Demonstrative Pronoun has the significance among all the types of Pronouns because it establishes the certainty of persons or things, etc. in the speech. This certainty may be for the persons or things nearby or further away of the speaker. Since the Demonstrative Pronoun indicates towards certain and specific person(s) or thing(s), this type of pronoun may be called as "Indicative Pronoun" 
(sanketvācak sarvanām) also. This chapter will include detailed discussions on the definition of the Demonstrative Pronoun (niścayvācak sarvanām), its essence, subclassification, etymology and discussions with reference to various grammatical categories – person, number, gender, case and verb. The meaning and usages of the Demonstrative Pronouns in the two languages will also be taken up here.

05.01 The Meaning and Definition of the Demonstrative Pronoun (niścayvācak sarvanām): A Demonstrative Pronoun is the pronoun that points to some Noun going before or which is already in the speaker's mind, and is used instead of it. The pronouns this, that etc. are used to point out the objects to which they refer. This refers to what is close at hand, and nearest to the thought or person of the speaker; that refers to what is 'over there', farther away, and more remote. e.g., 'This is better than that'. As this type of pronouns demonstrate or clearly show the object of the speech, they are, therefore, called Demonstrative Pronouns. (Latin demonstrative = to show clearly = Hindi niścayvācak).

The meaning and definition of Demonstrative Pronoun depicted by various scholars are as following –
The Concise Oxford Dictionary states the meaning of Demonstrative Pronoun as—“indicating person or thing referred to.”

According to Nesfield’s English Grammar, Composition and Usage, — “A Demonstrative Pronoun is the pronoun that points to some Noun going before or which is already in the speaker’s mind, and is used instead of it.”

Wren & Martin, defines the Demonstrative Pronoun in their grammar book High School English Grammar & Composition as — “The Pronouns used to point out the objects to which they refer, are called Demonstrative Pronouns. (Latin demonstrate, to show clearly).”

In the website of English Language Guide it is mentioned that — “Demonstrative pronouns are pronouns that point to specific things. ‘This, that, these, those, none and neither’ are Demonstrative Pronouns that substitute nouns and the nouns they replace, can be understood from the context. At the same time, they indicate whether they are close or far, in space or time, from the speaker in the moment of speaking. They also indicate whether they are replacing singular or plural words.”

A. Definition of the Demonstrative Pronoun in Hindi :

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

The prominent grammarian and the author of “Vrihat Hindi Vyakaran” Pt. Kamtaprasad Guru defines the Demonstrative Pronoun as following — “The pronoun which indicates any person, thing etc. with certainty, whether nearby or at a distance to the speaker, is called the Demonstrative Pronoun.”

02. Nesfield’s English Grammar, Composition and Usage, p. 38
05. Guru, Pt. Kamtaprasad ; Vrihat Hindi Vyakaran, p. 84.
Chapter 5 - Demonstrative Pronouns

[ṇifcayvācaka sarvaṇām : jis sarvaṇām se vaktā ke pās atēvā dūr ki kīst vastu kā bodh hotā hai, use nifcayvācak sarvaṇām kahte hai].

05.01.06 According to the author of “Adhunik Hindi Vyakaran aur Rachana”, Dr. Vasudevnandan Prasad the Demonstrative Pronoun is - “The pronoun which makes a clear sense of certainty about a person or thing that may be near or distant to the speaker, is called Demonstrative Pronoun. e.g. this (yah), that (wah), these (ye), those (we).”  

05.01.07 The prominent grammarians and the authors of “Manak Hindi Vyakaran aur Rachana” Kailash Chandra Bhatia, Ramanath Sahay and Ramjanya Sharma defined personal pronoun as following - “The pronouns which indicates with definiteness any near or distant person(s), animal(s), thing(s) and event(s), are called the Demonstrative Pronouns.”

05.01.08 According to renowned grammarians and the authors of “Saraswati Manak Hindi Vyakaran aur Rachana” Dr. Kamal Satyarthi and Dr. Ravi Prakash Gupta the definition of the Demonstrative Pronoun is following : “The pronoun which indicates with certainty to any person(s), thing(s), event(s) etc. is called Demonstrative Pronoun.”

06. Prasad, Dr. Vasudevnandan; Adhunik Hindi Vyakaran aur Rachana, p. 109.
07. Bhatia, Kailashchandra; Sahay, Ramanath & Sharma, Ramjanya ; Manak Hindi Vyakaran aur Rachna, p. 86.
08. Satyarthi, Dr. Kamal & Gupta, Dr. Ravi Prakash ; Saraswati Manak Hindi Vyakaran aur Rachna, p. 94.
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05.01.09 The author of "Hindi Vyakaran Vimarsh aur Adhunik Rachana" Iswariprasad Tiwari defined the Demonstrative Pronoun in the following way - "The declinable word used to recognize the certainty of a person or thing, which might be either near or at a distance to the speaker or writer, is called the Demonstrative Pronoun." 

[nifcayvacak sarvanām : kahnewāle yā liknewāle ke pās yā dūr ke kisi vyakti yā vastu kā nifcayātmak bodha karāne ke liye prayukt vikāri jābdo ko nifcayvacak sarvanām kahte hai].

05.01.10 According to the author of "Pioneer Manak Hindi Vyakaran evam Rachana" Dr. Pratyush Gautam the definition of the Demonstrative Pronoun is as following - "The pronoun which indicates any near or remote person, thing etc., with certainty, is called the Demonstrative Pronoun." 

[nifcayvacak sarvanām : eise sarvanām jo kisi vyakti, vastu ādi kā nifcii bodh karāte hai", nifcayvacak sarvanām kahte hai". yah nifcaybodhak samup ki vastuo ke kiyē bhi ho saktā hai" aur dūr ke vastuo ke liye bhi.]

B. Definition of the Demonstrative Pronoun in Assamese :-

As it is mentioned already in the general classification of pronouns, the Demonstrative Pronoun is not a commonly accepted category of pronouns by the linguists and grammarians of Assamese language. The prominant grammarian Dr. Upendranath Goswami is an exception to this to recognize Demonstrative Pronoun (nifcayvacak sarvanām) in the general classification of pronouns but he have provided only the examples of this kind of pronouns but not the definition. Similarly, another prominant grammarian Dr. Golokchandra Goswami included Demonstrative Pronoun (nirdeśak sarvanām) as a sub-class of Tadarthak Sarvanam

09. Tiwari, Iswariprasad; Hindi Vyakaran Vimarsh aur Adhunik Rachana, p. 35.
11. Goswami, Dr. Golokchandra; Asomiya Vyakaran Praves, p. 242.
and provided examples only to clarify it. Dr. Goswami mentioned a property of this kind of pronoun that when followed by some specific definitives the third personal pronouns express the sense of certainty as therefore they can be stated as Demonstrative Pronouns. As a matter of fact, the Assamese grammars are silent about the definition of Demonstrative Pronoun.

05.01.11 Now, on the basis of the above mentioned definitions stated by various grammarians, the Demonstrative Pronoun may also be defined as following – "The pronoun, which is used to indicate the definiteness of noun words depicting any person(s), thing(s) or event(s) etc. for which they are used for; whether they are close or far, in space or time, from the speaker or writer at the moment of speaking or writing; whether they are replacing singular or plural words and also comes at times, instead of noun words, for a preceding or succeeding noun clause, is called the Demonstrative Pronoun." 12

05.02 The Essence of the Demonstrative Pronouns:

The Demonstrative pronouns have their own significance among the other kinds of the pronouns for the property of expressing the certainty of existence or being of the object of the speech including the sense of proximity or remoteness. Instead of the demonstrative pronouns it would have been very difficult to identify or distinguish the certainty of person(s), animal(s), thing(s) or event(s) spoken of.

Without the existence of the demonstrative pronouns we have to use the noun words repeating several times awkwardly for the object of the speech. The demonstrative pronouns make the presentation of speech pleasant for the audience by substituting the nouns.

12. "nīfcayvācak sarvanām : kahneyā likhne ke samay kahnewāle yā likhnewāle ke nikaṭvarti yā dūrvarti, sthānkrit ho yā kālkrit, kisi vyakti, vastu atvā gātnāvyāpār ādi kā tatā ekvacan atavā bahuvacah bodhak sajnā sabdo" ke sthān par unkā nīfcyātmak bodh karāne ke liye, atavā sajnā sabdo ke attīrīt pūrvavarti yā parvarti sajnā upvākyo" ke sthān par bhi jo sarvanām prayukt kiyyā jāta hai use nīfcayvācak sarvanām kahte hai".
The Demonstrative Pronouns are used to recognize the certainty of persons, animals, things and events. This recognition of certainty might be of proximity or remoteness of the object. The distinction of proximity or remoteness of the object spoken of could be either in the nature of external, tangible and real or internal, abstract and virtual; or it could be of place or time also.

05.03 The Demonstrative Pronouns in Hindi and Assamese:-- The demonstrative pronouns of Hindi and Assamese are as shown in the following table -

05.03.01 Hindi Demonstrative Pronouns:--

<table>
<thead>
<tr>
<th>Direct forms (mūl rūp)</th>
<th>Proximate -</th>
<th>Singular - yah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plural -</td>
<td>ye, yelog</td>
</tr>
<tr>
<td>Remote -</td>
<td>Singular -</td>
<td>wah</td>
</tr>
<tr>
<td></td>
<td>Plural -</td>
<td>we, welog</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oblique forms (tiryak rūp)</th>
<th>Proximate -</th>
<th>is, ise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plural -</td>
<td>inho&quot;, inhe&quot;</td>
</tr>
<tr>
<td>Remote -</td>
<td>Singular -</td>
<td>us, use</td>
</tr>
<tr>
<td></td>
<td>Plural -</td>
<td>un, unho&quot;, unhe&quot;</td>
</tr>
</tbody>
</table>

05.03.02 Assamese Demonstrative Pronouns:--

<table>
<thead>
<tr>
<th>Direct forms (mūl rūp)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximate - Singular - i, ei [as in ito, eiyā, eizan etc.]</td>
</tr>
<tr>
<td>Proximate - Plural - ibor, eibor, eibilāk, eixakal etc.</td>
</tr>
<tr>
<td>Remote - Singular - xi, xei [as in xito, xeiyā, xezian etc.]</td>
</tr>
<tr>
<td>Remote - Plural - xibor, xeibor, xeibilāk, xeixakal etc.</td>
</tr>
<tr>
<td>More Remote - Singular - xau [as in xauto, xauwā, xauzan, xauzopā etc.]</td>
</tr>
<tr>
<td>More Remote - Plural - xaubor, xaubilāk, xaukeidāl etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oblique forms (tiryak rūp)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The demonstrative pronouns in Assamese has no oblique forms. To indicate the definiteness of the noun that the pronoun refers required definitive is attached</td>
</tr>
</tbody>
</table>
with the pronoun and the case affixes are joined after the definitives: e.g.,
pronom → definitives → case affix [i-zan-ak, xei-xakal-ar para etc.]

05.04 Sub-classification of the Demonstrative Pronoun :

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

05.04.01 Sub-classification of the Demonstrative Pronoun in Hindi :-

The grammarians and linguists of Hindi language classified the demonstra-
tive pronouns unanimously into two major categories –

(i) Proximate demonstrative pronoun [This (sg.), These (pl.)]

(ii) Remote demonstrative pronoun. [That (sg.), Those (pl.)]

The opinions of various grammarians and linguists are as following :–

05.04.01.01 Prominant linguist Dr. Bholanath Tiwari in his book “Hindi Bhasha”
classified the Demonstrative Pronouns (nićayvācaEk sarvanām) of Hindi in two
groups -

(1) Proximate (samipvarti nićayvācaEk sarvanām) – yah (direct form, sg.),
is (oblique form, sg.); ye (direct form, pl.), in (oblique form, pl.).

(2) Remote (durvarti nićayvācaEk sarvanām) – wah (direct form, sg.), us
(oblique form, sg.); we (direct form, pl.), un (oblique form, pl.). 13

05.04.01.02 Another renowned linguist Dr. Udaynarayan Tiwari also classified
the Demonstrative Pronouns (ullekśūcaEk sarvanām) in two groups in his book
“Hindi Bhasha ka Udgam aur Vikas” -

(1) Proximate (pratyakś ullekśūcaEk sarvanām) – yah (direct form, sg.), is
(oblique form, sg.); ye (direct form, pl.), in (oblique form, pl.).

(2) Remote (parokś ullekśūcaEk sarvanām) – wah (direct form, sg.), us
(oblique form, sg.); we (direct form, pl.), un (oblique form, pl.). 14

05.04.01.03 In the book “Hindi Bhasha ka Itihas” prominent linguist Dr. Dhirendra

13. Tiwari, Dr. Bholanath ; Hindi Bhasha, p.159.
Verma classified the Demonstrative Pronouns (निज़चायवाचक सर्वनाम) of Hindi into two groups -

1. **Proximate** (निकात्वाति निज़चायवाचक सर्वनाम) - yah (direct form, sg.), is (oblique form, sg.), ise (oblique form, dative case, sg.); ye (direct form, pl.), in (oblique form, pl.), inhe" (oblique form, dative case, pl.).
2. **Remote** (दुर्वाति निज़चायवाचक सर्वनाम) - wah (direct form, sg.), us (oblique form, sg.), use (oblique form, dative case, sg.); we (direct form, pl.), un (oblique form, pl.), unhe" (oblique form, dative case, pl.).

**05.04.02 Sub-classification of the Demonstrative Pronoun in Assamese:**

Most of the grammarians and linguists of Assamese language have not recognized the demonstrative pronoun as an individual category of pronoun. Only a few grammarians and linguists are exception who have recognized the demonstrative pronoun either an independent category or as a sub-class of another category of pronoun. Moreover, the remarkable thing is that they have included the third personal pronouns together with the demonstrative pronouns into three major categories such as :-

1. **Proximate** demonstrative pronoun (निकात्वाति निज़चायवाचक सर्वनाम) - [i, ei, eo", ek"et (This / It); iha"t, eo"lok, ek"txakal (These)]
2. **Remote** demonstrative pronoun (दुर्वाति निज़चायवाचक सर्वनाम) - [xi, tāi, teo", tek"et (He, She, That); xiha"t, teo"lok, tek"txakal (They / Those)]
3. **More remote** demonstrative pronoun (अधिक दुर्वाति निज़चायवाचक सर्वनाम) - [xei, xou (That); xeibor, xoubilak (Those)]

Each of these three categories of demonstrative pronoun are further divided into three more groups similar to the personal pronouns such as –

1. **Inferior** (तुच्छाॅर्त्वाति असःसिक) - [i (mas.), ei (fem.), iha"t (mas. & fem. both), xi (mas.), tāi (fem.), xiha"t (mas. & fem. both)]

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15. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 283-284.
(ii) Polite (ādārṣucaκ) – [eo", eo"lok, teo", teo"lok]

(iii) Honorific (sambhraṃṣucaκ) – [ekhēt, ekhētxakal, tekhēt, tekhētxakal]

It is worth mentioning that in Assamese the inferior category of demonstrative pronoun is gender distinctive, i.e. the masculine and feminine pronouns are different in this category. The other two categories i.e., polite and honorific pronouns are free form gender distinction.

The opinions of various grammarians and linguists regarding classification of demonstrative pronouns are as following :-

05.04.02.01 Kaliram Medhi, a prominent Assamese grammarian and linguist, classified the Demonstrative Pronoun (nīfcayvācaκ sarvaṇāṃ) in his book "Axomiya Byakaran aru Bhashatata" as a sub-class of Personal Pronoun and again subdivided into three categories as following :-

1) Proximate Demonstrative Pronouns (aduṟvarti nīfcayvācaκ sarvaṇāṃ) – [i, eī, eo", ekhēt (This, It)]

2) General Demonstrative Pronouns (xāḍhāraṇ nīfcayvācaκ sarvaṇāṃ) – [xi, tāī, teo", tekhēt (He, She, That)]

3) Remote Demonstrative Pronouns (duṟvarti nīfcayvācaκ sarvaṇāṃ) – [xei, xou (He, She, That)]

05.04.02.02 In the book ‘Axomiya Bhashar Vyakaran’ Dr. Upendra Nath Goswami sub-divided the Demonstrative Pronouns (nīfcayvācaκ sarvaṇāṃ) into three categories as following :-

1) Proximate Demonstrative Pronouns (nikaṭvarti nīfcayvācaκ sarvaṇāṃ) – [i (inf., mas., sg.), eī (inf., fem., sg.), iha"t (inf., mas., pl.), eito, eiyā (inf., neu., sg.), ibor, eibor (inf., neu., pl.), eo" (pol., sg.), eo"lok (pol., pl.), ekhēt (hon., sg.), ekhētxakal (hon., pl.)]

2) Remote Demonstrative Pronouns (duṟvarti nīfcayvācaκ sarvaṇāṃ) – [xi (inf., mas., sg.), tāī (inf., fem., sg.), xiha"t (inf., mas., pl.), xeito, xeiyā (inf.,

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3) More-remote Demonstrative Pronouns (adik dūrvarti nīfcayvācak sarvanām)

- [xau-to, xauwa (sg.), xau-bor (pl.)] 17

05.04.02.03 Another prominent Assamese linguist and grammarian Dr. Golokchandra Goswami recognized Demonstrative Pronoun (nirdeśak sarvanām) as a sub-class of ‘tadart’ak sarvanām’ and classified it into three categories in his book ‘Asomiya Vyakaran Praves’ as a sub-class of Personal Pronoun and again sub-divided into three categories as following :

1) Proximate Demonstrative Pronouns (adūrvarti nīrdeśak sarvanām) – [i, ei, eo\textsuperscript{n}, ek\textsuperscript{b}et (This / It)]

2) Remote Demonstrative Pronouns (dūrvarti nīrdeśak sarvanām) – [xi, tāi, teo\textsuperscript{n}, tek\textsuperscript{b}et (He, She, That)]

3) More-remote Demonstrative Pronouns (adikdūrvarti nīrdeśak sarvanām) – [xei, xou (That)] 18

05.04.02.04 In the classification of Shri Priyadas Talukdar in his book “Asomiya Bhasha Bodhika” there are two categories of pronouns found namely ‘anīfcita vikalpa pad’ (Asm. zi = Hin. jo ; Asm. zene = Hin. jaisā) and ‘nirdeśak vikalpa pad’ (Asm. xi = Hin. so (wah) ; Asm. tene = Hin. waisā). It is clear from the examples that though the ‘nirdeśak vikalpa pad’ literally means ‘demonstrative pronoun’ but if compared to Hindi pronouns they can be placed in the category of ‘relative pronoun’. But he mentioned two categories of pronouns as ‘prānjivācak vikalpa pad’ and ‘vastuvācak vikalpa pad’ under ‘vyaktivācak vikalpa pad’ (personal pronoun) which can be compared with the ‘nirdeśak vikalpa pad’ (demonstrative pronouns) of Hindi. 19

17. Goswami, Dr. Upendra Nath; Axomiya Bhashar Byakaran, p. 44-45.
Most of the Assamese linguists and grammarians have followed the classification of Pronoun (sarvanām) done by prominent Assamese grammarian Mr. Satyanath Bora in his grammar book "Bahal Byakaran". Mr. Bora broadly classified the Pronoun into four basic categories as following:

1) Personal Pronoun (vyaktivācak sarvanām)
2) Pronominal Adjective (vifersar sarvanām)
3) Pronominal Adverb of time (kābodāk sarvanām)
4) Pronominal Adverb of place (sthānbodāk sarvanām)

It is clear that Mr. Bora have not recognized the Demonstrative Pronoun as an individual category of pronouns and hence he included and discussed the the pronouns included in this category under the heading of personal pronoun and also in remaining three categories as the needs arise according to the contemporary situation. Therefore, his followers also have not mentioned the category of Demonstrative Pronoun in their Assamese grammar books.

