CHAPTER - 11

SPECIAL USAGES OF THE PRONOUNS
(sarvanāmo\textsuperscript{n} kā višeś prayog)
IN HINDI AND ASSAMESE

In the previous chapters seven types of pronouns viz. (1) Personal Pronoun, (2) Demonstrative Pronoun, (3) Indefinite Pronoun, (4) Interrogative Pronoun, (5) Relative Pronoun, (6) Reflexive Pronoun and (7) Compound Pronoun are discussed in detail. It is found that there are a few words in the speech which are remain unnoticed by most of the grammarians and therefore are not classified in the list of various part of speech.

As the name 'sarvanām' literally means 'sarva = all, nām = name'; a word which can be used for all the name' and the prominent Sanskrit scholar and perhaps the first grammarian in the world, Panini mentioned 'sarva' as the first word for the category of pronoun in Sanskrit by saying 'sarvādini sarvanāmāni', then why the word 'sab' ('sarva' > sab) could not be included in the list of pronouns in both Hindi as well as in Assamese. Similarly, the words such as 'amuk', 'ek' etc. are used in the speech as other pronoun words. Therefore, it can be said that many words are overlooked by most of the grammarians at the time of classification.

These are essential and frequently used words in our everyday life and it is found that in the speech these words serve the linguistic and grammatical purpose as pronouns. Looking at the characteristics they can be included in the list of pronouns and few grammarians have included these as pronouns in their respective classification of pronouns. Therefore, these rare kinds of pronouns are taken together to discuss in this chapter.
Chapter 11 - Special Usages of the Pronouns

The content of this chapter includes discussion on three categories of pronoun viz. Reciprocal Pronoun, Distributive Pronoun, and Collective Pronoun. In addition to these, the pronouns used as adjectives (i.e. pronominal adjectives) and adverbs (i.e. pronominal adverbs) are also included in the content of the discussion. Moreover, some special usages of the Pronouns in literature and in everyday social life, as idioms and phrases, proverbs etc. will also be taken-up with suitable examples in this chapter.

11.01 THE RECIPROCAL PRONOUN [parasparatābodhak sarvanām] :

11.01.01 The Meaning of the Reciprocal Pronoun :

The Oxford Advanced Learner’s Dictionary of Current English states the meaning of reciprocal pronoun as – “reciprocal pronouns: those expressing mutual action or relation, e.g., each other, one another.”

Reciprocal pronouns express an interchangeable or mutual action or relationship. The English pronouns—each other and one another [San. ‘paraspar’, Hin. ‘paraspar, āpas, ek dūsre’, Asm. ‘paraspar, ītowe xitok, izane xizanak, ezane ānzanak etc.’] are the examples of reciprocal pronouns.

The reciprocal pronouns are used when each of two or more subjects is acting in the same way towards the other. For example, there be two persons A and B, A is talking to B and at the same time B is also talking to A. This mutual action of A and B can be stated as — A and B are talking to each other. The action of A and B is ‘reciprocated’ which is indicated by the pronoun each other.

The conditions under which the reciprocal pronouns can be used are as following :-

(i) there must be two or more people, things or groups involved, and

(ii) they must be doing the same action.

The Reciprocal Pronouns refer the persons or animals involved in an action together in a way that one as the subject and the other as its object and vise-versa.


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Chapter 11 - Special Usages of the Pronouns

To understand this fact we may take the following sentences as examples –

1. The two men hate each other.
2. They cheated one another.

The meaning would be clear if we analyse the above sentences, –

1. The two men hate, each hates the other.
2. They cheated, one cheated another.

In the above sentences, each and one really belong to the subject; other and another are objects. But here the subject can not remain as the subject forever. Because while the subject acts on its object, the object also acts on the subject at the same time. In fact, the subject and the object mutually perform the same action simultaneously.

11.01.02 The Definition of the Reciprocal Pronoun:

It is found that in most of the Hindi grammar books Reciprocal is not mentioned and obviously we cannot get the definition also. As an exception Dr. Udaynarayan Tiwari, Iswari Prasad Tiwari and Acharya Ramdev Tripathi have included this category of pronoun in their classification of Pronouns.

A. Definition of the Reciprocal Pronoun in Hindi:

Prominant Hindi grammarian Iswari Prasad Tiwari defined Reciprocal Pronoun in the following words –

“The declinable words which indicate the reciprocated subjects involved in a mutual action, are called Reciprocal Pronoun, e.g., ‘अपास’.”

[वाक्या में परस्परता का बोथ करानेवाले विकार जाब्दों को परस्परताबोधक सर्वनाम कहते हैं, जैसे अपास.]

B. Definition of the Reciprocal Pronoun in Assamese:

In Assamese grammar books the category of reciprocal pronoun is not found and hence obviously no definition could be provided for it.

02. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 356.
03. Tiwari, Iswariprasad; Hindi Vyakaran Vimarsh aur Adhunik Rachna, p. 34.
05. Tiwari, Iswariprasad; Hindi Vyakaran Vimarsh aur Adhunik Rachna, p. 35.
C. A Definition suggested for the Reciprocal Pronoun:

On the basis of the characteristics of the reciprocal pronoun a more clear definition might be forwarded in the following words –

'The pronoun, which refer the subject and object of a sentence together while they are involved in a mutual simultaneous action, is called a Reciprocal Pronoun.'

[jis sarvanāṁ se yah bodh hotā hai ki vakya me kartā karma par aur karma kartā par ek hi samay par ek hi kārya sampanna karte hai", use parasparatābodhak sarvanāṁ kahā jātā hai.]

11.01.03 Essence of Reciprocal Pronoun:

Though the Reciprocal Pronouns are not mentioned by most of the grammarians, they are frequently used in the speech in our day-to-day life. Without the use of these pronouns the aesthetic sense of language would be harmed and repetition of noun words would obviously increase up to some extent. For instance, in the sentence 'we ek-dūsre se nafrat karte hai' a reciprocal pronoun ‘ek-dūsre’ is used. If this pronoun is not available then we would have no options instead of mentioning the names of two persons as referred by the pronoun. Thus, the importance and necessity of reciprocal pronouns could be easily understood.

11.01.04 Hindi and Assamese Reciprocal Pronouns:

11.01.04.01 Hindi Reciprocal Pronoun: In Hindi we find three words viz. ‘āpas’, ‘paraspar’ and ‘ek-dūsre’ which are recognized and used as reciprocal pronouns. Among these pronouns the Sanskrit pronoun ‘paraspar’ is used in Hindi in its original form and the other pronouns ‘āpas’ and ‘ek-dūsre’ are derived from original Sanskrit pronominal forms.

11.01.04.02 Assamese Reciprocal Pronoun: The Sanskrit reciprocal pronoun ‘paraspar’ is used in Assamese also as in Hindi. Moreover, there are many such pronouns, which are used as reciprocal pronouns in Assamese such as ‘ezane

06. Suggested definition for Reciprocal Pronoun.
ānzanak', 'ītowe xifok', 'ızane xizanak', 'īgarākiye xigarākik' etc. which are equivalent to Hindi reciprocal stem 'ek dusre'. The Assamese reflexive pronoun 'nīzar māzat / bītaraf' also used with equivalent meaning of Hindi 'āpas me'.

11.01.05 Etymology of the Reciprocal Pronouns:

11.01.05.01 Hindi "āpas":

(1) According to Dr. Bholanath Tiwari the origin of Hindi 'āpas' might be Sanskrit imaginary form 'ātmasya'. 07

[Sns. *ātmasya > Pkt. appassa > Hin. āpas]

(2) In the opinion of Dr. Hardev Bahri the '-s' of Hindi 'āpas' most possibly came similar to the forms 'is', 'us', 'jis', 'kis', etc. 08

(3) According to Acharya Ramdev Tripathi the origin of Hindi 'āpas' might have derived form the Sanskrit reflexive form 'ātma'. In his opinion the regular genitive form of 'ātman' is 'ātmanī'. But in Prakrit there might be an imaginary form 'ātmassa' and Hindi 'āpas' might have been evolved form this form. 09

(4) Dr. Dhirendra Verma also says that the origin of Hindi 'āpas' might be Sanskrit imaginary form 'ātmasya'. 10

[Sns. *ātmasya > Pkt. appassa > Hin. āpas]

11.01.05.02 Hindi "paraspar":

The Sanskrit pronoun 'paraspar' is used in Hindi without any alteration. The use and meaning is also as similar to that in the Sanskrit. 11

11.01.05.03 Hindi "ek dusre":

Hindi reciprocal pronoun 'ek dusre' is created as a substitute for the Sanskrit form 'annyonya'. 12

07. Tiwari, Dr. Bholanath; Hindi Bhasha, p. 163.
08. Bahri, Dr. Hardev; Hindi: Udbhav, Vikas aur Rup, p. 177.
10. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 287.
12. ~ Ibid ~
11.01.05.04 Assamese “paraspar”:

The Sanskrit pronoun ‘paraspar’ is used in Assamese like Hindi without any alteration. The use and meaning is also as similar to that in Hindi and Sanskrit.

11.01.05.05 Assamese “ezane ânzanak”/ “etâi ântok” etc.:

The pronoun ‘ezane ânzanak’, ‘etâi ântok’ etc. are compound pronouns constructed by combining ‘e-’ of the initial part of numerical form ‘ek’ with differential form ‘ân’ with annexation of definitive ‘zan’, ‘to’ etc. in each part, then nominative affix ‘-e’ at the end of the first part and accusative affix ‘-ak’ at the end of the second part i.e. ‘e-zan-e ân-zan-ak’. At the end of second part instead of the accusative affix ‘-ak’ according to the need of the speech other case affixes except nominative may be attached. This is used as equivalent to Hindi reciprocal pronoun ‘ek-dûsre’.

11.01.05.06 Assamese “itowe xîtok”, “izane xizanak” etc.:

The pronouns “itowe xîtok”, “izane xizanak” etc. are also compound pronominal forms constructed by combining ‘e-’ of the initial part of proximate demonstrative form ‘î’ with remote demonstrative form ‘xî’ annexed with definitive ‘to’, ‘zan’, ‘garäkti’ etc. in each part, then nominative affix ‘-e’ at the end of the first part and accusative affix ‘-ak’ at the end of the second part i.e. ‘e-zan-e ân-zan-ak’. At the end of second part instead of the accusative affix ‘-ak’ according to the need of the speech other case affixes except nominative may be attached. This is used as equivalent to Hindi reciprocal pronoun ‘ek-dûsre’.

11.01.06 The usages of the Reciprocal Pronouns:

11.01.06.01 The usages of Hindi Reciprocal Pronoun:

(1) The pronouns ‘âpas’, ‘paraspar’, and ‘ek-dûsre’ never used in a sentence as the subject of a verb. Therefore, the nominative case affix is never attached to them.

(2) The pronouns ‘âpas’, ‘paraspar’, and ‘ek-dûsre’ are never influenced by the grammatical category of number.\(^\text{13}\)

\(^{13}\) Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p.243.

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(3) The pronoun 'āpas' never used without being annexed by case affixes. Only two case affixes viz. the genitive case affix 'kā / ke / ki' and locative case affix 'me' can be attached with 'āpas'. e.g., :-

(i) 'yah unki āpas ki mamlā hai'.
(ii) 'is frena ke log āpas me itne inārdipendent hote hai ki niji pẖaislā akele nahi kar sakte.'

(4) The Sanskrit pronoun 'paraspar' is used with the same meaning and usage in Hindi to refer more than one, it may indicate two or many in number.

(5) In Hindi the pronoun 'paraspar' is generally used in a sentence without attachment of any case affix. e.g., :-

(i) 'we paraspar nahi larte.'
(ii) 'we paraspar pyār karte hai'.
(iii) 'unme paraspar vīśwas hai.'
(iv) 'hamne paraspar virodh se bahut k'oyā hai'.

(6) In the place of Sanskrit pronoun 'annyonya' another pronoun 'ek-dūsre' is used in Hindi which is never used without the annexation of case affix. In fact, all of the case affixes except the nominative can be attached with it. e.g., -

(i) 'we ek-dūsre ko samjẖate hai'. [acc.]
(ii) 'we ek-dūsre se prem karte hai'. [inst.]
(iii) 'we ek-dūsre ke liye jān dete hai'. [dat.]
(iv) 'we ek-dūsre se kucẖ nahi cẖipāte hai'. [abl.]
(v) 'we ek-dūsre kā samman karte hai'. [gen.]
(vi) 'we ek-dūsre par astẖā rakhte hai'. [loc.]

(7) The pronoun 'ek-dūsre' is generally used for dual objects. The pronoun 'ek-dūsre' is never used in plural i.e. the plural forms 'ek-dūsro' ki', 'ek-dūsro' se'

14. General Standard Usage
15. Amrita Pritam ; Kadi Dhup ki Safar, p. 121.
17. ~ Ibid ~
11.01.06.02 The usages of Assamese Reciprocal Pronoun:

(1) The pronouns 'ezane ānzanak', 'ītowe xiṭok', 'izane xizanak', 'īgarākiye xigarākik' etc. are used in such a way that the nominative case affix 'e' is attached with the antecedent and accusative case affix '-k/ak' is attached with the decedent part of the compound pronouns and this characteristic is different from the equivalent Hindi pronouns. Moreover, the attachment of definitives with the pronouns such as 'tā', 'to', 'zan', 'zani', 'garāki' etc. is an unique characteristic of Assamese language. e.g., —

(i) 'tezar bānāi urbar karā mātir mānuhe mānavatār sajijnā pāhāri nihxan koce ezane ānzanak hatyā karic'e.'

(ii) 'b'ayātur buṛi keizani izaniye xizanir oscarat g'an hai bahil.'

(iii) 'buṛi keizaniye akau ebār ezaniye ānzanir muk'ulalai cāle.'

(iv) 'hālar garuwe ītowe xiṭok cini pāy.'

(v) 'duyotir b'itarat āc'e ene zarī, iṭiye xiṭik bānd'e ādari xādari.'

(vi) 'čōwāli larāi p'ul tuli āni kārno kimān dig'āl hay cāi zuk'h zuk'c'i iṭiye xiṭiye cuti hale āru butali lay.'

(2) The Assamese reflexive pronoun 'nizar māzat / b'itarat' is also used as a reciprocal pronoun with equivalent meaning and usage of Hindi 'āpas me'. e.g., —

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20. Goswami, Mamoni Raisom ; Nikkanthi Braj, p. 10.
21. ~ Ibid. ~, p. 11.
22. Malik, Syed Abdul ; Pora Ganot Pahila Bahag, p. 133.

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(3) The pronoun ‘paraspar’ is generally used in a sentence with the same meaning and purpose as in Hindi only with the exception that the case affix may be attached with it. e.g., :- ‘edin āmi nīscay kōrabāt bō̄tābēti hom. xeidinā āmi hicāb nikāc karīm āru parasparar paṭ̄ar abhījnatār tulānā karīm.’

11.02 THE DISTRIBUTIVE PRONOUN [vyāśīhod̄ak sarvanām] :

11.02.01 The Meaning and Definition of the Distributive Pronoun :

1. The Oxford Advanced Learner’s Dictionary of Current English states the meaning of distributive pronoun as – “distributive (gram.) : referring to each individual, each member of a class. distributive pronouns – ‘each’, ‘every’, ‘either’ and ‘neither’.”

2. The Holy Faith Communicative English Grammar and Composition defines the distributive pronoun as following: –

“A Distributive Pronoun is one which refers to the individual members of a class, one at a time.”

A. Definition of the Distributive Pronoun in Hindi and Assamese:–

It is found that in Hindi and Assamese grammar the scholars have not mentioned this category of pronoun and it is obvious that definition is not available.

B. A Definition suggested for Distributive Pronoun:–

As an working definition for the purpose the following definition may be accepted:

“The pronoun which refers to the individual members of a group of people, animal or things, one at a time is called Distributive Pronoun.”

