The Relative Pronouns (sambandhväcak sarvanām) are frequently used in a sentence to refer a noun going before it. Sometimes it becomes necessary to point out a specific noun in the speech to emphasise it with a substituting pronoun which is obviously not a demonstrative pronoun. The mode or style of referring a noun by a relative pronoun is somewhat different than that of a demonstrative pronoun.

In this chapter a detail discussion on the definition of the Relative Pronoun (sambandhväcak sarvanām), its essence, sub-classification, etymology is done. Moreover, the role of the Relative Pronouns with reference to various grammatical categories, such as person, number, gender, case and verb are also taken up here. In addition to these matters, for a clear understanding, the meaning and usages of the Relative Pronouns in both the languages with suitable examples are also included in the discussion.

08.01 The Meaning of the Relative Pronoun (sambandhväcak sarvanām):

According to the Concise Oxford Dictionary the meaning of ‘relative pronoun’ is ‘referring, and attaching a subordinate clause, to an expressed or implied antecedent; (of clause) attached to antecedent by relative word’. 01

In the Wikipedia article – ‘Pronoun’ the the meaning of relative pronoun is given as, – “A relative pronoun refer back to people or things previously mentioned.” 02

The website of ‘englishlanguageguide.com gives the meaning and characteris-

02. Web Source : http://en.wikipedia.org/wiki/Pronoun
tics of relative pronoun as, "Relative pronoun begins a subordinate clause and relates the clause to a word in the main clause." 03

Another website 'grammar.ccc.commnet.edu' depicts the meaning of the relative pronoun in the following words – "The relative pronouns (who/whoever/which/that) relate groups of words to nouns or other pronouns (The student who studies hardest usually does the best.)." 04

A **Relative Pronoun** not only refers to some Noun going before (as a Demonstrative Pronoun does), but it also combines two clauses together (which a Demonstrative Pronoun does not do). In a sentence the **Relative Pronoun** (Hin. ‘jo’ ; Assm. ‘zi’) is generally used in one clause and it is followed by another pronoun (which might be a personal or demonstrative pronoun) in the another clause. The pronoun which follow the relative pronoun (Hin. ‘wah’ ; Assm. ‘xi’) is called **Co-relative** (nityasambandHi). e.g.,

Hin. ‘yah kām jo kar saktā hai wah āj nahiā āyā.’ ;
Assm. ‘ei kāmto zi kariba pāre xi āzi ahā nāi.’

[The person, who can do this work, has not come today.]

In the above examples the pronouns Hin. ‘jo’ and Assamese ‘zi’ are used to relate a specific noun going before it and therefore they are called **Relative Pronouns**. The pronouns in the above examples Hin. ‘wah’ and Assm. ‘xi’ follow the relative pronouns in the other clause of the respective sentences are **Co-relative** (nityasambandHi).

**08.02 The Definition of the Relative Pronoun** (sambandHvācak sarvanām):

The definition of Relative Pronoun as depicted by various scholars of Hindi and Assamese are as following :-

**A. Definition of the Relative Pronoun in Hindi :-**

The definitions depicted by some prominent linguist, grammarians and

03. Web Source : http://www.englishlanguageguide.com/grammar/pronouns.asp
04. Web Source : http://grammar.ccc.commnet.edu/grammar/pronouns1.htm

/574/
scholars of Hindi language are as following -

08.02.01 The prominent grammarian and the author of “Hindi Bhashanushashan” Acharya Ramchandra Tiwari defines the Relative Pronoun as following - “The pronoun which expresses such a mutually related meaning that there always be a desire to relate it with another co-relative, is called the Relative Pronoun. There are two such pronouns in Hindi — ‘jo’ and ‘so’.”

[\textit{sāpekśa yā sākāṛkśa sarvanāṁ : jo sarvanāṁ eise sambaddha arth ko prakaś kartā hai, jise sadā dusre sambandhī kā apeksā yā ākaṛkśā banu rahti hai, use sāpekśa yā sākāṛkśa sarvanāṁ kahte hai”. hindi me eise do sarvanāṁ hai” — ‘jo’ tatā ‘so’.]

08.02.02 According to the author of “Adhunik Hindi Vyakaran aur Rachana”, Dr. Vasudevnandan Prasad the Interrogative Pronoun is - “The pronoun by which a relation with another pronoun in the same sentence is established, is called Relative Pronoun. e.g. — ‘jo’, ‘so’.”

[\textit{sambandhīvācak sarvanāṁ : jis sarvanāṁ se vākya me kisi dusre sarvanāṁ se sambandhī stāpit kiyā jāye, use sambandhīvācak sarvanāṁ kahte hai”. jaise — ‘jo’, ‘so’]}

08.02.03 The prominent grammarians and the authors of “Manak Hindi Vyakaran aur Rachna” Kailash Chandra Bhatia, Ramanath Sahay and Ramjanya Sharma defined Interrogative Pronoun as following — “The pronoun in one clause of a complex sentence by which a relation is established to a noun or another pronoun in the other clause in the same sentence, are called the Relative Pronoun.”

[\textit{sambandhīvācak sarvanāṁ : mijra vākya ki racanā me jis sarvanāṁ se annya upvākya me āyi sanjñā yā sarvanāṁ se sambandhī stāpit hotā hai, use sambandhīvācak sarvanāṁ kāhte hai”. ‘jo’ sambandhīvācak sarvanāṁ hai.]

05. Tiwari, Acharya Ramchandra ; Hindi Bhashanushashan, p. 248.
06. Prasad, Dr. Vasudevnandan ; Adhunik Hindi Vyakaran aur Rachana, p. 109.
07. Bhatia, Kailashchandra ; Sahay, Ramanath & Sharma, Ramjanya ; Manak Hindi Vyakaran aur Rachna, pp. 87.
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08.02.04 According to renowned grammarians and the authors of “Saraswati Manak Hindi Vyakaran aur Rachana” Dr. Kamal Satyarthi, Dr. Ravi Prakash Gupta, and Dipti Prakash, the definition of the Interrogative Pronoun is as following: “The pronoun in the subordinate clause of a complex sentence which establish a relation with a noun or pronoun in the principal clause of the same sentence is called Relative Pronoun.”

08.02.05 Renowned grammarians and the authors of “Navayug Hindi Vyakaran tatha Rachna” Dr. Ashok Batra and Dr. Mohanlal Dhingda states the definition of the Interrogative Pronoun is as following: “The pronouns by which a relation is established between two matters or which relate the subordinate clause in a sentence with the principal clause, are called Relative Pronouns.”

08.02.06 The author of “Hindi Vyakaran Vimarsh aur Adhunik Rachana” Iswariprasad Tiwari defined the Indefinite Pronoun in the following way - “The declinable words or pronouns which are used to indicate a relation with noun or another pronoun in a sentence, are called the Relative Pronouns.”

08. Satyarthi, Dr. Kamal, Gupta, Dr. Ravi Prakash & Dipti Prakash; Saraswati Manak Hindi Vyakaran aur Rachna, p. 195.
09. Batra, Dr. Ashok & Dhingda, Dr. Mohanlal; Navayug Hindi Vyakaran tatha Rachna, p. 172.
10. Tiwari, Iswariprasad; Hindi Vyakaran Vimarsh aur Adhunik Rachana, p. 35.
08.02.07 According to the author of “Pioneer Manak Hindi Vyakaran evam Rachana” Dr. Pratyush Gautam the definition of the Relative Pronoun is as following - “Some pronoun words used in the subordinate clause establish a relation with a noun or pronoun in the principal clause in a complex sentence. The pronouns of this type are called Relative Pronouns.”

[B. Definition of the Relative Pronoun in Assamee:

While going to discuss the definition of interrogative pronoun in Assamese language, it could be mentioned at first that most of the linguists and grammarians of Assamese language have not mentioned the Interrogative Pronoun as a category of pronouns.

The classification of pronouns of Assamese language presented by Mr. Satyanath Bora, e.g., (1) Personal Pronoun (vyaktivācak sarvanām), (2) Pronominal Adjective (vīfēšān sarvanām) (3) Pronominal Adverb of Time (kālvācak sarvanām) and (4) Pronominal Adverb of Place (stānvācak sarvanām), is broadly accepted by the scholars and grammarians of Assamese language.

Only a few scholars have mentioned about Indefinite Pronoun. For instance, (1) Dr. Upendranath Goswami in his book ‘Axomiya Bhashar Byakaran’ have mentioned about relative pronoun with examples but no definition is provided by him.

(2) Another scholar Mr. Priyadas Talukdar, in his classification of pronouns,

12. Bora, Satyanath; Bahal Byakaran, p.55.
13. Goswami, Dr. Upendranath; Axomiya Bhashar Byakaran, p. 58.
mentioned two terms ‘anifcit vikalpa pad’ and ‘nirdefak vikalpa pad’ 14 which literally mean ‘Indefinite Pronoun’ and ‘Demonstrative Pronoun’ respectively, but by the examples given with these terms it becomes clear that they are, in fact, equivalent to the ‘Relative Pronoun (sambandḥvācak sarvanām)’ of Hindi. Moreover, he states that the ‘anifcit vikalpa pad’ and ‘nirdefak vikalpa pad’ together may be called as ‘zuriyā vikalpa pad’ which is equivalent to Hindi ‘sambandḥvācak sarvanām’ and ‘nityasambandh’.

(3) Dr. Golokchandra Goswami in his book ‘Axomiya Byakaranar Moulik Bichar’ have mentioned relative pronoun as a sub-class in the category of ‘tadarṭhak sarvanām’. 15 and provided examples for it, but have not provided any definition.

Therefore, form the above discussion, it is clear that the Relative Pronouns are rarely mentioned as a category of pronoun in Assamese language and hence no definition is found.

**C. A Definition Suggested for the Relative Pronoun**

**08.02.08** On the basis of the characteristics of Relative Pronoun observed in the above mentioned definitions, a definition for the Relative Pronoun may also be forwarded as following –

"The specific pronoun used in the subordinate clause of a complex sentence, by which a relation is established with a noun or another pronoun in the principal clause of that sentence, is called the Relative Pronoun." 16

[sambandḥvācak sarvanām : mifrit vākya ke äśrit upvākya me prayukta jo vīṛes sarvanām us vākya ke pradān upvākya me prayukt kisi sañjnā atāvā sarvanām se sambandḥ stāpit kartā hai, use sambandḥvācak sarvanām kahte hai.]

15. Goswami, Dr. Golokchandra ; Axomiya Byakaranar Moulik Bichar, p. 143.
16. A Suggested Definition
08.03 The Essence of the Relative Pronouns:

In a complex sentence the principal clause and the subordinate clause are closely related to each other by matter and meaning. This relation is established due to the use of a particular kind of pronoun called the *Relative Pronoun*.

In our day-to-day life many situations come when we use complex sentences in our conversation. If the subject of the principal clause is a person who cannot be recognized by the name (noun) but by some other identity such as his activity, possession etc., then we need a pronoun in place of the particular noun. To distinguish the subject in the principal clause, we have to mention its particular identifying character in the subordinate clause preceded by another pronoun as subject. The pronoun always establishes a relation between the two clauses in the sentence and hence known as *Relative Pronoun* (*sambandhvācak sarvanām)*.

Generally, the pronoun used as subject in the principal clause with a vague identification is *'waḥ'* (co-relative) and the specifying pronoun with the identification property in the subordinate clause is *'jo'* (relative). In fact, this special type of pronoun is very much essential for our conversation. If we do not have this type of pronoun in our language we would have to face difficulty in proper expression. Therefore, every language has included this type of specific pronoun and Hindi and Assamese are no exception.

08.04 The Relative Pronouns and their Sub-classification:

08.04.01 The Relative Pronouns in Hindi:

A relation is always bi-lateral in nature. Therefore, whenever we speak about relative pronoun there will obviously be two pronouns related with each other. In Sanskrit we find the relative pronoun *'yadā'* with its co-relative *'tadā'* . Like Sanskrit in Hindi we get relative pronoun *'jo'* with its co-relative *'so'* . Here, one thing is worth mentioning that in modern practices it is observed that the pronoun *'waḥ'* is being used to replace the co-relative *'so'* . The use of the co-relative *'so'* is gradually decreasing and the use of *'waḥ'* is gradually increasing. In spite of the fact, that the
pronoun 'waft' is gradually eliminating the use of the pronoun 'so', still there are differences in their meaning and use which are observed as following:

(i) The origin of Hindi pronouns 'so' and 'waft' are different. The pronoun 'so' is derived from Sanskrit 'sah' and 'waft' is derived from Sanskrit 'asau'. The meaning of the Sanskrit pronouns 'sah' and 'asau' are almost equivalent and as the same the meaning of the Hindi pronouns 'so' and 'waft' are also equivalent.

(ii) Though the pronoun 'waft' is being used as co-relative of the relative pronoun 'jo', still it is also used independently as a remote demonstrative pronoun.

(iii) The pronoun 'waft' is being used to replace 'so', but the pronoun 'so' is never used to replace the pronoun 'waft' if it is used independently. Therefore, the pronoun 'so' is always regarded as a co-relative of 'jo' and never regarded as a demonstrative pronoun like 'waft'.

