CHAPTER - V

COMPARATIVE STUDY
OF THE
SAMUCHCHAYBODHAK AVYAYAS
IN
HINDI AND ASSAMESE
CHAPTER - V

5.00 Comparative Study of the Samuchchaybodhak Avyayas in Hindi and Assamese.

5.1 Definition:

The part played by the *Samuchchaybodhak Avyayas* in the construction of a sentence in both Hindi and Assamese is also equally important like that by *Kriyavisheshanas*. In both the languages the indeclinable terms which join two words, phrases or sentences are known as the *Samuchchaybodhak Avyayas*.

For example :-

**Hindi** : बन्धुभान और क्षण चले।
मेरा हृदय जानता है या भगवान जानते हैं।
वह मेरी शिष्य थी पर में उसका गुरु नहीं था।

**Assamese** :  

e = मा मह अनाथ आतु तुमি स्तेहमয়ি।

In the above examples, in both Hindi and Assamese the bold words which are indeclinables, join words, phrases, parts of speech or clauses and therefore, they are the *Samuchchaybodhak Avyayas* which are called *Jojak Avyayas* in

1. Premchand - *Nirmala*, P- 2
2. Mishra, Laxminarayan - *Sindur Ki Holi*, P- 58
3. Prasad, Joyshankar - *Chandragupt*, P- 19
4. Goswami, Mamoni Roycham - *Mamare Dhara Tarowal*, P - 123
5. Borgohain, Homen - *Pitaputra*, P - 62
6. Bhuyan, Surya Kt - *Apon Sur in Sanchayan*, (Ed.) Dr. Maheswar Neog, P - 263
Assamese and Conjunction in English.

Scholars in both Hindi and Assamese have given the definitions of *Samuchchaybodhak Avyayas* in their own ways. In Hindi some of the major linguist scholars define it as follows:

(a) Ram Gopal Sharma:

"दो शब्दों, वाक्यांशों वा वाक्यों में मिलानेवाले अव्यय समुच्चयबोधक या योजक कहलाते हैं।"7

(b) Dr. Kamal Satyarthi & Dr. Ravi Prakash Gupta:

"कुछ अव्यय शब्द दो शब्दों या दो पदबंधों या दो वाक्यों को जोड़ने का कार्य करते हैं, ऐसे योजक शब्दों को ही व्याकरण में समुच्चयबोधक अव्यय कहा जाता है।"8

(c) Kamta Prasad Guru:

"जो अव्यय (क्रिया की विशेषता न बतलाकर) एक वाक्य का सम्बन्ध दूसरे वाक्य से मिलाता है, उसे समुच्चयबोधक अव्यय कहते हैं।"9

(d) Vasudevnandan Prasad:

"ऐसा पद (अव्यय) जो क्रिया या संज्ञा की विशेषता न बतलाकर एक वाक्य या पद का सम्बन्ध दूसरे पद या वाक्य से जोड़ता है, समुच्चयबोधक कहलाता है।"10

(e) Dr. Hardev Bahri:

"जो अव्यय दो शब्दों, पदबंधों (वाक्यांशों) या वाक्यों को जोड़ने का काम करते हैं, उन्हें समुच्चयबोधक कहते हैं।"11

Analysing the definitions of the above scholars one conclusion can be

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7. Sharma, Ram Gopal - *Alok Hindi Vyakaran Evang Rachna*, P - 167
8. Satyarthi, Kamal & Gupta, Ravi Prakas - *Swaraswati Manak Hindi Vyakaran Tatha Rachna*, P - 135
derived that most of the scholars in Hindi regard the terms which join words, phrases or clauses in sentences as the *Samuchchaybodhak Avyayas*. In Assamese almost all scholars divided the *Samuchchaybodhak Avyayas* into two sub-classes- *Jojak Avyayas* (Connective) and *Prithakbodhak Avyayas* (Alternatives). Some of the definitions of these *avyayas* by Assamese scholars are given below:

(a) Hem Chandra Barua:

“चित्रिलाक शब्द दुटा पद बा दुसाँ किंक कथार माजत थाकि सेठ दुइ पद बा कथार सिटोरे सैते इटोर समन्ध थका बुजाय, सेंबिलाकक योजक अव्यय बोला हय।”

(अर्थात्, ऐसे शब्द जो दो पदों या दो वाक्यों के बीच रहकर एक-दूसरे से सम्पर्क दिखाते हैं, उन्हें योजक अव्यय कहते हैं।)

“चित्रिलाक शब्द दुटा पद बा दुसाँ किंक कथार माजत थाकि, सेठ दुइर अर्थक बेलग करे, सिहङ्गक पृथक्कोलयक अव्यय बोले।”

(अर्थात्, ऐसे शब्द जो दो पदों या दो वाक्यों के बीच रहकर दोनों के अर्थ को पृथक करते हैं, उन्हें पृथक्कोलयक अव्यय कहते हैं।)

(b) Dr. Upendra Nath Goswami:

“चित्रार अव्यय शब्द दुटा शब्द बा दुटा वाक्यर भाजत थाकि सेठ शब्द दुटार बा वाक्य दुटार इटोरे सैते सिटोर-समन्ध प्रकाश करे, सेंबिलाक्क योजक अव्यय।”

(अर्थात्, जो अव्यय शब्द दो शब्दों या दो वाक्यों के बीच रहकर उन शब्दों या वाक्यों के साथ एक-दूसरे का समन्ध प्रकट करते हैं, उन्हें योजक अव्यय कहते हैं।)

“दुटा शब्द बा दुटा वाक्यर भाजत थाकि शब्द दुटाक बा वाक्य दुटाक भिक्कौके बुजावले व्यवहार होवा अव्यय पृथक्कोलय।”

(अर्थात्, दो शब्दों या दो वाक्यों के बीच रहकर उन शब्दों या वाक्यों के भिन्न रूपों में व्यवहत

13. Ibid, P - 53
14. Goswami, Upendra Nath - *Asamiya Bhashar Byakaran*, P - 86
15. Goswami, Upendra Nath - *Asamiya Bhashar Byakaran*, P - 86
In English, The *Samuchchaybodhak Avyaya* is known as the conjunction and it is explained in the following way:

"Such words are conjunctions which combine together —

(i) Two words of the same parts of speech.

(ii) Two independent clauses (Principal and Co-ordinating).

(iii) Principal and Sub-ordinate clauses.

(iv) Co-ordinate and Sub-ordinate clauses.

(v) Two Co-ordinate conjunctions used at the same."\(^\text{18}\)

16. Bora, Satyanath - *Bahal Byakaran*, P - 76

17. Ibid, P - 76

While analysing the definitions given by Assamese scholars it can easily be understood that both *Jojak* and *Prithakbodhak Avyayas* as classified by them would come under Hindi *Samuchchaybodhak Avyaya* while in Hindi stress has been given in connecting two parts of speech or two clauses. But in Assamese stress has been given in connecting or differentiate quality of *Samuchchaybodhak Avyaya*, we here try to define it from the point of linguistics:

‘बे अबिकारी शब्द जो दो शब्दों, पदवंशों एवं वाक्यांश को जोड़ने अथवा पृथक करने का कार्य करते हैं, उन्हें समुच्चयोपक अव्यय कहते हैं।’

Analysing the above definitions of *Samuchchaybodhak Avyaya*, the following factors come to our mind:

(i) The *Samuchchaybodhak Avyaya*, unlike *Kriyavisheshan* and *Sambandhbodhak Avyaya*, connects sentences or parts of speech with other sentences or parts of speech without qualifying the noun or the verb.

(ii) *Samuchchay* means *Samuh* or *Rashi*. It means that the Avyaya, which stands in between parts of speech or sentences and either connects or differentiates between them, is known as the *Samuchchaybodhak Avyaya*.

(iii) In some cases there are some such *Samuchchaybodhak Avyayas* which connect words only. For example :-

> दो और दो चार होते हैं।

It means that the *Samuchchaybodhak Avyaya* not only connect the sentences, but it connects words also. It is noted that, this type of use is not applicable in case of all *Samuchchaybodhak Avyaya*. Some such avyayas like *Sath-hi, Kyonki, Yadi, To, Yadyapi, To-bhi* etc. are used only to connect sentences.

5.2 List of the Sumuchchaybodhak Avyayas:

After analysing the definitions of the Samuchchaybodhak Avyayas in both Hindi and Assamese, here we prepare a list of such avayayas.

