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## $\boldsymbol{A} \boldsymbol{G} \boldsymbol{R} \boldsymbol{A} \boldsymbol{M} \boldsymbol{M} \boldsymbol{A} \boldsymbol{R}$

Of 2eis
bengalee language.

# $\boldsymbol{A} \boldsymbol{G} \boldsymbol{R} \boldsymbol{A} \boldsymbol{M} \boldsymbol{M} \boldsymbol{A}$ 

 OF THE
## BENGALEE LANGUAGE.

## A

## G R A M M A R

of the

BENGALEELANGUAGE.

THE FOURTH EDITION, WITH ADDITIONS.

By W. CAREY, D. D.<br>Professor of the Sungsirita and Bengalee Languages, in the College, of Fort William.

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# PREFACE 

TO

## THE THIRD EDITION.

BENGAL, as the seat of the British government in India, and the centre of a great part of the commeree of the East, must be viewed as a country of very great importance. Its soil is fertile, its population great, and the necessary intercourse subsisting between its inhabitants and those of other countries who risit its ports, is rapidly increasing. A knowledge of the language of this country must therefore be a very desirable object.

The pleasure which a person feels in being able to converse upon any subject with those who have occasion to visit him, is very great. Many of the natives of this country, who are conversant with Europeans, are men of great respectability, well informed upon a variety of subjects both commercial and literary, and able to mix in conversation with pleasure and advantage. Indeed, husbandmen, labourers, and people in the lowest stations, are often able to give that information on local affairs which every friend of science would be proud to obtain. The pleasure and adrantage, therefore, of free conversation with all classes of people, will amply repay any person for the labour of acquiring the language.

An ability to transact business, and inspect all the minutix of mercantile concerns, without the intervention of an interpreter, must be an object of importance to every oxe engaged in
such undertakings; and in the important concerns of administering justice, collecting the revenues, and preventing impositions and misunderstandings in all the common affairs of life, the disadvantages to which every one is subject who is ignorant of the language, not only plead in favour of the study thereof, but strongly mark the necessity of acquiring it.

A benevolent man feels much pleasure in making enquiries into, and reliering the distresses, of others. But in a foreign country he mast be unable to do this, to his own satisfaction, so long as he is unacquainted with the current language of the country; for should he attempt to do it through the medium of servants, he would not only be liable to innumerable impositions, but his kind intentions must be frequently rendered abortive by the ig-norance or inattenfion of those to whom the management thereof is committed.

The advantages of being able to communicate useful knowledge to the heathens, with whom we have a daily intercourse ; to point out their mistakes; and to impress upon them sentiments of morality and religion, are confessedly very important. Indeed, the high gratification which must arise from an ability to contribute in any degree to the happiness of a body of people supposed to be equal to the whole population of Great Britain, can scarcely fail of recommending the more gemeral study of the Bengalee, a language which is spoken from the Bay of Bengal in the south, to the mountains of Bootan in the worth, and from the harders of Ramgur to Arakan.

It has been supposed by some, that a knowledge of the Hindoosthanee language is sufficient for every purpose of business in any part of India. This idea is very far from correct ; for though it be admitted, that persons may be found in every part of India who speak that language, yet Hindoosthanee is almost as muoh a foreign language, in all the countries of India, except those to the
north-west of Bengal, which may be called Hindoosthan proper, as the French is in the other countries of Europe. In all the courts of justice in Bengal, and most probably in every other part of India, the poor usually give their evidence in the dialect of that particular country, and seldom understand any other; which is also usually the case with the litigating parties.

In Bengal all bonds, leases, and other agreements, or instruments, are generally written in the current language; and the greater part of those persons with whom a European is concerned, especially in the collection of the revenue, and in commercial undertakings, speak no other: to this may be added, that, with a few exceptions, those who have a smattering of Hindoosthanee, speak it too imperfectly to express their sentiments with precision.

The Bengalee may be considered as more nearly allied to the Sungskrita than any of the other languages of India; for though it contains many words of Persian and Arabic origin, yet four fifths of the words in the language are pure Sungskrita. Words may be compounded with such facility, and to so great an extent in Bengalee, as to convey ideas with the utmost precision, a circamstance which adds much to its copiousness. On these, and many other accounts, it may be esteemed one of the most expressive and elegant languages of the East.

Since the first and second editions of this work were published, the writer has had an opportunity of studying this language with more attention, and of examining its structure more closely than he had done before. The result of his studies he has endeavoured to give in the following pages, which, on account of the variations from the former editions, may be esteemed a new work.

W. CAREY.

Serampore, March, 1818.

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## A GRAMMAR, \&c.

- SECTION 1 .

Qf Letters.
THERE are fifty letters (अঞ্ৰহ্র) in the Bengalee Alphabet, of




- In repeating the alphabet, the short inherent vowel has the sound of aw, but is sounded much sherter when the letters are formed into words. See remarks on the sounds of the letters.
$\dagger$ Italic letters must always be pronounced short in giving the sounds of Bengalee words.

1．The first five classes of letters are called $\mathbf{\pi}$ र्গㄲ․（belonging to a class）from $\boldsymbol{\pi}$ ， ，aclass，and are respectively denominated $\boldsymbol{z}$－
 The other nine letters are called उスर्धऱ़，or miscellaneous．

2．The first and third letters of each class are unaspirated
 last of each class is a nasal（मानूनॉস্গিæ）．



4．They are also similar（मगान），as 3 and आ，₹ and th， 3 and
 and $s, \&$ and $3, \& c$ ．viz．every vowel is similar to itself，and to its corresponding long or short vowel，and，consequently，dissimi－ lar to all others．
 य are the nasals．

6．The five classes are so arranged that every letter in the same class is pronounced with the same organ，i．e．the 邓－बर्ध are guttur－
 the $\varnothing$－ $\boldsymbol{\pi}$ 斤 labials．The other consonants and the vowels are clas－ sed with the बर्গ ț় letters as follows：

[^0]
© sounds exactly as the Euglish $\mathbf{k}$.

4 is the same letter aspirated. The sound will be best express. ed by the junction of $\mathbf{k}$ and $\mathbf{h}$ in the English word brick-house.
st is g hard as in gate.
घ.- The same letter aspirated, like g-i in log-house.
3. This letter is seldom used in its simple state, but is com- $\quad \therefore$ monly compounded with another letter, as \% ngka.
$\delta$, 区.. The first of these letters is ch, as in church; the other is sounded with an aspirate, as chh in much haste. In the southern parts of Bengal both of them have a sound resembling that of $s$.

ऊ, ж. Are $j$ and its corresponding aspirated letter; these are often, though improperly, pronounced like $z$ and íts aspirate. The proper sound is expressed by j in just, and ge-h in College-hall.
$\circledast$ is very seldom used, unless compounded with another letter, as ${ }^{\text {\% }} \mathrm{nj} a$.
$\boldsymbol{B}, \boldsymbol{\text { b }}$. The English t and its corresponding aspirated letter. The aspirated letter must never be pronounced as th in these, but like the $t-h$ in pent-house.

з, ъ. The English d and its corresponding aspirated letter. The sound of the latter is expressed by the $d$ and $h$ in old-house. When written with a dot under them thus, 5 , $\overline{\text { F }}$, they are pronounced as a linguàl $r$ and $r h$.

* has the same somed as $n$.

उ, u. The dental $t$ and its corresponding aspirated letter. The sound of the first of these letters is expressed in the provincial pronunciation of butter in Yorkshire.
, $\pi$, 4. The dental d and its corresponding aspirated letter.
7 is pronounced as the English n.
-1, г. $P$ and its corresponding aspirated letter. The aspirated letteris pronounced like ph in haphazard; and sometimes, though corruptly, like f.

ব, 玉, д. B and its aspirate, and m.

य. This letter is properly the consonant $y$, butis pronounced like j , and sometimes, though improperly, like z . With a dot under it thus, $\bar{y}$, and when compounded with a consonant, it expresses the sound of $\mathbf{y}$.

7, $\boldsymbol{m}, \mathrm{x}$. The two first of these letters are r and 1 . The last is properly $v$ or $w$. When not compounded, it is always proneunced as $\mathbf{b}$; when compounded with another consonant it has the sound of $w$.
. $\quad$ f, घ, ラ. The natives make little or no distinction between these letters, though they belong to different organs. The iwo first ought to be pronounced nearly like, sh, and the last like s.
₹ is the English h.
\$ is compounded of and $x$, but generally sounded like an aspirated $k$, with ya following it.

G* sounds like aw at the beginning of a word, and generally like the short $u$ in butter in the middle. It often, however, approaches'to the sound of $o$ in bottle.

आ sounds as $a$ in father. This is accounted the long sound of the preceding letter.
₹, 辛. The first of these letters sounds like $i$ in his or him. The last like ee in sweet.
s, s. The first of thése letters sounds like oo in good; the last like oo in ooze.
*, , are pronounced as $r i$ in rich, and ree in reed.

จ, 马. The first is pronounced as $l i$ in little ; the last like lee in leek.
$\rightarrow \ddagger$. The first of these letters sounds like a in name, the other like $i$ in time.

3, s. The sound of the first is that of $o$ in cold ; the other that of ow in owl.
$\cdot$, , The first of these characters is called $u$ nooswur, and sounds like ung; the other is called bisurga, and is pronounced like $u h$, ending very abruptly.

[^1]
## SECTION II．

## Of Compounding Letters．

THE vowel $G$ is inherent in every consonant；whenever，there－ fore，a consonant is followed by any other letter，that letter must be represented by a symbol which will occupy the place of the in－ herent vowel．Exam．र亏ं must not be pronounced $\mathrm{k} i$ but $\mathrm{k} u t$ ， and ङढ़ must not be pronounced kra ，but $\mathrm{k} u r a$ ．T＇o express $\mathrm{k} i$ and $\mathrm{kr} a$ ，we must write f ，and ． notes that the inherent vowel is suppressed．

Consonants may be compounded with vowels or with conso－


## Of Compounding a Consonant with a Vowel．

1．A consonant when compounded with a vowel always pre－ cedes it．

2．The vowel $\square$ being included in every consonant has no representative mark，it being sufficient to write the consonant． Exam．飞，ka，外，kha．

3．The other vowels are represented by the following sym－ bols ：

4. Every consonant may take a vowel after it in the above

5. The consonant withits annexed vowel is esteemed one letter or rather syllable, and is pronounced as such. Exam. fo is not to be read $\mathrm{k} u$ - $i$, but $\mathrm{k} i$. The junction of a consonant with a vowel is called যাनान, or मिधि एलन.

## Of Compounding Consonants.

Two or more consonants may be joined so as to be pronounced without an intervening vowel. There are eleven regular forms of compouading consonants, viz.
6. Kya -phola, or the junction of $\geq$ with a preceding consonant: This is pronounced like $y$ following the consonant, and is expressed by this character J. Exam. खJ, 此, sIJ, שJ; pronounced kya, khya, gya, ghya, with the y sounded as in you.
7. Kra-phola, or the junction of $\pi$ with a preceding conso-
 khra, gra, ghra.
 gna, ghna.
 gla, ghla.
10. Kwa-phola is $\mathbb{4}$ subjoired. Exam. ₹, 4, kwa, khwa. This is generally, though improperly, pionounced as if the consonant were doubled: thus, निषाम, generally pronounced nishshas, should be pronounced nishwas.
11. Kma-phola is य subjoined. Exam. कू, या, kma, khma. This compound has two sounds, the one, which occurs when combined with न, is very simple, as उन्म, junma; the other is a compound sound, as in अका, 中ा, which cannot be expressed by English letters.
12. Kri-phola is subjoined. It is expressed by this cha- , racter $\cdot \quad$ Exam. कृ, N̦, kri, khri.
13. Kli-phola, or a subjoined. Exam. శ্ষ, 路, kli, khli. This compound is seldom used.
14. Arka-phola is the mark - (substituted for $\frac{3}{}$ ) placed over a consonant. In this compound the $\bar{\pi}$ must be pronounced first. Exam. দर्म, durpa.
15. Each nasal may be compounded with all the letters of its own class, and with no other ; except that in is compounded with all the आবর্গীश़, or miscellaneous letters. The compounds thus formed are called $U \mathbf{n k} a$-phola.
N. B. The nasal is the first member of these compounds, which are thirty-three, viz.

| ngka | $\underset{\text { ngkha }}{\frac{3}{2}}$ | $\begin{gathered} \text { § } \\ \text { ng } a \end{gathered}$ | ngha | $\underset{\text { nggna }}{\substack{\text { s. } \\ \hline}}$ |
| :---: | :---: | :---: | :---: | :---: |
| $\begin{gathered} \text { ncha } \end{gathered}$ | $\begin{gathered} \text { n } \\ \text { nchha } \end{gathered}$ | $\frac{3}{n j a}$ | $\underset{n j h a}{\mathbb{T}}$ | $\underset{\text { nggna }}{\boldsymbol{m}}$ |
| $\text { - } \begin{gathered} \text { nta } \\ \hline \end{gathered}$ | $\begin{gathered} \text { f } \\ \text { ntha } \end{gathered}$ | $\stackrel{\mathfrak{N}_{3}}{\text { nda }}$ | $\stackrel{\mathfrak{F}}{\underset{\text { ndh }}{ }}$ | $\underset{\mathrm{nn} \boldsymbol{a}}{\boldsymbol{q}}$ |
| $\begin{aligned} & \text { e } \\ & \text { nta } \end{aligned}$ | . | $\begin{array}{r} \text { व्द } \\ \text { nda } \end{array}$ | $\begin{gathered} \text { ndha } \\ \text { nd } \end{gathered}$ | $\begin{aligned} & \text { वा } \\ & \text { nna } \end{aligned}$ |
| $\underset{\text { mpa }}{\text { g }}$ | $\begin{aligned} & \text { कह } \\ & \text { mpha } \end{aligned}$ | $\underset{\mathrm{mba}}{\text { 죠 }}$ | $\underset{\mathrm{mbh} a}{\pi}$ | $\begin{aligned} & \text { 2x } \\ & \text { mma } \end{aligned}$ |
| $\frac{8}{n j a}$ | - | $\stackrel{s}{\mathrm{ngla}}$ | $\frac{s}{\text { ngwa }}$ | $\square$ |
|  | $\underset{\substack{\text { g} \\ \text { ngha }}}{ }$ | $\stackrel{\rightrightarrows}{\text { ngs }}$ | $\frac{\frac{8}{2}}{\mathrm{ngh}}$ | ngkhyu |

16. Uska-phola is the composition of $7, ~ घ$, and म with other letters of the same organ. It comprizes a few other compounds, making in all thirty-three, viz.

OF LETTERS.

17. All the letters may be doubled, as $\overline{8}, 8$, m, \& $:$. When an aspirated letter is doubled, the first member is changed for its corresponding unaspirated letter, as $\bar{\alpha}, ~ \Xi, \& c$.
18. Though and จ are vowels, yet their combinations are reckoned among those of the consonants, and not in the banana, or combination of a consonant with a vowel.
19. The following are Contractions, some used for elegance; others for expedition :

```
अ \(\mathbf{k r a}\).
ङ kta.
क koo.
\# moo.
उ tta and too. It ought never to be used
```

for the latter.


C ,

```
E, hri.
耳, hra.
ד, 飞, roo, 'roo.
F, hna.
\#, hja.
© , stoo.
画, 8 tra.
st, gdha.
a, \(t\).
a, shree.
9, gunesh, (the name of a Hindoo god.)
\(\vartheta\), eeshwura, or lord.
```

20．$F$ this mark on the right side of any letter signifies $s$ if turned upwards，and \＄if turned downwards．

21．－placed over a vowel，represents the nasal，which pro－ perly coalesces with the following consonant，and gives the letter • over which it is placed a strong nasal sound．

N．B．Every one who wishes to learn the Bengalee language should make himself perfectly acquainted with the characters and their powers before he proceeds any further．A superficial know－ ledge of these generally occasions a vicious pronunciation，which is with difficulty corrected．

## SECTION III．

## Of Wordfy．

1．WORDS are divided into nouns，verbs，and indeclinable particles．

2．＇Nouns are distinguished into দुवנবাচe，substantives，＇or names of things ；कdस广ס区，names of qualities，or adjectives；and अनूळूल़ब षपद，imitative sounds．Some of these sounds are substan－ tives，others are adjectives，and others adverbs．

3．Substantives are further divided into नायबाठ区，proper names，
 are of two sorts，viz．उ1खषाठ区，names of abstract ideas，and Foryt रोठக，verbal nouns．

4．Nouns are also further distinguished into क्षীवोषाठक，names of animals，and अम्नुपिषাচ．5，names of inanimate things．

5．The most useful distribution of words is into यिलिखd，discri－ minating words，and বिबिष，words to be discriminated ；the first are adjectives，adverbs，\＆c．which express the quality or circum－ stance of a thing or action，and the last the thing or action itself．

## Of Substantives．

There are but two declensions of nouns ；the difference between those ending with a consonant，and those ending with a vowel， being too inconsiderable to require that a distinction should be made in their declension．

There are seven cases ：the Nominative，Accusative，Instru－ mental，Dative，Ablative，Possessive，and Locative，which，an－ C 2
swering to the $S u n g s k r i t a$ cases, are placed in the same order as * in that language. When merely enumerated they are called भुym, the first, प्रिडी़़, the second, उृत्रोग़, the third, ठडूर्यू, the fourth,
 sidered as in construction with, verbs, they are called esti, the

 the possessing form.
6. There are two numbers, the singular ( (৭बषठन), and the plural

7. There are three genders (लिभ्र); the masculine (\%ু निभ),
 Exam. भूरूष, a male, नारी, a woman, ऊ़न, knowledge.
8. In masculine and feminine nouns, the different cases are formed by affixing the following inflective terminations (বিजকি, which serve equally. for the singular and plural numbers, viz:
 for the Ablative © or इ₹ 5 , for the Possessive or Genitive , and for the Locative $এ$ or $\mathfrak{c}$. The $এ$ of the locative case never follows a vowel.
9. If the word end in a consonant, $\exists$ must be inserted before the terminations, the accusative termination cヵ, and the locative $\neg$ excepted : if the word have a final $ज$, the inserted $\vartheta$ and the locative termination 9 must occupy its place. Exam. মनूমু丁ে, by a man, गनूघाब man, सनूरू , in a man.

The Dative is optionally made by co, like the accusative. Exam. দగসuরে, or দাস<ে, to a servant.
10. $\boldsymbol{y}$ is optionally substituted for the termination $\geqslant$ of the
locative case, when the word has a final जr. Exam. fिতায়, fिওtos, in the father.
11. The nominative plural is formed by affixing $\overline{\text { g, }}$, or ऱान्, to the word ; $\neg$ must be inserted before it unless the word have a
 cozes.
12. To make the plural, the syllable দিগ্ is inserted before the terminations of all the cases except the nominative ; $\uparrow$ must be inserted after frisi in all cases, except when followed by the $\lessdot$ of

 vants.
13. $\mathbb{\pi}$ is optionally inserted before the syllable tিগ্গি. If the word end in $\pi$ or a consonant, $\rightarrow$ must be inserted before $\pi$ when


14. मिগ्ञ is optionally inserted in the genitive plural. Exam. <চ্মুরুদেরূ, बন্মুরুদিনোর, of relations.

দ্রে is optionally substituted for the inserted syllable দিগ্ in the ablative and possessive plural. When this substitution takes place in the possessive, the termination of the case is suppressed.
 and মनूख्खৌিগের়, men.
15. Words which in Sungskriť have a final ইन्, end in $\begin{gathered}\text { औ }\end{gathered}$ in the Bengalee language. The final long vowel of these words becomes short when the word is declined. Exam. अজ্ঞध|त्री, a commander, আজ্ঞাক্রিত্, by a commander.

## -Example of a regular Noun.

Masc. or Fem.

Sing.
N. द्धरx, a dog.

Ac. दूxরke, dog.
I. 区द्रç़ro, by a dog.

A. \{ दzzucc,




Plur.


दूद्रटबत़्रिभts, by dogs.



জ্ৰষ্রের্রিখিগিত, in dogs.

## Of Neuter Nouns.

16. Neuter nouns have no plural, unless they are personified. In that case they lose their neuter signification, and become ei-
 the afflicted man spoke to the trees.

The following is an example of the Declension of a noun with a final vowel.

Sing. Masculine.
N. भ్ర్హ , a lord.

Ac. भ্চज్ু<, lord.
I. প্রুুুে, by a lord.
D. भुज్ৰূ, to a lord.

P. भ্রজ్ু, a lord's.
L. . প్ర్రక్ర, in a lord.

Plur.
प్రজ్ুরীl lords.




भ্ৰতরূদদরহইতে, from lords.

প্চতুুর্দিগ্গে, in or among lords.

Nouns ending in जla are declined thus:

## Sing．

N．भिजा，a father．
Ac．किजाङ，father．
I．Pिotrs，by a father．
D．Fिotes，to a father．
A．निওাঙ্ড ศिতাহইธে，from a father．
P．ศিতাম্，father＇s．
L．निराয়，সिजाভ，in a futher．
The plural as 9

17．Neuters are inflected by the following fिeft，or termina－ tions，viz．Instrumental $A$ ，or ๘ে ；Dative $এ$ ，or ๘ে ；Ablative $এ$ ，乛乛，
 Accusative is the same as the Nominative．

Sing．and Plur．
N．इTJ，a hand．
Ac．शॉ，hand．
I．इाडে，and शाडেতে，by a hand．
D．इारु，and इाऊতड，to a hand．
A．शात्ज，शtज्ञে，and शाउइইजে，from a hand．
P．शtएse，of a hand．
L．शाड，and शীত্যে，in a hand．

18．Common nouns are declined like masculines or feminines．

19．कd，or क्काt is often affixed to neuter nouns，to express the plural number ：it is also sometimes inserted between the noun and the inflection in masculines and feminines signifying brute animals，to distinguish them as inferior to men．

Sing．and Plur．
N．₹itis，a pot．
Ac．शैंड़，pot．
I．हैtड़ित，by a pot．
－D．₹itș⿸丆口䒑彡，to a pot．

P. शैff, of a pot.
L. शेfिए, in a pot.

Sing. and Plur.
N. यृडिए।, earth.

Ac. यृखिखा, earth.
I. यृडिबारु, by earth.
D. यृडिबनड, to earth.

