SUNIL KUMAR BHATT

INDEFINITE AND DEFINITE TENSES IN HINDI: MORPHO-SEMANTIC ASPECTS

0. The tense structure in Hindi consists of both synthetic and analytic forms. The analytic tenses are formed with the combination of participles and the auxiliary *honā* 'to be'. In present and past tense and in presumptive only the verb *honā* 'to be' can have the synthetic form; other verbs are not capable to create any synthetic tense form. That obviously is the case with the morphology of the tense system, but the semantics some how has to find the way to express the meaning, which does exist but there is no morphological form. The semantics uses the limited sources (morphology: forms) to fill the gaps in morphological structure, which are the reflections of meanings in the semantic structure.

The aim of the paper is to investigate the fact, how the semantics, in Hindi, copes up with the morphology in expressing all possible tenses, where the special forms do not exist. To make the problem clear I have used a broader classification of the tenses i.e. indefinite and definite tenses. The definite tenses have been further classified into Imperfective, Perfective and Continuative.

In the structure of temporal system the Hindi language has fourfold classification of verbal tenses: Simple, Imperfective, Perfective and Continuative. The perfective, imperfective and continuative belong to the category of definite tenses and the simple tenses are the indefinite one.

Table: 1. Tenses

	Indefinite	Definite		
	Simple	Imperfective	Perfective	Continuative
Participle	-	Imperfective	Perfective	Continuative
Present	Simple Present	Imperfective Present	Perfective Present	Continuative present
Past	Simple Past	Imperfective Past	Perfective Past	Past Continuative
Historic		Historic Imperfective Tense	Historic Perfective Tense	
Future	Simple Future	Imperfective Future	Perfective Future	Future Continuative

	Indefinite	**Definite**		
Presumptive	Simple Presumptive	Imperfective Presumptive	Perfective Presumptive	Presumptive Continuative
Subjunctive	Simple Subjunctive	Imperfective Subjunctive	Perfective Subjunctive	Subjunctive Continuative
Conditional	Simple Conditional	Imperfective Conditional	Perfective Conditional	Conditional Continuative

One fourth number of all the tenses in Hindi is synthetic and three fourth are analytic. That is because there are three basic tense forming participles i.e. imperfective, perfective and continuative participle.

likhnā ' write'

Imperfective	*likhtā*	-[1]
Perfective[2]	*likhā*	*written*
Continuative	*likh rahā*[5]	*writing*

With the combination of helping verb *honā* and the participles tense formation takes place.

Imperfective Present	*vah likhtā hai.*
Perfective Present[3]	*usne likhā hai.*
Continuative present	*vah likh rahā hai.*

In the fourfold classification of the tenses, all three analytic tenses are marked categories and the only synthetic tense i.e. the simple tense belongs to the unmarked category. The markedness and the unmarkedness make the tenses definite and indefinite respectively. It is rather obvious that the marked tenses have to be marked with something, which will make them definite in relation to the one which is not marked and remains indefinite. The indefinite tenses have been characterized and named as non-aspectual tenses by Michael C. Shapiro (1989: 53), although he took only simple future and simple subjunctive for this category. He observed the simple present and the simple past in a role of copula only. Other tenses according to him are marked with different aspects i.e. habitual, perfective and progressive.

Another peculiar feature of the Hindi tenses is the absence of morphological representation of some of the forms by all the verbs except the verb *honā*. The simple present, the simple past and the simple presumptive can be formed only with the verb *honā*. This paper tries to provide answers to the questions, which arise because of this peculiarity of the tense system, such as how the morphological counterpart of an action (except the verb *honā*), which according to its semantics needs to express the indefiniteness of the action in present and past, can be stated? In other words, how can an action in present and past be morphologically expressed, if it is not marked with imperfectivty, perfectivity or continuativity, if it is just unmarked.

It is very difficult rather not possible to define and explain the unmarked member of the classification before the marked ones, although the unmarked member

almost always comes first in the classical order. The meaning of the unmarked simple tenses cannot be explained, unless the semantics of all the marked members of the classification are defined.

1. Firstly the nature of the participles, which make the nucleus of whole tense system in Hindi, will be explained here.

1.1. The **Imperfective Participle** i.e: *likhtā* (verb *likhnā* ʿwriteʾ) denotes a frequentative or iterative action, an action which takes place, whenever there is a chance to happen. Shapiro (1989: 54) categorizes it under the *habitual* aspect and Pořízka (1972: 109) also describes the action formed with the imperfective participles as *habitual*, but justifiably names the tenses as *imperfective* ones. The English language does not have any participle form which semantically coincides with Hindi imperfective participle, but in attributive function the imperfective participle can be translated into English as *–ing participle*. The tenses formed with imperfective participles in translation into English sometimes fall under the category of unmarked tenses in English, which are indefinite or simple tenses or sometimes exclusive phrases describe the nature of the action.