Hindi:  और, व, एवं, तथा, यथा, या, या, अथवा, किंवा, कि-चाहे, चाहे-चाहे, या-या, न-न, न-कि, चूँकि, अन्यथा, नहीं-तो, पर, परन्तु, किन्तु, लेकिन, मगर, प्रत्युत, वरनू, बल्कि, इसलिये, सो, अतः, फलतः, अतएव, फिर भी, क्योंकि, जो-कि, इसलिये-कि, इस कारण, कि, जो, तकि, यदि, तो, जो-तो, यदि-तो, यद्यपि-तथापि, फिर-भी, चाहे, चाहे-तो भी, अर्थात्, याने, यानी, मानो, चाहे-परन्तु, जिससे-कि, यहाँ-तक, जिससे, सो, जहाँलक-कि, इस बजाह, अगर-तो, कि-यदि, जैसे, क्या-क्या, चाहे-पर, ज्यों-ज्यों etc.

Assamese: আর (And), তবু (Even), তেজে (Even then, also), তবে (But, then), আকাঁ (Again), আর্থর (That is to say, in fact), পুনর্পুনর্য (Again), তাও (Nevertheless, then), যে (That), কিন্তু (But), বরং (But, rather), অর্থাৎ (On the other hand), বা/অথবা (Or), ন/না (No, not), নাইবা (otherwise), নাইবা (otherwise), নাহে ( Else, otherwise), নি (not yet), নে (Whether or not), কিম্বা (Else, otherwise), কি (or, that), যদি (If), যদ্যপি (Even if), যদিও (Even if), যদিপ্রয় (If), জানিবা (Lest), হেন (Possibly, it is said), তেন্তে (Therefore, then), তেনে/তেনেইলে (Then), তথাপি (Neverthless less, Yet), তদনন্তর (Then, after that), অতএব (Therefore, Hence), কিয় (Why), কিয়নে (Because), যতিকে (Accordingly, in consequence), কারণ (Because), এতেকে (For this reason), যেহেতু/পিরতু (As, on account of), যেনে (As for instance), তেনে (As in that way), যথা (As for example), তথা (So, Also), যেন (In order that), ও (In spite of) etc.

There are some such Samuchchaybodhak avayas in both Hindi and Assamese which are originated from Sanskrit and which are similar in their form and use in both languages.
5.3 Classification of the Samuchchaybodhak Avyayas:

There are difference of opinion between Hindi and Assamese scholars about the classification of the Samuchchaybodhak Avyayas. In Hindi, almost all the scholars classified the Samuchchaybodhak Avyayas primarily on the basis of their meaning and use. Of the scholars who classified them on the basis of meaning, Dr. Hordev Bahri is the prominent one. Below we narrate the classification given by Dr. Bahri:

(i) Sanyojak (Copulative);
(ii) Viyojak (Disjunctive);
(iii) Virodh Vachak;
(iv) Parinam Vachak or Falsuchak;
(v) Karon Suchak;
(vi) Uddeshya Vachak;
(vii) Sanket Suchak, and
(viii) Swarup Vachak etc.\(^{20}\)

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\(^{20}\) Bahri, Hardev - Vyavaharik Hindi Vyakaran, P-155
Again he further classified the Samuchchaybodhak Avyayas from the point of composition into two:

(a) Rurha Samuchchaybodhak Avyaya; and
(b) Yougik Samuchchaybodhak Avyaya.

Other scholars like Kamta Prasad Guru, Dr. Ravi Prakash Gupt, Ram Gopal Sarma, Dr. Basudev Nandan Prasad, Dr. Saroj Sinha and others classified the Samuchchaybodhak Avyayas into two considering their use in sentences:

(a) Samanadhikaran Samuchchaybodhak Avyaya. and
(b) Vyadhikaran Samuchchaybodhak Avyaya.

The Samanadhikaran Samuchchaybodhak is further sub-divided into four:

(a) Sanyojak Samuchchaybodhak;
(b) Vikalp or Vibhajak Samuchchaybodhak;
(c) Virodhdarshak Samuchchaybodhak; and
(d) Parinamvachak Samuchchaybodhak;

Again, the Vyadhikaran Samuchchaybodhak is sub-divided into:

(i) Hetu or Karanbodhak Samuchchaybodhak;
(ii) Sanketsuachak Samuchchaybodhak;
(iii) Swarupvachak Samuchchaybodhak; and
(iv) Uddeshyabodhak Samuchchaybodhak;

Dr. Udaynarayan Tiwari in his Hindi Bhasha Ka Udgam Aur Vikas, classified the Samuchchaybodhak Avyaya in the following way; and his classification is very much similar to the classification mention above; and the only difference is in the naming of them. Further, he mentioned four sub-classes of the first category and did not classify the second one. Under his classification the two classes of the Samuchchaybodhak Avyaya are:

21. Sharma, Ram Gopal - Alok Hindi Vyakaran Evang Rachna, P - 169
(i) Saman Vakya Sanyojak (Co-ordinating Conjunction)

(ii) Ashrit Vakya Sanyojak (Sub-ordinating Conjunction)

Again, he sub-divided the first type of conjunctions into four:

(a) Samuchchaybodhak (Comulative);

(b) Pratishedhak (Adversative);

(c) Vibhajak (Disjunctive); and

(d) Anudharanatmak (Illative or Conclusive).22

On the other hand, of the classifications in Assamese by the scholars, the classification by Kaliram Medhi is worth mentioning. Here we mention his classification below:

(i) Jogarthak Samuchchaybodhak (Copulative Conjunction)

(ii) Biparitarthak Samuchchaybodhak (Adversative Conjunction)

(iii) Bibhajak Samuchchaybodhak (Disjunctive Conjunction)

(iv) Sanbhabyarthak Samuchchaybodhak (Conditional Conjunction)

(v) Sammatisuchak Samuchchaybodhak (Concessive Conjunction)

(vi) Karanbodhak Samuchchaybodhak (Casual Conjunction) and

(vii) Laxanbodhak Samuchchaybodhak (Attributive Conjunction)

Analysing the different classes of Samuchchaybodhak Avyayas ascertained by both Hindi and Assamese scholars we can come to the conclusion that all the classes made by Assamese scholars may easily be coincided with those by Hindi scholars. In case of Hindi, almost all scholars agreed that there are two major classes of which there are four sub-classes each. Dr. Bahri classified the Samuchchaybodhak Avyayas on the basis of meaning while others like Dr. Bholanath Tiwari, Dr. Udaynarayan Tiwari, Kamta Prasad Guru, Dr. Vasudevnanand Prasad and others did it on the

22 Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 395
basis of their use. Finally the *Samuchchaybodhak Avyayas* can be classified as follows on the basis of the classification made by Dr. Vasudevannandan Prasad:

![Diagram of Avyaya classification]

### 5.3:1 The Samanadhikaran Samuchchaybodhak Avyaya:

Those *avyaya* words, which join two equal *Adhikarwali* (Starwale) clauses or sentences are known as the *Samanadhikaran Samuchchaybodhak Avyayas*. For example:

**Hindi**:

कितना बीड़ गम चला और पड़ रहा कहीं थककर नितांत।

*शीला आये तथा मोहन भी आयेगा।*

मैं उसके साथ यही सलुक करता बल्कि शायद इससे शक्त।

**Assamese**:

আমি যাম আস গুধি আহিম।

*শীলা তথা মোহন একেলগে গেছিল।*

বলোগুর তাই অপরিচিত নহয বর সুপরিচিত।

In the above examples the bold words *Aur, Tatha, Balki* in Hindi and the words *Aru, Tatha, Barang* etc. in Assamese join equal clauses or sentences; and therefore, they are *Samuchchaybodhak Avyayas*.

The *Samanadhikaran Samuchchaybodhak Avyayas* have four

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23. Premchand - *Nirmala*, P - 2
24. Premchand - *Godan*, P - 71
25. Malik, Chaiyad Abdul - *Maram Maram Lage*, P - 4
sub-classes.

(a) Sanyojak Samanadhikaran Samuchchaybodhak;
   (Co-ordinating Conjunction of Copulatives)

(b) Vikalp or Vibhajak Samanadhikaran Samuchchaybodhak;
   (Co-ordinating Conjunction of Disjunctives)

(c) Virodhdarshak Samanadhikaran Samuchchaybodhak;
   (Co-ordinating Conjunction of Adversatives) and

(d) Parinamdarshak Samanadhikaran Samuchchaybodhak;
   (Co-ordinating Conjunction of Illatives or Conclusives)

[A] Sanyojak Samanadhikaran Samuchchaybodhak Avyaya.

