

**Brajāvalī Form of Early Assamese and Early Maithilī:  
A Contrastive Study**

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**Abstract**

The role of Brajāvalī diction in the languages used in medieval Indian Vaiṣṇava literature has been significant. This is not a language spoken in any region; it is a literary form comprising elements of various languages prevalent in different regions of Northern India --- Nepal, Orissa, Bengal and Assam were written in this form. However, regional differences of this form have also been evident. This paper is an attempt to make a contrastive study of Assamese Brajāvalī form and early Maithilī. The study shows that the differences are more than the similarities between early Maithilī and Assamese Brajāvalī. It arrives at a conclusion that Assamese Brajāvalī is a different language form than the early Maithili.

**Introduction**

The role of Brajāvalī diction in the languages used in medieval Indian Vaiṣṇava literature has been significant. This is not a language spoken in any region; it is a literary form comprising elements of various languages prevalent in different regions of Northern India --- Nepal, Orissa, Bengal and Assam were written in this form. However, regional differences of this form have also been evident<sup>1</sup>. This mixed diction and style used by the Vaiṣṇava Saints of Assam, Śaṅkaradevadeva, Mādhavadeva and their follower in their lyrics and drama have been known as Brajāvalī. The basic structure of the Brajāvalī form prevalent in Assam was its own. This form as a medium of Vaiṣṇava literature has emerged through merger of the ancient Assamese form with the elements of Brajabuli or Braj-bhākhā, Khaḍibolī, Avadhī and Maithilī<sup>2</sup>.

There have been varied opinions about the origin, nature and characteristics of Brajāvalī. The opinion offered by G.A. Grierson that the origin of Brajabuli was Maithilī has been recognized by the scholar for a considerable period. Bengali scholar Sukumar Sen<sup>3</sup> opined that, the Brajabuli was created in the hands of Bengali poets while writing poems imitating Vidyāpati's Maithilī Padāvalī. The scholar like Birinchi Kumar Baruah<sup>4</sup>, Kaliram Medhi<sup>5</sup>, Satyendranath Sarma<sup>6</sup> used to accept this opinion of Sukumar Sen. Of course, at a later stage, Sukumar Sen changed his earlier opinion and tried to relate Brajabuli with Avahaṭṭha language.<sup>7</sup> While discussing about Brajāvalī language and literature many scholars put importance to this opinion of Sukumar Sen. Whereas Jayakanta Mishra<sup>8</sup>, the Maithilī scholar claimed 'the lyrics and dramas written in 'Brajāvalī' in Assam as Maithilī literature simply pointed out to certain similarities of Brajāvalī with early Maithilī.

## Objectives of the Study

1. To find out the differences between Early Maithilī and Brajāvalī form of early Assamese in the context of Case-endings and Pronouns.
2. To make an attempt to establish the contrast between Brajāvalī form and early Maithilī.

## Discussion

### 1. Case-endings of Early Maithilī and Brajāvalī

Although the types of case-endings in early Maithilī and Brajāvalī form of early Assamese and inflections for cases in these languages are similar, in case of application of case-endings and post-positions, lot of differences are evident than similarities. Table-1 shows the case-endings used in early Maithilī and Brajāvalī.

Cases	Early Maithilī case-endings	Brajāvalī case-endings
Nominative	~, -e, -ē, -ñe, -hi, -hī, -hu, -hū	-ā, -u, -e, -hi
Accusative	~, -e, -ē, -ñe, -hi, -hī, -hu, -hū	-ā, -e, -ka, -ku, -ko, -ta, -re
Instrumental	~, -e, -ē, -ñe, -āī, -hi, -hī, -hū	-i, -e, -hi
Dative	-e, -ē, -ā, -hi, -hū	-e, -ka, -ku, -re
Ablative	~, -e, -hi, -hu	-e, -ta, -re
Genitive	~, -e, -hi, -hu	-ka, -ku, -ra, -re, -ta, -ki, -hi, -hu
Locative	-e, -ē, -ā, -hi, -hī, -hu, -hū	-ā, -i, -e, -ko, -ta, -re, -hi, -hī

Usage of case-endings cited in table-1 have been shown below as instances:

### Early Maithilī

#### Nominative Case-endings

~	<b>kadalī</b> viparīta gati kaīli (Varṇaratnākara of Jyotirīśvararatnākara)
e	Bairiṇi bheli mori <b>lāje</b> (Vidyāpatipadāvalī)
ē	<b>podmē</b> jalapraveś kaela (Varṇaratnākara of Jyotirīśvara)
ñe	<b>Viśvakarmāñe</b> nirmmauli (Varṇaratnākara of Jyotirīśvara)
hi	<b>jaladahi</b> rākhala duhu disa lāja (Vidyāpatipadāvalī)
hī	<b>tohahī</b> saāni dhani (Vidyāpatipadāvalī)
hu	<b>sawahu</b> dekhalaani (Kṛṣṇajanama of Manabodha of Manabodha)
hū	Kaṁsa kahala se <b>sawahū</b> sunala (Kṛṣṇajanama of Manabodha)

