Chapter 8

Comparative Study of the *Pravisheshanas* (Adverbial Adjectives) in Hindi and Assamese.

8.1. Definition of a *Pravīṣeṇaṇa*: *Pravisheshanas* have been defined by many scholars of Hindi as well as Assamese. Dr. Bholanath Tiwari had defined *Pravisheshanas* in the following words “जो विशेषण किसी विशेषण को विशेषता बतलाते हैं उन्हें प्रविशेषण कहा जा सकता है!” ¹ (The Adjective that qualifies an Adjective is called a *Pravīṣeṇaṇa.*) According to Dr Vasudevandan Prasad- “हिंदी में कुछ विशेषणों के भी विशेषण होते हैं, उन्हें प्रविशेषण कहते हैं।” ² (There are some Adjective to Adjectives in Hindi these are called *Pravisheshanas.*) Kamtraprasad Guru has called these Adjectives as *‘Antarvisheshanas’*. ³ Definition of *Pravisheshanas* as given by majority of the scholars of Assamese have close similarities. They have similarity with the definition given by Hindi scholar Dr Bholanath Tiwari as well. According to Satyanath Bora- “विशेषणार गुण होन झेटि बुजावले जि विशेषणार व्यवहार भय गर्न हय, ताक विशेषणीय विशेषण बोले।” ⁴ (The Adjectives that are used to show the inferiority or superiority of Adjectives are called *Pravisheshanas.*) and Hemchandra Barua has similar opinion. He says- “झि पदे विशेषणा गुणा तत्त्वशा विशेषकृत बुजावले ताक विशेषणीय विशेषण बोले।” ⁵ (The word that qualifies quality or condition of an Adjective is known as *Pravīṣeṇaṇa.*) Golokchandra Goswami says- “विशेषणीय विशेषणे अन्य विशेषणार गुणां दृष्टि मात्रा आदिर विचार करे।” ⁶ (A *Pravīṣeṇaṇa* considers virtue, vice, quantities of an Adjective.) The definition of *Pravīṣeṇaṇa* as put forward by Dr. Kaliram Medhi is most distinct among others. He says- “केतियाब्रुत मुलगार काम आन विशेषण शवदर द्वारा कर्क हय। एने विशेषणार विशेषणीय विशेषण बोले।” ⁷ (Sometimes a comparision is made with the help of other Adjective. These Adjective are called *Pravisheshanas.*)

According to Priyadas Talukar- “विज्ञान विशेषणय पदे विशेषणय विशेषणय, विकल्प पदके विशेषणय आधिकार पदके विशेषणय किसी विशेषणय को सेतुविज्ञान विशेषणय कोला हय।” ⁸ (The Adjectives which, in a term qualify Nominal Adjective, Adjective like pronoun and verbal Adjective or Adverb, are called *Pravisheshanas.*) After an assessment of these couple of definition from Hindi and Assamese ²

1. Tiwari, Bholanath- Hindi Bhāṣā Ki Sarharacana, P-131
2. Prasad, Vasudevandan- Adhunik Hindi Vyākaraṇ Aur Racaṇa, P-116
3. Prasad, Vasudevnanada- Adhunik Hindi Vyākaraṇ Aur Racaṇa, P-116
4. Bora, Satyanath- Bahal Vyākaraṇ, P-73
5. Barua, Hemechandra- Asamīya Vyaśkaran, P-45
6. Goswami, Golokchandra- Asamīya Vyākaraṇ Praveś, P-266
7. Medhi, Kaliram- Asamīya Vyākaraṇ Āru Bhaṣātattwa, P-192
8. Priyadas Talukdar, in his book entitled 'Uccamānar Asamīya Bhaṣā Bodhikā', P-172 defined a pronoun as 'Bikalpa Pad'
9. Talukdar, Priyadas- Uccamānar Asamīya Bhaṣā Bodhikā, P-179

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grammar, we can define **Pravisheshans** of both the languages in the following words—

**The Adjective that, preceding another Adjective, qualifies it, with respect to its virtue, vice, condition, size & shape, colour, number, quantity etc. with regard to their intensity is called a Pravīṣeṣaṇa).** As a matter of fact, the word *Pravīṣeṣaṇa* has ‘प्र’ prefixed with the word ‘विशेषण’. Vaman Shivaram Apte believes that ‘प्र’ derived from ‘प्रय-द’ 'प्र’ has been used as a prefix to the word ‘विशेषण’. In other word ‘प्रविशेषण’ is a ‘विशेषण’ (Adjective) that preceding an Adjective and thereby specify it, for example:

**Hindi—** वह बहुत ही सीधा, बड़ा आज़ादीकरणी अपने काम में चौकस रहते थे, खड़कियों खाकर चुप रह जाते थे, यथा नाम तथा गुणवत्ता मनुष्य है।

(He is a very simple, very obedient, sincere, docile, true to his name).

