

খাওয়া eaten or the act of eating. In the latter sense it is used as a Gerund; as মারা beating, মারার of beating, মারাতে in beating.

Verbs of the third class have no such form of Gerund; but they admit অ or আ in the form of their verbal nouns in the same sense; as বেড়ান or বেড়ানী to walk or the act of walking.

ইবা affixed to the root of any verb gives it the meaning of a Gerund; as মারিবা beating, মারিবার of beating, মারিবাতে in beating; so খাইবা eating, বেড়াইবা walking &c.

Verbal nouns also are used as Gerunds, as মারন্ beating, মারণের of beating, মারণে in beating: So খাওন্ &c. For the sake of distinction, we may call those that end in আ or ওয়া, the first Gerund, those ending in বা, the Second, and such as end in অন্, ওন্, or আন্ the third Gerund.

Variations of termination in these three classes are so few, that the introduction of more than one conjugation for Bengalee verbs would, I think, be unnecessary.

From a due attention to the above Rules, the reader will perceive that the first person

present of the Indicative Mode is that form from which the rest are varied ; the second and third persons of the same tense, the Imperative present, and the passive participle only excepted. Therefore from a knowledge of its form as “মারি” I beat, খাই I eat, বেড়াই I walk, (which a Bengalee Dictionary ought to supply) he will be able to conjugate the remainder with much facility.

Verbal nouns of the first class are rendered causal, by putting অা before the final ন্ ; as from করণ্* to do is made করণ্ to cause to do. Those of the second class require য় before ন্ ; as from খাওন্ is formed খাওয়ান্ to cause to eat. But those of the third class admit no Causal sense.†

* Here ণ is substituted for ন merely in conformity with the rules of Sanskrit orthography.

† Where a verb of the first or second class is changed by admitting the above mentioned অা or য় in its verbal noun, this addition expresses that the noun, which was the nominative to the verb, is no longer the subject of discourse, though admitted to be the agent of the same accident, under the causative influence of another noun then considered as the subject of discourse. Hence the latter noun is

Causal verbs end in *আন্*, and are accordingly conjugated after the form of those of the third class, throughout all the Modes, as *করাই* I cause to do, *করাও* thou causest to do, *করান্* he causes to do, &c.

Verbs of the third class and causal verbs admit no Gerund of the first form, ending in *আ* or *ওয়া*; but they have Gerunds of the second and third descriptions; as *বেড়াইবা*, *বেড়াইবার*, *বেড়াইবাতে*; *বেড়ান্* or *বেড়ান*, *বেড়ানের*, *বেড়ানেতে*: *করাইবা*, *করাইবার*, *করাইবাতে*; *করান্* or *করান*, *করানের*, *করানে* or *করানেতে*.

To illustrate the foregoing rules, the following example is given in the Conjugation of the verb “*মারি*” of the first Class.

placed as the nominative to the verb thus varied, which is, therefore, called a causal verb; as for example, “*তিনি ধর্ম পুস্তক পড়েন*” *he* reads the holy book, the verb “*পড়েন*” in this sentence becomes causal thus, “*আমি তাঁহাকে ধর্ম পুস্তক পড়াই*” I cause him to read the holy book. Here the third person, (*he*) which was the nominative to the verb (“*পড়েন্*” reads) in the former sentence, is superseded in the latter by the Pronoun “*I*” as the nominative to the causal verb. (“*পড়াই*” cause him to read).

The Indicative Mode in the Bengalee language has three simple tenses, (present, past, and future) independent of any compound tense formed by a participle with an auxiliary verb.

Indicative Mode

Present Tense

Singular or Plural Number.

- 1 আমি or আমরা মারি* I or we beat
- 2 তুমি or তোমরা মার thou beatest or ye beat
- 3 তিনি or তাঁহারা মারেন he beats or they beat.

Past tense.

Singular or Plural Number.

- 1 আমি or আমরা মারিলাম† I or we did beat
- 2 তুমি or তোমরা মারিলে thou didst beat or ye did beat
- 3 তিনি or তাঁহারা মারিলেন he or they did beat.

* This form of the present tense in Bengalee and in many other languages, sometimes, describes an accident that happens usually, without confining it to a particular time, as আমি পুাতঃকালে পড়ি I read in the morning; that is, I have been and am now in the habit of reading in the morning.

† It is to be observed, that in conversation most frequently, “ই” in the second or third syllable of an inflected

Future tense.

Singular or Plural Number.

- 1 আমি or আমরা মারিব I or we will beat
 2 তুমি or তোমরা মারিবে thou wilt or ye will beat
 3 তিনি or তাঁহারা মারিবেন he or they will beat.

verb and in the third syllable of a causal verb, as originally indicating the first person of the present tense, is scarcely pronounced, in the other parts of the verb, as instead of মারিলাম Marilam, they pronounce Marlam; for মারিব Maribu, Marbu; for মারিও mario, maro or mero; for মারিতে Marite, marte; for মারিলে marile, marle; for মারিয়া mariya, marya; for মারিবা mariba, marba. So instead of শূইলাম shooilam, they pronounce shoolam; for শূইতে, shooite, shoote; for শূইলে shooile, shoole; for শূইয়া shooiya, shooya. Here and in like instances, য has rather a double sound after a vowel.

When ই is dropped, its preceding র is vulgarly changed into ল in conversation, as কর্লাম instead of কর্লাম.

“তে” in the Present definite and the preter Imperfect, which will hereafter be described, is, sometimes, in hurried pronunciation, changed into চ and joined with “ছি or ছিলাম,” when the ই of the second or third syllable is not sounded, as for করিতেছি, kuritechhi, kurchchhi; for যাইতেছি, jaitechhi, jachchhi; and for করিতেছিলাম

Subjunctive Mode*

Present Tense

Singular or Plural Number

- 1 যদি আমি or আমরা মারি † if I or we beat
- 2 যদি তুমি or তোমরা মার if thou or ye beat
- 3 যদি তিনি or তাঁহারা মারেন if he or they beat.

kuritechhilam, kurchchhilam; for যাইতেছিলাম jaitechhilam, jachchhilam. But nothing can justify such corruption.

* The subjunctive Mode requires, for the completion of the sentence in which it is found, another verb. The former implying a supposition and accompanied by a hypothetical particle, such as যদি, যদ্যপি, and the latter its consequence or resulting accident, whether affirmative or negative; as যদি সূর্য উদয় হয়েন, তবে অন্ধকার থাকিবে না If the Sun rise, there will be no darkness.

Subjunctive

† The present tense of the Indicative Mood is the same as that of the Indicative, with the particle “যদি” prefixed to it; but the verb, which completes the sense in the present tense of the Subjunctive Mode, is commonly found in the future tense of the Indicative, and generally preceded by the adverb “তবে” then; as যদি তুমি মার, তবে আমি মারিব if thou beat, then I shall beat.

The particle “যদি” if, is some times understood; as তুমি মার আমি মারিব should thou beat, I shall beat:

Past tense.

Singular or Plural Number.

- 1 যদি আমি or আমরা মারিতাম,* If I or we had beaten.
- 2 যদি তুমি or তোমরা মারিতে, If thou hadst beaten or if ye had beaten.
- 3 যদি তিনি or তাঁহারা মারিতেন, If he or they had beaten.

The Subjunctive Mode has no future tense ; since the present tense conveys futurity conditionally. The past tense of the subjunctive Mode is often used to express the frequency of an accident in the past time ; and in this case, it requires no other verb to complete the sense and stands for the Indicative Mode ;

and in this case the word “তবে” is often prefixed to the latter verb, as indicating the particle “যদি”, which is not here expressed ; as তুমি মার তবে আমি মারিব should thou beat, then I shall beat.

* The second verb, which completes the sense, is used in the same form ; as যদি তুমি আমাকে মারিতে, আমি তোমাকে মারিতাম if thou hadst beaten me, I would have beaten thee.

as, আমি রাজ বিদ্যালয়ে পড়িতাম I used to study
in the Royal College.

Imperative Mode.

Present Tense.

Singular or Plural Number.

- 2 Person. তুমি or তোমরা মার, or মারহ, Beat thou,
or beat ye
3 Person. তিনি or তাঁহারা মারুন, Let him or them
beat.

Future tense.

- 2 Person. তুমি or তোমরা মারিও,* Beat thou or
beat ye in future time.

Supine, or what English Grammarians call
the Infinitive Mode.

মারিতে to beat.†

Present Participle

মারিতে beating ;‡

* In conversation মারিও is generally contracted to
মেরো. So খাইও, যাইও and others that have, in like
manner, the vowel আ in the first syllable, are generally
contracted to খেও, যেও &c.

† As, তাকে মারিতে আমি আসিয়াছি I have come
to beat him ; আমাকে মারিতে দেও allow me to beat.

‡ As, আপন পুত্রকে মারিতে আমি তাহাকে দেখিলাম
I saw him beating his own son.

Past Participle.

মারিয়া having beaten.*

Conditional participle.

মারিলে if I, thou, or he, be beating.†

Passive Participle.

মারা beaten‡

মারা is also used as a Gerund ; as মারা beating,
মারার of beating, মারাতে in beating§

Second Gerund.

মারিবা striking, মারিবার of striking, মারিবাতে

* As সে তোমাকে মারিয়া যাইতেছে having beaten thee, he is going away.

† This is applicable to both past and future tenses, and each is distinguished by the verb that follows it, as সে মারিলে, আমি তাহাকে মারিতাম if he was beating, I would have beaten him, সে মারিলে, আমি তাহাকে মারিব if he be beating, I shall beat him.

‡ As, সে মারা যাইবেক he will be beaten ; Intransitive verbs have of course no passive participles ; but they have Gerunds of the same form ; as চল to walk from “ চলি ” I walk ; চলার of walking ; চলাতে in walking.

