The Magahi Language is an Indo Aryan Language spoken in India. The ancestor of Magadhi, from which its name derives, Magadhi Prakrit, is believed to be the Language spoken by the Buddha and the Language of the ancient kingdom of Magadha. Magadhi Prakrit, according to George Grierson belonged to the “Outer branch” of the Old Indo-Aryan; and in its format structure it differed considerably from other Prakrits. Prof. Suniti kumar Chatterji’s Magadhi Prakrit was the eastern most Prakrit to which he has named ‘Pratchya’, distinct from other speech forms, despised by the Vedic speakers as ‘achanalas’ (impure), specimen of which has been prescribed in Buddhist literature. Pratchya speakers were a distinct ethnic group, though divided into subgroups as Magadhias, Mauryas, Angus and Videhas.

Magadhi is closely related to Bhojpuri and Maithili and these Languages are sometimes referred to as a single Language, Bihari. These three Languages, together with several other related Languages, are known as the Bihari Languages, which form a sub-group of the Eastern Zone group of Indo-Aryan Languages. Magadhi has approximately 13 million speakers. Magahi was legally absorbed under the subordinate label of Hindi in the 1961 Census.

Magadhi Prakrit was spoken in the eastern Indian subcontinent, in a region spanning what is now eastern India, Bangladesh and Nepal. These regions were part of the ancient kingdom of Magadha, the core of which was the area of Bihar south of the Ganges. It is believed to be the Language spoken by Gautama Buddha. It was the official Language of the Mauryan court and the edicts of Ashoka were composed in it.

*The report is finalised by Dr. Sibasis Mukherjee, Research Officer (L) as per the latest format by adding lexicon, text, phonological and syntactical features along with few analyses in the content by under taking one short field investigation to Bihar state in the year 2010.
The name Magahi is also directly derived from the name Magadhi Prakrit and the educated speakers of Magahi prefer to call it Magadhi rather than Magahi. The development of Magadhi Language into its current form is unknown. However, the scholars of Language have come to a definite conclusion that Magadhi, Maithili, Bhojpuri, Bengali, Assamese and Oriya originated from Magadhi-Prakrit/Ardh-Magadhi during 8th to 11th century A.D. These different dialects differentiated themselves and took their own course of growth and development. But it is not certain when exactly it took place. It was probably such an unidentified period during which modern Indian Languages begin to take modern shape. By the end of twelfth century, the development of Apabhramsa reached its climax. Gujarathi, Marathi, Bengali, Assamese, Oriya, Maithili etc. tool a definite shape in their literary writings in the beginning of the fourteenth century. The distinct shape of Magadhi can be seen in the Dohakosha written by Sidh-Sarahapa and Sidh-Kauhapa. Magadhi had a setback due to the transition period of Magadha administration.

Magadhi is spoken in the area which formed the core of the erstwhile ancient kingdom of Magadha - the modern districts of Patna, Nalanda, Gaya, Jehanabad, Aurangabad, Sheikhpura and Nawada. The total geographical area covered by Magahi is much larger today. It is also spoken in some areas of Hazaribagh, Giridih, Palamau, Munger and Bhagalpur, with some speakers in the Malda District of West Bengal. Magadhi is generally written using Devanagari script. A later-developed script of Magadhi is Kaithi, which is almost extinct now. There has been an effort by scholars in Magahi area to explore and identify a literary tradition for Magadhi. Magadhi has a rich tradition of folk literature and in modern times there have been various activities in the publication of literary writing. Magahi Parishad was established in Patna in 1952, which was renamed Bihar Magahi Mandal. *Magadhi*, a monthly journal was started at the same time, which was renamed Bihan, meaning "tomorrow" or the coming dawn. Nalanda Open University offers various courses on Magahi.

1.1 FAMILY AFFILIATION

Pracya speech developed two forms in due course i.e. Western Pracya and Eastern Pracya, which is shown in a tabular form following S.K. Chatterji’s Origin and Development of the Bengali Language. According to Grierson, Magadhi belonged to outer branch of Indo-Aryan while Ardha Magadhi formed an intermediate group between Inner and outer Branch.
This intermediate group has the Magadhi as basic structure having influence of S’auras’eni Prakrit because of the contact situation.

Prācya

(Eastern Ashokan speech or Maurya standard)

<table>
<thead>
<tr>
<th>Western Prācya</th>
<th>Eastern Prācya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardhamagadhi</td>
<td>Magadhi</td>
</tr>
<tr>
<td>Jain literature</td>
<td>Magadhi Apabhramsa</td>
</tr>
<tr>
<td>Ardha magadhi Apabhrams’a</td>
<td>Bhojpuri, Oriya, Bengali</td>
</tr>
<tr>
<td>Awadhi, Bagheli, Chattisgarhi</td>
<td>Maithili, Magahi, Assamese</td>
</tr>
</tbody>
</table>

In Eastern India, during the period from 5th to 3rd Century B.C. Prācya was the Language of court and administration, says S.K. Chatterjee, “ample testimony is borne to the political power of Prācyas (Prasidi) in the 11th century B.C by Greek writers. There is no wonder their dialect would have some prestige and cast into shade for a time the midland and other western speeches during the time of Mauryas, and specially of Asoka, this Standard East Indian was dominant as the official Language practically all over India, and, as is evident from the presence of Eastern forms the so called Magadhism in the Languages of Girnar, Sah BazaRhi and Maus’era inscriptions it exerted a great influence on other forms of Middle Indo-Aryan

1.2 LOCATION

Magahi is spoken in the districts of Patna, Gaya, Nalanda, Aurangabad, Nawada, southern part of Begu sarai, Northern and western Munger, Hazaribagh, Giridih and Eastern Palamau. In West Bengal, it is spoken in some pockets in Maldah.

Linguistic boundary of Magahi is as follows: -

North  - Maithili
North-east - Santhali and Angika
South - Sadani
South east - Begali
1.3. SPEAKERS’ STRENGTH

Magahi is one of the three major Mother Tongues besides Maithili and Bhojpuri (Nagpuri or Sadani in L.S.I was recognized as a form of Bhojpuri and in 1961 Census, Nagpuri has been accepted as a form of Eastern Magahi vide Language Census Hand Book Part.IIc – 1961). Grierson proposed a cover term “Bihari” for Maithili, Magahi and Bhojpuri – which may be a controversial subject on purely linguistic grounds but the people of Bihar never accepted Grierson’s Bihari as is evident from census returns from 1901 till 1971.

The Language Census started in 1881 but figures for Magahi are available from 1901 (that too in the Footnotes of the figures given for Hindi; for those interested readers who want a knowledge of dialect wise break-up.)

A brief resume on decadal censuses starting from 1901 till 1951 would reveal the fact that for the people of Bihar including Magahi speakers the name Hindi stood for the speech form which they spoke in their ordinary day to day discourse and carried on their simple business. So, it is obvious that finer distinction between Language and dialect was beyond the thought of people in general and they found in Hindi a symbolic significance for their identification. This may be the main reason that we find huge returns of Hindi which according to Grierson was partly due to the fault of enumerators and partly because of the ignorance of the people. Prior to Grierson, Gait expressed similar views and he was the first to give estimated figures for Bihari Mother Tongues followed by Grierson and later on by Malley. So, we get two types of decadal census figures for Magahi till 1951 viz. the actual census figures and the estimated figures given by the scholars or census superintendents. The actual census figures for Magahi till 1951 are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>figures</th>
<th>place of returns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>18,147</td>
<td>Santhal Paragana - 12,393</td>
</tr>
<tr>
<td>1911</td>
<td>501</td>
<td>Manbhum - 5,373</td>
</tr>
<tr>
<td>1951</td>
<td>3,728</td>
<td>Santhal Pargana - 2847 Palamou - 835</td>
</tr>
<tr>
<td>1921</td>
<td>separate figures not available</td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td>separate figures not available (Merged with Hindi figures in 1921 and Hindusthani figures in 1931).</td>
<td></td>
</tr>
</tbody>
</table>
In 1901 Hindi returns from Bihar were 26,780, 174 LC. 92.06% of the total population, an overall increase of 3.09% over the figure of 1881. Magahi was returned from Santhal Pargana and Manbhum but not even a single person returned. Magahi from proper Magadh region i.e. gaya, Patna or Monghyr. Hindi was favoured and identified as the Mother Tongue. In other words it may be said that Magahi was accepted by the people as a form of Hindi and Magahi considered as a local patois. Hindi was accepted as the main Language. Somehow Gait was not happy with such returns and he gave an estimated figure of the speakers of Bihari which was 2,42,83,028 in 1901. The method of calculation of estimated figures was the total population of the region or parts of the region where the Mother Tongue is spoken minus a certain fraction as the speakers of other Languages. According to Gait, “the complete census report on Languages reveal that the people of Bihar do not recognize their Mother Tongues”. However, it seems like a gross over-simplification of the situation. If one takes little pains to look into the socio-cultural and political situation prevailing at that time in Bihar, we find that it was the period of cultural revivalism not only in Bihar but in the entire North India and the Language was looked upon as a factor for self-identification and social solidarity as well as economic well-being. Hoernle, Kellog and other scholars have already pointed out the fact that if not high Hindi, Hindustani (popularly known as Bazar Hindi and by some scholars in the region east to Banaras as Eastern Hindi though, differing from Bazar Hindi) was the lingua franca of the trade centers in Bihar. “It was the Language through which the leaders of ………… figure foot note of Magahi includes persons born in a) Patna and Gaya – 100%   b) Hazaribagh 91.63%   c) Monghyr 50%   d) Maldah 22.2%.   e) Ranchi and Palamou 7.7%   f) Santhal Pargana 166,679 persons, Chhota Nagpur feudatory states 47949 and in the Orissa state 286 persons’. Grierson followed Gaits’ way of estimation and Magahi figure according to him was 62,39967 (L.S.I. Vol.V Part-II 1903.)

In 1911 Hindi was returned by 23,77,781 persons i.e. 83.93%. The Census superintendent O.Malley says that ‘Bihari’ speakers with a few exceptions returned their Language as Hindi. The returns were not up to his expectation as was the case in the previous census reports with Gait or Grierson and so, O’ Malley opines (1913 : 382) Deshi movement were establishing their contacts with the masses. In Bihar Arbi-Persian script was replaced by
Devanagari as early as 1980 and the masses accepted Hindi whole heartedly in the interest of the national cause forgetting petty differences. The Mother Tongues were allowed voluntarily to take shelter under the big umbrella of Hindi.

However, O’Malley is not satisfied with the Census returns of Magahi and he gives an estimated figure of Magahi which is 6862,672. The basis of calculation is similar as that of Gait which he gives as follows:

- Patna, Gaya: 11/12 of the total population
- Hazaribagh: 1/13 of the total population
- Ranchi and Palamau: 1/5 of the total population
- Santhal Pargana: 9444 persons (including Nagpur feudatory states)

ORISSA – 7320 persons.

In 1921 and 1931, we do not get separate figures for Magahi. This was the period when controversial statements were coming fourth with regards to Hindi; so, in 1921 we find Urdu figures also merged with Hindi and in 1931 Hindi, Urdu returns are given under the name ‘Hindustani’.

In 1951 also, we do not get even a single return for Magahi either from Gaya or Patna or Hazaribagh. Only 3728 persons returned Magahi from Santhal Pargana, Palamau and Singbhum. The Census Superintendent of Bihar Mr. B.N. Prasad comments “the small number shown against Maithili, Magahi and Bhojpuri should not be understood to mean that these dialects or Languages have gone out of vogue. The fact is the vast majority of population still use them but they preferred to return their Mother Tongue simply as Hindi.” No one would disagree with Mr. Prasad that the Mother Tongues have not gone out of vogue; but the important point to be noted is that the Mother Tongue speakers returned Hindi as their Language and the Mother Tongues once again were accepted as dialects or “boli” of Hindi.

In 1961 census Grierson’s classification of Indo-Aryan Mother Tongues has been strictly followed and Bihari was accepted as a Language separate from Hindi. Obviously, separate returns were given for Bihari and its dialects. As a result, the Bihari (actually the returns for Maithili, Magahi, Bhojpuri etc and not Bihari as such) rose up to 35.39%, where as it was merely 0.29% in 1951 census. The census report of 1961 shows all India figure of
Bihari as 16,806772 which is only next to Bengali in Eastern group L.C. outer branch of Languages according to G.A. Grierson.

There are thirty-four Mother Tongues included in Bihari but there is not even a single return for Bihari as such. Only the Mother Tongues have been returned under Magahi the sub-dialects or Mother Tongues returned are Khortha/Khotta, Nagpuri Eastern Magahi, Kurmali Thar and Tamaria.

All India figure for Magahi in 1961 census is 28, 18,602 out of which 28,18,492 returns are from Bihar only. The district-wise break up of returns is shown in the following table.

<table>
<thead>
<tr>
<th>Names of districts</th>
<th>Magahi speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patna</td>
<td>7,89,239</td>
</tr>
<tr>
<td>Gaya</td>
<td>1,27,368</td>
</tr>
<tr>
<td>Shahabad</td>
<td>17,632</td>
</tr>
<tr>
<td>Saran</td>
<td>311</td>
</tr>
<tr>
<td>Champaran</td>
<td>299</td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td>325</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>1,124</td>
</tr>
<tr>
<td>Monghyr</td>
<td>3,38,288</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>545</td>
</tr>
<tr>
<td>Saharsa</td>
<td>377</td>
</tr>
<tr>
<td>Purnea</td>
<td>6,575</td>
</tr>
<tr>
<td>Santhal Pargana</td>
<td>1,17,910</td>
</tr>
<tr>
<td>Palamau</td>
<td>74,875</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>2,68,293</td>
</tr>
<tr>
<td>Ranchi</td>
<td>90,480</td>
</tr>
<tr>
<td>Dhanbad</td>
<td>1,57,173</td>
</tr>
</tbody>
</table>
Sinbhum 10,713

(Here the figures for sub-dialects are also included.)

If we compare the figures from 1901 onwards up to 1961, we find that attitude of the speakers has drastically changed in 1961 census. The figures are as follows:

<table>
<thead>
<tr>
<th>Decades</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>18,147</td>
</tr>
<tr>
<td>1911</td>
<td>501</td>
</tr>
<tr>
<td>1921</td>
<td>11,356</td>
</tr>
<tr>
<td>1951</td>
<td>3,728</td>
</tr>
<tr>
<td>1961</td>
<td>28,18,492</td>
</tr>
</tbody>
</table>

(All India figure for Magahi has already been given above as 28,18,602)

One would be inclined to search for such a change of views on the part of the speakers who had been returning Hindi as their Mother Tongue except a minute fraction till 1951. The point has been discussed in detail elsewhere in the report; here it is sufficient to say that after independence the rapid socio-economic changes brought about changes in the thinking of the people. Each state or region of the country steadily became conscious of its developmental programmes. In each state again the distinct ethnic and linguistic communities became more sensitive to complete and safeguard their own interests. As a result in many Hindi states where position of Hindi was unchallenged till 1951, Hindi had has to face new challenges from the so-called dialects of Hindi, which hitherto had been seemingly a non-reckoning force. In Bihar also, Maithili movement though started in 1960) became more vigorous (in the shape of developing its literary activities as well as otherwise) Bhojpuri movement started as a result of Maithili awakening partly and partly because of the will to safeguard its own identity. Magahi movement is still in its infancy but it is catching the tempo.

Thus, the post-independence period has witnessed different regions of the country to maintain their tight knots of ethnic bonds. Language is a symbol, which enables people to assert their ethnic and cultural distinctiveness as well as it enables them to communicate and co-operate to safeguard their interests in a competing society. Thus, the group interest demands the use of vernacular in educational system in Bihar. There has been a demand for
use of Bihari Mother Tongues in education (in case of Maithili and Bhojpuri it has been partly accepted by the Government of Bihar.) This type of contemporary situation has made Magahi speakers also to assert their own identity.

In spite of all this, one important trend has been that Bihar people have whole heartedly accepted Hindi and the movement of Mother Tongues is viewed as the means to compete for group identity maintain socio-cultural distinctiveness in a heterogeneous situation. Thus, in Bihar acceptance of Hindi is a historical need as well as an outcome of socio-economic needs; because culturally and linguistically Bihar has been a heterogeneous area where different groups have had to accept and speak one Language and that is Hindi. Bihar has accepted Hindi willingly in order to achieve common goals such as education, mass communication and so on.

Though in imperial tables of the decadal census reports Magahi figures have been included under Hindi till 1951 census, for the interested persons in foot notes separate figures for Magahi have been served as follows: -

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>18,147</td>
</tr>
<tr>
<td>1911</td>
<td>501</td>
</tr>
<tr>
<td>1921</td>
<td>11,356</td>
</tr>
<tr>
<td>1951</td>
<td>3,728</td>
</tr>
<tr>
<td>1961</td>
<td>21,18,492 *</td>
</tr>
</tbody>
</table>

Figures for 1931 and 1941 are not available. Figures for 1961 are included under Bihari, instead of Hindi.

It is worth noting that Magahi returns as quoted above are from the regions (except 1961 figures), which lie outside the proper Magahi speaking regions. From the proper Magahi speaking region, not even a single person returned Magahi as the Mother Tongue till 1921. It speaks itself to what extent did the people had in their heart place for their Mother Tongue. It may be said, in the broader national interest and for the cause of Hindi Magahi speakers outrightly returned Hindi as their Mother Tongue. But 1961 noticed a
change in the attitude of the people and for the first time Magahi was strongly returned at the
cost of Hindi.