The derivation of the term Sanyojak is follows: Sam (सम) + Yojak (योजक) meaning to connect well. Therefore, those avyaya terms, which connect two similar parts of speech, phrases (मन्तवयें) or similar two clauses, are known as the Sanyojak Samanadhikaran Avyaya. For example:

Hindi: मानव मन दुर्बल और सहज चंदल है [27]
   पिता तथा पुत्र में अन्तर बढ़ता जाता था [28]
   राम, लक्ष्मण एवं सीता इकट्ठे बन को गये।

Assamese:  मानुष सम्म्या आग्राहि याय आरू समथो बागरि गुचि याय [29]
   मह तेज़ौर प्रेमत ठिक तोलेदे परा नाइ अथव तेौ आँधे [30]
   हरि आरू मनुअ कु छूले गैठिल [31]

In the above examples the bold a words connect two equal parts of speech, phrases or two equal clauses and therefore, they are Sanyojak Samuchchaybodhak

27. Gupt, Maithisharan - Saket, P - 148
28. Prasad, Joyshankar - Kamayane (Irha-Sarg), P- 65
29. Bormudoi, Purabi - Santanu Kula Nandan, P - 1
30. Malik, Chaiyad Abdul - Dhanya Nara Tanu Bhal, P - 194
Avyayas.

Now we endeavour to discuss about the origin, meaning and use of the major Sanyojak Samanadhikaran Samuchchaybodhak Avyayas in both Hindi and Assamese languages below:

**Hindi : Aur (और) & Assamese : Aru (আরু)**

The Assamese Synonymous word for Hindi Sanyojak Samanadhikaran Samuchchaybodhak Aur is Aru. These two terms, both in Hindi and in Assamese are originated from the Sanskrit root Aparam (अपरम्) :

Sansk. अपरम् > Pali अपरं > Prakrit अचरं > Hin अचर/और \(^{32}\) and in Assamese (आরू).

In both Hindi and Assamese, it commonly is used to mean Yojak (joining).

For example :

- Hindi : आज उसे बहुत गर्व और आनन्द हुआ \(^{33}\)
- Assamese : १०३ आरू मাই অভিন্ন \(^{34}\)

In addition to these, the term Aur is used in the following special meanings in Hindi and Aru in Assamese :

(i) **Aur** in Hindi and Aru in Assamese are used to join contemporary incidents of two verbs. For example :-

- Hindi : बादल उमड़े और वर्षा होने लगी।
- Assamese : CDATA[छণ्टা परिल आरू শ্রেণীকোঠার পরা ওলাঙ্গ গল।]

(ii) To join two naturally related subjects. For example :-

- Hindi : मैं हूँ और तुम हो।
- Assamese : মাই যাম আরু তুমি ওলাঙ্গ।

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32. Tiwari, Udaynarayan - *Hindi Bhasha Ka Udgam Aur Vikas*, P - 359
33. Premchand - *Gaban*, P - 93
34. Barmudoi, Purabi - *Shantanu Kula Nandan*, P - 9
(iii) In certain places it is used to put more stress on something. For example:

Hindi: तुम तो एक और बुर्कनिकला।
Assamese: এই সুবিশাল নদীক্ষন কথা বুঝি পোঁজাতো এরু কাঠিন।\(^{35}\)

(iv) It is also used to join two parts of speech or sentences of threat (Dhamki) or of abuse (Tiraskar). For example:

Hindi: मैंने मना किया और तुम चाेली गयो!
Assamese: মই আরু তোমাক যেন ইপাত নেদেখো!

**Hindi** : Tatha (तथा) & **Assamese** : Tatha (তথা) :

The *Sanyojak Samuchchaybodhak Avyaya Tatha* has same form in both Hindi and Assamese, scholars like Dr. Bholanath Tiwari,\(^ {36}\) Dwarikaprasad Saxena\(^ {38}\) and Kaliram Medhi\(^ {39} \) and others believed that this term is originated from the *Tatsam* form of Sanskrit *Tatha*. In both Hindi and Assamese, it is used in prose to mean *Bahudha* (बहुधा) and also in the sense of *and*. In poetry, it is used to mean *Waise* (वैसे)\(^ {40} \) i.e. in the 'same manner'.

For example:

Hindi: उस तपस्या के लिये संयम तथा आत्मक की आवश्यकता है।\(^ {41}\)
Assamese: ইংরাজ সকলে ঘন তথা ভয়নাক হাবি কাঠি রাস্তা বনাইছিল।

**Hindi** : Evang (एवं) & **Assamese** : Ebang (এবং) :

These two words in Hindi and Assamese are originated from Sanskrit *Evang* in its *Tatsam* form and at the same time both the terms bear the *Waise* or *Eise*

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35. Bhattachayya, Birendra Kumar - *Mrityunjay*, P - 197
36. Tiwari, Bholanath - *Hindi Bhasha*, P - 168
38. Saxena, Dwarika Prasad - *Hindi Bhasha Ka Vikasatmak Itihas*, P - 276
40. Guru, Kamta Prasad - *Hindi Bhasha*, P - 152
41. Dwivedy, Hazari Prasad - *Ashoke Ke Phool*, P - 155
(Enekei or Enedharane in Assamese). Both of them are used in Hindi and Assamese in the sense of Aur in Hindi and Aru in Assamese. Further, in Hindi the two parts of speech or specify something.

For example:

Hindi : राम एवं हरि दोनों चले गये।
Assamese : हरिको मারিলে एवं मोको मারিলে।

**Hindi : Wa (व) & Assamese : On (ओ) :**

The term Wa is a Urdu Sanyojak Samuchchaybodhak Avyaya. According to Dr. Dwarikaprasad Saxena this Wa is originated from Persian. The Assamese term for Wa is On. This term has been used in the sense of Aur in Hindi.

For example.

बेरोजगारी समाज ब देश के लिये बोझ बन गयी है।

In Assamese this term has been used with words ending with a consonant and is attached to the last consonant. For example :-

कुमार + ओ = कुमारो, मानुह + ओ = मानुहो। etc.

Sometimes it is also used with words ending with vowels and then it remains as a single independent letter; e.g. :-

मानुहे + ओ = मानुहे ओ, पुढि + ओ = पुढिओ।

Moreover, when it is added to a word then, if the word is ended with E or Ee, one Ya replaces E or Ee and another Wa replaces it. In that case (ও) is added to the last letter.

For example :-

लर’राइ + ओ = लर’रायो, मड + ओ = मयो।

In some cases to specify two or more than two parts of speech On is used after each parts of speech again and again. For example :-

सिओ गैठिल, मयो गैठिलो।
It is worth mentioning here that when Wa in Hindi is used independently, On in Assamese is not used so, but it is used in assimilation with the last letter of the word.

For example :-

Hindi : राम ब हरि बजार गये थे।
Assamese : रामो बजारलै गैछিল, हরिओ बजारलै गैছিল।

[B] Vikalp or Vibhajak Samanadhikaran Samuchchaybodhak Avyayas:

In both Hindi and Assamese those avyayas which are used to show the alternatives (Vikalp) or are used to show the differences (Vibhajan) are called the Vikalp or Vibhajak Samanadhikaran Samuchchaybodhak Avyayas.

For example :-

Hindi : तुम और कुछ करो या न करो। 42
          परिश्रम करो अन्यथा सफल न हो सकोगे।
          गरीब ब्राह्मण अगर दान का अधिकारी नहीं तो और कौन है? 43
Assamese :  উপন অপমার দুর্যোগ কোনেও আমাদের করছে নালাগে। 44
          পরিশ্রম করা অন্যায়ার সফল হব নোবরিব।
          গার বল শাক্তি নিলে কোনে নাচিব পারে? 45

Below we discuss about major Vibhajak Samanadhikaran Samuchchaybodhak Avyayas relating to their origin, meaning and usage :

Hindi : Ya (या) and Wa (वा) & Assamese : Athaba (অথবা) and Naiba/Ba (নাইবা/বা) :

The Assamese equivalent for Hindi Ya is Athaba and for Wa is Ba or Naiba.

42 Premchand - Gaban, P - 77
43 Ibid, P - 95
44 Saikia, Chandra Prasad - Maharathi, P - 226
45 Malik, Chaiyad Abdul - Dhanya Nara Tanu Bhal, P - 86
The most used Hindi term Ya which is a Vibhajak comes from Arabic and Wa from Sanskrit Wa which is used as Tatsam; term. Generally these two terms in both the languages, are used to mean alternative between two parts of speech or clauses.