P. यৃত্মিকার, of earth.


## Observations on the Nouns.

20. When a person goes to a place by some particular road, or through some town or other intermediate place, the participles इ₹ $\overline{1}$, or fिएा, are constructed with the nouns instead of the termination of the third case. Exam. आयि आরামপ্ুু হইয়1 or fिয়া खलि बাতায় cোলাম, I zvent by or through Serampore to Calcutta.
21. When the means of accomplishing any thing is compared in the mind to a way, the instrumental is often expressed by the participles দিয়া, or रᄌহ़িয়. The simple instrumental noun is also often expressed in the same manner. Exam. आयि आभitरू ₹†उ
『निब, howo shall I do it.?
22. When a thing is accomplished by means of some intervening circumstance, or person, the third case is optionally express-

 your favour through him, or it.
23. When a thing is accomplished by some instrument, the
third case is optionally expressed by compounding the word with ङ

24. The third case is used when an action is represented as done by the agent of a passive verb; this sense is also expressed by compounding the word with 邓स्वृं, an agent; ₹ must be affixed
 zoorld wass created by God.
25. The third case is employed when a thing is said to be done by the intervention of some predisposing circumstance : this sense may also be expressed by compounding the word with rat, beforc;

 kindness.
26. The instrumental case is sometimes expressed by the ablative form in ₹ইञে, when an action is performed by the agent of
 preservation of my preceptor's and of my son's life zoas effected by thee.
27. All the words and particles by which the instrumental case is expressed are affixed to the word, or its substitute, in the same manner as the inflective terminations; sometimes, however, thongh it is manifestly improper, except in the instance of बता’,
 nifि, I obtained it through him.
28. The ablative of masculine and feminine nouns is optionally made by compounding or constructing the word with $\delta t$, or

this instance put in the ablative case. Exam. जাহাত, जাহাইইতে,


 mouth.
29. Such English phrases as, " the darkness of distress," "c the waters of affliction," \&c. are usually expressed by compounding बम, aform, with the word which would otherwise be in the pos.، sessive case. Exam. শেtফंतপ অन्बइएर, the clarkness of distress. দूर्গীতিম उচ, the wouters of affiction. The possessive case would be improper here, because darkness and water are not things belonging to, or possessed by grief or affliction, but figurative expressions denoting them.
30. The locative case is optionally expressed by either compounding or constructing the word with the words 2रJ or aid; the midst. These words must in this instance be in the locative case.
 in it.
31. The vocative (मख्याীব) is not reckoned a distinct case, but only a particular modification of the Nominative case.

In the vocative, $A$ is substiteted for the final of words ending in $ই$, and 3 for that of words ending in $\circlearrowleft$. The vocative of feminines with a final $G_{1}$ is made by the substitution of $\Theta$ for it.


The vocatipe case is usually preceded by the particles (st), बता,

ctr is used in addressing parents, teachers, an elder brother, or any person to whom we intend respect.
csl is seldom used, but is indiscriminately applied to all genders.
$\mathfrak{\sigma}$ is used in addressing, an equal : and $\mathfrak{\Omega}$ a familiar friend, or an inferior.
(ता is used in addressing an inferior woman, तह a young woman, and ft a child.
ct is used only in the north of Bengal.

शtạ or โহর is used in addressing common or inferior people.
32. When the person called to is at a distance, but within sight, the vocative particle is preceded by 3 , जा, or এ. Exam. งโো মাত,

 दानी, $O$ handmaid. उहि Бूञी, $O$ girl. If the person be very distant, the 3 is much lengthened.

When the person or thing is preseut, the sign of the vocative frequently follows the proper name Exam. बাবtnt, $O$ father.

 (T, O cow-keeper. भभरद大, O Pudma.
33. The vocative particle is often constructed with an interrogatory sentence. Exam. उूस ८बन बल ना cञा? why do you not speak,

 not speak?
34. The vocative particle is often joined to the imperative


Of the Gender of Nouns.
35. Names of male animals are masculine, those of females feminine, and those of all other things neuter.
36. The feminine of common nouns, and of masculines, ending either with a consonant or $\boldsymbol{G}$, is made by affixing जI or th. Some feminines require the lengthening of the vowel which precedes the termination. Exam. नऱ, a man, নার़ी, a zooman. ूan, a son, ఫֻำ, a daughter. उनয, a son, उनয়1, a daughter.

The feminine of words ending in अळ is made by affixing wr. ₹ must in this case be inserted before the final z. Exam. 才ालस,
 female zrriter.
37. Names of animals ending with a vowel usually make the feminine in $\boldsymbol{3}$.

## Examples.

Masc.
दtv, a tyger.
fिड़ान, a cat.
खान, a crow.
बलूपूल, a bulbul.
₹ड़िd, a deer.
सृत, a deer.
stel, an ass.
Eș̦, a sheep.

Fem.
बार्री, and बारिता.
रिड़ाला.
बाबो.
इलूलूलो-
रसिबो.
घृগt.
sाधt.
ડৈకীt.

The feminine of those words ending in tr, which in Sungskrita have a final ইন, is constantly made by affixing it to the original Sungskrita form of the masculine. Exam. ₹बिमी, a female elephant, পফ্রিী, a femate lird.
38. Many words ending in $\$$ or $\boldsymbol{s}$ do not admit these termina:
tions，but are distinguished by the words 해표，male，and \＃t，fo－ male．

39．The feminine of some words with a final fo is made by substituting घो for the final syllable．Exam．रifo，an elephant， इाz्zt，a female elephant．भfि，a lord or hwsband，पघो，a wifc．

The following feminines are irregular：

Blace．
भरुद，a man．
पूलू，spirit or the creating power． निज1，a father． ＜tor，a father． छ্ञा
oik，a brother．
हোলা，a he－cat．
उब，a species of parrot． यमना，a species of parrot．
ऑड़िया，a bull．玉Iजा，a king．

Fem．
式，a womart．
पुदृৃす，plastic matter．
atr，a mother．
at，a mother．
जितो，a sister． दरिनी or गूत，a sister． बxहt，a she－cat． wttती，the female parrot． evom，the femate parrot． stई，$a$ cow． stat，a queen．

## Of Enclitic Particles．

40．The words it and cntitl，whole，atm，a piece，k̀fo，a litlle， ssm1，sศित् and sm，a ball，or a lump，are in many instances compounded with words in the manner of enclitic particles，but they never throw the accent forward．These words are oftem thus constructed with nouns and pronouns，and with adjectives， when put absolutely，or in the place of substantives．

41．When any one asks another for a number of articles，with－ out saying how many，जোti is introduced as the first word of the sentence．Exam．जึাtl 今िनে区（ஈง，give me about three．

If the article wanted be specified，the name is generally put


- If the number be mentioned precisely, tl must be added in.


42. th is added, first, to nouns which signify uncompounded substances, as fruits and vegetables; secondly, to names of animals; thirdly, to names of vessels which have their sides raised up, such as bottles, cups, pitchers, jars, \&c.; fourthly, to the names of complete substances, utensils, and other things which are composed of several subordinate parts; fifthly, to the names of almost all the members of the body; sixthly, to all numerals; and seventhly, to all the pronouns, except आमि, মूइ, जूशि and ज़ই.

 a finger.
43. aty is added, first, to the names of all vessels which are flat or nearly so, such as plates, saucers, \&c. also to bricks and tiles; secondly, to the names of weapọns and working tools, except उर्ठि, a spear, उक्, a gun, उीरु, an arrow, and a few others; thirdly, to the names of the subordinate parts of compounded

 belonging to a homestead; उालtıtta, the cover of a chest; इo sing, a hand. :
44. Fi is often joined to pronouns, and to nouns signifying animals, instead of ti. Exam. વूल্થञ, a son.
45. अन, a man, is frequently put before nouns signifying men. tो is only used after such words in a diminutive sense. Exam.

46. ti and ft are affixed to words signifying young persons, and to those which signify inferior animals when we design to
 give my eldest son in marriage．

47．গब्ल，ध्रनि，sड़ू and গলिन्，are affixed to plural nouns．छलिन and গুสू are rather more respectful than હヒल，and are used when affection or pity towards man or inferior animals is to be expres－


48．গब，a genus，ऊাত্，a tribe or sort，बs，a class，and দल，an army，a band，are often added to nouns which signify animals．


 order，did the business．दळमक，a band of Kooroos．

49．निाङ，a person，is compounded with words signifying men．


When लৌए，a zoorld，is compounded with rax，a god，यनूघ］，a mans माst，a serpent，and with several other words of the same meaning，it signifies the place inhabited by them．Exam．দেব
 regions．

50．t্ৰে，a little，and sHनिब，some，are affixcd to words mean： ing fluid substances，and to pulverized substances which move somewhat in the manner of fluids，such as दूलy，dust，ए听品，mud．
 there soas a little milk．

51．sళ্\％̄，some，is added to the names of crumbled substances， to rice or other grain，and to words signifying straw，grass，\＆c．
 some straw．

## SECTION IV．

## Or Adjectives，（Edatow．）

1．Adjectives have no variation of case or number，unless they stand in an absolute form，and answer the purpose of substan－ tives．Exam．त् wryan，thanlittle（person＇s or thing＇s）．

2．The genders are distinguished in the same manner as those of nouns substantive．Exam．जूम्बर，becuutiful，fem．जूक्रदो．

3．The masculine of adjectives with a final te and xe is made
 feminine of both is made by affixing th to the re or $\operatorname{se}$ ．Exam．



4．The feminine of almost all adjectives ending in $\sigma$ is made by ©ry，and that of the greater part of those which end in a con－ sonant，and of some which ead in 3 or $\bar{\xi}$ ，is made by br．Exam．
 juh，fem．সूकरी．

5．The final अब् of an adjective is usually changed to ইे


6．Sungskrita adjectives with a final ईत् end with in Ben－ galee．The feminine of these is made by affixing to the Sung－
 fem．斤斤斤何才．

## Of the Comparison of $\mathbf{A d j e c t i v e s . ~}$

7. Adjectives are compared by adding ver for comparative, and wr for the superlative. Exam. Finy, belooed; Fixtox, more beo loved; fुझुज, best-belooed.
8. The degrees of comparison are most commonly made by prefixing M⿸厂, more, to make the comparative, and afe. or (isje, very,


9. A great number of adjectives are apparently formed at pleasure, by affixing or ${ }^{3}$ ) 3 to imitative sounds, which are composed, of two members, neither of which has any meaning singly; as


 Angan, confused, disordered.

## SECTION V.

## Ot Pronouns, (U-

1. Pronouns have the masculine, feminine, and neuter genders. They are dectined like noans.
2. There ate two kinds of perseral pronomen, the one used to: express superiority or honour, the other inferiority or contempt. The honorifir ( șiไg




 $\frac{\pi}{2} ₹$, and $\bar{₹}$, are seldom used in the nominative case.
3. आাপनि may be joined to any other personal pronoun. Exam. जाति जांभनि, I myself. fिनि आหनि, he himself.
4. When आপनि governs a verb of the first person, it means $I$ myself; but its most common use is to address a superior, which, in the polite or respectful style, is generally done in the third


$$
\text { बायि, } I \text {. }
$$

5. In declining this pronoun, आया is substituted for आशि, in all the cases except the nominative singular. जायू is substituted for it in the nominative plural.
[^2]6．The final $\bar{i}$ is rejected before the termination of the nomi－ native plural in the first and second personal pronouns．

N．आचि，$I$ ．
Ac．आगter，me．
I．जानार्ड，by me．
D．जायाए，to me．

P．，आयात्，my．
L．सायाय，in me．

Plur．
जाম্제，we．
जायায়িদ্ম্ভ，us．
आयाड़पिर्बार्ड，by us． आया़्पिरॉरा，to us．





$$
\text { 징, } I
$$

7．बat is substituted for गूरे，in all the cases except the nomi－ native singular．

Sing．
N．बूই，I．
Ac．बate，me．
I．बतार大，by me．
D．antes，me．

Plur．

P．ब্াের，$m y$ ．
L．《बारJ，in me．

ब्राद्यमितsto，in us．

## Sুমি，thou．

8．Бৌ小 is substituted for కूমि in all the cases except the nomi－ native singular．जোহ् is substituted for it in the nominative plural．

9．$s$ is substituted for the $s$ of E2

Sing.
N. गुমি, thou.

Ac. cotate thee.
I. तotation, by thee.
D. coldtex, to thee.
A. $\left\{\begin{array}{l}\text { जোatro, comik } \\ \text { from thee. }\end{array}\right.$
P. जासार, thy.
L. तासाy, in thee.

Plur.
كजाखantye.
ताबस्मिज्राख, ye or you.
जোমা়়দিগেts, by you.

 सिश्इः ${ }^{2}$ ro, from you.
 तোयার্দ্রিঙs, in you.
10. तr is substituted for 永, thou, (inferior) in ell cases except the nominative singular. It is declined like মুই.,

## डिनि he.

11. टुना and गाइ are substitated for fिलि in all cases except the nominative singular.
N. गिनि, he.

Ac. उाराな, तजनाए, him.
I. उाइात, त্नात्र, by him.
D. उश्रार्, टেनाएत, to him.

Plur.
णाशक्रा, टেनात1, thëy.



 मिश्ञा₹

 उउनাब্पিরোর, their.

L. जाएगय, cउनाय, in him.

Thus, fिनि, $h e$, substituting नেना in the oblique cases.
डिए, he.
12. गक्श is substituted for Tिए, he, in the oblique cases.

Sing．
N．ठिए，he．
Ac．जाइter，hime．
I．vtetro，by him．
D．Gfter，to him．

Plur．
जाशtक्रा，they．
 णाइड़़मिগোত，by them． जाइț़्नितttx，to them．
 मिগ্হৃই๘，from them．

जारोয় দিগগেত，in them．

Thus गै₹，he，（very honorific），substituting tivi in ail the cases except the nominative singular．

ইศन，this man．

13．市円 and ₹₹ are substituted for ₹भि in all the cases except the nominative singular．

Sing．${ }^{\prime}$
N．ই $\overline{\text { Fि，}}$ he．

I．₹ेशाड，ইनाख्य，by him．
D．ইशाढ़，ইศঢ়़，to him．

P．₹₹交，ইनात्ञ，his．
L．ইइाয়，ইनाয়，in him．

Plur．
そशไ़̣，₹नातূ，they． ইइার়দ্রিগ্যে，ইনার্গিগ্য়，them．





 \｛ fि̃গগ়，their．


Thus，ডनि，that man，substituting צना and उश in all the cases except the nominative singular．

خे，this man．
14．立定 is substituted for $\overline{\text { ₹ }}$ in all the cases except the no－ minative singular．

Sing．
N．$\overline{\text { ই }}$ ，he．
Ac．इशter，him．＇
I．₹शtcs，by him．
D．₹ेtex，to him．
A．ইशाज，ইহाइইजে，from him．
P．₹शार，his．
L．इईtr，in him．

Plipr．
₹₹，they．

इेহब্ৰদ্রোs，by them．


सिश्रूंजে，from them．
ইराड़तन
ইহার্দিগগেহ，in them．

Thus also are declined $\overline{\text { ₹ }}$ ，this man，水 and ${ }^{5}$ ，that man，


15．आপना is substituted for आपनि，self．एেना，and याइ are sub－ stituted for the relative pronoun टिनि，wohat man．Exam．आা中ीta， to self，त्यেtre or याइtr，by whom．

16．The inferior pronouns，$\Theta$ ，this（man，veman or thing）， ${ }_{3}$ ，that（man，woman or thing），${ }^{\text {H．}}$ ，that（absent man，woman or thing），तx，wohat（man，woman or thing），（ᄌে，who？and ब大श，any




$$
\text { - } \text { नु, he, she or it. }
$$

Masculine and Feminine．

Sing．
N．（H，he．
Ac．जाशाए，him．
I．जाशtro，by him．
D．उश़ऱ，to him．
A．$\left\{\begin{array}{c}\text { उाइtजে，उाइाइそ } \\ \text { him．}\end{array}\right.$
P．गाशत़，his．
L．जरोग़，in him．

Plur．
उiशाऱ，they．
उাহার্দিsti＂，them．
जाराख़ीकिज़ु，by them．
डाइ！
 मिগ্ছই

דাহার্ম্ডিগেত，in them．

The other forms.fiffer nothing from the above, except in leaving ent the middle 5h Exam. Ac. דtw, Inst. जाex, \&e.
17. The neuter pronoun तम and उा, also ©a and याइ1, are the same in all the cases except the nominative singular.

> গে, उ1, जाए!, it, that.

Neuter.
Singular and Plural.
N. $\operatorname{H}$, ज, उाइ, it or they.

Ac. उाइ, उ1, it or them.
I. जाराढ, उातs, by it or by them.
D. उाशाए, ऊగ大, to it or them.

P. उाशर्य, उार, its or their.

L उाशाय, उाशारु, जाए, उा丁, in it or in them.
18. क्रो and are arstituted for fohat? in the oblique cases. म् is optionally inserted before the terminations in all the cases except the accusative. The substitution does not take place, when স् is inserted.
19. 'The termination ₹ं₹ of the ablative case is never used when F् is inserted.

> Neuter.
> Singular and Plural.
N. fि, what?

Ac. बाइ', or स1, what. ${ }^{2}$





20. The pronominal adjectives'are cattr, what? cetta, any, fisk any, some, wir, another. The two first are indeclinable. The two last are regularly declined without any sabstitution.
21. त्या, त्वार्, whosoever, whatsoever, are declined as the simple forms, but in the last mémber only.
22. celn cest, any one, is declined in the last member only.

## SECTION VI.

## Of Yerbs, (firsita qi.)

1. The Bengalee verbs, with a fe exceptions, are formed from the Sungskrita dhatoos or roots.
2. There is but one conjugation of Bengalee verbs.
3. Verbs are conjugated in two forms, one agreeing with the honorific pronouns, the other with those of inferi rity or contempt. There is no difference in the terminations of the singular and plural verb.
4. There are two voices, the active ( (ब्ड्रयोס5), and the pas- ' sive (

1
5. There are three modes, the Indicative, (mif;): the Sub-

6. The indicative mode has eight tenses (खणन). of which two are present ( (ᄌर्उयान), viz. the first aorist (fiज丁


 perfect, (आनদगडन डउ;) and one is future, (उবिषाॅ.) Four of these, viz. the first and second aorist, the imperfect, and the future, are formed immediately from the root. The others are formed by means of the neuter or auxiliary verb.
7. कऱ is substituted for the final $*$ of a verbal root when it is


8. The final \% of जity, to azoake, is rejected when followed by 2 verbal termination. Exam. जitr, he woakes.
9. Dhatoos with a penultimate nasal, following ${ }^{3}$, usually soften it down to ${ }^{*}$ when followed by the verbal terminations. The


10. ऊान् is substituted for जre, to knowo ; 位, for ז1, to give; मि, for कt, to drink; य†थ, for घr, to measure; in a few instances fिक्, but generally itte, for ग्रा, to be situated; 3 T, for जt, to fly, when preceded by the preposition se; ल, for नी, to take; *, for wh, to
 sucallow; बिन, for ऊो, to buy; and बिब् or वেচ্, for ऊt, when preceded by the preposition fि, meaning to sell; जগস, for ț, to sing, and $\mathfrak{M N}$, for
11. ar is optionally substituted for the final 玉्ष of a verbal root
 he learns.
12. fit is substituted for m, to go, in the perfect and pluper-



 ran.
14. अप् is substituted for ऊम्, to be. This root is anly used in the first aorist and the imperfect tense. In the imperfect tense,


15. जrik is substituted in the first aorist for 21, to go, when it
is preceded by the preposition आञ．आम् is substituted for it in all the other tenses．In the imperfect tense both forms are used． Compounded with this preposition，the verb means to come．Ex． आইमि，I come，आईलाग，or आभिजाय，I came，आमिয়াজি，I have comé．
 the master speaks．

17．The ₹ of निमि，to zorite，is optionally changed to এ．Exam．侖仆 or（ment，I zorite．

18．The ₹ of the fi，which is substituted for ti，to give，is changed to $A$ ，in the second and third persons of the first aorist， and in the imperative mode．Exam．तrs，thow givest，！त्प or बतन， he gives，（43，give．

19． 3 is substituted for the final $\$$ of a dhatao or its substitute， in the second and third persons of the first aorist，and in the im－



20．का is substituted for प्ञा ？，to obtain，when it is preceded
 tained，

21．मौț़ is substituted for rs，$^{2}$ a stuff，which is then conjugat－ ed as a verb，and signifies to stund；जु is inserted before the ter，
 ইल，he stood，দ斤াড়̦s，stand．



23．The first person honorific of the first aorist is formed by affixing ₹，the second by affixing 3 ，and the third by এस्；the first person inferior by affixing ₹，the second by ₹म्，and the third by －．

24．The second aorist is formed by affixing ₹ँज़्，₹चा，₹ज़न्， respectively，for the three persons honorific，and ইणय，ইजिम्，₹ज， for the inferior．

25．The imperfect indefinite is formed by affixing ইलनाय，ইला，亏ंलन्，respectively for the three persons honorific；and ₹लाय्，or ইনूँ，for the first，ইनि for the second，and ইलि，or ইলে区，for the third person inferior．

26．The future honorific is formed by affixing ईय，or ₹य，for the first，₹ँt for the second，and ₹टिन्，for the third person；the inferior by ইđ，or ইय，for the first person，ইđष for the second，and そ《ে，or ₹《ब区，for the third．

## Of Participles．

27．The present participle active is usually made by affixing
 ing．

28．When this participle agrees with a word in the nomina－ tive case，it is formed by उ，as above，and when with a word in the accusative case，or compounded with the neuter verb，it is
 झ1 Uिनि बशिरलन्，seeing them coming he said．

29． 3 is usually inserted after a vowel before the 3 of the par－． ticiple．Exam．ЋЋзЈ，giving，サাзЈ，obtaining．

30．The present participle of those roots which are conjugat－
ed in Sungskrita, only in the middle voice, is formed by affixing
 ing.
31. The present participle passive is made by affixing ata to the root; $\bar{\pi}$ is usually inserted before this termination. Exam. गीग्र्यान, in the state of being taken azoay, जिएक्यान, in the state of being done.
32. The adverbial participle is formed by affising ₹ $\bar{y}$, to the verbal root. This participle is sometimes contracted by omitting the initial $₹$ of the termination, and except the root or its substitute have a final $\overline{\%}$ or $\pi$, sometimes by omitting the final $\boldsymbol{\pi} 1$. Some, but improperly, substitute $\Theta$ for the termination ₹̄x. This participle is either present or past as suits the meaning of the sentence.

 thrown.
33. A participle used to connect sentences which have different agents is formed by affixing ইलल, to the root. 'This form, agrees with the absolute case of the Greek and Latin languages.

34. The passive participle past is usually formed by affixing.

35. In all instances where a dhatoo has not an $u \mathrm{n} u \mathrm{~b} u \mathrm{ndh} a$ o, ₹ is inserted before the termination of the passive particfle.
 creased, $\mathrm{\pi}$ रिए, made to go.
36. The final गू of a dhatoo is changed to न्, ,before the 3 of the passive participle, unless $\overline{\text { ₹ }}$ is inserted. In this case, the pe-
 ed, শ্শাo, voearied.
37. In many'instances a final ग्र or 조 is omitted before the $\overline{3}$ of the passive participle. Exam. ₹उ, smitten, গб, gone.
38. The final $₹$ of a dhatoo is ofter changed to $s$, in which case the 3 of the passive participle is changed to 4 , and sometimes it coalesces with it, and both together are expressed by $\overline{\text {. }}$. Frequently both fortos are employed. Exam. यूह, or মू\& , from నूহ, to lose sensation.