Etymology of the Demonstrative Pronouns:

If we trace the origin of Hindi and Assamese languages we find that it is the language of ancient India, the Sanskrit. Hence it can be said that the Pronouns of these two languages also derived from Sanskrit. Therefore, the original Sanskrit pronoun words come to Hindi and Assamese after various transformation in course of time. Here it will be discussed how the Hindi and Assamese Demonstrative pronouns have derived from their Sanskrit origin.

05.05.01 Hindi “yah”:

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

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

20. Bora, Satyanath; Bahal Byakaran, p. 55.
21. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
05.05.02 Assamese “I” :-

1. According to Dr. Banikanta Kakati Assamese “I” can be traced back to the stem ‘eta’ (एटा). He suggested the possible evolution of from some M.I.A. from like inst. nom. *ete” > *ete > *e”, e > i. 22

[*ete” > *ete > *e”, e > Asm. i.]


05.05.03 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’. 24

2. Prominant linguist Pt. Kaliram Medhi Assamese ‘ei’ is derived from Sanskrit ‘etad’. 25

05.05.04 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. 26

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’.

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

But, Dr. Bholanath Tiwari rejected the possibility of the transformation of ‘eassa’ from ‘assa’. 27

23. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.226.
25. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p.226.
26. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
27. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
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3. According to Dr. Suniti Kumar Chattarjee Hindi ‘is’ is derived from Sanskrit ‘etasya’.

[San. etasya > Pkt. eassa > Pal. eassa > Hin. is.]

Dr. Bholanath Tiwari also supports the opinion of Dr. S. K. Chattarjee.28

05.05.05 Oblique form of Hindi “yah” – “ise” :-

1. According to Dr. Dhirendra Verma the ‘e’ of Hindi ‘ise’ is inflectional sign.29

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the imitation of the forms ‘mujhe’, ‘tujhe’ etc.30

05.05.06 Hindi “ye” :-

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

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

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


3. According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’(prat’amā 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 ‘ye’.34

5. According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘ye’ is derived form the Sanskrit form ‘ete’.35

28. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
29. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
30. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
31. ~ Ibid. ~
32. ~ Ibid. ~
33. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 283.
34. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
35. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.

/322/
6. In the opinion of Dr. Hardev Bahri Hindi ‘ye’ is derived form the Sanskrit form ‘ete’.  

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

05.05.07 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, edîna > Ap. eîna > Hin. in.]. According to Dr. Verma Hindi ‘in’ might have been developed from ‘is’ due to the influence of the plural suffix ‘aṅam’ (sast’i vahuvacan).  

2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.  

[yah + na (plural indicator) > in.]

3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived form the Vedic form *‘etāśām’.  


4. According to the opinion of Dr. Bholanath Tiwari the dirivational sequence of Hindi oblique form ‘in’ is still not clear.

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

1. According to Dr. Udaynarayan Tiwari Hindi ‘inha’ is a declined form of Vedic ‘etāśām’.  


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36. Bahri, Dr. Hardev; Hindi: Udbhav, Vikash aur Rup, p. 177.
37. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
38. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
39. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.
40. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
41. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 358.
05.05.09 Oblique form of Hindi “ye” – “inhe”:

1. According to Dr. Dhirendra Verma Hindi “inhe” is declined form of ‘inha’.42

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhe’ is derived from ‘inha’ on imitation of ‘hame”, ‘tumhe” etc.43

3. According to Dr. Hardev Bahri the ‘e” of Hindi ‘inhe” is imitation of ‘hame”, ‘tumhe” etc.44

05.05.10 Oblique form of Hindi “ye” – “inho”:

1. According to 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. anām > Pkt. aⁿāⁿ > Hin. o”].45

05.05.11 Hindi “wah”:

1. According to Pt. Kamataprasad Guru Hindi ‘wah’ is derived from Sanskrit ‘saf”.46

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

2. Supporting the opinion of Bhandarkar Dr. Udaynarayan Tiwari says that Hindi ‘wah’ is derived from Sanskrit ‘asau’.47

   [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.48 According to him the derivation sequence might be as follows -

   [*awaḥ > *awo > *wo > ou(अ) > ohu > wahu > wah.]

42. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.
43. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 159.
44. Bahri, Dr. Hardev; Hindi: Udbhav, Vikash aur Rup, p. 177.
45. ~ Ibid. ~
47. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 357.
48. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
**05.05.12 Assamese “xi”** :

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. ‘sa$h’]. 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.49

   [San. sa$h > M.I.A. se > *si > Asm. xi.]

**05.05.13 Assamese “xei”** :

1. Dr. Banikanta Kakati says that the pronoun ‘xei’ is same as the demonstrative pronoun ‘se’ as preserved in Bengali and other Magadhan dialects, plus the emphatic particle ‘hi’. Thus, ‘xei’ is parallel to O.I.A. ‘so$h’ M.I.A. (Mg.) ‘se$h’.50

2. According to Kaliram Medhi Assamese ‘xei’ might have derived from Sanskrit ‘adas’.51

**05.05.14 Assamese “xau”** :

1. In the opinion of Dr. Banikanta Kakati the Assamese ‘xau’ is derived from O.I.A. *’sah’.52

   [O.I.A. *sah + k$alu > *sa + hu > xau.]

   The extended form ‘xauva$’ is obtained by adding the definitive affix ‘a$’.

2. According to Kaliram Medhi Assamese ‘xau’ might have derived from Sanskrit ‘adas’.53

**05.05.15 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’.54

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50. Ibid. –, p. 321.
51. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p. 226.
53. Medhi, Mr. Kaliram; Asomiya Byakaran aru Bhashatatwa, p. 226.
54. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.

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

3. According to Dr. Udaynarayan Tiwari Hindi ‘us’ is derived from Sanskrit ‘amusya’.  

[San. amusya > Pal. amussa > Pkt. aussa > Hin. us.]

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

05.05.16 Hindi “we” :-

1. According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘safi’.  

[San. safi > Pkt. so > Hin. wah, we.]

2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘we’ is derived from Sanskrit ‘awebhifj’.  

[*awebhifj (Ins. case, pl. form of ‘awa’) > *awahi > we.]

3. According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi ‘we’ from Sanskrit ‘ebhifj’.  

[San. ebhifj > Pkt. ahi, ai (अई) > Hin. ai (अई)+ e = we.]

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

05.05.17 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’ (उन) is derived from the form ‘wah’

55. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 359
56. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
58. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
59. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikash, p. 359
60. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284. & Tiwari, Dr. Bholanath; Hindi Bhasha, p. 158.
61. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 284.

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followed by plural termination ‘na’.  

\[wah + na (plural indicator) > un.\]

3. According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amusyam’.  

\[San. amusyam > *amunam > *aunay > *unja, unha > un.\]

5. According to the opinion of Dr. Bholanath Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amun’.  

\[San. amun (pl. acc. case) > Pkt. amun > Ap. unja > Hin. unha > un.\]

05.05.18 **Oblique form of Hindi “we” – “unhe”:**

1. According to Dr. Dhirendra Verma Hindi ‘unhe’ is declined form of ‘un’.  

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘unhe’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame’, ‘tumhe’ etc.

05.06 **Demonstrative 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.

05.06.01 **Demonstrative Pronoun and Person:**

The demonstrative pronouns have a direct relationship to a special grammatical category called **Person.**

In Hindi the persons are known as - 1) *uttam purus* (first person), 2) *madhyam purus* (second person) and 3) *annya purus* (second person). Whereas in
Chapter 5 - Demonstrative Pronouns

Assamese the persons are known as - 1) pratham purus (first person), 2) dwitiya purus (second person) and 3) tertiya purus (second person).

The demonstrative pronouns in both Hindi and Assamese come into third person because they are not generally used in the speech for the speaker or the listener, but only for the object spoken about. In a sentence the demonstrative pronouns always take the third personal verb forms.

05.06.02 Demonstrative Pronoun and Number:

In Hindi and Assamese we find 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. 67

In Hindi the inflectual system is used 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 'iskā' – 'iske'; 'unkā' – 'unke' etc.

"The inflectual system is hardly used in Assamese. Separate words are often added to the base in Assamese as signs of plurality. Example :- i – ibor (i + bor), ei – eibilāk (ei + bilāk), ei – eixakal (ei + xakal) etc."

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

<table>
<thead>
<tr>
<th>Category</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Proximate</td>
<td>yah</td>
<td>ye</td>
</tr>
<tr>
<td></td>
<td>ye</td>
<td>yelog</td>
</tr>
<tr>
<td>2. Remote</td>
<td>wah</td>
<td>we</td>
</tr>
<tr>
<td></td>
<td>we</td>
<td>welog</td>
</tr>
</tbody>
</table>

In the demonstrative pronouns in Hindi the inflectual system is observed.

67. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 48; & Tiwari, Dr. Bholanath; Hindi Bhasha, p. 156.
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’.

B. Assamese demonstrative pronouns with both in singular and plural form.

are as following :-

<table>
<thead>
<tr>
<th>Category</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Proximate</td>
<td>i</td>
<td>ibor/ibilāk/ixakal etc.</td>
</tr>
<tr>
<td></td>
<td>ei/eiyā/eito/eizan etc.</td>
<td>eibor/eibilāk/eixakal etc.</td>
</tr>
<tr>
<td>2. Remote</td>
<td>xi</td>
<td>xibor/xibilāk/xixakal etc.</td>
</tr>
<tr>
<td></td>
<td>xei/xeiyā/xeito/xezan etc.</td>
<td>xeibor/xeilāk/xexakal etc.</td>
</tr>
<tr>
<td>3. More Remote</td>
<td>xau/xauwā/xauto/xazan etc.</td>
<td>xaubor/xaubilāk etc.</td>
</tr>
</tbody>
</table>

In Assamese the demonstrative pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’ are used in singular sense. The singular definitives ‘ā’ ‘to’, ‘zan’, ‘zunt’, ‘khan’, ‘dāl’, ‘garākt’ etc. are added to the pronouns to express singularity of the noun referred. To get the plural forms plural terminators ‘bor’, ‘bilāk’ and ‘xakal’ etc. are added after the base words. The singular definitive ‘garākt’ and plural definitive ‘xakal’ is added to the pronouns to express honour.

05.06.03 Demonstrative 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 (puliṅg) and 2) Faminine (striliṅg). Therefore, in Hindi language, not only the noun words signifying rational animals and living beings are classed as masculine or feminine 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
words. The gender of pronouns can only be recognized by the verb forms following them. For example -

1. **wah daurkar ā rahā ṭā, rāste me gir gayā.** [mas.]
2. **wah daurkar ā rahi ṭī, rāste me gir gayi.** [fem.]

In both of the above sentences the pronoun 'wah' is used as the subject of the verb 'jānā'. The verb form 'gayā' indicates the subject of the verb 'wah' in the first sentence is masculine and verb form 'gayi' indicates the subject of the verb 'wah' in the second sentence is feminine.

But there is exception of this rule. If the sentence is in the past tense and the verb is transitive (sakarmak kriyā) then nominative case affix 'ne' is attached to the subject of the sentence and in such case the transitive verb follow the gender of its object rather than the subject of the sentence. Thus, obviously the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example,

1. **raju ko bhukh lagi thi, usne roti kha h.**
2. **rekā ko roti se phal jyada pasand hai, usne ām kha.**

   In the first sentence the pronoun 'usne' is used for the masculine subject 'raju', but the verb form 'kha' is used in the feminine form which indicates the gender of object of the sentence 'roti' is feminine. Similarly, in the second sentence the subject 'rekā' is feminine, but the masculine verb form 'kha' indicates the gender of its object 'ām'. Moreover, 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 the oblique forms of demonstrative pronoun precede the case affixes 'kā', 'ke' and 'ki'. For example, relative case affix 'kā' is used in singular masculine form and 'ke' is used in plural masculine form, as in 'uskā bāi', 'uske pitāji' etc. The case affix 'ki' is used in feminine form both in singular and plural numbers as in 'uski bahan', 'unki mā' etc.
In Assamese there are four genders, – 1) Masculine (puyliyga), 2) Feminine (striliyga), 3) Common (ubhayliyga) and 4) Neuter (khwaligga). Thus, the noun words signifying rational animals and living beings are classed as masculine or feminine. The demonstrative pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’, ‘xau’ are not gender distinctive and used for both masculine and feminine gender. The distinction of male, female and neuter object is done by adding specific definitive affixes to the demonstrative pronouns, e.g., ‘eito’ [neu.], ‘eizan’ [mas.], ‘eizani’ [fem.], ‘eigarak’ [hon.] etc.

05.06.04 Demonstrative 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 (kartā 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 (adakaran 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.
Hindi case-affixes are as following -

<table>
<thead>
<tr>
<th>Case (कारक)</th>
<th>Case-affixes (कारक cihna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (कर्ता)</td>
<td>0, ne</td>
</tr>
<tr>
<td>Accusative (कर्म)</td>
<td>0, ko</td>
</tr>
<tr>
<td>Instrumental (करण)</td>
<td>se</td>
</tr>
<tr>
<td>Dative (साम्राज्य)</td>
<td>ko, ke liye</td>
</tr>
<tr>
<td>Ablative (अपदान)</td>
<td>se</td>
</tr>
<tr>
<td>Genitive (संबंध)</td>
<td>का, ke, ka / rā, re, ri / nā, ne, ñ</td>
</tr>
<tr>
<td>Locative (अदिकरण)</td>
<td>me&quot;, par</td>
</tr>
</tbody>
</table>

When case-affixes are added to a Hindi demonstrative pronoun, the original form of the pronoun declines. The case affixes always follow the oblique forms of demonstrative pronoun. For example, the oblique form of ‘yah’ is ‘is’ and for the case inflection the case affixes follow this form as ‘isne’, ‘isko’ etc.

The case inflexion of Hindi demonstrative pronouns are as following:--

The Case inflection of Hindi proximate demonstrative pronoun ‘yah’ :-

<table>
<thead>
<tr>
<th>Case (कारक)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (कर्ता)</td>
<td>yah, isne</td>
<td>we, inho&quot;ne</td>
</tr>
<tr>
<td>Accusative (कर्म)</td>
<td>ise, isko</td>
<td>inhe&quot;, inko</td>
</tr>
<tr>
<td>Instrumental (करण)</td>
<td>isse</td>
<td>inse</td>
</tr>
<tr>
<td>Dative (साम्राज्य)</td>
<td>ise,</td>
<td>inhe&quot;,</td>
</tr>
<tr>
<td></td>
<td>iske liye</td>
<td>inke liye</td>
</tr>
<tr>
<td>Ablative (अपदान)</td>
<td>isse</td>
<td>inse</td>
</tr>
<tr>
<td>Genitive (संबंध)</td>
<td>iskā /</td>
<td>inkā /</td>
</tr>
<tr>
<td></td>
<td>iske /</td>
<td>inke /</td>
</tr>
<tr>
<td></td>
<td>iska</td>
<td>inka</td>
</tr>
<tr>
<td>Locative (अदिकरण)</td>
<td>isme</td>
<td>inme</td>
</tr>
<tr>
<td></td>
<td>ispar</td>
<td>inpar</td>
</tr>
</tbody>
</table>

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The Case inflection of Hindi proximate demonstrative pronoun ‘wah’ :-

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>wah, usne</td>
<td>we, unho&quot;ne</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>use, usko</td>
<td>unhe&quot;, unko</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>usse</td>
<td>unse</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>use,</td>
<td>unhe&quot;</td>
</tr>
<tr>
<td></td>
<td>uske liye</td>
<td>unke liye</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>usse</td>
<td>unse</td>
</tr>
<tr>
<td>Genitive (sambandh)</td>
<td>uskā /</td>
<td>unkā /</td>
</tr>
<tr>
<td></td>
<td>uske /</td>
<td>unke /</td>
</tr>
<tr>
<td></td>
<td>uski</td>
<td>unki</td>
</tr>
<tr>
<td>Locative (ad¹ḥikaraṇ)</td>
<td>usme</td>
<td>unme</td>
</tr>
<tr>
<td></td>
<td>uspar</td>
<td>unpar</td>
</tr>
</tbody>
</table>

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

Assamese case-affixes are as following :-

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Case-affixes (kārak cihna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>0, a/i/e</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>0, -k</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>-re, -di, -ar dwārā</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>-k, -loi</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>-ar parā</td>
</tr>
<tr>
<td>Genitive (sambandh)</td>
<td>-r</td>
</tr>
<tr>
<td>Locative (ad¹ḥikaraṇ)</td>
<td>-t</td>
</tr>
</tbody>
</table>

The Assamese demonstrative pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’ and ‘xau’ have no oblique form and hence the case affixes are added to the original form. But it is a special characteristic of Assamese language that for the case inflection of demonstrative pronoun at first a definitive is added to the pronoun to indicate whether it is singular or plural, familiar or honorific, personal or non-personal and
to this compound form the required case affixes are annexed. e.g., ‘itowe’[i-to-e], ‘eiborak’[ei-bor-ak], ‘xeitok’[xei-to-k], ‘xeibilākak’[xei-bilāk-ak], ‘xautolai’[xau-to-loi] etc. Examples of case inflection of the Assamese demonstrative pronouns are as following:

### The Case inflection of Assamese proximate demonstrative pronoun ‘ī’ :=

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>ito, itowe</td>
<td>ibor, ibore</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>itok</td>
<td>iborak</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>itor dwārā</td>
<td>iborar dwārā</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>itok, itoloi</td>
<td>ibork, iboraloi</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>itor parā</td>
<td>iborar parā</td>
</tr>
<tr>
<td>Genitive (sambandā)</td>
<td>itor</td>
<td>iborar</td>
</tr>
<tr>
<td>Locative (adikaraṇ)</td>
<td>itot</td>
<td>iborat</td>
</tr>
</tbody>
</table>

### The Case inflection of Assamese proximate demonstrative pronoun ‘xi’ :=

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>xeizan, xeizane</td>
<td>xeibilāk, xeibilāke</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>xeizanak</td>
<td>xeibilākak</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>xeizanar dwārā</td>
<td>xeibilākar dwārā</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>xeizanak, xeizanaloī</td>
<td>xeibilākaloī</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>xeizanar parā</td>
<td>xeibilākar parā</td>
</tr>
<tr>
<td>Genitive (sambandā)</td>
<td>xeizanar</td>
<td>xeibilākar</td>
</tr>
<tr>
<td>Locative (adikaraṇ)</td>
<td>xeizanat</td>
<td>xeibilākat</td>
</tr>
</tbody>
</table>

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 ‘-dwārā etc. after the genitive ‘-r’.68

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 ‘dwārā’ and ‘xaite’ i.e. ‘-r dwārā’, ‘-r xaitē’. The Genitive followed by ‘parā’ expresses the Ablative i.e. ‘-r parā’.69

05.06.05 Demonstrative Pronoun and Verb :-

Pronouns have a very important and close relationship with verb forms. In both the languages – Hindi and Assamese, the verb forms change according to the person of the pronouns. Assamese verbs have no plural, neither derivative nor grammatical.70 The demonstrative pronouns always proceed the third personal verb forms. For example -

A. Hindi demonstrative pronouns and verb forms :- The following chart depicts a modular relationship of demonstrative pronoun and the verb. Here,

<table>
<thead>
<tr>
<th>Category</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Proximate - General</td>
<td>yah kātā hai. (mas.)</td>
<td>ye kātē hai&quot;. (mas.)</td>
</tr>
<tr>
<td></td>
<td>yah kātt hai. (fem.)</td>
<td>ye kātt&quot; hai&quot;. (fem.)</td>
</tr>
<tr>
<td>- Honorific</td>
<td>ye kāite hai&quot;. (mas.)</td>
<td>yelog kāite hai&quot;. (mas.)</td>
</tr>
<tr>
<td></td>
<td>ye kātti&quot; hai&quot;. (fem.)</td>
<td>yelog kātti&quot; hai&quot;. (fem.)</td>
</tr>
<tr>
<td>1. Proximate - General</td>
<td>wah kātā hai. (mas.)</td>
<td>we kātē hai&quot;. (mas.)</td>
</tr>
<tr>
<td></td>
<td>wah kātti hai. (fem.)</td>
<td>we kātt&quot; hai&quot;. (fem.)</td>
</tr>
<tr>
<td>- Honorific</td>
<td>we kāte hai&quot;. (mas.)</td>
<td>welog kāte hai&quot;. (mas.)</td>
</tr>
<tr>
<td></td>
<td>we kātt&quot; hai&quot;. (fem.)</td>
<td>welog kātt&quot; hai&quot;. (fem.)</td>
</tr>
</tbody>
</table>

68. Goswami, Dr. Upendranath; An Introduction to Assamese, p. 43
69. Goswami, Dr. Golockchandra; Structure of Assamese, p. 277
70. ~ Ibid ~, p.245.
It is clear from the above chart that the verb forms vary according to the pronouns and the gender of the pronoun is distinguished by the verb forms.