1.2. The **Perfective Participle** *likhā* (verb *likhnā* ʿwriteʾ) denotes a completed action. The Hindi perfective participle is semantically exact parallel to the past participle *written* in English. While the term "past participle" is not entirely correct because of its emphasis on past tense, most linguists prefer the term *-ed/en participle*. While explaining Hindi tense system almost all the linguists agree with the term "perfective participle". Another semantic feature of perfective participle lies on the fact that the perfective participle of transitive verb is passive and of intransitive is active. The perfective tenses of transitive are formed with ergative/ agentive construction and perfective tenses of intransitive verb with nominative construction. English as many of European languages i.e. German, Italian also has only passive perfective participle (*-ed/en participle* in English) of transitive verbs, but they deal with it differently, by means of the second helping verb *have*. Since Hindi does not have the verb ʿhaveʾ, it depends on ergative.

1.3. The **Continuative Participle** *likh rahā* (verb *likhnā* ʿwriteʾ) denotes an action in progress. It is formed with the root of the verb and *rahā* and it has semantically very parallel participle in English, the present participle. As is the case with past participle, the term "present participle" is also not entirely accepted in the linguistic circle, the accepted form is *–ing participle*. Some linguists (Kostić (1999: 65–66) and Pořízka (1972: 261)), take the continuative participle as a form of compound verbs or just or type of verb forms but not as a participle, but mainly it is considered as a participle. Bender (1967: 178) has also called the tenses formed with continuative participles as the continuative tenses. Others have used different terms but the similar meaning all the time. Shapiro's (1989: 54) and Naspital's (1998: 174) *progressive* and Hälsig's (1967: 85) *durative* are also precise and acceptable. Dimsits (1986: 169) has also used the term "continuative" (in Russian *продолженное*).

2. The fourfold classification of tenses is reflected in present tense but the morphological representation of simple present tense is restricted to the verb *honā*. Other verbs do not have any form to depict the semantics of the simple tense. But of course the semantics of the simple present tense of the other verbs do exist. The goal here would be to find out all possible semantic values and their morphological manifestations.

Firstly the semantics of all the definite (marked) tenses will be explained and with elimination method an attempt will be made to correctly understand the characteristics of the indefinite tense and to establish the forms which could accurately express the meaning. In marked definite tenses only primary or main meaning will be considered here, secondary or context-bound meanings will not be of concern.

2.1. The **Imperfective Present tense** is a marked member of the classification; it is marked with the habitual nature of the action. The primary function of the imperfective present tense is to express a habitual present action. The imperfective present tense is formed with the imperfective participle and the simple present tense (evidently the verb *honā*) in the function of auxiliary. The imperfective participle expresses the habitual action and the auxiliary puts the action in present. The imperfective present tense can also be called as all time present.

> *hamāre śahar meṁ sardiyoṁ meṁ barf* ***paṛtī hai***.
> In our town it snows in winters.
> *sabke laṛke lau-lagan se mihanat-majadūrī* ***karte haiṁ***. (Himānśu Jośī: 13)
> Everybody's sons work hard with dedication.

The action is not bound with any particular time; it is extended to all the times, present, past and future.

2.2. The **Perfective Present tense** expresses a present perfect action. The perfective present is marked with the perfectivity or completivity of the action. The perfective present depicts a completed action in past but in direct bond with the present. This tense expresses a present state, which is the result of a completed action in past. It is formed with the perfective participle and the auxiliary *honā* in simple present. Here the direct bond with the present tense is created by the auxiliary *honā* and the nature of the action (i.e. perfective) is described by the participle.

> *śor mat karo, baccā abhī* ***soyā hai***
> Don't make noise, the baby is now sleeping. (lit. has just slept or fallen asleep)
> *phūl ḍol ke mele meṁ is baras nauṭaṅkī* ***āī hai***. (Himānśu Jośī: 13)
> This year in the festivities of Phool Dol a street play has come.

In the first example the present state of *sleeping (soyā hai)* is described by the competed action of *fallen asleep* (*soyā*). The use of the continuative present in English translation clearly depicts the present situation. Same is the case with the second example where the presence of the street play is in present time.

2.3. The **Continuative Present tense** expresses an action which is in course at present. The marking which makes it definite, is expressed by the continuity

of the action and morphologically illustrated by the continuative participle. The auxiliary *honā* in simple present form places the tense in the present.

*mujhe taṁg mat karo, maiṁ **paṛh rahā hūṁ**.*

Don't disturb me, I am reading.

ek yuvtī gau kī or ā rahī hai. (Jainendra KumXr: 3)

A woman is coming towards the cow.

This tense is often called the actual present tense because of the action being in course right at the present time.