### Accusative Case-endings

~	vadana merāe dhaelanhi <b>mukhamaṇḍalā</b> (Rāgatarāṅgiṇī of Locana)
e	Surapati dela āmūle pārijāta eka <b>phūle</b> (Pārijāta Harāṇa of Umāpati)
ē	sisirē mahīpati <b>dāpē</b> cāpi kahu (Vidyāpatipadāvalī)
ñe	je jana <b>Vidyāpatipadāvalīne</b> jita se pahu morā (Vidyāvilāpa)
hi	<b>Harihi</b> cāhi (Vidyāpatipadāvalī)
hī	kimbā kara <b>abhisārahī</b> upāsama (Vidyāpatipadāvalī)
hu	<b>vacanahu</b> nahi nirawāhe (Vidyāpatipadāvalī)
hū	<b>nayanahū</b> halaba niwāri (Vidyāpatipadāvalī)

### Instrumental Case-endings

~	candaka <b>udaā</b> kumuda jani hoe (Vidyāpatipadāvalī)
e	<b>punaphale</b> punamata guṇamati pāwai (Rāgatarāṅgiṇī of Locana)
ē	sonāka <b>ḍorē</b> madhyabhāga bādhalā (Varṇaratnākara of Jyotirīśvara)
ñe	<b>mālāne</b> bāndhali hāthī (Vidyāpatipadāvalī)
āi	namita alakāi beṛhala mukha-kamala sobha (Rāgatarāṅgiṇī of Locana)
hi	<b>diwasahi</b> ho māsa (Vidyāpatipadāvalī)
hī	<b>sahajahī</b> athira yawana (Vidyāpatipadāvalī)
hū	<b>jatanahū</b> rākhae goe (Vidyāpatipadāvalī)

### Dative Case-endings

e	aba jīwana kia <b>kāje</b> (Pārijāta Harāṇa of Umāpati)
ē	bhamara <b>puṣpoddeśē</b> calala (Varṇaratnākara of Jyotirīśvara)
āi	śiṣṭa <b>sewā</b> baīsala chathi (Varṇaratnākara of Jyotirīśvara)
hi	bipra Sudāmahi bahu jasa dela (Kṛṣṇajanama of Manabodhajanama)
hu	<b>dinahu</b> ḥṛdayā nahi tohi (Vidyāpatipadāvalī)

### Ablative Case-endings

~	<b>Kamalā</b> jharae makaranda (Vidyāpatipadāvalī)
e	<b>Paramukhe</b> suniṇe apabānī (Vidyāpatipadāvalī)
hi	Bahuta kusuma vana <b>sawahi</b> birati mana (Vidyāpatipadāvalī)
hu	<b>talitahu</b> teja (Vidyāpatipadāvalī)

### Genitive Case-endings

~	<b>mukulahū</b> kamalā bhamara madhu pība (Vidyāpatipadāvalī)
e	<b>supuruse</b> vañcana-dūšana lāgata morā (Vidyāpatipadāvalī)
hi	<b>Basudewahi</b> sira (Kṛṣṇajanama of Manabodhajanama)

<b>hu</b>	<b>apanahu</b> tanu(Pārijāta Haraṇa of Umāpati)
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### Locative Case-endings

~	kokila gāwae madhurima bānī <b>ṛtū basantā</b> (Vidyāpatipadāvalī)
<b>e</b>	dhanu <b>hathe</b> (Pārijāta Haraṇa of Umāpati)
<b>ē</b>	Amṛtahu jina <b>svādē</b> (Varṇaratnākara of Jyotirīśvara)
<b>ā</b>	sājhaka berā jamunāka <b>tīrā</b> (Varṇaratnākara of Jyotirīśvara)
<b>hi</b>	<b>sājhahi</b> re jāeba (Rāgatarāṅgiṇī of Locana)
<b>hī</b>	<b>Khaṇahī</b> mahābala dela bidārī (Rāgatarāṅgiṇī of Locana)
<b>hu</b>	<b>sejahu</b> toria nāma (Vidyāpatipadāvalī)
<b>hū</b>	<b>nagarahū</b> nāgara bolia (Vidyāpatipadāvalī)

