

P. A. Staeffer - acte de Barrois fils 36 juillet

- 23) wc i fil u s. vocales illi alii consonantes adiunctam ut 7 Hebr. p. 14. 12 ap. Bengal. latentes, ut vocatur; unde conjectari licet, antiqui Hebr. 7 unius consonantie plures, nec nisi rarius in 7 colliguntur.
- 24) inaudita consonantium crebralem classem ap. Grammaticos Staeffer. p. 14.
- 25) signorum peculiarium Pholaa, ad indicandam vocalis inherentis quidem invenit. 16¹¹
- 26) novum socium, neque sic consonis (baearum aut maabracch), praefiguntur scribendo, sed
in pronunciando consonantibus proponuntur. p. 29. 30.
- 27) Vocatum Pz. l. recte casibus ap. n. 54, cum nullam propriam relationem significet.
- 28) enclitics particula metris intervales p. 59. 19⁸ gerundiu[m]m dicit p. 116. iii.
- 29) maanofso, homo n. 63. Maay. naama, Naum. p. 67. nogot cintas. Jan (louis) f. 15¹¹ 1564¹¹
- 30) formatio plurimi numeri aeneoradii nominibus copiam designatibus, ut toho, dol, gono, 71¹¹ 77¹¹
goolea p. 74. deeg id.
- 31) Staeffer. grammatici 1^{er} et 2^{da} personam personalibus non anumerant p. 76. Pronomina tertia
Angul. rarissim adjiciunt, repetitione nominum ipsorum ad prefiduum radiorum p. 77.
- 32) vocales et longis sunt breves incremento per declinationem syllabarum numero, fere ut
Hebr. p. 84. 48.
- (100) autinoes. doi 151. f. 1564¹¹ 23 113.
- 33) distributioni (93) et temporis indigitardis instrumenta. Sic verbis subj. du-
- signatur verbi et nominibus p. 104. 105. Suffigunt enim passim inferens 114. negationem 117.
Intra p. 104. et 105. 123. 124. protus Staeffer p. 103. obstat remissionem. scilicet p. 126. (nihilus auxili-
i immixtae) accutio[n]es 188 et eleganter documenta in sermoni Bengal. persistunt usque p.
136. usus auxiliario p. 102, non ab ludens ab Anglorum abusu verbi to do 20. 45. 127. 19
longa per absum angil. absum designatibus. eis p. 128. (2A. 125. 137.)
Anglia Bengalensem vult cum Hispal. Hebr. anteri possunt. p. 106. 113. 137. Sed non habent
Hispal. aut possunt. p. 122.

- 36) Infinitivo in Bengal. lingue utro loco profundus et declinatio p. 128. 107. non Arabum.
Tertio. intervallis feminis compunctionis vocatio signum 182
- 37) 3is myantia Bengal. Pz. matre p. 130. forme actioni reproche design. intervallis et. ex
part. pass. et part. pref. act. comp. Rata regis in Pz. non occurrit. p. 139. 140. 141 f. 149
et 150.
- 8) Literarum Reduplicatio in Pz. ut arb. Gr. in p. 126. in Bengal. idem. ad multam actionem, princi-
pium et sibi imitationem denoscend. aut elisionis causa quam amittit p. 140. 143. 152.
Suffigunt Bengal. ~~propositiva~~ non declinatio, secum ac in Pz. 143. Composita, et forma loci mutuus Pz. et ex
p. 151 f. 9. n. 116. quippe generis sicut in numerativis p. 160. Vocis sententia Staeffer. coalegitur pro
regimen et uniuersum perire confitetur. p. 179. pronom. personalis loco rel. usq; p. 182.
- 9) suffit. in genit. caput adjectivis sicut p. 181. ut Gr. extinguit ab hoc capi adj. derivata solens.
- 10) quicunque consonans seu habet vocalem subseq. ut ap. Hebr. 6. 7. 190. 193. sed cum per contractio[n]em
aut quicunque adjiciunt, praeponit in Bengal. dial. cum in Pz. ut in Arabicis libris haec omisso minima sit
figuris. 190.

Notes écrites en 1803. depuis, le rapport des langes d. l'occidentaux
anciennes et modernes ont été l'objet de recherches ou de conjectures. I. 159 f. 22. Hartmann
(mort presque de temps du Roi Yochim de Naples, et l'homme qui a jeté le plus de jour
sur l'antiquité de l'ancienne mythologie) on photostatique fiducie hincelle des Grecs dans les
"Diss." sur l'école d. Panope invenit d'le J.
Hartmann, Eichhorn et Schlegel. M^{me} d.
Notes que le Sanscrit et le Vieux Persan sont
à laquelle se rattachent les langes sémitiques,
les ancêtres des Hebrews sont sortis de l'Asie

- Notitia memoriae dypat Regalis nomine inde occurrunt p. 9.
quae ex ore Profess. H. Brauguerius de antiquo Indorum cum Egyp
commerciali in libris Shanscriticis prodita perhibenter Proff.
- 21) De analogia Shancer. eum Latinus ss. Z. ib. III. IV. IX. 101.
157. 826. 123. 159. Quin utrumque p. 103. scilicet quod in copiam nominis procedent
149. 3) De s. f. verbi forma qualiter inde debet Graecorum ratio ne
Greciam refert p. 101. 149.
- 6) De numerorum ratione et figuris apud Indos 159/49 de qualiter
numeri frequenti p. 167.
- 5) De majori (157) s. f. linguis cum Latina, utroque antiquiori lingue
est quae Graeca nata est, Dialecto quam cum Grecis similitudine
ob. terminatio s. f. in Bengal. Lingua. utriusque terminatio. Lingua. atque propriis Graecis terminatio obser
jendem. quod est. in Bengal. Lingua. utriusque terminatio. Lingua. et natura Lingua primigenia. Lingua. imminut
7) episodus ex carmine quo Mojaabhaarot 37. 17. 13. 37. 61. 89. 85. 3880. 145
(451. 17. 64. 37. 37. 61. 89. 85. 3880. 145)
8) Discrepantia Dial. Bengal. et Shanscrit. Lingue. Exalterit numeri plur.
13. 39. ut. De aliis s. f. in subpartibus s. f. in 51. 58. ut et quoniam, verborum, congre
datione, terminatio, s. f. 102. 49. ut audiuntur. Linguis probabilius originis. (137) solantur. (137)
9) radium Bengalasum quod habet Shancer. origines. commercialis. p. 130/99
cf. 106. 107. 108. 129. multa s. f. Lingua. et natura Lingua primigenia. Lingua imminuta
10) di. Bengal. metis et varifibes 200. Ad eadem corrupt. Lingua. s. f. 1. 123. 9.
et contractione vocum in poesi. p. 84. 125. 126. 19. A. 196. 69. artic. atque unius (n. 2. 201. 47. 19).
11) de concordia musicae p. 205 (potius quam plural. s. f. non s. f. contraria. s. f. non s. f. contracta. s. f. 69. 70).
12) de Dial. Bengal. recentiori corrupta per Brahui Persicorum
voceem. et de s. f. 207. 13. 7. atque per ejusdem syllaba aut terminationis ad
versificationes seruantes Legitimacionem. 7. e.g. 12. 45. 61. 62. 63. 64. 65. 66.
13) verbi progressivi in Shancer. Lingua et Diall. Hindostanici. et Bengal.
defectus p. 102.
- 14) plur. numeri in s. f. ob reverberians. inf. p. 85. ut in Linguis Europeis. uti inveniuntur.
15) de radice Shancer. agens. nominem generativum. designante et Derivatis. 130. 138. 139.
Centum diversum extant terminations formant. inf. et. Linguis. Partic. et nom. substantibus. index. 139.
56) Ustigia vocum s. f. contractionem progressivam in Bengal. s. f. 1. 113. e.g. p. 113.
16) de idiomate mores barbarica Linguarum collectus Prof. II. XIII. XIV. 207. 216.
- 17) de litterarum figuris per Afram. Napaul. Calcuttae atque regna non
minus ac in Tibetania et Bodhikāra terris cum Bengal. et Shanscrit. proceris
similitudine Prof. IV. XII.
- 18) 1. 15 de triplici T. sono reporter; qui olim tripariam prolatus habet
Bengalenibus barbae aut incurio ore cursive emendatus ut Proceritani
2. 23. atque Gorilidae literas N. Y. T. et al. a priscis Hebreis diversimode sonatas
3. rudi lingua confidens atque promiscuo uero tangunt agerentia signa
5. usurpare dicuntur. Add. sono ηγροο-ο, ρηε-ο, αανο νηνο in. Sz. 6.
diversos. a Bengalenibus aut non exhibitos aut eodem pretio habitos.
IX. p. 10. 11. Wg. a Beng. et be pronuntiationem p. 13. q. q. et Atiyo minus late patitur.
Ang. Beng. nec nisi Sz. usit. Et et figura si solo confund. a Bengal. p. 10.
20) duplex T. et T. sonus p. 11. 12. 21) Pronunc. separata T. p. h. in alfab. et juncta ut f
in sermone p. 2. 22) similes T. et T. et 10 conformatio ut T. p. 11 et 13.

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L. as. 77 $\frac{1}{2}$ 4°
Beng.

Halhed

বোধপুরকাণ্ঠ শব্দশাস্ত্ৰ
ত্ৰিভিৰিঞ্চিনামুপকাৰাৰ্থ
ক্ৰিয়তে হালেদঙ্গেজী

A
GRAMMAR
OF THE
BENGAL LANGUAGE

BY

NATHANIEL BRASSEY HALHED.

ইন্দুদয়োপি যস্যান্ত নয়নঃ শব্দবারিধৈঃ
পুকুৰ্যান্তস্য কৃৎস্বস্য ছয়োবজ্জু নৱঃ কথঃ॥

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P R E F A C E.

THE GOVERNMENT OF
BENGAL,
BY THE
COUNCIL
OF
THE
COLONIAL
DEPARTMENT
OF
THE
BRITISH
EMPIRE,
IN
THE
YEAR
MDCCCLXVII.

THE wisdom of the British Parliament has within these few years taken a decisive part in the internal policy and civil administration of its Asiatic territories ; and more particularly in the Kingdom of Bengal, which, by the most formal act of authority in the establishment of a Supreme Court of Justice, it has professedly incorporated with the British Empire. Much however still remains for the completion of this grand work ;

and

and we may reasonably presume, that one of its most important desiderata is the cultivation of a right understanding, and of a general medium of intercourse between the Government and its Subjects ; between the Natives of Europe who are to rule, and the Inhabitants of India who are to obey. The Romans, a people of little learning and less taste, had no sooner conquered Greece than they applied themselves to the study of Greek : They adopted its Laws even before they could read them, and civilized themselves in subduing their enemies. The English, who have made so capital a progress in the Polite Arts, and who are masters of Bengal, may, with more ease and greater propriety, add its Language to their acquisitions : that they may explain the benevolent principles of that legislation whose decrees they enforce ; that they may convince while they command; and be at once the dispensers of Laws and of Science to an extensive nation. This subject has hitherto been utterly disregarded in Europe ; and it is scarcely believed that Bengal ever possessed a native and peculiar dialect of its own, distinct from that idiom which, under the name of *Moor's*, has been supposed to prevail over all India. To remove these prejudices, and to contribute my slender mite to the public service, I have attempted the following grammatical explanation of the vernacular language of Bengal

Bengal ; in which my principal aim has been to comprehend every thing necessary to be known, not contenting myself with a superficial or partial view, nor confining my observations to the more obvious particularities. A short treatise, when preceded by other more copious and diffusive compilations on the same subject, may perhaps pass for a judicious abstract, or an elegant compendium; but every omission of the writer who hath chosen an unhandled topic will be imputed to ignorance or neglect, by those whose subsequent discoveries may have furnished more complete information.

The grand Source of Indian Literature, the Parent of almost every dialect from the Persian Gulph to the China Seas, is the Shanscrit; a language of the most venerable and unfathomable antiquity; which although at present shut up in the libraries of Bramins, and appropriated solely to the records of their Religion, appears to have been current over most of the Oriental World; and traces of its original extent may still be discovered in almost every district of Asia. I have been astonished to find the similitude of Shanscrit words with those of Persian and Arabic, and even of Latin and Greek; and these not in technical and metaphorical terms, which the mutation of refined arts, and improved manners might have occasionally introduced; but

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in the main ground-work of language, in monosyllables, in the names of numbers, and the appellations of such things as would be first discriminated on the immediate dawn of civilization. The resemblance which may be observed in the characters upon the medals and signets of various districts of Asia, the light which they reciprocally reflect upon each other, and the general analogy which they all bear to the same grand Prototype, afford another ample field for curiosity. The coins of Assam, Napaul, Cashmeere and many other kingdoms are all stamped with Shanscrit letters, and mostly contain allusions to the old Shanscrit Mythology : the same conformity I have observed on the impressions of seals from Bootan and Tibet. A collateral inference may likewise be deduced from the peculiar arrangement of the Shanscrit alphabet, so very different from that of any other quarter of the world. This extraordinary mode of combination still exists in the greatest part of the East, from the Indus to Pegu, in dialects now apparently unconnected, and in characters compleatly dissimilar ; but is a forcible argument that they are all derived from the same source. Another channel of speculation presents itself in the names of persons and places, of titles and dignities, which are open to general notice, and in which, to the farthest limits of Asia, may be found manifest

manifest traces of the Shanscrit. The meagre remnants of Coptic antiquities afford no scope for comparison between that idiom and this primitive tongue : but there still exists sufficient grounds for conjecture that Egypt has but a disputable claim to its long-boasted originality in language, in policy and in religion. In support of this opinion I shall mention only one circumstance. The Raja of Kishenagur, who is by much the most learned and able antiquary which Bengal has produced within this century, has very lately affirmed, that he has in his own possession Shanscrit books which give an account of a communication formerly subsisting between India and Egypt ; wherein the Egyptians are constantly described as disciples, not as instructors, and as seeking that liberal education and those sciences in Hindostan, which none of their own countrymen had sufficient knowledge to impart. The few passages which are extant in the antient Greek authors respecting the Bracmans at the same time that they receive a fresh light from this relation, very strongly corroborate its authenticity.

But though these several proofs of the former prevalence of the Shanscrit are now thinly scattered over an immense continent, and interspersed with an infinite variety of extraneous matter, arising from every possible revolution in the manners and

and principles of the nations, who have by turns cultivated or destroyed it ; that part of Asia between the Indus and the Ganges still preserves the whole language pure and inviolate ; still offers a thousand books to the perusal of the curious, many of which have been religiously handed down from the earliest periods of human existence.

The Jesuit Dupont has misled many subsequent writers, by his fabulous account of the wonderful structure of this dialect. According to him, it owes the most extensive and copious harvest of words to a very inadequate number of primitive roots, and these he chuses to call the *caput mortuum* of the language ; as not being words of themselves, but certain sounds bearing a relation to certain ideas. The elements to which he alludes, and of which he has misquoted an instance, fall far short of those comprehensive faculties which he has bestowed on them. They are simply the Roots of Verbs, and are even so denominated in the very title of the book from whence he must have borrowed his inaccurate examples. Their number is about seven hundred; and it must be granted that to them, as to the verbs of most other languages, a very plentiful stock of verbal nouns owes its origin ; but I by no means believe that they exceed those of the Greek either in quantity or variety..

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The fundamental part of the Shanscrit language is divided into three classes: *Dhaat* or roots of verbs, (Dupont's primitive elements) *Shubd* or original nouns, and *Evyā* or particles. These latter are ever indeclinable as in other idioms: but the words comprehended in the two former classes must be prepared by certain additions and inflexions to fit them for a place in composition. And here it is that the art of the Grammarian has found room to expand itself, and to employ all the powers of refinement. Not a syllable, not a letter can be added or altered but by regimen; not the most trifling variation of the sense in the minutest subdivision of declension or conjugation can be effected without the application of several rules: and all the different forms for every change of gender, number, case, person, tense, mood or degree are methodically arranged for the assistance of the memory; resembling (though on a scale infinitely more extensive) the compilations of *propria quae maribus* and *as in presenti*.

Had Dupont been less bigotted to his system of a *caput mortuum*, he must have reflected that a verb and a noun are equally necessary to the construction of a sentence, and to the very intelligibility of speech; and had he gained a proper insight into the Shanscrit, he would have been fully convinced, that its elementary parts are made up of these two genera with the addition of particles.

To this triple source I conceive that every word of truly Indian original in every provincial and subordinate dialect of all Hindostan may still be traced by a laborious and critical analysis ; and all such terms as are thoroughly proved to bear no relation to any one of the Shanscrit roots, I would consider as the production of some remote and foreign idiom, subsequently ingrafted upon the main stock. A judicious investigation of this principle would probably throw a new light upon the first invention of many arts and sciences, and open a fresh mine of philological discoveries.

Exclusive of the Shanscrit, there are three different dialects applied (tho' not with equal currency) in the kingdom of Bengal : Viz. the Persian, the Hindostanic and the proper Bengalese ; each of which has its own peculiar department in the business of the country, and consequently neither of them can be universally adopted to the exclusion of the others.

The Persian entered Bengal with the Mogul conquerors, and being the language of the court naturally gained a footing in the law and in the revenues ; it has also for some centuries been the common medium of negotiation between the several states of Hindostan, and from thence became an almost indispensable qualification for those who were to manage the extensive affairs of the

the East India Company : so that the accurate and elegant grammar composed by Mr. Jones does equal honour to the cause of learning, and service to his countrymen in Asia. This language is still used by all the Mogul officers of government, in their several departments of accounts and correspondence ; as being the dialect of the former ruling power, of which the English have in some degree taken the place, and whose system they have not yet laid aside. From hence arises one capital impediment to the uniformity of political arrangements in Bengal; for while the summary of all public business is kept in one idiom, the detail is invariably confined to another, as I shall presently demonstrate.

The Hindostanic, or Indian language, appears to have been generally spoken for many ages through all proper Hindostan. It is indubitably derived from the Shanscrit, with which it has exactly the same connexion, as the modern dialects of France and Italy with pure Latin. For while the same sounds are almost constantly applied in both languages to represent the same ideas, the inflexions by which they are affected and the modes of grammatical regimen are widely different. The Shanscrit has a dual number both to verbs and nouns, the Hindostanic to neither. Verbs in Shanscrit have the same form for both

both the masculine and feminine genders ; Hindostanic verbs are distinguished by different terminations for the different sexes, like those of the Arabic . These are their capital outlines of dissimilarity ; but in the original appropriation of particular words to particular senses, in the idiomatic turns of expression and complexion of speech we may observe the strongest family likeness.

The Characters also peculiar to the Hindostanic are exactly the same with those of the Shanscrit, but of a ruder shape : yet still exhibiting a more accurate resemblance than is found in many of the Greek letters upon inscriptions of different æras.

This primitive Hindostanic tongue has by no means preserved its purity, or its universality to the present age : for the modern Inhabitants of India vary almost as much in language as in Religion. It is well known in what an obstinate and inviolable obscurity the Jentoos conceal as well the Mysteries of their Faith, as the Books in which they are contained : and under what severe prohibitions their most approved Legislators have confined the study of the Shanscrit to their own principal tribes only. An explanation of it to persons not qualified for this science by their rank, subjected both the teacher and the pupil to very tremendous penalties ; but to fully its purity by imparting the slightest knowledge of it to strangers was ever cautiously avoided as the most inexpiable crime. The Pundit who imparted a small portion

portion of his language to me, has by no means escaped the censure of his countrymen : and while he readily displayed the principles of his grammar, he has invariably refused to develope a single article of his religion. Thus we may suppose that when the Mahometan Invaders first settled in India, and from the necessity of having some medium of communication with their new subjects, applied themselves to the study of the Hindostanic dialect, the impenetrable reserve of the Jentoos would quickly render its abstruser Shanscrit terms unintelligible ; and the Foreigners, unpracticed in the idiom, would frequently recur to their own native expressions. New adventurers continually arriving kept up a constant influx of exotic words, and the heterogeneous mass gradually increased its stock, as conquest or policy extended the boundaries of its circulation. But these alterations affected words only. The grammatical principles of the original Hindostanic, and the ancient forms of conjugation and inflexion remained the same ; and whilst the primitive substantives were excluded or exchanged, the verbs maintained both their inflexions and their regimen. They still subsist in their pristine state ; and at present those persons are thought to speak this compound idiom with the most elegance, who mix with pure Indian verbs the greatest number of Persian and Arabic nouns. Such of the Hindoos as have been connected with the Musselman

man courts, or admitted to any offices under that government have generally complimented their masters by a compliance with these literary innovations. But the Bramins and all other well-educated Jentoos, whose ambition has not overpowered their principles, still adhere with a certain conscientious tenacity to their primeval tongue, and have many antient books written in its purest style ; among which were probably the celebrated Fables of Pilpay (now not to be found.) They continue to apply it to the purposes of commerce in Surat, Guzarat and other places on the western Coast ; and their correspondence circulates through all Hindostan, quite to the interior parts of Bengal ; where several Bankers of this Religion, who have at different times emigrated from the higher countries, carry on a very extensive traffic. The Characters in which it is written, though all derived from the Shanscrit, deviate as much from their original exemplar, as our running-hand and Italian differ from round-hand. It is said that there are seven different sorts of Indian hands all comprised under the general term *Naagoree*, which may be interpreted *Writing* ; and the elegant Shanscrit is styled *Daeb Naagoree* or the *Writing of the Immortals* ; which may not improbably be a refinement from the more simple and unpolished *Naagoree* of the earlier ages. The word *Taugoree* is sometimes

times used to signify a loose or inaccurate character of the Naagoree, but I never could discover that any precise distinction was implied by it. The Bengal letters, such as displayed in the following sheets, are another branch of the same stock; less beautiful than the refined Shanscrit, but resembling it no less than the Naagoree. They are used in *Affam* as well as in Bengal, and may be probably one of the most antient modes of writing in the world. The Bengalese Bramins have all their Shanscrit books copied in this national alphabet, and transpose into it all the *Daeb Naagoree* manuscripts for their own perusal.

The dialect called by us the *Moors* is that mixed species of Hindostanic, which I have above described to owe its existance to the Mahometan Conquests. In this idiom several elegant poems and tales have been composed by learned Persian and Mogul authors, and are still extant in the libraries of the curious. These are always written in the Persian hand, which is by no means calculated for expressing the sound either of the Hindostanic vowels or nasal consonants. The Mahometans of the lower rank have a few books on Religious subjects in this language, and in the Naagoree characters; which are also used by some of them in their petty accounts. Europeans on their arrival in India, reduced to a necessary intercourse with Mahomet-

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tan servants, or Sepoys, habitually acquire from them this idiom in that imperfect and confined state which is the consequence of the menial condition of their instructors: yet this curious system of study hath produced more than one attempt to a Grammar and Vocabulary. The jargon however, such as it is, proves utterly unintelligible to the villagers and peasants both in Hindostan and Bengal, nor is used any where, but in large towns frequented by Mahometans and Strangers. On this dialect an ingenious Missionary long since published a laborious treatise in Latin. He is the earliest and may be deemed the only writer on the subject, for the latter compositions do not deserve a name.

What the pure Hindostanic is to upper India, the language which I have here endeavoured to explain is to Bengal, intimately related to the Shanscrit both in expressions, construction and character. It is the sole channel of personal and epistolary communication among the Hindoos of every occupation and tribe. All their business is transacted, and all their accounts are kept in it; and as their system of education is in general very confined, there are few among them who can write or read any other idiom: the uneducated, or eight parts in ten of the whole nation, are necessarily confined to the usage of their mother tongue.

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The Board of Commerce at Calcutta, and the several Chiefs of the subordinate Factories cannot properly conduct the India Company's mercantile correspondence and negotiations, without the intermediate agency of Bengal Interpreters: for the whole system of the Investment, in every stage of its preparation and provision, is managed in the language of the country; in which all the accounts of the Aurungs, (or manufacturing towns) those of the Company's Export Warehouse, all proposals and letters from agents, merchants, contractors, weavers, winders, bleachers &c. are constantly presented; and into which all orders to Gomastahs, Aumeens and other officers for the purchase and procuration of goods must be translated.

Important as this language must consequently appear to the Commercial line, its adoption would be no less beneficial to the Revenue department. For although the Contracts, Leases and other obligations, executed between Government and its immediate dependants and tenants, continue to be drawn out in the Persian dialect, yet the under Leases and engagements, which these in their turn grant to the peasants and cultivators of the ground, and all those copyhold tenures called *Pottahs* are constantly written in Bengalese. And it may even be doubted whether more than one third of all Jentoo Zemindars, Farmers and other Lessors of the state can read a single word of their

own accounts and representations, as delivered in their Moon-shee's Persian translation.

The internal policy of the kingdom demands an equal share of attention ; and the many impositions to which the poorer class of people are exposed, in a country still fluctuating between the relics of former despotic dominion, and the liberal spirit of its present legislature, have long cried out for a remedy. This has lately been proposed in the appointment of gentlemen of mature experience in the manners and customs of the natives to the several divisions and districts of Bengal, to act as justiciary arbitrators between the head farmer and his under tenants : with whom the indigent villager might find immediate and effectual redress from the exactions of an imperious Landlord or grasping Collector, freed from the necessary delays of an ordinary court of justice, and the expence and inconvenience of a regular suit. Such a measure, by holding out to each industrious individual a near prospect of property in his earnings and security in his possessions, promises, in the most effectual manner, to ensure stability to our conquests and popularity to our administration ; and will probably set open the British territories as an asylum for the discouraged husbandman, the neglected artist, and oppressed labourer from every quarter of Hindostan. But this important commission will be more immediately, and more exten-

extensively beneficial, in proportion as it is conferred on those only whom a competent knowledge of the Bengalee has previously qualified for a personal investigation of every unwar-rantable exaction, and scrutiny into every complicated account.

Add to this, that there is not one office under the *Nazim* or Mogul administration, nor one provincial or subordinate court of justice in the kingdom where an interpreter for this language is not judged as necessary and as constantly employed as for the Persian: and if any public notices are to be dispersed through the country, or affixed in the great towns, they are always at-tended with a Bengal translation. In short, if vigour, impartiality and dispatch be required to the operations of government, to the distribution of justice, to the collections of the revenues and to the transactions of commerce, they are only to be secu-red by a proper attention to that dialect used by the body of the people; especially as it is much better calculated both for pub-lic and private affairs by its plainness, its precision and regula-riaty of construction, than the flowery sentences and modulated periods of the Persian.

Another singular advantage which it possesses, is its aptitude for the business of the compting-house. For the Bengal doct-rine of numbers, both in the forms of the figures and in their application, nearly approaches to the system adopted in Europe;

from

from which nothing can more essentially differ than the Persian mode of cyphering, both in arrangement and application : so that those who would be acquainted with the latter, have a new arithmetic as well as a new language to acquire ; and if they have any concerns transacted through this medium, they must undergo the subsequent trouble of reducing their Persian accounts to the European form ; whereas those of the Bengal accomptant require nothing more than an accurate copyist.

The great number of letters in the Bengal alphabet, and the intricate variety of their combinations may perhaps at first sight strike the learner as an almost insuperable difficulty. But this is his only impediment ; for the grammatical part is simple, tho' diffuse, and compleat without being complex. Its rules are plain, and its anomalies few. So that if he will resolve to gain a thorough knowledge of each particular article as he proceeds, without trifling away his time in anticipated perusals, and needless references to the more advanced chapters, he will soon have reason to be surprised at the rapidity of his passage over so disheartening an obstacle.

Nothing need here be remarked on any particular method of study ; that topic has employed much abler pens. Suffice it to mention, that I have selected for this grammar as clear a set of rules, and given it as comprehensive an arrangement as I could devise.

devise. The task was rendered very laborious by the great multiplicity of observations I had collected, and by the fresh matter which continually occurred from my repeated applications to the Shanscrit ; of which language I have thought necessary to include within my design such of the grammatical principles, as might throw a direct, or even a collateral light on those of the Bengalese. To the curious and intelligent this will probably be the most interesting part of the work ; and I was willing to omit nothing that might tend to instruct or to convince. For this reason I have been scrupulously minute in the insertion of examples to every rule, and prolix in my observations upon general grammar. The path which I have attempted to clear was never before trodden ; it was necessary that I should make my own choice of the course to be pursued, and of the landmarks to be set up for the guidance of future travellers. I wished to obviate the recurrence of such erroneous opinions as may have been formed by the few Europeans who have hitherto studied the Bengalese ; none of them have traced its connexion with the Shanscrit , and therefore I conclude their systems must be imperfect. For if the Arabic language (as Mr. Jones has excellently observed) be so intimately blended with the Persian as to render it impossible for the one to be accurately understood without a moderate knowledge of the other ; with still more propriety

priety may we urge the impossibility of learning the Bengal dialect without a general and comprehensive idea of the Shanscrit: as the union of these two languages is more close and more general; and as they bear an original relation and consanguinity to each other, which cannot even be surmised with respect to the Arabic and Persian.

When the learner has made some proficiency in the first rudiments, he cannot follow a more able or more expeditious guide than Mr. Jones: who in the preface to his Persian Grammar has prescribed an admirable system of study, the utility of which is abundantly proved by the wonderful extent of his own attainments. By an adherence to his plan this language may soon be acquired so far as to open the way to conversation and short correspondence with the natives; after which the progress of knowledge will ever be proportionate to the assiduity of the student.

It may not be superfluous in this place to remark, that a grammar of the pure Bengal dialect cannot be expected to convey a thorough idea of the modern jargon of the kingdom. The many political revolutions it has sustained, have greatly impaired the simplicity of its language; and a long communication with men of different Religions, countries and manners has rendered foreign words in some degree familiar to a Bengal ear.

ear. The Mahometans have for the most part introduced such terms as relate to the functions of their own Religion, or the exercise of their own laws and government ; the Portuguese have supplied them with appellations of some European arts and inventions : and in the environs of each foreign colony the idiom of the native Bengalese is tinctured with that of the strangers who have settled there.

Upon the same principle, since the influence of the British nation has superseded that of its former conquerors, many terms of British derivation have been naturalized into the Bengal vocabulary. For as the laws, the revenues and the commerce are gradually falling into new hands and are conducted by a new system, new denominations will necessarily arise to the exclusion of the old. The force of this observation may particularly be proved from those places in which the greatest part of the India Company's investment is provided ; where a great number of the terms relating to trade are directly borrowed from the English. So in all the country Courts of Justice the words *Decree, Appeal, Warrant, Summons*, and many others are constantly applied and understood by the whole body of the people.

The following work presents the Bengal language merely as derived from its parent the Shanscrit. In the course of my design I have avoided, with some care, the admission of such words

words as are not natives of the country, and for that reason have selected all my instances from the most authentic and ancient compositions. But I would advise every person who is desirous to distinguish himself as an accurate translator to pay some attention both to the Persian and Hindostanic dialects; since in the occurrences of modern business, as managed by the present illiterate generation, he will find all his letters, representations and accounts interspersed with a variety of borrowed phrazes or unauthorized expressions. Such I hope have no place in these sheets; and as I cannot be accused of interfering with the province of those who may have illustrated either of the other dialects of India, so I may with confidence affirm that I have not been guided or assisted in my researches by those of any preceding Author. The errors and defects of this compilation are entirely my own; however copious they may be found, I have employed the most unwearied application to correct and expunge them: and if I have been in the smallest degree instrumental in attracting the attention of the curious, or in gratifying the taste of the discerning, I hope so much will be allowed me in the opposite scale.

The public curiosity must be strongly excited by the beautiful characters which are displayed in the following work: and although my attempt may be deemed incompleat or unworthy of notice,

notice, the book itself will always bear an intrinsic value, from its containing as extraordinary an instance of mechanic abilities as has perhaps ever appeared. That the Bengal letter is very difficult to be imitated in steel will readily be allowed by every person who shall examine the intricacies of the strokes, the unequal length and size of the characters, and the variety of their positions and combinations. It was no easy task to procure a writer accurate enough to prepare an alphabet of a similar and proportionate body throughout, and with that symmetrical exactness which is necessary to the regularity and neatness of a fount. Mr. Bolts (who is supposed to be well versed in this language) attempted to fabricate a set of types for it, with the assistance of the ablest artists in London. But as he has egregiously failed in executing even the easiest part, or primary alphabet, of which he has published a specimen, there is no reason to suppose that his project when compleated, would have advanced beyond the usual state of imperfection to which new inventions are constantly exposed.

The advice and even solicitation of the Governor General prevailed upon Mr. Wilkins, a gentleman who has been some years in the India Company's civil service in Bengal, to undertake a set of Bengal types. He did, and his success has exceeded every expectation. In a country so remote from all connexion with

European artists, he has been obliged to charge himself with all the various occupations of the Metallurgist, the Engraver, the Founder and the Printer. To the merit of invention he was compelled to add the application of personal labour. With a rapidity unknown in Europe, he surmounted all the obstacles which necessarily clog the first rudiments of a difficult art, as well as the disadvantages of solitary experiment ; and has thus singly on the first effort exhibited his work in a state of perfection which in every part of the world has appeared to require the united improvements of different projectors, and the gradual polish of successive ages.

The gentlemen at the head of Indian affairs do not want to be told of the various impositions and forgeries with which Bengal at present abounds, in Pottahs, (or Leafes) in Bonds and other written securities of property ; in Rowanahs and Dus-tucks, in Orders and Notices of government issued in the country languages ; as well as in all the transactions of commerce : and also in the Processes, Warrants and Decrees of the supreme and inferior Courts of Judicature ; all of which afford ample scope for the exertion of Mr. Wilkins's ingenuity.

His success in this branch has enabled Great Britain to introduce all the more solid advantages of European literature among a people whom she has already rescued from Asiatic slavery,

very : to promote the circulation of wealth, by giving new vigour and dispatch to business, and to forward the progress of civil society by facilitating the means of intercourse.

Even the credit of the nation is interested in marking the progress of her conquests by a liberal communication of Arts and Sciences, rather than by the effusion of blood : and policy requires that her new subjects should as well feel the benefits, as the necessity of submission.





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E R R A T A.

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Many of the errors which are here pointed out, have been revised in the press, before the whole impression was worked off. Such of them as may yet remain, the reader is desired to correct.

Errata in the Preface.

