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BENGALER

GRAMMAR

IN THE

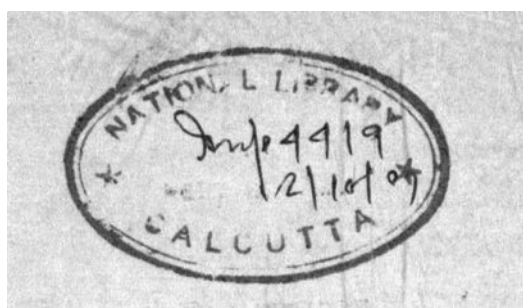
ENGLISH LANGUAGE.

BY RAMMOHUN ROY.

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INTRODUCTION.

It is almost impossible for individuals residing in this Metropolis to remain unheedful of the persevering exertions of many European philanthropists in the noble attempt to ameliorate the moral condition of its inhabitants. Some of these gentlemen, with a view to facilitate intercourse between themselves and the natives, have undergone much labour in acquiring a thorough knowledge of the vernacular language of the country; while others are diligently seeking access to it, without any expectation of deriving useful information or rational entertainment from any work in the language. This tract, being composed with a view to convey the principal rules applicable to that tongue and a brief outline of the general principles of Grammar, is intended as a humble present for those worthy persons; and should they find it of use by affording them aid in their own studies, or in directing those of others, I shall consider myself well rewarded for the expence and labor bestowed on its publication.

Calcutta,)
12th June 1826. }

BENGALEE
G R A M M A R
IN THE
English Language.

CHAPTER I.

Section 1.

Man expresses his thoughts principally* by means of oral sounds বক্তৃদ্বনি. Of these some are natural and bear the same signification amongst all nations; as the sounds of crying and laughing. Others are of conventional adoption; and of these last the inhabitants of various countries have each their own peculiar sounds for the expression of their ideas. Those conventional sounds form what is called language ভাষা, and are frequently expressed by conventional marks called characters, অক্ষর.

Grammar ব্যাকরণ explains the principles on which conventional sounds or marks are composed and arranged to express thoughts.

* Thoughts are also expressed by gestures of the body or by other symbols or marks.

Bengalee Grammar explains the principles of the Bengalee Language.

Grammarians divide sounds into what are considered their elementary parts, called letters বর্ণ.

A word পদ is a sound or any number of sounds uttered as one whole, and bearing a conventional meaning.

A sentence বাক্য is formed of as many words* as serve for the expression of a thought.

Letters, words, and sentences, therefore, form the whole subject of Grammar.

Orthoepy is the right use of letters in pronunciation.

Orthography is the right use of letters in expressing sounds by marks called writing.

Etymology divides words into Classes, and teaches the variations in words that express circumstance; such as আমি, আমাকে, আমার; দিলাম, দিলে, দিলেক.

* These may be either expressed, as "John sleeps" or only in part understood, as "Go" i. e. Do thou go; or wholly understood as in reply to the question, Have you eaten? the term "Yes" is equal to, "I have eaten."

Syntax teaches the construction of words in a sentence as arranged merely to express thought.

Prosody teaches the arrangement of words in a sentence in relation to their sounds.

Section 2.

Of Orthoepey and Orthograph.

উচ্চারণ শূদ্ধি এবং লিপি শূদ্ধি.

Letters are divided into two classes; Consonants ব্যঞ্জন or হ্রস্ব, and vowels সূত্র.

A Consonant is a sound which contributes to the formation of a word but cannot be itself pronounced without the assistance of another letter, as ক. খ. &c.

A Vowel is a letter which can be pronounced by itself, and joined to consonants serves to render them utterable, as অ. আ. &c.

The Bengalese, in imitation of the Sungskrit Grammars, divide their letters into 34 consonants and 16 vowels; but several of these are of rare use, except in writing Sungskrit words in the Bengalee character.

Consonants.

ক*	খ	গ	ঘ	ঙ
ku,	khu,	gu,	ghu,	ōnu,
চ	ছ	জ	ঝ	ঞ
chu,	chhu,	ju,	jhu,	īnu,
ট	ঠ	ড	ঢ	ণ
ttu,	tthu,	ddu,	ddhu,	anu,
ত	থ	দ	ধ	ন
t,	thu,	du,	dhu,	nu,
প	ফ	ব	ভ	ম
pu,	phu,	bu,	bhu,	mu,
য	র		ল	ৱ
yu,	ru,		lu,	wu or bu,
শ	ষ	স	হ	ক্ষ
shu,	shhu,	su or shu,	hu,	kshu or khu.

Vowels.

অ	আ†	ই	ঈ	উ‡	ঊ‡
u,	a,	i,	ce,	oo,	oo,
ঋ	ৠ	ৡ	ৢ	ঐ	ঔ
ri,	ree,	li,	lee,	e,	ei,
ও	ঔ	অঃ	অঃ		
o,	ou,	ung,	uh.		

* In expressing the sounds of the Bengalee characters in the English or, as it is termed, the Roman character, the letter u is intended to be pronounced as in hut; a as in father; i as in fit; e as in obey; o as in boat; ou as in house.

† আ. ঈ. ঊ. ঋ. and ৠ are the corresponding long vowels of অ. ই. উ. ঋ. and ৡ. ; So ঐ. ঔ. are the corresponding diphthongs of ঐ. and ঔ. The Consonant kshu is a double letter.

‡ oo as in good.—§ oo as in moon.

ক, য, ব্, ঘ, ঞ, ঞ, ঞ, ঞ, and ঞ are found only in words that are originally Sungskrit.

The first class ক, খ, গ, ঘ, ঙ together with অ, আ, ঐ, ঐ, ও, ঔ, and হ are gutturals.

The second class চ, ছ, জ, ঝ, ঞ with য, শ, ঞ, and ঞ are palatines.

The third class ট, ঠ, ড, ঢ, ঞ, with ত, থ, ঞ, and ঞ are linguals.

The fourth class ড, ঞ, দ, ধ, ন with ল, ম, ব্, ঞ and ঞ are dentals.

The fifth class প, ফ, ব, ভ, ম with উ and উ, are labials.

As no consonant can be pronounced alone, the sound of the vowel অ is added to each consonant in the alphabet, as if it were inherent.

* ঐ, are ঐ, are also classed among palatines in Sungskrit, and ও and উ among labials.

Section 3.

On the sounds of individual letters.

The second and fourth letters of each of the five classes are the corresponding aspirated letters of the first and third; *khu*, for instance, is the corresponding aspirated letter of *ku*; and *ghu* of *gu*; as is already pointed out in the Alphabetical Table.

ঙ

Is pronounced like a nasal *o*; as in ঙ্কারায় নমো নমঃ *onkarayu numo numuh*,

ঞ

Is sounded like a nasal* *i*; as in ঞ্কারঃ *inkaruh*.

ট

Is sounded sharply like the common English *t* in *tale* without any peculiar position of the tongue.

ড

Is likewise pronounced exactly like the English *d* in *door*.

ত

Is pronounced with the tongue more advanced betwixt the teeth than the Roman *t*.

* It is more correctly pronounced with an intermediate sound betwixt *i* and 'nasal.

The provincial sound of *t* in the word *butter* expresses ত exactly.

দ

In like manner must be pronounced with the tongue between the teeth, as in the provincial mode of pronouncing *d* in *ladder*, approaching to the sound of *th* in *thus*.

ফ

Is pronounced somewhat like the aspirated *p* in *philosopher*. The difference between their respective sounds is, that in pronouncing ফ the lips are brought more close to each other than in sounding the English *ph*.

অ°

The mark ° ng, called অনুস্বার, is placed among the vowels; as it always follows a vowel both in writing and pronunciation; as in অ° ung; গুরু gooroo, গুরু° gooroong.

অঃ

This mark is also classed among the vowels, on account of its being invariably used after a vowel. It has precisely the same power as হ without an inherent vowel after it, as in রামঃ ramuh, হরিঃ hurih.

On variations from the regular pronunciation.

ছ

By ignorant writers is frequently used to express the sound of *s* in words of foreign origin ; as in মোছলমান, পাতু, &c.

ঞ

When it forms the first member of a compound with চ, ছ, জ, or ঝ, is sounded like soft *n* as সঞ্চয়, বাঞ্ছা, পিঞ্জর, যঞ্ছা, &c. But when it is preceded by জ, both of them are pronounced like *gu* with a nasal accent, as in আজা *agnā* ; and when preceded by চ or শ, it is sounded like a hard nasal *n*, as in জাঞা *jachna*.

