VERBAL INFLECTIONS

270. The verbs in KB are inflected for persons, moods and tenses. There is no inflection for number, e.g. সাই দাঁ 'I say', আমাদে 'we say'. The tenses are indicated by addition of different affixes to the roots (the Personal Affixes have been discussed below). The tenses are: present, past, future, perfect, and past-perfect. A verbal root in KB may end in a vowel, consonant, cluster or geminates. The inflections taken by the verb-roots and the examples have been shown in tabular form (see Table nos. 1 and 2).

271. The verbs in KB are either intransitive or transitive. In their outward form, however, there is no distinction between two classes. Intransitive roots are chiefly primary ones, although those of secondary origin also occur, e.g. মাল 'to walk', মাল 'to burn', মাস 'to dance', মেল 'to play' etc. Also denominatives like পাখ 'to rip', সিক (সিক 'to rise', পিক (পিক 'to beat'. In KB, as in general Bengali, all primary intransitive roots can be made transitive by the causative -াই-.

272. The transitive verb depends largely on its object. In Bengali, as in other MIA languages, only inanimates nouns can properly be said to have an accusative case, -i.e. only these do not take a dative affix, (ODEL § 641) like আর in
IB, e.g. ṭesə de 'give money'; pānī ṭa 'drink water'; lār̥i
xāṭe 'cut wood' etc. Animate nouns when really in the accusa-
tive case take the dative affix -re in IB, when they are
personal and definite; but they do not take the dative affix,
and thus behave like inanimate nouns, when the object signi-
fied is general, vague or indefinite: bayrā raṅk 'grazes
buffalo'; but bayrā-gu-re bānda 'tie the buffalo', bayrā-gu-re
lai ṭa 'take the buffalo'.

Moods: Indicative and Imperative:

273. Mood is the mode or manner in which the action
denoted by the verb is represented. IB possesses two moods:
Indicative and Imperative. The imperative occurs in the
second and third persons under present tense. The other moods
of OIA: Subjunctive, Optative, Injunctive and Presumptive are
entirely lost in IB. The present indicative has two forces:
a. habitual b. present continuous.

274. A verb which makes a statement of fact or asks a ques-
tion or expresses a supposition which is assumed as a fact,
is an Indicative Mood. The indicative mood is used:

i. To make a statement of fact; as,
sību rūs īskūla māsi 'Sibu goes to school daily'
tārāpadābābu īcāra mārsaīn 'Tarapadababu died at Silchar'
ni. To ask a question; as,
tumī xītā vālā āsāni 'are you well'
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<thead>
<tr>
<th>Tense</th>
<th>Persons</th>
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<th>2nd (inf)</th>
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### Table No. 2: Examples

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<th>Roots ending in -ē</th>
<th>Roots ending in -ē/-ē</th>
<th>Roots ending in Consonants</th>
<th>Roots ending in clusters or geminates</th>
<th>Kars 'borrow'</th>
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<tr>
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<td>1st</td>
<td>Kai</td>
<td>xāi</td>
<td>de 'give'</td>
<td>su 'suck'</td>
<td>hun 'hear'</td>
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275. A verb which expresses a command, an exhortation, an entreaty or prayer, is in the Imperative Mood. The imperative mood is used to express:

i. A Command; as,
   \textit{irānā āv} 'come here'

ii. An exhortation; as,
   \textit{tumār ārālar satna laia} 'take care of your health'

iii. An entreaty or prayer; as,
   \textit{āmrār ufre dayā rāxain} 'have mercy upon us'
   \textit{āmrāre āmārē deukā} 'give me courage'

276. The Subjunctive Mood, which was of so great importance in Vedic, was dropped in classical Sanskrit. The subjunctive is formed in KB with the help of the conjunction \textit{sadi} ("t.Coll. jadi, Bhoj. jo). In OB the form is jai, e.g. jai tō mūdha acohaisi bhānti puccha-tu sadguru-pāva (Caryā 41), 'if thou art ignorant, ask thou about thy mistakes at the foot of the good-master'—chattogi.

\textbf{THE PERSONAL AFFIXES OF VERBS}

\textbf{Radical Tenses}

\textbf{The Present Indicative}

\textbf{1st Person}

277. The suffix of the first person is -\textit{i} (e.g. \textit{āsī, sa\textit{i}, rāi, de\textit{i}, de\textit{i}} etc.). The suffix stands the same both in
singular and plural e.g. sg. āmi lai 'I take' ; āmrā lai 'we take'. The corresponding OIA form singular is āmi > WIA -āmi, -ami, -imi > Ap -āū (jāmāni, lihāni, karīmi, jāmaū).

