THE MATERIALS FOR A BASIC COURSE IN SPOKEN BENGALI PRESENTED IN THIS BOOK WERE PREPARED BY REVISION OF AN EARLIER WORK DATED 1959. THE REVISION WAS BASED ON EXPERIENCE GAINED FROM 2 YEARS OF CLASSROOM WORK WITH THE INITIAL COURSE MATERIALS AND ON ADVICE AND COMMENTS RECEIVED FROM THOSE TO WHOM THE FIRST DRAFT WAS SENT FOR CRITICISM. THE AUTHORS OF THIS COURSE ACKNOWLEDGE THE BENEFITS THIS REVISION HAS GAINED FROM ANOTHER COURSE, "SPOKEN BENGALI," ALSO WRITTEN IN 1959, BY FERGUSON AND SATTERWAITE, BUT THEY POINT OUT THAT THE EMPHASIS OF THE OTHER COURSE IS DIFFERENT FROM THAT OF THE "INTRODUCTION TO BENGALI." FOR THIS COURSE, CONVERSATION AND DRILLS ARE ORIENTED MORE TOWARD CULTURAL CONCEPTS THAN TOWARD PRACTICAL SITUATIONS. THIS APPROACH AIMS AT A COMPROMISE BETWEEN PURELY STRUCTURAL AND PURELY CULTURAL ORIENTATION.

TAPE RECORDINGS HAVE BEEN PREPARED OF THE MATERIALS IN THIS BOOK WITH THE EXCEPTION OF THE EXPLANATORY SECTIONS AND TRANSLATION DRILLS. THIS BOOK HAS BEEN PLANNED TO BE USED IN CONJUNCTION WITH THOSE RECORDINGS. EARLY LESSONS PLACE MUCH STRESS ON INTONATION WHICH MUST BE HEARD TO BE UNDERSTOOD.

PATTERN DRILLS OF ENGLISH TO BENGALI ARE GIVEN IN THE TEXT, BUT BENGALI TO ENGLISH DRILLS WERE LEFT TO THE CLASSROOM INSTRUCTOR TO PREPARE. SUCH DRILLS WERE INCLUDED, HOWEVER, ON THE TAPES. (AL)
by Edward C. Dimock, Jr., Somdev Bhattacharji, and Suhas Chatterjee

A basic course in spoken Bengali, with emphasis upon speaking and understanding the language.

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INTRODUCTION TO BENGALI

PART I
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The following materials for a basic course in spoken Bengali represent a revision of the work first produced by Edward Dimock and Somdev Bhattacharji and dated September, 1959. This revision has been made by Edward Dimock, Somdev Bhattacharji, and Suhas Chatterjee, on the basis of their experience with two years classroom work with the materials, and with the helpful advice and comments of those to whom the first draft was sent for criticism.

Since the first draft of these materials was finished in 1959, the first several units of Spoken Bengali by Ferguson and Satterthwaite, as well as materials for other modern South Asian languages, have become available. While we have profited by these, our materials differ somewhat in emphasis from them. As has often been pointed out, a language with the richness and breadth of Bengali warrants two, or even several, treatments in teaching materials. Our conversations and drills are oriented less toward practical situations than toward cultural concepts, facts of Bengali life and history, and selected grammatical points; to these considerations we have occasionally sacrificed the illusion of reality. This does not mean that we neglect the structure of the language and do not attempt to train people to speak. On the contrary, the heavy emphasis of our basic course is upon speaking and understanding the language. But in our approach we have aimed at a compromise between purely structural and purely cultural orientation. Student aims, as well as teachers' interests and methods, differ.

All except the explanatory materials and translation drills have been taped. The use of this book, in fact, assumes the use of these tapes. Much stress is laid, for example, on intonation, in the early lessons. This obviously cannot be understood properly unless it is heard. The work also assumes a certain amount of effort on the part of the instructor. For example, pattern drills, English to Bengali, are given in the text; Bengali to English drills of the same type are not
(although such drills are included on the tapes). The preparation of additional types of drills we have left, in this version at least, to the instructor.

We are grateful to Mr. Richard B. Martin of the language laboratory, University of Chicago, for his assistance in the preparation of the taped drills, to our students, for their patience while these materials were being developed and for their criticism, to Mrs. Arati John, to Muzaffar Ahmed and Roushan Jahan of the University of Chicago South Asian Languages Program, for their help with the preparation of the tapes, to Professor Punya Sloka Ray of the University of Chicago for his direct help, advice, and constant encouragement, and to various scholars who have given us their advice and criticism on previous versions of this work. Our thanks also go to the Ford Foundation and the United States Office of Education, to whom the second draft of this work was submitted in December, 1961, in fulfillment of contract. However, it goes without saying that neither of these agencies is in any way responsible for the materials in these pages or for the manner of their preparation.

Edward C. Dimock, Jr.
Somdev Bhattacharji
Suhas Chatterjee

The University of Chicago
May, 1964
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</table>
INTRODUCTION

I. THE LANGUAGE

The Bengali language is spoken by upwards of seventy millions of people in the eastern part of the Indian sub-continent; it is a recognized language in both the Republic of India and the Republic of Pakistan.

Bengali is an Indo-European language, and therefore of the same linguistic lineage as English and the other European languages, though of a different branch of the family. The branch of the family to which Bengali belongs is called Indo-Iranian; its sub-branch is called Indic. In the Indic family among the modern languages (of which the direct ancestor is a form of Sanskrit) are Bengali, Hindi, Marathi, Gujarati, Sindhi, Assamese, Oriya, Punjabi, Nepali, Sinhalese, and Kashmiri. These languages are closely related to one another, as are, for example, Italian and Spanish of the European Romance branch of the Indo-European family. There are three other major language families in the sub-continent, the Dravidian (including Tamil, Telugu, Malayalam, and Kannada), the Tibeto-Burman languages of the north-east, and the Austro or Munda family (tribal languages of central and eastern India).

The immediate origins of the Bengali language are somewhat obscure. The chances are that it derives directly from an Eastern variety of an Indic language closely related to Sanskrit, perhaps a "dialectical" variety of that language. In any case, in the stages of Indic language development known as Prakrit and Apabhramsa, it seems clear that in the eastern areas of the Indian sub-continent -- those areas now occupied by the states of Bengal, Assam, Orissa, the eastern parts of Bihar, and the Pakistani province of East Bengal -- divergent forms of language were developing. The earliest work in Bengali which has been so far discover-

1. For an extensive study of its history, see S.K. Chatterji, Origin and Development of the Bengali Language, Calcutta University, 2 vols., 1928.
ed is that of the so-called carya-padas, late Buddhist religious verses. Some scholars date these songs as early as the 8th century, though the 10th century would perhaps be more accurate. Interestingly, these songs have been claimed by the Assamese to be in Old Assamese, by speakers of Oriya to be Old Oriya, by speakers of Hindi to be Maithali, and by Bengalis to be Old Bengali.

Bengali has a very long and a very rich literary tradition. The high points of Bengali literary accomplishment have been in the periods of the 14th through the 17th centuries, when a great Vaisnava religious literature including lyrics, biographies, and theological treatises was written, and the 19th and 20th centuries, when Bengali literature underwent a renaissance in contact with Western literary forms. This is the period in connection with which such names as Rabindranath Tagore and Bankim-candra Chatterji are heard.

That Bengali literature has had these peaks does not mean that between them things were stagnant. On the contrary, in other periods much literature of interest and often of outstanding quality was being produced: for example, the Candi-mangal of Mokunadaram and the Vidyā-sundar of Bhāratcandra. The Muslim rulers of Bengal, who held sway from the beginning of the 13th century until their defeat by the British in 1757, were in large part ardent patrons of Bengali literature. Under their patronage both Hindu and Muslim writers flourished.

2. TYPE OF LANGUAGE

The language which you are about to begin learning is called "standard colloquial" Bengali. This is the form of the language which is spoken by a very large number of people throughout both West Bengal and East Pakistan today, though it includes elements peculiar to West Bengali speech, and originally was probably the language spoken in and around the city of Calcutta. This does not mean that it is the only form of the spoken language which exists. Dialectical varieties of Bengali occur, and the dialects of, say, Burdwan district in West Bengal, and Chittagong

2. The carya-padas were discovered in a manuscript in Nepal by M.M. Haraprasad Shastri. They have been published several times in Bengali, and some of them translated into English (Sukumar Sen, Old Bengali Texts in Indian Linguistics, Calcutta, 1948), and into French (M. Shahidullah, Les chants mystiques, Adrien-Maisonneuve, Paris, 1928).

in East Pakistan differ so widely as to be practically unintelligible to one another. And, the form of the language spoken in one of the major dialect areas of East Pakistan, in and around the city of Dacca, differs from that presented here not only in lexicon, but also to a considerable extent in phonology and morphology. But the "standard colloquial", or calit-bhasa, will be spoken and understood by educated people at both extremes.

3. THE MATERIALS

a. Aims

The title of this book is *An Introduction to Bengali*. We will not neglect the written language; part of our purpose is to teach you to read Bengali well, and *An Introduction to Bengali, Part II*, deals with this. But it has seemed to us sound practice to introduce you to the spoken language first. Before we begin to teach you the written language we want you to be able to carry on simple but reasonably fluent conversation in Bengali. Thus Part II of this *Introduction*, the reader, is designed to follow about five lesson units behind Part I. Our reasons for putting the spoken language first are three. First, it is assumed that you will be using the spoken language sometime in the future, that you will at some time be in Bengal. Secondly, the Bengali writing system is quite as deviant from the pronunciation of the language as is the English one; to learn to spell Bengali words in Bengali script is not the most elementary, and therefore not the first, task. Finally, and perhaps most important, we feel that reading the language will come easier to you if its sentence patterns have become familiar through speech. In other words, when you learn to read you will be able to think of a Bengali sentence or clause as a unit, and not be forced to read "word by word", trying to fit each word into the sentence pattern consciously and slowly. The importance of this will be seen when it is realized that Bengali is a "leftward-branching" language in its clause and sentence structure; the verb comes at the end of the clause or sentence. If you first learn to think of the verb as coming in that position, your eye will go there automatically; good habits are more easily established through speech. Further, Bengali is not a highly inflected language, in which there are many case-endings and other factors to make the relationships of words to each other obvious; on the contrary, Bengali, like English, is a language in which great subtlety is possible through syntactic variation. You would be more puzzled by this if you
attempted to go directly to the written language than you will be by mastering the patterns of the spoken Bengali first.

b. **Arrangement of materials.**

The arrangement of each unit or lesson within the book is as follows:

2. Grammatical points which occur in the conversation materials, and syntax diagrams.
4. Translation drills: English to Bengali.
5. Vocabulary.

For the first several lessons, the system of taped drills will be outlined in the written text of the lesson as section 2.

The student is expected to deal with this material as follows:

1. Conversation.

The conversations and other drills are recorded on tape. Before each class, the student should spend time listening to the taped drills of the lesson, memorizing the sentences and mutations, and preparing himself to be able to reproduce them flawlessly in class. "Flawlessly" means not only in good grammatical form, but with good pronunciation and intonation as well. In the class, the instructor will move around the room, asking each student to reproduce the sentence, first in English, then in Bengali. As one student repeats, other students should repeat the sentence under their breaths. If a mistake is made, both instructor and student should repeat the sentence in full, with corrections. The sentences can then be used as conversations, with the instructor as A and the student as B, or with two students taking two parts, or with some other arrangement. The conversation is the base of the whole lesson. It is necessary, therefore, that the sentences in it should be perfected before going on.

2. Grammatical section.

This section is designed to give variants and to highlight formal types of structure which occur within the basic conversation. The grammatical section is not designed to stand alone, but to extend what has already been memorized. Knowing what is in this section will not enable you to speak the language. But occasionally verbal or other paradigms occur within this section; it will not hurt to memorize these. It is important that you know what is in this section -- read it with
care, and drill on it where necessary. For the first several lessons also, there are charts of sentence structure included in the grammar section. Go through these charts carefully, forming possible Bengali sentences. The instructor may also use these charts as a basis for constructing Bengali sentences for comprehension drill. In such a comprehension drill, the instructor should speak the Bengali sentence; after him, the student will repeat the sentence and translate it into English.

2.1. Taped drills.

In addition to saturation, repetition, and response drills on the sentences of the basic conversation (which will be described in the text in Lesson 1), there will be on the tapes of each of the first ten lessons a series of "mutation drills". These will be rapid-fire sentences based on the grammar section and designed to fix in your minds the major grammatical concepts of the lesson.

3. Pattern drills.

These drills are based upon the sentence patterns which occur within the conversation, with variation first in vocabulary, and later with more elaborate variations. The purpose of these is to fix a sentence pattern in the student's mind, so that he can reproduce the pattern automatically, with his concentration only upon the substituted form or forms. This type of drill is good also for vocabulary. The instructor will move around the class, drilling each student on the pattern. It is to be noted that these pattern drills are designed only as a base; it is expected that the instructor will add variations of his own. It is to be noted also that the pattern drills are vertically constructed, so as to constitute a connected conversational sequence: i.e., 1a, 2a, 3a, etc.; 1b, 2b, 3b, etc. Although the patterns are given only in English in the text, on the tapes they are arranged as follows:

| Bengali | Space for repetition | Bengali | Space for repetition |

The student will follow the English with his eye, while listening to and repeating the Bengali.

4. Translation drills.

These also are based on the conversation, though they are more deviant than are the pattern drills. It is expected that the student will write these translations out, at first in transliteration and, after it has been learned, in the Bengali script. The vocabulary in the
last section of each lesson is designed to go with both the pattern drills and with these translation exercises.

5. Vocabulary cards.

Flash cards, with a single item and its meaning on each card, should be made and kept up to date. These cards should be made out in transliteration and, after it is learned, in Bengali script.

6. It is to be noted that there are other types of drills which can be profitably used -- for example, completion drills, in which a correct but incomplete Bengali sentence is given, to be completed by the student with the appropriate item or items. It is also expected that unprepared conversations will be used, in which the instructor supplies a stimulus in the form of a physical object, or in the form of statements and questions to the students. Students will answer in Bengali, and, when corrected, repeat the complete Bengali sentence.

c. The method.

1. The materials presented here assume that one of the instructing staff will be a native-speaking Bengali. The following points should be remembered about this method of instruction, which may be new to some. First, as will be pointed out again, mimicking the speech of the Bengali speaker is not insulting or impolite in the learning situation. On the contrary, it is flattering to him that you want to learn his language correctly. Try to imitate his speech as closely as possible. It is his native language, and he knows how it should be spoken. Secondly, the speech of one Bengali speaker might differ slightly from that of another, just as an American from Boston will speak differently from one from Texas. But as both Bostonians and Texans speak good American English, so you will speak good Bengali if you imitate the speech of your instructor.

It is always a temptation for American students to trust their analytic ability more than their reflexes, and thus to want to think through each response carefully before making it. This method usually leads to the correct response, but at the expense of speed. The system presented here is based on a somewhat different concept. While in no sense do we discount the value and even the necessity of analysis on the part of the student in language learning (minds trained to reason will automatically seek to categorize and classify phenomena, grammatical and otherwise), we have arranged the material on the theory that by constant repetition and corrected drill on forms and patterns, a correct response
becomes a reflex. It will thus be necessary for the student to unlearn certain habits, to learn to trust his reflexes. He will usually, to his surprise, find that his responses are right, even though he might not fully understand why. And do not worry about making mistakes; this also is part of the learning process, and you will have a chance to correct yourself.

2. It is wise to remember that you are about to begin learning a language which is perhaps different in grammatical and other concepts from those European languages with which you are used to dealing. Every language has its unique qualities. Do not try to impose the traditional grammatical concepts which you might have learned in Latin, for instance, on Bengali. In some cases it might work, but in others it might only serve to cloud the issue.

3. Learning a language is work. There are possibilities of easing the strain, and we have tried to help with this as much as possible; but there is a point beyond which nothing but your own effort will suffice. You will need to memorize vocabulary and patterns, you will need to work to perfect your pronunciation; there is no way around this in learning any foreign language by any method.

4. Finally, relax. When they reach the point at which they can read and speak the language with some competence, most people feel amply rewarded for their effort. In reaching that point, however, there might be some periods during which you feel that little progress is being made. All that we can say is that you can be taught the language if you are willing to learn. Do not be discouraged if things do not seem to go at first as fast as you had hoped they would. And do not be discouraged if you cannot read and speak the language like a Bengali at the end of two years, to say nothing of two months, of study. Whatever might be the advantages of modern language teaching methodology, it still falls short of the miraculous. To gain complete fluency in any language one must hear, speak, and read it constantly, and these are requirements which obviously cannot be met in the average American university situation. We can and will give you a good grounding in the language, and with practice you will soon reach the point where you will be able to read and speak: it will only take your cooperation.
1. The following is a diagram with which you should become familiar. Examine the diagram and locate the parts of your mouth indicated with the help of your tongue and of a mirror. The proper reproduction of Bengali sounds is going to force your articulatory organs into positions which will be unfamiliar to you, unless you already happen to know some other Indo-Aryan language. The more aware you are of the location of the articulatory organs and points of articulation, the more control you will have over them, and the easier it will be for you to learn to put your tongue and other organs in proper position for the reproduction of a particular sound.

![Diagram A](image)

(A -- nasal passage)  
B -- upper lip  
C -- upper teeth  
D -- alveolar ridge  
E -- palate  
F -- velum  
G -- tongue blade  
H -- tongue tip  
I -- lower teeth  
J -- lower lip

2. At first, the reproduction of certain Bengali sounds may seem a bit awkward to you. It is important to remember that all people are given the same set of articulatory organs, and that almost any individual can learn to reproduce the sounds of any spoken language. The vocal muscles...
of some individuals, however, may be more fully developed than those of others, just as a particular individual may have a more fully developed and more controllable set of biceps or any other muscles. Therefore some may find that they can learn to reproduce unfamiliar sounds easily and rapidly; others may find that they have a little trouble at first. It is vital for those who do seem to have a little trouble at first to realize that learning to pronounce Bengali sounds well is a matter of establishing a new set of articulatory habits; these will come with time, effort, and practice. You will be able to pronounce the language well if you want to do so enough to work at it.

The student should be ready to mimic the speakers whom he hears. Every inflection, every lip movement, every tongue movement, every gesture -- oral and non-oral -- should be repeated by the student with as much fidelity as he can attain. He may "feel queer" in attempting to mimic but he should remember that he has a choice: (1) he may choose to appear queer to himself but less queer to the native because of the accurate reproduction of the sounds, or (2) he may choose to appear natural to himself but seem to the native speakers of the language to be very queer and "foreign" because of his carry-over of English sounds to the other language. In adult society within a single language group it is likely to appear highly discourteous for one person to mimic another, but when different languages are involved the speakers of the one are highly pleased when a foreigner attempts to speak their language flawlessly. The mimicry of foreign speakers with scrupulous attention to detail is socially commendable rather than rude. The student should take every opportunity, therefore, of trying to mimic native speakers, taking care to reproduce their sounds as accurately as possible.

3. Symbols.
Since the roman alphabet does not allow for the representation of certain of the sounds which occur in Bengali, modifications of it have been made in the romanized transcription in which this part of An Introduction to Bengali has been partially written. We have tried to use as few unfamiliar symbols as possible, but a few are unavoidable. These will quickly become familiar to you. Those which may be unfamiliar are the following:

1. /ᵰ/ (subscript dot). There is only one English sound represented by the symbol t. In Bengali there are two, "dental" and "retroflex". The retroflex sound is represented therefore by a letter with a sub-script dot. The dot will occur with the letter symbols ḫ, ḫh, dh, and ḥ.

2. \(/\mathrm{n}/\). The sound is that represented in English orthography by the letter-sequence \(\mathrm{ng}\); the final sound in the word "ring" ([\(\mathrm{riŋ}\)]). The sound is a single one, and therefore is represented by a single symbol in phonemic writing; this also saves orthographic confusion when there is a phone sequence [\(\mathrm{ng}\)], as there sometimes is in Bengali.

3. \(/\mathrm{th}/\). This symbol does not represent the sound which it represents in the English words "thin" or "then", but symbolizes an aspirated dental stop. For a discussion of aspiration, see below, section 4.1.4.

4. \(/\mathrm{s}/\) is one of the common phonetic symbols for the sound represented by the English letter-sequence \(\text{sh}\). The English word "shin", therefore, would be represented in our transcription as [\(\mathrm{sin}\)].

5. \(/\mathrm{a}/\) is the symbol for the vowel sound in the English word "cat" ([\(\mathrm{kat}\)]).

6. \(/\mathrm{o}/\) is the symbol for the vowel which some American dialects have in the word "law" ([\(\mathrm{lo}\)]) or "saw" ([\(\mathrm{so}\)]); those in whose dialects this sound does not occur will have to learn it as a new sound. See below, section 5.3.2.3.

7. In connected sequences of words, you will also find the signs ' and " These are intonational signs, ' marking a pause within a sentence, and " the termination of a sentence.

3.1. Since Bengali orthography is quite as deviant from pronunciation as is English orthography, we will not introduce the Bengali script until a fair grasp of pronunciation, vocabulary, and word and sentence patterning has been gained. It is advisable, however, for the student to learn to work in Bengali script as quickly as possible after it has been introduced. Leaning too heavily on the transcription can be dangerous in learning the written language.

4. The Bengali sounds.

4.1. Consonants.

The following is a list of the significant Bengali consonant sounds. The list follows the Bengali alphabetical order: the way in which the consonants are arranged in a Bengali dictionary (consonants as a block follow the vowels as a block). Therefore it will save you trouble in the future
if you learn them this way. The consonants are:

[ko, kho, go, gho, η, co, cho, jo, jho, ćo, ćho, t, th, d, dh, no, po, pho, bo, bho, mo, ro, lo, sō, (so), ho]

4.1.1. A chart of Bengali phonemes (refer to Diagram A) is as follows:

<table>
<thead>
<tr>
<th>Stops</th>
<th>Voiceless</th>
<th>Voiced</th>
<th>Nasals</th>
<th>Laterals</th>
<th>Flaps</th>
<th>Spirants</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unaspirated</td>
<td>Aspirated</td>
<td>Unaspirated</td>
<td>Aspirated</td>
<td>Unaspirated</td>
<td>Aspirated</td>
</tr>
<tr>
<td>Labial</td>
<td>p, ph</td>
<td>t, th</td>
<td>c, ch</td>
<td>ć, ćh</td>
<td>.jetbrains</td>
<td>ს, ჸ</td>
</tr>
<tr>
<td>Dental</td>
<td>h</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td>h</td>
</tr>
<tr>
<td>Palatal</td>
<td>k, kh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retroflex</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Velar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glottal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.1.2. A chart of the Bengali sounds, in the traditional Indian arrangement, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Stops</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Voiceless</td>
<td>Voiced</td>
</tr>
<tr>
<td></td>
<td>Unaspirated</td>
<td>Aspirated</td>
</tr>
<tr>
<td>Velar</td>
<td>kɔ</td>
<td>kho</td>
</tr>
<tr>
<td>Palatal</td>
<td>ɔɔ</td>
<td>cho</td>
</tr>
<tr>
<td>Retroflex</td>
<td>ʧɔ</td>
<td>ʧho</td>
</tr>
<tr>
<td>Dental</td>
<td>tɔ</td>
<td>tho</td>
</tr>
<tr>
<td>Labial</td>
<td>pɔ</td>
<td>pho</td>
</tr>
<tr>
<td>Glottal</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.1.3. Many of these consonant sounds will be completely familiar to speakers of American English. The familiar sounds are:

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kh</td>
<td>as in American English &quot;kit&quot;</td>
</tr>
<tr>
<td>g</td>
<td>as in American English &quot;get&quot;</td>
</tr>
<tr>
<td>η</td>
<td>as in American English &quot;ring&quot;</td>
</tr>
<tr>
<td>ch</td>
<td>as in American English &quot;chat&quot;</td>
</tr>
<tr>
<td>j</td>
<td>as in American English &quot;jam&quot;</td>
</tr>
<tr>
<td>ph</td>
<td>as in American English &quot;pan&quot;</td>
</tr>
<tr>
<td>b</td>
<td>as in American English &quot;ban&quot;</td>
</tr>
<tr>
<td>m</td>
<td>as in American English &quot;man&quot;</td>
</tr>
<tr>
<td>l</td>
<td>as in American English &quot;lamb&quot;</td>
</tr>
<tr>
<td>s</td>
<td>as in American English &quot;sin&quot;</td>
</tr>
<tr>
<td>h</td>
<td>as in American English &quot;ham&quot;</td>
</tr>
</tbody>
</table>

It will be noticed that in some cases the normal English orthography is adequate for the transcription of Bengali. English has no distinction between aspirated (e.g., kh) and unaspirated (e.g., k) stops. Though the English word is spelled "kit", the sound is actually [kʰɪt].

4.1.4. Unfamiliar sounds.

The sounds which will be unfamiliar to most speakers of American English include:

4.1.4.1. The voiceless unaspirated stops. These are [k, c, t, p]. (For a discussion of [tʃ, t], see below, section 4.1.4.3.)

The term "unaspirated" means that there is no forcible discharge of breath after the stop has been made and released. The term "stop" means what there is a complete stoppage of breath at some point in the mouth made by a closure of articulator against one of the points of articulation (e.g., the tongue stopping the breath by closing against the alveolar ridge makes an "alveolar stop"); as the breath is stopped completely, a "stop can be
held as long as the breath can be held. The term "voiceless" means that the vocal cords are kept loose, and that there is therefore no sonorous vibration as there is in "voiced" sounds. The distinction is that between pairs, identical except for voicing: [k] (voiceless) and [g] (voiced); [p] (voiceless) and [b] (voiced); [c] (voiceless) and [g] (voiced). Say the pairs aloud and notice the difference between them.

Aspiration: Most English voiceless stops are aspirated, though they are aspirated with less force than are Bengali stops. Aspiration is easy to demonstrate. Take a piece of tissue paper or a lighted match or candle and hold it before your mouth. Then pronounce the following English words:

- kit, cat, chat
- pit, pat, tat

The tissue paper or the flame will move with the release of the initial stop in each of these words. The breath which moves the paper or flame is the normal English aspiration of an initial voiceless stop of a mono-syllabic word or a stressed syllable.

Most English voiced stops are unaspirated. Taking the paper or the flame, pronounce the following English words:

- gat, bat, dot
- bit, jot, got

The paper or the flame will not move with the pronunciation of these words. It is clear, then, that normal American English has both aspirated and unaspirated sounds. However, aspiration in English is connected for the most part with voiceless stops, and non-aspiration with voiced stops. The two series are incomplete. Bengali, on the other hand, has complete series of aspirated and unaspirated stops both voiceless and voiced.

Pronunciation of voiceless unaspirated stops: English does have voiceless unaspirated stops in certain easily defined types of situations. These sounds therefore will not be entirely unfamiliar. Take the tissue paper or flame, and pronounce the following sets of English words:

- pit, spit
- kit, skit
- gat, scat
- top, stop
In the pronunciation of the words in the first column, the paper or the flame should move. In the pronunciation of the words in the second column, it should not. Voiceless unaspirated stops in English occur when following a, and when final in a word. There is a third situation in which voiceless unaspirated stops occur. Pronounce the following English words:

- concert
- concerted
- contrast (noun)
- contráct (verb)
- cónvert (noun)
- convért (verb)

In the pronunciation of the words in the first column, the paper or flame will move on the underlined syllable. In the pronunciation of those in the second column, it will move less or not at all. This is due to the stress pattern of English. Voiceless stops are unaspirated or nearly unaspirated in unstressed syllables.

There will be drills on the pronunciation of voiceless unaspirated stops below, in section 4.3.

4.1.4.2. Voiced aspirated stops.
To repeat, the term "voiced" means that in the pronunciation of the sound the so-called "vocal cords" are tightened; as the breath passes through them they vibrate, setting up a resonance, much like that from the plucked tight string of an instrument. The Bengali voiced unaspirated stops, (e.g., g, j, q, d, b) are approximately the same as in English. The series of voiced aspirated stops, however, (e.g., gh, jh, dh, bh) will be less familiar. The closest one can come in English to approximating a voiced aspirated stop is in such sequences as:

- doghouse
- cardhouse

In English, however, there is a syllabic break between the q or g and the following h, which is not present in the pronunciation of the Bengali sound. Polish and finess in pronouncing voiced aspirated stops are important in speaking the language clearly and well.

4.1.4.3. Dental and retroflex stops.
American English has a set of stops represented by the letters t (voiceless) and d (voiced). Bengali has two sets of stops of this type: dental and retroflex. Dental stops are those represented symbolically in the charts and lists above as [t, th, d, and dh]. Retroflex stops are those
represented by [t, th, d, and dh]. A great deal of care should be taken in learning to hear and to reproduce these two types of sound. As will be seen, a mistake in pronunciation will make a difference in what you say. The distinction between dentals and retroflexes seems to give some American students trouble at first. There is no reason why it should long continue to do so -- proper pronunciation is a matter of practice. Care should be taken from the very beginning to make the contrasts clear. Otherwise, sloppy pronunciation habits will result.

4.1.4.3.1. Dental stops.

Diagram B.

The English sounds represented by the letters t and d are usually alveolar sounds -- i.e., sounds made by the contact of the tip of the tongue (A) with the area of the alveolar ridge (B). Pronounce the English words

- tip
- dip
- tank
- top
- dim
- dank

Notice the area of the alveolar ridge with which the tip of your tongue comes into contact.

The Bengali sounds represented by the symbols [t, th, d, and dh] are dental sounds. They are made by contact of the tip of the tongue (A) with the back of the upper teeth near the gums (B).
Practice making dental stops with the tongue in the proper position. Drill on dental stops will be in sections 4.4.4.ff., below.

4.1.4.3.2. Retroflex stops.
These stops are made with the tongue curled back (retroflexed) toward the mid-palate. Contact for the stop is made between the tip of the tongue (A) and the area just behind the alveolar ridge (B).

It is interesting and perhaps instructive to note that the ordinary English alveolar stop often sounds to a speaker of Bengali like a
retroflex stop. When writing English loan words in Bengali, the symbol for the retroflexed stop is most often used. This is because the alveolar area is closer to the retroflex region of the palate than to the dental area. More care, then, will have to be taken with the dental stops than with the retroflexed ones.

4.1.4.3. Nasals.
As is the case with stops, the ordinary American English nasal represented by $n$ is usually an alveolar or pre-alveolar sound. The Bengali nasal represented by $n$ is usually, however, a dental sound; it is articulated with the tongue in about the same position as it is for the dental stops.

4.1.4.4. Flaps.
The flap is a type of sound familiar to speakers of British English, but not to most Americans. If you can say the word "very" as a Britisher would say it, you will be making a flap $r$ (represented as $[r]$). A flap is a sound similar in manner of articulation to a stop, the essential difference between the two types of sounds being the duration of contact between the articulator and point of articulation. A stop by definition obstructs the breath completely, and can be held as long as the breath can be held. A flap, on the other hand, merely taps once the point of articulation with the tip of the tongue.

There are two types of flaps in Bengali. The first is a dental flap, made by contact of the tip of the tongue ($A$) with the post-dental or pre-alveolar region ($B$):

![Diagram E]
The second is the retroflex flap, made by contact of the tip of the tongue (A) with the post-alveolar region (B):

![Diagram F.]

Neither of these sounds is difficult to make, but many American students have a tendency to use their own r, which is not a flap and quite a different sound from either of the Bengali sounds in question. A good deal of practice might be necessary with these sounds; drills are given in section 4.4.3.2., below.

4.2. Consonant drills.
For the time being, the meanings of the words given below are not important. You will read and hear the meanings of the words, and will remember some of them. But our first purpose is not to learn these words; it is to get their pronunciation correctly.

4.2.1. /kh/ (voiceless aspirated velar stop). Note that in word-final position, the aspiration tends to be lost. (With some Bengali speakers, the aspiration tends to be lost when the stop occurs in any position but syllable-initial.) Using the tape, drill on the pronunciation of the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial position:</td>
<td></td>
</tr>
<tr>
<td>envelope</td>
<td>kham</td>
</tr>
<tr>
<td>very</td>
<td>khub</td>
</tr>
</tbody>
</table>
canal  khal
empty  khani
ditch  khabar
food  khai
I eat  khana

Medial position:
mix  makha
branch (subdivision)  sakha

Final position:
lakh (unit of 100,000)  lak (lak - free variant in this position)
happiness  sukh (suk - f.v.)

Utterances:
I eat food  ami'khabar khai"
This piece (of cloth) is very bad  ekhana'khub kharap"

4.2.2. /g/ (voiced unaspirated velar stop).

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>song</td>
<td>gan</td>
</tr>
<tr>
<td>cheek</td>
<td>gal</td>
</tr>
<tr>
<td>body</td>
<td>ga</td>
</tr>
<tr>
<td>tree</td>
<td>gach (gac - f.v.)</td>
</tr>
<tr>
<td>round</td>
<td>gol</td>
</tr>
</tbody>
</table>

Medial position:
(to) strike  laga
within reach  nagale
fire  agun
garden  bagan

Final position:
snake (learned word);  nag
surname  phag
type of red powder  phag

---
1. Hereafter the abbreviation f.v. will be used.
Utterances:

I sing a song
My cheek is red

ami'gan gai"  amar gal'la"  

4.2.3. /ŋ/ (velar nasal). The phone /ŋ/ does not occur in initial position in Bengali.

Medial position:

violence (injury, harm)  hiŋśa
plough  laŋol
world, family  śonār (śonār - f.v.)
Bengali (person)  baŋali
Bengali (language)  baŋla

Final position:

clown  śon

4.2.3.1. The velar nasal /ŋ/ frequently occurs medially in cluster with /g/ and /k/, thus:

with (accompanying)  śonge
Ganges River  gonga
arithmetic sum  oŋko

Utterances:

(speak  bol-
I speak Bengali  ami'baŋla boli"
I eat meat  ami'maŋšo khai"
He dresses like a clown  śe'śoŋ  śaje"

4.2.4. /ch/ (voiceless aspirated palatal stop).

Initial position:

ashes  chai
skin, hide  chal
goat  chagol
(to) print, stamp  chapa
son, boy  chele

Medial position:

bed, bedding  bichana (common variant: biensa)
Final position:

- tree: gach (gac - f.v.)
- fish: mach (mac - f.v.)

Utterances:

- The fire becomes ashes: agun'chai hoe" 
- The boy is bad: chele'kharap" 
- The boy sings a song: chele'gan gae" 
- (sit): boś- 
- He sits in the tree: še'gache boše"

4.2.5. /j/ (voiced unaspirated palatal stop, the point of articulation which is slightly more toward the front of the mouth than is the English sound represented by j).

Initial position:

- water: jol
- net, snare (noun): jal
- (to) know: jana
- (to) wake up: jaga
- ship: jahaj
- who (relative pronoun): je
- that which: ja
- I kindle: jalai
- shirt: jama

Medial position:

- (to) dress, decorate: šaja
- (to) sound, ring: baja
- I scour: maji

Final position:

- easy: šoхоj
- work: kaj
Utterances:

Work is easy \( \text{kaj'\text{\acute{s}choj}} \)
He goes on a ship \( \text{\je'jahaje jae} \)
There is a fish in the water \( \text{jole'jal ache} \)
The net is in the water \( \text{jale'jal ache} \)
There is a fish in the net \( \text{jale'mach ache} \)

4.2.6. /ph/ (bilabial voiceless aspirated stop). In lax or rapid speech /ph/ tends to become a sound very much like the one represented in English by the letter f; some speakers of Bengali have a sound which is bi-labial spirant, made by an expulsion of breath through a narrow aperture in the lips. Note the tendency toward the loss of aspiration in the final position.

Initial position:

- flower \( \text{phul} \)
- fruit \( \text{phol} \)
- whispering \( \text{phié phié} \)
- (to) return \( \text{phera} \)
- chip, slice \( \text{phala} \)
- (to) drop \( \text{phala} \)
- kind of red powder \( \text{phag} \)

Medial position:

- (to) jump \( \text{laphano} \)
- fruitless \( \text{biphol} \)

Final position:

- pardon (noun) \( \text{maph (map - f.v.)} \)

Utterances:

(\text{The}) boy jumps \( \text{chele'laphe\text{'s}} \)
Flowers are in the garden \( \text{phul'bagane ache} \)
Fruit is on the tree \( \text{gache phol} \)

4.2.7. /b/ (bilabial voiced unaspirated stop).

Initial position:

- flood \( \text{ban} \)
- sister \( \text{bon} \)
(to) sit  bośa
(to) speak, say  bola
Bengali (language)  baŋla
(to) sound, ring  baja

Medial position:
father (affectionate)  baba
food  khabar
stupid, foolish  haba

Final position:
very  khub
all  śob

Utterances:
He speaks Bengali  śe'baŋla bole"
Father eats  baba khan"
He sits with my sister  śe'amar boner śôge boše"
(Play  khâl -)
All the boys play in the  śob chele'bâgane khâle"
garden

4.2.8. /m/ (bilabial nasal).

Initial position:
mother  ma
maternal uncle  mama
garland  mala
meat  maŋâo
fair  maŋâa
name of a month  magh (mag - f.v.)

Medial position:
(to) descend  nama
coat, jacket  jama
long, tall  lomba
I  ami

Final position:
name  nam
envelope  kham
mango

Utterances:

I am a Bengali. 
My sister eats mangoes.
My name is Lal.
My mother is tall.
My uncle sits with me.

4.2.9. /l/ (dental lateral).

Initial position:
red 
(to) jump 
long, tall 
(to) hit, strike 
unit of 100,00 
(to) write 

Medial position:
(to) play 
(to) drop 
empty 
gardener 
(to) speak, say 

Final position:
water 
cheek 
flower 

Utterances:
My gardener is very tall. 
My sister plays in the garden.
He throws flowers in the water.
All the traps are empty.
4.2.10. /ʃ/ (palatal sibilant). Although very like the English sound, the Bengali /ʃ/ is made with the tip of the tongue drawn further back from the front of the mouth than is normal in English.

**Initial position:**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>shawl</td>
<td>šal</td>
</tr>
<tr>
<td>(to) dress</td>
<td>šaja</td>
</tr>
<tr>
<td>easy</td>
<td>šohoj</td>
</tr>
<tr>
<td>there</td>
<td>šekhane</td>
</tr>
<tr>
<td>he, she, it</td>
<td>še</td>
</tr>
<tr>
<td>week</td>
<td>šoptaho</td>
</tr>
</tbody>
</table>

**Medial position:**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) come</td>
<td>aša</td>
</tr>
<tr>
<td>(to) sit</td>
<td>bōša</td>
</tr>
<tr>
<td>dwelling-place, nest</td>
<td>baša</td>
</tr>
</tbody>
</table>

**Final position:**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>month</td>
<td>maš</td>
</tr>
<tr>
<td>end</td>
<td>šeš</td>
</tr>
</tbody>
</table>

**Utterances:**

- All the boys sit in the garden.  
  ʃob chele'bagane boše"  
- Next month will be the wedding.  
  agami maše'bie hobe"  
- He comes there.  
  še'šekhane aše"

4.2.10.1. The sound represented in English by the letter s, the initial sound in the words "sill" and "sand", also occurs in Bengali, though in certain particular types of circumstances. In Bengali this sound, the dental sibilant, occurs only together with the dental consonants /t, th, n, and r/. It never occurs by itself initially or between vowels, nor does it occur finally together with other consonants except in loan words from English. Note the following pronunciations:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>wife</td>
<td>stri (learned)</td>
</tr>
<tr>
<td>bath</td>
<td>snan (coll. /can/)</td>
</tr>
<tr>
<td>place</td>
<td>sthan (learned)</td>
</tr>
<tr>
<td>road</td>
<td>rasta</td>
</tr>
<tr>
<td>slowly</td>
<td>aste</td>
</tr>
</tbody>
</table>
4.2.11. /h/ (glottal spirant).

Initial position:
- crawling (noun)
- violence, malice
- periodic market
- hand

/h/ occurs only rarely in medial position, and that primarily in words reborrowed by Bengali from Sanskrit. In most cases in spoken Bengali a medial h has been elided. The phone never occurs in final position, except in heavily Sanskritized Bengali and in monosyllabic interjections.

Utterances:
- Mother goes to the market. ma'haṭe jan"
- There are flowers in my hand. amar hate'phul ache" hand.
- The street becomes empty. rasta'khali hoe"

4.3. Consonant drills: voiceless unaspirates.

4.3.1. /k/ (voiceless unaspirated velar stop).

Before undertaking the following drills on voiceless unaspirated stops, reread section 4.1.4., and with the help of a piece of tissue or flame, practice the aspirated and unaspirated sounds (represented by the symbols k and kh), until you are able to pronounce k with little or no aspiration.

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>kho</td>
<td>ko</td>
</tr>
<tr>
<td>kha</td>
<td>ka</td>
</tr>
<tr>
<td>khi</td>
<td>ki</td>
</tr>
<tr>
<td>khu</td>
<td>ku</td>
</tr>
<tr>
<td>khe</td>
<td>ke</td>
</tr>
<tr>
<td>kho</td>
<td>ko</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words:
<table>
<thead>
<tr>
<th>Initial position:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>what</td>
<td>ki</td>
</tr>
<tr>
<td>who</td>
<td>ke</td>
</tr>
<tr>
<td>time</td>
<td>kal</td>
</tr>
<tr>
<td>desire</td>
<td>kamona</td>
</tr>
<tr>
<td>ear</td>
<td>kan</td>
</tr>
<tr>
<td>near</td>
<td>kache</td>
</tr>
<tr>
<td>paternal uncle</td>
<td>kaka</td>
</tr>
<tr>
<td>crow</td>
<td>kak (kag - f.v.)</td>
</tr>
<tr>
<td>paper</td>
<td>kagoj</td>
</tr>
<tr>
<td>black</td>
<td>kalo</td>
</tr>
<tr>
<td>why</td>
<td>kæno</td>
</tr>
<tr>
<td>Medial position:</td>
<td></td>
</tr>
<tr>
<td>remainder, balance</td>
<td>baki</td>
</tr>
<tr>
<td>type of plant</td>
<td>makal</td>
</tr>
<tr>
<td>morning</td>
<td>šokal</td>
</tr>
<tr>
<td>all</td>
<td>šokol</td>
</tr>
<tr>
<td>(to) scold</td>
<td>boka</td>
</tr>
<tr>
<td>Final position:</td>
<td></td>
</tr>
<tr>
<td>let it go</td>
<td>jak</td>
</tr>
<tr>
<td>vegetable</td>
<td>šak (šag - f.v.)</td>
</tr>
<tr>
<td>Utterances:</td>
<td></td>
</tr>
<tr>
<td>Who is he?</td>
<td>še ke&quot;</td>
</tr>
<tr>
<td>In the morning he goes</td>
<td>še šokale 'hagane jae&quot;</td>
</tr>
<tr>
<td>to the garden.</td>
<td></td>
</tr>
<tr>
<td>I wake up in the morning.</td>
<td>ami šokale jagi&quot;</td>
</tr>
<tr>
<td>The crow is black.</td>
<td>kak kalo&quot;</td>
</tr>
<tr>
<td>Kali is black</td>
<td>kali kalo&quot;</td>
</tr>
<tr>
<td>She buys vegetables at</td>
<td>še haše šak kene&quot;</td>
</tr>
<tr>
<td>the market</td>
<td></td>
</tr>
</tbody>
</table>

4.3.1.1. The following are contrasts between /kh/ and /k/. You will see that in all cases the aspiration is all that makes the difference between two separate meanings. It will be clear that in order to understand Bengali and to be understood in it, you will have to learn to make very clear distinctions between aspirated and unaspirated stops.
<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>canal, creek</td>
<td>khal</td>
<td>time</td>
<td>kal</td>
</tr>
<tr>
<td>sheath</td>
<td>khap</td>
<td>cup</td>
<td>kap</td>
</tr>
<tr>
<td>empty</td>
<td>khali</td>
<td>ink; name of goddess</td>
<td>kali</td>
</tr>
<tr>
<td>he (honor.) eats khan</td>
<td>ear</td>
<td>kan</td>
<td></td>
</tr>
<tr>
<td>ditch</td>
<td>khana</td>
<td>blind of one eye</td>
<td>kana</td>
</tr>
<tr>
<td>very good</td>
<td>khaśa</td>
<td>(to) cough</td>
<td>kaśa</td>
</tr>
<tr>
<td>scalp; I/we open</td>
<td>khuli</td>
<td>porter</td>
<td>kuli</td>
</tr>
</tbody>
</table>

Utterances:

- Crows eat mangoes. kag'am kahe"
- Kali is very black. kali'khub kalo"
- The vegetables are very bad. śak'khub kharap"

4.3.1.2. Sometimes the distinction between Bengali \( k \) and \( g \) is difficult for a speaker of English to hear. Listen to and then pronounce the following sets of contrasts:

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Bengali</td>
</tr>
<tr>
<td>ear</td>
<td>kan</td>
</tr>
<tr>
<td>time</td>
<td>kal</td>
</tr>
<tr>
<td>name of goddess</td>
<td>kali</td>
</tr>
<tr>
<td>crow</td>
<td>kak</td>
</tr>
<tr>
<td>nose</td>
<td>nak</td>
</tr>
</tbody>
</table>

4.3.2. \( /c/ \) (voiceless unaspirated palatal). Practice the following two sets of sounds until you are able to pronounce \( o \) with little or no aspiration:

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>cho</td>
<td>co</td>
</tr>
<tr>
<td>cha</td>
<td>ca</td>
</tr>
<tr>
<td>chi</td>
<td>ci</td>
</tr>
<tr>
<td>chu</td>
<td>cu</td>
</tr>
<tr>
<td>chæ</td>
<td>cœ</td>
</tr>
</tbody>
</table>
Now pronounce the following Bengali words:

**Initial position:**
- tea: ca
- I want: cai
- he wants: cae
- skin, leather: camra
- wheel: caka
- custom, habit, fashion: cal
- (to) move, go: cola

**Medial position:**
- (to) dance: naca
- (to) wash (as clothes): kaka
- below, under: nice
- platform: maca
- speech: bacon

**Final position:**
- dance (noun): nac
- sound of crunching: kookoc
- creaking sound (as of shoes): momoc

**Utterances:**
- I want tea: ami'ca cai"
- My sister dances: amar bon'nace"

4.3.2.1. The following are contrasts between /o/ and /ch/. Again, you will see that distinction of aspiration is vital to the meaning.

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Bengali</td>
</tr>
<tr>
<td>ashes</td>
<td>chai</td>
</tr>
<tr>
<td>skin, hide</td>
<td>chal</td>
</tr>
<tr>
<td>big sack</td>
<td>chala</td>
</tr>
<tr>
<td>young of an animal</td>
<td>cha</td>
</tr>
</tbody>
</table>
knife  churi  robbery  curi
(to) print  chapa  (to) press  capa
thick rope  kachi  I wash  kaci

Utterances:
I want tea.           ami'ca cai"
I want ashes.         ami'chai cai"
He sits under the tree.  ée'gacher nice boše

4.3.2.2. Sometimes the distinction between c and j is difficult for a speaker of English to hear. Listen to and then pronounce the following sets of contrasts:

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>let him ask</td>
<td>cak</td>
</tr>
<tr>
<td>tea</td>
<td>ca</td>
</tr>
<tr>
<td>fashion</td>
<td>cal</td>
</tr>
<tr>
<td>he wants</td>
<td>cae</td>
</tr>
<tr>
<td>he (hon.) wants</td>
<td>can</td>
</tr>
<tr>
<td>below</td>
<td>nice</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.3.3. /ʧ/ and /ʧh/ (retroflex voiceless stops, unaspirated, aspirated).
Before beginning to pronounce the following series of stops, practice putting your tongue in the proper position (see section 4.1.4.3.2.); then pronounce the following aspirated set. When the articulatory position seems comfortable to you, try the unaspirated set, checking yourself with the paper or the flame, as before.

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʧho</td>
<td>ʧo</td>
</tr>
<tr>
<td>ʧha</td>
<td>ʧa</td>
</tr>
<tr>
<td>ʧhi</td>
<td>ʧi</td>
</tr>
<tr>
<td>ʧhu</td>
<td>ʧu</td>
</tr>
<tr>
<td>ʧthe</td>
<td>ʧe</td>
</tr>
<tr>
<td>ʧthe</td>
<td>ʧo</td>
</tr>
</tbody>
</table>
Now pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>thick</td>
<td>ঃহাস  (ঃহা)</td>
</tr>
<tr>
<td>exactly</td>
<td>ঃহি  (ঃহিক)</td>
</tr>
<tr>
<td>tap, knock</td>
<td>ঃহুক  (ঃহাকুর)</td>
</tr>
<tr>
<td>deity; cook</td>
<td>ঃহান  (ঃহান)</td>
</tr>
<tr>
<td>sacred place</td>
<td></td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>gum, glue</td>
<td>ঃথা  (ঃথা)</td>
</tr>
<tr>
<td>measure of land</td>
<td>ঃথা  (ঃথা)</td>
</tr>
<tr>
<td>stick, club</td>
<td>ঃথান  (ঃথান)</td>
</tr>
<tr>
<td>difficult</td>
<td>ঃথান  (ঃথান)</td>
</tr>
<tr>
<td>(to) rise up</td>
<td></td>
</tr>
<tr>
<td><strong>Final position:</strong></td>
<td></td>
</tr>
<tr>
<td>wood, fuel</td>
<td>ঃথা  (ঃথা - f.v.)</td>
</tr>
<tr>
<td>field, meadow</td>
<td>ঃথা  (ঃথা - f.v.)</td>
</tr>
<tr>
<td><strong>Utterances:</strong></td>
<td></td>
</tr>
<tr>
<td>I don't exactly know.</td>
<td>আমি থিক জানি না।</td>
</tr>
<tr>
<td>Mother goes to the field.</td>
<td>মায়ে মাথে জান।</td>
</tr>
<tr>
<td>He has a club.</td>
<td>ও লাথি অচে।</td>
</tr>
</tbody>
</table>

Pronounce the following Bengali words with unaspirated retroflex stops:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>commentary (on a book)</td>
<td>ঃটিকা  (ঃটিকা)</td>
</tr>
<tr>
<td>spindle, reel</td>
<td>ঃটাকা  (ঃটাকা)</td>
</tr>
<tr>
<td>tile</td>
<td>ঃটালি  (ঃটালি)</td>
</tr>
<tr>
<td>(to) draw, pull</td>
<td>ঃটানা  (ঃটানা)</td>
</tr>
<tr>
<td>money</td>
<td>ঃটাকা  (ঃটাকা)</td>
</tr>
<tr>
<td>hat</td>
<td>ঃটুপি  (ঃটুপি)</td>
</tr>
<tr>
<td>aim</td>
<td>ঃটিক, ঃটিপ  (ঃটিক, ঃটিপ)</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>(to) cut, divide</td>
<td>ঃকাতা  (ঃকাতা)</td>
</tr>
</tbody>
</table>
(to) pound to pulp  baṭa
cup  baṭi
small  choṭo
(to) lick, lap  caṭa

Final position:
matted hair  joṭ
sound of footsteps  goṭ goṭ
periodic market  haṭ

Utterances:
He cuts wood.  śe'kāṭh kāṭe"
He draws water.  śe'jol ḍane"
Lila has money.  lilar'ṭaka ache"  
The mali is a simple man.  maliṭa'ācọl lok"

4.3.3.1. The following are contrasts between /ṭ/ and /ṭh/; practice them well. The distinctions are vital.

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>deity; cook</td>
<td>ṭhakur</td>
</tr>
<tr>
<td>measure of land</td>
<td>kāṭha</td>
</tr>
<tr>
<td>you (fam.) send</td>
<td>paṭha</td>
</tr>
<tr>
<td>exactly</td>
<td>ṭhik</td>
</tr>
<tr>
<td>(to) hammer</td>
<td>ṭhoka</td>
</tr>
<tr>
<td>be cheated</td>
<td>ṭhoke</td>
</tr>
<tr>
<td>on the back; cake</td>
<td>piṭhe</td>
</tr>
</tbody>
</table>

Utterances:
I want money.  ami'ṭaka cai"
I want a cook.  ami'ṭhakur cai"
There is a tree in the field.  maṭhe'gach ache"
He comes, making a goṭ goṭ  śe'goṭ goṭ kore aśe"
Foreigners are cheated.  bides'ra ṭhoke"

4.3.3.2. Sometimes the distinction between ṭ and ṭh is difficult for a speaker of English to hear. Listen to and then pronounce the following sets of contrasts:
<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>money, rupee</td>
<td>ṭaka</td>
</tr>
<tr>
<td>baldness</td>
<td>ṭak</td>
</tr>
<tr>
<td>draw (verb)</td>
<td>ṭana</td>
</tr>
<tr>
<td>balance</td>
<td>ṭal</td>
</tr>
</tbody>
</table>

4.3.4. /t/ and /th/ (dental voiceless stops, aspirated and unaspirated). For this set also, first find with your tongue the dental position, and practice finding that position with your tongue until it feels natural and comfortable to you (see ante, section 4.1.4.3.1.). Then pronounce the following series:

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>tho</td>
<td>to</td>
</tr>
<tr>
<td>tha</td>
<td>ta</td>
</tr>
<tr>
<td>thi</td>
<td>ti</td>
</tr>
<tr>
<td>thu</td>
<td>tu</td>
</tr>
<tr>
<td>thæ</td>
<td>te</td>
</tr>
<tr>
<td>the</td>
<td>te</td>
</tr>
<tr>
<td>tho</td>
<td>to</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words with aspirated stops:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial position:</td>
<td></td>
</tr>
<tr>
<td>(to) remain, stay</td>
<td>thaka</td>
</tr>
<tr>
<td>station, police station</td>
<td>thana</td>
</tr>
<tr>
<td>flat metal dish</td>
<td>thala</td>
</tr>
<tr>
<td>kind of borderless cloth</td>
<td>than</td>
</tr>
<tr>
<td>bag, sack</td>
<td>tholi</td>
</tr>
<tr>
<td>(to) stop</td>
<td>thama</td>
</tr>
<tr>
<td>Medial position:</td>
<td></td>
</tr>
<tr>
<td>head</td>
<td>matha</td>
</tr>
<tr>
<td>pain</td>
<td>bôtha</td>
</tr>
</tbody>
</table>
word, story

Final position:

way, road
chariot

poth (pot \( - f.v. \))
roth (rot \( - f.v. \))

Utterances:

I stay here.
I stop here.
I have pain.

ami'ekhane thaki"
ami'ekhane thami"
amar'betha ache"

Pronounce the following Bengali words with unaspirated dental stops:

Initial position:

foundation, base, area
tola

shelf
tak

heat, warmth
tap

musical measure
tal

tune
tan

oil
tel

(to) stare
taka

Medial position:

how much, how many
koto

leaf, page
pata

Final position:

hand
hat

seven
šat

4.3.4.1. The following are contrasts between /t/ and /th/:

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>(to) remain</td>
<td>thaka</td>
</tr>
<tr>
<td>piece of cloth</td>
<td>than</td>
</tr>
<tr>
<td>let it remain</td>
<td>thak</td>
</tr>
<tr>
<td>head</td>
<td>matha</td>
</tr>
<tr>
<td>ocean</td>
<td>pathar (learned)</td>
</tr>
</tbody>
</table>
flat metal dish  thala  lock, padlock  tala
dag  thole  picks up  tole

Utterances:
I remain on the road.  ami'pothe thaki"
I stop in the road.  ami'pothe thami"
I talk with him.  ami'tar śange'kotha boli"
How many words are on the page?  patae'koto kotha ache"

4.3.4.2. Sometimes the distinction between ƛ and ɖ is difficult for a speaker of English to hear. Listen to and then pronounce the following set of contrasts:

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>tune</td>
<td>tan</td>
</tr>
<tr>
<td>bottom</td>
<td>tol</td>
</tr>
<tr>
<td>his, her</td>
<td>tar</td>
</tr>
<tr>
<td>opinion</td>
<td>mot</td>
</tr>
</tbody>
</table>

4.3.4.3. Contrasts between dentals and retroflexes are as significant as those between aspirates and unaspirates. Note and pronounce the following contrasting pairs:

<table>
<thead>
<tr>
<th>Aspirates</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dental</strong></td>
</tr>
<tr>
<td><strong>English</strong></td>
</tr>
<tr>
<td>police station</td>
</tr>
<tr>
<td>stop</td>
</tr>
<tr>
<td>(to) remain</td>
</tr>
</tbody>
</table>

Utterances:
It is cold there.  śekhane ỵthanḍa"
There is a police station there.  śekhane'thana aches" 
My head is cold.  amar matha'ỵthanḍa"
30

Unaspirates

Dental

English | Bengali | English | Bengali
--- | --- | --- | ---
you (inf.) stare | taka | money | ṭaka
tune | tan | you (inf.) draw | ṭan
musical measure | tal | balance | ṭal
clapping of hands | tali | tile | ṭali
hand | hat | periodic market | ṭaṭ

Utterances:

There is money in his hand. tar hate'ṭaka ache"  
There is money in his market. tar haṭe'ṭaka ache"

4.3.5. /p/ (voiceless unaspirated bilabial stop).

Practice the following sets (the aspirated set will give you no trouble, as /ph/ is pronounced just as p is pronounced before a vowel in English), until you can pronounce /p/ with little or no aspiration:

Aspirated Unaspirated

pho | po
pha | pa
phi | pi
phu | pu
phæ | pə
phe | pe
pho | po

Now pronounce the following Bengali words:

English | Bengali
--- | ---
leaf, page | pata
betel | pan
heap (village drama) | pala
ripe | paka
sail; a surname | pal
wing, fan | pakha
Medial position:

term of affectionate address bapu
(to) print, (stamp) chapa
(to) measure mapa
(to) mutter a prayer jopa

Final position:

snake, curse śap
silence cup

Utterances:

The snake bites the boy. śapṭa'cheleke kafe
I eat betel. ami'pan khai
He measures the field. še'maṭh mape

4.3.5.1. The following are contrasting pairs of words illustrating bilabial voiceless stops:

<table>
<thead>
<tr>
<th>Aspirated</th>
<th>Unaspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>chip, (slice)</td>
<td>phala</td>
</tr>
<tr>
<td>flower</td>
<td>phul</td>
</tr>
<tr>
<td>(to) crack</td>
<td>phaṭa</td>
</tr>
</tbody>
</table>

4.3.5.2. Sometimes the distinction between p and b is difficult for a speaker of English to hear. Listen to and then pronounce the following sets of contrasts:

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>heap, (village drama)</td>
<td>pala</td>
</tr>
<tr>
<td>betel leaf</td>
<td>pan</td>
</tr>
<tr>
<td>sin</td>
<td>pap</td>
</tr>
<tr>
<td>term of affectionate address</td>
<td>bapu</td>
</tr>
</tbody>
</table>


1. The usage of the term is restricted; it is never a form of address.
4.4.1. /gh/ (voiced aspirated velar stop).
The voiced aspirate series is one which will not be familiar to most
speakers of American English. Before attempting the pronunciation of the
Bengali words, try the following series of exercises, first the unaspira-
ted, which will be familiar to you, and then the aspirated voiced stops.
Practice the aspirated series until you can imitate the tape well.

