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INTRODUCTORY GRAMMAR

OF THE

ORIYA LANGUAGE.

ଓଡ଼ିଆ ବ୍ୟାକରଣ ।

BY

AMOS SUTTON.

"Fungar vice cotis ; acutum
Reddere quæ ferrum valet, exors ipsa secandi."

HOR.

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PREFACE.



THE Oriya language is spoken with a greater or less degree of purity from Midnapore and Injellee, north and east; to Chicacole and Sumbhulpore, south and west. On the north of Jellasore, it gradually yields to the Bengallee, and from Ganjam, southwards, it amalgamates with the Teloogoo or Telinga; while in the hill districts, it becomes incorporated with the Mahratta and Hindee, or is lost amidst the apparently unintelligible jargon of the mountaineers.

It is impossible to say what may be the amount of population which speaks the Oriya. Mr. Stirling has supposed, that upwards of 12,00,000 of the Honorable Company's subjects inhabit the Mogul-bundi; while others have estimated the whole number of Oriyas, including those under different independant Rajahs and Zemindars, at three millions. The ma-



jority of these, with some others not included in this calculation, use exclusively the Oriya dialect.

It cannot but be of importance, that the language of so large a portion of the subjects of the Honorable Company should be well understood, and that the authorities in the province of Orissa should have it in their power to hold free intercourse with the natives in their own tongue. Hitherto, however, very little attempt has been made to cultivate the language; and with the exception of those immediately connected with the propagation of Christianity, perhaps not two individuals exist who know the language with any tolerable degree of grammatical accuracy.

Every friend to humanity and justice must lament this fact, inasmuch as numberless instances of suffering and oppression must exist, which the enlightened and benevolent authorities in the province cannot remedy, simply because there is no medium of communication by which these cases can be made known to them, excepting by the expensive and unsatisfactory method of a petition in a foreign language.



The Author is anxious to contribute his mite towards the acquisition of a language spoken by so numerous a people, who have no other satisfactory medium of communication with their governors. His habits necessarily lead him to extensive and familiar intercourse with them ; and he knows that few things would tend more to reconcile them to the Honorable Company's sway than an established medium, by which they might represent their sentiments without danger of misconception. It is true, that a few of them endeavour to explain themselves in Hindoosthanee or Bengallee ; but the attempt is, generally, a sufficient indication of their incompetency.

Independently of the importance of Orissa, as a valuable and improving portion of the Honorable Company's territory, the religious celebrity of the province must render the acquisition of the language, a desideratum to all who delight in inquiries respecting the history and mythology of the Hindoos. The inhabitants of its sequestered villages can hold but little communication in any other than their vernacular language, and they are as little disposed to



communicate with those who do not understand it.

It is probable, that there are monuments of antiquity locked up in the Oriya language, and deposited in the hands of the pundits and pundas of Juggernath, Bhubanaswer, and Jajipoor, which are not to be found in any other language in India, and which would throw light on many important transactions relating to the earlier periods of Indian history, but which are at present little understood.

The Oriya language cannot be considered as more difficult of acquisition than any other of the cognate languages of India, and it is hoped that the present work will afford the student such an easy and popular introduction as will enable him, with a few months application, to communicate his ideas with freedom, and to read any of the popular works, in the language.

Most of the Indian languages, excepting those in southern India, are radically the same, being all derived from the Sanskrit. That peculiar dialect, however, with which the Oriya claims the closest affinity, is the Bengalee;



nine-tenths of the same words being in use in both languages; hence a student of the Bengalee language will find it an easy task to acquire the Oriya. While, however, the structure of the two languages, and a great proportion of the words employed, are the same, it is remarkable, that there should exist so great a difference in the pronunciation; a difference almost as great as that between English and French. While the Bengallees appear to have an affected, effeminate mode of pronunciation, the Oriyas speak every word with the bold rusticity of an English countryman. This does not indeed add to the grace of the language, but it occasions so great a dissimilarity between the two languages, that a Bengallee can scarcely be met with who speaks Oriya, but he may instantly be detected by his peculiar mode of pronunciation.

The words which form the Oriya language may be considered as of three kinds—the original language of the country, the Sanskrit, and mixed words, or words introduced from a foreign source, being more or less corrupted in their assimilation with the Oriya.



This arrangement implies an hypothesis, which may perhaps be controverted. However, the Author supposes, that there was an original Oriya language, and that the Sunskrut has been engrafted upon it. This idea is principally founded upon the fact of there being a considerable number of words, which are not to be found in the languages of other provinces, and which are called by the people themselves pure Oriya. The student will find some difficulty in ascertaining the meaning of this class of words, especially those which he meets with in reading, as the Dictionaries of the Bengallee and other languages will afford him no assistance. A native alone can give the necessary information.

A great majority, however, of the words in use are pure Sunskrut, or derivatives from the Sunskrut, while those of a mixed kind are comparatively few. A Bengallee Dictionary will give the meaning of nine-tenths of the whole mass of words; and for the remainder there is at present no remedy, but patience, industry, and experience.



The present is the first Grammar of the Oriya language ever yet published. This circumstance, it is hoped, will plead in behalf of the Author for any inaccuracies which a future cultivation of the language may bring to light. Had he enjoyed the society of any Sunskrut scholar, it is more than probable, that many things which to him were obscure for want of a better acquaintance with that language, would at once have been rendered plain. But living, as he has done, at a great distance from his colleagues, and excluded from the society of nearly every human being competent to assist him, he has of necessity plodded on his weary way alone. He has not been able to meet with a Native capable of declining a noun, or conjugating a verb, (though there are a few in the province qualified for the task,) nor is a vestige of Native Grammar to be found. Little assistance, therefore, from that quarter, could be obtained. His principal helps have been, Rev. Dr. Carey's translation of the Oriya Scriptures; his and Baboo Rammohun Roy's Bengallee Grammars; Yates's Sunskrut Grammar, and Campbell's Teeloo-goo Grammar. These, joined to his own re-



sources, have helped out the following sheets. That they are in every important particular correct, considerable experience furnishes ample satisfaction ; but that they contain no errors, he is not so vain as to suppose.

The compiler of a Grammar in a foreign language, cannot be supposed to do much more than arrange such materials, as the study of the language, or intercourse with the people may supply ; and to perform this humble, though laborious office, in a perspicuous and judicious manner, must be the summit of the Author's ambition. To avoid censure is nearly all that he can hope for ; to receive praise he can scarcely expect : with such pretensions this Work is presented to the public.

Page. Line.

3. 7. for *ଓ* read *ଓ**.
 4. 5. after the word mark, insert
 4. last for *ଓ* read *ଓ*.
 5. 2. — *ଓ* read *ଓ*.
 8. 4. — are read is.
 13. 15. — the first anta read atna.
 15. 5. — the second *ଓ* read *ଓ*.
 16. 21. — *ଓ* read *ଓ*.
 — 23. — *ଶ* read *ଶ*.
 27. 23. — ତାହାଙ୍କି read ତାହାଙ୍କୁ.
 33. 23. — ଦର୍ଶୀ read ଦର୍ଶା.
 36. last — It is read They are.
 43. 21. after he *dele* the comma.
 46. 14. for ଦୀକ୍ଷା read ଦୀର୍ଘା.
 50. last — containing read continuing.
 70. 3. — ଗର୍ଭ read ଗର୍ଭଃ.
 74. 11. — ସୀସ read ସୀସ.
 75. 4. — ଖୁଅନ୍ତି read ଖୁଆନ୍ତି.
 80. 16. }
 81. 10. } The whole section superfluous.
 89. 16. for ଋଦଧି read ଋଦଧି.
 91. 16. ନିହ *dele* ହ.
 92. 9. for also read other, another.
 — 15. after otherwise *dele* ଲ.
 93. 2. for ଝି read ଝି.
 95. 11. — ହାତ read ହାତ.
 96. 4. — ମହାଜାତୀୟ read ମହାଜାତୀୟ.
 97. 14. — ଅଧ୍ୟାୟାର୍ଥୀ read ଅଧ୍ୟାୟାର୍ଥୀ.
 102. 11. — ଲେଖିକା read ଲେଖିକା.
 107. 19. — ତାହାର read ହାଜାର.

* There was no proper character cut to represent *ଓ* when the work was printing, and the short vowel character *ଓ* or *ଓ* was consequently employed.



AN ORIYA GRAMMAR.

ORIYA Grammar may be conveniently considered as consisting of three parts, viz. Letters, Words, and Sentences.

These are respectively called by native Grammarians, ବର୍ଣ୍ଣ or ଅକ୍ଷର *barna* or *akhia*, letters; ପଦ *pada*, a word, or a number of letters pronounced together as one sound, and bearing a conventional meaning; and ବାକ୍ୟ *bākea* language, or a sentence.

PART I.

CHAPTER I.

Of Letters.

The number of letters, which is fifty, besides symbols and combinations of letters, may, perhaps, at first sight, discourage the student of Oriya. But he will very soon discover, that this apparent difficulty is really an advantage, as every sound in the language



is represented by its own proper character, which character maintains its own proper sound in nearly every situation in which it can be placed. In this respect the Oriya surpasses, in an almost infinite degree, our own inconsistent alphabet, where one letter has several sounds, and those sounds so varying, according to situation or circumstance, that a foreigner can scarcely ever acquire a correct pronunciation of our language.

It is, therefore, of great importance, that the student acquire a correct knowledge of the characters; their principal combinations, and their orthoepy: for on the degree of attention he pays to this part of the subject, will depend his future proficiency in a correct pronunciation of the language, as well as a facility in perusing any thing written in the Oriya character.

It may be added, as a motive to encouragement, that when the student has once acquired a correct pronunciation of the letters, a very little practice and self-possession will enable him to speak every word in the language with fluency and precision.



Of Vowels.

The vowels are* first learned by the Oriyas; and as no consonant can be pronounced without a vowel, there is a manifest propriety in this arrangement.

The vowels are sixteen in number, viz.

ଅ	ଆ	ଇ	ଈ	ଉ	ଊ	ଋ	ୠ
a	ā	i	ee	u	oo	ru	roo
ଌ	ୡ	ଏ	ଐ	ଓ	ଔ	ଅଃ	ଅଃ
lu	loo	ai	oi	o	ow	ang	ah

On the Pronunciation of the Vowels.

ଉଚ୍ଚାରଣ ॥

The vowels, in relation to each other, are short or long, as ଅ ଇ ଊ or ଆ ଈ ଉ &c.

They are also similar and dissimilar; thus ଅ and ଆ are similar to each other, and dissimilar to all others, and so on with respect to the rest.

ଅ. The proper sound of this character is as *a* in *what*, or *o* in *not*, though at the end

* The Oriya schoolmasters always commence their system of education with four combinations of vowels and consonants, having the sounds of see, dee, raw, stoo, but this can be of no use to an English student, nor indeed to an Oriya.



of a word it is often pronounced as *o* in *no*. This is called the inherent vowel, as it is always pronounced with the consonant, unless its place is supplied by another vowel, or the mark $\underset{\sim}{}$ is placed under the consonant, which denotes its suppression. It would be more descriptive of the roundness and fulness which characterize the Oriya, to represent this vowel by the letter *o*; but as *a* has been adopted in the cognate languages of India, it might occasion more inconvenience than advantage to employ it.

In special cases, to prevent misconception, it may be proper to place this sign (\sim) over the letter *a*, to denote that it is short.

ଅ is the corresponding long vowel, or as it is often called, the similar vowel; and is pronounced as *a* in *father*, though perhaps somewhat longer: it will be distinguished by a stroke over it thus, \bar{a} .

The remaining vowels are as follow :—

- ଇ is sounded as *i* in *bit*.
- ଈ *ee* .. *bee*.
- ଉ *u* .. *lucid*.
- ଊ *oo* .. *loom*.

ॠ	is sounded as <i>ru</i> in <i>ruby</i> .
ॡ	ru <i>roo</i> .. <i>room</i> .
ॢ <i>lu</i> .. <i>lucid</i> .
ॣ <i>loo</i> .. <i>loom</i> .
। <i>ai</i> .. <i>tail</i> .
॥ <i>oi</i> .. <i>oil</i> .
० <i>oa</i> .. <i>coal</i> .
ॡ <i>ow</i> .. <i>owl</i> .
ॢ <i>ong</i> .. <i>tongue</i> .

ॣॢ..... very abruptly, as *h* in *her*.

NOTE.—The ॢ of ॢ and ॣॢ is merely prefixed, for the sake of pronouncing them.

ॢ ॣ ॠ ॡ ॢ ॣ are simple vowels, and will be represented as above: *ee* and *oo* are diphthongs in English, and, therefore, not strictly fit representatives of single letters; yet, as they have but one long sound, they may very properly be used to signify the long ॠ and ॡ.

ॠ ॡ ॢ ॣ are compounded of ॢ and ॣ consonants, with the vowels ॠ and ॡ, and are often written as such, viz. ॢ ॣ ॢ ॣ. Still they rank with the vowels. ॣ ॢ ० ॡ are diphthongs, and are properly represented as above; yet it may be sometimes convenient to represent ॣ by *é*, and ० by the vowel *o*.

Of Consonants.

There are thirty-four consonants, viz.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>noo</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>neea</i>
ଟ <i>ta</i>	ଠ <i>tha</i>	ଡ <i>da</i>	ଢ <i>dha</i>	ଣ <i>ana</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ଯ <i>ja</i>	ର <i>ra</i>	ଲ <i>la</i>	ବ <i>ba</i>	
ଶ <i>sha</i>	ଷ <i>shea</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>khia</i> .

NOTE.—For want of more appropriate letters to represent the aspirated consonants, it has been customary to make use of the last letter of one word, and the first of another, as in the annexed examples. But this is an inadequate representation, as a considerable hiatus is thus occasioned, which does not exist in the pronunciation of Indian aspirates. If the student will simply breathe on the letter to be aspirated, or rather breathe it out, he can scarcely fail to articulate it properly.

The first five letters are called the କ ବର୍ଗ, *ka class*; they are gutturals, or, as the natives express it, born in the throat.

କ is pronounced as *cau* in *cauliflower*.



ॡ is the same sound aspirated, as in *block-head*.

ॢ is pronounced as *go* in *got*.

ॣ the corresponding aspirate, as in *log-hall*.

। has nearly the sound of *ong* in *song*; it is only used in composition, never as an initial.

The second five letters are called the ॡ ॢ ॣ, or *cha class*. They are palatines, or born in the palate.

ॡ is sounded as *cha* in *chalk*.

ॢ the corresponding aspirate, as in *church-hill*.

ॣ is pronounced as *jo* in *job*.

। the corresponding aspirate.

॥ nearly as *nio* in *opinion*; it is seldom used but in composition with another letter.

The third five letters form the ० ॡ ॢ, or *ta class*; they are cerebrals, or born in the head, and must be very carefully distinguished from the next class.

० is sounded exactly as *ta* in *tall*.

ॡ is the corresponding aspirate, as in *pot-house*.

ॢ is sounded as *do* in *doll, dog*.

ॣ the corresponding aspirate, as in *madhouse*.

For the variations in the sound of these letters, see the remarks at the end of this chapter.

କ is sounded as *ono* in *monody*.

The fourth class of letters ~~are~~^{is} called the ଚ ବର୍ଣ୍ଣ, *ta class*. They are dentals, or born in the teeth.

ଚ is pronounced as a Yorkshireman would pronounce *t* in *butter*, viz. with the tongue between the teeth.

ଥ is the same letter aspirated.

ଦ is formed by putting the tongue to the teeth, and pronouncing *daw*.

ଧ the corresponding aspirate.

ନ the English *n* in *no*.

The fifth class of letters is called the ପ ବର୍ଣ୍ଣ, *pa class*. They are labials, or born in the lips.

ପ is sounded as *p* in *pall*.

ଫ the same aspirated, as in *hap-hazard*.

This letter is sometimes, but improperly, pronounced as *f*.

ବ is sounded as *b* in *ball*.

ଭ the corresponding aspirate.

ମ is sounded as *m* in *malt*.

The remaining letters are called ଅବର୍ଣ୍ଣ or miscellaneous.

ଯ when it is written ୟ, or represented

by its symbol (୩) has the sound of *y* in *young* ; but in other cases it is sounded as *j* in *jaw*.

ଋ is sounded as *r* in *raw*.

ଲ as *l* in *law*.

ୱ is sounded as the former ଋ, except it is represented by its symbol ୱ placed under another letter, when it is pronounced as *w*.

ଶ ଷ ସ are slightly varied in pronouncing the alphabet, but in composition they are frequently confounded, and pronounced as *saw*. The Oriyas often transpose the order, thus ଶ ସ ଷ *shă, sa, sheă*.

ହ is sounded as *h* in *hall*.

କ୍ଷ is compounded of କ୍ଷ and ଷ, forming nearly our English *x* ; but in Oriya it is pronounced *khiă*. If *k* be substituted for *t* in *theology*, the four first letters will give the exact sound.

*** The ଡ and ଢ are the most difficult letters in the Oriya alphabet. They are sounded as in the above examples, which is easy enough, in repeating the alphabet; at the beginning of words, as ଡାକ୍ ଢାକ୍ *dāk, dhāl*; when the last member of compounds, as ଅଣ୍ଡା ବାଡ଼ି *anda, dārdhia* ; or even the first member, when compounded with ଡ କ୍ଷ and ଢ, as ବଡ଼ *large, &c.*



But when they stand alone in the middle or at the end of words, and when they form the first member of all other compound letters, they have a sound which partakes so peculiarly of both *d* and *r*, that but few Europeans ever attain to a good articulation of them; perhaps they are best sounded when attempting to pronounce *r* with the tongue placed as though about to pronounce *d*.

Sometimes a dot is placed under ṛ to distinguish it from ṣ . A similar dot is by some writers placed under ṣ , thus ṣ̣ .



CHAPTER II.

Of Symbolical Letters.

For the sake of convenience in composition, all the vowels, except ṛ and ṣ , and some of the consonants, are represented by symbols, which are necessary to be learned, before the student can either read or compose in the language.

Being supposed to be inherent in every consonant has no representative symbol.

Vowel.	Symbol.	Compound.	Pronunciation.
ଆ	।	କା	<i>kā</i>
ଇ	ୂ	କି	<i>ki</i>
ଈ	ୠ	କୀ	<i>kee</i>
ଉ	ୡ	କୁ	<i>ku</i>
ଊ	ୢ	କୂ	<i>koo</i>
ଋ	ୣ	କୃ	<i>kru</i>
ୠ	୦	କ୍ରୂ	<i>kroo</i>
ଏ	୧	କେ	<i>kai</i>
ଐ	ୡ	କୈ	<i>koi</i>
ଓ	ୢ	କୋ	<i>ho</i>
ଔ	ୣ	କୌ	<i>how</i>
ଅଂ	୦	କଂ	<i>kang</i>
ଅଃ	ୠ	କାଃ	<i>kah</i>

Any vowel may be thus compounded with any consonant, as ଗା *gā*, ଘୀ *ghee*, ଦୁ *du*, ହୋ *ho*.

A vowel thus compounded with a consonant, forms but one sound or syllable, as କେ *kai*, who. But if the vowel be distinct it forms a syllable by itself, as କାଏଦ *ka, ai, da*, imprisonment. Hence it is seen, that symbols are used only in compounding of letters.

The compounding of a vowel with a consonant is called ବାନାନ *bānān*, that of two or more consonants ଫଳା *phalā*.

The semivowels ଘ ଛ ଞ, when compounded with a consonant, are called *kya-phalā*, *kra-phalā*, *kla-phalā*, and *ba-phalā*;—for example :

ଘ is represented by ଴, thus ଗ଴.

ଛ when the first member of a compound, is represented by ି above the letter; when the last by ି below it, as ଦର୍ଶ *darpa*, କ୍ରାୟ *kraya*.

ଞ is represented by ଞ, thus ପ୍ଳାବ *plaba*.

ଞ is represented by ଞ placed under the letter, to distinguish it from ଘ, which is placed at the side, thus ଦ୍ଵାରା *dwārā*.

Each nasal can only be compounded with the letters of its own class, excepting ଡ, which may be compounded with all the miscellaneous letters.

ଢ is represented by ଢ — Example ବଙ୍କା *bāṅkā*.

ଞ is represented by ଞ — This letter, when it is the first member of a compound, is usually sounded like *n* soft, as in ପିଞ୍ଜର *pinjara*; but when it is preceded by ଞ it becomes like *g* hard, as in ଜ୍ଞାନ *knowledge*, ଆଜ୍ଞା *command*. It is often written as ଞ, thus ଗ୍ୟାନ *gyān*, ଆଗ୍ୟା *āgyā*.

ଅ retains its own form,—exam. ଅନ୍ଥା *antha*.

ଇ often retains its own form, but is represented by ଈ, thus ଅଗ୍ନି *agne*.

अ has two forms, as in आत्मा *ātmā*, but when compounded with ए or ए it becomes एम् *ampa ampha*.

In compounding consonants the letters are often doubled, as अल्पा *alpa*, चास्ता *chaistā*.

The following may undergo a change in compounding:—

क becomes क्, as स्कन्दा in *skanda*.

च becomes च्, as अच्चा in *ancha anchha*.

ज becomes ज्, as in लज्जा *lajjā*.

ट becomes ट्, as in अन्दा *anda*.

ठ becomes ठ्, as in अन्धा *andha*.

अ as first member of a compound becomes अ; as the last it becomes ए; as in अन्ता *anta*, एन्ता *anta*.

थ becomes थ्, as in अन्था *antha*.

न is represented, as in अन्दा *anda*.

द् by द्, as in अद्भुत *adbhut*.

य by य्, as in अन्धा *andha*.

* द् य by य्, as in अद्धा *addha*.

ए with ए becomes एम् *aspa*.

ए with ए becomes एम् *aspha*.

अ and द् become अब्दा *abda*.

अ and य become अब्धा *abdha*.

* When two aspirates come together, the first changes to its corresponding unaspirated letter.



ତ and ଟ become ଟ୍ର *tra*.

ଡ doubled becomes ଡ୍ର *atta*.

ବ with ମ becomes ବମ୍ *amba*.

ଭ with ମ becomes ଭମ୍ *ambha*.

ଝ with ଡ becomes ଝ୍ର *tya*.

ଞ with ଝ becomes ଞଞ *shja*.

ଟ with ଡ becomes ଟ୍ର *atha*.

ଡ and ଟ are thus united ; ଡ୍ର *twa*.

ମ and ଟ are thus united ; ମଟ *mya*.

* * * ଡ is sometimes placed under the letter, thus ଡ୍ର *dhee*.

Compounds of three or four letters are sometimes formed. The following are the principal:

କ୍ରଂ *anktra*, ଗ୍ଳଂ *angla*, କ୍ର୍ୟ *arkya*, କ୍ରା *arkra*, ଶ୍ର୍ୟ *atkya*, ଶ୍ରା *atsna*, ଅସ୍ର୍ୟ *astrya*, ଷ୍ଟ *stoo*, ଷ୍ଟ୍ର *shnoo*, ଶ୍ଟ୍ର *arnoo* ; possibly one or two others may have been overlooked.

° placed over a letter gives it a nasal sound.

| is used as a period, or full stop.

|| is placed at the end of a stanza or couplet.