ড

With a mark below it thus *ḍ*, is pronounced with an intermediate sound betwixt *d* and *r*, which is produced by an attempt to pronounce *r* with the tongue applied to the same part of the palate as in pronouncing *d* ; as বড়, শাঁড়, বূড় &c. To distinguish it from the real ড or *d* when writing Bengalee in English characters, aspirated *rh* may be used with some propriety, as most nearly approaching the true sound of this form of the letter.

Besides its usual sound *dh*, it is sometimes pronounced still harder than *ṛ* or *rh*, and is often distinguished by a stroke below it, as a substitute for the English *h*; as in *রূṛ* *roorhh*, *দ্রুṛ* *drirhh* &c.

These two letters *ṛ* *du* and *ṛ* *dhu*, it may be remarked, are always sounded as *ṛ* *rh* and *ṛ* *rh*, except in the beginning of words; as *ডান* and *ঢাল*, or when placed second in order in compound letters, as *ষড়*, *দাড়*, or even first, if compounded with *ব্* *বড়*, as *উড়*, *বড়*, *গড়ুরিকা*.

Is found only in Sungskrit words as before observed; and when joined with another letter, this is sounded like *ন* or the English soft *n*; as *কণ্ঠ*.

When the second member of a compound consonant, frequently loses its own sound in pronunciation, doubling generally the consonant to which it is attached, and giving it a sort of nasal sound; as *পদ্ম*, *স্মৃতি*, &c. Instead of pronouncing *Pudmu*, *Smriti*, as the natives of the Upper Provinces properly do, Bengalese,

without exception, pronounce *Puddnu*, *Shñriti*, &c.

য

Has the sound of *j* in the beginning of words, as in যম; as well as in the beginning of syllables, as in অনুযোগ, with a few exceptions, as in দিয়োগ, আয়াস &c.; and when it is the first member of a compound with another য it has also the sound of *j*, as in নায়: But in all other situations it has precisely the power of the English *y* in *yoke* as বাক্য.

ব্

Is written in the Alphabet as having the sound of either *w* or *v* dental or *b* labial. But it has the former sound only when compounded with another consonant; as in দ্বার *dwar*; except ব্, which has a tendency to double the consonant to which it is prefixed; as in বব্, and except গ, or ম, as সুগ্গী, অম্.

শ য স.

In Sungskrit these three letters are described as possessing distinct sounds pronounced with different organs, and are respectively called *Talavyu* or palatine, *Moordhunyū*

or lingual, and *Duntyu* or dental. In Bengalee however with certain exceptions, they are indiscriminately pronounced as *sh* and almost as indiscriminately written; though, for the sake of Etymology, it were to be wished that orthography in this respect were more attended to.

It may be remarked, however, that *ষ* is seldom written at the beginning of a word; that *শ* has the sound of *s* before *র*, *খ*, or *ন*, as in *শুভ্র*, *শূন্য*, *পুষ্প*; and that *স* has the same sound of *s*, when forming the first member of compounds with *ত*, *থ*, *ন*, *র*, or *খ* as in the words *স্বব*, *হান*, *স্মান*, *সুক*, *সৃষ্টি* or when affixed to *প* as in *বীপ*.

ক

Is asserted by Grammarians, on Etymological grounds, to be a compound of *ক* and *ষ*; but it is pronounced as if formed of *খ* and *য*, as in *পরীক্ষা purcekhya* ১২৫ ?

For the vowels *২* and *৩*, *লি* and *লী* may be substituted in writing, and *রি* and *রী* for the vowels *ঋ* and *ৠ*; except when expressing Sungkrit words in Bengalee characters.

Section 4.

On the conjunction of letters.

When vowels follow consonants so as to be pronounced in the same syllable or by one impulse of the voice, they are liable to a change from the form in which they are written at the beginning of a syllable ; except the two last mentioned vowels^o and ^u, as well as ^a and ^u which undergo no change whatever. The first vowel অ is not expressed by any mark when pronounced after a consonant, as কর "do you" which, in fact, is composed of four letters viz. ক, অ, র, অ ; but both the অs are omitted in writing.

*Original forms of vowels.**Their change.*

অ	a	ক	ka
ই	i	কি	ki
ঈ	ee	কী	kee
উ	oo	কু	koo
ঊ	oo	কু	koo
র	ri	কু	kri
রী	ree	কু	kree
এ	e	কে	ke
ঐ	ei	কৈ	kei
ও	o	কো	ko
ঔ	ou	কৌ	kou

The following irregular forms of compound letters are likewise in frequent use.

Irregular forms composed of a consonant and a vowel.

কু গু তু ভু য় রু কু ঙু হু হু ঙু
koo goo too bhoo meo roo roo shoo hoo hri kri

Irregular forms composed of consonants under general rules.

য is changed into the mark of j after a consonant, as ক্য, গ্য. &c. and র into the mark of r when written after a consonant ; as ক্র, গ্র, &c. but when placed over it, the mark is substituted for র as কঃ ন, ম, ল, ব্ and almost all other consonants, when subjoined, lose only their মাত্রা or the stroke over them, as

ক্ ক্য ক্ ক্
knu kmu klu kwu

The following are irregular forms of consonants not compounded according to any general rule.

ক্ composed of ক and ত ; ক্ of ক and র ; গ্ of গ and হ ; ক্ of ক and ক ; ক্ of ক and গ ; ক্ of ক and হ ; ক্ of ক and ক ; ক্ of ক and ক ; ক্ of double ক ; গ্ of গ and ত ; ক্ of double ক ; য্

of ত and থ; ড of double ত and র; ঙ of ঙ and য; ঞ of ত and র; ঋ of দ and ধ; ঌ of ন and থ; ঍ of ন and ধ; ড of ড and র; ঢ of ব and দ; ণ of ষ and ণ; ঙ of ঙ and থ; ঞ of হ and ঞ.

It is however optional with a writer to follow the forms of compounded letters as given above or to use the regular alphabetic forms in writing them.

We also find the figure ৯ used for ত without any inherent vowel as দী৯ *splendid*.

৭ Signifying the number seven, stands frequently at the head of Bengalee accounts, for the name of Gunesh a Hindoo deity, supposed to have been possessed of the head of an Elephant and the body of a man, who as the leader of the destructive spirits, is invoked to avert their malignant influence. The figure ৭ having a fancied resemblance to the trunk of an Elephant, conveys an allusion to that deity.

* This mark called by Grammarians চন্দ্রবিন্দু *Chundruwindoo*, when placed over a letter, gives it a strong nasal sound as in বাঁস *bañs*.

For the purpose of denoting this mark, a stroke, just over the letter may be used in writing Bengalee in the Roman character.

This mark when separately used, is prefixed to the names of deceased persons.

When a word terminates in a consonant, in order to shew that the last letter bears no inherent অ, the mark ্ is, or rather ought to be, always placed under the consonant, as সুক্, দিক্, করিলাম্. This nicety in writing Bengalee, however, is frequently omitted. It may assist the learner in reading, therefore, to know, that except real Bengalee adjectives and those nouns and adjectives that end in double consonants, as খাট khatu, ছোট Chhotu; রুদ্র, roodru শব্দ shubdu ভদ্র bhudru &c. in no adjective or noun is the letter অ pronounced at the end of a word either simple or compound, as উত্তম্ Oottum, সুন্দর Soondur; রাম্ Ram, রামদাস্ Ramdas মহাদেব Muhadev &c.*

The rules which are laid down in some Grammars to explain the changes remarked to take place in vowels and consonants, for the sake of sound, when two words are brought together to form a compound word,

* The inherent final অ of the Imperative Mode 2 person when disrespect is not meant, as মার, মারহ, and of the Indicative mode 2 person present, as মার, and also of the Future Tense 1 person, as মারিব, as well as of the past tense 3 person when respect is not meant, as ছিল, মারিল, is pronounced.

are applicable only to the Sungskrit language, and can serve but to perplex students of Bengalee; as that language receives such words readily formed from the Sungskrit; as *মুরারি* compounded of *মূর* a *demon* and *অরি* *enemy*, signifying Krishnu a Hindoo Incarnation, who is said to have destroyed that Demon; *পরমেশ্বর* compounded of *পরম* the *highest* and *ঈশ্বর* the *Lord*, signifying the Supreme Being. If any student be desirous to know the rules for the particular changes made in simple words, when united to form compounds, let him acquire those laid down in the beginning of Sungskrit Grammars.

CHAPTER II.

Section I.

ETYMOLOGY.

পদবিধান

All words may, in the first instance, be divided into two classes.

A word which names the subject of our thought or the principal object of a mental operation, is called a *substantive* বিশেষ্য and that which expresses what is considered as attributed to a subject is called an *attributive* বিশেষণ.

*Division of Substantives.**

A substantive is the name of a subject of which we have a notion ; either through our external senses, as *Ram, man* ; or by our internal powers of mind, as *hope, fear, submission*.

