THE OPTATIVE.

1. The optative has no separate form and is expressed by the subjunctive or the imperative. The optative in Hindi (EHJP) has the following forms: (a) The simple optative, (b) the optative with the pronominal adverb jis, jo, etc. (used as conjunctives). (c) The periphrastic optative with the auxiliaries pā and sak (and it is the survival of the historical potential) (d) the adverbial or the conjunctive participle implying condition used with the optative force.

(It is to be noted that the adverbial or the conjunctive does not always convey the optative sense. The optative sense in this case is determined only by the context). The following are the examples: (a) The simple optative: — 

hamahū brāhmaṇaṁ naṁ te chūte — I may also be free from the debt of the 'Brāhmaṇa'. CV. 173.

maṁ tere nāśa kā kāraṇa hō — may I be the cause of your death. PP. 609.

(b) With the pronominal adverb jisse, jo, etc. jise se aīsā gāna gāū — so that I may sing such a song. PP. 310.

ki jise se sansār ke āvāgamān ke dukh se chūte — so that I may be free from the misery of (the cycle) the birth and death. NKP. 14.

jo mere jī kā khatākā jāy — so that the fear of my heart may go. PS.

(c) The periphrastic optative with the auxiliaries pā and sak: jisase maṁ jinendra ke darsāna kara pāū — so that I may have the 'darsān' of Jinendra. ĀP. 210.

maṁ satru vijaya kar pāū — may I win (over) my enemy. RC/MSS.

jisase maṁ bhavasāgara
para kara sakū - so that I may sail across the 'bhavasāgar'. FP. (d) with the adverbial or conjunctive participle - vāhā jayā darsāna hoṣa - having gone there may 'darsā' be possible. MB. aisi kathā sun āuktī hoy - having heard this 'Kathā' may salvation be obtained. NRTUB/MSS.

2. The adverbial jani and jin, the prohibitive mat and the negative na, are regularly employed to express the negative of the optative mood. e.g. gupta vārtā satru ke jana jina sunē - may the men of the enemy not hear (our) secret talks. FP. vo aisi mithyā kathā mati kahē - may he not say such false story. AP. 610. mere praṇaya ki caroāna cale - may the secret of my love not spread. RC/MSS. nanda mahari aṅcal kī oṭ kiye khilā rahī thi iśliye ki mat kī kī dīthā lage. PS. 23.

3. There are instances where the imperative is used in the sense of the optative mood. e.g. mārga kau siddhānta tere hrdaya mē āve - may the principles of the sect (i.e. vaiṣṇav) come in your heart. CV. 13. tū tikṣaṇā bāṇani kara satruna ke saṃmūha ko jītā - may you win over (your) enemies with sharp arrows. FP. 787. rāvanā mere paraṇāi be kā vaiṣṭhā choḍa de - may Rāvan abandon the idea of marrying me. FP. tuma ananta kāla takā jīvita raho - may you live for the unlimited time (to come). AP. 310. dononeta sudhā kī dhārāse sīncē - may the two eyes be bathed with the flow of ambrosia. RC/MSS. sudhā kū vārṣā saū sīncau - may you be drenched with the rain of ambrosia. NRTUB/MSS. etc.
4. The use of the optative generally occurs in the apodosis and less frequently in the independent clause or sentence e.g. if I see the evil and (if I) am unchaste may my body be consumed by the fire. If I get your consent I apply the sandal with my hands. PS. XLIII. 173 etc.

5. In the following the optative and imperative ideas are contaminated: - kis kā mush hai jo yah bat hamāre mūh par lāve - who is such person who can bring such narration before me. RKK. II.

6. Of the various tenses, the future form very often is used for the optative mood. e.g. tāhi dinate pāmārāvala kō āturātā bhai jo kabo mai jāū aur akabo dars'ana pāū - since that day Padmarāval was anxious when I would go and have the 'darśana'. CV. kabo tarūn avasthā pāū āur kab bhog karūgī - when I would attain the puberty and I would enjoy. PS. kachū din bite ham se tumhārā yuddha hoy - some days having past let there be your fight with me. RC/MSS.

7. The optative in co-ordination implying contrast is a very regular and interesting feature to be discussed. e.g. tarūnō kā manā rati mō ho para vṛddho kā kyō ho - the hearts of the young may be in 'rati' but why the old men's (hearts) are attached in 'rati'. AR. rāvan kī aisi ābhilāṣā hoy par merī ābhilāṣā aisi, kyō hoy -
may the desire of Rāvaṇa be such but for what reason I desire such. RC/MSS.

sparśa to dūr darsān mātra se ānanda āve hai—what to say of touching (lit. touching may be away)
even a sight provides pleasure. NATUB/MSS.