[jo sarvanām kisī manusya, prāṇi atavā vastu samūk ke har ek]

25. General Standard Usage
29. Suggested definition for distributive pronoun

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The Essence of the Distributive Pronouns:

The pronouns mentioned till now used to refer a noun whether singular or plural, definite of indefinite etc. In our day-to-day life such situations arise when we have to refer each individual in a group and the pronouns mentioned till now cannot serve the purpose. Therefore, another category of pronoun is necessary to perform this specific function. The Distributive Pronouns do this specific function i.e., refer to individual person, animal or thing, one at a time, in a group.

The Distributive Pronouns in Hindi and Assamese:

1. In Hindi the pronouns 'pratyek', 'har ek', 'koi ek', 'har koi', 'ek', 'ek ek' are used as distributive pronouns.

2. In Assamese the pronouns 'pratyek', 'pratito', 'pratizan', 'pratigaraki', 'etā etā', 'ezan ezan', etc. are used as distributive pronouns.

Etymology of the Distributive Pronouns: The pronoun 'pratyek' is descended in Hindi and Assamese directly from Sanskrit. Other Hindi pronouns 'har ek', 'koi ek', 'har koi', 'ek ek' are compound forms of quantifier 'ek' with the combination of non-declinable 'har', indefinite 'koi' and subsequent repetition of the same respectively. Assamese pronouns 'etā etā', 'ezan ezan', etc. are compound form of quantifier 'ek' with the combination of definitives 'tā', 'zan', etc.

The Usages of the Distributive Pronouns:

All Distributive Pronouns refer to individual person, animal or thing, one at a time. For this reason they are always singular and as such followed by the verb in the singular. They are gender neutral and can be used for masculine as well as feminine too. The case affixes are attached to them in the regular manner to indicate their relation the other parts of speech.

Some examples of Hindi and Assamese distributive pronouns from published literature are following:-
as following :-

1. ‘samastīvācak sarvanām’ – Hindi Bhashanushashan. 43 – Acharya Ramdev Tripathi.


2. ‘sākalyavācak sarvanām’ (Inclusive pronoun) – Hindi Bhasha ka Udgam aur Vikas 45 – Dr. Udaynarayan Tiwari

The Assamese scholars who mentioned collective pronouns in their books are as following :-

1. ‘samastīvācak sarvanām’ – Axomiya Bhashar Byakaran 46 – Dr. Upendranath Goswami.

2. ‘sākalyavācak sarvanām’ – Axomiya Byakaran Pravesh 47 – Dr. Golokchandra Goswami.

11.03.01 The Meaning and Definition of the Collective Pronoun:

The word collective stands for many individual. Thus, the Collective Pronoun include all the individuals in a group. Dr. Udaynarayan Tiwari call this type of pronoun as Inclusive Pronoun. The word inclusive also refer a collection of individuals but with a difference in meaning i.e. a part of the whole. Therefore, the word ‘Collective’ is found appropriate to convey the meaning rather than the word ‘Inclusive’.

A. Definition of the Collective Pronoun in Hindi :-

Prominant Hindi Grammarian Iswariprasad Tiwari forwarded a definition for collective pronoun as following –

‘The pronoun which refer to a group or collection of individuals is called

43. Tripathi, Acharya Ramdev ; Hindi Bhashanushashan, p. 226.
44. Tiwari, Iswariprasad ; Hindi Vyakaran Vimarsh aur Adhunik Rachana, p. 35.
45. Tiwari, Dr. Udaynarayan ; Hindi Bhasha ka Udgam aur Vikas, p. 356.
46. Goswami, Dr. Upendranath ; Axomiya Bhashar Byakaran, p. 44.
47. Goswami, Dr. Golokchandra ; Axomiya Byakaran Pravesh, p.242.
Collective Pronoun. 48

\[ \text{sākalya yā samūh kā bodh karānewāle sarvanāmo" ko sākalyāvācaś sarvanām kahte hai', jaise – sab, kul, sabhī]' } \]

B. Definition of the Collective Pronoun in Assamese:–

In most of the Assamese grammars this category of the pronoun is not mentioned. Though in a limited number of books this category is mentioned, the definition is not provided.

11.03.02 The Essence of the Collective Pronouns:

The nouns are classified into various groups among which we find one Collective Noun which refer to a collection of individuals or a specific group. The pronouns are used in place of noun words as mentioned before, it is necessary to have some words which can refer a collection of individuals like the collective nouns. In Sanskrit the word ‘sarva’ is used as the prime collective pronoun. In Hindi and Assamese the derivation of the word ‘sarva’ is basically used as collective pronoun along with some other words included later on to serve the purpose. Many grammarians have not included this category of pronoun into their classification. But, in fact, we frequently use the collective pronoun in our everyday life both in Hindi and Assamese and obviously in other language too. So, the category of collective pronoun is very essential in any language.

11.03.03 Hindi Collective Pronoun:

In Hindi and also in Assamese the word ‘sab’ which is a derived form of Sanskrit pronoun ‘sarva’ is the leading pronoun of this category. In addition of ‘sab’ the words ‘sakal’, ‘samasta’, ‘sampūrna’, ‘sarvatra’, ‘sārā’, ‘samucā’, ‘pūrā’, ‘kul’, ‘ubhāy’ are used in Hindi as collective pronouns. Instead of these pronouns some numeratives such as ‘dono’, ‘tmo’, ‘cāro’ etc. are used as collective pronoun for a group of known number of individuals and ‘bahut’, ‘feś’, ‘annya’ etc. for uncounted number of individuals are used as Collective Pronouns.

11.03.04 Assamese Collective Pronoun:

In Assamese the word ‘xaka’, ‘ātāi’, ‘gotei’, ‘xab / sab’, ‘samasta’, ‘sampūrna’ ‘sarvatra’ and ‘ubh’ are used as collective pronouns. In addition to these pronouns some numeratives such as ‘duyo’, ‘ntiyo’, ‘cāriyo’ etc. are used as collective pronoun for a group of known number of individuals and ‘bahut’, ‘bākibore’, ‘ānbilāk’ etc also used for uncounted number of individuals as Collective Pronouns.

11.03.05 Etymology of the Collective Pronouns:

(i) The pronominal forms ‘samasta’, ‘sakal’, ‘sampūna’, ‘ubh’ are directly descended from Sanskrit to Hindi and Assamese.

(ii) In the opinion of prominent Hindi linguist Dr. Udaynarayan Tiwari the pronoun ‘sab’ is derived from Sanskrit ‘sarva’ as following:

San. ‘sarva’ > Pal. ‘sabbo’ > Pkt. ‘sabba’ > Hin. ‘sab’ 49

(iii) According to renowned linguist Mr. Kaliram Medhi the derivation of Hindi ‘sārā’, ‘samūcā’ and Assamese ‘ātāi’ are as following:

(a) San. ‘sārva’ > Pkt. ‘sāra’ > Hin. ‘sārā’ 50

(b) San. ‘samuccay’ > Pkt. ‘samuccao’ > Hin. ‘samūcā’ 51

(c) San. ‘attyā’ > Pkt. ‘attā’ > Asm. ‘ātāi’ 52

11.03.06 Collective Pronoun and various grammatical categories:

The relation of Collective Pronoun with various grammatical categories are as following:

11.03.06.01 Collective Pronoun and person:

The Collective Pronouns are used in all three persons as following:

(a) Hindi – ‘ham sab’ (first person),

‘tum / tumlog sab’ (second person),

‘we / welog sab’ (third person),

49. Tiwari, Dr. Udaynarayan; Hindi Bhāsha ka Udgham aur Vikas, p. 359.
50. Medhi, Mr. Kaliram; Assamese Grammar and Origin of the Assamese Language, p. 241.
51. ~ Ibid. ~
52. ~ Ibid. ~
(b) Assamese – ‘āmi sakalowe / ātāye’ (first person),
‘taha”t/tomālok/āponālok sakalowe / ātāye’
(second person),
‘iha”t/eo”lok/ek”txakal ātāye’ (third person), etc.

11.03.06.02 Collective Pronoun and number:

Since it is obvious that the word ‘collective’ means more than one, this category of pronoun is always used in plural number. The plurality may be of a kind of two individuals and it may be extend to infinity too. It may either be a collection of individual members of a groups or a collection of groups and even be a collection of individuals and groups together. Sometimes the plural indicator ‘log’ is also attached with the pronoun ‘sab’ as ‘sablog’ on the imitation of ‘hamlog’, ‘tumlog’ etc.

11.03.06.03 Collective Pronoun and gender:

The Collective Pronouns can be used in both masculine and feminine gender and a combination of both since these pronouns are used for more than one whether they might be individuals or groups.

11.03.06.04 Collective Pronoun and case:

The case inflection of the Collective Pronouns are regularly occur taking the case affixes normally according to the general rules followed by this grammatical category.

11.03.06.05 Collective Pronoun and verb:

With the Collective Pronouns the verb forms are used according to the person and gender of the nouns refered. The sequence of tenses are followed normally.

11.03.06.06 Collective Pronoun and definitives:

The use of definitives are an unique characteristics of Assamese language which is not found in Hindi and other N.I.A languages. With the Assamese collective pronouns ‘xakal’, ‘ātāi’ etc. the plural definitives ‘bor’, ‘bilāk’ are
attached as in ‘ātāibor’, ‘ātāibilāk’, ‘xakalobor’, ‘xakalobilāk’ etc. With the pronoun ‘ātāi’ the definitives ‘zan’, ‘zani’, ‘tā’, ‘dāl’, ‘zopā’ etc. can be attached with the quantitative ‘kei’ as in ‘ātāikeizan’, ‘ātāikeizani’, ‘ātāikeitā’, ‘ātāikeidāl’, ‘ātāikeizopā’ etc. With the other collective pronouns no definitives are used. When definitives are attached with the pronouns the case affixes are not attached directly after the pronouns instead they are attached after the definitives.

11.03.06.07 Collective Pronoun and Nouns of Personal Relationship:

The nouns of personal relationships inflected in Assamese when used with the pronouns. With the Collective Pronouns the nouns of relationship take the relational affixes according to the person they refer as mentioned in the previous chapters.

11.03.07 The usages of the Collective Pronouns:

The usages of Hindi and Assamese collective pronouns with the examples form the published literature and standard everyday usages are as following:

11.03.07.01 The usages of Hindi Collective Pronoun:

In Hindi the pronoun ‘sab’ refer to collection of individuals only. On the other hand the pronouns ‘sakal’, ‘samasta’ and ‘sārā’ are used to refer both the collection of individuals as well as the collection of groups too. The pronouns ‘sampurna’, ‘pūrā’ and ‘samūcā’ are used to refer the collection of groups only. For example, it can be used as ‘sab / sāre / sakal/ samasta prāñ.’; but not as ‘sab / sāre / sakal/ samasta saṃsār’. Similarly, it can be used as ‘pūrā / samūcā’ or ‘sampurna’ saṃsār.’; but not as ‘pūre / samūce’ or ‘sampurna’ prāñ’. Moreover, The pronouns ‘sab’, ‘sakal’ and ‘sārā’ are used as both numerative and quantitative. The pronoun ‘sampurna’ and ‘bahut’ is used as quantitative only and the pronoun ‘sarvatra’ is used for places only.

Some examples of the usages of Hindi collective pronouns from the published literature are following:

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(i) 'surej : sab palitikel pārtiyō na badmāṣṭ hai. sab kāmcor ho rahe hai'.

sabko mār mār ke.' 53

(ii) ‘c̄at̄ā : sab log bahut udās hai’.' 54

(iii) ‘tṣrā : sab log sāth cale’. 55

(iv) ‘sab log sahme sahme se t'e, ātaṅk ke vātāvaran me prakaś rūp se koi t'elamt'el nahi' ho raht t'ti.' 56

(v) ‘manuṣyā ganaṇā me baniyā jāti ke andar jītne upjātiyo na kē nām āye hai', unme sabne apnā sambandh rājputānā se batāyā hai.' 57

(vi) ‘kvo' itnā ātaṅk ṭ'ahar jā o garvile, jine de sabko p'tir tū b't suk' se ji le.' 58

(vii) “janmanā jāyate shudraṭ”

kyā nahi” sabke liye yah satya

aur ‘japakārāt hi dwij uccyate’

ki g'hōṣaṇā kā kyo” na huwā sātavya”' 59

(viii) ‘karm se hi freśṭ'atā adhi्कār

karm sabke liye sama ād'hrā’ 60

(ix) ‘archana : nahr’. jākar kām karo, yah sabse ba'iyā prārām hai.’ 61

(x) ‘raj : tum sabkā dimāg k'arāb hai.’ 62

(xi) ‘wah din b't k'ub t'e, jab mai’ pyāre logo’ se mili t't, unke hak ke liye āwāz ut'āttī t'ti, aur wah sab ke sab merā etahrām (ādar) karte t'e, jaise mai” koi devi hū’.” 63

53. Lal, Dr. Lakshminarayan; ‘Shahar’ – Khel Nahin, Natak, p. 40.
54. ~ Ibid. ~; ‘Ek Ghanta’ – Khel Nahin, Natak, p. 82.
55. ~ Ibid. ~, p. 83.
56. Ajneya; Apne Apne Aznavi, p. 81.
57. Dwivedi, Hazariprasad; ‘Praychitta ki Ghadi’ – Ashok ks Phool, p. 25.
59. Gupta Jagadish; Shambuk, p. 49.
60. ~ Ibid. ~, p. 62.
61. Lal, Dr. Lakshminarayan; ‘Shahar’ – Khel Nahin, Natak, p. 38.
62. ~ Ibid. ~, p. 39.
63. Amrita Pritam; Kadi Dhup ka Safar, p. 64.
Chapter 11 - Special Usages of the Pronouns

(xii) ‘par pahle kuch din sab kuch aziv laagtā t̄āā.’ 64
(xiii) ‘jāte samay wah sārā sāmān apne bāp ko hī bec gayā t̄āā.’ 65
(xiv) ‘ranjan : dipu! baiṣō! mai tumhare sāre dostō ko jāntā hūn.’ 66
(xv) ‘jośī : .......... ham bahut sāre log t̄ē.’ 67
(xvi) ‘emili ne sārī zindegi akelī guzārī t̄ī.’ 68
(xvii) ‘zindegi mai ne b̄ī ek ās-ummid se furū ki t̄ī, jaise sārī larkiyā” karti hai.” 69
(xviii) ‘jo tum̄hāre pakṣ me ho, kuc̄hare annyāy tum rehoge maun, b̄ūloge samast upāy.’ 70
(xix) ‘swaeyāṇ vāpas lo samast nisēd̄h
wah sake niz lakṣyā jisse bed̄h 71
(xx) ‘bas karo fambuk
ati sarvatra varjīt hai
sūrya kul ki krti sab
satkarma arjīt hai’ 72

11.03.07.02 The usages of Assamese Collective Pronoun:

In Assamese the pronoun ‘ātāi’, ‘gotei’ and ‘xab/sab’ refer to collection of individuals only. On the other hand the pronouns ‘xakal’, and ‘samasta’ are used to refer both the collection of individuals as well as the collection of groups too. The pronouns ‘sampunṛa’ is used to refer the collection of groups only. For example, it can be used as ‘ātāībor / goteibor / xakalo / sab / samasta prāṇ.’; but not as ‘ātāībor / xakalo xab / sab / samasta saysār’. Similarly, it can be used as ‘sampunṛa’

64. Amrita Pritam; Kadi Dhup ka Safar, p. 144.
65. ~ Ibid. ~, p. 106.
66. Lal, Dr. Lakshminarayan ; ‘Shahar’ – Khel Nahin, Natak, p. 35.
67. ~ Ibid. ~; ‘Parichay’ – Khel Nahin, Natak, p. 27.
68. Amrita Pritam; Kadi Dhup ka Safar, p. 15.
69. ~ Ibid. ~, p. 108.
70. Gupta, Jagdish; Shambuk, p. 53.
71. ~ Ibid. ~, p. 66.
72. ~ Ibid. ~, p. 53.
Chapter 11 - Special Usages of the Pronouns

sarjsar; but not as ‘sampurna’ prān. Moreover, The pronouns ‘xab/sab’, ‘xakal’, ‘gotei’ and ‘ātāi’ are used as both numerative and quantitative. The pronoun ‘sampurna’ and ‘bahut’ is used as quantitative only and the pronoun ‘sarvatra’ is used for places only similar to Hindi usages.