### Assamese Brajāvalī

#### Nominative Case-endings

<b>ā</b>	Mohe re <b>madanagopālā</b> (Bargīt of Mādhavadeva)
<b>u</b>	Re soi gopāla <b>piyāru</b> meri prāṇa <b>ādhāru</b> madhupurī rahe(Bargīt of Śaṅkardeva)
<b>e</b>	<b>Jarāsandhe</b> dekhala (Rukmiṇī Haran Nāṭ of Śaṅkardeva)
<b>hi</b>	Śrīkṛṣṇak bibāha dite <b>sawahi</b> niścaya kayal (Rukmiṇī Haran Nāṭ of Śaṅkardeva)

#### Accusative Case-endings

<b>ā</b>	badana binindita <b>cāndā</b> (Bhaṭimā of Śaṅkardeva)
<b>e</b>	durjana <b>bānare</b> dilā āpuni āsaṅga (Bhūmi leṭowā of Mādhavadeva)
<b>ka</b>	<b>dharamaka karamaka garabaka</b> choṛi (Guru Bhatimā of Mādhavadeva) Rājā ṛṣika āsane biṭhāyā (Rām Vijaya of Śaṅkardeva)
<b>ku</b>	sohi hari <b>caraṇaku</b> bichuri rahae napāi(Bargīt of Śaṅkardeva)
<b>ko</b>	koṭi karama kāya, <b>hariko</b> nāhi pāya (Bargīt of Śaṅkardeva)
<b>ta</b>	Satyabhāmā <b>piuta</b> puchata (Pārijāt Haraṇa Nāṭ of Śaṅkardeva)
<b>re</b>	Rādhā jagāilā <b>Harire</b> (Bhūṣaṇa-haraṇa of Mādhavadeva)

#### Instrumental Case-endings

<b>i</b>	āsiye <b>koutuki</b> (Rukmiṇī Haran Nāṭ of Śaṅkardeva)
<b>e</b>	Kṛṣṇamukha padmamadhu <b>netre</b> piye brajabadhu(Bargīt of Śaṅkardeva )
<b>hi</b>	berhala <b>lānjahi</b> (Kāliya Daman Nāṭ Śaṅkardeva)

### Dative Case-endings

<b>e</b>	Nanda gela <b>bāthāne</b> (Bargīt of Mādhavadeva)
<b>ka</b>	<b>kācaka</b> cāhite jono māṇika harāi(Rukmiṇī Haran Nāṭ of Śaṅkardeva)
<b>ku</b>	<b>Kuṇḍinaku</b> āwe mohana murāru(Rukmiṇī Haran Nāṭ of Śaṅkardeva)
<b>re</b>	<b>Jamunāre gailā</b> hāmu nira ānibāre(Bhūmi Leṭowā of Mādhavadeva)

### Ablative Case-endings

<b>e</b>	<b>nayane</b> nigare nira(Cordharā of Mādhavadeva )
<b>ka</b>	Gopīsawa <b>Kṛṣṇak</b> sanmāna pāi (Keligopāl Nāṭ of Śaṅkardeva)
<b>ta</b>	<b>Purandarata</b> anumati pāi (Pārijāt Harana Nāṭ of Śaṅkardeva)
<b>ra</b>	Batsa Batsapālasava <b>swapnara</b> Jāgi (Kāliya Daman Nāṭ of Śaṅkardeva)

### Genitive Case-endings

<b>ka</b>	kaha mohe <b>kaṇuk</b> bāta(Bargīt of Śaṅkardeva. )
<b>ku</b>	Hariku nāma <b>nigamaku</b> (Bargīt of Mādhavadeva)
<b>ki</b>	tohō <b>Jagannāṭhaki</b> dāsa (Bhojana Behār of Mādhavadeva)
<b>ra</b>	fāndilō <b>māyāra</b> pāše(Bargīt of Śaṅkardeva)
<b>re</b>	napāilo <b>bhāyāre</b> udiśa(Bhojana Behār of Mādhavadeva)
<b>ta</b>	āvāra <b>sākṣita</b> kamana prayojana(Cordharā of Mādhavadeva)
<b>hi</b>	rājamahiṣī kānde <b>manahi</b> santāpe(Bhaṭimā of Śaṅkardeva)
<b>hu</b>	<b>Banahu</b> mālā śohe(Bhaṭimā of Mādhavadeva)