2.4. The **Simple Present tense** belongs to the unmarked category therefore it can also be named as indefinite present tense. As mentioned earlier, only the verb *honā* has the morphologically represented form of the simple present tense which plays the role of auxiliary in the formation of other analytical present tenses and rest of the verbs form only the analytical present tenses. The question arises, how is it possible to express morphologically the semantics of indefinite present tense of all the other verbs.

Let us examine the situation, the imperfective present tense expresses a habitual frequentative present action, the perfective present tense expresses a completed present action and the continuative present expresses a present action in course. After habitual, completed and continuative actions being already expressed by definite forms, there is not much left unexpressed. Almost all types of actions have already been expressed, but still there can be situations, where none of the above action can rightly depict the situation.

In the example:

*rāt ko bichaune par leṭā hī thā ki **dekhtā hūṁ** darvāze par darjan bhar baccoṁ ke sāth ek mahilā khaṛī hai.* (Himānśu Jośī: 23)

At night when I went to the bed, (you know) what **I see (saw)**, there was a women with dozen children, standing at my doorsteps.

If we semantically examine the syntagma *dekhtā hūṁ*, we find, although the form is imperfective present tense, but the action is not habitual or frequentative, neither is it continuative, nor completed. With the elimination of all the possibilities to place it in the definite tenses, it is evident that the semantics of *dekhtā hūṁ* does not belong to any of the analytical tense, it is rather indefinite. One way of expressing semantics of the indefinite present tense is with the help of present imperfective tense. In such cases this phenomenon can be expressed as neutralized imperfectivity, in other words present imperfect tense with neutralized imperfectivity expresses the semantics of present indefinite tense.

This situation can be very clear with modal verb:

Don't give me this job, I ***cannot do*** it.

With elimination method we see that *cannot do* does not belong to any of the definite tense because of its unique meaning, which is not frequentative, completive or continuative.

*mujhe yah kām mat do, maiṁ ise nahīṁ **kar saktā**.*

However this use of indefiniteness of the action has been explained as one of the (imperfective present tense) functions by Pořízka (1972: 110). He says,

"*It (imperfective present tense) expresses a characteristic feature or a general truth*".

The situation becomes very interesting and even clearer when the modal verb *must* or *ought* or any semantically similar verb like *have to ...* is taken. Construction with such verbs in Hindi are also typical, the verb *paṛnā* or simply *honā* are used as auxiliaries to express such (*must, ought*) meaning and the construction is always dative i.e. the subject is in dative. Both of the verbs in Hindi have very similar meaning in such construction, but neither of them has all the tense forms. In present tense the verb *honā* has only simple present and present imperfective, and the verb *paṛnā* does not have the simple present, but it has imperfective present, perfective present and continuative present. The verb *honā* morphologically does have the other two forms i.e. perfective present and continuative present but its use for such construction does not make any sense, e.g.

> *mujhe jānā ho rahā hai.
> *mujhe jānā huā hai.

On the other hand the verb *paṛnā* simply does not have the simple present form.

	Imp. Pres	Per. Pres	Con. Pres.	Simple Pres.
honā	X			X
paṛnā	X	X	X	

The semantics of the verb *paṛnā* would be very clear with the following examples:

> *jab vah mujhe bulātā hai, to mujhe **jānā paṛtā hai**.*
> Whenever he calls me, I have to go.

Here the semantics of form *jānā paṛtā hai* is very clear. The imperfectivity of the verb form expresses a habitual action because of its parallel link with another habitual action. The meaning of the sentence will not be very different, if the verb *paṛnā* is replaced by the other verb *honā*.

> *jab vah mujhe bulātā hai, to mujhe **jānā hotā hai**.*

In a similar way the perfective and the continuative meaning can be depicted with the different forms the participles of the verb *paṛnā*.

> *usko pitājī kī bīmārī kī khabar mili isliye use **ānā paṛā haī**.*
> He had received the news of his father's illness that's why he had to come.

The perfectivity of the tense is very clearly visible semantically and morphologically in the Hindi sentence, but the English translation is not capable of expressing it morphologically, since the verbs *must* and *ought* simply do not have any present perfect form and the present perfect form of the verb *have* cannot be used for such purpose. The Hindi verb *paṛnā* does have the perfective form and can be used for such purpose. On the other hand the verb *honā,* like in *have* in English, can have that form, but cannot have that meaning.

For expressing the meaning of continuative present again the verb *paṛnā* is used and the verb *honā* cannot be used as mentioned above.

*vah ghar jā rahā hai kyoṁ ki usko **jānā paṛ rahā hai**. uske pitājī bīmār haiṁ.*

He is going home because he must. His father is ill.

The English translation has to make some adjustments to express the meaning, even though the meaning would not be able to express the precise nature of the action as in the Hindi sentence.