The tense is another influential factor to change verb forms. In the present tense if the main verb is associated with a singular masculine subject ‘yah’ or ‘wah’ always terminated by ‘tā’ and plural masculine subject ‘ye’ or ‘we’ always terminated by ‘te’ as in ‘khtātā’ and ‘khtāte’ in above examples and the auxiliaries according to the requirements of various tense forms follow the main verb. On the other hand if the main verb associated with a feminine subject (the pronouns used would be the same as used in masculine gender) always terminated by ‘ti’ in singular number and ‘tīm’ in plural number as in ‘khtāt’ and ‘khtātīm’ in above examples.

**Verb forms in Present Tense (vartamān kāl):**

(i) sāmānya vartamān kāl:

'yah/wah khtā hai’(mas., sg., gen.),

'ye/we khtē hai’ (mas., sg., hon.) & (mas., pl., gen.),

'yah/wah khtāt hai’ (fern., sg., gen.),

'ye/we khtātī hai’(fern., sg., hon.) & (fern., pl., gen.)

(ii) tātkālik vartamān kāl:

'yah/wah khtā rahā hai’(mas., sg., gen.),

'ye/we khtē rahe hai’ (mas., sg., hon.) & (mas., pl., gen.),

'yah/wah khtā rahī hai’ (fern., sg., gen.),

'ye/we khtā rahī hai’(fern., sg., hon.) & (fern., pl., gen.)

In the future tense if the main verb is associated with a singular masculine subject ‘yah’ or ‘wah’ always terminated by ‘gā’ and plural masculine subject ‘ye’ or ‘we’ always terminated by ‘ge’ as in ‘khteygā’ and ‘khteyge’ge’. On the other hand if the main verb associated with a feminine subject (the pronouns used would be the same as used in masculine gender) always terminated by ‘ti’ in singular number and ‘tīm’ in plural number as in ‘khteygr’ and ‘khteygrīm’. For example,
Verb forms in Future Tense (bhaśiyat kāl):

(i) sāmānya bhaśiyat kāl:

'yah/wah khaśyga' (mas., sg., gen.),
'ye/we khaśyga' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah khaśyga' (fem., sg., gen.),
'ye/we khaśyga' (fem., sg., hon.) & (fem., pl., gen.)

(ii) sambhavya bhaśiyat kāl:

'yah/wah khaśye' (mas., sg., gen.),
'ye/we khaśye' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah khaśye' (fem., sg., gen.),
'ye/we khaśye' (fem., sg., hon.) & (fem., pl., gen.)

In the past tense a pronoun could be used as the subject of a verb in two different ways, e.g. -

a) without annexing the nominative case affix 'ne', and

b) with annexation of the nominative case affix 'ne'.

When a demonstrative pronoun is used as a subject of a verb and the nominative case affix 'ne' is annexed to it then the following situations could be observed:

i) The nominative case affix 'ne' is always annexed with the oblique forms 'is', 'us', 'in' and 'un' of the demonstrative pronouns 'yah', 'wah', 'ye' and 'we' respectively.

ii) When the nominative case affix 'ne' is annexed to a demonstrative pronoun and is used as a subject of a verb and the object of the verb is living in nature and accusative case affix 'ko' is not annexed to it, then the verb form follow the number and gender of the object, eg. usne äm khaśyga. [He ate mango.], unho'ne roti khaśye. [He ate bread.] etc.

ii) When the case affix 'ne' is annexed to a pronoun and is used as a subject of a verb and the object of the verb is living in nature and case affix 'ko'

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is annexed to it, then the verb follows the third personal form of singular number and masculine gender, eg. usne ramesh ko ptā. [He beat Ramesh.], unho(ne āko bulāyā. [He called you.] etc.

**Verb forms in Past Tense (b̥ūṭ kāl):**

(i) sāmānyā b̥ūṭ kāl (sakarmak kriyā ‘khaṇā’):
- ‘isne/usne ḳāyā’ (mas., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā’ (mas., sg., hon.) & (mas., pl., gen.),
- ‘isne/usne ḳāyā’ (fem., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā’ (fem., sg., hon.) & (fem., pl., gen.)

(ii) sāmānyā b̥ūṭ kāl (akarmak kriyā ‘jānā’):
- ‘yah/wah gayā’ (mas., sg., gen.),
- ‘ye/we gaye’ (mas., sg., hon.) & (mas., pl., gen.),
- ‘yah/wah gay’ (fem., sg., gen.),
- ‘ye/we gay’ (fem., sg., hon.) & (fem., pl., gen.)

(iii) āsanna b̥ūṭ kāl (sakarmak kriyā ‘khaṇā’):
- ‘isne/usne ḳāyā hai’ (mas., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā hai’ (mas., sg., hon.) & (mas., pl., gen.),
- ‘isne/usne ḳāyā hai’ (fem., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā hai’ (fem., sg., hon.) & (fem., pl., gen.)

(iv) āsanna b̥ūṭ kāl (akarmak kriyā ‘jānā’):
- ‘yah/wah gayā hai’ (mas., sg., gen.),
- ‘ye/we gaye hai’ (mas., sg., hon.) & (mas., pl., gen.),
- ‘yah/wah gay’ (fem., sg., gen.),
- ‘ye/we gay’ (fem., sg., hon.) & (fem., pl., gen.)

(v) pūrna b̥ūṭ kāl (sakarmak kriyā ‘khaṇā’):
- ‘isne/usne ḳāyā t̢ā (mas., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā t̢ā (mas., sg., hon.) & (mas., pl., gen.),
- ‘isne/usne ḳāyā t̢ā (fem., sg., gen.),
- ‘inho(ne/unho(ne ḳāyā t̢ā (fem., sg., hon.) & (fem., pl., gen.)

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(vi) pūrna bhūt kāl (akarmak kriyā 'jānā'):
'yah/wah gayā t'ā'(mas., sg., gen.),
'ye/we gaye t'e' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah gayi t'h' (fem., sg., gen.),
'ye/we gayr" t'h"(fem., sg., hon.) & (fem., pl., gen.)

(vii) sandigdha bhūt kāl (sakarmak kriyā 'kānā'):
'isne/usne k'āyā hogā'(mas., sg., gen.),
'inho"ne/unho"ne k'āyā hogā' (mas., sg., hon.) & (mas., pl., gen.),
'isne/usne k'āyā hogā' (fem., sg., gen.),
'inho"ne/unho"ne k'āyā hogā' (fem., sg., hon.) & (fem., pl., gen.)

(viii) sandigdha bhūt kāl (akarmak kriyā 'jānā'):
'yah/wah gayā hogā'(mas., sg., gen.),
'ye/we gaye ho"ge' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah gayr hogri' (fem., sg., gen.),
'ye/we gayr" hogr"(fem., sg., hon.) & (fem., pl., gen.)

(ix) apūrna bhūt kāl:
'yah/wah k'ātā t'ā'(mas., sg., gen.),
'ye/we k'āte t'e' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah k'ātī t'h' (fem., sg., gen.),
'ye/we k'ātr" t'h"(fem., sg., hon.) & (fem., pl., gen.)

(x) tātkālik bhūt kāl:
'yah/wah k'ā rahā t'ā'(mas., sg., gen.),
'ye/we k'ā rahe t'e' (mas., sg., hon.) & (mas., pl., gen.),
'yah/wah k'ā rahī t'h' (fem., sg., gen.),
'ye/we k'ā rahī t'h"(fem., sg., hon.) & (fem., pl., gen.)

(xi) hetu hetu mad bhūt kāl:
'yah k'ātā to wah b'ī k'ātā'(mas., sg., gen.),
'ye k'āte to we b'ī k'āte' (mas., sg., hon.) & (mas., pl., gen.),
Chapter 5 - Demonstrative Pronouns

'yah kʰɑti to wah bʰi kʰɑti' (fem., sg., gen.),
'ye kʰɑti' to we bʰi kʰɑti'm (fem., sg., hon.) & (fem., pl., gen.)

When the instrumental case affix 'se' is annexed to a demonstrative pronoun and is used as a subject of a verb then the main verb follows the third personal form of singular number and masculine gender of past tense (bʰut kāl) and the third personal verb form of 'jānā' in present tense (vartamān kāl) follows the main verb, 71 eg. unse kʰāyā nahi' jātā. [It could not be eaten by him.], usse calā nahi' jātā. [Could not be moved by himself. (means it seems to be very difficult to him to move).] etc.

B. Assamese demonstrative pronouns and verb forms :-

It is a significant characteristic of Assamese language that in specific tense a particular verb form is used without any variation with all of the demonstrative pronouns. Moreover, the verb forms used with demonstrative pronouns are not influenced by the change of number or gender. Same verb form is used with singular demonstrative pronouns e.g., eito, xeiddl, etc. as well as with their plural forms e.g., eibor, xeibilāk, etc.. Similarly, a verb form used with a demonstrative pronoun in masculine gender e.g., eizan, xeizan, etc. is used without any change of form with its feminine counterpart eizani, xeizani, etc. For detailed examples, -

Verb forms in Present Tense (bartaman kāl):

(i) nitya bartaman kāl :

<table>
<thead>
<tr>
<th>Category</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Proximate</td>
<td>izane kʰāy. [inf., mas.]</td>
<td>ibore kʰāy. [inf., mas./fem.]</td>
</tr>
<tr>
<td></td>
<td>eizane kʰāy. [inf., fem.]</td>
<td>eibore kʰāy. [inf., mas./fem.]</td>
</tr>
<tr>
<td>2. Remote</td>
<td>xizane kʰāy. [inf., mas.]</td>
<td>xibore kʰāy. [inf., mas./fem.]</td>
</tr>
<tr>
<td></td>
<td>xeizane kʰāy. [inf., fem.]</td>
<td>xeibore kʰāy. [inf., mas./fem.]</td>
</tr>
<tr>
<td>3. More Remote</td>
<td>xautowe kʰāy. [inf., mas.]</td>
<td>xaubore kʰāy. [inf., mas./fem.]</td>
</tr>
</tbody>
</table>

71. This sentence type is unfamiliar to English language but it is often used in Hindi in a voice form called bhāvavācyā.

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It is obviously clear to state that in a specific tense one particular verb form is associated with all of the demonstrative pronouns. E.g., ‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰäy’. [This/these/that/those boy(s)/girl(s) eat(s).] Therefore, it can be very simple to examplify the other tense forms also in this manner.

(ii) swarūp bartamān kāl :
‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰäic’e’. [This/these/that/those boy(s)/girl(s) is/are eating.]

Verb forms in Past Tense (bʰūt kāl):

(i) swarūp bʰūt kāl :
‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰäle’. [This/these/that/those boy(s)/girl(s) has/have eaten.]

(ii) apurṇa bʰūt kāl :
‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰäic’i’. [This/these/that/those boy(s)/girl(s) ate.]

(iii) sāmbʰāya bʰūt kāl :
‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰāleheten’. [This/these/that/those boy(s)/girl(s) would eat.]

Verb forms in Future Tense (bʰūt kāl):

‘i / ei / xi / xei / xau towe/zane/zanye/garākuye/xakale kʰābu’. [This/these/that/those boy(s)/girl(s) shall/will eat.]

05.06.06 Demonstrative Pronoun and definitives:–

The use of the definitives [nirdiśṭatāxucak pratvay] is an unique feature of Assamese language. 72 The definitives are suffixed to all nominals including the numerals and also to the demonstrative pronouns. 73 Different definitives are annexed to the demonstrative pronouns to depict different objects. 74 Besides

72. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 149.
Goswami, Dr. Upendra Nath; Asomiya Bhashar Vyakaran, p. 30.
73. Goswami, Dr. Golokchandra; Structure of Assamese, p. 240.
74. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 50.
expressing the definiteness these definitives also express the singularity or plurality of the object. Moreover, 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 too.75

There are two sets of definitives in Assamese language,—

(i) Singular Definitives — annexed with the singular demonstrative pronouns.

(ii) Plural Definitives — annexed with the plural demonstrative pronouns.

05.06.06.01 Demonstrative Pronoun and Singular Definitives:— The Singular definitives are larger in number. Examples of singular definitives — zan, zani, garākt, to, tā, ti, khan, khanī, dāl, dali, pāt, satā, kālā, kosal, mutā, muti, tār, gas etc.

The Singular definitives are suffixed to the demonstrative pronouns as following —

eizan akau āhiba. [This boy/man will come again.]
izaniye bāl gan gāy. [This girl/woman sings well.]
xizan āzi nāhe. [This boy/man will not come today.]
xizani bāl nācān. [This girl/woman is a good dancer.]
eigarāktiye bāl gan gāy. [This lady/gentleman sings very well.]
eito mitā ām nahay. [This is not a sweet mango.] etc.

05.06.06.02 Demonstrative Pronoun and Plural Definitives:— The plural definitives form plural of the substantives in Assamese. Like the singular, the plural is also derivational and not grammatical. The plural definitives at the same time express plurality and definiteness both.76

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, xakal etc.

75. Goswami, Dr. Golokchandra; Structure of Assamese, p. 240.
76. Goswami, Dr. Golokchandra; Structure of Assamese, p. 246.
are common for both the nouns and the pronouns.  

Examples of plural definitives –

\textit{\textit{ixa"te patb\textasciitilde{a}rat k\textasciitilde{e}li \textasciitilde{ac}e.}} [Those boy/girl are playing in the field.]

\textit{\textit{eibor garuwe beci g\textasciitilde{ak}r\textasciitilde{r} nidiye.}} [These cows do not give more milk.]

\textit{\textit{eibil\textasciitilde{a}k mai par\textasciitilde{i} xex kar\textasciitilde{a} kit\textasciitilde{a}p.}} [These are my read books.]

\textit{\textit{eibor l\textasciitilde{or}\textasciitilde{a}-c\textasciitilde{h}ow\textasciitilde{a}lt skular par\textasciitilde{a} ahic\textasciitilde{e}.}} [These boys and girls came from the school.]

\textit{\textit{eixakalaloi keik\textasciitilde{b}ann\textasciitilde{m}n c\textasciitilde{o}k\textasciitilde{a} \textasciitilde{ani} diy\textasciitilde{ac}on.}} [Bring some chairs for these persons.]

\textit{\textit{xeixakal xonk\textasciitilde{a}le \textasciitilde{ahib}a.}} [Those people will come soon.]

\textbf{05.06.07 Demonstrative Pronoun and Nouns of Relationship :–}

The nouns of relationship are a small class of words in the Assamese language. When used with the demonstrative pronouns these words are inflected. This characteristic is particularly observed in Assamese language and not in Hindi and other N.I.A. languages. The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for demonstrative pronouns, and

(ii) the inflection for the cases.

The nouns of relationship undergo inflections after the addition of relational affixes (\textit{samband\textasciitilde{h}v\textasciitilde{c}ak vib\textasciitilde{h}akti}) directly to the substantive. e.g., \textit{m\textasciitilde{a}k}, \textit{b\textasciitilde{h}inihier\textasciitilde{a}}, \textit{deor\textasciitilde{e}ra}, \textit{xahurek} etc. Here, \textit{m\textasciitilde{a}}, \textit{b\textasciitilde{h}inihi}, \textit{deor} and \textit{\textasciitilde{c}ahur} are substantive and -\textit{k}, -\textit{era}, -\textit{era}, -\textit{ek} are relational affixes.

Sometimes the relational affixes follow the Assamese honorific affix ‘\textasciitilde{deu’} joined with the substantive. e.g., \textit{pit\textasciitilde{d}ewek (pita-deu-ek $\rightarrow$ pit\textasciitilde{d}ewek)} 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.\textsuperscript{78}

The inflectional sequence may be shown as follows:--

Nouns of relationship $\rightarrow$ Relational Inflection $\rightarrow$ Definitive $\rightarrow$ Case inflection.

For all demonstrative pronouns 'i', 'ei', 'xi', 'xei', 'xau' the nouns of personal relations have inflections with annexation of the relational affix '-k' and '-ek'\textsuperscript{79} The words becomes inflected by the affix '-k' joining after the words ending with vowel sound 'a' and by the affix '-ek' joining after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the demonstrative pronouns are as following:--

\begin{itemize}
  \item $b^h\ddot{a}i$ $\rightarrow$ izanar $b^h\ddot{a}i$-ek. (=b^h\ddot{a}yek). (his brother)
  \item $b^h\ddot{a}n\ddot{i}$ $\rightarrow$ eizanr $b^h\ddot{a}n\ddot{i}$-ek. (her sister)
  \item kak\ddot{a}i $\rightarrow$ xizanar kak\ddot{a}i-ek. (= kak\ddot{a}yek). (his elder brother)
  \item nabau $\rightarrow$ xeizanr nabau-ek. (her elder brother's wife.)
  \item $b^h\ddot{a}gin$ $\rightarrow$ xauzanar $b^h\ddot{a}gin$-i-ek. (his/her sister's son)
  \item $b^h\ddot{a}tiz\ddot{a}$ $\rightarrow$ eigar\ddot{a}kr $b^h\ddot{a}gin$-i-ek. (his/her sister's son) etc.
\end{itemize}

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,

\begin{itemize}
  \item xeizanar deut\ddot{a}ke (deut\ddot{a}-k-e) etaa kalam dise. [His father gave him a pen.]
  \item eigar\ddot{a}kr zo\ddot{w}aietzane (zo\ddot{w}ai-ek-zan-e) et\ddot{a} k\ddot{a}bar \ddot{a}nic\ddot{h}e. [This lady's son-in-law brought a message.]
  \item xauzanar \ddot{a}it\ddot{a}gar\ddot{a}krye (\ddot{a}it\ddot{a}-k-gar\ddot{a}kr-e) b^h\ddot{a}l r\ddot{a}nd\ddot{h}iba z\ddot{a}ne. [That person's grandmother can cook very tasty food.] etc.
\end{itemize}

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.

\textsuperscript{78} Goswami, Dr. Golokchandra; Structure of Assamese, p.270.-
\textsuperscript{79} Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 149. & Goswami, Dr. Upendra Nath; Asomiya Bhashar Vyakaran, p. 30.
05.07 The meaning and usages of the Demonstrative Pronouns:

The usages of the demonstrative pronouns are as following:

05.07.01 Hindi “yah”:

The usages of Hindi demonstrative pronoun ‘yah’ are as following:

1. The pronoun ‘yah’ is used to denote the noun definitely in the speech. e.g.,
   ‘arcanā: yah def. yah samaj ek vrks ki tarah hai. agar iski jar mazbūt nahi”
   hai, to isme kabh koi p’al nahi” lagegā.”