## 1

39. In some instances 7 is substituted for the 5 of the passive participle. Exam. खीव, decayed, emaciated, भूरू, filled.
40. it is sub:tituted for the of a verbal root to form the pas. sive participle. Whenever this is the case, न is employed instead
 descended, incarnute.
41. The passive participle of a great proportion of the $S u n g$ skrita roots is employed in this language, even though their use in a vetbal form be not admitted. These participles are exactly the same as in the $\boldsymbol{S} u$ ngskrita, even if they are anomalous in that

42. The verbal noun in ज्ञा is often used for the passive participle. Exam. ल.mat, zeritten.
43. The gerund is formed by affixing ইठठ to the root or its cabstitute. This form has been usually, though improperly, called the Infinitive mode. Exam. वरमित्र, to see, orfor the purpose of seeing.

[^3]ed by affixing ₹ $\overline{\text { x }}$ to the root. This word is regularly declined.

45. From the present participle in ₹रु, and the adverbial participle in ইয়, constructed with the auxiliary verb, four tenses are formed, viz. the present definite, the imperfect definite, the perfect, and the pluperfect.
46. The present definite is formed by conjugating the present participle in ইচে, with the present tense of the auxiliary, its


47. The imperfect definite is made by conjugating one form of the imperfect tense of the auxiliary with the present participle

48. The perfect tense is formed by conjugating the adverbial participle in $\overline{\text { jo }}$ with the present tense of the auxiliary. Exam. बরিয়াচি, I have done.
49. The pluperfect is formed by conjugating the adverbial participle in छয়̣ with one form of the imperfect tense of the auxili-

50. From these observations the following scheme of the verbal termination (fिजकि) is forned :

## INḊICATIVE MODE.

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FIRST AOMIST.
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second AORIST．


SUBJUNCTIVE MODE．

| 1 \％． | PRESENT TENSE． そ。 |
| :---: | :---: |
| 2．ज， 3. | ₹म्． |
| 3．এन，त्： | $\Theta$ ． |
|  | PRETER TENSE． |
| 1．そउाग्， | －३उगవ． |
| 2．そेज． |  |
| 3．そउउค् | そउ． |
|  | FUTURE TENSE． |
| 1．₹ँय，₹ग्रू | －रे，शे |
| 2．₹बा． | शेषि． |
| 3．ऐ＜大न् | शर्，そेखেভ्• |

PARTICLPLES．

| Present，उ，そこ5． | Adierbial，इয়，\＃1，ই，এ． |
| :---: | :---: |
| Passive，उ，т． | Gerund，ইธে， |

N．B．The initial $₹$ of the terminations is often suppressed after 2 vowel．

The auxiliary verb आfix，I am．
INDICATIVE MODE．

## PRESENT TENSE．

Honorific．
1．जायि आfī̆，I am．
2．जूমि आष्，thou art．
3．गिनि जाषেन，he is．

Inferior． यूই आकि，I am．
जूई आब्विम，thou art．
मि आएब，he is．

1．आयि＇
2．जूमि ड़ाषिला or fिल1，thou zoast．
3．जिनि आदिखनगू or fिरलन्，he zous．
Inferior．
1．यूই आष्टिनाय，निलाय् or जिनूँ，I zoas．
2．．．তुই आविलि or किलि，thou wast．
3．लि आंखित or विल，he zous．

区，to do，to make，to perform，is thus conjugated：

## INDICATIVE MODE．

## FIRST AORIST．

Honorific．
1．आयि बरी，I do．
2．जूম্মি बा，thou dost．
3．जिनि बरातु，he does．

Inferior．

छूই खर्रिज，thou dost．
ल $\begin{gathered}\text { erac，he does．}\end{gathered}$

## PRESENT DEFINITE.

Honorific.

2. তুनि कసिত্চ, thou art doing.

Inferior.
মুই बरিিওেচ্রি, I am doing.
তুই इরিতেক্হিস্, thou art doing. ज बड़िতেएে, he is duing.
51. The terminations of the present definite are frequently
 $I$ am doing.