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>go</td>
<td>gho</td>
</tr>
<tr>
<td>ga</td>
<td>gha</td>
</tr>
<tr>
<td>gi</td>
<td>ghi</td>
</tr>
<tr>
<td>gu</td>
<td>ghu</td>
</tr>
<tr>
<td>ga</td>
<td>ghae</td>
</tr>
<tr>
<td>ge</td>
<td>ghe</td>
</tr>
<tr>
<td>go</td>
<td>gho</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words:

**English** | **Bengali**
---|---
Initial position: |
water pot | ghọ
tlanding or bathing place | ɡhat
sweat | gham
grass | ghaś
clarified butter | ghi
coil-mill | ghani

Medial position:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>blow</td>
<td>aghat</td>
</tr>
</tbody>
</table>
fierce (tiger-like) | bagha |
lighness | laghob |

Final position:

tiger | bagh (bag – f.v.)
name of a month | magh (mag – f.v.)

Utterances:

I go to the ghat. | ami'ghaṭe jai"
I cut the grass. | ami'ghaś kaṭi"
I fetch the ghi. | ami'ghi ani"
Is that a tiger? *ota ki'bagh*

4.4.1.1. The following are contrasts between /g/ and /gh/:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (fam.) manage</td>
<td>baga</td>
<td>tiger-like</td>
<td>bagha</td>
</tr>
<tr>
<td>(to) strike</td>
<td>laga</td>
<td>lightness</td>
<td>laghob</td>
</tr>
<tr>
<td>round</td>
<td>gol</td>
<td>buttermilk</td>
<td>ghol</td>
</tr>
<tr>
<td>fair colored</td>
<td>gora</td>
<td>(to) roam</td>
<td>ghora</td>
</tr>
<tr>
<td>body</td>
<td>ga</td>
<td>sore</td>
<td>gha</td>
</tr>
<tr>
<td>within grasp</td>
<td>bage</td>
<td>by the tiger</td>
<td>baghe</td>
</tr>
</tbody>
</table>

4.4.2. /jh/ (voiced aspirated palatal affricate).

Before attempting the pronunciation of Bengali words, try the following series of exercises, first the unaspirated, then the aspirated. Practice the aspirated series until you can imitate the sound well.

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>jo</td>
<td>jho</td>
</tr>
<tr>
<td>ja</td>
<td>jha</td>
</tr>
<tr>
<td>ji</td>
<td>jhi</td>
</tr>
<tr>
<td>ju</td>
<td>jhu</td>
</tr>
<tr>
<td>jæ</td>
<td>jhæ</td>
</tr>
<tr>
<td>je</td>
<td>jhe</td>
</tr>
<tr>
<td>jo</td>
<td>jho</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial position:</td>
<td></td>
</tr>
<tr>
<td>pungent (hot, as food)</td>
<td>jhal</td>
</tr>
<tr>
<td>sharp, clever</td>
<td>jhanu</td>
</tr>
<tr>
<td>plunge (jump)</td>
<td>jhup</td>
</tr>
<tr>
<td>maid-servant</td>
<td>jhi</td>
</tr>
<tr>
<td>Medial position:</td>
<td></td>
</tr>
<tr>
<td>among</td>
<td>majhe</td>
</tr>
<tr>
<td>(to) understand</td>
<td>bojha</td>
</tr>
</tbody>
</table>
Final position:
the middle

Utterances:
The food is hot.
The boy is clever.
He sits among the flowers.
I understand what you say.

4.4.2.1. The following are contrasts between /j/ and /jh/:

<table>
<thead>
<tr>
<th>Unaspirated English</th>
<th>Bengali maje</th>
<th>English among</th>
<th>Bengali majhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>he scours</td>
<td>(to) be shut</td>
<td>(to) understand</td>
<td>(to) understand</td>
</tr>
<tr>
<td>(to) be shut</td>
<td>boja</td>
<td>maid-servant</td>
<td>bojha</td>
</tr>
<tr>
<td>respectful suffix ji</td>
<td>jal</td>
<td>pugent, hot</td>
<td>jhi</td>
</tr>
<tr>
<td>net</td>
<td>jal</td>
<td>blackened brick</td>
<td>jhama</td>
</tr>
<tr>
<td>shirt</td>
<td>jama</td>
<td>bag</td>
<td>jhola</td>
</tr>
<tr>
<td>weave</td>
<td>jola</td>
<td>boatman</td>
<td>majhi</td>
</tr>
<tr>
<td>I scour</td>
<td>maji</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.4.3. /ɖ/ and ɖh/ (retroflexed voiced stops, unaspirated and aspirated).
Again, there are two problems for speakers of American English with the voiced retroflexed stops: first, the position in which the stop is made, and, secondly, the aspiration. Refer to sections 4.1.4.2. and 4.1.4.3.2.
First practice placing the tongue in the proper position for retroflexed sounds, until that position seems natural and comfortable. Then try the following series, first the unaspirated stops, which will be natural to you, then the aspirated.

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍɔ</td>
<td>ɖho</td>
</tr>
<tr>
<td>ḍa</td>
<td>ɖha</td>
</tr>
<tr>
<td>ḍi</td>
<td>ɖhi</td>
</tr>
<tr>
<td>ḍu</td>
<td>ɖhu</td>
</tr>
<tr>
<td>ḍæ</td>
<td>ɖæe</td>
</tr>
<tr>
<td>ḍe</td>
<td>ɖhe</td>
</tr>
<tr>
<td>ḍɔ</td>
<td>ɖho</td>
</tr>
</tbody>
</table>
Now pronounce the following set of Bengali words with unaspirated stops:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial position:</td>
<td></td>
</tr>
<tr>
<td>(to) call</td>
<td>ḡaka</td>
</tr>
<tr>
<td>dry land</td>
<td>ḡana</td>
</tr>
<tr>
<td>branch, lentil</td>
<td>ḡal</td>
</tr>
<tr>
<td>small boat</td>
<td>ḡini</td>
</tr>
<tr>
<td>egg</td>
<td>ḡim</td>
</tr>
<tr>
<td>(to) sink</td>
<td>ḡoba</td>
</tr>
<tr>
<td>stick, staff</td>
<td>ḡāṇḍa</td>
</tr>
<tr>
<td>very, very much</td>
<td>boṛāo</td>
</tr>
</tbody>
</table>

The voiced retroflex stop occurs in medial position in a word only as a doubled ("long" or "geminate") consonant or in some other consonant clusters -- see section 4.5.; the sound does not occur finally except in loan-words from English. An example of such a loan word is:

road

Utterances:

- I sink in the water.  ḡubō "ami'jole ḡubi"
- There is a staff in his hand. ḡul ḡal "tar hatel ḡāṇḍa"
- The bird sits on the branch. ḡal ḡul peše "pakhīṭa ḡāle boše"
- The egg is very small. ḡul ḡul khub oḥoṭo "ḍimṭa'khub ohoṭo"

Now pronounce the following Bengali words with voiced aspirated stops:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) hide, conceal</td>
<td>ḡhaka</td>
</tr>
<tr>
<td>shield</td>
<td>ḡhal</td>
</tr>
<tr>
<td>(to) pour out</td>
<td>ḡhala</td>
</tr>
<tr>
<td>mound</td>
<td>ḡhipi</td>
</tr>
<tr>
<td>loose, slack</td>
<td>ḡhil</td>
</tr>
<tr>
<td>a kind of drum</td>
<td>ḡhol</td>
</tr>
</tbody>
</table>

The voiced retroflex aspirated stop never occurs medially between vowels or finally.
Utterances:
I hide the book.        ami'boiţa  dhaki"
The drum sounds.        dholţa baje"
He pours out the water. še'jol  dhale"

4.4.3.1. The following are contrasts between /ŋ/ and /dh/:

<table>
<thead>
<tr>
<th>Unaspirated English</th>
<th>Unaspirated Bengali</th>
<th>Aspirated English</th>
<th>Aspirated Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) call</td>
<td>ɖaka</td>
<td>(to) conceal</td>
<td>ɖhaka</td>
</tr>
<tr>
<td>in the egg</td>
<td>ɖime</td>
<td>slow</td>
<td>ɖhime</td>
</tr>
<tr>
<td>branch</td>
<td>ɖal</td>
<td>shield</td>
<td>ɖhal</td>
</tr>
</tbody>
</table>

Utterances:
I call the boy.       ami'chele$ake  ɖaki" 
I hide the boy.        ami'chele$ake  dhaki"

There is also in Bengali a retroflex flap /ɭ/ (see also section 4.4.5.1.). This sound occurs only medially and finally in Bengali words -- in places, in other words, where the stop /ŋ/ does not occur except in loans.
Place your tongue in the proper position, practice making flaps, and then try the following series:

aɾo
aɾa
aɾi
aɾu
aɾe
aɾe
aɾo

Now pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medial position:</td>
<td>Medial position:</td>
</tr>
<tr>
<td>big</td>
<td>boro</td>
</tr>
<tr>
<td>house</td>
<td>bari</td>
</tr>
<tr>
<td>(to) fly</td>
<td>oɾa</td>
</tr>
</tbody>
</table>
(to) read, study \( \text{pōrā} \)
(to) step over, thresh \( \text{mārā} \)
section of a town \( \text{pārā} \)
reply \( \text{sārā} \)

fence \( \text{bārā} \)

Final position:

bone \( \text{hār} \)
feeling, sensation \( \text{sār} \)

Utterances:

I read the book. \( \text{ami'boiṭa pōrī}'' \)
The boy is very big. \( \text{cheleṭa'khub bōrō}'' \)
The bird flies. \( \text{pakhīṭa oṛē}'' \)
My house is there. \( \text{amar baṛī'śekhane}'' \)

For contrasts between the retroflex and dental flaps, see section 4.4.5.1.

4.4.4. /d/ and /dh/ (voiced dental stops, unaspirated and aspirated). Again, there are two problems with these sounds: tongue position and aspiration. Refer to sections 4.1.4.2. and 4.1.4.3. Place your tongue, as before, in the proper position for dentals, and then pronounce the following series:

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>dō</td>
<td>dho</td>
</tr>
<tr>
<td>da</td>
<td>dha</td>
</tr>
<tr>
<td>di</td>
<td>dhi</td>
</tr>
<tr>
<td>du</td>
<td>dhu</td>
</tr>
<tr>
<td>dā</td>
<td>dhō</td>
</tr>
<tr>
<td>de</td>
<td>dhe</td>
</tr>
<tr>
<td>do</td>
<td>dho</td>
</tr>
</tbody>
</table>

Now pronounce the following set of Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial position:</td>
<td></td>
</tr>
<tr>
<td>price</td>
<td>dam</td>
</tr>
<tr>
<td>gift</td>
<td>dan</td>
</tr>
<tr>
<td>stain (blemish)</td>
<td>dag</td>
</tr>
</tbody>
</table>
day
chin, beard
din
darī

Medial position:
elder brother
dada
white
śada
river
nodi
first, original
adi

Final position:
omission
bad
taste
śād

Utterances:
Elder brother goes home.
dada'barīte jan"
Giving is good.
dan kora'bhālo"
His beard is very long.
tar darī'khub lombā"

4.4.4.1. Now pronounce the following set of Bengali words with aspirated dental stops:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>abode</td>
<td>ḍham (learned)</td>
</tr>
<tr>
<td>unhusked rice (paddy)</td>
<td>dhan</td>
</tr>
<tr>
<td>wealth</td>
<td>ḍhon</td>
</tr>
<tr>
<td>stream (current)</td>
<td>ḍhara</td>
</tr>
<tr>
<td>dust</td>
<td>ḍhulo</td>
</tr>
<tr>
<td>smoke</td>
<td>ḍhum (learned)</td>
</tr>
<tr>
<td>(an exclamation)</td>
<td>ḍhik (learned)</td>
</tr>
<tr>
<td>debt</td>
<td>ḍhar</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>as; stupid person</td>
<td>gadha</td>
</tr>
<tr>
<td>honey (necter)</td>
<td>modhu</td>
</tr>
<tr>
<td>(to) entreat</td>
<td>śadha</td>
</tr>
<tr>
<td>straight (direct)</td>
<td>śidhe</td>
</tr>
<tr>
<td><strong>Final position:</strong></td>
<td></td>
</tr>
<tr>
<td>desire (wish)</td>
<td>śadh (śad - f.v.)</td>
</tr>
</tbody>
</table>
unobstructed őbadh (őbad - f.v.)

Utterances:

I have many desires.  amar’onek ūadh ache"

4.4.4.1. The following are contrasts between /d/ and /dh/:

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>price</td>
<td>dam</td>
</tr>
<tr>
<td>gift</td>
<td>dan</td>
</tr>
<tr>
<td>direction</td>
<td>dik</td>
</tr>
<tr>
<td>afterwards</td>
<td>bade</td>
</tr>
<tr>
<td>heap</td>
<td>gada</td>
</tr>
<tr>
<td>white</td>
<td>śada</td>
</tr>
</tbody>
</table>

4.4.4.2. The following are contrasts between dental and retroflexed voiced stops.

4.4.4.2.1. Contrasts between /q/ and /d/ (retroflex and dental voiced unaspirated stops):

<table>
<thead>
<tr>
<th>Retroflex</th>
<th>Dental</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>dry land</td>
<td>ḍaṇa</td>
</tr>
<tr>
<td>egg</td>
<td>ḍim</td>
</tr>
<tr>
<td>bucket</td>
<td>ḍol</td>
</tr>
</tbody>
</table>

4.4.4.2.2. Contrasts between /qh/ and /dh/ (retroflex and dental voiced aspirate stops):

<table>
<thead>
<tr>
<th>Retroflex</th>
<th>Dental</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>sound of swallowing a liquid</td>
<td>ḍhok ḍhok</td>
</tr>
<tr>
<td>you (ord.) doze</td>
<td>ḍhulo</td>
</tr>
<tr>
<td>hollow sounding</td>
<td>ḍhāp ḍhāpe</td>
</tr>
</tbody>
</table>

4.4.5. There is in Bengali a dental (pre-alveolar) flap /r/, which
occurs in all positions; try making the flap sound, using the following set:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ro</td>
<td>ra</td>
</tr>
<tr>
<td>ri</td>
<td>ru</td>
</tr>
<tr>
<td>re</td>
<td>re</td>
</tr>
<tr>
<td>re</td>
<td>ro</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) keep, (place)</td>
<td>rakha</td>
</tr>
<tr>
<td>color</td>
<td>roj</td>
</tr>
<tr>
<td>(to) grow angry</td>
<td>raga</td>
</tr>
<tr>
<td>king</td>
<td>raja</td>
</tr>
<tr>
<td>night</td>
<td>rat</td>
</tr>
<tr>
<td>weak, thin, (ill)</td>
<td>roga</td>
</tr>
<tr>
<td>daily</td>
<td>roj</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) wear</td>
<td>pora</td>
</tr>
<tr>
<td>whole, (entire)</td>
<td>sara</td>
</tr>
<tr>
<td>(to) strike, (kill)</td>
<td>mara</td>
</tr>
<tr>
<td>(to) do, make</td>
<td>kora</td>
</tr>
</tbody>
</table>

The flap /r/ sound is a little different in final position than in initial or inter-vocalic positions. In final position /r/ becomes somewhat voiceless. Pay special attention to the following examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>necklace; defeat</td>
<td>har</td>
</tr>
<tr>
<td>of the gift</td>
<td>daner</td>
</tr>
<tr>
<td>of me</td>
<td>amar</td>
</tr>
<tr>
<td>of you (ord.)</td>
<td>tomar</td>
</tr>
<tr>
<td>of you (hon.)</td>
<td>apnar</td>
</tr>
<tr>
<td>of him (ord.)</td>
<td>tar</td>
</tr>
</tbody>
</table>
Utterances:

- I do work.  
- I put it on the table.  
- I go to the store every day.  
- Its color is white.  
- He has work.  

ami'kaj kori"  
ami  o'ja'tebile rakhi"  
ami roj'dokane jai"  
or roj'sada"  
tar'kaj ache"

4.4.5.1. The following are contrasts between /r/ and /r/:  

<table>
<thead>
<tr>
<th>Retroflex</th>
<th>Dental</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Bengali</td>
</tr>
<tr>
<td>(to) read</td>
<td>pora</td>
</tr>
<tr>
<td>(to) step over;</td>
<td>mara</td>
</tr>
<tr>
<td>thresh</td>
<td>reply</td>
</tr>
<tr>
<td></td>
<td>bone</td>
</tr>
<tr>
<td></td>
<td>(to) fly</td>
</tr>
<tr>
<td></td>
<td>reprimand; rebuke</td>
</tr>
</tbody>
</table>

4.4.6. /bh/ (voiced aspirated bilabial stop).  
Before attempting the pronunciation of Bengali words, try the following series of exercises. Practice the aspirated series until you can imitate the sound well.

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>bo</td>
<td>bho</td>
</tr>
<tr>
<td>ba</td>
<td>bha</td>
</tr>
<tr>
<td>bi</td>
<td>bhi</td>
</tr>
<tr>
<td>bu</td>
<td>bhu</td>
</tr>
<tr>
<td>bæ</td>
<td>bhe</td>
</tr>
<tr>
<td>be</td>
<td>bhe</td>
</tr>
<tr>
<td>bo</td>
<td>bho</td>
</tr>
</tbody>
</table>

Now pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>cooked rice</td>
<td>bhat</td>
</tr>
<tr>
<td>steam</td>
<td>bhap</td>
</tr>
</tbody>
</table>
pretence  
(to) think  
(to) float  
wet  
(to) fry  
(to) forget

Medial position:

deep  
navel  
splendor  
meeting, assembly

Final position:

gain, result

labh (lab - f.v.)

Note that in lax or rapid speech /bh/ tends to become a sound very like that one represented in English by y; some Bengali speakers have a sound which is made by expulsion of breath through a narrow aperture in the lips. Note the usual tendency toward loss of aspiration in final position.

4.4.6.1. The following are contrasts between /b/ and /bh/:

<table>
<thead>
<tr>
<th>Unaspirated</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Bengali</strong></td>
</tr>
<tr>
<td>father</td>
<td>bap</td>
</tr>
<tr>
<td>arrow</td>
<td>ban</td>
</tr>
<tr>
<td></td>
<td>(learned)</td>
</tr>
<tr>
<td>thunder</td>
<td>baj</td>
</tr>
<tr>
<td>nest; rented house</td>
<td>baśa</td>
</tr>
<tr>
<td>in the seed</td>
<td>bije</td>
</tr>
<tr>
<td>time</td>
<td>bala</td>
</tr>
<tr>
<td>sound</td>
<td>bol</td>
</tr>
</tbody>
</table>

4.4.7. /n/ (pre-alveolar nasal).
The American English sound represented by the letter n is, like the English stops t and d, an alveolar sound. The Bengali /n/, however, is pronounced with the tongue farther forward on the alveolar ridge. Put
your tongue in the proper position, and pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>dance</td>
<td>nac</td>
</tr>
<tr>
<td>nose</td>
<td>nak</td>
</tr>
<tr>
<td>many, various</td>
<td>nama</td>
</tr>
<tr>
<td>name</td>
<td>nam</td>
</tr>
<tr>
<td>(to) descend</td>
<td>nama</td>
</tr>
<tr>
<td>ruin</td>
<td>naś (learned word)</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>(to) draw, pull</td>
<td>ţana</td>
</tr>
<tr>
<td>police station</td>
<td>thana</td>
</tr>
<tr>
<td>oil-mill</td>
<td>ghani</td>
</tr>
<tr>
<td><strong>Final position:</strong></td>
<td></td>
</tr>
<tr>
<td>gift</td>
<td>dan</td>
</tr>
<tr>
<td>ear</td>
<td>kan</td>
</tr>
<tr>
<td>betel leaf</td>
<td>pan</td>
</tr>
</tbody>
</table>

4.5. Geminate (doubled) consonants.

There is in Bengali a phenomenon of geminate of doubled consonants, which is unfamiliar to speakers of English. Any consonant which can be held for a period of time can be doubled -- in terms of Bengali, this means any consonant except for the flaps which are by definition sounds made by a single tap of the tongue. Doubling is made by holding the consonant sound for twice the ordinary amount of time it would take to pronounce that consonant. Examples:

4.5.1. /kk/

<table>
<thead>
<tr>
<th>Single</th>
<th>Doubled</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Bengali</td>
</tr>
<tr>
<td>kind of bird (learned)</td>
<td>cokor</td>
</tr>
</tbody>
</table>

4.5.2. /gg/

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (ord.) go away</td>
<td>bhago</td>
</tr>
<tr>
<td>4.5.3.</td>
<td>/cc/</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>4.5.4.</td>
<td>/jj/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5.5.</td>
<td>/tt/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5.6.</td>
<td>/tt/</td>
</tr>
<tr>
<td>4.5.7.</td>
<td>/dd/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5.8.</td>
<td>/nn/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5.9.</td>
<td>/ṣṣ/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5.10.</td>
<td>/ll/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. **Vowels.**

5.1. The significant Bengali vowel sounds (arranged according to the Bengali alphabetical order) are:

/ɔ, a, i, u, ə, e, ɔ/

5.2. A chart of these vowels is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td></td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td></td>
<td>o</td>
</tr>
<tr>
<td>Lower-mid</td>
<td>ə</td>
<td></td>
<td>ɔ</td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td></td>
<td>a</td>
</tr>
</tbody>
</table>

5.3. All of these sounds will be somewhat familiar to speakers of American English, with the possible exception of /ɔ/. Familiarity with the vowel /ɔ/ will depend upon the speaker’s dialect.

5.3.1. Sounds which will be almost identical with some common American English vowel sounds are:

/ɔ/ as in some dialects of American English "can" [kʰən]
/a/ as in some dialects of American English "calm" [kʰəm]
/ɔ/ as in some dialects of American English "law" [lɔ]

Those in whose dialects these sounds do not occur will have to learn them by careful imitation of the Bengali.

5.3.2. Examples of these three vowels in Bengali are:

5.3.2.1. /ə/
<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>one</td>
<td>ək</td>
</tr>
<tr>
<td>now</td>
<td>əkhon</td>
</tr>
<tr>
<td>alone</td>
<td>əka</td>
</tr>
<tr>
<td>such</td>
<td>əmon</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>(to) play</td>
<td>khodla</td>
</tr>
<tr>
<td>(to) throw</td>
<td>phodla</td>
</tr>
<tr>
<td>as if</td>
<td>jano</td>
</tr>
<tr>
<td>how</td>
<td>kamon</td>
</tr>
<tr>
<td>why</td>
<td>kano</td>
</tr>
<tr>
<td>time</td>
<td>bala</td>
</tr>
<tr>
<td>fair (noun)</td>
<td>mura</td>
</tr>
</tbody>
</table>

/ə/ never occurs in final position in standard Bengali.

5.3.2.2. /a/

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>(to) come</td>
<td>aśa</td>
</tr>
<tr>
<td>again</td>
<td>abar</td>
</tr>
<tr>
<td>light</td>
<td>alo</td>
</tr>
<tr>
<td>sky</td>
<td>akaś</td>
</tr>
<tr>
<td>you (honorific)</td>
<td>apni</td>
</tr>
<tr>
<td>and; also</td>
<td>ar</td>
</tr>
<tr>
<td>(to) fetch</td>
<td>ana</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>food</td>
<td>khabar</td>
</tr>
<tr>
<td>red</td>
<td>lal</td>
</tr>
<tr>
<td>shawl</td>
<td>sal</td>
</tr>
<tr>
<td>time</td>
<td>kal</td>
</tr>
<tr>
<td>ear</td>
<td>kan</td>
</tr>
<tr>
<td>bad</td>
<td>khurap</td>
</tr>
<tr>
<td><strong>Final position:</strong></td>
<td></td>
</tr>
<tr>
<td>(to) do</td>
<td>kora</td>
</tr>
<tr>
<td>(to) read</td>
<td>po̤ra</td>
</tr>
</tbody>
</table>
5.3.2.3. /ə/

Initial position:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>silly</td>
<td>oga (coll.)</td>
</tr>
<tr>
<td>otherwise, (or)</td>
<td>othoba (learned)</td>
</tr>
<tr>
<td>eternal</td>
<td>ononto</td>
</tr>
<tr>
<td>powerless</td>
<td>ośokto</td>
</tr>
</tbody>
</table>

Medial position:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>all</td>
<td>śob</td>
</tr>
<tr>
<td>possible</td>
<td>śambhob</td>
</tr>
<tr>
<td>ten</td>
<td>dōś</td>
</tr>
<tr>
<td>juice, (sweetness)</td>
<td>rōś</td>
</tr>
<tr>
<td>fever</td>
<td>jor</td>
</tr>
<tr>
<td>room, (house)</td>
<td>ghor</td>
</tr>
<tr>
<td>(to) do</td>
<td>kora</td>
</tr>
</tbody>
</table>

Final position: The vowel /ə/ rarely occurs finally in standard colloquial Bengali. It is more frequent in some dialects, such as that of Dacca. There are, however, a few examples:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (fam.) become</td>
<td>ho</td>
</tr>
<tr>
<td>you (fam.) bear</td>
<td>bo</td>
</tr>
</tbody>
</table>

5.4. Sounds which will be recognizable (though not identical to those in American English) are the following: /i, e, o, u/.

5.4.1. In American English, the front vowel sounds /i/ and /e/ are usually pronounced with what is known as an "off-glide". This means that while the vowel sound is being made, the tongue moves upward from its original position, thus varying the quality of the sound. In the following set of English words, listen for the off-glide.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>key</td>
<td>[khiy]</td>
</tr>
<tr>
<td>bee</td>
<td>[biyi]</td>
</tr>
<tr>
<td>sea</td>
<td>[siyi]</td>
</tr>
<tr>
<td>fee</td>
<td>[fiiyi]</td>
</tr>
<tr>
<td>hay</td>
<td>[hiiyi]</td>
</tr>
<tr>
<td>lee</td>
<td>[liyi]</td>
</tr>
<tr>
<td>gee</td>
<td>[jiyi]</td>
</tr>
</tbody>
</table>

Now pronounce them yourself, feeling the way in which your tongue moves. Again, in the following set of English words, listen for the off-glides, and then pronounce them yourself:
5.4.2. In American English, the so-called "back-rounded" vowels (/o/ and /u/) also have off-glide.
These are characterized by upward movement of the tongue and by additional lip rounding.
In the following sets of English words, listen for the off-glide:

bow  /bəʊ/   hoe  /həʊ/  bow  /bəʊ/  hoe  /həʊ/
sow /səʊ/   low /ləʊ/  sow /səʊ/   low /ləʊ/
foe /fəʊ/  joe /dʒəʊ/  foe /fəʊ/  joe /dʒəʊ/
coo /kuoʊ/ who /huoʊ/  coo /kuoʊ/ who /huoʊ/
foo /fuː/  loo /luː/  foo /fuː/  loo /luː/
sue /suː/  jew /juː/  sue /suː/  jew /juː/
boo /buː/  lou /luoʊ/  boo /buː/  lou /luoʊ/  

Now pronounce them yourself and feel the way in which your tongue and lips move.

5.4.3. The Bengali vowels /i, e, o, u/ are "pure" vowels -- that is, they are pronounced without an off-glide.
The difference between American English and Bengali vowels is easy to hear, but less easy to make. You will have to break yourself of the habit of giving an off-glide to the vowels. But proper pronunciation of vowel sounds is a mark of a good speaker of the language. Listen carefully to the following sets of sounds, the first set pronounced by a speaker of English, the second by a speaker of Bengali:

<table>
<thead>
<tr>
<th>Orthographic</th>
<th>Phonetic</th>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>bee</td>
<td>/biː/</td>
<td>bi</td>
<td>bi</td>
</tr>
<tr>
<td>gee</td>
<td>/ʒiː/</td>
<td>je</td>
<td>jǐ</td>
</tr>
<tr>
<td>me</td>
<td>/mɛi/</td>
<td>me</td>
<td>m-i</td>
</tr>
<tr>
<td>bay</td>
<td>/bɛi/</td>
<td>be</td>
<td>be</td>
</tr>
<tr>
<td>jay</td>
<td>/dʒɛi/</td>
<td>je</td>
<td>je</td>
</tr>
<tr>
<td>may</td>
<td>/mɛi/</td>
<td>me</td>
<td>me</td>
</tr>
<tr>
<td>bow</td>
<td>/boʊ/</td>
<td>bo</td>
<td>bo</td>
</tr>
<tr>
<td>joe</td>
<td>/dʒoʊ/</td>
<td>jo</td>
<td>jo</td>
</tr>
<tr>
<td>mow</td>
<td>/mɔʊ/</td>
<td>mo</td>
<td>mo</td>
</tr>
</tbody>
</table>
Now imitate the Bengali pronunciation of the following sounds:

\[
\begin{array}{ccc}
\text{boo} & \text{[buw]} & \text{bu} \\
\text{jew} & \text{[juw]} & \text{ju} \\
\text{moo} & \text{[muw]} & \text{mu}
\end{array}
\]

5.4.4. /i/. Pronounce the following Bengali words:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initial position:</strong></td>
<td></td>
</tr>
<tr>
<td>this one (hon.)</td>
<td>ini</td>
</tr>
<tr>
<td>(proper name)</td>
<td>ila</td>
</tr>
<tr>
<td>(interjection)</td>
<td>iś</td>
</tr>
<tr>
<td><strong>Medial position:</strong></td>
<td></td>
</tr>
<tr>
<td>day</td>
<td>din</td>
</tr>
<tr>
<td>he, she (hon.)</td>
<td>tini</td>
</tr>
<tr>
<td>in the seed</td>
<td>biye</td>
</tr>
<tr>
<td>wet</td>
<td>bhije</td>
</tr>
<tr>
<td>sesame seed</td>
<td>til</td>
</tr>
<tr>
<td>type of tree</td>
<td>nim</td>
</tr>
<tr>
<td>egg</td>
<td>qim</td>
</tr>
<tr>
<td><strong>Final position:</strong></td>
<td></td>
</tr>
<tr>
<td>what</td>
<td>ki</td>
</tr>
<tr>
<td>maid-servant</td>
<td>khi</td>
</tr>
<tr>
<td>I strike</td>
<td>mari</td>
</tr>
<tr>
<td>sari</td>
<td>šari</td>
</tr>
<tr>
<td>house</td>
<td>baṛi</td>
</tr>
</tbody>
</table>

5.4.4.1. It should be noted that in certain circumstances the vowel /i/ is pronounced slightly differently than in the above instances. Sometimes the Bengali vowel /i/ is pronounced almost as the American English vowel in the word "sit." Examples of this type of pronunciation of the vowel in Bengali are the following:

- but                      | kintu    |
- sound of laughter        | khil khil|
- station                 | išṭešan  |

The circumstances in which this variation occurs are too complex to
50

describe here. But listen for it; you will quickly become adjusted to its proper pronunciation.

5.4.5. /e/.

Initial position:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>this</td>
<td>e</td>
</tr>
<tr>
<td>here</td>
<td>okhane</td>
</tr>
<tr>
<td>of this</td>
<td>er</td>
</tr>
<tr>
<td>come</td>
<td>eso</td>
</tr>
<tr>
<td>this way</td>
<td>edik</td>
</tr>
</tbody>
</table>

Medial position:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to) buy</td>
<td>kena</td>
</tr>
<tr>
<td>I play</td>
<td>kheli</td>
</tr>
<tr>
<td>girl</td>
<td>me. e</td>
</tr>
<tr>
<td>having eaten</td>
<td>khe. e</td>
</tr>
<tr>
<td>district</td>
<td>jela</td>
</tr>
<tr>
<td>country</td>
<td>deś</td>
</tr>
</tbody>
</table>

Final position:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>who</td>
<td>ke</td>
</tr>
<tr>
<td>he, she</td>
<td>ŝe</td>
</tr>
<tr>
<td>there</td>
<td>šekhane</td>
</tr>
<tr>
<td>he, she buys</td>
<td>kone</td>
</tr>
</tbody>
</table>

5.4.5.1. It should be noted that in certain circumstances the vowel /e/ is pronounced slightly differently from the above. It is sometimes very like the American English vowel in "set". Examples of this are the following.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a little</td>
<td>oktu</td>
</tr>
<tr>
<td>boy</td>
<td>chile (note the difference between the two vowels)</td>
</tr>
<tr>
<td>thus, such</td>
<td>emni</td>
</tr>
</tbody>
</table>

5.4.6. /o/.

Initial position:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>that</td>
<td>o</td>
</tr>
<tr>
<td>there</td>
<td>okhane</td>
</tr>
</tbody>
</table>
of that one or
you (ord.) rise up oṭho
that way odik

Medial position:
(to) understand bojha
sound bol
(to) forget bholā
sister bon
sin; (fault) dos
above opor
kind of drum ḍhol

Final position:
you (ord.) eat khao
you (ord.) stay thako
you (ord.) speak bālo
you (ord.) sit bāło

5.4.7. /u/.

Initial position:
means upae
camel ut
upside down, reversed ulpto
proper, right, necessary ucit
both ubhāe
worship (Hindu) upocar (learned)

Medial position:
very khub
flower phul
happy khuśi
sounds, words buli
root mūl (learned)
face, mouth mukh (muk - f.v.)

Final position:
preceptor gūru
cow gōru
5.4.7.1. As with the other vowels, there are circumstances in which the vowel /u/ is pronounced differently -- in this case, almost like the vowel in the English "foot". For example:

son

5.4.8. Nasalization.
Nasalization (written as a tilda (¨) over the vowel) is another Bengali language feature, especially in the speech of West Bengal, which is not significant in English. Nasalization of a vowel is made by simultaneous emission of air through both nasal and oral passages during the pronunciation of the vowel. During an ordinary vowel sound, the nasal passage is closed off. During a nasalized sound, it is opened, so that breath escapes through nose and mouth at the same time. Practice the following nasalized vowels with the tape:

<table>
<thead>
<tr>
<th>Non-nasal</th>
<th>Nasal</th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td>ə</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
</tr>
<tr>
<td>e</td>
<td>æ</td>
</tr>
<tr>
<td>æ</td>
<td>ø</td>
</tr>
<tr>
<td>o</td>
<td>ø</td>
</tr>
</tbody>
</table>

5.4.8.1. Nasalization of vowels in Bengali will make a difference in what you say. Distinguish carefully between the following:

<table>
<thead>
<tr>
<th>Non-nasal</th>
<th>Bengali</th>
<th>English</th>
<th>Nasal</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>his (ord.)</td>
<td>tar</td>
<td>his (hon.)</td>
<td>tār</td>
<td></td>
</tr>
<tr>
<td>(to) wash (cloth)</td>
<td>kaca</td>
<td>young</td>
<td>kāca</td>
<td></td>
</tr>
<tr>
<td>that one's (ord.)</td>
<td>or</td>
<td>that one's (hon.)</td>
<td>or</td>
<td></td>
</tr>
<tr>
<td>obstacle</td>
<td>badha</td>
<td>(to) bind</td>
<td>bādha</td>
<td></td>
</tr>
<tr>
<td>(to) bloom</td>
<td>phoṭa</td>
<td>mark on forehead</td>
<td>phoṭa</td>
<td></td>
</tr>
<tr>
<td>in the market</td>
<td>haṭe</td>
<td>he walks</td>
<td>haṭe</td>
<td></td>
</tr>
<tr>
<td>(to) press</td>
<td>capa</td>
<td>kind of flower</td>
<td>cāpa</td>
<td></td>
</tr>
</tbody>
</table>
5.4.9. Vowel sequences. Bengali vowels often occur in sequences of two and sometimes of three. Sequences of two vowels are of two types: either full vowel plus semi-vowel (a single syllable, written in our transcription as two vowels without any mark between), or full vowel plus full vowel (two syllables, written with a period (.) in between). As will be seen below, there are differences both in pronunciation and in meaning between the two types of sequences. Compare the following:

you (ord.) get leg also I get leg (emphatic) he (ord.) gets on the leg brother's or sister's father-in-law it is a palm, and nothing else this this is it, and nothing else that that is he, and no one else lies down having endured he carries in the letter b you (ord.) carry you (inf.*) also carry he takes; legitimate in the legitimacy expenditure in the expenditure he sings in the body you (ord.) take not also

pao pa.o pai pa.i pae pa.e talui talu.i ei e.i oi o.i šoe šo.e bo.e bo.e boo bo.o nœe nœ.e bœe bœ.e gae gœ.e nao na.o
midwife
responsible
you (ord.) want
the tea also
bag
in the bag

dai
da.i
da.i
thole
thole.e

5.4.10. Syllable structure.
It has been suggested previously that word-stress is not phonemic in Bengali, that, in fact, all syllables of a multi-syllabic Bengali word are for all practical purposes stressed equally. The distinction between Bengali and English in this respect can perhaps best be shown by the pronunciation of loan-words from English current in Bengali. Listen to and pronounce the following:

railway station
coke oven
post office
cabinet minister
bath room
pastry
ice cream
gasoline (petroleum)
control
bundle
multiplication
night-rate, nitrate

re.lo.es.te.śan
ko.ko.bhen
poš.ta phiś
mi.niś.tar
baṭ.thrum
peś.tri
a.iś.krim
pet.trol
kon.trol
ban.ģil
mal.ți.pli.ke.śan
na.iț.reț
Lesson 1, part 1. Conversation.
(To accompany tape).

Analysis and translation

1. A. Greetings.
2. B. Greetings.
3. stem of first person pronoun "me"
genitive case ending for stems with vowel final
"of me, my"
noun stem, "name"
proper name

A. My name is Robi.

4. stem of second person (honorific) pronoun "you"
genitive case ending for stems with vowel final
"of you, your" (honorific)
interrogative, "what"

A. What is your name?

5. proper name

B. My name is Ram.

6. nominative singular of 2nd person (honorific) pronoun, "you"

A. amar nam ' robi "
B. amar nam ' ram "

Bengali

A. nomośkar "
B. nomośkar "

ama-
-r
amar
nam
robi

apna-
-r
apnar
ki

ram

apni
interrogative, "where"
stem of verb "live, remain, stay"
2nd person (honorific) verbal ending
"you (honorific) do live"

A. Where do you live?

7. nominative singular of 1st person pronoun "I"
locative case ending for stems having vowel final
Chicago
"in Chicago"
first person verbal ending
"I live"

B. I live in Chicago.

8. stem of verb "do, make"
2nd person (honorific) verbal ending
"you (hon.) do"

A. What do you do?

9. stem of verb "read, study"
1st person present ending
"I study"

B. I study in Chicago.

10. stem of verb "read, study"
2nd person (honorific) ending
"you (honorific) study"

A. What do you study?

11. "Bengali" (language)
A. Is Bengali difficult?
B. I study Bengali.

12. interrogative particle (see grammar, section 8)
   "difficult"

13. "no"
    "very"
    "easy"

14. "hot"

15. stem of verb "be not"
    3rd person or impersonal verbal ending
    "it is not"

16. "cold"

17. "yes"

18. interrogative, "how much, how many"
    "big, large"

19. "city"
B. Chicago is a very big city.

A. How many people are there in Chicago?

B. There are many people in the city.

21. negative prefix
"one"
"not one", i.e., "many"
locative ending with stems ending in consonants
"in the city"

B. There are many people in the city.

22. interrogative, "how"
stem of verb "strike"
3rd person/impersonal verbal ending
"it strikes"

A. How do you like Chicago? (i.e., "How does Chicago strike you?")

23. "good, well"

B. Very much.
I like Chicago very much.

B. śikago ' khub boro śohor "
lok

A. śikagote ' koto lok "

B. śohore ' onek lok "

A. apnar ' śikago ' kamon lage "

B. khub bhalo "

A. śikago ' kamon lage "

B. khub bhalo "

Amar śikago ' khub bhalo lage "
Lesson 1, part 2. Drills.

The taped drills based upon the conversation are arranged in the following manner:

1. Saturation drill #1. The saturation drills are the recorded Bengali conversations spoken by two native speakers of Bengali. You are to listen carefully to the conversation, following it in the printed text. Do not repeat the conversation at this time.

2. Saturation drill #2.

3. Saturation drill #3.

4. Saturation drill #4. In this drill, the English meanings will be given first, then the Bengali. The student will listen only.

5. Repetition drill #1. In this drill, the English translation will be given first, then the Bengali, then there will be a space left for the student to repeat the Bengali sentence. The student's Bengali repetition will be recorded, so that the student may check his Bengali pronunciation.

6. Response drill #1. Part A of the Bengali conversation will be given in Bengali, and the student will supply part B, in Bengali, in the space left following part A. The student's response will be recorded.

7. Response drill #2. Part B of the Bengali conversation will be given in Bengali, and the student will supply part A, in Bengali (i.e., the student will speak part A following the drillmaster's voice saying "A"). The student's voice will be recorded.

8. Saturation drill #5.

Lesson 1, part 3. Grammar.

1. /nomoškar/ is the most common form of greeting used between Hindus (or between a European and a Hindu) in Bengali. You should, however, always be aware that there are other forms of greeting: /salam/ ("peace") or in full form /as salam o aleikum/ ("peace be with you") is used when greeting a Muslim. The return greeting to /as salam o aleikum/ is /o aleikum as salami/ ("with you be peace").

/nomoškar/ is used for a greeting when meeting and also when parting.
2. The simple present tense is used to denote habitual action. The use of the simple present, for example, in sentences 6-11, implies that the speaker resides habitually or permanently in Chicago, that he habitually studies at the University, etc.

3. -r (sentences 3 ff.) is the genitive (i.e., possessive) case suffix which is used with noun stems which have a vowel final. For stems with consonant final, see Lesson 3, sentence 2, and grammar.

4. -te (sentences 7 ff.) is the locative case (i.e., place in or to which) suffix used with noun stems which have a vowel final. -e is the locative case suffix used with noun stems with either vowel or consonant final, thus:

- city ąshor in or to the city ąshore
- college kolej in or to the college koleje
- Bengali bašla in Bengali bašlate
- Calcutta kolkata in or to Calcutta kolkatate

5. The verb "be" in the present tense affirmative is usually not expressed.

The verb "be not" in the present tense is expressed; i.e., in sentence 15, its stem is /no-/ to which are attached the regular present tense verbal endings.

- It is hot in Chicago. ąšikagote 'gorom "
- It is not hot in Chicago. ąšikagote 'gorom noe "
- Chicago is a big city. ąšikago 'bo̞ro ąshor "
- Chicago is not a big city. ąšikago 'bo̞ro ąshor noe "
- Is it cold in Chicago? ąšikagote ki 'țhança "
- It is not cold in Chicago ąšikagote 'țhança noe "

5.1. The sequence /hœ na/ does occur in a limited number of utterances; these occurrences will be pointed out as they arise.

5.2. There is usually no verb in the present tense affirmation, and the present tense form of the verb /hœa/ can mean only (a) an event as a law or a habit, or (b) a narrated past event.
Chicago is hot
It gets difficult to drive on Saturdays
America was discovered four and a half centuries ago

5.3. Other verbs form their negatives by the addition of the participle /na/.

I study      ami pori     I do not study     ami pori na
you do       apni koren   you do not do    apni koren na

6. The simple present tense is formed by affixing the personal endings to the simple stem of the verb (the verbal noun minus the suffix /-a/; see Lesson 2, part 3, section 1). These endings are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st (ami)</td>
<td>-</td>
<td>-i</td>
</tr>
<tr>
<td>2nd (honorific -- apni)</td>
<td>-</td>
<td>-en</td>
</tr>
<tr>
<td>3rd (ordinary -- ŋe)</td>
<td>-</td>
<td>-e</td>
</tr>
</tbody>
</table>

Examples:

I remain      ami thaki
you (hon.) remain apni thaken
he (she, it) remains ŋe thake
I sit         ami bośi
you (hon.) sit apni bośen
he (she, it) sits ŋe bośe

The stem-vowel change in the first person will be discussed in Lesson 2.

6.1. Drills. Taped drills on this section of the lesson are arranged in the following manner:

6.1.1. Mutation drill #1. The form of this drill will be as follows:

An English sentence will be given. The student is to translate the sentence into Bengali in the space left for it following the English. The correct Bengali of the sentence will then be given, and the student will repeat the answer, recording. An example:

Master (in English): I live in the house.
Student (in Bengali): ami ' bārīte thaki ' 
Master (in Bengali):
7. Interrogatives begin with the phoneme /k/. Thus:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki</td>
<td>what, interrogative particle</td>
</tr>
<tr>
<td>kothae</td>
<td>where</td>
</tr>
<tr>
<td>kamon</td>
<td>how</td>
</tr>
<tr>
<td>koto</td>
<td>how much, how many</td>
</tr>
<tr>
<td>kon</td>
<td>which</td>
</tr>
<tr>
<td>kmno</td>
<td>why</td>
</tr>
</tbody>
</table>

The distinctions between /kamon/ and /koto/ and between /ki/ and /kon/ should be noted:

7.1. /koto/ is an interrogative with reference to quantity or size:

- How big (i.e., how much big) apnar bari ' koto boro "
- Is your house?
- How many people are there here? ekhane ' koto lok "

7.2. /kamon/ is used in a non-quantitative sense:

- How do you like it? apnar ' kamon lage "

7.3. Between the interrogatives /ki/ and /kon/, possible confusion results from English equivalents. In English, the word "what" can be used in two ways: to indicate "which of several", and to indicate "what (general) thing". Thus, in English, we can have "in what city do you live" and "what do you do". Bengali distinguishes between these two usages. Thus:

- In what (i.e., which) city do you live? apni ' kon েshore thaken "
- In what (i.e., which) chair do you sit? apni ' kon েceare bošen "
- What do you do? apni ' ki koren "
- What do you study? apni ' ki poren "

A simple rule is that where in English the word "which" can be used, the Bengali equivalent will be /kon/. A good minimal pair is:

- What kind of job do you do? apni ' ki kaj koren "
- What particular work do you do? apni ' kon kaj koren "
Descriptively, it can be said that /kon/ must take a noun following it; /ki/ may or may not.

8. Intonation patterns.

Learning to speak a language well does not consist only of learning the correct reproduction of the individual sounds of that language; the rise and fall of the voice in the utterance of a sentence is also significant. This is true in English. For example, pronounce the utterance:

you're going

first as a statement, then as a question. The difference between the two is the intonation of the utterance. There is no other element which denotes the difference between a statement and a question in this case.

The situation is similar in Bengali. There are three types of intonation patterns so far met, one a statement intonation, and two question intonations.

Listen carefully to the tapes, until you are sure that you can reproduce Bengali intonation patterns exactly.

Pattern 1: Statement.

My name is Robi.
My name is Ram.
It is very hot in Chicago.
You (hon.) live in Chicago.
You (hon.) work (lit. you do work).
I study Bengali.
I study at the college.

Pattern 2: Questions with /ki/ involving a yes-no answer. (/ki/ is not verbally translatable in English).

Do you do?
Do you work?
Is it very hot in Chicago?

apni ki ' koren "
apni koren ' ki "
apni ki ' kaj koren "
apni kaj koren ' ki "
šikagote ki ' khub gorom "
šikagote khub gorom ' ki "

amar nam ' robi "
amar nam ' ram "
šikagote ' khub gorom "
apni ' šikagote thaken "
apni ' kaj koren "
ami ' baňla poři "
ami ' koleje poři "

Do you study Bengali?

Pattern 3: In the following sentences, /ki/ is translatable in English by the interrogative "what".

- What do you do?
- What do you study?
- What is your name?
- What is your work?
- Where do you live?
- How many people are there in Chicago?
- How do you like Chicago?
- How (much) different is Bengali?

8.1. Drills. Taped drills on this section of the lesson are arranged in the following manner:

8.1.1. Intonation drill #1 (pattern 1, statement intonation)

An English sentence will be given, and the student will translate it into Bengali in the space given. The student will then hear the correct Bengali, and will repeat the correct Bengali in the space given.

8.1.2. Intonation drill #2 (pattern 2, question with /ki/ involving a "yes" or "no" answer)

An English sentence will be given, and the student will translate it into Bengali, recording in the space given. The student will then hear the correct Bengali and will repeat it, recording, in the space given.

8.1.3. Intonation drill #3 (pattern 3, questions with /ki/ meaning "what"). The system will be the same as for the drills above.
9. Word order: In Bengali a modifier precedes that which it modifies:

- a hot city: gorom ṣhor
- Very good (very well): khub bhalo
- easy Bengali: ṣhoj bâla

10. Bengali sentence formation: Form Bengali sentences (both as questions and statements — note differences of intonation between the types of formations), from the following outlines and translate them into English. Use forms in parentheses (interrogatives) for question formation.

<table>
<thead>
<tr>
<th>10.1. Modifier</th>
<th>Noun</th>
<th>(Interrogative)</th>
<th>Noun</th>
<th>(Interrogative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar</td>
<td>nam</td>
<td>(ki)</td>
<td>robi</td>
<td>(ki)</td>
</tr>
<tr>
<td>apnar</td>
<td></td>
<td></td>
<td>ram</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>10.2. Noun or pronoun</th>
<th>(Interrogative)</th>
<th>verbal modifier or object</th>
<th>verb stem</th>
<th>suffix</th>
<th>(Interrogative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>(ki)</td>
<td>ekhane</td>
<td>thak-</td>
<td></td>
<td>(ki)</td>
</tr>
<tr>
<td>apni</td>
<td>(ki)</td>
<td>sekhane</td>
<td>khâl-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td></td>
<td>šohore</td>
<td>boā-</td>
<td>i/en/e</td>
<td></td>
</tr>
<tr>
<td>ram</td>
<td></td>
<td>baṅite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>robi</td>
<td></td>
<td>šikagote</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>baṅla</td>
<td></td>
<td>por-</td>
<td></td>
</tr>
</tbody>
</table>

10.3.

- kothae
- ki (what)
- kār-
<table>
<thead>
<tr>
<th>Noun</th>
<th>Interrogative</th>
<th>Modifiers</th>
<th>Noun</th>
<th>(Verb)</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>šikago</td>
<td>khub boro</td>
<td></td>
<td>šohor</td>
<td></td>
<td>(ki)</td>
</tr>
<tr>
<td>(ki)</td>
<td></td>
<td>chošo</td>
<td></td>
<td></td>
<td>(noe)</td>
</tr>
<tr>
<td>baři</td>
<td></td>
<td>koto</td>
<td>šohor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghor</td>
<td></td>
<td></td>
<td>šohor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šohora</td>
<td></td>
<td></td>
<td>bałla</td>
<td>(ki)</td>
<td>šokto</td>
</tr>
<tr>
<td>Noun (locative)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>šikagote</td>
<td></td>
<td>gōrom</td>
<td></td>
<td></td>
<td>(noe)</td>
</tr>
<tr>
<td>koto</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ekhane</td>
<td></td>
<td>ťhaŋda</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>beřite</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>šōhore</td>
<td>(ki)</td>
<td></td>
<td></td>
<td></td>
<td>(ki)</td>
</tr>
</tbody>
</table>

Lesson 1, part 4. Pattern drills.

   a. My name is Naresh ([nores]). What is your name?
   b. My name is Shuhash ([šuhas]). What is your name?
   c. My name is Probash ([probaš]). What is your name?
   d. My name is Shomdeb ([šomdebl]). What is your name?
   e. My name is Shamir ([šomir]). What is your name?

   a. My name is Nira ([niral]).
   b. My name is Rita ([rital]).
   c. My name is Shanta ([šanta]).
   d. My name is Shita ([šita]).
   e. My name is Shipta ([šipta]).

3. Pattern: sentences 6, 8, 10.
   a. Where do you live?
   b. Where do you sit?
   c. Where do you play?
   d. Where do you study?
e. What do you do?

   a. I live in the city.
   b. I sit in the chair.
   c. I play here.
   d. I study in Chicago.
   e. I study here.

5. Pattern: sentences 6, 8, 10.
   a. What do you do?
   b. What do you study?
   c. What do you play?
   d. What do you study?
   e. What do you read?

   a. I study in the college.
   b. I study Bengali.
   c. I play games.
   d. I study language.
   e. I read English.

   a. Is the college difficult?
   b. Is Bengali difficult?
   c. Are the games easy?
   d. Is language easy?
   e. Is English very difficult?

   a. No, it is not difficult.
   b. No, it is not very difficult.
   c. No, not very easy.
   d. No, language is not easy.
   e. No, it is not difficult.

   a. Is it very hot in the city?
b. Is it very cold in the house?
c. Is it very hot there?
d. Is it very cold in Chicago?
e. Is it very cold here?

   a. No, it is not very hot.
   b. No, it is not very cold.
   c. No, it is not very hot there.
   d. No, it is not very cold in Chicago.
   e. No, it is not very cold here.

   a. Is it very cold in the city?
   b. Is it very hot in the house?
   c. Is it very cold there?
   d. Is it very hot in Chicago?
   e. Is it very hot here?

   a. Yes, it is very cold.
   b. Yes, it is very hot.
   c. Yes, it is very cold there.
   d. Yes, it is very hot in Chicago.
   e. Yes, it is very hot here.

   a. How big is the city?
   b. How difficult is Bengali?
   c. How cold is Chicago?
   d. How hot is your house?
   e. How easy is English?

   a. Chicago is a very big city.
   b. Bengali is a very easy language.
   c. Chicago is a very cold city.
   d. My house is very hot.
   e. English is a very difficult language.
   a. How many people are there in the city?
   b. How many people are there in the country?
   c. How many people are there in Chicago?
   d. How many people are there in your house?
   e. How many people are there in your college?

   a. There are many people in Chicago.
   b. There are many people in the country.
   c. There are many people in the city.
   d. There are many people in my house.
   e. There are many people in my college.

17. Pattern: 22.
   a. How do you like the city?
   b. How do you like Bengali?
   c. How do you like Chicago?
   d. How do you like your house?
   e. How do you like the college?

   a. I like the city very much.
   b. I like Bengali very much.
   c. I do not like Chicago very much.
   d. I do not like my house very much.
   e. I like the college very much.

Lesson 1, part 5. Drills.

Translate into Bengali:

Drill 1

- What is your name?
- My name is Naresh.
- Where do you sit?
- I sit here.
- Do you sit in this chair?

Drill 2

- Where is your house?
- My house is in the city.
- How big is your house?
- My house is very big.
- In what city is your house?
-- No, I sit in that chair.  
-- What do you study?  
-- I study Bengali.  
-- How do you like Bengali?  
-- Very much.  
-- Is Bengali very difficult?  
-- No, it is not very difficult.

--- It is in Chicago.  
--- How do you like Chicago?  
--- It is very hot there.  
--- Is Chicago a big city?  
--- Yes, there are many people in Chicago.

Lesson 1, part 6. Vocabulary

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali</td>
<td>English</td>
</tr>
<tr>
<td>barî</td>
<td>house</td>
</tr>
<tr>
<td>ghor</td>
<td>room</td>
</tr>
<tr>
<td>kaj</td>
<td>work</td>
</tr>
<tr>
<td>khâla</td>
<td>game</td>
</tr>
<tr>
<td>cear</td>
<td>chair</td>
</tr>
<tr>
<td>deś</td>
<td>country</td>
</tr>
<tr>
<td>icprijî</td>
<td>English (language)</td>
</tr>
<tr>
<td>bhaśâ</td>
<td>language</td>
</tr>
<tr>
<td>kolej</td>
<td>college</td>
</tr>
</tbody>
</table>

(Note: verbs are given in stem form; the endings are added directly to the stem; see also Lesson 2, grammar.)

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>boś-</td>
<td>sit</td>
</tr>
<tr>
<td>khael-</td>
<td>play</td>
</tr>
<tr>
<td>kor-</td>
<td>do, make</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali</td>
<td>English</td>
</tr>
<tr>
<td>šóhoj</td>
<td>easy</td>
</tr>
<tr>
<td>šokto</td>
<td>difficult</td>
</tr>
<tr>
<td>choço</td>
<td>small</td>
</tr>
<tr>
<td></td>
<td>Bengali</td>
</tr>
<tr>
<td></td>
<td>English</td>
</tr>
<tr>
<td>ei, e</td>
<td>this</td>
</tr>
<tr>
<td>oi, o</td>
<td>that</td>
</tr>
<tr>
<td>ekhane</td>
<td>here</td>
</tr>
<tr>
<td>okhane</td>
<td>there</td>
</tr>
<tr>
<td>śekhane</td>
<td>there</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Idioms</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar bhalo lage</td>
</tr>
<tr>
<td>kharap</td>
</tr>
<tr>
<td>apnar kemon lage</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Lesson 2, part 1. Conversation.