(iv) As a demonstrative pronoun, 'waft' is used independently, but the pronoun 'so' cannot be used independently and it is always used in association with the relative pronoun 'jo'.

(v) Instead of the pronoun 'waft' as a co-relative of the relative pronoun 'jo', the pronoun 'we' is also used to distinguish the plurality of the noun referred. Sometimes, as a co-relative the pronoun 'yeh' is also used to indicate the proximity of the noun referred.

Now, from the above observation it can be said that there is only one pronoun 'jo' which can be regarded as Relative Pronoun. The co-relative of 'jo' is not specific and any pronoun among 'so', 'waft', 'we' or 'yeh' can be used for the purpose. Since there is only one pronoun 'jo' as relative pronoun, the question of sub-classification does not arise.

08.04.02 The Relative Pronouns in Assamese:

In Assamese we get 'zi' as relative pronoun generally with its co-relative

17. Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p. 233

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But depending on the status of the noun referred other personal pronouns of inferior, polite or honorific category or any demonstrative pronouns such as ‘teo”, ‘teket’, ‘xei’ etc. also can be used. Like Hindi, there is only one pronoun ‘zi’ as relative pronoun in Assamese and hence the question of sub-classification does not arise.

08.05 Etymology of the Relative Pronouns:

The derivation of the Hindi and Assamese relative pronouns as depicted by various scholars are as following:

08.05.01 Hindi “jo”:

1. In the opinion of prominent grammarian Pt. Kamtaprasad Guru Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’.

   [San. yaj > Pkt. jo > Hin. jo.]

2. Prominent grammarian Acharya Ramdev Tripathi says that Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’.

   [San. (yad >) yaj > yo > jo.]

3. Prominent linguist Dr. Bholanath Tiwari says that Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’.


4. Dr. Udaynarayan Tiwari supports the opinion of Dr. Bholanath Tiwari and accepts that Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’.


5. Prominent linguist Dr. Dhirendra Verma also accepts that Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’.

6. Dr. Hardev Bahri also says that Hindi ‘jo’ is derived from the Sanskrit

18. Guru, Kamtaprasad; Vrihat Hindi Vyakaran, p. 96.
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form 'yafj'.

[San. yafj > yo > jo.]

08.05.02 Assamese "zi" :

1. According to Dr. Banikanta Kakati Assamese 'zi' is derived on the same principle as the demonstrative 'xf'.

2. According to Mr. Kaliram Medhi Assamese 'zi' might have derived form Sanskrit 'ym'.

08.05.03 Oblique form of Hindi "jo" - "jis" :

1. According to prominent linguist Dr. Dhirendra Verma Hindi 'jis' is derived from Sanskrit 'yasya'.

    [San. yasya > Pkt. jassa, jissa > Hin. jis.]

2. Dr. Udaynarayan Tiwari also have the same opinion that Hindi 'jis' is derived from Sanskrit 'yasya'.

    [San. yasya > Pal. yassa > Pkt. jassa > Hin. jis.]

3. According to Dr. Hardev Bahri the origin of Hindi 'jis' is related to Sanskrit 'yasya'.

4. In the opinion of Dr. Bholanath Tiwari Hindi 'jis' is derived from Sanskrit 'yasya'.

    [San. yasya > Pal. yassa > Pkt. jissa (probably due to the influence of 'kissa') > Ap. jis > Hin. jis.]

08.05.04 Oblique form of Hindi "jo" - "jise" :

1. According to prominent linguist Dr. Dhirendra Verma Hindi 'jise' is

23. Bahri, Dr. Hardev; Hindi : Udbhav, Vikas aur Rup, p. 177.
24. Kakati, Dr. Banikanta; Assamese : Its Formation and Development, p. 316.
25. Medhi, Mr. Kaliram; Axomiya Byakaran aru Bhashatatwa, p. 231.
27. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 360.
28. Bahri, Dr. Hardev; Hindi : Udbhav, Vikas aur Rup, p. 177.
derived due to influence of the particle ‘e’.  

4. In the opinion of Dr. Bholanath Tiwari Hindi ‘jise’ is derived on the same principle as ‘tujhe’.  

08.05.05 Oblique form of Hindi “jo” – “jin” –

1. According to Dr. Udaynarayan Tiwari Hindi ‘jin’ is derived from Sanskrit ‘yesam’.  

   [San. yesam > Pkt. jañay > Hin. jin.].

2. Supporting the opinion of Beams prominent Hindi linguist Dr. Dhirendra Verma says that Hindi ‘jin’ might have derived from a possible Sanskrit form ‘*yanaq’ instead of ‘yesam’.  

   [San. *yanaq > Pkt. jañay > Hin. jin.]

3. In the opinion of Dr. Bholanath Tiwari there is no possibility of derivation of ‘jin’ from ‘yanaq’. He thinks that there might be the possibility of development of ‘jin’ from Sanskrit colloquial form ‘yesanay’ which might have derived from ‘yesam’ due to the influence of noun form ‘yesanam’.  


08.05.06 Oblique form of Hindi “jo” – “jinbh” –

1. According to Dr. Bholanath Tiwari ‘jinbh’ is derived form ‘yesanay’. The plural indicator ‘-o’ is attached with ‘jinbh’ to form ‘jinho’ to take the nominative case affix ‘ne’.  


08.05.07 Oblique form of Hindi “jo” – “jinbe” –

1. Prominent linguist Dr. Dhirendra Verma says that Hindi oblique form

32. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 360.
33. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 285.
34. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 161.
35. ~ Ibid. ~

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'jin^he^m" might be derived due to the annexation of declinable 'e' with 'jin^h'.

2. Dr. Bholanath Tiwari says that Hindi 'jin^he^m" is derived on the same principle as 'hame^m", 'tum^he^m" etc..

08.05.08 Oblique forms of Assamese "zi" – "zâ" :-

Assamese relative pronoun 'zi' is inflected for cases by annexing the case endings after the pronominal stem 'zâ' to refer a personal noun. Derivation of this pronominal stem 'zâ' might be parallel to 'kâ' as occurred in 'xi' → 'tâ' etc.. The origin of this pronominal stem is yet to be traced.

08.05.09 Oblique forms of Assamese "zi" – "zih" :-

Assamese relative pronoun 'zi' is inflected for cases by annexing the case endings after the pronominal stem 'zih' to refer an inferior living and all non-living nouns. According to Dr. Banikanta Kakati the pronominal stem 'zih' is built upon the analogy of 'kih'.

08.06 Relative Pronoun and various grammatical categories :-

The Relative Pronouns play an important role in the speech. As like the other parts of speech the Relative Pronouns also have relations with various grammatical categories viz. Person, Number, Gender, Case and Verb. The relation between the Relative Pronouns and these grammatical categories are discussed in detail in the following paragraphs.

08.06.01 Relative Pronoun and Person :-

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

The Relative Pronouns in both Hindi and Assamese are directly related to 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 Relative Pronouns always take the third personal verb forms similar to the demonstrative pronouns.

08.06.02 Relative Pronoun and Number:

There is a direct relation between Relative Pronoun and the grammatical category called *Number* which indicate the singularity and plurality of the noun refered by the relative pronoun.

In Hindi the inflectual system is used and sometimes separate words are also added to the base words to signify plurality. Generally the Hindi relative pronoun 'jo' is used in singular sense. To get the plural form the pronoun is used in duplicate as 'jo jo'. The oblique form 'jis' is use in singular number and 'jin' is used in plural number.

In relative case forms the ending 'ā' and 'e' are the sign of singularity and plurality of the pronouns as 'jiskā' – 'jiske'; 'jinkā' – 'jinke' etc.

The inflectual system is hardly used in case of the Relative Pronouns in Assamese. Many times the context indicates the singularity or plurality of the pronouns. Generally the Assamese relative pronoun ‘zi’ is used in singular sense. To get the plural form the pronoun is used in duplicate as ‘zi zi’. Sometimes, to express plurality of the pronoun a plural definitive may be attached with the pronominal stem. e.g., ‘zi’ − ‘zibor’, ‘zibilāk’ etc.

08.06.03 Relative 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. Thus, the relative pronouns too follow the rule.

The Hindi pronouns do not decline according to the gender like the noun words. The gender of the pronouns can be recognized by the verb forms following them. For example -  *jo kẖā rahā tẖā*. [mas.];  *jo kẖā rahr tẖā*. [fem.]

In both of the above clauses the pronoun ‘jo’ is used as the subject of the verb ‘kẖānā’. The verb ending ‘tẖā’ indicates the subject of the verb ‘jo’ in the first
clause is masculine and verb ending ‘tɨ’ indicates the subject of the verb ‘jo’ in the second clause is feminine.

But there is exception of this rule. If the sentence is in the past tense and possesses a transitive verb (sakarmak kriya) then case affix of the nominative case ‘ne’ is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example, jisne roti kʰāyi, ; jisne bʰāt kʰāyā, etc.

In the above example the pronoun ‘jisne’ is used as the subject of the sentences in which the verb form ‘kʰāyi’ is used in the feminine form which indicates the gender of object of the sentence ‘roti’ is feminine. Similarly, the masculine verb form ‘kʰāyā’ indicates the gender of its object ‘bʰāt’ is masculine. 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 relative pronoun precede the case affixes ‘kā’, ‘ke’ and ‘kt’. For example, relative case affix ‘kā’ is used in singular masculine form and ‘ke’ is used in plural and honorific masculine form, as in ‘jiskā bʰāti’, ‘jiske pitaįti’ etc. The case affix ‘kt’ is used in feminine form both in singular and plural numbers as in ‘jiska bahan’, ‘jiska mā’ etc.

In Assamese the noun words signifying rational animals and living beings are classed as masculine or feminine. The relative pronouns ‘zi’ is used for both masculine and feminine gender and the gender of the subject can be known only from the context or by the definitives when attached. The relative pronoun ‘zi’ is used for the noun in all genders viz. masculine, feminine and common gender of human beings and also for inferior animated object as well as non-living objects of neuter gender.

08.06.04 Relative 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.

Hindi relative pronouns declines when case-affixes are added. The case affixes always follow the oblique forms of the relative pronouns. For example, the oblique form of ‘jo’ is ‘jis’ in singular number and ‘’ in plural number and for the case inflection the case affixes follow this form as ‘jisne’, ‘jisko’, ‘jinho”ne’, ‘jinko’ etc.

The case inflection of Hindi relative pronouns are as following :-

**The Case inflection of Hindi relative pronouns ‘jo’ :-**

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>jo</td>
<td>jo, jo-jo</td>
</tr>
<tr>
<td></td>
<td>jisne</td>
<td>jinho”ne</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>jise, kisko</td>
<td>jinhe”. jinko</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>jisse</td>
<td>jinse</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>jisko,</td>
<td>jinko,</td>
</tr>
<tr>
<td></td>
<td>jiske liye</td>
<td>jinke liye</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>jisse</td>
<td>jinse</td>
</tr>
<tr>
<td>Genitive (sambandḥ)</td>
<td>jiskā /</td>
<td>jinkā /</td>
</tr>
<tr>
<td></td>
<td>jiske /</td>
<td>jinke /</td>
</tr>
<tr>
<td></td>
<td>jiski</td>
<td>jinki</td>
</tr>
<tr>
<td>Locative (adḥikaran)</td>
<td>jisme/ jispar</td>
<td>jinme/ jinpar</td>
</tr>
</tbody>
</table>

In Assamese also, the case-affixes are the same for both singular and plural. For the case inflection the Assamese relative pronoun ‘zi’ takes the nominative case affix directly but for the other cases it is inflected by annexing respective case affixes to the oblique form ‘zā’ for personal nouns and ‘ziḥ’ for inferior living and all non-living objects.
The Case inflection of the Assamese relative pronoun ‘zi’ (for personal nouns):—

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>zi, ziye</td>
<td>zi zi, ziye ziye</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>zāk</td>
<td>zāk zāk</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>zār dwārā</td>
<td>zār zār dwārā</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>zāk, zāloī</td>
<td>zāloī zāloī</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>zār parā</td>
<td>zār zār parā</td>
</tr>
<tr>
<td>Genitive (sambandḥ)</td>
<td>zār</td>
<td>zār zār</td>
</tr>
<tr>
<td>Locative (adhiṣṭāraṇ)</td>
<td>zāt</td>
<td>zāt zāt</td>
</tr>
</tbody>
</table>

The Case inflection of the Assamese relative pronoun ‘zi’ (for inferior living and all types of non-living nouns):—

<table>
<thead>
<tr>
<th>Case (kārak)</th>
<th>Singular (ekvacan)</th>
<th>Plural (bahuvacan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (kartā)</td>
<td>zi, zihe</td>
<td>zi zi, zihe zihe</td>
</tr>
<tr>
<td>Accusative (karma)</td>
<td>zihak</td>
<td>zihak zihak</td>
</tr>
<tr>
<td>Instrumental (karaṇ)</td>
<td>zihare</td>
<td>zihare zihare</td>
</tr>
<tr>
<td>Dative (sampradān)</td>
<td>zihak, zihaloi</td>
<td>zihaloi zihaloi</td>
</tr>
<tr>
<td>Ablative (apādān)</td>
<td>zihar parā</td>
<td>zihar zihar parā</td>
</tr>
<tr>
<td>Genitive (sambandḥ)</td>
<td>zihar</td>
<td>zihar zihar</td>
</tr>
<tr>
<td>Locative (adhiṣṭāraṇ)</td>
<td>zihat</td>
<td>zihat zihat</td>
</tr>
</tbody>
</table>

The relative pronoun ‘zi’ when used for person noun take the instrumental case affix ‘-re’. But when this pronoun is used for inferior living object or non-living object 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’.39

39. Goswami, Dr. Upendranath; An Introduction to Assamese, p. 43
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. ‘zā-r dwārā’, ‘zā-r xaite’, etc. The Genitive followed by ‘parā’ expresses the Ablative i.e. ‘zā-r parā’. 40

08.06.05 Relative 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. 41 The relative pronouns always precede the third personal verb forms. For example –

A. Hindi relative pronouns and verb forms :

The following chart depicts a moduler relationship of relative pronoun and the verb.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>jo</td>
<td>jo kʰātā hai. (mas.)</td>
<td>jo jo kʰāte hai. (mas.)</td>
</tr>
<tr>
<td></td>
<td>jo kʰātā hai. (fem.)</td>
<td>jo jo kʰātre hai. (fem.)</td>
</tr>
</tbody>
</table>

It is clear from the above chart that in a sentence the gender of the pronoun is distinguished by the verb forms. The verb forms varies according to the gender of the noun instead of which the pronoun is used.

