CHAPTER TWO

THE NOUN

GENDER AND NUMBER

1. Little needs to be said to gender. We have only two genders (a) the masculine (b) feminine. The OIA neuter and masculine merged together in NIA period. This tendency continued even up to the Apabhraṣṭa and the proto-NIA (Avahaṭṭa) period and is inherited by NIA. (Only Marāṭhi and Gujarāṭī as well as Singhalese have retained the historical neuter). Thus, like most of the NIA, Hindī also did not inherit the neuter gender. The historical neuter merged into the masculine. The gender, therefore, in Hindī became grammatical rather than natural.

2. It is an established fact that the grammatical distinction of gender in Hindī is made by having the affix -(ā) (the suffix -ā, to be employed and it represents the historical feminine). The feminine forms for the inanimate object is owing to psychological reason, than that of the grammatical. The smaller and nicer aspect of a thing led such nouns to be accepted as feminine, the result being that most of the names of the inanimate objects became diminutive only, and 'inanimate nouns, abstract, material or concrete ............. are feminine because of their affixes.'

3. As regards the masculine and feminine terminations, formation of the feminine from the masculine, gender of substantives ending in consonant and the gender of the borrowed elements, vide  

1. Also See UVP 53. 31
2. Vide ODBL h33. 721
A COMPARATIVE GRAMMAR OF THE MODERNARYAN LANGUAGES OF INDIA.

U. Gem of the historical neuter is not completely lost from Hindi and is well preserved in the use of the accusative postpositive-ko. Originally this is a dative post-positive and historically it is a personal case-affix, when it was extended to functions as the accusative post-positive it retained its original value and is only employed as the accusative post-positive as direct object with personal nouns (some exceptions to this statement are available i.e. the animate object, in a few cases, is construed with-ko. But this cannot be accepted as a tendency, moreover such cases are doubtful, hence no definite decision can be taken on its account. Dr. S.K. Chatterjee, in ODBL also remarks "There are relics of the neuter in Western Hindi" but without adding any example.

V. The genitive in-ka, and the pronominal ra, and (the reflexive) na (which were from the very beginning of adjectival character) regularly take the feminine form according the qualifying noun, e.g. UNKĪ CHĀVĀ ME KŪVAR UDĀBHĀN NE APANĀ BICHAUNĀ KIYĀ—under their shade (protection) prince Uday Bhān prepared his bed. RKK. RĀNI KETAKĪAPANĪ MĀ KĪ IS PAT BAR MŪKH THUTHĀKAR UTGAYĪRĀNI KETAKĪ—greatly vexed at her mother on this account, rose and departed. RKK. HAM TUMĀHĀRĪ BĀDĪ TAPASYĀ IS VAN MĒ SUN KARĀYE HAI—having heard of your great devotion I have come in this forest. NKP.3

6. The present and past participial adjectives both attributive and predicative, qualifying feminine nouns, regularly take the feminine affix e.g. us roti bhai kanyako ban me chod aye - (they) left the weeping damsel in the forest. NKP.11. ab tum apani biti kahani kah kis des ke kaun ho - do now tell me your passed story, what country you come from, and who are you.

RKK.17. mugh se nikabidat lautati nahi - uttered words from mouth do not come back (to mouth). SB.98.

7. Verbs originating from participles (present or past) take feminine affix with their feminine subject or object (as the case may be). (text)

8. Adjectives, both, the attributive and predicative, qualifying feminine nouns, regularly take the feminine affix.

THE NUMBER.

9. The language of EHP, like the other NIA, recognises only two numbers, the singular and the plural, and like them, it also did not inherit the historical dual. The OIA dual was lost very early in MIA, and was completely replaced by the plural; however, the number 'dvī' 'two', with the noun ending in the plural, in Asokan Edicts, was used to express duality e.g. dvive mōra two peacocks.

This relic of the dual also exists in Pāli and Prākt (E. Müller in Prākt Pāli Grammar (page 65f) mentions of the retention of the two examples. But Geiger refuses to accept it)

1. Pāli Literature and Language - 77. 1. 117.2

2. Pischel Gram. 360. 2b5. 3. c.f. 'The two examples given by E. Müller, P.Gr. p.65f. as instances of retained dual are unconvincing one of them (pathamam) told hāgato DPWS. 9.32; even if the reading is not corrupt, goes back to the author of this work whose knowledge was very imperfect. The second form - mātāpitu (cavandi-

