<tr>
<td></td>
<td>ekhet</td>
<td>ekhetxakal</td>
</tr>
<tr>
<td></td>
<td>ķi</td>
<td>ķiha’í’</td>
</tr>
<tr>
<td></td>
<td>tāi</td>
<td>táiha”r, ķiha”t</td>
</tr>
<tr>
<td></td>
<td>teo”</td>
<td>teo”lok</td>
</tr>
<tr>
<td></td>
<td>tekhet</td>
<td>tekhetxakal</td>
</tr>
</tbody>
</table>

The plural form used for the Assamese first personal pronoun ‘mai’ is usually ‘āmi’. Sometimes instead of ‘āmi’, another form ‘amālok’ is also used, but it is rare. This rarely used form ‘amālok’ might be the influence of ‘tomālok’, ‘āponālok’, ‘eo”lok’, ‘teo”lok’ etc. In the second plural form the plural terminator is added to the oblique form ‘āmā’. Thus, to show the plurality of the first personal pronoun different words are used instead of adding any affix or particle to the singular form. This is a special characteristic of the first personal pronoun which cannot be seen in case of the other personal pronouns.

For the plurality of the Assamese second personal pronouns the plural terminators are used after their oblique forms. The second personal pronoun ‘tāi’ is used in singular and inferior sense. The plural form of this pronoun is ‘taha’r’ and it is derived after adding the plural terminator ‘ha”t’ with the oblique form ‘ta’
Chapter 4 - Personal Pronouns

of the base word 'tai'. Another pronoun 'tumi' is used in singular honorific sense. To get the plural form of 'tumi' the plural terminator 'lok' is added after the oblique form 'tomā' and hence 'tomālok' is formed. The second personal pronoun 'āpuni' is used in singular and more honorific sense. The plural form of this pronoun is 'āponālok'. This is derived after adding the plural terminator 'lok' with the oblique form 'āponā'. Thus, for the plurality of the Assamese second personal pronouns the plural terminators 'ha"t' and 'lok' are added with the oblique forms of the singular pronouns.

In Assamese the third personal pronouns 'i', 'ei', 'eom', 'ekhet', 'χi' (si), 'tai', 'teo' and 'tekhet' are used in singular sense. To get the plural forms plural terminators 'ha"t', 'lok' and 'χakal' are added after the base words. The plural terminator 'ha"t' is added with 'i', 'ei', 'χi' (si) and 'tai' to get the plural forms 'iha"t', 'χiha"t' and 'taiha"t'. The plural form 'iha"t' is common for the singular pronouns 'i' and 'ei'. The plural forms 'eo"lok' and 'teo"lok' are derived after adding the plural terminator 'lok' with the singular pronouns 'eo"m' and 'eo"m'. In the similar manner the plural forms 'ekhetχakal' and 'tekhetχakal' are derived after adding the plural terminator 'χakal' with the singular pronouns 'ekhet' and 'tekhet'.

04.05.03 Personal Pronoun and Gender:

Since a Pronoun is used instead of a Noun, it must be of the same gender as the noun it stands for.

In Hindi there are two genders - 1) Masculine (pulling) and 2) Faminine (striling). Therefore, in Hindi language, not only the noun words signifying rational animals and living beings are classed as masculine or femininie but also those denoting the inanimate things and abstract ideas are conceived of as having sexual distinctions are classified according to these two genders. This is a special characteristic of Hindi language.

The Hindi pronouns do not decline according to the gender like the noun
Chapter 4 - Personal Pronouns

words. The gender of pronouns can only be recognized by the verb forms following them. For example -

1. larkā daur rahā tā, wah gir gayā. [The boy was running, he fell down.]
2. larkī daur rahi tī, wah gir gayī. [The girl was running, she fell down.]

In the above examples the pronoun ‘wah’ is used for the masculine subject ‘larkā’ in sentence 1 and feminine subject ‘larkī’ in sentence 2. The verb in sentence 1 ‘gayā’ indicates the subject of the verb is masculine and verb form ‘gayī’ in sentence 2 the subject of the verb is feminine.

But there is exception of this rule. If the sentence is in the past tense and the verb posseseses an object (sakarmak kriyā) then case affix of the nominative case ‘ne’ is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example,

1. rāju ek accbā larkā hai, usne awwal darje me" parikśā pās kā. [Raju is a good boy, he passed the examination in first division.]
2. rekhbā ko bahut bākā lagi tī, usne jaldı kānā kā liyā. [Rekha was very hungry, she took her meal early.]

In the above examples the pronoun ‘usne’ is used for the masculine subject ‘rāju’ in sentence 1 and feminine subject ‘rekhbā’ in sentence 2. But the verb in sentence 1 ‘kā’ is used in feminine form which indicates the gender of its object ‘parikśa’ and verb in sentence 2 ‘liyā’ is used in masculine form which indicates the gender of its object ‘kānā’. The gender of the pronoun may be denoted by some other device as the context or the noun mentioned earlier for which the pronoun is being used.

In the relative case form the case affixes ‘kā’, ‘rā’ and ‘nā’ are used in
singular masculine form and he case affixes 'ke', 're' and 'ne' are used in plural masculine form, for example: - 'uskā', 'tumhārā', 'apnā' etc. are used as singular masculine form and 'uske', 'tumhāre', 'apne' etc. are used as plural masculine form. The case affixes 'kt', 'rt' and 'nt' are used in feminine form, for example: - 'uskt', 'tumhārā', 'apnt' etc. are used as feminine form.

In Assamese there are four genders, - 1) Masculine (pulling), 2) Faminine (striling), 3) Common (ubayling) and 4) Neuter (kivaling). Thus, the noun words signifying rational animals and living beings are classed as masculine or feminine. Some noun words signifying rational animals and living beings which may be either masculine or feminine are classed as common gender. The noun words denoting the inanimate things and abstract ideas are generally classed as neuter gender. But a few exceptional words denoting some inanimate things and abstract ideas are conceived of as having sexual distinctions and are classed as either masculine or feminine. For example, the word 'uśā' (dawn) is feminine in Assamese because it is so in Sanskrit and conceived of as the goddess of light in Hindu mythology. Similarly, the word 'brahmaputra', the great river, is masculine because it is regarded as the son of Brahma, the Creator. The word 'zon' (moon) is feminine in Assamese because it is derived from 'jyotsna' (light) which is feminine in Sanskrit. The pronouns follow the gender of the noun words for which they are used. 139

In Assamese the distinction of male and female appears in a few pronouns of the third person. The third personal singular pronouns 'i', 'xi' (si) and plural pronouns 'iha"t', 'xiha"t' are used for masculine gender. On the other hand singular pronouns 'ei', 'tāi' and plural pronouns 'iha"t', 'tāiha"t' are used for feminine gender. The plural form of the pronouns 'i' and 'ei' is 'iha"t' which is common to both. This pronoun is used for both masculine and feminine gender. The other third personal pronouns 'eo"', 'eo"lok', 'ek"et', 'ek'et'akal', 'teo"', 'teo"lok',

139. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48.
'tek'et', 'tek'etxakal' are not gender specific and used for both masculine and feminine gender.\textsuperscript{140}

The masculine and feminine forms of the pronouns mentioned above do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘dvārā’ etc. after the genitive ‘-r’.

\textbf{04.05.04 Personal Pronoun and Case :–}

The pronoun shares the same principle of case-relationship and takes the same affixes and post-positions as the noun with a few modifications in certain cases. The cases in Hindi and Assamese are similar as they are originated from Sanskrit.

The Cases (kārak) of Hindi and Assamese are following :–

1) Nominative case (karta kārak)
2) Accusative case (karma kārak)
3) Instrumental case (karan kārak)
4) Dative case (sampradān kārak)
5) Ablative case (apādān kārak)
6) Genitive case (sambandh kārak)
7) Locative case (adikaran kārak)
8) Vocative case (sambodhan kārak)

The Vocative case (sambodhan kārak) is used only with the noun words and it is never used with the pronouns as nobody is called by pronoun. Thus, the pronouns has only seven cases.

In Sanskrit the case-affixes are different for singular and plural and they are added to the base. On the other hand in Hindi and Assamese, the case-affixes used are the same for both singular and plural. Some pronouns decline when the case-

\textsuperscript{140} Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48.
affixes are attached with them. The declined form of the pronouns are called the oblique form.

Hindi case-affixes are following -

<table>
<thead>
<tr>
<th>Case (कारक)</th>
<th>Case-affixes (कारक चिह्ना)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (कर्ता)</td>
<td>0, ne</td>
</tr>
<tr>
<td>Accusative (कर्मा)</td>
<td>0, ko</td>
</tr>
<tr>
<td>Instrumental (करान)</td>
<td>se</td>
</tr>
<tr>
<td>Dative (संप्रदान)</td>
<td>ko, ke liye</td>
</tr>
<tr>
<td>Ablative (अपादान)</td>
<td>se</td>
</tr>
<tr>
<td>Genitive (संबंधृ)</td>
<td>kā, ke, ka / rā, re, ri / nā, ne, ni</td>
</tr>
<tr>
<td>Locative (आदिकरान)</td>
<td>me&quot;, par</td>
</tr>
<tr>
<td>Vocative (संबोधन)</td>
<td>X</td>
</tr>
</tbody>
</table>

Oblique forms of the Hindi personal pronouns that precedes the case-affixes:

<table>
<thead>
<tr>
<th>Direct form (मूल रूप)</th>
<th>Oblique form (तिर्यक रूप)</th>
</tr>
</thead>
<tbody>
<tr>
<td>maiⁿ</td>
<td>mujⁿ, mujⁿे, me</td>
</tr>
<tr>
<td>ham</td>
<td>hame&quot;, hamā</td>
</tr>
<tr>
<td>tū</td>
<td>tūⁿ, tūⁿे, te</td>
</tr>
<tr>
<td>tum</td>
<td>tumhe, tumhā</td>
</tr>
<tr>
<td>yah</td>
<td>is, ise</td>
</tr>
<tr>
<td>ye</td>
<td>in, inhe</td>
</tr>
<tr>
<td>wah</td>
<td>us, use</td>
</tr>
<tr>
<td>we</td>
<td>un, unhe</td>
</tr>
</tbody>
</table>

The Case inflection of Hindi first personal pronoun 'maiⁿ' :-

<table>
<thead>
<tr>
<th>Case (कारक)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (कर्ता)</td>
<td>maiⁿ, maiⁿे</td>
<td>ham, hamne</td>
</tr>
<tr>
<td>Accusative (कर्मा)</td>
<td>mujⁿे, mujⁿko</td>
<td>hame&quot;, hamko</td>
</tr>
<tr>
<td>Instrumental (करान)</td>
<td>mujⁿse</td>
<td>hamse</td>
</tr>
</tbody>
</table>
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Dative (sampradān)  
mujhē, hame”

mere liye  hamāre liye

Ablative (apādān)  
mujhēse  hamse

Genitive (sambandh)  
merā  hamārā

mere  hamāre

meri  hamāri

Locative (adhikaran)  
mujhme  hamme

mujhpar  hampar

The case inflexion of Hindi second and third personal pronouns are as following :-

**tū**: tā, tūne; tājē, tājko; tājēse; terā, tere, teri; tuj̄me, tuj̄par.

**tum**: tum, tumne; tumhe, tumko; tumse; tumhārā, tumhāre, tumhāri;

tumme, tumpar.

**āp**: āp, āpane; āpko; āpse; āpkā, āpek; āpme, āpar.

**yah**: yah, isne; ise, isko; isse; iskā, iske, iski; isme, ispar.

**ye**: ye, inho"ne; inhe", inko; inse; inkā, inke, inki; inme, inpar.

**wah**: wah, usne"; ushe, usko; usse; uskā, uske, uski; usme, uspar.

**we**: we, unho"ne; unhe", unko; unse; unkā, unke, unki; unme, unpar.

When case-affixes are added to a pronoun the original form of the pronoun declines. For example, **mai”** – mujhē, mujhko; mujhēse; merā, mere, merr; mujh̄me, muj̄par; **yah** – isne"; ise, isko; isse; iskā, iske, iski; isme, ispar. etc.

The relative case affixes rā, re and rī instead of kā, ke and kr are added with the pronouns **mai”**, ham, tū and tum; E.g. merā, hamārā, teri, tumhāre etc.

The case affix ending ‘ā’ in the declined forms of merā, hamārā, terā, tumhārā distinguishes the gender and number of these pronouns. In lieu of ‘ā’, ‘e’ or ‘i’ may be added. The pronouns ‘mai”’, ‘ham’, ‘tū’ and ‘tum’ decline in the forms of ‘me”’, ‘ham”, ‘te’ and ‘tumhā’ which are the base/root forms of the pronouns belong to the first person, second person and third person respectively.

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The "-r" in the rest part of the declined forms indicates the relative case form.\textsuperscript{141}

In Assamese also, the case-affixes are the same for both singular and plural.

Assamese case-affixes are as following:

\begin{center}
\begin{tabular}{|l|l|}
\hline
\textbf{Case (kārak)} & \textbf{Case-affixes (kārak cihna)} \\
\hline
Nominative (kartā) & 0, a/i/e \\
Accusative (karma) & 0, -k \\
Instrumental (karan) & -re, -di, -ar dwārā \\
Dative (sampradān) & -k, -loi \\
Ablative (apādān) & -ar parā \\
Genitive (samband\textsuperscript{b}) & -r \\
Locative (adhikaran) & -t \\
Vocative (sambod\textsuperscript{b}an) & X \\
\hline
\end{tabular}
\end{center}

The only difference between the declension of the singular and that of the plural is that the post-positions are annexed in the former to the base and in the latter to the sign of plurality. For example,

\begin{center}
\begin{tabular}{ll}
\textbf{Singular} & \textbf{Plural} \\
\hline
xi zāy & xiha'\textsuperscript{t} zāy \\
tek\textsuperscript{b}etak diyā & tek\textsuperscript{b}etxakalak diyā\textsuperscript{142} \\
\hline
\end{tabular}
\end{center}

Pronouns ending in -i or -ai will have oblique forms unlike the nouns from the accusative and there will be no nominative case-affix added even if the pronouns ending in vowels are subjects of a transitive verb, e.g. \textit{xi zāy 'he goes'}, \textit{xi kāy 'he eats'}; \textit{mai 'I'}, \textit{mo-k 'me'}, \textit{xi 'he'}, \textit{tā-k 'him}'.

Oblique forms of Assamese personal pronoun -

The case affixes added with the oblique forms of the following personal pronouns.

\textsuperscript{141} Tiwari, Dr. Bholanath; Hindi Bhasha, p.156.
\textsuperscript{142} Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48.

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Direct form (mūl rūp) Oblique form (tīryak rūp)

mai mo
āmi āmā
tai to
tumi tomā
āpuni āponā
i iyā
xi tā

The plural forms of the pronouns ending in a consonant will have their oblique form ending in -a like the nouns.

The masculine and feminine forms of the pronouns mentioned above do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘-dwrā’ etc. after the genitive ‘-r’.143

The instrumental is formed by the Genitive followed by the nominative in ‘e’, i.e. ‘-re’ or by the Genitive followed by the post-positions ‘dwrā’ and ‘χaitē’ i.e. ‘-r dwrā’, ‘-r χaitē’. The Genitive followed by ‘parā’ expresses the Ablative i.e. ‘-r parā’.144

The Case inflection of Assamese first personal pronoun ‘mai’ :-

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>mai</td>
<td>āmi</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>mok</td>
<td>āmāk</td>
</tr>
<tr>
<td>Instrumental (karan)</td>
<td>more, modi,</td>
<td>āmāre, āmādi,</td>
</tr>
<tr>
<td></td>
<td>mor dwrā</td>
<td>āmār dwrā</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>molai</td>
<td>āmālai</td>
</tr>
</tbody>
</table>

143. Goswami, Dr. Upendranath; An Introduction to Assamese, p. 43
144, Goswami, Dr. Golockchandra; Structure of Assamese, p. 277

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Ablative (apādān)  mor parā  āmār parā
Genitive (sambandʰ)  mor  āmār
Locative (adʰikaran)  mot  āmāt

The case inflection of Assamese second and third personal pronouns are as following :-

tai : tai ; tok ; tore, tor dwārā ; tolai ; tor parā ; tor ; tot.
tumi : tumi ; tomāk ; tomāre, tomār dwārā ; tomālai ; tomār parā ; tomār ;
tomāt.
āpuni : āpuni ; āponāk ; āponāre, āponār dwārā ; āponālai ; āponār parā ;
āponār ; āponāt.
i : i ; iāk ; iāre, iār dwārā ; iālai ; iār parā ; iār ; iāt.
ei : ei ; eik ; eire, eir dwārā ; eilai ; eir parā ; eir ; eit.
eoʰ : eoʰ ; eoʰk ; eoʰre, eoʰr dwārā ; eoʰlai ; eoʰr parā ; eoʰr ; eoʰt.
ekʰet : ekʰet ; ekʰetak ; ekʰetere, ekʰetalai ; ekʰetar parā ;
        ekʰetar ; ekʰetat.
χi : χi ; tāk ; tāre, tār dwārā ; tālai ; tār parā ; tār ; tāt.
tāi : tāi ; tāik ; tāire, tāir dwārā ; tāilai ; tāir parā ; tāir ; tāit.
teoʰ : teoʰ ; teoʰk ; teoʰre, teoʰr dwārā ; teoʰlai ; teoʰr parā ; teoʰr ; teoʰt.
tekʰet : tekʰet ; tekʰetak ; tekʰetere, tekʰetalai ; tekʰetar parā ;
        tekʰetar ; tekʰetat.

The Assamese personal pronouns are declined from the original forms when the case affixes are added to them. The declined forms of the pronouns are called the oblique forms of the pronouns. E.g. the oblique form of ‘mai’ is ‘mok’ used as ‘mok’, ‘mor’, ‘molai’; the oblique form of ‘āmi’ is ‘āmā’ used as ‘āmāk’, ‘āmār’, ‘āmālai’; the oblique form of ‘tumi’ is ‘tomā’ used as ‘tomāk’, ‘tomār’, ‘tomālai’ and the oblique form of ‘tai’ is ‘to’ and ‘ta’ used as ‘tok’, ‘tor’, ‘tolai’...
04.05.05 Personal Pronoun and Verb:–

Pronouns and particularly the personal pronouns have a very important and close relationship with verb forms. In both Hindi and Assamese language the verb forms change according to the person of the pronouns. For example –

A. Hindi personal pronouns and verb forms:–

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First Person</td>
<td>mai&quot; kʰāṭā hū&quot;. [I eat.]</td>
<td>ham kʰāṭe hai&quot;. [We eat.]</td>
</tr>
<tr>
<td></td>
<td>ham log kʰāṭe hai&quot;. [We eat]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tum log kʰāṭe ho. [You eat]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>āp kʰāṭe hai&quot;. [You eat.]</td>
<td>āp kʰāṭe hai&quot;. [You eat.]</td>
</tr>
</tbody>
</table>
|              |                             | āp log kʰāṭe hai". [You eat.]
| 3. Third Person | yah kʰāṭa hai. [He/she eats] | ye kʰāṭe hai". [They eat.] |
|              | ye kʰāṭe hai". [They eat.]  | yelog kʰāṭe hai". [They eat.]
|              | wah kʰāṭa hai. [He/she eats] | we kʰāṭe hai". [They eat.] |
|              | we kʰāṭe hai". [They eat.]  | welog kʰāṭe hai". [They eat.]

It can be observed from the above chart that the verb forms vary according to the pronouns. It is mentioned earlier that the gender of the pronoun is distinguished by the verb forms. In the chart given above the verb forms show the masculine forms of the main verb. For the feminine subject the verb forms will be changed as 'kʰāṭī' and 'kʰāṭī' instead of 'kʰāṭā' and 'kʰāṭe' respectively. Basically in Hindi language there are four different categories of verb forms used with the personal pronouns:–

(1) with the singular first personal pronoun ‘mai"' ; as – mai" kʰāṭā hū". [I eat.]

145. Deka, Shri Prasanna Kr. & Deka, Shri Ratneshwar; Rachana Prabah, P. 32.

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(2) with the second personal pronouns 'tum / tumlog'; as - tum / tumlog kžáte ho. [You eat]

(3) with the singular second personal pronoun 'tū' and third personal pronouns 'yah' and 'wah'; as - tū / yah / wah kžáta hai. [You / He / She eat (s)].

(4) with the first personal pronoun 'ham / hamlog', second personal pronoun 'áp / áplog', third personal pronouns 'ye / yelog' and 'we / welog'; as - ham / hamlog / áp / áplog / ye / yelog / we / welog kžáte hai. [We / You / They eat].

The verb forms of Present Tense (vartaman kāl) and Future Tense (bhūt kāl) follow the above mentioned rules. But the matter becomes different in the sentences of Past Tense. In past tense the pronoun as the subject of a verb used in two different ways, e.g. - a) without the case affix 'ne' and b) with the case affix 'ne'. When the case affix 'ne' is added to a pronoun and is used as a subject of a verb then the verb form do not follow the above mentioned rules.

There may be three different situations:

i) When the case affix 'ne' is added to a pronoun and is used as a subject of a verb then the verb form follow the number and gender of the object, eg. mafne dám kždyā. [I ate mango.], tumne roti kždyā. [You ate bread.] etc.

ii) When the case affix 'ne' is added to a pronoun and is used as a subject of a verb and the case affix 'ko' is added to the object of the verb, then the verb follows the third personal form of singular number and masculine gender, eg. tumne usko mārā. [You beat him.], ápne hamko bulāyā. [You called us.] etc.

iii) When the case affix 'se' is added to a pronoun and is used as a subject of a verb then the verb form then the main verb follows the third personal form of singular number and masculine gender of past tense (bhūt kāl) and the third personal verb form of 'jaanaa' in present tense (vartaman kāl) follows the main verb, 146 eg. mujše kžáyā nahi jātā. [It could not be eaten by me.], ápse calā

146. This sentence type is unfamiliar to English language but it is often used in Hindi in a voice form called bhāvavācya.
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*nahū* jātā. [Could not be moved by yourself. (means it seems to be very difficult to you to move.)] etc.

**B. Assamese personal pronouns and verb forms:**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First Person</td>
<td><em>mai kʰāo</em>. [I eat.]</td>
<td><em>āmi kʰāo</em>. [We eat.]</td>
</tr>
<tr>
<td></td>
<td><em>tumi kʰowā</em>. [You eat.]</td>
<td><em>tomāloke kʰowā</em>. [You eat.]</td>
</tr>
<tr>
<td></td>
<td><em>āpunī kʰāy</em>. [You eat.]</td>
<td><em>āponāloke kʰāy</em>. [You eat.]</td>
</tr>
</tbody>
</table>
| 3. Third Person | *i kʰāy*. [He/she eats] | *ihaunte kʰāy*. [They eat.]
|           | *ei kʰāy*. [He/she eats] | *ihaunte kʰāy*. [They eat.]
|           | *eo² kʰāy*. [He/she eats] | *eo²loke kʰāy*. [They eat.]
|           | *ekʰetete kʰāy*. [He/she eats] | *ekʰetxakale kʰāy*. [They eat.]
|           | *χi kʰāy*. [He/she eats] | *χihaunte kʰāy*. [They eat.]
|           | *tāi kʰāy*. [He/she eats] | *χihaunte kʰāy*. [They eat.]
|           | *teo² kʰāy*. [He/she eats] | *teo²loke kʰāy*. [They eat.]
|           | *tekʰetete kʰāy*. [He/she eats] | *tekʰetxakale kʰāy*. [They eat.]

It can be observed from the above chart that the verb forms vary according to the persons. The significant usage in Assamese is that there are no differences in verbal forms according to the number. The verb forms are used as the same in plural as used in singular. There are four categories of verb forms used with the Assamese personal pronouns:

1. With the first personal pronouns singular ‘*mai*’ and plural ‘*āmi*’ as *mai / āmi kʰāo*. [I/We eat.]
2. With the second personal pronoun singular ‘*tai*’ and plural ‘*tahante*’ as *tai / tahante kʰāwa*. [You eat.]
3. With the second personal pronoun singular ‘*tumi*’ and plural ‘*tomāloke*’ as *tumi / tomāloke kʰowā*. [You eat.]
4. With all the third personal singular form of pronouns as *i, ei, eo², ekʰet, χi*, /183/
tāi, teo", tekʰet and plural form of pronouns as ihaʰt, eoʰlok, ekʰetxakal, χihaʰt, teoʰlok, tekʰetxakal as i / ei / eoʰ / ekʰet / χi / tāi / teoʰ / tekʰet / tekʰet / ihaʰte / eoʰloke / ekʰetxakale / χihaʰte / teoʰloke / tekʰetxakale kʰāy. [He / She / It / They eat.]

(4) There is an exception that the second personal singular pronoun ‘āpunP and plural pronoun ‘āponālok’ always take the verbal form used with third personal pronouns as āpun / āponālok kʰāy. [You eat.]

The sentences given in the above examples are in present tense. In the other tenses also the verbal forms follow this rule in addition to the changes to show the differences of time sequence.

04.05.06 Personal Pronouns and definitivesː

The use of the definitives [nirdiṣṭatāxucak pratyay] is an unique feature of Assamese language. It is not observed in other Indo-Aryan languages like Sanskrit, Bengali, Hindi, Marathi and also in the Dravidian languages like Tamil, Telugu etc. But this characteristic is observed in many tribal languages in Assam.¹⁴⁷

Mr. Kaliram Medhi have named the definitives as particles [xabdā́yx].¹⁴⁸ He observed that in Sanskrit numerals are used as adjectives without the addition of any word to show the class of things they qualify. On the other hand, in the Tibeto-Burman family of languages, in using numerals certain particles showing the class to which the things enumerated belong are almost always prefixed to them. e.g.ː ‘duku’ in Chutia language, ‘sā’ in Kachari language and ‘sā́k’ in Garo language are prefixed as particles to the numeral when it is intended to show the number of ‘man’. Such particles are used in Assamese language also but they are affixed to the numeral and never prefixed. For exampleː San. ‘ekafj narafj’ = Chut. ‘duguchā mosi’ = Kach. ‘mānsui sā se’ = Garo. ‘mānde sā́k sā’ = Asm. ‘ezan manuh’ = Eng. ‘One man’.

¹⁴⁷. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 149.
Goswami, Dr. Upendra Nath; Asomiya Bhāshar Vyakaran, p. 30.
¹⁴⁸. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 432.
A large number of such particles is used in Assamese. This peculiarity is borrowed principally from the Bodo group. Different particles are used for different objects in Assamese as in the Bodo languages.¹⁴⁹

The definitives function in two ways:—

(i) as number morphemes and

(ii) as the English definite article ‘the’.

There are two sets of definitives in Assamese language,—

(i) **Singular Definitives** and

(ii) **Plural Definitives**.

04.05.06.01 **Personal Pronouns and Singular Definitives** :— The Singular definitives are larger in number, and besides expressing singularity or single units and definiteness, they always convey some additional sense whether an object referred to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also male or female of men and animals. Examples of singular definitives — *zan, zanti, garāki, to, tā, ti, kʰan, kʰani, dāl, dāli, pāt, sātā, kʰilā, kosā, mutʰā, mutʰi, tār, gas* etc.

Distributionally, the Singular definitives are mutually exclusive of the Plural definitives, and suffixed to all nominals including the numerals and **pronominals of the third person**.¹⁵⁰ For example —

*Eizan aki ahiba.* [He will come again.]

*Izantiye bʰāl gān gāy.* [She sings well.]

*Xizan azi nahe.* [He will not come today.]

*Xizantu bʰāl načanu.* [She is a good dancer.]

¹⁴⁹. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 50.

¹⁵⁰. Goswami, Dr. Golokchandra; Structure of Assamese, p. 240.
eigarākiye bāl gān gāy. [She sings very well.]
eito mitāā āṁ nahay. [It is not a sweet mango.] etc.

04.05.06.02 Personal Pronouns and Plural Definitives: -- The plural definitives form plural of the substantives in Assamese. Like the singular, the plural is also derivational and not grammatical. Assamese verbs have no plural, neither derivative nor grammatical. 151

The plural definitives at the same time express plurality and definiteness both. 152 It should be noted that the indefinite plural, or rather simple plurality is expressed by the nominal alone, or by addition of some independent nouns of multitude meaning ‘many’, ‘more’, etc. For example –

(i) mānuh mare. [Men die.]
(ii) iyāloī bohut lorā āhicē. [Many boys have come here.]
(iii) mai āzi d'er kitāp kinilo. [I have bought many books today.]

In the first utterence, mānuh, all alone means ‘men’ which is plural. In the second and third utterences ‘bohut’ and ‘d'er’ mean ‘many’ and ‘too many’ respectively; but ‘lorā’ and ‘kitāp’ remain as they are without any additional morpheme attached to them.

Plural definitives are few; and except for one morpheme, viz. -lok, which is used only with the pronouns, all the morphemes as – bor, bilāk, ha"t, ḥakal etc. are common for both the nouns and the pronouns. 153

Examples of plural definitives –

iha"t etiyāi g'araloi zāba. [They will go home now.]
χiha"te patārat kēli ācē. [They are playing in the field.]
eibor garuwe beci gāk"r nidiye. [These cows do not give more milk.]
eibilāk mai pāṛi χeχ karā kitāp. [These are my read books.]

151. Goswami, Dr. Golokchandra; Structure of Assamese, p.245.
152. ~ Ibid ~; p.246.
153. ~ Ibid ~
The nouns of relationship are a small class of words in the Assamese language. When used with the personal pronouns these words are inflected. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages. The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for personal pronouns, and

(ii) the inflection for the cases.

The nouns of relationship undergo inflections after the addition of relational affixes (sambandh vācak vibhakti) directly to the substantive, e.g., māk, bhiinihiyerā, deorera, χahureke etc. Here, mā, bhiinihi, deor and χahur are substantive and -k, -erā, -era, -ek are relational affixes.

Sometimes the relational affixes follow the Assamese honorific affix ‘deu’ joined with the substantive. e.g., pitādewek (pita-deu-ek → pitādewek), bāidewerā (bāi-deu-erā → bāidewerā), etc.

The case inflection always follows the relational inflection; i.e., the nouns with relational inflection form the base, with or without the definitives following them, for the case inflection. 154

The inflectional sequence may be shown as follows :-

Nouns of relationship → Relational Inflection → Definitive → Case inflection.

The nouns of personal relations have inflections for all three persons as following :-

154. Goswami, Dr. Golokchandra; Structure of Assamese, p.270.
<table>
<thead>
<tr>
<th>Person</th>
<th>Affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) First Person</td>
<td>-i and φ</td>
</tr>
<tr>
<td>(ii) Second Person (inferior)</td>
<td>-ra and -era</td>
</tr>
<tr>
<td>(iii) Second Person (polite)</td>
<td>-rā and -erā</td>
</tr>
<tr>
<td>(iv) Second Person (honorific)</td>
<td>-k and -ek</td>
</tr>
<tr>
<td>(v) Third Person (all)</td>
<td>-k and -ek 155</td>
</tr>
</tbody>
</table>

1) With the first personal pronouns ‘mai’ and ‘aami’ the nouns of personal relations inflected by taking the relational affixes ‘-i’ and ‘-φ’; ‘-i’ occurs after some specific forms ending with vowel sound ‘ā’; ‘-φ’ occurs ending in consonants and elsewhere. Inflection of nouns of relationship with the first personal pronouns are as follows :-

- **pita** → mor pita-i (my father)
- **dāda** → mor dāda-i (my father’s younger brother)
- **gʰainj** → mor gʰainj-φ (my wife)
- **lōrā** → mor lōra-φ (my son)
- **māmā** → āmār momā-i (our maternal uncle)
- **barpita** → āmār barpita-i (our father’s elder brother)
- **pehī** → āmār pehī-φ (our father’s younger sister)
- **pehā** → āmār pehā-φ (our father’s younger sister’s husband)

2) With the second personal pronouns the nouns of personal relations inflected by taking the relational affixes ‘-ra’ and ‘-era’; ‘-rā’ and ‘-erā’; ‘-ka’ and ‘-ek’.