The letters are sometimes so arranged as that every letter in the class may be pronounced with the same organ, thus :—



ଅ ଥା ଏ କେ ଓ ଓ ହୁ କ ଖ ଗ ଘ ଙ are guttentials.

ଈ ଊ ଋ ଌ ଉ ଋ ଌ are palatines.

ଚ ଛ ଡ ଢ ଢ ଢ ଢ ଢ are cerebrals.

ଟ ଠ ଡ ଢ ଢ ଢ ଢ are dentals.

ଫ ବ ଫ ବ ଫ ବ are labials.

There is some dispute among Grammarians whether ଏ କେ should not be classed with the palatines, and ଓ ଓ with the labials; and it may be added, that there is little doubt that ଊ in Oriya should be classed with the cerebrals.



CHAPTER III.

The Permutation of Letters, ସଂସ୍କୃତି



Sundhi is the junction and change of letters, which takes place, when the final of one syllable or word, coalesces with the initial of another.

A knowledge of the rules by which the *sundhi* of letters is effected, is not essential to a popular acquaintance with Oriya; and perhaps the student had better defer the *study* of this chapter, till he has acquired a general knowledge of the Grammar. But as he proceeds, he

will find a number of combinations and changes, for which a careful *perusal* of it will enable him, in a good degree, to account.

It has been thought sufficient to insert the general rules of *sundhi*, without noticing those minute exceptions to them which exist in Sunskrut. Indeed the writer feels incompetent to decide how far those exceptions are applicable to the Oriya, and he must leave it to his successors to treat this subject more fully. It is, however, hoped, that the cases are extremely rare, which the following rules will not enable the student to explain. If he be desirous of obtaining a more profound acquaintance with the subject, it will be necessary for him to study this part of Sunskrut Grammar.

The following classification of the letters is thought to be more easily remembered, than the artificial arrangements usually adopted.

VOWELS.

ଅ ଇ ଉ ଋ ୠ vowels.

ଏ ଓ ଔ ଓ diphthongs.

ଅ anuswar.

ଅଃ bisarga.

ହ ଋ ବ ଋ କ semi-vowels. ଟ ଡ ଣ ନ nasals.



CONSONANTS.

କ ଙ ଣ ଥ 1st class.

ଚ ଛ ଜ ଝ 2d class.

ଟ ଠ ଡ ଢ 3d class.

ତ ଥ ଦ ଯ 4th class.

ଫ ଖ ଗ ଭ 5th class.

ଶ ଷ ସ These letters,

with the semi-vowels, are called miscellaneous.

The corresponding long vowels are included in the short ones, unless they are particularly excepted.

ସ undergoes no change, and is, therefore, omitted.

Rule 1. When two similar vowels come together, they coalesce, and form one long vowel. Exam.

ମସା + ଅହି become ମସାହି mosquito curtains.

ବିଧୁ + ଭବତ୍ = ବିଧୁବତ୍ moon rising.

2. When ଥ and ଥା final come in contact with a dissimilar vowel, an exchange of letters takes place, called ଗୁଣ *gun*. Exam.

ଇ + ଈ become ଏ, as ସହମ + ଈଶ୍ବର = ସହମେଶ୍ବର supreme God ; ଶଜ୍ଜ + ଈଶ୍ବ = ଶଜେଶ୍ବ Indra's elephant.

ଉ + ଊ = ଓ, as ମହା + ଉତ୍ସବ = ମହୋତ୍ସବ a great feast.

ର + ର = ଅର, as ରାଜ + ରାଣୀ = ରାଜା a royal sage.

ଃ + ଃ = ଅଃ. There is scarcely an example in the language.

3. When ଥ and ଥା final come in contact with a diphthong, a lengthening of the letters, called ବୃଦ୍ଧି *bruddhi*, is occasioned. Exam.

ଏ becomes ଐ, as ଶସ୍ତ୍ର + ଏକାଦଶୀ = ଶସ୍ତ୍ର-
 କାଦଶୀ a feast day.

ଓ = ଔ, as ମହା + ଓଷଧି = ମହୋଷଧି valuable medicine.

ଐ and ଔ cannot be made longer, and therefore undergo no change.

4. All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes.

ଇ & ଈ = ଯ, as ପୁତ୍ର + ଉତ୍ତର = ପୁତ୍ରୁତ୍ତର a reply.

ଉ + ଊ = ବ, as ବଧୂ + ଆଗମନ = ବଧୂାଗମନ a wife coming.

ଋ + ଌ = ଋ, as ପିତୃ + ଆନନ୍ଦ = ପିତୃାନନ୍ଦ a father's joy.

ଏ becomes ଅୟ } ନେ + ଅକ = ନାୟକ a chief.
 ଐ ————— ଆୟ }

ଓ ————— ଅବ } ଗୋ + ଉଗ = ଗର୍ବାଗ lord of cattle.
 ଔ ————— ଆବ }

5. A nasal, preceding a letter of any class besides its own, is changed to the nasal of that class to form the junction. Exam. ସସ୍ୱସ୍ୱ a collection; ସଞ୍ଜକ୍ଷ୍ମ a contrivance. If it precede a semi-vowel, or any other miscellaneous letter, it becomes ଂ, as in ସଂହାର destruction.

If followed by a vowel, it becomes ମ. Exam. ସଂ prep. ଆସ୍ତ୍ର to obtain; ସମାସ୍ତ୍ର finished.

The natives, for convenience sake, usually write ଂ for all the nasals, except ମ, and even for that sometimes. Exam. କିଂଚିତ୍ for କିଞ୍ଚିତ୍ a little, ପାଂଚ for ପାଞ୍ଚ five, ତହିଂ for ତହିଁ, &c.

6. A nasal following the first letter of any class, changes that letter into the nasal of its class. Exam. ତତ୍ + ମଧ୍ୟହେ = ଓନ୍ନିଧ୍ୟହେ in the midst of that.

7. A final ଡ ଡ୍ର ଶ ନ ଣ, if preceded by a short vowel, and followed by a vowel, is doubled. Exam. ସନ୍ + ଆତ୍ମା = ସନ୍ନାତ୍ମା a pure spirit; ବୃକ୍ଷ + ଛାୟା = ବୃକ୍ଷଛାୟା the shadow of a tree.

8. ଃ preceded by ଅ, if followed by ଅ, a semi-vowel, a nasal, or the third or fourth letter of any class, is changed to ଓ. Exam. ଅଧଃ + ମୁଖ = ଅଧୋମୁଖ fallen countenance; ତତଃ + ଅଧିକ = ତତୋଧିକ more than that.



9. ଃ preceded by any other vowel than ଏ and ଏ becomes, in similar circumstances, ଓ. Exam.
ଜ୍ୟୋତିଃ+ମଣ୍ଡଳ = ଜ୍ୟୋତିର୍ମଣ୍ଡଳ the stellar orbs.

10. ଃ, followed by ଚ ଓ, is changed to ଶ. Exam.
ନିଃ+ଚିନ୍ତ = ନିଶ୍ଚିନ୍ତ thoughtless.

ଃ, followed by ଟ or ଠ, is changed to ଢ. Exam.
ଧନ୍ୱଃ+ଟଙ୍କାର = ଧନ୍ୱଢ଼ଙ୍କାର sound of the bow string.

ଃ, followed by any other letter than the above, is changed to ଶ. Exam.

ମନଃ+କାମନା = ମନଶ୍ଚାମନା desire of the mind.

ଃ is frequently omitted, and no further change takes place in the word.

If by the above, or any other change, ଶ follow any vowel, ଏ excepted, a semi-vowel, or a letter of the first class, it must be changed to ଶ, unless it be at the end of a word. This change is not prevented if ଃ intervene.

CONSONANTS.

The *sundhi* of consonants is the change of a letter in one class, for that of one in another, to form a junction.

Rule 11.—If a letter of the 4th class precede one of the 2d or 3d class, it is changed into a similar letter, and unites with it. Examples.



ତେ + ଟେକ୍ଷା = ତେଜ୍ଜେକ୍ଷା, that search.

ସଦ + ଛାତ = ସଜ୍ଜାତ good family.

ସତ୍ + ଟୀକା = ସତ୍ତ୍ୱୀକା true comment.

12. A letter of the 4th class, followed by ଶ, is changed to its corresponding letter in the 2d class. Exam.

ତତ୍ + ଶରୀର = ତଜ୍ଜରୀର that body.

13. ଷ, followed by ଶ or any letter of the 2d class, becomes ଶ. If by a letter of the 3d class, it becomes ଷ. Exam.

ମନସ୍ + ଷ୍ଟୁତ୍ = ମନଃଶ୍ଟୁତ୍ an excellent mind.

ଧନୁସ୍ + ଟଙ୍ଗାର = ଧନୁଃଶ୍ଟଙ୍ଗାର twang of the bow string. See the 10th rule.

14. Any letter of the 4th class, following ଷ, is changed to its corresponding letter in the third class. Exam.

ଷଷ୍ + ଥ = ଷଷ୍ଠ the sixth.

15. Any letter of the 4th class, preceding ଢ, is changed to ଢ. Exam.

ସତ୍ + ଢେକି ସତ୍ତ୍ୱେକି a good man.

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, is changed into the third letter of its own class. Exam.

ସତ୍ + ଶତି = ସଜ୍ଜତି a good condition.

ଭକ୍ତ + ଦେବ ଭକ୍ତେଷୁ the *Rug Baid*.

16. If ଶ, followed by a vowel, a semi-vowel, or a nasal, follow the first letter of any class, it becomes ଝ.

ହ in the same circumstances, is changed to the third letter in that class. Exam.

ଅଞ୍ + ଶୟନ = ଅଞ୍ଜୟନ lying in water.

ବାକ୍ + ହନନ = ବାଞ୍ଛନନ a smiting by words.

17. When ନ follows ଉ ଊ ଋ or ଷ in the same word or syllable, it should be changed to ଣ, except it be final. This change is not prevented if a letter of the 1st or 5th class, a vowel, a semi-vowel, or (°) intervene.

It may be remarked, however, that the Oriyas very frequently write ଣ instead of ନ, as ଣଣ for ଟନ &c.

They also often confound ଶ ଷ and ସ; and write ଶେ for ଏ this.

PART II.

Of Words.

Oriya words, in common with those of other languages founded upon the model of Sanskrit Grammar, may be separated into two classes, viz. ବିଶେଷ୍ୟ or words to be discriminated, and ବିଶେଷଣ or discriminating words.

The first class of words consists of nouns, or names of persons and things; and pronouns, or substitutes for nouns.

The second class includes adjectives, verbs, and indeclinable particles, viz. adverbs, prepositions, conjunctions and interjections.

Adjectives express the qualities or properties of nouns, without any relation to time, as ଭଲ ମନୁଷ୍ୟ a *good* man, ସାନଘର a *small* house. Verbs express the circumstances or actions of nouns with absolute relation to time, as ରାମ ଗାନ୍ତି Ram goes, ସେ ଶୁଣିଲା he heard, ଖାଉ କରି ଆସ having eaten, come.

The indeclinable particles will be defined when they are respectively treated of.



There is no article in this language, as in English ; its place being supplied by other words or terminations.

CHAP. I.

Words to be Discriminated.

NOUNS.

There is but one declension of Oriya nouns.

There are two numbers, ଏକବଚନ singular, and ବହୁବଚନ plural; as ଦେବତା a god, ଦେବତାମାନେ gods.

I have met with persons who occasionally use a dual; it is, however, the simple use of the word ଦୁଇ two with the singular number, as ଦୁଇ ଦେବତା ଯେ ମତେ the two gods who died.

There are three genders, ଲିଙ୍ଗ, viz. ପୁଂଲିଙ୍ଗ masculine, ଶ୍ରୀଲିଙ୍ଗ feminine, and କ୍ଳୀବ or ନପୁଂସକଲିଙ୍ଗ neuter.

Exam. ମନୁ man, ମାତା woman, ଜ୍ଞାନ knowledge.

There are seven cases: the nominative, accusative, instrumental, dative, ablative, possessive, and locative. These are respectively denominated କର୍ତ୍ତୃ the agent, କର୍ମ the object, କରଣ the instrument, ପ୍ରାପ୍ତଦାନ the giving, ଅପ୍ରାପ୍ତଦାନ the withdrawing, ସଂଯୋଗ the connecting, and ଅଧିକାର the possessing form.



When simply enumerated or referred to, they are sometimes called the first, second, third case, &c.

The different cases are formed from the nominative, by adding the following *ବିଭକ୍ତି* terminations, viz. for the *accusative* କୁ, *instrumental* ଦ୍ଵେ, *dative* କୁ, *ablative* ର or ଠାରୁ, *possessive* ର, and *locative* ଦ୍ଵେ.

If the noun end in a consonant, the *ର* of the *ins.* and *dat.* may be optionally omitted.

EXAMPLE OF A REGULAR NOUN.

Masculine or Feminine.

ହାଜି *a prince.*

Singular.

N. ହାଜି, *a prince.*

Acc. ହାଜିକୁ, *prince.*

In. ହାଜିଦ୍ଵେ, *by a prince.*

D. ହାଜିକୁ, *to a prince.*

Abl. ହାଜିର, *from a prince.*

Pos. ହାଜିର, *a prince's.*

L. ହାଜିଦ୍ଵେ, *in a prince.*

Plural.

N. ହାଜିମାନେ, *princes.*

Acc. ହାଜିମାନଙ୍କୁ, *princes.*



In. ହାଜିମାନଙ୍କଦ୍ୱାରା, by princes.

D. ହାଜିମାନଙ୍କୁ, to princes.

Abl. ହାଜିମାନଙ୍କରୁ, from princes.

Pos. ହାଜିମାନଙ୍କର, of princes.

L. ହାଜିମାନଙ୍କରେ, in princes.

N. B. It may be remarked, that the plural termination is seldom used, except to imply respect. But when speaking or writing of inferior animals, or things without life, the words ସବୁ, ସର୍ବ, ସମସ୍ତ all ; ଶ୍ରେଣୀ, ଜାତି a tribe or class ; or some similar word, is usually substituted.

EXAMPLE OF A NEUTER NOUN.

Singular and Plural.

N. ହାତ, a hand.

Acc. ହାତ, hand.

In. ହାତେ, by a hand.

D. ହାତେ or ହାତକୁ, to a hand.

Abl. ହାତରୁ or ହାତୁ, from a hand.

Pos. ହାତର, of a hand or hand's.

L. ହାତେ or ହାତରେ, in a hand.

This declension may, perhaps, be more appropriately denominated the inferior declension, while the former may be called the hono-



rific. They will frequently be met with used interchangeably.

The nominative case is sometimes found in the form of the locative, in connection with an active verb. Example, ଲୋକେ କହିଲେ the people said; ବେଦେ କହିଛି, The *Baid* says: or, By the people it is said; By the *Baid* it is said.

The accusative termination is often omitted.

In addition to the regular form of the instrumental case, the words ଦେଇ or ଦ୍ଵାରା are frequently employed.

EXAM. ହାତଦେଇ ମାରିଲେ he beat him with his hand; literally, Hand giving he beat; ତାହାଦ୍ଵାରା ପ୍ରାପ୍ତହେଲେ, he obtained through, or by him. And in many cases the present participles କହି ହୋଇ, &c. are employed.

The dative is also frequently formed by constructing another word, expressive of nearness, vicinity, &c. with the noun which is expressed or understood in the possessive case, and the dative termination is affixed to the word added. Exam. ତାହାଙ୍କୁ to him, may be expressed ତାହାର ନିକଟକୁ or ନିକଟରେ, ତାହାର କିଛି or କିଛିରେ near to him, or in his vicinity, &c. &c.

The ablative is expressed in a similar way, only substituting the ablative termination for the dative; ତାହାଙ୍କର, ତାହାର ନିକଟର, ତାହାର ଠାର &c. &c. from him.

The locative is sometimes formed by substituting the word ମଧ୍ୟ, or ଭିତର inside, the midst, &c. for the proper affix. Exam. ତାହାର ମଧ୍ୟରେ in him or it.

The vocative is not considered a distinct case. It is formed by the following particles, either prefixed or affixed to the nominative case. ହେ, ହେ, ଛୋ, ଖୋ, ଭୋ, ଓ, ହୋ, ଆହେ, ହେହେ.

ହେ is generally used in addressing respectable characters.

ହେ is generally used among familiars, low people, and boys.

ଭୋ is principally used in writings addressed to the gods.

ଛୋ and ଖୋ are used to, and among women.

The others are used in shouting to a person at a distance, or among low people, or to imply contempt.

The vocative particle is often used when a person is spoken to, without the name being mentioned; as କିହେ what is it, boy, or man?



ମାତୋ go woman ; ବସତେ sit down, Sir ; and so on.

Vocatives sometimes precede, and sometimes succeed the name; and frequently, when the person called to is at a distance, they are used both before and after.

OF GENDER.

Names of male animals are masculine, those of females are feminine, and those of all others, except when used figuratively, are neuter.

The feminine is formed from masculines, and neuters ending with a consonant, or the inherent vowel *अ*, by affixing *आ*, or *इ*. Exam. *वृद्धि* a buck or male deer, *वृद्धिनी* a female deer ; *बालक* a boy, *बालिका* a girl ; *बाल* a boy, *बाला* girl. Some feminines require the lengthening of the vowel which precedes the termination. Exam. *नर* man, *नारी* woman. Masculines ending in *आ* *इ* *उ*, or a consonant, often have *नी* added to form the feminine. Exam. *धोवा* a washerman, *धोवानी* a washerwoman ; *माती* a gardener, *मातिनी* a female gardener ; *बाघ* a male tiger, *बाघिनी* a female tiger.



Sometimes the **ଥା** of masculines is changed for **ଈ** to form the feminine. Exam. ଘୋଡ଼ା horse, ଘୋଡ଼ି mare.

Words which do not come under the above rules, form their genders by some word expressive of their sex being prefixed, as ପୁରୁଷ a male, **ସ୍ତ୍ରୀ** a female. Exam. ଟିକ୍ a kite, **ସ୍ତ୍ରୀଟିକ୍** a female kite, ମାଈବାହୁଡ଼ି a female calf.

A large number of feminines are irregular.

EXAMPLE.

ପୁରୁଷ a man, **ସ୍ତ୍ରୀ** a woman.

ପିତା father, ମାତା mother.

ବାପ father, ମା mother.

ଭାଇ brother, ଭଉଣୀ sister.

ଅଣିଆ bull, ଖାଈ cow.

ରାଜା king, ରାଣୀ queen, &c.

The distinction of gender does not influence the formation of either verbs, pronouns, or adjectives, which circumstance must greatly facilitate the acquisition of the language. It is equally proper to say, ସେ ପୁରୁଷ ଭଲ ହୁଅନ୍ତି, that is a good man, and ସେ **ସ୍ତ୍ରୀ** ଭଲ ହୁଅନ୍ତି that is a good woman.

The only variation to this rule will be subsequently explained.



DERIVATIVE WORDS.

These are formed in Sanskrit to an almost indefinite extent, and to that language the student must have recourse for a profound knowledge of the subject. Words thus formed are introduced freely into the Oriya. The following observations relate to those in most common use.

PATRONYMICS.

Patronymics, or words expressive of ancestral derivation, are formed by lengthening the first vowel by Bruddhi, and in some cases by adding *इ*, *ए*, *ऊ* or *ऋ*.

Exam. *गोत्र* a sage, *गोत्र* one descended from him; *लेवि* Levi, *लेवि*, a Levite; *गर्ग* Gurga, *गर्ग* descended from him, and probably *उडिष्ठा* from the family of *उड* or *उडु*.

This rule is a comment upon Holy Writ, "She shall be called *नारी* woman, because she was taken out of the *नर* man."

GENTILES.

Gentiles are formed in the same manner. Exam. *गोर्ग* an inhabitant of Gowr; *घर्ग*



a mountaineer. By adding the words ଦେଶୀ, ଦେଶ୍ୟ, ଦେଶୀୟ to names of countries, gentile nouns may be formed at pleasure. Exam. ବଙ୍ଗଦେଶୀୟ a man of Bengal, ଚୀନଦେଶୀୟ a Chinese, ଦେଶୀୟ an inhabitant of a country. Words ending in ଈ or ୈ do not change their terminations, as କାଶୀ ବ୍ରାହ୍ମଣ a Brahmun of Kasee or Benares.

Note.—Both Patronymics and Gentiles are properly adjectives, though generally used as substantives.

COLLECTIVES.

Collectives, or amplificatives, are formed by lengthening the first vowel by Bruddhi, and affixing ଥ, ଥୁ or କି.

EXAM. ଲୋକ a multitude, from ଲୋକ; କେଶ much hair, from କେଶ.

When ତା, ଈନୀ, ଥୁ are added, the vowel is not lengthened. Exam. ଜନତା a multitude, from ଜନ; ପଦ୍ମିନୀ a collection of lotuses, from ପଦ୍ମ.

DENOMINATIVES.

Denominatives, or nouns of agency, are frequently formed by the affixes ଥକ, ତା, ଥକ, or ୈ.

EXAM. ମାର୍ତ୍ତକ a striker, ଲେଖକ a writer, କର୍ତ୍ତା



an agent ; ବକ୍ତା a speaker ; ଗାଥକ a singer ; ହନୀ a killer.

VERBALS.

By adding certain letters to the original roots, a large class of words, called verbal nouns, is formed. Exam. ଦର୍ଶନ a seeing ; କରଣ a doing ; ହସ୍ତାନ a pressing ; ଖାଉନ eating.

In this form they are introduced into the Oriya, and are classified in Oriya vocabularies.

These words merely express the doing of an action, without any limitation, and are sometimes constructed with another word in the genitive case, to express the infinitive mode of other languages. Exam. ତାହାହ ଦର୍ଶନ ଅତିଶୁଭ ଦାୟକ to see him affords great pleasure.

Verbal nouns are of three kinds ; those ending in ଅନ, those ending in ଆନ, and those ending in ଓନ. A very few are irregular.

By rejecting ଅନ from the first class, and substituting ଆ; and by rejecting ନ from the second class, and ଓନ from the third, the verbal noun in ଆ is formed. Exam. ଦର୍ଶା seeing ; କରା doing ; ହସ୍ତା pressing ; ଖା eating.

From this form of the word, all Oriya verbs are formed, as will be hereafter explained.

ABSTRACT NOUNS.

These are formed from most substantives and adjectives, by affixing ଚି or ତା. Exam. ଇଶ୍ଵର God, ଇଶ୍ଵରଚି, ଇଶ୍ଵରତା Godhead; ଭଦ୍ର good, ଭଦ୍ରତା goodness.

Several abstract nouns are borrowed from the Sanskrit; as, ସୌନ୍ଦର୍ଯ୍ୟ slowness; ସୌନ୍ଦର୍ଯ୍ୟ beauty. These are formed from the original words ଧୀର slow; ସୁନ୍ଦର beautiful; by affixing ଧ or ଯ, and lengthening the first vowel by Bruddhi.

ଆମୀ is added to a few words; as, ଠଗାମୀ swindling; ଗଢାମୀ house-building, (people.)

ଭାମା is added to names of colours, and a few other words, to convey an abstract signification; as, ଶୁଦ୍ଧିମା whiteness; ରକ୍ତିମା redness.