2. The pronoun ‘yah’ is always used in singular number. e.g.,
   ‘dusre ne kahā
   yah to vid’ātā ki
   sūcna b’ar hai,
   def par ati ṣig’ra
   āyegi mahā āpatti.’

3. The pronoun ‘yah’ is free of gender distinction. It is used to substitute the noun in masculine as well as feminine gender. e.g.,
   (i) ‘ganzi ki kahāni ke bāre me kahā jātā hai ki yah viṣwa kā sarvapraṭam
      upanyas hai.’ [mas.]
   (ii) ‘yah fāḍi mai’e apnī k’uṣī se ki hai.’ [fem.]

4. The pronoun ‘yah’ is a proximate pronoun, i.e., it indicates the person or thing nearby. e.g.,
   ‘yah meri janmabhūmi hai. is gao” ke ek hisse ko āratdube kā
   c’aprā kahte hai.’

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
Chapter 5 - Demonstrative Pronouns

‘j’ and ‘ne’;

(i) ‘j’ occurs if the verb is either in present or future tense and the pronoun maintain the original form ‘yah’. e.g., – (a) ‘tum yah na samjho mai’ tumhe yo” hi parefān karnā cāhtā hu”. [present.] 86

(b) ‘yah baccā kal se skul jāyegā.” [future.] 87

(ii) While the verb is in past tense and in the categories of ‘sāmānya būt’, ‘āsanna būt’, ‘pūrna būt’ and ‘sandīgha būt’ nominative case inflection occurs by taking the affix ‘ne’ which follows the declined form of the pronoun as ‘is-’. e.g., – ‘isne hi mujhe āpke bāre me bataya tha.” 88

(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 jūti mere nāp ki nahi hai aur ise utār kar hi mai” ārām se cal sakā”grī.” 89

(ii) ‘isko’, e.g., – ‘kahe”ge vālmiki sitā tyāg hai satkarm ?
yā rahe”ge maun
isko mān rāj ad”arm.’ 90

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

‘kyo” kare vijwas

ispar vyakti koi

kyo” kare saṅlagna

isle b”akti koi’ 91 etc.

86. Khatri, Babu Devakinandan; Kajar ki Kothri, p. 82.
87. General Standard Usage
88. ~ Ibid. ~
89. Amrita Pritam, Kadi Dhup ka Safar, p. 110.
90. Gupta, Jagdish; Shambuk, p. 61.
91. Gupta, Jagdish; Shambuk, p. 61.

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

(i)  uske jivan kāl me uski kavitā kā sangrah c’ape t’e yā nahi”, ‘iskā b’hi koi pramāṇ nahi” milī. 92
(ii) ‘dusrā yuvak : kyo’ki iske alāwā aur kuc’ k nahi” hai.” 93
(iii) ‘ma’ k’ud jindegi ke hāt’o” p’isaltic’itakā rahi hī”. par ab iski pahcān pā li hai”. 94

6. The pronoun ‘yah’ takes the verb forms similar to the second personal pronoun ‘tā’. For the verb ‘hona’ (to be) the pronominal form ‘yah’ takes the form ‘hai’ as ‘yah hai’. e.g., – ‘mujh’e har pal yah ahsās hotā rahā t’ā ki yah jūti mere nāp ki nahi” hai.” 95

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 din me kewal ek hī bār k’hātā hai.” 96
(ii) ‘gā” – e.g., – ‘yah kal subah ki relgārī se dilli jāyegā.” 97
(iii) ‘yā” – e.g., – ‘yah c’utti ke bād skūl se k’el ke maidān ki tarap’h gayā” 98
(iv) ‘t’hā” – e.g., – ‘yah skūl ke zamāme me ac’hā kriket k’eltā t’hā.” 99

7. The pronoun ‘yah’, instead of word, may come for clause, both for the preceding and succeeding clause, too. e.g., –

93. Lal, Dr. Lakshminarayan ; ‘Khel’ – Khel Nahin, Natak, p. 74.
95. ~ Ibid. ~, p. 110.
96. General Standard Usage
97. ~ Ibid. ~
98. ~ Ibid. ~
99. ~ Ibid. ~
The usages of Hindi demonstrative pronoun ‘ye’ are as following:

1. The pronoun ‘ye’ is used to denote the persons or things of whom is spoken of or the object of the speech. e.g.,
   
   ‘ye buri karti me b'ni kam nahin’
   
   hai” jahin” j’akh marte, marte wahr”

2. The pronoun ‘ye’ is generally used in plural number. e.g.,
   
   ‘Jayar b’i rahnā, aur b’i bannā – ye dono bāte ek hi c’hat ke nice nahin” panapti.’

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 hindi ke bahut bare lek’ak hai”.

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.,
   
   ‘suref : ye bate” yelog soce “ge yā ham’?

5. The pronoun ‘ye’ is free of gender distinction. It is used for both masculine and feminine gender. e.g.,
   
   (i) ‘vyakti : yelog kab tak is tarāh ak’bār pārte hai”’ [mas.]
   
   (ii) ‘mai” ac’i tarāh jānti t’i ki ye k’fuiyā ek becāri aurat ki grahan fakti ke bāhar hai” [fem.]

100. Dwivedi, Hazariprasad, ‘Ghar Jodne ki Maya’ – Ashok ke Phool, p. 31.
102. Gupta, Jagdish; Shambuk, p. 30.
103. Amrita Pritamm; Kadi Dhup ka Safar, p. 55.
104. General Standard Usage
105. Lai, Dr. Lakshminarayan; ‘Shahar’ – Khel Nahin, Natak, p. 09.
6. The pronoun ‘ye’ is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., ‘mallikā : ye tumhāri nayi racnā ke liye hai’. ye kore pṛśṭḥ mai’ne apne hāṭho se banākar siye hai’.108

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 ‘ϕ’ and ‘ne’;

   (i) ‘ϕ’ 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] 109
   (b) ‘surej : ye bāte\" ye log soce’ge yā ham ?’ [future] 110

   (ii) While the verb is in past tense and in the categories of ‘sāmāṇya bʰūt’, ‘āsanna bʰūt’, ‘pūrṇa bʰūt’ and ‘sandīga\’a 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 bʰītar calnewāli anek ajnāt dʰārāo\" se hamārā parichay karāyā hai\”.’ 111

   (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) ‘inhe\”’, e.g., – ‘jitnā bʰi kaho, inhe\” koit pʰark nahu\” partā.’ 112

   (ii) ‘inko’, e.g., – ‘pitāji ne inko ek acʰt naukri dilwāi tʰ.’ 113

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

      (i) ‘uyakti : ....... har ciz inke liye mahaz fikār hai.’ 114

      (ii) ‘kālidās : tumne ye pṛśṭḥ apne hāṭhο se banāye t’e ki inpar mai’ ek

108. Mohan Rakesh ; Ashad ka ek Din, p. 59.
109. Mohan Rakesh ; Asad ka ek Din, p. 10.
110. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 45.
112. General Standard Usage
113. ~ Ibid ~
114. Lal, Dr. Lakshminarayan ; ‘Akhabar’ – Khel Nahin, Natak, p. 17.
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mahākavya ki racnā karū." 115 etc.

(d) In genitive case the pronoun ‘ye’ declines to ‘īn-’ and the relational affixes ‘-kā’, ‘-ke’ and ‘-kś’ follow forming ‘īnkā’ (for singular masculine successor), ‘īnke’ (for plural masculine successor) and ‘īnkś’ (for both singular and plural feminine successor). e.g.,

(i) ‘īnkā bār ek acā kriket kīlāri hai.’ 116

(ii) ‘uyakti : mat sunū inkt befarm bāte” mat dek’o inke kaupbhāk cehre.” 117

(iii) ‘uyakti : mat sunū inkt befarm bāte” mat dek’o inke kaupbhāk cehre.” 118

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.,

‘kaptān ballebāz : .... ye kriket ke kīlāri nahi” hai.” 119

For the other verbs used with the pronoun ‘ye’ 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” – e.g., – ‘ye logo” se tāk tarah bate” kyo” nahi” karte ?’ 120

(ii) ‘-ge” – e.g., – ‘suresj : ye bāte” yelog soce”ge yā ham ?’ 121

(iii) ‘yā” – e.g., – ‘inho’ne jo bhī kiyā, bahut acā kiyā.’ 122

(iv) ‘-ye” – e.g., – ‘suresj : in gandi bastiyo” me” āg lagā denu cāhiye.” 123

(v) ‘tā” – e.g., – ‘inho’ne muj’e pahle hi kahā tā, āj k’hel nahi” hogā.” 130

(vi) ‘tē” – e.g., – ‘ye panne apne hāt’h” se banākar siye tē.” 131

115. Mohan Rakesh ; Asad ka ek Din, p. 104.
116. General Standard Usage
117. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 17.
118. ~ Ibid ~
119. Lal, Dr. Lakshminarayan; ‘Kriket’ – Khel Nahin, Natak, p. 104.
120. General Standard Usage
121. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 45.
122. General Standard Usage
123. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 42.
130. General Standard Usage
131. Mohan Rakesh ; Asad ka ek Din, p. 104.

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05.07.03 Assamese "i" :-

The usages of Assamese demonstrative pronoun ‘i’ are as following :-

1. The pronoun ‘i’ is used to refer personal as well as non-personal noun with a sense of certainty. e.g., - ‘katbā b'āsāi b'bāb prakāsar upazogi bāhan, tāte mahāpuruśar racañā kaufalat i bitopan hai paric’e.’

2. The pronoun ‘i’ is a proximate pronoun, i.e., it indicates the persons or things nearby. e.g., -

    ‘dasyur dare parar bib'hāb
    bicarāt mai nāi,
    mor i matbh'umitei haba,
    mor i dehar lay.’

3. The pronoun ‘i’ is used in its original form without attaching any definitive always used in singular number. e.g., -

    ‘kintu i ze xatyā kat'bā bid'hir bid'hān,
    manuhak parāzay manuhei kare.’

4. With the pronoun ‘i’ the for non-personal nouns singular definitive ‘-ti’/ ‘-to’/ ‘-k'an’/ ‘-gac’r’, etc. is attached according to the number and gender. e.g., -

    ‘duyotir bh'tarat ac'e ene zari
    itiye xitik band'e ādari xādari.’

5. To be used for person the affix ‘-zan/-zani’ according to the gender is attached to ‘i’ in familiar sense and ‘-garākti’ in honorific sense in both masculine and feminine gender. e.g., - ‘āru izanak no kat xubalai dibā?’

6. To express the plurality of the pronoun ‘i’ the plural definitives ‘-bor’/ ‘-bilāk’ in familiar sense and ‘-xakal’ in honorific sense is attached. e.g., - ‘tarka kari lāb’

132. Baruah, Dr. Birinchi Kumar ; Axomiya Katha Sahitya, p. 17.
134. ~ ibid ~, ‘Itihase Kare Parihas’—Jaydhwani, p. 231.
136. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 222.
7. The pronoun ‘ι’ is declined for case inflection as follows:

(a) In nominative case ‘ι’ is generally used in the original form, but in emphatic sense the nominative case affix ‘e’ is also annexed to it forming ‘iya’. e.g.,— (i) ‘ι nitau rātipūrā byāyām kare.’

(ii) ‘iya kāilai āhi kāmto kari diba.’

In plural form nominative case affix ‘e’ is annexed after the plural definitive ‘bor/bilāk/xaka’ to it forming ‘ibore/ibilāke/ixakale’.

e.g.,— ‘mai āhi nōcowā hale ibore eko kāmēi nakarilehe”ten.’

(b) In other cases ‘ι’ is first declines to ‘iya’ and the case affix follow this form. e.g.,— “‘iya’r biṣye zadi katbā acbē kibā’

nyāyād’ixe: adexile mahān bandik
‘bicārār nti mate bicār kakāsat
kaba pāre’ niz mat dox nāi tāt’”

8. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘ι’ etc.

e.g.,— ‘iya’r māk bar b’āl randhāni. iya’r b’hāyek pāret bar b’hāl.’ etc.

9. The pronoun ‘ι’ takes the third personal verb form

‘ι ezan b’hāl gāyak.’ (‘hay’ omitted)

(ii) For the other verbs used with the pronoun ‘ι’ the verbal affixes ‘-e’/‘-y’, ‘-icb’/‘-ile/-le/-il/-l’, ‘-icb’l’, ‘-ilehe”ten/-lehe”ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g.,—

137. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 45.
138. General Standard Usage
139. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 86.
140. Baruah, Binanda Chandra ; ‘Tilakar Bichar’— Jaydhwani — Binanda Chandra Baruar Kavita Sankalan, p, 212.
141. General Standard Usage
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'\textit{-e / -y} \ [\text{nitya bartam\k{a}n k\text{"a}l}] - 'i xad\text{"a}y daht\text{"a}kai an\text{"a} ka \textit{kare}'. \textsuperscript{142}

'\textit{-icb}e' \ [\text{swar\text{"u}p/purn\text{"a} bartam\text{"a}n}] - 'ibore b\text{"a} kihar kat\text{"a} p\text{"a}tic\text{"e} ? more kat\text{"a} p\text{"a}tic\text{"e} neki?' \textsuperscript{143}

'\textit{-ile / -le / -il} \ [\text{swar\text{"u}p b\text{"u}\text{"u}t/atit k\text{"a}l}] - 'i deut\text{"a}k\text{"a}r lagate b\text{"u}\text{"u}t \textit{k\text{"a}l\text{"e}}.' \textsuperscript{144}

'\textit{-icb}il' \ [\text{apurna b\text{"u}\text{"u}t k\text{"a}l}] - 'lab\text{"i}t\text{"a} : i pistal\text{"o} uliy\text{"a}i mok guli\text{"i}\text{"a}ba \textit{k\text{"u}zic\text{"i}l}.' \textsuperscript{145}

'\textit{-ilehekten / -lehekten}' \ [\text{samb\text{"a}vy\text{"a} b\text{"u}\text{"u}t k\text{"a}l}] - 'm\text{"a}ke eb\text{"a}r kow\text{"a} hale i ni\text{"i}\text{"a}cay k\text{"a}m\text{"o} \textit{karilehekten}.' \textsuperscript{146}

'\textit{-iba / -ba} \ [\text{b\text{"a}vi\text{"i}\text{"a}yat k\text{"a}l}] - 'xab\text{"a}r aramb\text{"a}\text{"a}nte i g\text{"a}n et\text{"a} \textit{g\text{"a}b\text{"a}}.' \textsuperscript{147}

\textbf{05.07.04 Assamese "\textit{ei}" :-}

The usages of Assamese demonstrative pronoun \textit{"ei"} are as following :-

1. The pronoun \textit{"ei"} is used to denote proximate object with definite sense. e.g., -
   
   'mor \textit{ei nata\text{"a} manuhz\text{"a}\text{"a}n lak\text{"a}sm\text{"a} \text{"a} \text{"a} \text{"a} \text{"a} \text{"a} \text{"a} \text{"a}, zih\text{"a}ke diye t\text{"a}ke hay}.' \textsuperscript{148}

2. The pronoun \textit{"ei"} indicates the personal and non-personal nooun. e.g., -
   
   (i) \textit{k\text{"a}dame kale, eiloi caku di l\text{"a}b\text{"a} n\text{"a}i. eik \text{"a}g\text{"a}t\text{"i} p\text{"a}nd\text{"a}\text{"a}i t\text{"a}m\text{"a}c\text{"e}}.' \textsuperscript{149} \ [\text{personal}]

   (ii) \textit{ei dex. ei dexar sampad, ei dexar x\text{"a}x\text{"a}n, xakalo nizar h\text{"a}talai \text{"a}niba l\text{"a}g\text{"a}iba.' \textsuperscript{150} [\text{non-personal}]

3. The pronoun \textit{"ei"} is always used in singular sense with the addition of singular definitives 'ti/to/k\text{"a}n/c\text{"o}\text{"w}\text{"a}/zan/zani' etc. according to the status and gender of the noun referred. e.g., -
   
   (i) \textit{herau, kon \textit{eito mazi\text{"y}\text{"a}t t\text{"i}\text{"a}ya hai \text{"a}c\text{"a} ?} \textsuperscript{151}'}

\textsuperscript{142. General Standard Usage}
\textsuperscript{143. ~ ibid ~}
\textsuperscript{144. ~ ibid ~}
\textsuperscript{145. Agarwala, Jyotiprasad ; Labhita, p. 14.}
\textsuperscript{146. General Standard Usage}
\textsuperscript{147. General Standard Usage}
\textsuperscript{148. Bhattacharyya, Birendra Kumar ; Mrityunjay, p. 53.}
\textsuperscript{149. ~ Ibid ~, p. 05.}
\textsuperscript{150. ~ Ibid ~, p. 53}
\textsuperscript{151. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 104.}

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(ii) ‘kādame kale, d̄e ei eizani, mane mane t̄āk.’ 152

(iii) ‘eti xundar puwār āyozanar eic̄owā xamay xaxir bābe hezār kaṣṭār māzato ānandar āchil.’ 153

4. With the pronoun ‘ei’, the singular definitives ‘-garāka’ is attached to express honourific sense. e.g., – ‘eigārākiye bod̄hay pujārr rād̄ākundabāxi b̄agun.’ 154

5. To express the plurality of ‘ei’, generally the plural definitives ‘-bor’, ‘-bilāk’, ‘-mak̄ā’, ‘-zāk’, ‘-hāl’, etc. are attached. e.g., –

(i) ‘eibor kat̄ā campār ḡaralai āhile praxannai rahaṇ xāni kay.’ 155

(ii) ‘tumi kāilai srenjt eibilāk xikābāgai nahay?’ 156

(iii) ‘bāk̄arak b̄itararat bahuwāi girye kale, ‘eimak̄ār kat̄ā nakaba aru.’ 157

5. In nominative case the pronoun ‘ei’ may take either ‘∅’ or ‘-e’ affix. e.g., –

(i) ‘cakure nedek̄o’ kintu āc̄ā buli xuno

   tumī ei zagatake zuri,

   xakalore ādi tumī xakalore xe x

   āc̄ā tumī xakaloke d̄ari.’ 158

(ii) ‘eibilāke [ei-bilāk-e] kintu arunjmār manat ataykar sriṣṭi karic̄il.’ 159

6. In other cases the pronoun ‘ei’ at first takes the definitive either singular or plural and then the respective case affix follows the compound form. e.g., –

(i) ‘eitok [ei-to-k] tolār b̄ār āponālokar. mor nizar āru kono nāi.’ 160

(ii) ‘eiborar [ei-bor-ar] grāhak ekmātra ei rād̄eʃyami āixakal.’ 161

7. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are
used with the pronoun ‘ei’. e.g., – ‘eizanr ākau māk, deuík konowei nāi. 
kakāyek, bauekei lāgibāgi biyākān pātiba lāgiba.’ 162

8. The pronoun ‘ei’ takes the third personal verb forms.

   (i) For the verb ‘ha’ (to be) the pronoun ‘ei’ takes the form ‘hay’ as ‘eito 
hay’, ‘eizan hay’, ‘eigarākiye hay’ etc.. But generally the verb form remain 
omitted in the speech. e.g., – ‘eigarākiye bodh hay pujārr rādākundabāxi 
bagn.’ [‘hay’ omitted] 163

   (ii) For the other verbs used with the pronoun ‘ei’ the verbal affixes ‘-e’/
‘-y’, ‘-icbē’, ‘-ile / -le / -il / -l’, ‘-icbīl’; ‘-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] – ‘eizan cātray manputi parāxunā kare.’ 164

   ‘icē/-icē’[swarūp/purna bartamān] –

      ‘ei nicānate ōcē ziwan maran,
iyār puzāte haba xārtbāk ziwan.’ 165

   ‘-ile / -le / -il / -l’[swarūp bōt/att kāl] –

      ‘puhi rakbā bābborar xahajogat
āmi duyowe katbā ham
ei katbā t’akil.’ 166

   ‘-icbīl’[apurna bōt kāl] – ‘eigarāki tirotāi dekbn on āgate randbā-baṛā xakalokbini
nizei karīcīl.’ 167

   ‘-ilehe’ten / -lehe’ten’[sambāvyā bōt kāl] – ‘tumi kowā hole ei kāmto āgatyākai
kari t’aba parilehe’ten.’ 168

162. General Standard Usage
163. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 115.
164. General Standard Usage.
165. Baruah, Binanda Chandra ; ‘Triranga Pataka’– Jaydhwani, Binanda Chandra
166. Bora, Gunamoni ; ‘Tomar xaite Katha Ham’– Akaxmukhi Balaka, p. 46.
168. ~ Ibid ~
The usages of Hindi demonstrative pronoun ‘wah’ are as following:–

1. The 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 eisā hai jo mai”ne nahi” jānā hai.’

2. The pronoun ‘wah’ is a remote pronoun, i.e., it indicates both the personal and non-personal noun at a distance. e.g.,

   ‘wah āwegā mrdū malayaj-sā lahrātā apne maskn bāl,
   uske adho” se phāilegi nav madhumay smiti-latikā-praval.’