Grierson, apparently, not satisfied with the census returns furnished the estimated figures
of Magahi for 1901 and 1911 census as follows:-

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>62,39,967</td>
</tr>
<tr>
<td>1911</td>
<td>68,62,676</td>
</tr>
</tbody>
</table>

If we adhere to Griersons formula, the total strength of Magahi speakers at present
would be somewhere near 1.5 crores in Bihar, however, the return in 1961 is only a little
more than 28 lakhs.

The Speaker Strength of Magadhi/ Magahi as a Mother Tongue as per 2011 Census at the All
India Level is as follows

<table>
<thead>
<tr>
<th>Area Name</th>
<th>Total Person</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Rural Person</th>
<th>Rural Male</th>
<th>Rural Female</th>
<th>Urban Person</th>
<th>Urban Male</th>
<th>Urban Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDIA</td>
<td>1,27,06,825</td>
<td>65,90,948</td>
<td>61,15,877</td>
<td>1,09,72,770</td>
<td>56,76,599</td>
<td>52,96,171</td>
<td>17,34,055</td>
<td>9,14,349</td>
<td>8,19,706</td>
</tr>
<tr>
<td>Bihar</td>
<td>1,13,16,313</td>
<td>58,66,227</td>
<td>54,50,086</td>
<td>99,61,576</td>
<td>51,54,293</td>
<td>48,07,283</td>
<td>13,54,737</td>
<td>7,11,934</td>
<td>6,42,803</td>
</tr>
<tr>
<td>Jharkhand</td>
<td>13,67,337</td>
<td>7,11,101</td>
<td>6,56,236</td>
<td>10,05,359</td>
<td>5,18,807</td>
<td>4,86,552</td>
<td>3,61,978</td>
<td>1,92,294</td>
<td>1,69,684</td>
</tr>
<tr>
<td>Nct Of Delhi</td>
<td>5,297</td>
<td>3,056</td>
<td>2,241</td>
<td>170</td>
<td>94</td>
<td>76</td>
<td>5,127</td>
<td>2,962</td>
<td>2,165</td>
</tr>
<tr>
<td>Chhattisgarh</td>
<td>4,560</td>
<td>2,482</td>
<td>2,078</td>
<td>1,406</td>
<td>778</td>
<td>628</td>
<td>3,154</td>
<td>1,704</td>
<td>1,450</td>
</tr>
<tr>
<td>Haryana</td>
<td>2,321</td>
<td>1,413</td>
<td>908</td>
<td>1,039</td>
<td>667</td>
<td>372</td>
<td>1,282</td>
<td>746</td>
<td>536</td>
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<tr>
<td>Uttar Pradesh</td>
<td>1,597</td>
<td>921</td>
<td>676</td>
<td>521</td>
<td>284</td>
<td>237</td>
<td>1,076</td>
<td>637</td>
<td>439</td>
</tr>
<tr>
<td>West Bengal</td>
<td>1,562</td>
<td>875</td>
<td>687</td>
<td>61</td>
<td>44</td>
<td>17</td>
<td>1,501</td>
<td>831</td>
<td>670</td>
</tr>
<tr>
<td>Jammu &amp; Kashmir</td>
<td>1,215</td>
<td>668</td>
<td>547</td>
<td>1,145</td>
<td>612</td>
<td>533</td>
<td>70</td>
<td>56</td>
<td>14</td>
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<tr>
<td>Punjab</td>
<td>1,026</td>
<td>670</td>
<td>356</td>
<td>50</td>
<td>28</td>
<td>22</td>
<td>976</td>
<td>642</td>
<td>334</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>935</td>
<td>577</td>
<td>358</td>
<td>192</td>
<td>125</td>
<td>67</td>
<td>743</td>
<td>452</td>
<td>291</td>
</tr>
<tr>
<td>Maharashtra</td>
<td>763</td>
<td>468</td>
<td>295</td>
<td>274</td>
<td>185</td>
<td>89</td>
<td>489</td>
<td>283</td>
<td>206</td>
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<tr>
<td>Madhya Pradesh</td>
<td>724</td>
<td>397</td>
<td>327</td>
<td>37</td>
<td>23</td>
<td>14</td>
<td>687</td>
<td>374</td>
<td>313</td>
</tr>
<tr>
<td>Gujarat</td>
<td>511</td>
<td>321</td>
<td>190</td>
<td>104</td>
<td>67</td>
<td>37</td>
<td>407</td>
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<tr>
<td>Odisha</td>
<td>473</td>
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<td>182</td>
<td>98</td>
<td>69</td>
<td>29</td>
<td>375</td>
<td>222</td>
<td>153</td>
</tr>
<tr>
<td>Daman &amp; Diu</td>
<td>389</td>
<td>299</td>
<td>90</td>
<td>45</td>
<td>36</td>
<td>9</td>
<td>344</td>
<td>263</td>
<td>81</td>
</tr>
<tr>
<td>State/Districts</td>
<td>Total</td>
<td>Rural</td>
<td>Urban</td>
<td></td>
<td></td>
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<td>---------------------------------</td>
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</tr>
<tr>
<td></td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Magadhi/Maghahi</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Bihar</td>
<td>1,13,16,313</td>
<td>58,66,227</td>
<td>54,50,086</td>
<td>99,61,576</td>
<td>51,54,293</td>
<td>48,07,283</td>
<td>13,54,737</td>
<td>7,11,934</td>
<td>6,42,803</td>
</tr>
<tr>
<td>Pashchim Champaran</td>
<td>149</td>
<td>95</td>
<td>54</td>
<td>45</td>
<td>26</td>
<td>19</td>
<td>104</td>
<td>69</td>
<td>35</td>
</tr>
<tr>
<td>Purba Champaran</td>
<td>190</td>
<td>110</td>
<td>80</td>
<td>39</td>
<td>21</td>
<td>18</td>
<td>151</td>
<td>89</td>
<td>62</td>
</tr>
<tr>
<td>Sheohar</td>
<td>11</td>
<td>8</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>9</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Sitamarhi</td>
<td>289</td>
<td>141</td>
<td>148</td>
<td>268</td>
<td>129</td>
<td>139</td>
<td>21</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Madhubani</td>
<td>715</td>
<td>358</td>
<td>357</td>
<td>680</td>
<td>342</td>
<td>338</td>
<td>35</td>
<td>16</td>
<td>19</td>
</tr>
<tr>
<td>Supaul</td>
<td>3,660</td>
<td>1,958</td>
<td>1,702</td>
<td>3,491</td>
<td>1,854</td>
<td>1,637</td>
<td>169</td>
<td>104</td>
<td>65</td>
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<tr>
<td>Araria</td>
<td>9,094</td>
<td>4,699</td>
<td>4,395</td>
<td>8,857</td>
<td>4,565</td>
<td>4,292</td>
<td>237</td>
<td>134</td>
<td>103</td>
</tr>
<tr>
<td>Kishanganj</td>
<td>1,807</td>
<td>936</td>
<td>871</td>
<td>1,307</td>
<td>687</td>
<td>620</td>
<td>500</td>
<td>249</td>
<td>251</td>
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<tr>
<td>Purnia</td>
<td>8,440</td>
<td>4,411</td>
<td>4,029</td>
<td>6,920</td>
<td>3,604</td>
<td>3,316</td>
<td>1,520</td>
<td>807</td>
<td>713</td>
</tr>
<tr>
<td>Katihar</td>
<td>8,064</td>
<td>4,212</td>
<td>3,852</td>
<td>6,984</td>
<td>3,619</td>
<td>3,365</td>
<td>1,080</td>
<td>593</td>
<td>487</td>
</tr>
<tr>
<td>Madhepura</td>
<td>1,999</td>
<td>1053</td>
<td>946</td>
<td>1,761</td>
<td>923</td>
<td>838</td>
<td>238</td>
<td>130</td>
<td>108</td>
</tr>
<tr>
<td>Saharsa</td>
<td>639</td>
<td>329</td>
<td>310</td>
<td>567</td>
<td>294</td>
<td>273</td>
<td>72</td>
<td>35</td>
<td>37</td>
</tr>
</tbody>
</table>
As is evident from the provisional figures of Magahi in 1971 Census which is 66,38,495. A bilingual figure of Magahi speakers given in 1961 census suggests that people still are mostly unilingual. Out of 28,18,492 Magahi speakers 1,07,521 i.e. roughly 3% are bilinguals and out of which 63,495 i.e. 22.6% speak Hindi as the second Language.

### 1.4 BILINGUALISM

Preference for the nourishment of Mother Tongue along with Hindi is at the increase as is evident from the provisional figures of Magahi in 1971 Census which is 66,38,495. A bilingual figure of Magahi speakers given in 1961 census suggests that people still are mostly unilingual. Out of 28,18,492 Magahi speakers 1,07,521 i.e. roughly 3% are bilinguals and out of which 63,495 i.e. 22.6% speak Hindi as the second Language.
1.5. SOCIO LINGUISTIC SITUATION/INFORMATION

Magahi has two distinct forms - (1) Magahi, (a) Eastern Magahi. Magahi is spoken in proper Magadh i.e. Patna, Gaya and other adjacent districts. Eastern Magahi is mainly spoken in the districts of South Bihar. Linguistically south Bihar is a fluid zone, and the Mother Tongues spoken here are classified this way or that way. Khotha has been classified sometimes with Bengali, but not only Khotha but Pancha Pargania and Kurmali are the sub dialects of Eastern Magahi. As Magahi touches Bengali and Oriya speaking territories, it is but natural that the contact situation will give rise to a somewhat different form of speech. In the name of Kurmali Eastern Magahi touches Oriya speaking territory. Even Pancha Pargania and Nagpuri are influenced by Magahi.

Hindi is the state Language of Bihar and socio-linguistically Magahi has been accepted as one of the dialects of Hindi. There has hardly been any movement in Magahi region for the cultivation of Magahi. Hindi is the Language of education, mass communication and virtually a contact Language in interlingual situation. The Government of Bihar has instituted Magahi Academy for furthering the cause of Magahi planned to be executed in such a way as to enrich the genius of Hindi.

1.6. REVIEW OF EARLIER LITERATURE

By the end of first century B.C. political powers of the Pracyas were on decline and once again the udicyas (northerness) over-powered them on all fronts including the Language; and prācyas in the eyes of udicyas remained Vrātyas as before and their Language a Language of least cultured people as evident from the status of Prakrits accorded in the Sanskrit plays of the medieval India.

This explains why we don’t find any written document of Magadhi Apabhramsa. But the Chinese Buddhist traveller HuenTsang has hinted in his writings that Bihar, till 7th century was a homogeneous linguistic region only during and after 10th Century A.D. The dialectal difference became evident as found in the carya doha kosa” and by the end of the 14th century A.D the dialects like Oriya, Bengali, Maithili etc had become clearly distinct and had developed their own literary forms.

Though, Magahi had also fallen apart, or may be said that Maithili had become distinct from Magahi, but Magahi has been the most unfortunate among the Magadhan speeches. Various reasons may be given for this, out of them two are strikingly important (a) after the downfall of the Mauryan empire, Magadha could never get back its past glory. The country was invaded continuously. As a result, continuous migration from the North resulted
in complete subjugation of the original inhabitants and political, cultural and linguistic dominance of the new ruling class. By the time, Bihar came under the Muslim rule, Magadha lost whatever indigenous it had. “Magadha has been aptly described as the cockpit of India, “says S.K. Chatterjee, “and it was the scene of constant fights during the Turki, Pathan and Mughal periods.” The another important reason is b) Due to political subjugation, the original elite class forced by the circumstances had to leave the land and the common mass steadily but in a continuous way almost lost its cultural base. The migrated upper class did never favour the vulgar speech (bhadresh boli) of the original inhabitants instead cultivated Brajśā, Urdu and later on ‘Khariboli’.

Thus, Magahi did never receive the attention of scholars in the past. In want of written literature scholars like R. Hoernle, John Beams and Kellog treated Magahi very casually. Though, its distinct structural pattern was noticed, yet it remained a dialect of Hindi. Magahi, till date has been alive in the mouths of the common men, though, Hindi is virtually the lingua franca throughout the Magahi region. So, for practical reasons, the elite class still does not pay much attention to cultivate it. So, leaving aside a collection of folk songs and ballads by Grierson in the last quarter of the previous century and collection of some folk literature by interested scholars there is no literature worth mentioning which may be dated back even fifty years.

On the basis of linguistic similarities, Grierson regarded Magahi, Maithili and Bhojpuri as the dialect of one Language, named by him “Bihari”. The census authorities as is evident from their reports accepted Grierson’s view and though included under Hindi, the name ‘Bihari’ for the above-mentioned Mother Tongues figured in the census reports. In 1961 census figures for Bihari have been served independently. Whether Bihari is an independent Language or not is not a point to be discussed here, however, it is worth noting that Bihari as a uniform Language has remained only a theoretical paper work and majority of the Mother Tongue speakers have never accepted it and it has been rejected less on linguistic grounds and more on ethnic and cultural grounds necessitated by historical past.
2. PHONOLOGY

2.1 PHONEMIC INVENTORY

The phonemic inventories of the segmental phonemes (vowels and consonants) are as follows:

2.1.1 SEGMENTAL PHONEMES

7 vowel and 31 consonant phonemes are available in this Language.

2.1.1.1 Vowels

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>Mid High</td>
<td>e</td>
<td>A</td>
</tr>
<tr>
<td>Mid low</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.1.1.2 Consonants

<table>
<thead>
<tr>
<th>Bilabial</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>p</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td>T</td>
</tr>
<tr>
<td>(asp)</td>
<td>ph, bh</td>
<td>th</td>
<td>dh</td>
<td>Th</td>
<td>Dh</td>
</tr>
</tbody>
</table>
Nasal $m$ $n$ $N$ $M$

Fricatives $s$ $h$

Trill $r$

Tap $R$

Lateral $l$

Approximants $w$ $y$

1.1.2 **SUPRA SEGMENTAL PHONEMES**

2.1.2.1 Nasalisation

Nasalisation is phonemic in this Language.

The Supra Segmental vowel nasalized phonemes are: ĭ, ŭ, eô, A and ā

2.1.2.2 Length

Length is not phonemic in this Language.

**ALLOPHONIC DISTRIBUTION**

The major allophonic distributions are as follows:

**Consonants**

/\D/ has two allophones
1. [$D$] voiced retroflex Stop occurs initially
2. [$R$] voided retroflex Tap occurs elsewhere
/n/ has four allophones

1. [n] voiced dental nasal occurs before dental stops
   [M'] voiced palatal nasal occurs palatal stops

1.2 PHONEMIC DESCRIPTION ANS DISTRIBUTION

2.2.1 Vowels

All the vowels occurs in all the positions, Initial, Medial and Final.

/a/ /admi, mānukh/ ‘man’ /bīhāhi Admi/ /bacca/ ‘child’

   ‘married man and woman’

/ākhi / ‘eye’ /rā : R/ ‘widow’ /rāRua/ ‘panja’

/lā:ta/ jiui/ ‘soul’ /haR / ‘ bone’

/gal / ‘cheek’ /rōā / ‘hair of body’

/kāia / ‘well’ /juia / ‘yoke’

/A/ /Adh/ ‘half’ /mAdira/ ‘liquor’ /nA/ ‘not’

/e/ /eRi / ‘Heel’ /cehra/ ‘Face’ /harine/ ‘deer’

/ek ke bad / ‘Next to’ /pheR / ‘tree’ /kaise / ‘how’

/ek / ‘one’ /ser/ ‘lion’ /kahe/ ‘why’

/ekbar/ ‘once’/ Dher log/ many man’ /u log ke/ ‘dhem’

   /piche/ ‘behind’

   /nīce/ ‘below’

/i/ /ihā / ‘here’ /nīce/ ‘down’ /beginti/ ‘many cattle’

   /bhitre/ ‘inside’ /khali/ ‘empty’

   /bhi:r/ ‘crowd’ /bhari/ ‘heavy’
### 2.2.2 Consonants

The Consonant /p/ may be described as bilabial voiceless unaspirated plosive.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>/piTh/</td>
<td>‘back’</td>
<td>‘steam’</td>
</tr>
<tr>
<td>/peT/</td>
<td>‘belly’</td>
<td>‘sin’</td>
</tr>
<tr>
<td>/panja/</td>
<td>‘claw’</td>
<td>‘father’</td>
</tr>
<tr>
<td>/pahaRi/</td>
<td>‘hill’</td>
<td>‘snake’</td>
</tr>
<tr>
<td>/pata/</td>
<td>‘leaf’</td>
<td>‘cap’</td>
</tr>
<tr>
<td>/pani/</td>
<td>‘water’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>/piTh/</td>
<td>‘back’</td>
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</tr>
<tr>
<td>/panja/</td>
<td>‘claw’</td>
<td>‘father’</td>
</tr>
<tr>
<td>/pahaRi/</td>
<td>‘hill’</td>
<td>‘snake’</td>
</tr>
<tr>
<td>/pata/</td>
<td>‘leaf’</td>
<td>‘cap’</td>
</tr>
<tr>
<td>/pani/</td>
<td>‘water’</td>
<td></td>
</tr>
</tbody>
</table>
The Consonant /ph/ may be described as bilabial voiceless aspirated plosive.