Some names are appropriated only to particular individuals, as *Ram, Shyam, John, Richard*, and are called *proper names* ব্যক্তি নাম ; whilst others are applied to a class of individuals when considered as having some general property in common, as *মনুষ্য man, হাথী elephant* ; or to the classes of individuals of which each class is considered as having some general property distinguishing it from other classes, as *বৃক্ষ tree, পশু animal*, and are called *common names* সাধারণ নাম.

A second class of substantives consists of words which are used to imply particular individuals, though not in themselves significant of any definite object, or of any class of

* This work is chiefly intended for the use of English students, and therefore words are subdivided according to the system adopted by European Grammarians, without meaning any reference whatever.

objects, as *I, thou, He*, আমি, তুমি, সে (পুরুষ). These are called *Pronouns* পুতিনঙ্গা.

Division of Attributives.

Attributives may be divided into six classes ; Adjective, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection.

Such attributives as express the properties or circumstances of nouns without relation to time, are called *adjectives*, গুণাত্মকবিশেষণ ; as ভাল *good*, মন্দ *bad*, পূর্ণ *full*.

While those that express the attributes (or accidents) of nouns with absolute relation to time, are called *verbs*, ক্রিয়াত্মকবিশেষণ as আমি মারি *I strike*, সে মারিলে *he struck*.

And those that express the circumstances of nouns with regard to time depending on that noted by another verbal attributive, are called *participles*, ক্রিয়াপেছ ক্রিয়াত্মক বিশেষণ ; as সে পুহার করত বাহিরে গেল ; He went out, continually *beating*.

Such as express the attributes of other attributives are called *Adverbs*, বিশেষণীয় বিশেষণ ; as তিনি শীঘ্র যান, he goes *quickly*, তিনি অত্যন্ত মৃদু হন he is *very* mild.

Such as, when correctly placed before or after a word, express the relation of another at-

tribute or noun to that word, are called *Prepositions*, সম্বন্ধীয় বিশেষণ; as *towards*, for &c. রামের পুতি *towards* Ram.

Such as, when placed between sentences, express the attribute of copulative or disjunctive relations between the thoughts conveyed by those sentences, and when correctly used between words, express their agreement in accident without governing them, are called *Conjunctions* সম্বন্ধসার্থ বিশেষণ; as, আমি তাঁহাকে অশ্ব দিলাম কিন্তু তিনি গৃহণ করিলেন না I gave him a horse, but he did not accept of it; আমি ও তুমি একত্র যাইব I and thou will go together.

But those that express the momentary passions or emotions of the speaker, though uttered alone, are called *Interjections*, অনুভব বিশেষণ, as, হায় আমি অযোগ্য কর্ম করিলাম *alas* I have done wrong!

Section 2.

Of Cases.

The relations of a noun to a verb, as *Ram eats*, or of one noun to another, as *Ram's house*, are generally expressed by some peculiarity in the termination of the noun; as ঘর, a house, ঘরের house's; or by its

relative position, as বালক ঘর ভাঙিলেক, *the boy* broke the house*; or lastly by the aid of a preposition generally placed in Bengalee after the noun, as সে ঘর হইতে গেল, *he went from the house*, and are called *cases* পরিণয়ন.

In Bengalee, cases may be reduced to four; the nominative, accusative,* locative, and genitive.

The nominative is that case in which a noun stands when coupled with a verb, so that together they convey a meaning, though separated from all the other words of the sentence expressed or understood; as সেবসিল *he sat down*.†

* The word "boy" being situated in the beginning of a sentence and being capable of performing the action breaking, is reckoned the nominative case; and the "house" being placed after the verb in English and close to it in Bengalee and being a passive object, is considered as in the accusative case. Here relative situation, without any change in the termination and without the aid of a preposition requires that one should be the nominative and the other the accusative. In some instances, such as "John beats Thomas," the peculiar situation of the word John and that of Thomas alone serves to denote the former as the nominative and the latter as the accusative.

† The nominative therefore denotes the agent, when the verb related to it is either active or neuter; as I love, I

The original form of a noun is used in Bengalee, in denoting the nominative case ; as হরিদাস কহিলেন, *Huridas said*. But it is frequently found in the form of the locative case also, when the noun meant as the nominative is a monosyllable or dissyllable, accompanied with an active verb, as বেদে কহেন the *Ved* says, ঘোড়ায় তাহাকে মারিলেক the *horse* killed him.

The accusative denotes that the noun in that form is the object to which an action passes on either really or metaphorically, from another noun in the nominative form ; as আমি শ্যামকে মারি I strike Shyam ; মৃত্যুক জয় করিবার নিমিত্ত তিনি ঈশ্বরকে ভজিতেছেন he is worshipping *God* to conquer *death*. It is formed by adding কে* to the proper nominative form

walk, or expresses the object acted upon, if the verb agreeing with it is passive ; as *I am loved* : It cannot, therefore, be considered synonymous with “agent” but should be called অভিহিতপদ, i. e. both an agent or correctly speaking, the subject of an accident whether in an active or a neuter sense—and the object acted upon when it is made the subject of discourse.

* Sometimes in poetry and most frequently in the language of the natives of the eastern part of Bengal রে or এরে is used insted of কে ; as, তিনি তাহারে ও তাহার পুত্রেরে মারিলেন, he beat him and his son.

of a noun, as সে পুত্রকে পড়াইতেছে he is instructing his son ; But this mark কে is very often omitted in nouns signifying vegetating objects, and especially those which are destitute both of animal and vegetable life ; as, সে আপন রোপিত বৃক্ষ আপন কাটিতেছে or সে আপন রোপিত বৃক্ষকে আপন কাটিতেছে he is hewing the *tree* planted by himself ; সে পুস্তক পড়িতেছে, he is reading the *book*.

In such instances as “Ram gave the *book* to Shyam,” where the action of giving passes on from Ram first to the book and secondly to Shyam, the termination কে is added always to the object which is second in view, as হরি বহু ধন হরিদাসকে দিলেন Huri gave much money to *Huridas*. আমাকে পুত্র দেও, grant a son to me ; and sometimes to the object which is first in view, should that object be rational and definite ; as আপন পুত্রকে আমাকে দেও, give me your own son.†

* The object first in view is often first mentioned ; but in most cases the sense must be sought from the context.

† Hence there is no necessity of introducing the dative case in Bengalee ; altho’ it is unavoidably used in Sungskrit, both from the peculiarity of its termination in that language and from the variety of its application.

The locative case denotes that the noun in that form expresses the location of the accident referred to in the sentence. It is formed by adding এ or এতে to the nominative, as সে পুভাতে আসিয়াছে he arrived *at day-break*; সে ঘরে, or ঘরেতে, আছে; he is *at home*. But those nouns that end in আ, have either তে or য instead of এ or এতে; as মৃত্তিকাতে or মৃত্তিকায় in earth; and to those that end in ই, ঈ, উ, এ, ঐ, ও, or ঔ, the syllable তে only is added to signify location; ছুরিতে in the knife, হাতীতে in the elephant.

The Genitive case denotes a noun having a direct or indirect relation to some other noun in the sentence, limiting really or figuratively the sense of the noun it is related to. It is formed by adding এর to the nominative ending in a consonant or অ, as রামের ঘর, Ram's house; and by adding র to a noun ending in any other of the vowels, as রাজার ধন the king's wealth. Here the word "house" is restricted from meaning any house to signify the individual house of Ram. The noun in the Genitive case has thus the power of an attributive understood.

The instrument employed by an Agent in effecting an accident either active or neuter, is frequently expressed by adding দিয়া to the nominative case or দ্বারা to the Genitive, or sometimes by adding the symbols of the locative case to the nominative form of nouns signifying inanimate objects ; as ছুরি দিয়া, or ছুরির দ্বারা,* or ছুরিতে *through or with a knife*†

As instrumental nouns are generally indicated by prepositions, but seldom by their termination ; we may perhaps dispense with an additional case called the *instrumental*.

When in expressing an accident one subject is represented as proceeding out of or departing from another, the latter is denoted by the preposition হইতে added to the nominative form of nouns in the singular number and to the Genitive form in the plural, as গ্রাম-হইতে *from a village* মন্ত্রীদের হইতে *from the counsellors*, বেণেদের হইতে *from the Banyans*.†

* The real force of দিয়া and দ্বারা will be explained when treating of prepositions.

† The change produced in the Pronoun আমি and the others by the addition of হইতে, পুতি, কতৃক will be noticed in the chapter treating of Prepositions.

Hence we might perhaps also dispense with the *ablative* case in the Bengalee language.