3. The pronoun ‘wah’ is always used in singular number. e.g.,

   ‘ranjan : uski koi samajh nahi”. wah sabko markar, āg lagākar samasyāō” kā hal cāhā hai.”

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

   (i) ‘jo gāliyā” de sakte hai”, wah zarūr insān hai.’ [mas.] 173
   (ii) ‘wah nahi” sudārnā cāhī, tab mai” unhe” kyā sudhārū” ?’ [fem.] 174

5. The pronoun ‘wah’ is declined for case inflection as follows:

   (a) In nominative case ‘wah’ 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 ‘wah’. e.g., –

169. Goswami, Mamoni Roysom ; Nilkanthi Braj, p. 05.
171. Ajneya; Apne Apne Ajnavi, p. 20.
172. Prasad, Jayshankar ; Irshya Sarg, Kamayani, p. 62
173. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 46.

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(a) ‘wah nahi” sud‘arnā cāhī, tab mai” unhe” kyā sud‘ārā”?’ [present] 175
(b) ‘rūmāl se d‘mkā huvā sir taniksā j‘ūkā huvā t‘ā, jisse yoke ne anumān kiyyā ki wah prārt‘ānā kar rahi hogi.’ [future] 176

(ii) While the verb is in past tense and in the categories of ‘sāmānya b‘ūt’, ‘āsanna b‘ūt’, ‘pūrṇa b‘ūt’ and ‘sandigd‘a b‘ūt’ nominative case inflection occurs by taking the affix ‘ne’ which follows the declined form of the pronoun as ‘us’. e.g., – ‘mātul : mai” samaj’tā hu” ki usne sannyas nahi” liyā.” 177

(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, p‘ir se soc lo jambuk !
   use sewā karm hi b‘avya, kyo” usme” kare wah cāk’ 178

(ii) ‘usko’, e.g., – ‘ad’hik k’oz k’abar lagāne par patā calā ki usko din pūre lag rahe t’e.’ 179

(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 kakkar yah ilzām lagāyā ki use koi buri bümāri hai, jo usse muj’e lag gayi hai aur muj’s”se mere pati ko. istiye haspatāl me merā muāynā hogā.’ 180

(i) ‘rām jo kuc’h kahā mai ne
   huyā usme” ho kahī” yadi cūk
   to na lānā d’yān,

175. Kumar, Jainendra ; Tyagpatra, p. 61.
176. Ajneya ; Apne Apne Ajnavi, p. 10.
177. Mohan Rakesh ; Asad ka ek Din, p. 92.
178. Gupta, Jagdish ; Shmbuk, p.50.
179. Kumar, Jainendra ; Tyagpatra, p. 68.
180. Amrita Pritam ; ‘Zindegī ki Rau : Kusum Dutta’ – Kadi Dhup ka Safar, p. 93
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ab nirdeh hokar
aur tumse kyā kahe fambuk. 181

(i) 'wah use naśt karnā cahi hai to kisi ko uspar ālocaṇā karne kā kyā adhikār hai?' 182

(d) In genitive case the pronoun 'wah' declines to 'us' and the relational affixes '-kā', '-ke' and '-ki' follow forming 'uskā' (for singular masculine successor), 'uske' (for plural masculine successor) and 'uski' (for both singular and plural feminine successor), e.g., -

'agar lek'ak bimār ho jāye, naye sejan ke liye uskā swāst'ya na rahe, to, yah awad'hi pūṛī hone se pahle b'hi uski penśān ho sakti hai", uske racnākāl ki cāhe das baras hi hue ho.' 183

6. The pronoun 'wah' takes the verb forms similar to the second personal pronoun 'tū'. For the verb 'hona' (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.' 184

For the other verbs used with the pronoun 'wah' the verbal affixes the verbal affixes 'tā', 'gā', 'yā' and 'tā' are attached to the verbal stem and used to express different tenses. e.g., -

(i) 'tā' - 'kālidās : samay adhik faktitālī hai. kyo'ki wah pratikśā nahi' kartā.' 185

(ii) 'gā' - 'vilom : parantu mai" samajhā hu" wah ek bār āyegā avafya.' 186

(iii) 'yā' - 'usne paise cukāye aur sāmān lekar calā gayā.' 187

(iii) 'tā' - 'wah mahādev ke man me" kśobh paidā kartā tā ......' 188

181. Gupta, Jagdish; Shmubuk, p.98.
182. Mohan Rakesh; Asad ka ek Din, p. 12.
184. Kumar, Jainendra; Tyagpatra, p. 51.
185. Mohan Rakesh; Asad ka ek Din, p. 111.
186. ~ Ibid ~, p. 80.
188. Dwivedi, Hazariprasad ; Ashok ke Phul, p.10.
05.07.06 Hindi “we” :-

The usages of Hindi demonstrative pronoun ‘we’ are as following :-

1. The pronoun ‘we’ is used to substitute both personal and non-personal noun in the speech. e.g. -

   ‘jidhār dekha rām ne
   sitā nazar āyta
   we cakīt tē
   we bṛamit tē
   socite
   yah satya hai
   yā mātra parcāyta !’

2. The pronoun ‘we’ is generally used in plural number for both personal and non-personal nouns. e.g., - ‘mere gāo me jo jātiyā basī hai”, we kisi ujre mahāl yā garī hui rī”to” se kam mahatwapūrṇa na hī”, adhik mahatwapūrṇa hai?”

   But at times when it substitutes a noun indicating an honourable person then it is used in the singular sense too. e.g., -

   ‘mallikā : we āye hai” aur parwat ṕik̐ar 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 : awafya jāyegā welog iske anucar hai” jo abhistuti karke ise le jāye”ge.’

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

   (i) ‘dekhar unko g’ira dāwāgni se ab
       dravit mamta se
       wahr pratibimb prakatit ho gaya” [mas.]

189. Gupta, Jagdish ; Shambuk, p. 35.
190. Dwivedi, Hazariprasad ; ‘Meri Jamnabhumī’ - Ashok ke Phool, p. 34.
191. Mohan Rakesh ; Asad ka ek Din, p. 55.
192. ~ Ibid ~, p. 27.
193. Gupta, Jagdish ; Shambuk, p. 35.

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4. The pronoun 'we' is a remote pronoun, i.e., it indicates the persons or things at a distance, e.g., ‘priyangu : we parwat fikkar ki or ghumne gaye to.’

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 gao” me” jo jatriya” bast hai”, we kisi ujre mahal yā gari huyi ito
se kam mahatwapurna to hai hi nahi”, adhihik mahatwapurna hai.’

(ii) While the verb is in past tense and in the categories of ‘sāmānya bhūt’, ‘āsanna bhūt’, ‘pūrṇa bhūt’ and ‘sandiga”a bhūt’ 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” pāne wālī āyā nahi” tī, mān tī.”

(ii) ‘unko”, e.g., – ‘dekhkar unko grīrā dāwāgni se ab
dravit māntā se
wahi pratibimb prakaśit ho gayā’

(c) In instrumental, dative, ablative and locative cases ‘we’ is first declined to ‘un’ and then respective case affixes follow. e.g., – ‘nīkṣep : ...... kabhī kabhī
soctā hu”, ek bār ujjaymi jākar unse mil āu”.

(d) In genitive case the pronoun ‘we’ declines to ‘un’ and the relational

194. Ajneya ; Apne Apne Ajnāvi, p. 10.
195. Mohan Rakesh ; Asad ka ek Din, p. 76.
196. Dwivedi, Hazariprasad ; ‘Meri Īźamabhumi’ – Ashok ke Phul, p.34.
198. Gupta, Jagdish ; Shambuk, p. 35.
199. Mohan Rakesh ; Asad ka ek Din, p. 50.
affixes ‘-kā’, ‘-ke’ and ‘-ki’ follow forming ‘unkā’ (for singular masculine successor), ‘unke’ (for plural masculine successor) and ‘unki’ (for both singular and plural feminine successor). e.g., –

(i) ‘jugnuo’ ki jyoti ramya atrv
   par gayā jyo” tārako” me jyv
   jānkar mañi lapakte hai sarp
   kintu unkā ‘uṭ jātā darp’

(ii) ‘we din b’t k‘ūb t’e jab mai” pyāre logo” se milti t’h, unke hak ke liye
dwāz ut’tāi t’h, aur woh sabhe sab mera ehtārām (ādar) karte t’e, jaise mai”
koi devi hā’.

(iii) ‘muf’hē dākuo” ke cehre bare b’tayānak lag rahe t’e jāyad saṃskāro” me”
   unki b’tayānak kalpanā t’h.’

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’. e.g., – ‘mallikā : we āye hai” aur parvat śik’ar ki or gaye hai”?

   For the other verbs used with the pronoun ‘we’ 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’ – ‘nikṣep : we sacmuṭ is parvat b’hūmi ko c’orkar nahi” jānā cāhte.’

(ii) ‘-ge’ – ‘tumhāre kahne par we jarūr yahā” āye’ge.”

(iii) ‘-yā” – ‘unho”ne āj jaldī hi k’hanā k’hā liyā.”

(iv) ‘-ye” – ‘mallikā : we āye hai” aur parvat śik’ar ki or gaye hai”?’

200. Gupta, Jagdish ; Shambuk, p. 41.
201. Amrita Pritam, ‘Fahmida Rayaaaz ka Agnisnan’— Kadi Dhup ka Safar, p. 64.
203. Mohan Rakesh ; Asad ka ek Din, p. 55.
204. ~ Ibid. ~, p. 31.
205. General Standard Usage
206. ~ Ibid ~
207. Mohan Rakesh ; Asad ka ek Din, p. 55.
The usages of Assamese demonstrative pronoun ‘xi’ are as following:

1. The pronoun ‘xi’ is used to refer personal as well as non-personal noun of the speech. It is generally used in inferior sense. E.g.-
   (i) ‘biya gh'arat zate koneo xi ahā gam nāpay.’
   (ii) ‘mahāpurūśar racanāwalt xauśī'apurūṇa haleo, pradhankai xi gstimulak aru brazāwalt prabhāwānīt āc'hi.’

2. The pronoun ‘xi’ is a remote pronoun, i.e., it indicates the persons or things at a distance. E.g., – ‘ketiyābhā xi zāba nowārile xaikiyā nize zāy.’

3. The pronoun ‘xi’ is always used in singular number. E.g., –
   ‘d'arpur bāghar āgtel k'o'owā lorrā, xi t'ākiba āgro gao'k'aranat.’

4. With the pronoun ‘xi’ the singular definitives ‘-ti’, ‘-to’, ‘-zan’, ‘-zant’, etc. can be attached. E.g., –
   (i) "razāi xudh'ile gadā ko'warak
       ki kārane tai āfray dili?
       nezānane xito rāzdrohi buli
       xāpak xumāi gh'aralai nili.”

208. General Standard Usage
209. Kumar, Jainendra; Tyagpatra, p. 52.
210. General Standard Usage
211. Mohan Rakesh; Asad ka ek Din, p. 76.
212. Bhattacharyya, Birendra Kumar; Mrityunjay, p. 236.
213. Baruah, Birinchi Kumar; Axomiya Katha Sahitya, p. 17.
214. Das, Jogesh; Dawar Aru Nai, p. 59.
215. Bhattacharyya, Birendra Kumar; Mrityunjay, p. 60.
216. ‘Sonamuwa’ – Jaydhwani, Dhwani Kavi Binanda Chandra Baruar Kabita Sankalan, p. 236
5. To express the plurality the plural affix ‘-bor’, ‘-bilak’, ‘-makbær’, ‘-zâk’, etc. is attached to ‘xi’. e.g., – ‘xibor âmar iyâr lorâ nahay, ân gao’r parâ ahâ.’

6. In honorific sense the singular definitive ‘-garâk’ and plural definitive ‘-xakal’ is added to the pronoun ‘xi’. e.g., –

(i) ‘xigarâkâ âmar g’arar ocarate tâke.’

(ii) ‘xixakal et ancalar proh’abxâl lok.’

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

(a) In nominative case the pronoun ‘xi’ is used in two ways –

(i) it is used in the original form without annexation of any case affix. e.g., – ‘iyât kâko xi manar kâlâ k’uli kaba nowâre.’

(ii) with nominative case affix ‘e/i’ is added with the compound form of ‘xi’ and a definitive. e.g., – ‘konobâ mânuh âhile xizane [xi-zan-e] nizei hotelalai âgbaârâi ânegai.’

(b) In other cases at first a definitive is added to ‘xi’ and the case affix follow this compound form. e.g., – ‘âzir zagatat xibilâkak [xi-bilâk-ak] koneo eko mûlya nidîye.’

8. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘xi’. In such case a definitive is added to ‘xi’ followed by possessive affix ‘-r’ and afterwards the relational affix ‘-k’ or ‘-ek’. e.g., – ‘âzi xizanîr b’angyek amâr g’aralai ahâr kâlâ âcê.’

9. The pronoun ‘xi’ takes the third personal verb forms.

217. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 62.
218. General Standard Usage
219. ~ Ibid ~
220. ~ Ibid ~
221. Malik, Sayed Abdul ; ‘Samatalar Katha’ – Pora Gaont Pahila Bahag, p. 72.
222. General Standard Usage
223. ~ Ibid ~
224. ~ Ibid ~
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(i) For the verb ‘ha’ (to be) both the singular and plural pronominal forms ‘xi’ take the form ‘hay’ as ‘xi hay’. Generally the verb form ‘hay’ remains omitted in the speech. e.g., ‘xi enekai g’oc'h di cākari kinār durg’or birod’h.’[‘hay’ omitted] 225

(ii) For the other verbs used with the pronoun ‘xi’ the verbal affixes ‘-e’ / ‘-y’, ‘-ic’h’, ‘-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 bartaman kāl] – ‘nizar kāt’ā niranzane kaba zāno ? xīto bec’h kāt’āi nakay.’ 257

‘-ic’h’ [swarūp/purna bartaman] – ‘xi kaba nowāre xi kār g’arāt, kār bicanāt enekai nįscinta hai xui āc’h.’ 258

‘-ile / -le / -il / -l’ [swarūp b’hūt kāl] – ‘rahātē gai xi xunile bārapuzyāt xāntixēnābore ek’h’an xabh’ā karc’h.’ 259

‘-ic’il’ [apurna b’hūt kāl] – ‘xi kal k’hāi ut’h ē hāt mohāri’l.’ 260

‘-ilehe’ten / -lehe’ten’ [samb’hāyaa b’hūt kāl] – ‘imāndine xi nizei t’hikā kari lāk’h’ē lak’h’ē takā ārzība pārilehe’ten.’ 261

‘-iba/-ba’ [b’hāviṣyāt kāl] – ‘d’ānpur bā’g’ar āgṭel k’hōwā lūrā, xi t’ākiba gāro gāo’k’h’ānait.’ 262

05.07.08 Assamese “xei” :-

The usages of Assamese demonstrative pronoun ‘xei’ are as following :-

1. The pronoun ‘xei’ is used to refer both personal and non-personal noun. e.g., –

   (i) ‘rup : xei kōlā kōlā nigrobor dek’ilehe b’ay lāge.’ 263 [personal]

257. Malik, Sayed Abdul ; Aghari Atmar Kahini, p. 49.
259. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 03.
260. ~ Ibid. ~ , p. 100.
261. Das, Jogesh ; Dawar Aru Nai, p. 61.
262. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 60.
263. Agarwala, Jyotiprasad ; Labhita, p. 04.
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(ii) ‘zamunāpur tānāt tinirāvīyā patakā uruowār kām hai zowār āge āge \( xei \) cīt\( h^{ik} \)an p\( h^{āli} \) pelowār kat\( h^{ā} \) āc\( h^{il} \).’ \(^{264}\) [non-personal]

2. The pronoun ‘\( xei \)’ is a remote pronoun, i.e., it indicates the person or animal at a distance. e.g., – ‘tāte teo’ mok bātat \( xei \) kadam\( g^{h} \) zopār talat lag d\( h^{arilei} \) haba.’ \(^{266}\)

3. The pronoun ‘\( xei \)’, when used in singular number, always annexed with a singular definitive such as ‘\( -to \)’, ‘\( -\( k^{h} \)an \)’, ‘\( -zan \)’, ‘\( -\( zan \) \)’, ‘\( -gach \)’, ‘\( -zopā \)’ etc. according to the noun referred. e.g., –

(i) ‘teo’ mok \( b^{h}āl \) pāyne nepāy \( xeito \) xat\( h^{ikkai} \) kaba nowāro’.

(ii) ‘dudanda bahibalai \( xeizopā \) xewāt
āzi aru nāi.’ \(^{267}\)

4. The pronoun ‘\( xei \)’, when used in plural number, always annexed with a plural definitive such as ‘\( -\)bor’, ‘\( -\)bilāk’, ‘\( -\)xakal’, ‘\( -\)hāl’, ‘\( -\)mak\( h^{ā} \)’, ‘\( -\)zāk’, etc. according to the noun referred. e.g., –

(i) ‘mahāpuruṣdwayar ziwanir samband\( e \) loka parampara, zi prabād aru zana\( f\)ruti pracalita āc\( h^{il} \), \( xeibor \) carit put\( h^{it} \) sannivex karā haic\( e \).’ \(^{268}\)

(ii) ‘\( xeizāk \) carāir xazv biplavar gāne
zagāi tole zuge zuge nipūrīta, nīspexīta, xoxīta
mor dexar manuhborar xupta cetanāk.’ \(^{269}\)

5. In honourable sense the singular definitive ‘\( garākī \)’ and plural definitive ‘\( xakal \)’, is attached with the pronoun ‘\( xei \)’.

(i) e.g., – ‘\( xeigarākī \) āmār nāmg\( h^{arar} \) prad\( h^{ān} \) nāmat\( i \).’ \(^{270}\)

(ii) e.g., – ‘\( xeixakal \) xamāzar ganya mānya lok.’ \(^{271}\)

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264. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 03.
265. Bardoloi, Rajanikanta ; Manomati, p. 54.
266. ~ Ibid ~, p. 55.
268. Baruah, Birinchi Kumar ; Axomiya Katha Xahitya, p. 48.
269. Bora, Gunamoni ; ‘Pratito Charair Kanthat Suryodar Gan’ – Akashmukhi Balaka, p. 17.
270. General Standard Usage
271. ~ Ibid ~

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6. The pronoun ‘xei’ is used for all genders as the noun it refers. e.g., –
(i) ‘xeizan âmăr gharar ocarar lorā.’ 272 [mas.]
(ii) ‘xeiyā, xeizani gari āhil la etiyā.’ 273 [fem.]
(iii) ‘āru mor mūrar oparar xei ākāfkan – xeikb ēn cābalaio mor b'ay haicHl.’ 274 [neu.]