IDIOMATICAL PREFIXES AND AFFIXES.

ଖୋଟା, ଖୋଟିଣ୍ଡା, ଖୋଟିସ୍ତେ, about, are prefixed to articles, when a number of any kind is referred to. If they precede the number, it signifies about; as, ଖୋଟିଣ୍ଡା ପାଠ ଆମ୍ଭ ଦିଅ give me about

five mangoes. If they follow the number, an express number is meant; as, ପାଚଂ ଗୋଟା ହୋଟୀ ଓ ଦୁଇ ଗୋଟା ମାଛ five loaves and two fishes.

ଗୋଟିଘେ is used for almost every purpose, when one only is referred to; as, ଗୋଟିଘେ ଗାଈ ଅଛି there is a cow.

ଖଣ୍ଡେ a piece, or one, is applied to all articles that are flat, broad or long; as, ଖଣ୍ଡେ ସଗର ସେନି ଆସ bring a hackery with you; ଖଣ୍ଡେ ଖଣ୍ଡେ ପସ୍ତକ ଦିଅୁ give each a book; ଖଣ୍ଡେ ବାଂସ ଆନ bring a bamboo.

ଟିକି, କିଟି, or ଟୁକି, a little, is applied to liquids; as, ଟିକି, ଛୁଇ ଦିଅ give a little water; କିଟି ଦୁଧ ଥିଲା there was a little milk.

ସୁଢ଼ି a heap or bunch, (properly of four,) is applied to fruit and vegetables; as, ଦୁଇ ସୁଢ଼ି କିଦଳି ଖାଉ ଅଛି he has eaten two bunches (of four) of plantains.

ବିଡ଼ା a bundle is applied to all grasses, herbs, &c. as, ପାସର ହୁଜାର ବିଡ଼ା ଦେବା I will give a thousand bundles of grass.

ଗୁଢ଼ି or ଗୁଢ଼ା is applied to a heap of articles.

ଗୁଢ଼ି a crowd; ବର୍ଣ୍ଣ a class; ଜାତି a family; ଗୋଷ୍ଠୀ a tribe; ଗଣ a genus; ଦଳ a band or army; ଜମା a collection; ଝୁଙ୍କି a swarm or flock; ପଲ୍ଲ or ପାଲ a herd, are applied to animate beings; as, ବାଲିକି ଗୁଢ଼ି a crowd of boys; ପଶୁପଲ୍ଲ a herd of cattle.

ଶୁଭାକ and ଶୁଭା are very extensively used; as, ଏକଥା ଶୁଭାକ or ଶୁଭା କେତା ହେବ what is the use of all this talk, &c.

If a small quantity of grain, or a few of any small articles, is asked for, it is very common to say, ଖୋଟା ଗୁଣି ଦିଅ, give me a little, or a few.

ଆନ is applied to webs of cloth; as, ଆନେ or ଖଣ୍ଡେ ନୂଆ ଗୁଣି, I wish for a web of cloth.

ଚି or ଚିଏ is affixed to nouns, to imply endearment, or diminution; as, ପିଲାଚି or ପିଲାଚିଏ a dear child. ଉଚି is sometimes used; as, ଶାସୁଚି a small snake.

ଟା or ଉଟା is used with the opposite meaning; as, ରେ ପିଲାଟା O you bad boy!

ଟା and ଉଟି are affixed to numerals; as, ଦଶଟା ଅଛି there are ten. ସପ୍ତାହର ମଧ୍ୟରେ ସାତଟି ଦିନ ଅଛି there are seven days in the week.

ଉ is affixed to all the parts of speech, as an emphatic termination, and is usually equivalent to the English words, even, also; as, ଆସେଉ ଯିବା I also will go.

ଶ and ଏଶ appear to be used in the same way, especially in some poetical works, as the Geet Govinda. Exam. ପୂର୍ବେଶ ତାହାର, before him even; ଚନ୍ଦ୍ରେଶ କଳଙ୍କି, the spots on the moon. ~~It is,~~

They are



however, often affixed to verbs, and seems to have a participial signification.

The above particles and words do not occasion any change in the declension.

OF PRONOUNS.

Personal pronouns are of two kinds, honorific and inferior. The honorific pronouns, though most proper, are seldom met with in composition, and are principally used in conversation among respectable and learned persons. But the inferior pronouns are used in all the most popular works, and almost invariably in conversation, by the majority of the people.

The honorific personal pronouns are,

Singular.

আম্বে I. তুম্বে Thou. ঘে He or she.

Plural.

আম্বেমানে We. তুম্বেমানে Ye. ঘেমানে They.

The inferior personal pronouns are,

Sing. মূ or মূহ, or মূহী I. তু or তুহ, or তুহী
Thou. ঘে or ঘেহ, or ঘেহী He, or she.

There is no plural for the inferior. Either the honorific plural is used, or the words সম্ম, সম্ম, সম্ম all, every one, &c. are made use of.



In declining the honorific pronouns, the ଏ (E) of the nominative case, singular, is omitted in all cases but the nominative; and in the plural both ଏ s are omitted.

The Anuswara or nasal ୠ is affixed to the କ of the dative and accusative cases in the singular, and in all the cases in the plural where it occurs, at the option of the speaker, to imply respect.

EXAMPLE.

Singular.

N. ଆମ୍ଭେ, I.

Acc. ଆମ୍ଭଙ୍କୁ, me.

Ins. ଆମ୍ଭଦ୍ଵାରା, by me.

Dat. ଆମ୍ଭଙ୍କୁ, to me.

Abl. ଆମ୍ଭରୁ or ଠାରୁ, from me.

P. ଆମ୍ଭର, my.

Loc. ଆମ୍ଭଠାରେ, in me.

Plural.

N. ଆମ୍ଭେମାନେ, We.

Acc. ଆମ୍ଭମାନଙ୍କୁ, us.

Ins. ଆମ୍ଭମାନଙ୍କଦ୍ଵାରା, by us.

Dat. ଆମ୍ଭମାନଙ୍କୁ, to us.

Abl. ଆମ୍ଭମାନଙ୍କରୁ or ଠାରୁ, from us.

P. ଆମ୍ଭମାନଙ୍କର, our.

Loc. ଆମ୍ଭମାନଙ୍କଠାରେ, in us.



The second person honorific is declined in like manner.

The third person singular is irregularly declined.

EXAMPLE.

Singular.

N. ସେ, He.

Acc. ତାହାଙ୍କୁ, him.

Ins. ତହିଁଦ୍ୱାରା, by him.

Dat. ତାହାଙ୍କୁ, to him.

Abl. ତାହାଙ୍କର or ଠାରୁ, from him.

P. ତାହାଙ୍କର, his.

Loc. ତହିଁରେ, in him.

Plural.

N. ସେମାନେ, They.

Acc. ସେମାନଙ୍କୁ, them.

Ins. ସେମାନଙ୍କଦ୍ୱାରା, by them.

Dat. ସେମାନଙ୍କୁ, to them.

Abl. ସେମାନଙ୍କର, from them.

P. ସେମାନଙ୍କର, their.

Loc. ସେମାନଙ୍କରେ, in them.

When the third person spoken of is present, and intended to be pointed out, ଏହି this (person or thing) is used. It is thus declined:—



EXAMPLE.

Singular.

N. ଏହି, this person.

Acc. ଏହାଙ୍କୁ, this.

Ins. ଏହାଠାରୁ, by this.

Dat. ଏହାଙ୍କୁ, to this.

Abl. ଏହାଙ୍କରୁ, from this.

P. ଏହାର, or ଏହାଙ୍କର, this person's.

Loc. ଏହାଠେ, in this person.

Plural.

N. ଏମାନେ, these persons.

Acc. ଏମାନଙ୍କୁ, these.

Ins. ଏମାନଙ୍କଠାରୁ, by these.

Dat. ଏମାନଙ୍କୁ, to these.

Abl. ଏମାନଙ୍କରୁ, from these.

P. ଏମାନଙ୍କର, these persons'.

Loc. ଏମାନଙ୍କଠେ, in these persons.

The inferior Pronouns.

ମୋ, ମୋହୋ, or ମୋହ is substituted for the ମୁ, ମୁହ, or ମୁହି of the first person inferior in all the cases except the nominative; ତୋ, ତୋହୋ, or ତୋହ is similarly substituted for ତୁ &c. of the second person.

EXAMPLE.

N. ମୁ, ମୁହ, or ମୁହି, I.

Acc. ମୋତେ, me.

In. ମୋହେ, ମୋହୋହେ, by me.

Dat. ମୋତେ, to me.

Abl. ମୋହ, or ମୋଠାହ, from me.

P. ମୋହ, ମୋହୋହ, my.

Loc. ମୋହେ, ମୋତେ, ମୋହୋହେ, in me.

The second person is declined in like manner.

The third person is irregular; thus :—

N. ସେ or ତାହା, He or she.

Acc. ତାହା or ତାହାକୁ, him.

In. ତହିଁହେ or ତାହାହେ, by him.

Dat. ତାହାକୁ, to him.

Abl. ତାହାଠାହ or ତହିଁହ or ତାହ, from him.

P. ତାହାହ, his.

L. ତହିଁହେ, in him.

The third person proximate is used to express contempt, when applied to any one who is present. Exam. ଏହା this, viz. fellow, &c.

It is regularly declined.

N. ଏହା, This.

Acc. ଏହାକୁ or ଏହା, this.

In. ଏହାହେ, by this.

Dat. ଏହାକୁ, to this.

Abl. ଇହାରୁ, from this.

P. ଇହାରୁ, this.

L. ଇହାରେ, in this.

ଆସନ the reflective pronoun may be joined to any personal pronoun; as, ଆମ୍ଭେ ଆସନ I myself; ସେ ଆସନ he himself. But its most common use is to address a superior, or when respect is intended; as, ଆସନ ତାହା କହି ଅଛନ୍ତି, your honour has said it.

ଆସନ is regularly declined, according to the preceding examples.

କେତ is the interrogative personal pronoun, honorific, and is thus declined.

<i>Sing.</i>	<i>Plural.</i>
N. କେତ, Who.	କେତମାନେ.
Acc. କାହାକୁ, whom.	କେତମାନଙ୍କୁ.
In. କାହିଁରେ, by whom.	କେତମାନଙ୍କରେ.
Dat. କାହାକୁ, to whom.	କେତମାନଙ୍କୁ.
Abl. କାହିଁରୁ, from whom.	କେତମାନଙ୍କରୁ.
P. କାହାର, whose.	କେତମାନଙ୍କର.
L. କାହିଁରେ, in whom.	କେତମାନଙ୍କରେ.

କେତ is the relative pronoun *who*, and is declined in precisely the same manner.

The inferior interrogatives and relative pronouns merely omit the ତ in the nominative case

of the singular. Exam. *କେ, କେ* who, who? and are in other respects declined as above. They have no plural.

In all the personal pronouns the same form is used, for both the masculine and feminine gender. As in the declension of the nouns, so also in the pronouns, the Ins. Dat. Acc. and Loc. cases may be formed by constructing a noun with the pronoun :—see remarks on the nouns.

NEUTER PRONOUNS.

କେ ତାହା, it that. Neuter pronouns are declined precisely the same as the third person inferior. Exam. *କେ* it; Acc. *ତାହା* it or them, &c. *କି* which is substituted for *କେ* who; with this exception, it is declined as *କେତ*. Exam. N. *କି* which; Acc. *କାହା* which, &c.

କେ the relative *which that*, is declined as *କେତ*. It may be useful to the student to remember, that this word is often merely idiomatical: and to render it into English it must be translated, he who, that, which, &c. as the context requires, while sometimes it is unnecessary to translate it at all.

Throughout the whole of the pronouns, the letter ହା, in the words ତାହା, କାହା, ଯାହା, ତାହାହ, &c. is sometimes omitted, especially by the vulgar. Exam. ତାହ it is, କାହ whose? And in the Ablative case ଓ, instead of ଓ, is used; as ତାହ, from him, her, or it; କାହୁ from whom, which, or whence.

ଏ, this is declined as ଏହି.

The pronominal adjectives are କେତ what; କୌଣସି, କେଉଁସି any; କିଛି, କିଂଚିତ a little, any, some; ଆଉ ଆନ ଅନ୍ୟ another. These three last are regularly declined. କୌଣସି କେହି any one, is declined only in the last member; as, କେ କାହା, &c.

କେ, କେତ, କେ କେହି, କେ କୌଣସି କେହି, who-soever, whatsoever, &c. are declined as the preceding examples.

Note. In native works, the pronouns କେତ, କେତ, &c. are written କେହୁ, କେହୁ, &c. And in all words where େ, ଓ occur, they are occasionally abridged, in pronunciation and composition, to ଓ. Exam. କୌ, for କେତ; କୌଣସି, for କେଉଁସି; ହୌ, for ହେତ; and sometimes even to ଓ, as ହୌ for ହେତ.



CHAP. II.

Discriminating Words.

OF ADJECTIVES.

Those words which express the qualities of nouns, without any relation to time, are called adjectives, ଶୃଙ୍ଖଳାବଦ୍ଧ ; as ଭଲ good, ମନ୍ଦ evil.

Adjectives are prefixed to the noun they are intended to qualify; as, ବଡ଼ ଘର large house ; ଭଲମନ୍ତ୍ରୀ good word : except in compound words, where the adjective sometimes forms the last member ; as, ବନ୍ଧୁହୀନ friendless, from ବନ୍ଧୁ a friend, and ହୀନ destitute. This part of the subject will be noticed more at large in the chapter on compound words.

When the noun is expressed, adjectives have no variation of case or number. But when the noun is understood, and not expressed, they are declined as substantives ; as, ସେ ସାନକୁ ଦିଅ give to that little (one person or thing.)

Adjectives, when standing in this absolute form, have their genders distinguished in the same manner as substantives. Exam. ସୁନ୍ଦର beautiful ; feminine ସୁନ୍ଦରୀ. But in all other cases they admit of no variation in the form of the gender, for it is equally proper to say ସେ ସୁନ୍ଦରନାରୀ that beautiful woman ; as, ସେ ସୁନ୍ଦର ନର that beautiful man.

The only exception to this rule is, when fem. adjectives are admitted from the Sanskrit, in which case they retain their original form ; as ଉତ୍କଳ excellent ; fem. ଉତ୍କଳା. Almost all adjectives ending in ଅ in Sanskrit, form their feminine in ଆ ; as ଦୀର୍ଘ tall, fem. ଦୀର୍ଘା. The remainder form their fem. in ଈ or ଈନୀ.

A large class of adjectives, expressive of the existence of the thing from which they are formed, is made by affixing the words ମତି or ବତି in the neuter gender. These adjectives are changed to ମାନ or ମନ୍ତ୍ର in the masculine, and ମଣି or ବଣି in the feminine. Exam. ବଳବତ୍* neut. ବଳବନ୍ତ or ବଳବାନ୍ mas. ବଳବଣି fem. ଶ୍ରୀମତ୍† neut. ଶ୍ରୀମନ୍ତ or ଶ୍ରୀମାନ୍ mas. ଶ୍ରୀମଣି fem.

* Strong.

† Illustrious.

COMPARISON OF ADJECTIVES.

The Sanskrit terminations ତ୍ତ୍ୱ for the comparative, and ତମ for the superlative, are sometimes used, but not frequently. Exam. ପ୍ରିୟ beloved ; ପ୍ରିୟତ୍ତ୍ୱ more beloved ; ପ୍ରିୟତମ most beloved.

The most usual mode of forming the degrees of comparison, is by the intervention of the ablative case of nouns. Exam. ଏଥିର ବଡ଼ larger than this ; ତାହାଠାରୁ ଏହି ସାନ this is smaller than that ; ତାହାଙ୍କଠାରୁ ଭଲ better than him.

There is a want of precision in the comparison of adjectives, especially with respect to the comparative and superlative degrees, that may, at first, occasion the student a little inconvenience ; but experience will remove the difficulty. If it be required to know which is largest or smallest of a number, the question is asked, କି ବଡ଼ or ଏହାହମଧ୍ୟରେ କି ସାନ ? and the answer will be ଏହି ବଡ଼, or ସେହି ସାନ ଅଛି ; this is largest, or that is smallest.

The words ଆଉ more, ଅତି very, ଅତ୍ୟନ୍ତ exceeding, ଅତିଶୟ excessively, ଅଧିକ most, are



much used. Exam. ସେ ଅତିଜ୍ଞାନବାନ୍ he is very learned; ସେ ଅତ୍ୟନ୍ତ ଜ୍ଞାନବାନ୍ he is exceedingly learned; ସେ ଅତିଶୟ ଜ୍ଞାନବାନ୍ he is unusually learned; ସେ ଅଧିକ ଜ୍ଞାନବାନ୍ he is most learned, &c.

In conversation, much depends on the degree of emphasis put upon the word employed.

DERIVATION OF ADJECTIVES.

As most of the adjectives used in Oriya are of Sanskrit origin, a knowledge of their derivation and formation can only be obtained by studying Sanskrit Grammar. They may, in that language, by the aid of different affixes, be formed to express every shade of meaning; and thus formed, they may be introduced into Oriya to an indefinite extent.

The following affixes, with their adjectives, are in most common use.

1. Those used with nouns, &c.

ଅ, as in ମୂର୍ଖ, ignorant.

ଥା, .. ମଳା, dirty.

ଈ, .. ମାସିକ, monthly.

ଈ, .. କଠିନ, hard.

- ଶ୍ଵ, as in ଶ୍ଵେତ୍ରୀଶ୍ଵ belonging to a field.
 ଶ୍ଳ, .. ସ୍ଳିଷ୍ଳ, slippery.
 ଶ୍ଵ, .. ଶ୍ଵାମୀ, wise.
 ଶ୍ଵନ, .. କୁଳ୍ଲୀନ, noble.
 ଶ୍ଵଶ୍ଵ, .. ନାହକୀଶ୍ଵ, hellish.
 ଶ୍ଵ, .. ସ୍ଵାଧ୍ୟୁ, pure.
 ଶ୍ଵନି, .. ବର୍ଷୁନି, rainy.
 ଶ୍ଵଳ୍ପ, .. ବାଳୁଳ୍ପ, foolish.
 ଶ୍ଵର, .. କଠୋର, hard.
 ନି, .. ନୀଳନି, blue.
 ଠ, .. କର୍ମଠ, diligent.
 ଶ, .. କୃଷଣ, miserly.
 ମ, .. ଭୀମ, terrific.
 ମଶ୍ଵ, .. କାଷ୍ଠମଶ୍ଵ, wooden.
 ଶ୍ଵ, .. ସ୍ଵାଧ୍ୟ, able.
 ଶ୍ଳ, .. ଶୀତଳ, cold.
 ହ, .. ମଧୁହ, sweet.
 କ୍ଷୁ, .. ଦୟାକ୍ଷୁ, compassionate.
 ବାନ୍, .. କୃପାବାନ୍, gracious.
 ମାନ୍, .. ବୃଦ୍ଧିମାନ୍, wise.
 ଶ୍ଵୀ, .. ତେଜସ୍ଵୀ, glorious.
 ଶ, .. ଲୋମଶ, hairy.

N. B. Some of these affixes, as ଶ୍ଵ, ଶ୍ଵନ, and ଶ୍ଵଶ୍ଵ, require the first vowel to be lengthened by Bruddhi. Exam. ଶ୍ଵେତ୍ରୀଶ୍ଵ, worshipping Siva, from



ଶିବ ; ଧାର୍ମିକ, pious, from ଧର୍ମ ; ନାହିକୀୟ, hell-deserving, from ନହିକ.

2d. Affixes used with Verbs.

ଯାଉ, as in ଯାଉକ, going.	
ଆନକ, .. ଭୟାନକ, terrifying.	
ଆକୁ, .. ଶୟାକୁ, sleeping.	
ଭୟ, .. ସହିୟ, forbearing.	
ଭି, .. ଡିକାଷୁ, inquisitive.	
ଭର, .. ବିଦୁର, wise.	
ଭକ, .. ଶାତୁକ, murderous.	
କ୍ଷ, .. ଦାକ୍ଷ, sharp.	
କ୍ରିମ, .. କୃତ୍ରିମ, artificial.	
କର୍ତ୍ତବ୍ୟ, .. କର୍ତ୍ତବ୍ୟ, fit to be done.	
କ୍ଷୁ, .. ସ୍ଥପ୍ତ, throwing.	
ମହ, .. ଅନ୍ଧହ, ravenous.	
ହ, .. ହିଂସ, hurtful.	
ବହ, .. ଭାସ୍ବହ, shining.	
ସ୍ତ, .. ଛିସ୍ତ, covetous.	
ସ୍ତ, .. ଧୃସ୍ତ, daring.	

A large class of adjectives is formed by affixing ଭ to the root of the verb, and lengthening the preceding vowel by Bruddhi. Exam. କାହି, doing; ଶାସ୍ତ୍ରୀ containing; ଅହଙ୍କାରି boasting.

The following abbreviations, or radical portions of the verbs, ଚାଲି moving, ଶାଶୁନ sing-
 ing, ଧରି holding, କରି doing, ଘରି moving,
 ଗମନ going, ଜାନନ knowing, ସ୍ଥାପନ being esta-
 blished, ଦେଉନ giving, ଉତ୍ପାଦନ producing, &c. viz.
 ଚା, ଶ, ଧରି, କର, ଘର, ଗ, ଜି, ସ୍ଥ, ଦ, ଉ, are com-
 pounded with nouns, to form adjectives, bear-
 ing their respective significations. Exam. ଉତ୍ପାଦି
 moving in the waters, viz. aquatic; ସାମା
 chaunting the Sama Vaid; ଦଣ୍ଡଧରି swaying the
 sceptre, a king; ଭୟଜିତ terrifying; ଅଗ୍ରଗତି pro-
 ceeding; ନୀଚି descending; ସର୍ବଜ୍ଞ omniscient; ଗୃହସ୍ଥ
 situated in the house; ଆନନ୍ଦଦାୟକ giving pleasure;
 ଶ୍ରମଜି producing from labour.

A great number of adjectives are apparently
 formed, at pleasure, by a kind of rhyming ter-
 mination affixed to another word. It is made
 by changing the first letter of that word, and
 affixing ଉପା or ଉ. Exam. ଟେକିମାଳି unsteady,
 ଛଟେଇଟିପାଳି tossing about in agony, ଚକିମାଳି glitter-
 ing, ଏକମେକା all in confusion.

NUMERICAL ADJECTIVES.

1. Cardinals.

ଏକ, one.

ଦୁଇ, two.

ତିନି, three.

ଚାରି, four.

ପାଞ୍ଚ, five.

ଛଅ, six.

ସାତ, seven.

ଆଠ, eight.

ନବ, nine.

ଦଶ, ten.

ଏଗାର, eleven.

ବାହ, twelve.

ତେର, thirteen.

ଚଉଦ, fourteen.

ପଞ୍ଚଦ, fifteen.

ଷୋହୁଅ, sixteen.

ସତର, seventeen.

ଅଠର, eighteen.

ଉନାଦଶ, nineteen.

ବେତିଶ, twenty.

ଏକୋଇଶ, twenty-one.

ବାଇଶ, twenty-two.

ତେଇଶ, twenty-three.

ଚବିଶ, } twenty-four.
 ଚଉବିଶ, }

ପଚିଶ, twenty-five.