And finally the indefinite tense, which is morphologically represented by the simple present tense only and the semantics has to find out the ways to express itself. Since the verb *paṛnā* does not have any form to express the semantics of the indefinite present tense and the semantics of the other tenses are very definite i.e. imperfective, perfective and continuative, the only way to semantically represent such meaning is by using the verb *honā*.

In the sentence;

I have a test tomorrow, I **must study** today.

The syntagma ***must study*** does not express a habitual or completed or a continuative action. With elimination method it becomes obvious that the syntagma ***must study*** semantically does not belong to imperfective, perfective or continuative, it is just indefinite and could be expressed by the simple present tense only. The simple present tense in this case can only be formed with the verb *honā*.

*kal merā imtahān hai, āj mujhe **paṛhnā hai**.*

As it was possible to express the semantics of indefinite present tense with present imperfective in cases (non-modal verbs) mentioned earlier, but it is absolutely not possible with *paṛnā.* The syntagma *paṛhnā paṛtā hai* would give completely different meaning, which is always habitual not at all close to meaning which is needed under these circumstances.

3. In the past tense the whole structure is very similar to the present tense with an additional element of Historic tenses. The definite tenses are formed with their corresponding participles and the auxiliary *honā* in past indefinite tense. Although the situation in past tense is very similar to the one in present tense i.e. in the present tense the morphological representation of indefinite (simple) tense is restricted to the verb *honā*, but in the past tense there is a clear and very fine way to express the semantics of the indefinite tense of the other verbs as well. The introduction of the historic tenses help in past solve this problem in semantic as well as in morphological level.

3.1. The **Imperfective Past tense** expresses a habitual action in past. It is formed with the imperfective participle and the auxiliary *honā* in simple past tense. The English language does not have any special tense to express the semantics of the imperfective past tense; it usually uses the simple past or sometimes explains it with some additional tools.

*ek rājā thā jo ek baṛe deś par rāj **kartā thā**.*

There was a king, who ruled in a big country.

*vah skūl sāikil se **jātā thā**.*

He used to go to school with bicycle.

*jab māṁ zindā thīṁ, vah kuch **boltī thī, haṁstī thī**.* **(**Himānśu Jośī: 114)
     When mother was alive, she (her daughter) used to speak and laugh.
The additional tool can be the construction "used to" or simply a context can explain the nature of the action and the tense in Hindi.

3.2. The **Perfective Past tense** expresses a completed action in past. The action is completed sometimes before past tense but it stays in direct bond with past. It is the same action as in present perfective, only happens in past.
     *Maiṁ jīvan meṁ pahalī bār unse **milā thā**.* (Jainendra Kumār: 4)
     I had met him for the first time in my life.
The past perfect tense is not an independent tense; it always has to depend either on context or on some past tense, which makes it perfective to the past i.e. perfective past tense. In the above example it is very clear that the author is talking about past happenings and the meeting with him happened even before the past happenings. The markedness here is perfectivity, only, this time it happens in past.

3.3. The **Continuative Past tense** is an action in course in past tense. It is exact parallel of English past continuous. The continuity expressed by the participle morphologically marks the tense and makes it definite, and the auxiliary *honā* is in simple past tense.
     *jab maiṁ a<u>kh</u>abār paṛh **rahā thā**, tabhī telīfon bajā.*
     When I was reading newspaper, the telephone rang.

3.4. The **Simple Past tense** is indefinite tense because of its unmarkedness and as a rule is formed only with the verb *honā* as is the case with simple present tense. Other verbs do not have this verbal form but the semantics of the simple past tense of other verbs is evident in lots of situations. As in simple present tense after eliminating the possibility of an action being imperfective or perfective or continuative, the action in past would be placed in the category of indefinite, which is simple past tense.
     Last night I saw a very good film.
Here in this example the tense of the action is neither imperfective (habitual), nor perfective and nor continuative. Although in Hindi the simple past tense is formed only with the verb *honā*, as shown in the table 1 above, there is another past tense which is capable of expressing the semantics of the indefinite past tense of all the verbs. The **historic perfective tense** semantically does not belong to any of the definite tense, although the name of the tense has "*perfective*" in it.
     *kal rāt maiṁ ne ek acchī film **dekhī**.*
The historic perfective tense is formed only with the perfective participle, in other words to express the semantics of the indefinite past tense perfective participle is used. The nature of the perfective participle depicts the completed action and the auxiliary places the action in present or past. Since there is no auxiliary the perfectivity gets neutralized with its absence. And with the absence of the auxiliary only the completed action remains in the sentence. If the action does not belong to present or past to make it definite, it stays indefinite. Morphologically definite, the perfective participle in an action with neutralized perfectiv-

ity because of the absence of auxiliary generates semantically indefinite tense. The term, which suits to express this function semantically and morphologically, would be named as the *preterit* or *simple past tense* instead of *historic perfective tense*.