<i>Page iv line</i>	<i>9 for Cashmeere</i>	<i>read</i>	<i>Cashmeer.</i>
v —	last — arrising	—	arising.
xxi —	9 — superceded	—	superseded.
xxii —	11 — illustraed	—	illustrated.
— 21 —	excited	—	attracted.

Errata in the Grammar.

3 —	9 — anomalous	—	anomalous.
10 —	7 — Chaamroo	—	Chaamroo.
— 12 —	indifferetly	—	indifferently.
— 15 —	f,haaleeaa	—	f,haaleeyaa.
19 —	4 — showinyo	—	so-inyo.
28 —	19 — রূনঃ	—	নরঃ
30 —	19 — দুতীয়া	—	দুইতীয়া
33 — 20 —	the figure কু roo standing for বু or r, with the short oo, is omitted by mistake.	—	
36 — 14 —	Thucydides	—	Pherecydes.
39 — 1 —	কেনো	—	কেন

Page

Page 48 line 17 for হরিন read হরিনা

69 - 18 - রথি - রথী

78 - 12&13 must be transposed for lines 11 & 12, as the example relates to the usage of the 6th case of the Sanskrit pronoun মম my or mine.

84 - 12 after other insert rule.

88 - 1 for third read second.

109 - 10 - স্কুবীর - স্কুবের the possessive case of স্কু

123 - 1 - করয়েজি জ্ঞাসা - করয়ে জিজ্ঞাসা

143 - 4 - Maahaa - Mohaa.

146 - 14 - শুমিন - শুমিন

147 - 9 instead of the word there used, supply
রাজি a singing man, রাজী a singing woman.

Erase the lines 11, 12, 13 & 14. The example there-in quoted is inserted by mistake: it relates to another article and is applied elsewhere.

line 16 for affume read affume.
- 18 - পুম্বু - পুম্বু and the
[same in two places in the 20th line.]

<i>Page 148 line 6 for</i>	ভাগ্যমৰ	<i>read</i>	ভাগ্যমন্ত্ৰ
177 — 1 —	Put	—	But.
192 — 6 —	third	—	second.

As the letters ক্ষ and ষ—ং and স are convertible in Bengalese, the reader must not be surprised that I have used either of them in the same word indiscriminately : A knowledge of their true application belongs only to the Shanscrit, and will be of no use whatever in reading the popular dialect of Bengal.

A D D I T I O N S.

Page the 10th line the last ————— When two vowels come together, of which the latter is ই the letter ক্ষ is sometimes inserted between them, with only a very slight nasal utterance ; as ক্ষক্ষি for তুই গোসাক্ষি for গোসাই &c. pronounced *too-ee* and *gosaa-ee* in both modes of spelling.

Page 121st at the top ————— Sometimes verbs which have এ or ও in the first syllable of their infinitive, change them into ই and ত্ব in their inflected state ; as মেষন to mix, আমি যিষি তোলন to weigh, আমি তুনি &c.



A D V E R T I S E M E N T.



It is recommended not to bind this book till the setting in of the dry season, as the greatest part has been printed during the rains.

The Bookbinder is desired to place the plate facing page 209.



A G R A M M A R



A

GRAMMAR

OF THE

BENGAL LANGUAGE.



CHAPTER I.

OF THE ELEMENTS.

IT is a general, but erroneous observation, that oriental languages are written and read from the right hand to the left; whereas all the languages most truly oriental, or such as properly belong to the whole continent of India, proceed from left to

A

right

2. A GRAMMAR OF THE

right like those of Europe. The Arabic and the Persian are the grand sources from whence the contrary method has been derived; and with these the very numerous original dialects of Hindostan have not the smallest connection or resemblance.

The Natives of Bengal write with a certain slender and tough reed, very common in all the East; which they shape almost like an European pen. They write with the hand closed, in which they hold the pen, as the Chinese do their writing pencil, pressing it against the ball of the thumb with the tip of the middle finger. The nib or point of the pen is turned downwards towards the wrist; while the thumb pointing upwards, and lying on the pen with its whole length keeps it firm against the middle joint of the fore finger.

As they have neither chairs nor tables, their posture in writing is very different from ours: They sit upon their heels, or sometimes upon their hams; while their left hand held open serves as a desk whereon to lay the paper on which they write, which is kept in its place by the thumb: so that they never write on a large sheet of paper without folding it down to a very small surface.

The

The great number of letters, the complex mode of combination, and the difficulty of pronunciation are considerable impediments to the study of the Bengal language; and the carelessness and ignorance of the people have much aggravated the inconvenience by the universal inaccuracy of their writings: Into which they introduce so many anomalous characters, and so frequently deviate from the original forms, that they seldom can read each others hand-writing without hesitation and interruption. Many of these spurious characters are now almost naturalized into the language, by long use, and the hurry of business: for which reason I have given in the Appendix specimens of the most common.

The Shanscrit, or sacred language of Hindostan, from whence the dialect of Bengal immediately proceeds, is supposed by its professors to be the most antient and most excellent in the world. They assert that it exceeds every other language in the number of its letters, and esteem this excess as an incontrovertible argument of its antiquity and superiority.

The Bengal Alphabet, like that of the Shanscrit, consists of

4 A GRAMMAR OF THE

NINETY letters, in the following order.

FIRST SERIES.



ଅ a	ଶ୍ରୀ aa	ଇ e	ଶ୍ରୀ ee
ରୋ oo	ରୋ oo	ରୀ ree	ରୀ ree
ଲ୍ୟୁ lee	ଲ୍ୟୁ lree	ଏ a	ଏ i
ଓ o	ଓ ou	ଏଁ ung	ଏଁ oh

SECOND SERIES.



କ୍ରିକ୍ରା k,ho	କ୍ରିକ୍ରା k,ho	ଗ୍ରି ga	ଗ୍ରି g,ho	କ୍ରିଙ୍ଗୋସୋ
ଚ୍ଛି cho	ଚ୍ଛି ch,ho	ଝ୍ରି jo	ଝ୍ରି j,ho	ଝ୍ରି gnee-o
ତ୍ତା ta	ତ୍ତା t,ho	ଡ୍ରି do	ଡ୍ରି d,ho	ଟାନୋ
ତ୍ତି to	ତ୍ତି t,ho	ଦ୍ରି do	ଦ୍ରି d,ho	ନ୍ତି no
ପ୍ରି po	ପ୍ରି p,ho	ବ୍ରି bo	ବ୍ରି b,ho	ମ୍ରି mo
ଯ୍ୟି jo	ଯ୍ୟି ro	ଲ୍ୟୁ lo	ଲ୍ୟୁ wo	—
ଶ୍ରୀ sho	ଶ୍ରୀ sho	ସ୍ରୀ so	ଶ୍ରୀ ho	ଶ୍ରୀ khy-o

It

BENGAL LANGUAGE. 5

It is usual with the Natives, whose example I shall partly follow, to defer all explanation of the first sixteen letters of the alphabet, until they have thoroughly instructed their pupils in the nature and use of the subsequent consonants. The reason of which is evident: for as every consonant is made to include in itself the short vowel necessary to its enunciation, the first thing requisite, is to account for this circumstance, and to shew how the character which should denote this short vowel may be omitted without prejudice to perspicuity and orthography.

The first elements of every science must be plain, simple and easy of perception: but more particularly those of letters; which, as they are generally taught in the early period of life, should be divested of every superfluity that may distract the attention, or clog the memory. This consideration seems to have been altogether overlooked in the elements of our own language, where we call the figure C, *see*: and yet for the sound *ka*, we write CA. In the same manner G is pronounced soft like J in our alphabet; although the hard sound of *Gamma* prevails in more than the proportion of four to five in its application. H, we denominate *atch*, which does not suggest the most distant idea of an aspirate. To the letter Y we have affixed a name, which denotes neither the vowel

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vowel, nor the consonant: W is defined from its form only, not from its use; and Z. *zad*, or *izard* is an appellation equally useless and unintelligible. The consequences of this perplexed system are doubt, error and delay. In the languages of India these difficulties are greatly avoided, by giving to each separate consonant the same precise pronunciation in the alphabet, which it ever bears in composition; and by annexing to it the imperfect vocal sound which every attempt at utterance must necessarily produce.

It is to be observed, that in the Bengal alphabet, all the names of the consonants commence with the respective consonants which they denote; as *ko*, *go*, *jo*, &c. Whereas in English, seven of them are preceded by a vowel: *ef*, *el*, *em*, *en*, *ar*, *es*, & *er*. It follows from hence, that the short vowel of the Bengalese is invariably subjoined to the consonant with which it is uttered, and never precedes: as কু and গু always stand for *ko*, and *go*, and in no case for *ok*, or *og*.

Most of the Oriental languages are constructed upon the same principle, with respect to the omission of the short vowel. The Hebrew had no sign to express it before the invention of the Masoretic points. In Arabic it is rarely inserted, unless upon very solemn occasions, as in the *Koran*. In the modern Persian it is

univer-

universally omitted: so to all the consonants in the Shanscrit language this short vowel is an invariable appendage, and is never signified by any diacritical mark: but where the construction requires that the vowel should be dropped, a particular stroke is set under the letter, to regulate the pronunciation; a nicety, to which the inaccuracy of the Bengalese has not yet given place.

This inseparable short vowel is differently uttered in different languages, according to the genius of each; and perhaps in some degree to the organs of speech in the various nations by which it is used. In the Shanscrit it is called *Soor*, (or utterance) and throughout Hindostan has the sound of the short *e* of the French. In Arabic it is denominated *Futtah*, (or open) because the consonant to which it is added, stands open to the succeeding letter; and is signified by a short line over the consonant. This *futtah*, or *fatha*, is generally expressed in European languages by the short *a*; but in utterance much more resembles our *u* in *butter*. The Persians call this vowel *Zeber*, (or above) on account of its position, which is the same as in the Arabic; and with them it has the sound of *e* in *yes*; but in Bengal, where a very guttural accent prevails, it has a more open and broad tone, like the second *o* in the word *chocolate*: as কো, গো &c.

The

The arrangement of consonants in this alphabet has a particularity, which I do not remember to have met with in any languages, but those proper to India: namely, that it is composed with a kind of regularity approaching to metrical exactness, which renders it peculiarly easy to the memory. Thus in the series of consonants beginning with the letter को ko, an evident rythm is formed by the alternate succession of the simple and aspirated letters; and a cadence is introduced after each fourth, by the intervening nasal. In the latter part of the series this nasal is omitted after the letter वो wo: but in recital, a rest or pause is observed, to make up for the deficiency.

I must here inform the reader, that the vowels as used in composition, when joined with consonants, have a very different figure from those, which he will have observed in the first series of the alphabet. Not to anticipate a general account of the precise sound, and nature of them, I shall here insert a table of the forms of vowels in composition, corresponding to those which are initial or single; that the learner may not be at a loss to read such examples as immediately occur.

BENGAL LANGUAGE.

A TABLE of the corresponding Vowels.

অ o	ক ko, (the included vowel)		
আ aa	কা kaa	ই i	কি ki
ই ee	কী kee	ঈ ee	কৈ ki or ko-i
উ oo	কুু koo	ও o	কো ko
ঝ oo	ঝুু koo	ঔ ou	কৌ kou
	ঝঃ oh	ঞঃ ung	ঝঃ kung
		কঃ koh	

ক ko, has the sound of k; as কৰন koren to do.

ঘ k, ho, the same k aspirated: as মাঘ maak, hon butter.

ঞ g, ho, is pronounced like g hard; as গমন gomen to go.

ঢ g, ho, the same g followed by an aspirate, distinctly uttered.
We have no found in English that resembles it, but in separate words; one ending with g, the next commencing with h, as in tug-hard. In this manner is pronounced ঢৰ g, her a house.

ঁ ngoo-o. This letter, when pronounced in the alphabet, has a strong nasal sound like *nd* in the french word *quand*. It is never found but in words of Shanscrit origin, and then is constantly compounded with some other letter; and has the sound of *un*, or *ung*, as in ঙঁ unko , composed of ঙঁ ngoo-o and কু. ko in the word সঙ্কুর shunkor a proper name.

ঁ cho, the soft *cb* in *charge*: as চামুক chaamroo a proper name. It also frequently bears the sound of *f* strongly uttered; as in চলন pronounced indifferetly cholen or solon to go.

ঁ ch,ho, is the same letter aspirated; but in common discourse it is universally pronounced like *ʃ* in the word *dis-hearten*; as ছালিযা f-haaleeaa a son.

ঁ jo, pronounced indiscriminately like *j* or *z*; as তাৰিজ্বো I will go; হাজাৰ haazaar a thousand.

ঁ বুজ্বো is the former letter aspirated; as বুজ্বান booj,hon to understand.

ঁ gneeo, the second nasal letter, never used but in Shanscrit words, and in a compound form; when it bears a sound approaching to *n* preceded by a nasal *g*; as পিঙ্গীৰো peegnjeeraa a birdcage.

BENGAL LANGUAGE. 11

ତ୍ତେ to, the letter *t*, with a close, thick or obtuse sound, produced by turning the tip of the tongue upwards to the roof of the mouth; as ଟାକା taakaa a Rupee.

ତ୍ତୁ t,ho, the same letter followed by a distinct aspirate like the *th* in *sweet-heart*; as ତାକୁର t,haakoor properly, a Deity, but used as a term of respect and adoration.

ଡୁ do,d with the tongue inverted upwards, as in the preceding letters; as ଡର dor fear. ଡାକନ୍ତି daakon to call for. This letter has frequently the sound of *r*, and should then have a small stroke under it, thus ଡ as ବଡୁ boro large. But in the hurry of writing the diacritical mark is commonly omitted.

ଡୁ d,ho, the same *d* with a separate aspirate; as ଟାକା d,haakaa written and pronounced *Dacca*, by Europeans, the name of a City.

ଣ୍ଣାନୋ aano, the third nasal of the series, with a sound like *n*, as in ହାଲ୍ମାନୋ aano, the name of the letter. Its use is confined to the Shanscrit; and it is never distinguished from ନ୍ନାନୋ no by the Bengalese; which it is made to resemble both in form and sound

as

as সন্তোষ shontosh joy, pleasure.

ত to, the common *t*, as তুমি toomee you.

থ *t,ho*, the same letter, with a separate aspirate, as থাকুন *t,haakon* to be, to remain.

দ *do*, the letter *d*; as দেখন *dak,hon* to see.

ধ *d,ho, d* with an aspirate; as বোধি *bod,h* knowledge.

ন *gne* or *no*, the fourth in the order of nasals; as নারী *naaree* a woman.

প *po*, the common *p*; as পলান *polaano* to run away.

ফ *p,ho*. In repeating the alphabet here explained, the aspirate of this letter is uttered distinctly, and subsequent to the *p*, like *p-h* in the word *ship-head*: But in common discourse it is usually pronounced like *ph* in Philip; as ফল *Phol* fruit, ফুল *phael* a flower.

ব *bo*, has the sound *b*; as বরিসন *boreeshon* to rain.

ভ *b,ho*, the preceding letter with an aspirate; as ভাল *b,haalo*

b,haale good.

ম gmo, or mo, the fifth nasal; but has the sound of *m* in common discourse; as মানুষ maanoosh a man.

য jo, has the sound of *j*; as যুগল joogol a proper name. The same character with a stroke under it thus য becomes the consonant *y*; as স্থয়ন shoyon accumbency, গীয়া geeyaa having gone: When য yo follows a vowel or an open consonant at the end of a word, it drops its own included vowel, and forms a kind of diphthong with the preceding vowel; as in the English word boy: thus ভয় b,hoy fear, জায় jaay he goes &c.

র রু ro, is distinguished from **ব** bo either by a stroke across or dot beneath it; as রাখন raak,hon to place.

ল ন lo, two forms of *l*, as বল bol strength. This letter in the common corrupted writing of modern Bengalese is usually confounded with ন no in shape; and not unfrequently found: an example of which may be seen in the explanation of the next letter.

ব wo, in the Shanscrit language is always used with the found

sound of *w*; but in the Bengalese it is never distinguished from ब् *bo* either in form or utterance. The word *nabob*, strictly speaking, is *novaab* or *nowaab*. In Persian it is written نواب *navaab* with a, *vau*, and in Bengalese নবাব the second letter in the word being a *wa*; but by the Natives it is indifferently pronounced *nobaab*, *novaab*, and *lovaab*; as they generally confound ন् *no* and ল্ *lo*, ব् *bo* and ব্ *wo*, স্ *sa* and *swa*, when subjoined to another consonant, is by the Bengalese improperly pronounced *oo*; as দ্ৰু *doo*, প্ৰু *poo*, শ্ৰু *shoo*, &c. compounded of দ্ *do* and ব্ *wo*, প্ *po* and ব্ *wo*, শ্ৰু *sho* and ব্ *wo*.

শ্ৰু *sho*, ম্ৰু *sho*, and স্ৰু *so*. The compilers of Shanscrit grammars have been no less studious, than were the ancient Greeks in analyzing the elementary sound of their several letters, and in distributing them agreeably to the several organs by which they are uttered. Thus they have a class of *kungtee* or gutturals, of *taaloopee* or palatials, of *duntee* or dentals, of *ooshtaance* or labials, and of *naafikaa* or nasals. They have even gone further, and allotted certain sounds to the region of the brain; of these there are four: শ্ৰী *ree*, ত্ৰু *to*, র্ৰু *ro*, and স্ৰু *sho*; which are called *moordhence* or cerebrals.

I believe no other language ever contained a subdivision of the simple sound expressed by *sh*, but by the writers of Shanscrit শ *sho* is ranked under the cerebrals, ষ *sho* belongs to the palate, and স *so* is a dental. These letters are by no means interchangeable in the original dialect; but each has its own office, and peculiar usage. The modern Bengalese, equally careless and ignorant of all arts but those of gain, indiscriminately give the sound of *sh* to each of the three characters, and apply them indifferently, as chance or caprice directs; so that there is no possible difference to be observed in their pronunciation of শ *sho* and ষ *sho*, in the word বিশ্যে beefhash increase; nor in that of স *so* and ষ *sho* in আশ্বাষ aashwaash reliance: they would indifferently write শুনন or সুনন *shoonon*, to hear; and so in other words: But ষ *sho*, they generally confine to the middle or end of a word, and seldom use it as an initial.

The rules which the Indian grammarians have laid down for the meer orthography of the Shanscrit language would fill a volume; but as few or none of these are observed in the Bengal dialect, I have only taken notice of such as have some singularity to render them curious, or which are peculiarly characteristic of this ancient idiom.

হ হো, a strong aspirate; as হাহাকার haahaakaar lamination.

ক্ষ খ্যো, is a compound character added to the sett merely to make the number of letters even, and the rythm of the alphabet compact; as there are but forty nine characters truly simple and elementary. ক্ষ is derived from a junction of the two letters কো, and শো; which having a very harsh sound in combination, are softened into ক্ষ খ্যো. This letter when transposed into the Persian character, is frequently rendered by চে, which is a collateral proof of its origin: Thus for *khyotree* (one of the four primary Hindoo tribes) the Persians substitute *chetree*, লক্ষ্মী lok hymee a proper name, they write *lechmee*: And if we were to give to ক্ষ খ্যো, its original sound of *k/b*, there would be but little difference between *lechmee* and *lek/bmee*. This letter is not much used by the modern Bengalese, and is confined to Shanscrit words; as পরীক্ষা poreekhyaa trial by ordeal.

I have already mentioned, that by the original structure of this language every consonant inherently possesses the short vowel on which its utterance depends; it is plain therefore on this

B E N G A L L A N G U A G E .

this principle, that no two consonants could have been joined together, and successively pronounced in the same syllable; but that a vowel must necessarily have intervened. As an expedient to remedy this inconvenience, a set of distinct characters were invented, called পঞ্জা P,holaa, or adjuncts. They are certain subordinate and subsidiary figures, that may be attached to each of the consonants in the alphabet respectively, to provide against the too frequent recurrence of the internal vowel.

These *P,holaa*, are presented in a distinct series or alphabet, consisting of eleven subservient marks or signs, for different letters; which are here joined to কু ko, the first of the single consonants, and which may, in the same manner, be applied to all the other letters.

The twelfth word of the series, (which seems to be added by the Bengalese merely to fill up the rythm) relates to another subject, which will be explained in a subsequent remark.

The reader must remember, that the letter রু ro, in its proper character, is never joined to any other letter or adjunct; but its figure is entirely changed by a connection with other consonants, as will be seen in the following series.

C

The

The twelve P, H O L A A S.



Figure	Name	Power
କ୍ୟ	ky-o	ky-o
କୋ	koro	kro
କୋନୋ	kono	kno
କୋଲୋ	kolو	klo
କୁବୁ	koo-o	kwo, or sometimes koo.
କୋମୋ	komo	kmo
କିରୀସୀ	kirree	kree
କିଲୀୟୀ	killee	klee
ଅର୍କୋ	arko	rko
ଅଙ୍ଗକୋ	ungko	ungko
ଅଶକୋ	ashko	shko
ଶେର୍ଡିଂ	sheedd,hee	—

The

These *P,holaa*s may be comprehended by the following explanation:

ক্য kyo, is the letter য় yo added to কু ko, or any other consonant; as বাক্য baakyø a word, সেন্য showinyø an army.

ক্ৰু kro, is রু ro subjoined to কু ko, or any other consonant; as ক্ৰোধি krod,h anger, প্ৰথম prot,hom first.

ক্ৰ kno, in this figure ন no is joined to any other letter; as বিন্ধি beeg,hno a calamity.

ক্ল Klo, is লো lo added to any letter of the alphabet; as আমলু aamlo acid.

ক্ৰু kwo, is বু wo added to another consonant; as দ্বিতীয়া dweeteeyaa second; নিশ্বাস neeshwaash breath: But it is frequently pronounced oo, and confounded with the vowel ও oo in its compound state; as they write দুই for দুই doo-ee two, শুনন for শুনন shoonon to hear.

ক্ৰু kmo, মু mo subjoined to any consonant; as জন্ম jonmo birth.

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birth.

କ୍ରୁଁ kree, is the mixt letter କ୍ରୁଁ ree in composition with any consonant; as କ୍ରୁସ୍ତିୟୁଁ kreehno the name of a Hindoo Deity.
ନ୍ରେପ୍ତୁଁ nreepo a Prince.

କ୍ଲେଁ klee, the mixt letter କ୍ଲେଁ lee subjoined to a consonant.

ଅର୍କୋ arko, is ରୋ ro prefixed to a consonant; as ଦୂର୍ପାଳି dorpon a mirror. Ignorant writers erroneously double the letter to which this arko *Pholaa* is affixed; as ଆଶୀର୍ବାଦ୍ ଫୋର୍ମାନ୍ for ଆଶୀର୍ବାଦ୍ aasheerbaad prayer.

The Bengalese usually transcribe all the *P,holaas* at length, as connected severally with each of the consonants; to make them more readily comprehended, and more easily retained. As I am not writing to children, this trouble would be unnecessary, and superfluous; and I shall content myself with concise remarks upon such as are difficult, or anomalous.

The *P,holaas* ଉଙ୍ଗକୋ is composed of the several nasals prefixed in their order to their respective consonants, each to those of its own series; and where the chain is interrupted, the letter ଏନ୍ଧୋଗୋ supplies the deficiency.

The

The *P,holaa* ফুঁকো compleat.

শব্দ	অর্থ	প্ৰতি	অর্থ	প্ৰতি
ungko	ungk,ho	ungo	ung,ho	ung-oo-o
ঊঁ	ঊঁ	ঊঁ	ঊঁ	ঊঁ
ungcho	ungch,ho	ungjo	ungj,ho	ung-ee-o
ঊঁ	ঊঁ	ঊঁ	ঊঁ	ঊঁ
ungto	ungt,ho	ungdo	ungd,ho	ung-aano
ঊঁ	ঊঁ	ঊঁ	ঊঁ	ঊঁ
ungto	ungt,ho	ungdo	ungd,ho	ungno
ঊঁ	ঊঁ	ঊঁ	ঊঁ	ঊঁ
umpo	ump,ho	umbø	umb,ho	ummo
ঊঁ	ঊঁ	ঊঁ	ঊঁ	—
ungje	ro	unglo	ungwo	
ঊঁ	ঊঁ	ঊঁ	ঊঁ	ঊঁ
ungsho	ungsho	unglo	ungho	ungkhyo

Examples; শংকা shungkaa fear, চিত্ৰন cheenton to consider, কুম্বল kumbol a blanket &c. ঊঁ ungcho is more frequently written in a contracted character, thus; ঊঁ as পঞ্চামুন punchaanen the title of a Hindoo Deity; literally the God with five faces. কাৰজঁকুঁকুঁ kaarjjunj o affairs.

The

The *P,holaa* শ্ব ashko seems calculated to shew the several changes of শ্ব sho according to the different consonants with which it happens to come in contact. I shall give this *P,holaa* also compleat.

শ্ব ashko	শ্ব ashk,ho	ঢ adgo	ঢ adg,ho	ঞ ungtro
শ্ব ashcho	শ্ব ashch,ho	অ abjo	অ abj,ho	অ aggyo
শ্ব ashto	শ্ব asht,ho	অ abdo	অ abd,ho	অ ashaano
শ্ব astø	শ্ব ast,ho	অ abdo	অ abd,ho	অ ahungno
শ্ব ashpo	শ্ব ashp,ho	অ adbø	অ adb,ho	অ ahmo
শ্ব ahjo	ৱ ro	হ ahlo	হ ahbo	
শ্ব atsho	শ্ব atsho	অ atfo	অ atho	অ atkhyo

Exclusive of these several *P,holaa*s which have been explained above, almost any two or three consonants may be blended together,

gether, to provide for the omission of the intervening vowels. In the Shanscrit language their several forms easily unite and run together, to make one compound letter; like two drops of quicksilver upon approximation. The rules for the proper formation of these mixt characters, which shew how to remove occasionally such as are not compatible, and to supply their places with others that admit an union, occupy a considerable part of the Shanscrit grammar; but are never attended to by the illiterate and careless race of modern Bengalese: by whom propriety of diction and orthography is not even considered as an accomplishment.

The compound letters may be formed by three methods: either by placing one letter immediately under another; as দৃষ্ট
d̄mb,h cunning; or by blending two letters together, so as to make one character from their union; as বিদ্যা beedyaa a proper name; or by making the first of the two consonants much smaller than the other letters; as কম্পবান kompowaan trembling. This last mode seems to be the most common.

শিদ্ধি *sheedd,hee*, called the twelfth *P,holaa*, is a word always prefixed to the class of vowels contained in the first Series of the alphabet, page the fourth. *Sheedd,hee* is part of a Shanscrit sentence

tence সিদ্ধি রস্তা sheedd,hee rostoo, which means *be it properly performed.* And as these words are usually prefixed to the class of vowels, that series has obtained the name of *sheedd,hee.*

The SERIES সিদ্ধি Sheedd,hee.



শি	দ্বি	র	স্তু
shee	dd,hee	ro	sto
অ	আ	ঐ	ঔ
o	aa	ee	ee
ও	ও	ঔ	য়ে
০	০	ৰে	ৰে
ন	ন	্য	্য
লে	লৈ	্য	্য
ও	ও	্যো	্যো
০	ou	ঞ	ঞ

There cannot be a greater defect in the structure of any language, than that the same letter or letters should be applied to several different sounds; and that a variety of different combinations of letters should express the same sound. These two circumstances should seem to comprehend almost all the possible faults

faults in orthography, and yet are so common in the English language, that I have been exceedingly embarrassed in the choice of letters to express the sound of the Bengal vowels; and am at last by no means satisfied with the selection.

But I am obliged to acquiesce in the application of the following vowels and diphthongs; of which, such as are printed in Italic characters, are to be pronounced short, and the rest long; but the sound to be given to the correspondent long and short vowels is precisely the same; and differs only in measure, or time.

o aa ee oo a i o ou

o is generally to be pronounced like the second *o* in chocolate; but sometimes rather broader.

aa must have the sound of *a* in false.

ee like *e* in he, or *ee* in deep.

oo as *o* is sounded in move, or *eo* in tooth.

a in every syllable where it occurs must constantly be pronounced like *a* in labour.

i is always to have the sound of *i* in trial.

o is confined to the sound of *o* in most.

ou must be pronounced like *ou* in house.

D

In

In the Series *sheedd,hee*, which has been inserted above, the characters শী ree and শুৰী ree, লী lee and লুৰী lee, seem to be of a mixed nature, as comprehending both a vowel and a consonant: They are accordingly applied sometimes in the one capacity, and sometimes in the other. In the Series of *P,hokaas*, they held the place of consonants, under the figures ক্ৰু kree, and ক্লু klæ. Here they are ranked among vowels, and not improperly, when it is considered, that each of them singly forms a perfect syllable, and cannot be connected, in the same syllable, with any vowel; which is directly opposite to the nature of a consonant.

অ o, is always an initial letter, as অপমান opomaan disgrace. *NB.* This letter cannot possibly occur in the middle or at the end of a word, because its place is supplied by the short vowel included in the preceding consonant; as for কুঅরঅন k-o-r-o-n they write কুৱন koron to do.

আ aa, is also initial; as আগো aaga before. For the reason above mentioned the অ o, or first part of this letter, is always dropped in the middle, or at the end of a word

word after a consonant; as *baap* a father is written বাপ
and not বহাপ

ই ee, as ইন্দুর *eendor* the name of a Deity, দুই *doee* two.

ঈ ee, the correspondent long vowel.

ও oo, as ওপর *oopor* above, বাও় *baa-oo* the air.

ঙু oo, the correspondent long vowel, as ঙুপোরি *ooperi*
rod,h compliment.

ঝী ree, as in ঝিন *reen* a loan.

ঝী ree, its correspondent long vowel; which never occurs in
Bengalese.

ঝ lee, is never found but in Shanscrit words, and in a com-
pound state; as ক্লেপ্তু *kleepto* appointed.

ঝু lee, is ঝ lee doubled and pronounced long.

এ a, as এই a-ee this.

ঞি i, as in the Shanscrit word ইবাবত্তি *iraabot* an elephant.

ଓ, as in যাওন jaaon to go.

ଓু, as in ঔষধ oushad,h medicine.

ଓঁ ung, is of a compound species. In the Shanscrit language it is called অনুমূৰ্ব onoswor, and is there used as a substitute for the letter মু mo; but without its inherent vowel. The mixture of the vowel and consonant is here easily discoverable; as the short ও o is added only to mark that it begins the syllable. When a consonant has the first place, the dot only is retained of ung; while the inherent vowel supplies the place of ও o; as বঁঙী bung-
shee a flute.

ଓঁ oh, the last figure of this class, is called বিসৰ্গ weesorg, and is marked by two dots, one at the top and one at the bottom of the line. In the Shanscrit language it is a substitute for the letters রু ro and সু so, which are used in the terminations of particular forms of declension &c. It has no peculiar sound or utterance; but gives a certain forcible pronunciation (almost like an aspirate) to the vowel which is immediately before it; as নরু nere man, রুনঃ nereh a man, in the nominative case.

The

This figure, as used in the Bengal language, has quite lost its original property, and is applied indiscriminately to any vowel at the end of a word, without even altering the tone or force of utterance; but sometimes seems to serve for a mark to denote that the inherent vowel of the final consonant is not to be dropped; as যাব jaabo I will go, might by mistake be pronounced jaab, as it is now written; but when weesorg is added thus, যাবঃ jaaboh, the latter vowel is marked beyond the possibility of omission.

The connected vowels are given in the following Series, by the Bengalese called বানান baanaan, and in Shanscrit দ্঵াদশ মাত্রাঃ dwaadosho maatraah the twelve marks, or signs.

N A M E	F I G U R E & P O W E R	N A M E	
kaar	ক ko	কা kaa	aakaar
hiосweekaar	কি kee	কী kee	deerg, heekaar
hiօsookaar	কু koo	কু koo	deerg, hookaar
akaar	কি ka	কি ki or koi	ikaar
okaar	কো ko	কো kou	oukaar
onoswaar	কং kung	কং koh	weesorgyo

The

The plain stroke to the left of the first क् ko is here put as the mark of the short vowel inherent in the consonants, but this is never used on any other occasion. The student will observe, that altho' several of these short vowels precede in position the consonants to which they belong, yet in utterance they are subsequent, and hold the second place in the syllable.

The word छूट्हु hrofwo signifies short, and दीर्घ deergh, means long. The syllable कार् kaar is always used to denote the names of vowels. Thus okaar means the vowel o, hrifweekaar the short vowel ee &c.

To avoid the hiatus which would be occasioned by two vowels coming together without an intervening consonant, a consonant homogeneous to the preceding vowel is to be inserted between them, (as in the golden canons of the Arabic) or one of the vowels is changed into its corresponding consonant.

य् yo is homogeneous to ए a, ई ee, and औ i.

व् wo is homogeneous to ओ oo, ओ a, and औ ou.

Thus they write गिया geeyaa for गिअ gee-aa having gone; for दृतिया doo-ceteeyaa second must be written द्वितीया dweeteeyaa.

But

But ঈ ee may *follow* every other vowel without the insertion of a consonant; as জাই jaa-ee I go, not জায়ি jaayee; দুই doo-ee two, not দ্বি dwee or দুবি doowee, এই a-ee this, not এয়ি ayee, ওই o-ee that, and not ওবি owee.

So আ o or আ aa may *precede* every vowel, except এ a, without the intervention of a consonant; as বাও baa-oo the air; লিখিলাও leek,heelaa-o I wrote, a corrupt form of tense, &c. But when এ a follows আ o or আ aa, it is always changed into য় yo without its inherent vowel; as in নয় noy is not, for নএ no-a, contracted from নহা no-ha; জায় jaay he goes, for জাএ jaa-a.

When the vowel ঈ i is connected with any consonant, thus, ~~কৈ~~ that consonant does not drop its own included vowel; as ~~কৈল~~ is to be pronounced ko-ilō he did, ~~বৈল~~ bo-ilō he spoke; where each vowel retains its own power distinct, which thus nearly give the sound of quilo, bwilo.

In some cases ঈ ee has the sound and properties of ঈ i, when it stands next to an open consonant, with which it does ~~not coalesce~~; thus the word হৈল was, is pronounced hwilo,
or

or ho-ilo; as if it had been written হেল

In many cases, where the vowel আ aa immediately follows ই ee in the same word, (as in the preterite participles ending in ইয়া eeyaa) ই ee is frequently changed into য় yo, and united with the preceding consonant by the *kwo pholaa*; as চড়া choryaa for চড়িয়া choreeyaa having ascended; ছাড়া ch,haaryaa for ছাড়িয়া ch,haareeyaa having deserted.