§ As, চাকরকে ও মারা ভাল নহে. It is not proper to beat even a servant, মারার বদলে (পরিবর্তে) মারা, striking is (justified) in return for striking ; অন্যকে মারাতে অনেক দোষ ; there is much harm in striking others.

in striking.

Third Gerund.

মারি striking, মারিবার of striking, মারি or মারিতে
in striking.

The auxiliary verb “আছি” I am, is defective, being formed only in the present and past tenses of the Indicative Mode.

Indicative Mode.

Present Tense.

- 1 আমি or আমরা আছি I am or we are.
- 2 তুমি or তোমরা আছ thou art or ye are.
- 3 তিনি or তাঁহারা আছেন he is or they are.

Past tense

- 1 আমি or আমরা আছিলাম or ছিলাম* I was or we were.
 - 2 তুমি or তোমরা আছিলে or ছিলে thou wast or ye were.
 - 3 তিনি or তাঁহারা আছিলেন or ছিলেন he was or they were.
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* In the past tense the initial vowel অ is always omitted ; but in poetry it is often preserved.

The present participle as “মারিতে” “করিতে” &c. and the past participle as “মারিয়া” “করিয়া” &c. are compounded with the auxiliary verb “আছি” I am, after the initial vowel আ being dropped from the verb, to express some particulars of accident with regard to time ; as “মারিতেছি” I am beating, compounded of “মারিতে” beating, and “ছি” am ; “মারিতেছিলাম” I was beating, of “মারিতে” beating, and “ছিলাম” I was ; “মারিয়াছি” I am having beaten or I have beaten, of “মারিয়া” having beaten, and “ছি” am ; “মারিয়াছিলাম” I was having beaten or I had beaten, of “মারিয়া” having beaten, and “ছিলাম” I was.

These four compounds are used as tenses of the Indicative Mode, in addition to the three simple tenses already given ; and they are conjugated as follow.

Of Compound Verbs.

Indicative Mode.

First “মারিতেছি” present tense definite, composed of মারিতে and ছি, expressing that the accident is already commenced but not yet completed.

- 1 মারিতেছি I am or we are beating.
- 2 মারিতেছ thou art or ye are beating.
- 3 মারিতেছেন he is or they are beating.

The second “মারিতেছিলাম” composed of “মারিতে,” and “ছিলাম,” which may be designated as Preter-Imperfect, speaking of an accident in past time, which either remained unfinished or of which the completion is not expressed.

- 1 মারিতেছিলাম I was or we were beating.
- 2 মারিতেছিলে thou wast or ye were beating.
- 3 মারিতেছিলেন he was or they were beating.

The third “মারিয়াছি” composed of “মারিয়া,” and “ছি” which is called Preter-Perfect, implying an accident in past time, not interrupted nor annulled by another accident up to the time present.

- 1 মারিয়াছি I or we have beaten.
- 2 মারিয়াছ thou hast or ye have beaten.
- 3 মারিয়াছেন he has or they have beaten.

The fourth “মারিয়াছিলাম” composed of “মারিয়া,” and “ছিলাম,” which may be termed Preter-Pluperfect, speaking of the completion

of an accident in past time supposed to have been followed by another accident at a certain time past.

- 1 মারিয়াছিলাম I or we had beaten.
- 2 মারিয়াছিলে thou hadst or ye had beaten.
- 3 মারিয়াছিলেন he or they had beaten.

By attention to the illustrations already given of the use of participles with the auxiliary verb, the student will be able to join them or the infinitive Mode with verbs of different roots, when their sense admits such coalition; as “মারিয়া” having beaten, with “ফেলি” I throw, implying “having beaten, I throw him” that is, I kill him; having always an active sense :* So “মারিতে চাহি” I want to beat, of “মারিতে” to beat, with “চাহি” I want; “মারিতে পারি” I can beat, of “মারিতে” to beat, and “পারি” I can; “মারিতে লাগি” I begin to beat, of “মারিতে” to beat, and “লাগি”† I begin; “মারিয়া থাকি” of

* Such verbs as শুনিয়া ফেলি I throw (it) having heard, জানাইয়া ফেলি I throw (him) having informed, are not admitted.

† This phrase is generally used by the vulgar.

“মারিয়া” having beaten, and “থাকি” I exist, I stay, or I use ; that is, “I exist having beaten” or I am used to beat ;* “মারিতে যাই” I go to beat, of “মারিতে” to beat, and “যাই” I go : Many other instances may be introduced. We therefore stand in no need of unnecessarily multiplying modes on every occasion of the junction of two accidents.

Each of the three simple Tenses, sometimes, figuratively stands for one of the others, according as the context suggests ; as আইন the past tense (meaning “did come”) when it follows the question “রসুই আসিয়াছে” has dinner come ? or any similar question, implies “it comes” in a present tense or “it has come” in

* The present tense of the verb “থাকি,” when compounded with the past participle and preceded by the subjunctive particle “যদি,” is rendered the subjunctive Mode ; as যদি আমি টাকা লইয়া থাকি, আমি ফিরিয়া দিব if I have taken money, I will return it. The particle “যদি,” expressed or understood, produces this change in the original use of the verb “থাকি” in the Indicative Mode present tense and not in the other tenses ; as for example “যদি আমি করিয়া থাকিব” or “যদি আমি টাকা দিতেছিলাম” &c. conveys no sense.

the preter perfect. Again, যে পর্য্যন্ত “আমি থাকি” in the present tense (as long as “I stay”) when it precedes such a phrase as “তুমি থাকিবে” (you will stay,) implies future time; that is, as long as I shall stay, you will stay. So “আপনি ইহা করিবেন” in the future tense (you will do this, Sir) is often used as a respectful form of address, for the present imperative mode, that is, do this, Sir. But the four compound tenses very seldom undergo these variations.

It ought to be observed and duly attended to, that in addressing a second person of respectability, the word “আপনি” self, or “মহাশয়” greatly liberal person, which literally signifies a third person,, is generally used; and consequently the verb governing is placed in the third person, instead of the second; as, আপনি or মহাশয় ইহা করিয়াছেন literally “himself” or “the greatly liberal person” has done this, meaning “you have done this.”

When contempt is meant to be conveyed towards the person addressed, “তুই” is substituted for “তুমি” thou, (as noticed at page

47;) the verb corresponding, consequently, changes its inflections, by admitting ইস্ for the last অ or ও of the second person in the present tense; such as “মারিস” for “মার” thou beatest: “আছিস” for “আছ” thou art, “মারিতেছিস্” for “মারিতেছ” thou art beating; “খাইস” for “খাও” thou eatest, “দেখাইস” for “দেখাও” thou showest. So the last অ or ও of the second person present, and the last এ of the second person past of the subjunctive mode are changed into ইস্; as “যদি তুই মারিস” for “যদি তুমি মার” if thou beat; “যদি তুই মারিতিস” for “যদি তুমি মারিতে” if thou hadst beaten.

In the past tense, ই is substituted for the last এ of the second person, as “মারিলি” for “মারিলে” thou didst beat; “ছিলি” for “ছিলে” thou wast; “মারিতেছিলি” for “মারিতেছিলে” thou wast beating; “মারিয়াছিলি” for “মারিয়াছিলে” thou hadst beaten. As “মারিয়াছ” (thou hast beaten) is composed of the participle “মারিয়া” having beaten, and “আছ” thou art, the auxiliary verb present, it admits ইস্ like the present tense, in conveying contempt; as “মারিয়াছিস” for “মারিয়াছ” thou hast

beaten. The change of এ into ই is observed in the future tense also; as “মারিবি” for “মারিবে” thou wilt beat.

In the imperative mode present, the last vowel is dropped; as “মার” for “মারি” beat thou, “খা” for “খাও” eat thou; and in the imperative future ন is substituted for the last vowel; as “মারিস” for “মারিও” beat thou in future time. The perversion of the second personal pronoun and of its corresponding verbs is, generally, made by proud and unreflecting masters, in addressing their servants; it is therefore not requisite that a gentleman, in studying Bengalee, should pay much attention to the above forms.

In speaking of a third person, if no respect is meant to be shewn, the pronouns “সে” he, she, or it, “ও” that, “এ” this, and “যে” he or she who, or it which, implying the third person, are invariably used, (as noticed in pages 48—50,) and the final “ন” is omitted in every corresponding verb in the third person, throughout all the tenses of the indicative and subjunctive modes; and এ, which precedes ন, is changed into ছ in the past tenses

simple or compound ; as for the present tense, “মারে” instead of “মারেন” he beats, “মারিতেছে” for “মারিতেছেন” he is beating. For the past and future, “মারিল” instead of “মারিলেন” he did beat, “মারিতেছিল” for “মারিতেছিলেন” he was beating, “মারিয়াছিল” for “মারিয়াছিলেন” he had beaten, “মারিত” for “মারিতেন” he would have beaten, “মারিবে” for “মারিবেন” he will beat : Except the preter-perfect, which being, in fact, formed of a compound participle and the auxiliary verb “আছি” in the present tense, rejects ন only ; as “মারিয়াছে” for “মারিয়াছেন” he has beaten.

In the imperative ক is substituted for the last “ন” of the third person ; as “মারুক” for “মারুন” let him beat.

ক is frequently used for the last ন of the third person future, and of the past tense simple ; as, “মারিবেক” or “মারিবে” may be substituted for “মারিবেন” he will beat ; “মারিলেক or মারিল” for “মারিলেন” he did beat.

A verb having a single consonant in its root, and verbs of two syllables ending in ন, that is

dropped before inflection, admit য in the place of ন in the third person present, when no respect is implied ; as “খাই” I eat, has the third person in a disrespectful sense, “খায়” for “খান” he eats ; “যাই” I go, has “যায়” for “যান” he goes, “কামাই” I shave, has “কামায়” for “কামান্” he shaves.