(a) With the second personal pronouns (inferior) ‘tai’ and ‘tah”l’ the nouns of personal relations becomes inflected by addition of the relational affix ‘-ra’ joinning after the words ending with vowel sound ‘ā’ and by the affix ‘-era’ joinning after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the second personal (inferior) pronouns :-

155. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 149. and Goswami, Dr. Upendra Nath; Asomiya Bhashar Vyakaran, p. 30.
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- **pita** → tor pita-ra. (your father)
- **xahur** → tor xahur-era. (your father-in-law)
- **baināi** → tor baināi-era. (your younger sister’s husband.)
- **giri** → tor giri-era. (your husband)
- **zi** → taha’tar zi-era. (your daughter)
- **bāgin** → taha’tar bāgin-era. (your sister’s son)
- **kūri** → taha’tar kūri-era. (wife of your father’s younger brother)
- **māhi** → taha’tar māhi-era. (your mother’s younger sister)

(b) With the second personal pronouns (polite) ‘tumi’ and ‘tomālok’ the nouns of personal relations becomes inflected by the relational affix ‘-ra’ joinning after the words ending with vowel sound ‘ā’ and by the affix ‘-era’ joinning after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the second personal (polite) pronouns :-

- **mā** → tomār mā-rā. (your mother)
- **deutā** → tomār deutā-rā. (your father)
- **zetā** → tomār zetā-rā. (husband of your mother’s elder sister)
- **kūrā** → tomār kūrā-rā. (your father’s younger brother)
- **kūri** → tomālok kūri-era. (wife of your father’s younger brother)
- **mahā** → tomālok mahā-rā. (husband of your mother’s younger sister)
- **māhi** → tomālok māhi-era. (your mother’s younger sister)
- **bātizā** → tomālok bātizā-rā. (your brother’s son)

(c) With the second personal pronouns (honorific) ‘āpuni’ and ‘āponālok’ the nouns of personal relations becomes inflected by the relational affix ‘-k’ joinning after the words ending with vowel sound ‘ā’ and by the affix ‘-ek’ joinning after the words ending in consonants and elsewhere. Inflection of nouns of relationship.
with the second personal (honorific) pronouns:

\[
\begin{align*}
\chi\text{ahur} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r \chi\text{ahur-ek}}. (your father-in-law)} \\
\chi\text{\textipa{\textit{\textae}hu} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r \chi\text{\textipa{\textae}hu-ek}}. (your mother-in-law)} \\
\text{d\textipa{\textae}d\textipa{\textae} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r d\textipa{\textae}d\textipa{\textae}-k}. (your elder brother)} \\
\text{nab\textipa{\textae} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r nab\textipa{\textae}-ek}. (your elder brother’s wife.)} \\
\text{b\textipa{\textae}\textipa{\textae}gin & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r b\textipa{\textae}\textipa{\textae}gin-i-ek}. (your sister’s son)} \\
\text{b\textipa{\textae}atiz\textipa{\textae} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}r b\textipa{\textae}atiz\textipa{\textae}-k}. (your brother’s son)} \\
\text{t\textipa{\textae}w\textipa{\textae} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}lo\textit{\textae}kar t\textipa{\textae}w\textipa{\textae}-ek}. (your father’s friend)} \\
\text{\textipa{\textae}m\textipa{\textae}i & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}lo\textit{\textae}kar \textipa{\textae}m\textipa{\textae}-ek}. (wife of your father’s friend)} \\
\text{nan\textipa{\textae} & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}lo\textit{\textae}kar nan\textipa{\textae}-ek}. (your husband’s sister)} \\
\text{z\textipa{\textae}w\textipa{\textae}i & \rightarrow \text{\textipa{\textit{a}pon\textit{\textae}lo\textit{\textae}kar z\textipa{\textae}w\textipa{\textae}-ek}. (your daughter’s husband)} \\
\end{align*}
\]


\[
\begin{align*}
b\textipa{\textae}\textipa{\textae}i & \rightarrow \text{\textipa{i\textae}yr b\textipa{\textae}\textipa{\textae}-ek}. (=b\textipa{\textae}\textipa{\textae}yek). (his brother) \\
b\textipa{\textae}ant & \rightarrow \text{\textipa{\textae}ir b\textipa{\textae}ant-ek}. (her sister) \\
kak\textipa{\textae}i & \rightarrow \text{\textipa{\textae}t\textae}r kak\textipa{\textae}-ek}. (= kak\textipa{\textae}yek). (his elder brother) \\
nab\textipa{\textae} & \rightarrow \text{\textipa{\textae}t\textae}r nab\textipa{\textae}-ek}. (her elder brother’s wife.) \\
b\textipa{\textae}\textipa{\textae}gin & \rightarrow \text{\textipa{\textae}o’r b\textipa{\textae}\textipa{\textae}gin-i-ek}. (his/her sister’s son) \\
b\textipa{\textae}atiz\textipa{\textae} & \rightarrow \text{\textipa{\textae}teo’r b\textipa{\textae}atiz\textipa{\textae}-k}. (his/her brother’s son) \\
t\textipa{\textae}w\textipa{\textae}i & \rightarrow \text{\textipa{\textae}ek’etar t\textipa{\textae}w\textipa{\textae}-ek}. (his/her father’s friend) \\
\textipa{\textae}m\textipa{\textae}i & \rightarrow \text{\textipa{\textae}tek’etar \textipa{\textae}m\textipa{\textae}-ek}. (wife of his/her father’s friend) \\
nan\textipa{\textae} & \rightarrow \text{\textipa{i\textae}ha’tar nan\textipa{\textae}-ek}. (their husband’s younger sister) \\
z\textipa{\textae}\textipa{\textae}hu & \rightarrow \text{\textipa{x\textipa{\textae}ha’tar z\textipa{\textae}\textipa{\textae}hu-ek}. (their husband’s elder sister) \\
\end{align*}
\]
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zo"wai ➔ eo"lokar zo"wai-ek. (their daughter's husband)
deor ➔ teo"lokar deor-ek. (their husband's brother)
āitā ➔ ekṯetzakalar āitā-k. (their grandmother)
kakā ➔ teḵetzakalar kakā-k. (their grandfather)

As it is mentioned earlier that the case inflection always follows the relational inflection; i.e., the words with relational inflection form the base, with or without the definitives following them, for the case inflection. For example,

tār deutāke (deutā-k-e) eta kalam dise. [His father gave him a pen.]
tomār māraloi (mā-rā-loi) eiḵini niyā. [Take this for your mother.]

As it is mentioned earlier that the case inflection always follows the relational inflection; i.e., the words with relational inflection form the base, with or without the definitives following them, for the case inflection. For example,

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While showing the plurality of the nouns of relationship the plural suffix is joined with them which follows the relational affix and comes before the case affix. e.g., āitākha'tar (āitā-k-ha't-ar), ḇāyekbilākak (ḇāi-ek-bilāk-ak), etc.156

04.06 The meaning and usages of the Personal Pronouns:

The Personal Pronouns are so called because they stand for persons. This category of pronoun expresses a distinction of person i.e. they are used to distinguish the person who speaks, to whom is spoken and the person about whom is spoken of in speech or writing.

The pronouns of the first person [uttampuruś] are used to denote the person who is speaking or the speaker.

The pronouns of the second person [maḏyampuruś] are used to denote the person to whom the speaker is speaking of the listener.

The pronouns of the third person [annyapurus] are used to denote the person of whom is spoken of or the object of the speech.

156. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 150.
The usages of the Hindi and Assamese personal pronouns are following:–

04.06.01 Hindi “mai” :

The usages of Hindi personal pronoun ‘Mein’ (मैं) are as following:–

1. The first personal pronoun ‘mai’ is used in the speech by the speaker or writer in place of own name, e.g. – “mai tumhare sara dosto ko jaanta hau.”

2. The pronoun ‘mai’ is always used in singular number. e.g., – “pitâ : mai tumse puch rahâ hu.”

3. The pronoun ‘mai’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

   (i) “mai” tumhi se puchhâ hu râm!

   waahi tap duśkarma kaise ho gayâ ?” (masculine)

   (ii) “ajkal mai” kabhî apne āp se

   k’o jâti hâ,

   aur parlok ke düsre kinâre par se

   hokar âti hâ.” (feminine)

4. The pronoun ‘mai’ is declined for case inflection as follows:–

   (a) In nominative case ‘mai’ is used in the original form. Case inflection occurs by taking two affixes ‘phi’ and ‘ne’; ‘phi’ occurs if the verb is either in present or future tense. While the verb is in past tense and in the categories of ‘saamaanya bhut’, ‘aasanna bhut’, ‘purna bhut’ and ‘sandigdha bhut’ nominative case inflection occurs by taking the affix ‘ne’.

   (i) ‘mai’, e.g., – “mai” man kr bât kah nahi saktr th’i aur wah sanjidâ hokar samajh’ne kr kôjîf nahi” karte th’î.”

157. Lal, Dr. Lakshminarayan ; ‘Shahar’ ; Khel nahin, Naatak (collection of one act play), p 35.
158. Lal, Dr. Lakshminarayan ; ‘Khel’ ; Khel nahin, Naatak (collection of one act play), p 68.
159. Jagadish Gupta ; ‘Shambuk’ p. 50.
161. Amrita Pritam ; ‘Halfiya Bayaan’ : Kadi dhup ka Safar, p 42.
(ii) ‘ma\'ne’, e.g., – “ma\'ne apne ko y\'ad dil\'ay\'a ki \'aj krism\'as k\'a
din hai, bar\'a din, k\'sam\'a aur sadbh\'aw\'an\'a k\'a din.”

(b) In accusative case ‘ma\'m’ is first declined to ‘mu\'jh’ and the case affixes
follow this form. In accusative case two declined forms are found –

(i) ‘mu\'jh\'e’, e.g., – ‘mu\'jh\'e apn\'a bacpan sirf b\'ukt\' aur b\'ray ke r\'up
me y\'ad hai.’

(ii) ‘mu\'jh\'ko’, e.g., –

‘ma\'n’ bahut dino se j\'ag rahi hu\'n r\'aj\'a!
bans\'t bajw\'a kar mu\'jh\'ko jar\'a sul\'a do.’

(c) In instrumental, dative, ablative and locative cases ‘ma\'m’ is first declined
to ‘mu\'jh’ and then respective case affixes follow.

(i) Instrumental – ‘mu\'jh\'se’, e.g., – ‘ma\'n’ ky\'a kah\'a’, mu\'jh\'se to kah\'a
na\'hi j\'at\'a.’

(ii) Ablative – ‘mu\'jh\'se’, e.g., –

‘kaho mu\'jh\'se spa\'sta
kahni hai tumhe jo b\'at.’

(iii) Dative – ‘mu\'jh\'ko’, e.g., –

‘to le lo jo nid\'hi p\'as rahi
mu\'jh\'ko bas apnu r\'ah rahi.’

‘mere liye’, e.g., – ‘tum mu\'jh\'e c\'ah\'te ho, mere liye
yah\'t bahut hai.’

(iv) Locative – ‘mu\'jh\'me’, e.g., – ‘yuvati : mu\'jh\'me itn\'a guss\'a kyu”


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164. Singh, Dr. Bachchan (Ed.); ‘Sannaataa’ - Bhawani Prasad Mishra : Ekatra, p. 79.
165. Khatri, Babu Devakinandan; Kaajar ki Kothri, p. 61.
166. Gupta, Jagadish; Shambuk, p. 11.
167. Prashad, Jayshankar; ‘Darshan sarg’ : Kamayani, p.113
168. Khatri, Babu Devakindanand; Kaajar ki Kothri, p. 69.
169. Lal, Dr. Lakshminarayan; ‘Khel’; Khel nahin, Naatak, p 74.
‘*mujhpar*’, e.g., –

‘*abhi samay hai mujhpar kuch vifwas karo to bantri hai sab bāt tanik tum d’airya d’aro to.’ 170

(d) In genitive case the pronoun ‘*mai*’ declines to ‘*me*’ and the relational affixes ‘*ra*, ‘*re*’ and ‘*ri*’ follow forming ‘*mera*’ (with singular masculine successor), ‘*mere*’ (with plural and also for honorific singular masculine successor) and ‘*meri*’ (with both singular and plural feminine successor).

(i) ‘*mera*’, e.g., – ‘joji : darasal āpke swasthya se *mera* swasthya jurā hai.’ (singular successor) 171

(ii) ‘*mere*’, e.g., –

(a) ‘*mere* sab gāne bacpan ke hi nahi hai, bād me b’hi kuc’h sik’e t’e.’ (plural successor) 172

(b) ‘joji : muj’ he patā hai – āp mere pitā ke dost hai.’ (honorific singular successor) 173

(iii) ‘*meri*’, e.g., – ‘ānti selma, merti cintā na kare’ – mai kām calā lā’yi.’ (feminine successor) 174

5. The pronoun ‘*mai*’ takes the first personal verb forms. For the verb ‘*honā*’ (to be) ‘*mai*’ takes the form ‘*hi*’ as ‘*mai* *hi*’. For the other verbs used with the pronoun ‘*mai*’ the verbal affixes ‘*tā / te / tr*, ‘*rahā / rahe / rahi*, ‘*ā*, ‘*gā / ge / gr*, ‘*yā / ye / yr*’ and ‘*tā / t’e / t*r*’ are attached to the verbal stem and used to express different tenses. When the nominative case affix ‘*ne*’ is attached with the pronoun, it always takes the third personal singular verb form. e.g., –

(i) ‘*mai* itnā kah saktā hū’ ki inka aissā karne kā kor-na-kor b’āri sabāb zarūr hogā.’ (hogā = form of the verb ‘*honā*’ in b’aviṣyat kāl) 175
(ii) 'puruś : mai" itne varfo" cupcāp tum sabko dek\textsuperscript{h}-tā rahā hū\textsuperscript{a}.'. (sāmānya vartamān)\textsuperscript{176}

(iii) 'mai\textsuperscript{a} apni dukān par jā rahā hū\textsuperscript{a}.' (tātkālik vartamān)\textsuperscript{177}

(iv) 'beṣak mai\textsuperscript{a} uski bāte\textsuperscript{a} āpko sunā\textsuperscript{gā}. (sāmānya b\textsuperscript{a}aviṣyat)\textsuperscript{178}

(v) 'kaho jo kuc\textsuperscript{h} b\textsuperscript{i} tumhe kahnā,
    sunu\textsuperscript{a} mai"
    kyā tumhārī citta ki
    sanvedanā kā marma hai,
    – kuc\textsuperscript{h} to guno\textsuperscript{a} mai\textsuperscript{b}'. (samb\textsuperscript{h}avya b\textsuperscript{a}aviṣyat)\textsuperscript{179}

(vi) 'vyakti : mai\textsuperscript{a} koi galah jagah to nahi\textsuperscript{a} ā gayā ?' (sāmānya b\textsuperscript{b}ūt - akarmak kriyā)\textsuperscript{180}

(vii) 'mai yahi dek\textsuperscript{h} rahā ēkā ki āpko kitne sekend me gussā ātā hai.' (tatkālik b\textsuperscript{b}ūt - sakarmak kriya)\textsuperscript{181}

(viii) 'mai\textsuperscript{a}ne makān uske nām lik\textsuperscript{h} diya aur dono bacce le liye.' (sāmānya b\textsuperscript{b}ūt - sakarmak kriyā)\textsuperscript{182}

(ix) 'maine apne bahpan me ek ajib bāt dek\textsuperscript{h}.' (sāmānya b\textsuperscript{b}ūt - sakarmak kriya)\textsuperscript{183}

(x) 'arcanā : mai\textsuperscript{a}ne dūdh py liyā hai. ab kuc\textsuperscript{h} nahi\textsuperscript{a} mammi!.' (āsanna b\textsuperscript{b}ūt - sakarmak kriya)\textsuperscript{184}

(xi) 'rāj : kyo\textsuperscript{a} ji, mai\textsuperscript{a} tumse kyā kahkar gayr ēk\textsuperscript{h}. (purna b\textsuperscript{b}ūt - akarmak kriya)\textsuperscript{185}

(xii) 'g\textsuperscript{a}ar me mai\textsuperscript{a}ne aksar mā-bāp ko kisi dūsri aurat ke kāran larte

\textsuperscript{176} Lal, Dr. Lakshminarayan; 'Nahin'; Khel nahin, Naatak, p 95.
\textsuperscript{177} Lal, Dr. Lakshminarayan; 'Nahin'; Khel nahin, Naatak, p. 95.
\textsuperscript{178} Khatri, Babu Devakinandan; Kaajar ki Kothri. p. 41.
\textsuperscript{179} Gupta, Jagdish; Shambuk, p. 48.
\textsuperscript{180} Lal, Dr. Lakshminarayan; 'Akhbaar'; Khel nahin, Naatak; p. 09.
\textsuperscript{181} Lal, Dr. Lakshminarayan; 'Akhbaar'; Khel nahin, Naatak; p 71.
\textsuperscript{182} Amrita Pritam; 'Karkhaanedaar Gita Bhargav': Kadi dhup ka Safar, p. 139.
\textsuperscript{183} Lal, Dr. Lakshminarayan; 'Parichay'; Khel nahin, Naatak; p. 30.
\textsuperscript{184} Lal, Dr. Lakshminarayan; 'Shahar'; Khel nahin, Naatak; p. 41.
\textsuperscript{185} Lal, Dr. Lakshminarayan; 'Shahar'; Khel nahin, Naatak; p. 39.
aur āpas me bolcāl band karte dekḥā tā. (purna būt - sakarmak kriya)\textsuperscript{186}

\textbf{04.06.02 Assamese "mai" :-}

The usages of Assamese personal pronoun ‘mai’ are as following :-

1. The first personal pronoun ‘mai’ is used in the speech by the speaker or writer in place of own name, e.g., ‘tār picḥate mai renci hātat lalo’\textsuperscript{187}

2. The pronoun ‘mai’ is always used in singular number, e.g., ‘mai kāilo bāṭī beliya kḷāi-boi uthī ebār baruār nagarar pāhāle zām.’\textsuperscript{188}

3. The pronoun ‘mai’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

   (a) Masculine : ‘tilak dekāi kole – mor kartabya mai karim.’\textsuperscript{189}

   (b) Feminine : ‘bicirṛi : āpuni mai beṭṛ katā sunak. zene tene āpuni candī baruār tāloī mānuh pāthāok.’\textsuperscript{190}

4. The pronoun ‘mai’ is declined for case inflection as follows :-

   (a) In nominative case ‘mai’ is used in the original form. e.g.,

   ‘labātā : sāhāb, mai g’arar c’owālī g’arat āchīlō.’\textsuperscript{191}

   (b) In other cases ‘mai’ is first declines to ‘mo-’ and the case affix follow this form. e.g., –

   (i) ‘lakśmikānta : teo’ mo-k bāṭāl pāyne nepāy ẓeito ẓat’ikkoī kab nowāro’\textsuperscript{192}

   (ii) ‘humuniyāh cāri ḥi kole, ẓub’adrāi mo-loi bāt cāi āc’ī.’\textsuperscript{193}

   (iii) ‘mai ezan ẓāʾd’āraṇ manuh, mo-r parā dāgar kām eko haba nowāre.’\textsuperscript{194}

   (iv) ‘kic’umāṇ bīyāyat ze tāi mo-t-koi oparat ẓeito dek’uwaba k’užic’īl.’\textsuperscript{195}

   (v) ‘mo-r mā zanmo dek’ibaloī kenekuwā āc’īl tāko āzio nāzanilo.’\textsuperscript{196}

\begin{footnotesize}
\begin{itemize}
\item[186.] Amrita Pritam; ’Rashmi’: Kadi dhup ka Safar, p. 139.
\item[187.] Bhattacharyya, Birendra Kumar ; Mritunjay, p.02.
\item[188.] Bordoloi, Rajanikanta ; Manomati, p. 54.
\item[189.] Bhattacharyya, Birendra Kumar ; Mritunjay, p. 08.
\item[190.] Bordoloi, Rajanikanta ; Manomati, p. 38.
\item[191.] Agarwala, Jyotiprasad ; Labhita, p. 14.
\item[192.] Bordoloi, Rajanikanta ; Manomati, p. 55.
\item[193.] Bhattacharyya, Birendra Kumar ; Mritunjay, p. 128.
\item[194.] Das, Jogesh; Emuthí Dhuli, p. 74.
\item[195.] Das, Jogesh; Emuthí Dhuli, p. 24.
\item[196.] Baruah, Kanchan ; Grahananta, p. 43.
\end{itemize}
\end{footnotesize}
5. The pronoun ‘mai’ takes the first personal verb forms. For the verb ‘ha’ (to be) the pronoun ‘mai’ takes the form ‘hao’ as ‘mai hao’.

For the other verbs used with the pronoun ‘mai’ the verbal affixes ‘-o’, ‘-ich’o’, ‘-lo’/-ilo’, ‘-čhil’/-ičhil’o’, and ‘-m/-im’ are attached to the verbal stem and used to express different tenses. e.g.,
(i) ‘tāk mai bīfwāxat laba nowār-o.’
(ii) 'xunak bĖktałxakal mai eyā hātzorkoi kā-ic’hō”, kibā axudiş’hā hole aponālok mor ocarało ahība.’

(i) labitā: cāhāb mai g‘arar c’ōwālt g‘arat ac’ilo.”
(ii) ‘xarute zizant mor ayā āc’il tāiko mai ġadāy nānt buliyei māt-ic’hilo.”

(i) ‘mai nitou k’habar kari t’hāk-im.”

04.06.03 Hindi “ham” :-

The usages of Hindi personal pronoun ‘ham’ are as following :-

1. The first personal pronoun ‘ham’ is used in the speech by the speakers or writers in place of own names. In fact, the speaker may be one but he or she may be associate with one or more persons and their participation in the speech is mutually accepted. The actual speaker or writer functions as a representative for all the members of the group. e.g. –

‘ham āj b’ti kālpānik b‘ārat-mātā kā jay ninād karte jā rahe hai.”

2. The pronoun ‘ham’ is generally used in plural number. The plurality of ‘ham’ is somewhat different to the plurality of a noun. The word ‘larke’ (boys) indicates the plurality of ‘larkā’ (boy) means a group of ‘more than one boy’; but the word ‘ham’ does not indicate the plurality of the word ‘mai’ in this sense, i.e., the group of

197. Bhattacharyya, Birendra Kumar ; Mritunjay, p. 76.
198. Goswami, Mamoni Raisom ; Nilakanthi Braz, p. 05.
201. Bhattacharyya, Birendra Kumar ; Mritunjay, p. 222.
many ‘maim’ i.e., the group of many speakers or writers at once. e.g.,—

(i) "mātāye pakre unko bāte" tī karti jātī,

‘ham kahā” cal rahe hai” yah sab unko vidhīvat samjhāt.” 203

(ii) ‘ham sāt hai” yahā”. kyā ā"kha” pūt gayi hai”? kyā tumlog manuṣya ki sankh’yā bhi gin nahi” sakte?” 204

3. The pronoun ‘ham’ is often observed to be used in singular number also, by authors, superior person to his subordinate, to express proud feeling, or when one speaks as a representative for a group etc. e.g.,—

‘Ab ham apne pāthako” ko ek gāo” me le calte hai”.205

When is used in singular sense, then to show the plurality of the pronoun the suffix ‘log’ or ‘sab’ is attached to it, i.e., ‘hamlog’, ‘hamsab’. e.g.,—

(i) ‘hamlog’ - ‘hamlog bahut dino” se janatā–janārdan sābd kā vyavahār karte āye hai.” 206

(ii) ‘hamsab’ - ‘hamsab ek dūsre ke nakalī hokar rah gaye hai”. 207

4. The pronoun ‘ham’ is free of gender distinction. It is used in both masculine and feminine gender. e.g.,—

(i) ‘jofti : ham bahut sāre log tā. ham milkar pahle jangal ke sare hāthiyā” kā safāyā kar denā cāhte tā.” 208

(ii) ‘yuvati : is bakvās se behtar hai ham koi aur khael k’ele”. 209

5. The pronoun ‘ham’ declines for case inflection as follows:—

(a) In nominative case inflection occurs by taking two case affixes i.e. ‘ϕ’
and ‘ne’. The case affixes are directly attached with the original form ‘ham’.

204. Lal, Dr. Lakshmi Narayan ; ‘Akhbar’ : Khel Nahin, Natak, p. 18.
205. Khatri, Babu Devaki Nandan ; Kajor ki Kothri, p. 07.
206. Dwivedi, Hazari Prasad ; ‘Prayashchitta ki Ghadi’ : Ashok ke Phool, p. 27.
207. Amrita Pritam ; ‘Lavaleen’: Kadi dhup ka Safar, p. 159.
208. Lal, Dr. Lakshminarayan ; ‘Parichay’: Khel nahin, Naatak, p 27.
209. Lal, Dr. Lakshminarayan ; ‘Khel’: Khel nahin, Naatak, p 61.
(i) ‘ϕ’ occurs if the verb is either in present or future tense. e.g.,—
‘dūśrā yuvak : ham ek-dūsre se b'ayb'it hai”. nahi”, apne-āpse b'ayb'it hai”.

(ii) While the verb is in past tense and in the categories of ‘sāmānya b'ūt’, ‘āsanna b'ūt’, ‘pūrna b'ūt’ and ‘sandigdha b'ūt’ nominative case inflection occurs by taking the affix ‘ne’. e.g.,—

‘ham sab ke t'e apne git
āk'ir tak gāne ki jārt
par jāne kaise eise badle bol
hamne gāyā kuc'h, par kuc'h nīklā arth’.

(b) In accusative case there are two inflectional forms, — ‘hame’ and ‘hamko’. e.g.,—

(i) ‘hame’ — ‘hame’ itihās ko t'andē dimāg se samajh'ānā cāhiye.”

(ii) ‘hamko’ — ‘nirb'ayatā ke sampādan ke liye do bāte" apēkṣit hoti hai"
— pahī to yah ki dūsrō ko hamse kisi prakār kā b'ay yā kāśta na ho; dūsrā
yah ki dūsrē hamko kāśt yā b'ay pahu'cāne kā sahas na kar sake.”

(c) In instrumental, dative, ablative and locative cases the case affixes ‘se’, ‘ko’ and ‘me/par’ are directly attached to the original form ‘ham’. e.g.,—

(i) ‘b'ālcandra : mahāraj, hamse to eisā aprādh nahti huwā.”

(ii)

‘to kam se kam karunāmay!

itnā to do hī vārdān

do hamko p'hir j'ūt'hē laikśya

do hamko p'hir j'ūt'hē yudd'hō kā j'ūt'hā maidān.”

210. Lal, Dr. Lakshminarayan; ‘Khel’; Khel nahin, Naatak, p 73.
211. Bharati, Dharmveer; ‘Paraajit pirhi kaa geet’: Ekatra, p. 84.
214. Premchand; Nirmala, p. 29.
(iii) 'jaisi st\textit{iti} ham\textit{āri nahi" hai", jaisi st\textit{iti} prapt karne ki yogyat\textit{ā} hamme nahi" hai, ham cahte hai" ki log ham\textit{āri} waisi st\textit{iti} samj\textit{ē}." \textsuperscript{216}

(d) In genitive case the pronoun 'ham' declines to 'ham\textit{ā}' and the relational affixes 'r\texttilde', 're' and 'rr' follow forming 'ham\textit{ārā}' (for singular masculine successor), 'ham\textit{āre}' (for plural masculine successor) and 'ham\textit{āri}' (for both singular and plural feminine successor). e.g., –

(i) 'ham\textit{āra} yahi pahlā kadam hotā hai" – bāt ko dūsre pāks ki or se b\textit{ē} jānnā." \textsuperscript{217}
(ii) 'ham\textit{āre} mahan def\textup{ā} kā b\textit{ē}avi\textit{ś}ya ham\textit{āre} hāt\textit{ō}o" me hai".' \textsuperscript{218}
(iii) 'ham\textit{āri} bagāwat lap\textit{ē}zi bagāwat hai. kor bagāwat ab\textit{ē} zindgi ki hakikat me nahi" utri hai.' \textsuperscript{219}

6. The pronoun 'ham' takes the first personal plural verb forms. For the verb 'hon\textit{ā}' (to be) both the singular and plural pronominal forms 'ham' and 'ham\textit{log}' take the form 'hai" as 'ham hai"', 'ham\textit{log} hai"'.

For the other verbs used with the pronoun 'ham' the verbal affixes are attached individually or in conjugation with the verbal stem to express different tenses. The verbal affixes 'te', 'ge', 'ye', 'ye\textit{m}', and 't\textit{ē}e' are attached with 'ham' as masculine subject and 'ti\textit{m}', 'gi\textit{m}', 'yi\textit{m}', and 't\textit{ī}m' for feminine subject. If the nominative case affix 'ne' is attached with 'ham' as 'hamne' then the verb attached with it takes the affixes 'yā', 't\textit{ā}a' and 'gā' which are generally used with the third personal masculine singular pronouns. e.g., –

(i) te / tr" - 'ham milkar pahle jangal ke sāre hāt\textit{ī}yo" kā safāyā kar denā cahte t\textit{ē}e.' \textsuperscript{220}

'jo kisi ke kiye na ho sake wah ham\textit{log} kar sakti" hai".' \textsuperscript{221}

\textsuperscript{216} Shukla, Ramchandra ; 'Irshya' : Chintamoni, p. 71.
\textsuperscript{217} Amrita Pritam ; 'Samashya Salahkar Akash Bazaz' : Kadi Dhup ka Safar, p. 120.
\textsuperscript{218} Dwivedi, Hazari Prasad ; 'Savadhani ki Avashyakta' : Ashok ke Phool, p. 43.
\textsuperscript{219} Amrita Pritam ; 'Aparna' : Kadi Dhup ka Safar, p. 162.
\textsuperscript{220} Lal, Dr. Lakshminarayan ; 'Parichay' : Khel nahin, Naatak, p 27.
\textsuperscript{221} Khatri, Babu Devaki Nandan ; Kajor ki Kothri, p. 60.
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(iii) ye (e) - ‘jośi : agar ham yahā" mar gaye to hamāri lāfe" yahā" se kaun le jāyega? 227

(iv) ye" (e") / yr" - ‘frānta paks, kar netra band bas vihayugal se āj ham rahe”

   sūnya pawan ban pank h hamāre hamko de” ādār, jam rahe”. 228

(v) th e / th i" - ‘yuvati : ham aur kyā kar sakte t’e”? 229

   ‘ham uske liye aur kuc h nahi” kar sakti“ t’h”. 230

04.06.04 Assamese “āmi” :-

The usages of Assamese personal pronoun ‘āmi’ are as following :-

1. The first personal pronoun ‘āmi’ is used in the speech by the speakers or writers in place of own name. Obviously, many person cannot speak or write together at the same time. Thus, in fact, a single person speak or write to represent all the persons in the group by using the pronoun ‘āmi’. e.g., – ‘āmi xūnya t’āiit garilā bāhini gat’ān kari nizar carkār gat’ān karibalai olāic h”. 231

2. The pronoun ‘āmi’ is generally used in plural number. The plurality of Assamese ‘āmi’ is also as specific as mentioned in the Hindi ‘ham’. e.g., – ‘āmi zi

222. Rakesh, Mohan ; Assad kaa ek Din, p. 15.
223. General standard usage
224. Khatri, Babu Devaki Nandan ; Kajor ki Kothri, p. 44.
225. Kumar, Jainendra ; Tyagpatra, p. 23.
226. General standard usage
227. Lal, Dr. Lakshminarayan ; ‘Parichay’ : Khel nahin, Naatak, p 25.
228. Prasad, Jayshankar ; ‘Rahasya Sarg’ : Kamayani, p. 123.
229. Lal, Dr. Lakshminarayan ; ‘Khel’ : Khel nahin, Naatak, p 73.
230. General standard usage
231. Bhattacharya, Birendra Kumar ; Mritunjay, p. 69

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Sometimes plural affix may follow the pronoun ‘āmi’ to emphasize the sense plurality like Hindi ‘hamlog’. e.g., – ‘tumi kaicbā āmibor kecān baral.’

3. The pronoun ‘āmi’ is sometimes used in singular number also as an exception by the person in a position of social or political leadership, authority, writer of a book or editor of a journal etc. e.g., – ‘āmi zi xamyar katbā likbicbo” xei xamayato barpetār xatrakb’ an mahkumār dakśin-pūbh kōnate acbil.’

4. The pronoun ‘āmi’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

(a) Masculine usage : ‘āmi etiyā xakalo d’starāstrā
natubā d’anantwān, lage lage carak xufrut.’

(b) Feminine usage : ‘kāran, āmār g’hār parā āmi biyā patā nāi. xei prastāb xtiseo nutulile, āmio eko nakalo”.

5. The case inflection of the pronoun ‘āmi’ is as following : –

(a) In nominative case ‘āmi’ is used in the original form without any declension. e.g., – ‘āmi xūnyā t’āit garilā bāhini gatb’an kari nizār carkār gatb’an karibaloi olāicbo”.

(b) In all other cases ‘āmi’ declines to ‘āmā-’ and the respective case affixes are annexed to it. e.g., –

(i) ‘āmāloī keloi āniba bāitr! zāloī manat pari pari teo”r āmtb’u kalā paricb’e teo”loīhe āniba.”

(ii) ‘āmi axamiyābōr b’hru hoi goicbo”. xei kārāne āmār ekote st’an nāi. āmār ziwanto t’ek hoi goicb’e.”

232. Das, Jogesh ; Aghari Atmar Kahini, p. 68.
233. Bhattacharya, Birendra Kumar ; Mritunjay, p. 01.
234. Bordoloi, Rajanikanta ; Manomati, p. 01.
235. Bora, Gunamoni ; ‘Moi kar xaite hatat hat dhari’ : Akashmukhi Balaka, p. 08.
237. Bhattacharya, Birendra Kumar ; Mritunjay, p. 69.
238. Agarwala, Jyotiprasad ; Labhita, p. 03.
239. Bhattacharya, Birendra Kumar ; Mritunjay, p. 71.
6. The pronoun 'āmi' takes the first personal verb forms similar to the pronoun 'mai'. The verbal root 'ha' when used with the pronoun 'āmi', takes the form 'hao' as 'āmi hao'. But generally with the pronoun 'āmi' the the form 'hao' remains omitted in the speech. e.g., – 'āmi axamīyā mānuh.' (hao' omitted)

For the other verbs used with the pronoun 'āmi' the verbal affixes '-o', '-icb', '-ilo', '-icbilo', '-ilo'he'ren', and '-im' are attached to the verbal stem and used to express different tenses. e.g., –

'-' [nitya bartamān kāl] – 'pāthak ekīnite āmi kamal atoir atiguri cināki dīo'.

