CHAPTER - 12

ACHIEVEMENTS AND FUTURE PROSPECT OF THE STUDY

In the present thesis the data used as source materials on Hindi and Assamese pronouns are collected basically from grammar books written by prominent grammarians, books on linguistic studies written by renowned linguists and published research materials of famous scholars. The available data are analysed and compared to find the similarities and differences between Hindi and Assamese pronouns and presented in a systematic manner in the present thesis. The achievements and future prospects of the present study is described briefly in the following paragraphs.

12.00 ACHIEVEMENTS OF THE STUDY :-

The present thesis is confined to the comparative study of the pronouns in two distinguished languages viz. Hindi and Assamese. The target languages are recognised among the 22 (twenty two) languages included in the Eighth Schedule of the Constitution of India. Moreover, Hindi is the official language of India, state language of as many as ten states of the country as well as lingua franca of the whole country. On the other hand, Assamese is the state language of Assam as well as it serves the purpose of lingua franca among the speakers of various tribal languages inhabited in Assam and its neighbouring states. According to many linguists Hindi and Assamese derived from the same origin viz. Sanskrit and thus they are sister languages.

Being originated from the same mother language, Hindi and Assamese possess
many similarities in various grammatical and literary aspects. On the other hand, many
differences too, are observed as both the languages have been influenced by different
linguistic elements in course of time. Therefore, a comparative study of both the
languages has its unique importance and is very essential as it reveals the similarities
as well as the differences in them which will certainly contribute to the linguistic
knowledge as well as enhance national integration and unity among the various
linguistic communities of our country. It is obvious that a comparative study covering
all the linguistic and literary aspects of both the languages cannot be possible in a
stipulated time and space under a specific regulatory framework. That is why the
present study has been confined only to the ‘Pronouns’ (sarvanām) in Hindi and
Assamese and it reveals the similarities and the differences as well in relation with
various grammatical categories.

To make the study systematic and clear the present thesis is divided into 12
(twelve) chapters and the outcome of these chapters are concisely mentioned in the
following lines. In the first chapter as the foundation of the present study discussed
about the importance of language in human society, its various aspects leading to the
pronoun, which is the main target of the present study.

12.01 LANGUAGE, ITS IMPORTANTS & VARIOUS COMPONENTS :–

Language makes possible the communication of meanings and the sharing of
experiences among a people, enabling them to form an enduring society and to create
and transmit a distinctive culture. Language consists of words, idioms and syntax and
it is through language that we learn to think, feel, judge and express. The rich
heritage of great ideas and actions passes over to the young generation in term of
its language. It is thus a great preserver of old experiences and wisdom through
which new generation is transformed. Language helps the past come to be true in
terms of present and help us to build our own future. Thus, language is one of the
most important and characteristic forms of human behaviour.
12.01.01 Meaning of the Term "Language" :- Language is the entire complex of phemomena associated with human vocal and auditory communication of emotions and ideas. It includes the first cries of the baby, the most rudimentary forms of human speech and all connections with Physiology, Psychology, History, etc. Language appertains to individual and society.

'Langue' [bʰāśā / bʰāśā-vyavastha] is a specific form of speech. It is evolved due to the continuous use in course of time and conventional in nature. We can recognise it by its 'common usage' at any given period in the history of the human race within a given community or communities. It is mutually 'intelligible' to the members of a particular language community. Assamese, Bengali, Oriya, Hindi, Punjabi, Rajasthani, English, French, etc. are such languages.

'Parole' [vāk / bʰāśā-vyavahār] is also a form of speech. But it is the 'individual' side of language. We see an individual speaking and expressing his emotions, feelings and desires and concepts which he has formulated while living in a social atmosphere. He is intelligible to those he talks to. The social aspect discussed above is static while parole is always changing. The individual modifies the group. During the process of 'modification' the person who modifies and the group which is modified remain unconscious of the alternations that are silently taking place by acting and counteracting accordingly.

12.01.02 Definition of Language :- In its specific and usual sense, "A language is a system of arbitrary vocal symbols by means of which human beings as members of a social group interact and communicate." It can be more simplified if it is stated as, "Language is such expression and communication to or from human beings by means of speech and hearing, the sounds uttered or heard being so combined in systems evolved, conventionalised and recognised by common usage at any given period in the history of human race within a given community or within given communities that they are mutually intelligible to all approximately normal members thereof."
12.01.03 The Functions of Language:— The language has multiple functions which are discussed under the following headings:—

12.01.03.01 The Cultural Function:— A language is a part of the culture of a society and also the chief means by which the members of that society communicate. Language is capable of handling all references and meanings of a given culture. Language operates only when there is a social stage set for it. The external and the internal components (words, phrases and the structure and their meaning) of a language are arbitrarily evolved by the society. Thus, language is wedded to a culture. It becomes an inseparable component of the culture as well as a central network through which the other components are expressed.

12.01.03.02 The Expressive Function:— Apart from the cultural function, language has its expressive function also. Thought is that form of communication in which the speaker and person addressed are identified in one person. "language is primarily a vocal actualisation of the tendency to see realities symbolically"9 and it is this tendency which makes it an efficient vehicle of communication. Language functions in a social context. The chief function of language is communication among members of society. Therefore, it is the greatest force of socialising our behaviour.

12.01.03.03 The Aesthetic Function:— Language has its aesthetic aspect, its function being one of realisation. Every day experiences of our life and especially those which we find difficult to express are realised, when expressed by someone who can do so. Authors, Poets and Dramatists serve us and keep together language and life-living.

12.01.04 The Scope of Language:— Language and life are inter-related, though life always runs ahead and language follows it. The course of human evolution began with ‘simple’ and grew into ‘complex’. The principle of ‘Proceed from simple to complex’ was at work. The scope of language widened with the widening scope of human activity to such an extent that today there is hardly any activity which does not find its expression in terms of language.
Every language has its literature. It preserves the best human thought and his contribution to enrich life on earth. Man, wherever he lives, whatever he does, speaks and expresses using language. Language, is like a prism, which is reflecting the manifold shades of human knowledge and activity. Art, Commerce, Science, Social Science or any other branch of knowledge, cannot be pursued without properly using and understanding language. Just as the scope of human activities has no end, so the scope of language has no end.

12.01.05 Structure of a Language:-- The 'expression' and 'content' make the 'structure' of a language. Any number of sounds (phonemes) produced by the human vocal apparatus can be labelled as 'expression' and the 'concept' which human beings, placed in an environment, desire to convey, can be termed as 'content'. Thus, ideas, feelings, desires, emotion and meanings etc., are the 'content' of language. 'Phonemes' are the 'carriers' -- the means -- to convey them. When sounds or phonemes begin to carry the 'message' or 'information', these at once begin to be the subject-matter of Linguistics. In this sense, the meaningless sounds that appear to be 'the jumble of sounds' are quite different to what we have termed as 'speech'. 'Speech' is then 'an organized system or structure', and we study this 'structure' in the linguistics.

12.01.06 Contents of a Language:-- Language has two aspects as following:

(i) Physiological or Mechanical, and
(ii) Psychological or Non-Mechanical

These may be further sub-divided as following:

(i) Physiological or Mechanical: (a) Phonology and (b) Morphology.
(ii) Psychological or Non-Mechanical: (a) Syntax and (b) Semantics.

The physical or the mechanical aspect of language acts in obedience to the psychological or non-mechanical aspect. Some linguists want to add 'Etymology' with the abovementioned two aspects which is the historical character of language. The historical character plays a significant role in the study of a language. It tells
us the origin and development of a word or an idea, phrase or an idiom, and also creates an interest in the comparative study of those words, ideas, phrases and idioms.

12.01.07 The Grammar:— For a long time the term grammar has been used very loosely to incorporate the whole study of language. By the Middle Ages grammar had come to be regarded as a set of rules, usually in the form of a text-book, dictating correct usage. So, in the widest and the traditional sense, grammar came to mean a set of normative and prescriptive rules in order to set up a standard of correct usages. Grammar was both the art and the science of language. The grammarian until the nineteenth century was the law-giver.

The grammar of a language, in fact, is not a list of rules imposed upon its speakers by scholastic authorities, but is a scientific record of the actual phenomena of that language, written and spoken. If any community habitually uses certain form of speech, these forms are part of grammar of the speech of that community. In the words of Nelson Francis, “Grammar is the study of organization of words into various combinations often representing many layers of structure such as phrases, sentences and complete utterances.”

12.01.08 Grammatical categories:— The term ‘category’ in modern treatments of grammatical theories is employed inconsistently and without uniformity. Many a time it is employed like ‘class’ or ‘set’ to refer to any group of elements recognised in the description of particular language. Sometimes it refers to a ‘part of speech’ and at other times to such features associated with the ‘parts of speech’ as person, tense, mood, gender, number and case. Whereas ‘parts of speech’ are conveniently referred to as ‘primary grammatical categories’, notions such as the tense, mood, person, gender and case are ‘secondary grammatical categories’. The traditional syntactic notions such as ‘subject’, ‘predicate’, ‘object’, etc. are ‘grammatical functions’ or ‘functional categories’.

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12.01.09 The Parts of Speech:— Words used in a speech are divided into different categories or classes, called **Parts of Speech**, according to their use; that is, according to the work they do in a sentence. The parts of speech are eight in number:

(i) Noun (sanjnā), (ii) Pronoun (sarvanām), (iii) Adjective (viśeśan), (iv) Verb (kriyā), (v) Adverb (kriyā-viśeśan), (vi) Post-position (sambandāboḍhak), (vii) Conjunction (samuccaybodḥak) and (viii) Interjection (vismayādibodḥak).

12.01.10 The Pronoun and its significance in Language:— The pronoun occupies an important place amongst the various parts of speech in each and every language. In fact, the pronouns are the most significant linguistic feature of any language. In the speech a Pronoun represent a noun. To prevent the repetition of noun words the pronouns are used in instead of nouns. In any language, the number of noun words are literally unlimited, whereas the number of pronouns are very limited. But in practical use, the pronoun comes many times more in comparison to the noun words.

12.01.09.01 The Nomencalature of Pronoun:— The name Pronoun means 'for a noun'. A word used for naming anything is called a Noun as ship, fox, house, man, etc. Hence a noun is the naming word. In fact, the words noun and name are the same at bottom, but differently spelt. Pronoun comes in place of a noun representing it in a sentence. Thus, it is called Pronoun, i.e. the word which is used for a noun. In Hindi and Assamese the word 'sarvanām' which represents the English word 'Pronoun' means the 'name for all' (sarva + nām = sarvanām; sarva = all, nām = name). The word which may come for all the noun words, in fact may be the common name for anything is sarvanām. This name 'sarvanām' is popularly accepted for Pronoun in both the languages, i.e., Hindi and Assamese. Scholars forwarded other substitutes also for the word 'Sarvanaam'. For example, in one Hindi Grammar book 'bāśācandroday' the 'sarvanām' is called as 'sanjnāpratīni' (sanjnā = Noun, pratīni = representative).\(^{26}\) In one Assamese Gram-
The Essence of Pronoun:— The prime necessity and function of the Pronoun is to prevent the repetition of the noun words in the speech. The Pronouns, in fact, are used in a speech as the representation of the Nouns. In any language the noun words are virtually innumerable and comparatively more in comparison with the other parts of speech. On the other hand the number of pronouns which comes as the representative of nouns are limited. Though, in a speech, the pronouns are applied more rather than the nouns. Moreover, the use of pronoun makes the speech easier, pleasant and aesthetic. Therefore, in any language, the pronouns occupy a very important place as a part of speech.

Before going to study in detail about the pronouns in Hindi and Assamese it is essential to know the background of both the languages. The knowledge of origin and development of both the languages help a lot to understand the similarities and differences in them in general and obviously in the origin, development and usages of the pronoun in particular. The following paragraphs reveals the background of Hindi and Assamese languages which is discussed in the second chapter.

The Origin and Growth of the Indian languages:— The language of all the earliest records of India, whether literary or inscriptive, is Indo-European in character. The Aryan tribes who continued, perhaps for generations or even for centuries, to swarm over the mountain passes into Southern Afghanistan and the Punjab, or through the plains of Beluchistan into Sindh and the valley of the Indus, must, no doubt, have spoken a variety of kindred dialects. In the course of time, when a community becomes settled and civilization advances, the dialect of some particular region, which has won special importance as a centre of religion, politics, or commerce, gradually acquires an ascendancy over the others and is eventually
accepted by general consent as the standard language of educated people and of literature; and that when its position is thus established, its use tends to supersede that of the other dialects.

In India, such a standard or literary language appears first in the hymns of the Rig-Veda, the most ancient of which probably date from a period at least 1500 years before the Christian era. "This "Vedic" Sanskrit is the language of priestly poets who lived in the region now known as Southern Afghanistan, the North-Western Frontier Province, and the Punjab; and it differs from the latter "Classical" Sanskrit."

12.02.01 The Primary Prakrits:— In any case we may accept the form of speech, particularly identical with, though somewhat simpler than, that of the Vedic hymns, together with its contemporary dialects, as the spoken Vedic language. These dialects may be regarded as the Primary Vernaculars of Prakrits. The word Prakrit is derived from Prakriti, meaning "nature", "origin" and the Prakrit language signifies the "natural", "original", continuation of the ancient language of unmodified or real language of the people. It is the natural popular dialect as opposed to Sanskrit, which is a refined or purified or cultured language.

12.02.02 The Sanskrit:— The artificial nature of the highly developed and cultured language, known as Sanskrit. The language of the Vedas merged in the course of time into that of the Brahmanas and the later into the language of the Sutras. These three kinds of literature are classed as "Vedic". Their language, mixed up with the local dialects, underwent an artificial but literary development as the result of scholastic study among the priests and educated people till it came under the iron sway of the grammatical rules formulated by the great grammarian Panini, about the fourth century before Christ. This language is known as Sanskrit. As the result of a long course of literary treatment and grammatical refinement it eventually gained the general acceptance as the correct form of literary language.
12.02.03 The Secondary Prakrits:—  In sharp contrast to the literary language of a country stand the local dialects. While the literary language is fixed, the local dialects still continue to have a life and growth of their own and to change in accordance with the laws of human speech. While the literary language gains currency throughout the whole country among the educated classes, the local dialects continue to be spoken by the common people, who must have formed an overwhelmingly large proportion of the population. Thus the Vedic and pre-Vedic dialects of the Aryans and the corresponding Primary Prakrits continued their life and growth and changed in the course of centuries into Secondary Prakrits. Their development may be divided into three distinct stages — 1) Pali, 2) Prakrit and 3) Apabhramsha.

12.02.03.01 The Pali:—  Since before the rise of Buddhism, the common language of Kosala was, to a greater extent than the Hindi language at the present time, the lingua franca of India. It was adopted by the Wanderers for their discussions and from it the secondary Prakrit, known as Pali, was derived. In the course of time this common language, Pali, also came under the grammatical sway of Kachchayano whose probable date was about 350 B.C.. Gautama, the Buddha, who was himself a Kosalan, adopted the language for the propagation of his faith. The Buddhist scriptures compiled and arranged by his disciples were written in Pali. The canonical texts divided into three Pitakas were in Pali.

12.02.03.02 The Prakrit:—  The second stage of development of the secondary Prakrit is what is known as the Prakrit par excellence. This was the language adopted for the propagation of Jainism and for writing the sacred books of the followers of Bardhamana Jnataputra, (Mahabir), the founder of the faith, till 1000 or 1100 A.D.. A collection of Jaina sacred texts compiled by Hala between third and seventh centuries A.D. testifies to the existence of a rich Prakrit literature. The Prakrit dialects also occupied a literary position in the Sanskrit plays where female characters, both high and low, as also domestic servants and persons in inferior
position, are introduced as speaking Prakrit, instead of Sanskrit employed by Kings, noblemen and priests.

Vararuchi (1st century B.C.) the oldest Prakrit Grammarian, in his Prakrit Prakasa mentions four varieties of Prakrit, viz.—the real Prakrit, Sauraseni, Magadhi and Paisaci. Another Prakrit Grammarian of a later date, Hemachandra, in his Siddha Hemcandra Adhyaya VII, enumerates six varieties of Prakrits, viz. - Prakrit proper, Sauraseni, Magadhi, Paisaci, Culika-Paisaci and Apabhramsa. Pandit Mukunda Sarma, in his introduction to Prakrit Manjari of Katyayana, also follows the division of Hemacandra. He names the language of Maharashtra Maharastri, that of Surasena Sauraseni, of Magadha Magadhi, of demons Paisaci, and that of the barbarians Culika-Prakrit.

In the epic the language of Abhirs and such other people are called Apabhramsa. In the sacred books the language derived from Sanskrit is styled Apabhramsa.

12.02.03.03 The Apabhramsha:— With literary cultivation and under rigid rules of grammar Prakrit ceased, in the course of time, to grow and became stereotyped like Sanskrit. But during all this time the spoken language of the Aryans and of those who came under their influence continued to grow and develop. This growth of Aryan language mixed, to some extent, with the speech of the aborigines was considered by Prakrit grammarians to be a corruption of the literary Prakrit, Sauraseni and Magadhi. This is Apabhramsa. In point of fact it was the language current among the mass people by the side of the grammatical Prakrit. Apabhramsa contains some elements of Vedic and pre-Vedic languages like Pali which are not to be found in the grammatical Prakrit. The Prakrit grammarians broadly divide the vernaculars of India into two main groups of Apabhramsas—i) Western or Maharastra-Sauraseni and ii) Eastern or Magadhi Apabhramsa.

12.02.04 The Tertiary Prakrits:— The Apabhramsas developed, in the course of time, as vernaculars into the Indo-Aryan Languages of Modern India. This may be
regarded as the tertiary stage.

The development of Modern Indian Languages form the ancient Vedic Language can be observed in the following table:

<table>
<thead>
<tr>
<th>Indo Aryan or Pre-Vedic</th>
<th>High or Vedic</th>
<th>Low or Vulgar or Ancient Apabhramsas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Prakrit</td>
<td>Classical Sanskrit</td>
<td>Sec. Prakrit or Pali</td>
</tr>
<tr>
<td></td>
<td>Magadhi Prakrit</td>
<td>Eastern, Southern, Western, Northern</td>
</tr>
<tr>
<td></td>
<td>Magadhi Apabhramsa</td>
<td>Hindi, Bengali, Urdu, Assamese</td>
</tr>
</tbody>
</table>

12.02.05 The Origin and Development of Hindi:— Hindi is a modern Indo-Aryan language (belonging to the family of greater Indo-European languages) and is a descendent of Sanskrit, the earliest speech of the Aryan settlers in the north-west frontiers of India. Passing through various stages of evolution over the period of time – from Classical Sanskrit to Pali-Prakrit and Apabhramshas, the emergence of Hindi in its earliest form can be traced back to the 10th century A.D. Hindi originated as local dialects such as Braj, Awadhí, and finally Khadi Boli after the turn of tenth century (these local dialects are still spoken, each by large populations). During the reigns of the Delhi Sultanate and the Mughal Empire, which used Persian as their official language, Khadi Boli adopted many Persian and Arabic words.

Hindi written in Devanagari script (which is the most scientific writing system among the existing writing systems of the world) is the National Official Language of the Republic of India and is ranked as the third most widely spoken languages of the world. In addition, Hindi is also the state language of as many as ten states of India. Approxi-
mately six hundred million people across the globe speak Hindi as either a first or second language.

The literary history of Hindi can be traced back to the twelfth century and in its modern incarnation, Hindi has an approximately three hundred year old, well attested rich literary and grammatical tradition.

12.02.06 The origin and Development of Assamese:— Assamese is a modern Indo-Aryan language (belonging to the family of greater Indo-European languages) and is a descendent of Sanskrit like Hindi. It is the easternmost Indo-Aryan language spoken mainly in Brahmaputra Valley in the State of Assam. It meets Bengali in the west and is surrounded on all sides by speeches belonging to altogether different language families of Tibeto-Burman and the Khasi of the Mon-Khmer family. According to the 2011 Census report Assamese language is spoken by over 13 million people.

The English word “Assamese” is based on the name “Assam” by which the tract consisting of the Brahmaputra valley was known. The people of Assam call their state Ȧxôm and their language Ȧxômîya. Assamese has derived its phonetic character set and its behaviour from Sanskrit. It is written using the Assamese script. Assamese is written from left to right and top to bottom, in the same manner as Hindi.

It is supposed that like other Aryan languages Assamese was also born from Apabhramsa dialects developed from Magadhi Prakrit of the eastern group of Sanskritic languages. Magadhi Prakrit gave rise to four Apabhramsa dialects, viz, Radha, Vanga, Varendra and Kamarupa. The first three dialects directed their course to the south and south-east in Bengal, and developed into the various dialects of Bengali. The Kamarupa dialect spread to the east keeping north of the Ganges and is represented in North-Bengal at present by North-Bengali and in the valley of Assam by Assamese. North-Bengal and Assam did not get their language from Bengal proper but directly from the west. In early times the language of North-Bengal and Assam constituted a single dialect group which continued to be the same
even when the different dialectical offshoots penetrated far into the eastern states of Assam, Meghalaya, Manipur, Nagaland and Arunachal.

Observing the distinguishing characteristics of Assamese language prominent scholar Mr. Kaliram Medhi says, "With all deference to the great philologist it may be pointed out that Assamese though classed as a member of the Magadhi group, still retain some important peculiarities of the Western group to which Sindhi and Gujarati also belong. Nay, it retains also a few peculiarities of the language of the Zend-Avesta. I am in the circumstances tempted to class Assamese as a mixture of Eastern and Western group."

The history of Assamese can be traced back to very early times. It has, to its credit, an indirect reference by Hiuen T'sang, the great Chinese traveller of the seventh century A.D.. Hiuen T'sang visited Kamrupa, the ancient name by which Assam was referred to, in 643 A.D. during the reign of Kumar Bhaskar Varma. He recorded that the language of Kamrupa ‘differed a little from that of mid-India’. The Koch kings of Koch-Behar in North-Bengal patronized Assamese language and literature during the time of Maharaja Naranarayana and his brother Chilaraya in the sixteenth and seventeenth centuries A.D.

After being acquainted with the background of the target languages viz. Hindi and Assamese, it is also essential to be well acquainted with the theoretical knowledge of the pronouns i.e. the definition, classification etc. in general before going to study specific pronouns in Hindi and Assamese. The following paragraphs reveal the outcome of the theoretical analysis of the pronouns discussed in detail in the third chapter of this thesis.

12.03 THEORITICAL ANALYSIS OF THE PRONOUNS :-

The Pronoun plays a very important role in each and every language in the world. The basic function of the ‘Pronoun’ is to substitute the ‘Noun’ in a sentence.
Another important role of the Pronouns is that they establish interlinks with the other parts of speech in a sentence as well as among the sentences in a complete speech. Again, though the Pronouns are limited in number, they are more frequently used in a speech rather than the nouns which can be said as innumerable. Moreover, the Pronouns make a speech more appreciable in aesthetic sense. In fact, Pronouns are the vital factors in understanding the meaning and structure of a sentence. Further, unless one is well acquainted with the meaning and usages of the Pronouns, he may not be able to speak and write correct sentences in any language.

12.03.01 Meaning of the Pronoun: The Pronoun is the English word equivalent to the word sarvanām used in Hindi as well as in Assamese too. The word ‘sarvanām’ is in fact the conjugation of two words – ‘sarva’ and ‘nām’. The word ‘sarva’ means ‘all’ and ‘nām’ means ‘name’. Therefore, the word ‘sarvanām’ literally means ‘the name of all’. In grammar sarvanām refer to those words which can be used for all the names or noun words or can substitute them. To prevent the use of names or noun words several times or in several places the pronouns become essential.

12.03.02. Definition of the Pronoun: After understanding the meaning in general it is very much necessary to define the pronoun for a systematic and scientific study. Different grammarians of Hindi and Assamese language has tried to define pronoun according to their own views and ideas. But in this course they are influenced by the grammarians of Sanskrit as well as English language.

   It is found that most of the definitions forwarded by various grammarians and scholars of both the languages vary from each other and they in many cases do not reflect the characteristics of pronoun in a collective form. Therefore, the definition of the pronoun is modified on the basis of the general characteristics of pronoun.