### Locative Case ending

<b>ā</b>	daśita kāla bhujāngama <b>aṅgā</b> (Bargīt of Mādhavadeva)
<b>i</b>	Jagajana jīvana rahu <b>hṛdi</b> rāmā (Bargīt of Mādhavadeva)
<b>e</b>	<b>buke</b> bāndhi <b>kole</b> laila (Bargīt of Mādhavadeva)
<b>ko</b>	<b>Kaliko</b> parama dharama harināma paṛhi (Bargīt of Śaṅkardeva)
<b>ta</b>	<b>māṭita</b> pawa paṛave nāhi (Rukmiṇī Haran Nāṭ of Śaṅkardeva)
<b>re</b>	kahaya mādhava gati nanda nandana <b>pāware</b> (Bargīt of Mādhavadeva)
<b>hi</b>	mana meri rāma <b>carānahi</b> lāgu (Bargīt of Śaṅkardeva)
<b>hī</b>	Kālindī pulina <b>banahī</b> jadunandana (Bargīt of Mādhavadeva)

### Difference between the Two Languages

In both the languages we find the application of all the cases without endings. With regard to application of case endings lots of differences are evident than similarities. As a sign of endings the use of nasal consonant ~ (nasal) in early Maithilī is a significant characteristic. The use of ~ (nasal) is seen in all the cases except the dative case. But it is

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Subasana Mahanta, Ph.D.

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not so in case of Assamese Brajāvalī. The use of ‘-e’ and ‘-hi’ in the application of nominative case in Assamese Brajāvalī are also present in early Maithilī; but the use of ‘-ā’ and ‘-u’ in early Maithilī is not evident. It seemed that the use of ‘-e’ in the singular number of nominative case is an impact of *Māgaḍhī Prākit*. It is used in Assamese literature of pre-Sankardeva period also. In the works (*Apabhraṁśa writings*) of the Sahajiyā Buddhist Siddhāchāryas of the eastern area we find the use of ‘-h’ and ‘-ho’ in the singular number of the nominative case. Their works are claimed as a common treasure of early New Indo-Aryan languages of eastern India. Therefore it can be assumed that the ‘-hi’ form used in early Maithilī and Assamese Brajāvalī is from the same root.

The use of ‘-u’ in Assamese Brajāvalī is a general characteristic of Apabhraṁśa which is not seen in early Maithilī. Lots of examples are evident in its grammar and literature. In the same way we find lots of use of ‘-ā’ in the plural number of Nominative and Accusative case in Apabhraṁśa<sup>9</sup>. It is used in Assamese Brajāvalī but not in early Maithilī. The use of ‘-ka’, ‘-ku’, ‘-ta’, ‘-re’ in the accusative case of Assamese Brajāvalī are also not found in early Maithilī. The use of ‘ka’ and ‘ku’ could be found in the Caryāpadas. We find the use of ‘-ta’ in the language of pre- Śankardeva literature. The use of ‘-re’ in accusative case could be found in Caryāpadas.

The use of ‘-i’, ‘-e’, ‘-hi’ in instrumental case of Assamese Brajāvalī are found in Apabhraṁśa also. There is the use of ‘-a’ and ‘-hi’ in early Maithilī, but no use of the ending ‘-e’. The sign of endings used in dative case are: ‘-e’, ‘-ka’, ‘-ku’ and ‘-re’. The only similarity with early Maithilī is the use of the ending ‘-e’. Among the endings of ablative case the only similarity between early Maithilī and Assamese Brajāvalī is ‘-e’. Its use is found in Caryāpada also. There is no use of ‘-k’, ‘-ta’ and ‘-ra’ in early Maithilī which are used in Assamese Brajāvalī.

On the other hand the use of the endings ‘-ta’ and ‘-ra’ are found in the language of Assamese literature of pre-Śankardeva period. The use of the endings ‘-hi’ and ‘-hu’ of genitive case which are seen in both languages are mainly from Apabhraṁśa. The use of ‘-ka’, ‘-ra’ and ‘-ta’ of Assamese Brajāvalī, which are evident in early Maithilī, are also found in the Ramayana by Madhava Kandali during the pre-Śankardeva period. The use of ‘-ka’ and ‘-ra’ in genitive case are seen in Caryāpadas also.

Along with some similarities between early Maithilī and Assamese Brajāvalī there are some dissimilarity in use of the endings of locative case. The endings ~, -ē, -ā, -hi, -hu used in early Maithilī are not there in Assamese Brajāvalī. On the other hand, the use of endings ‘-i’, ‘-ko’, ‘-ta’, ‘-re’ used in Assamese Brajāvalī are not found in early Maithilī. Moreover the endings used in nominative and accusative case, ablative and genitive case are same in early Maithilī while in Assamese Brajāvalī they are not same.