**Assamese—** রঞ্জ মুখখন বেঞ্চ খুনীয়া। *(The reddish face is very beautiful)*

রঞ্জ মুখখন বেঞ্চ খুনীয়া। *(Revas face is very calm and serious)*

In the Hindi example cited above the Adjective ‘बहुत’ and ‘बड़ा’ by preceding the Adjective of Quality ‘सीधा’ and ‘आज़ादीकरणी’ respectively, qualify increased intensity of virtues. Therefore, ‘बहुत’ and ‘बड़ा’ are considered as ‘प्रविशेषण’. In the examples from Assamese literature ‘বেঞ্চ’ and ‘চর’ Pravisheshanas are used before Adjective of Quality ‘খুনীয়া’ and ‘শান্ত’ respectively and their Quality increase intensity of virtues.

**8.2. Kinds of Pravīṣeṣaṇa:** Dr. Bholanath Tiwari, a Hindi scholar mentioned two kinds of Pravīṣeṣaṇa—

**8.2.1:** ‘जो मूलतः: विशेषण हैं, चिन्तु विशेषण का भी काम करते हैं।’ *(One which is originally Adjective but act as Pravīṣeṣaṇa)* like—

**Hindi—** और किसानों को संबंधित आज़ादीकरणी अपने काम में चौकस रहते थे बहुत खुराकी न थी।

(Comparing with other farmers, his condition was not so bad.)

**Assamese—** এইচনী সেই আপরাজিতা— আর বিষয়ে সতি বহুত বেঞ্চ খুনীয়া শান্ত।

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10. Apte, Vaman Shivram - Sarhskr̥t-Hindi Koś, P-638. The etymology of 'Viśeṣaṇa' has been dealt with in 'Third Chapter'.
11. Premchand- Mānsavard-4 (Samasyā), P-180
12. Malik Saiyad Abdul- Rathar Cakari Ghūre, P-39
13. Malik Saiyad Abdul- Rathar Cakari Ghūre, P-27
14. Tiwari, Bholanath- Hindī Bhāṣā Ki Sarhracanā, P-131
15. Premchand- Godān, P-20

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(She is that Aparajita about whom he has heard many a bad things).

Hindi- हामीद है बड़ा चालाक। 17

(Hamid is very cleaver).

Assamese- ব্র ভাল শিপিনী বাইদেঠ। 18

(Elder sister is a very good weaver)

In examples cited above, ‘बहुत’/‘बहुत’ and ‘बड़ा’/‘बर’ have been used as ‘प्रविशेषण’. As a matter of fact they are Adjectives. In the first examples taken from Hindi the Pravisesana- ‘बहुत’ by preceding a Viśeṣaṇa ‘बुरी’, qualifies its condition in a more specific way.

In the first example taken from Assamese the Pravīṣeṣaṇa ‘बहुत’ by preceding the a Adjective of Quality ‘बेसा’ makes the meaning much more emphatic. In the second example the Pravīṣeṣaṇa ‘बड़ा’ and the Pravīṣeṣaṇa ‘बर’ preceding the Adjective of Quality ‘चालाक’ and ‘भाल’ respectively have increased intensity of virtue. But the following Pravisheshanas are mainly used as Adjectives.

Hindi- और इस क्षण

(And in this moment
only drowing in self.

having suffered from pain.
you have came to my mind after)

Assamese- বহুতো সপন পার হই আহা

(Crossing so many dream
the mist of deep sleep

that is only one

sleepless night

Do you remember, Arundhuti?)

Hindi- उसके पास बहुत धन हैं।

(He has much wealth).

Assamese- তাহোত বহুতো ধন আছে।

17. Premchand- Mānsarover-1 (Iddgāh) P-41
18. Bhattacharya, Birendra Kumar- Mṛtyunjay, P-7
20. Neog, Maheswar, (Editor)- Sañcayan (Etā Premar Padya- Navakanta Barua), P-393

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In these examples of Hindi and Assamese languages ‘बहुत’, ‘बहुल्लों’ have been used as Indefinite Adjective of Number and Indefinite Adjective of Quantity. Where as in the first sentence the Indefinite Adjective of Number is used preceding the nouns ‘दिन’ and ‘सपोर’ to mean uncertainty of number, in the second sentence the Indefinite Adjective of Quantity is used preceding the noun ‘धन’ to mean indefinite quantity.

In the third examples cited above ‘बड़े’, ‘बर-चर’ have been used as the Adjective of Quality. Here the Adjective ‘बड़े’ by preceding noun ‘आदमियों’ qualifies the condition thereof. In the example from Assamese Adjective ‘बर’ by preceding ‘शाल खूंटा’ qualifying the size of ‘शाल’ tree. Here the Adjective of Quality – ‘बर’-- has been repeated.