   The definitions forwarded by different scholars of both Hindi and Assamese
are mainly based upon the chief characteristic of the pronoun i.e. used instead of noun. So, most of the definitions states as, "The Pronoun is a word which comes in a sentence instead of a noun." with little variations due to individual differences. This definition do not reflect the general characteristics of the pronoun adequetely and create confusions while studying the usages. Therefore, in the thesis an elaborate and clear definition is forwarded as following—

"A Pronoun is a declinable substantive word other than the noun and adjective, which is generally used in place of any known or normally preceding or sometimes succeeding noun word, noun phrase or noun clause with or without a qualifying adjective, by maintaining proper reference to them, in order to prevent their several successive repetition and sometimes used to fulfil the deficiency of the application of a noun in a speech."

12.03.03. General Characteristics of the Pronoun:— It is found that in the grammar books and in the books of linguistics the characteristics of the pronoun are not discussed in detail and in a systematic and logical manner. So, the general characteristics of the pronouns are discussed in detail in the third chapter of the thesis.

In most of the grammar books the general characteristics of the pronouns are not disscussed in detail and with adequate importance. For example, it is generally accepted and written also that 'the pronoun is used instead of a noun', is not always correct. Because the first personal pronouns 'maii' (Hin.), 'mai' (Asm.) and 'ham' (Hin.), 'ami' (Asm.); and second personal pronouns 'ti', 'tum', 'āp' (Hin.) and 'tai', 'tumi', 'āpuni' (Asm.) never used instead of a noun. If they are used instead of a noun they will be categorized in third personal pronoun. Thus, in this thesis the general characteristics of pronoun are discussed in detail and presented with logical analysis.

It is observed that repeated use of the Pronoun in the speech is an uniq characteristic. It is a general character of the Pronoun that it prevents the repetition
of the noun in a speech. But there is no specific rule ever found about how many times a pronoun can be used repeatedly for a specific noun in a speech. Here, it can be said that so far the relative bond between the noun and its substituting pronoun remains strong and legible, it does not harm the understanding of the listener or the reader, a pronoun can be used innumerable times for a noun. But the limitation of the number of repetition of pronoun cannot be fixed. It obviously depends upon the sense of understanding or feeling of the speaker or the writer how far they could maintain the bondage between the noun and its representative pronoun without disturbing the cognition of meaning or feeling any boredom.

12.03.04 Classification of the Pronoun :

To study the pronouns in a systematic manner and scientifically they must be classified into various groups following some specific base. It is found that the classification of the pronoun is presented in many different ways in the grammar books of Hindi and Assamese written by various grammarians. But an unanimously accepted classification which is logical as well as for practical use is very much essential. Thus, a system of classification is also done in this thesis on the basis of logical analysis and to be followed up in the successive chapters to maintain uniformity.

Here, it must be mentioned to avoid confusion that as the classification of the Pronouns in Hindi and Assamese is done in different ways, to make the study clear and more reasonable the widely accepted Hindi classification with necessary modification has been taken as the base in the present thesis.

It is found that in Hindi there are 6 (six) kinds of pronouns in most commonly accepted classification which is done as following :-

1. Personal Pronoun (puruśvācak sarvanām)
2. Demonstrative Pronoun (nīfcayvācak sarvanām)
3. Indefinite Pronoun (anīfcayvācak sarvanām)
4. Interrogative Pronoun (praṇavācak sarvanām)
Chapter 12 - Achievements and Future Prospect

5. Relative Pronoun (*sambandhāvācak sarvanām*)

6. Reflexive Pronoun (*nījvācak sarvanām*)

On the other hand there are 4 (four) kinds of pronouns in the most commonly accepted classification in Assamese which is done as following:

1. Personal Pronoun (*vyaktibodhabācak sarvanām*)

2. Pronominal Adjective (*vifesan sarvanām*)

3. Pronominal Adverb of time (*kālbodbācak sarvanām*)

4. Pronominal Adverb of place (*stānbodbācak sarvanām*)

It is clear enough from the above mentioned classifications that there are differences in the classification of pronoun in both the languages. Moreover, there are many variations of the classifications from scholar to scholar of both the languages. It will be worth mentioned that a few scholar of Assamese language classified the Assamese pronouns according to the Hindi classification too. Therefore, to keep uniformity in the present thesis regarding classification the Hindi classification is accepted with modification i.e. with addition of some scarecely mentioned pronouns and found in regular use in both the languages. The classification of pronoun is done in the thesis as follows:

1. Personal Pronoun [*puruvācak sarvanām*]

2. Demonstrative Pronoun [*nī jcayvācak sarvanām*]

3. Indefinite Pronoun [*anījcayvācak sarvanām*]

4. Interogative Pronoun [*prājnvācak sarvanām*]

5. Relative Pronoun [*sambandhāvācak sarvanām*]

6. Reflexive Pronoun [*nījvācak sarvanām*]

7. Reciprocal Pronoun [*parasparatābdhācak sarvanām*]

8. Distributive Pronoun [*vyasṭivācak sarvanām*]

9. Collective Pronoun [*samaṣṭivācak sarvanām*]

10. Duplet Pronoun [*punarukta sarvanām*]

11. Compound Pronoun [*sanyukta sarvanām*]
In this classification, the sārvanāmik viṣeṣaṇ (Pronominal Adjectives) and the sārvanāmik avyay (Pronominal Adverbs) are not included as kinds of pronoun. It is because the pronoun which are generally called as sārvanāmik viṣeṣaṇ (Pronominal Adjectives) have already been included in the other categories of pronoun mentioned above, the only difference is found in their usages. If a pronoun is used together with a noun instead of substituting it and qualify the noun like an adjective, then it is called pronominal adjective. The basic characteric of the pronoun is, as mentioned already in the discussion of the definition of the pronoun, that the pronoun always comes as substitute of noun, and not together with a noun. Therefore, it is not justified to include pronominal adjectives as a distinct category of pronouns, rather it may be included in the classification of adjectives.

Moreover, though many Assamese grammarians accept two categories of Pronominal Adverbs (sārvanāmik avyay) e.g., Pronominal Adverbs of time (kālvācak sarvanām) and Pronominal Adverbs of place (stānvācak sarvanām) within the catagory of the pronoun, they are also not included into the above mentioned categories of pronoun in this classification, because the grammarians of Hindi language do not favour to accept them in the category of pronoun keeping in view that they are derived form of the pronouns already included in one or the other of the above mentioned categories. Therefore, to keep uniformity of the classification of the pronouns of both Hindi and Assamese languages are studied under the above mentioned type of classification in the subsequent chapters of the present thesis.

12.03.05 Etymology of the Pronouns: In Sanskrit we have the term ‘vyuṭpāṭṭi’ which cannontes production, derivation and origin. The English term ‘Etymology’ means the same. By the help of etymology we may learn the true story of a given word. With the study of social conventions and with the study of Etymology, we may learn the origin, the course of evolution and changes and the present form and content of a given word. The Pronouns are very specific in every language and occupy an important place among the primary grammatical categories, as in general,
Chapter 12 - Achievements and Future Prospect

they are not taken from any other language, the mother language or the sister languages or even form the neighbouring languages. Therefore, it becomes very important in comparative studies of two different languages, to find their relationship to each other, by studying the roots of the pronouns. Hindi and Assamese both are Modern Indian Languages and often said they are sister languages and Sanskrit is the origin language from which they are evolved in course of time. By the etymological studies it is found that there are many similarities as well as differences in the origin, content, course of evolution and social conventions of the pronouns of both the languages.

12.03.06 Pronoun and other grammatical categories: It is found that the Pronoun is directly influenced by the secondary grammatical categories viz. person, number, gender and case. Moreover, it has a direct relation with the primary grammatical categoris viz. verb, adjective and adverb also. There is a special grammatical category mentioned in Assamese grammar called Definitives (nirdiștatāvācak pratyay) or Particles (padānī), which is not a part of Hindi grammar. The extensive use of the definitives is a unique feature of Assamese among all the New Indo-Aryan languages. The inflections, case affixes, number affixes and gender system are found different in both Hindi and Assamese.

12.03.07 General Usages of the Pronouns: It is found that in most of the grammar books in Hindi as well as in Assamese too, the general usages of the pronouns are not discussed in detail and with due importance. Therefore, in the present thesis the general usages of the pronouns irrespective of their kinds is discussed in detail as far as possible in the third chapter.

After being acquainted with the theoritical analysis of the pronouns in general a detail study of the various categories of pronouns of Hindi and Assamese are done in the following chapters. The personal pronouns are taken in the beginning which occupy a huge area of the pronominal field as the number of pronouns in this category is the highest among all the categories of pronouns. The following

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paragraphs reveal the outcome of the analysis of the personal pronouns of Hindi and Assamese discussed in detail in the **fourth chapter** of this thesis.

**12.04 THE PERSONAL PRONOUNS** :

The **fourth chapter** of the thesis includes detailed discussions of the Personal Pronouns (Purushvachak Sarvanam) of Hindi and Assamese. The nomenclature, definition and essence of the Personal Pronouns are discussed in the beginning. The Personal Pronouns of both the languages discussed in this chapter are listed as follows :

A. **The Personal Pronouns of Hindi** :

First Personal Pronoun - mein (sg.), ham (pl.), hamlog (pl.)
Second Personal Pronoun - tu (inf., sg.), tum (Pol. sg./pl.), tumlog (pol., pl.), aap (hon., sg./pl.), aaplog (hon., pl.).
Third Personal Pronoun - yah (pxt., sg.), wah (rmt., sg.); ye (pxt., pl.), we (rmt., pl.)

B. **The Personal Pronouns of Assamese** :

First Personal Pronoun - mai (sg.), aami (pl.), aamaalok (pl.)
Second Personal Pronoun - tai (inf., sg.), tahant (inf., pl.); tumi (pol., sg.), tomaalok (pol., pl.); aapuni (hon., sg.), aaponaalok (hon., pl.)
Third Personal Pronoun -
a) Inf. : - i (mas., pxt., sg.), ei (fem., pxt., sg.), ihant (mas./fem., pxt., pl.); xi (mas., rmt., sg.), taai (fem., rmt., sg.), xihant (mas./fem., rmt., pl.)
b) Pol. : - eon (pxt., sg.), eonlok (pxt., pl.), teon (rmt., sg.), teonlok (rmt., pl.)
c) Hon. : - ekhet (pxt., sg.), ekhetxakal (pxt., pl.); tekhet (rmt., sg.), tekhetxakal (rmt., pl.)

It is a remarkable characteristics of Assamese third personal inferior pronouns that this particular category includes gender sensitive pronouns. The pronouns used for masculine and feminine are different e.g., i (mas.) ei (fem.), xi (mas.), taai (fem.) and this is peculiar to Assamese pronoun which is absent not only in Hindi but also in
other Aryan languages.

The sub-classification, etymology and discussion with reference to various grammatical categories – case, number, gender, person, verb etc. of the personal pronouns of Hindi and Assamese also are taken up in this chapter.

It will be worth mentioning that there are two grammatical categories attached with Assamese personal pronouns i.e. use of the definitives and the inflection of the nouns of relationship, which are not observed in Hindi pronouns are also discussed in this chapter.

The meaning and usages of the Personal Pronouns in both the languages with examples quoted from the published textual materials and also from the use in day-to-day life also have been included.

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

12.04.01 The Meaning of the Personal Pronoun:– The name Personal Pronoun literary means the pronouns which refer to a person. In grammar, a word such as,

(i) 'T' (Hin. 'mai'; As. 'ma₹'),
(ii) 'We' (Hin. 'ham'; As. 'āmi'),
(iii) 'You' (Hin. 'tū', 'tum', 'tumlog', 'āp', 'āplog'; As. 'tai', 'taha'₹', 'tumi',
'tomālok', 'āpunii', 'āponālok')
(iv) 'He'/'She' (Hin. 'yah', 'wahi'; As. 'i', 'ei', 'xi', 'tāi', 'eo', 'teo', 'ekhēt', 'tekhēt')
(v) 'They' (Hin. 'ye', 'yełoğ', 'we', 'weloğ'; As. 'iha'₹', 'xiha'₹', 'eo'lok', 'teo'lok',
'ekhētxakal', 'tekhētxakal'),

The pronouns which refers to a person, in speech or in writing, is known as personal pronoun. The Personal Pronouns are so called because they stand for persons (i.e., speaker/writer, listener/reader, and about whom is spoken) involved in a speech.

12.04.02 The Definition:– From the close study of the definitions of the personal pronoun mentioned at the beginning of this chapter, it is observed that the personal
pronouns are generally used when we talk. Whenever we talk there must be three different persons —

1) the person who speaks or the speaker,
2) the person before the speaker to whom he addresses or the person who listens the speaker, and
3) the person about whom is spoken of.

While taking the speaker uses some words to represent himself instead of his name. Similarly, he uses some words for the name of the person(s) whom he addresses and also for the name(s) of the person(s) about whom is spoken of. As the personal pronouns are used instead of the name of person(s) i.e. the nouns which are declinable words by nature, they also possess the same characteristics. That means the personal pronouns are also declinable in nature.

Now it can be be concluded that —

1. the personal pronouns are declinable words (*vikāri jābda*)
2. they are used instead of the name(s) of person(s)
3. they distinguish the persons speaker, the listener and the person about whom is spoken of.

Therefore, the personal pronoun can be defined as following:

"The Pronoun, that used instead of the name of the persons, which distinguishes the speaker, the listener and about whom is spoken of, is called the Personal Pronoun."

["'jo sarvanām vyakti ke nām ke stān param prayuktā hokar vaktā, śrotā tatā viśayi arthat jis vyakti ke viśay me kahā jātā hai unki bhinnatā ko spaśt rūp se darśatā hai use puruśvacak sarvanām kahā jātā hai.']

It would be worth mentioned that when the speech is produced in written form then instead of the speaker and listener we have to say writer and reader respectively as per the activity performed.
12.04.03 Essence of the personal pronoun:

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

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

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

12.04.04 Sub-classification of the personal pronoun:

After the close observation of the various classifications of personal pronouns forwarded by the grammarians and linguists of both Hindi and Assamese languages it can be concluded that the classification of the Personal Pronouns is commonly divided into three groups in both the languages according to the grammatical category i.e. ‘Person’, but the pronominal contents of each person further subdivided which are not common in both the languages.

Personal Pronouns are divided into following three categories:

1. Pronouns of the First Person. (Hindi - uttam puruśvācak sarvanām; Assamese - pratām puruśvācak sarvanām)

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

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Pronouns of First Person are :-

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>(a) Hindi :-</td>
<td><em>mai</em></td>
<td><em>ham, hamlog</em></td>
</tr>
<tr>
<td>(b) Assamese :-</td>
<td><em>mai</em></td>
<td><em>ämi, ämälōk</em></td>
</tr>
</tbody>
</table>

2. Pronouns of the **Second Person**. (Hindi - *madhyam puruśvācak sarvanām*; Assamese - *dwitīya puruśvācak sarvanām*)

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

Pronouns of Second Person are again sub-divided into three more categories - (i) Inferior, (ii) Polite and (iii) Honorific in both Hindi and Assamese. The pronouns of third person are as following :-

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Hindi :-</td>
<td>(i) Inferior <em>tū</em></td>
<td><em>tum</em></td>
</tr>
<tr>
<td></td>
<td>(ii) Polite <em>tum</em></td>
<td><em>tumlog</em></td>
</tr>
<tr>
<td></td>
<td>(iii) Honorific <em>āp</em></td>
<td><em>āplog</em></td>
</tr>
<tr>
<td>(b) Assamese :-</td>
<td>(i) Inferior <em>tai</em></td>
<td><em>taha&quot;t</em></td>
</tr>
<tr>
<td></td>
<td>(ii) Polite <em>tumi</em></td>
<td><em>tomālok</em></td>
</tr>
<tr>
<td></td>
<td>(iii) Honorific <em>āpuni</em></td>
<td><em>āponālok</em></td>
</tr>
</tbody>
</table>

3. Pronouns of the **Third Person**. (Hindi - *annyā puruśvācak sarvanām*; Assamese - *tṛṭiya puruśvācak sarvanām*)

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

The pronouns of third person are sub-divided into two categories - (a) Proximate and (b) Remote Pronouns in both the languages Hindi and Assamese. The pronouns of both these categories are further divided into two groups in Hindi as (i) General and (ii) Honorific, whereas the Assamese third personal pronouns are further divided into three categories - (i) Inferior, (ii) Polite and (iii) Honorific as done in the second personal pronouns.
The Pronouns of Third Person are as following :-

(a) **Proximate Pronouns**:

<table>
<thead>
<tr>
<th>Language</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>yah</td>
<td>ye</td>
</tr>
<tr>
<td></td>
<td>ye</td>
<td>yelog</td>
</tr>
<tr>
<td>Assamese</td>
<td>i (Mas.), ei (Fem.)</td>
<td>iha't (Mas. &amp; Fem.)</td>
</tr>
<tr>
<td></td>
<td>eoⁿ</td>
<td>eoⁿlok</td>
</tr>
<tr>
<td></td>
<td>ekʰet</td>
<td>ekʰetxakal</td>
</tr>
</tbody>
</table>

(b) **Remote Pronouns**:

<table>
<thead>
<tr>
<th>Language</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>wah</td>
<td>we</td>
</tr>
<tr>
<td></td>
<td>we</td>
<td>welog</td>
</tr>
<tr>
<td>Assamese</td>
<td>xi(Mas.), tāi(Fem.)</td>
<td>xiha't (Mas. &amp; Fem.)</td>
</tr>
<tr>
<td></td>
<td>teoⁿ</td>
<td>teoⁿlok</td>
</tr>
<tr>
<td></td>
<td>tekʰet</td>
<td>tekʰetxakal</td>
</tr>
</tbody>
</table>

It is observed that the first and second personal pronoun in both Hindi and Assamese are similar. But the categorization of third personal pronouns in Hindi and Assamese are done in a different manner. Moreover, all the personal pronouns in Hindi are free of gender distinction, but the third personal inferior pronouns in Assamese are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language.

12.04.05 Etymology of the personal pronouns :-

12.04.05.01 First personal pronoun Hindi ‘mei’ / Assamese ‘mai’ :- From the above discussion it may be concluded that the first personal pronouns - Hindi ‘mei’ and Assamese ‘mai’ both are derivative forms of Apabhramsha Prakrit form ‘mai’.

[Sns. mayā > Pal. mayā > Pkt. mai > Ap. maiⁿ > Hin. meiⁿ, Old Asm. māqi > Mod. Asm. mai]
It will be worth mentioned that the old Assamese first personal pronoun ‘maVi’ is phonetically very near to the Hindi first personal pronoun ‘mei’.

**04.09.05.02 Oblique forms of Hindi ‘mei’ / Assamese ‘maVi’:**

1. The number of the oblique form of the singular first personal pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘mujih’, ‘mujihoe’ and ‘me’. On the other hand the Assamese pronoun ‘maVi’ has only one oblique form ‘mo-’.

2. Unlike the direct form of the singular personal pronoun the origin of the oblique forms in both the languages are different.

3. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘mujih’ has been derived from Sanskrit ‘mavyam’ (sampradâh, ekavacan rûp). Hindi ‘mujihoe’ is derived from the Apabhramsa form ‘mujihoe’ which has come into existence due to the influence of the form ‘tujjhoe’. Another oblique form ‘me’ is derived from the word ‘mamer’.

4. The oblique form of the Assamese singular personal pronoun ‘mo-’ is a derivation of Apabhramsa ‘mahu-’.

**12.04.05.03 Hindi ‘ham’ / Assamese ‘âmi’:**

From the above discussion it may be concluded that the plural first personal pronouns Hindi ‘ham’ and Assamese ‘âmi’ both derived from the same origin i.e. Vedic ‘asme’. The derivation sequence can be showed as following -


**12.04.05.04 Oblique form of Hindi ‘ham’ / Assamese ‘âmi’:**

From the above discussion it may be concluded that the plural first personal oblique forms Hindi and Assamese have been derived in different way.

1. Hindi ‘hamâra’ has been derived from Sanskrit ‘asme + krtakaf’. The derivation sequence can be showed as following -

[Sns. asme + krtakaf > Pal. amha karko > Pkt. amha aro >]
2. Assamese ‘āmā’ has been derived from Sanskrit ‘asmā’. The derivation sequence can be showed as following -

[Ved. asmā” > Sns. asman > Pal. ahmākan > Pkt. amhā > Ap. amhahā >
Old Asm. āmāhā, āmāḫā > Mod. Asm. āmā.]

12.04.05.05 Second personal pronoun Hindi ‘tū’ / Assamese ‘tai’ :-

From the previous discussion the conclusion can be drawn that the second personal singular pronouns Hindi ‘tū’ and Assamese ‘tai’ both have derived from the same origin i.e. Sanskrit ‘twam’.

The derivation sequence can be showed as following -

[Sns. twam > Pal. tway > Pkt. tuway > Ap. tuhā, tuh > Hin. tū]

[Sns. twam > Pal. tway > Pkt. tuway > Ap. tuhā, tah, tairj > Asm. tai]

12.04.05.06 Oblique form of Hindi ‘tū’ / Assamese ‘tai’ :-

1. The number of the oblique form of the singular second personal pronoun in Hindi and Assamese is different. In Hindi there are three oblique forms ‘tu’/, ‘tu’e’ and ‘te’. On the other hand the Assamese pronoun ‘tai’ has only one oblique form ‘to-’.

2. Unlike the direct form of the singular personal pronoun the origin of the oblique forms in both the languages are different.

3. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi ‘muji’ has been derived from Sanskrit ‘mahyam’ (sampradān, ekavacan rūp). Hindi ‘muji’ is derived from the Apabhramsa form ‘mujji’ which has come into existence due to the influence of the form ‘tuji’e’. Another oblique form ‘me’ is derived from the word ‘mamer’.

4. The oblique form of the Assamese singular personal pronon ‘mo-’ is a derivation of Apabhramsa ‘mahu-’.

12.04.05.07 Second personal pronoun Hindi ‘tum’ / Assamese ‘tumi’ :-

From the above discussion it may be concluded that the second personal
singular polite pronouns Hindi ‘tum’ and Assamese ‘tumi’ both derived from the same origin i.e. Vedic ‘yusme’.

The derivation sequence can be showed as following –

[Ved. yusme > Sns. tusme > Pal. tuhme > Pkt. tumhe > Ap. tumhe >
Hin. tum / Asm. tumi]

**12.04.05.08 Oblique form of Hindi ‘tum’/ Assamese ‘tumi’**:–

Unlike the direct form of the second personal singular polite pronoun, the origin of the oblique forms in both Hindi and Assamese are different. Most of the linguists and grammarians of Hindi language agree with the opinion that Hindi oblique form ‘tumha’ has been derived from Vedic ‘yusme + krtakafj’.

The sequence of derivation can be showed as following –

[Ved. yusme + krtakafj > Sns. tusme + krtakafj > Pal. tumhe + karko > Pkt. tumha + karko > Ap. tumha + aro > Hin. tumha + r (Genetive case affix) + ā/e /i (affix to determine number & gender) ]

On the other hand Assamese oblique form ‘tomā’ is derived from Vedic form ‘yusma’. The sequence of derivation can be showed as following –

[Ved. yusma > Sns. tusma > Pal. tuhma > Pkt. tumha > Ap. tumha > Old Asm. tomāhā, tomāsā > Mod. Asm. tomā]

**12.04.05.09 Second personal pronoun Hindi ‘āp’/ Assamese ‘āpuni’**:–

The derivation of second personal pronoun Hindi ‘’ and Assamese ‘’ is different.

There are varied opinions of the scholars for the derivation of Hindi second personal honorific pronoun ‘āp’ of which the following derivational sequence can be mentioned –

1. [San. ātma > Pkt. appa > Hin. āp.]
2. [San. āpta > Pkt. appa > Hin. āp.]
3. [Dvd. appa > Pkt. appa > Hin. āp.]

On the other hand most of the scholars support that Assamese ‘āpuni’ is
derived from the Sanskrit form ‘ātman’ as following –

[Sns. ātman > Pal. āppan > Pkt. āppāṇo > Ap. āppan > Asm. āpun (āpun + i – nominative case affix)]

12.04.05.10 Oblique form of Hindi ‘āp’ / Assamese ‘āpun’ :–

In Hindi there is no oblique form of the Second personal honorific pronoun ‘āp’. After adding the various case affixes it sustains the direct form.