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 ‘jo’ always terminated by ‘tā’ and plural masculine subject ‘jo’ always terminated by ‘te’ as in ‘kʰātā’ and ‘kʰāte’ 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 ‘tɨ’ in plural number as in ‘kʰātre’ and ‘kʰātre’ in above examples.

40. Goswami, Dr. Golockchandra; Structure of Assamese, p. 277
41. ~ Ibid. ~ , p. 245
08.06.05.01 Verb forms in Present Tense (vartamān kāl):

(i) sāmānya vartamān kāl:

'jo kʰātā hai' (mas., sg., gen.),

'jo kʰāte hai' (mas., sg., hon.) & (mas., pl., gen.),

'jo kʰāti hai' (fem., sg., gen.),

'jo kʰāt' hai (fem., sg., hon.) & (fem., pl., gen.)

(ii) tātkālik vartamān kāl:

'jo kʰā rahā hai' (mas., sg., gen.),

'jo kʰā rahe hai' (mas., sg., hon.) & (mas., pl., gen.),

'jo kʰā rahi hai' (fem., sg., gen.),

'jo kʰā rahtı hai' (fem., sg., hon.) & (fem., pl., gen.)

In the future tense if the main verb is associated with 'jo' as singular masculine subject always terminated by 'ga' and as plural masculine subject always terminated by 'ge' as in 'kʰāyegā' and 'kʰāyege'. 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 'tī' in plural number as in 'kʰāyegr' and 'kʰāyegr'. For example, –

08.06.05.02 Verb forms in Future Tense (bʰaviṣyat kāl):

(i) sāmānya bʰaviṣyat kāl:

'jo kʰāyegā' (mas., sg., gen.),

'jo kʰāyeg' (mas., sg., hon.) & (mas., pl., gen.),

'jo kʰāyeg' (fem., sg., gen.),

'jo kʰāyegr' (fem., sg., hon.) & (fem., pl., gen.)

(ii) sambhāvyā bʰaviṣyat kāl:

'jo kʰāye' (mas., sg., gen.),

'jo kʰāye' (mas., sg., hon.) & (mas., pl., gen.),

'jo kʰāyi' (fem., sg., gen.),

'jo kʰāy' (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 relative 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 to ‘jo’ with the oblique form ‘jis’ in singular number and ‘jinho’ in plural number.

ii) When the nominative case affix ‘ne’ is annexed to a relative pronoun and is used as a subject of a transitive 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, e.g., ‘jisne ām kāyā’, ‘jisne roti kāyā’, etc.

ii) When the case affix ‘ne’ is annexed to a pronoun and is used as a subject of a transitive verb and the object of the verb is living in nature and case affix ‘ko’ is annexed to it, then the verb follows the third personal form of singular number and masculine gender, e.g., ‘jisne ramesh ko pita’, ‘jisne āpko bulāyā’, etc.

08.06.05.03 Verb forms in Past Tense (bhit kāl):

(i) sāmānya bhit kāl (sakarmak kriyā ‘kānā’):

‘jisne kāyā.’ (mas., sg., gen.),

‘jisne kāyā,’ (mas., sg., hon.) & (mas., pl., gen.),

‘jisne kāyā,’ (fem., sg., gen.),

‘jisne kāyā.’ (fem., sg., hon.) & (fem., pl., gen.)

(ii) sāmānya bhit kāl (akarmak kriyā ‘jānā’):

‘jo gayā,’ (mas., sg., gen.),

‘jo gaye,’ (mas., sg., hon.) & (mas., pl., gen.),

‘jo gayr,’ (fem., sg., gen.),
'jo gayā','(fem., sg., hon.) & (fem., pl., gen.)

(iii) āsanna bhuṭ kāl (sakarmak kriyā ‘kānā’):
‘jisne kāyā hai’,(mas., sg., gen.),
‘jisne kāyā hai’,(mas., sg., hon.) & (mas., pl., gen.),
‘jisne kāyā hai’,(fem., sg., gen.),
‘jisne kāyā hai’,(fem., sg., hon.) & (fem., pl., gen.)

(iv) āsanna bhuṭ kāl (akarmak kriyā ‘jānā’):
‘jo gayā hai’,(mas., sg., gen.),
‘jo gaye hai”,’ (mas., sg., hon.) & (mas., pl., gen.),
‘jo gayr hai’,’(fem., sg., gen.),
‘jo gayr” hai”,’(fem., sg., hon.) & (fem., pl., gen.)

(v) pūrna bhuṭ kāl (sakarmak kriyā ‘kānā’):
‘jisne kāyā ṭā,’(mas., sg., gen.),
‘jisne kāyā ṭā,’(mas., sg., hon.) & (mas., pl., gen.),
‘jisne kāyā ṭā,’(fem., sg., gen.),
‘jisne kāyā ṭā,’(fem., sg., hon.) & (fem., pl., gen.)

(vi) pūrna bhuṭ kāl (akarmak kriyā ‘jānā’):
‘jo gayā ṭā,’(mas., sg., gen.),
‘jo gaye ṭe,’(mas., sg., hon.) & (mas., pl., gen.),
‘jo gayr ṭi,’(fem., sg., gen.),
‘jo gayr” ṭi”,’(fem., sg., hon.) & (fem., pl., gen.)

(vii) sandīgḍa bhuṭ kāl (sakarmak kriyā ‘kānā’):
‘jisne kāyā hogā,’(mas., sg., gen.),
‘jisne kāyā hogā,’(mas., sg., hon.) & (mas., pl., gen.),
‘jisne kāyā hogā,’(fem., sg., gen.),
‘jisne kāyā hogā,’(fem., sg., hon.) & (fem., pl., gen.)

(viii) sandīgḍa bhuṭ kāl (akarmak kriyā ‘jānā’):
‘jo gayā hogā,’(mas., sg., gen.),
Chapter 8 - Relative Pronouns

'jo gaye ho^ge,' (mas., sg., hon.) & (mas., pl., gen.),
'jo gayi hogi,' (fem., sg., gen.),
'jo gaya" hogi", (fem., sg., hon.) & (fem., pl., gen.)

(ix) apūrna b^ūt kāl:
'jo k^ātā t^ā,' (mas., sg., gen.),
'jo k^āte t^e ,' (mas., sg., hon.) & (mas., pl., gen.),
'jo k^ātt t^i , ' (fem., sg., gen.),
'jo k^ātu" t^u", (fem., sg., hon.) & (fem., pl., gen.)

(x) tātkālik b^ūt kāl:
'jo k^ā rahā t^ā,' (mas., sg., gen.),
'jo k^ā rahe t^e ?' (mas., sg., hon.) & (mas., pl., gen.),
'jo k^ā rahī t^i ?' (fem., sg., gen.),
'jo k^ā rahi" t^h" ?' (fem., sg., hon.) & (fem., pl., gen.)

(xi) hetu hetu mad b^ūt kāl:

The relative pronouns 'jo' is not generally used in this tense.

When a relative pronoun is used as a subject of a verb and the instrumental case affix 'se' is annexed to it, then the main verb follows the third personal form of singular number and masculine gender of past tense (b^ūt kāl) and the third personal verb form of 'jānā' in present tense (vartamān kāl) succeed the main verb, 42 e.g., 'jisse k^āyā nahi" jātā,'; 'jisse calā nahi" jātā,' etc.

B. Assamese relative 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 the relative pronoun 'zi'. Moreover, the verb forms used with relative pronoun are not influenced by the change of number or gender. Same verb form is used with both the singular and plural number. Similarly, same verb form is used with masculine as well as

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

/593/
feminine gender and even common and neuter gender also.

When the relative pronoun is used as subject of the verb in a clause then it always takes third personal verb forms as following:

**08.06.05.04 Verb forms in Present Tense (ḥartamān kāl):**

(i) *nitya bartamān kāl*:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>zi āhe,</td>
<td>zi zi āhe,</td>
</tr>
<tr>
<td>zihe kʰāy,</td>
<td>zihe zihe kʰāy,</td>
</tr>
</tbody>
</table>

It is obviously clear to state that in a specific tense one particular verb form is associated irrespective of number and gender. Therefore, it can be very simple to exemplify the other tense forms also in this manner.

(ii) *swarūp bartamān kāl*:

'zi / ziye / zihe kʰāicʰe?' [......... is eating].

**08.06.05.05 Verb forms in Past Tense (bʰūt kāl):**

(i) *swarūp bʰūt kāl*:

'zi / ziye / zihe kʰāle'?' [.......... have eaten].

(ii) *apurna bʰūt kāl*:

'zi / ziye / zihe kʰāicʰil?' [..........had eaten].

(iii) *sāṁbʰāhya bʰūt kāl*:

'zi / ziye / zihe kʰāleheten' [.......... would have eaten].

**08.06.05.06 Verb forms in Future Tense (bʰūt kāl):**

'zi / ziye / zihe kʰāba' [.......... shall eat.].

When the relative pronoun is used as object of a transitive verb in a clause then it always takes verb forms according to the person of the subject. e.g.,

(i) ‘mai zi kʰāom’ [first person]

(ii) ‘tai zi kʰāwa’, ‘tumi zi kʰāwa’, ‘apuni zi kʰāy’ [second person]

(iii) ‘i zi kʰāy’, ‘xi zi kʰāy’, ‘teo’ zi kʰāy’ etc. [third person]
08.06.06 Relative Pronouns and definitives:—

The use of the definitives [nirdisiatāxäcak pratyay] is an unique feature of Assamese language. Different definitives are annexed to the relative pronoun ‘zi’ to depict different objects. e.g., ‘to → zito’, ‘kän → zikän’, ‘zan → zizan’, ‘zan → zizan’, ‘garākti → zigarākti’, ‘bor → zibor’, ‘bīlāk → zibilāk’, etc. Besides 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.

08.06.07 Relative Pronouns and noun of relationships:—

The nouns of relationship are a small class of words in the Assamese language. These words are inflected when used along with the relative pronouns. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages. The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for indefinite pronouns, and
(ii) the inflection for the cases. 44

The nouns of relationship undergo inflections after the addition of relational affixes (sambandhācak vibhakti) directly to the substantive. e.g., māk, xahurek etc. Here, mā and xahur are substantive and -k, -ek are relational affixes.

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

43. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 149. & Goswami, Dr. Upendra Nath; Asomiya Bhashar Vyakaran, p. 30.
44. Goswami, Dr. Golokchandra; Structure of Assamese, p. 240.
them, for the case inflection.  

The inflectional sequence may be shown as follows:

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

The nouns of personal relations have inflections for the relative pronoun 'zi' due to addition of the relational affixes '-k' and '-ek'. In the inflection process the pronoun 'zi' declines to its oblique form 'zā' and words of relationship following this pronominal form 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 relative pronoun 'zi' are as following:

\[
\begin{align*}
  b^hāi & \rightarrow \ zār \ b^hāi-ek. (=b^hāyek). \text{(whoever's younger brother)} \\
  kakāi & \rightarrow \ zār \ kakāi-ek. (=kakāyek). \text{(whoever's elder brother)} \\
  b^hanī & \rightarrow \ zār \ b^hanī-ek. \text{(whoever's sister)} \\
  āītā & \rightarrow \ zār \ āītā-k. \text{(whoever's grandmother)} \\
  kakā & \rightarrow \ zār \ kakā-k. \text{(whoever's grandfather) etc.}
\end{align*}
\]

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,

\[
\begin{align*}
  zār \ deuta- (deuta-k-e) \ tāk \ melā \ dek^hwābalai \ nece'e, \text{ [Whoever's father accompany him to the fair, .......]} \\
  zār \ b^hanīyekkeizaniye \ (b^hanī-ek-kei-zani-ye) \ ātaihbor \ g^haruwā \ kām \ kariba \ pāre \ buli \ kalā, \text{ [Whoever's sisters you said about that used to do all the household works, .............] etc.}
\end{align*}
\]

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., zār āītākhātak (āītā-k-ha't-ak), zār b^hyekbilākak (b^hi-ek-bilāk-ak), etc.  