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SECOND AORIST.
```

Honorific. .2. ! . Inferior.
 यू३ रत़िजग्, I did.
2. ডুनि बरिতा, thou didst. তুই বโরীজিন्, thou didst.
3. उनि खीज̃ওन्, he did.

मে खর़িত, he did.

IMPERFECT.

Honorific.

2. जু ৈि खरिल्न, thou didst:
3. निनि, एরুর্শেন, he did.

Inferior.
खুই एরিলাম্ or एड़िमू, I did.
চুই बর़িলি, thou didst.


1
imperfect definite.
Honprific.

2. তুমি বরিরিত্রিলা, thou zoast doing.
3. तिनिं रूतितुজिजেन्, he was doing.

## Jnferior.





## PERFECT.

Honorific.
Inferior.




## PLUPERFECT.

Honorific.



Inferior.


3. मে बরিয়াছ্রিল, he had done.

## FUTURE:

## Honorific.

1. अपनि यदिय or उनियूं, I will or shall do.
2. जूंय ब?रित, thou zoilt or shalt do.
3. তিनि बरिखেन्, he will or shall do.

Inferior.

1. यूই खरिब or एऱिस्न०, I will or shall do.
2. তুই खीিষি, thou wilt or shalt do.
3. जम लंशिषে or एरीटেए, he will or shall do.

## IMPERATIVE MODE.

Honorific.
Inferior.

1. बश़, I will do. $\quad$ [ye. \llTo, we will do.
2. एऱइ, एর, एव़्रि3, do thou or do बत्, एशिभ्, do thou or do ye.
3. इसन्, may he or they do. एएक, may he or they do.

G 2
52. The first person imperative is used when apy action is proposed to be done. Exam. आयহু खाই, we (will). go.
53. Sometimes the address is made by the verb ज़झ, come, in the second person. Exam. जाইम आयद्वा याई, come, we will go.

## SUBJUNCTIVE MODE.

54. The subjunctive mode is formed by constructing the first and second aorist, or the future tense, of the indicative mode,


PRESENT TENSE.
Honorific. . Inferior.

1. वय आरिं बरि, that I may do. त्य गूे खfत्रि, that I may do.



## PRETER TENSE.

Honorific.
Inferior.


3. यमि डिनि बतिजित्, if he had done. यनि लम ख़िए, if he had done.
puture tense.
Honorific.
Inferior.

1. यदि आपि रश़ित, if I shall do.
2. यनि তূयि एश़िबा, if thou shal do. यभि তুই ए ़िति, if thou shalt do.


## PARTICIPLES.

Present, 邓ऱितে and बर्रु, doing.
Cortinuative, ब ब़िजर, doing, continuing to do.
 Passive, 区्उ, done.

## ǴERUNDS.

बfget, for the purpose "f doing.
उत्रिब।, doing. बतिबान, of doing. बरिबारत, in doing.

- Of Compound Verbs.

55. Most of the verbs mày, in some of their forms, be com-- pounded with other verbs, and when thus compounded, acquire a meaning different from what they had in their simple state.

The verb Fi, to stand, to be situated, to remain, compounded with the adverbial participle, gives the verb a subjunctive or conditional sense if constructed with a subjunctive particle. If there be no particle constructed therewith, it conveys an idea of the action being customary, or. probable. यु토 is substituted for the


## Example.

## FIRST AORIST.

1. यमि जनि खिस़ां युखि, if I may do.


It may be conjugated in this manner through all the tenses.
2. The adverbial participle is frequently compounded with the, verb cum, to throzv. This compound verb conveys the idem of the action's being done completely, or in an excessive degree.

## Example.

1. अनि बरिका एलनि, 1 do (it) effectually.
2. डूमि रद्रिश .एलज, thou dost (it) effectually.
3. उिनि एक़िए़ ए।लেन्, he does (it) effectually.

Thus through all the tenses.

Neuter verbs, and some others, do not admit of this compound form.

The verb लโุ, to come in contact, is frequently compounded with the gerund in ই<ง. The verb thus compounded, gives the idea of the commencement of the action. The vowel of लş is made long when it is conjugated.

## Example.

first Aorist.

1. जायि खऱिजে बাগি, I begin to do.
2. णून्यू दद्विज्ड लts, thou beginnest to do.
3. जिनि यद़ख़ बाগগন, he begins to do.

Thus through all the tenses.
57: A form which may be called the potential mode is formed by compounding the verb भार्, to be able, with the gerund in ইढง.

$$
\underset{\text { Example. }}{\text { First лorist. }}
$$


2. दूनू ख़ऱिए माऱ, thou canst do.

Thus through all the tenses.
סt, to desire, is often compounded with the gerund in ₹रכ, and gives the idea of wishing on desiring to perform the action.

Example.
first atist.

1. जाति बऱित ठाই, I desire to clo.

2. गिन दृश़ऱ চान, he desireth to do.

Thus through all the tenses.。

का, to obtain, (substituted for the root जाभ when preceded by the preposition ${ }_{\sigma}$, is frequently constructed with the gerund in ₹ढv, and the verb thus compounded has the meaning of obtaining the privilege of doing the action, or of suffering the thing intended by the verb. Exam. पम लেनित्ड भाইल, he sato.
ul, to go, is constructed with the adverbial participle of all neuter verbs, and usually gives the idea of becoming what the verb indicates or of coming into the state which it describes. Exam.


## OF CAUSAL VERBS.

58. Causal verbs (প্পের্বtr) are formed from the simple verbs ( ${ }^{(12}$ ), by inserting जill between the original root and the verbal termination. Verbs with a final $\mathbf{H}$ require the insertion of $\mathbb{C}$ before the characteristic $¥$ of the causal, which must be pronounced like the English.w. Exam. बतो। I I cause him to eat.
N. B. It is very common to insert য় instead of 4 . This is, however, improper; and, to mark its impropriety more decidedly , it is constantly pronounced like w.

The final of $\pi 1$, to give, is changed to $A$; before the causal increment, đ must be inserted. Exam. লেবাইল, he caused to give. Dhatops with a final \& change it to 3 ; before the causal increment, $\varangle$ must be inserted. Exam. बৌবাইলাম, I caused to wash.
<<sct, to cause to do.
INDICATIVE MODE.

FIRST AORTST.

Honorific.

1. জাयि बए़াই, I cause to do.
2. जूमि बतात, thou causest to do.
3. তिनि «র্小ান্, he causeth to do.

Inferior. यूই ख़ाई, I cause to do.
তুই ক্যাইস, thou causest to do. सम बत्वाश, he causeth to do.

## PRESENT DEFINITE．

Honorific．
1．आयि $\begin{aligned} & \text { बताई水位，I } \\ & \text { I am causing to do．}\end{aligned}$
2．जू মি ব্য়াইত্তে，thou art cuusing to do．

Infericr．
1．মুই করাইাতেরি，I am causing to do．

3．সে কর়াইでোর্র，he is causing to do．

SECOND AORIST．
Honorific．
Inferior．




## IMPERFECT．

Honorific．

2．जूमि खढ़ाইका，thou causen＇st to do．
3．fি戶ि बর़ोইললन्，he caused to dlo．
Inferior．
1．মুই बরাইলাম্ or＜র্রাইন্，$I$ I caused to do．
2．তুই কর়াইলি，thou causedst to do．


## IMPERFECT DEFINITE．

Ho：orife．




Inferint．

2．जूই बत्वाইত্তি কि，thou wast causing to do．
3． $\boldsymbol{\sigma}$ बता
prppect．
Honorific．

2．गुমি बख़ाইয়tष，thou hast caused to do．
3．निनि 巨ताইয়াब্スে，he hath caused to da．
Inferior．
1．शूरे बत्राইसाfx，I have caused to do．
2．जुई बक्राইखाषिम्，thou hast caused to do．
3．तम 区atizযtice，he hath caused to do．

## PLUPERFECTT．

Honorific．




## Inferior．


2．जूইे बड़ाইयाषिलि，thou hadst caused to do．
3． क ड

## FUTURE．

Honorific．

2．जूनू एल़ইब or एत्रोब1，thou wilt cause to do．

Inferior．




## IMPERATIVE MODE.

Honorific.

1. इत̣|ই, I will cause to do. eनtई, I will cause to do.



## SUBJUNCTIVE MODE.

## present.

Honorific.

1. तय आर्यि बतांर, that I may cause to do.

2. ता गिनि एड़ान्, that he may cause to do.

The inferior form is like the first aorist indicative.

## FRETER.

Honorific.

1. याँ आামি बत়াইতশ্, if I had caused to do.
2. एवि जूমि बड़ाইउ1, if thou hadst caused to do.
3. यथि डिनि बत़ाই

The inferior is like the second aorist indicative.

## PUTURE.

Honorific.

1. यमि जामि कরাইয, if I shall cause to do.
2. घमि गूनि खद्राईबा, if thou shall cauise to do.
3. यमि उिनि बता़ेष्बन्, if he shall cause to do.

The inferior is like the fature indicative.
The compound verbs are used in the causal the same as in the
timple verb, though more sparingly. A single example of ore tense will be sufficient to shew the manner of forming them.

## frast AORIST.

Honorific.



This mode is regularly conjugated through the same tenses as the indicative.

## PARTICIPLES.

Present, wanting.
Continuative, बत्राইত্ত々, causing to do.
 ed to do.
59. The passive participles of causal verbs are generally formed by affixing $\boldsymbol{\pi}$ to the capusal root. The $\mathrm{S} u$ ngskrita form is also used. Exam. बत़ान, caused to be done. खारित, caused to be done.

## GERUNDS.

 of causing to do. Loc. बर木ाইযারत, in causing to do.
60. Intransitive verbs when they become transitive must be

 fire burns him.
61. That form of the verb which expresses the necessity of the act is formed by constructing the third person of 5 , to be, H 2
 in this form is governed by the aecusative case.

Examples.
PRESENT.
Honorific.
1 जायाte यtইতে इয়, it is necessary for me to go.
2. तোোce যাইতে इয়, it is necessary for thee to go.


PRETER.
Honorific.

1. आया<ে योইरড ₹ंইन, it was necessary for me to go.

2 जৌীt योইजে इইल, it woas necessary for thee to go.
3. जाइた याই

FUTURE.
Honorific.

2. उৌ্যাए যাইতে ₹ヒে, thou must go.
3. जाइाष्e योंख़ शबে, he must go.

The pluperfect tense is sometimes used.

The form of the inferior is like that of the honorific. The prenoun only is changed.

## OF THE NEGATIVE VERB.

## FIRST AORIST.

Honorific.

1. आयि ख़त़ ना, I do not.
2. जूसि एड़ न, thou dost not.
3. गिनि स्टরেস্ न, he doth not.

The present definite，second aorist，and future are formed like the above by putting the participle al after the simple verb．

62．The preter tenses are the same as the present，except that the negative particle 矿玄 is substituted for 7 ．

## preter．

Honorific．
1．खायि बनि़ नাই，I did not，or have or had not done．
2．उू户ि बढ़ नाই，thou didst not，or hast or hadst not done．
3．जिन ब बেন্ नाई，he did not，or hath or had not done．

## Inf crior．

1．इूই বয়ি नाই，I did not，or have or had not done．
2．जूই बश़िস् याই，thou didst not，or hast or hadst not done．

63．Sometime the particle का is put after the simple forms of the imperfect and pluperfect．

64．It is common to express the present tense of the neuter verb Eू，to be，in its negative form，by inflecting the particle as if it were a verb．

## Examples．

Honorific．
Inferior．
1．उसित नडि or नशि，$I(a m) n o t$ ．यूई नय़ि or नโ下，$I(a m)^{\prime} n o t$ ．
9．जूसि नड or गई，thou（art）not．जूई नश्रिम़ or नशिम，thou（art）not．
3．तििनि मम् or नट्रा，he（is）not．।म नग्र or नटर，he（is）not．
नार is sometimes substituted for the verb कार्，to b：able，when preceded by the negative，particle or，and is regularly conjugated
 not．
65. In poetry, the imperfect tense of those rerbs which have a final $\pi$ or $\bar{\pi}$ is often contracted. Exam, बन्र्रिलाइ is contracted

66. The word $7 \xi$, indeed, is inflected like a verb, in the first aorist, and agrees with the agent of the verb to which it belongs.


## OF THE PASSIVE VOICE.

67. The passive voice is made two ways: the fir:t by conjugating the verb ए', to go, with the verbal noun in ज्ञा ; the other by conjugating the verb 5 , to $b e$, with the passive participle. ₹ is substituted for $\mathrm{s}_{\mathrm{z}}$ to be.

## Examples.

## first dorist.

1. समिय बत़ा याई or ख्ड इंई, I am done.

2. भिनि इत़ा यात् or कृउ इत्, he or it is done.

Thus through all the modes and tenses.

## Remarks on the Verbs.

68. The first aorist is used when we express an action proper - to the agent without any particular designation of the time. Ex.
 flying is the common action of birds, and wise men employ themselves in investigating things. This does not mean that birds are now in the act of flying, or that wise men are nowo investigating.
69. When a person accedes to, or makes a proposal, his assent or proposal is expressed in the first person of the imperative
 Answer. आयि एাই, I woill go. आयक़ा बांt याई, let us go home.
70. The present definite is used to denote that the agent is at that instant employed in the act. Exum. আयি বিচার ब बतিতঅহি, I um (now) investigating.
71. The secord aorist expresses an action which the agent was accustomed to do, or usually did, some time ago. Exam.
 studied the sciences at school, viz. I was accustomed, or used to
 sat (viz. used to sit), for nine nights on one seat, and performed (viz. used to perform) many kinds of ceremonies and acts of worship.
72. The imperfect tense expresses an action as past. The time when it was done is usually, though not always, expressed.

73. The perfect tense expresses an action as compleated. Ex.

74. The pluperfect is frequently used instead of the imperfect. In general it indicates, that the action was done prior to some other circumstance expressed or understood. Exam. fिनि
 trouble.
75. The future tense expresses the time to come. Exam. $\begin{aligned} \text { ITJ } \\ \end{aligned}$ योग्र बृष्षि इषx, there woill be rain in the month Bhadra.
76. In the respectful style, the form of the future is often used

 Th, don't, Sir, confide in what this ignorant seroant says.
77. The form of the first aorist is sometimes used for the im-
 pleased, Sir, to write a letter to him on my account.
78. The simple form of the subjunctive mode is made by constructing the first and second aorist, and the future tense of the indicative, with a subjunctive particle. The supposition and inference are usually, though not always, to be expressed in the
 Pnfe effota, if thou hadst spoken to me about that affair, I
 जात्र sमotx क्रंश्रिब m, if that man be ungrateful, I zoill give him no more assistance.
79. A sentence expressing the reason or scope of a preceding sentence, is expressed by the particle «x, that, governing $\mathbf{a}$. verbin the subjunctive mode, present tense. Exam. $\rightarrow$ वृशिज जाख ब
80. The compound form of the subjuactive is often used without a particle of supposition or inference. This, in the fature tense, expresses the probability of the action's being done; in the present tense, it indicates that the action is customary. Ex. लम घाईखी थffext, he may go, (hereafter). नि जन जffिखा थnte, he is accustomed to come.
81. The present participle in $\bar{\delta}$ is used when it describes some circumstance respecting the agent of a verb, and that in ₹ธु when it describes some circumstance respecting the object. Exam. 中fos



 him coming.
82. The adjective in it is often used as a present participle.
 who is) following' you.
83. The continuative participle, though expressing the present time, denotes a rontinuance of the action till its end be accomplished, or till some other event occur. Exam. याইढ़र उउfum,
 eat, or by ealing, I amt satisfied.
84. The adverbial participle in. ₹तx is used to connect several sentences governed by the same agent, and upon which some

 prince, remembering the former assistance of the philosopher, und. not regarding the words of the counsellor, ordered him to be set at liberty.
85. If an action depend upon several preceding actions, done by different agents, the participle in ই"ज is used before a new agent is introduced This participle usually agrees with the ab-



 presents, had obtained an interoiew with Aklur, the king atte: $!$. ed to his request; after which, being indulged woith his favour, and raised to dignity by obtaining an order of appointment to office, and a duriegated robe, he returned to Gowor.
86. When it is asserted that some-end will be accomplished, or some event happen, if a given circumstance take place, the supposition is frequently expressed by the participla in रेख, in-
 इই《ে, if there be raing there will be rice.
87. The verbal noun in ${ }^{\prime \prime}$ has frequently the power of a pas-
 Bible.
88. The gerund, when constructed with बा़़न, उना, उट़, मियिज्ञ or इেডু, appears to have nearly the same use as the verbal noun when constructed with the same words. Exam. मে खार्यग बड़षवर्य
 purpose of doing that business.
89. The gerund in the genitive case has often the nature of an adjective. Exam. বtन्य बপिबtद্ बोग, the season of planting rice. বুনিবায় ফাল, sowoing time.
90. There are three ways of expressing the passive voice. In the first, the form' of the verb is the same as in the active voice, but the agent is in the instrumental case, and the subject in the
 decoured by a tyger. In the second the werbal noun in $M$ is con-
 ly their names are heard of; and in the third verb $\underset{,}{2}$, to be, is constructed with the passive participle. Exam. उ।शा़़। ओनूमूद्य न आাनलেডে क্ছেJিত इয, they are distressed at not knowing all the circumstances in order.
91. The vocative particles are often placed after the verb in the imperative mode. See the examples, page 19.
92. दिfि, দिनि, দिनि and সिनि, are put after verbs in the imperative me, to arrest the attention of the person addressed.

93. Car is often added to the first aorist of verbs immediately ; after the negative particle, when the preter is designed to be expressed. When this particle is thus used, fि is usually sub tituted for the negative न十ই. Exam. आfय ख़ि नि बए।, I have not done


- 94. जr, when prefixed or added to a verb in the present tense, frequently implies a supposition that some effect will follow.
 bly be done).

95. 下ा1 prefixed or affixed, as above, often indicates a resolution to perform an action though success may be uncertain. Ex. आशिजে बतित (इषে ব। न1 इएে), I will do it (but the result is uncer-
 clouds, (shall woe have rain or not ${ }^{\text { }}$ )
96. जr before a negative sometimes marks a certainty respecting the agent, but implies an uncertainty respecting others. Exam. आমिতে। बश़ मोই, 1 did not do it, (I cannot say what ano-

 Tis,-I did not do it, some other person may have done it, or(you may have done it yourself.)

## SECTION Vİ.

## Of the formation of Words.

1. A very large proportion of the words in the Bençalee language are formed from the Sungskita roots, with which, and the manner of forming words from them, every student of the Bengalee, and other languages. derived from that source, ought to be well acquainted.
2. Words are, 1. Verbals, or such as are formed immediately from verbal roots.
3. Derivatires, or words formed from verbals by the addition of certain termiuations or formative syllables.
4. Compotnd words, or such as arise from compounding two or more simple words.
5. It would scarcely come within the limits of a grammar intended for common use, to insert rules for the formation of every word used in the language. The increments employed-in forming verbals, except those which only apply to single words, or to words not introduced into the Bergalee language, follow :

Mr; and M, affixed to the root, form nouns substantive which convey the idea of the performing of the action. As there is no infinitive mode to the verb in any of the Indian languages, these substantives are constructed with another word in the genitive case to perform the office of that mode in other languages. Ex.



Fs，affixed to the root，forms a class of substantives which have the same meaning as English words which terminate in－ion，－ness， \＆c．In some instances fन is substituted for fि．Exam．बृडि，un uction，इकि，devotedness，यडि，opinion，mind，גŋच，intellect，इएनि， loss．

2 is is affixed to 2 few roots to form nouns of agency．Exam． sture，a singer．

A very large class of words，chiefly nouns of agency，is made by affixing 5 to the root．In the Bengalee language $\begin{aligned} \\ \text { is substi－}\end{aligned}$ tuted for the $\%$ of this affix，unless the word form the first mem－ ber of a compound word．Exam．বऊा，a speaker，ऊफ，one icho knows．

A considerable number of nouns substantive，denoting the thing which the verb performs，are made by affixing $\boldsymbol{\pi}$ to the root． Exam．区ฐ⿺＇，an endeavour，खः，a dream．

Nouns of agency are formed by affixing we to verbal roots． In most instances the vowel of the root is increased by vriddhi when जe is affixed．These words，though generally employed as substantives，are in reality adjectives．Exam．ब广了ए，an agent， ल．लि卜，a zeriter，बापब，a runner．

The affixing of ज to a root produces a considerable number of substantive nouns．When this $\boldsymbol{s}$ is affixed， $\bar{\sigma}$ is substituted for the final $\delta$ of the dhatoo，and $s t$ for a inal $\Xi$ ．Exam． $\mathbb{\pi x}, a$ hand，


Nouns of instrumentality are formed by several affixes；the principal are $\bar{\pi}$ ，उस्，उस्，अम् and सन्：of these，those formed by ज occur more frequently than the others．Exam．लেম，the eye， or organ of sight；xay，a tooth；ब্xtr，a cord to fasten an ox to
the yoke ; उ़ज्ज, dust, or that which stains ; ठश्सूम्त्री, the eye ; मर्भिम्, ghee; अन्मन्, birth. The finals of the three last words, and of others similarly formed, are usually omitted in the Bengalee language.

Many substantives are formed by the affix য়. These, being fe-



A class of substantives, also feminines in Sungskrita, is formed by the affix $\rightarrow$. 'These must receive the feminine increment आ. Exam. मिদ्र्श, a desire to see, fiজ্miम, a question, viz. a wish to
 दोड़, a rivulet, a way, a course or custom, ठिङा, anxiety, পूऊা, worship.
s, affixed to verbal roots, gives rise to a great number of words. Exam. बtयू, the wind, बतू, taste or relish, जगू, a thigh.

A considerable number of words is formed by the affix ©. Ex. ศেড্, a bridge, ব广ত্, a metallic ore, ऊनु, an animal, खं, a thing, たেতু a cause.

The affixing of $\overline{\text { d }}$ gives rise to a good number of substantives. The vowel of the root to which this increment is affixed must be changed by goon. Exam. নোম, a burnt-sacrifice, $\mathcal{\text { Hita, the moon, }}$ ङেম, happiness.

Sometimes, however, the vowel of the dhatoo is not changed by goon. Exam. বूय, smoke, शिग, cold, रुक्श, goll.

The affixing of $\bar{z}$ gives zise to a great number of.words, Exama
 hole. '
4. Those who wish to become better acquainted with the etymology of Bengalee words, will do well to study carefully the
 rules here given will, however, suffice for the formation of most of the substantive verbals, which are used in the language.

## Or the porimation of Verbal Adjectivfs.

5. All the participles above-mentioned, page 36 , except the present participle in जउ or ₹তि, the adverbial, the conditional, and the repeated one, are often used as adjectives. Exam. दबताn, increasing, ఖ्ञ, done.
6. Adjectives which indicate a tendency or bias to some parti-

 The above increments cannot be affixed to any root at pleasure, but are proper to certain roots pointed out by Sungskrita grammarians. Exam. বर्َ


 निक्षे, covetous, ज़ज़मूू inquisitive.
7. A large class of very useful adjectives, indicating a bias to the act, or simply engagedness therein, is formed by affixing ₹n! to the soot. The rowel of the root mast be increased by vriddhi. In the Bengalee language the final 프 is rejected, and the ₹ preceding it is made long. . This is, however, in the nominative case
alone．＇Exam．चtयीt，continuing，बांड़ी，performing，ज्ञाxitt，guil－ ty，ज上titi，proud．

8．Adjectives may be formed to almost any extent by com－ pounding a verbal root with some other word．These roots receive the affix $\begin{aligned} \\ \text { after them．In some instances the rowel of the root is }\end{aligned}$ increased by goon，and in other by vriddhi．

9．When the roots 玉c，$_{\text {，to }}$ do，and ज्ְ，to move，compounded with words as above，require the vowel to be increased by rriddhi，the words，though adjectives，are commonly used as substantives in the Bengalee language．Exum．邓্যুबtr，a potter，viz．pitcher－mak． ing．

10．More frequently，however，these two roots are thus employ－ ed when the rowel only suffers the alteration occasioned by goon． Words thus formed are adjectives，though some of them are em－

 fिजनج，a painter，fिশtष्त，night－making，viz．the moon，and some others，are usually accounted substantives．

11．The roots इन，to kill，ठबू，to move，țt，to sing，te，to hold，कृ，
 to give，and उन्，to be produced，are compounded with nouns to form adjectives which respectively indicate，destroying，mov－ ing，singing，hulding，doing，moving，knowing，situated in，giving， or produced from that indicated by the word to which they are joined．By the above，and some other rules，the above roots

 ing the Sama－veda，मeबत，swiaying the sceptre，viz．a king，wifs




Those roots which are distinguished in the general list by the $u n u b u n d h a$ जू, are by the affix ज्रिश formed into adjectives which indicate a quality arising from the act. Exam. बৃज्ञिय, artificial.

Adjectives corresponding with those which in English end in able, 'or :ible, are formed by affixing उबJ, ऊमीए़, or $\geqslant!$, to the root. These words are properly indefinite participles passive, indicating that the act is to be performed, or ought, or is worthy, or is fit or proper to be performed. Exam. दर्ड区', practicable, proper to be done, দাनीয়, proper to be given, मूषा, visible, fit to be seen.

The final of the roots ending in $M$, is usually changed to $\theta$, when $\$$ is affixed. Exam. तেय, proper to be given, ख্য, capable of being knozon.

## Of Derivative Words, (Jंँउ.)

By affixing certain syllables or letters to verbals, or to compounds, or even to other derivative words, a numorous class of derivative words is formed.

## Of Patronymics.

These words are mostly adjectives in the Bengalee language, but as the custom of neglecting the substantive with which they should be constructed has prevailed, they are often used as the substantives themselves.

Many patronymics are made by affising ${ }^{\text {₹ }}$ to words with a final 3 , and increasing the first rowel of the word by vriddhi. Exam. बtfe, a descendant of Krishna.

泣 is affixed to feminines ending in जr, tor or, to make patronymics. A final \& is rejected before this affix. The first vowel of the word must be made long by vriddhi. Exam. cifksy, a descendant of crikst.

A considerable number of patronymics is formed by affixing 7 , and others are made by অयक. The first vowel must be lengthened by vriddhi. Exam. stts, a descondant of the sage Gurga.
 sage Nura.

Some patronymics are formed by affixing ज. The first vowel is lengthened by the rules of vriddhi. Exam. tलब, a Levite, बffits, a descendant of Vushishtha.