'-'icb' [swarūp/purna bartamān] – 'āmi zi xamayar katbā lik'icb'o' xei xamayato barpetār xatrab' an mahkumār daksin pub koṇate āc'bīl.'

'-'ilo'ilo' [swarūp b'āt/attit kāl] – 'āmi einātra b'āt kālo' 244

'-'i'ilo' [apurna b'āt kāl] – 'āmi zi b'ābic'ilo' xi āru hoi nutb.e.'

'-'ilo'he'ren/-ilo'he'ren' [sambāvya b'ūt kāl] – 'xubidā powā hole āmi ekeloge parilo'heten.'

'-'im' [b'āviśyat kāl] – 'puhi rakbā b'ābborar xahazogat āmi duyowe katbā hom ei katbā tākil.'

04.06.05 Hindi “tū” :–

The usages of Hindi personal pronoun ‘tū’ are as following :–

1. The second personal pronoun ‘tū’ is used instead the name of the listner or reader to address him or her. e.g., –

’kāmāyani ! tū hriday karā kar, d'ire d'ire sab sah le.’
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2. It is generally used to show inferiority or disrespect of a person. e.g.,

\[ 'tū \text{ barā sitād'ivāsan vir} \]
\[ kyā tuḫ'e karuna, tuḫ'e kyā prr' \]

3. It is used by the person of superior status and authority to address the person under his jurisdiction. i.e.,

\[ 'pawan veg pratikul ud'ar tā kahtā, 'p'ir jā batohi! \]
\[ kid'ar calā tū muj'ē b'ed kar prano" ke prati kyo'' nirmohi?" \]

4. It is used for the person having very close relationship or friendship. e.g.,

\[ 'mā! kyo'' tū hai itni udās, \]
\[ kyā mai" hū" tere nahi" pās,' \]

5. It is used by the speaker in anger or to show somebody inferior to him. e.g.,

\[ 'budd'i, manīsā, mati, ājā, cintā, tere hai" kitne nām! \]
\[ arī pāp hai" tū, jā, cal jā yahā" nahi" kuc'h terā kām.' \]

6. It is used in prayer to god. e.g.,

\[ 'he b'agawān tu hi merā uddā'ār kar.' \]

7. The pronoun 'tū' is always used in singular number. e.g.,

\[ 'kahā" rahā natk'at tu p'irtā ab tak merā b'hāgya banā!' \]

8. The pronoun 'tū' is free of gender distinction. It is used in both masculine and feminine gender. e.g.,

(i) 'tū nahi' jantā ki meri fādi ho gayi?' [mas.]

(ii) 'yah kyā! fradd'ē! bas tū le cal, \]
\[ un carano" tak, de nij samba't' [fem.]

9. The pronoun 'tū' is declined for case inflection as follows:

(a) In nominative case 'tū' is used in the original form. Case inflection

249. Gupta, Jagdish; Shambuk, p. 67.
250. Prasad, Jayshankar ; Rahasya Sarg, Kamayani, p. 122.
251. Prasad, Jayshankar ; Darshan Sarg, Kamayani, p. 108.
252. Prasad, Jayshankar ; Chinta Sarg, Kamayani, p. 08.
253. General Standard Usage
254. Prasad, Jayshankar ; Swapna Sarg, Kamayani, p. 79.
255. Kumar, Jainendra ; Tyagpatra, p. 20
256. Prasad, Jayshankar ; Darshan Sarg, Kamayani, p. 121.

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occurs by taking two affixes ‘१’ and ‘ने’; ‘१’ occurs if the verb is either in present or future tense. While the verb is in past tense and in the categories of ‘सामायिक b२४०, ‘असान्य b२४०, ‘पुर्ण b२४० and ‘सांदगिका b२४०’, nominative case inflection occurs by taking the affix ‘ने’. e.g., – ‘तुम्हे यह काम तैर किया.’ 257

(b) In accusative case ‘तू’ is first declined to ‘तुजः’ and the case affix follow this form. In accusative case two declined forms are found –

(i) ‘तुजः’, e.g., – ‘हों संभालने पर सब थे वह यह लोग के कानो’ me" pari t० वह यह होता t० है तुजः parāye ६४जः जाना है.’ 258

(ii) ‘तुजःको’, e.g., – ‘तुजःको नहीं’ bulāu"gi to aur kisko bulāu"gi!’ 259

(c) In instrumental, dative, ablative and locative cases ‘तू’ is first declined to ‘तुजः’ and then respective case affixes follow. e.g., – ‘ālocak wab baunā hai, jo lek"ak ke kand"o" par bāt"kar usise kahtā hai, ‘dek h mai’ tuj"se kitnā barā hu’260

(d) In genitive case the pronoun ‘तू’ declines to ‘तै’ and the relational affixes ‘रा’, ‘-re’ and ‘-ri’ follow forming ‘तेरा’ (for singular masculine successor), ‘तेरे’ (for plural masculine successor) and ‘तेरि’ (for both singular and plural feminine successor). e.g., –

(i) ‘मृत्यु, अर्ज चिरिद्र! तेरा अर्ज हिमानी-सा फित, 
तै अनांत me लहर बनाय काल jaladhi kist halcal.” 261

(ii) ‘बुद्धि, मनिसा, मति, अजात, cintā, tere hai" kitne nām!
ars páp hai" tu, jā, cal jā yahān" nahi" kuch tera kām.” 262

(iii) ‘बुढ़ boli” – pramod, teri buα to mar gayi. tu use ab kabh α yād 
mat kariyo’. 263

257. General Standard Usage.
258. Amrita Pritam ; Ajit Kaur : Ek Janmajat Jipsi, Kadi Dhup ka Safar, p. 44
259. Kumar, Jainendra ; Tyagpatra, p. 35
260. Amrita Pritam ; Ajit Kaur : Ek Janmajat Jipsi, Kadi Dhup ka Safar, p. 49
261. Prasad, Jayshankar ; Chinta Sarg, Kamayani, p. 12.
262. Prasad, Jayshankar ; Chinta Sarg, Kamayani, p. 08.
263. Kumar, Jainendra ; Tyagpatra, p. 15
10. The pronoun ‘ti’ takes the second personal singular verb forms. The verb ‘honā’ (to be) when used with ‘ti’ take the form ‘hai’ as ‘ti hai’. e.g., –

\textit{ti nīl tuhīn-jal-nīdī \textit{ban kar pāilā hai kitnā bār-pār,}}
\textit{kitnī cetantā ki kirane hai” dub rahi ye nirbikār.”} \(^{264}\)

For the other verbs used with the pronoun ‘ti’ the verbal affixes ‘tā’, ‘gā’, ‘ā/yā’, and ‘tā’ are attached individually or in conjugation with the verbal stem to express different tenses. e.g., –

(i) ‘tā’ – ‘tī nāhī jantā ki merī īdī ho gayī?’ \(^{265}\)
(ii) ‘gā’ – ‘usne to kahā tā ki tī kal dillī jāyegā’ \(^{266}\)
(iii) ‘ā/yā’ – ‘ari pāp hai’ tū, jā, cal jā yahā’ nāhī kuch terā kām.’ \(^{267}\)
(iv) ‘tā’ – ‘tī us wakt apne bāi ke sāt kēl rahā tā.’ \(^{268}\)

\textbf{04.06.06 Assamese “tai” :-}

The usages of Assamese personal pronoun ‘tai’ are as following :-

1. The second personal pronoun ‘tai’ is used instead the name of the listener or reader to address him or her. e.g., –

\textit{‘nelāge, toi ubhāti zāgoi. gharat kharj kariba.’} \(^{269}\)

2. It is generally used to show inferiority or disrespect of a person. e.g., – ‘tahātār kārobār ocrat buṛīye nīfcyā kic’hā jamā t’ai gaic’hā.’ \(^{270}\)

3. It is used by the person of superior status and authority to address the person under his jurisdiction. e.g., – ‘mai toko kāko nidio”, taio mor habi.’ \(^{271}\)

4. It is used for the person having very close relationship or friendship. e.g., – ‘tai kālin pārā mukhar pānī etopāke diyā nāi.’ \(^{272}\)

\(264\). Prasad, Jayshankar; Ida Sarg, Kamayani, p. 65.
\(265\). Kumar, Jainendra; Tyagpatra, p. 20
\(266\). General Standard Usage
\(267\). Prasad, Jayshankar; Chinta Sarg, Kamayani, p. 08.
\(268\). General Standard Usage
\(269\). Bhattacharya, Birendra Kumar; Mritunjay, p. 05.
\(270\). Goswami, Mamoni Roysom; Nilkanthi Braja, p. 11.
\(271\). Bardoloi, Rajanikanta; Manomati, p. 109.
\(272\). Agarwala, Jyotiprasad; Labhita, p. 37.
5. It is used by the speaker in anger or to show somebody inferior to him. e.g., -

‘eketā katāke tok bāre bāre kai tākiba lāge neki?’ 273

6. The pronoun ‘tau’ is always used in singular number. e.g., – ‘tau eikinita alap t'iya t'iyi kari t'ak.’ 274

7. The pronoun ‘tai’, when used in plural sense declines to the form ‘tau’ followed by the plural derivative ‘-ha’i’ as ‘taha’i’. e.g., – ‘taha’i etiyāhe medhi haic’a, āgeye hazuwā ac’ili.’ 275

8. The pronoun ‘tai’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

(i) ‘xāzu ha, xāzu ha naba zowān
tai kariba lāgiba agnisnān.’ 276 [mas.]

(ii) ‘ilāhi (labhitāk) : mai o! tai kālire parā mukat pānu etopāke
diyā nāi.’ 277 [fem.]

9. The pronoun ‘tai’ is declined for case inflection as follows :-

(a) In nominative case ‘tai’ is used in the original form. e.g., – ‘tai eikinita alap t'iya t'iyi kari t'ak.’ 278

(b) In other cases ‘tai’ is first declines to ‘to’ and the case affix follow this form. e.g., – ‘tok janma dio te tor mā xeidinā marā nāc’il.’ 279

(c) The plural form ‘taha’i’ is used in the original form. e.g., – ‘taha’iar kārobar ocrat būrye niycay kic’hujamā t’ai gaic’e, zihetu tāi b’azan aframar rā’d’efyami ac’ili.’ 280

10. The pronoun ‘tai’ takes the second personal verb forms. For the verbal root ‘ha’ (to be) both the singular and plural pronominal forms ‘tai’ and ‘taha’i’ take the

273. General Standard Usage
274. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 232.
275. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 32.
276. Agarwala, Jyotiprasad ; Labhita, p. 05
277. Agarwala, Jyotiprasad ; Labhita, p. 37.
278. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 232.
279. Baruah, Kanchan ; Grahananta, p. 78.
280. Goswami, Mamoni Roysom ; Nilkanthi Braja, p. 11.
form ‘hawa’ as – ‘tai hawa’, ‘taha’\textasciitilde{} hawa’.

For the other verbs used with the pronoun ‘\textit{tai}’ the verbal affixes ‘-wa’, ‘-ic\textasciitilde{}a’, ‘-ili’, ‘-ic\textasciitilde{}ili’, ‘-ilihe\textasciitilde{}ten’ / ‘-ilihe\textasciitilde{}ten’ and ‘-ibi/-bi’ are attached to the verbal stem and used to express different tenses. e.g., –

‘-a/-wa’ [nitya bartam\textasciitilde{}n k\textasciitilde{}l] e.g., – ‘t\textasciitilde{}tai maramar manuhak m\textasciitilde{}rib now\textasciitilde{}ra.’ 281
‘-ic\textasciitilde{}a’ [swar\textasciitilde{}p/purna bartam\textasciitilde{}n] e.g., – ‘tai k\textasciitilde{}mto \textasciitilde{}ikei kari\textasciitilde{}a’ 282
‘-ili / -li’ [swar\textasciitilde{}p b\textasciitilde{}\textasciitilde{}at\textasciitilde{}tt k\textasciitilde{}l] e.g., – ‘tai d\textasciitilde{}illoi nagai b\textasciitilde{}\textasciitilde{}lei kar\textasciitilde{}i.’ 283
‘-ic\textasciitilde{}ili’ [apurna b\textasciitilde{}\textasciitilde{}t k\textasciitilde{}l] e.g., – ‘tai eb\textasciitilde{}r b\textasciitilde{}\textasciitilde{}niyerar t\textasciitilde{}lo\textasciitilde{}i g\textasciitilde{}i ah\textasciitilde{}b\textasciitilde{}a l\textasciitilde{}\textasciitilde{}ic\textasciitilde{}il.’ 284
‘-ilihe\textasciitilde{}ten’ / ‘-ilihe\textasciitilde{}ten’ [samb\textasciitilde{}\\textasciitilde{}\textasciitilde{}vy\textasciitilde{}ya b\textasciitilde{}\textasciitilde{}t k\textasciitilde{}l] e.g., – ‘p\textasciitilde{}ri\textasciitilde{}e tai got\textasciitilde{}k\textasciitilde{}\textasciitilde{}i\textasciitilde{}i k\\textasciitilde{}\\textasciitilde{}li\textasciitilde{}ten.’ 285
‘-ibi/-bi’ [b\textasciitilde{}\textasciitilde{}vi\textasciitilde{}\textasciitilde{}y\textasciitilde{}at k\textasciitilde{}l] e.g., – ‘mai toko k\textasciitilde{}\textasciitilde{}ko n\textasciitilde{}dio’, \textit{taio mor habi}.’ 286

04.06.07 Hindi “\textit{tum}” :-

The usages of Hindi personal pronoun ‘\textit{tum}’ are as following :-

1. The second personal pronoun ‘\textit{tum}’ is used instead the name of the listner or reader to address him or her. e.g., –

‘\textit{tum} pat\textasciitilde{}\textasciitilde{} lag\textasciitilde{}\textasciitilde{} ki is\textasciitilde{}\textasciitilde{} asal b\textasciitilde{}\textasciitilde{}ed ky\textasciitilde{}\textasciitilde{} hai ?’ 287

2. The pronoun ‘\textit{tum}’ is generally used in polite and familiar sense. e.g., –

‘n\textasciitilde{}r\textasciitilde{}i tum ke\textasciitilde{}val fr\textasciitilde{}dd\\textasciitilde{}\textasciitilde{}a ho vi\textasciitilde{}\textasciitilde{}\textasciitilde{}s-rajat-nag pagtal me’;
\textit{p\textasciitilde{}yuf-srot-si bah\textasciitilde{}a kar\textasciitilde{}o j\textasciitilde{}\textasciitilde{}\textasciitilde{}i ke sundar samtal me}.” 288

3. The pronoun ‘\textit{tum}’ is used in both singular and plural number. When used in singular sense, to show the plurality of the pronoun ‘lo\textasciitilde{}g’ or ‘sab’ is attached to the original form as ‘\textit{tumlog}’ and ‘\textit{tumsab}’. e.g., –

(i) ‘\textit{uyakti} : \textit{pahle tumlog} apne c\textasciitilde{}\textasciitilde{}\textasciitilde{}ehre c\textasciitilde{}\textasciitilde{}ip\textasciitilde{}\textasciitilde{} lo.’ 289

\begin{itemize}
\item 281. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 104.
\item 282. General Standard Usage
\item 283. General Standard Usage
\item 284. Das, Jogesh ; Dawar Aru Nai, p. 05.
\item 285. General Standard Usage
\item 286. Bardoloi, Rajanikanta ; Manomati, p. 109.
\item 287. Khatr\textasciitilde;i, Babu Devakinand\textasciitilde;n ; Kajar ki Kothri, p. 50.
\item 288. Prasad, Jayshankar : Lajja Sarg, Kamayani, p. 45.
\item 289. Lal, Dr. Lakshminarayan ; ‘Akhbar’ : Khel nahin, Naatak, p 17.
\end{itemize}
4. The pronoun ‘tum’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

(i) ‘manu! tum fraddā ko gaye bhul
us pūrṇā atma-vijwasmayi ko urā diyā tā samajh tul.’ [mas.] 291

(ii) ‘tum pablik skul ka paṛt huyi ho, mai’ne yahi sockar tumse vyāh
kiyā tā ki tumhe landan me ek acc’t naukri mil jayegi.’ [fem.] 292

5. The pronoun ‘tum’ is declined for case inflection as follows –

(a) In nominative case ‘tum’ is used in the original form. Case inflection occurs by taking two affixes ‘ō’ and ‘ne’; ‘ō’ occurs if the verb is either in present or future tense. While the verb is in past tense and in the categories of ‘sāmānya bharū’, ‘asanna bharū’, ‘pūrṇa bharū’ and ‘sandīdgā bharū’ nominative case inflection occurs by taking the affix ‘ne’. e.g., –

‘mallikā: tumne pahle se hi nikālkar rakh diye?’ 293

(b) In accusative case ‘tum’ is used in two forms as follows –

(i) ‘tumhe’, e.g., – ‘ānqi, mere liye kaśt karne ki jarūrat nahi hai’,
kāskar jab tumhe kud kuc bhi na lenā ho.’ 294

(ii) ‘tumko’, e.g., –
‘āsū se bhi ge ancal par man kā sab kuc rakhnā hogā –
tumko apni smrit rekā se yah sandipatra likhnā hogā.’ 295

(c) In instrumental, dative, ablative and locative cases the case affixes are directly attached to ‘tum’. e.g., –

‘nij hrday kā satya

290. ~ ibid ~ p. 20.
293. Mohan Rakesh; Asad ka ek Din, p. 07.
294. Ajneya; Apne Apne Ajnabi, p. 35.
295. Prasad, Jayshankar; Lajja Sarg, Kamayani, p. 45.

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tumse k'oltā hu" rām !
ab nahi" hai" mṛtyu b'hay
sac boltā hu" rām ! 296

(d) In genitive case the pronoun ‘tum' declines to ‘tumha-' and the relational affixes ‘rā-', ‘re-' and ‘rr-' follow forming ‘tumhārā' (for singular masculine successor), ‘tumhāre' (for plural masculine successor) and ‘tumhāri' (for both singular and plural feminine successor). e.g., –

(i) ‘āk'ir wah rupayā jo muj'he milegā tumhārā hi to hai".' 297
(ii) ‘jo tumhāre pakś me ho, kuc'h kare annyay
tum rahoge maun, b'ulo ge samast upāy.' 298
(iii) ‘jośī : ham tumhāri wahr kalpanā hai" jo tum honā cāhte te.' 299

6. The pronoun ‘tum' though is categorized in second person, it takes the third personal verb forms. For the verb ‘honā' (to be) both the singular and plural pronominal forms ‘tum' and ‘tumlog' take the form ‘ho' as ‘tum ho' and ‘tumlog ho'. e.g., – ‘jośī : kyā tum phaislā le sakte ho '? 300

For the other verbs used with the pronoun ‘tum' the verbal affixes ‘te', ‘ge', ‘yā', ‘ye', ‘t'hā' and ‘t'hē' are attached individually or in conjugation with the verbal stem to express different tenses. e.g., –

(i) ‘te' – ‘uilom : ...... tum jab b'hī āte, hamārī b'he't yahi hoti.' 301
(ii) ‘ge' – ‘tum hotal me k'ānā pasand karoge yā g'ar me' 302
(iii) ‘yā' – ‘tumne ha's ha's muj'he sik'āyā nij k'el hai k'el ca'lo' 303
(iii) ‘ye' – ‘jośī : tum sacmuc pāgol to nahi" ho gaye ?' 304

296. Gupta, Jagdish ; Shambuk, p. 93.
297. Khatri, Babu Devakinandan ; Kajar ki Kothri, p. 61.
298. Gupta, Jagdish ; Shambuk, p. 53.
299. Lal, Dr. Lakshminarayan ; ‘Parichay' : Khel nahin, Naatak, p 31.
300. Lal, Dr. Lakshminarayan ; ‘Parichay' : Khel nahin, Naatak, p 26.
301. Mohan Rakesh ; Asad ka ek Din, p. 107.
302. General Standard Usage
304. Lal, Dr. Lakshminarayan ; ‘Parichay' : Khel nahin, Naatak, p 25.
(iv) ‘tʰā’ – ‘tumne kahā tʰā ki jām hone se pahle hi gʰar pahu’c jāoge.’

(iv) ‘tʰe’ – ‘us samay tum tʰe batohi
rāj sattāhn
kintu ab tum rājpad par
ho cuke āsm.’

04.06.08 Assamese “tumi” :-

The usages of Assamese personal pronoun ‘tumi’ are as following :-

1. The second personal pronoun ‘tumi’ is used instead the name of the listener or reader to address him or her. e.g., –
   ‘anupamāi kale, tumī mor lagat āⁿhā.’

2. The pronoun ‘tumi’ is generally used in polite and familiar sense. e.g., –
   ‘tumī xejbor nubuzibā dāktar.’

3. The pronoun ‘tumi’ is used to pray God. e.g., –
   ‘lilāmay lilādhār – he cira xundar,
   tumī prañ, tumī prañ dātā,
   tumī bʰakta, tumī bʰakti,
   tumī xakta, tumī xakti,
   tumī mātʰo” carācar pitā.’

4. The pronoun ‘tumi’ is always used in singular number. e.g., –
   ‘tomālaikē akalai pʰulā nāi pʰul
   akal nizar hake nahabā byākul’

5. The pronoun ‘tumi’, when used in plural sense declines to the form ‘tomā’ followed by the plural derivative ‘-lok’ as ‘tomālok’. e.g., –

305. General Standard Usage
306. Gupta, Jagdish; Shambuk, p. 29.
307. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 239.
308. Malik, Sayed Abdul ; Pora Ganwat Pahila Bahag, p. 35.
309. Baruah, Binanda Chandra ; ‘Sarbajanin Stuti’ - Pratidhwani, Kabita Sankalan, p. 182
6. The pronoun ‘tumi’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

(i) ‘tumi ćikei koicb bhibiräm kakäiti.’[mas.]

(ii) ‘tumi xâhaxi c’owâli, mor d’âranä tumâ xat aru pabitrao.’ [fem.]

7. The pronoun ‘tumi’ is declined for case inflection as follows:

(a) In nominative case ‘tumi’ is used in the original form. e.g., –

‘bukur ziu ! tumi zihake bâl powâ mai tâke karim.’

(b) In other cases ‘tumi’ is first declines to ‘tomâ’ and the case affix follow this form. e.g., –

(i) ‘lab’itâ : kakä ! zâbar xamayat tomâk kone kâbar dile ?’

(ii) ‘tomâr muk’alai cãi bâkiborak mai ksmâ karicb.’

8. The pronoun ‘tumi’ though is categorized in second person, it takes the second personal (polite) verb forms. For the verbal root ‘ha’ (to be) both the singular and plural pronominal forms ‘tumi’ and ‘tomâlok’ take the form ‘howâ’ as ‘tumi howâ’, ‘tomâlok howâ’. Generally the verb form ‘howâ’ is ommitted in the speech. e.g., ‘tumi xâhaxi c’owâli [‘howâ’ ommitted.], mor d’âranã tumi xat aru pabitrao.’

For the other verbs used with the pronoun ‘tumi’ the verbal affixes ‘-ã / -wâ’, ‘-icb’, ‘-ilã / -lã’, ‘-ic’îlã’, ‘-ilâhe”ten / -lâhe”ten’ and ‘-ibã/-bã’ are attached to the verbal stem and used to express different tenses. e.g., –

‘-ã / -wâ’ [nitya bartamän kãl] e.g., – ‘manomati : xakb ! bãru tumino ki bâl powâ ?’

311. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 30.
312. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 01.
313. Goswami, Mamoni Roysom ; Nilkanthi Braja, p. 107.
315. Agarwala, Jyotiprasad ; Labhita, p. 56.
316. Bhattacharya, Birendra Kumar; Mrityunjay, p. 240.
318. Bardoloi, Rajanikanta ; Manomati, p. 78.
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The usages of Hindi personal pronoun ‘अप’ are as following:

1. The second personal pronoun ‘अप’ is used instead the name of the listener or reader to address him or her.

   ‘लिज्ये बाबू साहब, मैं अपका काम कर ा।’

2. Though the pronoun ‘अप’ is recognized as second personal pronoun it is sometimes used in place of the third personal singular pronoun ‘वे’ as a sign of respect for an honourable personality.

   (i) ‘दौ. राजेंद्र प्रसाद हमारे नेता राष्ट्रपति ते. अप [वे] एक कुष्टल नेता हि नहीं’ महान विद्वान ब्रह्म के ते।’

   (ii) ‘महात्मा गांधी हमारे राष्ट्रपति हैं. अपका [उनका] जन्मा परंपरामे हुवा तेा।’

3. The pronoun ‘अप’ is generally used in honorific and respectful sense.

   319. Bhattacharya, Birendra Kumar; Mrityunjay, p. 01.
   320. General Standard Usage.
   321. ~ Ibid ~
   322. ~ Ibid ~
   323. Malik, Sayed Abdul; Pora Ganwat Pahila Bahag, p. 35.
   324. Khatri, Babu Devakinandan; Kajar ki Kothri, p. 82.
   325. Satyarthi, Dr. Kamal & Gupta, Ravi Prakash; Saraswati Manak Hindi Vyakaran aur Rachana, p. 94.
   326. Bhatia, Dr. Kailash Chandra; Sahay, Ramanath & Sharma, Ramjannya; Manak Hindi Vyakaran aur Rachana, p. 86.

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4. The pronoun ‘अप’ is used in both singular and plural number. When used in singular sense, to show the plurality of the pronoun ‘लोग’ or ‘सब’ is attached to the original form as ‘अपलोग’ and ‘अपसब’. e.g.,–

(i) ‘दयापक: कपड़ा अपलोग तरह से बैठ कर जाये.’ 328

(ii) ‘यहाँ अपसब मजे से रह सकते हैं’ 329

5. The pronoun ‘अप’ is free of gender distinction. It is used in both masculine and feminine gender. e.g.,–

(i) ‘नाराध: अपने साथ कहाँ गुरुदेव हैं’
   हर नाश इसमें तनिक अवरेव
   मूर्ति लगता हैं नियति का त्रास
   अप्को बतौर देगी आबास.’ [mas.] 330

(ii) ‘अप यहाँ जगह देक्ने अय हैं?’ [fem.] 331

6. The pronoun ‘अप’ is declined for case inflection as follows:–

(a) In nominative case ‘अप’ is used in the original form. Case inflection occurs by taking two affixes ‘ै’ and ‘ने’;

(i) ‘ै’ occurs if the verb is either in present or future tense. e.g.,–

(ii) ‘निकेप: मात्र, अप अबतौर तक यहाँ हैं, अर अकार्यों अपका प्रतिक्षा कर रहे हैं.’ [present tense] 332

(ii) ‘पुरुष: ... अप जांदे हैं होगे यह कौशी अपने पिताजी का वजह से मिल हैं.’ [future tense] 333

327. Lal, Dr. Laxminarayan; ‘Ek Ghanta’: Khel Nahin, Natak, p. 92.
328. Lal, Dr. Laxminarayan; ‘Aprasangik’: Khel Nahin, Natak, p. 50.
330. Gupta, Jagdish; Shambuk, p. 11.
331. General Standard Usage.
332. Mohan Rakesh; Asad ka ek Din, p. 27.
333. Lal, Dr. Laxminarayan; ‘Khel’: Khel Nahin, Natak, p. 71.
(ii) While the verb is in past tense and in the categories of 'sāmānya bhūt', 'āsanna bhūt', 'pūrṇa bhūt' and 'sandigdha bhūt' nominative case inflection occurs by taking the affix 'ne'. e.g., – 'tisrā yuvak: mujhe bolne ke liye āpne mazbur kiya.'

(b) In accusative, instrumental, dative, ablative and locative cases the case affixes are directly attached to the original form 'āp'. e.g., –

(i) 'vyakti: sawāl āpse puc'hā jā rahā hai.'
(ii) 'vyakti: āpke p'hādar ne mujhe āpke bāre me' lik'hā hai.'

(c) In genitive case the relational affixes '-kā', '-ke' and '-kr' is attached to the original form 'āp' forming 'āpkā' (for singular masculine successor), 'āpke' (for plural masculine successor) and 'āpki' (for both singular and plural feminine successor). e.g., –

(i) 'archana: āpkā k'hāyāl hai' āp soc b'hī sakte hai'?
(ii) 'jośī: darasal āpke suśc'hā ya se merā suśc'hā ya jurā hai.'
(iii) 'nikṣep: mātul, āp ab'hī tak yahā' hai', aur acārya āpki pratikśā kar rahe hai'.

7. The pronoun 'āp' though is categorized in second person, it takes the third personal verb forms in plural number. For the verb 'honā' (to be) both the singular and plural pronominal forms 'āp' and 'āplog' take the form 'hai' as 'āp hai' and 'āplog hai'. e.g., – 'nikṣep: mātul, āp ab'hī tak yahā' hai', ........

For the other verbs used with the pronoun 'āp' the verbal affixes 'te', 'ge', 'yā/ye', 'ye''' and 't'hā/′t'e' are attached to the verbal stem and used to express different tenses. e.g., –

334. Lal, Dr. Laxminarayan; 'Khel': Khel Nahin, Natak, p. 68.
335. Lal, Dr. Laxminarayan; 'Parichay': Khel Nahin, Natak, p. 28.
336. Lal, Dr. Laxminarayan; 'Shahar': Khel Nahin, Natak, p. 45.
337. Lal, Dr. Laxminarayan; 'Parichay': Khel Nahin, Natak, p. 28.
338. Mohan Rakesh; Asad ka ek Din, p. 27.
339. Mohan Rakesh; Asad ka ek Din, p. 27.
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(i) ‘te’ – archana: ... āp apne swārt(o) ke alāwā aur kuč b′hi nahi socē.' 340
(ii) ‘ge’ – e.g., – ‘purūś: ... āp jante hi ho"ge yah kursi āpko apne pitāji ki wazah se milt hai.’ 341
(iii) ‘yā’ – e.g., – ‘raj: ... āpne bacco kā dimāg k′arāb kiya hai.’ 342
(iii) ‘ye’ – e.g., – ‘mātul: ab′yāgat wahān bair′e hai” aur āp samācār dene yahān cale āye hai.” 343
(iv) ‘yi’ – e.g., – ‘mallikā: hān, hān. āiye ...... āp mere yahān āyi hai.” 344
(v) ‘t+hā’ – e.g., – ‘āpne kahā t′ā ki āj jaldt ā jāoge.” 345
(vi) ‘t+e’ – e.g., – ‘āp kahā” jānā cahte t+e ?” 346

04.06.10 Assamese “āpunī” :-

The usages of Assamese personal pronoun ‘āpunī’ are as following :-

1. The second personal pronoun ‘āpunī’ is used instead the name of the listner or reader to address him or her. e.g., – ‘hay, etiya enebilāk kāmarei xamay. āpunī torpara ahā kāgajpatrabor paric′e nahay ?’ 347
2. The pronoun ‘āpunī’ is used in honorific or respectful sense. e.g., – e.g., – ‘mor dri+ā bijwax āpunīyei mok pat+h dek′uwāba pāriba.’ 348
3. The pronoun ‘āpunī’ is always used in singular number. e.g., – ‘āpunī āzi mok äxār att d+an dile. mor guruk mai k+hātilo” āponāk isware xuk+h karak.’ 349
4. The pronoun ‘āpunī’, when used in plural sense declines to the form ‘āponā-’ followed by the plural derivative ‘-lok’ as ‘āponālok’. e.g., – ‘āponālok enekai t′iya hai t′ākile darxan nepāba. āhak, mor pācē pāce āhi t′ākak.’ 350

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340. Lal, Dr. Laxminarayan; ‘Shahar’ : Khel Nahin, Natak, p. 45.
341. Lal, Dr. Laxminarayan; ‘Khel’ : Khel Nahin, Natak, p. 71.
342. Lal, Dr. Laxminarayan; ‘Shahar’ : Khel Nahin, Natak, p. 35.
343. Mohan Rakesh ; Asad ka ek Din, p. 30.
344. Mohan Rakesh ; Asad ka ek Din, p. 55.
345. General Standard Usage
346. ~ Ibid ~
347. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 30.
348. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 100.
349. Bardoloi, Rajanikanta ; Manomati, p. 53.
5. The pronoun ‘āpuni’ is free of gender distinction. It is used in both masculine and feminine gender. e.g., –

(i) ‘āpuni cāh ekāp kʰāi laok. dimiye tāt pānī garam kari tʰaicʰe. – dʰanpure kōle.’ [mas.] 351

(ii) ‘nabau, āpuni kai bʰālet karile.’ [fem.] 352

6. The pronoun ‘āpuni’ is declined for case inflection as follows: –

(a) In nominative case ‘āpuni’ is used in the original form. In the plural form nominative case affix ‘e’ is annexed to ‘āponāloke’. e.g., –

(i) ‘āpuni ākāxalai cāi xapāt kāričʰe āpuni mor xakʰr bāzē ān kāko bʰāl nāpāy.’ 353

(ii) ‘āponāloke eko cintā nakariba. cintā kari lābʰ nāi.’ 354

(b) In other cases ‘āpuni’ is first declines to ‘āponā-’ and the case affixes are attached to this form, e.g., –

(i) ‘āponār katʰā ekebāre pāhari gaicʰilo”. māt exār nalagowākaiye zābalai olāicʰilo.” 355

(ii) ‘mor guruk mai kʰātilo” āponāk iśware xukʰr karak’ 356

7. The pronoun ‘āpuni’ though is categorized in second person, it takes the third personal verb forms. For the verb ‘ha’ (to be) both the singular and plural pronominal forms ‘āpuni’ and ‘āponāloke’ take the form ‘hay’ as ‘āpuni hay’ and ‘āponāloke hay’.