<table>
<thead>
<tr>
<th>/phul/</th>
<th>‘flower’</th>
<th>/gena phul/</th>
<th>‘marigold’</th>
<th>/baraph/</th>
<th>‘ice’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pheR/</td>
<td>‘tree’</td>
<td>/phupha/</td>
<td></td>
<td>/gōph/</td>
<td>‘moustache’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>‘father’s sister’s husband’</td>
</tr>
<tr>
<td>/pharas/</td>
<td>‘floor’</td>
<td>/giriph dar/</td>
<td>‘arrest’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/phar/</td>
<td>‘fruit’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/phail/</td>
<td>‘file’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Consonant /b/ may be described as bilabial voiced unaspirated plosive.

| /bacca/ | ‘baby’ | /phul kobi/ | ‘cauliflower’ | /paejab/ | ‘anklet’ |
| /barūni/ | ‘eyebrow’ | /bicobic/ | ‘centre’ | /kitab/ | ‘book’ |
| /baRh/ | ‘flood’ | /barbad/ | ‘waste’ | /kab/ | ‘when’ |
| /balu/ | ‘sand’ | /purab/ | ‘east’ | /khArab/ | ‘bad’ |
|          |          |            |          | /garib/ | ‘poor’ |

The Consonant /bh/ may be described as bilabial voiced aspirated plosive:

| /bhor/ | ‘morning’ | /kabhi kabhi/ | ‘sometimes’ | /Usabh/ | ‘those’ |
| /bhap/ | ‘steam’ | /choT bhai/ | ‘younger brother’ | /hum sabh/ | ‘we all’ |
| /bhaishbhāsa/ | ‘buffalo, she, he’ | | | | |
| /bhat/ | ‘boiled rice’ | | | | |

<p>| /t/ | /tama/ | ‘copper’ | /rati/ | ‘night’ | /at/ | ‘liver’ |
| /titlAli/ | ‘butterfly’ | /sota jharna/ | ‘waterfall’ | /dāt/ | ‘tooth’ |
| /tiRa/  | ‘grass hopper’ | /batas/  | ‘wind’ | /bhut/  | ‘ghost’ |
| /tel/   | ‘oil’ | /doti/  | ‘Dhoti’ | /barsatrainy/  | ‘season’ |
| /takia/ | ‘pillow’ | /dhatu/ | ‘metal’ |
| /tAk/   | ‘to’ | /potal/poti/  | ‘son’s son, daughter’ |
| /thl/   | ‘tired’ | /cauthai/ | ‘a quarter’ | /sa:thi/ | ‘with’ |
| /thūkal/ | ‘spit’ | /hathi/  | ‘elephant’ | /tirAth/ | ‘holy place’ |
|         |         | /hāth/  | ‘hand’ |
| /dl/    | ‘brain’ | /a:dmi/ | ‘man’ | /marad/  | ‘husband’ |
| /du:rl/ | ‘far’ | /kudari/ | ‘axe’ | /nanad/  | ‘husband’s sister’ |
| /dinl/  | ‘day’ | /madat kell/ | ‘(help)’ | /darad/ | ‘pain’ |
| /dadal/ | ‘father’s father’ | /khabar dell/ | ‘inform’ | /sawad/  | ‘taste’ |
| /durl/  | ‘far’ |
| /dhl/   | ‘current’ | /madhu/  | ‘money’ | /dudh/  | ‘milk’ |
| /dhan/  | ‘paddy’ |
| /dhatu/ | ‘metal’ |
| /dha:nik/ | ‘rich’ |
| /T/     | ‘cap’ | /moTa/  | ‘fat’ | /peT/  | ‘belly’ |
| /Th/    | ‘chin’ | /muThi/  | ‘fist’ | /pi:Th/  | ‘back’ |
| /Thandh/ | ‘cold’ | /aMuThal/ | ‘thumb’ | /jhuTh/  | ‘false’ |
|         |         | /AMuThi/ | ‘ring’ | /miTh/  | ‘sweet’ |
| /D/     | ‘dacoit’ | /ANDal/ | ‘egg’ | /ghAmAnD/ | ‘proud’ |</p>
<table>
<thead>
<tr>
<th>/Dh/</th>
<th>/Dhill/</th>
<th>/Dhill/</th>
<th>/buDDhal/</th>
<th>/buDDhal/</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘louse’</td>
<td>‘old man’</td>
<td>‘louse’</td>
<td>‘old man’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/c/</th>
<th>/cōc/</th>
<th>/baccal/</th>
<th>/cōc/</th>
<th>‘bill’</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘beak’</td>
<td>‘child’</td>
<td>‘beak’</td>
<td>‘child’</td>
<td></td>
</tr>
</tbody>
</table>

| /c̕ehral/ | /bic̕ul/ | ‘scorpion’ | /bic̕ul/ | ‘centre’ |
| /c̕uːl/ | ‘bar’ | ‘mud’ | /bic̕ul/ | ‘centre’ |

| /canil/ | /batcit/ | ‘conversation’ | /c̕en/ | ‘up/high’ |
| /c̕an/ | ‘moon’ | /talci/ | ‘greedy’ | /pāc/ | ‘five’ |
| /c̕abhal/ | ‘key’ | /talci/ | ‘greedy’ |

| /ch̕l/ | /chatil/ | /guchal/ | /gāch/ | ‘tree’ |
| /ch̕all/ | ‘bark’ | /machril/ | ‘fish’ | /kūch/ | ‘some’ |
| /chatil/ | ‘roof’ | /talci/ | ‘greedy’ |
| /churi/ | ‘knife’ | /talci/ | ‘greedy’ |

| /jl/ | /jawanadmi/ | /panjal/ | /aja/ | ‘today’ |
| /jaMh/ | ‘thigh’ | /bijuri/ | ‘lighting’ | /laj/ | ‘shame’ |
| /jamin/ | ‘land’ | /paejab/ | ‘anklet’ | /caubhāj/ | ‘four fold’ |
| /jal/ | ‘net’ | /paejab/ | ‘anklet’ |

| /jh̕l/ | /jhaRil/ | /bujhAl/ | /sājhl/ | ‘evening’ |
| /jhoparil/ | ‘hut’ | /bujhAl/ | /sājhl/ | ‘evening’ |
| /jhaRul/ | ‘broom’ | /bujhAl/ | /sājhl/ | ‘evening’ |
| /jhuTh/ | ‘false’ | /bujhAl/ | /sājhl/ | ‘evening’ |

| /kj̕l/ | /kehuni/ | /laRkal/ | /nAk/ | ‘nose’ |
| /kāTil/ | ‘nail’ | /rakal/ | ‘blood’ | /saRkal/ | ‘road’ |
| /kanh/ | ‘shoulder’ | /kas/ | ‘sky’ | /ek/ | ‘one’ |
| /kamar/ | ‘waist’ | /kakur/ | ‘dog’ | /dha:nik/ | ‘rich’ |
| /kohral/ | ‘fog’ | /tiAr kar/ | ‘vegetable’ | /camak/ | ‘shine’ |
| /kirin/ | ‘ray’ |
| /kabutar/ | ‘pigeon’ |
| /kuial/ | ‘well’ |
| /khl/ /khun/ | ‘blood’ |
| /khiri/ /khiri/ | ‘window’ |
| /worry/ | ‘dukh’ |
| /kharhal/ | ‘hase’ |
| /bhukhai/ | ‘hungry’ |
| /ladakh/ | ‘ginger’ |
| /khurl/ | ‘hoof’ |
| /khamual/ | ‘pillar’ |
| /g/ /gall/ | ‘cheek’ |
| /sagar/ | ‘sea’ |
| /dimag/ | ‘brain’ |
| /göphl/ | ‘moustache’ |
| /murugla/ | ‘cook’ |
| /lagla/ | ‘fire’ |
| /goRl/ | ‘leg’ |
| /sugala/ | ‘parrot’ |
| /ba:gl/ | ‘garden’ |
| /garamil/ | ‘heat’ |
| /lagaml/ | ‘reins’ |
| /lulogl/ | ‘they’ |
| /gãw/ | ‘village’ |
| /a:gel/ | ‘forward’ |
| /lalagl/ | ‘different’ |
| /galil/ | ‘street’ |
| /ghl/ /ghaTa/ | ‘cloud’ |
| /rasoighar/ | ‘kitchen’ |
| /baghl/ | ‘tiger’ |
| /ghurcil/ | ‘wrinkle’ |
| /ghariyar/ | ‘crocodile’ |
| /ghoril/ | ‘horse’ |
| /lml/ /manukhl/ | ‘man’ |
| /a:dmil/ | ‘man’ |
| /caml/ | ‘skin’ |
| /mas/ | ‘flesh’ |
| /dimagl/ | ‘brain’ |
| /niml/ | ‘neem’ |
| /muRil/ | ‘mäth/head’ |
| /tamal/ | ‘copper’ |
| /lagaml/ | ‘reins’ |
| /moril/ | ‘peacock’ |
| /umarl/ | ‘age’ |
| /laml/ | ‘tall’ |
| /molayam/ | ‘soft’ | /camak/ | ‘shine’ | /garam/ | ‘warm’ |
| /mural/ | ‘cry’ | /daml/ | ‘cost’ |
| /nl/ | ‘not’ | /Anhar/ | ‘blind’ | /can/ | ‘moon’ |
| /Nd/ | /ANDal/ | ‘egg’ | /kANl/ | ‘small particle’ |
| /Ml/ | /aMAN/ | ‘courtyard’ | /sAM/ | ‘accompany’ |
| /sl/ | /sudl/ | ‘pure’ | /lastl/ | ‘slow’ | /baris/ | ‘year’ |
| /saRall/ | ‘rotten’ | /kasall/ | ‘tight’ | /mbs/ | ‘flesh’ |
| /suwadl/ | ‘taste’ | /piasall/ | ‘thirsty’ | /os/ | ‘dew’ |
| /sâcl/ | ‘true’ | /sisol/ | ‘sesame’ | /akas/ | ‘sky’ |
| /pisall/ | ‘grind’ | /bâsl/ | ‘bamboo’ | /uRis/ | ‘bad’ |
| /hl/ | /nakucal/ | ‘nostril’ | /panjal/ | ‘claw’ | /khunl/ | ‘blood’ |
| /nâkl/ | ‘nose’ | /chainl/ | ‘silver’ | /dinl/ | ‘day’ |
| /nâwl/ | ‘boat’ | /cinil/ | ‘sugar’ | /ban/ | ‘forest’ |
| /nu:nl/ | ‘salt’ | /panil/ | ‘water’ | /madanl/ | ‘field’ |
| /nanal/ | ‘mother’s father’ | /jamin/ | ‘land’ |
| /ni:l/ | ‘blue’ | /u:n/ | ‘wool’ |
| /rl/ | /rati/ | ‘night’ | /Thori/ | ‘chin’ | /du:rl/ | ‘for’ |
| /râol/ | ‘fur of animal’ | /kohral/ | ‘fog’ | /barl/ | ‘hair’ |
| /rakhil/ | ‘squirrel’ | /ghariyar/ | ‘crocodile’ | /ka:marl/ | ‘waist’ |
| /ra:sl/ | ‘juice’ | /uruul/ | ‘owl’ | /beyarl/ | ‘air’ |
| /kharhal/ | ‘hare’ | /dharl/ | ‘current’ |
2.4 DIPHTHONGS

Diphthongs in Magadhi are mainly found in medial and final positions.

Initial

/Ai/         /Ail/         ‘come’

/l/ /larl/   ‘forehead’  /thelil/ ‘in hand’  /dill/   ‘heart’
/lapaTl/  ‘flame’  /balul/ ‘sand’  /pull/   ‘bridge’
/limigachl/ ‘tamarind tree’  /piuual/ ‘worm’  /Dhal/  ‘shield’
/lagaml/ ‘reins’  /gali/  ‘street’  /diwall/ ‘wall’
/lalTil/ ‘bucket’
/lhalal/  ‘spear’

/wl/ /wanl/  ‘arrow’  /jawanl/  ‘young’  /gãwl/  ‘village’
/haawl/  ‘air’  /sewl/  ‘apple’
/kauwul/ ‘crow’  /ghãwl/ ‘wounds’
/pakhuwara/ ‘fortnight’

/lyl/        /ciRiyal/ ‘bird’
/beyarl/  ‘air’
Medial

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ua/</td>
<td>/duar/</td>
<td>‘door’</td>
</tr>
<tr>
<td>/Ao/</td>
<td>/bichAona/</td>
<td>‘bed’</td>
</tr>
<tr>
<td>/ia/</td>
<td>/dial/</td>
<td>‘wall’</td>
</tr>
<tr>
<td>/iA/</td>
<td>/piAr/</td>
<td>‘yellow’</td>
</tr>
<tr>
<td>/Ai/</td>
<td>/utrAil/</td>
<td>‘float’</td>
</tr>
<tr>
<td>/ai/</td>
<td>/jail/</td>
<td>‘go’</td>
</tr>
<tr>
<td>/ae/</td>
<td>/khael/</td>
<td>‘eat’</td>
</tr>
<tr>
<td>/Ae/</td>
<td>/kAel/</td>
<td>‘do’</td>
</tr>
</tbody>
</table>

Final

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ai/</td>
<td>/chai/</td>
<td>‘ashes’</td>
</tr>
<tr>
<td>/ao/</td>
<td>/nao/</td>
<td>‘boat’</td>
</tr>
<tr>
<td>/ua/</td>
<td>/dhua/</td>
<td>‘smoke’</td>
</tr>
</tbody>
</table>

2.4 CLUSTERS

The following are clusters available in this Language. Initial and final clusters are less in number than medial clusters.

Initial

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pr-/</td>
<td>/pran/</td>
<td>‘life’</td>
</tr>
<tr>
<td>/py-/</td>
<td>/pyar/</td>
<td>‘love’</td>
</tr>
<tr>
<td>/ty-/</td>
<td>/tyag/</td>
<td>‘release’</td>
</tr>
<tr>
<td>/kr-/</td>
<td>/krodh/</td>
<td>‘anger’</td>
</tr>
<tr>
<td>/mr-/</td>
<td>/mrityu/</td>
<td>‘death’</td>
</tr>
<tr>
<td>/sw-/</td>
<td>/swAr/</td>
<td>‘sound’</td>
</tr>
<tr>
<td>/hr-/</td>
<td>/hrAdAy/</td>
<td>‘heart’</td>
</tr>
<tr>
<td>/sth-/</td>
<td>/sthiti/</td>
<td>‘stage’</td>
</tr>
</tbody>
</table>

Medial

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-kk-/</td>
<td>/pAkka/</td>
<td>‘matured’</td>
</tr>
<tr>
<td>/-cc-/</td>
<td>/bAcca/</td>
<td>‘baby’</td>
</tr>
<tr>
<td>/-dd-/</td>
<td>/khaddar/</td>
<td>‘manure’</td>
</tr>
<tr>
<td>/-nj-/</td>
<td>/pAnja/</td>
<td>‘claw’</td>
</tr>
<tr>
<td>/-th-/</td>
<td>/aMutha/</td>
<td>‘thumb’</td>
</tr>
<tr>
<td>/-Mgl-/</td>
<td>/jaMgla/</td>
<td>‘window’</td>
</tr>
</tbody>
</table>
/-rc-/ /ghurci/ ‘wrinkle’
/-lm-/ /gilmaTi/ ‘clay’
/-hr-/ /kohra/ ‘fog’
/-jk-/ /dujke can/ ‘new moon’
/-rkh-/ /bArkha/ ‘rain’
/-nh-/ /anhi/ ‘storm’
/-rj-/ /gArjAn/ ‘thunder’
/-rk-/ /bArke gach/ ‘banyan tree’
/-rb-/ /bArbATi/ ‘beans’
/-rg-/ /kArgia/ ‘loom’
/-mb-/ /nimbo/ ‘orange’
/-kr-/ /Dokra/ ‘trunk’
/-chr-/ /bAchru/ ‘calf’
/-ND-/ /ANDa/ ‘egg’
/-Rk-/ /khiRki/ ‘window’
/-lc-/ /dalcini/ ‘cardamom’
/-jr-/ /bAjra/ ‘maize’
/-lh-/ /culha/ ‘oven’
/-gw-/ /bhOgwan/ ‘God’
/-nt-/ /beginti/ ‘many’
/-Tkh-/ /nATkhAT/ ‘naughty’
/-dm-/ /bAdmas/ ‘rogue’
/-hr-/ /mehraru/ ‘woman’

Final
/-ndh-/ /gAndh/ ‘smell’
/-ND-/ /ghAmAND/ ‘proud’
2.5 SYLLABLES

The following are the syllabic structures available in Magadhi.

<table>
<thead>
<tr>
<th>Type</th>
<th>Structure</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>la/</td>
<td>‘come’</td>
<td></td>
</tr>
<tr>
<td>CVV</td>
<td>rōa/</td>
<td>‘fur of animal’</td>
<td></td>
</tr>
<tr>
<td>CVVV</td>
<td>kuia/</td>
<td>‘well’</td>
<td></td>
</tr>
<tr>
<td>VC</td>
<td>lam/</td>
<td>‘mango’</td>
<td></td>
</tr>
<tr>
<td>CVC</td>
<td>kam/</td>
<td>‘work’</td>
<td></td>
</tr>
<tr>
<td>CVCC</td>
<td>pūch /</td>
<td>‘tail’</td>
<td></td>
</tr>
<tr>
<td>CVCC</td>
<td>pOtta /</td>
<td>‘leaf’</td>
<td></td>
</tr>
<tr>
<td>CVCC</td>
<td>gOndh /</td>
<td>‘smell’</td>
<td></td>
</tr>
</tbody>
</table>
3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change.

The following are the morphophonemic rules operative in Magadhi.

i. Magahi verb stem consists of a root + /-all/. The roots ending in are very few in number.

   i. V
      /a/  ‘to come’
      /kʰa/  ‘to eat’
      /jə/  ‘to go’

   ii. CV
      /si/  ‘to stitch’
      /ji/  ‘to live’
      /mu/  ‘to die’
      /ho/  ‘to be’
      /de/  ‘to give’

   iii. CVC
      /puj/  ‘to worship’
      /cARh/  ‘to ride’
      /sun/  ‘to listen’
      /rakh/  ‘to keep’
2. The difference between vowel and consonant ending stems have been made with a view to the system of stem formation. The vowel stems taking /-all/ morph to form a base undergo a morphophonemic change as follows:

\[
\begin{align*}
/a/ & + /-all/ & > & /a-el/ & \text{‘have come’} \\
/k^h a/ & + /-all/ & > & /k^h a-el/ & \text{‘have eaten’} \\
/si/ & + /-all/ & > & /si-el/ & \text{‘have stiched’} \\
/rakh/ & + /-all/ & > & /rakh-el/ & \text{‘have kept’}
\end{align*}
\]
4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Magadhi/Magahi is discussed under Noun, Verb, Adjectives and Adverbs.