There are a few other affixes which are employed in the formation of patronymics, but as the words formed by them are few, and seldom used, the adding them here is unnecessary.

## Of Gentile Nouns.

Gentile nouns, or such as denominate a people from their country, city, or town, are formed by the same affixes, and in the same manner as patronymics, and like them are in reality adjectives. Exam. (গึोओीग, inhabiting Gowr, वर्ण or लwity, inhabit,ing a coustry, दरीt, inhabiting Bunga or Bengal, also बोत्रो由न, Bengalee.

Gentiles may also be made at pleasure by affixing cratt, $a \operatorname{mb}_{\boldsymbol{t}}$ or
 ठीनत्पयाय, also ठोनt, a Chinese.

## Of Collectives.

Collectives are formed in Sungskrita by a great number of affixes,
and those words are copiously admitted into the Bengalee lan-' guage. The most usual methods of forming collectives are by the, affixing of $ज$, and increasing the first vowel of the word by vriddhi, or by the affixing of m़, or 51. Exam. लilte, a multitude of people, यदानख, a multitude of men, सनत, a flood, उत्रा, a multitude of men.

## Or Amstract Sumptantivis.

These may be formed from all adjectives, and from a very great number of substantives, by affixing to the word $\boldsymbol{T}$ or $\boldsymbol{J}$.
 or भुडूज, lordship, domination, sovereignty, बबजा, deity.

Abstract substantives may be also generally formed by affixing * or E , and increasing the first vowel of the word by vriddhi.

 beauty.

Abstract nouns are formed from names of colours, and some other words, by affixing ₹ंय. The final न् is rejected in the Bengalee language; and the rowel of 2 is made long. These may also be formed by the two preceding rules. Exam. रीfran, दुज



## Oi Derivative Adjectives.

These are very numerous, and may be formed by different affixes, so as to express almost every possible shade of meaning. The most general affixes are 3 , $x$, and $\overline{\text { g }}$, with the first vowel lengthened by vridelhi.

By the abave three affixen, adjectives of colour are formed
from worde meaning colouring substances. Exam. इtifith, coloured with turmeric ; witex, dyed with lac.

Adjectives denominating food from the ressel or instrument with, which it is cooked, sects from their leader or god, and a country from its productions or inhabitants, are formed by these
 abounding woith fig trees.

Adjectives indicating the mere existence of some quality or property, are formed by the affixing of $\bar{y}$ or ₹े ह. Exam. बt
 ing to a future state ; Afre, belonging to the present world.

Many adjectives of this class are made by affixing 7. Exam. जापए, first, principal; पषा, dental ; ง凶, labial.

Adjectives of this kind are formed from compounds which have
 the first member of the compound be a letter of the alphabet, tha only is'affixed. Exam. बबर्รीय, belonging to the first class of con-
 party.

Adjectives which indicate that a thing is composed or made of a particular substance or material are formed by affixing $\mathcal{G}$ to the name of the material, and making the first vowel of the word long by vriddhi. Exam. भtmiv, made of Pulasha woood, (Butea frondosa.)

Many adjectives of this kind are made by affixing xy. Exam. '


[^4]A very large class of adjectives expressive of the existence of the thing from which they are formed is made'by affixing ace or वर. In the masculine these are changed to बान् and घ1न्, and in
 बतबडी, fem. stiong, आयe, neut. औ及नत्, mase. घगडी, fem. glorious.

Those words which have a final or penultimate $x$, , , or आI, or a final consonant, except it be a nasal, a semi-vowel, or a sibilant,
 नक्रोषान्, fortunate, जन्यात्, wise; बूर्यान्, intelligent.

The affix 邓िन् is affixed to words with a final जम्, and a few other words. Exam. उতज्ञxt, resplendent, यंप्नषी, illusive.

In the Sungskrita language many other affixes are used to form adjectives of this class, and words thus formed are often used in the Bengalee language : those of most frequent occurrence are

 passionate, țर्यफाबी, patient, बतडूल, hypochondriac.

हत् is affixed to all compounds of which the last member is जurf, an object, nीm, a disposition, डर्स, religion, or बबत, a sort, and to a very large number of other words, to form this kind of adjectives. Exam. उबाทी, desirous of voater, সूयीजी, good-natured,



## SECTION VIII,

## Or Compound. Words, (नसiम.)

Compound words are formed by joining a number of simple words to each other. The last member only can be inflected. There are six classes of Compound words.

1. The first class called ©T consists of those compounds which are formed by collecting several substantives into one word. This is usually done by omitting the copulative conjunction.


 entered into all your pleasure-grounds, and is ornamented with a load of FOREST-ADORNING NEW SHOOTS, FRUITS, FLOWERS, CLUSters, and flower-spiges. N. B. The words put in small capitals answer to the compound.
2. The second class, called बह्छु़ीशि, consists of compound epithets formed by joining two or more words together. This class is very extensive, and may be formed at the pleasure of the speaker.
 bodied; मीजाष्र, clothed in yellow; fिभाया, clothed woith the points of the compass, viz. naked; 《tषita, clothed with a tyger's skin; नूद्रiJl, evil-minded, wicked.
3. The third class is called ex्यो formed by the construction of a substantive with its adjective.
 very anrious for her little child.
N. B. This rule explains the reason why adjectives are not
inflected when the substantive is expressed；the adjective being supposed to drop its inflection，and to form a compound word with the substantive．This is also the case with several of the
 all these to the people．

4．A substantive frequently becomes the adjective to another substantive ；in which case its inflection is not expressed．Exam．


The words आপनखार fिलाभ विकिन नसूटर，in all your pleasure－ grounds，see（example to Rule 1）are an example of this com－ pound．If the words had not formed a compound，it must had been rendered your pleasure－ground in the collection；because the last word only being inflected，the foregoing ones would in that case be separated from it，and staud in the nominative case．

5．यश is substituted for ase，great，when compounded with a substantive．Exam．মरोबाज，a great king ；यरोবm，great strongth．

The final of ऱाउत्，a king，and सरत्，a day，is omitted when either of them is the last member of a compound．Exam．वर标汤， a greal king，将板，a fine day．

उशत्，a day，preceded by पर，all，by words which denote a par－ ticular part of time，by numerads，or indeclinables，is changed to
 forenoon．

6．The fourth class，called उeभूषृद，consists of words formed by compounding a substantive in any case，with a verb，omitting the inflection of the noun．The compound words thus formed are adjectives．Exam．बAदोती，forest－adorning，see（the example to Rule 1）．In this example the noun is in the accusative．चत्लमूर्，
 hands, are instances of participles compounded with a noun in the third case. The inflection of the fourth case is omitted in पেব ntat, giving to the gods. The inflection of the fifth case is omit-
 house.
7. When one substantive is constructed with another in the sixth case, the two words may form a compound of this class, by omitting the inflection of the case. The compounds thus formed are often substantives. Exam. Fूसtrts 1 , the desire of happiness;
 the house.

Words derived from the Sungskrita, when they are compounded, revert back to the original form which they had in that language before they were declined. Exam. निजुदर्यु the religion of


 formed from the Bengalee nominative.
8. यe and आय are substituted for atmp, $I$; Te and colat,
 फि⿵, ठिश, and नে, he; एe, for यिनि, and एে, who ; এउe, for ₹नि and A, this, and fe?, for (ङ, who. 2 and <েছ, any one, when they are compounded with other words. Exam. जানাসবে়̣ eায়ब, for us all;


 (ङस्सी? some person speaking.
9. A passive participle is often the first member of these compounds. Exam. इज्यू़ि, bereft of understanding, हीनयूच्चि, $\therefore$,
 ed anger，可उमर्दत，stripped of his all．

10．The following words，viz．दोरी，ए।র़ ब，doing，গtरी，going，

 ना凶ब，＇destroying，जन ₹，producing，जनूयोग़ी，following upon，गुप़ी， standing，বर्उी，existing，छাবী，existing，future，অাপক，making known，


 assuming，wearing，आखो！desirous，and，if required，any other verbal formed by the affixes अ＜，and 访（ইन）may be employed as the last member of a compound of the fourth class．Exum．














Passive participles are compounded with other words to any desired extent．＇The following，viz．निए，situated，গउ，gone， ङृ，done，पज，given，sङ，spaken，ऊ广5，known，গुछ，involoed in，
 जis，connected woith，जडी\％，desired，जifix，engaged in，त्यtst，
capable，विमिष，affected by，राशउ，रोन and বिशोन，destitute of，are the most common．These participles made the last member of the compound word．Exam．इर्ठनु，situated in the hand，₹उाउ， gone into or held in the hand，इस्ठृ亏，made by the hand，पศबसज，

 forsaken by God，ұनभु十\}, possessed of wealth, पौपरउ, smitten by


 religion．

11．Words in the seventh case are compounded as follows： Exam．इরিजfञ，faith in Hurri．বभरानी，an inhabitant of Benчal，
 droelling on a mountain．उलठर，living in the woater，aquatic． बেচরূ，moving in the air．उुচর，moving on the ground．

12．The fifth class（fifi）consists of compound words formed by collecting several things together by means of a numeral．Ex．
 the four yoogs．

13．The sixth class is called अवगग़ीछ广．It consists of com－ pounds，the first member of which is a preposition，an adverb，or some other indeclinable word．These compounds are usually ad－ verbs．Exam．याबज़ीषन，as long as life lasts．यथाषffis，to the ut－ most extent of one＇s pozeer．

14．Many words which signify the mutual act of two or more persons，are formed by doubling the simple words．The first mem－ ber of these words must terminate in $\Pi_{1}$ ，and the last in ₹．Exam．


 ous pursuit, from मिটl and তাড়া, a pursuing, a smiting.

The words छूउ, become, and बৃड, done, are often compounded with another word to signify the becoming or being made the thing expressed by that other word ; $\bar{k}$ is in this case inserted be-
 सिसी ए्ड, justified, पाषिद्जी ट्ड, sanctified. The two following words are compounded. without the insertion of है. बशिडूँज, on the outside, यशिस्डृ, excluded.
15. In this language a word is often followed by a sound of no meaning which rhymes with it. These two words produce a compound which means the thing expressed by the principal word,

 has taken awoay all the plates, dishes, and other vessels.

## K 2

## SECTION IX．

## Or Indeclinable Particles．

Under this head are included Adverbs，Prepositions，Conjunc－ tions，and Interjections．

## Of Adverbs．

1．Adverbs are naturally indeclinable，but many of those words which correspond with adverbs in other languages are，in this， mouns substantive，which are generally put in the locative case to express the circumstances of verbs．They always govern the possessive case of the noun with which they are constructed．


2．Nouns substantive；and adjectives，are often constructed with the participles बत्रिया or इरेा，or with the words $\overline{4} 4$ or

 बरश एऱिसाब，you have done excellently．

3．Adverbs are usually divided into those of Time，Place，and Circumstance．Some of the most common follow：

## Time．


उयंन，then．．उПโб，at any time．
9itr，now．ड्गनखाल，at any time．



－এra，now．
ङ（ब，when？ परूs，the day before yesterday，the day after too厄⿱丆贝⿴囗⿱一一廾彡，two days ago，two days hence．
 भ्దढार，সबाल़，in the morning．
site，whilst．
उTגe，so long．
इला，खणि，yesterday，to－morrow．
सात，आजि，to－day．

निखु，constantly．



उ०कालि，at that time．

## Place．

muln，here．
sultre，there（in sight．）
लिमान，there．
«यारन，where．
cent，where？
C्बायाग़，where？
यथाय，where．
उıाप，there．
9245 ，here．
sury，there（in sight．）
भिखाग，there．
aरt
a
निए्टह，near．
hes，far off．
ममूपूल，before，opposite to． माइऐ，in the presence． जriditid，on all．sides．

Miscellaneous．
©，that．
and，slowoly．


जनूमात़，according to．
mrak，by little and little．
विछंद्र，much，very．
צ5，how many．
es，howo many？
அธ，so many．
（बNe，why？
एन， 80.
son，in that manner．
Tहl，truly，indeed．

Pिबू，a little．
बस्सम，howo？
उस्यन，as．
तिसम，so．
थबन，thes．
डtm，well．
¥̦，as many．
wis，very．
अनूम्रत्य，successively．
inct，by divine interposition．
ax十⿻日禸

निदूर，to no purpose．
ERM，or arr，in vain．

 of place. Fol, an instant, or गउ, a manner, compounded with the above pronouns, form adverbs of time, or circumstance. These words must be in the locative case. Exam. आयि గেヵtro

5. $३$, indeed, even, is frequently added to nouns, pronouns, verbs, and other particles to make the word emphatic. Exum.
 it indeed. ङिएूই नग, nothing truly.
6. बI, or, and, is added in the same manner to signify doubt.


## Of Prepositions.

7. Many nouns substantive, and adjectives, are in the Ben-. galee language constracted with other nouns or pronouns to perform the office of prepositions, viz. उल, the bottom. मरिज, मक्र,

 arising from, and several other words. These are generally in the locative case, and follow a noun or pronoun which is in the possessive. This has induced some to call them post-positions.

8. Some adjectives, which form compounds with those nouns or pronouns with which they are constructed, are employed for


 your coming.
9. The following twenty inseparable prepositions are compounded with nouns or verbs, and cause a variation from their simple meaning :-
q generally conveys the idea of excellence or eminence. Ex. म्गु
qwid conveys the idea of the action's being reflected, or of its havi $g$ an opposite direction to what it would have in its sinple form; sometimes also it gives the idea of eminence. Lixam. পT়T अশ', power, পরাত্য, conquest, পরামনন, repentance, প্রাবর্তন, a returning.

अभ conveys the.idea of privation or ablation. Exam. जमयल dishonour, जপমান, disgrace.

F® gives the idea of society, amelioration, or augmentation. Exam. , मश्रिलिड, mixed woith, मझूर्व, complete.
fि expresses the idea of completeness, excellence, or certainty. Exam. निटिड़, thick as a forest. निया়ুণ, complete prohibition.

जब gives the idea of ablation or privation. Exam. जरबृ२, bad, deteriorated.

अनू denotes following, consequent upon, or according to. Ex.
 ance.

निर्द् expresses privation, negation, and sometime amelioration. Exam. निद्राएड़, woithout form ; निण! , deliverance, salvation.

IT expresses deterioration or dificulty in the performing of the


(Tि gives the idea of augmentation or privation. Exam. दिव्याठन, complete liberation, বিलस, delay.

अবि gives the idea of possession. Exam. অfিকর়ণ, a placing in, जििर्हान, one who presides over.

F expresses excellence, abundance, and ease in performing the action. Exam. সूखडि, well-disposed, সूबानी, good zoords, সूलछ, casily obtainable.
sa gives the idea of elevation. Exam. stastr, industry, stimulation.

4, indicates completeness, or the universal application of the action. Exam. भ\়़िष్ब, quite full, complete. भर्ञिजन, attendants.

- ${ }^{-1}{ }^{\prime}$ gives the idea of remuneration, or reciprocity. Exam. भ్ర్ম

Gfi gives the idea of direction towards an-object. Exam. जfo सूमे, facing, looking tozvards. जडियात, pride, self-esteem.

अfo gives the idea of augmentation or excess. Exam. अणु, exceedingly, अ丁্তিশ্, excessive.

जfy gives the idea of augmentation, or certainty. Exam: जfit शोन, disappearing, concealment.

S\# gives the idea of vicinity, or resemblance. Exam. उ2H, a
 continent, sপरोष, an island.

आ conveys the idea of extension. Exam. जा आमयू, to the sea.

Examples to illustrate the powers of the inseparable Prepositions.
The root बृ in its various forms becomes बत़ब, a doing, सिग़ा, an action, बৃं, done, बृडि, an action, बा.], a cause, and several other words which, compounded with the prepositions, form new


 cleanness, pwrity, পु
 esad, a grammar.

गोन, honour, measure, is compounded with several prepositions; and almost every word in the language admits them. Exam. প্রুাd, a proof, उभयन, dishonour, मय्योन, honour, जनूंगन, a guess, an in-
 measure, जठिसान, self-honour, tenaciousness of honour, 今न्वान, a weighing, \&c.

## - CONJUNCTIONS.

10. Conjunctions admit of no inflection. The following are the most common :

दिक, but; ; बिनन, बएशেতू, for, because.
कि, लिस्ता, किषो, or.
उख्य, then.
बI, or, and.
अэяव, therefore.
งธทतर, wherefore.

उद्यू, उसू, notwithstanding, then.
यদ্, যদ্गপি, एদ্যপিস্যte, if.
ज्यानि, yet, then, certainly.
ङ্গtroe, peihaps, at any time.
नநू नडুषা, otherwise.
आభti, mureover, so, also.

- जPि, also, is affixed to words, as यम्गमि, if also.

जलएक, likewise; afterwords.

## IVTERJECTIへNS.

11. These are but few. The following are most commonly used :

Expressiors of Distress.
बसम्दंड, $n$ fither! father!

श! ! , Oh!
Of Pain.

Of Surprise.
बाश्ताइ्, surprising!
Of Pity.
आร, Oh wohat distress !
s5:, what shall I do!

Rules to direct in the pronunciation of the inherent Vowel at the end of a word.

1. This mark , (though often omitted) should always be inserted when a consonant has no inherent vowel.
2. The final $\bar{T}$ is omitted in the pronunciation of substantives which have only two letters. Exam. बत, mind, उल, zeater, उम,

3. In numerals, and in the interrogative cota, the vowel is not sounded with the last letter, but it must be sounded in crif, any. Exam. जक, one, 解, five.
4. The $\pi$ of the possessive case never admits the pronunciation of the vowel after it. Exam. उनइॉन, his.
5. In the first person of the second anrist, and the imperfect and pluperfect tenses of werbs of the indicative mode, andin the subjunctive preter, the final dx has no inherent vowel. Exam.
 आवि बऱिएग, if I had done.
6. The final नु of the third persan honorific, the final letter of the second and third persons of the imperative inferior, and the third person of the imperative honorific, do not admit the promunciation of the rowel after them. Exam. खरिज्नल्, he did, बरी

7. Passive participles of two letters, ending in 7 or 3 , and all the enclitic particles, must have the last vowel expressed. Exam. क्ट, done, ₹उ, smitten.
8. The vowel must be constantly pronounced aft ir a compound
 a family, पीर्श, long, यूक; liberated.

## SECTION X.

## Of the Junction of Letters, (7fe.)

The permutation of letters when two words or syllables are so brought into contact that the final of the one coalesces with the initial of the other, is called Sundhi, or joining. This permutation takes place in the final of the first member, or the initial of the last, or in both. 'This junction of words is not always necessary'; yet, being in general use, and sometimes indispensable, the rules by which it is effected are introduced here.

To simplify the rules for this permutation of letters, the alphabet is thrown into an artificial form, as follows :



Any two letters in this scheme, including all the intermediate ones, are called मरोशाऱ or भुज्याशोर, viz. a collection.
 of pronouncing the $S u$ maharus, but must not be reckoned among the letters.

When any two of these letters are mentioned, the intermediate
 vowels except $\mathcal{J}$ and $\mathrm{wl}_{1}$ (the long vowels being included in their similar sort ones); ₹- is ₹, ৬, \&, จ; ₹-す is all the semi-vowels, and $\boldsymbol{x}-\mathrm{x}$ all the nasals. Thus also of any other.

The change of $\overline{\text { ₹ }}$ to $A$ ，

$$
\begin{aligned}
& 8-3, \\
& 2-m \times 5,
\end{aligned}
$$

and $\sim$ to Hm，is called goon．
The change of a to M ，


| $\begin{aligned} & ৯ \text { to आब, } \\ & \star-\vec{A}, \\ & \text { and } 3 \text { to } \gg \\ & \text { is called vriddh } \end{aligned}$ |
| :---: |

Sundhi is divided into two parts，viz．the junction of vowels， and that of consonants．

## The Junction of Vozeels．

1．When two similar vowels come together，they coalesce，and form óne long vowel．Exam．यना，a musquito，and जऱ，an ene－ my，from 2স্t小़ि，musquito curtains．

2．．そ—下，viz．ই，※，$\%$ ，and จ，（including thir similar long ＇vowels）－if they follow $(\mathbb{H}$ or ，coalesce therewith，making the
 M，require the change callèd vriddhi．Exam．भऱম，good，and


3．If \＆丁，affected woith，follow ज or $ञ$ ，to form a compound adjective，the coalition is made by vriddhi．This is also the case with the word $\% d$, a loan，when it follows a few other words．
 form kitto，a loan of ten（rupees）．

N．B．If a preposition ending in $\sqrt{\prime}$ or $आ$ precede a verb with an initial $A$ or 3 ，the change is made by goon instead of vriddhi．

4．If a final rowel，$\checkmark$ and $\pi$ excepted，be followed by an
initial dissimilar vowel, the following change is required in forming the juhction :




## Of the Pernutatation of Consonants.

5. If a letter of the fourth class (उ- बर्গ) precede one of the



6. A letter of the fourth class, followed by $\boldsymbol{\psi}$, is changed to its corresponding letter in the second class. Exam. उe, that,

7. F followed by at, or any other letter of the second class, becomes w; followed by a letter of the third class it hecomes $x$. Exam. यनम, the mind, and ठणए, excellent, form घनषt $5, a$ good
 ब नूष्ष
8. Any letter of the fourth class preceded by z , is changed to its corresponding letter in the third class. Exam. घw, the sixth, formed from घघ् and $\boldsymbol{u}$.

9．If the first，second，or fourth letter of any class be follow－ ed by the third or fourth of that or any other class，it will be changed into the third Yetter of its own class．区巨् and बেদ，be－ come $\ddagger$ ধ্মে，the Rik－Veda．

10．Any letter of the fourth class preceding of is changed to ल．Exam．সе，good，and लৌए，a person，form সरत्लाए，a good man．

11．The first letter of any class，if followed by a vowel，a semi－vowel，a nasal，or the third or fourth letter of any class，will be chang ${ }^{2}$ dinto the third letter of its own class，Exam．उe，that， and $3 \cdot 1$ ，above，form उদ＊র，upon that；সe，good，and sd，a qua－ lity，form সन्दूव，a good quality．

12．If followed by a vowel，a semi－vowel or a nasal，follow the first letter of any class，it＇b＞comes $\bar{\sigma}$ ． $\bar{\Sigma}$ in the same circum－ stances is cha＇ged to the third letter $n$ t＇at class．Exam．ज्ञ中，



13．Tha first 1 tter of any class followed by a vowel is chang－ ed iuto the nasal of it：own class．．Exam．उe，that，and घ＜4］， in the midist，form उ $\bar{\square} \delta \mathrm{J}$, in the midst of that．

14．A nasal，preceling a letter of any c＇ass besides its own， is changed to the nasal of that class to form the junction．If fo＇lowed by a miscellanenus letter，it becomes it or a．Exam． শম，zoelfare，and बর，a do r，form শiকর，a promoter of good．
－15．A final 访，$d$, न，or $\check{\text { ．}}$ ，preceded by a short vowel，is dou－ bled if followed by a vowel．Exam．मल्，pure，and आआय1，a spirit，
 Etয়i，the shadow of a tree．
16. s becomes $\pi$, when followed by any letter, except a compound one, of which the first member is $\delta, \bar{\sigma}, \vec{b}, t$, उ or $u$, and


17. : following any vowel except $\square$ and $M 1$, becomes $\mathbb{\pi}$ if followed by a vowel, a semi-vower, a nasal, or the third or fourth letter of any class. Exam. इবিs, ghee, and (5iऊi, an eater, form

18. 8 following $ज$ is changed to $\xi$, if followed by 3 , a semivowel, a nasal, or the third or fourth letter of any class. Exam. उज, than that, and जयি
19. : following ${ }^{4}$ or $\boldsymbol{m}$ is rejecte ?, if followed by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class. Exam. অञ: and 9र form अडএス, therefore.

It may be remarked here, that when न follows $\pi, \%$, or $m$, in the same word, or in the same member of a compound word, it must be changed to $d$, except it be final. This change is not prevented if any letter of the first or fifth class, a خowel, a semivowel, or 2 intervene, (बबबदीन.)
N. B. The e here, meant is only that which is produced from ㅍ or ग्.

When $\boldsymbol{F}$ follows any letter of the first class, any vowel, $\mathbf{H}$ excepted, or a semi-vowel, it must always be changed to y , unless it be at the end of a word. This is not prëvented if a intervene.

## SECTION XI.

## Of Syntax.

1. A word or sentence which expresses or describes any qualify of a noun or verb is called $\subset$ विियd, (visheshuna,) and the wort, the quality of which is expressed, is called वि千口िय, (vishishya.)
2. 'If the vishishya be a noun or pronoun, the visheshuna is its adjective; if a verb, its adverb.
3. Sometimes the visheshuna consists of a sentence or sentences made up of subordinate visheshunas and vishishyas. 'Ex.
 सा एशिन्नन, the fifteenth image, seeing king Bhoja; (woho woas) near the throne for the purpose of anointment, said. In this sentence অजिমে ment situated near the throne, is the visheshuna of acstaxtules, the vishishya.
4. A visheshuna must be of the same gender with its vishishya. सूबत भूळृष, a young man, गুष্जी जी, a young zooman.
5. The visheshuna usually precedes the vishishya. Exam.

 jeevunee hearing this, having gone thituer, and having seen the evidence, by anointing Vikrumadityu's bulnt body with umria. ta, made him scarless and painless-bodied as before.
6. In forming sentences, the agent is usually placed first, the
 cosnsellor said to the king.
7. If a long sentence, or several sentences describe the object of a verb, they are introduced first ; after which the thing described by the sentence is put in the accusative case, and followed by the agent, which immediately precedes the verb. Ex.
 जूलि 户िচू 邓शिง ना, say nothing to that man who is zoicked, and minds not wohat any one says, and is always angry.
8. A verb agrees with its agent; or nominative case, in person, number, and quality. Exam. जाशि द ब़िएउणि; I am doing,
 याइषেन्, he zoill go*.
N. B. The adjective and pronoun being generally compounded with the substantive, are to be accounted but as one wordIn this case the concord is disregarded.