All the causal verbs, being composed of more than one syllable, are included in the above exception ; as “দেখাই” I shew, has “দেখায়” for দেখান্” he shews, “হাঁসাই” I cause to laugh, has “হাঁসায়” for “হাঁসান্” he causes to laugh, the third person present. But such verbs as “বাখানি” I explain, retaining ন in all the Modes, and “সামালি” I take care, having more than two syllables, in the verbal noun, are included in the general Rule ; as “বাখানে” for “বাখানেন” he explains, “সামালে” for “সামালেন” he takes care.

The use of “সে” “এ,” “ও” or যে the third personal Pronouns, in speaking of a person or thing without respect, is frequent in practice, and consequently the above rules, shewing the corresponding changes to which verbs

are subjected, require particular attention.

“মুই” used by the vulgar for “আমি” varies from it in the form only, but has the same changes in the terminations of its corresponding verbs that the principal pronoun “আমি” admits; as মুই or আমি মারি I beat; মুই or আমি মারিলাম I did beat, মুই or আমি মারিব I will or shall beat.

As the verb হওন to be, and the irregular verb “যাওন” to go, both of the second class, are very frequently used in various senses, simply and compoundedly, it may be well to conjugate them at full length.

হওন to be, to become, to come into existence.*

Indicative Mode.

Present Tense.

- 1 আমি or আমরা হই I am or we are &c.
- 2 তুমি or তোমরা হও thou art or ye are &c.
- 3 তিনি or তাঁহারা হন He is or they are &c

* The phrase “তিনি জ্ঞানবান হন,” he is wise, is an example of the first sense; “তুমি কিঞ্চিৎ কৃশ হইয়াছ” thou hast become rather thin, of the second; and গত বৎসরে সন্তান হইল last year the child came into existence, i. e. last year the child was born, of the third. In fact in

Past tense.

- 1 আমি or আমরা হইলাম I was or we were &c.
- 2 তুমি or তোমরা হইলে thou wast or ye were &c.
- 3 তিনি or তাঁহারা হইলেন he was or they were &c.

Future tense.

- 1 আমি or আমরা হইব I or we will be &c.
- 2 তুমি or তোমরা হইবে thou wilt or ye will be &c.
- 3 তিনি or তাঁহারা হইবেন he or they will be &c.

the first sense it is very often, and in the second it is always, accompanied (as we find in other languages) with an adjective or a participle active or passive, or with two substantives considered as one; as “তিনি অবোধ হন” he is unintelligent, “তিনি বড় ক্রোধী হন” he is very passionate, “তিনি শীঘ্র হত হইবেন” he shall soon be killed, অশ্ব পশু হয় a horse is an animal. It is also accompanied with an abstract substantive in the first sense; as “তাঁহার জয় ত্বরায় হইবেক” his victory soon will be, that is, his victory will soon take place. The verb “হই” I am, very seldom implies mere existence; while the defective verb “আছি” I am, is scarcely used in any of these senses, generally implying mere existence or existence in reference to location, as “তিনি আছেন কি মরিয়াছেন” is he existing (i. e. is he alive) or is he dead; “ঈশ্বর সর্বকাল আছেন” God is for ever; তিনি কি ঘরে আছেন is he at home?

Subjunctive Mode..

Present Tense.

- 1 যদি আমি or আমরা হই* if I or we be &c.
- 2 যদি তুমি or তোমরা হও if thou or ye be &c.
- 3 যদি তিনি or তাঁহারা হন if he or they be &c.

Past tense.

- 1 যদি আমি or আমরা হইতাম† if I or we had been &c.
- 2 যদি তুমি or তোমরা হইতে if thou hadst or ye had been &c.
- 3 যদি তিনি or তাঁহারা হইতেন if he or they had been &c.

Imperative Mode.

Present Tense.

- 2 Person হও be thou or be ye &c.
- 3 Person হউন let him or them be &c.

* যদি আমি তোমার পিতা হই আমাকে অবশ্য মান্য করিবে ; if I am thy father, thou must respect me ;
যদি পুত্র সন্তান হয়, আমি বড় অহুদিত হইব,
if a son come to existence (i. e. if a son be born) I shall rejoice much.

† In this past tense, the verb “হই” some times implies mere existence in reference to location, as যদি আমি সেখানে হইতাম (or properly speaking, যদি আমি সেখানে থাকিতাম,) তিনি এ দুঃখ পাইতেন না *had I been there, he would not have experienced such distress.*

Future tense.

হইও let him or them be in future.

Infinitive Mode or Present Participle.

হইতে to be, or being.

Past Participle.

হইয়া having been.

Conditional Participle.

হইলে if I, thou, or he be.

Gerund হওয়া being, হওয়ার of being, হওয়াতে in being.

Second Gerund.

হইবা being, হইবার of being, হইবাতে in being.

Third Gerund.

হওন being, হওনের of being, হওনেতে in being.

A knowledge of the present participle “হইতে” being, and of the past participle “হইয়া” having been, will enable the student to

form easily the four regular compound tenses, as হইতেছি &c. হইতেছিলাম &c. হইযাছি &c. &c. হইযাছিলাম &c., as from the explanation given of the application of the verb “হই” I am and verb “আছি” I am, in note* p. 86, the reader will perceive that these two are most frequently used in different senses, and consequently there can be no impropriety in compounding one with the other.

In the phrases “আমাকে যাইতে হয়,” “তোমাকে লইতে হইল,” “তাহাকে দিতে হইবেক,” such adjectives as “আবশ্যক” incumbent, “উচিত” proper, are understood before the verb, agreeing with the infinitive mode in the third person, as আমাকে যাইতে (আবশ্যক) হয় it is incumbent upon me to go; তোমাকে লইতে (উচিত) হয় it is proper for you to receive.

বটে is principally adopted as a term of affirmation or assent and is sometimes used in that sense with the verb হওন্ implied and not expressed, but in the present tense only and in this sense admits of inflection, as আমি বট্চি yes I am, তুমি বট্চি yes thou art, তিনি বট্চেন yes he is,

যাওন to go, to pass or to be.*

Indicative Mode.

Present Tense.

- 1 আমি or আমরা যাই I or we go.
- 2 তুমি or তোমরা যাও thou goest or ye go.
- 3 তিনি or তাঁহারা যান he goes or they go.

In the past tense of the Indicative, as well as in the conditional participle, যাই is changed into গে, and in the past participle into গি; But in the latter, if not compounded, this change, though admissible, is not necessary, as গিয়া or যাইয়া.

Past Tense.

- 1 আমি or আমরা গেলাম I or we went.
- 2 তুমি or তোমরা গেলে thou or ye went.
- 3 তিনি or তাঁহারা গেলেন he or they went.

Future Tense.

- 1 আমি or আমরা যাইব I or we will go.
- 2 তুমি or তোমরা যাইবে thou wilt or ye will go.
- 3 তিনি or তাঁহারা যাইবেন he or they will go.

* তিনি আপন দেশে যাইতেছেন he is going to his native country, is an example of the first sense; বুধা দিন

Subjunctive Mode.

Present Tense.

- 1 যদি আমি or আমরা যাই if I or we go.
- 2 যদি তুমি or তোমরা যাও if thou or ye go.
- 3 যদি তিনি or তাঁহারা যান if he or they go.

Past Tense.

- 1 যদি আমি or আমরা যাইতাম if I or we had gone.
- 2 যদি তুমি or তোমরা যাইতে if thou hadst or ye had gone.
- 3 যদি তিনি or তাঁহারা যাইতেন if he or they had gone.

Imperative Mode.

Present Tense.

- 2 Person যাও go thou or go ye.
- 3 Person যাউন let him or them go.

Future Tense.

যাইও go thou or go ye in future.

Infinitive Mode or Present Participle.

যাইতে to go, or going.

Past Participle. গিয়া or যাইয়া

যাইতেছে days are passing in vain, of the second ; টাকা

দেওয়াগেল money has been given, of the third

Conditional Participle. গেলৈ if I, thou, or he go.

Gerund.

যাওয়া going, যাওয়ার of going, যাওয়াতে in going.

Second Gerund.

যাইবা going, যাইবার of going, যাইবাতে in going.

Third Gerund.

যাওন going, যাওনের of going, যাওনেতে in going.

The four compound tenses are, in like manner, formed by coupling the participle যাইতে or the past participle গিয়া with the verb “আছি;” as যাইতেছি, যাইতেছিলাম, গিয়াছি, গিয়াছিলাম &c.

ON THE NEGATIVE SENSE.

Bengalee verbs are made negative by affixing to them the negative particle না,* throughout all the tenses of the Indicative Mode.

* Sometimes in Poetry and very rarely in conversation, “না” is placed before the verb, and in the latter, it is carelessly pronounced like নে or নি. ?

Present Tense.

- 1 আমি or আমরা করি না I or we do not.
- 2 তুমি or তোমরা কর না thou dost not, or ye do not.
- 3 তিনি or তাঁহারা করেন না he does not, or they do not.

So আমি করিলাম না I did not ; আমি করিব না I will not do ; আমি করিতাম না I would not have done &c. But the present form is used often with negatives in a past sense ; as আমি করি না I do not or I did not ; but when “নাই” is affixed instead of “না” to the present tense, it is used to express past time in an absolute sense ; as আমি করি নাই I have never done. Hence this form is generally used for the negative preter-perfect or preter-imperfect.

The negative form of the present tense of the Imperative Mode implies solicitation and not negation ; as কর না pray do thou ; করুন না let him do, if he pleases. The future tense of the Imperative with the particle “না” is used for the present also ; as করিও না do not do at any time. As to the other parts of the verb, the

negative particle is put before them ; as না করিতে ; না করিয়া ; না করিলে ; না করা ; না করিবার &c.

In the subjunctive mode the verb, which is preceded by a subjunctive particle, frequently has “না” before it ; but the verb that completes the sense, generally precedes the negative particle না ; as আমি যদি না যাই, তুমি আসিবে না if I do not go, thou wilt not come ; যদি আমি তোমাকে না দেখিতাম, তুমি আসিতে না if I had not seen thee, thou wouldest not have come.