ଛବିଶ, twenty-six.

ସତାଇଶ, twenty-seven.

ଅଠାଇଶ, twenty-eight.

ଉନତିଶ, twenty-nine.

ତିରିଶ, thirty.

ଏକତିରିଶ, thirty-one.

ବିତିରିଶ, thirty-two.

ତେତିରିଶ, thirty-three.

ଚଉତିରିଶ, thirty-four.

ପଚତିରିଶ, thirty-five.

ଛତିରିଶ, thirty-six.

ସଂତିରିଶ, thirty-seven.

ଅଠତିରିଶ, thirty-eight.

ଉନଶୁଅଶ, thirty-nine.

ଶୁଅଇଶ, forty.

ଏକଶୁଅଇଶ, forty-one.

ବଶୁଅଇଶ, forty-two.

ତେଶୁଅଇଶ, forty-three.

ଚଉଶୁଅଇଶ, forty-four.

ପଶୁଅଇଶ, forty-five.

ଛଶୁଅଇଶ, forty-six.

ସତଶୁଅଇଶ, forty-seven.

ଅଠଶୁଅଇଶ, forty-eight.

ଉନଶୁଅଇଶ, forty-nine.

ପଚୁଂଶ, fifty.

ଏକାବନ, fifty-one.

ବାଓନ, fifty-two.

ତେସନ, fifty-three.

ଚତୁବନ, fifty-four.

ପଂଚାବନ, fifty-five.

ଛପନ, fifty-six.

ସତାବନ, fifty-seven.

ଅଠାବନ, fifty-eight.

ଉନସାଠିଏ, fifty-nine.

ଷାଠିଏ, sixty.

ଏକଷଠି, sixty-one.

ବାଷଠି, sixty-two.

ତେଷଠି, sixty-three.

ଚତୁଷଠି, sixty-four.

ପଞ୍ଚଠି, sixty-five.

ଛଷଠି, sixty-six.

ସତଷଠି, sixty-seven.

ଅଠଷଠି, sixty-eight.

ଉନସୋହାଁ, sixty-nine.

ସତ୍ତୋହାଁ, seventy.

ଏକସୋହାଁ, seventy-one.

ବାସୋହାଁ, seventy-two.

ତେସୋହାଁ, seventy-three.

ଚତୁସୋହାଁ, seventy-four.

ପଞ୍ଚସୋହାଁ, seventy-five.

ଛସୋହାଁ, seventy-six.

ସତସୋହାଁ, 'seventy-seven.

ଅଠସୋହାଁ, seventy-eight.

ଉନାଶୀ, seventy-nine.

ଅଶୀ, eighty.

ଏକାଅଶୀ, eighty-one.

ବୟାଶୀ, eighty-two.

ତେୟାଶୀ, eighty-three.

ଚତୁହାଶୀ, eighty-four.

ପଂଚାଶୀ, eighty-five.

ଛୟାଶୀ, eighty-six.

ସତାଶୀ, eighty-seven.

ଅଠାଅଶୀ, eighty-eight.

ଉନନବେ, eighty-nine.

ନବେ, ninety.

ଏକାନବେ, ninety-one.

ବୟାନବେ, ninety-two.

ତେୟାନବେ, ninety-three.

ଚତୁହାନବେ, ninety-four.

ପଞ୍ଚାନବେ, ninety-five.

ଛୟାନବେ, ninety-six.

ସତାନବେ, ninety-seven.

ଅଠାନବେ, ninety-eight.

ଉନଶସ୍ତେ, ninety-nine.

ଶସ୍ତେ, hundred.

ସହସ୍ର or ହଜାହ, thousand.

ଅସ୍ତତ୍ତ, ten thousand.

ଭସ୍ତ, 100 thousand.

ନିୟୁତେ, million.

ଦୋଟିଏ, ten millions.

ଅବ୍ଦ, 100 millions.

ମହାବ୍ଦ, 1,000 millions.

ପଦ୍ମ, 10,000 millions.

ମହାପଦ୍ମ, 1,00,000 mill.

ଖର୍ବ, billion.

ମହାଖର୍ବ, 10 billions.

ଶଂଖ, 100 billions.

ମହାଶଂଖ, 1,000 billions.

ହାହା, 10,000 billions.

ମହାହାହା, 1,00,000 bill.

ଧ୍ରୁବ, trillion.

ମହାଧ୍ରୁବ, 10 trillions.

ଅଶୋହିଣୀ, 100 trillions.

ମହାଶୋହିଣୀ, 1,000 trill.

2. Ordinals.

ପ୍ରଥମ, first.

ଦ୍ୱିତୀୟ, second.

ତୃତୀୟ, third.

ଚତୁର୍ଥ, fourth.

ପଞ୍ଚମ, fifth.

ଷଷ୍ଠ, sixth.

ସପ୍ତମ, seventh.

ଅଷ୍ଟମ, eighth.

ନବମ, ninth.

ଦଶମ, tenth.

ଏକାଦଶ, eleventh.

ଦ୍ୱାଦଶ, twelfth.

ତ୍ରୟୋଦଶ, thirteenth.

ଚତୁର୍ଦ୍ଦଶ, fourteenth.

ଅଧିଦଶ, fifteenth.

ଷଡ଼ଦଶ, sixteen.

ସପ୍ତଦଶ, seventeenth.

ଅଷ୍ଟାଦଶ, eighteenth.

ଉନବିଂଶ, nineteenth.

ବିଂଶ, twentieth.

ତ୍ରିଂଶ, thirtieth.

ଚତ୍ୱାରିଂଶ, fortieth.

ପଞ୍ଚାଶ, fiftieth.

ଷଷ୍ଠିତମ, sixtieth.

ସପ୍ତତିମ, seventieth.

ଅଶୀତିତମ, eightieth.

ନବତିତମ, ninetieth.

ଶତତମ, hundredth.

ସହସ୍ରତମ, thousandth,

&c. &c. &c.

The uneven numbers are formed, as from ଦିଶନ to ଦିଂଶଃ.

Multipliers are made by affixing ଶୁଣ to the cardinal number ; as, ତିନିଶୁଣ thrice, ପାଠିଶୁଣ five times, &c.

Repetitive numbers are made by affixing ବାହ or ଥାହ to the cardinal ; as, ଆଠେ ତିନିଥାହ, or ତିନିବାହ ତାହାକୁ ବହିକ୍ଷୁ, I told him three times.

Numerals, agreeing with the English ones, ending in fold, are sometimes, but rarely, made by affixing ଧା to cardinals ; as, ଦ୍ଵିଧା two-fold, ଚତୁର୍ଧା four-fold, ବହୁଧା manifold.

The following are used for signs of the numerical words, viz. the figures.

୧ 1, ୨ 2, ୩ 3, ୪ 4, ୫ 5, ୬ 6, ୭ 7, ୮ 8, ୯ 9, ୧୦ 10, ୧୫ 15, ୫୦ 50, ୧୦୦ 100, ୨୪୦ 240, ୧୮୩୧ 1831.

୨ is placed by the side of a word, when it is to be repeated ; as, କର୨ instead of writing କରକର ; ୩ is used when the word is to be repeated thrice, &c.

FRACTIONS.

ପାଞ୍ଚ or ପାଞ୍ଚୁଛା, is a quarter, and thus represented, ୧

ଅଧ, ଅର୍ଧ, ଅରେକ, is half, ୨

ପତ୍ରନ୍ତୁ, or ତିନିପାଞ୍ଚ, is three quarters, ୩

ଦେଢ଼ି, is one and a half, ୧ ୧

ଅଡ଼ାଈ, two and a half, ୨ ୧

These are irregular. In all other cases a quarter more than an even number is expressed, by prefixing ଶତପ୍ତା to the number; a half, by prefixing ପାତେ; and three quarters, by prefixing ପତ୍ରନ୍ତୁ or ଘୋଣ, to the next even number. Exam. ପତ୍ରନ୍ତୁତିନ three and a quarter, ପାତେତିନ three and a half, ପତ୍ରନ୍ତୁଚାହି three and three quarters, viz. a quarter less than four.

Fractional parts are generally expressed by dividing the Rupee into sixteen Anas, or parts. Exam. ସାତଅନା, seven Anas, or seven-sixteenths; ଦଶଅନା ten Anas, or ten-sixteenths.



CHAP. III.

Discriminating Words.

OF VERBS.

Verbs have been defined to be those words which express the circumstances of nouns with absolute relation to time.

There is but one conjugation of Oriya verbs. The conjugation is of two forms, agreeing with the honorific and inferior pronouns. There is no difference between singular and plural verbs. The number is indicated by the noun or pronoun. There are two voices, the active and the passive. There are three modes, the Indicative, the Subjunctive, and the Imperative.

A great proportion of Oriya verbs are formed from the Sanskrit Dhatoos, or roots: but as we find them in a more convenient form in the Oriya language, viz. as verbal nouns; and as almost every verb in the language is regularly conjugated throughout all its modes and tenses from that form, it will better subserve the purpose of a popular introduction to the



language, thus to use them, than go back to the original Dhatoos.

Verbal nouns may be separated into four classes. 1. Those formed like କରଣ ଦର୍ଶନ, &c. These reject the final ଣ, or ଥନ, to form the root, leaving କର, ଦର୍ଶ.

2. Those formed as ଗାଓନ, ଖାଓନ, &c. These reject the final ଓନ to form the root, leaving ଗା, ଖା, &c.

3. Those formed like ବିହାନ, ବେତାନ, &c. These reject the final ନ only, to form the root, leaving ବିହା, ବେତା, &c.

4. Those which are irregular. This class is very small : the most important verb of this kind is ହେଉନ, *being*, which will be fully explained in its proper place.

AUXILIARY VERB.

ଥାଏ, *to be*.

This is the most irregular verb in the language ; it is only used in the present, and the imperfect tense. େ is substituted for ଥ, in the present tense. The imperfect is wholly irregular. Exam.



PRESENT TENSE.

*Honorific.**Inferior.*

1. थाणे, अह्मी, or थह्मी, I am. न थह्मी.
2. तुणे थह्, thou art..... तु थह्.
3. वे थह्ति, he is. वे थह्ति.

IMPERFECT TENSE.

1. थाणे थिह्, I was. न थिह्.
2. तुणे थिह्, thou wast. तु थिह्.
3. वे थिह्, he was. वे थिह्.

Note. The third person थह्ति is, according to Grammarians, properly thus written; but it must be observed, that it is commonly written थह्, or थह्. The former usually in prose, the latter in verse. थह्, will be employed throughout this work.

INDICATIVE MOOD.

The Indicative mood has eight tenses: four of which, viz. the first and second aorists, the imperfect tense, and the future, are regularly formed from the fore-mentioned roots. The remaining four, viz. the past and present definite, the perfect and the pluperfect tenses are



formed by conjugating the present and past participles with the auxiliary verb.

The following terminations are affixed to the roots of the verbal nouns of all classes, to form the simple tenses in the indicative mood.

1ST AORIST.

Person.	Hon.	Inf.
1. ଭ, or ଭ,	ଭ.	
2. ଷ* ଓ,	ଭ.	
3. ଥନ୍ତି,	ଥୟ.	

2D AORIST.

1. ଥନ୍ତି,	ଥନ୍ତି.
2. ଥନ୍ତି,	ଥନ୍ତି.
3. ଥନ୍ତି,	ଥନ୍ତି.

IMPERFECT.

1. ଭୁକ୍ତ,	ଭୁକ୍ତି.
2. ଭୁକ୍ତ,	ଭୁକ୍ତ.
3. ଭୁକ୍ତ,	ଭୁକ୍ତ.

* Verbs of the 1st and 4th class require ଥ for the 2d person of the 1st Aorist; those of the 2d and 3d classes require ଓ.



FUTURE TENSE.

Hon.

Inf.

1. ଏବା, or ଏବୁ, ଏବି.
2. ଏବି, ଏବୁ.
3. ଏବେ, ଏବି.

According to this scheme, କରଣ, *a doing*, will be thus conjugated.

Root କର.

1ST AORIST.

1. ଆମ୍ଭେକର, I do. ମୁ କରୁ.
2. ତୁମ୍ଭେ କର, thou dost. .. ତୁ କର.
3. ସେ କରନ୍ତି, he does. ସେ କରୁ.

2D AORIST.

1. ଆମ୍ଭେ କରନ୍ତୁ, I did..... ମୁ କରୁଛି.
2. ତୁମ୍ଭେ କରନ୍ତୁ, thou didst. . ତୁ କରୁଛ.
3. ସେ କରନ୍ତେ, he did. ସେ କରୁଥା.

IMPERFECT TENSE.

1. ଆମ୍ଭେ* କରୁଁ, I did. ମୁ କରୁଛି.
2. ତୁମ୍ଭେ କରୁ, thou didst. .. ତୁ କରୁଛ.
3. ସେ କରୁ, he did..... ସେ କରୁଥା.

* କରୁଁ would be regular, but the ରି is usually omitted in

କରଣ, and a few others, in this tense; except in poetry, where it is optionally retained. It is sometimes written କରୁଛାକ, କରୁଛେକ, କରୁଛେଣ, or କରୁଣ, in the third person.

FUTURE TENSE.

Hon.

Inf.

1. ଆମ୍ଭେ କରିବୁ, or କରିବା, I will do. ମୁଁ କରିବି.
2. ତୁମ୍ଭେ କରିବ, thou wilt do. ତୁ କରିବୁ.
3. ସେ କରିବେ, he will do. ସେ କରିବ.

[Note. ବି is often changed to ମ, in conversation. Exam. କରିମୁ, I will do, &c.

PARTICIPLES.

As the four remaining tenses are formed by conjugating the participles with the auxiliary verb, it will be proper to consider them in this place. Participles express the circumstances of nouns with respect to time, depending on that noted by another verb. Exam. ସେ ପୁସ୍ତକ ପଢ଼ୁ ବାହାରିବୁ ଖଡ଼େ, continuing reading the book, he went out.

ACTIVE PARTICIPLES.

କରି, affixed to the root, forms the present participle active. Exam. କରି doing.

କରିବ, repeated, forms the continuative participle. Exam. କରିବ continuing to do.

କରିଅ, affixed to the root, forms the adverbial participle; this is both past and present, as cir-

circumstances require. Exam. କହି doing, or having done.

ଭବେ, affixed to the root, forms the conditional participle. This implies, that having performed a given action, or some previously indicated circumstances having taken place, the effect will follow. Exam. ତାହା କରେ ହେବ having done that, it will be.

“ The present participle of those roots, which are conjugated in Sanskrit only in the middle voice, is formed by affixing ଅନି, or ଣି, to the root. Exam. ବର୍ଧନି increasing, ଶୟନି reposing*.”

PASSIVE PARTICIPLES.

The passive participle past is formed by adding ଭିତ, ଭିତ, or ତି, to the root. Exam. କୃତ done, ପତ୍ତିତ fallen, ଖ୍ୟାତ renowned. In many instances, a final ନ, or ଣ, is omitted before ତି ; as, ହିତ smitten, from ହନିନ; ଶିତ gone, from ଶମନ.

ଶ is sometimes substituted for ତି, as in ପୂର୍ଣ full, ମୁନି faded, କ୍ଷୀଣ emaciated. Verbs of the first class, ending in ଆହଣ, as ବିସ୍ତାହଣ, ଅବତାହଣ, usually receive the ନି or ଶ; in this case ଭ

* These, with all the participles, except the active ones, are often used as adjectives.



must be inserted. Exam. ବିସ୍ତାର spread, ଅବତୀର୍ଣ descended, incarnate.

The present participle passive is sometimes made by affixing ଗାନ to the root; ଇନ୍ଦ୍ର or ଇ must in this case be inserted. Exam. କ୍ରିୟମାନ in the state of being done; ନିଶ୍ଚୟମାନ in the state of being taken away.

A number of Sanskrit passive participles are introduced at pleasure, many of which are anomalous in that language.

The verbal noun in ଥା, is very extensively used as a passive participle. Exam. କରା done, ଲେଖା written, ଦିଆ given.

GERUND.

The gerund is formed by affixing ଭା to the root. It is regularly declined. Exam.

କରିବା, *doing*.

N. କରିବା, *doing*.

A. କରିବାକୁ, *doing*.

I. କରିବାରେ, *by doing*.

D. କରିବାକୁ, *for the purpose of doing*.

Ab. କରିବାରୁ, *from doing*.

P. କରିବାର, *of doing*.

L. କରିବାରେ, *in doing*.



The verbal noun in ନି, as କିରଣ doing, is often used as a gerund, and declined in the same manner.

INDICATIVE MOOD.

The compound Tenses.

PRESENT DEFINITE.

The present definite is formed by conjugating the present participle active with the present tense of the auxiliary verb. Exam.

Hon.

Inf.

1. ଆମେ*କରୁଅଛୁଁ, I am (now) doing. ମୁଁ କରୁଅଛି.
2. ତୁମ୍ଭେ କରୁଅଛୁ, thou art doing. ତୁ କରୁଅଛୁ.
3. ସେ କରୁଅଛନ୍ତି, he is doing. ସେ କରୁଅଛନ୍ତି.

PAST DEFINITE.

Is formed by conjugating the same participle with the past tense of the auxiliary verb. Exam.

1. ଆମେ କରୁଥିଲୁ, I was doing. ମୁଁ କରୁଥିଲି.
2. ତୁମ୍ଭେ କରୁଥିଲୁ, thou wert doing. ତୁ କରୁଥିଲୁ.
3. ସେ କରୁଥିଲେ, he was doing. ସେ କରୁଥିଲେ.

* The ଅ of the auxiliary verb is often omitted, especially in conversation. Exam. କରୁଛୁଁ କରୁଛୁ କରୁଛନ୍ତି, &c.



PERFECT TENSE.

Is formed by conjugating the past participle active with the present tense of the auxiliary verb. Exam.

*Hon.**Inf.*

1. ଆମ୍ଭେ କରି ଅଛୁଁ, I have done..... ମୁଁ କରି ଅଛି.
2. ତୁମ୍ଭେ କରି ଅଛ, thou hast done... ତୁ କରି ଅଛୁ.
3. ସେ କରି ଅଛନ୍ତି, he has done. ସେ କରି ଅଛନ୍ତି.

PLUPERFECT TENSE.

Is formed by conjugating the same participle with the past tense of the auxiliary verb. Exam.

1. ଆମ୍ଭେ କରି ଥିଲୁଁ, I had done. ମୁଁ କରି ଥିଲି
2. ତୁମ୍ଭେ କର ଥିଲ, thou hadst done. ତୁ କରି ଥିଲୁ.
3. ସେ କରି ଥିଲେ, he had done. ସେ କରି ଥିଲେ

IMPERATIVE MOOD.

The Imperative mood is formed regularly from the root in the same way as the indicative. It has properly but one tense; but the future tense of the indicative is sometimes used when respect is intended.

The following terminations are employed.

*Hon.**Inf.*

1. ଈ, ଈ.
2. ଅ ଓ, the root; କର ଗା ଖା, &c.
3. ଈତି, ଈ.

EXAMPLE.

Hon.

Inf.

1. ଆମ୍ଭେ କହୁଁ, I do, or will do..... ମୁକହୁଁ.
2. ତୁମ୍ଭେ କହ, do thou. ତୁ କହ.
3. ସେ କରନ୍ତୁ, let him do, may he do. ସେ କର.

SUBJUNCTIVE MOOD.

The subjunctive mood is formed by conjugating the first and second aorist, or the future tense of the indicative mood, with the subjunctive particles, *କେବେ*, *ତେବେ* if, then. The supposition and inference are usually, though not always, expressed in the same tense. Ex. *କେବେ ସୂର୍ଯ୍ୟ ଉଦୟ ହୁଅନ୍ତେ ତେବେ ଅନ୍ଧକାର ନ ରହିବ*, If the sun had arisen, the darkness would not have continued. *କେବେ ତୁମ୍ଭେ ମାରିବ ତେବେ ଆମ୍ଭେ ମାରିବା*, If you strike, I shall strike.

One or both of the subjunctive particles are often omitted in conversation. Exam. *ତୁମ୍ଭେ ମାରି ଆମ୍ଭେ ମାରିବା*; or *କେବେ ତୁମ୍ଭେ ମାରି ଆମ୍ଭେ ମାରିବା*; or *ତୁମ୍ଭେ ମାରି ତେବେ ଆମ୍ଭେ ମାରିବା*, all implying, if you beat, I shall beat.

The verb is thus conjugated through all its tenses.



PRESENT TENSE.

*Hon.**Inf.*

1. ଯେବେ ଆମ୍ଭେ କରୁ, if I do. ଯେବେ ମୁଁ କରୁ.
2. ଯେବେ ତୁମ୍ଭେ କର, if thou doest. ଯେବେ ତୁ କର.
3. ଯେବେ ସେ କରୁଛି, if he does. ଯେବେ ସେ କରୁଥିବ.

PRETER TENSE.

1. ଯେବେ ଆମ୍ଭେ କରୁଥିଲୁ, if I had done. ଯେବେ ମୁଁ କରୁଥିଲୁ.
2. ଯେବେ ତୁମ୍ଭେ କରୁଥିଲୁ, { if thou hadst }
done. } ଯେବେ ତୁ କରୁଥିଲୁ.
3. ଯେବେ ସେ କରୁଥିଲେ, if he had done. ଯେବେ ସେ କରୁଥିଲେ.

FUTURE TENSE.

1. ଯେବେ ଆମ୍ଭେ କରିବା, if I shall do. ଯେବେ ମୁଁ କରିବି.
2. ଯେବେ ତୁମ୍ଭେ କରିବ, if thou shalt do. ଯେବେ ତୁ କରିବୁ.
3. ଯେବେ ସେ କରିବେ, if he shall do. ଯେବେ ସେ କରିବେ.

A sentence, expressing the reason or scope of a preceding sentence, is expressed by the particle *that*, governing a verb in the subjunctive mood, present tense. Exam. ଏହି କଥିତ ଅଛି ଯେ ତୁମ୍ଭେମାନେ ବିଶ୍ୱାସ କର, this was spoken that ye might believe.

EXAMPLE.

1. ଯେ ଆମ୍ଭେ କରି, that I may do. ଯେ ମୁଁ କରି.
2. ଯେ ତୁମ୍ଭେ କର, that you may do. ଯେ ତୁ କର.
3. ଯେ ସେ କରୁଛି, that he may do. ଯେ ସେ କରୁଥିବ.



SECOND CLASS OF VERBS.

जाउनि *going*, खाउनि *eating*, पाउनि *finding*, &c.

The second class of verbs is conjugated as the first, with the exception of substituting उ for थ in the second person of the first aorist and उथा or अथा for the था of the passive participle. As, however, the verb जाउनि is of very frequent use, and as it is irregular in the formation of the imperfect tense, it is here conjugated throughout the simple tenses of the indicative mood.

जा *the root.*

1ST AORIST.

Hon.

Inf.

1. थाहे जाइ, I go. मू जाइ.
2. तुहे जाउ, thou goest. तु जाउ.
3. से जाइ, he goes. .. से जाइ.

2D AORIST.

1. थाहे जाहु, I do go. मू जाइ.
2. तुहे जाउ, thou didst go. तु जाहु.
3. से जाहु, he did go. से जाउ.