The oblique form of Assamese second personal honorific pronoun ‘āpun’ is ‘āponā’ which have been derived from Sanskrit form ‘ātman’.

[Sns. ātman > Pal. āppan > Pkt. āppāṇo > Ap. āppan > Asm. āpon, āponā.]

12.04.05.11 Third personal proximate singular pronoun Hindi ‘yah’ / Assamese ‘i, ei, eo”, ekhet’ :– The origin of the third personal proximate singular pronoun in Hindi and Assamese are different which are observed as following :

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

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

2. The scholars have different oppinions for the Assamese third personal proximate singular inferior masculine pronoun ‘i’. According to Dr. Banikanta Kakati Assamese ‘i’ can be traced back to the stem ‘eta’. He suggested the possible evolution of Assamese ‘i’ from some M.I.A. from like (inst. nom.) *‘ete’ as following –

[M.I.A. *ete” (inst. nom.) > *ete > *e", e > Asm. i.]

But according to Pt. Kaliram Medhi Assamese ‘i’ is derived from Sanskrit ‘idam’.

3. Supporting the view of prominant linguist Pischel, Dr. Banikanta Kakati says that Assamese third personal proximate singular inferior feminine pronominal stem ‘ei’ is connected with M.I.A. instrumental ‘ete’ of feminine stem ‘ei’ equivalent to O.I.A. *‘eti’ . But according to Pt. Kaliram Medhi Assamese ‘ei’ is derived from Sanskrit ‘etad’.

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4. According to Dr. Banikanta Kakati the origin of the Assamese third personal proximate singular polite pronoun ‘eo’ might be connected with late M.I.A.(Ap.) *‘eha’; the evolutorial sequence might be from O.I.A. *‘ešām’ as following –


5. The Assamese third personal proximate singular honorific pronoun ‘ek’et’ has not been found in old Assamese literature. According to Dr. Banikanta Kakati Assamese ‘ek’et’ is formed and being used since the middle period of Assamese (in the chronicles) as a locative form. The extension of the locative ‘ek’et’ to the honorific pronoun of the third person took place in the beginning of the modern period. The origin of this pronoun is yet to be traced.

12.04.05.12 Oblique form of Hindi ‘yah’ / Assamese ‘i, ei, eo’, ek’et’:

The oblique forms of Hindi and Assamese third personal singular pronouns are of different origin as following:

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

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

2. According to Dr. Dhirendra Verma the ending ‘e’ of Hindi oblique form ‘ise’ is inflectional sign. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the imitation of the forms ‘muf’e’, ‘tuj’e’ etc.

3. In the opinion of Pt. Kaliram Medhi there are two possibilities of the origin of the oblique base ‘iyā’. According to him it might be derived from Sanskrit ‘idam’ or ‘etad’.

[San. idam > Pkt. imassa, iassa > Asm. iyā.]

or

[San. etad > Pkt. iam > Asm. iā, iyā.]

4. Dr. Banikanta Kakati says that the formation of the Assamese oblique base ‘iyā’ is parallel to that of ‘tā’.

5. The Assamese third personal polite singular pronouns ‘eo’ and ‘ek’et’ do not
have any oblique forms.

12.04.05.13 Third personal proximate plural pronoun Hindi ‘ye’ / Assamese ‘iha’t, eo”lok, ek’etxakal’ :-

It is found that the origin of Hindi ‘ye’ is still not clear. The Scholars have difference in their opinion about the derivational sequence of Hindi ‘ye’.

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

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

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


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

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

4. According to Dr. Bholanath Tiwari both of the above opinions have equal possibility of the derivation of Hindi ‘we’.

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

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

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

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

7. The Assamese third personal polite singular pronouns ‘i’, ‘ei’, ‘eo”’ and ‘ek’et’ do not have any oblique forms. To express the plurality the plural affixes directly attach to the original form as ‘iha’t (for both ‘i’ and ‘ei’), ‘eo”lok’ and ‘ek’etxakal’ respectively and the case affixes follow them.


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From the above discussion it is found that there are four oblique forms of Hindi ‘ye’, but for the Assamese third personal pronouns do not have any oblique forms. The case affixes follow the pronouns after attaching the plural terminators ‘ha”t’, ‘lok’, and ‘xakal’ with them.

1. The Hindi oblique forms of the pronoun ‘ye’ are following –

(a) Oblique form of Hindi “ye” – “in” :-

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

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

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

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


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

(b) Oblique form of Hindi “ye” – “inha” :-

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


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

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

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

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

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

According to the opinion of Dr. Hardev Bahri the ‘o’ of Hindi ‘inho’ is same as the plural terminator ‘o’ often used for the nouns. this ‘o’ might have been derived in the sequence as [San. ānām > Pkt. ā"ā"v > Hin. o"].

2. The Assamese third personal pronouns the singular forms are used to denote plurality after attaching the plural affixes with them as ‘i + ha”t = iha”t’, ‘eo” + lok = eo”lok’, and ‘ek”et + xakal = ek”etxakal’.

12.04.05.15 Third personal remote singular pronoun Hindi ‘wah’ / Assamese ‘xi’, ‘tāi’, ‘teo’, ‘tek’et’:

1. The derivation of Hindi ‘wah’ is still not very clear. The opinion of various scholars are as following:

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

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

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

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

(c) Dr. Bholanath Tiwari suggested its derivation from an imaginary Sanskrit form ‘awa’ on the base of Irani language. According to him the derivation sequence might be as follows –

[*awa > *owo > *wo > ou > ohu > wahu > wah.]

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

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3. The derivation of Assamese ‘tāi’ is still not very clear. The opinion of various scholars are as following:

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

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

4. In the opinion of Dr. Banikanta Kakati the Assamese ‘teo’ is derived from Ap. *teha*.

5. According to Dr. Banikanta Kakati ‘ekhef’ and ‘tekhef’ are similar in formation, ‘tekhef’ must have owed its origin to analogy with ‘ekhef’.

12.04.05.16 Oblique form of Hindi ‘wah’/Assamese ‘xi’, ‘tāi’, ‘teo’, ‘tekhef’:

From the above discussion it is found that the origin of the oblique forms of third personal remote singular pronouns of Hindi and Assamese are different.

1. There are two possibilities of derivation of the Hindi oblique form ‘us’ –

(a) Dr. Dhirendra Verma says that if the conception of Sanskrit ‘awa’ is correct then there is possibility if derivation of Hindi ‘us’ form the relative singular form ‘awasya’ of this ‘awa’.

(b) According to Dr. Udaynarayan Tiwari Hindi ‘us’ is derived from Sanskrit ‘amusya’. Dr. Bholanath Tiwari also supports the opinion presented by Dr. Udaynarayan Tiwari.
groups - (i) Proximate and (ii) Remote. The third person in Hindi is further subdivided into two groups - (i) Inferior and (ii) Honorific; whereas the third person in Assamese is sub-divided into three groups - (i) Inferior, (ii) Polite and (iii) Honorific as done in the second person.

The third person include the following pronouns –

(a) Third personal proximate pronouns:

(i) Inferior – Hin. ‘yah’ (Sg.), ‘ye’ (Pl.); As. ‘i’ (Sg., Mas.), ‘ei’ (Sg., Fem.), ‘iha”t’ (Pl. Mas. & Fem.).
(ii) Polite – Hin. Nil; As. ‘eo” (Sg.), ‘eo”lok’ (Pl.).
(iii) Honorific – Hin. ‘ye’ (Sg.), ‘yelog’ (Pl.); As. ‘ek’et’ (Sg.), ‘ek’etxakal’ (Pl.).

(b) Third personal remote pronouns:

(i) Inferior – Hin. ‘wah’ (Sg.), ‘we’ (Pl.); As. ‘xi’ (Sg., Mas.), ‘tāi’ (Sg., Fem.), ‘xiha”t’ (Pl. Mas. & Fem.).
(ii) Polite – Hin. Nil; As. ‘teo” (Sg.), ‘teo”lok’ (Pl.).
(iii) Honorific – Hin. ‘we’ (Sg.), ‘welog’ (Pl.); As. ‘tek’et’ (Sg.), ‘tek’etxakal’ (Pl.).

12.04.06.02 The Number :

It is found that the first personal pronouns in both Hindi and Assamese are different for expressing singularity and plurality, in Hindi – ‘mei” (Sg.); ‘ham’, ‘hamlog’ (Pl.) and in Assamese – ‘mai’ (Sg.); ‘āmi’, ‘āmālok’ (Pl.).

Hindi second personal inferior pronoun ‘tā’ is used in singular number and ‘tum’ is used as the plural of this pronoun. But ‘tum’ is also used in singular number in polite sense and while ‘tum’ is used for singular number, to express plurality a plural affix ‘log’ is attached to form the plural pronoun ‘tumlog’. Similarly, the honorific pronoun ‘āp’ is also used in both singular and plural form. While ‘āp’ is used in singular sense, to express plurality the plural affix ‘log’ is attached to it to form ‘āplog’.
Assamese second personal pronouns are distinctly grouped into three categories—(i) inferior, (ii) polite and (iii) honorific and their usages are specific and limited into their own group. The inferior pronoun ‘tai’ is always used in singular sense and to express plurality of the pronoun the plural affix ‘ha’i’ is attached to form ‘taha’i’. Similarly, the pronoun used in polite sense ‘tumi’ always express singularity and for its plural the plural affix ‘lok’ is attached to it to form ‘tomalok’. The honorific pronoun ‘apuni’ is used in singular sense and to express the plurality the plural affix ‘lok’ is attached to it to form ‘aponalok’.

It will be worth mentioning that for the plurality of Hindi pronoun ‘tī’ another pronoun ‘tum’ is used, which can be used in singular number too. On the other hand for the plurality of its Assamese counterpart ‘tai’ the plural affix ‘-ha’i’ is attached to form ‘taha’i’ and it is always in plural number. In fact, the Hindi pronouns ‘tum’ and ‘ap’ are used in both singular and plural number, whereas their Assamese counterpart ‘tumi’ and ‘apuni’ are always used in singular number.

Hindi third personal proximate pronoun ‘yah’ is used in singular number and ‘ye’ to express its plurality. Similarly, third personal remote pronoun ‘wah’ is used in singular number and ‘we’ to express its plurality. But the pronouns ‘ye’ and ‘we’ are used in singular number also. In such case to express the plurality of these pronouns the plural affix ‘log’ is attached with them to form ‘yelog’ and ‘wellog’.

Assamese third personal proximate pronouns ‘i’, ‘eii’, ‘eo’ and ‘ekhet’ are always used in singular number. To express the plurality of these pronouns the plural affixes ‘-ha’i’, ‘-lok’ and ‘-xakal’ are used to form plural pronouns ‘iha’i’, ‘eo’lok’ and ‘ekhetxakal’.

It will be worth mentioning that in Hindi same pronoun is used in both singular and plural number i.e., ‘ye’ and ‘we’, whereas in Assamese singular and plural pronouns are absolutely different. Moreover, in Hindi only one plural affix ‘lok’ is used to be attached with the singular pronoun to express plurality, whereas in Assamese there are three plural affixes ‘-ha’i’, ‘-lok’ and ‘-xakal’ are used for
inferior, polite and honorific pronouns respectively. In addition to these affixes other plural affixes like ‘-bor’, ‘-bila’ etc may succeed them while expressing plurality of the pronouns.

12.04.06.03 The Gender :

It is found that all the personal pronouns in Hindi are not gender distinctive. The gender of the pronoun is known by the verb forms. The personal pronouns of Assamese except the third personal inferior pronouns are also free from gender distinction. But the gender of the pronouns can not be identified by the verb forms, as they are used in same form for both masculine and feminine gender. The third personal inferior pronouns in Assamese are sub-divided into two groups on the basis of masculinity and femininity, which is a distinct character of Assamese language. Assamese third personal gender specific pronouns are as following :

(a) Third personal proximate pronouns :

‘ɨ’ (Inf., Sg., Mas.), ‘ei’ (Inf., Sg., Fem.), ‘iha’ (Inf., Pl. Mas. & Fem.).

(b) Third personal remote pronouns :

‘ix’ (Inf., Sg., Mas.), ‘tii’ (Inf., Sg., Fem.), ‘xiha’ (Inf., Pl. Mas. & Fem.).

12.04.06.04 The Case :

It is found that both Hindi and Assamese pronouns are commonly inflected for seven cases – (i) Nominative, (ii) Accusative, (iii) Instrumental, (iv) Dative, (v) Ablative, (vi) Genetive and (vii) Locative. There is one more case form i.e., ‘Vocative’ which is not applicable for pronouns. The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental ‘dwar’ which are as following :

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental</td>
<td>se, ke/re dwår</td>
<td>-re, -ere, -di, -r dwār</td>
</tr>
<tr>
<td>(iv) Dative</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loi</td>
</tr>
<tr>
<td>(v) Ablative</td>
<td>se</td>
<td>-r, -ar parā</td>
</tr>
</tbody>
</table>
(vi) Genetive (sambandh) kā, ke, ki -r, -ar
    (rā, re, ri)
(vii) Locative (adhirikaran) me, par -t, -at

In case inflection the case affixes follow some pronoun directly e.g. Hindi : tum + ne = tumne; Assamese : ekhet + -e = ekhte etc. On the other hand in some cases the case affixes attach to the pronouns with their respective oblique forms, such as, Hindi : wah + kā = uskā (wah > us); Assamese : tai + -r = tor (tai > to) etc.

The oblique forms of Hindi personal pronouns that preceeds the case affixes are as following :
   mei° > mujh; ham > hamā; tā > tujh; tum > tumh;
   yah > is; ye > in; wah > us; we > un.

The oblique forms of Assamese personal pronouns that preceeds the case affixes are as following :
   mai > mo-; āmi > āmā-; tai > to-; tumi > tomā-;
   āpuni > āpona-; i > iyā-; xi > tā-.

Hindi personal pronouns that preceeds the case affixes as in original are as following : 'āp'.

Assamese personal pronouns that preceeds the case affixes as in original are as following : ei, eo°, ekhet, tāi, teo°, tekhet.

The zero morph of nominative and accusative case is used with the personal pronouns in both Hindi and Assamese. The instrumental 'dwaaraa' always follows the geinetive affix 'ke' or 're' in Hindi and '-r' or '-ar' in Assamese. Another instrumental case affix 'se' in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genetive '-r' followed by the post position (Anupad) 'parā'.

The genitive case affixes in Hindi are gender distinctive as well as number distinctive also unlike the Assamese case affix which is not gender or number.
oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also male or female of men and animals. Examples of some singular definitives - zan, zani, garaaki, to, taa, ti, khan, khani, daal, daali, paat, sataa, khilaa, kosaa, muthaa, muthi, taar, gas etc.

Distributionally, the Singular definitives are mutually exclusive of the Plural definitives, and suffixed to all nominals including the numerals and pronomininals of the third person.

(ii) The Plural Definitives: The plural definitives form plural of the substantives in Assamese. Like the singular, the plural is also derivational and not grammatical. Assamese verbs have no plural, they are neither derivative nor grammatical. The plural definitives at the same time express plurality and definiteness both. It should be noted that the indefinite plural, or rather simple plurality is expressed by the nominal alone, or by addition of some independent nouns of multitude meaning ‘many’, ‘more’, etc.

Plural definitives are few; and except for one morpheme, viz. ‘-lok’, which is used only with the pronouns, all the morphemes as - bor, bilak, ha’t, xakal etc. are common for both the nouns and the pronouns.

12.04.06.07 The Nouns of personal relationship:

The personal inflection for nouns of relationship is an unique characteristic of Assamese language due to the influence of indegenous tribal languages. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages. The nouns of relationship undergo two sets of inflections, viz.

(i) the inflection for personal pronouns, and

(ii) the inflection for the cases.

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

Sometimes the relational affixes follow the Assamese honorific affix 'deu' attached with the substantive. e.g., pitādewek (pitā - deu - ek → pitādewek), bāidewerā (bāi - deu - erā → bāidewerā), etc.

The case inflection always follows the relational inflection; i.e., the nouns with relational inflection form the base, with or without the definitives following them, for the case inflection. The inflectional sequence may be shown as follows –

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

The nouns of personal relations have inflections for all three persons as shown below:

<table>
<thead>
<tr>
<th>Person</th>
<th>Affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) First Person</td>
<td>-i and φ</td>
</tr>
<tr>
<td>(ii) Second Person (inferior)</td>
<td>-ra and -era</td>
</tr>
<tr>
<td>(iii) Second Person (polite)</td>
<td>-rā and -erā</td>
</tr>
<tr>
<td>(iv) Second Person (honorific)</td>
<td>-k and -ek</td>
</tr>
<tr>
<td>(v) Third Person (all)</td>
<td>-k and -ek</td>
</tr>
</tbody>
</table>

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

\[
\text{pita} \rightarrow \text{mor pita-i (my father)}
\]
\[
\text{lorā} \rightarrow \text{mor lorā-φ (my son), etc.}
\]

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

(a) With the second personal pronouns (inferior) 'tai' and 'taha''r' the nouns of personal relations becomes inflected by addition of the relational affix '-ra' joining after the words ending with vowel sound 'ā' and by the affix '-era' joining after the words ending in consonants and elsewhere. Inflection of
nouns of relationship with the second personal (inferior) pronouns:—

pita → tor pita-ra (your father)
mahi → taha’tar mahi-era (your mother’s younger sister)

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

mā → tomār mā-ṛa. (your mother)
kura → tomalokar kura-era. (wife of your father’s younger brother)

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

dāḍā → āponār dāḍa-k. (your elder brother)
nabou → āponār nabou-ek. (your elder brother’s wife.)

3) With the third personal pronouns — ‘i’, ‘ei’, ‘xi’, ‘tai’, ‘eo’, ‘teo’, ‘ek’et’, ‘tek’et’, ‘iha’r’, ‘xiha’r’, ‘eo’lok’, ‘teo’lok’, ‘ek’etxakal’, ‘tek’etxakal’, the nouns of personal relations inflected by the relational affixes ‘−k’ and ‘−ek’. The words becomes inflected by the affix ‘-k’ joining after the words ending with vowel sound ‘a’ and by the affix ‘-ek’ joining after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the second personal (honorific) pronouns:—

bāi → iyār bāi-ek (= bāiek). (his brother)
bhatizā → teo’r bhatizā-k. (his/her brother’s son)
nanad → iha’tar nanad-ek. (their husband’s younger sister)
deor → teo’lokar deor-ek. (their husband’s brother)
As it is mentioned earlier that the case inflection always follows the relational inflection; i.e., the words with relational inflection form the base, with or without the definitives following them, for the case inflection. For example,

\[ tāk~deutāke\, (deuta-k-e)\, etā\, kalam\, dic\, e. \] [His father gave him a pen.]

\[ tomār\, mārāloi\, (mā-rā-loi)\, ek\, ini\, niyā. \] [Take this for your mother.]

\[ eo"lokār\, zo"wāyezane\, (zo"wāi-ek-zan-e)\, etā\, k"abar\, ănic\, e. \] [Their son-in-law brought a message.]

\[ tek"etxakalar\, āitākgarākaye\, (āitā-k-garāk-e)\, b"āl\, rānd\, iba\, zāne. \] [Their grandmother knows how to cook very tasty food.]

While showing the plurality of the nouns of relationship the plural suffix is joined with them which follows the relational affix and comes before the case affix. e.g., āitākha"tar\, (āitā-k-ha-t-ar), b"āiyebilākak\, (b"āi-ek-bilāk-ak), etc.

12.04.07 The Usages of the Personal Pronouns:

The usages of the Hindi and Assamese personal pronouns are found as following –

12.04.07.01 Usages of the first personal pronouns:–

(i) The first personal singular pronoun in Hindi is ‘maim’ and that of in Assamese is ‘maf’.

(ii) To express the plurality of the Hindi first personal singular pronoun ‘maim’ and the Assamese first personal singular pronoun ‘maf’ the pronouns ‘ham’ and ‘āmi’ are used in Hindi and Assamese language respectively.

(iii) In some cases the first personal plural pronouns, Hindi ‘ham’ and Assamese ‘āmi’ both are used in singular sense also to express authority or superiority etc. by social leaders, writers, editors etc.

(iv) If Hindi ‘ham’ and Assamese ‘āmi’ are used in singular sense then to express plurality of the pronoun a plural affix is attached with the respective pronoun. The plural affix ‘log’ is attached with Hindi ‘ham’ forming ‘hamlog’ and ‘lok’ is attached with Assamese ‘āmi’ forming ‘āmālok’.

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(v) The oblique forms used for case inflection of first personal singular pronouns Hindi ‘meim’ and Assamese ‘mai’ are ‘mujh’ and ‘mo’ respectively.

(vi) The oblique form of the Hindi first personal plural pronoun ‘ham’ is ‘hamā’ and that of the Assamese first personal pronoun ‘āmi’ is ‘āmā’

(vii) In both the languages Hindi and Assamese, the first personal pronouns, both the singular and plural, are used irrespective of gender distinction.

(viii) In case of case inflection, the first personal singular pronouns Hindi ‘mai’ and Assamese ‘mai’ do not take any oblique form for nominative case inflection. In the subsequent cases the respective case affixes are attached with the oblique forms of the pronouns i.e. ‘mujh’ of Hindi ‘mai’ and ‘mo’ of Assamese ‘mai’.

12.04.07.02 Usages of the second personal pronouns:

(i) There are three categories of second personal pronouns in both Hindi and Assamese as inferior, polite and honorific. The pronouns in each category are as following:

(a) Inferior - Hindi ‘tu’ (Sg.), ‘tum’ (Pl.); Assamese ‘tai’ (Sg.), ‘taha’ (Pl.).

(b) Polite - Hindi ‘tum’ (Sg.), ‘tumlog’, ‘āp’ (Pl.); Assamese ‘tumi’ (Sg.), ‘tomālok’ (Pl.).

(c) Honorific - Hindi ‘āp’ (Sg.), ‘āplog’ (Pl.); Assamese ‘āpunī’ (Sg.), ‘āponālok’ (Pl.).

(ii) In Hindi the second personal pronoun ‘tum’ is used in singular number in polite sense as well as in plural number to express the plurality of the inferior pronoun ‘tu’. Whenever the pronoun ‘tum’ is used in singular number generally ‘tumlog’ and sometimes ‘āp’ is used to express its plurality. Again, when the pronoun ‘āp’ is used in singular number in honorific sense, ‘āplog’ is used to express its plurality.

(iii) To express the plurality of the second personal singular pronouns instead of using a different form, a plural affix is attached to the original form, e.g. a plural affix ‘ha’ is attached with ‘ta-’ i.e., the oblique form of the pronoun ‘tai’ to form ‘taha’ and another plural affix ‘lok’ is annexed to the oblique forms ‘tomā’ and
"āponā" instead of the original pronouns 'tumi' and 'āpunī' forming 'tomālok' and 'āponālok'.

(iv) The Hindi second personal pronouns 'tum' and 'āp' are used in singular as well as in plural number also. But their respective Assamese counterparts 'Tumi' and 'Aapuni' are never used to express plurality.

(v) In both the languages i.e., Hindi and Assamese, the second personal pronouns, both the singular and plural and also the inferior, polite and honorific pronouns are used irrespective of gender distinction.

(vi) In both the languages i.e., Hindi and Assamese, the verb forms used with the second personal pronouns, i.e., inferior – Hindi 'tū'; Assamese 'taį', and polite – Hindi 'tum'; Assamese 'tumi', are distinct in each category.

(vii) In both the languages i.e., Hindi and Assamese, the honorific pronouns – Hindi 'āp'; Assamese 'āpunī' though included in second person, they do not take the second personal verb forms, instead they always take the third personal verb forms.