45. Goswami, Dr. Golokchandra; Structure of Assamese, p. 270.
46. Goswami, Dr. Golokchandra; Asomiya Vyakaranar Moulik Bichar, p. 150.
08.07 The meaning and usages of the Relative Pronouns:

The usages of the relative pronouns are as following:

08.07.01 Hindi “jo”:

The usages of Hindi relative pronoun ‘jo’ are as following:

1. The pronoun ‘jo’ is used to establish a relation between the principal clause and the subordinate clause in a complex sentence. Generally the pronoun ‘wah’ is used as co-relative and to refer a specific object. e.g.:

   ‘afok ko jo sammān kālidās se milā wah apurva tō āa.’ 47 (mas.)

2. The pronoun ‘jo’ and its co-relative ‘wah’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘wah’ follows the relative pronoun ‘jo’. e.g.:

   ‘jo intezār karegā wah hu āwāz degā na l’ 48 [sg.]

3. Many times the relative pronoun ‘jo’ follows its co-relative ‘wah’. e.g.:

   ‘ālocak wah baunā hai jo lek′ak ke kand’hō’ par bait’kar ust se kaḥtā hai “dek’h āi tumse kitnā barā hu”.’ 49

4. The pronoun ‘jo’ can be used to refer an unspecified object also which is indicated by the indefinite co-relative ‘kor’. e.g.:

   ‘liye fradd’ā b’hakti

   jo b’hi pās āyā

   kisi ko mai’ne nahi’

   sac sac batāyā’ 50

5. The pronoun ‘jo’ may be used in both singular and plural number. The number of the pronoun ‘jo’ can be known by the number indicated by the associated co-relative. e.g., :

   (i) ‘jo intezār karegā wah hu āwāz degā na!’ 51 [sg.]

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47. Dwivedi, Hazariprasad; ‘Ashok ke Phul’ – Ashok ke Phul, p. 10
48. Amrita Pritam; Kadi Dhup ka Safar, p. 42
49. ~ Ibid. ~, p. 49
50. Gupta, Jagadish; Shambuk, p. 92
51. Amrita Pritam; Kadi Dhup ka Safar, p. 42
(ii) ‘jo ham jān sakte hai” we kucḥ guṇḥ hai” – aur guṇḥ hai” isliye iswar ke to nahīn hai.” 52 [pl.]

6. The pronoun ‘jo’ is may be used in plural number by adding the plural affix ‘log’ to it. In such case the co-relative also occurs in plural form. e.g.,

‘jo log is ākarṣaṇ ko na kāt sakne wālo” ki nindā karte hai”, we samasya ko bahut úpar-úpar se dekhte hai.” 53

7. To express plurality, the pronoun ‘jo’ is used in duplicate form as ‘jo-jo’. e.g.,

‘cauthā : jis-jis ko cāhā pitwā diyā, gherāo, pradarfan, beizzati, hartāl.’ 54

8. To express uncertain plurality of the pronoun ‘jo’ may be used in compound form attached with indefinite pronoun ‘koi/kucḥ’ as ‘jo-kucḥ/jo koi’ etc. e.g.,

‘jagannāt’ān kā kartavya yahi hai ki wah jo kucḥ kah raht hai uskā sākṣī ho.’ 55

9. As a rare practice when the pronoun ‘jo’ is used to refer unspecified plurality, the co-relative used for this purpose may even be an adjective instead of a regular pronoun. e.g.,

‘kaiyō” ne vivāh kiye hu nahi”. jinhu” ne kiye hai”, unme se bahuto” ne talāk le liyā hai.” 56

10. The pronoun ‘jo’ is free of gender distinction. It can be used for the personal nouns of both masculine and feminine gender and also for neuter objects. e.g.,

(i) ‘afok ko jo sammān kālidās se milā wah apurva tā.” 57 (mas.)

(ii) ‘jo vyavastāḥ

lok swikrt

rājya se

sammānya hoti hai

52. Ajneya ; Apne Apne Ajnabi, p. 40.
53. ~ Ibid. ~
54. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 17.
55. Ajneya ; Apne Apne Ajnabi, p. 87.
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\[ \text{wahi hitkar hai,} \]
\[ \text{wahi sāri prajā ko} \]
\[ \text{mānya hott hai} \] 58 (neu.)

(iii) 'jo merr niyati t'ī
\[ \text{tumhārī b'h wahi huyī} \] 59 (fem.)

(iv) 'yah zarurī nahi' hai ki \[ \text{jo} \] kalpanā ki jāye \[ \text{wah mil hi jāye}. \] 60 (neu.)

11. The pronoun 'jo' is inflected to its oblique form 'jis' in the singular number and 'jin' in the plural number. e.g.,
\[ \text{'jis swādhinatā ke liye ham dirghakāl se tarap rahe t'e, wah ā gayi hai.'} \] 61

12. The pronoun 'jo' is declined for case inflection as follows :-:

(a) In nominative case 'jo' 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 with the intransitive verbs in past tense. e.g.,
\[ \text{'yah zarurī nahi' hai ki \[ \text{jo} \] kalpanā ki jāye \[ \text{wah mil hi jāye}.} \] 62

(ii) While the verb is in past tense and in the categories of 'sāmānya b'ūt', 'āsanna b'ūt', 'pūrna b'ūt' and 'sandīga b'ūt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as in singular number and 'jinho' in plural number. e.g.,
\[ \text{'sattāis vidūṣi aurate' t'h jinho'ne rgved lik'hne me apnā yogdān diyā t'ā}. \] 63

(b) In accusative cases 'jo' may take two forms as 'jise/jisko' in singular number and 'jinhe/jinko' in plural number and after that respective case affixes are added. e.g.,

58. Gupta, Jagadish ; Shambuk, p. 47.
59. ~ Ibid. ~, p. 99.
60. Amrita Pritam ; Kadi Dhup ka Safar, p. 108.
61. ~ Ibid. ~, p. 42.
62. ~ Ibid. ~, p. 108.
63. ~ Ibid. ~, p. 36.
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(i) 'adhyapak : jise sonā ho wah yahā se calā jāye. yah klās hai. mazāk nahu". 64
(ii) 'main kewal unhe pyār kar saktr hu" jinhe" pyār karnā sahaj hotā hai.' 65
(c) In instrumental, dative, ablative and locative cases 'jo' is first declined to 'jis' in singular number and 'jin' in plural number and after that respective case affixes are added. e.g., :

'arcanā : jinke pās khāne ko nahī hai, we būkhe rahe"ge.' 66

(d) In genitive case the pronoun 'jo' declines to 'jis' and the relational affixes '-kā', '-ke' and '-kī' follow forming 'jiskā' [for singular masculine successor], 'jiske' [for plural masculine successor] and 'jiskit' [for both singular and plural feminine successor]. e.g., :

(i) 'kabhūr urte pakṣiyā" kā
kabhūr tirte bādalā" kā ā"ktā pratibimb
ā"ktā pratibimb jiskā nīr
us gahan godāvara ke trā 67
(ii) 'is upnyas ki pātrā kor asli murāsākā aurat thī, jiske bāre me
lekhi kā ki dāyri miltī hai.' 68
(iii) 'arcanā : jinke pās khāne ko nahī hai, we būkhe rahe"ge.' 69
(iv) 'adhyapak : jiski tabiyat kārāb ho wah medikal cekap karāye.' 70

13 When used as the subject of the verb in a sentence the pronoun 'jo' takes the verb forms similar to the second personal pronoun 'tū'. For the verb 'honā' (to be) the pronominal form 'jo' takes the form 'hai' as 'kaun hai'. e.g., :

'jo mehnat kartā hai wahi sapāl hotā hai.' 71

64. Lal, Dr. Lakshminarayan ; 'Shahar' – Khel Nahin, Natak, p. 50.
65. Amrita Pritam ; Kadi Dhup ka Safar, p. 27.
66. Lal, Dr. Lakshminarayan ; 'Shahar' – Khel Nahin, Natak, p. 46.
67. Gupta, Jagadish ; Shambuk, p. 39.
68. Amrita Pritam ; Kadi Dhup ka Safar, p. 09.
69. Lal, Dr. Lakshminarayan ; 'Shahar' – Khel Nahin, Natak, p. 46.
70. ~ Ibid. ~, p. 50.
71. General Standard Usage
For the other verbs used with the pronoun 'jo' the verbal affixes 'tā', 'gā', 'yā' and 'tā' are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense. e.g.,

(i) 'tā/te/tā' :- 'jo man lagākar paṛā karta hai woh sarār pās hotā hai.'

(ii) 'gā/ge/gī' :- 'jo intezār karegā woh hu āwāz degā na lī.'

(iii) 'ā/ā/ye/yr' :- 'afok ko jo samān kālidās se milā woh apūrva tā.'

(iv) 'tā/tē/tī' :- 'jo merti niyati tī
tumhārī bī wahi huyī'

When the pronoun 'jo' is used with the noun it refers instead of the co-relative then the verb forms used according to the person of the noun used. e.g.,

(i) 'jo ham jān sakte hai' we kuc b gun hai – aur gun hai isliye iswar ke to nahi hai”.

(ii) 'jo merti niyati tī
tumhārī bī wahi huyī'[third personal verb]

08.07.02 Assamese “zi” :-

The usages of Assamese Relative Pronoun ‘zi’ are as following :-

1. The pronoun ‘zi’ is used to establish a relation between the principal clause and the subordinate clause in a complex sentence. Generally the pronoun ‘xi’ is used as co-relative and to refer a specific object. e.g. :-

‘āmi zi bābirdiilo xi āru hai nutī.’

2. The pronoun ‘zi’ and its co-relative ‘xi’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘xi’ follows the relative pronoun ‘zi’. e.g. :- ‘zi ziva kōze xi mariba aru zi mariba kōze xi ziva.’

72. General Standard Usage
73. Amrita Pritam ; Kadi Dhup ka Safar, p. 42
74. Dwivedi, Hazariprasad ; ‘Ashok ke Phul’ – Ashok ke Phul, p. 10
75. Gupta, Jagadish ; Shambuk, p. 99.
76. Ajneya ; Apne Apne Ajnabi, p. 40.
77. Gupta, Jagadish ; Shambuk, p. 99.
78. Das, Jogesh, Dawar aru Nai, p. 68.
79. Bhattaeharya, Birendra Kumar, Mrityunjay, p. 49

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3. Many times the relative pronoun ‘zi’ is associated with other co-relatives instead of ‘xi’. e.g. :-

(i) ‘xi eibăr kāko kabalaï nidi kale, zār zi b[h]āl lāge tāke manāha”k.’ 80
(ii) ‘zi kat[h]ā gitā pāric’e tewe’i nixandehe kaba ze lik[h]ake ei bišaye xā[h]alya lab[h]’ic’e.” 81

4. The pronoun ‘zi’ can be used to refer an unspecified or indefinite object also by taking the co-relative immediately after it. e.g. :-

(i) ‘cāo”, diyācon cit[h]’an diyā. mai dek[h]uwāi ānogai. zāke tāke nibalai mānā.” 82
(ii) ‘zei xei mānuhake maram kariba parā xakti etihe āc’il.’ 83
(iii) ‘gh’atāk gh’atanā buli zeye xeye laba nowāre, tumī pārihā.’ 84

5. The pronoun ‘zi’ may be used in both singular and plural number. The number of the pronoun ‘zi’ can be known by the number indicated by the definitive or by the associated co-relative. e.g., :-

(i) ‘āru xei zudd’at zito mare xi xād’āranate g’h’arach’iyātowei hay.’ 85 [mas., sg.]
(ii) ‘xarute zizanr mor āyā āc’il tāiko mai xādāy nānī buliyei māttic’h’ilo’.’ 86 [fem., sg.]
(iii) ‘zibor mānuh kewal d’han gh’atibar kāranei zyāi āc’h xeibor mānuharhe kat’ā eibor.’ 87 [com., pl.]

6. The duplicate use of the pronoun ‘zi’ express plurality alongwith variety and selectivity. e.g., :- ‘xiha’t zi zi pinedi gal xei xei pinedi gāo’ b[h]’i bilākat zui lagāi lagāi gal.” 88

80. Bhattacharya, Birendra Kumar, Mrityunjay, p. 21
81. Baruah, Dr. Birinchi Kumar, Axomiya Katha Xahitya, p. 17.
82. Bhattacharya, Birendra Kumar, Mrityunjay, p. 20.
84. Bhattacharya, Birendra Kumar, Mrityunjay, p. 244.
85. Baruah, Kanchan, Grahananta, p. 75.
86. Baruah, Kanchan, Grahananta, p. 37.
87. Malik, Syed Abdul, Aghari Atmar Kahini, p. 68.
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7. The plural affix ‘bor’, ‘bilak’ etc also can be attached with the pronoun ‘zi’ to express plurality. e.g., –
(i) ‘zibor mānuh kewal d' an g' atibar kāranei zyāi āc'e xeibor mānuharhe katā eibor.’ 89
(ii) ‘zibor kabitār biśay nahay tāto c'anda prayog haic'ih.’ 90

8. The pronoun ‘zi’ is free of gender specification i.e. used for person(s) for any gender i.e. masculine, feminine or neuter. e.g.,
(i) ‘zitolai dība k'uzic' e xetolai heno zāba nok'oze.’ 91 [mas.]
(ii) ‘xarute zizani mor āyā āc' il tāiko mai xadāy nānu buliyei mātic'ilo.’ 92 [fem.]
(iii) ‘bibid’h xasya karic’ e. zi lāg bole tāke pāba.’ 93 [neu.]