IMPERFECT.

Hon.

Inf.

1. ଆମ୍ଭେ ଗଲୁଁ, I did go..... ମୁଁ ଗଲି.
2. ତୁମ୍ଭେ ଗଲୁ, thou didst go. ତୁ ଗଲୁ.
3. ସେ ଗଲେ, he did go..... ସେ ଗଲା.

FUTURE.

1. ଆମ୍ଭେ ଯିବା, I will go..... ମୁଁ ଯିବି.
2. ତୁମ୍ଭେ ଯିବ, thou wilt go... ତୁ ଯିବୁ.
3. ସେ ଯିବେ, he will go..... ସେ ଯିବ.

All the compound tenses are regular.

THIRD CLASS OF VERBS.

ବିଛାନ *to spread out*, as a mat, &c.

The third class of verbs is regularly conjugated throughout as the second class, except that the root undergoes no alteration to form the passive participle. Exam. ବିଛା.

FOURTH CLASS OF VERBS.

ହେଉନ *being*, ଦେଉନ *giving*, ପେ'ଉନ *drinking*.

This class consists of verbs that are irregular in forming their inflections from the root. It is thought that the above three verbs include all the varieties of this class.



ହେଉନ or ହେଉନ *being*.

This verb has three distinct shades of meaning, which should be carefully attended to.

1st. It is used to express the existence of some quality or circumstance of a noun; as ସେ କ୍ଷମାବାନ ହୁଅନ୍ତି, he is merciful. 2d. It is used to express the coming out of one state into another; as, ତୁମ୍ଭେ ଦୁର୍ବଳ ହୋଇ ଥା, thou art become feeble. 3d. It expresses the coming into existence; as, ଗତ ବର୍ଷରେ ସୁନି ପତ୍ନୀ ହୋଇଲେ, last year a son was born.

The verb ଅଛି is used to express mere existence, or existence with reference to place; as, ଉତ୍ତର ଅଛି, never ଉତ୍ତର ହୁଅନ୍ତି. ସେ ଘରରେ ଅଛି he is in the house. ହେଉନ is rarely, if ever, employed to denote existence in this manner.

It is thus conjugated.

1ST AORIST.

<i>Hon.</i>	<i>Inf.</i>
1. ଆମେ ହୋଇ, I am.	ମୁହୋଇ.
2. ତୁମ୍ଭେ ହୁଅ, thou art.	ତୁହେଉ.
3. ସେ* ହୁଅନ୍ତି, he is.	ସେ ହୁଅସ.

* ହୋଇ is often used for the Hon. ହୋଇ for the Inf. especially in poetry.

2D AORIST.

Hon.

Inf.

1. *ଆମେ ହୁଅନ୍ତି*, I was. .. *ମୁ ହୁଅନ୍ତି*.
2. *ତୁମେ ହୁଅନ୍ତି*, thou wast. *ତୁ ହୁଅନ୍ତି*.
3. *ସେ ହୁଅନ୍ତି*, he was. *ସେ ହୁଅନ୍ତି*.

IMPERFECT.

1. *ଆମେ ହୋଇଛୁ*, I was. .. *ମୁ ହୋଇଛୁ*.
2. *ତୁମେ ହୋଇଛୁ*, thou wast. *ତୁ ହୋଇଛୁ*.
3. *ସେ ହୋଇଛୁ*, he was. *ସେ ହୋଇଛୁ*.

FUTURE.

1. *ଆମେ ହୋଇବା*, I will or shall be. *ମୁ ହେବି*
2. *ତୁମେ ହୋଇବା*, thou wilt, &c. .. *ତୁ ହେବୁ*.
3. *ସେ ହୋଇବେ*, he will, &c. .. *ସେ ହେବେ*.

The compound tenses are regularly conjugated, by compounding the auxiliary verb with *ହେଉ* the present participle, and *ହୋଇ* the past.

The verbal noun is *ହୁଅ*. The gerund *ହେବା*.

Note.—Throughout the whole of this conjugation, *ହୋ* is often reduced to *ହେ*, both in speaking and writing. Exam. *ହେଲା* he was, *ହେବା* I will be, &c. &c.

The gerund of all the verbs belonging to this class drops the *ଉ* in *ହୁଅ*, as in the above example.

ଦେଉନ *giving*, ନେଉନ *taking*.

These verbs are the most important of a few similarly constructed. They are conjugated exactly alike.

1ST AORIST.

Hon.

Inf.

1. ଆମ୍ଭେ ଦେଉ, I give. ମୁ ଦେଉ.
2. ତୁମ୍ଭେ ଦିଅ *, thou givest. ତୁ ଦେଉ.
3. ସେ ଦିଅନ୍ତି, he gives. ସେ ଦିଅୁ.

2D AORIST.

1. ଆମ୍ଭେ ଦିଅନ୍ତୁ, I gave. ମୁ ଦିଅନ୍ତି.
2. ତୁମ୍ଭେ ଦିଅନ୍ତୁ, thou gavest. ତୁ ଦିଅନ୍ତୁ.
3. ସେ ଦିଅନ୍ତେ, he gave. ସେ ଦିଅନ୍ତା.

IMPERFECT.

1. ଆମ୍ଭେ ଦେଉଁ, I gave. ମୁ ଦେଲି.
2. ତୁମ୍ଭେ ଦେଉ, thou gavest. ତୁ ଦେଲୁ.
3. ସେ ଦେଲେ, he gave. ସେ ଦେଲା.

FUTURE.

1. ଆମ୍ଭେ ଦେବା, I will or shall give. ମୁ ଦେବି.
2. ତୁମ୍ଭେ ଦେବ, thou wilt, &c. ତୁ ଦେବୁ.
3. ସେ ଦେବେ, he will, &c. ସେ ଦେବ.

The rest of the verb is regularly conjugated.

* Throughout the conjugation, *ଶୁ* is by some writers used for *ଅ*; as
 ଦିଶୁ; ଦିଶୁନ୍ତି, ଦିଶୁ, &c.

ପେଓନ *drinking*.

This verb substitutes ଈ for ଟ, to form the root, after rejecting ଓନ: with this exception, it is regularly conjugated throughout as verbs of the first class. Exam. ପି.

1ST AORIST.

Hon.

Inf.

1. ଆମ୍ଭେ ପିଇ, I drink. ମୁଁ ପିଇ
 2. ତୁମ୍ଭେ ପିଅ, thou drinkest. ତୁଁ ପିଅ.
 3. ସେ ପିଅନ୍ତି, he drinks..... ସେ ପିଅନ୍ତି.
- Some writers use ପିଅୁ, ପିଅୁ, ପିଅୁନ୍ତି, &c.



CAUSAL VERBS.

Verbs of the first class are made causal, by the insertion of ଆ before the characteristic final of the verb. Exam.

1ST AORIST.

1. ଆମ୍ଭେ କରାଅ, I cause to do.
2. ତୁମ୍ଭେ କରାଅ, thou causest to do.
3. ସେ କରାନ୍ତି, he causes to do.

It is thus conjugated throughout all the moods and tenses.

Verbs of the second and fourth class require the insertion of ଉଆ or ଓଆ. Exam. ଖାଓନ.

1ST AORIST.

1. ଆମ୍ଭେ ଖୁଆଇ, I cause to eat.
2. ତୁମ୍ଭେ ଖୁଆଉ, thou causest to eat.
3. ସେ ଖୁଆନ୍ତି, he causes to eat.

Thus through all the moods and tenses.

ଦେଉନ *giving*.

1ST AORIST.

1. ଆମ୍ଭେ ଦେଉଥାଉ, I cause to give.
2. ତୁମ୍ଭେ ଦେଉଥାଉ, thou causest to give.
3. ସେ ଦେଉଥାନ୍ତି, he causes to give.

Thus through all the moods and tenses.

The third class of verbs, as ଦିହାନ, &c. do not admit of the causal form.

Any words which cannot be made causal by the above affixes, may be conjugated as verbal nouns in ନି, with the causal form of another verb, as କହାନ *causing to do*. Exam.

ଆମ୍ଭେ ଗମନ କରାଉ I cause to go.

When ଆ occurs as the first vowel in verbs of the first class, it is suppressed if the verb be made causal. Exam. ଚାଲିବା a going, ଚାଲିବାନି to cause a going, to drive.

ଅ is sometimes changed for ଓ in the causal. Ex. କହାନ or କୁହାନ a causing, speaking; and ଓଥା for ଦା, as ଦେୟାଉ, I cause to give, for ଦେଉୟାଉ, &c.



The passive participles of causal verbs are generally formed by affixing *ନ* to the causal root. The Sanskrit form is also used. Exam. କରାନି or କାହିତ, caused to be done.

Intransitive verbs, when they become transitive, must be in the causal. Exam. ଶସ୍ୟ ଶୁଖିଲା the corn dries, ସୂର୍ଯ୍ୟ ଶସ୍ୟକୁ ଶୁଖାଇ the sun dries the corn, ଘେ ପୁଡ଼ିଲା it burns, ଅଗ୍ନି ତାହାକୁ ଘୋଡ଼ାଏ the fire burns him.

THE NEGATIVE VERB.

The negative particle *ନା* is placed immediately after the verb ; or the negative particle *ନ* immediately before the verb, throughout all the moods and tenses. Exam. ଆମେକି ନା I do not.

The *ନ* is usually placed before the verb, to express the negative in the most decided manner. Exam. ଆମେକି ନ କରିବା I will not do it, (why do you urge me ?)

ନାହିଁ is usually substituted for *ନା* to express the negative in the past tense. Exam. ଆମେକି ନାହିଁ I have never done it. This form is used for all the three persons.



The negative particle is regularly conjugated with the verb ହେଉନ to be, throughout the present, past, and future tenses.

PRESENT.

1. ନୋହି, ନୁହଁ, ନାହିଁ, ନାହୁଁ, I am not.
2. ନୋହ, ନୁହ, ନାହ, ... thou art not.
3. ନୁହନ୍ତି, ନୋହେ, ନାହି, ନାହାନ୍ତି, { he, she, or it
is not.

PAST.

1. ନୋହିଲୁଁ, ନହେଲୁଁ, ନୁହିଲୁଁ, I was not.
2. ନୋହିଲ, ନହେଲ, ନୁହିଲ, thou wast not.
3. ନୋହିଲେ, ନହେଲା, ନୁହିଲେ, he was not.

FUTURE.

1. ନୋହିବା, ନ ହେବା, ନୁହିବା, I will not be.
2. ନୋହିବ, ନ ହେବ, ନୁହିବ, thou wilt not be.
3. ନୋହିବେ, ନ ହେବେ, ନୁହିବେ or ବ, he will not be.

ନେ is often used in conversation, to express a strong affirmative, as ଶେ ଗଲେ ନେ he is (indeed) gone.

THE PASSIVE VOICE.

There are three ways of expressing the passive voice. First, by conjugating the verbal noun in ଥା, with ଯାଉନ a going. Exam,

1ST AORIST.

1. ଥାନ୍ତେ କହା ଲାଏ, I am done.
2. ତୁନ୍ତେ କହା ଲାଏ, thou art done.
3. ସେ କହା ଲାଏ, he is done.

Thus through all the moods and tenses.

2dly. The passive voice may be expressed by conjugating the verb ହେଉନି, with the passive participle.

1ST AORIST.

1. ଥାନ୍ତେ କୃତ ହୋଇ, I am done.
2. ତୁନ୍ତେ କୃତ ହୁଅ, thou art done.
3. ସେ କୃତ ହୁଅଛି, he is done.

Thus through all the moods and tenses.

3dly. The passive voice is sometimes expressed by the same form of the verb, as in the active voice; but in this case the agent must be in the instrumental, and the object in the nominative case. Exam. ବାଘରେ ମନୁଷ୍ୟ ଖାଏ ଅଛନ୍ତି, a man has been eaten by a tiger.

Intransitive verbs admit a passive form in the third person only; as, ଚଳାଲାଏ walking takes place, ଚଳାଗଲେ walking took place.

COMPOUND VERBS.

Compound verbs may be formed to any extent, by conjugating the verb with the gerund



in ଶ୍ରେଣୀ, or the adverbial participle. In some cases, verbs thus compounded, acquire a meaning different from what they had in their simple form.

1. That form of the verb, which expresses the necessity of an act, is made by constructing the *third* person of the verb ହେଉନି, to be, with the dative or accusative case of the gerund. The verb in this form is governed by the genitive, or accusative case.

PRESENT TENSE.

1. ଆମ୍ଭର ଯିବାର ହୁଏନି, or ଆମ୍ଭକୁ ଯିବାକୁ ହୁଏନି, it is necessary for me to go.

2. ତୁମ୍ଭର ଯିବାର ହୁଏନି, or ତୁମ୍ଭକୁ ଯିବାକୁ ହୁଏନି, it is necessary for you to go.

3. ତାହାର ଯିବାର ହୁଏନି, or ତାହାକୁ ଯିବାକୁ ହୁଏନି, it is necessary for him to go.

It is thus conjugated through the preter and future tenses.

2. The word ପାରିବ to be able, constructed with the dative case of the gerund, forms the potential mood. Exam.

1ST AORIST.

1. ଆମ୍ଭେ କରିବାକୁ ପାରି, I am able to do.
2. ତୁମ୍ଭେ କରିବାକୁ ପାର, thou art able to do.
3. ସେ କରିବାକୁ ପାରିଛି, he is able to do.

Thus through all the tenses.

3. With the verb ଲାଗିବା to adhere, &c. it means to commence an affair. Exam. ଆମ୍ଭେ କରିବାକୁ ଲାଗି, I begin to do, &c.

4. With the verb ଚାହୁଁବା to wish, it implies a desire to do an action. Exam. ଆମ୍ଭେ କରିବାକୁ ଚାହୁଁ I wish to do, &c.

5. With the verb ପାରିବା to obtain, it implies ability or opportunity to do an action. Exam. ଆମ୍ଭେ କରିବାକୁ ପାରି, I find, or am able to do, &c.

Compounds may be thus formed at pleasure.

~~The adverbial participle, constructed with the verb ଥାଉ, to stand, remain, be situated, conveys an idea of the action being customary or permanent. Exam.~~

~~1ST AORIST.~~

- ~~1. ଆମ୍ଭେ କରି ଥାଉ, I customarily do.~~
- ~~2. ତୁମ୍ଭେ କରି ଥାଉ, thou customarily doest.~~
- ~~3. ସେ କରି ଥାଉଛି, he customarily does.~~

~~Thus through all the tenses.~~

3. With the verb **ଆରମ୍ଭ** to adhere, &c. it means to commence an affair. Exam. **ଆରମ୍ଭେ କରିବାକୁ ଲାଗି**, I begin to do, &c.

4. With the verb **ଞ୍ଜୁସ** to wish, it implies a desire to do an action. Exam. **ଆରମ୍ଭେ କରିବାକୁ ଞ୍ଜୁସି**, I wish to do, &c.

5. With the verb **ପାଉନ** to obtain, it implies ability to do an action. Exam. **ଆରମ୍ଭେ କରିବାକୁ ପାଉ**, I find (or am able) to do, &c. &c.

Compounds may be thus formed at pleasure.

The adverbial participle, constructed with the verb **ଆଉନ** to stand, remain, be situated, conveys an idea of the action being customary or permanent. Exam.

1ST AORIST.

1. **ଆରମ୍ଭେ କରି ଆଉ**, I continue to do.
2. **ତୁମ୍ଭେ କରି ଆଉ**, thou continuest to do.
3. **ସେ କରି ଆଉ**, he continues to do.

Thus through all the tenses.

With a subjunctive particle prefixed, this forms the compound subjunctive mood. Exam.

1ST AORIST.

1. **ନେବେ ଆରମ୍ଭେ କରି ଆଉ**, If I may do.
2. **ନେବେ ତୁମ୍ଭେ କରି ଆଉ**, If thou mayest do.

3. ଯେବେ ସେ ହରି ଥାନ୍ତି, If he may do.

Thus through all the tenses.

The future tense of this verb, constructed with the adverbial participle of the neuter verb ହେଉନି to be, gives the idea of probability, or doubt respecting the action. Exam.

ତାହା ହୋଇ ଥିବେ, it may be so.

The adverbial participle constructed with ଥକାନି to throw, forms a compound of very frequent use; it conveys the idea of doing the act violently or effectually. Exam.

1. ଆମେ କରି ଥକାଇ, I do it effectually.
2. ତୁମେ କରି ଥକାଉ, thou dost it effectually.
3. ସେ କରି ଥକାନ୍ତି, he does it effectually.

Thus through all the tenses.

The adverbial participle of all neuter verbs is constructed with ଗାଓନି to go, and usually gives the idea of becoming what the verb indicates, or of coming into the state which it describes.

EXAMPLES.

ସେ ହୋଇ ଗାଉଥାନ୍ତି, he is become.

ସେ ଉଠି ଗାଏ, it ariseth.



ON THE USE OF THE TENSES.

The first aorist is used to express what is common to the agent for the time being. Exam. ଆମ୍ଭେ ବଡ଼ ଭୋରରେ ଉଠି, I arise early in the morning; that is, I am in the habit of doing so.

The second aorist is used in the same sense with reference to time past. Exam. ବାଳକ କାଳରେ ଆମ୍ଭେ ବିଦ୍ୟାଭ୍ୟାସ କରୁଥିଲୁ, I used to study the sciences in my childhood.

The imperfect tense is used to express time past indefinitely. Exam. ସେ କାଳ ଅନ୍ଧରେ, he came yesterday; ଈଶ୍ଵର ଜଗତକୁ ସୃଷ୍ଟି କଲେ, God created the world.

The future is used to express time to come. Exam. ଆଷାଢ଼ ମାସରେ ରଥଯାତ୍ରା ହେବ, the Rath-jatra will take place in the month of Asar.

The present definite denotes that the agent is at this time engaged in the act. Exam. ଆମ୍ଭେ ଯାଉଅଛୁ, I am (now) going.

The perfect expresses the completion of an action. Exam. ଆମ୍ଭେ ସେ କାର୍ଯ୍ୟ କରିଅଛୁ, I have completed that affair.

The past definite denotes that the agent was at some specific period engaged in the act. Ex. ଯେତେ ବେଳେ ତୁମ୍ଭେ ଅନ୍ଧ ଥାଆନ୍ତୁ ସେତେବେଳେ



ଏହି କର୍ମ କରୁଥିଲୁ, I was doing this work at the time you came.

The pluperfect expresses that the action was done prior to some understood period or event. Exam. ସେ ତାହା କହିଥିଲା, he had mentioned that.

The student will meet with many examples of an improper use of the tenses, as may be expected, among ignorant writer and speakers.

The inferior verbs are also often used with the honorific pronouns, and vice versa.



CHAP. IV.

Indeclinable Particles.

This class includes adverbs, prepositions, conjunctions, and interjections.



1ST, OF ADVERBS.

Adverbs are naturally indeclinable, but when used emphatically admit of ଏ being affixed; as ଏବେରୁ ଗାଏ, I am going instantly.

The same words are frequently used as adjectives, substantives, and adverbs. When used



adverbially, they should receive the locative termination ଏ, and govern a noun in the possessive case. Exam. ତୁମ୍ଭର ଯିବାର ପୂର୍ବେ ସେ ଅଛନ୍ତି, he came before your departure; ପୂର୍ବର ମନୁଷ୍ୟ, men of former times; ପୂର୍ବ ବୃତ୍ତାନ୍ତ ଶୁଣିଅଛି, I have heard the former relation. In these examples, ପୂର୍ବ is used in the first instance as an adverb, in the second as a substantive, in the third as an adjective. Nouns substantive, and adjectives, are often constructed with the participles କରି or ହୋଇ, or with the words ପୂର୍ବକ, ହସ, &c. to express the circumstances of verbs.

EXAMPLES.

ସେ ଶୀଘ୍ର କରି ଅଛନ୍ତି, he came quickly.

ଆମେ ଯତ୍ନ ହୋଇ ଆସିଅଛୁ, I have come diligently.

ତୁମ୍ଭେ ଜ୍ଞାନ ପୂର୍ବକ କହିଲୁ, you spoke wisely.

ବିଚ୍ଛନ୍ନ ହସେ ତାହା କଲେ, he did that admirably.

The adverb is frequently repeated. Exam. ଆସ୍ତେ, slowly, slowly; ଡିଗ୍ରେ, by degrees, gradually. The following is a list of those adverbs which are in most common use.

OF TIME.

କେତେବେଳେ, କେବେ, when.

ତେତେବେଳେ, ତେବେ, then.



ଏତେବେଳେ, ଏବେ, ଏବେ, now.

ଉତ୍ତର used northwards for immediately.

କେତେବେଳେ, କେବେ, when?

ତେତିକିବେଳେ, ତେବେ, then.

କେବେ, କଦା, କଦାପି, any time, some time.

ପରେ, ପଶ୍ଚାତ୍, ପରେ, ଉତ୍ତର, afterwards.

ତତ୍ପର, ତତ୍ପର, ତାହାପରେ, thereupon.

ଯନ୍ତ୍ରୀ, until ; ଅବ୍ୟାପି, from the beginning.

ପୁନର୍ବାର, ପୁନର୍ବାର, ପୁନଃ, ପୁନଃ, ଫେର, again.

ସକାଳେ, ଘୋର, ପ୍ରତ୍ୟୁଷେ, ପ୍ରାତଃ, ପ୍ରଭାତେ, in the morning.

ସଂଘ, ସନ୍ଧ୍ୟାକାଳ, or ବେଳେ, ସାଂଘ୍ୟକାଳ, evening.

କାଳ, କାଳି, କାଳ୍ୟ, yesterday or to-morrow.

ପରଶ୍ଚ, the day before yesterday, or day after to-morrow.

ତହିନ୍ଦୁ, three days ago, three days hence.

ଆଜି, ଅଦ୍ୟ, to-day ; ରାତ୍ରି, ରାତ୍ରି, nightly.

ସର୍ବଦା, ସର୍ବଦାକାଳ, ସର୍ବଦା, ସର୍ବବେଳେ, always, for ever.

ତତ୍କାଳ, ସେ ସମୟରେ, at that time.

ପୂର୍ବ, ପୂର୍ବ, ଆଗେ, ଅଗ୍ରତେ, before.

ସ୍ଥାବିକ, ସେ ସମୟରେ, whilst.

ତାବତ୍, ସେ ସମୟରେ, so long.

ନିତ୍ୟ, ନିତ୍ୟ, constantly, daily ; ଅଶ୍ଚୟ, perpetually.

ଅକସ୍ମାତ୍, suddenly, by chance.

OF PLACE.

ଏଠାହେ, ଏହାହେ, ଏସ୍ଥାନେ, ଏଥିହେ, here.

ସେଠାହେ, ସେହାହେ, ସେସ୍ଥାନେ, ତହିଁହେ, there.

କେତ୍ର-ଠାହେ, ସ୍ଥାନେ, କାହିଁହେ, କାହିଁ, when.

କେତ୍ର-ଠାହେ, ସ୍ଥାନେ, କାହିଁହେ, କାହିଁ, where ?

ମଧ୍ୟହେ, ମାତ୍ରେ, ଭିତହେ, in the midst, within.

ନିକଟହେ, କିଛିହେ, ସମୀପହେ, near, unto, adjacent.