Analysis and translation

<table>
<thead>
<tr>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi</td>
</tr>
<tr>
<td>kor-</td>
</tr>
<tr>
<td>-o</td>
</tr>
<tr>
<td>(tumi) koro</td>
</tr>
</tbody>
</table>

1. 2nd person ordinary pronoun "you" tumi
   stem of verb "do, make" kor-
   2nd person (ordinary) verbal ending
   "you (ordinary) do"

A. What do you do?
   A. tumi ' ki koro "

2. noun stem, "office" ophiś
   (note that Bengali /ph/ is frequently pronounced much like
   English f -- see Phonology, 4.2.6.
   locative case ending for stems with consonant final
   "in the (an) office"
   noun stem, "work"
   alternative (high) stem of verb "do, make" (see grammar,
   section 1)
   "I do"

B. I work in an office.
   B. ami ' ophiśe kaj kori "

3. stem of 2nd person (ordinary) pronoun "you" toma-
   genitive case ending for stems with vowel final
   "of you (ordinary)"
   noun stem, "father"
   "your father"

   tomara
   baba
   tomar baba
demonstrative, "that"
morpheme indicating place
locative case ending
"in that place, there"
2nd/3rd person honorific ending
"he (honorific) does"

A. Does your father work there?  A. tomar baba ki ' sekhane kaj koren "

4. 3rd person honorific pronoun
"he, she"
tini

B. No, he doesn't work there.
B. na ' tini ' sekhane kaj koren na "

5. A. What does your father do?
A. tomar baba ' ki koren "

6. "some, any"
"none at all"
kono
kono ... na

B. He doesn't do any work at all.
B. tini ' kono kaj ' koren na "

7. noun stem, "brother"
bhai

present stem of defective verb
"be"; see grammar, section 3.
ach-

3rd person (ordinary) verbal ending
-e

A. Do you have any brothers?
(you-of ? any brother there is)
A. tomar ki ' kono bhai ache "

8. form of numeral "two" used in
compounds
du-

qualifying suffix, used with
reference to human beings
-jon

B. Yes, I have two brothers.
(yes, me-of two-(qualifier)
brother there-is)
B. he " amar ' dujon bhai ache"
9. 3rd person (ordinary) pronoun stem
ta-
nominaive plural ending, used with pronouns and nouns having reference to living beings
"they, those people" (ordinary) tara
3rd person ordinary verbal ending
(note that the ending is the same for singular and plural)
"they (ordinary) live" tara thake

A. Where do they live?

B. They live at home.

10. noun stem, "house" bari
locative case ending 
"in the house, at home" barite

11. "big" boro

A. Where does your older brother work?

B. He works in an office.

12. "little" choito

13. verb stem, "read, study" por-

A. What work does your younger brother do?

B. My younger brother studies.

15. 3rd person (ordinary) pronoun stem "he/she/it"
ta-
genitive case ending for stems with vowel final
"of him/her (ordinary)" tar
noun stem, "age" boeś
A. How old is he?
   (how much is his age?)

16. "twenty"

B. He is twenty.
   (his age is twenty)

17. A. Does your younger brother
   study in college?

18. B. Yes, he studies in college.

19. stem of verb "go"
   3rd person (ordinary) ending
   "he goes"
   "daily, every day"

20. noun stem, "week"
    locative case ending
    "in the week"
    "four"
    noun stem, "day"

   B. No, four days a week he does
   not go to college.

21. "which"
    "which (plural)"
    "which day"
    "which days"

A. Which days of the week does he
   not go to college?

22. Sunday
    Monday

   A. tomar choto bhai ki 'koleje pore "
   kuri

   B. tomar choto bhai ki 'koleje pore "
   ja-
   -e
   (še) jae
   roj

   A. tomar choto bhai ki 'roj
   kule je jae "
   ýoptyho
   -e
   ýoptyho (see grammar, section 8)
   car
   din

   B. na ' ýoptyho 'car din ' 
   še kule je jae na "
   kon
   kon kon
   kon din
   kon kon din

   A. ýe ýoptyho ' kon kon din ' 
   kule je jae na "
   robibar
   ýombar
B. He does not go to college Sundays, Mondays, Tuesdays, or Wednesdays.

B. ęė robibar ' ęombar ' mongolbar ' ar budhbar ' koleje jae na "

23. "only"
Thursday
Friday
Saturday

B. He goes to college only Thursdays, Fridays, and Saturdays.

B. ęė kebol ' brihoşpotibar ' ęukrobar ' ar ęonibar ' koleje jae "

23.
Lesson 2, part 2. Drills.

The taped drills will follow the same pattern as in Lesson 1.


1. Many Bengali nouns, pronouns, and verbs have two alternative stems. The two alternative verb stems will hereafter be distinguished as "high" and "low" stems, the terms referring to the height of the stem-vowel (see chart below). The low-stem form is the basic form, the form which you will be given throughout this text, since through it the system of vowel change is more easily understood.

1.1. The basic form -- low stem -- can be considered as the verbal noun minus the nominal suffix:

<table>
<thead>
<tr>
<th>Verbal noun</th>
<th>Basic stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>kora</td>
<td>knr-</td>
</tr>
<tr>
<td>kena</td>
<td>ken-</td>
</tr>
<tr>
<td>khmla</td>
<td>khml-</td>
</tr>
<tr>
<td>jaoa</td>
<td>ja-</td>
</tr>
</tbody>
</table>

1.2. The system of Bengali vowels is charted as follows:

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Middle</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>æ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>o</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

1.2.1. The system of vowel alternation is as follows:

When the low-stem vowel is /a/, the high-stem vowel is /i/.

/æ/, /e/, /o/, /u/, /Į/.

The stem-vowel /a/ presents a special case, and will be considered in detail at a later time; for the present, we can consider stems with /a/ as having no vowel change. Stems in /i/ and /u/, these being the highest vowels, have no higher form.
1.3. In some cases the stem-vowel alternation can be phonologically defined, as for example in sentences 1 and 2 in this exercise. In sentence 1, the verb "do, make" occurs with the stem /kor-/.

In sentence 2, the same verb occurs with the stem /kor-/.

Note that the 1st person (personal ending -i) form of the verb, i.e., /kori/, is the form which occurs in sentence 2. It is a general phonological rule for the language that when a word of this shape: consonant-vowel-(consonant), has for the second vowel either /i/ or /u/., the preceding vowel of the word is high. In sentence 2, the second vowel of /kori/ is /i/, and the /a/ vowel of the low stem becomes the high vowel /o/.

1.3.1. Other examples of this type of vowel-alternation in verb stems are:

<table>
<thead>
<tr>
<th>Vowel Alternation</th>
<th>Stem</th>
<th>Simple Present Tense Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>e/i</td>
<td>ken-</td>
<td>ami kini &quot;I buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi keno &quot;you (ord.) buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni kenen &quot;you (hon.) buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>se kene &quot;he (ord.) buys&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tini kenen &quot;he (hon.) buys&quot;</td>
</tr>
<tr>
<td>e/e</td>
<td>khel-</td>
<td>ami kheli &quot;I play&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi khelo &quot;you play&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni khelen &quot;you play&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>se khale &quot;he plays&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tini khelen &quot;he plays&quot;</td>
</tr>
<tr>
<td>a/o</td>
<td>boś-</td>
<td>ami bośi &quot;I sit&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi bōso &quot;you sit&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni bōšen &quot;you sit&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>se bōše &quot;he sits&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tini bōšen &quot;he sits&quot;</td>
</tr>
<tr>
<td>o/u</td>
<td>oṭh-</td>
<td>ami uṭhi &quot;I rise up&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi oṭho &quot;you rise up&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni oṭhen &quot;you rise up&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>se oṭhe &quot;he rises up&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tini oṭhen &quot;he rises up&quot;</td>
</tr>
</tbody>
</table>

1.4. Stems with /a/ have no change in the simple present tense.


<table>
<thead>
<tr>
<th>Stem</th>
<th>Simple Present Tense Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>jan-</td>
<td>ami jani &quot;I know&quot;</td>
</tr>
<tr>
<td></td>
<td>tumi jano &quot;you know&quot;</td>
</tr>
<tr>
<td></td>
<td>apni janen &quot;you know&quot;</td>
</tr>
<tr>
<td></td>
<td>şe jane &quot;he knows&quot;</td>
</tr>
<tr>
<td></td>
<td>tini janen &quot;he knows&quot;</td>
</tr>
<tr>
<td>ja-</td>
<td>ami jai &quot;I go&quot;</td>
</tr>
<tr>
<td></td>
<td>tumi jao &quot;you go&quot;</td>
</tr>
<tr>
<td></td>
<td>apni jan &quot;you go&quot;</td>
</tr>
<tr>
<td></td>
<td>şe jae &quot;he goes&quot;</td>
</tr>
<tr>
<td></td>
<td>tini jan &quot;he goes&quot;</td>
</tr>
</tbody>
</table>

Note that stems with vowel final have the ending \(-n\) in the honorific forms.

1.5. Drills on these vowel changes will follow the same pattern as in Lesson 1.

1.6. Examples of this type of alternation in pronoun and noun stems are:

<table>
<thead>
<tr>
<th>Vowel Alternation</th>
<th>Genitive</th>
<th>Nominative</th>
</tr>
</thead>
<tbody>
<tr>
<td>o/u</td>
<td>tomar &quot;of you&quot;</td>
<td>tumi &quot;you (ord.)&quot;</td>
</tr>
<tr>
<td>o/o</td>
<td>nôš &quot;actor&quot;</td>
<td>nôti &quot;actress&quot;</td>
</tr>
</tbody>
</table>

1.7. There are other stem-vowel changes which are not phonologically definable; these will be considered at a later time.

1.8. Write the simple present tense paradigms for the following verb stems:

- (to) read poṭ-
- (to) drop, throw phel-
- (to) know, recognize cen-
- (to) hear şon-
- (to) remain thak-

1.9. The verb /de-/, "give", is irregular in the simple present tense, and has the following paradigm.

ami dîi "I give"
2. The /khan/ morpheme, indicating place, as in sentence 3, is usually used in the locative, i.e., /-khane/. Various kinds of demonstratives and interrogatives can be substituted as the first element of a word, e.g.,

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekhane</td>
<td>&quot;in this place, here&quot;</td>
</tr>
<tr>
<td>okhane</td>
<td>&quot;in that place, there&quot; (with specific reference)</td>
</tr>
<tr>
<td>šekhane</td>
<td>&quot;in that place, there&quot; (used in a more generalized way than the preceding)</td>
</tr>
<tr>
<td>konkhane</td>
<td>&quot;in which place, where&quot;</td>
</tr>
</tbody>
</table>

3. The defective verb /ach-/, sentence 7.

3.1. In statements which imply a permanent condition, some form of the verb /ach-/, which exists only in the simple present and simple past forms, is used. A good rule of thumb is that this verb can be used in statements or questions which may have the expression "there is" in English. In sentence 7, for example, the literal translation is: "Is there any brother of you?"

3.2. The negative form of the verb /ache/, "there is", is /nei/, "there is not":

- *tomar ki' kono bhai ache*" Do you have any brothers?
- *na " amar ' kono bhai nei"* No, I don't have any brothers.

4. There is no simple Bengali equivalent for the transitive English verb "have, possess". As in sentence 7, a possessive construction is formed by the use of the genitive case for the subject and the 3rd person (or impersonal) form of the verb /ach-/, thus:

- *amar'akta boi ache*" I have a book.
- *tar'akta boro kukur ache*" He has a big dog.

5. We have now had two types of second person pronoun -- the stems
/apn-/ and apna-/, in Lesson 1, and /tum-/ and /toma-/, in Lesson 2. The distinction between these two forms is that /apn- apna-/ (used with verbal ending /-en/) is an honorific form of address, while /tum- toma-/ (used with the verbal ending /-o/) is an ordinary form of address.

5.1. There is also a distinction between ordinary and honorific forms of address in the 3rd person. The 3rd person ordinary pronoun forms are /še/ (nominative) and /ta-/ (stem to which inflectional endings are added). The 3rd person honorific pronoun form is /tini/. Note that the honorific verbal endings are the same for both 2nd and 3rd persons.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>apni koren</td>
<td>you do</td>
<td></td>
</tr>
<tr>
<td>tini koren</td>
<td>he/she does</td>
<td></td>
</tr>
<tr>
<td>apni janen</td>
<td>you know</td>
<td></td>
</tr>
<tr>
<td>tini janen</td>
<td>he/she knows</td>
<td></td>
</tr>
<tr>
<td>apni jan</td>
<td>you go</td>
<td></td>
</tr>
<tr>
<td>tini jan</td>
<td>he/she goes</td>
<td></td>
</tr>
</tbody>
</table>

5.2. The circumstances which govern the distribution of these forms are not easily defined, but a basic rule of thumb might be the following: The polite or honorific form is used by Bengalis when addressing or referring to a person of superior rank, an elder, or an equal with whom the speaker is not on intimate terms. The ordinary form is used with intimate equals and members of one's immediate family; it is also used by Bengalis when addressing servants. It is to be noted, however, that a non-native Bengali speaker will not go wrong by using the honorific form in every circumstance except perhaps when addressing servants. It is a matter about which it is well to be careful, since the form you use indicates to the listener your attitude toward him.

5.3. There is another degree of second person address, of which the pronoun stem is /to- tu-/. The inflection of this pronoun is:

- **Nominate**: tui
- **Genitive**: tor
- **Objective**: toke

The verbal ending is /-iš/, thus: tui janiš "you know"

This form is sometimes used for addressing very intimate friends and
younger family members, sometimes for servants and children, and for animals. It is not a form which a foreigner can often use; therefore there will be little stress laid upon it in these lessons.

6. The nominative stem of the 3rd person pronoun is /še/ or, in the honorific, /tini/. The inflectional stem, however, is /tâ-/ or, in the honorific, /tâ-/ . Thus:

He reads his book.  
He (hon.) reads his book.  
še'tar boi pore"  
tini'târ boi poren"

7. The nominative plural ending for pronouns and nouns which have reference to human beings is /-ra/ (for stems with vowel final) and /-era/ for stems with consonant final). Thus:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>chele boy</td>
<td>manu-ra man</td>
</tr>
<tr>
<td>chelera khae</td>
<td>manuera jae men</td>
</tr>
<tr>
<td>ta- 3rd person pronoun stem</td>
<td>tara jane they know</td>
</tr>
<tr>
<td>tara jane they know</td>
<td>manu- manuˈra/ and /lokra/ (people) are possible.</td>
</tr>
</tbody>
</table>

7.1. The personal endings of the verb are identical for singular and plural:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do</td>
<td>ami kori</td>
</tr>
<tr>
<td>you (ord.) do</td>
<td>tumi koro</td>
</tr>
<tr>
<td>you (inf.) do</td>
<td>tui koriś</td>
</tr>
<tr>
<td>you (hon.) do</td>
<td>apni koren</td>
</tr>
<tr>
<td>he (she, it) does</td>
<td>śe kore</td>
</tr>
<tr>
<td>he (she, it - hon.) does</td>
<td>tini koren</td>
</tr>
<tr>
<td>we do</td>
<td>amra kori</td>
</tr>
<tr>
<td>you (ord.) do</td>
<td>tomra koro</td>
</tr>
<tr>
<td>you (inf.) do</td>
<td>tora koriś</td>
</tr>
</tbody>
</table>
you (hon.) do apnara koren
they (ord.) do tara kore
they (hon.) do tāra koren

7.2. Make complete paradigms, singular and plural, for the following verbs:

(to) buy ken-
(to) go ja-
(to) play khal-
(to) hear šon-
(to) know jan-

7.3. Note that, as in sentence 8, when the noun is accompanied by a plural adjective (here /dujon/), it takes no plural suffix.

8. Noun stems ending in /-o/ are inflected by the replacement of final /o/ by the inflectional suffix.

"week" șọptaño
"of the week" șọptahe
"in the week" șọptahe

9. Sentence formation: construct possible Bengali sentences:

<table>
<thead>
<tr>
<th>Modifier</th>
<th>Noun or Pronoun</th>
<th>Interrogative</th>
<th>Verbal Modifier</th>
<th>Verb Stem</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ami</td>
<td>(ki)</td>
<td>ekhane</td>
<td>ja-</td>
<td>/i/</td>
</tr>
<tr>
<td></td>
<td>tumi</td>
<td></td>
<td>šekhane</td>
<td>kôr-</td>
<td>/o/</td>
</tr>
<tr>
<td></td>
<td>apni</td>
<td></td>
<td>barîte</td>
<td>khal-</td>
<td>/en/</td>
</tr>
<tr>
<td></td>
<td>še</td>
<td></td>
<td>ghore</td>
<td>pôr-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tini</td>
<td></td>
<td>šchore</td>
<td>thak-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tara</td>
<td></td>
<td>koleje</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(etc.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>baba</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>dada</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>bhai</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>bon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>bonôhu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kothae</td>
<td></td>
<td></td>
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<tr>
<td></td>
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</tr>
</tbody>
</table>
9.2. | Modifier | Noun or Pronoun | Int. | Modifiers and Nouns | Verb | Suffix | Int. |
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>(Genitive) (ki)</td>
<td>kono baba</td>
<td>ach-</td>
<td>dada</td>
<td>e</td>
<td>(ki)</td>
<td></td>
</tr>
<tr>
<td>tomor</td>
<td>amar</td>
<td>choṭo bhai</td>
<td>apnar</td>
<td>boro bondhu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amar</td>
<td>boes</td>
<td>koto</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tomar</td>
<td>boes</td>
<td>kurin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apnar</td>
<td>boes</td>
<td>tiris</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bondhur</td>
<td>amar</td>
<td>tomor</td>
<td>apnar</td>
<td>bondhur</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9.3. | Noun or Pronoun | Modifier | Noun | Verbal Modifier | Verb | Suffix |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>saptahi</td>
<td>kon kon</td>
<td>koleje</td>
<td>ja-</td>
<td>%/e</td>
</tr>
<tr>
<td>tumi</td>
<td>kon kon</td>
<td>ekhane</td>
<td>khel-</td>
<td>/0/</td>
<td></td>
</tr>
<tr>
<td>apni</td>
<td>aek</td>
<td>barije</td>
<td>poř</td>
<td>/en/</td>
<td></td>
</tr>
<tr>
<td>se</td>
<td>du</td>
<td>šohore</td>
<td>aš-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ram</td>
<td>tin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhai</td>
<td>robibar</td>
<td>šonibar</td>
<td>roj</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lesson 2, part 4. Pattern drills.

1. Pattern: sentences 1, 5.
   a. What does your younger brother do?
   b. What does your younger brother study?
   c. What does your older brother do?
   d. What does your older brother study?
   e. What work does your father do?

2. Pattern: sentences 2, 12.
   a. He (ord.) goes to college.
   b. He (ord.) studies Bengali.
   c. He (hon.) works at the college.
   d. He (hon.) studies English.
1. He (hon.) works in an office.

   a. Does your younger brother study there?
   b. Does your younger brother speak Bengali?
   c. Does your older brother study there?
   d. Does your older brother study at the college?
   e. Does your older brother work there?

   a. Yes, he (ord.) studies there.
   b. Yes, he (ord.) speaks Bengali.
   c. Yes, he (hon.) studies there.
   d. No, he (hon.) does not study at the college.
   e. No, he (hon.) does not work in the office.

   a. What work does your younger brother do?
   b. What language does your older brother know?
   c. What work does your older brother do?
   d. What books does your older brother read?
   e. What work does your older brother do?

6. Pattern: sentence 6. (Use appropriate pronoun and verb forms.)
   a. He doesn't do any work at all.
   b. He doesn't know any Bengali at all.
   c. He doesn't do any work at all.
   d. He doesn't read any books at all.
   e. He doesn't study any books at all.

   a. Do you have any older brothers?
   b. Does he have any Bengali books?
   c. Do you (hon.) have any younger brothers?
   d. Does he have any English books?
   e. Does he have any work?

   a. Yes, I have one older brother.
b. Yes, he has some Bengali books.
c. Yes, I have four younger brothers.
d. Yes, he has some English books.
e. Yes, he has some work.

   a. Where does he live?
   b. Where does he buy books?
   c. Where do they study?
   d. Where does your older brother live?
   e. Where does he work?

    a. He lives at college.
    b. He buys books in the city.
    c. They study in the room.
    d. He lives at home.
    e. He works at the college.

    a. How old is he?
    b. How old is your younger brother?
    c. How old is your older brother?
    d. How old is your older sister?
    e. How old is your father?

    a. He is thirty.
    b. He is twenty.
    c. He is twenty-five.
    d. He is forty.
    e. He is fifty.

    a. Does he study at the college?
    b. Does your younger brother study at the college?
    c. Does he live at home?
    d. Does he study at home?
e. Does your father live in the city?

   a. Yes, he studies at the college.
   b. Yes, my younger brother studies at the college.
   c. Yes, my older brother lives at home.
   d. Yes, he studies in the room.
   e. Yes, he lives in the city.

   a. Does he go home every day?
   b. Does he study at the college every day?
   c. Does he come home every day?
   d. Does he study every day?
   e. Does your father go home every day?

   a. No, two days a week he does not go home.
   b. No, three days a week he does not go to college.
   c. No, four days a week he does not come home.
   d. No, five days a week he does not study.
   e. No, one day a week he stays at the college.

   a. Which days of the week does he not go home?
   b. Which days of the week does he not go to college?
   c. Which days of the week does he not come home?
   d. Which days of the week does he not study?
   e. Which day of the week does he stay at the college?

   a. He does not go home Sunday and Monday.
   b. He does not go to college Sunday, Monday, and Tuesday.
   c. He does not come home Monday, Tuesday, Wednesday, and Thursday.
   d. He does not study Monday, Tuesday, Wednesday, Thursday, and Friday.
   e. He stays at the college Saturday.
a. He goes home only Tuesday, Wednesday, Thursday, Friday, and Saturday.

b. He goes to college only Wednesday, Thursday, Friday, and Saturday.

c. He comes home only Friday, Saturday, and Sunday.

d. He studies only Saturday and Sunday.

e. He comes home Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday.

Lesson 2, part 4. Sentence Drill.

Drill 1
--Where do you (ord.) work?
--I work at the college.
--Do you study there?
--No, I work in the office.
--What work does your father do?
--My father is (a) doctor.
--Where does he live?
--He lives in Calcutta.
--Do you have any brothers?
--Yes, I have three brothers.
--What do they do?
--They study at the college.
--Do you stay at home Mondays?
--Yes, I stay at home two days a week, Monday and Tuesday.

Drill 2
--Have you any sisters?
--Yes, I have two sisters.
--What does the older sister do?
--She studies English.
--Does she speak English?
--No, she speaks only Bengali.
--Where does your younger sister live?
--She lives at my father's house.
--Does your sister have any sons?
--Yes, she has two sons and one daughter.
--How old is the daughter?
--She is ten.

Lesson 2, part 5. Vocabulary.

Nouns

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>rokom</td>
<td>kind</td>
<td>bon</td>
<td>sister</td>
</tr>
<tr>
<td>daktar</td>
<td>doctor</td>
<td>ma</td>
<td>mother</td>
</tr>
<tr>
<td>kolkata, kolikata</td>
<td>Calcutta</td>
<td>dada</td>
<td>older brother</td>
</tr>
<tr>
<td>pőciś</td>
<td>twenty-five</td>
<td>chele</td>
<td>son, boy</td>
</tr>
<tr>
<td>tiriś</td>
<td>thirty</td>
<td>mee</td>
<td>daughter, girl</td>
</tr>
<tr>
<td>colliś</td>
<td>forty</td>
<td>bondhu</td>
<td>friend</td>
</tr>
<tr>
<td>pőnocaś</td>
<td>fifty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bengali</td>
<td>English</td>
<td>Bengali</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>nac-</td>
<td>dance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bol-</td>
<td>say</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cé</td>
<td>come</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mattro</td>
<td>only</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kebol</td>
<td>some, a few</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kichu</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Cardinal Numbers:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ꮴkelas</td>
<td>one</td>
</tr>
<tr>
<td>ᏸdui, du</td>
<td>two</td>
</tr>
<tr>
<td>tin</td>
<td>three</td>
</tr>
<tr>
<td>car</td>
<td>four</td>
</tr>
<tr>
<td>pāc</td>
<td>five</td>
</tr>
<tr>
<td>che</td>
<td>six</td>
</tr>
<tr>
<td>Ꮽsat</td>
<td>seven</td>
</tr>
<tr>
<td>aṭ</td>
<td>eight</td>
</tr>
<tr>
<td>noe</td>
<td>nine</td>
</tr>
<tr>
<td>Ꮶdoṣ</td>
<td>ten</td>
</tr>
<tr>
<td>karī, biś</td>
<td>twenty</td>
</tr>
</tbody>
</table>

Days of the Week:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>robibar</td>
<td>Sunday</td>
</tr>
<tr>
<td>śombar</td>
<td>Monday</td>
</tr>
<tr>
<td>mongolbar</td>
<td>Tuesday</td>
</tr>
<tr>
<td>budhbar (budbar)</td>
<td>Wednesday</td>
</tr>
<tr>
<td>brihoépotibar</td>
<td>Thursday</td>
</tr>
<tr>
<td>śukrobar</td>
<td>Friday</td>
</tr>
<tr>
<td>śonibar</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Analysis and translation

1. "news"  
   "what news" -- form of greeting  

   A. What news?  
   A. ki khobor  

2. "of you (ordinary)"  

   B. Good. What's the news with you?  
   B. bhalo " tomar ' ki khobor "  

3. demonstrative, "that"  
   qualifying suffix; see grammar, section 2.  
   "that (particular)"  

   A. Good. What book is that?  
   A. bhalo " ota ' ki boi "  

4. "one"  
   qualifying suffix; see grammar, section 2.  
   "a, an"  
   noun stem, "poetry, poem"  
   genitive case suffix for stems with vowel final  
   "of poetry"  
   "book of poetry"  

   B. (It is) a book of poetry.  
   B. akta ' kobitar boi "

Bengali

khobor  
ki khobor  
tomar  

5. noun stem, "book"
qualifying suffix; see Grammar, section 2
"that book"
genitive case suffix
"of that book"

A. What is the name of that book?  
A. o boiptables; name of that book

6. name of a book of poems by Tagore

B. That book's name is Balaka.
B. o boiptables; name of that book

7. demonstrative pronoun, "that"
qualifying suffix
genitive case suffix
"of that (particular) one"
verb stem, "write"
noun stem, "writer"
interrogative, "who"

A. Who is the writer of it?
A. o lehok ke

8. name of a famous Bengali poet, Rabindranath (Tagore)

B. Rabindranath is the writer of it.
B. o lehok robindronath

verb stem, "know, recognize"
"you (ordinary) know"

B. Do you know Rabindranath's name?
B. tumi ki robindronather nam jano

9. (inflectional) stem of 3rd person (honorific) pronoun
"of him (honorific)"

A. No, I don't know his name.
A. na tarp; name of that person

10. (inflectional) stem of 3rd person (honorific) pronoun
"of him (honorific)"

A. na tarp; name of that person
11. A. Who is he?  
   A. tini ke "

12. "one"
   qualifying suffix, used with
   reference to human beings
   "one (person)"
   noun stem, "poet"

13. noun stem, "song"
   B. He is a poet.
   B. tini ' akjon kobi "

A. Does he write songs?
   A. tini ki ' gan lekhen "

14. for this use of the future tense,
   see grammar, section 3.1.
   basic stem of verb "hear"
   high stem of verb "hear"
   sign of the future tense
   2nd person (ordinary) verbal
   ending used with future tense
   "you (ordinary) will hear"

B. Yes. Would you like to hear a
song by Rabindranath?
B. hā " tumi ki ' robindronather
gan ' sunbe "

15. for this use of the genitive case,
   see grammar, section 4.
   verb stem, "hear"
   sign of the future tense
   1st person verbal ending,
   future tense
   "I will/shall hear"

A. Yes, I should like to hear a
song by him.
A. hā " ami ' tār gan ' sunbo "

16. type of Indian stringed
    instrument
    verb stem, "play (an instrument)"
    you (ordinary) will play"
A. Will you play the sitar?

17. type of instrument, violin

B. No, I shall play the behala.

18. 2nd person (ord.) pronoun stem

genitive case suffix with vowel stems

post-position "with" (accompaniment), governing a preceding genitive

"with you"

type of Indian drum

A. I shall accompany you on the tabla.

B. Will your brother play the sitar?

20. A. Yes, he will play.

A. tumi ki ' ātār bajabe "

B. na " ami ' behala bajabo "

B. tomar bhai ki ' ātār bajabe "

A. bē " bajabe "

Lesson 3, part 2. Grammar.

1. Genitive case endings. The genitive case ending has two forms:

1.1. The general rule for the formation of the genitive case is that when a word has a vowel final, the suffix is /-r/. When a word has a consonant final, the suffix is /-er/. There is an exception to this rule:

When the word has the shape CV (consonant-vowel) and the final vowel is /i/, /u/, or /a/, the genitive suffix is either /-r/ or /-er/. When the word has the shape CVV (consonant-vowel-vowel), and the final vowel is /i/ or /u/, the genitive suffix is /-er/. Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV: mother</td>
<td>ma</td>
<td>mar, maer</td>
</tr>
<tr>
<td>foot</td>
<td>pa</td>
<td>par, paer</td>
</tr>
<tr>
<td>CVV: book</td>
<td>boi</td>
<td>boier</td>
</tr>
</tbody>
</table>
But the genitive of /kobi/, "poet", is /kobir/, the word being of CVCV shape.

2. The use of qualifiers.

2.1. There are various qualifiers (sometimes called "particles") in Bengali, which have different usages and meanings. The most commonly used one is the one which we have in sentences 3, 4, 5, 6, 7, and 8 -- i.e., /-ta/. It is often difficult to assign a lexical meaning to these qualifiers. They are frequently added to adjectives or, as here, demonstrative pronouns, which are not accompanied by a noun.

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>What book is that (or, depending on the intonation, &quot;Is that a book?&quot;)</td>
<td>oTa ki boi&quot;</td>
</tr>
<tr>
<td>What book is this (or: Is this a book?)</td>
<td>eTa ki boi&quot;</td>
</tr>
<tr>
<td>Is this easy?</td>
<td>eTa ki'shoj&quot;</td>
</tr>
<tr>
<td>Is that bad?</td>
<td>seTa ki'kharap&quot;</td>
</tr>
<tr>
<td>That is bad.</td>
<td>seTa'kharap&quot;</td>
</tr>
<tr>
<td>That is easy work.</td>
<td>oTa'shoj kaj&quot;</td>
</tr>
</tbody>
</table>

When the demonstrative is accompanied by a noun, the qualifier is affixed to the noun. Note also differences in meaning.

<table>
<thead>
<tr>
<th></th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is that book?</td>
<td>o boiTa'ki&quot;</td>
</tr>
<tr>
<td>That work is easy.</td>
<td>o kajTa'shoj&quot;</td>
</tr>
<tr>
<td>This poetry is very beautiful.</td>
<td>o kobitaTa'khub sundor&quot;</td>
</tr>
</tbody>
</table>

Drill carefully (using the tapes) on these usages and distinctions.

2.1.1. How would you say the following?

- That work is difficult.
- That is difficult work.
- That book is good.
- That is a good book.
That poem is beautiful.
That is a beautiful poem.
Is that difficult work?
Is that work difficult?

2.1.2. The difference might be defined in this way: that when the demonstrative (/e/, /o/, or /ə/) is used adjectivally (i.e., accompanying a noun), the noun takes the qualifier. When it is used pronominally (i.e., standing alone, as the subject or object of the sentence), the demonstrative itself takes the qualifier.

2.2. Qualifiers are usually added to numerals and other adjectives of quantity even when accompanied by a noun, as in sentence 4. Again, in such cases, there is no transferable meaning in English. An exception to this rule is when adjectives of quantity accompany nouns referring to money or measure. For example:

"two annas"  du ana
"five rupees" pāc ṭaka
"two seers"  du šer

The numerals /du/ ("two"), /tin/ ("three") and /car/ ("four") usually take special forms of the qualifier, thus:

I want two books.  ami' ducks boi cai
I shall hear three songs. ami'tinče gan ūnbo
I shall eat four mangoes.  ami'carče am khabo

Note that when adjectives of quantity are used, the nouns which they accompany are singular in form.

2.3. The qualifier /-ṭa/ can be used with reference to any person or object. The qualifier /-jon/, however, as in sentence 2, can be used only in reference to human beings. Although /-ṭa/ can also be used with human reference, the use of /-jon/ is preferable in this situation.

2.4. Examples of these various usages are as follows:

I shall fetch a book.  ami'eqča boi anbo
I shall fetch that book. ami'o boiṭa anbo
I shall fetch that.  ami'oṭa anbo
3. The simple future tense.

3.1. The two uses of the future tense which are illustrated in this lesson are the following:

a. The indication of action that will take place in the future time.

b. An expression equivalent to the English "would you ..." (i.e., do you want to) as in sentence 15.

3.2. The future tense is formed by the addition of the future sign /-b-/ to the high stem of the verb, unless the vowel of the verb stem is /a/, and with the exception of the stem /h0-/. If the vowel of the stem is /a/ or the stem is /h0-/, the low vowel is preserved in the future tense. The personal endings of the future tense are then added to the stem + b complex. The future tense personal endings are:

1st person (ami)       -o
2nd person (ordinary -- tumi) -e
2nd person (inferior -- tui)  -i
2nd person (honorific -- apni) -en
3rd person (ordinary -- se)  -e
3rd person (honorific -- tini) -en

3.3. Sample simple future paradigms are:

<table>
<thead>
<tr>
<th>ñon-</th>
<th>&quot;hear&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>ñunbo</td>
</tr>
<tr>
<td>tumi</td>
<td>ñunbe</td>
</tr>
<tr>
<td>tui</td>
<td>ñunbi</td>
</tr>
<tr>
<td>apni</td>
<td>ñunben</td>
</tr>
<tr>
<td>se</td>
<td>ñunbe</td>
</tr>
<tr>
<td>tini</td>
<td>ñunben</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ami</th>
<th>I shall hear</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi</td>
<td>you (ord.) will hear</td>
</tr>
<tr>
<td>tui</td>
<td>you (inf.) will hear</td>
</tr>
<tr>
<td>apni</td>
<td>you (hon.) will hear</td>
</tr>
<tr>
<td>se</td>
<td>he (ord.) will hear</td>
</tr>
<tr>
<td>tini</td>
<td>he (hon.) will hear</td>
</tr>
</tbody>
</table>
ken- "buy"
ami kinbo I shall buy
 tumi kinbe you (ord.) will buy
tui kinbi you (inf.) will buy
apni kinben you (hon.) will buy
še kinbe he (ord.) will buy
tini kinben he (hon.) will buy

khael- "play"
ami khelbo I shall play
tumi khelbe you (ord.) will play
tui khelbi you (inf.) will play
apni khelben you (hon.) will play
še khelbe he (ord.) will play
tini khelben he (hon.) will play

kor- "do, make"
ami korbo I shall do
tumi korbe you (ord.) will do
tui korbi you (inf.) will do
apni korben you (hon.) will do
še korbe he (ord.) will do
tini korben he (hon.) will do

jan- "know"
ami janbo I shall know
tumi janbe you (ord.) will know
tui janbi you (inf.) will know
apni janben you (hon.) will know
še janbe he (ord.) will know
tini janben he (hon.) will know

ja- "go"
ami jabo I shall go
tumi jabe you (ord.) will go
3.4. There are two types of verbs which are irregular in the future.
The first is the stem /ho-/ "be, become". This preserves its low stem
in the future, except where it is changed by a final high vowel:

```
ho- "be, become"
ami hobo I shall become
tumi hobe you (ord.) will become
tui hobí you (inf.) will become
apni hoben you (hon.) will become
še hobí he (ord.) will become
śni hoben he (hon.) will become
```

Note however that there are other stems of shape Co-, which take the
high stem in the future.

3.5. The second class of verbs which is irregular in the future tense
is the one which includes the stems /ca-/ "want", /ga-/ "sing", /šo-/ "bear, endure", and /bo-/ "carry". They are conjugated thus:

```
ca- "want"
ami caibo I shall want
tumi caibe you (ord.) will want
tui caibi you (inf.) will want
apni caiben you (hon.) will want
še caibe he (ord.) will want
tśni caiben he (hon.) will want

šo- "endure"
ami šoibo I shall endure
tumi šoibe you (ord.) will endure
tui šoibi you (inf.) will endure
apni šoiben you (hon.) will endure
```
The genitive case can be used to denote authorship, as in sentences 15 and 16. Another example:

noun stem "story"  
golpo  
"Is that a story by Nitra?"  
οτα ki'mitter golpo"

5. Syntax.
Form possible Bengali sentences:

<table>
<thead>
<tr>
<th>Modifiers</th>
<th>Noun</th>
<th>Interrogative</th>
<th>Complement</th>
<th>Noun</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1.</td>
<td>eτa</td>
<td>(ki)</td>
<td>bhalo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>oτa</td>
<td></td>
<td>šokto</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>šeτa</td>
<td></td>
<td>šohoj</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>boiτa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.2.</td>
<td>oτa</td>
<td>(ki)</td>
<td>golper</td>
<td>boi</td>
<td>(ki)</td>
</tr>
<tr>
<td></td>
<td>eτa</td>
<td></td>
<td>bhalo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>šeτa</td>
<td></td>
<td>šokto</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>boiτa</td>
<td></td>
<td>šohoj</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Modifiers</th>
<th>Noun</th>
<th>Interrogative</th>
<th>Noun</th>
<th>Verb</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.3.</td>
<td>boiτar</td>
<td></td>
<td></td>
<td>jan-</td>
<td>(ki)</td>
</tr>
<tr>
<td></td>
<td>robindronather</td>
<td>nam</td>
<td>(ki)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ramer</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>or</td>
<td></td>
<td></td>
<td></td>
<td>(ki)</td>
</tr>
<tr>
<td></td>
<td>oτar</td>
<td>lekhok</td>
<td>(ke)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>er</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>eτar</td>
<td>lekhok</td>
<td></td>
<td></td>
<td>robindronath</td>
</tr>
<tr>
<td></td>
<td>boiτar</td>
<td></td>
<td>(ki)</td>
<td></td>
<td>ram</td>
</tr>
</tbody>
</table>
### Lesson 3, part 3. Pattern Drills.

1. **Pattern: grammar, section 2.1.**
   a. Is that a book?
   b. Is that a poem?
   c. Is that a novel?
   d. Is that a play?
   e. Is that a story?

2. **Pattern: grammar, section 2.1.**
   a. Yes, this is a book.
   b. Yes, this is a poem.
   c. Yes, this is a novel.
   d. Yes, this is a play.
   e. Yes, this is a story.

3. **Pattern: sentence 3.**
   a. What book is that?
   b. What poem is that?
   c. What novel is that?
   d. What play is that?
   e. What story is that?
   a. It is a book of songs (use singular form).
   b. It is a poem by (i.e., of) Rabindranath.
   c. It is a novel by Rabindranath.
   d. It is a play by Rabindranath.
   e. It is a story by Jomdev.

   a. What is the name of that book?
   b. What is the name of that poem?
   c. What is the name of that novel?
   d. What is the name of that play?
   e. What is the name of that story?

   a. That book’s name is bicitra [bicittra]. That is the name of the book.
   b. That poem’s name is Balaka [bolaka]. And that is the name of the book.
   c. That novel’s name is Gora [gora]. That is the name of the novel.
   d. That play’s name is Raja [raja]. That is the name of the play.
   e. That story’s name is Trene [trene]. That is the name of the story.

   a. Is that a very good book?
   b. Is that a book of poetry?
   c. Is that a good novel?
   d. Is that a difficult play?
   e. Is that a Bengali story?

   a. Yes, it is a good book.
   b. Yes, it is a book of poetry.
   c. Yes, it is a very good novel.
   d. No, it is an easy play.
   e. Yes, it is a Bengali story.
   a. Who is the author of it?
   b. Is Rabindranath the author of the book?
   c. Is Rabindranath the author of it?
   d. Is Rabindranath the author of the play?
   e. Is Somdev the author of the story?

   a. Rabindranath is the writer of the book. Do you know his name?
   b. Yes, he is the writer of it. Do you know his name?
   c. Yes, he is the writer of the novel. Do you know his name?
   d. Yes, he is the writer of the play. Do you know his name?
   e. Yes, he is the writer of the story. Do you know his name?

   a. No, I don't know his name. Who is he?
   b. Yes, I know his name.
   c. Yes, I know his poetry.
   d. Yes, I know his stories.
   e. No, I don't know his name. Who is he?

   a. He is a writer. You will hear his name.
   b. He is a good writer. You will read his poetry.
   c. He is a very good writer. You will read his novels.
   d. He is a poet. You will hear his songs.
   e. He is a friend. And he is a writer.

   a. Is he a poet of Bengal? *
   b. Is he a writer of poems?
   c. Is he a writer of many novels?
   d. Is he a writer of stories?
   e. Is he a friend of yours (i.e., of you)?

   a. Yes. Would you like to hear his Bengali?

* /baqlade6er aekjon kobi/ -- "one of Bengal's poets."
b. Yes. Would you like to hear a song by him? (i.e., a song of his?)
c. Yes. Would you like to read his novels?
d. Yes. Would you like to read his stories?
e. Yes. Would you like to hear a song by him?

   a. Yes, I should like to hear his Bengali.
   b. Yes, I should like to hear a song by him.
   c. Yes, I should like to read his novels.
   d. Yes, I should like to read his stories.
   e. Yes, I should like to hear a song by him.

Pattern: sentence 17.
   a. Will you read his poetry?
   b. Will you play the sitar?
   c. Will you read a novel?
   d. Will you read a story?
   e. Will you sing a song?

   a. Yes, I shall read a poem.
   b. No, I shall play the tabla.
   c. No, I shall read a story.
   d. No, I shall read a poem.
   e. Yes, I shall sing a song.

17. Pattern: sentence 19.
   a. I shall read with you.
   b. I shall play the sitar with you.
   c. I shall read a story with you.
   d. I shall read a poem with you.
   e. I shall sing a song with you.

--What book is that?
--This book? Its name is Gitanjali [gitanjoli].
"Do not know that name. Who is its author?"

"It is a book by Rabindranath."

"Is it a novel?"

"No, it is a book of poetry."

"Is it a good book?"

"Yes, it is a very good book."

"Is it in Bengali?"

"No, it is in English. Shall I read a poem?"

"Yes, I should like to hear a poem (i.e., I shall hear ...)."

"I shall read the first poem."

"That is a good poem. Now will you sing a song by Rabindranath?"

"No, I shall not sing. My brother will sing."

"Will you play the tabla?"

"Yes, I shall play the tabla. Will you dance?"

"Yes, I shall dance."

Drill 2

"This is a good story."

"What story?"

"A story by Bonaphul [bonaphul]."

"Is that his real name?"

"No, his real name is Balai Chand Mukhopadhyay [balai cand mukhopaddhae]. He is a good writer."

"In which country does he live?"

"He lives in Bengal. Will you read this story?"

"I cannot. I do not know Bengali."

"Will you learn Bengali?"

"My brother speaks Bengali well. He will read it."

"Is Bengali difficult?"

"No, it is easy. You will learn Bengali quickly."

"That will be good."

"Yes, that will be good."

Lesson 3, part 5. Vocabulary.

- nātōk: play
- nobhēl: novel
- kobītā: poetry, poem
<table>
<thead>
<tr>
<th>inriji</th>
<th>English (language)</th>
<th>gan ga-</th>
<th>sing (a song)</th>
</tr>
</thead>
<tbody>
<tr>
<td>baqla</td>
<td>Bengali (language)</td>
<td>par-</td>
<td>be able</td>
</tr>
<tr>
<td>gan</td>
<td>song</td>
<td>sekh-</td>
<td>learn</td>
</tr>
<tr>
<td>deś</td>
<td>country</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bangladesh</td>
<td>Bengal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>golpo</td>
<td>story</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lekha</td>
<td>writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prothom</td>
<td>first</td>
<td>ba</td>
<td>or</td>
</tr>
<tr>
<td>ditio</td>
<td>second</td>
<td>ar</td>
<td>and</td>
</tr>
<tr>
<td>tritio</td>
<td>third</td>
<td>pore</td>
<td>after, afterwards</td>
</tr>
<tr>
<td>ašol</td>
<td>true, original</td>
<td>age</td>
<td>before</td>
</tr>
<tr>
<td>taṭataṛi</td>
<td>quick, quickly</td>
<td>əΧkhon</td>
<td>now</td>
</tr>
<tr>
<td>kon</td>
<td>which</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ke</td>
<td>who</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Idiom: ta hole that becomes-(if) then, if that is so
Review I

1. The following items and formations should now be at your command and you should know their particular place of occurrence in a sentence.

Noun stems:

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>name</td>
<td>name</td>
</tr>
<tr>
<td>banla</td>
<td>Bengali (language)</td>
</tr>
<tr>
<td>sikago</td>
<td>Chicago</td>
</tr>
<tr>
<td>shor</td>
<td>city</td>
</tr>
<tr>
<td>kaj</td>
<td>work</td>
</tr>
<tr>
<td>baba</td>
<td>father</td>
</tr>
<tr>
<td>ma</td>
<td>mother</td>
</tr>
<tr>
<td>bhai</td>
<td>brother</td>
</tr>
<tr>
<td>bon</td>
<td>sister</td>
</tr>
<tr>
<td>chele</td>
<td>son, boy</td>
</tr>
<tr>
<td>rokom</td>
<td>daughter, girl</td>
</tr>
<tr>
<td>daktar</td>
<td>doctor</td>
</tr>
<tr>
<td>inriji</td>
<td>English (language)</td>
</tr>
</tbody>
</table>

Personal Pronouns:

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>I</td>
</tr>
<tr>
<td>tumi</td>
<td>you (ordinary)</td>
</tr>
<tr>
<td>tui</td>
<td>you (inferior)</td>
</tr>
<tr>
<td>apni</td>
<td>you (honorific)</td>
</tr>
<tr>
<td>ñe</td>
<td>he, she (ordinary)</td>
</tr>
<tr>
<td>tini</td>
<td>he, she (honorific)</td>
</tr>
</tbody>
</table>

Adjectives:

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhalo</td>
<td>good</td>
</tr>
<tr>
<td>gorom</td>
<td>hot</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bari</td>
<td>house</td>
</tr>
<tr>
<td>ghor</td>
<td>room</td>
</tr>
<tr>
<td>kolkata</td>
<td>Calcutta</td>
</tr>
<tr>
<td>boes</td>
<td>age</td>
</tr>
<tr>
<td>ñoptaho</td>
<td>week</td>
</tr>
<tr>
<td>din</td>
<td>day</td>
</tr>
<tr>
<td>boi</td>
<td>book</td>
</tr>
<tr>
<td>golo</td>
<td>story</td>
</tr>
<tr>
<td>kobita</td>
<td>poem, poetry</td>
</tr>
<tr>
<td>nobhel</td>
<td>novel</td>
</tr>
<tr>
<td>lekhik</td>
<td>writer</td>
</tr>
<tr>
<td>kobi</td>
<td>poet</td>
</tr>
<tr>
<td>gan</td>
<td>song</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[amra]</td>
<td>we]</td>
</tr>
<tr>
<td>[tomra]</td>
<td>you (ordinary)]</td>
</tr>
<tr>
<td>[tora]</td>
<td>you (inferior)</td>
</tr>
<tr>
<td>[apnara]</td>
<td>you (honorific)]</td>
</tr>
<tr>
<td>[tara]</td>
<td>they (ordinary)]</td>
</tr>
<tr>
<td>[tāra]</td>
<td>they (honorific)]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[bhalo]</td>
<td>good</td>
</tr>
<tr>
<td>[gorom]</td>
<td>hot</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bengali (language)</th>
<th>English (language)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[thāṭa]</td>
<td>cold</td>
</tr>
<tr>
<td>[bāro]</td>
<td>big</td>
</tr>
</tbody>
</table>
choṭo  small  śojoj  easy
onek  many  śokto  difficult
kichu  a few, some

Other modifiers:

ei, e  this
oi, o  that
śei, śe  that (non-specific reference)
ekhane  here
śekhane  there
prae  about
khub  very

Interrogatives:

ki  what
ki  ? (i.e., involving yes-no answer)
ke  who
koto  how many, how much
kota  how many (an easily countable number)
kanon  how
kothae  where
kon  which

Verb stems:

kor-/kor-  do, make
thak-  be, remain, live
por-/por-  read, study
lag-  strike, touch
boś-/boś-  sit
khel-/khel-  play (a game)
ach-, (ache)  be, (have)
ja-  go
jan-  know, recognize
śon-/śun-  hear
baja-  play (an instrument)
nac-  dance
bol-/bol-  say, speak
gan ga-/  sing
gan gai-  
par-  be able
Genitive case suffix.

Thus far we have seen that the genitive suffix in Bengali appears in two variant forms, /-er/ and /-r/. Their selection depends upon the structure of the word taking the ending.

2.1. The suffix is /-er/:  

2.1.1. If the word ends in a consonant; examples are:

- `robindronath` -> `robindronather` "of (or by) Rabindranath"
- `shor` -> `shorer` "of city"
- `ghor` -> `ghorer` "of room"
- `gan` -> `ganer` "of song"
- `kaj` -> `kajer` "of work"

2.1.2. If the word is monosyllabic and ends in a sequence of two vowels; examples are:

- `boi` -> `boier` "of book"
- `bhai` -> `bhaier` "of brother"
- `bou` -> `bouer` "of wife"

2.2. The suffix is /-r/:  

2.2.1. If the word is not monosyllabic and ends in a vowel; examples are:

- `bari` -> `barir` "of house"
- `sikago` -> `sikagor` "of Chicago"
- `kobita` -> `kobitar` "of poetry"

2.3. The suffix is either /-er/ or /-r/ if the word is monosyllabic and ends in /-a/ or /-i/; examples are:
3. Locative case suffix (place in or to which).

The locative suffix in Bengali has two variants, /-e/ and /-te/. The choice of a particular suffix is determined phonologically.

3.1. The suffix is /-e/:

3.1.1. If the word ends in a consonant; examples are:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñohor</td>
<td>ñohore</td>
<td>&quot;in city&quot;</td>
</tr>
<tr>
<td>kölej</td>
<td>köleje</td>
<td>&quot;in college&quot;</td>
</tr>
<tr>
<td>gan</td>
<td>gane</td>
<td>&quot;in song&quot;</td>
</tr>
</tbody>
</table>

3.1.2. If the word is monosyllabic and ends in a vowel or a sequence of vowels:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa</td>
<td>pa.e</td>
<td>&quot;on foot&quot;</td>
</tr>
<tr>
<td>boi</td>
<td>boi.e</td>
<td>&quot;in book&quot;</td>
</tr>
</tbody>
</table>

3.2. The suffix is /-te/ if the word is multisyllabic and ends in a vowel:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>barî</td>
<td>barîte</td>
<td>&quot;in house&quot;</td>
</tr>
<tr>
<td>goru</td>
<td>gorute</td>
<td>&quot;on cow&quot;</td>
</tr>
</tbody>
</table>

3.3. The suffix /-te/ is freely variant with /-e/ if the word is multisyllabic and ends in either /-a/ or /-o/:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñikago</td>
<td>ñikagote, ñikagoe</td>
<td>&quot;in Chicago&quot;</td>
</tr>
<tr>
<td>kolkata</td>
<td>kolkatatate, kolkatae</td>
<td>&quot;in Calcutta&quot;</td>
</tr>
</tbody>
</table>

4. The following inflections should now be at your command:

<table>
<thead>
<tr>
<th>Person</th>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ami</td>
<td>ama-r</td>
</tr>
<tr>
<td>2nd (ord.)</td>
<td>tumi</td>
<td>toma-r</td>
</tr>
<tr>
<td>2nd (hon.)</td>
<td>apni</td>
<td>apna-r</td>
</tr>
<tr>
<td>2nd (inf.)</td>
<td>tui</td>
<td>tor</td>
</tr>
</tbody>
</table>
5. The following inflectional endings of finite verbal forms should now be at your command:

5.1. Simple present tense:

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem</th>
<th>Tense sign</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st (ami)</td>
<td>ja-</td>
<td>-</td>
<td>-i</td>
</tr>
<tr>
<td>2nd (ord. - tumi)</td>
<td>jan-</td>
<td>-</td>
<td>-o</td>
</tr>
<tr>
<td>2nd (inf. - tui)</td>
<td></td>
<td>-b-</td>
<td>-o</td>
</tr>
<tr>
<td>2nd (hon. - apni)</td>
<td></td>
<td>-i</td>
<td>-i</td>
</tr>
<tr>
<td>3rd (ord. - še)</td>
<td></td>
<td>-en</td>
<td>-en</td>
</tr>
<tr>
<td>3rd (hon. - tini)</td>
<td></td>
<td>-e</td>
<td>-e</td>
</tr>
</tbody>
</table>

5.2. Simple future tense:

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem</th>
<th>Tense sign</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi</td>
<td>ja-</td>
<td>-b-</td>
<td>-o</td>
</tr>
<tr>
<td>tumi</td>
<td>jan-</td>
<td>-e</td>
<td>-e</td>
</tr>
<tr>
<td>tui</td>
<td></td>
<td>-i</td>
<td>-i</td>
</tr>
<tr>
<td>apni</td>
<td></td>
<td>-en</td>
<td>-en</td>
</tr>
<tr>
<td>še</td>
<td></td>
<td>-e</td>
<td>-e</td>
</tr>
<tr>
<td>tini</td>
<td></td>
<td>-en</td>
<td>-en</td>
</tr>
</tbody>
</table>

6. The formation of negatives:

We have had so far three types of negatives, the negative verb "be not" (/no-/), the negative particle /na/, which serves to negate other verbs, and the particle /nei/, "there is not".

6.1. Negative verb "be not":

- It is hot in the city. šohore'gørøm
- It is not hot in the city. šohore'gørøm noe

6.2. Negatives of other verbs:
I know.
I do not know.
I like it.
I do not like it.

6.3. The particle /nei/:  
There are trees in the garden.
There is no tree in the garden.
I have a pen.
I have no pen

Analysis and Translation

1. 2nd person (ord.) pronoun stem
   genitive plural ending (for pronouns and nouns with reference to human beings)
   "of you, your" (ordinary plural)
   "so many"
   "people"
   "why"
   "why so many people"

   Bengali
   toma-
   -der
   tomader
  asto
   lok
   keno
   asto lok keno

A. Why are there so many people at your house?

2. "today"
   noun stem, "sister"
   "of sister"
   noun stem, "wedding"

   "today"
   "sister"
   "wedding"

   A. aj
   boner
   bie

B. Today is my sister's wedding.

3. "that is why"
   noun stem, "people"
   "of people"
   noun stem, "crowd"
   "a crowd of people"

   "that is why"
   "people"
   "crowd"
   "crowd of people"

   B. That is why there is a crowd of people.

   B. tai ' loker bhir"
4. noun stem, "sister"
genitive plural ending (for nouns with reference to human beings)
"of sisters"
"among" (post-position with preceding genitive)
"among sisters"
inflexional stem of interrogative pronoun "who"
genitive case ending
"of whom"

A. Who among your sisters is getting married?
(your sisters among whose wedding)

5. B. It is my little sister's wedding.

6. "of whom"
post-position "with", with preceding genitive
"with whom"
verb stem, "be"
"(he/she/it) will be"

A. Whom is she marrying?
(with whom her wedding will-be)

7. surname, "Sen"

B. She will marry the Sens' son.

8. noun stem, "boy"
qualifying suffix, see grammar, section 4.
"the boy"

A. What does the boy do?
9. noun stem, "student"  
"college student"  

B. He is a college student.

10. nominative plural suffix for nouns with reference to human beings

A. Where do the Sens live?

11. 3rd person (honorific) pronoun stem
nominative plural case ending for pronouns and noun stems with reference to human beings
"they (honorific)"
name of a town
noun stem, "market"
post-position, "near", with preceding genitive
"near the market"

B. They live in Rajpur, near the market.

12. noun stem, "brother"
nominative case plural ending for noun stems
"brothers"
"to the wedding"
verb stem, "come"
3rd person future "(he/she/it/they) will come"

A. Will your brothers come to the wedding?

13. "all, every one" (reference to human beings)

B. Yes, they will all come.
14. 2nd person (ord.) pronoun stem
nominative case plural ending
"you (ord. plural)"
noun stem, "night"
"in/on the night"
"on the night of the wedding"
verb stem, "sing"
"will (you) sing songs"
Note irregular future; see Lesson 3, part 2. Section 3.5.

A. Will you sing songs on the night of the wedding?
A. tomra ' bier rattre ' gan gaibe ki

B. Yes, we shall sing songs.
B. hā " amra ' gan gaibo "

15. first person pronoun stem
nominative plural ending
"we"

16. noun stem, "girl"
genitive plural suffix
"of the girls"
"among", post-position with preceding genitive
"among the girls"
inflectional stem of interrogative, "who"
nomitive plural suffix
"who" (nominative plural)

A. Who among the girls will sing songs?
A. meeder moddhe ' kara gan gaibe "

B. Friends of my sister will sing.
B. amar boner bondhura ' gan gaibe "

17. noun stem, "friend"
"friends" (nominative plural)
"friends of my sister"

B. Yes, we shall sing songs.
18. A. What songs will they sing?  
A. tara ' ki gan gaibe '

19. name of a 14th or 15th century Vaisnava religious poet "servant of Candī"  
name of goddess "servant, slave"  
type of religious (Vaisnava) song  
B. They will sing kirtan (songs) of Candī's...  
B. tara condīdās er kirtton gaibe '

20. conjunction, "and, also" "you also"  
A. Will you also sing songs?  
A. tumī o ki ' gan gaibe '

21. B. Yes, I also will sing songs.  
B. hā ' ami o ' gan gaibo '

22. 1st person pronoun stem  
genitive plural suffix "of us, our"  
B. Will you listen to our songs?  
B. tumī ki 'amader gan ' sunbe '

23. A. Yes, I should like to listen.  
A. hā " sunbo "

24. "all right" "in that case"  
2nd person ordinary pronoun stem objective case suffix (see Grammar, Section 1.)  
verb stem, "call"  
"I shall call"  
"I shall call you"  
"I shall call on you tonight"  
B. All right. In that case, I shall call on you tonight.  
B. beś " ta hole ' rattre tomake ḍakbo "
Lesson 4, part 2. Grammar.

1. The objective case, sentence 24.

1.1. For the time being, we can consider that the objective case in Bengali takes the singular case ending /-ke/ and the plural case ending /-der/ or /-derke/ for pronouns and nouns which have human reference. A more elaborate statement describing this case inflection will be given in Lesson 7.

1.2. The objective case suffix indicates that a personal noun or pronoun is the object of the verb. The object of the verb has no case suffix when it has an inanimate or abstract reference. For example.