12.04.07.03 Usages of the third personal pronouns :-

(i) The third personal pronouns are divided into two broad categories as proximate and remote in both Hindi and Assamese. In Hindi the proximate and remote pronouns are further divided into two categories – general and honorific; whereas in Assamese the proximate and remote pronouns are further divided into three categories – inferior, polite and honorific like second personal pronouns.

e.g., -

(a) Proximate – Hindi – General – ‘yah’(Sg.), ‘ye’(Pl.)
   Honorific – ‘ye’(Sg.), ‘velog’(Pl.)
   Assamese – Inferior – ‘i’(Sg., Mas.), ‘ei’(Sg., Fem); ‘iha’r’(Pl.)
   Polite – ‘eo”((Sg.)); ‘eo”lok’(Pl.)
   Honorific – ‘ek’et’(Sg.); ‘ek’txakal’(Pl.).

(b) Remote – Hindi – General – ‘wah’(Sg.), ‘we’(Pl.)
   Honorific – ‘we’(Sg.), ‘welog’(Pl.)
Assamese - Inferior - ‘xf(Sg., Mas.), ‘taf(Sg., Fem); ‘xiha’r(Pl.)

Polite - ‘teo’m((Sg.)); ‘teo’lok’(Pl.)

Honorific - ‘tek’et’(Sg.); ‘tek’etxakal’(Pl.).

(ii) It is clear from the above chart that the number of third personal pronouns in Hindi is comparatively less than that of in Assamese.

(iii) To express the plurality of Hindi third personal pronouns different pronominal forms are used instead of attaching plural affixes to the original pronominal form directly or to the oblique forms, as ‘yah’(Sg.), ‘ye’(Pl.) and ‘wah’(Sg.), ‘we’(Pl.).

(iv) In Assamese to express plurality of the third personal inferior pronouns – ‘i’, ‘ei’, ‘xi’ and ‘tai’ the plural affix ‘ha’r is annexed to form ‘iha’r, ‘xiha’r’; similarly the plural affix ‘lok’ is attached with the third personal polite pronouns – ‘eo’m, ‘teo’m to form ‘eo’lok’ and ‘teo’lok’: and the plural affix ‘xakal’ is attached with the third personal honorific pronouns – ‘ek’et’ and ‘tek’et’ to form ‘ek’etxakal’ and ‘tek’etxakal’ instead of using different pronominal forms like Hindi.

(v) All the third personal pronouns in Hindi are free of gender distinction. But in Assamese the pronouns of third personal inferior category are gender specific, e.g., – ‘i’(Sg., Mas.), ‘ei’(Sg., Fem); ‘xi’(Sg., Mas.), ‘tai’(Sg., Fem), which is a distinguishing characteristic of Assamese language.

(vi) For the case inflection of the Hindi third personal pronouns ‘yah’, ‘ye’, ‘wah’, ‘we’ the case affixes are attached with their respective oblique forms ‘is’, ‘in’, ‘us’, ‘un’. In Assamese, for the case inflection of the third personal pronouns ‘i’, ‘ei’, ‘xi’, ‘tai’, ‘eo’m, ‘teo’m, ‘ek’et’, ‘tek’et’ ; ‘iha’r, ‘xiha’r’, ‘eo’lok’, ‘teo’lok’, ‘ek’etxakal’, ‘tek’etxakal’, the case affixes are attached with the oblique forms ‘iyä’, ‘tä’ of the respective pronouns ‘i’, and ‘xi’ and with all other remaining pronouns they are attached directly with their original forms.

(vii) The verbal forms attached with the Hindi third personal pronouns are number

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and gender distinctive, e.g., –

‘yah kʰātā hai’ (Sg., Mas.), ‘ye kʰāte hai’ (Pl., Mas.)

‘yah kʰātī hai’ (Sg., Fem.), ‘ye kʰātī hai’ (Pl., Fem.)

‘wah kʰātā hai’ (Sg., Mas.), ‘we kʰāte hai’ (Pl., Mas.)

‘wah kʰātī hai’ (Sg., Fem.), ‘we kʰātī hai’ (Pl., Fem.)

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

‘i kʰāy’ (Sg., Mas.), ‘ei kʰāy’ (Sg., Fem.), ‘ihauste kʰāy’ (Pl., Mas., Fem.)

‘xi kʰāy’ (Sg., Mas.), ‘tāi kʰāy’ (Sg., Fem.), ‘xihauste kʰāy’ (Pl., Mas., Fem.)

etc.

After the personal pronouns there come the demonstrative pronouns which occupy the second largest area in the field of pronouns. The fifth chapter of the present thesis contains a detailed study of the demonstrative pronouns of Hindi and Assamese and the following paragraphs give a brief outcome of the study.

12.05 The Demonstrative Pronouns: – The fifth chapter includes the detailed discussion of the Demonstrative Pronouns (Nishchayvachak Sarvanam) of Hindi and Assamese. The nomenclature, definition and essence of the Demonstrative Pronouns are discussed in the beginning. The Third Personal Pronouns also behave like Demonstrative Pronouns both in singular and plural forms. The Demonstrative Pronouns of both the languages discussed in this chapter are listed as follows: –

A. The Demonstrative Pronouns of Hindi: –

(a) Proximate Demonstrative: yah (sg.), ye (pl.).

(b) Remote Demonstrative: wah (sg.), we (pl.)

B. The Demonstrative Pronouns of Assamese: –

(a) Proximate Demonstrative: i (inf., mas., sg.), ei (inf., fem., sg.), i-hant (inf., mas./fem., pl.) ; ei-to (neu., sg.), eiaa (neu., sg.), ei-bor /ei-bilaak (neu., pl.) ; eon (pol.,
mas./fem., sg.), eon-lok / eon-bilaak (pol., mas./fem., pl.); ekhet (hon., mas./fem., sg.), ekhet-xakal (pol., mas./fem., pl.).


The sub-classification, etymology and discussion with reference to various grammatical categories—case, number, gender, person, verb etc. of the Demonstrative Pronouns of Hindi and Assamese also are taken up here. The grammatical categories attached with Assamese personal pronouns i.e. the definitives and the inflection of the nouns of relationship, are used with the Demonstrative Pronouns too. Moreover, the meaning and usages of the Demonstrative Pronouns in both the languages with examples quoted from the published textual materials and also from the use in day-to-day life also have been included.

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

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

(i) 'This' — (Hin. 'yah',; As. 'i', 'ei', 'eo', 'ekhet'.)
(ii) 'These' — (Hin. 'ye', 'yelog'; As. 'iha', 'eo'lok', 'ekhetxakal'.)
(i) 'That' — (Hin. 'wah'; As. 'xi', 'tai', 'teo', 'tekhet'; 'xei', 'xau', 'xauwā')
(ii) 'Those' — (Hin. 'we', 'welog'; As. 'xiha', 'teo'lok', 'tekhetxakal'; 'xeibor', 'xaubor' etc.),

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

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

The characteristics of the demonstrative pronouns can be listed as follows—

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

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

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

"निकायवाचक सरवाणम्: कहन्या लिखे ने के समय कहन्वाले या लिख्वाले ने किनक्वात्वित् या दूरवात्, स्तंक्रित हो या कालक्रित, किसी व्यक्ति, वस्तु अपिवा गतत्वपार अधि का तत्ता एकवात् बाहुवकाह को वन्य फाब्दो ने स्तान पर उन्कानु निक्यात्मक को नाराने के ल्ये, अतिवा साज्नाय फाब्दो ने अतिरिक्त पूर्वावाति या परवातिं साज्नाय उपवायो ने स्तान पर बत्र जो सरवाणम प्रयुक्त किया"
12.05.03 Essence of the demonstrative pronoun:

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

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

It would be worth mentioned that when the speech is produced in written form then instead of the speaker and listener we have to say writer and reader respectively as per the activity performed.

12.05.04 Sub-classification of the demonstrative pronoun:

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

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

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

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

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

(i) Proximate demonstrative pronoun (samipvarti niṣćayvācak sarvanām) –

Hin. – yah (direct form, sg.), is (oblique form, sg.) [This (sg.)];

ye (direct form, pl.), in (oblique form, pl.) [These (pl.).]

Asm. – i (to/zan/zani/khan, etc.), ei (to/zan/zani/khan, etc.) [This / It (sg.)];

ibor,ibilak, eibor, eibilak, eixakal, etc. [These (pl.).]

(ii) Remote demonstrative pronoun (durvarti niṣćayvācak sarvanām) –

Hin. – wah (direct form, sg.), us (oblique form, sg.) [That (sg.)];

we (direct form, pl.), un (oblique form, pl.) [Those (pl.).]

Asm. – xi (to/zan/zani/khan, etc.), xe (to/zan/zani/khan, etc.) [That (sg.)];

xibor, xibilak, xeibor, xeibilak, xeixakal, etc. [These (pl.).]

(iii) More remote demonstrative pronoun (adhik durvarti niṣćayvācak sarvanām)

Hin. – Nil

Asm. – xe (to/zan/zani/khan, etc.), xou (to/zan/zani/khan, etc.) [That (sg.)];

xeibor, xoubilak, etc. [These (pl.).]

12.05.05 Etymology of the Demonstrative Pronouns:–

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

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

2. The scholars have different opinions for the Assamese proximate singular demonstrative pronoun ‘i’. According to Dr. Banikanta Kakati Assamese ‘i’ can be traced back to the stem ‘eta’. He suggested the possible evolution of Assamese ‘i’.
from some M.I.A. from like (inst. nom.) *‘ete’.

But according to Pt. Kaliram Medhi Assamese ‘i’ is derived from Sanskrit ‘idam’.

3. Supporting the view of prominent linguist Pischel, Dr. Banikanta Kakati says that Assamese proximate singular pronominal stem ‘ei’ is connected with M.I.A. instrumental ‘eie’ of the stem ‘ei’ is equivalent to O.I.A. *‘eti’. But according to Pt. Kaliram Medhi Assamese ‘ei’ is derived from Sanskrit ‘etad’.

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

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

1. According to Dr. Suniti Kumar Chattajee and Dr. Bholanath Tiwari Hindi ‘is’ which is the oblique form of Hindi ‘yah’ is derived from Sanskrit ‘etasya’.
2. According to Dr. Dhirendra Verma the ending ‘e’ of Hindi oblique form ‘ise’ is inflectional sign. In the opinion of Dr. Bholanath Tiwari Hindi ‘ise’ is developed on the imitation of the forms ‘mujhe’, ‘itujhe’ etc.
3. The Assamese proximate demonstrative pronouns ‘i’ and ‘ei’ do not have any oblique forms.

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

It is found that the origin of Hindi ‘ye’ is still not clear. The Scholars have difference in their opinion about the derivational sequence of Hindi ‘ye’.

1. According to Pt. Kamtaprasad Guru Hindi ‘ye’ is derived from Sanskrit ‘eśafi’.
2. In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘ye’ is derived from Sanskrit ‘eteif’.
3. According to Hornle and Dr. Dhirendra Verma Hindi ‘ye’ is derived from Sanskrit ‘ete’(prat’ama vahuvacan rūp).
4. According to Dr. Bholanath Tiwari both of the above opinions have equal possibility of the derivation of Hindi ‘we’.

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

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

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

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

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

The Hindi oblique forms of the pronoun ‘ye’ are following –

(a) Oblique form of Hindi “ye” – “in”:

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

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

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

4. According to the opinion of Dr. Bholanath Tiwari the derivational sequence of Hindi oblique form ‘in’ is still not clear.
According to Dr. Udaynarayan Tiwari Hindi ‘inha’ is a declined form of Vedic ‘etāśām’.

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

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

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

According to the opinion of Dr. Hardev Bahri the ‘o’ of Hindi ‘inho’ is same as the plural terminator ‘o’ often used for the nouns. This ‘o’ might have been derived in the sequence as [San. ānām > Pkt. ānāv > Hin. o”].

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

1. The derivation of Hindi ‘wah’ is still not very clear. The opinion of various scholars are as following:
   (a) According to Pt. Kamataprasad Guru Hindi ‘wah’ is derived from Sanskrit ‘waf’.
   (b) Dr. Udaynarayan Tiwari says that Hindi ‘wah’ is derived from Sanskrit ‘asau’.
   (c) Dr. Bholanath Tiwari suggested its derivation from an imaginary Sanskrit form ‘awa’ on the base of Irani language. According to him the derivation sequence might be as follows –

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

3. According to Dr. Banikanta Kakati 'xei' are must have owed its origin to analogy with 'ekhet'.

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

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

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

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

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

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

   From the above discussion it is found that the origin of the oblique forms of remote singular demonstrative pronouns of Hindi and Assamese are different.

1. There are two possibilities of derivation of the Hindi oblique form 'us' –

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

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

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

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

1. The derivation of Hindi ‘we’ is still not clear.
   (a) According to Pt. Kamataprasad Guru Hindi ‘we’ is derived from Sanskrit ‘saM’.
   (b) In the opinion of Dr. Suniti Kr. Charutjee Hindi ‘we’ is derived from Sanskrit ‘awebhifi’.
   (c) According to Dr. Udaynarayan Tiwari there is a possibility of derivation of Hindi ‘we’ from Sanskrit ‘ebhifi’.
   (d) Dr. Bholanath Tiwari supports the opinion of Dr. Dhirendra Verma that the derivation of Hindi ‘we’ is still not clear.

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

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

1. Hindi ‘un’ is still not clear.
   (a) According to Dr. Dhirendra Verma the derivation of Hindi ‘un’ is still not clear.
   (b) Kishoridas *Vajpayee says that ‘un’ is derived from the form ‘wah’ followed by plural termination ‘na’.
   (c) According to the opinion of Dr. Udaynarayan Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amusyam’.
   (d) According to the opinion of Dr. Bholanath Tiwari Hindi ‘un’ is derived form the Sanskrit form ‘amun’.

2. There are differences in the opinions of various scholars regarding the origin of Hindi ‘unhe’.
   (a) According to Dr. Dhirendra Verma Hindi ‘unhe’ is declined form of ‘un’.
   (b) In the opinion of Dr. Bholanath Tiwari Hindi ‘unhe’ is derived from Apabhramsha form ‘unha’ on the basis of ‘hame’, ‘tumhe’ etc.

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

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

12.05.06 Demonstrative Pronoun and various grammatical categories:

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

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

12.05.06.02 Demonstrative Pronoun and Number:–

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

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

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

It will be worth mentioning that in Hindi same pronoun is used in both singular and plural number i.e., ‘ye’ and ‘we’, whereas in Assamese singular and plural pronouns are same, only the definitives added to them according to number are different. Moreover, in Hindi only one plural affix ‘lok’ is used to be attached with the singular pronoun to express plurality, whereas in Assamese there are many plural affixes ‘-hāl’, ‘-makʰa’, ‘-zāk’, ‘-bor’, ‘-bilāk’, ‘-xakal’, etc. are used.
12.05.06.03 Demonstrative Pronoun and Gender:

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

It is found that all the demonstrative pronouns in Hindi are not gender distinctive, i.e., they are used for both masculine and feminine gender. The gender of the pronoun is known by the verb forms. The demonstrative pronouns in Assamese are also free from gender distinction. But the gender of the pronouns cannot be identified by the verb forms, as they are used in same form for both masculine and feminine gender. In Assamese gender can be identified by the definitive attached with the pronoun or from the context.

12.05.06.04 Demonstrative Pronoun and Case:

It is found that both Hindi and Assamese pronouns are commonly inflected for seven cases — (i) Nominative, (ii) Accusative, (iii) Instrumental, (iv) Dative, (v) Ablative, (vi) Genetive and (vii) Locative. There is one more case form i.e., ‘Vocative’ which is not applicable for pronouns. The Hindi and Assamese name of cases and the case affixes of Hindi and Assamese are obviously different except instrumental ‘dwaaraa’ which are as following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental</td>
<td>se, kelre dwārā</td>
<td>-re, -ere, -di, -r dwāra</td>
</tr>
<tr>
<td>(iv) Dative</td>
<td>ko, kelre liye</td>
<td>-k, -ak, -loi</td>
</tr>
<tr>
<td>(v) Ablative</td>
<td>se</td>
<td>-r, -ar parā</td>
</tr>
<tr>
<td>(vi) Genetive</td>
<td>kā, ke, kə</td>
<td>-r, -ar</td>
</tr>
<tr>
<td></td>
<td>(rā, re, ri)</td>
<td></td>
</tr>
<tr>
<td>(vii) Locative</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

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

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

The zero morph of nominative case is used with the demonstrative pronouns in both Hindi and Assamese. The instrumental 'dwaara' always follows the genitive affix 'ke' or 're' in Hindi and '-r' or '-ar' in Assamese. Another instrumental case affix 'se' in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genitive '-r' followed by the post position (Anupad) 'parā'.

The genitive case affixes in Hindi are gender distinctive as well as number distinctive also, unlike the Assamese case affix which is not gender or number distinctive. The Hindi demonstrative pronouns that preceeds the genitive case affixes 'kā', 'ke', 'kr'.

There are two locative case affixes in Hindi 'me' and 'par', of which the former indicates the location of an object to be inside of anything and the later indicates the same to be on of that thing. In Assamese there is only one locative case affix and thus this type of distinction like Hindi is not observed.

**12.05.06.05 Demonstrative Pronoun and Verb**

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

i) Verb form used with the pronouns 'yah' and 'wah',

ii) Verb form used with the pronouns 'ye' and 'we'.

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

In Hindi, verb forms vary according to the number and gender i.e., from singular to plural and masculine to feminine. On the other hand, in Assamese verb
(ii) by taking affixe the affix 'ne', if the verb is in past tense and in the categories of 'sāmānaya bhūt', 'āsanna bhūt', 'pūrṇa bhūt' and 'sandigdhā bhūt', which follows the declined form of the pronoun 'yah' as 'is-', 'ye' as 'inho-', 'wah' as 'us-' and 'we' as 'unho-'.

(b) In accusative case two declined forms 'ise' and 'isko' for 'yah'; 'inhe-' and 'inko-' for 'ye'; 'use' and 'usko' for 'wah'; 'unhe-' and 'unko-' for 'we' are found.

(c) In instrumental, dative, ablative and locative cases the respective case affixes are attached to the oblique forms of the demonstrative pronouns.

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

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

For the other verbs used with the pronoun 'yah' and 'wah' the verbal affixes 'tā', 'gā', 'yā' and 'ṭhā' are attached to the verbal stem and used to express different tenses. On the other hand, with the pronoun 'ye' and 'we' the verbal affixes 'te', 'ge', 'ye' and 'ṭe' are attached to the verbal stem.

12.05.07.02 Usages of Assamese Demonstratives Pronouns 'ī', 'ei', 'xi', 'xei' and 'xau' :-

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

2. On the other hand 'xi' and 'xei' are remote pronouns used to refer personal as well as non-personal noun at a distance to the speaker or writer at the time of speaking with a sense of certainty.
3. In Assamese there is another pronoun ‘xau’ which is used to refer a noun far away from the speaker or writer.

4. With the demonstrative pronouns ‘i’, ‘ei’, ‘xī’, ‘xei’ and ‘xau’ the singular definitives ‘-ti’/’-to’/’-khan’/’-gacb’, etc. is attached to refer non-personal nouns according to the number.

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

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

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

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

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

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

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

The demonstrative pronouns and the indefinite pronouns both occupy very important place in the grammar as the first one indicate the definiteness of a specific noun whereas the other refers to an unspecified noun. Therefore, it is necessary to study the indefinite pronouns as well after the demonstrative pronouns. The sixth chapter of the present thesis contains a detailed study of the indefinite pronouns of
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Hindi and Assamese and the following paragraphs give a brief outcome of the study.

12.06 The Indefinite Pronouns:– The sixth chapter contains the detailed discussion of the Indefinite Pronouns (Anishchayvachak Sarvanam) of Hindi and Assamese. The nomenclature, definition and essence of the Indefinite Pronouns are discussed in the beginning. The Indefinite Pronouns of both the languages discussed in this chapter are listed as follows:

A. The Indefinite Pronouns of Hindi:– koyee - somebody/anybody (per., sg.), kuchh - something/anything (mat., sg.).

B. The Indefinite Pronouns of Assamese:– kono - nobody (per., sg.), keo - nobody (per., sg.), kono-kono (per., pl.), konobaa - somebody (per., sg.), konobaa-konobaa (per., pl.), kibaa - something (mat., sg./pl.), kihabaa - something (mat./animal, sg./pl.), eko - nothing (mat. sg./pl.).

The sub-classification, etymology and discussion with reference to various grammatical categories – case, number, gender, person, verb etc. of the Indefinite Pronouns of Hindi and Assamese also are taken up here. The grammatical category i.e. the definitives is also attached with the indefinite pronouns. The meaning and usages of the Indefinite Pronouns in both the languages with examples quoted from the published textual materials and also from the use in day-to-day life also have been included.

12.06.01 The Meaning of the Indefinite Pronoun:–

It is found that the meaning of Indefinite Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory. An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects, or places.

There may be a situation such that a person is doing something, but it cannot be said definitely who the person is or what the event is that he is doing. Since the noun word for that person or event is not specified it cannot be substituted by a personal or demonstrative pronoun. In such a situation we have to use some specific type of pronouns to substitute the unspecified noun word(s). The pronouns used for
the respective case affixes follow.

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

The zero morph of nominative case is used with the demonstrative pronouns in both Hindi and Assamese. The instrumental ‘dwaaraa’ always follows the geneitve affix ‘*ke*’ or ‘*re*’ in Hindi and ‘*r*’ or ‘*-ar*’ in Assamese. Another instrumental case affix ‘*se*’ in Hindi is also used for ablative case also. In Assamese the ablative case is formed by the genetive ‘*-r*’ followed by the post position (Anupad) ‘*parā*’.

The genitive case affixes in Hindi are gender distinctive as well as number distinctive also, unlike the Assamese case affix which is not gender or number distinctive. The Hindi demonstrative pronouns that preceeds the genitive case affixes ‘*kā*, ‘*ke*, ‘*ki*’.

There are two locative case affixes in Hindi ‘*me*’ and ‘*par*’, of which the former indicates the location of an object to be inside of anything and the later indicates the same to be on of that thing. In Assmesee there is only one locative case affix and thus this type of distinction like Hindi is not observed.

12.05.06.05 Demonstrative Pronoun and Verb :–

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

i) Verb form used with the pronouns ‘*yah*’ and ‘*wah*’,

ii) Verb form used with the pronouns ‘*ye*’ and ‘*we*’.

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

In Hindi, verb forms vary according to the number and gender i.e., from singular to plural and masculine to faminine. On the other hand, in Assamese verb
forms are not number or gender specific, i.e., same verb forms are used for both singular and plural number as well as for masculine and feminine gender, even for common and neuter gender too. Therefore, the number and gender of the Hindi pronouns are indicated by the verb form which is associated with the pronoun whereas the number of the pronoun is determined by the plural affix attached with that and the gender can be known by the context.

12.05.06.06 Demonstrative Pronoun and Definitives :-

The use of the definitives is a unique feature of Assamese language which is not observed in any other Indo-Aryan languages like Sanskrit, Bengali, Hindi, Marathi and also in the Dravidian languages like Tamil, Telugu etc. But this characteristic is observed in many tribal languages in Assam. A large number of definitives are used in Assamese. According to Kaliram Medhi this peculiarity of Assamese language is borrowed principally from the Bodo group. Different definitives are used for different objects in Assamese as in the Bodo languages.

The definitives function in two ways :-

(i) as number morphemes and

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

There are two sets of definitives in Assamese language, (i) Singular Definitives and (ii) Plural Definitives.

(i) The Singular Definitives :- The Singular definitives are larger in number, and besides expressing singularity or single units and definitness, they always convey some additional sense whether an object referred to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also male or female of men and animals. Examples of some singular definitives – zan, zani, garaaki, to, taa, ti, khan, khani, daal, daali, paat, sataa, khilaa, kosaa, muthaa, muthi, taar, gas etc.

Distributionally, the Singular definitives are mutually exclusive of the Plural definitives, and suffixed to all nominals including the numerals and demonstrative.
(ii) The Plural Definitives: - The plural definitives form plural of the substantives in Assamese. Like the singular, the plural is also derivational and not grammatical. Assamese verbs have no plural, they are neither derivative nor grammatical. The plural definitives at the same time express plurality and definiteness both. It should be noted that the indefinite plural, or rather simple plurality is expressed by the nominal alone, or by addition of some independent nouns of multitude meaning 'many', 'more', etc.

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

12.05.06.07 Demonstrative Pronoun and the Nouns of Personal Relation :-

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

(i) the inflection for demonstrative pronouns, and

(ii) the inflection for the cases.