CP.11.9.7. is certainly not dual. Pāli Language and Lat. 117.4N.
Expression of the duality by the numeral 'two' was also inherited in a regular way by Apabhramśa, e.g.

\[
\text{thiyaiv evi gajollīya gattaī}
\]

Bhaviṣṭa Khaṇ. 25. 1.

\[
\text{ava rāha doṇni ajjavi khaṇisu}
\]

-Karakaṇḍa Garita - 2.18.3

(Quoted from - Historical Grammar of Apabhramśa: 77. 106) Thus the expression of the duality by the number 'two', is inherited by Hindi from MIA, through Ap, e.g. dekhaṇe ko do ākhi dī aur sunane ko do kān - for seeing (to see) (he) gave two eyes and for hearing two ears. RKK. 1.

10. Besides 'do', doṇo, which has its origin from ādvānāṇ (on the analogy of the m. Genitive tīṇāṇ), is also employed to express the number 'two', e.g. doṇo akhā pās mē lādāne do - let the two Kings fight among themselves. RKK. 12.

11. Besides 'do' and 'doṇo', the pronominal adjective 'ubhaya' or 'ubhau' is also employed to express the number two. 'ubhau' was quite a living idiom in MIA, which was regularly employed to express duality e.g. 'The dual number which in OIA was mostly an archaism, if not always an artificiality, is completely replaced in MIA. The only relics of it are the numeral 'two'; (A. dvo, Pkt. do kēdvau, A. du vē, P. do vē, duvē, Pkt. duvē kē dvē) and the pronominal adjective, 'both' (Khar, D. u h u, P. ubhō kē ubhau). Thus Hindi has inherited this idiom and kept it intact. The expression of duality, by 'ubhaya' or 'ubhau' represents a very interesting example of archaism or

\[^1\] GāMIA. § 30. 50.
Sanskritism in Hindi e.g. a t a e v ubh ay sev ak brāh maṇ ke pās gaman karate bhaye - therefore both (of) the servants went near the Brāhman. MRTUB/MS.

Thus - do, donō and ubh ay - are the only survivors of the historical dual in Hindi.

12. As regards the origin of various plural affixes in Hindi vide ODRL.


Hindi Bhāṣā Kā Udgam Aur Vikās. § 299. l33. l35.


13. Specific plurality, in Hindi is expressed in the following ways:

(a) By employing the following collective words log, j an, 'people' s a b' 'all'; s a mūh - g a n(a) 's a māj, s a nāk ul, b a rūth, s a m u dāy - 'multitude'; a v a j i - p a n k t i, 'line', v rāta, n i k a r a, b hāg 'portion', jā t i, 'race' or 'community'. All these words, enumerated above, are employed to express the generic Singular.

(1) log - as generic singular is employed with persons only.

(though it has been employed with non-personal substantives as p a s u l o g 'the animal people'. But this is a very rare feature).

(ii) Besides being used as plural indicating word, log, is also employed as independent substantive. The following are the examples:- dūta l o g a j a l a k e d hārā s a mān a h a i - but the messengers are like the flow of water. PP. 850. rṣi l o g b o l u t h e - the saints spoke. NKE. as substantive - u s e u s k e g h a r mā bāp a u r - s a b g h a r k e l o g u d a y a b hān k a h k a r p u kā r a t h e - him his father and mother and all the people called (Kūnwar) Udayabhān.

BKK. ll.
Jan (a) - hama strī janānikrsta buddhi hai -
we women-folk are vicious. PP. 145. hamā tumako upadeśa
dene ko samartha: nahi hai kyō ki ham
strījan hai - we are unfit for preaching to you for we are women-
folk. pāpi jan narak bhogate hai - the sinners face tā hell. NKP. 30.

In the following jan (a) is used as substantive - tinako
samasta janāśīrvāda dete bhave - all people
blessed them. PP. 760. It should be noted that the plurality in this idiom
is being expressed by 'samasta'.
Sab (ae) - unake rone kā sābda sun yaduvāṃśī
sabkyā strī kyā puruṣ-ghir āye - having heard
him weep, all the Yaduvaṃśis either men or women congregated. PS. I VI. 125.
As substantive - aur sab ne sir jhukā kar kahā -
bowing (their) heads (they) all said. RKK. 15.
Samūh - devatā samūh - gods. RC/MSS. pāp samūh -
Ibid. Samūh is also employed with the genitive as - devatāo
kesamūh - the gods. RC/MSS.
Gan (a) - devatā gan - gods. PS. 100. tārā gan -
stars. PS. 122. vēṣyā gan - prostitutes. NKP. 25. With
genitive - as - yodhāo ke gan - the warriors (batch of
soldiers) RC/MSS.
Samāj - santa samāj - saints. BYB. 60. devī samāj -
gods. RC/MSS. It also is used with genitive.
Samākula - vrksa samākulā - the trees. PP. 680.
punya samākul - the virtues. RC/MSS.
barūt - gaja barūta - the elephants. PP. 680. ratho barūta -
chariots. BYB. 720. It also is employed with genitive. e.g. pāpō ke
barūta - the sins. PP. 690.
Samudāya (a) - mānāv samudāya - the people. NRTUB/MSS.
* Avāli - meghāvalī - clouds. NRTUB/MSS.
kumudāvati - lilies. Ibid. muktāvati - pearls.

