1. The voices are: (a) the active, (b) the passive, (c) the impersonal. The active needs no illustration. The passive has the following forms: (a) the inflected passive, (b) the compound or periphrastic passive.

2. The inflected passive is a dying idiom and is restricted to some fossilized forms only. The -i(y)e passive is the most common idiom and is restricted to a few verbs only. Strictly speaking, the -i(y)e passive presents a case of the reflexive potential passive. In form it is second person honorific singular passive imperative used in the reflexive sense as a substitute for the first person active singular. This inflected passive is also attested in Gujarati, where it appears as 3rd person singular present passive form, which is used in the reflexive sense as a substitute for 1st plural active, and in all other cases substitutes the potential passive in -e.g. "mē utāriē, mē cāśē. The -i inflected passive in Hindi exhibits a close similarity with the -e passive in Bengali, e.g. "bo lē cālē nā pāie parāra ramanī - another's wife is not won by talk and gallantry. ODBL page 195, and also page 910.

\[1\) Vide OMR. 136. Also c. Mup. <ādic <kijai <skt. kriyate; dijai M. p. 488. - Ap. dijai <
The inflected passive in -aî and -e are also related to OWR. ñîjai > ñîyai > ñai > ai > e. Examples -
hama ko burî najora dîsaj - evil sight is
seen to me. PP. kāmi ko sadadharmâ na dîsaj
- 'sadadharmâ' is not visible to a 'kāmi'. RC/MSS.
The passive with -ai (i.e. dîsaj) is a regular feature in
The inflected passive in -e- represents the further phonetic development of -aj- e.g. ara bōpani kara hate anska drṣṭi pade - and several (warriors) were seen smitten with arrows. PP.853.

In a few examples the passive with -ī- is attested e.g. yaha bhagavadiyama koma na lāvanī - this should not be brought in mind with reference to 'Bhagavadiyas' (i.e. Bhagavadiya should not bring this in mind). CV.57. The -ī- is a regular development from -iff. Thus ijective ijective ijective ijective (vide Notes on the grammar of OWR. of §§ 136. 136).

3. The following idiom of the inflected passive deserves some special attention. It presents a very interesting example of Sanskritism. The third person passive singular verb has been used for the first person singular - aba śrī acārya jī mahāprabhūna ke sevaka padmaśānābhā dāsa kī vetī tuṭasā tinakī vārtā likhyate - now Tulasā, the daughter of Padmanābha Dās, (who is) the servant of Śrī Acārya Jī Mahāprabhūn, whose vārtā is being written (i.e. I write). CV. 43. aba śrī acārya jī mahāprabhūna ke bhakta pūrana malla chaṭrī tinakī vārtā likhyate -
now Puranamall, the devotee of Sri Acarya Ji, whose 'vārta' is being written. CV.118. The following are very interesting idioms where the tātśam passive verb is compounded with the verb substantive hai:-aba Šri acāryajī mahāprabhūna ke sēvaka sāsa vahū duō chatraṇī sāsa kau nāma gaurajā vahū kau nāma Somarāi, sīhananda kī vāśī tinakī vārta likhyate hai- now the servant(s) of Šri Acarya Jī Mahāprabhūna, the mother-in-law, (and) the daughter-in-law, the name of the mother-in-law (being) Gaurajā (and) the name of the daughter-in-law (being) Somarāi, their 'vārta' is being written. CV.200. aba Šri acāryajī mahāprabhūna ke sēvaka nārāyana dāsa hute tinakī vārta likhyate hai- now Nārāyana dās (who) was the servant of Acarya Jī Mahāprabhūna, his 'vārta' is being written. CV.231.