8. The following idioms present some of the very interesting examples of the passive optative—so ve puruṣottam josi ācārya jī mahāprabhūna ke aise kṛpā pātra bhagavādiyā hai tāte in akī vārtā kahā tāhī kahiye. CV. It3. brahma kahiye, viṣṇu kahiye, nirguna kahiye, saguna kahiye saba mai hī hū—say me 'Brahma' (or) say me 'Viṣṇu' (or) say me 'Nirguna' or say me 'Saguna'—I am all. EXB, etc.

9. The following are the idioms of the periphrastic passive optative—yākī itanī māryādā rākhi cāhiye—he should be honoured so much. CV. It0. meri bhī sunī cāchīye garība parvara—my lord my (statement) attention should also be paid to my (statement). CCH VRA/MSS. vyau cāparī kau'itano dravya diyau cāchīye—the trader should be given this amount. CV. tinakā uddhār kiya cāhiye—he should be rescued. FS. II 23.

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THE SUBJUNCTIVE.

10. The Subjunctive has no separate form and the subjunctive idea (sambhavacchā) is expressed by the indicative or the imperative. The subjunctive, which is mostly conditional, in the protasis clause is accompanied by the pronominal adverb yādī, jō etc. The subjunctive with yādī, ādī, was
a very common idiom in Apabhramsa and Avahāṭṭa; and is regularly inherited
by NIA. e.g. sēra ākka jai pāvaũ ghittā  – if I could get a sever of ghee; jai ētthī digantara jāīhi kantā  – if the beloved one were to go to a foreign land even now. p. 430. jai jadā rūsaĩ, cītā hāsai re te aggī thappīā  – if cold rages, the heart contracts, and fire is put on the stomach. Prākṛta Paṅgalā – Quoted from ODH. 346.902.

The following are the examples – jo tum pīche phiro ge to tumhe làja āve gī auralo āga mujhe bolo mārōc gē  – if you will turn back (flee away from the battle) infamy will come to you, and people shall taunt at me.

COHY/MSS. yadi māī mithyā dārsinī vahī cārīni hū ā  – if I perceive the evil and am unchaste. PP. 880. yadi svapna mē bhī āj tak kīsī purus kā mūh nā dekha āhoy  – if (I) have not seen the face of a man even in the dream. NKIP/MSS. etc. of. OB. jai tumhe loa he hai be paragamī tu catila anuttara same  – if you, O men, be desirous of crossing over, do then ask Catila the great master. (Quoted from Syntax of Early and Middle Bengali. MSS/255)

Examples are not lacking where the pronominal adverbs yadi or jo are suppressed. e.g. mērā putra rūma ēve to tohī khīra kā bhojana dū  – I shall offer you (dishes of)

'Khīr' (if) my son will come back. PP.

The idioms illustrated above may rightly be termed as 'conditional'. The following are the idioms of non-conditional or simple subjunctive.

kāū chali be kōṛyo hoṣa  – Some one might have come to deceive. CV. 153. kāiī mujhe kānsā kā dūt nā samajhā  – perchance they may not take me as the messenger of

Kms. PS. 39.66.
II. A kind of past Subjunctive or Conditional (as well as habitual past) has developed out of the various uses of the present participle. In fact this is the common trait with all the NIA (except Assamese) of.

(CD 1.840-901, and Syntax of Early and Middle Bengali MSS/374: 257) e.g. "yadi mai prabhātā hi gamana karata - if I would have proceeded at the dawn." PF 310: jo mānītya ved pāth karata - if I had recited the Vedas every day.

II2. The negative use of the subjunctive in the figurative sense is attested in the following: "konsō pāp hai jo Śrī rāmānanda ji ke nām sūnajāy - what is the sin which may not go by the name of Rāmacandra (i.e. by uttering the name of Rāmacandra - meaning - will certainly go), RC MSS 12.

II3. The idiom of the potential subjunctive i.e., the contaminated form of the potential and the subjunctive idea, in the figurative sense is illustrated in the following: "kadācīt mai bhaṅga sakū - perchance I may flee." PP 402: koi ghoḍā usko pā sakata thā - was it possible for any horse to reach him (i.e. it was not possible), RKK. 4.