## Use of Post-positions

In Assamese Brajāvalī post-position is added after the accusative, dative, ablative, locative case and with genitive case. There are some noticeable differences between the two languages regarding application of post-positions. The post positions used in early Maithilī and Assamese Brajāvalī are given below:

Cases	Ancient mīthilī	Assamese brajavali
<b>Accusative</b>	kaē, ke, kā, kã, kē, kũ, sō,	kaho
<b>Instrumental</b>	sa, sã,sañ , saña ,sãu, sañe ,se,te, tē,taha	-----
<b>Dative</b>	ke ,kã, kē, lāgi, lae, sō,	lāi, lāgi, pāsā, nimitta
<b>Ablative</b>	saño, sō, sãu, ta, tahu, taha, tãhi, hate, sante, hunte,	hante
<b>Genitive</b>	era, eri, kā, kã, ki, kaē, ke, kī, kara, kerā, kero, keri, kãha, kãha, tē,	kara, keri, kaho
<b>Locative</b>	ta, taño, tē, pae, kae, tñ, kaai, kaī, madhye, me, matra	maha, madhye, mājhe

From the above tables it is clear that ‘lagi’ used in dative case of Assamese Brajāvalī, ‘madhye’ used in locative case and other post positions used in Maithilī are not similar.

## 2. Pronoun

There are two forms of pronouns in both early Maithilī and Assamese Brajāvalī: direct and oblique. Although a few of these pronoun forms have similarity, dissimilarity is also evident between the two languages. In the following table a sample of similarities and dissimilarities are given with the different pronoun forms of the two languages.

### Personal Pronoun

#### Form of First Person

In Assamese Brajāvalī the forms of nominative-instrumental case and accusative-dative case are similar:

Nominative/instrumental	mañi, hāmi, hāmu, hāmusava, hāmo, hāmosava, āmi
Accusative/dative	meri, moi, moke, more, mohi, mohe, hāmāka, hāmāri, hāmāre hāmāku, hāmārāsavaka, hāmārāsavaka, āhmāka

Genitive	maha, merā, meri, mero, moi, mora, morā, mohi, mohe, mohora, hāmāka, hāmāku, hāmākeri, hāmāra, hāmāru, hāmāre, hāmu, majhu
Locative	hāmāta, āmāta

Some usages of the forms mentioned above are shown in the tables below:

<b>Nominative/ Instrumental</b>	
<b>mañi</b>	<b>mañi</b> pāpī aparādhī(kāliya Daman Nāṭa of Śaṅkardeva)
<b>hāmi</b>	Śāraṅgapāṇi pāhe pāmaramati hāmi(Baragīta of Śaṅkardeva)
<b>hāmu</b>	<b>hāmu</b> jata jīva śiva teri aṅṣa (Baragīta of Śaṅkardeva)
<b>hāmo</b>	<b>hāmosave</b> chāralo (Cordharā of Mādhavadeva)
<b>āmi</b>	tāsambāta kibā <b>āmi</b> āsibāra kathā (Patnīprasāda Nāṭa of Śaṅkardeva)
<b>Accusative/dative</b>	
<b>meri</b>	kara pāti bolaya lavaṇu meri lāge(Bhūmi Letowa of Mādhavadeva)
<b>moi</b>	Karahu karuṇā moi(Deva Bhaṭimā of Mādhavadeva)
<b>moke</b>	moke kinā mati dilā gopāla(Baragīta of Mādhavadeva)
<b>more</b>	ālo māi gāli tumi napāribā more(Pimparā Gucowā)
<b>mohi</b>	dehu hari mohi ohi śikṣā(Kāliya Daman Nāṭ of Śaṅkardeva)
<b>mohe</b>	kaha mohe kāṇuka bāta(Baragīta of Śaṅkardeva)
<b>hāmāka</b>	yaṅna rakṣā nimitte hāmāka niya jāva(Rām Vijya of Śaṅkardeva)
<b>hāmāri</b>	kinā doṣe prāṇaputra tejala hāmāri(Kāliya Daman Nāṭ of Śaṅkardeva)
<b>hāmāku</b>	hāmāku cora bolasi tuhu ḍhāṅḍi(Cordharā of Mādhavadeva)
<b>āhmāka</b>	āhmāka napāyā lāga(Pimparā Gucowā)
<b>hāmāre</b>	Lāgaya hāmāre(Bhūmi Letowa of Mādhavadeva)
<b>Genitive</b>	
<b>maha</b>	marasa sakala <b>maha</b> doṣa (Bhaṭimā of Śaṅkardeva)
<b>merā</b>	Pārijāta taru choṛaha merā (Pārijāt Haraṇa Nāṭa of Śaṅkardeva)
<b>meri</b>	<b>meri</b> pāmaru mana (Baragīta of Śaṅkardeva)
<b>mero</b>	<b>mero</b> ava nātha (Bargīta)
<b>moi</b>	soi soi ṭhākura <b>moi</b> (Bargīta of Śaṅkardeva)
<b>mora</b>	<b>mora</b> putra buli jaṣowā gowālī (Bargīta of Mādhavadeva)
<b>morā</b>	bhāṅṭā kayali cora <b>morā</b> (Bhūṣaṇa Haraṇa Nāṭa of Mādhavadeva )
<b>mohi</b>	māthe milāwa <b>mohi</b> (Pārijāta Haraṇa Nāṭa of Śaṅkardeva)
<b>mohe</b>	<b>mohe</b> bina āna(Bargīta)
<b>mohora</b>	Haripada <b>mohora</b> parama dhana(Bargīta of Mādhavadeva)
<b>hāmāka</b>	<b>hāmāka</b> śapata (Rukmiṇī Haraṇa Nāṭa of Śaṅkardeva )
<b>hāmāku</b>	<b>hāmāku</b> bacana rākhaha prāṇa (Rukmiṇī Haraṇa Nāṭa of Śaṅkardeva )
<b>hāmākeri</b>	Keśava <b>hāmākeri</b> rākhahu prāṇa(Rukmiṇī Haraṇa Nāṭa of Śaṅkardeva )
<b>hāmāra</b>	<b>hāmāra</b> bālaka kebā dekhilā nayane(Cordharā of Śaṅkardeva)