Some examples of the usages of Assamese collective pronouns from the published literature are following:

(i) ‘mānuhar kān tāl marā cinar, hātur brihan, hānhi kāndon ārtanād xakalo mili māhurtar bʰitarate etā abijwasya parisṛtītīr sriṣṭī hōl.’

(ii) ‘nārt ekbān bīfāl ākās, ekbān bīfāl pṛtivā.
pṛtivār xubisṁīṇa xakalo xāgarei nārt.
xakalo nādīyei nārt’

(iii) ‘āzi zanānīk zadi kare apamān,
utibā xakalo zāgi bʰārat xantān;’

(iv) ‘praxād labar xamayat xakalotiyei phitāhite opbāngī pōril.’

(v) ‘xakalobilāke kābau kokāli kari xanyahuk pūzār āru bʰogār āyozan kari dile.’

(vi) ‘kathdi batarāi xakalowe muṭbāte eito buziba pārīchil ze teo” āgar pacbim pʰālar mānuh.’

(vii) ‘xakalore man āxanna kartavyr gadbūr he”cāt do kʰowā āru biṣānṇa.’

(viii) ‘xawāre milan bʰāmi bʰārat zanani hmatā nucatā nāi, xiksā bʰāratar zāne xakalowe xex ekeṭi xatyar.’

73. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 13.
74. Bora, Gunamon; ‘Swikarokti’ - Akashmukhi Balaka, p. 32.
76. Bardoloi, Rajanikanta ; Manomati, p. 175.
77. ~ Ibid. ~, p. 184.
78. ~ Ibid. ~, p. 29.
79. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 128.
Chapter 11 - Special Usages of the Pronouns

(ix) 'nirawe xariche nirawe pariche nazanāi kāko nizar katā
mātit bagārā p'ulbor dekī xawāre manat lāgicē betā. 81

(x) 'pa'cīf bā'ar bahi k'ōwār pācat eīyā āru eko nāi. sab xex hai gaićē.' 82

(xi) 'āzi ițo nāhība, kālilai ițo nāhība, sab swād'm hol.' 83

(xii) 'rātīr kala raṇat xamusta ekākār.' 84

(xiii) 'āțāye āītār muk'ar p'ālē cāle.' 85

(xiv) 'āțāikeutāi nițxabde k'o'oz dibaloi d'āriile.' 86

(xv) 'āțāikeuzan ye k'ikk'hikāy. enete ho-howāi oparedi ek'ān urāzāhāz uri
zāy āru xakalowe oparalai cāi t'ar hai ray.' 87

(xvi) 'xakalo p'eceuweițo/piṇzarābad'ha nahay
pāhārar āțāibor xileițo b'raŋa nāzāy.' 88

(xvii) 'xeidare ād'ā pohar āru ād'ā ānd'ārat muk'āmuk'ikai t'āko'te
āțāikeuzanārē buku kopic'il.' 89

(xviii) 'xenāpatibor dek'ōn' kono nāi raṇ'thālt. āțāibor goi p'ātekat porilgoi.' 90

(xix) 'nițxabde āțāibe re nizar nizar bastubor hātāt tuli lōle.' 91

(xx) 'xakāi t'akā maxxn bālir oparedi duyo nișcup haiye k'oz pelāić'il.' 93

(xxii) 'duyozane buzi pāic'il ze oc'arate karbāt banrazā ać'e.' 94

81. Baruah, Binanda Chandra; 'Bakular Katha' – Xixudhwani – Dhwanikabi Binanda
Chandra Baruawar Kabita Xankalan, p. 285.
82. Goswami, Mamoni Raisom; Nilakanthi Braj, p. 36.
83. Malik, Syed Abdul ; Pora Gaont Pahila Bahag, p. 27.
84. Talukdar, Dipak Kumar ; 'Rati' – Anubhavar Chabi, p. 31.
85. Malik, Syed Abdul ; Pora Gaont Pahila Bahag, p. 47.
86. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 131.
87. Agarwala, Jyotiprasad ; Labhitā, p. 04.
88. Bora, Gunamonı ; 'Upalabdhir Kamarxalat Hat Xenki' – Akashmukhi Balaka, p. 19.
89. Bhattacharya, Birendra Kumar ; Mrityunjay, pp. 129-130.
90. ~ Ibid. ~, p. 124.
91. ~ Ibid. ~, p. 128.
92. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 20.
93. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 208.
94. ~ Ibid. ~, p. 143.

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11.04 PRONOMINAL ADJECTIVE [sarvanāmik vifesan] :

11.04.01 The Meaning and Definition of the Pronominal Adjective:

It is already mentioned that by definition the pronouns generally substitute the noun. In a sentence the pronouns eliminate the noun. But there are situations while the pronouns accompany the noun in a sentence instead of substituting them.

For example,

This is my book. [Hin. yah meri kitāb hai. Asm. eik5an mor kitāp.]

That is her book. [Hin. wahu usku kitāb hai. Asm. xeik5an tāir kitāp.]

95. Goswami, Mamoni Raisom; Nilakanthi Braj, p. 29.
96. ~ Ibid. ~ , p. 243.
97. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 12.
98. Malik, Syed Abdul ; Aghari Atmar Kahini, p. 70.
99. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 65.
100. Bardoloi, Rajanikanta ; Manomati, p. 102.
101. Baruah, Dr. Birinchi Kumar ; Axomiya Katha Xahitya, p. 48.
102. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 32.
103. ~ Ibid. ~ , p. 182.
104. ~ Ibid. ~ , p. 183.
Those are your books. [Hin. *tumhari kitāb hai*. Asm. *xaubor tomār kitāp.*]

When the Pronouns are used not to substitute a noun but accompany a noun to qualify it like an adjective, then it is called **Pronominal Adjectives**, as they are formed from pronouns and function like adjectives.

The pronominal adjectives are not other than the existing pronouns of different categories. The same word can be used as a pronoun as well as an adjective too. e.g.,

This book is **his**. [Hin. *yah kitāb unkr hai*. Asm. *ei kitāpkān teo"r.*] (**his** – Pronoun)

This is **his** book [Hin. *yah unkr kitāb hai*. Asm. *eikān teo"r kitāp.*] (**his** – Adjective)

The Pronominal Adjectives indicate towards a specific noun and therefore they are called Demonstrative Adjectives also. 105

**A. Definition of the Pronominal Adjective in Hindi:**

The pronouns which are used as adjectives are called **Pronominal Adjectives.** 106

['*jo sarvanāṁ višeṣaṇ ke rūp me prayukt hote hai*, we sārvanāmik višeṣaṇ kahlāte hai*].']

The pronouns which are used as adjectives in the original pronominal form are called **Pronominal Adjectives.** 107

['*jo sarvanāṁ apne sārvanāmik rūp me hi saññā ke višeṣaṇ ke rūp me prayukt hote hai*, use sārvanāmik višeṣaṇ kahte hai*].']

The pronoun, when used to qualify a noun like an adjective, is called **Pronominal Adjective.** 108

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106. Batra, Dr. Ashok & Dhingda, Dr. Mohanlal; Navyug Hindi Vyakaran aur Rachana, p. 182.
107. Bhatia, Kailash Chandra; Sahay, Ramanath & Sharma, Ramjanya; Manak Hindi Vyakaraj aur Rachana, p. 94.
108. Satyarthi, Dr. Kamal; Gupta, Dr. Ravi Prakash & Dipti Prakash; Saraswati Manak Hindi Vyakaran aur Rachana, p. 24.
Some pronouns are sometimes used to qualify nouns like adjectives then they are called Pronominal Adjectives. 109

Generally when Demonstrative, Indefinite, Relative and Interrogative pronouns instead of substituting are used with them to qualify then they are called Pronominal Adjectives. Similarly, the personal pronouns also used like adjectives in genitive case and in such case they are also called Pronominal Adjectives. 110

B. Definition of the Pronominal Adjective in Assamese :

1. Prominant Assamese grammarian Mr. Satyanath Bora included the Pronominal Pronoun (bifeśan sārvanām) as one of the four principal categories of pronouns in his famous grammar book ‘Bahal Byakaran’. The definition provided by Mr. Bora is as following – ‘The pronouns that distinguish the noun words are called Pronominal Adjectives. 111
Another renowned Assamese grammarian Mr. Kaliram Medhi included the Pronominal Pronoun (wijéšanvācak sārvanām) as one of the three principal categories of pronouns with examples in his famous grammar book ‘Axomiya Byakaran aru Bhashatatwa’ but he has not provided any definition for this category of pronoun.\textsuperscript{112}

Another renowned Assamese grammarian Sri Priyadas Talukdas included the Pronominal Pronoun (wijéšanj bikalpa pad) as one of the four principal categories of pronouns with examples in his famous grammar book ‘Axomiya Bhasha Bodhika’. Sri Talukdar defines the pronominal adjective as following – ‘The parts of speech (a pronoun) used in place of an adjective is called as Pronominal Adjective.’\textsuperscript{113}

\[\text{[zibor pad biješaṇar xalani byavahār karā hay tāke biješaṇar bikalpa pad bole.]}\]

C. A Definition Suggested for Pronominal Adjective:--

After the close study of the definitions of the pronominal adjective in Hindi and Assamese a modified and common definition on the basis of the characteristics may be forwarded as following –

\textit{‘The pronouns, which are used not to substitute a noun but an adjective and in a sentence used together with a noun to qualify it like an adjective, are called Pronominal Adjectives.’} \textsuperscript{114}

\[\text{[jo sarvanām saṇjā ke stāṇpar nahi" balki wijēšaṇ ke stāṇpar āte hai" aur vākya me saṇjā ke sāt" wijēšaṇ ki tarah prayukt hote hai", un"e" sārvanāmik wijēšaṇ kahte hai".]}\]

11.04.02 The Difference between the Pronoun and Pronominal Adjective:

The pronouns and the pronominal adjectives are the same words. They differ only in their usages. e.g.,

\text{Pron. Adj. – ‘yah larkā bahut cālāk hai. [Hin.];

ei lorazan bar budhiyak.' [Asm.]}

\textsuperscript{112} Medhi, Kaliram ; Axomiya Byakaran aru Bhashatatwa, p. 206.

\textsuperscript{113} Talukdar, Sri Priyadas ; Axomiya Bhasha Bodhika, p. 201.

\textsuperscript{114} A suggested definition
Chapter 11 - Special Usages of the Pronouns

Pronoun. —  
\begin{align*}
\text{yah} & \text{ kāp}^h \text{ī kamzor hai. [Hin.]} \\
\text{eo}^n & \text{ bar durbal hai āc}^h\text{e.} \text{ [Asm.]} \\
\end{align*}

Pron. Adj. —  
\begin{align*}
\text{us} & \text{ g'ar me merā mitra rahta hai. [Hin.]} \\
\text{xei} & \text{ g'artot mor bandh}^h\text{u ezan tīāke.} \text{ [Asm.]} \\
\end{align*}

Pronoun. —  
\begin{align*}
\text{usne} & \text{ mujē bulāyā hai. [Hin.]} \\
\text{teo}^n & \text{ mok mātīch}^h\text{il.} \text{ [Asm.]} \\
\end{align*}

The differences between the pronoun and pronominal adjective are as following:

1. In a sentence the pronoun substitute a noun and hence when a pronoun is used in a sentence there cannot be a noun word. But a pronominal adjective is used in a sentence together with a noun word to qualify it.

2. The pronoun is used in place of a noun to prevent its subsequent repetition in a sentence. Whereas, the pronominal adjective is used in place of an adjective to qualify a noun. e.g.,

\begin{align*}
\text{wah} & \text{ acc}^h\text{ā larkā hai, aise larke ko sab}^h\text{ī cāhte hai}.\text{ [Hin.]} \\
\text{teo}^n & \text{ ezan bōā lōrā, enekuwē lōrāk xakalowe maram kare.} \text{ [Asm.]} \\
\end{align*}

3. In a sentence the pronoun is used in a consequence of a noun word to refer it. But a pronominal adjective is not consequent and it does not refer a noun but distinguish it by a qualifying character. e.g.,

\begin{align*}
\text{yah} (\text{pron. adj.}) & \text{ ām pakā hai aur wah (pron.) kaccā.} \text{ [Hin.]} \\
\text{ei} (\text{pron. adj.}) & \text{ āmto pakā aru xeito (pron.) ke}^h\text{cā.} \text{ [Asm.]} \\
\end{align*}

11.04.03 Hindi Pronominal Adjective:

Almost all the pronouns can be used as pronominal adjectives while they are used together with noun words. In fact, all the pronouns, when used in genitive case, are used like adjectives as they are influenced by the number and gender of the noun they qualify. Dr. Udaynarayan Tiwari says that this property of the pronoun exists in Prakrit and Apabhramsha languages and it is inherited to all...
N.I.A Languages and Hindi is not an exception.\textsuperscript{115}

Some of the Hindi grammarians, such as author of ‘Hindi Vyakaran Vimarsh aur Adhunik Rachana’ Iswariprasad Tiwari\textsuperscript{116}; authors of ‘Navayug Hindi Vyakaran tatha Rachana’ Dr. Ashok Batra and Dr. Mohanlal Dhingda\textsuperscript{117}; authors of ‘Saraswati Manak Hindi Vyakaran aur Rachana’ Dr. Kamal Satyarthi, Dr. Ravi Prakash Gupta and Dipti Prakash\textsuperscript{118} and authors of ‘Pioneer Manak Hindi Vyakaran aur Rachana’ Dr. Pratyush Gautam\textsuperscript{119} have classified the pronominal adjectives into four categories according to the frequent use of them, i.e., demonstrative, indefinite, interrogative and relative pronouns.

Moreover, some pronominal adjectives are derived from pronouns and they are purely used as adjectives, i.e., they do not have dual role as pronouns and as pronominal adjectives. Pt. Kamtaprasad Guru\textsuperscript{120} classified these pronominal adjectives into two sub-classes – (a) Quantitative and (b) Qualitative. He provided the derivational chart of this type of pronominal adjectives as following:

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Derived forms</th>
<th>Quantitative Adj</th>
<th>Qualitative Adj</th>
</tr>
</thead>
<tbody>
<tr>
<td>yah</td>
<td>is</td>
<td>itnā</td>
<td>eisā</td>
</tr>
<tr>
<td>wah</td>
<td>us</td>
<td>utnā</td>
<td>weisā</td>
</tr>
<tr>
<td>so</td>
<td>tis</td>
<td>titnā</td>
<td>teisā</td>
</tr>
<tr>
<td>jo</td>
<td>jis</td>
<td>jittnā</td>
<td>jeisā</td>
</tr>
<tr>
<td>kaun</td>
<td>kis</td>
<td>kitnā</td>
<td>keisā</td>
</tr>
</tbody>
</table>

Dr. Direndra Verma\textsuperscript{121} also supports the opinion of Pt. Kamtaprasad Guru and quoted his opinion in his book ‘Hindi Bhasha ka Itihas’. Another prominent

\textsuperscript{115} Tiwari, Dr. Udaynarayan ; Hindi Bhasha ka Udgam aur Vikas, p. 356.
\textsuperscript{116} Tiwari, Iswariprasad ; Hindi Vyakaran Vimarsh aur Adhunik Rachna, p. 46.
\textsuperscript{117} Batra, Dr. Ashok & Dhingda, Dr. Mohanlal, Navayug Hindi Vyakaran tatha Rachana, pp. 182-183
\textsuperscript{118} Satyarthi, Dr. Kamal, Gupta Dr. Ravi Prakash & Dipti Prakash ; Saraswati Manak Hindi Vyakaran aur Rachana, p. 95.
\textsuperscript{119} Gautam, Dr. Pratyush ; Pioneer Manak Hindi Vyakaran evam Rachana, p. 164.
\textsuperscript{120} Guru, Pt. Kamtaprasad ; Vrihat Hindi Vyakaran, p. 96.
\textsuperscript{121} Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 287.
linguist Dr. Udaynarayan Tiwari also have the similar opinion and in addition he provided the etymology of these pronominal adjectives in his book ‘Hindi Bhasha ka Udgam aur Vikas’.