ଦୂରହେ, far off; ତପାତ, ଦୂରସ୍ଥ, distant.

ଆଗେ, ଆଗୁତେ, ସମ୍ମୁଖେ, before, in front.

ସାମ୍ନାତ, in the presence; ଅଗ୍ର, the front point, &c.

ପଛେ, ପଶ୍ଚାତ୍, behind; ପ୍ରାନ୍ତେ, ଅନ୍ତେ, the end.

ପାର୍ଶ୍ଵହେ, ପାର୍ଶ୍ଵହେ, ପାର୍ଶ୍ଵେ, at the side.

ତଳେ, ନୀଚେ, below; ଉପହେ, above.

ଗୁଡ଼ିଆଡ଼େ, ଆଗପାଶ, all around, on all sides.

ଏନେତେନେ, hither and thither, this way and that.

ଏପାହ, this side, ସେପାହ, that side, of a river, &c.

ଅଞ୍ଚଳେ, in a district, division.

କାହିଁ, କାହିଁ, କେତ୍ରଠାହ, whence, from whence ?

OF MANNER.

ଏମନ୍ତ, ଏମନ୍ତ, ଏମନ୍ତେ, ଏହ୍ନେ, ଏମ୍ଭକାହେ, &c. thus.

କେମନ୍ତ, ditto ditto ditto ditto, as.

ତେମନ୍ତ, ditto ditto ditto ditto, so.

କେମନ୍ତ, ditto ditto ditto ditto, how

- ଭଲ well ; ମନ୍ଦ, evil ; also slowly.
- ଧୀରେ, ଆସ୍ତେ, gently ; ଦ୍ରୁତେ, ଶୀଘ୍ର, quickly.
- କ୍ରମେକ୍ରମେ, କ୍ରମେକ୍ରମେ, gradually, by degrees.
- ସ୍ଥିର, stedfastly ; ବରାବର, uniformly.
- ଅନୁସାରେ, according ; ଅନୁକ୍ରମେ, successively.
- ଏକା, ଏକାକୀ, ଅଦ୍ୱିତୀୟ, alone, singly, seperately.
- ଏକତ୍ର, together ; ସମ୍ମିତେ, ସଙ୍ଗେ, in company.
- ସହଜେ, easily ; କଠିନେ, କଠିନତ୍ୱେ, with difficulty.
- ସମ, ସମାନ, equally ; ସ୍ୱାସ୍ଥେ, almost, nearly.
- ନାନା, ନାନାଦି, various ; ବିଶେଷେ, peculiarly.
- ବିଅର୍ଥ, ନିର୍ଅର୍ଥ, ବ୍ୟର୍ଥ, in vain ; ନାକର, useless.
- ପରସ୍ପର, ପରସ୍ପରା, mutually, from one to another.
- କେବଳ, ମାତ୍ର, only, simply thus or this, merely.
- ମାହାଜିହ୍ୱା, foolishly, mere babbling.

OF QUANTITY.

- ଅତି, very ; ଅତ୍ୟନ୍ତ, ଅତିଶୟ, ଅତିହିକ୍ତ, excessively.
- ବିସ୍ତର, ଅନେକ, ଅସୀର, much, many.
- ସୁଚୁ, enough ; ଯଥେଷ୍ଟ, at pleasure.
- ଏତେ, ଏତେକି, ଏତେ, thus much or many.
- ଯେତେ, ditto ditto, as much or many.
- ତେତେ, ditto ditto, so much or many.
- କେତେ, ditto ditto, how much ? &c.
- କିଛି, କିଛିତ, some, a little ; ଅଳ୍ପଅଳ୍ପେ, very little.



OF AFFIRMATION AND NEGATION.

— ହଁ, ହା, yes ; ହେଉ, ହୋ, be it so.

ପ୍ରମାଣ, ସତ୍ୟ, truly, evidently ; ଯଥାର୍ଥ, properly.

ନିଶ୍ଚୟ, ନିତାନ୍ତ, ନିଃସନ୍ଦେହେ, certainly, without doubt.

— ଠିକ୍, exactly, exactly so, correct.

ନା, ନାହିଁ, ନେ, ନୋହେ, ନ, no, not.

ମିଥ୍ୟା, ମିଛା, false ; ଅସତ୍ୟ, ଅପ୍ରମାଣ, untrue.

OF INTERROGATION, &c.

— କିପା, କିପାଇଁ, କିନିମନ୍ତେ, କାହିଁକି, &c. why, wherefore ?

— କିପାଇଁ, for ; ଏନିମନ୍ତେ, therefore ; ଏକାରଣ, &c. this cause.

— ସିନା, consequently ; ଯଥା, as ; ତଥା, so ; ଲେବେ, if.

ତେବେ, then, even then ; ତଥାପି, nevertheless.

ଯଦ୍ୟପି, if ; ବିନୁ, ବିନା, except, without.

— *Note.* Any word may become an adverb of comparison, by the addition of ବତ ; as ମୁର୍ଖବତ, like a fool ; ରାଜବତ, like a king.

2. PREPOSITIONS.

Words under this head, are of two kinds, viz. postpositions and prepositions ; they are either separable or inseparable.



OF POSTPOSITIONS.

The English prepositions of, to, in, from, by, with, &c. are signified by the cases of nouns.

Exam. ତାହାଙ୍କୁ, to him; ତହିଁରେ, by, or, in it, &c.

Many nouns substantive, adjectives, and adverbs, are constructed with nouns or pronouns to perform the office of prepositions. These are generally in the locative case, and govern a noun or pronoun in the possessive case. Their being placed after the word is the reason of their being called postpositions. Exam. ପର୍ବତର ଉପରେ, upon a mountain; ମେଜର ନୀଚେ, under the table; ଅନୁଗ୍ରହପୁର୍ବକ ପାଇଁ, I obtained it through favor.

The words ସଙ୍ଗେ in company, ସହିତ with, cannot be used as is the English word with; as for instance, I cut it with a knife. This must be expressed by the instrumental case. Exam. ଆମେ ଛୁରୀଦେଇ, or ଛୁରୀରେ ତାହା କାଟିଲୁଁ. The above words only express society. A proper attention to the declension of nouns will render any further observations on this subject unnecessary.

OF PREPOSITIONS.

The following list of inseparable prepositions is inserted, to enable the student to trace

the etymology of words. They are never used but in composition, and sometimes cause a variation in the meaning of the words with which they are constructed.

ଅତି implies increase, as in ଅତ୍ୟୁତ୍ତମ excellent.

ଅଧି possession, .. ଅଧିକାର inheritance.

ଅନୁ sequence, .. ଅନୁସାରି accordingly.

ଅପ opposition, .. ଅପରାଧ transgression.

ଅଧି addition, .. ଅଧିଧାନ conception.

ଅଭି tendency, .. ଅଭିଳାଷ desire.

ଅବ ablation, ଅବକୃଷ୍ଟ deteriorated.

ଆ extension, .. ଆଭା splendour.

ଉତ elevation, .. ଉତ୍ତର sacrifice.

ଉପ diminution, .. ଉପଦ୍ୱୀପ an island.

ଦୁଃ detraction, .. ଦୁର୍ଗତି hell.

ନି completion, .. ନିଷ୍ଠାର salvation.

ନିହ negation, .. ନିହାକାର shapeless.

ପରା accession, .. ପରାକ୍ରମ power.

ପରି fulness, ପରିପୂର୍ଣ complete.

ପ୍ର progression, .. ପ୍ରବୃତ୍ତି excitation.

ପ୍ରତି reiteration, .. ପ୍ରତ୍ୟୁତ୍ତର reply.

ବି vicissitude, .. ବିକ୍ରୟ barter.

ସଂ conjunction, .. ସଂଖୀ a companion.

ସୁ superiority, .. ସୁବର୍ଣ gold.

ଅ is very extensively prefixed to words to



imply privation, negation, or deterioration. If the word commence with a vowel, ଅନ is used. Ex. ଅଧର୍ମ wicked, ଅଶୁଦ୍ଧ impure, ଅନୁଚିତ improper.

3. CONJUNCTIONS.

Conjunctions are either copulative or disjunctive ; they admit of no inflection.

The following are the most common :

ଓ, ପୁନଃ, ଓ, and ; ପୁନଃ ପୁନଃ, again.

ଆଉ, ଆହୁରି, moreover ; ଅପର ~~also~~ other, another.

ସୁଦ୍ଧା, ପରନ୍ତୁ, but ; ଏନିମନ୍ତେ, therefore.

କି, କିମ୍ବା, କିଅବା, ଅବା, ବା, or ; ବରଂ, rather.

ତେବେ, then ; ତେବେଂ, even then ; ଯେବେ, though,

ତଥାପି, ତଥାଚ, yet ; କଦାଚ, କେବେଂ, at any time.

ଅନନ୍ତରେ, likewise, afterward ; ପୁନର୍ବାର, again.

ନଚ୍ଛ, ନଚବା, otherwise ; ନୁହଁଛି, do.

ଏନିମନ୍ତେ, ଏହିପାଇଁ, ଏହିକାରଣ, because ; ଯେହେତୁ, for.

ଏଥି, ଏଥି, ଏଥିଅନନ୍ତରେ, consequently, after this.

ଓ, ହି, ବି, ବା are used as expletives.

4. INTERJECTIONS.

The following are generally employed.

Expressions of Pain or Grief.

ହାୟ ହାୟ, ଓଃ, ଓଃ, ବାପରେ, ମାତ୍ତୋ.

Of Distress.

ବାଚ୍ଛି, save, save ; ଦୋହାଂ, justice, mercy.

*Of Contempt.*

ହେଁ, ଫୁଁ, ଫୁଝଃ, ତୁଝି.

Of Admiration.

ଆହା, ଓଲ, ଓଡୁମ, ଇଥାର୍ଥ, ଦେଖଃ.

Of Pity.

ଆହା; ଆ କି ଦୁଃଖ, alas! ah! what distress!

Approbation or Prohibition.

ହଁ ହୋ, yes; ଓଲ, well; ହାହାଃ, ନାହାନଃ, ah! ah! no.

The Hindoos on all occasions also use the names of their numerous gods; as ଚାଧାକୃଷ୍ଣ ମହାଭାବୁ, used to imply disgust; ହେଉଗହନାଥ ଉଗହନାଥ, an expression of affliction; and numberless others.

See also the vocative particles.

CHAP. V.

Compound Words, ସମାସ.

Compound words may, consistently with the order observed in this Grammar, be considered as of three classes; viz. nouns, adjectives, and adverbs. Sanskrit grammarians reckon six kinds of compounds, which they name ଦ୍ବିଧି, ବହୁବ୍ରୀହି, କର୍ମଧାରୟ, ତତ୍ପୁରୁଷ, ଦ୍ବିଗୁ, and ଅବ୍ୟयीभाव.

1. COMPOUND NOUNS.

These are formed in the following manner:—

1. By collecting two or more substantives into one word. This is done by omitting the copulative conjunction, and declining the last member when necessary. It is customary to place either the shortest word first, or that which has any obvious claim to precedence. Exam. ନର ନାରୀ, the man and woman; ସ୍ତ୍ରୀପୁରୁଷ, the females and males; ପିତାସ୍ତ୍ରୀଧର୍ମାତ୍ମାର ନାମହେ, in the name of the Father, and of the Son, and of the Holy Spirit.

2. By uniting two nouns, omitting the declensions, which are usually the locative or possessive case. Exam. ତାଳ ସୁଖରୀ, a pond surrounded by *tal* trees.

ମାଙ୍କଡ଼ା ମୁଖ, one who has a monkey's, or monkey-like face; ଗିରିନଗର, a town on a hill; ହରିଭକ୍ତି, one devoted to Hārī; ବଙ୍ଗବାସୀ, an inhabitant of Bengal; ରାଜକୁମାର, a king's son, viz. a prince.

The feminines are formed as in simple nouns.

3. By collecting several things by means of a numeral, these words are sometimes used as adjectives. Exam. ଚତୁର୍ଯୁଗ, the four *joogs*;

ତ୍ରିଭୁବନ, the three worlds; ଚାରିଆଡ଼ି, the four sides, all around; ପଞ୍ଚାକ୍ଷ, five faces, or the five-faced.

4. By prefixing an adjective. Exam. ସହମାତ୍ମା, the Supreme Spirit; ମିଷ୍ଟମୁଖୀ, she who has a sweet mouth, viz. is of sweet conversation; ଦୀର୍ଘଦଣ୍ଡ, a long staff.

5. By affixing a verbal root. Exam. ନିଷାକର, night-making, viz. the moon; କୁଞ୍ଚକାର, pot-making, a potter.

6. By affixing a passive participle to a noun in the nominative case. Exam. ହାତଭାଙ୍ଗା, Sunskrut; ହସ୍ତଭଗ୍ନ, having a broken arm; ହାତକାଟା or ଅସ୍ଥିଚ୍ଛେଦୀ, a bone cutting, (knife;) ଗଛଫଳ୍ଗା or ବୃକ୍ଷଫଳ୍ଗା, (a fruit that has) ripened on the tree.

7. By prefixing an indeclinable word. Exam. କୁକ୍ରିୟା, bad action; ସୁରୂପ, one of beautiful form; ଅପମାନ, dishonour.

8. By doubling a word, lengthening the last syllable of the first member, and adding ଓ or ଓଂ to the last. Exam. ମହାମାହି, mutual striking, viz. a battle; ଶାତ୍ରାଶାତ୍ରି, mutual abuse; କେଶାକେଶି, a pulling of each other's hair; ବାଡ଼ବାଡ଼ୀୟ, a thrashing of each other with sticks.



2. ADJECTIVES.

Adjectives are compounded to a great extent.

1. By uniting two adjectives. Ex. ପ୍ରହମଧର୍ମିକ, supremely holy ; ମହାଜାତି-ସ୍ତ୍ର, of an excellent race.

2. By uniting two substantives. Exam. ସୁବର୍ଣ୍ଣାଳିଙ୍ଗାଢ଼, adorned with gold ; ଚକ୍ରଧାରି, having in his hand the *chockra*; ବନମାଳୀ, adorned with a sylvan necklace. Many words thus formed, are used as appellatives.

3. By compounding an adjective with a noun. Exam. ଧୀତାସ୍ତ୍ର, being clothed in yellow ; ବନ୍ଧୁହୀନ, friendless ; ମହାବିଜ୍ଞ, of great power.

4. By compounding a noun with a verbal adjective, omitting the cases of nouns. Exam-
ples.

1. *Accusative omitted.*

ବନହାଜୀ, forest-adorning.

2. *Dative omitted.*

ଦେବଦାୟୀ, given to the gods.

3. *Inst. omitted.*

ସୋନାମୋଡ଼ା, overlaid with gold.

4. *Abl. omitted.*

ଗୃହାଗତ, gone from the house.

5. *Poss. omitted.*

ଗୃହକର୍ତ୍ତା, master of the house.



6. LOC. OMITTED.

ହରିଭକ୍ତି faith in Hari.

5. By compounding a noun with a passive participle. Exam. ଧନସ୍ଥାପ୍ତ, wealth possessed; ହୃଷ୍ଟଚିତ୍ତ, glad-hearted; ହସ୍ତକୃତ, made with hands; ହତବୁଦ୍ଧି, bereft of understanding.

6. All verbals, ending with ଅକ and ଈ, may be thus compounded. Exam. ଯାନନ୍ଦବାୟକ, yielding joy; ପ୍ରେମକାହିଁ, loving; ପାପନାଶକ, sin-destroying.

7. The passive participles ଭୂତ become, କୃତ done, are compounded with other words, to signify becoming, or being made, what is expressed by the first word. Ex. ^{*}ସଂଯୋଗିତ, justified; ବଶୀଭୂତ, subjected; ପବିତ୍ରୀକୃତ, purified; ବଞ୍ଚିତ, excluded.

8. By uniting an indeclinable word with a noun. Ex. ଅଜ୍ଞାନ, foolish; ସୁଗନ୍ଧ, sweet-smelling.

* ସଂଯୋଗିତ

3. ADVERBS.

The third class of compounds consists of an indeclinable particle prefixed to some other word. They are mostly adverbs. Ex. ଯାବତ୍ତ୍ୱିବନ, while life lasts; ଯଥାସାଧ୍ୟ, according to one's



ability ; ଅନୁଷ୍ଠାନ, perpetually ; ନିତ୍ୟାନନ୍ଦ, eternally happy ; ସଦାସର୍ବଦା, for ever and ever.

See also the vocative particles.

To this it must be added, that the Hindoos use a variety of anticks, as snapping the fingers, &c. on different occasions; and add the repetition of the names of some of the numerous idols, as ରାମ ରାମ, ମହାସ୍ତ୍ରୁ ମହାସ୍ତ୍ରୁ, ହେ ଜଗନ୍ନାଥ ଜଗନ୍ନାଥ, ହାଧାକୃଷ୍ଣ, ମହାଭାବତ, &c.

The common people use a number of very filthy ejaculations.



PART III.

Syntax.

Perspicuity of meaning, and elegance of expression, depend greatly on the idiomatical arrangement of the language employed. A foreigner, however, must not hope to reach perfection in this part of Grammar, without considerable experience, both in reading good authors, and conversing with well-informed natives; unhappily there are very few of either the one or the other to be found in Orissa. The language, though capable of any degree of refinement, being so closely allied to Sanskrit, is at present in a very uncultivated state; and this, with the inferior nature of the materials the author is able to obtain, will, it is hoped, plead for any supposed deficiency in this part of the work.

CHAPTER I.

Arrangement of Sentences.

A sentence usually commences with a noun or pronoun, in the nominative case, unless

there be an adjective prefixed; and always ends with a verb, or negative particle : in other words, the agent is placed first, the object second, and the action last. Exam. ରାଜା ମନ୍ତ୍ରୀକୁ କହିଲେ, the king said to the minister. Sometimes, however, a sentence, especially if it be a short one, commences with a noun or pronoun, in an oblique case. Exam. ତାହାଙ୍କୁ ଆମେ କେବେହେତୁ ତ୍ୟାଗ କରିବା ନା, I will never leave him.

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. Exam. ଯେତେ ଜନ ଅତିଶୟ ଦୁରାଚାର ଓ କାହାରି କଥା ଶୁଣନ୍ତି ନା ସୁଖୀ ପର୍ବଦା ହୁଏ ହୁଅନ୍ତି ତାହାକୁ ତୁମ୍ଭେ କିଛି କହ ନା, to that man who is exceedingly wicked, and regards what no one says, but is always angry; say nothing.

The remaining parts of speech require no particular rules for their relative situation in a sentence. The examples scattered throughout the work, will sufficiently illustrate their use.

According to native grammar, sentences may be divided into two parts; the ବିଶେଷ୍ୟ, or words to



be described, and ବିଶେଷଣ, or words which describe. If the ବିଶେଷ୍ୟ be a noun or pronoun, the ବିଶେଷଣ is its adjective; if a verb, its adverb.

The ବିଶେଷଣ usually precedes the ବିଶେଷ୍ୟ, that is, the description usually precedes the thing to be described. Exam. ଲକ୍ଷ୍ମୋଦିତ୍ ବିଶ୍ଵନାଶକ ମୁଷିକ ବାହନ ଶଜିବନ୍ତ ମହାକାୟଂ ଏମନ୍ତ ଯେ ଶଶେଶ ତାହାଙ୍କୁ ନମସ୍କାହ କହି. The long-bellied, the destroyer of misfortune, the rat-borne, the elephant-toothed, the large-bodied, viz. Gunésa, him I salute.

Compound sentences are of course made up of subordinate ବିଶେଷଣ and ବିଶେଷ୍ୟ. Exam. ଅଭିଷେକାର୍ଥ ସିଂହାସନସମୀପସ୍ଥିତ ଶ୍ରୀ ଭୋଜ ହାଜାକୁ ଦେଖି ପଞ୍ଚଦଶୀ ପିତୃଳୀ କହିଲେ. The fifteenth image, seeing the illustrious raja Bhoja, (who) *had approached the throne, for the purpose of installation, said.*

THE SYNTAX OF NOUNS.

When two words refer to the same person or thing, they are put in the same case. Exam. ସାକ୍ଷିନକର୍ତ୍ତା ସହମେଶ୍ଵର, God the preserver.

When they refer to different persons or things, or when the sense implied in one noun is limit-

ed by another, that which limits the sense is put in the possessive case. Exam. ମନିଷର ମସ୍ତକ, a man's head ; ଆମ୍ଭର ଘର, my house.

A noun of which a verb is the attribute is in the nominative case. Exam. ଶିଳା କାନ୍ଦୁଛି, the child cries.

The object of an active verb is put in the accusative or dative case, ସେ ତାହାଙ୍କୁ ମାରିଲେ.

The instrumental cause of any action must be expressed in the instrumental case. Exam. ଆମ୍ଭେ କଲମରେ or କଲମଦେଇ ଲେଖିଲୁ, I wrote with a pen ; ସେ ଆପଣ ବଳରେ ଜିତି କଲେ, he conquered by his own strength.

A noun, expressing interest or propriety in an object, is put in the locative case. Exam. ତହିଁରେ ଆମ୍ଭର କି ଅଧିକାର, what inheritance have I therein ?

A noun, expressing the reason or cause of an event, is put either in the instrumental or ablative case. Exam. ତପସ୍ୟା ବଳରେ ଦେହ ସ୍ଥୂଳ ନ ଗାନି, by the power of austerities he became insensible to corporeal pleasure ; ସେ ସକାଶରୁ ଆମ୍ଭେ ପାରିଲୁନା, from that cause I did not obtain it.

Nouns used to express acquisition, are put either in the dative or possessive case. Exam.



ଆମ୍ଭଙ୍କୁ ଏହି ଜ୍ଞାନ ନୋହି, or ଆମ୍ଭର ଏହି ଜ୍ଞାନ ନାହି, I have not this knowledge.

When one noun is compared with another, the comparison is made by affixing the ablative termination to the inferior. Exam. ଶ୍ରେ ଘରର ଏହି ଘର ବଡ଼, this house is larger than that; *lit.* than that house, this house large.

Nouns denoting the time or place of an action, are put in the locative case. Exam. ଶ୍ରେ ଘରରେ ଅଛନ୍ତି, he is in the house; ଶ୍ରେହି ସମୟରେ କହିଥିଲୁ I had mentioned it at that time.

When a noun is the agent of a passive voice, it must be in the instrumental case. Exam. ଜଗତ ଇନ୍ଦ୍ରେରେ ସୃଷ୍ଟି ଥିଲେ, the world was created by God.

The remarks on the enclitic particles, which have been previously introduced, would have been otherwise properly inserted here. See page 34.

SYNTAX OF PRONOUNS.