For example :-

**Hindi** : काम निकाल लेना बुद्धिमानी है या मान के लिये मर मिट्टा मनुष्यत्व की निशानी है।

**Assamese** : মৃদু কবি, পাগল অথবা শ্রেষ্ঠ নহাও।

Further, the Hindi term Wa becomes Naiba/Ba in Assamese. In both Hindi and Assamese the term is used to join synonymous words e.g. :

**Hindi** : श्रीशंकरदेव की रचनाएँ धर्मनिष्ठा वा धार्मिक विधास पर आधारित है।

**Assamese** : শ্রীশংকরদেবর রচনারাজ্য ধর্মনিষ্ঠার নাইবা ধার্মিক বিধায়ার আপত্তি প্রতিষ্ঠিত।

**Hindi** : Athava (अथवा) & **Assamese** : Athaba (অথবা) and **Hindi** : Kinva (किनवा)

**Assamese** : Kimba (কিম্বা) :

Hindi Athava and Kinva are used in the same sense with Assamese Athaba and Kimba. In both the languages, these terms are originated from Sanskrit in their Tatsam sense. These terms are used in the sense of Ya and Wa. Moreover, the word Kinva is used in the poetry in the sense of more; e.g. :

**Hindi** : दूध अथवा दही दोनों ही सेहत के लिये उपकारी हैं।

**Assamese** : নদীর বুকুরে অহ ি স্থো করা তরীর কোনোকোনো কারো অষ্টিত্বেরী অথবা শ্রুত নহয।

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46. Tiwari, Udaynarayan - *Hindi Bhasha Ki Udgam and Vikash*, P - 394
47. Dwivedy, Hazari Prasad - *Kutaj (Phir Suchne Ki Avashyakata hai)*
49. Bormudoi, Purabi - *Shantanu kula Nandan*, P - 196
Hindi: Ki (कि) & Assamese: Ye (য়ে):

The Assamese form of Hindi term Ki is Ye. The linguists do not have any uniform opinion about the origin of the term Ki. According to Dr. Udaynarayan Tiwari, it comes from the Sanskrit term Kim and its Mid-Aryan form is King:

"Sans Kim > Prachin Prakrit King > Hindi Ki"  

But Dr. Bholanath Tiwari does not agree to this view. To him it has been borrowed from Persian term Ki. According to Dr. Dhirendra Verma it has possibly come from Persian. But it has not been possibly its origin in Sanskrit term Kim.

The use of the term Ki in the sense of Vibhajak Samuchchaybodhak form is different from its uddeshyavachak and Swarupvachak use. It is used after the verbs kahna (to see), sunna (To hear) etc. before entering into the subject in the sense of or (Ya or Athwa); e.g.:

Hindi: में कहता हूँ कि तु दार्शनिक होती जा रही है।

Assamese: তেওঁ গম পাইঝিল যে ভারতবর্ষ ব্যাধীন হল।

Hindi: Ya-Ya (যা-য়া) & Assamese: Hoyto-Nahale (হয়তো-নাহলে):

The Assamese term Hoyto-Nahale is synonymous to Hindi Ya-Ya. In Hindi this term comes from Arabic in Vibhajak Samuchchaybodhak form. In Hindi

50 Gupt, Maithilsharan - Saket, P - 181
51. Neog, Moheswar - Sanchayan, P - 62
52. Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 396
53 Sinha, Saroj - Hindi Aur Bangla Ki Rup-Rachana, P - 194
54. Verma, Dhirendra - Hindi Bhasha Ka Itihas, P - 131
55. Prasad, Joyshankar - Chandragupt, P - 162
ordinarily these terms come to joining but single Ya unplies division more; e.g. :

Hindi : मैं उन्हें या तो समसा दूंगी, या उनके दाम चुका दूंगी। 56
Assamese : हयतो मोहन बजारले याब नहले मदन।

Sometimes these terms are used in sentences in the sense of kahan-kahan to mean sufficient differences; e.g. :

Hindi : या वह रोक थी या सुनसान हो गया।
Assamese : नाइ हयतो चिअरिछिल नहले नीरब हझ गैछिल।

Further the term Ya-Ya is used in poetry in the sense of Ki-Ki.

For example :-

जैसे कि तनुप्रान कि केवल प्रान।

Hindi : Chahe-Chahe (चाहे-चाहे) & Assamese : Lagile-Lagile (লাগিলে-লাগিলে) :

The Assamese for Hindi Chahe-Chahe, is Lagile-Lagile. In Hindi it is derived from the Vibhajak Samanadhikaran Samuchchaybodhak originating from the verb Chahna. According to Dr. Udaynarayan Tiwari the term Chahe is derived in the following way :

चाहे < धातु/चाहना, प्राणो चाहइ < संस चक्तते। 57

In both Hindi and Assamese, these terms are used in the sense of clauses to mean more definiteness; e.g. :

Hindi : चाहे वह झूल हो, चाहे पत्थर। 58
Assamese : लागिले सि झूलि हआक, लागिले शिल (हआक)

Hindi : Na-Na (न-न) & Assamese : Naa-Naa (ना-ना) :

Assamese Naa-Naa is the form of Hindi Na-Na. These are used in both the languages as Duhre Kriyavisheshan (Double adverbs) Vibhajak

56. Premchand - Gaban, P - 88
57. Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 396
58. Prabhakar, Bishnu-Mere Sreshtha Ekanki, (Simarekha), P - 63
Samuchchaybodhak Avyayas. They imply giving up of two or more words, e.g. -

Hindi : ब्राह्मण न किसी के राज्य में रहता है और न किसी के अन्त से पल्ला है |59
Assamese : नা तेओर टोपनि आहिण्णल ना भोक-पियाह लागिण्णल।

Further, in addition to this, they are both used to mean ‘impossible’ in Hindi as well as in Assamese. For example :-

Hindi : न नी मन तेल होगा न राधा नाचेंगी।
Assamese : ना सি पढ़व पारे ना लिखिब जाने।

Sometimes they also are used to imply the cause and effect in certain casualty, e.g. -

Hindi : न में भूला हुँ और न छिपा रहा हुँ।60
Assamese : ना तुमি आहिलाहेंतेन ना एड़ कामटो सम्मब्र ह्लहेंतेन।

Hindi : Na-Ki (न-कि) & Assamese : Nahay-Je (नहय-जे) :

Assamese term Nahay-Je is used for Hindi Na-Ki. In Hindi this Vibhajak Samuchchaybodhak is formed with Na joining with Ki. In both the languages they are used to negate one of the two clauses or words, e.g. -

Hindi : ऐसा न हो कि पढ़ने के पीछे स्वास्थ्य खो बैठो।61
Assamese : एनेकुबा नहाउँक ये अध्ययनर बाबे स्वास्थ्य हेपुवाई गेलोवा।

Hindi : Nahin-to (नहिं-तो) & Assamese : Nahale (नहले) :

The Assamese term Nahale stands for Hindi Nahin-to. In Hindi it is Sanyuct Kriyavisheshan and is used as Vibhajak Samanadhikaran Samuchchaybodhak.

In Hindi the term Nahin is originated from-

नहिं < म० भाओ आो भाषान - आहर < असति < सं असिं62 and the ‘to’ (तो) is

59. Prasad Joyshankar - Chandragupt, P - 44
60. Premchand - Godan, P - 195
61. Premchand - Nirmala, P - 41
62. Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 394
originated from Sanskrit Tatah (तत्त).\textsuperscript{63} In both the languages these terms are used to mean the result of something giving up; e.g. -

Hindi : चुप हो जाओ नहीं-तो दण्ड मिलेगा।
Assamese : मने मने थाकা नहले शास्ति पाबा।

In some places they are also used as \textit{Anudharanatmak - Sambandhavachak Avyayas}; e.g.:

Hindi : मत धूमा मिठाई नहीं-तो हाथ तोड़कर रख डूंगा \textsuperscript{64}
Assamese : बन्दी नहले आरू नो कि?

[C] \textbf{Virodhdarshak Samanadhikaran Samuchchaybodhak Avyaya:}

Those \textit{avyaya} words which contradict or obstruct the first statement with the next one are known as the \textit{Virodhdarshak Samanadhikaran Samuchchaybodhak Avyayas}; e.g. -

Hindi : अच्छी बात है, परन्तु मैं भी साथ चलूँगी।\textsuperscript{65}
अभिलापाएँ नये रूप बदले, किन्तु वे नीरव रहे।\textsuperscript{66}
पण्डितों के अनुसंधान कुछ और, मगर उत्सव है पुराना।\textsuperscript{67}
Assamese : तेॉहर बयस बाड़िले किन्तु बुझा होवा नाषिल।\textsuperscript{68}
बीरेने मोक कधाब नकय बरं बौवेर आगाते कय।\textsuperscript{69}
हॉआक रक्षा तथापियो उठि आहक।\textsuperscript{70}

\begin{itemize}
\item \textsuperscript{63} Ibid, P - 394
\item \textsuperscript{64} Premchan - \textit{Nirmala}, P - 84
\item \textsuperscript{65} Prasad, Joyshankar - \textit{Chandragupt}, P - 103
\item \textsuperscript{66} Prasad, Joyshankar - \textit{Ajatshatru}, P - 78
\item \textsuperscript{67} Dwivedy, Hazariprasad - \textit{Kutaj (Dipawali)}, P - 136
\item \textsuperscript{68} Bora, Laxinandan - \textit{Kayakalp}, P - 130
\item \textsuperscript{69} Deka, Hitesh - \textit{Ayeto Jeewan}, P - 19 (Chapt. - II)
\item \textsuperscript{70} Bhattacharyya, Birendra Kumar - \textit{Mrityunjoy}, P - 46
\end{itemize}
In the above sentence the terms *Paranto, Kintu, Magar* etc. in Hindi and *Kintu, Barang, Tathapio* etc. in Assamese are some such terms which contradict or negate the first statement with the next ones. These are called *Virodhdarshak Samanadhikaran Samuchchaybodhak Avyayas*.

