1. The tenses of the verb in Hindi fall into two classes:
   (a) the simple, (b) the compound. The simple is again divided as:
      (i) the radical (ii) the participial. The compound tense consists
      of two parts: (a) a participle, and (b) the verb substantive. All the
      continuous and perfect tenses are compound ones.

   The use of tenses in Hindi (EHP) is illustrated below:

   (A)
   The Simple Tense — (i) The Radical.

2. The radical as imperative is illustrated below:
   mere jasa kachu gāvo — (you) sing a bit (in)
   my praise. CV. bhagavata jasa varnana karo —
   (you) sing the virtues of 'Bhagavat'. CV. 288. sab carit
   kahatā hū tum cit de suno — I describe all
   the deeds, you hear attentively. PS. 38. 63. The radical passive im¬
   perative is attested in the following: — aura sūradāsa
   ne sahastra vidhi pada kiye hai kau
   sūrasāgara kahiye — and Sūr Dās has composed lakhs
   'padas' which should be said 'Sūr Sāgar'. CV. 293. dukh usse
   kahiye jo dukh ko dūr kare — grief should
   be told to him who can remove (it). BP. 14. 106.

3. The first person future optative takes the radical, e.g.
   tāte viraha ke pada gāū — so that (I) may
   sing the 'pad' of viraha (separation). CV. 33. tāte nams —
The prescriptive, which is impersonally constructed, is in the compound verb stage, is radical, e.g. tinakau caupada aisi khelani cahiye - he should play chess in this manner. CV. 295. tate pahale to samajho cahiye - therefore, first it should be understood. CV. 363.

5. The use of the radical (future) in the apodosis clause is illustrated in the following - bhagavāna kī prāpti cintāna hoya tau samsāra upara vai-rāgya kyō āve - unless there be no anxiety for the attainment of god, how the feeling of detachment from the world would come. CV. 296.

6. The radical future with the affix - 0, with the verbal noun or infinitive, is mostly of the passive or impersonal origin, e.g. tabara jāma maññha ne kahau jo avasya calano - then the King Mānsīgh said now it should certainly be gone (i.e. now we should certainly go). tate mathurā vrndābana hoya ke calano - therefore it should be gone through Mathurā and Vṛndāban (i.e. now we should go through Mathurā and Vṛndāban). CV. 339.

7. The radical, very often, is used to denote a simple or a momentary action. e.g. citavana me yahona āve ara kathana me yahana āve - it does not come in the mind, and it does not come in saying. PP. Strictly speaking, the form is third person imperative used in the sense of the narrative present. e.g.
8. The radical as the narrative past is attested in the following:

*bhārata rāma kē ājñā pramāṇa
prajā kā pītā samāna hūs rājya kāre*

according to the order of Rām, Bharat, like a father, ruled his subjects.

9. The radical future in - va in the following is used as present indicative, or the passive present, which has merged into the present active, and presents an interesting example of sigmatic future.

e.g. aise anācāri bhī anācāra kā tyāga kara acyutendra pada pāvē - such immorals, having abandoned immorality, will achieve the status of 'Acyutendra'.

10. The simple future is expressed by the radical. It has following forms:

(a) The simple future e.g. ṣatru ko jīta

śīghra hi āya hamako dekhoge - having won
the enemy, you will soon come and see me. PP.409. (b) The future conditional. e.g. jo \text{ isak}e h\text{\'}a\text{h} se jiti j\text{\'}au\text{g}i to gokul m\text{\'}e ka\text{bh}i na a\text{\'}ug\text{i} - if I go away alive from his hands, I will never come to Gokul. PS.

11. The future use of the radical is attested also in the following in the -ve form. e.g. j\text{ab} talak acch\text{\'}a s\text{\'}a din na \text{\'}a ve unake samet vipat\text{\''}i k\text{\'}a\text{\'}o - with him spend your days in misery unless the good days come. NKP.13.

12. The first person radical present imperative is attested in the following: \text{ham tum mil\text{\'}kar kisi aur des ko} nika\text{\'}al ca\text{\'}al - let us both together run away to another country. RKK.12.