4.1 NOUN MORPHOLOGY

Noun morphology deals with the forms and classification of nouns, pronouns and their declensional/inflectional pattern in association with person, number, gender, and adjective etc. The nouns in the Language are generally marked by two numbers (singular and plural) and two genders (i.e. masculine, feminine); and mostly seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.1.1. WORD FORMATION

Morphemes may be broadly classified into two groups: roots and non-roots. All the roots enter into higher morphological constructions and form a base, while the non-roots do not. The roots may be classified into four categories, that is, noun and noun substitutes, adjectives including numerals, verbs and adverbs, non-roots are the forms which do not serve as bases for higher morphological constructions. These may be classified into three categories – Affixes include Prefixes and Suffixes, Post Positions are semi bound forms and Particles are free forms and are uninflected. Actually, the Particles function at the level higher than the word. These are emphatics, connectives and interjectives. The morphological process which are employed are affixation, juxtaposition, reduplication and compounding.

A word is defined either as a phoneme or sequence of phonemes between successive pauses and is a free form or a free form plus a bound form or a combination of two or more free forms. The distinction between a phrase and a compound word is not very much clear. Nonetheless compound formation has been accepted here as a morphological process and is treated as a word.
Prefixation

\(/ku/ + /\text{thaw}/ \rightarrow \text{ku} /\text{thaw}/ \) ‘unwanted (bad) place’.

Neg. Pref place

\(/\text{An}/ + /\text{jan}/ \rightarrow \text{Anjan} /\text{unknown}/\)

Neg. Pref to know

Suffixation

Suffixation is the most productive process and it is applied to all the word classes.

a) Substantives

\(/\text{ghAr}/ + a /\text{ghArual}/ \rightarrow /\text{ghArual}/ \) ‘of the house’

house poss.suff

b) Verb

\(/\text{pARh}/ + /\text{Al}/ \rightarrow /\text{pARhAl}/ \) ‘read’

to read inf. suffix

\(/\text{sol}/ + /\text{At}/ + /\text{ke}/ \rightarrow /\text{sut ke}/ \) ‘having slept’

sleep inf suffix suff

c) Phoneme substitution

i) /\text{Al}/ \sim /\text{al}/

\(/\text{mAr}/ \) ‘die’ /\text{mar}/ ‘kill/ beat’

ii) /\text{Il}/ \sim /\text{el}/

\(/\text{mill}/ \) ‘to meet’ /\text{mell}/ ‘meeting’

\(/\text{Al}/ \sim /\text{al}/

\(/\text{kAr}/ \) ‘to do’ /\text{kar}/ ‘work’
c) Suppletion and reduplication will be dealt with at appropriate places.

d) When two immediate constituents form a sequence dropping connective or adjectivals, it is called compounding.

/\text{bhAia bhAujil}\quad \text{‘brother and sister’}

/\text{maibap}\quad \text{‘parents’}

/\text{dugoRwa}\quad \text{‘two legged’}

4.1.2 NOUN

A noun can be defined as a word which fulfills the following criteria:

i) Any word that can take number and gender markers

ii) Any word that can take determiner suffix

iii) Any word that can take case markers

iv) Any word that can take diminutive Suffix

v) Any word that can be preceded by the genitival suffix and followed by attributive words such as adjectives, numerals, quantifiers and demonstratives.

vi) Any word which is capable of forming compounds.

Derived nouns - The processes are prefixation and suffixation.

Prefixation

The common prefixes in Magahi are /\text{be-}, /\text{bin-}, /\text{A-}, /\text{An-}, /\text{Ap-}/, /\text{ni-}, /\text{dur-}, /\text{ku-}/ and /\text{su-}/. There may be more also.

/\text{bel} + /\text{kar} = /\text{bekar}/

without work ‘unemployed’
Suffixation

Nouns can be derived from different form classes. The common suffixes are

_/uai/, _-ail, _-anl, _-Aial, _-niharl, _-ahl etc

a) From verbs

_/pARh/ + _ual > /pARhua/ – ‘student’
to read possession

_/duh/ + _ail > /duhai/ – ‘Act of milking’
to milk abstraction

_/TuT/ + _anl > /TuTAn/ – ‘Act of getting broken’

_/hAs/ + _Ala/ > /hAswAla/ – ‘one who laughs’
to laugh possession

_/gal/ + _niharl > /gAoniharl/ – ‘singer’
to sing possession
b) From adjectives
/baur/ + /ahl/ > /bAurah/ - ‘fickleminded’
bad indicator
/al/ + /ail/ > /lAlail/ - ‘redness’
red abstraction

c) From adverb
/ag/ + /el/ + /ual/ > /Agua/ - ‘leader’
forward indicator

d) From other nouns
/burh/ + /pal/ > /buRhap/ - ‘oldness’
old man abstraction
/khis/ + /ahAT/ > /khisiahAT/ - ‘Actors’
anger condition ‘being angry’

**Compounding** - At least two words form a sequence in which

i) both the words may be nouns i.e. /cansuraj/ - ‘moon and sun’

ii) the first constituent may be an attribute and the second constituent a noun -

/hariAy sari/ - ‘green sari’

/IdAs/ + /muhl/ /IdAsmuh/ - ‘having ten mouth i.e. Ravan’
Article

A Magahi noun may occur with or without an article, but sometimes in order to indicate indefiniteness or definiteness it may take markers. In case of indefiniteness the numeral /ek/ with /go/ precedes the noun. Sometimes /kAono/ is used before the noun. e.g.

/ek/ + /go/  /kAikal/ /hAll
one + determiner  boy  was
‘There was a boy’.

The definite article is /-i(y)al/ which is added to the singular feminine and diminutive nouns and to the MC( masculine ) nouns ending in /-ul/, /-il/ other Mc Nouns ( masculine Nouns ) add /-wal/ to mark definiteness. Feminine plural nouns add /-ol/ and Mc plural nouns ( masculine plural nouns ) add /-u/ as definite marker Examples :

/laikil/ - ‘girl’  /lAiki(y)al/ - ‘the girl’
/telin/ - ‘wife of the oil man’ /telini(y) al/ - ‘he wife of the oil man’
/rani/ - ‘queen’  /rAnial/ - ‘the queen’
/sadhu/- ‘hermit’ /sAdhui(y)al/ - ‘she hermit’
/mali/ - ‘gardener’ /mali(y) al/ - ‘the gardener’
/sÃRAk/- ‘road’ /sÃrAki(y) al/ - ‘the road’

/-wal/ /lAikal/ - ‘boy’ /lAikAwal/ - ‘the boy’
/am/ - ‘mango’ /Amawa/ - ‘the mango’
/saRh/ - ‘bull’ /sÃRhwa/ - ‘the bull’
/can/ - ‘moon’ /cAnwa/ - ‘the moon’
4.1.2.1 Number

Number in Magahi is a two-member class i.e. Singular and Plural. Singular has /Ø/ marker, and plural allomorphs are /-nl/, /sAb/ and /-log/. The first one is a bound morph and the rest two are nouns of multitude and can stand alone in a syntactic construction. The allomorph /-log/ is only added to human nouns. Examples:

/bAnial/ - 'trader'  /bAniAn/ - 'traders'
/bAnial/ /-nl/ /sAb/ - 'traders'
/bAnial/ /-log/ - 'traders'

/beTi/ - 'daughter'  /beTiAn/ - 'daughters'
/beTi/ /-nl/ /sAb/ - 'daughters'
/beTi/ /-log/ - 'daughters'

/mus/ - 'mouse'  /musAn/ - 'mice'
/mus/ /-nl/ /sAb/ - 'daughters'

/khet/ - 'field'  /khetAn/ - 'fields'
/khet/ /-nl/ /sAb/ - 'fields'

Plural morpheme may be added to the noun after the definite article, e.g.

/bAniAwal/ - 'the trader'  /bAniAwAn/ - 'the traders'
/bAniAwal/ /-nl/ /sAb/ - 'the traders'

/beTi(y)al/ - 'the daughter'  /beTi(y)An/ - 'the daughters'
/beTi(y)al/ /-nl/ /sAb/ - 'the daughters'

When the plural morpheme /-log/ is added to the nouns with definitive suffix the allomorph
/-log/ adds /in/ or /-in/ eg.

/beTi (y) a – log – in / -/An/ ‘daughters’

/bAniAwa – log – in / -/An/ ‘the traders’. [The ultimate free morphemes are /-log/]

Thus the structure of the plural nouns are:

i) NS + def.Art + pl

ii) NS human non-human

iii) def. Art /I (y) a/ /wal/

iv) pl-morph /An – sAb/ /log -(in/An)/

v) Human NS -/An/
   -/sAb/
   -/log (in/An)/

vi) Non-human NS-/An/
    -/sAb/

4.1.2.2 Gender

Gender in Magahi is partly an overt and partly semantic based category. Following semantic criteria, it is realized on natural recognition of sex. Therefore, it is applicable to animate nouns only. To distinguish the gender of animates there are overt gender markers also. The exceptions are kinship terms where absolute forms distinguish the sexes. Regarding
inanimate nouns, there is perhaps no sex-based gender distinction and the diminutive suffix
determines only the shape and size of object.

Thus, the Magahi nouns can be broadly classified into a) animate and b) inanimate. Again, animate class has two-way division, i.e. human and non-human which in turn fall into Masculine and feminine. The inanimate nouns are two-fold – big and small. Examples:

Human Nouns -

Absolute + terms

Masculine | feminine
---|---
/babu/ ‘father’ | /mai//mAial/ ‘mother’
/bhail/ ‘brother’ | /bAhin/ ‘sister’
/bAr/ ‘groom’ | /kAnial/ ‘bride’

Morphological markers

a) Mas. Nouns ending in /-al/ take /-i/ or /-in/ feminine markers

Masculine | Feminine
---|---
/lAika/ ‘boy’ | /lAikil/ ‘girl’
/cacal/ ‘uncle’ | /cacil/ ‘aunt’
/dulha/ ‘groom’ | /dulhin/ ‘bride’

b) Masculine Nouns end in /-e/, /-i/, /-u/, /-o/ markers. Feminine Morphs end in consonants /-in/, /-ain/.

Masculine | Feminine
---|---
/cAubc/ ‘A clan of Brahmins’ | /cAubain/ ‘female Brahmin’
/modil/ ‘grocer’ | /modi-ainl/ ‘lady grocer’
<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kutal/</td>
<td>/kutil/</td>
</tr>
<tr>
<td>‘dog’</td>
<td>‘bitch’</td>
</tr>
<tr>
<td>/ghoRa/</td>
<td>/ghoRi/</td>
</tr>
<tr>
<td>‘horse’</td>
<td>‘mare’</td>
</tr>
<tr>
<td>/mor/</td>
<td>/morin/</td>
</tr>
<tr>
<td>‘peacock’</td>
<td>‘she hen’</td>
</tr>
<tr>
<td>/sämp/</td>
<td>/sämpin/</td>
</tr>
<tr>
<td>‘snake’</td>
<td>‘snake (fem.)’</td>
</tr>
</tbody>
</table>

For the inanimate nouns, the division is diminutive which is marked and unmarked un-diminutive. Examples:

| /kiRal/         | ‘worm’                    |
| /cirAïl/        | ‘scorpion’                |
| /urual/         | ‘owl’                     |
| /cilh/          | ‘eagle’                   |

Sometimes /-nAr/ - male, /-mada/-female precedes the noun if one is to be very particular about the sex e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nAr cirAïl/</td>
<td>/mada - cirAïl/</td>
</tr>
<tr>
<td>‘he bird’</td>
<td>‘she bird’</td>
</tr>
</tbody>
</table>

But, this is not a general process.
Inanimate

Following examples show differences in shape, size and volume of the object:
- big object
  - /oRa/ ‘big basket’
  - /baRchal/ ‘big spear’
  - /TukRal/ ‘big piece’
- small object
  - /oRi/oRia/ ‘small basket’
  - /bArchi/ ‘small spear’
  - /TukRi/ ‘small piece’

There are many nouns where shape and size is also not determined with the help of markers e.g.

- /gōph/ ‘moustache’
- /haR/ ‘bone’
- /pApAni/ ‘eye brow’
- /khet/ ‘field’
- /peR/ ‘tree’
- /phull/ ‘flower’

4.1.2.3 Case

Case is a grammatical category, which expresses relationship between a noun phrase and a verb phrase both on syntactic level and semantic level. On this criteria Magahi distinguishes following case relations:

6. Ablative (source, spatial, temporal, cause)  7. Goal (destination, direction, extent.)

Subjective - It relates the subject of the sentence to the entire predicate phrase and does not take any case marker examples :-

1. /banAr kudAit hel -
   monkey jump is
   ‘monkey jumps’
2. /kAllu bARhia Adimi hAthAn/
   Kallu good man is
   ‘Kallu is good man’.

3. /bhAuji sut – At halĩl/
   sister-in-law sleep was
   ‘sister-in-law was sleeping’

The surface subject may have many semantic functions. Some important ones are as follows:

*Agentive* – It is the volitional, animate instigator or executor of the action. Agentive case is realized only with action verbs only.

   /raja cor ke mAr lAn/
   ‘The king killed the thief’

   /babuji hAsua se ghas kAttA thin/
   fathersicklepp grass will cut
   ‘fatherwill cut grass with sickte’

   /slar phAl pAthAwAlAk/
   jackal fruit send + past
   ‘jackal sent (the) fruit’.

*Recipient agent* - In such cases the subject is the recipient of the action identified by the intransitive reflexive verbs. The agent may be animate or inanimate noun.

   /ravan muAl/ - ‘Ravan died’

   /juta TuT gel/ - ‘The shoe got broken’

Natural forces are realized as animate beings and function as agents –
Rain be-tense is ‘It rains’

wind house destroy + tense ‘The wind destroyed the house’.

In equational or existential sentences the verb expresses the qualities, attributes or natural properties of animate as well as inanimate nouns and these nouns are realized as surface subject.

‘The boy is wise’

‘(the) sword is blunt’

‘(the) moustache is black’.

‘Patna is a big city’

‘Winter is approaching’

In causative constructions there are two agent i.e. instigator and instigated. If the verb is transitive the executor takes / -sc/ postposition and if it is intransitive it does not
‘Father got the work done through the boy’

‘He was killed’

Executor - When the direct object is the executor of an action and the entire sentence expresses wish, request or instruction of the subject it takes /-ke/ post position

‘The juggler beat (with) stick the monkey to dance’.

‘Sister-in-law asked brother to come’.

Communicative –

With communicative verbs or with any verb with the construction \textit{vs+ho} the case marker of the direct object is /ke bare mel/ or only /kelor/sel

‘Sister spoke to (the) father’

‘(The) police was telling about the thieves’

Elsewhere the direct object is unmarked.

‘the grocer gave oil’
/dain bhut kheLAElAk/

‘The witch played (with) evil spirit’

/pAnDiT ji pothi bÃclAn/

‘The Pandit read (the) book’.

Locative - It denotes spatial orientation of the action. The Inessivelocation marker is /-me/ and Adhesive location marker is /-pAr/

/ghAr me/ - ‘in (the) house’
/dokan me/ - ‘in the shop’
/peR pAr/ - ‘on the tree’
/iskul Par/ - ‘at the school’

Besides post position /-me/ ‘in the house’

Inessives also marked by /-el/ which is perhaps a historical survival of Indo-Aryan case terminations. e.g.

/ghAr/ ‘in (the) house’
/gãwe/ ‘in (the) village’

Ablative - It indicates the source of an action. The source may be spatial, temporal or statal or causal. Spatial source take /-se/ post position and indicate the source of motion verbs.

/peRse/ ‘from tree’
/ghAr se/ ‘from house’
/pAtAna se/ ‘from Patna’

For interior source the post positions /mè -se/ or /c – se/ are used
For exterior source /pAr–se/is used.

/dokan - pAr – se/ ‘from (the) shop’

/chAtta pAr – se/ ‘from (the) roof’

Temporal or statal source is marked by /-se/

/dAs  bAje  se/ - ‘from 10 o’clock’

/choT  se  bAR/- ‘from small to big’

4.1.2.4 Post Position

Post Positions denote destination, direction, extent etc of a movement or communication verb. Post position /-kihā/, /kAnne/, /lAgge/, /bhire/ are used in case of destination.