Below we analyse the origin, meaning and use of major *Virodhdarshak Samanadhikaran Samuchchaybodhak Avyayas* in both the languages Hindi and Assamese.

**Hindi:** *Par* (पर), *Parantu* (परन्तु), *Lekin* (लेकिन), *Magar* (मगर) & **Assamese:** ..........

The origin of the Hindi word *Par* accordingly to Dr. Dhirendra Verma, is Sanskrit *Parang* (पर). In this context the Arabic word *Ya* and Sanskrit *We* are also used in Hindi.71 It is a *Virodhdarshak Samanadhikaran Samuchchaybodhak Avyaya*. It is used to show the contradiction of the first statement to the next one; e.g. -

मनुष्य थाका है पर रुका नहीं है ।72

The word *Parantu* is used as a *Tatsam* word from Sanskrit *Parantu*. This Hindi word *Parantu* has no Assamese corresponding word. It is also synonymous to another *Samuchchaybodhak* word *Par*. In Hindi it is used for showing negation to the first statement by the next ones; e.g:

गया तो नहीं हूँ परन्तु दूर से मकान देखा जब्त है मैंने।73

In Hindi *Magar* (मगर), the *Virodhdarshak Samuchchaybodhak Avyaya* comes from Arabic language and it has no corresponding Assamese term also. This *avyaya* word is synonymous to *Lekin* and *Parantu*. In Hindi it contradicts the first sentence to the other; e.g:

71 Verma, Dhirendra - *Hindi Bhasha Ka Itihas*, P - 313
72 Dwivedy, Hazari Prasad - *Kutaj* (Vaishali), P - 81
73 Verma, Bhagawaticharan - *Sabhi Nachawat Rama Gosain*, P - 133
The term *Kintu* is used synonymously in both Hindi and Assamese. It is derived from Sanskrit *Kintu* in its *Tatsam* form. All these terms, *Parantu, Lekin* and *Varan* are synonymous. These terms are used in both the languages after *Nishedhvachak* sentences; e.g:

Hindi : अंध तमस है, किनतु प्रकृति का आकर्षण है खींच रहा।  
Assamese :  

The Assamese word *Barang* is used for Hindi *Varan*. In Hindi, the word *Varan* is a *Samuchchaybodhak Avyaya* and comes from Arabic. On the other hand this term *Barang* comes from Sanskrit *Varanam*. The Sanskrit word *Varanch* and Urdu *Balki* are its synonymous. In both the languages they are used in *Nishedhvachak* sentences; e.g. -

Hindi : असम जग्मल नहीं वरन प्राकृतिक सम्पदाओं से भरा-पूरा है।  
Assamese :  

Further, the word *Varan* is used to suppress something and give priority to some other; e.g:

Hindi : पारस देशवाले भी आये थे, वरन् इसी कारण उस देश को अब भी ईरान कहते है।  
Assamese :  

74. Premchand - *Godan*, P - 186  
75. Prasad, Joyshankar - *Kamayane*, P - 105  
76. Deka, Hitesh - *Ayeto Jeewan*, P - 19  
77. Borgohain, Homen - *Pitaputra*, P - 145  
78. Deka, Hitesh - *Ayeto Jeewan*, P - 6
There is no synonymous word in Assamese for Hindi Balki. It is a Samuchchaybodhak word originated from Arabic and is synonymous to Varan. In Hindi, it is used after Nishedvachak sentences; e.g:

राम नहीं बल्कि श्याम आया था।

[D] Parinamdarshak Samanadhikaran Samuchchaybodhak Avyaya:

In both Hindi and Assamese, the avyaya which connects the first clause with the one having its effect are called the Parinamdarshak Samanadhikaran Samuchchaybodhak Avyayas; e.g:

Hindi: मैं जैसा कहती हूँ, वैसा ही कीजिए, नहीं तो आपको लेकर मैं नहीं खेलूँगी।

मैं तो सफ कहता हूँ और इसलिये बदनाम हूँ।

उसने महनत की थी, अतः पास हो गया।

Assamese: এই কাম নাই যদি কালিলোকে হব, নহলে পরিলে হই যাব।

মানুহবো খেতিখোলা পাতিব লাগে, সেইকারণে গোসাইর ওঁচরলে আহিবলে সময় নাপায়।

In the above examples of both the languages, the bold words indicate the clauses signifying the effects are joined with the first clauses and therefore, they are Parinamdarshak Samuchchaybodhak Avyayas.

Below we analyse the major Samanadhikaran Parinamdarshak Samuchchaybodhak Avyayas of Hindi and Assamese from the point of their origin, meaning and usages:

79. Prasad, Joyshankar - Ajatshatru, P - 103
80. Premchand - Godan, P - 198
81. Malik, Chaiyad Abdul - Maram Maram Lage, P - 35
82. Bhattacharyya, Birendra Kumar - Asamiya Galpa Guchcha (Makanar Gosain), P-134
Hindi : Isliye (इसलिये) & Assamese : Aikarane/Seikarane (এইকারণে/সেইকারণে) :

In Hindi Isliye is not a primary (Mul) Samuchchaybodhak Avyaya. It is formed out of the combination of Is and Liye. In some places, it is also used as Kriyavisheshan. Assamese Aikarane/Seikarane is synonymous with Isliye in Hindi. These are more forms in Assamese like Aikarane, Seikarane, Ai Babe, Seibabe etc. to mean Isliye. In both the languages these terms are used to mean the effects of some works done; e.g:

Hindi : मैं तारिख भी तय कर दी है, इसलिये वह जा रहा है।

Assamese : তেৱার গা বেয়া, সেই কারণে দৌরিখ নেবারিলে।

In Hindi sometimes Isse (ইসেসে), Is waste (ইসবাস্তে) or Is karan (ইস কারণ) are also used in place of Isliye. In legal language, the word Lihaja (লিহাজা) is used in place of Isliye; e.g:

गवाहों के बयानों तथा सारे सबूतों से प्रमाणित है कि नौकर ने मालिक की हत्या कर दी है, लिहाजा उसे मृत्युदंड दिया जाता है।

Further, sometimes the Parinamvachak Samuchchaybodhak Isliye is used in the sense of Cause and generally Ki is used after it; e.g.

पत्रहत्तर रूपया देता हैं, इसलिये कि आपका मुँह बंद रहे।

Moreover, in certain places, when in a sentence Isliye is used as a Kriyavisheshan, the next sentence begins with a Samuchchaybodhak Ki; e.g.-

वह घर का स्वामी इसलिये है कि सबका पालन करे।

83. Verma, Bhagawaticharan - Sabhi Nachawat Ram Gosain, P - 210
84. Premchand - Godan, P - 145
85. Ibid , P - 109
Hindi : Atah (अतः), Atayeva (अतएवः), Falatah (फलतः) & Assamese : Eteke (एतेक), Falswarup (फलस्वरूप) :

The Hindi terms Atah and Atayeva are originated from Sanskrit and are Parinamvachak Samanadhikaran Samuchchaybodhak Avyayas which in Assamese become Eteke. In Hindi it is synonymous with Isliye. In both Hindi and Assamese these terms implicate the effects of the previous clauses in the next clauses; e.g. -

Hindi : कमजोरी मानसिक है, अतः मानसिक स्तर पर इसका समाधान भी हो सकता है। 86
Assamese : मोर ज्वर हैछ, एতेक ছটি বিচারি আবেদন জনালো।

The term Falatah in Sanskrit is a Kriyavisheshan and in Hindi it is used as a Samuchchaybodhak Avaya. The Assamese synonymous word for Falatah is Falswarupe. In both the languages they are used to show the effect of the previous clauses in the succeeding clause; e.g:

Hindi : वह समय पर इलाज न कर सका, फलतः बीमारी बढ़ गई।
Assamese : তেো সময মতে চিকিত্সা করিব নোবারার ফলস্বরূপে বেমার বাড়ি গল।

Hindi : Anyatha (अन्यथा) & Assamese : Anyatha (অন্যথা) :

The term Anyatha is used in both Hindi and Assamese in the same sense.

In is a Kriyavisheshan in Sanskrit and is used in both the languages as a Tatsam term. In Hindi it is used as the which is synonymous to Athva. In both the languages it is used to imply the effect to the previous sentence in the succeeding one; e.g.

