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1 mile - 2640 cubic

1 foot - 4000 sq

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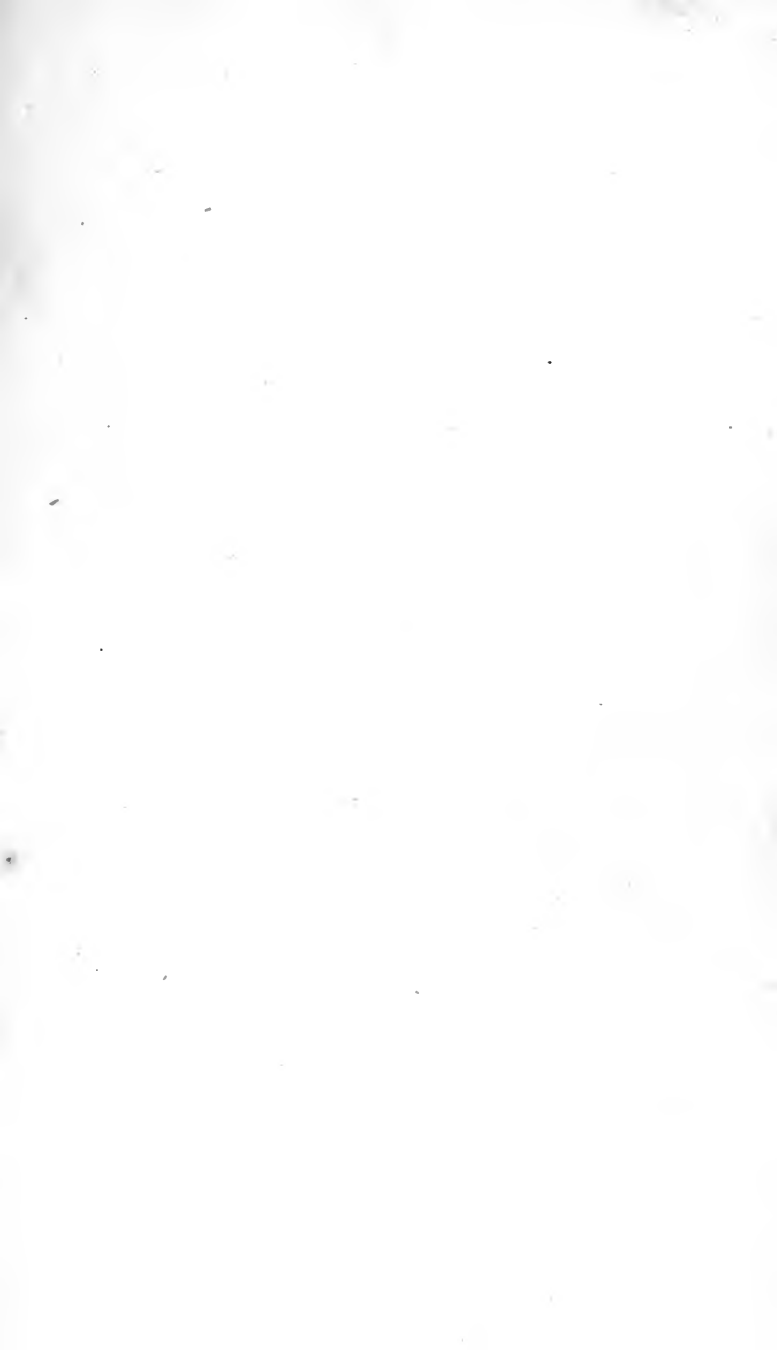


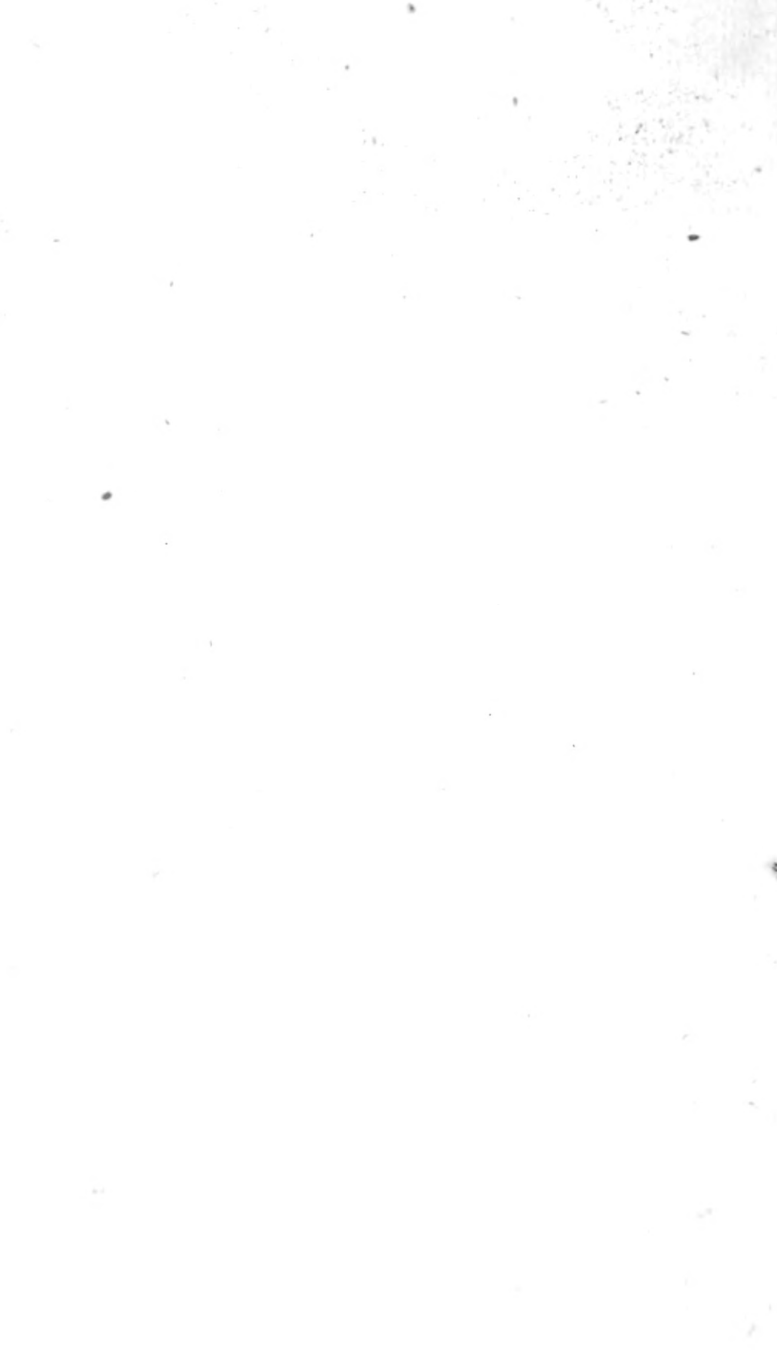
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*A GRAMMAR*

OF THE

**BENGALEE LANGUAGE.**





A

GRAMMAR

OF THE

BENGALEE LANGUAGE.



THE FOURTH EDITION, WITH ADDITIONS.



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Cayman

# PREFACE

TO

## THE THIRD EDITION.

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BENGAL, as the seat of the British government in India, and the centre of a great part of the commerce of the East, must be viewed as a country of very great importance. Its soil is fertile, its population great, and the necessary intercourse subsisting between its inhabitants and those of other countries who visit its ports, is rapidly increasing. A knowledge of the language of this country must therefore be a very desirable object.

The pleasure which a person feels in being able to converse upon any subject with those who have occasion to visit him, is very great. Many of the natives of this country, who are conversant with Europeans, are men of great respectability, well informed upon a variety of subjects both commercial and literary, and able to mix in conversation with pleasure and advantage. Indeed, husbandmen, labourers, and people in the lowest stations, are often able to give that information on local affairs which every friend of science would be proud to obtain. The pleasure and advantage, therefore, of free conversation with all classes of people, will amply repay any person for the labour of acquiring the language.

An ability to transact business, and inspect all the minutiae of mercantile concerns, without the intervention of an interpreter, must be an object of importance to every one engaged in

such undertakings ; and in the important concerns of administering justice, collecting the revenues, and preventing impositions and misunderstandings in all the common affairs of life, the disadvantages to which every one is subject who is ignorant of the language, not only plead in favour of the study thereof, but strongly mark the necessity of acquiring it.

A benevolent man feels much pleasure in making enquiries into, and relieving the distresses, of others. But in a foreign country he must be unable to do this, to his own satisfaction, so long as he is unacquainted with the current language of the country ; for should he attempt to do it through the medium of servants, he would not only be liable to innumerable impositions, but his kind intentions must be frequently rendered abortive by the ignorance or inattention of those to whom the management thereof is committed.

The advantages of being able to communicate useful knowledge to the heathens, with whom we have a daily intercourse ; to point out their mistakes ; and to impress upon them sentiments of morality and religion, are confess dly very important. Indeed, the high gratification which must arise from an ability to contribute in any degree to the happiness of a body of people supposed to be equal to the whole population of Great Britain, can scarcely fail of recommending the more general study of the Bengalee, a language which is spoken from the Bay of Bengal in the south, to the mountains of Eootan in the north, and from the borders of Ramgur to Arakan.

It has been supposed by some, that a knowledge of the Hindoosthanee language is sufficient for every purpose of business in any part of India. This idea is very far from correct ; for though it be admitted, that persons may be found in every part of India who speak that language, yet Hindoosthanee is almost as much a foreign language, in all the countries of India, except those to the

north-west of Bengal, which may be called *Hindoosthan* proper, as the French is in the other countries of Europe. In all the courts of justice in Bengal, and most probably in every other part of India, the poor usually give their evidence in the dialect of that particular country, and seldom understand any other; which is also usually the case with the litigating parties.

In Bengal all bonds, leases, and other agreements, or instruments, are generally written in the current language; and the greater part of those persons with whom a European is concerned, especially in the collection of the revenue, and in commercial undertakings, speak no other: to this may be added, that, with a few exceptions, those who have a smattering of *Hindoostanee*, speak it too imperfectly to express their sentiments with precision.

The Bengalee may be considered as more nearly allied to the *Sungskrita* than any of the other languages of India; for though it contains many words of Persian and Arabic origin, yet four fifths of the words in the language are pure *Sungskrita*. Words may be compounded with such facility, and to so great an extent in Bengalee, as to convey ideas with the utmost precision, a circumstance which adds much to its copiousness. On these, and many other accounts, it may be esteemed one of the most expressive and elegant languages of the East.

Since the first and second editions of this work were published, the writer has had an opportunity of studying this language with more attention, and of examining its structure more closely than he had done before. The result of his studies he has endeavoured to give in the following pages, which, on account of the variations from the former editions, may be esteemed a new work.

W. CAREY.

*Serampore, March, 1818.*



# A GRAMMAR, &c.

## SECTION I.

### *Of Letters.*

THERE are fifty letters (অক্ষর) in the Bengalee Alphabet, of which thirty-four are consonants (বর্ণন), and sixteen vowels (স্বর).

#### CONSONANTS.

ক	খ	গ	ঘ	ঙ
ka*	kha	ga	gha	gnoo'a
চ	ছ	জ	ঝ	ঞ
cha	chha	ja	jha	gne'e'a
ট	ঠ	ড	ঢ	ণ
ta	tha	da	dha	na
ত	থ	দ	ধ	ন
ta	tha	da	dha	na
প	ফ	ব	ভ	ম
pa	pha	ba	bha	ma
য	র	ল	ব	—
ja	ra	la	ba	—
শ	ষ	স	হ	ক্ষ
sha	sha	sa	ha	khy'a

#### VOWELS.

অ	আ	ই	ঐ
a	a	it	ee
ও	ঊ	ঋ	ঌ
oo	oo	ri	ree
এ	ঋ	এ	ঐ
li	lee	e	i
ও	ঔ	অঃ	অঃ
o	ow	ung	oh

\* In repeating the alphabet, the short inherent vowel has the sound of aw, but is sounded much shorter when the letters are formed into words. See remarks on the sounds of the letters.

† Italic letters must always be pronounced short in giving the sounds of Bengalee words.

1. The first five classes of letters are called **वर्गीक**, (belonging to a class) from **वर्ग**, *a class*, and are respectively denominated **क-वर्ग**, **ट-वर्ग**, **टै-वर्ग**, **ड-वर्ग**, and **ध-वर्ग**, from the first letter of each class. The other nine letters are called **अवर्गीक**, or miscellaneous.

2. The first and third letters of each class are unaspirated (**अहोस्पर्श**); the second and fourth are aspirated (**महोस्पर्श**), and the last of each class is a nasal (**संयुक्तानिक्**).

3. The vowels are short (**ह्रस्व**), as अ, इ, उ, ए, ऋ; or long (**दीर्घ**), as आ, ई, ऊ, ऐ, औ.

4. They are of 30 similar (**समान**), as आ and आ, ई and ई, ए and उ, ऐ and ऐ, औ and औ; or dissimilar (**असमान**), as अ and इ, इ and उ, उ and ए, &c. viz. every vowel is similar to itself, and to its corresponding long or short vowel, and, consequently, dissimilar to all others.

5. ए, ऋ, ऌ, and ॠ are the semi-vowels, and ई, अ, ऋ, ॠ, and ऌ are the nasals.

6. The five classes are so arranged, that every letter in the same class is pronounced with the same organ, *i. e.* the **क-वर्ग** are gutturals, the **ट-वर्ग** palatines, the **टै-वर्ग** linguals, the **ड-वर्ग** dentals, and the **ध-वर्ग** labial. The other consonants and the vowels are classed with the **वर्गीक** letters as follows:

**क-वर्ग**, or Gutturals: क ख ग घ ङ ञ ण न.

**ट-वर्ग**, or Palatines: ट ठ ड ढ ण ण श ष ष ष.

**टै-वर्ग**,\* or Linguals: त थ द ध न ण ण ण.

**ड-वर्ग**, or Dentals: ड ढ ण ण ण ण ण.

**ध-वर्ग**, or Labials: ध ध ध ध ध ध ध ध ध.

\* This word properly signifies head letters; they have been generally called cerebrals.

† According to some, this letter is sometimes dental and sometimes labial; it is therefore inserted as before, to both organs.



*On the Pronunciation (উচ্চারণ) of the Letters.*

ক sounds exactly as the English k.

খ is the same letter aspirated. The sound will be best expressed by the junction of k and h in the English word *brick-house*.

গ is g hard as in *gate*.

ঘ. The same letter aspirated, like g-lr in *log-house*.

ঙ. This letter is seldom used in its simple state, but is commonly compounded with another letter, as ঙ্গ *ngka*.

চ, ছ. The first of these letters is ch, as in *church*; the other is sounded with an aspirate, as chh in *much haste*. In the southern parts of Bengal both of them have a sound resembling that of s.

জ, ঝ. Are j and its corresponding aspirated letter; these are often, though improperly, pronounced like z and its aspirate. The proper sound is expressed by j in *just*, and ge-h in *College-hall*.

ঞ is very seldom used, unless compounded with another letter, as ঞ্জ *nja*.

ট, ঠ. The English t and its corresponding aspirated letter. The aspirated letter must never be pronounced as th in *these*, but like the t-h in *pent-house*.

ড, ঢ. The English d and its corresponding aspirated letter. The sound of the latter is expressed by the d and h in *old-house*. When written with a dot under them thus, ড্, ঢ্, they are pronounced as a lingual r and rh.

দ has the same sound as n.

ত, থ. The dental t and its corresponding aspirated letter. The sound of the first of these letters is expressed in the provincial pronunciation of butter in Yorkshire.

দ, ঠ. The dental d and its corresponding aspirated letter.

ন is pronounced as the English n.

প, ষ. P and its corresponding aspirated letter. The aspirated letter is pronounced like ph in *haphazard*; and sometimes, though corruptly, like f.

ব, ভ, ম. B and its aspirate, and m.

য. This letter is properly the consonant y, but is pronounced like j, and sometimes, though improperly, like z. With a dot under it thus, য়, and when compounded with a consonant, it expresses the sound of y.

র, ল, ব. The two first of these letters are r and l. The last is properly v or w. When not compounded, it is always pronounced as b; when compounded with another consonant it has the sound of w.

শ, ষ, স. The natives make little or no distinction between these letters, though they belong to different organs. The two first ought to be pronounced nearly like sh, and the last like s.

হ is the English h.

ক্ষ is compounded of ক্ and ষ, but generally sounded like an aspirated k, with ya following it.

অ\* sounds like *aw* at the beginning of a word, and generally like the short *u* in *butter* in the middle. It often, however, approaches to the sound of *o* in *bottle*.

আ sounds as *a* in *father*. This is accounted the long sound of the preceding letter.

ই, ঈ. The first of these letters sounds like *i* in *his* or *him*. The last like *ee* in *sweet*.

ঔ, ঙ. The first of these letters sounds like *oo* in *good*; the last like *oo* in *ooze*.

ঋ, ঌ, are pronounced as *ri* in *rich*, and *ree* in *reed*.

঍, ঞ. The first is pronounced as *li* in *little*; the last like *lee* in *leek*.

ঞ, ঐ. The first of these letters sounds like *a* in *name*, the other like *i* in *time*.

঑, ঔ. The sound of the first is that of *o* in *cold*; the other that of *ow* in *owl*.

ঐ, ঋ. The first of these characters is called *unooswur*, and sounds like *ung*; the other is called *bisurga*, and is pronounced like *uh*, ending very abruptly.

\* In expressing the vowels by English letters the following sounds are to be adhered to:

a sounds like *a* in *father*.

e - - like *a* in *name*, *fame*.

i - - like *i* in *his*, *him*.

i - - like *i* in *time*.

o - - like *o* in *robe*.

u - - like *u* in *but*, *hut*.

oo - - like *oo* in *good*.

oo - - like *oo* in *rood*.

y - - like *y* in *you*. This letter never has the sound of a vowel.

## SECTION II.

*Of Compounding Letters.*

THE vowel ঞ is inherent in every consonant; whenever, therefore, a consonant is followed by any other letter, that letter must be represented by a symbol which will occupy the place of the inherent vowel. *Example.* কক্ক must not be pronounced ki but kui, and কক্ক must not be pronounced ka, but kara. To express ki and kka, we must write ক্ক and ক্ক. This mark <sub>̣</sub> under a letter denotes that the inherent vowel is suppressed.

Consonants may be compounded with vowels or with consonants. The compound letter thus formed is called বন্ধ or বন্ধ অক্ষর.

*Of Compounding a Consonant with a Vowel.*

1. A consonant when compounded with a vowel always precedes it.

2. The vowel ঞ being included in every consonant has no representative mark, it being sufficient to write the consonant. *Example.* ক, ka, ক্ক, kka.

3. The other vowels are represented by the following symbols:

Vowel.	Symbol.	Compound.	Pronunciation.
ই	- -	ই	ba.
এ	- -	এ	bi.
ঐ	- -	ঐ	bee.
ও	- -	ও	boo.
ঊ	- -	ঊ	boo.
ঋ	- -	ঋ	be.
ঌ	- -	ঌ	bi.
ৗ	- -	ৗ	bo.
৘	- -	৘	bou.

4. Every consonant may take a vowel after it in the above manner. *Exam.* कि, ki; गी, gee; दे, de; हो, ho.

5. The consonant with its annexed vowel is esteemed one letter or rather syllable, and is pronounced as such. *Exam.* कि is not to be read ku-i, but ki. The junction of a consonant with a vowel is called वंनान, or निक्कि वना.

### Of Compounding Consonants.

Two or more consonants may be joined so as to be pronounced without an intervening vowel. There are eleven regular forms of compounding consonants, viz.

6. *Kya-phola*, or the junction of क with a preceding consonant. This is pronounced like y following the consonant, and is expressed by this character ङ. *Exam.* क्य, ग्य, ङ्य, ञ्य; pronounced kya, khya, gya, ghya, with the y sounded as in you.

7. *Kra-phola*, or the junction of क with a preceding consonant. This is expressed by क् subjoined. *Exam.* क्क, क्ग, क्ङ, क्ञ, kra, khra, gra, ghra.

8. *Kna-phola* is न subjoined. *Exam.* क्न, क्ण, क्ण, क्ण, kna, khna, gna, ghna.

9. *Kla-phola* is ल subjoined. *Exam.* क्ल, क्ल, क्ल, क्ल, kla, khla, gla, ghla.

10. *Kwa-phola* is व subjoined. *Exam.* क्व, क्व, kwa, khwa. This is generally, though improperly, pronounced as if the consonant were doubled: thus, निश्वास, generally pronounced nishshas, should be pronounced nishwas.

11. *Kma-phola* is म subjoined. *Exam.* क्म, क्म, kma, khma. This compound has two sounds, the one, which occurs when combined with न, is very simple, as कुम्भ, junma; the other is a compound sound, as in अक्कम्भ, कम्भ, which cannot be expressed by English letters.

12. *Kri-phola* is क subjoined. It is expressed by this character क. *Exam.* क, क्ष, *kri*, *khri*.

13. *Kli-phola*, or ख subjoined. *Exam.* ख, क्ष, *kli*, *khli*. This compound is seldom used.

14. *Arka-phola* is the mark ँ (substituted for अ) placed over a consonant. In this compound the अ must be pronounced first. *Exam.* दर्अ, *durpa*.

15. Each nasal may be compounded with all the letters of its own class, and with no other; except that ঙ is compounded with all the अवगणित, or miscellaneous letters. The compounds thus formed are called *Unka-phola*.

N. B. The nasal is the first member of these compounds, which are thirty-three, viz.

ङ	क्ष	घ	ङ्ग	ङ्ग
<i>ngka</i>	<i>ngkha</i>	<i>nga</i>	<i>ngha</i>	<i>nggna</i>
क	क	क	क	क
<i>ncha</i>	<i>nchha</i>	<i>nja</i>	<i>njha</i>	<i>nggna</i>
ण	ण	ण	ण	ण
<i>nta</i>	<i>ntha</i>	<i>nda</i>	<i>ndha</i>	<i>nna</i>
त	त	त	त	त
<i>nta</i>	<i>ntha</i>	<i>nda</i>	<i>ndha</i>	<i>nna</i>
म	म	म	म	म
<i>mpa</i>	<i>mpha</i>	<i>mba</i>	<i>mbha</i>	<i>mma</i>
ङ्ग	—	ङ्ग	ङ्ग	—
<i>nja</i>	—	<i>ngla</i>	<i>ngwa</i>	—
ङ्ग	ङ्ग	ङ्ग	ङ्ग	ङ्ग
<i>ngsha</i>	<i>ngsha</i>	<i>ngsa</i>	<i>ngha</i>	<i>ngkhya</i>

16. *Uska-phola* is the composition of ञ, ण, and म with other letters of the same organ. It comprizes a few other compounds, making in all thirty-three, viz.