13. The present subjunctive (sambh\text{\'}avan\text{\'}arth\text{\'}a) takes the radical. e.g. kah\text{\'}i mujhe ve kansa-k\text{\'}a dut na samajh\text{\'}e - perchance they may not take me as a messenger of Kans. PS.39.66. sab do par ladak\text{\i} nahi ki jisase lok me h\text{\'}asi hoy - give all except a daughter, on whose account infamy may spread in the world. NKP.10.

The radical in the periphrastic comparison in the dependent clause is an interesting idiom to be noted. Virtually speaking it presents a case of simple narrative present. e.g. jaisa koi ph\text{\'}uli phal\text{\'}i lat\text{\'}a ped par se gir pa\text{\'}e - just as a creeper, with flowers and fruits, falls from a tree. NKP.
The future, both in the active and passive, as radical imperative, is attested in the following:—

**Bhatta ji ke vidā kaba kariyai aur kaha kariyai** — when and in what manner Bhatta ji shall be given farewell. CV.173.

**Nāthi tum vin ham se pāpiyō ki sudhi kaun le** — My lord! who else shall remember sinners like us, except you.

(B)

**The Participial Tense**

15. The simple present denotes a momentary as well as a habitual action. E.g. 

**ācārya jī mahāprabhūna nitya katha kahate so paramānanda dāsa jī nitya sunate** — Acarya Jī Mahāprabhūna tells 'katha' everyday and Paramānanda hears it everyday. CV.317.

**prati sandhyā vandanā kū āvate** — every evening (he) comes for prayer. RC/MSS.

16. The simple narrative is regularly used for the habitual past. E.g. 

**srotā bahuta katha sunībe ko āvate** — many listeners used to come to hear the 'katha'. CV.31.

**aur dāmodaradāsa thākura jī ko jala āpa hārate** — and Dāmodaradāsa himself filled the water for 'thākur ji'. CV. jagati ke kalyān nimitta nānā tap karate — for the welfare of the universe (he) used to do many penances. RC/MSS.

**sarvendriyā adhikār mē rakhate** — (he) used to keep all his organs in control. NRTUB/MSS.
17. Besides being used as denoting a momentary or habitual action, the simple present denotes a continuous action. e.g. ve an̄iti par calate - they are following the path of injustice. RC/MSS. ved nitya stuti karate - the Vedas are worshipping every day. NRTUB/MSS. It is to be remarked here that the idea of continuation is really inherent in the verb, and not so much in the inflexion. What was the habitual present with the verb implying momentary action was the progressive or the continuous present with verbs implying continuous idea.

18. The simple present for the past conditional and subjunctive is a very regular feature. "The participial conditional is used not only for the past but also for the present, when the condition expressed by the prctasis is such as cannot come into existence." e.g. yadi ve muni dharma karate to mokṣa pāte - had those saints performed penance, they would reach emancipation. PP. jo hame na chipāte to itanā dukhna pāte - had (he) not concealed us, (he) would not have obtained these miseries. PS.XD. agar pharaḥād dekhata to jāne sīri detā - had Farhad seen, he would have given (his) life for Sīri. SN.29. yadi vah satya bolata to vah nirvāṇ pātā - had he spoken the truth, he would reach 'Nirvāṇ'. RC/MSS.

19. The conditional, of the finite use of the present participle, became a well established phenomenon in second MIA
Thus, the finite use of the present participle has the following forms: (a) the narrative, (b) the habitual, and (c) the conditional.

20. The past has the following forms: (a) the -past, (b) the -a past, which is of adjectival nature. The -i form is a very restricted idiom, and is confined to a few forms only. The -i past owes its origin from the passive participle -ita \( \rightarrow \) ia \( \rightarrow \) i. vide. - ODBL 689.950. This idiom seems to point out in Hindi "the passive participle employed for the past tense" e.g. taba padmanabhadasa ne madhava dube so kahī - then Padmanabhadasa said to Madhav Dube. CV.185. taba rāma kahī - then Rām said. PP.410. rām rūp ho tumane a halyā tārī - in the incarnation of Rām you rescued Ahalyā. RC/MSS. mere kāran kapi ne samudra par pul bādhī - for my sake the
monkeys bridged over the sea. RC/MSS. The -ī past should not be confused with feminine verbal termination in -ī.