For the other verbs used with the pronoun ‘āpuni’ the verbal affixes ‘-e/-y’, ‘-icʰe’, ‘-ile/-le/-il/-l’, ‘-icʰil’, ‘-ileheʰten/-leheʰten’ and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g., –

‘-e/-y’ [nitya barmān] e.g., – ‘āpuni ākāxalai cāi xapāt kāričʰe āpuni mor

351. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 115.
352. ~ Ibid ~ p. 224.
353. Bardoloi, Rajanikanta ; Manomati, p. 79.
354. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 115.
355. Baruah, Kanchan ; Grahananta, p. 79.
356. Bardoloi, Rajanikanta ; Manomati, p. 53.
The usages of Hindi third personal pronoun ‘yah’ are as following:—

1. The third personal pronoun ‘yah’ is used to denote the person of whom is spoken of or the object of the speech. e.g., ‘yah apne ko sudhār rahā hai.’

2. The pronoun ‘yah’ is always used in singular number. e.g.,

‘yah saq favourites vat-vrksa
nile patra wālā c\atrac
\da\th\ me' apnī samete
yugal tan ekatra.’

3. The pronoun ‘yah’ is free of gender distinction. It is used in both masculine and feminine gender. e.g.,

(i) ‘yah roz sām ko kriket k\elne jātā hai.’ [mas.]

357. Bardoloi, Rajanikanta ; Manomati, p. 79.
358. ~ Ibid ~
359. Bardoloi, Rajanikanta ; Manomati, p. 53.
360. General Standard Usage
361. ~ Ibid ~
362. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 100.
363. General Standard Usage
364. Gupta, Jagdish ; Shambuk, p. 18.
365. General Standard Usage
ii) 'yah g'ar kā sārā kām k'ud samhāl leti hai.' [fem.] 366

4. The pronoun 'yah' is a proximate pronoun, i.e., it indicates the person or thing nearby. e.g., – 'yah pārṇe me tez hai, par wah kamzor.' 367

5. The pronoun 'yah' is declined for case inflection as follows:–

(a) In nominative case 'yah' is inflected in two ways – by taking two affixes ‘ψ’ and ‘ne’(ॻ);
   (i) 'ψ' occurs if the verb is either in present or future tense and the pronoun maintain the original form 'yah'. e.g., –
      (a) 'yah acb'ā gata hai.' [present.] 368
      (b) 'yah kal nānāji ke g'ar jāyega.' [future.] 369
   (ii) While the verb is in past tense and in the categories of 'sāmānya b'ūt', 'āsanna b'ūt', 'pūrna b'ūt' and 'sandigd'ā b'ūt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as 'is-'. e.g., – 'isne āj hi muj'e kahā parikhā ke liye kyā kyā paṅnā hoga.' 370

(b) In accusative case 'yah' is first declined to 'is-' and the case affix follow this form. In accusative case two declined forms are found –
   (i) 'ise', e.g., – 'yah jūtī mere nāp ka nahi" hai aur ise utār kar hi mai" ārām se cal sakū'gī.' 371
   (ii) 'isko', e.g., – 'kahe'ge vālmika
       stā tyāg hai satkarm?
       yā rahe'ge maun
       isko mān rāj ad'arm.' 372

(c) In instrumental, dative, ablative and locative cases 'yah' is first declined

366. General Standard Usage
367. ~ Ibid ~
368. ~ Ibid ~
369. ~ Ibid ~
370. ~ Ibid ~
372. Gupta, Jagdish; Shambuk, p. 61.
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to ‘is-‘ and then respective case affixes follow. e.g., –

(i) ‘vyakti: iske liye pahle naukri me a jānā jarūrī hai’.

(ii) ‘kya” kare viśwas

iskey vyakti kor

kya” kare sañlagna

isxe b’akti kor etc.

(d) In genitive case the pronoun ‘yah’ declines to ‘is-’ and the relational affixes ‘-kā’, ‘-ke’ and ‘-ki’ follow forming ‘iskā’ (for singular masculine successor), ‘iskē’ (for plural masculine successor) and ‘iskṛ’ (for both singular and plural feminine successor). e.g., –

(i) ‘yuvati: iskā patā tab’hā lag saktā hai, jab ham ek dusre ke karib ā jāye”.

(ii) ‘dusrā yuvak: kya’ki iske alāwā aur kucb nahi” hai.’

(iii) ‘ranjan : meri beti sabse milti julti hai. suref se iski kot barābari nahi”

6. The pronoun ‘yah’ takes the verb forms similar to the second personal pronoun ‘tū’. For the verb ‘hona” (to be) the pronominal form ‘yah’ takes the form ‘hai’ as ‘yah hai’. e.g., – ‘yah jūti mere nāp ki nahi” hai.’

For the other verbs used with the pronoun ‘yah’ the verbal affixes ‘tā’, ‘gā’, ‘yā’ and ‘t’hā’ are attached to the verbal stem and used to express different tenses. e.g., –

(i) ‘tā” – e.g., – ‘yah apnā kām k’ud kartā hai.’

(ii) ‘gā” – e.g., – ‘yah āj jām ka relgārī se g’har jāyegā.’

373. Lal, Dr. Lakshminarayan ; ‘Parichay’ – Khel Nahin, Natak, p. 28.
374. Gupta, Jagdish ; Shambuk, p. 78.
375. Lal, Dr. Lakshminarayan ; ‘Khel’ – Khel Nahin, Natak, p. 73.
376. ~ Ibid ~, p. 74.
377. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 46.
379. General Standard Usage
380. ~ Ibid ~
(iii) 'yā' – e.g., ‘yah pahle hi apne dosto n ke sāt h kānā kā liyā' 381
(iv) 'tā' – e.g., ‘yah skāl me parte samay ac hā kriket kālā tā.’ 382

04.06.12 Hindi “ye” :

The usages of Hindi personal pronoun ‘ye’ are as following :

1. The third personal pronoun ‘ye’ is used to denote the persons or things of whom is spoken of or the object of the speech. e.g., –

   ‘ye burt kartūt me bā tum kam nahi
   hai njahā jāk mārte, marte warth’ 383

2. The pronoun ‘ye’ is generally used in plural number. e.g., –

   ‘priyangu : parantu rājya me ye do hi nahi aur bā anek adhikār hai’ 384

3. The pronoun ‘ye’ at times it is used in the singular sense also to show respect or honour to the person. e.g., – ‘ye mere pitājī hai’, 385

4. Whenever the pronoun ‘ye’ is used in honorific singular sense to show the plurality of the pronoun ‘log’ is attached with it forming ‘yelog’. e.g., –

   ‘vyakti : yelog kab tak is tarah akh bār parte hai ?’ 386

5. The pronoun ‘ye’ is free of gender distinction. It is used for both masculine and feminine gender. e.g., –

   (i) ‘vyakti : bāt, yelog akh bār par rahe hai’.[mas.] 387

   (ii) ‘mai ac hi tarah jāntr tār ki ye kālājīyā ek becārī aurat ki grahan fakti ke bāhar hai’.[fem.] 388

6. The pronoun ‘ye’ is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., – ‘ye hamāre parosi hai’, subah jām bāte n hoti rahtn hai.’ 389

381. General Standard Usage
382. ~ Ibid ~
384. Mohan Rakesh ; Asad ka ek Din, p. 73.
385. General Standard Usage
386. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 09.
389. General Standard Usage
5. The pronoun ‘ye’ is declined for case inflection as follows:

(a) In nominative case ‘ye’ is inflected in two ways – by taking two affixes ‘(j)’ and ‘ne’;

(i) ‘(j)’ occurs if the verb is either in present or future tense and the pronoun maintain the original form ‘ye’. e.g., –

(a) ‘mallikā : ye kaun log hai” mā” ?’ [present] 390
(b) ‘surej : ye bāte” ye log soce”ge yā ham ?’ [future] 391

(ii) While the verb is in past tense and in the categories of ‘sāmānya bhūt’, ‘āsanna bhūt’, ‘pūrṇa bhūt’ and ‘sandīdha bhūt’ nominative case inflection occurs by taking the affix ‘ne’ which follows the declined form of the pronoun as ‘inho’- . e.g., – ‘inho ne hamāre sāmne apne hi bhittar calnewālī anek ajnāt dārān’o” se hamārā parichay karāyā hai”. 392

(b) In accusative case ‘ye’ is first declined to ‘in-’ and the case affix follow this form. In accusative case two declined forms are found –

(i) ‘inha” , e.g., – ‘jītnā bhūt kaho, inha” koi p‘ark nahi” partā.’ 393
(ii) ‘inko”, e.g., – ‘pitāji ne inko ek acbhī naukri dilwāt t‘h.’ 394

(c) In instrumental, dative, ablative and locative cases ‘ye’ is first declined to ‘in-’ and then respective case affixes is annexed to it. e.g., –

(i) ‘uyakti : ....... har cz inke liye mahaz fikār hai.” 395
(ii) ‘kālidās : tumne ye prst’h apne hāt”o” se banāye t‘e ki inpar mai” ek mahākavya ki racnā karā.” 396 etc.

(d) In genitive case the pronoun ‘ye’ declines to ‘in-’ and the relational affixes ‘-kā’, ‘-ke’ and ‘-ki’ follow forming ‘inkā’ (for singular masculine successor),

390. Mohan Rakesh ; Asad ka ek Din, p. 10.
391. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 45.
393. General Standard Usage
394. ~ Ibid ~
395. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 17.
396. Mohan Rakesh ; Asad ka ek Din, p. 104.
‘inke’ (for plural masculine successor) and ‘inki’ (for both singular and plural feminine successor). e.g., –

(i) ‘inkā bṛṭ ek acbā kriket k’ilāri hai.’ 397

(ii) ‘uyakti : mat sunu inki bāfarn bāte" mat deko inke kaupbhāṅk cehre.’ 398

(iii) ‘uyakti : mat sunu inki bāfarn bāte" mat deko inke kaupbhāṅk cehre.’ 399

6. The pronoun ‘ye’ takes the verb forms similar to the second personal pronoun ‘āp’. For the verb ‘honā’ (to be) the pronominal form ‘ye’ takes the form ‘hai’ as ‘ye hai”, ‘yelog hai”. e.g., –

‘mallikā : ye kaun log hai” mān? ye yahā” kyā kar rahe hai” 400

For the other verbs used with the pronoun ‘ye’ the verbal affixes ‘-te’, ‘-ge’, ‘-yā’ / ‘-ye’, ‘-ye” , and ‘t’hā’ / ‘t’e” are attached to the verbal stem and used to express different tenses. e.g., –

(i) ‘-te’ – e.g., – ‘ye logo” se t’hāk tahar bate” kyo” nahi” karte ? 401

(ii) ‘-ge’ – e.g., – ‘suref : ye bāte” yelog soce”ge yā ham ?” 402

(iii) ‘-yā” – e.g., – ‘inho”ne jo bhrı kiyā, bahut acrā kiyā.” 403

(iv) ‘-ye” – e.g., – ‘suref : in gandī bastiyo” me” āg lagā deni cāhiye.” 404

(v) ‘t’hā” – e.g., – ‘inho”ne muj’e pahle hi kahā t’hā, āj k’hel nahi” hoga.” 405

(vi) ‘t’e” – e.g., – ‘ye panne apne hātho” se banākar siye t’e.” 406

04.06.13 Assamese “i” :–

The usages of Assamese personal pronoun ‘i’ are as following :–

1. The third personal pronoun ‘i’ is used to denote the person or animal of whom

397. General Standard Usage
398. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 17.
399. ~ Ibid ~
400. Mohan Rakesh ; Asad ka ek Din, p. 10.
401. General Standard Usage
402. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 45.
403. General Standard Usage
404. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 42.
405. General Standard Usage
406. Mohan Rakesh ; Asad ka ek Din, p. 104.
is spoken of or the object of the speech. It is generally used in inferior sense. e.g.,

- ‘*i bar bʰāl loṛā.’ ⁴⁰⁷

2. The pronoun ‘*i’ is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., – ‘*i kašate aćeᵇ, iyāke āgate kowā.’ ⁴⁰⁸

3. The pronoun ‘*i’ is always used in singular number. e.g., – ‘*i ezan bʰāl kriket kʰelua.’ ⁴⁰⁹

4. With the pronoun ‘*i’ the singular definitives ‘-zan’, ‘-garāki’, ‘-ti’, ‘-to’ etc. can be attached. e.g., –

‘duyotir bʰitarat aćeᵇ ene zari
itiye xitik bandᵇ e ādari xādari.’ ⁴¹⁰

5. To be used in plural number the number affix ‘-ha’⁻ is attached to ‘*i’ forming ‘*iba’⁻. e.g., – ‘ātāikai bʰāl kātᵃ hal dimiha’.tar gā”wat koneo nezāne *iha’te no acalate ki karibalai ahicᵇ.’ ⁴¹¹

6. With the pronoun ‘*i’ the plural definitives ‘-bor’, ‘-bilāk’, etc. also can be attached. e.g., – ‘tarka kari lābʰ nāi, karan etiyā kām karibar xamay. ibor zenekai maricʰe, tenekai mariba lāgiba.’ ⁴¹²

7. The pronoun ‘*i’ is used for person(s) in masculine gender and for animal(s) too. e.g., – ‘labʰitā : i pistalto uliyāi mok guliyāba kʰuzicʰil.’ ⁴¹³

8. The pronoun ‘*i’ is declined for case inflection as follows :-

(a) In nominative case ‘*i’ is used in the original form.

e.g., – ‘*i nitau rātipuwa byāyām kare.’ ⁴¹⁴

but in case of plural form ‘*iha’⁻’ nominative case affix ‘e’ is annexed to it.

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⁴⁰⁷. General Standard Usage
⁴⁰⁸. ~ ibid ~
⁴⁰⁹. ~ ibid ~
⁴¹¹. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 88.
⁴¹². ~ ibid ~, p. 45.
⁴¹⁴. General Standard Usage
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e.g.,—‘mai nahā hale iha"te bāt uliyaba nowārileh"ten.’ 415

(b) In other cases ‘i’ is first declines to ‘iyā’ and the case affix follow this form. e.g.,—“‘iyār biṣye zadi katā acē kibā
nyāyād"ixe adexile mahān bandik
‘bicārar nti mate bicār kakśat
kaba pāre niz mat dox nāi tāt’” 416

The plural form ‘iha"te’ does not decline and the respective case affix is annexed to it directly. e.g.,—‘iha"te kihar katā pāticē more katā pāticē neki ?.’ 417

9. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘i’. etc.

e.g.,—‘iyār māk bar bẖāl rand"ani. iyār bẖāyek pāret bar bẖāl.’ 418 etc.

10. The pronoun ‘i’ takes the third personal verb forms without any number and gender distinctions:

(i) For the verb ‘ha’ (to be) both the singular and plural pronominal forms ‘i’ and ‘iha’ take the form ‘hay’ as ‘i hay’, ‘iha’t hay’. In the speech generally the verb form ‘hay’ remains (ommitted). e.g.,—‘i ezan bẖāl gāyak.’ (‘hay’ ommitted) 419

(ii) For the other verbs used with the pronoun ‘i’ the verbal affixes ‘-e’/ ‘-y’, ‘-ice’, ‘-ile/-le/-il/-l’, ‘-icēl’, ‘-ilehe"ten/-lehe"ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g.,—‘e/-y’ [nitya bartamān kāl]—‘i xadāy dahtākai aṅka kare.’ 420

‘-ice’ [swarūp/purna bartamān]—‘iha"te kihar katā pāticē more katā pāticē

415. Bhattacharya, Birendra Kumar; Mrityunjay, p. 86.
417. Bhattacharya, Birendra Kumar; Mrityunjay, p. 96.
418. General Standard Usage
419. ~ ibid ~
420. General Standard Usage
neki ? 421

'ile / -le / -il / -i' [swarūp bʰüt/attr kāl] - 'i deutākar lagate bʰüt kʰāle.' 422

'icʰil'[apurna bʰüt kāl] - 'labʰitā: i pistalto utiyāi mok guliya b kʰūzicʰil.' 423

'ilehe'ten / -lehe'ten' [sambʰāvya bʰüt kāl] - 'māke kowā hale i nīcay kāmto karilehe'ten.' 424

'iba/ -ba'[bʰaviṣyat kāl] - 'i pratʰame gān gāba.' 425

04.06.14 Assamese "ei":-

The usages of Assamese personal pronoun 'ei' are as following:

1. The third personal pronoun 'ei' is used to denote the person or animal of whom is spoken of or the object of the speech. It is generally used in inferior sense. e.g.,

   - 'mor ei natun manuḥzant lakṣmi, zihake diye tāke hay.' 426

2. The pronoun 'ei' is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., - 'kādame kale, eiloi caku di lābh nāi. eik āŋaṭʰi pindʰai tʰaicʰe.' 427

3. The pronoun 'ei' is always used in singular number. e.g., - 'kādame kale, dheli eizani, mane mane thāk.' 428

4. With the pronoun 'ei' the singular definitives 'zani', 'garākr', 'ti', 'to' etc. can be attached. e.g., -

   (i) 'eizani tor bāi buzičʰa, bāi. 429

   (ii) 'eigarākiye bodʰ hay pujārī ṛādʰakundabāxi bʰagn.' 430

5. To express the plurality of the pronoun 'ei' the plural form of 'i' i.e., 'iha"ti' is

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421. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 96.
422. General Standard Usage
424. General Standard Usage
425. ~ Ibid ~
426. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 53.
427. ~ Ibid ~, p. 05.
428. ~ Ibid ~, p. 05
429. ~ Ibid ~, p. 06.
430. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 115.

/226/
used instead of ‘eiha’t’. e.g.,–

‘ihant keizani bowā katāt bar pākait chowālī.’ 431

6. With the plural form of ‘ei’ i.e., ‘ihant’, the plural definitives ‘-bor’, ‘-bilāk’, ‘-hāl’, etc. also can be attached. e.g., – ‘ihantbore ekebāre buzi nāpāy, eketā katāke bāre bāre kai tākība lāge.’ 432

7. The pronoun ‘ei’ is used for person in feminine gender and for animal and things also. e.g., – ‘mor ei natun manuhzant lakṣmī, zihake diye tāke hay.’ 433

8. The pronoun ‘ei’ and its plural form ‘ihant’ both do not decline for case inflection and the case affixes are directly attached to them. e.g.,–

(i) ‘kādame kale, eiloi caku di lāb nāi. eik āµatī pindāi tāicē.’ 434

(ii) ‘ihanttar lagat matā manuh konobā zāb lāgiba, nahale chowālī keizanīye bātata axūbātā pāb pāre.’ 435

9. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘ei’. e.g., – ‘eir māk, deutāk kono nāi. kakāyek, bauekar lagate ācē.’ 436

10. The pronoun ‘ei’ takes the third personal verb forms.

(i) For the verb ‘ha’ (to be) both the singular and plural pronominal forms ‘ei’ and ‘ihant’ take the form ‘hay’ as ‘ei hay’, ‘ihant hay’. But generally the verb form remain ommitted in the speech. e.g., – ‘eigarākiye bodō hay pujārrā rādaṅkundabāxi bāγəru.’ [‘hay’ omitted] 437

(ii) For the other verbs used with the pronoun ‘ei’ the verbal affixes ‘-e’/-’y’, ‘-ic’e’, ‘-ile/-le/-il/-l’, ‘-ic’h’l’, ‘-ilehe’ten/-lehe’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g., –

431. General Standard Usage.
432. ~ Ibid ~
433. Bhattacharya, Birendra Kumar; Mrityunjay, p. 53.
434. ~ Ibid ~, p. 05.
436. ~ Ibid ~
437. Goswami, Mamoni Roysom; Nilkanthi Braj, p. 115.

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'-'e / -'y' [nitya bartamān kāl] – 'ei kāmbor manputi kare.' \(^{438}\)

'-'i/e'[swarūp/purna bartamān] – 'ei gākhr kāicē zetā bhat alap derikaihe kāba' \(^{439}\)

'-'ile / -'ile / -'il'[swarūp bhat/att kāl] – 'ei gāmocāk an bai xex karile.' \(^{440}\)

'-'i/cēl[apurna bhat kāl] – 'ei āgate randā-balā xakalokini nizei karicēl.' \(^{441}\)

'-'ilehe'ten / -'ilehe'ten'[sambāvyā bhat kāl] – 'tumi kowā hole ei kāmto āgattyākai kari tāba parilehe'ten.' \(^{442}\)

'-'iba/ -'ba'[bavisyāt kāl] – 'xaudāminik dekhiyei xi gam pāle citiyē teor xubidār frotā hab' \(^{443}\)

04.06.15 Assamese "eo" :=

The usages of Assamese personal pronoun 'eo' are as following :=

1. The third personal pronoun 'eo' is used to denote the person of whom is spoken of or the object of the speech. It is generally used in familiar and polite sense. e.g., – 'eo' zi kalyanmayi bāng uccārān karile xi hūdayat harxā xancār kare.' \(^{444}\)

2. The pronoun 'eo' is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., – 'eo'k katāto mai etiyāo kowā nāi, kenekai kao bābicēo.' \(^{445}\)

3. The pronoun 'eo' is always used in singular number. e.g., – 'eo' ezan niswārtā xamāzxevak xeibābe loke teo'k xanmān aru fraddāh kare.' \(^{446}\)

4. To express the plurality of the pronoun 'eo' the plural affix 'lo'k' is used as 'eo'lok'. e.g., – 'eo'lok cāriozane xabākān xex hole mauzādārar tālai zāba.' \(^{447}\)

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439. ~ Ibid ~
440. ~ Ibid ~
441. ~ Ibid ~
442. ~ Ibid ~
443. Goswami, Mamoni Roysom; Nilkanthi Braj, p. 05.
444. Baruah, Dr. Birinchi Kumar; Axamiya Katha Sahitya, p. 21.
445. Bhattacharya, Birendra Kumar; Mrityunjay, p. 37.
446. General Standard Usage.
5. The pronoun ‘eo’ and its plural form ‘eo’lo’ are used for both in masculine as well as in feminine gender e.g., –
(i) ‘eo’ bar kazi xipini.’ [mas.] 448
(ii) ‘eo’lo’ amär iyär k’ub b’al námati.’ [fem.] 449

6. The pronoun ‘eo’ and its plural form ‘eo’lo’ do not decline for case inflection and the case affixes are directly attached to them e.g., –
(i) ‘eo’lo’ke iyät zene tene t’hakak’ 450
(ii) ‘eo’lo’kak d’aribalai layrême xaikrayk bät dekh’uwai lai gaich’e.’ 451
(iii) ‘eo’r bakyà bähulya xúnya, xayxay xúnya, abilambita.’ 452

7. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘eo’. e.g., –
‘eo’r deuta’k aru xahurek duyo bar b’al band’u.’ 453

8. The pronoun ‘eo’ takes the third personal verb forms.
(i) For the verbal root ‘ha’ (to be) both the singular and plural pronominal forms ‘eo’ and ‘eo’lo’ take the form ‘hay’ as ‘eo’ hay’, ‘eo’lo’k hay’.
Generally in the speech the verb form ‘hay’ remains omitted. e.g., –
‘eo’ ezani b’al nacant.’ [‘hay’ omitted] 454
(ii) For the other verbs used with the pronoun ‘eo’ the verbal affixes ‘-e’/ ‘-y’, ‘-ic’/e, ‘-ile / -le / -il / -l’, ‘-ic’il’, ‘-ilehe’ten / -lehe’ten’, and ‘-iba / -ba’ are attached to the verbal stem and used to express different tenses. e.g., –
‘-e / -y’ [nitya bartamän kāl] – ‘eo’ zi kalyaṇmaya baṇi uccāran karile xi hṛdayat harxa xancār kare.’ 455

‘-ic’/e [swarup/purna bartamän] – ‘eo’ etiyā cī’ti lik’ic’/e.’ 456
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'-ile / -le / -il / -l' [swarüp bʰ.pitch/attā kāl] - ‘eo” mor lagate bʰ.pitch kʰai utʰil.’ 457
'icʰil' [apurna bʰ.pitch kāl] - ‘eo” kalezat pari tʰakā xamayat rāti bahu derilai paricʰil.’ 458
'
 ilehenten / -lehenten’ [sambʰāvyā bʰ.pitch kāl] - ‘āpuni ahiba buli āgatē zanā hale eo” mitinḵ’ānar byabastʰā aziyei karilehenten.’ 459
'iba / -ba’ [bʰaviṣyat kāl] - ‘eo” zen aparāk buziba, aparār manar kaṭā buzi pāba.' 460

04.06.16 Assamese “ekʰet” :-

The usages of Assamese personal pronoun ‘ekʰet’ are as following :

1. The third personal pronoun ‘ekʰet’ is used to denote the person of whom is spoken of or the object of the speech. It is generally used in honorific sense. e.g.,

‘ekʰet bebeziyāloī gal dāroga xaiktyār lagat.’ 461

2. The pronoun ‘ekʰet’ is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., ‘ekʰet kāxate ācʰe zetiya āpuni cintā karibalai eko nāi.’ 462

3. The pronoun ‘ekʰet’ is always used in singular number. e.g., ‘ekʰet ene ezan mānuh zizanak āmī ketiyāo bipadat dʰairyā heruowā dekʰā nāi.’ 463

4. To express the plurality of the pronoun ‘ekʰet’ the plural affix ‘-xakal’ is used as ‘ekʰetxakal’. e.g., ‘ekʰetxakal ātaīkeuzanēi āhi pālehi zetiya xabʰār kām ārambʰa kariba parā zāy.’ 464

5. The pronoun ‘ekʰet’ and its plural form ‘ekʰetxakal’ are used for both in masculine as well as in feminine gender. e.g., ‘

(i) “aparāi xaxāṅkak dekʰuvāi beherātōk kale, ‘ekʰet caudʰuri cāhebar bʰāyek.’”[mas.] 465

458. ~ Ibid ~
459. ~ Ibid ~
460. Malik, Syed Abdul; Aghari Atmar Kahini, p. 78.
461. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 17.
462. General Standard Usage.
463. ~ Ibid ~
464. ~ Ibid ~
465. Malik, Syed Abdul ; Aghari Atmar Kahini, p. 103.

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(ii) 'ekhetxakal āmār gāwa'r nāmgh'arār āyatr.[fem.]

6. The pronoun 'ekhet' and its plural form 'ekhetxakal' do not decline for case inflection and the case affixes are directly attached to them. e.g.,—

(i) 'ekhet [ekhet + e] xadāy rātipuwa eg'antā xamay k'ozkārē.'

(ii) 'ekhetxakal [ekhetxakal + ak] ab'yart'ānā samitir xadasya karā hāl.'

7. The relational affix '-k' or '-ek' follows the nouns of relationship when they are used with the pronoun 'ekhet'. e.g.,—

(i) 'ekhetar deutāk swādh'inātā sangrāmi āc'hil'

(ii) 'ekhetar kakaek ezan bik'yāt xāhitya samālocāk.'

8. The pronoun 'ekhet' takes the third personal verb forms.

(i) For the verb 'ha' (to be) both the singular and plural pronominal forms 'ekhet' and 'ekhetxakal' take the form 'hay' as 'ekhet hay', 'ekhetxakal hay'. Generally the verb form remains ommitted in the speech. e.g.,—

'ekhet caudhuri cahebar b'aye.' ['hay' ommitted]

(ii) For the other verbs used with the pronoun 'ekhet' and its plural form 'ekhetxakal' the verbal affixes '-e/-y', '-iche/-ile/-le/-il/-ie/-il/-lehe/-lehe/-len', and '-iba/-ba' are attached to the verbal stem and used to express different tenses. e.g.,—

'-e/-y [nitia bartamān kāl] — 'ekhete xakalo kām nīyārikai kare.'

'-ich' [swarūp/purna bartamān] — 'ekhete etiyā cit'ihk'ān lik' ich'ē.'

'-ile/-le/-il/-l [swarūp b'ūt/attt kāl] — 'ekhet bebeiyāloī gol dāroğā xaiktyār lagat.'

466. General Standard Usage.
467. ~ Ibid ~
468. ~ Ibid ~
469. ~ Ibid ~
470. ~ Ibid ~
471. Malik, Syed Abdul; Aghari Atmar Kahini, p. 103.
472. General Standard Usage.
473. ~ Ibid ~
474. Bhattacharya, Birendra Kumar; Mrityunjay, p. 17.
The usages of Hindi personal pronoun ‘wah’ are as following:–

1. The third personal pronoun ‘wah’ is used to denote the person of whom is spoken of or the object of the speech. e.g.– ‘wah mere liye ajnavi hai, lekin lagta hai ki usme kuch eisa hai jo mai”ne nahf jana hai.’

2. The pronoun ‘wah’ is a remote pronoun, i.e., it indicates the person or thing at a distance. e.g.,–

   ‘wah øwegã mルド malayaj-sã lahrätä apne maskn bãl, 
   uske ad”aro” se p”ailegi nav mad”umay smiti-latikã-praval.’

3. The pronoun ‘wah’ is always used in singular number. e.g.,–

   ‘ranjan : uski kot samaj” nahi”. wah sabko markar, ág lagãkar samasyão” 
   kã hal cãhtã hai”.

4. The pronoun ‘wah’ is free of gender distinction. It is used in both masculine and femanine gender. e.g.,–

   (i) ‘jo gáliyã” de sakte hai”, wah zarür insän hai.” [mas.]
   (ii) ‘wah nahi” sud”arnã cãhti, tab mai” unhe” kyã sud”ãrã” ?’ [fem.]

5. The pronoun ‘wah’ is declined for case inflection as follows:–
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(a) In nominative case 'wah' is inflected in two ways—by taking two affixes 'j' and 'ne':

(i) 'j' occurs if the verb is either in present or future tense and the pronoun maintain the original form 'wah'. e.g.,--

(a) 'wah nahi' sudhrarnā cāhti, tab mai" unhe" kyā sudhrānū?' [present] 483
(b) 'rūmāl se qim kā huvā sir taniksā jūkā huvā tā, jisse yoke ne anumān kiyā ki wah prāt'ānā kar rahu hogn.' [future] 484

(ii) While the verb is in past tense and in the categories of 'sāmānī bāt', 'āsanna bāt', 'pūrṇa bāt' and 'sandīqdhā bāt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as 'us'. e.g.,-- 'mātul : mai" samajha hun ki usne sannyas nahi" liyā.' 485

(b) In accusative case 'wah' is first declined to 'us' and the case affix follow this form. In accusative case two declined forms are found—

(i) 'use', e.g., --

'tap nahi" hai jūdra kā kartavya,
pīr se soc lo śambuk !
use sewā karm hi bāvya,
kyo" usme" kare wah cuk.' 486

(ii) 'usko', e.g.,-- 'adhik kkoz k̄abar lagāne par patā calā ki usko din pūre lag rahe tē.' 487

(c) In instrumental, dative, ablative and locative cases 'wah' is first declined to 'us' and then respective case affixes follow. e.g.,--

(i) 'mere pati ne apne bete ko āwārā aur na jāne kyā kyā kahkar yah ilzām lagāyā ki use ko buri bimmāri hai, jo usse mujh'ē lag gayi hai aur mujh'ē se mere pati ko. isliye haspatāl me merā muāynā hogā.' 488

483. Kumar, Jainendra ; Tyagpatra, p. 61.
484. Ajneya ; Apne Apne Ajnavi, p. 10.
485. Mohan Rakesh ; Asad ka ek Din, p. 92.
486. Gupta, Jagdish ; Shmubuk, p.50.
487. Kumar, Jainendra ; Tyagpatra, p. 68.
488. Amrita Pritam ; 'zindegi ki Rau : Kusum Dutta' – Kadi Dhup ka Safar, p. 93

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(i) "rāṃ jo kuch kahā mai"ne
huyi usme" ho kahi" yadi cūk
to na lānā d̐yān,
ab nirdeh hokar
aur tumse kyā kahe sambuk." 489

(ii) 'wah use našt karnā cāhti hai to kisi ko uspar ālocanā karne kā kyā
ad̐ikār hai ?" 490

(d) In genitive case the pronoun 'wah' declines to 'us' and the relational
affixes 'ka-', 'ke' and 'ki' follow forming 'uskā' (for singular masculine success-
sor), 'uske' (for plural masculine successor) and 'uskr' (for both singular and plural
feminine successor). e.g.,

'agar lek'ak bimār ho jāye, naye srjan ke liye uskā swāst'ya na rahe,
to, yah awad'yi pūrī hone se pehle b'h: uski penjān ho sakti hai", uske racnākāl
kt cāhe das baras ht hue ho." 491

6. The pronoun 'wah' takes the verb forms similar to the second personal pronoun
'tā'. For the verb 'honā' (to be) the pronominal form 'wah' takes the form 'hai' as
'wah hai'. e.g.,

'itne me us vyakti ne ākar kahā ki wah āpko bulā rahi hai.' 492

For the other verbs used with the pronoun 'wah' the verbal affixes the verbal
affixes 'tā', 'gā', 'yā' and 't̐ā' are attached to the verbal stem and used to express
different tenses. e.g.,

(i) 'tā' - 'kālidās : samay ad̐ik fakīṭāli hai. kyo'ki wah pratīkṣā nahi
karta." 493

(ii) 'gā' - 'vilomi: parantu mai' samaj'ītā hu" wah ek bār āyegā āvalya.' 494

489. Gupta, Jagdish ; Shmbuk, p.98.
490. Mohan Rakesh ; Asad ka ek Din, p. 12.
492. Kumar, Jainendra ; Tyagpatra, p. 51.
493. Mohan Rakesh ; Asad ka ek Din, p. 111.
494. ~ Ibid ~, p. 80.