क	ख	ग	घ	ङ
sk <u>a</u>	sk <u>h</u> a	dg <u>a</u>	dg <u>h</u> a	ng <u>str</u> a
ख	ख	ज	झ	ञ
sh <u>ch</u> a	sh <u>ch</u> h <u>a</u>	bj <u>a</u>	bj <u>h</u> a	ggy <u>a</u>
स	स	ब	भ	ष
st <u>a</u>	st <u>h</u> a	bd <u>a</u>	bd <u>h</u> a	sh <u>n</u> a
स	स	व	व	श
st <u>a</u>	st <u>h</u> a	bd <u>a</u>	bd <u>h</u> a	l <u>h</u> a
प	प	द	ध	म
sp <u>a</u>	sp <u>h</u> a	db <u>a</u>	db <u>h</u> a	h <u>m</u> a
ह	—	ह	ह	—
h <u>j</u> a	—	h <u>h</u> a	h <u>w</u> a	—
त	त	थ	थ	थ
t <u>sh</u> a	t <u>sh</u> h <u>a</u>	ts <u>a</u>	th <u>a</u>	tk <u>h</u> y <u>a</u>

17. All the letters may be doubled, as क, ख, ग, &c. When an aspirated letter is doubled, the first member is changed for its corresponding unaspirated letter, as क, ख, &c.

18. Though क and ञ are vowels, yet their combinations are reckoned among those of the consonants, and not in the *banana*, or combination of a consonant with a vowel.

19. The following are Contractions, some used for elegance, others for expedition :

क kra.

ख kta.

ग koo.

घ moo.

ङ tta and too. It ought never to be used

for the latter.

ञ goo.

श shoo.

ष hoo.

ज tra.

झ ttra.

হ্রি, hri.

হ্রা, hra.

রু, রু, roo, roo.

হ্না, hna.

হ্জা, hja.

স্টা, stoo.

স্ট্রা, stra.

গ্ধা, gdha.

ত, t.

শ্রী, shree.

গুণেশ, (the name of a Hindoo god.)

ঈশ্বর, eeshwara, or lord.

20. ং this mark on the right side of any letter signifies ঙ if turned upwards, and ঞ if turned downwards.

21. ং placed over a vowel, represents the nasal, which properly coalesces with the following consonant, and gives the letter over which it is placed a strong nasal sound.

N. B. Every one who wishes to learn the Bengalee language should make himself perfectly acquainted with the characters and their powers before he proceeds any further. A superficial knowledge of these generally occasions a vicious pronunciation, which is with difficulty corrected.



## SECTION III.

*Of Words.*

1. WORDS are divided into nouns, verbs, and indeclinable particles.

2. Nouns are distinguished into দ্রব্যবাচক, substantives, or names of things ; গুণবাচক, names of qualities, or adjectives ; and অনুকরণ শব্দ, imitative sounds. Some of these sounds are substantives, others are adjectives, and others adverbs.

3. Substantives are further divided into নামবাচক, proper names, জাতিবাচক, generic names, and ভাববাচক, abstract nouns ; these are of two sorts, viz. ভাববাচক, names of abstract ideas, and ক্রিয়া বাচক, verbal nouns.

4. Nouns are also further distinguished into প্রাণীবাচক, names of animals, and অপ্ৰাণীবাচক, names of inanimate things.

5. The most useful distribution of words is into বিশেষণ, discriminating words, and বিনিষ্য, words to be discriminated ; the first are adjectives, adverbs, &c. which express the quality or circumstance of a thing or action, and the last the thing or action itself.

*Of Substantives.*

There are but two declensions of nouns ; the difference between those ending with a consonant, and those ending with a vowel, being too inconsiderable to require that a distinction should be made in their declension.

There are seven cases : the Nominative, Accusative, Instrumental, Dative, Ablative, Possessive, and Locative, which, an-

swering to the *Sanskrita* cases, are placed in the same order as in that language. When merely enumerated they are called *প্ৰথম*, *the first*, *দ্বিতীয়*, *the second*, *তৃতীয়*, *the third*, *চতুর্থ*, *the fourth*, *পঞ্চম*, *the fifth*, *ষষ্ঠ*, *the sixth*, and *সপ্তম*, *the seventh*. When considered as in construction with verbs, they are called *কর্তা*, *the agent*; *কর্ম*, *the object*; *করণ*, *the instrument*; *সম্বন্ধান*, *the giving*; *অপাদান*, *the withdrawing*; *সম্বন্ধ*, *the connecting*; and *অধিকরণ*, *the possessing form*.

6. There are two numbers, the singular (*একবচন*), and the plural (*বহুবচন*). *Exam.* *জন*, *a man*, *জনেরা*, *men*.

7. There are three genders (*লিঙ্গ*); the masculine (*পুংলিঙ্গ*), the feminine (*স্ত্রীলিঙ্গ*), and the neuter (*ক্লীব* or *নপুংসকলিঙ্গ*). *Exam.* *পুরুষ*, *a male*, *নারী*, *a woman*, *জ্ঞান*, *knowledge*.

8. In masculine and feminine nouns, the different cases are formed by affixing the following inflective terminations (*বিভক্তি*, which serve equally for the singular and plural numbers, viz. for the Accusative *কে*, for the Instrumental *তে*, for the Dative *কে*, for the Ablative *তে* or *হইতে*, for the Possessive or Genitive *র*, and for the Locative *এ* or *তে*. The *এ* of the locative case never follows a vowel.

9. If the word end in a consonant, *এ* must be inserted before the terminations, the accusative termination *কে*, and the locative *এ* excepted: if the word have a final *অ*, the inserted *এ* and the locative termination *এ* must occupy its place. *Exam.* *মনুষ্টে*, *by a man*, *মনুষ্টকে*, *man*, *মনুষ্টে*, *in a man*.

The Dative is optionally made by *কে*, like the accusative. *Exam.* *দাসকে*, or *দাসকে*, *to a servant*.

10. *য* is optionally substituted for the termination *এ* of the

locative case, when the word has a final অ। *Exam.* পিতায়, পিতাতে, *in the father.*

11. The nominative plural is formed by affixing র, or রান্, to the word ; এ must be inserted before it unless the word have a final vowel. *Exam.* অশ্বেরা, or অশ্বেরান্, *horses* ; গরুরা, or গরুরান্, *cows.*

12. To make the plural, the syllable দিগ্ is inserted before the terminations of all the cases except the nominative ; এ must be inserted after দিগ্ in all cases, except when followed by the কে of the accusative, and the এ of the locative case. *Exam.* দানেরদিগ্ তে, *by servants* ; দানেরদিগ্কে, *servants* ; দানেরদিগে, *among servants.*

13. র is optionally inserted before the syllable দিগ্. If the word end in অ or a consonant, এ must be inserted before র when thus introduced. *Exam.* দানেরদিগেরে, দানদিগেরে, *to servants* ; দানীর দিগেরে, দানীদিগেরে, *to female servants.*

14. দিগ্ is optionally inserted in the genitive plural. *Exam.* বন্ধুরদের, বন্ধুরদিগের, *of relations.*

দের is optionally substituted for the inserted syllable দিগ্ in the ablative and possessive plural. When this substitution takes place in the possessive, the termination of the case is suppressed. *Exam.* মনুষ্যদেরহইতে, or মনুষ্যদিগহইতে, *from men* ; মনুষ্যদের, and মনুষ্যদিগের, *men.*

15. Words which in Sungskrita have a final ইন্, end in ঙ্ in the Bengalee language. The final long vowel of these words becomes short when the word is declined. *Exam.* আজ্ঞাকারী, *a commander*, আজ্ঞাকারিতে, *by a commander.*

*Example of a regular Noun.*

*Masc. or Fem.*

	Sing.	Plur.
N.	কুকুর, <i>a dog.</i>	কুকুরেরা, কুকুরেরান্, <i>dogs.</i>
Ac.	কুকুরকে, <i>dog.</i>	কুকুরেরদিগকে, <i>dogs.</i>
I.	কুকুরেতে, <i>by a dog.</i>	কুকুরেরদিগেতে, <i>by dogs.</i>
D.	কুকুরের, <i>to a dog.</i>	কুকুরেরদিগেরে, <i>to dogs.</i>
A.	{ কুকুরেতে, কুকুরহইতে, <i>from a dog.</i>	{ কুকুরেরদিগেতে, কুকুরেরদিগহইতে, কুকুরদেরহইতে, <i>from a dog.</i>
P.	কুকুরের, <i>a dog's.</i>	কুকুরেরদের, কুকুরেরদিগের, <i>dogs'.</i>
L.	কুকুরে, কুকুরেতে, <i>in a dog.</i>	কুকুরেরদিগেতে, <i>in dogs.</i>

*Of Neuter Nouns.*

16. Neuter nouns have no plural, unless they are personified. In that case they lose their neuter signification, and become either masculine or feminine. *Exam.* দুঃখী জন বৃক্ষেরদিগকে কথা কহিল, *the afflicted man spoke to the trees.*

The following is an example of the Declension of a noun with a final vowel.

	Sing.	Plur.
N.	পুত্র, <i>a lord.</i>	পুত্রা, <i>lords.</i>
Ac.	পুত্রকে, <i>lord.</i>	পুত্রদিগকে, <i>lords.</i>
I.	পুত্রেতে, <i>by a lord.</i>	পুত্রদিগেতে, <i>by lords.</i>
D.	পুত্রের, <i>to a lord.</i>	পুত্রদিগেরে, <i>to lords.</i>
A.	{ পুত্রেতে, পুত্রহইতে, <i>from a lord.</i>	{ পুত্রদিগেতে, পুত্রদিগহইতে, পুত্রদেরহইতে, <i>from lords.</i>
P.	পুত্রের, <i>a lord's.</i>	পুত্রদের, পুত্রদিগের, <i>lords'.</i>
L.	পুত্রেতে, <i>in a lord.</i>	পুত্রদিগেতে, <i>in or among lords.</i>

Nouns ending in অ are declined thus :

Sing.

- N. পিতা, *a father*.  
 Ac. পিতাকে, *father*.  
 I. পিতাডে, *by a father*.  
 D. পিতারে, *to a father*.  
 A. পিতাডে, পিতাহইতে, *from a father*.  
 P. পিতার, *father's*.  
 L. পিতায়, পিতাডে, *in a father*.

The plural as পুত্র.

17. Neuters are inflected by the following বিভক্তি, or terminations, viz. Instrumental এ, or ডে; Dative এ, or ডে; Ablative এ, ডে, or হইতে; Possessive or Genitive র; and Locative এ, or ডে. The Accusative is the same as the Nominative.

Sing. and Plur.

- N. হাত, *a hand*.  
 Ac. হাত, *hand*.  
 I. হাতে, and হাতেডে, *by a hand*.  
 D. হাতে, and হাতেডে, *to a hand*.  
 A. হাতে, হাতেডে, and হাতহইতে, *from a hand*.  
 P. হাতের, *of a hand*.  
 L. হাতে, and হাতেডে, *in a hand*.

18. Common nouns are declined like masculines or feminines.

19. ঞ্চ, or ঞ্চা is often affixed to neuter nouns, to express the plural number: it is also sometimes inserted between the noun and the inflection in masculines and feminines signifying brute animals, to distinguish them as inferior to men.

Sing. and Plur.

- N. হাঁড়ি, *a pot*.  
 Ac. হাঁড়ি, *pot*.  
 I. হাঁড়িতে, *by a pot*.  
 D. হাঁড়িতে, *to a pot*.

- A. হাঁড়িতে, and হাঁড়িহইতে, *from a pot.*  
 P. হাঁড়ির, *of a pot.*  
 L. হাঁড়িতে, *in a pot.*

Sing. and Plur.

- N. মৃত্তিকা, *earth.*  
 Ac. মৃত্তিকা, *earth.*  
 I. মৃত্তিকাত, *by earth.*  
 D. মৃত্তিকাতে, *to earth.*  
 A. মৃত্তিকাত, মৃত্তিকাহইতে, *from earth.*  
 P. মৃত্তিকার, *of earth.*  
 L. মৃত্তিকায়, মৃত্তিকাত, *in earth.*

#### *Observations on the Nouns.*

20. When a person goes to a place by some particular road, or through some town or other intermediate place, the participles হইয়া, or দিয়া, are constructed with the nouns instead of the termination of the third case. *Exam.* আমি শ্রীরামপুর হইয়া or দিয়া কলিকাতায় গেলাম. *I went by or through Serampore to Calcutta.*

21. When the means of accomplishing any thing is compared in the mind to a way, the instrumental is often expressed by the participles দিয়া, or করিয়া. The simple instrumental noun is also often expressed in the same manner. *Exam.* আমি আপনার হাত দিয়া করিয়াছি, *I did it with my own hand.* আমি কেমন করিয়া তাহা করিব, *how shall I do it?*

22. When a thing is accomplished by means of some intervening circumstance, or person, the third case is optionally expressed by দ্বারা, which is the *Sanskrita* instrumental case of দ্বার, *a door.* *Exam.* তদ্বারা or তাহাত তোমার অনুগ্রহ পাইয়াছি, *I obtained your favour through him, or it.*

23. When a thing is accomplished by some instrument, the

third case is optionally expressed by compounding the word with *করণ*, *a doing*; *ক* must be affixed to this compound. *Exam.* *আমি কলমকরণক* or *কলমেতে লিখি*, *I write with a pen.*

24. The third case is used when an action is represented as done by the agent of a passive verb; this sense is also expressed by compounding the word with *কর্তৃ*, *an agent*; *ক* must be affixed to this compound. *Exam.* *ঈশ্বরেতে* or *ঈশ্বরকর্তৃক জগৎ সৃষ্টি* *জিল*, *the world was created by God.*

25. The third case is employed when a thing is said to be done by the intervention of some predisposing circumstance: this sense may also be expressed by compounding the word with *পূর্বে*, *before*; *ক* must be affixed to this compound. *Exam.* *আপনকার অনুগ্রহেতে* or *অনুগ্রহপূর্বেক কৰ্মা নিষিদ্ধ হইল*, *the business was accomplished by your kindness.*

26. The instrumental case is sometimes expressed by the ablative form in *হইতে*, when an action is performed by the agent of a passive verb. *Exam.* *তোমাহইতে* *গুরুর* *এবং* *পুত্রের* *প্ৰাণ* *রক্ষা হইল*, *the preservation of my preceptor's and of my son's life was effected by thee.*

27. All the words and particles by which the instrumental case is expressed are affixed to the word, or its substitute, in the same manner as the inflective terminations; sometimes, however, though it is manifestly improper, except in the instance of *দ্বারা*, they govern the possessive case. *Exam.* *তদ্বারা* or *তাঁহার দ্বারা* *পাই* *ফাজি*, *I obtained it through him.*

28. The ablative of masculine and feminine nouns is optionally made by compounding or constructing the word with *ঠাই*, or *স্থান*, *a place*, or with *কাছ*, *a shore, vicinity*; *স্থান* and *কাছ*, are in

this instance put in the ablative case. *Exam.* তাহাতে, তাহাহইতে, তাহার কাছ, তাহার কাছহইতে, তাহ'র হাঁই, তাহার স্থানে or তাহার স্থান হইতে তাহি পাই-নি, *I obtained it from him.* তাহার মুখেতে or মুখ হইতে শাপবানী নির্গত হইতেছিল, *the curse was proceeding from her mouth.*

29. Such English phrases as, “the darkness of distress,” “the waters of affliction,” &c. are usually expressed by compounding কপ, *a form*, with the word which would otherwise be in the possessive case. *Exam.* শোককপ অন্ধকার, *the darkness of distress.* দুর্গতিকপ জল, *the waters of affliction.* The possessive case would be improper here, because darkness and water are not things belonging to, or possessed by grief or affliction, but figurative expressions denoting them.

30. The locative case is optionally expressed by either compounding or constructing the word with the words মধ্য or মাঝ, *the midst.* These words must in this instance be in the locative case. *Exam.* তাহারদের মধ্যে or মাঝে, *among them.* তন্মধ্যে or তাহার মধ্যে, *in it.*

31. The vocative (সম্বোধন) is not reckoned a distinct case, but only a particular modification of the Nominative case.

In the vocative, এ is substituted for the final of words ending in ই, and ও for that of words ending in ঙ. The vocative of feminines with a final আ is made by the substitution of এ for it. *Exam.* হরে, *O Huri.* পুভা, *O Lord.* প্রুখে, *O beloved.*

The vocative case is usually preceded by the particles গো, ভো, হে, রে, লো, তে, তি, সে, হারে, or হেরে.

গো is used in addressing parents, teachers, an elder brother, or any person to whom we intend respect.



কো is seldom used, but is indiscriminately applied to all genders.

হে is used in addressing an equal: and রে a familiar friend, or an inferior.

লো is used in addressing an inferior woman, টে a young woman, and টি a child.

গে is used only in the north of Bengal.

হারে or হেরে is used in addressing common or inferior people.

32. When the person called to is at a distance, but within sight, the vocative particle is preceded by ও, আ, or এ. *Exam.* ওলো মাতা, *O mother.* ওলো পিতা, *O father.* ওহে রাম, *O Rama.* আরে, এরে, or এরে ছোকা, *O boy.* ওলো মাসী, *O woman.* ওগে মাতা, *O mother.* ওটে দাসী, *O handmaid.* ওটি ছুকী, *O girl.* If the person be very distant, the ও is much lengthened.

When the person or thing is present, the sign of the vocative frequently follows the proper name. *Exam.* বাবাজো, *O father.* মাজো, *O mother.* দাদাজো, *O elder brother.* মাসীজো, *O aunt.* রামাহে, *O Rama.* গোলোকহে, *O Goluka.* মুষ্টিয়ারে, *O labourer.* গোরালারে, *O cow-keeper.* পদ্মারে, *O Pudma.*

33. The vocative particle is often constructed with an interrogatory sentence. *Exam.* তুমি কেন বল না গো? *why do you not speak, Sir?* তুই কেন বলিন না রে? *why dost thou not speak?* কেন গো বল না? *why do you not speak, Sir?* কেন রে বলিন না? *why dost thou not speak?*

34. The vocative particle is often joined to the imperative verb. *Exam.* খাও গো, *eat, Sir.* কর হে, *do it.* বল হে, *speak.*

*Of the Gender of Nouns.*

35. Names of male animals are masculine, those of females feminine, and those of all other things neuter.

36. The feminine of common nouns, and of masculines, ending either with a consonant or অ, is made by affixing অা or ঐ. Some feminines require the lengthening of the vowel which precedes the termination. *Exam.* নর, a man, নারী, a woman. পুত্র, a son, পুত্রী, a daughter. ভ্রাতৃ, a son, ভ্রাতৃণী, a daughter.

The feminine of words ending in অহ is made by affixing অা. ই must in this case be inserted before the final ক. *Exam.* পালক, nourisher, পালিকা, a female nourisher. লেখক, a writer, লেখিকা, a female writer.

37. Names of animals ending with a vowel usually make the feminine in ঐ.

*Examples.*

Masc.	Fem.
বাঘ, a tyger.	বাঘী, and বাঘিনী.
বিড়াল, a cat.	বিড়ালী.
কাক, a crow.	কাকী.
বুলবুল, a bulbul.	বুলবুলী.
হরিণ, a deer.	হরিণী.
মৃগ, a deer.	মৃগী.
গাধা, an ass.	গাধী.
ভেড়া, a sheep.	ভেড়া.

The feminine of those words ending in ঐ, which in Sungskrita have a final ইন্, is constantly made by affixing ঐ to the original Sungskrita form of the masculine. *Exam.* হস্তিনী, a female elephant, পক্ষিনী, a female bird.

38. Many words ending in ঙ or ঞ do not admit these terminat

tions, but are distinguished by the words পুরুষ, *male*, and স্ত্রী, *female*.

39. The feminine of some words with a final তি is made by substituting স্ত্রী for the final syllable. *Exam.* হাতি, *an elephant*, হাতি, *a female elephant*. পতি, *a lord or husband*, পত্নী, *a wife*.

The following feminines are irregular :

Masc.	Fem.
পুরুষ, <i>a man</i> .	স্ত্রী, <i>a woman</i> .
পুরুষ, <i>spirit or the creating power</i> .	পুরুতী, <i>plastic matter</i> .
পিতা, <i>a father</i> .	মাতা, <i>a mother</i> .
বাপ, <i>a father</i> .	মা, <i>a mother</i> .
ভ্রাতা, <i>a brother</i> .	ভগিনী, <i>a sister</i> .
ভাই, <i>a brother</i> .	বহিনী or বুন, <i>a sister</i> .
হোলা, <i>a he-cat</i> .	মেচী, <i>a she-cat</i> .
শুক, <i>a species of parrot</i> .	শারী, <i>the female parrot</i> .
মদনা, <i>a species of parrot</i> .	কাজলা, <i>the female parrot</i> .
ঐড়িয়া, <i>a bull</i> .	গাই, <i>a cow</i> .
রাজা, <i>a king</i> .	রাণী, <i>a queen</i> .

### Of Enclitic Particles.

40. The words টা and গোটা, *whole*, খান, *a piece*, টুকি, *a little*, গুলা, গুলিন্ and গুল, *a ball*, or *a lump*, are in many instances compounded with words in the manner of enclitic particles, but they never throw the accent forward. These words are often thus constructed with nouns and pronouns, and with adjectives, when put absolutely, or in the place of substantives.

41. When any one asks another for a number of articles, without saying how many, গোটা is introduced as the first word of the sentence. *Exam.* গোটা তিনেক দেও, *give me about three*.

If the article wanted be specified, the name is generally put first. *Exam.* আম গোটা তিনেক দেও, *give me about three mangos*.

If the number be mentioned precisely, *টা* must be added instead of *গণি*. *Exam.* দশটা আম দেও. *give me ten mangos.*

42. *টা* is added, first, to nouns which signify uncompounded substances, as fruits and vegetables; secondly, to names of animals; thirdly, to names of vessels which have their sides raised up, such as bottles, cups, pitchers, jars, &c.; fourthly, to the names of complete substances, utensils, and other things which are composed of several subordinate parts; fifthly, to the names of almost all the members of the body; sixthly, to all numerals; and seventhly, to all the pronouns, except *আমি*, *মুই*, *তুমি* and *তুই*. *Exam.* পেয়ালিটা, *a cup*; পেয়ারিটা, *a guava*; কুকুরটা, *a dog*; বাগীটা, *a house*, (including all its offices); নিয়ুকটা, *a chest*; অঙ্গুলিটা, *a finger*.

43. *খান* is added, first, to the names of all vessels which are flat or nearly so, such as plates, saucers, &c. also to bricks and tiles; secondly, to the names of weapons and working tools, except *বটি*, *a spear*, *বন্দুক*, *a gun*, *তীর*, *an arrow*, and a few others; thirdly, to the names of the subordinate parts of compounded substances; and fourthly, to *হাত*, *a hand*, *পা*, *a foot*, and *মুখ*, *a face*. *Exam.* পিরিজখান, *a saucer*; ঘরখান, *a single house or office belonging to a homestead*; ডালিখান, *the cover of a chest*; হাতখান, *a hand*.