8.2.2: “जो मूलतः ही प्रविषेषण हैं तथा विशेषण के रूप में कभी नहीं आते!” 24 (One which is originally a Praviṣeṣaṇa and is never used as Adjective.) As-

Hindi- वह अतीव हिंस पशु है।
Assamese- სეზიट ᄏatre ᄂer ᄀह noc옴 400.

(That is a very ferocious wild animal)

In examples given above ‘आतीव’, ‘अतीव’ are basically ‘प्रविषेषण’ and are never used as Adjectives.

There are a few Pravisheshanas in Hindi and Assamese languages.

After making a study into the kinds of Pravisheshanas, we may divided the Pravisheshanas like Dr. Bholanath Tiwari into two kinds based on uses. These are as follows-

8.2.1.1.: प्रविषेषण के रूप में प्रयुक्त मूलतः विशेषण शब्द (Originally Adjective but used as Praviṣeṣaṇa)

8.2.1.2.: प्रविषेषण के रूप में प्रयुक्त मूलतः प्रविषेषण शब्द (Originally Praviṣeṣaṇa used as Praviṣeṣaṇa)

21. Premchand- Godān, P-12
22. Dutta Utpal (Editor)- Upanyās samagra Navakānta Baruā (Kepilārīyā Sādhu) P-27
23. Nāmghar- A place of worship of the Vaishnavas (Vaishnavite) of Assam.
24. Tiwari, Bholanath- Hindi Bhāṣā Kī Sarārcanā, P-131

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8.2.1.1: List of words originally Adjectives but used as *Pravisheshanas*

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>अन्ति भक्ति</td>
<td>अन्ति भक्ति</td>
<td>अन्ति ज्यादा भक्ति</td>
<td>अन्ति बेछि भक्ति</td>
</tr>
<tr>
<td>अन्ति 25 दुःख की बात</td>
<td>अन्ति दुःख कथा</td>
<td>अन्ति दुःखपूर्ण कथा</td>
<td>अन्ति दुःखजनक कथा</td>
</tr>
<tr>
<td>अधिक चाय</td>
<td>अधिक चाह</td>
<td>अधिक गरम चाय</td>
<td>बेछि गरम चाह</td>
</tr>
<tr>
<td>इतने काम</td>
<td>इस्मानबोर काम</td>
<td>इतने ज्यादा काम</td>
<td>इस्मानबोर बेछि काम</td>
</tr>
<tr>
<td>उतने दान</td>
<td>सिमान दाम</td>
<td>उतने अधिक दाम</td>
<td>सिमानबोर बेछि दाम</td>
</tr>
<tr>
<td>ऐसा काम</td>
<td>पुरे कुक्ता काम</td>
<td>ऐसा जहरी काम</td>
<td>पुरे कुक्ता जहरी काम</td>
</tr>
<tr>
<td>काफी लोग</td>
<td>बहुत मात्र</td>
<td>काफी ज्यादा लोग</td>
<td>बहुत बेछि मात्र</td>
</tr>
<tr>
<td>जितने खुशियाँ</td>
<td>जिमान आनंद</td>
<td>जितने ज्यादा खुशियाँ</td>
<td>जिमान बेछि आनंद</td>
</tr>
<tr>
<td>कुछ बात</td>
<td>किंचु कथा</td>
<td>कुछ अधिक बातें</td>
<td>अलाप बेछि कथा</td>
</tr>
<tr>
<td>तैसा आदमी</td>
<td>केनेकुत्ता मानुह</td>
<td>तैसा दयालु आदमी</td>
<td>केनेकुत्ता दयालु मानुह</td>
</tr>
<tr>
<td>खुब मरती</td>
<td>खुब आनंद</td>
<td>खुब ज्यादा मरती</td>
<td>खुब बेछि आनंद</td>
</tr>
<tr>
<td>गद्गड़ी साहिती</td>
<td>गद्गड़ रक्षर शारी</td>
<td>गद्गड़ी नीली साहिती</td>
<td>गद्गड़ी नीला शारी</td>
</tr>
<tr>
<td>जितने पानी</td>
<td>जिमान पानी</td>
<td>जितने ज्यादा पानी</td>
<td>जिमान बेछि पानी</td>
</tr>
<tr>
<td>जैसा दृश्य</td>
<td>जेनेकुत्ता दृश्य</td>
<td>जैसा सुंदर दृश्य</td>
<td>जेनेकुत्ता सुंदर दृश्य</td>
</tr>
<tr>
<td>ज्यादा लहड्डोंके</td>
<td>बेछि लेंर</td>
<td>ज्यादा अच्छा लहड्डोंक</td>
<td>बेछि भाल लेंर</td>
</tr>
<tr>
<td>तैसा काम</td>
<td>तेनेकुत्ता काम/तेने काम</td>
<td>तैसा दुःख काम</td>
<td>तेनेकुत्ता बेछा काम/ तेने बेछा काम</td>
</tr>
<tr>
<td>घोड़े दर्दी</td>
<td>अलाप दे</td>
<td>घोड़े अधिक दर्दी</td>
<td>अलाप बेछि दे</td>
</tr>
<tr>
<td>परम भक्ति</td>
<td>परम भक्ति</td>
<td>परम सुंदर दृश्य</td>
<td>परम सुंदर दृश्य</td>
</tr>
<tr>
<td>बहुत व्यक्ति</td>
<td>बहु मात्र</td>
<td>बहुत ज्यादा लोग</td>
<td>बहुत बेछि मात्र</td>
</tr>
<tr>
<td>बहुत लोग</td>
<td>बहु मात्र</td>
<td>बहुत ज्यादा लोग</td>
<td>बहुत बेछि मात्र</td>
</tr>
<tr>
<td>जेनेकुत्ता 26 धर्म</td>
<td>अति धर्म</td>
<td>जेनेकुत्ता खुबसूरत ईसान</td>
<td>अति धुनीया मात्र</td>
</tr>
<tr>
<td>जेनेकुत्ता दयालु आदमी</td>
<td>तेनेकुत्ता मानुह/ जेनेकुत्ता दयालु आदमी</td>
<td>तेनेकुत्ता मानुह</td>
<td></td>
</tr>
<tr>
<td>सिद्धरुपी आम</td>
<td>सिद्धरुपी आम</td>
<td>सिद्धरुपी लाल आम</td>
<td>सिद्धरुपी रङ्ग आम</td>
</tr>
</tbody>
</table>