/bhAuji   kihā/ - ‘to (the) sister-in-law’

/babuji   lAgge/ ‘to (the) father’

/bhAia  kAnne/- ‘to (the) brother’

/peR   bhire/ ‘to the tree’

Post position /tAk/ and /le/ denotes extent

/ghArtAk/ ‘up to the house’

/dhArAti se sArAg tAk/‘from earth to sky’

/gAya  se  gumo le/ ‘from Gaya to Gumo’.
Direction is denoted by /ke – or(e)/

\[\text{ghAr ke –or(e)}\] ‘towards house’

The extent of time or state is marked with \[-mē\]

\[\text{dAs din mē} \] ‘in ten days’
\[\text{pāe rupiya mē}\] ‘in five rupees’

Benefactive - The action of the verb indicates that it has been performed in the interest of another noun, animate or inanimate. The post positions which indicate this affair are /-lal/. /-lagil/ /-lel/ and /khattir/

\[\text{banAr la bhat}\] ‘rice for money’
\[\text{bhAuji lagi payel}\] ‘anklet for sis-in-law’
\[\text{kheti lel pAniwAt}\] ‘irrigation for farming’
\[\text{sute khatir khATiya}\] ‘cottage for sleeping’

Instrumental - It denotes the means of an action. The means must be an inanimate force or an object. It is marked by /-el/ or /-sel/. Marker /-el/ is confined to human body parts only.

\[\text{hath-e/-}\] ‘with hand’
\[\text{laThi se}\] ‘with the stick’
\[\text{churise/}\] ‘by means of knife’
\[\text{hĀsuase/}\] ‘with sickle’

Associative - It expresses accompaniment. The post position /ke-sAM-e/ is generally used.

\[\text{babuji kesAM-e nokArAwa gel/}\] ‘The servant went with father’.
\[\text{alu ke sAM-e piaj rop/}\] ‘Plant onion with potato’.
Strictly speaking it is not a case relation. The post position on the surface level relates two noun phrases. Nevertheless, it has been customary to include under case. The marker in Magahi is /ke/ which on semantic plane expresses human relationship, possession, belongingness or partitiveness etc. e.g.

/bhalu ke iyar banAr/ ‘bear’s friend monkey’
/Sita ke gAhAna/ ‘ornaments of Sita’
/ghAr ke duwar/ ‘door of the house’
/cardin ke jingi/ ‘life of four days’
/jaR ke kApARa/ ‘cloth for winter’

4.1.3 PRONOUN

Pronouns are noun substitutes and take number and case markers. Magahi pronouns are not distinguished for gender. There are five kinds of Pronouns in Magahi –

i) Personal

ii) Demonstrative

iii) Interrogative

iv) Reflexive

v) Indefinite

The Personal Pronoun – Magahi Personal Pronoun distinguishes three persons, two numbers and three way opposition of social status i.e. equal, honorific and non-honorific. The following is the chart of Personal Pronouns –

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Equal</th>
<th>honorific</th>
<th>non-honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>/hAm/</td>
<td>/hAmAni/</td>
<td>/mo/</td>
<td>/hAm/</td>
<td>/tohArA hAmrAni/</td>
</tr>
<tr>
<td>Second</td>
<td>/tũ,/</td>
<td>/tõ/</td>
<td>/tohAni/</td>
<td>/tohAmpne/</td>
<td>/tũ, tõ, tohAni/</td>
</tr>
<tr>
<td>Third</td>
<td>/se, u, tAuh/</td>
<td>/tin⁹/</td>
<td>/u/</td>
<td>/tin⁹</td>
<td>/u/</td>
</tr>
</tbody>
</table>
Thus, the Plural allomorphs are /Anil/ for first person and second person and /-inh/ for third person.

The Demonstrative - It denotes two kinds of spatial distance i.e. proximate and remote. There is no limit of remoteness.

<table>
<thead>
<tr>
<th></th>
<th>Proximate</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>/il/ ‘this’</td>
<td>/u/ ‘that, se, that’</td>
</tr>
<tr>
<td></td>
<td>/eh/ ‘this’</td>
<td>/oh/ ‘that, /tAun/ ‘that’</td>
</tr>
<tr>
<td></td>
<td>/je/ /Aun/ ‘who’</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>/inh/ ‘these’</td>
<td>/unh/ ‘those’</td>
</tr>
<tr>
<td></td>
<td>/jinh/ ‘who’</td>
<td>/tinh/ ‘who (remote)’</td>
</tr>
</tbody>
</table>

The interrogative Pronoun - These are of two types i.e. interrogating human nouns and interrogating an object or reason or manner of an action.

<table>
<thead>
<tr>
<th></th>
<th>Interrogating</th>
<th>Objects etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animate nouns</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>/ke, ko, kAun/</td>
<td>/ka, ki, kAĩoci, kAthi, kAise, kahe./</td>
</tr>
<tr>
<td></td>
<td>/kAkhAni, kAisAń/</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>/ke, kinh, kin’h kani/</td>
<td></td>
</tr>
</tbody>
</table>

The Reflexive Pronoun - Any pronoun can be made reflexive by suffixing /-Apne/ or /khud/.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>/Apne/ - ‘self’</td>
</tr>
<tr>
<td>Plural</td>
<td>/Apne-sAb/ - ‘selves’</td>
</tr>
</tbody>
</table>

The reflexive /khud/ does not have number distinction.

The Indefinite Pronoun - Indefinite Pronouns are keu, koi, kuch, je, and plural is formed by suffixing /sAb/ ‘or’

Case relations - Pronouns are the noun substitutes. So, any Pronoun can replace a noun Phrase in a sentence. So, all the case relations which have been established in case of noun are applicable to Pronouns also. Except subjective, Magahi Pronouns
sometimes add genitive /-Ar/ /ke/- and then the relevant post positions to express the particular case relation. Thus, the process is: PL.st + num + /-a/- + pp

Example:

/tu/ ‘you’ > /tora lagi/ ‘for you’
/hAm/ ‘us’ > /hAmanike-le/ ‘for us’.
/tu/ ‘you’ > /tohani se/ ‘from you (Pl.)’

4.1.4. ADJECTIVE

The adjectives in syntactic construction precede noun or Pronoun; and are inflected for number but not for Gender. The adjectives may be a base or derived. Process of compounding is also relevant. The adjectives take determiner or article /ka/ and /ki/ and numerals take /-go/ base adjective

/lal/ ‘red’
/piAr/ ‘yellow’
/thor/ ‘less’
/dher/ ‘much’
/tin/ ‘three’
/I/ ‘this’

Derived adjectives - Derivation is done by means of prefixation and suffixation. The common suffixes are /-ail/, /khan/, /s/, /Anill/, /-ahl/, /-sal/, /-il/ etc. The prefixes are /su/ and /ku/

/lAlai/ ‘redness’
/piArAh/ ‘yellow like’
/thor mAni/ ‘less like’
/Dherkhani/ ‘much in quantity’
/tin – go/ ‘only three’
/ku cal/ ‘bad behaviour’
/su-bhekh/ ‘beautiful’

Compounding - two adjectives form a sequence

/lal – piAr/ ‘state of anger’
red yellow
/tin - pac/ ‘state of indirect refusal’
/three - five/

/nik - jAbun / ‘Any how’
good bad

/thor - Dher / ‘something’
less much

On semantic level the following adjectives can be distinguished –

a) qualitative adjective - It denotes quality of an object
   /lal/ ‘red’
   /kAriya/ ‘black’
   /baur/ ‘bad’
   /ni/ ‘good’

b) Quantitative adjective - denotes quantity of an object
   /bAhut/ ‘many’
   /kAm/ ‘less’

Demonstrative adjective - on syntactic level demonstrative pronouns function as demonstrative adjective:

   /Aelimi/ ‘this man’
   /ghAr/ ‘that house’

Interrogative adjective - All the interrogative Pronouns function as interrogative adjective on syntactic level.

   /kAun  cij/ ‘what thing’
   /kAisAn  bAr/ ‘what type of groom’.

Definitive - All adjectives suffix /-ka/or/-ki/ as definite article. [The suffix /-ki/ may be taken as a diminutive marker but there is ample proof that at some stage in the history of Magahi, adjectives were inflected for gender.

   /kAriAka/ ‘The black one’
   /lal ka/ ‘the red one’
/pAhilka/ ‘the first one’
/nimAnki saree/ ‘the good saree’
/bAurAki beTi/ ‘the ugly daughter’
/pAhilki mehraru/ ‘the first wife’.

Number - Number is indicated by means of reduplication or by suffixing /sAb/.

/thor-thor bhat/ ‘less rice’
/bARhĩa bARhĩaam/ ‘good mangoes’
/nimAn kasAbh/ ‘the good ones’
/tisArkasAbh/ ‘the third ones’

4.1.5. NUMERALS

The Magahi numerals have been treated here as adjectives. The numeral system is of decimal type. The numerals have three categories: i) cardinals ii) ordinals and iii) fractional.

Cardinals - The basic cardinals are from one to ten hundred, thousand etc and correspond to other Indo-Aryan Languages.

/lek/ ‘one’
/duil/ ‘two’
/tinl/ ‘three’
/car(s)/ ‘four’
/pāe(s)/ ‘five’
/chAol/ ‘six’
/satl/ ‘seven’
/aThl/ ‘eight’
/nAol/ ‘nine’
/dAsl/ ‘ten’
/sAel/ ‘hundred’
/lhAgarl/ ‘thousand’
/lakhfl/ ‘lacs’
/lkAroRl/ ‘crore’
Other numerals are derived cardinals. Derivation is done by compounding of which the second member is a decade and the first member is also the corresponding derivative form from 1 to 8. The numerals nineteen, twenty-nine etc are also compounds but the compounding in the first case is addition, and in the second case it is subtraction. The numeral completing each decade is a multiplication. All these processes are explained below -

Addition

/EgarAh/  10+1  
/pAchis/  20+5  
/sAetalis/  40+7  
/AnthawAn/  50+8  
/ninanbe/  90+9

Subtraction

/onAis/  20-1  
/untis/  30-1  
/uncas/  50-1  
/unlonAsi/  80-1

Multiplication

/bris/  10X2  
/itis/  10X3  
/nAbbe/  9X10

Ordinals - These are derived from cardinals which explain folds, multiplications etc. The numeral one takes /-lal/, two and three /-ral/, four /-thal/ and from five onwards /-wāl/ express specification. For expressing folds /-tAhl/ or /-bhāj/ is suffixed and for multiplication /-gunal/ is suffixed to the cardinals. Examples are:

Specification :-

/pAhila/  ‘first’  
/dosArAl/  ‘second’  
/cAuthal/  ‘fourth’  
/pĀcwāl/  ‘fifth’
folds
/du-tAh/ \( \text{‘two fold’} \)
/cAubhāj/ \( \text{‘four fold’} \)

Multiplication - Cardinal + ‘guna/gina’ Examples
/dukina / dogunal \( \text{‘twice’} \)
/t egunal \( \text{‘thrice’} \)
/cAogunal \( \text{‘four times’} \)

Fractions - Fractions are expressed in quarter, half and three fourth. For the numeral one fractions are
/sAwa/ \( \text{‘one and quarter’} \)
/deRh/ \( \text{‘one and half’} \)
/pane \( \text{‘three fourth’} \)

Above one the fractions /sAwal, /saRhe/ and /pAone/ compound with the numerals
/sAwa du/ \( \text{‘two and quarter’} \)
/sAwadAs/ \( \text{‘ten and quarter’} \)
/saRhetin/ \( \text{‘three and half’} \)

4.1.6. CLASSIFIERS

Classifiers /-go/, and its variant /-goTa/ and /-jAnl/, /jAna/ are suffixed to the numerals to express specification. Classifiers /-go/ and /-gota/ can be used with the numeral preceding any class of noun but /jana/ or /jAnl/ is used only when the numeral precedes human nouns.

Examples :
/tingoam / \( \text{‘three mangoes’} \)
/pacgoTahArinajhund/ \( \text{‘five herds of deers’} \)
/dugoAelimi/ \( \text{‘two men’} \)
/e(k)go mehraru/ \( \text{‘one lady’} \)
/tinjAnlog/ \( \text{‘three people’} \)
/satjAnmAjural/ \( \text{‘seven workers’} \)

but it can never be
/sat jAn aml/ ‘seven mango’

with nouns expressing human females /-jan/ is also used, which indicates lost gender distinction in adjectives.

/carjani lArk/ ‘four girls’
/tin janibuRhis/ ‘three old ladies’

Degree of comparison - The particle of comparison is /-sel/ suffixed to the noun when the subject is being compared with another noun. Examples:

/lal se bARhia pĩAr/ ‘yellow better than red’
/goR se sunnAr hath/ ‘hand more beautiful than leg’
/adimi se imandar kukur/ ‘dog more honest than man’
/chũchi se bhAl jhumkal/ ‘earring better than nose ring’.

The comparison which gives English meaning ‘at the most’ or ‘at least’ is expressed by repeating the adjective marked with the suffix /-sel/

/bARiã se bARiã/ ‘better than / best’
/ljAbun se jAbun/ ‘worse than / worst’

When the noun compared with is not present in the sentence, the form /-sel/ is dropped and emphatic /-e/ is added to the adjective; which gives the sense “compared” with.

/bARhiel/ ‘when compared’
/nimAneel/ ‘better when compared’
/thoreel/ ‘less when compared’
/tineel/ ‘only three’

In such cases, the comparison expresses the sense of ‘inferior to’ or equal to’ only. The superlative degree is expressed by the form /-sAb–se/ which precedes the adjective
Relative adjective - At the phrase level (Adjectival) the verb stem with /-Ar…/ or …At/ suffixation, when precedes the noun phrase, behaves like adjective, and may be called verbal adjective or simply adjectival. Examples:

/pARhAr chAuRi/ ‘reading girl i.e. the girl who reads’
/sutAt bahA/ ‘sleeping monkey i.e. the monkey who sleeps’.
/biahAl lARiki/ ‘married girl i.e. The girl who is married’

4.2. VERB MORPHOLOGY

4.2.1. VERB

A verb can be defined as a word, which fulfills the following criteria

i) A word which takes tense, aspect and mood markers.

ii) A word which takes number marker

iii) A word which expresses the status of the subject or the patient; Even when the patient or the object is not present at the surface level the marker attached to the verb stem will indicate the presence of the object or subject and its social status.

iv) A word which takes person marker.

v) A word which is preceded by an infinitive in a sentence

vi) A word which takes gender marker (only in the 2nd and 3rd person.) Status marker is the striking characteristic of Magahi verb system. Examples:

a) When the status of subject and object is equal
1. /lAllu  hAmmAr  mArAd  bAntAh/
lallu  I + genitive  husband  make+tense+object marker
‘Lallu will become my husband’.

2. When the status of subject is superior
/lAllu hAmmAr mArAd bAntA/
‘Lallu will become my husband’.

3. When the status of subject is inferior to object
/lAllu hAmmAr mArAd bAnAt/
‘Lallu will become my husband’.

Generally, there are the divisions of only three way social status, but when the referent is second person, a four way status distinction is noticed.

4. /hAm tora bhai  se bheT  /kArbAwA/
I  your  brother  pp  see  v+tense+obj status
‘I shall see your brother–(when the object is in the 2nd p./Equal status’

5. /hAm tora bhai  se bheT  kArAm/
‘I shall see your brother (General statement)’

6. /hAm tora bhai  se bheT  kArbAul/
‘I shall see your brother’
(inferior status of the object in the 2nd person.)

7. /hAm tora bhai  se bheT  kArbAhu /
‘I shall meet your brother’ (The object is in the second person and the status is less than inferior i.e. contempt.)

8. /u  milAlsi /millAk – Ai /
‘He met (inferior)’
9. /u milAlA – wal/ ‘He met’ - (equal status)
10. /u milAlAn / ‘He met (Superior grade I)’
11. /u milAlA – thun/ ‘He met (Superior grade-II)’

(Here, on surface level second person pronoun – tora – you is not present, but is indicated by the markers /-Ai, /-Aw/ /-An/ and /-thun/ in the verb.) With this preliminary remark about the Magahi verb which presents rather a complicated system to be followed later on, the present section deals with stem formation, semantic classes and other aspects.

Complex verbs - There are some verb roots which function as operator verb and occur with root – verb or noun to form the complex verbs. The Complex verbs behave as a unit and it is the most productive process in the Language. Those operator verb roots are - /-jall, /-del, /kAr/, /-ho/, /-le/, /-pAr/, /-joh/, /-kaRh/, /-pAr/ etc. Examples

i) Verb + operator

/khalel / ‘to eat’
/sut - pArAl / ‘to lie down’
/gin - del - ‘to count down’
/kha - ghall ‘to eat up’
/mAr - gell ‘to die’
/le - lel / ‘to take up’

ii) Noun + operator

/bat kAel / ‘to talk about’
/gil kaRhAl / ‘to start singing’
/peRa johAl/ ‘to wait’
/gari del / ‘to abuse’
/ses hoel/ ‘to end’
4.2.1.1. FINITE VERB

Tense

In Magahi, Tense is two-term, future and non-future. The non-future can be divided into two categories. The marked category is the past tense and the unmarked is the non-past or simple present. Actually, in Magahi, there is no simple present, if we ignore the constructions in which stative verbs are present. Such sentences are mostly equational sentences.

1. /hAm sunnAr hil/ ‘I am beautiful’
2. /itu sunnAr hel-/ ‘you are beautiful’
3. /itu sunnAr hAkal/ ‘you(hon)arebeautiful’
4. /lu sunnAr he l/ ‘he is beautiful’
5. /se sunnAr hath/ ‘he(hon)isbeautiful’
6. /se-sAb sunnAr – hAm/ ‘they are beautiful’
7. /se sAb sunnAr hathin/ ‘they (hon) are beautiful’

The past tense is marked by verb ‘to be’ /v,ho+Al/ and future by { -b} in second and 1st person and by s-At in third person. The main verb precedes the auxiliary verb /hol/ in non-future construction and –adds either /At/or/Al/ adjectivals.