44. *ও* is often joined to pronouns, and to nouns signifying animals, instead of *টা*. *Exam.* পুত্রও, *a son*.

45. *জন*, *a man*, is frequently put before nouns signifying men. *টা* is only used after such words in a diminutive sense. *Exam.* দশ জন মজুরকে ডাক, *call ten labourers*.

46. *ফি* and *ফি* are affixed to words signifying young persons, and to those which signify inferior animals when we design to

express affection or pity towards them. *Exam.* লানিয়াটি দুবুকি  
বটে, *the child is docile, truly.* আমার বড় পুত্রটির বিবাহ দিব, *I will  
give my eldest son in marriage.*

47. ওলা, ওলি, ওলু and ওলিন, are affixed to plural nouns. ওলিন  
and ওলু are rather more respectful than ওলা, and are used when  
affection or pity towards man or inferior animals is to be expres-  
sed. *Exam.* তাহার অনেক ওলিন্ নতান, *he had many children.*

48. গন, a genus, জাতি, a tribe or sort, বর্গ, a class, and দল, an  
army, a band, are often added to nouns which signify animals.  
*Exam.* রাজাগন ওঠিয়া গেছেন, *the princes rose and departed.* বানর  
পশুজাতি সে কি জানে, *the monkey is a beast; what does he know?*  
ভৃত্যবর্গেরা আজ্ঞা পাইয়া ক্রিয়া করিয়া, *the servants having received the  
order, did the business.* কুরুদল, *a band of Kooroos.*

49. লোক, a person, is compounded with words signifying men.  
*Exam.* সাহেবলোক, *gentlemen.* মজুরলোক, *labourers.*

When লোক, a world, is compounded with দেব, a god, যনুষ্য, a  
man, নাগ, a serpent, and with several other words of the same  
meaning, it signifies the place inhabited by them. *Exam.* দেব  
লোক, *heaven.* নরলোক, *the earth.* নাগলোক, *patala, or the lower  
regions.*

50. টুকি, a little, and ঝানিক, some, are affixed to words mean-  
ing fluid substances, and to pulverized substances which move  
somewhat in the manner of fluids, such as ধূলা, dust, কদম্ব, mud.  
*Exam.* জলটুকি তাহাকে দেও, *give him a little water.* ঝানিক দুধে জিল,  
*there was a little milk.*

51. ওঁড়ার, some, is added to the names of crumbled substances,  
to rice or other grain, and to words signifying straw, grass, &c.  
*Exam.* চাওল ওঁড়ার দেও, *give me some rice.* ঝড় ওঁড়ার দেও, *give me  
some straw.*

## SECTION IV.

## OF ADJECTIVES, (ঐনবাচক.)

1. Adjectives have no variation of case or number, unless they stand in an absolute form, and answer the purpose of substantives. *Exam.* মে ক্ষুদ্র, *that little (person's or thing's).*

2. The genders are distinguished in the same manner as those of nouns substantive. *Exam.* সুন্দর, *beautiful, fem. সুন্দরী.*

3. The masculine of adjectives with a final বৎ and যৎ is made by substituting বাঁ for the final বৎ, and যান for the final যৎ. The feminine of both is made by affixing ঐ to the বৎ or যৎ. *Exam.* Neut. রূপবৎ, masc. রূপবান, fem. রূপবতী, *beautiful.* Neut. বুদ্ধিবৎ, masc. বুদ্ধিবান, fem. বুদ্ধিবতী, *wise.*

4. The feminine of almost all adjectives ending in অ is made by আ, and that of the greater part of those which end in a consonant, and of some which end in অ or ই, is made by ঐ. *Exam.* বিভিন্ন, *separated, fem. বিভিন্না.* দত্ত, *given, fem. দত্তা.* সুন্দর, *beautiful, fem. সুন্দরী.*

5. The final অঙ্ of an adjective is usually changed to ইকা, to make the feminine. *Exam.* কাঁড়ক, *doing, fem. কাঁড়িকা.*

6. Sungskrita adjectives with a final হেৎ end with ঐ in Bengalee. The feminine of these is made by affixing ঐ to the Sungskrita form. *Exam.* কাঁড়ী, *doing, acting, fem. কাঁড়িনী.* দর্শী, *seeing, fem. দর্শিনী.*

*Of the Comparison of Adjectives.*

7. Adjectives are compared by adding তর for the comparative, and তম for the superlative. *Exam.* প্রিয়, *beloved*; প্রিয়তর, *more beloved*; প্রিয়তম, *best-loved*.

8. The degrees of comparison are most commonly made by prefixing আর, *more*, to make the comparative, and অতি or অত্যন্ত, *very, exceedingly*, to form the superlative. *Exam.* শক্ত, *strong*, আর শক্ত, *stronger*, অতিশক্ত or অত্যন্ত শক্ত, *most or exceedingly strong*.

9. A great number of adjectives are apparently formed at pleasure, by affixing ঝ or ইয়া to imitative sounds, which are composed of two members, neither of which has any meaning singly; as ঠন্ঠনী, *rebounding*; টেল্‌মলী, *unsteady, like a boat on rough water*; চট্‌পট্‌চিয়া, *constantly moving, like a person in a fever*; চক্‌চক্‌চিয়া, *glittering*; ঝন্‌ঝনী, *sounding like falling rain*; জাঁক্‌জাঁক্‌, *hastily*; এলুয়েলু, *confused, disordered*.

## SECTION V.

## OF PRONOUNS, (সর্বনাম.)

1. Pronouns have the masculine, feminine, and neuter genders. They are declined like nouns.

2. There are two kinds of personal pronouns, the one used to express superiority or honour, the other inferiority or contempt. The honorific (সৌভাগ্যিক) pronouns are আমি, *I*; তুমি, *thou*; তিনি,\* তিহ,\* and তিনি,\* *he*; ইনি,† সিহ,† ইহ,† and ওহ,† *this man*; ওনি,‡ ওহ,‡ and ওহ,‡ *that man*, (*viz. that man to whom I point*;) তিনি, *who*, and আপনি, *self*. Those denoting inferiority (নীচোক্তি) are মুই, *I*; তুই, *thou*; সে, *he*; এ, *this person or thing*, ই or ও, *that person or thing*. যে, *who*, and কে, *who?* তিহ, তিহ, তিনি, ওহ, ওহ, ইহ, and ইহ, are seldom used in the nominative case.

3. আপনি may be joined to any other personal pronoun. *Exam.* আমি আপনি, *I myself*. তিনি আপনি, *he himself*.

4. When আপনি governs a verb of the first person, it means *I myself*; but its most common use is to address a superior, which, in the polite or respectful style, is generally done in the third person. Thus, আপনি তাহা করিয়াছেন, *your honour has done it*.

আমি, *I*.

5. In declining this pronoun, আমি is substituted for আমি, in all the cases except the nominative singular. আমি is substituted for it in the nominative plural.

\* These pronouns are used when the person spoken of is absent.

† These are used when the person is present.

‡ These are used when the person is present, but at some distance.



6. The final *ই* is rejected before the termination of the nominative plural in the first and second personal pronouns.

Sing.	Plur.
N. আমি, <i>I</i> .	আমরা, <i>we</i> .
Ac. আমাকে, <i>me</i> .	আমারদিগকে, <i>us</i> .
I. আমাতে, <i>by me</i> .	আমারদিগেতে, <i>by us</i> .
D. আমারে, <i>to me</i> .	আমারদিগেরে, <i>to us</i> .
A. আমাতে, আমাহইতে, <i>from me</i> .	{ আমারদিগেতে, আমারদেরহইতে, আমারদিগহইতে, <i>from us</i> .
P. আমার, <i>my</i> .	আমারদের, আমারদিগের, <i>our</i> .
L. আমার, <i>in me</i> .	আমারদিগেতে, <i>in us</i> .

যুই, *I*.

7. য়ে is substituted for যুই, in all the cases except the nominative singular.

Sing.	Plur.
N. যুই, <i>I</i> .	যোরা, <i>we</i> .
Ac. য়েকে, <i>me</i> .	যোর্দিগকে, <i>us</i> .
I. য়েতে, <i>by me</i> .	যোর্দিগেতে, <i>by us</i> .
D. য়েরে, <i>me</i> .	যোর্দিগেরে, <i>to us</i> . [হইতে, <i>from us</i> .
A. য়েতে, য়েহইতে, <i>from me</i> .	যোর্দিগেতে, যোর্দেরহইতে, and যোর্দিগ
P. য়ের, <i>my</i> .	যোর্দের, যোর্দিগের, <i>our</i> .
L. য়েতে, <i>in me</i> .	যোর্দিগেতে, <i>in us</i> .

তুমি, *thou*.

8. তোম is substituted for তুমি in all the cases except the nominative singular. তোম্ is substituted for it in the nominative plural.

9. ও is substituted for the ঙ of তুমি, in the nominative plural.

	Sing.	Plur.
N.	তুমি, <i>thou</i> .	তোমরা, <i>ye</i> .
Ac.	তোমাকে, <i>thee</i> .	তোমারদিগকে, <i>ye or you</i> .
I.	তোমাত্তে, <i>by thee</i> .	তোমারদিগেতে, <i>by you</i> .
D.	তোমারে, <i>to thee</i> .	তোমারদিগেতে, <i>to you</i> .
A.	{ তোমাত্তে, তোমাহইতে, from <i>thee</i> .	{ তোমারদিগেতে, তোমারদেরহইতে, তোমার দিগহইতে, <i>from you</i> .
P.	তোমার, <i>thy</i> .	তোমারদের, তোমারদিগের, <i>yours</i> .
L.	তোমায়, <i>in thee</i> .	তোমারদিগেতে, <i>in you</i> .

10. তো is substituted for তুমি, *thou*, (inferior) in all cases except the nominative singular. It is declined like মুহু.

তিনি *he*.

11. তেনা and তাহা are substituted for তিনি in all cases except the nominative singular.

	Sing.	Plur.
N.	তিনি, <i>he</i> .	তাহারা. তেনারা, <i>they</i> .
Ac.	তাহাকে, তেনাকে, <i>him</i> .	তাহারদিগকে, তেনারদিগকে, <i>them</i> .
I.	তাহাতে, তেনাতে, <i>by him</i> .	তাহারদিগেতে, তেনারদিগেতে, <i>by them</i> .
D.	তাহারে, তেনারে, <i>to him</i> .	তাহারদিগেতে, তেনারদিগেতে, <i>to them</i> .
A.	{ তাহাতে, তাহাহইতে, তেনাতে, তেনাহইতে, <i>from him</i> .	{ তাহারদিগেতে, তাহারদেরহইতে, তাহার দিগহইতে, তেনারদিগেতে, তেনারদের হইতে, তেনারদিগহইতে, <i>from them</i> .
P.	তাহার, তেনার, <i>his</i> .	{ তাহারদের, তাহারদিগের, তেনারদের, তেনারদিগের, <i>their</i> .
L.	তাহায়, তেনায়, <i>in him</i> .	তাহারদিগেতে, তেনারদিগেতে, <i>in them</i> .

Thus, তিনি, *he*, substituting তেনা in the oblique cases.

তিনি, *he*.

12. তাহা is substituted for তিনি, *he*, in the oblique cases.

	Sing.	Plur.
N.	তাহ, <i>he.</i>	তাহারা, <i>they.</i>
Ac.	তাহাকে, <i>him.</i>	তাহারদিগকে, <i>them.</i>
I.	তাহাতে, <i>by him.</i>	তাহারদিগেতে, <i>by them.</i>
D.	তাহারে, <i>to him.</i>	তাহারদিগে, <i>to them.</i>
A.	{ তাহাতে, তাহাহইতে, <i>from</i> <i>him.</i>	{ তাহারদিগেতে, তাহাদেরহইতে, তাহার দিগহইতে, <i>from them.</i>
P.	তাহার, <i>his.</i>	তাহাদের, তাহারদিগের, <i>their.</i>
L.	তাহায়, <i>in him.</i>	তাহারদিগেতে, <i>in them.</i>

Thus তাহ, *he*, (very honorific), substituting তাহা in all the cases except the nominative singular.

ইনি, *this man.*

13. ইনা and ইহা are substituted for ইনি in all the cases except the nominative singular.

	Sing.	Plur.
N.	ইনি, <i>he.</i>	ইহারা, ইনারা, <i>they.</i>
Ac.	ইহাকে, ইনাকে, <i>him.</i>	ইহাৰদিগকে, ইনাৰদিগকে, <i>them.</i>
I.	ইহাতে, ইনাতে, <i>by him.</i>	ইহাৰদিগেতে, ইনাৰদিগেতে, <i>by them.</i>
D.	ইহাৰে, ইনাৰে, <i>to him.</i>	ইহাৰদিগে, ইনাৰদিগে, <i>to them.</i>
A.	{ ইহাতে, ইনাতে, ইহাহইতে, ইনাহইতে, <i>from him.</i>	{ ইহাৰদিগেতে, ইহাৰদেরহইতে, ইহাৰদিগে হইতে, ইনাৰদিগেতে, ইনাৰদেরহইতে, ইনাৰদিগহইতে, <i>from them.</i>
P.	ইহাৰ, ইনাৰ, <i>his.</i>	{ ইহাৰদের, ইহাৰদিগের, ইনাৰদের, ইনাৰ দিগের, <i>their.</i>
L.	ইহায়, ইনায়, <i>in him.</i>	ইহাৰদিগেতে, ইনাৰদিগেতে, <i>in them.</i>

Thus, ইনি, *that man*, substituting ইনা and ইহা in all the cases except the nominative singular.

ইহ, *this man.*

14. ইহা is substituted for ইহ in all the cases except the nominative singular.

Sing	Plur.
N. ইহ, <i>he</i> .	ইহা, <i>they</i> .
Ac. ইহারকে, <i>him</i> .	ইহাৰ্দিগকে, <i>them</i> .
I. ইহাতে, <i>by him</i> .	ইহাৰ্দিগেতে, <i>by them</i> .
D. ইহাৰে, <i>to him</i> .	ইহাৰ্দিগেৰে, <i>to them</i> .
A. ইহাতে, ইহাহইতে, <i>from him</i> .	(ইহাৰ্দিগেতে, ইহাৰ্দেরহইতে, ইহাৰ্ দিগহইতে, <i>from them</i> .)
P. ইহাৰ, <i>his</i> .	ইহাৰ্দের, ইহাৰ্দিগেৰ, <i>their</i> .
L. ইহাৰ, <i>in him</i> .	ইহাৰ্দিগেতে, <i>in them</i> .

Thus also are declined ইহ, *this man*, ওহ and উহ, *that man*, substituting respectively ইহা, ওহা, and উহা.

15. আপনা is substituted for আপনি, *self*. যেনা, and যাহা are substituted for the relative pronoun যিনি. *what man*. Exam. আপনাৰ, *to self*, যেনাতে or যাহাতে, *by whom*.

16. The inferior pronouns, এ, *this (man, woman or thing)*, ও, *that (man, woman or thing)*, সে, *that (absent man, woman or thing)*, যে, *what (man, woman or thing)*, কে, *who?* and কেহ, *any one*, are respectively changed for ইহা, ওহা, তা or তাহা, যা or যাহা, কা or কাহা, in all the cases except the nominative singular. সে, তা, and তাহা, *that*, and যে, যা, and যাহা, *what*, are the neuter pronouns.

সে, *he, she or it*.

Masculine and Feminine.

Sing.	Plur.
N. সে, <i>he</i> .	তাহাৰা, <i>they</i> .
Ac. তাহাকে, <i>him</i> .	তাহাৰ্দিগকে, <i>them</i> .
I. তাহাতে, <i>by him</i> .	তাহাৰ্দিগেতে, <i>by them</i> .
D. তাহাৰে, <i>to him</i> .	তাহাৰ্দিগেৰে, <i>to them</i> .
A. { তাহাতে, তাহাহইতে, <i>from</i> { <i>him</i> .	তাহাৰ্দিগেতে, তাহাৰ্দেরহইতে, তাহাৰ্ { <i>দিগহইতে, from them</i> .
P. তাহাৰ, <i>his</i> .	তাহাৰ্দের, তাহাৰ্দিগেৰ, <i>their</i> .
L. তাহাৰ, <i>in him</i> .	তাহাৰ্দিগেতে, <i>in them</i> .

The other forms differ nothing from the above, except in leaving out the middle *হা*. *Exam.* Ac. *তাকে*, Inst. *তাত্বে*, &c.

17. The neuter pronoun *সে* and *তাহা*, also *যে* and *যাহা*, are the same in all the cases except the nominative singular.

*সে, তা, তাহা, it, that.*

Neuter.

Singular and Plural.

N. *সে, তা, তাহা, it or they.*

Ac. *তাহা, তা, it or them.*

I. *তাহাতে, তাত্বে, by it or by them.*

D. *তাহাতে, তাত্বে, to it or them.*

A. *তাহাতে, তাহাহইতে, তাত্বে, তাহইতে, from it or from them.*

P. *তাহার, তার, its or their.*

L. *তাহায়, তাহাতে, তায়, তাত্বে, in it or in them.*

18. *কাহা* and *কা* are substituted for *কি*, *what?* in the oblique cases. *ন্* is optionally inserted before the terminations in all the cases except the accusative. The substitution does not take place when *ন্* is inserted.

19. The termination *হইতে* of the ablative case is never used when *ন্* is inserted.

Neuter.

Singular and Plural.

N. *কি, what?*

Ac. *কাহা, or কা, what?*

I. *কাহাতে, কাতে, কিসে, কিসেতে, by what?*

D. *কাহাতে, কাতে, কিসে, কিসেতে, to what?*

A. *কাহাতে, কাতে, কাহাহইতে, কাহইতে, কিসে, কিসেতে, from what?*

P. *কাহার, কার, কিসের, what's?*

L. *কাহায়, কায়ে, কাহাতে, কাতে, কিসে, কিসেতে, in what.*

20. The pronominal adjectives are কোন্, *what?* কোন, *any*, কিছু, *any, some*, অন্য, *another*. The two first are indeclinable. The two last are regularly declined without any substitution.

21. যে, যেকেহ, *whosoever, whatsoever*, are declined as the simple forms, but in the last member only.

22. কোন কেহ, *any one*, is declined in the last member only.

## SECTION VI.

## OF VERBS, (ক্রিয়ার পদ.)

1. The Bengalee verbs, with a few exceptions, are formed from the *Sanskrita* dhatoos or roots.

2. There is but one conjugation of Bengalee verbs.

3. Verbs are conjugated in two forms, one agreeing with the honorific pronouns, the other with those of inferiority or contempt. There is no difference in the terminations of the singular and plural verb.

4. There are two voices, the active (কর্তৃবাচ্য), and the passive (কর্তৃবাচ্য).

5. There are three modes, the Indicative, (স্বার্থ;) the Subjunctive, (আশংকার্থ;) and the Imperative, (অনুযত্বার্থ.)

6. The indicative mode has eight tenses (কাল), of which two are present (বর্তমান), viz. the first aorist (নিত্য পূর্বত বর্তমান), and the present definite (শুদ্ধ বর্তমান); five are past (অতীত or ভূত), viz. the second aorist (অপেক্ষ ভূত); the perfect, (উদ্যতন ভূত;) the imperfect definite, (শুদ্ধ ভূত,) the perfect, (অদ্যতনানদ্যতন ভূত;) the pluperfect, (অনদ্যতন ভূত;) and one is future, (ভবিষ্যৎ.) Four of these, viz. the first and second aorist, the imperfect, and the future, are formed immediately from the root. The others are formed by means of the neuter or auxiliary verb.

7. ড় is substituted for the final ঙ of a verbal root when it is followed by a termination. *Exam.* কর, he does, ধরে, he holds, মরে, he dies, from the roots কৃ, ধৃ, and মৃ.

8. The final **ক** of জাগ্, *to awake*, is rejected when followed by a verbal termination. *Exam.* জাগ্, *he wakes*.

9. Dhatoos with a penultimate nasal, following **অ**, usually soften it down to **ৗ** when followed by the verbal terminations. The vowel **অ** is made long. *Exam.* ঙাঁকি, *I mark*, বাঁটে, *he shares out*, বাঁবে, *he binds*, from the roots অঙ্ or অঙ্—ই, বঙ্, and বঙ্.

10. জান্ is substituted for জা, *to know*; দি, for দা, *to give*; পি, for পা, *to drink*; মাপ্, for মা, *to measure*; in a few instances তিক্, but generally থাক্, for স্থা, *to be situated*; উড়্, for ডী, *to fly*, when preceded by the preposition উৎ; ল, for লী, *to take*; শু, for শী, *to lie down*; শুন্, for শ্, *to hear*; হো, for হু, *to be*; তিল্, for গ্, *to scallote*; কিন্, for কী, *to buy*; and দিক্ or বেহ্, for কী, when preceded by the preposition বি, meaning *to sell*; গায়্, for গৈ, *to sing*, and দেখ্, for দৃশ্, *to see*, when they are conjugated.

11. শ্ is optionally substituted for the final ক্ of a verbal root when it is conjugated. *Exam.* রাঁক্, রাঁক্, *he keeps*, শিখ্ or শিখ্, *he learns*.

12. গি is substituted for গা, *to go*, in the perfect and pluperfect tense, and গৈ in the imperfect tense. *Exam.* গেলাম, *I went*, গিয়াছে, *he has gone*, গিয়াছিল, *he had gone*.

13. ব্ is substituted for বাব্, when it means *to wash*, and বেঁড়্, when it signifies *to run*. *Exam.* বাঁইলাম, *I washed*; বেঁড়িলাম, *I ran*.

14. আঁ is substituted for অন্, *to be*. This root is only used in the first aorist and the imperfect tense. In the imperfect tense, the অন্ of the substituted আঁ is optionally omitted. *Exam.* নে আঁ, *he is*, আঁ, or আঁছিল, *I was*.

15. আই is substituted in the first aorist for গা, *to go*, when it



is preceded by the preposition **আ**. **আন্** is substituted for it in all the other tenses. In the imperfect tense both forms are used. Compounded with this preposition, the verb means *to come*. *Exam.* আইনি, *I come*, আইলাম, or অনিলাম, *I came*, আনিয়াছি, *I have come*.

16. **ব্হ্** is substituted for **ব্হ**, *to speak*. *Exam.* পুত্ৰু ব্হিত্তেজেন, *the master speaks*.

17. The **ই** of **লিখ্**, *to write*, is optionally changed to **এ**. *Exam.* লিখি or লেখি, *I write*.

18. The **ই** of the **দি**, which is substituted for **দা**, *to give*, is changed to **এ**, in the second and third persons of the first aorist, and in the imperative mode. *Exam.* দেও, *thou givest*, দেয় or দেন, *he gives*, দেও, *give*.