নাই alone stands for the first, second, or third Person of the verb “আছি” in the present tense, when negatively meant ; as আমি নাই I am not, তুমি নাই thou art not, সে নাই he is not : So নহি or নয়ি (I am not) is often substituted for the first person present of the verb “হই” in the negative form ; নহ or নও (thou art not) for the second ; and নহেন or নন্ (he is not) for the third.

In the three simple tenses of the Indicative Mode, নারি is some times substituted for পারি না or না পারি I cannot do, in commonly light conversation ; as আমি নারি I cannot do ; আমি নারিলাম I could not do ; আমি নারিব I shall not be able to do.

On the Passive voice.

The Bengalee verb, like that of other originally uncultivated languages, has no regular passive form. The passive participle of a transitive verb such as মারা beaten, ধরা apprehended, supplies this deficiency, when compounded with the verb যাই I go, (throughout all its tenses, simple or compound) agreeing in person with a noun or pronoun in the nominative case, considered as united with the passive participle. Indicative Mode. আমি ধরা যাই; I go apprehended; meaning I am apprehended or I am about to be apprehended; তুমি ধরাযাও thou art apprehended; তিনি ধরাযান he is apprehended; Past tense. আমি ধরা গেলাম I went apprehended, or was apprehended &c. আমি ধরা যাইব I shall go apprehended or I shall be apprehended. Compound Tenses আমি ধরা যাইতেছি I am going apprehended or getting apprehended &c. আমি ধরা যাইতেছিলাম I was being apprehended &c. আমি ধরা গিয়াছি I have been apprehended &c. আমি ধরা গিয়াছিলাম I had been apprehended &c.

Subjunctive Mode. Past Tense. আমি ধরা যাইতাম I would have been apprehended &c.

Imperative Mode. Present Tense.

2 Person ধরা যাও be thou or ye apprehended.

3 Person ধরা যাউন let him or them be apprehended.

Future Tense. ধরা যাইও be thou or ye apprehended in future. Infinitive Mode, or past participle. ধরা যাইতে to get apprehended; or getting apprehended. Past Participle. ধরা গিয়া having been apprehended. Conditional Participle. ধরা গেলে if apprehended.

Gerund. ধরা যাওয়া being apprehended, ধরা যাওয়ার of being apprehended, ধরা যাওয়াতে in being apprehended.*

Second Gerund. ধরা যাইবা, ধরা যাইবার, ধরা যাইবাতে. So the third Gerund. ধরা যাওন, ধরা যাওনের, ধরা যাওনে.

* In translating the verb “যাই” found in the passive form, the idiom of the English language sometimes requires it to be rendered by “am” and sometimes by “get” or “happen” as well as literally to “go.”

Though Intransitive verbs do not admit of a passive sense, they admit of that form but in the third person only ; as, “চলা যায়,” walking takes place. (This sometimes seems equivalent to the sentence “চলা যাইতে পারে” walking can take place ;) চলা গেল walking took, or has taken, place &c.

Transitive verbs also have the same compound form, the former implying mere action, agrees with the latter in the third person only, as করা যায় performance takes, or can take, place, করা গেল performance took, or has taken, place &c.*

When a transitive verb which has two objects acted upon, as explained in Page 22, is rendered in the passive form, the object first

* আমাকে জানা যায় না (literally) to know me never happens, i. e. I am unsearchable ; তোমাকে দেখা গেল to see thee happened, i. e. thou hast been seen : তাঁহাকে ধরা যাইবেক to apprehend him will take place, i. e. he shall be apprehended. The pronoun found in each of these sentences in Bengalee is formed and meant accusatively, though in translating it into English, the pronoun may be properly used in the nominative form, in conformity with the idiom of that language.

in view is the subject of the passive verb ; as
 রামকে টাকা দেওয়া গিয়াছে money has been given
 to Ram, which thus stands in the active voice
 আমি রামকে টাকা দিয়াছি I have given money
 to Ram.*

Of Irregular Compounds.

Irregular compounds are formed by pre-
 fixing to verbs an uninflected noun, ad-
 jective, or participle, instead of having it
 in the objective or in any other case, go-
 verned by a verb ; as গাছ কাটি I cut down
 the tree, of গাছ a tree and কাটি I cut down ;
 জল খাই, of জল water and খাই I swallow ; মানুষ
 চিনি, of মানুষ a man and চিনি I distinguish i. e.
 I am able to distinguish ; বড় করি I render (him,
 her or it) great or greater, of বড় great or greater
 and করি I render ; ভয় করি I make (him) frighten-
 ed, of ভয় frightened and করি I make. From নষ্ট
 destroyed and করন to make, come নষ্ট করন to de-

* In the passive sense if the agent of the action is not
 mentioned, the first person is generally understood as the
 agent of it, especially in the future tense ; as টাকা দেওয়া
 যাইবেক money will be given, that is, money will be
 given *by me*.

stroy, নষ্টকরি I do destroy &c. From ব্যস্ত disturbed and হওন to become, are made ব্যস্ত হওন to become disturbed, ব্যস্ত হইয়াছি I have become disturbed &c. From মারি striking and খাওন to get, come মারি খাওন to get beating, মারি খায় he gets a beating &c.

OF CAUSAL VERBS.

Causal verbs are regularly conjugated in the active voice, as noticed in Page 68. While to avoid obscurity in the meaning, the Bengalese rarely use them in a passive sense; but by compounding their verbal nouns in ন or না, (expressing mere causal action) with the verb “যাই” in the third person, they conjugate them in that person only; as ধরান যায় causing seizure takes place; দেখান যাইতেছে or দেখানা যাইতেছে to cause to see is taking place *

Whatever noun or pronoun stands as an

* If any one should insist upon conjugating causal verbs in the passive sense, let him use the verbal nouns as passive participles and join them with the verb “যাই” in the usual form of the passive voice, in such instances as permit at all this construction.

agent, or properly speaking as a subject of an accident, and is nominatively placed with an intransitive verb (except the verb “মরি” I die which, in fact, has no causal form) becomes the object acted upon, when the verb is rendered causal; as তাঁহাকে চালাই I cause him to march, comes from the Intransitive verb তিনি চলেন he marches: In the same manner, the agent of a transitive verb becomes the accusative in a causal sense, if the action in this sense passes on to the agent of the transitive verb; if not, the agent becomes instrumental; as তিনি খান he eats, in the transitive form, becomes আমি তাঁহাকে খাওয়াই I cause *him* to eat, in a causal sense; তিনি ঘট গড়েন he makes a jar, becomes in the causal form আমি তাঁহির দ্বারা ঘট গড়াই I make a jar *through him*.

ই in the first syllable of verbs is generally changed into এ and উ into ও, when rendered causal, as লিখি I write, লেখাই I cause him to write; উঠি I rise, ওঠাই I cause him to rise or raise him.

ON INTERROGATION.

Interrogation is often implied by prolonging the sound of the last vowel of a verb or it's affix, throughout all it's tenses, without introducing change or addition in form, or using an interrogative particle with it; as ভূমি যাইতেছ art thou going? ভূমি গিয়াছিলে didst thou go? ভূমি যাবে না wilt thou not go? &c. A question is sometimes conveyed by placing the interrogative article কি before or after the verb; as ভূমি কি যাবে, or ভূমি যাবে কি wilt thou go? ভূমি কি না যাবে, or ভূমি কি যাবে না, wilt thou not go?. নাকি is often substituted for কি, when the person who questions has previously some idea of the subject interrogated; as ভূমি নাকি যাবে Is it that thou wilt go? or art not thou to go?

Sometimes a verb is repeated, the former in the affirmative form and the latter in the negative, and কি is placed between them to convey interrogation, as ভূমি যাবে কি না যাবে, properly speaking ভূমি যাবে কি না, wilt thou go or not?

Exceptions.

The future tense of the verb থাকি I stay, if preceded by the past participle, implies, doubtfully, an accident taking place in the past time ; as আমি তাঁহাকে মারিয়া থাকিব, I think I have beaten him, or I may have beaten him.

The verbal noun আইসন্ to come, drops the vowel ই, as আমি আসিলাম I came, আমি আসিব I will come &c. Except in the present tense of the Indicative Mode and the second person present of the Imperative ; as আমি আইসি I come ; তুমি আইস come thou.* The স of the verbal noun is also dropped frequently in conversation from the imperfect tense and the conditional participle ; as আইলাম I came ; আইলে if coming.

দেওন্ to give, though of the second class, is inflected as if the verbal noun were দন্ ; as “ দি ” I give “ দিলাম ” I gave &c. Except in the second and third persons of the present tense of the Indicative Mode and of the Imperative, and also in the passive Participle, in which instances it is inflected according to the Rules applicable to verbs of the second class ; as দেও thou give ; দেন্ or দেয় he gives ; দেও give

* In conversation the ই of আইসন্ is always dropped.

thou ; দেউন্ or দেউক let him give ; দেওয়া to give or given.

So নেওন্ to take, to spend, from the Sungskrit root नी, is inflected as if the verbal noun were नन् ; as নি I take ; নিলাম I took ; নিব I will take &c. with the above exceptions ascribed to the verb দি I give ; as নেও thou takest &c.

The verbal noun লওন্ to receive or to accept, from the Sungskrit root ला, is of the second class, and is conjugated accordingly ; as লই I receive, লও thou receivest, লন্ he receives &c. But those unacquainted with Sungskrit, from the similarity existing between “নেওন্” and “লওন্” in their pronunciation, transcription, and meaning, confound one with the other.

উ in the first syllable of some verbs of the first or second class is changed into ও in the third person present of the Indicative Mode and in the passive participle ; as সে ধোয় he washes ; ধোওয়া to wash or washed.