4. The respectable or honorific imperative or the precative form has been treated under the syntax of the Mood. (Chapter Seventeen, §18). This form originated from -ijja. The modern Hindi respectful imperative or precative forms like kījiye 'please do', has in all likelihood been influenced by the passive, if they are not of passive origin; CDBL; and see also Hoernle-Gaudian Grammar. 480, 481, 482. But the respectable imperative is really passive imperative in sense, but indicative -
The passive with cahiye has both the inflected as well as the periphrastic forms (impersonal construction). This is a very regular idiom and is connected with the MIA. * cahi (d) i OIA.
*ca (g) hyate. Vide ODBL. 659. 911. Examples: (a) The inflected passive:
- tumako jitano dravya cahiye
titano leu — take as much money as is required by you. CV. 36.
kahyau hai grhasta kau so cahiye ki
vairi kau vairi hū pāhune āve tau sevā
jog hai — it is said that it behoves a householder that even if
the most bitter enemy arrives, he is worthy of (his i.e. householder's)
service. Raj. cf. Bengali. cahi, (b) The periphrastic passive
with cahiye is attested with nomina actionis e.g.
so moko diyau cahiye — therefore it should be given
to me. CV. 76. sabana ko karano cahiye — (it)
should be done by all. CV. yahatau liyau cahiye —
it should be taken. CV. 51.

The periphrastic passive is not the chief feature of Hindi only, but of the other NIA. The periphrastic or the compound passive in Hindi has the following forms:

(a) The - jā passive. This passive consists of the present
or the past participle and the verbal forms of the -√jā. This passive
is a historical idiom in Hindi. The periphrastic passive with nomina
actionis with the √jā- is a special feature of late Apabhramśa e.g.
hiyau na dharanau jāi - the heart cannot be restrained
(Sandesaraśaka; page 29). mai kahānau najāi -
(it) cannot be told by me (Ibid. page 31). kīma koilā kala-
rau sahāna najāi - how can the cry of cuckoo be tolerated
(Ibid. page 32). sāmaṇṇu bhaṇahum na jāi - now
he cannot be called ordinary. (Mahāpurāṇa II). Quoted from HSMIA. 3175. 121.
The periphrastic passive with jā is potential passive, and as suggested by
Dr. Chatterjee, it seems to point at - i j j a origin of the auxiliary. cf.
'The potential sense which one can attach to the passive in - jā .......
seems to point at the -i j j a origin of the former. The old potential or
the optative had -i j j a in FKT. and the confusion between the passive and
the optative already noted might just be continued in the newly risen
analytical form' ODEL. 663.923-2h. The following are the examples - tīna-
kau svarūpa alaukika dṛṣṭi se jāno jāya -
his features are known by 'alaukika dṛṣṭi'. CV. 10. mai devani ke
samūha karana dekhā jāū - may I not be seen by the
gods. PP. 606. is kī gati kuch jānī nahī jātī -
his secrets are not known. PS. 9. 20. vidhātā kī gati kuch
jānī nahī jātī - the secrets of god is not known. 18.110, etc.
The following are the idioms of non-optative-potential periphrastic
passive with jā - jīno kī umāra kamathī sovā
to māre gaye - those who were minors, were killed. OEB/NS.
sāstrō se vidārā gayā hai bakhata rā jākā -
whose armour is broken by weapons. PP. 208. harī gayi hai
bhāryā jisaki - whose wife is kidnapped. PP. 373. kārtik
bādi dvādasāś ko to keśī au bhaumāsur
māregaye - Keśī and Bhaumāsur were killed on the twelfth day of 'Kārtik
bādi'. PS. 39. 65. jo dara kabūta aochā phal nahī
lātā kātā jātā aur āg me dālā jātā hai -
every tree that giveth forth not good fruit is hewn down and is cast into the fire. NT. 7.19.25.

(b) The periphrastic passive with the \( \text{v}\text{h}\text{o} \).

In this idiom the grammatical subject is either suppressed or expressed in the dative. The construction is impersonal. e.g. 
\[ \text{taba mādhava dūbe ne rājā dūbe sō kahyau,} \]
\[ \text{jo aba yākau kahano hoyo so kaho - then} \]
Mādhav Dūbe said to Rājā Dūbe what is to be told to him that (you) say. CV. 170.
\[ \text{aba ājñā hoytaau śin sabana kau dara} \]
\[ \text{vāje tori ke māro - if I am permitted, having opened the door, I would strike them. CV. 184. yaha strī} \]
\[ \text{ratna mujhakona prāpta hoya merā rājya nispaha} \]
\[ \text{if this woman is not obtained to me my reason is of no use. PP. 207. The passive use of the subjunctive with} \text{v}\text{h}\text{o} \]
\[ \text{is illustrated in the following -} \]
\[ \text{hamārī surat karati dukh pāte hōge} \]
\[ \text{having remembered me, they might be getting intense grief. PS. XLVIII. 187.} \]