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

\[
\begin{align*}
    b^{bāi} & \rightarrow \text{itor } b^{bāi-ek} \text{. (this man’s brother)} \\
    b^{batizā} & \rightarrow \text{xitor } b^{batizā-k} \text{. (that man’s brother’s son)} \\
    \text{nanad} & \rightarrow \text{eizanr nanad-ek} \text{. (this woman’s husband’s younger sister)} \\
    \text{deor} & \rightarrow \text{xeizanr deor-ek} \text{. (that woman’s husband’s younger brother)}
\end{align*}
\]

The case inflection always follows the relational inflection; i.e., the nouns with relational inflection form the base, with or without the definitives following them, for the case inflection. The inflectional sequence may be shown as follows –

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

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

\[
\begin{align*}
    \text{tāk deutāke (deuta-ke) etā kalam dic^h-e. [His father gave him a pen.]} \\
    \text{tomār mārāloi (mā-rā-loi) eik^hini niyā. [Take this for your mother.]} \\
    \text{eo^lokār zo^wāyekzāne (zo^wāi-ek-za^n-e) etā k^habar ānic^h-e. [Their son-in-law brought a message.]} \\
    \text{tek^hēxakalar āitākgarākaye (āitā-k-garākt-e) b^hāl rānd^hība zānē.}
\end{align*}
\]
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[Their grandmother knows how to cook very tasty food.]

While showing the plurality of the nouns of relationship the plural suffix is joined with them which follows the relational affix and comes before the case affix. e.g., ōtākha’tar (ōtā-k-ha’t-ar), bāiyekebilākak (bāi-ek-bilāk-ak), etc.

Sometimes the relational affixes follow the Assamese honorific affix ‘deu’ attached with the substantive. e.g., pitādeuwek (pitā-deu-ek → pitādeuwek), bāideuwek (bāi-deu-ek → bāideuwek), etc.

12.05.07 The Usages of the Demonstrative Pronouns: The usages of Hindi and Assamese demonstrative pronouns are as following—

12.05.07.01 Usages of Hindi Demonstratives Pronouns ‘yah’, ‘ye’, ‘wah’, ‘we’:

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

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

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

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

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

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

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(ii) by taking affix the affix ‘ne’, if the verb is in past tense and in the
categories of ‘sāmānya b̄ūt’, ‘āsanna b̄ūt’, ‘pūrna b̄ūt’ and ‘sandidk̄a b̄ūt’,
which follows the declined form of the pronoun ‘yah’ as ‘is’-, ‘ye’ as ‘in hon’-
and ‘wah’ as ‘us’- and ‘we’ as ‘un hon’-.

(b) In accusative case two declined forms ‘ise’ and ‘isko’ for ‘yah’; ‘in hon’-
and ‘inko’- for ‘ye’; ‘use’ and ‘us ko’ for ‘wah’; ‘un hon’- and ‘unko’- for ‘we’ are
found.

(c) In instrumental, dative, ablative and locative cases the respective case affixes are
attached to the oblique forms of the demonstrative pronouns.

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

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

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

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

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

2. On the other hand ‘xi’ and ‘xei’ are remote pronouns used to refer personal as
well as non-personal noun at a distance to the speaker or writer at the time of
speaking with a sense of certainty.
3. In Assamese there is another pronoun 'xau' which is used to refer a noun far away from the speaker or writer.

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

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

6. To express the plurality of the demonstrative pronouns the plural definitives 'bor', 'bilak', 'zak', 'mak', etc. are attached with them in familiar sense and 'xakal' in honorific sense.

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

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

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

   (i) For the verb 'ha' (to be) the demonstrative pronouns take the form 'hay' as 'eito hay', 'xeizan hay', 'xaugaraki hay' etc. But generally the verb form remain ommitted in the speech.

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

The demonstrative pronouns and the indefinite pronouns both occupy very important place in the grammar as the first one indicate the definiteness of a specific noun whereas the other refers to an unspecified noun. Therefore, it is necessary to study the indefinite pronouns as well after the demonstrative pronouns. The sixth chapter of the present thesis contains a detailed study of the indefinite pronouns of /839/
Hindi and Assamese and the following paragraphs give a brief outcome of the study.

**12.06 The Indefinite Pronouns**

The sixth chapter contains the detailed discussion of the Indefinite Pronouns (Anishchayvachak Sarvanam) of Hindi and Assamese. The nomenclature, definition and essence of the Indefinite Pronouns are discussed in the beginning. The Indefinite Pronouns of both the languages discussed in this chapter are listed as follows:

A. The Indefinite Pronouns of Hindikoyee - somebody/anybody (per., sg.), kuchh - something/anything (mat., sg.).

B. The Indefinite Pronouns of Assamesekono - nobody (per., sg.), keo - nobody (per., sg.), kono-kono (per., pl.), konobaa - somebody (per., sg.), konobaa-konobaa (per., pl.), kibaa - something (mat., sg./pl.), kihabaa - something (mat./animal, sg./pl.), eko - nothing (mat. sg./pl.).

The sub-classification, etymology and discussion with reference to various grammatical categories - case, number, gender, person, verb etc. of the Indefinite Pronouns of Hindi and Assamese also are taken up here. The grammatical category i.e. the definitives is also attached with the indefinite pronouns. The meaning and usages of the Indefinite Pronouns in both the languages with examples quoted from the published textual materials and also from the use in day-to-day life also have been included.

**12.06.01 The Meaning of the Indefinite Pronoun**

It is found that the meaning of Indefinite Pronoun as depicted by the scholars of Hindi and Assamese are not contradictory. An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects, or places.

There may be a situation such that a person is doing something, but it cannot be said definitely who the person is or what the event is that he is doing. Since the noun word for that person or event is not specified it cannot be substituted by a personal or demonstrative pronoun. In such a situation we have to use some specific type of pronouns to substitute the unspecified noun word(s). The pronouns used for
such nouns are any, some, anybody, somebody, anything, something etc. Since the pronouns of this type do not refer to any person or thing in particular, but refer to persons or things in a general unspecified way, they are called **Indefinite Pronouns** (anifcayvācak sarvanām).

**12.06.02 The Definition of the Indefinite Pronoun:**

Various scholars of Hindi and Assamese forwarded the definition for the indefinite pronoun reflecting their own views and ideas. From the close study of the definitions mentioned at the beginning of this chapter, a common definition for the Indefinite Pronoun is forwarded as following –

"The pronoun which is used to substitute a noun that cannot be mentioned definitely or which cannot be used to indicate a specific person(s), thing(s) or event(s) etc. due to a state of prevailing uncertainty, is called the **Indefinite Pronoun**."

[anifcayvācak sarvanām : wah sarvanām, jo kisi eise sanjānā fabd ke sthān par vyavahār kiyā jātā hai jisse koi nifcayātmak bodh na ho, athavā jiska vyavahār kisi anifcīt vyakti, vastu yā ghatnā ki or sanket karne ke liye hotā hai, use anifcayvācak sarvanām kahte hai.]

**12.06.03 Essence of the Indefinite Pronoun:**

In our everyday life many situations arise when it becomes not only difficult, but can also be stated as impossible, to indicate anything definitely or in particular. In such situations it becomes necessary to refer an object in a general way since we are not sure and certain about it to depict in the speech. To fulfill this necessity Indefinite Pronouns (anifcayvācak sarvanām) are included as an individual category of pronouns. An indefinite pronoun is not used as a substitute for a noun in particular, but refer to unspecified noun(s) in a general way.

**12.06.04 Sub-classification of the Indefinite Pronoun:**

After the close observation of the various classifications of indefinite pronouns forwarded by the grammarians and linguists of both Hindi and Assamese languages
it can be concluded that Indefinite Pronouns can be divided into two groups as following:—

(i) Indefinite pronoun to indicate living object(s) [pranīvācak sarvanām]

(ii) Indefinite pronoun to indicate non-living object(s) [apranīvācak sarvanām]

The sum and substance of the opinions of the Hindi and Assamese scholars regarding the sub-classification is as following:—

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

After studying the opinions of various grammarians and linguists mentioned in this chapter it is found that the Hindi Indefinite Pronouns viz. ‘koī’ and ‘kucb’ are classified unanimously into two major categories as following:—

(i) Indefinite pronoun to refer the living object(s) [pranīvācak sarvanām, e.g., koi (anybody/anyone, somebody/someone, nobody/none)]

(ii) Indefinite pronoun to refer the non-living object(s) [apranīvācak sarvanām, e.g., kucb (anything, something, nothing)]

B. Sub-classification of the Indefinite Pronoun in Assamese:—

It is found that the Indefinite Pronouns used in Assamese are as following:—

‘keo’ (Hin. equiv. ‘koī’), ‘kono’ (Hin. equiv. ‘koī’), ‘konobā’ (Hin. equiv. ‘koī’), ‘eko’ (Hin. equiv. ‘kucb’), ‘kibā’ (Hin. equiv. ‘kucb’), ‘kīhabā’ (Hin. equiv. ‘kucb’), ‘kei’ (Hin. equiv. ‘kucb’), ‘keibā’ (Hin. equiv. ‘kucb’), ‘kie’ (Hin. equiv. ‘kucb’), ‘kie’ (Hin. equiv. ‘kucb’), ‘kic’ (Hin. equiv. ‘kucb’), ‘kic’ (Hin. equiv. ‘kucb’).

Most of the grammarians and linguists of Assamese language have not recognized the ‘Indefinite Pronoun’ as an individual category of pronouns. They either included these pronouns within the category of personal pronoun as third personal pronoun or within a special category created as ‘tadartak’ (as they mean) pronoun. As an exception very few grammarians and linguists have recognized this category either as an individual class or included as a sub-class within another category of pronoun.

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C. A Common Sub-classification of the Indefinite Pronoun

There are several pronouns prevailing in practice which can be included in the category of indefinite pronouns. Moreover, only two sub-classes as mentioned above are not enough to include all these pronouns. Therefore, a classification of the Indefinite Pronouns \[\text{anifcayvācak sarvanām}\] may be presented as following :-

1. Indefinite pronoun to indicate person(s)/animal(s) \[\text{pranīvācak sarvanām}\] :- Hin. – ‘koi’ ; Asm. – ‘kono’, ‘konobā / kārobā’, ‘keo’ (anybody/anyone, somebody/ someone, nobody/none).

2. Indefinite pronoun to indicate thing(s) \[\text{aprānīvācak sarvanām}\] :- Hin. – ‘kucb’ ; Asm. – ‘kibā’, ‘kihābā’, ‘ekō’, ‘kisu’, ‘kisuman’ (anything, something, nothing)

3. Indefinite pronoun to indicate time \[\text{kālīvācak sarvanām}\] :- Hin. – ‘kab’ ; Asm. – ‘ketiyābā / kāhānibā’ (sometime)

4. Indefinite pronoun to indicate place \[\text{stānīvācak sarvanām}\] :- Hin. – ‘kah’ ; Asm. – ‘kōrobā / kenibā’ (somewhere)

5. Indefinite pronoun to indicate manner \[\text{rrīvācak sarvanām}\] :- Hin. – ‘kist tarah’ ; Asm. – ‘kenebā (somewhat), kenebākoi’ (somehow).

6. Indefinite pronoun to indicate number \[\text{saajkhyavācak sarvanām}\] :- Hin. – ‘*kucb’(log)’ ; Asm. – ‘keitāmān / keizānmān’ (few, a few)

7. Indefinite pronoun to indicate quantity \[\text{parimānīvācak sarvanām}\] :- Hin. – ‘itne / utne’ ; Asm. – ‘imān / imānkbini / ximān / ximānkbini’ (this/that much).

12.06.05 Etymology of the Indefinite Pronouns

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

12.06.05.01 Hindi “koi” and Assamese “keo” :-

1. The derivation of Hindi ‘koi’ is unanimously accepted by the scholars.

Hindi ‘koi’ is derived from the Sanskrit form ‘kaf + api’.

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12.06.05.02 Assamese “keo”, “kono”, “konobā” :–

1. According to Dr. Banikanta Kakati Assamese ‘keo’ can be traced back to O.I.A. ‘kafj + api’.

2. Quoting the opinion of Kellogg, Dr. Banikanta Kakati says that in ‘kono’ the affix ‘-api’ has been originally added to the compounded form ‘kafj + punafj’. The affix ‘-api’ being reduced to ‘-au’ or ‘-o’. [kafj + punafj + api > kono.]

3. According to Dr. Banikanta Kakati in ‘konobā’ the affix ‘-bā’ [same as the Snskrit particle ‘-vā’] is added to pronominal derivative ‘kono’ to give an affirmative sense ‘somebody’.

4. According to Mr. Kaliram Medhi the pronominal form ‘kono’ and ‘konobā’ both are derived form Sanskrit ‘kim’.

12.06.05.03 Oblique form of Hindi “koi” – “kisi”, “kinhı” :–

1. According to prominent linguist Dr. Dhirendra Verma Hindi ‘kisi’ is derived from Sanskrit ‘kasyāpi’. Dr. Udaynarayan Tiwari also supports his opinion.

   In the opinion of Dr. Bholanath Tiwari Hindi ‘kisi’ is derived from a possible Sanskrit form ‘*kisyāpi’. Dr. Tiwari thinks that the origin of the Pali form ‘kissāpi’ might be the Sanskrit form ‘*kisyāpi’, and in fact, according to him, also the origin of the Hindi ‘kisi’.

2. According to prominent linguist Dr. Dhirendra Verma the origin of Hindi ‘kinhı’ is uncertain.

   According to Dr. Udaynarayan Tiwari Hindi ‘kinhı’ is derived from Sanskrit ‘keşāmapi’.

   In the opinion of Dr. Bholanath Tiwari Hindi ‘kinhı’ might have derived from a possible Sanskrit form ‘*keşānām’ which was used instead of ‘keşām’. Dr. Tiwari thinks there is another possibility of development of ‘kinhı’ from ‘kin + hi’ in the modern times like ‘abhi’, ‘jahbi’, or ‘isi’, ‘usi’ etc. The nasal terminator might be the influence of ‘nh’.

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12.06.05.04 Oblique forms of Assamese “keo, kono and konoba” :–

Assamese indefinite pronoun ‘keo’ and ‘kono’ do not have any oblique forms. They are used directly with the original form in the speech. For the case inflection the pronominal stem ‘konoba’ is first declined to ‘karoba’ and the respective case affixes are annexed with the declined form. The origin of this pronominal form is yet to be traced.

12.06.05.05 Hindi “kuc” and Assamese “kibā”, “kihabā”, “eko”, “kichu”, “kichumān” :–

1. The origin of Hindi ‘kuc’ can not be mentioned with confirmation. The brief opinions of different scholars are as following :–

   (i) According to Pt. Kamtaprasad Guru Hindi ‘kuc’ is derived from the Sanskrit form ‘kinct’.

   (ii) Dr. Hardev Bahri accepted the opinion of Dr. Suniti Kumar Chaturjee that Hindi ‘kuc’ is derived from the Sanskrit form ‘kascit’.

   (iii) Dr. Bholanath Tiwari and Dr. Hardev Bahri mentioned that according to the opinion of the prominent linguist Beams Hindi ‘kuc’ is derived from the Sanskrit imaginary form ‘kancit’.

   (iv) According to the opinion of prominent linguist Dr. Dhirendra Verma Hindi ‘kuc’ might have derived from the Sanskrit pronominal stem ‘kascid’.

   (v) According to Dr. Bholanath Tiwari Hindi ‘kuc’ might have been derived from the Sanskrit pronominal stem ‘kinct’

   (vi) In the opinion of Acharya Ramdev Tripathi Hindi ‘kuc’ is derived from the Sanskrit form either ‘kinct’ or ‘kincan’.

   (vii) Dr. Udaynarayan Tiwari says that Hindi indefinite pronoun ‘kuc’ is derived from the Sanskrit form ‘kim-cid’.

2. The Assamese pronoun ‘kibā’ might have derived after addition the indefinite affix ‘bā’ with interrogative form ‘kī’. The origin of this pronoun is yet to be traced.

3. According to Dr. Banikanta Kakati the pronominal form ‘kihabā’ might have
derived after addition the indefinite affix ‘bā’ with the neuter base ‘kih’. The origin of ‘kih’ can be traced back to O.I.A. ‘kisya’ (kasya) = M.I.A. Gen. ‘kissa’ (Mg.)

4. According to Dr. Banikanta Kakati Assamese stem ‘eko’ is a negative construction meaning ‘nothing’ originated from San. ‘eka’.

5. According to Mr. Kaliram Medhi the pronominal form ‘kic bu’ is derived from Sanskrit ‘kim’.

Supporting the opinion of Dr. Suniti Kumar Chaturjee, prominent Assamese linguist Dr. Banikanta Kakati says that the pronominal form ‘kic bu’ is found also in other Magadhan dialects. It represents O.I.A. ‘kim + cid’, appearing as ‘kipci’ and ‘kic i’; in the Central and Eastern inscriptions of Ashoka and ‘kipci’ in the West.

Dr. Udaynarayan Tiwari says that Hindi indefinite pronoun ‘kuc b’ is derived from the Sanskrit form ‘kim-cid’ (kipcid).

6. Assamese pronominal form ‘kic umān’ might have developed from ‘kic bu’ due to the annexation of plural affix ‘mān’ which is a definitive to express quantity of both living and neuter objects.

12.06.05.06 Oblique forms of Assamese “kiba, kihabā, eko, kic bu, and kic umān”:

The Assamese pronominal stems ‘kibā’ ‘kihabā’ ‘eko’ ‘kic bu’ and ‘kic umān’ do not have any oblique form. The case affixes are directly annexed to the original form of these pronouns.

12.06.06 Indefinite Pronoun and various grammatical categories:

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

06.09.06.01 Indefinite Pronoun and Person:

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

12.06.06.02 Indefinite Pronoun and Number:–

1. The Hindi indefinite pronoun 'kor' is used in singular number and to express the plurality it is used in duplicate as 'kor kor'.

   The Assamese equivalents 'keo', 'kono' and 'konobā' are also used in singular sense and to express plurality they are used in duplicate as 'keo-keo', 'kono-kono' and 'konobā-konobā'.

2. The pronoun 'kor' has different oblique forms to express singularity ('kisī') and plurality ('kinhi'). The Assamese equivalents 'keo', 'kono' and 'konobā' do not have number sensitive oblique forms.

3. The Hindi indefinite pronoun 'kuch' and its duplicate form 'kuch kuch' both are always used in plural sense.

   The pronoun 'eko' equivalent to Hindi 'kuch' is always used in singular number and in negative sense. Other Assamese equivalents to 'kuch' viz. 'kibā' and 'kichabā' are always used in singular sense and 'kichu', and 'kichuman' along with their duplicate forms are 'kichu kichu', and 'kichuman kichuman' always used in plural sense.

4. The Assamese indefinite pronouns 'kibā' is used in duplicate form to express plurality. In duplicate form it appears as 'kibā kibī' instead of 'kibā kibā'.

06.09.06.03 Indefinite Pronoun and Gender:–

Since a Pronoun is used instead of a Noun, it must be of the same gender as the noun it stands for. Thus, the indefinite pronouns too, follow the rule.

1. In Hindi there are two genders, viz., 1) Masculine (pulīng), 2) Faminine (strīlipīg). The noun words signifying rational animals and living beings are classed as masculine or faminine.

   On the other hand in Assamese there are four genders, viz., 1) Masculine...
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(puēliŋga), 2) Feminine (striliŋga), 3) Common (ubhayliŋga) and 4) Neuter (klrwaliŋga).

Thus, the noun words signifying rational animals and living beings are classed as masculine, feminine or common gender. The noun words depicting non-living objects are included in the category of neuter gender.

2. The gender of the Hindi indefinite pronoun 'koi' can only be recognized by the verb forms following them. For example - koi kʰʰा rahā tʰā. [mas.]; koi kʰʰā rahu tʰā. [fem.]. Another Hindi indefinite pronoun 'kuc' is generally refer to objects of neuter gender and in rare case refer to person (if the affix 'log' is attached to the pronoun).

   But there is exception of this rule. If the sentence is in the past tense and possesses a transitive verb (sakarmak kriyā) then case affix of the nominative case 'ne' is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example, kisne rottī kʰʰāyē aur kisne bʰāt kʰʰāyā. In such case the gender of the pronoun can be known from the context only.

3. The Assamese indefinite pronouns 'keo', 'kono' and 'konobā' are used for both masculine and feminine gender and the gender of the subject can be known only from the context or by the definitives if attached. The indefinite pronouns 'kibā' and 'khabā' are used for neuter gender. The indefinite pronouns 'kicʰu' and 'kicʰumān' may be used for any of the four genders.

4. In the relative case the oblique forms of Hindi indefinite pronoun precede the case affixes 'kā', 'ke' and 'kt'. For example, relative case affix 'kā' is used in singular masculine form and 'ke' is used in plural and honorific masculine form, as in 'kisikā bʰāi', 'kisike pitāji' etc. The case affix 'kt' is used in feminine form both in singular and plural numbers as in 'kisika bahan', 'kisika mā' etc. On the contrary in Assamese same relative case affix '-r' or '-ar' is used with the indefinite pronouns for all of the four genders.

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12.06.06.04 Indefinite Pronoun and Case:

The pronoun shares the same principle of case-relationship and takes the same affixes and post-positions as the noun with a few modifications in certain cases.

The cases in Hindi and Assamese are similar as they are originated from Sanskrit. But the case affixes in Hindi and Assamese are obviously different except instrumental ‘dwārā’ which are as following:-

<table>
<thead>
<tr>
<th>Case</th>
<th>Hin. affix</th>
<th>As. affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Nominative (kartā)</td>
<td>0, ne</td>
<td>0, -e, -i</td>
</tr>
<tr>
<td>(ii) Accusative (karma)</td>
<td>0, ko</td>
<td>0, -k, -ak</td>
</tr>
<tr>
<td>(iii) Instrumental (karaṇ)</td>
<td>se, ke/re dwārā</td>
<td>-re, -ere, -di, -r dwārā</td>
</tr>
<tr>
<td>(iv) Dative (samradāṇ)</td>
<td>ko, ke/re liye</td>
<td>-k, -ak, -loi</td>
</tr>
<tr>
<td>(v) Ablative (apādān)</td>
<td>se</td>
<td>-r /-ar parā</td>
</tr>
<tr>
<td>(vi) Genetive (sambandh)</td>
<td>kā / ke / ki</td>
<td>-r /-ar</td>
</tr>
<tr>
<td>(vii) Locative (adikaraṇ)</td>
<td>me, par</td>
<td>-t, -at</td>
</tr>
</tbody>
</table>

When case-affixes are added to Hindi indefinite pronoun ‘koi’, the original form of the pronoun declines. The case affixes always follow the oblique forms ‘kisi’ (sg.) and ‘kinit’ (pl.). For the case inflection the case affixes follow these forms as ‘kisne’, ‘kisiko’, ‘kini*hne’, ‘kini*hko’ etc. Another Hindi indefinite pronoun ‘kuc’h generally does not inflected for cases. Exceptionally if it is used for personal noun with the annexation of the affix ‘log’ the case affixes are attached after the compound form ‘kuc’hlog’.

For the case inflection, the Assamese indefinite pronouns ‘keo’, ‘kono’ and ‘konobā’ take the nominative case affix directly but for the other cases they first declines to the form ‘kārobā’ and the respective case-affixes follow this form. Other indefinite pronouns do not have any oblique forms and the case affixes are annexed to the direct forms.

Other indefinite pronouns ‘eko’, ‘kibā’, ‘kihabā’, ‘kie*h’ and ‘kie*humān’ do
The Assamese pronouns mentioned above do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘-dwārā’ etc. after the genitive ‘-r’.

The instrumental is formed by the Genitive followed by the nominative in ‘e’, i.e. ‘-re’ or by the Genitive ‘-r’ followed by the post-positions ‘dwārā’ and ‘xaite’ i.e. ‘karobā-r dwārā’, ‘karoba-r xaite’, etc.

The Genitive ‘-r’ followed by ‘parā’ expresses the Ablative i.e. ‘karoba-r parā’.