When a noun is pronounced with a view of calling, really or figuratively, the attention of the object addressed, the proper nominative form is used without any inflexion; as হে রাম O Ram! হে সূর্য O Sun! ও ভাই O brother! ও* মহাশয়েরা O Gentlemen! The *vocative*, therefore, as a distinct case appears unnecessary.

Section 3.

সংখ্যাব্যয়

Of Number.

When a thing, or a number of things forming one class, is considered as one object of thought, the noun signifying the same is used in its original form called the singular number এক বচন; as মনুষ্য a man, জগৎ a world; and when more than one individual or collective object (or in some languages more than two objects) are considered as the subjects of discourse, the noun signifying them is generally found in another form than the singular, which is named the plural number বহু বচন; as মনুষ্যেরা men.

* The force of each of the vocative particles will be explained when treating of interjections.

In Bengalee those nouns only which denote rational creatures or objects personified vary the form of the singular to express their plurality, as পণ্ডিত Doctor, পণ্ডিতেরা Doctors. In other nouns plurality is denoted only by some words expressive of number, as গরু a cow, গরুসকল cows, literally, all cows. But when a man is styled গরু for his stupidity, to express plurality of number, the plural form of the noun is adopted; as পশুহী animals, that is stupid men; এ গরুদিগ্লে জ্ঞান দেও give knowledge to these cows, that is, to these stupid men. We may also say সকল মনুষ্য or মনুষ্যসকল all men, in expressing the plural. Such nouns of number admit generally of declension like substantives in the singular number.

The cases and numbers of Bengalee nouns are exhibited in the following examples.

Example of a noun ending in a consonant as বালক, or in অ* as মনুষ্য, and having a plural form.

* See in page 15, the remarks on the pronunciation of অ at the end of a word.

Singular Number.

Nom.	বালক্	a boy
Acc.	বালক্কে	a boy or to a boy*
Loc.	বালকে†	or বালকেতে in a boy
Gen.	বালকের	of a boy or a boy's

Plural Number.

Nom.	বালকেরা	boys
Acc.	বালকদিগকে‡ or বালকদিগ্ণে	boys or to boys
Loc.	বালকদিগেতে	in boys
Gen.	বালকদিগের or বালকদের	of boys

Nouns signifying inferior animals are likewise declined; except that they have no regular plural number. Their plurality as already observed may be denoted by adding সকল to the word before the symbols of the cases.

Example of a noun ending in any of the proper vowels except অ.

* See in page 22 the remarks on the accusative case.

† In the locative form nouns ending in অ change it into এ or এতে; as যুদ্ধে যুদ্ধেতে, in a war; and these locatives are pronounced in the same manner as those that end in a consonant. When the noun ends in ত the first form is preferable; as হাতে in the hand, পুভাতে at day-break.

‡ This case is compounded of বালক্ a boy, দিগ্ expressing plurality, and কে the symbol of the accusative, and in the second form (বালকদিগ্ণে) ক of কে is changed into গ্.

Singular.

Nom.	গরু*	a Cow
Acc.	গরুকে	a Cow or to a Cow
Loc.	গরুতে†	in a Cow
Gen.	গরুর	of a Cow or a Cow's

Plural.

Nom.	গরুসকল	Cows
Acc.	গরুসকলকে	Cows or to Cows
Loc.	গরুসকলে or গরুসকলেতে	in Cows
Gen.	গরুসকলের	of Cows

Nouns implying vegetating objects and such as are destitute both of animal and vegetable life, are declined like those that signify inferior animals, except that the symbol কে in the accusative case of the former is sometimes, and in that of the latter very frequently omitted; as বৃক্ষ or বৃক্ষকে কুটিলেন he hewed the tree; পুস্তক পড়িলেন he read the book. See page 22.

Section 4.

Remarks on the Cases.

The termination of the nominative case is sometimes changed when contempt is implied

* This and similar nouns sometimes convey plurality even in the singular form; as গরুকে ঘাস দেও give grass to the Cow or to the Cows.

† See in page 23 the remarks on the locative case.

or intended ; and thus altered may be declined regularly, as Nom.* রামা, Acc.† রামাকে, Loc.‡ রামায় or রামাতে, Gen. § রামার.

Nouns of one syllable ending in a consonant admit of having the letter অ added ; as রামা Rama instead of Ram. But such as end in অ have অ changed to আ ; as কৃষ্ণ instead of কৃষ্ণ.

Nouns of more than one syllable ending in a consonant add এ ; as, মানিক, মানিকে ; গোপাল, গোপালে ; except when the noun is compound and the latter word composing it is a monosyllable containing a short vowel ; when it follows the usual rule of monosyllables : as রামধন for রামধন a name compounded of Ram and Dhun.

Nouns ending in ই or ঐ change the final vowel to a soft এ, as হরি হরে, কাশী, কাশে or কেশে.

Nouns ending in উ change that vowel to ও ; as শত্রু, শত্রো.

Nouns ending in আ, if dissyllables, having the first syllable terminated in আ also, change

* উক্ত or অভিহিত. † কর্ম. ‡ অধিকরণ. § সম্বন্ধ.

the former আ to এ and the latter to ও ; as রেখে for রাখে ; but others seldom admit of any change ; as রমা, শ্যাম, তীর্থা.

সরুপা, স.পোপা ; গনেশ, গনেশ ; and some others are irregularly formed. This contemptuous manner, in which superiors speak of and address men of inferior birth and menial employment, is one of the degrading consequences of aristocracy in this country. As it is strongly hoped that in a few years under the blessings of the British Rule, one man will know his duty to another, these expressions will then be scarcely used ; and I will therefore not proceed further on this subject.

The phrase হাতে মারিলেক and some others would seem to shew, that the accusative case is sometimes formed by adding এ ; but in these cases the noun is, in fact, in the Locative case, and the phrase may be translated “ he struck (me) on the hand.”

Section 5.

Of Gender

লিঙ্গ.

The variations in the form of a noun which in many languages mark either a real or

figurative distinction of sex, are little known in Bengalee.

Of those that admit of this change the names of Males ending in অ or আ when applied to females of the same kind are generally formed by changing অ to ইনী; as কৈবর্ত a keivurttu, কৈবর্তিনী a female keivurttu; and by adding নী to আ; as ধোবা, a dhoba, ধোবানী a female dhoba; সেকরা a sekra, সেকরানী a female sekra.

Nouns denoting rational creatures ending in ই, উ or a consonant, except ন, ল, often add নী for the feminine; as হাড়ি a harhi, হাড়িনী a female harhi; মালি a mali, মালিনী (or মেলেনী) a female mali; কলু a kuloo, কলুনী a female kuloo; কামার a kamar, কামারনী a female kamar.*

Those ending in ন add ঈ in the feminine; as মোসলমান a moossilman, মোসলমানী a female moossilman; পাঠান a patthan, পাঠানী a female patthan; and those that end in ল most frequently add ইনী or আনী; as চণ্ডাল a chundal, চণ্ডালিনী

* They often pronounce নাপ্তিনী for নাপিত্তনী a female of the napit tribe, transferring the ই of the প্ত to the ত.

a female chundal; মোগল a mogul, মোগলানী a female mogul.

Names of inferior male animals ending in a consonant, add ই or ইনী to form the feminine; as শিয়াল a Jackal, শিয়ালী a she Jackal; বাঘ a Tiger, বাঘী or বাঘিনী a tigress; শাপ a snake, শাপিনী a female snake.

Those which end in আ often change that vowel to ই; as ভেড়া a Ram, ভেড়ী a Ewe; ঘোড়া a horse ঘোড়ী or ঘুড়ী a mare.* Under this rule may be classed such nouns ending in আ as signify a kinsman when they are applied to his wife: Thus খুড়া an uncle on the father's side, খুড়ী the wife of a খুড়া.

Those that end in ই, ঈ, add নী; as হাতি হাতিনী. The feminine of many nouns similar to the above is formed by prefixing স্ত্রী a female; as চীল Kite, স্ত্রীচীল a female Kite; শশারু a hare, স্ত্রী শশারু a female hare.

* In the feminine form, as well as in Gentiles and compound nouns, an original long vowel is sometimes changed into a short one; as ঘোড়া, ঘুড়ী; গোয়াল, গোয়ালিনী.

The feminine of some others signifying a tribe or nation is expressed by the common Genitive form, as বারেন্দ্রের মেয়ে a female of the Varendru tribe ; ইংরেজের বিবি an English woman.

CHAPTER III.

Section 1.

Nouns irregular.

বাপ a father, মা a mother ; ভাই a brother, ভাজু* a brother's wife ; বুন a sister, বুনাই a sister's husband ; মাসি a mother's sister, মেশো the husband of a মাসী ; আঁড়িয়া a bull, গাই a cow.