পেওন্ to drink, a defective verb of the second class, admits the following words in conjugation, পিতেছে, পিতেছিল, পিয়াছে, পিয়াছিল, পিবেক, পিয়া, পিলে, পিবার ; and in these instances, it imitates the verb দেওন্ before noticed.

CHAPTER VII.

Of Participles.

ক্রিয়াপেৰু ক্রিয়ায়কবিশেষণ.

Participles are those words which express the circumstances of nouns with regard to time, depending on that noted by another verbal attributive; as তিনি পুস্তক পাঠ করিয়া বাহিরে গেলেন he went out, having read the book.

In the Bengalee language আ or ওয়া affixed to the roots of transitive verbs, denotes the object being acted upon prior to the time expressed by the verb to which it is attached, and these are consequently called passive Participles; as মারা পড়িল he fell *beaten*, i. e. he became exhausted by beating.

The passive participle is sometimes used adjectively; as এ উত্তম লেখা পুস্তক ইহা this is a well written book; and sometimes joined to the verb যাই,* serves to represent a passive verb; as নদী দেখা যাইতেছে the river is

* For particulars the student may refer to Pages 96—99.

seen. Intransitive and transitive verbs have gerunds of this form, as explained in Pages 66 and 98.

Such Sungskrit passive Participles as end in ত, as হত killed, and in তব্য, as কর্তব্য proper to be done, are often adjectively used in Bengalee : But such as end in অনীয়, as দানীয় worthy of donation, and in য়, as দেয় fit to be given are sometimes in use.

Participles having other terminations than অ্য or ওয়া, relate to the agent of an accident. They are four in number and are commonly called active Participles, as মারিতে beating, হাস্যকরত while smiling, মারিয়া having beaten, দেখিলে if seeing.

Of the four active participles, the first ending in ইতে* is called the present participle, the time of the accident denoted by this form and that of the verb to which it is attached being considered as one ; as রাম তাকে ভূমির উপর পড়িতে দেখিলেন Ram saw him falling on the ground. This form of participle, when repeated, implies repetition or

* This form of participle is often used as an Infinitive Mode. See Page 66 or 74.

continuation of the accident ; as সে আপন শত্রুকে মারিতে মারিতে নগরে পুবেশ করিলেক he entered into the city, repeatedly or constantly beating his enemy, সে চলিতে চলিতে মৃত প্রায় হইল by continual walking, he became almost dead. But this mode of repetition is not considered elegant in writing.

অত affixed to the verbal noun করণ after rejecting as usual the final অণ্, gives it the sense of the participle করিতে repeated, as করত, for করিতে করিতে, constantly doing. This is the second form of the active participle, and has always the same agent with the verb to which it is attached ; it has also, like irregular Compounds noticed in page 99, an uninflected noun before it ; as তিনি শত্রুকে পুহার করত বাহিরে গেলেন he went out, repeatedly or continually striking his enemy ; which is equivalent to তিনি শত্রুকে পুহার করিতে করিতে বাহিরে গেলেন. But such unity of agency is not invariably implied by the participle ending in ইতে, as তিনি তথায় না যাইতে আমি যাইব I will arrive there before he arrives.

The third active participle ends in ইয়া, as করিয়া having done, খাইয়া having eaten,

and is called the past participle, because it always implies the priority of the accident denoted by the participle to that which is expressed by the verb that follows it; both this form of the participle and its verb have always the same agent; as তিনি পুনঃ যুদ্ধ করিয়া নানা দুঃখ পাইয়া শত্রুকে পরাস্ত করিলেন having fought frequently, and having experienced much suffering, he defeated his enemy.

The fourth form of the active participle ends in ইলে, as করিলে, দেখিলে &c. and is called the conditional participle, since it principally stands for the subjunctive mode and requires, in like manner, another accident to complete the sense; as তিনি আমাকে মারিলে আমি মারিব if he be beating me, I will beat him, or if he beat me, I will beat him; তিনি মারিলে আমি তাঁহাকে মারিতাম if he had beaten me, I would have beaten him.* All the active participles are

* The Conditional Participle, like the Subjunctive Mode, admits of the adverb “তবে” before the latter verb which completes the sense; as তিনি গেলে, তবে আমি যাইব if he be gone, then I shall go. This form of the Participle, when placed before the word “পর” or “পরে”

indeclinable, and have the noun before them in the nominative case, expressed or understood: Except those that end in ইতে, which, in some instances, are immediately related to an objective case. See p. 106. So intransitive verbs have the present participle in ইতে, the past in ইয়া, and the conditional in ইলে. They are used similarly and are indeclinable.

From the examples of those already given in the preceding chapter, it will be evident that all the participles are formed from verbs, and consequently they express either a transitive or intransitive sense, according to the classification of the verbs from which they are derived; as

after, is substituted for a noun implying mere accident; as ভুলি গেলে পর যাইব after thy departure I will go; or I will go after you have gone. But when this form is used, without a preceding noun expressed or understood, it implies an attempt at an action or accident; and in this case, it requires that the verb which follows it should be of the same root; as দিলে দেওয়া যাইতে পারে if an attempt be made to give, it may be given. i. e. I can give, if I choose.

এ সম্বাদ জানিয়া শুদ্ধ হইলাম having learnt this news, I became insensible ; তিনি শইলে আমি শইব I will sleep, should he sleep.

Such Sungskrit active participles, as end in তা, as দাতা a giver, and in অক, as সেবক a servant, are in frequent use.

CHAPTER VIII.

Of Adverbs.

বিশেষণীয় বিশেষণ.

Adverbs, as expressing the attributes of other attributives, are necessarily joined to an adjective, verb, or participle, and sometimes to an adverb; as তিনি অত্যন্ত মৃদু হযেন, he is very mild; তিনি শীঘ্র যাইতেছেন he goes quickly; তথায় ঋটিতি যাইয়া পুনরায় আইলেন he having quickly gone thither, came again; তিনি অত্যন্ত শীঘ্র যাইতেছেন he is going very quickly.

Adverbs are generally indeclinable; but when used emphatically, admit of having ই or ও added to their termination; as এখন now এখনি at this very time, এখনো even to this time; এমন thus, এমনি even so or this very way, এমনো even in this manner; সে আজিই যাইবেক he will go this very day.

There are many words in Bengalee that are sometimes used adverbially, sometimes as adjectives or substantives liable to declension; as the word পূর্বে (before) in the fol-

following sentence, “তোমার যাইবার পূর্বে তিনি আসিয়াছেন he had come *before* your departure,” is used as a mere adverb, but in the phrase “পূর্বের মনুষ্য men of ancient days,” the word “পূর্ব” is substantively used, and in the phrase “পূর্ব বৃত্তান্ত ভুলিয়াছ hast thou forgotten the former circumstance,” পূর্ব is rendered as an adjective.

Many of those that are used as adverbs, especially such as relate to time or place, admit of having added to their termination, এ, এতে or য* the symbols of the locative case; as পর or পরে after, নিকট or নিকটে near &c. The following list comprehends the Adverbs that are most common and gives some examples of their use.

একবার once, as একবার দেও give thou once; so দুইবার &c. একবারে at once, as সকল একবারে দেও give all at once; so দুইবারে &c. বার বার, পুনঃ পুন several times; পুনর্বার, আরবার, পুনরায় again; প্রথমে at first or in the first place, as তাঁহাকে প্রথমে দেও give him first; শেষে, সর্ব শেষে lastly; as এসুন সর্ব শেষে জন্মিয়াছে this

* See Page 23.

child was born lastly ; মধ্যে, মাঝে in, in the midst ;
 ক্রমে, ক্রমে ২* অল্পে ২ by degrees ; as তিনি ক্রমে ২
 শত্রুর রাজ্য জয় করিলেন he by degrees conquer-
 red the kingdom of his enemy ; ধীরে ২ or
 ধীরে slowly ; মন্দ ২† gently ; as বায়ু মন্দ ২
 বহিতেছে the wind blows gently ; শীঘ্র, হুয়ায়, বেগে‡
 quickly ; অতি, অতিশয়, অতিবাদ, অত্যন্ত may be
 prefixed to these and other adverbs of a similar
 nature to imply quality in a great degree ; as
 অতি শীঘ্র যাইতেছেন he goes very quickly, অতি
 ধীরে রথ চলিতেছে the carriage goes very slowly.
 In such phrases as “অতি পুতে” “অত্যন্ত রৌদ্ৰ”
 “অতিশয় ক্রোধ,” অতি and others are used adjecti-
 vely. এথা or এথায় here ; সেথায় there ; যথায়
 to or at what place, তথায় to or at that place,
 as যথায় তুমি থাকিবে তথায় আমি থাকিব I will stay
 wherever you stay ; literally, at what place you
 will stay, at that place I will stay ; যথায় তুমি

* When a word is intended to be repeated, the figure 2 is often added to it to imply repetition.

† This adverb is frequently applied to the motion of the wind.

‡ বেগে is generally used for motion from one place to another, as তিনি বেগে চলেন he walks quickly.

যাইবে তথায় আমি যাইব I will go wherever you go; literally, to what place you will go, to that place I will go. The correlative “তথায়” to or at that place, is sometimes omitted, as যথায় তুমি যাইবে আমি যাইব to what place you go, I will go. যথা তথা or যেথা সেথা *hither and thither*, to or at any place indiscriminately; as ইহা বিশিষ্ট লোকের উচিত নয় যে যথাতথা বেড়ান it is unbecoming of a Gentleman to walk in all places indiscriminately; কোথা, কোথায় where; এখানে,* is the same as এখানে here, যেখানে the same as যথায় to or at what place, সেখানে is the same as তথায় to or at that place, both in use and signification; ওখানে to or at that place not very distant.