19. **ও** is substituted for the final **ঙ** of a dhatoo or its substitute, in the second and third persons of the first aorist, and in the imperative mode. *Exam.* বৌ, *wash*, or *thou washest*; বৌও, or বৌন, *he washes*; বৌঙক্, or বৌঙন, *let him wash*.

20. **পা** is substituted for **আপ্**, *to obtain*, when it is preceded by the preposition **প্ৰ**. *Exam.* আশি পাই, *I obtain*, পাইলাম, *I obtained*.

21. **দাঁড়** is substituted for **দণ্ড**, *a staff*, which is then conjugated as a verb, and signifies *to stand*; **আ** is inserted before the terminations of all the tenses. *Exam.* নে দাঁড়াই, *he stands*, নে দাঁড়াইল, *he stood*, দাঁড়াও, *stand*.

22. **খা** is substituted for **খাদ্**, *to eat*. *Exam.* খাইলাম, *I ate*, খাই, *I eat*, খাও, *eat*.

23. The first person honorific of the first aorist is formed by affixing *ই*, the second by affixing *ও*, and the third by *এ*; the first person inferior by affixing *ই*, the second by *ইন্*, and the third by *এ*.

24. The second aorist is formed by affixing *ইতাম্*, *ইতা*, *ইতন্*, respectively, for the three persons honorific, and *ইতাম্*, *ইতিন্*, *ইত*, for the inferior.

25. The imperfect indefinite is formed by affixing *ইলাম্*, *ইলা*, *ইলন্*, respectively for the three persons honorific; and *ইলাম্*, or *ইল্*, for the first, *ইবি* for the second, and *ইল*, or *ইলেক্*, for the third person inferior.

26. The future honorific is formed by affixing *ইব*, or *ইষ*, for the first, *ইবা* for the second, and *ইবন্*, for the third person; the inferior by *ইব*, or *ইষ*, for the first person, *ইবি* for the second, and *ইব*, or *ইবেক্*, for the third.

### *Of Participles.*

27. The present participle active is usually made by affixing *ত*, to the root or its substitute. *Exam.* *করত*, *doing*, *লিখিত*, *writing*.

28. When this participle agrees with a word in the nominative case, it is formed by *ত*, as above, and when with a word in the accusative case, or compounded with the neuter verb, it is formed by *ইত*. *Exam.* *করত*, *speaking*, *বাহারদিগ্কে আসিতে দেখি ত তিনি বলিলেন*, *seeing them coming he said*.

29. *ত* is usually inserted after a vowel before the *ত* of the participle. *Exam.* *দেওত*, *giving*, *পাওত*, *obtaining*.

30. The present participle of those roots which are conjugat-

ed in *Sungskrita*, only in the middle voice, is formed by affixing *आन*, or *मान*, to the root. *Exam.* *वर्द्धमान*, *increasing*, *शयान*, *reposing*.

31. The present participle passive is made by affixing *मान* to the root ; *ए* is usually inserted before this termination. *Exam.* *नीयमान*, *in the state of being taken away*, *क्रियमान*, *in the state of being done*.

32. The adverbial participle is formed by affixing *इया*, to the verbal root. This participle is, sometimes contracted by omitting the initial *इ* of the termination, and except the root or its substitute have a final *ह* or *त्*, sometimes by omitting the final *या*. Some, but improperly, substitute *ए* for the termination *इया*. This participle is either present or past as suits the meaning of the sentence. *Exam.* *कहिंया*, *कहि*, *कहे*, *speaking*, or *having spoken* ; *करिंया*, *करि*, *करे*, *doing*, or *having done* ; *फेलिंया*, *फेलि*, *फेल्या*, or *फेने*, *having thrown*.

33. A participle used to connect sentences which have different agents is formed by affixing *इले*, to the root. This form agrees with the absolute case of the Greek and Latin languages. *Exam.* *ताहा करिले आनि याइद*, *when he has done that I will go*.

34. The passive participle past is usually formed by affixing *उ* to the root. *Exam.* *कृत*, *done* ; *बिंत*, *seized* ; *श्रांत*, *renowned*.

35. In all instances where a *dhatoo* has not an *unubundha* *उ*, *इ* is inserted before the termination of the passive participle. This is also the case in the causal. *Exam.* *पठित*, *fallen*, *वर्द्धित*, *increased*, *गमित*, *made to go*.

36. The final *न्* of a *dhatoo* is changed to *न्*, before the *उ* of the passive participle, unless *इ* is inserted. In this case, the pe-

multimate অ is made long. *Exam.* দাঁত, *suppressed*, বাঁত, *vomited*, শ্রুত, *wearied*.

37. In many instances a final ন্ or য্ is omitted before the ত of the passive participle. *Exam.* হত, *smitten*, গত, *gone*.

38. The final হ of a dhatoo is often changed to ঙ, in which case the ত of the passive participle is changed to ঙ, and sometimes it coalesces with it, and both together are expressed by হ্. Frequently both forms are employed. *Exam.* যুহ্, or যুঙ্, from যুহ, *to lose sensation*.

39. In some instances ন is substituted for the ত of the passive participle. *Exam.* ক্ষীণ, *decayed*, emaciated, পূর্ণ, *filled*.

40. ঞ is substituted for the ঙ of a verbal root to form the passive participle. Whenever this is the case, ন is employed instead of the affix ত. *Exam.* বিক্ষীর্ণ, *scattered*, বিতীর্ণ, *spread out*, অবতীর্ণ, *descended*, incarnate.

41. The passive participle of a great proportion of the Sungskrita roots is employed in this language, even though their use in a verbal form be not admitted. These participles are exactly the same as in the Sungskrita, even if they are anomalous in that language. *Exam.* পক্ব, *ripened*, মুক্ক, *agitated*, নৌহ, *borne*.

42. The verbal noun in অ is often used for the passive participle. *Exam.* লেখা, *written*.

43. The gerund is formed by affixing ইত to the root or its substitute. This form has been usually, though improperly, called the Infinitive mode. *Exam.* দেখিত, *to see*, or *for the purpose of seeing*.

44. Another gerund, or more properly a verbal noun, is form-

ed by affixing **ইবা** to the root. This word is regularly declined.

*Exam.* করিবা, *a doing*, করিবাতে, *by doing*, করিবার, *of doing*.

45. From the present participle in **ইতে**, and the adverbial participle in **ইয়া**, constructed with the auxiliary verb, four tenses are formed, viz. the present definite, the imperfect definite, the perfect, and the pluperfect.

46. The present definite is formed by conjugating the present participle in **ইতে**, with the present tense of the auxiliary, its first letter **আ** being lost in the Sundhi or joining. *Exam.* করিতেছি, *I am doing*, contracted from করিতে আছি.

47. The imperfect definite is made by conjugating one form of the imperfect tense of the auxiliary with the present participle in **ইতে**. *Exam.* করিতেছিলাম, *I was doing*.

48. The perfect tense is formed by conjugating the adverbial participle in **ইয়া** with the present tense of the auxiliary. *Exam.* করিয়াছি, *I have done*.

49. The pluperfect is formed by conjugating the adverbial participle in **ইয়া** with one form of the imperfect tense of the auxiliary. *Exam.* করিয়াছিলাম.

50. From these observations the following scheme of the verbal termination (**বিভক্তি**) is formed :

### INDICATIVE MODE.

#### FIRST AORIST.

Honorific.	Inferior.
1. ই.	ই.
2. অ, ও.	ইত্.
3. অন্,	২.

## SECOND AORIST.

Honorific.	Inferior.
1. হেতাম্.	হেতাম্.
2. হেত।	হেতিন্, হেতি.
3. হেতেন্.	হেত.

## IMPERFECT.

1. হেতাম্, হেতুঁ.	হেতাম্, হেতুঁ.
2. হেত।	হেতি.
3. হেতেন্.	হেত, হেতক্.

## FUTURE TENSE.

1. হেব, হেবু.	হেব, হেবু.
2. হেব।	হেবি.
3. হেবেন্.	হেবে, হেবেক্.

## IMPERATIVE MODE.

1. হে.	হে.
2. ত, হেত.	—, হেত্.
3. তন.	তক্.

## SUBJUNCTIVE MODE.

## PRESENT TENSE.

1. হে.	হে.
2. ত, ত.	হেত্.
3. তন, ন.	ত.

## PRIET TENSE.

1. হেতাম্.	হেতাম্.
2. হেত।	হেতিস্, হেতি.
3. হেতেন্.	হেত.

## FUTURE TENSE.

1. হেব, হেবু.	হেব, হেবু.
2. হেব।	হেবি.
3. হেবেন্.	হেবে, হেবেক্.

## PARTICIPLES.

<i>Present</i> , ত, ইতে.	<i>Adverbial</i> , ইয়া, যা, ই, এ.
<i>Passive</i> , ত, ন.	<i>Gerund</i> , ইতে, ইবা.

N. B. The initial ই of the terminations is often suppressed after a vowel.

The auxiliary verb আছি, *I am*.

## INDICATIVE MODE.

## PRESENT TENSE.

Honorific.

1. আমি আছি, *I am*.
2. তুমি আছ, *thou art*.
3. তিনি আছেন, *he is*.

Inferior.

1. যুই আছি, *I am*.
2. তুই আছিন্, *thou art*.
3. নে আছে, *he is*.

## IMPERFECT.

Honorific.

1. আমি আছিলাম্, ছিলাম্ or ছিলুঁ, *I was*.
2. তুমি আছিলি or ছিলি, *thou wast*.
3. তিনি আছিলেন্ or ছিলেন্, *he was*.

Inferior.

1. যুই আছিলাম্, ছিলাম্ or ছিলুঁ, *I was*.
2. তুই আছিনি or ছিলি, *thou wast*.
3. নে আছিন or ছিল, *he was*.

ক, *to do, to make, to perform*, is thus conjugated:

## INDICATIVE MODE.

## FIRST AORIST.

Honorific.

1. আমি করি, *I do*.
2. তুমি কর, *thou dost*.
3. তিনি করেন, *he does*.

Inferior.

1. যুই করি, *I do*.
2. তুই করিস্, *thou dost*.
3. সে করে, *he does*.

## PRESENT DEFINITE.

- | Honorific.                             | Inferior.                             |
|--|---------------------------------------|
| 1. আমি করিতেছি, <i>I am doing.</i>     | মুই করিতেছি, <i>I am doing.</i>       |
| 2. তুমি করিতেছ, <i>thou art doing.</i> | তুই করিতেছিন্, <i>thou art doing.</i> |
| 3. তিনি করিতেছেন, <i>he is doing.</i>  | নে করিতেছে, <i>he is doing.</i>       |

51. The terminations of the present definite are frequently contracted to ইছি, ইছ, ইছেন, ইছি, ইছিন্, ইছে. Exam. আমি করিছি, *I am doing.*

## SECOND AORIST.

- | Honorific.                        | Inferior.                       |
|-----------------------------------|---------------------------------|
| 1. আমি করিতাম্, <i>I did.</i>     | মুই করিতাম্, <i>I did.</i>      |
| 2. তুমি করিতা, <i>thou didst.</i> | তুই করিতিন্, <i>thou didst.</i> |
| 3. তিনি করিতেন্, <i>he did.</i>   | নে করিত, <i>he did.</i>         |

## IMPERFECT.

- | Honorific.                              | Inferior.                            |
|---|--------------------------------------|
| 1. আমি করিতাম্ or করিতুঁ, <i>I did.</i> | মুই করিতাম্ or করিতুঁ, <i>I did.</i> |
| 2. তুমি করিতা, <i>thou didst.</i>       | তুই করিতিন্, <i>thou didst.</i>      |
| 3. তিনি করিতেন্, <i>he did.</i>         | নে করিত or করিতেন্, <i>he did.</i>   |

## IMPERFECT DEFINITE.

- | Honorific.  |
|---|
| 1. আমি করিতেছিলাম্ or করিতেছিলুঁ, <i>I was doing.</i> |
| 2. তুমি করিতেছিলি, <i>thou wast doing.</i>            |
| 3. তিনি করিতেছিলেন, <i>he was doing.</i>              |

## Inferior

- |   |
|---|
| 1. মুই করিতেছিলাম্ or করিতেছিলুঁ, <i>I was doing.</i> |
| 2. তুই করিতেছিলি, <i>thou wast doing.</i>             |
| 3. নে করিতেছিল, <i>he was doing.</i>                  |



*Present perfect*

## PERFECT.

Honorific.

Inferior.

- |   |  |
|---|--|
| 1. আমি করিয়াছি, <i>I have done.</i>    | মুই করিয়াছি, <i>I have done.</i>      |
| 2. তুমি করিয়াছ, <i>thou hast done.</i> | তুই করিয়াছিন্, <i>thou hast done.</i> |
| 3. তিনি করিয়াছেন, <i>he has done.</i>  | সে করিয়াছে, <i>he has done.</i>       |

*Past perfect*

## PLUPERFECT.

Honorific.

1. আমি করিয়াছিলম্ or করিয়াছিলাম্, *I had done.*
2. তুমি করিয়াছিল, *thou hadst done.*
3. তিনি করিয়াছিলেন, *he had done.*

Inferior.

1. মুই করিয়াছিলাম্ or করিয়াছিলাম্, *I had done.*
2. তুই করিয়াছিলি, *thou hadst done.*
3. সে করিয়াছিল, *he had done.*

## FUTURE.

Honorific.

1. আমি করিব or করিমু, *I will or shall do.*
2. তুমি করিবা, *thou wilt or shalt do.*
3. তিনি করিবেন, *he will or shall do.*

Inferior.

1. মুই করিব or করিমু, *I will or shall do.*
2. তুই করিবি, *thou wilt or shalt do.*
3. সে করিবে or করিবেক্, *he will or shall do.*

## IMPERATIVE MODE.

Honorific.

Inferior.

- |  |                                     |
|--|-------------------------------------|
| 1. করি, <i>I will do.</i>              | [ye. করি, <i>we will do.</i>        |
| 2. করহ, কর, করিও, <i>do thou or do</i> | কর, করিন্, <i>do thou or do ye.</i> |
| 3. করহন, <i>may he or they do.</i>     | করহক্, <i>may he or they do.</i>    |

52. The first person imperative is used when any action is proposed to be done. *Exam.* আন্দা যাই, *we (will) go.*

53. Sometimes the address is made by the verb আইন, *come*, in the second person. *Exam.* আইন আন্দা যাই, *come, we will go.*

### SUBJUNCTIVE MODE.

54. The subjunctive mode is formed by constructing the first and second aorist, or the future tense, of the indicative mode, with the subjunctive particle যদি, *if*, or যে, *that*.

#### PRESENT TENSE.

Honorific.

Inferior.

1. যে আমি করি, *that I may do.* যে মুই করি, *that I may do.*
2. যে তুমি কর, *that thou mayest do.* যে তুই করি, *that thou mayest do.*
3. যে তিনি করেন, *that he may do.* যে নে করে, *that he may do.*

#### PRETER TENSE.

Honorific.

Inferior.

1. যদি আমি করিতাম্, *if I had done.* যদি মুই করিতাম্, *if I had done.*
2. যদি তুমি করিতা, *if thou hadst done.* { যদি তুই করিতিস্ or করিতি, *if thou hadst done.*
3. যদি তিনি করিতেন্, *if he had done.* যদি নে করিত, *if he had done.*

#### FUTURE TENSE.

Honorific.

Inferior.

1. যদি আমি করিব, *if I shall do.* যদি মুই করিব, *if I shall do.*
2. যদি তুমি করিবা, *if thou shalt do.* যদি তুই করিবি, *if thou shalt do.*
3. যদি তিনি করিবেন্, *if he shall do.* যদি নে করিবে, *if he shall do.*

### PARTICIPLES.

*Present*, করিতে and করত, *doing.*

*Continuative*, করিতে, *doing, continuing to do.*

*Adverbial*, করিয়া, করি, করিয়া, করে, করিলে.

*Passive*, কৃত, *done.*

## GERUNDS.

करिउते, *for the purpose of doing.*

करिवा, *doing.*

करिवाउ, *of doing.*

करिवाउरे, *in doing.*

*Of Compound Verbs.*

55. Most of the verbs may, in some of their forms, be compounded with other verbs, and when thus compounded, acquire a meaning different from what they had in their simple state.

The verb *ह्वा*, *to stand, to be situated, to remain*, compounded with the adverbial participle, gives the verb a subjunctive or conditional sense if constructed with a subjunctive particle. If there be no particle constructed therewith, it conveys an idea of the action being customary, or probable. थाक् is substituted for the root *ह्वा*, *to stand*. *Exam.* आशि करिया थाकि, *I do it usually.*

*Example.*

## FIRST AORIST.

1. यदि आशि करिया थाकि, *if I may do.*
2. यदि तूशि करिया थाक, *if thou mayest do.*
3. यदि त्रिनि करिया थाकेन्, *if he may do.*

It may be conjugated in this manner through all the tenses.

56. The adverbial participle is frequently compounded with the verb *फेल*, *to throw*. This compound verb conveys the idea of the action's being done completely, or in an excessive degree.

*Example.*

1. आशि करिया फेलि, *I do (it) effectually.*
2. तूशि करिया फेल, *thou dost (it) effectually.*
3. त्रिनि करिया फेलेन्, *he does (it) effectually.*

Thus through all the tenses.

Neuter verbs, and some others, do not admit of this compound form.

The verb *অস*, *to come in contact*, is frequently compounded with the gerund in *ইতে*. The verb thus compounded, gives the idea of the commencement of the action. The vowel of *অস* is made long when it is conjugated.

*Example.*

FIRST AORIST.

1. আমি করিতে আসি, *I begin to do.*
2. তুমি করিতে আস, *thou beginnest to do.*
3. তিনি করিতে আসেন, *he begins to do.*

Thus through all the tenses.

57. A form which may be called the potential mode is formed by compounding the verb *পার*, *to be able*, with the gerund in *ইতে*.

*Example.*

FIRST AORIST.

1. আমি করিতে পারি, *I can do.*
2. তুমি করিতে পার, *thou canst do.*
3. তিনি করিতে পারেন, *he can do.*

Thus through all the tenses.

*চা*, *to desire*, is often compounded with the gerund in *ইতে*, and gives the idea of wishing or desiring to perform the action.

*Example.*

FIRST AORIST.

1. আমি করিতে চাই, *I desire to do.*
2. তুমি করিতে চাও, *thou desirest to do.*
3. তিনি করিতে চান, *he desireth to do.*

Thus through all the tenses.

পা, *to obtain*, (substituted for the root আঁপ when preceded by the preposition প্র,) is frequently constructed with the gerund in ইতে, and the verb thus compounded has the meaning of obtaining the privilege of doing the action, or of suffering the thing intended by the verb. *Exam.* নে দেখিতে পাইল, *he saw*.

যা, *to go*, is constructed with the adverbial participle of all neuter verbs, and usually gives the idea of becoming what the verb indicates or of coming into the state which it describes. *Exam.* সে হইয়া গিয়াছে, *it is become*. সে ওঠিয়া যায়, *he ariseth*.

### OF CAUSAL VERBS.

58. Causal verbs (পেঁরপাঁর) are formed from the simple verbs (আঁর), by inserting আ between the original root and the verbal termination. Verbs with a final আ require the insertion of ব before the characteristic আ of the causal, which must be pronounced like the English w. *Exam.* খাবাই, *I cause him to eat*.

N. B. It is very common to insert য় instead of ব. This is, however, improper, and, to mark its impropriety more decidedly, it is constantly pronounced like w.

The final of দা, *to give*, is changed to এ; before the causal increment, ব must be inserted. *Exam.* দেবাইল, *he caused to give*. Dhatoos with a final ও change it to ও; before the causal increment, ব must be inserted. *Exam.* বাঁবাইল, *I caused to wash*.

বরা, *to cause to do*.

### INDICATIVE MODE.

#### FIRST AORIST.

Honorific.

Inferior.

- |  |  |
|--|--|
| 1. আমি করাই, <i>I cause to do</i> .      | যুই করাই, <i>I cause to do</i> .       |
| 2. তুমি করো, <i>thou causest to do</i> . | তুই করাইন, <i>thou causest to do</i> . |
| 3. তিনি করান; <i>he causeth to do</i> .  | সে করায়, <i>he causeth to do</i> .    |

## PRESENT DEFINITE.

## Honorific.

1. আমি করাইতেছি, *I am causing to do.*
2. তুমি করাইতেছ, *thou art causing to do.*
3. তিনি করাইতেছেন, *he is causing to do.*

## Inferior.

1. মুই করাইতেছি, *I am causing to do.*
2. তুই করাইতেছন, *thou art causing to do.*
3. নে করাইতেছে, *he is causing to do.*

## SECOND AORIST.

## Honorific.

## Inferior.

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. আমি করাইতাম্, <i>I caused to do.</i></li> <li>2. তুমি করাইতা, <i>thou causedst to do.</i></li> <li>3. তিনি করাইতেন, <i>he caused to do.</i></li> </ol> | <ol style="list-style-type: none"> <li>1. মুই করাইতাম্, <i>I caused to do.</i></li> <li>2. তুই করাইতিন or করাইতি, <i>thou causedst to do.</i></li> <li>3. নে করাইত, <i>he caused to do.</i></li> </ol> |
|--|--|

## IMPERFECT.

## Honorific.

1. আমি করাইলাম্ or করাইনু, *I caused to do.*
2. তুমি করাইলা, *thou causedst to do.*
3. তিনি করাইলেন, *he caused to do.*

## Inferior.

1. মুই করাইলাম্ or করাইনু, *I caused to do.*
2. তুই করাইলা, *thou causedst to do.*
3. নে করাইল or করাইল, *he caused to do.*

## IMPERFECT DEFINITE.

## Honorific.

1. আমি করাইতেছিলাম্ or করাইতেছিলু, *I was causing to do.*
2. তুমি করাইতেছিলি, *thou wast causing to do.*
3. তিনি করাইতেছিলেন, *he was causing to do.*

## Inferior.

1. মুই করাইতেছিলাম্ or করাইতেছিলু, *I was causing to do.*
2. তুই করাইতেছিলি, *thou wast causing to do.*
3. সে করাইতেছিল, *he was causing to do.*

## PERFECT.

## Honorific.

1. আমি করাই গছি, *I have caused to do.*
2. তুমি করাই গছ, *thou hast caused to do.*
3. তিনি করাইয়াছেন, *he hath caused to do.*

## Inferior.

1. মুই করাই গছি, *I have caused to do.*
2. তুই করাইয়াছিস, *thou hast caused to do.*
3. সে করাইয়াছে, *he hath caused to do.*

## PLUPERFECT.

## Honorific.

1. আমি করাইয়াছিলাম্ or করাইয়াছিলু, *I had caused to do.*
2. তুমি করাইয়াছিলি, *thou hadst caused to do.*
3. তিনি করাইয়াছিলেন, *he had caused to do.*

## Inferior.

1. মুই করাইয়াছিলাম্ or করাইয়াছিলু, *I had caused to do.*
2. তুই করাইয়াছিলি, *thou hadst caused to do.*
3. সে করাইয়াছিল, *he had caused to do.*

## FUTURE.

## Honorific.

1. আমি করাইব, করাব, or করায়, *I will cause to do.*
2. তুমি করাইবা or করাবা, *thou wilt cause to do.*
3. তিনি করাইবেন or করাবেন, *he will cause to do.*

## Inferior.

1. মুই করাইব, করাব or করায়, *I will cause to do.*
2. তুই করাইবি or করাবি, *thou wilt cause to do.*
3. সে করাইবে or করাবে, *he will cause to do.*

## IMPERATIVE MODE.

Honorific.