9. The pronoun ‘zi’ is inflected by taking two different oblique forms – ‘zā-’ and ‘zih-’; the pronominal stem ‘zā-’ is used for personal nouns and ‘zih-’ for non-personal i.e. inferior living and all types of non-living objects: –
(i) ‘eidare zār zi bāb xi xeidare bahic’ e.’ 94
(ii) ‘bagāhātr bāze ān zihake k' oza tāke dība pārim.’ 95

10. The pronoun ‘zi’ is declined for case inflection as follows: –
(a) In nominative case if the pronoun ‘zi’ is used as a subject of an intransitive verb no case affix is annexed to it. e.g., – ‘zudd'ar kāmalai zi mānuh zāy xei mānuh lob' at pare.’ 96

On the other hand if the pronoun ‘zi’ is used as a subject of a transitive verb the nominative case affix ‘e’ is attached with it to form ‘ziye / zone’ (and

89. Malik, Syed Abdul, Aghari Atmar Kahini, p. 68.
90. Baruah, Dr. Birinchi Kumar, Axomiya Katha Xahitya, p. 01.
91. Bhattacharya, Birendra Kumar, Mrityunjay, p. 220.
93. Bhattacharya, Birendra Kumar, Mrityunjay, p. 42.
94. Bardoloi, Rajanikanta, Manomati, p. 05.
95. Bardoloi, Rajanikanta, Manomati, p. 94.
96. Das, Jogesh, Dawar aru Nai, p. 105.
sometimes another form ‘zone’ which is an imitation of ‘kone’). e.g., :- ‘ziye/zone cestā kare xeye xakalo kāmat xap’al haba pare.’ 97

(b) In other cases ‘zi’ is declined to the oblique form ‘zā/-zih-’ to precede the respective case affixes. e.g., :-

(i) ‘ātāiborak zāminat nidiye. zār aparād k gurutar nahay teo’khe dibā.’ 98

(ii) ‘zālai manat pari pari teo’r āmī’u kalā paric’e teo’laihe ānība.’ 99

11. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship and attached with the relative form ‘zār’ of the pronoun ‘zi’. e.g., ‘zār deutāk’, ‘zār kakāyek’ etc. 100

12. The pronoun ‘zi’ if used as the subject of the verb in a sentence always takes the third personal verb forms without any number and gender distinctions. e.g., ‘zi bāl (hay), zi beyā (hay), etc.’ 101

   (i) For the verb ‘ha’ (to be) the pronoun ‘zi’ take the form ‘hay’ as ‘zi hay’, but generally the verb form ‘hay’ remains ommitted. e.g., ‘zi bāl (hay), zi beyā (hay), etc.’ 101

   (ii) For the other verbs used with the pronoun ‘zi’ as a subject of the verb, the verbal affixes ‘-e/-y’, ‘-ic’h’e’, ‘-ile/-le/-il/-l’, ‘-ic’h’il’, ‘-ile’+’ten/-le’+’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses. e.g., -

‘-e/-y [nitya bartamān kāl] – ‘zi niyam mate k’hωā-bowā kare tār swāst’yā bālē t’āke.’ 102
‘-ic’h’e [swarūp/purna bartamān] – ‘zi bicāri pāic’h’e tārei rānd’hic’h’e.’ 103
‘-ile/-le/-il/-l’ [swarūp b’hū/attā kāl] – ‘xei xamayat teo’n zi karile xeyā ek prakāre b’hāle k’orile ?’ 104

98. Bhattacharya, Birendra Kumar, Mrityunjay, p. 245.
99. Agarwala, Jyotiprasad, Labhita, p. 03.
100. General Standard Usage
101. ~ Ibid. ~
102. ~ Ibid. ~
103. Bhattacharya, Birendra Kumar, Mrityunjay, p. 222.
104. General Standard Usage
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Whenever the pronoun 'zi' is used as the object or compliment of the subject then the verb forms occur according to the person of the subject.

(i) 'āmi zi bʰäbicʰilo xī āru hai nutʰe.' ¹⁰⁸ [first person]
(ii) 'iyāte bʰāl pāicʰā iʰākā, zi man zāy tāke karibā.' ¹⁰⁹ [second person]
(iii) 'xi zihake ičʰā karicʰil tāke pāicʰe.' ¹¹⁰ [third person]

8.08 Similarities of the Relative Pronouns in Hindi and Assamese:

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

8.08.01 Similarities of the Relative Pronouns in Meaning:

It is found that the meaning of Relative Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory and only the words and style of interpretation vary from scholar to scholar which is obvious and natural.

The meaning of 'relative pronoun' is 'referring, and attaching a subordinate clause, to an expressed or implied antecedent; (of clause) attached to antecedent by relative word'. Relative pronoun begins a subordinate clause and relates the clause to a word in the main clause.

A Relative Pronoun not only refers to some Noun going before (as a Demonstrative Pronoun does), but it also combines two clauses together (which a Demonstrative Pronoun does not do). In a sentence the Relative Pronoun (Hin. 'jo';

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¹⁰⁵ Das, Jogesh, Dawar aru Nai, p. 68.
¹⁰⁶ General Standard Usage
¹⁰⁷ ~ Ibid. ~
¹⁰⁸ Das, Jogesh, Dawar aru Nai, p. 68.
¹⁰⁹ Das, Jogesh, Dawar aru Nai, p. 103.
Asm. 'zi') is generally used in one clause and it is followed by another pronoun (which might be a personal or demonstrative pronoun) in the another clause. The pronoun which follow the relative pronoun (Hin. 'wah'; Asm. 'xi') is called Co-relative (nityasambandhi).

08.08.02 Similarities of the Relative Pronouns in Definition:

It is found that the meaning of Relative Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory and only the words and style of interpretation vary from scholar to scholar which is obvious and natural.

A Relative Pronoun (sambandhvācak sarvanām) is a pronoun that is used in the subordinate clause of a complex sentence, by which a relation is established with a noun or another pronoun in the principal clause of that sentence.

08.08.03 Similarities of the Relative Pronouns in Essence:

The essence of the relative pronoun depicted by different scholars of Hindi and Assamese are almost similar. In a complex sentence the principal clause and the subordinate clause are closely related to each other by matter and meaning. This relation is established due to the use of a particular kind of pronoun called the Relative Pronoun.

In a complex sentence if the subject of the principal clause is a person who cannot be recognized by the name (noun) but by some other identity such as his activity, possession etc., then we need a pronoun in place of the particular noun. To distinguish the subject in the principal clause, we have to mention its particular identifying character in the subordinate clause preceded by another pronoun as subject. The pronoun always establishes a relation between the two clauses in the sentence and hence known as Relative Pronoun (sambandhvācak sarvanām).

08.08.04 Similarities of the Relative Pronouns in Sub-classification:

It is found that in Hindi there is only one pronoun 'jo' which can be regarded as Relative Pronoun. The co-relative of 'jo' is not specific and any pronoun among 'so', 'wah', 'we' or 'yah' can be used for the purpose. Since there
is only one pronoun ‘jo’ as relative pronoun, the question of sub-classification does not arise.

Similarly, in Assamese also we get ‘zi’ as relative pronoun generally with its co-relative ‘xi’. But depending on the status of the noun referred other personal pronouns of inferior, polite or honorific category or any demonstrative pronouns such as ‘teo’, ‘tekhet’, ‘xai’ etc. also can be used. Like Hindi, as there is only one pronoun ‘zi’ as relative pronoun in Assamese the question of sub-classification does not arise.

08.08.05 Similarities of the Relative Pronouns in Etymology:

From the opinions of various scholars it is found that there are a few similarities regarding the etymology of the Hindi and Assamese indefinite pronouns.

08.08.05.01 Hindi “jo” and Assamese “zi”:

The scholars have unanimously accepted that Hindi ‘jo’ is derived from the Sanskrit form ‘yaj’. According to Mr. Kaliram Medhi Assamese ‘zi’ might have derived form Sanskrit ‘yad’. Another prominent linguist Dr. Banikanta Kakati says that Assamese ‘zi’ is derived on the same principle as the demonstrative ‘xi’.

Thus, it can be said there is no similarity in the origin of the pronouns Hindi ‘jo’ and Assamese ‘zi’.

08.10.05.02 Oblique forms of Hindi “jo” and Assamese “zi”:

There is no similarity observed in the origin of the pronouns Hindi ‘jo’ and Assamese ‘zi’ similar to the oblique forms.

08.08.067 Similarities of the Relative Pronouns in relation to various grammatical categories:

08.08.07.01 Similarities of the Relative Pronouns in relation to Person:

The Relative Pronouns in both Hindi and Assamese are directly related to 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 Relative
Pronouns always take the third personal verb forms similar to the demonstrative pronouns.

08.08.07.02 Similarities of the Relative Pronouns in relation to Number:

The following similarities are observed regarding the relation between the number and relative pronouns of Hindi and Assamese:

(i) Generally the Hindi pronoun ‘jo’ and Assamese ‘zi’ both are used in singular sense.

(ii) To get the plural form the pronoun ‘jo’ is used in duplicate as ‘jo jo’. Similarly, to express the plurality the Assamese pronoun ‘zi’ is also used in duplicate as ‘zi zi’.

07.08.07.03 Similarities of the Relative Pronouns in relation to Gender:

The following similarities are observed between the Hindi and Assamese relative pronouns in relation to gender –

The gender of the Hindi pronoun can only be recognized by the verb forms following them. Whenever the verb forms could not indicate the gender of the pronoun it can be known from the context only.

In Assamese verb forms are not gender sensitive and hence do not indicate the gender of the pronouns. Therefore, the gender of the relative pronoun can be known only from the context or by the definitives if attached.

From the above observation it can be said that the relative pronouns of Hindi and Assamese do not have any similarity in relation to gender.

08.08.07.04 Similarities of the Relative Pronouns in relation to Case:

The following similarities are observed between the Hindi and Assamese relative pronouns in relation to case –

(i) 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.

(ii) The cases in Hindi and Assamese are similar as they are originated from
Sanskrit. But the case affixes in Hindi and Assamese are obviously different except instrumental ‘dvārā’.

(iii) In nominative case both the Hindi and Assamese relative pronouns may either be used in direct form without annexation of case affix or in oblique form with the annexation of case affix.

(iv) In other cases the case affixes are added only after the oblique forms of the relative pronouns in both Hindi and Assamese.

08.08.06.05 Similarities of the Relative Pronouns in relation to Verb:

The following similarities are observed between the Hindi and Assamese relative pronouns in relation to verb—

(i) In both the languages – Hindi and Assamese, the verb forms change according to the person of the pronouns.

(ii) The tense is another influential factor to change verb forms. In both Hindi and Assamese (as in other language also) the verb forms change in all three tenses viz. past, present and future. Assamese verbs have no plural, neither derivative nor grammatical.

(ii) The relative pronouns of both Hindi and Assamese, when used as the subject of a verb in a sentence always preceede the third personal verb forms. When used as the object of the verb or as a compliment of the subject of the sentence the verb take the form according the person of the subject rather than the relative pronoun.

08.08.07.06 Similarities of the Relative Pronouns 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. Therefore, no similarities of the relative pronouns in Hindi and Assamese in relation to the definitives can be observed.

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Similarities of the Relative Pronouns in relation to the Nouns of Personal 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. Therefore, no similarities of the relative pronouns in Hindi and Assamese in relation to the nouns of relationship can be observed.

Similarities of the Relative Pronouns in Usages:

The following similarities in the usages of the relative pronouns Hindi ‘jo’ and Assamese ‘zi’ are found as following:

1. The Hindi pronoun ‘jo’ and its Assamese equivalent ‘zi’ both are used to establish a relation between the principal clause and the subordinate clause in a complex sentence. Generally the pronoun ‘wah’ is used as co-relative and to refer a specific object.

2. The Hindi pronoun ‘jo’ and its co-relative ‘wah’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘wah’ follows the relative pronoun ‘jo’.

   Similarly, the Assamese pronoun ‘zi’ and its co-relative ‘xi’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘xi’ follows the relative pronoun ‘zi’.

3. Many times the Hindi relative pronoun ‘jo’ follows its co-relative ‘wah’. Similarly the Assamese relative pronoun ‘zi’ also follows its co-relative ‘xi’.

4. The Hindi pronoun ‘jo’ and its Assamese equivalent ‘zi’ both can be used to refer an unspecified object also which is indicated by the indefinite co-relative.