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04.06.18 Hindi "we" :-

The usages of Hindi personal pronoun 'we' are as following :-

1. The third personal pronoun 'we' is used to denote the persons or things of whom is spoken of or the object of the speech. e.g. -

   'jid'ar dek'â rám ne
   sitâ nazár äyi'
   we cakit t'e
   we b'ramit t'e
   socute
   yah satya hai
   yâ mâtra parc'âyi !

2. The pronoun 'we' is generally used in plural number. e.g., - But at times it is used in the singular sense also to show respect or honour to the person. e.g., -

   'mallikâ : we äye hai" aur parwat jîk'ar ki or gaye hai" ?

Whenever 'we' is used in honorific singular sense to show the plurality of the pronoun 'log' is attached with it forming 'welog'. e.g., - 'matul : awâịa jâyegâ welog iske anucar hai" jo abhîstuti karke ise le jâye"ge.'

3. The pronoun 'we' is free of gender distinction. It is used for both masculine and feminine gender. e.g., -

   (i) 'dekk'ar unko q'ira dâwâgni se ab
dravit mamyâ se

   wahi pratibimb prakatit ho gayâ' [mas.]

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495. Ajneya ; Apne Apne Ajnavi, p. 59.
496. Dwivedi, Hazariprasad ; Ashok ke Phul, p.10.
497. Gupta, Jagdish ; Shambuk, p. 35.
498. Mohan Rakesh ; Asad ka ek Din, p. 55.
499. ~ Ibid ~, p. 27.
500. Gupta, Jagdish ; Shambuk, p. 35.
4. The pronoun 'we' is a remote pronoun, i.e., it indicates the persons or things at a distance. e.g., – 'priyangu : we parwat fıkhkar ki or ghumne gaye tē.'

5. The pronoun 'we' is declined for case inflection as follows:

(a) In nominative case 'we' is inflected in two ways – by taking two affixes 'φ' and 'ne';

(i) 'φ' occurs if the verb is either in present or future tense and the pronoun maintain the original form 'we'. e.g., –

'mere gāo" me" jo jātiyā" basi hai", we kisi ujre mahal yā garī huyi ito" se kam mahatwapurna to hai hi nahi", adhīk mahatwapurna hai.'

(ii) While the verb is in past tense and in the categories of 'sāmānya būt', 'āsanna būt', 'pūrṇa būt' and 'sandigdha būt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as 'un'. e.g., –

(b) In accusative case 'we' is first declined to 'un' and the case affix follow this form. In accusative case two declined forms are found –

(i) 'unhe", e.g., – 'mai" unhe" pālne wāli āyā nahi" tā, mā" tā." 504
(ii) 'unko', e.g., – 'dekhz kar unko ghirā dāwāgni se ab dravit māntā se wahu pratibimb prakaṭit ho gayā' 505

(c) In instrumental, dative, ablative and locative cases 'we' is first declined to 'un' and then respective case affixes follow. e.g., – 'nikṣep : ...... kabhī kabhī soctā hu", ek bār ujjayini jākar unse mil āu". 506

(d) In genitive case the pronoun 'we' declines to 'un' and the relational

501. Ajneya ; Apne Apne Ajnavi, p. 10.
502. Mohan Rakesh ; Asad ka ek Din, p. 76.
503. Dwivedi, Hazariprasad ; 'Meri Janmabhumi’ – Ashok ke Phul, p.34.
505. Gupta, Jagdish ; Shambuk, p. 35.
506. Mohan Rakesh ; Asad ka ek Din, p. 50.
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...affixes ‘-kā’, ‘-ke’ and ‘-kt’ follow forming ‘unkā’ (for singular masculine successor), ‘unke’ (for plural masculine successor) and ‘unkr’ (for both singular and plural feminine successor). e.g., –

(i) ‘jugnuo” kr jyoti ramya atrv
  par gayā jvo” tārako” me jiv
  jānkar mani lapakte hai sarp
  kintu unkā tūt jätā darp’

(ii) ‘yadyapi
t'e sab ke sab
sāg-pāt sewā swikārte
ghāis gaye hai” mere hāt
unsab ke āśram kā
dhārī ko
jhārte buharte’

(iii) ‘mujhē dākūo” ke cehre bare bhayānak lag rahe t'e jāyad saṃskār” me”
unki bhayānak kalpanā t”i.”

6. The pronoun ‘we’ takes the verb forms similar to the second personal pronoun ‘āp’. For the verb ‘honā’ the pronominal form ‘we’ takes the form ‘hai” as ‘we hai”’. e.g., – ‘mallyākā : we āye hai” aur parwat jikhar ki or gaye hai”’.

For the other verbs used with the pronoun ‘we’ the verbal affixes ‘-te’, ‘-ge’, ‘-yā’ / ‘-ye’, ‘-ye”, and ‘tā’ / ‘tē’ are attached to the verbal stem and used to express different tenses. e.g., –

(i) ‘-te’ – ‘merā torā jānā
  antatafj
  unko b’ti nahi” k’alā

507. Gupta, Jagdish; Shambuk, p. 41.
508. ~ 508 ~, p. 86.
510. Mohan Rakesh; Asad ka ek Din, p. 55.

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The usages of Assamese personal pronoun 'xī' are as following:

1. The third personal pronoun 'xī' is used to denote the person or animal of whom
   is spoken of or the object of the speech. It is generally used in inferior sense, e.g.
   - 'bīyā g'harat zāte koneo xī ahā gam nāpāy.' 519

2. The pronoun 'xī' is a remote pronoun, i.e., it indicates the persons or things at
   a distance. e.g., - 'ketiyābā xī zāba nowārile xaikiyā nize zāy.' 520

3. The pronoun 'xī' is always used in singular number. e.g., -
   
   'd'hapur bāg'har āgtel k'howā lōrā, xī t'hākiba gāro gao'kūnat.' 521

4. With the pronoun 'xī' the singular definitives 'zan', 'garā', 'ti', 'to' etc. can
   be attached. e.g., -

511. Gupta, Jagdish; Shambuk, p. 81.
512. General Standard Usage
513. ~Ibid~
514. Mohan Rakesh ; Asad ka ek Din, p. 55.
515. General Standard Usage
516. Kumar, Jainendra ; Tyagpatra, p. 52.
517. General Standard Usage
518. Mohan Rakesh ; Asad ka ek Din, p. 76.
519. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 236.
520. Das, Jogesh ; Dawar Aru Nai, p. 59.
521. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 60.
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(i) “razāī xuḍhile gadā ko’warak
ki kārane tai āfray dili?
nezānane xito rāzdrohi buli
xāpak xumāī g’hara alai nili.” 522

(ii) ‘kintu zarālehe zarāle, xizanr ciar bāk’ar bec’hile hōl.’ 523

5. To be used in plural number the number affix ‘-ha’f’ is attached to ‘xi’ forming ‘xiha’f’. e.g., –
‘xeibor xāḍhukāṭ’ār mazate xiha’t opaze, tār māzate xiha’t dāgar hay.’ 524

6. With the pronoun ‘xi’ the plural definitives ‘-bor’, ‘-bilāk’, etc. also can be attached. e.g., –
‘xibor āmār iyār lorā nahay, ān gaō’r parā ahā.’ 525

7. The pronoun ‘xi’ is used for person in masculine gender. e.g., – ‘labḥitā : zi
dekār antarat biplabar zuı zwalā nāi, xi azir dinar dekā habai nowāre.’ 526

8. The pronoun ‘xi’ is declined for case inflection as follows:–

(a) In nominative case ‘xi’ is used in the original form and with its plural form ‘xiha’f’ the case affix ‘e’ is annexed. e.g., –
(i) ‘iyāt kāko xi manar kat’hā k’uli kaba nowāre.’ 527
(ii) ‘konobā mānuh etāk xiha’te āgbāṛi ahā dek’hile.’ 528

(b) In other cases ‘xi’ is first declines to ‘tā’- and the case affix follow this form. e.g., – ‘āzir zagatāt tāk koneo eko múlyā nidiye.’ 529

9. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘xi’. In such case instead of ‘xi’ the declension of the pronoun ‘tā’- is used followed by possessive affix ‘-r’. e.g., – ‘tār deutāk.’ 530

522. ‘Sonamuwa’ – Jaydhwani, Dhwani Kavi Binanda Chandra Baruar Kabita Sankalan, p. 236
523. Bhattacharya, Birendra Kumar; Mrityunjay, p. 62.
525. General Standard Usage
526. Agarwala, Jyotiprasad ; Labhitā, p. 43.
528. Das, Jogesh ; Dawar Aru Nai, p. 32.
529. ~Ibid~ , p. 11.
530. General Standard Usage
10. The pronoun ‘x’ takes the third personal verb forms.

(i) For the verb ‘ha’ (to be) both the singular and plural pronominal forms ‘x’ and ‘xha’t’ take the form ‘hay’ as ‘x hay’, ‘xha’t hay’. Generally the verb form ‘hay’ remains omitted in the speech. e.g., ‘x enekai g^oc^ di cakari kin^ar durg^or birod’h.’[‘hay’ ommitted] 531

(ii) For the other verbs used with the pronoun ‘x’ the verbal affixes ‘-e’/ ‘-y’, ‘-ic^e’, ‘-ile/-le/-il/-l’, ‘-ic^il’, ‘-ilehe’ten/-lehe’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g.,

‘-e/-y’ [nita bartamn’ kal] – ‘nizar kai niranze kaba zano? xito bec’i kai ^ai nakay. 532

‘-ic^e’ [swarup/purna bartamn] – ‘x kaba noware x kai g^ar, kai bicanat enekai nijcinta hai xii ^ce.’ 533

‘-ile/-le/-il/-l’ [swarup b^ut/atta kai] – ‘rahate gai x xunile b^arapuziyyat xantixenabore ek^an xab^a karic’e.’ 534

‘-ic^il’ [apurna b^ut kai] – ‘x kal k^ai uti hait mohari^il.’ 535

‘-ilehe’ten/-lehe’ten’ [samb^avya b^ut kai] – ‘imandine xii nizei t’ikai kari lak’e lake takai arziba p^arilehe’ten.’ 536

‘-iba/-ba’ [b’avisyat kai] – ‘danpur ba^g’ar agtel k’ow’i lorai [‘hay’ ommitted], x i’akiba goro goon’k^anat.’ 537

04.06.20 Assamese “tai” :

The usages of Assamese personal pronoun ‘tai’ are as following :

1. The third personal pronoun ‘tai’ is used to denote a person or animal about

532. Malik, Sayed Abdul ; Aghari Atmar Kahini, p. 49.
534. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 03.
535. ~ Ibid. ~, p. 100.
536. Das, Jogesh ; Dawar Aru Nai, p. 61.
537. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 60.
whom is spoken of or the object of the speech. It is generally used in inferior sense. e.g., – ‘taï kršakar čhōwalt, taï bhwātmhāi āpunī kari kẖāba lāgiba – candanako kẖwāba lāgiba.’

2. The pronoun ‘taï’ is a remote pronoun, i.e., it indicates the person or animal at a distance. e.g., – ‘gōxā’ir cacut paril xamukẖar tilār xito pāredi utẖi aḥā ezāni kāzalī gāi. taï powāli heruwāi hembeliyāī ācẖe.’

3. The pronoun ‘taï’ is always used in singular number. e.g., – ‘annyar oparat nirbẖar nakari, ānalai bāt cāī nāẖāki, taï etā ḍekā mātā manuḥar dare xakalo kām kari zāba dẖarile.’

4. To express the plurality of the pronoun ‘taï’ generally the plural form of ‘xi’ i.e., ‘xīha’ is used, the use of the natural plural form of this pronoun ‘tāiha’ is very rare. e.g., – ‘bahīẖakā buḍzāke kandā-kaṭā karā nāi. bar axahāy howār darehe xīha’bā ḍah ācẖe.’

6. With the plural form of ‘taï’ i.e., ‘xīha’رض, the plural definitives ‘-bor’, ‘-bilāk’, ‘-hāl’, etc. can be attached. e.g., – ‘xīha’梧-bor/bilāk/hāl etiyālaike āhi powā nāi.’

7. The pronoun ‘taï’ is always used for person in feminine gender and for animal also. e.g., – ‘taï candanar akal mākei nahay, haẖāt nohowā hai zowā ḍambarur tẖāyo pūrāi bahībār zatna karile taï.’

8. The pronoun ‘taï’ and its plural form ‘xīha’رض do not decline for case inflection and the case affixes are directly attached to them. In nominative case ‘taï’ is always used without annexation of any case affix but the plural form ‘xīha’رض is used in in both the style i.e. with the annexation of affix ‘-e’ as well as without annexation of any case affix. e.g., –

538. Malik, Sayed Abdul; ‘Kalkutar Amrit Bhanda’ – Pora Gaont Pahila Bahag, p. 05.
539. Bhattacharya, Birendra Kumar; Mrityunjay, p. 78.
540. Malik, Sayed Abdul; ‘Kalkutar Amrit Bhanda’ – Pora Gaont Pahila Bahag, p. 05.
541. Goswami, Mamoni Raisom; Nilkanthi Braj, p. 10.
542. General Standard Usage
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(i) 'iphale gharbāri, gohāli, xakalo tāi cikunāi rākhiba lage.'

(ii) 'xiha't āhi ocarate t'īya dicilhi. c'owālizanye c'ātip'ūti karic'il. mākzanye āyoqinā baftalo āgbārañ dic'īl.'

(iii) 'māk aru pātgāb'aruzān xonefwar āhi powār āgatē ā''tar hōl. xiha' te tāk āpyāyita karār kat'bā xi xonefwarak nakay.'

9. The relational affix 'k' or 'ek' follows the nouns of relationship when they are used with the pronoun 'tāi'. e.g., - 'tāi āhi deutākak d'arilehi bole āmāro ānība lāge.'

10. The pronoun 'tāi' takes the third personal verb forms.

   (i) For the verb 'ha' (to be) both the singular and plural pronominal forms 'tāi' and 'xiha' take the form 'hay' or 'ācē' as 'tāi hay' 'tāi ācē' and 'xiha't hay' 'xiha' tar ācē.' Generally the the verb form 'hay' 'ācē' remains omitted in the speech. e.g., - 'tāiř muk'manḍalat kihābar raṛcuwā mādakatā (ācē omitted).'

   (ii) For the other verbs used with the pronoun 'tāi' the verbal affixes 'e' / 'y', 'icē', 'īle / -le / -il / -l', 'icē'il', 'lehe' / 'lehe' ten', and 'iba / -ba' are attached to the verbal stem and used to express different tenses. e.g., -

   'e / -y' [nitya bartamān kāl] - 'tāi iyā t'ākile gāro gao' t kātāto eneye pracaṛ hōba.'

   'icē' [swarūp/purna bartamān] - 'tāi ekmātra swāmizār bābei eit'init apekšā karic'ē.'

   'īle / -le / -il / -l' [swarūp b'ūt/att kāl] - 'tāi bācē t'akār aru candanak manuh kari tolār brat grahan karile'
Chapter 4 - Personal Pronouns

The usages of Assamese personal pronoun ‘teo’ are as following:

1. The third personal pronoun ‘teo’ is used to denote the persons or things of whom is spoken of or the object of the speech. It is generally used in familiar and polite sense. e.g., ‘teo’ kon, ki kare, kor parā āhīc’e, kiya āhīc’e, kōlai zāba eko kaba nowāre.’

2. The pronoun ‘teo’ is a remote pronoun, i.e., it indicates the person at a distance. e.g., ‘teo’ kar mānuh, āgeye teo kat āch’il, eibilāk kat’hā kewe nāzānic’īl.’

3. The pronoun ‘teo’ is always used in singular number. e.g., ‘teo’ kono mānuhake teo’r āch ál cināki nidic’hīl.’

4. To express the plurality of the pronoun ‘teo’ the plural affix ‘-lok’ is used as ‘teo’lok’. e.g., ‘zi xakal anwesi zogiyē dexe dexe b’raman kare teo’lok āmār nicei ocaratei āch’e.’

Sometimes, the plural affix ‘-bilāk’ is also annexed to the pronoun ‘teo’ as ‘teo’bilāk’ to express the plurality. But this type of usage is very rare. e.g., ‘

‘kintu badan aru lakšmikantai teo’bilāk zowār pic’hato barpetyā dekābilākak uttezita karibalai d’arile.’

552. Das, Jogesh ; Emuthi Dhuli, p. 24.
553. General Standard Usage
554. Saikia, Prabina ; ‘Rajkanya’ – Citra Turag, p. 06.
556. Bardoloi, Rajanikanta ; Manomati, p. 40.
557. ~ Ibid ~ p. 41.
558. Goswami, Mamoni Raisom ; Nilkanthi Braj, p. 120.
559. Bardoloi, Rajanikanta ; Manomati, p. 173.
5. The pronoun ‘teo’ is used for both in masculine as well as in feminine gender.

(i) ‘lakšmikānta : teo mok bʰāl pāy ne nepāy xeito xaṭʰikkai kaba nowāro’.’

560 [mas.]

(ii) ‘kintu teo nipun grhin. gʰarat ḍʰe’kto etā pāti laicʰe.’ [fem.]

6. In nominative case, the pronoun ‘teo’ and its plural form ‘teo³lok’, generally used without the annexation of any case affix. But sometimes the case affix ‘e’ is attached to the plural form ‘teo³lok’ e.g., –

(i) ‘teo cakur āgat meli lowāālocanikʰano kono bijeśālocani nācʰil, tāte xeī ālocanikʰan dui-tini māh āgār.’

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(ii) ‘zimān dinalaike pāre teo³loke xantānak niyantran rāmat rākʰiba k’oze.’

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For the other cases both ‘teo’ and ‘teo³lok’ do not decline and the case affixes are directly annexed with them. e.g., –

(i) ‘teo³r pāṇḍīyat mugdʰa hai barnagarar pāṇḍīt xamāzaza teo³k bʰāgawat bʰattācārya upādʰi zācicʰil.’

564

(ii) ‘bidexi bʰāsār xabdar bahul prayogat nizar pāṇḍītyar paricay dibalai teo³lokar āgrah ācʰil.’

565

7. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘teo’. e.g., – ‘āzi ek xmāhm xūnyatāi bāre bāre teo³k manat pelāi dile ze teo³r gʰainyekei teo³r kārāne ācʰil samasta prtʰivi.’

566

8. The pronoun ‘teo’ takes the third personal verb forms.

(i) For the verbal root ‘ha’ (to be) both the singular and plural pronominal

561. Saikia, Prabina ; ‘Abhishek’ – Citra Turag, p. 72.
563. Bargohayin, Homen ; Pita Putra, p. 244.
564. Baruah, Dr. Birinchi Kumar ; Axomiya Katha Xahitya, p. 19.
565. ~ Ibid ~, p. 34.
566. Bargohayin, Homen ; Pita Putra, p. 295.
forms. ‘teo’ and ‘teo’lok’ take the form ‘hay’ as ‘teo’ hay’, ‘teo’lok hay’. Generally the verb form ‘hay’ remains ommitted. e.g., – ‘apuni zi b’adramahilār g’ar b’ārā laic’e xeigaranāki tirotāre teo’ c’owālt [hay ommitted].’

(ii) For the other verbs used with the pronoun ‘teo’ the verbal affixes ‘-e’ / ‘-y’, ‘-ic’e’, ‘-ile’/ ‘-il’/ ‘-i’, ‘-ile’hil’, ‘-ile’he’ten / -le’he’ten’, and ‘-iba’/-ba’ are attached to the verbal stem and used to express different tenses. e.g., –

‘-e / -y’ [nitya bartamān kāl] – ‘larātor b’aviṣyat b’āl karibalai hale tāk ze caharar skulalai pat’owā darkār, xeī kat’hā teo’ b’hālkaiye buzi pāy.’

‘-c’e’/-ic’e’ [swarūp/purna bartamān] – ‘teo’lok gān xunibār kārinehe mane mane bahi ac’e.’

‘-ile’ / ‘-le’ / ‘-il’ [swarūp b’hūt/att kāl] – ‘teo’ kic’huxamay iswarar nām smaranā karile āru topānir kōlāt nizakte xamarpan karile.’

‘-ic’il’ [apurna b’hūt kāl] – ‘teo’lok duyozaṅare dīrā bīfwać hāic’il ze b’āviṣyatat teo’lok izanar abihane xizan t’ākiba nowāriba.’

‘-ile’he’ten / -le’he’ten’ [samb’hāvya b’hūt kāl] – ‘lagarbor ahā hole teo’o cinemā cābalai gollhe’ten.’

‘-iba’/-ba’ [b’aviṣyat kāl] – ‘manate t’ik karile bāhirp’ālar parā dwārat konobāi hāt DIYĀR āb’āx pālei teo’ cinnarība.’

04.06.22 Assamese “tek’et” :-

The usages of Assamese personal pronoun ‘tek’et’ are as following :-

1. The third personal pronoun ‘tek’et’ is used to denote the person of whom is

567. Das, Dhan Chandra ; Mallika Das, p. 272.
568. Bargohayin, Homen ; Pita Putra, p. 31.
569. Malik, Sayed Abdul ; Aghari Atmar Kahini, p. 71.
570. Bargohayin, Homen ; Pita Putra, p. 32.
571. Malik, Sayed Abdul ; Aghari Atmar Kahini, p. 112.
572. General Standard Usage
573. Baruah, Kanchan ; Grahananta, p. 08.
spoken of or the object of the speech. It is generally used in honorific sense, e.g.,
- ‘tek⁴h et zadi nirdoṣyei ācʰil, tente tek⁴h ete kʰālāc nāpāle kiya?’ ⁵⁷⁴

2. The pronoun ‘tek⁴h et’ is a remote pronoun, i.e., it indicates the person at a
distance. e.g., – ‘tek⁴h et ahi pālei āmi āponār cʰowālir puŋkʰānu puŋkʰ abʰābe
cikitsā hātāt lóm.’ ⁵⁷⁵

3. The pronoun ‘tek⁴h et’ is always used in singular number. e.g., – ‘bʰîmcandrar
oparat tek⁴h et axantuṣṭa nahay. tek⁴h et axantuṣṭa bākʰarar māke tek⁴h etak eri
zowāt.’ ⁵⁷⁶

4. To express the plurality of the pronoun ‘tek⁴h et’ the plural affix ‘-xakal’ is used
as ‘tek⁴h etxakal’. e.g., – ‘tek⁴h etxakal āzi āmār g’haraḷai ahā kalʰā ācʰe.’ ⁵⁷⁷

5. The pronoun ‘tek⁴h et’ is used for both in masculine as well as in feminine gender.
e.g., (i) ‘tek⁴h et eikʰ an hāiskular pradʰ ān xiksak.’ ⁵⁷⁸ [mas.]
(ii) ‘tek⁴h et mahilā xamitir xabʰānetr.’ ⁵⁷⁹ [fem.]

6. The pronoun ‘tek⁴h et’ and its plural form ‘tek⁴h etxakal’ do not decline for case
inflection and the case affixes are directly attached to them. e.g., –
(i) ‘gʰarat akale bahi kettīyābā tek⁴h ete xeiborake bʰābi tʰāke’ ⁵⁸⁰
(ii) ‘tek⁴h etar racanāt kriyāpadar nānā kālār rūpar xāmānṣya gʰaticʰ e.’ ⁵⁸¹ etc.

7. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are
used with the pronoun ‘tek⁴h et’. e.g., – ‘tek⁴h etar nizar bowārryke ālpaicān dʰ ari
aru ananda diba pāriba.’ ⁵⁸²

8. The pronoun ‘tek⁴h et’ takes the third personal verb forms.
   (i) For the verb ‘ha’ (to be) both the singular and plural pronominal forms

⁵⁷⁴. Das, Dhan Chandra ; Mallika Das, p. 132.
⁵⁷⁶. Das, Jogesh ; Dawar aru Nai, p. 02.
⁵⁷⁷. General Standard Usage
⁵⁷⁸. ~ Ibid ~
⁵⁷⁹. ~ Ibid ~
⁵⁸⁰. Das, Jogesh ; Dawar aru Nai, p. 01.
⁵⁸¹. Baruah, Dr. Birinchi Kumar ; Axomiya Katha Xahitya, p. 23.
⁵⁸². Das, Jogesh ; Dawar aru Nai, p. 54.
'tek\textonequote{et}' and 'tek\textonequote{etxakal}' take the form 'hay' as 'tek\textonequote{et} hay', 'tek\textonequote{etxakal} hay'. Generally the verb form 'hay' remains ommitted in the speech. e.g., -- 'iyālai āhibare parā tek\textonequote{et} maunabrati ['hay' ommitted].' 583

(ii) For the other verbs used with the pronoun 'tek\textonequote{et}' and its plural form 'tek\textonequote{etxakal}' the verbal affixes '-e' / '-y', '-ic\textonequote{e}', '-ile / -le / -il / -l', '-ic\textonequote{il}', '-ilehe\textonequote{ten} / -lehe\textonequote{ten}', and '-iba/-ba' are attached to the verbal stem and used to express different tenses. e.g., --

'-e / -y' [nitya bartamān kāl] -- 'tek\textonequote{et} pākg\textonequote{ar} ocaredi t'akā bātediyei xadāy b\textonequote{itar} xomāy.' 584

'-ic\textonequote{e}' [swarūp/purna bartamān] -- 'ei kāmat maihe prat\textonequote{h}ame āgbāgic\textonequote{ilo}. ava\textonequote{y}e tek\textonequote{ete} xahāy karič\textonequote{e}.' 585

'-ile / -le / -il / -l' [swarūp b\textonequote{üt}/attā kāl] -- 'ab\textonequote{iz}a brrdd\textonequote{ar} ene prakāṇḍa b'ul hai zowār bābe tek\textonequote{ete} nizake kāmā kariba nowārile.' 586

'-ic\textonequote{il}' [apurna b\textonequote{üt} kāl] -- 'tek\textonequote{ete} xidina nizg\textonequote{arat} zui dibalai d'unren xāmār hātāt nizei prazwalit ā'riyā tuli dic\textonequote{il}.' 587

'-ilehe\textonequote{ten} / -lehe\textonequote{ten}' [samb\textonequote{b}āvyā b\textonequote{üt} kāl] -- 'xakalowe kowā hole tek\textonequote{etei} xab\textonequote{āpati h\textonequote{olhe\textonequote{ten}}.' 588

'-iba/-ba' [b\textonequote{aviśyat} kāl] -- 'tek\textonequote{etar} muktilaio āru bod\textonequote{kar}o be\textonequote{h}i din nāi. hayto tek\textonequote{etei} xonkāleī zorhāt zerār lauhadwārat xex namaskār dība.' 589

04.07 Similarities of the Personal Pronouns in Hindi and Assamese :

The following similarities between Hindi and Assamese personal pronouns are observed during the above discussion:

04.07.01 Similarities of the meaning and definition : The meaning and definition

583. Das, Dhan Chandra ; Mallika Das, p. 270.
584. Das, Jogesh ; Dawar aru Nai, p. 02.
585. Das, Jogesh ; Emuthi Dhuli, p. 90.
586. Das, Jogesh ; Dawar aru Nai, p. 88.
587. Das, Dhan Chandra ; Mallika Das, p. 291.
588. General Standard Usage
589. Das, Dhan Chandra ; Mallika Das, p. 133.
of the personal pronoun is very much similar in both Hindi and Assamese except the words and style of interpretation which naturally vary from scholar to scholar.

The name Personal Pronoun literary means the pronouns which refer to a person. In grammar, a word such as 'I' (Hin. 'mai"'; As. 'mai'), 'You' (Hin. 'tir', 'tum', 'tumlog', 'ap', 'aplog'; As. 'tai', 'tahu', 'tumi', 'tomalo', 'apuni', 'aponalo') and 'They' (Hin. 'ye', 'we'; As. 'ihah', 'eo'lok', 'ek'etxakal', 'xiha'ri', 'teo'lok', 'tek'etxakal') which refers to a person in speech or in writing, is called personal pronoun. The Personal Pronouns are so called because they stand for persons (i.e. speaker/writer, listener-reader and the object about which is spoken/written).

The speaker(s) of any language, while talking, uses a specific word to represent himself (or themselves) instead of his (or their) name(s). Similarly, he (they) uses some specific words for the name of the person(s) whom he (they) addresses and also for the name(s) of the person(s) spoken of. As the personal pronouns are used instead of the name of person(s) i.e. the nouns which are declinable words by nature, they also possess the same characteristics. That means the personal pronouns are also declinable in nature.

Therefore, the personal pronoun can be defined as following:

"The Pronoun used instead of the name of the persons which distinguishes the speaker, the listener and the object i.e. the person spoken of is called the Personal Pronoun."

This definition of personal pronoun is accepted with little variation of the usages of words and style of interpretation in both Hindi and Assamese.

04.07.02 Similarities of the essence of the personal pronoun: The essence of the personal pronoun depicted by different scholars of Hindi and Assamese are almost similar. The personal pronouns are most significant among all the other kinds of the pronouns in all languages. Without the existence of the personal pronouns we have to use the noun words for the speaker as well as for the listener and the object of the speech. Moreover, instead of the personal pronouns it would have been very
difficult to distinguish and understand the person who speaks, the person who listens the speaker and about whom is spoken.

In both Hindi and Assamese the personal pronouns directly influence the verbal forms. In absence of the pronouns of the first person and second person a good number of verbal forms related to those pronouns would have been omitted. In that case only one third of the verbal forms used with the pronouns of third person are practically existed and we can get rid of the burden of two third of the total verbal forms which are being used at present.

04.07.03 Similarities of the Sub-classification of the Personal Pronoun : The Personal Pronouns in both Hindi and Assamese are classified in the similar manner on the basis of the grammatical category called 'Person' except the names of the three 'persons' which are obviously different for the difference of languages.

(a) The personal pronouns in both Hindi and Assamese are grouped into three categories, i.e., (i) Pronouns of First Person, (ii) Pronouns of Second Person and (iii) Pronouns of Third Person.

(b) The pronouns of the first person in both singular and plural forms and all pronouns of the second personal singular forms and two out of three plural forms (except the plural forms of Hin. 'tū' and As. 'tai') are found similar as the counterpart of each other both in forms and usages as following :-

(i) **Pronouns of First Person** : The Hindi first personal pronouns 'mai', and 'ham' resembles the Assamese second personal pronouns 'mai', and 'āmi' as following –

<table>
<thead>
<tr>
<th></th>
<th>Hindi 'mai'</th>
<th>Assamese 'mai'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>'mai'</td>
<td>'mai'</td>
</tr>
<tr>
<td>Plur.</td>
<td>'ham'</td>
<td>'āmi'</td>
</tr>
</tbody>
</table>

(ii) **Pronouns of Second Person** : The Hindi second personal pronouns 'tū', 'tum' and 'āp' resembles the Assamese second personal pronouns 'tai', 'tumi' and 'āpunī' as following –

<table>
<thead>
<tr>
<th></th>
<th>Hindi 'tū'</th>
<th>Assamese 'tai'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Inferior</td>
<td>'tū'</td>
</tr>
</tbody>
</table>
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Polite – Hindi ‘tum’ Assamese ‘tumi’
Honorific – Hindi ‘āp’ Assamese ‘āpuni’
Plural – Polite – Hindi ‘tumlog’ Assamese ‘tomālok’
Honorific – Hindi ‘āplog’ Assamese ‘āponālok’

04.07.04 Similarities of the Personal Pronoun in Etymology: Etymology of a large number of Personal Pronouns in Hindi and Assamese are similar. For example,

1. Hindi ‘mai’ and Assamese ‘mai’ both are derivative forms of Apabhramsha pronominal form ‘maim’.
   [Sns. mayā > Pal. mayā > Pkt. mai > Ap. mai” > Hin. mai”, Old Asm. māqi > Mod. Asm. mai]
   It will be worth mentioned that the old Assamese first personal pronoun ‘māqi’ is phonetically very near to the Hindi first personal pronoun ‘mai’.

