Gender: As Grammaticality in Bhojpuri and Maithili Language

Dr. Rituparna Buragohain

Dept. of Assamese, Sadiya College
Corresponding Author: Dr. Rituparna Buragohain

Abstract: Grammaticality (or grammaticalness) is a theoretical term. The conception of grammaticality rose next to the theory of generative grammar, the goal of which is to formulate rules that define well-formed, grammatical sentences. (https:‖en.m.wikipedia.org)
So, grammaticality has always connection with the rules that are important to make a well formed sentence.
We can notice that in Bhojpuri and Maithili language, in some cases, by the help of some personal markers gender makes grammatical relation with the verb of a sentence. This grammatical relation seems as very important to make these types of sentences.
Hence, in these languages, gender is partial grammaticality.
In this paper, I am trying to discuss the gender of Bhojpuri and Maithili language as grammaticality.

Methodology: Descriptive analysis has been chosen in this study and all examples are given in IPA front.

I. INTRODUCTION

Bhojpuri and Maithili language (also known as magadhan language) are two new indo-aryan languages of India.

Bhojpuri language mainly spoken in western part of Bihar and eastern part of Uttar Pradesh. Saran, Ranchi,Champaron, Shahabad, Jashpur, Palamu etc. places of western Bihar and Varanasi, Mirzapur, Gorakhpur, Azamgarh, Ghazipur, Basti district etc. places of Uttar Pradesh have been mainly influenced by Bhojpuri language. Similarly, this language is also spoken in Assam, Delhi, Madhya Pradesh and West Bengal along with North-South Jharkhand, Fiji, Nepal, Mauritius, Singapore, Barbados etc. places.

Maithili language,(which is also known as ' Tirhutia' language) mainly spreaded in Bihar and eastern Tarai of Nepal. It is found to be spoken in Madhubani, Darbhanga, Samastipur, Begusarai,Bhagalpur,Muzaffarpur, Purnia etc. districts of Bihar. It is the second most prevalent language of Nepal.
Bhojpuri and Maithili- in both languages gender influences the sentence making system.
Hence, in both languages, gender is partial grammaticality.

II. DISCUSSION AND ANALYSIS

It is noticeable that in **Bhojpuri** sentence, in some persons and tenses, gender influences the personal markers added to the verbroot.
By the help of these gender influenced personal markers, gender makes grammatical relation with the verb of a sentence.
This relationship seems as very important to make these types of sentences.

For Example:
<div align="center">Present indefinite / Continuous tense:</div>

Masculine gender: <u>tʉ təɦələt tarɛt</u>. (√təɦəl +-ət √ta+-ɽ +- **ət)**

Feminine gender : <u>tʉ təɦələt taɽu</u>. (√təɦəl +-ət √ta+-ɽ +- **u)**
<div align="center">Past indefinite tense:</div>

Masculine gender: <u>tʉ təɦəllət.</u> (√təɦəl +-əl +- **ət)**
Feminine gender: <u>tʉ təɦəllu</u>. (√təɦəl +-əl +- **u)**

Past perfect tense:

Masculine gender: tu̱ dek_ ələt ̪ɦā. (√dek +-əl + ̪ʰ- ət)

Feminine gender: tu̱ dek_ əlu ɦā. (√dek +-əl + ̪ʰ- u)

Past Continuous tense:
Masculine gender: tu̱ təɦələt ɽəɦələt. (√təɦəl_+-ət √ɽəɦi+-əl +- ət)

Feminine gender: tu̱ təɦələt ɽəɦəlu. (√təɦəl_+-ət √ɽəɦi+-əl +- u)

Past perfect continuous tense:
Masculine gender: tu̱ dek_əle ɽəɦələt. (√dek +-əl + ɦe √ɽəɦi+-əl +- ət)
Feminine gender: tu̱ dek_əle ɽəɦəlu. (√dek +-əl + ɦe √ɽəɦi+-əl +- u)

Future indefinite tense:

Masculine gender: tu̱ təɦəlbət. (√təɦəl_+-əb+-ət)

Feminine gender: tu̱ təɦəlbu. . (√təɦəl_+-əb+-u)

Future continuous tense:

Masculine gender: tu̱ ɦəsət ɦoibət . . (√ɦəs_+-ət √ɦo+-ib+-ət)

Feminine gender: tu̱ ɦəsət ɦoibu . . (√ɦəs_+-ət √ɦo+-ib+-u)

Future perfect tense:

Masculine gender: tu̱ ɦəsəl ɦoibət . . (√ɦəs_+-əl √ɦo+-ib+-ət)

Feminine gender: tu̱ ɦəsəl ɦoibə . . (√ɦəs_+-əl √ɦo+-ib+-ə)

From the above examples it is noticeable that in Bhojpuri sentences of all tenses, general second personal masculine gender influenced personal markers '-ət ' added to the verb root.