21. Besides denoting the sense of the simple past, the past forms denote the sense of past perfect as well as that of present perfect: (a) The simple past for the past perfect. e.g. pūrva bhava mē maine nara
tana dharā - in my previous life I had taken the human incarnation. BYB.610. rām rūp mē maine
 dhana stoḍā - in the form of Rām I had broken the bow. RC/MSS. bāvan rūp ho bali kau
chal yau - in the disguise of Bāvan, (I) deceived Bali. NRTEB/MSS. (b) The simple past often stands for the present perfect. e.g. tūne mere svāmī kau
apamāna kiyā - you have insulted my master. PP.
sundara gīta gāyā - (she) has sung a melodious song. ĀP.310. ham utsav dekhane
āye - we have come to see the rejoicing. PS.75.
jisane samsār mē āy tumhārā nam
na liya tisane amṛt chōḍ viṣ
piyā - he, who having come in this world has not uttered your name, having ambrosia, has drunk poison. PS.

22. The use of the past for the present is a very interesting idiom. This is a well attested idiom in the Indo-Aryan syntax and it is interesting to note that Saññini has a rule on this idiom e.g. vartamāna
sāmīpaṇe vartamānā ca vada va - when
proximate to the present tense (past or future) may be used
as such. Quoted from Syntax of Early And Middle Bengali. §334.
The following are the examples — mere yauvana kā nada jharā āo aura snāna karo — the river of my youth flows, come and take a bath in it. ĀP.310. ab mai yadvamāsiyō ṭī sabhā ko calā tum mere sāth calo — now I am going to the assembly of Yaduvamsis, you also accompany me. PS. LVI.129. āj se mai tumase bhayabhīt huā — from today I am (have become) afraid of you. RC/MSS. muni na bhaye tum mahān kaise — you are not a saint (have not become saint) then how are you great? Ibid.

23. Similar to the above is the idiom of using the past to denote the future. In this idiom the future action is viewed to be so near as to have almost become an accomplished fact. e.g. yadi tū mujhe le nikasa to samsāra me apakīrtī hogī — if you (will) run away with me there shall be infamy in the world. PP.750. yah bālak na mārā to kansa mujhe jītā na choḍegā — if I have not slain this boy (i.e. will not slay), Kans will not spare me alive. PS.XL.77. jo brahma jñān upades pāyā vah param gati ko prāpta hovegā — he, who has received (will receive) the preachings of 'Brahma Jñān' will reach the 'param gati' (salvation). NRTUB/MSS.

24. The compound tense is a special idiom in NIA. The germs of the idiom of the compound tense are to be found in
the latter phase of OIA and early MIA. Example: - pa t i t o's m i-
I fell down. Sabbā. 50.20. U k t a n a s m i - I had said.
Sabbā. 69. S a k r a s t e v i c a r a y a n - S a k r a
was thinking. Udyog. 92.7. p r a c c h a n n a s t e
m a h a r a t h a h - the great warrior used to ask (lit asking).
Ibid. 96.6. The following example from Pāli is very interesting-
s i b h a m a c c h a s i - thou are s m i n g. Jātak. Vol.VI.
I D . 3 6 . Quoted from Syntax of Early and Middle Bengali. $546.
Also see - Skt Synt. $340 - 257-58.

25. The compound tense in Hindi (structurally) consists of
two words. The first is either (a) a present participle or (b)
a past participle or (c) a conjunctive participle. And the
second member is either (a) the present or (b) the past form of
the verb substantive h o 'to be', either in the regular form or
in the b h a y e form. It is also to be mentioned here that
the compound (as well as the simple) tense in quite a good
number of the cases are in the compound verb stage.

The use of the compound tense in Hindi is illustrated
below.