Hindi : सबकुछ सच सच बोलो, अन्यथा बहुत मार पड़ेगी।
मौ! बहुत हुआ, अन्यथा तिरस्कार न करो। 87

86. Dwivedy, Hazari Prasad - Kutaj, P - 56
87 Prasad, Joyshankar - Ajatshatru, P - 5
The word *Kyonki* in Hindi is a Sanyuct (Combined) *Kriyavisheshan* and in some places it is used like a *Parinamvachak Samuchchaybodhak* word. The word *Kiyano* is the Assamese version of *Kyonki*. In Assamese, *Kiyano* is originated from either *Kathangnoo* (कथांनू) or *Kasmatnoo* (कस्मातनू) of Sanskrit. This term is used in both Hindi and Assamese as a reply to some question in the previous sentence or clause or is used to show the effect in the succeeding sentence; e.g:

Hindi: भट्टा को क्षमा कीजिए, क्योंकि इससे याचना पहले की है।
Assamese: তেয়াংক আমনি নকরিবা কিয়ানো তেআই আজি অসুস্থ্য।

The term *Taki* is a *Samuchchaybodhak* Persian word and is used as a *Parinamvachak Samuchchaybodhak* in Hindi. It is synonymous to *Isliye Ki* and *Jis se - Ki*. In Assamese its synonymous term is *Jate*. In both Hindi and Assamese the terms are used as the effect of the meaning of the previous sentence in the succeeding sentence; e.g.-

Hindi: अपना साक्षरस्सैं हौ छात्र ताकि खुद बहना बन जा जाय।
Assamese: বর পরিশ্রমের পাদ্র যাতে পরিশ্রাম প্রথম হব পারা।

**Hindi**: *So* (सो) & **Assamese**: *Seye/Seyehe* (সেয়ে/সেয়েহে) :

The Assamese version of *So* in Hindi is *Seye/Seyehe*. This *So* is a *Nichchayvachak Sarvnaam* and sometimes is used as *Parinamvachak Samuchchaybodhak Avyaya*, although it mean *Parantu* or *Tab*. In Hindi it is used

88. Medhi, Kaliram - *Asamiya Byakaran Aru Bhashatatwa*, P - 356
89. Ibid, P - 356
90. Prasad, Joyshankar - *Ajatshatru*, P - 104
91 Verma, Bhagawaticharan - *Sabhi Nachawat Ram Gosain*, P - 64
92. Guru, Kamta Prasad - *Hindi Vyakaran*, P - 149
as the effect of the meaning of the previous sentence in the succeeding sentence;
e.g.-

Hindi : सो मे नहीं जाऊँगा, उसे ही आना होगा।
Assamese : সেয়ে মই নাযাও, সিয়ে আহিব লাগিব।

Now after analysing the Samanadhikaran Samuchchaybodhak Avyayas in Hindi and Assamese, we can come to the conclusion that a Samanadhikaran Samuchchaybodhak Avyaya in both Hindi and Assamese joins similar clauses in four ways:

In the first place, in Hindi the terms Aur, Tatha, Evang etc. and their synonymous terms in Assamese Aru, Tatha and Abong join similar kinds of clauses.

Secondly, these avyayas like Ya, Athva, Chahe etc. in Hindi and their counterpart in Assamese like Ba, Athaba, Naiba, Natuba etc. not only disjoin clauses but also join them in some cases.

Thirdly, the avyayas like Par, Parantoo, Kintu, Lekin, Magar, Varan, Pratyut, Firbhi in Hindi and their synonymous terms in Assamese like Kintu, Barang etc. contradict or negate the first statement in a sentence.

In the fourth place, the Hindi avyayas like Anyatha, Nahin to, Kyonki, Isliye, Atah, Atayeb, Falatah, So, Taki and their synonymous words in Assamese avyayas like Anyatha, Nahale, Ateke, Kiyano, Aibabe etc. join clauses with other clauses showing their effects in the sentences.

Further, some such Samanadhikaran Samuchchaybodhak Avyayas are found in both Hindi and Assamese in the similar forms and meaning; e.g. - Kintu, Tathapi, Evang, Anyatha, Athva etc.

There are some avyayas in Hindi which have no corresponding words in Assamese; e.g. - Magar, Parantu, Balki, Apitu etc.

93. Prabhakar, Bishnu - Mere Sreshtha Ekanki, P - 27
From the point of use, it can be said that almost all the *Samuchchaybodhak Avyayas* which are found in both the languages in similar forms are used in the same or similar meanings. But which in Hindi the word *Wa* is used as a *Sanyojak* independently as the sentence, “राम ब हरी एकसाथ खेलेंगे” in Assamese the corresponding word for *Wa* - i.e., *O* (ओ) is not used in the same manner. It is to be used in one united form i.e. it should be united with the last letter of the part of speech or the word; e.g. -

“रामो आहिछिल, सीताओ आहिछिल।
सिआँ गँगील, मयो गँगीलो।”94

### 5.3.2 The Vyadhikaran Samuchchaybodhak Avyaya.

The *avyaya* words which join one or more than one auxiliary clauses with the principal clauses are called the *Vyadhikaran Samuchchaybodhak Avyaya*; e.g:

**Hindi**

: उनकी युक्ति शायद इस प्रकार है ख़ूंकि संसार के सभी लोग हैं नहीं सकते।95

उनकी उपासना करती हूँ मानो साक्षात देवी है।96

यदि आज़ा हो तो मैं भी कुछ कहूँ।97

**Assamese**

: माछर ब्यवसाय यदिओ सिहंतर घाइ जीविका, तथापि तोर बछर्टोर भितरत तिनि माहरो अत्र संस्थान करा टान हই पরे।98

यदि एই सकल बस्तुर टोट आदि आखिल, तेन्ते संह आदिर लगते कि आखिल?99

94. Bora, Satyanath - *Bahal Byakaran*, P - 77

95. Dwivedy, Hazari Prasad - *Ashoke ke Phool*, P - 51

96. Premchand - *Gabar*, P - 121

97. Prasad, Joyshankar - *Ajatshatru*, P - 38

98. Gohain, Hiren - *Pitaputra*, P - 52

In the above examples the bold words in both Hindi and Assamese versions are such *Samuchchaybodhak Avyayas* which join the principal and auxiliary clauses in the sentences. These are called the *Vyadhikaran Samuchchaybodhak Avyaya*.

The *Vyadhikaran Samuchchaybodhak Avyayas* are of four kinds:

(A) Hetu Ya Karanbodhak Vyadhikaran Samuchchaybodhak

(Co-ordinating Conjunction of Casual/Reason);

(B) Sanketbodhak Vyadhikaran Samuchchaybodhak

(Co-ordinating Conjunction of Indication/Instance);

(C) Swarupbodhak Vyadhikaran Samuchchaybodhak

(Co-ordinating Conjunction of Attribute/Nature); and

(D) Uddeshybodhak Vyadhikaran Samuchchaybodhak

(Co-ordinating Conjunction of object / Aim).

[A] Hetu Ya Karanbodhak Vyadhikaran Samuchchaybodhak Avyaya:

These *avyayas* in both Hindi and Assamese, which imply the cause and effect of the clauses in a sentence are called the *Hetu Ya Karanbodhak Vyadhikaran Samuchchaybodhak Avyayas*; e.g. -

**Hindi**

उसमें इतनी शक्ति नहीं क्योंकि उसमें ग्रेश है।

**Assamese**

মাকনার শান্তি দশা পরিল, সেই চণ্ডী পাঠার আয়োজন দর্শন।

In the above examples, the bold words in both Hindi and Assamese

100. Prasad, Joyshankar - *Ajatshatru*, P - 94

101. Ibid, P-37

102. Bhattacharyya, Birendra Kumar - *Asamiya Galpa Guchchha*, P - 140
signify the cause effect relationship of the clause in the sentence, hence they are the Hetu Ya Karanbodhak Vyadhikaran Samuchchaybodhak Avyayas.