9. Active verbs, those of motion, giving, and speaking excepted, govern their object in the accusative case. Exam. जिनि उग्म वर्ति

10. The verb ₹त़व, to do, ₹ зस, to be, and a few others, are constructed with substantives, adjectives, or passive participles.

 ed.
11. When substantives are constructed with e्त्रd, they govern a word either in the accusative or possessive case; when with ₹3n, only in the possessive. When adjectives or passive participles are constructed with $\begin{aligned} & \text { दad, they always govern a word in the ac- }\end{aligned}$ cusative case; when with इ3न, they govern a nominative. Exam.
-The agent of verbs is often omitted, being included in the verbitself. The singular and plural of Beugalee verbs being the same, many of the rules of concord, so necessary in other languages, are uselens in this.


 he is ruined.
12. Sometimes the gerund of a verb is the agent of another verb: Exain. बड़ जান中 बऱिड इबে, great rejoicings must be made; literally, to make great rejoicing woill be.
13. The instrumental cause of any action must fe expressed in the third case. Exam. गुति आथन बरूटड उय बड़ित्लन, he conquered by his owen strength.
14. The agent of a passive verb must be in the third'case. The passive voice is sometimes expressed by the active form.



15. Verbs which express the performance of an action by means of an instrument, sometimes govern the participles fिश्रा, बरिए़ा, \&c. instead of the instrumental case. Exam. जुचि हूत्रि:

16. Verbs of giving, of doing obeisance, of speaking, advising, \&c. govern either a dative or an accusative. Exam. जीयि बन्युार
 or give advice to my friend.
17. लsस, প斤sस, and all verbs which signify going from, falling from, gaining from, or obtaining from, a person or thing, govern

 tree.
18. The comparative particle than is generally expressed by the ablative in ₹ water is cleaner' than that.
19. Verbs of motion to or towards a place, govern either the accusative or locative case, but generally the former; those of entering, living, acting, or remaining in a place, always gavern a



20. The preterperfect tense of the verb इЗत, to be, is used instead of the present, when we speak of any thing as complet-
 or such a report. ,
21. The syllables बে and जো are frequently added to the ne-
 बनिनि (ङ), I have not said it.
22. Comparative sentences, constructed with ì relative and antecedent pronoun, or with adverbs answering to each other, are generally made in the form of an antithesis, the relative member preceding the antecedent. The pronouns in such sentences should precede the noun as its visheshuna, and are seldom permitted to follow it as introducing an explanatory word or
 not that man a beast who has no wisdom? literally, what man's risdom is not, thut (man) why not a beast is (丁ামায় घf $A$ স
 tues, you are fit to sit on this \$hrone.
23. In negative sentences the particle नयू is used when any property or quality is denied concerning any person or thing. Exam. ना গएए मय, that is not a cow.
24. When the verb is suppressed, the megative particle is inflected, and supplies its place. Exam. आयात्र कि巨ू होला नग़, I have no money; literally, my any money is not.
25. When an inferior addresses a superior he is said to petition or represent to him (निखिमन), and the superior is said to command (आञा), though there be nothing of request or injunction

 lected all those shestra-commanded king-anointing materials,
 honour hus said is true.
26. Whenever an inferior speals about a superior the honarific style must be used. It is sometimes used when a superior speaks of an inferior. The pronoun उूই is seldom used except to denote familiarity or conteppt. यूই is used when any one speaks with humility, or intends to abase himself in addressing a superior. $A$, 3 , Hि and $^{2}$, neither express honour nor contempt. Exam.


27. An affirmation is frequently made by asking a question.
 meaning I cannot taंke so much. आयि fि उःइं रनित्व ना ? will I not do it? viz. I woill certainly do it.
28. The necessity of an action is frequently denoted by sta



29. An interrogative sentence is usually formed by inserting fo before the verb, but as near it as possible. Exam. उूनि fe जन ना ? do you not kn ozo? उति कि সम बया उन नाई? kave you not heard that account.?

Of Numerals．

| Cardinal． ज®，one． | Numerical figure． | OrdinaI． 밴，first． |
| :---: | :---: | :---: |
| पूই，troo． | 1 | पिड़，second |
| डिन，three． | 0 | पृरेय，third． |
| ठाf\％，four． | 8 | రక్హ్，fourth． |
| ¢ौto，five． | c | －1\％0x，fifth． |
|  | 3 | \＃\＄，sixth． |
| बा丁，seoen． | 1 | H式，seventh． |
| जnto，eight． | $\checkmark$ | ज⿰㇇⿰亅⿱丿丶丶⿸厂⿱二⿺卜丿． |
| नয়，nine． | 0 | न＜ג，ninth． |
| मूप，ten． | So | पশম，tenth． |

जstra or এबाtw，eleven．
atex or



व्वाब or त्वाड़ुष；sixteen．



 score．
งख్ఞ，twenty－one．
বそれ，trventy－tzoo．
उइシ＂，twenty－three．
ठदिषो，twenty－four．

तादिय，troenty－six．

बাটोই凶，twenty－eight．
suffuc，twenty－nine．
f（जिय or fork，thinty． งबन्विष，thirty－one．
ब（जियt，thirty－two．
उन्वुज，thiity－three．


区रिख，thirty－six．

आটিত্রিশ，thirty－eight．
งनర్्लिष，thirty nine．


（बग्याल्लिण，forty－tzoo．
उउडffint，forty－three．
（ठ）ग़＋लिण，forty－four．
 wosfurm，forty－six．
 अাটटा งनभ－bなり，forty－nine．

भobtad，fifty．－
এ잠，fifty－one．

今िः： F, fifty－three．
बठोয়াম，fif／y－four．
भ－stष，fifty－five．
合何可 fifty－six．
माতान्र，fifty－seven．
আটtघ，fifty－eight．

घाই or घfक，sixty．
जबएशि，sixty－one．
बाषी，sixty－two．
जে区尺，sixty－three．
（t）बE，sixty－four．
मेग़घ？sixty－five．
踇，sixty－six．
माउपशि，sixly seven．
अ応 $f_{3}^{\prime}$ ，sixty－eight．
งАनসওख़，sixty－nime．
 Аকাতর，seventy－one． बाइएওর，seventy－two． उহাজর़，seventy－three． চৌছাতর，seventy－four． পंচाত্র，seventy－five．

জেशাতর，sevienty－six．
म†丁ाड़，seventy－seven．
आটlভর，secenty－eight．
今 नाँवी，seventy－nine．
जाखोt or अखits，eirghty．
जर्णनो，eighty－one．
বিয়ীশf，eighty－tzoo．
ठित़ाषी，eighty－threc．
চৌㅈㅓㅔ，eighty－four．

正边内，eighty－six．
माडालlt or সot小it，eighty－seven．
अళ्षt小i，eighty－et rht．
今ननद्धई，eighty－nine．
मझई or नबड5，ninety．
এखानदों，nixety－one．
बिढ़ान
今ित̣ান্दই，ninety three．
ธৌরানব্র，ninety－four．
পन्बाइइう，ninety－five．
（ बहग़ानदें，ninety six．
माजानछき，ninety－seven．
আান্টই，ninety－eight．
निबानをई，ninety－nine．
ws，a hundred．

1．Other numerals，from twenty，upwards，are formed by pro－




2．The numerals which express one less thin even tens are
 twenty-nine. नित्वानदई, ninety-nine, is an exception.
3. Ordinals are formed by affixing fis or $\frac{\xi}{\boldsymbol{\xi}}$, to the first column of numerals. Those of the second column, or Sungskrita numerals, are given as far as ten. From ten to twenty they are the same as the cardinal numbers. The ordinals of even tens are made by affixing उय, or by omitting the last letter. From sixty upwards they are made by उд only. The intermediate ordinals are like the cardinal numbers. Exam. пलึ? or $\times \cdots \bar{j}$, the tenth,

4. Multipliers are made by affixing sुd to the cardinal number. Exam. जिनहृ, thrice, भौठबd, froe times.
5. Numeral adverbs, indicating a thing to be done at so many times, are formed by affixing at to the cardinal number. Exam. जब्वा, at once, ठडूना, at four times, दश्ना, many times, मर्दा, always.
6. Repetitive numbers are made by affixing बोड़ to the cardi-

7. Numerals agreeing with the English ones ending in -fold
 four-fold, पश्री', manifold.
 আड़াই, tico and a half, are irregular.
8. A quarter more than any even number, is expressed by affixing wș़ा to the number; an half more than an even number, by Hातs, and a quarter less than a given number by prefixing लोरन. Exam. सउग़ाडित, three and a quarter. नाटड़डिन, three and a half. ली⿵नৈঠtf̃, three and three quarters, or a quarter less than four.

9．Fractions are generally expressed by－1e parts or anas，（an ana being the sixteenth part of a rupee．）Exams माउज्ञान，seven sixteenths；দশজ্মান，ten sixteenths．

> Of Money, Weights, and Measures.

There are two sorts of accounts kept in Bengal，viz．পाइन and ＊itt，which are known by उ\％being written over the 9tal ac－ count，and 邓ड़ि over the שivtr．The figures for the cowries，\＆c． are the same in both；but in the পान्न account iter or rupee，is


## Money．

4 cowries（厅f़̦，marked thus，l）make 1 gunda（ $\uparrow ฑ 1$, mark－ ed $\%$ ．N．B．When a numeral is prefixed，the cowry is call－


20 gundas－ 1 pun（भ币／）．
4 puns－－ 1 ana，choik，or dam，（आनH，colब，nta）．
$16 \mathrm{p} u$ ns－ 1 kahon（एगच ว），
16 anas－－ 1 rupee（tbra 2）．
Whatever the rupee be valued at in the bazar，the fourth part is called a sicca（मिख्ण lo）．

All articles bought and sold by the tale，are counted by guns． das and puns．

## Weights．

8 rutis＊（ $\mathrm{s}_{\mathrm{f}} \mathrm{T}$ ，or seeds of abrus precatorius，called
新矿－－．．make 1 masa（याना）．
10 masa ．．：－ 1 tola（（大ে小1）．
4 tolas ．．．－ 1 chatak（बढt\＆）．

[^5]

## Dry Measure.





## Time.

The time while one can deliberately pronounf ten long syllables is


The days of the woeek.
The days of the week are named from the Planets.
रदिबातु, Sunday, from
जntadx, Monday, -_ जnld, the moon.


A day is divided into two parts fिनखान, viz. the time from sunnrising to sunosetting, and z+ अियमझ, the time from sun-setting to sun-rising. Each of these is subdivided into four equal parts, called शुश?, or watches, one of which is nearly equal to three English hours, but varying with the season.

## - Of the Hindoo Months.

The Hindoo monthithways begin at what they call the F• wifo, viz. the moment of the-sun's entering any sign of the Zodiac.


The month is divided intotwo 㑊, or sides (of the moon), the time from the change ( स्योबना) to the full moon (भूर्विता) is call-
 the dark side. A lunar day is called fors.

## Contractions．

The following are often used in writing：
for for（िमसड，a village or division．
－ििति，a boat．
－लिवियक्ति，a rent－roll，an agreement to pay by instalments．
ठा：－ठोणान，an invoice．
－ठाएs，a servant．
जक－आरिय，a surety or security．
cath－त्वाज，a pair（or suit）of any thing，
from－जिसt，in trust，or，in the charge of．
－अिकिस，goods．
क．－जรा，ready money．
उケ०－उ उलूब，a talook or small jumeendaree．
－उा़िसे，the date or day of the month．
on－उड़ए，a side，or torwards．
（5）－पर्र，price．
— पष्व，on account of．
tu－अऩाd1，a purguna or hundred．
\＃－－

दin－बाबत，on account of，or belonging to．
ar－মबल，a mundul，or chief person in a village．
ald－ג斤र，the moon，a month．
— ग़ाद़स्e，by the hands of．
－याइम्रू，Mahummud．
（are－the English Mr．


Fin－नांक्य，an habitation．

ぞー そくब，beginning with．

> FINIS.

# DIALOGUES, 

INTEMDED

TO FACILITATE THE ACOTITRING

OF

## THE BENGALEE LANGUAGE.

THIRD EDITION.

By W. CAREY, D. D.
Prafessor of the Sunaskrita and Bengalee Languages, in the College of Fort William.


RRINTED AT GYER MISSION PRESS.
1818.

## PREFACE.

WHEN the following Dialogues were first begun, I did not in. tend to add a Translation : but I soon perceived, that if they were so extended as to include the most common conversations of the country people, it would be necessary to translate them, and to add a few observations.

It is readily acknowledged, that whoever undertakes to learn a language, should accustom himself to give an account of every word, in whatsoever connection it may be found. It is on this account that dialogues with translations have been supposed to be useless, if not injurious, furnishing the student with a kind of knowledge gratis, which he ought to acquire by application ; while they leave him unacquainted with the principles of the language. To avoid this evil, and at the same time furnish a necessary help to the student, I have only added a very free translation, leaving it to him to account for every word, by making a strictly literal one.

This appears more necessary when we reflect that many allusive expressions, andidiomatic forms of speech, have scarcely any intelligible meaning when translated literally ; but when the student compares his literal translation with the free one annexed, he will easily see the reason of these apparent irregularities, and
gain a flexibility of expression, which could not be soon acquired by constant and rigid attention to grammatical rules alone.

I do not suggest by this, that these conversations are ungrammatical ; even those Dialogues are strictly regular which are inserted on purpose to show the difference of idiom among the low : er orders of people in different situations.

A Khansaman, or a Sirkar, talking to an European, generally. intermixes his language with words derived from the Arabic or Persian, and some few corrupted English and Portuguese words: examples of this, in several varieties, occupy the first thirteèe pages of the following work. -From the thirteenth to the nineteenth page are instances of the grave stile. At the twentieth page is an instance of the common talk of labouring people. Women speak a language considerably differing. from that of the men ${ }_{2}$ especially in their quarrels : instances of this, both in the friendly and contentious stile, will be found from page 52 to 56,65 to 67 and from 77 to 87 inclusive. The proverbial expressions, and sudden transitions, in these dialogues, will make them appear difficult at first, but the difficulty will soon be surmounted. The dialogue, page 56 is the greatest instance of irregularity ; it is the language of fishermen, and is peculiar to that class of people.

There are some contractions, the principal of which are the substituting of $\rightarrow$ or ${ }^{21}$, instead of $\overline{\text { ₹ }}$; ; and sometimes the total elision of the $\overline{\text { ₹ }}$, in the different forms of the verbs : $\delta$ is also substituted for $\bar{\square}$ at the end of a very few words.

That the work might be as complete as possible, I have employ. ed some sensible natives to compose dialogues upon subjects of a domestic nature, and to give them precisely in the natural style of the persons supposed to be speakers. I believe the imitation to be so esact, that they will not only assist the student, but furnish a considerable idea of the domestic œconomy of the country.

The great want of books to assist in acquiring this language, which is current through an extent of country nearly equal to Great Britain, and which, when properly cultivated, will be inferior to none, in elegance and perspicuity, has induced me to compile this small work; and to undertake the publishing of two or three more, principally translations from the Sungskrita. These will form a regular series of books in the Bengalee, gradually becoming more and more difficult, till the student is introduced to the highest classical worksin the lavguage.
W. CAREY.

- Serampore, June I, 1818.


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colloquies.

## 

## চাক্রর ভ|ড়Yকররন।


लिनाय ?


द्र दि निखिख्य आनिग़ष्ट।








## उद उत्या

 Fal





## coldquits.

## HIRING SERVANTS.

Salam, Sir.
Salam.
Who are you? Where do you live ?
Sir, my name is Rumjan ; my house is at Calcutta.
Say, why áre you come bither?
Sir, I am without work. I came to seek a place.
What service do you do ?
Sir, I am accustomed to do the work of a gentleman's Khansaman. I did the business of a Khidmutgar some time ago; now I do that of a Khansaman.

What work does a Khansaman do ?
Sir, a Khansaman supplies his master's table. All articles of furniture are uhder his care, and all the inferior servants also are under the Khansaman.

## Continuation.

Khansaman, how many servants are necessary for a gentleman, and what are their titles?

Sir, the necessary servants are these : a Khansaman, a Khidmutgar, a Musalchee, a Cook, a Watcr-cooler, a Water-bearer, a Cleaner, a Washerman, a man to prepare your Hooka, Palenquin bearers, a man to go on errands, a Watchman, and a Porter.

Khansaman, what work do all these servants do ?
Sir, every one does his own proper work.


तय खाजो नार्रा।

## সাদ্ছেের ছহকুম l




সांशि उल भुত



माइएय जই बय जायि शाजिए आवि?






## उद्याप





Khansaman ; What are the separate offices of all these ? Tell the particulars.

Sir, as your command.

## a GENTLEMAN GIVING ORDERS.

Next day the gentleman rising in the morning ordered:-
Khidmutgar, bring the chillumchee and ewer with water; I want to wash my face.

Sir, water is ready, please to wash your face.
Call the Barber, I will be shaved.
Sir, the Barber is come ; please to be shaved.
Where is the Barber ; I want my hair dressed.
Sir, I am he ; I am pesent.
Bearer, bring clean linen. I will change my clothes.
Give orders to the Coachman ; let him get the carriage ready; I will go an airing.

Coachman, make haste, get the carriage ready.
Which carriage shall I get ready ; the coach and four, or the chaise and pair?

Get ready the coach and four.

## Continuation.

Khansaman, lay the table for breakfast ; I will soon return.
Get the great table ready ; several gentlemen will breakfast here.
Then, Sir, I will lay the table in the great hall.

## ( 6 )



## 



## उरख्या












जयि आ





$$
(7)
$$

Aye, first spread the velvet carpet on the mat, afterwards lay the table.

Get out the plate.
Sir, as you order. I have almost got every thing ready.

## Continuation.

Coachman, drive the south road, I will go as far as Mr. -m's garden.

Sir, there is no road to that garden ; the road is stopped up.
Why is it stopped? How long has it been stopped? Have you seen it ?

Sir, about five days ago the drain of the road in front of the garden brake. They are now repairing it ; therefore the road is stopped.

Very well, go up to it.
Coachman, why are the horses so faint ?
Sir, they àre not faint; they are somewhat lazy on account of the hot weather.

No. I suppose you don't pay attention to all this business.
The horses don't get their proper quantity of food, that's the reason of their being weak.

To-day, when I get home, I will examine well into that matter ; make yourself easy.

Sir, what is the fault of your slave ? There are other servants over this work ; there is the groom and the grass-cutter.

Well, 'tis true they are; but you are the head of all. What ? it is to be suppgsed that they don't mind you?


 उद्वl



बেशীরা বু crlml

बराज़ा গऱ्य পাनि आन ।








 रইす!


Sir, that's true; but your slave, according to his ability, comwits no fault.

Very well ; when I get home I will examine into it.
Stop the coach here; I will go on foot from hence ; the road is stopped up.

Turn the coach. I will soon come back.
Take the coach into its own place again.

## Continuation.

Bearer, pull off my boots.
As your order, Sir, I am pulling them off.
Bearer, bring some hot water.
Sir, I have put the water on the fire. When it is ready, I will' immediately come and bring it.

What? Is not the water hot yet? Did not I order it when I went out in the coach ?

Sir, it is almost-ready.
What do you say ? I suppose you pay no attention to me, The work which I ordered at daybreak, it is not ready yet.

Sir, there is a fault. Don't be angry any longer.
What kind of fault is this? Suppose any other gentlemen had come to breakfast? They have not come, therefore all is well. If they had come what could have been done? I should have been greatly ashamed.

Sir, your slaves have committed a fault; let there be orders to forgive.

## ( 10 )







## उलबता 1







 tोए। कायि!

## 





जर्ञात्र बाति कर्श ?


Hirkarrah, pull the bearer's ears : Let him remember not to do so again.

Sir, you are governor, you can do what you please.
Bearer, I have forgiven you to-day's fault ; if ever you do so again, that hour I will discharge you.

According to your orders, Sir. Your slave will not be guilty of such a faalt again.

## Continuation.

Khansaman, the butter is very bad to-day.
Sir, then I suppose the fellow of a cow-keeper may have given stale butter.

That is it truly ; the cow-keeper has begun to play the knave. Discharge him, and bring another.

Very well, Sir. To-morrow a new cow-keeper shall be brought.
The baker gives excellent bread ; give him two rupees reward.
Baker, do you come to-morrow morning; then you will get your monthly account paid, and a reward of two rupees.

## Continuation.

Link-boy, bring water to wash my hands.
Tell the cook to get the dinner ready early to-day.
Sir there is nothing to prevent dinner being early ready to-day.
Bearer, clean the chairs and tables.

- Put candles all over the house.

Two candles upon the table.
C 2

## ( 12 )



आयि এ』न जई যাইয়া




उद्वाता





 लिख आनियेत्र पिट्ड कारि।
 आनिव्य यে पूই जिन छोषा आरन l


## সাছেব 3 মুনরিস 1





$$
(13)
$$

Get the bed ready.
Let the bearer only fan.
I am now going to lie down.
The curtains are torn.
Give the Sirkar orders to get another set to-morrow.
As you command, Sir. Go, lie down.

## Continuation.

Khansaman, I cannot understand any thing of this country language. What is to be done ?

True, Sir. How should you know the language of the country without reading?

How shall I read? Who will teach me?
Sir, you must keep a good Moonshi.
Where shall I get a Moonshi ?
Sir, you may get a Moonshi here. If you give orders, I can get a fit person.

Very well, bring a man of learning for my Moonshi. You will bring a man who knows two or three languages.

Sir, as you order. I will bring a proper Moonshi.

THE GENTLEMAN AND THE MOONSHI.
The Moonshi being come, and having introduced himself into the gentleman's presence by a present, the gentleman asked him-

Who are you, and what is this rupee for?



जুমি মুসি তুমি खि बোক।

जून द्वानर होसा जान।


 जदा मुपद्र हाषा जनि।


 －त्रि刃 उननश।



## उセجर्या 1

 くなり！
 ₹ख 1
 जाय यनिप्य जनूप्रश e？


Sir, I am Moonshi. I teach the languages of this country. This rupee is an offering. It is the custom of this country.

You are a Moonshi. What sort of person are you ?
Sir, I am a Khayusta of this country.
What languages do you know?
Sir, I am acquainted with three or four different languages.
Then you know much; but what languages do you know ? Speak particularly.

Sir, I know the following different languages; the Persian, the Arabic, the Hindoostanee, the Bengadee, and a little English.

You will continue in my service, and instruct me ?
Sir, if you grant me the favour, I can teach all these.
Do you know nothing but these languages? or do you know how to manage the business of the offices under government, \&c.?

No, Sir, not so. I am not only a Moonshi :-I know the business of the offices in this and other countries, and also the business of merchants.

## Continuation.

Very well, then first teach me the Bengalee language, and how to read and write, so as to manage business.

From this day you are appointed my Moonshi. What must be your wages?

Sir, our wages have no settled bounds : thirty rupees is the common rate, but then the master sometimes gives something more gratuitously.

Well, I will give you what wages I think to be right.
 ₹

 आくশ丁だ！

## Јく『2ば1










तে आञ্গ माரেব।

उく『या







Moonshi, shall I first learn Persian, or what? What language being acquired, shall I be able to do the business of this Country?

Sir, this is Bengal. The Bengal writiogs, reading, and language, are carrent here. There will be no objection to your studying other languages afterwards ; but first there is a necessity for the Bengalee language, and a knowledge of reading and writing it.

## Continuation.

Hear ! In how long time shall I be able to do business, if I attend to learning ? -

Gentlemen are of fertile genius and good understanding ; therefore by learning for two years, they may be able to do business.

Moonshi, what will be a proper time to learn to read and write?
Sir, from breakfast time till twelve $o^{\prime}$ clock in the morning, and ia the same manner from tea time till ten o'clock in the erening.

Well, at those times do you come and teach me. I shall begin to-morrow morning after breakfast.

As you command, Sir.
Continuation.
Moonshi, when did you come ?
Sir, I came two hours ago.
I did not see you. Where was you so long ?
I went into your counting-house before breakfast time.
What business had you in the counting-house?
No, I had no business ; I only sat there and chatted.
D





जसिए सरे जन ?

लि दोर्य बरितन जाल नया।
बणन




१ইड बड़ रिस्य भूर्गरि।





जबत 1

## TAKING COUNSEL.

What is to be done ?
What shall we do ?
What is your advice?
We will do this.
You have, done excellently.
I will speak. Hear.
Stop a little.
It will not be best to do so.
Well, try another way.
That will do.
Why don't you mind my orders.
You gave good counsel truly ; but it will be improper for me to follow it.

What way can be contrived ?
This is unparalleled affliction.
There never was trouble like this.
Don't be anxious : all will be well.

It will be as God pleases.
It is very improper for us to commit faults, and then to charge them upon God.

True.

$$
\text { D } 2
$$

## ( 20 )

## 








- Mit





लयाग्ना छत्रा लरा


 ब्बसन यक्रिश्र 中ाउ रत्रिजा








## (21)

## OF EATING.

I am very hungry.
I have a keen appetite.
I am dying with hunger.
Is there any thing ready to eat or'not ?
What do you wish to eat ?
I can eat boiled rice, or fish, or greens.
Dinner is on the table.
Sit down to eat. . Sit here, friend.
What will you eat? What shall I give you?
Give some water to drink.
What's this ? there is no salt on the table.
Will you drink wine with me ?
Fill the glass.
Why is not Mr. $\qquad$ here to-day.

Will you eat some meat? Here is beef, and matton, kid, and pork. Is this duck good or not? This is excellent sauce : call the cook, and ask him how it is made.

Where did you get this excellent fruit ?
Mangoes, pine-apples, guavas, custard-apples, and grapes.
Shall I cut this melon ? Take a piece.
I never saw so good fruit in Bengal.
I am satisfied
I have had enough.