'Modern Črī. sg. dekṛhē, dekhi, pl. dekhū. . . . . Bhoj. sg. dekṛhē, pl. dekhi, dekhyū.' (ODBL § 676)

The Second Person

278. With the introduction of the second person comes in an element of differentiation between the 'inferior' second person corresponding to English 'thou', and the 'honorary' second person corresponding to English 'you'.

sg. (inf) tuī sās, tuī xarās, tuī salās
(hon) tuṃi sāv, tuṃi xarā, tuṃi salā

pl. (inf) tuṃrā sāv, tuṃrā xarā, tuṃrā salā
(hon) tuṃtūn/tuṃrā(sāv, xarā, salā).

279. Honorary second person affix of KB seems to be same as the inferior second person affix of Ass. e.g.

KB tuṃi xarā (hon) Ass. tuṃi karā.

The Third Person

The affixes for the third person are -e, -eain, e.g.

(inf) he sale 'he goes' tārā sale 'they go'
(hon) tāin salain 'he goes' tāin-tāin salain 'they go'
The Present Imperative

280. The imperative occurs in the second and third person. The second personal affixes are: inf. -zero, hon. -a.

The corresponding OIA forms are: Sg. -a, -hi; Pl. -ta; MIA affixes are: Sg. -a, -asu, -asu, -shi, -shi; Ap. -shi; -u; (viramasu, ñpesu, bhapahi, bhapa, våhehi, jålehi, pèkku).

281. The third personal form in MIA is -u, (OIA -tu). In KB there is a pleonastic -k (x) following, making the affix appear as -ux, -uxä/-ukä, e.g. he xaøk, tåïn xaøkä. The singular and plural are used without any discrimination.

The Past Base -l-

282. This tense refers to a momentary action which happened in the past, e.g. bixãma geläm kíntu kíocu dezläm mä, 'I went there but I saw nothing'.

283. The characteristic of the modern Magadhan speeches is the -l- form in the past tense. The evolution of the -l- past has been fully examined by Dr. Chatterji (ODBL p. 937 ff). The past base in -il in Beng. Asé. and Ori.; -al in Bihári speeches, and -il, -al in Måráthi, and similar l- forms in other MIA languages originated from OIA -ta, -ita plus the OIA diminutive or adjectival suffix la-, in the extended forms -ila, -ala > illa (−ylla), -alla.(ibid. §682).
The participial nature of 1-forms persisted in Vangali with the passive participle in -ā; but in St. Coll. the non-1-form is employed as the adjective and the 1-form has been restricted to the predicate. Personal affixes are added later.

In the case of roots ending in vowels -i- is prefixed to the inflections.

284. The tense-forms of the past-base -l- may be made to mean action just now completed by addition of the particle nu, which may be of adverbial origin meaning 'here' or 'now', e.g. āmi xāmilā nu, tāi gela nu.

The First Person

285. KB like other dialects of Bengali has the affix -ām. It is shared in common by both 1-past and it-habituated past (xār-l-ān, xār/xāirt-ān). It has been suggested that -ān is equivalent to pronoun āmi 'I', affixed to the past base. It would seem more likely however that -ām is affiliated to smāṭḥ; calitaḥ smāṭḥ > *calia + illa + mha. The affix -ām must have been first used with the past base and then extended to the future.

The Second Person

286. The second personal affixes are: inf. -le, hon.-lā-e/-lā-y.

The Third Person

287. -il occurs in KB as well as in all the East Vanga dialects, as well as in North Bengali and North Central Bengali.
In KB -il seems to prevalent among the Bengali speakers of Caohar now-a-days. This -ila is found with both transitive and intransitive verbs. -ila occurs as honorific in KB: & <ā1 <ān1.

The Future

288. The characteristic suffix for the future base in Beng., Ass. and Ori. is -ib- = -ab- of Bihārī and of E.Hindi (APD § 795: Dr. B. Naskar). KB has the personal ending -m- in the future 1st person and not the -b-. The -m- is shared by some dialects of Bihārī (Cf. Kurmālī 𐐻𐐱 𐐻 𐐣 𐐢 𐐣 𐐣 𐐢: pāyan, 'I shall get'; kaham, 'I shall say') and North Bengali (Cf. Raipur and Dinajpur forms: pām, balim, dim, etc.). This -m- is merely a phonetic change, a softening of -b- in connection with the nasal to -m-, -m-. (ODBL pp. 967 and 531-32)

The Second Person

289. The endings for the second person are inf. -be, hon. -bāy.

The Third Person

290. The endings for the third person are -ba, -bā. The process of addition of inflection in the future tense is similar to that of the past depending upon the root ending in a vowel or in a consonant.