**12.06.06.05 Indefinite Pronoun and Verb:**

Pronouns have a very important and close relationship with verb forms. In both the languages – Hindi and Assamese, the verb forms change according to the person of the pronouns. The tense is another influensive factor to change verb forms. Assamese verbs have no plural, neither derivative nor grammatical. The indefinite pronouns when used as the subject of a verb in a sentence always precede the third personal verb forms.

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

In the present tense if the main verb is associated with a singular masculine subject ‘ko’ or ‘kuc’ always terminated by ‘tā’ and plural masculine subject ‘ye’ or ‘we’ always terminated by ‘te’ as in ‘kʰātā’ and ‘kʰāte’ and the auxiliaries according to the requirements of various tense forms follow the main verb. On the other hand if the main verb associated with a feminine subject (the pronouns used would be the same as used in masculine gender) always terminated by ‘ti’ in singular number and ‘tī’ in plural number as in ‘kʰātī’ and ‘kʰātī’.

In the future tense if the main verb is associated with ‘ko’ or ‘kuc’ as singular masculine subject always terminated by ‘gā’ and as plural masculine subject always terminated by ‘ge’ as in ‘kʰāyegā’ and ‘kʰāyēge’. On the other hand if the
main verb associated with a feminine subject (the pronouns used would be the same as used in masculine gender) always terminated by ‘tt’ in singular number and ‘tt’ in plural number as in ‘kʰāyegi’ and ‘kʰāyegi’.

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

a) without annexing the nominative case affix ‘ne’, and

b) with annexation of the nominative case affix ‘ne’.

When an indefinite pronoun is used as a subject of a verb and the nominative case affix ‘ne’ is annexed to it then the following situations could be observed:-

i) The nominative case affix ‘ne’ is always annexed with the common oblique form ‘kisi’ of the indefinite pronouns ‘koi’ and ‘kuc’h.

ii) When the nominative case affix ‘ne’ is annexed to an indefinite pronoun and is used as a subject of a verb and the object of the verb is living in nature and accusative case affix ‘ko’ is not annexed to it, then the verb form follow the number and gender of the object, eg. kisme ām kʰāyā., kisme roti kʰāyi. etc.

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

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

B. Assamese indefinite pronouns and verb forms :-

In Assamese the gender of the pronoun is distinguished by the verb forms. The verb forms varies according to the gender of the noun instead of which the
pronoun is used. It is a significant characteristic of Assamese language that in specific tense a particular verb form is used without any variation with all of the indefinite pronouns. Moreover, the verb forms used with indefinite pronouns are not influenced by the change of number or gender. Same verb form is used with both the singular and plural indefinite pronouns. Similarly, a verb form used with an indefinite pronoun of masculine gender is used without any change of form with an indefinite pronoun of feminine gender, too. For detailed examples, –

It can be stated that in a specific tense one particular verb form is associated with all of the indefinite pronouns. Therefore, it can be very simple to exemplify the other tense forms also in this manner. e.g., –

(i) nitya bartamān kāl:
‘kewe / konowe / konobāi / kihabāi kāy’. [eat(s)]

(ii) swarūp bartamān kāl:
‘kewe / konowe / konobāi / kihabāi kāicē’ [is eating].

(iii) swarūp būt kāl:
‘kewe / konowe / konobāi / kihabāi kāle’ [have eaten].

(iv) apurna būt kāl:
‘kewe / konowe / konobāi / kihabāi kāicīl’ [had eaten].

(v) sāmbābya būt kāl:
‘kewe / konowe / konobāi / kihabāi kāleheten’ [would have eaten].

(vi) bāviśyat kāl:
‘kewe / konowe / konobāi / kihabāi kāba’ [shall eat].

12.06.06.06 Indefinite Pronouns and definitives:

The use of the definitives [nirdīṣṭatāxūcak pratyay] is an unique feature of Assamese language. Different definitives are annexed to the indefinite pronouns to depict different objects. e.g., ‘zan → konozan’, ‘to → konoto, konobāto’, ‘khan → konokhan’, etc. It is noteworthy that the Assamese indefinite pronouns ‘kei-’ and
'keiba-' can not be used without annexing definitives. They are always with a definite such as 'keitämn', 'keibázano' etc. Besides expressing the definiteness these definitives also express the singularity or plurality of the object. Moreover, they always convey some additional sense whether an object referred to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as 'respectful' or 'polite' or otherwise, as also male or female of men and animals too.

12.06.06.07 Indefinite Pronouns and noun of relationships:

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

(i) the inflection for indefinite pronouns, and

(ii) the inflection for the cases.

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

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

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

The inflectional sequence may be shown as follows:

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

The nouns of personal relations have inflections for the indefinite pronouns 'kono', 'kāroba' and 'kichumān', and they are inflected due to addition of the relational affixes '-k' and '-ek'. The words becomes inflected by the affix '-k'
joinning after the words ending with vowel sound ‘ā’ and by the affix ‘-ek’ joinning after the words ending in consonants and elsewhere. Inflection of nouns of relationship with the demonstrative pronouns are as following: kārobār bḥāi-ek, kārobār kakāi-ek, kicḥumānār aītā-k, kicḥumānār kakā-k, etc.

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

kārobār deutāke (deutā-k-e) tāk etā kalam dise. [Someone’s father gave him a pen.]

kārobār bḥaniyekkeizantyei (bḥaniyek-kei-zan-ye-i) ātāibor gḥaruwā kām kare. [Someone’s sisters used to do all the household works.] etc.

While showing the plurality of the nouns of relationship the plural suffix is joined with them which follows the relational affix and comes before the case affix, e.g., āitākha”tak (āitā-k-ha’t-ak), bḥāyebilākak (bḥāi-ek-bilā-ak), etc.

12.06.07 The Usages of the Indefinite Pronouns:

The usages of the indefinite pronouns are found as following:

12.06.07.01 Hindi “koP”:

The usages of Hindi indefinite pronoun ‘koP’ are as following:

1. The pronoun ‘koP’ do not refer to any person, animal or event in particular but simply refer an unspecified noun in a general way.
2. The pronoun ‘koP’ is always used to refer a noun in singular number.
3. To express plurality of the pronoun ‘koP’ is used in duplicate form as ‘koP-koP’.
4. The pronoun ‘koP’ is always used to refer a noun which indicate a person only and never any impersonal matter.
5. The pronoun ‘koP’ is free of gender distinction. It is used in both masculine and feminine gender.
6. The pronoun ‘koP’ is declined for case inflection as follows:

(a) In nominative case ‘koP’ is inflected in two ways – by taking two affixes
The zero morph or '∅' occurs if the verb is either in present or future tense and the pronoun maintain the original form 'koF'. While the verb is in past tense and in the categories of 'sāmānyā bʰuṭ', 'āsanna bʰuṭ', 'pūrna bʰuṭ' and 'sandīgṛita bʰuṭ' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as 'kisr-'.

(b) In accusative, instrumental, dative, ablative and locative cases 'koF' is first declined to 'kisr-' and then respective case affixes follow.

(c) In genitive case the pronoun 'koF' declines to 'kisr-' and the relational affixes '-kā', '-ke' and '-ki' follow forming 'kisikā' [for singular masculine successor], 'kisike' [for plural masculine successor] and 'kisiki' [for both singular and plural feminine successor].

7. The pronoun 'koF' takes the verb forms similar to the second personal pronoun 'tū'. For the verb 'honā' (to be) the pronominal form 'koF' takes the form 'haf' as 'koi hai'.

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

12.06.07.02 Assamese "keo", "kono" and "konobā" :

The usages of Assamese indefinite pronoun 'keo', 'kono' and 'konobā' are as following :

1. The pronoun 'keo' is used to refer a noun which indicate an unspecified person and never used for any non-personal matter, i.e. animal, things or events etc.
On the contrary the pronouns 'kono' and 'konobā' both are used to refer a personal as well as non-personal noun too.

2. The pronoun 'keo' is generally used to indicate a negative occurance.

3. The pronoun 'keo', 'kono' and 'konobā' all are always used to refer a noun in singular number.

4. The pronoun 'keo', 'kono' and 'konobā' are used in duplicate to express
plurality.

5. The pronouns 'keo', 'kono' and 'konoba' can be used for person(s) for both masculine and feminine gender.

6. With the pronoun 'keo', 'kono' and 'konoba' the singular definitives '-tī', '-tō', '-zan', 'zan', '-garākā', etc. can be attached.

7. With the pronoun 'kono' and 'konoba' the plural definitives '-bor', '-bilāk', '-hāl', etc. also can be attached.

8. The pronouns 'keo' is 'keo', 'kono' and 'konoba' are declined for case inflection as follows:

   (a) In nominative case 'keo' is used either in the original form or take case affix 'e'. If the case affix 'e' is attached with 'keo' it declines to 'kewe'. When used in duplicate form the nominative affix 'e' is attached with both the parts as 'kewe kewe'.

   The pronoun 'kono' is inflected only for nominative case taking the case affix 'e' as 'konowe'. When used in duplicate form the nominative affix 'e' is attached only with the end part as 'kono konowe'.

   The pronoun 'konoba' is inflected for nominative case in two ways i.e. taking the zero morph or 'φ' and taking the affix 'ī' as 'konobā'. When used in duplicate form the nominative affix 'e' is attached only with the end part as 'konoba konobā'.

   (b) For inflection of other cases all the three pronominal forms 'keo', 'kono' and 'konoba' are declined to the form 'kāroba-' to precede case affixes.

9. The nouns of relationship never attached with the pronoun 'keo'. When attached with the pronoun 'kono' and 'konoba' the nouns of relationship take the relational affix either '-k' or '-ek'. In such case the pronominal form 'kono' takes a definitive viz. 'to / zan / zani' etc. and 'konoba' declines to its oblique form 'kāroba'.

10. The pronouns 'keo', 'kono' and 'konoba' take the third personal verb forms
without any number and gender distinctions.

(i) For the verb ‘ha’ (to be) the pronouns ‘keo’, ‘kono’ and ‘konobā’ take the form ‘hay’, but generally the verb form ‘hay’ remains ommitted.

(ii) For the other verbs used with the pronoun ‘keo’, ‘kono’ and ‘konobā’ the verbal affixes ‘-e’/‘-y’, ‘-içe’/‘-ile/-ile/-il/-il’, ‘-ilehe”ten’/‘-ilehe”ten’, and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses.

12.06.07.03 Hindi “kuc’h” :-

The usages of Hindi indefinite pronoun ‘kuc’h’ are as following :-

1. The pronoun ‘kuc’h’ do not particularly refer to any person, animal or event but simply refer in a general way.

2. The pronoun ‘kuc’h’ is always used to indicate indefinite number or quantity of the object refered.

3. The pronoun ‘kuc’h’ is generally used to indicate non-personal object i.e. animal, thing, event etc.

4. The pronoun ‘kuc’h’ is sometimes used to indicate personal object too. In that case either the affix ‘log’ or any other personal indicator is attached to it.

5. To refer variety in diversity and also the totality of an action the pronoun ‘kuc’h’ is used in duplicate form as ‘kuc’h-kuc’h’.

6. In a sentence continuous repeatition of ‘kuc’h’ indicate its complimentary nature.

7. The subsequent repeatition of ‘kuc’h’ in a sentence may indicate personal object also and it always occurs in plural form.

8. The pronoun ‘kuc’h’ is used in plural sense when it indicates person as a pronominal adjective qualifying the noun ‘log’.

9. The pronoun ‘kuc’h’ is free of gender distinction. It is used in both masculine and feminine gender.

10. The pronoun ‘kuc’h’ does not have case inflection as it generally refer non-living nouns.

11. The pronoun ‘kuc’h’ takes the verb forms similar to the second personal pronoun
For the verb ‘honā’ (to be) the pronominal form ‘kucʰ’ takes the form ‘hai’ as ‘kucʰ hai’.

For the other verbs used with the pronoun ‘kucʰ’ the verbal affixes ‘tā’, ‘gā’, ‘yā’ and ‘tʰā’ etc. are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense according to the subject of the sentence.

12.06.07.04 Assamese “eko” :–

The usages of Assamese indefinite pronoun ‘eko’ are as following :–

1. The pronoun ‘eko’ is used to denote impersonal or non-living indefinite objects in a sentence.
2. The pronoun ‘eko’ is always used in negative sense. Sometimes singular definite ‘ti / to / dāl’ etc. or emphatic affix ‘ei’ may be attached to it to emphasize the negativity.
3. The pronoun ‘eko’ is always used to refer the noun in singular number.
4. The pronoun ‘eko’ is always used in neuter gender as it always refer to impersonal mater and non-living objects.
5. The pronoun ‘eko’ generally does not declines for case inflection. To emphasise the pronoun itself in a rare practice sometimes case affixes alongwith the particle ‘-e’ are attached to it such as ‘ke, re, lai / laike’ etc.
6. The pronoun ‘eko’ is generally used as an object, rather than a subject of a verb in a sentence. Therefore, the verb forms are used according to the person of the subject of the sentence.

12.06.07.05 Assamese “kibā” and “kihabā” :–

The usages of Assamese indefinite pronoun ‘kibā’ and ‘kihabā’ are as following :–

1. The pronoun ‘kibā’ is used to refer an indefinite noun in a sentence.
2. The pronoun ‘kibā’ is used to refer a noun which denote impersonal as well as non-living object in a sentence.
3. The pronoun ‘kibā’ is always used in singular number. Sometimes the pronoun
‘kibā’ is annexed by the number affix ‘etā’ to emphasize the certain occurrence of the event.

4. To express the plurality of the pronoun ‘kibā’ it is used in duplicate as ‘kibā kibi’ and not as ‘kibā kibā’. 

5. The pronoun ‘kibā’ is used to refer the nouns depicting neuter gender only. But the declined form ‘kihabā’ is used to refer inferior living objects such as insects, small animals etc. also.

6. The pronoun ‘kibā’ seldom is inflected for cases and whenever it is inflected for cases it either takes a singular definitive or declines to ‘kihabā’ to precede the required case affix.

7. The pronoun ‘kibā’ generally used as the object in a sentence instead of as the subject. Therefore, the verb forms attached to this pronoun follow the person of the subject i.e., if the subject is in the first person it takes the first personal verb and this occurs similarly for the subject of other persons too.

8. The pronoun ‘kihabā’ if used in nominative case and declines as ‘kihabā’ takes the third personal verb forms. The verbal affixes ‘-e’/ ‘-y’, ‘-iche’, ‘-ile / -le / -il / -l’, ‘-ichili’, ‘-ilehen / -lehen’ and ‘-iba/-ba’ are attached to the main verbal stem and used to express different tenses.

On the other hand if the pronominal form ‘kihabā’ used as the object in a sentence instead of as the subject then the verb forms attached to this pronoun follow the person of the subject as occur in ‘kibā’, i.e., if the subject is in the first person it takes the first personal verb and this occurs similarly for the subject of other persons too.

12.06.07.06 Assamese “kic’u” and “kic’umān” :–

The usages of Assamese indefinite pronoun ‘kic’u’ and ‘kic’umān’ are as following :–

1. The pronoun ‘kic’u’ is used to refer the noun which denote impersonal matter such as quantity, time, idea, etc..
2. The pronoun ‘kic’ is used to refer the noun which indicate quantity, time, idea, etc..

3. The pronoun ‘kic’ is always used to refer plural noun. Sometimes it is used in duplicate form as ‘kic kic’ which does not indicate a sense of more than the singular use of the pronoun as it generally happens, but in fact, it indicate a sense of little less than the actual quantity.

4. With the pronoun ‘kic’ the quantitive affix ‘-mān’ is added to form ‘kic’ which is used to refer countable noun, both personal and non-personal.

5. The pronominal forms ‘kic’ and ‘kic’ both are used to refer the noun in all of the four genders.

6. The pronoun ‘kic’ is not inflected for any case. On the contrary the pronoun ‘kic’ is inflected for all the cases.

7. The relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship only when they are used with the pronoun ‘kic’ such as ‘kic māk, kic dēutāk,’ etc.

8. The pronoun ‘kic’ generally is not used as the subject of a verb in a sentence. Therefore, when ‘kic’ is used in a sentence the verb forms obviously follow the person that the subject is included i.e., if the subject is in the first person it takes the first personal verb and this occurs similarly for the subject of other persons too.

9. The pronoun ‘kic’ takes the third personal verb forms. The verbal affixes ‘-e’ / ‘-y’, ‘-ič’ ‘-ile/-le/-il/-l’, ‘-ič’ ‘-ileh’ / ‘-lehe’ and ‘-iba/-ba’ are attached to the verbal stem and used to express different tenses.

In our everyday speech at various times we have to ask questions to enquire about something or for confirmation of anything said. The pronouns used to ask question is named as interrogative pronons and in the seventh chapter of this thesis a detailed study of the interrogative pronouns of Hindi and Assamese is done. The brief summary of the outcome of this chapter is described in the following paragraphs.

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12.07 The Interrogative Pronouns:— The seventh chapter includes the detailed discussion of the Interrogative Pronouns (Prashnavachak Sarvanam) of Hindi and Assamese. After the detailed discussion of the Hindi and Assamese interrogative pronouns as done in this chapter, the conclusion can be drawn in the following words:

07.10.01 The Meaning of the Interrogative Pronoun:—

In our day-to-day life whenever we want to enquire about someone or something, we use some special words in the sentence. These words can not be noun as the object of enquiry is unknown to us and hence we have to use the substitute word for noun which is obviously the pronoun. Therefore, it can be said that an Interrogative Pronoun is one which is used in place of an unknown noun to ask a question. We may take the following sentences for example,

Who is there? [Hin. wahan kaun hai? ; Asm. tät kon äc'ke?]

What do you want? [Hin. tumhe kya cahiye? ; Asm. tomäk ki läge?]

In the above examples the words ‘Who’ [Hin. kaun; Asm. kon] and ‘What’ [Hin. kya; Asm. kī] are used for asking questions and therefore they are called Interrogative Pronouns.

07.10.02 The Definition of the Interrogative Pronoun:—

Various scholars of Hindi and Assamese forwarded the definition for the interrogative pronoun reflecting their own views and ideas. From the close study of the definitions mentioned at the beginning of this chapter, a common definition for the Interrogative Pronoun may also be forwarded as following —

“The pronoun which is used to substitute an unknown noun, depicting both living and non-living object, for asking question to enquire about it, is called the Interrogative Pronoun.”

[praʃnaväcaṅ sarvaṇäm : wah sarvaṇām, jo kisi ajanat sanjña sabd ke stān par uske viśay me janne ke liye praʃna ke arth me xvyavahār kiyā jātā hai, use praʃnaväcaṅ sarvaṇām kahte hai.]
07.10.03 Essence of the Interrogative Pronoun:

In our day-to-day life many times we have to face a situation when we have to enquire about something or somebody unknown to us. We may have to ask some person's, place's or thing's name that is not known to us. In such situation we cannot use a specific noun word for the unknown object and hence we have no other choice rather than using a pronoun for that. Another important matter is that, we cannot use a type of pronoun already been discussed in the previous chapters viz. personal, definite or indefinite pronouns, for that unknown object. Therefore, we have to use a special type of pronoun to enquire about the unknown noun. This special type of pronoun, which is very much essential to use for interrogation, called Interrogative Pronoun (praṇavācak sarvanām). If we do not have this type of pronoun in our language we must face difficulty in asking question. Therefore, every language has included this type of specific pronoun and Hindi and Assamese are no exception.

07.10.04 Sub-classification of the Interrogative Pronoun:

It is observed that there are two Interrogative Pronouns in Hindi – 'kaun' and 'kyā'. Some grammarians and linguists of Hindi language classified these two pronouns into two categories as following:

(i) Interrogative pronoun to depict living things [praṇivācak, e.g., kaun (who)]

(ii) Interrogative pronoun to depict non-living things [apraṇivācak, e.g., kyā (what)].

Similarly, there are two Interrogative Pronouns in Assamese also:

'kon' (Hin. equiv. 'kaun') and 'ki' (Hin. equiv. 'kyā')

It is generally said that the Hindi pronoun 'kaun' and its Assamese equivalent 'kon' both are 'praṇivācak' (to refer living things). But it is observed that if the Hindi pronoun 'kaun' and with its Assamese equivalent 'kon' on specific conditions may refer to both kinds of noun words, living and non-living. Similarly the Hindi
pronoun ‘*kyā*’ and its Assamese equivalent ‘*kt*’ are generally regarded as ‘*aprāṇivācak*’ (to refer non-living things) but conditionally they might refer to living thing too.

Thus, it can be said that the interrogative pronouns in Hindi as well as in Assamese can never be categorized as ‘*prāṇivācak*’ or ‘*aprāṇivācak*’. Moreover, looking at the very less number of pronouns in this category it can be said that the sub-classification of the Interrogative Pronoun is not felt as essential.

07.10.05 Etymology of the Interrogative Pronouns :-

The origin and development of the Hindi and Assamese interrogative pronouns are observed as following :-

07.05.01 Hindi “*kaun*” and Assamese “*kon*” :- There are differences in the opinions of the scholars regarding the origin of Hindi ‘*kaun*’ and Assamese ‘*kon*’.

1. In the opinion of prominent grammarian Pt. Kamtaprasad Guru Hindi ‘*kaun*’ is derived from the Sanskrit form ‘*kafj*’.

2. Prominent grammarian Acharya Ramdev Tripathi says that Hindi ‘*kaun*’ is derived from the Sanskrit form ‘*kafj nu*’.

3. According to Dr. Dhirendra Verma, Dr. Bholanath Tiwari, Dr. Udaynarayan Tiwari and Dr. Hardev Bahri Hindi ‘*kaun*’ is derived from the Sanskrit form ‘*kafj punafj*’.

4. Supporting the views of Kellogg, Bhandarkar and Chatterji, Dr. Banikanta Kakati says that Assamese ‘*kon*’ can be affiliated to Western Ap. ‘*kawana*’ which has been traced to O.I.A. ‘*kafj punar*’. According to Dr. Kakati the suggested derivation seems to be supported by the fact that ‘*kaun*’ ‘*kon*’ is found only in the nominative in the Northern Indian Languages.

5. According to Mr. Kaliram Medhi Assamese ‘*kon*’ might have derived form Sanskrit ‘*kim*’.

07.05.03 Oblique form of Hindi “*kaun*” – “*kis*” :-

1. According to prominent linguist Dr. Dhirendra Verma and Dr. Udaynarayan
Tiwari Hindi ‘kis’ is derived from Sanskrit ‘kasya’.

2. According to Dr. Hardev Bahri the origin of Hindi ‘kis’ is related to Sanskrit ‘kasya’ as Hindi ‘us’ is related to Prakrit ‘aussa (उस्स)’ and Sanskrit ‘amusya (अमुष्य)’.

4. In the opinion of Dr. Bholanath Tiwari Hindi ‘kis’ is derived from a possible Sanskrit form ‘*kisya’. Dr. Tiwari says that the form ‘kissa’ is available in Pali and the origin of this form might be ‘*kisya’ in Sanskrit, and in fact, according to him, this might be the origin of Hindi ‘kis’.

07.05.04 Oblique form of Hindi “kaun” – “kin” :–

1. According to Dr. Udaynarayan Tiwari Hindi ‘kin’ is derived from Sanskrit ‘keśām’.

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

3. In the opinion of Dr. Bholanath Tiwari Hindi there might be a form ‘*kesānām (keśām + ānām)’ used in coloquial Sanskrit on the imitation of the noun word ‘bālakānām’. There might be the possibility of development of ‘kin’ from ‘*kesānām’.

07.05.05 Oblique form of Hindi “kaun” – “kinho” :–

1. When used with nominative case ending ‘ne’ the pronoun ‘kin’ is used as ‘kinho’ne’. According to Dr. Hardev Bahri the ‘-o’ of Hindi oblique form ‘kinho’ is the same as the plural sign of nouns with case endings and this has been derived form Sanskrit ‘ānām’ and Prakrit ‘ānām’(आनाम).

07.05.06 Oblique form of Hindi “kaun” – “kinhe” :–

1. According to Dr. Hardev Bahri the use of ‘-e’ in Hindi oblique form ‘kinhe’ is similar to ‘-e’ of ‘mujh’ and ‘-e’ of ‘hame’.

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

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3. Dr. Bholanath Tiwari says that Hindi ‘kinhe’ is derived from Apabhrangs ‘kin(+)ha’ as the imitation of ‘hame’, ‘tumhe’ etc..