25. Bholanath Tiwari, in his book entitled *Hindi Bhāṣā Kī Sarhracana*, P-131, has listed 'अन्ति भक्ति' in the category of originally *Pravisheshanas* who are never used as Adjectives.

26. Bholanath Tiwari, in his *Hindi Bhāṣā Kī Sarhracana*, P-131, has listed 'बहुत धर्म' in the category of originally *Pravisheshanas* who are never used as Adjectives.
8.2.1.2: List of Pravisheshanas used as Pravisheshanas:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>अतिव सुंदर लड़का</td>
<td>अतीव सुंदर लं&lt;/p&gt;ा</td>
</tr>
<tr>
<td>निहायत गंदा ईसान</td>
<td>एकवारे लैंसेरा मानुष</td>
</tr>
</tbody>
</table>

8.3 and 8.4: Etymology and sources of Pravisheshanas: Sanskrit is the main source of Pravisheshanas used in Hindi and Assamese languages. Besides Sanskrit, some examples of Pravisheshanas from Arabic Persian are also being used. In the following table origin and source of once common Pravisheshanas have been discussed:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
<th>Source</th>
<th>Etymology</th>
</tr>
</thead>
<tbody>
<tr>
<td>अति</td>
<td>अति</td>
<td>San.</td>
<td>अति+इङ्ग 27</td>
</tr>
<tr>
<td>अतीव</td>
<td>अतीव</td>
<td>San.</td>
<td>अति+इङ्ग 28</td>
</tr>
<tr>
<td>अस्यंत</td>
<td>अस्यंत</td>
<td>San.</td>
<td></td>
</tr>
<tr>
<td>अस्यधिक</td>
<td>अस्यधिक</td>
<td>San. सन.</td>
<td>अति+अधिक 29</td>
</tr>
<tr>
<td>इतना</td>
<td>इमन</td>
<td>San.</td>
<td></td>
</tr>
<tr>
<td>एसा</td>
<td>एनेकुबा</td>
<td>San. गाद 32</td>
<td></td>
</tr>
<tr>
<td>गादा</td>
<td>गादा</td>
<td>San. गाद 32</td>
<td></td>
</tr>
<tr>
<td>निहायत</td>
<td></td>
<td>Ara. 33</td>
<td></td>
</tr>
<tr>
<td>परस</td>
<td>परस</td>
<td>San.</td>
<td></td>
</tr>
<tr>
<td>फौका</td>
<td></td>
<td>San. अप्स 34</td>
<td></td>
</tr>
</tbody>
</table>

27. Apte, Vaman Shivram - Sanskrit-Hindi Koś, P-16
28. Apte, Vaman Shivram - Sanskrit-Hindi Koś, P-20
29. Barua, Hemchandra (Compiled) - Hemkoṣ, P-25
30. Etymology and source of 'इतना'/ 'इमन', 'उतान'/ 'सिमान', 'कितना'/ 'किमान', 'जिन्ता'/ 'जिमान', 'लितना'/ 'लिमान' has been dealt with in 'Pronominal Adjective'.
31. Discussion on the etymology and source of 'एसा'/ 'एनेकुबा', 'एने'; 'कैसा'/ 'केनेकुबा', 'केने'; 'जैसा'/ 'जेनेकुबा', 'जेने'; 'तैसा'/ 'तेनेकुबा', 'तेने'; 'बैसा'/ 'बेनेकुबा', 'बेने'; 'कृष्ण' has been made in 'Pronominal Adjective'.
32. Shashtri, Shivprasad Bharadwaj (Editor)- Aṣok Mānak Hindi Śabdakoś, P-258
33. Shashtri, Shivprasad Bharadwaj (Editor)- Aṣok Mānak Hindi Śabdakoś, P-564
34. Shashtri, Shivprasad Bharadwaj (Editor)- Aṣok Mānak Hindi Śabdakoś, P-683
8.5. : Meaning and uses of Pravisheshanas: Pravisheshanas are used both in Hindi and Assamese languages. With respect to different kinds, Pravisheshanas are lesser in number than that of Visheshanas. A discussion on the meaning and uses of these Pravisheshanas has been made here-