দূরে at a distance or far off; নিকট, নিকটে near; সম্মুখে, আগে *before*; নাক্ষাতে in presence; পশ্চাৎ after; পশ্চাতে, পাছে behind; পাশে or পাশে by side; অনুসারে according to. These and others similar to them having immediate relation to a noun or pronoun, govern it in the

* এখানে, like এখানে, is composed of “এ” this and “খানে” corruptly used here স্থানে a place in the locative case. So যেখানে of যে and স্থানে; সেখানে of সে and স্থানে; and ওখানে &c.

genitive case ; as রামের নিকট যাও go thou near Ram, তাহার পশ্চাতে চলিল he walked behind him &c.

এবে, এখন,* now ; আজি to day ; পূর্, পূর্বে be-fore or previously ; পর, পরে after or afterwards ; কালি, কল্য to-morrow or in Bengalee yesterday, পরশ্ব implies the day after to-morrow or in Bengalee the day before yesterday ; পুভাতে, পুতুষে, ভোরে at sun-rising ; সকালে, পুাতে in the morning, বৈকালে in afternoon.

রাত্রে, রাত্রিতে, রাত্রিকালে, at night ; দিবাতে, দিবাভাগে, দিবসে, during the day ; মধ্যাহ্নে at mid-day, সায়াহ্নে, সায়ংকালে, in the evening ; বেলায় in any portion of day, পুতি দিন daily ; পুতি সপ্তাহ weekly, পুতিমাস monthly ; পুতি বর্ষ annually ; সদা, সর্বদা, সর্বক্ষণ, always, কদাচ at any time. It is generally used with a negative verb ; as কদাচ দিব না I never will give, কদাচ আসিবে না thou must not come. কদাচিৎ seldom ;

* এখন is composed of “এ” this and “খন” corruptly used for “ক্ষণ” time or moment in the locative case. So কখন of “ক” interrogation and “খন” instead of ক্ষণ ; and যখন of “য” a substitute for যে what and “খন” for “ক্ষণ” So তখন of “ত” for তৎ that and “খন” for “ক্ষণ.”

কখন now and then; যাবৎ as long; তাবৎ so long.

যাবৎ or তাবৎ before a noun, being expressive of whole number or quantity, is adjectively used, as যাবৎ বস্তু এসংসারে দেখি সকল নশ্বর every thing that we see in this world, is perishable, তাবৎ মনুষ্য দুঃখ ভাগী হইবে all mankind are liable to grief; but when spoken alone, each is used adverbially; as যাবৎ তুমি থাকিবে তাবৎ আমি থাকিব as long as you stay, so long I will stay, or I will stay as long as you. In this case the correlative তাবৎ is frequently omitted. যখন at what time; তখন at that time, which is often used as a correlative to “যখন;” as যখন তুমি আসিবে তখন আমি প্রস্তুত হইব I will be prepared when you come; literally, at what time you will come I will at that time be prepared. This correlative like others is sometimes omitted. কবে at what time? or more correctly on what day? কখন when, তবে then, which is often prefixed to the latter verb of the subjunctive Mode. See Page 72.

যত as many or as much, তত so many or so much, এত so many or so much of a thing considered as present; কত how many or how much, কেন why? প্রায় almost; যেমন as

or in what manner, তেমন so or in that manner, correlatives to যেমন; এমন in this manner; কেমন how or what kind; as কেমন আছ how art thou? তিনি কেমন মনুষ্য হইলেন what kind of man is he? কেমনে by what means.

কিছু a little; অধিক too much; যথেষ্ট much; না, নাই, নহে not; হঠাৎ suddenly; দৈবাৎ, দৈবাধীন, অকস্মাৎ by chance; বৃষ্টি perhaps, literally, I suppose; ভাল well; যথার্থ truly, really; হাঁ, বটে yes; পরস্পর mutually; পরম্পরায় traditionally or by report; অধিকন্তু moreover; পূর্বাপর of a long time.

Adverbs of quality are often formed by adding the word “পূর্বক” (which may in English be generally rendered by “with”) to substantives signifying quality, as ধৈর্য্য পূর্বক যুদ্ধ করিলেন he fought with resolution, বিচক্ষণতা পূর্বক আপন পরিবারের পুতিপালন করিতেছেন he is maintaining his family with prudence.

সেখান and others ending in থান, তথা and its similar words, as যথা &c. and such as end in থন, as এখন, তখন &c. as well as পূর্ব, কলা, কালি, পরশ্ব and আজি, and the pronoun আপন admit কার after them to signify relation; as সেখানকার the news of that place, এখনকার মনুষ্য men of our time.

CHAPTER IX.

Of Prepositions.

মহুকীয় বিশেষণ.

Prepositions may be defined to be such words as, when correctly placed before or after a word, express the relation of another attribute or noun to that word; as সে নগর হইতে গেল he went from the Town, expressing relation between the act of going out and the Town, the motion having had it's beginning in the Town; This may therefore be rendered, he left the Town. রাম হইতে রাজা পত্র পাইলেন the Prince received a letter from Ram, Here the preposition “হইতে” shews relation between Ram and the letter, as having been addressed or dispatched by Ram. রামের প্রতি তিনি ক্রুদ্ধ আছেন he is angry with Ram, shewing relation between Ram and anger as being directed towards him.

English Prepositions, such as of, to, in, have no corresponding words in the Bengalee

language, their respective significations being expressed by the Genitive, accusative, and locative cases. See Pages 21 to 24.

সহিত* with, expresses the relation of union, though frequently in a figurative sense, and governs its preceding noun or pronoun in the Genitive case;† as দুগ্ধের সহিত জল মিশ্রিত করিয়াছে he has mixed water with milk, আমার সহিত আইস come with me,

বিনা without, expresses the opposite of সহিত. As denoting the relation of disunion, it must have a noun or pronoun before it, which is used in the nominative case; as ধর্ম্য বিনা জীবন বৃথা হয় life without virtue is vain, তিনি বিনা কে রক্ষা করিতে পারে who can save except him.

হইতে from, implies the relation of separation, though sometimes figuratively. It governs the noun or pronoun denoting the object quitted

* In English "with" sometimes implies instrumentality, as he writes with a pen, a construction which সহিত does not admit.

† The noun preceding, sometimes, omits the symbol of the genitive case, according to the Rules in Sungskrit applicable to compound words; as আপন পুত্রের সহিত or আপন পুত্র সহিত with his own son.

in the nominative case ; as বৃক্ষ হইতে পত্র সকল পড়িতেছে the leaves are falling from the tree, তোমা হইতে কেহ কষ্ট পায় না no one experiences pain from thee. It implies also the relation of agency or comparison ; as কুম্ভকার হইতে গাট সকল নির্মিত হয় Jars are made by the Potter ; রাম হইতে শ্যাম পটুতর হইবে Shyam is more active than Ram.

দ্বারা through or by, expresses the relation of instrumentality and has a noun or pronoun denoting the instrument ; as হস্তের দ্বারা তিনি মারিলেন he beat with his hands.

But দিয়া also expressing instrumentality, follows the instrumental noun in the nominative case ; as ছুরি দিয়া লেখনী পুস্তত করিলেন he prepared the pen with a knife ; that is, through a knife. See Page 24.

পুতি towards, denotes the relation of approach generally in a figurative sense, governing, in the genitive case, the noun or pronoun before it that denotes the object of figurative approach ; as তিনি রামের পুতি দয়া করেন he feels compassion towards Ram ; that is, compassion is extended to Ram.

পানে towards, is used like পুতি, except that it implies the relation of an approach, frequently

in a real sense ; as রামের পানে দৃষ্টি করিলেন he looked at Ram; that is, his sight was directed towards Ram.

উপর upon, or against, denoting the relation of superior opposition, requires a noun or pronoun implying the inferior object really or figuratively to be put in the genitive case ; as পর্বতের উপর গৃহ নির্মাণ করিলেন he built the house upon the mountain, তোমার উপর এক শত টাকা হইয়াছে a sum of one hundred Rupees has accumulated against thee.

আমা for আমি in the nominative case, তোমা for তুমি, তাহা for সে, ইহা for এ, উহা for ও, যাহা for যে, কাহা for কে, are always used before the preposition “হইতে” and also before the word “কর্তৃক” a substitute for হইতে, as denoting agency. But before “পুতি” these substitutes are used optionally ; as আমা পুতি or আমার পুতি.

The foregoing prepositions are indeclinable. While such words as নীচে beneath ; মধ্যে among or in ; জন্যে for ; উপরে upon ; ভিতরে within ; উচ্চে above, though they are found in the locative form, may, in common with some others, be enumerated among

Prepositions by English Grammarians; as পৃথিবীর নীচে জল সব্বদা পাওয়া যায় water is always found under the ground; তিনি সকলের উচ্চে স্থিতি করেন he resides above all; তোমাদের মধ্যে among you, সংসারের মধ্যে in the world; তোমার জন্যে for thee; বৃক্ষের উপরে upon the tree, ঘরের ভিতরে within the house. But they are also used in the nominative form as adjectives joined with substantives; as নীচ ভূমি low ground; উচ্চ স্থান high place &c. see Page 54.

সঙ্গে, সাত্তে, in the locative form, are used for accompaniment and ব্যতিরেকে for exception; as তোমার সঙ্গে or সাত্তে যাইব I will go with thee; ব্রাহ্মণ ব্যতিরেকে বেদের অর্থ কেহ সুয়ং জানিতে পারে না no one can acquire himself a knowledge of the purport of the Ved except a Brahmun. The substantives such as নিমিত্ত and কারণ, originally signify the cause or motive of an accident, but the former in the locative or in the nominative form and the latter in the nominative form only are, some times, used as substitutes for the preposition "for;" as তোমার নিমিত্তে or তোমার নিমিত্ত আমি শ্রম করিতেছি I am labouring for thee; মনুষ্যের কারণে মনুষ্য পুণ দেয় man offers his life for man.