```
                        (22 )
                                    #\\all
```













``` \(ง\) ब़ात्र थालियाর़ आয়গা নাই।
नদीয় ল্যাহনায় बड जल l
; जतनक ऊबल आ
:
```









## ( 23 ) <br> JOURNEYING.'

From whence came you ?
Where are you going ?
I came from Rajemahl.
I shall arrive at Calcutta in about a month.
How long have you left Rajemahl ?
I left Rajemahl yesterday, but the boat cannot get forward because of contrary winds.

There are such waves in the Ganges that I cannot get on at all.
Had it not been for this wind, 1 should had arrived at Mohung $u \mathrm{nj}$.

It would have been well if $I$ had gone in a palanquin.
This is a bad country. If there had been a carriage road, I could have gone with pleasure.

It is impossible to go so far in a carriage, there are so many rivers and rivulets to cross, and no place where you could put up at night.

How much water is there at the mouth of the river ?
There is plenty of water. The water now comes plentifully from the upper countries.

How many rowers have you?
1 brought an extra number of rowers for the purpose of travelling both day and night.

Come to my house, and stay two or three days.
I wish to go with you ; but it is improper now.
The delay will not be great. Come along.
Set off. I am coming.
Well, we will go together.

## অরিচT!







शूनि दिर ठासा fिसिख।













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## ENQUIRIES ABOUT A VOYAGE.

## How long have you left England ?

I arrived in Bengal last year, in the month of Shrabuine.
Did you come from England or Scotland?
I was born in Ireland, but came from England hither.
At what school was you educated?
I was first at Dublin school, but afterwards went to Eton.
What languages did you learn ?
I studied Latin three years, and Greek two years.
How long was your voyage to this country?
We were eight months in all: five months on the sea, and three months at the Cape.

Had you any difficulties in your voyage or not ?
We had one great storm : the ship was near foundering.
What land did you see first ?
We came into the river in the night, and anchored off Kulpee in the morning.

What did you think when you got into the river ?
We had been so long on the water that I was , very glad to see land.

What did you think when you saw the people?
How can I say that? I don't recollect. I was anxious to get to Calcutta, and therefore hired a pansee, and came up with all. speed.









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## ( 27 )

## TALK AEOUT LAND.

O ho you! come here. ' What business do you follow ?
I cultivate land. What else ?
How much land have you? and what rent do you pay ?
Sir, my rent is fifty rupees a year; and I guess there may be about forty bighas of land.

Cannot you tell exactly how much land you cultivate ?
How should I do that ? . The Mundul of the village can tell.
Well, when you cultivate the whole what crops do you get ?
If we have rain in Bysakh, we sow Bhadooi rice, and indigo, and hemp.

After that we plant the cold season rice in Ashar and Shrabuna; and after that we sow wheat, barley, and pulse.

Are there no sugar-cane fields here ?
There is no sugar-manufactory here, but here and there a person plants a bigha or two for molasses. It is very expensive to cultivate the sugar-cane.

How many ploughing bullocks have you ?
I had one very excellent bullock died, otherwise I had six ploughs.

Can you cultivate all your land with six ploughs?
There are two bullocks to a plough ; and if the ground is in proper order to work, one plough will manage six bighas well, and somewhat more with hard working.

I suppose the cultivation of indigo is very profitable. $E 2$.

## ( 28 )




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The cultivation of indigo is very difficult. So.much plougting, and weeding, and carriage, there is no end to the expense ; and if any of it is stained with carrying, they will not take it.

If the're be no gain, why do you cultivate 'it'?
I took ten rupees advance last year : now what can I do ! I will cultivate no more when I have paid off those adrances.

## A CREDITOR AND DEBTOR.

Ho! where'is Soondur Mundul gone?
He went to the cutchery about an hour ago.
What is your name? Say;-are not you Ram-Roodra?
Yes, Sir, I-am Ram-Roodra. I took of you twenty rupees advance for rice.

- What is to be expected from rice ? Without more rain you cannot plant it. Give back the money.

What can I do, Sir ? I have planted half the land. When there is a little more rain, I will plant the whole.

Hear ; you are a very idle fellow. Other peoples fields are planted, what's the reason that yours is not ?

Sir, you know the whole. My daughter's wedding is justover; that took ten days. After that a gentleman came and impressed me, and took me away three days. He beat me severely, and afterwards paid me nothing. I am helpless. What can Ido ?

Hear ; do you give back my money with interest, otherwise I will put a peon over you.

Hear, Sir ! I supplicate with joined hands. I will enter into an agreement, and pay you a rupee a month. I will write the promissory note.










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Sell three or four of your cows and bullocks, and pay the money. What else ?

Sir, you are my mother and father. I will not leave your feet. Judge, Sir ; if I sell my bullocks, how shall I plow my land?

I shall not mind what you say. Pay half the money to-day.
I cannct. My father is dead : the day after to-morrow will be his shraddha, and the brahmun will not perform that without fifteen rupees; and ten or a dozen people also must be entertained. I must sell about seven cattle to do that. There is nu end to my trouble.

If you sell your cattle, how am I to be paid ? You have ne more property in your house.

Sir, my destiny is bad; what can I do ?

## ORDERS TO MAKE A GARDEN:

I want to make a garden.
How large will you make the garden, Sir? and what sort of trees will you plant ?

The garden will be about ten bighas of ground, half kitchen garden, and half orchard and flower garden.

That will be a very large garden.' It will never be managed without ten or twelve gardeners.

Well, I will give people. What else do you want ?
Spades, hatchets, bill-hooks, spuds, weeding-knives, sickles, lines, and baskets. I want all these.

Look here. Make beds here from one end to the other, and sow sorrel, cresses, carrots, cabbages, turnips, fennel, beets, the edible medicago, radishes, and what else you can get.
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Very well, that I will do ; plenty of these seeds may. be obtained. But will you not sow gourds, cucumbers, kidney beans, or any such thing ?

I will sow them ; but their runners spread so far, where canwe get room for them?

Don't trouble yourself about that, there is plenty of room. I will make a stage here for them.

What's the reason the garden is so foul? Why don't you weed these beds?

Sir, there is a great deal of work. We are constantly so employed in planting the fruit trees, that I have no leisure; that's the reason it is so foul.

What sort of trees have you planted ?
Mangoe, jack, kamrunga, peach, mulberry, limes, shaddock, korinda, phulsa, almond, custard-apples, both the netted and theplain, guava trees, and how many gundas of flower trees?

Take good care of all. Weed this. I cannet bear to see so many weeds.

## THE DISCOURSE OF RESPECTABLE OLD PEOPLE.

Ho ! say whence came you?

## From Calcutta to-day.

When from home?
I came from home aboul fifteen days ago.
Where have you been so long?
All this time on the road. I staid about eight or ten daye at Hoogly.

Truly ! therefore you wan so long.











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If it had not been so, how could it have been io long?
Well, that may be. Say how are-all at home?
At home all are alive, prosperous, and happy.
Well, that's the chief thing.
Truly all is well there, there is no anxiety about that.
Continuation.
Are all the people of the country well?
All are well. Only the great $\mathbf{P u n d i t}$ is poorly.
He has been ill a great many days.
A great many days. Say a long time.
True, his appears to be a chronic disorder.
Does no one now administer medicine to him ?
Three or four physicians attend him. ,
What sort of physicians are they who cannot cure this common disorder ?

What can the doctors do ? They give medicines according to the shastras, to the utmost of their power.

> Then why does he not recover? That is his destiny. Who can hinder what is determined?

True. I suppose this disorder is for his death. What can be done? 'Tis the will of the gods. Man has no power. What can man do ? What strength has he ? Man is like a clod : which way soever the gods throw him, there he remains, truly. The power of man is nothing at all ; all is of God.

## Continuation.

The $\mathbf{P} \boldsymbol{u}$ ndit is one of the principal people in our country ; he is an excellent person as it respects learning and judgment. If he go, the learning of our country is gone.




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Aye, is there no one elso like him ?
Like him ! our country will be destitate of investigation. He was all the ability which there was: All others are stupid elephants ; only market-going clowns.

God grant that his end may not be yet.
That cannot be known. There is no appearance yet that God will restore him. There is no hope of that.

True, but if God please, he can do it.
That's true-what is there wonderful in that ? If it please God he can by a nod change dust into a mountain, or reduce a mountain to dust.

Continuation.
Let tbat go. When you came away how did it appear? Did you think he would suffer many more days ?

I think not. He is not long for this world. The doctors say, Fear not ; but we think that is only consoling talk.

What do other people say ?
What should other folks say ? there is no reason to expect his continuance.

Truly ! then this is his boundary.
How are his nephews ?
They are great emperors. Who can speak to them? There are no people in our country fit for their company.

Haring obtained the Company's, business they are become very rich. There was no other person in our country who could get so much wealth by service.

## ( 38 )

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They are not only rich ; they have acquired muctilanded property. By this time they have got an estate worth a lack of supees, more or less.

All is under the government of Fortune. Only see, what they were, and now what they are. This finger has grown to a plantain tree.

## Continuation.

We all know the history of their family. There was no end to the trouble of their father and mother.

As long as the great $P u n d i t$ gave them any thing, they were supplied for the day, otherwise Huri-Mutook.*

Now God has amazingly increased them. All things are under God. He can make the great small, and the small great.

I have been a long time out of that country. What table do they keep, and what customs do they observe?

They live well and clothe well, truly.
They help their relations and friends, but are not remarkably charitable.

The manner in which they now live, and their religious conduct, are not to be des pised.

Tell me how is the estate managed which they have bought ?
They never had an estate before; now they have, but do not manage it remarkably well. They are not acquainted with these matters. The tenants don't speak very well of them in this respect.
'Tell me, do they act the great men or not? What furniture have they?

Their whole conduct is not of a piece with their ability.

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## Continuation.

How do they perform the constant ceremonies of worship?
Having bathed and performed worship in a proper manner, they eat breakfast about nine or ten in the morning. Those relations who are present don't eat all together.

Does he perform the duties of hospitality or not? What re. putation have they for that?

They occasionally perform the duties of hospitality, but not in. the best manner. They are not in great repute.

What method do they observe in the worship of God?
They occasionally worship God ; but not in the best manner. They have got Shiva-Linga, images, and the Shalgrama.

## Continuation.

What sort of a dwelling-house have they made ?
Having made the dwelling house of equal height on the four sides of a square court, they have made three or four apartments.

I heard that almost all the village people came to perform the ablutions in Gunga. How did they entertain them on that occasion?

Almost all the inhabitants of the villages came to perform the ablutions of the goddess Gunga, on which occasion they entertained them well, and gave much in charity.

Do they makes offarings, placed row upon row? (Sarudeeya.)
They attend to the worship of God more than other people of the country,

They expended four or five thousand rupees. Three days were spent in entertaining brahmuns, and the like. Indeed they gave sweetmeats to other people for three days.

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## Continuation.

How many sons and daughters has the eldest?
Two sons and three daughters.
Is the eldest a son or a daughter?
The eldest is a son, then a daughter, after that a son, and after that two daughters.

Are his two sons invested with the brahminical thread or not?
The investiture of the eldest is past. He now studies Gram. mar; is a teachable boy, and indeed beautiful and fortunate. The youngest writes names.

Has he given his daughters in marriage or not ?
When the eldest daughter was eight years old, he brought a chief of the Kooleensa, and gave her in marriage to him. The s.nin- $2 s$ law i a promising good-natured lad indeed.

What expence did he go to at the wedding? How were the Ghutukas and Kooleenas received ? and how were they dismissed?

There came two or three hundred Kooleenas, and five or six bundred Ghutukas. He gained much honour by the manner in which he dismissed them.

Shall you make any stay here?
No, I have taken leave, and depart this day.
ABOU'T A RECOMMENDATORY LETTER.
I am come to you, Sir, upon a piece of business. If you, Sir, stand my friend, I shall get through.

Tell me, what is your complaint?
This is my complaint. I have a house and two bighas of land G 2

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in your daughter's husband's talook. The rent of this ground has always been three rupees a year. Now, he unjugtly demands five rupees, and pays no regard to the written agreements. He says, you shall pay five rupees rent ; there will not be a farthing abated. Please, Sir, to write a note to him, that he may not act unjustly.

Very well, I will write a letter on your account. If he diare. gard it, I shall have much dishonour.

If you write, Sir, he will certainly regard it. I am well satisfied about that ; several people have said to me, go to such a gentleman, and then yon will certainly get through the affair. I am your dependant, Sir. If you get mè through this, I shall be safe; otherwise nobody else has power to do it. By this your virtues will be applau,ded.

Well, it is proper for me to do what I can for your assistance. I will write a note. If he don't attend to it, I can't help it.

## TALK BETWEEN TWO LABOURERS.

I have been to work at the house of such a Kayusto. There is a great deal of work at his house. Will you go ?

No, brother. I will not go to work at that house; they are very bad people to deal with. I worked there last year, but they, in a rascally manner, stopped two days' wages. I'll go no more to that fellow's house.

Why, brother, I have seen that he is a very honest man. He gave me a rupee before-hand, and said, Do you bring more men, l'll give them pay in advance. .

Very well, brother, if you take me to his house, I'll look to you for my pay.

Well, brother, go. I'll be accountable for jour pay.




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Very well, brother ; if you do so, I will go.
If you can get another man or two, brother, bring them with you.
Well, brother, there are two men in the market-place, I'H go to them, and if I can find them, will bring them with me.

Then bring them quickly. I'll stay in the house for you. Do you bring them, then I'll go.

Very well, I'll come to-morrow morning.
Very well, brother. Take care; don't be late.

## A MAN WISHING TO BORROW MONEY AND A MERCHANT.

Sir, I am fallen into a great difficulty. If you will preserve me, by lending me ten rupees, I shall be safe: Otherwise my landlord will sell my cattle, my wife and children.

How many ploughs have gou? How many bighas is your farm ? What is your yearly rent? If I don't know these things, how can I lend you money.

I have twenty-five bighas of land, Sir. The whole rent of it is fifteen rupees. Of that I have paid five rupees, and now owe ten. Therefore do you, Sir, advance me some money on my crop of rice. I will pay you at the rate of half an ana a rupee per month interest in the month of Magh, and will allow you two kathas (measures) of rice for every rupee over and above its proper selling price. First, I will measure out the amount of your money on the threshing floor, and then what I get besides I will take away.

Well, I am giving the money; but give Neeloo-Pala for your security.

Very well, Sir, there is no difficulty in that. He is the Mundul of our town. I'll call him, and write the bond.

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## मढ़ेलि!






## A MERCHANT AND A DEBTOR.

Here, Ruhumut-Khan, Govind-Ghosa of Shazee Ara promis. ed that he would pay that money in the month of Agrahayon; now it is Pous, and yet he has not paid it. Go, seize and bring that fellow. -

Sir, here's Govind Ghosa come.
Here, you who said you would pay that money in Agrahayon; that was all a deceitful excuse. You are a very bad man to deal with. Go and fetch the money.

What you have said, Sir, is all true, indeed; but I am unmanageable upon certain occasions. What can I say ? there is no path for words. You have forborne solong, now have patience twenty days more. When I have reaped my rice I will bring and pay the money on the fifth of Magh. You must look over these few days. If you beat me, or cut me to pieces now, what will it do ?

Not so. Pay the money any way that you can ; then you may go. A vile fellow, he is always playing his deceitful tricks : at one time he said he would pay when he had sold his Bhadooi rice; now he is putting it off longer. I suppose he don't want to pay at all. Go, $\mathrm{R} u \mathrm{~h} u \mathrm{~m} u \mathrm{t}$, get a respectable person to be security for his property paying it ; then let him go.

## AN AGREEMENT OF MARRIAGE.

Mr. Ghutuka*, I want to marry my eldest son. Do you fix upon, and bring a young woman of respectable parentage. Let there not be much delay; I wish the wedding to be in Vishakh or Asharh. When the marriage is over, I shall go to my business. If it is not done now, I shall expend all the money $I$ have brought.
*There is a set of menin Bengal, whose basiness it is to settle marriages, or to act as agents between the parents of the parties. They are generally paid four or five rupees by each of the contracting parties. These people are called ghutukas.


















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The Ghutuka answered, Very well, Sir, what difficulty is there in that? Several people have spoken to me about your son's marriage. I am at your command. There are young ladies at two of three places. Wherever you tell me, I will go and make the match. At Kooleen-Gram is the daughter of Hur -Huri Bosoo. She isjust proper: as are her nose, face, and eyes, so also is her colour like alta [lac] dissolved in milk. Her conduct also is of a piece with her person. If you speak I will go to him:

He said, Well, it will be a propermatch indeed with his daughter. Go. Come back as soon as you have fixed the day; and when you have ascertained what dowry will be required come, and we will execute the writings ; after which the proper articles shall be prepared.

The Ghutuka went to Hur-Huri-Bosoo, and said, Bosoo, it will be a very proper thing, Sir, to marry your daughter to Gowr-Huri-Ghosa's son, of -. They are of a good cast, and in easy circumstances, and he is fit to fill a high office as a servant. His son is a very good lad; knows how to write and read : he is well made, looks well, dresses well, and is young. You will not get such another match. Think on this, and give a reply; but they won't allow of delay ; they want the wedding to be celebrated this month.

This will certainly be proper for me; but I cannot get ready this month. If any time after Agrahyon will do, I shall be able, otherwise not.

Hear $\dot{m} \dot{e}^{\text {e, Bosoo, you will never get such another match. If }}$ you accept it, I can get a little dowry for you. Speak, and I will bring them, and strike the bargain.

Well, go and fetch them. The tenth of this month is a proper diy. Do you come by the day after to-morrow.

The father of the bridegroom being come, sat down, and when the articles were drawn up, the father of the young lady betrothed her thus :-



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Do you all attend. My daughter is betrothed to this person's son. If it be the decree of Prujaputi, the wedding ceremony will be performed at half past ten at night, on the tenth instant.

The young man's father also said, Do you attend. My son is betrothed to this man's daughter. If it be the decree of Vidhata, the marriage will take place. Let him get things ready, and I will do the same.

## GOING TO MARKET.

Come, will you go to market ? Go on.
O brother, this won't do. I have no income. I want money every market-day. Where is it to be, got? This very day there is neither oil, nor salt, nor rice., I am thinking what I must do. There is but one rupee in the house. Go on. I must go. If there's no money I must take things frontthe shop upon credit.

What do you want from market? Brother, I have got rice, and the like ; only I must buy greens, fish, and fruits or roots, to eat with my rice, and a cloth (saree) for my wife. The ot her day I brought and gave her one, but she has torn it. Other things must be as they happen : buying cloth shews me the dark, [i. e. exhapusts my substance.]

Oh ! brother, I must also buy four or five suits, and two or three sarees; but it can't be till I get money.

## WOMEN GOING TO MARKET.

Come, go on while it is morning. If I don't sell the thread, salt, oil, and necessaries can't be bought.

O sister, I went that day to Kula-Ghat market. By that I saw, that the forehead [luck] of the thread was on fire. What do you think the burnt-foreheaded weavers say : they say thread is eight puns a skein. I sold all that thread at a kahun.









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After seeing that day, I had no desire to look towards market. Go on. Let us go. It won't do if I don't go : there are no necessaries in the house. How shall If feed the children ? Besides, half a ser of cotton must be bought.

Here, eldest sister, have you got thread ? Pull it out. I will look at it.

No, I'll sell no more thread to you. You towzled the thread about so the other day that it was spoiled.

O you foolish sister, give me hold of it. Let me look. If it please me, I'll take'it. What will you take ? Say.

It must be a kahun and a half: See what a fine thread.
Ha ! what do times go so now? the Company gives no advances. That cloth which was worth twenty rupees is now worth only fifteen or sixteen. ' Who will touch thread now? You will get ten puns ; if that will do, give it.

Die, you wretch ! have you no shame to talk so ? Put.ten handfuls of lighted straw in your face. I won't sell it.

Heigh day ! why are you angry ? What can we do ? I spoke according to the market price. Go, take ten gundas more. Give it me. If that don't do, here's eleven puns. If that will do, give it, if not take it away.

## CONVERSATION BETWEEN WOMEN.

Come, Madam, brahmun's daughter, shall we go to bà'the ?
Hey ! eldest sister, what did you cook yesterday ?
We got fish, split pùlse, and fried bagoons.
What had you?














## তিয়নিয়ী ক2 21

 जूই छूयाইब্রিস।






## ইজরার পর়ামর্শ।




Our daughter's husband came yesterday to fetch Ram-Moonee. On that'account we had greens boiled to a pulp; three or four sorts of fruits and roots boiled together, peas-flour dressed, fried bogoons, split moog pulse, fried sable fish soop, the roes crumbled, and the acid of ripe plantains.

## Who cook'd, the chief or middle wife ?

The chief wife cook'd. She cut, pounded, and prepared all.
How is your house-wife? can she cook and serve out ?
Yes, sister, who should cook besides her? There are no more women here. I can't stir for my young child. The chief wife does all the business. The little wife is a grumbling creature, and can't stir herself. She is always quarrelling. What can I do, sister? it must be borne : if I say any thing, people will say, See, those women can't bear to look at one another. But sister, compared with a black pot, [viz. with people in general] the chief wifé is a very excellent person : she does the household, business, feeds and cleans the children, and pays proper attention to us. I have no difficulty on her account.

## FISHERMEN'S-TALK.

Haloo, Bhego, will you go a fishing ? 'Tis getting light. I called; you was asleep.

Aye, aye; this is an excuse. Hah; it rains : is it time to go to the nets now? Go you to no purpose. I won't go now. Yesterday I went long before light : by so doing I did not get fish to eat, and to-day it rains.

Yes, brother, my work won't go on by the fear of clouds. Shall I be able to clothe and feed my wife and children thus? I see you have a body formed for ease.

FARMING LANDS.
I ask your advice about an affair. Give that advice which is good.

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## ভিক্কুরের ব্র






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What do you want advice in ? Tell the particulars. I will give you the best advice according to my understanding.

I have an inclination to give a little in advance, and take the farming of such a purguna. What say you about it?

I say, What sort of an estate is it, that you dish to give something in advance to have the farming of ? Are the tenants good or bad? Is the estate cultivated, or not? What is there upon it? Tell me the particulars ; then I'll give you advice.

Well said. Then I'll tell you the particulars of the estate. Hear it. I did farm that estate once, and lost nothing. I rather gained a little. The tenants are very good; and plenty to eat may be got on the estate. I shall give a thousand rupees less than the rent-roll : but I'll do what you say about it.

Well, if you know the estate, it is proper to take it ; but advance the moncy with the consent of the principal officer.

Well, there will be no more difficulty about it, if $I$ do thas.
True, what other danger should there be, if you take it in that manner. Take it. 'Tis proper advice indeed.

## CONVERSATION OF BEGGARS.

A Shiva is to be set up at such a place. How? Will you go ?
I am thinking if I shall go or not. If Igo, perhaps I shall have to come back as I went.

1 hear there will be a great assembly. There is no reason why we should not get something.

How can I know if I shall get any thing or not ? At how many other places have I been disappointed.

That's true. But I think you may get something here. Hé has invited the brahmuns and pundits of several places. After all this assembling, will he give nothing to the respectable brahmuns?






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## (61)

The brahmunse of what places has he invited? Tell me. I attend.

He has sentinvitations to $\mathrm{N} w \mathrm{vu}$-dweep, Patulee, Trivenee, Koo-mar-hutta, Bhat-para, and several other places. I bear also that he will (with gifts) dismiss the respectable brahmuns.

Then it is proper to go. Go on. Let us go. The consequence will be as God pleases.

I suppose God can do for the best.

## SEEKING EMPLOYMENT.

Will you go to Calcutta?
I will go, but must delay it a few days.
I have a little business here; I will go in two or three days after that is done.

Well, I will go also. I must delay a few days.
We'll both go together. When you go be sure to tell me.
Well, I'll tell you two or three days before I go. We'll both go together. Will-you go in a boat, or on foot ?

I can't afford to go in a boat. How do you go ?
Well, we'll walk it.
What business have you at Calcutta ?
My business at Calcutta is to seek for work.
Well, where do you expect to get employ?
I have expected it for a long time from Gour-Huri-Pa!a of the great Bazar. He, has now got the disposing of the cargo of a Telinga ship, and the furnishing another cargo: I suppose, if I go there, I may get half the job.





 याত্র ज!
 मारून।



 सा
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## एन्मल।










How did you get acquainted with him?
I got a letter from his maternal uncle. He recommended me in the strongest terms. When he had read the letter, he told me, You see that I am now without business. When I get a job, do you be sure to come, and I will do something for your advantage. My uncle never wrote to me about any person, in the manner he has written about you. As soon as you hear that I have a job, come, and I will givè you employ. I had this conversation with him. Now he has got business. I suppose he may be able to give me half.

Well, then I suppose you will get employment.
Yes, I suppose I may : However it must be as God pleases.
Where do you expect employ ?
I have no certain expectation. I bave been going from place to place, but to no purpose.

True, 'tis very difficult now to get employment : one may go about till one's feet are worn out, but get nothing to do.

## A QUARREL.

Here, Nirmul's Mother, did you hear ? This Baneea woman cannot see the road with her eyes for pride. Take notice : yesterday my child stood in the road, and that old woman, the mother of three or four children-what do you think she did? She struck the bottom, of a full kulsi against my child's head, and then went away. At that my poor child (Shustee's young one) fell into a fever that wastes all his moisture. She is such a proud wretch that if I sieak to her she abuses me and quarrels with me. May the sons of this husband destroyer die. May she eat the heads of her three boys in three days. May she sit at the river ghat and sing [howl] over her happiness.

Hear, woman, destroyer of your daughter's husband, what do









 याट्य का।







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शताढ योता लnl

you say ? Do you hear, good woman, this destitute widow's talk ? What pride have you seen in me? You destroyer of all your relations, $\mathrm{d}^{\prime}$ you think that $!$ struck your child's head with the $k u l-$ sion purpose and then went away, and that do you abuse my husband and son ? I wish destruction to what you esteem most. Here, you destroyer of all good, what have I thrust a bamboo into your breast? You.

Stop, you conceited wretch, decreed for baseness, stop. The ashes have almost fallen into your pride. Do you think your house or any thing will remain, if either good or evil befals my child ? I will do that I please. Then I will see what father you have got to preserve you. O Lord! if thou dost indeed exist, cause that her three children may be bitten by a snake, and die to night. To-morrow morning may she sit and cry, $\mathbf{O}$ my child ! my child! Then the ashes will fall into the pride of this proud wretch. 0 you widow, may your complete destruction take place. May no one remain in your family to light a lamp.

Woman, your curse will only brush the dust from my left foot. I sacrifice your daughters and sons, and put them under my chilAren' 'eet. Go, you wretch who beg from house to house, you who rean a little rice for your livelihood. You strumpet, who go tarough the markets to pick up whatever falls. Go. You quarrelsome wretch, what harm will your abuse do me?

Ho ! what's this to do ? She did not do it on purpose. She is a mother as well as you. Go sister. . Do you also go. Let her also go. There is no more occasion for quarrelling. You are near neighbours. When it is morning, you will see one another What's this tumult for ?

## WOMEN GOING TO MARKET.

## Will you go to market ?

## I will go. What are you to bring from thence ?













 ज1
 जूरा रिए्बार का। अर्ड़ज ख्रा।




Sister, I have got a little thread. I must sell that. When I have sold it, I will bring what is necessary.

What, sister, have you no other business there? I bave much to de.

Yes! what great bu:iness have you at the market ?
0 ! you do not know : I have much to do? Why, sister, a quar. ter of the folks in the town have given theirthread to me to sell. I have got-all that thread to sell. Besiden, I have no salt, nor oil in the house. I must buy some of each. Fish and greens also must be got.

How many of the town's people have given their thread to you? I have also got ten or twelve people's thread. I must sell that, and do errands for several. What I can get I will bring. If I cannot get the things I will give the money back.

Then, sister, I shall get things for some and not for others. They will be expecting : if I do not get the things what will they say?

If you can't get the things, what will you do ? Ten me.
Ah ! sister, I am thinking of that. Whether I sha: get them, or what shall I do ? If I don't get them, they'll say, Ah! she has not brought them.