Sungskrit words signifying females are used in Bengalee in their original form, as found in Sungskrit Dictionaries ; as ব্রাহ্মণ, ব্রাহ্মণী ; শূদ্র, শূদ্রা ; ব্যাঘ্র, ব্যাঘ্রী &c.

To introduce in a Bengalee grammar such rules regarding the feminines as might afford a knowledge of the mode of their formation in Sungskrit would, I think, be attended with much perplexity to a student, without proportional benefit.

Since no distinction of Gender is found in this language in the forms of its verbs, pronouns, or adjectives, as সে পরুষ ভাল হয়, এবং সে স্ত্রী ভাল হয়

* উ in ভাজু is soft and short like উ in চালু rice.

“that man is good, and that woman is good ;” any further discussion of this subject would only occasion the student useless labour.

Section 2.

Gentiles.

From names of countries words may be formed signifying objects having relation to those countries under the following rules ; and the words so derived are equivalent to a Genitive case in their signification ; as হিন্দোস্থানী of or belonging to Hindoostan.

If the name of a place ends in অ, the word denoting relation is generally formed by adding ই to the original. Thus ঢাকা becomes ঢাকাই, that is, a person or thing of Dhaka ; ভূষণা ভূষণাই of Bhooshna ; নদিয়া, নদিয়াই. In common conversation নদেই is in use, but not in writing.

Names ending in ই or ঐ do not change their termination, except in the common form of the Genitive case ; as কাশী, কাশীর ব্রাহ্মন a Brahmun of Kashee.

When the name of a place ends in a consonant or in অ, ঐ or এ is often added to denote relation ; as ভাগলপুর, ভাগলপুরী or ভাগলপুরে a

person or thing of Bhagulpoor ; कृष्णनगर कृष्ण-
नगरे of Krishnu Nugur ; बद्धमान बद्धमाने (राजा)
the Raja of Burdhman.

Nouns ending in a consonant if of one syllable, and if अ precede the termination, add frequently the vowel उ to it, and change अ into ए to express perpetual residence in, or close relation to; the primitive ; as गाछ a tree, গেছে an animal or man that continually resides in a tree ; माछ fish, মেছে that which chiefly lives upon fish. If the vowel be अ instead of आ, उ is only added to the noun ; as वन, forest, বনো* one that resides principally in a forest ; थड़ा a house chiefly made of grass. Nouns of more than one syllable ending in a consonant, add often ए or ईया ; as पर्वत mountain পর্বতে or পর্বতিয়া, mountainous ; कुम्भीर (Sungskrit कूम्भीर) a crocodile, কুম্বিরে (নদী) a river full of crocodiles. Here the long इ is changed into a short one. बानर, monkey, বানরে or বানরিয়া, he who professionally exhibits monkeys ; हरिण deer, हरिणे (लाक) deer-like jump ; পাথर stone, পাথরে (চুন) rock-lime ; गङ्गाजल the water of the Ganges,

* In speaking it is sometime sounded বুনো.

গঙ্গাজলে one that swears falsely by the water of the Ganges.

To avoid a multiplicity of rules, we may reckon such derivatives as মুটে or মুটিয়া, he who carries burthens, from মোট burthen, মেটে or মোটিয়া muddy, from মাটী mud, and others, among irregular derivatives.

Names formed in the above manner, if added to other nouns, may be often used as attributives; as ঢাকাই লোক men of Dhaka.

Such Sungskrit words as imply persons or things as related to a country, profession, or other circumstance, are generally used in Bengalee, as দুবিড় a person or a thing of দুবিড় Druvirh, a Province in Dukshhun; ঠৈখিল of the country of মিথিলা Mithila; গৌড়ীয় one of গৌড় Gourh; ঠৈনয়্যিক he who is a professor of ন্যায় Logic.

Section 3.

Of the derivation of abstract nouns.

To express the conduct of a class of objects not held in respect, add মি or আমি to the noun signifying that class; as ছেল্য a child, ছেল্যামি childishness or the conduct of a child; বানর a monkey বানরামি monkey-tricks, or conduct like

a monkey. ঘরামি, from ঘর a house, though formed in this manner, is to be considered as an exception, signifying not house-building but a house-builder.

An abstract signification may be expressed by adding আই to some Bengalee substantives and adjectives: as বামন a brahmun, বামনাই brahmunship; ভাল good, ভালাই goodness; চণ mischievous, চণাই mischievousness.

There is no general rule for forming abstract nouns in Bengalee from substantives expressing real objects, or from adjectives; but those already used in Sungskrit are introduced into Bengalee: such as মনুষ্যত্ব or মনুষ্যতা humanity derived from মনুষ্য man to signify what exclusively constitutes the state of being man; উত্তমত্ব or উত্তমতা goodness derived from উত্তম good to signify the state of being good. Thus by the addition of ত্ব or তা to every Sungskrit substantive or adjective an abstract noun is commonly formed.

Several abstract nouns of other forms found in Sungskrit are also used in Bengalee: as ধৈর্য্য or ধীরতা slowness from ধীর slow; সৌন্দর্য্য সুন্দরত্ব handsomeness from সুন্দর handsome; গৌরব respect from গুরু respectful.*

* Vide the latter part of the chapter on adjectives.

Section 4.

Compound Nouns.

or সমাস.

There are few in use in the language of Bengal, and those may be reduced to four classes. First, such as are composed of a noun in the nominative form and of a passive participle, though sometimes bearing an active sense, are pretty frequent. The former word of the compound, though in the nominative form, is often substituted for the accusative or the locative ; as হাত ভাঙ্গা* one whose arm is broken. In this instance হাত is the nominative and ভাঙ্গা is the passive participle having a passive sense. But হাড় কাটা† (ছুরি) signifies that knife which is capable of cutting the bone : in this case হাড়, bone, though in the nominative form, is a substitute for the accusative, and কাটা cut, though in the form of a passive participle, has an active sense. গাছ পাকা‡ from গাছ a tree and পাকা ripe, a fruit become ripe on the tree ; the former is meant as the locative case and the latter has an intransitive sense.

* Sung. ভগ্নহস্ত broken-handed.

† Sung. অস্থি ছেদী a bone cutting (knife.)

‡ Sung. বৃক্ষ পক্ব tree-ripened (fruit.)

The second class consists of such as are composed of two nouns, in the first of which the nominative form is substituted for the genitive or locative case and the latter, though in the nominative form, may end in either এ, ও, or আ : As তাল পুখুরে* composed of তাল a kind of tree and পুখুর a pond, a pond of Tal or Palmyra trees, that is a pond surrounded by Tal trees ; কানভলসী† of কান the ear and ভলসী a kind of small tree (Ocymum Sanctum) held sacred by Hindoos, or the leaf of that tree, implying one who always keeps the leaf of the ভলসী tree in his ear to appear a devotee ; বানরমুখো‡ compound of বানর monkey, and মুখ face, he who has the face of a monkey, that is, one who resembles a monkey in the face ; মুখচোর§ of মুখ face and চোর thief, one who has the face of a thief, that is, bashful in conversation. Sometimes to complete the sense a preposition must be understood between the two words compounded : As, ঘর পাগল§§ composed of ঘর house and পাগল madman, the preposition

● Sung. তাল পুষ্করিণী.

† Sung. ভলসী কল্ল.

‡ Sung. বানরামুখ.

§ Sung. গ. হাম্বল.

জন্য “for” is understood, one mad for, or madly attached to, his house ; সোণা মোড়া* of সোণা gold and মোড়া covered, the preposition দিয়া “with” is understood, that is, a thing covered with gold. To form the feminine several of these compounds change এ, ও, or অ, to ই, as বানর মূখী, স্বর পাগলী.

The third class consists of those which are composed of an adjective and a noun, which though in the nominative form, ends in ও or এ ; as মিষ্ট মুখা composed of মিষ্ট sweet and মুখা mouth, that is, one of sweet conversation ; কটা চুল composed of কটা red and চুল hair, that is red-haired.

The fourth consists of such as are compounded of two words, generally signifying mutual or vehement action, having the final vowel changed into ই : as মারা মারি formed from মারা† beating, that is, reciprocal beating ; দৌড়া দৌড়ি from দৌড়া, running, that is, hard running. Sometimes under the above form we repeat a

* Sung. স্বর্ণ মুণ্ডিত.

† মারা is the passive participle “beaten” and sometimes is used to signify the act of beating ; as সরণাগতকে মারা ভাল হয়না. “It is not proper to beat one seeking protection.”

noun signifying an object used generally as an instrument of an action to imply mutual operation through that instrument, as হাতাহাতি "fighting each other hand to hand."

There may be some compounds that are not included in the above rules ; but a due attention to those stated, may enable a student to trace the mode of their formation; should he meet with any such in reading or conversation.