11.04.04 Assamese Pronominal Adjective:

In Assamese the regular pronouns can be used together with nouns and then they can be called pronominal adjectives. Most of the grammarians do not try to classify the pronominal adjectives into sub-classes.

Like Hindi some pronominal adjectives in Assamese are used purely as adjectives. Prominant Assamese grammarian Mr. Satyanath Bora classified these Pronominal Adjectives into two sub-classes - (a) Quantitative and (b) Qualitative. He provided the derivational chart of these pronominal adjectives in Assamese as following:

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Quantitative Adj</th>
<th>Qualitative Adj</th>
</tr>
</thead>
<tbody>
<tr>
<td>imān</td>
<td>enekuwā</td>
<td></td>
</tr>
<tr>
<td>ximān</td>
<td>tenekuwā</td>
<td></td>
</tr>
<tr>
<td>zimān</td>
<td>zenekuwā</td>
<td></td>
</tr>
<tr>
<td>kimān</td>
<td>kenekuwā</td>
<td></td>
</tr>
</tbody>
</table>

These pronouns derived from pronouns but they do not play dual role as pronouns and at the same time as adjectives.

11.04.05 The usages of Hindi Pronominal Adjective:

Some examples of the usages of Hindi pronominal adjectives from the published literature are following:

(i) ‘ānti selmā, meri cintā na kare – mai kām calā lu"gr.’

(ii) ‘pahlā : is tarah bakvās karnewāle kaun ho tum?’

(ii) ‘manujatā ho jahā’ āhat, muk

122. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, pp. 363-364.
123. Bora, Mr. Satyanath; Bahal Byakaran, pp. 66-67.
124. Ajneya ; Apne Apne Aznabi, p. 10.
125. Lal, Dr. Lakshminarayan ; ‘Akhbar’ – Khel Nahin, Natak, p. 18.
wahin uskā swar bane sambuk.' 126

(iii) ‘tarah tarah ks soc aur vicāro" ne uskī ā"kho" me" ni'd ko āne na diyā.' 127

(iv) ‘sārā saysār swārt kā akhārā hi to hai.’ 128

(v) ‘ranjan : mai" tumhāre sāre dosto" ko jāntā hū.' 129

(vi) ‘muje māf kar do, yoke, mujh buqiyyā ki sab bāte" saṅgat nahi" hoti –
kuc" yo" hi mū"h se nikal jāti hai.” 130

(vii) ‘aurat ke liye vyāh kā matlab hai – apnā fauk aur apnā kekiyar c'or
denā.’ 131

(viii) ‘afok ko jo samānā kālidās se milā tā wah apūrva tā.’ 132

(ix) ‘na jāne kis bure muhurt me manojaṁmā devatā ne śiva par vān,
phēkā tā.’ 133

(x) ‘gandhārvo" aur yakṣo" se koi saṅgārāṁ nahi" hūwā.’ 134

(xi) ‘skandgupt ki virāt vāhinī b̄'tari gāo" hote huwe gayī t̄i. nissandeh unho"ne is b̄'ūmi par koi-na-koi mahatwarpurṇa ḡōśṇā ki hogī.’ 135

(xii) ‘madhāyapraṁt me ek b̄'t baniyā jāṭi unhe" eisi nahu" milt, jiska prācīn parameṛā kisi-na-kisi rājput kul se samaddḥ na ho.’ 136

(xiii) ‘yadi mujhē apne gāo" ki sāṅskritik paimājī ki suvidhā prāpt ho to merā
vīfwaś hai ki kuc̄-na-kuc̄ mahatwarpurṇa eitiḥāṣik sāmagri avajya
mileīṛī.’ 137

(xiv) ‘buwā ke prati yadyapi unkā ādar kā b̄'āv prakat tā par unke liye

126. Gupta, Jagdish ; Shambuk, p. 02.
127. Khatri, Babu Devakinandā ; Kajar ki Kothri, p. 43.
129. Lal, Dr. Lakṣhaminārayan ; ‘Parichay’ – Khel Nahin, Natak, p. 35.
130. Ajneya ; Apne Apne Aznabi, p. 32.
131. Amrita Pritam ; Kadi Dhup ka Safar, p. 89.
132. Dwivedi, Hazariprasad ; Ashok ke Phool, p. 10.
133. ~ Ibid. ~ , p. 11.
134. ~ Ibid. ~ , p. 12.
135. ~ Ibid. ~ , p. 34.
136. ~ Ibid. ~ , p. 35.
137. ~ Ibid. ~ , p. 37.
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11.04.06 The usages of Assamese Pronominal Adjective:

Some examples of the usages of Assamese pronominal adjectives from the published literature are following:

(i) 'mor ipsita nababarxat prit'hivr caudifse p'hulak
tuxarxub'ra ekopah xugand'i golap !' 139
(ii) 'xamb'hav tahir purbapurux xakal brazar kâtyâyanir xäd'hikä âc'hi.' 140
(iii) 'zanmagata ei gharti mor bar âlaxar
zoloike zao' toloike loi zao' ei ghâr.' 141
(iv) 'nizar kâm karibalai âhic'hô', marileo marim.' 142
(v) 'enekûwâ kat'hâ kâro muk'hât xi etiyâlaik xeunâ nai.' 143
(vi) 'ene xamayat ki kariba lâge tâk âpunio zâne mayo zâno.' 144
(vii) 'kono kono mantraput'it korân, karmâ, p'irîngi âdiro ullek'h âc'he.' 145
(viii) 'kic'hu xamayalai tinio kono kat'hâ batarâ kowâ nác'hîl.' 146

11.05 PRONOMINAL ADVERB [sârvanâmik avyay (kriyâvîfesânt)] :

11.05.01 The Meaning and Definition of the Pronominal Adverb:

Many times the pronouns are used as ‘avyay’ (kriyâvîfesânt) also and in such usages the pronouns are called Pronominal Adverbs. In Hindi the term ‘sârvanâmik avyay’ is commonly used. Prominent linguist and grammarian acharya Ramdev Tripathi mentioned in his voluminous Hindi grammar book ‘Hindi Bhashanushashan’ – ‘The pronoun sometimes expressed in the form of Noun (sayjâ), sometimes in the form of Adjective (vîfesânt) and some other time in the form of an Adverb

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138. Kumar, Jainendra ; Tyagpatra, p. 83.
139. Bora, Gunamoni ; 'Nababarxat Ezan Nifjswa Kavi' – Akashmukhi Balaka, p. 49.
140. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 86.
141. Talukdar, Dipak Kumar ; 'Eta Gharar Katha' – Anubhavar Chhabi, p. 19.
142. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 49.
143. ~ Ibid. ~
144. ~ Ibid. ~ , p. 56.
145. Baruah, Dr. Birinchi Kumar ; Axomiya Katha Xiahtya, p. 11.
146. Goswami, Mamoni Raisom ; Nilakanthi Braj, p. 32.
The term 'avyay' includes four parts of speech together viz. 'kriyāvīṣeṣāṇ' (adverb), 'samuccayēbdak' (conjunction), 'sambandēbdak' (preposition), and 'vismayādībdak' (interjection). When the term 'sārvanāmik avyay' is used, in fact it refers to the 'sārvanāmik kriyāvīṣeṣāṇ' in particular and excluded the other three parts of speeches included in the term 'avyay'. Therefore, it would be more accurate to say 'sārvanāmik kriyāvīṣeṣāṇ' rather than 'sārvanāmik avyay'.

In Assamese prominent grammarian Mr. Satyanath Bora classified the pronouns into four principal categories viz. (i) 'byaktibēbdak sarvanām', (ii) 'bīfēsēn sarvanām', (ii) 'kālbdēbdak sarvanām', and (iii) 'stēnbēbdak sarvanām' and as a matter of fact it would be worth mentioning that, most of the Assamese grammarians accepted this classification; of which the the pronominal forms of last two categories can be used as equivalent to Hindi 'sārvanāmik avyay' with specific prevailing conditions. Another renowned grammarian Mr. Kaliram Medhi classified the Assamese pronouns into three principal categories viz. (i) 'byaktibācak sarvanām'(Personal Pronouns), (ii) 'bīfēsēnbdācak sarvanām'(Pronominal Adjectives) and (iii) 'kriyābīfēsēnbdācak sarvanām' (Pronominal Adverbs). The term 'kriyābīfēsēnbdācak sarvanām' used by Mr. Medhi seems to be more appropriate as it covers the pronominal adverbs included under both of the 'kālbdēbdak sarvanām', and 'stēnbēbdak sarvanām' as mentioned by Mr. Satyanath Bora and at the same time excludes other non-declineble parts of speech (avyay) as commonly said in Hindi.

The definition for Pronominal Adverb in Hindi are not available in the grammar books. Only the words used as pronominal adverbs with examples of their usages are provided.

In Assamese definitions for Pronouns of Time and Pronouns of Place are available with a subsequent note that these pronouns can be used as Adverbs also.

147. Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p.221.
148. Bora, Mr. Satyanath; Bahai Byakaran, p. 47.
149. Medhi, Kaliram; Axomiya Byakaran aru Bhashatatwa, p. 206.
under some circumstances. The definitions are provided as following:

A. Pronoun of Time:
(i) A pioneer of Assamese grammar Mr. Satyanath Bora says, — “The pronouns which refer to time, they are called Pronouns of Time.”

[kālbdak sarbanām: zibilāk sarbanām xabde xamay buzāy, xiha’tak kālbodak sarbanām bole. etiyā, tetiyā, ketiyā, zetiya, kāhāni, tāhāni, āzi, kāli, parahi.]

(ii) According to prominent grammarian Sri Priyadas Talukdar, — “The parts of speech which substitute the nouns that indicate time, they are called Pronouns of Time.”

[kālbācak bikalpa pad: zibor pad xamaybācak bijeṣya padar xalani bahe xeiborak kālbācak bikalpa pad bolā hay.]

B. Pronoun of Place:
(i) According to Prominent Assamese grammarian Mr. Satyanath Bora, — “The pronouns which refer to place, they are called Pronouns of Place.”

[sthanbdak sarbanām: zibilāk sarbanām xabde ẖāy buzāy, xiha’tak sthanbdak sarbanām bole. iyāt, tāt, kot, zot; ẖr, ẖr, ẖr, ẖr; olo, tolo, kolo, zalo, etc.]

(ii) Sri Priyadas Talukdar says, — “The parts of speech which substitute the names indicating place, they are called Pronouns of Place.”

[sthanbācak bikalpa pad: zibor pad ṭāir nāmar xalani byabahār hay xeiborak stbābācak bikalpa pad bole.]
The differences between pronoun and pronominal adverb are following:

1. The basic difference between pronoun and pronominal adverb is the use of case affixes. The pronominal forms are inflected for cases whereas the pronominal adverbs are not inflected for cases i.e., they do not take any case affix.

2. The pronouns of time (kālbodhāk sarbanām) in Assamese has case inflection in accusative, instrumental, dative, ablative and genitive cases. (only the nominative & locative cases are excluded) e.g., 'etiyār xaite āgar din eke nahay, etiyār parā liknilehe likā atāba pārīm, tāhānir katā manat ācēne? etiyāk
tetiyā zeb nābābībā, tetiyālai xi zābai.' If the case affixes are not attached with these pronominal forms then they can be called pronominal adverbs.

3. The pronouns of place is not inflected in nominative, accusative and instrumental cases.

4. The pronoun of time and pronoun of place are used to substitute noun words whereas the pronominal adverbs are used to modify the verb in the sentence. With the pronominal adverbs of time instead of case affixes some post-positions are attached such as 'i', 'ei', 'ke', 'kai', 'te', 'lai', etc. e.g.,

<table>
<thead>
<tr>
<th>Pronominal Adverbs</th>
<th>Pronouns of Time and Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>'xi kāilai āhiba'</td>
<td>'xi kāilairpara kēlibalai zāba.'</td>
</tr>
<tr>
<td>'kāmti etiyāi karibā'</td>
<td>'etiyārparāi kāmti karibalai ārambā karā.'</td>
</tr>
<tr>
<td>'tumi kāli bāonā cāicbālā'</td>
<td>'kālir bāonā bāal howā nāi.'</td>
</tr>
<tr>
<td>'tumi tāk maram karibā,'</td>
<td>'tetiyaē etiyāre nirizābā.'</td>
</tr>
</tbody>
</table>

5. If the dative case affix 'laike' is attached with the pronoun of time and pronoun of place then they mean 'to that place or till that time' (paryant). e.g., 'iyālaike' (to this place), 'tālaike' (to that place), 'tetiyālaike' (to that time), 'zetiyālaike' (till that time), etc.

154. Bora, Mr. Satyanath; Bahal Byakaran, p. 69.
155. ~ Ibid. ~, p. 70.
156. Talukdar, Sri Priyadas; Axomiya Bhasha Bodhika, p. 201.
157. Bora, Mr. Satyanath; Bahal Byakaran, p. 70.
11.05.03 Hindi Pronominal Adverbs:

According to prominent Hindi linguist Dr. Dhirendra Verma the origin of most of the Hindi adverbs are Sanskrit nouns or pronouns. According to meaning the pronominal adverbs are classified into four principal categories such as – (i) 'काल्वाचक' (pronominal adverb of time), (ii) 'स्थानवाचक' (pronominal adverb of place), (iii) 'दियावाचक' (pronominal adverb of directions) and (iv) 'रितिवाचक' (pronominal adverb of manner).

Renowned linguist Dr. Hardev Bahri mentioned one more pronominal adverb 'परिमानवाचक' (pronominal adverb of quantity). With all these above mentioned categories one more category exists which can be stated as conjugated (सायुक्त) pronominal adverb and obviously it can be added with the former making the total of six categories.

(i) pronominal adverb of time (काल्वाचक) :

'अब', 'तब', 'जब', 'कब'.

(ii) pronominal adverb of place (स्थानवाचक) :

'याहां', 'वाहां', 'जाहां', 'ताहां', 'काहां'.

(iii) pronominal adverb of directions (दियावाचक) :

'इदार', 'उदार', 'जिदार', 'किदार'.

(iv) pronominal adverb of manner (रितिवाचक) :

'एिसा', 'वाईसा', 'जेईसा', 'टेईसा', 'कईसा', 'यो', 'ज्यो', 'त्यो'.

(v) pronominal adverb of quantity 'परिमानवाचक' :

'इमान', 'निमान', 'जिमान', 'तिमान', 'किमान'.

(vi) conjugated pronominal adverbs (सायुक्त) :

'जाब-जाब', 'ताब-ताब', 'जाहां-जाहां', 'ताहां-ताहां', 'काहिं-काहिं', 'काहिं-काहिं',

'जाब-काहिं', 'जाहां-काहिं', 'काहिं-ना-काहिं', 'काहिं-ना-काहिं', etc.

158. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 308.
159. ~ Ibid. ~, p. 309.
160. Bahri, Dr. Hardev; Hindi: Udbhav, Vikas aur Rup, p. 184.
11.05.04 Assamese Pronominal Adverbs:

It is already mentioned that most of the Assamese grammarians classified the pronominal adverbs into two principal categories such as – (i) ‘kālvācak’ (pronominal adverb of time), (ii) ‘stēnvācak’ (pronominal adverb of place). But in practice there are three other categories of pronominal adverbs exist similar in the meaning with Hindi viz. ‘dījāvācak’ (pronominal adverb of directions), ‘rātivācak’ (pronominal adverb of manner) and ‘parimānhyācak’ (pronominal adverb of quantity). Moreover, with some pronominal adverbs the particle ‘bā-’ is attached to express the sense of indefiniteness. Hence there may be one more category of ‘anīfcayvācak’ (indefinite pronominal adverbs). Thus, it can be said that there are six categories of pronominal adverbs in Assamese as following:

(i) Pronominal adverb of time (kālvācak):


(ii) Pronominal adverb of place (stēnvācak):


(iii) Pronominal adverb of directions (dījāvācak):


(iv) Pronominal adverb of manner (rātivācak):


(v) Pronominal adverb of quantity (parimānhyācak):


(vi) Indefinite pronominal adverbs (anīfcayvācak):


11.05.05 Etymology of the Pronominal Adverbs:

11.05.05.01 Hindi pronominal adverbs of time ‘ab’, ‘tab’, ‘jab’, ‘kab’:

1. According to Beams the origin of Hindi pronominal adverb ‘ab’ is connected to the Sanskrit form ‘velā’. The other forms ‘jab’, ‘tab’, ‘kab’ are also
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derived in the same manner, only the pronominal base is different.\textsuperscript{161}

2. Dr. Suniti Kumar Chatterji connects the Hindi form ‘ab’ with the Vedic form ‘eva/evā’ i.e., Ved. eva, evā > Sns. evan̄ > Pkt. evvan̄, ebbaŋ > Hin. ab. The other forms ‘jab’, ‘tab’, ‘kab’ are also derived in the same manner.\textsuperscript{162}

According to Dr. Chatterji the Hindi suffix ‘-b’ in the forms ‘ab’, ‘jab’, ‘tab’, ‘kab’ is derived in the sequence – Sanskrit ‘va’ > Prakrit ‘bba’ > Hindi ‘-b’. Dr. Udaynarayan Tiwari also supports his opinion.\textsuperscript{163}

3. In the opinion of prominent linguist Dr. Udaynarayan Tiwari the derivation of Hindi pronominal adverb ‘ab’ probably occurred from Sanskrit ‘evan̄’.\textsuperscript{164}

\[\text{[Sns. evan̄ > Pkt. ebbaŋ > Hin. ab]}\]

According to Dr. Tiwari the Hindi pronominal adverb ‘kab’ is derived from the pronominal base ‘ka-’ with the attachment of ‘-b’ with it (ka- + -b = kab). Similarly, the other forms ‘jab’ and ‘tab’ are also derived from the pronominal base ‘ja-’ and ‘ta-’ respectively with the attachment of ‘-b’ with it (ja- + -b = jab, ta- + -b = tab.).\textsuperscript{165}

4. According to Dr. Dhirendra Verma when the emphatic suffix ‘hi’ is added to these pronominal adverbs they become ‘abh\textsuperscript{h}’ (ab + bh\textsuperscript{h}), ‘jab\textsuperscript{h}’ (jab + bh\textsuperscript{h}), ‘tab\textsuperscript{h}’ (tab + bh\textsuperscript{h}), ‘kab\textsuperscript{h}’ (kab + bh\textsuperscript{h}).\textsuperscript{166}

11.05.05.02 Assamese Pronominal adverb of time ‘etiyā’, ‘tetiyā’, ‘jetiyā’, ‘ketiyā’, ‘at\textsuperscript{h}ani’, ‘tāhāni’, ‘zāhāni’, ‘kāhāni’ :

1. In the opinion of prominent Assamese linguist Mr. Kaliram Medhi\textsuperscript{167} the origin of the Assamese pronominal adverbs ‘etiyā’, ‘at\textsuperscript{h}ani’, ‘tetiyā’, ‘jetiyā’, ‘ketiyā’ might be as following –

\textsuperscript{161} Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 309.
\textsuperscript{162} Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 309.
\textsuperscript{163} Tiwari, Dr. Udaynarayan ; Hindi Bhasha ka Udgam aur Vikas, p. 393.
\textsuperscript{164} Tiwari, Dr. Udaynarayan ; Hindi Bhasha ka Udgam aur Vikas, p. 393.
\textsuperscript{165} Tiwari, Dr. Udaynarayan ; Hindi Bhasha ka Udgam aur Vikas, p. 393.
\textsuperscript{166} Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 309.
\textsuperscript{167} Medhi, Mr. Kaliram ; Axomiya Byakaran aru Bhaxatatwa, p. 242.
(i) Sns. idāniṣ > Hin. ab / Asm. atbani, etiya
(ii) Sns. ydā > Hin. zab / Asm. jetiya
(iii) Sns. tada > Hin. tab / Asm. tetiya
(iv) Sns. kadā > Hin. kab / Asm. ketiya

2. Another renowned Assamese linguist Dr. Banikanta Kakati says that the Assamese pronominal adverbs ‘etiya’, ‘atbani’, ‘tetiya’, ‘jetiya’, ‘ketiya’ can be equated to M.I.A. form-groups ‘ettiya’, ‘kettiya’ etc. plus temporal affix ‘-a’. 168

According to Dr. Kakati the Assamese pronominal adverbs ‘atbani’ can be traced back to M.I.A. ‘ett’a’; O.I.A. ‘atra’ > *‘itra’ > *‘etra’ > ‘ett’a’ + temporal affix ‘-na-’. 169

Dr. Kakati says that pronominal adverbs ‘tāhāni’, ‘kāhāni’, ‘zāhāni’ may be said to be related to M.I.A. temporal locatives tähe, kāhe, jāhe and early Assamese taisāni, kaisāni, jaisāni. The form like tāhāni seems to point to *‘tās-e’ > *‘tāsi’, *‘tās’ + ā (strengthened) + ‘-ni’. 170

11.05.05.03 Hindi pronominal adverb of place ‘yahā”, ‘wahā”, ‘jahā”, ‘tahā”, ‘kahā” etc.:

1. According to Beams the origin of Hindi pronominal adverb of place with the ending of ‘hā” is connected to the Sanskrit form ‘stbāne’, e.g., tahā” = tatstbāne. 171

2. Dr. Suniti Kumar Chatterji connects the origin of these forms ‘ab’ with Sns. -tra > M.I.A. -ttb’a. 172

3. According to Dr. Udaynarayan Tiwari the derivation of Hindi pronominal adverb ‘yahā” occurred from the pronominal base ‘yo-’ + ‘ihā’ and ‘yahr” from ‘yo-’ + ‘smin’ (locative case affix). Similarly, the pronominal adverbs ‘wahā”,

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169. ~ Ibid. ~
170. ~ Ibid. ~
171. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 310.
172. ~ Ibid. ~

/738/
'kahan', 'jahān' and 'tahān' occurred from the pronominal base 'wa- + 'iha', 'ka-', '+ 'iha', 'ja-' + 'iha' and 'ta-' + 'iha' respectively; 'wahr', 'kahān', 'jahān' and 'tahān' occurred from 'wa- + 'smin', 'wa- + 'smin', 'wa- + 'smin' and 'wa- + 'smin' respectively. 173

11.05.04 Assamese Ponominal adverb of place 'o-t', 'to-t', 'zo-t', 'ko-t' 'iyā-t', 'tā-t' etc. :-

1. In the opinion of prominent Assamese linguist Mr. Kaliram Medhi 174 the origin of the Assamese pronominal adverbs 'o-t', 'to-t', 'zo-t', 'ko-t' 'iyā-t', 'tā-t' etc. might be as following –

   (i) Sns. atra, iha > Hin. yahān, wahān / Asm. ot, oloi, iyāloi, iyāt
   (ii) Sns. yatra > Hin. jahān / Asm. zot, zoloi
   (iii) Sns. tatra > Hin. tahān / Asm. tot, toloi, tāt, tāloi,
   (iv) Sns. kutra > Hin. kahān / Asm. kot, koloi

2. Another renowned Assamese linguist Dr. Banikanta Kakati says that the Assamese pronominal adverbs 'ko-t', 'zo-t', 'to-t', 'o-t' are related to early Assamese 'kahi-ta, kaita', 'zahi-ta, zaita', 'tahi-ta, zaita', 'aihī-ta, aita'. All those forms go back to O.I.A. 'kasmin', 'yasmin', 'tasmin' > M.I.A. (Ap.) 'kahi', 'zahi', 'tahi', etc. + Assamese locative '-ta' = 'kahi-ta > kaita > ko-t'. 175

   The forms 'ko-loi', 'zo-loi', 'to-loi', 'o-loi' are compounds of 'kahi', 'zahi', 'tahi' + Assamese locative '-loi' < '-logi'. 176

11.05.05 Hindi pronominal adverb of directions 'idhār', 'udhār', 'jidhār', 'kidhār' :-

1. The origin of these forms is not certain. According to Beams the origin of the ending of '-dār' is connected to one possible diminutive form 'mukhār' derived form the original Sanskrit 'mukhā', e.g., Sns. mukhār > mār (Bhoj. emār,

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173. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 394.
174. Medhi, Mr. Kaliram ; Axomiya Byakaran aru Bhaxatatwa, p. 243.
175. Kakati, Dr. Banikanta ; Assamese : Its Formation & Development, p. 325.
176. ~ Ibid. ~

11.05.05.06 Assamese pronominal adverb of directions ‘eni’, ‘teni’, ‘jeni’, ‘keni’ etc. :

1. In the opinion of prominent Assamese linguist Mr. Kaliram Medhi 179 the origin of the Assamese pronominal adverbs ‘eni’, ‘teni’, ‘jeni’, ‘keni’ etc. might be as following –

   (i) Sns. atra, iha > Hin. idhār / Asm. eni.
   (ii) Sns. yatra > Hin. jidhār / Asm. zeni.
   (iii) Sns. tatra > Hin. tidhār / Asm. teni.
   (iv) Sns. kutra > Hin. kidhār / Asm. keni.


11.05.05.07 Hindi pronominal adverb of manner ‘eisā’, ‘waisā’, ‘jeisā’, ‘teisā’, ‘keisā’, ‘yo’’, ‘jyo’’, ‘tyo’’ :

1. According to Dr. Dhirendra Verma the origin of the pronominal adverbs of manner ‘yo’’, ‘jyo’’, ‘tyo’’, ‘kyo’’ are not certain. 181

2. According to Beams the origin of these forms are connected to Sns. mat > Sns. manto. 182

177. Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 310.
178. Bahri, Dr. Hardev ; Hindi : Udbhav, Vikas aur Rup, p. 184.
179. Medhi, Mr. Kaliram ; Axomiya Byakaran aru Bhaxatatwa, p. 243.
181. Verma, Dr. Dhirendra ; Hindi Bhasha ka Itihas, p. 310.
182. ~ Ibid. ~
3. Kelog relates these forms with Sns. *itt'ayan, katt'ayan* etc. 183

4. In the opinion of Dr. Suniti Kumar Chatterji the origin of these forms are Ved. *eva* > O.I.A. *jeva, teva, keva* > Ap. *je'^va, te'^va, ke'^va = jevaŋ, tevaŋ, kevaŋ.* 184

5. According to Dr. Udaynarayan Tiwari the Hindi pronominal adverbs of manner 'eisā', 'weisā', 'jeisā', 'keisā' and 'teisā' are derived form the pronominal bases 'etādrf', 'otādrf', 'yādrf', 'kidr', and 'tādrf' respectively 185 in the following sequence –

   (i) Sns. *etādrf* > M.I.A. *edis, e-is* > N.I.A. *eis* > Hin. *eisā (eis + 'ā' - swārt'hik pratyay)*

   (ii) Sns. *otādrf* > M.I.A. *odis, o-is* > N.I.A. *weis* > Hin. *weisā (weis + 'ā' - swārt'hik pratyay)*

   (iii) Sns. *yādrf* > M.I.A. *yedis, ye-is* > N.I.A. *jeis* > Hin. *jeisā (jeis + 'ā' - swārt'hik pratyay)*

   (iv) Sns. *kidr* > M.I.A. *kedis, ke-is* > N.I.A. *keis* > Hin. *keisā (keis + 'ā' - swārt'hik pratyay)*

   (v) Sns. *tādrf* > M.I.A. *tādis, te-is* > N.I.A. *teis* > Hin. *teisā (teis + 'ā' - swārt'hik pratyay)*

11.05.08 Assamese Pronominal adverb of manner *ene*, *tene*, *zene*, *kene*, *ene-koi*, *tene-koi*, *zene-koi*, *kene-koi*:

1. In the opinion of prominent Assamese linguist Mr. Kaliram Medhi 186 the origin of the Assamese pronominal adverbs *ene*, *tene*, *zene*, *kene*, *ene-koi*, *tene-koi*, *zene-koi*, *kene-koi* etc. might be as following –

   (i) Sns. *itt'any, evaŋ > Hin. yo* / Asm. *ene, ene]*

   (ii) Sns. *yat'ā > Hin. jyo* / Asm. *zene]*

   (iii) Sns. *tat'ā > Hin. tyo* / Asm. *tene, tenei, teo, tente]*

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183. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 310.
184. ~ Ibid. ~
185. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 364.
186. Medhi, Mr. Kaliram; Axomiya Byakaran aru Bhaxatatwa, p. 244.
(iv) Sns. kathany > Hin. kyon / Asm. kene, kiya]

11.05.05.09 Hindi pronominal adverb of quantity ‘itnā’, ‘utnā’, ‘jitnā’, ‘kitnā’

‘itnā’ :–

1. The origin of the Hindi quantitative forms are not certain. According to Beams 187 the origin of these forms are connected to Sns. iyat, kiyat > Pkt. etti-a, kettia.

2. According to Dr. Udaynarayan Tiwari the Hindi pronominal adverb ‘itnā’, ‘utnā’ is derived form the O.I.A. ‘iyattak’ respectively in the following sequence –

   [Sns. iyattak > M.I.A. ett-i-a, etta-a > Hin. ittā, itnā ]

   According to Dr. Tiwari Assamese pronominal adverb ‘etek’ also derived form O.I.A. ‘iyattak’ and the suffix ‘ka’ of ‘iyattak’ is preserved here.

   Moreover, Dr. Tiwari says that the Hindi pronominal adverb ‘utnā’ is derived form the pronominal base ‘u-’ with the attachment of suffix ‘-ttak > -tti-a, -tta-a > -tā, -tnā’. Similarly, Hindi ‘jitnā’ and Assamese ‘zetek’ are derived form the M.I.A. pronomial base ‘jettia’; Hindi ‘kitnā’ and Assamese ‘ketek’ are derived form the pronomial base O.I.A. ‘kiyattak’ > M.I.A. ‘kettia’; Hindi ‘titnā’ and Assamese ‘tetek’ are derived form the pronomial base ‘ti-’, similar to the pronominal form ‘itnā’. 188

11.05.05.10 Assamese pronominal adverb of quantity ‘imān’, ‘ximān’, ‘zimān’,


1. According to Dr. Udaynarayan Tiwari Assamese pronominal adverb ‘etek’ is derived form O.I.A. ‘iyattak’ and the suffix ‘ka’ of ‘iyattak’ is also preserved in this form.