Uninflected:

He speaks Bengali.  še'bāngla bōle"
I will hear the song.  ami'ganta šunbo"
Inflected:

I shall call your brother. ami'tomar bhaike ḍakbo"
I know him. ami'take jani"

2. Plurals.

2.1. A plural of a noun or pronoun indicates that the referrent is more than one in number. Note that when a noun is accompanied by an adjective of number, the noun does not take a plural suffix. For example:

boy chele boys chelera two boys dujon chele
sister bon sisters bonera many sisters anek bon
book boi books boigulo some books kichu boi

2.2. The plurals of nouns referring to animate beings and of pronouns are formed by the addition of one of a set of plural suffixes to the noun or pronoun stem. These case suffixes are:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-ra / -era</td>
<td>-der / -eder</td>
<td>-der / -eder, -derke / -ederke</td>
</tr>
</tbody>
</table>

Except in pronominal stems and noun stems with /e/ final, where the suffix is always /-ra/, /-der/ (or /-derke/), there is free variation between /-ra - -era/, etc., irrespective of whether the stem has a consonant or vowel final.

2.3. A sample plural paradigm of /chele/, "boy" is:

"boys" (nominative) chelera
"of boys (genitive) cheleder
"(to) boys" (objective) cheleder, chelederke

2.4. A sample plural paradigm of the personal pronouns is:

<table>
<thead>
<tr>
<th>Person</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>amra</td>
<td>amader</td>
<td>amader, amaderke</td>
</tr>
<tr>
<td>2nd (ordinary)</td>
<td>tomra</td>
<td>tomader</td>
<td>tomader, tomaderke</td>
</tr>
<tr>
<td>2nd (inferior)</td>
<td>tora</td>
<td>toder</td>
<td>toder, toderke</td>
</tr>
<tr>
<td>2nd (honorific)</td>
<td>apnara</td>
<td>apnader</td>
<td>apnader, apnaderke</td>
</tr>
<tr>
<td>3rd (ordinary)</td>
<td>tara</td>
<td>tader</td>
<td>tader, taderke</td>
</tr>
</tbody>
</table>
3rd (honorific) tāra tāder tāder, tāderke

Note: Pronouns and nouns referring to human beings are very rarely used in the locative. For such an expression as "among the boys", Bengali usually employs a so-called post-position or similar device -- /cheleder moddhe/ (see below, section 6.).

2.5. Although only nouns denoting animate objects and personal pronouns can form their plurals by means of the suffixes /-ra/, etc., all nouns (but not personal pronouns) can form plurals by means of the suffix /-gulo/. A sample plural paradigm of /boi/, "book", is:

"books" (nominative) boigulo
"of books" (genitive) boigulor
"books" (objective) boiguloke (very rare -- inanimate nouns are usually uninflected in the objective case)
"on/in books" (locative) boigulote

2.6. The suffix /-gulo/, when used with nouns referring to animate beings, indicates particularization:

what do boys (in general) do? chele'ki kore"
what do (those particular) boys do? chelegulo'ki kore"

2.7. Nouns denoting both animate and inanimate objects are uninflected in the plural when the reference is general (i.e., there is no contrast between singular and plural formations):

"mango falls", or "mangos fall" am pore
"flower blooms", or "flowers bloom" phul phote
"boy plays", or "boys play" chele khale

When the reference is particular, nouns denoting both animate and inanimate objects take /-gulo/ in the plural:

"mangos (in general) fall" am pore
"(those particular) mangos fall" amgulo pore
"flowers (in general) bloom" phul phote
"(those particular) flowers bloom" phulgulo phote
"boys (in general) play" chele khale
"(those particular) boys play" chelegulo khale
2.8. In sum:

2.8.1. With animate nouns and pronouns:

- **-ra/-era** nominative plural suffix, group reference.
- **-der/-eder** genitive plural suffix, group reference.
  (-der/-eder, objective plural suffix, group reference.
  (-derke/-ederke)

2.8.2. With all nouns:

- **-gulo** nominative plural suffix, particular reference.
- **-gulor** genitive plural suffix, particular reference.
- **-guloke** objective plural suffix, particular reference.
- **-gulote** locative plural suffix, particular reference.

2.8.3. To put it another way: plurals of animate nouns can be formed in three ways:

2.8.3.1. The noun is uninflected, when the reference is to a general class of beings:

- one girl ekti mee
- two girls duṭi mee
- He has one or more daughters. tār mee ache"

2.8.3.2. The noun takes the suffix /-ra/-era, -der/-eder, -derke/-ederke/ when the reference is to a class or species or clan.

On the night of the wedding, bier rattre ' meera gan gaibe "
the girls (all or some) will sing.

2.8.3.3. The noun takes the suffix /-gulo, -gulor, -guloke/ when the reference is to a particular or specific surveyed concrete group.

On the night of the wedding, bier rattre ' meegulo gan gaibe "
those particular girls will sing.

2.8.4. Plurals of inanimate nouns can be formed in two ways:

2.8.4.1. The noun is uninflected, when the reference is to the general class of objects:

Flowers are red. phul lal
2.8.4.2. The noun takes the suffix /-gulo, -gulor, -guloke, -gulote/ when the reference is to a particular group within the class:

Those flowers are red. phulgulo lal

2.9. Mutation drills.

2.10. In a sequence of plural nouns, only the last noun in the sequence takes the plural suffix. For example,

"the mangos and bananas and berries" am kola ar jamgulo

3. Interrogative pronoun (ordinary) stem /ka-/ as in sentence 4.

The interrogative pronoun "who" is declined in this way:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke (hon. ke)</td>
<td>kara (hon. kāra)</td>
</tr>
<tr>
<td>kar (hon. kār)</td>
<td>kader (hon. kāder)</td>
</tr>
<tr>
<td>kake (hon. kāke)</td>
<td>kader (hon. kāder)</td>
</tr>
</tbody>
</table>

The equivalent non-personal pronoun, "which", is /konţa/:

which of your dogs tomar kukurgulor'konţa"
which of your books tomar boigulor'konţa"

4. Qualifier -ţi, as in sentence 8.

4.1. In addition to the uses of the qualifier already mentioned (see Lesson 3, part 2. Section 2.) the qualifier can be added to a noun stem to give the force of the English definite article "the" or of the demonstrative "that". So here, /cheleţi/, "the boy, that particular boy".

4.2. The use of the qualifiers /-ţi/ and /-ţa/.

The two qualifiers are used under the same circumstances with both animate and inanimate nouns. There is a slight qualitative distinction between the two. The qualifier /-ţi/ is frequently used to suggest that the speaker has a personal, positive feeling with reference to the person or object about whom or which he is speaking, and /-ţa/ in more ordinary circumstances. It is to be noted, however, that the /-ţi/ suffix is often considered a polite form; as such, it can be used exclusively and in all types of circumstances with complete correctness.
5. Formation of the feminine.

5.1. Many, though by no means all, nouns in Bengali form a feminine by the addition of the suffixes /-i/, /-ini/, or /-ni/.

5.2. Some nouns which have /-o/ final replace the final /-o/ with /-i/, as:

- chattro "student" (masc.) chattri "student" (fem.)

5.3. Nouns which have other vowels final frequently add the /-ni/ suffix to the noun stem, as:

- dhopa "washerman" dhopani (l.t.) "washerwoman"

5.4. Nouns which have consonants final frequently add the suffix /-ini/ to the stem, as:

- bagh "tiger" baghini "tigeress"

5.5. It should be carefully noted that the feminines in Bengali are a "closed class", that is, that one cannot always predict what the feminine of a given noun will be, or even if it has a feminine form. The student, therefore, will have to learn by experience and by rote which feminines exist and what their forms are.

6. Bengali phrases of place or time, in which, accompaniment, agency, etc., are expressed by means of post-positions. Most of these post-positions govern a preceding genitive. Some of the most common ones are:

- _statue "with"
- meeder moddhe "among the girls"
- eţar pore "after this"
- eţar age "before this"
- tar jonne "for him/it, for his/its sake"
- jeguler opore "on top of the table"
7. Form possible Bengali sentences.

7.1.

<table>
<thead>
<tr>
<th>Modifiers</th>
<th>Post-positional phrase</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>kader</td>
<td>kar</td>
<td>šonge</td>
<td>bie</td>
</tr>
<tr>
<td>amar boner, -eder</td>
<td>tar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tomar bhaier -der</td>
<td>tomar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apnar bondhur, -der</td>
<td>apnar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tar cheler, -der</td>
<td>meer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amader</td>
<td>bondhur</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7.2.

<table>
<thead>
<tr>
<th>Post-positional phrase</th>
<th>Subject</th>
<th>Object</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar boner, -eder šonge</td>
<td>ami</td>
<td>gan</td>
<td>gai-b-o/</td>
</tr>
<tr>
<td>tomar bhaier, -der moddhe</td>
<td>tumi</td>
<td>kaj</td>
<td>kor-b-e/</td>
</tr>
<tr>
<td>tar bondhur, -der jonne</td>
<td>apni</td>
<td>ki</td>
<td>en</td>
</tr>
<tr>
<td></td>
<td>pore</td>
<td>ke</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kara</td>
<td></td>
</tr>
</tbody>
</table>


   a. Why are there so many people in your room?
   b. Why are there so many friends at your house?
   c. Why are there so many people here?
   d. Why are there so many books on your table?
   e. Why are there so many books in your room?

2. Pattern: sentences 2, 3.
   a. Today is my brother's wedding; that is why there is a crowd.
   b. Today is my sister's wedding; that is why there is a crowd there.
   c. Today is my son's wedding; that is why there is a crowd at my house.
d. Today is my exam; that is why there are so many books.
e. Today is my exam; that is why there are so many books here.

   a. Which of your brothers is getting married?
   b. Which of your sisters is getting married?
   c. Which of your sons is getting married?
   d. To which of your friends do the books belong * (i.e., of your friends, whose book?)
   e. To which of your brothers do the books belong?

   a. It is my elder brother's wedding.
   b. It is my younger sister's wedding.
   c. It is my younger son's wedding.
   d. They are Ram's books.
   e. They are my younger brother's books.

   a. Whom is he marrying? (use /bie ho-/) 
   b. Whom is your sister marrying? (use /bie ho-/) 
   c. Whom is your son marrying? (use /bie ho-/) 
   d. With whom does your friend live? 
   e. With whom does your brother study?

   a. He is marrying Ram's daughter.
   b. She is marrying Ram's son.
   c. He is marrying my friend's daughter.

* There is an idiomatic peculiarity here. Any of the following is acceptable:
  --tomar bondhuder moddhe'kar boi"
  --tomar bondhuder moddhe' eigulo kar boi"
  --tomar bondhuder moddhe'ei boigulo kar"
d. He lives with his friends.
e. He studies with me every day.

   a. What does your elder brother do?
   b. What work does the boy do?
   c. What work does your friend do?
   d. What does he study?
   e. What do you (plural) study?

   a. He is a student.
   b. He is a college student.
   c. He is an artist.
   d. He studies Bengali.
   e. We learn songs.

   a. Where do they live?
   b. Where does the boy live?
   c. Where does he live?
   d. Where does he study?
   e. Where will you (plural) study?

    a. They live near the city.
    b. He lives in Calcutta, near my house.
    c. He lives in Calcutta, near your house.
    d. He studies at the college near the market.
    e. We will study here, near the window.

    a. Will your sisters come to your brother's wedding?
    b. Will your friends come to your sister's wedding?
    c. Will your friends come to your son's wedding?
d. Will you go to his college?
e. Will he come daily to your room?

   a. Yes, they will come.
   b. Yes, they will all come.
   c. Yes, they will all come to the wedding.
   d. Yes, I will go to his college.
   e. Yes, he will come to my room every day.

   a. Will you (plural) hear songs on the night of the wedding?
   b. Will they sing good songs on the night of the wedding?
   c. Will they sing kirtan (songs) on the night of the wedding?
   d. Will you study Bengali at the college?
   e. Will you study music with him?

   a. Yes, we will listen to many songs.
   b. Yes, they will sing many good songs.
   c. Yes, they will sing many kirtan (songs).
   d. Yes, I will study Bengali there.
   e. Yes, we will learn music.

   a. Who among the boys will sing songs?
   b. Who among the girls will sing songs?
   c. Who among you (plural) will sing songs?
   d. Who among your friends will study Bengali?
   e. Who among your friends will learn music?

   a. Friends of my son will sing songs.
b. Friends of my daughter will sing songs.
c. Friends of mine will sing songs.

d. They all will study Bengali.
e. My friends all will learn music.

17. Pattern: sentence 18.
a. What songs will they sing?
b. What songs will her friends sing?
c. What songs will your friends sing?

d. What writing will they read?
e. What songs will they learn?

18. Pattern: sentence 19. (Use /-gulo/ throughout, where plural is required.)
a. They will sing many songs.
b. They will sing kirtan songs.
c. We will sing Rabindranath's songs.

d. They will read poetry.
e. They will learn bhajan [bhajon] (songs).

a. Will you also sing many songs?
b. Will you also sing kirtan (songs)?
c. Will you also sing Candidaś's [conḍidaśer] songs?

d. Will you also read poetry?
e. Will you also learn bhajan (songs)?

a. Yes, I also shall sing songs. Will you listen?
b. Yes, I also shall sing kirtan (songs). Will you listen to the songs?
c. Yes, I also shall sing his songs. Will you listen?

d. Yes, I also shall read poetry. Will you listen to poetry?
e. Yes, I also shall learn bhajan (songs). Will you listen to a bhajan (song)?
   a. Yes, I should like to listen.
   b. No, I should not like to listen.
   c. Yes, we all should like to listen.
   
   d. Yes, I should like to listen to a poem.
   e. Yes, I should like to hear a song.

   a. All right. In that case, you will hear the songs tonight.
   b. All right. In that case I shall not call you tonight.
   c. All right. In that case, you will come here tonight.
   
   d. All right. In that case, I shall read a poem tonight.
   e. All right. In that case, I shall call you tonight.

   a. Will I come before eight o'clock?
   b. Will you sing before nine o'clock?
   c. Will you call me before ten o'clock?
   
   d. Will you read before seven o'clock?
   e. Will you call me before six o'clock?

   a. No, I shall call you after nine.
   b. No, I shall sing after ten.
   c. No, I shall call you after ten.
   
   d. No, I shall read after eight.
   e. No, I shall call you after seven.

Lesson 4, part 4. Sentence Drill.

Note: Use ordinary plural forms throughout.

Drill 1

--There will be a celebration at our house today. Will you come?
--What time will it be?
--It will be at eight o'clock tonight.
--Will there be a crowd of people?
--Yes, many people will come.
--Then I shall not come. I do not like a crowd.
--But they are all your friends. Ram and Naresh will come there.
--All right, then, we shall come. What is the celebration?
--Today is Sarasvati-puja [Śrīsarasvati-pujo]. Do you know who Sarasvati is?
--Yes, she is the goddess of learning and of art.
--Yes. We shall sing songs on the day of Sarasvati-puja.
--What kind of songs will you sing?
--Kirtan [kirtton] songs. The tune of these songs is very beautiful.
--Who are the writers of kirtan-songs?
--Vaisnava-bhaktas. Their names are Candidas [conḍidaś], Jnanadas, [gaṇḍaś], and Vidyapati [bidapoti].
--Are they modern writers?
--No, they are very ancient.
--Who (plural) will sing their songs?
--Some [bājis] will come. My friends will also sing.
--I shall not sing. My voice is bad.

Drill 2
--Somdev will come to my house tonight. Will you come with him?
--What time will he go?
--He will come at seven o'clock sharp. Probhas will come too.
--Will Ila sing? She has a beautiful voice.
--Yes, she will sing kirtan songs.
--Then I shall come. Those songs are very sweet.
--Many people will be coming. They will all bring their instruments.
--What is the celebration?
--Today is Sarasvati [Śrīsarasvati] puja in Bengal.
--Will the people of Bengal sing songs for her?
--Yes, she is the goddess of music.
--Then I shall come at seven.

Lesson 4, part 5. Vocabulary.

poikkha  examination
utśāb  celebration
bidda  learning  sekh-  learn  
kala  art  aâ-  come  
šoŋgit  music  an-  bring, fetch  
šur  melody  pochondo kor-  like  
šomoe  time  
boisnôb  Vaigpava  roj; protidin  everyday, daily  
bhokto  devotee  aj  today  
pochondo  liking  kal (agami  tomorrow  
daîa  elder brother  kal-)  
gula  throat, voice  kal (goto kal --)  yesterday  
rattri  night  škole  all  
šarośšoti  Sarasvati  tāi  therefore, that  
debi  goddess  is why  
jantro  instrument  kintu  but  
šilpi  artist  
baiji  professional female singer and dancer  
bandhobi  friend (feminine)  
adhunik  modern  
purono  old  
misíti  sweet  
pracin  ancient  

Idioms:  koṭar šomoe aśbe  What time will you come?  
aḍṭar šomoe aśbo  I shall come at eight.  
aj rattre (rate)  tonight

### Analysis and translation

1. Honorific suffix attached to the given name of a male person addressed.  
   Noun compound, "mother and father" (see grammar, section 1.)

   **Bengali**
   - babu
   - ma-baba

   **Bengali**
   - rambabu ' apnar ma-baba' kothae thaken "

   **A.** Ram, where do your mother and father live?

2. "before, formerly"  
   Name of a city, capital of East Pakistan  
   "in Dacca"  
   Simple past tense stem of verb /ach-/, "be"  
   Sign of the simple past tense  
   Honorific verbal ending  
   "(they - honorific) were"

   **Bengali**
   - age
   - dhaka
   - dhakae
   - chi-
   - -1-
   - -en
   - (tāra) chilen

   **Bengali**
   - amar ma-baba age ' dhakae chilen "

   **B.** My mother and father were in Dacca before.

3. "this"  
   Morpheme indicating time  
   "this time, now"  
   Name of a city, capital of West Bengal

   **Bengali**
   - e/ə
   - -kon
   - ekhon
   - kolkata

   **Bengali**
   - ekhon ' kolkatae thaken "

   **B.** Now they live in Calcutta.
4. 2nd person (hon.) pronoun stem
genitive case plural suffix
"of you (hon. plural)"

B. Where is your home?

5. 1st person pronoun stem
genitive case plural suffix
"of us"
name of a city and a district in western West Bengal
3rd person simple past tense verbal ending
"it (she/ he) was"

A. Our house was in Birbhum before.

6. 1st person nominative pronoun stem
nominative plural case suffix
"we"
conjunctive, "too, also"
"we also"

A. Now we also live in Calcutta.

7. "which"
noun stem, "place"
"in which place"
"in which part of Calcutta"

B. In which part of Calcutta do you live?
(Calcutta-in which place-in you live)

8. noun stem, "tank" -- small man-made pond for water storage
noun stem, "bank, edge, side"

B. In which part of Calcutta do you live?
(Calcutta-in which place-in you live)
"on the side of the tank"

A. Now we live by the side of the tank.

9. name of a section of north Calcutta

1st person simple past verbal ending

"(we) were"

A. Formerly we were in Syambazar.

10. post-position, "with" with preceding genitive

"with you (honorific)"

"more, and, in addition"

"who in addition, who else"

B. Who else lives with you in Calcutta?

11. noun stem, "family"

A. Our family is very large.

12. noun stem, "elder brother"

noun stem, "elder brother's wife"

A. My mother, father, elder brother, and sister-in-law live with me.

13. "how many"

qualifier

"how many"

noun stem, "boy"

noun stem, "girl"

compound noun, "boys and girls, children"

B. How many children does your elder brother have?
14. alternative stem of numeral "one" qualifier "one" stem of numeral "two", used in compounds qualifier "two"

A. My elder brother has a son and two daughters.

B. Do your aunts and uncles live with you?

15. noun stem, "father's younger brother" noun stem, "father's younger brother's wife" compound noun, "father's younger brother and his wife" nominative plural case suffix "father's younger brothers and their wives"

B. apnar kaka-kakimara ki

16. "now" emphatic suffix, here translatable as "even" "even now, still"

A. No, my aunts and uncles still live in Syamabazar.

B. apnar boro kaka ' ki koren

17. B. What does your eldest uncle do?

A. Before, he was a professor.

B. apnar prophasar chilen

18. loan word, "professor"

A. tini age prophasar chilen

19. "some, something" emphatic suffix, see Grammar, section 7.

A. kichu

A. amar dadar 'ekti chele ' ar duṭi mee
"something (emphatic)"
"nothing at all" see Grammar, section 7.

A. Now he does nothing at all.

20. "that"
"what"
"what is that?" or "how can that be?"
3rd person (honorific) pronoun stem
objective case ending
"him (objective)"
high stem cf verb "see"
simple past tense sign
1st person past tense suffix
"I saw"

B. How can that be? I saw him in the office (just) now.

21. A. In what office did you see him?

22. B. I saw him in his office.

23. perhaps

24. but

A. But he doesn't work there.

B. He is in what office? I saw him in the office.

Lesson 5, part 2. Grammar

1. Compound nouns.
Compound nouns are common in Bengali; they are made up or two or more noun stems. The case or number inflection, where there is one, is added to the last member of the compound only. Therefore such compounds are treated inflectionally as simple nouns. Examples:

ma-baba "mother-father, mother and father"
bhai-bon "brother-sister, brother and sister"

In some cases, meanings of compound nouns are extended beyond the meaning of their elements:

gach-pala "trees and things like that"

bone'gach-palagulo' "In the forest trees and other things (i.e., vines, bushes, etc.) grow very quickly."

taratari gojae"

2. Simple past tense.

2.1. The primary uses of the simple past tense are:

a. Connected narrative to describe a series of actions in past time.
b. To express action which has taken place in the immediate past.

2.2. The sign of the simple past tense is -l-, which is added to the high stem of all verbs except those of CVC- shape with /a/-vowel stems.

2.3. The personal endings for the simple past tense are:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>-um (Note alternatives: -am, -em.)</td>
</tr>
<tr>
<td>2nd (ordinary)</td>
<td>-e</td>
</tr>
<tr>
<td>2nd (inferior)</td>
<td>-i</td>
</tr>
<tr>
<td>2nd (honorific)</td>
<td>-en</td>
</tr>
<tr>
<td>3rd (ordinary)</td>
<td>-o</td>
</tr>
<tr>
<td>3rd (honorific)</td>
<td>-en</td>
</tr>
</tbody>
</table>

2.4. Examples:

ken- "buy"
ami kin-l-um
tumi kin-l-e
tui kin-l-i
apni kin-l-en

Note: For the simple past tense, the personal endings are added to the high stem of the verb.
But CaC- stems have no vowel change:

jan- "know" ami janlum, etc.

Stems of shape CV-, even where the stem-vowel is /a/, take the high stem. For example:

pa- "get" ami pe-l-um
tumi pe-l-e
tui pe-l-i
apni pe-l-en
še pe-l-o
tini pe-l-en

2.5. The verb /ja-/ "go", has an irregular stem in the simple past. The stem /ja-/ is inflected in this way:

ami ge-l-um
tumi ge-l-e
tui ge-l-i
apni ge-l-en
še ge-l-o
tini ge-l-en

2.6. Give full paradigms for the following verb stems.

poř- "read" phal- "drop"
šon- "hear" de- "give"
par- "be able" kha- "eat"
2.7. In lesson 7, more intensive work on the simple past is given.

3. The stem of the simple past tense of the verb "be" (/ach-/) is /chi-/. The sign of the simple past and the simple past personal endings are added to this stem. The simple past is the only past tense in which this verb occurs.

4. Plural verbal endings. Note that there is no variation in verbal personal endings between the singular and plural numbers. Thus:

   ami jani  "I know"  amra jani  "we know" etc.

5. The qualifier /-ti/, as in sentence 13.

   The form /ko-/ is an adjective of quantity. The use of the qualifier in sentences 13 and 14 is the use which we have noticed before -- namely, that the qualifier is added to numerals and other adjectives denoting quantity when followed by a noun.

6. The bound morpheme /-khon/ indicates time:

   akhon  "this time, now"
   kokhon  "which time, when"
   onekkhon  "much time"

7. There are two particles, /-i/ and /-o/, which give emphasis to the word to which they are attached. Often an emphatic negative is expressed in Bengali by the use of the construction

   (positive)-(emphatic) ... (verb) + na

   as in sentence 19:

   something-(emphatic) does-do not  kichui koren na
   He does nothing at all.

   Other examples, using the /-o/ emphatic suffix as in sentence 16, might be:

   they sometimes-(emphatic) there  do-go not  tara kokhono'sekhane jae na"
   They never go there (at all).

   they somewhere-(emphatic) do-go not  tara kothao'jae na"
   They do not go anywhere (at all).

   He reads no books (at all).  še kono boi'pore na"
8. When the subject of a sentence is plural the complement takes no plural suffix; e.g.,

They are writers.
They were students.

tāra'lekho

tāra'chatto chilen

9. Construct possible Bengali sentences:

<table>
<thead>
<tr>
<th>Modifier</th>
<th>Subject</th>
<th>Verbal Modifiers</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar</td>
<td>ma-baba/ra</td>
<td>kothae</td>
<td>chi-1-um/e/en/o</td>
</tr>
<tr>
<td>amader</td>
<td>bhai-bon/era</td>
<td>pore</td>
<td>thak-b-o/e/en/e</td>
</tr>
<tr>
<td>tor</td>
<td>chele-mee/ra</td>
<td>sikhon</td>
<td></td>
</tr>
<tr>
<td>todar</td>
<td></td>
<td>age</td>
<td></td>
</tr>
<tr>
<td>tomar</td>
<td></td>
<td>ekhane</td>
<td></td>
</tr>
<tr>
<td>tomader</td>
<td></td>
<td>e jaegae</td>
<td></td>
</tr>
<tr>
<td>ami/amra</td>
<td></td>
<td>pore</td>
<td></td>
</tr>
<tr>
<td>tui/tora</td>
<td></td>
<td>dighir dhare</td>
<td></td>
</tr>
<tr>
<td>tumi/tomra</td>
<td></td>
<td>sikhono</td>
<td></td>
</tr>
<tr>
<td>apni/apnara</td>
<td></td>
<td>tader songge</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>tar kache</td>
<td></td>
</tr>
</tbody>
</table>

Lesson 5, part 3. Patterns.

   a. Where do your brother and sister live?
   b. Where do your children live?
   c. Where do your brothers and sisters live?
   d. Where do your aunts and uncles live?
   e. Where do their children live?

   a. They were in Calcutta before.
   b. They were in Dacca before.
   c. Their house was in Faridpur [phoridpur].
   d. They were with Ram before.
   e. They were in Ram's house before.
Pattern: sentence 3, 4.

a. Now they live in Dacca. Where is your home?
b. Now they live in Calcutta. Where is your home?
c. Now they live in Burdwan [bɔrdhɔmən]. Where is your brother's home?
d. Now they live with me. Where is your uncle's home?
e. Now they live with their father. Where is your children's home?


a. Now we also live in Dacca.
b. Now we also live in Calcutta.
c. Now he also lives in Burdwan.
d. Now he also lives with his children.
e. Now they also live with us.


a. In which part of Dacca do you live?
b. In which part of the city do you live?
c. In which part of Burdwan does he live?
d. In which part of the house does he live?
e. In which room of the house do they live?


a. Now we live by the side of the river.
b. Now we live by the side (use /paʃe/) of the Kali temple.
c. Now he lives by the side (use /paʃe/) of the temple.
d. Now he lives beside (use /paʃe/) me.
e. Now they live in the big room.


a. Who else lives with you?
b. Who else lives by the side of the temple?
c. Who else lives with him?
d. Who else lives beside you?
e. Who else lives in that room?


a. Our family is very large.
b. Many large families.
c. His family is very large.
d. My brother lives with his large family.
e. Our family is very small.

Pattern: sentence 12.

a. My aunts and uncles live with us.
b. My brothers and sisters live near (/kache/) us.
c. His children live with him.
d. My uncle also lives with him.
e. Only the children live in that room.


a. How many children do they have?
b. How many children does your sister have?
c. How many children does he have?
d. How many children does your brother have?
e. How many children do you have?


a. They have two sons and two daughters.
b. She has one son and two daughters.
c. He has three sons and four daughters.
d. My brother has one son and one daughter.
e. We have one son and one daughter.


a. Do your mother and father live with you?
b. Do your aunts and uncles live near you?
c. Do his brothers live with him?
d. Does your sister live with him?
e. Do your brothers live with you?


a. No, they still live in Calcutta.
b. No, they still live in Dacca.
c. No, they still live in the city.
d. No, she still lives with my brother.
e. No, they still live with my father.
   a. What does your father do?
   b. What does your uncle do?
   c. What do your brothers do?
   d. What does your brother do?
   e. What do they do?

   a. Formerly, he was a writer.
   b. Formerly, he was a poet.
   c. Formerly, they were writers.
   d. Formerly, he was an artist.
   e. Formerly, they were students.

Pattern: sentence 19.
   a. Now he writes nothing at all.
   b. Now he reads nothing at all.
   c. Now they write nothing at all.
   d. Now he does nothing at all.
   e. Now they study nothing at all.

   a. How can that be? I saw his writing just now.
   c. How can that be? I saw their writing just now.
   d. How can that be? I saw him in the studio just now.
   e. How can that be? I saw them in class just now.

   a. Which book of his* did you see?
   b. Which poetry book did you see?
   c. Which writing did you see?
   d. In which studio did you see him?
   e. In which class did you see them?

   a. I saw his poetry book.

* tār kon boita
b. I saw his big book.
c. I saw their new book.
d. I saw him in his friend's studio.
e. I saw them in Bengali class.


a. He wrote poetry, but he doesn't write now.
b. He wrote books, but he doesn't write now.
c. They wrote books, but they don't write now.
d. He went there, but he doesn't work there now.
e. They went to class, but they don't study there now.

Lesson 5, part 4. Sentence Drill.

Drill 1
--Shall I sit with you a while?
--Yes, we shall gossip a while. I have (just) finished my work.
--How many children do you have?
--I have two sons and two daughters.
--How old are your daughters?
--My older girl is twenty. The younger is only four.
--Where does the older one live?
--She lives with us at home.
--What does she do?
--She used to be a student before. Now she is a teacher in Calcutta.
--In what part of Calcutta is her school?
--It is in north Calcutta, by the side of Cutpur Road.
--How many children are there in her class?
--About ten, I think. There were twenty, but ten have just gone home.

Drill 2.
--Where do your brother and sister-in-law live now?
--They used to live in Birbhum. Now they live in Calcutta, near you.
--Where in Calcutta do they live?
--In south Calcutta, near the Kali temple.
--What does your brother do?
--He used to be a teacher. Now he is an artist.
--Yes, I know now.* Their children go to school with our children.
--Do they do often to the temple?
--Yes, but I never go to the temple. He often comes into my shop.
--Is he well?
--Yes, I saw him a little while ago. He is well.

Lesson 5, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>šikkhok</th>
<th>teacher (m.)</th>
<th>dakh-</th>
<th>see, look</th>
</tr>
</thead>
<tbody>
<tr>
<td>šer</td>
<td></td>
<td>ja-</td>
<td>go</td>
</tr>
<tr>
<td>maštar mosae</td>
<td></td>
<td>šes kor-</td>
<td>finish</td>
</tr>
<tr>
<td>sikkhona'ri</td>
<td>teacher (f.)</td>
<td>paše</td>
<td>beside</td>
</tr>
<tr>
<td>didimoni</td>
<td></td>
<td>bhirore</td>
<td>within (post-position)</td>
</tr>
<tr>
<td>chattro</td>
<td>student (m.)</td>
<td>bhitore</td>
<td></td>
</tr>
<tr>
<td>chattri</td>
<td>student (f.)</td>
<td>kache</td>
<td>near (post-position)</td>
</tr>
<tr>
<td>dhopa</td>
<td>washerman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhopani</td>
<td>washerwoman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dokan</td>
<td>shop</td>
<td>kichukkhon</td>
<td>a while</td>
</tr>
<tr>
<td>mondir</td>
<td>temple</td>
<td>akhon</td>
<td>now</td>
</tr>
<tr>
<td>iškul</td>
<td>school</td>
<td>ekhuni</td>
<td>now (emphatic); just now</td>
</tr>
<tr>
<td>śošar</td>
<td>family</td>
<td>prae</td>
<td>often</td>
</tr>
<tr>
<td>poribar</td>
<td></td>
<td>kokhono na</td>
<td>never</td>
</tr>
<tr>
<td>rođ</td>
<td>road</td>
<td>uttor</td>
<td>north</td>
</tr>
<tr>
<td>rasta</td>
<td></td>
<td>dokkhin</td>
<td>south</td>
</tr>
<tr>
<td>bharot</td>
<td>India</td>
<td>purbo</td>
<td>east</td>
</tr>
<tr>
<td>bharotborno</td>
<td></td>
<td>pościm</td>
<td>west</td>
</tr>
</tbody>
</table>

Idioms:

<table>
<thead>
<tr>
<th>idiom</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>amar mone hae</td>
<td>I think, it seems to me</td>
</tr>
<tr>
<td>galpo kor-</td>
<td>talk, gossip</td>
</tr>
<tr>
<td>eimattro</td>
<td>just now</td>
</tr>
<tr>
<td>še ki'bhalo achen&quot;</td>
<td>Is he well?</td>
</tr>
<tr>
<td>apni ki'bhalo achen&quot;</td>
<td>Are you (hon.) well?</td>
</tr>
<tr>
<td>tumi ki'bhalo achen&quot;</td>
<td>Are you (ord.) well?</td>
</tr>
</tbody>
</table>

* Use simple past -- the recognition has taken place in the immediate past.
Lesson 6, part 1. Conversation. *

Analysis and translation

Bengali

1. Note: no subject is expressed; /apni/ is understood from the context and verbal suffix.
   verb stem, "want" ca-
   honorific verbal ending -n
   "(you honorific) want" can

A. What do you want? A. ki can "

2. B. I want a book. B. akta boi cai "

3. 1st person pronoun stem ama-
   objective case ending -ke
   "(to) me" (objective) amake
   "that, (those)" oi
   "new" notun
   "history" itihas
   noun stem, "book" boi
   plural suffix -gulo
   "books" boigulo
   verb stem, "show" dakha-
   honorific ending for verb stems with vowel final -n

* With apologies to the booksellers of Bengal, who do not act this way at all, and suffer from our attempt to combine the bargaining situation with vocabulary and grammar useful to the student.
"please show"
(for this imperative usage,
see grammar, section 2.2.)

dékhan

B. Please show me those new
history books.

B. amake ' oi notun itihaś
boigulo ' dékhan "

4. high stem of verb "buy"
sign of future tense
honorific verbal ending
"(you hon.) will buy"

kin-
-b-
-en
(apni) kinben

5. high stem of verb "look,
look at"
sign of future tense
1st person future verbal ending
"(I) shall look at"

Note: the change in word order, with /ekhon/ coming first in the
sentence, emphasizes the concept now, at this time.

B. No, I shall look at the books
now.

B. na " ekhon ami ' boigulo
dekhbo "

6. "afterwards"
"this"
"plural suffix
"these"
high stem of verb "take"
ending for past active
participle
PAP, "taking, having taken",
see Grammar, section 4.
stem of verb "go"
"take away (i.e., take and go)"

pore
e
-gulo
egulo
ni-
-e
nie
ja-
nie ja-

B. Afterwards I shall take them.
(Afterwards I them having-
taken shall-go)

B. pore ami ' egulo nie jabo "


7. "the books"
"of the books"
noun stem, "price"
verb stem, "give"
sign of future tense
honorific verbal ending
"you (hon.) will give"

A. Will you pay for the books now?
B. No, send (them) to my brother.

8. noun stem, "brother"
objective case ending
"(to) brother"
verb stem, "send"
"you (hon.) will send" --
indicative or imperative;
for the imperative usage,
see grammar, section 3.

B. He will pay.

9. B. No, send (them) to my brother.

10. "the price"
high stem of irregular verb
"give"
honorific ending
"please give"
(imperative -- see grammar,
section 5.1.)

A. No, please pay now.
B. All right. How much are
the books?

11. "all right"
"how much"
"how much (price)"

A. No, please pay now.
B. All right. How much are
the books?
12. numeral, "three"  
form of qualifier used with /tin/  
Note: no plural suffix is used with the noun when the noun is accompanied by an adjective of quantity.  
"these three books"  
"the price of these three books"  
A. The price of these three books is five rupees.  
A. ei tinše boi  
A. ei tinše boier dam  

13. "very great, excessive"  
"very greatly excessive"  
B. That's too much.  
B. boro beși  
B. boro beși dam "  

14. numeral, "four"  
"rupee"  
locative case ending  
in (within) four rupees"  
B. Give me the books for (i.e., within) four rupees.  
B. car țakate "ei boigulo din "  

15. noun stem, "book"  
plural suffix  
locative case ending  
"in books"  
"five"  
"hundred"  
"page"  
A. No. There are five hundred pages in these books.  
A. na "ei boigulote "pāc ūbo pata "  

16. "so much"  
"small"  
"so small"  
noun stem, "price"  
locative case ending  
A.  
A. ațo  
A. ațo kom  
A. dam  
A. -e
locative case ending
"in (within) price"
"within (for) so small a price"

-e
dame

A. I shall not give (them to you) for such a small price.
A. ãto kom dame ' debo na "

17. "book"
"the (particular) book"
"this (particular) book"

brí
boîţa
ei boîţa

B. How much will you sell this book for.
B. kato dame ' ei boîţa deben "

18. A. I'll give (you) this one for two rupees.
A. du ţakate ' ëta debo "

19. "but"
"in this (particular) book"
"this (particular) book"
Note that the locative suffix comes after the qualifier.
"only"
"hundred"
"one hundred"
"one hundred pages"

kintu
ei boîţate
mattro
šo
ak šo
ak šo pata

B. But there are only one hundred pages in this book.
B. kintu ' ei boîţate ' mattro ak šo pata "

20. B. Why is it so expensive?
B. ãto dam keno "

21. "this"
"this (particular) one"
"in this (particular) one"
"picture"
"there is, there are"

e
etă
etâte
chobi
ache

A. There are many pictures in this one.
A. etâte ' onek chobi ache "
22. B. Will you give me the book for one rupee?

B. ek takate 'boita deben ki "

23. "another"
"shop"
"in another shop"
high stem of verb "look"
honorific imperative ending "please look"

onno
dokan
onno dokane
dekh-
-dekhun

A. No, please go and look in another shop.

A. na "amni onno dokane ' dekhun "

Lesson 6, part 2. Grammar.

1. The objective case inflectional ending, as in sentences 3 ff.

1.1. The objective case ending is used with pronouns and nouns denoting persons. Except in certain circumstances, inanimate nouns are left un-inflected in the objective case (see below, 1.3.)

1.2. When a verb has both a "direct" and an "indirect" object, the case ending is used with the indirect object, and the direct object is left uninflected. Thus, in sentence 3, the indirect object /amake/ takes the case inflection, while the direct object /boigulo/ is left uninflected. Another example of this situation is:

amake'tomar chele.ta dao"
Give your son to me / give me your son

1.3. A rare exception to the rule that inanimate nouns do not take objective case inflection, is when a particular object or group of objects is designated. In sentence 14, for example, where particular books are under discussion, the objective case ending may be used, thus:

Give me the (particular) car takate'ei boiguloke din" books for four rupees.

This option is, however, not usually taken in normal speech.

1.4. Some Bengali verbs do not take indirect objects. Among these verbs are "read" and "sing"; in such cases, a post-positional construction is used. This will be treated in its proper place.
2. The formation of the present imperative, as in sentence 3.

Do not let our use of the term "imperative" confuse you. There are reasons for our using it to designate both a command, ("Go!", "Read!", "Please go!", "Please read!") and what is sometimes called an "optative", ("Let me/him go", "Let me/him read"). The grammatical analysis of the construction "let me go" in English and Bengali is too complex to allow explication here. Assume, then, that we arbitrarily assign the term "first person imperative" to such constructions as "let me read", and the term "third person imperative" to such constructions as "let him read".

2.1. The present imperative of regular verb stems is formed by the use of the present indicative, usually without the personal pronoun in the first and second person ordinary. Thus:

```
<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kini</td>
<td>&quot;let me/us buy&quot;</td>
</tr>
<tr>
<td>keno</td>
<td>&quot;buy!&quot;</td>
</tr>
<tr>
<td>jai</td>
<td>&quot;let me/us go&quot;</td>
</tr>
<tr>
<td>jao</td>
<td>&quot;go!&quot;</td>
</tr>
</tbody>
</table>
```

2.2. In the 3rd person ordinary and in the 2nd and 3rd person honorific forms, the imperative is formed by the addition of the suffixes /-uk, -k/ and /-un, -n/, respectively; the use of the alternative suffixes depends upon whether the verb stem has a consonant or vowel final.

```
<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kinun</td>
<td>&quot;please buy&quot;</td>
</tr>
<tr>
<td>kinuk</td>
<td>&quot;let him/her/it (ord.) buy&quot;</td>
</tr>
<tr>
<td>kinun</td>
<td>&quot;let him (hon.) buy&quot;</td>
</tr>
</tbody>
</table>
```

2.3. Give imperative forms for the following:

```
<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa-</td>
<td></td>
</tr>
<tr>
<td>kor-</td>
<td></td>
</tr>
<tr>
<td>šon-</td>
<td></td>
</tr>
<tr>
<td>oth-</td>
<td></td>
</tr>
<tr>
<td>phel-</td>
<td></td>
</tr>
<tr>
<td>pa-</td>
<td></td>
</tr>
</tbody>
</table>
```

3. Future imperative, as in sentence 8.

The future imperative (i.e., the indicated action is to be performed at some time in the future) of all persons except for the 2nd person ordinary
is the simple future without the personal pronoun. The formation of the future imperative of the 2nd person ordinary will be discussed in a later lesson.

4. Formation and use of the past active participle, as in sentence 6.

The past active participle is formed by the high stem of a verb with the ending /-e/. There are many "compound verbs" in Bengali, as here in sentence 6, some of which consist of the non-finite past active participle plus an inflected or finite form of another verb. The past active participle is often translatable either as "-ing" or "having ...-en"; here, for example, either "taking" or "having taken". There will be a more full discussion of the past active participle and of compound verbs in Lesson 8.

5. The verbs /de-,/ "give" (as in sentence 9) and /ne-/, "take" form an irregular verb class. A paradigm of the simple present, past, and future tenses will be:

<table>
<thead>
<tr>
<th>Person</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>dii</td>
<td>dilum</td>
<td>debo/dobo</td>
</tr>
<tr>
<td>2nd (ord.)</td>
<td>dao</td>
<td>dile</td>
<td>debe</td>
</tr>
<tr>
<td>2nd (hon.)</td>
<td>dam</td>
<td>dilen</td>
<td>deben</td>
</tr>
<tr>
<td>2nd (inf.)</td>
<td>di6</td>
<td>dili</td>
<td>dibi</td>
</tr>
<tr>
<td>3rd (ord.)</td>
<td>dae</td>
<td>dilo</td>
<td>debe</td>
</tr>
<tr>
<td>3rd (hon.)</td>
<td>daen</td>
<td>dilen</td>
<td>deben</td>
</tr>
</tbody>
</table>

5.1. The 3rd person ordinary and the honorific imperative forms are also irregular, being formed by means of the high-stem /di-/:  

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd (ord.)</td>
<td>dik</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd and 3rd (ord.)</td>
<td>din</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. The use of the locative in various contexts, including the buying and selling context, is a peculiar one. The best translation for such a use might be "within what price ..." "within five rupees ...", etc. Thus:

koto dame deben

how-much price-within give-will

How much will you sell it for?
7. Form possible Bengali sentences:

### 7.1.

<table>
<thead>
<tr>
<th>Subject</th>
<th>(Int.)</th>
<th>Indirect Object</th>
<th>Direct Object</th>
<th>Verbal Modifier</th>
<th>Verb</th>
<th>(Neg.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>(ki)</td>
<td>amake</td>
<td>ki</td>
<td>(na)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tumi</td>
<td></td>
<td>tomake</td>
<td>eța</td>
<td>akhon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apnî</td>
<td></td>
<td>apnake</td>
<td>oța</td>
<td>pore</td>
<td></td>
<td>dakha-</td>
</tr>
<tr>
<td>še</td>
<td></td>
<td>take</td>
<td>wktă</td>
<td>boi</td>
<td>de-</td>
<td></td>
</tr>
<tr>
<td>tini</td>
<td></td>
<td>tâke</td>
<td>duțo</td>
<td>aj</td>
<td>pațha-</td>
<td></td>
</tr>
<tr>
<td>amra</td>
<td></td>
<td>amader (ke)</td>
<td>bâgla</td>
<td>kal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tomra</td>
<td></td>
<td>tomader (ke)</td>
<td>boi</td>
<td>šekhane</td>
<td>ken-</td>
<td></td>
</tr>
<tr>
<td>apnara</td>
<td></td>
<td>apnaker (ke)</td>
<td>notun</td>
<td>boigulo</td>
<td>onno</td>
<td>nie ja-</td>
</tr>
<tr>
<td>tara</td>
<td></td>
<td>tâder (ke)</td>
<td>itihaš</td>
<td>dokane</td>
<td></td>
<td></td>
</tr>
<tr>
<td>târa</td>
<td></td>
<td>tâder (ke)</td>
<td>boro</td>
<td>dam</td>
<td>de-</td>
<td></td>
</tr>
<tr>
<td>ram</td>
<td></td>
<td>boier</td>
<td>boigulor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lekhok</td>
<td></td>
<td>bhaïke</td>
<td>boigulor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>lekhokke</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

### 7.2.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Modifier</th>
<th>Object</th>
<th>(Int.)</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>boier</td>
<td>dam</td>
<td></td>
<td>an-de-</td>
</tr>
<tr>
<td>tumi</td>
<td>boigulor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ețar</td>
<td></td>
<td>koto</td>
<td>ki</td>
</tr>
<tr>
<td></td>
<td>oțar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>egulor</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 7.3.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Modifier</th>
<th>(Int.)</th>
<th>Direct Object</th>
<th>Verb</th>
<th>(Neg.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>amake</td>
<td>ak</td>
<td>(ki)</td>
<td>eța</td>
<td>de-</td>
<td>(na)</td>
</tr>
<tr>
<td>tumi</td>
<td>tomake</td>
<td>du</td>
<td></td>
<td>oța</td>
<td>pațha-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bhalke</td>
<td>tin</td>
<td></td>
<td>boița</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>koto dame</td>
<td></td>
<td>boro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>choțo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lesson 6, part 3. Patterns.

Note: from this point for the next several lessons, only the first three of the patterns will be heard on the tape. The last two you will be expected to produce in class.

1. Pattern: sentence 1. (use honorific)
   a. What do you hear?
   b. What do you see?
   c. What do you buy?
   d. What do you read?
   e. What do you want?

   a. I hear a song.
   b. I see a book.
   c. I buy books.
   d. I read books.
   e. I want many books.

Pattern: sentence 3, grammar section 1.4.
   a. Please sing that song.
   b. Please show me that book.
   c. Please show me those new books.
   d. Please send me those new books.
   e. Please send me those new Bengali books.
   a. Will you hear the song now?
   b. Will you listen to the poetry now?
   c. Will you buy the books in this shop?
   d. Will you buy the books now?
   e. Will you read the books afterwards?

   a. No, I shall read this book now.
   b. No, I shall read the poetry now.
   c. No, I shall read the books here.
   d. No, I shall read the books now.
   e. Yes, I shall not read the books now.

Pattern: sentence 6.
   a. Afterwards I shall listen to the song.
   b. Afterwards I shall listen to the poetry.
   c. Afterwards I shall take them.
   d. Afterwards I shall buy them.
   e. Afterwards I shall read them.

   a. Will you pay for that book now?
   b. Will you pay for that poetry book now?
   c. Will you pay for those books now?
   d. Will you pay for them now?
   e. Will you pay for the Bengali books now?

   a. No. Send it to my brother.
   b. No. Send the book to my sister.
   c. No. Send them to my father.
   d. No. Send the books to my brother.
e. No. Send the books to me.

Pattern: sentence 9.

a. He will pay you.
b. She will pay you.
c. He will pay for the books (i.e., "he will give the price of the books").

d. He will pay for them.
e. I shall pay you afterwards.


a. No, please pay (me) now.
b. No, please pay us now.
c. No, let him pay now.

d. No, let him pay for them now.
e. No, please pay for them now.


a. All right. How much is it?
b. All right. How much is the book?
c. All right. How much are the books?

d. All right. How much are they?
e. All right. How much are the Bengali books?


a. The price of that book is three rupees.
b. Its price is five rupees.
c. The price of these five books is ten rupees.

d. The price of those two books is four rupees.
e. Their price is thirty rupees.


a. That is too little. (khub kom dam)
b. That is too much.
c. That price is too much.
d. That price is too little.
e. That is too much.

Pattern: sentence 14.
a. Give (me) the book for four rupees.
b. Give it to me for three rupees.
c. Give (me) the five books for five rupees.

d. Give them to me for six rupees.
e. Give them to me for ten rupees.

a. No. There are only two hundred pages in this book.
b. No. There are many pages in this book.
c. No. There are six hundred pages in these five books.

d. No, there are only two pictures in these books.
e. No, there are many pictures in these books.

Pattern: sentence 16.
a. I shall not sell it (i.e., give it) for such a large price.
b. I shall not sell it to you for such a small price.
c. I shall not sell them for five rupees.

d. I shall not sell them for six rupees.
e. I shall not sell them to you for such a small price.

a. All right. How much will you sell these for?
b. All right. How much will you sell those for?
c. All right. How much will you sell these books for?

d. All right. How much will you sell these pictures for?
e. All right. How much will you sell me these books for?

a. I'll give those for ten rupees.
b. I'll give you those for seven rupees.
c. I'll give you these books for five rupees.
d. I'll give you those pictures for one rupee.
e. I'll give you these books for nine rupees.

   a. But there are only one hundred pages in those books. Why are they so expensive?
   b. But there are only two pictures in them. Why are they so expensive?
   c. But there are only two hundred pages in them. Why are they so expensive?
   
   d. But there are two pictures here. Why are they so cheap?
   e. But there are only three books here. Why are they so expensive?

   a. There are many pictures in those books.
   b. There are five hundred pages in them.
   c. There are twenty pictures in them.

   d. There are many pictures in this shop.
   e. There are many pictures in those three books.

   a. Will you give me the books for five rupees?
   b. Will you give me them for four rupees?
   c. Will you give me those books for three rupees?

   d. Will you give me this one for two rupees?
   e. Will you give me those three books for six rupees?

17. Pattern: sentence 23.
   a. No, please look in another shop.
   b. No, please look in another place.
   c. No, please look in that shop.

   d. Yes. Please look at these other pictures.
   e. No. Please go to another shop.
Lesson 6, part 4. Sentence Drill.

Drill 1

--What do you want?
--I want a sari.
--For your wife?
--No, for my sister. Please show me those two red silk saris.
--These are very fine Murshidabad silk saris. Your sister will like them.
--This is not very good material. How much will you sell them for?
--Fifty rupees. But for you, I shall give them for thirty.
--That is too much. Give me the saris for twenty-five.
--All right. For you they are twenty-five. Please pay now.
--No, send the saris to my sister. I shall pay you later.
--No, sir, please pay me now, or I shall not give them to you.
--Then I shall not buy them. I am an honest man.
--But I am a poor man. I shall sell you these saris for such a small price and make no profit.
--Then I shall go to another shop.
--Yes, please go.

Drill 2

--How much will you sell these sandals for?
--I shall sell you the sandals for ten rupees, sir.
--That is too much.
--They are very fine sandals, sir.
--They are very bad sandals. Please show me those Kashmiri shawls.
--I shall sell you this shawl for thirty rupees.
--The color is very dark. Have you any light-colored shawls?
--This one is exactly the color of ivory. Its price is fifty rupees.
--All right. I shall give you twenty-five.
--For forty I shall sell it, sir.
--All right. Send it to my brother. He will pay you.
--I shall send it to him. Please give me twenty rupees now.
--All right. You will become very rich.
--There will be no profit, sir. I am a poor man.
Lesson 6, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>śari</th>
<th>sari</th>
<th>bec-</th>
<th>sell</th>
</tr>
</thead>
<tbody>
<tr>
<td>silk</td>
<td>silk</td>
<td>ken-</td>
<td>buy</td>
</tr>
<tr>
<td>kapor</td>
<td>cloth, material</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mośae, mośae</td>
<td>sir, gentleman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>labh</td>
<td>profit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>coppol, coți</td>
<td>sandals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šal</td>
<td>shawl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hatirdăt</td>
<td>ivory</td>
<td></td>
<td></td>
</tr>
<tr>
<td>roņ</td>
<td>color</td>
<td></td>
<td></td>
</tr>
<tr>
<td>accha</td>
<td>all right, OK</td>
<td></td>
<td></td>
</tr>
<tr>
<td>labh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>šat</td>
<td>honest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gorib</td>
<td>poor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phike, halka</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>għono</td>
<td>dark; thick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhoni</td>
<td>rich</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lal</td>
<td>red</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pɔciś</td>
<td>twenty-five</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tiriś</td>
<td>thirty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>colliś</td>
<td>forty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pɔncoaś</td>
<td>fifty</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. Bring up to date your file of word cards, to include all the new vocabulary of Lessons 4-6.

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhir</td>
<td>crowd</td>
</tr>
<tr>
<td>bie</td>
<td>wedding</td>
</tr>
<tr>
<td>bajar</td>
<td>market</td>
</tr>
<tr>
<td>gan</td>
<td>song</td>
</tr>
<tr>
<td>bondhu</td>
<td>friend</td>
</tr>
<tr>
<td>kirtton</td>
<td>type of religious song</td>
</tr>
<tr>
<td>boisho</td>
<td>Vaishnava</td>
</tr>
<tr>
<td>mababa</td>
<td>mother and father</td>
</tr>
<tr>
<td>jaega</td>
<td>place</td>
</tr>
<tr>
<td>dighi</td>
<td>tank</td>
</tr>
<tr>
<td>sogra</td>
<td>family</td>
</tr>
<tr>
<td>boudi</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>kaka</td>
<td>father's younger brother</td>
</tr>
<tr>
<td>kakima</td>
<td>father's younger brother's wife</td>
</tr>
<tr>
<td>chelemee</td>
<td>children</td>
</tr>
<tr>
<td>silpi</td>
<td>artist</td>
</tr>
<tr>
<td>sikkhok</td>
<td>teacher (m.)</td>
</tr>
<tr>
<td>sikkhoittri</td>
<td>teacher (f.)</td>
</tr>
<tr>
<td>chattro</td>
<td>student (m.)</td>
</tr>
<tr>
<td>chattri</td>
<td>student (f.)</td>
</tr>
<tr>
<td>dhopa</td>
<td>washerman</td>
</tr>
<tr>
<td>dhopani</td>
<td>washerwoman</td>
</tr>
<tr>
<td>dokan</td>
<td>shop</td>
</tr>
<tr>
<td>mondir</td>
<td>temple</td>
</tr>
<tr>
<td>iskul</td>
<td>school</td>
</tr>
<tr>
<td>itihaś</td>
<td>history</td>
</tr>
</tbody>
</table>
dam
ţaka
pata
chobi
rasta
σαρι
silk
capor
mosae; mosae
labh
coppol, coti
sal
hatirdat
ron

1.2. aţo
kota, koti
ka -

1.3. kemo

1.4. aś-
son-
ğak-
opchondo kor-
chil-
OTH
pa-
ja-
ge-/gæ-
dæk-
şes kor-
c-
dækha-
nie ja-
patha-
beč-
ken-

price
rupec
page, leaf
picture
street
sari
silk
cloth, material
sir, gentleman
profit
sandals
shawl
ivory
color

so many
how many
who (inflectional stem)

why

come
hear, listen to
call, shout
like
simple past stem of ach-, "be"
rise up
get, receive
so
past stem, "go"
see, look
finish
want
show
take (away)
send
sell
buy
| 1.5.    | šokole | all  |
|         | uttor  | north |
|         | dokkhit | south |
|         | purbo  | east  |
|         | pościm | west  |
| 1.6.    | confidaś | proper name of medieval poet |
|         | biddapoti | proper name of medieval poet |
|         | gandaś | proper name of medieval poet |
| 1.7.    | purono | old  |
|         | mištį | sweet |
|         | pracin | ancient |
|         | besi  | a lot, very much |
|         | ūndor | fine, beautiful |
|         | ūt | honest |
|         | goribu | poor |
|         | phike, halka | light |
|         | ghono  | dark; thick |
|         | dhoni  | rich  |
| 1.8.    | aj | today |
|         | kal | yesterday, tomorrow |
|         | gotokal | yesterday |
|         | agamikal | tomorrow |
|         | ekhon | now |
|         | prothome | at first |
|         | kichukkon | a while |
|         | kiohu | some, a little |
|         | prae  | often |
| 1.9.    | tai | conjunction - "that is why" |
|         | o | "also" |
|         | kintu | but |
| 1.10.   | ṣonge | with  |
|         | kache | near  |
|         | moddhe | within, among |
|         | age   | before (time or place) |
1.10. after (time or place)  
    dhare  
    paše  
    bhitore; bhetore  

1.11. beside, on the edge of  
    beside  
    within, inside  

1.12. all right  
    accha  

2. The plural.  

2.1. Nouns can be divided into two broad classes. Class I is a class 
of nouns which denote animate objects. This class may be subdivided 
into nouns which denote human beings and nouns which denote other types 
of animate beings. These subdivisions will be referred to as Class I.a. 
and Class I.b. respectively. Class II nouns include all other types of 
nouns.  

2.2. The plural suffixes:  

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffixes</th>
<th>Class I</th>
<th>Class I.b.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>-ra, era</td>
<td>chelera</td>
<td>lokera</td>
</tr>
<tr>
<td>Genitive</td>
<td>-der, -eder</td>
<td>cheleder</td>
<td>lokeder</td>
</tr>
<tr>
<td>Objective</td>
<td>-der (ke), -eder (ke)</td>
<td>chelederke, lokederke,</td>
<td>cheleder, lokeder</td>
</tr>
</tbody>
</table>

These suffixes are used by Class I nouns, and within that class only 
rarely by Class I.b. nouns.  