It is necessary that we should analyse the avyayas in both Hindi and Assamese from the point of their origin, meaning and the usage, because the proper position of the avyayas can ascertained only through their user of the major Karanvachak Avyayas:

**Hindi : Kyonki (क्योंकि) & Assamese : Kiyano (কিয়নো):**

The Assamese form of Hindi Kyonki is Kiyano. Both of them are joint Kriyavisheshanas and in both Hindi and Assamese they are used a Karanbodhak Vyadhikaran Samuchchaybodhak Avyayas. In both the languages, they are used to join the sub-ordinate clauses with the principal one in a sentence to show the differences. For example:-

**Hindi** : सीता आज विद्यालय नहीं आयी क्योंकि वह बीमार है।

**Assamese** : გაზღვებ მუშა დღის მოძრავი უმცრო კი ბალე ბალე მაგრამ დღის ბალე ბალე ბალე ბალე.

**Hindi : Chunki (चूँकि) & Assamese : Jihetu (মিহেতু):**

The Assamese synonymous word for Hindi Chunki is Jihetu. It is a Persian Samuchchaybodhak term and is a Paryayvachak term in Hindi. It is used in Hindi to relate the cause effect relationship of the clauses; e.g. -

**Hindi** : चूँकि तुम सच बोलते हो, इससलिये तुम महान हो।

**Assamese** :  যিহেতু তুমি সত্য শাস্ত্রে গতিসহ তুমি মহান।

**Hindi : Isliya (इसलिये) & Assamese : Ai Karane, Sei Karane (এইকারণে, সেইকারণে):**

Assamese terms Ai karane, Sei karane, Aibabe, Seibabe are the synonymous terms with Hindi Isliye. They are used as the Samanadhikaran Samuchchaybodhak terms. We have already discussed about these terms. These terms are also used as Vyadhikaran Samuchchaybodhak Avyaya also. Whatever these terms are used as Samanadhikaran Samuchchaybodhaka to show the effect
of the previous clause in the succeeding clause, then they are used to show the cause of the principal clause; e.g. -

**Parinamvachak Samanadhikaran:**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>इसलिये तुम महान हो।</td>
<td>तुमि सचा कथा कोवा, सेय्य्यकारणे तुमि महान।</td>
</tr>
</tbody>
</table>

**Karanbodhak Vyadhikaran:**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>इसलिये वह बाजार गया।</td>
<td>तेओर जोता किनिखलगीया आछिल, सेय्य्यकारणे तेओ बजारले गँल।</td>
</tr>
</tbody>
</table>

[B] **Sanketbodhak Vyadhikaran Samuchchaybodhak Avyaya:**

The avyayas, through which the instance (Sanket) of the previous clause is indicated in the succeeding clause, are known as the **Sanketbodhaka Vyadhikaran Samuchchaybodhaka Avyayas**; e.g. -

<table>
<thead>
<tr>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>यदि कुछ काम है तो प्राण देकर उसे पूरा कर लूँगा।</td>
</tr>
<tr>
<td>जो कुछ लगता है वह सचमुच हो जाएँ तो अनर्थ हो जाय।</td>
</tr>
<tr>
<td>&quot;बधापि यह कार्य कुछ मंदगति से चल रहा है, तथापि इसका महत्व बहुत अधिक है।&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>যদি নহয় তেন্তে রেখার অকলাশরীয়া জীবনটো কিছু রকম ক্ষার।</td>
</tr>
</tbody>
</table>

In the above examples, the bold words are giving the instances (Sanket) of the message (Sandesh) of the previous sentence in the succeeding sentence and therefore, they are known as the **Sanketbodhak Samuchchaybodhak Avyayas**.

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103. Bahri, Hardev - *Rajpal Hindi Shabd Kosh*, P - 265
104. Asom Rastrabhasha Prachar Samity - *Hindi Asamiya Shabd Kosh*, P - 294
105. Dwivedy, Hazari Prasad - *Ashoke Ke Phool*, P - 129
106. Dwivedy, Hazari Prasad - *Kutaj*, P - 87
107. Ibid, P - 51
108 Malik, Chaiyad Abdul - *Maram Maram Lage*, P - 138
Below we try to analyse the origin, meaning and use of the Sanketbodhak Vyadhikaran Samuchchaybodhak Avyayas in both Hindi and Assamese:

**Hindi : Yadyapi-Tathapi (यद्यपि-तथापि) & Assamese : Jadio-Tathapi (यदिजो-तथापि):**

The Assamese version of Hindi Yadyapi - Tathapi is Jadio - Tathapi.  

The word Yadyapi is a Sanskrit Kriyavisheshan and Tathapi is a Samuchchaybodhak Avyaya used as Sanskrit Tatsam word. In both the languages they are used to imply the instance (reference) of the effect of the previous sentence in the later one; e.g:

**Hindi** : यद्यपि वह गरीब है तथापि है बड़ा परिश्रमी।

**Assamese** : यदिजो तेज़ो दुःखीया तथापि बर परिश्रमी।

In addition to the above use, the word Yadyapi-Tathapi is also used to mean a contradiction of the preceding sentence in the succeeding ones, e.g:

**Hindi** : यद्यपि यह देश तब जंगलों से भरा हुआ था,

 तथापि अयोध्या अच्छी बस गई थी।

**Assamese** : यदिजो एই देशখন হাবিয়ের পরিপূর্ণ আছিল তথাপি অযোধ্যাত ভাল বসতি হাইছিল।

In certain places other avyayas like - To Bhi, Parantu, Phir Bhi etc. are used in place of Tathapi; e.g. -

**Hindi** : यद्यपि हम वनवासी है, तो भी लोक-व्यवहार को भला-भांति जानते हैं।

 यद्यपि इस समय में निराइक्त हूँ, फिर भी मुझसे उनकी बात छिपी नहीं है।  

**Assamese** : যদ্যপি উনসে বড়ী মেহনত সে পরিশ্রম দি থি, ফরন্তু পাস ন কর সকা।

Further, the word Tathapi is also used independently in sentence and in that case there is no necessity of Yadyapi to precede it, e.g. -

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110. Prasad, Joyshankar - Ajatshatru, P - 45
Hindi: Yadi-To (यदि-तो) & Assamese: Jadi-Tente (যদি-তন্তে) :

Assamese Jadi-Tente is synonymous with Hindi Yadi-To. The terms Yadi is a Sanskrit Kriyavisheshan word and Arabic To is added to it, which is an avyaya word. According to Dr. Udaynarayan Tiwari this To is originated from Sanskrit root Tatah. 111

In Hindi both these words are joined together and become a Sanketvachak Samuchchaybodhak Avyaya - to which other terms like Jo-To, Agar-To etc. are synonymous. Both these terms on both the languages are used to imply the condition of the previous sentence in the succeeding sentence; e.g. -

Hindi: यदि तुसे कुछ चिन्ता-फिकर है तो तू लौट जा। 112
Assamese: यदি आपुनি कয तेन्ते दिबलৈ বায্য হব। 113

Hindi: Chahe To-Bhi (चाहे तो-भी) & Assamese: Lagile-Ji-Nahaok-Tathapio (লাগিলে-জি-নাহোক-তাথাপিও) :

The synonymous term for Hindi Chahe-To Bhi is Lagile-Ji-Nahaok-Tathapio. According to Dr. Udaynarayan Tiwari the word Chahe is originated from Chakhsate:

सं० चक्षते > प्रां० चाहै > चाहना, धातु > चाहे 114

Dr. Dhirendra Verma believes that chahe is originated from Chahna (Hindi) 115; and To is originated from Tatah (Sanskrit), Dr. Dwarika Parasad Saxena also believes that the word To is originated from Sanskrit Tatah :

111. Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 396
112. Dwivedy, Hazari Prasad - Ashoke Ke Phool, P - 116
113. Deka, Hitesh - Bharaghar, P - 28
114. Tiwari, Udaynarayan - Hindi Bhasha Ka Udgam Aur Vikas, P - 396
115. Verma, Dhirendra - Hindi Bhasha ka Itihas, P - 313
In both Hindi and Assamese languages this term is used to indicate the effect of the previous sentence in the succeeding sentence; e.g:

**Hindi**

चाहे वज्रपात हो, तो भी तुम्हें आना होगा।

**Assamese**

আধোণীর মন্ত ভাব হল লাগে যি না ওক-তথ্যপিও ইস্মান শত্রু মাজত যথা অসম্পাত।

In some places, the word *Parantu* is also used in place of *To-Bhi* as a synonymous word; e.g.-

चाहे जहाँ भी जाओ परन्तु शीघ्र लौटना।

**Swarupbodhak Vyadhikaran Samuchchaybodhak Avyaya:**

In both Hindi and Assamese, this avyaya is used to give stress on the meaning of the previous clause and to make it more clear; e.g.-

**Hindi**

प्रजा की रक्षा करना सरकार का फर्ज़ है यानि सरकार की पुलिस आपकी रक्षा करने के लिये है।

उस दिन जो कहा, वह ठीक रहे।

इतना ऊपर कि पासवाली चोटी के ऊपर उठ जाता है।

**Assamese**

তেও দেশেরা মন মেলিলেই, ভীমবাব ফুকন যিহেন মানুহ।

ইঘর সরবচ্ছাপি অখিল সকলোতে ব্যাপ্ত হই আছে।

In the above sentences of both the languages, the bold words, the succeeding clauses make the statement of the previous one more clear and

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117. Barua, Rina - *Asamiya Galpa Guchchha* (Aghoni Bhai), P - 83