After understanding the semantics and the morphology of the simple past tense the question arises whether the *preterit* in Hindi is synthetic or not. The straight forward answer would be "yes" the simple past tense is a synthetic tense. And the reason is that the simple past tense is not a compound tense, it does not have an auxiliary to place it in some time zone, present, past or future. But on the other hand there are few arguments to deny this position. Firstly, the usual feature of a synthetic tense is conjugation of the verb, which is missing here. Instead of the conjugation in the *preterit* the perfective participle is used. The absence of auxiliary stops the tense to be compound, but does it stop it to be analytic? The question remains unanswered. Semantically it corresponds with synthetic tense in past tense in other languages like English (simple past), German (Präteritum), Croatian (aorist) etc. The *preterit* in Hindi lies in somewhere in the border between the analytic and synthetic tense.

The *Historic Imperfective tense* is formed with imperfective participle without any auxiliary. It expresses a habitual action in past. The only morphological difference between the past Imperfective tense and the historic Imperfective tense is the absence of auxiliary in the later one. Semantically it does not differ from the Past Imperfective tense, only it is embellished with the stylistic way of writing. It can always be replaced by the Past Imperfective tense but not the vice versa is not possible.

4. The structure of future tenses is very complex. In Hindi the future tenses are merged with the presumptives. The presumptive is a grammatical mood which expresses an unsure presumed action. Same forms are used to depict the future actions and the presumptive actions. Although the future tense and the presumptive are semantically different kind of actions, but they are very closely linked. Here I will try to explain both types of functions of a same form using context and the reason behind their unique correlation.

The future tense differs from the past and the present because of its special semantics. The future tense does not express a future action as the past tense expresses a past action and present tense a present action. Present and past tenses express the actions which are happening or which happened respectively. For these actions it can be said with surety that they are happening or happened.

On the other hand a future tense cannot express a future action with cent percent surety, the action might happen or it might not happen, but it is not clear with the morphology of a future tense. Lots of the linguists do not feel comfortable to place the future tense in indicative along with the present and the past. Such feature of the future tense is explained as not the future action but as a present or current intention of a future action. The sentence *he will come tomorrow* does not show with the surety that he will be here tomorrow. The information conveyed

here is that 'he intends today to be here tomorrow'. Because of this differentiating feature a conclusion can be made that the elements of presumptive already exist in future tenses. And it is no surprise that the two meanings i.e. the future and the presumptive are merged into one morphological structure.

Unlike above in the present and past tenses, where I have explained definite tenses first and the indefinite tense later on, here because of the unique semantics I will explain future and presumptive in the reverse order, first the indefinite and then the definite.

4.1. The **Simple Future tense**, unlike the simple present and the simple past, is morphologically represented by all the verbs. The simple future tense is formed with the conjugation for future and expresses an indefinite future action. Unless the definiteness (imperfectivity, perfectivity and continuity) of a future action is very significant to keep the context, an indefinite future action represented by simple future is enough to denote all the future actions. This is the reason why the simple future is used most of the time to depict almost all kinds of future actions. And in lots of Hindi grammar books (e.g. Shapiro, 1989; Matišić, 1996) only the simple future is considered a future tense and rest of them are denoted as presumptives, although sometimes they are named as future II, future III and future IV.

The semantics of the simple future in Hindi is parallel to the future indefinite in English.

*in garmiyoṁ meṁ maiṁ Bhārat **jāūṁgā**.*

I **will go** to India this summer.

Indefiniteness of the action lies on the fact that there is no participle used, which could make it definite. The situation is very similar in some other languages as well, where the indefinite future is compound tense but the auxiliaries are just future tense maker and they do not go with participles and keep the tense indefinite e.g. German, Croatian etc.

The simple future tense of the verb *honā* i.e. the indefinite future is always context bound. The future tense meaning and the presumptive meaning both are equally strong in context free situation. In the sentence:

*māṁ kamre meṁ **hogī**.*

The mother will be in the room.

There is not enough information to decide whether the tense denotes future tense or presumptive. The surface structure of the form *hogī* carries two deep meanings. The deep semantics can be expressed only with addition or expansion of the context.

*kal śām ko sāt baje māṁ kamre meṁ **hogī**.*

Tomorrow evening at 7 o'clock the mother will be in the room.

This is the example of future tense. The function of the simple future form to express the future is very clear with a little expansion of the context.

On the other hand if the context expanded in this way:

māṁ kahāṁ hai?

*vah apne kamre meṁ **hogī**.*

Where is the mother?

She must be in her room.

Here the function of the simple future is no more to express future action, rather a presumptive action.