5. The Hindi pronoun ‘jo’ and its Assamese equivalent ‘zi’ both may be used in both singular and plural number. The number of the pronoun ‘jo’ can be known by the number indicated by the associated co-relative.

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6. To express plurality, the Hindi pronoun 'jo' is used in duplicate form as 'jo-jo'. Similarly the Assamese pronoun 'zi' is also used in duplicate form as 'zi zi'.

7. The Hindi pronoun 'jo' and Assamese pronoun 'zi' both are free of gender distinction. They can be used for the personal nouns of both masculine and feminine gender and also for neuter objects.

8. The the Hindi pronoun 'jo' is inflected by two different oblique forms, 'jis' in the singular number and 'jin' in the plural number.

   The Assamese pronoun 'zi' is inflected by taking two different oblique forms – 'zā-' and 'zih-'; the pronominal stem 'zā-' is used for personal nouns and 'zih-' for non-personal i.e. inferior living and all types of non-living objects etc.

9. In nominative case 'jo' is inflected in two ways – by taking two affixes 'φ' and 'ne'.

   In instrumental, dative, ablative and locative cases The Hindi pronoun 'jo' and its Assamese equivalent 'zi' both first decline to its oblique forms and after that respective case affixes are added.

10. When used as the subject of the verb in a sentence the The Hindi pronoun 'jo' and its Assamese equivalent 'zi' both take the third personal verb forms.

   When the Hindi pronoun 'jo' and its Assamese equivalent 'zi' both is used with the noun it refers instead of the co-relative then the verb forms used according to the person of the noun used. Moreover, whenever the Hindi pronoun 'jo' and its Assamese equivalent 'zi' both is used as the object or compliment of the subject then the verb forms occur according to the person of the subject.

**08.09 Differences of the Relative Pronouns in Hindi and Assamese:**

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

**08.09.01 Differences of the Relative Pronouns in Meaning:**

   It is found that virtually there are no differences regarding the meaning and

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definition of the Relative Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory and only the words and style of interpretation vary from scholar to scholar which is obvious and natural. Various scholars of Hindi and Assamese forwarded the definition for the relative pronoun reflecting their own views and ideas in their own style of expression.

08.09.02 Differences of the Relative Pronouns in Definition:

It is found that virtually there are no differences regarding the definition of the relative pronoun. The vocabulary and style of interpretation is different due to the difference of the personality which is natural.

08.09.03 Differences of the Relative Pronouns in Essence:

There are no differences observed regarding the essence of the relative pronoun as depicted by different scholars of Hindi and Assamese. The scholars do not contradict in opinion that the indefinite pronouns are very much essential to refer the unspecified nouns in the speech.

08.09.04 Differences of the Relative Pronouns in Sub-classification:

It is found that in Hindi there is only one pronoun ‘jo’ which can be regarded as Relative Pronoun. The co-relative of ‘jo’ is not specific and any pronoun among ‘so’, ‘wah’, ‘we’ or ‘yah’ can be used for the purpose. Similarly, in Assamese also we get ‘zi’ as relative pronoun generally with its co-relative ‘xi’. But depending on the status of the noun refered other personal pronouns of inferior, polite or honorific category or any demonstrative pronouns such as ‘teo’, ‘tek’et’, ‘xei’ etc. also can be used. Thus, it can be said there is no difference regarding the classification of the Relative Pronoun in Hindi and Assamese.

08.09.05 Differences of the Relative Pronouns in Etymology:

In the etymology of Indefinite Pronouns in Hindi and Assamese the following differences are observed, :-

08.09.05.01 Hindi “jo” and Assamese “zi” :-

The scholars have unanimously accepted that Hindi ‘jo’ is derived from the
Sanskrit form ‘yad’.

According to Mr. Kaliram Medhi Assamese ‘zi’ might have derived form Sanskrit ‘yad’. Another prominent linguist Dr. Banikanta Kakati says that Assamese ‘zi’ is derived on the same principle as the demonstrative ‘xf’.

Thus, it can be said that the origin of the pronouns Hindi ‘jo’ and Assamese ‘zi’ is different.

08.10.05.02 Oblique forms of Hindi “jo” – “jis” :-

The linguists unanimously accepted that Hindi pronominal form ‘jis’ is derived from Sanskrit ‘yasya’.

08.10.05.03 Oblique form of Hindi “jo” – “jise” :-

According to prominent linguist Dr. Dhirendra Verma Hindi ‘jise’ is derived due to influence of the particle ‘e’. In the opinion of Dr. Bholanath Tiwari Hindi ‘jise’ is derived on the same principle as ‘tuj’e’.

08.10.05.04 Oblique form of Hindi “jo” – “jin” :-

1. According to Dr. Udaynarayan Tiwari Hindi ‘jin’ is derived from Sanskrit ‘yeśām’.

2. Prominent linguist Dr. Dhirendra Verma says that Hindi ‘jin’ might have derived from a possible Sanskrit form ‘*yānāy’ instead of ‘yeśām’.

3. In the opinion of Dr. Bholanath Tiwari there is possibility of development of ‘jin’ from Sanskrit colloquial form ‘yeśānām’ which might have derived from ‘yeśām’ due to the influence of noun form ‘yeśānām’.

08.10.05.05 Oblique form of Hindi “jo” – “jinh” :-

According to Dr. Bholanath Tiwari ‘jinh’ is derived form Sanskrit ‘yesānam’. The plural indicator ‘-a’ is attached with ‘jinh’ to form ‘jinho’ to take the nominative case affix ‘ne’.

08.10.05.06 Oblique form of Hindi “jo” – “jin’e” :-

1. Prominent linguist Dr. Dhirendra Verma says that Hindi oblique form ‘jin’e’ might be derived due to the annexation of declinable ‘-e’ with ‘jinh’.

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2. Dr. Bholanath Tiwari says that Hindi ‘
\[ jin^h e^m \]’ is derived on the same principle as ‘
\[ hame^m \]’, ‘
\[ tum^h e^m \]’ etc. 37

**08.10.05.07 Oblique forms of Assamese “zi” – “za” :-**

Assamese relative pronoun ‘zi’ is inflected for cases by annexing the case endings after the pronominal stem ‘za’ to refer a personal noun. Derivation of this pronominal stem ‘za’ might be parallel to ‘kā’ as occurred in ‘xī’ → ‘tā’ etc. The origin of this pronominal stem is yet to be traced.

**08.10.05.08 Oblique forms of Assamese “zi” – “zih” :-**

Assamese relative pronoun ‘zi’ is inflected for cases by annexing the case endings after the pronominal stem ‘zih’ to refer a inferior living and all non-living nouns. According to Dr. Banikanta Kakati the pronominal stem ‘zih’ is built upon the analogy of ‘kih’.

Thus, it can be said that the origin of the oblique forms of Hindi ‘jo’ and Assamese ‘zi’ is different.

**08.09.07 Differences of the Relative Pronouns in relation to various grammatical categories :**

**08.09.07.01 Differences of the Relative Pronouns in relation to Person :**

There is no difference observed in both Hindi and Assamese relative pronouns in relation to grammatical category of person.

**08.09.07.02 Differences of the Relative Pronouns in relation to Number :**

The following differences are observed regarding the relation between the number and relative pronouns of Hindi and Assamese:

(i) In Hindi the inflectual system is used and sometimes separate words are also added to the base words to signify plurality.

The inflectual system is hardly used in case of the Relative Pronouns in Assamese. Many times the context indicates the singularity or plurality of the pronouns.

(ii) The Hindi oblique forms ‘jis’ is use in singular number and ‘jin’ is used in
plural number. In relative case forms the ending ‘ā’ and ‘e’ are the sign of singularity and plurality of the pronouns as ‘jiskā’ – ‘jiske’; ‘jinkā’ – ‘jinke’ etc.

On the other hand, to express plurality with the Assamese pronoun ‘zi’ a plural definitives may be attached. e.g., ‘zi’ → ‘zibor’, ‘zibilāk’ etc.

08.09.07.03 Differences of the Relative Pronouns in relation to Gender:

The following differences are observed regarding the relation between the relative pronoun and gender:

(i) In Hindi the gender of the pronouns can be recognized by the verb forms following them. For example - jo kā raha tā. [mas.]; jo kā rahi tā. [fem.]

But there is exception of this rule. If the sentence is in the past tense and posseses a transitive verb (sakarmak kriyā) then case affix of the nominative case ‘ne’ is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. The gender of the pronoun may also be denoted by some other device as the context or the noun mentioned earlier for which the pronoun is being used.

In Assamese the gender of the pronouns can not be recognized by the verb forms following them. The gender of the subject can be known only from the context or by the definitives when attached.

(ii) In Hindi the relative case the oblique forms of relative pronoun precede the case affixes ‘kā’, ‘ke’ and ‘kr’. For example, relative case affix ‘kā’ is used in singular masculine form and ‘ke’ is used in plural and honorific masculine form, as in ‘jiskā bha, ‘jiske pitāj’ etc. The case affix ‘kr’ is used in faminine form both in singular and plural numbers as in ‘jiska bahan’, ‘jiska mā’ etc.

In Assamese the relative case affix ‘-r’ is used irrespective of gender distinction.

08.09.07.04 Differences of the Relative Pronouns in relation to Case:

The following differences of the Hindi and Assamese relative pronouns in
relation to case are observed :-

(i) In nominative case Hindi relative pronoun ‘jo’ may either be used in direct form or in the oblique form. The Assamese relative pronoun ‘zi’ can take the nominative case affix directly but for the other cases they first declines to the oblique form.

(ii) In other cases when the case-affixes are added to Hindi relative pronoun ‘jo’, the original form of the pronoun declines. The case affixes always follow the oblique forms ‘jis’ when the pronoun refer to a noun in singular number and ‘jin’ when the pronoun refer to a noun in plural number.

When case-affixes are added to Assamese relative pronoun ‘zi’, the original form of the pronoun declines. The case affixes always follow the oblique forms ‘zā-’ when the pronoun refer to a personal noun and ‘zih-’ when the pronoun refer to an non-personal noun i.e. inferior living creature or any non-living thing, etc..

(iii) The Hindi relative pronoun ‘jo’ take the instrumental case affix ‘se’ after the oblique form directly and also can take the post positional form ‘-dwārā’. The Assamese relative pronoun does 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’. The instrumental is formed by the Genitive followed by the nominative in ‘e’, i.e. ‘-re’ or by the Genitive ‘-r’ followed by the post-positions ‘dwārā’ and ‘xaite’ i.e. ‘karobā-r dwārā’, ‘karoba-r xaite’, etc.

5. In Hindi the same affix ‘se’ is used for both Instrumental and Ablative cases. In Assamese Instrumental and Ablative case affixes are different. The Genitive ‘-r’ followed by ‘parā’ expresses the Ablative, e.g. ‘zā-r parā’.

08.09.07.05 Differences of the Relative Pronouns in relation to Verb :

The following differences between the Hindi and Assamese relative pro-
nouns in relation to verb –

(i) In Hindi the number of the pronoun is distinguished by the verb forms. The
verb forms varies according to the number of the noun instead of which the pronoun is used. The Assamese verbs are not number distinctive and hence the number of the pronoun cannot be recognized by the verb form used.

(ii) In Hindi the gender of the pronoun is distinguished by the verb forms. The verb forms vary according to the gender of the noun instead of which the pronoun is used. The Assamese verbs are not gender distinctive and hence the gender of the pronoun cannot be recognized by the verb form used.

08.09.07.06 Differences of the Relative Pronouns in relation to the Definitives:

The use of the definitives is a unique feature of Assamese language which is not observed in Hindi or in any other Indo-Aryan languages like Sanskrit, Bengali, Marathi and also in the Dravidian languages like Tamil, Telugu etc.

The definitives in Assamese function in two ways — (i) as number morphemes and (ii) as the English definite article ‘the’.

There are two sets of definitives which are attached with Assamese indefinite pronouns, — (i) Singular Definitives (e.g., zan, zani, garāk, to, tā, ti, ti, khan, khan, dāl, dāli, pāt, satā, kūlā, kosā, mutā, mutā, tār, gas etc.) and (ii) Plural Definitives (e.g., hant, lok, xakal, bor, bilak etc.)

These definitives when attached with an indefinite pronoun may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as well as indicate the number and gender of the noun also for which the pronoun is used.

08.09.07.07 Differences of the Relative Pronouns in relation to the Nouns of Personal Relationship:

It is found that the nouns of relationship are inflected when used with the relative pronouns. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages.

The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for personal pronouns, and

(ii) the inflection for the cases.
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The inflectional sequence may be shown as follows –
Nouns of relationship → Relational Inflection → Definitive → Case inflection.

The Assamese relative pronouns take relational affixes used for third Person (all categories) viz, ‘-k’ or ‘-ek’.

08.09.08 Differences of the Relative Pronouns in relation to the Usages:

The differences between the Hindi relative pronouns and its Assamese equivalents are observed as following:–

1. The Hindi pronoun ‘jo’ can be used to refer an unspecified object also which is indicated by the indefinite co-relative ‘kor’ and sometimes the co-relative may even be an adjective instead of a regular pronoun.