Examples of present tense have been given above

Past tense
1. / u gel/ ‘he went (general statement singular)’
2. /ugelAm / ‘they went (general statement plural)’
3. /lu gelA(h)ul/ ‘he went (inferior) 2nd p. referent’
4. /lu gelAwA/ ‘he went (equal) Equal 2nd P. referent’
5. /u gelthin/ ‘he went (superior)’
6. / u gela hun / ‘he went (neither of the above three but near to superior i.e. neutral) referent’

Future
7. /hAm dekhAm/b/‘I shall see’
8. /itu dekhAbA/ ‘you shall see (hon)’
9. /itu dekhnbel/ ‘you shall see (non-hon)’
10. /lu dekhAt/ ‘he will see (singular)’
11. /lu dekhtAil/ ‘he will see (singular)’
12. /se dekhi/ ‘he will see (singular)’
13. /u dekhAtAn/ ‘he will see (singular) (Hon.sing.)’
14. /u dekhAtAthin/ ‘he will see (superior)’
15. /u u dekhAbAhun/ ‘he will see (equal)’
16. /u dekhbAwA/(equal)’

Aspect

It denotes the temporal contour of time – In Magahi, it has six-way opposition

Habitual aspect - It is realized in non-future constructions only and is marked by the auxiliary  ho + tense + aspect + number + person marker.

1. /pani AhAhAi/ ‘the water flows (nature)’
2. /u gawa hAi/ ‘he sings (habit)’
3. /pani bAhAi hAl/ ‘water flowed (nature)’
4. /u gawAi hAl/ ‘he sang’
5. /laika khelAi hAthin/ ‘boys play’

Iterative aspect - It expresses repeated action. It is realized in all the tenses. The main verb adds /-e/ and the operator verb /-jal /-rAh/ before adding tense and other markers – Vs + e + {-ja } + tense person -rAh aspect + number/mood/status/gender

1. /hAm okAra marte jat hi / ‘I went on beating him repeatedly’
2. /hAm okAra marte gelA/ ‘I went on beating him repeatedly’
3. /hAm okAra marte jaem/ ‘I shall go on beating him repeatedly’
4. /tu pARhAbe rAhA hAkA ‘you often read’
5. /se pAtna jate rAhA hAtA thin/ ‘he often went to Patna’
6. /banAr cicia te rAhAtAil/ ‘The monkey will often make noise’

The example No.4 and 6 may raise the doubt as to these sentences give a sense of habit as indicated by the verb. In fact it may be argued that habitual and iterative co-occur together in the above-mentioned scheme of construction in future tense.
Immediate aspect - This aspect denotes the immediate occurrence of the action or the imminent action. It occurs in all the tenses. The verb in non-future adds /-te/ and in future /-be/ and the operator verb /-kAr/ follows: -

Vs + {-te} ± {ho} + tense etc.
1. /bekar bhalu bhagte hAi/ ‘The bear is running away (immediately)’
2. /rogi mArte hAi/ ‘The patient was dying (immediately)’
3. /lu pARhAbe k karat/ ‘He will study (immediately)’

Durative aspect - It denotes the action which is in progress. Grierson has failed to make any distinction between durative and habitual. In fact in day to day speech the distinction seems to be very limited but nevertheless it does exist. The verb stem in case of durative adds /-At/ whereas it adds /…/ in case of habitual.

1. /mAchAri pani mé pAirAt hAi/ ‘The fish is swimming in water’
2. /isiar hūwait hAi/ ‘The jackal is howling’
3. /hAmcor ke dekhaIt hAlũ/ ‘I was seeing the thief’
4. /bi lai kudAit hAl/ ‘The cat was jumping’
5. /babuji kam kAr rAhal hoetAn/ ‘father will be doing work’.

Perfective aspect -This aspect marks the completion of an event. The verb stem adds operator verbs and /-el/ and add /-ho/ with tense markers.
Vs + { ja } + ho + tense etc
de +Al + ho + tense etc

1. /lARika kha lele hAi/ ‘The boy has eaten’
2. /lokAr kam bhAgel hAi/ ‘His work has been done’
3. /cor mal cora ke bhag gel hAlũ/ ‘The thief had run away stealing the thing(s)’
4. /hAmAni u log se piThiawAl gel hAlũ/ ‘We had been chased by them’.

Mood

It expresses different degree of reality or desirability of an event or action. In other words the attitude of the speaker or his own mannerism towards what he is saying in terms of
obligation, necessity, contingency and desirability is reflected by the action of the verb with the modal markers. A Magahi verb can be marked for following moods.

Obligation - The verb adds /e- {ke} with the verb stem and the verb root /-cah/-want  \( la + e - \{ke\} -cah + \text{[tense aspect]} \ la \)

1. /lokAra pARhelacahi / ‘He should read’
2. /Apne suteke cahAt hAhu / ‘you need to sleep’
3. /lu log mehrArua se pan kine lacahAt hakin/ ‘They want to buy beatle from that lady’.

If the obligation is of very high degree the verb adds /-hl instead of /-e/

4. /lmukhia ke awAhi kecah/ ‘The Mukhia must come’.
5. /hAmra pAisa debAhi ke cahi/ ‘I must pay money’

In past and future tense the structure would be
\[ Vs + hi + \{ -ke \} + \{ ho \} + \text{[tense } pAr \text{ aspect]} \]

6. /lmAntrigi ke bhasAn debAhila holl/ ‘The minister had to deliver speech’
7. /lnac ke nachila pARtAil/ ‘The dancer must dance’
8. /lmAjura ke ropmkArhila hotAil/ ‘The labourer must transplant’.

The probability mood - It expresses doubt or uncertainties. In none future it is marked by /-sAk/ and in future verb stem takes. /-Al – hol/

i) \( v + sAka + ho+ \) [num. Per. status]
ii) \( v + ho + At \)
iii) \( Ak \)

1. /hAm jasAkA hi/‘I may go’
2. /lu kAr sAka hAl/- ‘He could do’
3. /lu gel hotAil/- ‘He might have gone’
4. /luh kAr pARh lel howAl bheI holta thin/ ‘His reading might have been done’.
The intentive mood - expresses wish or desire and it has two categories:  
   i) Pure intentive  
   ii) conditional intentive

Pure intentive - The structure is \( vs + Al + cah + At + ho + \) [tense asp.]

1. /u pARhAl cah he /  
   ‘He desires to read’

2. /mehraru pani bhArAl cahAt hAl/  ‘The lady wanted to fill in (fetch from the well water)

3. /cor bhag gel cAhtAl/  
   ‘The thief will desire to escape’.

Conditional intentive

4. /hAm pARhitõ / (on the condition)  I wish to read
5. /u log sutAi lathin/ (on the condition) ‘(I wish) they would sleep’

The conditional intentive of adds - /jAdi/ or/ AgAr/ in the beginning of the sentence, it becomes pure conditional mood.

6. /jAdi u dekhAit/ ‘if he sees’
7. /AgAr hAmari pARhAT t/  ‘If we studied’.
8. /jAdi kAllu AetAn/  ‘If Kallu (will) come’.

Imperative mood - It expresses command and request with humility; depending on the into national variation of the sentence. The construction is:

\( vs + \{ de \} + imp \)

The imperative is of two types 1) instant 2) future

Instant
1. /kITaB pArhA/ ‘(you) read the book (command)’
2. /Apne sutAul/ ‘you sleep (request)’

Future imperative \( vs + \) operator + [tense, number, person, status]

1. /kAm kArde bAhǐ ‘(you) will do the works (order)’
Precative mood - It occurs only in future tense, which gives the sense of remoteness and is very near to future imperative in sense.

1. /lu dekhtAi/ ‘He will see (after request)’
2. /tũ dekhihA/ ‘you will see (order or request)’
3. /dekhA baḥũ/ ‘you will see (request)’

Optative mood - It expresses blessing or curse. The structure is \(_{vs} + _{ja}\)

\(+/ũ pARh_{ja} /\) ‘May you read’
\(lokAr_{bhala ho ja}/\) ‘May he be happy’

The Permissive mood

The structure is - \(_{vs} + _{e} + _{de}\)

1. /pARhedA/ ‘let (someone) read’
2. /mAiya ke awedA/ ‘let mother come’
3. /unka sute dAhun/ ‘let him sleep’

The mood of capability is marked by adding either /sAk/le/ or /l-pal/ to the verb stem.

1. /pARh sAkA hAll/ ‘can read’
2. /hAm kAr paeml/ ‘I can do’
3. /Apne TahAl lem/ ‘you can walk’

**4.2.1.2 NON-FINITE VERBS**

**INFINITIVE**

Infinitive is formed by adding the marker/-Al/ with the verbal base in Magadhi. e.g.

\(ja - Al > jaAl\) ‘to go’
\(kha - Ae > khaAl\) ‘to eat’
PARTICIPLE

Present participle

Present participle is formed by adding the marker {-hA} to the verb base.

\[ \text{dikh} - hA \rightarrow \text{dikhAhA} \] ‘seen’

\[ \text{cAl} - hA \rightarrow \text{cAlAhA} \] ‘gone’

Past participle

Past participle is formed by adding the marker {-Al} to the verb base.

\[ \text{cAl} - \text{gel} \rightarrow \text{cAlgel} \] ‘went’

\[ \text{bAis} - \text{gel} \rightarrow \text{bAisgel} \] ‘sat’

The Verbal Noun/Gerund

The gerund are formed by adding /-Na/ to the verbal roots. When verbs are used as nouns they are called gerunds. The Examples are as follows:-

\[ /\text{douRNa} \swa sthla \text{ Accha hai} \] ‘Running is good for health’

\[ /\text{piNa} \swa sthla \text{ buRa hai} \] ‘Drinking is bad for health’

4.2.1.3 CAUSATIVE VERB

All types of verbs in Magahi can take causative markers. Only the reflexives undergo the process of transitivization first, and then add causative markers. The causativation has two phases i.e. in the first phase the verb adds /-al/ and in the second phase /-wA/ intervenes in between /-al/ and /-Al/ before /-waw/ is added. Semantically, in the first causative the agent and the direct object are present where as with second causative agent or the subject instigator and the direct object acts as the instigated agent.

The structure is:

i) /verb root + a(w) ±Al/

ii)/verb root + A + waw ±Al/

iii)/endines root – i +a (w) ±Al/
Transitive verbs

<table>
<thead>
<tr>
<th>Verbal root</th>
<th>1st causative</th>
<th>2nd causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khod/ ‘to dig’</td>
<td>/khod – aw/ ‘to cause to dig’</td>
<td>/khodA-waw/ ‘to instigate some one to dig’</td>
</tr>
<tr>
<td>/kha/ ‘to eat’</td>
<td>/khil/ /a(w)/ ‘to feed’</td>
<td></td>
</tr>
<tr>
<td>/khi (l) A waw/</td>
<td>‘to make someone to eat’</td>
<td></td>
</tr>
<tr>
<td>/dekh/ ‘to see’</td>
<td>/dekhA(w)/ ‘to show’</td>
<td></td>
</tr>
<tr>
<td>/dekhAwaw/</td>
<td>‘to cause someone to see’</td>
<td></td>
</tr>
<tr>
<td>/de/ ‘to give’</td>
<td>/dia(w)/ ‘to cause someone to give’</td>
<td></td>
</tr>
<tr>
<td>/diA waw/</td>
<td>‘to instigate someone to give’</td>
<td></td>
</tr>
<tr>
<td>/sut/ ‘to sleep’</td>
<td>/uta(w)/ ‘to cause someone to sleep’</td>
<td></td>
</tr>
<tr>
<td>/sut A waw/</td>
<td>‘to ask someone to make someone sleep’</td>
<td></td>
</tr>
</tbody>
</table>

In causative constructions there are two agent i.e. instigator and instigated which is the real executor and instigated which is the real executor of the action. If the verb is transitive the executor takes /sc/ postposition and if it is intransitive it does not

/babuji lARika se kam kArAelAn/ ‘Father got the work done through the boy’.

/lt marA gell/ ‘He was killed’

Executor - When the direct object is the executor of an action and the entire sentence expresses wish, request or instruction of the subject it takes

/-ke/ post position

/mAdari bAnAr wa ke nace la chArl mArIAlk/
4.2.1.5 NEGATIVE VERB

Negative is expressed in two ways i.e. by means of free forms which are /nAl, /mAt/ and /jAn/ and by means of bound forms which are /la/, /An/, /be/, /bAdl, /ni-/and /kul/. The free forms are neither the part of NP nor are attached to Vp. Allomorph /nAl/ negates all the sentences except the sentences in imperative mood, where as /mAt/ and /jAn/ negate imperative sentences. Bound negative allomorphs are attached to the NP of the predicate phrase.

Structure - i) NP + neg + vp    ii) NP + VP [Neg + NP + V+tense Num]

Examples
1. /u hAmAri duno ke nA dekh sAkA he/
   he we two to not see can is
   ‘He cannot see both of us’.

2. /lokAr pAtta hel/
   his trace is
   ‘He is traceable’

Sentence No.2 can have negative in the following two ways:

2a. /lokAr pAtta nA he/
    His trace not is

2b. /u ni pAtta hel/
    He not trace is
    ‘He is untraceable’.

Sentence 2b, expresses negation by means of bound form /nil/ what is noticeable that NP /lokAr/ changes to /ul/ in sentence 2b. The grammatical categories in both the sentences are as follows –

2a. /lokAr/ attribute to the noun
    /pAtta/ subject

2b. /lokAr u/ subject

ni – pAtta – attributive NP, attached to the verb – he. This is, generally the transformation pattern in case of such sentences.
4.2.1.6 COMPOUND VERB

The process of compounding is similar as that of complex verbs. The only difference is the semantic purpose, which is conveyed by the compound verbs. Semantically, such verbs express different meaning from the constituents. The structure of the compound verbs is as follows:

i) Noun + verb

ii) Noun + Noun + suffix + verb

iii) Verb + suffix + verb + suffix

Examples:

/ʔkwærbhɛtɛll/ ‘to embrace’
The arms to meet

/hɑθhɔrjɔ  kɛl/ ‘to request’
folding hand do

/lat  marAr/ ‘to insult’
leg beat

/kirta  khaɛl/ ‘to promise’
dead eat

/hath  goR  pArAr/ ‘to beg for’
Hand leg fall

/kAɛl  dhaɛl/ ‘to perform’
do keep

/kAhAl  sunAr/ ‘to advice’
say        listen
/bhuAl  bhATAI/  ‘unknown’
forget       lose

Verbs are also derived from other form classes by means of suffixation

Examples:

From nouns

Structure                     N + \{ ia \} ±Al
Noun                          verb
/pith/                        ‘back’   /piThiaw\Al/  ‘to chase’
/pAsinaI/                     ‘sweat’  /pAsinael/  ‘to sweat’
/hath/                        ‘hand’   /h\Athiaw\Al/  ‘to grab’
/jAmhali/                     ‘yawning’  /jAmh\et/  ‘to yawn’
/phuli/                       ‘flower’  /phulael/  ‘to blook’

From adjectives

Structure                  adj + a + el
Adjective                  verb
/lalI/ -                   ‘red’   /lAl\a –el/  ‘to be read’
/adhIa/                    ‘half’  /Adhiael/  ‘to be half’
/cakarI/                   ‘flat’  /cAkArael/  ‘flattened’
/saThI/                    ‘sixty’  /saThiael/  ‘to be of sixty years, to be a
                              fool’

From adverbs

Structure  adv+a+el
4.2.1.7 PASSIVE FORMATION

All the active declarative sentences can be transformed into Passive. The structure is as follows:

NP + {ra, ke} ± se+ VP[+obj1 + ke ± obj2 + vs + affix ± {ja, ho, bhA } + affix]

Examples -

1. /okAre bhukh lAg + Ai/Passive
   his hunger get + tense
   ‘Hunger will be got by / to him’
   1a. /ubhukha jaitAll - ‘He will get hungry’

2. /phul sAbh ujAra-el hAi1 - Passive
   flowers whitened are - ‘The flowers are whitened’
   2a. /phul sAbh ujAr hAi1 - Active
   ‘The Flowers are white’

3. /tora Aur tora bhai se hAmmArel mel ho -tAi/
   your and your brother with mine meeting be+tense
   ‘(There) will be my meeting with you and your brother’ – Passive
   3a. /hAm tora Aur tora bhai se milAm/
   ‘I shall meet you and your brother (Active)’

4. /hAm okAre mArAll Active
   I him beat + tense ‘I beat him’
   4a. /u hAmAra se marAl gel/
   He me by beat+Aff V+tense
   ‘He was beaten by me’ Passive

5. /i kam kAel gel/ this work do + tense etc. (passive) ‘This work was done’.
   5a. /(kehu) I kam kAel Ak / kAel An/
      (someone) this work + do +tense etc. ‘Someone did this work’
Sometimes verb stem does not add operator verbs. /jal/, /holor/bhA/ i.e.

6. /hAm bhukhaelil
   I hunger + get + tense etc (passive)
   ‘Hunger was gotten by me’ (I got hungry)

6a. /hAmAra bhuk  lAgAl - (Active)
   To me hunger + struck
   ‘Hunger struck me’
   (I got hungry)

4.2.1.4 AUXILIARY VERBS

Auxiliary verbs modify the action of the main Verbs. The auxiliary verbs generally follow the main verbs and denote action, time etc.

There are two sets of auxiliary verbs inflected for number, gender. They are

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.Sg.</td>
<td>h-a: ‘is’</td>
<td>th-a: ‘was’</td>
</tr>
<tr>
<td>Fem.Sg.</td>
<td>h-i: ‘is’</td>
<td>th-i: ‘was’</td>
</tr>
</tbody>
</table>

In English, auxiliary verbs occur before the main verbs, but in Indian Languages they follow the main verbs. Therefore, they are the subsidiary verbs (also called helping verbs).

Ex.

/imEe ja (main verb) sAkta (aux.)/ ‘I can go’, /u kAr (main verb) sAkta (aux.)/ ‘he can do’ etc.

4.2.1.8 TRANSITIVITY

Transitivity is a verbal property. The verbs having transitivity are /+tran/ and verbs not having transitivity are /-tran/. Transitivity depends on whether the verb is taking any object or not. If the verb takes an object it is transitive verb, while absence of an object makes the verb intransitive.