Inferior.

1. कराई, *I will cause to do.* कराई, *I will cause to do.*
2. कराउ, *cause to do.* [do. कराउ, *cause to do.* [to do.
3. कराउनु, *let him or them cause to* कराउनु, *let him or them cause*

## SUBJUNCTIVE MODE.

PRESENT.

Honorific.

1. যে আশি कराই, *that I may cause to do.*
2. যে তুমি कराউ, *that thou mayest cause to do.*
3. যে তিনি করানু, *that he may cause to do.*

The inferior form is like the first aorist indicative.

PRÆTER.

Honorific.

1. যদি আশি করাইতাম্, *if I had caused to do.*
2. যদি তুমি করাইত, *if thou hadst caused to do.*
3. যদি তিনি করাইতেন, *if he had caused to do.*

The inferior is like the second aorist indicative.

FUTURE.

Honorific.

1. যদি আশি করাইব, *if I shall cause to do.*
2. যদি তুমি করাইবা, *if thou shall cause to do.*
3. যদি তিনি করাইবেন, *if he shall cause to do.*

The inferior is like the future indicative.

The compound verbs are used in the causal the same as in the



simple verb, though more sparingly. A single example of one tense will be sufficient to shew the manner of forming them.

## FIRST AORIST.

Honorific.

1. যদি আমি করাইয়া থাকি, *if I may cause to do.*
2. যদি তুমি করাইয়া থাক, *if thou mayest cause to do.*
3. যদি তিনি করাইয়া থাকেন, *if he may cause to do.*

This mode is regularly conjugated through the same tenses as the indicative.

## PARTICIPLES.

*Present, wanting.**Continuative, করাইতে, causing to do.**Adverbial, করাই, করাইয়া, করাইলে, causing, or having caused to do.*

59. The passive participles of causal verbs are generally formed by affixing *ন* to the causal root. The *Sanskrita* form is also used. *Exam.* করান, *caused to be done.* কারিত, *caused to be done.*

## GERUNDS.

করাইতে, *to cause to do.* করাইবা, *causing to do.* Gen. করাইবার, *of causing to do.* Loc. করাইবারে, *in causing to do.*

60. Intransitive verbs when they become transitive must be in the causal. *Exam.* শস্য শুকে, *the corn dries.* সূর্য শস্যকে শুকায়, *the sun dries the corn.* সে পুড়ে, *it burns.* অগ্নি তাহাকে পোড়ায়, *the fire burns him.*

61. That form of the verb which expresses the necessity of the act is formed by constructing the third person of *ভ*, *to be,*

with the gerund in হৈতে. হ is substituted for হু, *to be*. The verb in this form is governed by the accusative case.

### Examples.

#### PRESENT.

##### Honorific.

1. আমাকে যাইতে হয়, *it is necessary for me to go.*
2. তোমাকে যাইতে হয়, *it is necessary for thee to go.*
3. তাহাকে যাইতে হয়, *it is necessary for him to go.*

#### PRETER.

##### Honorific.

1. আমাকে যাইতে হইল, *it was necessary for me to go.*
2. তোমাকে যাইতে হইল, *it was necessary for thee to go.*
3. তাহাকে যাইতে হইল, *it was necessary for him to go.*

#### FUTURE.

##### Honorific.

1. আমাকে যাইতে হবে, *I must go.*
2. তোমাকে যাইতে হবে, *thou must go.*
3. তাহাকে যাইতে হবে, *he must go.*

The pluperfect tense is sometimes used.

The form of the inferior is like that of the honorific. The pronoun only is changed.

## OF THE NEGATIVE VERB.

#### FIRST AGENT.

##### Honorific.

1. আমি করি না, *I do not.*
2. তুমি কর না, *thou dost not.*
3. তিনি করেন না, *he doth not.*

The present definite, second aorist, and future are formed like the above by putting the participle न after the simple verb.

62. The preter tenses are the same as the present, except that the negative particle नहि is substituted for न.

## PRETER.

## Honorific.

1. आसि करि नहि, *I did not, or have or had not done.*
2. तूमि कर नहि, *thou didst not, or hast or hadst not done.*
3. तिमि करेन् नहि, *he did not, or hath or had not done.*

## Inferior.

1. मूइ करि नहि, *I did not, or have or had not done.*
2. तूइ करिन् नहि, *thou didst not, or hast or hast not done.*
3. से करे नहि, *he did not, or hath or had not done.*

63. Sometime the particle न is put after the simple forms of the imperfect and pluperfect.

64. It is common to express the present tense of the neuter verb *to be*, in its negative form, by inflecting the particle as if it were a verb.

## Examples.

## Honorific.

## Inferior.

1. आसि नहि or नहि, *I (am) not.* मूइ नहि or नहि, *I (am) not.*
2. तूमि नउ or नह, *thou (art) not.* तूइ निसि or नहिस, *thou (art) not.*
3. तिमि नन् or नहेन्, *he (is) not.* से नय or नह, *he (is) not.*

नअर is sometimes substituted for the verb पाव् *to be able*, when preceded by the negative particle न, and is regularly conjugated as a verb. *Exam.* आसि नारिनाम्, *I could not*; तूमि नअ, *thou canst not.*

65. In poetry, the imperfect tense of those verbs which have a final *इ* or *उ* is often contracted. *Exam.* कश्चित् is contracted to कैकश्चित् ; दक्षिणम् to दैवजम् ; मरिचकम् to देवजम्.

66. The word *इति*, *indeed*, is inflected like a verb, in the first aorist, and agrees with the agent of the verb to which it belongs. *Exam.* ददति, ददते, ददतेन, and (infer.) ददते.

### OF THE PASSIVE VOICE.

67. The passive voice is made two ways: the first by conjugating the verb *ग*, *to go*, with the verbal noun in *आ*; the other by conjugating the verb *भू*, *to be*, with the passive participle. *इ* is substituted for *भू*, *to be*.

#### *Examples.*

#### FIRST AORIST.

1. अग्निं कुरु याँइ or कृत इँइ, *I am done.*
2. तूनिं कुरु याँउ or कृत इँउ, *thou art done.*
3. त्रिनिं कुरु याँन् or कृत इँन्, *he or it is done.*

Thus through all the modes and tenses.

#### *Remarks on the Verbs.*

68. The first aorist is used when we express an action proper to the agent without any particular designation of the time. *Ex.* पक्षिणा उडते, *birds fly.* भविष्यता विचार कुरु, *wise men investigate*, i.e. flying is the common action of birds, and wise men employ themselves in investigating things. This does not mean that birds are *now* in the act of flying, or that wise men are *now* investigating.

69. When a person accedes to, or makes a proposal, his assent or proposal is expressed in the first person of the imperative

mode. *Exam.* Question. ভুগি কি বাঁধী য় য়, *will you go home?*  
 Answer. আয়ি য়াই, *I will go.* আয়রা বাঁধী য়াই, *let us go home.*

70. The present definite is used to denote that the agent is at that instant employed in the act. *Exam.* আয়ি বিচার করিত্তছি, *I am (now) investigating.*

71. The second aorist expresses an action which the agent was accustomed to do, or usually did, some time ago. *Exam.* বালককালে আয়ি পাঠশালায় বিদ্যাভ্যাস করিতাম, *in my childhood I studied the sciences at school. viz. I was accustomed, or used to do so.* এক আসনে নব রাত্রি আসন করিত বহু প্রকারে সার্বিন তজন করিত, *he sat (viz. used to sit) for nine nights on one seat, and performed (viz. used to perform) many kinds of ceremonies and acts of worship.*

72. The imperfect tense expresses an action as past. The time when it was done is usually, though not always, expressed. *Exam.* আয়ি কল্য বাঁধী আইলাম, *I came home yesterday.*

73. The perfect tense expresses an action as completed. *Ex.* আয়ি তাহাকে সে কথা কহিয়াছি, *I have told him that affair.*

74. The pluperfect is frequently used instead of the imperfect. In general it indicates, that the action was done prior to some other circumstance expressed or understood. *Exam.* তিনি তাহারদের বড় দুঃখ করিয়াছিলেন, *he gave or had given them great trouble.*

75. The future tense expresses the time to come. *Exam.* ভাদ্র মাসে বৃষ্টি হবে, *there will be rain in the month Bhadra.*

76. In the respectful style, the form of the future is often used for the imperative. *Exam.* মহাশয় মহনা এমত করিবেন না, *don't act*

*hastily in this manner. Sir.* আপনি এ মুর্খ চাকরের কথায় আস্থা করিবেন না, *don't, Sir, confide in what this ignorant servant says.*

77. The form of the first aorist is sometimes used for the imperative. *Exam.* মহাশয় তাঁহাকে এক লিখন আমার তরে লিখেন, *be pleased, Sir, to write a letter to him on my account.*

78. The simple form of the subjunctive mode is made by constructing the first and second aorist, and the future tense of the indicative, with a subjunctive particle. The supposition and inference are usually, though not always, to be expressed in the same tense. *Exam.* তুমি যদি মে কথ আশ্রমকে কথিত তরে ডাঙ্গি কার্য্য নিৰি কতিন, *if thou hadst spoken to me about that affair, I should have accomplished it.* যদি মে জন অকৃতজ্ঞ হয় তব ডাঙ্গি তাঁহার আশ্র সপকার করিব না, *if that man be ungrateful, I will give him no more assistance.*

79. A sentence expressing the reason or scope of a preceding sentence, is expressed by the particle যে, *that*, governing a verb in the subjunctive mode, present tense. *Exam.* এ কথিত আশ্র যে তাঁহার পুতায় কর, *this was spoken that ye might believe.*

80. The compound form of the subjunctive is often used without a particle of supposition or inference. This, in the future tense, expresses the probability of the action's being done; in the present tense, it indicates that the action is customary. *Ex.* মে ঘাইয়া থাকিবে, *he may go, (hereafter).* মে জন ডাঙ্গিয়া থাকে, *he is accustomed to come.*

81. The present participle in ত is used when it describes some circumstance respecting the agent of a verb, and that in ইতে when it describes some circumstance respecting the object. *Exam.* পণ্ডিত মনে বিচার করত কথা কহিলেন, *the philosopher, reflecting, spake.* এক জন অন্ধ ভিঙ্গা করত পথের বায়ে বসিত, *a blind man used to sit begging by the way-side.* বাশ না হইতে তুমি যাইতে চাহ আছিলি, *you want to leave (me) without offspring.* তাহাকে ডাঙ্গিতে দেখিলাম, *I saw him coming.*

82. The adjective in *ই* is often used as a present participle. *Exam.* আমি তোমার পশ্চাদ্ধামিকে পরামর্শ দিলাম, *I gave advice to (him who is) following you.*

83. The continuative participle, though expressing the present time, denotes a continuance of the action till its end be accomplished, or till some other event occur. *Exam.* যাইতেই উত্তরিল, *continuing to go, he arrived.* যাইতেই ভূত হইলাম, *continuing to eat, or by eating, I am satisfied.*

84. The adverbial participle in *ইয়া* is used to connect several sentences governed by the same agent, and upon which some other action depends. *Exam.* রাজা পণ্ডিতের পূর্বোপকার স্মরণ করিয়া মন্ত্রিদের বাক্য আদর না করিয়া পণ্ডিতকে আশ্রিয়া বিতে আত্মা করিলেন, *the prince, remembering the former assistance of the philosopher, and not regarding the words of the counsellor, ordered him to be set at liberty.*

85. If an action depend upon several preceding actions, done by different agents, the participle in *ইলে* is used before a new agent is introduced. This participle usually agrees with the absolute case of the Latin language. *Exam.* সলিম্বন বিস্তর শওগাত দিয়া আক্বরের সহিত সাক্ষাৎ করিলে বাদশাহ্ তাহার নিবেদন শুনিলেন পরে তাহার অনুগ্রহেতে অনুগ্রহীত হইয়া তিনি পদাৰ্পিত হওনের পরমান ও বিচিত্র খেলাত পাওনেতে ক্তার্ম হইয়া গৌড়ে বাসিলেন, *When Solyman, by means of presents, had obtained an interview with Akbur, the king attended to his request; after which, being indulged with his favour, and raised to dignity by obtaining an order of appointment to office, and a variegated robe, he returned to Gowr.*

86. When it is asserted that some end will be accomplished, or some event happen, if a given circumstance take place, the supposition is frequently expressed by the participle in *ইলে*, in-

stead of the verb in the subjunctive mode. *Exam.* বৃষ্টি হইলে বঁাশ্য হইবে, *if there be rain, there will be rice.*

87. The verbal noun in আ has frequently the power of a passive participle. *Exam.* বীর্ষ্য পুস্তকে লেখা আছে, *it is written in the Bible.*

88. The gerund, when constructed with কারণ, জন্য, উরে, নিমিত্ত or হেতু, appears to have nearly the same use as the verbal noun when constructed with the same words. *Exam.* সে কার্য্য করণের কারণ, করার কারণ, or করিবার কারণ তিনি আইলেন, *he came for the purpose of doing that business.*

89. The gerund in the genitive case has often the nature of an adjective. *Exam.* বঁাশ্য কপিবার কাল, *the season of planting rice.* বুনিবার কাল, *sowing time.*

90. There are three ways of expressing the passive voice. In the first, the form of the verb is the same as in the active voice, but the agent is in the instrumental case, and the subject in the nominative. *Exam.* বাঘে or বাঘেতে মানুষ খাইয়াছে, *a man was devoured by a tyger.* In the second the verbal noun in আ is constructed with যা, *to go.* *Exam.* তাহাঁরদের নাম শ্রুনা যায়, *merely their names are heard of;* and in the third verb হু, *to be,* is constructed with the passive participle. *Exam.* তাহাঁরা আনুপূর্ক বা জাননেতে ক্ষোভিত হয়, *they are distressed at not knowing all the circumstances in order.*

91. The vocative particles are often placed after the verb in the imperative mode. *See the examples, page 19.*

92. দিকি, দিখি, দিনি and লিনি, are put after verbs in the imperative mode, to arrest the attention of the person addressed. *Exam.* দেখদিকি কেমন ফল, *see, what fruit!*



93. কো is often added to the first aorist of verbs immediately after the negative particle, when the preter is designed to be expressed. When this particle is thus used, নি is usually substituted for the negative নাই. *Exam.* আমি করি নি কো, *I have not done it.* আমি কখন করি নি কো, *I never did it.*

94. তো, when prefixed or added to a verb in the present tense, frequently implies a supposition that some effect will follow. *Exam.* আমিতো যাই, or আমি যাইতো, *I will go (then it will probably be done).*

95. তো prefixed or affixed, as above, often indicates a resolution to perform an action though success may be uncertain. *Ex.* আমিতো করিব (হবে বা না হবে), *I will do it (but the result is uncertain).* এমন মেঘতো করিয়াছে (বৃষ্টি হবে বা না হবে), *there are so many clouds, (shall we have rain or not?)*

96. তো before a negative sometimes marks a certainty respecting the agent, but implies an uncertainty respecting others. *Exam.* আমিতো করি নাই, *I did not do it, (I cannot say what another may have done.)* আমি লোকতো দেখি নাই, *I see no one; (I suppose I must do it myself.)* আমিতো করি নাই আর কেহ করিয়া থাকে কি,—*I did not do it, some other person may have done it, or—(you may have done it yourself.)*

## SECTION VII.

## OF THE FORMATION OF WORDS.

1. A very large proportion of the words in the Bengalee language are formed from the *Sanskrita* roots, with which, and the manner of forming words from them, every student of the Bengalee, and other languages derived from that source, ought to be well acquainted.

2. Words are, 1. Verbals, or such as are formed immediately from verbal roots.

2. Derivatives, or words formed from verbals by the addition of certain terminations, or formative syllables.

3. Compound words, or such as arise from compounding two or more simple words.

3. It would scarcely come within the limits of a grammar intended for common use, to insert rules for the formation of every word used in the language. The increments employed in forming verbals, except those which only apply to single words, or to words not introduced into the Bengalee language, follow :

अन. and अा, affixed to the root, form nouns substantive which convey the idea of the performing of the action. As there is no infinitive mode to the verb in any of the Indian languages, these substantives are constructed with another word in the genitive case to perform the office of that mode in other languages. *Ex.* लेखन or लेख, *the writing* ; दशन and देख, *the seeing of a thing*. ताहापर दशन प्रसन्नदायक, *to see him is very pleasant*.

ति, affixed to the root, forms a class of substantives which have the same meaning as English words which terminate in -ion, -ness, &c. In some instances नि is substituted for ति. *Exam.* कृति, an action, भक्ति, devotedness, मति, opinion, mind, बुद्धि, intellect, हानि, loss.

यक is affixed to a few roots to form nouns of agency. *Exam.* गायक, a singer.

A very large class of words, chiefly nouns of agency, is made by affixing त् to the root. In the Bengalee language ज्ञि is substituted for the क of this affix, unless the word form the first member of a compound word. *Exam.* बक्ता, a speaker, ज्ञाता, one who knows.

A considerable number of nouns substantive, denoting the thing which the verb performs, are made by affixing न to the root. *Exam.* यत्न, an endeavour, स्वप्न, a dream.

Nouns of agency are formed by affixing अक to verbal roots. In most instances the vowel of the root is increased by vriddhi when अक is affixed. These words, though generally employed as substantives, are in reality adjectives. *Exam.* कारक, an agent, लेखक, a writer, दौडक, a runner.

The affixing of अ to a root produces a considerable number of substantive nouns. When this अ is affixed, क is substituted for the final ष of the dhatoo, and ण for a final ज. *Exam.* कर, a hand, वह, a carrier, वगतिरेक, an exception, उपास, relinquishment.

Nouns of instrumentality are formed by several affixes; the principal are त्र, अन्, डन्, झन् and यन्: of these, those formed by त्र occur more frequently than the others. *Exam.* नेत्र, the eye, or organ of sight; दन्तु, a tooth; योत्र, a cord to fasten an ox to

*the yoke ;* রজস, *dust, or that which stains ;* চক্ষুস, *the eye ;* মর্দিন, *ghee ;* জন্ম, *birth.* The finals of the three last words, and of others similarly formed, are usually omitted in the Bengalee language.

Many substantives are formed by the affix য়. These, being feminine in Sangskṛita, must receive the feminine increment অা. *Exam.* ক্রিয়া, *a work,* শয্যা, *a bed,* বিদ্যা, *science.*

A class of substantives, also feminines in Sangskṛita, is formed by the affix অ. These must receive the feminine increment অা. *Exam.* দিদ্ধা, *a desire to see,* জিজ্ঞাসা, *a question, viz. a wish to know,* তুলা, *a balance,* ব্ৰহ্মা, *the will,* জরা, *old age,* তারা, *a star,* বীরা, *a rivulet, a way, a course or custom,* চিন্তা, *anxiety,* পূজা, *worship.*

ঙ, affixed to verbal roots, gives rise to a great number of words. *Exam.* বায়ু, *the wind,* স্বাদু, *taste or relish,* জাঁনু, *a thigh.*

A considerable number of words is formed by the affix ত্ত্ব. *Ex.* সেতু, *a bridge,* বীতু, *a metallic ore,* জন্তু, *an animal,* বস্তু, *a thing,* হেতু, *a cause.*

The affixing of য gives rise to a good number of substantives. The vowel of the root to which this increment is affixed must be changed by goon. *Exam.* হোম, *a burnt-sacrifice,* সোম, *the moon,* স্ময়, *happiness.*

Sometimes, however, the vowel of the dhatoo is not changed by goon. *Exam.* ধূম, *smoke,* হিম, *cold,* উন্ন, *gold.*

The affixing of ক্ত gives rise to a great number of words. *Exam.*

চন্দ্র, *the moon*, শুভ্র, *an otter*, সূর্য, *the sun*, গূরু, *a vulture*, জিহ্বা, *a hole*.

4. Those who wish to become better acquainted with the etymology of Bengalee words, will do well to study carefully the chapter of कृदन्त and उनादि affixes in the *Sungskrita* grammar. The rules here given will, however, suffice for the formation of most of the substantive verbals, which are used in the language.

#### OF THE FORMATION OF VERBAL ADJECTIVES.

5. All the participles above-mentioned, page 36, except the present participle in अत or इति, the adverbial, the conditional, and the repeated one, are often used as adjectives. *Exam.* বর্দ্ধমান, *increasing*, কৃত, *done*.

6. Adjectives which indicate a tendency or bias to some particular action are formed by affixing ইষ্ণ, ষু, স্ম, নু, ওক, আলু, ক, যর, ওর, ওক, বর, র, ও, and a few other affixes of less frequent occurrence. The above increments cannot be affixed to any root at pleasure, but are proper to certain roots pointed out by *Sungskrita* grammarians. *Exam.* বর্দ্ধিষ্ণু, *increasing*, জিষ্ণু, *conquering*, স্থানু, *stationary*, বীষ্ণু, *daring*, ঘাতুক, *murderous*, শয়ালু, *disposed to sleep*, দাক, *sharp*, অন্নর, *ravenous*, ভঙ্গুর, *brittle*, বিদুর, *wise*, বাবদুক, *garrulous*, ভাস্বর, *splendid*, নশ্বর, *perishable*, হিংসু, *hurtful*, নয়ু, *humble*, লিঙ্কু, *covetous*, জিজ্ঞানু, *inquisitive*.

7. A large class of very useful adjectives, indicating a bias to the act, or simply engagedness therein, is formed by affixing ইন্ to the root. The vowel of the root must be increased by *vriddhi*. In the Bengalee language the final ন্ is rejected, and the ই preceding it is made long. This is, however, in the nominative case

alone. *Exam.* স্বাধী, *continuing*, কারী, *performing*, অপরাধী, *guilty*, অহঙ্কারী, *proud*.

8. Adjectives may be formed to almost any extent by compounding a verbal root with some other word. These roots receive the affix অ after them. In some instances the vowel of the root is increased by goon, and in other by vriddhi.

9. When the roots ক, *to do*, and স, *to move*, compounded with words as above, require the vowel to be increased by vriddhi, the words, though adjectives, are commonly used as substantives in the Bengalee language. *Exam.* কুম্ভকার, *a potter, viz. pitcher-making*.