Perfect and Past perfect

291. The perfect tenses lay emphasis on the completion of an action, whether it be in the past, present or future, having
special reference to the effect of that action at the time of speaking or at the time referred to in the speech. In the perfect and past perfect we find the forms xarse, 'has done'; xorsil, 'had done'. This perfect is found in St.Coll. with -iya contracted to e,iye e.g. coleche, koreshilo. This source of the KB will have to be traced from MB kari-che, karishila (in MB verbal form in i+the substantive verb ëch; contracted to -oh-, in present generally and rarely in the past). This form is used in MB in vaguely continuative or progressive sense, and also in a perfect sense. This ill-defined tense form of MB has given the West Bengali (including the St.Coll.) present and past progressive form...... In the East Bengal dialects, it is used regularly for the perfect only (ODBL p. 1020), For example: diso 'has given', disil 'had given'; nise 'has taken', nisil 'had taken'.

292. The roots ending in vowels -a, -ä, -e, -u; -i- is prefixed to the inflections, in all tenses excepting the present. This process of addition is absent where the root is ending in a consonant.

293. The roots ending in consonants in the past-perfect first and second person gather -i- as prefix to the inflections, e.g. from /hun, 'to hear': hanielâm, hunisle, hunisâly.

294. Roots ending in vowels -a, -ä, -e (but not in case of roots ending in -u vowel) take the inflection -y in third
person (inf) in the indicative mood, whereas roots ending in consonants have the same inflection -e in the said person.

295. The inflections in the second person (houn) of the imperative mood are the same as those in the indicative mood. In both indicative and imperative moods, the roots ending in vowels (except in -u) in second person take the inflection -o, whereas the roots ending in -u or in consonants take the inflection -a.

296. In the imperative mood certain roots ending in clusters or geminates will have no form in the second person inferior.

297. The roots √de 'to give' and √me 'to take' become di and ni before they take inflections in all tenses except in the present.

298. The root √mā 'to go' become ge- before taking the inflections in all tenses except in the present.

The Conditional Past or Habitual

299. The conditional past or habitual occurs in most Eastern languages. Assamese is the only NIA language which has no form for the habitual past. The base of the past conditional in NIA languages is the present participle or some analogous formation to which are added the different personal affixes. The KB forms the past conditional by adding ay, ane to the past tense (cf. WIA santa > NIA santa, hanta > hay, ane) e.g.

dādā gara thārle tumār lage gelān ay, 'if my elder
brother had been at home, I would have gone out with you' ;
bala paile ane 'would have found it good'.

This ane is perhaps a highly decayed form of hante >
"hande > *hanne, *anne, ane (AFD § 305). In the Kāmrūpī dialect
of Assamese, 'in the conditional sense the word hoi is added
to the past tense in the apodosis. For example: xi ka holi
māi tāk takā dahtā dilu hoi 'had he said, I would have given
him ten rupees' (A Study on Kāmrūpī : A Dialect of Assamese,
Dr. Goswami, § 208)

Progressive Tenses

300. Compared with Simple and Perfect Tenses, these lay
special emphasis on the continuity and incompleteness of an
action —— Present, Past or Future. These are given below :

1. Past Progressive

301. The past-progressive tense in KB is made up with
the help of verbal form in āt + the substantive verb ās (āch),
conjugated and employed as an auxiliary :
he xāvāt āsīl 'he was eating'
tāi karāt āsīl 'she was doing'

ii. Present Progressive

302. In KB the present progressive is indicated not
in the same line with other dialects of Bengali. The affix -rē
occurs in KB with the present (radical) to indicate continuous
or progressive action, e.g.

- xaiār 'I am saying'
- xāitrāy 'You are eating'
- xāitrā (hon) 'You are eating'
- sāīr 'I am going'
- ar 'is happening'
- xarer 'is doing'

but

- xar-as (inf) 'You are doing'

iii. Future Progressive

303. The future progressive in KB is made up with the help of verbal form -āt plus the substantive verb thāk, conjugated and employed as an auxiliary, e.g.

- āfne xarāt thāxbā 'You will be doing' (hon)
- tui xarāt thāxbhe 'You will be doing' (inf)

Infinitives

304. The infinitive proper in Bengali has the characteristic affix -ite. Dr. Chatterji explains -ite as the verbal noun in -i plus the locative affix -te and he finds it a recent formation in Bengali (CDBL p. 1014). In KB the form is -ita, -ta e.g.

- With the roots ending in vowels -ita:
  - tāi sāita lāgla 'she began to walk'

- With the roots ending in consonants -ta; in KB -ita:
  - he salta/sailta pāre 'he can walk' (= he in -the-
act-of-walking is-able)

he gān hunta/huinta kise  'he had come with the intention to hear songs'.