2.3. The plural suffix /-gulo/, to which are added the case endings of 
the singular, can be used with both classes of nouns:  

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffixes</th>
<th>Class I</th>
<th>Class I.b.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>chelegulo</td>
<td>kukurgulo</td>
<td>gachgulo</td>
</tr>
<tr>
<td>Genitive</td>
<td>chelegulor</td>
<td>kukurgulor</td>
<td>gachgulor</td>
</tr>
<tr>
<td>Objective</td>
<td>cheleguloke</td>
<td>kukurguloke</td>
<td>gachguloke</td>
</tr>
<tr>
<td>Locative</td>
<td>---</td>
<td>---</td>
<td>gachgulote</td>
</tr>
</tbody>
</table>
2.4. These two sets of suffixes are often used interchangeably. The use of one or the other of the suffixes, however, may have significance. Frequently, the /-ra, -era/ suffix is used to indicate particulars within the class.

Examples:

/(lok'šohore thake") /lokera'šohore thake" /lokugulo'šohore thake"/ 
"(all) people live in the city" "the people live in the city" "those (particular) people live in the city"

2.5. There are, then, three levels of plural usage, though the distinctions are not always kept perfectly clear by Bengali speakers.

2.5.1. No plural suffix (see below, section 2.6.):
/dhopa'kapor kace"/ 
"(all) washermen (i.e., washermen as a class) wash clothes"

2.5.2. /-era, -ra/ plural suffix:
/dhopara'kapor kace"/ 
"the washermen (as opposed to others) wash clothes"

2.5.3. /-gulo/ plural suffix:
/dhopagulokapora'kace"/ 
"(those particular) washermen (within the caste) wash clothes"

2.6. The plural number is not always expressed by means of suffixes.

2.6.1. When an adjective implying plural number is present, the plural suffix is not used.
Example:
/šekhan'eonek lok"/ "many people are there"

2.6.2. Reduplication frequently has a plural or a distributive meaning (see below, Lesson 8).
Examples:
/ke ke'ašbe"/ "who all will come, what (various) people will come"
/kothae kothae'jabe"/ "to what (various) places will you go"
2.6.3. If the subject of the sentence is plural, its complement does not have to agree in number.

Example:
\[ /tara\du\ddnu\ chele/ \] "they are naughty boys"

2.6.4. When the reference is to a class of objects, the plural suffix may be omitted:

Example:
\[ /boier\ dam'be\ddsi/ \] "books are expensive"

2.6.4.1. When the reference is to a particular group within a class, however, the plural suffix can be used:

Example:
\[ /boigulor\ dam'be\ddsi/ \] "(those) books are expensive"

2.7. The suffix /-gulo/ may be used with certain adjectives of quantity, e.g., /koto/ and /onek/, and with demonstrative pronouns and adjectives.

2.7.1. The plural suffix /-gulo/ may be used with the demonstratives /e, o/, "this, that", when they are used as pronouns.

Example:
\[ /egulo\ ki'boi/ \] "are these books?"

2.7.2. When the demonstrative is used as an adjective, the plural suffix is attached to the noun which it modifies.

Example:
\[ /e\ boigulo\ ki'bhalo/ \] "are those books good?"

3. Qualifiers.

3.1. There are two sets of qualifiers which are commonly used in Bengali. These sets are /-\ddta, -\ddti/ and /-khana, -khani/.

3.1.1. The qualifier /-\ddta, -\ddti/ may be used with all nouns.

3.1.2. The qualifier /-khana, -khani/ (increasingly rare in spoken Bengali, thus not stressed in the lessons) is used with inanimate objects which are square, flat, or cubical in shape, e.g., /boi/, "book", /bari/,
"house", etc.

Example:

/amake'boikhana din{/ Please give me the book.

3.2. The qualifiers/-tə, -khana/ of which the final vowel is /a/, are used with reference to ordinary objects, toward which the speaker feels no special emotion.

The qualifiers /-təi, -khani/, of which the final vowel is /i/, are used with reference to objects toward which the speaker feels a particular attraction.

3.3. Qualifiers are used with numerals and other adjectives of quantity when followed by a noun.

Example:

/maəta boi cai{/ I want a book.

3.4. Qualifiers may be added to a singular noun to give the force of the English definite article.

Example:

/kato dame'boiəa deben{/ How much will you sell the book for? (lit. give the book for)

3.4.1. The case endings are added after the qualifier, in cases of this kind.

Example:

/chele tàke'boiəa dao{/ Give the book to the boy.

3.5. Qualifiers may be added to demonstratives without a following noun — i.e., when the demonstrative is the subject or object of the sentence. When the demonstrative functions as an adjective, the qualifier is used with the following noun.

Examples:

/oətə'ki boi{/ What book is that?
/o boiətə'ki{/ What is that book?

4. Verbal inflection.

You should now have three verb tenses at your command: the simple present
the simple future, and the simple past.

4.1. Future

Verbs except for /a/-stem verbs form their future tense by the addition of the future morpheme /-b-/ and the future personal endings to the high stem of the verb. The following are exceptions to this rule.

4.1.1. The verb /ho-/, "be, become" forms its future with the low stem.

ami hobo
tumi hobe
tui hobi -- (Note: the stem changes here for phonological reasons)
apni hoben
še hobe
tini haben

4.1.2. Other vowel-stem verbs, of which the vowel is /o/, take the alternate stem /Coi-/ in the future. Thus the verb /šo-/, "bear",

ami šoibo
tumi šoibe
tui šoibi
apni šoiben
še šoibe
tini šoiben

4.1.3. Certain vowel stem verbs in /a/ also take an alternate stem for the future: /Cai-; thus the verbs /ca-/ "want" and /ga-/ "sing":

ami caibo
tumi caibe
gaiibo
tumi caibe
gaiibe

tti oiben
teni oiben
eco.

4.1.4. Vowel-stem verbs in /e/, i.e., /de-, "give" and /ne-, "take", preserve their low stems in the future.

4.2. Simple past

The simple past is formed by the addition of the /-l-/ (past) morpheme and the past tense personal endings to the high stem of the verb, except for CaC- verbs, which preserve their low stems.
5. We have had the various uses and meanings of /ə/.

<table>
<thead>
<tr>
<th>Category</th>
<th>Example (Bengali)</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrative, &quot;that&quot;</td>
<td>amake o boița dao</td>
<td>&quot;Give me that book&quot;</td>
</tr>
<tr>
<td>Conjunctive, &quot;and&quot;</td>
<td>amra.o jabo</td>
<td>&quot;We too will go&quot;</td>
</tr>
<tr>
<td>Emphatic</td>
<td>a khono baître thake</td>
<td>&quot;Even now they live in the house&quot;</td>
</tr>
<tr>
<td>2nd person ord. personal ending</td>
<td>tumi sekhane jao</td>
<td>&quot;You go there&quot;</td>
</tr>
</tbody>
</table>

Analysis and Translation

1. noun stem, "river"
noun stem, "bank"
"bank of the river"
post-position, "from", preceding genitive optional
"from the river-bank"

alternative stem of verb "come"; see Grammar, section 3.
sign of simple past tense
honorific verbal ending
"you came" (simple past)
"you came now" (i.e., "you just came")

A. Rambabu, have you just come from the river bank?

Bengali

The English translation is:

A. Rambabu, have you just come from the river bank?

A. Rambabu " apni ki akhon ' nodir dhar theke ' elen "

Bengali translation:

নদীর ধারের থেকে, নদীর ধার থেকে
e-
-l-
en
apni elen জাগনি এলেন
apni akhon elen জাগনি অখন এলেন

A. Rambabu " apni ki akhon ' nodir dhar theke ' elen "

রামকান, জাগনি কি অখন নদীর ধার থেকে এলেন।

2. "daily"
noun stem, "bank"
locative case ending
"to/on the bank"
"to the river bank"

A. Rambabu " apni ki akhon ' nodir dhar theke ' elen "

Bengali translation:

রামবাবু, জাগনি কি অখন নদীর ধার থেকে এলেন।

A. Rambabu " apni ki akhon ' nodir dhar theke ' elen "

Bengali translation:

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e-
-l-
en
apni elen জাগনি এলেন
apni akhon elen জাগনি অখন এলেন

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e-
-l-
en
apni elen জাগনি এলেন
apni akhon elen জাগনি অখন এলেন

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Bengali translation:

নদীর ধারের থেকে, নদীর ধার থেকে
e-
-l-
en
apni elen জাগনি এলেন
apni akhon elen জাগনি অখন এলেন

A. Rambabu " apni ki akhon ' nodir dhar theke ' elen "

রামবাবু, জাগনি কি অখন নদীর ধার থেকে এলেন।
B. Yes, I go to the river
bank every day.

A. Why do you go?

B. Walking on the river
bank is good.

A. kano jan "
কেন যান ?

B. nodir dhare hāta ' bhalo "
নদীর ধারে হাঁটা ভাল ল।

A. Did you buy fish there
today?

B. ar ami roj ' mach kini "
আমি রাতে মাছ কিনি।

A. apni ki aj ' sekhane ' mach kinlen "
আপনি কি তাদের স্থানে মাছ কিলনে ?

B. hā " ami roj ' nodir dhare ' jai "
হাঁ, আমি রোজ নদীর ধারে যাই।

3. verb stem, "walk"
verbual noun suffix
verbual noun, "walking".

4. noun stem, "fish"
high stem of verb "buy"

B. And I buy fish every day.

5. high stem of verb "buy"
sign of simple past tense
honorific verbal ending
"you bought (simple past)"

A. Did you buy fish there
today?

6. name of a type of fish
name of a type of fish
high stem of verb "buy"
sign of simple past tense
1st person verbal ending
for simple past tense
"I bought (simple past)"

7. name of a type of fish
name of a type of fish
high stem of verb "buy"
sign of simple past tense
1st person verbal ending
for simple past tense
"I bought (simple past)"

rui mach রুই মাছ
katla mach কাটলা মাছ

ami kinlum আমি কিলনুম
B. Yes, I bought rui and katla.

B. হা " ami ' rui ar katla maoh ' 

B. অনির রুই আর কাতলা মাছ 

B. পিরিম ।

noun stem, "fisherman"
objective case ending
"(to) the fisherman"
high stem of verb "give"
sign of simple past tense
honorific verbal ending
"you gave (simple past)"

Note: /jeleke/ is the indirect object of the verb /dilen/; /dam/ is the direct object of the verb.

A. How much did you pay the fisherman?

A. jeleke ' koto dam ' dilen "

A. জেলেকে কত দাম দিলেন ?

B. I gave the fisherman one rupee.

B. ami jeleke ' ak taka dilum "

B. অমি জেলেকে এক টাকা দিলেন।

9.

10. "very, quite"
adjective, "cheap"
adverb, "cheaply"
high stem of verb "get, acquire"
"you got (simple past)"

A. You got the fish very cheaply.

A. apni machgulo ' beś ṣəstae ' pelen "

A. অপনি মাছগুলো বেশ সহায় দেলেন।

B. verb stem, "come"
2nd person honorific imperative ending
Why don't you come, please come

Note: /na/ here does not have the force of a negative, see Grammar, section 7.
"together, in one group"

B. Yes. Why don't you come to our house; then we will eat together.

B. ป้อง " amader barite asun na " ta hole ' aksonge khabo "

"হাঁ, আমাদের বাড়িতে আসুন না! তাহলে একসঙ্গে খাবো।"

12. A. All right, I shall come tonight.

A. accha " ami aj rattle ' asbo "

"আচ্ছা, আমি আজ রাতে আসবো।"

13. alternative stem, "how much"
qualifier (see Grammar, section 6, for this usage)
noun stem, "time"
idiotic usage: "at what time"

B. At what time will you come?

B. amni ' kojar somoe ' asben "

"আপনি কত সময় আসবেন?"

14. numeral "eight"
qualifier
"at eight o'clock"

A. I shall come at eight o'clock.

A. attar somoe ' asbo "

"আটটার সময় আসবো।"

15. verb stem "come"
alternate verbal noun suffix
genitive case ending
"of coming"
post-position, "before", with preceding genitive
"before coming"
loan word, "telephone"
compound verb, "(to) telephone"

A. askonge kospo

"একসঙ্গে কসপো"
"(please) phone (future)"
phon korben ফোন করবেন

For this use of the future imperative, which is identical in form with the simple future honorific, see Grammar, section 4.2.

B. All right. (Please) phone me before you come.
B. accha "ašbar age ' amake phon korben "

A. All right. I shall come after calling you.
A. accha " apnake phon korbar pore ' ami ašbo "

---

16. verb stem, "telephone"
verbal noun suffix
genitive case ending
"of telephoning"
post-position, "after", with preceding genitive
"after calling"

phon kor- ফোন কর-
-ba- বা-
-r -র
phon korbar ফোন করবার গরে
phon korbar pore ফোন করবার গরে

17. post-position, "with" with preceding genitive
"with you (honorific)"
Note that below, /apnar/ is not stated.
noun stem, "wife"
verb stem, "bring, fetch"

songe সঙ্গে
apnar সঙ্গে জাগনার সঙ্গে
stri স্ত্রী
an- জান-

B. Will you bring your wife with you?
B. সঙ্গে ' apnar strike ' anben ki "

A. She is going to her sister's house.
A. েস ' tar boner berite ' jabe "

18. Note: for this usage of the future tense, see Grammar, section 4.1.

19. "so, therefore"
tai তাই
verb stem, "bring"
verbal noun, "bringing"

Note that the verbal noun, like other verbal forms, can take an object. /take/ in this sentence is the object of the verbal noun /ana/.

"possible"
"it will not be possible"

A. So it won't be possible to bring her.
(i.e., Bringing her will not be possible)

20. "then, in that case"
"sons" (objective case plural)

B. Then will you bring your sons?

21. "them" (objective case plural)
PAP of verb /ne-/, "take"
verb stem, "go"
compound verb stem "take" (from this place to that) "taking them"
verb stem, "go"
alternative verbal noun suffix, (see Grammar, section 2.2.)
verbal noun, "going" "difficult"
"going will be difficult"

an- আন-
-া ।
ana আনা

ঘোম্বহত সন্তব
ঘোম্বহত হবে না সন্তব হবে না

A. tai ' take ana ' ঘোম্বহত হবে না ' "
তাই তাকে ঘোনা সন্তব হবে না।

ta hole তা হলে
chelederke, cheleder
ঘোনেরকে, ঘেলের
taderke, tader তাদেরকে, তাদের
taderke nie ja- নিয়ে যা-
ja- যা-
nie ja- নিয়ে যা-
taderke nie jaoa তাদেরকে নিয়ে যাওয়া
ja- যা-
-0a -ওয়া

jaoa যাওয়া
ঝক্টো শক্ত
jaoa ঝক্টো হবে যাওয়া শক্ত হবে
A. It will be difficult to take them.  
(i.e., Taking them will be difficult.)

A. taderke nie jaca 'şık to hobe
  তাদেরকে নিয়ে যাওয়া খুব ছবে।

A. They will be sleeping tonight.

A. tara 'rattre ghumobe
  তারা রাতে ঘুমবে।

Lesson 7, part 2. Grammar.

1. Review the formation of the simple past tense: Lesson 5, Grammar, 2.

2. The formation and usage of verb nouns (sentences 4, 15, 16, 19, 21).

2.1. Verbal nouns are formed by the addition of one of the suffixes /a/, /oa/, (or /ano/, which will be dealt with in a later lesson) to the simple stem of the verb, or the suffix /ba/ to the high stem of all verbs except /a/-stems. To the verbal noun suffix is added the inflectional case ending, if any. A verbal noun can be inflected for all four cases, as any other noun.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Verbal noun suffix</th>
<th>Inflected forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>bol- (&quot;speak&quot;)</td>
<td>-a</td>
<td>bola</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bolar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(bolake -- rare)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bolate</td>
</tr>
<tr>
<td>bol- (&quot;speak&quot;)</td>
<td>-ba</td>
<td>bolba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bolbar</td>
</tr>
<tr>
<td>pa- (&quot;get&quot;)</td>
<td>-oa</td>
<td>paoa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paoar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(paoake -- rare)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paoate</td>
</tr>
<tr>
<td></td>
<td>-ba</td>
<td>paba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pabar</td>
</tr>
</tbody>
</table>
2.2. The use of the suffixes /a/ and /oa/ depends upon the shape of the verb stem. When the stem shape is Ca-, the suffix is /oa/:

- jaoa "going"
- paoa "getting"
- deoa "giving"

When the stem has the shape CVC-, the suffix is /a/:

- kena "buying"
- poţa "reading"

2.3. The verbal noun suffix /-ba/ is frequently used, with stems of all shapes, when the case of the verbal noun is genitive. The genitive case suffix is added to the verbal noun suffix:

- jabar age ' ami qakbo " I shall call (i.e., call aloud) before going.
- eţa kenbar pore ' ami aţbo " I shall come after buying it.

2.4. The verbal noun suffix is usually translatable by the English verbal noun suffix "-ing":

- baŋla bōla ' sōkto " Speaking Bengali is difficult.
- šekhane jaoa ' sōmbhob " Going there is impossible.
- eţa paoa ' sōhob hobe " Getting it will be easy.

2.5. The verbal noun can take an object, as can any other verbal form; in the second example in 2.3., the object of the verbal noun is /eţa/.

2.6. A verbal noun is used in Bengali in some cases in which an "infinitive" can be used in English.

- šekhane jaoa ' sōmbhob " To go there is impossible.
- Going there is impossible.

2.6.1. Note that in English, the "infinitive" has two separate functions; though in both functions its form is the same, there is a difference in functional characteristics. Take these two examples:

- To study is a good thing.
- I ought to study now.

In the first of these two examples, "to study" is the subject of the
sentence; it functions as a noun. In the second example, "to study" is a function of "ought". In the first example, "to study" can be replaced by "studying", with no change of meaning; it is, then, a verbal noun, and must be translated by one in Bengali. Thus:

poŋa'bhalo jiniś" To study is a good thing. or:
Studying is a good thing.

3. The verb /aś-/, "come" (sentence 1).

3.1. The verb /aś-/ is an irregular verb, having the two stems /aś-/ and /e-/. The stem /e-/ occurs in the present ordinary imperative /eśo/, and in free variation with /aś-/ in the simple past. Thus:

aślum elum
aśle ele
aśli eli
aślenelen
aślo elo
aślenelen

Like other verbs with /a/-vowel stems, /aś-/ retains its low stem in the simple future.


4.1. In Bengali the simple future tense may be used for any action which will take place, regardless of what tense occurs in the English.

še šekhane jabe" He will go there.
He is going there (in the future).

4.2. The future honorific imperative is identical in form with the simple future honorific. When the imperative is signified, the personal pronoun is usually omitted:

apni jaben" You (hon.) will go.
(jaben"
(Please) go (in the future).

5. As in sentences 3 and 17, a personal pronoun can frequently be omitted, when the reference is clear from context. When such a pronoun is the subject of a verb and is omitted, the person of the subject will of course be indicated by the personal ending of the verb. The number of
the subject, however, will not be clear. Therefore take care, in the omission of a pronoun subject, that there is no confusion between, say, 2nd and 3rd person honorific, or as to the number of the subject.

6. Use of the qualifier /-ta/ as in sentences 13 and 14. Refer to Lesson 3, Grammar, 2.2.: Qualifiers are added to numerals and other adjectives of quantity when accompanied by a noun.

7. Use of /na/ as in sentence 11.
When used with a present imperative form, /na/ does not have the force of a negative, but as a polite request, "why don't you ...". Examples:

(apni) aśun na" Why don't you come; please come.
(apni) khan na" Why don't you eat; please eat.

8. Form possible Bengali sentences:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Interr.</th>
<th>Verbal Modifiers</th>
<th>Direct Object</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ram</td>
<td>jeleke</td>
<td>ki</td>
<td>roj</td>
<td>mach (gulo)</td>
<td>aś-</td>
</tr>
<tr>
<td>ami</td>
<td>amake</td>
<td></td>
<td>aj</td>
<td>eṭa</td>
<td>ja-</td>
</tr>
<tr>
<td>apni</td>
<td>tāke</td>
<td></td>
<td>akhon</td>
<td>ṣeṭa</td>
<td>ṣe-</td>
</tr>
<tr>
<td>tumi</td>
<td>amaderke</td>
<td></td>
<td>rattre</td>
<td>ne-</td>
<td>ne-</td>
</tr>
<tr>
<td>śe</td>
<td>taderke</td>
<td></td>
<td>koṭar śomoe</td>
<td>an-</td>
<td>an-</td>
</tr>
<tr>
<td>tini</td>
<td>tomaderke</td>
<td></td>
<td>nodir dhare(er)theke</td>
<td>ṭō taṭake</td>
<td>de-</td>
</tr>
<tr>
<td>tara</td>
<td>meeke</td>
<td></td>
<td>śekhane</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lesson 7, part 3. Patterns.

   a. Ram, have you just come from the city?
   b. Ram, has he (ord.) just come from the city?
   c. Ram, has he (hon.) just gone to the city?
   d. Ram, has he (hon.) just gone to the river bank?
   e. Ram, has he (ord.) just come from the store?
   a. Yes, I go to the city every day.
   b. Yes, he comes from the city every day.
   c. Yes, he goes to the city every day.
   d. Yes, he walks on the river bank every day.
   e. Yes, he goes to the store every day.

   a. Why do you go?
   b. Why does he (ord.) come?
   c. Why does he (hon.) go?
   d. Why does he (hon.) walk?
   e. Why does he (ord.) go?

   a. Going to the city is fun.
   b. Coming here is easy.
   c. Buying there is easy.
   d. Walking there is good.
   e. Going to the store is fun.

   a. Did you buy things there today?
   b. Did he buy food here today?
   c. Did he buy books there today?
   d. Did he eat there today?
   e. Did he walk there today?

   a. Yes, I bought cloth and sandals.
   b. Yes, he bought rice and sweets.
   c. Yes, he bought poetry and history books.
   d. Yes, he ate fish and rice today.
   e. Yes, he took his clothes there today.

   a. How much did you pay the weaver?
   b. How much did he pay the sweet-maker?
c. How much did he pay the grocer?
d. How much did he pay the fisherman?
e. How much did he pay the washerman?

a. I gave the weaver ten rupees.
b. He paid him three rupees.
c. He paid him twenty rupees.
d. He paid the fisherman two rupees.
e. He paid the washerman five rupees.

a. You got the cloth very cheaply.
b. You got the sweets very cheaply.
c. You got the books very cheaply.
d. He did not get the fish very cheaply.
e. He did not give the washerman very much.

a. Yes. Why don't you come to my house and see the cloth.
b. Yes. Why don't you come to his house and eat the sweets.
c. Yes. Why don't you come to his house and read the books.
d. Yes. Why don't you come to his house and eat the fish.
e. No. Why don't you go to the washerman's house and give him ten rupees.

a. All right. I shall come tomorrow.
b. All right. We shall go this evening.
c. All right. We shall go tomorrow evening.
d. All right. We shall go tonight.
e. All right. I shall go afterwards.

a. At what time will you come?
b. At what time shall we go?
c. At what time tomorrow shall we go?
d. At what time tonight shall we go?
e. At what time will you go?

a. I shall come at five o'clock.
b. We shall go at six o'clock.
c. We shall go at seven o'clock.
d. We shall go at nine o'clock.
e. I shall go at ten o'clock.

   a. All right. Will you phone me before you come?
   b. All right. Will you phone me before we go?
   c. All right. Will you phone him before we go?
   d. All right. Will you tell me before we go?
   e. All right. Will you phone me before you see him?

   a. All right. I shall come after calling you.
   b. All right. We shall go after my calling you.
   c. All right. We shall go after my calling him.
   d. All right. We shall go after my telling you.
   e. All right. I shall see him after calling you.

   a. Will you bring your sister with you?
   b. Shall we bring our wives with us?
   c. Shall I bring my brother with me?
   d. Shall we bring our friends with us?
   e. Will you bring your son with you?

17. Pattern: sentence 18.
   a. No, I won't bring her. She is going to her friend's house.
   b. No, we won't bring them. They are going to a friend's house.
   c. No, you won't bring him. He is going to his friend's house.
   d. No, we won't bring them. They are going to Ram's house.
   e. No, I won't bring him. He is going to Lila's house.

Pattern: sentence 19.
   a. So, it won't be possible to bring her.
   b. So, it won't be possible to bring them.
   c. So, it won't be possible to bring him.
   d. So, it won't be possible to bring Ram.
   e. So, it won't be possible to bring Lila.
   a. Then will you bring your brother?
   b. Then will they bring their friend?
   c. Then will we bring his friend?
   d. Then will we bring our children?
   e. Then will you bring your daughter?

   a. No, it will be difficult to bring him.
   b. No, it will be difficult to bring their friend.
   c. No, it will not be possible to bring him.
   d. No, it will not be possible to bring them.
   e. No, it will be difficult to bring her.

Pattern: sentence 22.
   a. He will be studying in the evening.
   b. Their friend will be sleeping in the evening.
   c. He will be going home in the evening.
   d. They will be sleeping in the evening.
   e. She will be working in the evening.

Lesson 7, part 4. Sentence Drill.

Drill 1

--Hello, Ram. Is Naresh-babu at home?
--Yes, sir. He came in a little while ago. (Please) come in the house.
--Will you tell him that I am here?
--Yes sir. I shall call him.

---Hello, Naresh.
---Hello Probhas. Why are you in Calcutta?
---I arrived this morning. I have some work outside the city. I have brought some 
  sondes for your children.
---Fine. Will you come and eat with us this evening?
---All right. What time?
---At eight sharp. Is your wife with you?
---No, but my three sons are at the station.
---Good. Will you bring them with you?
---No, they are going (i.e., "will go") to their friends' house tonight.
---How long will you be here?
---I leave tomorrow. Will you come with me to Ashim's [ôśîmer] house?
---When are you going?
---Right now.
---No, I just came from the university, and I'm very tired. I'll see you tonight.
---All right. See you later.

**Drill 2**

---Where have you just come from?
---I have just come from the tank. It is beautiful there in the evening.
---Do you have business (i.e., "work") there?
---No. It is beautiful; that is why I go there every evening.
---What is that in your hand?
---It is a garland. I just bought it from a man on the side of the road.
---To whom will you give it?
---I shall give it to my sister. She is coming to my house tomorrow morning.
---Will she stay with you long?
---She will leave before tomorrow night. She lives outside the city.
---I shall come and see her. Will her children be with her?
---No, her children are at home. Come at six tomorrow evening.
---Good. I'll see you then.

**Lesson 7, part 5. Vocabulary.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>োকাল</td>
<td>morning</td>
<td>ঠিক</td>
</tr>
<tr>
<td>বিকেল</td>
<td>afternoon</td>
<td>ক্লান্ত</td>
</tr>
<tr>
<td>সোন্দহে</td>
<td>day</td>
<td>ঋঁগে</td>
</tr>
<tr>
<td>সোন্দহেবালা</td>
<td>evening</td>
<td>জোনে</td>
</tr>
<tr>
<td>সোন্দেশ</td>
<td>type of Bengali sweet</td>
<td>থেকে</td>
</tr>
<tr>
<td>মালা</td>
<td>garland</td>
<td>কাছেরকে</td>
</tr>
<tr>
<td>হাত</td>
<td>hand</td>
<td>বেছেরে</td>
</tr>
<tr>
<td>মোজা</td>
<td>fun</td>
<td>বসিটেরে</td>
</tr>
<tr>
<td>তাটি</td>
<td>weaver</td>
<td>বাইয়ে</td>
</tr>
<tr>
<td>মোরা</td>
<td>sweet-maker</td>
<td></td>
</tr>
<tr>
<td>মুড়ি</td>
<td>grocer</td>
<td></td>
</tr>
</tbody>
</table>
Expressions of time:

kichukkhon  a little time, a little while
kotokkhon  how much time, how long (when the answer is expected to be in terms of a short while -- i.e., minutes or hours).
onekkhon  much time, a long time (in terms of minutes or hours).
kichu din  a few days
koto din  how long (when the answer is expected to be in terms of days or weeks)
onek din  a long time (not necessarily literally "many days").
kokhon  when, at what time (on the same day)
kode  when, on what day
kotar somoe  at what time, at what hour
ektu age  a little while ago

Idioms:

dekha kode  See you later (lit. "seeing will be").
dekha korbo  See you later (lit. "seeing (I) shall make").

The full forms of these idiomatic expressions are:

apnar sone'dekha hobe"
apnar sone'dekha korbo"

In the first of them, the subject of the sentence is the verbal noun /dekha/ -- therefore the verb is in the third person and is the inactive verb /ho-/ . The subject of the second is the pronoun /ami/, and the verb is the active /kor-/ -- the subject of the sentence is actively bringing the "seeing" about.
Lesson 8, part 1. Conversation.

Analysis and Translation

1. "when, on what day, after how long"
noun stem, "Bengal"

A. Ram, when are you going to Bengal?

Bengali
kôbe কো বাংলাদেশ

2. name of a Bengali month -- April-May
noun stem, "end"
"at the end of Boisakh"

B. I shall go at the end of Boisakh.

Bengali
boisakh, bošek বৈশাখ, বোষে শেষে
boisakhher šešė বৈশাখের শেষে

3. inflectional stem of interrogative pronoun "who"
objective case suffix
"whom" (objective)
high stem of verb /ne-/, "take"
past active participial ending (see Grammar, 1.)
"taking, having taken"
compound verb, "take away"

Bengali
ka- ক- 
-ke কে
kake কাকে
ni- নি-
e এ
nie নিয়ে
nie ja- নিয়ে যাওয়া
A. Whom will you take with you?

A. tomar sôngê ' kake nie jabe "

B. I shall take my wife and little boy.

B. ami ' amar stri ' ar choto cheleke ' nie jabo "

4. noun stem, "wife"

Note that the objective case suffix is attached to the last member of the series /stri ... cheleke/.

5. noun stem, "road, way, path"

"on the road, on the way"

"where"

"what various places"

(For this type of reduplication—see Grammar, 2.)

high stem of verb /ghur-/ "turn around, spin around"

past active participial ending

"having turned around"

compound verb, "visit"

A. What various places will you visit on the way?

A. tumi pothe ' kothae kothae ' ghure jabe "

B. Having visited London, I shall go to Calcutta.

B. ami landon ghure ' kolkatae jabo "

6. name of the city, London

london লন্ডন

7. alternative stem of verb /ja-/; "go" -- See Grammar, 3.

past active participle ending

gi- গি-

-e -এ
"going, having gone"
"having gone to Calcutta"
gie গিয়ে
kolkatae গিয়ে ৷

A. What will you study when you get to Calcutta?
A. তুমি কলকাতায় গিয়ে কি করবে কি করবেঁ?

8. B. When I go to Calcutta I shall study Bengali.
B. কলকাতায় গিয়ে তামি বাংলা পড়বো।

gie গিয়ে kolkatae gie ' ki porbe "

9. "again"
high stem of verb, /pher-/ "turn, return"
past active participial ending
"returning, having returned"
compound verb, "return" (from there to here)

A. When will you come back again to this country?
A. abar আবার
tumī বাংলা পড়বে?

10. noun stem, "year"
post-position, "after" (preceding genitive optional)
compound verb, "return" (from here to there)

B. After two years. When will you go back to Bengal?
B. দুই বছর পরে। তুমি কবে বাংলা দেশে ফিরে যাবে?

11. loan word, "degree"
(Note: for this usage of the term /deś/, see Grammar, 5.)

digri ফিয়ী
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A. I shall return to the country after taking my degree.

12. "which"
"which (various)"
"seeing, having seen"

B. What various places will you see on the way home?

13. noun stem, "Europe"
high stem of verb /bāra-/,
"wander about"
"wandering about, having wandered about"

A. I also shall wander about Europe and then return home.
(I also Europe-in having-wandered-about home returning shall-go)

B. Will you bring me a camera from Europe?

14. "from" post-position,
preceding genitive optional
loan word, "camera"
"for me"
PAP, "taking, having taken"
compound verb, "bring" (lit.
"having taken come")

A. ami digrita nie ' desē phire jabo "
আমি দিগ্রিতা নিয়ে দেশে ফিরে যাবো ।
kon  কোন
dekhe  দেখে

B. tumi pothe ' kon kon jaega dekhe ' desē phirbe "
তুমি পথে কোন কোন জাগা দেখে দেশে ফিরবে ?

A. ami o ' iurop berie ' bari phire jabo "
আমি ইউরোপ বেড়াইয়া বাড়ী ফিরে যাবো ।

B. Will you bring me a camera from Europe?

A. ami o ' iurop berie ' bari phire jabo "
আমি ইউরোপ বেড়াইয়া বাড়ী ফিরে যাবো ।

B. tumi ki amar jonne ' iurop theke ' akta kamera nie ashe "
তুমি কি আমার জন্য ইউরোপ থেকে একটা কামেরা নিয়ে আসবে ?

A. ami digrita nie ' desē phire jabo "
আমি দিগ্রিতা নিয়ে দেশে ফিরে যাবো ।
kon  কোন
dekhe  দেখে

B. tumi pothe ' kon kon jaega dekhe ' desē phirbe "
তুমি পথে কোন কোন জাগা দেখে দেশে ফিরবে ?

A. ami o ' iurop berie ' bari phire jabo "
আমি ইউরোপ বেড়াইয়া বাড়ী ফিরে যাবো ।

B. tumi ki amar jonne ' iurop theke ' akta kamera nie ashe "
তুমি কি আমার জন্য ইউরোপ থেকে একটা কামেরা নিয়ে আসবে ?
15. high stem of verb /an-/, "bring, fetch"
   "bringing, having brought"
   "I shall give", alternative forms
   en-  এন-
   ene  এনে
debo, dobo  দেবো, দোবো

   A. Yes, I shall bring one (for you.) What priced camera do you want?
   A. হা, এনে দোবো। কত দামের কামেরা চাও ?

16. negative verb stem, "be not"
   "twenty"
   high stem of verb "buy"
   "buying, having bought"
   no-  ন-
   kuŗi  কুরি
   kin-  কিন-
kine  কিনে

   B. Not very expensive. Buy one for twenty rupees and bring it.
   B. বেশ দামের কুচি দিয়ে একটা কামেরা কিনে নিয়ে এসো।

17. quickly, immediately
   taratări  তাতাতাতি

   A. Do you want the camera right away?
   A. তুমি কি কামেরাটা তাতাতাতি চাও ?

18. genitive verbal noun,
   "of coming"
   noun stem, "time" or "at the time"
   "at the time of coming, when (you) come"
   aংbar  অংবার
   ্ঝমো  ঝমো
aংbar  ্ঝমো  অংবার  ঝমো

   B. No, bring it with you when you come.
   B. না ! অংবার  ঝমো তোমার সঙ্গে
   নিয়ে এসো।
Lesson 8, part 2. Grammar.

1. Formation and usage of the past active participle.

1.1. The past active participle is formed by the addition of the suffix /-e/ to the high stem of the verb.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Past Active Participle</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ken-</td>
<td>kin-e</td>
<td>buying, having bought</td>
</tr>
<tr>
<td>khel-</td>
<td>khele</td>
<td>playing, having played</td>
</tr>
<tr>
<td>son-</td>
<td>sun-e</td>
<td>hearing, having heard</td>
</tr>
<tr>
<td>kor-</td>
<td>kor-e</td>
<td>doing, having done</td>
</tr>
<tr>
<td>jan-</td>
<td>jen-e</td>
<td>knowing, having known</td>
</tr>
<tr>
<td>de-</td>
<td>di-e</td>
<td>giving, having given</td>
</tr>
<tr>
<td>pa-</td>
<td>pe-e</td>
<td>received, having received</td>
</tr>
</tbody>
</table>

1.2. There are large numbers of what are called "compound verbs" in Bengali; these compound verbs are made up, in some cases, of a non-finite verbal form (here a past active participle) plus an inflected or finite verbal form. The semantic signalling of these compounds is often clear. We have, for example, in sentence 3, the compound /nie ja-/; "taking (or 'having taken'), go" i.e., "take away". In other cases, as will be seen later, the meaning is not so easily derived from the elements. It is therefore wise to consider these compound verbs for the present as verbal units, rather than as a cluster of two or more separate verbal elements. The verb "take" will thus be considered as /nie ja-/, rather than as /nie/ plus /ja-/, the verb "wander about", as in sentence 5, will be considered as /ghure ja-/, rather than as /ghure/ plus /ja-/.

1.3. The past active participle is frequently used to express sequences of thought, and avoids a series of clauses connected by "and". An example is in sentence 6, which could be translated, "I shall visit London, and (then) I shall go to Calcutta". When used in this way, and not as an element of a compound verb, the past active participle marks the end of a clause and of a breath-group.

1.4. Note carefully that this sequential type of construction can be used only when the subjects of all clauses are the same. Thus, you can say:
When he goes to Calcutta, he will write a book.

This type of construction could not be used to express:

When I go to Calcutta, he will write a book.

There must be one inflected verb for each subject in the sentence.

2. Repetition, as in sentence 5, gives either a distributive or intensive meaning. In sentence 5, the meaning is distributive, i.e., "what different or various places". Other examples might be: /din din/, "daily, day after day, every day"; /bone bone/, "throughout the forest, in all the parts of the forest".

3. The irregular verb /ja/, "go", as in sentence 7.

The verb /ja-/ is regular, within its class of vowel-stem verbs in /a/, for the simple present and simple future, i.e., /ami jai/ "I go", and /ami jabo/ "I shall go", etc. In the simple past and in the past active participle forms, there are alternative stems. A paradigm of the simple past is:

\[
\begin{align*}
\text{ami} & \text{ gelum} \\
\text{tumi} & \text{ gele} \\
\text{tui} & \text{ geli} \\
\text{apni} & \text{ gelen} \\
\text{še} & \text{ galo} \\
\text{tini} & \text{ gelen}
\end{align*}
\]

The stem for the past active participle is /gi-/.

Therefore, PAP /gie/, "going, having gone".

4. There is sometimes some confusion as to which of the several equivalents of the verb "be" should be used in which circumstances. At this point, the following rules of usage might be noted:

4.1. The stem /thak-/ is used when permanence or habitual condition is implied:

\[
\text{chelemee'barite thake} \]

The children are (i.e., reside) in the house.

4.2. The stem /ach-/ is used when continuity is implied:
chelemee'barite ache" The children are (still, even now) in the house.

4.3. No verb is used when the condition is temporary:
chelemee'barite" The children are in the house (but they may not be there much longer).

4.4. The stem /ho-/ is used in the sense of "to become, to be born, to be posted at some place".
chelemee'barite hoe" The children get born in the house.

5. The term /deś/ has several meanings in Bengali. A Bengal villager may mean by it his village and the countryside he knows well. A sophisticated Bengali may mean by it all India. The meaning of the term varies according to the sophistication of the speaker, and the place where he is when he is speaking. A Bengali in the United States might mean by /deś/, India; a Bengali in Delhi might use the term to refer to Bengal; a Bengali villager might use it to refer to his village. In this sense, it is used much like the English "home".

6. Form possible Bengali sentences:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verbal Modifier</th>
<th>Verb₁</th>
<th>Verbal Modifier</th>
<th>Verb₂</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>longon</td>
<td>ghure</td>
<td>kolkatae</td>
<td>aś</td>
</tr>
<tr>
<td>amra</td>
<td>pears</td>
<td>gie</td>
<td>shör-e</td>
<td>ja-</td>
</tr>
<tr>
<td>tumi</td>
<td>kothae</td>
<td>dekhe</td>
<td>barite</td>
<td></td>
</tr>
<tr>
<td>tomra</td>
<td>kothae kothae</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apni</td>
<td>šękhone</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apnara</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Direct Object</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>etā</td>
<td>nie</td>
</tr>
<tr>
<td>oța</td>
<td>etā</td>
</tr>
<tr>
<td>coppol</td>
<td>nie aś-</td>
</tr>
<tr>
<td>šarita</td>
<td>nie ja-</td>
</tr>
<tr>
<td></td>
<td>phire ja-</td>
</tr>
<tr>
<td></td>
<td>dekhe</td>
</tr>
<tr>
<td></td>
<td>boigulo</td>
</tr>
<tr>
<td></td>
<td>pher-</td>
</tr>
<tr>
<td></td>
<td>kine an-</td>
</tr>
</tbody>
</table>
Lesson 8, part 3. Patterns.

   a. When will you go back to India?
   b. When will you go back to Bengal?
   c. When will you come back to Bengal?
   d. When will you come back here?
   e. When will he come back here?

   a. I shall go at the end of Caitro [coittromaś].
   b. I shall go at the beginning of Asarh [aśaromaś].
   c. I shall come back at the end of Phalgun [phalgunmaś].
   d. I shall come back at the end of the month.
   e. He will come back here at the end of the week.

   a. Whom will you take with you?
   b. What will you take with you?
   c. Whom will you bring with you?
   d. What will you bring with you?
   e. Whom will he bring with him?

   a. I shall take my wife with me.
   b. I shall take my clothes with me.
   c. I shall bring my children with me.
   d. I shall bring my books with me.
   e. He will bring his brother with him.

   a. What (various) countries will you visit on the way?
   b. What (various) cities will you visit on the way?
   c. What (various) places will you visit on the way?
   d. What (various) shops will you visit on the way?
   e. What (various) places will he visit on the way?

a. Having visited Europe, I shall go to India.
b. Having visited London, I shall go back to Bengal.
c. Having visited Paris, we shall go back to Bengal.
d. Having visited the book shops, I shall come back here.
e. Having visited Calcutta, they will come back here.

7. Pattern: sentence 7 (use PAP, though other constructions are possible).
    a. What will you do when you go to India?
b. What will you do when you go back to Bengal?
c. What will you do when you come back to Bengal?
d. What will you do when you come back here?
e. What will they do when they come back here?

    a. When I go back to India, I shall write a book.
b. When I go back to Bengal, I shall buy a sari.
c. When I come back to Bengal, I shall study Bengali.
d. When I come back here, I shall call you.
e. When they come back here, they will call us.

Pattern: sentence 9.
    a. When will you come back?
b. When will you come back to Bengal?
c. When will you go back?
d. When will you come back home?
e. When will we come back here?

    a. I shall return after taking my degree.
b. I shall return to Bengal after taking my degree.
c. I shall go back after finishing my work.
d. I shall come back after buying the books.
e. We shall come back after buying the cloth.

    a. What (various) countries will you see on the way home?
b. What (various) places will you see on the way home?
c. What (various) cities will you see on the way home?
d. What (various) shops will you see on the way home?
e. What (various) places will we see on the way home?

   a. I also shall wander in many countries and then return home.
   b. I also shall wander in many places and then return home.
   c. I also shall wander in various cities and then return home.
   d. I also shall wander in many shops and then return home.
   e. We also shall wander in many places and then return home.

   a. Will you bring me books from Europe?
   b. Will you bring me cloth from London?
   c. Will you bring me sandals from Poona [punual?]
   d. Will you bring me sweets from the shop?
   e. Will we bring them a sari from the shop?

   a. Yes, I shall bring (one). What priced books do you want?
   b. Yes, I shall bring (some). What priced cloth do you want?
   c. Yes, I shall bring (some). What priced sandals do you want?
   d. Yes, I shall bring (some). What priced sweets do you want?
   e. Yes, we shall bring (one). What priced sari does she want?

   a. Buy some for fifty rupees and bring them.
   b. Buy the cloth for twenty rupees and bring it.
   c. Buy the sandals for ten rupees and bring them.
   d. Buy the sweets for five rupees and bring them.
   e. Buy one for thirty rupees and bring it.

Pattern: sentences 17, 18.
   a. I do not want them right away. Bring them with you when you come. (/tomar/ optional)
   b. I do not want it right away. Bring it with you when you come. (/tomar/ optional)
   c. I do not want them right away. Take them with you when you go. (/tomar/ optional)
   d. I do not want them right away. I shall eat them when I come.
   e. She does not want it right away. She will wear it when she goes.
Lesson 8, part 4. Drills.

Note: Use compound verb forms wherever possible.

Drill 1

--Rahim [rohim], are you going back to Calcutta soon?
--Yes, I shall be going there at the end of next month.
--Will you stop at many places on the way?
--Yes, I shall visit Delhi [dilli] and Benares [banarşī] on my way.
--Will you take your family with you?
--No, not this time. I shall go alone.
--Do you know how long you will be staying in Calcutta?
--About two months.
--Will you study when you have reached Calcutta?
--Yes, I shall write a book.
--Will you do me a favor? (i.e., will you do a favor of me?)
--What favor shall I do for you?
--Will you bring me a sari and sandals from Calcutta?
--Yes, I shall bring them. What price sari do you want?
--Not very expensive. Buy a sari for thirty rupees and sandals for ten.
--Do you want the sari right away?
--No, bring it with you when you come.

Drill 2

--I'll go home now. But I'll come back tonight.
--Will you stop on the way home and give this to Somdev?
--Yes, I'll stop there on the way. Where does he live?
--Get down from the tram at the corner of Hajra Road and go (use simple future) to the third house on the left.
--All right. I won't get lost. Where shall I catch the tram (or: "get up on the tram")?
--In front of the house.
--All right. What shall I take for him?
--Take this watch for him. I brought (use simple past) it for him from America.
--How much did it cost?
--I got it for thirty dollars.
It is a nice watch. What did you bring for me?
Nothing. Why do you keep sitting there? Go along.
All right. I'll come back and see you tonight.

Lesson 8, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃuru</td>
<td>beginning</td>
</tr>
<tr>
<td>ʃoŋˈʃar</td>
<td>family</td>
</tr>
<tr>
<td>upokar</td>
<td>favor, help</td>
</tr>
<tr>
<td>jama, kapɔr</td>
<td>clothes</td>
</tr>
<tr>
<td>ghoʃi</td>
<td>watch, clock</td>
</tr>
<tr>
<td>mɔŋ</td>
<td>corner, junction</td>
</tr>
<tr>
<td>mas</td>
<td>month</td>
</tr>
<tr>
<td>beʃal</td>
<td>cat</td>
</tr>
<tr>
<td>ɔnek, nana</td>
<td>various</td>
</tr>
<tr>
<td>ekhuni</td>
<td>right away</td>
</tr>
<tr>
<td>aŋa</td>
<td>alone</td>
</tr>
<tr>
<td>ebar</td>
<td>this time</td>
</tr>
<tr>
<td>bɔ diŋ</td>
<td>left (side)</td>
</tr>
<tr>
<td>dan diŋ</td>
<td>right (side)</td>
</tr>
<tr>
<td>agami</td>
<td>next, approaching</td>
</tr>
<tr>
<td>tham-</td>
<td>stop</td>
</tr>
<tr>
<td>harie ja-</td>
<td>get lost (/haɾa-/ &quot;lose&quot;)</td>
</tr>
<tr>
<td>neme aʃ-</td>
<td>get down (/nam-/ &quot;descent&quot;)</td>
</tr>
<tr>
<td>boʃe thak-</td>
<td>remain sitting (/boʃ-/ &quot;sit&quot;)</td>
</tr>
<tr>
<td>boʃe aʃ-</td>
<td>remain sitting</td>
</tr>
<tr>
<td>nie aʃ-</td>
<td>bring (/ne-/ &quot;take&quot;)</td>
</tr>
<tr>
<td>lekh</td>
<td>write</td>
</tr>
<tr>
<td>dhɔɾ-</td>
<td>catch</td>
</tr>
<tr>
<td>por-</td>
<td>wear</td>
</tr>
<tr>
<td>ċamne</td>
<td>in front of -- post position with genitive</td>
</tr>
</tbody>
</table>

Bengali months:

<table>
<thead>
<tr>
<th>- April-May</th>
</tr>
</thead>
<tbody>
<tr>
<td>boʃek, boiʃakh</td>
</tr>
</tbody>
</table>

| May-June |
| joʃi, joiʃho |

| June-July |
| aʃar |

| July-August |
| sarabon |

| August-September |
| bhaddro |

| September-October |
| aʃin |

| October-November |
| kartik |

| November-December |
| ɔgghran, ɔgrohaon |

| December-January |
| poʃ, pouʃ |

| January-February |
| magh (mag) |

| February-March |
| phalgun |

| March-April |
| cot, coittro |
Lesson 9, part 1. Conversation.

Analysis and Translation

1. proper name (Muslim) noun stem, "necessity" "there is" "it is necessary" "it is necessary to go, there is a necessity of going"

A. Mustafa, is it necessary for you to go home now?

Bengali

mustapha মস্তাফা
dোকার দরকার
ache আছে
dোকার আছে দরকার আছে
jabar dোকার ache যাবার দরকার আছে

A. mustapha ' tomar ekhon ' barite
dোকার যাবার দরকার আছে

2. emphatic suffix "right now, right away"

Note: the locative suffix on /bari/ is optional in this context.

B. Yes, I have to go home right away.

Bengali

-ই -ই ekhuni এখন

B. hে " amar ekhuni ' bari jabar '
dোকার ache 

3. alternative stem of verb "go"

past active participial ending "going, having gone"

Bengali

gি- gি-
eg -এ
gie গিয়ে
A. When you go home, what will you do?

4. "much, many"
noun stem, "work" (singular)
"much work, many jobs"

B. I have a lot of work.

5. "that"
plural suffix
"those"

B. When I go home, I shall finish that.

6. "again"
verb stem, "return"
PAP, "returning, having returned"
compound verb, "return here"

A. Will you come back here again?

7. B. No, I won’t come back here today.

8. "once more, again"
A. When you finish your work, will you meet me again?

B. No, I won't be able to see you again today.

A. Can't you find a little time today?

B. Can't you find a little time today?

10. noun stem, "time"
"get time, find time"

A. Can't you find a little time today?

B. No, I won't be able to see you again today.

A. When you finish your work, will you meet me again?

B. Na, tomar gange 'aj abar' daikha kora 'sombhub hobe na

B. na " tomar gange ' aj abar' daikha kora ' somhub hobe na "

A. tumi 'kei see kore' amar gange ' ekbar daikha kore ke "

B. Why? Is there some need?

A. Yes, there is some need.

B. keno " kichu dorkar ache ki "

B. keno " kichu dorkar ache ki "

A. 'hke " ekta dorkar ache "

B. accha " ta hole ' ami rattr ' phire aeso "

13. B. OK, in that case I'll come back tonight.

14. 2nd person ordinary imperative stem of /as-/ "come"
"come!" (2nd ordinary imperative)
A. No, come back when you have finished your work.

B. Look, I have to meet Roti today.

A. Why? Is she going to teach you English again today?

B. No, I have to get some poetry books from her today.

15. proper name (f.)

roti রতি

B. dakh " aj rotir shange ' amar dakh korar ' dorkar ache "

A. na " tumi ' tomar kaj sekre ' phire eso "

না , তুমি তোমার কাজ শেষ করে ফিরে এসো !

16. verb stem, "learn"
verb stem, "teach"
"today"
"today also"

সেখ- শেখ-
সেখা- শেখা-
aj রাজ
ajo রাজও

17. "some" - a bound form
"some (plural)"
3rd person ordinary genitive pronoun
post-position, "from (a person)" with preceding genitive
"from him, from her"

kotok- কজ-
kotokgulo কজগুলো
tar তার
tar kach theke তার কাছ থেকে
tar kach theke তার কাছ থেকে

B. na " aj tar kach theke ' amar kotokgulo kobitar boi ' nebar dorkar ache "

না, তাজ তার কাছ থেকে তামার কজগুলো কবিতার বই নেবার দরকার রাখে !

18. adjective (bound), "coming"
"tomorrow"

agami- আগামী-
agamikal আগামীকাল
Go and get the books of poetry tomorrow.  

No, I won't be able to go tomorrow.  

PAP of /an-/; "bring, fetch"  

Then I shall get you the books tomorrow.  

I can go.  

Good. In that case, I shall come back right away.  

"much, a lot"  

"much time"  

But I won't be able to spend much time with you.  

"right, exact"  

Idiom: "that's all right"  

noun stem; "word, story, subject matter"
"speak, say"
"converse"

A. That's all right. I have to talk to you.

25. idiom, "good enough"

B. Good enough. When I come back I'll listen.

26. A. When you come back, bring Nina with you.

27. A. She also has to hear it.

Lesson 9, part 2. Grammar.

1. The purpose of this lesson is primarily to summarize the usages of the verbal noun and past active participle forms which we had in the previous two lessons. There are two general types of usage:

1.1. As the verb in a subordinate clause, the PAP has two types of English equivalents: having done (gone, said, etc.)", and "when I (you, he, etc.) did (went, said, etc.)." For example:

a) ami'sekhane gie'boita
   nie a'sbo"

   When I go there I shall take (away) the book. (i.e., I shall bring the book from
   there to here.)

   Having gone there, I shall take (away) the book. (i.e., I shall bring the book from
   there to here.)

b) gan'ta sune'se'amar
   kache'elo"

   When he heard the song, he came to me.

   Having heard the song, he came to me.
It is important to remember that in a structure of this kind, the subjects of both clauses must be the same.

1.2. Note that in the English of sentence a) above, there are two semantic categories:

1. To go with the purpose of getting the book.
2. To go with some purposes, including getting the book.

It is important that these two categories, formally undistinguished in English, are formally distinguished in Bengali. The formation /ami šekhane gie .../ refers to category 1, i.e., to go with the purpose of getting the book. Category 2 cannot be expressed by the PAP. This type of expression will be dealt with in a later lesson.

1.3. As a part of a compound verb.

A compound verb in Bengali has at least two members, one of which, the second member, is a finite verb (i.e., a verb which is inflected for person and tense). The first member may be one of a number of classes of words — nouns, adjectives, verbs — but in the cases before us at present, the first member of the compound is a past active participle. PAP + verb is in fact the commonest form of the compound verb. Also, in the cases before us, the nucleus of meaning of the compound verb is the participial form. For example:

- tumi phire ešo  you come back (lit., "returning come")
- tumi (eṣa) nie ešo  you bring (it) back (lit., "taking come")

In these two examples, the second member of the compound is the same, yet the meaning of the compound changes. In Bengali, as we shall see later on, this type of formation lends itself to great subtlety where by variation of one or another member of the compound, minute shades of distinction can be attained.

2. Bengali tends toward economy of expression. Note that in sentences 2 and 3, the locative case ending /-te/ on bāqi is not used, since there is no possibility of confusion. The use of case endings in cases of this kind is optional. We have noticed before that there are places in which the pronoun subject may be omitted also.

3. The use of /dorkar/, "necessity".
The form /dorkar/ functions as a noun, and is best considered as equivalent to the English "necessity". It does not imply compulsion or obligation; each of these types of expression has its own form in Bengali. Note that when /dorkar/ is used, it takes a possessive case of noun or pronoun (i.e., there is a necessity of something); in cases where the necessity is related to someone, that noun or pronoun is also in the possessive case. Bengali would phrase it this way:

There is a necessity of me of going (i.e., it's necessary for me to go).
There is a necessity of him reading (i.e., it is necessary for him to read).

4. Uses of /-ke/ and /jonne/.

4.1. There are several ways of expressing an indirect object. Sentence 20 is "I shall get you the books tomorrow". The Bengali for this, depending upon the speaker's stylistic choice, can be either:

ami tomar jonne'agamikal'boigulo nie ašbo", or,
ami tomar jonne'agamikal'boigulo ene dobo"

The use of the verb /de-/ in either its simple form or in a compound, permits the /-ke/ suffix denoting the indirect object. But with /de-/ , the post-positional phrase with /jonne/ may be used. Thus another possibility, depending entirely on the speaker's stylistic choice, is:

tomar jonne'boigulo ene dobo"

4.2. There are some Bengali verbs such as /ga-/ which do not take indirect objects. In "I shall sing you a song," "you" will not be translated as /tomake/. In Bengali, the expression will be either:

ami tomar jonne'gan gaibo"
"I shall sing a song for your benefit" (i.e., to bring you some kind of profit).

or:

ami tomar pokkhe'gan gaibo"
"I shall sing a song on your behalf."
4.3. Note that "to you", as in the English expression "I shall come to you" does not use the suffix /-ke/. Here also a post-position is required, namely /kache/, "near, in the vicinity of":

ami'tomar kache ašbo"  

5. To this point, we have had verbal nouns used only with such formations as:

eta koro'šokto"  

It is difficult to do this.  
(The doing of this is difficult.)

In such formations, /šokto, šodbhob, šohoaj/ etc., are adjectives. In this lesson, we have another use of the verbal noun, this time as the object of the verb. Examples:

šekhane jaca'pochondo kori" I like to go there.  
(I like going there.)

ami'baña pɔra'pochondo kori" I like to read Bengali.  
(I like reading Bengali.)

ami tomaké'baña pɔra šekhabo" I will teach you to read Bengali.  
(I will teach you reading Bengali.)

apni ki take'tɔbla bajano šekhaben" Will you teach him to play the tabla?  
(Will you teach him playing the tabla?)

6. The formation of PAP from -a final verb stems (/dañka/, /bañpa/-, etc.)

6.1. The PAP of -a final verb stems takes the high stem-vowel, except where the stem-vowel is /a/, and replaces stem-final -a by -i, thus:

<table>
<thead>
<tr>
<th>Stem</th>
<th>PAP</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>dañka-</td>
<td>dekhi</td>
<td>showing, having shown</td>
</tr>
<tr>
<td>bañpa-</td>
<td>berie</td>
<td>wandering, having wandered</td>
</tr>
<tr>
<td>šekha-</td>
<td>šikhi</td>
<td>teaching, having taught</td>
</tr>
<tr>
<td>ghuma-</td>
<td>gumie</td>
<td>sleeping, having slept</td>
</tr>
<tr>
<td>But: jana-</td>
<td>janie</td>
<td>informing, having informed</td>
</tr>
</tbody>
</table>
Lesson 9, part 3. Pattern Drills.

   a. Is it necessary for you to study now?
   b. Is it necessary for you to go there now?
   c. Is it necessary for him to go tonight?
   d. Is it necessary for them to come tomorrow?
   e. Is it necessary for us to come to the office?

   a. Yes, I have to study right away.
   b. Yes, I have to go there right away.
   c. Yes, it is necessary for him to go tonight.
   d. Yes, it is necessary for them to come tomorrow.
   e. Yes, it is necessary for you to come to the office.

   a. When you finish, what will you do?
   b. When you go there, what will you do?
   c. When he arrives* there, what will he do?
   d. When they come here, what will they do?
   e. When I come to the office, what will I do?

   a. I have a lot of work.
   b. I have a lot of studying.
   c. He has a lot of studying.
   d. They have a lot of work.
   e. You have a lot of work.

Pattern: sentence 5.
   a. When I finish studying, I shall do that.
   b. When I go there, I shall do that.
   c. When he goes there, he will finish that.
   d. When they come here, they will finish that.
   e. When you come here, you will do that.