10. More frequently, however, these two roots are thus employed when the vowel only suffers the alteration occasioned by goon. Words thus formed are adjectives, though some of them are employed as substantives. *Exam.* পূর্নগর, *preceding*, তুষ্টিकर, *pleasing*, যশঙ্কর, *fame-producing*. But ভাস্কর, *irradiating, viz. the sun*, চিত্রकर, *a painter*, নিশীথর, *night-making, viz. the moon*, and some others, are usually accounted substantives.

11. The roots হন, *to kill*, চল, *to move*, গৈ, *to sing*, ধ, *to hold*, ক, *to do*, স, *to move*, গম, *to go*, জ্ঞ, *to know*, স্থা, *to be situated*, দা, *to give*, and অন, *to be produced*, are compounded with nouns to form adjectives which respectively indicate, *destroying, moving, singing, holding, doing, moving, knowing, situated in, giving, or produced from* that indicated by the word to which they are joined. By the above, and some other rules, the above roots respectively make the syllables য, চল, গ, বর, কর, গ, জ, স্থ, দ, and অন. *Exam.* ধনহন, *wealth-destroying*, জলচল, *aquatic*, সামগণ, *chanting the Sama-veda*, দণ্ডধর, *steering the sceptre, viz. a king*, শান্তিকর, *tranquillizing*, ভয়ঙ্কর, *terrific*, আগুনর, *preceding*, নীতন, *descend-*

*ing*, গর্ভবতী, *going every where*, সর্বজ্ঞ, *omniscient*, গৃহস্থ, *situated in the house*, আনন্দ, *giving pleasure*, শ্রমজ, *arising from labour*.

Those roots which are distinguished in the general list by the *unabundha* তু, are by the affix ত্রিয formed into adjectives which indicate a quality arising from the act. *Exam.* কৃত্রিম, *artificial*.

Adjectives corresponding with those which in English end in -able, or -ible, are formed by affixing তব্য, অনীয়, or য, to the root. These words are properly indefinite participles passive, indicating that the act is to be performed, or ought, or is worthy, or is fit or proper to be performed. *Exam.* কর্তব্য, *practicable, proper to be done*, দানীয়, *proper to be given*, দৃশ্য, *visible, fit to be seen*.

The final of the roots ending in আ, is usually changed to এ, when য is affixed. *Exam.* দেয়, *proper to be given*, জ্ঞেয়, *capable of being known*.

### OF DERIVATIVE WORDS, (উদ্ভিত.)

By affixing certain syllables or letters to verbals, or to compounds, or even to other derivative words, a numerous class of derivative words is formed.

#### *Of Patronymics.*

These words are mostly adjectives in the Bengalee language, but as the custom of neglecting the substantive with which they should be constructed has prevailed, they are often used as the substantives themselves.

Many patronymics are made by affixing ই to words with a final অ, and increasing the first vowel of the word by *vridhhi*. *Exam.* কৃষ্ণি, *a descendant of Krishna*.

अ is affixed to feminines ending in आ, ऐ or ऌ, to make patronymics. A final ऌ is rejected before this affix. The first vowel of the word must be made long by vriddhi. *Exam.* कोरेअ, a descendant of कोरी.

A considerable number of patronymics is formed by affixing अ, and others are made by अण. The first vowel must be lengthened by vriddhi. *Exam.* गुरुअ, a descendant of the sage Gurga. अश्वत्थण, the descendant of a horse. ननुअण, a descendant of the sage Nuru.

Some patronymics are formed by affixing अ. The first vowel is lengthened by the rules of vriddhi. *Exam.* लव, a Levite, वाशिशु, a descendant of Vushishtha.

There are a few other affixes which are employed in the formation of patronymics, but as the words formed by them are few, and seldom used, the adding them here is unnecessary.

### Of Gentile Nouns.

Gentile nouns, or such as denominate a people from their country, city, or town, are formed by the same affixes, and in the same manner as patronymics, and like them are in reality adjectives. *Exam.* कोशीय, inhabiting Gorer, देशी or देशीय, inhabiting a country, बङ्गीय, inhabiting Buzga or Bengal, also बाङ्गाल, Bengalee.

Gentiles may also be made at pleasure by affixing देशी, देश or देशीय, to the name of the country. *Exam.* चीनदेशी, चीनदेश or चीनदेशीय, also चीनी, a Chinese.

### Of Collectives.

Collectives are formed in Sangskṛita by a great number of affixes,



and those words are copiously admitted into the Bengalee language. The most usual methods of forming collectives are by the affixing of অ, and increasing the first vowel of the word by *vriddhi*, or by the affixing of ঙা, or ডা. *Exam.* লোক, a multitude of people, মানব, a multitude of men, বন্যা, a flood, জনতা, a multitude of men.

### OF ABSTRACT SUBSTANTIVES.

These may be formed from all adjectives, and from a very great number of substantives, by affixing to the word স্ব or ডা. *Exam.* শুদ্ধতা or শুদ্ধ, goodness, ঈশ্বরতা or ঈশ্বর, lordship, পুত্ত্ব or পুত্ত্বতা, lordship, domination, sovereignty, দেবতা, deity.

Abstract substantives may be also generally formed by affixing অ or য, and increasing the first vowel of the word by *vriddhi*. *Exam.* গৌরব, গুহতা or গুহ, greatness, মাদর, মৃদুতা or মৃদু, mildness, টেহর্যা, স্থিরতা or স্থির, steadfastness, সৌন্দর্য, সুন্দরতা or সুন্দর, beauty.

Abstract nouns are formed from names of colours, and some other words, by affixing ইযন্. The final ন্ is rejected in the Bengalee language, and the vowel of য is made long. These may also be formed by the two preceding rules. *Exam.* রঞ্জিয়া, রক্ততা or রক্ত, redness, শুক্লিয়া, শুক্ল, শুক্লতা or শৌক্ল, whiteness, গরিয়া, গুরু, গুরুতা or গৌরব, greatness, importance.

### OF DERIVATIVE ADJECTIVES.

These are very numerous, and may be formed by different affixes, so as to express almost every possible shade of meaning. The most general affixes are অ, য, and ইক্, with the first vowel lengthened by *vriddhi*.

By the above three affixes, adjectives of colour are formed

from words meaning colouring substances. *Exam.* হারিদ্, *coloured with turmeric*; লাক্ষিক, *dyed with lac*.

Adjectives denominating food from the vessel or instrument with which it is cooked, sects from their leader or god, and a country from its productions or inhabitants, are formed by these three affixes. *Exam.* শুল্ক, *roasted*, ঈশদ, *worshipping Shiva*, উৎসব, *abounding with fig trees*.

Adjectives indicating the mere existence of some quality or property, are formed by the affixing of য় or ইক. *Exam.* বাদ্য, *Bengalee*; আবি্যায়িক, *existing in the subject*; পারলৌকিক, *belonging to a future state*; ঐহিক, *belonging to the present world*.

Many adjectives of this class are made by affixing য়. *Exam.* আদ্য, *first, principal*; দন্ড্য, *dental*; ওষ্ঠ্য, *labial*.

Adjectives of this kind are formed from compounds which have বর্গ, *a class*, for their last member, by affixing ঐয়, য়, or ইন্.\* If the first member of the compound be a letter of the alphabet, ঐয় only is affixed. *Exam.* ত্বর্গীয়, *belonging to the first class of consonants*; অজুনবর্গীয়, অজুনবর্গ্য, or অজুনবর্গী, *belonging to Urijoona's party*.

Adjectives which indicate that a thing is composed or made of a particular substance or material are formed by affixing অ to the name of the material, and making the first vowel of the word long by *vriddhi*. *Exam.* পালিশ, *made of Pulasha wood*, (*Butea frondosa*.)

Many adjectives of this kind are made by affixing য়য়. *Exam.* কাষ্ঠয়য়, *wooden*; অবয়য়, *barley*; লৌহয়য় or লৌহ, *iron*.

\* The final of this affix and all others ending in ইন্, is rejected in the Bengalee language, and the ই made long in the nominative case.

A very large class of adjectives expressive of the existence of the thing from which they are formed is made by affixing 'বৎ or মৎ. In the masculine these are changed to বান্ and মান্, and in the feminine to বতী and মতী. *Exam.* বলবৎ, neut. বলবান্, masc. বলবতী, fem. *strong*, শ্রীমৎ, neut. শ্রীমান্, masc. শ্রীমতী, fem. *glorious*.

Those words which have a final or penultimate য, অ, or ডা, or a final consonant, except it be a nasal, a semi-vowel, or a sibilant, require the affix বৎ, and nearly all others require মৎ. *Exam.* লক্ষ্মীবান্, *fortunate*, জ্ঞানবান্, *wise*, বুদ্ধিমান্, *intelligent*.

The affix বিন্ is affixed to words with a final অন্, and a few other words. *Exam.* তেজস্বী, *resplendent*, মায়াবী, *illusiv*e.

In the Sungskrita language many other affixes are used to form adjectives of this class, and words thus formed are often used in the Bengalee language: those of most frequent occurrence are ইল, শ, র, ইন, ইক, আন্, শালিন্, and উল. *Exam.* পিচ্ছিল, *slippery*, লোমশ, *hairy*, মধুর, *sweet*, মলিন, *filthy*, মায়াবিক, *delusive*, দয়াল, *compassionate*, দৈর্ঘ্যশালী, *patient*, বাতুল, *hypochondriac*.

ইন্ is affixed to all compounds of which the last member is অর্থ, *an object*, শীল, *a disposition*, বিশ্ব, *religion*, or বর্ন, *a sort*, and to a very large number of other words, to form this kind of adjectives. *Exam.* জলার্থী, *desirous of water*, সুশীলী, *good-natured*, ব্রাহ্মণবিশ্বী, *of the brahminical religion*, রক্তবর্ণী, *red*, বিনী, *rich*, জ্ঞানী, *wise*, দুঃখী, *afflicted*.

## SECTION VIII.

## OF COMPOUND WORDS, (ন্যায়ম.)

Compound words are formed by joining a number of simple words to each other. The last member only can be inflected. There are six classes of Compound words.

1. The first class called *দ্বন্দ্ব* consists of those compounds which are formed by collecting several substantives into one word. This is usually done by omitting the copulative conjunction. *Exam.* হে মশার জ সন্তান শতরূপ বন্য আপনকার বিলাস বিনিন্দনমুখে পুবেশ করিলেন বন,পাতি নবীন পত্রব ফল পুঞ্জভবক মঞ্জুরী তায়েতে পরম শোভাবিষ্ট হই য়াছেন, *O great prince, Spring the king of all the seasons, has entered into all your pleasure-grounds, and is ornamented with a load of FOREST-ADORNING NEW SHOOTS, FRUITS, FLOWERS, CLUSTERS, and FLOWER-SPIKES.* N. B. The words put in small capitals answer to the compound.

2. The second class, called *বহুব্রীহি*, consists of compound epithets formed by joining two or more words together. This class is very extensive, and may be formed at the pleasure of the speaker. *Exam.* মরগর্ভী, *deer-eyed*; শশিব্রূখী, *moon-faced*; সৌরভি, *white-bodied*; পীতাম্বর, *clothed in yellow*; দি. মর, *clothed with the points of the compass, viz. naked*; বাঘাম্বর, *clothed with a tyger's skin*; মুরখ, *evil-minded, wicked.*

3. The third class is called *কর্মধারয়*, viz. compound words formed by the construction of a substantive with its adjective. *Exam.* মাতঃ স্নেহ বাহকর বিষয়ে উক্তি চিত্তাবিষ্টা য়াছে, *the mother is very anxious for her little child.*

N. B. This rule explains the reason why adjectives are not

inflected when the substantive is expressed; the adjective being supposed to drop its inflection, and to form a compound word with the substantive. This is also the case with several of the pronouns. *Exam.* এ সকল লোকেরদিগকে, *to all these people*, not, *all these to the people*.

4. A substantive frequently becomes the adjective to another substantive; in which case its inflection is not expressed. *Exam.* মাহের লোকেরা, *gentlemen*; মুহুরিগিতি, *the employment of a writer*.

The words-আপনকার বিলাস বিপিন সমূহে, *in all your pleasure-grounds*, see (example to Rule 1) are an example of this compound. If the words had not formed a compound, it must had been rendered *your pleasure-ground in the collection*; because the last word only being inflected, the foregoing ones would in that case be separated from it, and stand in the nominative case.

5. মহা is substituted for মহৎ, *great*, when compounded with a substantive. *Exam.* মহারাজ, *a great king*; মহাবল, *great strength*.

The final of রাজন্, *a king*, and অহন্, *a day*, is omitted when either of them is the last member of a compound. *Exam.* মহারাজ, *a great king*, পরমাহ, *a fine day*.

অহন্, *a day*, preceded by সর্ব, *all*, by words which denote a particular part of time, by numerals, or indeclinables, is changed to অহ. *Exam.* সর্বাহ, *the whole day*; মধ্যাহ্ন, *mid-day*; পূর্বাহ্ন, *the forenoon*.

6. The fourth class, called উৎপুঙ্কষ, consists of words formed by compounding a substantive in any case, with a verb, omitting the inflection of the noun. The compound words thus formed are adjectives. *Exam.* বনরাজী, *forest-adorning*, see (the example to Rule 1). In this example the noun is in the accusative. উলপূর্ণ,

*full of water*, লৌনামিত্ত, overlaid with gold, and হস্ত, made by hands, are instances of participles compounded with a noun in the third case. The inflection of the fourth case is omitted in দেব দাহী, *giving to the gods*. The inflection of the fifth case is omitted in বৃক্ষপতিত, *fallen from a tree*, and গৃহাগত, *come from the house*.

7. When one substantive is constructed with another in the sixth case, the two words may form a compound of this class, by omitting the inflection of the case. The compounds thus formed are often substantives. *Exam.* সুখাকাঙ্ক্ষা, *the desire of happiness*; কাৰ্য্যাবিষ্ক, *the superintendant of the work*; গৃহকর্তা, *the master of the house*.

Words derived from the Sungskrita, when they are compounded, revert back to the original form which they had in that language before they were declined. *Exam.* পিতৃবৈষ্ণ, *the religion of a father*; মাতৃস্নেহ, *a mother's affection*; তৎপরে, *after that*; তদুপরে, *upon that*. These words cannot be written পিতা বৈষ্ণ, মাতা বৈষ্ণ, নে পরে or নে ওপরে, which they must have been if they had been formed from the Bengalee nominative.

8. যং and অামি are substituted for আমি, *I*; ত্বং and তোমি, for তুমি, *thou*; অস্মং for আমরা, *we*; যুস্মং, for তোমরা, *ye*; তং, for তিনি, তিহ, and নে, *he*; যং, for যিনি, and যে, *who*; এতং, for ইনি and এ, *this*, and কিং, for কে, *who?* and কেহ, *any one*, when they are compounded with other words. *Exam.* আমানবের কারণ, *for us all*; মঙ্গলা, *my condition*; মঙ্গাধ্য, *through me*; তোমামিপরীতে, *in opposition to you*; স্ববাক্য, *your words*; অস্মভূষা, *our language*; সুস্মদেশ, *your country*; ত্রিসিহে, *on that account*; যস্মন্যে, *on which account*; কিস্বদন্তী, *some person speaking*.

9. A passive participle is often the first member of these compounds. *Exam.* হস্তবুদ্ধি, *bereft of understanding*, হীনবুদ্ধি, *id*

*destitute of understanding*, हृष्यचित्त, *glad-hearted*, याउक्रোধी, *of excited anger*, हतनर्ह, *stripped of his all*.

10. The following words, viz. करी, करक, *doing*, गामी, *going*, दायी, दायक, *giving*, वादी, *speaking*, हारी, *taking away*, अभी, *desirous*, इच्छु or इच्छुक, *desirous*, अश्वेयी, *seeking*, रंजी, *adorning*, नाशी, नाशक, *destroying*, जनक, *producing*, अनुयायी, *following upon*, खड़ी, *standing*, बर्ती, *existing*, जीवी, *existing*, ज्ञापक, *making known*, सूचक, *indicating*, ह्यपक, *placing*, उपकारी, उपकारक, *assisting*, अपेक्षी, अपेक्षक, *expecting*, चांशी, *wanting*, भाषी, *speaking*, त्यागी, *abandoning*, क्री, *buying*, विक्रयी, *selling*, दर्शी, दर्शक, *seeing*, वारी, वारक, *assuming*, धारक, *wearing*, आकाङ्क्षी, *desirous*, and, if required, any other verbal formed by the affixes अक, and क् (इन्) may be employed as the last member of a compound of the fourth class. *Exam.*

प्रेमकारी, प्रेमकारक, *loving*, पथगामी, *going in the road*, सुखदायी, सुखदायक, *giving happiness*, वाक्यावादी, *speaking words*, पापहारी, *taking away crime*, हितैश्वी, हितैच्छुक, *benevolent*, सुखाश्वेयी, *seeking happiness*, देशरंजी, *country-adorning*, पापनाशी, पापनाशक, *crime-destroying*, सुखजनक, *happiness-producing*, आज्ञानुयायी, *according to the command*, तिरहायी, *long-continuing*, ग्रामबर्ती, *in the village*, तदुवावी, *being that*, कार्याज्ञापक, *giving information of the business*, अनिष्टसूचक, *indicating evil*, द्रव्यह्यपक, *placing the thing*, मित्रोपकारी, मित्रोपकारक, *friend-assisting*, मित्रापेक्षी, मित्रापेक्षक, *friend-expecting*, परमभवाशी, *speaking abusively*, विमर्त्यागी, *apostatizing*, वानाक्रयी, *purchasing rice*, शन्यविक्रयी, *selling corn*, दीर्घदर्शी, दीर्घदर्शक, *long-sighted*, प्रवृत्त, *provident*, अश्रुवाही, *bearing arms*, जगन्धारक, *supporting the world*, सुखाकाङ्क्षी, *desirous of happiness*.

Passive participles are compounded with other words to any desired extent. The following, viz. स्थित, *situated*, गत, *gone*, कृत, *done*, दत्त, *given*, उक्त, *spoken*, ज्ञात, *known*, गृह्य, *involved in*, त्याज्य, *abandoned*, प्राप्त, *obtained*, हत, *smitten*, युक्त, युक्त, *united to*, अरिक्त, *connected with*, अभीक्ष्ण, *desired*, आविष्ट, *engaged in*, योग्य,

*capable*, বিশিষ্ট, *affected by*, রহিত, হীন and বিহীন, *destitute of*, are the most common. These participles made the last member of the compound word. *Exam.* হস্তস্থিত, *situated in the hand*, হস্তগত, *gone into or held in the hand*, হস্তকৃত, *made by the hand*, দেবদত্ত, *given by a god*, বেদোক্ত, *mentioned in the veda*, নয়াচার আত, *acquainted with the news*, আপবৃষ্ট, *involved in calamity*, ঈশ্বরত্যাগ, *forsaken by God*, বৈনয়্য, *possessed of wealth*, দৈবহত, *smitten by Providence*, আনন্দমুগ্ধ, আনন্দমুত, আনন্দাশ্রিত, *joyful*, পাপাভীষ্ট, *devoted to sin*, পাপাবিশিষ্ট, *engaged in crime*, সম্মানযোগ্য, *worthy of honour*, আনন্দবিশিষ্ট, *joyful*, বির্মহীন, বির্মহিত, *destitute of religion*.

11. Words in the seventh case are compounded as follows : *Exam.* হুরিত্তি, *faith in Hurri*. বঙ্গবাসী, *an inhabitant of Bengal*, viz. *one dwelling in Bengal*. শিখরবাসী, *a mountaineer or one dwelling on a mountain*. জলচর, *living in the water, aquatic*. খেচর, *moving in the air*. ভূচর, *moving on the ground*.

12. The fifth class (দ্বিভ) consists of compound words formed by collecting several things together by means of a numeral. *Ex.* ত্রিভুবন, *the three worlds*. চতুর্দিক, *the four cardinal points*. চতুষ্টি, *the four yooks*.

13. The sixth class is called অব্যয়ীভাব. It consists of compounds, the first member of which is a preposition, an adverb, or some other indeclinable word. These compounds are usually adverbs. *Exam.* যাবৎজীবন, *as long as life lasts*. যথাসক্তি, *to the utmost extent of one's power*.

14. Many words which signify the mutual act of two or more persons, are formed by doubling the simple words. The first member of these words must terminate in অ, and the last in ই. *Exam.* হানাহানি, *a mutual wounding*, from হানি, *a wounding*; গলাগলি,



*mutual abuse*, from গাল, *a cheek* ; যারযারি, *a battle*, or *mutual smiting*, from যার, *a smiting* ; পিটাপিটি or তাড়াতাড়ি, *a promiscuous pursuit*, from পিটে and তাড়া, *a pursuing*, *a smiting*.

The words ভূত, *become*, and কৃত, *done*, are often compounded with another word to signify the becoming or being made the thing expressed by that other word ; ঐ is in this case inserted before these two participles. *Exam.* বশীভূত, *become subject to*, যাযা যিকীকৃত, *justified*, পবিত্রীকৃত, *sanctified*. The two following words are compounded without the insertion of ঐ. বহিভূত, *on the outside*, বহিকৃত, *excluded*.

15. In this language a word is often followed by a sound of no meaning which rhymes with it. These two words produce a compound which means the thing expressed by the principal word, together with all others of the same class. *Exam.* জলটল কিছু আছে ? *is there any water or other liquid ?* বাসনকুনন সব লইয়া গিয়াছে, *he has taken away all the plates, dishes, and other vessels*.

## SECTION IX.

## OF INDECLINABLE PARTICLES.

Under this head are included Adverbs, Prepositions, Conjunctions, and Interjections.