   The Assamese pronoun ‘zi’ also can be used to refer an unspecified object which is indicated by the indefinite co-relative ‘konobā/kāroba’. The indefinity of the Assamese pronoun ‘zi’ can be used by attaching the co-relative immediately after it as ‘zei xei/zeye xeye/źake tāke’.

2. The Hindi pronoun ‘jo’ may be used in both singular and plural number. The number of the pronoun ‘jo’ can be known by the number indicated by the associated co-relative.

   The Assamese pronoun ‘zi’ also may be used in both singular and plural number. The number of the pronoun ‘zi’ can be known by the number indicated by the associated co-relative or by the definitive attached with it.

3. The Hindi pronoun ‘jo’ is may be used in plural number by adding the plural affix ‘log’ to it. In such case the co-relative also occurs in plural form. The Assamese pronoun ‘zi’ is may be used in plural number by adding the plural affix ‘bor/bilāk/xakal’ to it. In such case the co-relative also occurs in plural form.

4. To express uncertain plurality of the Hindi pronoun ‘jo’ may be used in compound form attached with indefinite pronoun ‘kor/kuc’ as ‘jo-kuc’/‘jo kor’ etc.

   To express uncertain plurality of the Assamese pronoun ‘zi’ may be used in compound form attached with indefinite pronoun ‘kono’ as ‘zi kono’ etc.
5. The Hindi pronoun 'jo' is inflected by two different oblique forms, 'jis' in the singular number and 'jin' in the plural number.

The Assamese pronoun 'zi' is inflected by taking two different oblique forms - 'zū-' and 'zih-'; the pronominal stem 'zū-' is used for personal nouns and 'zih-' for non-personal i.e. inferior living and all types of non-living objects etc.

6. Case inflection of Hindi pronoun 'jo':

(a) In nominative case 'jo' 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 with the intransitive verbs in past tense.

(ii) While the verb is in past tense and in the categories of 'sāmānya būt', 'āsanna būt', 'pūrṇa būt' and 'sandigda būt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as in singular number and 'jinho' in plural number.

(b) In accusative cases 'jo' may take two forms as 'jise/jisko' in singular number and 'jinhejinko' in plural number and after that respective case affixes are added.

(c) In instrumental, dative, ablative and locative cases 'jo' is first declined to 'jis' in singular number and 'jin' in plural number and after that respective case affixes are added.

(d) In genitive case the pronoun 'jo' declines to 'jis' and the relational affixes '-kā', '-ke' and '-kt' follow forming 'jiskā' [for singular masculine successor], 'jiske' [for plural masculine successor] and 'jiski' [for both singular and plural feminine successor].

Case inflection of Assamese pronoun 'zi':

(a) In nominative case if the pronoun 'zi' is used as a subject of an intransitive verb no case affix is annexed to it.

On the other hand if the pronoun 'zi' is used as a subject of a transitive
verb the nominative case affix ‘e’ is attached with it to form ‘ziye / zone’ (and sometimes another form ‘zone’ which is an imitation of ‘kone’).

(b) In other cases ‘zi’ is declined to the oblique form ‘zā/-zih-’ to precede the respective case affixes.

7. In Hindi the nouns of personal relationship do not decline as there is no such system in Hindi language. In Assamese the relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship and attached with the Assamese relative stem ‘zār’ of the pronoun ‘zi’. e.g., ‘zār deutāk’, ‘zār kakāyek’ etc..

8. Verb forms used with Hindi pronoun ‘jo’ :-

When used as the subject of the verb in a sentence the pronoun ‘jo’ takes the verb forms similar to the second personal pronoun ‘tā’. For the verb ‘honā’ (to be) the pronominal form ‘jo’ takes the form ‘hai’ as ‘kaun hai’.

For the other verbs used with the pronoun ‘jo’ the verbal affixes ‘tā’, ‘gā’, ‘yā’ and ‘t’ā’ are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense.

When the pronoun ‘jo’ is used with the noun it refers instead of the co-relative then the verb forms used according to the person of the noun used.

Verb forms used with Hindi pronoun ‘jo’ :-

The pronoun ‘zi’ if used as the subject of the verb in a sentence always takes the third personal verb forms without any number and gender distinctions. e.g.,

(i) For the verb ‘ha’ (to be) the pronoun ‘zi’ take the form ‘hay’ as ‘zi hay’, but generally the verb form ‘hay’ remains ommitted. e.g., ‘zi bhāl (hay), zi beyā (hay), etc.’

(ii) For the other verbs used with the pronoun ‘zi’ as a subject of the verb, the verbal affixes ‘-e’ / ‘-y’, ‘-ic’‘e’, ‘-ile / -le / -il / -l’, ‘-ic’‘il’, ‘-ilehe’ten / -lehe’ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses.

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Whenever the pronoun ‘zi’ is used as the object or compliment of the subject then the verb forms occur according to the person of the subject.

**08.10 CONCLUSION:** After the detailed discussion of the Hindi and Assamese relative pronouns as done in this chapter, now the conclusion can be drawn in the following words:

**08.10.01 The Meaning of the Relative Pronoun:**

It is found that the meaning of Relative Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory and only the words and style of interpretation vary from scholar to scholar which is obvious and natural.

The meaning of ‘relative pronoun’ is ‘referring, and attaching a subordinate clause, to an expressed or implied antecedent; (of clause) attached to antecedent by relative word’. Relative pronoun begins a subordinate clause and relates the clause to a word in the main clause.

A Relative Pronoun not only refers to some Noun going before (as a Demonstrative Pronoun does), but it also **combines two clauses together** (which a Demonstrative Pronoun does not do). In a sentence the Relative Pronoun (Hin. ‘jo’; Asm. ‘zi’) is generally used in one clause and it is followed by another pronoun (which might be a personal or demonstrative pronoun) in the another clause. The pronoun which follow the relative pronoun (Hin. ‘wah’; Asm. ‘zi’) is called **Corelative** (nityasambandhi).

**08.10.02 The Definition of the Relative Pronoun:**

Various scholars of Hindi and Assamese forwarded the definition for the relative pronoun reflecting their own views and ideas. From the close study of the definitions mentioned at the beginning of this chapter, and on the basis of the characteristics observed in the above mentioned definitions, a modified definition for the Relative Pronoun is forwarded as following –

"The specific pronoun used in the subordinate clause of a complex sentence, by which a relation is established with a noun or another pronoun in the principal
clause of that sentence, is called the Relative Pronoun.”

\[\text{samband}^h\text{vācak sarvanām : mifrit vākya ke āfrit upvākya me prayukta jo viṣeś sarvanām us vākya ke pradǎṁ upvākya me prayukt kisi sañjña at̐avā sarvanām se samband$h$ stāpit kartā hai, use samband$^h$vācak sarvanām kahte hai}.\]

**08.10.03 Essence of the Relative Pronoun :—**

It is observed that in a complex sentence the principal clause and the subordinate clause are closely related to each other by matter and meaning. This relation is established due to the use of a particular kind of pronoun called the Relative Pronoun.

If the subject of the principal clause is a person who cannot be recognized by the name (noun) but by some other identity such as his activity, possession etc., then we need a pronoun in place of the particular noun. To distinguish the subject in the principal clause, we have to mention its particular identifying character in the subordinate clause preceded by another pronoun as subject. The pronoun always establishes a relation between the two clauses in the sentence and hence known as Relative Pronoun (samband$h$vācak sarvanām).

Generally, the pronoun used as subject in the principal clause with a vague identification is ‘wah’ in Hindi and ‘xi?’ in Assamese which is called co-relative and the specifying pronoun with the identification property in the subordinate clause is ‘jo’ in Hindi and ‘zi?’ in Assamese which is called relative pronoun. In fact, this special type of pronoun is very much essential for our conversation. If we do not have this type of pronoun in our language we would have to face difficulty in proper expression. Therefore, every language has included this type of specific pronoun and Hindi and Assamese are no exception.

**08.10.04 Sub-classification of the Relative Pronoun :—**

It is found that in Hindi there is only one pronoun ‘jo’ which can be regarded as Relative Pronoun. The co-relative of ‘jo’ is not specific and any
pronoun among 'so', 'wah', 'we' or 'yah' can be used for the purpose. Since there is only one pronoun 'jo' as relative pronoun, the question of sub-classification does not arise.

Similarly, in Assamese also we get 'zi' as relative pronoun generally with its co-relative 'xi'. But depending on the status of the noun referred other personal pronouns of inferior, polite or honorific category or any demonstrative pronouns such as 'teo', 'tekhet', 'xei' etc. also can be used. Like Hindi, as there is only one pronoun 'zi' as relative pronoun in Assamese the question of sub-classification does not arise.

08.10.05 Etymology of the Relative Pronouns:

From the close study of the origin of the Hindi and Assamese Relative Pronouns the following conclusion can be drawn out:

08.10.05.01 Hindi "jo" and Assamese "zi":

The scholars have unanimously accepted that Hindi 'jo' is derived from the Sanskrit form 'yaF'.

According to Mr. Kaliram Medhi Assamese 'zi' might have derived form Sanskrit 'yaF'. Another prominent linguist Dr. Banikanta Kakati says that Assamese 'zi' is derived on the same principle as the demonstrative 'xi'.

Thus, it can be said there is no similarity in the origin of the pronouns Hindi 'jo' and Assamese 'zi'.

08.10.05.02 Oblique forms of Hindi "jo" – "jis":

The linguists unanimously accepted that Hindi pronominal form 'jis' is derived from Sanskrit 'yasya'.

08.10.05.03 Oblique form of Hindi "jo" – "jise":

According to prominent linguist Dr. Dhirendra Verma Hindi 'jise' is derived due to influence of the particle 'e'. In the opinion of Dr. Bhalanath Tiwari Hindi 'jise' is derived on the same principle as 'tujhe'.
08.10.05.04 Oblique form of Hindi “jo” – “jin”:

1. According to Dr. Udaynarayan Tiwari Hindi ‘jin’ is derived from Sanskrit ‘yeśām’.

2. Prominant linguist Dr. Dhirendra Verma says that Hindi ‘jin’ might have derived from a possible Sanskrit form ‘*yānāṃ’ instead of ‘yeśām’.

3. In the opinion of Dr. Bholanath Tiwari there is possibility of development of ‘jin’ from Sanskrit colloquial form ‘yeśānāṃ’ which might have derived from ‘yeśāṃ’ due to the influence of noun form ‘yeśānāṃ’.

08.10.05.05 Oblique form of Hindi “jo” – “jinho”:

According to Dr. Bholanath Tiwari ‘jinh’ is derived form Sanskrit ‘yesānāṃ’. The plural indicator ‘-o’ is attached with ‘jinh’ to form ‘jinhom’ to take the nominative case affix ‘ne’.

08.10.05.06 Oblique form of Hindi “jo” – “jinh’e”:

1. Prominant linguist Dr. Dhirendra Verma says that Hindi oblique form ‘jinh’e’ might be derived due to the annexation of declinable ‘-e’ with ‘jinh’.

2. Dr. Bholanath Tiwari says that Hindi ‘jinh’e’ is derived on the same principle as ‘hame’, ‘tumh’e’ etc..

08.10.05.07 Oblique forms of Assamese “zi” – “zā”:

Assamese relative pronoun ‘zi’ is inflected for cases by annexing the case endings after the pronominal stem ‘zā’ to refer a personal noun. Derivation of this pronominal stem ‘zā’ might be parellel to ‘kā’ as occured in ‘xi’ → ‘tā’ etc.. The origin of this pronominal stem is yet to be traced.

08.10.05.08 Oblique forms of Assamese “zi” – “zih”:

Assamese relative pronoun ‘zi’ is inflected for cases by annexing the case endings after the pronominal stem ‘zih’ to refer a inferrior living and all non-living nouns. According to Dr. Banikanta Kakati the pronominal stem ‘zih’ is built upon the analogy of ‘kih’.

Thus, it can be said there is no similarity in the origin of the oblique
pronominal forms of Hindi ‘jo’ and Assamese ‘zi’.

08.10.06 Relative Pronoun and various grammatical categories:

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

08.10.06.01 Relative Pronoun and Person:

The indefinite pronouns have a direct relationship to a special grammatical category called Person. The indefinite pronouns are not generally used in the speech for the speaker or the listener, but only for the object spoken about. In a sentence when the indefinite pronouns are used as the subject of a verb they always take the third personal verb forms similar to the demonstrative pronouns. Therefore, it can be said that the indefinite pronouns in both Hindi and Assamese are directly related to third person.

08.10.06.02 Relative Pronoun and Number:

There is a direct relation between Relative Pronoun and the grammatical category called Number which indicate the singularity and plurality of the noun refered by the relative pronoun.

The following similarities are observed regarding the relation between the number and relative pronouns of Hindi and Assamese:

(i) Generally the Hindi pronoun ‘jo’ and Assamese ‘zi’ both are used in singular sense.

(ii) To get the plural form the pronoun ‘jo’ is used in duplicate as ‘jo jo’. Similarly, to express the plurality the Assamese pronoun ‘zi’ is also used in duplicate as ‘zi zi’.

