

Chapter XIV.The Participles.

(A) The Present Participle.

171. The present participle in Kamrupi is - ũte (O.I.A. - ant - ; St. coll. - ōte). This is added after verbal roots ending in - ā , - a and - de. After roots ending in - i , - u and consonants it takes the form - āũte. The present participle implies in or "while doing a particular deed". Examples :

khā - ũ te	'in or while eating'.
ka - ũ te	'in or while saying'.
de - ũ te	'in or while giving'.
du - āũ te	'in or while milking'.
xi - āũ te	'in or while stitching'.
xun - āũ te	'in or while hearing'. etc.

With the forms - ũtā and - āũtā , nouns of agency is expressed. For example : khā - ũtā 'eater'; ka - ũtā 'sayer; spokesman'; de - ũtā 'giver'; du - āũtā 'milker'; xi - āũtā 'stitcher'; xun - āũtā 'hearer'; kar - āũtā 'doer'. etc.

(B) The Past Participle.

172. The past participle is - ā . (O.I.A. - ta ; St. coll. - ā). This is added only after roots ending in - i, - u and consonants. With the roots ending in - a and - e nothing is added. Roots ending in - ā change - ā to - a in the past participle form. The past participle also carries adjectival sense. Examples :

kha tēl	'oil that is taken'.
za kathā	'things past'.
dhāra katri	'sharpened knife'.
ha bhāt	'cooked meals'.

ka kathā	'word said'.
ne takā	'rupee taken'.
dhuā kāpur	'washed cloth'.
xiā salā	'stitched shirt'.
bārā bhāt	'served dish'.
gulā xindur	'mixed vermillion'.

(C) The Future Passive Participle.

173. This is formed by subjoining - lāgā (St. coll. lagīā) to a verb in the infinitive form in - bā and - ibā ; e.g.

khābā lāgā	'to be eaten'.
kaḥā lāgā	'to be spoken'.
xuinbā lāgā	'to be heard'.
koirbā lāgā	'to be done'.

The Conjunctions.

174. The following are the conjunctions in the dialect :

(1) - i (M.I.A. - ia < O.I.A. - ya). It is used after roots both ending in vowels or consonants. Roots ending in - e and - i drop them before - i. Disyllabic roots ending in - ā after taking this - i, both of them contracts to - e.

Examples :	sāi	'going'
	khāi	'eating'.
	sāi	'seeing'.
	koi	'telling'.
	dī	'giving'.
	xi	'stitching'.
	xuni	'hearing'.

lekhi	'writing'
deikhe	'showing'
sele	'skining'.
dhāre	'sharpening'.

(2) - li, - ili : These convey the sense of some sort of future happening of a particular action. The former is added after verbal ending roots and the latter after consonant ending roots. Examples : xi khāli māi khām 'on his taking, I will take'. xi āihli māi sābā pārū 'on his coming, I can go'; takā dili bestu pāi 'on payment of money, things are available'.

The Passive.

175. The passive sense is commonly suggested with the help of the conjugated form of the verb root sā added after the past participle form of verbs. (cf. Hin. kiyā sāyegā 'will be done'). Examples :

kha sābo	'will be taken'.
kha gəl	'has been eaten'.
de gəl	'has been disposed of'
dekhā sābe	'will be seen'. etc.
karā sābo	'will be done'
karā geisil	'had been done'.

Compound Verbs.

176. In the dialect compound verbs are in common use and they express various shades of meaning. The helping verb loses its own meaning and merely helps to express a certain shade of the principal verb. "The two parts combined form one idea".

Verbs may be compounded with :

- (a) a noun
- (b) conjunctive in - i

- (c) infinitive in - bā and - ibā
 (d) past participle in - ā

177. The following are some of the examples of (a)

samā kar	'to gather'.
pās kar / ha	'to pass in examination'
phel kar / ha	'to fail in examination'.
nām kar	'to acquire <u>name</u> '.
āg kar	'to set apart'.
āg bār	'to advance'.