* either /po-u-che/ or /po-u-chie/ is possible.
   a. Will you finish studying tonight?
   b. Will you come back home tonight?
   c. Will he go back home tonight?
   d. Will they come back home tonight?
   e. Will I come back to the office tomorrow?

   a. No, I will not finish tonight.
   b. Yes, I shall come back home tonight.
   c. Yes, he will go back home tonight.
   d. No, they will not come back home tonight.
   e. Yes, you will come back tomorrow.

   a. When you finish your studying, will you meet me again?
   b. When you come back home, will you meet me again?
   c. When he goes back home, will he meet Lila?
   d. When they come back home, will they meet us again?
   e. When I come back, will I meet you here?

   a. No, I won't be able to meet you.
   b. Yes, I will be able to meet you again.
   c. No, he won't be able to meet her today.
   d. No, they won't be able to meet us tomorrow.
   e. No, you won't be able to meet me here.

   a. Can't you find a little time tonight? There is some need.
   b. Can't you find a little time today? There is some need.
   c. Can't he find a little time tonight? There is some need.
   d. Can they find a little time today? There is some need.
   e. Can you find a little time today? There is some need.

    a. OK. In that case I'll come back this evening.
    b. OK. In that case, I'll come back this morning.
c. OK. In that case, he'll come back tonight.
d. OK. In that case, they'll come back this evening.
e. OK. In that case, I'll come back soon.

a. No, come back when you have finished your studying.
b. No, come back home when you have finished your work
c. No, he'll come back when he has finished everything.
d. No, they'll come back when they have bought everything.
e. No, come back when you have bought the books.

a. Look, I have to meet Ram today.
b. Look, I have to meet Lila today.
c. Look, he has to meet me today.
d. Look, they have to study today.
e. Look, I have to study Bengali today.

a. Why? Is he going to teach you to speak Bengali?
b. Why? Is she going to teach you to play the tabla?
c. Why? Are you going to teach him to eat Bengali sweets?
d. Why? Are they going to learn to read Bengali?
e. Why? Are you going to learn to read the language?

a. No, I have to take some history books from him.
b. No, I have to take some history books for her.
c. No, I have to take some new books for him.
d. No, they have to bring some new books for me.
e. No, I have to buy some Bengali books from Ram.

a. Go and get the history books tomorrow.
b. Go and get the history books for her tomorrow.
c. Go and bring the new books to him tomorrow.
d. Go and get the new books tomorrow.
e. Go and buy the books from Ram tomorrow.
   a. No, I won't be able to get them tomorrow.
   b. No, I won't be able to get them for her tomorrow.
   c. No, I won't be able to get them tomorrow.
   d. No, I won't be able to go there tomorrow.
   e. No, I won't be able to buy them tomorrow.

17. Pattern: sentences 20, 21 (note: refer to grammar, 4.1.)
   a. Then I shall get you the books tomorrow. I can go.
   b. Then I shall get the books for you tomorrow. I can go.
   c. Then I shall bring them for you tomorrow. I can go.
   d. Then I shall get you them tomorrow. I can go.
   e. Then I shall buy you them tomorrow. I can go.

   a. In that case, I shall come back when I have finished my studying.
   b. In that case, I shall come home when I have finished my work.
   c. In that case, he will come when he has finished everything.
   d. In that case, they will come back when they have bought everything.
   e. In that case, I shall come back when I have bought the books.

Pattern: sentence 23.
   a. But I won't be able to stay here long.
   b. But I won't be able to stay with you long.
   c. But he won't be able to stay with you long.
   d. But they won't be able to stay long.
   e. But I won't be able to stay in the office long.

   a. That's all right. I have to give you a new sari.
   b. That's all right. I have to give you a new shawl.
   c. That's all right. I have to send* him some new books.
   d. That's all right. I have to show them some new things.
   e. That's all right. I have to tell you some good news.

* Either /paṭhabar/ or /paṭhanor/ (which you will hear on the tape) is possible.
   a. Good. I like to get new saris.
   b. Good. I like to get new shawls.
   c. Good. He likes to get new books.
   d. Good. They like to see new things.
   e. Good. I like to hear good news.

   a. When you come back, bring Lila with you.
   b. When you come back, bring your daughters with you.
   c. When he comes back, he will bring his children with him.
   d. When they come back, they will bring Nira with them.
   e. When you come back, bring Sipra with you.

Pattern: sentence 27.
   a. She also has to get a sari.
   b. They also have to get new shawls.
   c. They also have to get new books.
   d. She also has to see the new things.
   e. She also has to hear the news.

Lesson 9, part 4. Sentence Drills.

Drill 1
--I must go home right away.
--Why do you have to go so soon? Do you have work there?
--Yes, a few things need to be done. When I finish my work, I shall come back.
--Good. When we have bathed and eaten, shall we take these things to Lila's house?
--Yes. I heard that she is sick.
--No, she fell on the ice this morning and broke her arm.
--Then let us bring her flowers and sweets. Then let's come back here and sleep a while.
--All right. After we have slept a while, we shall have to go to the market.
--All right. Shall I buy some fruit on my way home and bring it back?
--Yes, bring it back when you come. What else shall we bring to Lila?
--We'll buy some flowers on the way and give them to her.
--Good. Then I'll see you later.

Drill 2

--When will you go to Puri?
--Next week. I shall stay a week in Puri, and then return to Calcutta.
--Will you also go to Cuttack [kɔtɔok]?
--Yes, after I have seen the temple of Jagannath [jɔgɔmɔnθ] in Puri, I shall go to Cuttack.
--There is a beautiful temple there also.
--Yes, I shall wander around Cuttack a day and then come back.
--Will you see the images?
--No, I shall not be able. I shall have to remain standing outside the temple walls.
--It will be a nice trip. What will you do after you have seen Puri and Cuttack?
--Then I shall return to Calcutta and sleep. Travelling makes me tired.

### Lesson 9, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>misti</td>
<td>sweet (meats)</td>
</tr>
<tr>
<td>murti</td>
<td>image</td>
</tr>
<tr>
<td>bhromon</td>
<td>travelling, trip</td>
</tr>
<tr>
<td>bajar</td>
<td>market</td>
</tr>
<tr>
<td>boro ph</td>
<td>ice</td>
</tr>
<tr>
<td>jiniš</td>
<td>thing (material goods)</td>
</tr>
<tr>
<td>hat</td>
<td>hand, arm</td>
</tr>
<tr>
<td>sāukh</td>
<td>illness</td>
</tr>
<tr>
<td>cād</td>
<td>moon</td>
</tr>
<tr>
<td>kagoj</td>
<td>paper</td>
</tr>
<tr>
<td>deoal</td>
<td>wall</td>
</tr>
<tr>
<td>lal</td>
<td>red</td>
</tr>
<tr>
<td>nil</td>
<td>blue</td>
</tr>
<tr>
<td>holde</td>
<td>yellow</td>
</tr>
<tr>
<td>šobuj</td>
<td>green</td>
</tr>
<tr>
<td>begune</td>
<td>violet</td>
</tr>
<tr>
<td>bengne</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāra-</td>
<td>wander around</td>
</tr>
<tr>
<td>bērija-</td>
<td>bathe</td>
</tr>
<tr>
<td>snan kor-</td>
<td>bath</td>
</tr>
<tr>
<td>can kor-</td>
<td>fall</td>
</tr>
<tr>
<td>poγ</td>
<td>break</td>
</tr>
<tr>
<td>bhaŋ-</td>
<td>stand, wait</td>
</tr>
<tr>
<td>dāra-</td>
<td>sleep</td>
</tr>
<tr>
<td>(ghumie-PAP)</td>
<td></td>
</tr>
<tr>
<td>poūcha</td>
<td>arrive</td>
</tr>
<tr>
<td>opor</td>
<td>on, over</td>
</tr>
<tr>
<td>karon</td>
<td>because</td>
</tr>
<tr>
<td>ošukh kor</td>
<td>get sick (with genitive)</td>
</tr>
<tr>
<td>tar ošukh korlo</td>
<td>she/he got sick</td>
</tr>
<tr>
<td>bhalo kore</td>
<td>well</td>
</tr>
<tr>
<td>bhala kore šekho</td>
<td>learn (it) well</td>
</tr>
</tbody>
</table>

Analysis and Translation

1. proper name (m.)
   "a little"
   "before, ago"
   "a little while ago"

Bengali

A. Montu, I called you on
   the phone a little
   while ago.

A. montu "tomake ektu age 'phone
daklam "

A. Where were you?

B. After I had eaten, I was
   lying down for a while.

B. ami khabar khee 'ektu sue chilam "

Bengali

1. monțu "møntu'
   ekțu "ektu'
   age "age'
   ekțu age "ektu age'

A. montu 'tomake ekțu age 'phone
daklam "

A. tumi 'kothae chile "

B. After I had eaten, I was
   lying down for a while.

B. ami khabar khee 'ektu sue chilam "

B. hotthat "hotthā"
PAP, "sleeping, having slept"

"fall asleep"

ghumie ঘুমীয়

ghumie ঘুমীয়

ghumie porlam ঘুমীয় পোরলাম

B. But suddenly I fell asleep.

B. kintu hothat 'ghumie porlam'

কিন্তু হাত ঘুমীয় পোরলাম।

B. kintu hothat 'ghumie porlam'

কিন্তু হাত ঘুমীয় পোরলাম।

3. noun stem, "matter"

bepar ব্যাপার

Note that the tense is understood by the context of the conversation.

A. What was the matter?

A. ki bepar 

কী ব্যাপার?

A. What was the matter?

A. ki bepar 

কী ব্যাপার?

A. Were you feeling badly?

A. tomar 'gorir kharap dolo naki'

তোমার শরীর ক্ষত্রিক হলো নাকি?

4. demonstrative, "that"

ta তা

A. Were you feeling badly?

A. tomar 'gorir kharap dolo naki'

তোমার শরীর ক্ষত্রিক হলো নাকি?

4. demonstrative, "that"

ta তা

B. No, it wasn't exactly that.

B. na 'thik ta nce

না, ঠিক তা না।

B. No, it wasn't exactly that.

B. na 'thik ta nce

না, ঠিক তা না।

"but"

tabe তবে

adjective, "whole, entire"

sara সারা

"the whole day"

sara din সারাদিন

adjective, "tired"

klanto ক্লান্ত

For the use of the verb /ach-/, see Grammar, 4.
B. But all day long I've been very tired.

B. tobe ami aj 'sara din' khub klanto achi "

tobe তবে আমি সারা দিন খুব ক্লং কাছি

5. noun stem, "rest"
compound verb, "rest"

bissram বিশ্রাম
bissram kor- বিশ্রাম কর-
bissram ne- বিশ্রাম নে-

A. In that case, rest today. A. ta hole 'aj bissram nao "

তা হলে, আজ বিশ্রাম নাও

gita গীতা

A. I'll come again tomorrow after seeing Gita.

A. ami gitake dekhe 'kal abar asbo "

আমি গীতাকে দেখে কাল আবার তাচে

A. What happened to Gita this time?

B. gitar 'abar ki holo "

গীতার আবার কি হলো

6. "again, this time"
"what happened"
"what happened to Gita"

abar আবার
ki holo কি হলো
gitar ki holo গীতার কি হলো

7. noun stem, "ice"
PAP, "falling, having fallen"
compound verb, "fall"
PAP of compound, "falling, having fallen"
noun stem, "hand, arm"
PAP of verb, /bhan-/, "break"
to be (in a condition of) sitting
A. She fell on the ice and broke her arm, and she is laid up.

A. সে বরফের ওপর গড়ে গিয়ে হাত তোঙ্গ বসে রয়েছে।

8. idiom, "is that so?", an expression of concern
tai naki তাই নাকি

B. Is that so? In that case, B.
I'll go with you to see her and come back.
tai naki " তা হলে, আমি তোমার সঙ্গে গিয়ে তাকে দেখে আসবো।

9. "decide"
"then, at that time"
B. I decided that I'll see her in the evening.
conjunctive, "that"
thik kor- তিনি করে যে

A. But I decided that I'll see her in the evening.

A. কিন্তু আমি ঠিক করলুম যে আমি তাকে সন্ধ্যাকালে দেখে আসবো।

"then, at that time"
PAP, "picking up, having picked up"
compound verb, "pick up a and take"
tokhon তখন
tule তুলে
tule ne- তুলে নে-

A. Shall I call you then and pick you up?

A. তখন আমি তোমাকে তুলে নেবো কি?

10. noun stem, "car, cart"
gari গাড়ী

B. Will you take your car?

B. তুমি তোমার গাড়ী নিয়ে যাবে কি?

11. A. Yes, I'll take my car.

A. হী আমি তামার গাড়ী নিয়ে যাবো।
12. B. Good. Then when you are going will you call and pick me up?

E. bör " to hole ' jabar śomoe ' amake deke ' tule nebe ki "

বেশ ! তা হলে যাবার সময় বামাকে তেল এনে নেবে কি ?

13. A. Yes. Shall I pick you up at seven o'clock?

B. be6 " to hole ' jabar śomoe ' amake deke ' tule nebe ki "

বেশ ! তা হলে যাবার সময় বামাকে তেল এনে নেবে কি ?

14. adjective, "ready, prepared"

"be (remain) ready"

(A.)

B. All right. I shall be ready at seven o'clock.

E. bör " ami ' jabar śomoe ' toiri thakbo "

বেশ ! তোমাকে সাজার সময় তেলে নেবো কি ?

(B.)

B. What time will you come back home?

E. bör " ami ' jabar śomoe ' toiri thakbo "

বেশ ! তোমাকে সাজার সময় তেলে নেবো কি ?

15. nine

A. I'll come home at nine o'clock.

E. bör " ami ' jabar śomoe ' toiri thakbo "

বেশ ! তোমাকে সাজার সময় তেলে নেবো কি ?

16. verb stem, "reach, arrive at"

poţcho-, poţcha-  লৌহো-, লৌহা-

PAP of stem /poţcha-/; see Grammar, 1.

compound verb, "cause to reach"

poţche de-  লৌছে দে-

For this use of /de-/ , see Grammar, 5.

B. When you come back will you leave me at my house?

E. pherbar śomoe ' tumi amake ' barite poţche debe ki "

বেছার সময় তুমি বামাকে বাড়িতে লৌছে দেবে কি ?
17. A. Yes, I shall.  
A. hā ' dobo "
হা, দোবা।

18. PAP of verb /ken-/,
"buying, having bought"
compound verb, "buy and bring"
imperative form of stem
/an-/

B. Look, when you come,
bring some flowers.
B. dākho ' aśbar ā̃moe ' kichu phul ' kine eno "
দেখ, আসবার সময় কিছু ফুল কিনে এনো।

19. A. For whom?  
A. kar jonne "
কার জন্য?

20. For this use of the future, see Lesson 2.

B. I want to bring Gita flowers.
B. ami gitar jonne ' phulgulo ' nie labo "
আমি গিতা জন্য ফুলগুলো নিয়ে যাবে।

21. A. All right. Then when I come, I shall bring some flowers.
A. accha " ta hole ' aśbar ā̃moe ' ami kichu phul ' kine anbo "
আচ্ছা। তা হলে আসবার সময় আমি কিছু ফুল কিনে জানবে।

22. "afterwards, later"
pore পরে

B. Good. Then I'll see you later.
B. bēs ' ta hole ' pore dākha hobe "
বেশ। তা হলে পরে দেখা হবে।

23. A. OK. See you later.  
A. accha " dākha korbo "
আচ্ছা, দেখা করবে।
Lesson 10, part 2. Grammar.

1. The stem /pucha-/ has alternative forms in the PAP, namely /poucha/ (as in sentence 16) and /pouchie/.

2. The particle /naki/.
   A Bengali speaker will use the particle /naki/ to express surprise or consternation at the unexpectedness of an action that is taking place, has taken place, or will take place. There is a contrast with the simple interrogative particle /ki/:
   
<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi jaccho ki'</td>
<td>Are you going?</td>
</tr>
<tr>
<td>tumi jaccho naki&quot;</td>
<td>Are you going? (i.e., I am surprised or disturbed that you are going.)</td>
</tr>
</tbody>
</table>

Note also the difference in intonation.

3. The form /khabar/.
   The verbal noun of the stem /kha-/ "eat", is formed with the suffix /-ba/; as in sentence 2, however, there is another form /khabar/, a noun meaning "food".

   In Bengali, the expression of actions or conditions originated in the past but continuing in the present necessitates a present form of the verb, even though a translation in the English present tense might not make sense. So it is in sentence 4. In this case, tiredness is a condition which originated at an earlier time, but which is still existent.
   A fragment question a foreigner in Bengal will hear is:
   
   `apni'koto din achen" How long have you been here?`

5. The use of /de-/ sentence 16.
   The use of /de-/ as an "auxiliary" in Bengali is very complex. First of all, as in this lesson, there is the sense of giving assistance to someone in doing something. Thus, using sentence 16 as an example,
   
<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi'barite pouche ki&quot;</td>
<td>Will you reach the house?</td>
</tr>
<tr>
<td>tumi amake'barite pouche</td>
<td>Will you help me reach my house? or</td>
</tr>
<tr>
<td>debe ki&quot;</td>
<td>Will you get me to my house?</td>
</tr>
</tbody>
</table>
Another example:

ami'eга korbo" I shall do it.
ami'eга kore debo" I shall do it (for him, you, etc.).

There are other usages, which we shall deal with later on.

6. The nominative form of the word "someone, anyone" is /keu/; the stem is /kau-/ before the objective suffix -ke. Thus:

kauke'die ašbo" I shall come and give (it) to anyone.

6.1. The negative of this formation is /kauke ... na/:

kauke'die ašbo na" I shall not come and give (it) to anyone, or
I shall come and give it to no one.

7. The use of the morphemes /šоmoe/, /-khon/, and /-bar/, indicating time.

7.1. /оnek šоmoe/ -- many times, much time continuously spent
/ekтu šоmoe/ -- a little time, continuously spent

7.2. /оnek-bar/ -- many times, separated by intervals
/kоek-bar/ -- a few times, separated by intervals

7.3. /оnekkhon/ -- quite a while, quite some time (in terms of hours)
/ekтukkhon/ -- a little while (in terms of hours)
8. Form possible Bengali sentences:

<table>
<thead>
<tr>
<th>Subj.</th>
<th>Obj./VM</th>
<th>Verb₁</th>
<th>Obj./VM</th>
<th>Verb₂</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>khabar</td>
<td>khee</td>
<td>tomake</td>
<td>ḍak-</td>
</tr>
<tr>
<td>tumi</td>
<td>take</td>
<td>dekhe</td>
<td>eṣa</td>
<td>pher-</td>
</tr>
<tr>
<td>tomra</td>
<td>ṣekhane</td>
<td>poře</td>
<td>boiṣa</td>
<td>phire ja-</td>
</tr>
<tr>
<td>tara</td>
<td>ṭomar</td>
<td>gie</td>
<td>dekhe aś-</td>
<td>phire aś-</td>
</tr>
<tr>
<td></td>
<td>ṣonge</td>
<td>eše</td>
<td>dekhe aś-</td>
<td>dekh-</td>
</tr>
<tr>
<td></td>
<td>eṣa</td>
<td>nie</td>
<td>dekhe ja-</td>
<td>ne-</td>
</tr>
<tr>
<td></td>
<td>tomake</td>
<td>ḍeke</td>
<td>-</td>
<td>nie aś-</td>
</tr>
</tbody>
</table>

Lesson 10, part 3. Patterns.

   a. I sent you a letter a while ago. Did you receive it?
   b. I sent Robi some books a while ago. Did he receive them?
   c. I called Robi on the phone a while ago. Where was he?
   d. I saw him on the street a while ago. Where were you?
   e. I saw them in the library last night. Where were you?

   a. After I read it, I gave it to Das.
   b. After he got them, he put them on a table.
   c. After he had eaten, he lay down for a while.
   d. After I had studied, I lay down for a while.
   e. After I had finished my work, I lay down for a while.
a. After that, I didn't see it. (use simple past)
b. After that, I didn't see them. (use simple past)
c. After that, he fell asleep.
d. But for a long time, I didn't fall asleep. (use simple past)
e. And suddenly I fell asleep.

   a. What was the matter? Didn't you show it to Gita?
b. What was the matter? Did you fall asleep?
c. What was the matter? Was he very tired?
d. What was the matter? Weren't you well?
e. What was the matter? Are you well?

   a. No. She was very tired all day. She fell asleep.
b. Yes. All day long I was very tired. So I fell asleep.
c. Yes. All week long he's been very tired. He fell asleep.
d. Yes, but I was very tired. Sleeping was not possible.
e. Yes, but I'm a little tired. So suddenly I fell asleep.

   a. Then tell her that it's necessary that she rest today.
b. Then it's necessary that you rest today.
c. Then it's necessary that he rest today.
d. Then it's necessary that you rest this week.
e. Then it's necessary that you rest now.

   a. I'll come back after seeing Ram.
b. Come back after resting.
c. Will he come back tomorrow, after resting?
d. Come back next week, after resting.
e. Rest now and come back tomorrow.

   a. What happened to Ram?
b. What happened to Ram yesterday?
c. Yes. What will happen to him tomorrow?
d. What will happen next week?
e. All right. What will happen tomorrow?
   a. He fell from a tree and broke his arm.
   b. He fell from a tree and broke his leg.
   c. He will go to the library and study.
   d. You will come to my house and study.
   e. You will come to my house and eat.

   a. Is that so? In that case, I will go with you to see him and come back.
   b. Is that so? In that case, I will go with you to see him now.
   c. Is that so? In that case, it will be difficult to see him tomorrow.
   d. Is that so? In that case, it will be difficult to rest this week.
   e. Is that so? In that case, it will be necessary to work now.

   a. I decided that I'll see him tomorrow morning.
   b. I decided that I'll see him afterwards.
   c. I decided that it's necessary for us to see him now.
   d. I decided that it's necessary for you to rest this week.
   e. I decided that it's necessary for you to rest now.
   a. Shall I call you tomorrow morning and pick you up?
   b. Shall I call you and take you there?
   c. Shall I call him now and take you there?
   d. Shall I call you next week and pick you up?
   e. Shall I call you tomorrow and bring you here?

    a. Will you take your car tomorrow?
    b. Will it be possible to take your car afterwards?
    c. Will it be difficult for you to take your car now?
    d. Will it be possible for you to take your car next week?
    e. Will it be possible for you to take your car tomorrow?

    a. Yes. When I am going, I shall call you and pick you up.
    b. Yes. When I reach home, I shall call you and pick you up.
c. No. When I reach home, I shall take my car and pick you up.
d. Yes. When I call you, I shall come and pick you up.
e. Yes. When you call me, I shall come and pick you up.

   a. Will you pick me up at eight?
   b. What time will you pick me up?
   c. What time will you call me and pick me up?
   d. What time will you come and pick me up?
   e. Will you pick me up at nine sharp (i.e., "exactly nine")?

   a. Will you be ready at eight?
   b. What time will you be ready?
   c. Will you be ready at nine?
   d. Will you be ready at ten?
   e. Will you be ready before nine?

   a. Yes. Will it be possible to come home at ten sharp?
   b. At six. Will you come home before nine?
   c. Yes. It will be difficult to be ready before nine.
   d. Yes. It will be impossible to be ready before ten.
   e. Yes. It will be possible to be ready at eight.

   a. Yes. We shall come back at ten.
   b. Yes. We shall come back before nine.
   c. All right. We shall come back home before ten.
   d. All right. We shall come back home before eleven.
   e. All right. We shall come back at nine.

Pattern: sentence 16.
   a. When we come back, I shall leave you at your house.
   b. On the way back we shall leave Ram at his house.
   c. On the way back I shall leave you at Ram's house.
   d. After coming back, I shall leave Ram at your house.
   e. After leaving you, I shall leave Ram at his house.
   a. When you come, will you bring some flowers?
   b. When we go, shall we take some sweets?
   c. When I go to Ram's house, shall I take some flowers?
   d. When Ram comes, will he bring* some new books?
   e. When you go, will you take some things for Ram?

Pattern: sentence 20.
   a. I want to bring Gita some flowers.
   b. I want to bring her some sweets.
   c. I want to bring him some flowers.
   d. He wants to bring me new books.
   e. I want to give Ram some new things.

   a. All right. When I come, I shall bring some flowers from the store.
   b. All right. When I come, I shall bring some sweets for you.
   c. All right. When we go, we shall take him some flowers.
   d. Yes. When he comes, he will bring you some new books from the store.
   e. Yes. When I go, I shall take the new things for him.

Lesson 10, part 4. Drills.

Drill 1

--Did you call me on the phone a while ago? I fell asleep.
--But what's the matter? Don't you feel well, or do you always sleep in the middle of the day?
--I don't exactly know. I've been feeling tired all week long. But let that go. What time is it?
--Almost half-past four. Are you going to class today?
--Yes. Look, will you do me a favor? When you are ready, will you pick me up? It's impossible for me to walk.
--Of course. I'll bring my car and pick you up in (i.e., "within"--use either /bhetore/ or the locative case) half an hour.
--There is one other matter. Will you buy the new books at the store and bring them to me when you come?
--That won't be possible for me. I won't go to the store today.

* "buy and bring"
--It doesn't matter. Will it be possible for you to leave me back here before half-past seven?
--Why? What will happen at half-past seven?
--Robi is coming. It is necessary for me to buy and cook the food before half-past eight.
--All right. I shall drop you back here by (i.e., "within") half-past seven.

Drill 2

--Will you come to the museum with me today? I'll go at about three-thirty.
--Yes, I'll certainly come. There's a Jamini Roy exhibition (i.e., "an exhibition of Jamini Roy's work"), isn't there?
--Yes. Ila likes his work very much. I told her that I would take her.
--Good. Will you take your car?
--Yes. I'll call you before I pick you up.
--Do you know Jamini Roy?
--Yes. I go to his house often. He is a wonderful man and a wonderful painter.
--People say that he is a truly Bengali painter. Is that so?
--I think so. Other painters copy European work or the work of the Mogul school. Jamini Roy copies no one.
--I hear that he paints in the manner of Bengali folk artists. Is that true?
--That's not exactly true. His colors and his forms are like Bengali folk art. But he is not a folk artist.
--How would you describe him, then?
--It is impossible to describe him. That is why he is a great artist.

<table>
<thead>
<tr>
<th>Lesson 10, part 5. Vocabulary.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>khabar</strong></td>
</tr>
<tr>
<td><strong>silpo, kola</strong></td>
</tr>
<tr>
<td><strong>aka (verbal noun)</strong></td>
</tr>
<tr>
<td><strong>silpi</strong></td>
</tr>
<tr>
<td><strong>loko-silpi</strong></td>
</tr>
<tr>
<td><strong>dhoron</strong></td>
</tr>
<tr>
<td><strong>mogol</strong></td>
</tr>
<tr>
<td><strong>cithei</strong></td>
</tr>
<tr>
<td><strong>pa</strong></td>
</tr>
</tbody>
</table>
rakh-
keep, put, place

äk-
paint

borno na kor-
describe

nokol kor-
copy

ranna kor-
cook

kotta bol-
converse

dakha-
show

Idioms:

mkebare
at all

kota baje
what time is it?

tai na
isn't that so?

tai naki
is that so?

jak

let it go

ta charo

ar askta
one more, another

tate khoti nei
there's no harm in that, that doesn't matter

Analysis and translation

1. "noun, "crowd"
   "crowd of people"

   A. There is a crowd of people over there.

   B. What is happening?

   3. "perhaps"
      noun, "game"

   A. I don't know. Perhaps there is some game going on.

Bengali

1. bhir ভিড়
loker bhir লোকের ভিড়
A. okhane ' loker bhir 
ওখানে লোকের ভিড়।

2. ho- হ-
    -och- -চ- 
    -e -ে 
    hocche হচ্ছে
B. ki hocche 
কি হচ্ছে?

3. bodhæ বোধ আ
khæla খেলা
A. ami jani na " bodhæ ' kono khæla ' hocche "
আমি জানি না। বোধ আ কোনও খেলা হচ্ছে।
4. B. Will you go over and see what is happening?

A. I think that people are fighting.

B. tumi ki 'gie dekhte ki hocche "

tumi ki 'gie dekhte ki hocche "

5. idiom, "think"

"mutual striking";
see Grammar, 7.

verb, "fight" (i.e.,
physical combat)

high stem of verb
"do, make"

continuative suffix for consonant stems

3rd person present verbal ending
"(they) are fighting"

A. I think that people are fighting.

B. Do you think a riot is beginning?

A. ager mone hocche ie 'lokera ' maramari korchhe "

A. ager mone hocche ie 'lokera ' maramari korchhe "

B. tomar ki mone hocche ie 'ekta raot ' suru hocche "

B. tomar ki mone hocche ie 'ekta raot ' suru hocche "

6. loan word, "riot"

"beginning"

compound verb, "be begun"

7. verb stem, "flee"

Note: for this use of the future, see Grammar, 5.

A. No, if that were so, people would be fleeing.

A. na "ta hole Lokera palabe "

A. na "ta hole Lokera palabe "

noun, "crowd"

verb, "form a crowd".
A. They wouldn't form a crowd.

B. Then who are fighting?

9. noun, "fight" (either physical or verbal conflict)
   verb, "fight"

A. I think that little boys are fighting.

present imperative, "move";
idiomatic, "let's go"
1st person present imperative, "let's see"

A. Come on, let's go see.

10. noun, "snake"
    noun, "game"
    "snake charmer's performance"

B. No, I think that there's a snake charmer's performance going on.

noun, "fear"
verb, "be afraid of, fear"

B. I am afraid of snakes.
Lesson 11, part 2: Grammar.

Note that from this lesson on, there will be no mutation drills given on the tapes. The reason for this is that by this time the student has at his command a variety of correct ways to express a thought; the usage of one or another form is a matter of style. All of these alternatives cannot be given on the tape. It is expected, however, that the instructor
will continue the mutation drills in class, where allowance can be made for the student's style.

1. The use of the present continuative, as in sentences 1 ff.

1.1. The primary use of the present continuative (sometimes termed present imperfect) is indication of an action that is taking place at the time of speaking, that an action begun in the past is not completed. Bengali often uses this emphasis on continuity where English, for example, is content with a simple present. A frequent Bengali phrasing is:

```
ami bujchi"  I understand (i.e., I am understanding) what you are saying.
```

1.2. Further, Bengali frequently uses the present continuative if the action is going on in the present, even if that action was originated in the distant past:

```
hajar bochor dhore'saotalera ' ekhane bae korche"
Santals have been living (i.e., "are living") here for 1000 years.
```

1.3. A less frequent but still common usage of the present continuative is expression of action that is to take place in the immediate future. An exchange might be:

```
ekhane eso'  Come here!
accha"ami aoshi"  All right, I am coming.
```

2. The formation of the present continuative:

2.1. The present continuative of consonant-final verb stems is formed by the high stem (except for /a/ stems) of the verb plus the suffix /-ch-/, plus the present tense personal endings. Thus:

```
son         "hear"                         ami sun-ch-i
            tumi sun-ch-o
            tui sun-ch-is
            apni sun-ch-en
            se sun-ch-e
            tini sun-ch-en

khel-       "play"                         ami khel-ch-i, etc.

kor-        "do"                           ami kor-ch-i, etc.
```
2.2. Consonant stems with the /a/-vowel retain their low stems, thus:

```
jan- "know" ami jan-och-i, etc.
```

2.3. Stems with vowel final follow the same pattern: /a/-stems retain their low stem form, others take their high-stems. However, all stems of CV-shape double the /och/ affix, thus: /-och-/

```
de- "give" ami di-och-i, etc.
kha- "eat" ami kha-och-i, etc.
ho- "be, become" ami ho-och-i, etc.
```

2.3.1. Stems of CVV-shape do not double the /och/ affix:

```
ga-/gai- "sing" ami gai-och-i, etc.
```

3. Review of formation and use of the verbal noun.

3.1. Verbal nouns of consonant-stem verbs are formed by the addition of the suffixes, /-a/ or /-ba/ to the low stem of the verb. Verbal nouns of vowel-stem verbs are formed by addition of the suffixes /-oa/ or /-ba/ to the low stem of the verb, thus:

```
de- deoa or deba-
pa- paoa or paba-
ho hoa or hoba-
```

3.2. The suffixes /-a/ or /-oa/ are usual when the noun is in the nominative, objective, or locative cases; the suffix /-ba-/ occurs only when the noun is in the genitive, being freely variant with /-a/ or /oa/.

3.3. Constructions with the verbal noun are very common in Bengali. For example:

**Nominative:**

```
khala hocche" Playing is going on.
tar aša'holo na" of him coming was not
```

```
Genitive: tar ašar / ašar
šomoe 'brišti holo" It was raining when he came.
```

(He did not come.)
Objective: banlæ pan körake' In Bengali, "drinking water" is (rare) jöl khaoa bole" called "jöl khaoa".

Locative: e kotha bolate' amra On being told this, we went away. cole gelum"

4. The form /maramari/ (sentences 5 ff.):

4.1. This type of reduplicated formation is frequent in Bengali, and in fact in many modern languages of India. The significance is often mutual action of some type. For example:

kaṟakaṟi mutual snatching
laṭhalaṭhi mutual fighting with sticks
gūtōgūti mutual pushing aside with elbows

4.2. The first vowel of the reduplicated portion of the expression (except where /a/), is the high vowel, due to the presence of the final high vowel -i.

5. Uses of the future tense, as in sentence 7.

5.1. It is not infrequent in Bengali to use the simple future to express the English conditional, as here. Another example might be:

tumi śekhane'kēno jabe" Why should you go there?

5.2. In sentence 7, the conditional aspect of the sentence is stated in the first clause, "if that were so".

6. Use of the locative, as in sentence 11.

6.1. The locative case form is frequently used in nominative constructions to indicate mutual action or reciprocity.

7. Note that sentences 9 and 14 suggest the transitive-intransitive equivalence which we have seen before. Note the distinction between:

śār'loṟai korche" bulls are fighting

and

śārēr'loṟai hocche" bulls are fighting (i.e., a fight of bulls is happening)
or between

chelera'loïai korche" boys are fighting

and

cheleder'loïai hocche" boys are fighting (lit., a fight of boys is happening)

7.1. The contrast is clearest in cases in which there is no case inflection. For example:

o'pa'suru hocche It is beginning. (intransitive)

and

o'pa'suru korche" He is beginning it. (transitive)

Lesson 11, part 3. Patterns.

Note: from this lesson on, only the first two patterns will be heard on the tape.

1. Pattern: sentences 1, 2, Grammar, 6.
   a. What is happening in that crowd of people?
   b. What are those people doing?
   c. What is he doing in that crowd of people?
   d. Are you listening to the story?
   e. Are you looking at the crowd of people?

   a. Perhaps there is a riot going on.
   b. Perhaps a riot is beginning.
   c. Perhaps he is starting a riot.
   d. No, I am looking at this book.
   e. No, I am listening to his reading of poetry.

   a. Shall we go and see what is happening?
   b. Shall we go and see what they are doing?
   c. Shall we go and listen to what he is saying?
   d. Shall we go and listen to his reading?
   e. Shall we go and see what the crowd is doing?
   a. No. I think that they are fighting.
   b. No. I think that they are only shouting.
   c. No. I think that he is saying nothing.
   d. No. I think that I shall sit here and read.
   e. No. I think that I shall remain here and listen.

   a. Do you think that some trouble is beginning?
   b. Do you think that a fight is starting?
   c. Do you think that he is starting a riot?
   d. What are you reading now?
   e. What poem is he reading now?

   a. No. If that were so, everyone would be running away.
   b. No. If that were so, people would not be staying there.
   c. No. If that were so, everyone would be shouting.
   d. I am reading a new novel by Buddhadev (\textit{buddhodeb}).
   e. He is reading some poems by Jibananda Das (\textit{jibanando das}).

   a. Then what do you think is going on?
   b. Then do you think that people are fighting?
   c. Then why do you think the crowd is forming?
   d. Is Buddhadev writing another novel now?
   e. Which poems of Jibananda is he reading?

8. a. I think that some boys are fighting.
    b. Yes, perhaps people are fighting.
    c. I think that boys are fighting; that is why the crowd is forming.
    d. Yes. I think that he is writing a new novel.
    e. I don't know. I am not hearing it very well.

   a. Let's go see. Perhaps a snake-charmer's performance is going on.
b. Let's go see. Perhaps there is a football game going on.
c. Let's go see. Perhaps he is beginning a snake-performance.
d. I see. How is that novel striking you? (use /lag-/.)
e. Why? Are the people shouting too loudly?

   a. I'm not going. I'm afraid of snakes.
   b. I'm not going. I don't like football.
   c. I'm not going. I don't like snake-performances.
   d. I like it very much. He writes well.
   e. Yes. Also he is reading very softly (/cup kore/).

   a. Come on; let's both go and see the snake-performance.
   b. Come on; let's both go and watch the football game.
   c. Come on; let's both go and see the snake.
   d. Yes. He writes simple but very strong Bengali.
   e. Yes. It's difficult to hear. Let's go sit near him.

   a. No. Now I see that some boys are fighting.
   b. No. Now I see that a snake and a mongoose are fighting.*
   c. No. Now I see that the snake-performance is ending.
   d. Yes. He is becoming very famous.
   e. Yes, let's go. Let's sit in front of him and listen.

   a. Yes. And people are becoming tired of it.
   b. Yes, and little boys are fleeing.
   c. Yes, and people are going home.
   d. These days he is writing only in colloquial Bengali ([colit bhaśa]), is he not?
   e. Yes. But now he is finishing his reading.

   a. In that case, let's not go.

* either /șap-neulər loŋai/ or /șaper ar neuler loŋai/.
b. In that case, let's go and see.
c. In that case, let's go home too.
d. Yes. He is certainly not writing literary Bengali ([śādhu bhāṣal]).
e. Yes. It is being finished. Let's go home.

Lesson 11, part 4. Sentence Drill.

Drill 1
--What are those people doing over there?
--I don't know. Let's go see.
--No, there is a lot of elbowing going on in that crowd.
--All right, then, get up on that wall and look.
--I can see now (i.e., I am seeing now).
--What is going on?
--A snake and a mongoose are fighting.
--Who is winning?
--The mongoose always wins.
--Come on, let's look.*
--No, I am afraid of snakes. Before I came to Calcutta a snake bit me.
--There is a magician there too. He is doing tricks.
--What kind of tricks is he doing?
--He is walking bare-foot (i.e., in bare feet) on a fire.
--Why is he doing that?
--Because people are giving him money.
--It's finishing now. The people are coming away (i.e., returning back).
--All right, then, let's go home. I am getting hungry.

Drill 2 When in doubt, use present continuative.
--How are you getting on?
--Fine.
--Are you studying Bengali?
--Yes, I am studying the language and the literature.
--How do you like it?
--I like it very much. But it is becoming more difficult.
--Are you studying tonight?
--No, I don't think that I will study tonight. It is getting very hot.

* an idiomatic possibility is /dākha jak/.
--Good. Then come to the movies with me.
--All right. When are you going?
--Right now. Come on.
--All right, I'll get (i.e., take) my coat, and be right back.

Lesson 11, part 5. Vocabulary.

jadukor magician jet- win, conquer
jadu trick kamra bite
pa foot citkar kor- shout
agun fire
sahitto literature bikkhoto famous
sinema cinema joralo strong
golmal trouble, hubbub aste slowly, softly
aro
khali
jore
cup kore

Idioms:

kemon colche how is it going (with you), how are you getting on?
kono rokome colche so-so, somehow or other it's going
goram porche it is getting hot - lit. "heat is falling"
țaka pọeśa money - lit. "rupees and lesser coins"
khide pa- to get hungry
Lesson 12, part 1. Conversation.

Analysis and translation

1. verb stem, "go"
   continuative suffix with vowel stems
   2nd person present ending
   "(you) are going"

   Bengali
   ja- য- ।
   -och- -চ- ।
   -o -ড "
   jaccho যাচ্ছে

   A. Where are you going?
   A. tumi ' kothae jaccho "
   তুমি কোথায় যাচ্ছে ?

2. proper name (Muslim)

   rahim রাহিম

   B. I am going to Rahim's house.
   B. ami ' rohimer barite ' jacchi "
   আমি রাহিমের বাড়িতে যাচ্ছি।

3. A. What is happening there?
   A. 8ekhane ' ki hocche "
   কোথায় কি হচ্ছে ?

4. noun, "birth"
   noun, "day"
   compound noun, "birthday"
   noun, "celebration"
   "birthday celebration"

   Bengali
   jonmo জন্ম
   din দিন
   jonmodin জন্ম দিন
   utσব উৎসব
   jonmodine utσব জন্ম দিনে উৎসব
B. Rahim's son's birthday celebration is going on.

A. Who (all) are coming there?

B. I don't know exactly. But aren't you coming?

A. Yes, I'm also going.

B. Are you taking any present for him?

A. hā " ami.o jachhi "

B. tumi ki ' tar jonne ' kono upohar ' acho "

Note: this formation, using /ache/, indicates that the present was bought some time ago, that it has been in existence for some time.

B. I have a present for him.

B. tar jonne ' amar ekta upohar ' acho "

A. Who (all) are coming there?

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A. Yes, I'm also going.

B. Are you taking any present for him?

A. hā " ami.o jachhi "

B. tumi ki ' tar jonne ' kono upohar ' acho "

Note: this formation, using /ache/, indicates that the present was bought some time ago, that it has been in existence for some time.

B. I have a present for him.

B. tar jonne ' amar ekta upohar ' acho "

A. Who (all) are coming there?

B. I don't know exactly. But aren't you coming?

A. Yes, I'm also going.

B. Are you taking any present for him?

A. hā " ami.o jachhi "

B. tumi ki ' tar jonne ' kono upohar ' acho "

Note: this formation, using /ache/, indicates that the present was bought some time ago, that it has been in existence for some time.

B. I have a present for him.
A. As of now I have bought no present for him.
B. ami ' tar jonno ' akhono ' kono upohar kini ni "

A. But before going, I am going to buy a present.
B. tobe jabo akta upohar kinchi "

A. ki upohar niccho
B. ki upohar niccho "

A. I am taking a story-book.
B. akta golper boi nicchi "

A. The book's name is Deše-bideše.
B. je boikhana niccho ' tar nam ki "

10. B. What present are you taking?
A. ki upohar niccho "

11. noun, "story" golpo গল্প

12. /je ... tar .../, see Grammar, 3. /-khana/, qualifying suffix; see Review II, 3.2.

13. A. The book's name is Deše-bideše.
B. je boikhana niccho ' tar nam ki "

14. Present completive tense, "you have read", see Grammar, 1.

15. negative particle, indicating past time; see Grammar, 2.
A. No, I haven't read it.  A. na ' pori ni "

present completive tense, "I have heard"; see Grammar, 1.

A. But I have heard that the book is very good.  A. tābe ' sunechi je ' boita khub bhalo"

оже шунечи мэ вайта хуб  агал.

16. present completive tense, "he has said"; see Grammar, 1.

B. Who has said (so)?  B. ke boleche "

কে বলেছে?

17. A. My brother has said (so). A. amar bhai ' boleche "

সামার ভাই বলেছে।

A. He has read the book.  A. ēe ' boita porseche "

সে বইটা পড়েছে।

18. /ja ... ta .../, see Grammar, 3.  "true"

B. What he said is true.  B. ja ēe boleche ' ta  āotti "

ঢা সে বলেছে তা সত্য।

19. A. What present are you taking?  A. tumi ' upohar niccho "

তুমি কি উপহার নিচ্ছে?

20. noun, "bird"

B. I am going to take a bird.  B. ami akta pakhi ' nie jocchi "

আমি একটা পাখি নিয়ে যাচ্ছে।
21. noun, "color"

A. What color is the bird which you are taking?
B. The bird is green. It's a parrot.

22. "green" (see Grammar, 4.)

A. What color is the bird which you are taking?
B. The bird is green. It's a parrot.

23. "wonderful"

A. A green colored bird! Wonderful!
B. The parrot talks, doesn't it?

24. B. Yes, he talks a little.

25. A. What does he say?

26. B. He only says, "Give food!"

Lesson 12, part 2. Grammar.

1. The formation and use of the present completive (or "present perfect") tense.
1.1. The present completive is a frequently used past tense in Bengali; it is fairly general in reference. In general, it is a fair rule of thumb to consider that any English construction which has or can have the form "has/have (read, shut, done, eaten, etc.)" will take the present completive in Bengali. The tense is frequently used where English would have a simple past, but its primary usage is to indicate an action which has been completed in the recent past but which has results which continue into the present.

1.2. The PAP forms the base of the present completive with the -ch- suffix and the present tense personal endings added to it, thus:

<table>
<thead>
<tr>
<th>Stem</th>
<th>PAP</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ken-</td>
<td>&quot;buy&quot;</td>
<td>ami kine-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi kine-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tui kine-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni kine-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ĭe kine-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tini kine-</td>
</tr>
<tr>
<td>khol-</td>
<td>&quot;play&quot;</td>
<td>ami khele-</td>
</tr>
<tr>
<td>jan-</td>
<td>&quot;know&quot;</td>
<td>ami jene-</td>
</tr>
<tr>
<td>kor-</td>
<td>&quot;do&quot;</td>
<td>ami kore-</td>
</tr>
<tr>
<td>bojh-</td>
<td>&quot;understand&quot;</td>
<td>ami bujhe-</td>
</tr>
<tr>
<td>de-</td>
<td>&quot;give&quot;</td>
<td>ami die-</td>
</tr>
<tr>
<td>kha-</td>
<td>&quot;eat&quot;</td>
<td>ami knee-</td>
</tr>
<tr>
<td>ho-</td>
<td>&quot;be&quot;</td>
<td>ami hoe-</td>
</tr>
</tbody>
</table>

1.3. The present completive of /ja-/ "go" is irregular. The stem is /gæ- - gie-/ and the paradigm runs thus:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>gechi, giechi</td>
</tr>
<tr>
<td>tumi</td>
<td>gæcho, giecho</td>
</tr>
<tr>
<td>tui</td>
<td>gechiš, giechiš</td>
</tr>
<tr>
<td>apni</td>
<td>gæchen, giechen</td>
</tr>
<tr>
<td>Ĭe</td>
<td>gæche, gieche</td>
</tr>
<tr>
<td>tini</td>
<td>gæchen, giechen</td>
</tr>
</tbody>
</table>
2. The past negative, as in sentence 15.

2.1. The past tenses in the negative are formed by the use of the simple present tense with the negative particle /ni/, thus:

ami ʿunechi" I have heard.
ami ʿuni ni" I have not heard.
amiʿoi boiṭa poṛechi" I have read that book.
amiʿoi boiṭa poṛi ni" I have not read that book.

2.2. An exception* to this rule is the simple past tense. The particle /na/ may optionally be used with a simple past verbal form:

ami poṛlum na I did not read (in recent past).
ami poṛi ni I did not read (non-definite past).

3. Relative clauses.

In Bengali, correlative constructions have the following forms:

3.1. Personal pronouns, with reference to human beings only:

3.1.1. je ... ʿe ... (he, she) who ... he, she ...
je aśche ʿe ke " Who is he/she who is coming?

3.1.2. jara ... tara ... (those) who ... they ...
jaraʿei barite thake' tara chattro" Those who live in this house are students.

3.2. Impersonal references:

ja ... ta ... (that) which ... that
ja ami dekhchi'ṭa ki" What is that which I see?
jegulo amicaichi'śegulo bhalo" Those which I want are good.

3.3. Adjectival formations:

3.3.1. The relative /je/ accompanied by a noun:

je ... ʿe ... (that) which ... that ...
je boiṭa'tomake diechi' ʿeṭa kothae" Where is that book which I have given you?

*Another exception is the past habitual tense, which we have not yet met.
3.3.2. je chelegulo ešeche'šegulo bostir chele"  
3.3.2. joto ... toto ...  
    tomar'joto ťaka aše'toto ťaka ami cai"  

3.4. Other types of formations:

3.4.1. jekhane ... šekhane  
    jekhane tumi jabe'šekhane ami jabo"  

3.4.2. jokhon ... tokhon ...  
    tumi jokhon jabe'tokhon ami jabo"  

3.4.3. jokhoni (jokkhuni) ...  
    tokhoni (tokkhuni) ...  
    jokhoni tumi bolbe'tokhoni boiţa ene dobo"  

3.4.4. jamon ... tamon ...  
    jamon apni bolben'tamon ami korbo"  
    jemni ... temni ...  
    jemni apni bolben'temni ami korbo"  

3.5. Note that the correlative can be inflected, as in sentence 12.  

Other examples:

je ašche'tar (še lokţir) nam ki"  
    What is the name of him who is coming?  

jara ašche'tader (še lokgulor) nam ki"  
    What are the names of those (people) who are coming?  

je chelerâ'šekhane bošche' taderke (še chelederke) pochondo korò ki"  
    Do you like those boys who are sitting there?  

je bondhura ešeche'tara ramer bondhu"  
    Those friends who have come are Ram's friends.  

3.6. Drills on tape.
4. Use of adjectives of color.

4.1. Some adjectives of color have two forms, the usage of each of which is limited. For example:

holde, holud  yellow

The distribution of these forms is as follows:

pakhiṭa holde  The bird is yellow.
pakhiṭa holud roner
holde pakhiṭa  The yellow bird.
holud roner pakhiṭa

Note that these pairs are not in absolute contrast; for example, the form /holde roner/ is possible.

4.2. The following vocabulary items occur with or without following /ron/ "color".

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lal</td>
<td>red</td>
</tr>
<tr>
<td>kalo</td>
<td>black</td>
</tr>
<tr>
<td>šada</td>
<td>white</td>
</tr>
<tr>
<td>nil</td>
<td>blue</td>
</tr>
<tr>
<td>šobuj</td>
<td>green</td>
</tr>
<tr>
<td>holde</td>
<td>yellow</td>
</tr>
<tr>
<td>begne</td>
<td>violet</td>
</tr>
<tr>
<td>golapi</td>
<td>rosy</td>
</tr>
<tr>
<td>badami</td>
<td>brown</td>
</tr>
<tr>
<td>khoeri</td>
<td>toast brown</td>
</tr>
</tbody>
</table>

4.2.1. Examples:

šatriṭa'lar roner"  The sari is of red color.
šatriṭa lal"        The sari is red (color).
šatriṭar ron'lar"   The color of the sari is red.

4.3. The following vocabulary items must be followed by /ron/ "color".

komla lebu ron  orange color, or color of an orange
chai ron      ash color, or color like ash
mourkonṭhi ron  color like the peacock's neck
ghie ron | color like clarified butter
ıtțe ron | color like turquoise
holud ron | of turmeric color
dudhe alta ron | color of milk and alta mixed - a kind of red dye which women use to decorate their feet.

aśmani ron | sky color
ĵonali ron | golden color
rupoli ron | silvery color
koci kolapatar ron | color of a young banana leaf
abir ron | color of red powder used at Holi festival
śidur ron | vermillion

5. For purposes of the pattern drills, it is important to note the distinction between /komkjon/ and /kono kono/:

komkjon lok | a few people (a small number that can be specified)
kono kono lok | some people (indefinite number)

6. Form possible Bengali sentences:

6.1.

| Possessive noun or pronoun | Post-positional phrase | Noun or pronoun subject | Negative verb "there is not"
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>amar</td>
<td>tar jonne</td>
<td>upohar</td>
<td>nei</td>
</tr>
<tr>
<td>tomar</td>
<td>ramer</td>
<td>boi</td>
<td></td>
</tr>
<tr>
<td>apnar</td>
<td>boner</td>
<td>pakhi</td>
<td></td>
</tr>
<tr>
<td>tar</td>
<td>rohimer</td>
<td>țaka</td>
<td></td>
</tr>
<tr>
<td>tăr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>amader</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cheleder</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6.2.

<table>
<thead>
<tr>
<th>Correlative Clause</th>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pronoun/adj.</strong></td>
<td><strong>Subject</strong></td>
</tr>
<tr>
<td>je</td>
<td>boiṭa</td>
</tr>
<tr>
<td></td>
<td>pakhiṭa</td>
</tr>
<tr>
<td></td>
<td>cheleṭi</td>
</tr>
<tr>
<td></td>
<td>kukurṭa</td>
</tr>
<tr>
<td></td>
<td>beraḷṭa</td>
</tr>
<tr>
<td></td>
<td>lokṭa</td>
</tr>
<tr>
<td>ja</td>
<td>ṛe</td>
</tr>
<tr>
<td></td>
<td>poṛeche</td>
</tr>
<tr>
<td></td>
<td>dekheche</td>
</tr>
<tr>
<td></td>
<td>aśche</td>
</tr>
</tbody>
</table>

**Lesson 12, part 3. Patterns.**

1. **Pattern: sentence 1.**
   a. Where are you going now?
   b. What are you reading now?
   c. Where is he going now?
   d. What are you listening to now?
   e. What are the boys doing now?

2. **Pattern: sentence 2.**
   a. I am going to class.
   b. I am reading a play.
   c. He is going to Somdeb's house.
   d. I am listening to a kirtan.
   e. They are playing in the field.

3. **Pattern: sentence 3.**
   a. What is happening in class today?
b. What play are you reading?
c. What is happening at Somdeb's house?
d. What kirtan are you listening to?
e. What are they playing?

a. Somdeb is teaching us Bengali.
b. I am reading Tagore's Raja.
c. A party is going on today.
d. I am listening to an old kirtan.
e. A football game is going on.

a. Who (all) is coming to class today?
b. Who (all) is reading in class today?
c. Who (all) is going there?
d. Who (all) is singing the kirtan?
e. Who (all) is playing football?

a. Everyone. Aren't you coming to class?
b. Somdeb. Are you coming to class today?
c. I don't know. Aren't you going there?
d. Some Vaisnavas. Aren't you listening to the song?
e. Some boys. Aren't you playing football today?

a. Yes, I'm coming.
b. Yes, I'm going today.
c. Yes, I'm going there.
d. Yes, I'm listening.
e. No, I'm not playing.

a. Do you have the books for the class?
b. Do you have the papers for the class?
c. Do you have any present for Somdeb?
d. Do you have the book for me?
e. Do you have some time for me?
   a. No, I do not have the books.
   b. No, I do not have the papers.
   c. No, I do not have a present.
   d. No, I do not have the book.
   e. No, I do not have any time.

Pattern: sentence 9.
   a. Before going I am going to get (i.e., I am getting) the books.
   b. Before going I am going to get (i.e., I am getting) the work.
   c. Before going I am going to get (i.e., I am getting) a present.
   d. Before going I am going to get (i.e., I am getting) the book.
   e. Before meeting you I am going to get (i.e., I am getting) a book.

   a. What books are you getting?
   b. What work are you doing?
   c. What present are you buying?
   d. What book are you buying?
   e. What book are you reading?

   a. I am getting poetry books.
   b. I am studying Bengali history.
   c. I am buying a history book.
   d. I am buying a poetry book.
   e. I am reading a Bengali novel.

   a. What are the names of the books which you are getting?
   b. What are the names of the books which you are studying?
   c. What is the name of the history book which you are buying?
   d. What is the name of the poetry book which you are buying?
   e. What is the name of the novel which you are reading?

   a. The books' names are Balaka [bolaka] and Gitanjali [gitanjoli].
   b. The books are histories of Bengal.
c. The book's name is Bangalir itihas [baŋalir itihas].
d. The book's name is Ityadi [ittadi].
e. The name of the novel is Gora [gora].

Pattern: sentence 14.
a. Have you read the books?
b. Have you studied history?
c. Have you read that book?
d. Have you seen that book?
e. Have you read that novel?

a. No, I haven't read them.
b. No, I haven't studied history.
c. No, I haven't gotten that book.
d. No, I haven't seen that book.
e. No, I haven't read that novel.

Pattern: sentence 15.
a. I have heard that they are very difficult.
b. I have heard that history is very difficult.
c. I have heard that it is very difficult to get.
d. I have heard that it is very good.
e. I have heard that it is very difficult to read.

a. Who has said that they are difficult?
b. Who has said that it is difficult?
c. Who has said that it is difficult to get?
d. Who has said that it is good?
e. Who has said that it is difficult to read?

a. My friend has said so.
b. My sister has said so.
c. My brother has said so.
d. My friends have said so.
e. My teacher has said so.
17. Pattern: sentence 18.
   a. What he has said is not true.
   b. What she has said is right.
   c. What he has said is true.
   d. What they have said is not true.
   e. What he has said is not correct.

Pattern: sentences 19, 20, 21.
   a. The books which I have read are not difficult.
   b. The history which I have studied is difficult.
   c. The books which I have wanted I have not found.
   d. The book which I have read is not very good.*
   e. The book which I have read is very easy.

   a. Then the friend who told me was not correct.
   b. Then what she told me was correct.
   c. Then what my brother told me was correct.
   d. Then the friends who told me were not correct.
   e. Then the teacher who told me is not a good teacher.

Lesson 12, part 4. Sentence Drill.

Drill 1
--Where are you going?
--I am going to Somdev's house.
--Have you gone to the market?
--Yes, I have bought all the things that you have asked for.
--And have you finished your work and bathed?
--Yes, I have finished everything.
--All right, then, go along. What's going on at his house?
--I don't know exactly. I think that his brother has returned from Europe.
--I have not heard that he has returned. I have heard that he will stay in America for two years.

* The English is ambiguous; the Bengali /khub bhalo nae/ means that the book is good, but not very good. This construction may be used here.
--Those who leave Bengal often come back quickly. Are you coming with me?
--Yes, I'm coming. But I have not bought a present for him.
--That's all right. We will buy one on the way.

Drill 2

--Have you read the paper today?
--No, I have not seen it yet (i.e., 'even now'). What does it say?
--It says that there was a hortal [hortal] in Bombay.
--What is happening there?
--Yesterday there was a riot, and three people were
--Is there any good news?
--Yes, the paper says that the summer will be very hot this year, and that the monsoon will be late (i.e., 'will come after').
--Has Buddadev written about my book?
--Yes, he says that it is a very bad book.
--Is that all?
--Yes, he has not written much.
--I think that I shall lie down for a while

Lesson 12, part 5. Vocabulary.

| khôbor   | news   | aghat pa- | get a blow, get injured |
| kagoj    | paper  | ca-, cai- | want, ask for |
| aghat    | injury, blow | bissram kor- | rest, take a rest |
| bôrsâ, brištî | rain   | sô- | lie down |
| kal      | time, season | sôue ne- | lie down |
| bissram  | rest, nap | pa- | get, find |
| nàţoke   | drama, play | khûje pa- | find after searching |
| beâsi    | much, very much | chay- | leave, abandon |

Idioms:

ţhik ache that's all right
gorom kal summer
bôrsâ kal rainy season
boţo beâsi too much

śommondhe, śambondhe post-position, "about, in regard to", with genitive
Lesson 13, part 1. Conversation.