*Of Adverbs.*

1. Adverbs are naturally indeclinable, but many of those words which correspond with adverbs in other languages are, in this, nouns substantive, which are generally put in the locative case to express the circumstances of verbs. They always govern the possessive case of the noun with which they are constructed. *Exam.* তিনি রাজার নিকটে আইলেন, *he came near, or, to the prince.*

2. Nouns substantive, and adjectives, are often constructed with the participles করিয়া or হইয়া, or with the words কপ or পূর্ক, to express the circumstances of verbs. *Exam.* তিনি যত্ন করিয়া or যত্নপূর্ক সে কর্ম করিলেন, *he did that business carefully.* বিলক্ষণ কপে করিয়াছে, *you have done excellently.*

3. Adverbs are usually divided into those of Time, Place, and Circumstance. Some of the most common follow :

*Time.*

যখন, <i>when.</i>	পশ্চাৎ, পাছে, <i>after.</i>
তখন, <i>then.</i>	কদাচ, <i>at any time.</i>
এখন, <i>now.</i>	কোনকালে, <i>at any time.</i>
কখন, <i>when?</i>	ওত্তরে, পরে, তৎপরে, তারপর, <i>afterwards.</i>
যবে, <i>when.</i>	ভোরে, পুত্ৰ্যুষে, <i>early in the morning.</i>
তবে, <i>then.</i>	পুনর্বার, পুনরায়, পুনরপি, আরবার, <i>again.</i> [মorrow.
এবে, <i>now.</i>	পরশ, <i>the day before yesterday, the day after to-</i>
কবে, <i>when?</i>	তরশ, <i>two days ago, two days hence.</i>

বৈকালে, সায়ংকালে, *in the evening.*  
 পুভাতে, সকালে, *in the morning.*  
 যাবৎ, *whilst.*  
 তাবৎ, *so long.*  
 কাল, কালি, *yesterday, to-morrow.*  
 আজ, আজি, *to-day.*

নিত্য, *constantly.*  
 সদাকাল, সইক্ষবে, *always.*  
 সদা, সদৎ, সইদা, *always.*  
 পূর্বে, আগে, *before.*  
 তৎকালে, *at that time.*

### Place.

এখানে, *here.*  
 এখানে, *there (in sight.)*  
 সেখানে, *there.*  
 যেখানে, *where.*  
 কোথা, *where ?*  
 কোথায়, *where ?*  
 যথায়, *where.*  
 তথায়, *there.*  
 এথায়, *here.*

এখায়, *there (in sight.)*  
 সেখায়, *there.*  
 মাঝে, *in the midst.*  
 মাঝে, *in the midst.*  
 নিকটে, *near.*  
 দূরে, *far off.*  
 সম্মুখে, *before, opposite to.*  
 সাক্ষাৎ, *in the presence.*  
 আশপাশ, *on all sides.*

### Miscellaneous.

যে, *that.*  
 মন্দ, *slowly.*  
 নাই, না, নয়, নে, *not.*  
 পুণি, *almost.*  
 অনুসারে, *according to.*  
 ক্রমে, *by little and little.*  
 বিস্তর, *much, very.*  
 যত, *how many.*  
 কত, *how many ?*  
 এত, *so many.*  
 কেন, *why ?*  
 হেন, *so.*  
 তেন, *in that manner.*  
 বাটে, *truly, indeed.*

কিছু, *a little.*  
 কেমন, *how ?*  
 যেমন, *as.*  
 তেমন, *so.*  
 এমন, *thus.*  
 ভাল, *well.*  
 তত, *as many.*  
 অতি, *very.*  
 অনুক্রমে, *successively.*  
 দৈবে, *by divine interposition.*  
 পরস্পর, *mutually.*  
 পরস্পরা, *from one to another.*  
 নিরর্থ, *to no purpose.*  
 ব্যথা, or ব্যর্থ, *in vain.*

4. খান, স্থান, স্থল and ঠাই, compounded with the pronouns এ, *this*, ও, *that*, কোন, *what?* যে, *what*, and কোন, *any*, form adverbs of place. ক্ষণ, *an instant*, or মত, *a manner*, compounded with the above pronouns, form adverbs of time, or circumstance. These words must be in the locative case. *Exam.* আমি সেখানে গিয়াছি, *I went thither*, সে স্থানে তিনি দাঁড়াইলেন, *he stood there*.

5. ই, *indeed*, *even*, is frequently added to nouns, pronouns, verbs, and other particles to make the word emphatic. *Exam.* জলেই, *even in the water*. আমিই, *I indeed*. আমি তাহাই করি, *I do it indeed*. কিছুই নয়, *nothing truly*.

6. বা, *or*, *and*, is added in the same manner to signify doubt. *Exam.* সে তাহা করিবে বা না করিবে, *will he do it or not*.

### Of Prepositions.

7. Many nouns substantive, and adjectives, are in the Bengalee language constructed with other nouns or pronouns to perform the office of prepositions, viz. তল, *the bottom*. সহিত, *সঙ্গ*, *সহ*, *সাতে*, *society*, *with*. তুল্য, *সমান*, *equal*. ওপরে, *upon*. দিগ্ or ঙ্ক, *a point of the compass*. নীচ, *low*. হেতু, *কারণ*, *নিমিত্ত*, *a cause*, *জন্য*, *arising from*, and several other words. These are generally in the locative case, and follow a noun or pronoun which is in the possessive. This has induced some to call them post-positions. *Exam.* মেজের ওপরে, *on the table*. মেজের নীচে, *beneath the table*.

8. Some adjectives, which form compounds with those nouns or pronouns with which they are constructed, are employed for the same purpose, as কর্তৃক, *করণক*, *পূর্বক*, *পর্যন্ত*, and a few more. *Ex.* তোমাকর্তৃক, *by thy agency*. তোমাকরণক, *by thy instrumentality*. তোমার অনুগ্রহপূর্বক, *by or through thy favour*. তোমার আইসনপর্যন্ত, *till your coming*.

9. The following twenty inseparable prepositions are compounded with nouns or verbs, and cause a variation from their simple meaning :—

প্ৰু generally conveys the idea of excellence or eminence. *Ex.* প্ৰুকাশ, *display*. প্ৰুদক্ষিণ, *a going to the south*.

পৰা conveys the idea of the action's being reflected, or of its having an opposite direction to what it would have in its simple form; sometimes also it gives the idea of eminence. *Exam.* পৰা ক্ৰম, *power*, পৰাজয়, *conquest*, পৰায়নন, *repentance*, পৰাবৰ্তন, *a returning*.

অপ conveys the idea of privation or ablation. *Exam.* অপমান, *dishonour*, অপমান, *disgrace*.

সং gives the idea of society, amelioration, or augmentation. *Exam.* সম্মিলিত, *mixed with*, সম্বূৰ্ণ, *complete*.

নি expresses the idea of completeness, excellence, or certainty. *Exam.* নিবিড়, *thick as a forest*. নিবারণ, *complete prohibition*.

অব gives the idea of ablation or privation. *Exam.* অবক্ষয়, *bad, deteriorated*.

অনু denotes following, consequent upon, or according to. *Ex.* অনুকাৰী, *imitating*; অনুসন্ধান, *search, intention*; অনুতাপ, *repentance*.

নির্ expresses privation, negation, and sometime amelioration. *Exam.* নিৰাকার, *without form*; নিষ্ঠা, *deliverance, salvation*.

दू३ expresses deterioration or difficulty in the performing of the action. *Exam.* दू३रा३र, *wicked*, दू३रु३ति, *wicked*, दू३रु३र, *difficult to be done*, दू३रु३त, *difficultly attainable*, दू३रु३म, *scarcely passable*.

वि gives the idea of augmentation or privation. *Exam.* वि३रु३तन, *complete liberation*, वि३ल३न, *delay*.

अवि gives the idea of possession. *Exam.* अवि३रु३न, *a placing in*, अवि३रु३त, *one who presides over*.

नू३ expresses excellence, abundance, and ease in performing the action. *Exam.* नू३रु३ति, *well-disposed*, नू३रु३नी, *good words*, नू३रु३त, *easily obtainable*.

उ३ gives the idea of elevation. *Exam.* उ३रु३त, *industry, stimulation*.

परि indicates completeness, or the universal application of the action. *Exam.* परि३रु३त, *quite full, complete*. परि३रु३न, *attendants*.

प्रु३ gives the idea of remuneration, or reciprocity. *Exam.* प्रु३रु३त, *a reply*. प्रु३रु३त, *a grateful return*.

अ३ि gives the idea of direction towards an object. *Exam.* अ३ि३रु३त, *facing, looking towards*. अ३ि३रु३त, *pride, self-esteem*.

अ३ि३ gives the idea of augmentation or excess. *Exam.* अ३ि३रु३त, *exceedingly*, अ३ि३रु३त, *excessive*.

अ३ि३ gives the idea of augmentation, or certainty. *Exam.* अ३ि३रु३त, *disappearing, concealment*.

उ३३ gives the idea of vicinity, or resemblance. *Exam.* उ३३, *a word*, उ३३रु३त, *tittle tattle*. उ३३, *a road*, उ३३रु३त, *a by-way*. उ३३, *a continent*, उ३३रु३त, *an island*.

অ conveys the idea of extension. *Exam.* আক্রোশ, *displeasure*, আনয়ন, *to the sea*.

### Examples to illustrate the powers of the inseparable Prepositions.

The root কৃ in its various forms becomes করণ, *a doing*, ক্রিয়া, *an action*, কৃত, *done*, কৃতি, *an action*, কারণ, *a cause*, and several other words which, compounded with the prepositions, form new words. *Exam.* অনুকরণ, *an imitation*, দুষ্ক্রিয়া, *wickedness*, পুঙ্কৃত, *properly done*, সংকৃত, *compact*, সংকৃত, *consecrated*, বিকৃতি, *transformation*, *transmutation*; অবিকার, *a possession*, সূক্রিয়া, *a good action*, পরিষ্কার, *cleanness*, পুরিত্য, *puirity*, পুতিকার, *the returning of an action*, *a remedy*, উপকার, *assistance*, আকার, *a form*, নিরাকার, *without form*, and ব্যাকরণ, *a grammar*.

মান, *honour*, *measure*, is compounded with several prepositions; and almost every word in the language admits them. *Exam.* প্রমাণ, *a proof*, অপমান, *dishonour*, সম্মান, *honour*, অনুমান, *a guess*, *an inference*, নির্মাণ, *a making*, *creating*, বিমান, *a chariot*, পরিমান, *a measure*, অভিমান, *self-honour*, *tenaciousness of honour*, ওমান, *a weighing*, &c.

## CONJUNCTIONS.

10. Conjunctions admit of no inflection. The following are the most common :

এবং, *and*; বরং, *rather*; ও, *and*, *also*, *moreover*.

কিন্তু, *but*; কেননা, যেহেতুক, *for*, *because*.

কি, কিম্বা, কিবা, *or*.

তবে, *then*.

বা, *or*, *and*.

অতএব, *therefore*.

এতদর্থে, *wherefore*.

একারণে, এজন্য. এনিমিত্তে, *because*.

তবু, তবু, *notwithstanding, then*.

যদি, যদিপি. যদিপিগ্যৎ, *if*.

তখনি, *yet, then, certainly*.

কদাচিৎ, *perhaps, at any time*.

নতু, নতু, *otherwise*.

অপ, *moreover, so, also*.

অপি, *also*, is allied to words, as যদিপি, *if also*.

অনন্তর, *likewise, after, &c.*

### INTERJECTIONS.

11. These are but few. The following are most commonly used :

#### *Expressions of Distress.*

বাবা, *O father! father!*

স্বামী, *save! save!*

হাঁহঁ, *Oh!*

#### *Of Pain.*

হেঁ, ওঃ, *Oh!*

#### *Of Surprise.*

বাহ্‌বাহ্‌, *surprising!*

#### *Of Pity.*

আহা, *Oh what distress!*

কি করি, *what shall I do!*

*Rules to direct in the pronunciation of the INHERENT VOWEL at the end of a word.*

1. This mark ˘ (though often omitted) should always be inserted when a consonant has no inherent vowel



2. The final **অ** is omitted in the pronunciation of substantives which have only two letters. *Exam.* মন, *mind*, জল, *water*, উপ, *religious repetition*, বাঁশ, *a bamboo*, খাদ, *a pit*, ক্ষীর, *milk*.

3. In numerals, and in the interrogative কোন, the vowel is not sounded with the last letter, but it must be sounded in কোন, *any*. *Exam.* এক, *one*, পাঁচ, *five*.

4. The **র** of the possessive case never admits the pronunciation of the vowel after it. *Exam.* তাহার, *his*.

5. In the first person of the second aorist, and the imperfect and pluperfect tenses of verbs of the indicative mode, and in the subjunctive preter, the final **য়** has no inherent vowel. *Exam.* করিতাম্, *I used to do*, করিলাম্, *I did*, করিয়াছিলাম্, *I had done*, যদি আবি করিতাম্, *if I had done*.

6. The final **ন্** of the third person honorific, the final letter of the second and third persons of the imperative inferior, and the third person of the imperative honorific, do not admit the pronunciation of the vowel after them. *Exam.* করিলেন্, *he did*, করিবেন্, *he will do*, কর, *do*, করুক্, *let him do*, করুন্, *let him do*.

7. Passive participles of two letters, ending in **ন** or **ত**, and all the enclitic particles, must have the last vowel expressed. *Exam.* কৃত, *done*, হত, *smitten*.

8. The vowel must be constantly pronounced after a compound letter. *Exam.* কৃষ্ণ, *black*, also the name of a Hindoo god, বংশ, *a family*, দীর্ঘ, *long*, মুক্ত, *liberated*.

## SECTION X.

## OF THE JUNCTION OF LETTERS, (सन्धि.)

The permutation of letters when two words or syllables are so brought into contact that the final of the one coalesces with the initial of the other, is called *Sandhi*, or joining. This permutation takes place in the final of the first member, or the initial of the last, or in both. This junction of words is not always necessary, yet, being in general use, and sometimes indispensable, the rules by which it is effected are introduced here.

To simplify the rules for this permutation of letters, the alphabet is thrown into an artificial form, as follows :

অ	ই	ও	ঋ	ূ	ক	এ	ও	ঊ	ঐ	ঔ	চ
হ	য	ব	র	ল		ঞ	ন	ত	থ	দ	ম
ঝ	ঞ	বী	ঘ	ঙ		জ	ড়	দ	ণ	ব	
শ	ষ	জ	ঠ	খ		ট	ঠ	ড	ক	প	
শ	ন	ম.									

Any two letters in this scheme, including all the intermediate ones, are called *সমাহার* or *পুতাহার*, viz. a collection.

N. B. The ক, ঊ, and চ of the first line are put for the sake of pronouncing the *Samaharas*, but must not be reckoned among the letters.

When any two of these letters are mentioned, the intermediate ones are included. *Exam.* অ—চ is all the vowels; ই—চ all the vowels except অ and ঐ (the long vowels being included in their similar sort ones); ই—ক is ই, ও, ঋ, ূ; হ—ল is all the semi-vowels, and ঞ—ম all the nasals. Thus also of any other.

The change of **ই** to **ঐ**,

ঔ—ঐ,

ঋ—অর,

and **ৱ** to **অল**, is called *goon*.

The change of **অ** to **আ**,

ই—ঐ,

ঔ—ঐ,

ঋ—আর,

ৱ to **আল**,

ঐ — **ঐ**,

and **ৱ** to **ঐ**,

is called *vriddhi*.

*Sundhi* is divided into two parts, viz. the junction of vowels, and that of consonants.

### The Junction of Vowels.

1. When two similar vowels come together, they coalesce, and form one long vowel. *Exam.* **মনা**, a *mosquito*, and **অরি**, an *enemy*, from **মনারি**, *mosquito curtains*.

2. **ই—ঐ**, viz. **ই**, **ঔ**, **ঋ**, and **ৱ**, (including their similar long vowels) if they follow **অ** or **আ**, coalesce therewith, making the change called *goon*; but **ঐ—ঐ**, viz. **ঐ**, **ঐ**, **ঐ** or **ঐ**, following **অ** or **আ**, require the change called *vriddhi*. *Exam.* **পরম**, *good*, and **ঐশ্বর**, *God*, form **পরমেশ্বর**; **তব**, *thy*, and **ওঁ**, a *lip*, form **তবোঁ**.

3. If **হত**, *affected with*, follow **অ** or **আ**, to form a compound adjective, the coalition is made by *vriddhi*. This is also the case with the word **ধন**, a *loan*, when it follows a few other words. *Exam.* **তৃষ**, and **হত**, form **তৃষাত**, *thirsty*; **দশ**, *ten*, and **ধন**, a *loan*, form **দশাধন**, a *loan of ten (rupees)*.

N. B. If a preposition ending in **অ** or **আ** precede a verb with an initial **ঐ** or **ঐ**, the change is made by *goon* instead of *vriddhi*.

4. If a final vowel, **অ** and **আ** excepted, be followed by an

initial dissimilar vowel, the following change is required in forming the junction :

ই and ঐ	become	য.
ও and ঔ	————	ব.
ঋ and ঌ	————	র.
ূ and ৃ	————	ল.
এ	becomes	অম্.
ও	————	অব্.
ঐ	————	ঐম্, and
ঔ	————	ঔব্.

*Exam.* ইতি, *this*, and আদি, *first*, form ইত্যাদি; নববধ, *a new wife*, and আগমন, *a coming*, form নববধাগমন.

#### *Of the Permutation of Consonants.*

5. If a letter of the fourth class (ত—বর্গ) precede one of the second (চ—বর্গ), or of the third (ঙ—বর্গ), it is changed into that letter. *Exam.* তন্, *that*, and তন্নি, *search*, form তন্নি, *that search*. নন্দ, *good*, and জাত, *born*, form নন্দজাত, *born of a good (family)*.

6. A letter of the fourth class, followed by শ, is changed to its corresponding letter in the second class. *Exam.* তন্, *that*, শরীর, *the body*, form তন্শরীর, *that body*.

7. স followed by শ, or any other letter of the second class, becomes শ; followed by a letter of the third class it becomes ষ. *Exam.* মনস, *the mind*, and চরু, *excellent*, form মনশচরু, *a good mind*; বিন্দু, *a bow*, and তন্ত্র, *the twang of the bow-string*, form বিন্দুতন্ত্র, *the twang of the bow*.

8. Any letter of the fourth class preceded by ষ, is changed to its corresponding letter in the third class. *Exam.* ষষ্ঠ, *the sixth*, formed from ষম্ and ষ.

9. If the first, second, or fourth letter of any class be followed by the third or fourth of that or any other class, it will be changed into the third letter of its own class. श् and वेद, become श्वेद, *the Rik-Veda*.

10. Any letter of the fourth class preceding ल is changed to ल. *Exam.* म्, *good*, and लोक, *a person*, form मल्लोक, *a good man*.

11. The first letter of any class, if followed by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class, will be changed into the third letter of its own class. *Exam.* त्, *that*, and उपर, *above*, form तदुपर, *upon that*; न्, *good*, and गुण, *a quality*, form नगुण, *a good quality*.

12. If श followed by a vowel, a semi-vowel or a nasal, follow the first letter of any class, it becomes छ. ह in the same circumstances is changed to the third letter in that class. *Exam.* अप्, *water*, and शयन, *lying down*, form अछयन, *lying in water*, वाक्, *a word*, and हनन, *a smiting*, form वाछनन, *a smiting by words*.

13. The first letter of any class followed by a vowel is changed into the nasal of its own class. *Exam.* त्, *that*, and मध्ये, *in the midst*, form तन्मध्ये, *in the midst of that*.

14. A nasal, preceding a letter of any class besides its own, is changed to the nasal of that class to form the junction. If followed by a miscellaneous letter, it becomes ड or ञ. *Exam.* शम्, *welfare*, and दर, *a door*, form शङ्दर, *a promoter of good*.

15. A final ड, ञ, न, or छ, preceded by a short vowel, is doubled if followed by a vowel. *Exam.* न्, *pure*, and आत्मा, *a spirit*, form नन्आत्मा, *a pure spirit*, वृक्ष, *a tree*, and छात्रा, *shade*, form वृक्ष्छात्रा, *the shadow of a tree*.

16. ঃ becomes ঞ, when followed by any letter, except a compound one, of which the first member is চ, ছ, টে, ঠ, ড or ধ, and the last শ, ষ or স. *Exam.* the preposition দুঃ, (দুঃ,) followed by পুংপ, *attainable*, form দুঃপুংপ, *difficult to be obtained*.

17. ঃ following any vowel except অ and আ, becomes ঙ if followed by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class. *Exam.* হৃদিঃ, *ghee*, and ভোজা, *an eater*, form হৃদিংজা, *a ghee-water*.

18. ঃ following অ is changed to ঙ, if followed by অ, a semi-vowel, a nasal, or the third or fourth letter of any class. *Exam.* ততঃ, *than that*, and অধিক, *more*, form ততোধিক, *more than that*.

19. ঃ following অ or আ is rejected, if followed by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class. *Exam.* অতঃ and এত form অতএব, *therefore*.

It may be remarked here, that when ন follows হ, ঞ, ঙ, or ষ, in the same word, or in the same member of a compound word, it must be changed to ব, except it be final. This change is not prevented if any letter of the first or fifth class, a vowel, a semi-vowel, or ং intervene, (ব্যবধীন.)

N. B. The ং here meant is only that which is produced from ন্ or ন্.

When ন follows any letter of the first class, any vowel, অ excepted, or a semi-vowel, it must always be changed to ব, unless it be at the end of a word. This is not prevented if ং intervene.

## SECTION XI.

## OF SYNTAX.

1. A word or sentence which expresses or describes any quality of a noun or verb is called বিশেষণ, (*visheshana*), and the word, the quality of which is expressed, is called বিশিষ্য, (*vishishya*.)

2. If the *vishishya* be a noun or pronoun, the *visheshana* is its adjective ; if a verb, its adverb.

3. Sometimes the *visheshana* consists of a sentence or sentences made up of subordinate *visheshunas* and *vishishyas*. *Ex.* অভিষেকার্থ নিহাসনসমীপোপস্থিত শ্রীভোজরাজাকে দেখিয়া পঞ্চদশী পুতলি  
কা কহিলেন, *the fifteenth image, seeing king Bhoja, (who was) near the throne for the purpose of anointment, said.* In this sentence অভিষেকার্থ নিহাসনসমীপোপস্থিত, *for the purpose of anointment situated near the throne*, is the *visheshana* of শ্রীভোজরাজাকে, the *vishishya*.

4. A *visheshana* must be of the same gender with its *vishishya*. যুবা পুরুষ, *a young man*, যুবতী স্ত্রী, *a young woman*.

5. The *visheshana* usually precedes the *vishishya*. *Exam.* মদনসঙ্ঘীবন ইহা শুনিয়া তথাতে গিয়া পুত্রমতো দেখিয়া শ্রীবিক্রমাদিত্যের দর্শন  
শরীরে অমৃতভিষক দ্বারা পূর্ববৎ নিবুদনির্বাপণীর করিল, *Mudunasun-  
jeevunee hearing this, having gone THITHER, and having seen the  
evidence, by anointing VIKRUMADITYA'S BURNT body with umrita,  
made him SCARLESS and PAINLESS-BODIED AS BEFORE.*

6. In forming sentences, the agent is usually placed first, the object second, and the verb last. *Exam.* যদী রাজাকে কহিলেন, *the  
counsellor said to the king.*

7. If a long sentence, or several sentences describe the object of a verb, they are introduced first ; after which the thing described by the sentence is put in the accusative case, and followed by the agent, which immediately precedes the verb. *Ex.* যে জন অতিশয় দুঃখীতার এক বর্ণনা করিয়া শুনে না এক নরনারা ক্রম তাহাকে তুমি কিছু করিও না, *say nothing to that man who is wicked, and minds not what any one says, and is always angry.*

8. A verb agrees with its agent, or nominative case, in person, number, and quality. *Exam.* আমি করিতেছি, *I am doing* ; আমরা বলিয়াছি, *we have spoken* ; তুমি গিয়াছিল, *thou wentest* ; তিনি যাইবেন, *he will go*.\*

N. B. The adjective and pronoun being generally compounded with the substantive, are to be accounted but as one word. In this case the concord is disregarded.