178. Form (b) is combined with various forms of verbs to express definite completion of an action, e.g.

deikhe de	'point out'.
phale de	'throw away'
gate de	'deliver up'
koi phelā	'speak out'
khāi phelā	'eat up'
doile phelā	'throw away'
gili tha	'swallow up'
rākhī tha	'keep up'
dāuri zā	'run up'
loi zā	'take away'
pori zā	'to fall down'.
uthi zā	'get up and be gone'
sui sā	'touch'
koi sā	'speak to'
khāi uth	'eat up'
pohri uth	'read up'

179. Form (c) is combined with roots *dhar* and *lāg* to express the beginning of an action; with *de* to express permission and with *pār* and *nar* to express ability. Examples :

<i>khābā dhar</i>	'begin to eat'
<i>kabā dhar</i>	'begin to speak'
<i>poihubā dhar</i>	'begin to read'
<i>hāihā dhar</i>	'begin to laugh'
<i>māirbā dhar</i>	'begin to beat'
<i>khābā lāg</i>	'begin to eat'. cf. Bhoj. <i>āwē lagal</i> 'begun coming'; Hin. <i>khāne lagā</i> 'begun to eat'.
<i>kabā lāg</i>	'begin to speak'.
<i>kabā de</i>	'let him speak'. cf. Bhoj. <i>khāe da</i> 'let (me) eat'; Hin. <i>jāne do</i> 'let him go'.
<i>ghumābā de</i>	'let him sleep'.
<i>hāihā de</i>	'let him laugh'.
<i>khābā pār</i>	'able to eat'. cf. Bhoj. <i>sakal</i> ; Hin. <i>saknā</i> ; Awa. <i>sakab</i>
<i>kabā nar</i>	'unable to speak'.

Sometimes root *khuz* is added after infinitives to denote wish, e.g. *māi sābā khuzū* 'I wish to go'. cf. Awa. *ui jāwā cahati hāi* 'they are desirous of going'. Hin. *jānā cāhtā hū* 'wish to go'.

180. Form (d) is combined with root *kar* to denote frequency of an action, e.g.

<i>za kar</i>	'begin to go frequently'. cf. Bhoj. <i>āil karēlā</i> 'comes frequently'. Hin. <i>āyā kar</i> 'come frequently'.
<i>kha kar</i>	'take frequently'.
<i>xunā kar</i>	'hear frequently'.

āhā kar 'come frequently'. cf. Awa. ham āwā karibā 'I shall
come frequently'.

Pleonastic Suffixes.

181. The following are the principal pleonastic suffixes added after "fully inflected verbal forms to add a certain emphasis", or to denote a particular sense :

(1) - zāi (St. coll. goi). It is used to give a sense of finality to an expression, e.g.

xi ghar pālāk - zāi 'he has reached home'.

xi gharot kabo - zāi 'he will narrate at home'.

(2) - hi (< āhi). It also denotes the sense of finality to an expression. While - zāi denotes the sense of 'reached going' - hi denotes the sense of 'reached coming', e.g. xi deikhālāk - hi 'he saw (reaching), boihrān zāk pālāk - hi 'the shower of rain reached coming'. āhā la - hi 'come and take'.

(3) - ni, - nā. ni carries a sense of order; e.g.

khā - ni '(go) and do eat'.

zā - ni 'do go'.

thākā - ni '(go) and stay'.

- nā has a sense of mild request; e.g.

māi di - nā 'O mother, give me'.

zā - nā 'do go'.

khā - nā 'do eat'.

(4) - ge . (St. coll. goi). It also conveys a sense of request and mild order;

e.g.

bhāt khā - ge 'go and take meals'. (request).

iskulek zā - ge 'go to school'. (order).

(5) - sun (St. coll. son). It is used like the St. coll. to denote mild command like the English expression 'would please' or it expresses a mild sense of surprise or a little unexpectedness. Examples :

sā - sun	'thou please go'
sāk - sun	'you please go' (more hon)
sa - sun	'you please go' (hon)
āihbi - sun	'thou will please come'.
xi nāhi[- sun	'he did not arrive' (contrary to expectation).

(6) - de , - dekhun. (St. coll. - dei , - dekhon).