By the help of this gender influenced personal marker, masculine gender of this person makes grammatical relation with the verb of these sentences.

On the other hand, in Bhojpuri sentences, general second personal feminine gender influenced personal marker '-ə' added to the verbroot in future perfect tense and general second personal feminine gender influenced personal marker '−u' added to the verbroot in the other tenses.

By the help of these markers feminine gender of this person makes grammatical relation with the verb of these sentences.

In the same way, in **Maithili** sentences, in some tenses and persons, gender influence personal markers added to the verb root of transitive or intransitive verb.

By the help of these gender influenced personal markers, gender makes grammatical relation with the verb.

This grammatical relation is important to make these types of sentences.

It is noticeable that in Maithili sentences, only honorific third personal gender influences the personal markers of transitive verb(in future tense) or intransitive verb(in future and past tense).

For example:
Honorific third person(nominative), transitive verb of √k_a ɦ verb root, Future tense:
Masculine gender: o k_əetₕə (ɦ).
   {√k ɦ > √k ə ɦ- ə >-e+-t+- **a (ɦ)**.}

Feminine gender: o k_əetₕi (ɦi).
   {√k ɦ > √k ə ɦ- ə >-e+-t+- **i (ɦi)**.}

Honorific third person (nominative), intransitive verb of √a verb root, Future tense:
Masuline gender: o_ əota (ɦ).

{√a > √ə +-ə >-o+-t+- **a (ɦ)**.}

Feminine gender:_o_ əoti (ɦi).
{√a > √ə +-ə >-o+-t+- **i (ɦi)**.}

honorific third person(nominative),intransitive verb of √a verb root, Past tense:
Masculine gender:_o_ əela (ɦ).
{√a > √ə +-ə >-e+-l+- **a (ɦ)**.}

Feminine gender:_o_ əeli (ɦi).
{√a > √ə +-ə >-e+-l+- **i (ɦi)**.}

From the above examples it is noticeable that in Maithili sentences, honorific third personal masculine gender influenced personal marker '-a(ɦ)' added to the transitive verb root of future tense and intransitive verb root of future and past tense.

On the other hand, in **Maithili** sentences, honorific third personal feminine gender influenced personal marker '-i(ɦi)' added to the transitive verb root of future tense and intransitive verb root of future and past tense.

By the way, in Bhojpuri and Maithili language, in some tenses and persons; these gender influenced personal markers added to the verbroot of a sentence-

	Person	Masculine gender	Feminine gender
Bhojpuri			
	General 2nd person	- ət (in all tenses)	-ə (in future perfect continuous tense) -u (in the other tenses)
	General 3rd person	-ē(in future perfect tense, singular number) -ət(in past perfect tense) -ən(in present indefinite and present continuous tense or in past indefinite, past continuous and past perfect continuous tense)	-i(in present indefinite and present continuous tense; in past indefinite, past continuous, past perfect and past perfect continuous tense or in future perfect continuous tense)
Maithili	Honorific 3rd person	-a(ɦ)(in transitive verb of future tense or in intransitive verb of future and past tense)	-i (ɦi) (in transitive verb of future tense or in intransitive verb of future and past tense)

From the above table, it is clear that, in Bhojpuri general second and third personal gender and in Maithili honorific third personal gender influence the personal markers added to the verbroot of different tenses.

III. CONCLUSION
From the above discussion and analysis we can notice that in Bhojpuri and Maithili language, in some persons and tenses, gender influences the personal markers added to the verbroot.

By the help of these gender influenced personal markers, gender makes grammatical relation with the verb of a sentence.
This relationship seems as very important to make these types of sentences.