I must here remind the reader, that the letter ব wo has entirely lost its proper use and power, in modern Bengalese; and even where it occurs in words of Shanscrit origin, is now universally pronounced like বৰ bo; as বচন wochon a word, is always bo-chon, with the Bengalese; অগ্নিবত্ত ogneewot like fire, they call ogneebot; and so in all cases whatsoever. This usage has reduced them to the necessity of inserting the vowel ও o, or ঙঁঁ oo wherever the sound of W is to be preserved: as for বালা they write ওয়ালা oyala; for ক্ষৰা khawaa freight, they substitute ক্ষওয়া kha-oyaa and thus confuse all derivation and orthography.

In addition to these remarks, I shall set down a few of the

most

the most common contractions of letters, which are constantly used by all the Bengalese, as being more expeditious, as well as more elegant than a simple junction of the single letters, whose office they perform.

ক্ৰ kro, stands for কু the kirro *Pho'aa*.

ক্ত okto, is ত to blended with কু ko; its regular form is কু
ক্ৰ koo, stands for কু ko with hroswookaar.

ঙ্ৰ ungo, is compounded of ঙ ngoo-o with ন্ত go subjoined.

ঙ্ৰ oggyo, is another figure for the *Pholaa* ঙ্ৰ

ম্ৰ mo, is মু mo and রু wo compounded. The simple form
is মু

শ্ৰ oshno, for শু i.e. শু aano subjoined to শু sho.

শ্ৰ shoo, initial and medial, শু shoo, final; two figures for শু

ত্ৰ This figure stands for both তু otto and তু too.

গ্ৰ gao, is used for গু

হ্ৰ hoo, stands for হু

ক্ৰ ohro, is kro *Pholaa* subjoined to হু ho.

ত্ৰ tro, stands for তু

ক্ৰ roo, is used instead of কু

হ্ৰ ohlo, is লো lo subjoined to হু ho.

গ্ৰ ondo, compounded of লো aano and তু do.

ঢ় ohjo, is হু ho and য় jo blended together.

ঢ়ু ohmo, a compound of হু ho and ম় mo.

স্তু ostoo, is স় so, and তু to, with hr̥sw̥c̥kaar subjoined.

স্তু ostro, is the letter স় so compounded with তু to, and the kro Pholaa.

হু joo, stands for জু

গু ogd,ho, **দু odd,ho**, **নু ond,ho**, represent দু d'ho severally subjoined to গ় go, দ় do, and ন় no.

১ this figure is called অর্দ্ধতু ordd,ho-to, i.e. *semi-to*; for ordd,ho signifies *half*. It is used for the letter তু to without its internal vowel; and in the middle of a word is generally represented by ২ the numerical figure of *two*; as in বৃসৰ botsoo a year.

৪ **ত্যো** otyo, is the preceding ১ blended with the kyo pholaa.

I shall now proceed to a few marks of reference commonly used by the Bengalese.

১ This figure is always put at the top of every writing, and is meant as an invocation to Gonash, the Deity of Knowledge and Arts; it is called গনশের আকড় Gonashar aakoree, or the crook of Gonash. So the Mahometans always begin with the letter | aleph, as a token of the unity of God.

- ⦿ chaandboondaa, is a mark put over certain letters to give them a very forcible nasal expression; as বাঁস baas a bamboo, to be pronounced *baangs*, with the nasal strongly uttered.
- ⦿ Eeshwor. ঈশ্বৰ is properly one of the Deities of the Hindoo Trinity. The name of God was supposed too holy to be inserted among the general class of words, and was therefore written at the top of the Page, and wherever this name should occur in a sentence, the mark here specified was put as a reference to it. The form still remains, but the usage is degraded into a meer compliment: for in all petitions, or letters from inferiors to their superiors, the name of the person addressed is now put at the top, and this sign of reference occupies the place in the body of the letter, where the name should regularly have been inserted.
- ⦿ শ্ৰী free properly signifies prosperity; and is prefixed to every name which they mean to mention with respect; as
 শ্ৰী রাম free free Raam. শ্ৰী গনেশ free free Gonash.
 One or more of these Titles of Hindoo Deities is first written on every piece of paper, as an amulet or charm, before any letter petition or other writing whatever, is committed to it. In the same manner the Mahometans universally apply their *Bismillah* (or, *In the name of God.*) as we formerly wrote *Enanuel* at the top

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top of letters, and still continue to commence a Ledger with
LAUS DEO.

I shall here insert a short specimen of the Bengal language and character as an exercise for the learner. It is an Episode extracted from the Dron Porb, or fifth book of the Mōhaabhaarot, the grand Epic Poem of India. Throughout this work I mean to confine myself to examples taken from Poetry only; as we are sure, that Verse must have cost the author some time and study in the composition; and is therefore likely to be most conformable to the true genius and character of the language: and the regularity of the measure is a great check upon the ignorance, or carelessness of the copyist.

I might observe, that Bengal is at present in the same state with Greece before the time of Thucydides; when poetry was the only style to which authors applied themselves, and studied prose was utterly unknown. Letters of business, petitions, public notifications, and all such other concerns of common life are necessarily, and of course, written without measure or rythm: I might almost have added, without Grammar. But all the compilations dedicated to Religion, to History and to Morality, and all such works as are expected or intended to survive the composer, are invariably written in Verse; and it is probable no other style will ever be adopted.

মহা

মহাভারতের দ্রোনপূর্ব মধ্যে এক অঁথায়

Mohaabaarotar dronporbbo mod, hya ak od, hyaayo

~~~~~  
~~~~~

মুনিঃ বলে সুন পরিষ্কারতের উন্ময় ?

জ্ঞেতে সাধেকি বীর হইন পৰাজয় !!

Mooneeh bola sonno Poreekhyetar toncyo

Jamota Saatyokee beero ho-ilo poraajyo

এক কালে বসুদেব পিতৃশূদ্ধ করে ।

নিমত্রিয়া ভূত্ত বন্ধু আনে সভাকারে !!

Ak kaala Boscodab peetree shraaddho kora

Neemontreeyaa bhraatree bondhos aana sobhaakaara

সোমদত্ত বাহ্লিক আদি আৰ পঞ্চানন ?

সাব শিশু আইন পাইয়া নিমত্রন !!

Somdet Baahllek aadee aar Ponchaanon

Saaloo sheeshshoo aaeclo paaceyyaa neemontron

আইন অনেক রাজা নাহয় গননে ।

সভাকারে বসুদেব কেন অভ্যর্থনে !!

Aace'o onak Raajia naahoy gonona

Sobhaakaara Boscodab ko-ilo cbhyort, hona

নানা।

ନାନା ବିଷି ଆସନେ ବସିଲା ରାଜା ଗନେ ।
ଏକେ ଏକେ ସତାକାରେ ପୁଛିଲ କଥନେ ॥

Naanaa beedhee aafona bofeelaa Raajaa gona
Aka aka sobhaakaara pooch,heelo kot,hona

ବସୁଦେବ ଥୁଡ଼ା ମେନୀ ସାଥେକିବ ବାପ ।
ସୋମଦତ୍ତ ଦେଖି ତବେ ବଡ଼ ହଇଲ ତାପ ॥

Bosoodab khcoraa Sanee Saatyokeer baap
Somdott dakhee toba boro ho-iloo taap

ଡାକିଯା ବନିନ ମେନୀ ସୁନ ସୋମଦତ୍ତ ।
ସତା ମାରେ ବୈସ ତୁମି ଏ କୋନ ମହେ ॥

Daakeeyaa boleelo Sanee leono Somdett
Sobhaa maajha bo-iloo iconiee a kon mohott

ଆମା ସତା ନାମାନିସ କୋନ ଅହଞ୍ଚାରେ ।
ପୃଥିବିର ମଧ୍ୟେ କେବା ନାଜାନେ ତୋମାରେ ॥

Aamaa sobhaa naamaanees kon ohungkaara
Preet,heebeer modhya kabaa naajaana tomaara

ମର୍ଯ୍ୟଦା

মর্যদা থাকিতে কেলা নাজাহো ঝচিয়া ?
আপন সদৃশ শ্বালে ঝচি বেস গিয়া ॥

এত সুনি সোমদত্ত কোপেতে জনিন ।
অগ্নির ঝপৰে জেন ঘৃত ঢালি দিন ॥

সোমদত্ত বলে সেনী নাকবিস গবর্ব ?
তোমার যহিয়া জত আমি জানি সবর্ব ॥

কোন দোষে দোষী আমি কহত সত্ত্বর ?
এত কষু ভাসা যোৰে কহিস বৰ্বৰ ॥

তোমা হইতে নিচ কেবা আছয়ে যানুয়ে ?
যোৱ অণোচৱ নহে জানিয়ে বিশেষে ॥

এতেক সুনিয়া সেনী অতি ক্ষোধি মন ?
কোপে তাক দিয়া বলে সুন সবর্ব জন ॥

এত অহঙ্কাৰ হইল আৰে স্বলাঞ্জিৱ ?
পৱনিঙ্গা ছিদু নাহি চাহো আপনাৰ ॥

ইহাৰ ঝচিত ফন দিব আমি তোৰে ?
এত বনি কোপে সেনী ঝচিন সত্ত্বে ॥

সেনী

সেনী দেখি সোমদত্ত উঠিন তথন ?
ঞ্জাঞ্জড়ি যহা মুক্ত করে দুই জন ॥

তবে সেনী যহা কোপে ধৰে তার চুলে ।
দেখিয়া হইল হাস্য জত সভা তলে ॥

কেশে ধৰি চড় যাবে বজ্রের সমানে ।
এক চড়ে দত্ত ভাঙ্গি করে থালে থালে ॥

তবে সভে উঠি ইহা নিবারন কৈন ।
অভিযানে সোমদত্ত দেশেরে চনিন ॥

সভা যষ্টি সোমদত্ত পাইয়া অভিযান ।
উপস্যা করিতে বনে কবিন পঞ্চান ॥

হ্বাদশ বৎসর সেই কৈন অনাহাবে ।
এক চিত্তে সোমদত্ত সেবে মহেশ্বরে ॥

উপস্যায় বস হইন দেব দিগম্বর ।
রূষতে চড়িয়া আইন বনের ভিতর ॥

শিব বনে বর মাগ সুনহ বাজন ।
এত বনি সোমদত্তে তাকে পঞ্চানন ॥

ধ্যান

ଶାନ ଭାଙ୍ଗି ସୋମଦତ୍ତ ଦେଖିଲ ଯହେଶ ।
ବିଭୂତି ଭୁସନ ଅଛି ଜଟା ଭାବ କେଣ ॥

ଆନନ୍ଦିତ ସୋମଦତ୍ତ ଦେଖିଯା ଚାନ୍ଦରେ ।
ବିବିଧ ପୁକାରେ ରାଜା ଅତି ସ୍ତୁତି କରେ ॥

ସୋମଦତ୍ତ ବଳେ ଯଦି ହେଲା କୃପାବାନ ।
ଏକ ନିବେଦନ ଆମି କରି ତୋର ଜ୍ଞାନ ॥

ମତା ଯଥେ ସେନୀ ମୋରେ ଅପମାନ କୈନ ।
ଜତେକ ଭୁପତିଗନ ବସିଯା ଦେଖିଲ ॥

ଅଣିବତ ଅଞ୍ଜେ ଦହେ ଦେଇ ଅପମାନ ।
ଏହି ନିବେଦନ ଆମି କରି ତୋର ଜ୍ଞାନ ॥

ଯଦି ମୋରେ ବର ଦିବା ଦେବ ପସୁପତି ।
ମହା ଧିନୁର୍ବର ହେତୁ ଆମାର ସ୍ତୁତି ॥

ତାର ପୁଣ୍ୟ ମୋର ପୁଣ୍ୟ ତିନୁକ ସମରେ ।
ରାଜା ଗନ ଯଥେ ଜେନ ଅପମାନ କରେ ॥

ଇହା ବିନୁ ଅନ୍ୟ ବର ନାହି ଚାହି ଆମି ।
ଏହି ବର ମୋରେ ଦେବ ଆଜ୍ଞା କର ଓମି ॥

ହର ବଲେ ବର ଦିଲୁ ସୁନ୍ଦ ରାଜନ ।
ତୋର ପୁତ୍ର ଜିନିବେକ ମେନୀର ନନ୍ଦନ ॥

ପ୍ରାନେତେ ଯାବିତେ ତାରେ ନାହବେ ସକତି ।
ଏତ ବଣି ଅତ୍ର ଧ୍ୟାନ ହେଲ ପ୍ରସୁପତି ।

ଶ୍ଵିର ଶ୍ଵାନେ ସୋମଦତ୍ତ ପାଇୟା ଏହି ବର ।
ଆନନ୍ଦିତ ହେଇୟା ଚାନ ଆପନାର ଘର ॥

ଶିର ବରେ ଭୁରିଶୁବ୍ର ସାଥେକି ଜିନିନ ।
ତାର ଉପର୍କଳ ଏହି ତୋଷାରେ ରହିଲ ॥

An Episode from the Mohaabhaasot.



- Moonee said, ‘Hear, O son of Poreekhyeto,
 ‘How the hero Saatycke was overcome.
 ‘On a certain time Bosoodab celebrated his father’s obsequies,
 ‘And assembled all his Relations and Friends by invitation.
 ‘First Somdott and Baahleek, then Punchaanon;
 ‘Saalo also and Sheeshoo were invited, and came.
 ‘Every Raajaa attended, more than could be numbered,
 ‘And

•And Bosoodab respectfully saluted them.
 •All these Raajaas he placed on various seats,
 •And to each of them by turns addressed his discourse.
 •But Sanee, uncle to Bosoodab and father of Saatyokee,
 •Was much enraged to behold Somdott among them.
 •He called to him, and said, "Hear O Somdott,
 •"What arrogance is it to seat yourself in this assembly!
 •"By what presumption hast thou forgotten to respect us?
 •"Who in all the world does not know thee?
 •"While your honour is yet safe, why do you not rise and
 depart?
 •"Be gone, and seat thyself among thy Fellows."
 •Hearing this, Somdott kindled with anger,
 •Like oil when cast upon the fire.
 •And Somdott replied, "Vaunt not thyself, O Sanee!
 •"For I am acquainted with all thy excellence:
 •"With what crime am I defiled, tell me quickly,
 •"That thou holdest this violent discourse with me,
 O Wretch!
 •"Who among men is of less account than thyself?
 •"Neither is this hidden from me; I know it well."
 Sanee when he had heard this was exceedingly enraged,
 •And

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‘And wrathfully exclaimed, “Hear him, O ye people!
 “Art thou become thus insolent, O refuse of thy family!
 “Whilst thou despisest others, knowest thou not thyself?
 “Soon will I give thee the proper reward of such conduct.”
 ‘Sanee hearing this, started up in a passion,
 ‘And Somdott when he beheld Sanee arose immediately,
 ‘So that a desperate struggle ensued between them.
 ‘Sanee in great fury seized him by the hair,
 ‘At which a laugh circulated through the whole crowd.
 ‘He held his hair, and struck him a blow like a thunderbolt,
 ‘And with that single stroke demolished all his teeth.
 ‘Then all the company got up and separated them;
 ‘Somdott in confusion retired to his own country.
 ‘Somdott being thus disgraced in the midst of the assembly,
 ‘Retreated into the desarts to pass his life in prayer.
 ‘Twelve years he consumed in prayer and fasting,
 ‘In singleness of heart calling upon the great Deity.
 ‘The naked God was satisfied with his mortifications,
 ‘And mounting his Bull came into the desert.
 ‘Sheew said “Hear, O Raajaa, demand of me some favour.”
 ‘In these words the Deity with five heads addressed Somdott.

‘Somdott

‘Somdott starting from his contemplation, beheld the Deity,
 ‘Whole body was covered with holy ashes, and his hair clot-
 ted in a thousand knots.

‘Somdott was much elated to behold the Divinity,
 ‘And humbled himself before him with the most reverential
 salutations.

‘Then Somdott said, “If You will really be my protector,
 “Permit me to offer you a single request:
 “Sanee has disgraced me in a numerous company,
 “And all the monarchs who sat there beheld my misfortune.

“My body burnt like fire at the ignominious usage:

“And therefore I humbly present this petition.

“If, O Lord of life, you mean to fulfill my wish,

“Grant that my son become a mighty warrior.

“Let my son conquer his son in battle;

“As He put me to shame in the midst of the Raajaas.

“Except this, I have no boon to demand —

“Bestow this, O God! my only request.”

The Deity answered “Hear O Raajaa, the favour is granted.

“Thy son shall overcome the son of Sanee;

“But his life it will not be permitted him to destroy.”

‘Thus

•Thus spoke the Lord of life, and vanished.

•Somdott having received this favour from the Eternal,

•Returned exulting to his own family.

•Thus by the help of the great Deity, Bhooreeshrobaa vanquished Saatyokee.

•And this hath explained to you the circumstances of his fall.

C H A P T E R I I.

O F S U B S T A N T I V E S.

Genders are the first attribute of substantives, and are usually divided into three classes; the masculine, the feminine and the neuter; under which are included the subordinate and compound genders. In the Shanscrit language (equally refined with either the Arabic or the Greek) these three distinctions are preserved in their common number and order.

পুংনিঙ্গ poongleengo is the masculine,

স্ত্রীনিঙ্গ streeleengo. the feminine, and

নপুংসক napeongloka, or ক্লীবনিঙ্গ kleewoleengo the neuter.

The Authors of this threefold division of genders and of their pre-

precedence, appear to have considered the neuter as a kind of *residuum* resulting from the two others, and as less worthy or less comprehensive than either: but this doctrine is liable to some objections. For the neuter (or that order of substantives defined by this term) seems to be of a more extensive quality and power than the rest; in so much that I should hardly scruple to call it a genus, of which the masculine and feminine are but the species. For from the whole class of substantives, some are selected to be masculines, and others to be feminines; and all which are not thus specified, remain as the others were previous to their selection, *neuter*.

In Latin and Greek we find many unaccountable refinements of gender, or rather unmeaning applications of a distinction without a difference. It would baffle the most able grammarian to assign a satisfactory reason why *pecus pecoris* should be neuter, and *pecus pecudis* feminine; and so of a thousand others. Common sense requires that all general terms should avoid such discriminations; and we certainly must allow the construction of those languages to be most rational, in which *flocks* and *herds* are of no gender, but include animals of both. In the same manner when individuals are mentioned indefinitely, it is absurd to specify the sex. We see an animal at a distance; must

we

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we know whether it be a he-goat or a she-goat, before we venture to pronounce that it is a goat? Yet this knowledge must be pre-supposed in Greek and Latin, or it must be granted that the gender is there redundant and superfluous.

The proposition which I have here started is particularly connected with my present subject; because in the Bengal language there is a great number of general neuter names of animals &c. to which may be added at pleasure different terminations of specification, subdividing the individuals of the class to which they refer, into the subordinate distinctions of male and female.

The terminations usually applied upon this occasion are, আ aa for the masculine, and ঈ ee, or নী nee for the feminine: thus from বাঘ baagh, which signifies a tiger in general, are formed বাঘা baaghaa a (male) tiger, and বাঘনী baahgonee or বাঘী baaghee a tigress; from হরিন horeen a deer proceed হরিন horeenaa a buck, and হরিনী horeennee a doe.

If ঈ ee long terminates the masculine, it is made short before the sign of the feminine; as হস্তী hostee an elephant, হস্তিনী hosteenee a female elephant, সান্তিপুরী saantepooree a man inhabiting Saantepoor, সান্তিপুরিনী saantepooreenee a woman

woman of Saanteepoor.

It is not necessary that every noun comprehensive of Sex should be distinguished by a particular termination, or mode of formation, expressly to denote its gender.

The Sex of human creatures, and the more general relations which they bear to each other, are of sufficient consequence to obtain different names, instead of modifications of the same name. Thus in almost all languages the distinctions of *man* and *woman*, *husband* and *wife*, *father* and *mother*, &c. are signified by separate terms. The same may commonly be said of such animals as are most connected with mankind: from hence *bull* and *cow*, *ram* and *sheep*, *bear* and *sow* &c. Thus in the Bengal language মানুষ maanciho is a man স্ত্রী stree a woman পিতা peetaa a father, মাতা maataa a mother, পুরুষ porrooshio a husband, নারী naaree a wife.

পুরুষ ছাড়িয়া নারী বহিবে কে যনে

porrooshio ch,haareeyaa naaree roheeba ka mona

“When the husband is gone how shall the wife remain?” upon the same principal আত্মা aaryaa is a bull, and গাঈ gaaree a cow &c.

In other cases different forms of the same word are applied to

G

dist-

distinguish the Sexes; and as all animals must be of one Sex, it is generally sufficient that the feminine term only be marked by a provisional inflexion: hence ছাগন ch,haagolo a he-goat ছাগনী ch,haagolee a she-goat ভড়া bharaa a ram, ভড়ী bharee a sheep কুকড়া kookcoraa a cock কুকড়ী kookcoree a hen; রাজহংস raajhunglo a gander রাজহংসী raajhunglee a goose.

টল টল করে জল মদ্দমদ্দ বায় !
রাজহংস রাজহংসী থেনিয়া বেড়ায় ॥

Tolo tolo kora jolo mondo mondo baay,
Raajhunglo raajhunglee khaleeyaa baraay.

“A soft breeze gently agitates the water,
, “The gander and the goose sport and swim.”

The same form occasionally takes place even when human beings are concerned, in a local or confined relation; thus we use the word *Jew* in a collective sense, comprehending the whole people; but to express a woman of that nation we must add a sexual termination; as *Jewesi*: so ব্ৰাহ্মণ braahmon signifies a *Bramin*, or in general any person of the braminical tribe; but ব্ৰাহ্মণী braahmonee a *Braminess*, or woman only of that Sect.

এত

এত সুনি রামকৃষ্ণ হাসিতে নাগিন ?
বুদ্ধন বুদ্ধনীকে পুরোধ কৰিন ॥

Ato soonee Raamokreeshno haaseeta laageelo

Braahmon Braahmoneeka probodho koreelo

“Hearing this Ramkrishen began to laugh

“And satisfied the Bramin and Bramines.”

In all circumstances of this nature, the reader will find in the Bengal language a wonderful resemblance to the English idiom, and turn of expression.

In Shanscrit, as in Greek and Latin, the names of all things inanimate have different genders founded on vague and incomprehensible distinctions : as if there could be any reason for making *Ætna* feminine, which would not equally hold good with respect to *Vesuvius* or *Caucasus*. But this seems to be the natural consequence of connecting the gender of a noun too intimately with its termination. Had all inanimate substantives in Greek and Latin wanted these sexual refinements, the form allotted to the neuter would have increased beyond its due proportion, and the ear have been tired with the perpetual recurrence of similar sounds: but it is surely more consistent with nature, to make every noun *neuter* which is not the name of something

thing necessarily *masculine* or *feminine*: and this is an invariable rule in the dialect of Bengal.

Of Cases.

A Shanscrit noun, on its first formation from the general Root, exists equally independant of case as of gender. It is neither *Nominative*, nor *Genitive*, nor *Accusative*, nor is impressed with any of those modifications, which mark the relation and connection between the several members of a sentence. In this state it is called an *imperfect* or *crude* noun. Thus राजन् Raajon means Monarch; but implies neither a Monarch, *of* a Monarch, *to* a Monarch, nor any other predicament in which a Monarch can be supposed to stand. To make a nominative of this word, the termination must be changed, and a new form supplied; as राजा raajaa a King रानी raanee a Queen. Thus we see that in the Shanscrit at least, the nominative has an equal right with any other inflexion to be called a case.

Every Shanscrit noun is capable of seven changes of inflexion, exclusive of the vocative: and therefore comprehends two more than even those of the Latin. I shall here give a short explanation of them, in the order which has been fixed for them

them by their own grammarians.

- 1 The Nominative, or *agent* in a sentence; as **রাজা** **রাজ্ঞি** raajaa raajyotee a King governs.
- 2 The *Passive case*, or subject of the action; as **দেব** **নমি** dawang noma I worship God.
- 3 The *Causal case*, pointing out the cause by which a thing is done; as **দেবেন** **কৃত** dawano kreetung, made by God; or the instrument with which it is done; as **দাত্রেন** **চিহ্ন** daatrano chheennung cut with a knife: or the subject in or by which it is suffered; as **অঙ্গ** **কান** okhynaah kaanoh blind of an eye.
- 4 The Dative, with the sign *to* or *for*; as **দেবায** **দত্ত** dawaayo dottung given to God, **ধর্মায** **ভদ্র** dhormaayo bhodrung good for religion.
- 5 The Ablative, implying the subject *from whence* anything proceeds; as **দেবাঁ** **প্রাপ্ত** dawaat praaptung received from God.
- 6 The *Possessive case*, called by us the Genitive; as **দেবস্য** **গ্রহ** dawosyo greehung the house of God.
- 7 The *Locative case*, definitive of situation, and generally known by the sign *in*; as **জলে** jela in the water, **গ্রহে** greeha

greeha in the house, তর্কে চতুর্ব তর্কে চতুর্ব learned in judgement.

The Vocative in Shanscrit is excluded from the number of cases, as no inflexion is employed in its formation: but to the imperfect noun the sign হে ha is prefixed; as হে রাজন হা
raajon O king!

The Inflections of which a Bengal noun is capable, are neither so copious nor so accurate; the terminations used for this purpose are four only, and consequently we can reckon but five different cases at most.

The nominative is not distinguished by any rule of formation; for in most simple or abstract terms, the crude noun of the Shanscrit is adopted, without the inflexion which denotes the Shanscrit nominative; but for concrete substantives, names of agents &c. where the termination undergoes a material alteration in the Shanscrit, that alteration is generally used in the Bengal dialect; as রাজা raajaa a king, from the crude noun রাজন raajon; স্বামী swaamee a husband, from স্বামিন swaameen. Example,

স্বামী বনিভাৰ পতি স্বামী বনিভাৰ গতি

Swaamee boneetaar potee swaamee boneetaar gotee

"The

"The husband is the Lord of the wife, the husband is the guide of the wife."

The Infexion which most usually occurs in Bengal nouns is made by the addition of the letter এ 'a; as দোষে dosha from দোষ dosh a crime: মানুষে maanoosha from মানুষ maanoosh a man; which may be called the *Oblique case* in general, from its frequent use.

This termination is occasionally applied to five several cases.

1 To the nominative (redundantly) as বীরে beera for বীর beero a warrior, *Vir*;

আমি যদি সেনাপতি হইব সময়ে ?

তবে অস্ত্র না ধরিবে কৰ্ণ মহাবীরে ॥

Aamee jodee sanaapotee ho-ibo somora

Toba ostro naa dhoreeba Kornno mohaabeera.

"When I shall be General in the battle,

"Then Kornno the great warrior will not take up arms."

2 To the passive or subjective case; as যুধিষ্ঠিরে from যুধিষ্ঠির Jod-heeshter, a proper name; as

যুধিষ্ঠিরে ধরি দেহ এই নিবেদন

Jod-heeshtera dhoree daho a-ee neebadon

"Seize and give me Jod-heeshter; this is my request."

It

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3 It serves to convey the sense of the third, fifth and seventh of the Sanscrit cases; as बाने baana with an arrow गगने gogona from heaven: मासे maasa in the month: कलिकाताय् koleekaataay in Calcutta; as चारि बाने चारि अस्त्र शाबिल उम्मन् Chaaree baana chaaree ofwo maaatreo oakhyan
“With four arrows he then struck the four horses.”

এইত শুবিন মাসে ধাৰা বৰিসে গগনে

A-eeto shraawon maasa dhaaraa boreesa gogona
“In this month shraabon the rains fall from heaven.”
and this its proper use and application.

4 It is added to the termination of the possessive case, to form the dative: as দুনেরে Dronara, to Dron

আৱ রথে কৱি তৰে দুনেরে লইল

Aar rot,ha koree toba Dronara lo-ilo

“He then brought another carriage to Dron.”

5 It is also employed to distinguish the vocative, and may either be prefixed or subjoined:

Pre-

Prefixed, as এ নাথ তুমি মোৰে কৰিলা পৰাদ্বিন

A naat, ho toomee mora koreelaa poraadheen

“O master! you have reduced me to a foreign subjection.”

Subjoined, as সুন নৃপবৰে shoono nreepobora hear O Prince
from নৃপবৰ nreepoboro a Noble or Prince.

The second or passive case of inanimate nouns is almost always the same as the nominative, and is very rarely distinguished by a change of termination.

আৱ বান এড়ে বীৱ পূৰিযা সন্ধান ?

দুশ্বাসনেৱ অঙ্গ কাটি কৱে থান থান ॥

Aar baan ara beer pooreeyaa sondhaan

Dooshwaafonar ungo kaatee kora khaan

“The hero having well pointed his aim, shot another arrow,

“And cutting the body of Dooshwaafon, hewed it in pieces.”

In this distich the words বান ban, সন্ধান sondhaan, অঙ্গ ungo and থানথান khaankhaan are in the passive or subjective case.

The same construction also takes place occasionally even in proper names; as

H

ধৰি

ଶରିବାରେ ଯାଏ ଦ୍ରୋନ ରାଜା ଯୁଦ୍ଧିଷ୍ଠିର

Dhoreebaara jaay Dron Raajaa Jood, heeshteer

"Dron goes to seize Raajaa Jood, heeshteer."

But this case should be formed by the termination **ଏ** **କେ**
when the noun ends with a consonant, and by **ରେ** **ରା** or **କେ** **କା**
when it terminates with a vowel: as

ବହୁତ ବଚନେ କହିଲ ଅର୍ଜୁନେ

Bohoot bochana koheelo Orjoona

"He addressed much discourse to Orjoon."

ସାତ୍ୟକିରେ ଭୂରିଶୁବ୍ରା କରେ ପରାଜାୟ

Saatyokeera Bhooreeshrabaa kora paraajaay

"Bhooreeshrabaa defeated Saatyokee."

ଆର ଦଶ ବାନେ ବୀର କର୍ଣ୍ଣକେ ମାରିଲୁ

Aar dosh baana beer Kornnoka maareelo

"The hero stuck Korno with ten more arrows."

I have observed some few instances, wherein this case is made
to resemble the dative in termination; as in the book called
Beedyaa Soondar;

ବିଦ୍ୟା ମୁଦ୍ରରେ ନଇୟା କାନିକା କୌତୁକି ହଇୟା
କେନାସ ସିଥରେ ଓଡ଼ରିଲା

Beedyaa

*Beedyaa Soondorara lo-iyaa kaaleekaa koutooke ho-iyaa
Ko-ilaas teekhora ootoreelo.*

“*Beedyaa having obtained Soondor (her lover) and Kaalee-kaa being made contented, arrived at the foot of Koilas Seekhor (a mountain.)*”

This second case, with its Shanscrit termination, is not totally lost among the Bengalese; tho' the very persons who use it are utterly ignorant of the principles on which it is formed, and of the grammatical reason for which it is applied. All petitions, letters &c. in the Bengal language, commence with certain customary phrases of compliment in pure Shanscrit, of which the Writer knows nothing more than the general purport; after this compliment is constantly inserted the sentence **নিশ্চিতৰ কার্যকৰ্ত্তা আগা** Leekheetung kaarjyuncho aaga, which signifies “I have written the affair (i.e. the affair which is the subject of the letter or petition) here beyond.” The word in the passive case is **কার্যকৰ্ত্তা** Kaarjyuncho: the syllable cho is an *enclitic*, added only to fill up the metre, (for the line is a verse of eight syllables) the word without this termination is **কার্য** kaarjyung, the second Shanscrit case of **কাৰ্য** kaarjyo an affair. The same form occurs in the word **নিৰবেদন** neebadon a petition; which in the established formulary for the commencement of

of

of all petitions is written নিবেদনঞ্চ neebadonuncho for
নিবেদন^৩ neebadonung.

The third, fifth and seventh cases of the Shanscrit are likewise frequently supplied by the termination তা ta, which is added to the nominative, when it ends with a vowel, and to the oblique case when the last letter of the noun is a consonant; as
আগ্নিতে ogneeta *with fire*, from **আগ্নি** ognee *fire*. **জলতে** jalata *with water*, from **জল** jolo *water*. **ঢাকাতে** dhaakaata *from Dacca*. **বর্থেতে** rot,hata, *in a carriage*, or *from a carriage*. **ভূমতে** bhoomata *on the ground*.

আগ্নিতে পোড়ায় সেনা দ্রুন বিদ্যমান

Ogneeta poraay so-inyo Dron beedyomaan

“He destroyed the army *with fire* in Dron’s presence.”

জলতে হইন পূর্ণ সংগ্রামেৰ স্থন

Jolata ho-ilo paorno fungraamar ft,holo

“The field of battle was filled *with water*.”

রথেতে চনিন গীয়া

Rot,hata choleelo geeyaa

“He hasted away *in the carriage*.”

মুর্ছিত হইয়া বীরে রথেতে পাড়িন

Moor-

Moorchch'heet ho-iyaa beer rot,hata poreelo
 "The hero becoming senseless fell from the carriage."

সারথির মুণ্ড কাটি পাত্রিন ভূমেতে

Saarot,heer moondo kaatee paareelo bhoomata
 "Having wounded the charioteer on the head, he felled
 him to the ground."

The sixth Shanscrit case, or possessive form of noun, is constructed by adding the letter **র ro** to the nominative if it ends with a vowel, or to the oblique case, if the last letter of the word be a consonant: as **বনিতার** boneetaar genitive of **বনিতা** boneetaa a wife. **স্বামীর** swaameer from **স্বামী** swaamee a husband. **মধুর** modhoor sweet, the genitive of **মধু** modhoo, honey. **মানুষের** maanooshar from **মানুষ** maancoshoo a man. **ক্রৃষ্ণের** kreehnar from **ক্রৃষ্ণ** Kreehno the name of a Hindoo Deity. Example.

কামানের শুড়শতি বন্দুকের দুড়দুতি
 সমগ্রে বানের গতি হয়

Kaamaanar hoorohooree bondockar doorodooree
 sommcokha baanar gor hoy.
 "There is a twanging of bows, and report of guns,
 surely there must be a fortress of arms before me."

କୃଷ୍ଣର ବଚନେ ପାର୍ଥ ଧନୁ ଯନ୍ତ୍ର ନିଳ

Kreeshnar baichona paart, ho dhonco ostro neel

“At the words of Kreeshno the Vizier took up his bow
and arms.”

Some nouns ending with vowels increase a syllable in all the oblique cases, by prefixing to the sign ଏ a the consonant correspondent to their terminating vowel; as ଭାଇଯେର bhaaeeyar from ଭାଇ bhaaee a brother. ପାନ୍ଦୁବେର paandowar from ପାନ୍ଦୁ paandoo the name of an ancient Hindoo family: and this form (tho' very seldom used by the moderns) seems most consistent with the orthography of the language.

ଭାଇଯେର ମରନ ଦେଖି ସିନ୍ଦୁବିର ବେଗେ ।
ହାଥେ ଗଦା କରି ଶେନ ଅଭିମନ୍ତୁ ଆଗେ ॥

Bhaaeeyar moron dakhee seendobbeer baga

Haat, ha godaa koree galoo Obheemonyoo aaga

“Seendobbeer seeing the death of his brother, taking his

“Mace in his hand, hastened to Obheemonyoo.”

ହାହାକାର ସବ୍ଦ ହଇଲ ପାନ୍ଦୁବେର ଦଲେ

Haahaakaar sobdo ho-iloo paandowar dola

“There was much lamentation on the part of the Paandoos.”

The

The *dative* is distinguished by the final এ a added to the genitive, as I have already remarked; thus

রাজাৰে কহিল বীৰ সুন ন্মেবৰ

Raajaara koheelo beer soono nreepobor

“The hero said to the Raja, hear O Prince ! ”

Various Interjections serve to point out the Vocative, and they will be noticed in their proper place; at present I shall only observe that the particle রে ra is commonly used in this sense, and may be added either to the word with which it is immediately connected in construction, or to any other member of the sentence, either noun or verb, as the composer finds most convenient; an instance of the latter mode appears in this hemistich,

ঘাওৰে রজনি তমি ঘাইয়া

Jaa-ora rojonee toomee moreeyaa

“O night! perish and depart from us.

where ঘাওৰে রজনি jaa-ora rojonee is put for ঘাও
jaa-o রজনিৰে rojoneera go, O night. For an example of this
interjection being joined to its immediate subject, I shall quote
the following little poetical song.

গীত

গীত

ভব সিন্ধু পাবরে কে যাবা ভাইরে
হরি নামের নৌকাথানি শ্রী গুরু কাণ্ডারি
বাহ বাহ বল্যা তাকে দুই বাহ পসারি
ঢাক্সুর নিতাইয়ের ঘাটে যদান থেবা বয়
কৃত অনু অশুর তাবা সব পাব হয়

*Bhobe seendhoo paarora ka jaabaa bhaaeera
Horee naamar noukaakhhaanee shree georoo kaandaaree
Baaho baaho bolyaa daaka dooee baahoo posaaree
T,haakoor neetaaeeyar ghaata odaan khawaa boy
Koto ondho otoor taaraa sobo paaro hoy.*

A N O D E.

‘O Brothers ! which of you will cross the ocean of the world?
‘There is the boat of the name of *Horee*; (the Deity) *Shree Gooroo* (our Tutor) is the pilot;
‘He hath summoned us, crying out,’ “row, row, and stretch wide both your arms;”
——‘In the port of *Neetaee T,haakoor* (a famous Divine) we pay nothing for the passage,
‘And there all the lame and blind are ferried over.’

The

The particle হা ha, the sign of the Shanscrit vocative, is frequently applied to Bengal nouns in the same sense; as

নগৰহে শিয়াছিলাম নগৰে হাতে

Nagorha geeyaach'heelaam nogorar haata

“O Naagor, I have been to the market at the City.”

The Vocative is also expressed by the crude noun, and by the nominative case of the Shanscrit indifferently, without any interjection: as

হাসিয়া কহিল কৃষ্ণ সুনহ রাজন

Haaseyyaa koheelo kreeshno sconoho Raajon

“Kreeshno laughing said, hear O King.”

কর্ন বলে মহা রাজা কর অবধান

Kornno bala mohaa Raajaa koro obodhaan

“Kornno said, O great King, employ sage consideration.”

As it may be curious to observe at one view the connection and resemblance between a Shanscrit and Bengal noun, and to trace in a corrupted language the gradual progress of deviation from its original source; I shall here insert a substantive declined after both methods, and ranked according to the Shanscrit mode of arrangement, which I think at least equal in merit to the system adopted by European Grammarians.

FIRST Declension, a Substantive ending with a Consonant.

	SHANSCRIT.	BENGALESE.
1	বানঃ baahoh	বান baano an arrow
2	বান় baanung	বানে baana an arrow
3	বানেন baanatio	বানেতে baanata with an arrow
4	বানায় baanaayo	বানেরে baanara to an arrow
5	বানাত baanaat	বানেতে baanata from an arrow
6	বানস্য baanofsyo	বানের baanar of an arrow
7	বানে baaha	বানে baana in an arrow
Voc:	হে বান ha baaho	এ বান a baan O arrow

SECOND Declension, a Substantive terminated by a Vowel.

1	অগ্নিঃ ogneeli	অগ্নি ognee fire
2	অগ্নং ognung	অগ্নিকে ogneka fire
3	অগ্নিনা ognetahaa	অগ্নিতে ogneta with fire
4	অগ্নয়় ognoya	অগ্নিরে ogniera to fire
5	অগ্নেঃ ognah	অগ্নিতে ogneta from fire
6	অগ্নেঃ ognah	অগ্নির ognier of fire
7	অগ্নৌ ognou	অগ্নিতে ogneta in fire
Voc:	হে অগ্নে ha ognna	এ অগ্নি a ognee O fire

A

A third Declension might be formed for those nouns which change their terminating vowel into a consonant in the oblique case: as **ভাইয়া** bhaaeeya and **পান্দো** paandowa, oblique cases from **ভাই** bhaaee a brother and **পান্দু** paandoo a proper name &c. But these occur too seldom to require a separate class: and occasional anomalies are less fatiguing to a learner than a tedious multiplicity of rules.

The specimens of declension here inserted will have shewn, that Bengal nouns fall very short of the powers and of the precision, which a greater variety of inflexion gives to those of the Shanscrit: yet the examples which I have already quoted from ancient books, prove that a single oblique case has been used in many different senses, like the dative in Greek, and ablative in Latin. But in modern language the syllable **ত্র** a or **তা** ta at the end of a word, is generally confined to the sense of the *seventh case* as definitive of situation; and may constantly be rendered into English with the sign *in*: as **নগরে** negora *in the City*; **ঘাটে** ghaata *in the Port*; **নামে** naama *in the name*; **মাসে** maasha *in the month* &c.

The third and fifth cases are usually supplied by certain particles answering to prepositions in Latin and Greek; and which compensate for the defective system of inflexion in Bengal nouns.

as well as in those of most of the European languages. The use of these particles will be explained in a separate Chapter.

OF NUMBERS.



In the preceding section I have inserted the singular number only, as a specimen of declension, because the Bengal language has no proper form of dual or plural; both of which every Shanscrit noun contains, and each declined with seven cases like the singular. But as this work is by no means intended to comprehend the whole grammatical system of the Braminical dialect, I have taken no notice of the great variety of its declensions, nor explained the difference of their inflexions as occasioned by the difference of gender, as well as of termination. I have also omitted to describe the modes of forming Shanscrit substantives of different genders from the same root. Everything that immediately relates to my subject, I shall use my utmost endeavours to insert; but a compleat grammar of the Shanscrit would furnish ample matter for a considerable volume, and prove a formidable task to the most experienced philologer.

I have said that Bengal nouns have neither *dual* nor *plural* numbers, I may add that neither is wanted. The *dual* is found in no modern language, and probably never existed but in the Arabic and its branches, in the Shanscrit, and in the Greek.

That

That the idea of multitude is not confined to the plural number is clear beyond a doubt, because singular nouns are used in all languages with a collective sense, almost as frequently as plurals: thus, *men love to study*, and *man loves to study*, are phrazes perfectly equivalent. So also we join to a noun in the singular number an epithet of indefinite plurality, to convey a plural meaning: *many a man*, is written by the Bengalese **বহুত মানুষ** *bohoot maanoosh*. Perhaps it might be safely urged that the singular number has more occasion for an accurate specification than the plural: at least this is the only circumstance which can account for the extensive usage of the article, or representative of unity in most of the modern dialects of Europe.

In the Bengal language the same form of noun serves for the singular and plural; so that in an indefinite sentence no distinction of number is observed or provided for; as in the following verses.

সেন্য সেন্য মহা যুদ্ধ হইন আচমিবতে ।

রথি গন আইন চড়িয়া দিক রথে ॥

হস্তি হস্তি যুদ্ধ হয় মহা শত্রু করে ।

অস্ত্র আস্ত্রার যুদ্ধ হয় বিবিধ পুকারে ॥

so-inyo so-inyo mohaa joodho ho-ilo aachombeeta

Rct,hee geno aaeelo choreeyaa deebyo rot,ha

Hostee

Hastee hastee jooddho hoy mohaa shobdo kora
 Oswo aafwaar jooddho hoy beebeedh prokaara
 "Troop with troop; on a sudden there became a mighty battle;
 "The Leaders halted in their strongest chariots;
 "Elephant and elephant; the war raged with a terrible noise;
 "Horse and horseman; the fight kindled in various conjunctures."

In this passage the words *troop*, *elephant*, *horse* and *horseman* &c. are taken collectively, and may be equally understood to be of the plural, or singular number. Where unity is to be specified, the word **এক** *ako* one, must be used like the article *a* or *an*, which latter I should conceive to be a corruption of the word *one*. Example;

এক নাফে ধরিলেক তাহার চিপ্র ?
 এক চড়ে দন্ত গুলা করিলেক চুর ?
 Ako laapha dhoreelak taahaar cheekor
 Ako chora donto goolaa koreelak choor
 "With a sudden jump he seized his lock of hair,
 "And with a single blow shattered all his teeth."

Numerals may be joined to nouns in the singular number, without any confusion of expression, as we say fifty *horse* (for *horsemen*) twenty *head* of cattle (for *heads*) so in Bengalese,

মত

সত সত হস্তী বীর মারে এক শায়

Soto soto hostee beer maara aka ghaay

“With one blow the hero struck a hundred elephants.”

Nouns of animation, and more particularly such as relate to mankind, generally have their plural number distinguished by the addition of certain words of amplification or multitude, which serve in a subordinate capacity, instead of a variation of form to the principal noun. Of these words, that which most commonly occurs in modern Bengalese is লোক lok a Sanscrit word for a man, or in its collective sense people; as

সর্ব লোক কহে যাও রাজাৱ নিকট

Sorwo lok koha jao Raajaar neekot

“All the people say, go before the Rajaa.”

লোক lok when added to another substantive gives it a plural sense; as পুজা projaa a peasant, পুজালোক projaalok peasants. তাঁতী taangtee a weaver, তাঁতীলোক taangteelok weavers.

But this usage is very rare in books; in which plurality is most usually signified by the word গন gono a multitude or army; as পণ্ডিত pondeet, a learned Indian, or Pundit, পণ্ডিত গন pondeetgono Pundits. সেন্যু so-inyo a troop, সেন্য গন so-inyo

soi-nyo gono Troops.

ନକ୍ଷ ନକ୍ଷ ସୈନ୍ୟ ଗନ ବିନାସିନ ରନେ

Lokhyo lokhyo so-ino gono beenaaseelo rona

“He annihilated millions of Troops in the battle”

ବିଦ୍ୟାର ଆଭାସ ଦେଖି ହଇଲ ବିନ୍ଧୟ !

ସକଳ ପଣ୍ଡିତ ଗନ ହଇଲ ପରାଜ୍ୟ !!

Beedyaar aabhaas dakhee ho-ilo beesmoy

Sokolo pondeet gono ho-ilo poraajoy.

“On beholding the wonderful extent of his knowledge,

“All the Pundits were astonished, and were overcome.”

ଦନ୍ତ *dolo* is another word of the same purport and usage as ଗନ

gono; thus

ଭୟ ପାଇୟା ପାଞ୍ଚ ଦନ୍ତ ସକଳ ପନ୍ଥୟ !

ଦୁର୍ଯ୍ୟାଧିନ ରାଜା ହଇଲ ଆନନ୍ଦିତ କାଯ୍ !!

Bhoy paaceyyaa paandoo dolo sokolo polaay

Doorjodhon Raajaa ho-ilo aanondeet kaay.

“The Paandoos being terrified, all fled,

“And Raja Doorjodhon was elated at heart.”

Sometimes also ଗନ୍ ଗନ୍ and ଦନ୍ତ *dolo* are both applied together to give greater strength to the expression ; as

ଅର୍ଜୁନେର

অর্জুনের রন দেখি বড় বিচক্ষন ?
তঙ্গ দিয়া যায় তবে স্কু দন গন ॥

Orjoonar rono dakhee boro beeckhkyon

Bhungo deeyaa jaay toba kooroo dol gon

“On seeing the wonderful battles of Orjoon,

“All the Kooroos fled from the battle.”

This form of plural may be used in the oblique case ; the sign of inflexion being added to the latter word only : as from কুরুগন kooroogono the Kooroos, may be formed স্কুগনে kcorcogona ; as

দেখিয়া স্কুগনে নাণে চমৎ কার

dakheeyaa kooroogona laaga chomot kaar

“On beholding it, astonishment seized the Kooroos”

If the first word had been in the oblique case, it would have been necessary to understand the latter in its full, and proper meaning ; as পাণ্ডু গন paandoo gono the Paandoos, পাণ্ডুবের গন paandowar gono the multitude or army of the Paandoos.

পাণ্ডুবের গনেরে জয়দুত কৈন জয়

Paandowar gonara joydrot ko-ilo joy

“Joydrot conquered the army of the Paandoos.”

K

গুলা

গুলা goolaa is added to names of animals and things to form a plural, but not to those concerning mankind, as in this hemistich from the Raamaayon, or history of Raam.

সিৎজাদ শব্দ করিয়া বানর গুলা আইনে

scenghonaad shobdo koreeyaa baanor goolaa aacefa

“On his making a noise like the lion, the apes approached.”

Thus is used **গোৱুলা** goroo goolaa cows, from **গো** goroo a cow; **অস্তু গুলা** ostro goolaa arms, from **অস্তু** astro a weapon, &c.

দীগ deeg properly signifies *a fide*; but when following another substantive, generally conveys a plural sense to it; especially in an oblique case; as **পাসত্ত্ব** paafondo a sinner, **পাসত্ত্ব দীগের** paafondo deegar *of sinners or on the part of sinners;* as

সকল পাসত্ত্ব দীগের পাপ হ্রয় হইল ?

নিতাই চেতন্য আসি দরশন দিল !!

Sokol paafondo deegar paap khyoy ho-ilo

Neetaaee cho-itonyo aafee doroshon deelo

“The faults of all sinners were obliterated,

“When Neetaaee and Chaiton visited them.”

This

This word is more particularly applied to form the inflexions of the pronouns both personal and possessive, with which it is constantly used by the moderns in their conversation and correspondence.

যুদ্ধতে পাতিয়া সবে স্বর্গ পুরে জায়।
বন্ধু গনে তাহার দীগের না দেখি উপায়।

Jooddhata poreeyaa soba sworgo poora jaay

Bodhoo gona taahaar deegar naa dakhée copaay.

“Those who fall in battle all go to Paradise,

“But I see no remedy for their wives (or literally, *the wives on their part.*”)

I must not omit that in the modern and corrupt dialect of Bengal the syllable **রা** raa is sometimes added to the nominative of a singular noun to form a plural; as **চাল্যা** ch'haalyaa a child **চাল্যারা** ch'haalyaaraa children.

C H A P T E R III.

O F P R O N O U N S.

নামবাচ্য naambaaachyo literally signifies the *implication of its name*, and therefore may be said nearly to correspond to the term *Pronoun*. It would be difficult to account for the variety of

of words which have been allotted to this class by European grammarians; Personals, Reflectives, Demonstratives, Interrogatives, Indefinites &c. many of which cannot possibly be taken for substitutes, or representatives of nouns. Among these exceptions to class the signs of the first and second persons, may perhaps be deemed too great an affection of singularity, or an unwarrantable licentiousness of criticism; yet the authors of the Shanscrit grammars universally confine the term *naambachyo* to the third person. The other two are ranked in the chapter of nouns, tho' distinguished by a peculiar inflexion.

I and *thou*, the hinges upon which all discourse is turned, are not pronouns; they are personals, and nothing else: that is, they denote the presence and personality of the collocutors, *I* being invariably the sign of the person who speaks, and *thou* that of the person spoken to. They are not the substitutes for their names, because those names could not be applied without circumlocution, perplexity and absurdity. They are not *pronouns*, because they differ altogether in implication, power and extent from that which is most assuredly a pronoun, the sign of the third person. *I* and *thou* testify the act of discourse, *he* excludes from a participation in it: *I* and *thou* have no gender, *he* has both a feminine and a neuter. The first and second personals

sonals should seem to be confined to rational and conversable beings only; the third supplies the place of every object in nature: wherefore it must necessarily be endued with a capacity of shifting its gender respectively as it shifts its subject; and hence it is in Shanscrit frequently denominated an *adjective*.

One of the demonstratives *hic* or *ille* usually serves for this purpose, and generally the latter, which in Arabic has no other name than **ضمير الغائب** dhemeer el ghaayb *the pronoun of the absentee*, for whose name it is a substitute.

In most languages where the verb has a separate inflexion for each person, that inflexion is sufficient to ascertain the personality; but in Bengal compositions, though the first and second personals occur very frequently, nothing is more rare than the usage of the pronoun of the third; and names of persons are inserted with a constant and disgusting repetition, to avoid, as it should seem, the application of the words *he* and *they*.

The Bengal personals do not resemble those of the Shanscrit in any of their inflexions: but as the cases of the latter (in the singular number) are sometimes applied in the more antient writings, I shall here exhibit them in their own form and order.

The second person is always ranked before the first, and the third before the second. Thus the roots of the first and third personals

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personals are যুক্ত্যদ্ অস্মদ् those and I.

	First Personal.	Second Personal.
1 case.	হুঁ show	হাহুঁ I
2	হুঁো thee	হাুঁ me
3	হুয়া with thee	হায়া with me
4	হুত্তো to thee	হাত্তো to me
5	হুঁৈ from thee	হাঁৈ from me
6	হুব of thee	হাব of me
7	হুয়ি in thee	হায়ি in me

Sometimes the form of the second case is হুঁ মা and the fourth and sixth তে মে Example.

জীবনে মরনে বাপি রাধাক্রিষ্ণ গতি ফর্ম

"In life and death may Raadhaakreeshno be my Guide."

I shall collect in this chapter all such words as usually come under the head of pronouns in the European system of grammar, whether declinable or aptotes. Such of them as are subject to inflexion, have a regular but peculiar method of declension, which differs from that of substantives, both in the formation of the oblique cases and in the general usage of a plural number.

I shall divide them into three classes: the first comprehending all such words whose nominative singular ends in ই ee; the second containing those which terminate in গ a; and third composed of words incapable of inflexion.

And first of Nominatives in ই such as আমি I, তুমি you আপনি self, এই this, ওই that &c. Example,

এই স্থলে দ্রোণ আমি বিনাশিব রানে

"At this juncture I will defeat Dron in the battle."

সেন বনে রাজা আমি ভূবনে বিক্রাত

"So-ilo said, Raajaa, you are famous in the world."

In the second or *passive* case the terminating ই ee of the nominative is constantly changed into আ aa; as আমা me তোয়া you &c.

তোয়া বিনে ধৰে তারে নাহি হেন জন

"Except you, there is no one able to seize him."

The third, fifth, and seventh of the Shanscrit cases are represented by adding the termination ত্বে to the *passive*; as আমাত্বে with, from, by, or in me; তাহাত্বে with &c. him, her, or it: as

তাহাত্বে অনেক সেন্য করিনেক চুর

"with

"With it he cut in pieces all the troops."

It is to be remembered that altho' I have given the termination **ত** as the sign of the third and fifth cases of the pronouns, yet the moderns very seldom use either of them; but apply certain particles answering to prepositions when they would express the sense of these cases: a circumstance which I have already remarked in the chapter of substantives.

The dative is formed by the termination **ରେ** ra added to the passive case; as **ଆମାରେ** to me, **ତୋମାରେ** to you &c.

ଏই ହେତୁ ତୋମାରେ ଆମି କହି ଏ ରାଜନ

"On account of this I speak to you, O King."

The syllable **କେ** ka is sometimes substituted for **ରେ** in this case.

ଆନିଯାଛ ଆମାକେ ଆପଣେ ଆଜ୍ଞା ଦିଯା

"You yourself ordered me to be brought hither."

N.B. This dative case frequently supplies the place of the passive, like that of substantives, as in the preceding example and in this which follows.

**ବୁଝା ଯଦି ଆପଣେ ଆଶିଯା କରେ ରନ ?
ତୋମାରେ ଧୀରିତେ ସେ ନାରିବେ କଢାଚନ ॥**

"If

“If Brohmaa himself should come and fight,

“He shall by no means avail to take you prisoner.”

The *possessive* is made by omitting the final এ a of the dative; as আমাৱ of me, or mine; তোমাৱ of you, or your's; আপনাৱ of self, or own; as

মহা ধনুদ্বৰ ইঙ্ক আমাৱ সন্ততি

“Let my son become a mighty bowman.”

আনন্দিত হইয়া গেন আপনাৱ ঘৰ

“He went exulting to his own house.”

Exclusive of the termination in ত্ত ta, which is the sign of the seventh as well as of the third and fifth cases, the pronouns possess a separate form of inflexion peculiar to the *locative* case; being the same with that of such substantives as end in আ aa where the এ a final is changed into য় yo, as instanced in the preceding chapter in the word কনিকাতায় from the nominative কনিকাত। In the same manner to the passive case of the pronouns which always end in আ aa is added the letter য় yo; as আমায় in me তোমায় in you তাহায় in him &c.

তোমাৱ দুঃখতে আমাৱ উপজিন দয়া !

অদৈন কৱিব তোমায় দিয়া পদ ছায়া ॥

L

“ My

“My compassion is excited by your sufferings,

“I will cause *in you* unceasing bliss under the shadow of my feet.”

বৈদ্যু ছাতিয়া আমি আইনাম তোমার চাক্রি
সিন্দি দিয়া পূজ আমায় দুঃখ রবে নাক্রি ॥

“Having left the skies, I am come to your habitation.

“ Give me sweetmeats and worship me, and your troubles shall not remain.”

The nominative plural always ends in রা raa, and is formed either by changing the final ই ee of the nominative singular into রা raa; as আমরা we, from আমি I; তোমরা ye, from তুমি you: or by adding আ aa to the possessive case; as তাহারা they, from তাহার of him; আপনারা selves, from আপনার of self. Examples.

সত্য কহ নারী আমরা পাইয়াছি উৰ

“ Speak truth, O woman, for we are afraid.”

তোমরা সকলে থাক রাজাৰ রম্ভনে

“ Do ye all remain in defence of the Raaja.”

The same inflexion serves also for the passive case plural; as

তোমরা জতেক ভাই বিষি কৈন চাক্রি চাক্রি

“ You Brethren, how many soever, Beedhee hath consigned to different places ”

The

The other oblique cases of the plural are expressed by the several inflexions of the word দিগ্ন joined to the second or fifth case of the singular; as আমাৰদিগ্নে আমাৰদিগ্নেৱে তোমাৰদিগ্নেৱ &c. an example of which has been already inserted in the second chapter.

In common discourse this plural termination দিগ্নেৱ is frequently contracted to দেৱ as আমাদেৱ of us তোমাদেৱ of you &c.

After these general rules it may not be improper to give the declension of each pronoun separate, with such remarks as they may respectively require.

1st. personal আমি I.

Singular.	Plural.
1 আমি I	আমৰা we
2 আমা me	আমৰা us
3 আমাতে with or by me	আমাৰদিগ্নতে by us
4 আমাৰে to me	আমাৰদিগ্নেৱে to us
5 আমাতে from me	আমাৰদিগ্নতে from us
6 আমাৰ of me	আমাৰদিগ্নেৱ of us
7 আমায় in me	আমাৰদিগ্নে in us

2d. per-

2d personal তুমি you.

Singular.

1	তুমি	you	তোমা	ye
2	তোমা	you	তোমা	you
3	তোমাতে	by or with you	তোমারদিগ্নাতে	by or with you
4	তোমারে	to you	তোমারদিগ্নেরে	to you
5	তোমাতে	from you	তোমারদিগ্নাতে	from you
6	তোমার	of you	তোমারদিগ্নের	of you
7	তোমায়	in you	তোমারদিগ্নে	in you

It is to be observed that the vowel তুমি is changed into তোমা in all its inflexions both of the singular and plural; for which particularity there is no other than the authority of established usage.

The inflexions of আমি and তুমি in the fourth and sixth cases of the singular, and in the nominative plural are commonly contracted in poetry; as

যোৰে	তোৰে	for	আমাৰে	তোমাৰে
যোৰ	তোৰ	for	আমাৰ	তোমাৰ
যোৰা	তোৰা	for	আমৰা	তোমাৰা

Examples.

তুমি যদি দয়া নাথ না করিবা যোৰে ?
এ ভব সাগৰ মাঝে কে তৰাবে যোৰে ??

“ If you, O master, will not take compassion on me,
“ Who will steer me through this dangerous ocean ? ”

এই ক্ষনে বথ যোৱ চানায় সত্ত্বৰ ?

“ Now swiftly drive my chariot.”

রায় বনে বাসা দিলে হইনায় পুণ্যাসী ?
আমি পুনৰ সম তোৱ তুমি আমাৰ মাসী ??

“ Raay said, you have given me a habitation, and I am your
debtor.
“ I will be as your child, and you shall be to me an aunt.”

ইহাৰ উচ্চিত ফল দিব আমি তোৱে ?

“ I will give you the merited reward of this conduct”

The word which properly signifies *thou*, is তুক্তি of which
তোৱে and তোৱ above quoted, are probably inflexions ; but
as in English we have altogether substituted *you* for *thou* in po-
lite conversation; so in Bengalese, custom has established তুমি
in the place of তুহু both in books and discourse : nor is the latter
ever applied but in contempt or anger.

The nominative of the proper pronoun of the third person ends
in এ a, and is therefore deferred to another part of the chap-
ter.

The word ইনি is sometimes used in discourse for the third personal *he*, and its inflexions are ইনা ইনাতে ইনাবে ইনাৰ ইনায় ইনাজা &c. but I have never met with a single instance of it in books.

আপনি *self* is a reciprocal or reflexive pronoun ; and is declined as follows.

Singular.	Plural.
১ আপনি	আনাৱা &c. As the plurals of
২ আপনা	all these words are formed by the
৩ আপনাতে	inflexions of দিগ and have no
৪ আপনাবে	difference or variation, I shall not
৫ আপনাতে	burthen the Reader with any more
৬ আপনাৰ	of them.
৭ আপনায়	

The possessive case আপনাৰ is occasionally contracted to আপন when prefixed to another substantive, with which it coalesces ; as

সকল আপনতাৰে জান

“He considers all men in his own situation.”

The demonstratives are এই or এহি this, and অই or অহি that.

Singular.

Singular.

Plural.

১ এই	আই	ইহারা	ওহারা
২ ইহা	ওহা	&c.	.
৩ ইহাতে	ওহাতে	.	.
৪ ইহারে	ওহারে	.	.
৫ ইহাতে	ওহাতে	.	.
৬ ইহার	ওহার	.	.
৭ ইহায়	ওহায়	.	.

Custom has established that the এ a of এই should be constantly changed into ঈ ee, and the অ o of অই into ও oo, in all the oblique cases; and has also ordained that in all the words of this class, whose nominative terminates in a pure vowel, the letter হ h shall be inserted before the sign of the oblique case; as ইহা ওহা &c.

এই and অই when coupled with nouns, do not change their case like the adjectives and demonstratives of Latin and Greek, but continue in the nominative, like those of the English; whatever inflexion the substantive to which they belong many have assumed; as

এই মতে পুতিঙ্গা করিন পুনঃপুনঃ

"To this effect he repeated his pronile several times."

We

We must now proceed to the third division, consisting of words whose nominative ends in এ a.

Some of these are of both classes; as আপনে the same as আপনি self, এ a contraction of এই this: and others are confined to the present form only, such as স্মি he, (the pronoun of the third person) কে who or whoever, (the relative and conditional) and কে who? (the Interrogative.)

আপনে and এ are nominatives, as well as আপনি and এই

Examples.

কুপা করি সেনাপতি হইবা আপনে

“ You favouring our cause, shall yourself be the commander.”

পঞ্জজন্য শংখ কুষ্ঠ বাজান আপনে ?

“ Ponchojonyo, the shell of Kreeshno, founded of itself.”

অবিচারে ঢোব বলেন এ কোন বিচার

“ Without investigation they pronounce me a thief, what justice is this? ”

N.B. As এই is contracted to এ so is অই to প্র

স্মি the pronoun of the third person, is the same in all genders, and is thus declined.

Singular.

Singular.	Plural.
১ মি he, she, it.	তাহারা they.
২ তাহা him &c.	তাহারা them.
৩ তাহাতে by or with him	তাহারাদিগের by them.
৪ তাহারে to him.	&c. &c.
৫ তাহাতে from him.	.
৬ তাহার of him.	.
৭ তাহায় in him.	.

In all the oblique cases of this pronoun, the **ম** so of the nominative is changed into **ত** in which particularity it resembles the pronoun of the Shanscrit.

All the words of this division, as well as that above quoted, add the syllable **হা** haa to their oblique cases; thus,

দুরে থাকিয়া তাহা দেখে সর্ব জন

“All the people beheld *him* from afar.”

But this addition is occasionally dispensed with in the inflexions of the fourth, sixth and seventh cases of the singular, and in the nominative plural, where a contracted form was assumed as was also observed in the cases of **আমি** and **তুমি**. Thus they use **তারে** for **তাহারে** **তার** for **তাহার** **তায়** for **তাহায়** and **তারা** for **তাহারা**

M

Examples.

Examples.

অতয়েব তারে ত্বমি কর সেনাপতি ?

“Therefore do you constitute *him* the commander.”

এক নাছে পঢ়ে তার রথের ওপর ?

“With one spring he darted upon *his* chariot.”

বনযানা গনে দোনে যনি শোভা তায় ?

“A chaplet of flowers waves upon his neck, *in it* was an ornament of jewels.”

দাস দাসী জত তারা পনাইয়া গেন ?

জত কিঞ্চ ছিল দুব্য বেচিয়া থাইন ?

“Howmany soever male and female slaves there were, *they* are all fled,

“And have sold whatsoever they had for their subsistence.”

সে and এ are sometimes opposed to each other, instead of the two regular demonstratives এই and আই thus,

সে দেশে কি রস আছে এ দেশে তাহারা

“In *that* kingdom what are the pleasures ? In *this* kingdom they are these.”

সহ or স is the Shanscrit pronoun. It is sometimes used for

for a demonstrative in Bengalese; as

সহ চরিগন কয় কারে হিরা করে তয়

“*Those damsels exclaim, whom does Heeraa fear?*

যে is most commonly used in a conditional sense, for *whoever* and *whatever*; and like **সে** has the same form for all genders: thus,

যে জন আপনা বুকে পরদুষ্থ তারে সুরে ?
সকলে আপন ভাবে জানে ॥

“*Whoever well knows himself, by him is felt the calamity of another; and he considers all men as himself.*”

This word is frequently doubled to convey more clearly a conditional meaning; **যে যে** *what what*; that is, *whatever*; as

কুকুনা করিয়া বলে রাজা ঘূঢ়িষ্টিরে ?
যে যে কথা বনিল নারদমুনি বরে ?

“Raajaa Joodheestee weeping repeated,

“*Whatsoever words the great Naarodmonee uttered.*”

যে is also the relative *qui* of the Latin, and agrees with **সে** like the antecedent *is*; as

যে বিধি করিন চাঁদে রাত্তির আহার ?
সেই বুঝি ষষ্ঠাইন সন্যাসী তাহার ॥

“*Beedhee*

"Beedhee, *who* made the moon the food of the Raahoo,

"I know *he* brought the Sonyaasee to her."

যে has the same mode of inflexion as সে thus, ১ যে
 ২ যাহা ৩ যাহাতে ৪ যাহারে ৫ যাহাতে ৬ যাহার
 ৭ যাহায় &c. But the fourth and sixth cases are most usually contracted into যারে and যার as

দিয়াছে যে কতি যারে দিগ্নন সুনায় তারে
 "Whatever cowries he had given to each person, he charges,
 "him double the quantity."

কে is the interrogative *who*? (but its neuter *what*? is কি
 and is indeclinable.) Example.

আশ্বিনে এ দেশে দুর্গা পুতিমার পুচার ?
 কে জানে তোমার দেশে তাহার সঙ্কার !!

"In the month aasween in this kingdom the Idol Doorgaa is celebrated,
 "Who in your kingdom knows its figure?"

কে is declined like the preceding words: and like them has its fourth and sixth cases generally contracted into কারে and কার as

কারে সেনাপতি করি কে করিবে পার

"Who

“Whom, must I choose for commander? Who will bear us through the ocean of the battle?”

কারে and কার are sometimes subjoined to collective words in a relative sense, referring to the particular *person*, who may have been previously mentioned in the sentence or discourse: thus সভা is an assembly, সভাকারে implies the *persons* whom some assembly is supposed to contain. দুই is the numeral *two*, দুহা is a passive case derived from a modification of it; and from thence comes দুহাকারে *the two persons* (of whom some mention has already been made.) Examples.

একে একে সভাকারে পুঁচিল কথনে

“He asked the *persons in the assembly* one by one some question.”

দুহাকার বানে দুহে হইন জর্জুর

“By the darts of each of *these two*, (i.e. the persons who have been previously described as fighting together.) they were both “pierced full of wounds.”

The vowel এ the termination of the nominative case to these pronouns, is frequently added to collective nouns, to give them a personal or relative sense: Thus from লোক people, is formed লোকে those people; from সভা an assembly, comes সভে those persons who compose the assembly; from সকল signify-

signifying *all*, is made সকলে all the people : so এক means *one*, একে one person. দুই is *two*, but give it the termination এ a, and insert the letter হ ho, as described when the nominative ends in a pure vowel, it becomes দুহে and signifies two persons, or the two persons. Examples.

সর্ব লোকে কহে যাও রাজার নিকট

“All those people say, go before the Raajaa.”

সভাতে বসিয়া সভে করয়ে বিচার

“Sitting in the assembly, those assembled consulted together.”

দেখি কৃষ্ণ অর্জুন দুহে করে পুনিপাত

“Orjoon seeing Kreechno they both gave a salutation.”

The word দুহে so compleatly assumes the character of a pronoun, that it becomes capable of all its inflexions ; and is thus declined : 1 দুহে 2 দুহ 3 দুহাতে 4 দুহারে
5 দুহাতে 6 দুহার 7 দুহায় Examples.

তবে সভেওঠি দুহা নিবারন কৈন

“Then the people in the assembly arose and separated those
“two persons.”

বানবৃষ্টি করে দুহে দুহার ওপৰ !

দুহাকার বালে দুহে হইল জর্জুর !!

“Those

"*Those persons cast at each other a shower of arrows,*

"*And by each other's darts they were both pierced full of wounds."*

A repetition of these and other such words, implies a distributive or reciprocal relation of persons; as দুহে দুহে *each other*, or *both*; অন্য অন্য *each other*, from অন্য *another*; একে একে *one by one*, or sometimes *one another*.

একে একে সতাকারে পুঁজিল কথনে

"*He asked them all one by one some question."*

একে একে করে বীর বানের পুহার !

"*The Heroes attacked each other with darts.*"

অন্য অন্য সারথী কাটিন অস্ত্র রথ !

দুহে মহা বনবন্ত দুহে মহা সত্ত্ব ॥

"*The charioteers reciprocally hacked each other's horses and carriage;*

"*Both exceedingly strong, and both exceedingly brave.*"

In all languages there are certain particles expressive of doubt as to number, quantity, personality, quality &c. and correspondent responsives, simply reversing the same indefinite terms, in which the antecedent was propounded; as *how many?* *so many.* *how much?* *so much.* *any one?* *no one.* *such as,* *so* &c. These are usually denominated *indefinite pronouns*, and therefore

I have added them to this chapter. They are all aptotes in Bengalese, as in Latin and Greek; and in Shanscrit are ranked with other indeclinable particles, in the class elegantly called **নিপাত** or *without leaves*, from their producing no inflexions.

কত *koto how many? quot;* **তত** *toto so many, tat.*

কত দিন *ছিল রাজা অরণ্যের মাঝে*

“*how many days was the Raajaa in the desert?*

কত is often doubled, like the conditional **যে** to add energy to the expression ; as

কত কত বীর মারে বুক্ষের পুছারে

“*What a number of Heroes did he destroy by the strokes of his club !*”

জত is a conditional, and implies *how many soever.*

জত অস্ত এতে বীর তত পেনে কাটি

“*How many darts soever the Hero flung, so many he shivered and threw down.*”

কেহ *any one, some one.* **কিছু** *anything, something.* **কেহনা** *not any one, no one.* **কিছুনা** *not anything, nothing.*

যায় রনে যোদ্ধাগণ কেহ নাহি স্থির

“*All the warriors go from the fight; there is not any one that remains unmoved.*”

হবস্য করিব যুদ্ধ নাহি কিছু তর

“I will assuredly fight, for there is not *any* fear.”

কোন কিবা and কেবা are interrogatives and signify *who*, or *what?* and are indeclinable ; as

করিব কোন উপায় “*What* remedy shall I apply ?

কিবা বৰ্জ কিবা গ্রন কহিলেক ভাট

“Bhaat said, *what* beauty *what* wisdom !

নিজ is an indeclinable possessive signifying *own*, (*proprietus*) and is joined to any other noun, in a reflective sense referring to the leading substantive in the sentence ; as

এই কল্পে রামাগনঃ কহে পরম্পর !

নান করি যায় সতে নিজ নিজ শর ॥

আনছলে পুন চাহে ফিরিয়া ফিরিয়া !

পিঙ্কজরের পাথি মত বেড়ায় ঘুরিয়া ॥

“In this manner the beautiful women talk to one another,

“And having bathed, each goes to her *own* house.

“Again with secret glances they look at him repeatedly,

“Fluttering round and round like birds in a cage.”

নিজ গৃহে প্ৰেৰিত রাজাৰ স্মাৰ

N

“The



“The son of the Raajaa arrived at *his own* residence. ”

ବାବନେରେ ସହି ରାମ ସୀତା ଆନେ ନିଜ ଧାମ

“Raam having defeated Raabon, brought Seetaa to *his own*
“ Palace. ”

ଆପ୍ତ is another reflective aptote, which is always blend-ed with its immediate subject ; as

ଆପ୍ତ କଥା କଞ୍ଜ କୈନା ଏହି ଦୁଃଖ ମରି

“ You have betrayed *our secrets* ; and I die of this injury.”

Many other indeclinable particles are formed from several pronouns by adding to them the terminations ନ no, ତୋ to, ଏକ
ako, or ହୁ ho; as କେନ from କେ ଜେନ from ଜେ ତେନ
the returning particle to ଜେନ ହେନ from ଏ a contraction
of ଏହି ଏତ and ଏହିତ from the same, ଜାତେକ from
ଜତ ଏତେକ from ଏତ ମେହ from ମେ &c.

I shall conclude this section with an instance of each of them.

କେନ why or what? as

ଆଜି କେନ ମନ ଯୋର କରେ ଝଚାଟନ

“ Today why is my heart afflicted ?

ରାନୀର ଦେଖିଯା ହାନ ଜିଜ୍ଞାସଯେ ମହିପାନ

କେନ କେନ କହ ସବିଶେଷ

“Be-

“Beholding the condition of the Raanee, the shepherd of the world said, *what what* is this? tell me the whole of it.”

জেন *as or like,* তেন *so or such;* as

যতু কানে জেন ঔষধ নাথায় ?
তেন যত দুর্যোধন অঙ্গানের পুায় !!

“As at the time of death a man refuses all medicine,

“So Dcorjodhon became almost void of reason.”

হেন *this; as* হেন কানে সাত্যকি উচিন ভূমে হইতে

“At this instant Saatyokee arose from the ground.”

এত *this; as* এত বনি ঘুর্খিতে চনিন বীর বর

“Saying this, the great Hero hastened to engage.”

এইত *this; as* এইত শুবন মাসে ধাৱা বৱিসে গগনে

“In this month Shraabon the rain falls from heaven.”

জতেক *howmany soever; as*

জতেক দেশিয়া পুনু পৌত্র পরিবার ?

কেহ কার নহে পার্থ সকল সংহার ??

“Howmany soever children, grandchildren and relations I saw,

“O Paart,ho ! there are none of them left, they are all slain.”

এতেক *this; as*

এতেক সুনিয়া সেনী অতি ক্ষোধ মন ?

কোলে ডাক দিয়া বলে সুন সৰ্ব জন !!

“ Having heard *this*, Sanee much enraged,
 “ Exclaimed in great anger, Hear O all ye people ! ”

সেহ *that*; as

ধনু যদি কাটা গেন অন্ত ধনু নয় ।
 সেহ ধনু কাটি এতে দুন মহাসয় ॥

“ When his bow was broken he took another bow,
 “ But the valiant *Dron* shivered *that* bow also.”

জি jo and তি to are frequently affixed to substantives in the conditional sense of জন and তেন as জথন at what time soever, (*when*) তথন at the same time (*then*). Example,

সেনী দেখি সোমদত্ত ওঠিন তথন

“ Somdott beholding Sanee, arose *at the same time*.”

CHAPTER IV.

O F V E R B S.

THE Shanscrit, the Arabic, the Greek and the Latin verbs are furnished with a set of inflexions and terminations so comprehensive and so complete, that by their form alone they can express all the different distinctions both of person and time.

Three

Three separate qualities are in them perfectly blended and united. Thus by their root they denote a particular act, and by their inflexion both point out the time when it takes place, and number of the agent.

In most of the modern languages of Europe, as in many of the dialects of Asia, these several modifications of the verb require to be separately defined by pronouns, particles and auxiliary verbs. In Persian for instance, as well as in English, the verb admits but of two forms, one for the present tense, and one for the aorist; and it is observable that while the past tense is provided for by a peculiar inflexion, the future is generally supplied by an additional word, conveying only the idea of time, without any other influence on the act implied by the principal verb. It is also frequently necessary that the different state of the action, as perfect or imperfect, be further ascertained, in each of the tenses past, present and future. This also in the learned languages is performed by other variations of inflexion; for which other verbs and other particles are applied in the modern tongues of Europe and Persia.

Every Shanscrit verb has a form equivalent to the middle voice of the Greek, used through all the tenses with a reflective sense; and the former is even the most extensive of the two in its

its use and office : for in Greek the reflective idea can only be adopted intransitively, when the action of the verb descends to no extraneous subject; but in Shanscrit the verb is both reciprocal and transitive at the same time ; as আপুসং পচতি সুদঃ a cook prepares bread. আপুসং পচতে সুদঃ a cook prepares bread for himself. The simple transitive is called in Shanscrit পরম্পরাপদ Porosmai pod; the reflective আত্মনে পদ Aatmonee pod.

The verbs of the English, however deficient of inflexions, have a very copious stock of auxiliaries : exclusive of those which are common to most languages, the usage of the word *to do* in its present and past tenses, joined to infinitives or verbal nouns is peculiar to our idiom, to the Persian, and to the Bengalese. In the latter the verb করন *to do* is used through all its tenses as an auxiliary : thus they say indiscriminately বরিসে *it rains*, and বরিসন করে *it does rain*; রণিলাম *I fought*, and রন কবিলাম *I did fight*.

As neither the Shanscrit, the Bengalese, nor the Hindostanic have any word precisely answering to the sense of the verb *I have*, the idea is always expressed by আমাৱ স্থান আছি *cst mihi*, and consequently there is no auxiliary form for the Bengal

Bengal verb correspondent to *I have* written ; but the sense is conveyed by নিখিলায় or নিখিয়াচিৰ

There is no occasion for the application of an auxiliary to the future and subjunctive tenses, as they are both provided for by separate inflexions of the simple verb ; in which instances the Bengal verb has certainly the superiority over those of the English, which otherwise they seem greatly to resemble.

I shall first present a paradigm of the auxiliary verb, because it is necessary to the formation of various tenses in all the other verbs.

The verb substantive *to be* seems in all languages defective and irregular. In Shanscrit it is called অর্হ ধোত্তুক semi-verb, because it wants the form for the reflective sense.

It may be curious to observe that the present tense of this verb both in Greek and Latin (perhaps I might add in the Persian) appears to be directly derived from that of the Shanscrit, for which reason I here insert it.

SINGULAR.	DUAL.	PLURAL.
আমি I am	সন্তঃ we two are	সন্তঃ we are
আসি thou art	সন্তঃ ye two are	সন্তঃ ye are
আস্তি he is	সন্তঃ they two are	সন্তি they are

This

This verb in Bengalese has but two distinctions of time; the present and the past, the terminations of the several persons of which serve as a model for those of the same tenses in all other verbs respectively.

The first Bengal auxiliary আছি *I am.*

Present tense.

Singular.	Plural.
আছি <i>I am</i>	আছি আমরা <i>we are</i>
আছিস <i>thou art</i>	আছ <i>ye are</i>
আছে <i>he is</i>	আছেন <i>they are</i>

Past tense.

আছিনাম <i>I was</i>	আছিনাম আমরা <i>we were</i>
আছিনি <i>thou wert</i>	আছিনা <i>ye were</i>
আছিন <i>he was</i>	আছিনে <i>they were</i>

যা the terminating vowel of the second person plural of the past tense, is frequently changed into এ and they write indiscriminately আছিনা and আছিনে *ye were*; as

জটি টাকা দিয়াছিলে সব শুনি থাটা।

“ Whatever Rupees you gave are all defective.”

The first syllable of the verb substantive আছি is always dropped, when joined in its auxiliary capacity to the participles of

of other verbs; as কহিতেছি *I am speaking*, not কহিতে
 আছি গিয়াছিনাম *I had gone*, not গিয়া আছি
 নাম Examples.

যে নাজ পাইয়াছি কহিতে নাজ পাও

“The disgrace which I have suffered is disgraceful even to be
 uttered.”

আট পনে আবি সের পাইয়াছিলি

“Thou hadst purchased half a seer for eight Pons.”

The same usage occasionally obtains with the past tense of
 আছি when connected with adjectives, or other words, and
 not subservient to the participle of another verb.

শিশু ছিলাম বৃদ্ধ হইলাম চিন্তিতে চিন্তিতে

“I was young, but became old by repeated anxiety.”

But notwithstanding this instance, the tenses of the verb sub-
 stantive হওন *to be* are most commonly applied with substan-
 tives or adjectives, as those of আছি are with participles.

Of Conjugations.

The verbs of the Bengal language may be divided into three
 classes, which are distinguished by their penultimate letter.

1. The simple and most common form has an open consonant
 immediately preceding the final letter of the infinitive; as

O

করন *to do*, **দেখন** *to see*, **চিন্তন** *to think.*

2. The second conjugation is composed of those words whose final letter is preceded by ও pure, (that is, with another vowel or an open consonant before it) as **জাওন** *to go* **হওন** *to become* **পাওন** *to acquire.*

3. The third class consists entirely of causals derived from words of the first or second conjugation, and is known by having আ for its penultimate letter ; as **তরান** *to cause to fear, or to terrify,* from **তরন** *to fear*; **নিশান** *to cause to write*, from **নিশন** *to write*; **শাওয়ান** *to make to eat*, from **শাওন** *to eat.*

The several tenses of each of these conjugations are formed exactly upon the same principle : the only difference consists in the mode of applying their diacritical terminations, and is contained in the following rule.

In the first and third conjugations the final ন no only of the infinitive is dropped, to make room for the signs of the tenses ; while verbs of the second class throw away the two letters ও o, and ন no. Thus **নিশি** *I write*, from **নিশন** **নিশাই** *I cause to write*, from **নিশান** **জাই** *I go*, from **জাওন** **হই** *I become*, from **হওন**

The source or original stemmen of a Bengal verb of the first conjugation must generally be sought for among the primary roots of the

the Shanscrit, which never enter into composition. Thus কুক্ত or ক্ৰু (called *kru* by Dupont) is the Shanscrit root which implies the *idea of action*, and from whence proceed both the verb *to do*, and also a great number of nouns expressive of different modifications of the same idea, all derived from the two radicals ক and শ্ব or র as কৰ্ত্তা an agent, কৰ্ম an action কার্য্য an affair, কার া particle of agency subjoined to other words, &c.

From the Shanscrit infinitive কৰন্ত is formed a Bengal word কৰন which, though in construction it bear the sense of a verbal noun, and be declined in the manner of a substantive, is always considered by the more learned Bengalese as the *root*, or infinitive of their verb : and thus seems rather to resemble the infinitives of the Arabic, than those of the Greek or Latin ; as in the following instances, where মৰন *to die* and জীবন *to live* are applied substantively for *life* and *death*, and assume the sign of the oblique case.

মৰনের কানে রাজা গোবিন্দ ভাবিয়া !
সার্ণপুরি চনি শেন রথেতে চড়িয়া ॥

" At the hour of *death* the Raajaa reflected upon Goveend, (God)
" and mounted in his car went hastening to Paradise."

জীবনে মৰনে বাপি রাধিকুষ্ঠ গতি যম

"In life and death may the paternal care of Raadhaakreeshno be
"my support!"

Verbs of the second conjugation are derived from such Shanscrit roots as have only one consonant; and as it seems contrary to the idiom of the Bengal language to admit of monosyllabic infinitives, the syllable ওন is added to the Shanscrit root to make up the deficiency.

Thus from জা Shanscrit *to go*, is formed জাওন Bengalese; and from গো *to sing*, গাওন

From the verbal noun, as above described, I shall deduce the several tenses used by the Bengalese, and illustrate the rules for each by select examples.

The present tense indefinite is formed by substituting the personal terminations applied in conjugating the word আছি for the final ন of the infinitive in the first and third conjugations, and for ওন in the second; as from দেখন *to see* comes দেখি *I see*, from জাওন *to go* জাই *I go*, and from ডরান *to terrify* is made ডরাই *I terrify*.

Example.

আমি বর্ণ সব দেখি সঘনে আকাশ ?

দিবসেতে ধূম কেতু করয়ে পুকাষ ॥

“*I see* all the Heavens as it were in a cloud of fire,
“The star Dhoomkataoo displays its brightness in the open day.”

সম্মথ সংগুমে পত্তি সর্গ জাই আয়ি ?

এই পাপে ধনক্ষজয় জাবে অবোগায়ি ॥

“Falling in the line of battle I *ascend* to Paradise,
“But thou, O Dhonongjoy, for this crime wilt go to hell.”

The form for the participle present is the same with that of the first person of this present tense ; as দেখিঃ *seeing* or *I see*,
আসিঃ *coming* or *I come* ; as

পুরুষীর ভঙ্গ দেখি দ্রুণের নগন ?

অর্জুন সম্মথে আসি দিন দরশন ॥

“The son of Dron *holding* the flight of the Kooroos, *coming* “into the presence of Orjoon, discovered himself!”

The first gerund or supine is formed from this participle, by adding to it the termination of the oblique case তে as কান্তিতে *in* or *by weeping*, মরিতে *in dying*, হইতে *in becoming* &c. Example.

কান্তিতে কান্তিতে রানী হইন মুর্ছিত

“By repeated weeping the Raanee became senseless.”

This gerund commonly supplies the place and the use of our
in-

infinitive mood ; for when two verbs come together, the second in construction generally bears this form, and must be attended with the sign *to* in translation ; as

বুঝিতে নাপারি পুনর্নাথ এ আর কেমন পিরিতি

“ I am not able *to conceive*, O master of my soul, what manner
“ of affection this can be.”

শিশু সঙ্গে বেরাইন রাখিতে গোধুন ?

বন যদ্যে বনকার কৈল নারীগুলি ॥

“ He conducted the children *to tend* the cattle ; but in the desert
“ he used violence with the women.”

তপস্যা করিতে বনে করিন পয়ান

“ He retired to the desert *to pray*.”

The same oblique case of the participle present, and sometimes its nominative, is joined to the contracted form of the tenses of the verb substantive আচি
to make a definitive present, and past tense ; as নিখিতেছি I *write* or *am writing* (literally I *am in writing*) বনিছে *he says*, করিতেছিলাম I *did* or *was doing*, &c.

মানিনী বনিছে আমি দুঃখিনী মানিনী

“ The Herb-woman says, I am but a forlorn peasant.”

It

It is also joined to the present tense of the verb চাহন *to be willing* to express a future of determination or desire &c, like the Persian خواه as নিশ্চিতে চাহি I will write, I am desirous to write, জাইতে চাহি I want to go, I will go.

The indefinite preterite is made by adopting for the infinitive termination the sign of the past tense of আছি as দেখন *to see* দেখিনাম I saw, নওন *to take* নইনাম I took, করান *to cause to make* করাইনাম

আমি দেখিনাম অপরূপ কল্পের বাজার

“ I beheld a most beautiful person, an assemblage of charms.”

In the dialect of some particular provinces of Bengal the last syllable নাম of this tense is changed into নু or নাও in the first person : and the copyists adopt the alteration in their Books; as may be observed in the *Beedyaasooondor*, where নাও is almost constantly written for নাম as among a number of instances

কৃপা কর রাধানাথ নইনাও সরন

“ Befriend me, O Raadhaanaat, ho ! I have assumed thy protection.”

হর বনে বর দিনু সুনহ রাজন

“ The God said, hear O Raajaa, I have granted the favour.”

From

From this tense proceeds a second gerund with an ablative form and sense, and to be construed with the sign *in* or *from*; as **সুনিলে** *in hearing*, or more properly *in having heard &c.*

পান্দোব বিজয় কথা অমৃত নহরি ?

সুনিলে অধৰ্ম হবে পরলোক তরি ॥

“The relation of the victories of Paandob is a river of the water of life.

“*In having heard it, my sins are pardoned and I am cleansed among the Porolok.*” (the souls of the deceased)

রায় বলে ঢান্ডি কহিলে কিবা হবে

“Raay said, what will be the event of thus *deceiving*? ”

The vowel **আ** being added to the participle of the present tense forms that of the past; as **মরিয়া** *having died* **হইয়া** *having become &c.*

This participle like the former is prefixed respectively to the auxiliary words **ছি** and **ছিলাম** to express a farther discrimination of the past tense. The first of these tenses we may style the *perfect preterite*, and the latter the *preterpluperfect*; thus **জিনিয়াছি** *I have conquered* **গিয়াছিলাম** *I had gone &c.* Example.

আমি জে হই সে হই আমি জে হই সে হই ।
জিনিয়াছি পনে বিদ্যা ছাড়ি জাব নাই ॥

“I am what I am, I am what I am.”

“But as I have conquered, (in the conditions of the marriage)

“I will not go and quit Beedyaa.”

নাগরহে শিয়াছিনাম নগরের হাট

“O Naagor, I had gone to the market in the city.”

The second person of the imperative is formed from the infinitive, by throwing away the final ন as করন to do কর do thou, সিখন to learn সিখ learn thou, সিখান to cause to learn (i.e. to teach) সিখা teach thou, খাওন to eat খাও eat thou.

মহা বনবান তীর্মি কর সেনাপতি

“Make the mighty athletic Bheem your general.”

যাওরে রজনি তুমি মরিয়া

“O Night, do thou, having perished, depart.”

The other persons of the imperative resemble those of the present tense respectively: except only the third, which has a termination peculiar to itself, and unlike every other part of the verb. It is derived from the second person by the addition of ত্বক as জিন conquer thou জিনুক let him conquer, ত্ব be thou ত্বক let him be; পড়া fell thou, from পড়ান to cause to fall পড়াত্বক let him fall. Example.

মহা ধনুকুর হত্বক আমার সন্ততি

P.

“Let

"Let my son become a mighty Bowman."

The letter ত্ is sometimes added to the second persons of the imperative and present tense, to give weight and energy to the expression. I conceive it to be a contraction of ত্বে the sign of the Shanscrit vocative subjoined to the verb, which is a very common idiom of the Bengalese. Examples.

শির বনে বর মাগ সুনহ রাজন

"The God said, hear O Raajaa, demand some favour."

যদি না করহ মোর বাকের পানম ?

তিম বানে থত্ত থত্ত করিব এখন ॥

"If you do not surely obey my words,

"I will immediately cut you in pieces with my sharp scymetar.

ইতাম is the termination of the conditional or subjective, which is added to the radical letters of the infinitive: as from ধৰন to seize proceeds ধৰিতাম I would seize, যাইতাম I would go from যাওন &c.

সেনাপতি শাণ যদি করিতাম কল্নরে ?

এক দিনে ধৰিতাম রাজা যুবিষ্টরে ॥

"If I had before made Kornno a general,

"In one day I should have seized Raajaa Joodheeshter."

পঞ্চি হইয়া জানিতাম থাকিতাম বন্দাবনে ।
অবস্য কুক্ষের নাম সুনিতাম শুবনে ॥

“ Were I a bird, I would remain in the woods of Breendaabon :

“ surely I should hear in mine ear the name of Kreesnno.”

The future is formed by adding the termination ইব to the radicals of the infinitive ; as লিখিব I will write, কথিব I will speak পাইব I shall acquire &c.

কি কথিব সোভা রতি মন নোভা মদন
মুহিত নাজে

“ How shall I describe her beauty ! Røtee eagerly wishes it, and

“ Modon is envious and ashamed.”

But often, in the second conjugation, the sign of the future is contracted to ব as যাব I will go, not যাইব &c.

হব for হইব as

একা যাব বর্দ্ধমান করিয়া যতন

“ I will go alone to Burdwan, upon mature consideration.”

বিসয় আসয় বুঝি রাজ পুত্র হবা

“ Beyond all doubt, I am convinced you must be a Raajaa’s son.”

From this tense seems to proceed the third gerund with the sense of *for* or *on account of*, by adding the termination বার
as

as নিশ্চিবার *for to write* করিবার *for to do.*

করিবার মানভঙ্গ কবি কহে কত রঙ্গ

“*For to dissipate* his passion, he used various kinds of verses.”

It sometimes has the sense of a genitive; as

আসিবার কালে যিত্তু নহিন দরশন

“At the time of my coming my friend was not present.”

এ enclytic is frequently added to this gerund as well as to every part of speech.

সাজিয়া আইন সতে করিবারে রন

“They all came ready prepared for to fight.”

The third person singular of the future, and of the simple preterite frequently assumes the termination এক instead of the regular form; as কহিনেক for কহিন *he spoke*, হইবেক for হইবে *he will be.*

দশ বান বিনিনেক কল্নের হৃদয়

“*He shot* ten arrows into Kornno’s body.”

কে বুঝিবেক এ ঘোর “Who will understand this
“calamity !”

The letter ক is one of the enclytics, and is subjoined to various tenses of verbs, as ত is to the accusative of substantives without

without any particular meaning, merely to fill up the measure of the verse, or as a distinction of dialect.

Negative verbs are formed by the particle ন or না prefixed or subjoined to any of the tenses; as

না জানি কি হইল রাজা যুধিষ্ঠির

"I know not what is become of Raajaa Joodheeshter."

কি করি বননা আন সুনোচনা কেমন
আনিব তারে

" You tell me not what I must do, O my love with bright eyes,
" how shall I bring him?"

নাহি the Shanscrit negative is frequently applied in composition for the regular Bengal word; as

দ্রোন বনে সুন রাজা বচন আমার ?

ইহার বিনে যুক্তি আমি নাহি দেখি আর ॥

" Dron said, O Raajaa attend to my word,

" Except this I see not any other counsel."

When ন or না is prefixed to the verb substantive হওন the open vowel of the penultimate is usually dropped in all the inflexions of the tenses; as নতে instead of নহয় and নহিল for নহইল thus in an instance lately quoted.

আসিবার কালে মিশ্র নহিল দৱশন

" At

"At the time of my arrival, my friend *was not* visible."

The Shanscrit **নাহি** very often adopts the place as well as the form of this negative verb and particularly in the third person of the present tense.

**নাহি ধন নাহি জন নাহিক স্বহায় ?
কেমতে বিধা জঙ্গ না দেখি ওপায় ??**

"I have no treasure (*non est gaza*) I have no servants, I have no
"assistance,

"How shall I perform this sacrifice? I see no method."

Paradigm of an active verb.



Present tense indefinite.

Singular.

Plural.

করি

I do

করি আমরা

we do

করিস

thou dost

কর

ye do

করে

he doth

করেন

they do

Definite Present.

করিতেছি

I am doing

করিতেছি আমরা

we &c.

করিতেছিস

thou art doing

করিতেছ

ye are doing

করিতেছে

he is doing

করিতেছেন

they are doing

Simple Preterite.

করিনাম	I did	করিনাম আমরা	we did
করিনি	thou didst	করিনা	ye did
করিন	he did	করিনেন	they did

Imperfect Preterite.

করিতেছিলাম	I was doing	করিতেছিলাম আমরা	we
করিতেছিনি	thou wert &c.	করিতেছিল [were doing	
করিতেছিন	he was &c.	করিতেছিলা ye were &c.	

Perfect Preterite.

Singular.

করিযাছি	I have done	করিযাছি আমরা	we &c.
করিযাছিস	thou hast done	করিযাছ যে have done	
করিযাছে	he hath done	করিযাছেন they have done	

Plural.

Preter-pluperfect.

করিযাছিলাম	I had done	করিযাছিলাম আমরা	we
করিযাছিনি	thou hadst &c	করিযাছিল [had done	
করিযাছিন	he had done	করিযাছিলা ye had done	

Singular.

Plural.

Future.

করিব	I shall or will do	করিব আমরা	we shall do
করিবি	thou shalt do	করিবা	ye shall do
করিবে	he shall do	করিবেন	they shall do

Conditional or Aorist.

করিতাম	I should do	করিতাম আমরা	we &c.
করিতিস	thou should'ft do	করিতা & করিতে	ye &c.
করিত	he should do	করিতেন	they should do

Imperative.

.....	করি আমরা	let us do	
কর	do thou	কর	do ye
করক	let him do	করেন	let them do

Infinitive, or verbal Noun, **করন** to do.

Participles.

Present, **করি** doing. Past, **করিয়া** having done.

Gerunds and Supines.

করিতে করিনে করিবার in writing, from writing, to write &c.

The passive voice is very seldom used by the Bengalee : but is formed from a peculiar participle of the active verb, applied to the several tenses of যাওন् *to go*, exactly in the same manner as the passives of the English are compounded of a participle, and the several tenses of the auxiliary verb *to be*.

This passive participle may be formed from infinitives of the first conjugation, by changing the final ন into আ as from লিখন् *to write* লিখা *written*, কাটন् *to cut* কাটা *cut*.

Example.

আছিল রাজাৰ পুত্ৰ কহিল তাহায় ।

পড়িবা সকল পুষ্টি জত লিখা যায় ।

“There was a Raajaa’s son, to whom he said,

“ You shall read all books whatever that are written.”

শ্বেত কাটা গৈল তাৰ অল্প অল্প সৱে ।

দুই বীরে হানাহানি সংগৃহ ভিতৱে ॥

“ His standard was cut into pieces by the arrows,

“ And there was a violent conflict between the two Heroes in

“ the midst of the battle.”

In verbs of the second class, the past participle of the active serves also for the passive voice ; but few words of this conjugation are thus applied : দিয়া however signifies both *having given*, (active) and *given*; (passive) as

Q

कि कारन दिया गिया छिन से टोका

"On what account had those rupees been given?

I have never seen verbs of the third conjugation used passively.

याओन *to go*, or in its auxiliary capacity *to be*, is irregular in the past tenses.

It is declined as follows:

Present tense indefinite **याइ** I go.

Definite present **याइतेछि** I am going.
which is often contracted to **याछि**

Irregular preterite **गेनाम** I went.

Preterimperfect **याइतेछिनाम** I was going.

Perfect preterite **गियाछि** I have gone.

Preterplusperfect **गियाछिनाम** I had gone.

Future **याइव** or **याव** I shall go.

Conditional **याइताय** I would go.

Imperative **या** go thou, **याङ्क** let him go, **याइयामरण** let us go, **याओ** go ye, **यान** let them go.

Participles **याइ** going, **गिया** and **याइया** having gone.

Tho' the irregular participle **गिया** is always used to form the past tenses of **याओन** yet in other cases, where the auxiliaries **छि** and **छिनार** are not applied, the participle **याइया** regularly formed from the infinitive, not unfrequently occurs; as

কোছে যাইয়া হাস্যা হাস্যা কুরয়েজি জাস্যা।
কে ত্রিমি কোথায় ঘর কোন ধানে বাসা ॥

"Having gone near, and smiled repeatedly, she makes enquiry,
Saying who are you, where is your house, and in what place
is your abode?"

Gerunds and supines যাইতে গেনে যাইবার, in going,
from going, to go &c.

Other verbs sometimes supply the place of যাওন in forming
the passive voice, as পড়ন to fall, পাওন to acquire,
and হওন to be, compounded with the passive participle:
nor is it contrary to the Bengal idiom to say মারা পড়িনাম
or মারা পাইনাম or মারা হইনাম I was beaten,
altho' in books we very seldom see any other mode of expression
than মারা গেনাম

দেওন to give is also irregular, and is made to resemble
a verb of the first conjugation by throwing away the vowel এ
of its first syllable through all the tenses, except some persons of
the imperative; as দি I give, seldom or never দেই দিনাম
I gave, not দেইমাম. দিতেছি I am giving, not দেইতে
ছি. দিয়াছি I have given, not দেইয়াছি &c.
Imperative দেও or দেহ give thou, দেওক let him give

দি আয়ৰা let us give, দেহ give ye, দেল let them give.

হওন to be, নওন to take, &c, are regular, as their first consonant retains the inherent vowel through all the inflexions; thus হই I am, নই I take, not হি and নি. হইলাম I was, নইলাম I took, হইতে হইয়া নইতে নইয়া &c.

পাওন to acquire is declined exactly like the verbs of the third conjugation, the vowel আ constantly preceding all the diacritical terminations; as

Present tense indefinite

পাই I acquire.

Definite present

পাইতেছি I am acquiring.

Past tense

পাইলাম I acquired.

Preter imperfect

পাইতেছিলাম I was &c,

Perfect preterite

পাইয়াছি I have acquired.

Preterpluperfect

পাইয়াছিলাম I had acquired.

Future

পাইব I shall acquire.

Conditional

পাইতাম I would acquire.

Imperative

পা or পাও acquire thou.

Gerunds and supines

পাইতে পাইলে পাইবার in

acquiring, from acquiring, to acquire &c.

In this manner verbs of the third class are universally conjugated; as করাই করাইলাম করাইব &c.

Example.

ରାବନେରେ ସବି ରାମ ସୀତା ଆନେ ନିଜ ସୀମ
କରାଇନ ପରିଶ୍ରଦ୍ଧା ଦାହନେ

"Raam killing Raawon brought Seetaa home to his own resi-
"dence, and caused her to perform the ordeal with fire."

ରଥ ଚାଲାଇଯା ଦେହ ଅତି ମିଶ୍ରତର

"Having caused the ear to hasten, give it me with all expedition."

ପଦିଯା ସାନ୍ତେପୂର ହିତେ ଥୟୁଡ଼ ଆନାଇସି ।

ନୋଡ଼ନ ଲୋଡ଼ନ ଆତେ ଥୟୁଡ଼ ଶୁନାଇବ ॥

"I will cause the sacred odes to come from Nodeeyaa in

Saantepoor ;

"I will make you hear odes constantly new."

Some few verbs admit a contracted form in many of their tenses, particularly in the simple preterites; as

for ଆମିଲାମ୍ I came, they usually put ଆଇଲାମ୍

for କରିଲାମ୍ I made or did କୈଲାମ୍

But this remark most properly belongs to prosody, as those words are generally so contracted to suit the rythm of the verse. Several instances of this contraction may be found dispersed about this work : one will suffice in this place.

ତୋମା ଛାଡ଼ି ଯାବ ଯଦି ଅନେଇନିକଟେ ।

ତବେ କେଳ ତୋମା ନାଗି ଶାଇଲାମ୍ ସଞ୍ଚଟେ ॥

"If I should now forsake you and go to another,

"Why then came I through so many dangers to visit you?"

Another very extraordinary contraction is that of **நாளை**
I *cannot*, (from the verb **பாரு** *to be able*) into **நாறி** as

நாறியா கரிதே நாறி ஸ்திர

"I *cannot* bring my reflections to any fixed point"

நாமி குகிவார சாகி ராஜாரே ரானீரே !

கி வுகியா கரை மாநா நாறி வுகிவாரே !!

"I am desirous to address the Raajaa and Raanee,

"What they have heard that hinders me, I *cannot* discover."

I have already shewn that the verb substantive of the Shanscrit very nearly resembles those of the Greek and Latin; but perhaps it would not be suspected that all the verbs in *mi* are formed exactly upon the same principle with the Shanscrit conjugations, even in the minutest particulars.

Thus from **द** the root which signifies *to give*, the present tense is made by adding the syllable **मि** and doubling the first consonant. It is thus declined,

Singular. **ददामि** **ददासि** **ददाति**.

Dual. **दद्व** **दद्वथः** **दद्वतः**.

Plural. **दद्वन्** **दद्वथौ** **दद्वतौ**.

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To form the past tense, we must apply the syllabic augment as in the Greek ; and in fact the very same letter : for অ in Shanscrit answers to *e p̄ilon* : thus it becomes আদিম I gave.

The future has the letter অ for its characteristic as we find in the Greek, and it omits the reduplication of the first consonant as দাস্তাবি I will give.

I cannot insert the Greek form for want of types ; but the learned reader will not fail to be convinced of the similitude. Let me add that the reduplication of the first consonant is not constantly applied to the present tenses of the Shanscrit, more than to those of the Greek.

The natural simplicity and elegance of many of the Asiatic languages appear to be greatly debased and corrupted, by the continual abuse of auxiliary or subsidiary verbs : at least this inconvenience has evidently affected the Persian, the Hindostanic and the Bengal idioms. The mode of expression to which I allude, might have been a considerable embellishment to language, if applied with judgement and caution ; but the perpetual repetition has both destroyed the good effect of an occasional relief to the ear by a studied variety of phrase : and also debilitated the vigour of its periods, by a cumbrous addition of unmeaning syllables. The

The Shah nameh, the most nervous, the most accurate, and most poetical work ever composed by the Persians, is become hardly intelligible to a modern reader from the great number of original, pure and simple verbs with which it abounds. These have long since given place to circumlocutory and unwieldy decompounds, formed of Arabic nouns, and the pliant auxiliaries کردن نہون کردیں or other such un-emphatic substitutes. But it is not wonderful that the Persians, who could formerly obliterate their own proper alphabet, in a superstitious adoption of the Arabic character, which by no means suited the genius of their language, should now sacrifice the purity and propriety of their phrases to a habit of idleness, or an affectation of novelty.

The same circumstance has equally prevailed in the Hindostanic and Bengal dialects. Of the latter the verb کرنا has swallowed up every faculty, and engrossed every action to which the form of verb is applicable: and had it not happened that the infinitive of a verb is always considered and used as a noun, we might have attributed to the poverty of the language, or to a defect in its system, that dull uniformity of expression, which is now become its principal characteristic. We are however enabled to trace the greatest part of the original Bengal verbs from the roots of the Shanscrit: and we may find them all in their

sub-

substantive capacity applied to the several tenses and inflexions of
করন.

Thus by an unaccountable caprice the Bengalese always express the phrase ‘*I represent*’ by নিবেদন করি from the verb নিবেদন *to represent*; as

এই নিবেদন আমি করি তোর জ্ঞান

“*I make this representation to you.*”

And yet that they formerly used to conjugate this verb through all its tenses may be seen from the following instance.

তোমা বিলে যোর দুঃখ নিবেদিব কায়

“To whom except yourself shall I represent my misery?”

Every reader must be disgusted at the excessive usage of this compound form of verb, and it is on the excess only that I mean to criticize.

Every page of this work will afford fresh proofs of what I have advanced; I believe it will be found to proceed from a lazy indulgence to the memory, and from a want of education in the natives.

The number of pure verbs now used by them is very insufficient to the beauty and energy of a language; but that they once possessed a portion adequate to both purposes may easily be

comprehended from the following list, which I have scrupulously confined to those only, whose tenses may be found in authentic books.

I have selected such as most immediately spring from the Shanscrit Dhaats, which I have also inserted in a correspondent column; that while I support my present argument of the copiousness of the Bengalese, I may also bring additional testimony of my former assertion respecting its original derivation.

A short list of V E R B s.



Shanscrit Root & Infinitive. *Bengal Infinitive.*

অষ্ট	অষ্টন°	অষ্টন	to offer up.
অংশ	অংশন°	অংশন	to partake.
অর্থ	অর্থন°	অর্থন	to require.
অঙ্ক	অঙ্কন°	অঙ্কন	to mark.
আন্দোল	আন্দোলন°	আন্দোলন	to swing (intrans.)
আকৃপ	আরোপন°	আরোপন	to sow, to plant.
আনী	আনয়ন°	আনন	to bring.
ওঁতুর	ওত্তুরন°	ওত্তুরন	to arrive.
ক	করন°	করন	to do.

কুদ্র	কুদ্রন°	কাদ্রন	to weep.
কম্বল	কম্বলন°	কাপ্ন	to tremble.
থত্তে	থত্তেন°	থত্তেন	to break in pieces.
থেল	থেলন°	থেলন	to play.
থাদ	থাদন°	থাওন	to eat.
থস	থসন°	থসন	to drop off.
গঠ	গঠন°	গড়ন	to make.
গাঁ	গান°	গাওন	to sing.
গদ	গদন°	গাদন	to ram down.
গল	গলন°	গলন	to melt. (intrans:)
গর্ব	গর্বন°	গর্বন	to be proud.
গন	গনন°	গনন	to number.
গুন	গুনন°	গুনন	to understand.
গৰ্জ	গৰ্জন°	গৰ্জন	to bellow.
গুচ্ছ	গুচ্ছন°	গুচ্ছন	to hum, to buzz.
জ্ঞা	জ্ঞান°	জ্ঞানন	to know.
যুর	যোরন°	যোরন	to revolve.
চূব	চূম্বন°	চূম্বন	to kiss.
চৱ	চৱন°	চৱন	to graze (intrans:)
চিন্ত	চিন্তন°	চিন্তন	to think.
চন	চনন°	চনন	to go.

ছাদ	ছাদন°	ছাওন	to cover.
জি	জয়ন°	জিন	to conquer.
জপ	জপন°	জপন	to recite the bead-roll.
অবন	অবনন°	অবনন	to burn. (intrans.)
জাগু	জাগরন°	জাগন	to be awake.
জু	জুন°	জুন	to be sick.
জীব	জীবন°	জীবন	to live.
ষু	ষুরন°	ষুরন	to ooze out.
তাড়	তাড়ন°	তাড়ন	to beat.
লোজ	লোজন°	লোজন	to renounce.
ত	তরন°	তরন	to be ferried.
দহ	দহন°	দহন	to burn.
দম্পশ	দম্পন°	দম্পন	to bite.
দুহ	দোহন°	দোহন	to milk.
দুঃখ	দুঃখন°	দুঃখন	to be distressed.
দুল	দোলন°	দোলন	to swing.
দা	দান°	দেওন	to give.
ধৰ	ধৰন°	ধৰন	to take, to seize.
ধৰ্ম	ধূনন°	ধূনন	to bow cotton.
ধ্যে	ধ্যান°	ধ্যেয়ান	to meditate.
নিষ্ঠ	নিষ্ঠারন°	নিষ্ঠারন	to be blessed.

নিব্ৰ	নিবাৱন°	নিবাৱন	to forbid & to separate.
নী	নয়ন°	নওন	to take, to accept.
নিদ্ৰ	নিদ্ৰন°	নিদ্ৰন	to vilify, to defame.
নিবিদ	নিবেদন°	নিবেদন	to petition.
পঠ	পঠন°	পঠন	to turn. (intrans:)
পত	পতন°	পতন	to fall.
পদ	পদন°	পদন	to walk.
পৰ	পাৱন°	পাৱন	to be able.
পূজ	পূজন°	পূজন	to worship.
পৱাঞ্জলি	পৱাঞ্জলন°	পৱাঞ্জল	to flee.
পূষ্ম	পোষন°	পোষন	to cherish, bring up.
পূৰ্ণ	পূৰন°	পূৰন	to fill.
পৱাঞ্জলি	পৱাঞ্জলন°	পৱাঞ্জলন	to consult.
পুশ্যন্ত	পুশ্যন্তন°	পুশ্যন্ত	to praise.
পড়	পড়ন°	পড়ন	to fall.
প্ৰবিশ	প্ৰবেশন°	প্ৰবেশন	to enter.
পচ	পচন°	পচন	to rot.
পত	পতন°	পাতন	to spread.
পুস্তু	পুস্তুন°	পুস্তুন	to embrace.
পুনম	পুনমন°	পুনমন	to salute.
ফুল	ফুলন°	ফুলন	to bear fruit.

বস	বসন্ত	বসন	to sit.
বিন্দু	বিন্দুন	বিন্দুন	to bore, to pierce.
বন্দু	বন্দুন	বন্দুন	to respect.
বশ	বর্ষণ	বরিষণ	to rain.
বন্দু	বন্দুন	বান্দুন	to bind.
বধ	বধন	বধন	to kill.
বন্দু	বন্দুন	বন্দুন	to extol.
বন্দু	বারণ	বারণ	to prevent.
বন্দু	বক্ষন	বক্ষন	to cheat.
বিদ্	বিদ্বারন	বিদ্বারন	to break (intrans:)
বিভজ	বিভজন	বিভাজন	to distribute in shares.
বদ	বদন	বনন	to speak, to say.
বশ	বশন	বাড়ন	to grow.
বিভ	বিভরন	বিভরন	to bestow.
বাদ	বাদন	বাজন	to sound as an instrument.
বাকি	বক্ষন	বক্ষন	to bend.
ত্রু	তয়ন	তয়ন	to fear.
ভাল	ভরন	ভরন	to fill.
ভাস	ভাসন	ভাসন	to float.
ভজ	ভজন	ভজন	to adore.
ভজ	ভোজন	ভোজন	to eat.

মজ	মজন°	মজন	to be ripe.
মহ	মহন°	মহন	to worship.
মান	মানন°	মানন	to mind.
মুষ	মোষন°	মোষন	to defraud.
ম্	মারন°	মারন	to beat.
মদ	মদন°	মদন	to be intoxicated.
মজ	মার্জন°	মাজন	to scour.
মীন	মীনন°	মীনন	to join & to mix.
মৃগ	মার্গন°	মার্গন	to require.
ম্	মরন°	মরন	to die.
মা	মান°	মাওন	to go.
যাচ	যাচন°	যাচন	to want.
যুদ্ধ	যুদ্ধন°	যুদ্ধন	to make war.
রক্ষ	রক্ষন°	রক্ষন	to place.
কষ	রোষন°	রোষন	to be angry.
রঞ্চ	রঞ্চন°	রঞ্চন	to cook.
রচ	রচন°	রচন	to compose.
নিখ	নিখন°	নিখন	to write.
নুশ্ব	নুশ্বন°	নুশ্বন	to catch.
নিপ	নেপন°	নেপন	to plaster.
নঞ্চ	নঞ্চন°	নঞ্চন	to leap over.

ନତ	ନତନ୍	ନତନ	to take.
ନୋକ	ନୋକନ୍	ନୋକନ	to see.
ନୀ	ନୟନ୍	ନୟନ	to take.
ନଷ୍ଟ	ନଷ୍ଟନ୍	ନାଶନ	to jump.
ନଗ	ନଗନ୍	ନାଶନ	to touch.
ଶୀ	ଶୟନ୍	ଶୟନ	to sleep.
ଶାନ	ଶାନନ୍	ଶାନନ	to whet, to grind.
ଶକ୍ତ	ଶକ୍ତନ୍	ଶକ୍ତନ	to fear.
ଶୀଳ	ଶୀଳନ୍	ଶୀଳନ	to be just.
ଶିଥ	ଶିଥନ୍	ଶିଥନ	to learn.
ଶୁଷ୍ମ	ଶୁଷ୍ମକନ୍	ଶୁକନ	to dry. (intrans:)
ଦୀପ	ଦୀପନ୍	ଦୀପନ	to pacify.
ଦଜ	ଦଜନ୍	ଦାଜାନ	to harness.
ଦାତୁବ	ଦାତୁବନ୍	ଦାତୁବନ	to appease.
ଦାଯ	ଦାଯନ୍	ଦାଯନ	to be quiet.
ଦୟତ୍ତ	ଦୟତ୍ତନ୍	ଦୟତ୍ତନ	to wish.
ଦୟ	ଦୟରନ୍	ଦୟରନ	to remember.
ହନ	ହନନ୍	ହାନନ	to cut.
ହାର	ହାରନ୍	ହାରନ	to lose in play.
ହୂସ	ହୂସନ୍	ହୂସନ	to laugh.

I have

I have not inserted in this list many of the most common, and popular verbs of the Bengalese; which are either more corrupted in passing through ignorant hands, and therefore bear less analogy to the Shanscrit: or which perhaps are really vulgar expressions adopted since the decline of learning.

I have not inserted the causal verbs, which are derived from simple terms by the introduction of the letter অ। Their number would only have swelled my catalogue, without serving to any useful or curious purpose.

I have inserted few such verbs as are compounded of a particle prefixed or added to the Shanscrit root. This class is very copious and comprehensive, as the same word will have various and even contrary significations according to the particles with which it is combined.

I have not inserted such words as in their formation from the Shanscrit infinitives have altered, dropped, or exchanged their radical consonants, except such as are expressly convertible by the strict rules of the Shanscrit; as a simple consonant for its correspondent aspirate, a ধ for a ত্ত or a শ for a ষ &c. Such alterations as are not conformable to these principles must be imputed to the difficulty of pronouncing many of the Shanscrit combinations of letters, or to the indolent habits of the moderns.

S

Such

Such for instance as দেখন *to see*, from দর্শনং বেঁকন
to bend (intrans.) from বস্তুনং &c. These verbs alone would fill a copious vocabulary.

I have not inserted such words as have not been applied in the several moods and tenses of verbs, by some or other of the antient authors. Shanscrit must formerly have been much more current in Bengal than we now find it, or the more learned Bramins must not at that time have thought it infinitely beneath their dignity to compile books in the ভাসা or language of discourse. There are a thousand terms which have the form of infinitives, and are derived from Shanscrit roots, but which have not once served in the capacity of verbs. If ever the Bengalese should acquire a knowledge of the liberal sciences, and a taste for refined compositions, this unappropriated stock will afford equal resources to the Poet and the Philosopher. It is a mine which in skillful hands would well repay the trouble of working.

In the Shanscrit language as in the Greek, there are forms of infinitives and of participles comprehensive of time; there are also other branches of the verb, that seem to resemble the gerunds and supines of the Latin. All these modifications of the verb, together with nouns of agency, and every other derivative from a Dhaat, (which is not characterised by one or other of

of the temporal inflexions) are arranged by the Shanscrit grammarians in a separate chapter, immediately following that of verbs.

কূ is the general name for all the terminations by which these several forms are distinguished; and the class itself is for this reason denominated **কূদন্ত** or words ending with a **কূ**.

The number of these terminations, including those which on account of the different letters that occur at the end of the Dhaat, have two or more provisional forms to the same meaning, may amount to about one hundred; and therefore a Shanscrit verb must supply a variety of derivatives at least as copious as those of the Greek: and some terms I think I have met with, whose meaning could not be fully rendered by a single word in any other language.

But as the scope of my work does not admit of a distinct chapter for the **কূদন্ত** class, and as an explanation of them is by no means necessary for the understanding of the Bengal language, it will suffice to have here given a general idea of the manner in which this part of the science of grammar has been treated by the Bramins. I shall therefore confine myself to a species of **কূদন্ত** (if I may be allowed to borrow the expression) which belongs to the Bengal idiom only.

The

The form which I would describe, is a noun of reciprocation, implying either a mutual co-operation or a mutual opposition. This noun is composed of the participle of the passive voice prefixed to the participle present of the active : as of the verb হানন *to wound* হানা is the passive participle *wounded*, and হানি the active participle *wounding*. These two united make হানাহানি *a mutual wounding* ; as

দুই বীরে হানাহানি সংগ্রাম ভিতরে

"There was *a mutual wounding* by the two heroes in the midst "of the battle."

Upon the same principle are formed the following words and many others.

কাটোকাটি	from কাটন to cut.
ধরাধরি	from ধরন to seize.
মারামারি	from মারন to beat.
দেখাদেশি	from দেখন to behold.
তাকাতাকি	from তাকন to call.
মিষামিষি	from মিষন to mingle.
জড়াজড়ি	from জড়ন to wrestle.

জড়াজড়ি করি দুহে পঢ়ে ভুমিতনে

"The two warriors *wrestling with each other* fell to the ground."

This

This kind of alliterative sound is particularly pleasing to a Bengal ear ; for which reason a great number of words has been formed in imitation of this species, which preserve their reciprocative energy, tho' derived from common nouns. Such are
কানাকানি *with ear to ear, (that is a mutual whispering)* from
কান *an ear.*

মুখামুখি <i>face to face,</i>	from মুখ <i>the face.</i>
গলাগলি <i>a mutual embracing,</i>	from গলা <i>the neck.</i>
চুনাচুনি <i>a mutual plucking of the hair,</i>	from চুন <i>the hair.</i>
দেশাদেশি <i>a mutual inhabiting of the same kingdom.</i>	
বনাবনি <i>a mutual exertion of strength.</i>	

Some few words of this sort seem to imply completion ; as
মাসামাসি *a complete month.* **বেনাবেনি** *a complete day.*
তরাতরি *complete haste.*

A third class, which may be referred to this species, consists of words contrived to imitate certain sounds, by the reiteration of particular letters or syllables. These have not the letter **আ** inserted in the middle, and do not convey any mutual or reciprocative meaning.

ঘৰঘৱি *a noise like that of trees in a storm.*

ঝৰঝৱি *a noise like the dashing of waves.*

ঝুনঝুন *a noise like the falling of a shower.*

চন্দন a noise like the tinkling of bells.

গুড়খড়ি a noise like the rattling of carriages.

দুড়মড়ি a loud noise as of guns.

যকমকি a croaking like that of frogs.

Example.

রূরুরি জনের বাঽর থড়থড়ি ?

দুই জনে সুইয়া থাকিব গনাবধি ॥

“There is the dashing of the water, and the whistling of the
“breeze ;

“I will enfold you in my arms and we will sleep together.”

And these terms are often further distinguished by the word
শব্দ, which in its more enlarged sense signifies noise in general; as

অবিশ্রান্ত পত্তে চোট করে হানাহানি !

রূরুন চন্দন শব্দ যাত্র সুনি ॥

“Wounds fall without ceasing, and inflict reciprocal gashes;

“I hear only the din and clashing sound of the battle.”

Sometimes a noun is repeated in the oblique case either with
a reciprocative idea, or to gratify the taste for alliteration; as

মনেমনে with a hearty good will, or spontaneously,
from **মন** the heart.

দন্তেদন্তে with tooth to tooth.

অন্যে অন্যে) one another.

ঘরঘরে from house to house &c.

মনে মনে যত্তা রাজা করেন বিচার

“The Maahaa Raajaa of his own accord makes investigation.”

দুই হস্তী যিষামিষি দন্তেদন্তে কষাকষি
কল্পবান পাতুর নবন

“The two elephants were mingled in the conflict, with tooth
“against tooth, struggling with each other; and the son of
“Paando trembled.”

অন্যে অন্যে সারথী কাটিন অস্ত্র রথ

“The charioteers hacked one another's horses and carriage.”

C H A P T E R V.

OF ATTRIBUTES AND RELATIONS.

ALL the terms which serve to qualify, to distinguish, or to augment either *substance* or *action*, are classed by the Shanscrit grammarians under the head of **বিশেষণ** which literally signifies *increase* or *addition*. According to their arrangement, a simple sentence consists of three members, **কর্তা** the *agent*,

agent, क्रिया the *action* and कर्म the *subject*: which in a grammatical sense are reduced to two: शब्द the *noun*, (whether agent or subject) and क्रिया the *verb*. All such words as tend to specificate or to amplify the noun, are denominated शब्द विशेषन which we may construe *adjectives* or *epithets*; and such as are applied to denote relation or connection are called शब्दयोग or connectives of nouns, and by European grammarians are styled *prepositions*.

Those particles which in any manner affect the verb, have the name of क्रियाविशेषन or *attributes of verbs*.

In this chapter therefore I shall include all the terms which relate to either of these divisions; and shall class them under their respective heads: शब्दविशेषन and शब्दयोग will then rank together as attributes of nouns, and the क्रिया विशेषन will be made to comprise conjunctions as well as adverbs: because the former are employed to denote the relations of tenses, in the same manner as prepositions are to mark those of nouns; and therefore properly belong to verbs, which are the hinges of every sentence.

Thus I hope I shall be found to comprehend all the parts of speech, as generally distinguished, without paying a servile attention

tion to the received system of grammatical arrangements.

শব্দবিশেষন or the simple adjective of the Bengalese, has no variation of gender, case or number. In this respect it perfectly resembles the idiom of the English ; for as we use the word *great* indiscriminately to a masculine or feminine noun ; so the Bengalese say মহারাজা a *great* prince, and মহারানী a *great* princess : So আইবড় an adjective with a masculine termination is applied to a feminine. Example.

এক পুত্রী আইবড় বিদ্যা নাম তার

“ He has one daughter *unmarried*, her name is Beedyaa.”

Neither is the adjective subject to inflexion ; but the sign of the case is confined to the substantive with which it agrees ; as

মহা নাদে রোদন করয়ে সেন্য গন

“ The troops lamented with a *mighty noise*.”

So also its form is confined to the singular number, even when joined to a plural noun ; as

সকল পণ্ডিতগণ হইন পরাজয়

“ All the Pundits were overcome.”

But those derivative attributes, which are alternately adjectives and concrete nouns, generally preserve the distinctions of gender which they all possess in the Shanscrit.

T

Here

Here therefore I shall endeavour to give a concise description of the several forms of adjectives with their derivation, as far as they usually occur in the Bengal language.

1. Verbal concretes, or participles of agency immediately formed from Shanscrit roots, have the termination তা for the masculine, and তী for the feminine.

Masculine.

কর্তা *an agent.*

দাতা *a giver.*

Feminine.

কর্তুৰী from কর্তা

দাতুৰী from দাতা

2. Masculines ending in আ and আন derived from crude nouns in ন and এ have their femininae termination in আতী

Masculine.

যুবা *a young man, (juvēns)*

শুমান *rich,*

কোন অভিনামে বিরহ বাতাসে জানাইলা যুকতী

“ How eagerly didst thou enflame the young girl with the breath
“ of perfidy ! ”

Feminine.

যুবতী from যুবন

শুমতী from শুমান

3. Concretes are made from abstract terms by adding টী for the masculine, and ইনী for the feminine ; as

Masculine.

পাপী *criminal.*

দুঃখী *miserable.*

Feminine.

পাপিনী from পাপ a crime.

দুঃখিনী from দুঃখ misery.

অনমদুগ্ধিনী যোরে করিনেক বিষি

"God hath made me *miserable from my birth.*" (spoken by a woman)

The same form is applied to local possessives; as **বঙ্গানী** *a man of Bengal* **বঙ্গানিনী** *a woman of Bengal &c.*

4. When the masculine ends with a consonant, or ই short, the feminine termination is টি long; as

Masculine.	Feminine.
সতি <i>constant.</i>	সতী
সুমুখ <i>beautiful.</i>	সুমুখী

Example.

সীতা ণো পরয় সতী তার শুন দুর্গাতি

"O woman! Seetaa was very *constant.* Hear her unfortunate story."

Adjectives and concrete nouns implying cause, possession, plenty &c. assume the terminations কার আক্র বান
বৎ and বন্ত. মান মন্ত ধৰ and ধাম as

ধূম্বুকার *fmoak-making*, from ধূম্বু *fmoak.*

তয়ক্র *causing fear*, from তয় *fear.*

ধূম্বুকার ধূম্বু করি কেন অন্দকার

"The fmoak-maker, producing a fmoak, caused a compleat darkness."

পুন্যবান	<i>holy,</i>	from	পুন্য	<i>holiness.</i>
বনবৎ & বনবত্ত	<i>strong,</i>	from	বন	<i>strength.</i>
বুদ্ধিমান	<i>wise,</i>	from	বুদ্ধি	<i>wisdom.</i>
ভাগ্যমন্ত	<i>fortunate,</i>	from	ভাগ্য	<i>prosperity.</i>

জাহার ঘরে সদাবাস নক্ষী আর হনত ।
সেই জন পুন্যবান বড় ভাগ্যমন্ত ॥

“In the house of whomsoever Lokhmee and Ononto constantly [reside,

“That man is *holy* and most *fortunate*.”

ভাগ্যবর	<i>prosperous.</i>	from	ভাগ্য	<i>prosperity.</i>
গুনধীর	<i>intelligent,</i>	from	গুন	<i>knowledge.</i>

রাজা বড় ভাগ্যবর কাছে নদী দামোদর

“The Raajaa is most *prosperous*; near him is the river Daamodar.”

5. The negative particles অ, নি, নির and বি prefixed to words form adjectives of privation; as

অচন	<i>motionless,</i>	from	চনন	<i>to go.</i>
অমৃত	<i>immortal,</i>	from	মৃত	<i>to die.</i>
অপূর্ব	<i>unprecedented,</i>	from	পূর্ব	<i>before.</i>
অসক্তি	<i>weak,</i>	from	সক্তি	<i>strong.</i>

অপূর্ব করিব বুহ অভূত যানুমে

“I

"I will construct an *unprecedented* castle, wonderful among
"men."

নিপাত	<i>leafless,</i>	from	পাত	<i>a leaf.</i>
নিধন	<i>poor, (inops)</i>	from	ধন	<i>wealth.</i>
নিরস্ত্র	<i>unarmed,</i>	from	অস্ত্র	<i>a weapon.</i>
নির্ভয়	<i>fearless,</i>	from	ভয়	<i>fear.</i>

দুহে হইন নিরস্ত্র করিয়া মহা রন

"The Heroes were both without weapons, having supported a
mighty conflict."

বিসম	<i>incomparable,</i>	from	সম	<i>like.</i>
বিযোগী	<i>widowed,</i>	from	যোগ	<i>union</i>

আসাত্তে নবিন যেষ গতির গর্জন ।

বিযোগীর যমসম সংযোগীর প্রান ॥

"In the month Aasaar the new cloud makes a deep bellowing ;
"To the widow like the minister of death, but life to the wife."

6. An elegant class of compound attributes is produced by
the junction of a substantive and an adjective, or of two sub-
stantives ; as

মৃগাক্ষ �stag-eyed, from মৃগ *a stag*, and আক্ষ *an eye.*

নির্ভয়হৃদয় of an undaunted breast.

মহামতি or মহামনি of a great heart.

४० A GRAMMAR OF THE

ক্ষেত্রিকন of an angry disposition.

হরিস হনুর of an agreeable humour.

দুরাচার wicked, from দূর distant, and আচার ^{as} institute of religion.

বুঝনের অমান্য করিস দুরাচার ?

আজি আমি ইহার করিব প্রতিক্রিয়া !!

“ Dost thou dishonour the Bramin, O wicked wretch !

“ I will to-day make an ample reparation for it.”

মৃত্তকপা having the appearance of death, from মৃত death, and কৃপা figure.

গুনসাগর learned, (literally, a sea of learning) from গুণ science, and সাগর the ocean.

অধোশথ with a down-cast countenance, from অধো down, and শথ the face.

আকার signifying figure or appearance is frequently added to an adjective or substantive to form a compound epithet of similitude ; as

মানুষাকার like a man.

সুলোকার of a white appearance.

রক্তাকার like blood, &c.

7. The terminations তর and তম form the comparative and superlative degrees of Shanscrit adjectives; as মন্দ bad, মন্দতর worse. মন্দতম worst. দূর distant, দূরতর more distant, দূরতম most distant.

But the latter of these inflexions is never used by the Bengalese; and the former very sparingly; and always in a sense that might perhaps rather be termed an indefinite augmentation, than a comparison; Thus

আনন্দিত বুকেদর যুদ্ধ করে ঘোরতর

"Brokodor elated fights more fiercely."

The definitive comparison is expressed by a simple adjective, both in the Bengalese and Hindostanic idioms: And the inferior subject is distinguished by a particle answering to *than*; as

সুগ্ৰীব হইতে বালী রাজা অতি যথা বীর?

রঘুনাথের বালে তেহ হইল আক্ষির??

"Baalee Raajaa was a much greater hero than Soogreeb,

"Yet even he was put to flight by the weapons of Raghunaath."

Attributes of augmentation may be prefixed to all simple adjectives, to enlarge or extend their power; such are বড় great, পৰম very, বহুত much or many, অতি much, &c. as বড় সুন্দর very fair, অতি অনুসাম extremely beautiful, পৱন্মসতী remarkably constant.

Example.

বড় সুন্দর মেই অতি অনুপাম ।

সুনিনাম বিদ্যার পতি অতি গুনধাম ॥

“ This person *very* fair and *extremely* beautiful,

“ I have heard to be the *most* accomplished husband of Beedyaa.”

অতি is prefixed to the comparative degree to form a superlative; as

রথ চানাইয়া দেহ অতি সিঘুতর

“ Cause the chariot to come hither *most* expeditiously.”

Adjectives are frequently doubled to augment their meaning as বড় বড় *very large*, ছোট ছোট *very small*.

Example.

ছোট বড়সিতে মারে বড় বড় যিন ।

প্রানে না মারে তবু মুথে রাখে চিন ॥

“ With a small hook he strikes a *very large* fish;

“ It does not affect his life, yet imprints a mark in his mouth.”

The particle সম prefixed to a word, makes a kind of superlative; as পূর্ণ full, সমপূর্ণ *very full*.

The same particle subjoined, is a contraction of সমান and like it denotes similitude or resemblance; as

তোমাসম যোদ্ধাপতি নাহিক আমার

“ We

“ We have no warrior *like* yourself. ”

মেঘের বিকুণ্ঠসম শাষ্ঠের হিমানি

“ The cold of the month Maagh is *like* the strength of the cloud. ”

মহাভাৰতেৰ কথা অমৃত সমান ?

কাসীৱাম দাস কহে শুন পুন্যবান !!

“ The words of the Mohaabhaarot, *equal to immortality*

“ Kaafeeraam Daas utters ; hear them O ye righteous ! ”

So also are used তুল and তুল্য from the Shanscrit infinitive তুলনং *to weigh*; as

বেদ তুল্য জানি আমি তোমার বচন

“ I consider your counsel as *equally weighty* with the Bades. ”

Under the class of *Attributes to nouns*, I comprehend শব্দ
যোগ or *Prepositions*. They are substitutes for cases, which could not have been extended to the number necessary for expressing all the several relations and predicaments in which a noun may stand, without causing too much embarrassment in the form of a declension.

Most of the particles applied in this capacity are nouns expressive of situation, order, connexion, or some other relation ; and as they have generally a reference to *place*, are indifferently

U. used

used in the nominative, and in the seventh case with the locative termination এ as উপর or উপরে *above*, ভিতর or ভিতরে *within*, &c.

But to distinguish the শব্দযোগ or words having only a relative signification, from the principal substantives to which they relate, it is necessary to observe that the noun *in regime* with a preposition should properly be in the possessive case, and prior in position ; as they say পৃথিবীর মধ্যে *in the midst of the world*, but never মধ্যে পৃথিবীর because the world is the containing subject ; and মধ্যে serves only to mark the nature of the connexion, which subsists between the world and some other subject ; as

পৃথিবীর মধ্যে কেবা নাজানে তোমারে

“ Who *in the world* (i.e. of those persons contained in the world)
“ is unacquainted with you ? ”

The most common of the শব্দযোগ are these which follow.
ভিতর *witbin*, মধ্যে মাঝে *in the midst of* ; (answer to the seventh, or locative case) সহ সহিত সঙ্গে *with*, *together with*, হইতে *by* ; (the third Shanscrit case) as

কুকু হইতে গড়া হইয়াছিল এই ঘর

“ This house was erected *by* Kreehno. ”

হইতে *from* ; (the fifth case) as

হেন কানে সাত্যকি উচিন ভূমি হইতে

“ At that instant Saatyokee arose from the ground. ”

বিনা বিনে or বিনু without. (fine)

বাহির without, on the outside. (extra) Example.

ঘেঢের বিশ্রম সম ঘাষের হিমানি ?

ঘরের বাহির নহে যেই যুবা বনি ॥

“ The cold of the month Maagh is like the strength of the cloud ;

“ Then I say the youth should not be without the house. ”

আগে before, either in time or place.

কারন বিষয় হেতু on account of.

দিণে towards. তরে instead of. তলে নাম or নাব
below, beneath, down. উপর above, upon. নিকট স্থান
near; to, at. (apud)

স্থান is a very difficult word. It properly signifies *place*, (*station*) and is derived from the dhaat স্থূল which answers to *sto*; as in Virgil.

“ Dum stabat regno incolumis — ” i.e. While he remained secure in his kingdom.

But স্থান must generally be construed *to* or *from* in English ; as

এক নিবেদন আমি করি তোর স্থান

“ I make one request to you. ” [apud te]

শ্বির শ্বানে সোমদত্ত পাইয়া এই বর

"Somdott having obtained this favour from God," [apud Deum]

শ্বির is derived from the same root, and signifies *stabilis, immotus*, so that শ্বির শ্বান means *apud immobile numen.*

The word শ্বান seems in very early times to have been adopted by the Persians, who formed of it an inseparable particle of *place*; as অন্দের a bed of roses, অন্দের ভিন্ন India, literally, a country of swarthy people.

The doctrine of derivatives from one language to another has been so much abused by fanciful and unwarrantable instances, drawn from the meer resemblance of sounds, that every hint now started on the subject is despised as frivolous, or suspected as fallacious. If I might venture to propose a rule in such cases, it should be this;

Whenever in a compound word we find one or more of the component syllables, which are entire words, having a precise and separate meaning in some other language, tho' not in that where the compound term is used, we need not scruple to pronounce the original dialect to be that from whence the significant syllables proceed; as in the present instance, where অন্দের taken by itself as a Persian word, conveys no idea whatever,

ever, but when joined to other words, denotes place or situation. স্থান in Shanscrit actually signifies *a place* or *station*, and is itself derived from a primary root of the same language.

But if a simple term be found to exist in two languages, and to have the same signification in each, I would then enquire whether that word be not derived, in one of them, from some general term or root; and wherever such root were found, I would pronounce that language to be the original: thus *serpens* a serpent comes from *serpo*, but I do not doubt that the latter owes its derivation to সৰ্প the Shanscrit word for a serpent, which springs from the dhaat সূপ a general term for *gliding motion*.

Let me here cursorily observe, that as the Latin is an earlier dialect than the Greek, as we now have it, so it bears much more resemblance to the Shanscrit, both in words, inflexions and terminations.

ক্রিয়া বিশেষণ *Adverbs* require no description or remark.

Adverbs of time.

এখন	now.	তখন	or তত্খন then.
কদাচ	ever.	কদাচন	never.
কখন	at any time.	যখন	whensoever.
এখনতক	or এই পর্যন্ত	yet.	

পুনর্পি	once more.	ইহার পর	afterwards.
সদা সর্বদা	always.	ত্রৈর	again.
আজি	to day.	কল্য	to morrow, or yesterday.
পরসু	the day after to morrow, or the day before yesterday.		
তরসু	two days hence.		
দিনে	by day.	রাত্রে	রজনীতে by night.
পুতাতে	in the morning.	বৈকানে	in the afternoon.
পূর্ব	আগে before.	পশ্চাত	পাছে after, since.

Adverbs of place.

এখানে	here.	ওখানে	there.
হের	hither.	হোর	thither.
কোথা	কোথায়	whither.	মুানেমুানে in different places
নিকট	nigh.	দূর	far off.
ত্রৈর	back, (rursus) from	ত্রৈরন	to turn.
ইতি	thus far, the formulary at the conclusion of a book, or writing.		

Adverbs of specification &c.

কেন	why?	কি	কেমন	what? how?
অতি	very.	পুঁয়		almost.
কিছু	scarcely.	এবঁ		particularly.
বিস্তারিত	videlicet.	নিশ্চয়	অবস্থা	certainly. না not.

All indeclinable adjectives may be used adverbially in Bengalese, as the neuter gender of adjectives in Greek and Latin.

Conjunctions.

ও and. কি কিবা কিষ্ম or.

আৱ also, moreover. অতয়েব therefore.

যদি if, although, when. ততু তম notwithstanding.

কিন্তু but, yet, nevertheless. যাবত while. তাৰত so long.

যাবত কল্পেতে আশাৱ রহে পুন।

তাৰত পূজিব আমি দেব ভগোৱান॥

“While life remains in my body,

“So long will I worship the Deity Bhogowaan.”

C H A P T E R. VI.



O F N U M B E R S.

THE learned seem no longer to doubt, that the use of numerical figures was first derived from India: and indeed the antiquity of their application in that country, far exceeds the powers of investigation.

The denominations of the cardinal numbers are so irregular
in

in Bengalese, that I find it will be necessary to exhibit them as far as one hundred. And it must be observed as a particularity, that the ninth numeral of every series of ten, is not specified by the term of nine in the common order of progression, but takes its appellation from the series immediately above ; as for instance the number *twenty nine* is not expressed by *nobeesb*, which should seem the proper denomination, but is called *oon-teeb*, or one less than thirty. So *thirty nine* is *oonchaateeb* or one less than forty.

All the numerals in Shanscrit have different forms for the different genders, as in Arabic ; but are invariable in Bengalese.

Bengalese.	Shanscrit.	
১ এক	একঃ	one.
২ দুই	দ্বী	two.
৩ তিন	ত্রয়ঃ	three.
৪ চারি	চতুরঃ	four.
৫ পাঁচ	পঞ্চ	five.
৬ ছয়	ষষ্ঠ	six.
৭ সাত	সপ্ত	seven.
৮ আট	অষ্ট	eight.
৯ নয়	নবাৎ	nine.

১০	দশ	দশ	ten.
১১	এগার	একাদশ	eleven.
১২	বার	দ্বাদশ	twelve.
১৩	তের	ত্রয়োদশ	thirteen.
১৪	চৌদ্দ	চতুর্দশ	fourteen.
১৫	পাঁনের	পঞ্চদশ	fifteen.
১৬	ষেন	ষেডশ	sixteen.
১৭	সতের	সপ্তদশ	seventeen.
১৮	আঠার	হাষ্টাদশ	eighteen.
১৯	ঙনিশ	ঙনবিংশতি:	nineteen.
২০	বিংশ	বিংশতি	twenty.
২১	এন্দশ	একবিংশতি:	twenty one.
২২	বাইশ	দ্বিবিংশতি:	twenty two.
২৩	তেইশ	ত্রয়োবিংশতি:	twenty three.
২৪	চার্বিশ	চতুর্বিংশতি:	twenty four.
২৫	পঁচিশ	পঞ্চবিংশতি:	twenty five.
২৬	ছার্বিশ	ষাড়বিংশতি:	twenty six.
২৭	সাতাইশ	সপ্তবিংশতি:	twenty seven.
২৮	আঠাইশ	হাষ্টাবিংশতি:	twenty eight.
২৯	ঙনশিশ	ঙনবিংশতি:	twenty nine.
৩০	শিশ	শিংশতি	thirty.

৩১	একত্রিশ	একত্রিংশ	thirty one.
৩২	বত্তিৰ্ষ	বাত্তিৰ্ষ	thirty two.
৩৩	তেত্তিৰ্ষ	তুয়াত্তিৰ্ষ	thirty three.
৩৪	চৌত্তিৰ্ষ	চতুর্তিৰ্ষ	thirty four.
৩৫	পঁইত্তিৰ্ষ	পঞ্চত্তিৰ্ষ	thirty five.
৩৬	ছত্তিৰ্ষ	ষষ্ঠত্তিৰ্ষ	thirty six.
৩৭	সাঁইত্তিৰ্ষ	সপ্তত্তিৰ্ষ	thirty seven.
৩৮	আটত্তিৰ্ষ	অষ্টত্তিৰ্ষ	thirty eight.
৩৯	ঙনচল্লিশ	নবত্তিৰ্ষ	thirty nine.
৪০	চল্লিশ	চহারিংশ	forty.
৪১	একচল্লিশ	একচহারিংশ	forty one.
৪২	ব্যাল্লিশ	দ্বিচহারিংশ	forty two.
৪৩	তেত্তাল্লিশ	ত্রিচহারিংশ	forty three.
৪৪	চৌয়াল্লিশ	চতুর্চহারিংশ	forty four.
৪৫	পঁয়তাল্লিশ	পঞ্চচহারিংশ	forty five.
৪৬	ছেচল্লিশ	ষষ্ঠচহারিংশ	forty fix.
৪৭	সাতচল্লিশ	সপ্তচহারিংশ	forty seven.
৪৮	আটচল্লিশ	অষ্টচহারিংশ	forty eight.
৪৯	ঙনপঞ্চাশ	একোনপঞ্চাশ	forty nine.
৫০	পঞ্চাশ	পঞ্চাশ	fifty.
৫১	একান্ন	একপঞ্চাশ	fifty one.
৫২	বায়ান	দ্বিপঞ্চাশ	fifty two.

৫৩	তিপ্তাৰ	ত্ৰিপঞ্চাশ	fifty three.
৫৪	চৌয়াৰ	চতুঃপঞ্চাশ	fifty four.
৫৫	পঞ্চাৰ	পঞ্চপঞ্চাশ	fifty five.
৫৬	ছান্দাৰ	ষষ্ঠিপঞ্চাশ	fifty six.
৫৭	সাতাৰ	সপ্তপঞ্চাশ	fifty seven.
৫৮	আটাৰ	অষ্টপঞ্চাশ	fifty eight.
৫৯	উনষাটি	একোনষষ্ঠি:	fifty nine.
৬০	ষাটি	ষষ্ঠি	sixty.
৬১	একষষ্ঠি	একষষ্ঠি:	sixty one.
৬২	বাষষ্ঠি	দ্বিষষ্ঠি:	sixty two.
৬৩	তেষষ্ঠি	ত্ৰিষষ্ঠি:	sixty three.
৬৪	চৌষষ্ঠি	চতুঃষষ্ঠি:	sixty four.
৬৫	পঁয়ষষ্ঠি	পঞ্চষষ্ঠি:	sixty five.
৬৬	ছৃষ্ঠি	ষষ্ঠিষষ্ঠি:	sixty six.
৬৭	সাতষষ্ঠি	সপ্তষষ্ঠি:	sixty seven.
৬৮	আটষষ্ঠি	অষ্টষষ্ঠি:	sixty eight.
৬৯	উনষণ্ঠোৱ	একোনসপ্ততি:	sixty nine.
৭০	সত্তোৱ	সপ্ততি:	seventy.
৭১	একাত্তোৱ	একসপ্ততি:	seventy one.
৭২	বাহাত্তোৱ	দ্বিসপ্ততি:	seventy two.
৭৩	তেহাত্তোৱ	ত্ৰিসপ্ততি:	seventy three.
৭৪	চৌহাত্তোৱ	চতুঃসপ্ততি:	seventy four.

৭৫	পঁচাত্তোর	পঞ্চসপ্ততিৎঃ	seventy five.
৭৬	ছেয়াত্তোর	সঠষপ্ততিৎঃ	seventy six.
৭৭	সাতাত্তোর	সপ্তসপ্ততিৎঃ	seventy seven.
৭৮	আটাত্তোর	হাষ্টসপ্ততিৎঃ	seventy eight.
৭৯	ডনজাশি	নবসপ্ততিৎঃ	seventy nine.
৮০	আশি	হাশীতিৎঃ	eighty.
৮১	একাশি	একাশীতিৎঃ	eighty one.
৮২	বিরাশি	দ্বিশীতিৎঃ	eighty two.
৮৩	তিরাশি	ত্রিশীতিৎঃ	eighty three.
৮৪	চৌরাশি	চতুরশীতিৎঃ	eighty four.
৮৫	পঁচাশি	পঞ্চাশীতিৎঃ	eighty five.
৮৬	ছেয়াশি	ষডশীতিৎঃ	eighty six.
৮৭	সাতাশি	সপ্তাশীতিৎঃ	eighty seven.
৮৮	আটাশি	হাষ্টাশীতিৎঃ	eighty eight.
৮৯	ডননয়ি	একাননবতিৎঃ	eighty nine.
৯০	নয়ি	নবতিৎঃ	ninety.
৯১	একানয়ি	একনবতিৎঃ	ninety one.
৯২	বিরানয়ি	দ্বিনবতিৎঃ	ninety two.
৯৩	তিরানয়ি	ত্রিনবতিৎঃ	ninety three.
৯৪	চৌরানয়ি	চতুর্নবতিৎঃ	ninety four.
৯৫	পঁচানয়ি	পঞ্চনবতিৎঃ	ninety five.
৯৬	ছেয়ানয়ি	ষষ্ঠিনবতিৎঃ	ninety six.

৯৭	সাতান্নিঃ	সপ্তনবতিঃ	ninety seven.
৯৮	আটান্নিঃ	অষ্টনবতিঃ	ninety eight.
৯৯	শিরান্নিঃ	নবনবতিঃ	ninety nine.
১০০	শতঃ	শ	one hundred.

Ordinal Numbers.

Bengalee.	Sanskrit.
একক্রি·পঞ্চনা	পুঁথম
দোয়জা·দোষরা	দ্বিতীয়
তেয়জা·তেষরা	ত্রিতীয়
চৌটা	চতুর্থ
পাঁচক্রি	পঞ্চম
ছয়ক্রি	ষষ্ঠ
সাতক্রি	সপ্তম
আটক্রি	অষ্টম
নয়ক্রি	নবম
দশক্রি	দশম
এগারক্রি	একাদশ
বারক্রি	দ্বাদশ
তেরাক্রি	ত্রয়োদশ
চৌদশক্রি	চতুর্দশ
পাঁচাশেক্রি	পঞ্চদশ

মোনক্তি	ষাঠুশ	sixteenth.
সতেরক্তি	সপ্তদশ	seventeenth.
আঠারক্তি	হাঁটুদশ	eighteenth.
ওনিশা	ওনবিংশতি	nineteenth.
বিশা · বিশক্তি	বিংশ	twentieth.

From hence the Ordinals are all formed by adding **আ** to the cardinals.

Of the Bengal Arithmetic.

As the numerical figures of India are certainly the prototype of those now used in Europe, it is probable that the simpler rules at least of Arithmetic are derived from the same source : for other nations of the East have invented different processes for arriving at the same conclusions. Thus the Chinese perform all their computations by means of a sett of Beads ; and the Persians use a species of figures which are in fact Arabic words ; and add up the most considerable sums, without being in the least assisted by the position of units under units, tens under tens &c. Perhaps there may yet exist other modes of arithmetic of which we have no notion ; so that the strict conformity in the arrangement and application of figures, as well as in

in their forms, which we find between Hindostan and Europe, should not rashly be imputed to chance.

The Bengalese in all their accompts make particular use of the number *four*. Their Bankers always count the largest sums of money by divisions of *fours*, and the computations of numbers of all other things are always made in the same manner; and upon all occasions *four* is their grand multiple and divisor. This is probably a vestige of the most original and antient airthmetic, when invention had proceeded no farther than to number the fingers, and then repeat the same process.

Even to this day the Bengalese reckon by the joints of their fingers, beginning with the lower joint of the little finger and proceeding to the thumb, the ball of which is also included as a joint; and thus the whole hand contains *fifteen*.

From this method of performing numeration on the joints, arises that well-known custom among the Indian merchants, of settling all matters of purchase and sale by joining their hands beneath a cloth, and then touching the different joints as they would increase or diminish their demands.

As a proof how far some branches of Science have been cultivated in India, I shall here give a specimen of the prodigious extent of the Shanscrit numeration by distinct terms.

এক°	.	.	.	১	One.
দশ°	.	.	.	০	Ten.
শত°	.	.	.	০	a Hundred.
সহস্র°	.	.	.	০	a Thousand.
অযুত°	.	.	.	০	X. Thousands.
নঙ্গ°	.	.	.	০	C. Thousands.
নিযুত°	.	.	.	০	a Million.
কোটিৎঃ	.	.	.	০	X. Millions.
অবুদ	.	.	.	০	C. Millions.
মহা অবুদ	.	.	.	০	a Thousand Millions.
পদ্ম	.	.	.	০	X. Thousand Millions.
মহা পদ্ম	.	.	.	০	C. Thousand Millions.
থর্ব	.	.	.	০	a Billion.
মহা থর্ব	.	.	.	০	X. Billions.
শক্ষি	.	.	.	০	C. Billions.
মহা শক্ষি	.	.	.	০	a Thousand Billions.
হাহা	.	.	.	০	X. Thousand Billions.
মহা হাহা	.	.	.	০	C. Thousand Billions.
ত্রুন	.	.	.	০	a Trillion.
মহা ত্রুন	.	.	.	০	X. Trillions.
অক্ষোহিনী	.	.	.	০	C. Trillions.
মহা অক্ষোহিনী	.	.	.	০	a Thousand Trillions.

The constituent parts of accounts, and some arithmetical Tables.

ଚୌଟି	a quarter of any thing indiscriminately.
ମିକି	a quarter of money.
ପୋଯା	a quarter of weights and measures.
ଆଧି	a half of any thing.
ଆଧିନି	a half of money.
ଆର୍ଦ୍ରକ	a half of measures.
ତିନପୋଯା	three quarters of any thing.
ସୁତୀ	one and a quarter.
ଡେଡ	one and a half.
ପୌଲେ ଦୁଇ	one and three quarters.
ସୁତୀଦୁଇ	two and a quarter.
ଆଡ଼ାଇ	two and a half.
ପୌଲେତିନ	two and three quarters.
ସୁତୀତିନ	three and a quarter.
ସାଡ଼େତିନ	three and a half.
ପୌଲେଚାରି	three and three quarters.

The fractions are denominated in the same manner, joined to all larger sums or quantities.

W

The

The reader is not to be told that the shells called *Cowries* are current in Bengal, as the lowest species of money: They are upon on average in the proportion of five thousand to the rupee.

Bengal accounts are divided into পাকা and কাছা which literally signify *ripe*, and *unripe*. An unripe, or kaachaa account is when the highest denomination in the line of addition is the কাহন kaahon, or some what more than a quarter of a rupee: viz. such accounts as are used by the petty retailers in the Bazar, wherein no single article amounts to one rupee.

The paakaa, or ripe account is when the rupee is the highest denomination, or standard unit in the line of addition; and each of the subordinate fractional figures is increased in value proportionably to the increase of the standard unit from the kaahon to the rupee; which proportion is regulated by the price of cowries in the Bazar. But in the paakaa and in the kaachaa accounts, the same figures, both for the units and fractions, hold the same arithmetical places. To shew therefore that an account is kaachaa, the word কড়ি is written at top, as we write *L. S. D.* to denote the paakaa account the word কলেয়া or তক্ষি is superscribed in the same manner.

Gross commodities of all kinds are sold by the মের far, a weight nearly answering to two pounds avoirdupoise, and of which 40 make মন a maund. The

The Sar is divided into পায়া or quarters, and those again are subdivided into ছটাক of which four make a পায়া

Precious metals and jewels are weighed by the তোনা the মাসা and the রতি. তোনা tolaa is derived from the word তুলনা to weigh, and therefore signifies a standard, or precise weight by which all others may be regulated. It is also the mean weight between precious and gross articles, as it is the highest denomination of the former, and the lowest of the latter. The sicca rupee, properly called টাকা taakaa in Bengalese, originally weighed a তোনা and still continues at that standard in Chittagong, where it is on that account called the দশ মাসা dosh maasaa rupee, or a rupee weighing ten maasaas. In other parts of Bengal the standard weight of a Sicca rupee is considerably increased.

The তোনা (which is generally denominated the *Sicca weight*) is the standard unit for the Sar, which varies in almost every province of India. Thus at Calcutta the Bazar mon is of 80 tolaas i.e. each Sar is to weigh 80 tolaas. The factory mon consists only of 74 sicca weight or tolaas.

The fractional parts of the rupee are আনা the aanaa, পাই the paaee or pye, গড়া the gondaa, and কড়ি cowry.

The fractions of the কাহন the kaahon, in kaachaa accounts,

are

are ପନ the *pon*, ଗନ୍ଦ୍ରା the *gondaa*, and କୁଡ଼ି the *koree*.

5 gondaas of a kaachaa account are in the Bazar called one ବୁଡ଼ି *booree*, 5 gondaas of a paakaa account constitute one ପାଇ *paaee*. Observe that the word *booree* is never used in accounts, but only in the markets.

20 gondaas make one ପୋନ *kaachaa*, or one ଆନା *paa-kaa*. The gondaas as far as 19 are marked by the common numerals; after which the fractional mark $\frac{1}{\cdot}$ is applied for the pons or aanaas. For 2 and 3 pons the numerals 2 and 3 are joined to this fractional figure thus $\frac{2}{\cdot}$ and for 4 pons, the lowest fractional, or that which singly denotes the *koree*, is put before a dot thus $\frac{1}{\cdot}$. For 8 pons, or aanaas, this fraction is doubled, thus $\frac{1}{\cdot} \frac{1}{\cdot}$. and for 12 pons 2 fractional figures connected at the top and bottom by a third placed obliquely, thus $\frac{1}{\cdot} \frac{1}{\cdot}$. as may be better observed in the following table.

I	1 koree.
II	2 korees.
III	3 korees. 4 korees make
IV	1 gondaa.
V	5 gondaas one <i>booree</i> <i>kaachaa</i> , (or one <i>paaee</i> <i>paakaa</i> .)
VI	10 gondaas <i>kaachaa</i> . (called ଆମୀନା <i>aadhaanaa</i> <i>paa-kaa</i> , half an <i>aanaa</i> .)

B E N G A L L A N G U A G E. 173

- ১৫ ১৫ gondaas kaachaa. (or ৩ paacee paakaa) ২০ gondaas make
 ।. ১ pon kaachaa, (or one aanaa paakaa.)
 ২. ২ pons.
 ৩. ৩ pons. ৪ pons kaachaa make one টাক চক. (৪ pons
 paakaa make one সিকি seekee.)
 ।. ১ chok or seekee, generally denominated ৪ pons.
 ৫. ৫ pons kaachaa. (or ৫ aanaas paakaa)
 ৬. ৬ pons.
 ৭. ৭ pons.
 ৮. ৮ pons, or ২ chok (or seekees.)
 ৯. ৯ pons.
 ১০. ১০ pons.
 ১১. ১১ pons.
 ১২. ১২ pons, or ৩ choks (or seekees.)
 ১৩. ১৩ pons.
 ১৪. ১৪ pons.
 ১৫. ১৫ pons. ১৬ pons kaachaa make ৪ seekees or ১ kaahon.
 ১৬ aanaas paakaa make
 ১. টাকা । taakaa or rupee.

Tables.

Tables of Weights and Measures.

রুতি Rotee.

১৮	১২	১৩	১৪	১৫	১৬	১৭
1.	2.	3.	4.	5.	6.	7.

8 Rotees make one মাসা maafaa, which is marked by transposing the fractional stroke thus,

মাসা Mafaa.

৪।	২।	৩।	৮।	৫।	৬।	৭।	৮।	৯।
1.	2.	3.	4.	5.	6.	7.	8.	9.

10 Maafaaas make one তোলা tolaa, which is marked by the common numerals thus,

তোলা Tolaa.

১	২	৩	৪
1.	2.	3.	4.

Here begins the table for common weights and measures.

As the Tolaa is properly the constituent unit of the Sar, and as whatever be the weight of the Sar, that of the Tolaa is always invariable, for the sake of regularity we will take the Sar of 80 tolaa, of which 5 will make one chotaak.

চোটাক । ॥ ৩।

Chotaak. 1. 2. 3. 4 Chotaak make one

পোয়া । ॥ ৩।

Poaa. 1. 2. 3. 4 Poaa make one Sar, thus

marked, স্মর

১৪ ১২ ১০ &c. ৪০ Sar make ১ মন one Mon.

A Table of Long-measure.

3	জৰ	barley corns make one	আঙ্গনি	or fingers breadth.
4	আঙ্গনি	make one	মুট	or hand.
4	মুট	make one	হাত	or cubit.
4	হাত	make one	ধনুক	bow's length or fathom
2000	ধনুক	make one	ক্রোস	kros, or near two miles and a quarter.

I shall now give a few instances of kaachaa and paakaa accounts, which will clearly explain both their arithmetical position, and their mode of numeration.

Account kaachaa.

										কড়ি
1.	১।৭।
2.	২।।।
3.	৩।০।

The numeration of the above sums is as follows:

for the first line,

এক কাহন ছয় পন সওয়া সাত গন্ডা 1 kaahon,

for the second line, [6 pons, 7 gondaas and a quarter.

দুইকাহন নয় পন দুই কড়া 2 kaahons, 9 pons, 2 koraas.

for

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for the third line,

তিন কাহন সাত্তে চারি পন ৩ kaahons, four pons and a half, or 10 gondaas.

Account paakaa

												তাঙ্গা
1.	২১৭৮০
2.	৫৪১০
3.	৬৮৫
4.	৯৭৪৫
5.	৪৫ .।

for the first line,

দুই টাকা সাত্তে সাত আনা ২ rupees, 7 aanaas, 10

for the second line, [gondaas.

পাঁচ টাকা আড়াই আনা ৫ rupees, 2 aanaas 10 gondaas.

for the third line,

ছয় টাকা সওয়া তের আনা ৬ rupees, 13 aanaas, 15

for the fourth line, [gondaas.

নয় টাকা পীলে চারি আনা ৯ rupees, 4 aanaas, 15

for the fifth line, [gondaas.

এক টাকা পাঁচ আনা এক কড়া ১ rupee, 5 aanaas, 1 koree.

It must be remembered that the Bengalese reckon one paace

as

as containing 5 gondaas and 4 paaees to the aanaa. But the English who generally use the paaee as the lowest denomination in their accounts, divide the Bengal paaee into three, and reckon 12 paaees to the aanaa, consequently the English paaee contains 1 gondaa and two thirds, or somewhat more than 6 cowries.

C H A P T E R. VII.



O F T H E S Y N T A X.

TO those who are acquainted with the general rules of grammatical arrangement, the construction of the Bengal idiom will present but few difficulties. While the constituent parts of all languages are the same, the modes of combination cannot be widely different: so that to compose a new syntax, some anomalous tongue should be sought, in which the mutual relation of the noun, the verb and the particle is neither expressed by inflexion, nor position.

But as ignorance, idleness and affectation are continually producing a variety of corruptions in every living language, and

more particularly in Bengal, where there are no native grammarians to check the progress of vicious expressions, or the prevalence of provincial and foreign dialects, it may be thought in some degree useful to have investigated and ascertained the idiom by some precise and authoritative standard.

A comparative view of the more antient authors, with an occasional recourse to the pure Shanscrit, has furnished a clue for this undertaking ; and I am clearly convinced that a due attention to the examples inserted in the foregoing pages, will abundantly prove that the Bengal language possesses a fund of words adequate to almost every branch of composition ; that it has undergone many material and successive improvements ; and that its style is capable of regularity, of conciseness, and of precision.

Little indeed can be urged in favour of the bulk of the modern Bengalese. Their forms of letters, their modes of spelling, and their choice of words are all equally erroneous and absurd. They can neither decline a word, nor construct a sentence : and their writings are filled with Persian, Arabic and Hindostanic terms, promiscuously thrown together without order or meaning : often unintelligible, and always embarrassing and obscure.

They generally omit the diacritical terminations, or add them
where

where not wanted ; drop the personal signs of verbs, or substitute one person for another ; lengthen vowels that should be short, and curtail those that are properly long. They seldom separate the several words of a sentence from each other, or conclude the period with a stop. Yet the language with all these corruptions and impediments circulates thro' an extensive kingdom, and suffices for the mutual intercourse of several millions of people. But the want of a better system enforces its practice, and habit gradually reconciles us to its defects.

The Shanscrit language, among other advantages, has a great variety in the mode of arrangement : and the words are so knit and compacted together, that every sentence appears like one compleat word. When two or more words come together *in regime*, the last of them only has the termination of a case ; the others are known by their position ; and the whole sentence so connected forms but one compound word, which is called a *পদ* or *foot*.

So in the better Bengalese compositions the diacritical terminations are very frequently omitted, and particularly that of the genitive ; as

কিবা সুনলিত কেশের ভাতি ?
মনিন হইন ননিন পাত ॥

“ How

“ How beautiful was the jet of her tresses !

“ *The husband of the lotus* (the beetle) pined away (with envy.)

And when two or more substantives are put in opposition, the diacritical termination of case is applied only to the last ; as

যুধিষ্ঠির ন্পতিরে ধরিব নিশ্চয়

“ I will undoubtedly seize the commander Joodheeshter. ”

When two substantives come together, the genitive is always prior in position, unless by poetic licence ; as in the following line.

করকরি জনের বাযুর ধরথরি

“ There is the *dashing of the water*, and the rustling of the breeze.

By the same liberty the genitive is sometimes placed at a distance from the noun on which it depends ; as

নক্ষ নক্ষ বীরের কাটিয়া পাড় যাতা ?

কাহার কাটিয়ে ধনু কার যাথে ছাতা ??

“ Having cut off the heads of thousands of heroes, he throws [them down ;

“ Of some he cuts the bows, and of some the umbrellas on their [heads.”

There is no other form for the possessive pronoun, but the genitives of the personals ; as **আমার** *mine*, **তোর** *thine*, **তোমার** *your*, **তার** *his*, **আমাৰ দিগেৰ** *our &c.*

Example.

Example.

তোমার হাথে রহিল জত আমার ধন

“All my wealth (i.e. the wealth of me) remained in your hands.

“(i.e. the hands of you)

Upon the same principle the genitive case of a substantive may become an adjective; as মধুর sweet from মধু honey.

Example.

আস্বাস করিয়া বলে মধুর বচন

“Having inspired him with confidence, he gave him sweet

“counsel. (i.e. honey'd words, or words of honey)

সিংতিতে পদ মাতা রাখিতে ?

সিংতি হইল সোনা দেখিতে ?

সোনার সিংতি দেখি পাটনীর ভয় ?

এত যেয়া মানুষ নয় দেবতা নিশ্চয় ?

“The mother (of nature) on suddenly placing her foot in the [bucket,

“The bucket immediately became gold to behold.”

“Fear seized the pilot, on beholding the golden bucket; (and [he said),

“This woman is not of human race, she is certainly an angel.”

শব্দযোগ or prepositions, for the most part govern the genitive case of substantives; but frequently the accusative of pronouns; as

তোমা হইতে নিচ কেবা আছয়ে মানুষে

“Who among men is of less account *than yourself?*

হে এ রে and আরে are general interjections that mark the vocative case; but গো and আন are applied only to women; as

শুন শুন গো সহ হিত ওপদেশ কই রামায়নে
কর অবগতি

“Hear, hear, O woman, I give you good advice; put faith
“in the Raamaayon.”

আল পাপিনী আল শঙ্খিনী কেন নামরিনি হইয়া

“O criminal girl! O sorceress! wherefore didst thou not
“perish at thy birth!”

These last words are also used unconnectively, to denote that a woman is addressed by the speaker; as

আন তোর বদন হেরি ।
সিন্ধু সূতে নিদা করি ॥

“O nymph! when I behold thy cheek,

“I despise the daughter of the ocean”

সৌতা গো পরম সত্তি তার শুন দুর্গতি

“O woman! Sectaa was very constant: hear her unfortunate
“story!”

ରେ is also usually subjoined to the imperative of the verb, particularly in conversation ; as ଶୁନରେ *hear O* (thou) for ଶୁନ ବନରେ *speak thou*, for ବନ thus

ଯାଓରେ ରଜନି ତ୍ରମି ଘରିଯା

“Go thou O night, having perished.”

The relative is very rarely used in composition, but its place is constantly supplied by the personal pronoun ; as

ଆଛିଲ ରାଜାର ପୁଣ୍ଡ କହିଲ ତାହାୟ ?

ପଡ଼ିବା ସକଳ ପୁଣ୍ଡ ଜତ ଲେଖା ଯାୟ ?

“There was a Raajaa’s son, *to him* he said (i.e. to whom he said)

“ You shall read all the books whatever that are written.”

Nouns in the plural number always require a verb in the singular ; as

সଥି ଗନ ବଲେ ମହାସୟ ତ୍ରମି କବିବର ?

ଆମାର କି ସାଧ୍ୟ ଦିତେ ତୋମାରେ ଓସର ?

“ The damsels say, you, sir, are a poet.

“ What power have we to answer you ?

But where respect is implied, the plural of the verb is used even to a singular noun ; as

ଏଇ କପେ ସାନ୍ତ୍ବ ନାକରେନ ନାରାୟନ

“ In

"In this manner Naaraayon pacifies him."

And in a respectful address to superiors, the third person is generally applied instead of the second; particularly among the moderns.

The indefinite present tense of the verb is almost universally applied instead of the preterite; and is even put in apposition with it.

Example.

କ୍ରୋଧେ ପାର୍ଥ ଅଶ୍ଵିବାନ ପୂରିଲ ସନ୍ଧାନ ?
ଅଶ୍ଵିତେ ପୋଡ଼ାଯ ସୈନ୍ୟ ଦ୍ରୋନ ବିଦ୍ୟମାନ ॥

"Paart, ho in a rage aimed a weapon of fire,

"And with fire *destroyed* the troops in Dron's presence."

The present tense of the substantive verb is always more elegantly understood, than inserted; as

ବିଦ୍ୟାର ଆକାର ଧ୍ୟାନ ବିଦ୍ୟାନାମ ଜ୍ଞପ ?
ବିଦ୍ୟା ନାତ ବିଦ୍ୟା ନାତ ବିଦ୍ୟା ନାମ ଉପ ॥

"The beauty of Beedyaa is my study, Beedyaa's name is my [bead-roll];

"Beedyaa is my desire, Bdeeyaa is my desire; Beedyaa's name is my prayer."

If a sentence be expressed conditionally, the expression is repeated in all the words which can admit the conditional form, and the returning member of the period exactly answers it; as

জখন ক্রেতে রাখিবা তখন তেমত পুজিব

“ As you shall at any time place me, so will I *then* worship. ”

The use of the conditional conjunction is not confined to the subjunctive mood; but is applied to all the tenses indifferently as in English. Thus :

to the past,

সোমদত্ত বলে যদি হইনা কৃপাবান

“ Somdott said, if you *were* really favourable — ”

to the future,

যদি মোরে বর দিবা দেব পসুপতি

“ If you *will* grant me a favour, O Lord of life — ”

to the present,

বুঝা যদি আপনে আসিয়া করে রন ! তোমারে ধরিতে সে নারিবে কাদাচন ॥

“ If Brohmaa himself having descended *makes* war,

“ He shall by no means avail to take you prisoner. ”

The infinitive mood is usually expressed by the gerund in

তে as

সত্তা যদ্যে সোমদত্ত পাইয়া অপমান ! তপস্যা করিতে বলে করিন পঁয়ান ॥

Y

“ Somdott

“ Somdett having received this disgrace in the midst of the [assembly,
“ Retired into the desert *to pray.* ”

But the verbal infinitive is very frequently used in a passive sense with the verb যাওন Example.

মহা ঘোর ঘুঁফ হয় নাযায় নিখনে

“ The battle raged with so great a noise as cannot be written.”
(literally, as cannot go in writing.)

Transitive verbs are called সকর্মক in Shanscrit, intransitives অকর্মক and those are denominated দ্বিকর্মক which govern two subjective cases ; as

বংশত বচনে কহিন অর্জুন

“ He addressed much counsel to Orjoon.”

The proper mode of arrangement in Bengalese is, first to name the agent, then the subject, and lastly the verb : But the whole order of a sentence seems generally to be the reverse of the English method ; as

5 4 3 2 1
জনেতে পূর্ণ হইল সংগৃহায়ের শুন

1 2 3 4 5
“ The field of battle was full of water.”

The last member of a period is almost always expressed by the preterite participle, instead of the tense of a verb ; as

যত দুঃখ দিন তোমায় পাপী দুর্ঘোষন ?
আমারে ক্ষেমহ মাতা না রাখিয়া মন ॥

“ Whatever molestation the wicked *Doorjodhon* hath caused you,
“ Forgive me, O mother, not having kept it in mind.” (i.e.
and do not keep it in mind)

সে দেমে এ সব ভোগ জানহ বিশেষ ?
এ বার করহ ভোগ থাকিয়া এ দেষ ॥

“ Know, that in this country all this food is plenty,
“ Therefore come now and eat, *having remained* in this country.”

মল্লিকা ফুলে যানা অগুরু রাখিয়া ?
নিদায়ে বাতাস দিব কাষ জাগাইয়া ॥

“ Having anointed with *Ogooo* (a perfume) my necklace of
[the flower moleekaa,
“ I will excite a breeze in the stifling calm, *having awakened*
[desire.”

This participle is also indeclinable, and agrees with a noun
in any case ; or may rather be called a nominative absolute ; as

ভাট শথে শুনিয়া বিদার সমাচার ?
ওথনিল সুব্ররের সুখ পারাপার ॥

“ *Having heard* an account of Beedyaa from the mouth of Bhaat,
“ The inclinations of Soondor boiled vehemently.”

where

where শুনিয়া agrees with সুন্দরের a genitive.

The participle passive is very frequently used with the tenses of করন to form a simple transitive verb; as ফ্রেমা করন to forgive, from ফ্রেমন to forgive; as

এখন ইহার ফন করিবার পারি ?

ধর্ম অনুরোধে তোমা আজি ফ্রেমা করি ॥

“ Now I am able to punish you for this,

“ But for the sake of religion I this day *forgive* you.”

In all the Indian languages the connection of two sentences is preserved, by beginning the second period with the participle preterite of the concluding verb of the first. Example.

আর ধনু ধরি বীর পূরিন সন্ধান ।

সন্ধান পূরিয়া এতে দিব্য অস্ত্র গন ॥

“ The hero taking another bow, compleated his aim :

“ *Having compleated his aim*, he cast dreadful weapons.”

This is something like the expression in Ovid:

“ Congeriem secuit, *se etiamque in membra redegit.*”

The participles দিয়া শিয়া and some others are frequently redundant.

Exam-

Example.

দুঃখের ঘরেতে বন্ধি করিয়া অনঙ্গ আনন
ভেজাইয়া দিয়া কোন অভিনামে বিরহ
বাতামে জানাইনা ঝুঁকতী

- “ Having enslaved me in the house of affliction, and *having set*
- “ *to it* the spark of desire,
- “ How eagerly did you inflame a young girl with the breath
- “ of perfidy ! ”

This participle preterite must sometimes be rendered with the sign of the infinitive in English; as

গুন সাগর নাগর রায় নগর দেখিয়া যায়

- “ The learned Naagor goes *to view* the city. ”

Thus we may observe that the use of the participles is very frequent, and not inelegant, as it throws a degree of variety into the construction, and at the same time renders the sentence more round and compact.

Through all the foregoing sheets I have earnestly laboured to give both a reason and a proof for every rule which I laid down, and for every particularity which came in review: This I hope will exculpate me for the number of insipid instances which I have been obliged to insert. It will not be supposed that

that in the continual hurry of a life of business I could have much leisure to turn over voluminous compositions for the mere purpose of selecting poetical expressions : I generally took those which first occurred, and for the most part confined my reading to the Mohaabhaarot, which is reckoned one of the most classical writings.

C H A P T E R VIII.

O F O R T H O E P Y A N D V E R S I F I C A T I O N .

IN the preceding chapters I have laid down no other rules for the utterance or omission of the inherent vowel, than such as properly depend upon the Shanscrit, and are applicable to the right pronunciation of verse, wherein every single consonant forms a separate syllable. But the popular mode of applying it in ordinary conversation still remains to be considered.

The following canons will I hope be found sufficient for the purpose.

And first of words concluding with a consonant whose inherent vowel is not uttered.

All

All substantives that contain only two separate consonants are monosyllabic in Bengalese, tho' of two syllables in Shanscrit; as মন the heart, তপ্তি prayer, বীরুৎ a hero, জন a person: pronounce mon, top, beer, jon, &c.

The same method obtains, if the latter consonant be a pho-la, or double; as দন্ত a tooth, পুত্ৰ a son, শব্দ a word: read dont, pootr, shobd.

ক্ষান the preposition, and such others of the attributive class, as are properly substantives, come under this rule. So also হের back,, দূর far off, and আৱৰ moreover are monosyllables.

র the sign of the genitive case is always mute; as তাৰ of him, তোৰ of thee, মোৱ of me, ঘৱেৱ of a house &c. pronounce taar, tor, mor, ghorar. So গীন and দুন the signs of the plural number, are always of one syllable.

কোন kon the interrogative *who?* or *what?* is monosyllabic.

Names of numbers which have only two consonants are of one syllable; as এক ak one, তিন teen three, পাঁচ paach five, ছয় choy six, &c.

Whenever in a word containing more than two separate consonants,

sonants, the last letter be a consonant, the included vowel is omitted ; as আকাশ *Aether*, নন্দন *a son*, বাতাস *wind*: pronounce aakaash, nondon, baataas.

Words containing four separate consonants (which should consequently have three syllables) are frequently contracted into dissyllables, by dropping the inherent vowel of the third consonant; as দৰশন *dorshon*, *appearance* is pronounced dorshon.

Of words terminating with an open consonant.

All adjectives containing only two single consonants, or one single and one double, are dissyllables ; as বড় *large*, ছোট *small*, মন্দ *bad*, ভাল *good &c.* pronounce boro, choto, mondo, bhaalo.

Indeclinable particles of two consonants classed under the head of pronouns which terminate in ন generally have their final consonant open : as হেন *that*, তেন *such*, কেন *why &c.* read hano, tano, kano.

The enclitics ক *ko*, হ *ho* and ত *to* always preserve their inherent vowel ; as নাহিক *naaheeko* for নাহি *not*, এত *ato this* for এ *or* এই *kroho* for কর *do thou &c.*

So also the particles of two consonants ending with ত are dissyllabic ; as কত *koto how many*, তত *toto so many*, জত *joto*

jete, how many sever &c.

The following parts of the verb never drop the inherent vowel of their final consonant :

The 2d. person plural of the present tense ; as কৰ kora ye do.

The 3d person singular of the preterite কৰিল koreelo he did.

The 1st person singular of the future কৰিব koreebo I will do.

The 3d person singular of the aorist কৰিত্ব koreeto he would do.

The 2d person singular and plural of the imperative কৰ koro do thou or ye.

In all other tenses and persons of the verb, the concluding consonant is invariably mute ; as কৰিস্ত korees thou doſt, not koreeso ; কৰেন্ত koran they do, not korano ; কৰিলাম koreelaam I did, not koreelaam ; কৰকৰ karcok let him do, not kerko ; কৰন্ত koron to do, not korono ; কৰিবাৰ koreebaat in doing, never koreebaaro ; so কৰিনেক and কৰিবেক he hath done, he will do ; are always pronounced koreelak and koreebak.

The final consonants of the numerals, from eleven to eighteen inclusive, always preserve their inherent vowel ; as অগাৱ agaaro not agaar, আটাৱ aat,haaro not aat,haar &c.

The other vowels require no rule ; they are always uttered as they are written .

Z

When

When the same word is repeated twice together, the latter is denoted by the figure ৷ as the first line which is inserted in the fiftieth page would be constantly written by the Bengalese in this manner.

টেন্ট করে জন মন্ত্ৰ২ বায়

Many words of popular and general use are usually contracted in Bengal writings, to avoid delay in the hurry of business.

The contraction is formed by the first letter or syllable of the word to be contracted, followed by the figure ° onooswor the constant attendant upon these occasions.

I have here inserted the most common of them.

A.	কি°	for	কিসমত	a village or division.
P.	—	কিস্তি	—	a boat.
B & H.	—	কিস্তিবন্ধি	—	a rent-roll, an agreement to [pay by instalments.
B & H.	চা°	—	চালান	an invoice.
B & H.	—	—	চাকুর	a servant.
A.	জা°	—	জামিন	a surety or security.
B & H.	জো°	—	জোড়া	a pair (or suit) of any thing.
P.	জি°	—	জিম্মে	in trust, or, in the charge of,
A.	—	—	জিনিস	goods.

A.

- A. ন° for নগদ ready money.
- A. তা° — তানুক a taalook or small zemindarry.
(literally, something dependent)
- A. — তারিখ the date or day of the month.
- P. ত° — তরফ a side, or towards.
- B & H. দ° — দৰ price, or value.
- H. প° — পৰগনে a pergunneh, or large portion
[of land.]
- B. পা° — পাইক a pike, or watchman.
- P. পে° — পেয়াদা a peaada (a footman, or mes-
[senger.]
- P. বা° — বাবত on account of, or belonging to.
- B. ম° — মণ্ডল a mundul, or chief person in
[a village.]
- P. মা° — মাহে the moon.
- A. — মারফত with, or by the hands of.
- A. — মাহামদ maahaamed.
- মে° for the English Mr.
- A. মো° — মোকাম a place, prefixed to the name of
[any place.]
- A. না° — নাগাইদ ending with (applied to dates
[of time.]

A.

- A. সাৰ্হ — সার্হিং an inhabitant.
- B. শাৰ — শাৰওয়াত to the care of.
- B. ঈৰ — ঈস্তুক beginning with (applied to dates
[of time].)

NB. A stands in this list for Arabic, P for Persian, H for Hindostanic, B for Bengalese.

Of Versification.

The verses of the Bengalese are regulated by accent, and by the number of syllables in a line; no regard whatever being paid to quantity, but as it coincides with accent.

Their poems, like those of the Arabians and Persians, are in Rhyme, which appears to fit the genius of most of the Asiatic languages, and to have been in use from the earliest antiquity.

The Bengal Poets have many rules for contracting such words as are too long, and for extending those that are too short for their metre.

The most common of these licences are as follow.

Substantives are contracted by the omission of the diacritical terminations; of which I have given frequent instances.

The preterite participle is reduced from three syllables to two, by changing the penultimate vowel into its corresponding consonant; as কৰ্যা for করিয়া বন্ধা for বনিয়া thus

মাথে কর্যা সিদ্ধিলাভ কৰিত হুস জড় ?
কানার ফলামে পড়া সব ছইন হত ?

"Having eagerly sought, I learnt every species of pleasure;
"But having fallen to the lot of a deaf man it is all vanished."

The pretences of some verbs are contracted, by throwing away their penultimate consonant; as কৈলাম for করিলাম I did, বৈলাম I spoke for হনিলাম Example.

বর্ণ শঙ্কে ঘনাকারি কৈল নারী গন

"In the deserts he committed violence on the women."

So the first syllable of the word পারন to be able, is frequently thrown away, when preceded by the negative ন as নারি I am not able, নাপারি নারিনাম for নাপারি নাম &c.

So in the third singular of the present tense নত্রে is not, is contracted to নয় by dropping the ত্র as

এতেক শুনিয়া সবে বনে হায় হায় ?

যে কথা কহিয়াছ তাই কিছু যিথা নয় ?

"Having heard this, they all cried alas, alas !

"The tale which thou hast told, O brother, certainty is not
[false.]

Words

Words are lengthened by adding to them some one of the following enclitics कु ko तो to हो ho and चो cho.

The usage of कु ko with an open vowel seems confined to the word नाहि when it stands for *non est*; as

তোমা সম যোদ্ধা পতি নাহিক আমার

"We have no warrior like yourself."

তो is applied indifferently wherever a syllable is wanted, but particularly after words ending in ই or এ as

এই হেতু তোমারেত কহি এ রাজন

"On this account I speak to you, O king."

This enclitic is commonly added after the numerals in common conversation; as তিনতে teen for তিন teen three, দশত doshto for দশ dosh ten &c.

হो is added to some of the pronouns in এ as কেহ kaho তেহ taho &c. thus

রঘুনাথের বানে তেহ হইল অশ্বির

"Even he was put to flight by the arrows of Raghunaant,h." and to the second persons of the present tense and imperative;

যদি না করহ যোৱ বাকেৱেৰ পানন

"If

" If you do not surely obey my words,—"

চ after the Shanscrit accusative; as নিবেদনক্ত for নিবেদন° কার্যক্ত for কার্য° &c.

The vowel এ is very frequently added enclitically to the cases of substantives.

It is likewise used to lengthen out the first person singular of the present tense, by inserting after the final ই its corresponding consonant য় as কহিয়ে I speak, for কহি ;
জানিয়ে I know, for জানি Example.

আমি যে কহিয়ে তাহা শুন ক্ষেত্রিগন

" Hear, O ye Kyhatrees, that which I speak."

And also to the third person of the same tense which ends in এ by changing that vowel into য় as আছয়ে for আছে
করে for করয়ে &c. Example.

তোমা হইতে নীচ কেবা আছয়ে মানুমে?

মোর অণোচর নহে জানিয়ে বিশ্লেষে ॥

" Who among men is of less account than yourself !

" Neither is this hidden from me, I know it well,"

আ is sometimes inserted before এ which is then changed
into য় as মাকায় for মারে the locative case of মার
the

she middle or waist; as

কে বলে অনঙ্গ হঙ্গ দেখি শা যায় ?
দেখুক যে আঁশি ধরি বিদ্যার মাঝায় ॥

Who says that the figure of Love is not to be seen?
“ Opening his eyes let him look on the shape of Beedyaa.”

Of the formation of Verses.

The Bengal measures are altogether borrowed from the Sanscrit, and may be divided into three species: Heroic, Lyric, and the গীতি or Elegiac.

Every line of every species of verse is called a ছন্দ with a different additional appellation according to the number of syllables it may contain; as

অনুষ্ঠুপ ছন্দ — a verse of 8 syllables,

পংক্তী ছন্দ — — — of 10

শ্রিষ্ঠুপ ছন্দ — — — of 11

জাতী ছন্দ — — — of 12

শর্করী ছন্দ — — — of 14

and if the verse have a double rhyme, which gives it any add number of syllables above 11, the word অতি is prefixed to that which denotes the even number immediately below it;

as

as

অতিজাগতী a verse of 13 syllables.

অতিশর্করী — of 15 — &c.

The metre most usually applied in Shanscrit poems is a stanza composed of four lines, of the অনুষ্ঠুপ ছন্দ each of which answers to a dimetre Iambic, and is called প্লাক which is a general term for any stanza. The 2d and 4th lines only rhyme together; and consequently make a long distich.

1 2 3 4 5 6 7 8	1 2 3 4 5 6 7 8
বসুনা	বসুধা
লোকে	মন্ত্রজাতিক° ।
১ 2 3 4 5 6 7 8	১ 2 3 4 5 6 7 8
করতোক	দ্বিতীয়ে পঞ্চমে পঢ়হ° ॥

bosoonaa bosoodhaa loka bondota mondo jaatsekung

korobhoroo rotepronga dwateeyya ponchoma pyohung.

The common heroic measure of the Bengalese is a distich consisting generally of 14 syllables, and hath a trochaic accent as

দুর্গা দুর্গা পূরা শুমি দুর্গাতি নাশিনী ?
গৌরুন রাখিলা জয়া যশোদা নন্দিনী ॥

doorggaa doorggaa poraa toomee dooggotee naasheenee

gokoolo raakheelaa joyaa joshodaa nondeenee.

“ O Doorgaa, Doorgaa ! thou art the greatest of deities and the
[dispeller of care.

“ Thou didst victoriously guard Gokool, thou art the daughter
[of Joshodaa.”

Aa

This

This species is called পঁয়ার Another sort of distich is called তোটকচন্দ and consists of 12 syllables with an anapæstic meafure.

নৃপনচন কাম রসে বসিয়া ?
পারি ধান ধূতি পড়িছে থসিয়া ॥

nreepo nondono kaamo rosa boseyaa
poree dhaano dhootee poreech,ha khoseeyaa.

Sometimes the তোটক has but 11 syllables, and then is dactylic with a trochee at the end ; as

কি বাধি জন্মিল হিয়ার মাঝে ?
চাঁদের কর শর হেন বাজে ॥

kee byaadhee jonmeelo heeyaaaro maajha
chaadaro koro soro hano baaja.

“ What disorder is arisen within my body !

“ The rays of the moon pierce me like darts.

All the lyric measures of the Bengalese (at least such as enter into their larger compositions) are also distichs ; but are subdivided by pauses, and internal rhymes, from whence they receive their appellation.

Thus a line of 14 syllables, composed of two veres of 7 syllables each, is called এক পদী or of one pause ; as

নিজ কষ্মের দোষ তোমারে করি রোষ

“ Should I blame you for the criminality of my own actions ? ”

A distich having two pauses in each line of 14 syllables is called দ্বিপদী as

পদ্ম সঙ্গে গাথে রঞ্জে শুল পদ্ম ভান !

মাঝে মাঝে গন্ধরাজে আর করে আন !!

“ With joy he strings along with the lotus the beautiful stolo-
[padm ; (a large flower)]

“ The lilly inserted between them receives additional lustre. ”

We have lyric measures in English which answer to all these verses of the Bengalese: Thus in Milton.

“ As when the dove, laments her love, all on the naked spray ;

“ When he returns, no more she mourns, but loves the live-long
(day. ”)

But if the distich have two internal pauses, and consist of more than 14 syllables in a line, it is called ত্রিপদী or *of three pauses*; as in this of 20 syllables.

পার্থ যহা বীর হইন অশ্চির পুন্ডের মরন শুনি ।
হাহা পুন্ত ঘোর এক ধনুর্দ্বর বীর গন ছূড়া ঘনি ॥

“ Part, ho

" Paart, ho the great hero became distracted on hearing the
 (death of his son,
 " Alas ! my son, the greatest of all bowmen, the diadem of
 all heroes."

Other treepodees have 7 syllables in each of the internal pauses, and others 8 ; with 10 in the concluding one ; but are all formed upon the same principal.

If there are 3 internal pauses, rhyming together, besides the concluding part, the distich is then denominated চৌপদী as

আ গোমরণ্যাই নইয়াবানাই সলে দিয়াছাই
 ভজি ইহারে !
 যোগিনী হইয়া ওহারে নইয়া যাইপনাইয়া
 সাগর পারে ॥

" O woman ! I could take upon myself his misfortunes, and
 " die ; and having configned my family to the dust, would o-
 " bey him alone : I would become a pilgrim, and having taken
 " him with me, would fly across the ocean. "

The Bengalese fill the pages of their books with verse as if it were prose. The first line of a distich is distinguished by a single upright stroke, thus ; and the second line by two strokes ॥

Music

Music is constantly applied by the Hindoos in all their public worship ; but the instruments on which it is performed are very imperfect, and seem hardly to have received any alterations, or improvements from the first period of their invention. The Bengalese always use the minor key, and their gamut proceeds by the very smallest intervals of the chromatic scale. They have no idea of counterpoint, and always play and sing in unison or octaves.

Their system is divided into six modes called **রাগ** each of which is supposed to be adapted to particular seasons and circumstances according as its peculiar character is grave or gay, loud or soft &c. Every **রাগ** is subdivided into six subordinate modes denominated **রাগিনী** and it is to be observed that as **রাগ** is of the masculine gender, and **রাগিনী** of the feminine, the Hindoos suppose **রাগ** to be the husband, and **রাগিনী** his wives. I have been told that there are treatises in Bengalese and Shanscrit upon the science of music, but I could never procure a sight of them. The book called **রাগমালা** (or *the necklace of music*) is nothing more than a collection of pictures, exhibiting the traditional history of the primary and subordinate modes, and the subjects appropriated to each.

Almost

Almost all the Bengal compositions are intended to be sung to the accompaniment of instruments, and every change of metre or of strain is regularly marked as it occurs ; that no part may be introduced out of season, and that a **রাগ** proper for the morning may not unfortunately be performed in the evening.

In most of the poetical writings upon religious or moral subjects, which are supposed to be recited or sung by a Bramin to a surrounding audience, a sort of hemistich or distich is occasionally inserted to be sung in chorus by the whole assembly at particular intervals. It is not always a verse belonging to the rest of the measure, but has a separate and distinct metre of its own : it is called **শুয়া**. When it is to be attended with clapping of hands, as in the ceremonies of public worship, **শুয়া তান**

In all the larger works, various kinds of metre are applied to enliven the style, or to express particular change of sentiments and passions : so in the Dron p̄orb of the Mohaabhaar̄ where the lamentation of Orj̄oñ for the death of his son is introduced, the narrative of the accident is in the **পংয়ার** or common heroic ; but when Orj̄oñ himself begins to speak, the measure suddenly
breaks

breaks off into the শ্রুপদী beginning পার্থ মহা বীর
হইল অম্বিল &c.

The গীতি or elegiac style of writing, is so very loose and arbitrary, that I cannot lay down any rules for its construction; but I have generally observed, that the same rhyme is carried on thro' the whole ode.

The strain of these pieces seems in general to be much more poetical than that of their more extensive compositions.

A P P E N D I X.



Hitherto we have seen the formation and construction of the Bengal language in all its genuine simplicity ; when it could borrow Shanscrit terms for every circumstance without the danger of becoming un-intelligible, and when tyranny had not yet attempted to impose its fetters even on the freedom of composition.

As a contrast to this, I shall take for the subject of this appendix a short petition which I have selected from a number of others as being remarkably replete with foreign expressions ; and which serves to shew how far the modern Bengalese have been forced

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forced to debase the purity of their native dialect, by the necessity of addressing themselves to their Mahomedan Rulers. Indeed the Mussulman officers, who superintended the administration of justice and the collection of the revenues, would seldom or never condescend to receive petitions and letters in the Bengal language, with which they were almost wholly unacquainted : but obliged the natives to procure a Persian translation to all the papers which they might have occasion to present. This practice familiarised to their ears such of the Persian terms as more immediately concerned their several affairs ; and by long habit, they learnt to assimilate them to their own language, by applying the Bengal inflexions and terminations.

I shall first insert the petition as it stands in the original, copied exactly on a copper plate, and represented in the proper character on the corresponding page. This will shew the learner most of the vitiated forms of letters used in expeditious writing ; and introduce him to the irregular hands, which are constantly found in matters of business.

I shall next give a plain, but not literal translation of the petition, merely to shew its meaning , and lastly shall analyze the construction of each word, and point out its derivation.

Errata discovered since the Bengal Grammar came to England.

Page.Line.

- 29. 16 for. hroswookaar. read hroswookaar.
- 37. 2.— Mohaal-aarotar. Mohaalhaarotar.
- 39. 1.— নাজাহো. নাজাহ.
- . 11.— চাহু. চাহ.
- 48. 15.— baaghonee. baaghonee.
- 76. 14.— sign. sign.
- 77. 12.— Compositions. Compositions.
- last. — third. second.
- 85. 5.— চানাম. চানাহ.
- 89. 18.— was. is.
- 101. 3. after. and. Supply the.
- 102. 7. for. porosmai. read. porosmi.
- 109. 4.— জাবে. জাবি.
- 112. 6&7. — a river of the water of life. an immortal stream.
- 115 last. — by adding. having.
- 123. 19.— দেইনার. দেইনার.
- 133. 10.— পরায়. পরায়.
- 146. 20.— Maculine. Masculine.
- 166. 2.— seventh. seventeenth.
- . 4.— ঙসবিশ্চতি. ঙসবিশ্চ
- 167. 9.— Airthmetic. Arithmetic.
- 185. 17.— Bead-roll. Rosary.
- 197. 12. after I am not able. Supply for.
- 199. 11. for Khyatrees. read Khyatrees.
- . 11. The first & third words of this line must change places.
- 204. 7. for principal. read principle.
- 205. 12.— Subordiante. Subordinate.

୭୭୬୮

ଗର୍ବିଲାକାଶନାଥ

ଗୋପକାଶଦୀଖିଣିରାଜନାରାଜ

ଗୁରୁଶର୍ଷଧାରୀକୁଟୀର୍ତ୍ତ୍ୟାତ୍

ଶ୍ରୀକୃତ୍ସମାଜଭୀରୂପାଶେଷନକରବାପୂର୍ବ

ବାହ୍ୟକ୍ରମାଜ୍ୟାତ୍ମିକାରୀତ୍ୟାତ୍ମକାନ୍ତିନ୍ଦ୍ରନାରାଯଣ

ଭାକିବିଜେଣ୍ଠୁରୀପାତ୍ରନାନୀବିରାମରାଜୁ

ପାତାଳଭାବିତ୍ତବାଦପାତାଳବାଦର୍ତ୍ତଜ୍ୟୋତି

ଦେବତାଗନ୍ଧଭ୍ୟାକ୍ଷମାନାନ୍ତପୂର୍ଣ୍ଣିଆ ତେରିବାର୍ତ୍ତ

କୋନ୍ଦିଗୀ ବ୍ୟାଷ୍ଟାନବ୍ଦ ଭାବିରାଜକୁନ୍ତରାଜୁନାରା

ମର୍ମରାଜାଜୀବନାର୍ଥ ॥ ୧୧ ଶରା

ମର୍ମରାଜାଜୀବନାର୍ଥ

CW Sculpt.

ବ୍ୟାରୋଧ

ଗରିବନେତାଜୀ ଶେଷେମତ୍ତୁ

- ଆମାର ଅମିଦାରି ପରଶଳେ କାକଜୋନ
- ଭାବାର ଦୁଇ ଗ୍ରାମ ଦରିଯାଶିକିଷ୍ଟୀ ହଇଯାଛେ
- ଦେଇ ଦୁଇ ଗ୍ରାମ ପଯନ୍ତୀ ହଇଯାଛେ ଚାକଲେ ଏକବରପୂରେର
- ଶ୍ରୀ ହରେକଷ ଚୌଥୁରି ଆଜି ରାଯ ଅବରଦମ୍ଭୀ ଦଖନ କରିଯା
- ତୋଗ କରିତେଛେ ଆମି ମାନଗୁଜାରିର ଶରବରାହତେ
- ଛାରାପତିତେଛି ଡମ୍ବଦ୍ଵୀପାର ଜେ ଶରକାର ହିତେ ଆମିନ
- ଓ ଏକ ଚୌପଦାର ଶରଜମିନତେ ପଢୁଚିଯା ତୋରଫେନକେ
- ତଥାବ ହିଯା ତାଇଯା ଆଦାନତ କରିଯା ଇକଦାରେ ହକ ଦେନାଯା
- କେବଳ ଡିଜି ଶନ ୧୯୮୬ ଶାନ୍ତ ତାଙ୍କିମ୍ବୁ ୧୯ ଶୁକ୍ରବର୍ଷ

ଶିଦ୍ଧବି
ଆଭାସିର ରାଷ୍ଟ୍ର

Bb

Translation.

Translation.



Shree Raam !

Cherisher of the poor, Prosperity !

My Zemindarry is the Pergunnah of Kaakjol ; of which two villages have been overflowed by an inundation : these two villages were afterwards embanked. Now one Shree Hora Kreeshno Choudhooree, of the Chuklaa of Akborpoor, having by force and violence taken possession, applies them to his own use. I therefore am reduced to great difficulties in compleating the sum of the revenues. I am hopeful that an Aameen and one Chobdar on the part of government may be sent to the premises to summon both parties : and having justly decided upon the affair, may cause the right of property to be given to the true proprietor. This is my petition.

In the year 185, 25 th day of the month Shraawon.

(signed)

The devoted suppliant

c.l

Jogot Dheer Raay.

Analysis.

১ শ্রীরাম The crook of Gonash, with the usual invocation to Raam.

গারিবনেওয়াজ শনামত This is a Persian formulæry of address, without any addition or change of inflexion to naturalize it into the Bengalese : But it is very unusual to find it so applied in the writings of the Hindoos.

আমাৰ জমিদাৱি পৰগনে কাকজোন 'My Zemindarry is the Pergunnah of Kaakjol.' আমাৰ is the regular possessive case of আমি । জমিদাৱি is corrupted from zemindaree a Persian word signifying an estate, or possession of lands পৰগনে is also a Persian word, and is applied to a large division or parcel of a district. কাকজোন is a proper name, and properly of Bengal original.

তাহাৰ দুই গ্ৰাম দৱিয়াশীকিশুী হইয়াছে 'Of which there has been an inundation of two villages.' তাহাৰ is the regular possessive case of the demonstrative pronoun সে দুই improperly written for দুই two. গ্ৰাম is a Shanscrit word for a Town or Village. দৱিয়াশীকিশুী is a Persian compound term and signifies a *breaking out of a river*. হইয়াছে is the third person singular of the definite past tense of হওন to be ; so that দৱিয়াশীকিশুী হইয়াছে must mean *there has*

has been an inundation of two villages, and দুই গ্রাম is the genuine case without the diacritical sign.

শেই দুই গ্রাম পঞ্চুনী হইয়াছে ‘An embankment of these two villages has taken place.’ শেই properly সে is the demonstrative pronoun, and agrees with গ্রাম which, as in the former sentence, is the genitive without its termination. পঞ্চুনী is a Persian word and implies *embankment*; but the spelling is very erroneous in the Bengalese, হইয়াছে as in the former sentence.

চাকনে একবরপুরের বীহরে কুম চৌধুরি আজুরায় জবরদস্তী দখন করয়। ভোগ করিতেছে

‘Shree Horakreeshno Choudhooree, of the district of Akborpoor, having taken possession by the way of violence, applies (them) to his own use.’

চাকনে is a Persian term for a district,

একবরপুরের the genitive case of একবরপুর improperly written for একবরপুর the name of a place, compounded of একবর an Arabic title, and পুর a Shanscrit term for a town or settlement.

বীহরে কুম is the name of a Bengalese, and চৌধুরি is a Bengal term for a certain office or post in the collection of the revenues.

আজুরায় জবরদস্তী is a Persian formulary applied on all occasions

where

where force and violence have been exerted. দৃঢ়ন করিয়া is a compound preterite participle formed from the Bengal verb করন to do, and দৃঢ়ন an Arabic verbal implying possession, or entrance; তোগ করিতেছে is the definite present tense of a compound verb signifying to eat; for in all oriental languages to eat is applied to appropriation and enjoyment of every kind of property.

আমি মানগুজারির শরবরাহতে মারাপড়ি
তেছি 'I meet much difficulty in the completion of the re-
venues.' আমি is the pronoun I, মানগুজারির is a Per-
sian term, with the Bengal sign of the genitive case added to it,
and means the revenues which are to be paid to government.

শরবরাহত্তে is the sign of the seventh case applied also to a
foreign term, and implies completion. মারা পড়িতেছি li-
terally signifies am beaten, but here denotes any hardship or suf-
fering.

ওয়েদওয়ার জে শরকার হইতে আমিন ও
এক চোপদার শরজমিনতে পচুচিয়া তোরফেনকে
তনব দিয়া নইয়া আদানত করিয়া হকদারের
হক দেনায়া দেন

" I am hopeful, that from the government an Aameen and one
" Chopdaar having arrived on the premises, and having sum-
" moned

" moned and brought together both parties, and having decided justly, may cause the property to be given to the rightful proprietor."

This is a long sentence composed of several members, all of which are connected together by the usage of the preterite participle. ওমেদওয়ার is a Persian adjective and signifies *hopeful*: the verb substantive *I am* is understood. সরকার হইতে from the government. সরকার is a Persian word and means *the head of affairs*. হইতে is a Bengal preposition *from*. তে is a Bengal particle meaning *that*. আমিন is an Arabic participle and denotes *one who is trusted* and is the term usually applied to an officer dispatched into the country for the immediate investigation of occasional disputes. ও means *and*. এক is *one* in Bengalese. চাপদার improperly written for চুবদার is a Persian term and signifies *bearing a stick*. It is applied to the attendants of men in high station and Judges, who are distinguished by silver sticks. শরজামিনতে the sign of the oblique Bengal case, is here applied to a Persian compound word, meaning *the spot or premises*. পচুচিয়া is a Hindostanic verb adopted and declined like those of the Bengalese: it means *to arrive*. তোরফেনকে the mark of the accusative

sative case, is here added to an Arabic noun in the dual number, implying *the two parties*. তনব দিয়া is a compound participle formed from the Arabic word *talab* a summons, and দেওন the Bengal verb *to give*. নইয়া is the regular participle from the verb নওন *to bring*. আদানত করিয়া is compounded of an Arabic noun for *justice*, and করন *to do*. হক্কারের a genitive termination is here added to হক্কার a Persian compound word meaning *a person possessing a right*, or *who hath right on his side*. হক is an Arabic word signifying *right*. দেনায়া দেন may cause *to give*. the first word is a causal participle irregularly formed from দেওন *to give*; the second is the third person plural present tense of the same verb. The plural is expressive of respect to the character of the Aameen.

ইতি শন ১১৮৫ শান্তারিথ ১১ শূবন

ইতি an adverb meaning *thus far*: and implies that the petition is concluded. শন is an Arabic word for *year*, and always applied to dates or epoch. শান also means *year* in Persian and the writer has here ignorantly used two words of the same signi-

fication

ification to express one thing. **তাৰিখ** means the date or day of the month, in Arabic and Persian. **শুবন** is the name of a Bengal month, answering to half July and August.

ছিদ্বি is an Arabic participle derived from the verb to sacrifice, and is always applied in Persian to betoken humility and dependance. **জাত পিৱ রায়** is a Bengal proper name.

T H E E N D.



Dañavinais sur les alpages et sur les cérémonies indiennes de
Sanskrit : Prototype Dīvānagarī, (Vid. v. 2. 1.)
Dans le nord formes carriés et anguleuses, dans plus au sud
de Dacca, d'Algra, Keshi, Kaffrān, Téhout,
Gouzerat ; Bengali ou cursive de la longue main
de Dacca, des Mahots.

Dans le midi écriture arménie ou orelle, le Talenga (ou Uru),
le granthī, le Kanaka entrelacé, le Karotte, ou Kaoran,
le sintraka-donipa, ou l'écriture Singhalaisi que est
celle des écrits de Ceylan.

Mém. le en 1813 à la 3^e Classe.