07.05.07 Oblique forms of Assamese “kon” – “kā” :–

Assamese interrogative pronoun ‘kon’ inflected for cases by annexing the case endings after the pronominal stem ‘kā’. According to Dr. Banikanta Kakati it might be connected with M.I.A base ‘kā’ as occurred in ‘xt’ → ‘tā’ etc.. The origin of this pronominal stem is yet to be traced.

07.05.08 Hindi “kya” and Assamese “ki” :–

1. Dr. Dhirendra Verma and Dr. Hardev Bahri say that the origin of the Hindi ‘kya’ is uncertain.

2. According to Pt. Kamtaprasad Guru Hindi ‘kya’ is derived from the Sanskrit form ‘kīṁ’.

3. Prominant linguist Dr. Bholanath Tiwari says that Hindi ‘kya’ might have derived form the Prakrit pronominal form ‘kisa’ used for the same meaning as ‘kya’. He thinks that Sanskrit ‘kasya’ might have changed into ‘kisya’ in the colloquial dialects and this might be the origin of Prakrit form ‘kisa’.

4. Dr. Banikanta Kakati says that the derivation of the Assamese neuter pronominal form ‘ki’ is yet to be traced.

07.05.10 Oblique form of Hindi “kya” – “kis/kin” :–

1. For the case inflection the Hindi neuter pronominal form ‘kya’ takes the same oblique form ‘kis’(sg.) and ‘kin’(pl.) same as ‘kaun’ as mentioned earlier.

07.05.11 Oblique form of Assamese “kya” – “kih” :–

1. According to Dr. Banikanta Kakati the origin of the oblique stem ‘kih’ can be traced back to O.I.A. ‘kisya’ (kasya) = M.I.A. Gen. ‘kissa’ (Mg.)

07.10.06 Interrogative Pronoun and various grammatical categories :

In the detailed discussion the relation of the Hindi and Assamese interrogative pronouns with the other grammatical categories are observed as following :
07.10.06.01 Interrogative Pronoun and Person :

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

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

07.10.06.02 Interrogative Pronoun and Number :

Since a Pronoun is used instead of a Noun, it must be of the same number as the noun it stands for. In both Hindi and Assamese there are two numbers, (i) Singular (ekvacan) and (ii) Plural (bahuvacan).

In Hindi the inflectual system is used and separate words are also added to the base words to signify plurality. In relative case forms the ending 'ā' and 'e' are the sign of singularity and plurality of the pronouns as 'kiskā' – 'kiske' ; 'kinkā' – 'kinke' etc.

The inflectual system is hardly used in case of the Interrogative Pronouns in Assamese. Many times the context indicates the singularity or plurality of the pronouns. Generally the Assamese interrogative pronouns 'kon' and 'ki' are used in singular sense. To get the plural forms of 'kon' and 'ki' the pronouns are used in duplicate forms as 'kon kon' and 'ki ki'. Sometimes, to express plurality of the pronoun a plural affix or a definitive may be attached with the pronominal stem. e.g., 'kon' → 'konbor', 'konbilāk' ; 'ki' → 'kibor', 'kibilāk' etc.

07.10.06.03 Interrogative Pronoun and Gender :

Since a Pronoun is used instead of a Noun, it must be of the same gender as the noun it stands for. Thus, the interrogative pronouns too follow the rule.

In Hindi there are only two genders, (i) Masculine (puṇḍīnā) and (ii) Faminine (strilīnā). The Hindi pronouns do not decline according to the gender like
the noun words. The gender of the pronouns can be recognized by the verb forms following them. For example - *kaun* $k^h\bar{a}$ *rah\=a* $t^b\bar{a}$. [mas.]; *kaun* $k^h\bar{a}$ *rahu* $t^f\bar{r}$. [fem.]

In the relative case the oblique forms of interrogative pronoun precede the case affixes °*kā*, °*ke* and °*kī*. For example, relative case affix °*kā* is used in singular masculine form and °*ke* is used in plural and honorific masculine form, as in °*kiskā b^hāri*, °*kiske pitāji* etc. The case affix °*kī* is used in feminine form both in singular and plural numbers as in °*kiska bahān*, °*kiska mā* etc.

Unlike Hindi, in Assamese there are four genders, viz., – 1) Masculine (*puñ\=linga*), 2) Faminine (*stril\=inga*), 3) Common (*ub^h\=ay\=linga*) and 4) Neuter (*kli\=wali\=ninga*). Thus, the noun words signifying rational animals and living beings are classed as masculine or feminine. The interrogative pronouns °*kon* and °*kī* are used for both masculine and feminine gender and the gender of the subject can be known only from the context or by the definitives when attached. The interrogative pronoun °*kon* is used for masculine, feminine and common gender of human beings and °*kī* is used for inferior living creatures as well as for non-living things too.

07.10.06.04 Interrogative Pronoun and Case (kārak) :-

The pronoun shares the same principle of case-relationship and takes the same affixes and post-positions as the noun with a few modifications in certain cases. In both Hindi and Assamese there are seven cases which are used similarly, and only the case affixes are different.

Hindi interrogative pronouns declines when case-affixes are added. The case affixes (except zero morph) always added to the oblique forms of the interrogative pronouns. For example, the oblique form of °*kaun* and °*kyā* both is °*kis* and for the case inflection the case affixes follow this form as °*kisne*, °*kisko* etc.

In Assamese also, the case-affixes are the same for both singular and plural. For the case inflection the Assamese interrogative pronoun °*kon* takes the nominative case affix directly but for the other cases it is inflected by annexing respective case
affixes to the oblique form ‘kā’. Another interrogative pronoun ‘ki’ is inflected for all cases by annexing respective case affixes to the oblique form ‘kih’.

The interrogative pronoun ‘kon’ do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘-dwārā’ etc. after the genitive ‘-r’.

The instrumental is formed by the Genitive followed by the nominative in ‘e’, i.e. ‘-re’ or by the Genitive followed by the post-positions ‘dwārā’ and ‘xaite’ i.e. ‘kā-r dwārā’, ‘kā-r xaiē’, etc. The Genitive followed by ‘parā’ expresses the Ablative i.e. ‘kā-r parā’.

07.10.06.05 Interrogative Pronoun and Verb :-

Pronouns have a very important and close relationship with verb forms. In both the languages – Hindi and Assamese, the verb forms change according to the person of the pronouns. The tense is another influential factor to change the original verb forms. Assamese verbs have no plural, neither derivative nor grammatical. The indefinite pronouns always precede the third personal verb forms.

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

It is a significant characteristic of Assamese language that in specific tense a particular verb form is used without any variation with all of the interrogative pronouns. Moreover, the verb forms used with interrogative pronouns are not influenced by the change of number or gender. Same verb form is used with both the singular and plural interrogative pronouns. Similarly, a verb form used with an interrogative pronoun of masculine gender is used without any change of form with an interrogative pronoun of feminine gender, too.

07.10.06.06 Interrogative Pronouns and Definitives :-

The use of the definitives [nirdiśṭāxucak pratyay] is an unique feature of Assamese language. Different definitives are annexed to the interrogative pronoun ‘kon’ to depict different objects. e.g., ‘to → konto’, ‘kān → konkān’, ‘zan →
konzan’, ‘zani → konzani’, ‘garākī → kongarākī’, ‘bor → konbor’, ‘bilāk → konbilāk’, etc. It is noteworthy that the Assamese interrogative pronoun ‘ki’ has a limitation to annexing definitives. This particular pronoun may be annexed with a some certain definitives to indicate muter objects such as ‘kito’, ‘kik’an’, ‘kidāl’, etc. Besides expressing the definiteness these definitives also express the singularity or plurality of the object. Moreover, they always convey some additional sense whether an object referred to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also male or female of men and animals too.

07.10.06.07 Interrogative Pronouns and Nouns of Relationship

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

(i) the inflection for indefinite pronouns, and

(ii) the inflection for the cases.

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

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

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

The inflectional sequence may be shown as follows :-

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

The nouns of personal relations have inflections for the interrogative pronouns.
'kon' only and not for the pronoun 'ki' and they are inflected due to addition of the relational affixes '-k' and '-ek'. In the inflection process the pronoun 'kon' declines to its oblique form 'kā' and words of relationship following this pronominal form becomes inflected by the affix '-k' joining after the words ending with vowel sound 'ā' and by the affix '-ek' joining after the words ending in consonants and elsewhere.

07.10.07 The Usages of the Interrogative Pronouns:

The usages of the Hindi and Assamese interrogative pronouns are found as following:

07.10.07.01 Hindi "kaun" and Assamese "kon" :-

The usages of Hindi interrogative pronoun 'kaun' are as following:

1. The Hindi pronoun 'kaun' and Assamese pronoun 'kon' both are generally used to ask question about persons.

2. The Hindi pronoun 'kaun' in its original form never used for any non-living thing, but the Assamese pronoun 'kon' can be used to ask question about non-living things too in selective mode.

3. The Hindi pronoun 'kaun' attached with the suffix '-sā/sr' is used to ask question about inferior animated or nuter objects. Similarly the Assamese pronoun 'kon' attached with the definitives 'to/dāl/zopā/k'an' is used to ask question about inferior animated or nuter objects.

4. The Hindi pronoun 'kaun' and its Assamese equivalent 'kon' both are generally used in singular number. With the Assamese pronoun 'kon' singular definitives 'to/zan/zani/garāki' can be attached.

5. To express plurality of the Hindi pronoun 'kaun' is used in duplicate form as 'kaun-kaun'. Similarly, the Assamese pronoun 'kon' is used in duplicate form as 'kon-kon' to express plurality.

6. The Hindi pronoun 'kaun' and Assamese pronoun 'kon' both are free of gender distinction. It is used in both masculine and faminine gender.
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7. The Hindi pronoun ‘kaun’ declines for case inflection as following :-:

(a) In nominative case the pronoun ‘kaun’ is inflected in two ways – by taking two affixes ‘ϕ’ and ‘ne’:

(i) ‘ϕ’ occurs if the verb is either in present or future tense and with the intransitive verbs in past tense.

(ii) While the verb is transitive and in past tense of the categories of ‘sāmānya būt’, ‘āsanna būt’, ‘pūrna būt’ and ‘sandiga būt’, nominative case inflection occurs by taking the affix ‘ne’ which follows the declined form of the pronoun as ‘kis’.

(b) In accusative, instrumental, dative, ablative and locative cases ‘kaun’ is first declined to ‘kis’ and then respective case affixes follow. e.g., :-

‘yajan karoge kyā tum? pūr yah kisko k'oj rahe ho? are purohit ka ājā me kitne kāst sahe ho.’

(c) In genitive case the pronoun ‘kaun’ declines to ‘kis’ and the relational affixes ‘-kā’, ‘-ke’ and ‘-kr’ follow forming ‘kiskā’ [for singular masculine successor], ‘kiske’ [for plural masculine successor] and ‘kiskru’ [for both singular and plural feminine successor].

The Assamese pronoun ‘kon’ is declined for case inflection as follows :-

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

On the other hand if the pronoun ‘kon’ is used as a subject of a transitive verb the nominative case affix ‘e’ is attached with it to form ‘kone’.

(b) In other cases ‘kon’ is declined to the oblique form ‘kā’- to precede the respective case affixes.

8. In Hindi there is no system of inflection of the nouns of relationship. If the nouns of relationship and attached with the Assamese pronoun ‘kon’ the relational affix ‘-k’ or ‘-ek’ follows the nouns of relationship and attached with the relative form ‘kār’.

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9. When used as the subject of the verb in a sentence the Hindi pronoun 'kaun' takes the verb forms similar to the second personal pronoun 'tū'.

(i) For the verb 'hona' (to be) the pronominal form 'kaun' takes the form 'hai' as 'kaun hai'.

(ii) For the other verbs used with the pronoun 'kaun' the verbal affixes 'tā', 'gā', 'yā' and 'tā' are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense.

When the pronoun us used as a compliment of the subject which may be a pronoun of any person then the verb forms used according to the person of the subject instead of the complimentary pronoun 'kaun'.

The Assamese pronoun 'kon' takes the third personal verb forms without any number and gender distinctions. e.g., :-

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

(ii) For the other verbs used with the pronoun 'kon' as a subject of the verb, the verbal affixes '-e/-y, '-ic'/-y, '-ile/-le/-il/-l', '-ic'/-y, '-ilehen/-lehen', and '-iba/-ba' are attached to the verbal stem and used to express different tenses.

07.10.07.02 Hindi “kyā” and Assamese “ki” :-

1. The Hindi pronoun 'kyā' and Assamese pronoun 'ki' is used for a general enquiry about any non-living object.

2. The pronoun 'ki' is used to ask question about the state of the object, an idea, incident or event also.

3. The Hindi pronoun 'kyā' and Assamese pronoun 'ki' are sometimes used to enquire about a person by his/her profession also.

4. The Hindi pronoun 'kyā' and Assamese pronoun 'ki' are sometimes used for confirmation of a comment made by the speaker.

5. In a sentence the Hindi pronoun 'kyā' and Assamese pronoun 'ki' may be used
as a non-declinable part of a statement instead of a pure questioning word.

6. The Hindi pronoun ‘kyā’ and Assamese pronoun ‘ki’ both are used to enquire about both the singular as well as plural objects. Sometimes with the Assamese pronoun ‘ki’ singular definitives may also be attached to indicate its singularity.

7. The duplicate use of the Hindi pronoun ‘kyā’ and Assamese pronoun ‘ki’ indicates plurality of the enquired objects.

8. To enquire about the quantity the Hindi pronoun ‘kyā’ is used in the form of ‘kitnā’. The quantitative affix ‘mān’ can be attached with the Assamese pronoun ‘ki’ to enquire about the quantity of the object.

9. Sometimes emotional affixes like ‘no’, ‘ze’ etc. can be attached with the Assamese pronoun ‘ki’. In Hindi no such things occurred.

10. The repeated use of the Hindi pronoun ‘kyā’ and Assamese pronoun ‘ki’ within a sentence indicates variety of the enquired objects.

11. The Hindi pronoun ‘kyā’ and Assamese pronoun ‘ki’ are free of gender distinction. Both of them can be used in both masculine and feminine gender.

12. The case inflection of Hindi pronoun ‘kyā’ occurs as following :-

(i) In nominative case the pronoun ‘kyā’ can be used with the annexation of the nominative case affix either ‘φ’ or ‘ne’. If the affix ‘ne’ is added then the pronoun take the oblique for ‘kis’ for case inflection.

(ii) In other cases the pronoun ‘kyā’ take the oblique for ‘kis’ for case inflection and the respective case affixes are added to it.

For the case inflection the Assamese pronoun ‘ki’ declines to the oblique form ‘kīh’ and the respected case affixes follow this form. Zero morph (φ) is also observed in the nominative case.

13. The Hindi pronoun ‘kyā’ when used as the subject of a verb, takes the verb forms similar to the second personal pronoun ‘tā’. For the verb ‘honā’ (to be) the pronominal form ‘kyā’ takes the form ‘hai’ as ‘kyā hai’.

For the other verbs used with the pronoun ‘kyā’ the verbal affixes ‘tā’, ‘gā’,

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‘yā’ and ‘tā’ etc. are attached to the main verbal stem and the necessary auxiliaries are added as per the requirement of tense according to the subject of the sentence.

Whenever the pronoun ‘kyā’ is used as the object of a verb or compliment of the subject then it takes the verb forms according to the person of the subject of the sentence.

The Assamese pronoun ‘ki’ when used as the subject of the verb in a sentence it takes the third personal verb forms without any number and gender distinctions. e.g., :-

(i) For the verb ‘ha’ (to be) the pronoun ‘ki’ take the form ‘hay’ as ‘ki hay’, but generally the verb form ‘hay’ remains omitted.

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

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

14. The Hindi pronoun ‘kyā’ is used as a proverb ‘kyā se kyā’ to distinguish the change occurred in the object about which is spoken of. For its Assamese equivalent the idiomatic usage ‘kihar para ki’ may be pointed out.

In our everyday speech at various times we have to use complex sentences. In a complex sentence there is always a relation between the principal clause and the subordinate clause. The pronouns used to relate the principal clause and the subordinate clause is called Relative Pronoun and in the seventh chapter of this thesis a detailed study of the relative pronouns of Hindi and Assamese is done. The brief summary of the outcome of this chapter is described in the following paragraphs.

12.08 The Relative Pronouns :- The eighth chapter include the detailed discussion of the Relative Pronouns (sambandhāvācak sarvanām) of Hindi and Assamese. The
nomenclature, definition, essence, etymology, relation with various grammatical categories and the usages of the Relative Pronouns are taken for discussion. The findings of the discussion done on the Relative Pronouns of both the languages is as following:–

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

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

In a sentence the *Relative Pronoun* (Hin. ‘jo’; Asm. ‘zi’) is generally used in one clause and it is followed by another pronoun (which might be a personal or demonstrative pronoun) in the another clause. The pronoun which follow the relative pronoun (Hin. ‘wah’; Asm. ‘xi’) is called *Co-relative* (*nityasambandhi*).

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

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

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

*[sambandhvācak sarvanām : miśrit vākya ke āśrit upvākya me prayukt jo vifeś sarvanām us vākya ke pradhān upvākya me prayukt kisi sañjñā ativā sarvanām se sambandhā stāpit kartā hai, use sambandhvācak sarvanām kahte hai*.]

**12.08.03 Essence of the Relative Pronoun:**

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

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

Generally, the pronoun used as subject in the principal clause with a vague identification is ‘wah’ in Hindi and ‘xi’ in Assamese which is called co-relative and the specifying pronoun with the identification property in the subordinate clause is ‘jo’ in Hindi and ‘zi’ in Assamese which is called relative pronoun. In fact, this special type of pronoun is very much essential for our conversation.

12.08.04 Sub-classification of the Relative Pronoun:

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

Similarly, in Assamese also we get ‘zi’ as relative pronoun generally with its co-relative ‘xi’. But depending on the status of the noun referred other personal pronouns of inferior, polite or honorific category or any demonstrative pronouns such as ‘teo’, ‘tekhet’, ‘xei’ etc. also can be used.

Since there is only one pronoun ‘jo’ in Hindi and one pronoun ‘zi’ in Assamese as relative pronoun, the question of sub-classification does not arise.

12.08.05 Etymology of the Relative Pronouns:

From the close study of the origin of the Hindi and Assamese Relative Pronouns the following conclusion can be drawn out:
12.08.05.01 Hindi “jo” and Assamese “zi”:

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

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

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

12.08.05.02 Oblique forms of Hindi “jo” – “jis”:

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

12.08.05.03 Oblique form of Hindi “jo” – “jise”:

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

12.08.05.04 Oblique form of Hindi “jo” – “jin”:

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

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

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

12.08.05.05 Oblique form of Hindi “jo” – “jin’o”:

According to Dr. Bholanath Tiwari ‘jin’ is derived form Sanskrit ‘yesānāy’.

The plural indicator ‘-o’ is attached with ‘jin’ to form ‘jinho’ to take the nominative case affix ‘ne’.
12.08.05.06 Oblique form of Hindi “jo” – “jin’e” :-

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

2. Dr. Bholanath Tiwari says that Hindi ‘jin’e” is derived on the same principle as ‘hame”, “tum’e” etc.

12.08.05.07 Oblique forms of Assamese “zi” – “zā” :-

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

12.08.05.08 Oblique forms of Assamese “zi” – “zih” :-

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

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

12.08.06 Relative Pronoun and various grammatical categories :

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

12.08.06.01 Relative Pronoun and Person :-

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

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

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

(i) Generally the Hindi pronoun ‘*jo*’ and Assamese ‘*zi*’ both are used in singular sense.
(ii) To get the plural form the pronoun ‘*jo*’ is used in duplicate as ‘*jo jo*’. Similarly, to express the plurality the Assamese pronoun ‘*zi*’ is also used in duplicate as ‘*zi zi*’.

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

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

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

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

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

08.10.06.03 Relative Pronoun and Gender :-

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

(i) In Hindi the gender of the pronouns can be recognized by the verb forms following them. For example - *jo kā rahā tā*. [mas.]: *jo kā rahī tī*. [fem.]
But there is exception of this rule. If the sentence is in the past tense and possesses a transitive verb (sakarmak kriyā) then case affix of the nominative case ‘ne’ is added with the subject of the sentence and in such case the verb follow the gender of its object rather than the subject of the sentence. In that case the verb does not indicate the gender of the pronoun which is used as the subject of the sentence. For example, *jis ne roti kāy,
* *jisne bāt kāyā,* etc. Moreover, the gender of the pronoun may be denoted by some other device as the context or the noun mentioned earlier for which the pronoun is being used.

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

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

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

**08.10.06.04 Relative Pronoun and Case**

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

In Assamese also, the case-affixes are the same for both singular and plural. For the case inflection the Assamese relative pronoun ‘zi’ takes the nominative case affix directly but for the other cases it is inflected by annexing respective case affixes to the oblique form ‘zā’ for personal nouns and ‘zih’ for inferior living and all non-
The relative pronoun ‘zi’ when used for person noun take the instrumental case affix ‘-re’. But when this pronoun is used for inferior living object or non-living object do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘-dwāṛā’ etc. after the genitive ‘-r’.

08.10.06.05 Relative Pronoun and Verb:

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

A. Hindi relative pronouns and verb forms:

In Hindi the gender of the pronoun is distinguished by the verb forms. The verb forms also vary according to the number of the noun which the pronoun refer.

The tense is another influential factor to change verb forms. The verb forms associated with the relative pronoun change to indicate past, present and future tense.

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

B. Assamese relative pronouns and verb forms:

It is a significant characteristic of Assamese language that in specific tense a particular verb form is used without any variation with the relative pronoun ‘zi’. Moreover, the verb forms used with relative pronoun are not influenced by the change of number or gender. Same verb form is used with both the singular and plural number. Similarly, same verb form is used with masculine as well as feminine
gender and even common and neuter gender also. Therefore, it can be said that the usage of Assamese verb forms are more simpler compared to the usages of Hindi verb forms.

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

08.06.06 Relative Pronouns and definitives :

The use of the definitives [nirdistiñxuci pratyay] is an unique feature of Assamese language. Different definitives are annexed to the relative pronoun ‘zi’ to depict different objects. e.g., ‘to → zito’, ‘khan → zikhan’, ‘zan → zizan’, ‘zanu → zizan’, ‘garak → zigarak’, ‘bor → zibor’, ‘bilak → zibilak’, etc. Besides expressing the definiteness these definitives also express the singularity or plurality of the object. Moreover, they always convey some additional sense whether an object referred to is big or small, round or flat or oblong, or in bunches or otherwise. They may express the senses such as ‘respectful’ or ‘polite’ or otherwise, as also male or female of men and animals too.

08.06.07 Relative Pronouns and nouns of relationship :

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

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

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

The case inflection always follows the relational inflection; i.e., the nouns with relational inflection form the base, with or without the definitives following
The Usages of the Relative Pronouns, Hindi “jo” and Assamese “zi”:

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

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

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

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

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

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

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

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

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

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

8. To express uncertain plurality of the Hindi pronoun ‘jo’ may be used in compound form attached with indefinite pronoun ‘koi/kuch’ as ‘jo-kuch/jo koi’ etc. To express uncertain plurality of the Assamese pronoun ‘zi’ may be used in compound form attached with indefinite pronoun ‘kono’ as ‘zi kono’ etc.

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

9. As a rare practice when the Hindi pronoun ‘jo’ and Assamese pronoun ‘zi’ are used to refer unspecified plurality, the co-relative used for this purpose may even be an adjective instead of a regular pronoun. In such case the Assamese pronoun ‘zi’ is used by attaching the co-relative immediately after it as ‘zei xei/zeye xeye/zake tāke’.

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

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

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

12. Case inflection of Hindi pronoun ‘jo’ :

(a) In nominative case ‘jo’ is inflected in two ways – by taking two affixes ‘φ’ and ‘ne’:

(i) ‘φ’ occurs if the verb is either in present or future tense and with the intransitive verbs in past tense.
(ii) While the verb is in past tense and in the categories of 'sāmānya būt', 'aśanna būt', 'pūrna būt' and 'sandīgda būt' nominative case inflection occurs by taking the affix 'ne' which follows the declined form of the pronoun as in singular number and 'jinho" in plural number.