Although, in Bhojpuri and Maithili sentence, in all tenses and persons-gender cannot influence the personal markers. In this case, gender cannot make grammatical relation with verb and don't have importance in the sentence making system.

In **Bhojpuri** sentences, general third personal gender {in future indefinite, future continuous and future perfect tense, plural number} first personal gender, honorific and non honorific second and third personal gender(in all tenses) cannot influence the personal markers added to the verbroot.

For example-
Non honorific second person (singular number)

Masculine gender: t̲ē̲ t̲ə̲ɦ̲ə̲l̲ə̲t̲ ̲t̲a̲ɽ̲e̲. (√təɦəl +-ət √ta+-ɽ +- **e**)

Feminine gender : t̲ē̲ t̲ə̲ɦ̲ə̲l̲ə̲t̲ ̲t̲a̲ɽ̲e̲. (√təɦəl +-ət √ta+-ɽ +- **e**)
Masculine gender: t̲ē̲ t̲ə̲ɦ̲ə̲l̲l̲e̲. (√təɦəl +-əl +- **e**)
Feminine gender: t̲ē̲ t̲ə̲ɦ̲ə̲l̲l̲e̲. (√təɦəl +-əl +- **e**) etc.
In the same way in Maithili sentences, honorific third personal gender cannot influence the personal markers added to the transitive verbroot of present and past tense or the personal markers added to the intransitive verbroot of present tense. This way in Maithili, except the honorific third personal gender, no other personal gender can influence the personal markers added to the verbroot(of transitive or intransitive verb)of any tenses.
For exmple-
Non honorific second person (singular number)

Masculine gender: t̲õ̲ ̲ə̲e̲l̲ē̲. (√a> √ə+-e+-l+-**ē**)

Feminine gender: t̲õ̲ ̲ə̲e̲l̲ē̲. (√a>√ə+-e+-l+-**ē**)
Masculine genderl: o̲ ̲ə̲e̲l̲a̲(̲ɦ̲)̲. {√a>√ə+-e+-l+-a(ɦ) }
Feminine genderl: o̲ ̲ə̲e̲l̲a̲(̲ɦ̲)̲. {√a>√ə+-e+-l+-a(ɦ) } etc.

In these cases, Bhojpuri and Maithili gender don't have any influence in the sentence making system or any grammatical relation with verb.
After all these discussions we can make a conclusion that, in Bhojpuri and Maithili language, gender is partial grammaticality.

BIBLIOGRAPHY

(For Bhojpuri)
Hindi:
Ojha, Tribhuvan. *Pramukh bihari bouliya ka tulonatmak odhyayan*. Varanasi: Viswabidyalay Prakashan,1987.
Tiwari,Sakuntala.*Bhojpuri ki rupogramik sanrasana*.Kanpur:Bikash Prakashan,2003.
Sinha, Lakshman Prasad.*Rupabigyan kou dristi se Magahi our Bhojpuri*. Patna: Ansu Kamal Prakashan,……..
Sinh, Sukdev. Bhojpuri our *Hindi.Varanasi*: Viswabidyalay Prakashan,2009.
English:
Tiwari, Udai Narayan. The Origin and Development of Bhojpuri Kolkata: The Asiatic Society,2001.
Assamese (Unpublished ph.d. thesis)
Hazarika, Devaprotim.'*Axomiya aru Bhojpuri bhashar rupotattwa: ek bishlekhanatmak odhyayan*.' Ph.d. thesis, Guwahati Viswabidyalay, 2011.

(For Maithili)
Hindi:
Ojha,Tribhuvan. Promukh Bihari bouliya ka tulonatmak odhyayan. Varanasi:Viswabidyalay Prakashan,1987.
Jha,Phool Chandra ' Pravin'. Sampa.*Babu Vulalal Das rasanawali*.Madhubani:Shanti-Parimal Prakashan,2010.
Maithili:
　　Jha,Govind.*Maithili-Parishilan bibesanatmak byakaran ou bhashabijyan*.Patna: Maithili Academy,2007.
English:
　　Jha,Shubhadra.*The Formation of the Maithili Language*. First edition. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd,1985.
Assamese:
Talukdar,Hiramoni, '*Axomiya Aru Maithilibhashar rupatattwa:ek tulonamulak adhyayan*'. Ph.D thesis, Guwahati Viswabidyalaya,2013.