Analysis and Translation

1. high stem of verb /ja-/, "go"
   infinitive ending "to go"
   For use of the infinitive, see Grammar, 1.

A. Have you told Ram to go to the market?
B. Yes, I gave him two rupees; he has gone to the market.

2. alternative stem of verb /ja-/, "go" -- see Lesson 5
   "he/she has gone"

A. Has he come back from the market?
B. Yes, he has just come back.

B. hā " du taka diechi " ে বাজারে geche "
    হাঁ , দুটাকা দিয়েছি । সে বাজারে
    গেছে ।

A. ge ki bajar theke ' phire eseche "
    সে কি বাজার থেকে ফিরে এসেছে ?

B. hē " ge ' eimattro phireche "
    হাঁ , সে এইমাত্র ফিরে এসেছে ।
5. compound verb, "(buy and) bring"

   A. What has he brought from the market?

6. noun, "fish"
   noun, "meat"
   noun, "vegetables"

   B. He has brought fish, meat, and vegetables.

7. high stem of verb /ken-/, "buy"

   A. Didn't he go to buy fruit?

   B. Yes, he has bought bananas, mangoes, and jam.

8. noun, "banana"
   noun, "mango"
   noun, a small, violet-colored fruit

   B. Yes, he has bought bananas, mangoes, and jam.

9. high stem of verb /kha-/, "eat"

   A. Didn't he go to buy fruit?

   B. Yes, he has bought bananas, mangoes, and jam.

   A. 6e ' bajar theke ' ki kine eneche "
   েস বাজার থেকে কি কিনে এনেছে ?

   mach মাছ
   manṣo মাংস
   tôrkari আলুবাচার

   B. 6e mach ' manṣo ' ar tôrkari ' kine eneche "
   েস মাছ , মাংস তার আলুবাচার কিনে এনেছে ।

   A. 6e ki ' phal kinte jae ni "
   েস ফল কিনতে যায় নি ?

   kolà কলা
   am আম

   B. হা ' েস কলা ' আম ' অর জাম ' কিনে এনেছে।

   kolà কলা
   am আম
   jam জাম

   B. 6e ' েস কলা ' আম ' অর জাম ' কিনে এনেছে।

   khe- খে-
   -te -তে

   khete খেতে
A. Have you given Binu the bananas to eat?

B. No, he has gone outside to play.

10. "outside"
high stem of verb /khel-/ "play"
infinite ending "to play"

11. a snack taken between the two main meals (one around noon, the other in the late evening)

A. Won't he come back to have a snack?

B. Yes, I think that he will come back home for a snack in the afternoon.

12. noun, "afternoon"

A. Yes, I think that he will come back home for a snack in the afternoon.

B. hâ "amar mone hoe je 'se khabar khete 'bikelbâla 'barî phirbe"

13. high stem of verb /dékha-/ "see"
infinite ending "to see"
verb stem, "want"

A. Good. I want to see him.
(i.e., I have never seen him before and want to meet him)

B. hâ "amar mone hoe je 'se khabar khete 'bikelbâla 'barî phirbe"
B. In that case, I shall go to the field and call Binu back right away.

Lesson 13, part 2. Grammar.

1. The formation and use of the infinitive:

1.1. The most frequent use of the infinitive form is as supplement to another verb, as in English:

ami'jete cai" I want to go.
ami'dekhte pari na" I cannot see; I am not able to see.
okke'ašte bollum" I told him to come.

1.2. The infinitive of consonant-final stems is formed by the high stem of the verb (except where the stem-vowel is /a/) plus the infinitive ending /-te/:

ken- buy kinte to buy
khal- play khelte to play
kor- do korte to do
šon- hear šunte to hear
But: jan- know jante to know

1.3. The infinitive of all CV- stems, regardless of stem-vowel, is formed by the high stem plus /-te/:

ho- be, become hote to be, to become
de- give dite to give
kha- eat khete to eat

The stem /ja-/ is regular in this form. Its infinitive is /jete/.

1.4. Stems of CVV- or CV0a- shape, however, preserve their low vowels:
ga-/gai- sing gaite to sing
bāra- wander about bāraite to wander about

2. It should be noted that there are two ways of expressing such a phrase as "he bought (it) for me":

a. se'amar jonne'eṭa He has bought it for me (but has not kineche"
given it to me yet).

b. se amake'eṭa kine dieche" He has bought (and given) it to me.

Note that in b., /amake/ is the indirect object of the verb /de-. In Bengali, verbs such as /ken-/ cannot take indirect objects and require /jonne/.
### 3. Form possible Bengali sentences from the following:

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<th>D.O.</th>
<th>(Int.)</th>
<th>V₁</th>
<th>V₂</th>
<th>Neg.</th>
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Lesson 13, part 3. Patterns.

   a. Have you told Ram to go to the river?
   b. Have you told him to go to the store?
   c. Have you told her to bring it here?
   d. Have you told them to come back here?
   e. Have you not told them to come back here?

   a. Yes, I gave him ten rupees and he has gone there.
   b. Yes, I gave him six rupees and sent him there.
   c. Yes, I gave her some money and told her that.
   d. Yes, I sent them money and told them to come back here.
   e. No, I have not told them to come back here.

   a. Has he come back from the river?
   b. Has he come back from the store?
   c. Has she brought it back from the market?
   d. Have they come back here?
   e. Have they not returned from the class?

   a. Yes, he has just come back.
   b. No, he has just gone there.
   c. Yes, she has just brought it back.
   d. No, they have not come back.
   e. Yes, they have just returned.

   a. What has he brought from the store?
   b. What have you told him to bring from the store?
   c. What book has she bought and brought back from the store?
   d. What have you told them to bring with them?
   e. What have they brought from class?

a. He has brought meat and vegetables from the store.
b. I told him to bring fruit and flowers from the store.
c. She has brought several Bengali books from the store.
d. I have told them to bring many kinds of things.
e. They have brought nothing at all from class.

   a. Didn't he go to buy fish?
   b. Didn't you tell him to bring vegetables?
   c. Didn't you tell her to bring English books?
   d. Didn't you tell them to bring only clothes?
   e. Didn't you tell them to bring me some Bengali newspapers?

   a. Yes, he has brought rui and hilsa fish.
   b. Yes, but he has bought only mangoes and berries.
   c. Yes, but she has not been able to buy English books.
   d. Yes, but they have not been able to bring many clothes.
   e. Yes, but they have not been able to bring newspapers.

   a. Have you given the boy the hilsa fish to eat?
   b. Have you given the girl the mangoes to eat?
   c. Have you given her the books to take back?
   d. Have you given them clothes to wear?
   e. Have you told them to send the newspapers to me?

    a. No, he has not come in to eat.
    b. No, she has gone to the field to play.
    c. No, she has gone back to the store again.
    d. No, they have said that they don't want to wear these clothes.
    e. No, they have told me that they were not able to send them.

    a. Won't he come back to eat the fish?
    b. Won't she come back to eat the mangoes?
    c. Won't she come back to rest?
    d. Won't they go back to buy the papers?
e. Won't they go back to bring their clothes?

   a. Yes, I think he will come back this evening.
   b. Yes, I think that she will come back quickly.
   c. Yes, I think that she will come back in the afternoon.
   d. Yes, I think that they will go back to buy them.
   e. Yes, I think that they will go back to bring them.

   a. Then I want to see him.
   b. Then I will be able to see her.
   c. Then I will come back to see her.
   d. I will go with them to buy them.
   e. I will go to bring them.

Lesson 13, part 4. Sentence Drills.

Drill 1
--Have you told Tipu to buy milk at the market?
--No, I forgot to tell him that. He has brought only rice and bananas.
--Then he has already come back from the market?
--Yes, he has just come back.
--Then where has he gone? I cannot find him anywhere.
--I don't know. Perhaps he has gone to take a bath. I think he'll come back soon.
--Tell him that I want to see him. He will take this letter to Ballygunge [Baliganj].
--He cannot go today. He has not finished his work in the house.
--He can finish his work later. Go and call him.
--All right, I'll go.

Drill 2
Note: pay special attention to the order of relative clauses; see ante, Lesson 12, Grammar.
--Ram, do you want to go to the market with Tipu?
--Yes, I like to go with him. He buys me sweets.
--I don't like that. The sweets which you buy at the market are not good to eat.
--Why not? I have eaten them often. They taste good.
--Those sweets are made of bad milk. That is why Binu has gotten sick.
--But you like to drink gholer šorbot. You have not gotten sick.
--That is another matter. I have told you what I want. Go with Tipu.

--Tipu, will you buy me sweets?
--No, your mother does not want you to eat them.
--Then I shall tell her that you have bought me sweets.
--All right, then, what kind of sweets do you want to eat?
--I have not eaten the red kind before. Buy me those.

Lesson 13, part 5. Vocabulary.

| gholer šorbot | buttermilk     | toiri     | made, prepared       |
|              | preparation   |           | make, preparation   |
| bæpar        | matter        | onno      | another             |
| rɔkrom       | kind          | jôthesṭo  | enough              |
| dudh          | milk          | kothao    | anywhere            |
| ciʃhi         | letter        | age       | already (previously) |
| pɔchondo kor- | like          | er moddh  | already (in the meantime) |
| kine di-      | buy and give  |           |                     |
| kha-          | eat, drink    |           |                     |
| par-          | be able (physical ability) | | | |
| bhule ja-     | forget        |           |                     |
| dekhte pa-    | find          |           |                     |
| khûje pa-     | find (after searching) | | | |
| por-          | wear          |           |                     |
| harie ja-     | get lost      |           |                     |
| nie ja-       | take (from here to there) | | | |

Idioms:

tate hobe na  that will not do (i.e., it is insufficient)
khete bhalo   taste good (good to eat)
khaoa bhalo   good (i.e., healthy) to eat
Analysis and translation

1. A. What are you going to do tonight?
   
   "tumi aaj ratre ki korbe ?
   
   B. I'm going to study tonight.
   
   "ami aaj ratre paraashona korboshob na !

2. compound verbal noun stem, "studying" verb, "study"

   paraasona paraashona
   paraasona kor- paraashona kor-

3. loan word, "cinema" infinitive of verb /ja-/, "go" verb stem, "be able"

   sinema jete par-

   A. Then won't you be able to go to the movies with us?
   
   "ta hole tumi anader sange sinemate jete parbe na !

4. verb stem, "wander around"

   Note the use of the present tense /pari/; the meaning in this context is "I may be able".

   B. No, but I may be able to go about with you for a little while.
   
   "na, kintu ami tomoder sange kichhukhon jonne berate pari .

Bengali
5. "studying" post-position, "after"
A. Good. what are you going to do after studying?
B. After studying, I am going to go to sleep.

6. variant stem of verb /ghuma-/, "sleep"; see Grammar, 1.
B. After studying, I am going to go to sleep.

7. A. Will you not go to eat before sleeping (i.e., before going to sleep)?
B. Yes, if I finish studying quickly, I shall go to eat.

8. high stem of verb /kor-/, "do" ending for conditional conjunctive "if I (you, he) do (does)"; see Grammar, 2.
B. he " taratari ' parašona ēēs korle ' khete jabe "

9. infinitive of verb /por-/; "study"
B. A. Will Ram also go to study with you?

10. high stem of verb /pa-/, "get" ending for conditional conjunctive "if (he) gets"
B. A. poor ki ' tomor doange ' porte jabe "

B. Yes, if he gets the time, he will come.

A. But I heard that he wants to go to the city tonight.

11. A. But I heard that he wants to go to the city tonight.

B. In that case, if he goes to the city, he will not be able to come to study.

12. alternative stem of verb /ja-/, "go" ending for conditional conjunctive "if (he) goes"

B. In that case, if he goes to the city, he will not be able to come to study.

13. A. Do you know what he is going to do tomorrow?

B. Yes, he has told me that he is going to the riverbank to paint tomorrow morning.

14. "in the morning" noun, "picture" verb stem, "paint"

B. He has told me that he is going to the riverbank to paint tomorrow morning.

noun, "noontime" verb stem, "come" conditional conjunctive ending "if (he) comes"
B. If he comes back before noon, he will come to my house to eat.

A. What will he do in the afternoon?

15. noun, "afternoon"

16. loan word, "football" (like American soccer) variant stem of /ca-/ "want" conditional conjunctive ending "if (he) wants"; see Grammar, 2.3.
noun, "field"

B. I don't know exactly, but if he wants to see a football game, we shall both go to the field.

A. After that, will you go to wander around in the city in the evening?

17. noun, "evening"

18. high stem of verb /ho-/ "be, become" conditional conjunctive ending "if (it) finishes"
Lesson 14, part 2. Grammar.

1. Stems of CVCC-verbs, as in sentences 4, 6, and 7.

1.1. The verbal noun and the infinitive of this type of stem are usually formed by the addition of the infinitive or verbal noun suffix to the low stem of the verb:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>bēka-</td>
<td>&quot;bend&quot;</td>
<td>bēkate, bēkana,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bēkaba-</td>
</tr>
<tr>
<td>kamrā-</td>
<td>&quot;bite&quot;</td>
<td>kamarate, kamarana,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kamaraba-</td>
</tr>
<tr>
<td>jiro-</td>
<td>&quot;rest&quot;</td>
<td>jirote, jirono,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>jiroba-</td>
</tr>
</tbody>
</table>

1.2. Verb stems which have /u/ or /ou/ as the stem-vowel, however, have the alternative stem CVCo- before the suffixes /-te/, /-no/, and /-ba/-.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghumo-</td>
<td>&quot;sleep&quot;</td>
<td>ghumote, ghumono,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ghumoba-</td>
</tr>
<tr>
<td>poūcho-</td>
<td>&quot;arrive at&quot;</td>
<td>poūchote, poūchono,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>poūchoba-</td>
</tr>
</tbody>
</table>

2. The conditional conjunctive is formed by the addition of the suffix /-le/ to the high stem of the verb, except for verbs of shape CVCC- where the vowel is /a/, and verbs of CVCC-shape (1.1. and 1.2. above).

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ken-</td>
<td>&quot;buy&quot;</td>
<td>ami kin-le, &quot;if I buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tumi kin-le, &quot;if you buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tui kin-le, &quot;if you (inf.) buy&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apni kin-le, &quot;if you (hon.) buy&quot;</td>
</tr>
</tbody>
</table>
2.2. Note that the conditional conjunctive is a non-finite form; it does not change with change of person or number.

2.3. OVV-stems with /a/ also preserve the low vowel in the conditional conjunctive:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Conditional Conjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca-</td>
<td>&quot;want&quot;</td>
<td>caile &quot;if I want&quot;</td>
</tr>
<tr>
<td>ga-</td>
<td>&quot;sing&quot;</td>
<td>gaile &quot;if I sing&quot;</td>
</tr>
</tbody>
</table>

2.4. The commonest use of the conditional conjunctive is that which we have in this lesson: the expression of a condition, using English "if":

* oke dekhle 'ami bolbo" If I see him, I shall tell him.
* ami șunle 'bujhte parbo" If I hear (it), I shall be able to understand (it).
* tumi ekhane aše 'ami țaka dobo" If you come here, I shall give (you) money.

Other usages will be seen in Lesson 15.

2.5. Note that although this is a non-finite verb form, the subjects of the two clauses may differ, as they do in the third example above. When
they do differ, however, both subjects must be expressed.

3. Note that in a conditional clause, the negative particle precedes the verb:

   tumi na gele'ami jabo na" If you do not go, I shall not go.
   brišṭi na hole'phośol habe na" If there is no rain, there will be no harvest.

4. Form possible Bengali sentences.

4.1.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verbal Modifier</th>
<th>(Int)</th>
<th>Direct Object</th>
<th>$V_1$</th>
<th>$V_2$</th>
<th>Neg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>agami kal</td>
<td>(ki)</td>
<td>poṇaśona</td>
<td>korte</td>
<td>par-ja-na</td>
<td>na</td>
</tr>
<tr>
<td>tumi</td>
<td>kal śokale</td>
<td></td>
<td>̄eś</td>
<td></td>
<td>ja-</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>aj rattro</td>
<td></td>
<td>kaj</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>amra dujone</td>
<td>kichukkhon</td>
<td></td>
<td>chobi</td>
<td></td>
<td>poṃte</td>
<td></td>
</tr>
<tr>
<td>ram</td>
<td>̄ondhebela</td>
<td></td>
<td>khabar</td>
<td></td>
<td>ākте</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>khoborer kagoj</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.2.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Noun/Object</th>
<th>Conditional Conjunctive</th>
<th>Subject</th>
<th>Modifier</th>
<th>Finite Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>poṇaśona khmla</td>
<td>̄eś</td>
<td>hole korle</td>
<td>ami</td>
<td>ñekhane</td>
<td>ja-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>se tara</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>apnara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>̄omoe</td>
<td>pele</td>
<td></td>
<td>barite</td>
<td>ja-</td>
</tr>
<tr>
<td>boiṭa</td>
<td></td>
<td>kinle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cappol</td>
<td></td>
<td>becle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>daporṭa</td>
<td></td>
<td>ākle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>chobi</td>
<td></td>
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</tr>
</tbody>
</table>
Lesson 14, part 3. Patterns.

   a. What are you going to do tonight?
   b. Where are you going to go tonight?
   c. Whom are you going to meet tonight?
   d. What are you going to buy tonight?
   e. What are you going to read tonight?

   a. I'm going to read tonight.
   b. I'm going to sleep tonight.
   c. I'm going to see my mother tonight.
   d. I'm going to buy clothes tonight.
   e. I'm going to read books tonight.

   a. Then you won't be able to go to the store with us.
   b. Then you won't be able to come home with us.
   c. Then you won't be able to meet my brother with us.
   d. Then you won't be able to come to the museum with us.
   e. Then you won't be able to come to class with us.

   a. No, but I'll be able to come home with you for a little while.
   b. Yes, I'll be able to go with you for a little while.
   c. No, but I'll be able to come to your house for a little while.
   d. Yes, I'll be able to talk with you for a little while.
   e. Yes, I'll be able to go and stay for a little while.

   a. What are you going to do when you have finished your reading?*
   b. What are you going to do after you have finished sleeping?*
   c. What are you going to do after coming back from the store?

* Either the PAP construction or verbal noun plus post-position /por, por/ is acceptable.
d. What are you going to do after you meet your brother?
e. What are you going to do after you meet your mother?

   a. After I finish reading I am going to go to sleep.
   b. After I finish sleeping I am going to go to the library.
   c. After I come back from the store I am going to Suhas's house.
   d. After I meet my brother I am going to study.
   e. After I meet my mother I am going to the store.

   a. Will you want to rest before sleeping?
   b. Will you want to eat before going to the library?
   c. Will you want to sleep before going to Suhas's house?
   d. Will you come to see me before studying?
   e. Will you want to wander around a little before coming back?

   a. Yes, if I finish reading* before nine, I shall rest a little.
   b. Yes, if I go to the library before eight, it will be good.
   c. Yes, if I come back from the store before seven, I shall sleep a little.
   d. Yes, if I come back from my brother's house before six, I shall come to see you.
   e. Yes, if I come back from my mother's house before five, I shall wander around the city.

   a. Will Ram also study with you tonight?
   b. Will Ram also go with you to eat?
   c. Will Ram also go with you to Suhas's house?
   d. Will Lila also come to see me?
   e. Will Jita also go with you to wander around?

    a. Yes, if he gets the time, he will come to study with me.
    b. Yes, if he finishes writing, he will go with me.
    c. Yes, if he is able to come, he will come.

* Either transitive or intransitive form is acceptable.
d. Yes, if she gets the time, she will come.
e. Yes, if she finishes studying, she will come with me.

   a. But I heard that he wants to go to Lila's house tonight.
   b. But I heard that he wants to come to my house tonight.
   c. But I heard that he wants to study tonight.
   d. But I heard that she wants to paint pictures tonight.
   e. But I heard that she does not want to go tonight.

   a. If he wants to go to Lila's house, he will not be able to come with me.
   b. If he wants to go to your house, he will not be able to come with me.
   c. If he wants to study tonight, he will not be able to come.
   d. If she wants to paint tonight, she will not be able to come.
   e. If she does not want to go to the city, then she will not go.

   a. Do you know what Lila wants to do tomorrow?
   b. Do you know what he will do tomorrow morning?
   c. Do you know what he wants to do on Saturday?
   d. Do you know what she will do tomorrow night?
   e. Do you know what she wants to do tomorrow night?

   a. Yes, she has told me that she is going to the office to work.
   b. Yes, he has told me that he is going to start writing another novel.
   c. Yes, he has told me that he is going to see a movie.
   d. Yes, she has told me that she is going to meet Probhas.
   e. Yes, she has told me that she is going to meet Lila.

Pattern: sentence 14b.
   a. If she comes back quickly, she will study.
   b. If he feels tired, (use /klanto bodh kor-) he will go to paint.
   c. If he comes back before night, he will come to my house.
   d. If they eat before ten, they will come to my house.
   e. If they come to the city, they will come to my house.
Pattern: sentence 15.

a. Do you know what she will do tomorrow night?
b. Do you know what he will do in the evening?
c. Do you know what he will do in the morning?
d. Do you know what they will do tomorrow morning?
e. Do you know what they will do on Sunday?

Pattern: sentence 16.

a. If she wants to go to the movies, we shall both go.
b. If he wants to go to Ram's house, we shall both go.
c. If he wants to go to the city, we shall both go.
d. If they want to study in the library, we shall all go.
e. If they want to eat, we shall all go to eat.

Pattern: sentence 18.

a. And if she wants to go walking (use /baɾte/), I shall go with her.
b. And if he wants to begin work, we shall both work.
c. And if he wants to stay at home, I shall stay with him.
d. And if they want to rest, we shall stay here.
e. And if they want to begin writing, we shall all work.

Lesson 14, part 4. Sentence Drills.

Drill 1

--Will you be able to come to the movies with us tonight?
--No, I am going to work tonight. Perhaps I'll be able to come for a little while.
--We are going to see Father Pencali [pʰətʰər pɛ内科i]. You'll be able to finish your studying after the movie.
--No, it's a long picture. I won't be able to go.
--We are going to eat something after the picture is over. Will you be able to come with us then?
--Yes, I like to eat a little before going to sleep.
--Then if we come back soon, will you come with us?
--Yes. Is Ram going with us too?
--No, he is going to see Lila this evening. He won't be able to come.
--What is he going to do tomorrow?
--He said that he is going to look at pictures in the museum in the morning. But he'll come to my house to eat tomorrow night.
--Good. Can I come to see (i.e., "to meet") him then?
--Yes, you can come.

Drill 2

--Ila, will you be able to come with me to the movies tonight?
--No, my mother does not want me to go with you. She doesn't like you.
--Then if you come, don't tell her. Why doesn't she like me?
--You don't have any money. My mother says that if you work you can make money.
--I have not begun to work. After I get my degree, I shall make lots of money.
--Then after you take your degree, I'll be able to go to the movies with you.
--After the movie we'll go dancing.
--No, I am going to study tonight. After I have finished studying, I am going to sleep.
--And after dancing, we'll go to listen to some music.
--No, I am going to work. What music?
--There is a good singer of village-songs here. We'll go to hear his songs.
--Can you come at eight sharp?

Lesson 14, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>chobi</th>
<th>picture (i.e., either painting or motion picture)</th>
</tr>
</thead>
<tbody>
<tr>
<td>polli-giti</td>
<td>village-song (i.e., &quot;folk song&quot;)</td>
</tr>
<tr>
<td>gaeok</td>
<td>singer</td>
</tr>
<tr>
<td>pother pācali</td>
<td>name of a novel and a motion picture</td>
</tr>
<tr>
<td>ąonge dākha kɔr-</td>
<td>meet with, visit a person (with genitive of person)</td>
</tr>
<tr>
<td>ʃuru kɔr-</td>
<td>begin (i.e., &quot;make a beginning&quot;)</td>
</tr>
<tr>
<td>arɔmbho kɔr-</td>
<td>begin</td>
</tr>
<tr>
<td>lag-</td>
<td>begin (with infinitive), a colloquial usage</td>
</tr>
<tr>
<td>i.e., ʃe porte lage</td>
<td>&quot;he begins to read&quot;</td>
</tr>
<tr>
<td>ʃe kaj korte</td>
<td>&quot;he begins to work&quot;</td>
</tr>
</tbody>
</table>
| lage | }
<table>
<thead>
<tr>
<th>Beşí</th>
<th>Very much</th>
<th>Tokhon</th>
<th>Then</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kom</td>
<td>Less</td>
<td>Ae</td>
<td>Revenue, income</td>
</tr>
<tr>
<td>Boro</td>
<td>Big</td>
<td>Ťaka pœša</td>
<td>Make money</td>
</tr>
<tr>
<td>Choţo</td>
<td>Small</td>
<td>Ae kor-</td>
<td>Earning, gain</td>
</tr>
<tr>
<td>Moţa</td>
<td>Fat, plump</td>
<td>Uparjon</td>
<td>Earn</td>
</tr>
<tr>
<td>Roşa</td>
<td>Lean</td>
<td>Uparjon kor-</td>
<td>Earn</td>
</tr>
<tr>
<td>Lombe</td>
<td>Tall</td>
<td>Upae kor-</td>
<td></td>
</tr>
<tr>
<td>Bete</td>
<td>Short</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cooŗa</td>
<td>Wide</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Şoru</td>
<td>Narrow, thin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Klanto</td>
<td>Tired</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis and translation

1. noun, festival of the goddess Durga, which takes place in early October
   conditional particle, "if"; see Grammar, 2.
   "if I go"

   Bengali
   durga pujo নর্ত্তা গদ্ধা
   jodi যদি
   ami jodi jai ভামি যদি যাই

   A. If I go to my village house for Durga-puja, will you be able to go with me?
   durga pujoর সঙ্গে আমি যদি আমার বাড়িতে যাই তাহলে আমি কি আমার সঙ্গে যেতে পারবে ?

2. alternative stem of verb /ja-/, "go" see Grammar, 1.
   conditional conjunctive ending
   ge-
   -le

   B. If you go, I'll go with you.
   B. তুমি গেলে আমি তোমার সঙ্গে যাবে বে ?

   Bengali
   tumi gele 'ami jati tomar সঙ্গে 'jabe "

3. pronoun "self, one's self"
   noun, "that which is related to one's self, a relative"
   nominal plural, "relatives"

   Bengali
   âatto আত্ম
   âttio আত্মীয়
   âttiora আত্মীয়রা
"if relatives come"
negative prefix, "not in-, un-"
"convenience"
"inconvenience"

A. If my relatives come, will that be an inconvenience for you?

4. Note the position of the negative particle, before the verb in the conditional clause; see Grammar, 3.

adjective, "any"
"none at all"

B. If it is no inconvenience for you, it will be no inconvenience for me at all.

5. noun, "end"
loan word, "mile"
PAP of verb stem /hāṭ-/,
"walk"
compound verb, "walk, go by walking"
"if we walk"

A. If we walk the last five miles of the way, will you be able to walk with us?

6. "cart, wheeled vehicle"
"motor-car, automobile"
"arrangements"
"make arrangements"

A. amar atti jodi ašen আমার তোমার যদি আসেন তা হলো তোমার তোমার ভাবুক আপনার সঙ্গে ভাবুক হবে কি?

A. amar atti jodi ašen ' ta hole' tomar ašubidhe hobe ki "

B. toma jodi ašubidhe na তোমার কোন কোন না হলো তোমার কোন ভাবুক হবে না।

B. tomar ašubidhe ' na hole ' amar ' kono ašubidhe ' hobe na "

' seś শেষ
mail মাইল
hète রেইটে
hète ja- রেইটে যা-
amra jodi hète jai আমরা যদি রেইটে যাই

A. amra jodi ' pother ' seś pāc mail ' hète jai ' ta hole ' tumi ki ' amader śange ' hète parbe "

' gari গাড়ি
motor gari মোটর গাড়ি
babostha বাবস্থা
babostha kor- বাবস্থা কর-
B. No. But if you make arrangements for a car, I can go with you.

B. না। কিন্তু একটা মোটর গাড়ির ব্যবস্থা করলে আমি তোমাদের সঙ্গে যেতে পারি।

na " kintu ' ekta motor garir ' bebostha korle ' ami ' tomader shunge jete pari "

7. Note position of negative particle.

A. All right. If we are not able to make arrangements for a car, then what?

A. অন্তত মোটর গাড়ির ব্যবস্থা করতে না গারি, তা হলে?

eccha " amra jodi ' motor garir bebostha korte na pari ' ta hole "

B. If you make arrangements for a bullock cart, I'll go with you.

B. তোমরা একটা গোরু গাড়ির ব্যবস্থা করলে আমি তোমাদের সঙ্গে যাবো。

tomra ' ekta gorur garir ' bebostha korle ' ami ' tomader shunge jabo "

8. "bullock"
"bullock cart"

goru গোরুর
goru gaqi গোরুর গাড়ি

9. negative prefix, "non-", in-", un-"
"flesh, fish, meat"
"vegetarian (food)"
"if we eat vegetarian food"

nir- নির-
ami অমি
nirami নিরামি
amra jodi nirami khai

A. If we eat vegetarian food during the Durga-puja, then will you also eat vegetarian food?

A. যদি দুর্গা-পুজোর সময় নিরামিশ খাই, তা হলে তোমরা কি নিরামিশ খাবে?

amra jodi ' durga pujoj sone ' nirami khai ta hole ' tumi ' ki nirami khabe "

10. "certainly"

niścii নিশ্চয়ই
B. Certainly. If you eat vegetarian food, so shall I.

11. adjective, "the whole" verb stem, "be awake, stay awake" "if we are awake"

A. And if we are awake the whole night, then will you stay awake the whole night?

12. B. Yes. If you stay awake the whole night, I shall also stay awake the whole night.

13. noun, "fast" verb, "fast, make a fast" "if we fast"

A. And if we fast on Durga-puja day, then will you also fast?

14. B. If you fast, I shall also fast.

15. "Wednesday"
A. Good. In that case, we shall go on Wednesday.

B. All right. If you are ready before (then), will you call me?

A. বেশ, তা হলে আমরা বুধবার দিন যাবো।

B. তা হলে আমরা তোমাকে ডাকবে কি?

16. "before" adjective, "prepared" "if you are ready"

17. A. All right. If I am ready before (then) I shall call you.

B. তা হলে আমরা তোমাকে ডাকবে।

Lesson 15, part 2. Grammar.

1. The verb stem /ja-/ "go", is irregular in the conditional conjunctive. The stem of the conditional conjunctive is /ge-/

2. Note that there are two ways of forming a conditional sentence.

2.1. The first is that which we have already covered in Lesson 14: the use of the non-finite conjunctive in the conditional clause, with an indicative verb of appropriate tense in the main clause. Remember that the conditional clause always stands first in the sentence.

2.2. The second type of formation uses the form /jodi/, "if, when". The position of /jodi/ can be either first in the sentence or following the subject, depending upon style. Note that when /jodi/ is used in the conditional clause, the main clause is usually introduced by /ta hole/.

3. The position of the negative particle in conditional clauses, as in sentences 4 and 7.
In a conditional clause, whether formed with /jodi/ or by the conditional conjunctive, the negative particle always stands before the verb.

- tumi 'šekhane na gele 'ami jabo na" If you do not go there, I shall not go.
- tumi jodi 'šekhane na jao 'ta hole' ami jabo na" If you do not go there, I shall not go.

4. There are various ways of making negative nouns and adjectives in Bengali. Two of the most common are represented in sentences 3 and 9.

4.1. /o/ /: šomhob "possible" ošomhob "impossible"
    jana "known" ojana "unknown"
    šustho "healthy" ošustho "ill"

This prefix takes the form /on-/ before vowels:

- acar "conduct" onacar "bad conduct"
- aboššok "necessary" onaboššok "unnecessary"
- aeaš "labor" onaeaš "without labor, easily"

4.2. /ni-/ /: rog "disease" nirog "free of disease"

This prefix takes the form /nir-/ before vowels and voiced consonants except /r/. Examples:

- jon "people, man" nirjon "without people, alone"
- akar "form" nirakar "formless"

Such forms, however, are mostly found in the šadhu-bhaša. They are found in the colit-bhaša only as loans.
5. Form possible Bengali sentences.

5.1. Clause I

<table>
<thead>
<tr>
<th>Subject</th>
<th>Cond.</th>
<th>Verbal Modifiers</th>
<th>Verb</th>
<th>Conj.</th>
<th>Subject</th>
<th>Modifiers</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td></td>
<td>oi dine</td>
<td>hēṭe ja-</td>
<td></td>
<td>ami</td>
<td>amader</td>
<td>hēṭe ja-</td>
</tr>
<tr>
<td>tumi</td>
<td></td>
<td>durga pujor dine</td>
<td>ghumote ja-</td>
<td></td>
<td>tumi</td>
<td>tomader 60UGE</td>
<td>kha-</td>
</tr>
<tr>
<td>apni</td>
<td>jodi</td>
<td>gramar bārite</td>
<td>khete ja-</td>
<td>ta hole</td>
<td>se</td>
<td>6ara rat</td>
<td>boś-</td>
</tr>
<tr>
<td>še</td>
<td></td>
<td>šara rat</td>
<td></td>
<td></td>
<td>tini</td>
<td>tokhon</td>
<td>bōl-</td>
</tr>
<tr>
<td>tini</td>
<td></td>
<td>age</td>
<td>hāṭ-</td>
<td></td>
<td>amra</td>
<td>šei šomoe</td>
<td>ja-</td>
</tr>
<tr>
<td>amra</td>
<td></td>
<td>šekhane</td>
<td>ghumah-</td>
<td></td>
<td></td>
<td>šekhane</td>
<td>aś-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>šahore</td>
<td>kha-</td>
<td></td>
<td></td>
<td>gramer barite</td>
<td>bāra-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nodir dhare</td>
<td>bāra-</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>ei pothe</td>
<td>ghor-</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>jag-</td>
<td></td>
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</table>

5.2. Clause II

<table>
<thead>
<tr>
<th>Subject</th>
<th>Modifiers/Object</th>
<th>(Neg.)</th>
<th>Verb</th>
<th>Subject</th>
<th>Modifiers</th>
<th>Verb</th>
<th>(Neg.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami</td>
<td>šekhane</td>
<td>(na)</td>
<td>gele</td>
<td>ami</td>
<td>amar šOng6</td>
<td>thak-</td>
<td>(na)</td>
</tr>
<tr>
<td>tumi</td>
<td>šara rat</td>
<td></td>
<td>korle</td>
<td>tumi</td>
<td>tomar šOng6</td>
<td>boś-</td>
<td></td>
</tr>
<tr>
<td>apni</td>
<td>gramar barite</td>
<td></td>
<td>jagle</td>
<td>apni</td>
<td>amader šOng6</td>
<td>jag-</td>
<td></td>
</tr>
<tr>
<td>še</td>
<td>age</td>
<td></td>
<td>aśle</td>
<td>še</td>
<td>šekhane</td>
<td>dāra-</td>
<td></td>
</tr>
<tr>
<td>tini</td>
<td>pore</td>
<td></td>
<td>bośle</td>
<td>tini</td>
<td>šekhane</td>
<td>ūr-</td>
<td></td>
</tr>
<tr>
<td>amra</td>
<td>baire</td>
<td></td>
<td>ghumale</td>
<td>amra</td>
<td>bhetore</td>
<td>ja-</td>
<td></td>
</tr>
<tr>
<td>tomra</td>
<td>khabar</td>
<td></td>
<td>dile</td>
<td>tomra</td>
<td>khabar</td>
<td>de-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>niramiś</td>
<td></td>
<td>khele</td>
<td></td>
<td>niramiś</td>
<td>kha-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ne-</td>
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</tr>
</tbody>
</table>
Lesson 15, part 3. Patterns.

   a. If I go home tomorrow, will you be able to go with me?
   b. If I come back tomorrow, will you be able to come with me?
   c. If I do not go home next week, will you be able to stay with me?
   d. If I am not able to come back tonight, will you come to my house?
   e. If you do not stop on the way to India, will you get there before Durga-puja?

   a. If you go home tomorrow, I'll go with you.
   b. If you come back tomorrow, I'll come back with you.
   c. If you don't go home, I'll stay here with you.
   d. If you cannot come back tonight, I'll come to your house.
   e. If I do not stop on the way, I'll get there before Durga-puja.

   a. If my mother and father are there, will that be an inconvenience for you?
   b. If my relatives come with us, will that be an inconvenience for you?
   c. If my brothers also stay with us, will that be an inconvenience for you?
   d. If my friend wants to come with you, will that be an inconvenience for you?
   e. If you do not get there before Durga-puja, will that be an inconvenience for you?

   a. If it is no inconvenience for them, it will be no inconvenience for me.
   b. If it is no inconvenience for your relatives, it will be no inconvenience for me.
   c. If it is no inconvenience for them, it will certainly be no inconvenience for me.
   d. If he will be ready before eight, it will be no inconvenience at all.
   e. If I do not get there before Durga-puja, it will be a great inconvenience for me.
   a. If they cannot walk, will you be able to take your car?
   b. If we walk, will you be able to walk with us?
   c. If they cannot take their car, will you be able to pick them up?
   d. If he cannot be ready before eight, will he be able to come?
   e. If you get there before Durga-puja, will you be able to go to my village?

   a. No, but if you make arrangements for a car, I can pick them up.
   b. No, but if you make arrangements for a car, I can go with you.
   c. No, but if I can make arrangements for a bullock-cart, they will be able to come.
   d. No, but if you can make arrangements for a car, he can come later.
   e. No, if you cannot make arrangements for a car, I shall not be able to go.

Pattern: sentence 7.
   a. If you cannot make arrangements for that, I shall not go.
   b. If you cannot make arrangements for a car, I shall not be able to go.
   c. If I can make arrangements for that, they can come afterwards.
   d. If you cannot make arrangements for that, he will not be able to come.
   e. If you cannot make arrangements for that, I shall stay in Calcutta.

   a. If we eat Indian food, will you be able to eat it?
   b. If my relatives eat vegetarian food, will that be an inconvenience for you?
   c. If we do not eat vegetarian food, will you be able to eat with us?
   d. If we eat meat, will you also be able to eat meat?
   e. If they eat only vegetarian food, will you also eat only vegetarian food?

   a. If you give me Indian food, I shall eat it.
   b. If you do not give me meat, I shall eat vegetarian food.
   c. If you do not give me vegetarian food, I shall not eat anything.
d. If you do not give me vegetarian food, I shall eat meat.
e. If they give me only vegetarian food, I shall eat it.

   a. If we talk the whole night long, will you be able to stay awake?
   b. If we sing the whole night long, will you be able to stay awake?
   c. If we dance the whole night long, will you also dance?
   d. If we sing the whole night long, will you also sing?
   e. If they stay awake all day and all night long, will you be able to stay awake?

    a. If you talk the whole night long, I also shall talk the whole night long.
    b. If you sing the whole night long, I also shall sing the whole night long.
    c. If you dance the whole night long, I also shall dance the whole night long.
    d. If you sing the whole night long, I shall stay awake easily.*
    e. If they dance and sing the whole day and night, I shall stay awake easily.

Lesson 15, part 4. Sentence Drills:

Use conditional conjunctive and /jodi/ constructions alternatively.

Drill 1
--If I go home at the end of next month, will you be able to come with me?
--If your wife says that it is all right, I'll go with you. If it is an inconvenience for her, I won't come.
--If you don't come, it will be an inconvenience for her. She expects you.
--If she is expecting me, then of course I shall come. How shall we go?
--If I can make arrangements for a car, then we shall go by car.
--If you cannot make arrangements for a car, then what?
--Then we shall go by train.
--If you go by train, I'll meet you there. I do not like trains.
--If you do not go by train, how will you go?
* Either /šöhəje/ or /ənaeəse/.
--I shall go by plane. If I go by train, I shall not be able to sleep the whole night.
--All right. Then we shall go at the end of next month.
--Good. If you are ready to go before that, will you call me?
--All right. When I get ready, I shall call you.

Drill 2

--If you come to India, will you come to Calcutta?
--Yes, if I come to India, I shall come first to Calcutta.
--When you come to Calcutta, will you visit us?
--All right. If I stay with you, will it cause you an inconvenience?
--If you stay with us, it will not be an inconvenience. It will be a pleasure for us.
--If I want to stay in Calcutta for a long time, where will I live?
--If you want to live in old Calcutta, you can live on Citpur Road.
--But if I don't want to live in old Calcutta, what then?
--If you want to live in the new city, you can live in Ballygunge.
--If I decide to live in Ballygunge, will I be able to find a house?
--Yes. But if you want to live in North Calcutta, it will be difficult to find a house.

Lesson 15, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>ţren</th>
<th>train</th>
<th>notun</th>
<th>new</th>
</tr>
</thead>
<tbody>
<tr>
<td>rel gaṛi</td>
<td>train</td>
<td>ēukhi</td>
<td>happy</td>
</tr>
<tr>
<td>ēukh</td>
<td>happiness</td>
<td>ēara</td>
<td>whole, complete</td>
</tr>
<tr>
<td>Ṫpekkha</td>
<td>waiting</td>
<td>purono</td>
<td>old</td>
</tr>
<tr>
<td>manṭo</td>
<td>meat</td>
<td>bharotio</td>
<td>Indian (adj.)</td>
</tr>
</tbody>
</table>

kiše
ki kore how, by what means

Idioms:

(svpekkhae a.hh- | be in a state of expectation (with genitive)
(svpekkha kor- | wait (with /jöño/, "for", and preceding genitive)
--āngge dēkkha kor- | visit with
ṭhik kor- | decide; fix
onek din | many days, a long time
**Lesson 16, part 1. Conversation.**

**Analysis and translation**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
</table>
| 1. adjective, "past"  
"last month"  
PAP of verb /ja-/ "go", base of past completive tense  
past completive tense suffix  
2nd person ordinary past tense ending  
"(you) did go" | goto গত  
goto maে গত মাস  
gie- গিয়ে-  
-chil- -ছিল-  
-e -৬  
giechile গিয়েছিলে |
| A. Robi, where did you go last month? | A. রবি তোমার গত মাসে কেখায় গিয়েছিলে?  
robi ' tumi goto maে e ' kothae giechile " |
| 2. noun, "vacation"  
Note: conditional conjunctive plus /-i/ emphatic suffix can mean "just as, as, since"  
"as it began"  
PAP of verb /ja-/ "go", base of past completive tense  
past completive tense suffix  
lst person past tense suffix  
"(I) did go" | chuti চুতি  
şuru holei শুরু হলেই  
gie- গিয়ে-  
-chil- -ছিল-  
-um -৬  
giechilum গিয়েছিলেম |
B. As I began my vacation last month, I went to Delhi.

3. PAP of verb /son-/ "hear" base of past completive tense past completive tense suffix 1st person past tense suffix "I heard".

A. I heard that you went home to Calcutta.

B. 

goto maše ' chuti šuru holei ' ami dillite giechilum "

B. 

A. 

A. 

A. 

A. 

3. PAP of verb /son-/, "hear" base of past completive tense past completive tense suffix 1st person past tense suffix "I heard".

A. I heard that you went home to Calcutta.

4. Note: the conditional conjunctive plus /-o/ emphatic suffix means "even though" or in some circumstances "even if".

"even though they stay"

tara thakleo তারা থাকলেও

B. No, even though my mother and father live in Calcutta, I went to wander around Delhi and Agra.

B. 

A. 

A. 

A. 

4. Note: the conditional conjunctive plus /-o/ emphatic suffix means "even though" or in some circumstances "even if".

"even though they stay"

tara thakleo তারা থাকলেও

B. No, even though my mother and father live in Calcutta, I went to wander around Delhi and Agra.

B. 

A. 

A. 

A. 

5. PAP of verb /bāra-/, "wander about, visit", base of past completive tense particle, "then, so, if that be so"

A. Then what various places did you visit in Delhi?

5. PAP of verb /bāra-/, "wander about, visit", base of past completive tense particle, "then, so, if that be so"

A. Then what various places did you visit in Delhi?

6. "(it) fell"

idiom: "get hot"

6. "(it) fell"

idiom: "get hot"
"suddenly"
idiom: "no more"

B. Suddenly it got very hot in Delhi, and so I did not wander around much any more.

B. হঠাৎ দিল্লীতে খুব গরম পড়লো, তাই আমার ভার বেশী বেড়ানো ছাড় না।

hothat হঠাৎ
ar ... na ভার ... না

7. PAP of verb /dēkʰ-/ , "see"

A. Still, which places in Delhi did you see?

A. অথবা, তুমি দিল্লীতে কোন কোন জায়গা দেখেছিলেন?
tobu ' tumi dillite ' kon kon jaega ' dekhechile "
dekhe- দেখে-

B. noun, a carriage drawn by one horse
"in, by"; for this usage, see Grammar, 4.
PAP of verb /ghor-/ , "tour, visit"

B. I only toured Delhi for one day in a tonga.

B. আমি কেবল একদিন টঙ্গা করে দিল্লী ঘুরেছিলাম।
ami kebol akdin ' tonga kore ' dilli ghor ' ghurechilum "
tonga টঙ্গা
kore করে
ghure- ঘুরে-

8. PAP of verb /ghor-/ , "tour, visit"

B. noun, a carriage drawn by one horse
"in, by"; for this usage, see Grammar, 4.
PAP of verb /ghor-/ , "tour, visit"

B. I only toured Delhi for one day in a tonga.

B. আমি কেবল একদিন টঙ্গা করে দিল্লী ঘুরেছিলাম।
ami kebol akdin ' tonga kore ' dilli ghor ' ghurechilum "
tonga টঙ্গা
kore করে
ghure- ঘুরে-

9. A. Did you see the Birla Temple in Delhi?

A. নিজের কেন্দ্র প্রতিষ্ঠা দেখেছিলে কি?
dillite ' birla mondir ' dikhechile ki "

10. "enough"
idiom: "have time"

B. No, I did not have enough time.

B. না, হাতে বেশী সময় ছিল না।
na " hate ' beši ' somoe chilo na "

beši বেশী
hate 'somoe ach- হাতে সময় আছ-
na " hate ' beši ' somoe chilo na "
"hour"
post-position, "within"
"within two hours"
"mosque"

B. So I saw the Delhi Fort and B. the Jumma Masjid within two hours.

tai ' du ghontar moddhe ' dilli phort ar jumma mosjid ' dekhechilum "
onno অনন্য

11. "other"

A. What did you do on all the other days?

B. On all the remaining days, I sat in the house and read a book.

B. আমি বাকী সবিন্দু বাড়িতে বসে একটা বই পড়েছিলাম।
ami ' baki áñb din ' barite bośe ' ekta bośe ' porenchilum "
baki বাকী

12. "remaining"

B. On all the remaining days, I sat in the house and read a book.

B. আমি বাকী সবিন্দু বাড়িতে বসে একটা বই পড়েছিলাম।
ami ' baki áñb din ' barite bośe ' ekta bośe ' porenchilum "

13. A. How many days were you in Agra?

B. I was in Agra only two days.

B. আমি আগ্রা দুই দিন আগ্রাতে ছিলাম।
ami ' matro du din ' agrate chilum "

14. B. I was in Agra only two days.

B. আমি আগ্রা দুই দিন আগ্রাতে ছিলাম।
ami ' matro du din ' agrate chilum "

15. A. What did you see in Agra?

A. আমি আগ্রাতে কি দেখেছিলেন?
tumi agrate ' ki dekhechile "

16. B. In Agra I saw the Taj Mahal and the Agra Fort.

B. আমি আগ্রাতে তাজমহল আর আগ্রা ফোর্ট দেখেছিলাম।
ami agrate ' taj mohol ar agraphort ' dekhechilum "
Lesson 16, part 2. Grammar.

1. The formation and use of the past completive.

1.1. The most frequent use of the past completive tense is to refer to an action which has been completed before the time stipulated in the context of the utterance. A rule of thumb for the use of the tense is that whatever is expressed in English with the use of the auxiliary "had" is expressed in Bengali by the past completive, as:

- ে পরিমাণে গেছি, he had gone home
- ে কাজ শেষ করেছি, he had finished his work

1.2. The past completive is also used to designate an action completed in the distant past:

- ে পরিমাণে গেছি, he went home (a long time ago)
- ে কাজ শেষ করেছি, he came to Calcutta five years ago
1.3. The past active participle forms the base of the past completive tense. To this base are added the past suffix /chi-/, the past tense sign /-1-/, and the past tense personal endings.

<table>
<thead>
<tr>
<th>Subject Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami kine-chi-l-um</td>
<td>I bought, I had bought</td>
</tr>
<tr>
<td>tumi kine-chi-l-e</td>
<td>you (ord.) bought, you had bought</td>
</tr>
<tr>
<td>apni kine-chi-l-en</td>
<td>you (hon.) bought, you had bought</td>
</tr>
<tr>
<td>ū kine-chi-l-o</td>
<td>he (ord.) bought, he had bought</td>
</tr>
<tr>
<td>tini kine-chi-l-en</td>
<td>he (hon.) bought, he had bought</td>
</tr>
</tbody>
</table>

2. Additional uses of the conditional conjunctive, as in sentences 2 and 4.

2.1. The conditional conjunctive plus the emphatic suffix /-i/ can mean, as it does in sentence 2, "as", "just as", "just when", or "since". The conditional conjunctive plus this /-i/ suffix can also mean "if only", as:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi'sêkhane jete parlei' tar sôngi dêkha hobe&quot;</td>
<td>If only you could go there, you would meet him.</td>
</tr>
<tr>
<td>-or-</td>
<td>-or-</td>
</tr>
<tr>
<td>ami'car ūkaka pete parlei' boîta kinbo&quot;</td>
<td>If only I could get four rupees, I would buy the book.</td>
</tr>
</tbody>
</table>

2.1.1. The infinitive plus the emphatic suffix /-i/ is in some circumstances used in this same way, to mean "as" or "just as". The infinitive plus /-i/, i.e., /hotei/ could also have been used in sentence 2.

2.2. The conditional conjunctive plus the emphatic suffix /-o/ carries the meaning "even if", as:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ūkha sêkha ašleo'ami take'kîchu dêbo na&quot;</td>
<td>Even if he comes here, I shall give him nothing.</td>
</tr>
</tbody>
</table>

2.2.1. If the conditional with /jodi/ is used, the emphatic suffix can be added to the verb form with the same result:

<table>
<thead>
<tr>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>jodi ū se aseo' ta hole take'kîchu dêbo na&quot;</td>
<td>Even if he comes, I shall give him nothing.</td>
</tr>
</tbody>
</table>

2.2.2. If, however, the emphatic /-o/ is added to the /jodi/ particle,
2.2.2.1. The morpheme /jodio/ meaning "even though" can be thought of as entirely different from the conditional morpheme /jodi/, "if". An indication that this is grammatically sound is that the negative particle follows the verb when /jodio/ is used, while it precedes the verb in a clause with /jodi/:

<table>
<thead>
<tr>
<th>English</th>
<th>Bsl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Even though he didn't go, I went.</td>
<td>Jodi jae na jae'ami jabo na&quot;</td>
</tr>
<tr>
<td>If he doesn't go, I won't go.</td>
<td>Jode ekhane ase' ami take'kichu dii na&quot;</td>
</tr>
</tbody>
</table>

3. Verb stems of shape CVCa- form their verbal nouns by the addition of the suffix /-no/. The most common of these include:

<table>
<thead>
<tr>
<th>English</th>
<th>Bsl</th>
</tr>
</thead>
<tbody>
<tr>
<td>wander about</td>
<td>barra-no</td>
</tr>
<tr>
<td>defeat; be lost</td>
<td>hara-no</td>
</tr>
<tr>
<td>leap</td>
<td>lapha-no</td>
</tr>
<tr>
<td>run</td>
<td>douro-no, doura-no</td>
</tr>
<tr>
<td>reach, arrive at</td>
<td>poicha-no, poicha-no</td>
</tr>
<tr>
<td>sleep</td>
<td>ghuma-no, ghuma-no</td>
</tr>
<tr>
<td>bend</td>
<td>baka-no</td>
</tr>
<tr>
<td>bite</td>
<td>kamra-no</td>
</tr>
</tbody>
</table>


4.1. The PAP /kore/ is frequently used to form a phrase expressing means, particularly means of transportation. Other examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Bsl</th>
</tr>
</thead>
<tbody>
<tr>
<td>He came by boat.</td>
<td>Se nouko kore'e'sechilo</td>
</tr>
<tr>
<td>I have come by car.</td>
<td>ami mo'or kore'e'sechi</td>
</tr>
</tbody>
</table>

4.2. The locative ending with this usage is optional; you will find both /nouko kore/ and /noukote kore/ or /noukoe kore/.

4.3. Other PAPs are also used in the same way. For example:

<table>
<thead>
<tr>
<th>English</th>
<th>Bsl</th>
</tr>
</thead>
<tbody>
<tr>
<td>He goes along the path.</td>
<td>Se' rasta dhore' jae&quot;</td>
</tr>
</tbody>
</table>
He killed him by means of a knife.

4.4. Another usage of /kore/ should be mentioned here, though it will be mentioned again later. That is the so-called adverbial formation, noun or adjective + /kore/:

- 6okto kore: firmly
- 6e'6okto kore'dhore: He holds it firmly.
- jor kore: forcibly
- 6e oja'jor kore'kere nilo: He snatched it away forcibly.

4.4.1. In certain circumstances the adverbial function of a word is defined only by its position in the order of words in the sentence:

- tumi'kharap gan'gao: You sing bad songs.
- tumi gan'kharap gao: You sing badly (habitually).

The use of /kore/ may alter the meaning of the sentence:

- tumi gan'kharap kore'gao: You sing badly (on this particular occasion; i.e., you have the capacity to sing well, but are not doing it).

Lesson 16, part 3. Patterns.

   a. Robi, where did you stay last week?
   b. Robi, where did you go last month?
   c. Robi, where did you go in India?
   d. Robi, what did you see in the village?
   e. Robi, what did you buy at the store?

   a. As I began work last week, I went to Calcutta.
   b. As I finished my work last month, I went on my vacation.
   c. As I finished seeing Agra, I went to Delhi.
   d. As I came to the village in Asvin [aśīn], I saw the Durga-puja.
   e. As I arrived there late, I was not able to buy anything.
   a. I heard that you did not stay in Delhi.
   b. I heard that you had gone to Delhi.
   c. I heard that you also went to Bengal.
   d. I heard that you had lived in a village before.
   e. I heard that you had bought a new car.

   a. Yes. Even though I live in Delhi, they sent me to Calcutta.
   b. No, even though I live in Calcutta, I went there this time.
   c. Yes, even though I didn't go to Calcutta, I saw Bengal.
   d. No, even though I lived in India, I always lived in cities.
   e. No, even though I want a new car, I have never been able to buy one.

   a. What things did you like in Calcutta?
   b. What people did you meet in Calcutta?
   c. What places did you go in India?
   d. What cities have you visited in India?
   e. What other things did you see at the store?

   a. Nothing. Suddenly it got very hot in Calcutta, and I wasn't able to rest.
   b. No one. Suddenly it got very hot in Calcutta, and my travelling about was hampered.
   c. Nowhere. Suddenly it got very hot in May, and my travelling was stopped.
   d. Many. It gets very cool in Delhi, and I always went there in winter.
   e. Many things. But I had no money, and I was not able to buy.

   a. Still, did you see any places in the city?
   b. Still, did you meet any people there?
   c. Still, did you go to many places in Bengal?
   d. But did you go to the mountains in the summer?
   e. But did you not go to the bank?
   a. Yes, I went around the Hugli one day by boat.
   b. Yes, I went around the city one day by taxi and saw people.
   c. Yes, I went to Konarok in Orissa by bullock-cart.
   d. Yes, I went to the mountains by train.
   e. Yes, I went to the bank by tram this morning.

   a. Did you see the Kali temple in Kalighat?
   b. Did you meet any painters or writers?
   c. Did you see the temple at Puri?
   d. Did you go to Dehra Dun?
   e. Did you get some money there?

    a. Yes, I had time to see that.
    b. No, I did not have time to meet them.
    c. No, I did not have time to go there.
    d. Yes, I went to Dehra Dun and Mussoorie [muśuri].
    e. No. The bank was closed, and I had no time to wait.

    a. What did you do on the other days?
    b. Where did you go on the other days?
    c. What did you do for the remaining time?
    d. What did you do in Dehra Dun?
    e. Where did you go after that?

    a. The remaining days I sat on my veranda and slept.
    b. The remaining days I sat in my chair and read.
    c. The remaining days I went and looked at paintings.
    d. I rested and talked with people.
    e. I went and looked in some book shops.

    a. How many weeks were you in Calcutta?
    b. How many months were you in Bengal?
    c. How long were you in India?
    d. How many years were you in India before?
300

e. How long were you in India before?
f. How long were you in the book shops?

   a. I was in Calcutta only five weeks.
   b. I was in Bengal exactly two months and three days.
   c. I was in India five months.
   d. I was in India almost five years before.
   e. I was in the shops about two hours.

   a. How did you like the trip?
   b. How did you like Bengal?
   c. How did you like India?
   d. How did you like coming home?
   e. How did you like the shops?

   a. I liked the trip very well.
   b. I didn't like Calcutta at all.
   c. I liked the country very well.
   d. I liked coming home.
   e. I didn't like the shops very well.

Lesson 16, part 4. Sentence Drills.

Drill 1

--I did not see you last month. Were you not in the city?
--No, I went to Calcutta.
--I thought perhaps you had gone there. Did you see your brother and sister there?
--No, even though they live there, I did not have time enough to see them.
--Did you see many places in the city?
--No, if only I get my vacation next month, I shall go back and wander around the city.
--Did you like it, then?
--Yes, I liked it very much. But it got very hot in the city and I could not wander around very much.
--Were you able to see the Jain temple?
--No. I had heard about it, and I wanted to go. But I did not have the time.
--What did you do there, then?
--When it was not too hot, I worked. When I could not work, I stayed in my room and read a book.
--How many days were you there?
--I stayed there only three days. Then I went on to Cuttack.