2. The plural first personal pronouns Hindi ‘ham’ and Assamese ‘āmi’ both derived from the same origin i.e. Vedic ‘asme’. The derivation sequence can be showed as following -

3. The second personal singular pronouns Hindi ‘tū’ and Assamese ‘tai’ both have derived from the same origin i.e. Sanskrit ‘twam’.
   The derivation sequence can be showed as following -
   [Sns. twam > Pal. tway > Pkt. tway > Ap. tuhay, tüh > Hin. tū]
   [Sns. twam > Pal. tway > Pkt. tway > Ap. tuhay, tahay, taip > Asm. tai]

4. From the above discussion it may be concluded that the second personal singular polite pronouns Hindi ‘tum’ and Assamese ‘tumi’ both have been derived from the same origin i.e. Vedic ‘yusme’. The derivation sequence can be showed as following –
   [Ved. yusme > Sns. tusme > Pal. tuhme > Pkt. tumhe > Ap. tumhe >
   /250/
Hin. tum /Asm. tumi

04.07.05 Similarities of the Personal Pronoun in relation to various grammatical categories:

04.07.05.01 Similarities of the Personal Pronoun in relation to Person:

(i) In both Hindi and Assamese there are three persons of the pronoun - (i) First Person, (ii) Second Person and (iii) Third Person.

(ii) It is found that both the Hindi and Assamese personal pronouns are grouped on the basis of the grammatical category - 'Person' and the grouping is almost similar. There are three persons in both Hindi and Assamese, they are identical and differ only in the words of nomenclature - (i) First person (Hin. Uttam Purush; As. Pratham Purush), (ii) Second person (Hin. Madhyam Purush; As. Dwitiya Purush) and (iii) Third person (Hin. Annya Purush; As. Tritiya Purush).

(iii) The first person include the pronouns - Hin. ‘mai’ (Sg.), ‘ham’, ‘hamlog’ (Pl.); As. ‘mai’ (Sg.), ‘āmi’, ‘āmālok’ (Pl.)

(iv) The second person is further sub-divied into three groups similarly in both Hindi and Assamese as - (i) Inferior, (ii) Polite and (iii) Honorific. The second person include the following pronouns -

(i) Inferior - Hin. ‘tā’ (Sg.); As. ‘ta’ (Sg.), ‘taha’ (Pl.)

(ii) Polite - Hin. ‘tum’ (Sg.), ‘tumlog’ (Pl.); As. ‘tumi’ (Sg.), ‘tomālok’ (Pl.)

(iii) Honorific - Hin. ‘āp’ (Sg.), ‘āplog’ (Pl.); As. ‘āpunī’ (Sg.), ‘āponālok’ (Pl.)

(v) The third person in both Hindi and Assamese commonly divided into two groups - (a) Proximate and (b) Remote.

04.07.05.02 Similarities of the Personal Pronoun in relation to Number: There are two numbers in both Hindi and Assamese - (i) Singular and (ii) Plural.

It is found that the first personal pronouns in both Hindi and Assamese are different for expressing singularity and plurality, in Hindi - ‘mai’ (Sg.); ‘ham’, ‘hamlog’ (Pl.) and in Assamese - ‘mai’ (Sg.); ‘āmi’, ‘āmālok’ (Pl.).
Hindi second personal inferior pronoun ‘tū’ is used in singular number and ‘tum’ is used as the plural of this pronoun. But ‘tum’ is also used in singular number in polite sense. While ‘tum’ is used to express singularity, a plural affix ‘log’ is attached with it to form the plural pronoun ‘tumlog’ to express the plurality of this pronoun. Similarly, the honorific pronoun ‘āp’ is also used in both singular and plural form. While ‘āp’ is used in singular sense, to express plurality the plural affix ‘log’ is attached to it to form ‘āplog’.

Assamese second personal pronouns are distinctly grouped into three categories — (i) inferior, (ii) polite and (iii) honorific and their usages are specific and limited into their own group. The inferior pronoun ‘tai’ is always used in singular sense and to express plurality of the pronoun the plural affix ‘ha”t’ is attached to form ‘tahat’’. Similarly the pronoun used in polite sense ‘tumi’ always express singularity and to express the plurality of this pronoun, the plural affix ‘lok’ is attached to it to form ‘tomālok’. The honorific pronoun ‘āp’ is used in singular sense and to express the plurality the plural affix ‘lok’ is attached to it to form ‘āponālok’.

It will be worth mentioning that for the plurality of Hindi pronoun ‘tū’ another pronoun ‘tum’ is used, which can be used in singular number too. On the other hand for the plurality of its Assamese counterpart ‘tai’ the plural affix ‘-ha”t’ is attached to form ‘tahat’’ and it is always in plural number. In fact, the Hindi pronouns ‘tum’ and ‘āp’ are used in both singular and plural number, whereas their Assamese counterpart ‘tumi’ and ‘āpun’’ are always used in singular number.

Hindi third personal proximate pronoun ‘yah’ is used in singular number and ‘ye’ to express its plurality. Similarly, third personal remote pronoun ‘wah’ is used in singular number and ‘we’ to express its plurality. But the pronouns ‘ye’ and ‘we’ are used in singular number also. In such case to express the plurality of these pronouns the plural affix ‘log’ is attached with them to form ‘yelog’ and ‘welog’.

Assamese third personal proximate pronouns ‘i’, ‘ei’, ‘eo”’ and ‘ek’et’ are
always used in singular number. To express the plurality of these pronouns the plural affixes ‘-ha’t’, ‘-lok’ and ‘-xakal’ are used to form plural pronouns ‘iha’t’, ‘eo’lok’ and ‘ekhetxakal’.

It will be worth mentioning that in Hindi same pronoun is used in both singular and plural number i.e., ‘ye’ and ‘we’, whereas in Assamese singular and plural pronouns are absolutely different. Moreover, in Hindi only one plural affix ‘log’ is used to be attached with the singular pronoun to express plurality, whereas in Assamese there are three plural affixes ‘-ha’t’, ‘-lok’ and ‘-xakal’ are used for inferior, polite and honorific pronouns respectively. In addition to these affixes other plural affixes like ‘-bor’, ‘-bilak’ etc. may succeed them while expressing plurality of the pronouns.

04.07.05.03 Similarities of the Personal Pronoun in relation to Gender : The first personal and second personal pronouns of both Hindi and Assamese are not gender distinctive, i.e., used in both masculine and feminine gender; but the third personal pronouns in Assamese are gender distinctive, i.e., the pronouns for masculine and feminine gender are different.

It is found that all the personal pronouns in Hindi are not gender distinctive, i.e., they are used for both masculine and feminine gender. The gender of the pronoun is known by the verb forms. The personal pronouns of Assamese except the third personal inferior pronouns are also free from gender distinction. But the gender of the pronouns can not be identified by the verb forms, as they are used in same form for both masculine and feminine gender. The third personal inferior pronouns in Assamese are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language.

04.07.05.04 Similarities of the Personal Pronoun in relation to Case : It is found that both Hindi and Assamese pronouns are commonly inflected for seven cases – (i) Nominative (kartā), (ii) Accusative (karma), (iii) Instrumental (karan), (iv) Dative (sampradān), (v) Ablative (apādān), (vi) Genetive (sambandh) and (vii) Locative
There is one more case form i.e., ‘Vocative’ (sambodhan) which is not applicable for pronouns. The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental case affix ‘dwāra’ which are as following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental</td>
<td>se, ke/re dwāra</td>
<td>-re, -ere, -di, -r dwāra</td>
</tr>
<tr>
<td>(iv) Dative</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loiy</td>
</tr>
<tr>
<td>(v) Ablative</td>
<td>se</td>
<td>-r/-ar parā</td>
</tr>
<tr>
<td>(vi) Genetive</td>
<td>kā, ke, ki</td>
<td>-r, -ar</td>
</tr>
<tr>
<td>(vii) Locative</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

In case inflection the case affixes follow some pronoun directly and in some cases they attach to the pronouns in oblique form, such as in Hindi: tum + ne = tumne, wah + kā = uskā (wah > us); in Assamese: ekkē + -e = ekēte, tai + -r = tor (tai > to-)

The oblique forms of Hindi personal pronouns that preceeds the case affixes are as following:

mai > mujh; ham > hamā; tu > tujh; tum > tumh; yah > is; ye > in; wah > us; we > un.

The oblique forms of Assamese personal pronouns that preceeds the case affixes are as following:

mai > mo-; āmi > āmā-; tai > to-; tumi > tomā-; āpuni > āponā-; i > iyā-; xi > tā-.

Hindi personal pronouns that preceeds the case affixes as in original are as following: ‘āp’.

Assamese personal pronouns that preceeds the case affixes as in original are
as following: ei, eo, ek^et, t'ai, teo, tek^et.

The zero morph of nominative and accusative case is used with the personal pronouns in both Hindi and Assamese. The instrumental 'dwārā' always follows the genitive affix 'ke' or 're' in Hindi and '-r' or '-ar' in Assamese. Another instrumental case affix 'se' in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genitive '-r' followed by the post position (Anupad) 'parā'.

The genitive case affixes in Hindi are gender distinctive as well as number distinctive also unlike the Assamese case affix which is not gender or number distinctive. The Hindi pronouns 'mai', 'ham', 'tū' and 'tum' take the genitive affixes 'rā', 're', 'ri' and the remaining personal pronouns take the affixes 'kā', 'ke', 'kā'.

There are two locative case affixes in Hindi 'me' and 'par', of which the former indicates the location of an object to be inside of anything and the later indicates the same to be on of that thing. In Assamese there is only one locative case affix and thus this type of distinction like Hindi is not observed.

04.08.05 Verb: It is found that the personal pronouns of Hindi have four categories of verbal form, e.g., —

1) Verb form used with the first personal pronoun 'mai',
2) Verb form used with the second personal pronoun 'tum'
3) Verb form used with the second personal pronoun 'tū' and the third personal pronouns 'yah' and 'wah',
4) Verb form used with the first personal pronoun 'ham' second personal pronoun 'āp' and third personal pronouns 'ye' and 'we'.

As like Hindi, the personal pronouns of Assamese also have four categories of verbal form as in Hindi, but the pronouns in each category are not as similar to Hindi. e.g., —

1) Verb form used with the first personal pronoun 'mai' and 'āmi'.
2) Verb form used with the second personal pronoun 'tai' and 'taha"t'.
3) Verb form used with the second personal pronoun 'tumi' and 'tomalok'.
4) Verb form used with the second personal pronouns 'apunì, 'aponālok' and the third personal pronouns 'i', 'ei', 'iha"t', 'eo"m', 'eo"lok'; 'ekhīt', 'ekhētxakal'; 'xi', 'tāi', 'xiha"t'; 'tem', 'tēxo"lok'; 'tekhēt', 'tekhētxakal'.

It is very clear from the above discussion that the number of pronouns included in each category of verb forms are different in Hindi and Assamese. It can be said that the Assamese verb forms are comparatively more person specific than Hindi. In Hindi the third category includes the pronouns of two persons — second and third person, whereas the fourth category includes the pronouns of all the three persons — first, second and third persons. On the other hand, in Assamese verb forms are person specific i.e., each person includes one particular verb form. The Assamese personal pronouns 'apunì and 'aponālok' are exceptions of this characteristic as they are included in second person but take the verb forms of third person.

In Hindi verb forms vary according to the number and gender i.e., from singular to plural and masculine to feminine. On the other hand, in Assamese verb forms are not number or gender specific. i.e., same verb forms are used for both singular and plural number and masculine and feminine gender. Therefore, the number and gender of the Hindi pronouns are indicated by the verb form which is associated with the pronoun whereas the number of the pronoun is determined by the plural affix attached with that and the gender can be known by the context.

04.07.06 Similarities of the Personal Pronoun in usages: The following similarities of the personal pronouns of Hindi and Assamese are observed:
(a) Usages of the first personal pronouns:—
(i) There is only one first personal singular pronoun in each of the languages Hindi 'mai' and Assamese 'mai'.
(ii) To express the plurality of the first personal singular pronoun instead of
attaching plural affix to it, a different form of pronoun is used in both the languages, e.g. Hindi ‘ham’ and Assamese ‘āmi’.

(iii) In some cases the first personal plural pronouns, Hindi ‘ham’ and Assamese ‘āmi’ both are used in singular sense also to express authority or superiority etc. by social leaders, writers, editors etc.

(iv) If Hindi ‘ham’ and Assamese ‘āmi’ are used in singular sense then to express plurality of the pronoun a plural affix is attached with the respective pronoun. The plural affix ‘lo’ is attached with Hindi ‘ham’ forming ‘hamlo’ and ‘lo’ is attached with Assamese ‘āmi’ forming ‘āmulok’.

(v) In both the languages Hindi and Assamese the first personal pronouns, both the singular and plural, are used irrespective of gender distinction.

(vi) In case of case inflection, the first personal singular pronouns Hindi ‘mai’ and Assamese ‘mai’ do not take any oblique form for nominative case inflection. In the subsequent cases the respective case affixes are attached with the oblique forms of the pronouns i.e. ‘muj’ of Hindi ‘mai’ and ‘mo’ of Assamese ‘mai’.

(b) Usages of the second personal pronouns:

(i) There are three categories of second personal pronouns as inferior, polite and honorific pronouns and each category contain one pronoun in both Hindi and Assamese, eg. inferior - Hindi ‘tū’; Assamese ‘tai’, polite - Hindi ‘tum’; Assamese ‘tumi’, honorific - Hindi ‘āp’; Assamese ‘āpuni’.

(ii) To express the plurality of the second personal singular polite and honorific pronouns instead of using a different form, a plural affix is attached to the original form, e.g. Hindi ‘lo’ and Assamese ‘lok’ as Hindi ‘tumlo’; Assamese ‘tomalok’, Hindi ‘āplo’; Assamese ‘āponalok’.

(iii) In both the languages i.e., Hindi and Assamese, the second personal pronouns, both the singular and plural and also the inferior, polite and honorific pronouns are used irrespective of gender distinction.

(iv) In both the languages i.e., Hindi and Assamese, the second personal pronouns,
inferior – Hindi ‘tā’; Assamese ‘ta’i’, and polite – Hindi ‘tum’; Assamese ‘tumi’, are used with different verb forms.

(v) In both the languages i.e., Hindi and Assamese, the second personal pronouns, honorific – Hindi ‘āp’; Assamese ‘āpuni’ instead of taking the second personal verb forms, always take the third personal verb forms.

(c) Usages of the third personal pronouns :

(i) The two categories of third personal pronouns viz. proximate and remote are similar in both the languages, e.g.


04.08 Differences in the Hindi and Assamese Personal Pronouns :

The following differences between Hindi and Assamese personal pronouns are observed in the above discussion :

04.08.01 Differences in the meaning and definition : There are no differences observed regarding the meaning and definition of the personal pronoun as it is very much similar in both Hindi and Assamese except the words and style of interpretation which naturally vary from scholar to scholar.

04.08.02 Differences in the essence of the personal pronoun : There are no differences observed regarding the essence of the personal pronoun depicted by different scholars of Hindi and Assamese as they are almost similar.
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04.08.03 Differences in the number of the personal pronoun:

(i) The total number of personal pronouns in Hindi and Assamese are different - in Hindi there are altogether 14 (fourteen) stems of personal pronouns (e.g., main, ham, hamlog; tu, tum, tumlog, ap, aplog; yah, ye, yelog, wah, we, welog), whereas in Assamese there are 23 (twenty three) stems of personal pronouns (e.g., mai, ami, amalok; tai, taha't, tumi, tomalok, apuni, aponalok; i, ei, iha't, xi, tai, xiha't, eo, eo'lok, teo', teo'lok, ek'et, ek'etxakal, tek'et, tek'etxakal).

(ii) The first personal and second personal pronouns have their resembling equivalent counterpart in both Hindi and Assamese and except the words there is no difference regarding number of the pronouns.

(iii) The number of third personal pronouns in Hindi are less than that of Assamese. In Hindi there are two third personal singular pronouns - 'yah' and 'wah' and two plural pronouns - 'ye' and 'we'. On the other hand there are eight singular pronouns in Assamese as - 'i', 'ei', 'eo', 'ek'et', 'xi', 'tai', 'teo', 'tek'et' and six plural pronouns as - 'iha', 'xiha', 'eo'lok', 'teo'lok', 'ek'etxakal', 'tek'etxakal'.

04.08.04 Differences of the Sub-classification of the personal pronoun:

(i) The Personal Pronouns in both Hindi and Assamese are classified similarly based on the secondary grammatical category 'Person'. But differences observed in the grouping system of third personal pronouns in Hindi and Assamese.

(ii) In Hindi there are only two categories of third personal pronouns, e.g. proximate - 'yah' (Sg.), 'ye' (Pl.) and remote - 'wah' (Sg.), 'we'(Pl.).

But in Assamese the proximate and remote pronouns are further divided into three more distinct categories as done in the second personal pronouns, e.g. (i) inferior - 'i' (Sg., Mas.), 'ei' (Sg., Fem.), 'iha't' (Pl.); 'xi' (Sg., Mas.), 'tai' (Sg., Fem.), 'xiha't' (Pl.), (ii) polite - 'eo' (Sg.) 'eo'lok'(Pl.); 'teo' (Sg.), "teo'lok' (Pl.) and (iii) honorific - 'ek'et' (Sg.) 'ek'etxakal'(Pl.); 'tek'et'(Sg.) 'tek'etxakal'(Pl).

(iii) The Grouping of Third Person Pronouns are as following:
(a) Proximate Pronouns -

(i) Singular - Hindi ‘yah’ ; Assamese - Inferior - ‘i’(mas.), ‘eti’(fem.)
   Polite - ‘eo’
   Honorific - ‘ekhet’

(ii) Plural - Hindi ‘ye’ ; Assamese - Inferior - ‘iha’(mas./fem.)
    Polite - ‘eo’lokh
    Honorific - ‘ekhetxakal’

(b) Remote Pronouns -

(i) Singular - Hindi ‘wah’ ; Assamese - Inferior - ‘xi’(mas.), ‘tai’(fem.)
   Polite - ‘teo’
   Honorific - ‘tekhet’

(ii) Plural - Hindi ‘we’ ; Assamese - Inferior - ‘xiha’, ‘taiha’
    Polite - ‘teo’lokh
    Honorific - ‘tekhetxakal’

04.08.05 Differences of the Personal Pronouns in Etymology: Etymology of a large number of Personal Pronouns in Hindi and Assamese are different. For example,

1. The number of the oblique form of the singular personal pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘mujh’, ‘mujhe’ and ‘me’. On the other hand the Assamese pronoun ‘mai’ has only one oblique form ‘mo-’.

Unlike the direct form of the singular personal pronoun the origin of the oblique forms in both the languages are different.

Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘mujh’ has been derived from Sanskrit ‘mahyam’ (sampradän, ekavacan rūp). Hindi ‘mujhe’ is derived from the Apabhramsa form ‘mujhe’ which has come into existence due to the influence of the form ‘tujhe’. Another oblique form ‘me’ is derived from the word ‘mamer’. 

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The oblique form of the Assamese singular personal pronoun ‘mo-’ is a derivation of Apabhramsa ‘mahu-’. 

2. The first personal plural oblique forms of Hindi and Assamese personal pronoun have been derived in different way.

(a) Hindi ‘hamāra’ has been derived from Sanskrit ‘asme + krtakañ’. The derivation sequence can be showed as following -

[Sns. asme + krtakañ > Pal. amha karko > Pkt. amha aro > Ap. amhārau > Hin. hamārā]

(b) Assamese ‘āmā’ has been derived from Sanskrit ‘asmām’. The derivation sequence can be showed as following -

[Ved. asmā > Sns. asman > Pal. ahmākan > Pkt. amhā > Ap. amhahāy > Old Asm. āmāhā, āmāχā > Mod. Asm. āmā.]

3. (a) The number of the oblique form of the second personal singular pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘tujñ, ‘tujhe’ and ‘te’. On the other hand the Assamese pronoun ‘ta’ has only one oblique form ‘to-’.

(b) Unlike the direct form of the second personal singular pronoun the origin of the oblique forms in both the languages are different.

(c) Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘mujñ has been derived from Sanskrit ‘mahyam’ (sampradān, ekavacan rūp). Hindi ‘mujhe’ is derived from the Apabhramsa form ‘mujhe’ which has come into existence due to the influence of the form ‘tuñhe’. Another oblique form ‘me’ is derived from the word ‘mamere’.

(d) The oblique form of the Assamese singular personal pronoun ‘mo-’ is a derivation of Apabhramsa ‘mahu-’.

4. The origin of the oblique forms of second personal singular polite pronouns in both the languages are different. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi oblique form ‘tumha’ has
been derived from Vedic ‘yusme + kstaka’.
The sequence of derivation can be showed as following—

\[\text{[Ved. } yusme + kstaka\text{]} \rightarrow \text{Sns. } tusme + kstaka \rightarrow \text{Pal. } tumhe + karko \rightarrow \text{Pkt. } tumha + karko \rightarrow \text{Ap. } tumha + aro \rightarrow \text{Hin. } tumha + r \text{ (Genetive case affix)} + \text{ā/e }/i \]

(affix to determine number & gender)

On the other hand Assamese oblique form ‘tomā’ is derived from Vedic form ‘yusma’. The sequence of derivation can be showed as following—

\[\text{[Ved. } yusma \rightarrow \text{Sns. } tusma \rightarrow \text{Pal. } tuma \rightarrow \text{Pkt. } tumha \rightarrow \text{Ap. } tumha \rightarrow \text{Old Asm. } tomāhā, tomāsā \rightarrow \text{Mod. Asm. } tomā\]

5. The derivation of second personal pronoun Hindi ‘āp’ and Assamese ‘āpuni’ is different.

There are varied opinions of the scholars for the derivation of Hindi second personal honorific pronoun ‘āp’ of which the following derivational sequence can be mentioned—

a) \[\text{[San. } ātma \rightarrow \text{Pkt. } appa \rightarrow \text{Hin. } āp.\]

b) \[\text{[San. } āpta \rightarrow \text{Pkt. } appa \rightarrow \text{Hin. } āp.\]

c) \[\text{[Dvd. } appa \rightarrow \text{Pkt. } appa \rightarrow \text{Hin. } āp.\]

On the other hand most of the scholars support that Assamese ‘āpuni’ is derived from the Sanskrit form ‘ātman’ as following—

\[\text{[Sns. } ātman \rightarrow \text{Pal. } āppan, āppāno \rightarrow \text{Ap. } āppan \rightarrow \text{Asm. } āpuni (āpun + i – nominative case affix)\]

6. In Hindi there is no oblique form of the Second personal honorific pronoun ‘āp’. After adding the various case affixes it sustains the direct form.

The oblique form of Assamese second personal honorific pronoun ‘āpuni’ is ‘āponā’ which have been derived from Sanskrit form ‘ātman’.

\[\text{[Sns. } ātman \rightarrow \text{Pal. } āppan, āppāno \rightarrow \text{Ap. } āppan \rightarrow \text{Asm. } āpon, āponā.\]

7. The origin of the third personal proximate singular pronoun in Hindi and Assamese are different which are observed as following :
(a) The derivation of Hindi ‘yah’ is unanimously accepted by the scholars. Hindi ‘yah’ is derived from the Sanskrit form ‘eṣaṇ’. 

[San. eṣaṇ > Pal. esau > Pkt. eso > Ap. eso > eho > ehu > eh > Hin. yah.]

(b) The scholars have different opinions for the Assamese third personal proximate singular inferior masculine pronoun ‘i’. According to Dr. Banikanta Kakati, Assamese ‘i’ can be traced back to the stem ‘eta’. He suggested the possible evolution of Assamese ‘i’ from some M.I.A. from like (inst. nom.) *‘ete’ as following –

[M.I.A. *ete” (inst. nom.) > *ete > *e”, e > Asm. i.]

But according to Pt. Kaliram Medhi, Assamese ‘i’ is derived from Sanskrit ‘idam’.

(c) Supporting the view of prominent linguist Pischel, Dr. Banikanta Kakati says that Assamese third personal proximate singular inferior feminine pronominal stem ‘ei’ is connected with M.I.A. instrumental ‘eie’ of feminine stem ‘ei’ equivalent to O.I.A. *‘eti’. But according to Pt. Kaliram Medhi, Assamese ‘ei’ is derived from Sanskrit ‘etad’.

(d) According to Dr. Banikanta Kakati, the origin of the Assamese third personal proximate singular polite pronoun ‘eo” might be connected with late M.I.A. (Ap.) *‘eha”; the evolutional sequence might be from O.I.A. *‘eṣām’ as following –


(e) The Assamese third personal proximate singular honorific pronoun ‘ek'hα’ has not been found in old Assamese literature. According to Dr. Banikanta Kakati, Assamese ‘ek’hα’ is formed and being used since the middle period of Assamese (in the chronicles) as a locative form. The extension of the locative ‘ek’hα’ to the honorific pronoun of the third person took place in the beginning of the modern period. The origin of this pronoun is yet to be traced.

8. The oblique forms of Hindi and Assamese third personal singular pronouns
are of different origin as following:

(a) According to Dr. Suniti Kumar Chattarjee and Dr. Bholanath Tiwari Hindi ‘is’ which is the oblique form of Hindi ‘yah’ is derived from Sanskrit ‘etasya’.

[San. etasya > Pkt. eassa > Pal. eassa > Hin. is.]

(b) According to Dr. Dhirendra Verma the ending ‘e’ of Hindi oblique form ‘ise’ is inflectional sign. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the imitation of the forms ‘mujhe’, ‘tujhe’ etc.

(c) In the opinion of Pt. Kaliram Medhi there are two possibilities of the origin of the oblique base ‘iyā’. According to him it might be derived from Sanskrit ‘idam’ or ‘etad’.98

[San. idam > Pkt. imassa, iassa > Asm. iyā.]

or

[San. etad > Pkt. iam > Asm. iā, iyā.]

(d) Dr. Banikanta Kakati says that the formation of the Assamese oblique base ‘iyā’ is parallel to that of ‘tā’.

(e) The Assamese third personal polite singular pronouns ‘eo’ and ‘ekh’ do not have any oblique forms.

9. It is found that the origin of Hindi ‘ye’ is still not clear. The Scholars have difference in their opinion about the derivational sequence of Hindi ‘ye’.

(a) According to Pt. Kamtaprasad Guru Hindi ‘ye’ is derived from Sanskrit ‘eṣaḥ’.

[San. eṣaḥ > Pkt. esa > Hin. yah, ye.]

(b) In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘ye’ is derived from Sanskrit ‘eteiḥ’.


(c) According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’(praṭamā vahuvacan rūp).
(d) According to Dr. Bholanath Tiwari both of the above opinions have equal possibility of the derivation of Hindi ‘we’.

(e) According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘ye’ is derived from the Sanskrit form ‘ete’.\(^{103}\)

(f) In the opinion of Dr. Hardev Bahri Hindi ‘ye’ is derived from the Sanskrit form ‘ete’.\(^{104}\)

(g) The Assamese third personal singular pronouns ‘i’, ‘ei’, ‘eo’ and ‘ekhet’ do not have any oblique forms. To express the plurality the plural affixes directly attach to the original form as ‘iha’(for both ‘i’ and ‘ei’), ‘eo’lok’ and ‘ekhetxakal’ respectively and the case affixes follow them.

10. There are four oblique forms of Hindi ‘ye’, but for the Assamese third personal pronouns do not have any oblique forms. The case affixes follow the pronouns after attaching the plural terminators ‘hā’, ‘lok’, and ‘xakal’ with them.

(I) The Hindi oblique forms of the pronoun ‘ye’ are following –

(a) **Oblique form of Hindi “ye” – “in”** :-

1. Dr. Dhirendra Verma rejected the possibility of the derivation of Hindi ‘in’ in the sequence of [San. eten > Pkt. ee, edina > Ap. eina > Hin. in.]. According to Dr. Verma Hindi ‘in’ might have been developed from ‘is’ due to the influence of the plural suffix ‘āṇam’ (sasthi vahuvacan).

2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.

$$[yah + na \text{ (plural indicator)} > in.]$$

3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived form the Vedic form "etāśam".

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4. According to the opinion of Dr. Bholanath Tiwari the derivational sequence of Hindi oblique form ‘in’ is still not clear.

(b) **Oblique form of Hindi “ye” – “inha”:**

1. According to Dr. Udaynarayan Tiwari Hindi ‘inha’ is a declined form of Vedic ‘etāsām’.

(c) **Oblique form of Hindi “ye” – “inhem”:**

1. According to Dr. Dhirendra Verma Hindi ‘inhe’ is declined form of ‘inha’.

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhem’ is derived from ‘inha’ on immitation of ‘hame’, ‘tumhe’ etc.

3. According to Dr. Hardev Bahri the ‘em’ of Hindi ‘inhe’ is imitation of ‘hame’, ‘tumhe’ etc.

(d) **Oblique form of Hindi “ye” – “inho”:**

According to the opinion of Dr. Hardev Bahri the ‘o” of Hindi ‘inho’ is same as the plural terminator ‘o” often used for the nouns. This ‘o” might have been derived in the sequence as [San. ānām > Pkt. a"n"v > Hin. o”].

2. The Assamese third personal pronouns the singular forms are used to denote plurality after attaching the plural affixes with them as ‘i + ha”t = iha”t’, ‘eo” + lok = eo”lok’, and ‘ek^et + xakal = ek^etxakal’.

11. The etymology of the third personal remote singular pronouns of Hindi and Assamese are different.

(I) The derivation of Hindi ‘wah’ is still not very clear. The opinion of various scholars are as following:

(a) According to Pt. Kamataprasad Guru Hindi ‘wah’ is derived from
Sanskrit ‘waff’.

\[\text{[San. } safj > \text{ Pkt. } so > \text{ Hin. } wah.\]}

(b) Dr. Udaynarayan Tiwari says that Hindi ‘wah’ is derived from Sanskrit ‘asau’.

\[\text{[San. } asau > \text{ Pal. } asu > \text{ Pkt. } aso > aho > oh > \text{ Hin. } wah.\]}

(c) Dr. Bholanath Tiwari suggested its derivation from an imaginary Sanskrit form ‘awa’ on the base of Irani language. According to him the derivation sequence might be as follows –

\[\text{[*awafj > *awo > *wo > ou > ohu > wahu > wah.]}\]

(II) The third personal remote singular pronouns of Assamese have evolved from different origins.

(a) In the opinion of Dr. Banikanta Kakati Assamese ‘xi’ corresponds to M.I.A. ‘so’ and is derived from Mg. Ap. ‘se’; O.I.A. ‘safj’. According to Dr. Kakati in all probability the Mg. Ap. form was ‘si’ and Assamese ‘xi’ seems to have been an inheritance from the Mg. Ap. form.

\[\text{[San. } safj > \text{ M.I.A. } se > *si > \text{ Asm. } xi.\]}

(b) The derivation of Assamese ‘tai’ is still not very clear. The opinion of various scholars are as following:

(i) Dr. Banikanta Kakati says that corresponding to masculine ‘xi’ there is also a feminine ‘tai’ in Assamese which may be traced to M.I.A. Inst. ‘tæe’ as suggested by Pischel.

(ii) According to Kaliram Medhi ‘tai’ in Assamese may be derived from Apabhransha ‘tæe’. He suggested another possibility that this feminine form may be formed by the addition of the first case affix ‘e’ with the masculine oblique form ‘taa’. But Mr. Medhi lay more stress on the possibility of evolving this form from Tamil ‘taai’ or Telegu ‘taali’ which means ‘mother’.

(c) In the opinion of Dr. Banikanta Kakati the Assamese ‘teo’ is derived from Ap. ‘*teha’.

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(d) According to Dr. Banikanta Kakati ‘ekʰeṭ’ and ‘tekʰeṭ’ are similar in formation. ‘tekʰeṭ’ must have owed its origin to analogy with ‘ekʰeṭ’.

12. The oblique forms of third personal remote singular pronouns of Hindi and Assamese are different.

(a) There are two possibilities of derivation of the Hindi oblique form ‘us’ –

(i) Dr. Dhirendra Verma says that if the conception of Sanskrit ‘awa’ is correct then there is possibility if derivation of Hindi ‘us’ form the relative singular form ‘awasya’ of this ‘awa’.

[San. awasya > Pkt. ausya > Hin. us.]

(ii) According to Dr. Udaynarayan Tiwari Hindi ‘us’ is derived from Sanskrit ‘amuṣya’. Dr. Bholanath Tiwari also supports the opinion presented by Dr. Udaynarayan Tiwari.

[San. amuṣya > Pal. amussa > Pkt. aussa > Hin. us.]

(b) According to Dr. Banikanta Kakati the oblique base ‘tā’ is connected with Mg. Pkt. ‘tāhā’ (Gen. Sg.).

[Mg. Pkt. tāhā > Asm. tā.]

13. The derivation of Hindi ‘we’ is still not clear.

(a) According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘saḍ’.

[San. saḍ > Pkt. so > Hin. wah, we.]

(b) In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘we’ is derived from Sanskrit ‘awebʰiḍ’.

[*awebʰiḍ (Ins. case, pl. form of ‘awa’) > *awahi > we.]

(c) According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi ‘we’ from Sanskrit ‘ebʰiḍ’.113

[San. ebʰiḍ > Pkt. ahi, ai (आई) > Hin. ai (आई+ e = we.]