   Moreover, Dr. Tiwari says that Assamese ‘zetek’, is derived form the M.I.A. pronomial base ‘jettia’; ‘ketek’ is derived form the O.I.A. pronomial base ‘kiyattak’ > M.I.A. ‘kettia’; ‘tetek’ is derived form the pronomial base ‘ti-’. 189

187. Verma, Dr. Dhirendra; Hindi Bhasha ka Itihas, p. 287.
188. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 363.
189. Tiwari, Dr. Udaynarayan; Hindi Bhasha ka Udgam aur Vikas, p. 363.
11.05.06 The usages of Hindi Pronominal Adverb:

Some examples of the usages of Hindi pronominal adverbs from the published literature are following:

(i) ‘merā ji huwā ki koi bahānā hātʰ lage, to maiⁿ yahā" roz āyā karū".¹⁹⁰

(ii) ‘jage sabʰ tā nava prabhāt meⁿ dekʰeⁿ to manu wahāⁿ nahiⁿ,’ ¹⁹¹

(iii) ‘manujātā ho jahāⁿ āhat, mūk wahuⁿ uskā swar bane jambuk.’ ¹⁹²

(iv) ‘lekin āp jāniye, āpā bāt kā mujhse kahrĭ adʰik asar hogā.’ ¹⁹³

(v) ‘tapaswi ! kyoⁿ itne ho klānt ? vedanā kā yah keisā veg ?
āh ! tum kīte adʰik hatās – batāo yah keisā udveg !’ ¹⁹⁴

(vi) ‘pawan merā prakītāl udʰar tā kahtā, pʰir jā batohi !
kīdʰar calā tū mujhᵉ bʰed kar ! prāṇoⁿ ke prati kyoⁿ nirmohi ?’ ¹⁹⁵

(vii) ‘mujhᵉ māf kar do, yoke, mujhʰ būriyā kā sab bāteⁿ saṅgat nahiⁿ hotī –
kucʰ yoⁿ hi mūⁿ h se nikal jāti haiⁿ.’ ¹⁹⁶

(viii) ‘vyāpār vastuoⁿ ke kʰaridne becne ke liye hotā hai, par bivī aur bacce
kab se vastu ban gaye ?’ ¹⁹⁷

(ix) ‘selmā kabhʰ-kabhʰ kʰirka ke kāⁿc meⁿ se jʰāⁿk kar dekʰtr.’ ¹⁹⁸

(x) ‘jiske kahne se lajjit hond pare, uske visay me samajhʰ rakʰo ki fastra
meⁿ kahrʰ-na-kahrⁿ uskt manāhī zarūr likʰi hogi.’ ¹⁹⁹

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¹⁹⁰. Kumar, Jainendra ; Tyagpatra, p. 18.
¹⁹². Gupta, Jagdish ; Shambuk, p. 02.
¹⁹³. Kumar, Jainendra ; Tyagpatra, p. 33.
¹⁹⁶. Ajneya ; Apne Apne Aznabi, p. 32.
¹⁹⁸. Ajneya ; Apne Apne Aznabi, p. 58.
¹⁹⁹. Khatri, Babu Devakinandan ; Kajar ki Kothri, p. 52.
11.05.07 The usages of Assamese Pronominal Adverb:

Some examples of the usages of Assamese pronominal adverbs from the published literature are following:

(i) 'enekwā katā kāro mukhāt xi etiyālaike xunā nāi.' 200

(ii) 'd'ānāpure kōle, zote ācē tote roi tākak.' 201

(iii) 'etiyā āponār rūp dekhi mor buku p'uli ut'icē. at'anir xandeh ā'tari goicē.' 202

(iv) 'go'xâye xudhile, ketiya kādilēhi'k tomāloke? āmi gamei nāpālo.' 203

(v) 'bomā ketiya p'tute

kot p'tute

xei anijcayatāi bomār xamart'ya.' 204

(vi) 'zetiya kanaklatā āideuha' tā āhi t'ānar xanmukh pāle, tetiya āhibalai hāk dīle.' 205

(vii) 'āpuni zāniba zetiyalōike xik'hār gāt ekbindu tez t'Ake, tetiyālōike xik'he ranat pik'hari nakare.' 206

(viii) 'zanmagata ei g'harti mor bar ālāxar zolōike zāo" toloike loī zāo" ei g'hari.' 207

(ix) 'imān xonkāle baraxun āhiba buli koneo b'abā nāc'til.' 208

(x) 'tār pik'hāt kōli bāideu tāt tākiba nowārile, iyālai guch'hī āhil.' 209

(xi) 'āmi etā bānd'hāt tā'kī kām koric'ō, bānd'har ip'ūl xiphāl kono hōba nowāre.' 210

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200. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 49.
201. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 55.
202. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 57.
203. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 57.
204. Talukdar, Dipak Kumar ; 'Boma Aponar Gharato Phutiba Pare' – Anubhavar Chhabi, p. 25.
205. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 65.
206. Bardoloi, Rajanikanta ; Manomati, p. 159.
207. Talukdar, Dipak Kumar ; 'Eta Gharar Katha' – Anubhavar Chhabi, p. 19.
209. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 57.
210. Bhattacharya, Birendra Kumar ; Mrityunjay, p. 57.
11.06 SOCIAL USAGES OF PRONOUNS [sarvanāmo" kā sāmājik proyog] :

In the Usages of the Pronouns in everyday social life, both in spoken and written language, some noteworthy points are observed.

1. It is accepted as general character of pronoun that it is used in a sentence as a substitute of noun to prevent its subsequent repetition and obviously most of the usages exhibit this characteristics. But it is observed that all the words that come as substitutes of nouns are not always be pronouns. For example—

   (a) Sometimes an adjective also may take the place of a noun.\(^{213}\) e.g., —

   \textit{‘hame\" baro\" kā kahanā mānnā cāhiye.’} [Hin.]

   \textit{‘āmi dājgarar kat‘ā xuniba lāge.’} [Asm.]

   (b) Sometimes an adverb also may take the place of a noun.\(^{214}\) e.g., —

   \textit{‘yahā\" ki b‘āmi bahut upjāū hai.’} [Hin.]

   \textit{‘iyār maṭi bar xaruwā.’} [Asm.]

   (c) Sometimes an interjectory word also take the place of a noun.\(^{215}\) e.g., —

   \textit{‘use to āj bahut vāh vāh mili.’} [Hin.]

   \textit{‘xi dek\’on āji bahut bāh bāh pāle.’} [Asm.]

2. It is observed that many times a pronoun also may be used as noun in a sentence.\(^{216}\) e.g., —

   \textit{‘mai\" hindi ke puruśvācak sarvanām hai.’} [Hin.]

   \textit{‘mai axomiyār puruxvācak sarbanām.’} [Asm.]

\(^{211}\) Bardoloi, Rajanikanta; Manomati, p. 164.

\(^{212}\) Bardoloi, Rajanikanta; Manomati, p. 116.

\(^{213}\) Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p. 74.

\(^{214}\) Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p. 74.

\(^{215}\) Tripathi, Acharya Ramdev; Hindi Bhashanushashan, p. 74.

\(^{216}\) Guru, Kamtaprasad ; Vrihat Hindi Vyakaran, p. 73.
3. It is observed that in Hindi the first personal and second personal verb form used only with the two pronouns 'maim' and 'tum' and with all other pronouns the third personal verb forms are used. In Assamese The verb forms are distinguished in all three persons irrespective of number and gender with the exception of the honorific second personal pronoun 'āpuni' which take the third personal verb forms.

4. It is observed that in Hindi the synthetic form of the conjugation of word with case affixes are found only in pronouns. e.g., – 'mujhe', 'tujhe', 'hame', 'tumbhe', 'unbhe', 'ise', 'use', 'jise', 'kise', 'mera', 'terā', 'hamārā', 'tumhārā'. The conjugation of words other than pronoun with case affixes are anlytical in nature. In Assamese no such distinction is observed.

5. The use of oblique forms is observed only in the pronouns in both Hindi and Assamese. The noun or other words do not change their forms when case affixes are attached to them. Whereas many pronoun words are first decline to oblique forms and the case affixes are annexed to them. e.g., –


6. Pronouns are assets of a particular linguistic society. They are vey limited in number and not influenced by the other languages. Every linguistic society is sensitive in the usages of the pronouns and never uses the pronouns of other language in their native language.

7. When a particular linguistic society comes into contact with another linguistic society naturaly the vocabulary of both the languages influenced by each other. In that case also it is observed that the pronouns are not exchanged between languages.

8. It is observed that from the pronouns other parts of speech can be derived e.g., adjective, adverb etc. but form the other parts of speech pronouns are not derived.

9. It is observed that in Hindi the social status of a person is determined by the second personal pronouns as ‘inferior’ (tū), ‘polite’ (tum) and ‘honorific’ (āp). In Assamese the social status of a person is determined by both of the second personal and third personal pronouns as ‘inferior’ (second personal – tai, third personal – i, ei, xi, tāi), ‘polite’ (second personal – tumī, third personal – eoⁿ, teoⁿ) and ‘honorific’ (second personal – āpuni, third personal – ek'et, tek'et). This characteristic is not observed in English language.

10. The use of definitives with the pronouns is a special characteristic of Assamese language which is not observed in Hindi. The definitives besides expressing singularity or plurality along With the definitness, always convey some additional sense whether an object reffered to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ of ‘polite’ or otherwise, as also male or female of men and animals. The definitives are suffixed to all nominals including the numerals and the pronominals of the third person. 219 e.g., –

(i) \(\text{zan}\) - It is used for persons, man only, in respectful or polite senses; e.g., –

\[
\begin{align*}
eizan \text{ mānuh} & \quad \text{‘this man’} \\
xeizan \text{ lōrā} & \quad \text{‘that boy’} \\
ezan & \quad \text{‘one (person, pol.)’} \\
duzan & \quad \text{‘two (persons, pol.)’}
\end{align*}
\]

(ii) \(\text{zani}\) - It is used for woman (in impolite sense), and for females of animals; e.g., –

\[
\begin{align*}
eizan \text{ mānuh} & \quad \text{‘this woman’ (not respectful).} \\
xauzani \text{ cʰowālī} & \quad \text{‘that girl’}
\end{align*}
\]

219. Goswami, Dr. Golockchandra; Structure of Assamese, pp. 240-249.
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(iii) **garāki** - It is used for man or woman in very respectful senses. e.g.,

- *eigarāki mānuh* ‘the gentleman or lady’
- *eigarāki tirotā* ‘the lady’
- *egarāki* ‘one (respectable gentleman or lady)’
- *dugarāki* ‘two (respectable gentlemen or ladies)’

(iv) **to** - It is used for inanimate object, or male of any animal; also, for man in impolite senses. **to** has two allomorphs: **to** and **tā**. **tā** occurs after numerals only and **to** occurs elsewhere. e.g.,

(a) **to**:

- *eito mānuh* ‘this man’
- *xeito cākar* ‘that servant’
- *xeito putek* ‘that son (of his/her)’
- *eito kāranṭ* ‘this reason’
- *xauto bāndar* ‘that monkey’
- *eito phul* ‘this flower’, etc.

(b) **tā**:

- *etā* ‘one’
- *tinitā* ‘three, the three’
- *dahoṭā* ‘ten, the ten’
- *exaṭā* ‘hundred, the hundred’
- *hazarṭā* ‘thousand, the thousand’

(v) **ti** - It is same as **to** and **ta** as discussed above, but used to express diminutive sense only; e.g.,

- *eti c'owālt* ‘the cute little girl’
- *eti lorā* ‘the cute little boy’

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etì ‘one (of small thing or boy or girl)’

duṭì ‘two (of small things or boys or girls)’, etc.

(vi) kʰan – It is used for things which are generally flat, square or rectangular, big or small, long or short, abstract or concrete; e.g., –

  ei kʰan ‘this one (of flat things)’
  xei kʰan ‘that one (of flat things)’
  ei kʰan kāpọr ‘the piece of cloth’
  xei kʰan mekʰelā ‘the (assamese) skirt’
  xei kʰan nadi ‘the river’
  ei kʰan ķitāp ‘the book’
  xau kʰan ākāx ‘that sky’
  ei kʰan ķe ‘the country’, etc.

(vii) kʰani – This is same as khān, but diminutive in sense; e.g., –

  ei kʰani ‘this one (of something small or flat things)’
  xei kʰani ‘that one (of something small or flat things)’
  ei kʰani chabi ‘the little picture’
  ei kʰani hāt ‘the nice little hand’, etc.

(viii) dāl - It is used for things which are solid and oblong, round, long or short, flexible or stiff; e.g., –

  ei dāl ‘this one’
  xei dāl ‘that one’
  ei dāl pencil ‘this pencil’
  xei dāl gas ‘that tree’
  edāl ‘one, the one’
  duṭdāl ‘two, the two’, etc.

dāl is used for person also to express utter disrespect; e.g., –

  ei dāl mānuh ‘the man (whom I do not like)’
  xei dāl bʰāyek ‘his brother (who is, perhaps, wicked)’, etc.
(ix) **bor** – This is the most important and commonest plural morpheme of the Assamese language used for men and things in general. This definite may occur with all nouns, and with pronouns of the third person and non-personals; e.g., –

- ibor ‘these (men or things)’
- xibor ‘those (men or things)’
- zibor ‘those who / which’
- zenebor ‘those like which’
- konobor ‘some’ (for both men and things). etc.

(x) **bilak** – This is another important and common plural morpheme of the Assamese language used for men and things in general. This definite may occur with all nouns, and with pronouns of the third person and non-personals; e.g., –

- ibilak ‘these (men or things)’
- xibilak ‘those (men or things)’
- zibilak ‘those who / which’
- zenebilak ‘those like which’
- konobilak ‘some’ (for both men and things). etc.

(xi) **ha’t** – It is the plural for animate beings, semantically for men only, although it may be used with terms denoting animals. It appears to be the plural for very familiar persons, and hence, may have the sense of endearment.

With the third personal pronouns hāt acts just as an ordinary plural morpheme; e.g., –

- iha"t ‘they, these (men or women, boys or girls)’
- xiha"t ‘they, those (men or women, boys or girls)’
- eiha"t ‘these girls or women’
- tāiha"t ‘those girls or women’, etc.

**ha’r**, when attached with noun it means persons:

- lorāha"t ‘you boys, dear boys’
- āitiha"t ‘you girls, dear small girls’

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bopāha"t 'dear boys, dear sons'
dādāha"t '(my) elder brother and his companions'
deutāha"t '(my) father and his companions'
zaduha"t 'Jadu and others'
baruwdhaft Mr. Baruah and his party, etc.

ha"t, when used with nouns meaning some animals, does not mean the plural of that noun, but expresses some abuse for man; e.g., –

gādha"t 'you fools' litterally 'the donkeys'
goruhaha"t 'you fools' litterally 'the cows'
gāhoriha"t '(you) swines' i.e. 'the dirty ones', etc.

The above makes it clear that hat does not just pluralize the nouns, but adds some special meaning.

(xii) lok – It is respectful and occurs with the following pronouns only; e.g., –
tomālok 'you (pol. pl.)' i.e. plural of tumi (pol. sg.)
āponālok 'you (very respectful, grammatically third person)'
eo"lok 'these gentlemen or ladies' (very respectable)
teo"lok 'those gentlemen or ladies' (very respectable), etc.

The first personal pronoun āmi, though plural in meaning also takes on the plural -lok in some dialects to express extreme politeness; e.g. āmālok, the stem being 'āmā-'.

(xiii) xakal – It is the most respectful form and used only with a few nouns and pronouns; e.g., –
ixakal 'these (respectable ladies and gentlemen)'
ixixakal 'those (respectable ladies and gentlemen)'
 ek"txakal 'these (respectable ladies and gentlemen)'
tek"txakal 'those (respectable ladies and gentlemen)'
zixakal 'those who (respectable ones)'
āixakal 'respectable ladies'
bandhuxakal 'dear friends', etc.
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11. The inflection of the words of personal relationships used with the pronouns is another special characteristic of Assamese language which is not observed in Hindi. The nouns of relationship in Assamese undergo two sets of inflections, viz. (i) the inflection for personal relations, and (ii) the inflection for the cases. 220

The case inflection always follows the Personal inflection; that is, the nouns with Personal inflection form the base, with or without the Definitives following them, for the Case inflection. The morpheme structure of the construction may be shown as follows. e.g.

Noun — Personal inflection — Definitive — Case.

The nouns of relationship, like the finite verbs, have inflections for four persons: e.g.,

(i) First Person in ‘-f’ and ‘φ’,
(ii) Second Person (inferior) in ‘-era’,
(iii) Second Person (polite) in ‘-erā’, and,
(iv) Third Person in ‘-ek’

The First Personal morpheme ‘-f’ occurs in two allomorphs: ‘-f’ and ‘φ’, conditioned morphologically; e.g.,

‘pīta’ > ‘pīta-i’ (my father)
‘māmā’ > ‘momā-i’/ ‘māmā-φ’ (my maternal uncle)
‘dādā’ > ‘dadā-i’/ ‘dādā-φ’ (my father’s younger brother)
‘zi’ > ‘zi’ (my daughter)
‘g’hainj’ > ‘g’hainj-φ’ (my wife)
‘baināi’ > ‘bainā-i-φ’ (my brother in law, younger sister’s husband)
‘pehī’ > ‘pehī-φ’ (my father’s younger sister)
‘pehā’ > ‘pehā-φ’ (my father’s younger sister’s husband)

The Second Personal (inferior) morpheme ‘-era’ has two allomorphs: ‘-ra’ and ‘-era’, conditioned phonologically.