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

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

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

Case inflection of Assamese pronoun 'zi' :=

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

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

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

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

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

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

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

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

Verb forms used with Hindi pronoun ‘jo’:

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

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

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

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

The ninth chapter contains the detailed discussion of the Reflexive Pronouns (nizvācak sarvanām) of Hindi and Assamese. The nomenclature, definition and essence of the Reflexive Pronouns are discussed in the beginning.

The sub-classification, etymology and discussion with reference to various grammatical categories – case, number, gender, person, verb etc. of the Reflexive Pronouns of Hindi and Assamese also are taken up here. The meaning and usages of the Reflexive Pronouns in both the languages with examples quoted from the published textual materials and also from the use in day-to-day life also have been included.
12.09 The Reflexive Pronouns:

After the detailed discussion of the Hindi and Assamese reflexive pronouns as done in this chapter, it can be summed up in the following words:

12.09.01 The Meaning of the Reflexive Pronoun:

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

From the lexical meaning it can be said that the pronoun which shows the subject's action on himself or itself is called Reflexive Pronoun. This particular pronoun refers back to the subject of the sentence, that may be either a noun or a pronoun irrespective of person, number and gender. The reflexive pronouns indicate that the subject of the sentence receives the action of the verb. What this means is that whenever there is a reflexive pronoun in a sentence there must be a person to whom that pronoun can 'reflect.' In short it can be said that the pronouns which refer a person who acts on himself are called Reflexive Pronouns.

12.09.02 The Definition of the Reflexive Pronoun:

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

"The specific pronoun, which is used to indicate the self of the subject in a sentence, that the action done by the subject turns back (reflects) upon the subject, and also indicate the subject and the object are the same person, is called the Reflexive Pronoun."

[nijvāca sarvanām : jo sarvanām vākya me kartā ke nij kā bodh'ak hotā hai tat'ā kartā dwāra kiyā gayā kārya punaś kartā par hi pratip'ālit kartā hai evam yah sucit kartā hai ki vākya me kartā aur karma 'ek hi vyakti hai, use nijvāca sarvanām kahte hai".]

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In the relative case the reflexive pronoun ‘āp’ precede the case affixes ‘nā’, ‘ne’ and ‘ni’. For example, relative case affix ‘nā’ is used in singular masculine form and ‘ne’ is used in plural and honorific masculine form, as in ‘uskā apnā bāī’, ‘uske apne pitāji’ etc. The case affix ‘ni’ is used in feminine form both in singular and plural numbers as in ‘uskā apni bahan’, ‘uskā apni mā’ etc. The other reflexive pronouns ‘níz’, ‘swayanj’ and ‘kẖud’ precede the relative case affixes ‘kā’, ‘ke’ and ‘ki’.

In Assamese the noun words signifying rational animals and living beings are classed as masculine or feminine. The reflexive pronouns ‘āpon’ and ‘níz’ are used for both masculine and feminine gender and the gender of the subject can be known only from the context.

12.09.06.04 Reflexive Pronoun and Case:—

The Hindi reflexive pronoun ‘āp’ take all the case affixes with the exception of nominative and genitive. The nominative case affix ‘’ is never attached to it. In genitive case this pronoun take the specific case affixes ‘nā’, ‘ne’ and ‘ni’ instead of ‘kā’, ‘ke’ and ‘ki’ as ‘apnā’, ‘apne’ and ‘apni’.

The other Hindi reflexive pronouns ‘apne āp’ ‘níz’, ‘swayanj’ and ‘kẖud’ precede the case affixes same as ‘āp’ only with the exception that they take the regular genitive case affixes ‘kā’, ‘ke’ and ‘ki’ instead of ‘nā’, ‘ne’ and ‘ni’.

In Assamese the pronoun ‘níz’ take the nominative case affix ‘e’ but he pronoun ‘Āpon’ take the nominative case affix ‘i’. In the other cases case-affixes are regularly attached with the reflexive pronouns ‘níz’ and ‘apn’.

The Assamese pronomial form ‘āponā āpuni’ and Sanskrit tatsama form ‘swayanj’ equivalent to ‘nīze nīze’ is used only in nominative case. Unlike in Hindi, with the Sanskrit tatsam form ‘swayanj’ no case affixes are added in Assamese.

The reflexive pronouns ‘níz’ and ‘Āpon’ do not take the instrumental case affix ‘-re’. The instrumentality of these pronouns may be denoted by the other device of using post-positions such as ‘-dwārā’ etc. after the genitive ‘-r’.24 The instrumen-
tal is formed by the Genitive followed by the nominative in ‘e’, i.e. ‘-re’ or by the Genitive followed by the post-positions ‘dwarā’ and ‘xaite’ i.e. ‘niza-r dwarā’, ‘āponā-r xaite’, etc.

The Genitive affix ‘-r’ followed by ‘parā’ expresses the Ablative case, e.g., ‘nizar-r parā’, ‘āponā-r parā’.

12.09.06.05 Reflexive Pronoun and Verb :-

Pronouns have a very important and close relationship with verb forms. In both the languages – Hindi and Assamese, the verb forms change according to the person of the pronouns. Assamese verbs are not grammatical, and hence neither number sensitive nor gender distinctive. Both the Hindi and Assamee reflexive pronouns always precede verb forms according to the person of the pronoun used as subject of the sentence.

12.09.06.06 Reflexive Pronouns and nouns of relationship :-

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

12.09.07 The Usages of the Hindi and Assamese Reflexive Pronouns :

The usages of the reflexive pronouns in Hindi and Assamese are found as following :-

1. The Hindi pronoun ‘āp / apne / apne āp / nij / swayany / khuḍ’ and the Assamese pronoun ‘niz / āpon / āponā āpuni / swayany’ all are used to perform the same function i.e., to indicate that the action of the verb returns to the subject of the sentence.

2. The Hindi pronoun ‘apna’ and its Assamese equivalent ‘nizar’ both are used to indicate that the object is the possession of the self of the subject.

3. The Hindi pronoun ‘apne āp’ is used instead of the pronoun ‘āp’ to distinguish the personal pronoun ‘āp’ and reflexive pronoun ‘āp’. On the other hand
in Assamese the pronominal forms ‘nize nize / āponā āpunī’ are used instead of the reflexive form ‘āpunī’ to distinguish it from the similar personal form ‘āpunī’.

4. The reflexive pronoun ‘nīj’ and ‘swayanj’ are used in Hindi and Assamese in the same meaning and usages.

5. The Urdu form ‘k hud’ is also used in Hindi in stead of the pronoun ‘āp’ to indicate the self. In Assamese no such loan words are used.

6. The number of the reflexive pronoun in both Hindi and Assamese can be known by the number indicated by the subject that it reflects which may be either singular or plural.

7. To express plurality at times the Hindi pronoun ‘apnā’ and its Assamese equivalent ‘āpon / niz’ both are used in duplicate.

8. The reflexive pronouns in both Hindi and Assamese are free of gender distinction. The gender of the reflexive pronouns can be known by the gender indicated by the subject that it reflects which may be either masculine or feminine.

9. The case inflection of reflexive pronouns are as follows :-:

   (a) In Hindi the nominative case affix ‘ne’ does not attach with the reflexive pronoun, but attach with the subject it refer but in Assamese the nominative case affix ‘ē’ is attached with the reflexive pronoun ‘niz’ and ‘ō’ is attached with the reflexive pronoun ‘āpon’.

   (b) In accusative, instrumental, dative, ablative and locative cases the case affixes directly attach with the reflexive pronouns in Hindi and Assamese both.

   (c) In genitive case the pronoun ‘āp’ take the relational affixes ‘-nā’, ‘-ne’ and ‘-ni’ forming ‘apnā’ [for singular masculine successor], ‘apne’ [for plural masculine successor] and ‘apni’ [for both singular and plural feminine successor]. On the other hand in Assamese the genitive case affix is not number and gender sensitive.

   (d) The Sanskrit form ‘swayanj’ used in both Hindi and Assamese. In Hindi except nominative case affix ‘’ the case affixes are attached with it but in Assamese
no case affixes are added with this pronominal form.

10. In both Hindi and Assamese the reflexive pronouns are never used as the subject of the verb. Therefore, the verb is used according to the subject of the sentence that the reflexive pronoun refers.

It is observed that some pronouns are used in a combination of two pronouns, each of them might be of the same category or of different categories. In such usage the meaning of the pronouns modify form the original. Therefore, many grammarians are in favour to classify these pronouns in an independent group as **Compound Pronouns** (*saṃyukta sarvanām*). The Hindi pronouns – ‘jo koi’, ‘sab koi’, ‘sab kuch’, ‘koi-na-koi’, ‘kuch-na-kuch’, ‘kyā se kyā’, etc. and Assamese pronouns – ‘keo ko’kuchu’, ‘zi kono’, ‘kono kono’, ‘ki ki’, ‘zhake tiha’ke’, ‘kihar parā ki’, etc. are the examples of compound pronouns. These pronouns can either be used independently in place of noun word or with a noun word as a pronominal adjective too. In the tenth chapter a discussion on the compound pronouns of Hindi and Assamese is done.

12.10 The Compound Pronouns :

After the detailed discussion of the Hindi and Assamese compound pronouns as done in this chapter the outcome in brief can be stated as following :

12.10.01 The Meaning of the Compound Pronoun :

The word ‘saṃyukta’ literally means a combination of at least two or more. The Compound Pronouns are combination of pronouns of either same category or of different categories. Sometimes a non-declinable (*avyay*) connector ‘-na-’ as in ‘kuch-na-kuch’ and sometimes case affix viz. ‘se’ as in ‘kyā se kyā’ can be used in between the pronouns. Therefore, the compound pronoun means a combination of pronouns either of the same category or of different categories, might be separated either by a non-declinable or by a case affix, and in many cases might be repeatedly used without any separator.

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12.10.02 The Definition of the Comparative Pronoun:

The definition of Compound Pronoun is not available in Hindi and Assamese grammar books as it is still not commonly accepted by the scholars. Therefore, a working definition might be accepted as the following:

'The pronouns when used in a combination of either of the same category or of different categories, might be separated either by a non-declinable or by a case affix, and in many cases might be used in a subsequent repetition without any separator, are called **Compound Pronouns**.'


[jab koi sarvanām punarūkt rup me aitavā kisi annya sarvanām yā avayay fabd ke sāt jure huve rūp me prayukt hotā hai, unhe" sanyukta sarvanām kahte hai".]

12.10.03 Essence of the Compound Pronoun:

The compound pronouns are frequently used in both Hindi and Assamese. In the compound form the meaning of the pronouns are modified from the original and hence can be used appropriately in the speech. Otherwise there might be deficiency in expression. In Assamese the number of compound pronouns are comparatively less, instead the limited number of pronouns convey the proper meaning in the speech.

12.10.04 Sub-classification of the Compound Pronoun:

It is found that there are many difficulties in classifying the compound pronouns further into sub-classes as there might be two different kinds of combination i.e., (i) combination of the pronouns of the same categories and (ii) combination of the pronouns of different categories. Therefore, still no further classification is forwarded for the compound pronouns.

12.10.05 Etymology of the Compound Pronouns:

There are a large number of compound pronouns in use. Examples of some Hindi compound pronouns are as following — ‘ham-sab’, ‘ap-sab’, ‘we-sab’, ‘kuc\textsuperscript{b}’-\textsuperscript{kuc\textsuperscript{b}}, ‘kot-kot’, ‘kyā-kyā’, ‘kaun-kaun’, ‘apnā-apnā’, ‘jo-jō’, ‘jo-kuc\textsuperscript{b}’, ‘kyā-kuc\textsuperscript{b}’.

As mentioned above the compound pronouns are combination of the pronouns of the categories already mentioned in the previous chapters and the origin of the antecedents and decedents of each and every pronoun are the same as mentioned in the etymology section of the respective pronouns. It is difficult to trace and in fact still not traced the origin of the combined forms in both Hindi and Assamese.

**12.10.06 Compound Pronoun and various grammatical categories:**

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

**12.10.06.01 Compound Pronoun and Person:**

The Compound Pronouns in both Hindi and Assamese are distributed among all three persons. Therefore, the verb forms are used according to the person of the compound pronouns.

**12.10.06.02 Compound Pronoun and Number:**

The Compound Pronouns in both Hindi and Assamese can be used in both the numbers, some are used in singular and others are used in plural number. The usage in plural number is comparatively more than that of singular number.

**12.10.06.03 Compound Pronoun and Gender:**

The gender of the Hindi compound pronouns can be recognized by the verb forms following them.

In Assamese the noun words signifying rational animals and living beings are classed as masculine or feminine. The Assamese compound pronouns are used for both masculine and feminine gender and the gender of the subject can be known
12.10.06.04 Compound Pronoun and Case

The case affixes are annexed to the decedent part of the compound pronouns of both Hindi and Assamese which are already discussed in the previous chapters.

12.10.06.05 Compound Pronoun and Verb

The Hindi and Assamese compound pronouns take the verb forms depending on the pronouns combined which are discussed in the previous chapters. Hindi verbs change according to the person, number and gender of the pronouns whereas the Assamese verbs change according to the person only since they are not number or gender sensitive.

12.10.06.06 Compound Pronouns and nouns of relationship

In Assamese language the nouns of relationship are inflected according to the persons when used along with the pronouns. This characteristic is particularly observed in Assamese language and not in Hindi and other NIA languages.

12.10.07 The Usages of the Hindi and Assamese Compound Pronouns:

There are many usages distributed in the standard literature of both Hindi and Assamese language.

It is observed that there are many compound pronouns in both Hindi and Assamese with similar meaning and usages of which many can be used as ready equivalent to each other such as ‘kyā-kyā’ (Hin.), ‘ki ki’ (Asm.); ‘kaun-kaun’ (Hin.), ‘kon kon’ (Asm.); ‘kucʰ -na-kucʰ (Hin.), ‘kibā nahay kibā’ (Asm.); ‘kyā se kyā’ (Hin.), ‘kihar parā ki’ (Asm.) etc..

There are some differences also regarding the relation of compound pronoun and various grammatical categories such as number, gender, case, verb, nouns of personal relationship etc. For example, Hindi compound pronouns are number and gender sensitive whereas Assamese compound pronouns are number and gender neutral. There are some specific rules of use of case and verbs in both the languages which are different.
12.11 Special Usages of the Pronouns :

The eleventh chapter contains some 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. are also taken-up with suitable examples in this chapter.

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 ‘sārva’ as the first word for the category of pronoun in Sanskrit by saying ‘sārvidiṃ sarvanāmāṇi’, then why the word ‘sab’ (‘sārva’ > sab) 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.

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. ‘paraspar, āpaś, ek dūsre’, Asm. ‘paraspar, itowe xitok, izane xizanak, ezane ãnzanak 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.’

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’, ‘iṭowe xiṭok’, ‘izane xizanak’, ‘iḡarākiye xigarākik’ etc. which are equivalent to Hindi reciprocal stem ‘ek dūsre’.

The Assamese reflexive pronoun ‘nizar māzat / h’itarat’ 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 sarvanām kisi manusya, prāṇi atavā vastu samūḥ ke har ek manuśya, prāṇi atavā vastu kā bodh karātā hai, use vyaśṭibodhak sarvanām 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', 'pratigarāki', '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 sarvanām kahte hai", jaise – sab, kul, sabṛ]

The above mentioned definition can be accepted as a general definition for
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the collective pronoun.

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

In Assamese the word ‘xakal’, ‘ātāi’, ‘gotei’, ‘xab/sab’, ‘samasta’, ‘sampūrṇa’ ‘sarvatra’ and ‘ubhāy’ are used as collective pronouns. In addition to these pronouns some numeratives such as ‘duyo’, ‘tiniyo’, ‘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.

11.07.04 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 form pronouns and function like adjectives.

The pronominal adjectives are not other the existing pronouns of different catetories. 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 saṃjñā ke stānpar nahe” balki viśeṣan ke stānpar āte hai“ aur vākya me saṃjñā ke sāh viśeṣan ki tarah prayukt hote hai”, unhe“]

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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>tetsā</td>
</tr>
<tr>
<td>jo</td>
<td>jis</td>
<td>jitnā</td>
<td>jetsā</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>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.

11.07.05 Pronominal Adverbs:

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

In Assamese prominent grammarian Mr. Satyanath Bora classified the pronouns into four principal categories viz. (i) ‘byaktibodhak sarvanām’, (ii) ‘bīṭeṣāṇ sarvanām’, (ii) ‘kālbodhak sarvanām’, and (iii) ‘stānbodhak 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 avay’ 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) ‘bīṭeṣānābhācak sarvanām’ (Pronominal Adjectives) and (iii) ‘kriyābīṭeṣānābhācak sarvanām’ (Pronominal Adverbs). The third term ‘kriyābīṭeṣānābhācak sarvanām’ used by Mr. Medhi seems to be more appropriate as it covers the pronominal adverbs included under both of the ‘kālbodhak sarvanām’, and ‘stānbodhak 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 (kālvačak) :-


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

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'yahā", 'wahā", 'jahā", 'tahā", 'kahā".

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

'idẖar', 'udẖar', 'jidẖar', 'kidẖar'.

(iv) pronominal adverb of manner (rittivācak) :-

'ēisā', 'waisā', 'jeisā', 'teisā', 'keisā', 'yo"', 'jyo"', 'tyo".

(v) pronominal adverb of quantity 'parimānyāvācak' :-

'imān', 'ximān', 'zimān', 'timān', 'kimān'.

(vi) conjugated pronominal adverbs (sayyukta) :-

'jab-jab', 'tab-tab', 'jahā-jahā", 'tahā"-tahā"", 'kahā"-kahā"",

'jab-kab', 'jahā"-kahā"", 'kahā"-na-kahā"", etc.

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

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

'etiya', 'tetiya', 'jetiya', 'ketiya', 'at'hani', 'tāhāni', 'zāhāni', 'tāhāni'.

(ii) Pronominal adverb of place (st'hānvācak) :-

'iyyā-t', 'tā-t', 'o-t', 'to-t', 'zo-t', 'ko-t'.

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

'eni', 'teni', 'zeni', 'keni', 'ip'hāle/ipine', 'zip'hāle/zipine',

'konp'hāle/konpine'.

(iv) Pronominal adverb of manner (rittivācak) :-

'ene-kōi', 'tene-kōi', 'zene-kōi', 'kene-kōi'.

(v) Pronominal adverb of quantity (parimānyāvācak) :-

'imān', 'ximān', 'zimān', 'timān', 'kimān', 'etek', 'tetek', 'zetek', 'ketek'.

(vi) Indefinite pronominal adverbs (anīcayvācak) :-

'ketiyābā', 'korobā-t', 'kenibā', 'konobāp'hāle/konobāpīne', 'kenebā'.

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 characteristic. 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', 'tujihe', 'hame', 'tumhe', 'unhe', 'ise', 'ise', 'jise', 'kise', 'mera', 'tera', 'hamara', 'tumhari'. 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' (tu), 'polite' (tum) and 'honorific' (ap). 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 - eket, 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
The nouns of relationship, like the *finite verbs*, have inflections for four persons: e.g.,  

(i) First Person in ‘-i’ and ‘ψ’,  
(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 ‘*falārnā*’ 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 pārdarfi 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 nāi*’ can be cited as following—

‘*xiha*’te zāne, *xiha*’tar lagare *konobāi ei kām karile, xiha’te nize eko aparād*’ *karā nāi.*’ 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.
Chapter 12 - Achievements and Future Prospect

The famous Hindi poet 'Dhumil' writes in the poem 'Sangsad'—

'adhe jale sabdo ke dEf me' tum
kya talaf rahe ho?
tumhari atmiyatā'

In the line 'tumhari atmiyatā' instead of the pronominal word 'tumhari' the pronoun 'apni' should be used. But the poet intentionally used the word 'tumhari' to emphasize it.

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

'ek mai', mai hān,
'ek mai', mai ore hān,
doi mai', mujhe logo ne uṛā rakā hai
ek, meri pūjā karne wālo ne
ek, mere āpar tākne wālo ne
in cār mai'o ne nice dabī 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 billi mujh se' myāun
ii) 'tū dāl dāl mai' pāt pāt'

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iii) 'tū tū mai" mai" honā'
iv) 'tū b̄rāni, mai" b̄rāni, kaun b̄are ku"we kā pānu'
v) 'tum̄b̄āre mū"h me" ḡi jāk̄ar'
vii) 'jaisā def' waisā b̄es'
viii) 'jiskā lāt̄i uski b̄ai"s'
ix) 'jāko rāk̄e sāiyā" mār sake na koi'
x) 'is kān se sunkar us kān se urā denā'
xi) 'na id̄ar kā rahnā na ud̄ar kā'
xii) 'koi tuk na honā'
xiii) 'kyā kuc̄ na kahnā'
xiv) 'kyā se kyā ho jānā', etc.

B. Assamese –
i) 'or ka'tā tot lagowā'
ii) 'tayo rāṇi mayo rāṇi, b̄ālkai dio" xākat pāni'
ili) 'tomār mūrat p̄ul can̄dan parāk'
iv) 'tai bārere mai terere'
v) 'zene razā rām siy tene mantrī ḡītīṭy tīṭy'
vii) 'zor zār muluk tār'
viii) 'd̄an nāi zār mān nāi tār'
ix) 'rāk̄e hari māre kone, māre hari rāk̄e kone'
x) 'zār man zene parako dek̄e tene'
xii) 'ikāṇe xuni xikāṇe uiliyāi diya''
xiii) 'k̄agat nizake pāhari zowā'
xiv) 'āpon hāt zagannāt̄b̄

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12.12 FUTURE PROSPECT OF THE PRESENT STUDY:

During the entire study important matters are observed which are described in brief in the following points as the benefits of this thesis to various language learners, translators, researchers and also towards the expansion of the scope of further research work.

12.12.01 The present study is a linguistic study of comparative nature and it will contribute a mutual understanding and tolerance. The present study will help in national integration as it establishes the common and shared matters between Hindi and Assamese groups. Moreover, this may help in linguistic exchange between the Hindi and Assamese speaking groups and also establish many matters unseen or unfelt till now.

12.12.02 In the field of teaching and learning and in the field of translation work of either Hindi and Assamese the difficulties (challenges and problems) found in the field of pronoun can be analysed and hence something can be done to find out solutions. In this regard the present research work may be helpful to give some direction.

12.12.03 The linguistic interferences faced by the learners of Hindi and Assamese have been pointed out in this thesis with the study on the differences in respect of the Pronouns. This will immensely help the learners of the either languages to take proper precautions at the time of using them.

12.12.04 The speaker of either language will know few matters from this study which are not in their language, but present in the other language, e.g. association of definitives and nouns of relationship with the pronoun in
Assamese language is absent in Hindi but very important in Assamese; again, the *Pronominal Adverbs* i.e. adverb of time (*kālavācak sarvanām*) and adverb of place (*stānvācak sarvanām*) are included in pronoun in Assamese whereas they are included as Adverbs in Hindi.

This study will simplify many complicated matters related to *translation works* from Hindi to Assamese and vice-versa. It also assist to overcome many difficulties (challenges and problems) at the time of translation.

As the nature of any language is dynamic, review of the *Grammar* is very essential time to time as new concepts and usages find a way to the traditional language system. In the field of pronoun also it is found that presentation of the theoretical part is not clear enough though in the view of application many things are taken as granted. During the present study it is felt that the definition of the pronoun, its classification and many other matters are not appropriate. There is scope for theoretical research on the topic to dissolve the confusion and ambiguity.

This study will help to review the present grammatical contents in Hindi and Assamese as well as other N.I.A languages regarding uniformity, removing ambiguities regarding definition, classification, number of pronouns and their recognition supported by suitable examples from published literature etc. publication of systematical and uniform grammar books, etc. The solutions for many grammatical problems can be found by further research, and the present study will certainly inspire the other researchers.
Moreover, some interesting facts having greater importance in the field of linguistic study have come out of this comparative study, which will certainly be important for the growth and development of knowledge at large.

Comparative studies with other languages which are yet untouched, e.g., the ethnie languages of North-east India have a free and spread uncultivated field to begin a new work and the present research work can be a model for that.

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