<b>hāmāru</b>	mana dekho hṛdaye <b>hāmāru</b> (Bargīta of Śaṅkardeva)
<b>hāmāre</b>	kinā gati haibe <b>hāmāre</b> (Bargīta)
<b>hāmu</b>	<b>hāmu</b> saṅge yudha (Bhaṭimā of Śaṅkardeva)
<b>majhu</b>	<b>majhu</b> padapaṅkajarasa panañ (Bargīta of Mādhavadeva)

#### Locative

<b>hāmāta</b>	<b>hāmāta</b> hāta lagāvali(A.Bha.)
<b>āmāta</b>	ābe tomāra <b>āmāta</b> cāturi(Pi.Gu)

The forms of the first person pronouns used in early Maithilī are given below:

nominative	hamā, haño, hāma, hama, moñe, moya, mañe, mae, mañi, maño,hamahu, hamē, hame, hameu, hamahū, āmi
accusative	hama, mohi, mohī, mohe, hame, mo, majhu
Dative	hama, mo, mohi, mohī, morā
Genitive	hama, mo, mora, morā, mori, more, morē, moya, majhu, hamarā, hamara, hamari, hamārā, hamāre, hamāri, hamē
Locative	hamā

In the following table depicts some examples of the usage of the above forms:

Nominative	
<b>hamā</b>	na <b>hamā</b> karaba ote (Rāgatarāṅgiṇī of Locana)
<b>haño</b>	<b>haño</b> lāwaño raṅabhāṇa (Kīrtilatā of Vidyāpati)
<b>hāma</b>	ki kahaba hāma (Vidyāpatipadāvalī)
<b>hama</b>	<b>hama</b> hayaba magana (Kṛṣṇajanama of Manabodha)
<b>moñe</b>	jāeba <b>moñe</b> (Rāgatarāṅgiṇī of Locana)
<b>mañe</b>	kī sakhi kahaba <b>mañe</b> (Vidyāpatipadāvalī)
<b>mañi</b>	<b>mañi</b> nagaraka sokha sohara dekhi jāño (Varṇaratnākara of Jyotirīśvara)
<b>hameu</b>	<b>hameu</b> dharaba jive (Vidyāpatipadāvalī)
<b>āmi</b>	kathā <b>āmi</b> (Vidyāpatipadāvalī)

#### Accusative

<b>hama</b>	<b>hama</b> je ānaole (Vidyāpatipadāvalī)
<b>mo</b>	kahahi <b>mo</b> sakhi (Vidyāpatipadāvalī)
<b>mohi</b>	bihi chalalihu <b>mohi</b> (Vidyāpatipadāvalī)
<b>mohe</b>	kī puchasi <b>mohe</b> nidāna (Vidyāpatipadāvalī)
<b>majhu</b>	<b>majhu</b> nāhi bhula (Vidyāpatipadāvalī)
<b>hame</b>	<b>hame</b> heraita (Vidyāpatipadāvalī)