Many Sungskrit words that are commonly used in Bengalee, are compounded with inseparable Particles called উপসর্গ by Sungskrit Grammarians. These particles are twenty in number, and admit of no change in their terminations. They, however, generally change or modify the usual meaning of the words with which they are compounded ; as दान donation, with the preposition “अ” placed before it, means receipt or acceptance ; जय victory prefixed by “पर,” implies defeat. Here, and in like instances, a complete subversion of the original meaning is indicated by the particles ; while in many other instances, a change with regard to degree or quality is only conveyed ; as नाश destruction, preceded by “वि,” signifies utter destruction. In a few instances no change whatever is observed in the original meaning ; as नूति and पुनूति both equally imply birth or production. An enumeration of these Particles in this place may assist the student in tracing such compound words. These are as follow.

- 1 पु, as प्रकाश sun-shine or manifestation ;
- 2 परा, as पराजित conquered ; 3 अप, as अपवाद

blame ; 4 সৎ, as সঙ্গর্শ touching ; 5 নি, as নিয়ম agreement ; 6 অব, as অবকাশ leisure ; 7 অনু, as অনুমতি permission ; 8 নিৰ্, as নিৰর্থক vain ; 9 দূৰ্, as দূৰ্গম inaccessible ; 10 বি as বিপদ্ adversity ; 11 অধি, as অধিপতি Master ; 12 সূ, as সূকৃত virtue ; 13 উৎ, as উৎকৃষ্ট superior ; 14 পরি, as পরিচয় acquaintance ; 15 পুতি, as পুতিকার revenge ; 16 অভি, as অভিধান appellation ; 17 অতি, as অতিক্রম transgression ; 18 অপি, as অপিধান concealment ; 19 উপ, as উপকার favour ; 20 আ, as আকাঙ্ক্ষা desire. For further examples and their respective meanings, the student may refer to a Sungskrit or Bengalee Dictionary.

CHAPTER X.

Conjunctions.

সম্মুখার্থ বিশেষণ.

Conjunctions are such words 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 ; as রাম এ নগরে বাস করিবেন যদি রাজাকে ধার্মিক দেখেন Ram will reside in this Town, *if* he find the Monarch endued with virtue ; রাম নগরে গেলেন, কিন্তু শ্যাম তাঁহার সঙ্গে গেলেন না Ram went into the Town, *but* Shyam did not accompany him ; রাম ও শ্যাম উভয়ে বিজ্ঞ হইলেন Ram *and* Shyam both are wise.

Conjunctions in Bengalee, like those in English, are indeclinable, and in application also they, for the most part, resemble their respective corresponding conjunctions in the latter

blame ; 4 স্পর্শ, as স্পর্শ touching ; 5 নি, as নিয়ম agreement ; 6 অদ, as অবকাশ leisure ; 7 অনু, as অনুমতি permission ; 8 নির্, as নিরর্থক vain ; 9 দূর্, as দুর্গম inaccessible ; 10 বি as বিপদ adversity ; 11 অধি, as অধিপতি Master ; 12 সূ, as সূকৃত virtue ; 13 উৎ, as উৎকৃষ্ট superior ; 14 পরি, as পরিচয় acquaintance ; 15 পুতি, as পুতিকার revenge ; 16 অভি, as অভিধান appellation ; 17 অতি, as অতিক্রম transgression ; 18 অপি, as অপিধান concealment ; 19 উপ, as উপকার favour ; 20 আ, as আকাঙ্ক্ষা desire. For further examples and their respective meanings, the student may refer to a Sungskrit or Bengalee Dictionary.

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Conjunctions in Bengalee, like those in English, are indeclinable, and in application also they, for the most part, resemble their respective corresponding conjunctions in the latter

Language : I have therefore contented myself with enumerating those that most frequently occur, giving examples of the use of such only as have some thing peculiar in their mode of application.

এব্ and ; যদি, যদ্যপি if ; তবে then ; যে that ;
 as তিনি কহিলেন যে তোমার সহিত তাঁহার শত্রুতা নাই
 he said that he has no enmity towards you :
 যেহেতু, কেননা, কারণ because ; অতএব, এ কারণ,
 এ নিমিত্ত therefore ; ও and, also, even ; আর
 and ; কিন্তু but ; বর্ rather ; তথাপি, তত্রাপি, তবু
 yet, nevertheless, as বর্ আমি দেশ ত্যাগ করিব,
 তথাপি (তত্রাপি or তবু) দুষ্টাধিকারে থাকিব না I shall
 rather forsake my country than live under a
 corrupt Government ; যদ্যপিও though, notwith-
 standing, as যদ্যপিও বুদ্ধিমান অতিমান্য হন, তথাপি
 দূর্বৃত্ত বুদ্ধিমান কোনমতে মান্য নন. *Though* a Brah-
 mun is to be much respected, nevertheless a
 wicked Brahmun by no means deserves respect ;
 কিম্বা অথবা or ; বা generally implies uncertainty ;
 as আমি বা যাই I may perhaps go, তিনিযান বা he
 may perhaps go. যদিও although ; as আমি তাঁহার
 বাটী যাইব না যদিও (or যদ্যপিও) তিনি আমাকে নিমন্ত্রণ
 করিয়াছেন I will not call at his house, although
 he has invited me ; যদি না unless, composed of

“যদি” if and “না” not; as আমি তোমাকে পুনরায় আসিতে দিবনা, যদি না তুমি পুাতঃকালে আইস I will not permit thee to call here, unless (or if not) thou come early in the morning.

All the foregoing conjunctions serve only to connect sentences, except এবং, আর, ও, and কিম্বা, as well as বা, which are applicable both to sentences and words; as আমি পড়িতেছি এবং (আর, ও) আমার ভ্রাতা পড়িতেছেন I am reading and my brother also is reading; আমি এবং (আর, ও) আমার ভ্রাতা পড়িতেছেন I and my brother are reading: তিনি থাকিবেন কিম্বা (or অথবা) আমি থাকিব either he will stay or I shall, তিনি কিম্বা (or অথবা) আমি থাকিব he or I will, stay. Besides ও, when used for “also” or “even,” follows a noun or pronoun connected with another as a member of a sentence either expressed or understood; as আমি ও যাইব I also will go; that is, He is going, I also will go. সে আমাকেও তুচ্ছ করিলেক he despised even me See Page 44.

CHAPTER XI.

Of Interjections.

অনুভাব বিশেষণ.

Such words as express the momentary passions or emotions of the speaker, though uttered alone, are called Interjections অনুভাব বিশেষণ; as হায়, আমি অযোগ্য কর্ম করিলাম alas ! I have done wrong.

Interjections implying various passions, are of different sorts. Those that convey grief or pain are হায়, আহ, উহ ah, alas, oh ; and those that solicit protection are ত্রাহি দোহাই save ; Such as are expressive of compassion are আহা ; of repentance হা ; of contempt ছি ; of admiration আচ্ছা, বাহবা, উত্তম well, excellent ; of approbation হাঁ ; of sudden prohibition হাঁ হাঁ ; of disgust মহা ভারত ; of surprize, আ, আশ্চর্য্য strange ; and of calling attention. ও, হে, গো, রে, লো ; which are in general use, and they are termed vocative Particles. See Page 25.

লো is applicable to females and রে to males ;

they both imply disrespect: গো is common to both the sexes and is a familiar term; হে is a still more familiar term, and is applied to males only or to a multitude: ও is used indifferently: It always precedes the name of the object addressed; as ও মহা রাজ O king! ও দুরাচার O wicked! ও চান্দ্র O Lord! while the others follow the name or a verb in the Imperative Mode, or in the Interrogative sense; as ভাই হে O brother! মা গো O mother! মাগী* লো O woman! ভৃত্যে O servant; দেও হে give thou O man, দেখ গো see thou O man or woman, খাওে eat thou O man, যালো go thou O woman; খাবেনাহে? খাবেনাগো? খাবিনালো? খাবিনারে? wilt thou not eat? খাবেহে? খাবেগো? খাবিলো? খাবিরে? wilt thou eat? They sometimes come after a word adopted for interrogation; as কি হে what O man? কেন গো why O man or woman? কোথারে where O man? কবে লো when O woman? &c. They however stand before the noun, when preceded by the vocative particle ও; as ওহে or ও গো ভাই, O brother! ও লো মাগী O woman! ওরে ভৃত্য O servant!

* A name of contempt applied to An old woman.

হেঁ is some times substituted for ও before them ; as হেঁ হে ভাই O Brother, হেঁরে ভূতা O, Servant ! &c.

লো and the other particles, when compounded with ও, are often used in their respective applications, without requiring another word to join them ; as ওহে, ওগো, ওরে, ওলো ; meaning to call the attention of the object then actually present. হে is sometimes used for objects worthy of religious or civil adoration and it is, in this case, applicable to both the sexes ; as হে সূর্য O sun ! হেলেক্ষী O goddess of fortune ! হে মহারাজ ! ঐশ্বর্যেতে অন্ধ হইও না O King ! do not be blinded with power.

CHAPTER XII.

Of Syntax.

অন্য.

A complete sentence must contain, at least, one noun and one verbal attribute expressed or understood ;* as রাম যান Ram goes: If the verb be transitive, another noun must be added ; as রাম তাকে মারিলেন Ram beat him.

To those may be added attributes of quality to the nouns and of circumstance to the attributes ; as দুর্ত পুত্র ভৃত্যকে সর্বদা আপনার ও পরের ঘরে অন্যায় পূর্বক নিগূহকরে এবং, তাকে পশুর ন্যায় বরঞ্চ পশুইহঁতে অধম জানকরে a bad master always beats his servant unjustly at home and abroad and treats him like a beast or rather worse than a beast.

The noun or pronoun of which a verb is considered as the attribute, is placed in the nominative case ; as রাম যাইতেছেন Ram is going. See Page 20 and Note* in the same page.

The verb agrees in person only† with the noun in the nominative case ; as আমি যাইব

* See Note † in Page 2.