8.5.1.: Both in Hindi and Assamese Pravisheshanas by preceding Visheshanas qualifies, colour, shape etc. As-

Hindi- अमरकांत के पिता लाला समरकांत बड़े उद्योगी पुरुष थे। 39 (गुण)

(Amarkanta's father Lala Samarkanta was a great industrious man.) [virtue]

Assamese- ৰ জানী পুরুষ। সিছে তোমালোকর সকাম বা কি? 40 (গুণ)

(Indeed, he is very knowledgable. But what is the matter of you?) [virtue]

Hindi- तुम मुझे भी गैर समझते हो! कसम खुदा की, बड़े नालाक्स आदमी हो तुम। 41 (दोष)

(You do not consider even me your own, By God you are an unworthy fellow.) [vice]

Assamese- গোসাইয়ে কংলে, আমার মানুষ এটা বর বেয়া অথ্যাস আছে, বুঝিয়া ভিক্ষাকাপৃ। 42 (দোষ)

(The Gossain told our people have a very bad habit do you understand Bhibhikai?) [vice]

35. Discussion on the etymology and source of 'बड़ा'/बर' has been made in 'Adjective of Quality'
36. Discussion on the etymology and source of 'बहुत'/बहुत' has been made in 'Adjective of Quantity'.

Besides, discussion on etymology and source of 'अधिक'/अधिक', 'काफी', 'खबर'/खবর', 'ज्यादा'; 'বোধ'/বোধ' has been made in 'Adjective of Quantity'.

37. Shashtri, Shivprasad Bharadwaj (Editor)- Aśok Mānak Hindī Šabdakoś, P-741
38. Shashtri, Shivprasad Bharadwaj (Editor)- Aśok Mānak Hindī Šabdakoś, P-1038
39. Premchand- Karmbhūmi, P-21
40. Bhattacharya, Birendra Kumar- Mrtyunjay, P-18
41. Premchand- Karmbhūmi, P-19
42. Bhattacharya, Birendra Kumar- Mrtyunjay, P-35

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Hindi- यह हल्की नीली सार्की है। (रंग)
(This is a light blue sari.) [Colour]

Assamese- সূর্য রঙ টুঙ্গি বিকট সার্কী রঙ রঙ্গর রমাল। 43 (রং)
(A red cap on the head and a light red scarf round the neck.) [Colour]

Hindi- तुम बड़ी सुंदर हैं, तो तेरी सुंदरता लेकर चाहिए? 44 (आकार)
(You are very beautiful, agreed. But what can I do with that?) [Shape]

Assamese- ইচ্ছামান্যো বৃহ ডাহার। 45 (আকার)
(It's farm is also very big.) [Shape]

In the first example from Hindi above, the praviṣeṣaṇa 'बड़े' by preceding the Adjective 'उष्णार्थी', Similarly in the example from Assamese the praviṣeṣaṇa 'বড়ি' by preceding Adjective 'জাঁপী' qualifies its increased intensity of virtues.

In the second examples from Hindi and Assamese above, the pravisheshanas 'बड़े' / 'বড়ি' by preceding the Adjectives 'नातलి' and 'বন্যা' qualifies their increased intensity of vice.

In the third examples the Praviṣeṣaṇa of Hindi- 'हल्की' and the Praviṣeṣaṇa of Assamese 'সার্কী' by preceding the Adjectives 'नीলी' and 'রঞ্জ' makes clear the decreased intensity of colours.

In the fourth example taken from Hindi the Praviṣeṣaṇa 'बड़ी' by preceding the Adjective 'सुंदर' qualifies increased intensity of beauty of shape. In the example taken from Assamese, the Praviṣeṣaṇa 'বড়ি' by preceding the Adjective 'সাহার' is qualifying increased intensity of shapes.

8.5.2.: In Hindi and Assamese languages, sometimes, the praviṣeṣaṇa by preceding the Adjective of Quantity qualifies its increased or decreased intensity of quantity. Example-

Hindi- और थोड़ा-सा ज्यादा पानी लाओ।
(Bring a little more water.)