220. Goswami, Dr. Golockchandra; Structure of Assamese, pp. 269-272.

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'era' occurs after forms ending in consonants and /i, u/ and 'ra' occurs elsewhere; e.g.,

'pita' > 'pita-ra' [your father]
'mama' > 'mama-ra'; 'mama' > 'mom-era' [your maternal uncle]
'dada' > 'dada-ra'; 'dada' > 'dad-era' [your father's younger brother]
'xahur' > 'xahur-era' [your father in law.]
'zi' > 'zi-era' [your daughter.]
'mahaa' > 'mahaa-ra' (your mother's younger sister's husband)
'peha' > 'peha-ra' (your father's younger sister's husband), etc.

The Second Personal (polite) morpheme is constituted of 'er' plus 'a', with phonological variants of 'era' in 'ra' and 'era' as discussed above; e.g.,

'pita' > 'pita-ra' [your father]
'mama' > 'mama-ra'; 'mama' > 'mom-era' [your maternal uncle]
'dada' > 'dada-ra'; 'dada' > 'dad-era' [your father's younger brother]
'zi' > 'zi-era' [your daughter.]
'ghairi > 'ghairi-er' [your wife.]
'peh' > 'peh-er' (your father's younger sister), etc.

The Third Personal morpheme 'ek' occurs in 'k' and 'ek': 'ek' occurs after forms ending in consonants and /i, u/, 'k' occurs elsewhere; e.g.,

'pita-k' [his father.]
'mama-k' / 'mom-ek' [his maternal uncle.]
'dada-k' / 'dada-ek' [his uncle (father's younger brother).]
'peh-k' [his father's younger sister's husband.]
'xahur-ek' [his father in law.]
'zi-ek' [his daughter.]
'ghair-i-ek' [his wife (not very polite for the wife.]
'peh-ek' [his father's younger sister.], etc.

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The Third Personal forms are used to express the relationship in general senses; e.g.,

‘mäke xantänak maram kare’ (mothers love their children)
‘bäpeke putekak kale’ (the father said to his son)
‘bäpek-putekar xad\textsuperscript{4} hu’ (the story of a father and a son)
‘bäpekbor enekuwāi’ (fathers are like this), etc.

12. Two words viz. ‘amuk\textsuperscript{12}’ and ‘tamuk’ are used in everyday speech very frequently in both Hindi and Assamese which can be classified as indefinite pronoun, the first as proximate and the other as remote. In English no equivalent words for these are available. In Urdu the word ‘fali\textsuperscript{nā\textsuperscript{221}}’ is used as equivalent to both of them. Acharya Ramdev Tripathi mentioned that the word ‘amuk’ is derived form the Sanskrit ‘adas’.\textsuperscript{221} The suffix ‘\textsuperscript{-ak\textsuperscript{221}}’ when added to a word refer to an unknown or indefinite meaning. Thus, the word ‘amuk’ means ‘an unknown yah\textsuperscript{221}’ or ‘an indefinite yah’. The word ‘amuk’ may be used either as a pronoun or as a pronominal adjective. The other word of the pair ‘tamuk’ is derived on the imitation of ‘amuk’ as to form a pair as ‘yah\textsuperscript{221}’ and ‘wah\textsuperscript{221}’ which represents ‘an unknown wah\textsuperscript{221}’ or ‘an indefinite wah\textsuperscript{221}’.

13. In Hindi the usages of synthetic words of the combination of pronoun and non-declinable ‘hi’ and ‘b\textsuperscript{4} h\textsuperscript{4}’ to emphasize the pronoun is available which is an extraordinary practice as for other parts of speech like noun, adjective etc such practices are not available. e.g., – ‘muj\textsuperscript{4} + hi = muj\textsuperscript{4} hi’, ‘ham + hi = ham\textsuperscript{4} m’, ‘tuj\textsuperscript{4} h + hi = tuj\textsuperscript{4} h\textsuperscript{4}’, ‘tum + hi = tum\textsuperscript{4} h\textsuperscript{4} m’, ‘yah + hi = yahu’, ‘wah + hi = wah\textsuperscript{4} i’, ‘yah\textsuperscript{4} a’ + hi = yah\textsuperscript{4} m’, ‘wah\textsuperscript{4} a’ + hi = wah\textsuperscript{4} m’, ‘in + hi = in\textsuperscript{4} r\textsuperscript{4} m’, ‘un + hi = un\textsuperscript{4} h\textsuperscript{4} m’, ‘ab + hi = ab\textsuperscript{4} h\textsuperscript{4} i’, ‘tab + hi = tab\textsuperscript{4} h\textsuperscript{4} i’, etc.

In Assamese for emphasizing three non-declinables viz. ‘-o’, ‘-e’, ‘-et\textsuperscript{221}’ and ‘-he\textsuperscript{221}’ are used. e.g., –

(i) ‘mayo (= mai + -o) karim.’ [(what you are doing) I shall also do (with you).]

\textsuperscript{221} Tripathi, Acharya Ramdev; Hindi Bhashanushashan, pp. 259-260.
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(ii) 'rnaye (= mai + -e) karim.' [I shall do it. (if you do not want to do.)]

(iii) 'mayei (= mai + -ei) karim.' [I will (obviously) do it. (you need not do it)]

(iv) 'maihe (= mai + -he) karim.' [I will do it (by myself only, do not take help of others)]

14. It is observed that there are huge numbers of noun words and for the other parts of speech to the number is not very small. On the other hand the number of the pronouns it very limited. But in practice it is found that the pronouns are use more than even the noun words. For example, in a Hindi short story 'ek pādarśi cehrā’ 222 the names of the hero and heroin are never mentioned even a single time. The pronoun occupied the prime position in the whole story. The heroin who is the narrator of the story mentioned herself as ‘meim’ and the hero as ‘wah’ till the end of the story. In Assamese also this practice is fully observed. For example a sentence form the famous novel ‘dāwar āru nāi’ can be cited as following—

'xiha"te zāne, xiha"tar lagare konobāi ei kām karile, xiha"te nize eko aparādā karā nāi.' 223 The pronouns (highlighted for easy recognition) occupies 50% of the total word usages.

15. In the published literature we get many examples of special usages of the pronouns.

The famous Hindi poet ‘Dhumil’ writes in the poem ‘Sangsad’—

'ad"jale sabdo" ke deef me" tum
kyā talaf rahe ho ?

tum'hāri ātmiyatā' 224

In the line ‘tum'hāri ātmiyatā’ instead of the pronominal word ‘tum'hāri’ the pronoun ‘apnr’ should be used. But the poet intentionally used the word ‘tum'hāri’ to emphasize it.

222. Sharma, Tejendra ; Ek Pardarshi Chehra, (Short Story) published in Outlook, March, 2013. p. 68.
223. Das, Jogesh; Dawar Aru Nai, p. 122.
224. Tiwari, Dr. Bholanath; Shailivijnan, p. 55. (quoted from Sangsad, p. 48.)
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There is one unusual example of a special usage of the Hindi first personal pronoun ‘mai’ as following—

‘ek mai”, “mai hū”,
“ek mai”, “mai oṛē hū”,
do mai”, mujhe logo ne utā rakā hai
ek, merr pūjā karne wālo ne
ek, mere āpar tūkne wālo ne
in cār mai”o” ke nice dabi yah lāf’. 225

The plural form of the Hindi first personal pronoun ‘mai’ is, in fact, generally used as ‘ham’. but here the poet used the word as a noun instead of pronoun and for its plural the form attached plural morpheme ‘-o’ with the pronoun ‘mai’ to form ‘mai”om’. This practice is quite unusual and generally used to express the plural form of the noun words such as ‘larkā’, ‘kaprā’, etc. to form ‘larko’, ‘kapro’ etc.

Some other examples from the published literarute are as following—

(i) ‘mallikā : aścarya? …….. mujhe vipvās hi nahi” ho rahā ki tum tum ho,
aur mai” jo tum”e” dekh rahā hū”, vastav me” mai” mai” hi hū.” 226
(ii) ‘mere mai” ki pahcān mujhe merr kalā me” se milegi.’ 227
(iii) ‘kyā ye hāt” ye samart” aur karmat” hāt”, jisme” ek swatantra icc”ā aur kārak jakti hai, mere hi hāt” hai? kyo”ki unpar jukā huwā jo vyakti itni pās se unhe” dek” rahā hai wah vyakti ‘mai” nahi” hai.” 228
(iv) ‘kyā apne ko yahi bod” karāne ke liye ki mai” mar” nahi” hū”? jivan ke anub”av karne ke liye, apne mai”pan ko pahcānne ke liye?
mai”pan kā bod” aur jivitpan kā bod” dono” kā ek sāth” anub”av karne ke liye? ……..’ 229

225. Tiwari, Dr. Bholanath ; Shailivijnan, p. 55. (quoted form Shabd-Gandh)
226. Mohan Rakesh ; Ashad ka Ek Din, p. 96.
228. Ajneya ; Apne Apne Aznabi, p. 43.
229. Ajneya ; Apne Apne Aznabi, p. 74.

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(v) "mai" ki meri cetantā sabko hi sparś kiye si,
sab b'înna paristhitiyo" ki hai" mādak g'ūt piye st.' 230

(vi) 'mujh' e māf kar do, yoke, mujh' bu'riyā ki sab bāte" saygat nahi" hotti –
kuch yo" hi mūḥ se nikal jāti hai." 231

(vii) 'mujh' ki men cetantā sabko hi sparś kiye si,
sab b'înna paristhitiyo" ki hai" mādak g'ūt piye st.' 232

(viii) vilom : gale nahi" miloge ? merā járr mailā hai, isliye ? yā mujh' se

233. gupta, jagdish; shambuk, p. 01.
234. gupta, jagdish; shambuk, p. 01.
235. prasad jayshankar ; 'anand sarg' – kamayani, p. 133.
236. prasad jayshankar ; 'anand sarg' – kamayani, p. 133.
237. khatri, babu devakinandan; kajar ki kothri, p. 05.
238. bardoloi, rajanikanta; manomati, p. 30.
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Chapter 11 - Special Usages of the Pronouns

baruwār tāloī mānuh pafūok. 239

(xv) ‘āmi axamiyābor b'rru hai gaic'o'. xeī kārane āmār ekote stān nāi.’ 240

16. The pronouns occupy an important place in the Idioms and Phrases, Proverbs also. Some Hindi and Assamese examples are as following –

A. Hindi

i) ‘meri billi mujhri se myāu’

ii) ‘meri teri āge, teri merti āge’

iii) ‘tumhāre māh me' g'hī jākkhar’

iv) ‘tū dāl dāl mai' pāt pāt’

v) ‘tū tū mai' mai' honā’

vi) ‘terā merā karnā’

vii) ‘tū tarāk/ tū takār’

viii) ‘tū b'ri rāni, mai' b'hī rāni, kaun b'hre ku'we kā pāni’

ix) ‘jo jyādā karib, so jyādā rakib’

x) ‘jo garaile hai so baraste nahi’

xi) ‘jaise sā'pnāth waise nāgnāth’

xii) ‘jaisā def waisā b'hes’

xiii) ‘jis bhartān me' k'dānā usi bhartān me' c'hed’

xiv) ‘jiski lāt'ī uski b'hai’s’

xv) ‘jisē pās nahi' paisā wah b'almānas kaisā’

xvi) ‘jisē vyāh usike gīt’

xvii) ‘jāko rāk'e sāiyā' mār sake na koi’

xviii) ‘jāko rahi b'āwanā jaisi prabhū murati dekhī taisí’

xix) ‘is kān se sunkar us kān se urā denā’

xx) ‘jisē pāw’ na p'hātī bībār so kyā jāne pīr parāī’

xxi) ‘jas dulhā tas bānī baratā’

239. Bardoloi, Rajanikanta; Manomati, p. 38.
240. Bhattacharya, Birendra Kumar; Mrityunjay, p. 71.
xxii) 'jaisti ko taisi karnā'
xxiii) 'kis marz ki dawā'
xxiv) 'na idhar kā rahnā na udhar kā'
xxv) 'koi tuk na honā'
xxvi) 'koi wastā na honā'
xxvii) 'kyā kahnā'
xxviii) 'kyā kuch na kahnā'
xxix) 'kyā kā kar ke'
xxx) 'kyā pari tī'
xxxi) 'kyā lenā denā'
xxxii) 'kyā se kyā ho jānā'
xxxiii) 'kuch kar baithnā'
xxxiv) 'kuch kahte na bannā'
xxxv) 'kuch na bannā'
xxxvi) 'kuch na samajhnā', etc.

B. Assamese
i) 'or katā tot lagowā'
ii) 'tayo rāŋi mayo rāŋi, bālkai dio" xākat pānī'
iii) 'tomār mūrat p'ul candan parak'
iv) 'tai bārere mai terere'
v) 'zene razā rām siŋ tene mantri g'itiŋ tiŋ'
vi) 'zor zār muluk tār'
vii) 'd'han nāi zār mān nāi tār'
viii) 'rāk'e hari māre kone, māre hari rāk'e kone'
ix) 'zār man zene parako dek'e tene'
x) 'ikāṅe xuni xikāṅe uliyāi diyā'
xi) 'k'aŋat nizake pāhari zowā'

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xxiv) 'na idhar kā rahnā na udhar kā'
xiii) ‘āpon hāt zagannāt
xiv) ‘bāndare ki zāne nārikalar mol’
xv) ‘āpon bālei zagat bāl’, etc.

11.07 CONCLUSION:

As the name ‘sarvanām’ literally means ‘sarva = all, nām = name’; a word which can be used for all the name’ and the prominent Sanskrit scholar and perhaps the first grammarian in the world, Panini mentioned ‘sarva’ as the first word for the category of pronoun in Sanskrit by saying ‘sarvādini sarvanāmāni’, then why the word ‘sāb’ (‘sarva’ > sāb) could not be included in the list of pronouns in both Hindi as well as in Assamese. Similarly, the words such as ‘amuk’, ‘tamuk’ etc. are used in the speech as other pronoun words. Therefore, it can be said that many words are overlooked by most of the grammarians at the time of classification.

These are essential and frequently used words in our everyday life and it is found that in the speech these words serve the linguistic and grammatical purpose as pronouns. Looking at the characteristics they can be included in the list of pronouns and few grammarians have included these as pronouns in their respective classification of pronouns. Therefore, these rare kinds of pronouns are taken together to discuss in this chapter.

The content of this chapter includes discussion on three categories of pronoun viz. Reciprocal Pronoun, Distributive Pronoun, and Collective Pronoun. In addition to these, the pronouns used as adjectives (i.e. pronominal adjectives) and adverbs (i.e. pronominal adverbs) are also included in the content of the discussion. Moreover, some special usages of the Pronouns in literature and in everyday social life, as idioms and phrases, proverbs etc. are also taken-up with suitable examples in this chapter.

11.07.01 Reciprocal Pronouns:

Reciprocal pronouns express an interchangeable or mutual action or relationship. The English pronouns – each other and one another [San. ‘paraspar’, Hin. /760/
'paraspar, āpas, ek dūsre', Asm. 'paraspar, itowe xitok, izane xizanak, ezane ānzanak etc.' are the examples of reciprocal pronouns.

The reciprocal pronouns are used when each of two or more subjects is acting in the same way towards the other. For example, there be two persons A and B, A is talking to B and at the same time B is also talking to A. This mutual action of A and B can be stated as — A and B are talking to each other. The action of A and B is ‘reciprocated’ which is indicated by the pronoun each other.

The conditions under which the reciprocal pronouns can be used are as following:—

(i) there must be two or more people, things or groups involved, and
(ii) they must be doing the same action.

On the basis of the characteristics of the reciprocal pronoun a more clear definition might be forwarded in the following words —

‘The pronoun, which refer the subject and object of a sentence together while they are involved in a mutual simultaneous action, is called a Reciprocal Pronoun.’

[Jis sarvanām se yah bodh hotā hai ki vākya me kartā karma par aur karma kartā par ek hi samay par ek hi kārya sampanna karte hai", use parasparatābodhak sarvanām kahā jātā hai.]