pañkti - bagu pañkti udit naḥma māhi - flock of cranes flew in the sky. PP. 810. bān pañkti se sūrya chip gayā - the sun was covered by the arrows. RC/KSS.

It also is employed with the genitive.

√vrāt - The expression of plurality with 'Vrāt' is a very rare phenomenon in EHP and I have noted only one instance e.g. mṛga vrāta nāda premā me pade hi pade - deer certainly fall in love with tune. PP. 810. 'Vrāt' as plural indicating word has also been marked by Kellogg in his Hindi Grammar e.g. rṣi vrāt - sages

Saṅkul (a) - The use of saṅkul as plural denoting word in EHP is archaic and is not very regular. Really it provides a very interesting example of contamination of meaning. The contamination of the meaning of two words i.e. saṅkul - 'thick with' and sakaḷ - 'thick with many' has been taken as plural denoting word. I have noticed only three instances, two of them occurring in BYB and one in RC/KSS. e.g. jaise agni vanake vṛksa saṅkulakā bhakṣaṇa kare hai - as the fire devours the trees of the forest. BYB. 780.

jahā muni sanikula vedā uccāre hai - where
the sages recite the Vedas. BIB. 890.
bān sanikul sē pīdit
lakṣaman - being troubled by the arrows. RC/MSS.

Nikar(a) - The use of nikar for the expression of plurality is also a very rare phenomenon and I could note only the following idiom. e.g. pāp nikar mē ḍūbo man - the soul immersed in the evils. NRTUB/MSS.

It is interesting to note that in one or two instances 'bhāg'
'portion or section' is employed to denote plurality. e.g. senā ke
kucha eka sañika bhāga - some of the soldiers of the army. PP. 540.
havan mē kuch sāmagri bhāga - some commodity in 'home'
(sacrifice). NRTUB/MSS. bhāg has also been employed as plural indicating word in some of the ancients works of Bengāli. Of. in some of the sixteenth century works or manuscripts plurals with the word bhāg (section) are fairly numerous. Thus in U we have mañtrī bhāga - the ministers;
pātra bhāge - the councillors!

Besides being used as plural denoting word, sab and its synonym
samasta are employed as adjectives but they also imply plurality. e.g. sab
pāp dūr karanevāli purān kī kathā - The 'Kathā' (story) of the 'Purān', the remover of all the sins. NKP. 2.
tere rāj kī dhūm sab deś mē hai aur sab
rājā tujhase darate hai - your kingdom is reputed in all
the lands and all the rulers fear of you. SE. 21. samasta - samasta
logō se pūjya - worshipped by all. PP. 640. jo samasta
prāniyō mē dayā karate hai - those who bestow mercy
among (to) all the animates. AP. 106.

1. Syntax of Early and Middle Bengali. MSS. pp. 21.
15. Using as adjectives the words a ne k 'many', nānā 'many or various', bahut employing plurality e.g. kansa kā mantri to a ne k rākṣas sāth liye māratā phiratā thā – the minister of Kansa with 'many demons was roaming and killing (people). PS. 717. vō yuvatī striyō ke sāth jal vihār karate haī – and (they) sport in water with 'beautiful damsels. NKP. 45. brāhmaṇā ko bahut sā dān de – having offered numerous alms to the Brahmins. NKP. 2.

16. Expression of plurality by using numerals e.g. nāb be lākh atit gutake apane mukh mē, geruye bastar pahane jātā bikhere usake sāth the – and ninety lakhs of saints, each putting a prepared ball in his mouth wearing ochre coloured raiment, with matted dishevelled locks accompanied him. RKK. 14. gurū jī sat din sāt rāt yahā rāh kar jugat parakāś dēko sivāg-hāsan par baiṭhā kar………………. – the 'gurū' after remaining there for seven days and nights having enthroned Raja Jagat Parkāś. RKK. 16. pāc ratnā rājā ko diyā – and offered five diamonds to the king. SB. 61.