7. The pronoun ‘xei’ does not decline for case inflection.
(a) In nominative and accusative case the pronoun ‘xei’ can be used directly in the original form without taking any case affix. e.g., –
(i) ‘âmăr ipsita xei tušārfbra carāito
etiyā âmăr manar anirudd'ā pat'at uriba nowāre.’ 275 [nom.]
(ii) ‘benit guzi lowā camelir mālā xukāi gaicHl tāi xeidāl benr parā k'uli
duralai daliyāi pelāle.’ 276 [acc.]
(b) Whenever the nominative case affix ‘-e’ and accusative case affix ‘-k’ is attached with the subject it follows the definitive added to the pronoun. e.g., –
(i) ‘xeizantye [xei-zanu-e] rānd'ī bāri ut'hē tatar xālat bahegai.’ 277 [nom.]
(ii) ‘xeitok [xei-to-k] b'atmut'īr kibā etā dihā kari dība parā hale b'āl
ācHl.’ 278 [acc.]
(c) In other cases the respective case affixes are attached after the definitive which is added to the pronoun. e.g., – ‘xiha'tar zāmuzopā bar b'āl. xeizopār xa'c
etā rāk'ība parā hale b'āl halheHten.’ 279

8. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are used with the pronoun ‘xei’. e.g., – ‘xeizanar deutāk’, ‘xeizanir xāhuwek’, etc. 280

272. General Standard Usage
273. Das, Jogesh ; Dawar aru Nai, p. 25.
274. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 83.
275. Bora, Gunamoni ; ‘Tusarshubhra Charai Etar Mrityut’ – Akashmukhi Balaka, p. 06.
276. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 43.
277. General Standard Usage
278. ~ Ibid. ~
279. ~ Ibid. ~
280. ~ Ibid. ~

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9. The pronoun ‘xei’ always takes the verb forms used for third person.

(i) For the verb ‘ha’ (to be) the pronominal form ‘xei’ take the form ‘hay’ or ‘āche’. Generally the verb form ‘hay’/‘āche’ remains ommitted in the speech. e.g., – ‘deka gābharur abhijna abibāvake zāne ziyek putek haice zetiyā biyā dibai lāgiba, xeito xihatar purba puruśar d'arma. (hay ommitted).’ 281

(ii) For the other verbs used with the pronoun ‘xei’ the verbal affixes ‘-e’/‘-y’, ‘-icb/e’, ‘-ile/-le/-il/-l’, ‘-icb/ile’, ‘-ilehe’/’-lehe’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g., –
‘-e/-y’ [nitya bartamān kāl] – ‘xeibor bahut katā, kai tākile kai tākibar man zāy.’ 282
‘-icb/e’ [swarūp/purna bartamān] – ‘xei mānuhzane bar kaśterhe kibākai kāmto karič/e.’ 283
‘-ile/-le/-il/-l’ [swarūp būt/attāt kāl] – ‘xeigarakā mahilāi kāro ocarat hāt napatākai ziyāi tākār aru c’owālizanik manuh kari tolār brat grahan karile’ 284
‘-icb/l’ [apūrṇa būt kāl] – ‘xei xiksītā rādhefji mum garāki kettiā tāir ocarar parā a’tari gaic/bil tāi kaba nowāre.’ 285
‘-ilehe’ten/-lehe’ten’ [sambhäuser būt kāl] – ‘xiha’t ahā hale xeibor eko bākti nātākikhe’ten.’ 286
‘-iba/-ba’ [bāviśyat kāl] – ‘xei drīṣyatot biyeś nācto tākība. . . . . . xeī atāikeizan cowālryei log hai nācto nāciba.’ 287

05.07.09 Assamese “xau” :-

The usages of Assamese demonstrative pronoun ‘xau’ are as following :-

1. The pronoun ‘xau’ is used to refer both personal and non-personal noun. e.g., –

281. Das, Jogesh; Daawar Aru Naai, p. 50.
282. General Standard Usage
283. ~ Ibid. ~
284. ~ Ibid. ~
285. Goswami, Mamoni Raisom; Nilakanthi Braj, p. 94.
286. General Standard Usage
287. ~ Ibid. ~
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(i) 'bicār c'atrīr cirit bahi t'akā xau mānuhzani dekhi cāā?' 288 [personal]
(ii) 'xau xidinā hoi zowā j'ulan utxavar ciha etiyāo bidymān.' 289 [non-personal]

2. The pronoun 'xau' is a remote pronoun, remote in the sense of both in time and space, that indicates person, animal or an event occurred at a distance, e.g.,

(i) 'xau xidinā mor māyeo bazārār māzat bahi ei gatto gāicil.' 290 [remote time]
(ii) 'tumi xau kadamar talat bahi āchīlā. mai lakṣya kari āchilo'. 291 [remote space]

3. To refer a more remote noun, personal or non-personal, both in time and space, definitive particle '-ā' is added to the pronoun 'xau' to form 'xauwā'. e.g.,

(i) 'xauwā kufal ko'war, kanaklatā, tileswarī, mukunda, manbar, tilak dekā, madan, rāutā, ratan kacārr, pānıkār ātmāi āmāk māticē.' 292 [personal]
(ii) 'xauwā dūrāit axamar parvatar curā, xauwā dūrāit axamar ākāx-batāh, xauwā dūrāit luitar pārat āmār axamiyā rāīz, xauwā bāticē ār nīspīṛta, dalita, dārśita, atyācārāt zarzarita āmār bārātīya – axamiyā swādmatār kārāne biyākul hai rai ācē.' 293 [non-personal]

3. The pronoun 'xau', when used in singular number, always annexed with a singular definitive such as '-to', '-khan', '-zan', '-zani', '-gacē', '-zopa' etc. according to the noun referred, e.g.,

(i) 'xauzopā xonaru dāl bāri bāri pālicē aru oparat xaukhan meg̣ 'mukta ākāf.' 294
(ii) 'xewāti zopār talat xauzan kībā bābī bahi ācē.' 295

288. Goswami, Mamoni Raisom ; Nilakanthi Brajī, p.92.
289. ~ Ibid. ~, p. 07.
290. ~ Ibid. ~, p. 107.
291. ~ Ibid. ~, p. 78.
292. Agarwala, Jyotiprasad ; Labhita, p. 71.
293. ~ Ibid. ~
294. General Standard Usage
295. ~ Ibid. ~

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4. The pronoun ‘xau’, when used in plural number, always annexed with a plural
definitive such as ‘-bor’, ‘-bilāk’, ‘-xakal’, ‘-hāl’, ‘-makhā’, ‘-zāk’, etc. according to
the noun referred. e.g.,
(i) ‘patārar xito mure xaubor caraniyā goru.’
(ii) ‘dūranir ākāxat xaūzāk carāī gūrmūvā hoi bā’haloi ub’atiche.’

5. In honourable sense the singular definitive ‘garāki’ and plural definitive ‘xakal’,
is attached with the pronoun ‘xau’.
(i) e.g., – ‘xaugarāki āmār pacnāyatar xab’hāpati.’
(ii) e.g., – ‘xauxakal haicb āmār xamāzar mudb’āp’utā lok.’

6. The pronoun ‘xau’ is used for all genders as the noun it refers. e.g.,
(i) ‘xeizan āmār g’arar ocarare lōrā.’ [mas.]
(ii) ‘ālamgāryye caku mudār xamayat xei purani mudrar topolāto xau
gab’arutik dibalai kai gaicb’e.’ [fem.]
(iii) ‘zowā kāporzor xalāi lowā, xau bicanār ecukat mor kāpor ek’hān āc’eb.’

7. The pronoun ‘xau’ does not decline for case inflection. The case affixes are
attached with the pronoun ‘xei’ only after a definitive added to the pronoun. e.g.,
‘xauzaniye [xau-zani-e] etiyālaike xeidarā mātiket rui atāba parā nāi.’

8. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship when they are
used with the pronoun ‘xau’. e.g., – ‘xauzanar māk’, ‘xauzanir bauwek’, etc.

9. The pronoun ‘xau’ always takes the verb forms used for third person.

296. General Standard Usage
297. ~ Ibid. ~
298. ~ Ibid. ~
299. ~ Ibid. ~
300. ~ Ibid. ~
301. Goswami, Mamoni Raisom; Nilakanthi Braj, p. 98.
302. ~ Ibid. ~, p. 106.
303. General Standard Usage
304. ~ Ibid. ~

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(i) For the verb ‘ha’ (to be) the pronominal form ‘xau’ take the form ‘hay’ or ‘āc̄hē’. Generally the the verb form ‘hay’/‘āc̄hē’ remains omitted in the speech. e.g., – ‘patār xito mure dekā xauto xiha’tar g‘ar. (hay ommitted).’

(ii) For the other verbs used with the pronoun ‘xau’ the verbal affixes ‘-e’/‘-y’, ‘-ic̄hē’, ‘-ile /-le /-il /-l’, ‘-ic̄hil’, ‘-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] – ‘xau caraniyā garubor dupariyā xamayat ā’hatzopār talar c‘hāt zur labaloī zāy.’

‘-ic̄hē’ [swarūp/purna bartamān] – ‘xau mānuhzane bar kaśterehe topolāto dāṇi aṇic̄hē.’

‘-ile /-le /-il /-l’ [swarūp bhūt/attī kāl] – ‘xau aghātaṇ lora keitāi bārīk hānāt xomāī gotoik hān tahilāy karīl.’

‘-ic̄hil’ [apūṁa bhūt kāl] – ‘xau mahīlā garāki zidinā zyeke g‘araloi goic̄hil xidināī putekā durg ‘atānāto hoic̄hil.’

‘-ilehe’ten /-lehe’ten’ [sambhāvyā bhūt kāl] – ‘xīhāt ahā hale xaubor ābarzanā tāt tenekoi pari nāt ‘ākilhe’ten.’

‘-iba/-ba’ [bhavīyat kāl] – ‘xau erāparaliyā g‘artote heno xī āhī t‘ākībā. .........

xau hābi zen lagā bārīk hān avafhē tētiyā bāri zen lagā hōba.’

05.08 Similarities of the Demonstrative Pronouns in Hindi and Assamese:

The following similarities between Hindi and Assamese demonstrative pronouns are observed during the above discussion:

305. General Standard Usage
306. ~ Ibid. ~
307. ~ Ibid. ~
308. ~ Ibid. ~
309. ~ Ibid. ~
310. ~ Ibid. ~
311. ~ Ibid. ~

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05.08.01 Similarities of the meaning and definition: The meaning and definition of the demonstrative pronoun is very much similar in both Hindi and Assamese except the words and style of interpretation which naturally vary from scholar to scholar.

On the basis of the definitions and characteristics provided by various scholars a common definition of Demonstrative Pronoun may also be depicted in the following words –

"The pronoun, which is used to indicate the definiteness of noun words depicting any person(s), thing(s) or event(s) etc. for which they are used for; whether they are close or far, in space or time, from the speaker or writer at the moment of speaking or writing; whether they are replacing singular or plural words and also comes at times, instead of noun words, for a preceeding or succeeding noun clause, is called the Demonstrative Pronoun."

"नियमरक वाचक सर्वनाम : कहने या लिखने के समय कहनेवाले या लिखनेवाले किसी व्यक्ति या दूर व्यक्ति, स्थानिक हो या कालिक, किसी व्यक्ति, वस्तु या अन्य संबंधित शब्द या व्यवस्था के समय कहने के लिए, अथवा व्यक्ति या व्यवस्था के अतिरिक्त पूरे या पूरे स्थान पर आस्था नियमक वाचक बनाने के लिए, अथवा अतिरिक्त पूरे या अपूरे व्यवस्था के अपूरे व्यवस्था के समय पर बेठी से सर्वनाम प्रयुक्त किया जाता है उसे नियमरक वाचक सर्वनाम कहते हैं".

05.08.02 Similarities of the Essence of the Demonstrative Pronoun: The essence of the demonstrative pronoun depicted by different scholars of Hindi and Assamese are almost similar. The Demonstrative pronouns are very much essential for their property of recognizing and expressing the certainty of existence or being of the noun for which they are used in the speech. They also indicate the sense of proximity or remoteness.

Without the existence of the demonstrative pronouns we have to use the noun words repeating several times awkwardly for the object of the speech. Moreover, the demonstrative pronouns may come for the preceeding or succeeding
noun clause too. Therefore, the demonstrative pronouns make the presentation of speech pleasant for the audience by substituting the nouns.

05.08.03 Similarities of the Sub-classification of the Demonstrative Pronoun:

1) The Demonstrative Pronouns in both Hindi and Assamese are classified similarly based on the distance between the noun referred by the pronoun and the speaker or writer at the time of speaking or writing. Here, the word distance means both of space and time.

2) There are two sub-classes of Demonstrative Pronouns viz. proximate and remote which are similar in both Hindi and Assamese.

05.08.04 Similarities of the Demonstrative Pronoun in Etymology:

05.08.04.01 Hindi ‘yah’ / Assamese ‘i’ and ‘ei’ :- There is no similarity in the origin of Hindi ‘yah’ and Assamese ‘i’ and ‘ei’. Obviously there is no similarity in the origin of the oblique forms of Hindi and Assamese proximate demonstrative pronouns.

05.08.04.02 Hindi ‘ye’ / Assamese ‘ibor’, ‘ibilāk’, ‘eibor’, ‘eibilāk’ etc. :-

There is no similarity in the origin of Hindi plural proximate demonstrative ‘ye’ and its equivalent in Assamese viz. ‘i’ and ‘ei’.

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’. Moreover, there are four oblique forms of Hindi pronoun ‘ye’ and their origins are not similar.

The Assamese demonstrative pronouns ‘i’ and ‘ei’ do not have individual plural as well as oblique forms. To express the plurality the plural affixes ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are directly attach to the original pronominal forms (both ‘i’ and ‘ei’) and the case affixes are annexed to the compound form.

05.08.04.03 Hindi ‘wah’ / Assamese ‘xi’, ‘xei’ and ‘xau’ :-

It is found that the derivation of Hindi ‘wah’ is still not very clear. The origin of the oblique forms of Hindi ‘wah’ too are not similar.

Same statement is prevalent for the origin of Assamese demonstratives also
as they are not similar. Again, Assamese demonstrative pronouns do not have any oblique forms. The definitives are added to the original form according to the number, gender and status of the noun referred and then the case affixes are annexed to the compound form.

05.08.04 Hindi ‘we’/ Assamese ‘xi’, ‘xei’ and ‘xau’:

It is found that the derivation of Hindi ‘we’ is still not clear. Obviously the origin of the oblique forms are also not similar.

On the other hand Assamese plural forms ‘xibor’, ‘xeibor’, ‘xeixakal’ in fact are not oblique forms but are formed by attaching plural affixes ‘-bor’, ‘-bilāk’, ‘-xakal’ etc. to the singular demonstratives according to the number, gender and status of the noun referred and the case affixes follow these compound forms.

05.08.05 Similarities of the Demonstrative Pronoun in relation to various grammatical categories:

05.08.05.01 Similarities of the Demonstrative Pronoun in relation to Person:
(i) It is found that 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).
(ii) The verb forms in each of the three persons are different.
(iii) The demonstrative pronouns in both the languages take the third personal verb forms only and hence it can be said that they are related to third person.

05.08.05.02 Similarities of the Demonstrative Pronoun in relation to Number:
1. There are two numbers in both Hindi and Assamese – (i) Singular and (ii) Plural.
2. Hindi proximate singular demonstrative is ‘yah’ and its Assamese equivalents are ‘i’ and ‘ei’.
3. Hindi remote singular demonstrative is ‘wah’ and its Assamese equivalents are ‘xi’ and ‘xei’.

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There is another Assamese demonstrative 'xau' which refer to nouns far away. As in Hindi there is no more remote category the pronoun ‘xau’ can be said equivalent to Hindi ‘wah’ and be used according to the context at the time of translation work.

05.08.05.03 Similarities of the Demonstrative Pronoun in relation to Gender :

Both the Hindi and Assamese demonstrative pronouns are not gender distinctive, i.e., they can be used for masculine as well as feminine gender.

05.08.05.04 Similarities of the Demonstrative Pronoun in relation to Case :

It is found that both Hindi and Assamese demonstrative 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 (adhi karan). 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 (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) Genetive (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 (adhi karan)</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

05.08.05.05 Similarities of the Demonstrative Pronoun in relation to Verb :

It is found that the demonstrative pronouns of Hindi ‘yah’ and ‘wah’ use the verb form similar to the second personal pronoun ‘ti‘ and ‘ye’ and ‘we’ use the verb form similar to the first personal pronoun ‘ham’.

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The demonstrative pronouns of Assamese do not take the verb forms as similar to Hindi. All the demonstrative pronouns in Assamese 'f, 'ef 'xi 'xei' and 'xau' take the third personal verb forms.

Therefore, it can be stated that regarding the relation with the verb forms the Hindi and Assamese demonstrative pronouns have no similarities.

05.08.05.06 Similarities of the Demonstrative Pronouns in usages :

(i) It is found that there are two categories of demonstrative pronouns as proximate and remote are similar in both the languages. The equivalent pronouns of both the languages are as following, e.g.,

(a) Proximate pronoun – Hin. 'yah'(sg.), Asm. 'f, 'ef (sg.);
Hin. 'ye'(pl.); Asm. 'ibor', 'eibilāk' etc. (pl.)

(b) Remote pronoun – Hin. 'wah'(sg.), Asm. 'xi', 'xei'(sg.);
Hin. 'we'(pl.); Asm. 'xibor', 'xeibilāk' etc. (pl.)

There is another category of more remote pronoun in Assamese which include the pronoun 'xau' (sg.) but that category is not in Hindi. Therefore, the Assamese pronoun 'xau' (sg.) is to be taken as the counterpart of the Hindi pronoun 'wah'(sg.) taking at the context into consideration.

(ii) Both Hindi and Assamese demonstrative pronouns are used freely irrespective of gender distinction.

05.09 Differences of the Demonstrative Pronouns in Hindi and Assamese :

The following differences between Hindi and Assamese demonstrative pronouns are observed in the above discussion:

05.09.01 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.
05.09.02 Differences in the essence of the demonstrative 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.

05.09.03 Differences in the total number of the demonstrative pronoun:

(i) The total number of demonstrative pronouns in Hindi and Assamese are different - in Hindi there are altogether 6 (six) stems of demonstrative pronouns (e.g., yah, ye, yelog, wah, we, welog), whereas in Assamese there are 5 (five) stems of personal pronouns (e.g., i, ei, xi, xei, xau).

05.09.04 Differences of the Sub-classification of the demonstrative pronoun:

(i) The Demonstrative Pronouns in both Hindi and Assamese are classified similarly based on the distance between the noun referred by the pronoun and the speaker or writer at time of speaking or writing. Here, the word distance means both of space and time. But differences observed in the grouping system of third personal pronouns in Hindi and Assamese.

(ii) In Hindi there are only two categories of demonstrative pronouns, e.g. proximate – ‘yah’ (sg.), ‘ye’ (pl.) and remote – ‘wah’ (sg.), ‘we’ (pl.).

But in Assamese in addition to the proximate and remote pronouns there is another category of more remote pronoun viz. ‘xau’ (sg.).