#### Dative

<b>hama</b>	<b>hama</b> dehu mukuti gopālā (Vidyāpatipadāvalī)
<b>mo</b>	<b>mo</b> janu deha upekhī (Vidyāpatipadāvalī)
<b>mohi</b>	biṣa dela <b>mohi</b> (Vidyāpatipadāvalī)

<b>morā</b>	ke <b>morā</b> jāetā (Vidyāpatipadāvalī)
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### Genitive

<b>hama</b>	<b>hama</b> jīva gelāha māri (Vidyāpatipadāvalī)
<b>mo</b>	hoeta <b>mo</b> bara papa (Vidyāpatipadāvalī)
<b>mohi</b>	nahi <b>mohi</b> jaṭājuṭa (Rāgatarāṅgiṇī of Locana)
<b>morā</b>	bīrī <b>morā</b> (Vidyāpatipadāvalī)
<b>more</b>	pia <b>more</b> (Rāgatarāṅgiṇī of Locana)
<b>majhu</b>	hita <b>majhu</b> (Vidyāpatipadāvalī)
<b>hamārā</b>	sarīra <b>hamārā</b> (Vidyāpatipadāvalī)
<b>hamāra</b>	bacana <b>hamāra</b> (Vidyāpatipadāvalī)
<b>hamāre</b>	<b>hamāre</b> bacane (Vidyāpatipadāvalī)
<b>hamāri</b>	hṛdaye <b>hamāri</b> (Vidyāpatipadāvalī)

### Locative

<b>hamā</b>	toha <b>hamā</b> pema jata dūra (Rāgatarāṅgiṇī of Locana)
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From the above examples, we find that ‘mañi’ and ‘ami’ of nominative case; ‘mohi’ and ‘mohe’ of accusative and dative case; ‘mor’, ‘morā’, ‘hāmāri’ and ‘majhu’ of genitive case—there are no similarities between early Maithilī and Assamese Brajāvalī except these forms. It is notable that the usage of ‘mañi’, ‘mor’ and ‘āmi’ are found in pre-Śaṅkaradevadeva Assamese literature.

Similarly, in case of the pronoun forms of second and third person, there are more differences than similarities between ancient Maithilī and Assamese Brajāvalī. It will be evident from the tables given below:

### Forms of Second Person

Case	Early Maithilī	Assamese Brajāvalī
Nominative	tu, to, tuhu, tuhū, tañe, tae, tohe, toñe, tōhū, tohi	tañi, tumi, tumahi, toho, tohosava, tohosave, torāsava, torāsava, tumisava
Accusative	tohi, tohe, toha, tohī, tohē, toya	tore, tohoka, toho, torāka, torāsavaka, tumāka, tohāka
Instrumental	tohē	
Dative	tua, tohi, toya, toha, torā, tohe, toe	tohāka lāgi
Ablative	tōhi, tohi, tohāhi	tomātese hante, tohotese
Genitive	tumha, tua, torā, toha, tora, tori, tohi, tore, toya, tohā, tohara, tohahi, tohāra, tohāri	tacu, taju, tuvā, terā, teri, tere, tava, tāi, tora, torāka, toraka, tore, tohmāra, tohmāre, tohāka, tohāra, tohākeri, tohāri, tohora, tohe, torāsavaka, torāsavara
Locative	tohā, tehā	tohāta

## Forms of Third Person

Case	Early Maithilī	Assamese Brajāvalī
nominative	se, seho, sehu, sehe, seha, seo, tanhi, tani, tē, tehe, sehao	teño, teho, tārāsave
accusative	se, seo, tā, tāhī, tanhi, tehī, tehū	tacu, tanika, tāka, tākara, tāku, tāre, tāheka, tārāsavaka, tāsambāka, tāsambāta, tāsū
Instrumental	tehi, tē	
Dative	tā, tā, tāhi, tanhi, tanikā	tāku, tāre
ablative	tāhi, tāhe, tāte	
genitive	tāheri, tahu, tāsū, tanhi, tanhikara, takarā, takari, takarē, tākara, tanhikari, tanhikā, tanhike, tāka, tanhikē, tanhiki, tanikai, tanike, tāhukara	tathi, tanikara, tā, tākara, tākeri, tāsū, tāhe, tāheri, tārāsavaka, tārāsavara, tāsambāra, tāheka
Locative	tāhe, tāhi, tā, tā, tathi	tāheta

It is seen from the above tables that except *tor, tore, tohāri* of second person pronoun of genitive case and *tāheri, tāsū, tākar* of third person pronoun of genitive case there are no similarities between early Maithilī and Assamese Brajāvalī.