Assamese- এতিয়া আর অল্প বেছিকৈ পানী পেলাই দি পদাচারই করলে, চোবা পানীয় আর অল্‌ বেছ দলে না নেহোতা হা গল। 46

43. Goswami, Mamoni Raismor- Māmare Dharā Tārowāl, P-84
44. Premchand- Mānsarvar-1 (GăsăwăI), P-270
45. Bhattacharyya, Birendra Kumar- Mrtyunjay, P-39
46. Dutta Utpal (Editor)- Upayās samagra Navākānta Baruā (Mānuh Ātaibor Dwīp), P-304

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(Now after felling down little more water, Patasarah have said. "See the water have disappeared going little more distance").

Hindi- इसमें बहुत कम ची है।
Assamese- ესგალ ბჰჰუტ კმ ჭიჭა აყრი ლ.

(Here are little ghee.)

In the first examples of Hindi and Assamese, 'भीषण ' आर अल' अला ' Pravisheshanas has been preceding Adjectives of Quantity as 'ज्यादा'/ 'बढ़िछिक', 'बढ़िछिक' which clears increased intensity of quantity. In the second examples the Pravisheshanas like 'बहुत'/ 'बहुत' have been preceding the Adjectives of Quantity like 'कम'/ 'कम' and show decreased intensity of quantity.

8.5.3.: With respect to indefinite numbers sometimes, the Adjective of number is preceding by Pravisheshanas like 'बहुत', 'भीषण', 'कुछ' etc. qualifying increase or decreased state of number. As-

Hindi- आज बहुत ज्यादा लोग आये हैं।
Assamese- आजह बहुत ბჰჰუტ მდლჳ აშჳჳ ლ.

(Many men have come today)

Hindi- इस बार पाँच से कठ में कुछ कम विद्यालय द्वारे हैं।
Assamese- ეჰ brittle პანჩ დიგჳჳ ქიჳჳ კჳჳ კჳჳ ქსჳ ლ.

In the examples taken from Hindi and Assamese languages above the Pravisheshanas 'बहुत'/ 'बहुत', 'कुछ'/ 'किछु' has been used before the Adjective Indefinite Numbers 'ज्यादा'/ 'बढ़िछिक', 'कम'/ 'कम' to qualify increased and decreased state of Adjective of Indefinite Number.

8.5.4.: To denote indefinite quantity, the Adjective of Quantity like 'बहुत'/ 'बहुत', 'भीषण'/ 'अल', 'कुछ'/ 'किछु' etc are used as Pravisheshanas like-

Hindi- तुम भीषण कम बाति किया करो।
Assamese- თქმ ალაფ კმჳ ჭჳიი ჭჳ.

(You should be little less talkative.)

In the examples taken above 'भीषण'/ 'अल' has been used as Pravisheshanas qualifying the Indefinite Quantity.

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8.5.5. : In Hindi, the Pronomial Adjective of Quality like ‘साँस’, ‘तैसा’, ‘कैसा’, ‘जैसा’, ‘वैसा’ etc. are also used as Pravisheshanas. Similarly, in Assamese- ‘’strained, तैसा’, ‘कैसा’, ‘जैसा’, ‘वैसा’, ‘साँस’ etc.

Examples-

Hindi- अच्छा, तू भी बैठ। देख कैसे सुंदर मायवर लता फैल रही है।

(Good, you also sit down. Look how beautiful Madhavi creeper creeps.)

Assamese- বাহ! কেনে সুন্দর দৃশ্য।

(Wow! What a beautiful scene!)

Hindi- ऐसा दरपोक लड़का मैंने कहीं नहीं देखा।

(I have never seen such a timid boy)

Assamese- 'ए, परनেখुका एकोटा भयाउंदर लिहाँकारों। आमार एकोटा धुमीया। रात। नিষ्कग। है जाय।'

(O! It is because of such a timid boy one of our beautiful night gets fruitless.)

8.5.6. : In Hindi and Assamese Pronomial Adjective of Quantity like ‘कितना’/‘किमान’, ‘उत्तरा’/‘उन्नाम’ (अत), ‘कितना’/‘किमान’, ‘उत्तरा’/‘सिमान’, ‘तितना’/‘तिमान’ (तत) can be used as Pravisheshanas. For example-

Hindi- कृतना अच्छा कर्म उत्तरा अच्छा फल।

(Better the action better the fruit.)

Assamese- किमान। भाल। कर्म। सिमान। भाल। फल।

(She slept with Gobar in mind and awoke with Gobar in mind. In spite of such a hard work she always kept javial as if singing on swing.)

Assamese- তার আহসরিয়া কাঁচা বিষ্ণু বঞ্চ করি উত্তরোত্তর ভাবে কে উদ্ধিল, 'আর নালাগে, নালাগে মুক্তা। ইমন পাপ, ইমন জন্ম। পাপো আছে তপিনবীতে।' 

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47. Bora, Satyanath-Bahal Vyākaraṇ, P-73
48. Prasad, Jayshankar- Candragupta, P-55
49. Malik, Saiyad Abdul- Rathar Cakari Ghüre, P-67
50. Premchand- Godān, P-221
51. Dutta, Utpal (Editor)- Upanyās Samagra Navakānta Baruā (Mānuh Ātaibor Dwīp), P-312

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(Closing audio canal of his ears with his fingers he said with excitement, "I do not require more Mukta. Is there any heinous sin like this on the earth?")