The above rules are also calculated to illustrate the formation of those Sungskrit compounds called সমাস. Such as চন্দ্রমুখ compounded of চন্দ্র the moon and মুখ face ; "he whose face is like the moon", or "moon-faced"; দুরাত্মা of দূর evil and আত্মা mind, that is "evil-minded"; গৌরাদ্ধ of গৌর white and অঙ্গ body, "white-bodied"; ভূপতি of ভূ the land and পতি lord, "Lord of the land"; হস্তকৃত of হস্ত hand and কৃত made, that is "a thing made by the hands"; সৈন্যজয়ী of সৈন্য army and জয়ী victorious, "one who defeats an army"; পিতৃধৰ্ম্ম of পিতৃ father and ধৰ্ম্ম religion, "the religion of one's own father"; জলচর of জল water and চর living, "what lives in the water."

ট or টি is frequently annexed to nouns or to the numerals attached to them. When attached to names of animated objects, the use of ট implies indifference or contempt, as একটা কুকুর "a dog", একটা মানুষ "a fellow." Connected with names of inanimate objects it conveys generally an idea of magnitude, as একটা ঘর "a house"—not a very small one.

টি is often attached to names of animated objects, when they are mentioned with pity or affection, as একটি বালক "a poor or dear boy." Applied to inanimate objects it conveys the idea of insignificance, as একটি টাকা "a small sum of one rupee".

গাছা is generally prefixed to names whose principal dimension is length, as একগাছা দড়ি "a rope." টুকি a little, is often added to the names of liquids, as জলটুকি "a little water."

গোটা about, is prefixed to numbers when precision is not intended, as গোটা চারি টাকা দেও "give about four rupees."

গুলা attached to names denotes aggregation without respect, as বালক গুলা "a crowd of boys," টাকা গুলা "a sum of rupees."

গুণিন has the same meaning in a diminutive sense, and is applied where pity or affection is felt towards the object, as বালক গুণিন “a collection of poor boys.”

খান is applied to the names of objects that are flat or nearly so, without affecting their signification ; as এক খান কাপড় “a piece of cloth.”

খান is added to cloth when it consists of webs of a particular length, or to a gold-mohur ; as এক খান কাপড় “a web of cloth,” এক খান মোহর “a gold mohur piece.” All these particles, when affixed to numbers, shew that the individual objects are indeterminate ; but when immediately attached to the objects, render the sense most frequently definite : as এক খান নৌকা আন “bring a boat,” নৌকা খান আন “bring the boat ;” একটা বালককে দেও “give to a boy ;” বালকটাকে দেও “give to the boy.”

The examples given above show, that nouns after being joined to any of these particles are declined regularly ; বালকটাকে দেও “give to the boy” &c.

The vowel ই added to a name through all its inflections, gives it a particular emphasis, as সে ব্যক্তিই মারিলেক “that very man beat ;” আমাকেই

দেও "give to me and to me only." So ও is added to signify conjunction in the accident without comparison ; as আমিও যাইব, "I also will go ;" or, with an implied comparison, as সে আমাকেও তুচ্ছ করিলেক, "he despised even me," that is to say, "he despised others, and even me whom he ought much more to respect.."

A word signifying an accident is sometimes repeated to denote the frequency or higher degree of it : as গর গর "frequently moving." A word followed by a similar sound of equal length, bearing no meaning, is thereby extended in its signification, as কাপড় চোপড় আছে? "Is there any thing of the cloth kind or of the nature of cloth?" জল টল আছে? "Is there any kind of liquid?"

CHAPTER IV.

Of Pronouns.

পুতিনংজা.

A second class of nouns called Pronouns consists of words which are used to imply particular individuals, though not in themselves significant of any definite object or any class of objects; as, I, thou, he; আমি, তুমি, সে (পুরুষ).

Pronouns are used to denote either, first, the person speaking as the speaker, as, আমি I; secondly, the person spoken to as such, as, তুমি thou; or thirdly, as substitutes for the name of any other subjects previously expressed or understood; as সে he, she, or it. When the subject of discourse is neither the speaker nor the person addressed, it may be a person or thing considered either as present, or as absent; and in the latter case, as either distantly or nearly viewed; the first is expressed by এ "this;" the second by সে "he, she, or it;" the third by ও "that."

If in denoting a subject of discourse, a pronoun absolutely requires a clause of a sentence to be joined with it, it is called the relative pronoun;* যে আমাকে ভুঁকৈ করিলেক, he who has pleased me.

This first person is used to denote the name of the speaker, but though this be its primary use, it may be made to express a number of persons figuratively associated with himself; as “we must fight” that is, I and others must associate in the act of fighting.

অমি I is thus declined.

	Singular.	Plural.
Nom. . .	অমি	আমরা
Acc. . .	আমাকে†	আমাদিগ্গে
Loc. . .	আমাত্তে or আমায়	আমাদিগেতে
Geni. . .	আমার	আমাদের

* In many Asiatic languages the relative pronouns dispense with an antecedent; but both in Sungskrit and Bengalee, it is requisite that the pronoun সে (he, she or it) be placed before the verb which completes the sentence, as a substitute for the antecedent; as যে আমাকে ভুঁকৈ করিলেক সে আমারি আত্মীয় হয় literally “who has pleased me he is my friend;” that is “he who has pleased me is my friend.”

† Pronouns are declined like nouns, and the accusative

By the vulgar মুই is used for আমি “I,” and is declined thus.

Singular	Plural
Nom. . . . মুই	মোরা
Acc. . . . মোকে	মোদিগ্নে
Loc. : . . . মোতে	মোদিগেতে
Geni. . . . মোর	মোদের

তুমি Thou, is thus declined.

Singular	Plural
Nom. : . . . তুমি	তোমরা
Acc. : . . . তোমাকে	তোমাদিগ্নে
Loc. : . . . তোমাতে or তোমায়	তোমাদিগেতে
Geni. : . . . তোমার	তোমাদের

Instead of তুমি also তুই “thou” is used, when contempt is meant to be expressed towards the person spoken to. It is thus declined.

Nom. . . . তুই
Acc. . . . তোকে &c. in the other cases like মুই.

case of a pronoun appears to be that from which the rest are formed; but in the nominative case of the first and second person plural there is an omission of অ; as আমরা, we; তোমরা ye; instead of আমরা and তোমরা.

সে he, she, or it, is used instead of the name or designation of a person or thing considered as distantly absent and already named or designated ; and is thus declined.

Singular	Plural
Nom. . . সে*	তাহারা
Acc. . . তাহাকে†	তাহাদিগ্লে
Loc. . . তাহাতে or তাহার	তাহাদিগেতে
Geni. . . তাহার	তাহাদের

When the third person is mentioned respectfully তিনি or তঁহি is used for সে in the nomi-

* The word সে is often added in Bengalee to the noun and serves somewhat like the article "the" in English, to indicate the particular subject of communication ; as সে চৌকি কি হইল what has become of that chair? or what has become of the chair? বে ব্যক্তিকে দেখিতেছি I am seeing that man ; i, e, I am seeing the man who has already been known to me and to yourself.

† From due attention to what I observed in Page 22, the student will see the propriety of omitting the symbol কে in the accusative form of a pronoun signifying such objects as are destitute of animal and vegetable life ; as, তাহা আমাকে দেও give me that (thing) instead of তাহাকে আমাকে দেও.

native form and in the other cases a nasal accent is placed over the first syllable ; as তাঁহাকে &c.

এ "this," is used for a third person or thing considered as present to the speaker. It is declined thus,

Singular

Nom. . . . এ this

Acc. . . . ইহাকে this or to this.

In the other cases, it is declined like সে ; that is, the other cases are formed from the accusative ; such as ইহাতে, in this ; ইহার of this ; ইহারা* these.

When the third person present is mentioned with respect, ইনি is used for এ in the nomina-

* In all the oblique cases, এ and ও are used as substantives ; such as ইহাকে দেও give to this (man) : ইহারা যায় these (men) go ; উহারা যাইতেছে those (men) are going : But in the nominative form, এ and ও are chiefly used like adjective Pronouns ; as এ ব্যক্তি ব্যাকরণ পড়িয়াছে this man has read Grammar, ; এ ব্যক্তিকে দেও give to this man ; ও ব্যক্তি ব্যাকরণ জানে না that man does not know Grammar.

tive, and in the other cases; the first syllable has the nasal sound; as ইহাকে &c.

ও “that” is used for a third person or thing considered as at a short distance from the speaker, and is declined like এ; as Nom. ও Acc. উহাকে &c. When respect is conveyed to the person spoken of, উনি is used for ও; as Nom. উনি, Acc. উহাকে.*

When the subject spoken of, is indicated by a clause of a sentence, the word যে “who or which” is used to give such clause a nominal sense; as, যে তোমাকে মারিলেক, he who has beaten thee: যে here meaning person in general, is limited by the following clause. In a respectful sense যিনি is used for যে, which in the other cases is declined like সে; as, যাহাকে† whom or to whom: so যাঁহাকে &c. when respect is implied.