† See Page 63.

I will go, তুমি যাইবে thou wilt go.

The object of an active verb is put in the accusative case; as আমি তাঁহাকে দেখিয়াছি I have seen him. See Page 23 and 24 and Notes* and† in the latter page.

Nouns denoting the time or place of an accident are put in the locative case; as আমার ঘরে বসিয়াছেন he has sat down in my house, See Page 23,

So a noun expressing the instrument of an accident is sometimes used in the locative form, as রাম খড়্গেতে (or খড়্গদিয়া) শত্রুর শিরচ্ছেদ করিলেন Ram cut off his enemy's head with a sword. See Page 24.

When the sense implied by a noun is limited by another, that which limits the sense is put in the Genitive case; as মনুষ্যের মস্তক the head of a man, See Page 23.

When one noun is compared with another, that in which the quality compared is found in the smaller degree indicated by the preposition হইতে, is put in the nominative form; as স্ত্রীহইতে পুরুষ বলবান হন man is stronger than woman, See Pages 58 and 120.

The adjective generally precedes the noun; as ভাল মনুষ্য a good man, বড় ঘর a large house, See Page 51.

A sentence generally commences with a noun or pronoun in the nominative case, unless that noun have an adjective prefixed to it, and always ends with a verb. The other parts of speech consisting of Participles, Adverbs, Prepositions, Conjunctions, and Interjections require no particular rules for their relative position in a sentence. They have the order already mentioned in the examples given in the Chapters treating of them respectively ;

এক বৃহৎ ব্যাঘ্র বন হইতে গ্রামের মধ্যে রাত্রিকালে
 প্রবেশ করিয়া নানা উপদ্রব তথায় ভুরিকাল ব্যাপিয়া
 করিতেছিল পরে এক সাহসান্বিত মনুষ্য সেই পশুর
 সহিত যুদ্ধ করিয়া তাহাকে নষ্ট করিলেক সেই অবধি
 গ্রামের লোক সঙ্কন্দতা পূর্বক আপন ২ কার্য করিতেছেন।

A large Tiger entering into a village by night from a forest, committed various mischiefs there for a length of time ; afterwards a courageous man having combated with the animal, put it to death. From that time the inhabitants of the village have, with comfort, engaged themselves in their respective professions.

Such adverbs however as ভাল well মন্দ badly are generally placed immediately before the

simple or compound verb to which they are attached ; as সে ইংরেজী ভাল লিখে he writes English well.

A sentence especially a short one sometimes begins with a noun or pronoun in an oblique case, as তাঁহাকে আমি কদাচ ত্যাগ করিবনা I will never forsake him ; মনুষ্যের চরিত্র মনুষ্যকে মান্য কিম্বা অমান্য করে. The conduct of a man renders him respectable or disrespectable ; সুনীতি ব্যক্তির বিদ্যা অধিক শোভার সামগ্ৰী হয় in a moral man learning is considered an additional ornament ; যাহা হইতে লোক নিৰ্বাহের বিঘ্ন হয়না সে সুনীতি মনুষ্য হয় he by whom the peace of society has not been disturbed, is a moral man ; literally, by whom the peace of society has not been disturbed, he is a moral man. See Page 46.

Compound nouns both Bengalee and Sungskrit, as specified in Page 41, as well as irregular verbal compounds as noticed in Page 99, are subject to the same rules that are applicable to simple nouns and verbs, as পণ্ডিতদের মণ্ডলীতে তিনি তোমার প্রশংসা করিলেন he expressed thy praise in the assembly of the learned. They may be thus rendered compounds, পণ্ডিত মণ্ডলীতে

তিনি তোমাকে পুশংসা করিলেন in the learned assembly he did praise thee. In both instances মণ্ডলী is used in the locative case and “করি” as the transitive verb, having the word পুশংসা as its objective in the former and the term তোমাকে in the latter.

As to the use of the infinitive mode with the verb হওন, the reader may refer to Page 90.

In conversation, as well as in poetry, তো is some times added to a noun or pronoun in the nominative case or to its verb to imply uncertainty, as to the result or to express resolution ; as আমি তো যাই I go or will go (though I am not sure of success,) আমি তো করিব I will do so whether others join me or not : But when it is joined to an oblique case, it hardly implies any thing additional except resolution in some instances ; as তাকে তো দেখিব I must see him. So কো is rarely added to a verb in the negative form in familiar conversation and in poetry also without introducing any change in the meaning ; as আমি যাই না কো I have never gone, আমি গেলাম না কো I did not go, আমি যাব না কো I will not go.

The following sentiments afford specimen of various forms of address according to the relative rank of the speaker and the person addressed.

Those in which corrupted Persian words are found have evidently been introduced through the Hindoostanee language.

A servant wishing to know the commands of his master, if a man of high rank, says “এ ভূত্য (or গোলাম) হাজির আছে হজুর হইতে কি আজ্ঞা হয়.” This servant (or slave) is in attendance, what is your presence’s command? that is, I am at your service, will you order me to do any thing?

The expectant of favors from a person of superior cast says, “অনেক দিবস ওই পাদ পদ্ম ধ্যান করিতেছি ঠাঙ্গরের কৃপা ব্যতিরেক নিস্তার নাই.” For a long time I have been meditating on that lotus-like foot. There is no refuge but in your Lordship’s favor.

An inferior in addressing a superior says “এ পরিজন মহাশয়ের অনেক ভরসা রাখে.” This dependent has a strong hope in thee.

মহাশয় and আপনি are also used between equals amongst respectable persons, and these

words have their corresponding verbs in the third person instead of the second as noticed in page 81 ; “ মহাশয় or আপনি কি করিতেছেন ” Pray, Sir, what are you doing ? তুমি is used towards an inferior, and sometimes towards equals if great familiarity exists. A master, in addressing a steward, says “ তুমি পত্র পুস্তক করিয়াছ ” hast thou prepared the letter ?

তুই is addressed to menial servants or persons of low birth when disrespect is intended. তুই কোথা যাইতেছিস is equivalent to the phrase, Fellow ! where art thou going.

OF PROSODY.

ছন্দ.

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

In Bengalee the vowels, আ, ই, উ, ঋ, ২, এ, ঐ, ও and ঔ are, in imitation of Sungskrit, considered as having long sounds, whether each is pronounced separately or joined to a consonant ; as আ, কা, ই, কী &c. These admit no change in pronunciation whether prefixed to a consonant or to the ° (অনুস্বার) or ঃ (বিসর্গ) ; as আক্ ঈক্ &c. আঃ, আঃ. On the other hand the vowels অ, ই, উ, ঋ, ২, have short sounds,

whether pronounced alone or added to one or more consonants; as অ, ই, ক, কি, ক্র, &c. ; but when placed before compound consonants, or the অনুস্মার or বিসর্গ, or even before a consonant not followed by a vowel, they form long syllables equivalent to those of the former class ; as শব্দ, বন্দ, অঃ, অঃ, অক্, কক্ ; &c.

In arranging words in a sentence, if they are placed according to their respective sounds in point of measure for the sake of harmony, the composition is termed poetical or কবিতা, by which language becomes more calculated than it otherwise would be to rouse human passions, especially if the words are accompanied with music.

But as the natives of Bengal have neither music* nor a language well adapted for poetry, little or no inducement exists to a foreigner to study its prosody ; I have therefore noticed only two or three measures of verse that are in frequent use, and refrain from introducing a separate Chapter treating of Prosody. The first is called গয়ত্রী consisting of two lines, both ending in the same vowel and consonant : Each line consists of fourteen consonants or

* Such natives of Bengal as are versed in the music of the upper provinces of India in general dislike the music of their native place.

disjoined vowels, divided into not less than seven nor more than fourteen syllables; as

রাজা বলে গোসাঁঞি বানায় আজি চল :

করা যাবে উপযুক্ত কালি যেবা বল.

1 2 3 4 5 6 7 8 9 10 11 12

Ra-ja bu-le go-sain ba-sae a-ji chu-lu.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

* ku-ra ja-be oo-pu-jook-tu ka-li je-ba bu-lu.

ডাক্ হাক্ ঢাক্ ঢোল্ মাল্ সাট্ সার :

বাক্যেতে পূৰ্ব্বে কিত্তি কার্যে তিনাকার.

1 2 3 4 5 6 7

Dak Hank Dhak Dhol Mal-Shat Shar;

1 2 3 4 5 6 7 8 9 10 11 12

ba-kye-te purb-but kin-too kar-je ti-la-kar.

ত্রিপদী which is next in use, also consists of two lines; both, like the পয়ার, ending in the same vowel and consonant. Each line is divided into three parts, the first two of which also end in the same vowel and consonant, each of them consisting of eight consonants or disjoined vowels; the third part contains ten such letters; as
নদী যেন গড়-খানা, দারে হরশী খানা, দূরে হতে* দেখে হয়
শঙ্কা;

দয়া সব মঙ্গলার, লিখারে শক্ত হার, সবুদুর মধ্যে যেন
লকা.

* হতে is used here for হইতে as in conversation and যেন for যেমন. The student will meet with many other instances of poetic license in the perusal of metrical compositions.

There is another form of the ত্রিপদী shorter than this ; which instead of having eight letters in each of the two first divisions, contains six and the last division of each line consists of eight letters in stead of ten ; as

আমারে কাশীতে, নাদিল রহিতে, ভূতনাথ কাশী বাসী ;
নেই অভিমানে, আরি এইস্থানে, করিব দ্বিতীয় কাশী.

A measure of verse called তোটক is rarely used. In Bengalee it consists of two lines, each of which is composed of twelve letters, the third, sixth, ninth, and twelfth letters being long and the rest short ; as

দ্বিজ ভারত তোটক ছন্দভণে.

কবিরাজ কহে যত গৌড় জনে.

In this measure the length of the syllables, contrary to the other cases, is strictly regarded.