In MB we find both -ite and -ile, e.g. pasār sājite teē kāhmuk juāy ; hena bujhō toshār kātilē lāge māthā (Bhāṣār Itivṛtta p. 313). The -ita/-ta forms are used with roots like sā 'to want', a (ha) 'to be', de 'to allow', pār 'to be able', sā 'to go' to denote acquisitives, permissives, desideratives and gerundives.

305. There is an infinitive in the form of bār added when it is followed by the post-position lāgi/lāgiā. With roots ending in vowels one -i- is prefixed to these inflections.

Examples:

xāi-bār-lāgi/lāgiā  'to eat'
rai-bār-lāgi/lāgiā  'to say'
hunbār-lāgi/lāgiā  'to hear'
dexbār-lāgi/lāgiā  'to see'

The form ēr is also used in this context, e.g.

dexer-lāgi/lāgiā  'to see'
xesēr-lāgi  'to bit'.

Verbal Nouns

306. The Verbal nouns in KB are represented by the forms shown below :

a. Nouns in -an, e.g. xelan 'playing', gān 'singing'
maran 'beating' (discussed under Nominal Formation).

b. Nouns in -ś which is equiscent but traceable in roots ending in a consonant; e.g. sār-dār. There was a feminine (diminutive) extension of this by -i<-i<-ia<-iwa (OBL § 745). In KB we find boli 'speech' (in Gavya 41, as boli), feri as in feri xara 'to hawk goods', mūri as in mūri dilā 'covered (oneself) up' etc. (OBL § 745).

c. Nouns in -i. The verbal nouns in -i form a much larger class, but this affix, occurring in OIA, is practically lost to KB, except in some opthentthic form in dialectal Bengali. In KB for examples:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hāiḥ</td>
<td>(śār) 'row'</td>
</tr>
<tr>
<td>hāil</td>
<td>(śāli) 'a kind of paddy'</td>
</tr>
<tr>
<td>sāṭṭi</td>
<td>(śaṭṭi) 'sixty'</td>
</tr>
</tbody>
</table>

d. The passive participle in -(i)ta -(i)a, obtained from definitive -ā in OB, and from that resulted the Bengali verbal noun as well as passive participle in -ā (OBL § 748). From KB for example:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>māṣā</td>
<td>'dancing'</td>
</tr>
<tr>
<td>kinābesā</td>
<td>'buying and selling'</td>
</tr>
<tr>
<td>rāndā bāṇā</td>
<td>'cooking and serving'</td>
</tr>
</tbody>
</table>

e. Nouns in -iba. This is from the same source as the future base. The form occurs in all Magdhan speeches. In KB its employ has been restricted to the genitive form of the base.
-ibā, i.e. -ibā. For example:

tāre mārbār lāgi 'to kill him'
bai āimbār lāgi 'to bring books'
lātārē nāibār lāgi 'to tell lata'

The -ib- form is much used in North Bengali.

307. The nouns in -ila is now obsolete in Bengali. The verbal form -ila in the locative figures partly as the absolute conjunctive in -ile (see under Conjunctives)

308. There is in KB, a common verbal noun of reciprocity

The verbal root or the noun is doubled, and it is connected by a link vowel -ā-, and the second part of this re-duplicated form takes the affix -i, e.g. mārā-māri 'striking each other, fighting'; ṭhelā-ṭheli 'pushing each other'; lāṭā-lāṭi 'fighting each other with sticks'; dekkā-dekki 'pushing each other'; uṛā-uṛi 'pushing and pulling each other'; āṭā-āṭi 'hand-to-hand fight'.

Duplicated Verbs

309. Certain verb-forms are doubled in KB to indicate repeated, intense or continuous action. These are either conjunctives in -i or present participle in -te (-ite), used with an adverbial force with reference to a finite verb. Thus we have in KB. lai lai 'frequently taking'; nāsi nāsi 'repeatedly dancing'; āṭi āṭi 'repeatedly walking'; xāṭi xāṭi
'working continuously' etc.

Such verb-forms are found in all NIA speeches and its seven uses go back to OIA. Pāṇini has already noted them in Sūtra 'nityavāpsayāḥ', 8-1-4, showing that in repetition doubled verb-forms are used, e.g. pacsati-pasati, 'repeatedly cooking'; bhaktvā-bhaktvā, 'repeatedly eating'.

310. There are a number of roots which are used in pairs—roots similar in meaning, or indicating connected ideas, and together they convey an intensive idea of entire process involved (Cf. under Onomatopoeic Roots). These do not make what are known as 'Compound Verbs', as both the roots take inflexions, e.g. dai-pusi 'washing and wiping = making clean completely'; māri-dari 'striking and restraining = forcibly'; fallāila-fallāila 'leapt and jumped' (Cf. under Echo Words § 149).