Pronouns must agree with their antecedents, in number, quality, and person. Exam. ମନୁଷ୍ୟମାନେ ଆସନମାନେ କହିଲେ, the men themselves spake. When the relative and antecedent correspond to each other, the relative is



generally placed first. Exam. ଘେଟଞ୍ଜନ ପାଠ ନ
ଶିଖନ୍ତି ସେହିଜନ ମୂର୍ଖହୁଅଛି, what man does not learn
to read, that man is an ignoramus. In some
instances, the pronoun to which the relative
refers, is omitted. Exam. ପ୍ରାୟଶ୍ଚିତ୍ତ କଲେ ଯେ ପୁଣ୍ୟକୁ
ଦିବେ, he who has offered an atonement will go
to heaven, or ଘେଟଞ୍ଜନ ପ୍ରାୟଶ୍ଚିତ୍ତ କରିଅଛନ୍ତି ପୁଣ୍ୟକୁ ଦିବେ

The pronoun is used adjectively. Exam.
ଯାହା ପାଓ ତାହା ଖୁଜୁ ଦିଅ, whatever you find, that
give to the Guru; ଯେ କହିବ ସେ କହିବ, what you
will do, that you will do, viz. do as you please.

ସେ or ସେହି is used as a demonstrative pro-
noun. Exam. ସେ ଜନ ପଳାୟିଲେ, that man fled;
or that is the man who fled.

When it can be done without perplexing the
sense, the personal pronouns may be optionally
omitted, they being included in the verbs; and
as the sing. and plu. of Oriya verbs are the
same, many of the rules of concord, so necessary
in other languages, are useless in this.

ଆପନ the reflective pronoun is always used in
addressing a superior, or whenever respect is
intended; it requires a verb in the third person
to agree with it. Exam. ଆପନ ଯାଉନ୍ତି, your
honor will be pleased to go.

ତୁମ୍ଭେ or ତୁମ୍ଭି is used in familiar conversation ; ତୁ usually implies contempt, but it is often used without any degrading intention.

ତି or ତୋ is often affixed to pronouns ; the latter chiefly when something of uncertainty is implied. Exam. କଟୁଆଳ ନେଉଟି ପୁଣି ହାଜା ଆଗରେ କହିଲା ହେ ହାଜା ସେତେ ଭୟରେ ପଳାଉଛା, The Cutwal returned, and said in the Raja's presence, O Raja, *he* has fled through fear. ଆମେ ତୋ କହି ନାହିଁ, I have not done it, (and if I had, what then ?)

SYNTAX OF ADJECTIVES.

When the adjective is compounded with the noun, they are to be considered as one word ; in this case the concord is disregarded.

When Sanskrit adjectives are introduced, they require the noun to agree with them in gender. Exam. ଉତ୍ତମା କନ୍ୟା, good girl ; ସୁନ୍ଦରୀ ସ୍ତ୍ରୀ, a beautiful woman. The adjective usually precedes the noun ; as ଭଲ ମନୁଷ୍ୟ, a good man. It is, however, sometimes placed after ; as, ମନିଷ ଭଲ, the man is good.

Adjectives, when expressed, and the noun only implied, are declined as substantives. Exam. ବଡ଼କୁ ଦିଅ, give to the large (one.)

Adjectives used comparatively, require the ablative form of the noun. Those used superlatively, or partitively, require the possessive. Exam. ଏଥିର ବଡ଼, larger than this; ତାହାର ଅଧିକ ଅଛି, he has most; କୀର୍ତ୍ତବର ପାଞ୍ଚଖଣ୍ଡ ଆନ, bring five of the books.

Adjectives signifying fulness, deficiency, or accident, require the locative case. Exam. ଜ୍ଞାନରେ ପରିପୂର୍ଣ୍ଣ, full of knowledge; କଷ୍ଟରେ ଶୂନ୍ୟ, destitute of hypocrisy; ଦେହରେ ଘାତିତ, sick in body; କଣ୍ଠେ କାଳି, black in the throat.

Verbal adjectives require the objective case of nouns and gerunds. Exam. ମୋତେ ପ୍ରସନ୍ନ ହେଉଛି, be propitious to me; ତାହା ଶୁଣିବାକୁ ଆତ୍ମର ବଡ଼ ସ୍ନେହ, to hear that I have great fondness.

SYNTAX OF VERBS.

A verb must agree with its nominative case, expressed or understood, in person, number, and quality. Exam. ଆମେ ଗାଏ, I go; ତୁ ଗାଉଅଛ, thou art going; ସେମାନେ ଗାନ୍ତି, they are going.

In affirmative sentences, the verb is optionally omitted. Exam. ପ୍ରଜାମାନଙ୍କର ପ୍ରତିପାଳନ ହାଜାହ ପହନ ଧର୍ମ, the preservation of his subjects, (is) the chief duty of a king; ଏହି ଅତି ଉତ୍ତମ, this (is) very good.

Transitive verbs govern the accusative case. Exam. ଆମେ ତାହାଙ୍କୁ ଧରିଲୁ, I caught him.

Verbs of giving, speaking, &c. govern either a dative or accusative case. ଦେବତାକୁ ନମସ୍କାର କରି, I salute the idol; ସେ ତାହାଙ୍କୁ ଦେଇ ଅଛନ୍ତି, he has given it to him.

Verbs which express the performance of an action, by some intervening circumstance or means, govern the instrumental case, or the adverbial participle. Exam. ରାଜା ଖଡ୍ଗରେ or ଖଡ୍ଗ ଦେଇ ପାଶ କାଟିଲେ, the Rajah cut the noose with a sword. Verbs of motion towards a person, place, or thing, which cannot be entered, require the dative case. Exam. ^{ରାଜାଙ୍କୁ} ଯିବାକୁ or ନିକଟରେ ଯାଉ, go near to the Rajah. Those which express entrance, or placing any thing within a place, require the locative. Exam. ସେ ବଗିଚାରେ ଯାଇ ଅଛନ୍ତି, he has entered the garden; ସିନ୍ଦୂରରେ ରଖ, place it in the box. Verbs expressive of going from, falling from, obtain-



ing from, &c. govern the ablative case. Exam.

ବାଳକ ଶଝୁ ପଡ଼ିଲେ, the child fell from the tree ;
ତାହାଙ୍କୁଠାରୁପ୍ରାପ୍ତ ହେଲେ, it was obtained from him.

The verb କରଣ to do, ହେଉନି to be, and a few others, are constructed with substantives, adjectives, or passive participles. Exam. ସେ ନାଶ କରନ୍ତି, he works destruction, or destroys ; ସେ ନଷ୍ଟ କରନ୍ତି, he makes destroyed, viz. destroys ; ସେହି ନଷ୍ଟ ହୋଇ ଅଛି, it is destroyed.

When substantives are constructed with କରଣ, they govern a word either in the accusative or possessive case ; when with ହେଉନି, only in the possessive. When adjectives, or passive participles, are constructed with କରଣ, they always govern a word in the accusative case ; when with ହେଉନି, they govern a nominative. Exam. ସେ ତାହାଙ୍କୁ ସନ୍ମାନ କଲେ, he honoured him ; ତାହାର ସନ୍ମାନ ହୋଇ ଅଛି, his honor is (obtained) ; ଆମେ ତାହାଙ୍କୁ ନଷ୍ଟ କରିବା, I will destroy him, (viz. make him destroyed ;) ସେହି ନଷ୍ଟ ହୋଇ ଅଛି, he is destroyed.

When the verb is suppressed, the negative particle is inflected, and supplies its place. Exam. ଆମର କିଛି ଟଙ୍କା ନୋହେ, I have no money ; literally, my any money is not.

The negative verb is used, when any property or circumstance is denied concerning the object. Exam. ସେହି ଗାଈ ନୁହେଁ, that is not a cow ; ସେ ନାହାନ୍ତି, he is not (here.)

The necessity of an action is frequently denoted by ଆବଶ୍ୟକ or ପ୍ରତ୍ୟେକ୍ଷିନ, necessity, governing the neuter verb ; as, ତୁମ୍ଭେ ନଦୀ ପାର କହିବାର ଆବଶ୍ୟକ ଅଛି, you must cross the river.

An interrogative sentence is made, either by lengthening the last vowel of the verb in pronunciation, or inserting କି immediately before the verb. Exam. ତୁମ୍ଭେ ସେ କଥା ଜାନ ନା or ତୁମ୍ଭେ କି ସେ କଥା ନ ଜାନ, do not you know that ?

An affirmation is often made by asking a question. Exam. ଏତେ ଔଷଧ କି ଖାଉବି, will I take all that medicine ? meaning, I will not.

The present participle ଓ is used to describe some circumstance respecting the agent or object of a verb ; ପଣ୍ଡିତ ମନେ ବିଚାର କରୁ କହିଲେ, the pundit, considering in his mind, spoke.

The continuative participle is merely a repetition of the present, and implies a continuance of the action till its completion, or some other event transpires. Exam. ସେ ଘାତ ଘାତ ଉତ୍ତୁହିଲେ,

continuing to go, he arrived; ଖାଉ ଖାଉ ତୃପ୍ତ ହୋଇଲେ, continuing to eat, he was satisfied.

The adverbial participles are used to express some event subordinate to that expressed by the verb at the conclusion of the sentence.

Those participles denoting the minor actions performed, are placed first in the sentence, and are governed by the agent of the verb with which the sentence concludes. Exam. ରାଜା ଶତ୍ତରେ ଉଠି ଖଜୁଦେଇ ଫାସ କାଟି ଶବ୍ଦକୁ କାନ୍ଧରେ ଧେନି ଉତ୍ତାରୁ ଚାଲିଗଲେ. The Rajah, ascending the tree, applying his sword, cutting the noose, taking the corpse on his shoulder, descending; departed.

The participle in ଲେ or ଇଲେ is often used to express an event hypothetically, and is thus frequently used for the subjunctive mood. Exam. ଅନ୍ୱେଷଣ କଲେ ପାରିବ, having searched, or if you search, you will find.

If an action depend upon one or more preceding actions, done by different agents, the participle in ଇଲେ is used before the introduction of a new agent. Exam. ସୂର୍ଯ୍ୟମଣି ସିଂହର ଶତ୍ରୁ ଶତ ଦେଇ ଆକାଶରୁ ପାଶାତ କଲେ ବାଦଗାହ ତାହାର ନିବେଦନ ଶୁଣିଲେ. Solyman, by means of extensive pre-



sents, having obtained an interview with Acber; the king attended to his request.

The gerund, when constructed with such words as କାହଣ, ପାଞ୍ଜି, ନିମନ୍ତେ, appears to have nearly the same force as the verbal noun when similarly constructed. Exam. ସେହି କାର୍ଯ୍ୟ କରିବାହ or କରିଣ ନିମନ୍ତେ ସେ ଅଛନ୍ତି, he came for the purpose of doing that business.

The gerund in the genitive case has often the nature of an adjective. Exam. ଧାନର ବୁନିବାହ ବେଳେ, the time of sowing rice.

CHAP. IV.

Exercises in Oriya.

As Oriya books are scarce, and those written by natives so very incorrect, both in orthography and grammatical construction, that they would occasion the student a great deal of perplexity; it is hoped, that the following lessons, and specimens of Oriya composition, in prose and verse, will prove useful to him.

LESSON 1ST.

ପ୍ରଥମରେ ଐଶ୍ଵର ପୂର୍ଣ୍ଣ ଓ ପୃଥ୍ଵୀ ସୃଜନ କଲେ.

In the beginning God created the heavens
and the earth.

ପୃଥ୍ଵୀ ଶୂନ୍ୟ ଓ ଅସ୍ଥିରାକାର ଥିଲା.

The earth was void, and without form;

ଆଉ ଗନ୍ଧାରର ଉପରେ ଅନ୍ଧକାର.

And darkness upon the face of the deep.

ପୁଣି ଐଶ୍ଵର ଆଜ୍ଞା ଜିହ୍ଵା ଉପରେ ବୋଲାଇଲେ
ହୋଇଲେ.

And the Spirit of God moved upon the waters.

ଅନନ୍ତରେ ଐଶ୍ଵର ବୋଲିଲେ ଯେ ଦୀର୍ଘ ହେଉ.

Then God said, Let there be light ;

ତହିଁରେ ଦୀର୍ଘ ହେଲା,

And there was light.

ତେବେବେଳେ ଯେ ଦୀର୍ଘ ଯେ ଉତ୍ତମ ତାହା ଦେଖି,

And God, seeing the light that it was good,

ଐଶ୍ଵର ଦୀର୍ଘ ଓ ଅନ୍ଧକାର ବିଭିନ୍ନ କଲେ.

Divided the light from the darkness.

ଐଶ୍ଵର ଦୀର୍ଘର ନାମ ଦିବସ ରଖିଲେ ଓ ଅନ୍ଧକାରର ନାମ
ରାତ୍ରି.

And God called the name of the light, Day ;
and the name of the darkness, Night.

ସନ୍ଧ୍ୟା ଓ ସାତଫକାଳ ହୋଇଲେ ପ୍ରଥମ ଦିବସ ହେଲା.

The evening and morning were the first day.

LESSON 2D.

The following lesson is part of the first chapter of the Baitál Pacheesá, or Twenty-five Tales of a Dæmon, divested of the difficult passages.

ସିଂହାସନରେ ଥିଲା ସେ ପ୍ରଥମ ସ୍ତୁତ୍ତୀ,

The first image that was on the throne,

ସେ ଡୋକ୍ତ ହାଜାକୁ କହିଲେ.

She said to Bhoja Raja.

ହେ ଡୋ ଦେବ ତୁମ୍ଭେ ଏହି ସିଂହାସନରେ ଆହୋହୁଣ
 ନ କର.

O Lord, do not thou ascend this throne.

ଏହି ସିଂହାସନ ଅଟଇ ବିର ବିକ୍ରମାଜିତ ହାଜାଙ୍କର.

This throne is the hero Bikramájit Raja's.

ହାଜା ପରୁହିଲେ ହେ ସ୍ତୁତ୍ତୀ ଧନ୍ୟ ସେ ବିକ୍ରମାଜିତ.

The Raja replied, O Image, blessed is that
 Bikramájit.

କେଉଁ ନଗରରେ ଥିଲା କାହାର ପୁତ୍ର ତାହାର କେମନ୍ତ ପ୍ରଭାବ.

In what city was he? Whose son? What was
 his glory?

ଏହା ସମସ୍ତ କହୁ ଶୁଣିବାକୁ ମୋହର ବଡ଼ ସ୍ନେହ.

Relate all this ; to hear I have great fondness.

କନ୍ୟା କହିଲେ ପାବ୍ୟାନ ହୋଇ ଶୁଣ.

The virgin replied, Listen with attention.

ଦକ୍ଷିଣ ପଥରେ ପ୍ରତିଷ୍ଠାନ ଘର ନାମରେ ନଗ୍ରେକ ଅଛି.

In the south, there is a city by name Prast'hanpore.

ତହିଁରେ ଗନ୍ଧର୍ବସେନ ନାମରେହାଜା ଥିଲା.

Therein was a Raja, named Gandharbasén.

ସେ ଏକ ଦିନ କରେ ମୁଖ୍ୟା ନିମନ୍ତେ ବୁହ ବନକୁଗଲେ.

He went, on a certain day, to hunt in a distant forest.

ତହିଁରେ ଭ୍ରମଣ କରି ଏକ ମୁନୀଙ୍କ ଆଶ୍ରମ ଦେଖିଲେ.

Wandering therein, he saw the hut of a hermit.

ଆଶ୍ରମ ଦେଖନ୍ତେ ହାଜାହ ଭ୍ରମଣ ବୁଦ୍ଧି ଜନ୍ମିଲା.

Seeing the hermitage, the Raja's good thoughts were produced.

ଏହାଙ୍କୁ ଦର୍ଶନ କରି ଘରକୁ ଯିବି.

I will obtain an interview with him, and go home.

ଏମନ୍ତ ବିଚାରି ତାହାଙ୍କ ଆଶ୍ରମକୁ ଗଲେ.

Thus reflecting, he went to his hermitage.

ତହିଁରେ ବକ୍ସି ସନ ନାମରେ ମୁନୀ ଅଛନ୍ତି.

Therein is Bāklisān Munee by name.

ବ୍ରହ୍ମଲୋକ ପ୍ରାପ୍ତି ନିମନ୍ତେ ବୃକ୍ଷମୂଳେ ଧ୍ୟାନ କରନ୍ତି.

To obtain the heaven of Bruhma, he was meditating at the foot of a tree.

ତପସ୍ୟାବଳରେ ଦେହ ସ୍ଥୂଳ ନ ଜାଣନ୍ତି.

Through the power of austerities, he was insensible to corporeal enjoyment.

କ୍ଷେତ୍ରସେ କାଷ୍ଠ ସେହିଭାବେ ଅଛନ୍ତି.

As is wood, so is he, viz. he resembled wood.

ମୁନି ନିମ୍ବବୃକ୍ଷର ବକଳ ଖ୍ରାଣେ ଭକ୍ଷ କରନ୍ତି.

The Munee chewed for food the branches of the Nimb tree.

ଏହିଭାବେ ମୁନିଙ୍କର ସହସ୍ର ବରଷ ହୋଇଲେ,

In this manner had passed the Munee's thousand years.

ଏବେ ସେ ରାଜା ମୁନିଙ୍କ ଧ୍ୟାନସ୍ଥିତି କରି ଦେଖି ବିଚ୍ଛିନ୍ନ,

The Raja, now seeing the steadfast meditation of the Munee, reflected,

ଏହାଙ୍କର ଯେତେବେଳେ ଧ୍ୟାନ ଭାଙ୍ଗିବ,

When his meditation shall be disturbed,

ତେତେବେଳେ ସାଦରେ ପ୍ରଣାମ କରିବି.

Then I will do reverence at his feet.

ଏତେ ବିଚ୍ଛିନ୍ନ ଅଶ୍ୱ ଉପରେ ଏକା ହୋଇ ବସି ରହିଲା.

Thus thinking, he remained alone, sitting on his horse.

ରାଜା ନିକଟ ଶୁଦ୍ଧିପହୁଇ ଉପସିଦ୍ଧିଲା.

The Raja remained watching four quarters of the day.

ମୁନିଙ୍କର ଧ୍ୟାନ ନ ଭାଙ୍ଗିଲେ ରାଜା ମନେ ବିଚାରିଲେ.

The Munee's meditation not being broken, the Raja reflected.

ଏମୋତେ ଦେଖି ଅହଂକାର କଲେ.

This (fellow) seeing me, has become proud.

ହତ ଏମନ୍ତ ବିଚାରି ରାଜା ନିଜ ନରକୁ ଗଲେ.

Very well ! Thus thinking, the Raja returned to his own city.

Then follows a long rigmarole, respecting the way in which the Raja was revenged, and the consequences.



LESSON 3D.

This lesson is a translation of the first Psalm ; it is left as an easy exercise for the student.

ଦାଉଦର ପ୍ରଥମ ଗୀତ ।

କ୍ଳେତ୍ରଜନ ଅଧର୍ମମାନଙ୍କର ବିବେଚନାରେ ନ ଚାଲୁ ଓ
 ପାତକମାନଙ୍କର ମାର୍ଗରେ ଠିକ୍ଠା ନ ହୁଅ ଓ ନିଷକମାନଙ୍କର
 ଆଶନରେ ନ ବସ ଓ ପୁଣି ଶୁଦ୍ଧ ହାତ ଶାସ୍ତ୍ରରେ ଆନନ୍ଦ ହୁଅ
 ଓ ତାହାର ଶାସ୍ତ୍ରରେ ଦିବସହାସି ଧ୍ୟାନ କର ଯେ ଧର୍ମ ।
 ଶୁଦ୍ଧ ପ୍ରୋତର କର୍ତ୍ତବ୍ୟ କ୍ଳେତ୍ର ହୋମିତ ଶୁକାଳେ ଫଳଦା-
 ଯୁକ ଅମ୍ଳାନ ପତ୍ରମୁକ୍ତ ବୃକ୍ଷସେହି ତାହାର ପାଦୁଗ୍ୟ । ଯାହା ଯେ

କହନ୍ତ ତାହା ସଫଳ ହେବ । ଦୁଷ୍ଟମାନଙ୍କର ଏମନ୍ତ ଶକ୍ତି
 ନ ହୁଅନ୍ତୁ ପୁଣି ବାୟୁରେ ଛିନ୍ନ ଭିନ୍ନ ତୁଷାରମଣି ସେମାନେ ହୁଅନ୍ତୁ
 ଏକମନ୍ତେ ଅଧର୍ମମାନେ ବିଚ୍ଛୁରଣେ ଓ ପାତକମାନେ ଧର୍ମଲୋକ-
 ଙ୍କର ସଭାରମ୍ୟ୍ୟରେ ଠିକ୍ ହେବାକୁ ନ ପାରିବେ । କିପାଇଁ
 ଶୁଦ୍ଧ ହା ଧର୍ମ ମାନଙ୍କର ପଥ ଜାଣନ୍ତି ପୁଣି ଦୁଷ୍ଟମାନଙ୍କର ପଥ
 ବିନଷ୍ଟ ହେବ ।

LESSON 4TH.

Extract from the Twenty-five Tales of a
 Daemon.