118 Prabhakar, Bishnu - *Mere Sreshtha Ekanki*, P - 85


120 Ibid, P - 83

121. Gogoi, Lila - *Noi Boi Jay*, P - 12
therefore, they are Swarupbodhak Vyadhikaran Samuchchaybodhak Avyayas.

Below we analyse the major Swarupbodhak Vyadhikaran Samuchchaybodhak Avyayas from the point of their origin, meaning and usages:

**Hindi : Mano (मानो) & Assamese : Jeniba (ჯენიბა) :**

The synonymous word for Hindi Mano is Jeniba. In Hindi Mano is originated from the verb root Man-na which is originated from Sanskrit Manyatu:

सं- मान्यतु > मण्णतु > मानो।\(^{122}\)

In both the languages, these words are used to imply the nature (Swarup) of the former sentence more in the later sentence; e.g. -

**Hindi**

: मालबी फूलों से खुब सजी हुई थी मानो उसका विवाह हो रहा हो।\(^{123}\)

**Assamese**

: राम इमान भाल जेनिबा सचाकैये राम।

In addition to these, in certain places it is used along with another word ‘Eisa’ in a similar which is regarded as a Samuchchaybodhak Avyaya; e.g.-

| ऐसा लग रहा था मानो बादल छा गया हो। |    |

**Hindi : Arthat (अर्थात) & Assamese : Arthat (अर्थात) :**

In Hindi and Assamese the word Arthat is used in the same meaning. It is a Vibhaktyant word in Sanskrit, but in Hindi its use is similar to Samuchchaybodhak.

In both Hindi and Assamese it is used to explain the meaning either of a word or a sentence or the clarify the meaning of the former sentence in the later one; e.g. -

**Hindi**

: आदिम जातियों की अपनी लिपि नहीं है अर्थात वे अबतक लिखने-पढने से बंचित थे।\(^{124}\)

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\(^{122}\) Tiwari, Udaynarayan - *Hindi Bhasha Ka Udgam Aur Vikas*, P - 396

\(^{123}\) Premchand - *Godan*, P - 133

\(^{124}\) Dwivedy, Hazari Prasad - *Ashoke Ke Phool*, P - 147
The Hindi word Ki is synonymous to Assamese Ye (Pronunciation as Je).

The origin of Ki in Hindi and its use as Vibhajak and Sanketvachak has been discussed in later pages.

In both Hindi and Assamese, these terms when used as Swarupbodhak Vyadhiparan, imply the meaning (Swarup) of the former sentence in the later one; e.g. -

Hindi : बात यह है कि लोगों की रूढ़ि एक-सी नहीं होती।
Assamese : কথাটা এনেছিল অাে যে কোনের বিশ্বাস করা নাম্নিল।

In some cases other words like Aisa, Itna, Yahantak, Athwa, koi etc. are added to the principal sentence and to express the Swarup (Arth) the sub-ordinate sentence comes them; e.g:

Hindi : चोर ऐसा भागा कि उसका पता ही न चला।
Assamese : চোরটা এনেকে পলায় যে তাক বিচারি পেরিয়া নগ’ল।

The Assamese version of Hindi Jo is Ye (Pronunciation as Ji). In Hindi, it is originated from Sanskrit Yadi:

\[ संस्क्रित \text{Yadi:} \quad संस्क्रित > पा० जद > प्रा० जदु, जउ > हिं० जो \]

According to Dr. Dhirendra Verma the term Jo has been originated in the following manner:

\[ संस्क्रित > जद, प्रा० जज > हिं० जो \]

This Jo is synonymous to Swarupbodhak Samuchachaybodhak term Ki. In certain places it is used as Sambandhvachak Sarvnaam and Visheshan; e.g:

125. Saxena, Dwarikaprasad - Hindi Bhasha ka Vikasatmak Itihas, P - 276
126. Verma, Dhirendra - Hindi Bhasha ka Itihas, P - 313
Sambandhvachak Sarvnaam:

Hindi : जो लड़का कल आया था, वह मनोज था।
Assamese :  বিজন লং রা কালি আহিছিল, সি মনোজ।

Sambandvachak Visheshan:

Hindi : जो बात कहना चाहते हैं, कह डालो।
Assamese :  বিদিনি কথা কব বিচারিছা, কে পেলো।

The Hindi term Jo which is a Swarupbodhak Samuchchaybodhak Avyaya is originated from Sanskrit avyayas Yata (यत) and Iti (इति). In Hindi Jo comes from Yata and from Iti comes Baliya in Bengali, Boli in Oriya, Mhan in Marathi and Bhani in Nepal (According to kellog). All these terms mean Kahkar. In Hindi nothing comes out of Iti directly, but from Yata, the term Jo comes. Here Jo is used in the sense of Ki in Urdu.

In both Hindi and Assamese, it has been used as Swarupbodhak Avyaya and it is used to make the meaning of the first clause more clear; e.g. -

Hindi : न जाने कितनी बाकी है जो किसी तरह चुकने ही नहीं आती।
Assamese :  এনেকুয়া কাম নকরিবা ঘি করিলে কুফল ভোগ করিব লাঘে।

[D] Uddeshyabodhak Vyadhikaran Samuchchaybodhak Avyaya:

The avyayas, which precede the sub-ordinate clause and make the aim of the principal clause clearer are known as the Uddeshabodhak Vyadhikaran Samuchchaybodhak Avyayas; e.g:

Hindi : वह घर का स्वामी है इसलिये कि सवका पालन करे।
Assamese :  তেংও ঈশ্রক বিধান নকরে, এরাকরণে যে তেংও কর্মত বিধাসী।

In the above examples in Hindi and Assamese the bold words precede the

128. Premchand - Puch Ki Rat (Hindi Kahani Kunj, ed. Dr. Amulya Barman) P - I
129. Premchand - Godan, P - 109
sub-ordinate clauses and clarify the meaning of the principal clauses and hence, they are *Uddeshyabodhak Vyadhikaran Samuchchaybodhak Avyayas*.

Below we analyse the *Uddeshyabodhak Samuchchaybodhak Avyayas* in consideration of their origin, meaning and usages in both Hindi and Assamese languages:

**Hindi : Taki (तांकि) & Assamese : Jate (याते) :**

The Assamese synonymous word for Hindi *Taki* is *Yate* (pronounce as *Jate* in Assamese), the origin of which has been analysed earlier. From the point of use it is in both *Parinamvachak Samanadhikaran* and *Uddeshyabodhak Vyadhikaran* form. The discussion of the first type of use has been made earlier. Now, the second type of use is being discussed here. This form in both Hindi and Assamese, is used as follows: it precedes the sub-ordinate clause to clarify the objectives of the principal clause; e.g.-

**Hindi** : वह जल्दी चल पड़े तांकि ट्रेन पकड़ सके।

**Assamese** :  তেও যেহেতু কন্ট করি পাড়ি আছে যাতে ভাল ফল করিব পারে।

**Hindi : Isliye-Ki (इसलिये-कि) & Assamese : Aikarane-Je (এইকারণে-জে) :**

The Assamese form Hindi *Isliye-ki* is *Aikarane-Je*. The origin of this term has been already discussed. In both Hindi and Assamese, it precedes the sub-ordinate clause and clears the objective of the principal clause more; e.g.-

**Hindi** : मैंने तो पेशगी रूप पर इसलिये दिये कि सुनार खुश होकर जल्दी से बना देगा।

**Assamese** : আমি আলোচনাটো এইকারণে করিছো যে বিয়াটো সেনকালে পার হইয়া।

5.3.3 **The Conclusion:**

After analysing the *Vyadhikaran Samuchchaybodhak Avyayas*, we can
forms; so of Isliye as Kriyavishehans, Karanbodhak and Parimanbodhak Samanadhikaraṇ and Uddeshybodhak Avyayas in different times. Again the words Falatah and Anyatha are used sometimes as Kriyavishehans and sometimes as Parinamvachak Samuchchaybodhak Avyayas. In the same manner, Kyonki is used as Sanyuct Kriyavishehans, Parinamvachak Samanadhikaraṇ and Karanbodhak Vyadhikaraṇ Samuchchaybodhak forms. The terms Yadyapi and Yadi are used as Kriyavishehans and Sanketvachak Vyadhikaraṇ forms respectively. Similarly, Ki has been used as Vibhajak Samanadhikaraṇ etc. The word To is sometimes used as Sambandhvachak Sarvnaam and sometimes as Visheshan and sometimes as Swarupvachak Vyadhikaraṇ Samuchchaybodhak Avyaya.

Secondly, in both Hindi and Assamese, there are some Samuchchaybodhak Avyayas which are used in both Samanadhikam and Vyadhikaraṇ forms; e.g.- Isliye, Ki, Ji etc.

Thirdly, in both Hindi and Assamese, the Samuchchaybodhak Avyayas are originated from different terms in addition to Sanskrit and Urdu roots.