In future indefinite although all the verbs have the same form, but there is noticeable difference in the semantics of simple future of the verb *honā* and the other verbs. The simple future of the other verbs (not *honā*) mainly expresses the indefinite future action. The future tense meaning is dominating. The simple future of other verbs has only that much shares of presumptiveness, which is usually in a future tense incorporated by just being future tense as a present intention for future action. On the other hand the meaning of the simple future of the verb *honā* solely depends on the context, which makes the tense a future or a presumptive. Neither of the meanings i.e. the future tense and the presumptive is primary or dominating.

4.2. The I**mperfective Future tense** or sometimes called future II is formed with the imperfective participle and the auxiliary *honā* in simple future tense. Its use to express future action is not possible. It is possible to imagine a situation where imperfective future tense can be used. It would be a situation where a frequentative action happens in future, but the morphological representations (future II) of such kind of actions are always replaced by simple future.

From Delhi he will write you a letter every month.

This is a precise example of a frequentative action in future, but in Hindi translation it will not take the imperfective future tense.

vah tumko dillī se har mahīne ek ciṭṭhī **likhtā hogā.*

Although the sentence above is grammatically correct but it is not in meaning of future, but the imperfective presumptive. It will be replaced by simple future.

*vah tumko dillī se har mahīne ek ciṭṭhī **likhegā**.*

Of course, the frequentativity of the action not erased by the use of the simple future, it is just hidden inside. If the frequentativity of the action is very important for the context, Hindi does have other means to express it. It can be expressed by compound verb frequentative i.e. *likhā karnā*.

*vah tumko dillī se har mahīne ek ciṭṭhī **likhā karegā**.*

The imperfective future tense is always used in the meaning of the **imperfective presumptive**. An action, which probably happens in a frequentative manner or sometimes the frequentativty of the probable action is taken as a whole, is depicted by the imperfective presumptive.

*vah bahut acchā ṭenis kheltā hai, zarūr roz abhyās **kartā hogā**.*

He plays very good tennis, probably he practices every day.

In a situation, where the frequentativity of the probable action taken as a whole, the action ceases to be the frequentative or habitual, the imperfectivity gets neutralized and loses its definiteness i.e. imperfectivity and becomes indefinite.

*Hīrā **kahtā hogā**.* (Premcand: 42)

Hīrā would say such things.

Although the presumptive does not have the morphological representation of indefinite member in the fourfold classification, but the semantics of indefinite-

ness is achieved by means of imperfective presumptive as in the present tense.

In the form "imperfective participle + auxiliary in simple future" the semantics of the imperfective presumptive is absolutely dominating, it is not capable of taking the meaning of future tense.

4.3. The **Perfective Future tense** or sometimes called future III is formed perfective participle and auxiliary *honā* in simple future tense. In case of perfective future tense there is a fine differentiating line between the semantics of the future and the semantics of the presumptive. Since the forms are the same, it is the context that determines the semantics.

The perfective future tense expresses a completed future action.

*jab tum vahāṁ pahuṁcoge, ve **ā gaye hoṁge***.

By the time you reach (will reach) there, they will have come.

*hāṁ, par choṛne kā din āegā, tab pūchne kā din **jā cukā hogā***. (Jainendra Kumār: 8)

Yes, but by the time comes (will come) the day to give up, the day to request will have left.

The perfective presumptive expresses a probable completed action.

*Vah kahānī Rām ne **likhī hogī***.

Probably Rām has written this story.

*itanī dūr se dhūp ghām meṁ āe haiṁ, pyās to **lagī** hī **hogī.***

They have come here in such hot weather, they are probably thirsty (lit. the thirst would have overwhelmed them) (Premcand: 21).

The semantic difference is very clear in between perfective future and perfective presumptive, that's why they should be kept apart morphologically in defining the structure of the Hindi verbal system.

4.4. The **Continuative Future tense** is formed with the continuative participle and the auxiliary *honā* and it expresses an action in course in future tense. In its presumptive function it expresses probable action in course.

Future tense:

*kal subah sāt baje usko fon mat karnā, vo **so rahā hogā***.

Don't telephone him tomorrow seven in the morning, he will be sleeping then.

Presumptive:

tumhārī māṁ jī kyā kar rahī hāṁ?

What is your mother doing?

*mālūm nahīṁ. abhī ghar meṁ khānā **banā rahī hoṁgī***.

I don't know. She is probably at home making lunch.

Like above in case of perfective there is clear difference in the semantics of the continuative future tense and the continuative presumptive and should be kept apart to define the tense system.

5. The **Subjunctive** mood is used to express a request, command or a wish. All the forms of the subjunctive are very well structured in the system. The morphology and the semantics are in well placed in harmony. The definite marked

members of the classification are formed analytically with the participle and the auxiliary *honā* and the indefinite subjunctive is unmarked and synthetic. In the definite forms the participles determine the nature of the action and the auxiliary *honā* is in the simple subjunctive to determine the mood.