(d) Dr. Bholanath Tiwari supports the opinion of Dr. Dhirendra Verma
that the derivation of Hindi ‘we’ is still not clear.

2. Assamese plural forms ‘xiha”r’, ‘teo”lok’, ‘tek”txakal’ are not oblique forms but are formed by taking plural affixes ‘ha”r’, ‘lok’, ‘xakal’ respectively.

14. The origin of Hindi oblique form ‘un’ is still not clear.

(a) According to Dr. Dhirendra Verma the derivation of Hindi ‘un’ is still not clear.115

(b) Kishoridas *Vajpayee says that ‘un’ (उन) is derived from the form ‘wah’ followed by plural termination ‘na’.

\[wah + na \text{ (plural indicator)} > \text{un.}\]

(c) According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amusyam’.

\[\text{San. amusyam} > *amūnāṁ > *aunāṇ > *unha, unha > un.\]

(d) According to the opinion of Dr. Bholanath Tiwari Hindi ‘un’ is derived from the Sanskrit form ‘amūn’.

\[\text{San. amūn (pl. acc. case)} > \text{Pkt. amūṇ > Ap. unha > Hin. unha > un.}\]

2. There are differences in the opinions of various scholars regarding the origin of Hindi ‘unhe’.

(a) According to Dr. Dhirendra Verma Hindi ‘unhem’ is declined form of ‘un’.

(b) In the opinion of Dr. Bholanath Tiwari Hindi ‘unhem’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame”, ‘tumhe” etc.

3. Assamese plural forms ‘xiha”r’, ‘teo”lok’, ‘tek”txakal’ do not have oblique forms. The case affixes follow these forms directly.

04.08.06 Differences of the Personal Pronoun in relation to various grammatical categories:

04.08.06.01 Differences of the Personal Pronoun in relation to Person: In both Hindi and Assamese the first personal and second personal pronouns are grouped almost similarly. Differences are observed only in the grouping of third personal
pronouns. The third person in both Hindi and Assamese first commonly divided into two groups - (a) Proximate and (b) Remote. Then the third person in Hindi is further sub-divided into two groups — (i) Inferior and (ii) Honorific; whereas the third person in Assamese is sub-divided into three groups — (i) Inferior, (ii) Polite and (iii) Honorific as done in the second person. The third person include the following pronouns —

(a) Third personal proximate:

(i) Inferior — Hin. 'yah' (Sg.), 'ye' (Pl.); As. 'i' (Sg., Mas.), 'ei' (Sg., Fem.), 'iha"i' (Pl. Mas. & Fem.).

(ii) Polite — Hin. Nil; As. 'eo"m' (Sg.), 'eo"lok' (Pl.).

(iii) Honorific — Hin. 'ye' (Sg.), 'yelog' (Pl.); As. 'ek"et' (Sg.), 'ek"etzakal' (Pl.).

(b) Third personal remote:

(i) Inferior — Hin. 'wah' (Sg.), 'we' (Pl.); As. 'xi' (Sg., Mas.), 'tai' (Sg., Fem.), 'xiha"i' (Pl., Mas. & Fem.).

(ii) Polite — Hin. Nil; As. 'teo"m' (Sg.), 'teo"lok' (Pl.).

(iii) Honorific — Hin. 'we' (Sg.), 'welog' (Pl.); As. 'tek"et' (Sg.), 'tek"etzakal' (Pl.).

04.08.06.02 Differences of the Personal Pronoun in relation to Number:

(i) It is found that the first personal pronouns in both Hindi and Assamese are different for expressing singularity and plurality, in Hindi — ‘mei"m’ (Sg.); ‘ham’, ‘hamlog’ (Pl.) and in Assamese — ‘mai’ (Sg.); ‘ami’, ‘amalok’ (Pl.).

(ii) Hindi second personal inferior pronoun ‘tai’ is used in singular number and ‘tum’ is used as the plural of this pronoun. But ‘tum’ is also used in singular number in polite sense. While ‘tum’ is used to express singularity, a plural affix ‘lo’ is attached with it to form the plural pronoun ‘tumlo’ to express the plurality of this pronoun.

On the contrary the Assamese second personal inferior pronoun ‘tai’ is always used in singular sense and to express plurality of the pronoun the plural affix
'ha'r' is attached to form 'taha're'. Similarly the pronoun used in polite sense 'tumi'
always express singularity and to express the plurality of this pronoun, the plural
affix 'lok' is attached to it to form 'tomālok'.

(iii) Like Hindi second personal inferior pronoun 'tū', the honorific pronoun 'āp'
is also used in both singular and plural form. While 'āp' is used in singular sense,
to express plurality the plural affix 'lok' is attached to it to form 'āplex'.

On the contrary the Assamese second personal honorific pronoun 'āp' is used
in singular sense and to express the plurality the plural affix 'lok' is attached to it
to form 'āplex'.

(iv) It is observed that in Hindi the second personal polite singular pronoun is
used to express the plurality of the second personal inferior singular pronoun.
Similarly, the second personal honorific singular pronoun is used to express the
plurality of the second personal polite singular pronoun. In fact, the groups of
inferior, polite and honorific are not strictly maintained and remain limited to their
own categories.

On the other hand in Assamese the second personal pronouns are distinctly
grouped into three categories – (i) inferior, (ii) polite and (iii) honorific, the
pronouns included in the specific groups always remain in their group limitation in
both singular and plural forms. their usages are strictly maintained to be specific and
never cross the limitation of their own group.

(v) It will be worth mentioning that for the plurality of Hindi pronoun 'tū'
another pronoun 'tum' is used, which can be used in singular number too. On the
other hand for the plurality of its Assamese counterpart 'tai' the plural affix 'ha'r'
is attached to form 'taha're' and it is always in plural number. In fact, the Hindi
pronouns 'tum' and 'āp' are used in both singular and plural number, whereas their
Assamese counterpart 'tumi' and 'āpun' are always used in singular number only.

(vi) The Hindi third personal proximate pronoun 'yah' is used in singular number
and 'ye' to express its plurality. Similarly, third personal remote pronoun 'wah' is
used in singular number and 'we' to express its plurality. But the pronouns 'ye' and 'we' are used in singular number also. In such case to express the plurality of these pronouns the plural affix 'log' is attached with them to form 'yelog' and 'welog'.

On the other hand Assamese third personal proximate pronouns 'i', 'et', 'eo' and 'ekhet' are always used in singular number. To express the plurality of these pronouns the plural affixes '-hait', '-lok' and '-xakal' are used to form plural pronouns 'ihait', 'eolok' and 'ekhetxakal'.

(vii) It will be worth mentioning that in Hindi same third personal pronoun is used in both singular and plural number i.e., 'ye' and 'we', whereas in Assamese the third personal pronoun are absolutely different to express the sense of singularity and plurality.

(viii) In Hindi only one plural affix 'log' is used to be attached with the singular pronoun to express plurality, whereas in Assamese there are three plural affixes '-hait', '-lok' and '-xakal' are used for inferior, polite and honorific pronouns respectively. In addition to these affixes other plural affixes like '-bor', '-bilāk' etc. may succeed them while expressing plurality of the pronouns.

04.08.06.03 Differences of the Personal Pronoun in relation to Gender:

(i) It is found that the personal pronouns in Hindi are not gender distinctive, i.e., they are commonly used for both masculine and feminine gender. On the other hand in Assamese all the first and second personal pronouns and the third personal pronouns of polite and honorific categories are free from gender distinction.

(ii) In Hindi, as mentioned before, all the personal pronouns are free of gender distinction, on the contrary in Assamese the pronouns of the third personal inferior category are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language.

(iii) In Hindi the gender of the pronoun is known by the verb forms. But in Assamese the gender of the pronouns can not be identified by the verb forms, as same verbal forms are used for both masculine and feminine gender.
04.08.06.04 Differences of the Personal Pronoun in relation to Case:

(i) The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental ‘dwārā’ which are as following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative (kartā)</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative (karma)</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental (karan)</td>
<td>se, ke/re dwārā</td>
<td>-re, -ere, -di, -r dwārā</td>
</tr>
<tr>
<td>(iv) Dative (sampradān)</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loi</td>
</tr>
<tr>
<td>(v) Ablative (apādān)</td>
<td>se</td>
<td>-r/-ar parā</td>
</tr>
<tr>
<td>(vi) Genitive (sambandh)</td>
<td>kā / ke / ki</td>
<td>-r/-ar</td>
</tr>
<tr>
<td></td>
<td>(rā / re / ri)</td>
<td></td>
</tr>
<tr>
<td>(vii) Locative (adhikaran)</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

(ii) The oblique forms of Hindi personal pronouns that precedes the case affixes are as following:

\[
\begin{align*}
\text{mai}^n & > \text{muj}^h; \text{ham} > \text{hamā}; \\
\text{tā} & > \text{tuj}^h; \text{tum} > \text{tum}^h; \\
\text{yah} & > \text{is}; \\
\text{ye} & > \text{in}; \\
\text{wah} & > \text{us}; \\
\text{we} & > \text{un}.
\end{align*}
\]

The oblique forms of Assamese personal pronouns that precedes the case affixes are as following:

\[
\begin{align*}
\text{mai} & > \text{mo}-; \\
\text{āmi} & > \text{āmā}-; \\
\text{tai} & > \text{to}-; \\
\text{tumi} & > \text{tomā}-; \\
\text{āpuni} & > \text{āponā}-;
\end{align*}
\]
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\[ i > iy\bar{\mu}\; ; \]
\[ xi > t\bar{a}\; . \]

(iii) Hindi personal pronouns that preceeds the case affixes as in original are as following : ‘āp’.

Assamese personal pronouns that preceeds the case affixes as in original are as following : ei, eo", ekhēt, tāi, teo", tekhēt.

(iv) The instrumental ‘dwārā’ always follows the geneitve affix ‘ke’ or ‘re’ in Hindi and ‘-r’ or ‘-ar’ in Assamese.

(v) Another instrumental case affix ‘se’ in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genetive ‘-r’ followed by the postposition (Anupad) ‘parā’.

(vi) The genitive case affixes in Hindi are gender distinctive as well as number distinctive also. The Hindi pronouns ‘mai”’, ‘ham’, ‘tū’ and ‘tum’ take the genitive affixes ‘rā’, ‘re’, ‘rr’ and the remaining personal pronouns take the affixes ‘kā’, ‘ke’, ‘kr’. On the contrary the genitive case affixes in Assamese are not gender or number distinctive and they are commonly used with all personal pronouns.

(vii) In Hindi there are two locative case affixes – ‘me’ and ‘par’. The affix ‘me’ indicates the location of an object to be inside of another object and the affix ‘par’ indicates the location of an object to be outside and on or over of another object.

On the other hand, there is only one locative case affix in Assamese and thus this type of distinction like Hindi is not observed.

04.08.06.05 Differences of the Personal Pronoun in relation to Verb :

(i) It is observed that according to the association of the verbs with the various personal pronouns there are four categories of verbal form in Hindi, e.g., −

1) Verb form used with the pronoun ‘mei”’
2) Verb form used with the pronoun ‘tum’
3) Verb form used with the pronoun ‘tū’, ‘yah’, ‘wah’
4) Verb form used with the pronoun ‘ham’, ‘āp’, ‘ye’, ‘we’
Though the personal pronouns of Assamese also have four categories of verbal form as in Hindi, but the pronouns and verbal forms in each category are not similar to that of Hindi. e.g., –

1) Verb form used with the pronoun ‘mai’ and ‘āmi’.
2) Verb form used with the pronoun ‘tai’ and ‘taha’i’.
3) Verb form used with the pronoun ‘tumi’ and ‘tomālok’.

(ii) It is clear that the number of pronouns included in each of the above mentioned verbal category are different in Hindi and Assamese.

(iii) In is observed that in Hindi the abovementioned third verbal category includes the second and third personal pronouns, whereas the fourth category includes the pronouns of all the three persons, i.e., first, second and third personal pronouns.

On the other hand, in Assamese the each of the first three verbal categories include the pronouns of a single person. There is no mixing of pronouns of other persons. Only the fourth category includes two of the second personal pronouns ‘āpunī’ and ‘āponālok’ alongwith all of the third personal pronouns.

(iv) In Hindi the verb forms vary according to the number and gender specification. But in Assamese there is no number and gender specification in the association of verbs with the personal pronouns. One specific verb form can be associated for both singular and plural number and masculine and faminine gender.

04.08.06.06 Differences of the Personal Pronoun in relation to the Definitives:

The use of the definitives is a unique feature of Assamese language which is not observed in Hindi or in any other Indo-Aryan languages like Sanskrit, Bengali,
Marathi and also in the Dravidian languages like Tamil, Telugu etc.

The definitives in Assamese function in two ways:

(i) as number morphemes and

(ii) as the English definite article ‘the’.

There are two sets of definitives in Assamese language, –

(i) Singular Definitives (e.g., zan, zani, garāka, to, tā, ti, ti, k'lan, k'ani, dāl, dāli, pāt, satā, k'ila, kosā, mut'ā, mut'h, tār, gas etc.)

(ii) Plural Definitives (e.g., hant, lok, xakaL, bor, bilak etc.)

The definitives may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also the gender of the noun for which the pronoun is used. The plural definitives may express definitness as well as the plurality at the same time.

Differences of the Personal Pronoun in relation to the Nouns of personal relation: It is found that the nouns of relationship are a small class of words in the Assamese language. When used with the personal pronouns these words are inflected. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages.

The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for personal pronouns, and

(ii) the inflection for the cases.

The inflectional sequence may be shown as follows –

Nouns of relationship → Relational Inflection → Definitive → Case inflection.

The nouns of personal relations have inflections for all three persons as shown below:

<table>
<thead>
<tr>
<th>Person Description</th>
<th>Affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) First Person</td>
<td>-i and φ</td>
</tr>
<tr>
<td>(ii) Second Person (inferior)</td>
<td>-ra and -era</td>
</tr>
<tr>
<td>(iii) Second Person (polite)</td>
<td>-rā and -erā</td>
</tr>
<tr>
<td>(iv) Second Person (honorific)</td>
<td>-k and -ek</td>
</tr>
</tbody>
</table>
(v) Third Person (all categories) : -k and -ek

These affixes are attached with the nouns of relationship associated with the various personal pronouns in the following way – mor pita-i (my father), tor pita-ra (your father), tomār pita-rā. (your father), iyār pita-k (his father), tekhetor pita-ek (his father) etc.

04.08.07 Differences of the Personal Pronoun in relation to the usages :

04.08.07.01 The first personal pronouns :

(i) The first personal singular pronoun in Hindi is ‘mai’ and that of in Assamese is ‘maï’.

(ii) To express the plurality of the Hindi first personal singular pronoun ‘mai’ and the Assamese first personal singular pronoun ‘maï’ the pronouns ‘ham’ and ‘ämi’ are used in Hindi and Assamese language respectively.

(iii) The oblique forms used for case inflection of first personal singular pronouns Hindi ‘mei’ and Assamese ‘maï’ are ‘muj’ and ‘mo’ respectively.

(iv) The oblique form of the Hindi first personal plural pronoun ‘ham’ is ‘hamā’ and that of the Assamese first personal pronoun ‘ämi’ is ‘ämā’

(v) If Hindi ‘ham’ and Assamese ‘ämi’ are used in singular sense then to express plurality of the pronoun a plural affix is attached with the respective pronoun. The plural affix attached with Hindi ‘ham’ and Assamese ‘ämi’ are ‘log’ and ‘lok’ respectively forming ‘hamlog’ and ‘ämālok’.

04.08.07.02 The second personal pronouns :

(i) The second personal pronouns in Hindi and Assamese are –

   (a) inferior - Hindi ‘tā’(Sg.), ‘tum’(Pl.); Assamese ‘taī’(Sg.), ‘tah’(Pl).

   (b) polite - Hindi ‘tum’(Sg.), ‘tumlog’, ‘āp’(Pl.); Assamese ‘tum’(Sg.), ‘tomālok’(Pl).

   (c) honorific - Hindi ‘āp’(Sg.), ‘āplog’(Pl.); Assamese ‘āpuni’(Sg.), ‘āponālok’(Pl.).

(ii) To express the plurality of the second personal inferior pronouns in Hindi the
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singular polite form 'tum' is used as the plural of the pronoun 'tū', but in Assamese a plural affix 'ha"t' is attached with the oblique form of the pronoun 'tai' to form 'taha"t'.

(iii) To express the plurality of the second personal polite and honorific pronouns a plural affix is attached with the pronominal form in a different way. In Hindi, the plural affix 'log' is attached directly with the original pronoun 'tum' and 'āp' forming 'tumlog' and 'āplog' respectively. On the other hand in Assamese the plural affix 'lok' is attached with the oblique forms 'tomā' and 'āponā' instead of the original pronouns 'tumi' and 'āpuni' forming 'tomālok' and 'āponālok'.

(iv) The Hindi second personal pronouns 'tum' and 'āp' are used in singular as well as in plural number also. But their respective Assamese counterparts 'Tumi' and 'Aapuni' are never used to express plurality.

04.08.07.03 The third personal pronouns :-

(i) The third personal pronouns are divided into two categories as proximate and remote in both Hindi and Assamese. The pronouns are as following –

(a) Proximate – Hindi 'yah'(Sg.), 'ye'(Sg./Pl.), 'yelog'(Pl.);

Assamese – Inferior – 'i'(Sg., Mas.), 'ei'(Sg., Fem); 'iha"t'(Pl.)

Polite – 'eo"m((Sg.,) ; 'eo"lok'(Pl.)

Honorific – 'ek"et(Sg., ; 'ek"etxakal'(Pl.).

(b) Remote – Hindi 'wah'(Sg.), 'we'(Sg./PL), 'we/log' (Pl.);

Assamese – Inferior – 'xi'(Sg., Mas.), 'tāi'(Sg., Fem); 'xiha"t'(Pl.)

Polite – 'teo"m((Sg.,) ; 'teo"lok'(Pl.)

Honorific – 'tek"et(Sg., ; 'tek"etxakal'(Pl.).

(ii) The number of third personal pronouns in Hindi is less then that of in Assamese.

(iii) The third personal pronouns are divided into two categories as proximate and remote in both Hindi and Assamese as mentioned already. But in Assamese these categories are further subdivided into three more categories, e.g., –
inferior, polite and honorific as done in the second personal pronouns.

(iv) To express the plurality of Hindi third personal pronouns different pronominal forms are used instead of attaching plural affixes to the original pronominal form directly or to the oblique forms, as ‘yah’(Sg.), ‘ye’(Pl.) and ‘wah’(Sg.), ‘we’(Pl.). But in Assamese to express the plurality of the third personal pronouns ‘i’, ‘ei’, ‘xi’, ‘tā’; ‘eo’”, ‘teo”’, ‘ek’et’; ‘tek’et’ the plural affixes ‘ha”r, ‘lok”, ‘xakal” are attached respectively by forming ‘iha”t, ‘xiha”t’, ‘eo”lok”, ‘teo”lok”, ‘ek’etxakal”, ‘tek’etxakal” instead of using different pronominal forms.

(v) All the third personal pronouns in Hindi are free of gender distinction. But in Assamese the pronouns of third personal inferior category are gender specific, e.g., – ‘i’(Sg., Mas.), ‘ei’(Sg., Fem); ‘xi’(Sg., Mas.), ‘tā’(Sg., Fem).

(vi) For the case inflection of the Hindi third personal pronouns ‘yah’, ‘ye’, ‘wah’, ‘we’ the case affixes are attached with their respective oblique forms ‘is’, ‘in’, ‘us’, ‘un’. In Assamese, for the case inflection of the third personal pronouns ‘i’, ‘ei’, ‘xi’, ‘tā’, ‘eo”, ‘teo”’, ‘ek’et’; ‘iha”t, ‘xiha”t’, ‘eo”lok”, ‘teo”lok”, ‘ek’etxakal”, ‘tek’etxakal”, the case affixes are attached with the oblique forms ‘iyā”, ‘tā” of only two pronouns ‘i”, and ‘xi’ respectively and with all the remaining pronouns they are attached directly with their original forms.

(vii) The verbal forms attached with the Hindi third personal pronouns are number and gender distinctive, e.g., –

‘yah k’ātā hai”(Sg., Mas.), ‘ye k’āte hai”(Pl., Mas.)
‘yah k’ātī hai”(Sg., Fem.), ‘ye k’āti” hai”(Pl., Fem.)
‘wah k’ātā hai”(Sg., Mas.), ‘we k’āte hai”(Pl., Mas.)
‘wah k’ātī hai”(Sg., Fem.), ‘we k’āti” hai”(Pl., Fem.)

But in Assamese, the verbal forms attached with the third personal pronouns are free from number and gender distinction, e.g., –

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04.09 CONCLUSION: After the detailed discussion of the Hindi and Assamese personal pronouns as done in this chapter now the conclusion can be drawn in the following words:

04.09.01 The Meaning of the Personal Pronoun:— The name Personal Pronoun literary means the pronouns which refer to a person. In grammar, a word such as,

(i) T (Hin. ‘mai’; As. ‘mai’),
(ii) 'We' (Hin. ‘ham’; As. ‘âmi’),

The pronouns which refer to a person, in speech or in writing, is known as personal pronoun. The Personal Pronouns are so called because they stand for persons (i.e., speaker/writer, listener/reader, and about whom is spoken) involved in a speech.

04.09.02 The Definition:— From the close study of the definitions of the personal pronoun mentioned at the beginning of this chapter, it is observed that the personal pronouns are generally used when we talk. Whenever we talk there must be three different persons—

1) the person who speaks or the speaker,
2) the person before the speaker to whom he addresses or the person who listens the speaker, and
3) the person about whom is spoken of.

While taking the speaker uses some words to represent himself instead of his
name. Similarly, he uses some words for the name of the person(s) whom he addresses and also for the name(s) of the person(s) about whom is spoken of. As the personal pronouns are used instead of the name of person(s) i.e. the nouns which are declinable words by nature, they also possess the same characteristics. That means the personal pronouns are also declinable in nature.

Now it can be concluded that –
1. the personal pronouns are declinable words (vikāri faba)
2. they are used instead of the name(s) of person(s)
3. they distinguish the persons speaker, the listener and the person about whom is spoken of.

Therefore, the personal pronoun can be defined as following:

“The Pronoun, that used instead of the name of the persons, which distinguishes the speaker, the listener and about whom is spoken of, is called the Personal Pronoun.”

[“jo sarvanām vyakti ke nām ke stūn par prayukta hokar vaktā, śrūtā tatā viśayā artat jis vyakti ke viśay me kahā jātā hai unka bhinnatā ko spaśt rūp se darjātā hai use puruśvacak sarvanām kahā jātā hai.”]

It would be worth mentioned that when the speech is produced in written form then instead of the speaker and listener we have to say writer and reader respectively as per the activity performed.

04.09.03 Essence of the personal pronoun:–

The personal pronouns are most significant among all the other kinds of the pronouns. Instead of the personal pronouns it would have been very difficult to distinguish and understand the person who speaks, the person who listens the speaker and about whom is spoken.

The personal pronouns directly influence the verbal forms. In absence of the pronouns of the first person and second person a good number of verbal forms related to those pronouns would have been omitted. In that case only one third of
the verbal forms are practically existed and we can get rid of the burden of two third of the total verbal forms which are being used at present.

In absence of the personal pronoun there would have been great difficulty to express the grammatical category called person. Without the existence of the personal pronouns we have to use the noun words for the speaker as well as for the listener and the object of the speech.

04.09.04 Sub-classification of the personal pronoun:

After the close observation of the various classifications of personal pronouns forwarded by the grammarians and linguists of both Hindi and Assamese languages it can be concluded that the classification of the Personal Pronouns is commonly divided into three groups in both the languages according to the grammatical category i.e. 'Person', but the pronominal contents of each person further sub-divided which are not common in both the languages.

Personal Pronouns are divided into following three categories:

1. Pronouns of the First Person. (Hindi - uttam puruśvācak sarvanām; Assamese - prat'am puruśvācak sarvanām)

   "The Pronouns which denote the person or persons speaking, are said to be the pronouns of the First Person."

   Pronouns of First Person are: -

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>mai&quot;</td>
</tr>
<tr>
<td>Assamese</td>
<td>mai</td>
</tr>
</tbody>
</table>

2. Pronouns of the Second Person. (Hindi - madhyam puruśvācak sarvanām; Assamese - dwittya puruśvācak sarvanām)

   "The Pronouns which denote the person or persons spoken to, are said to be the pronouns of the Second Person."

   Pronouns of Second Person are again sub-divided into three more categories
Chapter 4 - Personal Pronouns

- (i) Inferior, (ii) Polite and (iii) Honorific in both Hindi and Assamese. The pronouns of third person are as following:

<table>
<thead>
<tr>
<th></th>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td></td>
<td>(i) Inferior</td>
<td>tu</td>
</tr>
<tr>
<td></td>
<td>(ii) Polite</td>
<td>tum</td>
</tr>
<tr>
<td></td>
<td>(iii) Honorific</td>
<td>ap</td>
</tr>
<tr>
<td></td>
<td>tu</td>
<td>tumlog</td>
</tr>
<tr>
<td></td>
<td>tum</td>
<td>aplog</td>
</tr>
<tr>
<td></td>
<td>tia</td>
<td>taha't</td>
</tr>
<tr>
<td></td>
<td>tum</td>
<td>tomalok</td>
</tr>
<tr>
<td></td>
<td>apuni</td>
<td>aponalok</td>
</tr>
</tbody>
</table>

3. Pronouns of the Third Person. (Hindi - **annya puruśvācak sarvanām**; Assamese - **tṛtya puruśvācak sarvanām**)

"The Pronouns which denote the person or thing spoken of, are said to be the pronouns of the Third Person."

The pronouns of third person are sub-divided into two categories — (a) Proximate and (b) Remote Pronouns in both the languages Hindi and Assamese. The pronouns of both these categories are further divided into two groups in Hindi as (i) General and (ii) Honorific, whereas the Assamese third personal pronouns are further divided into three categories — (i) Inferior, (ii) Polite and (iii) Honorific as done in the second personal pronouns.

The Pronouns of Third Person are as following:

(a) **Proximate Pronouns** :

<table>
<thead>
<tr>
<th></th>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(i) General</td>
<td>yah</td>
</tr>
<tr>
<td></td>
<td>(ii) Honorific</td>
<td>ye</td>
</tr>
<tr>
<td></td>
<td>(b) Assamese</td>
<td>i (Mas.), ei (Fem.)</td>
</tr>
<tr>
<td></td>
<td>(i) Inferior</td>
<td>iha't (Mas. &amp; Fem.)</td>
</tr>
<tr>
<td></td>
<td>(ii) Polite</td>
<td>eo&quot;n</td>
</tr>
<tr>
<td></td>
<td>(iii) Honorific</td>
<td>ek'et</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ek'etxakal</td>
</tr>
</tbody>
</table>

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(b) Remote Pronouns:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) General</td>
<td>wah</td>
<td>we</td>
</tr>
<tr>
<td>(ii) Honorific</td>
<td>we</td>
<td>welog</td>
</tr>
<tr>
<td>Assamese</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) Inferior</td>
<td>xī (Mas.), tāī (Fem.)</td>
<td>xīhaⁿt (Mas. &amp; Fem.)</td>
</tr>
<tr>
<td>(ii) Polite</td>
<td>teoⁿ</td>
<td>teoⁿlok</td>
</tr>
<tr>
<td>(iii) Honorific</td>
<td>tekʰet</td>
<td>tekʰetxakal</td>
</tr>
</tbody>
</table>

It is observed that the first and second personal pronoun in both Hindi and Assamese are similar. But the categorization of third personal pronouns in Hindi and Assamese are done in a different manner. Moreover, all the personal pronouns in Hindi are free of gender distinction, but the third personal inferior pronouns in Assamese are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language.

04.09.05 Etymology of the personal pronouns:

04.09.05.01 First personal pronoun Hindi ‘meim’ / Assamese ‘mai’:

From the above discussion it may be concluded that the first personal pronouns - Hindi ‘meim’ and Assamese ‘mai’ both are derivative forms of Apabhramsha Prakrit form ‘maim’.

[Sns. māyā > Pal. māyā > Pkt. mai > Ap. maiⁿ > Hin. meiⁿ, Old Asm. maŋi > Mod. Asm. mai]

It will be worth mentioned that the old Assamese first personal pronoun ‘maŋi’ is phonetically very near to the Hindi first personal pronoun ‘meim’.

04.09.05.02 Oblique forms of Hindi ‘meim’ / Assamese ‘mai’:

1. The number of the oblique form of the singular first personal pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘mujʰ’, ‘mujʰe’ and ‘me’. On the other hand the Assamese pronoun ‘mai’ has only one oblique form ‘moⁿ’.

2. Unlike the direct form of the singular personal pronoun the origin of the oblique forms in both the languages are different.
3. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘mujh’ has been derived from Sanskrit ‘mahyam’ (sampradān, ekavacan rūp). Hindi ‘mujhe’ is derived from the Apabhramsa form ‘mujh’ which has come into existence due to the influence of the form ‘tujhe’. Another oblique form ‘me’ is derived from the word ‘mamer’.

4. The oblique form of the Assamese singular personal pronoun ‘mo-’ is a derivation of Apabhramsa ‘mahu’.

04.09.05.03 Hindi ‘ham’ / Assamese ‘āmi’:–

From the above discussion it may be concluded that the plural first personal pronouns Hindi ‘ham’ and Assamese ‘āmi’ both derived from the same origin i.e. Vedic ‘asme’. The derivation sequence can be showed as following -

[Ved. asme > Sns. asma > Pal. ahme > Pkt. amhe > Ap. amhe > Old Hin. āma
(imaginary form) > Mod. Hin. ham / Old Asm. āmhi, āhmi > Mod. Asm. āmi.]

04.09.05.04 Oblique form of Hindi ‘ham’ / Assamese ‘āmi’ :-

From the above discussion it may be concluded that the plural first personal oblique forms Hindi and Assamese have been derived in different way.

1. Hindi ‘hamāra’ has been derived from Sanskrit ‘asme + kṣatakṣi’. The derivation sequence can be showed as following -

[Sns. asme + kṣatakṣi > Pal. amha karko > Pkt. amha aro >
Ap. amhārau > Hin. hamārā]

2. Assamese ‘āmā’ has been derived from Sanskrit ‘asmā”. The derivation sequence can be showed as following -

[Ved. asmā” > Sns. asman > Pal. ahmākan > Pkt. amhā > Ap. amhāhas >
Old Asm. āmāhā, āmāxā > Mod. Asm. āmā.]

04.09.05.05 Second personal pronoun Hindi ‘tū’ / Assamese ‘ta’i’ :-

From the previous discussion the conclusion can be drawn that the second personal singular pronouns Hindi ‘tū’ and Assamese ‘ta’i’ both have derived from the same origin i.e. Sanskrit ‘tarmac’.

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The derivation sequence can be showed as following-

[Sns. \textit{twam} \rightarrow \textit{Pal. tway} \rightarrow \textit{Pkt. tuway} \rightarrow \textit{Ap. tuhaq}, \textit{tuh} \rightarrow \textit{Hin. tu}] 

[Sns. \textit{twam} \rightarrow \textit{Pal. tway} \rightarrow \textit{Pkt. tuway} \rightarrow \textit{Ap. tuhaq}, \textit{tahiq}, \textit{taig} \rightarrow \textit{Asm. tai}]

04.09.05.06 Oblique form of Hindi ‘\textit{tu}’ / Assamese ‘\textit{tai}’ :-

1. The number of the oblique form of the singular second personal pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘\textit{tu}j\textit{he}, ‘\textit{tu}j\textit{he}’ and ‘\textit{te}’. On the other hand the Assamese pronoun ‘\textit{tai}’ has only one oblique form ‘\textit{to-}’.

2. Unlike the direct form of the singular personal pronoun the origin of the oblique forms in both the languages are different.

3. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘\textit{mujh}’ has been derived from Sanskrit ‘\textit{mahyam}’ (\textit{sampradān, ekavacan rūp}). Hindi ‘\textit{muji\textit{h}e}’ is derived from the Apabhramsa form ‘\textit{muji\textit{h}e}’ which has come into existence due to the influence of the form ‘\textit{tuji\textit{h}e}’. Another oblique form ‘\textit{me}’ is derived from the word ‘\textit{mamer}’.

4. The oblique form of the Assamese singular personal pronoun ‘\textit{mo-}’ is a derivation of Apabhramsa ‘\textit{mahu-}’.

04.09.05.07 Second personal pronoun Hindi ‘\textit{tum}’ / Assamese ‘\textit{tumi}’ :-

From the above discussion it may be concluded that the second personal singular polite pronouns Hindi ‘\textit{tum}’ and Assamese ‘\textit{tumi}’ both derived from the same origin i.e. Vedic ‘\textit{yu\textit{sm}e}’.

The derivation sequence can be showed as following –

[Ved. \textit{yu\textit{sm}e} \rightarrow Sns. \textit{tusme} \rightarrow \textit{Pal. tuhme} \rightarrow \textit{Pkt. tumhe} \rightarrow \textit{Ap. tumhe} \rightarrow \textit{Hin. tum} /\textit{Asm. tumi}]

04.09.05.08 Oblique form of Hindi ‘\textit{tum}’ / Assamese ‘\textit{tumi}’ :-

Unlike the direct form of the second personal singular polite pronoun, the origin of the oblique forms in both Hindi and Assamese are different. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi
oblique form ‘tumha’ has been derived from Vedic ‘yusme + kṛtakafj’.