* When হা drops from the oblique cases in conversation, উ is changed into the original ও; as, ওকে দেও give to that (man) &c. So ই in “ইহাকে” this or to this, and in the other oblique cases is changed into the original এ, when হা drops in conversation, as একে দেও give to this (man) একে মার beat this (man) &c.

† In conversation, the second syllable “হা” in the

When an object of enquiry is indicated by a clause of a sentence expressed or understood, the word কে who, or কি what, gives such clause an interrogative as well as nominal sense. কে is used when the object of enquiry is a rational, and কি when it is an irrational being ; as কে তোমাকে মারিলেক, Who beat thee ? If the object of interrogation is time or place, কবে or কখন "when" is used in the former case, and কোথা "where" in the latter ; as কবে যাইবে, When wilt thou go ? কোথা যাইতেছ, Where art thou going ? If the manner, in which an accident takes place, is questioned, কেমন "how" is generally used ; as, কেমন আছেন, How is he ? কি* পড়িতেছ, What art thou reading ?

কে is declined like যে : কবে, কোথা and কেমন are indeclinable. কি is thus declined.

oblique cases of a pronoun is often omitted, as তাকে instead of তাহাকে him or to him ; একে for ইহাকে this or to this ওকে for উহাকে that or to that ; যাকে for যাহাকে he whom or he to whom ; কারে whom or to whom.

* Here কি is the accusative connected with the verb "to read."

Nom. . . .	কি
Acc. . . .	কি
Loc. . . .	কিসে or কিসেতে
Geni. . . .	কিসের

কোন্ ending in ন stands for কে, কি, কবে, or কোথা. It is indeclinable and invariably used as an adjective ; as কোন্ ব্যক্তি তোমাকে মারিলেক, Who did strike thee ? Or literally, What person did strike thee ? কোন্ পুস্তক পড়িতেছ, What book art thou reading ? কোন্ দিবস আসিবেন, What day will he come ? কোন্ স্থানে যাইতেছ, To what place art thou going ?

কোন “any” ending in অ or ও applied to nouns, expresses indefiniteness as to the individual of the class of objects named by such nouns ; as কোন মনুষ্য ঘরে আছেন Is there any person in the house ? কোন পুস্তক ঘরে আছে, Is there any book in the house ?

কেও or কেহ “any one” is used for a person, when the individual is indefinitely mentioned ; as কেও ও স্থানে আছেন, Is there any person in that place ? কোন or কেহ when repeated, implies individuals indefinitely without conveying inter-

rōgation, as কোনো কোনো বুদ্ধি some Brahmuns, কেহ কেহ রাজা some kings.

আপন own, is always prefixed to a noun which, as such, is peculiarly related to the noun or pronoun that precedes it; as সে আপন পুত্রকে অতিশয় পুতি করে he loves his own son very much; সে আপন রাজ্য ত্যাগ করিলে he forsook his own kingdom.

আপনি self, is added to the pronouns আমি, তুমি, সে, ও, এ, যে and কে, to give to them a particular emphasis; as আমি আপনি I myself; তুমি আপনি thou thyself; সে আপনি he himself; ও আপনি that (man) himself &c.

আপনি is used for the second person when respect is meant. In this case it requires a verb in the third person; as আপনি কোথা যাইতেছেন equivalent to the phrase, Pray, Sir, where are you going? and is declined like other pronouns; as Nom. Sing. আপনি, Acc. আপনাকে, Loc. আপনাতে Gen. আপনার. Plu. আপনারা, আপনাদিগে, আপনাদিগেতে*, আপনাদের.

* The use of the Locative plural of nouns and pronouns is rare in practice: The Genitive case plural joined with an appropriate preposition is used to convey the meaning; as আমাদের পুতি &c.

CHAPTER V.

DIVISION OF ATTRIBUTIVES*

Of Adjectives.

গুণাত্মক বিশেষণ.

Such attributives as express the properties or circumstances of nouns, without relation to time, are called adjectives গুণাত্মক বিশেষণ; as good, bad &c.

Hence adjectives are prefixed to nouns, the property or circumstances of which they express, and these nouns are either expressed, as বড় মানুষ a great man, ছোট ঘর a small house, or understood, as বড়কে সম্মান কর honor a superior (person.)

When nouns are expressed, the adjectives that join them admit no variation of case, number, or gender; as বড় মানুষেরা superior men; বড় কন্যাকে to the elder daughter; except those Sungskrit adjectives that are used in Bengalee, which frequently admit of the variation of

* See p. 17.

gender ; as জ্যেষ্ঠা কন্যাকে to the eldest daughter ;
জ্যেষ্ঠ পুত্রকে to the eldest son.

But when nouns are understood and not expressed, adjectives whether of Sungskrit origin or not, are declined like nouns, according to the rules applicable to substantives ; as বড় “great” or “large” implying here a great one or the great one, is thus declined.

	Singular.	Plural.
Nom. . .	বড়	বড়রা
Acc. . .	বড়কে	বড়দিগে
Loc. . .	বড়তে*	বড়দিগেতে
Geni. . .	বড়র	বড়দের

ক্ষুদ্র, a Sungskrit adjective, “small” or “little” implying here a little one or the little one.

	Singular.	Plural.
Nom. . .	ক্ষুদ্র	ক্ষুদ্রেরা
Acc. . .	ক্ষুদ্রকে	ক্ষুদ্রদিগে
Loc. . .	ক্ষুদ্র or ক্ষুদ্রেতে	ক্ষুদ্রদিগেতে
Geni. . .	ক্ষুদ্রর	ক্ষুদ্রদের

* In Bengalee adjectives, এ is omitted in এতে of the Locative case singular and in এর of the Genitive as বড়তে for বড়িতে and বড়র for বড়ির. This distinction is not allowed in Sungskrit adjectives.

Adjectives both Bengalee, and Sungskrit used in Bengalee, equally admit after them or after their substantives when expressed টা, টি, গাছা, গুলা, গুলিন, থান or থান, in the same sense and the same way as substantives do; as বড়টাকে দেও give the large one &c. বড় ঘোড়াটাকে দেও give the large horse. For particulars the student may refer to Page 42.

Many Sungskrit adjectives used in Bengalee are formed from Sungskrit substantives or adjectives; as ধাৰ্মিক pious, from ধৰ্ম piety; মাসিক monthly, from মাস a month; জ্ঞানী wise, from জ্ঞান wisdom, নিধন poor, from the negative নিৰ্ and ধন wealth; অলৌকিক uncivil, from অ* the negative and লৌকিক civil. From their application, and from a reference to their meaning given in English and Sungskrit Dictionaries, a student may know to what part of speech these words belong, and from what substantives or adjectives they are derived, though he will find himself

* The negative অ is changed into অন "un" when prefixed to a word that begins with a vowel; as অনকুল kind, অননকুল unkind.

unable to trace their exact formation without studying Sungskrit.

To form a notion of compound adjectives, I refer the student to the rules for compound nouns from Page 38 to 41 ; especially to the latter part, treating of Sungskrit compounds.

The following and similar compounds are generally used in Bengalee: বন্ধুহীন formed of বন্ধু friend and হীন less, i. e. friendless ; ধর্ম্‌কার্য of ধর্ম্‌ piety and কার্য act, i. e. act of piety ; জ্ঞানশূন্য of জ্ঞান knowledge and শূন্য without, i. e. ignorant ; জনপু্য of জন water and পু্য plenty, i. e. a country where there is plenty of water ; সজীব of স with and জীব life, i. e. alive ; সর্ব্‌জ্ঞ of সর্ব্‌ all and জ্ঞ knower ; i. e. all wise ; সভাস্থ of সভা assembly and স্থ situated, i. e. member of an assembly ; অনুগত of অনু after (preposition) and গত going, i. e. follower ; ভাগ্যবান্* of ভাগ্য prosperity and

* A word ending in অ, আ, ঞ্ or one of the first four letters of each of the five classes or having অ, আ or ঞ্ in the last but one, has the affix “বত্” changed into

वान् an affix implying possession, i.e. prosperous; बुद्धिमान् of बुद्धि intellect and मान् the same as वान्, i.e. intelligent.