(c) The periphrastic passive with the root \( \text{p} \text{a} \text{d} \) is restricted to a few verbs only, and generally it indicates accidence. The passive with \( \text{p} \text{a} \text{d} \) is attested in the other NIA and is also noticed by Dr. Chatterjee. cf.
\[ \text{hamari surat karati dukh pate hoge - having remembered me, they might be getting intense grief. PS. XLVIII. 187.} \]

(d) The passive with \( \text{v} \text{c} \text{uk} \) (conveying the completive sense) is
illustrated in the following - jaba snāna hoya cukā
taba mahā pavitra vastra abhūṣana pahire
padma prabhu ke caityālaya jāya bandanā
kari - when the bath was completed, then (he) having put on the most
decorated garments and ornaments, and (he) having gone to the 'caityālaya' of
'Padma Prabhu', offered worship. PP. 744.

(e) The potential passive with 'sakanā' is attested in the
following - yah to ham se naho sakegā - this
cannot be performed by me. RKK. 20. The inceptive passive with laganā
is attested in 'us nagarī me corī hone lagī -
thefts were begun to be committed in that city. BP. 13. 99. The periphrastic
passive with the root 'cal' 'tō go' expresses the idea of continuance.
e.g. piche pāmārāvala ke jo bāla ā pane
kī āvastā hūti so bāta cālī. CV. 130.
7. There are instances where apparently the form is active, second
person imperative, but the sense is passive, the subject being left un-
expressed. e.g. bas yahā kī yahā rahane do -
but let the (tale) be suspended here. RKK. 15.

8. A few idioms of the causative passive in -ā is also attested.
The causative passive owes its origin from the causative affix - ā, -āv,
<ā - pā - ya (Vide. ODbl. 920.) Dr. Chatterjee suggests another
derivation also. He derives it from the -āya - denominative of OIA.
cf. 'The -ā passive is thus an extension of the denominative -āya
of OIA. The NIA intransitive, in -ā are similar to OIA denominative in
āy which certainly are based on nouns. cf. W.Hindi. Hari sumira-
na kari bhagata pragatay - a saint is made manifest
(Prakaṭa) by thinking on God. (Nānak sukh hamaṇī). NIA. has
preserved the denominative way of forming the potential passive. (ODBl. page
929). e.g. purānā huā cāp todkar vrthā sur
9. The passive with the auxiliary अना is attested in the following:—
हार के योग से दास बदाना
पिता को नाजर रैये — by the virtue of हार ten
faces were seen to father. PP. The passive with करना is
attested in the following:—
रासा बाचबे कारे — Rasa
(Prithviraj Raso) was being recited. (vācitavya krīyate)
OCHVM/MSS. सात ठाल मोठियो केनिचावर
हुआ किये. RKK.

10. In the following idioms the passive verb does not refer to any
derinite subject (subject of the active voice). These idioms may rightly
be termed as impersonal passive of the transitive verbs; e.g. प्राथि-
राजा रासाके भितरा दो सात बोट्टारा
सामीये बानाबे धाताका काह्ये हाई — in
Pradhāraj Rasau 'two hundred seventy 'gamayo' and ninety two. धातक' are
described. OCHVM/MSS. ये नवा गुनावरा के काहे
हाई — these nine virtues are said for a groom. PP.851. जिस में
candravati किकाह्यो हाई — in this the
'Kathā' of Candravati is described. NKP. 2.

11. The passive of the intransitive is impersonal. e.g. तब मुनी
से राहा गया — NKP. 12. अर जिस दाँल
नाराहा गया. RKK. 9.

12. The idiom of the कार्म-कार्त्र-वाच्या is illustrated
below:—
सिंघानादबाजे — the 'singh nād' sounded. RC/MSS.