ବେଘାଳ କହୁଅଛି । ହେ ମହାହାଜି କଥା ଖୋଟିସେ କହି
 ବା ଶୁନ । ବିଜୟପୁରୀ ନାମରେ ନଗ୍ର ଅଛି । ତହିଁରେ ସୁଧର୍ମଶାଳି
 ନାମରେ ରାଜା ଥିଲା । ତହିଁରେ ରତ୍ନବନ୍ତ ନାମରେ ସାଧବ
 ଥିଲେ । ତାହାର ଉନ୍ନାଦିନୀ ନାମରେ ଦୁହିତା ତାହାକୁ ଘେ
 ଦେଖନ୍ତୁ ସେ ଉନ୍ନାଦ ହୁଅନ୍ତୁ । ସେ ଘୋରନରତୀ ହୋଇଲା
 ଯେଥୁ ଏକ ଦିନ କହେ । କନ୍ୟା ମାତା ସେ ରତ୍ନବନ୍ତ ଆଗରେ
 କହିଲେ । ହେ ସ୍ୱାମୀ ତୁମ୍ଭ ଦୁହିତା ଉନ୍ନାଦିନୀ ଘେ ଯହେ
 ଘୋରନରତୀ ହୋଇଲା କିମ୍ବା ତାହାକୁ ବରନହ । ଏମନ୍ତ ଶୁନି
 ସେ ସାଧବ ଏକଦିନ କହେ ରାଜା ଆଗରେ କହିଲା । ହେ ମହା
 ହାଜି ମୋ ଘରେ ଏକ କନ୍ୟା ରତ୍ନ ଅଛି । ଘେବେ ପିତୃହାଜନ
 ଅଛି ତେବେ ଗ୍ରହଣ କର । ନୋହିଲେ ଆଜ୍ଞା ଦେଲେ ଆମ
 ଜାହାକୁ ଦେବି । ଏମନ୍ତ ଶୁନି ରାଜା ତାହାର ଲକ୍ଷଣମାନ
 ପରୀକ୍ଷା କରିବାକୁ ମହତ ସୁବିଧାମାନଙ୍କୁ ପଠିଆଲେ । ସେମା-
 ନେ ଘାନ୍ତ ସେ କନ୍ୟାକୁ ଦେଖି ମୋହିତ ହୋଇ ବିଚାରିଲେ ।
 ସେ ସମସ୍ତ ଲକ୍ଷଣମାନଙ୍କରେ ରତୀ ସମାନ । କର୍ଣ କକର୍ଣ୍ଣ

ବୋଲି । ସ୍ଥାନକପୋତ୍ତ ହ ଚନ୍ଦ୍ର ପ୍ରାୟେ ଉଜ୍ଜ୍ୱଳ । ନାଶିକା
 ଚିତ୍ତ ସୁଖର ପ୍ରାୟ । ସେହୁକୁ ବିଭା ଲେବେ ହାଜା ହୋଇବେ ।
 ତେବେ ସେହୁ ଠାରେ ଆସକ୍ତ ହୋଇ ରାଜ୍ୟ ଚିନ୍ତା ନ କରିବେ ।
 ଅଳ୍ପକ୍ଷଣ ବୋଲି କହିବା । ସେମନ୍ତ ବିଚାରି ଫେର ଆସି ହାଜା
 ଆଗରେ କହିଲେ । ହେ ରାଜନ ସେ ଚତୁର୍ଦ୍ଦଳ ଦୁହିତା
 ଅଳ୍ପକ୍ଷଣ । ସେ ତୁମ୍ଭ ଲୋଖ୍ୟ ନୋହିଲା । ସେହୁ ଶୁନି ହାଜା
 ସାଧବକୁ କହିଲେ । ଆଲୋ ବିଭା ନୋହିବୁ । ସେହୁ ଶୁନି ଚତୁ-
 ର୍ଦ୍ଦଳ ସାଧବ ବଲ୍ଲଭ ନାମରେ ଲେ ସେନାପତି ତାହାକୁ ସେ
 କନ୍ୟା ଦେଲେ । ସେ ବିଭା ହୋଇଲା । କନ୍ୟା ମନରେ କହ-
 ଥାଏ ମୋତେ ଲେ କୁଳକ୍ଷଣାବୋଲି ତ୍ୟାଗ କଲେ । ସେ ମୋତେ
 କେମନ୍ତେ ଦେଖିବେ । ଏମନ୍ତ ମନରେ ବିଚାର କହ ଥାଏ ।
 ଏକଦିନ କହେ ସେ ହାଜା ଫୁଲବାଣୀ ଭିତରେ ବିଲେ କଲେ
 ସେହି ସମୟରେ ଅଟାଳି ଉପରେ ବସି ସେ ଅବଲୋକନ କହ
 ଥିଲା । ସେଥୁ ସେ ହାଜା ଫୁଲବାଣୀରେ ବୁଲୁଛି ସର୍ବତ୍ର
 ସେ କନ୍ୟାକୁ ଦେଖି ବିଚାରିଲେ । ସେ କି ମାନୁଷୀ କିବା ଦେବୀ
 କିବା ଅସୁରୀ । ସେମନ୍ତ ବିଚାରି ହାଜା କାମ ବସକ୍ତ ପାଏ ।
 ବଡ଼ କଷ୍ଟରେ ଭୁବନକୁ ଖଲେ । ହାଜା ଅବସ ଦେଖି ପତାହାରି
 ମାନେ ପଚାରିଲେ । ହେ ରାଜନ ଦେହରେ କି ଦୃଃଖ ହୋ-
 ଈଲା । ହାଜା କହିଲେ ଓହା ପ୍ରତୀହାରି । ଆଜି ଫୁଲତୋଟାକୁ
 ବୁଲି ଲାଭିଥିଲୁ ସେଠାରେ କାହା ଅଟାଳି ଉପରେ ଏକ
 କନ୍ୟା ବସି ଥିଲେ ଦେଖିଲୁ । ସେ ଦେବୀ କି ମାନୁଷୀ କିବା ଅସୁରୀ
 କିବା ମଦନ ସୁନ୍ଦରୀ । ତାହାର ଉପ ଦ୍ରବ୍ୟରେ ବେଦନା ହୋଇ-
 ଈଲା । ବାହ୍ୟାଳ କହିଲା ହେ ଦେବ । ସେ ଦେବୀ ନୋହୁଏ ।
 ଚତୁର୍ଦ୍ଦଳ ସାଧବର ଉଲ୍ଲାସିନୀ ନାମରେ କନ୍ୟା । ଲାହାକୁ ତୁମ୍ଭେ
 ଅଳ୍ପକ୍ଷଣ ବୋଲି ବିଭା ନୋହିଲା । ତାହାକୁ ବଲ୍ଲଭ ନାମରେ ଲେ

ତୁମ୍ଭେ ସେନାପତି । ସେ କିଆ ହୋଇ ଆସିଛନ୍ତି । ସେହି ସେ ।
 ହାଜା କହିଲେ ମୋତେ ମହାପୁରୁଷମାନେ ବଞ୍ଚାଇ କହିଲେ ।
 ତାହାଙ୍କୁ ଘେନି ଆସ । ଯେହ୍ନା ଖୁନି ଦ୍ଵାରପାଳମାନେ ଘାରି ମହା
 ପୁରୁଷମାନଙ୍କୁ ଆଣିଲେ । ହାଜା କହିଲେ ହେ ମହାପୁରୁଷମାନେ
 ତୁମ୍ଭେ ଯେ ମୋତେ ବଞ୍ଚାଇ ରତ୍ନଦତ୍ତ ଦୁହିତା ଅଳକ୍ଷଣା
 ବୋଲି କହିଲେ । ସେତ ପର୍ବାଣ୍ଟ ସୁନ୍ଦରୀ । ପାଶାତେ ମଦନ ସୁନ୍ଦରୀ
 ପ୍ରାପ୍ତେ ସେ କିହସେ ଅଳକ୍ଷଣା ହୋଇଲା । ମହାପୁରୁଷ କହି
 ଲେ ହେ ଦେବ ତୁମ୍ଭେ ଘାହା କହିଲୁ ଅତି ସୁନ୍ଦର ବୋଲି ସେ
 ପତି । କେବଳ ସେ ଶୁଭ କାର୍ଯ୍ୟକୁ ଆସନ୍ତି । ସେ ଅଳକ୍ଷଣା
 ସିନା କହିଲୁ । ହାଜା ତାହାକୁ ଆଉ କିଛି ନ ବୋଲିଲେ । ହାଜା
 ଦିନ କୁଦିନ ମଦନ ଙ୍କୁହରେ ଶୀଘ ହୋଇଲେ ।

The tale proceeds with a discussion between the Raja and his officer, who presses him to accept his wife. To this the Raja has too much virtue to consent, and gradually sinks under his passion. The officer commits suicide, and the lady ascends his funeral pile. The whole winds up with adjudging the prize of superior virtue to the Raja.



CHAP. V.

Prosody.

Oriya literature consists principally of translations from the Sunskrut Pooranas, and most popular tales. There are several original works in the language of some importance, but they are nearly all written in doggrel rhyme, of various measures. Of these measures, that used in the translation of the Bhagavut, consisting of double lines with 9 letters, or rather syllables, in each line, is the most popular. Next to this the 14 letters, or style used in the Mahabharut, is most common; and after these, a variety of measures of all kinds, specimens of which will be given in the ensuing lessons.

It is essential to good rhyme, that each line of the couplet or triplet, should end in the same consonant and vowel; and if the preceding vowel also agree, it is considered an elegancy. The distinction between long and short vowels

will be sufficiently understood by attending to the chapter on letters, &c.

The best executed and most poetical piece I have met with, is the Geeta Govinda, translated by Dharanee Dhara. This embraces a variety of measures; a few specimens of which will be exhibited.

I have here annexed an imitation in English of the style and measure of some of the examples; but as I am no poet, I crave indulgence for the poorness of the attempt, and for the looseness of the translation in a few instances.

A Saint !

ନିହତେ ଅଙ୍ଗ ସୁକୁକିତ	ନୟନେ ଅଶ୍ରୁ ଜଳ ସୁକୁ । ୧୦୪
ଅନ୍ତରେ ନିହତେ ଦବିତ	ମତି ଚଞ୍ଚଳ ବିସର୍ଜିତ । ୧୦୬
ଜଗତ ମୋର ହସ ଜାଣେ	ନିଜ ଶରୀର ନ ସୁମାଣେ । ୧୦୭
କହୁଛି ଗଦ ଗଦ ବାଣୀ	ସଖେ ହସଇ ସଖେ ତୁନି । ୧୦୮
ସଖକେ କହଇ ହୋଦନ	ହଠେ ଡାକଇ ମୋରନାମ । ୧୦୯
ନାଚଇ ଉନମତ ହୋଇ	ଲଜ୍ଜାଲକ୍ଷଣ ଦୂରେ ଥୋଇ । ୧୧୦
ମୋର ସେବକ ସେଲକ୍ଷଣ	ଉଦୟବଦ୍ଧେ ସେହାଶୁନ । ୧୧୧
ମୋର ଭଗତ ମୋର ମିତ୍ର	ସେ କରେ ଜଗତ ପବିତ୍ର । ୧୧୨

Happy in body, free from cares,
 Whose eyes are yet suffused in tears,
 Constant sensitiveness of mind,
 Ideas as various as the wind.

Knows the whole universe my form,
 With his own body no concern ;
 Who now speaks interruptedly,
 Now sinks in deep profundity ;
 Who now repeats his sobs again,
 And now shouts out my name amain ;
 Now dances like a wretch insane,
 Who lays aside all sense of shame ;
 Such signs my worshippers express,
 Udhaba, be assured of this ;
 This is my friend, my devotee,
 Who this vile world doth sanctify.

*Krishna's address.—Eleventh book of the
 Bhagavat.*

The fourteen syllabic measure.

BISHNOO'S INCARNATIONS.

ସୁଧମରେ ମୀନହସେ ହେଲେ ନାହାୟଣ ।
 ସତ୍ୟବ୍ରତ ହସ୍ତା ହେତୁ ତାହାହ କାହଣ ॥
 ଦ୍ଵିତୀୟରେ କୁର୍ମ ପୃଷ୍ଠେ ଧରଣୀ ତୋଳିଲେ ।
 ତୃତୀୟରେ ଶୂକ୍ର ଦନ୍ତେ ପୃଥ୍ଵୀକୁ ଧରିଲେ ॥
 ଚତୁର୍ଥରେ ନରସିଂହ ହିରଣ୍ୟ ନାଶିଲେ ।
 ପଞ୍ଚମେ ବାମନ ବଳି ଯାତାଲେ ଶାସିଲେ ॥
 ଷଷ୍ଠେ ପ୍ରଶୁହାମ ସବୁ ବଂଶ ସଂହାରିଲେ ।
 ସପ୍ତମରେ ହାମଚନ୍ଦ୍ର ହାବଣ ମାରିଲେ ॥



ଅଷ୍ଟମହେ ଗୋପୀନାଥ କଂସକୁ ନାଶିଲେ ।

ନବମହେ ବୁଦ୍ଧ ହେଲେ ବେଦକୁ ବୋଧିଲେ ॥

ଏହି ଅବତାର କଥା ଲୋକେ ସତ୍ୟ ଜାନ ।

ତେବେ ତହିଁ ନରକର ନାହିଁ ପହିବାଣ ॥

The first time in a fish's form appeared Na-
rayun

Sutyabrut*, to rescue was the reason that he
came.

The next time as a tortoise on his back upheld
the earth.

The third time as a boar he secured it by his
teeth.

Fourthly, as the lion-man Hiraniya he slew.

Fifthly, as a dwarf, to hell the giant Balee
threw.

He next came as Parusaram, the Khetras to
subdue.

Seventh, as Ramachundra, he Rabuna over-
threw.

The eighth time, as Shree Gopeenath, king
Kangsa he destroyed.

The ninth time he appeared as Boodh, and
vilified the Vaid.

* The Noah of the Hindoos.

Amidst these incarnations then, admitting they
 are true,
 There is no deliverance from everlasting woe.

ବିଷୟ ।

ହିଁ ଶୁଭ ଚରିତ୍ର ଅତ୍ୟନ୍ତ ପବିତ୍ର ଶୁଣଣିଲୁ ମନୋହର ।
 ଶୁଭ ମନ ଦେଇ ତପୁଚିତ ପାଞ୍ଚ ଜ୍ଞାନ ହୋଇବ ସୁନ୍ଦର ॥

ତାହେ ଜନ୍ମ ଶିକ୍ଷାକର୍ମ ଏହି ତାହାହେ ଯେ ଧର୍ମ
 ମୃତ୍ୟୁ ଆଉ ସୁନଖ ଉତ୍ଥାନ ।
 ନିଜ ହାତେ ଶୁଭ ମାତ୍ରା କ୍ରମେ ଏହି ପର୍ବପାର୍ବୀ
 ବିବରଣ କରି ବ୍ୟାଖ୍ୟାନ ॥

This specimen, as containing only Christian
 ideas, may be left for the student's translation.

Kaidar metre.

ସ୍ତେମନ୍ତେ ନନ୍ଦହ ଆଦେଶ ସେନି । ୦ ।
 ଚକ୍ରିଗଳେ ହାୟା ମାଧବ ବେଣୀ । ୦ ।
 ଲମ୍ବୁନା ସୁକ୍ତିନ ଧନ ତରୁର । ୦ ।
 ଛତା ନିକୁଞ୍ଜ ଶୁଭହ ଆଜାହ । ୦ ।
 ନିର୍ଜନ ପ୍ରସହ ଭୂମିହେ ମିଳି । ୦ ।
 ଛତାଏ ଛତାଏ କହନ୍ତି କେଳି । ୦ ।



Thus Nunda's injunction regarding as true,
Madhaba and Radha together withdrew ;
On the banks of the Jamuna 'mid the thick grove,
In the mansion-form tendril-twined bower of
love,
Where the wide spreading branches so gracefully
play,
To the secret retreat they hastened away—*

Geeta Govinda.

Kalasa metre.

ଶୀତଳ ବହୁତ ମଧ୍ୟ ମଳୟାନିଳ ।
ମଧୁକର ମୁଖ ହାସି ଶୁଭେ ଚହଳ ॥
କୋକିଳ ମୃଦୁ ମଧୁର ସ୍ଵସ୍ଵର ବାଣୀ ।
ସୁହିତ କୁଞ୍ଜ ସଦନେ ମୋହ ନ ଜାନି ॥
ବିହସି ଜନଙ୍କୁ କି କହିବ ଏମନ୍ତ ।
କାନ୍ତର ବିରହେ ଦିନେ ଦିନେ ଦୁଃଖିତ ॥

Soft blows the breeze from the hills of Malaya,
Sweetly is singing the gentle kokila (cuckoo),
In the flowery alcove no delusion is found,
Where the murmuring bees wander playful
around.

* The author would gladly have inserted specimens of a more moral, or instructive kind ; such however were not to be had, and he has been obliged to retain these or none.



Ah, what anguish must seize the fond youth
day by day,
While in this charming season his fair one's
away.

Geeta Govinda.

A Chokhee metre.

ସମା କହ ମୋହେ ସଖୀ । ନିକଟ ନ ଚିନି ମୁଖୀ ।
କିଂଚିତ୍ତେ ଦୋଷ ଥାଉ କହିବି ନାହିଁ ।
ଦେଖାଦେଇ କିନା ମୋତେ ପ୍ରସନ୍ନ ହୋଇଣ ଚିତ୍ତେ ।
ନିର୍ଦ୍ଦୟ ମଦନ ଦହୁ ଅଛଇ ଦେହି ।
ବାହେ ସଖୀ କରୁଣା କହ ।
ବୁଝୁ କିଠିନ ଯେହୁ ଅନଙ୍ଗ ସହ ।

O forgive me, dearest friend—Let that lotus
mouth expand,

Never more will I again offend.

O let me thy favour see—Bid thy heart propi-
tious be,

Cruel love does thus my bosom rend.

Mercy once, my love, impart;

Than the thunderbolt more fierce is Cupid's dart.

Geeta Govinda.

Lalanee Goura metre.

ଦେଖିଣ ଦିବସନାଥ ବେଗେ ଅସ୍ତ ଗଲା ।
 ଶୋବିବ ବେଦନା ଅର୍ଥେ ହଜିନ ହୋଇଲା ଖୋ ।
 ଚକ୍ରବାକ ବିଛେବ କାହିଁ ଅତି ଭାବ ।
 ମୋହର ସ୍ୱାର୍ଥନା ତୋତେ କଲା ସେହି ଭାବ ଲୋ ।
 ଶୁନ ତୁ ସୁନ୍ଦରୀ ଯେତୋ ବିଲସ ବିଧଳ ।
 ହମ୍ୟସ୍ଥାନେ ଅଭିସାର କହ ଯେହୁକାଳ ଖୋ ।

See, my friend, the God of day has suddenly
 departed,

The anguish of Govinda has the gloom of night
 imparted :

The wild duck mourns in plaintiveness the ab-
 sence of her mate,

And thus my supplication I so mournfully
 repeat.

Listen, O thou beautiful ! 'tis fruitless to delay,
 To the appointed bower of love; away, my
 friend, away.

Geeta Govinda.

Bunjál Shree metre.

ସ୍ୱେଦଧନୁରେ ଶୁଭନେଶ୍ୱରୀ ସୁମଧୁରାହୀ
 ଲେଖେକହୁ ଶୁଭଫଳ ଚରଣେ କହୁ ଶୁଭଭାଣୀ । ୧ ।
 କୃଷ୍ଣକାନଦେଖି କୋପିତ ହେବାମାଧୁରେ ଦହଇମନ
 ନିଶାସହଚାର ସହିନପାହୁ ଶୁଭିହସ ହୋଇବଦନ । ୨ ।



ପ୍ରଥମ ଅନୁସୂଚି ଦିବସ ଥିବାରୁ ଏକ ଲେଖକଙ୍କୁ
ସ୍ୱାଧୀନତା ଦିବସ ନିମନ୍ତେ କବିତା ରଚନା କରିବାକୁ କୁହାଯାଇଅଛି ।

In nearly all Oriya works the words are thus run together, without any distinction or separation. It is left untranslated as an exercise.

Geeta Govinda.

Bararee metre.

ଅମିତ ଅଥଚେ ବେଶୁ ମଧୁର ।
ଚଳିତ ଲୋଚନ ଚନ୍ଦ୍ର ଶିର ।
କପୋତୁ ଅବତଂସ ପୁଷ୍ପମାନ ।
ଆଲୋକ ହୁଅନ୍ତି ଅତି ଶୋଭନ ।
ତା ପ୍ରସନ୍ନ ମୁଖ ।
ଦେଖି କାମିନୀ ହୁଅ ଅଛି ଦୁଃଖ ।

Geeta Govinda.

The Twelve letter metre.

ଅଜ୍ଞାନ ମୁଖ୍ୟ ପାପୀ ଜାତି । ଶୁଭ ହେବେ ଲୋଭ ମୋହି-
ରେ ମାତି ।
ପାଟଂ କାହାଣ ପାଟଂ ପଣ ପାଞ୍ଚ । ଶିଷ୍ୟ କରିବେ ଶ୍ରାମେ ଶ୍ରାମେ
ଥାଏ ।
ଜ୍ଞାନ ନ ଥିବେ ଆପନର ଶାନ୍ତି । ପରକୁ ଧରି ଦେବେ ଯନ୍ତ୍ର ମନ୍ତ୍ର
ଦାର୍ଯ୍ୟକ ଲଗଟି ଖଣ୍ଡ ଲୁହନ । ଉଦର ପୋଷିବେ ଲଗାଏ
ଭେଜ ।
ଉଟା କାଢ଼ିଟା ଦିଅନ୍ତି ଲଗାଏ । ପ୍ରାଣୀ ଭଣିବେ କୁହୁନ ଦେଖାଏ
। ଅନନ୍ତ ଗୋପ ।

The Ramayune metre.

ବନ୍ଧୁ ଯେ ଜଗନ୍ନାଥ । କମଳା ଦେବୀର ପତି
 ସର୍ବଦେବ ନିଷ୍ଠାରେ ସର୍ବ ବ୍ରହ୍ମ ମୁହିଁ । ୧
 ଜଗତ ଜନହେ ସର୍ବଦା ଲାଭ ବାସ
 ଭକ୍ତ ମନ୍ତ୍ରଣ ସ୍ୱାମୀ ପଦମ ବ୍ରହ୍ମ ପୁରୁଷ । ୨
 ଅପାର ମହିମା ଯେ ଶରଣ ପୁରୁଷ ଶାହା ।
 ଶରଣ ଥାଏନେ ସର୍ବ ଚକ୍ର ବେନି ବାହା । ୩

Introductory stanzas to the ଶ୍ରୀହାମାୟଣ ।

ଶୀତ । ୧ ।

This and the following song, were obtained from a Boishnob, half deranged by chewing opium. They will furnish a good specimen of the main doctrines of the theology of this sect, and of the better kind of songs, in the singing of which they spend so much of their time.

କହ ଅଣ ସାଧୁପଣ ଅଣ ପାତକିର ହସିବ ହେ । ପଦ ।
 ପଦ ମନ ହୋଇ ମେଳ । ନୟନେ କହନ୍ତି ଖେଳ ।
 ଲେତେବେଳେ ପିଣ୍ଡ ପତିବ ତଳେ । ତୁମ୍ଭେ ଭାବ ଭାବିବୁ ହେ । ୧ ।
 ସେମୋହମାୟାକାମେଳଖଟ । ଏହି ଦ୍ଵାରେ ବସେ ଗୁରୁହାଟ ।
 ହାଟଭାଣି ଶକ୍ତେ ନ ପାଉ ଭେଟ । ତୁ ଅବଶ୍ୟ ମହିବୁ ହେ । ୨ ।
 ଲୁଚାଟ ଚକ୍ରକୁ କହତୁ ଧ୍ୟାନ । ନିରତେଖେକୁଛି ମନ ପବନ ।
 ପବନ ସର୍ବତେ କହ ଗମନ । ତୁ ଜ୍ୟୋତିରେ ମିଶିବୁ ହେ । ୩ ।



ଶ୍ରୀମନ୍ତ୍ରୀ ଆଜେ ଅଟେ ନାହିଁ । ହରିଶ୍ଚନ୍ଦ୍ର ହରି ହସ ଖାଏ ।
ହରି ଥିବୁ ପଦ୍ମପାଦକୁ ଡାଏ । ତୁ ଅବଶ୍ୟ ତହିଁକୁ ହେ । ୪ ।

ଶୀତ । ୨ ।

ଶ୍ରୀହାସେ ଶୋବିନି ଭଜି ଅନେକ ଚିତ ଦେଇ ନାହିଁ ।

ତେଜ ତୁ କୁ ପଶି ପଶ । ପାୟୁ ପଶେ କହ ପଶ ।
ଏଜୀବକୁ ପାୟୁ ପଶ । ପଦ୍ମପଦ୍ମ ପିନାହିଁ । ୧ ।
କମଳେ ନୀର ଘେନ । ଏଜୀବ ପହାଣ ଧନ ।
କାହିଁହେ ହୋଇଛି ଜ୍ଞାନ । ନେତ୍ର ପଥେ ପିନାହିଁ । ୨ ।
ସେ ଧନ ବାହା ପଶି । ପପନେ ଜେର୍ଣ୍ଣ ଆସୁଛି ।
ଅପସେ ନ ଭୁଲି ମତି । ବିଅର୍ଥହେ ପିନାହିଁ । ୩ ।
ନୃପ କୁଳ ଶିରୋମଣି । ଶୋଷିନାଥ ଭାବେ ଭଣି
ଏଭବ ଭବ ତହିଁ । ହରି ନାମ ପାଖାହିଁ । ୪ ।

FINIS.

WS