5.1. The **Imperfective Subjunctive** expresses a habitual subjunctive action. As it has already been seen the habitual action depicted by the imperfective participle can take the meaning of entirety of an action and can, in a way, become indefinite, it can happen in this case too. Then the semantics of the imperfective subjunctive does not differ much from that of the simple indefinite subjunctive.

*aisā ghoṛā lāo jo gaṇṭe meṁ das mīl **jātā ho***. (Guru: 321)
Get such a horse, which walks 10 miles per hour.

5.2. The **Perfective Subjunctive** expresses a completed subjunctive action.
*jaise prakṛti meṁ āg **ghol diyā ho***. (Premcand: 16)
As if the nature has mixed fire in the air.

5.3. The **Continuative Subjunctive** expresses a subjunctive action in course.
*vah aise haṁsa rahī thī māno kuch **chipā rahī h**o*.
She was smiling as if she is hiding something.

5.4. The **Simple Subjunctive** expresses a subjunctive action in its entirety, which is not marked with any of the above mentioned feature and remains indefinite.

*Maiṁ kyā **karūṁ***?
What shall I do?

It is clear with the example that the sentence above is neither habitual nor completed and nor continuous. It is unmarked and indefinite.

6. The **Conditional** mood expresses a possible, but unrealized action. The conditional is formed with the help of imperfective participle as main verb in indefinite conditional as well as auxiliary in definite conditionals. The question here is whether the form used to make conditional is really the imperfective participle? Of course, the morphological structure of the form is same as the imperfective participle and it changes as a participle according to the gender, number, but its function in conditional has nothing to do with the semantics of the participle. Its function in conditional is just as a conditional maker.

This feature of the conditional can be explained that the form which is used to make conditional is either not the imperfective participle, although it has the same form as the imperfective participle, but the function is entirely different, it is just the conditional maker, or if the form is the imperfective participle, then the imperfectivity of the participle is neutralized and has taken the function of conditional maker.

6.1. The **Imperfective Conditional** is formed with the imperfective participle of the main verb and the auxiliary *honā* takes the form of conditional maker. It expresses an unrealized, but possible action, which is habitual. As is the case with the subjunctive, the imperfective conditional action can also take the meaning of conditional action as a whole and can depict the very similar meaning as the indefinite conditional. But the basic function is to express the habitual frequentative action.

*hamne na pālā hotā, to āj kahīṁ bhīkh **māṁgte hote**[4].* (Premcand: 44)

If we hadn't fostered you, you would have been begging.

6.2. The **Perfective Conditional** is formed with the perfective participle and the auxiliary *honā* in the form of conditional maker. It expresses an unrealized, but possible action, which is completed.

*agar samaya par paise mil jāte, to uskī jān **bac gaī hotī.***

If he had received the money in time, his life would have been saved.

6.3. The **Continuative Conditional** is formed with the continuative participle and the auxiliary *honā* in the form of conditional maker. It expresses an unrealized, but possible action in course.

*ṭelifon bajā, nahīṁ to vah abhī tak **so rahā hotā.***

The telephone rang, otherwise he would have been sleeping until now.

6.4. The **Simple Conditional** is formed with the conditional maker form of the verb. It expresses an unrealized, but possible action in it entirety. It is not marked with any of the aspects that makes it indefinite.

*agar mere pās paise hote to maiṁ duniyā **ghūmtā.***

If I had money, I would travel the whole world.

After examining the entire structure few specifics can be summed up in investigation of the indefiniteness and definiteness of the Hindi verb system.

In present tense the indefiniteness is morphologically restricted to the verb *honā* and other verbs do not have the morphological representation of indefiniteness, but the semantic function of the indefiniteness of other verbs is fulfilled by the imperfective present with neutralized imperfectivity. In the past tense also indefiniteness is morphologically restricted to the verb *honā*, but unlike in present tense, the indefiniteness is expressed by the historic perfective tense. In historic perfective tense the perfectivity of the participle is neutralized due to absence of auxiliary *honā*. In other words the indefiniteness in the past tense can be expressed morphologically as well. The future tense has all the four member of the classification, but the indefinite future tense has kept the dominating role. Unless the aspectual semantics is vital for the context, the indefinite replaces all the other tenses. The future tense is merged with the presumptive function because of the same form, although they reflect two entirely different functions. The indefiniteness of the presumptive, like present and past, is restricted to the verb *honā*, but the characteristic element (i.e. uncertainty of an action) of the future tense already reflects the semantic presumptivity in the simple future tense. The imperfective presumptive, when expresses action as a whole, also depicts the indefiniteness of the presumptive action. The structure of the subjunctive and the conditional is very clearly defined semantically and morphologically, although in lots of the cases the semantic shift occurs in imperfective subjunctive and imperfective conditional, when they express an action in its entirety and semantically express indefiniteness.