26. The narrative present also conveys the progressive
idea. e.g. a i s e g a d h a c i t t a u ḍ a m e-
r a t a n a s e n a r ā j a k a r a t ā h a i - Ratansena
is ruling in such a Chhattaudagadha. GBB/MSS. K a n s a k e
s a t ā n e s e p r t h v i a t i v y a k u l h o
p u k ā r k a r a t ī h a i - being tortured by Kansa the
earth is crying with agony. PS.1.2. m u j h e p u t r a k ī
v ā s a n ā h a i is k ā r a n m a h ā t a p k a r a t ī
h ī - I have desire for son, for this reason I am doing great
penance. PS.
The expression of the progressive or continuative sense with the 'Vrah is a later innovation and the compound tense, here, is in the compound verb stage. (See - Syntax of, The Compound Verbs - Chapter Nineteen 5(b)). e.g. milane kī ās kiye yahā bas kar rahi ā hu - having the desire of meeting (I) am living here. PS.126. jisāmē tel garam horahā hai - in which oil is boiling. NKP.38. The first member in the idiom of the progressive is a conjunctive participle.

27. The present expresses a general truth, which has received universality. This tense is not restricted to the present only; but it extends its scope to the future also. This tense is quite akin to the narrative present, the only difference being that from the narrative present it passes to 'eternal truth' or 'to omnipresent time'. This tense is also of conditional nature. e.g. jab bhagavān kī srāti karane kī ikṣā hotī hai. tab unake śvās se vednikal hāth jod stuti kara tā hai - when the god desires for creation, the Vedas having come out from his breath, worship him with folded palms. PS.88.232. aur jab andhā andhe kā rakhavatā hotā hai tab dono gādhemē girate hai - and when the blind leads the blind (they) both fall into the ditch. NT.14.62.

28. The use of the present for the future (immediate future) is a very regular idiom and is illustrated below. e.g. mai sīghra hī tihāre putrani kī vārtā kṣema kusāla kī lāū hu - I immediately bring the message of welfare of your son. PP.754. mai te re
pati ko lā milātī hū - I arrange the meeting of your husband with you. PS.62. rāt kī bāt sab kah sunātī hū - I relate (to you) all the incidents of the night. PS.63. rājā rāghu ke pās kanyā yācane ko jātā hū - I go to the King Raghu to ask for the girl. NKP.21. āp sidhāriye mai bhe jātā hū - you retire, I am sending. RKK.3.

29. The habitual use of the present is illustrated in the following idioms. - karan bola kī yaduvam-siyō kī yah sadā se ṭev hai ki jahā kahī subh karma mē jāte hai vahā upādhi karate hai - Karan said,"This is always the habit of the Yaduvamsis, wherever they go, they create trouble on the auspicious occasion." PS. 69.100. Sandhya bhaye vandana karate hai - the evening having fallen (they) do prayer. RO/MSS. brahma jnān upades' karat ho - (you) preach about the 'Brahma Jñān'. NRTUB/MSS.

30. The use of the narrative as historical present is a very regular idiom and it features in other NIA also. The historical present also expresses an action related to the past, which retains its continuity even by the present. It generally is used in the narratives, when some past incident is narrated in the present. In the connected narratives, the speaker forgets all about time and imagines, what he is counting, as vividly as it were present before his eyes. e.g. dekhē
300
to pīpala ūpara sīrī kṛṣṇadāsa
preta hu ye baiṭhe hai - he saw that having
become ghost Śrī Kṛṣṇadāsa is (was) sitting on the 'pīpal tree'.
CV.379. svapna mē dekhatī kyā hai ki
ek purus sammu khā āy khaḍā huā -
what does she see in dream, that a young man, having arrived, stood
before her. PS. vah kyā dekhatā hai ki
ek budhiyā daravāje par baiṭhī
carakhā kātātī hai - what does he see there
that at the door an woman sitting was spinning the spinning
wheel. BP.21.