The following differences are observed regarding the relation between the number and relative pronouns of Hindi and Assamese:

(i) In Hindi the inflectual system is used and sometimes separate words are also added to the base words to signify plurality.

The inflectual system is hardly used in case of the Relative Pronouns in
Assamese. Many times the context indicates the singularity or plurality of the pronouns.

(ii) The Hindi oblique forms ‘jis’ is use in singular number and ‘jin’ is used in plural number. In relative case forms the ending ‘ā’ and ‘e’ are the sign of singularity and plurality of the pronouns as ‘jiskā’ – ‘jiske’; ‘jinkā’ – ‘jinke’ etc.

On the other hand, to express plurality with the Assamese pronoun ‘zi’ a plural definitives may be attached. e.g., ‘zi’ → ‘zibor’, ‘zibilāk’ etc.

08.10.06.03 Relative Pronoun and Gender:

The following matters are observed regarding the relation between the relative pronoun and gender:

(i) In Hindi the gender of the pronouns can be recognized by the verb forms following them. For example - jo kā rahā tā. [mas.]; jo kā rahi 1. [fem.]

But there is exception of this rule. If the sentence is in the past tense and possesses a transitive verb (sakarmak kriyā) then case affix of the nominative case ‘ne’ is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example, jisne rott kāyā, ; jisne bāt kāyā, etc. 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 Assamese the gender of the pronouns can not be recognized by the verb forms following them. The gender of the subject can be known only from the context or by the definitives when attached.

(ii) In Hindi the relative case the oblique forms of relative pronoun precede the case affixes ‘kā’, ‘ke’ and ‘kr’. For example, relative case affix ‘kā’ is used in singular masculine form and ‘ke’ is used in plural and honorific masculine form, as in ‘jiskā bāi’, ‘jiske pitāi’ etc. The case affix ‘kr’ is used in faminine form both in singular and plural numbers as in ‘jiska bahan’, ‘jiska mā’ etc.

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In Assamese the relative case affix ‘-r’ is used irrespective of gender distinction.

08.10.06.04 Relative Pronoun and Case :

Hindi relative pronouns declines when case-affixes are added. The case affixes always follow the oblique forms of the relative pronouns. For example, the oblique form of ‘jo’ is ‘jis’ in singular number and ‘’ in plural number and for the case inflection the case affixes follow this form as ‘jisne’, ‘jisko’, ‘jinho”ne’, ‘jinko’ etc.

In Assamese also, the case-affixes are the same for both singular and plural. For the case inflection the Assamese relative pronoun ‘zi’ takes the nominative case affix directly but for the other cases it is inflected by annexing respective case affixes to the oblique form ‘zâ’ for personal nouns and ‘zih’ for inferior living and all non-living objects.

The relative pronoun ‘zi’ when used for personan noun take the instrumental case affix ‘-re’. But when this pronoun is used for inferior living object or non-living object 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 ‘-dwârâ’ etc. after the genitive ‘-r’.

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 ‘dwârâ’ and ‘xaite’ i.e. ‘zâ-r dwârâ’, ‘zâ-r xaite’, etc. The Genitive followed by ‘parâ’ expresses the Ablative i.e. ‘zâ-r parâ’.

08.10.06.05 Relative 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. The relative pronouns always preceede the third personal verb forms.
For example -

**A. Hindi relative pronouns and verb forms:**

In Hindi the gender of the pronoun is distinguished by the verb forms. The verb forms vary according to the gender of the noun instead of which the pronoun is used.

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 'jo' always terminated by 'ta' and plural masculine subject 'ye' or 'we' always terminated by 'te' as in 'khatata' and 'khatate' 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 'tti' in plural number as in 'khati' and 'khati'.

In the future tense if the main verb is associated with 'jo' as singular masculine subject always terminated by 'gä' and as plural masculine subject always terminated by 'geh' as in 'khayega' and 'khatge'. 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 'tti' in plural number as in 'khati' and 'khati'.

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 relative 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 to 'jo' with the oblique form 'jis' in singular number and 'jinho' in plural number.
- ii) When the nominative case affix 'ne' is annexed to a relative pronoun
and is used as a subject of a transitive 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. ‘jisne ām kʰāyā,’; ‘jisne rotu kʰāyā,’ etc.

ii) When the case affix ‘ne’ is annexed to a pronoun and is used as a subject of a transitive verb and the object of the verb is living in nature and case affix ‘ko’ is annexed to it, then the verb follows the third personal form of singular number and masculine gender, e.g., ‘jisne ramesh ko pitā,’; ‘jisne āpko bulāyā,’ etc.

When a relative pronoun is used as a subject of a verb and the instrumental case affix ‘se’ is annexed to it, then the main verb follows the third personal form of singular number and masculine gender of past tense (bʰāt kāl) and the third personal verb form of ‘jānā’ in present tense (vartamān kāl) succeed the main verb, e.g., ‘jisse kʰāyā nahr nā hājā,’; ‘jisse calā nahr nā hājā,’ etc.

B. Assamese relative 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 the relative pronoun ‘zi’. Moreover, the verb forms used with relative pronoun are not influenced by the change of number or gender. Same verb form is used with both the singular and plural number. Similarly, same verb form is used with masculine as well as feminine gender and even common and neuter gender also. Therefore, it can be said that the usage of Assamese verb forms are more simpler compared to the usages of Hindi verb forms.

When the relative pronoun is used as subject of the verb in a clause then it always takes third personal verb forms. On the other hand if the relative pronoun is used as the object of the verb or as a compliment to the subject then the verb form follows the person of the subject.
08.10.06.06 Relative Pronouns and definitives:

The use of the definitives [nirdișṭatāxūcak pratyay] is an unique feature of Assamese language. Different definitives are annexed to the relative pronoun ‘zi’ to depict different objects. e.g., ‘to → zito’, ‘k판 → zik판’, ‘zan → zisan’, ‘zani → zisani’, ‘garāka → zigarāka’, ‘bor → zibor’, ‘bilāk → zibilāk’, etc. Besides 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.

08.10.06.07 Relative Pronouns and nouns of relationship:

The nouns of relationship in the Assamese language are inflected when used along with the relative pronouns. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages. The nouns of relationship undergo two sets of inflections, viz. (i) the inflection for indefinite pronouns, and (ii) the inflection for the cases.

The nouns of relationship undergo inflections after the addition of relational affixes (sambandhācak vibhakti) directly to the substantive. e.g., māk, xahurek etc. Here, mā and xahur are substantive and -k, -ek are relational affixes.

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

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., zār āṭākha"tak (āṭā-k-ha"t-ak), zār bāyekekbilākak (bāi-ek-bilāk-ak), etc.
The Usages of the Relative Pronouns, Hindi “jo” and Assamese “zi”:

The similarities in the usages of the relative pronouns Hindi ‘jo’ and Assamese ‘zi’ are found as following:

1. The Hindi pronoun ‘jo’ and its Assamese equivalent ‘zi’ both are used to establish a relation between the principal clause and the subordinate clause in a complex sentence. Generally the pronoun ‘wah’ is used as co-relative and to refer a specific object.

2. The Hindi pronoun ‘jo’ and its co-relative ‘wah’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘wah’ follows the relative pronoun ‘jo’.

   Similarly, the Assamese pronoun ‘zi’ and its co-relative ‘xi’ are used as the subjects of the verbs in two different clause and usually the co-relative ‘xi’ follows the relative pronoun ‘zi’.

3. Many times the Hindi relative pronoun ‘jo’ follows its co-relative ‘wah’. Similarly the Assamese relative pronoun ‘zi’ also follows its co-relative ‘xi’.

4. The Hindi pronoun ‘jo’ can be used to refer an unspecified object also which is indicated by the indefinite co-relative ‘kor’. The Assamese pronoun ‘zi’ also can be used to refer an unspecified object which is indicated by the indefinite co-relative ‘konobā/kārobā’.

5. The Hindi pronoun ‘jo’ may be used in both singular and plural number. The number of the pronoun ‘jo’ can be known by the number indicated by the associated co-relative.

   The Assamese pronoun ‘zi’ also may be used in both singular and plural number. The number of the pronoun ‘zi’ can be known by the number indicated by the associated co-relative or by the definitive attached with it.

6. The Hindi pronoun ‘jo’ is may be used in plural number by adding the plural affix ‘log’ to it. In such case the co-relative also occurs in plural form. The Assamese pronoun ‘zi’ is may be used in plural number by adding the plural affix
'bor/bilāk/xakal' to it. In such case the co-relative also occurs in plural form.  
7. To express plurality, the Hindi pronoun 'jo' is used in duplicate form as 'jo-jo'. Similarly the Assamese pronoun 'zi' is also used in duplicate form as 'zi zi'.  
8. To express uncertain plurality of the Hindi pronoun 'jo' may be used in compound form attached with indefinite pronoun 'koi/kuc' as 'jo-kuc/jo koi' etc. To express uncertain plurality of the Assamese pronoun 'zi' may be used in compound form attached with indefinite pronoun 'kono' as 'zi kono' etc. 
The pronoun 'zi' can be used to refer an unspecified or indefinite object also by taking the co-relative immediately after it.  
9. As a rare practice when the Hindi pronoun 'jo' and Assamese pronoun 'zi' are used to refer unspecified plurality, the co-relative used for this purpose may even be an adjective instead of a regular pronoun. In such case the Assamese pronoun 'zi' is used by attaching the co-relative immediately after it as 'zei xeit/ze ye xe ye/zi xe te tāke'.  
10. The Hindi pronoun 'jo' and Assamese pronoun 'zi' both are free of gender distinction. They can be used for the personal nouns of both masculine and feminine gender and also for neuter objects. 
11. The the Hindi pronoun 'jo' is inflected by two different oblique forms, 'jis' in the singular number and 'jin' in the plural number. 
The Assamese pronoun 'zi' is inflected by taking two different oblique forms 'zā-' and 'zih-'; the pronominal stem 'zā-' is used for personal nouns and 'zih-' for non-personal i.e. inferior living and all types of non-living objects etc.  
12. Case inflection of Hindi pronoun 'jo' :-  
(a) In nominative case 'jo' 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 with the intransitive verbs in past tense. 
(ii) While the verb is in past tense and in the categories of 'sāmānya
bhūṭ, 'āsanna bhūṭ, 'pūrna bhūṭ and 'sandīgḍha bhūṭ' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as in singular number and 'jinho' in plural number.

(b) In accusative cases 'jo' may take two forms as 'jise/jisko' in singular number and 'jinhe'/jinko' in plural number and after that respective case affixes are added.

(c) In instrumental, dative, ablative and locative cases 'jo' is first declined to 'jis' in singular number and 'jin' in plural number and after that respective case affixes are added.

(d) In genitive case the pronoun 'jo' declines to 'jis' and the relational affixes '-ka', '-ke' and '-kr' follow forming 'jiska' [for singular masculine successor], 'jiske' [for plural masculine successor] and 'jisk' [for both singular and plural feminine successor].

Case inflection of Assamese pronoun 'zi' :-

(a) In nominative case if the pronoun 'zi' is used as a subject of an intransitive verb no case affix is annexed to it.

On the other hand if the pronoun 'zi' is used as a subject of a transitive verb the nominative case affix 'e' is attached with it to form 'ziye / zone' (and sometimes another form 'zone' which is an imitation of 'kone').

(b) In other cases 'zi' is declined to the oblique form 'zā-/zih-' to precede the respective case affixes.

11. In Hindi the nouns of personal relationship do not decline. In Assamese the relational affix '-k' or '-ek' follows the nouns of relationship and attached with the Assamese relative stem 'zār' of the pronoun 'zi'. e.g., 'zār deutiāk', 'zār kakāyek' etc..

13 Verb forms used with Hindi pronoun 'jo' :-

When used as the subject of the verb in a sentence the pronoun 'jo' takes the verb forms similar to the second personal pronoun 'tā'. For the verb 'honā' (to
be) the pronominal form ‘jo’ takes the form ‘hai’ as ‘kaun hai’.

For the other verbs used with the pronoun ‘jo’ the verbal affixes ‘tā’, ‘gā’, ‘yā’ and ‘rā’ are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense.

When the pronoun ‘jo’ is used with the noun it refers instead of the co-relative then the verb forms used according to the person of the noun used.

Verb forms used with Hindi pronoun ‘jo’:

The pronoun ‘zi’ if used as the subject of the verb in a sentence always takes the third personal verb forms without any number and gender distinctions, e.g.,

(i) For the verb ‘ha’ (to be) the pronoun ‘zi’ take the form ‘hay’ as ‘zi hay’, but generally the verb form ‘hay’ remains omitted. e.g., ‘zi bāl (hay), zi beyā (hay), etc.’

(ii) For the other verbs used with the pronoun ‘zi’ as a subject of the verb, the verbal affixes ‘-e’/-y’, ‘-ic/e’, ‘-ile/-le/-i/-l’, ‘-ic/’il’, ‘-ilehe/ten/-lehe/ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses.

Whenever the pronoun ‘zi’ is used as the object or compliment of the subject then the verb forms occur according to the person of the subject.