(iii) The Grouping of Third Personal Pronouns are as following:

(a) Proximate Pronouns -

(i) Singular – Hindi ‘yah’ ; Assamese – ‘i’ [ito, izan, izani, xigaraki etc.],
‘ei’ [eito, eizan, eizani, eigarakr]


(b) Remote Pronouns -

(i) Singular – Hindi ‘wah’ ; Assamese – ‘xi’ [xito, xizan, xizani, xigaraki etc.],
‘xei’ [xeito, xeizan, xeizani, xeigaraki etc.],
(ii) Plural – Hindi ‘we’ ; Assamese – ‘xibor’, ‘xeibilak’, ‘xeixakal’ etc.

(c) More Remote Pronouns -

(i) Singular – Hindi ‘ϕ’ ; Assamese – ‘xau’[xauto, xauzan, xauzani, xaugaraki etc.]

(ii) Plural – Hindi ‘ϕ’ ; Assamese – ‘xaubor’,

05.09.05 Differences of the Demonstrative Pronouns in Etymology:

05.09.05.01 Hindi ‘yah’ / Assamese ‘i’ and ‘ei’ :- The origin of Hindi ‘yah’ and Assamese ‘i’ and ‘ei’ are different. The opinions of prominent scholars are as following:

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

2. According to Dr. Banikanta Kakati Assamese ‘i’ can be traced back to the stem ‘eta’. 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 proximate singular pronominal stem ‘ei’ is connected with M.I.A. instrumental ‘eie’ of the stem ‘ei’ is equivalent to O.I.A. *’eti’. But according to Pt. Kaliram Medhi Assamese ‘ei’ is derived from Sanskrit ‘etad’.

05.09.05.02 Oblique forms of Hindi ‘yah’ / Assamese ‘i’ and ‘ei’ :-

The oblique forms of Hindi and Assamese singular proximate demonstrative pronouns are of different origin as following:

1. According to Dr. Suniti Kumar Chattajee and Dr. Bholanath Tiwari Hindi ‘is’ which is the oblique form of Hindi ‘yah’ is derived from Sanskrit ‘etasya’.

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 ‘mujhe’, ‘tujhe’ etc.

3. The Assamese proximate demonstrative pronouns ‘i’ and ‘ei’ do not have any oblique forms.
05.09.05.03 Hindi ‘ye’ / Assamese ‘ibor’, ‘ibilāk’, ‘eibor’, ‘eibilāk’ etc. :-

The origin of Hindi plural proximate demonstrative ‘ye’ and its equivalent in Assamese viz. ‘i’ and ‘ei’ are different.

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’. The opinion of various scholars are as following:

1. According to Pt. Kamtaprasad Guru Hindi ‘ye’ is derived from Sanskrit ‘eśāḥ’.
2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘ye’ is derived from Sanskrit ‘eteīḥ’.
3. According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’ (prat’amā vahuvacan rūp).
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 form the Sanskrit form ‘ete’.
6. In the opinion of Dr. Hardev Bahri Hindi ‘ye’ is derived form the Sanskrit form ‘ete’.

The Assamese demonstrative pronouns ‘i’ and ‘ei’ do not have individual plural forms. To express the plurality the plural affixes ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are directly attach to the original pronominal forms (both ‘i’ and ‘ei’) and the case affixes are annexed to the compound form.

05.09.05.04 Oblique forms of Hindi ‘ye’ – ‘in’, ‘inha’, ‘inhe”, ‘inho” / Assamese ‘i’ and ‘ei’ :-

From the above discussion it is found that there are four oblique forms of Hindi pronoun ‘ye’, but the Assamese demonstrative pronouns do not have any oblique forms. The case affixes follow the pronouns after attaching the plural terminators ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. 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 ‘änam’ (sasthi vahuvacan).

2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.

3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived from the Vedic form ‘etāśām’.

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 ‘etāśām’.

(c) **Oblique form of Hindi “ye” – “inhe” :**

1. According to Dr. Dhirendra Verma Hindi ‘inhe’ is declined form of ‘inha’.

2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhe’ is derived from ‘inha’ on imitation of ‘hame’, ‘tumhe’ etc.

3. According to Dr. Hardev Bahri the ‘e’ of Hindi ‘inhe’ is imitation of ‘hame’, ‘tumhe’ etc.

(d) **Oblique form of Hindi “ye” – “inho” :**

1. 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. ā“ā”v > Hin. o’].

2. In case of the Assamese demonstrative pronouns the singular forms are used to denote plurality after attaching the plural affixes with them as ‘i + bor = ibor’, ‘ei + bilāk = eibilāk’, and ‘ei + xakal = eixakal’ etc.

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05.09.05 Hindi 'wah' / Assamese 'xi', 'xei' and 'xau':

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 'sa³f'.
   (b) Dr. Udaynarayan Tiwari says that Hindi 'wah' is derived from Sanskrit 'asau'.
   (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—

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. '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.

3. Dr. Banikanta Kakati says that the pronoun 'xei' is same as the demonstrative pronoun 'se' as preserved in Bengali and other Magadhan dialects, plus the emphatic particle 'hi'. Thus, 'xei' is parallel to O.I.A. 'sohe' M.I.A. (Mg.) 'sehi'. But according to Kaliram Medhi Assamese 'xei' might have derived from Sanskrit 'adas'.

4. In the opinion of Dr. Banikanta Kakati the Assamese 'xau' is derived from O.I.A. *'sah'. The extended form 'xauwe³' is obtained by adding the definitive affix '³i'. According to Kaliram Medhi Assamese 'xau' might have derived from Sanskrit 'adas'.

05.09.05.06 Oblique form of Hindi 'wah' / Assamese 'xi', 'xei' and 'xau':

From the above discussion it is found that the origin of the oblique forms of remote singular demonstrative 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’.

(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.

2. Assamese demonstrative pronouns do not have any oblique forms. The definitives are added to the original form according to the number, gender and status of the noun referred and then the case affixes are annexed to the compound form.

05.09.05.07 Hindi ‘we’/Assamese ‘xi’, ‘xei’ and ‘xau’:

1. The derivation of Hindi ‘we’ is still not clear.

(a) According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘saf’.

(b) In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘we’ is derived from Sanskrit ‘awebhif’.

(c) According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi ‘we’ from Sanskrit ‘ebhif’.

(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 ‘xibor’, ‘xeibor’, ‘xeixakal’ in fact are not oblique forms but are formed by taking plural affixes ‘-bor’, ‘-bilak’, ‘-xakal’ etc..

05.09.05.08 Oblique form of Hindi ‘we’/Assamese ‘xi’, ‘xei’ and ‘xau’:

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’.

(c) According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amusyam’.

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(d) According to the opinion of Dr. Bholanath Tiwari, Hindi ‘un’ is derived from the Sanskrit form ‘amun’.

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’.

   (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 remote demonstrative pronouns ‘xi’, ‘xei’ and ‘xau’ do not have any oblique forms. The definitives are added to the pronouns according to the number, gender and status of the noun referred and the case affixes follow these compound forms.

05.09.06 Differences of the Demonstrative Pronoun in relation to various grammatical categories:

05.09.06.01 Differences of the Demonstrative Pronoun in relation to Person:

   Both the Hindi and Assamese demonstrative pronouns are directly related to the third person. Therefore, no difference is observed regarding the relation of demonstrative pronoun and the grammatical category of person.

05.09.06.02 Differences of the Demonstrative Pronoun in relation to Number:

1. Hindi proximate demonstrative pronoun ‘yah’ is used in singular number of which there are two Assamese pronouns ‘i’ and ‘ei’.

2. Hindi pronoun ‘yah’ can express the singularity by its own, whereas Assamese pronouns ‘i’ and ‘ei’ are annexed with singular definitives, e.g., ‘ito’, ‘izan’, ‘ik’an’, ‘izopa’; ‘eito’, ‘eizan’, ‘eik’an’, ‘eizopa’ etc.

3. The remote demonstrative pronoun ‘yah’ is used in singular number and ‘ye’ to express its plurality. But the pronouns ‘ye’ is 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'. On the other hand in Assamese the plural affixes '-bor', '-bilāk', '-zāk', '-makbā', '-xakal', etc. are attached to the pronouns 'i' and 'ei'.

4. Hindi proximate demonstrative pronoun 'wah' is used in singular number of which there are two Assamese pronouns 'xi' and 'xei'.

5. Hindi pronoun 'wah' can express the singularity by its own, whereas Assamese pronouns 'xi' and 'xei' are annexed with singular definitives, e.g., 'xiito', 'xizan', 'xikhan', 'xizopa'; 'xeito', 'xeizan', 'xeikhan', 'xeizopa' etc.

6. The remote demonstrative pronoun 'wah' is used in singular number and 'we' to express its plurality. But the pronouns 'we' is 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 'welog'. On the other hand in Assamese the plural affixes '-bor', '-bilāk', '-zāk', '-makbā', '-xakal', etc. are attached to the pronouns 'xi' and 'xei'.

7. There is one category in Assamese known as More Remote Pronoun in which only one pronoun 'xau' is included. But in Hindi this category is not included.

05.09.06.03 Differences of the Demonstrative Pronoun in relation to Gender:

1. It is found that the demonstrative pronouns in Hindi are not gender distinctive, i.e., they are commonly used for both masculine and feminine gender.

2. In case of Hindi demonstrative pronouns the gender is known only by the verb forms associated with them. On the other hand in Assamese the gender cannot be identified by the verb forms and it is indicated by the definitives attached with the pronouns and from the context.

05.09.06.04 Differences of the Demonstrative Pronoun in relation to Case:

1. The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental 'dwarā' which are as following:–
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<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 dwārā</td>
<td>-re, -ere, -di, -r dwārā</td>
</tr>
<tr>
<td>(iv) Dative</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loï</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>

2. The oblique forms of Hindi demonstrative pronouns that precedes the case affixes are as following: *yah > is; ye > in; wah > us; we > un.*

   The Assamese demonstrative pronouns do not have any oblique forms. The pronouns *'i', 'ei' 'xi' 'xei' and 'xau' first take the definitives (either singular or plural) and to that compound form the case affixes are attached.

3. The instrumental *dwārā* always follows the genitive affix *'ke'* 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'*. 

4. The genitive case affixes in Hindi are gender distinctive as well as number distinctive also. The Hindi pronouns *'yah', 'ye', 'wah' and 'we' take the genitive affixes *'kā', 'ke', 'ki'*'. On the contrary the genitive case affixes in Assamese are not gender or number distinctive and they are commonly used with all personal pronouns.

5. 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.

05.09.06.05 Differences of the Demonstrative Pronoun in relation to Verb:

1. It is found that the demonstrative pronouns of Hindi ‘yah’ and ‘wah’ use the verb form similar to the second personal pronoun ‘tū’ and ‘ye’ and ‘we’ use the verb form similar to the first personal pronoun ‘ham’.

   The demonstrative pronouns of Assamese do not take the verb forms as similar to Hindi. All the demonstrative pronouns in Assamese ‘i’, ‘ei’ ‘xi’ ‘xei’ and ‘xau’ take the third personal verb forms.

2. In Hindi verb forms vary according to the number and gender of the nouns that the demonstrative pronouns refer. On the other hand, in Assamese verb forms are not number or gender specific. i.e., same verb forms are used for the nouns both singular and plural and masculine and feminine gender as the demonstrative pronouns refer.

3. The number and gender of the Hindi pronouns are known by the verb forms associated with the pronouns. On the other hand in case of the Assamese demonstrative pronouns the number and gender is determined by the plural affix attached and by the context.

05.09.06.06 Differences of the Demonstrative 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’.

The demonstrative pronouns in Assamese take two sets of definitives as following, –

   (i) Singular Definitives (e.g., zan, zani, garāka, to, tā, ti, ti, kān, kāni, dāl, dāli, pāt, satā, kālā, kosā, muthā, muthi, tār, gas etc.)
(ii) Plural Definitives (e.g., hāl, zāk, bor, bilāk, xakal, 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 definiteness as well as the plurality at the same time.

05.09.06.07 Differences of the Demonstrative Pronoun in relation to the Nouns of Relationship:

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.

05.09.06.08 Differences of the Demonstrative Pronoun in relation to the Usages:

1. The Hindi demonstrative pronouns are divided into two categories as proximate ['yah', 'ye'] and remote ['wah', 'we']. On the other hand Assamese demonstrative pronouns are divided into three categories, viz. proximate ['i', 'ei'], remote ['xi', 'xei'] and more remote ['xau'].

2. There are 12 (twelve) number of pronominal stems of the demonstrative pronouns in Hindi ['yah', 'is', 'ise', 'ye', 'in', 'inhe', 'wah', 'us', 'use', 'we', 'un', 'unhe'] and that 5 (five) in Assamese ['i', 'ei', 'xi', 'xei', 'xau'].

3. Singular and plural demonstrative pronouns in Hindi are different as 'yah'(sg.), 'ye'(pl.) and 'wah'(sg.), 'we'(pl.). But in Assamese same pronouns are used in singular and plural by attaching singular and plural definitives to them.

4. For the case inflection of the Hindi demonstrative 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 the demonstrative pronouns at first take a definitive either singular or plural and then respective case affix is annexed to the compound form.

5. The verbal forms attached with the Hindi demonstrative pronouns are number'
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and gender distinctive, e.g.,

'yah kʰāti hai'(sg., mas.), 'ye kʰāte hai''(pl., mas.)

'wah kʰāti hai'(sg., mas.), 'we kʰāte hai''(pl., mas.)

But in Assamese, the verbal forms attached with the demonstrative pronouns are free from number and gender distinction, e.g.,

'itowe kʰāy'(sg., mas.), 'eizame kʰāy'(sg., fem.), 'ibilāke kʰāy''(pl., mas./ fem.),

'xizane kʰāy'(sg., mas.), 'xeibore kʰāy''(pl., mas./fem.), 'xeibilāke kʰāy''(pl., mas./ fem.) etc.

05.10 CONCLUSION: After the detailed discussion of the Hindi and Assamese demonstrative pronouns as done in this chapter now the conclusion can be drawn in the following words:

05.10.01 The Meaning of the Demonstrative Pronoun: The name Demonstrative Pronoun literary means the pronoun which demonstrates or indicates a noun with certainty that it refers. In grammar, a word such as,

(i) 'This'  – (Hin. 'yah',; As. 'i', 'ei', 'eo''', 'ekʰet'.)

(ii) 'These' – (Hin. 'ye', 'yelog'; As. 'ihā''', 'eo''lokk', 'ekʰetxakal'.

(i) 'That' – (Hin. 'wah'; As. 'xi', 'tāi', 'teo'', 'teki''lokk', 'xei', 'xau', 'xawā')

(ii) 'Those' – (Hin. 'we', 'welog'; As. 'xiha''l', 'teo''lokk', 'tekʰetxakal'; 'xeibor',

'xaubor' etc.),

which refers to a noun with certainty, in speech or in writing, is called demonstrative pronoun. The Demonstrative Pronouns are so called because they indicate or demonstrate the definiteness of the noun that it refers to.

05.10.02 The Definition of the Demonstrative Pronoun: From the close study of the definitions of the demonstrative pronoun mentioned at the beginning of this chapter, it is observed that the demonstrative pronouns are generally used to indicate
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definiteness of the noun that is referred to.

The characteristics of the demonstrative pronouns can be listed as follows –
1. They indicate the definiteness of noun words depicting any person(s),
   thing(s) or event(s) etc. that it refers to.
2. They are used for the noun words either close or far, in space or time,
   from the speaker or writer at the moment of speaking or writing.
3. They are used to replace either singular or plural noun words.
4. They also come at times, instead of noun words, for a preceding or
   succeeding noun clause.

On the basis of the above mentioned characteristics and definitions provided
by various scholars which are discussed at the beginning of this chapter a common
definition of Demonstrative Pronoun is stated as following –

“The pronoun, which is used to indicate the definiteness of noun words
depicting any person(s), thing(s) or event(s) etc. for which they are used for; whether they are close or far, in space or time, from the speaker or writer at the moment of speaking or writing; whether they are replacing singular or plural words and also come at times, instead of noun words, for a preceding or succeeding noun clause, is called the Demonstrative Pronoun.”

[“nīcāyācak sarvanām : kahne yā likhne ke samay kahnewāle yā
likhnewāle ke nikaṭvarta yā dūrvarta, stāṅkhit ho yā kālkhit, kisi vyakti, vastu
atvā ghatnāvyapār ādi kā tatvā ekvacan atavā bahuvacah bodhak sajnā sabdo”
ke stān par unkā nīcyātmak bodh karāne ke liye, atavā sajnā sabdo” ke atirikt
pūrvavarti yā parvarti sajnā upvākyo” ke stān par bhi jo sarvanām prayukt
kiyā jātā hai use nīcāyācak sarvanām kahte hai””.

05.10.03 Essence of the demonstrative pronoun :-

The essence of the demonstrative pronoun depicted by different scholars of
Hindi and Assamese are almost similar. The Demonstrative pronouns are very much
essential for their property of recognizing and expressing the certainty of existence

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or being of the noun for which they are used in the speech. They also indicate the sense of proximity or remoteness.

Without the existence of the demonstrative pronouns we have to use the noun words repeating several times awkwardly for the object of the speech. Moreover, the demonstrative pronouns may come for the preceding or succeeding noun clause too. Therefore, the demonstrative pronouns make the presentation of speech plesant for the audience by substituting the nouns.

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.

05.10.04 Sub-classification of the demonstrative pronoun :-

Demonstrative Pronouns are further divided into various groups by the grammarians and linguists of both Hindi and Assamese languages in slightly different manner.

A. Sub-classification of the Demonstrative Pronoun in Hindi :-

The grammarians and linguists of Hindi language classified the demonstrative pronouns unanimously into two major categories – (i) Proximate demonstrative pronoun (samipvarti nifcayvācak sarvanām) and (ii) Remote demonstrative pronoun.

In Assamese only a few grammarians and linguists have recognized this category either directly as an individual class or as a sub-class within a different category of pronoun. Whatever is the style of classification, they unanimously divided the demonstrative pronouns into three major categories of which the first two are as similar to that of Hindi and the third which is an additional one is ‘More remote demonstrative pronoun’ (adīk dārvarti nifcayvācak sarvanām) which is a special category of Assamese pronouns.

Therefore, the common classification of the Demonstrative Pronouns in Hindi and Assamese can be depicted as following :-

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(i) Proximate demonstrative pronoun (सामिप्वर्ति निःक्यवाचक सर्वनाम) -
Hin. - yah (direct form, sg.), is (oblique form, sg.) [This (sg.)];
ye (direct form, pl.), in (oblique form, pl.) [These (pl.)].
Asm. - i (to/zan/zani/khan, etc.), ei (to/zan/zani/khan, etc.) [This / It (sg.)];
ibor, ibilak, eibor, eibilak, eixakal, etc. [These (pl.)].

(ii) Remote demonstrative pronoun (दूर्वर्ति निःक्यवाचक सर्वनाम) -
Hin. - wah (direct form, sg.), us (oblique form, sg.) [That (sg.)];
we (direct form, pl.), un (oblique form, pl.) [Those (pl.)].
Asm. - xi (to/zan/zani/khan, etc.), xeι (to/zan/zani/khan, etc.) [That (sg.)];
xibor, xibilak, xeibor, xeibilak, xeixakal, etc. [Those (pl.)].

(iii) More remote demonstrative pronoun (अधिक दूर्वर्ति निःक्यवाचक सर्वनाम)
Hin. - Nil
Asm. - xeι (to/zan/zani/khan, etc.), xou (to/zan/zani/khan, etc.) [That (sg.)];
xeibor, xoubilak, etc. [Those (pl.)]