Table: 2. Shift of semantics

	Indefinite	Definite		
	Simple	Imperfective	Perfective	Continuative
Participle	–	Imperfective	Perfective	Continuative
Present	Simple Present ←	Imperfective Present	Perfective Present	Continuative present
Past	Simple Past ←	Imperfective Past	Perfective Past	Past Continuative
Historic		Historic Imperfective Tense	Historic Perfective Tense	
Future	Simple Future →	Imperfective Future	Perfective Future	Future Continuative
Presumptive	Simple Presumptive ←	Imperfective Presumptive	Perfective Presumptive	Presumptive Continuative
Subjunctive	Simple Subjunctive ◄····	Imperfective Subjunctive	Perfective Subjunctive	Subjunctive Continuative
Conditional	Simple Conditional ◄····	Imperfective Conditional	Perfective Conditional	Conditional Continuative

————► – shift of semantics because of the empty spots in the system.

················► – shift of semantics, but there are no empty spots.

Among the definite tenses; marked members of the fourfold classification, the perfective and the continuative are strictly defined aspects and they do not allow much of the semantic fluctuations, however the imperfective also has well-defined semantic function, but it very often loses its imperfectivity and becomes indefinite. On the other hand the indefinite tenses are the unmarked member, and can only be defined with elimination of all above mentioned aspects or just as an action taken as a whole.

[1]   The English language does not have equivalent participle form for the imperfective participle in Hindi. Imperfective participle denotes a frequentative action.

[2]   Perfective participles of transitive verbs are passive, as is the case with English

[3]   Continuative participle is a compound participle made up of two elements; the root of the verb and *rahā*. Together they give the unique meaning of continuativeness of an action

[4]   The construction of the perfective present is Ergative because of the passive nature of the perfective participle.

[5]   In Hindi both of the sentences, the one which makes the conditions "*pālā hotā*" and the other which express the conditional "*māṁgte hote*", are in conditional form. But here we are concerned with the one expressing conditional.

REFERENCES AND SOURCES OF EXAMPLES

BENDER, E. (1967): *Hindi Grammar and Reader*. Philadelphia: University of Pennsylvanina Press

ДЫМШИЦ, З. М. (1986): *Граматика языка Хинди*. Москва: Издатвльство «Наука», Главная Редакция Восточнй Литературы

GURU, K. (1965): *Vikram saṁvat 2022. Hindī Vyākaraṇa*. Vārāṇāsī: Nāgarīpracārinī Sabhā

HĀLSIG, M. (1967): *Grammatischer Leitfaden des Hindi*. Leipzig: Veb Verlag Enzyklopädie

JOŚĪ, H. (1995): *Antata tathā anya kahāniyāṃ*. Naī Dillī: Kitābghar

KUMĀR, J. (1974): *Anāmasvāmī. Purvodaya Prakāśan*. Naī Dillī: Dariyāgaṁja

KOSTIĆ, S. (1999): *Verb Syntagmata in Hindi: Structure and Functions*. Praha: Karolinum

MATIŠIĆ, Z. (1996): *Elementi hindske gramatike*. Zagreb: IBIS grafika

NESPITAL, H. (1998): *Compound (Periphrastic or Analytic) Tenses in Indo- Aryan and Dravidian Languages: Correspondences and Differences in their Structure and Meanings*. Berlin: Berliner Indologische Studien (BIS)

PREMCAND (1960): *Godān.* Ilāhābāda: Sarasvatī Pres

POŘÍZKA, V. (1972): *Hindština – Hindī Language Course.* Praha: Státní pedagogické nakladatelství

SHAPIRO, M. C. (1989): A *primer of Modern Standard Hindi.* New Delhi: Motilal Banarasidass Publishers

NEURČITÉ A UIRČITÉ ČASY V HINDŠTINĚ: MORFOSÉMANTICKÉ ASPEKTY

Při morfologické analýze hindského temporálního systému mohou být slovesa rozdělena na dvě skupiny, totiž sloveso *honā* "být" a zbytek sloves. Sloveso *honā* může tvořit kompletní temporální paradigma, zatímco zbytek sloves nikoliv, např. kategorie prostého prézentu či prostého préterita. Ve výše uvedené tabulce jsou tyto lakuny v systému dobře viditelné. V tomto článku se vykládá, jak se morfologický systém jazyka s těmito problematickými místy vypořádává, zvláště pomocí sémantiky. Ta zaplňuje ona prázdná místa daná pouhou morfologií.

Sunil Kumar Bhatt
Filozofski fakultet
Zagreb
Hrvatska