8.5.7.: In Hindi and Assamese, Sometimes, *Pravisheshanas* are used for making comparisons. For example-

Hindi- कक्षा की सभी लड़कियों में निष्ठा सबसे सुंदर लड़की है।

Assamese- ২৫ তাই একটি ছোট্টোর ভিতর নিষ্ঠা সবার মধ্যে ধূমীয়া ছোট্টোর।

or

ঋষিগোত্র অট্টালোর ছোট্টোর ভিতর নিষ্ঠা সাবাটোর ধূমীয়া ছোট্টোর।

(Amongst all the girls of the class Nishtha is the most beautiful girl.)

Here *Pravisheshanas* like ‘সবসে’/’সকলতলোকে’/’সবাটলোকে’ are used for making comparison. These Adjectives have been used to distinguish Nishtha from other girls of her class from her beautiful point of view and indentify her as the most beautiful of all girls of her class.

8.5.8.: Some nouns in Hindi and Assamese languages are used as *Pravisheshanas*. For example-

Hindi- उसके बादल काले तेज हैं।

(Her Hair are cloudy black)

Assamese- ২৫ তাই রূপণ চুলি মেলি আবার তেনে

মেঘ মাজে জেন লুকাই লুকাই। ৫২

(Your bright face is clouded by your black hair as if a moon is hiding among black clouds).

In the example cited above ‘बादल’/’मेघ’ are nouns but are used as *Pravisheshanas*.

In this context Priyadas Talukdar says-”’অকৃষ্ণে সমারসিত্তা স্ত্রী লাগিলে তেনে পদ পর্যবেক্ষণ পদ পর্যাপ্ত লাগিলে পত্ত পরিচয় জোরা উতিষ।” ৫৩

(But it joins in conesion way, the Parts of speech would be better to have with the following word). As-

Hindi- अगर सूर्यास्त बेला में

पश्चिम की ओर झरते हुए ये

52. Neog, Maheswar (Editor) - Sañcayan (Meghesvarī- Anandachandra Barua) P-352
53. Talukdar, Priyadas- Uccamanar Asamīyā Bhāṣā Bodhikā, P-180

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Aft ‘A Wf^cpjff Mfllf f

(If, at the sunset, these falls towards west are cascading, they are my golden hued thighs)

Assamese- তাই সোণ-বরণীযা তনু।

(She has a golden hued body.)

8.5.9.: Some Pravisheshanas are used identically in Hindi and Assamese. Like-

Hindi- यह इतना ज्यादा भला आदमी है कि क्या बताएँ!

Assamese- তেওঁ হুমানেহ ৰেছি ৰাভ ৰাতনুহ জে কি রাম!

(He is such a good man what I can say.)

Hindi- उत्तरा ज्यादा गहरा दृःख कोन सह संकेतगा?

Assamese- সিমানা বেছি গভীর দৃঃখ কোনে সাহা করিব পারিব?

(Who is there to bear such a great grief)

8.5.10.: In Hindi we find, sometimes, more than one Pravisheshanas used together. As ‘खूब’, ‘ज्यादा’, ‘अति’, ‘अत्यंत’, ‘अतीव’. In Assamese, too, ‘केतियাবা एकाधिक विशेषण एकलग्रे ध्वनबर हेंव परे।’खूब’, ‘बर’, ‘अति’, ‘अत्यंत’, ‘अतिव’ आदि केलामानं एति प्रयोग पोषा जाय।” (Sometimes more than one Pravisheshanas are use simultaneously. ‘खूब’, ‘बर’, ‘अति’, ‘अत्यंत’, ‘अतीव’ etc. have such uses. Examples-

Hindi- खूब ज्यादा गरम चाय मत पियो।

Assamese- ৰেছি গরম চায় নাখাবা।

(Donot take very hot tea.)

Hindi- अत्यंत ज्यादा মৌতী চোঁজে খানা উচিত নহিঃ।

Assamese- অত্যন্তে বেছি মিঠা বস্তু খোবা উচিত নহয়।

(One should not take very sweet etatables.)

In the examples cited above, there are used two Pravisheshanas-‘खूब’, ‘ज्यादा’ गरम चाय’/ ‘বর, বেছি গরম চাহ’, ‘অত্যंত, জ্যাদা মৌতী চোঁজে’/ ‘অত্যন্তে, বেছি মিঠা বস্তু’। These Pravisheshanas qualify the Adjectives like ‘गरम’/ ‘গরম’ and ‘মৌতী’/ ‘মিঠা’. It underlines the degree of hotness of

54. Bharati, Dharmvir- Kanupriya (Adim Bhay), P-46
55. Gowsami, Golokchandra- Assamīyā Vyākaraṇ Praveś, P-267
“चाय”/“चाह” and sweetness of “चोिेज”/“बहुत” that they have in them.