Therefore, [+tran] - +V - [+NP]
[-tran] - +V - [-NP]

Transitive verbs available in this dialect are - /ja/ ‘to go’, /kha/ ‘to eat,’ /dekh/ ‘to see’ etc. and the intransitive verbs are /mAr/ ‘to die’, /has/ ‘to laugh’ etc.
4.2.2. **ADVERB**

Adverbs in Magahi generally precede the verb and modify the action in terms of obligation desirability or the spatial location of the action. The adverbs may be base adverbs or derived adverbs. The base adverbs are roots where as derived adverbs are formed from other word classes by means of suffixation.

Base adverbs

/dur/ ‘away’
/upA‘up’
/bahArl/ ‘outside’
/AkAAni / ‘now’
/KakhAAni‘when’
/AgAr/ ‘if’
/agar/ ‘but’
/dhiml/ ‘slow’

Derived adverbs: In Magahi, derived and verbs are generally formed by suffixing post positions. e.g.

/gate – sel/ ‘slowly’
/nimAn – sel/ ‘in orderly way’
/dekh-e mel/ ‘in looking at’
/khAe la-sel/ ‘by eating’
/pARAt ke/ ‘while reading’
/sAste  mel/ ‘cheaply’

Thus, adverbs can be derived from nouns, adjectives or verbs. A few more examples

**Adjective**

/sAphai sel/ ‘cleanly’
/bhAlmAsAhAti sel/ ‘honestly’
/gatesel/ ‘slowly’

**Verb**

/khatke/ ‘while eating’
There are many echo words which are re-duplicated and function as adverbs e.g.

/sAn – sAn/ ‘The manner of blowing wind’
/icAt – cAt/ ‘The manner in which the snake moves’

Order -Generally the adverbs precede verb, but the adverb of time which qualify a whole clause may begin the sentence ven. The adverb of time and interrogative manner adverbs generally begin the sentence e.g.

1. /Aj pani pARtAi/ ‘It will rain today’
2. /ka + ũ kAthe AebA/ ‘would you come tomorrow’
3. /kalhe ka tu AebA/ ‘would you come tomorrow’

But if the adverb /kal/ is put before the verb the message of the sentence will change because it will qualify only verb and not the whole clause. The emphasizing particle /-e/ is added to any adverb which places extra emphasis

/lpATAna nAgicehAil/ ‘Patna is near (with emphasis that it is not far away)’.
/lpani aje pARAtAi/ ‘It will rain only today’.

4.2.3 PARTICLE / CLITIC

The particles, which actually do not fit the morphological scheme of any form class and the onomato poeie and echo words, may be treated as functional words. These are:

The Conjectives - Conjunctions or relatives are as follows:

- nur - It conjoins two phrases or two clauses –
  /bhalu Aur banArl/ ‘bear and monkey’
  /hAriAr bena Aur juR bAtas/ ‘green fan and cold breeze’
cāhe- It also joins two phrases or clauses and expresses choice. It precedes the clauses or phrases each time.

/\cahe l cahe u/ ‘either this or that’
\gArAm cahe nAram/ ‘(either) hot or cold/soft’.
/\na/ - ‘It gives the sense of none’ - /\na nimAn na baur/ ‘Neither good nor bad’

Negative - On sentence level, negative neither belongs to Noun phrase, nor to predicate phrase. Generally in the sentence it precedes the verb but it may precede the entire verb phrase or sometimes may follow the verb phrase without bringing about any change in the message conveyed. The negative particle /-nA/ marks negative in all types of sentences accept imperative mood where /\mAt/ or /\jAn/ is the negative marker examples

1. /\u koi Adinu se nA bol sAkehe/ ‘He cannot speak with any man’
2. /\kam khAtAm bhel nAil/ ‘The work is not finished’.
3. /\u pARhTAn nA/ ‘He won’t read’.
4. /\kam mAt kArA/ ‘Do not do the work’
5. /\mAt ja uhā/ ‘do not go there’
6. /\tũ hAmmAr kam kArihAmAt/ ‘you (will) not do my work’

The Additive -The additive particle giving the sense of “also” inclusiveness/-ol which is added to the substantives. The order is
Substantive + definite Art + {number, Gender, Person} + o

/\hAmAhiio/ ‘we also’
/\Al-k – o/ ‘red also’
/\be + iyo/ ‘The girl also’
/\be + ijAwo/ ‘The girls also’

The emphatic - The emphatic or particle for specification is -/el for nouns and adjectives and adverbs and /-hil/ for first and second person pronoun and /\he/ for third person pronoun. The order is the same as that of additive. Examples

/\te\le-i/ ‘only the oil man’
/\piAr-e i/ ‘only the yellow one’
/upAr-e/ ‘only above’

/hAmhi/ ‘only I’

/tuhi/ ‘only you’

/uhe/ ‘only he’

but with /se/ ‘he’, it is /sehi/ ‘only he’

When added to the verb stem it gives the sense of instantiveness of the action exclusive of anything else. It has been dealt with adequately in the section on verb morphology, yet a few examples to show the specifically of the action are cited as under –

/pARht-e/ ‘only reading’

/sutAl-e/ ‘only sleeping’

/bAiThAl – e/ ‘only sitting’

/rowst – e/ ‘only weeping’

/gawAt – e/ ‘only singing’

4.2.4 ECHO WORDS / REDUPLICATION

A few examples are given below

/chi-chi/ ‘phie-phie’

/dur-dur/ ‘be away (contempt)’

/Ae hae/ ‘in sense of making fun’

/re, Aho, Are, Aji/ ‘All addressing words’
5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural Languages. The syntax also establishes the rules governing the order of combining the words-phrases to form sentences in a Language. The word order of Magadhi/Magahi is SOV.

A sentence can be defined as a minimum construction in which at least there would be one clause. The clause construction pre-requires a phrasal construction. The order of the sentence is a nominal phrase in which the attributes to the phrase will precede the noun, if the construction is endocentric or would follow the noun in case the phrase is exocentric construction. The clause consists of at least one finite verb and may stand alone as a sentence.

5.1 ORDER OF WORDS IN SENTENCES

The order of the constituents is as follows

1st Sentence
Nominal phrase Attributes Noun Adjective
Noun stem determinor - Noun + pp object
Genitival subject Adverbial Co-ordinating

2nd Sentence
Predicate phrase
Noun Phrase Attribute Verb Phrase
Adverbial Verb Attribute vst operatorho

The Magahi is a verb final Language at the surface level and the simplest order is - Subject + Object + case relations + verb

Phrase level constructions
Noun Phrase - The noun phrase may be of following types –
The attributive Noun phrase - It is built up of a head noun and one or more attributes that precede or follow the head noun.

Example:

Adjective + Noun
/sunnAr dulAhin/ ‘beautiful bridegroom’
/piAr Aur pAkkAl am/ ‘yellow and ripened mango’

Adjectival + Noun
/TuTAI hath/ ‘broken hand’
/dAhkAt kArej/ ‘burning heart’
/dhAurAt siar/ ‘running jackal’

Demonstrative + Noun
/chÃuRil/ ‘this girl’
/u bhAhsia/ ‘that buffalo’

Numeral + Noun
/tin go kukuR/ ‘three dogs’
/sat jana chor/ ‘seven thieves’

Numeral may follow the noun also
/hAmAri tinol/ ‘we three’
/u duno/ ‘they two’

The adjective of quantity may also either precede or follow the head noun

/dher kitabl/ ‘many book(s)’
/bAhut am/ ‘many mango(es)’
/tAni se dal/ ‘a little pulse’

But when emphasis is on quantity the adjective may follow the noun
The Adverbial attribute

/ghAr se bhagAl mehAri/
house from runaway lady
‘The lady gone away from house’

/du rupia me kinAl rumal/
‘Handkerchief purchased for rupees two’

Such constructions theoretically may be of any length. So the structure may be ±Attribute + Noun + pp ± Attribute ± + Noun

/sunner dulahin ke ghAr ke lAurise bAtiawAt mArAda/
‘The man talking with the maid servant of the house of the beautiful bride’.

Co-ordinate Noun Phrase

Co-ordinate Noun Phrase is built up of two or more head nouns with or without the attributes. Thus, a single noun and an attributive Noun Phrase or twi attributive noun phrases may form a co-ordinate new phrase linked up by a co-ordinative connector which may be either a conjunctive /Aur/ - ‘and’ or a disjunctive /cahe–‘or’ or /-na – tA/ - ‘or’. Thus the order may be ±attributive Noun phrase + Noun + {connective, disjunctive} ± attributive Noun phrase + Noun. Example

1. /kukurAwa Aur bilAial/ ‘The dog and the cat’
2. /ego mehraru Aur okAr beTi/‘one lady and her daughter’
3. /dhAhAl mAkan ke TutAl kewaR pAr bAiThAl buRh sadhu Aur okAr dubAr patAr gor cela/
   ‘An old saint sitting at the broken door of an old half damaged house and his lean and thin fair disciple’.
Opposition Noun phrase

Opposition Noun phrases are composed of two nouns or attributive noun phrases and are called equational phrases. These are attributive in nature.

1. /hAm Ani mAgAhia/ ‘we the Magahis’
2. /pAtArAki mAugi rAndiAwa/ ‘thin lady, the prostitute/
3. /miThaka am lAMARa/ ‘the sweet mango langra (by name)’
4. /Apne pAtAna ke bepari/ ‘you (the) business man of Patna’.

Predicate phrase

A Predicate phrase is composed of a Noun phrase and a verb phrase, the composition of the Noun phrase is the same whether it functions as a subject noun phrase or a part of a predicate phrase. The verb phrase is built up around a verb finite or none finite as the nucleus of the phrase and the adverbial attribute precedes the verb whereas the tense, aspect, mood, number, person markers follow the verb. These are discussed in the section on verb morphology. Here we shall discuss only the order of the verb phrase.

Attributive verb phrase

Such phrases are adverbial in nature. Any form class after adding post positions becomes adverbial and qualifies a verb. Even without post positions adverbs form a part of verb phrase

1. /dur gAell/ ‘going away’
2. /saph kAell/ ‘to clean’
3. /bARhĩa se pAhirAl/ ‘dressing in a better way’
4. /sut ke aell/ ‘coming after sleeping’
5. /likhe mé AskAt kAell/ ‘being lazy in writing’
6. /mare lagi socAll/ ‘thinking to beat’
Co-ordinate verb phrase are joined by the co-ordinators

1. /sūtāl  ārr jāgāl/ ‘sleeping and being awaken’
2. /līkhāl  ārr pārhwāl/ ‘written and studied’
3. /kitā  pārhwāl  kitā  gunāl/ ‘either studied or experienced’
4. /muāl  cāhe  jāi/ ‘dying or being alive’
5. /dhowāl  nātā  pōchāl/ ‘either washing or brushing’

The Clause - A clause is built up of a verb phrase finite or none finite and of one or more than one noun phrases.

Main Clause

Main Clause is built up of a finite verb and one or more phrases preceding it. A single verb with its termination markers may act as a clause also, at least at the surface level. The person, number terminations give a clue of the subject, which remains absent e.g.

1. /jo/ ‘go’ (imperative to inferior)
2. /jā/ ‘go’ (imperative to equal)
3. /jāũ/ – ‘go’ (imperative to superior)
4. /khaelī/ –(i) ate’
5. /bārhwā  se  kheli/ - ‘(I) ate well’
6. /hām  torā  dekhali/ - ‘I saw you’
7. /hām  torā  kāthe  dekhali/ -‘I saw you yesterday’
8. /hām  torā  kāthe  bag  mé  dekhaliyāwāl/ ‘I saw you yesterday in the garden’.
9. /bhāuji  me  la  sake  ārr  uha  se  e(k)  go  bēna  lāelākin/ ‘the sister-in-law going to market and brought a fan from there’.
10. /dūnō  mārrād  mehraru  bātīwāt  hāthān/ ‘both wife and husband are talking’
11. /lālū  okār  bhātār  hāthān/ ‘Lallu is her husband’
Sub-ordinate Clause

A Sub-ordinate Clause may also be built up of a finite verb phrase and the other phrase(s) preceding it. The difference between a main clause and a sub-ordinate clause is that the sub-ordinate or equals with a sub-ordinator. Thus, the message conveyed by a sub-ordinate clause is not complete and for its completion it has to depend on a main clause so, a sub-ordinate clause alone can not stand for a sentence where as a main clause can do so.

The sub-ordinators are of two types 1) Temporal 2) Non-temporal

Temporal sub-ordinators

Temporal sub-ordinators expresses the time range when the action of the sub-ordinate clause and the main clause are interdependent. The adverbs of time such as /sAkhAril, /takhAnil, /sAAb-kil/ or verbal stem adding {At} + ke function as sub-ordinator.

Temporal

1. /sakhArι siar man mé ghusAl, kAuwa peR pAr cAlgel/ ‘the crow went upon the tree when the jackal entered the den’
2. /sukAwa ugAl tAkhAni ĩjor bhAgel/ ‘the sukra planet rose up, then it was light’
3. /u dhAurAt ke gir gel/ ‘he fell down while running’.

Reciprocal temporal sub-ordinators are /-jAisAhĩ/ and /tAisAhĩ/

4. /jAisAhĩ u act hAm cAlAm/ ‘as soon as he comes I will go’
5. /hAmkAhAlĩ tAisAhĩ u mArIAn/ ‘I said, at the sametime he died’

Non-temporal - Subordinators are as follows

a) quotative - /-jel or /-kil, /AisAn/
6. / guruji kAhAn ki pARhA / ‘the preceptor asked that (you) read’
7. / babu nA AetAn AisAn mAiya kAhAlAkAi /
   ‘father won’t come, like this mother told’
8. / li kAhAl ja se cori kAel pap he / ‘it is said, that stealing is a sin’

b) **Conditional** - It has been discussed in morphology section. The subordinators are /ljAdil, lAgAr/, lAmAgAr/, and /lbakil, lTAb-ol/

9. /AgAr u jal kaTdel tAb hAmAri ke chuT jaem/ ‘if he cuts the net then we will be free’
10. /sikari kuch dur tAk u sAbh ke khAder tAk baki bad me ruk gel/ ‘the hunter chased them to some distance but later on stopped’
11. / li har bAr mAhAM he tAbo ehme cAmAk nA hAil/ ‘this necklace is very costly even then (thereis) no brightness in it’

**Causal**

Causal expresses a reason for the prepositional content expressed by the main clause. It is marked by /kaheki/ or /le (h) sel/

12. /sikArI ruk gel kahe ki u ghARi tAk kAbuttAr sAb uRke bARi dur cAl gel hAlAn/ ‘the hunter stopped because by that time the pigeons flying had gone away very far’

**Resulative**

Resulative expresses that the embedded sub-ordinate clause proposition is the result of the main clause pre-position. It is marked by /-sell, lehsel, /kahesel/ etc.

13. /se sAb kAbuttAr u bil ke lAge pAhũ clAk jAhũ mus rAhA hAlAl/ ‘so, all the pigeons reached the whole where the mouse lived’
14. /tu nelA ehse hAm cAl gel/ ‘you came so I went away’
15. /ojha bolawe pARA t kahe se okAra bhut lAgAl he/ ‘witch doctor is to be called for, as a result she is caught by evil spirit’
Co-ordinate Clauses

When two independent clauses are connected with connectives, they are called co-ordinate to each other. Co-ordinators are the same, which join two phrases. At clause level they join two sentences. Examples

16. `/hAriM thuTke utuAlAk Aur jorSe bhag gell`  
    ‘the deer having become free got up and ran away’

17. `/kAuwa peR parse bolAlAkh Aur musa hAriM ke girAh kaT delAkAil`  
    ‘the crow shouted from the tree and the mouse snapped the bonds of the deer’

18. `/mukhia sAb bat sunAelAn Aur kAhIAn ki jAldi kArAil`  
    ‘the mukhia narrated all the fact and said that do hurry up’

5.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative

Interrogative sentences are formed in the following way

b. Base sentence is transformed into question sentence by using intonation pattern.

   The pattern is /3123/ i.e high-low-level-high. Example

   2  2  2  1
   1. `/munia bhat khAt Ail`  
      the girl rice eat + tense marker
      ‘the girl will eat rice (affirmative)’

   3  1  2  3
   2. `/munia bhat khA tA /`  
      ‘will the girl eat rice?’

c. By using ‘qp’ markers

   1. One word response questions - these are of two types
      Enquiry - when either NP or VP or the entire sentence is questioned;

      NP questions  Inanimate - {ka, kAthi}

      Animate - {ke, kAun}, Attributive NP- { kAisAn, kAtna}`
If the structure is $\pm kal'ki + clause \pm kal'ki$ the questions may be answered in /hÃ/ - yes or /nA/ 'no'

1. /ka tũ jat hAwA/ qp you go v + tense marker

‘do you go?’

2. /tor mAia AelkAi ki/ you mother V+tense qp ‘has your mother come?’

Supplement questions

Either NP or VP is questioned the structure is $\pm qp + NP \pm qp + VP$

3. /lokay ki nam he/ his qp name is ‘what is his name?’

4. /ltũ kAthi khait hAl/ you what thing eat + Aux ‘what (do) you eat?’

5. /kAisAn Admi se bAtiwAt hAl/ qp man pp talk+tense aux ‘with what type of man (you) are talking?’

Tag questions - The affirmative declarative sentence adds /nA/ to the VP to form tag questions.

6. /mAia AitAi nA/ the mother come+tense qp ‘will the mother come’

7. /kAIl-e tũ hAmra marai me dekhle hAl nA/ yesterday you me hut in sec+inf v+tense qp

‘you saw me yesterday in my hut, is it not so?’