In Hindi we find three words viz. āpas, paraspar and ek-dūsre which are recognized and used as reciprocal pronouns. Among these pronouns the Sanskrit pronoun paraspar is used in Hindi in its original form and the other pronouns āpas and ek-dūsre are derived from original Sanskrit pronominal forms.

The Sanskrit reciprocal pronoun paraspar is used in Assamese also as in Hindi. Moreover, there are many such pronouns, which are used as reciprocal pronouns in Assamese such as ezane ānzanak, itowe xitok, izane xizanak, igarākiye xigarākik etc. which are equivalent to Hindi reciprocal stem ek dūsre. The Assamese reflexive pronoun nizar māzat / būtarat also used with equivalent meaning of Hindi āpas me.
11.07.02 **Distributive Pronouns:**

A **Distributive Pronoun** is one which refers to the individual members of a class, one at a time.

As no definition is found in Hindi and Assamese for distributive pronoun the following definition may be accepted as an working definition for the purpose:

"The pronoun which refers to the individual members of a group of people, animal or things, one at a time is called **Distributive Pronoun.**"

[jo sarvanāṁ kisi manuṣya, prāṇi atavā vastu samūḥ ke har ek manuṣya, prāṇi atavā vastu kā bodh karātā hai, use vyaśṭibodhāk sarvanāṁ kahte hai?]

In Hindi the pronouns 'pratyek', 'har ek', 'koi ek', 'har koi', 'ek', 'ek ek' are used as distributive pronouns.

In Assamese the pronouns 'pratyek', 'pratito', 'pratizan', 'pratigarāk', 'etā etā', 'ezan ezan', etc. are used as distributive pronouns.

11.07.03 **Collective Pronouns:**

The word **collective** stands for many individual. Thus, the **Collective Pronoun** include all the individuals in a group. Dr. Udaynarayan Tiwari call this type of pronoun as **Inclusive Pronoun.** The word inclusive also refer a collection of individuals but with a difference in meaning i.e. a part of the whole. Therefore, the word 'Collective' is found appropriate to convey the meaning rather than the word 'Inclusive'.

Prominant Hindi Grammarian Iswariprasad Tiwari forwarded a definition for collective pronoun as following—

'The pronoun which refer to a group or collection of individuals is called **Collective Pronoun.**'

[sākalya yā samūḥ kā bodh karānewāle sarvanāmo" ko sākalyavācak sarvanāṁ kahte hai", jaise – sab, kul, sabh]

The above mentioned definition can be accepted as a general definition for the collective pronoun.
In Hindi and also in Assamese the word ‘sab’ which is a derived form of Sanskrit pronoun ‘sarva’ is the leading pronoun of this category. In addition of ‘sab’ the words ‘sakal’, ‘samasta’, ‘sampūrna’, ‘sarvarat’, ‘sārā’, ‘samucā’, ‘pūrā’, ‘kul’, ‘ubh’ay’ are used in Hindi as collective pronouns. Instead of these pronouns some numeratives such as ‘dono”, ‘tmo”, ‘cāro” etc. are used as collective pronoun for a group of known number of individuals and ‘bahut’, ‘feś’, ‘annya’ etc. for uncounted number of individuals are used as Collective Pronouns.

In Assamese the word ‘xakaV, ‘ā̄jāV, ‘gotei’, ‘xab / sab’, ‘samasta’, ‘sampūrna’ ‘sarvarat’ and ‘ubh’ay’ are used as collective pronouns. In addition to these pronouns some numeratives such as ‘duyo’, ‘tmiyo’, ‘cāriyo’ etc. are used as collective pronoun for a group of known number of individuals and ‘bahut’, ‘bākubore’, ‘ānblāk’ etc also used for uncounted number of individuals as Collective Pronouns.

11.07.04 Pronominal Adjectives:

When the Pronouns are used not to substitute a noun but accompany a noun to qualify it like an adjective, then it is called Pronominal Adjectives, as they are formed from pronouns and function like adjectives.

The pronominal adjectives are not other than the existing pronouns of different categories. The same word can be used as a pronoun as well as an adjective too.

After the close study of the definitions of the pronominal adjective in Hindi and Assamese a modified and common definition on the basis of the characteristics may be forwarded as following –

‘The pronouns, which are used not to substitute a noun but an adjective and in a sentence used together with a noun to qualify it like an adjective, are called Pronominal Adjectives.’

[jo sarvanām sān̓jna ke stānpar nahi” balki viśeṣaṅ ke stānpar āte hai” aur vākyā me sān̓jna ke sāṅh viśeṣaṅ ki tarah prayukt hote hai”, unha” sārvanāmik viśeṣaṅ kahte hai”.]
Almost all the pronouns can be used as pronominal adjectives while they are used together with noun words. In fact, all the pronouns, when used in genitive case, are used like adjectives as they are influenced by the number and gender of the noun they qualify.

Pt. Kamtaprasad Guru classified these pronominal adjectives into two sub-classes—(a) Quantitative and (b) Qualitative. He provided the derivational chart of this type of pronominal adjectives as following:–

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Derived forms</th>
<th>Quantitative Adj</th>
<th>Qualitative Adj</th>
</tr>
</thead>
<tbody>
<tr>
<td>yah</td>
<td>is</td>
<td>itnā</td>
<td>eisā</td>
</tr>
<tr>
<td>wah</td>
<td>us</td>
<td>utnā</td>
<td>weisā</td>
</tr>
<tr>
<td>so</td>
<td>tis</td>
<td>titnā</td>
<td>teisā</td>
</tr>
<tr>
<td>jo</td>
<td>jis</td>
<td>jtnā</td>
<td>jeisā</td>
</tr>
<tr>
<td>kaun</td>
<td>kis</td>
<td>kitnā</td>
<td>keisā</td>
</tr>
</tbody>
</table>

In Assamese the regular pronouns can be used together with nouns and then they can be called pronominal adjectives. Most of the grammarians do not try to classify the pronominal adjectives into sub-classes.

Like Hindi some pronominal adjectives in Assamese are used purely as adjectives. Prominant Assamese grammarian Mr. Satyanath Bora classified these Pronominal Adjectives into two sub-classes - (a) Quantitative and (b) Qualitative. He provided the derivational chart of these pronominal adjectives in Assamese as following:–

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Quantitative Adj</th>
<th>Qualitative Adj</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>imān</td>
<td>enekuwā</td>
</tr>
<tr>
<td>xi</td>
<td>ximān</td>
<td>tenekuwā</td>
</tr>
<tr>
<td>zi</td>
<td>zimān</td>
<td>zenekuwā</td>
</tr>
<tr>
<td>ki</td>
<td>kimān</td>
<td>kenekuwā</td>
</tr>
</tbody>
</table>

These pronouns derived from pronouns but they do not play dual role as pronouns and at the same time as adjectives.
Chapter 11 - Special Usages of the Pronouns

Pronominal Adverbs:

Many times the pronouns are used as ‘avyay’ (kriyāvijĕsan) also and in such usages the pronouns are called Pronominal Adverbs. In Hindi the term ‘sārvanāmik avyay’ is commonly used. The term ‘avyay’ includes four parts of speech together viz. ‘kriyāvijĕsan’ (adverb), ‘samuccaybodh’ (conjunction), ‘sambandbodh’ (preposition), and ‘vismayā dibodh’ (interjection). When the term ‘sārvanāmik avyay’ is used, in fact it refers to the ‘sārvanāmik kriyāvijĕsan’ in particular and excluded the other three parts of speeches included in the term ‘avyay’. Therefore, it would be more accurate to say ‘sārvanāmik kriyāvijĕsan’ rather than ‘sārvanāmik avyay’.

In Assamese prominent grammarian Mr. Satyanath Bora classified the pronouns into four principal categories viz. (i) ‘byaktibodh ak sarvanām’, (ii) ‘biješan sarvanām’, (iii) ‘kālbodh ak sarvanām’, and (iv) ‘stbānbo ak sarvanām’ and as a matter of fact it would be worth mentioning that, most of the Assamese grammarians accepted this classification; of which the the pronominal forms of last two categories can be used as equivalent to Hindi ‘sārvanāmik avyay’ with specific prevailing conditions. Another renowned grammarian Mr. Kaliram Medhi classified the Assamese pronouns into three principal categories viz. (i) ‘byaktibaca ak sarvanām’ (Personal Pronouns), (ii) ‘biješanbaćac ak sarvanām’ (Pronominal Adjectives) and (iii) ‘kriyābješanbaćac ak sarvanām’ (Pronominal Adverbs). The third term ‘kriyābješanbaćac ak sarvanām’ used by Mr. Medhi seems to be more appropriate as it covers the pronominal adverbs included under both of the ‘kālbodh ak sarvanām’, and ‘stbānbo ak sarvanām’ as mentioned by Mr. Satyanath Bora and at the same time excludes other non-declineble parts of speech (avyay) as commonly said in Hindi.

Hindi pronominal adverbs can be divided into six categories as following:

(i) pronominal adverb of time (kālvācak) :-


(ii) pronominal adverb of place (stbānvācak) :-

‘yahā”, ‘wahā”, ‘jahā”, ‘tahā”, ‘kahā”.

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(iii) pronominal adverb of directions (dīfāvācak) :=


(iv) pronominal adverb of manner (rrtivācak) :=


(v) pronominal adverb of quantity (parimānīvācak) :=


(vi) conjugated pronominal adverbs (sayyukta) :=


Assamese pronominal adverbs can be divided into six categories as following :=

(i) Pronominal adverb of time (kālvācak) :=


(ii) Pronominal adverb of place (sṭānvācak) :=


(iii) Pronominal adverb of directions (dīfāvācak) :=


‘konpāle/konpine’.

(iv) Pronominal adverb of manner (rrtivācak) :=


(v) Pronominal adverb of quantity (parimānīvācak) :=


(vi) Indefinite pronominal adverbs (anīfcavācak) :=


11.07.05 Social Usages of the Pronouns:

It is accepted as general character of pronoun that it is used in a sentence as a substitute of noun to prevent its subsequent repetition and obviously most of the usages exhibit this characteristics. But it is observed that all the words that come
as substitutes of nouns are not always be pronouns.

Pronouns are assets of a particular linguistic society. They are very limited in number and not influenced by the other languages. Every linguistic society is sensitive in the usages of the pronouns and never uses the pronouns of other language in their native language.

It is observed that in Hindi the synthetic form of the conjugation of word with case affixes are found only in pronouns. e.g., – 'mujhe', 'tujhe', 'hame', 'tumhe', 'unhe', 'ise', 'use', 'jise', 'kise', 'mera', 'ter', 'hamara', 'tumhara'. The conjugation of words other than pronoun with case affixes are analytical in nature. In Assamese no such distinction is observed.

The use of oblique forms is observed only in the pronouns in both Hindi and Assamese. The noun or other words do not change their forms when case affixes are attached to them. Whereas many pronoun words are first decline to oblique forms and the case affixes are annexed to them.

It is observed that in Hindi the social status of a person is determined by the second personal pronouns as 'inferior' (tā), 'polite' (tum) and 'honorific' (āp). In Assamese the social status of a person is determined by both of the second personal and third personal pronouns as 'inferior' (second personal – tai, third personal – i, ei, xi, tāi), 'polite' (second personal – tum, third personal – eo, teo) and 'honorific' (second personal – āpuni, third personal – ekhet, tekhet). This characteristic is not observed in English language.

The use of definitives with the pronouns is a special characteristic of Assamese language which is not observed in Hindi. The definitives besides expressing singularity or plurality alongwith the definitness, 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' of 'polite' or otherwise, as also male or female of men and animals. The definitives are suffixed
to all nominals including the numerals and *the pronominals of the third person*.

The nouns of relationship, like the *finite verbs*, have inflections for four persons: e.g.,

(i) First Person in ‘-i’ and ‘φ’,
(ii) Second Person (inferior) in ‘-era’,
(iii) Second Person (polite) in ‘-erā’, and,
(iv) Third Person in ‘-ek’

Two words viz. ‘*amuk*’ and ‘*tamuk*’ are used in everyday speech very frequently in both Hindi and Assamese which can be classified as indefinite pronoun, the first as proximate and the other as remote. In English no equivalent words for these are available. In Urdu the word ‘*falā’nā*’ is used as equivalent to both of them. Acharya Ramdev Tripathi mentioned that the word ‘*amuk*’ is derived form the Sanskrit ‘*adas*’.

It is observed that there are huge numbers of noun words and for the other parts of speech to the number is not very small. On the other hand the number of the pronouns it very limited. But in practice it is found that the pronouns are use more than even the noun words. For example, in a Hindi short story ‘*ek pārdarft cehrā*’ the names of the hero and heroin are never mentioned even a single time. The pronoun occupied the prime position in the whole story. The heroin who is the narrator of the story mentioned herself as ‘*mei*’ and the hero as ‘*wah*’ till the end of the story. In Assamese also this practice is fully observed. For example a sentence form the famous novel ‘*dāwar āru nāī*’ can be cited as following—

> ‘*xiha*’te zāne, *xiha*’tar lagare konobāī ei kām karile, *xiha*’te nize eko aparādth karā nāī.’ The pronouns (highlighted for easy recognition) occupies 50% of the total word usages.

In the published literature we get many examples of special usages of the pronouns.
The famous Hindi poet ‘Dhumil’ writes in the poem ‘Sangsad’—

‘ad’ji ale fábdo” ke def me” tum
kyā talaf rahe ho?

tumhāri ātiyyatā’

In the line ‘tumhāri ātiyyatā’ instead of the pronominal word ‘tumhāri’ the pronoun ‘apnī’ should be used. But the poet intentionally used the word ‘tumhāri’ to emphasize it.

There is one unusual example of a special usage of the Hindi first personal pronoun ‘mai’ as following—

‘ek mai”, mai” hū”,

ek mai”, mai” ore hū”,
do mai”, mujhe logo” ne uga rakhā hai”

ek, meri pūjā karne wālo” ne

ek, mere āpur tūkne wālo” ne

in cār mai”o” ke nice dabi yah lāf’

The plural form of the Hindi first personal pronoun ‘mai’ is, in fact, generally used as ‘ham’. but here the poet used the word as a noun instead of pronoun and for its plural the form attached plural morpheme ‘-o” with the pronoun ‘mai” to form ‘mai”o”’. This practice is quite unusual and generally used to express the plural form of the noun words such as ‘larkā’, ‘kaprā’, etc. to form ‘larko”’, ‘kapro”’ etc.

The pronouns occupy an important place in the Idioms and Phrases, Proverbs also. Some Hindi and Assamese examples are as following—

A. Hindi
i) ‘meri bilt muj’i se myāū”
ii) ‘tū āl āl mai” pāt pāt’

iii) ‘tū tū mai” mai” honā’

iv) ‘tū b’r rānī, mai” b’r rānī, kaun b’are ku”we kā pānī’

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v) 'tumhare munh me' ghi fakkar
vi) 'jo garajte hai so baraste naht''
 vii) 'jaisā def waisā b̄es'
viii) 'jiska lāt'i uska b̄ai's'
ix) 'jāko rāk'e sāiyā mār sake na koi'
x) 'is kān se sunkar us kān se urā denā'
xii) 'na id'ar kā rahnā na ud'ar kā'

xi) 'koi tuk na honā'

Assamese

i) 'or kat'h tot lagowā'
ii) 'tayo rānī mayo rānī, b̄ālkai dio' xākat pāni'
iii) 'tomār mūrat p̄ul candan parak'
iv) 'tai bārere mai terere'
v) 'zene razā rām siŋ tene mantri ḡhitiŋ tiŋ'
vi) 'zor zār muluk tār'
vii) 'd̄an nāi zār mān nāi tār'

Assamese

viii) 'rāk'e hari māre kone, māre hari rāk'e kone'
ix) 'zār man zene parako dek'e tene'
x) 'ikāne xuni xikāne uliyāi diya'

Assamese

xi) 'k̄ayat nizake pāhari zowā'

Assamese

xii) 'apon hāt zagannāt̄'

 Assamese

xiv) 'bāndare ki zāne nārikalar mol'

 Assamese

xv) 'apon b̄ālei zagat b̄āl', etc.