8.5.11: In Hindi and Assamese no Adjective as Praviṣeṇa preceded the Adjectives as “खूब” “बहुत”, “अति” “अल्पत”। Assamese Scholar Golokchandra Goswami says, “खूब, बर, अति, अल्पत आदि किंतुमान विशेषणीय विशेषणां अंग आह अन्य एकी विशेषण पद बहुत नोीवैर।” 56 (No other Adjective comes before Adjectives like “खूब”, “बहुत”, “अति”, “अल्पत” etc), But Sometimes Adjectives of Number or Pronominal Adjective comes.

Hindi- यह पुल बहुत सुंदर है।
Assamese- এই দলদখন বর পুরীযাঁ।
(This bridge is very beautiful.)
Hindi- मुझे हुमसे एक अत्यंत जरूरी बात कहनी है।
Assamese- মাহ তোমাক এটা অত্যত্ত জ্বরুরী কথা কম আছে।
(I have to tell you a very urgent matter)

or
Assamese- চিঠিখনন কঙ্ক্ষামান খূব ভাল ধাক্ষ্য আছিল, সেহ বাক্যকষ্টা সি মনে মনে আচারিছিল। 57
(There were some nice sentences in the letter. He has reiterated those sentence in silently.)

In the first of the Hindi/Assamese sentences cited above, “यह”/“এই” has been used as Pronominal Adjectives before the Praviṣeṇa “बहुत”/“বর। In the second sentences “एक”/“এটা” has been used before the Praviṣeṇa ‘अल्पत” as an Adjective of Number and not as Praviṣeṇa। In Assamese “এ” is used as an Adjective of Definite Number with definitives “চ। Similarly, In the third example of Assamese an Adjective of Number- “কঙ্ক্ষামান” has been used before Praviṣeṇa “खूब। Here Adjective of Indefinite Number “কেই” with definitive “চ” and indefinite “মান” has been used. Thus, they give meaning of indefinite number.

8.5.12: In Hindi and Assamese ‘अतीव’/‘अतीव’, ‘अतिि’, ‘निम्हात’ (अ.) etc are always used as Praviṣeṇhas and are used to signify supreme intensity of another Adjectives virtue-vice etc. in Hindi and Assamese. No Adjective as a Praviṣeṇa is used before to them except the Pronominal Adjective or Adjective of Number. As-

Hindi- यह लड़का अतीव दुश्ट है।

56. Goswami, Golokchandra- Asamīyā Vyākaraṇ Praves, P-268
57. Bhattacharya, Birendra Kumar- Mrtyunjay, P-3

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In the examples given above Pravisheshanas as 'अतीव' 'अति' 'अतिक' by preceding the Adjective 'दुष्ट' qualifies increased intensity of vice. 'वह' 'सेह' and 'एक' 'ए' 'जन' are Pronominal Adjectives and Adjectives of Number respectively. In the second examples from Assamese language the 'क' of 'एक' is deleted and definitives 'जन' is used here.

8.5.13.: In Hindi 'ही' is used with Pravisheshanas 'बहुत' 'बड़ा' 'इतना' 'उतना' 'जितना' 'तितना' etc for giving increase intensity of virtue, vice, condition, colour, number, quantity of an individual or an intensity of a thing. For the same reason. In Assamese 'এহ' is added with Pravisheshanas 'হামান' 'সিমান' 'জিমান' 'তিমান'.

Hindi- आप बहुत ही सहदय, बहुत ही उदय, बहुत अधिक शिकिति और एक बड़े ओहदेदार हैं।
(You are a very kind, very generous, very educated and a high rank officer.)

Assamese- সি হামানে হুঁশ্ব হুঁশ্বা তাক হুরেলা হুসাজ হুকাবলৈও নাদে ।
(He is so poor that he is unable to get a daily meal.)

58. Premchand- Mânsarover-Part-4 (Sabhyatā Kā Rahasya), P-174

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Conclusion:

In conclusion, it can be said that a Praviṣeṇa is an Adjective, that by preceding another Adjective, qualifies its virtue, vice, condition, number, quantity etc. On the basis of use, the Pravishesanas of Hindi as well as Assamese can be divided into these two kinds- Originally Adjectives but used as Pravishesanas and originally Pravishesanas used as Pravishesanas. The number of Pravishesanas used as Pravishesanas are lesser as compared to the number of Adjectives used as Pravishesanas in Hindi and Assamese. Sanskrit is the main source of Pravishesanas used in both the languages. In Hindi, some of Pravishesanas borrowed from Arabic-Persian source, are in use. In both the languages for making comparisons Pravishesanas have been used.