The sequence of derivation can be showed as following –

[Ved. yusme + kṛtakafj > Sns. tusme + kṛtakafj > Pal. tumhe + karko > Pkt. tumha + karko > Ap. tumha + aro > Hin. tumha + r (Genitive case affix) + ā/e/li (affix to determine number & gender) ]

On the other hand Assamese oblique form ‘tomā’ is derived from Vedic form ‘yusma’. The sequence of derivation can be showed as following –

[Ved. yusma > Sns. tusma > Pal. tuhma > Pkt. tumha > Ap. tumha > Old Asm. tomāhā, tomāsā > Mod. Asm. tomā]

04.09.05.09 Second personal pronoun Hindi ‘āp’/Assamese ‘āpuni’:

The derivation of second personal pronoun Hindi ‘ā’ and Assamese ‘ā’ is different.

There are varied opinions of the scholars for the derivation of Hindi second personal honorific pronoun ‘āp’ of which the following derivational sequence can be mentioned –

1. [San. ātma > Pkt. appa > Hin. āp.]
2. [San. āpta > Pkt. appa > Hin. āp.]
3. [Dvd. appa > Pkt. appa > Hin. āp.]

On the other hand most of the scholars support that Assamese ‘āpuni’ is derived from the Sanskrit form ‘ātman’ as following –

[Sns. ātman > Pal. āppan > Pkt. āppān > Ap. āppan > Asm. āpuni (āpun + i – nominative case affix)]

04.09.05.10 Oblique form of Hindi ‘āp’/Assamese ‘āpuni’:

In Hindi there is no oblique form of the Second personal honorific pronoun ‘āp’. After adding the various case affixes it sustains the direct form.

The oblique form of Assamese second personal honorific pronoun ‘āpuni’ is ‘āponā’ which have been derived from Sanskrit form ‘ātman’.

[Sns. ātman > Pal. āppan > Pkt. āppān > Ap. āppan > Asm. āpon, āponā.]
04.09.05.11 Third personal proximate singular pronoun Hindi ‘yah’/Assamese ‘i, ei, eo”, ek’et’ :- The origin of the third personal proximate singular pronoun in Hindi and Assamese are different which are observed as following:

1. The derivation of Hindi ‘yah’ is unanimously accepted by the scholars. Hindi ‘yah’ is derived from the Sanskrit form ‘esaj’.

   [San. esaj > Pal. esau > Pkt. eso > Ap. eso > eho > ehu > eh > Hin. yah.]

2. The scholars have different opinions for the Assamese third personal proximate singular inferior masculine pronoun ‘i’. According to Dr. Banikanta Kakati Assamese ‘i’ can be traced back to the stem ‘eta’. He suggested the possible evolution of Assamese ‘i’ from some M.I.A. from like (inst. nom.) *‘ete” as following –

   [M.I.A. *ete” (inst. nom.) > *ete > *e”, e > Asm. i.]

But according to Pt. Kaliram Medhi Assamese ‘i’ is derived from Sanskrit ‘idam’.

3. Supporting the view of prominent linguist Pischel, Dr. Banikanta Kakati says that Assamese third personal proximate singular inferior feminine pronominal stem ‘ei’ is connected with M.I.A. instrumental ‘eie’ of feminine stem ‘ef’ equivalent to O.I.A. *’etl’. But according to Pt. Kaliram Medhi Assamese ‘ei’ is derived from Sanskrit ‘etad’.

4. According to Dr. Banikanta Kakati the origin of the Assamese third personal proximate singular polite pronoun ‘eo” might be connected with late M.I.A.(Ap.) *‘eha”; the evolutional sequence might be from O.I.A. *esam’ as following –


5. The Assamese third personal proximate singular honorific pronoun ‘ek’et’ has not been found in old Assamese literature. According to Dr. Banikanta Kakati Assamese ‘ek’et’ is formed and being used since the middle period of Assamese (in the chronicles) as a locative form. The extension of the locative ‘ek’et’ to the honorific pronoun of the third person took place in the beginning of the modern
period. The origin of this pronoun is yet to be traced.

04.09.05.12 Oblique form of Hindi ‘yah’ / Assamese ‘i, ei, eo”, ek’et’ :–

The oblique forms of Hindi and Assamese third personal singular pronouns are of different origin as following:

1. According to Dr. Suniti Kumar Chattarjee and Dr. Bholanath Tiwari Hindi ‘is’ which is the oblique form of Hindi ‘yah’ is derived from Sanskrit ‘etasya’.

   [San. etasya > Pkt. eassa > Pal. eassa > Hin. is.]

2. According to Dr. Dhirendra Verma the ending ‘e’ of Hindi oblique form ‘ise’ is inflectional sign. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the imitation of the forms ‘muj’e’, ‘tuj’e’ etc.

3. In the opinion of Pt. Kaliram Medhi there are two possibilities of the origin of the oblique base ‘iya’. According to him it might be derived from Sanskrit ‘idam’ or ‘etad’.

   [San. idam > Pkt. imassa, iassa > Asm. iyā.]

   or

   [San. etad > Pkt. iam > Asm. iā, iyā.]

4. Dr. Banikanta Kakati says that the formation of the Assamese oblique base ‘iya’ is parallel to that of ‘tā’.

5. The Assamese third personal polite singular pronouns ‘eo” and ‘ek’et’ do not have any oblique forms.

04.09.05.13 Third personal proximate plural pronoun Hindi ‘ye’ / Assamese ‘ihai”, eo”lok, ek’etxaka’ :–

It is found that the origin of Hindi ‘ye’ is still not clear. The Scholars have difference in their opinion about the derivational sequence of Hindi ‘ye’.

1. According to Pt. Kamtaprasad Guru Hindi ‘ye’ is derived from Sanskrit ‘eśaṭ’.

   [San. eśaṭ > Pkt. esa > Hin. yah, ye.]

2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘ye’ is derived from
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Sanskrit ‘eteiś’.


3. According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’ (pratīṇāma vahuvacan rūp).

[San. ete > Pal. ete > Pkt. ee > Ap. ei, e > Hin. ye.]

4. According to Dr. Bholanath Tiwari both of the above opinions have equal possibility of the derivation of Hindi ‘we’.

5. According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘ye’ is derived from the Sanskrit form ‘ete’.103

[San. ete > Pkt. ee, eye > Ap. eh > Hin. ye.]

6. In the opinion of Dr. Hardev Bahri Hindi ‘ye’ is derived from the Sanskrit form ‘ete’.104

[San. ete > Pkt. e”, ye > Hin. ye.]

7. The Assamese third personal polite singular pronouns ‘i’, ‘ei’, ‘eo”m” and ‘ekxeit’ do not have any oblique forms. To express the plurality the plural affixes directly attach to the original form as ‘ihati’ (for both ‘i’ and ‘ei’), ‘eo”lok’ and ‘ek’etxakal’ respectively and the case affixes follow them.


From the above discussion it is found that there are four oblique forms of Hindi ‘ye’, but for the Assamese third personal pronouns do not have any oblique forms. The case affixes follow the pronouns after attaching the plural terminators ‘hat”, ‘lok’, and ‘xakal’ with them.

1. The Hindi oblique forms of the pronoun ‘ye’ are following –

(a) Oblique form of Hindi “ye” – “in” –

1. Dr. Dhirendra Verma rejected the possibility of the derivation of Hindi ‘in’ in the sequence of [San. eten > Pkt. ee, edina > Ap. eina > Hin. in.]. According to Dr. Verma Hindi ‘in’ might have been developed from ‘is’ due to the influence.
of the plural suffix ‘āṇam’ (sasthi vahuvacan).

2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.

\[\text{yah} + \text{na (plural indicator)} > \text{in.}]\]

3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived form the Vedic form ‘*etāsām’.

\[\text{Ved. } *\text{etāsām > San. } *\text{etēsam > Pal. } *\text{etānām > Pkt. } *\text{eṇaŋ > Ap. } *\text{eṇha, enha > Hin. inha, in.}\]

4. According to the opinion of Dr. Bholanath Tiwari the derivational sequence of Hindi oblique form ‘in’ is still not clear.

(b) Oblique form of Hindi “ye” – “inha” :-

1. According to Dr. Udaynarayan Tiwari Hindi ‘inha’ is a declined form of Vedic ‘etāsām’.

\[\text{Ved. } *\text{etāsām > San. } *\text{etēsam > Pal. } *\text{etānām > Pkt. } *\text{eṇaŋ > Ap. } *\text{eṇha, enha > Hin. inha.}]\]

(c) Oblique form of Hindi “ye” – “inhem” :-

1. According to Dr. Dhirendra Verma Hindi ‘inhem’ is declined form of ‘inha’.

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhem’ is derived from ‘inha’ on imitation of ‘hame”, ‘tumhe” etc.

3. According to Dr. Hardev Bahri the ‘e” of Hindi ‘inhem’ is imitation of ‘hame”, ‘tumhe” etc.

(d) Oblique form of Hindi “ye” – “inho” :-

According to the opinion of Dr. Hardev Bahri the ‘o” of Hindi ‘inho” is same as the plural terminator ‘o” often used for the nouns. this ‘o” might have been derived in the sequence as [San. ānām > Pkt. ānāv > Hin. o”].

2. The Assamese third personal pronouns the singular forms are used to denote plurality after attaching the plural affixes with them as ‘i + ha”t = iha”t’, ‘eo” +
lok = eo"lok', and 'ek'et + xakal = ek'etxakal'.

04.09.05.15 Third personal remote singular pronoun Hindi 'wah' / Assamese 'xi', 'tāi', 'teo', 'tek'et' :

1. The derivation of Hindi 'wah' is still not very clear. The opinion of various scholars are as following :
   (a) According to Pt. Kamataprasad Guru Hindi 'wah' is derived from Sanskrit 'waft'.

   [San. safj > Pkt. so > Hin. wah.]
   (b) Dr. Udaynarayan Tiwari says that Hindi 'wah' is derived from Sanskrit 'asau'.

   [San. asau > Pal. asu > Pkt. aso > aho > oh > Hin. wah.]
   (c) Dr. Bholanath Tiwari suggested its derivation from an imaginary Sanskrit form 'awa' on the base of Irani language. According to him the derivation sequence might be as follows —

   [*awafj > *awo > *wo > ou > ohu > wahu > wah.]

2. In the opinion of Dr. Banikanta Kakati Assamese 'xi' corresponds to M.I.A. 'so' and is derived from Mg. Ap. 'se'; O.I.A. 'saft'. According to Dr. Kakati in all probability the Mg. Ap. form was *'sf' and Assamese 'xi' seems to have been an inheritance from the Mg. Ap. form.

   [San. safj > M.I.A. se > *sf > Asm. xi.]

3. The derivation of 'Assamese 'tāi' is still not very clear. The opinion of various scholars are as following :
   (a) Dr. Banikanta Kakati says that corresponding to masculine 'xi' there is also a feminine 'tāi' in Assamese which may be traced to M.I.A. Inst. 'tāe' as suggested by Pischel.
   (b) According to Kaliram Medhi 'tāi' in Assamese may be derived from Apabhransha 'tāe'. He suggested another possibility that this feminine form may be formed by the addition of the first case affix 'e' with the masculine
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oblique form ‘taa’. But Mr. Medhi lay more stress on the possibility of evolving this form from Tamil ‘taai’ or Telegu ‘taali’ which means ‘mother’.

4. In the opinion of Dr. Banikanta Kakati the Assamese ‘teo’ is derived from Ap. ‘*teha’.


5. According to Dr. Banikanta Kakati ‘ekhet’ and ‘tekhet’ are similar in formation. ‘tekhet’ must have owed its origin to analogy with ‘ekhet’.

04.09.05.16 Oblique form of Hindi ‘wah’/Assamese ‘xi’, ‘tii’, ‘teo’, ‘tekhet’:

From the above discussion it is found that the origin of the oblique forms of third personal remote singular pronouns of Hindi and Assamese are different.

1. There are two possibilities of derivation of the Hindi oblique form ‘us’ –

(a) Dr. Dhirendra Verma says that if the conception of Sanskrit ‘awa’ is correct then there is possibility if derivation of Hindi ‘us’ form the relative singular form ‘awasya’ of this ‘awa’.

[San. awasya > Pkt. ausya > Hin. us.]

(b) According to Dr. Udaynarayan Tiwari Hindi ‘us’ is derived from Sanskrit ‘amusya’. Dr. Bholanath Tiwari also supports the opinion presented by Dr. Udaynarayan Tiwari.

[San. amusya > Pal. amussa > Pkt. aussa > Hin. us.]

2. According to Dr. Banikanta Kakati the oblique base ‘tā’ is connected with Mg. Pkt. ‘tāhā’ (Gen. Sg.).

[Mg. Pkt. tāhā > Asm. tā.]

04.09.05.17 Third personal remote plural pronoun Hindi ‘we’/Assamese ‘xiha’/‘teo’/‘tekhet’:

1. The derivation of Hindi ‘we’ is still not clear.

(a) According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘safj’.

[San. safj > Pkt. so > Hin. wah, we.]
(b) In the opinion of Dr. Suniti Kr. Charutjee Hindi 'we' is derived from Sanskrit 'awebhif'.

[*awebhif (Ins. case, pl. form of 'awa') > *awahi > we.]

(c) According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi 'we' from Sanskrit 'ebhif'.

[San. ebhif > Pkt. ahi, ai (अई) > Hin. ai (अई)+ e = we.]

(d) Dr. Bholanath Tiwari supports the opinion of Dr. Dhirendra Verma that the derivation of Hindi 'we' is still not clear.

2. Assamese plural forms 'xiha', 'teonlok', 'tekhetxakal' are not oblique forms but are formed by taking plural affixes 'ha', 'lok', 'xakal' respectively.

04.09.05.18 Oblique form of Hindi 'we' - 'un', 'unhe', /Assamese 'xiha', 'teo'lok', 'tekhetxakal':

1. Hindi 'un' is still not clear.

(a) According to Dr. Dhirendra Verma the derivation of Hindi 'un' is still not clear.

(b) Kishoridas Vajpayee says that 'un' is derived from the form 'wah' followed by plural termination 'na'.

[wah + na (plural indicator) > un.]

(c) According to the opinion of Dr. Udaynarayan Tiwari Hindi 'un' is derived form the Sanskrit form 'amusyam'.

[San. amusyam > *amunam > *auen > *unha, unha > un.]

(d) According to the opinion of Dr. Bholanath Tiwari Hindi 'un' is derived form the Sanskrit form 'amun'.

[San. amun (pl. acc. case) > Pkt. amun > Ap. unha > Hin. unha > un.]

2. There are differences in the opinions of various scholars regarding the origin of Hindi 'unhe'.

(a) According to Dr. Dhirendra Verma Hindi 'unhe' is declined form of 'un'.

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(b) In the opinion of Dr. Bholanath Tiwari Hindi ‘unhe’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame’, ‘tumhe’ etc.

3. Assamese plural forms ‘xiha’t’, ‘teo’lok’, ‘tekhetxakal’ do not have oblique forms. The case affixes follow these forms directly.

04.09.06 Personal Pronoun and various grammatical categories:

In the detailed discussion the relation of the Hindi and Assamese personal pronouns with the other grammatical categories are observed as following:

04.09.06.01 The Person:– It is found that both the Hindi and Assamese personal pronouns are grouped on the basis of the grammatical category – ‘Person’ and the grouping is almost similar. There are three persons in both Hindi and Assamese, they are identical and differ only in the words of nomenclature – (i) First person (Hin. Uttam Purush; As. Pratham Purush), (ii) Second person (Hin. Madhyam Purush; As. Dwitiya Purush) and (iii) Third person (Hin. Annya Purush; As. Tritiya Purush).

The first person include the pronouns – Hin. ‘meim’ (Sg.), ‘ham’, ‘hamlog’ (Pl.); As. ‘maip’ (Sg.), ‘ami’, ‘amalok’ (Pl.)

The second person is further sub-divided into three groups similarly in both Hindi and Assamese as – (i) Inferior, (ii) Polite and (iii) Honorific.

The second person include the following pronouns –
(i) Inferior – Hin. ‘tui’ (Sg.); As. ‘tai’ (Sg.), ‘tahtai’ (Pl.)
(ii) Polite – Hin. ‘tum’ (Sg.), ‘tumlog’ (Pl.); As. ‘tumi’ (Sg.), ‘tomalok’ (Pl.)
(iii) Honorific – Hin. ‘ap’ (Sg.), ‘aplog’ (Pl.); As. ‘apuni’ (Sg.), ‘aponalok’ (Pl.)

The third person in both Hindi and Assamese commonly divided into two groups - (i) Proximate and (ii) Remote. The third person in Hindi is further sub-divided into two groups – (i) Inferior and (ii) Honorific; whereas the third person in Assamese is sub-divided into three groups – (i) Inferior, (ii) Polite and (iii) Honorific as done in the second person.
The third person include the following pronouns –

(a) Third personal proximate pronouns:
(i) Inferior – Hin. 'yah' (Sg.), 'ye' (Pl.) ; As. ‘i’ (Sg., Mas.), ‘ei’ (Sg., Fem.), ‘ihah’ (Pl. Mas. & Fem.).
(ii) Polite – Hin. Nil ; As. ‘eo” (Sg.), ‘eo”lok’ (Pl.).
(iii) Honorific – Hin. ‘ye’ (Sg.), ‘yelog’ (Pl.) ; As. ‘ek”et’ (Sg.), ‘ek”etxakal’ (Pl.).

(b) Third personal remote pronouns:
(i) Inferior – Hin. ‘wah’ (Sg.), ‘we’ (Pl.) ; As. ‘xi’ (Sg., Mas.), ‘tai’ (Sg., Fem.), ‘xiha”t’ (Pl. Mas. & Fem.).
(ii) Polite – Hin. Nil ; As. ‘teo” (Sg.), ‘teo”lok’ (Pl.).
(iii) Honorific – Hin. ‘we’ (Sg.), ‘welog’ (Pl.) ; As. ‘tek”et’ (Sg.), ‘tek”etxakal’ (Pl.).

04.09.06.02 The Number :-

It is found that the first personal pronouns in both Hindi and Assamese are different for expressing singularity and plurality, in Hindi – ‘mei” (Sg.); ‘ham’, ‘hamlog’ (Pl.) and in Assamese – ‘mai’ (Sg.); ‘ami’, ‘amalok’ (Pl.).

Hindi second personal inferior pronoun ‘tai’ is used in singular number and ‘tum’ is used as the plural of this pronoun. But ‘tum’ is also used in singular number in polite sense and while ‘tum’ is used for singular number, to express plurality a plural affix ‘log’ is attached to form the plural pronoun ‘tumlog’. Similarly, the honorific pronoun ‘ap’ is also used in both singular and plural form. While ‘ap’ is used in singular sense, to express plurality the plural affix ‘log’ is attached to it to form ‘aplog’.

Assamese second personal pronouns are distinctly grouped into three categories – (i) inferior, (ii) polite and (iii) honorific and their usages are specific and limited into their own group. The inferior pronoun ‘tai’ is always used in singular sense and to express plurality of the pronoun the plural affix ‘ha”t’ is attached to form ‘taha”t’.
Similarly the pronoun used in polite sense ‘tumi’ always express singularity and for its plural the plural affix ‘lok’ is attached to it to form ‘tomālok’. The honorific pronoun ‘āpuni’ is used in singular sense and to express the plurality the plural affix ‘lok’ is attached to it to form ‘āponālok’.

It will be worth mentioning that for the plurality of Hindi pronoun ‘tū’ another pronoun ‘tum’ is used, which can be used in singular number too. On the other hand for the plurality of its Assamese counterpart ‘tai’ the plural affix ‘-ha’t’ is attached to form ‘taha’t’ and it is always in plural number. In fact, the Hindi pronouns ‘tum’ and ‘āp’ are used in both singular and plural number, whereas their Assamese counterpart ‘tumi’ and ‘āpuni’ are always used in singular number.

Hindi third personal proximate pronoun ‘yah’ is used in singular number and ‘ye’ to express its plurality. Similarly, third personal remote pronoun ‘wah’ is used in singular number and ‘we’ to express its plurality. But the pronouns ‘ye’ and ‘we’ are used in singular number also. In such case to express the plurality of these pronouns the plural affix ‘log’ is attached with them to form ‘velog’ and ‘welog’.

Assamese third personal proximate pronouns ‘i’, ‘ei’, ‘eo’ and ‘ekhet’ are always used in singular number. To express the plurality of these pronouns the plural affixes ‘-ha’t’, ‘-lok’ and ‘-xakal’ are used to form plural pronouns ‘iha”t’, ‘eo”lok’ and ‘ekhetxakal’.

It will be worth mentioning that in Hindi same pronoun is used in both singular and plural number i.e., ‘ye’ and ‘we’, whereas in Assamese singular and plural pronouns are absolutely different. Moreover, in Hindi only one plural affix ‘lok’ is used to be attached with the singular pronoun to express plurality, whereas in Assamese there are three plural affixes ‘-ha”t’, ‘-lok’ and ‘-xakal’ are used for inferior, polite and honorific pronouns respectively. In addition to these affixes other plural affixes like ‘-bor’, ‘-bilāk’ etc may succeed them while expressing plurality of the pronouns.
Chapter 4 - Personal Pronouns

04.09.06.03 The Gender

It is found that all the personal pronouns in Hindi are not gender distinctive, i.e., they are used for both masculine and feminine gender. The gender of the pronoun is known by the verb forms. The personal pronouns of Assamese except the third personal inferior pronouns are also free from gender distinction. But the gender of the pronouns can not be identified by the verb forms, as they are used in same form for both masculine and feminine gender. The third personal inferior pronouns in Assamese are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language. Assamese third personal gender specific pronouns are as following:

(a) Third personal proximate pronouns:

'it' (Inf., Sg., Mas.), 'ei' (Inf., Sg., Fem.), 'ihat' (Inf., Pl. Mas. & Fem.).

(b) Third personal remote pronouns:

'xit' (Inf., Sg., Mas.), 'tait' (Inf., Sg., Fem.), 'xihat' (Inf., Pl. Mas. & Fem.).

04.09.06.04 The Case: It is found that both Hindi and Assamese pronouns are commonly inflected for seven cases - (i) Nominative, (ii) Accusative, (iii) Instrumental, (iv) Dative, (v) Ablative, (vi) Genitive and (vii) Locative. There is one more case form i.e., 'Vocative' which is not applicable for pronouns. The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental 'dwaaraa' which are as following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative (karta)</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative (karma)</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental (karan)</td>
<td>se, ke/re dwāra</td>
<td>-re, -ere, -di, -r dwāra</td>
</tr>
<tr>
<td>(iv) Dative (sampradān)</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loi</td>
</tr>
<tr>
<td>(v) Ablative (apādān)</td>
<td>se</td>
<td>-r, -ar parā</td>
</tr>
<tr>
<td>(vi) Genitive (sambandh)</td>
<td>kā, ke, ki (rā, re, ri)</td>
<td>-r, -ar</td>
</tr>
</tbody>
</table>

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(vii) Locative \((ad^{h}ikaran)\) me, par \(-t, -at\)

In case inflection the case affixes follow some pronoun directly e.g. Hindi: \(tum + ne = tumne\); Assamese: \(ek^{h}et + -e = ek^{h}ete\) etc. On the other hand in some cases the case affixes attach to the pronouns with their respective oblique forms, such as, Hindi: \(wah + kā = uskā (wah > us)\); Assamese: \(tai + -r = tor (tai > to)\) etc.

The oblique forms of Hindi personal pronouns that preceeds the case affixes are as following:

\[
\begin{align*}
\text{mei}^{m} & > \text{mujh}^{h} ; \text{ham} > \text{hamā} ; \text{tū} > \text{tujh} ; \text{tum} > \text{tumh} ; \\
yah & > \text{is} ; ye > \text{in} ; \text{wah} > \text{us} ; \text{we} > \text{un}.
\end{align*}
\]

The oblique forms of Assamese personal pronouns that preceeds the case affixes are as following:

\[
\begin{align*}
\text{mai} > \text{mo-} ; \text{ami} > \text{āmā-} ; \text{tai} > \text{to-} ; \text{tumi} > \text{tomā-} ; \\
\text{āpuni} > \text{āpona-} ; \text{i} > \text{iyā-} ; \text{xi} > \text{tā-}.
\end{align*}
\]

Hindi personal pronouns that preceeds the case affixes as in original are as following: ‘āp’.

Assamese personal pronouns that preceeds the case affixes as in original are as following: \(ei, eo^{n}, ek^{h}et, tāi, teo^{n}, tek^{h}et\).

The zero morph of nominative and accusative case is used with the personal pronouns in both Hindi and Assamese. The instrumental ‘dwaaraa’ always follows the geneitive affix ‘ke’ or ‘re’ in Hindi and ‘-r’ or ‘-ar’ in Assamese. Another instrumental case affix ‘se’ in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genitive ‘-r’ followed by the post position (Anupad) ‘para’.

The genitive case affixes in Hindi are gender distinctive as well as number distinctive also unlike the Assamese case affix which is not gender or number distinctive. The Hindi pronouns ‘mei’\(^{m}\), ‘ham’, ‘tū’ and ‘tum’ take the genitive affixes ‘rā’, ‘re’, ‘ri’ and the remaining personal pronouns take the affixes ‘kā’, ‘ke’,
plural affix ‘\textit{log}’ is attached with Hindi ‘\textit{ham}’ forming ‘\textit{hamlog}’ and ‘\textit{lok}’ is attached with Assamese ‘\textit{āmi}’ forming ‘\textit{āmālok}’.

(v) The oblique forms used for case inflection of first personal singular pronouns Hindi ‘\textit{meim}’ and Assamese ‘\textit{mai}’ are ‘\textit{mu}’ and ‘\textit{mo}’ respectively.

(vi) The oblique form of the Hindi first personal plural pronoun ‘\textit{ham}’ is ‘\textit{hamā}’ and that of the Assamese first personal pronoun ‘\textit{āmi}’ is ‘\textit{āmā}’.

(vii) In both the languages Hindi and Assamese, the first personal pronouns, both the singular and plural, are used irrespective of gender distinction.

(viii) In case of case inflection, the first personal singular pronouns Hindi ‘\textit{mai}’ and Assamese ‘\textit{mai}’ do not take any oblique form for nominative case inflection. In the subsequent cases the respective case affixes are attached with the oblique forms of the pronouns i.e. ‘\textit{mu}’ of Hindi ‘\textit{mai}’ and ‘\textit{mo}’ of Assamese ‘\textit{mai}’.

\textbf{04.09.07.02 Usages of the second personal pronouns}:

(i) There are three categories of second personal pronouns in both Hindi and Assamese as inferior, polite and honorific. The pronouns in each category are as following :-

(a) Inferior - Hindi ‘\textit{tu}’(Sg.), ‘\textit{tum}’(Pl.) ; Assamese ‘\textit{ta}’(Sg.), ‘\textit{ta}\textit{ha}’(Pl.).

(b) Polite - Hindi ‘\textit{tum}’(Sg.), ‘\textit{tumlog}’, ‘\textit{ap}’(Pl.) ; Assamese ‘\textit{tumi}’(Sg.), ‘\textit{tomālok}’(Pl.).

(c) Honorific - Hindi ‘\textit{āp}’(Sg.), ‘\textit{āplog}’(Pl.) ; Assamese ‘\textit{āpuni}’(Sg.), ‘\textit{āponālok}’(Pl.).

(ii) In Hindi the second personal pronoun ‘\textit{tum}’ is used in singular number in polite sense as well as in plural number to express the plurality of the inferior pronoun ‘\textit{tu}’. Whenever the pronoun ‘\textit{tum}’ is used in singular number generally ‘\textit{tumlog}’ and sometimes ‘\textit{ap}’ is used to express its plurality. Again, when the pronoun ‘\textit{ap}’ is used in singular number in honorific sense, ‘\textit{āplog}’ is used to express its plurality.

(iii) To express the plurality of the second personal singular pronouns instead of using a different form, a plural affix is attached to the original form, e.g. a plural
affix ‘ha’t’ is attached with ‘ta’ i.e., the oblique form of the pronoun ‘tai’ to form ‘taha’t’ and another plural affix ‘lok’ is annexed to the oblique forms ‘tomā’ and ‘āponā’ instead of the original pronouns ‘tumi’ and ‘āpuni’ forming ‘tomālok’ and ‘āponālok’.

(iv) The Hindi second personal pronouns ‘tum’ and ‘āp’ are used in singular as well as in plural number also. But their respective Assamese counterparts ‘Tumi’ and ‘Aapuni’ are never used to express plurality.

(v) In both the languages i.e., Hindi and Assamese, the second personal pronouns, both the singular and plural and also the inferior, polite and honorific pronouns are used irrespective of gender distinction.

(vi) In both the languages i.e., Hindi and Assamese, the verb forms used with the second personal pronouns, i.e., inferior – Hindi ‘tā’; Assamese ‘tai’, and polite – Hindi ‘tum’; Assamese ‘tumi’, are distinct in each category.

(vii) In both the languages i.e., Hindi and Assamese, the honorific pronouns – Hindi ‘āp’; Assamese ‘āpuni’ though included in second person, they do not take the second personal verb forms, instead they always take the third personal verb forms.

04.09.07.03 Usages of the third personal pronouns :=–

(i) The third personal pronouns are divided into two broad categories as proximate and remote in both Hindi and Assamese. In Hindi the proximate and remote pronouns are further devided into two categories – general and honorific; whereas in Assamese the proximate and remote pronouns are further devided into three categories – inferior, polite and honorific like second personal pronouns. e.g., :=–

(a) Proximate – Hindi – General – ‘yah’(Sg.), ‘ye’(Pl.)

Honorific – ‘ye’(Sg.), ‘yelog’(Pl.)

Assamese – Inferior – ‘i'(Sg., Mas.), ‘ef’(Sg., Fem); ‘iha’t’(Pl.)

Polite – ‘eo’(Sg.); ‘eo’lok’(Pl.)

Honorific – ‘ek’ef’(Sg.); ‘ek’etxakal’(Pl.)

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(b) Remote – Hindi – General – ‘wah’ (Sg.), ‘we’ (Pl.)

Honorific – ‘we’ (Sg.), ‘welog’ (Pl.)

Assamese – Inferior – ‘xi’ (Sg., Mas.), ‘tāi’ (Sg., Fem); ‘xiha’(Pl.)

Polite – ‘teom’ (Sg.); ‘teo’lok’ (Pl.)

Honorific – ‘teket’ (Sg.); ‘teketxakal’ (Pl.).

(ii) It is clear from the above chart that the number of third personal pronouns in Hindi is comparatively less than that of in Assamese.

(iii) To express the plurality of Hindi third personal pronouns different pronominal forms are used instead of attaching plural affixes to the original pronominal form directly or to the oblique forms, as ‘yah’ (Sg.), ‘ye’ (Pl.) and ‘wah’ (Sg.), ‘we’ (Pl.).

(iv) In Assamese to express plurality of the third personal inferior pronouns – ‘i’, ‘ei’, ‘xi’ and ‘tāi’ the plural affix ‘ha’ is annexed to form ‘iha’, ‘xiha’; similarly the plural affix ‘lok’ is attached with the third personal polite pronouns – ‘eo’, ‘teo’ to form ‘eo’lok’ and ‘teo’lok’: and the plural affix ‘xakal’ is attached with the third personal honorific pronouns – ‘ekhet’ and ‘teket’ to form ‘ekhetxakal’ and ‘teketxakal’ instead of using different pronominal forms like Hindi.

(v) All the third personal pronouns in Hindi are free of gender distinction. But in Assamese the pronouns of third personal inferior category are gender specific, e.g., – ‘i’ (Sg., Mas.), ‘ei’ (Sg., Fem); ‘xi’ (Sg., Mas.), ‘tāi’ (Sg., Fem) which is a distinguishing characteristic of Assamese language.

other remaining pronouns they are attached directly with their original forms. (vii) The verbal forms attached with the Hindi third personal pronouns are number and gender distinctive, e.g., –

'yaḥ kʰāṭā hāi'(Sg., Mas.), 'ye kʰāṭe hāi'm(Pl., Mas.)
'yaḥ kʰāṭī hāi'(Sg., Fem.), 'ye kʰāṭī' hāi'm(Pl., Fem.)
'wah kʰāṭā hāi'(Sg., Mas.), 'we kʰāṭe hāi'm(Pl., Mas.)
'wah kʰāṭī hāi'(Sg., Fem.), 'we kʰāṭī' hāi'm(Pl., Fem.)

But in Assamese, the verbal forms attached with the third personal pronouns are free from number and gender distinction, e.g., –

'i kʰā'y'(Sg., Mas.), 'ei kʰā'y'(Sg., Fem.), 'iha"te kʰā'y'(Pl., Mas., Fem.)
'xi kʰā'y'(Sg., Mas.), 'tāi kʰā'y'(Sg., Fem.), 'xiha"te kʰā'y'(Pl., Mas., Fem.)

etc.