In the following the specific cardinals are expressing plurality of indefinite or uncertain numbers – to dekhata kyā hai jē satīsā pachās randiyā ek agati joban mē jhūlā dāle pādī jhūl rahī hai – he finds that forty or fifty damsels, one more beautiful than the other playing at swings. RKK. 4. In the following the plurality (of indefinite numbers) is periphrastically expressed. (The periphrasis consists of indefinite pronoun or pronominal adjective – kuch and cardinal ek) itane mē kuch ek aamar-
a iyā dekh padi - meanwhile some mango groves met his eyes. RKK.4. Likewise kāl is employed as - kāl ek baras bād - after a few (or several years). SB. 90.

The numerals are also used with the plural forms, e.g. das sahastra rājō kī kanyā - daughters of ten thousand kings. NKP. 6.

In a few cases, a substantive, when qualified by an adjective (adjective denoting plurality), is accompanied with the enclitic sā e.g. brāhmaṇō ko bahut sā dān de - having offered many (an alms) to the Brahmins. NKP. 2.

Likewise, numeral, when qualifies a substantive, often is accompanied by the cardinal ek to explain the indefinite number e.g. das ek jan mandir mē āye - some ten persons entered the temple. SB. 101.

17. Expression of plurality by pronoun or pronominal adjectives e.g. hari ghās kāī baras tak carate rahe - (were) grazing grass for several years. RKK. 15. kuch puruś mār ga mē dikh pade - some men were seen in the way. SB. 108.

18. In the following the plurality is expressed by repetition of the interrogative pronoun kau. e.g. pās mē unake kau kau nā muni rahate hai - what are the names of the saints, (those) who dwell near him. NKP. 34.

19. Plurality with thodā 'a few' - thode din bitane par - some days having passed. NKP. 16.

20. Generic singular by the word jāt or jāti 'race or caste' and sṛṣṭi 'creation' e.g. strī jāti mē - among the women-folk. RC/MSS. strī sṛṣṭi mē in the creation of women-folk. Ibid.
21. Expression of plurality by repetition of adjectives (in a distributive sense) e.g. bādē gop - the elderly gop (milk-men) PS. 22.45. uttam uttam vastra - beautiful garments. NKP. 42.

22. In RKK, SN (and also sometimes in PS) e.g. viyog māmadātiyā ....... kā gātiyā) PS. 80, the participal adjectives and participal verbs take the plural affix e.g. ātiyāh jo sāsē hai unake bin dhyān rab phāse hai - the coming(s) and going(s) breathes would be a noose for our necks, if our thoughts are turned on him. RKK. 1.

Participal verbs - aur sāvan gātiyā hai - and are singing(s) 'sāvan'. RKK. 5. gharavāliyā jo kisā daul se bahanātiyā hai - when the females of the house divert him in any way. RKK. 9. ve sūratē mūratōsi bārā kandhe kamar par ghadē le ātiyā hai - those beautiful damsels come again and again with pitchers on their waists and arms (shoulders). SN. 37. In the following plural verb 'puchane lāgiyā is on the analogy of its grammatical subject sakhiyā or it may be metri cause - itane mē sukuntalā se donō sakhiyā puchane lāgiyā meanwhile both of the friends of Sakuntalā began to inquire (of her). SN. 39.

The plural suffix of the participal adjective and the participal verb is partly on the analogy of the substantives (the plural qualified substantive and plural grammatical subject respectively) and partly on account of metri-cause.

23. Expression of plurality by implication - dasā sahastra rājōp ki kanyā ke bic raahās.
having lived among the daughters of ten thousand kings. NKP. In this idiom the plurality is expressed by the genitive 'ra jő e kī. This idiom can also be accepted as a variety of generic singular.

24. The plurality expressed by the plural verb - devata gandharva kinnara aye hai - the gods, the 'gandharva' and the 'Kinnars' (all) have come. PP. 270. tajati hai patiko akullini nari - base born women desert (their) husbands. PS. 160.

25. rāmacandra nainō ke tāre hai - Rāmacandra is dear to the eyes. RC/MSS. The plural verb is used here for the honorific singular.

26. Expression of plurality by repetition of noun e.g. dvār dvār par - on every door. PS. 17. ghar ghar mē - in every house. Ibid. (Repetition, in these idioms, explains the distributive plurality).