31. The present, both as the narrative and the habitual
with the present participle in -e, is regularly attested in
PP. ĀP. etc. e.g. isa samādhi rūpa sādhū ke
darsanā kare hai - (they) do the 'darsan'
of this saint in 'samādhi' (while the saint is in 'samādhi').
PP.456. gautama svāmī kahe hai - the
saint Gautam says. PP.866. This idiom of the present can
alternatively be accepted as the present perfect.

32. The present perfect also conveys the sense of past
perfect. e.g. bhramara gīta ke adhyāya
mē udhava jī paṭhāye hai - in the
chapter of 'Bhramarā gīta' Ědhava jī has been sent (had been
sent). CV.17. kuber ke betō ko nārad
de sāp diyā hai - Nārad has (had) cursed the
sons of Kuber. PS.11.23. sāre prthvī kā
The narrative past, like the narrative present, too expresses the progressive idea or the sense of continuity. e.g. so kō u cau pā dā k h el a t a h u t o - a certain person was playing chess. CV.280. jō jō bā l ak b a ḍ h a t ā t h ā tō tō r a t i k o p a ti se mi l a n e kā cāv hotā thā - the more the boy was growing (in age) the more the desire thā - the more the desire for meeting the husband in the heart of Rati was increasing.

PS.126. jab māi kā ilā ś mē maha dev jī kē pāś vīd yā pā ḍ h a t ī thā - while I was reading (scriptures) in Kailas near Mahādev jī. PS.LX. III. 165. ek brāhmaṇ us sāhar mē t a p a s yā kara tā thā - a certain 'brahmin' was observing penance in the city. BP.4. Similarly, the narrative past is regularly employed for the habitual past. e.g. vah din rāt us sāhar ki cau kī diyā kara tā thā - day and night (i.e. all the time) he was guarding the city. BP.6. bhaktī bha y se mandir kī parikramā kara te the - with devotion he did (used to do) 'parikramā' of the temple. RC/MSS.
34. The idiom of the present perfect is illustrated in the following:-

maī to śrī ranachoḍa jī ki ājñā te nāma diya u hai - I have given
him, by order of Ranachoda Jī. CV.140. he vidyādhara
abahū kaṁhu na gayā hai - O Vidyādhara, nothing has gone
yet. PP.721. kanda mūl tāne
bāhar gaye hai - (he) has gone to the forest to
bring herbs. NKP.17.

35. The following are the idioms of the past perfect -
tab gopiyo ko yah vacan diyā thā-
then (I) had given this word (promised) to the 'gopies'. PS.30.
48. brahmanjo subh muhurat dekhā-
kara hadabādī se gayā thā - the brahmin,
who having seen the auspicious occasion went hurriedly. RKK.11.

36. The conditional use of the present perfect is divided
in the following manner: (a) The conditional e.g. jo maine
koī nirlajjatā kā kāma kiya hoya
if I have done some shameful deed. PP.610. (b) The subjunctive
use of the conditional e.g. merau māthau khalī
tara na āya hoya - he might have come to puzzle
my brain. CV.56. koī niśacar sitā ko na le gayā ho - some demon might not have eloped Sītā.
RC/MSS.

The use of the present perfect subjunctive in the
periphrastic comparison is illustrated in the following.
303

jaìse. varàn varàn kìghaïā ghir āi ho - as if clouds of various hues have gathered around. RS, jaïse sàgar mè jvàr āyā hoy - as if tide has come in the ocean.

37. The use of the past perfect as conditional in the protasis clause is a very common idiom. The following are the examples.

- jo maine jina mandira kā apamāna na kiyā hotā - if I had not insulted the Jain temple. PP.310.
- yadi tune bhagavān kois mandir mē biṭhāyā hotā - had you seated the god in this temple. RC/MSS.

38. The use of the present subjunctive is illustrated in the following:

- ve hamārī sūrat karaṭe hōgē - they might be remembering us. PS.LX.VI. 182.
- ve dukh pāte hōge - they might be getting grief. RC/MSS.

39. The narrative present in -u as present first person optative is attested in the following:

- māï munibratarūpa jahāja mē baitha-kara samsāra samudra kō tirā cāhū hū - I, having sat in the ship of Munibrata, wish to ferry the worldly ocean. PP.767.