05.10.05 Etymology of the Demonstrative Pronouns:

05.10.05.01 Hindi ‘yah’ / Assamese ‘i’ and ‘ei’ :- The origin of the proximate singular demonstrative pronoun in Hindi and Assamese are different which are observed as following:

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

2. The scholars have different opinions for the Assamese proximate singular demonstrative 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’.

   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 proximate singular pronominal stem ‘ei’ is connected with M.I.A.
instrumental 'eie' of the stem 'ei' is equivalent to O.I.A. *'eti'. But according to Pt. Kaliram Medhi Assamese 'ei' is derived from Sanskrit 'etad'.

05.10.05.02 Oblique forms of Hindi 'yah' / Assamese 'i' and 'ei' :-

The oblique forms of Hindi and Assamese singular proximate demonstrative 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'.
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 'mujhe', 'tujhe' etc.
3. The Assamese proximate demonstrative pronouns 'i' and 'ei' do not have any oblique forms.

05.10.05.03 Hindi 'ye' / Assamese 'ibor', 'ibilak', 'eibor', 'eibilak' etc. :-

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 'eśafj'.
2. In the opinion of Dr. Suniti Kr. Charutjee Hindi 'ye' is derived from Sanskrit 'eteif'.
3. According to Hornle and Dr. Dhirendra Verma Hindi 'ye' is derived from Sanskrit 'ete'(prat'amā vahuvacan rūp).
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 form the Sanskrit form 'ete'.103
6. In the opinion of Dr. Hardev Bahri Hindi 'ye' is derived form the Sanskrit form 'ete'.104
7. The Assamese demonstrative pronouns 'i' and 'ei' do not have individual
plural forms. To express the plurality the plural affixes ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are directly attach to the original pronominal forms (both ‘i’ and ‘ei’) and the case affixes are annexed to the compound form.

**05.10.05.04 Oblique forms of Hindi ‘ye’ – ‘in’, ‘inha’, ‘inhe”’, ‘inho”’/ Assamese ‘i’ and ‘ei’**:

From the previous discussion it is found that there are four oblique forms of Hindi pronoun ‘ye’, but the Assamese demonstrative pronouns do not have any oblique forms. The case affixes follow the pronouns after attaching the plural terminators ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. with them.

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, edīṇa > Ap. eīṇa > Hīn. in.]. According to Dr. Verma Hindi ‘in’ might have been developed from ‘is’ due to the influence of the plural suffix ‘āṇam’ (sastH vahuvacan).
2. Kishoridas Vajpayee says that ‘in’ is derived from the form ‘yah’ followed by plural termination ‘na’.
3. In the opinion of Dr. Udaynarayan Tiwari Hindi ‘in’ is derived form the Vedic form *etāśāṁ*.
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 ‘etāśāṁ’.

(c) **Oblique form of Hindi “ye” – “inhe”**:

1. According to Dr. Dhirendra Verma Hindi ‘inhe” is declined form of ‘inha’.
2. In the opinion of Dr. Bholanath Tiwari Hindi ‘inhe” is derived from ‘inha’ on imitation of ‘hame”, ‘tumhe” etc.
3. According to Dr. Hardev Bahri the ‘e’ 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. ānāv > Hin. o’].

The Assamese demonstrative pronouns maintain similar forms in singular as well as in plural too. The singular definitives are attached to the pronouns to denote singularity and plural definitives are attached to them to indicate plurality of them, e.g., ‘i + bor = ibor’, ‘ei + bilāk = eibilāk’, and ‘ei + xakal = eixakal’ etc..

05.10.05 Hindi ‘wah’/Assamese ‘xi’, ‘xei’ and ‘xau’ :

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 ‘wafj’.

(b) Dr. Udaynarayan Tiwari says that Hindi ‘wah’ is derived from Sanskrit ‘asau’.

(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 –

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. ‘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.

3. According to Dr. Banikanta Kakati ‘xei’ are must have owed its origin to analogy with ‘ek’et’.

4. Dr. Banikanta Kakati says that the pronoun ‘xei’ is same as the demonstrative pronoun ‘se’ as preserved in Bengali and other Magadhan dialects, plus the
emphatic particle 'hi'. Thus, 'xei' is parallel to O.I.A. 'sohi' M.I.A. (Mg.) 'sehi'.

5. According to Kaliram Medhi Assamese 'xei' might have derived from Sanskrit 'adas'.

6. In the opinion of Dr. Banikanta Kakati the Assamese 'xau' is derived from O.I.A. *'sah'.

   The extended form 'xauwā' is obtained by adding the definitive affix 'ā'.

7. According to Kaliram Medhi Assamese 'xau' might have derived from Sanskrit 'adas'.

05.10.05.06 Oblique form of Hindi 'wah' / Assamese 'xi', 'xei' and 'xau':-

From the above discussion it is found that the origin of the oblique forms of remote singular demonstrative 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'.

   (b) According to Dr. Udaynarayan Tiwari Hindi 'us' is derived from Sanskrit 'amuśya'. Dr. Bholanath Tiwari also supports the opinion presented by Dr. Udaynarayan Tiwari.

2. Assamese demonstrative pronouns do not have any oblique forms. The definitives are added to the original form according to the number, gender and status of the noun referred and then the case affixes are annexed to the compound form.

05.10.05.07 Hindi 'we' / Assamese 'xi', 'xei' and 'xau':-

1. The derivation of Hindi 'we' is still not clear.

   (a) According to Pt. Kamataprasad Guru Hindi 'we' is derived from Sanskrit 'saǐ'.

   (b) In the opinion of Dr. Suniti Kr. Charutjee Hindi 'we' is derived from Sanskrit 'awebįįįįįįįį'.

   (c) According to Dr. Udaynarayan Tiwari there is a possibility of derivation of
Hindi ‘we’ from Sanskrit ‘ebhifi’.

(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 ‘xibor’, ‘xeibor’, ‘xeixakal’ in fact are not oblique forms but are formed by taking plural affixes ‘-bor’, ‘-bilak’, ‘-xakal’ etc..

05.10.05.08 Oblique form of Hindi ‘we’ - ‘un’, ‘unhe’ :-

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’.

(c) According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amusyan’.

(d) According to the opinion of Dr. Bholanath Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amun’.

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’.

(b) In the opinion of Dr. Bholanath Tiwari Hindi ‘unhe’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame’, ‘tumhe’ etc.

05.10.05.09 Oblique forms of Assamese ‘xi’, ‘xei’ and ‘xau’ :-

1. Assamese remote demonstrative pronouns ‘xi’, ‘xei’ and ‘xau’ do not have any oblique forms. The definitives are added to the pronouns according to the number, gender and status of the noun referred and the case affixes follow these compound forms.

05.10.06 Demonstrative Pronoun and various grammatical categories :

In the detailed discussion the relation of the Hindi and Assamese demonstrative pronouns with the other grammatical categories are observed as following :

05.10.06.01 Demonstrative Pronoun and Person :-

It is found that both the Hindi
and Assamese demonstrative pronouns are included in ‘Third Person’ (Hin. Annya Purush; As. Tritiya Purush).

05.10.06.02 Demonstrative Pronoun and Number :–

There are two numbers in both Hindi and Assamese, viz. singular and plural.

It is found that Hindi proximate demonstrative pronoun ‘yah’ is used in singular number and ‘ye’ to express its plurality. Similarly, remote demonstrative 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, when they are used in honorific sense. In such case to express the plurality of these pronouns the plural affix ‘log’ is attached with them to form ‘yelog’ and ‘welog’.

Assamese demonstrative pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’ and ‘xau’ are always used in singular number attached with singular definitives ‘-to’, ‘-ti’, ‘-k’an’, ‘-dāl’, ‘-zan’, ‘-zant’, ‘-garaki’, etc.. To express the plurality of these pronouns the plural affixes ‘-hāl’, ‘-makhā’, ‘-zāk’, ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are attached with the pronouns.

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 same, only the definitives added to them according to number are 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 many plural affixes ‘-hāl’, ‘-makhā’, ‘-zāk’, ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are used.

05.10.06.03 Demonstrative Pronoun and Gender :–

In Hindi there are only two genders, viz. masculine and feminine; whereas in Assamese there are four genders, viz. masculine, feminine, common and neuter.

It is found that all the demonstrative 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 demonstrative pronouns in Assamese 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. In Assamese gender can be identified by the definitive attached with the pronoun or from the context.

05.10.06.04 Demonstrative Pronoun and 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) Genetive 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 follows:

<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 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) Genetive (samband)</td>
<td>kā, ke, ki</td>
<td>-r, -ar (rā, re, ri)</td>
</tr>
<tr>
<td>(vii) Locative (adhikaran)</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

Hindi demonstrative pronouns that precedes the case affixes first declined to their respective oblique forms (i.e., yah > is, and wah > us; ye > in, and we > un) and the respective case affixes follow.

Assamese demonstrative pronouns viz. i, ei, xi, xei, and xau precedes the case affixes compounded with the definitives. They are first attached a definitive with its original form and then the required case affixes are annexed to the combination of pronoun and definitive.

The zero morph of nominative case is used with the demonstrative 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) '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 demonstrative pronouns that preceeds the genitive case affixes 'kā', 'ke', 'ki'.

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 Assmese there is only one locative case affix and thus this type of distinction like Hindi is not observed.

**05.10.06.05 Demonstrative Pronoun and Verb :-**

It is found that the demonstrative pronouns of Hindi have two categories of verbal form, e.g., –

i) Verb form used with the pronouns 'yah' and 'wah',
ii) Verb form used with the pronouns 'ye' and 'we'.

As like Hindi, the demonstrative pronouns of Assamese do not have different categories of verbal form. All the demonstrative pronouns 'i', 'ei', 'xi', 'xei' and 'xau' take verb forms similar to each other. e.g., –

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 as well as for masculine and feminine gender, even for common and neuter gender too. Therefore, the number and gender of the Hindi pronouns are indicated by the verb form which is associated with the prounoun whereas the number of the pronoun is determined by the plural affix attached with that and the gender can be known by the context.

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The use of the definitives is a unique feature of Assamese language which is not observed in any 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. A large number of definitives are used in Assamese. According to Kaliram Medhi this peculiarity of Assamese language is borrowed principally from the Bodo group. Different definitives are used for different objects in Assamese as in the Bodo languages.

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.

(i) The Singular Definitives: – The Singular definitives are larger in number, and besides expressing singularity or single units and definitness, 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 some singular definitives – zan, zani, garaaki, to, taa, ti, khan, khani, daal, daali, paat, sataa, khila, kosaa, muthaa, muthi, taar, gas etc.

Distributionally, the Singular definitives are mutually exclusive of the Plural definitives, and suffixed to all nominals including the numerals and demonstrative pronouns.

(ii) The 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, they are neither derivative nor grammatical. The plural definitives at the same time express plurality and definiteness both. 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.

Plural definitives are few; and except for one morpheme, viz. '-lok', which is used only with the pronouns, all the morphemes as - bor, bilak, ha't, xakal etc. are common for both the nouns and the pronouns. The Assamese demonstrative pronouns 'i', 'ei', 'xi', 'xei' and 'xau' attached with singular definitives '-to', '-ti', '-khan', '-dāl', '-zopā', '-zan', '-zani', '-garak', etc. are always used in singular number. On the other hand the plural definitives '-hdl', '-makha', '-zak', 'bor', '-bilāk', '-xakal', etc. are attached with the pronouns to express the plurality of these pronouns. Moreover, these definitives are used not only to refer a noun with certainty but also to indicate the gender and social status of the personal nouns. For example the definitive '-to' is used to denote neuter object and animal as well as person in inferior sense; the definitive '-zan' is used to refer masculine personal noun and '-zani' is used to refer feminine personal noun; the definitive '-garak' is used in honorific sense in singular number, on the other hand the definitive '-xakal' is used in honorific sense in plural number. Therefore, it can be said that the use of definitives with the pronouns in Assamese language is a complex system.

05.10.06.07 Demonstrative Pronoun and the Nouns of Relationship :-

It is found that the nouns of relationship are a small class of words in the Assamese language. When used with the demonstrative pronouns these words are inflected. This characteristic is particularly observed in Assamese language and not in Hindi and other N.I.A. languages. The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for demonstrative pronouns, and
(ii) the inflection for the cases.

The nouns of relationship undergo inflections after the addition of relational affixes directly to the substantive. e.g., 'mā-k', 'bhinihi-ek', 'deor-ek', 'xahur-ek', etc. Here, 'mā', 'bhinihi', 'deor' and 'xahur' are substantive and '-k', '-ek' are
relational affixes.

With the demonstrative pronouns 'i', 'ei', 'xi', 'xei' and 'xau' the nouns of personal relations inflected by the relational affixes '-k' and '-ek'. The words becomes inflected by the affix '-k' joining after the words ending with vowel sound 'ā' and by the affix '-ek' joining after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the demonstrative pronouns are as following:

- \(b^h\dddot{a}i \rightarrow \text{itor } b^h\dddot{a}i\dddot{e}k (= b^h\dddot{a}i-ek)\). (this man's brother)
- \(b^h\dddot{a}tiz\dddot{a} \rightarrow \text{xitor } b^h\dddot{a}tiz\dddot{a}-k\). (that man's brother's son)
- \(\text{nanad} \rightarrow \text{eizanir } \text{nanad-ek}\. (this woman's husband's younger sister)
- \(\text{deor} \rightarrow \text{xeizanir } \text{deor-ek}.\) (that woman's husband's younger brother)

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. The inflectional sequence may be shown as follows –

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

The words with relational inflection form the base, with or without the definitives following them, for the case inflection. For example,

- \(\text{tāk deutāke (deuta-k-e) etā } \text{kalam dic}^b\dddot{e}.\) [His father gave him a pen.]
- \(\text{tomār mārāloī (mā-rā-loī) eik}^b\dddot{ni} \text{niyā}.\) [Take this for your mother.]
- \(\text{eolokar zo}^b\dddot{w}āyekzane (zo}^b\dddot{w}āi-ek-zan-e) \text{etā } k^b\dddot{ab}ar \dddot{ānic}^b\dddot{e}.\)
  [Their son-in-law brought a message.]
- \(\text{tek}^b\dddot{etxakalar āītākgarākrye (āītā-k-garāk-e) } b^h\dddot{āl } \text{rāndhība } \text{zāne}.\)
  [Their grandmother knows how to cook very tasty food.]

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., \(āītākha\text{"t}ar (āītā-k-ha\text{"t}-ar), b^h\dddot{āiyekbila}kak (b^h\dddot{āi-ek-bila}k-ak),\) etc.

Sometimes the relational affixes follow the Assamese honorific affix 'deu' attached with the substantive. e.g., \(\text{pitādewek (pitā - deu - ek } \rightarrow \text{pitādewek), bāidewek}\)
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(bāi - deu - ek → bāidewek), etc.

05.10.07 The Usages of the Demonstrative Pronouns:

05.10.07.01 Usages of Hindi Demonstratives Pronouns 'yah', 'ye', 'wah', 'we':

1. The demonstratives 'yah' and 'ye' are proximate pronouns used to refer the nearby nouns whereas 'wah' and 'we' are remote pronouns used to refer the far away nouns. It is noteworthy that the pronoun 'yah', instead of word, may come for a preceding as well as a succeeding clause, too.

2. The pronoun 'yah' is always used in singular number. To express the plurality of 'yah' the pronoun 'ye' is used. But in honourable sense 'ye' is used in singular number also. In that case to indicate the plurality 'yelog' is used.

3. On the other hand the pronoun 'wah' is always used in singular number. To express the plurality of 'wah' the pronoun 'we' is used. But in honourable sense 'we' is used in singular number also. In that case to indicate the plurality 'welog' is used.

3. The pronouns 'yah' and 'ye' as well as 'wah' and 'we' are free of gender distinction. They are equally used to substitute the nouns of masculine as well as feminine gender.

5. Case inflection of the demonstrative pronouns occurs as follows:

(a) In nominative case the demonstrative pronouns are inflected in two ways:

   (i) by taking affix 'φ' if the verb is either in present or future tense and the pronoun maintain the original form 'yah', 'ye', 'wah', 'we'.

   (ii) by taking affix the affix 'ne', if the verb is in past tense and in the categories of 'sāmānya bhu', 'āsanna bhu', 'pūrna bhu' and 'sandigdabhu', which follows the declined form of the pronoun 'yah' as 'is-', 'ye' as 'inho-', 'wah' as 'us-' and 'we' as 'unho-'.

(b) In accusative case two declined forms 'ise' and 'isko' for 'yah' ; 'inho-' and 'inko-' for 'ye' ; 'use' and 'usko' for 'wah' ; 'unhe-' and 'unko-' for 'we' are found.
(c) In instrumental, dative, ablative and locative cases the respective case affixes are attached to the oblique forms of the demonstrative pronouns.

(d) In genitive case the oblique forms of the demonstrative pronouns precede the relational affixes ‘-kā’ (for singular masculine successor), ‘-ke’ (for plural masculine successor) and ‘-kf’ (for both singular and plural feminine successor).

6. The pronoun ‘yah’ and ‘wah’ takes the verb forms similar to the second personal pronoun ‘tā’. For the verb ‘honā’ (to be) the pronominal form ‘yah’ and ‘wah’ take the form ‘hai’ as ‘yah hai’, ‘wah hai’. The pronoun ‘ye’ and ‘we’ takes the verb forms similar to the first personal pronoun ‘ham’. For the verb ‘honā’ (to be) the pronominal form ‘ye’ and ‘we’ take the form ‘hai’ as ‘ye hai’, ‘we hai’.

   For the other verbs used with the pronoun ‘yah’ and ‘wah’ the verbal affixes ‘tā’, ‘gā’, ‘vā’ and ‘t̄ā’ are attached to the verbal stem and used to express different tenses. On the other hand, with the pronoun ‘ye’ and ‘we’ the verbal affixes ‘te’, ‘ge’, ‘ye’ and ‘t̄e’ are attached to the verbal stem.

05.10.07.02 Usages of Assamese Demonstratives Pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’ and ‘xau’:

1. The pronouns ‘i’ and ‘ei’ are proximate pronouns used to refer personal as well as non-personal noun near to the speaker or writer at the time of speaking with a sense of certainty.

2. On the other hand ‘xi’ and ‘xei’ are remote pronouns used to refer personal as well as non-personal noun at a distance to the speaker or writer at the time of speaking with a sense of certainty.

3. In Assamese there is another pronoun ‘xau’ which is used to refer a noun far away from the speaker or writer.

4. With the demonstrative pronouns ‘i’, ‘ei’, ‘xi’, ‘xei’ and ‘xau’ the singular definitives ‘-ti’, ‘-to’, ‘-k’an’, ‘-gac’i’, etc. is attached to refer non-personal nouns according to the number.

5. To refer a noun that denotes a person the affix ‘-zan/-zani’ according to the
gender is attached in familiar sense whereas ‘-garākə’ in is used to express honorific sense in both masculine and feminine gender.

6. To express the plurality of the demonstrative pronouns the plural definitives ‘-bor’/-bilāk/-zāk/-makə’ etc. are attached with them in familiar sense and ‘-xakal’ in honorific sense.

7. For the case inflection the demonstrative pronouns take the case affixes after the addition of definitives.

8. With all the demonstrative pronouns the relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship.

9. The demonstrative pronouns takes the third personal verb form.

   (i) For the verb ‘ha’ (to be) the demonstrative pronouns take the form ‘hay’ as ‘teito hay’, ‘xeizan hay’, ‘xaugarākə hay’ etc. But generally the verb form remain ommitted in the speech.

   (ii) For the other verbs used with all the demonstrative pronouns the verbal affixes ‘-e’/-y’, ‘-icə’e’, ‘-ile/-le/-il/-l’, ‘-icə’il’, ‘-ilehe’ten/-lehe’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses.