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Book No.

Pag

AN INTRODUCTION TO
COLLOQUIAL BENGALI

GRAMOPHONE RECORDS OF COLLOQUIAL BENGALI.

Five double-sided gramophone records containing Sentence Drills 1-31, Exercise 31(a) and "The Jackal's Dream" (p. 174), from the *Introduction to Colloquial Bengali*, spoken by Mr. B. B. Chatterjee, have been published by the Linguaphone Institute.

Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

IN PREPARATION.

A COLLOQUIAL BENGALI READER. By W. SUTTON PAGE.

This book is intended for the use of students who, having finished the *Introduction to Colloquial Bengali*, wish to learn to read and write colloquial Bengali. Its contents will include

- (i) An introduction to Bengali characters.
- (ii) A transcription in Bengali characters of the sentence-drills, exercises and stories in the *Introduction to Colloquial Bengali*.
- (iii) A number of new stories in Bengali characters with annotations and English translation.
- (iv) A vocabulary of colloquial Bengali (Bengali-English and English-Bengali).

JAMES G. FORLONG FUND

VOL. XIII

AN INTRODUCTION TO
COLLOQUIAL BENGALI

by

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Preface

COLLOQUIAL Bengali is very different from the Bengali of books. Unfortunately hitherto most Europeans who have tried to learn the language have begun by studying literary Bengali, and consequently have often failed to acquire a good command of the colloquial speech which is used in conversation by all Bengalis, even by the most highly educated. A far better method would certainly be to begin with the spoken language, and when that has been mastered to proceed to a study of its literary form. Experience has shown that those who approach the language in this way not only acquire more facility in speaking and in understanding spoken Bengali, but also gain a better all-round mastery of the language.

This book aims at providing the materials and the help needed by students who wish to become familiar with Bengali as a spoken language. It is based upon some years of practical experience in teaching Bengali to beginners; the greater part of the material has been actually used in class work at the School of Oriental Studies, and found so useful and effective that it seemed desirable to present it in printed form in order to avoid the loss of time involved in dictating it in class.

There is also reason to hope that it may be of use not only to beginners who intend to make a thorough study of the language, but also to a large number of Europeans resident in Bengal who have not the leisure to acquire a complete knowledge of the written language, but would be glad to learn enough to be able to carry on a conversation in Bengali. Such students have in the past been discouraged from attempting to study Bengali by the necessity of mastering the Bengali script. In this book no Bengali characters have been used. Everything has been written in the phonetic script of the International Phonetic Association according to the actual pronunciation and without regard to the sometimes very unphonetic Bengali orthography. The whole of the Bengali matter contained in the book is in the purely colloquial style, and the section on Grammar (pp. 115-172) is, so far as I am aware, the first attempt that has ever been made at a grammar of spoken Bengali as distinct from the Bengali of books.

I have to acknowledge with sincere gratitude the help that I have received in preparing this book from many Bengali friends, and particularly from my colleagues in the Bengali Department of the School of Oriental Studies, to whom, amongst other things, I owe the stories to

be found in the latter part of the book, with the exception of "The Story of the Two Fools," which is based upon a story in *Hindusthānī Upakathā*, an excellent collection of folk-tales published by the Prabāsi Press, Calcutta. I have also to thank Miss G. M. Summers both for her help in the correction of the proofs and also for many valuable suggestions made by her while using the material in teaching Bengali at the School of Oriental Studies.

The Linguaphone Institute has published five double-sided records recorded by Mr. B. B. Chatterjee covering Sentence Drills 1-31, Exercise 31(a) and the story on pages 174-177, "A Jackal's Dream." Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

W. SUTTON PAGE.

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Introduction

LEARNING to speak a new language means acquiring a number of new habits of speech. It is notoriously much easier to acquire bad habits than to get rid of them. In language-learning, therefore, we ought to guard ourselves from the first against the formation of wrong habits of speech. Whenever we learn a new word or phrase or sentence, we should insist upon pronouncing it properly from the beginning, for each time we say it incorrectly we make it more difficult to say it correctly.

The standard of correct pronunciation in any language is not an abstract thing laid down by authority. Correct pronunciation is simply pronunciation which accurately imitates a chosen model in regard to articulation, intonation and rhythm, or as a teacher of singing would say, in diction, tune and time. The model which has been chosen for our present purpose is the speech of an educated Bengali living in Calcutta.

Our first business is with articulation. Until we have learnt to make each of the sounds in a sentence correctly, it is worse than useless to practice the sentence for intonation and rhythm. Before attempting to deal with any of the sentence drills in this book the student should read carefully the notes on the sounds prefixed to each lesson and then practise the phonetic drill, until he can make each of the new sounds accurately and easily, not only by itself but in combination with other sounds. The next step is to listen a number of times to the Sentence Drill as spoken on the record, then to try to say each sentence with the record, and only then to attempt to repeat the sentences by oneself.

It is not enough to reproduce accurately the articulation of each of the syllables of a sentence; one has to see that the intonation also imitates that of our chosen model. We must attend to the tune as well as to the diction. The student should aim from the first at copying not only the pronunciation of individual sounds but also the sentence intonation of the record.

Foreigners often give one the impression of speaking very rapidly, but as a matter of fact languages do not differ very much in respect of speed. A good average for Bengali is five syllables per second, and the student, having mastered the correct articulation and intonation of a sentence, should practise it until he can say it at this rate. It is important, however, to bear in mind that the speed varies in different sentences, and even in different parts of the same sentence, according

to the meaning and the emphasis. Attention should be paid to the rhythm of the sentence, and the way in which words are grouped. In these matters scrupulously careful imitation of the record is of far more value than abstract rules.

In working through the lessons it will be necessary, if satisfactory results are to be obtained, that the student should neglect nothing, but see that each step has been thoroughly mastered before the next is attempted. Before beginning a new lesson *all* the sentences in *all* the previous sentence drills should be thoroughly revised, i.e. they should all be heard at least once more on the gramophone, and all be repeated at least once more by the student.

The Substitution Tables, which begin in Lesson II, should be fully used. It may be well also to make other substitution tables for oneself from other sentences, but care should be taken to see that these tables do not contain either grammatical mistakes or nonsense sentences. For this purpose they should, if possible, be submitted to a competent teacher. Before studying one of the sections headed "Inductive Grammar," which begin in Lesson III, the student should make his own inductions from the Sentence Drill in question, and then compare his results with those given in the book. The Exercises, which begin in Lesson IV, should be worked through carefully before looking at the key to which reference is made at the foot of each Exercise.

When Lesson XXII is reached the student should begin to use the Grammar (pp. 115 and following), and when all the lessons have been finished he should work systematically through the Grammar and learn the illustrative sentences given in it. The Grammar does not pretend to deal with the whole of the grammatical material, but only presents in as brief a form as possible those rules of accidence and syntax which are of the greatest practical importance in colloquial Bengali.

It is not pretended that this book will enable students to get the best results without a teacher. The ideal arrangement would be to divide one's work into four periods:

- (1) A period spent in preparing the lesson with the help of the book and the gramophone records.
- (2) A period spent with the teacher, working through the sentence drills and exercises.
- (3) A period spent with a teacher in conversation and "unconscious assimilation" work on the lines explained below.
- (4) A period of revision of the day's work with the aid of the book and the gramophone records.

During the period devoted to “unconscious assimilation” no English should be used at all. The following forms of work will be found useful:

- (a) A talk by the teacher on any simple subject. This talk should deal only with concrete material and may most profitably take the form of an “object lesson.”
- (b) Action drill, in which the teacher performs a number of actions and tells the pupil what he is doing or going to do or what he has done.
- (c) Imperative drill, in which the teacher tells the pupil to perform certain actions and sees that he obeys each command without any explanations in English.
- (d) Object drill, in which the teacher tells the pupil the names of a number of objects and then asks him to point them out to him one by one.
- (e) Story drill, in which the teacher tells the pupil a story that is already known to him.
- (f) Picture drill in which, the teacher describes a picture, always using the same words.

During this “unconscious assimilation” work the teacher should use only colloquial Bengali and should talk quite naturally just as if the pupil understood all he is saying. As the lessons proceed the pupil will begin to be able to join in the conversation, but he should not be urged to do this prematurely, or he will form bad speech habits which it will be difficult afterwards to correct.

It is important that there should be a daily lesson, or, if no teacher is available, some time spent every day by the pupil in the study of the book with the help of the gramophone records.

An Introduction to Colloquial Bengali

LESSON I.

SOUNDS AND SYMBOLS.

The Vowel a.

The same vowel as in the words *far, ah, can't*, as usually pronounced in Southern English. Care must be taken never to substitute for it the vowel sound in *fat, had, can*.

The Vowel i.

The same vowel as in the words *keen, we, seat* in Southern English. Never substitute for it the vowel sound in *kin, whip, sit*.

The Vowel u.

The same vowel as in *who, soon, food* in Southern English. Never substitute for it the vowel sound in *put, book*.

It is important to remember that all the above vowels are pure vowels without any suggestion of a diphthong about them; that is to say, there must not be the slightest change in the position of the lips or the tongue during the pronunciation of the vowel. Many English people pronounce the vowels in *he* and *who* with more or less of a diphthongal quality. This must be carefully avoided in pronouncing the Bengali *i* and *u*. Practise these vowels before a mirror, watching the lips to see that they do not move at all while the vowel is being pronounced.

The Consonant n.

The same consonant sound as in the words *nine, noon*.

The Consonant m.

The same consonant sound as in the word *mum*.

The Consonant ʃ.

Not quite the same as *sh* in the words *hush, shall*. In pronouncing the English *sh* the tip of the tongue is close to the upper gums. Put the tip of the tongue low down behind the lower teeth, and then try to say the *sh* in *hush*, and the result will be a Bengali *ʃ*.

The Consonant r.

The Bengali *r* is not usually rolled quite so much as the Scottish or Welsh *r*, but it should not be reduced to a mere fricative consonant;

the tongue-tip should tap distinctly at least once on the upper gums. Even when not followed by a vowel, *r* must be distinctly pronounced, and not dropped like the *r* in *far*, as pronounced in Southern English.

When one consonant immediately follows another in Bengali, the first consonant must be fully pronounced before the second is begun. In English the practice is different, the second consonant being often begun before the organs have been released from the position required for the first consonant; e.g. *act*, *apt*.

PHONETIC DRILL I.

Practise saying the following, remembering that when one vowel follows another in Bengali, it is necessary to glide from one to the other without any jerkiness or suspicion of a glottal stop, and also without anything like an English *w* or *y*. Put the stress in each case on the first vowel.

a, ai, aia, au, ana, ama, afa, ara, amra, i, ia, iu, iau, ini, imi, ifi, iri, u, ui, ua, uai, uru, ufu, umu, unu.

SENTENCE DRILL I.

1. ami aji.	I come.	I come. Let me come.
amra aji.	We come.	*We come. Let us come.
2. ami 'afina.	I come-not.	I don't come.
amra 'afina.	We come-not.	We don't come.
3. ami 'afini.	I come-not (<i>p</i>).	I didn't come.
amra 'afini.	We come-not (<i>p</i>).	We didn't come.
4. ami ani.	I fetch.	I fetch it. Let me fetch it.
'na, 'anina.	No, I-fetch-not.	No, I don't fetch it.
5. amra ani.	We fetch.	We fetch it. Let us fetch it.
'na, 'anina.	No, we-fetch-not.	No, we don't fetch it.
6. na, ami 'anini.	No, I fetch-not (<i>p</i>).	No, I didn't fetch it.
na, amra 'anini.	No, we fetch-not (<i>p</i>).	No, we didn't fetch it.
7. ami ni'aji.	I having-taken-come.	I bring it. Let me bring it.
ami ni'afina.	I having-taken-come-not.	I don't bring it.
8. amra funi	We listen.	We listen. Let us listen.
amra fui.	We lie-down.	We lie down. Let us lie down.

9. ami nii.	I take.	I take it. Let me take it.
ami nami.	I get-down.	I get down. Let me get down.
10. amra 'niina.	We take-not.	We don't take it.
na, ami 'niini.	No, I take-not (<i>ph</i>).	No, I didn't take it.

NOTES ON SENTENCE DRILL I.

- (a) The stress mark ' is placed *before* the syllable on which the stress falls. The word stress usually falls on the first syllable of each word. Note, however, *ni'afi* (Sentence 7), which is really a contraction of two separate words, *'nie 'afi*.
- (b) The negative particles *na* (present) and *ni* (past) are not stressed. Even when the speaker wishes to emphasize the negation, the stress will still be on the word before the *na* or the *ni*, and not on the *na* or *ni* itself. Thus we say *'afina*, *'afini*, and not *afi'na*, *afi'ni*, even when we want to deny emphatically.
- (c) The insertion of (*ph*) after a *not* in Column 2 means that it corresponds to *ni* and not to *na*, and therefore changes the preceding verb into a past in meaning, though not in form.

LESSON II.

SOUNDS AND SYMBOLS.

The Vowel o.

Very like the pure vowel in the words *no*, *note*, *goat* as pronounced in Wales. Great care must be taken not to substitute for it the diphthongal *ou* sound commonly used in these words in Southern English. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror, so that you may detect and prevent the slightest movement of the lips *while* pronouncing it.

The tongue and lip position for *o* are about midway between those for *a* and *u*. The Bengali *o* is not so near to *u* as the French vowel in the word *eau*.

The Consonant b.

The same consonant as in *babe*.

PHONETIC DRILL II.

o, *oa*, *ao*, *oi*, *ou*, *ono*, *omo*, *ofo*, *oro*, *obo*, *aro*, *anbo*, *ambo*, *unbo*, *afbo*, *jobo*, *ofbo*, *boro*, *bono*, *boni*, *buno*, *buni*.

SENTENCE DRILL II.

1. ami a ʃ bo.	I shall-come.	I shall come. I'll come. I'm coming.
2. na, ami ar 'a ʃ bona.	No, I more shall-come-not.	No, I'm not coming any more.
3. amra 'a ʃ bona.	We shall-come-not.	We aren't coming.
4. ami jo b o. 'jo b ona.	I shall-lie-down. I (<i>or we</i>)-shall-lie-down-not.	I'm going to lie down. I'm not (<i>or we aren't</i>) going to lie down.
5. amra nam b o. na, 'nam b ona.	We shall-get-down. No, we-shall-get-down-not.	We'll get down. No, we won't.
6. ami bo ʃ bo. na, 'bo ʃ bona.	I shall-sit. No, I-shall-sit-not.	I'm going to sit down. No, I'm not.
7. ami aro an b o. amra ar 'an b ona.	I more shall-fetch. We more shall-fetch-not.	I'll fetch some more. We aren't going to fetch any more.
8. amra bōi nia ʃ bo.	We book having-taken- shall-come.	We'll bring the book '(<i>or books</i>).
9. ami abar ju n bo.	I again shall-listen.	I'm going to listen to it again.
10. amra nobo. na, amii nobo.	We shall-take. No, <i>I</i> shall-take.	We'll take it. No, <i>I'll</i> take it.

SUBSTITUTION TABLE I.

(Based on Sentence Drill I.)

ami	a ʃ i	na
amra	ani	ni
—	nia ʃ i	—
	ju n i	
	nii	
	fui	
	nami	

Any word in column 1 can be followed by any word in column 2, and that by any word in column 3, and the result will be a good Bengali sentence. The sign — indicates that if no word is taken from the column in which it occurs, one will still have a good Bengali sentence. There are in this substitution table 63 possible combinations; that is to say, 63 different Bengali sentences can be made from it. Write out these 63 sentences, and say them aloud, and translate each of them into English.

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LESSON III.

SOUNDS AND SYMBOLS.

The Vowel e.

Very like the pure vowel in the words *say*, *gate*, as pronounced in Wales. The vowel in these words is pronounced in Southern English as a diphthong which might be approximately represented in our symbols by *ei*. It is very important for English students to avoid substituting *ei* for *e*. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror so that you may detect and prevent the slightest movement of the lips *while* pronouncing it. The tongue and lip positions for *e* are about midway between those for *a* and *i*.

When *e* is followed immediately by a final *r* great care must be taken to avoid inserting an extra syllable as is usually done in the corresponding case in Southern English. In Bengali *er* will rhyme with *Kerr* as pronounced in Scotland, and not with the Southern English pronunciation of *care*.

The Consonant g.

The same as the *g* in *get*.

PHONETIC DRILL III.

e, *ei*, *ie*, *ae*, *oe*, *eu*, *mege*, *bej*, *neme*, *nebar*, *nebe*, *er*, *ane*, *aʃbe*, *gabe*, *gai*, *gae*, *ʃobe*, *ager*, *boʃbe*, *baʃer*, *mere*, *berie*, *era*, *jer*.

SENTENCE DRILL III.

- | | | |
|------------------------------------|---|---|
| 1. <i>je aʃbe.</i> | He will-come. | He's coming. |
| <i>na, aʃbena.</i> | No, he-will-come-not. | No, he's not. |
| 2. <i>e ʃonibar aʃbena.</i> | He Saturday will-come-not. | He won't come on Saturday. |
| 3. <i>era ʃombar aʃbe.</i> | They Monday will-come. | They'll come on Monday. |
| 4. <i>o neme aʃbe.</i> | He having-got-down will-come. | He'll come down. |
| 5. <i>ora age aʃbena.</i> | They before will-come-not. | They won't get here first. |
| 6. <i>o bagane berie aʃbe.</i> | He garden-in having-come-out will-come. | He'll come out into the garden. |
| 7. <i>e 'raʃmer bōi ni'aʃbena.</i> | He Rām's book having-taken-will-come-not. | He won't bring Rām's book. |
| 8. <i>'ram 'er bōi niaʃbe.</i> | Rām his book having-taken-will-come. | Rām is going to bring this person's book. |

INTRODUCTION TO COLLOQUIAL BENGALI

- | | | |
|--|--|---|
| 9. je bagane gie
bojbe. | He garden-in having-
gone will-sit. | He'll go into the garden
and sit down. |
| 10. era gan gabe. | They song will-sing. | These people are going
to sing a song. |

NOTES ON SENTENCE DRILL III.

- (a) In the translations of the sentences *she* can be substituted in every case for *he*, and *her* for *his*.
e, he, she, this person here.
o, he, she, that person over there.
je, he, she, that person (of whom we are talking).
- (b) In sentence 7 **ramer** is one word with the stress on the first syllable; in sentence 8 **ram er** is two words with an equal stress on each.
- (c) When one vowel follows another immediately, and the combination forms a real diphthong (i.e. a single syllable), this is marked by the sign \sim linking the two vowels; e.g. **bōi** (sentences 7 and 8). In other cases where the diphthongal sign is not shown the two vowels should be pronounced as separate syllables.

SUBSTITUTION TABLE II.

(Based on Sentence Drills I and II.)

ami	afbo	na
amra	afi	—
—	funbo	
	funi	
	jobo	
	fui	
	nambo	
	nami	
	bojbo	
	boji	
	bōi anbo	
	bōi ani	
	bōi niafbo	
	bōi niafi	
	bōi nobo	
	bōi nii	

This table provides for the formation of 96 Bengali sentences. Write out a number of these, say them aloud, and translate each of them into English.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL I.

- (a) The personal pronouns for the 1st person nominative are:—
Singular **ami**, *I*.
Plural **amra**, *We*.
- (b) The ending **-i** is the sign of the 1st person present (singular or plural) of the verb; e.g.
afi, **ani**, **funi**, **fui**, **nii**, **nami**.
- (c) **na** added to a present form makes it negative present.
- (d) **ni** added to a present form makes it negative past.
- (e) **na** may be used both as a negative adverb (*not*), and as an interjection (*no*).
- (f) The 1st person imperative is expressed by the same form as the 1st person present indicative. Thus **ami afi** may mean either *I come* or *Let me come*.
- (g) A verb can be used with the subject or object (or both) unexpressed, if these can be understood from the context or the circumstances.

LESSON IV.

SOUNDS AND SYMBOLS.

The Vowel ʊ.

Like the vowel in *got*, but entirely without lip-rounding, and often a little longer than the English vowel. The tongue-position is about midway between **a** and **o**.

The Consonant l.

As in *lily*. Bengali never uses the English “dark *l*,” as in *full*, *milk*, and other cases where the *l* has no vowel following it. Many English people pronounce such words as *cool*, *rule*, practically as dissyllables, whereas in Bengali *kul*, *ru*l, would be treated strictly as monosyllables without any *u*-like quality in the *l*.

PHONETIC DRILL IV.

o, ao, oa, oo, oo, aoo, ooa, ooa, oe, oi, bole, boli, bolo, mofae, mofa,
nilo, gola, gola, rona, noe, noi, nai, nae, boi, boe, foro, foro, gol, gol,
qolmal, nol.

SENTENCE DRILL IV.

- | | | |
|--------------------------|-----------------------------|--------------------|
| I. je ⁴ afe. | He comes. | He comes. |
| na, afe ⁴ na. | No, he-comes-not. | No, he doesn't. |
| afe ⁴ ni. | He comes-not (<i>p.</i>). | He didn't come. |
| | | He hasn't come. |
| | | They haven't come. |

- | | | |
|---|---|---|
| 2. e mee of̣ob jonena. | This girl that-all
listens-to-not. | This girl pays no atten-
tion to all that. |
| 3. o meera sombar
afe, jonibar
afena. | Those girls Monday
come, Saturday
come-not. | Those girls come on
Mondays, not on
Saturdays. |
| 4. ei amar mee, ora
amar mee n̄e. | This my daughter;
those my daughter
are-not. | This is my daughter;
those aren't my
daughters. |
| 5. orai of̣ob niafe,
amra niafina. | They all having-taken-
come, we having-
taken-come-not. | It's they who bring it
all, not we. |
| 6. of̣ob ram̄eri, amar
n̄e. | That all Rām's, mine
is-not. | It's to Rām those
things belong, not
to me. |
| 7. o amāe of̣ob
boleni. | He me-to this-all says-
not (p). | He didn't tell me all
this. |
| 8. e o meer b̄oi n̄e. | This that girl's book
is-not. | This isn't that girl's
book. |
| 9. ora e gan gāeni. | They this song sing-
not (p). | They didn't sing this
song. |
| 10. na, fe b̄oi ram̄er
n̄e. | No, that book Rām's
is-not. | No, that book isn't
Rām's. |

SUBSTITUTION TABLE III.

e	amar	meer	mee	n̄e
o	ramer	—	b̄oi	—
fe	er		gan	
	or		bagan	

This table provides for the formation of 192 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL II.

- (a) The ending **-bo** is the sign of the 1st person future (singular or plural) of the verb; e.g.
afbo, jobo, nambo, bofbo, anbo, niafbo, funbo, nobo.
- (b) The usual order of words in a Bengali sentence is
subject, object, verb, negative;
or subject, adverb, verb, negative.
- (c) **aro**, *some more*; **ar . . . na**, *no more, not any more*.
- (d) The negative of a future form is expressed by adding **na** to the positive.

EXERCISE I(a).

1. ami nii. 2. amra niafini. 3. funina. 4. nii. 5. amra funini.
 6. namini. 7. na, fuina. 8. na, ami funini. 9. amra nami. 10. aji.
 11. ami namina. 12. na, anini.

Read these sentences aloud and translate each of them into English. A translation of them will be found in Exercise I(b), on page 12. Some of the sentences will allow of more than one translation, but in such cases only one of the possible translations is given in Exercise I(b).

LESSON V.

SOUNDS AND SYMBOLS.

The Consonant k.

The same sound as the first consonant in the English words *key*, *calm*, but without any aspiration between the consonant and the vowel. Most English people aspirate *k* more or less when it stands at the beginning of a stressed syllable; thus they pronounce *key* as *khi* and *calm* as *kham*; but in Bengali *k* has often to be pronounced without any aspiration even at the beginning of a stressed syllable. The omission or insertion of the aspirate after the *k* may entirely alter the meaning of a word; thus *kan* means *ear*, but *khan* means *eat*; *kal* means *to-morrow*, but *khal* means *canal*. The student should practise the unaspirated *k* followed by each of the vowels in turn. The most difficult syllable for English people to say without an aspiration is *ki*. In this and other cases where one finds it difficult not to aspirate the *k*, it is a good plan to begin by putting the vowel before the *k*, and saying it many times in succession. For example, if one tries to say *ki* one may say *khi*, but if one says *ik*, there will not be the same likelihood of an aspiration creeping in. If one says in rapid succession *ik-ik-ik-ik*, one finds that one is equally saying *ki-ki-ki-ki*, but because one is thinking of *ik*, and not *ki*, aspiration is avoided.

The unaspirated *k* often sounds to an English ear like *g*, but the student must learn to distinguish the two sounds, which are really quite different.

The Vowel æ.

The vowel sound often heard in such words as *man* in Southern English. There are, however, many English speakers who make little or no difference in pronunciation between *man* and *men*; such people will have to take great care to distinguish between the Bengali *æ* and *e*, remembering that *æ* differs from *e* in being more like *a*.

PHONETIC DRILL V.

1. Read the following aloud:

a, e, a, æ, e, æ, ag, æg, gæg, gæ; æn, næn, nan, næ, na, mæm, mam, bæb, bab, bæ, ba, ræm, ram, mæ, mar, fæm, fam, mæf, maf, fæ, fa, mæ, ma.

2. Repeat each of the following syllables at least ten times in rapid succession:

ak, ok, uk, æk, ek, ik.

3. Say the following syllables, carefully avoiding any aspiration of the k:

ka, kɔ, ko, ku, kæ, ke, ki.

4. kaga, gaka; kɔgɔ, gɔkɔ; kogo, goko; kugu, guku; kege, geke; kigi, giki.

SENTENCE DRILL V.

- | | | |
|--|---|---|
| 1. meera babake
boleni, make
bolbe. | The-girls father-to say-
not (<i>p</i>), mother-to
will-say. | The girls haven't told
their father; they're
going to tell their
mother. |
| 2. je amake erɔkom
bokbe kænɔ? | He me this-kind will-
scold why? | Why should he scold
me like this? |
| 3. ke korbe?
keu korbena. | Who will-do?
Anyone will-do-not. | Who'll do it?
Nobody. |
| 4. keu keu korbe, keu
keu korbena. | Someone someone will-
do, someone someone
will-do-not. | Some will do it, and
some won't. |
| 5. amra kâuke
bolbona. | We any-one-to will-
say-not. | We won't tell anybody. |
| 6. je amake ki bolbe? | He me-to what will-
say? | What will he say to
me? |
| 7. ke ke afbe?
keui afbena. | Who who will-come?
Anyone-at-all will-
come-not. | Who are coming?
Nobody at all. |
| 8. kake bolbo? eke
bolbo na oke
bolbo? | Whom-to I-shall-say?
This-person-to I-shall-
say or that-person-
to I-shall-say? | Whom shall I tell, this
person or that? |
| 9. kara eɟɔb korbe?
orai korbe. | Who (<i>plur.</i>) this-all
will-do?
They will-do. | Who (<i>plur.</i>) will do all
this?
They will. |
| 10. ami kæmon kore
bolbo? | I how having-done
shall-say? | How am I to say? |

SUBSTITUTION TABLE IV.

je	mee	aſe
e	meera	neme aſbe
o		berie aſena
er		nameni
or		eſob ſone
amar		bagane aſeni
ramer		gan gabena
		bôî niaſbe
		ſob boleni
		gan ſunbe

This table provides for the formation of 140 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL III.

- (a) The ending *-be* is the sign of the 3rd person future (singular or plural); e.g.
aſbe, niaſbe, boſbe, gabe.
- (b) The ending *-ra* is the sign of the nominative plural, e.g.
amra, era, ora.
- (c) The ending *-r* or *-er* is the sign of the genitive singular (*of, 's*); e.g.
er, ramer.
- (d) The ending *-e* is the sign of the locative case (*in, to, into*); e.g.
bagane.
- (e) Personal pronouns, 3rd person.
Nominative singular e, o, je, *he, she*.
Nominative plural era, ora, *they*.
Genitive singular er, or, *his, her, hers*.
- (f) e, *this person or thing here*;
era, *these people here*;
er, *of this person or thing*;
o, *that person or thing over there*;
ora, *those people*;
or, *of that person or thing*;
je, *that person or thing of whom we are talking*.
- (g) The ending *-bar* means *-day*; e.g.
ſombar, ſonibar.
- (h) Past participles active.
neme, *having got down*.
berie, *having come out*.
gie, *having gone*.
ni (=nie), *having taken*.

EXERCISE I(b).

1. I take it. 2. We didn't bring it. 3. I don't listen. 4. Let's take it.
5. We didn't listen. 6. I didn't get down. 7. No, we don't lie down.
8. No, I didn't listen. 9. We get down. 10. Let me come. 11. I don't
get down. 12. No, we didn't fetch it.

For the Bengali translation of these sentences see Exercise I(a) on page 9.

EXERCISE II(a).

1. bofi. 2. aro nobo. 3. ami juini. 4. ami bôî nobona. 5. amra
bofina. 6. ar funbona. 7. amra juina. 8. bôî niafbo. 9. ar anini.
10. amrâ abar jobo. 11. na, amra namini. 12. ami bôî abar niafbo.
13. amra ani. na, anina. 14. ami abar bofbona. 15. ami ar afini.
16. amra bôî niini. 17. abar afbo. 18. bôî niafini. 19. aro niafbo.
20. na, ami bofini.

For the English translation of these sentences see Exercise II(b), page 16.

LESSON VI.

SOUNDS AND SYMBOLS.

The Consonant h.

The Bengali *h* differs from the English *h* in being always fully voiced. The English *h* is only voiced when it occurs between two vowels, e.g. in *ahead*, *aha*, *behave*. In the English word *hat* (when it stands without any preceding vowel) the *h* is merely breath without voice: the voice begins (i.e. the vocal cords begin to vibrate) only with the vowel. But in the Bengali words *holo*, *harie*, *hori*, the voice begins with the aspiration and runs through it.

The Vowel æ.

This is *æ* nasalized. Pronounce *æ* while allowing the breath to pass through the nose instead of through the mouth, and you will say *æ̃*. It is important to see that the nasalization begins (i.e. that the breath begins to pass through the nose) as soon as the pronunciation of the vowel begins. Some English people, when trying to nasalize vowels, really only add after them a nasal consonant. Thus they tend to pronounce *hæ̃* as the English word *hang*. But when a nasalized vowel is properly pronounced, there is as much nasality about the beginning as about the end of it, and it is a vowel all through, not a vowel ending in a nasal consonant. Students who are acquainted with the pronunciation of the French nasal vowels should have no difficulty with the nasal vowels of Bengali; the nasal vowel in *hæ̃* is practically the same as the nasal vowel in the French word *fin*.

PHONETIC DRILL VI.

1. Pronounce the following, trying to voice initial h as fully as h between vowels.

aha, ha, ahi, hi, ahu, hu, aho, ho, ahe, he, aho, ho, ahæ, hæ.

2. Pronounce the following, taking care to avoid a final ng sound after æ.

æ, æ, gæ, gæ, bæ bæ, ræ, ræ, jæ, jæ, læ, læ, kæ, kæ, hæ, hæ.

SENTENCE DRILL VI.

- | | | |
|-----------------------------------|--|------------------------------------|
| 1. je omni boflo. | He at-once sat-down. | He sat down at once. |
| 2. je ki jokale gælo? | He [?] morning-in went? | Did he go in the morning? |
| hæ, gælo boi ki? | Yes, he-went except what? | Yes, of course he did. |
| 3. or bon ei rōna holo. | His sister just-now starting became. | His sister has just started. |
| 4. or ki hōbe? | Of-him what will-become? | What will become of him? |
| or ki holo? | Of-him what became? | What's become of him? |
| 5. era ki ki nilo? | They what what took? | What things did they take? |
| 6. amar je boiguli ki harie gælo? | My those books [?] having-lost went? | Have those books of mine got lost? |
| hæ, harie gælo. | Yes, having-lost they-went. | Yes, they have. |
| 7. ora kæno e boiguli nielo? | They why these books having-taken-came? | Why did they bring these books? |
| 8. hori ki ofob liklo? | Hari [?] that-all wrote? | Did Hari write all that? |
| hæ, liklo. | Yes, he-wrote. | Yes, he did. |
| 9. amra ramer age rōna hōbona. | We Rām-of in-front starting will-become-not. | We won't start before Rām. |
| 10. keu ki namlo? | Anyone [?] got-down? | Did anyone get down? |
| na, keui na. | No, any-one-at-all not. | No, no one at all. |
| hæ, keu keu namlo. | Yes, some-one some-one got-down. | Yes, some people got down. |

NOTES ON SENTENCE DRILL VI.

- (a) In sentences 2, 6, 8, 10, ki is used simply as a kind of spoken note of interrogation, and is therefore represented in the second column

by the sign [ʔ]. When **ki** is used in this way it must not be emphasized, but treated as an enclitic attached to the preceding word. For example, in sentence 2 **je ki** should be pronounced as if it were one word, 'jek*i*, with the stress on the first syllable. Sometimes the interrogative particle **ki** is used at the beginning of a sentence; in such cases the stress is thrown forward on to the following word; e.g. **ki harie gælo**, *Did he get lost?*

- (b) In sentences 4, 5 **ki** is not an interrogative particle, but an interrogative pronoun meaning *what?* In such cases **ki** is stressed.
- (c) In sentence 5 **ki**, being repeated, has a distributive force. The speaker wants a list of the different things which were taken. If one **ki** only were used, the sentence would mean simply, *What did they take?*
- (d) The intonation of the question in sentence 2 may be represented graphically as follows:

.. _ . . . ↘

The first syllable of **jəkale** being pronounced on a low tone makes the word prominent, and shows that the speaker wants to know whether it was in the morning, or at some other time that he went.

If the sentence were said with the intonation arranged thus

_ ↘

the question would mean, *Was it he, or someone else who went in the morning?*

Again with the intonation

. . . . _ ↘

it would mean, *Did he really go in the morning or not?*

In questions requiring the answer *Yes* or *No*, this is the usual scheme of intonation. The first syllable of the emphatic word is pronounced on a lower tone than any other syllable in the question, and the last syllable in the question on a high-falling tone.

Other examples are

Sentence 6. _ . . . ↘ *Have those books of mine got lost?*

Sentence 8. _ ↘ *Did Hari write all that (or did someone else write it)?*

. . . _ . . . ↘ *Did Hari write all that (or was it something else he wrote)?*

. . . . _ ↘ *Did Hari write all that (or only part of it)?*

. ↘ *Did Hari write all that?*

SUBSTITUTION TABLE V.

—	meera	make	—	bolbe	—
e	mee	babake	ʃob	bolbena	kæno
o		eke	eʃob	bole	
ʃe		oke	oʃob	bolena	
er		amake		boleni	
or		ramke			
amar					

This table provides for the formation of 3,360 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IV.

- (a) The ending -e is the sign of the 3rd person (singular or plural) of the present tense; e.g. aʃe, ʃone, nœ, bole, gâe.
- (b) ʃe, e, o can be used as adjectives as well as pronouns, the same forms being used before both singular and plural nouns; e.g.
- e mee, *this girl*;
e meera, *these girls*;
o mee, *that girl (over there)*;
o meera, *those girls (over there)*;
ʃe mee, *that girl*;
ʃe meera, *those girls*.
- (c) The present of the verb *to be*, when used as the simple copula, is unexpressed in Bengali in affirmative sentences.
- ei amar mee, *This is my daughter*.
oʃob ramer, *Those things are Rām's*.
- The corresponding negative in the third person is nœ.
- ora amar mee nœ, *Those aren't my daughters*.
e o meer bôî nœ, *This isn't that girl's book*.
- (d) When the subject of a sentence is in the plural, the complement, if there is one, is not put in the plural form as in English.
- ora amar mee nœ, *Those aren't my daughters*.
erâ amar mee, *These are my daughters*.
- (e) The particle i may be added to words for emphasis. It can often be expressed in English by some such expression as *It is . . . who* (or *that*). . . . See sentences 4, 5, 6.
- (f) First personal pronoun objective singular, amâe, *me, to me*.
- (g) ʃob, *all*; eʃob, *all this*; oʃob, *all that*.

EXERCISE II(b).

1. Let's sit down. 2. I'll take some more. 3. I didn't lie down.
 4. I'm not going to take the books. 5. We don't sit down. 6. I'm
 not going to listen (to) any more. 7. We don't lie down. 8. I'll bring
 the books. 9. We didn't fetch any more. 10. We'll lie down again.
 11. No, we didn't get down. 12. I'll bring the books again. 13. We
 fetch it. No, we don't. 14. I'm not going to sit down again. 15. I
 didn't come any more. 16. We didn't take the books. 17. We're
 coming again. 18. I didn't bring the books. 19. We'll bring some
 more. 20. No, I didn't sit down.

For the Bengali translation of these sentences see Exercise II(a) on
 page 12.

EXERCISE III(a).

1. ami neme afbo. 2. ram gan gabe. 3. amra jonibar afini. 4. ami
 age afbo. 5. o bagane berie gie jobe. 6. ram bagane bōi niafbena.
 7. amra gan gāini. 8. amra bagane berie afbo. 9. bōi fombar anbena.
 10. ami bagane gie bofbo. 11. ora berie afbe. 12. ami ramer bōi jonibar
 niafbo. 13. je bagane bofbena. 14. amra fombar e gan funini. 15. era
 ramer bagane afbe. 16. amra bagane gie gan funbo. 17. ami or bōi
 niafini. 18. era jonibar afe.

For the English translation of these sentences see Exercise III(b)
 on page 18.

LESSON VII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a true dental sound, found in Italian and French, but not in
 Southern English, except when a *t* is followed immediately by *th* as in
not thick, what the. The tongue must touch the teeth, and not the gums
 as in the English *t* in *tight*. The sound must be clearly distinguished
 from the English *th* in *think*, which is a fricative sound, whereas the
 Bengali *t* is a plosive.

It is important to pronounce the Bengali *t* without any following
 aspiration. This is not easy for English people, most of whom are in the
 habit of aspirating a voiceless plosive when it stands at the beginning
 of a stressed syllable. The omission or insertion of an aspiration after
t may entirely alter the meaning of a Bengali word. Thus, **take** means
him, but **thake** means *he stays*. The student should practise the un-
 aspirated *t* followed by each of the vowels in turn. It is a good plan

to begin by putting the vowel before the *t*, and saying this combination many times in succession. If one says *at-at-at-at* rapidly one finds that one is equally saying *ta-ta-ta-ta*, but because one is thinking of the syllable as *at*, and not as *ta*, aspiration is avoided.

Never allow yourself to be careless about the pronunciation of *t* or to substitute for it the English *t*, which is not a true dental sound, as the tongue does not touch the teeth but the gums in pronouncing it.

The Vowel ā.

This is a nasalized, i.e. pronounced while allowing the breath to pass through the nose instead of through the mouth. See the remarks on *æ* in Lesson VI.

PHONETIC DRILL VII.

1. Repeat each of the following syllables at least ten times in rapid succession.

at, ɔt, ot, ut, æt, et, it.

2. *ata, ta, ɔta, ta, oto, to, utu, tu, ætæ, tæ, ete, te, iti, ti.*
3. *hæ, hã, gã, tã, tãr, tara, tãra, take, tãke.*

SENTENCE DRILL VII.

- | | | |
|---|--|---|
| je tomake 'ki
bolbe? | He you-to what will-
say? | What will he say to
you? |
| tumi take 'ki
bolbe? | You him-to what will
say? | What will you say to
him? |
| tomra ki kal afbe? | You (<i>pl.</i>) [?] to-morrow
will-come? | Are you (<i>pl.</i>) coming
to-morrow? |
| na, fukrobar
fokale afbo. | No, Friday morning-in
we-will-come. | No, we are coming on
Friday morning. |
| tumi e boiguli
kinbena to, ami
kinbo? | You these books will-
buy-not if, I will-
buy? | If you aren't going to
buy these books, am
I to buy them? |
| 5. tara ki nouko kore
afbe? | They [?] boat having-
done will-come? | Are they coming by
boat? |
| 6. tumi bã hate nebe
kæno? | You left hand-in will-
take why? | Why should you take
it in your left hand? |
| e tomar ke hæ? | This-person you-of who
becomes. | What relation is this
person to you? |
| e amar nati hæ. | He my grandson be-
comes. | He's my grandson. |
| 8. tar famir nam ki? | Her husband's name
what? | What's her husband's
name? |

9. **ta to hōbena.** That at-any-rate will- *That* won't do.
become-not.
10. **tate tomar ki?** That-in you-of what? What's that to you?

SUBSTITUTION TABLE VI.

je	ki	ʃokale	gæ'o	—
e	kæno	ʃombar	aʃbe	na
o	—	ʃonibar	eʃob liklo	
era		ʃombar ʃokale	oʃob likbe	
ora		ʃonibar ʃokale	bōi anbe	
er bon		—	ʃob nilo	
or mee			ʃob nielo	
ram			rōna holo	
hori			rōna hōbe	
—			bōi anlo	

This table provides for the formation of 3,600 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL V.

- (a) The ending **-ke** is the sign of the objective case, which may stand either for a direct or for an indirect object; e.g.
babake, make, amake (or **amae**), **kake, kauke, eke, oke.**
- (b) Interrogative words begin with **k**. Compare Latin *qu* in *quis*, etc.:
ke, who? kar, whose? kara, who? (plural).
kake, whom? ki, what? kæno, why? kæmon, how?
- (c) The interrogative word need not come at the beginning of the sentence as in English. See sentences 2, 5, 6, 10.
- (d) Indefinite pronoun.
Nominative. **keu, anyone, someone.**
keu . . . na, no one, nobody.
Objective. **kāuke, anyone, someone.**
kāuke . . . na, no one, nobody.
- (e) Repetition sometimes gives the idea of a distributive plural; e.g.
keu keu (sentence 4), **ke ke** (sentence 7).
- (f) There is no definite article in Bengali; thus **meera** in sentence 1 means *the girls*.

EXERCISE III(b).

1. I'll come down. 2. Rām's going to sing a song. 3. We didn't come on Saturday. 4. I shall get here first. 5. He'll go out into the garden and lie down. 6. Rām isn't going to bring the books into the

garden. 7. We didn't sing a song. 8. We'll come out into the garden. 9. They won't fetch the books on Monday. 10. I shall go into the garden and sit down. 11. They'll come out. 12. I'll bring Rām's book on Saturday. 13. He won't sit down in the garden. 14. We didn't hear this song on Monday. 15. They are coming to Rām's garden. 16. We'll go into the garden and hear the singing. 17. I didn't bring his book. 18. These people come on Saturdays.

For the Bengali translation of these sentences see Exercise III(a) on page 16.

EXERCISE IV(a).

1. e mee aſeni. 2. e bagane boſbo. 3. je bōi ramer. 4. rami ſob ane, ami anbona. 5. ram amāe eſob bole. 6. ora bagane berie aſeni. 7. era ramer mee. 8. amar meera ſombar aſbe. 9. oſob amari. 10. e bōi ramer meer nōe. 11. ramer meera ſob niaſeni. 12. neme aſena. 13. ramer mee gan gaēna. 14. je amāe eſob bolbe. 15. meera abar aſeni. 16. ami e meer bōi ſonibar niaſbo. 17. amar mee ramer bagane gie boſbe. 18. o amar bōi. 19. amar meera amāe ſob bole. 20. o bagan ramer nōe.

For the English translation of these sentences see Exercise IV(b) on page 21.

LESSON VIII.

SOUNDS AND SYMBOLS.

The Consonant l:

This is a lengthened *l*. The tongue remains in the *l* position for a longer time than usual. This lengthened *l* may be heard in *ill luck*. If the two words, *ill* and *luck*, are pronounced with a pause between them, one gets a doubled *l*, which we may represent by *ll*, but if the two words are run together, as they usually are in an ordinary sentence, one gets a lengthened *l*, which we may represent by *l:*. In Bengali lengthened consonants occur not only when the last consonant of one word is the same as the first consonant of the next word, but also in the middle of words, e.g. *bol:o*, *bolke*.

PHONETIC DRILL VIII.

ala, al:a, ili, ili:, ulo, ul:o, kolo, kol:o, bole, bol:e, kolum, kol:um, kole, kol:e, male, mal:e.

SENTENCE DRILL VIII.

1. tomra kobe ele? You (*pl.*) when came? When did you (*pl.*) get here?

2. tomra ki junlena You (*pl.*) [*?*] heard-not Didn't you (*pl.*) hear
ami take 'ki I him-to what said? what I said to him?
bolrum?
3. tumi oke mal:e You him hit why? Why did you hit him?
kæno?
4. ami mone kol:um I mind-in did you hav- I thought you'd got
tumi harie gele. ing-lost went. lost.
5. amikoto bar mana I how-many time pro- How often I've told
kol:um, tobu hibition did, yet you you not to do it, and
tumi junlena. listened-to-not. yet you've paid no
attention.
6. tomra kal fokale You (*pl.*) yesterday When we heard that
rōna hole june morning-in starting you (*pl.*) had started
amrao rōna became having-heard yesterday morning
holum. we-too starting we started too.
became.
7. tumi take 'ki bol:e? You him-to what said? What did you say to
him?
8. grame gie tumi ki Village-to having-gone What did you do when
kol:e? you what did? 'you got to the vil-
lage?
9. tumi ki job You [*?*] all having- Didn't you take it all
niegelena? taken-went-not? away?
hæ, niegelum boi Yes, having-taken-I- Yes, of course I did.
ki. went except what.
10. ami har manlum. I defeat admitted. I give it up.

SUBSTITUTION TABLE VII.

tomra	ki	kal	fokale	afbe	—
tara	—	fombar	—	take bolbe	na
je		fonibar		amake bolbe	
e		fukrobar		eke bolbe	
o		—		oke bolbe	
tumi				make bolbe	
ora				babake bolbe	
hori				efob niafbe	
ram				ofob anbe	
era				fefob korbe	
—				job nebe	
				e boiguli kinbe	

This table provides for the formation of 5,280 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VI.

- (a) The ending *-lo* is the sign of the 3rd person past; e.g.
boflo, gælo, holo, nilo, nielo, liklo, namlo.
- (b) The past tense may be used either as a simple narrative tense (*he went*), or to describe something that has just happened (*he has gone*).
- (c) The suffix *-guli* is sometimes used as a sign of the plural:
bôiguli, the books; e bôiguli, these books.
- (d) Verbal inflections so far met:—

	<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>1st person ..</i>	<i>-i</i>		<i>-bo</i>
<i>3rd person ..</i>	<i>-e</i>	<i>-lo</i>	<i>-be</i>

- (e) Case endings so far met:—

	<i>Singular.</i>	<i>Plural.</i>
<i>Nominative</i>		<i>-ra, -guli</i>
<i>Objective</i>	<i>-e, -ke</i>	
<i>Genitive</i>	<i>-er, -r</i>	
<i>Locative</i>	<i>-e</i>	

- (f) The objective ending *-ke* (or *-e*) is not usually added to nouns or pronouns denoting inanimate objects.

bôï niafbena, He won't bring the book.

e mee ofob jonena, This girl pays no attention to all that.

o amâe efob boleni, He didn't tell me all this.

ora e gan gâeni, They didn't sing this song.

je amake ki bolbe? What will he say to me?

ora e bôiguli nielo, They have brought these books.

- (g) *age* stands for the English preposition *before*, but it is placed after the noun it governs, and so must be called a postposition rather than a preposition. It governs a preceding genitive. It is itself really a noun in the locative case, *in front*; this explains its governing a genitive.

EXERCISE IV(b).

1. This girl didn't come. 2. I'm going to sit in this garden. 3. That book belongs to Rām. 4. It's Rām who fetches it all; I'm not going to fetch it. 5. Rām tells me all this. 6. They didn't come out into the garden. 7. These are Rām's daughters. 8. My daughters are coming on Monday. 9. It's to me that those things belong. 10. This book doesn't belong to Rām's daughter. 11. Rām's daughters didn't bring

it all. 12. They don't come down. 13. Rām's daughter doesn't sing songs. 14. She'll tell me all this. 15. The girls didn't come again. 16. I'll bring this girl's book on Saturday. 17. My daughter is going into Rām's garden and going to sit down there. 18. That's my book. 19. My daughters tell me everything. 20. That garden doesn't belong to Rām.

For the Bengali translation of these sentences see Exercise IV(a) on page 19.

EXERCISE V(a).

1. ami babake ki bolbo? 2. meera amar bōi anbe. 3. je bōi kar, er na or? 4. keu amake boleni. 5. je kake niajbe? 6. kāuke niajbena. 7. ami kæmon kore ejob bolbo? 8. ma meeke bolbena. 9. amra bagane gie bojbona kæno? 10. era kæmon kore ajbe? 11. ora kāuke bolena. 12. kara anbe, era anbe, na ora anbe? 13. era ke ke? 14. ami orokom korbona kæno? 15. meera kæno joneni? 16. keu keu sombar ajeni. 17. ami jonibar ki ki anbo? 18. ami babake bolbona, make bolbo. 19. ami babake bolbo, na make bolbo? 20. je mee make job bole.

For the English translation of these sentences see Exercise V(b) on page 25.

LESSON IX.

SOUNDS AND SYMBOLS.

The Consonant p.

As in *pope*, but without any following aspiration. In English a *p* at the beginning of a stressed syllable is generally more or less aspirated; but in Bengali an unaspirated *p* may stand at the beginning of a stressed syllable. In practising the unaspirated *p* it is a good plan to begin by putting a vowel before *p* and saying this combination many times in rapid succession. For example, if one tries to say *pa*, one may quite likely say *pha* instead, but if one says *ap-ap-ap-ap*, one finds that one is equally saying *pa-pa-pa-pa*, but because one is thinking of *ap* and not *pa*, aspiration is avoided.

The unaspirated *p* often sounds to an English ear very like *b*, but one must learn to distinguish the two sounds, which are really quite different, *p* being voiceless and *b* voiced.

The Consonant n.

A lengthened *n*. See the remarks on *l*: in Lesson VIII.

The Vowels ě and ō.

These are nasalized *e* and *o* respectively, i.e. *e* and *o* said with the breath passing through the nose instead of through the mouth. The whole vowel is nasalized; it is not a vowel followed by a nasal consonant, but a nasalized vowel.

PHONETIC DRILL IX.

1. Repeat each of the following syllables ten times in rapid succession.
ap, op, op, up, æp, ep, ip, æp, āp, ěp, ōp.
2. apa, pa, opo, po, opo, po, upu, pu, æpæ, pæ, epe, pe, ipi, pi, æpæ, pæ, āpā, pā, ěpě, pě, ōpō, pō.
3. ana, ania, ono, onio, ono, onio, unu, unu, ænæ, ænæ, ene, enie, ini, ini.
4. rě, rō, ěke, ěta, ōke, ōta, ěra, ōra, ěr, ōr, těto.

SENTENCE DRILL IX.

- | | | |
|--|--|---|
| 1. ini jonibar ki
koren? | He (<i>h</i>) Saturday what
does? | What does he (<i>h</i>) do on
Saturdays? |
| 2. apni kōbe afben?
ki kal afben:a?
na, fombar afbo. | You (<i>h</i>) when will-come?
[?] to-morrow you (<i>h</i>)-
will-come-not?
No, Monday I-will-
come. | When will you (<i>h</i>)
come?
Won't you (<i>h</i>) come
to-morrow?
No, I'll come on Mon-
day. |
| 3. apnara e biṣṇē tāke
ki bolken? | You (<i>h. pl.</i>) this matter-
in him (<i>h</i>)-to what
said? | What did you (<i>h. pl.</i>)
say to him (<i>h</i>) about
this? |
| 4. tini ěke nie gelen. | He (<i>h</i>) him (<i>h</i>) having-
taken went. | He (<i>h</i>) took him (<i>h</i>)
away. |
| 5. apni ki ōke eṣob
bolben:a? | You (<i>h</i>) [?] him (<i>h</i>)-to
this-all will-tell- not? | Aren't you (<i>h</i>) going to
tell him (<i>h</i>) all this? |
| 6. ěra ki mone kōren? | They (<i>h</i>) what mind-in
do? | What do these people
(<i>h</i>) think? |
| 7. ōra ki kal ṣokale ěr
bōiguli niaṣenzi? | They (<i>h</i>) [?] yesterday
morning-in his (<i>h</i>)
books having-taken-
come-not (<i>p</i>)? | Didn't they (<i>h</i>) bring
his (<i>h</i>) books yester-
day morning? |
| 8. tāra apnar pore
elen. | They (<i>h</i>) you (<i>h</i>)-of
after came. | They (<i>h</i>) got here after
you (<i>h</i>). |

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VII.

- (a) The ending *-be* does duty for both the 2nd and 3rd persons of the future.

je bolbe, he will say.

tumi bolbe, you will say.

- (b) Declension of *je, he she, and ta, it, that.*

	<i>Singular.</i>	<i>Plural.</i>	<i>Sing. of ta.</i>
<i>Nominative ..</i>	<i>je</i>	<i>tara</i>	<i>ta</i>
<i>Objective</i>	<i>take</i>		<i>ta</i>
<i>Genitive</i>	<i>tar</i>		<i>tar</i>
<i>Locative</i>			<i>tate</i>

- (c) *to* after a clause sometimes means *if*.
to after a word means *at any rate, at least*.
- (d) Declension of *tumi, you.*

	<i>Singular.</i>	<i>Plural.</i>
<i>Nominative ..</i>	<i>tumi</i>	<i>tomra</i>
<i>Objective</i>	<i>tomake</i>	
<i>Genitive</i>	<i>tomar</i>	

EXERCISE V(b).

1. What shall I tell my father? 2. The girls will fetch my books.
 3. To whom does that book belong, to this person or to that? 4. No one told me. 5. Whom will he bring? 6. He won't bring anybody.
 7. How am I to say all this? 8. The mother won't tell her daughter.
 9. Why shouldn't we go into the garden and sit down? 10. How are they to come? 11. They don't tell any one. 12. Who will fetch it, these people or those? 13. Who are these people? 14. Why shouldn't I do like that? 15. Why didn't the girls listen? 16. Some (people) didn't come on Monday. 17. What things shall I fetch on Saturday? 18. I'm not going to tell my father; I shall tell my mother. 19. Shall I tell my father, or my mother? 20. That girl tells her mother everything.

For the Bengali translation of these sentences see Exercise V(a) on page 22.

EXERCISE VI(a).

1. *keu ki fokale gælo?* 2. *hæ, keu keu gælo, keu keu gælona.* 3. *e bô ki or, na amar?* 4. *hori amar age aʃbe.* 5. *ora rōna hōeni.* 6. *horir ki holo?* 7. *ke ke gælo?* 8. *ki ʃobi nilo? na, nilona.* 9. *amra bagane gie omni boʃbo.* 10. *e bôiguli kar? ki ramr nōe?* 11. *'ami ki 'oke bolbo?* 12. *ami oke 'ki bolbo?* 13. *ki keui gælona?* 14. *ʃe harie gælo.* 15. *ami eʃob likbona kæno?* 16. *ma meeke boklona.* 17. *ki fokale rōna hobo?* 18. *ʃe e bôiguli nilo.* 19. *ora ki gælona?* 20. *era ki oʃob niaʃbena?*

For the English translation of these sentences see Exercise VI(b) on page 29.

LESSON X.

SOUNDS AND SYMBOLS.

The Consonant c.

A sound something but not exactly like the *ch* in *church*. If one puts the tip of the tongue behind the lower teeth, and then tries to say the English *ch*, the result will be very near the Bengali *c*, provided one does not make too firm a contact between the front of the tongue and the hard palate.

It is important to distinguish between the unaspirated *c* and the aspirated *ch* (see Lesson XVI). The meaning of a word may depend upon the insertion or omission of the aspirate after *c*.

The Combination nt.

When *n* is followed immediately by a *t* it is pronounced as a dental, with the tongue touching the teeth instead of the gums. Compare the *n* in the English word *month*.

PHONETIC DRILL X.

Bengali words:

gac, ace, can, mac, car, caʃ, cabi, calak, capa, cāpa, pāc, nice, cini, bece, bēce, cil, cole, cēcie, cuna, baca, bāca, ruci, curi, colbo, boleci, pēca, cula, caka, kaca, kāca.

SENTENCE DRILL X.

1. <i>tumi ki ər babake ceno?</i>	You [ʔ] his (<i>h</i>) father (<i>obj.</i>) know?	Do you know this gentleman's father?
<i>hæ, cini bô ki?</i>	Yes, I-know except what?	Yes, of course I do.

INTRODUCTION TO COLLOQUIAL BENGALI

- | | | |
|--|---|--|
| 2. tomrao omni cole
aſoni kæno? | You (<i>pl.</i>)-too at-once
having-started come-
not (<i>p</i>) why? | Why didn't you (<i>pl.</i>)
come away at once
too? |
| 3. tumi ki ſokale can
koro? | You [?] morning-in
bathing do? | Do you bathe in the
morning? |
| na, bikale can kori. | No, evening-in bathing
I-do. | No, in the evening. |
| 4. je bagane ki āb
gac ace? | That garden-in [?]
mango tree there-
are? | Are there any mango
trees in that garden? |
| na, āb nēi kintu
licu onek ace. | No, mango there-are-
not, but licu many
there-are. | No, there are no man-
goes, but lots of
licus. |
| 5. tomar ki cok nēi?
oi tomar ſamne
kolom ace. | You-of [?] eye there-
is-not? There you-
of front-in pen there-
is. | Have you no eyes?
There's a pen there
in front of you. |
| 6. tumio ki kicu
pāoni? | You-too [?] something
get-not (<i>p</i>)? | Didn't you get some-
thing too (<i>or</i> any-
thing either)? |
| kicui pāini, moſæ. | Anything-at-all I-get-
not (<i>p</i>), sir. | I got nothing at all,
sir. |
| 7. tomra ſokole age
rōna hōni
kæno? | You (<i>pl.</i>) all before
starting become-not
(<i>p</i>) why? | Why didn't you all
start earlier? |
| 8. tomar koto pōſa
ace? | You-of how-many pice
there-are? | How many pice have
you? |
| amar pāc pōſa
ace. | Me-of five pice there-
are. | I have five pice. |
| 9. ta to amar mone
nēi. apnar mone
ace ki? | That at-any-rate my
mind-in is-not. Your
(<i>h</i>) mind-in is [?]? | I don't remember <i>that</i> .
Do you? |
| 10. tar boeſ koto?
ægaro bocorer beſi
hobena. | His age how much?
Eleven year-of more it-
will-be-not. | How old is he?
He won't be more than
eleven. |

SUBSTITUTION TABLE IX.

apni	—	eke	bolen
apnara	ki	ēke	bolen:i
tini	kæno	oke	bolen:a
tāra		ōke	bolben
ini		take	bolben:a
ēra		tāke	bolben
uni		ramke	bolben:a
ōra		amake	bokben
amar baba		e meeke	bōken
tomar ma			boklen
apnar bon			bōken:i
er fami			boklen:a
er mee			bokben:a
or ma			
ōr meera			
tar baba			
tār bon			

This table provides for the formation of 5,967 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VIII.

- (a) The ending -lum is the sign of the 1st person of the past tense; e.g.
bol:lum, kol:lum, holum, gelum, manlum.

Other forms not found in the sentences:

a:lum (or elum), junlum, gailum (sang), fulum, nilum, namlum, bo:lum, boklum, liklum, anlum.

- (b) The ending -le is the sign of the 2nd person of the past tense; e.g.
ele, junle, mal:e, gele, hole, bol:e, kol:e.

Other forms not found in the sentences:

manle, a:le (=ele), gaile, fule, nile, namle, bo:le, bokle, likle, anle.

- (c) Past participles active.

june, *having heard.*

gie, *having gone.*

kore, *having done.*

harie, *having lost (act).*

nie, *having taken.*

berie, *having come (or gone) out.*

neme, *having got down.*

- (d) *kæno* may be placed either in the middle or at the end of a sentence. It is comparatively seldom used at the beginning of the sentence as *why* in English.
- (e) The particle *o* is added to words to mean *also, too*.
- (f) Verbal stems ending in *r* change the *r* to *l* before an inflectional ending beginning with *l*.
korē, he does; kolē, you did.
marē, he hits; malē, you hit (past).
- (g) *kal* means either *yesterday* or *to-morrow* according to the context.

EXERCISE VI(b).

1. Did anybody go in the morning? 2. Yes, some went and some didn't. 3. Is this book hers or mine? 4. Hari will get here before me. 5. They didn't start. 6. What's become of Hari? 7. Who (*pl.*) went? 8. Did they take the lot? No, they didn't. 9. We'll go into the garden and sit down at once. 10. Whose are these books? Aren't they Rām's? 11. Shall I tell him? 12. What shall I tell him? 13. Hasn't anyone at all gone? 14. He's got lost. 15. Why shouldn't I write all this? 16. The mother didn't scold her daughter. 17. Shall we start in the morning? 18. She took these books. 19. Haven't they gone? 20. Aren't they going to bring those things?

For the Bengali translation of these sentences see Exercise VI(a) on page 26.

EXERCISE VII(a).

I. tara take ki bolbe? 2. o niafbena to, amra niafbo? 3. e or meer ke hœ? 4. tomar natir nam ki? 5. je boiguli bā hate nilo. 6. tumi nouko kore afbe. 7. ta ki hobena? 8. ami ki tomake bolini? 9. tomra ki e boiguli kinbena? 10. tar fami amake bolbe. 11. or ma elona kæno? 12. ami efob kinbona. 13. amra ki tar age afbo? 14. ami take tai bolbo. 15. tara ki fukrobar afbe? 16. tar famir nam hori. 17. ora take boleni. 18. ram e nouko kinbe. 19. e ki tomar nam nœ? 20. tate amar ki?

For the English translation of these sentences see Exercise VII(b) on page 32.

LESSON XI.

SOUNDS AND SYMBOLS.

The Consonant ŋ.

The same as the *ng* in *singer*. Distinguish between this and the compound consonant *ŋg* as in *finger*.

PHONETIC DRILL XI.

ʃɔŋ, ʃɔŋe, ʃɔŋge, bā, baŋala, baŋla, baŋgala, rɔŋ, rɔŋer, rɔŋger, moŋ, monggolbar, gaŋ, gā, ʃiŋho, beŋ, beŋer.

SENTENCE DRILL XI.

- | | | |
|---|---|---|
| 1. tāra ki efecen?
na, aŋeni. | They (<i>h</i>) [?] have-come?
No, they (<i>h</i>)-come-not (<i>ϕ</i>). | Have they (<i>h</i>) come?
No, they haven't (<i>h</i>). |
| 2. apnara ki age
erokom kicu
korecen?
na, korini. | You (<i>h. pl.</i>) [?] before
this-kind anything
have-done?
No, we-do-not (<i>ϕ</i>). | Have you (<i>h. pl.</i>) done
anything of this sort
before?
No, we haven't. |
| 3. tini eguli niecen,
oguli nenii. | He (<i>h</i>) these has-taken,
those takes-not (<i>ϕ</i>). | He (<i>h</i>) has taken these,
not those. |
| 4. ēra to monggolbar
rōṇa hōēcen;
apnarao rōṇa
honii kēno? | These-people (<i>h</i>) at-
any-rate Tuesday
starting became;
you (<i>h. pl.</i>)-too
starting become-
not (<i>ϕ</i>) why? | <i>These people</i> (<i>h</i>) started
on Tuesday; why
didn't you (<i>h. pl.</i>)
start too? |
| 5. ini to efecen, kintu
ēr ʃɔŋge ar keu
aŋeni. | He (<i>h</i>) at-any-rate has-
come but his (<i>h</i>) com-
pany-in besides any-
one comes-not (<i>ϕ</i>). | <i>He</i> (<i>h</i>) has come, but no
one else has come
with him (<i>h</i>). |
| 6. tāra ɔnek age cole
gæcen. | They (<i>h</i>) much before
having-started have
gone. | They (<i>h</i>) went away a
long time ago. |
| 7. e nie uni kal amake
koto bokacen. | This having-taken he
(<i>h</i>) yesterday me
how-much has-
scolded. | He (<i>h</i>) gave me such a
scolding about this
yesterday. |
| 8. apnar babai naki e
baŋala kinecen? | Your (<i>h</i>) <i>father</i> or-what
this bungalow has-
bought (<i>h</i>)? | So it's your (<i>h</i>) <i>father</i>
who has bought (<i>h</i>)
this bungalow, is it? |
| 9. tini kar kace eʃɔb
ʃunecen? | He (<i>h</i>) whose neigh-
bourhood-in this-all
has-heard? | From whom has he (<i>h</i>)
heard all this? |
| 10. apni kake ʃɔŋge
kore enecen?

kauke anini. | You (<i>h</i>) whom in-com-
pany having-made
have fetched?
Anyone (<i>obj.</i>) I fetch-
not (<i>ϕ</i>). | Whom have you (<i>h</i>)
brought with you?
I haven't brought any
one. |

SUBSTITUTION TABLE X.

tomra	—	cole afo	ni
tumi	ki	rōna hōo	na
—	keno	kicu pāo	—
	to	can koro	
		job nao	
		oke bolo	
		gan jono	
		namo	
		bofo	
		ano	
		e bōi keno	
		gan gāo	

This table provides for the formation of 432 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IX.

- (a) The following table shows all the forms of the personal pronouns met with so far:•

		•	Nom. sing.	Obj. sing.	Gen. sing.	Nom. plur.
1st person, <i>I, we.</i>			ami	amake	amar	amra
2nd person, <i>you.</i>		Common.	tumi	tomake	tomar	tomra
		Honorific.	apni	apnake	apnar	apnara
•	<i>This person here.</i>	Common.	e	eke	er	era
		Honorific.	ini	ēke	ēr	ēra
3rd person, <i>he, she, they.</i>	<i>That person there.</i>	Common.	o	oke	or	ora
		Honorific.	uni	ōke	ōr	ōra
	<i>That person.</i>	Common.	je	take	tar	tara
		Honorific.	tini	tāke	tār	tāra

(b) All honorific verbal forms end in **-n**. The same form is used for the 2nd and 3rd persons honorific.

(c) The ending **-en** is the sign of the 2nd and 3rd persons honorific present; e.g.

koren, afen, bolen.

Other forms not found in the sentences:

manen, jonen, nen, namen, boken, anen, kenen.

(d) The ending **-ben** is the sign of the 2nd and 3rd persons honorific future; e.g.

afben, bolben.

Other forms not found in the sentences:

korben, manben, funben, neben, namben, bofben, bokben, hoben, gaben, fuben, likben, anben, kinben.

(e) The ending **-len** is the sign of the 2nd and 3rd persons honorific past; e.g.

bolken, gelen, elen.

Other forms not found in the sentences:

koken, afken, manken, funken, nilen, namken, bofken, bokken, anken, kinken, likken, fulen, gailen, hoken.

(f) Bengali has postpositions instead of prepositions. Postpositions usually govern a preceding genitive.

apnar pore, after you.

ramer age, before Rām.

EXERCISE VII(b).

1. What will they tell him? 2. If he isn't going to bring it, are we to bring it? 3. What relation is this person to that man's daughter? 4. What's your grandson's name? 5. He took the books in his left hand. 6. You'll come by boat. 7. Won't that do? 8. Didn't I tell you? 9. Aren't you (*plur.*) going to buy these books? 10. Her husband will tell me. 11. Why didn't his mother come? 12. I'm not going to buy these things. 13. Shall we get here before him? 14. That's what I'm going to tell him. 15. Are they coming on Friday? 16. Her husband's name is Hari. 17. They didn't tell him. 18. Rām's going to buy this boat. 19. Isn't this your name? 20. What's that to me?

For the Bengali translation of these sentences see Exercise VII(a) on page 29.

EXERCISE VIII(a).

1. **tar baba take mana kolo, tobu je job nie gælo.** 2. **tara bikale grame gie boiguli nielo.** 3. **amra namlum fune tarao namlona kæno?** 4. **tara**

kôbe afbe? ki fukrobar afbe? 5. ami take ejob abar boklum. 6. tumi ki jonibar gelena? 7. je mone kôre ami afini. 8. tumi take ar ki bolke? 9. ami e bôie amar nam liklum. 10. tumi funlena kâno? 11. ami take marini. 12. je elona fune tomra ki kolke? 13. tate ki holo? 14. tomra amar age grame gele. 15. ami oke boklum. 16. tomra kâno berie elena? 17. tumio ki har manle? 18. amra grame gie funlum tara rôona holo. 19. tumi amâe ejob bolkena. 20. nie gele kâno?

For the English translation of these sentences see Exercise VIII(b) on page 36.

LESSON XII.

SOUNDS AND SYMBOLS.

The Consonant t.

Put the tip of the tongue against the hard palate at a point behind the upper gums and try to say *t* and you will say *ṭ*. The exact point on the hard palate which the tip of the tongue touches varies according to the following vowel, being furthest back when *ṭ* is followed by *a* or *u*, and furthest forward when it is followed by *i*; but even in the case of *ṭi* the point of contact is not so far forward as in the English *t* in *teach*.

ṭ, like *k*, *t* and *p*, may occur at the beginning of a stressed syllable without any following aspiration. We may use the same device as in the case of *k*, *t* and *p* to pronounce the unaspirated *ṭ*. If we repeat rapidly *it-it-it-it*, we shall convince ourselves that we can say *ṭi-ṭi-ṭi-ṭi* instead of *ṭhi-ṭhi-ṭhi-ṭhi*.

The Combination ft.

In this combination the *f* is pronounced with the tongue turned back upon itself, instead of with the tip of the tongue behind the lower teeth as when pronouncing *f* without a following *t*.

PHONETIC DRILL XII.

- Repeat each of the following syllables ten times in rapid succession:
aṭ, oṭ, oṭ, uṭ, æṭ, eṭ, iṭ, æṭ, āṭ, ēṭ, ôṭ.
- aṭa, ṭa, oṭo, ṭo, oṭo, ṭo, uṭu, ṭu, æṭæ, ṭæ, eṭe, ṭe, iṭi, ṭi, æṭæ, ṭæ, āṭā, ṭā, ēṭē, ṭē, ôṭô, ṭô.
- aṭa, ata, oṭo, oṭo, oṭo, oṭo, uṭu, utu, æṭæ, æṭæ, eṭe, ete, iṭi, iti.
- tato, ṭato, tōto, tōto, ṭiṭu, ṭiṭu, ṭeta, teta, koṭa, kōta, kâṭa, kâta, kaṭa.

SENTENCE DRILL XII.

- | | | |
|--|--|---|
| 1. tomra tin̄tar
som̄e ele hobe;
tar pore ele
hobena. | You (<i>pl.</i>) three-of time-
at if-coming it-will-
occur; that-of after
if-coming it-will-
occur-not. | It'll be all right if you-
(<i>pl.</i>) come at three
o'clock. It won't do
to come later than
that. |
| 2. kal aṣle je car ṭaka
pabe; na aṣle
pabena. | To-morrow if-coming
he four rupee will-
get; not if-coming
he-will-get-not. | He'll get four rupees if
he comes to-morrow;
he won't get it unless
he comes. |
| 3. tumi ækṭar age
geleo tāke
pabena. | You one-of before if-
going-even him (<i>h</i>)
will-get-not. | You won't find him (<i>h</i>)
even if you go before
one. |
| 4. amra geleo hōe, na
geleo hōe. | We if-going-too it-
occurs, not if-going-
too it-occurs. | It makes no difference
whether we go or not. |
| 5. ora na eleo æk
rōkom colbe,
kintu apnara
na ele nōe. | They not if-coming-too
one kind it-will-move,
but you (<i>h. pl.</i>) not if-
coming it-is-not. | We shall be able to
manage after a fash-
ion even if they don't
come, but it won't
do for you (<i>h. pl.</i>)
not to come. |
| 6. erōkom hole
hobena. | This-kind if-occurring
it-will-occur-not. | This sort of thing won't
do. |
| 7. apni ṛr opor
erōkom coṭe
uṭle colbena. | You (<i>h</i>) him (<i>h</i>)-of over
this-kind having-got-
angry if-rising it-will-
move-not. | It'll never do for you
(<i>h</i>) to get angry with
him (<i>h</i>) like this. |
| 8. ami ṛke eṣob bolē
ki coṭe uṭbenā? | I him (<i>h</i>)-to this-all if-
saying [?] having-got-
angry he (<i>h.</i>)-will-
rise-not? | Won't he get angry, if
I tell him (<i>h</i>) all
this? |
| 9. ta hole ki tomar
onek kōṣṭo
hobena? | That if-occurring [?]
you-of much incon-
venience will-occur-
not? | In that case won't you
have a lot of trouble? |
| 10. omni cole aṣle ora
ki bolbe? | At-once having-moved
if-coming they what
will-say? | What'll they say if one
comes away at once? |
| ora to kicui
bolbena. | They at-any-rate any-
thing-at-all will-say-
not. | They won't say any-
thing at all. |

SUBSTITUTION TABLE XI.

uni	ki	amar	age	efecen
ini	kæno	er	ʃonge	gæcen
tini	to	or	pore	cole efecen
apni	o	tar		cole gæcen
ēra	—	amar natir		rōṇa hoēcēn
ōra				aʃen:i
tāra				rōṇa hon:i
apnara				cole aʃen:i
apnar baba				elen
amar ma				aʃben
tomar bon				aʃen
er ʃami				
or baba				
tar ma				
tār mee				
ōr meera				
ēr bon				

This table provides for the formation of 14,025 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL X.

- (a) The ending -o is the sign of the 2nd person common of the present;
e.g. ceno, aʃo, koro, pao, hōo.

Other forms not found in the sentences:

bolo, mano, ʃono, nāo, namo, boʃo, boko, ano, keno, gāo, ʃoo.

- (b) Verbal inflections:

	Present.	Past.	Future.
1st person, ami, amra	-i	-lum	-bo
2nd person common, tumi, tomra ..	-o	-le	-be
2nd person honorific, apni, apnara ..	-en	-len	-ben
3rd person common, ʃe, e, o, tara, era, ora	-e	-lo	-be
3rd person honorific, tini, ini, uni, tāra, ēra, ōra	-en	-len	-ben

- (c) ace = *is*, in the sense of *there is*, *exists*, *is present*. Its negative is nēi. ace and nēi must be carefully distinguished
- (i) From the simple copula which is unexpressed in the affirmative, and in the negative 3rd person common is expressed by nōe.

- (ii) From *hōe* and *hōena*, which mean *becomes* and *does not become*.

se bōi ace, *That book's here.*

se bōi nēi, *That book isn't here.*

se bōi amar, *That book's mine.*

se bōi amar nōe, *That book isn't mine.*

se bōi amar hōe, *That book becomes mine.*

se bōi amar hōena, *That book doesn't become mine.*

- (d) Bengali has no word for *have*.

tomar cok ace, *You have eyes.*

tomar cok nēi, *You have no eyes.*

- (e) We have met in the sentences a number of compound verbs formed by prefixing to a simple verb:

- (i) A noun or an adjective.

tumi can koro, *You bathe.*

ami mana kolum, *I told (you) not to.*

tomra rōna hōni, *You didn't start.*

ami mone kolum, *I thought.*

- (ii) A past participle active.

tomra cole aſoni, *You didn't come away.*

ōra bōiguli niaſeni, *They didn't bring the books.*

tumi ſob niegele, *You took it all away.*

tumi harie gele, *You've got lost.*

o neme aſbe, *He'll come down.*

o berie aſbe, *He'll come out.*

EXERCISE VIII(b).

1. His father told him not to, and yet he took it all away. 2. They went to the village in the evening and brought the books. 3. Why didn't they get down too when they heard we'd got down? 4. When are they coming? On Friday? 5. I told him all this again. 6. Didn't you go on Saturday? 7. He thinks I haven't come. 8. What else did you tell him? 9. I've written my name in this book. 10. Why didn't you pay attention? 11. I didn't hit him. 12. What did you (*pl.*) do, when you heard he hadn't come? 13. What came of it? 14. You (*pl.*) got to the village before me. 15. I scolded him. 16. Why didn't you (*pl.*) come out? 17. Do you give it up too? 18. When we got to the village we heard they had started. 19. You didn't tell me all this. 20. Why did you take it away?

For the Bengali translation of these sentences see Exercise VIII(a) on page 32.

EXERCISE IX(a).

1. ôke bolbona. 2. uni bôiguli hate neni. 3. êra grame gie tâke bolên.
 4. amar baba apnake bagane nie gelen. 5. apni fukrobar ki korben?
 6. uni ki bôiguli niafben:a? 7. ini amar babake boleni. 8. ini ôke nôuko
 kore nielen. 9. ami êke bolum tobu elen:a. 10. tini job joneni. 11. êr
 bôî nobo. 12. tini fe bişõe apnake ki bolên? 13. târa kæmon kore ejob
 anlen? 14. uni ki apnar pore afben, na age afben? 15. târ ma to afeni.
 16. apnara ki abar afben:a? 17. ôra meeke bokben. 18. apni e bişõe ki
 mone koren? 19. amar ma neben:a. 20. apnara ki ki kinlen?

For the English translation of these sentences see Exercise IX(b)
 on page 40.

LESSON XIII.

SOUNDS AND SYMBOLS.

The Compound Consonant kh.

This is **k** pronounced with an aspiration immediately following. A **k** at the beginning of a stressed syllable in English is usually pronounced with a more or less definite following aspiration. But the aspirate in such a case is voiceless, whereas the **h** in the Bengali **kh** should be as much voiced as possible.

Remember that the insertion or omission of an aspiration after a **k** may quite alter the meaning of a word. Thus **kali** means *ink*, and **khali** means *only*.

PHONETIC DRILL XIII.

1. ga, ka, kha, khi, ki, gi, gu, ku, khu, kho, ko, go, ge, ke, khe, kha, ko,
 go, gæ, kæ, khæ, khæ, kæ, gæ, gā, kā, khā, khē, kē, gē, gō, kō, khō.
 2. Read aloud the following Bengali words, putting the stress in every
 case on the first syllable.

kaṭa, khaṭa, khata, kana, khana, khani, okhane, khali, kali,
 gali, khæla, kela, lekho, likho, kiṭ, khin, khæpa, ekhane, okhane,
 fekhane.

SENTENCE DRILL XIII.

- | | | |
|-------------------------|--------------------------------|-----------------------------------|
| 1. amake job bolo. | Me all tell. | Tell me everything. |
| na, oke kicu
bolona. | No, him anything tell-
not. | No, don't tell him any-
thing. |
| hæ, bolona. | Yes, tell-not. | Yes, do. |

- | | | |
|---|---|--|
| 2. boikhana ekhane rakho. | Book-the here put. | Put the book here: |
| na, ekhane rekhona, okhane rakhona. | No, here put-not, there put-not. | No, don't put it here, put it there, do. |
| 3. e khataē hiḡab lekho. | This book-in account write. | Write the account in this book. |
| na, likhona. | No, write-not. | No, don't. |
| hāē, lekhona. | Yes, write-not. | Yes, do. |
| 4. aro tinkhana bōi ano. | More three book fetch. | Fetch three more books. |
| na, ar enona. | No, more fetch-not. | No, don't fetch any more. |
| 5. ækhon enona, ekṭu pōre eno. | Now fetch-not, a-little after fetch. | Don't fetch them now; fetch them presently. |
| na, ekhuni anona. | No, <i>now</i> fetch-not. | No, fetch them at once, do. |
| 6. na, fekhane boḡona, amar kace boḡona. | No, there sit-not, my neighbourhood-in sit-not. | No, don't sit there; sit by me, do. |
| 7. kal efona, fukro-bar efo. | To-morrow come-not, Friday come. | Don't come to-morrow come on Friday. |
| 8. efōb ækhon niona, monggolbar nio. | This-all now take-not, Tuesday take. | Don't take these things now; take them on Tuesday. |
| na, ekhuni nāona. | No, <i>now</i> take-not. | No, do take them at once. |
| 9. ḡonona, ora gan gabe. | Listen-not, they song . will-sing. | Do be quiet; they're going to sing. |
| na, o gan funona. | No, that song listen-to-not. | No, don't listen to that song. |
| 10. e lekhaṭa khub kharap; e kar lekha? | This writing very bad; this whose writing? | This writing is very bad; whose writing is it? |

SUBSTITUTION TABLE XII.

tomra	tin̄tar	jom̄e	—	ele	—	h̄obe	—
ami	ækt̄ar	pore	na	gele	o	colbe	na
apni	p̄act̄ar	age		niele		h̄e	
je	ægarot̄ar			afl̄e		col̄e	
amra	cart̄ar			niegele		je cot̄e ut̄be	
tini				kol̄e		ma bokben	
ora				anle		baba ki bokben	
tumi				fule			
apnara				pele			
e				nile			
tara							
era							
o							
ōra							
uni							
t̄āra							
ini							
ram							
—							

This table provides for the formation of 159,600 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XI.

- (a) The ending *-ecen* is the sign of the 2nd and 3rd persons honorific of the present perfect; e.g.

efecen, korecen, niecen, h̄eecen, gācen, bokecen, kinecen, funecen, enecen.

Other forms not found in the sentences:

peecen (has got), boleceen, menecen, nemecen, bofecen, geeceen (has sung), fueceen.

- (b) Verbs which have *a* in the stem in the present, past and future, change the *a* to *e* in the present perfect; e.g.

aſen, efecen (so also anen, enecen; namen, nemecen; manen, menecen; maſen, merecen).

- (c) The present perfect may be translated sometimes by an English present perfect (*has come*), and sometimes by an English simple past (*came*).

- (d) The negative *na* is never added to a present perfect form. The negative of the present perfect is formed by adding *ni* to the corresponding form of the present.

apnara korecen, You have done. apnara koren̄i, You haven't done.

- (e) The plural suffix *-guli* may be added to demonstrative adjectives to form plural pronouns.
eguli, these; oguli, those.
- (f) Verbs which have *o* in the stem in the 2nd and 3rd persons common and honorific of the present change the *o* to *o* in all other forms so far met.
korō, korē, korēn; but kori, kolūm, kolē, kolō, kolēn, korbo, korbe, korben, korecen.
bokō, bokē, bokēn; but boki, boklūm, bokle, boklo, boklen, bokbo, bokbe, bokben, bokecen.
bolō, bolē, bolēn; but boli, bolūm, bolē, bolō, bolēn, bolbo, bolbe, bolben, boleceen.
- (g) Postposition governing a preceding genitive, *ṣonge, with. ṣonggo* is a noun meaning *company*; so *ṣonge* means *in the company*, and *er ṣonge* means *in his company*, and so *with him*.
- (h) *nie* is a past participle active, meaning *having taken*, but it is often used as in sentence 7 to mean *about*, and may then be regarded as a postposition governing a preceding objective.
- (i) *naki* in the middle of a sentence means *It is so, isn't it? I hear that . . . Is this so?* When used in this way *naki* is never stressed. Thus in sentence 8 *babai naki* is pronounced as if it were one word, *'babainaki*, with the stress on the first syllable.

EXERCISE IX(b).

1. I'm not going to tell him (*h*). 2. He (*h*) didn't take the books in his hand. 3. They (*h*) went to the village and told him (*h*). 4. My father took (*h*) you (*h*) into the garden. 5. What are you (*h*) going to do on Friday? 6. Isn't he (*h*) going to bring the books? 7. He (*h*.) didn't tell my father. 8. He (*h*) brought him (*h*) by boat. 9. I told him (*h*) and yet he didn't come (*h*). 10. He (*h*) didn't hear it all. 11. I'll (we'll) take his (*h*) book. 12. What did he (*h*) tell you (*h*) about that? 13. How did they (*h*) fetch all this? 14. Is he (*h*) coming before you (*h*) or after? 15. His (*h*) mother hasn't come (*h*) anyway. 16. Aren't you (*h. pl.*) coming again? 17. They (*h*) will scold the girl. 18. What do you (*h*) think about this? 19. My mother won't take (*h*) it. 20. What things did you (*h. pl.*) buy?

For the Bengali translation of these sentences see Exercise IX(a) on page 37.

EXERCISE X(a).

1. e ki apnar kolom nōē? 2. apnar ki kolom nēi? 3. e meer.bōef pāc bōcorer beji nōē. 4. amra ṣōkole omni cole aṣbo. 5. tumi e kolom kenoni

kæno? 6. amar hate pœſa nei. 7. kolom hate nœna kæno? 8. e bagane licu gac nei. 9. ami kal ſokale can korbona. 10. je ki apnar make ceneria? 11. tār bôl ace ki? na, nei. 12. o bagane ðek āb gac ace. 13. koto pœſa pabo? 14. ægaro pœſar ki beſi pabona? 15. tumi ki ôke boloni? 16. amar baba apnake ceneria. 17. eſob ki apnar mone ace? 18. na, e biſœ amar mone kicu nei. 19. tomra kæno bagane gie boſoni? 20. amar je rœkom bôl nei.

For the English translation of these sentences see Exercise X(b) on page 43.

LESSON XIV.

SOUNDS AND SYMBOLS.

The Consonant ʒ.

This is the voiced form of c. Put the tip of the tongue behind the lower teeth and then try to say *jaw*, and the Bengali ʒ will be the result.

PHONETIC DRILL XIV.

- Syllables.* ca, ʒa, ci, ʒi, cu, ʒu, co, ʒo, ce, ʒe, cœ, ʒœ, cœ, ʒœ, cā, ʒā, cē, ʒē, cō, ʒō, aʒ, iʒ, uʒ, oʒ, eʒ, œʒ, æʒ, āʒ, ēʒ, ōʒ.
- Words.* ʒol, aʒ, ʒon, ʒon:o, ʒan, ʒano, ʒani, ʒor, ʒaben, ʒan:a, ʒana, ʒaʒ, ʒago, ʒal, ʒak, ʒat, ʒabona, ʒib, ʒitbo, ʒutbe, ʒug, ʒog, ʒege, ʒar, buʒbe.

SENTENCE DRILL XIV.

- | | | |
|---|--|--|
| 1. ekhane boſun,
moſœ; okhane
boſben:a; okhane
boſle apnar
koſto hoſbe. | Here sit (<i>h</i>), sir; there
will-sit-not; there if-
sitting you (<i>h</i>)-of in-
convenience will-
occur. | Take (<i>h</i>) this seat, sir.
Don't sit (<i>h</i>) there.
You'll (<i>h</i>) be uncom-
fortable if you sit
there. |
| 2. amakei bolun:a,
oke kicui
bolben:a. | Me-to say (<i>h</i>)-not, him-
to anything-at-all
will-say-not (<i>h</i>). | Do tell (<i>h</i>) me; don't
tell (<i>h</i>) him any-
thing-at-all. |
| 3. ekhuni ʒan:a; pore
gele kicui
hoſbena. | Now go (<i>h</i>)-not; after
if-going anything-at-
all will-occur-not. | Do go (<i>h</i>) at once; it
won't be any use at
all going later. |
| 4. aʒ ʒaben:a; kal
ʒaben; ta hole
taka paben. | To-day will-go (<i>h</i>)-not;
to-morrow will-go(<i>h</i>);
that if-occurring ru-
pee you-will-get (<i>h</i>). | Don't go (<i>h</i>) to-day; go
(<i>h</i>) to-morrow; then
you'll get (<i>h</i>) the
money. |
| 5. aro khan:a, moſœ. | More eat (<i>h</i>)-not, sir. | Do have (<i>h</i>) some more,
sir. |
| na, ar khaben:a. | No, more will-eat (<i>h</i>)
not. | No, don't have any
more. |

- | | | |
|--|--|--|
| 6. jekhane gie
o'nugro kore
amar babake
ejob janaben. | There having-gone
kindness having-
done my father (<i>obj.</i>)
this-all will-cause (<i>h</i>)-
to-know. | When you get there,
please let (<i>h</i>) my
father know all this. |
| 7. er ekṭu nin:a, kintu
job neben:a. | This-of a-little take (<i>h</i>)-
not, but all will-take
(<i>h</i>)-not. | Do take (<i>h</i>) a little of
this, but don't take
(<i>h</i>) it all. |
| 8. amar kace aṣun;
ōr kace jāben:a. | My neighbourhood-to
come (<i>h</i>); his (<i>h</i>)
neighbourhood-to
will-go (<i>h</i>)-not. | Come (<i>h</i>) to me; don't
go (<i>h</i>) to him (<i>h</i>). |
| 9. o ṣinifguli kin-
ben:a, eguli
kinun:a. | Those things will-buy
(<i>h</i>)-not; these buy
(<i>h</i>)-not. | Don't buy (<i>h</i>) those
things; buy these,
do. |
| 10. ækhon can
korun:a; can
korei khaben. | Now bathing do (<i>h</i>)-
not; bathing <i>having-</i>
<i>done</i> will-eat (<i>h</i>). | Do bathe (<i>h</i>) now;
don't have your meal
till you have bathed. |

SUBSTITUTION TABLE XIII.

ejob ekhane rakho	
ofob nio	na
job keno	
ṣejob jono	
hiṣab likho	
boikhana okhane rekho	
tin ṭaka ano	
e gan ṣuno	
e boi hate naō	
job lekho	
eguli eno	
oguli kino	
can koro	
o gan geo	
take bolo	
ekhane bofo	
e gan gaō	
can koro	
oke mero	
amake bolo	
or ṣogge efo	

This table provides for the formation of 42 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XII.

- (a) The ending -le besides being, as we have already seen (Lesson VIII), the sign of the 2nd person common of the past tense, may also be the sign of the conditional participle; e.g.

ele, afe, gele, hole, ufe, bole.

Other forms not found in the sentences:

kolē, nile, bokle, kinle, funle, anle, pele, manle, namle, bofle, gaile, fule, malē, likle.

- (b) The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood.

ami nile, *if I take.*

tumi nile, *if you take.*

nile, *if one takes.*

- (c) For the negative, na is immediately prefixed to the conditional participle.

ami na nile, *if I don't take it.*

ami boiguli na nile, *if I don't take the books.*

tumi can na kolē, *if you don't bathe.*

- (d) When a conditional participle has o attached to it, the meaning is *though, even if*.

ami boiguli nileo, *even if (or although) I take the books.*

ami boiguli na nileo, *even if I don't take the books.*

- (e) There are two forms of all persons of the past tense and of the conditional participle corresponding to *aji, I come*.

aflum, afe, aflō, aflē, and

elum, ele, elo, elē.

The second set of forms is a little more colloquial than the first.

- (f) -ta is added to numerals when they denote the hours of the day. tinto or tintar somōe, *three o'clock*.

- (g) The 3rd person common hōe (lit. *it becomes*) and cōle (lit. *it moves*) are used idiomatically to mean *it's all right*. So also hōbe, colbe, *it'll be all right, it'll do*; nōe, *it isn't all right, it won't do*.

EXERCISE X(b).

1. Isn't this your (h) pen? 2. Haven't you (h) a pen? 3. This girl isn't more than five years old. 4. We shall all come away at once.
5. Why didn't you buy this pen? 6. I have no money in my hand.
7. Why don't you take the pen in your hand? 8. There are no licu trees in this garden. 9. I'm not going to bathe to-morrow morning.
10. Doesn't he know your (h) mother? 11. Has he (h) a book? No,

he hasn't. 12. There are lots of mango trees in that garden. 13. How many pice shall I (we) get? 14. Shan't I (we) get more than eleven pice? 15. Didn't you tell him (*h*)? 16. My father doesn't know (*h*) you (*h*). 17. Do you (*h*) remember all this? 18. No, I don't remember anything about this. 19. Why didn't you (*pl.*) go into the garden and sit down? 20. I haven't a book like that.

For the Bengali translation of these sentences see Exercise X(a) on page 40.

EXERCISE XI(a).

1. tini bikale efecen *kæno*? 2. tini fokale afenzi *kæno*? 3. tini ki fokale afenzi? *hæ*, efecen *bōi* ki. 4. tini naki kal fokale afben? 5. apni tar age efecen. 6. tini ki afenzi? 7. je biʃœ apni ki korecen? kicui korini. 8. uni ki apnar grame gæcen? 9. tāra er kace to kicu fonenzi, tomari kace job funecen. 10. apnar natike ki ʃonge kore enecen? na moʃæ, anini. 11. apnara amar pore rōna hōēcen *kæno*? 12. apni ki erōkom kicu funecen? 13. ini ki can korecen? na, koreni. 14. o nie eke bokben *kæno*? 15. apnara eguli kinecen na oguli kinecen? 16. apnar kace tini koto pœʃa peecen? 17. amar kace to kicu panʃi. 18. apni amakei eʃob boleccen *kæno*? ete amar ki? 19. hori ramer ʃonge cole gæcen. 20. tini bōiguli bā hate niecen *kæno*?

For the English translation of these sentences see Exercise XI(b) on page 48.

LESSON XV.

SOUNDS AND SYMBOLS.

The Consonant d.

The voiced form of *t*. Like *t* it is a true dental. The tongue *must* touch the teeth and not merely the gums. Distinguish *d* carefully from (1) the English *d* in *did*, (2) the English *th* in *though*.

PHONETIC DRILL XV.

1. *Syllables.* da, di, du, do, de, dō, dæ, dæ̃, dā, dē, dō, ad, id, ud, od, ed, ɔd, æd, æd̃, ād, ēd, ōd.
2. *Words.* dada, didi, dud, du, dan, din, dena, dāō, dam, dara, dur, oder, eder, ēder, ōder, daʃ, doʃ, doʃ, deʃ, dubar, dobo, debar, dāt, dag, dol, dōl, dik, dut, nodi, mudi, rādbo, fod, bad, bod, bād, cād.

SENTENCE DRILL XV.

- | | | |
|--|--|--|
| 1. je tomader koto
taka diece? tin
taka diece, na
car taka diece? | He you (<i>pl.</i>)-to how-
many rupee has-
given? Three rupee
has-given, or four
rupee has-given? | How much did he give
you (<i>pl.</i>)? Was it
three rupees, or four? |
| 2. aṣ amader doṣ taka
diece; kal aro fat
taka debe bolece. | To-day us-to ten rupee
he-has-given; to-
morrow more seven
rupee he-will-give he-
has-said. | He has given us ten
rupees to-day and
has promised that
he'll give us seven
rupees more to-
morrow. |
| 3. tomrai naki tader
e bōiguli dieco?

hā, dieci; tate ki? | You (<i>pl.</i>) or-what them
these books have-
given?
Yes, we-have-given;
that-in what? | So it was you (<i>pl.</i>) who
gave them these
books was it?
Yes, it was; what of
that? |
| 4. amra ækhono oder
kicu diini, kinṭu
kal du taka kore
dobo. | We now-too them any-
thing give-not (<i>p</i>),
but to-morrow two
rupee having-done
we-will-give. | We haven't given them
anything so far, but
we're going to give
them two rupees
each to-morrow. |
| 5. aṭ anar beṣi
dobona.

na, moṣāe ta
hōbena; ægaro
anar kōme
becbona. | Eight anna-of more I-
will-give-not.

No, sir, that will-not-
occur; eleven anna-
of less-at I-will-sell-
not. | I'm not going to pay
more than eight
annas.
No, sir, that won't do;
I won't sell it for less
than eleven annas. |
| 6. eṣob ṣiniṣ na taka
aṭ ana die
kineci. | This-all thing nine ru-
pee eight anna hav-
ing-given I-have-
bought. | I paid nine rupees
eight annas for all
these things. |
| 7. tomra ko ṣer caṭi
kineco?

baro ṣer kineci. | You (<i>pl.</i>) how many
seer rice have-
bought?
Twelve seer we-have
bought. | How many seers of
rice have you
bought?
Twelve seers. |
| 8. aro pāc ṣer na kinle
coṭbena. | More five seer not if-
buying it-will-move-
not. | We can't manage with-
out buying five seers
more. |

- | | | |
|----------------|------------------------|------------------------|
| kintu, moṣāe, | But, sir, our hand-in | But, sir, you know, we |
| amader hate je | that more pice is-not. | haven't any more |
| ar pōṣa nei. | We-shall-buy what | money on us. How |
| kinbo ki kore? | having-done? | are we to buy it? |
9. tara tomader kace They your (*pl.*) neigh- How much did they get
koto peece? bourhood-in how- from you (*pl.*)?
much have-got?
- | | | |
|----------------|-----------------------|-------------------------|
| amader kace to | Our neighbourhood-in | They got nothing at all |
| kicui pāeni. | at-any-rate anything- | from <i>us</i> . |
| | at-all they-get-not | |
| | (<i>p</i>). | |
10. tini oder car ṭaka He (*h*) them four rupee He (*h*) has given them
kore diecen; ar having-made has- four rupees each, not
ekṭi pōṣao given; more one pice- a single pice more.
deni. even gives-not (*p*).

SUBSTITUTION TABLE XIV.

aro khan	—
oke bolben	na .
ekhuni jan	
kicu neben	.
aṣ aṣun	
eṣob kinben	
amake bolun	
eṣob khaben	
can korun	
gan funben	
aṣben	
ṣombar ṣaben	
ṣob nin	
can korben	
oṣob kinun	
gan funun	.

This table provides for the formation of 32 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIII.

- (a) There are two forms of the 2nd person common of the imperative, a present form and a future form. The present imperative (e.g. **bolo**, **rakho**, **lekho**) gives a command that is to be obeyed at once.

The future imperative (e.g. **bolo**, **rekho**, **likho**) gives a command that is to be obeyed at some future time.

- (b) The present imperative 2nd person common has the same form as the present indicative 2nd person common.
- (c) The future imperative 2nd person common also ends in *o*, but the vowel of the stem is changed, *o* becoming *o*, *a* becoming *e*, *e* becoming *i*, *o* becoming *u*.

<i>Present Imperative 2c.¹</i>	<i>Future Imperative 2c.¹</i>
bolo	bolo
koro	koro
boko	boko
colo	colo
rakho	rekho
ano	eno
mano	meno
namo	nemo
maro	mero
gāo	geo
pāo	peo
lekho	likho
keno	kino
fono	funo
foo	fuo

- (d) Certain irregularities should, however, be noted:

<i>Present Imperative 2c.</i>	<i>Future Imperative 2c.</i>
bofo	bofo
efo	efo
nāo	nio
hōo	hōeo

- (e) **na** added to a *present* imperative means *won't you?* and so adds emphasis to the command, and may generally be translated *do*;
nāona, *take it, do.*
- na** added to a *future* imperative makes it a prohibition:
niona, *don't take it.*

¹ From this point the following abbreviations will be used:

1 = 1st person.
 2c = 2nd person common.
 2h = 2nd person honorific.
 3c = 3rd person common.
 3h = 3rd person honorific.

- (f) In the case of *efo* and *bofo*, which have only one form for both the present and future imperative *zc*, one can only tell from the intonation or the context whether an emphatic command or a prohibition is meant by *efona* or *bofona*.
- (g) *-khana* added to certain nouns has much the same force as the English definite article.
boikhana, *the book*.
-khana may also be added to numerals; *tinkhana boi*, *three books*.

EXERCISE XI(b).

1. Why has he (*h*) come in the afternoon? 2. Why didn't he (*h*) come in the morning? 3. Didn't he (*h*) come in the morning? Yes, of course he did. 4. So he (*h*) is coming to-morrow morning, is he? 5. You (*h*) have got here before him. 6. Hasn't he (*h*) got here? 7. What have you (*h*) done about that? I've done nothing at all. 8. Has he (*h*) gone to your village? 9. They (*h*) have heard nothing from *him*; it is from you that they've (*h*) heard it all. 10. Have you (*h*) brought your grandson with you? No, sir, I haven't. 11. Why did you (*h. pl.*) start after me? 12. Have you (*h*) heard anything of this sort? 13. Has he (*h*) bathed? No, he hasn't. 14. Why should' you (*h*) scold him about that? 15. Have you (*h. pl.*) bought these or those? 16. How many pice has he (*h*) got from you (*h*)? 17. He hasn't got (*h*) anything from *me*. 18. Why have you (*h*) told *me* all this? What is it to me? 19. Hari has gone (*h*) away with Rām. 20. Why did he (*h*) take the books in his left hand?

For the Bengali translation of these sentences see Exercise XI(a) on page 44.

EXERCISE XII(a).

1. *amra ægaroṭar age ele ki hōbena?* 2. *tomra na eleo ṭaka pabe.* 3. *tini amar opor coṭe uṭle ami cole aḥbo.* 4. *ōra eḥḥoḥ junle ki korbe?* 5. *apnara pāṭṭar jomōe ele amake paben.* 6. *tumi boiguli nileo hōe, na nileo hōe.* 7. *uni e baṇala na kinle nōe.* 8. *ora coṭe uṭle 'ki hobe? tate kicu hobe na.* 9. *tara boiguli na kinle amra ṭaka pabona.* 10. *ami na geleo ki colbena?* 11. *ini ṭaka na pele nōe.* 12. *ma meeke bokleo je jōhena.* 13. *je jōkale na ele bikale aḥbe.* 14. *apni na ele amar oṇek koṣṭo hobe.* 15. *apni e tin ṭaka pele ki hobe? hāe, æk rokōm hobe.* 16. *tāra kicu na bolie amra ki korbo?* 17. *ami tinṭar age na ele baba amāe koto bokben.* 18. *ami eḥḥoḥ kolie koto ṭaka pabo?* 19. *ṭaka na pele ki tumi kicu korbe na?* 20. *ṭaka peleo korbo, na peleo korbo.*

For the English translation of these sentences see Exercise XII(b) on page 51.

LESSON XVI.

SOUNDS AND SYMBOLS.

The Consonant ch.

The same tongue position as for *c*, but with a following aspiration which should be made as fully voiced as possible. *ch* is seldom found in colloquial Bengali except at the beginning of a word, though there are many cases where in careful formal speech medial *ch* is used. Thus *ace*, *there is*, *there are*, is written in Bengali characters as if it were pronounced *ache*, and in careful and formal speech it is often so pronounced; but in colloquial speech the aspirate is generally dropped.

PHONETIC DRILL XVI.

- Syllables.* ca, cha, ci, chi, cu, chu, co, cho, ce, che, cɔ, chɔ, cæ, chæ, chǣ, cǎ, chǎ, cĕ, chĕ, cō, chō.
- Words.* chana, can, chobi, cabi, chilo, cil, chagol, churi, curi, chele, cela, chata.

SENTENCE DRILL XVI.

- apni ki pāc̣tar , You (*h*) [?] five-of time- Were you (*h*) there at
jom̃e jekhane at there were? five o'clock?
chilen? ,
na, takhon ekhane No, then here I-was. No, I was here then.
chilum.
- je jokale ekhane He morning-in here He was here in the
chilo, kintu was, but now is-not. morning, but he isn't
ækhon nēi. here now.
- apnara dujonei ki You (*h. pl.*) both [?] Weren't you (*h*) both
oder jōge bofe their company-in sitting with them?
chilen:a? having-sat-down
were-not?
hǣ, chilum. Yes, we-were. Yes, we were.
- amra j̣itlum; ora We won; they lost; our- We've won; they've
hal:o, amader company-in they- lost. You see, they
jōge pal:ona je. could-not that. were no match for us.
- kader hate takā Whose (*pl.*) hand-in To whom did you pay
dilen? rupee you-gave (*h*)? (*h*) the money.
oder hate dilum. Their hand-in I-gave. To them.
- oi je choṭa bajlo. There that six sounded. Why, there's six o'clock
na, choṭa bajte No, six to-sound still striking.
ækhono onek much left. No, it's a long way off
baki. six yet.

7. o amae duækt̃a He me two-one picture He showed me one or
 chobi dekhie having-shown gave, two pictures, but I
 dilo, kintu but any-one my lik- didn't care for any
 konoṭa amar ing became-not. of them.
 pochoṇdo
 holona.
8. tar duṭi chele ar Him-of two son and He had two sons and
 tinṭi mee chilo, three daughter were, three daughters,
 na? no? hadn't he?
- tar hate ækt̃a churi His hand-in a knife was; He had a knife in his
 chilo; ar ki ki more what what was hand; I couldn't see
 chilo ami dekte I to-see get-not (p). what else he had.
 pāni.
10. cheleṭi khub choṭo, Boy-the very little, girl- The boy is very little,
 meeṭio choṭo, the-too little, but and the girl is little
 kintu cheleṭir boy-the-of like little too, but not so little
 moton choṭo na. not. as the boy.

SUBSTITUTION TABLE XV.

je	—	amader	dōj	ṭaka	—	diece
e	ki	tomader	æk	pōeṣa	kore	dæeni
o	naki	apnader	car	fer caul		dæe
tara	to	tader	ṣat	ana		dæena
era		e meeder	baro			debe
ora		oder	tin			debena
		ēder	pāc			debe bolece
		eder	no			dilo
		ōder	aṭ			dilona
		tāder	du			
			ægaro			

This table provides for the formation of 190,080 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIV.

- (a) The imperative zh, like the imperative 2c, has two forms present and future.
- (b) The present imperative zh is formed by adding -un to the stem if it ends in a consonant, and by adding -n if the stem ends in a vowel; e.g. boṣun, nin.
- (c) The future imperative zh is the same in form as the future indicative zh; e.g. boṣben, neben.

(d) Honorific imperative forms, 2nd person:

<i>Present Imperative.</i>	<i>Future Imperative.</i>
bojun	bojben
bolun	bolben
jan	jaben
khan	khaben
janan	janaben
nin	neben
ajun	ajben
kinun	kinben
korun	korben
hon	hoben
bokun	bokben
junun	junben
anun	anben
gan	gaben
likhun	likben

(e) *na* added to the present imperative *zh* adds emphasis. *na* added to the future imperative *zh* changes a command into a prohibition.

khan:a, *do eat.* khaben:a, *don't eat.*

EXERCISE XII(b).

1. Won't it be all right if we get here before eleven? 2. You (*pl.*) will get paid, even if you don't come. 3. I shall come away, if he (*h*) gets angry with me. 4. What'll you do, if they (*h*) hear all this? 5. If you (*pl. h*) come at five o'clock you'll find me. 6. It doesn't matter whether you take the books or not. 7. He (*h*) simply must buy this bungalow. 8. What's the good of their getting angry? That won't make any difference at all. 9. We shan't get the money, unless they buy the books. 10. Does it matter, if I don't go? 11. It won't do for him (*h*) not to get paid. 12. Even if the mother scolds her daughter, she doesn't pay any attention. 13. If he doesn't come in the morning, he'll come in the afternoon. 14. I shall be put to great trouble, if you (*h*) don't come. 15. Will it do if you (*h*) get these three rupees? Yes, after a fashion. 16. What shall we do, if they (*h*) don't say anything? 17. If I don't get there before three, my father will (*h*) give me such a scolding. 18. How much money shall I get, if I do all this? 19. Won't you do anything, unless you get paid? 20. I'll do it, whether I get paid or not.

For the Bengali translation of these sentences see Exercise XII(a) on page 48.

EXERCISE XIII(a).

1. je aſle take eſɔb bolo. 2. ekhuni lekhona. 3. e bōiguli hate nāo.
 4. ækhon e gan geona, pore geo. 5. ekhuni kōrona. 6. take bolona.
 7. ekhane boſona, okhane boſo. 8. tara ſombar aſleo amar kace nieſona.
 9. je tomake kicu bolɔe ſuno. 10. ækhon boſo; ektu pore can koro.
 11. nemona. 12. ſerokom gan geona. 13. namona. 14. kal tomar
 babake eſɔb bolo. 15. ta hole omni cole eſo. 16. oke merona. 17. ſerokom
 likhona, erokom lekhona. 18. je bōiguli anle nio. 19. amake ſɔb bolona.
 20. tumi kal ſaka pele tar hiſab likhe amar kace nieſo.

For the English translation of these sentences see Exercise XIII(b)
 on page 55.

LESSON XVII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a lengthened *t*. In pronouncing the unlengthened *t* the tip of the tongue touches the teeth in practically the same position as for the English *th* in *think*, but close enough to the upper teeth to prevent that audible escape of breath between the tongue and the teeth which is characteristic of the English *th*. The lengthened *t* is pronounced by maintaining this position a little longer than usual; during the interval no sound is heard. Perhaps the best practical direction for English people is to tell them to bite their tongue (not too hard) for *t*, and to keep on biting it a little longer for *t*.

The Combination th.

A *t* with an aspiration immediately following. The aspiration should be as fully voiced as is possible after a voiceless consonant. The *th* may occur not only at the beginning of a stressed syllable, but also at the beginning of an unstressed syllable; it is in this latter position that English people are most tempted to neglect the aspiration.

PHONETIC DRILL XVII.

1. ata, atɔa, 'atha, tha, iti, itɔi, 'ithi, thi, utu, utɔu, 'uthu, thu, oto, otɔo, 'otho, tho, ete, etɔe, 'ethe, the, ɔɔ, ɔɔɔ, 'oɔho, ɔho, atɔha, itɔhe.
 2. Words. kotɔe, matɔe, kotɔo, 'kotha, 'kotha, kɔɔa, 'betha, ſotɔi, mitɔhe, thakte, theke.

SENTENCE DRILL XVII.

- | | | |
|-------------------|-----------------------|------------------------|
| 1. amra ɔto ceſta | We how-much endeav- | We shall never be able |
| kori na kɔeno | our make not why | to do that, no mat- |
| ſeſa kɔkhono | that ever to-do shall | ter how hard we try. |
| kotɔe parbona. | be-able-not. | |

- | | | |
|---|--|---|
| 2. tini ekhane afte
can:a kæno?
ta ami bolte
parina. | He (<i>h</i>) here to-come
wants-not why?
That I to-say can-not. | Why doesn't he want
to come here?
I can't say. |
| 3. tar hate ãaka
chilona bole fe
oãa kinte raãi
holona. | His hand-in rupee was-
not having-said he
that to-buy willing
became-not. | He wouldn't consent to
buy that, as he
hadn't any money
on him. |
| 4. ami baãla ãanina
boãe, kintu ãikte
khub ceããa
korbo. | I Bengali know-not it-
is-true, but to-learn
much effort I-will-
make. | I don't know Bengali
it's true, but I'm
going to try hard to
learn it. |
| 5. ora kace chilona
taie kothaãa
ãunte paeni. | They near were-not so
this word to-hear
they-get-not (<i>p</i>). | They didn't hear this,
as they were not
near by. |
| 6. eãa mit:he kotha
boi to nãe.
mit:he kotha
bolbe kæno?
ãoti kotha
bolona. | This false word except
at-any-rate is-not.
False word you-will-
say why? True word
say-not. | This is nothing but
lies. Why should
you tell lies? Tell
the truth, do. |
| 7. oder ekhane
thakte boloni
kæno? thakle
oder ãogge
amaro kotha
hote patro. | Them here to-stay you-
tell-not (<i>p</i>) why? If-
staying them with
me-of-too word to-
occur would-have-
been-able. | Why didn't you tell
them to stay here?
If they'd stayed, I
could have had a talk
with them too. |
| 8. tomra oke marbe
kæno?
o je amader mat:re
eãe.
ãoti na ki? | You (<i>pl.</i>) him will-hit
why?
He that us to-hit has-
come.
True or what? | Why should you (<i>pl.</i>)
hit him?
Why, he came to hit
us!
Really? |
| 9. amar je boikhana
kothaãe dekte
peeco?
ami to kothao
dekte paeni. | My that book where to-
see you-have-got?
I at-any-rate anywhere
to-see get-not (<i>p</i>). | Where did you see that
book of mine?
I haven't seen it any-
where. |
| 10. ami ekhanei boãte
cai; ar kauke
ekhane boãte
diona. | I <i>here</i> to-sit want; else
anybody-to here to-
sit give-not. | This is where I want to
sit; don't let anyone
else sit here. |

SUBSTITUTION TABLE XVI.

ami	fombar	æktar	fom̃e	ekhane	chilum
amra	fukrobar	fat̃tar	age	okhane	bofe chilum
amra duḡonei	kal	tiñtar	pore	bagane	gie boḡlum
amra ḡokole	aḡ	ægaroṭtar		baḡalāe	gie boḡbo
—	—	pāṭtar			gelum
		choṭtar			cole gelum
		noṭtar			ḡabo
		aṭtar			ḡāini
		doṣtar			geci
		car̃tar			
		baroṭtar			
		duṭtar			

This table provides for the formation of 32,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XV.

- (a) The ending *-eci* is the sign of the 1 present perfect; e.g. *dieci*, *kineci*.

Other forms not found in the sentences:

efeci, *koreci*, *nieci*, *hōēeci*, *geci* (*I've gone*), *geeci* (*I've sung*), *bokeci*, *juneci*, *ḡeneci*, *peeci*, *boleci*, *meneci*, *nemeci*, *boḡeci*, *fueci*, *mereci*, *likheci*, *cineci*, *colec*, *coṭeci*, *kheeci*, *eneci*, *ḡanieci* (*I've informed, told*).

- (b) The ending *-eco* is the sign of the 2c pres. pf.; e.g. *dieco*, *kineco*.

For other forms not found in the sentences substitute final *-o* for final *-i* in the forms in (a).

- (c) The ending *-ece* is the sign of the 3c pres. pf.; e.g. *diece*, *bolece*, *peece*.

For other forms not found in the sentences substitute final *-e* for final *-i* in the forms in (a).

- (d) *na* is never added to a pres-pf. The negative of the pres. pf. is formed by adding *ni* to the corresponding form of the pres. •

- (e) Present perfect of the verb *ana*,¹ to *fetch*.

	<i>Affirmative.</i>	<i>Negative.</i>
I.	<i>eneci</i>	<i>anini</i>
2c.	<i>eneco</i>	<i>anoni</i>
3c.	<i>enece</i>	<i>aneni</i>
2, 3h.	<i>enecen</i>	<i>anenini</i>

¹ Verbs are always quoted in the form of the verbal noun which in most verbs ends in *a*; thus *kora*, to *do*.

(f) The ending **-der** is the sign of the gen. or obj. pl. of nouns and pronouns denoting animate beings; e.g.

tomader, amader, tader, oder.

Other forms not found in the sentences:

meeder, apnader, tader, oder, eder, eder.

One can only tell from the context or the circumstances whether a gen. or an obj. pl. is meant. Thus *je amader taka diece* may mean either, *He has given us money* or *He has given our money*.

EXERCISE XIII(b).

1. If he comes, tell him all this. 2. Write it at once, do. 3. Take these books in your hand. 4. Don't sing this song now; sing it later on. 5. Do do it at once. 6. Don't tell him. 7. Don't sit here; sit there. 8. Even if they come on Monday, don't bring them to me. 9. If he says anything to you, listen to it. 10. Sit down now; have your bath presently. 11. Don't get down. 12. Don't sing that sort of song. 13. Get down, do. 14. Tell your father all this to-morrow. 15. Come away at once in that case. 16. Don't hit him. 17. Don't write like that, do write like this. 18. If he fetches the books, take them. 19. Do tell me everything. 20. If you get the money to-morrow, make out an account of it and bring it to me.

For the Bengali translation of these sentences see Exercise XIII(a) on page 52.

EXERCISE XIV(a).

1. *aṣ aṣben:a; kal apnar babar ṣonge aṣben.* 2. *ṣunun:a, ami apnake ṣob bolbo.* 3. *meeke bokben:a.* 4. *eṣob nie ṣan.* 5. *ṣombar ṣekhane khaben:a; ekhane khaben.* 6. *amar opor coṭe uṭben:a.* 7. *ṣob nin:a.* 8. *ṣekhane giei khaben.* 9. *onugro kore kal tar kace ṣaben.* 10. *ṣekhane gie amāe likhe ṣob ṣanaben.* 11. *ekhuni aṣun.* 12. *take er kicu bolben:a.* 13. *tini ele ṣokole uṭben.* 14. *ṣiniṣguli okhane rakben:a; ekhane rakhun.* 15. *amāe bolun:a, apni ki eguli kinben, na ami kinbo.* 16. *aṣ er kicu nin, kal ar ṣob neben.* 17. *ṣeṣob ṣunben:a.* 18. *taka ekhuni niaṣun:a.* 19. *ta mone korben:a.* 20. *ar ekṭu khan.*

For the English translation of these sentences see Exercise XIV(b) on page 58.

LESSON XVIII.

SOUNDS AND SYMBOLS.

The Consonant c.

c is really a compound consonant consisting of a plosive and an immediately following sibilant. When c is lengthened the tongue remains a little longer than usual in the position for the plosive before the sibilant part of the sound is begun. Something very similar to a c: is heard in the English "What cheek!" In this case, however, the tip of the tongue touches the upper gums, whereas in pronouncing the Bengali c: the tip of the tongue is behind the *lower* teeth, and the contact with the gums is on a point a good deal further back on the tongue.

PHONETIC DRILL XVIII.

aca, ac:ca, ica, ic:ca, ūcu, uc:io, koco, koc:io, eci, ec:i, oco, oc:co, khaci, khac:i, jaci, jac:i, bolce, bolc:e, hoco, hoc:io, dice, dic:e, kace, kac:e, mace, mac:e.

SENTENCE DRILL XVIII.

- | | | |
|--|---|--|
| 1. apni kon dig die
jac:en. | You (<i>h</i>) which direction
having-given are-
going? | Which way are you (<i>h</i>)
going? |
| e dig die jac:i. | This way having-given
I-am-going. | I'm going this way. |
| 2. tomra ki khac:io? | You (<i>pl.</i>) what are-
eating? | What are you (<i>pl.</i>)
eating? |
| kicui khac:i:na,
amader khāoa
dāoa hōee
gæce. | Anything-at-all we-are-
eating-not, our eat-
ing etc. having-
occurred has-gone. | We aren't eating any-
thing at all; we've
finished our meal. |
| 3. tini ki tai bolc:en? | He (<i>h</i>) [?] <i>that</i> is-saying? | Is that what he's (<i>h</i>)
saying? |
| hæ, ageo bole:cen,
ækhono bolc:en. | Yes, before-too he-has-
said (<i>h</i>), now-too he-
is-saying (<i>h</i>). | Yes, he said (<i>h</i>) *so
before, and he's still
saying (<i>h</i>) so. |
| 4. dækho, okhane ki
hoc:e? | See, there what is-oc-
curring? | Look, what's happen-
ing over there? |
| ami dek:te pac:i:na
ki hoc:e. | I to-see am-getting-not
what is-occurring. | I can't see what's
happening. |
| 5. apnara ki baṅla
fikcen? | You (<i>h. pl.</i>) [?] Bengali
are-learning? | Are you (<i>h. pl.</i>) learn-
ing Bengali? |
| hæ, ponro din
theke fikci. | Yes, fifteen day from
we-are-learning. | Yes, we've been learn-
ing it for a fortnight. |

6. golmal korona ; Noise make-not; I song Don't make a noise;
ami gan funci. am-listening-to. You I'm listening to the
tomra æto (pl.) so-much noise singing. You (pl.)
golmal koc:o are-making that are making such a
je gan moṭei song at-all hearing noise that it's quite
jona jac:ena. is-going-not. impossible to hear
the song.
7. tomar kæmon You-of how it-is- How are you getting
colcre? moving? on?
bef colcre. Fine it-is-moving. Fine.
8. tumi ki tai koc:o? You [?] that are-doing? Is that what you are
doing?
ami to koc:ina, I at-any-rate am-doing- I'm not doing it, it's
oi koc:e. not, he is-doing. he who's doing it.
9. acia apni bofun ; All-right, you (h) sit- All right, you (h) sit
apni ja ceecen down, you (h) what down. I'll let you
ta ekhuni dic:i. have-asked-for that have what you have
asked for at once.
10. je eṣob likce. He this-all is-writing. He's writing all this.
je eṣob likhe He this-all having- He's taking all this
nic:e. written is-taking. down in writing (for
his own benefit).
je eṣob likhe He this-all having- He's writing all this
dic:e. written is-giving. down (for some one
else's benefit).

SUBSTITUTION TABLE XVII.

tini	baṅla fikte	can:a
tāra	e bōikhana becte	paren:i
apnara	caul kinte	parben:a
ēra	amader bolte	aṣben
apni	kōtha bolte	jaben
ōra	gan funte	den
uni	ṭaka dite	diecen
ini	khete	elen:a
tomar baba	ṭaka nite	pak:en
amar fami	kicu dekte	perecen
		raji hōeecen
		diben:a
		aṣen:i
		ceṣṭa korecen

This table provides for the formation of 1,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVI.

(a) The verb *aca*, to be, be present, exist.

	<i>Present affirmative.</i>	<i>Present negative.</i>	<i>Past affirmative.</i>	<i>Past negative.</i>
I.	aci	nēi	chilum	chilumna
2c.	aco	nēi	chile	chilena
3c.	ace	nēi	chilo	chilona
2, 3h.	acen	nēi	chilen	chilen:a

These are the only forms of this verb used in modern Bengali.

- (b) *I have*, amar ace. *I haven't*, amar nēi.
I had, amar chilo. *I hadn't*, amar chilona.
- (c) The verb *boja* means to take one's seat, to sit down, and not to sit in the sense of to be seated.
ami boji, *I sit down* (i.e. take my seat).
ami boje aci, *I am sitting* (lit. having taken my seat, I am).
ami boje chilum, *I was sitting* (lit. having taken my seat, I was).
- (d) The particles *-ti* and *-ta* attached to nouns have the force of a definite article; cheleti, the boy, meeti, the girl. Compare the use of *-khana* (Lesson XIII).
- (e) *-ti* and *-ta* and *-khana* may be added to numerals which qualify a following noun; e.g. ækta churi, duṭi chele, tinkhana bōi.

EXERCISE XIV(b).

[Use the honorific imperative throughout this Exercise.]

1. Don't come to-day; come with your father to-morrow. 2. Listen do; I'll tell you everything. 3. Don't scold the girl. 4. Take these things away. 5. Don't have your meal there on Monday; have it here. 6. Don't get angry with me. 7. Do take it all. 8. Don't have your meal till you get there. 9. Please go to him to-morrow. 10. When you get there, write and let me know everything. 11. Come at once. 12. Don't tell him anything of this. 13. All of you get up when he (h) comes. 14. Don't put the things there; put them here. 15. Do tell me, are you going to buy these things, or shall I buy them? 16. Take some of it to-day, and take the rest to-morrow. 17. Don't pay any attention to all that. 18. Do bring the money at once. 19. Don't think that. 20. Have a little more.

For the Bengali translation of these sentences see Exercise XIV(a) on page 55.

EXERCISE XV(a).

1. *tini ki ækhono apnader kicu deni?* 2. *na,¹ tini dɔʃ ʈaka nɔ ana tin pœʃa amader diecen.* 3. *ami aʈ fer caul bececi.* 4. *tumi ki ægaro anar beʃi die kineco?* 5. *amader ekʈi pœʃao nêi.* 6. *ami ki ʃat ʈakar kɔme becho?* 7. *tader kace ki peeco?* 8. *ækhono kicu pâini kintu amader bolece kal baro ʈaka pabo.* 9. *amra oder du pœʃa kore dieci.* 10. *tara e biʃœ tomader ki bolece?* 11. *tader dâoni kâeno?* 12. *tumi amader age efeco.* 13. *tader ar pœʃa nêi.* 14. *kara tomader ʃɔge efeci?* 15. *ami tâder kace kicu ʃunini.* 16. *tara car ʈaka baro ana die kinece.* 17. *ʃe grame gie tader bolece.* 18. *oder baba naki kal aʃbeni?* 19. *ʃe tader ægaro ʈakar beʃi dâeni.* 20. *ʃe ki e biʃœ amader bokbe?*

For the English translation of these sentences see Exercise XV(b) on page 62.

LESSON XIX.

SOUNDS AND SYMBOLS.

The Consonant s.

This consonant never occurs by itself in Bengali, but only with a following *t*, *n*, *r*, and sometimes, though less seldom, with a following *l* or *p*. It is like the English *s*, but with the tip of the tongue a little nearer the upper teeth.

PHONETIC DRILL XIX.

aʃte, aʃte, aste, aʃto, aʃto, asto, bæsto, stri, ʃastro, rasta, srirampur, dostur, bôndobosto, bisram, ʃosta, snan, ɔʃlil, ɔsto, ʃomosto, bastobik.

SENTENCE DRILL XIX.

- | | | |
|------------------------------|-------------------------|-----------------------|
| 1. <i>tomar aste aste</i> | You-of slowly slowly | You'll have to speak |
| <i>kotha bolte</i> | word to-say it-will- | slowly, or else I |
| <i>hobe; na hole</i> | become; not if-occur- | shan't be able to |
| <i>ami kicui buʃte</i> | ring I anything-at- | understand at all. |
| <i>parbona.</i> | all to-understand | |
| | shall-be-able-not. | |
| 2. <i>bæsto hote hobena;</i> | Flustered to-become it- | You mustn't get flus- |
| <i>bæsto hole kaʃʈa</i> | will-become-not; | tered; if you do, you |
| <i>moʃei kot:e</i> | flustered if-becoming | won't be able to do |
| <i>parbena.</i> | work-the at-all to-do | the work at all. |
| | you-will-be-able-not. | |

¹ This means "It is not correct to say that he has not given anything." Translate therefore, into English as "Yes" rather than "No."

- | | | |
|--|--|---|
| 3. tar strike fonge
kore ante
hōēce; je
fonge na ele
hotona. | His wife (<i>obj.</i>) with
having-made to-
fetch it-has-become;
she with not if-com-
ing it-would-have-
occurred-not. | He has had to bring
his wife with him it
wouldn't have done
for her not to come
with him. |
| 4. fastrer kotha job
jomōe mante
hōē, kāmōn?
mante hōē bōi
ki. | Scripture-of word all
time-at to-observe it-
becomes, how?
To-observe it-becomes
except what. | One ought always to
obey the scriptures,
oughtn't one?
Of course one ought. |
| 5. tar e rasta die aste
holo; o rasta die
ele nana rokōm
kōjto hoto. | Him-of this road along
to come it-became;
that road along if-
coming various kind
inconvenience would-
have-occurred. | He had to come by
this road; he would
have had all sorts
of trouble if he'd
come by that road. |
| 6. ækhon apnar fonge
e bijsōe kotha
hote parbena;
amar ekhuni
srirampure
jete hocre. | Now you(<i>h</i>)-of with
this matter-on word
to-occur will-be-able-
not; me-of at-once
Serampore to-go it-
is-becoming. | I shan't be able to talk
with you (<i>h</i>) about
this now. I have to
go immediately to
Serampore. |
| 7. chi chi! æmon
kotha ki mukhe
antē ace? | Fie, fie! such word [<i>?</i>]
mouth-to to-fetch it
is? | Shame on you! Is it
permissible to take
such words on one's
lips? |
| 8. erōkom kharap
dostur mante
nēi. | This-kind bad custom
to-observe it-is-not. | One mustn't observe a
bad custom like this. |
| 9. tomar er bōndo-
bosto kotie hole,
age ekto bisram
kotie hōbe. | You-of this-of arrange-
ment to-do if-becom-
ing, before a-little
rest to-do it-will-
become. | If you have to make
arrangements for
this, you must have
a little rest first. |
| 10. e jo'mosto jinif
amar bastobik
khub jōstāe
kinte hōbe;
jōstāe na pāoa
gele moṭei
kinte hōbena. | This all thing me-of
really very cheaply
to-buy it-will-be-
come; cheaply not
getting if-going at-
all to-buy it-will-
become-not. | I shall really have to
buy all these things
very cheap. If they
can't be got cheap,
I mustn't buy them
at all. |

SUBSTITUTION TABLE XVIII.

tomra	ki	—	khac:o	—
tumi	—	kicu	khabe	na
—		tai	koc:o	
		eṭa	kol:e	
		oṭa	likhe nic:o	
		ṣeṭa	niasco	
		eṣob	nie jac:o	
		oṣob	ṣikco	
		ṣeṣob	anc:o	
		ṣob	anle	
			ṣunc:o	
			bolc:o	
			kinc:o	
			nebe	
			dic:o	
			debe	

This table provides for the formation of 1,920 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVII.

- (a) The ending -te is the sign of the infinitive; e.g.

aṣte, bolte, kinte, fikte, junte, ṭhakte, hote, dekte, boṣte.

When the stem ends in r the r is assimilated to the following t of the infinitive, and rt becomes tṛ.

kore, kotṛe, mare, matṛe.

Other forms not found in the sentences:

nite, jete (go), bokte, ante, pete (get), mante, namte, likte, cinte, colte, coṭte, khete, janate, dite, becte, bajte, dekhate, jante.

- (b) An infinitive followed by some form of the verb dāoa, to give, denotes permission.

ami take aṣte dieci, I have let him come.

take boṣte dāo, Let him sit down.

ṣe amake bōikhana dekte dāēni, He didn't let me see the book.

- (c) -ṭa attached to the adjectives, e, o, ṣe, forms neuter pronouns.
- (d) -khana, -ṭa or -ṭi may also be attached to a noun which is preceded by a demonstrative adjective; e.g.

ṣe bōikhana, that book; e kaṭṭa, this work.

EXERCISE XV(b).

1. Hasn't he (*h*) given you (*h. pl.*) anything yet? 2. Yes, he (*h*) has given us ten rupees nine annas three pice. 3. I have sold eight seers of rice. 4. Have you given more than eleven annas for it? 5. We haven't so much as a pice. 6. Shall I sell it for less than seven rupees? 7. What have you got from them? 8. We haven't got anything yet, but they've told us we are to get twelve rupees to-morrow. 9. We've given them two pice each. 10. What have they told you (*pl.*) about this? 11. Why haven't you given it to them? 12. You've got here before us. 13. They've no more money. 14. Who have come with you (*pl.*)? 15. I have heard nothing from them (*h*). 16. They've bought it for four rupees twelve annas. 17. He's gone to the village and told them. 18. So I hear their father isn't coming (*h*) to-morrow? 19. He hasn't given them more than eleven rupees. 20. Will he scold us about this?

For the Bengali translation of these sentences see Exercise XV(a) on page 59.

EXERCISE XVI(a).

1. tumi ki kal ekhane chile? 2. tara ki jitlo? tomra ki tader jonge palena? 3. apni kader jonge bofe chilen? 4. tumi ki tomar je chobi amake dekhie debena? 5. fekhane ke ke chilo? 6. ækhono aṭa bajeni. 7. fekhane ka fer caul chilo? 8. barotar pore aṭle ki hobe? 9. je ki bagane bofe chilona? 10. e bagala ki apnar pochondo hōena? 11. amader ṭaka pōṣa chilona. 12. ami jabo, tinio jaben. 13. e lekhaṭa or moton kharap na. 14. amar hate ki ki chilo? 15. jatṭar age aṣbenā. 16. tōkhon ami ekhane chilumna. 17. tar chele mee nēi. 18. amar hate ṭaka dile colbe na. 19. tini kal tomader jonge chilen, na? 20. tomra dujonei ki fekhane chilena?

For the English translation of these sentences see Exercise XVI(b) on page 65.

LESSON XX.

SOUNDS AND SYMBOLS.

The Aspirated Consonant gh.

This is a *g* with a fully *voiced h* immediately following. English people, being in the habit of using voiceless *h* generally find difficulty in the combination *gh*, and tend either to unvoice the *g* and make it *k*, or else to insert a slight vowel between the *g* and the *h*.

PHONETIC DRILL XX.

- I. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.
- hag, hig, hug, hog, heg, høg, hæg.
2. agha, gha, ighi, ghi, ughu, ghu, ogho, gho, eghe, ghe, ogho, gho, æghæ, ghæ.
3. ghor, ghore, ghat, ghure, ghi, gham, gha, baghe, ghum.

SENTENCE DRILL XX.

- | | | |
|---|--|---|
| 1. o ghore ki keu ace? | That room-in [?] any-one is? | Is there anybody in that room? |
| na, keui na. | No, any-one-at-all not. | No, nobody at all. |
| 2. òra kalighat̃ hōee ghure efe thaken. | They (h) Kālighāt̃ having-become having-revolved having-come remain. | They (h) usually come round by way of Kālighat̃. |
| 3. ami roj æk fer ghi kine thaki. | I daily one seer ghi having-bought remain. | I buy a seer of ghi a day. |
| 4. apni ofob nie matha gha-mac:en kæno? | You (h) that-all having-taken head are-causing-to-sweat why? | Why are you bothering your head about all that? |
| 5. gorute ghaf kheethake, kintu baghe manjo khæ. | Cow (loc.) grass having-eaten remains, but tiger (loc.) flesh eats. | Cows eat grass, but tigers eat flesh. |
| 6. tumi ki dekte pac:ona o ghumie ace? oke jagiona. | You [?] to-see are-getting-not he having-gone-to-sleep is? Him wake-not. | Don't you see he's asleep? Don't wake him up. |
| 7. tomra je rokomo kore thako kæno? | You (pl.) that kind having-done remain why? | Why do you (pl.) do that sort of thing? |
| 8. ghorer kaj fef hole pore amra bofe golpo kore thaki. | House-of work end if-occurring after we having-sat-down talk having-done remain. | After the house work is finished we sit down and have a chat. |
| 9. apnara ki tåke e kotha bolte can? | You (h. pl.) [?] him (h) this word to-tell want? | Do you (h. pl.) want to tell him (h) this? |

10. **dostur moton** Custom like sleep not I get ill unless I get
ghum na hole if-occurring me-of my usual sleep.
amar ofuk illness having- oc-
hōee thake. curred remains.

SUBSTITUTION TABLE XIX.

tomader	ki	e kotha bolte	hobe
amader	—	jekhane jete	hocena
tader		ekthane thakte	holo
apnader		okthane bojte	hotona
ēder		bisram kot:e	debe
oder		er bondobosto kot:e	dic:e
cheleder		ṭaka dite	dito
tāder		ṣob dekṭe	dilona
meeder		baṅla ṣikṭe	hōēni
		e dig die aṣṭe	dāē
			hōēna
			dāēni
			hōēēce
			nei
			ace

This table provides for the formation of 2,700 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVIII.

- (a) The endings -ci, -co, -ce, -cen, are the sign of the present imperfect (*am doing*). These must be carefully distinguished from the endings -eci, -eco, -ece, -ecen, which are the sign of the present perfect (*have done*).
- ami aṣci, *I am coming.*
ami eṣeci, *I have come.*
- (b) If the verbal stem ends in a vowel or l or n, the c of the inflections of the pres. imperf. is lengthened.
- ami bolci, *I am saying.*
ami ancī, *I am fetching.*
ami nicī, *I am taking.*
- (c) If the verbal stem ends in r, the r coalesces with the c of the inflections of the pres. imperf. to form ci.
- ami kocci, *I am doing.*
- (d) Verbs whose stem ends in an aspirated consonant drop the aspiration

before endings that begin with a consonant, but retain it before vowels.

ami likhi, *I write.*

ami likbo, *I will write.*

ami likheci, *I have written.*

ami likci, *I am writing.*

(e) The pres. impf. of the verbs

aḥa (*come*), ḥola (*say*), khāḥa (*eat*), ana (*fetch*), nāḥa (*take*),
kḥora (*do*), lekha (*write*), hḥōa (*become*).

1.	aḥci	ḥolci	anḥci	niḥci	koḥci	likci	hoḥci	khacḥci
2c.	aḥco	ḥolco	anḥco	niḥco	koḥco	likco	hoḥco	khacḥco
3c.	aḥce	ḥolce	anḥce	niḥce	koḥce	likce	hoḥce	khacḥce
2, 3h.	aḥcen	ḥolcen	anḥcen	niḥcen	koḥcen	likcen	hoḥcen	khacḥcen

(f) The present imperfect is used to describe

(i) An action which is going on at the time of speaking. See sentences 2, 3, 4, 6, 7, 8, 10.

(ii) An action which is just about to begin. See sentences 1, 9.

(iii) An action which has been going on some time and is still continuing (English, *have been doing*). See sentence 5.

(g) The ending -a is the sign of the verbal noun.

khāḥa, (*the act of*) *eating*.

ḥona, (*the act of*) *hearing*.

Other forms not found in the sentences:

aḥa, kḥora, nāḥa, hḥōa, ḥāḥa, ḥoka, kena, ana, pāḥa, ḥola, mana, nama, ḥofa, gāḥa, ḥoa, mara, lekha, cena, cola, cḥa, dāḥa, beca, jeta, para, baja, dækha, cāḥa, ḥana, fekha, thaka.

(h) In sentence 6, ḥona ḥacḥena means literally *hearing is not going on*, i.e. *one can't hear*. In the sentence gan ḥona ḥacḥena, gan is the object of the verbal noun ḥona, and ḥona is the subject of the verb ḥacḥena. This is the ordinary way in which an English passive is rendered in Bengali which has strictly no passive voice of its own.

(i) Bengali is fond of "echo words"; e.g. khāḥa dāḥa in sentence 2 is made up of the verbal noun khāḥa, *eating*, and an echo word dāḥa, which means here *anything like*, or *connected with eating*. The expression khāḥa dāḥa is the subject of the verb hḥee gæce.

EXERCISE XVI(b).

1. Were you here yesterday? 2. Have they won? Weren't you (*pl.*) a match for them? 3. With whom (*pl.*) were you (*h*) sitting? 4. Won't you show me that picture of yours? 5. Who were there?

6. It hasn't struck eight yet. 7. How many seers of rice were there there? 8. What's the good of coming after twelve? 9. Wasn't he sitting in the garden? 10. Don't you (*h*) care for this bungalow? 11. We had no money. 12. I'll go and he'll go too. 13. This writing is not as bad as that. 14. What was in my hand? 15. Don't (*h*) come before seven. 16. I wasn't here then. 17. He has no children. 18. It won't do to pay the money to me. 19. He (*h*) was with you (*pl.*) yesterday, wasn't he? 20. Weren't you both there?

For the Bengali translation of these sentences see Exercise XVI(a) on page 62.

EXERCISE XVII(a).

1. *tumi jekhane jete cāo kænō?* 2. *apni bōikhana kinte raji chilena:* bole ami nie geci. 3. *je baṅla fikte khub cestā korece.* 4. *keu kace chilo na tāi ami kāuke kicu bolte parini.* 5. *eṭa jot:i kōtha bōi to nōē;* ami ki mit:he kōtha boli? 6. *apnara ki kal amader ṭaka dite parben?* 7. *je amake okhane thakte bol:o.* 8. *uni ki baṅla likte janena:a?* 9. *fukrobar tomar jonṅe e biṣōe amader kōtha hote parbe.* 10. *apni ki kot:e efecen?* 11. *ṣeṭa kothāē dekte peeco?* 12. *tini amader ar' kicu kot:e debena:* 13. *apni ki ekhane boṣte can?* na, kothao boṣbōṇa. 14. *tomra ekhane kicu khete pabena.* 15. *kal tar jonṅe amar kōtha hōēece.* *jot:i na ki?* 16. *tini mongolbar aṣte parben:a bole amra tār kace ṣabo.* 17. *ami ekhuni ṭaka cāi.* 18. *tai tomake bolte efeci.* 19. *tara amake e biṣōe kicui funte dāēni.* 20. *tumi joto mit:he kōtha bolo nā kænō, tar kace ṭaka kōkhono pete pabena.*

For the English translation of these sentences see Exercise XVII(b) on page 70.

LESSON XXI.

SOUNDS AND SYMBOLS.

The Consonant ḍ.

This is the voiced form of ṭ. For the tongue position see Lesson XII.

PHONETIC DRILL XXI.

1. *da, ḍa, dæ, ḍæ, de, ḍe, di, ḍi, du, ḍu, do, ḍo, dō, ḍō, dada, daḍa, ḍada, ḍaḍa.*
2. *ḍan, ḍak, ḍim, ḍaktar, ḍiṇi, ḍube, ḍali, ḍaktum, ḍakate, ḍæṅæ, ḍakoala, ḍal.*

SENTENCE DRILL XXI.

- | | | |
|--|--|---|
| 1. ḍan dig die gele
tumi ḍag:hor
ækebare jamne
pete. | Right direction having-
given if-going you
post-office quite in-
front would-have-
got. | If you'd turned to the
right, you'd have
found the post-office
right in front of you. |
| 2. ar ekṭu ṣosta hole
kotokgulo ḍim
kine nitum; ja
hok, aṣ na kine
kal kinbo. | More a-little cheap if-
becoming a-few egg
having-bought I-
should-have-taken;
what let-occur, to-
day not having-
bought to-morrow
I-will-buy. | I should have bought a
few eggs, if they'd
been a bit cheaper.
Never mind, I'll buy
them to-morrow in-
stead. |
| 3. ḍaktar eṣe take
oṣud khaḍale
tar oṣuk omnf
ṣere ṣeto. | Doctor having-come
him medicine if-
causing-to-eat his
illness at-once hav-
ing-finished would-
have-gone. | If the doctor had come
and given him a dose
of medicine, he'd
have got better at
once. |
| 4. bataṣ na komle
ḍiṇi ḍube ṣeto;
ta hole amra
ṣokole ḍube
motrum, tate
ṣondeu nei. | Wind not if-lessening,
dinghy having-sunk
would-have-gone;
that if-occurring we
all having-sunk
should-have-died,
that-in doubt there-
is-not. | If the wind hadn't
dropped, the dinghy
would have gone
down, and then we
should all have been
drowned, without a
doubt. |
| 5. eder ṭaka pṛeṣa
beṣi nei; ḍali
bikri kore khaē. | Them-of rupee pice
much there-is-not;
basket sale having-
made they-eat. | They haven't much
money; they make a
living by selling
baskets. |
| 6. tumi kace thakle
tomake niṣcḍe
ḍaktum, kintu
tumi ṣe chilena. | You near if-remaining
you (<i>obj.</i>) certainly I-
should - have - called,
but you that were-
there-not. | I should certainly have
called you if you had
been near at hand,
but, you see, you
weren't there. |

- | | | |
|--|--|--|
| oto ṭaka ghore
rakle ḍakate ṭer
pee luṭ kore nito. | So-many rupee house-
in if-keeping robbers
(<i>loc.</i>) perception hav-
ing-got plunder hav-
ing-done would-have-
taken. | If one had kept all this
money in the house,.
robbers would have
got wind of it and
looted it. |
| 8. nōuko theke neme
ḍæṅṅæ boṣe
thakle ¹ ki hoto? | Boat from having-got-
down bank-on hav-
ing-sat-down if-re-
maining what would-
have-occurred ? | What would have been
the good of getting
off the boat and
sitting on the bank ? |
| tate to kicui
hotona. | That-in at-any-rate
anything-at-all
would-have-occurred-
not. | That would have been
no good at all. |
| ḍakoala na ele ki
hoto? | Postman not if-coming
what would-have-
happened ? | What would have hap-
pened if the postman
hadn't come ? |
| ta hole je amāe
niṣei ḍag:ḥore
ṣete hoto. | That if-happening that
me <i>myself</i> post-office-
to to-go it-would-
have-become. | Why, in that case I
should have had to
go to the post-office
myself. |
| 10. e ḍal kæmon
kæmon lagce.
nun kōm diece, ar
ki? ar ekṭu nun
ḍilei beṣ hoto. | This ḍāl how how
strikes.
Salt less they-have-
given, else what ?
More a-little salt if-
giving-only fine it-
would-have-become. | There's a queer taste
about this ḍāl.
It's only that they've
put in too little salt.
If they'd only put in
a little more salt, it
would have been
quite nice. |

¹ The gramophone record hesitates between *boṣle* and *boṣe thakle*. * The former means *If one takes one's seat*; the latter means *If one remains seated*.

SUBSTITUTION TABLE XX.

je	ki	ekhane	eje	thake	na
e	—	e ghore	boje		—
o			sue		
era			khee		
tara			boi bece		
ora			gan gee		
chelera			taka pee		
meera			banla fikhe		
jakole			boi rekhe		
—			esob kore		

This table provides for the formation of 800 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIX.

- (a) An infinitive followed by *ace* expresses permissibility.
bolte ace, It is permissible to say.
One is allowed to say.
- (b) The negative of *ace* is *nei*.
bolte nei, One is not allowed to say.
- (c) An infinitive followed by a *3c* or an infinitive form of *hōa* denotes necessity.
bolte hōe, It is necessary to say.
bolte hōeni, It was not necessary to say.
bolte hōbe, It will be necessary to say.
bolte hole, If it is necessary to say.
- (d) The infinitive which is followed by *ace*, *nei* or *hōa*, as in (a), (b), (c), may be preceded by a genitive of the person who is permitted or obliged to perform the action denoted by the infinitive.
amar bolte hōe, I have to say.
tader bolte hōbena, They won't have to say.
er bolte hole, If he has to say.
apnar bolte nei, You are not allowed to say.
- (e) The ending *-to* is the sign of the past conditional *3c*, e.g.
hoto, (it) would have happened.

Other forms not found in the sentences:—

afto, kotto, nito, jeto, bokto, kinto, funto, anto, peto, bolto, manto, namto, bofto, matto, likto, cinto, colto, cofto, kheto, janato, dito, becto, patto, barto, dækhato, dekto, ceto, janto, fikto, thakto, bujto.

EXERCISE XVII(b).

1. Why do you want to go there? 2. As you (*h*) didn't agree to buy the book, I have taken it away. 3. He has tried hard to learn Bengali. 4. I couldn't say anything to anyone as there was no one near by. 5. This is nothing but the truth; do I tell lies? 6. Will you (*h. pl.*) be able to let us have the money to-morrow? 7. He told me to stay there. 8. Doesn't he (*h*) know how to write Bengali? 9. We shall be able to have a talk with you about this on Friday. 10. What have you (*h*) come to do? 11. Where did you see that? 12. He (*h*) won't let us do anything else. 13. Do you (*h*) want to sit here? No, I'm not going to sit anywhere. 14. You (*pl.*) won't get anything to eat here. 15. I had a talk with him yesterday. Indeed? 16. As he (*h*) won't be able to come on Tuesday we'll go to him (*h*). 17. I want the money at once. 18. That's what I've come to tell you. 19. They didn't let me hear anything at all about this. 20. No matter how many lies you tell, you'll never be able to get the money from him.

For the Bengali translation of these sentences see Exercise XVII(a) on page 66.

EXERCISE XVIII(a).

1. tumi æto golmal koc:o kæno? 2. tara ki e dig die gæce? 3. apnader khaôa daôa ki hôee gæce? hæ, hôee gæce. 4. apnara ja bol:ien ta likhe nicii. 5. tumi ekhane ki koc:o? 6. dækho, okhane ki kocie? 7. mo:tei bola jac:ena. 8. tini kon dig die a:cen? 9. je ki ækhono khac:ie? 10. tâke bôikhana ekhuni dicii. 11. ba:la fikcen kæno? 12. amra ekhuni cole jac:ina. 13. ami jani na ki hoc:ie. 14. tader bef colc:ie, na? 15. take kothao dekte pac:ina. 16. kon gan gabo? 17. ponro din theke er:kom koc:ie. 18. amra likcina, tumii likco. 19. tumi ki ef:ob ceeco? 20. ki fikcen? ba:la fikte cest:a koc:i.

For the English translation of these sentences see Exercise XVIII(b) on page 75.

LESSON XXII.

SOUNDS AND SYMBOLS.

The Consonant ɽ.

In pronouncing this consonant

- (1) the blade of the tongue is turned backwards and upwards just as in pronouncing *t* and *d*, but without quite touching the palate;

- (2) the blade of the tongue is then brought rapidly forward, passing so near to the palate as it moves forward that when it reaches the upper gums, the under-surface of the tongue taps upon them, and then the blade of the tongue falls down behind the lower teeth.

The initial position described above under (1) is the same as that required for the voiced fricative retroflex sound which takes the place of *r* in the South-West of England, in Ireland, and in parts of the United States of America. But the Bengali *ɽ* is not a fricative, but a tapped sound, and it is essential that the movement described under (2) should also be executed if the sound is to be properly pronounced. When *ɽ* is followed immediately by another consonant the movement described above under (2) is practically omitted so that the sound becomes a fricative like the fricative retroflex *r* of the South-West of England.

PHONETIC DRILL XXII.

1. ara, aɽa, æræ, æɽæ, ere, eɽe, iri, iɽi, uru, uɽu, oro, oɽo, ɔro, ɔɽo, āɽa, āɽa, ēɽa, īɽa, ūɽa, ōɽa, ōɽa.
2. *Words.* pɔɽa, beɽate, taɽataɽi, gaɽi, chaɽciilo, ʃaɽe, baɽi, boɽo, buɽo, buɽi, dāɽie, doūɽe, poɽe, poɽtum, poɽi, cheɽe, baɽte.

SENTENCE DRILL XXII.

1. tar pɔɽa jona bef His reading-listening He was getting on well
colciilo, t̃ai take fine was-moving, so with his lessons, so
bokbar kono him scolding-of any I didn't see any
karon dekhini. reason I-see-not (*p.*). reason for scolding
him.
2. tomra beɽate You (*pl.*) to-walk were- I couldn't say anything
jacile, t̃ai ami going, so I *then* you to you (*pl.*) just then,
tokhoni tomader (*pl.*)-to anything to- as you were starting
kicu bolte parini. say can-not (*p.*). out for a walk.
- tini æto taɽataɽi He (*h.*) so quickly word He was talking so fast
kotha bolciilen was-speaking that that I couldn't un-
je kicui buɽte anything-at-all to- derstand anything at
palumna. understand I-could- all.
not.

- | | | |
|--|--|---|
| <p>4. gaṛi tōkhoni
chaṛcilo tāi ar
kicu na bole
omni uṭhe
boṣlum.</p> | <p>Train (<i>or</i> carriage) just-
then was-leaving so
more anything not
having-said at-once
having-got-up I-sat-
down.</p> | <p>The train was just
starting, so without
saying anything
further, I got in at
once and took my
seat.</p> |
| <p>5. kal jāṛe tinṭar
somṛe ami
jōkhon baṛi
aṣcilum tōkhon
tar jōṅge amar
dākha holo.</p> | <p>Yesterday and-a-half
three-of time-at I
when home was-com-
ing then him (<i>gen.</i>)
with me-of seeing oc-
curred.</p> | <p>I met him as I was
coming home yester-
day at half past
three.</p> |
| <p>6. tini amader jōṅge
bōṛo beji misten:a
tāi e biṣṛe kicu
janten:a.</p> | <p>He (<i>h</i>) us (<i>gen.</i>) with
very much used-to-
mix-not, so this mat-
ter-in anything he
(<i>h</i>) knew-not.</p> | <p>He (<i>h</i>) didn't have
much to do with us,
and so he (<i>h</i>) didn't
know anything about
this.</p> |
| <p>buṛo prāe roṣ eiāeki
jāegāe hat baṛie
dāṛie thakto.</p> | <p>Old-man almost daily
<i>this one</i> place-in hand
having-stretched-out
having-taken-his-
stand used-to-re-
main.</p> | <p>The old man used to
stand in this same
place nearly every
day holding out his
hand.</p> |
| <p>8. je baṛi dōṛe
jaciilo ; pa aṭke
poṛe gælo.</p> | <p>He home having-run
was-going ; foot hav-
ing-caught having-
fallen he went.</p> | <p>He was running home,
and tripped and fell
down.</p> |
| <p>9. ami age e iṣkule
poṛtum bōṭe,
kintu ækhon ar
poṛina.</p> | <p>I before this school-in
used-to-read it-is-
true, but now more
I-read-not.</p> | <p>It's true I used to go
to this school once,
but I don't go there
any longer.</p> |
| <p>10. tumi ki ekhane
thaktena?
hā, age thaktum,
kintu æk maṣ
holo cakri cheṛe
dieci boleækhon
baṛi thaki.</p> | <p>You [?] here used-to-
stay-not?
Yes, before I-used-to-
stay but one month
has-passed post hav-
ing-left I-have-given
having-said now
home I stay.</p> | <p>Usedn't you to stay
here?
Yes, I used to at one
time, but as I gave
up my situation a
month ago, I stay at
home now.</p> |

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XX.

(ā) Some past participles active.

<i>Verbal noun.</i>	<i>Past participle active.</i>	<i>Meaning.</i>
aḥa	eḥe	having come
kōra	kore	„ done
hōoa	hōee	„ happened
nāoa	nie	„ taken
ḡoa	gie	„ gone
bōka	boke	„ scolded
kena	kine	„ bought
ḡona	ḡune	„ heard
ana	ene	„ fetched
pāoa	pee	„ got
bōla	bole	„ said
nama	neme	„ got down
bōḡa	boḡe	„ sat down
ḡāoa	gee	„ sung
ḡoa	ḡue	„ lain down
mara	mere	„ hit
lekha	likhe	„ written
cōla	cole	„ moved
cōḡa	cōḡe	„ got angry
khaōa	khee	„ eaten
dāoa	die	„ given
bāca	bece	„ sold
ḡeta	ḡite	„ won (a game)
para	pere	„ been able
dākha	dekhe	„ seen
ḡana	ḡene	„ got to know
ḡekha	ḡikhe	„ learnt
thaka	theke	„ stayed
boḡha	bujhe	„ understood

(b) The present frequentative, which denotes present habit, is formed by adding to the past participle active **thaki**, **thako**, **thake**, **thaken**.ami eḥe thaki, *I (usually) come.*

tumi eḥe thako,	} <i>You (usually) come.</i>
apni eḥe thaken,	

je eje thake,
tini eje thaken, } *He (usually) comes.*

- (c) Nouns ending in a vowel form the locative by adding **-te** instead of **-e**, *goru (cow)*, *gorute*.
- (d) The locative ending is often used instead of the nom. pl. when a whole class of animate beings is referred to; see sentence 5; compare also *jokole*.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XXI.

- (a) The endings of the past conditional are
- | | |
|-----------------|--------------------|
| 1. -tum. | 3c. -to. |
| 2c. -te. | 2,3h. -ten. |
- (b) The past conditional is used to describe what would have happened if circumstances had been different.
- (c) The conditional participle may mean
- if it is so.
 - if it were so.
 - if it had been so.

Which of the three is to be understood in any particular sentence depends upon the context.

- je aje take bolbo, If he comes I'll tell him.*
- je aje take bolbo, If he came I would tell him.*
- je aje take boltum, If he had come I would have told him.*

Note that Bengali does not distinguish between (i) and (ii).

- (d) In conditional sentences the "if" clause always precedes the other clause.
- (e) The verb **aca** is only used in the present (*aci*, etc.) and the past (*chilum*, etc.). The parts which this verb lacks are supplied by the verb **thaka**. For example **aca** has no conditional participle, and its place is supplied by **thakle** (see sentence 6).
- (f) In the construction **-te hobe** (*hōe*, etc.) the person who is compelled to do the thing in question may be expressed either by an objective or a genitive.

amar
amae
amake } *jete hobe, I shall have to go.*

N.B.—At this point the student is advised to begin to make a careful study of the section of this book which deals with Declension and Conjugation (pages 118–123 and 137–144), and to consult it when he finds himself in any difficulty with inflected forms of nouns, pronouns or verbs.

EXERCISE XVIII(b).

1. Why are you making such a noise? 2. Did they go this way? 3. Have you (*pl. h.*) finished your meal? Yes, we have. 4. I am taking down in writing what you (*h. pl.*) are saying. 5. What are you doing here? 6. Look, what are they doing over there? 7. It's quite impossible to say. 8. Which way is he (*h*) coming? 9. Is he still eating? 10. I'll let him (*h*) have the book at once. 11. Why are you learning (*h*) Bengali? 12. We're not going away immediately. 13. I don't know what's happening. 14. They're getting on splendidly, aren't they? 15. I can't see him anywhere. 16. Which song shall I sing? 17. He's been doing this sort of thing for a fortnight. 18. We aren't writing, it's you who are writing. 19. Did you ask for these things? 20. What are you (*h*) learning? I'm trying to learn Bengali.

For the Bengali translation of these sentences see Exercise XVIII(a) on page 70.

EXERCISE XIX(a).

1. tader ekhane boṣṭe hoto. 2. tumi aste aste kōṭha bol:e ami buṣṭe parbo. 3. aṣ apnar kākṣ moṭei kot:e hōbena. 4. je oder ṣob dekte dāēni. 5. kal e biṣṭe tomar ṣonge amar kōṭha hote hōbe. 6. tini tār meeke baṅla ṣikte den:i. 7. tar e bōiguli ṣōstāe kinte hōēce. 8. e rasta die ṣete nēi. 9. er bōndobosto ekhuni kot:e hōbe. 10. ami je dig die gele hotona. 11. apnar kōṭha amader mante hōbe. 12. or ṣonge ki amader kōṭha bolte ace? 13. bæsto hole ki hōbe? 14. amari ṣonge tār aṣte holo. 15. amar kōṭha buṣṭe na pal:e bōlo na kēno. 16. ta hole ami moṭei ṣete parbona. 17. apnar ṣonge e biṣṭe kōṭha na hole amar nana rōkom kōṣṭo hoto. 18. æmon kōṭha mukhe enona. 19. amra fekhane ṣete na pal:e ki colbena? 20. amar nana rōkom bōndobosto kot:e hoc:e.

For the English translation of these sentences see Exercise XIX(b) on page 79.

LESSON XXIII.

SOUNDS AND SYMBOLS.

The Aspirated Consonant dh.

This is simply a *d* with a *voiced* aspiration immediately following. Avoid the tendency to substitute *t* for *d* in *dh*, and also the tendency to insert a slight vowel sound between the *d* and the *h*. Both mistakes can be avoided if the *h* is fully voiced.

PHONETIC DRILL XXIII.

1. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.

had, hid, hud, hod, hed, hōd, hæd.

2. adha, dha, idhi, dhi, udhu, dhu, odho, dho, edhe, dhe, ṓdho, dho, ædhæ, dhæ.

3. *Words.* dhon, dhoni, dhopa, rēdhece, dhar, badha, dharona, dhōra, dhuti, dhap, dhan, adha, dhare, dhore.

SENTENCE DRILL XXIII.

- | | | |
|---|---|--|
| 1. jar dhon thake
take dhoni ba
boṛomanuṣ bole. | Whom-of wealth re-
mains him wealthy
or great-man (<i>i.e.</i>
rich) they-call. | A person who has
wealth is called
wealthy or rich. |
| 2. je kapoṛ kace take
dhopa bole. | Who cloth washes him
washerman they-call. | A man who washes
clothes is called a
washerman. |
| 3. e torkari jara
rēdhece tara
rādte janena. | This vegetable-curry
who (<i>pl.</i>) have-
cooked they to-cook
know-not. | Those who cooked this
vegetable curry
don't know how to
cook. |
| 4. je din jake folo
ṭaka dhar dieco,
tumi ki janona
tar nam ki? | That day whom-to six-
teen rupee loan you-
have-given you [?]
know-not his name
what? | Don't you know what's
the name of the man
to whom you lent
sixteen rupees the
other day? |
| 5. oneke je badha
debe ta jani;
kintu ami kono
badha manbona
bole sthir koreci. | Many that hindrance
will-give that I know;
but I any hindrance
will-admit-not hav-
ing-said firm I-have-
made. | I know many people
will put difficulties
in the way, but I
have made up my
mind to take no
notice of any diffi-
culties. |
| 6. jader erokom
dharona thake
tader jōṅge
torko kore
kaj ki? | Whom (<i>pl.</i>)-of this-
kind idea remains
them (<i>gen.</i>) with ar-
gument having-done
work what? | What's the use of argu-
ing with people who
have this sort of
idea? |

7. *jekhane niścāe* Where certainly caught Will a thief ever go
dhora porbe cor he-will-fall a-thief [?] deliberately to a
ki kōkhono jēne ever having-known place where he is
june jekhane having-heard there sure to get caught?
jabe? will-go?
8. *jāra iškule ba* Who (*h. pl.*) school-in Those who teach Sans-
kaleje sonjkrīto or college-in Sanskrit krit in schools or
poran tāder cause-to-read them colleges are called
paṇḍit moṣāe (*h*) paṇḍit mohāśay paṇḍit mohāśay.
bola hōe. calling occurs. •
9. *apni ja bolečen* You (*h*) what have-said I knew quite well be-
tinio je tai he (*h*)-too that *that* forehand that he also
bolben ta ami will-say that I before would say just what
ager theke bef (*gen.*) from well knew. you had said.
jan̄tum.
10. *jini je deṣer jaṣon* Who (*h*) what country- The person who gov-
kore thaken, of government hav- erns any country
tāke je deṣer ing-done remains, may be called its
raja ba rani bola him (*h*) that country- king or queen.
jeṭe pare. of king or queen call-
 ing to-go is able.

GRAMMAR FROM SENTENCE DRILL XXII.

- (a) The endings of the past imperfect (*I was doing*) are

1. -cilum.

3c. -cilo.

2c. -cile.

2,3h. -cilen.

In careful or formal speech the *c* at the beginning of these endings is pronounced as *ch* since the endings are really the past tense of *aca*.

- (b) The past conditional (-*tum*, -*te*, -*to*, -*ten*) is also used as a past frequentative (*I used to do*).
- (c) **bokbar** in sentence 1 is the genitive of the verbal noun **bokba**, and therefore means *of scolding*. Both **bokbar** and **bokbar** are used. Besides the verbal noun ending in -*a* all verbs have another one ending in -*ba*, which is practically never used in the nominative, but is very common in the genitive.
- (d) A clause containing the relative adverb **jokhon**, *when*, must always be followed by a clause containing the corresponding demonstrative adverb, **tokhon**, *then*, or its equivalent. See sentence 5.

- (e) Usually a past participle active qualifies the subject of the sentence in which it occurs.

ami bagane gie boṣbo, I will go into the garden and sit down
(literally, *Having gone into the garden I will sit down*).

But in sentence 8, *pa aṭke poṛe gælo* does not mean that his foot having got caught fell down, but that he fell down, his foot having got caught. This sort of loose construction is sanctioned by usage in certain cases, but must not be used by a beginner unless he is sure that the idiom is really correct.

GRAMMAR FROM SENTENCE DRILL XXIII.

- (a) Relative pronouns, adjectives and adverbs begin with *ṛ*.

Pronouns.—Common, *ṛe, ṛake, ṛar, ṛara, ṛader, ṛa* (neuter).

Honorific, ṛini, ṛāke, ṛār, ṛāra, ṛāder.

Adjective.—*ṛe.*

Adverbs.—*ṛekthane, where; ṛekhon, when.*

- (b) A relative pronoun, adjective or adverb always requires a demonstrative pronoun, adjective or adverb after it.

ṛe aṣṭe tar nam ki? What's the name of the person who is coming?

ṛini ṣoṅskrito poṛan tāke pondit bole. A person who teaches

Sanskrit is called a paṇḍit.

tomake ṛe ṭakaṭa dieci ṣeṭa kothāe? Where is the rupee I gave you;

tumi ṛekthane ṛabe ami ṛekthane ṛabo. I'm going where you go.

- (c) The relative clause always precedes the corresponding demonstrative clause.
- (d) In sentence 1 notice the use of *thake* instead of *ace*. This substitution is always made in relative clauses which define a kind or class of persons or things.
- (e) In sentence 2 the subject of *bole* is *one* or *people*, understood; *taks* is the object; *dhopa* is the complement. In sentences of this type the object takes the objective ending, but not the complement.
- (f) In sentence 5 *ta* resumes the whole clause *oneke ṛe badha debe*. In this clause *ṛe* is a conjunction, *that*.
- (g) In sentences 8 and 10 *bola* is a verbal noun (*a calling*), and it is the subject of the following verb, *hōe* (*takes place*), or *ṛete pare* (*may go on*, i.e. *is possible*).
- (h) In sentence 10 notice the double relative—a very common construction in Bengali.

EXERCISE XIX(b).

1. They would have had to sit here. 2. I shall be able to understand, if you speak slowly. 3. You (h) won't have to do any work at all to-day. 4. He didn't let them see it all. 5. I must have a talk with you about this to-morrow. 6. He (h) didn't let his daughter learn Bengali. 7. He's had to buy these books cheap. 8. One is not allowed to go along this road. 9. This must be arranged for immediately. 10. It wouldn't have done for me to go that way. 11. We must obey you (h). 12. Are we allowed to talk to that man? 13. What's the good of getting flustered. 14. It was with me that he (h) had to come. 15. If you can't understand what I say, why don't you say so? 16. In that case I shan't be able to go at all. 17. If I hadn't talked with you (h) about this, I should have had all sorts of trouble. 18. Don't let such words pass your lips. 19. Does it matter if we can't go there? 20. I'm having to make all sorts of arrangements.

For the Bengali translation of these sentences see Exercise XIX(a) on page 75.

EXERCISE XX(a).

1. tomar amake job bolte hobe. 2. jokale ami bagane bofe thaki. 3. amra ki apnar ghore bofe golpo kotie pari? 4. tomar srirampur hōēe afte hobe. 5. ghorer kaj ækhono fef hōēni. 6. keu keu manjo khee thake, keu keu khee thakena. 7. jaṭar age amake jagio na. 8. ÷fuk hole dostur moton ghum hōēna. 9. fe o ghore fue thake. 10. amader o dig die ghure jete hobe. 11. ef̣ob bondobosto nie tar matha ghamate hōbena. 12. fe eṛokomi kore thake. 13. tini roj ekhane efe thaken. 14. tumi ḳo fer ghi kineco? 15. apni ki amar make kicu bolte can? 16. na, ṭar ækhono afte hōbena. 17. tini fonibar amader taḳa die thaken. 18. tara kon foṃōē efe thake? 19. tara p̣acṭar foṃōē efe thake. 20. tumi ekhanei thako, na?

For the English translation of these sentences see Exercise XX(b) on page 83.

LESSON XXIV.

SOUNDS AND SYMBOLS.

The Aspirated Consonant ṭh.

This is simply a ṭ with an aspiration immediately following. It is well to aim at making the aspiration voiced, though of course after a voiceless consonant it cannot be as fully voiced as after a voiced consonant.

The Lengthened Consonant f̣.

This is pronounced by retaining the f position a little longer than normal.

PHONETIC DRILL.

1. aþa, tha, iþhi, thi, uþhu, thu, oþho, tho, eþhe, the, æþhæ, thæ, thǣ, thī, thū, thō, thē.
2. afa, af:a, ifi, if:i, ufu, uf:u, ofo, of:o, efe, ef:e.
3. *Words.* bi:f:es, þhik, f:orbof:o, thæka, omabof:e, thike, grif:o, fof:o, obof:i, thoecen, thælo, thef, laþhi, thokate.

SENTENCE DRILL XXIV.

- | | | |
|---|--|---|
| 1. tumi jodi amar e
kothaṭa biṣeṣ na
koro, ta hole ki
korbo? ja hok,
seṣe dekbe amar
kothai ṭhik. | You if my this word
belief not do, that if-
occurring what I-
shall-do? What let-
occur, end-in you-
will-see <i>my word</i>
right. | If you don't believe
what I'm telling you,
what am I to do?
In any case you'll
see in the end that
I was right. |
| 2. meetir bie dite tar
ṣorbosṭo jodi
ṣeto, ṭhole
boroi ṭhækæ
porṭo ṣe. | Girl-the-of wedding to-
give whole-fortune if
had-gone, that if-oc-
curring <i>great</i> fix-in
he-would-have-fallen,
that. | If he had spent all he
had on getting his
daughter married,
he would have put
himself in a very
awkward situation,
you see. |
| 3. omabosṭar ratṭirei
kali puṣa hōe,
na? | New-moon-of <i>night-on</i>
Kali Puja occurs,
no? | It's on the night of the
new moon that the
Kālī Pujā takes
place, isn't it? |
| hæ, aṣce ṣombar
hobe. ṣe din
onek paṭha debir
ṣamne kaṭbe. | Yes, it-is-coming Mon-
day it-will-occur.
That day many goat
goddess-of front-in
they-will-cut. | Yes, it will be next
Monday. They will
sacrifice a lot of
goats before the god-
dess on that day. |
| 4. ṭhike gaṭi jodi na
pāoa jāe, tobe
amar jāoa moṭei
hobena; ami
grisṭokale oṭo
dur hēṭe ṣete
parboina. | Hired carriage if not
getting goes, then my
going at-all will-
occur-not; I heat-
time-in so far hav-
ing-walked to-go
shall-be-able-not-at-
all. | If a thika gāri can't
be got, then my
going will be quite
out of the question;
I simply can't walk
all that way in the
hot weather. |

5. *jolo ana jof:ô*
hobe bole bod
hocre ; ebar
caşader kicu
ṭaka juṭbar
kōtha.
 Sixteen anna crop will-
 occur having-said
 understanding is-oc-
 curring; this-time of-
 farmers some rupee
 of-being-obtained
 word.
 It looks as if there will
 be a bumper crop;
 the farmers are likely
 to make a bit of
 money this year.
6. *apni jodi kuṭi ṭaka*
die e dhan kine
thaken, ta hole
obof:oi ṭhokecen.
 You (*h*) if twenty rupee
 having-given this
 rice having-bought
 remain, that if-occur-
 ring certainly you (*h*)-
 have-been-cheated.
 If you paid twenty
 rupees for this rice
 you were certainly
 cheated.
7. *tumi ækla parbena ;*
tumi ṭhælo, ami
ṭani ; ægbar
dekhi dujonei
mile pari ki na.
 You alone will-be-able-
 not. You push, I
 pull. Once let-us-see
 both having-joined
 we-can or not.
 You won't be able to
 do it alone. You
 push and let me
 pull. Let's just see if
 we can manage it
 between the two of
 us.
8. *je jodi dorjæ ṭhef*
die boṣe ta hole
dorjaṭa khola
jaḃe ki kore?
okhane boṣukna.
 He if door-on leaning
 having-given sits
 that if-occurring
 door-the opening
 will-go what having-
 done? There let-
 him-sit-do.
 If he sits with his back
 against the door,
 how is the door to
 be opened? Let him
 sit there, won't you?
- amar hate je jodi*
laṭhi dekte pæ
tobe omni palie
jaḃe.
 My hand-in he if stick
 to-see gets then at-
 once having-escaped
 he-will-go.
 If he saw a stick in my
 hand he would run
 away at once.
10. *amake ṭhokate gie*
tumi niṣei
ṭhokeco.
prothome jodi
amake soṭa
kōtha bolte, ta
hole tomar e
bipode kōkhono
poṛte hotona.
 Me to-cheat having-
 gone you *yourself*
 have-been-cheated.
 At-first if me straight
 word you-had-told,
 that if-occurring of-
 you this difficulty-in
 to-fall it-would-not-
 have-occurred.
 In trying to cheat me
 you've got cheated
 yourself. You'd
 never have got into
 this difficulty, if
 you'd been straight-
 forward with me at
 the outset.

GRAMMAR FROM SENTENCE DRILL XXIV.

(a) There are two ways of expressing a conditional clause:—

- (i) By the use of the conditional participle in **-le**, as illustrated in sentence Drill XI.
- (ii) By the use of a clause containing the conjunction **jodi** (*if*), followed by another clause containing the conjunction **tobe** (*then*), or the phrase **ta hole** (*in that case*).

Thus *If he comes, I'll tell him* can be translated in the following ways:—

je afe take bolbo.

je jodi afe tobe take bolbo.

je jodi afe ta hole take bolbo.

(b) Bengali does not distinguish between *If he comes, I'll tell him* and *If he came, I'd tell him*.

Each of the Bengali sentences given in (a) can be translated into English in either of these two ways.

(c) If the condition is one that refers to the past and was not fulfilled, the past frequentative or conditional tense^c (**-tum, -te, -to, -ten**) may be used in both clauses.

je afe take boltum.

je jodi afe tobe take boltum.

je jodi afe ta hole take boltum.

If he had come, I should have told him.

(d) **aci, aco, ace, acen**, cannot be used after **jodi**; their place is taken by **thaki, thako, thake, thaken**, respectively, these forms serving as a kind of subjunctive form of **aci**, etc.

je jodi jekhane thake ta hole take bolbo.

If he is there, I'll tell him.

(e) The present perfect is never used with **jodi**; its place is taken by a form identical with the present frequentative; in this use, however, this form may best be regarded as a kind of subjunctive form of the present perfect. Thus we never say **je jodi esece**, but **je jodi ese thake**, *If he's come*.

(f) It is not wrong to put **jodi** at the beginning of the *if* clause, but its more usual position is after the subject.

(g) If the **jodi** clause is negative, the **na** is placed before and not after the verb.

je jodi na afe, *If he doesn't come.*

- (h) The ending **-uk** is the sign of the 3c. imperative present.
je afuk, Let him come. je afukna, Let him come, do.

If the stem of the verb ends in a vowel the **u** disappears and only **-k** is added, e.g. **hok, jak.**

EXERCISE XX(b).

1. You will have to tell me everything. 2. I'm in the habit of sitting in the garden in the mornings. 3. May we sit and have a chat in your (h) room? 4. You'll have to come by way of Serampore. 5. The housework isn't finished yet. 6. Some people eat meat and some don't. 7. Don't wake me up before seven. 8. When one is ill one doesn't get one's usual sleep. 9. He sleeps in that room. 10. We shall have to go round that way. 11. There won't be any need for him to bother his head about all these arrangements. 12. This is the sort of thing he's in the habit of doing. 13. He (h) comes here everyday. 14. How many seers of ghi did you buy? 15. Do you (h) want to say anything to my mother? 16. No, there's no need for her (h) to come yet. 17. He (h) usually pays us on Saturdays. 18. At what time do they come? 19. They come at five o'clock. 20. This is where you stay, isn't it?

For the Bengali translation of these sentences see Exercise XX(a) on page 79.

EXERCISE XXI(a).

1. e dig die dag:hore jete parbena. 2. kal dal na kinle aṣ kintum. 3. amar ofuk fere gele pore daktar dakbo kæno? 4. diṇi dube gele amrao dube morbo. 5. tumi ki kore khāo. 6. tar hate pōṣa thakle amader niṣcōe dito. 7. dakate eṣe ṭaka luṭ kore nile tāra ki bolten? 8. tomar ekhuni nōuko theke namte hōbe. 9. dālṭa apnar kæmon lagce? beṣ lagce. 10. je dag:hore thakle take dekte pete. 11. diṃ ṣōṣṭa na hole kinona. 12. amar take ofud khāoate hōbe. 13. ekṭu pore bataṣ kicu komlo. 14. e rōkom choṭo dālite ki hōbe? 15. jekhane keu thakbena. 16. oṭo ṭaka ami kotha theke pabo? 17. ora dæṅāe boṣe ace. 18. dakōāla ækhono aṣeni. 19. e dāle ar nun diona. 20. tomāe niṣei bōṅguli ante hōbe.

For the English translation of these sentences see Exercise XXI(b) on page 86.

EXERCISE XXII(a).

1. tumi ki janona amar e kotha bolbar karon ki? 2. apnar pōṣaṇa kæmon colcie? 3. je e biṣōe amader kicu bolte parbena. 4. tumi æto taṭataṭi kotha bolciile kæno? 5. gaṣite uṭhe boṣo. 6. tomar ṣaṣe cartar

jomōe rōna hote hobe. 7. ami je biṣōe kicui jantumna. 8. buṛo ækhono
 je jægāe dāṛie ace. 9. kal tini baṛi chilena. 10. tomra kon iṣkule poro?
 11. amar cakri cheṛe dite hobe. 12. je age srirampure thakto. 13. ami
 jekhane boṣe bōi porcilum. 14. tomra æto taṛataṛi kothāe dōuṛe jacio?
 15. hat baṛie dāo, tomāe kicu dobo. 16. je tomader ṣonge moṭei miṣte
 cāena kēno? 17. je jomōe tini baṛi aṣcilen. 18. tader ṣonge amar ar
 dækha hōbena. 19. gaṛi kon jomōe chaṛbe? 20. tara khub aste aste cole
 jaciilo.

For the English translation of these sentences see Exercise XXII(b)
 on page 87.

LESSON XXV.

SOUNDS AND SYMBOLS.

The Lengthened Consonants mṛ, ḍṛ, dṛ.

The same positions as for the corresponding simple consonants, but
 the positions are retained a little longer.

The Aspirated Consonant ḍh.

ḍ with an immediately following *voiced* aspiration.

PHONETIC DRILL XXV.

bram:hon, bram:ho, ṣom:an, bḍḍ:o, bōid:o, bad:ho, mod:he, bud:hi,
 jad:hi, khod:er, ḍhaka, ḍhakna, ḍhukte, ḍher.

SENTENCE DRILL XXV.

- | | | |
|---|--|---|
| er mod:he keu eṣe
dorjaṭa khule-
chilo, tāi amra
ṣhoṛjei ghore
ḍhukte pereci. | This (<i>gen.</i>) within some-
one having-come the-
door had-opened, so
we easily in-the-
room to-enter have-
been-able. | In the meantime some-
one had come and
opened the door, so
we were easily able
to get into the room. |
| 2. bamun ṭhakur ḍal
ḍheke rekhe-
chilen bole noṣto
hōeni; ḍheke na
rakle ækebare
noṣto hoto. | Brāhmaṇ ṭhākur ḍāl
having-covered had-
kept having-said
spoilt it-did-not-
become; having-
covered not if-keep-
ing quite spoilt it-
would-have-become. | As the Brāhmaṇ cook
had kept (<i>h</i>) the ḍāl
covered it did not
get spoilt; it would
have been quite
spoilt if it had not
been kept covered. |

- | | | |
|--|---|--|
| tomra ki dhaka
giechile? | You (<i>pl.</i>) [?] Dhākā
had-gone? | Did you (<i>pl.</i>) go to
Dacca? |
| na, jabo bole thik
korechilum,
kintu hate taka
kom chilo, tai
jete parini. | No, we-will-go having-
said fixed we-had-
made, but in-hand
rupee less was, so to-
go we-could-not. | No, we'd made up our
minds to go, but we
hadn't enough money
on us, so we couldn't. |
4. amar badiho hōēe
e kotha bolte
hōēechilo; icie
kore je bole-
chilum, ta nōē.
- Of-me compelled hav-
ing-become this word
to-say it-had-be-
come; wish having-
done that I-had-said,
that it-is-not.
- I was compelled to say
this; it wasn't that I
said it of my own
will.
5. or je bud:hi nei ba
taka nei ta nōē;
bud:hi to bef
ace; jakao dher
ace; sudhu
kuṣemir doruni
or un:oti
hocena.
- Of-him intelligence
there-is-not or rupee
there-is-not that it-
is-not; intelligence
at-any-rate fine
• there-is; rupee-too
plenty there-is; only
of-idleness on-account
his progress is-not-
taking-place.
- It isn't that he has no
brains or no money;
he has very fine
brains, and plenty of
money too; it's
simply because of
his laziness that he's
making no progress.
6. khod:er juṭlona
bolei o dokanṭi
bondho kot:e
hōēechilo.
- Customer did-not-turn-
up *having-said* that
shop shutting to-
make it-had-become.
- It was because of a
lack of customers
that that shop had
to be closed.
7. e bakjer dhakna
khap khaēna; ete
kapoṛcopoṛgulo
rakle colbena;
age meramot kōra
jak.
- This box's lid fitting
does-not-eat; in-this
cloth- etc. (*pl.*) if-
putting it-will-not-
move; before mend-
ing doing let-go.
- The lid of this box
doesn't fit; it won't
do to put the clothes
in it; let it be mend-
ed first.
8. ami ca dhalci
æmon somōē je
efe poṛlo.
- I tea am-pouring such
time-at he having-
come fell.
- He turned up as I was
pouring out the tea.

9. **cheleṭa bôḍ:o** The boy very naughty; The boy is very
duṣṭu; je æto he so disobedient naughty; he's so
ôbad:ho je take that him anything disobedient that it's
kicu porae teaches such ability beyond anybody's
æmon jad:hi of-any-one there-is- power to teach him
karo nêi. not. anything.
10. **bram:ho somaje** Brāhma Samāj-in little Girls are not given in
olpo bœse age-in of-girls mar- marriage at an early
meeder bie riage a-giving occurs- age in the Brāhma
daôa hœna. not. Samāj.

GRAMMAR FROM SENTENCE DRILL XXV.

- (a) The past perfect is formed by adding -chilum, -chile, -chilo and -chilen to the past participle active; e.g.
korechilum, korechile, korechilo, korechilen.
- (b) The past perfect is sometimes to be translated in English by a pluperfect (sentences 1, 2, 3), and sometimes by a simple past (sentences 3, 4, 6).
- (c) The negative **na** is never added to a past perfect form. The negative of the past perfect is expressed by adding **ni** to the corresponding person of the present.
je e kaṣ korechilo, He had done this work.
je e kaṣ koreni, He hadn't done this work.
- (d) In sentences describing going to a place the uninflected form of the noun is often used where one would have expected the locative.
je baṛi gæce, He's gone home.
amra ḍhaka jabo, We're going to Dacca.

EXERCISE XXI(b).

1. You won't be able to get to the post-office this way. 2. I'd have bought some ḍāl to-day, if I hadn't bought some yesterday. 3. Why should I call in a doctor after I've got better? 4. If the dinghy goes down we shall be drowned too. 5. How do you earn your living? 6. If he'd had any money on him, he'd certainly have given it to us. 7. What would they (h) have said if robbers had come and looted the money? 8. You'll have to get off the boat at once. 9. How do you (h) like the ḍāl? Very much. 10. If he'd been in the post-office, you'd have seen him. 11. Don't buy any eggs unless they are cheap. 12. I shall have to

give him a dose of medicine. 13. A little later the wind dropped a bit. 14. What's the good of a little basket like this? 15. There won't be anybody there. 16. Where am I to get all this money from? 17. They are sitting on the bank (of the river). 18. The postman hasn't come yet. 19. Don't put any more salt in this dāl. 20. You'll have to fetch the books yourself.

For the Bengali translation of these sentences see Exercise XXI(a) on page 83.

EXERCISE XXII(b).

1. Don't you know what my reason is for saying this? 2. How are you (*h*) getting on with your studies? 3. He won't be able to tell us anything about this. 4. Why were you talking so fast? 5. Get into the train, and take your seat. 6. You'll have to start at half-past four. 7. I didn't know anything at all about that. 8. The old man is still standing in that place. 9. He (*h*) wasn't in yesterday. 10. What school do you (*pl.*) go to? 11. I shall have to give up my situation. 12. He used at one time to live in Serampore. 13. I was sitting there reading a book. 14. Where are you (*pl.*) running in such a hurry? 15. Hold out your hand, and I'll give you something. 16. Why doesn't he want to have anything at all to do with you (*pl.*)? 17. At that time he (*h*) was coming home. 18. I shan't meet them again. 19. At what time will the train start? 20. They were going away very slowly.

For the Bengali translation of these sentences see Exercise XXII(a) on page 83.

EXERCISE XXIII(a).

1. tar ṭaka pōṣa kicu ace boṭe, kintu take boṭomanuṣ bola ṛete parena. 2. dhopar khub oṣuk hōēce; je aṣ kapoṛ kacte parbena. 3. ar ekṭu torkari rāḍte hōbe. 4. apni ki amāe fat pōṣa dhar dite paren? 5. amake badha diccen kæno? 6. tini aṣben:a bole amar dharona chilo. 7. sekthane gele niscōe dhora poṛbe. 8. ṣara ṣoṅṣkrito poṛeni tader ki pondit bola ṛete pare? 9. tumi ki ager theke eṣob ṣante? 10. kono raṣa e deṣer ṣaṣon kotre parbena. 11. je ṣar nun khāe je tar gun (*virtue*) gāe. 12. apni ækhon ṣa bol:cen age ta boleni kæno? 13. ṣini apnake ṣoṅṣkrito poṛan tāṛ nam ki? 14. tini jekthane boṣe chilēn sekthane gelum. 15. ṣader ṭaka nēi tara e baṅala kinbe kæmon kore? 16. je je cole gæce ta ami ṣani. 17. ṣake kal dekhēco take ar kōkhono dekbena. 18. ṣara torkariṭa rēdhece tarai khabe. 19. je kapoṛ kece khāe take ki bole? 20. je khub boṭomanuṣ hōēce.

For the English translation of these sentences see Exercise XXIII(b) on page 90.

LESSON XXVI.

SOUNDS AND SYMBOLS.

The Consonant **ফ**.

The sound made in blowing out a candle with spread (i.e. not bunched up) lips. The sound is made by the breath passing between the lips when they are very near to one another. Distinguish **ফ** from the English *f*, in pronouncing which the breath passes between the upper teeth and the lower lip.

The Aspirated Consonant **bh**.

This is **b** with a *voiced* aspiration immediately following.

The Consonant **β**.

This is the voiced sound corresponding to **ফ**. It is only used when immediately preceded and followed by a vowel.

The Aspirated Consonant **jh**.

This is **j** with a *voiced* aspiration immediately following.

PHONETIC DRILL XXVI.

bha, bhalo, bhab, bhai, bhaṣa, bhari, bhul, bhiḡe, **ফ**ire, **ফ**erot, **ফ**eḡbo, **ফ**ol, oṣidhan, oṣiṣabok, **ফ**oṣa, **ফ**oṣa, jhi, jhol, boḡho, jhoṛ, maḡhe, maḡhi, buḡhie.

SENTENCE DRILL XXVI.

- | | | |
|---|---|--|
| 1. je amar bhāike
bolece je kal
bhor bæla eḡe
ṭaka ফ erot debe. | He my brother (<i>obj.</i>)
has-told he to-mor-
row dawn time hav-
ing-come rupee back
will-give. | He told my brother
that he'd come and
pay back the money
first thing to-mor-
row morning. |
| 2. jhoṛ aḡce dekhe
maḡhi amader
bolke je nou-
koṭa chaḡle
bhalo hoḡbena. | Storm is-coming having-
seen boatman us-to
said that the-boat if-
starting good it-will-
become-not. | When he saw there was
a storm coming the
boatman told us the
boat had better not
start. |
| 3. mae jhie e nie
bhari jhoḡṛa
bedhe jabe e
bhoe ami tader
buḡhie diechilum
je tader kace
ami kicu cāina. | Mother-in daughter-in
this having-taken
heavy quarrel having-
started will-go this
fear-in I having-
caused-to-under-
stand had-given that
them (<i>gen.</i>) near I
anything want-not. | For fear that there
might be a serious
quarrel between the
mother and daughter
on this point, I ex-
plained to them that
I did not want any-
thing from them. |

4. er modrhe je This (*gen.*) within he By now he will cer-
 niscōe dekhe certainly having - tainly have seen
 thakbe je ja seen will-remain he what sort of conse-
 korece tar φol what has-done its quences have fol-
 je ki rokrom fruit that what sort lowed from what he
 hōēce. has-become. has done.
5. ki kori onek What I-do much hav- Even after a lot of
 bhebo thik ing-thought-even consideration I
 kotre palumna. settled to-make I- couldn't decide what
 could-not. to do.
6. "kajta ækhon "The-work now let- They went away say-
 thak ; amra fire stay ; we having-turned ing, "Never mind
 efei dekte dekte having-come-just see- about the work now ;
 kore φelbo" e ing seeing end having- we'll finish it off in
 bole ora cole made will-throw," this no time as soon as
 gechilo. having said they we get back."
7. tini φi hoptæ He (*h*) every week-in I didn't know whether
 afen ki na ta comes or not that I he came every week
 ami jantumna, used-to-know-not or not, but I had
 kintu funechi- but I-had-heard he heard that he was in
 lum tini majhe in-midst in-midst the habit of coming
 majhe efe thaken. having-come stays. now and then.
8. amar hat bejæ My hand uncommonly When he saw that my
 φule uthece having-swollen has- hand was frightfully
 dekhe je bolæ risen having-seen he swollen, he said
 je daktar na said that doctor not there was nothing
 dakle nōe. if-calling it-is-not. for it but to call in a
 doctor.
9. tar onek age amra That (*gen.*) much before Didn't you realise that
 cole gie thakbo we having-moved we should be gone
 ta ki tumi having-gone shall- away long before
 bojhoni ? remain that [?] you that ?
 understand-not (*p.*) ?
10. tumi ki mone You [?] mind-in had- Did you think that
 korechile e done this word-the this word couldn't
 jobdota banla Bengali language-of be found in a dic-
 bhajar ofidhane dictionary-in a-get- tionary of the Ben-
 pāoa jabena ? ting will-go-not ? gali language ?

GRAMMAR FROM SENTENCE DRILL XXVI.

- (a) The future perfect (*I shall have done*) is formed by adding **thakbo**, **thakbe**, **thakben** to the past participle active.
ami kore thakbo, *I shall have done.*
- (b) Transitive verbs in colloquial Bengali may sometimes optionally take the ending **-le** instead of the ending **-lo** in the 3c. past; e.g. **bolle** in sentences 2, 8 is for **bolo**.
- (c) **thak** in sentence 6 is a colloquial shortening of **thakuk**, 3c. imperative of **thaka**, *to remain*.
- (d) Bengali does not change the *tense* of verbs in reported speech.
je bolo tumi efeco, *He said you had come*,
not je bolo tumi efechile.

See sentences 1, 2, 3, 4, 5, 7, 8, 9, 10.

EXERCISE XXIII(b).

1. He has a little money it's true, but he can't be called rich. 2. The washerman has been taken very ill; he won't be able to wash the clothes to-day. 3. A little more vegetable curry will have to be cooked. 4. Can you (*h*) lend me seven pice? 5. Why are you (*h*) putting difficulties in my way? 6. I had an idea that he (*h*) wouldn't come. 7. You're sure to get caught if you go there. 9. Can people who haven't studied Sanskrit be called pandits? 9. Did you know all this beforehand? 10. No king will be able to govern this country. 11. Everyone sings the praises of the person whose salt he eats. 12. Why didn't you (*h*) say before what you're saying now? 13. What's the name of the person who teaches (*h*) you (*h*) Sanskrit? 14. I went to where he (*h*) was sitting. 15. How are people who have no money to buy this bungalow? 16. I know that he has gone away. 17. You'll never see any more of the person whom you saw yesterday. 18. It's those who've cooked the curry who are going to eat it. 19. What is the man called who earns his living by washing clothes? 20. He has got very rich.

For the Bengali translation of these sentences see Exercise XXIII(a) on page 87.

EXERCISE XXIV(a).

1. *tumi amar kotha bishef karoni kano?* 2. *je ki meetir bie daeni?* 3. *kali puja afce budbar hobe.* 4. *tini onek dur hēte jete parenā.* 5. *amar ar kicu taka jutle e baṅala kintum.* 6. *e jiniṅgulo kine thokeci.* 7. *ægar dekhi tara afe ki na.* 8. *je dorjāe thef die bofechilo.* 9. *amake dekhei je*

palie gælo. 10. tini amake ækebare soja kotha bolecen. 11. jara thokæ tara niiei thokbe. 12. uni jodi palie jeten ta hole tumi ki kotie? 13. se jodi aste cæ ta hole afukna. 14. amra sokole mile thele dorjata khulte parbo. 15. tumi koto taka die e boikhana kineco? 16. ebar æb beji hobe bole bod hocæna. 17. sekthane hēte jaben kæno? thike garī kore janā. 18. kal omabofē, na? 19. ami bōroi thækæ porēci. 20. jani na kar kotha thik.

For the English translation of these sentences see Exercise XXIV(b) on page 94.

EXERCISE XXV(a).

1. apni oto olpo bofe apnar meetir bie dite can kæno? 2. se æto chofo je take dækha jacæna. 3. se baksoja meramot kocæ æmon somæ tar baba efe porlen. 4. bakser dhakna jodi khap kheto ta hole tate e kaporgulo rekhe ditum. 5. tumi se rokrom dokan khule ki hobe? tomar khodier moṭei juṭbena. 6. cheleṭir ekṭu beji budhi thakle hoto, ta hole je e kaṣ sohojei kotie patio. 7. tar kal badho hōeē baṛi cole jete hobe bole amader songe dhaka jete parbena. 8. amar hate ar taka nēi tāi ami ar kicu kinte parina, kintu tomar hate ækhono dher taka ace; icæ kolæ aro kinte paro. 9. torkariṭa dheke rakḥona, na hole noṣto hobe je. 10. dorjata khulte na palæ ghore dhukbo ki kore? 11. apnara ki funte panī er modhe ki hōeēce? 12. se onek din holo thik korechilo tar meeke e taka debe. 13. pondit moṣæ amar kuṣemir dorun amake khub bokechilen. 14. ami bamun thakurke kal khub sokale aste bolechilum. 15. amra fedin je kapoṭ copoṭ dhopar hate diechilum, segulo se ækhono niaṣeni. 16. se gechilo kintu amar jaōa hōēni. 17. tomra sukrobar ki korechile? 18. se soja kotha bolēni er doruni se e bipode porēchilo. 19. ete tār dher taka juṭechilo. 20. tini garī kinte gie thokechilen.

For the English translation of these sentences see Exercise XXV(b) on page 94.

LESSON XXVII.

SOUNDS AND SYMBOLS.

The Lengthened Consonants b:, g:, k:, ṭ:, ṣ:.

The positions are the same as for the corresponding simple consonants, but sustained a little longer.

PHONETIC DRILL XXVII.

aba, ab:a, dib:i, rob:ar, ogo, og:o, ag:e, jig:es, jig:ir, eke, ek:e fakhi, bak:o, dhak:a, æṭa, æṭ:a, thaṭ:a, loṛ:a, graṣho, soṛho.

SENTENCE DRILL XXVII.

- | | | |
|--|---|--|
| 1. dhakṛa mere take
figṛir ghore theke
bar kore dāoa
holo. | Shove having-struck
him quickly room-in
from out having-
made a-giving oc-
curred. | He was quickly hustled
out of the room. |
| 2. e fakḥir kotha
kono mote
grajḥo kora
jāena. | This witness's word
any account-on ac-
ceptance a-making
goes-not. | The statements of this
witness can't be ac-
cepted on any ac-
count. |
| 3. apnar jigṛef kora
ucit chilo je
apni aḥce robḥar
ḥire jete parben
ki na. | Your (<i>h</i>) enquiry a-
making proper was
that you it-is-coming
Sunday having-
turned to-go will-be-
able or not. | You (<i>h</i>) ought to have
asked whether you
would be able to go
back next Sunday or
not. |
| 4. bhikḥe kore khāoa
bhalo na kḥete
khāoa bhalo?
bhikḥe kotṛe ki
tomar loḥa
korena? jobḥai
thaḥa korbe je. | Begging having-done
an-eating good, or
having-worked an-
eating good? Beg-
ging to-do [?] your
shame it-makes-not?
All derision will-
make that. | Which is better, to live
by begging, or by
"working? Aren't
you ashamed to beg?
Why, everyone will
make fun of you. |
| 5. tomader golpo
kotṛe jomḥe
naḥto kora ucit
nḥe. | Your (<i>pl.</i>) talk making
time spoilt a-making
proper is-not. | You (<i>pl.</i>) oughtn't to
waste your time gos-
siping. |
| 6. cole jabar age uni
amāe dibṛi
ækḥana faḥi
kine diecen. | Having-moved going
(<i>gen.</i>) before he (<i>h</i>)
me divine a sāḥi hav-
ing-bought has-
given. | Before my husband
(<i>h</i>) went away, he
bought me a lovely
sāḥi. |
| 7. tomar bæbohar
amar ar soḥho
hocrena, | Your behaviour of-me
longer bearable is-
becoming-not. | I can't put up with
your behaviour any
longer. |
| 8. niḥer jikḥe na hole
ki porke sekḥano
jāe? | Of-oneself education
not if-occurring [?]
another (<i>obj.</i>) a-
teaching goes? | Can one teach another
person, if one is not
educated oneself? |

9. **tomra jakole bhalo** You (*pl.*) all well are You're all well, I hope?
aco to? at-any-rate?
- agre hæ, bhalo aci ;** Command yes, well we- Yes, thank you, sir;
apnara kæmon are; you (*h. pl.*) how how are all of you
acen? are? (*h*)?
10. **apnake amar ekṭi** You (*h*)-to of-me a word Please listen; I've got
kōtha bōlbar of-saying there-is; something to tell you
ace ; apni you (*h*) kindness hav- (*h*).
onugro kore ing-done listen.
junun.

GRAMMAR FROM SENTENCE DRILL XXVII.

- (a) Simple verbs have verbal nouns ending in **-a**. The verbal nouns of causative verbs end in **-no**.
jekha, a learning ; jekhano, a teaching.
- (b) There is also a verbal noun ending in **-ba** which is generally used in the genitive (**-baṁ**) *jabar age, before going.*
- (c) Strictly speaking Bengali has no passive. The passive idea is expressed by using the verbal noun as the subject of some part of **hōa** or **jaōa**.
e kaṣ kōra hōe, This work is done.
e kaṣ kōra jaē, This work can be done.
e kaṣ kōra hole, If this work is done.
e kaṣ kōra hōēchilo, This work had been done.
e kaṣ kōra gechilo, This work had been done.
take jekhano jaēna, He can't be taught.
- (d) **ucit** is an adjective meaning *right and proper*.
amar jaōa ucit, My going is right and proper, i.e. I ought to go.
amar jaōa ucit chilo, My going was right and proper, i.e. I ought to have gone.
- (e) A Bengali woman never mentions her husband's name, but refers to him as "**uni**."
- (f) **theke** is really the past participle of **thaka**, *to remain*; so **ami ghore theke bar holum** means *I came out having remained in the house, i.e. I came out of the house*. But nowadays this origin of **theke** has been forgotten, and it is treated as a postposition governing a genitive (**ghorer theke**), or an uninflected form (**ghor theke**) or a locative (**ghore theke**).

(g) A verbal form ending in **-te** may be any one of the following:—

(i) 2c. past frequentative; **kot̃e**, *you used to do*.

(ii) An infinitive; **kot̃e**, *to do*.

(iii) A present participle; **kot̃e**, *doing*. For an example of this see sentence 5 (**kot̃e**).

(h) Many speakers use **bolbar**, **lekbar**, **dækbar**, **fonbar** instead of **bolbar**, **likbar**, **dekbar**, **funbar**. See sentence 10.

EXERCISE XXIV(b).

1. Why didn't you believe what I said? 2. Hasn't he got his daughter married? 3. The Kali Puja will take place next Wednesday. 4. He (*h*) can't walk a long way. 5. I'd have bought this bungalow if I could have got a little more money. 6. I was cheated when I bought these things. 7. Let's just see whether they come or not. 8. He was sitting leaning against the door. 9. He ran away directly he saw me. 10. He (*h*) was quite straightforward with me. 11. Those who cheat will themselves be cheated. 12. What would you have done if he'd (*h*) run away? 13. Let him come, do, if he wants to. 14. We shall be able to open the door if we all push together. 15. What did you pay for this book? 16. It doesn't look as if there would be many mangoes this season. 17. Why should you (*h*) walk there; go in a **thikā gari**, do. 18. To-morrow's the day of the new moon, isn't it? 19. I'm in a great fix. 20. I don't know who's right.

For the Bengali translation of these sentences see Exercise XXIV(a) on page 90.

EXERCISE XXV(b).

1. Why do you (*h*) want to get your daughter married so young? 2. He's so small that he can't be seen. 3. While he was mending the box his father arrived (*h*). 4. If the lid of the box had fitted, I should have put these clothes in it. 5. What's the good of your opening that sort of shop? You won't get any customers at all. 6. If the boy had had a little more sense, it would have been all right; in that case he could easily have done this work. 7. He won't be able to go with us to Dacca, as he's bound to go home to-morrow. 8. I can't buy anything more, as I've no more money on me; but you have still plenty of money on you; you can buy some more if you want to. 9. Cover up the vegetable curry, do, or else it will get spoilt you know. 10. How are we to get into the house, if we can't open the door? 11. Haven't you (*h. pl.*) heard what has happened in the meantime? 12. He made up his mind long ago to give this money to his daughter. 13. The paṇḍit mohāśay gave (*h*) me a good scolding

for my laziness. 14. I told the Brahman cook to come very early to-morrow morning. 15. The washerman hasn't brought back the clothes yet that we gave him the other day. 16. He went but I didn't. 17. What did you (*pl.*) do on Friday? 18. It was through not being straightforward that he got into this difficulty. 19. He (*h*) made a lot of money by this. 20. He (*h*) went to buy a car, but got taken in.

For the Bengali translation of these sentences see Exercise XXV(a) on page 91.

EXERCISE XXVI(a).

1. apni e sobdota banla oḥidhane paben bole bod hōēna. 2. tini bolechilen je amader phire aḥbar age tara cole gie thakbe. 3. amar hat æto phule uḥechilo je ḍaktar ḍakte hōēchilo. 4. je meeti majhe majhe amader baḥi aḥto boḥe, kintu tar sogge amar kōkhono ḍækha hōēni. 5. tomar e kōtha funei ami buḥte perechilum tar ki hōēce. 6. tara dekte dekte kaḥṭa seḥ kore phēchilo, tāi amader kicui kotie hōēni. 7. tāra ki koren ṭhik kotie pacienṭa ta dekhe ami tāder gaḥi theke namte bolechilum. 8. er je ki phol hobe ta jodi jantum ta hole e kaḥ kōkhono kotumna. 9. apni tader e kōtha bolie tader modhe bhari jhogṭa bedhe jabe. 10. amra jōkhon dekte peechilum jhōṭ hōēe gæce tōkhon amra omni rōṇa hōēechilum. 11. amar bhāi bolechiloḥ je ṭaka pherot diece, kintu bastobik se ḍæeni. 12. amar boner kal bhor bæla aḥbar kōtha chilo, kintu aḥ junte peeci se budbarer age aḥte parbena. 13. jhōṭ na komle nōukoṭa chaṭle bhalo hōbena. 14. tara keu keu phire eḥce; jara aḥ phire aḥeni tara kal aḥbe. 15. tomader modhe ki nie jhogṭa hocilo? 16. amar kace apni ki can ta jante na palie dobo ki kore? 17. ḍaktar roḥ eḥe take ofud khāoate parbenṭa; tini ofudṭa tomar hate deben, tomari khāoate hōbe. 18. mae jhie e nie onek kōtha hōēechilo. 19. je bolechilo je phire eḥei amader e kaḥ kotie hōbe. 20. tini ṭhik korechilen nōuko korei sekhane jaben.

For the English translation of these sentences see Exercise XXVI(b) on page 98.

LESSON XXVIII.

SOUNDS AND SYMBOLS.

Nasalized Vowels.

All the Bengali vowels occur in both a simple and a nasalized form. We have already had examples of *ē*, *æ*, *ā*, *ō*. In this lesson we shall meet also with *ī* and *ū*, which are pronounced like *i* and *u*, only with the breath passing through the nose instead of through the mouth.

SENTENCE DRILL XXVIII.

I.	je jai boluk na kæno, ami mone ja thik koreci ta korboi korbo.	Who what let-him-say not why, I in-the- mind what fixed have- made that I- <i>will</i> -do will-do.	I'm certainly going to do what I've made up my mind to, no matter what any- body says.
----	---	---	--

2. tara onek dur theke hēte eše hōeran hōee poṛe thakbe; ekṭu bisram kore nik.	They very far from having-walked hav- ing-come exhausted having-become hav- ing-fallen will-be; a- little rest having- done let-them-take.	They've had a long walk to get here and must be tired out; let them have a little rest.
---	--	---

3. ami cheletike I the-boy (*obj.*) enquiry I asked the boy why he
 jig:ef kol:um se made he why is-cry-
 kæno kādce. se ing. He said finger-
 bol:ie tar aḡule in thorn has-pierced.
 kāṭa bīdhece. his finger.

<p>4. ami khūjeo take kothao dekte pāni. jese ghorer dorja khule ūki mere dekte pelum je ekhane ækla boje bōi porc̣e.</p>	<p>I having-searched-even him anywhere to-see got-not. At-last the- room's door having- opened peep having- struck to-see I-got he here alone having- sat-down book is- reading.</p>	<p>I couldn't find him anywhere, though I looked for him. At last I opened the door of the room and peeped in and saw he was sitting here by himself read- ing a book.</p>
--	--	--

<p>5. je bonduk chūṛe tar nam ki ami janina, kintu take dekhte pe cinte parbo bole mone hocce.</p>	<p>Who gun-has-fired his name what I know- not, but him to-see if-getting to-recog- nise I-shall-be-able having-said in-the- mind it-is-occurring.</p>	<p>I don't know what the name of the person is who fired the gun, but I think I should recognise him if I saw him.</p>
--	--	--

- | | | | |
|-----|---|---|---|
| 6. | cād uṭṭe ækhono
onek deri ace;
je poṛ:onto na
uṭṭe je poṛ:onto
amra rōṇa hote
parbona. | Moon to-rise still much
delay there-is; what-
interval not it-will-
rise that interval we
starting to-become
shall-be-able-not. | The moon won't rise
for a long time yet;
we can't start till it
does. |
| 7. | e ṭorkari ke rēd-
hece?
kæno, apnar ki
bhalo lagcena? | This vegetable-curry
who has-cooked?
Why, your (<i>h</i>) [?] good
is-striking-not? | Who cooked this curry?
Why? Don't you like
it? |
| 8. | tomar dhuti je
chīṛe gæce; ar
æk:hana pore
eṣona.
e pahaṛ or cee tin
gun ūcu. | Your dhuti that hav-
ing-torn has-gone;
other one having-
put-on come-do.
This hill that (<i>gen.</i>)
than three times
high. | Why, your dhuti is
torn; go and put on
another one, do.
This hill is three times
as high as that one. |
| 10. | dāt thakte dāter
moṛ:eda boṛha
jæna. | Tooth remaining tooth-
of value an-under-
standing goes-not. | One can't realise the
value of teeth as
long as one has them. |

GRAMMAR FROM SENTENCE DRILL XXVIII.

- (a) The verbs *poṛa* (*to fall*) and *oṭha* (*to rise*) are used with a preceding past participle active to form compound verbs, expressing, in the case of *poṛa* a change for the worse, or to a state of less activity, and in the case of *oṭha* a change for the better, or to a state of greater activity.
- je hōeran hōee poṛece, *He has got tired out.*
je dhoni hōee uṭhece, *He has got rich.*
- (b) Bengali does not favour a series of clauses connected by *and*; it avoids the necessity for it by a liberal use of the past participle active. See sentences 2, 4.
- (c) Note the present tenses in the indirect speech after the past tense *jig:ef kol:um* and *bol:ie* in sentence 3.
- (d) In sentence 3 *kāṭa* is the subject of *bīdhece*, which is an intransitive verb.
- (e) Bengali often says *come having done* instead of *go and do*. See sentence 8.
- (f) We have had many examples of the use of *je* to mean *Why* or *You see*. In these cases the *je* is the elliptic *je*, and means (*Do you not realise that . . . ? (Have you not noticed) that . . . ?*

- (g) **chêra** means *to tear* (transitive), but **chîre jāoa** means *to get torn*. See sentence 8. Compare **harie jāoa**, *to get lost*.
- (h) **cee** was originally a past participle active. But it is often used as a post-position governing a preceding genitive and meaning *in comparison with*. See sentence 9.
- je amar cee du gun boro**, *He is twice as big as I am.*
je amar cee khub boro, *He is much bigger than I am.*
- (i) **bar** means *time* in the sense of *occurrence*; but **gun** is used when the idea of multiplication is intended. See sentence 9.

EXERCISE XXVI(b).

1. I don't suppose you (h) will find this word in a Bengali dictionary.
 2. He (h) said they would be gone before we got back. 3. My hand had swollen up so much that a doctor had to be called in. 4. It's true that that girl used to come to our house now and again, but I never met her.
 5. As soon as I heard what you said, I realised what had happened to him.
 6. They finished off the work in no time, and so we didn't have to do anything at all. 7. When I saw that they (h) couldn't make up their minds what to do, I told them (h) to get down from the car. 8. I should never have done this, if I had known what the consequences would be.
 9. If you (h) tell them this, there will be a serious quarrel between them.
 10. We started at once when we saw the storm was over. 11. My brother said he had paid back the money, but really he hadn't. 12. The arrangement was that my sister was to come first thing to-morrow morning, but I've heard to-day that she won't be able to come before Wednesday.
 13. The boat had better not start unless the storm dies down. 14. Some of them have come back; those who haven't come back to-day are coming to-morrow. 15. What were you (pl.) quarrelling about? 16. Unless I know what you (h) want from me, how am I to give it to you? 17. The doctor won't be able (h) to come every day and make him take his medicine; he (h) will hand the medicine over to you, and *you'll* have to give it to him. 18. There was a lot of talk between the mother and her daughter on this point. 19. He said we should have to do this work as soon as we got back. 20. He had decided to go there by boat.

For the Bengali translation of these sentences see Exercise XXVI(a) on page 95.

EXERCISE XXVII(a).

1. **ami take dokane theke bar kore dite cestha kolun kintu parini.**
 2. **apni amar kotha graho na kolie amar bhâike jig:ef korun; seo jekhane**

chilo. 3. *tāke tomar kicu bolbar thakle ekhuni bolo* ; *tini ekṭu pore cole jaben.* 4. *apnar baṛir ṣokole kṛemon acen?* *amar mar ekṭu ṣuk hōēce,* *kintu ar ṣokole bhalo ace.* 5. *e iṣkule ki ki sekhanō hōē?* 6. *tomar ṣe erōkom bābōhar kōra ucit nōē,* *e kōtha ami tomake kōto bar boleci.* 7. *apni ki funte peecen cole jabar somōe tini amake ki bolecen?* 8. *tar ekhane boṣe golpo kotē somōē nōṣṭo kōra ucit chilona.* 9. *tara ki kore khāē ta jantumna.* 10. *ṣemon kōtha mukhe ante ki tomar lōṣa kocē na?* 11. *ami aṣce biṣudbar ṣṭire ṣete na palē colbena.* 12. *tara take ṭhaṭṭa kocē dekhe ami tader bokechilum.* 13. *oṣṭo tomar ṣōṣho hōbena bole mone hocē.* 14. *e bōiguli ṣodi kinte cāo ta hole ekhuni take bole dāo,* *na hole ṣob nie ṣāoa hōbe.* 15. *nōuko kore sekhanē ṣāoa ṣāena bole amra gaṛi kore jacī.* 16. *ṣeto ṣohōṣe har manle ki colbe?* *ar ṣegbar cēṣṭa korunṣa.* 17. *e kaṣ kōbe kōra hōēce ta to amar mone nēi.* 18. *tumi oke ṣongge kore na anle kicu kōra jabenā.* 19. *tāke eṣṭo bola hōēce, kintu tini mōṭei funlenṣa.* 20. *amar ṣe bōiguli kothao pāoa jacēna.*

For the English translation of these sentences see Exercise XXVII(b) on page 102.

EXERCISE XXVIII(a).

1. *din thakte amader khub khaṭṭe hōbe, din gele pore ar kaṣ kōra jabenā.* 2. *tomar dhuti ṣe amar dhutir cee onēk bhalo!* 3. *ṣe e poṣonto er kicui funte pāēni* ; *ami take ṣegbar bole aṣi ṣe ki hōēce.* 4. *ṣe gan amar bōṭo bhalo lagce* ; *ar ṣegbar ganṣa.* 5. *tomar aṣṭe ṣeto deri kṛeno hōēce na buṣhe ṣe bhari cōṭe uṭhechilo.* 6. *age kothao tar ṣongge amar dākha hōēce bole mone hocē, kintu ṭhik kore bolte pacina ṣe kothāē.* 7. *ṣe ki kore jante perechilo tara kothāē ace?* *ṣe eṣe e dōṛja khule ūki mere tader dekte peechilo ṣe.* 8. *ami tāke ṣig:ēṣ korechilum tini ki kocēn, kintu tini amake kicui bolte raji hōni.* 9. *tomra ki hēṭe eṣeco, na gaṛi kore eṣeco?* *amader ṣe gaṛi nēi* ; *hēṭei aṣṭe hōēce bōi ki.* 10. *ar ṣe jak na kṛeno, amra to jaboī jabo.* 11. *onugro kore kal grame theke ṣe ṣob ṣiniṣ kine eṣei tar hiṣabṭa likhe amar hate deben.* 12. *tar kace tumi ṣoto ṭaka peeco, amar kace aṣṭe tar pāc gun pete.* 13. *erōkom ṣekṭa ghor kinte hole onēk ṭaka dite hōbe ṣe.* 14. *bondukṭa amake ṣegbar dekhie dāona* ; *dekhi meramot kōra ṣāē ki na.* 15. *ami tader ṣig:ir kore tōrkariṭa rādte boleci, kintu tara amar kōtha na fune ṣekhono boṣe golpo kocē.* 16. *ami funte pāini tini ki bolcēn, kintu tini kāuke bokcen bole bod holo.* 17. *tomra ko din theke ekhane aco?* 18. *tomar dhuti chīṭe gāce ta ṣodi amake bolte ta hole tomake ar ṣek:hana niṣcōē dite patum.* 19. *amra pahāṭe theke neme aṣci ṣemon somōēi ṣe amake e kōtha bole dilo.* 20. *take dekhei cinte perechilum.*

For the English translations of these sentences see Exercise XXVIII(b) on page 103.

LESSON XXIX.

SENTENCE DRILL XXIX.

1. tui cup korisna You (*i*) silence do-not Why don't you (*i*) shut
 kæno? tor kicui why? Of-you any- up? There's no need
 bolbar dorkar thing-at-all of-saying for you to say any-
 nêi. ja kicu need there-is-not; thing at all; what-
 bolbar ta amii what anything of- ever there is to be
 bolbo. saying that *I* will- said, *I'll* say.
 say.
2. tora kôbe afbi, kal You (*i. pl.*) when will- When will you (*i. pl.*)
 na porfu din? come, to-morrow or come, to-morrow or
 after-to-morrow day? the day after?
 tate amader to That-in of-us at-any- It's all the same to us.
 kicu afe jâena; rate anything comes We'll come whatever
 je din ele toder goes-not; what day day suits you (*i pl.*).
 jubidhe hobe, if-coming your (*i. pl.*)
 fedini afbo. convenience will-oc-
 cur *that-day* we-will-
 come.
- bichanaṭa cōṭ kore Bedding-the speed hay- Do (*i*) up the bedding,
 bēdhe de. age ing-made having- quickly. Why didn't
 bēdhe difni bound give (*i*). Before you do it up before?
 kæno? tui ki having-bound you- Didn't you know
 jantif na khub give-not (*ṣ*) why? that the arrange-
 jokale rōṇa You [?] knew-not ment was that we
 hobar kōtha? very early starting were to start quite
 of-becoming word? early?
- tui ki dudṭa chēke You (*i*) [?] milk-the Have you (*i*) got the
 niecif? ta hole having-strained have- milk strained? If
 torkariṭa corje taken? That if-oc- you have, put on the
 dena; tar pore curring curry-the vegetables do. Then
 bazar theke nun having-put-on give- go to the bazaar and
 kine anif. not. That (*gen.*) after buy some salt.
 bazaar from salt hav-
 ing-bought fetch.
5. æṭokihon tui ki So-many-moments you What have you (*i*) been
 kocili? tui ṭire (*i*) what were-doing? doing all this time?
 afifni dekhe ami You having-turned I've been worrying
 bhebe mocilum. come-not (*ṣ*) hav- myself to death be-
 ing-seen *I* having- cause you hadn't
 worried was-dying. come back.

- | | | |
|---|---|--|
| 6. tuio jekhane dārie-
chili to ; ki hocre
niscāe dekhecif.
ækhon somosto
bæparta bheje
bolna ; na bolif
to tokeo jaja
dobo. | You (i)-also there were-
standing at-any-
rate; what is-happen-
ing certainly you-
have-seen. Now whole
matter-the having-
broken say-not. Not
you-say at-any rate
you (<i>obj.</i>)-too punish-
ment I will-give. | You (i) were standing
there too, weren't
you? You must
have seen what was
happening. Come
along, out with the
whole story, or else
I'll punish you too. |
| 7. o nie tui matha
ghamacif kænō?
o bæpartæ tor
hat die kaj ki? | That having-taken
you (i) head are-mak-
ing-to-sweat why?
That matter-the-in
your hand having-
given work what? | Why are you (i) worry-
ing your head about
that? What's the
need of your inter-
fering in the busi-
ness? |
| 8. tui ki amāe
bolina, igreji
likte parif? ac:a*
e bōier theke du
ekṭi kotha lekna,
dekhi. tar pore
ja likhecif tar
mane amake
bolif. | You (i) [?] me tell-not
(<i>p</i>) English to-write
you-can? All-right
this book (<i>gen.</i>) from
two one word write-
not, let-me-see. That
(<i>gen.</i>) after what you-
have-written its
meaning me tell. | Didn't you (i) tell me
you could write Eng-
lish? Very well, just
write a few words
from this book and
let me see it. And
then tell me the
meaning of what you
have written. |
| 9. ækhon jafne ;
brifti porcæ ;
ekṭu theke jaf. | Now go (i)-not; rain is-
falling; a-little hav-
ing-stayed go. | Don't go (i) now! It's
raining. Wait a little
while and then go. |
| 10. cole āena baba ;
ekthane ar thakif
ne ; amra ekhuni
baṭi jāi. | Having-moved come
(i)-not, father; here
more stay-not; we
at-once home go. | Come (i) along, my
boy; don't stay here
any longer; let's go
home at once. |

GRAMMAR FROM SENTENCE DRILL XXIX.

- (a) Besides the common and honorific forms of the 2nd person there are inferior forms, which are used when speaking to inferiors, children, and very intimate friends. When such a form is used, in the sentences (i) is placed after the corresponding word in the English translation.

- (b) The pronoun for the inferior second person (2.i.) is *tui*. Obj. *toke*; gen. *tor*; nom. pl. *tora*; gen. and obj. pl. *toder*.
- (c) The endings which mark the 2.i. in verbal forms are given below.
- Present simple, -if (or -f with verbal stems ending with a vowel).
 „ imperfect, -cif.
 „ perfect, -ecif.
 „ frequentative, -e *thakif*.
 Past simple, -li.
 „ imperfect, -cili.
 „ perfect, -echili.
 „ frequentative, -tif.
 Future simple, -bi.
 „ imperfect, -te *thakbi*.
 „ perfect, -e *thakbi*.
 Imperative present, no ending (e.g. *kôr*, *lek*, *ja*).
 „ future, -if (or -f).
- (d) *na* after a verb sometimes becomes *ne* in very colloquial speech. See sentences 9, 10.

EXERCISE XXVII(b).

1. I tried to put him out of the shop but couldn't. 2. If you (*h*) don't accept what I say, ask my brother; he was there too. 3. If you've got anything to say to him (*h*), say it now; he'll be going away presently. 4. How are (*h*) all your (*h*) people at home? My mother's rather unwell, but everyone else is well. 5. What subjects are taught in this school? 6. How many times I've told you that you ought not to behave in this way. 7. Have you (*h*) heard what he (*h*) said to me when he was going away? 8. He ought not to have wasted his time sitting here gossiping. 9. I didn't know what they did for a living. 10. Aren't you ashamed to take such words on your lips? 11. It won't do for me not to be able to go back next Thursday. 12. I scolded them when I saw they were making fun of him. 13. I don't think you'd be able to put up with all that. 14. If you want to buy these books tell him so at once, or else they'll all be taken away. 15. We're going there by car as it's impossible to get there by boat. 16. It won't do to give up so easily. Have (*h*) another try, do. 17. I don't remember when this work was done. 18. Nothing can be done unless you bring him with you. 19. He (*h*) was told all this, but he didn't pay the least attention to it. 20. Those books of mine are nowhere to be found.

For the Bengali translation of these sentences see Exercise XXVII(a) on page 98.

EXERCISE XXVIII(b).

1. We shall have to work hard as long as it is light; it won't be possible to do any more work after it is dark. 2. Why, your dhuti is much better than mine! 3. Up to now he hasn't heard anything at all about it; let me just go and tell him what has happened. 4. I like that song very much; do sing (*h*) it again. 5. He got very angry as he didn't realise why you had come so late. 6. I fancy I've seen him somewhere before, but can't exactly say where. 7. How did he find out where they were? Why, he came and opened the door and peeped in and saw them. 8. I asked him (*h*) what he was doing, but he wouldn't tell me anything at all. 9. Did you walk here or drive? Why, we have no car; we had to *walk* of course. 10. *We're* certainly going at any rate, no matter who else goes. 11. As soon as you have been to the village to-morrow and bought those things, please make up the account and let (*h*) me have it. 12. If you'd come to me I'd have given you five times as much as you got from him. 13. Why, one would have to pay a lot of money if one had to buy a house like this. 14. Let me just have a look at the gun; let's see if it can be mended or not. 15. I've told them to cook the curry quickly, but they've paid no attention to me and are still sitting gossiping. 16. I couldn't hear what he (*h*) was saying, but he seemed to be scolding somebody. 17. How long have you (*pl.*) been here? 18. If you had told me your dhuti was torn, I could certainly have given you another one. 19. It was as we were coming down the hill that he told me this. 20. I recognised him directly I saw him.

For the Bengali translation of these sentences see Exercise XXVIII(a) on page 99.

EXERCISE XXIX(a).

1. tui jodi cup na korif ta hole toke jaja dobo. 2. tor ki kora ucit ta amar toke bojhabar dorkar nei. 3. tora ki kocif? khacif na ki? ami mone kocilum toder khaôa dâôa er modhe hôte gie thakbe. 4. e bijôe kal ja ja korbar thakbe ta toderi kotie hobe; amra tate hat dobona. 5. tor porju din asbar kotha fune ami mone thik kolum fe din bari thakbo, ta hole tor jôge dækha hote parbe. 6. ami toder hate tãka dii ar tader hate dii, tate toder kicu afe jâena, kæmon? 7. er age jodi bichanata bédhe ditish ta hole amader aro subidhe hoto. 8. e dudta bhalo kore chêke nâôa hœni dekhe ma tor opor bhari cote utben. 9. torkarita cote debar agei tate nun difni kæno? 10. fe bagane gie cheletike gace dekhe take bolte, neme æe; tui okhane ki kocif? 11. amar deri hole tui bhebe morbi e bhoe ami tarataçi fire elum. 12. tui tor bhâike somosto bæparta bheje

bole thakbi ei bujhe ami take er kicu janāini. 13. toke e nie matha ghamate hōbena; tui nijer kaj kor; amar kaje hat difna. 14. tui baṅla bolte pariṣ kintu likte janifna; ækhon likteo fikle bhalo hōbe. 15. aṣ tui je je jinif kineciṣ kal tar hiṣab likhe diṣ. 16. tār kace ekhuni jana, tini toke ḍakcen. 17. tui kāmōn aciṣ? tor ḍuk ki fere gælo? 18. tui kal kothæ chili? toke khūjeo pāini. 19. tui jōkhon ḍakoālake afte dekbi, tōkhon amake bole diṣ. 20. tora jōkole toder cakri cheṛe diechili kæno?

For the English translation of these sentences see Exercise XXIX(b) on page 106.

LESSON XXX.

SENTENCE DRILL XXX.

1. amake ki tomar mone porbe? Me (*obj.*) [?] your mind- in it-will-fall? Will you remember me?
 porbe bōi ki? tumi It-will-fall except Of course I shall. Do
 ki mone kocro what? You [?] in you think I could
 ami tomæ mind are-doing I you ever forget you?
 kōkhono bhule (*obj.*) ever having-
 jete parbo? forgotten to-go shall-
 be-able?
2. take erōkom kaj korbar lok bole jantum. Him this-kind work of- doing person *having-said* I-used-to-know. I *thought* he was a man who would do this sort of thing.
3. oṭo ṭaka lagbe tai jodi jantum ta hole e kaje kōkhono hat ditumna. So-many rupee it-will require *that* if I-had-known that if-occurring this work-in ever hand I-would-have-given-not. I'd never have started on this business, if I'd known it was going to cost as much as this.
4. ækhon bōlo dekhi er upæ ki? Now say, let-me-see of- this the-device what? Now tell me! What's the way out of this difficulty?
 ta ami ki kore bolbo? tumii That I what having-done shall-say? You that having-understood take. Oh, how can I say? You settle that for yourself.

- e juto jora khub This boot pair very This pair of boots is
mojbut; onek strong; many day very strong. They
din tikbe bole will-last having-said look as if they'd last
mone hocre. in-the-mind it-is- a long time.
becoming.
6. je ki jabe? apnar He [?] will go? Of you Will he go? What do
kaemon mone (h) how in-mind it-is- you think?
hocre? becoming?
- ki jani? jeteo pare, What I-know? To-go- Goodness knows! He
na jeteo pare. also he-is-able, not may go, and on the
to-go-also he-is-able. other hand he may
not.
7. hœ ami jai nœ It-occurs I go it-is-not Either let me go, or
tumi jao. you go. else you go.
tai to; ete dujoneri That at-any-rate; in- Just so; why should we
jomœ nãsto this of-two-persons both waste our time
hobe kaeno? time spoilt will-be- on it?
come why?
8. e kotha babar kane, This word father's ear- I didn't tell anybody
utbe ei bhœ in will-rise *this* fear- for fear it should get
kaũke bolini. • in to-anyone I say- to my father's ears.
ækhon tumi gie not (p). Now you Now you've gone
babake bole job having-gone to- and told my father
mañi kolie. father having-said and spoilt every-
everything mud thing.
made.
9. tini afleo afte He (h) if-coming-even It's just possible he (h)
paren. to-come is-able. may come.
ta tini afun ar nai That he (h) let-him- Ah, well, whether he
afun, apni to come and *not* let-him- comes or not, you (h)
thakbeni, na? come, you (h) at-any will be there for cer-
rate *will-be-there*, no? tain, won't you?
10. take deklei amar Him if-seeing-only my I want to laugh at the
hafi pœ. laughter it-gets. mere sight of him.
kaeno, ete hafbar Why? in-this of-laugh- Why? I don't see any-
to kicui dekhte ing at-any-rate any- thing at all in it to
pacina. thing-at-all to-see. *laugh* at.
I-am-getting-not.

NOTES ON SENTENCE DRILL XXX.

1. The subject of *poṛbe* is the impersonal *it*. *amake* must be regarded as an objective of reference—*in reference to me*.

2. **take** is the object of **bolei**. The past participle active **bole** is often used to mean *to the effect that*; for an example see sentence 5. But here in sentence 2 it governs not a clause but an objective case. The -i at the end of **bolei** makes the sentence mean that it was just this impression and no other that I had about him. **jana** often means *think, feel*, rather than *know* in the sense of certain or exact knowledge.
4. **ta** is here an interjection rather than a pronoun. Compare sentence 9.
5. Here the object of **bole** is the clause **onek din tikbe**.
6. **na jete pare**, *He may not go*, i.e. *it is possible that he will not go*.
jete parena, *He cannot go, he is unable to go*.
10. The subject of **pâe** is the impersonal *it*, and its object is **haji**. The meaning of the **to** in the second sentence is that there may be in the situation some reason for some other feeling, but none at any rate for laughter.

EXERCISE XXIX(b).

Translate all second persons in this exercise by inferior forms.

1. If you don't keep quiet I'll punish you. 2. There's no need for me to explain to you what you ought to do. 3. What are you (*pl.*) doing? Are you having your dinner or what? I was thinking you'd have finished your dinner by now. 4. It's you (*pl.*) who'll have to do whatever has to be done in this matter to-morrow. We're not going to have anything to do with it. 5. When I heard it was arranged that you were to come the day after to-morrow, I decided I'd stay at home that day, and then I should be able to meet you. 6. It's all the same to you (*pl.*) whether I pay the money to you or to them, isn't it? 7. It would have been more convenient for us, if you had done up the bedding earlier. 8. Your mother will be very angry with you, when she sees that this milk hasn't been properly strained. 9. Why didn't you put some salt in the curry, before you put it on the fire? 10. When he got into the garden and saw the boy in the tree, he said to him, "Come down! What are you doing there?" 11. I came back in a hurry for fear you'd worry yourself to death if I was late. 12. As I concluded you'd have told your brother the whole story, I didn't give him any information about it. 13. There's no need for you to worry about this. You do your own work; don't interfere with mine. 14. You can talk Bengali, but you don't know how to write it. Now you'd better learn how to write it as well. 15. Make out an account for me to-morrow of the things you've bought to-day. 16. Go to him (*h*) at once, do; he's calling you. 17. How are you? Have

you got over your illness? 18. Where were you yesterday? I looked for you, but couldn't find you. 19. Tell me when you see the postman coming. 20. Why did you all give up your situations?

For the Bengali translation of these sentences see Exercise XXIX(a) on page 103.

EXERCISE XXX(a).

1. hã, ækhon take amar mone porçe, kintu tar nam to ækebare bhule geci. 2. defer fason kotie je motei janena take raja bole manbe kãno? 3. ejob jinis kinte koto taka lagbe ta janina. 4. amar nijer gie bondobosto kotie hobe; ar kono upãe to dekte pacina. 5. amake ekta bhebe bujhe nite hobe je ki kolke bhalo hõ. 6. je juto jora dõ hopta holo kuçi taka die kinechilum ta beji din tiken; eri modihe ækebare nosto hõece. 7. take aste bol'e je aste raji hobe ki na thik bola jãe na; raji hoteo pare na hoteo pare. 8. amader dujoner modihe e nie jhogga bedhe gechilo. 9. kotha mar kane utle tini ki bolben? ki jani? bod hõe tini amader bokben. 10. ami er je upãe thik korechilum tate tini raji na hole job mati hobe, tate jondeu nei. 11. je e bagala kinleo kinte pare, kintu oto taka die kinben ki na ami bolte pacina. 12. je kinuk ar nai kipuk, ami tar kome beboina. 13. amar ghum pacie; æto dur hẽte efeci je ækebare hõeran hõeci. 14. je amader bujhe dilo je ki rokom thækæe porece. 15. tomar kauke erokom thokano ucit nõ. 16. tar onek taka ace, kintu tar budhi beji nei. 17. tomãe e kaj kotieo bolbona, na kotieo bolbona. 18. je amar nam jigef korechilo. 19. je je poronto na afbe amra je poronto cole jete parbona. 20. boikhana porei amake onugro kore ferot deben.

For the English translation of these sentences see Exercise XXX(b) on page 110.

LESSON XXXI.

SENTENCE DRILL XXXI.

1. ake apnar onek kaj korbar ace ki?	To-day (<i>obj.</i>) of-you (<i>h</i>) much work of-doing there-is [?]?	Have you (<i>h</i>) got a lot to do to-day?
na, aj to bifef kicu hate nei; kal kintu amãe bejãe khatte hobe.	No, to-day at-any-rate special anything in- hand there-is-not; to-morrow but of- me uncommonly to- work it-will-become.	No, I'm not particu- larly busy to-day; but to-morrow I shall have to work extra hard.

2. *apni niṣe e kōtha* You (*h*) yourself this I should *never* have
na bolte ami word not if-saying I believed it, unless
kōk:hono biṣ:ef *ever* belief should- you (*h*) had told me
kot:umna, have-done-not, such so yourself. In fact
æmon ki, apnar what, your (*h*) mouth- it isn't easy to be-
mukhe ṣuneo in having-heard-even lieve, even now that
ṣohṣe biṣ:ef easily belief is-oc- I've heard it from
hoc:ena. ccurring-not. your own lips.
3. *ṣekhane giei ṣire* There having-gone- I came back as soon
efeci; amar only having-turned as I got there. I
ṣāoa na ṣāoari I-have-come; my might just as well
mod:he. going not going (*gen.*)- not have gone.
only in.
4. *du din thakte pal:e* Two day to-stay if- It would have been all
hoto; kintu du being-able it-would- right, if I could have
din dure thak, have-become; but stayed a couple of
æḳ ghonṭao two day at-a-dist- days; but I wasn't
thakte dāoa ance let-remain, one allowed to stay even
holona. hour-even to-stay a- an hour, to say noth-
giving occurred-not. ing of two days.
5. *amar e lokṭake* Of-me this person-the This fellow strikes me
ækebare oḳeṣo (*obj.*) quite worthless as absolutely good-
bole mone hoc:e. having-called in- for-nothing.
mind it-is-occurring.
e kōtha bol:cio This word you-are-say- Why do you say that?
kæno? ing why?
ṣe ṣe khali ṣa ta He that only what that Why, he does nothing
boke beṣæ. having-chattered goes-about. but go about talking
any nonsense that
comes into his head.
6. *tomake ager theke* You (*obj.*) before (*gen.*) I warn you beforehand
bole rakci era from having-told I they'll never be able
ṣto ceṣṭa koruk I-am-keeping, they to pass this exami-
na kæno, e how-much effort let- nation, no matter
porik:heṣe them-make not why, how hard they try.
kōk:hono paṣ this examination-the
kotze parbena. *ever* pass to-do they-
will-be-able-not.

7. **tumi ekhane ki mone kore?** You here what in-mind having-done? What are you doing here?
apni je afte bolechilen. You (*h*) that to-come had-said. Why, you (*h*) told me to come.
kôî, ami to erôkom kicu bolini. Where, I at-any-rate this-kind anything did-not-say. Not a bit of it! *I* never said anything of the kind.
8. **amader khâôa daôa ei hôee gælo. ja hok apni bofun; apnar jonre ek:huni kicu rēdhe dicri.** Our eating, etc., just-now having-occurred went. What let-it-become, you (*h*) sit-down; you (*gen.*) for *now-at-once* something having-cooked I-am-giving. We've just finished dinner. Never mind; you (*h*) sit down, and I'll cook something for you *at once*.
9. **tôbe moſâe colum.** Then sir I-started. Well, sir, I'll be going.
ôto ſôkale kæno? carti khee gele hōena? So early why? Four having-eaten if-going it-becomes-not? Why go so early? Couldn't you have a mouthful of food before you go?
10. **cithikhana ei ghôrei na ki rekhechilen? kôî, ami to dekte pacrina. oi je tēbiler opor rôeece!** Letter-the *this room-in* or what you-had-kept (*h*)? Where, I at-any-rate to-see am-getting-not. There that table (*gen.*)-on it-has-remained. So it was in this room that you (*h*) left the letter was it? Well, *I* can't see it. Why, there it is on the table!

NOTES ON SENTENCE DRILL XXXI.

1. **aj** and **kal** when used adverbially, may optionally take an objective inflexion, **-ke**.
2. **kôk:hono** emphatic colloquial form for **kôkhono**. Compare **kicu** in sentence 7.
3. **amar jaôa na jaôari mod:he**, *It is to the class of not going that my going belongs*.
4. **thak** = **thakuk**.
5. **lokṭi**, *the person, the man*; **lokṭa**, *the fellow*. For the use of these two participles, **ṭi** and **ṭa**, see page 115.
ja ta, *what that*, i.e. *anything*.
6. **porik:heṭe**, colloquial form for **porik:hæṭa**.

7. *je*, the elliptic *je*.*kôî* is here an interjection.*kicu*, emphatic colloquial form for *kicu*.8. *ekhuni*, emphatic for *ekhuni*.9. *carti*, *four (grains of rice), a mouthful*.10. *oi, there; je*, elliptic *je*.

EXERCISE XXX(b).

1. Yes, I remember him now, but I've quite forgotten his *name*.
 2. Why should people acknowledge as king one who has no idea how to govern the country. 3. I don't know how much these things will cost.
 4. I must go and make the arrangements myself; I don't see any other way. 5. I shall have to consider a bit and make up my mind what had better be done. 6. The pair of boots I bought for twenty rupees ten weeks ago, hasn't lasted long; they are already quite done for. 7. One can't say for certain whether he'll agree to come, if he's asked to. He may agree, and on the other hand he may not. 8. A quarrel arose between the two of us about this. 9. If the thing gets to our mother's ears, what'll she say? Goodness knows! I suppose she'll scold us. 10. There's no doubt everything will be spoilt if he doesn't agree to the plan I've made for getting over the difficulty. 11. It's possible he may buy this bungalow, but I can't say whether or not he'll pay as much as that for it. 12. Whether he buys it or not, I'm not going to sell it for less than that. 13. I feel sleepy; I've walked such a long way that I'm quite tired out. 14. He explained to us what a fix he was in. 15. You oughtn't to cheat anybody like this. 16. He has lots of money but not much sense. 17. I'm not going to tell you to do it, or not to do it. 18. He asked my name. 19. We can't go away till he comes. 20. Please let me have the book back as soon as you've read it.

For the Bengali translation of these sentences see Exercise XXX(a) on page 107.

EXERCISE XXXI(a).

1. *aj amar hate æto kaj ace je tar jonge dækha korbar jonre fekhane jete parbona*. 2. *e kotha nijcœ jotri; ami je tar nijer muk theke funte peeci*. 3. *tate ki? je ki kôkhono mitthe kôtha bolena?* 4. *ekhane efei amader jodi ðire jete hoto, ta hole amra moœei na ele aro bhalo hoto, na?* 5. *ekhane roœ afa dure thak, tara amader ækbaro afte debe ki na jondeu*. 6. *ja ta bokle ki hoœe? ekœu buœhe œuœhe kôtha bolna*. 7. *kajœa erôkom œkejo loker hate dile je je œob maœi korbe*. 8. *ami toke bole rakci, cakri ækbar cheœe dile ar kôkhono pabina*. 9. *œto lok afuk na kœeno, œokoler boœbar œœega œher thakbœ*. 10. *je jodi erôkom kicu bole thake, ta hole tar œaja*

niscōe hōōa ucit. 11. ami ciṭhikhana ei liklum; apni onugro kore take dīe aṣben. 12. tara khete boṣce æmon somōe amra eṣe poṣlum, tāi amader carti khete na die thakte paliona. 13. bōikhana baṛi ṣele eṣeci, tāi aṣ poṛte parbona. 14. apni æto ṣokale col:en kæno? apnake amar aro ñek kotha bolbar chilo. ja hok, kal ṣokhon dækha hōbe ṭokhon bolbo. 15. more jabar du din age tini amake ja bolechilen ta, bod hōe, ami kōkhono bhule jete parbona. 16. tui æṭok:hon kothāe chili? khāōa dāōa ñek age hōee gæce, kintu tor jonie kicu rekheci. 17. amra ṣokhon dekte pelum tini cup kore boṣe acen, ṭokhon amra mone kolum ækhon tāke e biṣōe kicu na bole pore bola bhalo hōbe. 18. je ṣṭok:hon ekhane thakbe ṭṭok:hon amaro thakte hōbe. 19. e ghore ækla thakte amar bhōe kocie. 20. oṣob kotha kal poṛ:onto thak; aṣ amader ar somōe nēi.

For the English translation of these sentences see Exercise XXXI(b) below.

EXERCISE XXXI(b).

1. I've got so much work in hand to-day that I shan't be able to go there to see him. 2. It's certainly true. Why, I heard it from his own lips. 3. What of that? Doesn't he ever tell lies? 4. If we'd had to go back directly we got here, we'd better not have come at all, hadn't we? 5. It's doubtful whether they'll let us come here even once, to say nothing of coming every day. 6. What's the good of talking nonsense? Do think a little bit what you're saying (*i*). 7. If the work had been put into the hands of a good-for-nothing fellow like this, why, he'd have messed the whole thing up. 8. I warn you (*i*) if you once give up your job, you'll never get it again. 9. There will be plenty of room for everybody to sit, no matter how many people come. 10. He certainly ought to be punished if he has said anything of this sort. 11. I've just written the letter. Please go and give (*h*) it to him. 12. We turned up just as they were sitting down to dinner; so they couldn't help giving us a bite. 13. I've left the book at home; so I shan't be able to read to-day. 14. Why are you (*h*) off so soon? I had a lot more to tell you. Never mind; I'll tell you when I see you to-morrow. 15. I don't suppose I shall ever be able to forget what he (*h*) said to me two days before he died. 16. Where have you (*i*) been all this time? We've finished dinner long ago, but we've kept something for you (*i*). 17. When we saw he (*h*) was sitting in silence we thought we had better not say anything to him about it then, but that we'd better tell him later. 18. I shall have to stay here as long as he stays. 19. I'm afraid to stay alone in this house. 20. Leave all that till to-morrow; we've no more time to-day.

For the Bengali translation of these sentences see Exercise XXXI(a) on page 110.

GRAMMAR

PARTICLES.

(i) *The Particles -ṭa, -ṭi, -khana, -khani, -gaca, -gaci.*

- (a) These particles are added to numerals and some other adjectives denoting number or quantity, when followed by a noun. In this case it is impossible to represent the particle in an English translation, though the shade of meaning will vary according to the particle chosen (see p. 116 (f)).

ækṭa (ekṭi) lok.	A person.
doṣṭa (doṣṭi) ghor.	Ten rooms (houses).
duṭi kōṭha.	A few remarks.
kōkhana cear.	How many chairs?
carkhani choṭo ṭebil.	Four little tables.
tingaca (tingaci) choṭi.	Three walking-sticks.
pācṭa (pācṭi) ṭaka.	Five rupees (i.e. five coins, each a rupee).
pāc ṭaka.	Five rupees (i.e. a sum of five rupees, however made up).

- (b) They may be added to a singular noun with the force of a definite article. They may be so added even when the noun is preceded by a demonstrative or relative adjective, though of course in this case it is impossible to represent the particle by a definite article in an English translation.

When the particle is thus added to the noun it becomes a part of the word, and case-inflections are added after the particle.

lokṭa ke?	Who is the man?
kōṭhaṭa age ṣuneci.	I've heard the remark before.
cheleṭi khub choṭo.	The child is very small.
cearkhana ekhane rakho.	Put the chair here.
ciṭhikhani amake dāo.	Give me the letter.
doṛigaca dhoro.	Catch hold of the rope.
e ṭebilkhani kiṣer tōiri?	What's this table made of?
o cheleṭike ḍako.	Call that boy.
ṣe jiniṣṭike ki bole.	What's that thing called?
kōṭhaṭar mane ki?	What's the meaning of the word (remark)?

- (c) They may be added to an adjective without a following noun. In the case of a demonstrative adjective the addition of the particle often turns it into a pronoun; in the case of other adjectives the particle may often be represented in English by *one*.

apni kōṭa āb kinecen? carṭa kineci.	How many mangoes have you bought? I've bought four.
eṭa ki?	What's this?
e pāckhana ṭebiler mod:he apni konkhana can?	Which of these five tables do you want?
o bōṛokhana cāi; e choṭokhanite kicu hōbena.	I want that big one; this little one would be no use.

(d) They are sometimes added to **æk**, **onek**, **kōṭok**, and a few other adjectives denoting quantity, when used adverbially to express degree.

je amader jōṅge bōṛo ækṭa meṣena.	He doesn't have much to do with us.
je jāēga ekhan theke onekṭa dur.	That place is a good way off from here.
e dharona kōṭokṭa jōṭi bōṭe.	This idea is certainly true to some extent.
tar jābar ic:e ar ekṭukhani bāṅlo.	His desire to go grew a little stronger.

(e) **khan** and **gac** (*not* **khana** and **gaca**) are sometimes used as words meaning *about* with a numeral following. **khan** is also used with a preceding adjective to mean *place*; and **khana** added to some nouns also means *place, room*. The usual genitive ending for **khan** is **-kar**.

khan ponro bōi.	About fifteen books.
gac ægaro choṛi.	About eleven walking sticks.
jekhane bōi capa hōē take capakhana bōle.	A place where books are printed is called a printing press.
ekhankar lokera befir bhag jele.	Most of the people in this place are fishermen.
tini je kon khane thaken ta janina.	I don't know where he is staying.

(f) Distinctions between **-ṭa**, **-ṭi**, **-khana**, **-khani**, **-gaca**, and **-gaci**.

- (1) **-ṭa** and **-ṭi** may be used with practically all nouns.
- (2) **-khana** and **-khani** are generally used with names of inanimate objects that are rather flat; e.g. they are used with reference to fiddles (and other musical instruments that are flat), boats, seats, bedsteads, tables, gardens, houses, flat tools, books, etc.
- (3) **-gaca** and **-gaci** are used with names of inanimate objects that are long and narrow; e.g. ropes, sticks, etc.
- (4) The use of **-ṭa**, **-khana** or **-gaca** in preference to **-ṭi**, **-khani** or **-gaci** may suggest contempt, dislike, indifference, large size, clumsiness, repulsiveness.

- (5) The use of **-ṭi**, **-khani** or **-gaci** in preference to **-ṭa**, **khana** or **-gaca**, may suggest liking, affection, small size, daintiness, prettiness.
- (6) Sometimes **-ṭi** may be used sarcastically or contemptuously.

ekṭi lok.	A man.
ækṭa lok.	A fellow.
cheleṭi.	The child.
cheleṭa.	The brat.
bidhuṭike amar bhalo lagcena.	I don't like that Bidhu.

(ii) *The Particles -kora and -jon.*

- (a) These particles are used after numerals with a following noun, like **-ṭa**, **-ṭi**, **-khana**, **-khani**, **-gaca** and **-gaci**.
- (b) **-kora** is only used with the word **koṛi**, a cowrie shell, and **jon** is only used with names of persons.
- (c) **jon** or **jone** may be used after numerals without a following noun to mean person.

tinkora koṛi.	Three cowrie shells.
amar ækora kana koṛjo nei.	I haven't as much as •a brass ^{as} farthing (<i>lit.</i> a blind cowrie shell with a broken back).
ægjon bhadrolak.	A gentleman.
tinjoner kotha dure thak, ete æg-joner peṭ bhora jabena.	That won't be enough to make a decent meal for one person, to say nothing of three people.
amra carjonei gele bhalo hœ.	We'd better all four go.
tara dujonei elo.	They've both come.

(iii) *The Particles -i, -o and to.*

- (a) The particle **-i** added to a word gives it an emphasis which can often be rendered in an English translation by some such form of words as *it is . . . who* (or *that*). Frequently, however, English has to rely on intonation to serve the purpose which is served in Bengali by **-i**.
- (b) The particle **-o** added to a word has the sense of *too*, *also*, *even*, *although*.
- (c) The particle **to** used after a word has the sense of *at any rate*, *whatever may be said of other people or things or actions*. This force can generally only be represented in English by significant intonation.
- (d) The particle **to** used after a clause often has a conditional force.

ami jabo.	I'm going.
ke jabe?	Who is going?
amii jabo.	I am going. It is I who am going (<i>i.e.</i> I and not anyone else).
amio jabo.	I'm going too (<i>i.e.</i> in addition to anyone else).
ami to jabo.	I'm going any way (<i>i.e.</i> whether anyone else goes or not).
ami jaboī.	I'm certainly going. I <i>will</i> go (<i>i.e.</i> It is going and nothing else I will do).
tara aḡbe, tinio aḡben.	They're coming and he's coming too.
tini to aḡben:a.	He won't come (whoever else does).
tara aḡleo tini to aḡben:a.	He won't come even if they do.
tāra aḡen to amio aḡbo.	If they come, I'll come too.
tai ^{to} !	Just so! Of course! Certainly!
apni bhalo acen to?	You're well, aren't you?

THE DECLENSION OF NOUNS

The *objective singular* is formed by adding **-ke**.

- bhāī, brother, bhāīke. •
- lok, person, lokke.

Often, however, the uninflected form is used for the objective. For the rules regulating the insertion or omission of the objective ending **-ke**, see p. 124.

The *genitive singular* is formed by adding **-r** or **-er**.

- (a) Nouns ending in a simple vowel add **-r**.

buḡo, old man, buḡor.
 buḡi, old woman, buḡir.
 chele, boy, cheler.
 guru, teacher, gurur.
 rāja, king, rājar.

- (b) Monosyllabic nouns ending in **a** add **-er**, though the form in **-r** is also used.

pa, foot, paer or par.
 ma, mother, maer or mar.
 gā, village, gāer.
 ga, body, gaer or gar.

- (c) Nouns ending in a diphthong or a consonant add **-er**.

gāi, cow, gāier.
 bōi, book, bōier.
 lok, person, loker.
 kaj, work, kajer.

The locative singular is formed by adding *-e* or *-te*.

- (a) Non-monosyllabic nouns ending in a vowel add *-te*, but if the vowel be *a*, the locative may be formed by adding either *-e* or *-te*.

baṛi, *home*, *baṛite*.

goru, *ox*, *gorute*.

bafa, *lodging*, *bafae* or *bafate*.

- (b) Nouns ending in *-ōe* or *-āe* have the same form for the nominative and the locative.

ṣomōe, *time*. *ṣe ṣomōe*, *at that time*.

bīṣōe, *matter*; *e bīṣōe*, *in this matter*.

bæboṣāe, *trade*; *e bæboṣāe*, *in this trade*.

- (c) All other nouns add *-e*.

ṛogot, *world*, *ṛogote*.

ghor, *house*, *ghore*.

ga, *body*, *gae*.

gāi, *cow*, *gāie*.

ḡhi, *daughter*, *ḡhie*.

The nominative plural of nouns denoting living beings is usually formed by adding *-ra* or *-era*.

- (a) Nouns ending in a vowel (except monosyllabic nouns ending in *-a*) add *-ra*.

kobi, *poet*, *kobira*.

chele, *boy*, *chelera*.

- (b) Other nouns add *-era*.

lok, *person*, *lokera*.

ma, *mother*, *maera*.

The nominative plural of nouns denoting inanimate objects is formed by adding *-guli* or *-gulo*.

bōi, *book*, *bōiguli*, *bōigulo*.

-guli and *-gulo* are also sometimes added to the names of living beings.

chele, *boy*, *cheleguli*, *chelegulo*.

In such cases there is often a suggestion of contempt or disapprobation.

The plural is often not expressed by means of an inflection or suffix added to the noun, but suggested or implied in some other way. For examples see page 133.

The objective and genitive plural of nouns forming their nominative plural in *-ra* or *-era* is formed by adding *-der* to the nominative singular.

chele, *chelera*, *cheleder*.

lok, *lokera*, *lokder*.

ma, *maera*, *mader*.

The *objective plural* of nouns forming their nominative plural by adding -guli or -gulo, is formed by adding *ke* to the -guli or -gulo.

bôiguloke, chelegulike.

The *genitive and locative plural* of nouns which add -guli or -gulo for the nominative plural is formed by adding -r and -te respectively to the nominative plural.

bôigulir, bôigulite, bôigulor, bôigulote.

It is usually stated in Bengali grammars that Bengali nouns have an ablative and an instrumental case. But there is no ablative or instrumental inflection; the ideas of the ablative and instrumental cases are expressed by means of postpositions added to the noun, just as they are expressed in English by means of prepositions placed before the noun. For examples see pages 132, 133.

The Declension of *lok*, *person*; *mee*, *girl*; *bôî*, *book*.

<i>Singular.</i>			
<i>Nom.</i>	lok	mee	bôî
<i>Obj.</i>	lokre	meeke	bôike
	lok	mee	bôî
<i>Inst.</i>	lok dara	mee dara	bôî dara
	loker dara	meer dara	bôier dara
	lokre die	meeke die	bôî die
	lok die	mee die	
<i>Abl.</i>	lok theke	mee theke	bôî theke
	loker theke	meer theke	bôier theke
<i>Gen.</i>	loker	meer	bôier
<i>Loc.</i>	loke	meete	bôiete
			bôie
<i>Plural.</i>			
<i>Nom.</i>	lokera	meera	bôiguli or bôigulo
<i>Obj.</i>	lokder	meeder	bôigulike or bôiguloke
			bôiguli or bôigulo
<i>Inst.</i>	lokder dara	meeder dara	bôiguli (or -gulo) dara (or die)
	lokder die	meeder die	bôigulir (or -gulor) dara
<i>Abl.</i>	lokder theke	meeder theke	bôiguli (or -gulo) theke
			bôigulir (or -gulor) theke
<i>Gen.</i>	lokder	meeder	bôigulir (or -gulor)
<i>Loc.</i>	lokder mod:he	meeder mod:he	bôigulite (or -gulote)

Adjectives can be used in Bengali as nouns; *e.g.* *dhoni*, *rich*, may be used to mean a *rich man*, and *ondho*, *blind*, may be used to mean a *blind man*. When adjectives are so used they are declined just like nouns; *e.g.* *se dhonir baṛi*, *that rich man's house*; *se ondhoke ekṭi pōṣa dieci*, *I have given a pice to that blind man*.

PRONOUNS.

(i) Personal and Demonstrative Pronouns.

Bengali employs the following personal pronouns.

1st person	ami	I
2nd person common	tumi	you
2nd person inferior	tui	you
2nd person honorific	apni	you
3rd person common	je e o	he, she he, she, this person here he, she, that person there
3rd person honorific	tini ini uni	he, she he, she, this person here he, she, that person there

The following tables show the case-inflections of these ten pronouns.

	1.	2c.	2i.	2h.
Nom. Sing.	ami	tumi	tui	apni
Obj. Sing.	amake amāe	tomake tomāe	toke	apnake
Gen. Sing.	amar	tomar	tor	apnar
Nom. Pl.	amra	tomra	tora	apnara
Obj. and Gen. Pl.	amader	tomader	toder	apnader

	3c.	3c.	3c.	3h.	3h.	3h.
<i>Nom. Sing.</i>	je	e	o	tini	ini	uni
<i>Obj. Sing.</i>	take	eke	oke	tāke	ēke	ōke
<i>Gen. Sing.</i>	tar	er	or	tār	ēr	ōr
<i>Nom. Pl.</i>	tara	era	ora	tāra	ēra	ōra
<i>Obj. and Gen. Pl.</i>	tader	eder	oder	tāder	ēder	ōder

The neuter personal and demonstrative pronouns are shown in the following table.

<i>it, that (one).</i>	<i>it, this (one) here.</i>	<i>it, that (one) there.</i>
ta, je	e	o
jeṭa	eṭa	oṭa
jeṭi	eṭi	oṭi
jekhana	ekhana	okhana
jekhani	ekhani	okhani

For the force of the particles -*ta*, -*ṭi*, -*khana*, -*khani*, see p. 115 (c) and p. 116 (f).

The declension of *ta*, *je*, *jeṭa*, *jeṭi*, *jekhana*, and *jekhani* is shown in the following table. The other forms are declined in a similar way.

<i>Nom. Sing.</i>	ta, je	jeṭa	jeṭi	jekhana	jekhani
<i>Obj. Sing.</i>	ta, je take	jeṭa jeṭake	jeṭi jeṭike	jekhana jekhanake	jekhani jekhanike
<i>Gen. Sing.</i>	tar	jeṭar	jeṭir	jekhanar	jekhanir
<i>Loc. Sing.</i>	tate	jeṭate	jeṭite	jekhanate	jekhanite
<i>Nom. Pl.</i>	jeṣob or jeguli or jegulo				
<i>Obj. Pl.</i>	jeṣob or jeguli or jegulo jeṣobke or jegulike or jeguloke				
<i>Gen. Pl.</i>	jeṣober or jegulir or jegulor				
<i>Loc. Pl.</i>	jeṣobe or jegulite or jegulote				

(ii) *Relative, Interrogative and Indefinite Pronouns.*

There are two forms of the relative pronoun as applied to persons, the common *je* and the honorific *jini*.

The neuter relative pronoun is *ja*.

The personal interrogative pronoun is *ke*, and the corresponding neuter is *ki*. There is no special honorific form of the interrogative pronoun in the nominative, but honorific forms of the oblique cases are sometimes used.

The indefinite pronoun for persons is *keu*, and for things *kicu*.

The following table shows the declension of *je*, *jini*, *ke*, *ke (h)*, *keu*.

<i>Nom. Sing.</i>	<i>je</i>	<i>jini</i>	<i>ke</i>	<i>ke (h)</i>	<i>keu</i>
<i>Obj. Sing.</i>	<i>jake</i>	<i>jāke</i>	<i>kake</i>	<i>kāke</i>	<i>kauke</i>
<i>Gen. Sing.</i>	<i>jar</i>	<i>jār</i>	<i>kar</i>	<i>kār</i>	<i>karo</i>
<i>Nom. Pl.</i>	<i>jara</i>	<i>jāra</i>	<i>kara</i>	<i>kāra</i>	<i>karao</i>
<i>Obj. and Gen. Pl.</i>	<i>ṣader</i>	<i>jāder</i>	<i>kader</i>	<i>kāder</i>	<i>*kadero</i>

The declension of *ja*, *ki* and *kicu* is shown in the following table.

<i>Nom. Sing.</i>	<i>ja</i>	<i>ki</i>	<i>kicu</i>
<i>Obj. Sing.</i>	<i>ja, jake</i>	<i>ki, kake</i>	<i>kicu, kicuke</i>
<i>Gen. Sing.</i>	<i>jar</i>	<i>kifer</i>	<i>kicur</i>
<i>Loc. Sing.</i>	<i>jate</i>	<i>kife</i>	<i>kicute</i>
<i>Nom. Pl.</i>	<i>jeṣṣob</i> <i>jeṣguli</i> <i>jeṣgulo</i>	<i>kifeṣṣob</i> <i>kiguli</i> <i>kigulo</i>	
<i>Obj. Pl.</i>	<i>jeṣṣob(ke)</i> <i>jeṣguli(ke)</i> <i>jeṣgulo(ke)</i>	<i>kifeṣṣob(ke)</i> <i>kiguli(ke)</i> <i>kigulo(ke)</i>	
<i>Gen. Pl.</i>	<i>jeṣṣober</i> <i>jeṣgulir</i> <i>jeṣgulor</i>	<i>kifeṣṣober</i> <i>kigulir</i> <i>kigulor</i>	
<i>Loc. Pl.</i>	<i>jeṣṣobe</i> <i>jeṣgulite</i> <i>jeṣgulote</i>	<i>kifeṣṣobe</i> <i>kigulite</i> <i>kigulote</i>	

THE CASES AND THEIR USES.

THE NOMINATIVE CASE.

- (a) Used as the subject of a finite verb.

tini tomake dakcen.

He is calling you.

amar baba kal aſben.

My father is coming to-morrow.

- (b) Used as the subject of a verbal noun.

amar taka na thakaē ami

I shan't be able to go there for
lack of money.

jekhane jete parbona.

tini amake taka na dāoate amar

I was put to great inconvenience
through his not paying me
the money.

khub koſto holo.

- (c) Nominative absolute qualified by a present participle.

din thakte kajta jere űeli.

Let us finish off the work while
the daylight lasts.ami e kotha bolte na boltei je
cole gælo.The words were scarcely out of
my mouth when he went
away. •

- (d) Nominative absolute qualified by a conditional participle.

tumi na ele boűo űubidhe hōbe.

It'll be very awkward, if you
don't come.

- (e) Nominative absolute qualified by a past participle passive.

tumi chaűa apnar bolte amar
keu nēi.I have no one but you (*lit.* you
excepted) to call my own.

THE OBJECTIVE CASE.

(i) *The Insertion or Omission of the Objective Inflection.*

The general rule is that the objective inflection is attached to nouns and pronouns denoting persons, but not to those denoting inanimate objects, or abstract ideas, and only optionally to those denoting any of the lower animals.

tini amar bhāike daklen.

He called my brother.

je tar meeke e kotha bolece.

He has told his daughter this.

ami je bōi kineci.

I have bought that book.

ami bōiguli ekhuni cāi.

I want the books at once.

je gae tel maklo.

He smeared oil on his body.

bag dekle palie jeo.

Run away if you see a tiger.

amar kukurke dekhenco?

Have you seen my dog?

To this general rule there are the following exceptions:—

- (a) When a verb has both a direct and an indirect object *the indirect object takes the inflection, and the direct object is uninflected.*

je tar bhāke ekṭi kukur dilo.	He gave his brother a dog.
amar kukurke maṅṣo diona.	Don't give my dog any meat.
tāra cheleke e kōtha bolēcen.	They have told the boy this.
debtara rājake chele den:i.	The gods had not given the king a son.

- (b) When a verb has both an object and a complement, the object takes the objective inflection, but the complement remains uninflected. There are two cases of this:—

- (1) With verbs denoting the making or conversion of one thing into another.

tara je lok:e boka banalo.	They made a fool of that person.
ṣusthoke ṣustho kōra	Making a sick man well is a
ḍaktarer kaj.	doctor's job.

- (2) With verbs of calling, naming, considering, etc.

kolkatake nōḡor bole.	Calcutta is called a city.
e nōḡorke kolkata bole.	This city is called Calcutta.
eke ki bole?	What is this called?
bōi kake bole?	What is a book? (<i>Lit.</i> What is it that people call a book?)
take bōḡo lok bole mone	He seems to be an important
hoc:e.	person.

- (c) When there is an indefinite reference to *any* member of a class, the noun is generally left without the objective inflection, but when a particular member or members of the class are indicated, the inflection is used generally in the case of human beings, frequently in the case of the lower animals, and sometimes even in the case of inanimate objects.

je ḍaktar ante gæce.	He has gone for <i>a</i> doctor.
je ḍaktarke ante gæce.	He has gone for <i>the</i> doctor.
tini ḍōṣṣon bram:hon khāōalen.	He fed ten Brahmins.
tini ei ḍōṣṣon bram:honke	He fed these ten Brahmins.
khāōalen.	
ami e cheleke poṛāi.	I teach this boy.
ami e cheleder poṛāi.	I teach these boys.
je chele poṛie khāē.	He earns his living by teaching boys.

ami bôî pāini.	I didn't get a book.
bôîtake tebiler opor dāo.	Put the book on the table.
kukur mara ucit nœ.	One oughtn't to beat a dog.
je kukurke malio.	He beat the dog.

(ii) THE USES OF THE OBJECTIVE CASE.

(a) To express the direct object (accusative).

ami e kôtha funeci.	I have heard this.
je cheleke daklo.	He called the boy.

(b) To express the indirect object (dative).

je cheleṭike dite cāena, kintu	He doesn't want to give it to the
amake debe.	boy, but he'll give it to me.

(c) As an objective of reference in the sense of *with regard to, for, in relation to*.

amake ¹ jete hobe.	It will be necessary for me to go.
hinduder ¹ bidhoba bie kotre nei.	It is not permissible for Hindus to marry widows.
take ² na gele nœ.	It won't do for him not to go.
amake ki tomar mone porena? ³	Don't you remember me?
tomake amar mone hobe ³ kœno?	Why should I think of you?
tumi ki amake jon rakho?	Do you remember me?
take amader dorkar ace.	We have need of him.
take ¹ boro legece.	He's been badly hurt.
take bhœ ki?	Why be afraid of him?
e kaj tomake fajena.	This action is not becoming for you.
take apnar kœmon bod hœ?	What do you think of him?
take amar bhalo lagcena.	I don't care for him.
tomake dorkar.	You're wanted.

(d) To express time at or during which something takes place.

ami tin din ekhane aci.	I've been here three days.
aṭke (or aṭ) ekhane thakbo.	I'm going to stay here to-day.
kalkei e kaj kora hœechilo.	It was yesterday this was done.
ami rob̄ar fire aṭbo.	I'm coming back on Sunday.

¹ The genitive might be used here instead of the objective.² Either the genitive or the nominative might be used here instead of the objective.³ The verb must be regarded as impersonal, having for its subject *it* understood.

- (e) To express place at or to which.

ami baṛi jacī.

I'm going home.

tara kolkata gælo.

They've gone to Calcutta.

je baṛi nēi.

He isn't at home.

-) There are a few cases in which what appears to be a Bengali objective is probably really an imitation of Hindi genitive in **-ka** (**-ki**, **-ke**). Compare the genuine Bengali idiom with the genitive, **bheṛ bheṛ**, *a duffer of a duffer*, i.e. *a downright duffer*.

gramke gram naṣṭo holo.

Whole villages were destroyed.

thanke than bojāe ace.

The whole piece (of cloth) is intact.

je chōṛake chōṛa roilo.

He has remained a downright child.

je jæmonke temni ace.

He's just as he always was.

- (g) The use of the objective with an impersonal form of **dækhano**, *to show*, in the sense of *seeming* calls for special notice. There are three uses of **dækhano** in this sense.

- (1)
- tāke**
- ojustho dækhacē.

| He looks ill.

Here the subject of **dækhacē** is *it* understood; **tāke** is the direct object and **ojustho** is the complement, and the meaning is, *It* (i.e. *the set of circumstances*) *shows him (as) ill*.

- (2)
- tini**
- ojustho dækhacē.

| He looks ill.

Here as in (1), **dækhacē** is impersonal, but the object is the substantive clause **tini ojustho**, *He is ill*. The meaning is, *It shows he is ill*.

- (3)
- tini**
- ojustho dækhacēn.

| He looks ill.

This is a form of expression sometimes found in modern colloquial Bengali, but it should be avoided. It is an instance of false analogy, or mistaken popular grammar. It is really an imitation of English, and not good Bengali.

THE USES OF THE LOCATIVE CASE.

- (a) To denote place at which.

je niṣcōe baṛite thakbe.

He'll certainly be at home.

æk pa jole æk pa sthole (pr.)

One foot in the water and one foot on land (i.e. in a state of indecision).

- (b) To denote place to which.
 je kolkatāe jābe. He'll go to Calcutta.
 je gace uṭhece. He has climbed into the tree.
 je ghore dhoke. He goes into the house.
- (c) To denote time at or during which
 bidhobara dōfomite upōf kōrena. Widows don't fast on the tenth
 (day of the lunar fortnight).
 jonibare tomra kothāe chile? Where were you on Saturday?
 tara pācṭar somṭe aṣbe. They'll come at five o'clock.
 choi tarikhe jābo. I shall go on the 6th (of the
 month).
 dōf dine kaṣ hōēe gechilo. The work was finished in ten
 days.
- (d) To denote time after which.
 ætōk:hōne buyte pal:um kōthaṭar At last I understand the mean-
 mane ki. ing of the word.
 æto dine kaṣṭa hōēe gælo. At last the work is done.
- (e) To denote price at which.
 e baṣi koto ṭakāe tōiri hōēechilo? How much did this house cost
 to build.
- (f) To denote cause, means, instrument, but never with the names of
 living beings. In this use the locative is really an instrumental case.
 ami nijer kane ṣuneci. I heard it with my own ears.
 apni je churite maṣṣo kaṭte You won't be able to cut the
 parben:a. meat with that knife.
 briṣṭir oṣabe dhan noṣṭo holo. The rice was spoilt for lack of
 rain.
 e defe thakāe tar oṣuk holo. He got ill through living in this
 country.
 du æke tin. Two and one make three.
 ṣolo anaē æk ṭaka (hōē). Sixteen annas make one rupee.
 æk hate tali bajena (pṛ.) One can't clap with one hand.
- (g) To denote the circumstances or manner in which something happens.
 tate je cole gælo. At that he went away.
 je khali pae khali mathāe rasta He was going along the road
 die jaci:lo. bare-foot and bare-headed.
 ami je kōtha kon mukhe bolbo? How am I to (bring myself to)
 say that?

- (h) To denote reciprocity, mutual action, comparison, exchange, etc.

mae jhīe e nie onek kothabarta
holo.

A long conversation took place
about this between the mother
and her daughter.

jaṇe neule kamṛakamṛi hoc:e.

The snake and mongoose are
snapping at one another.

tar kothāe o tar kaṇe dher tōḥat.

There's a big difference between
what he says and what he
does.

je e kolome o kolome bōḍol
korece.

He has exchanged this pen for
that.

du bondhute jhōḡṛa bedhe gælo.

A quarrel arose between the two
friends.

raṇāe proṇāe bhalo bhab chilo.

There was good feeling between
the king and his subjects.

- (i) With nouns and adjectives denoting fitness, attitude, opposition, power, disposition, etc., to express relation towards something.

tate amar apoti. nēi.

I've no objection to that.

tate je raṇi holo.

He agreed to it.

tar lekha poṛāe onūrag ace.

He's fond of study.

tar dhorme srōḍiḥa nēi.

He has no respect for religion.

ṣokoler bhōḡobane prem thaka
ucit.

Everyone ought to have love
towards God.

- (j) With adjectives to denote connection with something.

cheleṭi lekhaṇāe tōto bhalo
nōe, kintu jātare khub moḡbut.

The boy isn't much good at his
studies, but he's very smart
at swimming.

- (k)° After bina (*without*), one of the very few true prepositions in Bengali, and with other words denoting deprivation.

je bina onumotite cole gælo.

He went away without per-
mission.

ami tate boncito hōeci.

I've been deprived of it.

- (l) Sometimes the locative is used in place of the nominative. This is a survival of an old instrumental use. This use is often found in cases where, apart from the termination, there might perhaps be some uncertainty as to which noun was the subject and which the object of the verb, and also in cases where a noun or an adjective

denoting a whole class of animate beings is the subject of the sentence.

jhoṛe onek kheti korece.

The storm has done a lot of damage.

mace maci khāe.

Fish eat flies.

mosto boro æk mace aṅṭiṭi gile
ḡelechilo.

A great big fish swallowed the ring.

loke bole.

People say.

oneke se kotha biśeś korena.

Many people don't believe that.

tara jokole cole gæce.

All of them have gone away.

tara tinjone ejece.

The three of them have come.

amra dujonei jabo.

We'll both go.

boro loke kotha kōe, sobe bole
jōe jōe (pr.).

Big men have only to speak and everybody says "Bravo."

balokei cād dhotie jāe.

It's only children who try to grasp the moon.

baghe gorute eki ghaṭe jol
khāe (pr.).

Tigers and oxen drink at the same ghat.

bipqdkale chagoleo caṭ mare (pr.).

Even goats kick one, when one is in difficulties.

(m) The locative is sometimes used where English would use *from*.

ami tar nijer mukhe e kotha
funeci.

I heard this from his own lips
(lit. mouth).

THE USES OF THE GENITIVE CASE.

(a) Genitive of possession.

e baṭi kar, tomar na tar?

Whose house is this? Yours or his?

amar meer chele amar nati hōe.

My daughter's son is my grandson.

(b) Subjective genitive.

amar lekha æk:hana ciṭhi.

A letter written by me.

hater lekha kagoj.

A hand-written document.

amar jāōa hōbena.

There will be no going for me.

amar erōkom bod hoc:ena.

It doesn't seem so to me.

tar jete hōbe.

He'll have to go.

tomar ekhane thakte nēi.

You mustn't stay here.

ta ki amader kotre ace?

Are we allowed to do that?

amar¹ na gele nōe.

It won't do for me not to go.

¹ The nominative (ami) might be used here instead of the genitive.

(c) Objective genitive.

e jangole bhari bagher bhôe ace.

There is a great risk of tigers in this jungle.

amar khôj korona.

Don't look for me.

e bæboharer khôma kotre parina.

I can't forgive this behaviour.

tini amader jâbar onumoti dilen.

He gave us permission to go.

tar uttore ami ki boli?

What am I to say in answer to it?

e cithir jâbab jigir pathaben.

Answer this letter soon.

(d) Genitive of material.

kâther tebil.

A wooden table.

jonar anji.

A gold ring.

(e) Genitive of purpose.

dudher bañi.

A milk cup.

kagojer kol.

A paper mill.

jâler kolji.

A water pot.

khabar jâl.

Drinking water.

ja hobar tai hobe.

What is to be will be.

amar onek kôtha bolbar ace.

I have a lot to say.

(f) Genitive of reference. In this use some noun qualified by the genitive may generally be regarded as elided.

tomar ekhane ar pofabena.

We can't have you staying here any longer.

tate amar kulabena.

That won't be enough for me.

amar bej colcre.

I'm getting on splendidly.

tar bifej bajlo.

He felt it very much.

tar bhari legece.

He was very much affected.

e torkari amar bhalo lagcena.

I don't like this curry.

(g) Genitive of measurement.

e klafer chele mee pâc jat
bôcorer hobe.

The children in this class will be from five to seven years old.

añi bôcorer buro.

An old man of eighty.

du takar sari.

A two rupee sari.

e prâe car jo bôcorer kôtha.

This is something that happened about four hundred years ago.

(h) Often used where English uses *in*.

e iṣkuler pṛaḅabar niom bṛo
bhalo.

griṣṭokaler tuḥan.

raṣṭar bhikarikeo e rōkom kōtha
boltumna.

je ṣohorer ōnek ghṛ tuḥane
nṣṭo hōēce.

e baṛir ṣakoler ṣṭuk korece.

The methods of instruction in
this school are very good.

A storm in the hot weather.

I wouldn't have spoken in this
way even to a beggar in the
street.

A lot of houses in that town
have been destroyed by a
storm.

Everybody in this house is ill.

(i) Most postpositions govern a preceding genitive. For examples see page 134.

(j) Miscellaneous idiomatic uses.

corer cor.

bheṣer bheṛe.

ekthane ōnek loker kōḅor dāōa
hōēce.

An out-and-out thief.

A down-right duffer.

Many people have been buried
here.

THE INSTRUMENTAL CASE.

There is, strictly speaking, no instrumental case in Bengali, unless we call the locative in certain of its uses an instrumental (see page 128 (f)). The idea of the instrumental case (*by, by means of, through*) may be expressed by postpositions placed after the noun or pronoun. The postpositions most used for this purpose are **dara** and **die**.

(a) **dara** governs either the genitive or the uninflected form.

taha (or tahaṛ) dara e kaṛ
kōkhono hōbena.

This work will never be done
by him.

(b) **die** is really the past participle active of **dāōa** and retains sufficient of its verbal force to govern an objective. See also page 136 (d).

amake die e kaṛ hōbena.
amra kake die kōrabo?

This work won't be done by me.
By whom shall we get it done?

THE ABLATIVE CASE.

There is, strictly speaking, no ablative case in Bengali. The idea of the ablative is expressed by means of one of the postpositions **theke**, **kace**, or by **kac theke**, **kacer theke**.

Je ghorer (or ghore, or ghor)	He came out of the house.
theke berulo.	
tumi kotha theke ele?	Where have you come from?
ami tar kac theke ciṭhi eneci.	I've brought a letter from him.
tara apnar kace ingreji fikhechilo.	They learnt English from you.
tumi kar kace e kotha suneco?	From whom have you heard this?

THE PLURAL.

The plural is not always expressed by means of the inflections and suffixes mentioned on pages 119, 120, but is sometimes left to be inferred from the construction of the sentence, or from the context and the circumstances.

- (a) When a whole class of things is referred to, the plural inflection is often omitted. If the plural inflection is used, it generally means that some particular members of the class are referred to, and that in translating into English the definite article should be used.

Je bōi bece khāe.	He earns his living by selling books.
tumi ki bōiguli niefeco?	Have you brought the books?
dhopa kapoṛ kace.	A washerman washes clothes.
kaman manuṣ marbar kol.	A cannon is a machine for killing people.

- (b) In a sentence which has a plural subject and a noun-complement, the complement is not put into the plural form to agree in number with the subject.

tara fokole baṅgali.	They are all Bengalis.
baṅgalira bhat kheer thake.	Bengalis eat rice.
tomra kar chele?	Whose sons are you?

- (c) The plural idea is often conveyed by means of an "echo word."

caḳor bakor chaṛa ar keu baṇi	There was nobody in the house
chilona.	but the servants.
kapoṛ copoṛ e bakṣe rekhe dāo.	Put the clothes in this box.
tar chele pele nēi.	He has no children.

- (d) After a numeral or some other adjective implying a number **more** than one the noun is not inflected for the plural.

onek lok jekhane jomechilo.

Many people had gathered there.

e klafe jolo chele ace.

There are sixteen boys in this class.

ami tin taka baro ana tin

I bought it for three rupees

pōṣa die kineci.

twelve annas three pice.

tumi ekhane kō din thakbe?

How long (*lit.* how many days) are you going to stay here?

eṣṣ bōi kar?

Whose are all these books?

- (e) Reduplication may give a plural idea.

boṛo boṛo banorer boṛo boṛo

Big monkies have big bellies.

peṭ (*pr.*)

jekhane fundor fundor gac

Beautiful trees are to be seen there.

dækha jāe.

ke ke eṣe?

Who have come?

kara eṣe?

Who have come?

keu keu tai kore thake.

That's what some people do.

POSTPOSITIONS.

- (a) The following postpositions govern a preceding genitive:—

age, *before* (of time).

bhetore, *inside, in, into.*

bāire, *outside, out of.*

birud:he, *against.*

biṣṣe, *about, concerning, with regard to.*

dike, *towards, to, in the direction of.*

dorun,

jon:e,

} *on account of, because of, for.*

kace, *near, near by, by, to, from.*

majhe,

majkhane,

mod:he,

moton, *like.*

} *in, inside, into, within, in the midst of.*

nice, *under, underneath, beneath.*

opor,

opore,

} *over, on top of, on, on to.*

pecone, *behind, after* (of place).

pōr,

pore,

} *after* (of time).

ṣamne, *in front of, before* (of place).

ṣonge, *with.*

biṣṣe, dike and jon:e can be used with a preceding demonstrative, relative, or interrogative adjective.

je chot̃ar age aṣbena.
tara ghor̃er bāire dāṛie chilo.

je gh̃orer bāire jaeni.
bōiguli bakṣer bhetore ace.
gh̃orer bhetore efo.
tar birud̃:he kicu bolte cāna.

tumi e j̃hogṛar biṣṛe ki jano?

je biṣṛe kicu janina.

je amar dike dōṛe elo.
kon dike jacro?
je kiṣer dorun (kijon:e) jete cāe?
tomar jon:e e bōi eneci.
jejon:ei efeci.
amader gh̃orer kace ekṭi dokan
ace.

amar kace boṣun?
tumi kar kace e kothaṣ junle?
je cheleder maṣkhane boṣechilo.

je gh̃orer mod̃:he ḍhuklo.
tomar moton loker dorkar.
kukurṭa ṭebiler nice fue chilo.
je chader opore fue thake.
tara amader pecone pecone
dōṛote laglo.

tar por̃ ki holo?
pāṭṛar por̃e ele ki hobe?

tar jamne e kotha bolte amar
boṛa koc̃e.
tar joñge amar oñek kothabarta
holo.

He won't come before six.
They were standing outside the
house.

He didn't go out of the room.
The books are inside the box.
Come into the house.

I don't want to say anything
against him.

What do you know about this
quarrel?

I don't know anything about
that.

He ran towards me.

Which way are you going?

What does he want to go for?

I've brought this book for you.

That's what I've come for.

There's a shop near our house.

Sit by me.

From whom did you hear that?

He sat down in the midst of the
boys.

He came (went) into the house.

It needs a man like you.

The dog was lying under the table.

He sleeps on the roof.

They began running after us.

What happened after that?

What's the good of coming after
five?

I'm ashamed to say this in front
of him.

I had a long talk with him.

- (b) The following postpositions govern a preceding noun or pronoun in the uninflected form.

ont̃ar, after an interval of.
dhore, during, for.
hōe, by way of, by, via.

nie, about.
poṣonto, up to, until, till.
ṣot̃eo, in spite of.

poṛonto can be used with a preceding demonstrative, relative or interrogative adjective.

je du din ontar eṣe thake.	He comes every other day.
tin din dhore briṣṭi poṛcie.	It's been raining for three days.
amra ḍhaka hōee kolkata jabo.	We're going to Calcutta via Dacca.
e nie bhari golmal hobe.	There will be a great row about this.
fombar poṛonto thakte parbona.	I can't stay till Monday.
tōbe kon poṛonto thakte parben?	Well, till when can you stay?
ta ṣṭieo je aṣṭe raji holona.	In spite of that he refused to come.

- (c) **chaṛa**, *except, but* governs a preceding nominative; **theke**, *from*, governs a preceding locative, genitive or uninflected form; **dara** governs a preceding uninflected form or genitive, but with plural personal nouns and pronouns only the genitive is used.

tini chaṛa ar keu elona.	No one has come except him.	
je ghor	} theke berulo.	He came out of the house.
je ghorer		
je ghore		
tar dara e kaṛ hōbena.	This work won't be done by him.	
e lok dara kicu lekha hōeni.	Nothing has been written by this person.	
e ciṭhi tader dara lekha hōeni.	This letter wasn't written by them.	
e kaṛ ama dara hōeni.	This work wasn't done by me.	

- (d) **die**, *by, by means of, along*, governs a preceding objective, and when the noun or pronoun it governs refers to a particular person the objective inflection **-ke** is added.

take die kaṛ korabo.	I'll get the work done by him.
cakorke die khōbor paṭhie dobo.	I'll send word by the servant.
cakor die khōbor paṭhie dobo.	I'll send word by a servant.
je e rasta die jaciilo.	He was going along this road.

- (e) Double postpositions are not uncommon. But this is generally a case in which the first postposition has really reverted to its original function as a noun.

amra baganer mod:ho die eṣeci.	We have come through the garden.
ami tar kac theke peeci.	I have got it from him.

THE CONJUGATION OF THE VERB.

• The following table shows the inflectional endings of all finite verbal forms.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative.</i>
<i>Present.</i>					
I.	-i	-ci ³	-eci ³	-e thaki	-i
2c.	-o	-co	-eco	-e thako	-o
2i.	-iʃ, -ʃ ¹	-ciʃ	-eciʃ	-e thakiʃ	- ²
3c.	-e	-ce	-ece	-e thake	-uk, -k ¹
2 and 3h.	-en, -n ¹	-cen	-ecen	-e thaken	-un, -n ¹
<i>Past.</i>					
I.	-lum	-cilum ³	-echilum ³	-tum	
2c.	-le	-cile	-echile	-te	
2i.	-li	-cili	-echili	-tiʃ	
3c.	-lo	-cilo	-echilo	-to	
2 and 3h.	-len	-cilen	-echilen	-ten	•
<i>Future.</i>					
I.	-bo	-te thakbo	-e thakbo		
2c.	-be	-te thakbe	-e thakbe		-o
2i.	-bi	-te thakbi	-e thakbi		-iʃ, -ʃ ¹
3c.	-be	-te thakbe	-e thakbe		
2 and 3h.	-ben	-te thakben	-e thakben		-ben

The following table shows the inflectional endings of all infinite verbal forms.

<i>Infinitive</i>	-te
<i>Verbal noun</i>	-a, -ba, -no
<i>Pres. ptcp. act.</i>	-te
<i>Past ptcp. act.</i>	-e
<i>Past ptcp. pass.</i>	-a, -no
<i>Conditional ptcp.</i>	-le

¹ The endings -iʃ, -en, -uk, -un lose their vowel when they are attached to a stem ending in a vowel.

² In the 2i. imperative present the stem is used alone without the addition of any inflection.

³ The c in these endings is written in Bengali characters as ch, and is so pronounced in careful formal speech, but in colloquial Bengali the aspiration is seldom marked, except in the past perfect, and not always even there.

Bengali verbs fall into two main classes, simple and causative. Verbs of both classes are usually cited in dictionaries and grammars in the form of the verbal noun, which in simple verbs ends in *-a*, and in causative verbs ends in *-no*.

There are a few verbs which are causative in meaning, but simple in form, e.g. *paṛa*, *to cause to fall*, the causative of *paṛa*, *to fall*. For conjugational purposes such verbs are to be treated as simple verbs. There are also a few verbs which are simple in meaning, but causative in form, e.g. *dāṛano*, *to stand up*. These for conjugational purposes are to be treated as causative verbs.

SIMPLE VERBS.

Simple verbs have a verbal noun ending in *-a*. If the stem of the verb ends in *-o* or *-a*, an *o* is inserted between it and the *-a* of the verbal noun. The stem of a simple verb may therefore be ascertained by cutting off the termination *-a* or *-oa* from the verbal noun. Thus the stem of *ana* is *an-* and of *hōoa*, *hō-*, and of *foa*, *fo-*.

Besides the primary stem thus ascertained most verbs have a secondary stem differing from the primary by a modification of the vowel of the stem. This secondary stem is used in place of the primary in certain parts of the verb.

Vowel Changes in Stems of Simple Verbs.

- (a) Verbs whose primary stem ends in a simple consonant preceded by *a* change the *a* to *e* to form their secondary stem. The forms which use this secondary stem are the following:—

Past participle active, e.g. *ana*, *ene*.

Present perfect (all persons), e.g. *eneci*, *eneco*, *enecif*, *enece*, *enecen*.

Past perfect (all persons), e.g. *enechilum*, *enechile*, *enechili*, *enechilo*, *enechilen*.

Future imperative 2c., e.g. *eno*.

- (b) If the primary stem ends in *-a* the *a* is changed to *e* for the secondary stem, and this secondary stem is used not only for the forms mentioned above under (a), but also in the following forms:—

Past simple (all persons), e.g. *khāoa*, *khelum*, etc.

Past frequentative (all persons), e.g. *khetum*, etc.

Conditional participle, e.g. *khele*.

Infinitive and present participle, e.g. *khetē*.

- (c) If the primary stem contains one of the vowels ɔ, o, æ, or e these are changed for the secondary stem to o, u, e, and i respectively, and this secondary stem is used in all forms except the following:—

Present simple 2c, 3c, 2 and 3h, *e.g.* *bolo, bole, bolen; fono, fone, fonen; dækho, dækhe, dækhen; lekho, lekhe, lekhen.*

Present imperative 2c, 2i, *e.g.* *bolo, bol; fono, fon; dækho, dæk; lekho, lek.*

Verbal noun, *e.g.* *bola, fona, dækha, lekha.*

In all other forms these four verbs use the stems *bol-, fun-, dekh-, likh-*; *e.g.* *boli, funi, dekhi, likhi; bolte, funte, dekhte, likhte; boleci, funeci, dekheci, likheci, etc.*¹

Consonantal Changes in Simple Verb Stems and Terminations.

- (a) When a termination beginning with c is added to a stem ending in a vowel or l, n or r the c becomes ci.

khaoa, khaci.

ana, ancii.

bola, bolcii.

poṛa, poṛcii.

- (b) When a termination beginning with l, c or t is added to a stem ending in r, the r is assimilated to the following l, c or t, which thus becomes li, ci, ti.

mara, mal:o, macii, mat:e.

- (c) When the last consonant of a stem is the same as the first consonant of the termination to be added to it, the two coalesce to form a lengthened consonant.

bola, bol:um.

mata, mat:o.

- (d) When a termination beginning with c is added to a stem ending in t or th, the t or th is assimilated to the following c, which thus becomes ci.

oṭha, ucii.

khaṭa, khacii.

- (e) When a termination beginning with a consonant is added to a stem ending in r the r tends to lose its tap, and to be pronounced as a retroflex fricative sound like the Irish r.

poṛa, poṛcii, poṛlo, poṛbe.

- (f) When a termination beginning with a consonant is added to a stem ending in an aspirated consonant, the latter drops its aspiration. The same thing happens in the imperative present 2i where the stem is used without any added inflection.

lekha, likbe, likto, liklo, likce, lek.

¹ Some speakers use the primary stem for the verbal noun in -ba; *e.g.* *bolbar, fonbar, dækbar, lekbar.*

The Finite Forms of the Verb ana, to fetch.

Primary stem *an-*. Secondary stem *en-*.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative.</i>
<i>Present.</i>					
I.	ani	ancii	eneci	ene thaki	ani
2c.	ano	ancro	eneco	ene thako	ano
2i.	anif	ancif	enecif	ene thakif	an
3c.	ane	ance	enece	ene thake	anuk
2 and 3h.	anen	anc:en	enecen	ene thaken	anun
<i>Past.</i>					
I.	anlum	ancilum	enechilum	antum	
2c.	anle	ancile	enechile	ante	
2i.	anli	ancili	enechili	antif	
3c.	anlo	ancilo	enechilo	anto	
2 and 3h.	anlen	ancilen	enechilen	anten	
<i>Future.</i>					
I.	anbo	ante thakbo	ene thakbo		
2c.	anbe	ante thakbe	ene thakbe		eno
2i.	anbi	ante thakbi	ene thakbi		anif
3c.	anbe	ante thakbe	ene thakbe		
2 and 3h.	anben	ante thakben	ene thakben		anben

The Infinite Forms of the Verb ana, to fetch.

Infinitive, *ante*.

Verbal noun, *ana, anba*.

Present participle active, *ante*.

Past participle active, *ene*.

Past participle passive, *ana*.

Conditional participle, *anle*.

The following points should be noted:—

- The future imperfect is formed by adding the future of *thaka* to the present participle active.
- The present perfect is formed by adding *-ci, -co, -cif, -ce, -cen* to the past participle active.

- (c) The past perfect is formed by adding *-chilum*, *-chile*, *-chili*, *-chilo*, *-chilen* to the past participle active.
- (d) The future perfect is formed by adding the future of *thaka* to the past participle active.
- (e) The present frequentative is formed by adding the present simple of *thaka* to the past participle active.

The Irregular Verb dāoa, to give.

Stems *di-*, *da-*, *dæ-*, *de-*.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative.</i>
<i>Present.</i>					
1.	dii	dic:ri	dieci	die thaki	dii
2c.	dāo	dic:ro	dieco	die thako	dāo
2i.	dij	dic:ri:f	dieci:f	die thakif	de
3c.	dæe	dic:re	diece	die thake	dik
2 and 3h.	den	dic:ren	diecen	die thaken	din
<i>Past.</i>					
1.	dilum	dic:ilum	diechilum	ditum	
2c.	dile	dic:ile	diechile	dite	
2i.	dili	dic:ili	diechili	ditif	
3c.	dilo	dic:ilo	diechilo	dito	
2 and 3h.	dilen	dic:ilen	diechilen	diten	
<i>Future.</i>					
1.	dobo	dite thakbo	die thakbo		
2c.	debe	dite thakbe	die thakbe		dio
2i.	dibi	dite thakbi	die thakbi		dif
3c.	debe	dite thakbe	die thakbe		
2 and 3h.	deben	dite thakben	die thakben		deben

Infinitive and present participle active, *dite*.

Verbal noun, *dāoa*, *deba*.

Past participle active, *die*.

Past participle passive, *dāoa*.

Conditional participle, *dile*.

The verb *nāoa*, *to take*, is conjugated exactly like *dāoa*.

The Irregular Verb hōōa, to become.

This verb has the following irregular forms:—

Present simple *zi, hōf.*

Future simple, *hōbo*, etc.

Present perfect, *hōēeci*, etc.

Past perfect, *hōēechilum*, etc.

Past participle active, *hōēe*.

Future imperative *2c, hōeo*; *2i, hōf*; *2h, hōben*.

The verb *ṣōā*, *to bear*, the verb *rōā*, *to remain*, and the verb *kōā*, *to say*, are conjugated like *hōā*. The verb *nōā* (negative copula) forms its present simple like *hōā*, and has for its conditional participle *nōile*; these are the only parts of the verb *nōā* that are used.

The Irregular Verb ṣāā, to go.

This verb has the following irregular forms:—

Past simple, *gelum, gele, geli, gælo, gælen*.

Present perfect, *geci, gæco, gecif, gæce, gæcen*; *or gieci, giego, giecif, giece, giecen*.

Past perfect, *gechilum (or giechilum)*, etc.*

Past participle active, *gie*.

The Irregular Verb aṣa, to come.

This verb has the following irregular forms:—

Past simple, *elum*, etc., as an optional alternative to *aṣlum*, etc.

Conditional participle, *ele*, as an optional alternative to *aṣle*.

Present imperative *2c, eṣo, 2i, aē*.

The Irregular and Defective Verb aca, to exist, be present.

This verb is regular in the present simple. In the past simple it has the forms *chilum, chile, chili, chilo, and chilēn*. It has no other forms or tenses except the present and past simple. When other forms are required they are borrowed from *thaka*.

The Irregular Verbs gāōa, to sing, and ṣōa, to lie down.

gāōa usually has for its past simple *gāilum*, etc., probably to distinguish it from *gelum*, *I went*.

ṣōa has for its future simple *ṣobo*, etc.

The Irregular Verb boṣa, to sit down.

boṣa has only the one stem *boṣ-* which is used for all forms. Some

speakers, however, use **boj-** for the primary stem, and **boj-** for the secondary stem, just like **bol-** and **bol-** for **bola**.

CAUSATIVE VERBS.

The verbal noun of causative verbs is formed by adding **-no** to the verbal noun of the corresponding simple verb. The *stem* of the causative verb is identical with the *verbal noun* of the simple verb.

kora, to do, has the stem **kor-**.

korano, to cause to do, has the stem **kora-**.

dækhano, to cause to see, show, has the stem **dækha-**.

The terminations shown on page 137 are added to the stem of a causative verb with only the following modifications:—

- (a) In a termination beginning with **c** the **c** becomes **c:** when it is added to a causative stem.

koraci, I am causing to do.

- (b) The terminations **-iʃ**, **-en**, **-un**, **-uk** become **-ʃ**, **-n**, **-k** when added to a causative stem.

tui dækhaʃ, you (i) show.

tini dækhan, he (h) shows.

amake dækhan, show (h) me.

je dækhak, let him show.

- (c) In the past participle active, the present perfect (all persons), the past perfect (all persons) and the future imperative 2c the following changes take place.

(i) The final **a** of the stem is changed to **i**.

(ii) An **ɔ**, **o**, **e**, or **æ** in the last syllable but one of the stem is changed to **o**, **u**, **i**, or **e** respectively.

(iii) If there is an inserted **o** before the final **a** of the stem this **o** is dropped.

	Verbal noun.	Past ptcp.	Pres. perf.	Past perf.	Fut. imper. 2c.
To cause to do.	korano	korie	korieci	koriechilum	korio
To cause to hear.	ʃonano	ʃunie	ʃunieci	ʃuniechilum	ʃunio
To cause to write.	lekhamo	likhie	likhieci	likhiechilum	likhio
To cause to see, show.	dækhano	dekhie	dekhieci	dekhiechilum	dekhio
To cause to eat, feed.	khaṇano	khaṇe	khaṇieci	khaṇiechilum	khaṇio

The Finite Forms of the Causative Verb kōrano, to cause to do.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative</i>
<i>Present.</i>					
1.	kōrai	kōraci	korieci	korie thaki	kōrai
2c.	kōrao	kōracio	korieco	korie thako	kōrao
2i.	kōraj	kōracij	koriecij	korie thakij	kōra
3c.	kōrae	kōracie	koriece	korie thake	kōrak
2 and 3h.	kōran	kōracien	koriecen	korie thaken	kōran
<i>Past.</i>					
1.	kōralum	kōracilum	koriechilum	kōratum	
2c.	kōrale	kōracile	koriechile	kōrate	
2i.	kōrali	kōracili	koriechili	kōratij	
3c.	kōralo	kōracilo	koriechilo	kōrato	
2 and 3h.	kōralen	kōracilen	koriechilen	kōraten	
<i>Future.</i>					
1.	kōrabo	kōrate thakbo	korie thakbo		
2c.	kōrabe	kōrate thakbe	korie thakbe		korio
2i.	kōrabi	kōrate thakbi	korie thakbi		kōraj
3c.	kōrabe	kōrate thakbe	korie thakbe		
2 and 3h.	kōraben	kōrate thakben	korie thakben		kōraben

The infinite forms of the causative verb *kōrano*, to cause to do.

Infinitive, *kōrate*.

Verbal noun, *kōrano*, *kōraba*.

Present participle active, *kōrate*.

Past participle active, *korie*.

Past participle passive, *kōrano*.

Conditional participle, *kōrale*.

THE USES OF THE FINITE TENSES OF THE VERB.

(i) PRESENT SIMPLE.

- (a) To make a statement about the present without calling attention to the incompleteness or continuity of the action, and at the same time without denying it.

ami take dekhte pai.¹

je baṅla jane.

I can see him. I see him

He knows Bengali.

¹ If *pac̣i* were substituted for *pai* it would be definitely asserted that the thing was going on at the time of speaking.

- (b) To express natural or habitual action or general truths without calling specific attention to their customariness or frequency of occurrence.

borjakale briṣṭi hōē.

je joto pāē toto cāē.

je miti:he kotha bole.

chele pele miṭhāi bhalo bafe.

chagole ki na khāē, pagole ki na
kōē? (*pr.*)

It rains in the rainy season.

The more he gets, the more he
wants.

He tells lies.

Children are fond of sweets.

What do goats not eat, what do
madmen not say?

- (c) As a historic present in narrative, even when the event referred to is past.

jei bocorei tar jonmo hōē.

ami tar coke joler jhapṭa dii,
ekṭu gorom dud khāōāi, tobe
je bāce.

It was in that year that he was
born.

I dashed some water on his eyes
and gave him a little warm
milk to drink, and then he
recovered.

- (d) To express deliberation or possibility; a kind of subjunctive.

ami ki kori?

kal je ṭaka pabe, ta jani, kintu
aṣ ki khāē?

apni aṣṭe na dile je aṣe ki kore?

apni onumoti dile je aṣe.

What am I to do?

He'll get some money to-morrow
I know; but what's he to eat
to-day?

How is he to come, if you don't
let him?

He may come if you give him
permission.

- (e) In quoting authors, just as in English.

kobi kalidāṣ e biṣṭe ki bolen,
janen to?

You know what the poet Kālidās
says about this, don't you?

- (f) In subordinate clauses expressing purpose, even when the principal verb of the sentence is in the past tense.

pace ḍakate eṣe ṭaka luṭ kore
nāē ejon:e tara roṣ cōuki
dito.

cheler jāno oṣuk na hōē ejon:e
ma khub jōtno kot:e laglo.

amar jate bhalo ækṭa cakri joṭe
ejon:e tini khub ceṣṭa kocren.

They kept watch every day, lest
robbers should come and loot
the money.

The mother began to take great
precautions to prevent her son
getting ill.

He is trying hard to see that I
get a good situation.

- (g) A present simple followed by **na** signifies a negative present. But with a following **ni** a present simple represents the negative of the past simple, the present perfect or the past perfect.

je elo kintu ar keu afeni.

He came, but no one else did.

amra efeci kintu tara afeni.

We've come but they haven't.

**tara gechilo; tomrao jaoni
kaeno?**

They went. Why didn't you
go too?

(ii) PRESENT IMPERFECT.

- (a) To indicate that the action is taking place at the time of speaking, and is not yet completed.

**ami ækhon jete parina, ami ciñhi
likci.**

I can't go now; I'm writing a
letter.

Bengali often emphasises the incompleteness or continuity of an action where English is content with a simple present.

ami bujte pacina tini ki bolcen.

I can't understand what he's
saying.

- (b) To denote immediate future action.

jono, ami tomake job bole dici.

Listen and I'll tell you the whole
story.

efona! acia, aſci.

Come along! All right, I'm
coming.

ami ei jaci.

I'm just going.

**bofuna ami je boikhana ene
dici.**

Do sit down, and I'll fetch that
book for you.

- (c) In sentences where English would use the perfect continuous, to express action which has continued for some time and is still continuing.

je ñek din theke baſla poſce.

He's been studying Bengali for
a long time.

aſ tin din e kaſ kocci.

I've been doing this work for
the last three days.

Note especially the use of the present imperfect of **aſa** in this sense with a preceding past participle active.

**amra couño puruſ theke e niom
mene aſci.**

We've been observing this cus-
tom from time immemorial
(*lit.* from fourteen genera-
tions).

- (d) In a subordinate adverbial clause to describe past action vividly, even though the verb of the principal sentence is in the past tense.

ami bhat khaci æmon somœ He turned up while I was having
je eše poṭlo. my meal.

- (e) ašce is used as an adjective in the sense of *next*.

ašce robzār tar ſonge amar I shall meet him next Sunday.
dækha hōbe.

(iii) PRESENT PERFECT.

- (a) To describe a finished action the results of which continue into the present.

apnake tāi bolte ešeci. That's what I've come to tell
you.

take ciṭhikhana dieci, kintu er I've given him the letter, but I
mod:he poṛeṇe ki na, ami can't say whether he has read
bolte pacina. it or not yet.

- (b) Often used where English uses the simple past.

boṅkim babu "debi cōudhurani" Baṅkim Bābu wrote "Debi
likhecen. Chaudhurāṇi."

onek bōcār holo igreṇera e deš The English took possession of
odhikar korece. this country many years ago.

ami kal ekhane ešeci. I came here yesterday.

kal tar baṇite agun legece tāi je His house caught fire yesterday,
kicu din amader baṇi thakbe. so he's going to stay at our
house for a few days.

- (c) Often used where English uses *is (am, are)* with an adjective or past participle passive.

dorjaṭa bōndho hōēce. The door is shut.

kaṇṭa hōē gāce. The work is finished.

macar ṇholṭa beš hōēce. The fish curry is nice.

e torkariṭa bōṇo ṇhal hōēce. This curry is very hot.

tar bhari ōṇuk korece. He is very ill.

tate amar duk:ho hōēce. I'm sorry about that.

- (d) Since the present perfect is really made up of a past participle active followed by some person of the present simple of *aca*, and since the present simple of *thaka* is always substituted for the present simple of *aca* after *jodi (if)*, *je keu (whoever)* and similar words, the present perfect cannot be used in these cases, but has to be replaced by a

past participle active followed by the present simple of **thaka**. This form is identical with the present frequentative, but in the cases referred to it is best to regard it not as a present frequentative but as a conditional present perfect.

je jodi kaj̣a sef̣ kore thake, ta
hole baṛi jete pare.

He can go home if he has finished
the work.

tara jodi efe thake, ta hole amra
kheṭe boṛbo.

If they've come we'll sit down
to dinner.

je keu efe thake take car ṭaka
dobo.

I'll give four rupees to anyone
who has come.

- (e) The negative of the present perfect is always expressed by the corresponding form of the present simple followed by **ni**. A present perfect form can never be followed by **na**.

tarai e kotha bolece, amra to
bolini.

It was they who said this. *We*
didn't say it.

je ki kaj̣ sef̣ korece? na ækhono
sef̣ koreni.

Has he finished his work? No,
not yet.

apni je ciṭhi lekheni kãno?

Why haven't you written that
letter?

tara to gæce ; tumio jaoni kãno?

They've gone. Why haven't you
gone too?

(iv) PRESENT FREQUENTATIVE.

Used to denote action which is at present customary. Bengali tends to mark the customariness of such action by the use of this tense in many places where English uses the present simple, and leaves the customariness of the action to be inferred from the context.

ami roj̣ sekhane gie thaki.

I go there every day.

je tạ̃i kore thake.

That's what he does.

e deṣer lokera bhat khee thake.

The people of this country eat
rice.

tumi kãno seṛokom kore thako?

Why do you do that sort of
thing?

(v) PAST SIMPLE.

- (a) In connected narrative to describe a series of actions in past time.

raja cakorke pakhi ante bol:en.

The king told the servant to

cakor anlo. raja pakhi ke ekṭi

fetch the bird. The servant

kotha jigeṣ kol:en, kintu

fetches it. The king asked the

pakhi kicui bol:ona.

bird a question, but the bird
said nothing at all.

- (b) To express action which has just taken place or even (by anticipation) action which is just on the point of taking place.

tumi kot:heke ele?	Where have you come from?
je eimatro eše porlo.	He's only just arrived.
tāra ei to khete bošlen.	They've just sat down to dinner.
ætək:hone bujlum tomar kōthar mane ki.	At last I see what you mean.
ami e bōikhana tomake upohar dilum.	I present you with this book.
tumi kothāe col:ē.	Where are you off to?
je bakšo cabi bōndho kore bol:o,	She locked the box and said,
“cabiṭa amari kace rōilo.”	“I'm going to keep the key.”

- (c) With a preceding *nai* to express a negative supposition or suggestion.

onek dini jōkhon jan:ī, tōkhon ar nai gālen?	Since you haven't been there for a long time, what if you don't go at all? (The idea is that it will not matter if you don't.)
apni amake je ṭaka deben ta die bōi kinbo.	I'm going to buy books with the money you give me.
boṭe? ar ami ṭaka nai dilum?	Indeed? And supposing I don't give you the money?

- (d) Sometimes equivalent to the past conditional (-*tum*, -*te*, -*tif*, -*to*, -*ten*).

e kaj kot:ē apnar ekṭu kōṣṭo holeo nindar kōtha chilona.	It would have been no disgrace to you if you had found a little difficulty in doing this.
--	---

- (e) The negative *na* can be added to the past simple, but sometimes the present simple with a following *ni* is used instead.

ami gelum kintu je jāēni.	I went but he didn't.
ami gelum kintu je gālonā.	

(vi) PAST IMPERFECT.

To denote past action which was not complete at the time referred to in the context.

ami jōkhon baṭi jac:ilum tōkhon tar jōṅge dākha holo.	I met him as I was going home.
tar jōṅge jōkhon dākha holo tōkhon baṭi jac:ilum.	I was going home when I met him.

(vii) PAST PERFECT.

- (a) To express past action that was complete at the time referred to in the context; equivalent to the English past perfect (*had done*).

tar ñek bñor age tini bidefe	Many years previously he had
gechilen, kintu je somer	gone abroad, but at the time
kõtha hocie je somñe tini ei	of which we are speaking he
defe chilen.	was in this country.

- (b) To express past action of which the present significance is not great; equivalent to the English past simple.

ami kal fekhane gechilum.	I went there yesterday.
fekhane gie ki dekhechile?	What did you see when you got there?
e kõtha June je ki bolechilo?	What did he say when he heard this?

- (c) Sometimes used instead of the past conditional (-tum, -te, etc.).

bapre bap! ekhane thakte hole	Good gracious! I should simply
gechilum ar ki.	have died if I'd had to stay here.

- (d) *na* is never used after a past perfect. The negative is expressed by the corresponding person of the present with *ni* attached.

tinii gechilen, ami jãini.	It was he who went, not I.
tara je somñe efechilo, tomrao	Why didn't you come at the
je somñe añoni kæno?	same time as they did?

(viii) PAST FREQUENTATIVE.

- (a) To express action which was customary in the past; equivalent to the English *used to*.

tini amader songkrito poraten.	He used to teach us Sanskrit.
arjera fujer puja kotren.	The Aryans used to worship the sun.

- (b) Often used in places where English would use the past imperfect or the simple past.

ami jekhõn kaleje portum	I lived in these lodgings when I
tokhon ei bafãe thaktum.	was studying in the college.
tumi efeco ta ami jantumna.	I didn't know you had come.

- (c) Used as a past conditional to express hypothetically a condition or a state of things which was not realised in the past. When so used

it is best to regard the tense not as a past frequentative, but as a past conditional. The past conditional may be used in both clauses of a conditional sentence.

tumi jodi fekhane jete, ta hole amar jonge dækha hoto.	If you had gone there you would have met me.
bag jodi aṣṭo ta hole palie jetum.	I should have run away if a tiger had come.

(ix) FUTURE SIMPLE.

- (a) To express action that will take place after a lapse of time. Note the different English equivalents as shown below.

kal tar jonge amar dækha hobe.	I shall meet him to-morrow.
ami take kicu dobona.	I won't give him anything.
tara æto jokale aṣṭe parbena.	They won't be able to come so early.
ami kal baṛi jabo.	I'm going home to-morrow.
tara pācṭar gaṛite aṣbe.	They're coming by the five o'clock train.
apni kobe ṭhire aṣben?	When are you coming back?
ami kal ghoṛa kiṇbo.	I'm going to buy a horse to- morrow.
ṣob ṭhik ṭhak hōe geḷe pore tini amake khobor pathie deben.	He's going to send me word when everything is fixed up.
apnar jonge e hoṭtar modhe ar dækha hobena.	I shan't be seeing you again this week.

- (b) In subordinate adverbial clauses of time to express action imminent at the time referred to in the context.

je baṛir theke berie jabe æmon ṣomṛe tar bhāi eṣe porṭo.	His brother arrived as he was on the point of leaving the house.
---	---

- (c) Sometimes equivalent to an English conditional.

bag aṣle ami palie jabo.	If a tiger came I should run away.
ṣeṣob bojḥate onek:hon lagbe. ækhon thak. kal buṛhie dobo.	It would take a long time to explain all that. Never mind about it now. I'll explain it to-morrow.
tumi take erokom ṭhaṭṭa korbe kæno?	Why should you make fun of him like this?

- (d) In the 3h to express a polite request to be complied with in the future. In this use the 3h future simple is a future imperative.

tar jonge dækha hole take e boikhana deben.	If you see him, give him this book.
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- (e) After *jokhon*, *je somô*, *je din*, and similar words and phrases, when the reference is to the future, Bengali puts the verb in the future simple, and not in the present as in English.

ami jokhon bolbo takhon jete parbe. You may go when I tell you to.

tumi joto din ekhane thakbe, amio toto din thakbo. I shall stay here as long as you do.

je jokhon fire arobe takhoni khabe. He'll have dinner directly he gets back.

je je poronto na arobe je poronto apnar ekhane thakte hobe. You must stay here till he comes.

bristi joto khon na thambe totokhon ekhane boje bô porbo. I'm going to sit here and read a book till the rain stops.

- (f) With a following imperative, corresponding to two imperatives in English connected by *and*.

ca khaben, afun. Come and have some tea.

amar ghore gie ekto bisram korbe, colo. Come along to my room and have a little rest.

(x) FUTURE IMPERFECT.

- (a) To express continuity of action in the future.

tini jokhon aroben takhon ami kaj kotre thakbo. I shall be working when he comes.

- (b) Often the emphasis on the continuity of the action is so strong that one would have to translate into English by *am going to* (or *shall keep on* . . . -ing).

je sunbena, kotha bolte thakbe. He won't listen, he'll keep on talking.

(xi) FUTURE PERFECT.

- (a) To denote an action which will be complete at a future time referred to in the context.

ami jekhane pochbar age tini cole gie thakben. He'll have gone away before I get there.

- (b) To denote the probability of something having taken place.

tumi e kotha june thakbe. You may have heard this.

tini etokhone nijcôe bari gie thakben. You have probably heard this.

hine to gie thakbe. He must surely have got home by now.

He may perhaps have gone.

(xii) PRESENT IMPERATIVE.

- (a) To denote a wish or command which is to be complied with at once.

jono; ami boli.	Listen; let me tell you.
cole âe; amra baṛi jāi.	Come along; let's go home.
amake du ṭaka din.	Give me two rupees.
loke bole. ki bole? boluk.	People say. What do they say?
	Let them say.
apnar ja bolbar ta ekhuni bolun.	Say what you have to say at once.
tāra age aṣun, tar pore amra khete boṣbo.	Let them come first, and then we'll sit down to dinner.
bolo dekhi.	Tell me (<i>lit.</i> Say and let me see.)

- (b)
- na*
- added to a present imperative has the force of
- Won't you?*
- or
- Do*
- .

tor bōikhana amake dena.	Give me your book, do.
æto taṭataṛi kæno? je age aṣukna.	Why such a hurry? Do wait till he comes.
amake bolona.	Do tell me.

- (c)
- na*
- prefixed to a 3
- rd
- person present imperative makes it negative.

æmon na hok!	May it not be so!
iṣṭor na korun!	God forbid!

- (d) The negative of the first or third person of the present imperative may be expressed by prefixing
- jæno na*
- to the corresponding form of the present simple.

æmon kaj ami jæno kōkhono na kori!	May I never do such a thing!
je jæno aṣ na aṣe.	Don't let him come to-day.

- (e) The idiomatic use of
- na kæno*
- or
- na*
- with the present imperative should be noted.

ami ja kori na kæno, kicutei kicu hōēna.	No matter what I do, nothing is of any use.
tui jāi bol na kæno, ami jāboi.	I <i>will</i> go, whatever you say.
tumi joto ceṣṭa koro na kæno, jite parbena.	You won't be able to win, no matter how hard you try.
apni take joto ciṭhi likhun na kæno, take kōkhono bojhate parbena.	You'll never be able to persuade him, however many letters you write to him.
je joto boro lok hok na, ami tar kōtha manbona.	I'm not going to obey him, however big a man he may be.

(f) Note also the following:—

tini aḡun ar nai aḡun amra to
aḡbo.

tumi ṭaka dāo ar nai dāo, amar
tate kicu aḡe ṭaena.

Whether he comes or not we're
coming any way.

It makes no difference to me
whether you pay the money
or not.

(xiii) FUTURE IMPERATIVE.

(a) To denote a wish or command which is to be complied with at some future time.

aḡ aḡle ḡobena, kal aḡben.

It's no good coming to-day.
Come to-morrow.

tar ṡoḡge dækha ḡole, take e
koṭha bolif.

If you see him, tell him this.

e kaḡ ækhon na kore pore koro.

Do this work later, not now.

(b) *na* added to a future imperative expresses a prohibition referring either to the present or the future.

take kicu bolben:a.

Don't tell him anything.

oke merona.

Don't hit him.

oto ṭaka die kiniḡ na.

Don't pay all that for it.

THE USES OF THE INFINITE FORMS OF THE VERB.

(i) THE VERBAL NOUN IN -a.

The verbal noun in -a may be used in the nominative, objective genitive or locative case.

(a) *Nominative.*

ḡe kaḡ kora ucit nōe.

It is not right to do that.

ta kora ṡoḡḡ ḡobena.

It won't be easy to do that.

amar ki kora ucit?

What ought I to do?

tar ṭaōa ḡolona.

He didn't go.

take dækha ṭae.

He can be seen.

onek koṭha bola ḡōeece.

Many things have been said.

e rasta die ṭaōa ṭaena.

One can't go by this road.

amader kḡaōa dāōa tar mod:he
ḡōee ṭabe.

Our dinner will be over by then.

(b) *Objective.*

ḡene ḡune kāuke mere ḡelake
nrohot:æ bole.

Deliberately killing any one is
called murder.

ami ṡeṭa korake ḡhalo mone
korini.

I didn't think it well to do that.

(c) *Genitive.*

• jekhane jāoar dorkar nei.
 • khāoa dāoar age kaj̣a fere nii.

There's no need to go there.

Let's finish the work before we have dinner.

amar jāoa na jāoari moḍhe.

I might as well not have gone.

(d) *Locative.*

tumi fe kotha bolāe ami hotaḥ
 hōēechilum.

I was discouraged by your saying that.

e jaḳhi uposthit na thakāe
 moḳoḍomaḥa aḥ jef hote
 parbena.

The case can't be concluded to-day on account of the absence of this witness.

tomar e kaj̣ korate joḅ maḥi
 holo.

Everything has been spoilt by your doing that.

(ii) THE VERBAL NOUN IN -no.

The verbal noun in -no is used in the nominative, objective and genitive cases, but very seldom indeed in the locative.

(a) *Nominative.*

tomar e kaj̣ korano ucit nōe.
 jekhane dāḥano jāena.

You oughtn't to have this done.

One can't stand there.

amader ar kāuke paḥhano ucit
 chilo.

We ought to have sent somebody else.

oto loḳe khāoano jābe ki kore?

How are all these people to be fed?

e kol bilat theke anano hōēe-
 chilo.

This machine was imported from Europe.

(b) *Objective.*

bideḥ theke mal ananoke amdani
 • bole, bideḥe mal paḥhanoke
 roḥtani bole.

Getting things from abroad is called import; sending things abroad is called export.

(c) *Genitive.*

oder khāoanor bhar ami nite
 parbona.

I can't undertake to feed them.

(iii) THE VERBAL NOUN IN -ba.

(a) Used in its uninflected form only to form a compound with *matro*.

je eḥe poḥbamatro amra cole
 efeci.

We came away as soon as he arrived.

- (b) Generally used in the genitive in preference to the verbal noun in -a or -no.

tomake e kotha bolbar jonre | I came to tell you this.
efeci.

je cole jabar somdei e kotha | It was when he was going away
bolro. | that he said this.

tar afbar khub icre chilo. | He very much wanted to come.

- (c) The genitive of the verbal noun in -ba is frequently used to denote likelihood, suitability or possibility, etc.

je erokom kaj korbar lok ne. | He isn't the man to do this sort
of thing.

amar onek kaj korbar ace. | I have a lot of work to do.

tar hridoe kicutei tolbar ne. | He isn't the sort of man to be
dismayed by anything.

amra judhu caka ghorabar kuli | We are only to be the coolies
hobo. | to make the wheels go round.

apnar kace amar je rin ta jhaje | The debt I owe you is not one
judbar ne. | that can be easily paid.

tor jenge tar kono motei bie | It's quite out of the question for
hobar ne. | her to be married to you.

(iv) SUBJECT OF THE VERBAL NOUN.

- (a) Sometimes in the nominative.

je e kotha bolae amra cole | On his saying this we went
gelum. | away.

- (b) More frequently in the genitive.

tomar afbar age tar jenge amar | I shall see him before you get
daekha hobe. | there.

tar jaoa holona. | He didn't go.

toder e kaj kora bhalo hoeni. | It wasn't right of you to do this.

(v) OBJECT OF THE VERBAL NOUN.

Verbal nouns retain sufficient of their verbal force to govern an objective case.

tomar take e taka dao a ucit | You oughtn't to have given him
chilona. | this money.

tader kothao daekha jacena. | They're nowhere to be seen.

(vi) PAST PARTICIPLE PASSIVE.

The past participle passive has the same form as the verbal noun in -a or -no, and in many cases it is not clear whether the form is to be regarded

as a participle or a verbal noun. There are, however, a sufficient number of cases in which it is clearly a participle to justify one in speaking of the form as a past participle passive as well as a verbal noun. It is often used with a subjective genitive of the agent.

ami tar lekha æk:hana bôī
poeci.

I've read a book written by
him.

e kaḡ tar dara kōra hōēce.

This work has been done by him.

tar nijer jon:e tōiri korano ghore
ami thakbo kænô?

Why should I stay in a house
that he has had built for
himself?

je mara gæce.

He's dead.

(vii) PAST PARTICIPLE ACTIVE.

- (a) Very frequently used to express sequence, thus avoiding a series of verbs connected by *and*, this latter being a construction which Bengali dislikes.

je eḡe take gali die dhore mal:o.

He came and abused him and
laid hold of him and beat him.

ami tar kace giḡ job bolbo.

I'll go to him and tell him
everything.

- (b) With -o added it represents an English clause introduced by *though*, *even when*.

je e kōṡha funeo biḡ:ḡ korbeno.

He won't believe this even when
he hears it.

ami jekthane giḡo kicu kot:e
palumna.

Though I went there I couldn't
do anything.

- (c) Used to form an adverbial phrase expressing means, instrument, route, etc.

amra nōuko kore efeci.

We've come by boat.

ami kolkata hōēe jabo.

I'm going via Calcutta.

kō ṡaka die e ruṡi kineco?

How much did you pay for this
bread?

ami take die tomar kace khōbor
paṡhie dobo.

I'll send you word by him.

ma koto koḡto kore tomake lalon
palon korecen.

With what pains your mother
has brought you up.

cauler bæboḡa kore ebar amar
biṡor lokṡan hōēce.

I've made a considerable loss on
my rice business this year.

je caḡ kore khāē.

He lives by farming.

ami ki kore bolbo?

How am I to say?

- (d) To form an adverbial phrase expressing cause.

je jôkhom hōē more gæce.	He has died of his wounds.
tini amake dekhe kēde utlen.	He began to weep at the sight of me.
e nie bhari jhogra bedhe gælo.	A serious quarrel arose over this.

- (e) To form an adverbial phrase expressing manner.

je kajta khub bhalo kore korece.	He has done the work very well.
alugulo o to cho to kore ketona.	Don't cut the potatoes up so small.
cēcie poro.	Read it out loud.

- (f) *nāoa* is used with a preceding past participle active to suggest that the action denoted by the participle is one to the advantage of the person performing it; *dāoa* similarly placed suggests that it is to the advantage of someone else.

take e kotha bole dāo.	Tell him this.
ejôb kotha likhe nāo.	Write all this down.
jesôb jiniṣ kuṛie nāo.	Pick up those things.
apni ki amake er karon bujhie dite paren?	Can you explain to me the reason for this?
je ejôb kotha tōiri kore niece.	He made up all this story.

- (g) *phæla* and *jāoa* are used with a preceding past participle active to suggest the idea of finality or completeness.

je take mere phēlechilo.	He killed him.
je take merechilo.	He beat him.
je more jabe.	He'll die.
kajta hōē gæce.	The work's finished.
ami kaj dekhte dekhte jere phelte parbo.	I shall be able to finish off the work in no time.
kolfi bheje gæce.	The pitcher is broken.
je kēde phelo.	He burst out crying.

- (h) *oṭha* and *tola* are used with a preceding past participle active to suggest a change to a better state or a state of more activity. On the other hand *pora* is used to suggest a change to a worse state or a state of less activity.

je dhoni hōē utlo.	He grew rich.
ami hōeran hōē porēci.	I have got tired.
je eṣe porlo.	He arrived.
je kēde utlo.	He began to cry.

- (i) **aḥa** is used with a preceding past participle active to denote beginning, coming on.

āḍhar hōē aḥce.

| It's getting dark.

- (j) **die, nie, theke, cee** and some other past participles active are nowadays used as postpositions.

je rasta die jace.

He's going along the road.

tumi kon dig die jabe.

Which way are you going?

cakor die khōḅḅor paṭhie dobo.

I'll send word by a servant.

take die e kaḥ korate parben:a.

You won't be able to get this work done by him.

tomra ki nie torko koc:o.

What are you arguing about?

je ghore theke berulo.

He came out of the house.

je amar cee beḥi boka.

He's a bigger fool than I am.

- (k) Miscellaneous idiomatic uses.

je bhari bhul kore boḥlo.

He went and made a big mistake.

carṭi bhat kheḥ jan.

Have a mouthful of food before you go.

kaḥ jeḥ korei jeo.

Don't go till you've done your work.

aḥ kola koto kore bæca hoc:e?

What price are plantains selling at to-day?

tara duḥon kore ghore theke berie elo.

They came out of the house two by two.

ami e kotha na bole thakte pacina.

I can't help saying this.

amra cod:o puruḥ theke e niom mene aḥci.

We've been observing this custom from time immemorial.

je amaderægaro ṭakakore diece.

He's given us eleven rupees each.

je ekhane boḥe ace.

He is sitting here.

je ekhane boḥece.

He has sat down here.

tini jekhane dāṛie acen.

He is standing there.

ami eḥei take dekhte peechilum.

I saw him directly I got here.

baṛi gieḥ babake e kotha bole dio.

Tell your father this as soon as you get home.

(viii) SYNTAX OF THE PAST PARTICIPLE ACTIVE.

- (a) The past participle active usually qualifies adjectivally the subject of the sentence or clause in which it occurs.

tini amar kace eḥe bol:en.

| He came to me and said.

Note that *When you came to me he said* cannot be translated *tumi amar kace eḥe tini bol:en*.

- (b) The past participle active may qualify the logical subject (expressed or understood) of an infinite form.

ami take deke e kotha bole dile
je cole jabe.

porer taka keje nāoa corer kaj.

tini kōedike hate pae bēdhe tār
jamne ante hukum dilen.

tader ekhane bofe thakbar karon
ki?

If I call him and tell him this
he'll go away.

To snatch for oneself money
belonging to some one else is
the act of a thief.

He gave orders for the prisoner
to be bound hand and foot
and brought before him.

What's the reason for their
sitting on here?

- (c) The past participle active is sometimes used absolutely, i.e. qualifying a nominative absolute expressed or understood, but in most of such cases it will be found that the nominative absolute thus qualified is the logical, though not the grammatical subject of the sentence or clause.

onek dur hēte amar paer bedna
hōeēce.

rat jege amar ofuk hōēechilo.

take dekhe bod holo jāno pagol
hōeēce.

sekhane gie kaj ki?

ghum bhege se sthir kore boflo,
aṣ ifkule jābona.

kaj ki oṭo koṣṭo kore?

My feet are painful after my
long walk.

I got ill through keeping late
hours.

To look at him it seemed as if
he had gone mad.

What's the good of going there?

He woke and made up his mind
he wouldn't go to school that
day.

What's the use of putting one-
self to all this trouble?

- (d) In a few cases the past participle active is used where the verbal noun would be more strictly in place, though the participial construction is sanctioned by usage.

ekhane efe obodhi tar fonge
amar ægbaro dækha hōeni.

I haven't seen him even once
since I got here.

- (e) Sometimes the past participle active is used before a noun just like an adjective.

gee bajie lok.

| Singers and players.

(ix) INFINITIVE AND PRESENT PARTICIPLE ACTIVE.

The same form is used for both the infinitive and the present participle active, and it is sometimes not easy to say whether the form should be

understood as the one or the other. It is therefore convenient to treat all the uses of the form under one heading. The form is used in the following ways:—

(a) In dependence on another verb.

je baṛi jete cāē.

He wants to go home.

tomake kotha bolte ki mana
korini?

Didn't I tell you not to talk?

take ekhane bojte diona.

Don't let him sit here.

je kādte laglo.

He began to cry.

(b) In dependence on an adjective.

ḡolṭa dekte khub fundar kintu
khethe bhari tēto.

The fruit is very beautiful to
look at, but very bitter in
taste.

ami e kotha bolte badho holom.

I'm bound to say this.

(c) In dependence on a noun.

cithir ṣobab dite deri hōēce.

There has been a delay in
answering the letter.

je kaj kotre karo jadhi nēi.

It is not in anyone's power to
do that.

e kotha jig:ef kotre lṛ:a ki?

Where's the disgrace in asking
this question?

amar mot:eo ṣbokaf nēi.

I've no time even to die.

(d) To express purpose.

rot dekte gie kolao bececi (*pr.*).

I went to see the car (of Jagan-
nāth) and managed to sell
some plantains at the same
time (*i.e.* I killed two birds
with one stone).

mac dhotte gie kada make hōē
(*pr.*).

If one goes to catch fish one
must get muddy.

ami tar ṣonge dækha kotre jabo.

I'll go to see him.

apnar bolte amar keu nēi.

I've no one to call my own.

jekthane jete kotok:hon lagbe?

How long will it take to get
there?

jete koto bhara lage?

What's the fare?

jete afte duṭaka lage.

The return fare is two rupees.

(e) Often used with a nominative absolute (expressed or understood) to mean *during* the action or state described by the verb. In these cases the form may be regarded as a present participle, though as a genitive is sometimes substituted for the nominative absolute it

would seem that there is a feeling that the form in *-te* even here retains something of the nature of an infinitive or of a verbal noun.

dāt thakte dāter moṣṣeda boṣha
ṣaena (pr.)

je utte boṣte amake ṭhaṭṭa kore
thake.

motie amrai mara ṣabo.

ṣib goṣte banṣ holo (pr.).

amar ṣete ratri hoḃe.

ami take aṣte dekkechilum.

amake e kaṣ kotie badha diona.

- (f) *na* + infinitive + *-i* denotes that the action expressed by the infinitive is almost simultaneous with that of the main verb of the sentence or clause. Very often one finds infinitive + *na* + infinitive + *-i* in a similar sense.

tar kōtha ṣeṣ na hotei ṣe poṣe
gælo.

ami boṣte na boṣtei ṣe uthe
dāṣalo.

ami e kōtha bolte na boltei amar
bhāi eṣe poṣlo.

The value of teeth can't be realised as long as one has them.

He makes fun of me in season and out of season.

If it is a case of a funeral, it'll be ours.

While one was making an image of Siva it has turned out a monkey (the idea of setting out to do one thing and unintentionally doing something quite different).

It'll be dark before I get there.

I saw him coming.

Don't prevent me doing this.

.

Before he had finished speaking he fell down.

I had scarcely sat down when he stood up.

The words were scarcely out of my mouth when my brother turned up.

- (g) A reduplicated present participle denotes continuous or progressive action.

dōuṣote dōuṣote tara citkar kolio.
e bōi poṣte poṣte oṇek baṣla
ṣekha ṣaē.

They shouted as they ran.

One can learn a lot of Bengali as one reads this book.

- (h) An infinitive dependent on *ace* with or without a preceding objective or genitive denotes permissibility. The corresponding negative is *nei* and the future *thakbe*.

ṣekhane ki ṣete ace? ṣete
thakbena kæno?

hinduder bidhoba bie kotie nei.

tomake oṃon kōtha bolte nei.

Is one allowed to go there?
Why shouldn't one ḃe?

Hindus are not allowed to marry widows.

You mustn't talk like that.

- (i) An infinitive dependent on some part of *hōa*, with or without a preceding objective or genitive, denotes necessity.

amake fekhane jete hōe.

I have to go there.

tomake khete hōbe.

You must have your meal.

amar e kaj kotie hoto.

I should have had to do this work.

jete hole ami jabo.

If it's necessary to go, I'll go.

(x) CONDITIONAL PARTICIPLE.

The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood. Occasionally, however, a genitive is substituted for the nominative.

- (a) Its commonest use is to express a condition or hypothesis.

ami tār kace gele tini amake

If I go to him he's sure to give me some money.

niscōe taka deben.

korī hole bagher dud mele (*pr.*).

If one has money (*lit.* cowrie shells), tiger's milk can be obtained; *i.e.* money can do anything.

tar dækha pele take e kōtha bolbo.

If I see him, I'll tell him this.

amar na gele nōe.

It won't do for me not to go.

- (b) The conditional participle may often be translated by a clause introduced by *when*, rather than by a conditional clause. In such a case *por* or *pore* is often placed after the participle.

porikhe jef hole baṛi jabo.

I'm going home when my exam is over.

juṛi osto gele por cobi ar tola jabena.

It won't be possible to take any more photos after the sun has set.

ami cole gele porei tini elen.

It was after I'd left that he came.

- (c) With *-i* added the conditional participle conveys the idea of *if only*.

fekhane gelei tar ſonge niscōe dækha hōbe.

One has only to go there to be sure of meeting him.

deklei ta boṛha jāe.

One can see that at a glance.

pōite thaklei bamun hōena (*pr.*).

The mere possession of a sacred thread doesn't make a man a Brahman.

- (d) With **-o** added the conditional participle has the sense of *even if, although*.

je aſleo take kicu bolbona.

I'm not going to tell him anything even if he comes.

ḍhēki ſorge geleo dhan bhane
(*pr.*).

Though a ḍhēki goes to heaven, it goes on pounding rice.

take pagol bolleo hœ.

One may even call him a madman (*lit.* Though one calls him a madman, it is all right).

- (e) Sometimes two conditional participles each with **-o** added give the sense of *whether . . . or*.

tumi geleo ja ami geleo ta.

It comes to the same thing whether you go or I.

tini ṭaka dileo hœ na dileo hœ.

It doesn't matter whether he pays the money or not.

- (f) A conditional participle with **-o** followed by some part of **para** with the infinitive often expresses a slight probability or a bare possibility.

je geleo jete pare.

He may possibly go.

kothaṭa jotii holeo hote pare.

The story may be true.

For further remarks on the conditional participle see Conditional Sentences, page 168.

NEGATIVE SENTENCES AND CLAUSES.

- (a) The negative of finite indicative forms is expressed by adding **na** to the positive form, but **na** is never added to the present perfect or the past perfect, which form their negative by adding **ni** to the corresponding form of the present simple. For examples see pages 146 (g), 148 (e), 150 (d).

- (b) In the negative of an infinite form **na** is placed before it and not after it.

tini na aſle amra ki korbo?

What shall we do if he doesn't come?

je na aſte pare.

He may not come.

but je aſte parena.

He can't come.

ami apnake age na bole kicu
korbona.

I'm not going to do anything without telling you first.

tar na aſbar karon ki?

What's the reason of his not coming?

- (c) In conditional clauses introduced by *jodi*, and in relative clauses with a conditional force the *na* is placed before the verb, and not after it.

je *jodi na afe ta hole kicu pabena.*

He won't get anything, if he doesn't come.

tara *joto din na afbe toto din amar ekhane thakte hobe.*

I shall have to stay here until they come.

joto lok kaj na korbe, tara keui taka pabena.

None of those who do no work will get paid.

ami e *kotha jodi funte na petum ta hole jetumna.*

I shouldn't have gone, if I hadn't heard this.

jara na afbe tader kicu dobona.

I shan't give anything to those who don't come.

- (d) In clauses of purpose introduced by *jaeno*, *jate*, etc., the negative (when there is one) precedes the verb.

je *jaeno e kaj na kore ami take koto onurod korechilum.*

How I begged him not to do this.

tar *kosto jate na hœ æmon bondobosto kotre hobe.*

Arrangements must be made to prevent his being put to inconvenience.

- (e) The negative of the imperative is formed by adding *na* to the future imperative. A *na* added to the present imperative expresses not a prohibition but an emphatic command or wish. For examples see pages 153 (b) and 154 (xiii) (b).

- (f) The negative of all persons of the present simple of *aca* is *nêi*, and the negative of the present of the simple copula is *nôî*, *nôo*, *naś*, *nœ*, *non*.

tini *ki acen? na, tini nêi, kintu tār bhāi acen.*

Is he here? No, he's not here, but his brother is.

ami *nêi dekhe je cole gælo.*

When he saw I wasn't there, he went away.

ami *mone kolum tumi fekhane nêi.*

I thought you weren't there.

ami *baṅali nôî.*

I'm not a Bengali.

tomra *ki e iškuler chatro nôo?*

Aren't you pupils of this school?

tini *amar munib non.*

He isn't my master.

je *ki tomar jonge nêi?*

Isn't he with you?

je *ki tomar bhāi nœ?*

Isn't he your brother?

INTERROGATIVE SENTENCES.

- (a) Bengali does not change the order of words in a sentence in order to give it an interrogative sense, but often introduces the interrogative particle *ki* as a kind of spoken note of interrogation. Sometimes the *ki* is omitted and the interrogative force is conveyed merely by the intonation.

je baṭi jace.	He's going home.
je ki baṭi jace?	
je baṭi jace ki?	Is he going home?
je baṭi jace?	

- (b) When *ki* is used as a spoken note of interrogation it must not be stressed, but when it is used to mean *what?* it is stressed.

je ki 'bolbe?	Will he say?
je 'ki bolbe?	What will he say?

- (c) Interrogative words like *ki* (*what?*), *ke*, *kæno*, *kæmon*, *kijonre*, *kon*, *kothāe*, etc., need not be placed at the beginning of the sentence as in English; in fact they are usually in the body of the sentence, or at the end of it.

je kotha ke bolechilo?	Who said this?
tumi ajbena kæno?	Why aren't you coming?
ora kijonre cole gælo?	What have they gone away for?
tomar baṭi kothāe?	Where's your home?

- (d) Bengali frequently uses a double interrogative in a distributive sense.

tomra bolo dekhi tomra ke ki cāo.	Tell me what you each of you wants.
e hiṭabe likhe dieci ami koto pōṣa die ki ki kineci.	I have written down in this account what things I have bought, and what I have paid for each.

- (e) Miscellaneous idiomatic expressions.

ta bōi ki?	Why, of course!
tumi æmon bokami kolre kæno?	Why did you do a silly thing like that? Oh! it's just my (bad) luck, I suppose.
ta, amar kopal ar ki?	
æmon kaṭ kore kar baper jad:hi?	Who in the world (<i>lit.</i> whose father) can do a job of that sort?

RELATIVE SENTENCES.

- (a) Bengali differs from English in always preferring to place the relative before the correlative, and in expressing both the relative and the correlative pronoun, adverb or adjective.

kal je lok efeshilo je abar eface.	That man who came here yesterday has come again.
tumi jekhane thakbe amio jekhane thakbo.	I'm going to stay where you stay.
tini jto peecen ami toto pāni.	I haven't got as much as he has.
tara jkxon cole jabe tkxon amra ajbo.	We'll come when they go away.
jini tomader banla poran tār nam ki?	What's the name of the man who is teaching you Bengali?

- (b) Bengali uses the following indefinite relatives:—

Pronouns: je keu, *whoever*.
ja kicu, *whatever*.

Adjectives: je kono, *whatever, whichever*.

je keu afte cāe je afte pare.	Whoever } wishes can come.
apni amake ja kicu deben tate ami fontuſto hobo.	Anyone who } I shall be satisfied with what-
tini amake je kono bōi porṭe bolen ta ami porbo.	ever you give me.
	I'll read whatever book he tells me to.

- (c) A double relative is often used in a distributive sense.

ſokole je jar baṛite cole gælo.	They all went away each to his own house.
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- (d) Miscellaneous idiomatic uses:—

apni je ſomcē aſun na kæno, amake ekhane paben.	You'll find me here at what- ever time you come.
je jai boluk na kæno, tate amar kicu aſe jænā.	It makes no difference to me what anybody says.
je jto boka hok na kæno, e kotha niſcē buṛte parbe.	He'll be able to understand this, no matter how big a fool he is.
jæmon guru temni fiſ:o (pr.)	Like teacher, like pupil.
tara jei eſe porlo amra temni cole aſcilum.	We were coming away just as they arrived.

CONDITIONAL SENTENCES.

- (a) The four commonest types of conditional sentences in English are represented in Bengali by three types only.

(1) If he comes I shall go away.	}	fe jodi afe tōbe ami cole jabo.
(2) If he came (were to come, should come) I should go away.		
(3) If he has come I shall go away.		fe jodi efe thake tōbe ami cole jabo.
(4) If he had come I should have gone away.		fe jodi aſto tōbe ami cole jētum.

- (b) Instead of **tōbe** in the second clause **ta hole** is often used.

fe jodi afe ta hole ami cole jabo.	If he comes I shall go away.
fe jodi efe thake ta hole ami cole jabo.	If he came I should go away.
fe jodi aſto ta hole ami cole jētum.	If he has come I shall go away.
	If he had come I should have gone away.

- (c) Instead of the **jodi** clause the conditional participle is often used, and in this case there is no need of **tōbe** or **ta hole** in the second clause.

fe aſle ami cole jabo.	If he comes I shall go away.
fe efe thakle ami cole jabo.	If he came I should go away.
fe aſle ami cole jētum.	If he has come I shall go away.
	If he had come I should have gone away.

- (d) When it is necessary to express concession (*even if, although*) rather than mere supposition (*if*), this is done by adding the particle **-o** to **jodi** and **tōbe** (the latter then becoming **tobu=tōbeo**), or by adding **-o** to the conditional participle.

fe jodio afe tobu (ta holeo) ami cole jabo.	}	Even if (although) he comes I shall go away.
fe aſleo ami cole jabo.		
fe jodio efe thake tobu (ta holeo) ami cole jabo.		Even if (although) he came I should go away.
fe efe thakleo ami cole jabo.		Even if (although) he has come I shall go away.
fe jodio aſto tobu (ta holeo) ami cole jētum.		Even if (although) he had come I should have gone away.
fe aſleo ami cole jētum.		

- (e) The negative (*na*), when necessary, is placed *before* the verbal form in the first clause, but *after* the verbal form in the second clause.

je jodi na afe t̃be ami cole jabona.	}		{	If he doesn't come I shan't go away.
je na afe ami cole jabona.				If he didn't come I shouldn't go away.

- (f) Whether the *jodi* and *t̃be* (*ta hole*) construction or the conditional participle is used, any form from the verb *aca* is replaced in the first clause by the corresponding form of the verb *thaka*.

gie dekho tini jekhane acen ki na; thakle (jodi thaken ta hole) take e bōikhana dio.	Go and see if he's there or not; if he is give him this book.
je baṛi gæce ki na ami janina; jodi gie thake ta hole tar jonge amar ar dækha hōbena.	I don't know whether he's gone home or not; if he has, I shan't see him again.

- (g) Sometimes, even when the conditional participle is not used, *jodi* is omitted, and *to* is substituted for *t̃be*, or *ta hole* in the second clause. Sometimes both *jodi* and *t̃be* (or *to*) are omitted.

pari to jabo.	I'll go if I can.
bolen jāi.	I'll go if you tell me to.

- (h) Sometimes the first clause of a conditional sentence is represented by a present imperative used in a concessive sense.

je afuk, tobu ami cole jabo.	I shall go away, even if he comes.
apni jete bolun ar nāi bolun, ami jabo.	I'm going whether you tell me to or not.

REPORTED SPEECH.

- (a) In reported speech the person is changed when necessary as in English, but the same tense is retained as in the original direct speech.

je bolechilo je kaṛ hoc̃e.	He said the work was going on.
je bolechilo je kaṛ hōēe gæce.	He said the work had been finished.
je bolechilo kal afbe.	He said he would come to- morrow.
je jig̃:ef kol̃o ke eṣe.	He asked who had come.

- (b) Direct speech is often introduced by the conjunction *je* (*that*) as if it were in the indirect narration.

<i>Je bolechilo je "hã, ajbo bôiki."</i>	He said, "Yes, of course I'll come."
--	--------------------------------------

- (c) The past participle active *bole* is often used after a substantive clause in the sense of *to the effect that*.

<i>ami jabo bole sthir koreci.</i>	I've decided I'm going.
<i>briṭṭi themece bole bod holo.</i>	It seemed as though the rain had stopped.
<i>Je kicu korbena bole protigre korece.</i>	He has vowed he won't do anything.

- (d) Sometimes *e kotha*, *æmon kotha*, *ta* or some similar expression is used after a substantive clause of reported speech.

<i>Je kænô e kotha bolre ta ami jantumna.</i>	I didn't know why he was saying this.
<i>Je je mara gæce e kotha tumi kar kace junechile?</i>	From whom did you hear that he was dead?
<i>tini je nijcôe jekhane thakben ami æmon kotha bolte pacina.</i>	I can't say that he'll be there for certain?

- (e) The conjunction *je* (*that*) introducing reported speech may be optionally omitted. On the other hand it may be inserted even before a reported question, where *that* would not be used in English.

<i>tini je nei ta ami beṣ jantum.</i>	I knew quite well he wasn't there.
<i>ami jantum je aṣbe.</i>	I knew he was coming.
<i>ami jigref korechilum je kon somôe aṣbe.</i>	I asked what time he was coming.
<i>tara je kon somôe aṣbe tar kono ṭhikana nei.</i>	There's no certainty as to what time they'll come.
<i>ami jigref korbo tara je koto ṭaka die baṛi kinece.</i>	I'll ask how much they paid for the house.

THE PASSIVE VOICE.

Bengali has no passive verbal forms, with the exception of the past participle passive which is the same as the verbal noun. When it is necessary to express a passive this is done by using the verbal noun as the subject of *hōôa* or *jaôa*, but that this ought not to be regarded as a

genuine passive construction is evident from the fact that it can be used with intransitive verbs.

take bola hōēce.

He's been told.

onek kotha bola hōēchilo.

Many things were said.

ta kora jabe.

That can't be done.

take dækha jacrena.

He can't be seen.

amar jāoa hōbena.

I shan't be able to go.

kal jāoa jabe.

It'll be possible to go to-morrow.

ADJECTIVES.

NUMERAL ADJECTIVES.

1. æk	29. untrif	57. jatan:o	85. pōcafi
2. du	30. trif ✓	58. ațan:o	86. cheafi
3. tin	31. ækotrif	59. unofait	87. fatafi
4. car	32. botrif	60. fait ✓	88. ațafi
5. pāc	33. tetrif	61. ækfoț:i	89. unonob:oi
6. cho	34. cōutrif	62. bafoț:i	90. nob:oi ✓
7. jat	35. pōitriř	63. tefoț:i	91. ækanob:oi
8. aț	36. chotriř	64. cōufoț:i	92. biranob:oi
9. nō	37. jāitriř	65. pōifoț:i	93. tiranob:oi
10. doř	38. ațtriř	66. chefoț:i	94. curanob:oi
11. ægaro	39. uncol:iř	67. jatfoț:i	95. pōcanob:oi
12. baro	40. col:iř	68. ațfoț:i	96. cheanob:oi
13. tero	41. ækcol:iř	69. unofot:or	97. jatanob:oi
14. cod:o	42. bial:iř	70. fot:or	98. ațanob:oi
15. ponro	43. tetal:iř	71. ækat:or	99. niranob:oi
16. folo	44. cual:iř	72. baat:or	100. æk fo
17. fotro	45. pōital:iř	73. teat:or	200. du fo
18. ațharo	46. checol:iř	74. cuat:or	301. tin fo æk
19. uniř	47. jatcol:iř	75. pōcat:or	410. car fo doř
20. kuři, biř	48. ațcol:iř	76. cheat:or	522. pāc fo baiř
21. ekuf	49. unopōcaf	77. jatat:or	1,000. æk hațar
22. baiř	50. pōcaf	78. ațat:or	6,000. cho hațar
23. teiř	51. ækan:o	79. unafi	6,335. cho hațar
24. cob:iř	52. baan:o	80. aři	tin fo pōitriř
25. pōciř	53. tipan:o	81. ækafi	100,000. æk lok:ho
26. chab:iř	54. cuan:o	82. birafi	10,000,000. æk koři
27. jataiř	55. pōcanro	83. tiraři	
28. ațaiř	56. chapanro	84. curafi	

For the ordinals colloquial Bengali uses the genitive of the cardinals.

There are also regular ordinal forms, but in colloquial Bengali only those for the first twelve are generally used.

prothom, ditio, tritio, coturtho, pñncòm, śaśtho, śaptòm, aśtòm,
nabòm, daśòm, ækadoś, dadaoś.

THE COMPARISON OF ADJECTIVES.

Bengali has no comparative or superlative inflection for adjectives, but expresses the comparison in other ways of which the following sentences provide examples.

je amar cee choṭo.

He is shorter than I.

je śakoler cee choṭo.

He is the shortest of all.

e duṭi loker mod:he ke choṭo?

Who is the shorter of these two persons?

e chobi śob cee bhalo.

This picture is the best.

tumi dhoni, kintu je aro dhoni.

You are wealthy but he is still wealthier.

je amar du bōcorer bōṭo.

He is older than I by two years.

tar bōeś amar bōeśer tin gun
beśi.

He is three times my age.

STORIES

Jealer jopno.

1. bhojpure ramlal bole æk tâti thakto.
2. or bap more jabar somôe onek taka pœŋa rekhe giecilo.^a
3. kintu o nana bhave job taka ujar kore die gorib hœe porlo.
4. æg bæla khæ to ar æg bæla khabar jœna.^b
5. moner duk:he^c æg din bone beŋate beŋate æk jealer jœnge dækha.^d
6. jeal bol:o, "ki bhâi ramlal, tomar je ei obostha?"^e
7. ramlal bol:o, "ar bhâi bolo kœno? job taka pœŋa jef hœe gælo."
8. e bole tâti du ôôta coker jol ôel:ô.^f
9. jeal khub aŋa^g die bol:o, bhâi tomar kono bhœ^h nei; job thik kore dobo."
10. jeal paŋerⁱ raŋer bhetor die^j gan gâte gâte col:ô.
11. lokjon jobai^h dekhe obak.ⁱ
12. ranio jealer kôtha^m june montrike hukum ôlo je jœno jealke raŋdorbare ægbar niaŋe.
13. jealer gan june rani obak hœe gælo.
14. jeal ranike bol:ô, "amader deŋer raŋa æto bhalo je je jeal manuŋe" toŋat kœna.
15. "tar jonre jealguloo job amar moton gan gæ."
16. rani bol:ô, "acia, dækho, tomader raŋar ŋathe^o amar meer bie thik kotre paro?"
17. jeal bol:ô, "amader raŋa khub boŋo raŋa; bie ŋie^p kotre beŋæ^q hũŋiar.
18. "to^be' apnar mee jôkhon^s ætoi fundori^t, to^kkhon ami bie thik kotre parbo bole mone hœ.

a. giecilo, gecilo, giecilo, giechilo are all variant colloquial forms of the 3c past pf. of jaoa, to go.

b. If he eats in one half of the day, food is not available in the other half of the day. ŋokal bæla = morning, forenoon. bikal bæla = afternoon. ratri bæla = night-time. diner bæla or simply bæla = day-time. æg bæla = forenoon or afternoon. du bæla = both forenoon and afternoon.

c. In sorrow of mind.

d. dækha, verbal noun, a seeing, an interview (takes place).

e. Of you this condition? The je is the elliptic je; the meaning is, I am surprised to find you in this condition.

f. Cast two drops water of eye.

g. aŋa = hope.

THE JACKAL'S DREAM

1. A weaver by the name of Rāmlāl used to live at Bhojpur.
2. When his father died, he left a lot of money.
3. But he wasted all the money in various ways and became poor.
4. It was as much as he could do to get one meal a day.
5. As he was wandering disconsolately in the woods one day he met a jackal.
6. The jackal said, "Hullo, brother Rāmlāl, what does this mean?"
7. Rāmlāl said, "What's the good of talking, brother? All my money is used up."
8. With these words the weaver dropped a tear or two.
9. The jackal cheered him up and said, "There's no need for you to be afraid. I'll put everything right."
10. The jackal went through the adjoining kingdom singing.
11. The people were all astonished to see him.
12. The queen too, when she heard about the jackal, ordered the minister to bring the jackal once to court.
13. When she heard the jackal's song, the queen was astonished.
14. The jackal said to the queen, "The king of our country is so good that he makes no distinction between jackals and human beings.
15. "And so all the jackals even sing like me."
16. The queen said, "Now look here; can you arrange to get my daughter married to your king?"
17. The jackal said, "Our king is a very big king; he's extremely careful about marrying and things of that sort.
18. "Still, since your daughter is so beautiful, I fancy I shall be able to arrange the marriage.

h. *bhœ* = fear, but here (as often) cause for fear.

i. *paʃ* = side.

j. Along the interior of the kingdom (*raj:o*).

k. *ʃobai* and *ʃobrai* are both used in colloquial Bengali.

l. *ʃbak* = speechless and so surprised, astounded.

m. *kōtha* here = report.

n. Reciprocal use of the locative.

o. *ʃathe* = *ʃonge*.

p. *ʃie* is here merely an "echo word." Compare *khāoa dāoa*.

q. *beʃae* = immeasurably.

r. *tōbe* generally means then, but it is often used in colloquial Bengali as here to mean however, still.

19. "kintu æk kōtha ; amader rāja to bie kotre aḥle ḍher lokṣon niaḥbe."
20. rani khabṛe bolō, "na, ṣeal moḥāe, oṭo loker ṣāega ki kore dobo."
21. "acra tar jonre bhōe nēi ; ami ṣob ṭhik kore dobo," e kōtha bole ṣeal cole gālo.
22. ṣeal tātir baṛite ḥire eṣe bolō, "bhāi, æk rajkon:ær" ṣathe to tomar bie ṭhik kore elum."
23. tar pōr din ṣeal ḍoḥ hajar ṣeal, biḥ hajar bheṛa, ar pāc hajar kukur nie ramlalke ṣonge kore paṣer rajre colō.
24. rajbaṛir kace eṣe ṣobaike^k hōi hōi citkar kotre^w bole ṣeal niṣe rajar kace gie bolō.
25. "amader rāja ṣob lokṣon nie apnar meeke bie kotre eṣecen."
26. rāja prāe behū^x hōee bolō, "ṣeal moḥāe, æto lok ele ṣe ṣorb:onaḥ!"
27. "tumi dekte pacro amar e rajbaṛita tōto bōṛo na.
28. "tomar rāja æto lok ṣonge kore anle tader khāoano^r ṣāe ki kore?
29. "khāoano to durer kōtha^a, ṣokoler boḥbar ṣāegao hōbe ki na ṣondeu.^b ækhon bolo dekhi er upāe ki?"
30. ṣeal bolō, "acra, ami ægbar rajar kace gie tāke bujhie dile, tini tār lok loḥkor deṣe paṭhie die æklai aṣte raji holeo hote paren."
31. e bole ṣeal ḥire ramlaler kace gālo.
32. ṣeal bheṛa kukurder khub dhon:obad die ḥiric^c dilo.
33. ramlalke nie rajbaṛite eṣe rajkon:ær ṣathe bie die^d dilo.

s. ṣokhon = when, since, as, seeing that. Note the following tokhon.

t. ṣundor has a feminine form ṣundori. Bengali adjectives are not inflected for gender except when they are real Sanskrit words (like ṣundor) taken over by Bengali.

u. rajkon:æ = rajar kon:æ (= mee).

v. I have come having arranged, i.e. I have gone and arranged.

w. To cry "hoi hoi."

x. hūḥ = consciousness. behūḥ = unconscious. Cf. hūḥiar, above.

y. ṣorb:onaḥ = destruction (naḥ) of everything (ṣorb:io). The preceding ṣe is the elliptic ṣe = don't you see that?

z. khāoano, verbal noun = a feeding. Causative of khāoa. It is the subject of the verb ṣāe.

a. Feeding is a matter of distance, i.e. a remote matter.

b. ṣondeu = doubt.

19. "But there's one thing; if our king comes to marry (your daughter) he'll bring a lot of people."
20. In alarm the queen said, "No Mister Jackal; how are we to find room for such a lot of people."
21. "All right, you needn't worry about that. I'll see to everything," said the jackal, and took his departure.
22. When he got back to the weaver's house, the jackal said, "Brother, I've been and arranged for you to marry a princess."
23. The next day the jackal took ten thousand jackals, twenty thousand sheep, and five thousand dogs, and set out for the neighbouring kingdom in company with Rāmlāl.
24. When he got near the palace, he told them all to howl, and himself went to the king and said,
25. "Our king has come with all his folk to marry your daughter."
26. The king nearly fainted and said, "Why, Mister Jackal, it will be something awful if all those people come."
27. "You see that this palace of mine is not so (very) large."
28. "If your king brings all these people with him, how are they to be fed?"
29. "It is doubtful whether there would even be room for them all to sit down, to say nothing of feeding them. Now tell me what we are to do about it."
30. The jackal said, "All right; if I go to the king and explain to him, he may perhaps be willing to send his retainers home, and come alone."
31. With these words the jackal went back to Rāmlāl.
32. He sent the jackals, sheep and dogs away with many expressions of thanks.
33. He brought Rāmlāl to the palace and married him to the princess.

c. *ḡirīe*, past ptp. act. of *ḡerāno*, causative of *ḡera*. *ḡera* = to turn (intrans.); *ḡerāno* = to cause to turn, to turn away or back (trans.).

d. *bie dāoa*, to get some one else married, to give in marriage. *bie kora*, to marry oneself.

dujon bokar gampo.

1. æg din duṭi lok ækṭa rasta die jaciṭo.
2. tara kicu dur gæce, æmon somœ æg buṭi tader samne eṣe ſelam kore cole gælo.
3. buṭi cole gele pore ſe kake ſelam korece e nie du bondhute jhogra bedhe gælo.
4. ægjon bol:o, "buṭi amakei ſelam korece."
5. ar ægjon bol:o, "na, tomake na, amakei ſelam korece. tumi ki dekte paoni, ſelam korbar somœ amar dikei takiechilo?"^a
6. onek torkobitorker poreo tara jekhoni kicu thik kotre pal:ona tokhoni sthir holo je, ægbar buṭi kace gie jig:ef kore aṣa jak.^b
7. tai tara buṭi pecone pecone douṛote laglo.
8. douṛote douṛote tara citkar kore bol:o, "ogo baca! ekṭu dāraona. amader ækṭa kotha ſune jao."^c
9. buṭi tader citkar ſune dārie bol:o, "amake na ki? tomra æto citkar koṇo kæno? bæparaṭa ki?"
10. tara bol:o, "hago baca, amader dujoni mod:he tumi kake ſelam korechile bolo dekhi."^d
11. buṭi bol:o, "tomader dujoni mod:he je beṣi boka takei ami ſelam korechilum."
12. e kotha ſune du bondhute abar jhogra bedhe gælo, ebar ke beṣi boka, ei nie.
13. ægjon bol:o, "amii beṣi boka."
14. ar ægjon bol:o, "na, tumi beṣi boka hobe kæno? ami tomar cee dher beṣi boka."
15. buṭi tader kotha ſune bol:o, "erokom ſuk:ho bæparer mimanṣa kotre gele^e ſudhu tomader kothar opor nirbhor^f kol:e colbena to.
16. "tomra dujone bolo dekhi, tomra ke ki bokami koreco."^g
17. "ta hole ami buṭe parbo, ke tomader mod:he beṣi boka, ar tomra jante parbe je, ami kake ſelam korechilum."

a. takano, to look; a verb causative in form but not in meaning.

b. Let a coming go on having gone once to the old woman and having asked.

c. Oh young one! Stop a bit! Go, having heard a word of us!

d. Say and let us see.

e. If one goes to make a settlement of such a minute matter.

f. nirbhor, dependence. nirbhor kara, to rely.

g. You who what folly have done.

THE STORY OF TWO FOOLS.

1. One day two men were going along a road.
2. When they had gone a little way, an old woman met them and salaamed to them, and went on.
3. After the old woman had gone on, a quarrel arose between the two friends as to which of them she had salaamed to.
4. One said, "It was to me that the old woman salaamed."
5. The other one said, "No it was not to you but to me that she salaamed. Didn't you see that it was at me that she looked when she salaamed?"
6. As they could not come to any decision even after much argument, it was decided that they should just go to the old woman and ask her.
7. So they started running after the old woman.
8. As they ran, they cried out, "Hi, old girl! Stop a minute. Don't go on till you've heard something we've got to say."
9. When the old woman heard their shouts, she stopped and said, "Is it me you want? Why are you shouting so? What's the matter?"
10. They said, "Look here, old girl, tell us, will you, which of us it was that you salaamed to."
11. The old woman said, "It was to the one of you that's the bigger fool that I salaamed."
12. When they heard this, the two friends began to quarrel again, this time as to which of them was the bigger fool.
13. One said, "I'm the bigger fool."
14. The other one said, "No, how can you be the bigger fool? I'm a very much bigger fool than you."
15. When the old woman heard what they said, she remarked, "If one has to settle a delicate point of this sort, it'll never do to rely merely on what you say.
16. "Tell me, both of you, what foolish things you have each done.
17. "Then I shall be able to tell which of you is the bigger fool, and you will also be able to discover which of you it was that I salaamed to."

ghoṛa o bagher kaini.

1. æk chilo cafa, ar tar chilo æk chele o ækṭa ghoṛa.
2. cafa ṣto din bēce chilo je ghoṛaṭake koto ṣtno kotro, koto ador kotro.
3. ar ghoṛaṭao pranpone^a probhur kaṣ kore dito.
4. erōkom kore tader modihē prae æk rōkom bondhut:oi hoeē gechilo.
5. cafa jekhane ṣeto tar ghoṛaṭao take piṭhe nie jeikhane ṣeto.
6. ſondihæ bæla duṣonei ækōtro baṣi ṣirto.
7. ghoṛaṭa tar danapani peṭ bhore kheto^b ar dib:i ſukno nōrom khōṛer opor ghumoto.
8. emni kore tader duṣoner dini beṣ ſukhe kacilo.
9. krome cafa buṛo holo, ſei ſōṅge^c tar ghoṛaṭao buṛo holo.
10. cafa dekle je beṣi kaṣ je ar kot:e pac:ena.
11. buṛo bōeṣe to ar ṣoaner moton din rat haṛbhaga^d porisrōm kōra jaena, ei bhebe cafa jemni tar niṣer kaṣ kōmalo temni ghoṛaṭakeo ar beṣi khaṭte ditona.
12. emni kore kōek bōcor kaṭlo, tar pōr æk ſiter ſondihæe buṛo tar cheleke ḍeke aṣirbad kore kaṣte kaṣte more gælo.^e
13. chele baper ṣon:e du car din^f duk:ho kol:o, tar pōr baper ṣōmano ōnek ṭaka nie ſōb duk:ho bhule gie khub ṣuti kot:e laglo tar bondhuder nie.
14. ækhon ar ghoṛaṭar keu khōbor næena.^g je khete na pee o tar purono muniber ṣon:e kēde kēde din din roga hote laglo.
15. emni kōek maṣ kaṭlo. æg din ſōkal bæla tar notun munib eṣe take dekhe bol:o,

a. *With his life as the stake.*

b. *Used to eat grain and water having filled his belly.*

c. *Therewith, i.e. along with the farmer's growing old.*

d. *Bone-breaking.*

e. *Died while coughing.*

THE STORY OF THE HORSE AND THE TIGER.

1. There was a farmer, and he had one son and a horse.
2. As long as the farmer lived he used to take great care of the horse, and treat it very well.
3. And the horse too used to work for his master his very hardest.^a
4. In this way there had almost grown up a kind of friendship between them.
5. Wherever the farmer went the horse used to go, with him on its back.
6. In the evening they both used to come back home together.
7. The horse used to have his fill of grain and water,^b and used to sleep on lovely dry soft straw.
8. In this way they both lived very happily.
9. The farmer in course of time grew old, and his horse grew old along with him^c too.
10. The farmer noticed that he could no longer do a lot of work.
11. The farmer reflected that it was impossible in one's old age to go on doing back-breaking^d work night and day like a young man, and as he lessened his own work, he likewise no longer let the horse do much work.
12. Several years went by in this way, and then one cold-weather evening the old man called his son to him and blessed him and coughed and coughed till he died.^e
13. The son mourned for his father for a few days,^f and then took all the money accumulated by his father, and forgetting all his sorrow began to have a good time with his friends.
14. No one paid any attention now to the horse.^g As he got no food and was all the while weeping for his old master he grew weaker every day.
15. Some months went by in this way. One morning his new master came and looked at him and said,

f. Two or four days, i.e. a few days.

g. No one takes news of the horse now any more.

16. "buṛṛṭa moreona, tōbeo na jūdhū khēe amae ṭṭur kolō.^h
17. "dāṛao, ar emni khete dicina. berō ekhan theke; oi je dekeo bon, oi bone bag ace; jodi ækṭa asta jænto bag dhore ante paro, tōbeiⁱ ṭṭire aṭbe, nōe aṭo jao kalo jao."^j
18. ghoṛṭa ar ki kōre? moner duk:he je bone colō, bhablo, "bhaloi hoece; ebare ṭṭob jalar ṭṭeṭ bagher peṭe."
19. bone gie je ækṭa gacer tolæ dāṛalo. ſond:hæ hoee elo, je æki bhabæ dāṛie ace, tai dekhe æk ſeal tar kace elo.
20. ſealer kace tar duk:her kaini je bolō, ſune ſealero khub duk:ho holo.
21. ſeal bolæ, "bhagne,^k bhabna nei, ami er upæ koc:i."
22. ſeal ṭṭob janoareri mama,ⁱ tai je ghoṛake bolō, "bhagne, tumi ekhane morar moton poṛe thako.
23. "ami bag dhore anci; ar ami ṭṭei ṭṭakbo tumi omni uṭhe baṭir pane oṭuṭbe, dækho bhulona jæno."
24. ghoṛa ṭṭhik morar moton poṛe roilo, ar ſeal gie æk bagke khub bōṛo nomoṭkar kore bolō, "bag moṭæ, bag moṭæ, aṭ bōṛo moṭa hoece."
25. bag jig:ṭ kolæ, "ki he bapu, moṭṭa ki?"
26. ſeal tokhon bolō, "ækṭa ghoṛa more poṛe ace; kacei, ækṭa gactolæ. apni eṭe take nie jan. aṭ ta hole ar khaoar bhabna thakbena."^m
27. bag omni raṭi holo, ar ſealkeo tar baṭite nemontōn:ō kolō khete.
28. tara dujone ghoṛar kace ele pore ſeal bolō, "ami eṭake apnar ſamner du paer ſoṅge bēdhe dii; apni ta hole ſohoyei ṭene nie ṭete parben. ekhane ki jani jodi abar ſikari eṭe poṛe."

h. Not only does the old thing not die, but it also having kept on eating to no purpose has made me poor. The na cannot be translated; it has something of the force of Isn't it so?

i. Then and then only.

j. Go both to-day and to-morrow.

k. Sister's son.

16. "The old thing doesn't die, and at the same time it is ruining me by eating to no purpose.^l"
17. "Look here! I'm not going to feed you any longer for nothing. Get out of here. There are tigers in that forest you see over there. If you can catch a tiger and bring him to me whole and alive, then you can come back; otherwise stay away altogether."
18. What was the horse to do? He went sadly to the woods, and reflected, "It's well; all my troubles will come to an end in the belly of a tiger."
19. When he got to the forest he stood under a tree. Evening came on, and seeing him standing there as before, a jackal came to him.
20. He told his sad tale to the jackal, and when the jackal heard it he was very sorry too.
21. The jackal said, "Don't worry, nephew.^k I'll find a way out of the difficulty."
22. The jackal is the uncle^l of all the animals, so he said to the horse, "Nephew, you lie down here as if you were dead."
23. "I'm going to catch a tiger and bring him here. Directly I call to you, get up at once and rush home. Mind you don't forget."
24. The horse lay just as if he were dead, and the jackal went and bowed very low to a tiger and said, "Mr. Tiger, Mr. Tiger, there's a great joke to-day."
25. The tiger asked, "What's that you say, my lad? What's the joke?"
26. Then the jackal said, "There's a horse lying dead; it's close by, under a tree. You come and take it away, and then you won't need to worry any more about food^m to-day."
27. The tiger agreed at once, and invited the jackal to dinner at his house into the bargain.
28. When the two of them got to the horse the jackal said, "Let me tie him on to your front legs; then you'll be able easily to drag him away. There's no knowing but what hunters may come here."

l. Mother's brother.

m. There will not be any more worry about food.

29. bagho tai bhebe bolio, "fei bhalo."
30. feal tokhon buno lota die bagher pae o ghorar peṭe" khub sokto kore bēdhe die jei "hoi hoi" bole cēcalo omni ghoṛa laṭie uṭhe muniber baṛir dike chuṭte laglo.
31. bag ar ki korbe? tar to du pa bādha. take tene nie ghoṛa ækebare tar muniber kace gie haṛir.
32. tokhon car dik theke lokjon eṣe bagke malio, ar caṣar cheleo sobar kace æto loṛa pelo je ar se ghoṛaṭake kōkhono kōṣṭo ditona.

n. pae, peṭe. Reciprocal use of locative.

29. The tiger agreed and said, "That's a good idea."
30. Then the jackal tied the tiger's feet and the horse's belly* very tightly together with wild creepers, and directly he cried "Hoi, Hoi," the horse leapt up and rushed off in the direction of his master's house.
31. What was the tiger to do? His two feet were tied. The horse dragged him right into his master's presence.
32. Then people came from all directions and killed the tiger; and the farmer's son was put to such shame before everybody that he never ill-treated the horse any more.

nuner mullo.

1. æg raja chilen. tar tin mee. raja mee kotike^a boroï bhalo baften.
2. æg din tar jok^b holo meera take ke koto bhalo bafe jig:ef korben.
3. ondor mohole khobor gælo raja mofae raj kon:æder jonje dækha kotie can.
4. prothome boro rajkon:æ elen. raja tåke jig:ef kolen, "ma lok:hi^c tumi amake koto bhalo bafo?"
5. rajkon:æ bolen, "baba tomake ami bod:o bhalo bafi, thik cinir moton."
6. raja june boroï khufi holen ar tok:huni hukum dilen jæno tåke raj:er tin bhager æg bhag^d die daoæ hæ.
7. tar pore mejo meer dak porlo.^e mejo meeo efe tår didiri moton babake khufi korbar jon:e bolen, "baba ami tomake thik modhur mpton bhalo bafi."
8. futoraj tar bhag:eo raj:er ar æg bhag jute gælo.
9. ebare chofo meer pala. chofo meeti boro duji boner theke ektu on:o rokrom chilen.
10. tini kauke khufi korbar jon:e kimba kicu pabar lobhe kokhono mit:he kotha bolte patien:a; job somœei ja jot:i bole bi:ef kotien tai bolten, ta tate tår jotoi kheti hok.
11. tar baba jokhon tåke jig:ef kolen, "chofo ma, tumi amake koto bhalo bafo bolo to," tini tokhon kholakhuli bolen, "baba ami tomake nuner moton bhalo bafi."
12. june raja ækebare tele begune^f jole utlen; rege bolen, "koto boro asporðha, bole kina amake nuner moton bhalo bafe. dur kore dao bejike ek:huni. bone bag bhaluker mukhe øele die aflei or thik faja hobe."^g

a. mee kotike, daughters, meeder.

b. Whim.

c. lok:hi is the Bengali pronunciation of Laksmi, the name of the goddess of good fortune. Daughters are often addressed affectionately as *ma lok:hi*.

d. One portion of three portions.

e. The summons fell.

THE VALUE OF SALT.

1. There was a king. He had three daughters. He loved his daughters^a very much.
2. One day he took it into his head^b to find out how much each of his daughters loved him.
3. Word reached the inner apartments that His Majesty wished to see the princesses.
4. First of all the eldest princess came. The king asked her, "How much do you love me, my dear?"^c
5. The princess said, "I love you very much, father, just like sugar."
6. When he heard this the king was very pleased, and immediately gave orders that one-third^d of the kingdom was to be given to her.
7. Then the second daughter was summoned.^e When the second daughter came, wishing also to please her father as her elder sister had ~~done~~, she said, "I love you just like honey, father."
8. Consequently another part of the kingdom fell to her lot too.
9. Then it was the youngest daughter's turn. The youngest daughter was somewhat different from her two elder sisters.
10. She could never tell a lie to please anybody or from a desire to gain anything; she always said what she believed to be true, no matter how much she lost by it.
11. When her father asked her. "Little one, tell me how much you love me," she said straight out, "Father, I love you like salt."
12. When the king heard this he flared up,^f and said in anger, "What impudence! She says, if you please, that she loves me like salt. Away with the girl at once. She won't be properly punished till she's been taken and thrown to the tigers and bears."^g

f. (Like) oil and brinjal. The reference is to the way in which oil sputters in a frying-pan when a brinjal is put into it to be fried.

g. Only if one comes back having thrown her into the mouths of tiger and bear, will her right punishment occur.

13. rajar muk die kotha berule tar to ar nōṛ cōṛ hōbar jō nei. je tar birud:he kotha bolbe tar to tōk:huni pranṭi jabe.
14. kajei jōb:ai bhōe bhōe choṭo rajkon:æke bone paṭhabar jogar kotie laglo.
15. rajbaṛite ekṭi purono^h dafi chilo; je rajkon:æke manuṣ korechiloⁱ je jōb:aikē hate pae dhore^j bolē, "tomra kintu bacake ækla bone paṭhate parbena. ami sōnge jaboī."
16. jōkolei choṭo rajkon:æke khub bhalo baṣto, kajei dafir kothae tara raji holo. palki kore dafir sōnge rajkon:æke bone rekhe aṣa holo.^h
17. rajkon:æ sei bhifon bon dekhe bhōe jōṛjōṛ hoee dafike ākṛe dhore boṣe roilen. bag bhal:rucker gorjon sonen, ar bhōe dafike aro ākṛe dhoren.
18. krome sōnd:hæ hoee elo, kothae jōben, ki khaben? mōra niṣcōe jēnēⁱ tara æg gactōlæ rat kaṭano ṭhik kol:en.
19. gactōlæ boṣe kādcen ar kōkhon bagher mukhe 'pranṭa jabe'" bhabcen æmon sōmōe hōṭhat gacṭa bole uṭlo, "rajkon:æ, tomader bhōe nei. ami ṫāk hoee jaci, tomra tar" bhetore ḍhuke rat kaṭao.
20. "tomra ḍhuklei ami abar jūṛe jabo. bag bhal:rūk keu jante parbena tomra ekhane aco. kal jōkale abar ami ṫāk hoee jabo, tōkhon tomra berute parbe." rajkon:æ je kotha june moha khufi.
21. ætōk:hōn tara khide teṣṭa bhulechilen, kintu jōkhon jōbar jæggar biṣōe niṣcinto hōlen tōkhon je kotha mone pōṛe gælo.
22. dafir ācole kōekṭi koṛi bādha chilo. dafi rajkon:æke gacer bhetore rekhe sei koṛi koṛi nie bazarer khōṛe gælen.
23. onēk khōṛer pōre choṭo ækṭa dokan paoa gælo. dafi sei koṛi koṛi die je dokan theke carṭi muṛi kine nie rajkon:æṛ kace ṫire gælo.

h. Former, of long standing, not old in years.

i. manuṣ = human being (male or female). puruṣ = man (as distinct from woman). manuṣ kōra, to bring up.

j. Having seized them all by hand and foot.

13. When a king says anything there is no chance of its being altered.
Anybody who says anything against it would lose his life at once.
14. So everyone was afraid, and began to make arrangements for sending the youngest princess to the forest.
15. There was an old^k maid-servant in the palace who had brought the princess up.^l She entreated them^m all and said, "But you won't be able to send the dear child to the forest alone. I insist on going with her."
16. Everybody was very fond of the youngest princess, and so they agreed to the maidservant's suggestion. The princess was taken in a litter with the maidservant to the forest and left there.ⁿ
17. When the princess saw that terrible forest, she was paralysed with fear, and sat clasping the maidservant to her. She heard the roaring of the tigers and bears and clasped the maidservant still more closely to her.
18. Evening gradually came on. Where were they to sleep, what were they to eat? They made sure they were going to die,^l and decided to spend the night under a tree.
19. As they sat weeping under the tree and wondering when they would fall a prey to a tiger,^m suddenly the tree began to say, "Princess, you are in no danger. I'm going to split open; come in through the opening" and spend the night.
20. "As soon as you are inside, I will join up again. None of the tigers or bears will know you are here. To-morrow morning I'll split open again, and then you will be able to get out." The princess was delighted when she heard this.
21. All this while they had forgotten hunger and thirst, but now that they were at ease with regard to a place to sleep in, they remembered about it.
22. The maidservant had a few cowry shells tied up in the edge of her garment. She left the princess inside the tree and went off with these few cowry shells in search of a bāzār.
23. After a lot of searching a little shop was discovered. The maid-servant bought a little parched rice in the shop with the cowries and took it back to the princess.

k. Having left her in the wood a coming (back) occurred.

l. Having thought death certain.

m. When their life will go (i.e. be lost) in a tiger's mouth.

n. tar = *ḡāker*.

24. daji muṛi kōṭir ṛdhek raṅkon:æke khaie^o baki ṛdhek gacer jamne maṭite choṛie raklo.
25. 'pōdin jokal bæla raṅkon:æ gacer bhetoṛ theke berie dækhen jhāke jhāke sonar pakhi eṣe jei muṛi khac:e. raṅkon:æke dekhei pakhigulo uṛe palie gælo.
26. pakhigulo uṛe jabar pōre raṅkon:æ dekte pelen, je jaegaṭa pakhider sonar paloke bhore roeece. muṛi khabar jon:e pakhigulo ṭhæla-ṭheli gūtogūti korechilo tatei tader kōtoguli palok khōṣe poṛechilo.
27. daji jei palokguli kuṛie nie fara din boṣe tai die fundor fundor koæk:hani pakha toiri kol:e.^p
28. jon:d:hæ bæla bajare gie jei pakhaguli bikri kore elo, ar aṣbar ſomœe omni caṛṭi muṛio kine nielo.
29. ſedino abar muṛir kōṭak raṅkon:æke khaie kōṭak choṛie raklo. tate tar pōdino abar pakhir paloke gactōla bhore gælo.
30. emni kore roṣ roṣ sonar pakha bikri kore kore raṅkon:ær krome onek lokiho ṭaka jome uṭlo.^q
31. ækhon raṅkon:æ bhablen ar gacer bhetoṛe na theke ebare ækṭa mosto baṛi toiri kore thakte hōbe.
32. raṅkon:ær to ækhon ar ṭakar oṣab nei; icie hōoamatroi onek lok lagie baṛi toiri korie' ṭel:en.
33. baṛi hoee gele pōre raṅkon:ær ſad' holo bagane khub bōṛo ækṭa pukur kaṭaben, ar ſeṭa khub ſig:ir hōoa cai. kajei onek lok dōrkar. loker jon:e caridike khōbor gælo.
34. edike hoece ki? choṭo raṅkon:æ chilēn tar babar raṣ:er lok:hi'. tai take bone paṭhie oḃodhi raṣ:e ar ſanti chilona.

o. Causative, *having caused to eat*. *Having eaten* would be *khee*.

p. *kol:io* and *kol:e* are both used as 3c. past simple of *kōra*. So with all *transitive* verbs.

q. *Were accumulated*.

r. *Having caused to be built*.

s. *Desire*.

24. The maidservant gave half the parched rice to the princess to eat,^o and the other half she scattered on the ground in front of the tree.
25. The next morning when the princess came out of the tree she saw that flocks of golden birds had come and were eating the parched rice. Directly they saw the princess the birds flew away.
26. After the birds had flown away, the princess saw the place was full of the golden feathers of the birds. In order to eat the parched rice they had pushed and shoved one another, and so some of their feathers had fallen off.
27. The maidservant picked up the feathers, and sat all day making a number of beautiful fans with them.
28. In the evening she went to the bāzār and sold the fans, and when she came away she bought a little parched rice as before and brought it with her.
29. That day too she gave the princess some of the parched rice to eat, and scattered some. And so the next day the ground under the tree was once more full of bird's feathers.
30. Through keeping on selling golden fans in this way day after day the princess gradually accumulated many lacs of rupees.
31. The princess now thought that instead of staying in the tree she ought now to build a big house and live in it.
32. The princess had now no lack of money. Directly she conceived the wish, she set a lot of men to work and completed the building^r of the house.
33. After the house had been finished, the princess conceived the desire to have a very big tank dug in the garden, and that it should be done very quickly. So a lot of men were needed. Messages were sent in every direction for men.
34. Meanwhile what was happening at home? The youngest princess was the fortune^t of her father's kingdom, so that there was no peace in the kingdom from the time that she was sent into the forest.

^t. Lakṣmī, the goddess of good fortune. Here the idea is practically the same as *mascol*.

35. choṭo rajkon:æ bone ṣabar du æg din pōrei ar æg deṣer rajar ṣonge rajar juḍi:ho badhe. juḍi:he rāṣa æto bhoēanōk rōkom here ṣaḥ je tāke ækebare bhikhari hoee jete hoe. ;
36. je din kono moṣurir kaj^u peten oṭhoba du ekṭi pōṣa bhik:he peten je din tār khaoa juṭto, nōe to upōṣ kore din kaṭate hoto.
37. emni kore rajar din keṭe ṣac:æ æmon ṣomōe tini khōbor pelen je æk rajkon:ær pukur kaṭabar ṣon:e onek moṣurer dōrkar.
38. rāṣa khōbor peei chuṭte chuṭte bone gie uposthit. rajkon:æ dur thekei tār babake dekhe cinte palen.
39. babake ghōre ene tār can o ṣolkhabarer ṣogaṭ korbar ṣon:e tār cakor bakorder hukum die dilen.
40. tara tūr hukum mote kaj kot:e gælo. tini niṣe edike babar ṣon:e niṣer hate nana rōkom ran:a kot:e lege gælen.
41. bhāṣa^v ḍalna^w ṣhol^x oṃbol^y koto ki je rādlen, ta ar ki bolbo^z; kintu tar ækṭateo nun dilen:a.
42. ran:a•toiri hoee gele khabar ṣaega kore babake ḍeke paṭhalen ar niṣe ṣekthane pakha hate kore dāṭie roilen.
43. rāṣa to eṣōb aeōjon^{aa} dekhe ṣune ækebare obak.^{bb} tini buṣte pac:ilen:a ṣopno dekcen na jege acen.
44. ṣa hok, cakorder kōthamote tini aṣone gie boṣlen. rajkon:æ dāṭie bataṣ kot:e laglen.
45. thalar caridike baṭite baṭite nana rōkom tōrkari^{cc} ṣaṣano.
46. rāṣa onek din peṭ bhore khete^{dd} pan:i. æto khabar dekhei tini khub khufi hōlen.
47. boṣei taṭataṭi ækṭa baṭi ṭene nie ekṭu tōrkari mukhe dilen, kintu mukhe die dækhen ækebare biṣ:ad, ækebare nun nei.

u. Work for which daily wages are paid.

v. Fried or roasted dishes.

w. A kind of curry.

x. Broth.

y. A name given to different kinds of acid relish.

z. How many things and what things she cooked, am I to say?

35. Only a few days after the youngest princess went to the forest, war broke out between the king and the king of another country. In this war the king was so terribly defeated that he had literally to become a beggar.
36. On the days when he got some job^a or made a few pice by begging, he had something to eat, otherwise he had to spend his days without food.
37. When the king was spending his days in this fashion he got news of a princess needing a lot of labourers to get a tank dug.
38. As soon as he got this news the king rushed off to the forest. The princess saw her father from a distance and recognised him.
39. She brought her father indoors and gave orders to her servants to arrange for him to have a bath and some refreshment.
40. They went off to carry out her orders. She herself on the other hand set to work to cook all sorts of things for her father with her own hands.
41. She made *bhājā*^a and *dāl-nā*^a and *jhol*^{*} and *ambal*,^{*} and I don't know what besides,^{*} but she put no salt in any of it.
42. When the dishes were ready she set a place and sent for her father and stood by herself with fan in hand.
43. The king was quite taken aback^{bb} to see and hear all that was done^{aa} for him—he could not tell whether he was dreaming or awake.
44. Nevertheless he went as instructed by the servants and sat down in his seat. The princess stood there and began to fan him.
45. All round his plate were arranged various sorts of curries^{cc} in little basins.
46. The king had not had a square meal^{dd} for many a day. The mere sight of so much food was delightful to him.
47. Directly he sat down he quickly pulled one basin towards him and put some curry into his mouth, but after he had put it in his mouth he noticed it was quite tasteless, and that there was absolutely no salt in it.

aa. *Arrangement, preparation.*

bb. *Speechless.*

cc. *Vegetable curry.*

dd. *To eat having filled his belly.*

48. tōkhon jeṭa ṣorie rekhe ar ækṭa tōrkari ceke deklen^{ee}; jeṭao khete temni bisri.^{ff}
49. emni kore ækṭa ækṭa kore ṣob koṭai ceke ceke ṣorie raklen; ækṭao khabar moton mone holona.
50. raja moṣae oḡot:æ hat guṭie boṣe roilen. tar ar bhat khaoa holona.
51. rajkon:æ ætōk:hon pecon theke ṣudhu moṣa dekcilen; kicu bolciilen:a.
52. raja hat tule boṣtei tini ṣig:ej kol:en, "apni kicu khelen:a kæno? tōrkari ki bhalo hœni?"^{gg}
53. raja bol:en, "tōrkariḡuli dekte to khubi ṣundor, kheteo khub bhalo hōbari koṭha, kintu æk nuner oṣabe ṣob maṭi hoeece. nun chaṭa ki tōrkariṣad hœ?"
54. tōkhon rajkon:æ bol:en, "apnar mone ace ki, apnar choṭo mee apnake nuner moton bhalo baṣe bolechilo bole apni take taṭie diechilen? aṣ, bod hœ, buṭe pal:en nuner koṭo mul:o."
55. raja ætōk:hon rajkon:æke cinte pareni. rajkon:ær ei koṭha ṣunei tar ṣob koṭha mone poṭlo, ar tōkhoni tini meeke cinte pal:en.
56. tōkhon rajar loṣ:a o onutap dekhe ke?^{hh} meeke ṣoṭie dhore kādte laglen ar bar bar khōma cete laglen.
57. meeṭir ṣoṣab boṭoi bhalo chilo. tini babar opor kono dini rag koṛen:i; ækhon kan:a dekhe aro goḷe gælen,
58. rajar niṣer raṣtoṭo to oṇek dini chilo na. rajkon:æ babake ækhon tār niṣer boner raṣ:er raja kore dilen.
59. raja tar poṛ theke ei boner raja hoee choṭo meeke nie ṣukhe din kaṭate laglen.

ee. Saw having tasted.

ff. Similarly objectionable to eat.

gg. Has the vegetable curry not been well cooked?

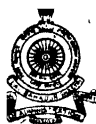
hh. Then who sees the king's shame and remorse?

48. Then he put that curry aside and tasted another one.⁶⁶ That too was just as unpalatable.⁶⁷
49. One by one he tasted the whole lot in the same way and put them on one side. There was not a single one that seemed fit to eat.
50. His majesty sat on perforce with closed hand. He did not have a meal after all.
51. Meanwhile the princess was simply watching the fun from behind; she did not say anything.
52. As the king sat with upraised hand she asked him, "Why haven't you eaten anything? Isn't the curry nice?"⁶⁸
53. The king said, "The curries look very good, and they would be quite good to eat too, only everything has been spoilt for lack of salt. Has curry without any salt any taste?"
54. Then the princess said, "Do you remember that because your youngest daughter said she loved you like salt, you drove her out? To-day, I suppose, you have realised the value of salt."
55. Up to this point the king had not recognised the princess. Directly he heard this remark of the princess, he remembered all about her, and immediately recognised his daughter.
56. Then there was no limit to the king's shame and remorse.⁶⁹ He embraced his daughter, began to weep, and again and again to beg her forgiveness.
57. His daughter's disposition was very good. She had never at any time been angry with her father; now when she saw him weeping she melted still further.
58. The king had had no kingdom of his own for a long time. The princess now made her father king of her own forest kingdom.
59. From that time the king lived happily with his daughter, as king of the forest.

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