Go on, sistar ; while we talk time is going on. When shall we grt there? If it is late, I shall not sell the thread again. The market is now low.

Go. Let us go on. What else have we ta do. It is rot late yet. Oh ! it is not late. Look at ti.e shy and see wh.at time it is by the sun.

What is to be, has already taken place. Go on. Let us mend our pace. I suppose the market is begun.

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## यंजக 3 घजयान।


 पूंअययू बड़!





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 जबन পाप़ी बयड बूनित नाi

## A PRFEST AND A PERSON WHO. WISHES TO MAKE AN OFFERING.

Your father is dead. What sort of a shraddha can you perform:

Sir, I have a great name, but no ability : on which account this is a bad time with me.

True, the loss of relations always happens in a bad time: what. can be worse than that?

Hear me, Sir : What can I do in this matter, the extent of my ability is not unknown to you.

True, I am well acquainted with your concerns and property, but what difference does that make? Your name is spread through the air and the lower regions. If you can't accomplish this work properly, it will be a disgrace.

That's true, Sir. Do you examine my property, and make out an estimate of the expence.

There is no difficulty in making an estimate. It cannot be done as it ought under a thousand rupees, more or lejs.

That's true. If I invite all the country, it will not be short of a thousand rupees.

What then ? don't you intend to invite all the country ?
What is my intending or not intending : this is the business of money. It will not be done by talking only.

That's true. Then what will you do ? Some expedient must be thought of.

Attend. I tell you the country cannot be entertained under a thousand rupees : but then I think the business may be completed by inviting. the principal peopile. I do not know indeed whether I can do that now.

## ( 70 )



 बिनूू बरिकে रबে।















No ! What is indispensable must be done. The shastra says the sacrifice is spoiled if the gift to the brahmuas be not made. Be it as it may, some method must be taken.

The three casts must be invited, and something must be done for their entertainment and dismissal ; and also for those who come without invitation.

All may be done for three hundred rupees.
The time is rery short. Have you made provision for the chira, rice, and other articles ?

Please to attend to the whole : I will tell you of each sepap rate'y.

Speak. First, What have you done about rice and chìra ?
I have given unhusked rice for these two articles. Fifty mavinds of rice, and twenty of chira are certain. What do you think, Sir? Will not this be sufficient ?

Plenty. The business will be completed by this, and there may be an overplus.

I don't care about that, so that the business is not incomplete.
How will you do for the brahmuns' repast? Will there be a possibility of cooking?

I have been contriving, I intend to do that. I have put down ten maunds of flour, four of sugar, twenty-five of sweet-meats, thirty of curds and whey, and five of milk.

If you get all this, it will do. Why then should you dishonour yourself by chira and moorki ?

No. I have been thinking to give chira and moorki to those only who come without invitation.

You have thought well. You will not give chira or moorki to the three casts ?

## ( 72 )












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I shall do that. But I have provided a little fine chira, and excellent woorki. If any gentleman chooses some, it will be given him.

You have done well. There is no harm in that. There is more than enough : however there is no harm in plenty.

Where is the place to make the offerings ?
Yonder. The place for the assembly is to the south.
To-morrow is the day for being shaved*. You must get things ready for that to-day.

Yes, Sir, I will leave no part of the business undone to-day.
Bind up, and get all the gifts ready.
That is done. There will be two Sorus's [gifts of sixteen vessels] and one bull, All articles are ready for them.

Have you brought the bull and the calves $\dagger$ ?
Yes, Sir ; they are come, but the calves are amazingly dear.
Why? Could you not have sent word before? then I could have secured them for a tritle.

That was not done before, and now what else can be done? There is no altering a house when the building is finished.

That's true : what is done is well done. Now I see no more occasion for consultation. ,

To-morrow is the day for you to be shaved. Can you invite all your relations?

Yes, that's done. People are gone to invite them.

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## （ 74 ）

 बद्रिश़ आभिखেい।




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ज बেन 1









Having invited them to finish the three ceremonies, viz. the business of to-morrow, the offering of the neck-lace and sandalwood, and the breaking off from the rulcs of mourning at the same time they, will come?

That's done, Sir. They will come and complete all the business at one time.

Then that's well : if it is done at once there will be no occasion to go again.

I am thinking about the business of to-morrow. The clothes are all washed and brought home, and every thing else is ready; only I can't get good fish.

You will get them to-morrow : in this city, if there is money, there will be no difficulty in getting things.

Sometimes we can get nothing in the city.
That's true, but your heart is good. There will be nothing incomplete in your business.

That's your compliment. How should the work of any one fail to whom you gentlemen are friendly ?

You are a very good man. Your business and the wish of your heart will be completed without difficulty.

The gods have caused the shaving business of to-day to be completed without any failure. I had many fears. I thought, how shall I get through ? I do not know how.

Say. Why was you anxious? Did not I tell you yesterday. Whatever I say will surely come to pass. You will have no trouble about any thing. Don't you know that a biahmuu's blessing is irrevocable ?

True, Sir, I hope so. I remain prostrate at your feet. • Then it must be as the gods please.







 बशिलाय।





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Don't entertain the least anxiety. The gods will accomplish all your wishes. What occasion is there for you to trouble yourself about the gods. Indeed I am your god. What other god have you?

That's true, Sir. We are shoodras. The brahmuns are our gods. You, Sir, are likewise priest. You, Sir, are my sovereign.

Send all the things to-day, wherever you may need them tomorrow, and appoint proper people to attend. Let every thing be ready.

Yes, Sir, I will get every thing ready to-day.
Very well. You know the whole. There is no need to tell you. Yet I have mentioned it once.

Well, Sir, you have done well. What do I know ?
Have you bathed. 'Tis very late. It will require much time 'to make the offerings.

Yes, Sir, I have ba thed.
This business is done. The entertainment of the brahmuns is finished, and all others have eaten heartily. Now dismiss them all.

I have given those who were not invited four annas a piece, and the breaking off from the rules (of mourning) is also properly done.

Well said. All is complete. Can you now dismiss me ?

## CONVERSATION OF WOMEN.

How many brothers' wives are you?
I am the chief, and there are three brothern' wives besides.

## （ 78 ）


 यू⿴囗十介 संत्र भा।

 बढाज बख़ে 1


 नৌড়া इইবে।
 पड़ा

उरु तে यनिनि कम छिएू डाल।


 बतजएয় Cৌয়ায় 1







How ? Do all the brothers' wives live happily, or according to the times?

O Madam, you can't think what trouble I have. I am the chief: don't you think they will treat me as an any thing?

What all, or only one ?
No, the little girl is a respectable man's daughter: She has a partiality for me, and converses with me.

Then you cultivate a friendship with her?
There is a friendship truly; but they are all bad. Therefore it is to be feared that she will be the same.

She is but a little girl. Do you trust her, and shew a little attachment to her, and she will be always at your beck.

At my beck ! It is not possible to be so under me : a twig is harder than a bamboo.

Then it is as you said, she is.pretty good.
Good ! how good ? she don't despise me very much.
Then it is well, does she manage and attend your children.
Yes, that truly. My children are almost always with her : she feeds and washes them.

The other women are murmuring and quarrelling day and night incessantly. Burning like Ravina's funeral pile, they are always at eat your head, eat your head.

Then there is no friendship between any of them ?
Almost none. What friendship? there is not even conversation with a placid countenance; nothing but abusive language.
O. woman! Tell me who your husband loves best ? I hear $\longrightarrow$





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円াtে







Aye, why do you talk about that? What respect is there to us? -Who regards an old wife without having the mind set upon the new one?

It may be so. However, you are the chief, and you have children.

O neighbour ! yesterday, about the middle of the day, that middle wench set up such a murmuring. What can I say ?

Why was the murmuring ?
Get away, woman. If I say that, what will be the consequence ? If people hear, they will speak evil. My house is full of enemies: on that account $I$ am afraid. .

You chief wife, I adjure you to tell me the truth.
Yesterday, at twelve o'clock, the youngest wife had cooked the dinner ; then my children ate rice first. At that time the middle woman came and set up a quarrel.

Woman! none of the women of your house can bear to see one another.

What can I say? One can stay four or five days no where, and have the wind blow on one's body [enjoy peace].

Why don't you go and stay a few days at your brother's ?
What ! go to their house! If I was to go to their house, do you think I should be preserved from those abusive women? There is not one of them can bear to hear of my brothers.

My husband scarcely ever stays at home on account of their quarrels and abuse. When he comes he abuses and scolds.

Formerly you agreed no well : now you are always differing.

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 हाल इय।
 जिऐ द्ञया।





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If I could but give my two daughters in marriage, I would take seven mustard seeds and bathe. I would stand before KoalaiChundée and give betle to Soovuchunee. If the desire of my heart be accomplished, all will be well.

Where do you think to marry the girls ? in the country or out of it?
I cannot say what God intends. I think it would be well to marry them near home.

What do all the brothers' wives say ? What say the uncles and aunts? What five persons agree in, is proper.

As it happens. I will go home. - 'Tis late. Now they will abuse me.

## WOMEN'S QUARRELS.

Where have you been, you gossip? There's none of the business of the evening in your mind-indeed!

What work lies so heavy upon you, that you speak thus?
I stick at no work. You make a difficulty of every thing.
What work of mine have you done, that you talk at this rate?
You blind creature! What, have you put out your cyes that you can't see? Who did all this work ?

What pride is yours! You have done one day's work, and say so much about it ! I know all your tricks.

Son-devourer! What do you know about me? I don't go from house to house after the men like you.

Strumpet! We don't call him brother, brother, and then at night go after him as you do.

Ah! You procuress of abortion! You strumpet! Whom do I go to ? Whom have you seen?

## （ 84 ）



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 जाड़ 1
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You make a pretty noise, you devourer of your brother. Your pride shall be broken to-day. You will never be quiet till then.

If you, not having quieted me to-day, should eat rice, you will eat your son's head.

You neighbours! Do you hear this cannibal strumpet's talk ? It would be right to put fire in the face of such a cannibal.

Hide your face, woman. Your day light did not come on well this morning, I tell you.

Did my day-light come on badly or yours? Do you see ? I'll give you a kick, and bruise your face ; then you'll know.

If you don't strike me, eat your own child's head? Strumpet !
You strumpet! You woman of bad cast! thus you adjure me by my son. I'll strike your face with a twig broom, and bruise it. Strumpet! Unmanageable wretch !

If you strike me with a twig broom, do you think nobody can strike you with a grass one ?

Well, you devourer! Do you think nobody is acquainted with your goings on ? You think to cover all, I suppose, by making a great noise.

What you have got in your head can never be, you such an one's wife. Every body has heard of your goings on.

Don't people know how chaste, and righteous, and obedient to your husband you are ?

You get up finely. When the ma ster comes home to day, let him take you and keep house, and send me away.

Make as many complaints against me as y ou can. Don't spare in the least. You have made great adjurations, woman.

 खणड़िज इうल।










 र्शाण्रि

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(ब) 3 खांग गतन बरित्रा आffixta:


Very well, do you stop a little. When I have ptt the rice for your shraddha over the fire, I can go about other business.

Go. What you can do to me, do. I must leave this house for fear of you.

What, are you like the wild mountaineers ? Do you quarrel night and day? Have you no fear ?

Look ye. I said neither good nor evil to her. All at once she imprecates death, kicking, and beating upon my son. Such a burnt-foreheaded forehead.

You are all good. There is no one bad. Now from this time forgive one another. All of you go home. Hear me : your conduct is such that no creditable person will come to your house, or eat with you. You are all Rohillas. You are not human beings.

What would yourhave me do? I shall never be well till I have left this house.

Now take one another's children and go home. Afterwards you will understand all. From this time stop. Forgive one ano. ther.

I will go home, $\mathbf{O}$ wives. 'Tis evening, and none of the busi-- ness of the house is done. The children will be plentiful in abuse. Now it will get late while we are going. The nights are dark.

## A PERSON ABOUT TO OFFER A SACRIFICE AND A PRIEST.

Is the priest at home?
Who ? O Ram Soondura-Raya. Come, come. Spread a seat. Bring some tobacco. Tell me, Sir, what you are come for ?

Don't you know? Have you forgotten ?

## ( 88 )









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## जगिদłর রাইয়ত।



Hd, ha, ha, truly, truly. 'Tis the time of your father's shraddha. I have looked at the almanack. . It will be on the thirteenth of the increase of the moon (bright side).

As you order. I will get things ready.
Yes, go Sir. This time it must be done in a rather respectable manner. The cloth which you give for the shraddha must be pretty good this time. If it is not, I will not take it.

Sir, nobody wishes to act otherwise than you say if he can act according to it. If I do it, 'tis my own work [holiness].

Go. If you don't do it, who should? You are his son. If he had lived, you must have provided food and clothing for him. Be at half that expence, then all will be well.

True, Sir. What you say is true; but at this time I am very low. I have a great deal of trouble; great expence, and no income. You also see my brothers, how properly they act. They can only eat and sleep. They have no other quality.

That's true.: Go. You must do your own business. Do what you can.

Be so good as to make out an estimate of what will be required for the shraddha.

Well, I will make an estimate. Say how many brahmuns you will entertain? The business must be done the day after to-morrow. Let the brahmuns be invited before that time.

Yes. Entertaining brahmuns is the root of all. You will inivite fifty. I have made provision for fifty persons.

## A LANDLORD AND HIS TENANT.

How is the settling and cultivation of this purguna ?

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Sir, in this our purguna the cultivation is very difficult.
Why, I saw , that tenauts were plentifully settled in other villages.

True, Sir. Places which fill by the tide, and flats which are full of water, are well cultivated. It is not so in this purguna. There is only high ground. The lands subject to ovelfowings also were not in order to work at the proper time, and there was no rain. What could be done ?

Then the cultivation is so bad on account of want of rain?
Yes indeed; Sir. If we had had rain in proper time, do you think we should not have cultivated it ? Our fate is bad. What can we do ?

What? was there no rain in this country at the proper time?
We cannot say there was not a little, but what there was, was of no use.

Then how do you think to pay your rent?
What can we think? The king's taxes must be paid. We uill do labouring work, and give it by some mea:s.

Can you get so much work to do, as to secure the payment of so much rent ?

See, Sir. We are four or five brothers : some wi:l work at the salt works, and some will do other work.

Why did you sell all the bamboos of your yard I suppose you intend to run off.

No, no. Not so : that day I sold two rupees worth of bamboos, and bought some straw.

Well, do you write a promise. ' How long will jou be before you pay it ?

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उलaया 2


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 ब্নে木্র पिय।





Sir, if I rup away, where shall I go? This is the house where our bones have been buried for seven generations.

I lie at your feet, Sir. Do what you please.

## Continuation.

How much do you still owe of this year's rent ?
Sir, say no more about that. I can't pay half my rent.
Then what is to be done?
I get nothing by thinking about that. l'll pay it by some contrivance : by letting the land to some other person, who will pay rent and find seed; and we will divide the produce.

The king's taxes must be paid. That can suffer no obstruction. What do you think about that ?

Sir, this year's rent must be forgiven. I am fallen into great poverty.

Stop, all these things now. What have you done for this payment ?

I cannot pay my rent.
A peon [bailiff] must be set over you for the rent, otherwise you will not pay it.

I am not able, Sir, to pay my rent : where should I get the daily allowance to a peon.

The taxes must be paid in on the tenth of the month. Go and make your money sure.

## Continuation.

If you will wait five or six days, Sir, my brother will come home.
Where is your brother gone ?



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 उाराड़ दिखू एमल काইलाय ना।

ठाम्रु यात्य



उетит！




My brother has got an invoice from Lal-bazar, and is gone into the forest. When he comes I can pay the money.

How long will it be before he comes, and you pay the rent ?
I will put a peon over you. When he has waited, and got the money, I'll set you at liberty.

If you cut me to pieces, Sir, there will be no money till my bro ther comes home.

Jumadar, put a peon over this fellow.
Yes, Sir, it shall be done.

## Continuation.

Stay, Mr. Jwmadar. I want to speak a few words to my landlord.

Take that rascal away from hence.
Sir, yon make such a piece of work about this rent. I got no p-oduce from the ground which I did sow.

What did you do with the crop you got in Bhadra.
Where did I get a crop in Bhadra? There was nothing on that ground this year.

There was produce at other villages ; what's the reason why yon get nothing?

Sir, only ask $R u$ mjan what bad ground that is.

## Continuation.

- How, Rumjan? What does this fellow say? Have you seen?

He coltivated that ground very carefully, Sir. There was no water : what could he do ?

Well, do you write a promise. In how long time will you give the money?





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Very well, Sir. Write and take the promise. If I can't pay in ten days, I will pay the daily allowarice to a peon.

There cannot be a delay of ten days. Write, and give a promise for five days.

I cannot, Sir, pay it in five days. What property of that sort have I got? Have mercy, Sir. Let it be ten days.

Hear, you. This fellow is a great hand at making excuses. If he be not well punished, he will not pay his rent.

What you please, Mr. Landlord. I am fallen into great help. lessness this year.

## Continuation.

Can you get money no where? If you take some advances upon flax or hemp, you may pay the money imnediately. I cannot stay for the money. The bag must be made up on the sixth day of the month.

Sir, who will give me money in advance for flax or hemp?
I suppose you have nearly got ready four or five bighas of flax and hemp. The merchants will trust you. If you ask them for money, you may get it.

I have no flax or hemp ready. yet : therefore who will give me money upon credit? Do you think the times are so with me now?

Why ? Your fathers-in-law are in good circumstances. You may get money from them if you want.

Ah ! Sir! what's this ? Among great people's relations, if one has plenty, he maintains ten.

## Why don't,you do so?




## जe『ाHI





 पिम।






 पिर।




This is not the way of us plowmen. We don't know who to call a helper. We, Sir,' are a particular sort of peopple. Who asks any thing about us ?

## Continuation.

Then if you will not go there, take it of your brother, who has taken an invoice from the merchant at Lal-bazar and is gone to the woods, and pay it.

I took the money of one boat load from him in Asharh, and have spent it. I cannot clear that off.

Go to-day, sell your house, and procure the money, and pay it in a day or two.

I'll go, Sir, and try. If I can accomplish it, I'll bring and pay the money.

The taxes must be sent in three or four days. Bring it before that time.

I am going to try. If I can get it, by selling my goods, or by borrowing, as soon as I get it into my hand, I will bring it.

If yoa don't pay the money by the day the rents are sent off, you must pay the expence of sending it afterwards.

Sir , you are governor. I can't clear off my rent. MustI pay extra expences?

Then, what is the payment of the whole to be stopped on account of your money?

What will the sending of your bag of rents be hindered for my money?

If you don't pay, how are the rents to be paid in ?



 - लिख
 जानिया त्या

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 इशे नti?

## उदइएया 1


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TR20 21



I have a little hope in one place. If I succeed I will pay it too day. If not, Sir, you must rectify the matter by breaking me to piecés' or beating ine to dust.

That can't be ; borrow something here on the spot, and pay it.
Do you, Sir, procare a merchant. I will bring the money, together with the exorbitant interest, in ten days.

Where shall I go to procure a merchant? Bring it from whera ever you can getit.

If I had had so much credit, Sir, I wouldhave brought it now.
Fellow, you are a highwayman. If $L$ am not very severe, you won't pay.

Youare sovereign. I am included in whatever you do. I am not a thief because I cultivate the ground.

## Continuation.

Who else is here ? put this fellow in custody, and get the mom ney.

I am your tenant, Sir. If you abuse and drive me away, people will not settle on your estate.

You make a piece of work about paying at every payment, It would be a good thing if such tenants would not stay.

Very well, Sir. I will do so after this crop. Nobody can stay after they see your ill looks.

Go, you fellow. If I have land, I shall have plenty of tenants.

## Continuation.

- I shall see how many people you will settle on the land and house which you have let to me.

Was there never any body in that farm before ?

## ( 102 )

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 जिग।





 Cसम 1.


उ०बता 1







## 103 )

I know there were people in the farm. They eould never cul. tivate the land.

You know a vast deal. You don't pay more than half the rent that was paid by the former tenant.

How many bighas of land was this farm, Sir?
You pretend not to know how many bighas your land is. What! do you pay rent without knowing that ?

I have heard, that all the former land does not now belong to it.

Where did you hear, that formerly there was a quantity of land which is not now in the farm ?

I have heard, Sir, that a bruhmutra was given out of this land, and that the river has carried some away.

When was land given to brahmuns out of that farm ?
Sir, there is the tally of your estate. You may know all by looking into that.

Bring your lease. I will see how mach land is written in that.
I will, Sir. If that is examined I shall not be. destroyed.

## Continuation.

Take a peon, and go fetch the lease.
Why should I take a peon? I won't run away.
What assurance have I about you? Give a security and go.
Sir, who should I give for security. I see no one of my town's folks.

There are many of your town's people here. Mention and produce one.

Don't go on that lock again, Sir. I will come from home im. mediately.

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जर大 उूं लयाम्न जाতে एक्रिक्र खा ？




जहERI 1










There's no believing your words. You are a great scoundrel.
What villany have I ever acted, Sir, in your affairs. You can't mention an instance.

I won't hear all your excuses.
Sir, I will go and see if any of my town's people are here.
Go. Go and see.

## Continuation.

I have searched well, Sir, but can find none.
Then take the peon with you and go.
If I take the peon with me, where shall I find money to pay for his food?

Well, go home, and come to-morrow by nine o'clock.
As you order, Sir. Be attentive. To-day I take leave.

## Continuation.

Attend, Mr. Landlord. I have brought the lease with me; be pleased to look at it.

Go to the office and sit down. The clerk will come and look at it immediately.

I cant stay long, Sir. Yesterday I pulled up the rice-plants, and laid them by. To-day I must go into the field and plant them.

Go to the clerk's house, and call him.
I don't know where the clerk's house is. Be pleased, Sir, to send a person to fetch him.

Go to the Jumadar, and tell him-in my name to send a person to the clerk's house to call him.

## ( 106 )



उежातl 2




 घইয়া आইস

त्य आ
『शिक्षाप्न 1

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 भात्रि का।

 उरीी जात्रा



Very well, Sir: I will tell him, and come agaia.
Go tell him, and return quickly.

## Contimuation.

Sir, the $\mathrm{J} u$ madar is come.
How Jumadar? None of the clerks are come yet.
The clerks are come. Why do you ask for them, Sir ?
Do you take this tenant to the clerks. Tell them to look how much land is written in his lease ; and after they have examined his lease, to make out his account, and come with him.

As you order, Sir. I'll take him to the office.
Going to the clerks, he said, Look at this tenant's lease, and make out hisaccount. 'Tis master's orders.

This tenant's account is made out. What other account must I make out to-day?

How have you made out my account, Sir. I have not heard. Cause me to understand it.

Every month your account is made out, ỳet you don't understand it, you refractory fellow.

How much land have you entered my farm ? I cannot understand that, either by night or by day.

Is your land less now than it was formerly ?
You have given two pieces of the original farm to the brahmuns. The rest remains.

When was any thing given to the brahmuns out of your land ? What have you to do with land given to brahmuns?

Whose farm was that land taken from, which was given to the teaching brahmun?

## ( 108 )




## उराएता







 रूप्रिए।

 बनन।









The land which was given to the teaching-brahmun was taken from the farm of the overseer of the village. What have you to do with that?

Continuation:
Take out the tally, Sir, and examine. All is written in that.
Here's the tally. See. There is no gift to brahmuns written to your farm.

I don't hear that. Call the rent-gatherer of the village, and give him orders to explain it to me by measuring my land.

First pay your rent. Then I'li'hear your excuses.'. .-
If you, don't clear it up by measuring my land, I won't pay my rent.

If I measure your land, all the tenants who are in arrears will begin to make excuses.

What do I get from this farm, to be able to pay so nuch rent ?
You have paid the same rent for that farm all along. Why do you act thus now?

I have no way left this timé. I would have done labouring work, and paid you, but I could not do it now.

Stop all excuses now, and pay your rent. .
Here, Sir, take it. I have sold my caftle, and brought it.

## A CONVERSATION.

Such an one has married his son. He expended a great deal of money.

In what village has he married him, and to whose daughter ?
${ }^{\prime}$ He married him at Radha-Mohun-poora, to the daughter of Rama.Churun-Ghosa, son of $\mathrm{K} u$ mol-Lochun-Ghosa.

## ( 110 )

 ब बर्रिग़ारिल।






 तय इए !





 - बारता इাजায় इইয়া थालिंबে।


 योड होला इस ।




Well, they are of a good cast. He has married him in a good place. Who made this match ?

Mr. Shyam-Soondura-Bosoo of Ram.Chundra.poora made this match.

That indeed. Who besides him is able to make such a match ? What did he get ? Do you know ?

I know. He got an hundred rupees for making the match, and an honorable gift of twenty-five rupees, with many apologies.

Ha! Would that do ?•Then he was not dismissed in a proper manner. He ought for this business to have got two hundred rupees, and two pair of shawls as a token of respect, besides other gifts.

Ah! Sir, he was at such expence, what can we say to him. He gave to him, and also gave ten or a dozen rupees each to ten or a dozen people who came with him. What could he do more?

That indeed! There were people with him. Well, what dowry did he give? What did he expend? 'Can you say' any thing about that?

I can say nothing certainly about that expence. I guess it may be ten or twelve thousand rupees.

How was all this expence? I can't conceive any thing about that. . Say upon what was all this expence incurred?

The wedding dowry was five hundred rupees? and going ta execute the writings cost about two hundred more.

Well, why did it cost so much to execute the deeds? That's false. I won't hear that.

If you don't want to hear it, who desires you to do it? I, you know, have spoken falsely. There are more folks in the rillage : go and ask them. What do they say ?

## ( 112 )






















## मयाँ

What need have I to ask so many persons ? You know. Say, how was the bridal procession, and what illuminations?

Hear how the procession was conducted : he gare a doceur to the nabob, and got the palankin in which he himself goes, with half the attendants thereon. What shall I say more about illu. minations? there were a thoasand branch lamps with glass flowers, lighted up; and I can't say how many fire-works : I suppose there were two or three thousand of them.

Then the wedding was conducted bravely. Your village people probably heard all. How did he dismiss the other ghutukas? Tell that.

Whatever other ghutukas there were, some got four, others five rupers, and a suit of clothes.

Well, what fault is there then ? The wedding was well managed. I asked another person or two, but they said he had married him in a certain way, neither very good nor very bad; middling.

Let those who speak evil, go through one or two such, then they'll know ; otherwise what difficulty is there in speaking; nothing sticks in the mouth : a man may say any thing.

Die. Let things be as they may. Now I ask you one word : you have seen all•; if we go, shall we get any thing or not ?

Yes, you may. So many ghutukas came, and no one departed as he came. Why should not you get something ? Go. You will get something.
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[^0]:    ＊This word properly signifies head letters；they have been generally called cerebrals．
    ＋According to some，this letter is sometimes dental and sometimes la－ bial；it is therefore inserted as belonging to both organs．

[^1]:    - In expressing the vowels by English letters the following sounds are to be adhered to:
    a sounds like $a$ in father.
    e . - like a in name, fame.
    $i$ - - like in his, him.
    i . . like in time.
    -     - like o in robe.
    u - - like u in but, hut.
    00 - - like oo in good.
    oo - - líke 00 in rood.
    y - - like $\mathbf{y}$ in you, This ietter never has the sound of a vowel.

[^2]:    - These pronouns are nsed when the person spoken of is absent.
    $\dagger$ These are used when the persou is present.
    $\ddagger$ These are used when the person is present, but at some distance.

[^3]:    4. Another gerund, or more properly a verbal noun, is form-
[^4]:    - The final of this affix and all others ending in ìr, is rejected in the Bengalee language, and the $\bar{i}$ made long in the nominative cace.

[^5]:    －According to the rales observed by physioians， 10 rutis are a masa． and 8 masa a tola．

    M．

[^6]:    * Huri - Mutook is the name of a man wholived from hand to mouth. The mention of him is proverbial for a precarious subsistence.

[^7]:    * The Hindoos do not shaverafter the death of a parent or near relation till the day appointed by the shastra, which varies according to the person's caste.
    + It is common for the richest people in India to make an offering of a ,bulland four female calves at the shraddha of their parents. These bul's are marked and tarned loose, and are called by the English Brahmunee bulls.