When Sungskrit adjectives are used, the Sungskrit terminations त्र and तम express the degrees of comparison. The termination त्र expresses that the attributive exists in a greater degree in the noun to which the adjective is attached than in another noun which is the subject of comparison; as श्यामहृते राम विज्जत्र ह्येन Ram is more learned than Shyam; तम indicates that the attributive exists in a more intense degree in the noun to which it is attached than in a plurality of objects which are the subjects of comparison, as राम ও শ্যাম হইতে হরি বিজ্জতম হ্যেन compared with Ram and Shyam, Huri is the wisest of the three.

वान् when applied to a male object, as ভাগ্যবান্ and into বতী to a female; as ভাগ্যবতী, and the rest have মান্ or মতী, as बुद्धिमान् an intelligent (man) बुद्धिमती an intelligent (woman.)

It may be remarked that the Sungskrit and Bengalee idiom, in this instance, differs remarkably from the English, which does not require Huri to be included in the first instance with the two persons who are compared with him.

The common mode, however, of expressing the degrees of quality is by prefixing অতি “very” and অত্যন্ত or অতিশয় “most” to an adjective; as তিনি অতি জ্ঞানবান্ he is very learned; অত্যন্ত জ্ঞানবান্ most or eminently learned.

Bengalee adjectives have no distinction of gender, as I observed before. But those that are borrowed of Sungskrit, admit of this distinction, and are used as they are found in Sungskrit; as উত্তম excellent, উত্তমা excellent (woman);* সুন্দর handsome, সুন্দরী handsome (woman.)

When the circumstance attributed by an adjective is considered independently of its attachment to any subject, the name of that cir-

* Such as end in অ, with a few exceptions, are made feminine by changing অ into আ; as দীর্ঘ tall দীর্ঘা a tall (woman.)

cumstance is called an Abstract Noun; as ক্ষুদ্রতা littleness, composed of ক্ষুদ্র little and তা an affix, which being a substitute for “ness” implies abstraction. In শৈথিল্য slowness from শীঘ্র slow, and in many other instances, change in form indicates abstraction. As these and other abstract nouns are formed from adjectives according to rules laid down in Sungskrit Grammars, and are only thence adopted into the Bengalee language, their formation may be minutely ascertained from the study of Sungskrit.*

* In referring to Dr. Wilson's Sungskrit Dictionary, while correcting this proof, I find that the derivation of almost all the Sungskrit adjectives in common use among the Bengalese, given by me as examples in Pages 56 and 57, is fully explained in that work. I therefore confidently recommend to students to refer to the pages of that useful Dictionary, when they may wish to ascertain the derivation and the application of any word of Sangskrit origin.

CHAPTER VI.

Of verbs.

ক্রিয়াত্মক বিশেষণ.

Verbs (or আখ্যাতিক পদ) have already been defined to be those words which express the attributes (or accidents) of nouns with absolute relation to time ; as “ মারিলাম ” I did beat.

Attributes (or accidents) with relation to time having been considered as of two kinds, verbs are divided accordingly into two classes, Transitive সক্রিয়ক, and Intransitive অক্রিয়ক.

A transitive verb is one which expresses an accident as passing, though sometimes figuratively, from a subject (Agent or কর্তা) to an object (কর্ম্য); as তিনি রামকে মারিলেন he beat Ram ; সে মহা যোদ্ধা সমুদ্রেও ভ্রম্ম করিলেন that great hero frightened even the ocean.

An intransitive verb expresses the accident as existing in the subject of discourse ; as রাম বসিয়াছেন Ram has sat down.

A transitive verb may be used in two ways, one in the active sense কত্ বাচ্য, and the other in the passive কৰ্ম্ম বাচ্য. It is called active, when the agent is considered as the principal subject of discourse, as রাম মারিলেন Ram beat, and passive, when the object is principally considered, as আহার দরিদ্রকে দেওয়া গিয়াছে food has been given to the poor.

OF MODES.

পুকার.

The verb, as expressing accident connected with time, implies relation to a subject, which may be either positive, conditional, or desiderative, designated respectively the Indicative, (or অবস্থারণ) as আমি মারিতেছি I am beating, the Subjunctive, (or সংযোজন) as যদি আমি মারি if I beat, or the Imperative Mode, (or নিয়োজন) as মার তুমি do thou beat. The last includes those modes in other languages called by Grammarians Optative, Precative &c.

OF TENSES.

বিভক্তি বাচ্যকাল.

The various relations of time, as present, past, or future, to the accident expressed by a

verb, are called Tenses; and are denoted by certain inflections; as আমি মারি I do beat, আমি মারিলাম I did beat, আমি মারিব I shall beat.

OF CONJUGATION.

বাক্য রূপ.

The inflections of a verb to express the difference of Modes and Tenses constitute its conjugation, which is of one kind in Bengalee verbs. These inflections (or বিভক্তি) may be considered as formed from the verbal noun ending in the letter “ন” which denotes the attribute, (as for example from মারন্ the accident “beating” or “to beat” are formed different parts, such as মারি, মারিলাম, মারিব &c.) according to the following Rules; in which it may be observed, that terminations expressive of person are modified according as the pronoun prefixed is the first, second, or third.

It ought to be observed in this place, that there is no modification of termination in Bengalee verbs expressive of number, (or বচন,) as “মারি” I or we beat, according as the pronoun “I” or “we” is expressed or understood; আমি “মারি” I beat, আমরা “মারি” we

beat. This is the case with the second and third Person; as তুমি “মার” thou beatest, তোমরা “মার” ye beat; তিনি “মারেন্” he beats, তাঁহারা “মারেন্” they beat. Nor is there in Bengalee verbs any modification of termination expressive of Gender (or লিঙ্গ); as সৈঁ কি হইল? what has become of him, or of her? This circumstance tends greatly to facilitate the acquisition of the language.

Verbal nouns, from which different parts of Bengalee verbs are formed, may be divided into three classes, ending in অন্, ওন্ or আন্ respectively. While the two first lose the final syllable “অন্” or “ওন্” to form the Root, before inflection, throughout all the tenses and modes, the third loses only the final ন্. In their stead affix ই as a mark of the first person present of the Indicative and Subjunctive modes; as “মারি” I beat from “মারন্” (to beat) a verbal noun ending in অন্; “খাই” I eat from খাওন্ (to eat) ending in ওন্; বেড়াই I walk from বেড়ান্ (to walk) ending in আন্. The second person present is formed by substituting অ for the above ই, in verbs of the first class,

and ও in those of the second and third ; as মার thou beatest ; খাও thou eatest ; বেড়াও thou walkest. For the third person present এন্ is used in the first class, and ন্ only in the others, after rejecting the final অন্, ওন্, or আন্ ; as, মারেন্ he beats, খান্ he eats ; বেড়ান্ he walks.

In the past tense ইলাম্, ইলে,* and ইলেন্ are joined to the root, indicating the first, second, and third persons ; as, মারিলাম্ I did beat, খাইলাম্ I did eat, বেড়াইলাম্ I did walk, &c. So ইব, ইবে, and ইবেন্ in the future tense ; as মারিব I will beat, খাইব I will eat, বেড়াইব I will walk &c.

In like manner add ইতাম্, ইতে, and ইতেন্ to the Root, in the past tense of the subjunctive Mode ; as, মারিতাম্, মারিতে, and মারিতেন্ for the first, second, and third persons.

* The natives of the eastern part of Bengal frequently, and poets sometimes, use ইলা instead of ইলে, in the past tense second person, and ইবা instead of ইবে in the future, as for মারিলে thou didst beat, they say মারিলা ; for মারিবে thou wilt beat, they use মারিবা. In poetry ইলা also is, sometimes, but rarely, used for ইলেন্ in the past tense third person, when respect is intended.

To form the Imperative Mode, **অ** or **অহ** is affixed to the root of the verbs of the first class in the second person present, as **মারি**, **মারহ** beat thou, and **ও** to that of the verbs of the second and third classes; as **খাও** eat thou, **বেড়াও** walk thou,

So **উন্** in the third person, without distinction of any class; as **মারন্** let him beat; **খাউন্** let him eat; **বেড়াউন্** let him walk; and **ইও** in the second person of the Imperative future; as **মারিও**, beat thou in future; so **খাইও**, **বেড়াইও**.

By affixing **ইতে** the Infinitive Mode and present participle are formed, as **মারিতে** to beat or beating, **খাইতে** to eat or eating, **বেড়াইতে** to walk or walking &c.; by **ইয়া** the past participle, as **মারিয়া** having beaten, **খাইয়া** having eaten, **বেড়াইয়া** having walked &c.; by **ইলে** the conditional participle, as **মারিলে*** if beating.

আ being added to the root of the verbs of the first class, and **ওয়া** to that of the verbs of the second, implies the passive participle or mere accident;† as **মারা** beaten or the act of beating;

* On this subject the reader is further referred to the Chapter on Participles.

† Intransitive verbs will have this form, signifying accident only, as **দমা** the act of sitting down.