9. Active verbs, those of motion, giving, and speaking excepted, govern their object in the accusative case. *Exam.* তিনি কর্ম করিলেন, *he did the business* ; আমি তাহাকে দূর করিলাম, *I removed him.*

10. The verb করণ, *to do*, হওন, *to be*, and a few others, are constructed with substantives, adjectives, or passive participles. *Exam.* সে নশ কর, *he works destruction or destroys* ; সে নষ্ট করে, *he makes destroyed, viz. destroys* ; সে নষ্ট হইয়াছে, *it is destroyed.*

11. When substantives are constructed with করণ, they govern a word either in the accusative or possessive case ; when with হওন, only in the possessive. When adjectives or passive participles are constructed with করণ, they always govern a word in the accusative case ; when with হওন, they govern a nominative. *Exam.*

\* The agent of verbs is often omitted, being included in the verb itself. The singular and plural of Bengalee verbs being the same, many of the rules of concord, so necessary in other languages, are useless in this.



নে তাঁহাকে সম্মান করিল, or তাঁহার সম্মান করিল, *he honored him*; তাঁহার সম্মান হইয়াছে, *his honor is (obtained)*; আমি তাঁহাকে নষ্ট করিব, *I will destroy him*, (viz. *make him destroyed*;) তিনি নষ্ট হইয়াছেন, *he is ruined*.

12. Sometimes the gerund of a verb is the agent of another verb. *Exam.* বড় আনন্দ করিতে হবে, *great rejoicings must be made*; literally, *to make great rejoicing will be*.

13. The instrumental cause of any action must be expressed in the third case. *Exam.* তিনি আপন বলিতে জয় করিলেন, *he conquered by his own strength*.

14. The agent of a passive verb must be in the third case. The passive voice is sometimes expressed by the active form. *Exam.* অনেক লোক বাঘ খাইয়াছে, *many people were eaten by tygers*. জগৎ ঈশ্বরেতে সৃষ্ট জিন, *the world was created by God*. অনেক বস্ত্রেতে সে ক্রিয়া করি গেল, *that business was done with great labour*.

15. Verbs which express the performance of an action by means of an instrument, sometimes govern the participles *দিয়া*, *করিয়া*, &c. instead of the instrumental case. *Exam.* আমি ছুরিতে কাটিলাম or ছুরি দিয়া কাটিলাম, *I cut it with a knife*.

16. Verbs of giving, of doing obeisance, of speaking, advising, &c. govern either a dative or an accusative. *Exam.* আমি বন্ধুরে or বন্ধুকে দি, নমস্কার করি, কহি, or পরামর্শ দি, *I give, salute, speak, or give advice to my friend*.

17. *লগন*, *পাওন*, and all verbs which signify going from, falling from, gaining from, or obtaining from, a person or thing, govern an ablative case. *Exam.* তিনি আপন পিতার নিকটহইতে গেলেন, *he went from his father*. বালক বৃক্ষহইতে পড়িল, *the child fell from the tree*.

18. The comparative particle *than* is generally expressed by the ablative in হইতে. *Exam.* এ জন নে জনহইতে নিষ্কল আছে, *this water is cleaner than that.*

19. Verbs of motion to or towards a place, govern either the accusative or locative case, but generally the former; those of entering, living, acting, or remaining in a place, always govern a locative case. *Exam.* নে শ্রীহরীপুর গিয়াছে, *he is gone to Serampore*, or আমি গ্রামে যাই, *I go to the village*; সিন্দুকে আছে, *it is in the chest*; তাহা ঘরে দাও, *put it in the house.*

20. The preterperfect tense of the verb হওন, *to be*, is used instead of the present, when we speak of any thing as completed, or then present. *Exam.* এমন কথা হইয়াছে, *there is such talk, or such a report.*

21. The syllables কে and তে are frequently added to the negative preter. *Exam.* আখিডো করিনি, *I have not done it*; আখি বলিনি কে, *I have not said it.*

22. Comparative sentences, constructed with a relative and antecedent pronoun, or with adverbs answering to each other, are generally made in the form of an antithesis, the relative member preceding the antecedent. The pronouns in such sentences should precede the noun as its *visheshana*, and are seldom permitted to follow it as introducing an explanatory word or sentence. *Exam.* যে মনুষ্যের বিদ্যা না হইল সে পশু কেন নয়? *why is not that man a beast who has no wisdom?* literally, *what man's wisdom is not, that (man) why not a beast?* ভোমায় যদি এ সকল গুণ থাকে তবে এ সিংহাসনে বসবার যোগ্য হও, *if you have all these virtues, you are fit to sit on this throne.*

23. In negative sentences the particle নয় is used when any property or quality is denied concerning any person or thing. *Exam.* সে গরু নয়, *that is not a cow.*

24. When the verb is suppressed, the negative particle is inflected, and supplies its place. *Exam.* আঁমাঁর ঙ্গিট্টা নয়, *I have no money*; literally, *my any money is not*.

25. When an inferior addresses a superior he is said to *petition* or *represent to him* (নিবেদন), and the superior is said to *command* (আজ্ঞা), though there be nothing of request or injunction in what is said. *Exam.* ভূত্যেরা এই নকল শাস্ত্রোক্ত রাজাভিষেক সামগ্রী আয়োজন করিয়া রাজার ঙ্গিটে নিবেদন করিল, *the servants, having collected all those shastra-commanded king-anointing materials, told the king.* আপনি যে আজ্ঞা কঁরিয়াঁছেন সে পুঁমান বটে, *what your honour has said is true*.

26. Whenever an inferior speaks about a superior the honorific style must be used. It is sometimes used when a superior speaks of an inferior. The pronoun তুই is seldom used except to denote familiarity or contempt. মুই is used when any one speaks with humility, or intends to abase himself in addressing a superior. এ, ও, সে and যে, neither express honour nor contempt. *Exam.* তিনি সে কথা কঁহিলেন, *he said that.* তুই কি বকঁস, *what dost thou gabble about?* মুই মহাশয়ের ঙ্গিটে নিবেদন কঁরি, *I request your honour*.

27. An affirmation is frequently made by asking a question. *Exam.* এত ঔষধ কি ঞ্গাইতে পারি? *can I take so much medicine?* meaning *I cannot take so much.* আমি কি তাহা কঁরিব না? *will I not do it?* viz. *I will certainly do it.*

28. The necessity of an action is frequently denoted by আঁর শ্যক্ or পুঁয়োজন, *necessity*, governing the neuter verb, as তোঁয়ার নদী পার কঁরার আঁরশ্যক্ আছে, *you must cross the river.* সে কাঁর্গা কঁরণেতে কি পুঁয়োজন, *what necessity is there to do that?*

29. An interrogative sentence is usually formed by inserting কি before the verb, but as near it as possible. *Exam.* তুঁযি কি জান না? *do you not know?* তঁযি কি সে কথা শুঁন নাই? *have you not heard that account?*

## Of Numerals.

Cardinal.	Numerical figure.	Ordinal.
এক, <i>one.</i>	১	প্রথম, <i>first.</i>
দুই, <i>two.</i>	২	দ্বিতীয়, <i>second.</i>
তিন, <i>three.</i>	৩	তৃতীয়, <i>third.</i>
চারি, <i>four.</i>	৪	চতুর্থ, <i>fourth.</i>
পাঁচ, <i>five.</i>	৫	পঞ্চম, <i>fifth.</i>
ছয়, <i>six.</i>	৬	ষষ্ঠ, <i>sixth.</i>
সাত, <i>seven.</i>	৭	সপ্তম, <i>seventh.</i>
আট, <i>eight.</i>	৮	অষ্টম, <i>eighth.</i>
নয়, <i>nine.</i>	৯	নবম, <i>ninth.</i>
দশ, <i>ten.</i>	১০	দশম, <i>tenth.</i>

এগার or একাদশ, *eleven.*

বারো or দ্বাদশ, *twelve.*

তেরো or ত্রয়োদশ, *thirteen.*

চৌদ্দ or চতুর্দশ, *fourteen.*

পনেরো or পঞ্চদশ, *fifteen.*

ষোল or ষোড়শ, *sixteen.*

সতের or সপ্তদশ, *seventeen.*

আঠার or অষ্টদশ, *eighteen.*

ঊনিশ or ঊনবিংশতি, *nineteen.*

বিশ or বিংশতি, *twenty; কুচি, a score.*

একুশ, *twenty-one.*

বাইশ, *twenty-two.*

তেইশ, *twenty-three.*

চব্বিশ, *twenty-four.*

পচিশ, *twenty-five.*

ছাব্বিশ, *twenty six.*

সাতাইশ, *twenty-seven.*

আটাইশ, *twenty-eight.*

ঊনত্রিশ, *twenty-nine.*

ত্রিশ or ত্রিশং, *thirty.*

একত্রিশ, *thirty-one.*

বত্রিশ, *thirty-two.*

তেত্রিশ, *thirty-three.*

চেত্রিশ, *thirty-four.*

পঁত্রিশ, *thirty-five.*

ছত্রিশ, *thirty-six.*

সাতত্রিশ, *thirty-seven.*

আটত্রিশ, *thirty-eight.*

ঊনত্রিশ, *thirty nine.*

চল্লিশ or চব্বত্রিশং, *forty.*

একচল্লিশ, *forty-one.*

বিষাশ্লিশ, *forty-two.*

তেতাল্লিশ, *forty-three.*

চৌত্রিশ, *forty-four.*

পাতাল্লিশ, *forty-five.*

ছত্রিশ, *forty-six.*

সাতচল্লিশ, *forty-seven.*

আটচল্লিশ, *forty-eight.*

ঊনপঞ্চাশ, *forty-nine.*

পঞ্চাশ, <i>fifty</i> .	জেহাত্তর, <i>seventy-six</i> .
একাত্তর, <i>fifty-one</i> .	নাতাত্তর, <i>seventy-seven</i> .
বায়ত্ব, <i>fifty-two</i> .	আটাত্তর, <i>seventy-eight</i> .
তিনত্র, <i>fifty-three</i> .	ঊনত্র, <i>seventy-nine</i> .
চৌত্র, <i>fifty-four</i> .	অশী or অশীতি, <i>eighty</i> .
পঞ্চত্র, <i>fifty-five</i> .	একশী, <i>eighty-one</i> .
ষাটত্র, <i>fifty-six</i> .	বিংশী, <i>eighty-two</i> .
সাতাত্তর, <i>fifty-seven</i> .	ত্রিশী, <i>eighty-three</i> .
আটাত্তর, <i>fifty-eight</i> .	চৌত্রিশী, <i>eighty-four</i> .
ঊনত্রাইট, <i>fifty-nine</i> .	পঞ্চাশী, <i>eighty-five</i> .
ষাইট or ষতি, <i>sixty</i> .	ষেত্রিশী, <i>eighty-six</i> .
একষষ্টি, <i>sixty-one</i> .	সাতাশী or সত্তাশী, <i>eighty-seven</i> .
দ্বাষষ্টি, <i>sixty-two</i> .	অষ্টাশী, <i>eighty-eight</i> .
ত্রেষষ্টি, <i>sixty-three</i> .	ঊনত্রই, <i>eighty-nine</i> .
চৌষষ্টি, <i>sixty-four</i> .	নব্বই or নবতি, <i>ninety</i> .
পঞ্চষষ্টি, <i>sixty-five</i> .	একাত্তরই, <i>ninety-one</i> .
ষেষষ্টি, <i>sixty-six</i> .	বিত্রানত্রই, <i>ninety-two</i> .
সাতষষ্টি, <i>sixty-seven</i> .	ত্রিতানত্রই, <i>ninety-three</i> .
আটষষ্টি, <i>sixty-eight</i> .	চৌত্রানত্রই, <i>ninety-four</i> .
ঊনত্র, <i>sixty-nine</i> .	পঞ্চাত্তরই, <i>ninety-five</i> .
সত্তর or সত্ততি, <i>seventy</i> .	ষেত্রানত্রই, <i>ninety-six</i> .
একাত্তর, <i>seventy-one</i> .	সাতাত্তরই, <i>ninety-seven</i> .
বাহাত্তর, <i>seventy-two</i> .	আটাত্তরই, <i>ninety-eight</i> .
তেহাত্তর, <i>seventy-three</i> .	নিত্রানত্রই, <i>ninety-nine</i> .
চৌহাত্তর, <i>seventy-four</i> .	শত, <i>a hundred</i> .
পঁচাত্তর, <i>seventy-five</i> .	

1. Other numerals, from twenty upwards, are formed by prefixing এক, দ্বা, ত্রয়ো, চতুর, পঞ্চ, ষষ্, সপ্ত, and অষ্ট, to the even tens, viz. বিংশতি, বিংশত্, চত্বারিংশত্, পঞ্চাশ, ষষ্, সপ্ততি, অশীতি, and নবতি. *Exam.* একবিংশতি, *twenty-one*, দ্বাবিংশতি, *twenty-two*, &c.

2. The numerals which express one less than even tens are

formed by prefixing ঐন to the next even ten. *Exam.* ঐনত্রিশ, *twenty-nine*. নিরানব্বই, *ninety-nine*, is an exception.

3. Ordinals are formed by affixing ি or িঁ, to the first column of numerals. Those of the second column, or *Sanskrita* numerals, are given as far as ten. From ten to twenty they are the same as the cardinal numbers. The ordinals of even tens are made by affixing তম, or by omitting the last letter. From sixty upwards they are made by তম only. The intermediate ordinals are like the cardinal numbers. *Exam.* দশমি or দশমঁ, *the tenth*, বিংশ or বিংশতিতম, *the twentieth*.

4. Multipliers are made by affixing গুণ to the cardinal number. *Exam.* তিনগুণ, *thrice*, পাঁচগুণ, *five times*.

5. Numeral adverbs, indicating a thing to be done at so many times, are formed by affixing দা to the cardinal number. *Exam.* একদা, *at once*, চতুর্দা, *at four times*, বহুদা, *many times*, সর্বদা, *always*.

6. Repetitive numbers are made by affixing বার to the cardinal. *Exam.* তিনবার কহিবাম, *I spake three times*.

7. Numerals agreeing with the English ones ending in -fold are made by affixing দী to cardinals. *Exam.* দ্বিধী, *two-fold*, চতুর্ধী, *four-fold*, বহুধী, *manifold*.

পৌরা, *a quarter*. অর্ধ or অর্ধম, *half*, দেড়, *one and a half*, and আড়াই, *two and a half*, are irregular.

8. A quarter more than any even number, is expressed by affixing শত্ৰী to the number : an half more than an even number, by সাত্ৰ, and a quarter less than a given number by prefixing পৌনে. *Exam.* সাত্ৰতিন, *three and a quarter*. সাত্ৰতিন, *three and a half*. পৌনেতিন, *three and three quarters*, or a quarter less than four.

9. Fractions are generally expressed by  $\frac{1}{16}$  parts or anas, (an ana being the sixteenth part of a rupee.) *Exam.* সাতআনা, seven sixteenths; দশআনা, ten sixteenths.

### Of Money, Weights, and Measures.

There are two sorts of accounts kept in Bengal, viz. পাঁচা and কঁচা, which are known by उक्ता being written over the পাঁচা account, and কড়ি over the কঁচা. The figures for the cowries, &c. are the same in both; but in the পাঁচা account টাকা or rupee, is the highest denomination, and in the কঁচা account the কাহন.

#### Money.

4 cowries (কড়ি, marked thus, 1) make 1 gunda (গুণ্ডা, marked ১). N. B. When a numeral is prefixed, the cowry is called কড়া, kura. *Exam.* এক কড়া, দুই কড়া, &c.

20 cowries, or 5 gundas, 1 boori (বুরি, or damri, দামরি &c).

20 gundas - 1 pun (পাণ /).

4 puns - - 1 ana, chouk, or dam, (আনা, চৌক, দাম).

16 puns - 1 kahon (কাহন ১).

16 anas - - 1 rupee (টাকা ১).

Whatever the rupee be valued at in the bazar, the fourth part is called a sicca (সিকা ১০).

All articles bought and sold by the tale, are counted by gundas and puns.

#### Weights.

8 rutis\* (রুটি, or seeds of abrus precatorius, called রুটি) - - - - - make 1 masa (মাসা).

10 masa - - - - - ——— 1 tola (তোলা).

4 tolas - - - - - ——— 1 chutak (ছটাক).

\* According to the rules observed by physicians, 10 rutis are a masa, and 8 masa a tola.

4 chutaks	- - - -	1 poa, or quarter (পৌড়া).
4 poas, or 16 chutaks	- -	1 ser (সের).
40 sers	- - - -	1 man (মোন).

### Long Measure.

3 Barley corns (যব)	-	1 ungooli, or <i>breadth of the finger</i> , (অঙ্গুলি.)
4 ungooli's	- -	1 moot, or <i>hand's-breadth</i> , (মুটে.)
3 moots	- - -	1 bighat, or <i>span</i> , (বিঘত.)
2 spans	- - -	1 hata, or <i>cubit</i> , (হাত.)
4 hatas	- - - -	1 dhunoo, or <i>fathom</i> , (ধনু.)
1000 dhunoos	- -	1 kros, or <i>koss</i> , (ক্রোশ.)
4 kros	- - -	1 yojun, (যোজন.)

### Dry Measure.

4 reks (রেক), or paces (পালি), 1 don (দোন), or dron (দ্রোণ), or pussari (পসরি), equal to 5 sers.		
4 drons	- - -	1 arhi (আঁঠি).
20 drons, or 5 arhis,	- -	1 suli (সলি).
4 sulis	- - -	1 bish (বিষ).
16 bish	- - - -	1 pouti (পৌটি).

### Time.

The time while one can deliberately pronounce ten long syllables is	- - - - -	1 pran.
6 prans	- - - - -	1 pul.
50 puls	- - - - -	1 danda.
60 dandas	- - - - -	1 day.
7 days	- - - - -	1 week.

### The days of the week.

The days of the week are named from the Planets.

রবিবার, Sunday,	from রবি, the sun.
সোমবার, Monday,	— সোম, the moon.



মঙ্গলবার, Tuesday,	from মঙ্গল, Mars.
বুধবার, Wednesday,	— বুধ, Mercury.
বৃহস্পতিবার, Thursday,	— বৃহস্পতি, Jupiter.
শুক্রবার, Friday,	— শুক্র, Venus.
শনিবার, Saturday,	— শনি, Saturn.

A day is divided into two parts দিনমাণ, viz. the time from sun-rising to sun-setting, and রাত্রিমাণ, the time from sun-setting to sun-rising. Each of these is subdivided into four equal parts, called গুহর, or watches, one of which is nearly equal to three English hours, but varying with the season.

### *Of the Hindoo Months.*

The Hindoo months always begin at what they call the সাক্রান্তি, viz. the moment of the sun's entering any sign of the Zodiac.

বৈশাখ, the latter part of April, and former part of May.		
বৈশাখ,	May,	June.
জ্যৈষ্ঠ,	June,	July.
শ্রাবণ,	July,	August.
ভাদ্র,	August,	September.
আশ্বিন,	September,	October.
কর্কটিক,	October,	November.
অগ্রহায়ণ,	November,	December.
পৌষ,	December,	January.
মাঘ,	January,	February.
ফাল্গুন,	February,	March.
চৈত্র,	March,	April.

The month is divided into two পক্ষ, or sides (of the moon), the time from the change (অশ্বিনমাস) to the full moon (পূর্ণিমা) is called the শুক্লপক্ষ, *bright side*, and from the full to the change (কৃষ্ণপক্ষ), *the dark side*. A lunar day is called তিথি.

*Contractions.*

The following are often used in writing :

- কি° for কিসয়ড, a village or division.  
 — কিসি, a boat.  
 — কিসিদি, a rent-roll, an agreement to pay by instalments.
- চা° — চালান, an invoice.  
 — চাকর, a servant.
- জা° — জামিন, a surety or security.
- জো° — জোড, a pair (or suit) of any thing.
- জি° — জিয়া, in trust, or, in the charge of.  
 — জিনিস, goods.
- ন° — নগদ, ready money.
- তা° — তালুক, a talook or small jumeendaree.  
 — তারিখ, the date or day of the month.
- তা° — তরফ, a side, or towards.
- দ° — দর, price.  
 — দফন, on account of.
- প° — পর্গানা, a purgana or hundred.
- পা° — পাইক, paik or footman.
- পে° — পেয়াদা, a peada (a footman or messenger.)
- বা° — বাবদ, on account of, or belonging to.
- ম° — মণ্ডল, a mundul, or chief person in a village.
- মা° — মাহ, the moon, a month.  
 — মাহে, by the hands of.  
 — মাহম্মদ, Mahummud.
- মে° — the English Mr.
- যো° — যোকায, a place, prefixed to the name of any place.
- লা° — লাগাইদ, ending with.
- সা° — সাকিয়, an habitation.
- হা° — হাওলাড, to the care of.
- ই° — ইসক, beginning with.



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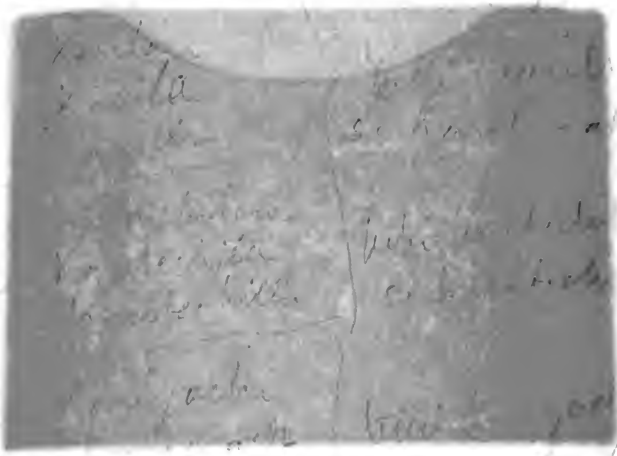
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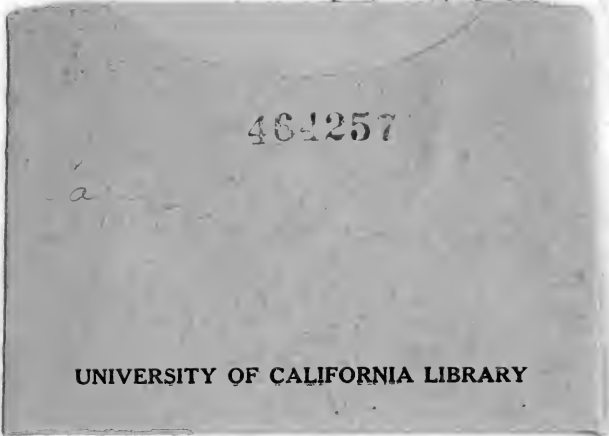
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Handwritten text in the upper middle section, including words like "Kariga", "phali", and "Laga".



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