Corresponding to the two shades of meaning of - sun, that of mild command and that of surprise, there are - de and - dekhun, the former expresses the sense of a mild request and the latter expresses surprise at something contrary to expectation. Examples :

āihbi - de	'thou would please come'
āihbā - de	'you would please come'
nakbi - de	'thou would please do not tell'.
kāpur - khān nuhkhal - dekhun	'the cloth has not dried up' (as was expected)

- de, - de and - dak are used after verbal forms for adding emphasis with respect to the person of the person addressed to; e.g.

habo - de	'that will do'. (3rd Per.)
habo - de	'that will do'. (2nd Per. hon)
habo - dak / dek	'that will do'. (2nd Per. more hon)

(7) - to. It is used to express a mild assertion. (cf. hin. - to).

Examples :

geislū - to	'(yes) I had gone'.
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xuinlū - to '(yes) I heard'.
 xi gel - to '(yes) he went'.
 xi aihbo - to '(yes) he will come'.

(8) - hali / - holi. It denotes simply emphasis, e.g.

kathā - tu nakbi - holi 'thou will not speak the word'.

(9) - sol, - salā and - salāk. They carry the sense of 'let us' and assertion. They all behave like the affixes - de, - de and - dak. Examples :

zāñ - sol 'let us go' (3rd Per.)
 zāñ - salā 'let us go' (2nd Per. hon.)
 zāñ - salāk 'let us go' (2nd Per, more hon.)
 dim - sol 'I shall give' (3rd Per.)
 dim - salā 'I shall give' (2nd Per. hon.)
 dim - salāk 'I shall give' (2nd Per. more hon.)

Conjunctions.

182. The following list illustrates the important conjunctions seen in the dialect.

(a) Cumulative : āru, ār 'and (apara); e.g.

xi āru māi sām 'he and I will go'.

māi etu kathā kam ār āko nakāu 'I will say this only and will say nothing'.

(b) Alternative : nahli 'otherwise'; nā 'or'; e.g.

tāi tāk sābi, nahli xi baiā pābo 'you will go there, otherwise he will be offended'.

etu xasā nā misā 'this is true or false'.

hoi nā nahāi 'yes or no'.

The sense of 'either ... or' is expressed by putting *bā* in between the things in questions and 'neither ... nor' is expressed by adding the emphatic - o after the words of reference; e.g.

ete bā tāte bah 'sit either here or in that place'.

xi napahrilāk - o bhāt - o nākhlāk 'he neither read nor
took his meals'.

xi nānte - o nākhe - o 'he neither talks nor eats'.

(c) Adversative : *kintu* 'but'; *tēu*, *tobu todupi* 'even then' (*tadyapi*)

cf. E. Awa. *tadapi*. Examples :

bhitrok sā kintu nughmābi 'go inside but will not sleep'.

tāk imān busālū tēu / tobu / todupi xi nuxinlāk 'I advised
him so much even then he did not pay any heed'.

(d) Subordinative : *zuti / zudi, zi* 'if'. (*yadi*).

bule, buli 'that'.

tenā holi 'if then'.

sān / sen 'as if'.

zāte 'so that, in order that'.

Examples : *xi āhe zuti / zudi mok māitbā* 'if he comes you will
call me'.

āhim de xamāi pāū xi 'if I find time I will
come'.

xi bule nāze '(I have heard) that he
does not go'.

xi āhbo buli keisi 'he has said that he will
come'.

xi zudi thāke tenā hoki tār darnāhāo bāirbo 'if he stays
then his pay also will increase'.

māi sān / sen nāsnuhe 'as if I do not know'.

māi ekhni korin sāte māhnai mok baiā builbā nare 'I will do
this much so that people will not be able to speak against me'.

Interogative Particles.

183. The following particles are mainly used in Kamrupi after the verbs in asking a question :

- (i) nā, e.g. tumi zābā nā 'will you go?'
hoi nā 'is it ?'
mai nā 'is it not?'

- (ii) nekin / neki, e.g. tāi sābi nekin / neki 'will you go ?'

(iii) dak; hā; ei; e; : These are used respectively according to the person addressed to, whether he is a more respected one, respected one or non-respected one, e.g.

- kok zāi dak 'where are you (more hon.) going?'
kok za hā 'where are you (hon.) going?'
kok sāh ei / e 'where are you (non-hon.) going?'