II4. The subjunctive (conditional) is closely allied to the future tense, and therefore, the future indicative is very often used as the subjunctive. e.g. "yadi tumakū dekhīcē be kī bāṅchā hogī - if you will have the desire of seeing (me)," PF 610: jo jagata guru bharata putra ko rājya deya vairāgī hoyā - if Bharat, the teacher of the universe having enthroned his son, will adopt hermitage. PF 774: jo ghrāṇa indriya apanē ko madhya tere rāsegī -
if the smelling organ will keep itself amidst you (all). [RTUB/MSS]

15. The following idioms deserve some special attention. They are really subjunctive-optative contaminating with the imperative. - vo chal ona jāya - let him not be deceived. ME. tuma mṛtakos epūjya hova - let you be honoured by the mortals. PP. vah ādar samman pāve - let him be honoured and respected. RC/MSS. etc.

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(C)

THE IMPERATIVE

16. There is no clear third personal imperative in Hindi, and clear imperative appears with the second person only. The historical imperative cannot be used in the modal or conditional sense. The third person imperative (as well as the optative and the subjunctive) depends upon the context or on the intention of the speaker, which cannot be morphologically gathered. Simple imperative needs little illustration. The various other remarkable features of the imperative are illustrated below.

17. Since the early strata of the language the negatives nā, nahi, and the prohibitives jin and mat are used when implying the prohibition of the imperative (both in the present and the future). e.g. ima vaisnavac na-vana kau thāra kau mahā-prasāda jina deva - (you) do not distribute the 'mahāprasād' of this 'thāl' among these 'vaisnavas'. CV. 167. ya brāhmaṇa kau mati uṭārau - do not ferry this 'brāhmaṇa'. DMB (Nanda-Dākṣi Varta) rāma ke subhāva ke
kathānaka kā arambha kiyā tisakā
tyāga na karana — do not discontinue the 'Kathā' of
Rāma that you have commenced. H.B. 3. jagata ke kalyāna
visai rāvana se sīghra hī kahō nyāya
kona ulanīghe — for the good of the creation ask Rāvana
not to traverse the justice. PP. 608. jo bāt kisi ke
akla mēna āve aur koi bāvar na kare
vaiśi bātna kahiye — do not speak of anything which
cannot be comprehended and which no one could believe. EP. 11. aur
unse manah kiyā kī uskī kisi se na
kahe — and he charged that they should not tell of him to any one.
NT. 8.30.168. puni rājā kahyau pāchali bāt
jin karau — again the King said do not talk of the past
incident. Rāj. 65.

18. What is generally regarded as the respectable imperative or
honorific in Hindi, is historically related to the preceptive or optative
form — yā and which becomes MIA - ājja, ījja, Hindī ye
(end y o). (Vide ODEL —§644-900). In Hindi the respectable or honorific
imperative is really passive imperative in sense, but indicative — optative
in form. e.g. auras patra mē mauharana kī
pahūca likhiye — and write, about the remittance of the
money. CV. 37. prathamāśnu yoga kahiye, sattamā
purusōkā kathana karanāśnu yoga kahiye
tīn aloka kā kathana saranāśnu yoga
kahiye āsta dravya sapta nava padārtha
kahiye. PP. 906. ab dayā kar śrīkṛṣṇā-
vatāra kī kathā kahiye — be pleased to relate
the anecdote of 'Śrī Krishna avatar'. PS. 1.5.
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19. The prepositive idiom is illustrated in the following:

mujh par dayā māyā kara te rahiyēgā 
(I pray) you shall be bestowing mercy to me. PS. merī sudhi
le ter rahiyēgā. ROC/WSS.

20. In the following the negative na is used with the verbal noun in the injunctive sense — dekho re bhai! strī jan kā
visvās na kara na — look brothers! do not (never) believe
a woman. NKP. par mere us likhe ko mere mūh
par nā lānā — but never utter before me that which I have

21. Sometimes, however, the negative na is used with the indicative or with the simple imperative implying prohibition e.g. dhanaś kā
toqānāna samācā jhiyo — do not think of the breaking of
the bow. (do not think it an easy task like that of the breaking of the
bow). FS. XLIV. 76.

22. The-hu or -u imperative in the following is the survival of
the archaic second person plural imperative — āpa merā . apa-
rādha kṣamā kara hu — kindly pardon me for my offence. PP.446
aruvāste rākṣā merī ke ka cchu ajā
kara hu — and for my protection (safety) command (your men). NRTUB/WSS.
of. koti manoja la jāśvana hāre, sumukhi
kaha hu ko āchī tumhāre — Tulasī (Kaviśa
Kaumudī, page 238) cita dai sunahu syama
sundara chahi rati nāhi anuhārī. sūr
sāgar 970. etc.

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