**Imperative**

1. /jo/ ‘go’ (imperative to inferior)

2. /ja/ ‘go’ (imperative to equal)

3. /jaũ/ ‘go’ (imperative to superior)
Negative

Negative is expressed in two ways i.e. by means of free forms which are /nA/, /mA/ and /jA/ and by means of bound forms which are /a/, /A/, /b/ and /nA/ /k/. The free forms are neither the part of NP nor are attached to Vp. Allomorph /nA/ negates all the sentences except the sentences in imperative mood, where as /mA/ and /jA/ negate imperative sentences. Bound negative allomorphs are attached to the NP of the predicate phrase.

Structure - i) NP + neg + vp ii) NP + VP [Neg + NP + v + tense + Num]

/lu hAmAri duno ke nA dekh sAkhA he/
he we two to not see can is
‘he cannot see both of us’

/lokAr pAtta he/
his trace is ‘he is traceable’

Sentence No.2 can have negative in the following two ways:

/lokAr pAtta nA he/
his trace not is

/lu ni pAtta he/
he not trace is ‘He is untraceable’

Sentence 2b, expresses negation by means of bound form /n/ what is noticeable that NP /lokA/ changes to /ul/ in sentence 2b. The grammatical categories in both the sentences are as follows

2a. /lokA/- attribute to the noun
   /pAtta pAtta/ subject

2b. /lokA/ /ul/ subject

ni – pAtta – attributive NP, attached to the verb – he. This is generally the transformation pattern in case of such sentences.

Causative
All types of verbs in Magahi can take causative markers. Only the reflexives undergo the process of transitivization first, and then add causative markers. The causativization has two phases i.e. in the first phase the verb adds /-al/ and in the second phase /-wl/ intervenes in between /-al/ and /-Al/ before /-waw/ is added. Semantically, in the first causative the agent and the direct object are present where as with second causative agent or the subject instigator and the direct object acts as the instigated agent. The structure is:

i) verb root + a(w) ± Al
ii) verb root + A + waw ± Al
iii) endines root – I + a (w) ± Al

Examples

<table>
<thead>
<tr>
<th>Verbal root</th>
<th>1st causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khod/ ‘to dig’</td>
<td>/khod – aw/ ‘to cause to dig’ /khod-A-waw/ ‘to instigate someone to cause</td>
</tr>
<tr>
<td>/khal/ ‘to eat’</td>
<td>/khi/l/a(w)/ ‘to feed’ /khi (l) A waw/ ‘to instigate someone to cause</td>
</tr>
<tr>
<td>/dekh/ ‘to see’</td>
<td>/dekha(w)/ ‘to show’ /dekhA waw to/ ‘to instigate someone to cause</td>
</tr>
<tr>
<td>/de/ ‘to give’</td>
<td>/dia(w)/ ‘to cause someone to give’ /diA waw/ ‘to ask someone to instigate</td>
</tr>
<tr>
<td>/sut/ ‘to sleep’</td>
<td>/sut a(w)/ ‘to cause someone to sleep’ /sut A waw/ ‘to ask someone to make</td>
</tr>
<tr>
<td>/hAs/ ‘to laugh’</td>
<td>/hAs –a(w)/ ‘to cause to laugh’ /hAs A waw/ ‘to make someone to instigate</td>
</tr>
</tbody>
</table>

Co-ordination

It is built up of two or more head nouns with or without the attributes. Thus, a single noun and or attributive Noun Phrase or twi attributive noun phrases may form a co-ordinate new phrase linked up by a co-ordinative connector which may be either a conjunctive /Aur/ – ‘and’ or a disjunctive /cahe – ‘or’ or /-na – tA/ – ‘or’. Thus the order may be ± attributive Noun phrase + Noun + {connective, disjunctive} ± attributive Noun phrase + Noun. Example

1. /kukurAwa Aur bilAial/ ‘The dog and the cat’

2. /ego mehraru Aur okAr beTil/ ‘one lady and her daughter’

3. /dhAhAl mAkan ke TutAl kewaR pAr bAiThAl buRh sadhu Aur okAr dubAr patAr gor cela/
‘An old saint and his lean and thin fair disciple sitting at the broken door of an old half damaged house’

4. /tin go na to du go/ ‘either three or two’

5. /lARki cahe lARkal/ ‘girl or boy’

Co-ordinate Clauses

When two independent clause are connected with connectives, they are called co-ordinate to each other. Co-ordinators are the same which join two phrases. At clause level they join two sentences.

/hAriM thuTke uthAlAk Aur jorse bhag gell/
‘the deer having become free got up and ran away’

/kAuwa péR parse bolAlAkh Aur musa hAriM ke girAh kaT delAkAi/
‘the crow shouted from the tree and the mouse snapped the bonds of the deer’

/mukhia sAb bat sunAelAn Aur kAhlAn ki jAldi kArA/
‘the mukhia narrated all the fact and said’

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

The simple sentence as stated earlier consists of one main clause. In Magahi, thus a basic sentence is of the following types- i) One word sentence ii) Subject + Predicate.

The Subject may be followed by the object or may not be followed. The Predicate phrase may be only a verb with its terminations or with noun phrase embedded. The basic sentence may be an active assertive sentence or a medio passive assertive sentence depending on the nature of verb phrase. If the verb phrase is transitive or intransitive it will be an active sentence on the surface level, but if it is an intransitive reflexive verb, the sentence will be a medio passive and it cannot have active counter part. Other types of sentences are derived sentences, which would be discussed in the section on transformation. According to the clause types the sentences are of three types : i) Simple ii)Compound and iii) Complex
Simple sentence
Simple sentences are of two types

a) Minor sentence - On formal representation such sentences suppose the ellipsis of a finite verb, but the verb remains always understood. In Magahi, such sentences are of three types

1) Additive - Such sentences freely occur in dialogues. All the post positional phrases are additive minor sentences.
   1. /u gell/ ‘he went’
   2. /ghAr mēl/ ‘in the house?’
   3. /hAriM bhag gell/ ‘deer ran away’
   4. /uTh – kel/ ‘getting up?’

Sentence 2 and 4 are additives.

Response - Such sentences are generally one word sentences and occur as response to an enquiry. If more information is needed more than one word may form a sentence.

   1. /ApAne kAthi kArA thi/ you what do tense marker ‘what do you do?’

   2. /kuccho nAtl/ something also not ‘Nothing (I do)’

   3. hAm ego sumnAr khet dekhle - hi I one beautiful field see + tense marker ‘I have seen a beautiful field’

   4. /kAhā/ ‘where?’

Sentences 2 and 4 are response sentences.

Interuptive - Such sentences occur in a text or longer speech and may be a phrase or a word.

Examples - Please refer to phrase level constructions.
Non-elliptical - Such sentences do not suppose finite verb usually a noun phrase and interjectives act as sentence.

Major sentence - The structure of a major sentence is as follows

Subject + Predicate, where

Subject -NP
Predicate -VP

VP ± NP ± Adv.P + V+ {tense, aspect, mood} ± ho

Example

\[ /u \ hAmmAr \ babu \ ji \ se \ gate \ gate \ bAtiawAt \ he/ \]
he \ my \ father \ pp \ slow \ –slow \ talk + tense marker \ is

‘he is talking slowly with my father’

Usually, this is the order of the sentence, but it may change also. But the change would be of the whole phrase and not of its part. i.e.

1. \[ /g\ddot{a} \ te \ hAmmAr \ babuji \ se \ u \ batiawAt \ he/ \]
village in \ My \ father \ with \ he \ tell + tense marker \ is

2. \[ /khet \ m\ddot{e} \ hAriM \ carat \ he/ \]
field in \ dear \ graze + tense marker \ is

‘the deer is grazing in the field’

3. \[ /khet \ m\ddot{e} \ carat \ he \ hAriM/ \]
field in \ graze + tense marker \ is \ deer

4. \[ /carat \ he \ hAriM \ khet \ m\ddot{e}/ \]
graze + tense marker \ is \ deer \ field in

5. \[ /hAriM \ khet \ m\ddot{e} \ carat \ he/ \]
deer \ field in \ graze + tense marker \ is

Sentences 2 to 5 do not bring about any change in the semantic purport, though, sentence 5 is the common order. However, in attributive noun phrase, if the attribute follows it, there is a change in meaning e.g.

6. \[ /\textit{lAika} \ \textit{sunnAr}h\acute{e}l \ -(the) \ boy \ is \ beautiful’ \]

7. \[ /\textit{sunnAr} \ lAika \ \textit{hel}-‘beautiful \ boy \ is \ (there)’ \]
Complex Sentence

Complex sentences are of two types

a) Minor dependent clause - The sentence has only one finite verb at the surface level. Another clause embedded is contracted as a phrasal construction. The structure of such phrase is

\[ \text{NP} \pm \text{PP} \pm \text{Possessive} \]

Example

\[ /h\text{AmmAr} \ \text{ghArwali} \ \text{ael} / \]
\[ \text{My} \ \text{wife} \ \text{came} \quad \text{‘my wife came’} \]

The sentence has two clauses

\[ /h\text{AmmAr} \ \text{ghArwali} \ \text{he} / \quad \text{‘My wife is’} \quad /u) \ \text{a}e\ell / \quad \text{‘she came’} \]

Major dependent clause - Relativisers precede such clauses. The structure of relativisor is as follows

Relativisors \{ Relative Pronoun, Adverb, Participial \}
Relative Pronoun \[ /j\text{Aon}, \text{tAon}, \text{ki}, \text{je} / \]
Adverb \{ temporal manner, non-temporal causal \}
Participial \[ /-\text{At}, \ -\text{Al}, \ -\text{ke} / \]

The entire clause adding relativisor may either function as a noun, adverb or as an adjective clause. Examples

\[ /\text{sikAr}i \ \text{kuch} \ \text{dur} \ \text{le} \ u \ \text{sAb} \ \text{ke} \ \text{rAged} \ \text{lAk} \ \text{baki}/ \]
\[ \text{hunter} \ \text{some distance pp they pp chase tense etc but} \]

\[ /\text{bad} \ \text{mē} \ \text{ruk} \ \text{gel}/ \]
\[ \text{back pp stop v+tense marker} \]

‘the hunter followed them to some distance, but latter stopped’

Here, the major dependent clause \[ /baki \ \text{bad me ruk gel}/ \] is an adverbial clause

\[ /j\text{Aon} \ \text{kutta} \ \text{dhAurAt} \ \text{he}, \ \text{hAm} \ \text{okAra} \ \text{thAhAraeml}/ \]
which does run + tense is \ I \ to him \ stop + tense.
‘I will make stop the do, which is running’.

The above sentence has the following clauses

a) \[ /\text{hAm} \ \text{okAra} \ \text{thAhAraeml} / \] - Independent clause
b) \[ /j\text{Aon} \ \text{kutta} \ \text{dhAurAt} \ \text{he} / \] - major dependent adjective clause
c) /cuh-o kAhA lOk se hAmu cAlAM/
mouse too say + tense etc relativisor I + too go+tense
‘The mouse too said that I too shall go’

The dependent major clause is /ije hAmu cAlAm/. It functions as a Noun.

**Compound sentence**

A Compound sentence consists of at least two independent clauses with or without major dependent clause(s)

Ind.cl + connecture + ind.cl ± con ± relator + ind ± dep.cl ± ind. eg.

/kAbutAr ke meTh sAb khissa sunAe lA…Aur kAhlAk ki jaldi kArA/
pigeon of leader all story tell tense etc and say + tense etc relator soon do
‘The pigeon king told the story and said that make hurry’

The two independent clauses in the sentence are conjoined by the connective /Aur/ and the dependent clause is followed by the relativisor -/ki/

/bhAuji bhAia ke awe la kAhAethin/
‘sister-in-law asked brother to come’
How the Crow hen killed the Black Snake

How the Crow hen killed the Black Snake

ego bAr ke peR ke bAhuṭ se sakha rAhti mē se
one banyan tree of many branches was in

mē ek kAua Aur okAr mehraru kAui rAhAl thin. unkAr ghōsla mē
one crow and his wife female crow stayed their nest in

car go ANDa hAwlAit, jekAr duo milke bAhut dhyEn se dekh- rekh
four egg were where both with lot of care observing

kAriya sāp wAhi peR ke ego khoRAr mē ego kAriya
that tree on one hole in one black snake

hAwlAit, jekra se kAua bARi DArAt hAwlAit, jAb bhi mada
was whom from crow very fear was whenever crow

ANDa dehAlai, tAb hi wAhi kAriya sāp reMte hue ghōsla
egg lay then that black snake crawled nest
Among the spreading branches of a banayan tree lived a crow and his wife, the crow-hen. In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree-trunk lived a black snake whom the crow feared greatly. Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

“AgAr Abkibar bhi wAhi kAriya sāp hAmAr ANDa ke kha jat to hAm ihâ pAr Ab nA rAhbAi hAm ApAn ghōsla eat then we here over now not will stay we our nest doSAr jAgAh kAhi bhi bAna leb” mada kAua ne ApAn pAti se kAhAl another place somewhere will make crow to own husband said kAit.

“hAm ihâpAr bAhut din se rAhte Ailiē hEe; ApAn we overhere many days from stayed we ghAr choR ke Aur kAhi nA jAibAit Aur nA rAhbAi, i hAmAr home to leave another somewhere not will go and not will stay this our bArdast se bahr hEe” – kAua bolAAlAit. duo jAb ye bAtiya bear of out is crow said both when this talk rAhAl akhin tAb nice se phūphkar sunai pArlAit unkha yeh pres. cont. the down from hiss-sound heard to them this pAta ho gel ki I awaj ke ki mAtlAb hAit. u ApAn
come to know that this sound of what meaning can be they their

ghōsla mē Ashae – bebAs bAith kArke ApAn ANDa ke rAksha

nest in helplessly sit own egg to protect

ke upae soce lAgLAN. u kĀriya sāp ghōśla ke tArAph upAr cARē

of solution thinking that black snake nest to towards up

lĀglAit, okAr bad ekbar bAhut jor se phūphkar ke sath duo kAuA

started climbing after this once very loud hiss with both the crow on

jhApTa mare ke prAyas kĀil kAIT tAb Dar ke mare kAuA

strike try did then out of fear crow

dono uR gelAi tAb sāp ne okAr ek ek kArke sAbhe ANDa

both flew then the snake their one by one all egg

khaLelkAit.

ate

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else, “said the mother bird to her husband”.

“We have lived here a long time. I can’t bear to desert my home and go to live elsewhere”, said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in their nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs.
The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to destroy this murderous snake”.

“How can you ever fight him? His sting is so deadly”, said his wife in despair.

“You think not do my one friend was who poisonous snake to kill solution can-do”

The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to destroy this murderous snake”.

“How can you ever fight him? His sting is so deadly”, said his wife in despair.
telling this another tree to flew where his
dost ego bheRiya rAh hAlAn.
friend a fox stays

jAb bheRiya i sAb sunAlkAi nA ki sāpwa to
when the fox this all heard the snake is

sAb din kul ANDe khaja hal, tAb u kAhAl KaI Aki –
daily all egg eats then he said he

mere dost, jo lalci Aur nirdAyí hoWA hoi okAr Ant to hAmesha
my friend who cruel and heartless becomes his ent always

bure howA hAil. Tu cinta na kArAt Aur Okra nAsTA kAre ke ek upae
bad to be you do not think and his spoil one solution

hAmAr matha mē a gelo hA.
my in mind came

kAua kAhAl kAi ki - oho i ki bat hEe – hAmra jArur
crow said that oh! this what talk is me definitely

bAtAo tAb bheRiya jekra i DAr hAsAi ki okra Ansuni kAr
tell then fox whom this fear is that his overhear

del jAitAi, wAh Apan mitrA ko phusphusa ke sāp ke khAtAm kAr
someone he his friend to whispered snake to kill do

ke upae mē ki kAr ke cahi se hAtiyawe lagAl. kAua uR ke
for way how want started telling crow flew

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes”, said the crow, and off he flew to another tree under which lived his dear friend, the jackal.

When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather risky”, said the crow. “We’ll have to be very careful”.

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes”, said the crow, and off he flew to another tree under which lived his dear friend, the jackal.

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which tree on he stayed that king’s palace from much far

nAihA lAit. Raj mAhAl ke bAgiya mē ego bARa jAiSAN
talab

not was king palace of garden in one big pond

hAlAi; uhā u pAhūc ke i dekhĀn ki wAhā pAr raj ghArana

was there he reached this saw that there royal

ke mehraru sAb nAhAyAT hAlkhAn. u SAb mAhila ApAn

of lady all bathe were they all lady own

ApAn sona ke jebrat sAb nAhay ke sAme tAlab ke

own gold made jewellery all bath time pond of

kinare pe rAkh delAn. mada kAua uRte uRte nice ake ego sonake

edge on kept female crow flying down come one golden

har ko ApAn cōc mē pAkar ke ohi peR ke tArAphe dhire dhire

necklace own beak in hold there tree of towards slowly

uRe lAgAlAi jekra me dujo kAua dAmpAti rAh hAlAi. JAb rajake

flying started where both crow – couple stay when royal

surAksa kArmi soneke harke sath kAua ke uRte dekhAl khin

guards golden chain with crow flying saw

to O sAb ApAn ApAn hAthiyar lekAr ciRiya ke piche douRe

then they all own arm/club taking bird of behind drunning

lAgAn. u sAb yeh dekhAl khin ki u kAua ne u har ko peRke ek
“I’ll do anything to save my eggs”, said the mother bird bravely.

So off they flew towards the palace of the king of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stroke of his club he killed it and that was the end of the black snake.

The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows.
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_______****_______