## Demonstrative Pronoun

### Near Demonstrative Pronoun

The following table shows the forms of near demonstrative pronouns applied in early Maithilī and Assamese Brajāvalī:

Case	Early Maithilī	Assamese Brajāvalī
Nominative	I, ithe, ī, ehe, ei, ihe	e, i, iha, isava, ohi
Accusative	ehi, eha, i, iha, ī, enhi	aheka, ihāka, isavaka
Genitive	ekari, ekarē, ekarī	ehāra, ihāka, unikara

### Far Demonstrative Pronoun

The following table shows the forms of far demonstrative pronouns applied in early Maithilī and Assamese Brajāvalī:

Case	Early Maithilī	Assamese Brajāvalī
Nominative	se, seho, sehu, sehe, seha, seo, tanhi, tani, tē, tehe, hehao	se, sohi, soi, so, sesaba, sesabo
Accusative	se, seo, tā, tehū, tāhi, tehī, tanhi, tāhi	se

Instrumental	tehi, tē	
Dative	tā, tã, tãhi, tanikā, tanhi	
Ablative	tāhe, tãhi, tãte	se, hante
Genitive	tãheri, tasu, tãsu, tanhi, tanhikara, takarā, tākara, takarē	
Locative	tāhe, tahī, tã, tã, tathi	

It is evident from the above tables that in case of near demonstrative pronoun and far demonstrative pronoun except 'i' of nominative case and 'se' of accusative case there is no similarity between early Maithilī and Assamese Brajāvalī.

### Indefinite-Interrogative

#### Indefinite Pronoun

The following table shows the forms of indefinite pronouns applied in ancient Maithilī and Assamese Brajāvalī:

Case	Early Maithilī	Assamese Brajāvalī
Nominative	koe, keo, kehu, kēhū, keu	keu, kebā, kāhu, kamane, keva, keho, koi
Accusative	kāhu, koi, kāhū, kakarahu, kakarihu	kāhaku, kāhuka
Genitive	kakarahu, kakarihu	keha
Ablative and genitive	kañonaka, kāhuka	

#### Interrogative Pronoun

The following table shows the forms of interrogative pronouns applied in early Maithilī and Assamese Brajāvalī:

Case	Early Maithilī	Assamese Brajāvalī
Nominative	kañone, kone, kedahu	ki, ke, kenā, kisaka, koi, kona, konano, kone, kinā, kamane, kā
Accusative	kāhi, kāhī	kāheka, kāre, kāhe, kāhāka
Dative	konē	ki nimitte, kona nimitta, ki lāgi, kāhe, kāhā lāgi
Genitive	kakara, kañona, kāhakara,	kāheka, kāhera, kāheri, kāhāka
Ablative and genitive	kñonaka	

From the above tables it is evident that in case of indefinite and interrogative pronoun also a few forms are similar in early Maithilī and Assamese Brajāvalī. It is notable that regarding the forms of these pronouns, Assamese Brajāvalī is more similar to

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Subasana Mahanta, Ph.D.

Brajāvalī Form of Early Assamese and Early Maithilī: A Contrastive Study

the *Chryāpadas* and the language of Madhava Kandali's *Ramayana* than with the early Maithilī. The usages of interrogative pronouns 'kamane', 'kē', 'ki', 'kā' are found in *Chryāpadas* and the usages of 'kon', 'kāhāk', 'kāhāra' are found in śof Madhava Kandali. In the same way in case of relative pronoun too the use of 'je', 'jāsu', 'jo', 'jāher', 'ji', 'jāhār', are seen in *Caryāpada* and the *Ramayana* of Madhava Kandali.

## Conclusion

The foregoing contrastive analysis of the usage of case endings and the forms of pronouns shows that the differences are more than the similarities between early Maithilī and Assamese Brajāvalī. However, the causes of a few similarities can be substantiated by the opinions of Sukumar Sen and Kanika Tomar. According to them Brajabuli developed from Avahaṭṭha. Sukumar Sen is the first one to establish this opinion. According to him Avahaṭṭha is not a property of a particular region. It is a common asset of the Aryan language and from this perspective it is the youngest standard literary Āryān language. The medium of folk literature of the period from ninth century AD to fifteenth century AD of the whole Āryābarta had been Avahaṭṭha. The literatures written by the Brahmin pundits for the elite readers were in Sanskrit. However, the Buddhist and Jain writers always preferred folk languages. The Sahajani Buddhists and the Nath-Yogis used the folk Avahaṭṭha in their verses. The Brajabuli or the Brajāvalī used by the poets of the north-east in their songs, poems and dramas were based on Avahaṭṭha. The comparison in terms of phonology, morphology and vocabularies proves the veracity of this statement. Thus, it can be concluded that Assamese Brajāvalī is a different language form than the early Maithili.

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