Drill 2

--Did you go to a village for Durga-puja?
--Yes, I went to the house of a friend of mine in a village near Bankura.
--How did you like it?
--Wonderful. The people were very open-hearted and took good care of me, even though I was a foreigner.
--What did you do?
--In the morning and the evening we went to the temple. In the afternoon we often went for a walk.
--There is a Santal village nearby, isn't there? Did you see the Santals?
--Yes, there is a village there in the jungle. One night we went there to see a dance.
--And did you hear any Baul songs?
--Yes, one afternoon a Baul came and sang for us. Even though he was very old, he sang beautifully.
--If only I could collect those Baul songs, people would be able to hear their sweetness.
--Rabindranath did collect a few. They are beautiful.

Lesson 16, part 5. Vocabulary.

| bideši   | foreigner          | śongraho kor- | collect                     |
| madhurjo, mišota | sweetness          |                |                            |
| buço, briddho | old man            | bišeś        | special, especially        |
| ador     | love, affection    | prankhola    | open-hearted               |
| šit kal  | winter             | pran         | heart                      |
| porbot   | mountain           | khola        | open, frank, candid        |
| jongol   | jungle             | aprurbo      | unprecedented, very wonderful |
| ebar, eibar | this time         | bondho       | hindered, stopped, closed  |
sommondhe post-position, "in regard to", with genitive

Idioms:

--ke odor jōtīno kār-
to take good care of, to treat with great kindness

hate beşi somoe acha-
to have enough time

somoe pa-

tai na

is it not so? (note intonation)
## Lesson 17, part 1. Conversation.

<table>
<thead>
<tr>
<th>Analysis and translation</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. stem of verb &quot;remain&quot;</td>
<td>thak- থাক-</td>
</tr>
<tr>
<td>past habitual tense</td>
<td>-t- ত-</td>
</tr>
<tr>
<td>suffix</td>
<td>-e এ-</td>
</tr>
<tr>
<td>2nd person ordinary</td>
<td>thakte থাকতে</td>
</tr>
<tr>
<td>past tense ending</td>
<td></td>
</tr>
</tbody>
</table>

"(you) used to remain/live"**

<table>
<thead>
<tr>
<th>A. Where did you used to live?</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumi age ' kothae thakte &quot;</td>
</tr>
</tbody>
</table>

| 2. past habitual tense        |
| suffix                        |
| 1st person past tense ending  |
| "(I) used to remain/live"     |
| thaktum থাকতম |

<table>
<thead>
<tr>
<th>B. I used to live in Swamibazar before. Now I live in Bhowanipur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ami age ' sambajare thaktum &quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. high stem of verb /pɔr/, &quot;study&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>past habitual tense suffix</td>
</tr>
<tr>
<td>2nd person ordinary past tense ending</td>
</tr>
<tr>
<td>&quot;(you) used to study&quot;</td>
</tr>
</tbody>
</table>

| porte পড়তে |

- **Analysis and translation**
  - **Bengali**

- **Lesson 17, part 1. Conversation.**
- **A. Where did you used to live?**
  - tumi age ' kothae thakte "
- **B. I used to live in Swamibazar before. Now I live in Bhowanipur.**
  - ami age ' sambajare thaktum " | rokhon ' bhabanipure thaki "
- **3. high stem of verb /pɔr/, "study"**
  - porte পড়তে
A. Did you used to study at Calcutta University?

B. Yes, I studied for the B.A. at Calcutta University.

5. loan word, "university"

A. At which college of the University did you used to study?

B. First I used to study at City College, after that at Presidency College.

6. name of a college of Calcutta University, "City College"

name of a college of Calcutta University, "Presidency College"

7. A. Did you used to go to see many football games in Calcutta?

B. At which college of Calcutta University do you study now?
8. "often" emphatic suffix "very often"
   prae থায় -ই -ই
   praei থাই

B. Yes, when friends went with me, I used to go to watch the game very often.
   হাঁ, বন্ধুরা সাথে গেলে আমি থায় কোলা দেখতে যেতাম।

9. loan word, "coffee house"; there are several in Calcutta, very popular with students and intellectuals "conversation, gossip"
   kophi haus কফি হাউস
golpogujob গল্পগুজোব

A. And did you used to go to the coffee house to talk very often?
   তুমি কফি হাউজে কথা কথিয়ে যেতে?

10. "between" "from time to time"
    majhe মাঝে
    majhe majhe মাঝে মাঝে

B. When I had no more studying, I used to go there from time to time.
    গড়াশোনা না থাকলে আমি মাঝে মাঝে যেতাম।

11. "vacation, day off"
    chuti চুটি

A. What did you used to do on your days off?
   তুমি কখনোকখন করতে?

12. "field", a large common in the middle of a city like Calcutta
    moedan মোদান
B. When my sister used to come to see me, I used to take her for a walk on the maidan.

A. What did you used to do in the long summer vacation?

B. When my mother and father were in good health, we used to go to visit Simla.

A. The summer months used to be hot, didn't they?

13. "heat, hot season"

14. "body"
"be in good health"
hill station in North India

15. idiom: "didn't you?, isn't that so?"

16. noun, "journal", a common name of journals
compound verb, "be published, come out"

B. Yes, my poetry used to be published in the college journal very often.

A. Did you used to write poetry in college, didn't you?

B. Did my poetry used to be published in the college journal very often?
17. A. You used to do other things in college, didn't you?
   A. তুমি কলেজে পর কিছু করতে নারি?

18. B. Yes, I used to play tennis when I got a little time, and I used to play cricket often.
   B. হাঁ, তামি একটুকু সময় পেলে টেনিস খেলতুম এবং সময় খেলতুম ক্রিকেটে।

19. "job" "games" "buy" "give up, leave"
    compound verb stem,
    "I used to play games" "I used to buy"

B. But now I have a job. That is why I have given up games.
B. কিন্তু এখন আমার চাকরি রয়েছে। তাই মাফি দেওয়া হয়ে পড়েছে।

Lesson 17, part 2. Grammar.

1. Formation and use of the past habitual:

1.1. The most common use of the past habitual is that which we have seen in this lesson -- reference to action which was customary in the past; the tense can be used wherever English can use the phrase "used to".

1.2. The formation of the past habitual is by the high stem of all verbs except verb stems of (C)V^C- shape where the vowel is /a/, and stems of CVCa- shape. These two types of stems preserve their low vowels. The sign of the past habitual is /-t-/ which is affixed to the verb stem. To the tense sign /-t-/ are then added the past tense personal endings.

   ken-"buy"
   ami kin - t - um
   tumi kin - t - e
   tui kin - t - íē
   apni kin - t - en
   sé kin - t - o
   tini kin - t - en
The verb stem /ja-/ is regular, having the stem /je-/ in the past habitual.

1.3. This tense and the simple past are the only tenses which permit the formation of the negative with /na/:

I used to play kheltum
I did not used to play kheltum na

2. As in sentence 4, the Bengali usage is to make /bi.e/ the direct object of /poy-/, "study (or "read") B.A.", where English usage will be "study for the B.A."

Lesson 17, part 3. Patterns.

   a. Where did you used to go?
   b. Where did she used to live?
   c. Where did they used to meet you?
   d. Where did you (pl.) used to study?
   e. Where did he used to live?

   a. I used to go often to Kalighat (/kalighat/) before.
   b. She used to live in Ballygunge before.
   c. They used to come to my house, a long time ago.
   d. We used to study in that room.
   e. He used to live in Calcutta.
   a. What part of Kalighat did you used to go to see?
   b. In what part of Ballygunge did she used to live?
   c. In what part of the city did they used to live?
   d. In what field of study did you (pl.) used to work?
   e. In what part of the city did he used to live?

   a. I used to go to see the Kali temple.
   b. She used to live near Jariahat (/gɔɾiahat/).
   c. They used to live in Citpur Road (/citpur rod/).
   d. We used to study Bengali literature.
   e. He used to live near the river.

Pattern: sentence 6b.
   a. After that I used to walk along the river.
   b. After that she used to live near the lake.
   c. After living there for ten years, they went to Poona.
   d. After that we began to study Sanskrit (/sɑŋskrit/).
   e. After that he used to live with me most of the time.

   a. Did you used to see many boats on the river?
   b. Did she used to be able to see the lake from her home?
   c. Did they used to be able to come back to Calcutta?
   d. Did you used to be able to read Sanskrit well?
   e. Did you (pl.) used to meet Sipra often?

   a. Yes, when my friends went with me, we used to go in a boat to Shalimar.
   b. Yes, when she lived in that house, she used to see the lake very clearly (/ʃɒ̃ko/).
   c. No, when they went there, they didn't used to come back often.
   d. Yes, when we were studying, we used to read very well.
   e. Yes, when my friend went with me, I used to go to her house often.
   a. Did you (pl.) used to go in the boat often?
   b. Did she used to go to the lake often?
   c. Did you used to see them very often?
   d. Did you (pl.) used to read kavya (/kabbo/)?
   e. Did you used to meet her parents often?

   a. When I had no more studying, we used to go from time to time.
   b. When she had no more studying, she ased to walk there.
   c. When we had the time, we used to go to see them.
   d. When we had learned enough, we used to read kavya.
   e. When we went there, her parents always used to be there.

   a. What did you used to do on the trip?
   b. where did she used to walk there?
   c. Where did you used to stay in Poona?
   d. Where did you (pl.) used to study Sanskrit?
   e. What did her father used to do?

    a. When we used to go on the river, we used to read and sleep all the time.
    b. When she used to walk there, she used to walk along the lake shore.
    c. When we used to go to Poona, we used to stay with my sister.
    d. When we studied Sanskrit, we used to study with a pandit (/pondlit/ -- see vocabulary).
    e. When we knew him, her father used to write poetry.

Lesson 17, part 4. Sentence Drills.

Drill 1

--Have you been to Calcutta?
--Yes, I used to live in Calcutta, a few years ago. I used to study at Calcutta University.
--At what college of the University did you used to study?
--I studied for the B.A. at Presidency College. Then I studied for the L.A. at St. Xavier's College.
--Did you like the city?
--Yes. When I had no studying, I used to walk through the maidan (/moedaner bhetor die/) and along the bank of the river.

--Did you used to stay in Calcutta during the summer also?

--No, when my friends would go with me, I used to go to Darjeeling. We also used to go to Puri from time to time.

--You used to play cricket in college, didn't you?

--Yes, I used to play cricket when I got the chance, but usually I had too much studying.

--Did you used to go to the movies very often?

--No, not often. From time to time I used to take my sister there.

--Did your sister used to live in Calcutta too?

--No, she lived in Delhi. But she used to come to Calcutta often to see me.

Drill 2

--We used to be able to buy a seer of rice for four annas. Do you remember?

--Yes, I remember. Prices are not what they used to be (i.e., what price was, now that is not).

--And we used to be able to buy a silk sari for fifteen rupees.

--Yes. When we used to live in the village, things were much cheaper.

--We used to sit on the veranda, in our village house, and people used to come and talk.

--Yes, the old men used to gossip incessantly.

--They used to say that the old days were good, and that modern times are bad.

--They used to tell stories from the Ramayana (/ramaeon/) and Mahabharata (/mohabharot/).

--Yes, I used to like those stories. But in the village we did not used to be able to go to the movies.

Lesson 17, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>bibhag</th>
<th>department, division</th>
</tr>
</thead>
<tbody>
<tr>
<td>sujog</td>
<td>chance, opportunity</td>
</tr>
<tr>
<td>cal</td>
<td>rice (husked rice)</td>
</tr>
<tr>
<td>jiniśpottro, jiniśpottor</td>
<td>things (in general)</td>
</tr>
<tr>
<td>jiniś</td>
<td>thing</td>
</tr>
<tr>
<td>pottro, pottor</td>
<td>suffix, &quot;and such&quot;</td>
</tr>
<tr>
<td>kaogojpoṭtro, kaogojpoṭtor</td>
<td>papers and other such things</td>
</tr>
<tr>
<td>ciṭhipoṭtro, ciṭhipoṭtor</td>
<td>letters and other such things</td>
</tr>
<tr>
<td>golpo</td>
<td>story</td>
</tr>
<tr>
<td>bortoman (somoe)</td>
<td>present (time)</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>nouko</td>
<td>boat</td>
</tr>
<tr>
<td>lek, dighi</td>
<td>lake</td>
</tr>
<tr>
<td>bhromon</td>
<td>trip</td>
</tr>
<tr>
<td>šer</td>
<td>seer (about two pounds weight)</td>
</tr>
<tr>
<td>baš kor-</td>
<td>live (make dwelling)</td>
</tr>
<tr>
<td>golpo bol-</td>
<td>tell a story</td>
</tr>
<tr>
<td>golpo kor-</td>
<td>gossip</td>
</tr>
<tr>
<td>mone rakh-</td>
<td>remember</td>
</tr>
<tr>
<td>purono din</td>
<td>olden times</td>
</tr>
<tr>
<td>špọsto, pošto</td>
<td>clear, clearly</td>
</tr>
<tr>
<td>šosta</td>
<td>cheap</td>
</tr>
<tr>
<td>kek</td>
<td>a few, several</td>
</tr>
<tr>
<td>ponero</td>
<td>fifteen</td>
</tr>
<tr>
<td>šob šomoe</td>
<td>all the time, incessantly</td>
</tr>
<tr>
<td>praei</td>
<td>usually, very often</td>
</tr>
<tr>
<td>ponjiter kache</td>
<td>with a pandit (scholar)</td>
</tr>
<tr>
<td>baeçe (gie)</td>
<td>(going) on the trip</td>
</tr>
<tr>
<td>šak šer cal</td>
<td>a seer of rice</td>
</tr>
</tbody>
</table>
Lesson 18, part 1. Conversation.

Analysis and translation

1. high stem of verb /poV-, "read"
   past tense suffix
   2nd person ordinary past tense ending
   past continuative, "you were reading"
   Bengali
   pot- -chil- -e
   povchile

A. John, what book were you reading?

2. noun, "novel"
   high stem of verb /dak-/, "see"
   past tense suffix
   1st person past tense ending
   past continuative, "I was looking at"
   Bengali
   uponnaś উপন্যাস
   dekh- -chil- -um
   dekhchilum দেখছিলাম

B. I was looking at a Bengali novel.

3. interrogative pronoun stem, "who"
   "whose, of whom"
   verb stem, "write"
   Bengali
   ka- kar lekh- ক- কার লেখ-
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verbal noun/adjective "writing, written"
"written by whom"

lelha লেখা
kar lelha কার লেখা

A. Who wrote the novel you were looking at?
B. It was Anandamath, written by your Bankim-babu.

B. তামাদের বন্ধুমার লেখা আনন্দমথ !

tomader bonkim babur lelha ' anondomath "

A. আপনি বাংলা বই পড়ে না কি ?
A. তুমি বাঙালি বই পড়তে না কি ?

tumi ' bangla boi poto naki "

6. a stem of irregular verb "go" ( /ja-/ )
an adjectival suffix "gone, past"
high stem of verb, "learn"

B. Yes, in the past two years, I have been learning a little Bengali.

B. হাঁ, তামি গত দুই বছর একটু বাঙালি ভাষা শিখলাম।

hā " ami ' goto du bochor ' ekta bangla bhasa ' sikhohilum "
dekhi দেখি

ki কি
na না
kina কিনা
B. So I thought, "Let me see whether or not I can read the writing of Bankim-babu."

B. তাই ভাবলুম যে দেখি বঙ্কিমবাবুর লেখা গুড়ত গারি কিনা ?

tai ' bhablum je ' dekhi ' bonkim babur lekha ' porte pari kina "

to তো

7. untranslatable particle which transmits a feeling of condition or doubt on the part of the speaker "strike, or seem or be difficult (for)"

to তো

A. I think that his writing will be a little difficult for you.

A. আমার তো মনে হচ্ছে যে তাঁর লেখা তোমার কিছু শক্লাগেবে ।

amar to ' mone hocche je ' tär lekha ' tomar ' ekto škto lagbe "

A. Because at the time when Bankim was writing, almost all the writers were using Sanskrit words.

A. কারণ যে সময় বঙ্কিম লিখিলেন সে সময় স্যামে সি লেখক সংস্কৃত শব্দ ব্যবহার করিয়েছিলেন।

karon ' je šomoe ' bonkim likhchilen 'še šomoe ' prae šob lekhok ' Sanskrito šobdo ' babohar korcho "

B. That is why I was finding the book so hard.

B. তাই বইটা আমার এত শক্লাগেলো।

tai ' boita ' amar asto škto ' lagchilo "

9. "because" "Sanskrit" noun, "word" noun, "use" compound verb, "use"

A. Because at the time when Bankim was writing, almost all the writers were using Sanskrit words.

A. কারণ যে সময়ে বঙ্কিম লিখিলেন সে সময় স্যামে সি লেখক সংস্কৃত শব্দ ব্যবহার করিয়েছিলেন।

karon ' je šomoe ' bonkim likhchilen 'še šomoe ' prae šob lekhok ' Sanskrito šobdo ' babohar korcho "

B. That is why I was finding the book so hard.

B. তাই বইটা আমার এত শক্লাগেলো।

tai ' boita ' amar asto škto ' lagchilo "
11. adjective, "current"
   name for colloquial
   Bengali language
   adjective, "pure"
   name for literary
   Bengali language
   "or"

   A. When you were learning
   Bengali, were you learning
   the colloquial or
   the literary language?

   B. I was learning both the
   colloquial and the
   literary language.

12. "two, both"
    emphatic suffix

   B. I was learning both the
   colloquial and the
   literary language.

13. A. Look, if you learn a
    little Sanskrit it will
    be very expedient for you.

   B. ভাগ্নি হলে তোমার বড় সুবিধা হবে।

14. noun, "India"
    stem of verb, "go"
    past tense suffix
    (with vowel-stem verbs)
    1st person past suffix
    "I was going"
    "another"
    "cultivated"
    "person"
    "gentleman"

   A. অব্য হলে তোমার বড় সুবিধা হবে।

   B. ভাগ্নি হলে তোমার বড় সুবিধা হবে।
B. When I was going to India last year, another Bengali gentleman told me the same thing.

15. A. Why were you going to India last year?

B. গত বছর তুমি যখন ভারতে যাচ্ছিলেন তখন তার কথা বাঙালি তুলেক তাই বললেন।

16. "speech, address"

B. To give speeches in your country.

17. post-position, "concerning" (preceding genitive optional)

A. To give speeches about America?

B. তোমাদের দেশে বক্তৃতা দিতে।

18. stem of verb, "read" causative stem of verb "read" (i.e., "teach") past suffix (with vowel stems) 1st person past suffix "I was teaching" "connection, relation" post-position "in regard to, about" (preceding genitive optional)
B. Yes. I was teaching (about) American literature.

19. "wish, desire" "government"

B. That is why the government's wish was that I give a speech about that.

20. "whereabouts, in which different places"

B. The greatest part of the time I was giving speeches in Calcutta itself.

21. "the greatest, the most" "of the greatest" "part, portion" "the majority, the greatest part"

A. In which different places in India were you giving speeches?

22. A. How did you like Bengal?

23. "extremely" "special, particular" function word; see Grammar, 3.
"especially"

B. I think that Bengal is an extremely beautiful place, especially Calcutta city.

B. আমার মনে হয়ে যে বাংলা দেশ তারী সুন্দৰ জায়গা | বিশেষ করে কলকাতা শহর |

amar mone hoe je 'banla des' 'bhari sundor jaega' 'bises kore' 'kolkata sohor' "

24. "mouth"

A. I like very much to hear this (word) from your mouth.

A. তোমার মুখ থেকে এ কথা শনলে আমার তারী ভাল লাগছে।

tomar mukh theke 'e kotha sune' amar bhari bhalo lagche "

Lesson 18, part 2. Grammar.

1. The formation and use of the past continuative.

1.1. The use of the past continuative (sometimes termed past imperfect) is to indicate that an action had begun in the past and was continuing at the past time referred to by the speaker. A rule of thumb is that wherever the form "was/were ...ing" is used in English, the past continuative is used in Bengali. Thus:

sunchilum "I was listening"
deakhile "you were looking"
khelchilo "he was playing", etc.

1.2. The tense is formed by the addition of the past tense suffix and past personal endings to the high stem of the verb, except where the stem-vowel is /a/ or the shape of the stem is CVOa-. Where the stem-vowel is /a/ and where the shape of the stem is CVOa-, the low stem is retained. Thus:

son- "hear" 
ami sun-chil-um
tumi sun-chil-e	
tui sun-chil-i
apni sun-chil-en
še sun-chil-o
/a/-stems retain their low forms:

jan- "know" jan-chil-um, etc.

as do GVCa-stems:

jana- "cause to know" jana-chil-um, etc.

šona- "cause to hear" šona-chil-um, etc.

1.3. CV-stems follow this same pattern: all stems are high except where the stem-vowel is /a/. CV-stems, however, also double the /-c-/ of the /-chil-/ suffix:

ne- "take" ami ni-cchil-um, etc.
ho- "become" ami ho-cchil-um, etc.
ja- "go" ami ja-cchil-um, etc.

2. Formation of verbal adjectives, as in sentence 3.

2.1. Verbal adjectives may be identical in form with verbal nouns; only their syntactical function separates the two classes. Some examples of verbal adjectives:

"e'amar hate lekha boi" this is my hand-written book (this book is written by my hand (i.e., in my handwriting))

"akaš kalo kora dhōa" the smoke making the sky black (i.e., the sky-black-making smoke; /akaš kalo kora/ is an adjectival complex modifying /dhōa/.)

"oťa'kharap lekha boi" that is a badly written book (extremely colloquial)

"eťa'bhalo āka chobi" that is a well painted picture (extremely colloquial)

2.2. It should be mentioned that there is another type of verbal adjective, which functions somewhat differently syntactically. This
second type of formation is much less frequent (except in certain stylized idioms) than the one above. Note the śadhu-bhaśa vocabulary in the following examples:

- e boi'amar hasto likhito" this book is written by my hand
- o boiṭa'mondobhabe likhito" that book is badly written

2.2.1. This form is called in traditional grammars "past passive participle"; it should be noted that the construction /akaś kalo kora dhōa/ cannot be transformed in this way; "past passive participles" form a limited class in modern spoken Bengali.

3. Function word /kore/, as in sentence 23.

3.1. It should be noted that in this situation, as in that mentioned in lesson 16, the form /kore/, while it has the same form as the PAP of the stem /kɔr-/, "do", does not act in the same way. A PAP has a verbal function in a sentence:

- se kaj kore'galo" He did the work and went.
- se baːrite phire'boślo" He returned home and sat down.

The function word /kore/ occurs either in immediate relation as a noun:

- se nouko kore'aše" He comes by boat.

or, as in the present case, as an adjective:

- se biːśe kore'áhorə' He especially likes the city.
- pochondo kore" He holds it firmly.

Lesson 18, part 3. Patterns.

   a. What picture were you looking at?
   b. What song were you listening to?
   c. What stories were you reading?
   d. What songs were they singing?
   e. What novels was he reading?
   a. I was looking at a picture by a Bengali painter.
   b. I was listening to a song by a Bengali writer.
   c. I was reading some Bengali short stories.
   d. They were singing some Bengali songs.
   e. He was reading some Bengali novels.

   a. Who painted the picture you were looking at?
   b. Who wrote the song you were listening to?
   c. Who wrote the stories you were reading?
   d. Who wrote the songs they were singing?
   e. Who wrote the novels he was reading?

   a. It was a picture painted by Jamini Roy.
   b. It was a song written by Rabindranath.
   c. They were stories written by different people.
   d. They were songs written by kaviwallas (/kobiwalla/).
   e. They were novels by Sarat Chandra (/srotaandro/).

   a. You like Bengali pictures, don't you?
   b. You like Rabindranath's songs, don't you?
   c. You have studied Bengali a lot, haven't you?
   d. You listen to all kinds of folk songs, don't you?
   e. You can read that kind of Bengali, can't you?

   a. Yes, for the past ten years I have been studying Indian painting.
   b. Yes, for the past few years I have been listening to many Indian songs.
   c. Yes, for the past six years I have been studying Bengali.
   d. Yes, for the past twenty years I have been listening to folk songs.
   e. Yes, for the past several months I have been learning to read śadhu-bhaṣa.

Pattern: sentence 6.
a. So I thought, "Let me see whether or not I like Bengali painting."

b. So I thought, "Let me see whether or not I can like Rabindranath's songs."

c. So I thought, "Let me see whether or not I can read short stories easily."

d. So I thought, "Let me see whether or not I can understand kaviwalla songs."

e. So I thought, "Let me see whether or not I can read Saratcandra's writing."


a. I think that you will like Bengali painting very much.

b. I think that you will like Rabindranath's songs very much.

c. I think that you will read these short stories easily.

d. I think that these songs will be a little hard for you to understand.

e. I think that his writing will be very difficult for you to read.


a. Why do you think that?

b. Why do you do that?

c. Why do you say that?

d. Why do you say they will be difficult?

e. Why do you say that it will be hard to read?


a. Because at the time when modern painters were learning, many painters were using folk art.

b. Because when Rabindranath was writing songs, he liked folk songs very much.

c. Because when writers write short stories, they often use colit-bhaga.

d. Because the poets who wrote those songs were not often educated people.

e. Because when Saratcandra was writing, many writers were using difficult language.


a. I like folk art. That is why, when I was looking at the picture, I liked (i.e., "was liking") it very much.

b. I like folk songs. That is why, when I was listening to Rabindranath's songs, I liked them very much.
That is why, when I was trying to read the stories, I was finding (use /lag-/) them so easy.

That is why, when I was listening to the songs, I was not able to understand the language.

That is why, when I was looking at the books, I was finding (use /lag-/) them hard to read.

   a. When you were studying painting, were you studying ancient or modern painting?
   b. When you were studying folk songs, were you studying Indian or European folk songs?
   c. When you were studying Bengali, were you studying the colloquial or the literary language?
   d. When you were learning Bengali, what kind of Bengali were you learning?
   e. When you were studying śadhu-bhaṣa, whose writing were you studying?

   a. I was studying ancient and modern painting.
   b. I was studying both Indian and European folk songs.
   c. I was studying both the colloquial and the literary language?
   d. I was studying only the literary language.
   e. I was studying Bankim-candra.

   a. If you learn a little about Indian sculpture, it will be very helpful to you.
   b. If you learn a little about Indian classical music, it will be very helpful to you.
   c. If you are studying the śadhu-bhaṣa, learning a little Sanskrit will be very helpful to you.
   d. If you are studying the colit-bhaṣa, speaking the language will be very helpful to you.
   e. If you want to learn the literary language, studying a little Sanskrit will be helpful to you.

   a. When I was in Calcutta last year, my professor said the same thing to me.
   b. When I was studying music, my teacher said the same thing to me.
   c. When I was living in Bengal, my friends said the same thing to me.
When I was going to India, many people said the same thing to me.
When I was studying Bengali, other people said the same thing to me.

   a. What were you doing in Calcutta last year?
   b. Where were you studying Indian music?
   c. Where were you living in Bengal?
   d. When were you going to India?
   e. Why were you studying Bengali?

   a. The government was sending me there to teach at the University.
   b. The government was sending me to Madras to study music.
   c. The government was sending me; therefore I was living on Park Street.
   d. The government was sending me to India last year.
   e. The government was sending me to study; also, I wanted (i.e., was wanting) to read Bengali literature.

17. Pattern: sentence 17.
   a. To teach about folk art?
   b. To teach about folk music?
   c. The government sent you to study the language?
   d. They were sending you to learn Bengali?
   e. They were sending you to study only Bengali?

   a. Yes, I was teaching a little about folk art.
   b. Yes, I was also learning to play the vina (/bina/).
   c. Yes, I was studying the language and the literature.
   d. Yes, I was also teaching a little.
   e. No, I was studying other languages also.

   a. In what different places were you teaching?
   b. What other instruments were you learning to play?
   c. In what various places were you living in Bengal?
   d. In what various places were you teaching in India?
e. What other different languages were you studying?

   a. The greatest part of the time I was teaching in Calcutta itself.
   b. The greatest part of the time I was learning to play the vina itself.
   c. The greatest part of the time I was living right in Calcutta.
   d. The greatest part of the time I was teaching in Calcutta itself.
   e. The greatest part of the time I was studying Bengali; I was learning a little Hindi also.

   a. How did you like Calcutta?
   b. How did you like playing the vina?
   c. How did you like living in Calcutta?
   d. How did you like teaching in India?
   e. How did you like learning Indian languages?

   a. I think that Calcutta is a wonderful city, especially at night.
   b. I think that all Indian instruments are beautiful, but especially the vina.
   c. I think that all Bengal is beautiful, but especially Calcutta.
   d. I think that teaching is wonderful, especially in India.
   e. I think that learning all languages is hard, but especially Indian languages.

Lesson 18, part 4. Sentence Drills.

Drill 1
--What were you doing when you went to India last year?
--I was studying Indian languages, especially Bengali.
--Before going, were you studying Bengali in the United States?
--Yes, I was studying Bengali for about two years before going.
--Where were you living for most of the time when you were in India?
--I was living most of the time in Calcutta, though I was able to go from time to time to other parts of the country.
--Which parts of the country did you like particularly?
--I particularly liked Bengal. I was able to speak with people in
Bengali and to read the literature.

--With whom were you studying?
--I was studying with Professor Sen, at Calcutta University.

--How long were you working with Professor Sen.
--About a year. I was learning a great deal, and I was having wonderful fun, but then I became ill.

--Why? Were you eating bad food?
--Perhaps. Whatever other people were eating, I ate. Maybe that is why I became ill.

Drill 2

--What were you doing when I came in?
--I was working on my book.

--What book are you writing?
--I am writing a book about religion in India, especially Bengal.

--You were doing work on the Śaktas (/šaktos/) when you were in Bengal, weren't you?
--Yes, but I was also reading the biographies of Caitanya (/coitɔnɔ/) and the Vaisnava padaboli (/boisnɔb padaboli/).

--I have heard people say that Vaisnavism (/boisnɔb dhɔrmɔ/) ruined Bengal. What do you think of that?
--I have also heard people say that Vaisnavas are too peace-loving. People say that those who do not eat meat, etc., do not fight well.

--Do you think that this is true?
--I don't know. People say that the terrorist movement against the British was the work of the Śaktas.

--But I do not think that anyone has ever proved that, is that not so?
--I do not know whether or not anyone has tried to prove it. But until someone does, we will not know for certain.

Lesson 18, part 5. Vocabulary.

markin jukto
raṣṭro

United States
of America

cathapotto
sculpture

šocango

śongit

šikkha

education

dhɔrmɔ

education

šikkhito

religion

jiboni

biography

šuntipprio

peace-loving

andolon

movement

majhe majoč, šanoč šanoč

from time to time

andolon

various

andolon

other, different
<table>
<thead>
<tr>
<th>Idioms:</th>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>onek kichu</td>
<td>OneToMany</td>
<td>a great deal</td>
</tr>
<tr>
<td>jokhono</td>
<td>podaboli</td>
<td>until</td>
</tr>
<tr>
<td>porjonto,</td>
<td>dhonga kor-</td>
<td>for certain,</td>
</tr>
<tr>
<td>jotokkhon</td>
<td>noseto kor-</td>
<td>certainly</td>
</tr>
<tr>
<td>ni6cito bhabe</td>
<td>proman kor-</td>
<td></td>
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<td></td>
<td>ceseta kor-</td>
<td></td>
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<td></td>
<td>bhab-</td>
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<td>biruddhe</td>
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<td></td>
<td>terrorism</td>
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<td></td>
<td>terrorist</td>
<td>Vaispava religious</td>
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<tr>
<td></td>
<td>lyrics</td>
<td>(to) ruin</td>
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<td></td>
<td>prove</td>
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<td>try</td>
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<td></td>
<td>think</td>
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<tr>
<td></td>
<td>post-position, &quot;against&quot;</td>
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</tbody>
</table>

Analysis and Translation

1. "worthless, rotten, insignificant"  
   baje বাজে
   Note: when referring to "your city", "your country", etc., the plural of "your" is always used.

A. Amiyababu, your Calcutta is a very miserable city.  
   A. অমিয়াবাবু, আপনাদের কলকাতা বড় বাজে শহর !

2. stem of verb, "come"  
   past conditional suffix  
   honorific personal ending  
   "if you had come"  
   "such"
   high stem of verb /bol-/ , "say"  
   past conditional suffix  
   honorific personal ending  
   "you would have said"

B. Mr. Smith, if you had come to Calcutta fifteen years ago, you would not have said such things.

B. মিঃ সমিথ, যদি আপনি কলকাতা যান পঞ্চাশ বছর আগে, আপনি এমন কিছু বলতেন না।

Bengali

1. baje বাজে
   Note: when referring to "your city", "your country", etc., the plural of "your" is always used.

A. অমিয়াবাবু, আপনাদের কলকাতা বড় বাজে শহর !

2. আসে- জানে  
   -t-  -t-  
   Jodi জানেন যাইৎ বাসনে  
   অমন অমনে
   বলে- বলে  
   -t-  -t-  
   বলেন বলেন
3. noun or form of address, "gentleman" or "sir"  
"even if I had come"  
A. No sir, even if I had come to Calcutta fifteen years ago, I would have seen that same crowd of people.  
B. No sir. If the country had not been partitioned, you would not see such crowds of people.

4. loan word, "partition"  
"be partitioned"  
Note the position of the negative particle in the conditional clause.  
A. And this sticky heat would have been here.  
B. No sir. If the country had not been partitioned, you would not see such crowds of people.

5. loan word, "refugee"  
A. Then is that crowd all of refugees?  
B. No sir. If the country had not been partitioned, you would not see such crowds of people.

6. "thousand"  
"thousands and thousands"  
noun, "refuge"  
"take refuge"  
A. And this sticky heat would have been here.  
B. No sir. If the country had not been partitioned, you would not see such crowds of people.
B. Yes, when the country was partitioned, thousands and thousands of refugees came to Calcutta and have taken refuge here.

A. But sir, even if the refugees had not come, your city would be so filthy.

B. How can you say that?

A. If there were not such a crowd of people, Calcutta would not be so filthy.

9. honorific imperative, "look, please look"
   "habit"
   "perhaps"
   "more, in addition"
   "a little more"
   "clean"

Note: here the use of /apnader/ indicates that the speaker wants to be considered remote from the hearer's concern; students should be wary of using such a form.
A. Look, if your Bengalis did not have so many bad habits, perhaps the city would be a little cleaner.

B. Why only Bengalis?

noun, "state, place"

verb stem, "abandon, leave"

B. If people of other places would abandon their bad habits, the city would become cleaner.

10. "only"

B. সুধু বাংলারা কেন?

B. জন গণের লোকেরা যদি তাদের খারাপ তত্ত্বলো মাত্র তা হলে শহরটা একটু পরিষ্কার হতো।

11. "street"

"bull"

verbal noun, "walking, moving"

noun, "prevention, hindrance"

compound verb, "prevent, stop"

"genteel, civilized"

B. সুধু বাংলারা কেন?

noun, "state, place"

verb stem, "abandon, leave"
A. Still, sir, if you would prevent the wandering of bulls about the streets, the city would become a little civilized.

B. Look, we don't consider that walking side by side with bulls in the street is uncivilized.

12. noun, "side"
"side by side"
negative prefix
"uncivilized"

13. "can you say, can you imagine"
generalizing nominative suffix
"people (in general)"
"bulls (in general)"

A. Can you imagine, if bulls wandered about the streets of New York or Paris, what people would say?

B. I don't know what people would say, sir.

14. B. I don't know what people would say, sir.
verb stem, "run"
verb stem, "flee"
compound verb, "run to escape"

B. But I think that if they saw a bull in New York, the ladies and gentlemen would run to escape.

Buteb samar dekhle aha te saab-memera niulork shorer baad dikele chuĵe palača.

verb stem, "stand, stand around"
noun, "fun, amusement"
compound verb, "be amused, look on with amusement"

dāra- pāḷa- moja pāḷa
moja dakh- pāḷa dēkχo

B. And in Paris, the people would probably stand around and be amused.

ar pariśe hōto ' lokerā dāriē ' moja dekhto

Lesson 19, part 2. Grammar.

1. Formation and use of the past conditional tense.

1.1. The past conditional is formed by the addition of the sign /-t-/ to the high stem of verbs except verbs of CaC- and CVCa- shapes. The personal endings are identical with those of other past tenses

<table>
<thead>
<tr>
<th>Stem</th>
<th>Gloss</th>
<th>Past conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>ken-</td>
<td>&quot;buy&quot;</td>
<td>kin - t - um</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kin - t - e</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kin - t - iś</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kin - t - en</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kin - t - o</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kin - t - en</td>
</tr>
<tr>
<td>khel-</td>
<td>&quot;play&quot;</td>
<td>khel - t - um, etc.</td>
</tr>
<tr>
<td>šon-</td>
<td>&quot;hear&quot;</td>
<td>šun - t - um, etc.</td>
</tr>
</tbody>
</table>
But:

<table>
<thead>
<tr>
<th>kor-</th>
<th>&quot;do&quot;</th>
<th>kor - t - um, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>de-</td>
<td>&quot;give&quot;</td>
<td>di - t - um, etc.</td>
</tr>
<tr>
<td>pa-</td>
<td>&quot;get&quot;</td>
<td>pe - t - um, etc.</td>
</tr>
</tbody>
</table>

1.2. The past conditional is identical in form with the past habitual tense, but functions differently. It is used to express past action which was not realized:

If you had come before, apni jodi'age asten'ta hole'ami jetum na

1.3. The past conditional may be used on two types of constructions:

1.3.1. When the conditional clause of the sentence includes the conditional particle /jodi/. When /jodi/ is used, the past conditional is used in both clauses of the sentence; the second clause of the sentence is introduced by /ta hole/:

If he had given me the book, sa amake'jodi boi' ta dito' ta hole' ami' o' ta portum

1.3.2. When the conditional aspect of the sentence is expressed by the non-finite conditional conjunctive stem-le. Since the conditional conjunctive is non-finite, the tense of the sentence is carried wholly by the finite past conditional verb in the second clause.

If he had given me the book, sa amake'boi' ta dile' ami o' ta portum

jana- "cause to know" jana - t - um, etc.
dakh- "show" dakh - t - um, etc.
kha- "cause to play" khala - t - um, etc.
2. Form possible Bengali sentences:

<table>
<thead>
<tr>
<th>Clause I</th>
<th>Clause II</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject</strong></td>
<td><strong>Modifier</strong></td>
</tr>
<tr>
<td>ami</td>
<td>ʃohore</td>
</tr>
<tr>
<td>tumi</td>
<td>ʃekhane</td>
</tr>
<tr>
<td>apni</td>
<td>ekhane</td>
</tr>
<tr>
<td>tāra</td>
<td>ʃe</td>
</tr>
<tr>
<td>se</td>
<td>apnara</td>
</tr>
<tr>
<td>poʃaʃona</td>
<td>ʃeʃ hoto</td>
</tr>
<tr>
<td>kajta</td>
<td>ʃeʃ hoto</td>
</tr>
<tr>
<td>2.2.</td>
<td></td>
</tr>
<tr>
<td>aʃle</td>
<td>aʃle</td>
</tr>
<tr>
<td>gele</td>
<td>geleo</td>
</tr>
<tr>
<td>thakle</td>
<td>thakleo</td>
</tr>
<tr>
<td>hole</td>
<td>holeo</td>
</tr>
<tr>
<td>korle</td>
<td>korleo</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The table provides a structure for forming Bengali sentences by combining different parts of speech such as subjects, modifiers, conditionals, objects, and verbs.
Lesson 19, part 3. Patterns.

   a. Your city is a very beautiful place.
   b. Your Bengali conversation is very good.
   c. The habits of Bengalis are very good.
   d. Your room is very dirty.
   e. Your country is very uncivilized.

   a. If you had not come in the summer time, you would not have said such things.
   b. If you had heard me in class today, you would not have said such things.
   c. If you had lived in Calcutta, you would not have said such things.
   d. If my wife had cleaned it today, you would not have said such things.
   e. If you had come before the partition, you would not have said such things.

   a. Even if I had come in the winter time, I would have liked the city.
   b. Even if I had heard you in class, I would have liked your Bengali conversation.
   c. Even if I had lived in Calcutta, I would like Bengalis.
   d. Even if she had cleaned it today, it would have been dirty.
   e. Even if I had come before partition, I would have thought (use /bhab-/ it uncivilized).

   a. No, sir. If you had come in the winter, you would have been very cold.
   b. No, sir. If you had come to class, you would have heard very bad Bengali.
   c. No, sir. If you had lived there, you would have seen the bad habits of Bengalis.
   d. No, sir. If she had cleaned it, it would not be so filthy.
   e. No, sir. If you had come at that time, you would not have seen the city so dirty.
   a. Then is the place so cold in the winter?
   b. Then why is your Bengali so good out of class?
   c. Then are the habits of Bengalis so bad?
   d. Then are your habits so good?
   e. Then is the dirt the fault of the refugees?*

   a. Yes, when it gets cold, people stay in their houses.
   b. When I speak Bengali to you, I speak more easily.
   c. Yes, when you go to Bengal, you will see.
   d. Yes, when you come to see me again, you will see.
   e. Yes, when the refugees came, the city became dirty.

   a. But even if I had not come in the summer, I would not have been cold.
   b. But even if you had not learned to speak, your Bengali would be good.
   c. But even if I had not known so many Bengalis, I would have liked then.
   d. But even if your wife had cleaned, you smoke (/kha-/)
cigarettes.
   e. But even if the refugees had not come, the bulls would be in the streets.

   a. How can you say that? If it were not so cold in the winter, more people would like the city.
   b. How can you say that? If I had not learned to speak Bengali, I would not know the language well.
   c. How can you say that? If you have not gone to Bengal, how can you know Bengalis?
   d. That is true. If I did not smoke so many cigarettes, perhaps my room would be neater.
   e. How can you say that? If there were not so many people the city would be clean.

   a. Look, if people did not like the place, they would not come here.

* a possible construction is /ta hole nonra rephuji der dose hoeche/.
b. Look, if people do not learn to read Bengali, they do not know the language.
c. Look, if there were not so many Bengalis here, I would not know them so well.
d. Yes. If you did not smoke so many cigarettes, your room would be cleaner.
e. Look, if people would abandon their bad habits, the city would be cleaner.

   a. Still, if we could prevent people from coming here in the winter, we would do so.
   b. Still, if we could prevent people from learning only reading, we would teach them better Bengali.
   c. Still, if Bengalis would stop talking of Bengal, they would be more popular.
   d. If I would stop my cigarette smoking, my wife would be happier.
   e. If you would tell us how to prevent people from sleeping on the streets, we would be very happy.

   a. I don't consider that coming here in the winter is so bad.
   b. I don't consider that speaking a language is enough.
   c. I don't consider that speaking of one's own country is so bad.
   d. I don't consider that smoking cigarettes is good.
   e. I don't consider that stopping people sleeping on the street is enough.

   a. Can you imagine, if someone from Ceylon came here in the winter, what he would say?
   b. Can you imagine, if someone could not speak a language, what people would say?
   c. Can you imagine, if you talked only about your country, what people would say?
   d. Can you imagine, if you smoked cigars, what your wife would say?
   e. Can you imagine, if people slept on the streets of New York, what people would say?

---Nareshbabu, your Calcutta is a very beautiful city.
--Mr. Jones, if you had lived in Gitorp Road or in Sealdah (/šēlā/) you would not have said that.

--Even if I had lived in those places, people would have taken care of me.

--If you had not lived in Park Street, you would certainly have become ill.

--Even though I lived in Park Street, I became ill.

--Then why do you think that Calcutta is such a pleasant place?

--Even if I had found it ugly, I would have liked it.

--But there are so many people. If there were not so many people, the city would be cleaner.

--If the city were cleaner, it would not be such an interesting place.

--Mr. Jones, you are a strange American.

Drill 2

--That is a big old house.

--Yes, Rabindranath Tagore and his family used to live in that house.

--Really? If we had lived fifty years ago, perhaps we would have come to see him there.

--Yes, if we had lived in those days, perhaps we would have been invited to meet him.

--I have heard that there used to be two hundred people in his family.

--Yes, and they all lived here. We would have been very fortunate, if we had been born into that family.

--Why would we have been so fortunate?

--Because we would have grown up among writers and painters and musicians.

--But is it not always good to be surrounded by great men.

--Why do you say that? If we had lived in this house, we would ourselves be great writers or painters.

--Perhaps not. If our friend Satyen (/šätten/) had not been the son of a great painter, perhaps he would be a better painter today.

Lesson 19, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>Place</th>
<th>Artist</th>
<th>Painter</th>
</tr>
</thead>
<tbody>
<tr>
<td>gīre thāk-</td>
<td>poribējito thak-</td>
<td>thāk-</td>
</tr>
<tr>
<td>jōmma-</td>
<td>bōjō hō-</td>
<td>gorsē oṭh-</td>
</tr>
<tr>
<td>bhab-</td>
<td>sigarēt kha-</td>
<td>smoke cigarettes</td>
</tr>
</tbody>
</table>

Lesson 19, part 5. Vocabulary.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>áundor</td>
<td>beautiful</td>
<td>nimontrito</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ośustho</td>
<td>ill</td>
<td>amontrito</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>odbhut</td>
<td>strange</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ajob</td>
<td>great</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mohot</td>
<td>fortunate, lucky</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhaggoban</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>gotti</td>
<td>really, truly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oob ommoe</td>
<td>always</td>
<td></td>
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</tr>
</tbody>
</table>

**Note:**

He becomes ill.  

*He becomes ill.*

tini ośustho hon  

*tin ośustho hon*  

tär ośukh kore  

*tär ośukh kore*

Analysis and translation

1. high stem of verb /de-/, "give"
   2nd person singular imperative ending
   future imperative, "give";
   see Grammar, 1.
   
   Bengali
   di- দি-
   -o ০
dio দিও

A. When you go to Calcutta, give this money to my brother.

B. All right. And when I meet your brother, shall I tell him anything?

2. Note that /hole/ is not conditional here. The conditional conjunctive can be translated by "when", depending on context.

B. আর তোমার ভাইর সঙ্গে দেখবে হলে তুমি কি বলবে কি ?

(a)

3. A. No, just give the money to him.

B. না, কেবল তুমি চাকাগুলো দিও !

variant stem of verb /ne-/, "take"

Bengali

na- না-
-o ০
nao নাও
verb stem, "place, guard, keep"
2nd person present imperative, "guard"
"carefully"

rakh-  রাখ-
rakho  রাখো
বাংলা সাবধানে

(ব)

A. Take the money in a box and guard it carefully.

A. তুমি টাকাগুলো কোন বাক্তে নাও তার সাবধানে রাখো ।

conjunctive, "that, lest"; see Lesson 21, Grammar 2.

verb stem, "be lost"

jono  জেন
hara-  হারা-

(c)

A. See that it doesn't get lost (i.e., keep it carefully lest it get lost).

A. দেখ যেন হারায় না।

catherine 19, verandah, or sitting room

A high stem of verb /kha-/, "eat"
2nd person singular imperative ending
future imperative, "eat"
"how, how about that?"

khe-  খে-
-ho  হে
kheo  খেও
kemon  কেমন

(খ)

B. All right. But before I leave the country, come to my house and eat one day. How about it?

B. আচ্ছা। কিন্তু আমার দেশ হাতার তায়, তুমি আমার বাড়িতে এসে খাও দেখ, কেমন?

accha " kintu ' amar dees charar aye ' tumi amar barite esse ' rakdin kheo " kemon "

5. "instead"

Boron  বরং

1. No, instead, you eat with us tomorrow.

A. না, তোম বরং, তাগাঁর কাল তামাদের সঙ্গে খেও।

na ' tumi boron ' agami kal amader sange ' kheo "

2. A. সে কথা, তুমি খাও। তামাদের সঙ্গে থাক।
A. I am going now, OK?
B. no, don't go home in this rain.
E. Instead stay here today.

6. noun, "rain"
   high stem of verb /ja/, "go"
   2nd person singular
   future imperative, "go"
   khon cola

7. verb stem, "stop"
   compound verb stem, "come to a stop"

A. Look, the rain outside has almost stopped.
B. Instead stay here today.

A. I am going now, OK?
B. no, don't go home in this rain.
E. Instead stay here today.

6. noun, "rain"
   high stem of verb /ja/, "go"
   2nd person singular
   future imperative, "go"

7. verb stem, "stop"
   compound verb stem, "come to a stop"

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B. Instead stay here today.

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B. no, don't go home in this rain.
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   2nd person singular
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B. Instead stay here today.

A. I am going now, OK?
B. no, don't go home in this rain.
E. Instead stay here today.

6. noun, "rain"
   high stem of verb /ja/, "go"
   2nd person singular
   future imperative, "go"

7. verb stem, "stop"
   compound verb stem, "come to a stop"

A. Look, the rain outside has almost stopped.
B. Instead stay here today.
B. Take my raincoat instead.

B. তোমি বরং আমার বর্ষাগোত্ত নিয়ে যাও।

tumi boron ' amar borsatita ' nie jao "

9. A. Good. In that case, give me your raincoat.

A. বেশ তা হলে তোমার বর্ষাগোত্ত দাও।

beś " ta hole ' tomar borsatita dāo "

A. I shall return it tomorrow morning.

A. কাল সকালে তোমি ফেরত দোবো।

kal ḍa kale ' ami pherot dobo "

10. high stem of verb /ken-/, "buy"

2nd person singular future imperative, "buy"

kin- কিন-

kino কিনো

B. All right. Before you come tomorrow, buy these things for me, OK?

B. শুধু কাল আপনার বাসে আমার জন্য এই জিনিসগুলো কিনো, কেন?

accha " kal aśbar age ' amar jonne ei jinišgulo ' kino " kamon "

11. A. Look, tomorrow I will not have the time.

A. দেখ, আমার তো কাল সম্ভবত না।

dekho ' amar to kal ' šome hobe na"

nije, nijei নিজে, নিজেই

-en en-

eno এনো

A. Instead, go and get them yourself.

A. তোমি বরং নিজে গিয়ে কিনে এনো।

tumi boron ' nijei gie kine eno "

12. B. All right. Then I shall go myself.

B. শুধু, তা হলে তোমি নিজেই যাবো।

accha " ta hole ' ami nijei jabo "

A. Look, tomorrow I will not have the time.
Lesson 20, part 2. Grammar.

1. Formation and use of the future imperative. As there is no future imperative in English, both present and future imperatives in Bengali have only one translation.

1.1. The future imperative of the 2nd person ordinary of all verbs is formed by the addition of the 2nd person imperative ending /-o/ to the high stem, thus:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Gloss</th>
<th>Future Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ken-</td>
<td>buy</td>
<td>kin-o</td>
</tr>
<tr>
<td>dákho</td>
<td>see</td>
<td>dekh-o</td>
</tr>
<tr>
<td>kor-</td>
<td>do</td>
<td>kor-o</td>
</tr>
<tr>
<td>šón-</td>
<td>hear</td>
<td>šun-o</td>
</tr>
<tr>
<td>jan-</td>
<td>know</td>
<td>jen-o</td>
</tr>
<tr>
<td>de-</td>
<td>give</td>
<td>di-o</td>
</tr>
<tr>
<td>ja-</td>
<td>go</td>
<td>je-o</td>
</tr>
<tr>
<td>dákha-</td>
<td>show</td>
<td>dekhi-o</td>
</tr>
</tbody>
</table>

1.2. The future imperative in the honorific form is identical with the simple future honorific:

ken- buy kinben

1.3. The future imperative is used to indicate that a command or wish is to be carried out at some future time, thus:

After eating, read this. khabar por'eṭa poro
When you get there, call him. šekhane poūche'take ḍeko

1.4. Be wary of the use of negatives with imperative expressions. The negative imperative will be treated in Lesson 21.

2. The formation of "adverbs" in Bengali.

2.1. The class of words called "adverbs" by western grammarians is sometimes paralleled in Bengali by a formation consisting of a noun or adjective with the suffix /-e/ or the suffix /bhabe/. Of the former type we have two examples in this lesson:
carefully, care śabdhan
carefully, (in care) śabdhane
easy, ease śojoj
easily, in ease śojoje

2.2. The suffix /-bhabe/ means "in the condition of". Therefore:
silence, silent mouno
silently, (in a condition of silence) mounobhabe

This /-bhabe/ formation is more frequent in śadhu-bhāṣa or literary Bengali than it is in the colloquial language. Note that the two morphs, /-e/ and /-bhabe/, are not always substitutable for one another.

3. The particle /to/.

3.1. The particle /to/ has a great variety of uses. It sometimes implies doubt on the part of the speaker. But perhaps the most common use is a purely stylistic one: the particle is used in the sentence simply because it sounds good to the ear of the speaker. There has been much speculation on the use of this particle, some people feeling that it is used to lengthen a breath-group to proper portions. But it seems as if all that can be said about it is that it has an esthetic rather than a semantic value. Thus, its use is difficult to teach. The student will simply have to listen to enough Bengali to allow his ear to become sufficiently adjusted to the rhythms of the language to tell him when the particle should be used.

3.2. It should be noted, however, that in some cases /to/ does have definite assignable semantic value. For example, it can have the force of the English expressions "so, at any rate, whatever else happens", as:

So you'll go anyway. apni to jaben"
So you'll go whether anyone else else goes or not.
So you're well? apni bhalo achen to"
You're well, aren't you?

Take careful note of the intonation of the above expressions.

3.3. The particle may have the force of "since, but, although" relating to the previous and subsequent utterances in the discourse.
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An example of this is in sentence 3:

But/since I have no umbrella, amar to’kono chata nei’bora amar take my raincoat instead borsatita nao”

3.4. The particle may also function for /ta hole/:

If you will come tomorrow, tumi jodi’kal aso’to bhalo ho” that will be good.

4. The use of /nije/.

The form /nije/, "self", is uninflected for person (though it agrees in case with its noun or pronoun, as we shall see), and can be used with all nouns or pronouns:

I myself shall go. ami nije jabo”
You yourself buy it. tumi jije o’ta keno”

Lesson 20, part 3. Patterns.

   a. If you go to Delhi, take this letter to my sister.
   b. If you go to Calcutta, take this book to my father.
   c. If you go to Calcutta, send these things to my brother.
   d. If you go to Delhi, tell my brother that I am well.
   e. If you go to Calcutta, tell my brother that I shall come home soon.

   a. When I meet your sister, what should I tell her?
   b. When I take the book to your father, shall I take him anything else?
   c. When I send them to your brother, shall I send him a letter also?
   d. When I meet your brother, shall I give him anything from you?
   e. When I meet your brother, shall I ask him to send you anything?

   a. Nothing. Just take the letter to her.
   b. No, just take the book to him.
   c. No, but bring back a letter from him.
   d. No, just tell him that he must write soon.
   e. No, just go and meet him.
Pattern: sentence 3(b).

a. Take the letter with you and guard it carefully.
b. It is a valuable book; guard it carefully.
c. Bring the letter carefully; see that it doesn't get lost.
d. Tell him that I want a letter from him; see that he understands.
e. Tell him that I will write him soon.


a. All right. But before I go to Delhi, come to my house and see me.
b. All right. But before I leave Delhi, come to my house and bring the book.
c. All right. But before I go to Calcutta, go and tell Ram that I want to see him.
d. All right. But before I reach Delhi, call your brother and tell him that I am coming.
e. All right. But before I leave here, come and give me your brother's address.


a. No, instead, you come to my house. Now I have to go home.
b. All right. I shall come tonight. Now I have to go home.
c. No, instead you go and see Ram. Now I have to go home.
d. No, instead you call him when you reach Delhi. Now I have to go home.
e. No, instead you come to my house. Now I have to go home.


a. No, don't go outside in this rain. Stay here for a while.
d. No, don't come tonight. Come and stay tomorrow night.
c. No, don't go outside in this heat. Stay here today.
d. No, don't go outside without a hat. Take my hat.
e. No, don't go home now. Stay here tonight.


a. Look, the rain has stopped. Only give me a little money, and I'll be able to get home on the tram.
b. Look, I must come tonight. Only give me your key, and I will come and wait for you.
c. Look, the heat outside is not so bad. Only give me your hat, and I'll be able to get home easily.
d. Look, the sun is not hot. Only give me a piece of cloth and I'll be able to get home easily.

e. Look, I have to go now. Only give me your address, and I'll be able to come back easily.

   a. I have no money. Walk instead.
   b. I have no key. Come tomorrow night instead.
   c. I have no hat. Take my umbrella instead.
   d. I have no cloth. Take my hat instead.
   e. I have no pencil. You write it down instead.

   a. In that case, give me your umbrella. I will return it tomorrow night.
   b. In that case, give me your brother's key. I will return it tonight.
   c. In that case, give me your umbrella. I will return it tomorrow.
   d. In that case, give me your umbrella. I will return it soon.
   e. In that case, give me your pen. I will return it immediately.

    a. All right. Before you come tomorrow, call me at the office.
    b. All right. Before you come back, call my brother and tell him.
    c. All right. Before you return it, call me at home.
    d. All right. Before you come back, buy these things for me.
    e. All right. Before you write, shake the pen.

    a. No, I will not have the time. Call me yourself.
    b. No, I will not be able to. Call him yourself.
    c. No, I will not be able to call. Call me yourself.
    d. No, I will not have the time. Buy them yourself.
    e. No, shake it yourself.

Lesson 20, part 4. Sentence Drills.

Drill 1

When you come to my house tomorrow, bring your sitar with you.

All right. Shall I also return the book you gave me?
No, I don't want the book. Just bring the sitar. We'll listen to some music.

All right. You bring the food tomorrow night, and I'll bring my instrument.

When you get home, ask Kathur whether or not he will come.

I won't see him tonight. He has gone to a movie.

Then ask him when you see him in class tomorrow.

All right. Come and eat with me tomorrow night, before the party.

No, I can't. My friends are coming. You come and eat with us instead.

Perhaps. I'll tell you tomorrow.

All right. Tell me tomorrow.

Drill 2

Tipu, when you finish cooking, shine my shoes.

Yes, saheb, when I finish cooking, I shall shine your shoes.

When you finish shining my shoes, go to the market. And when you go, don't put any money in your own pocket.

Yes, saheb, I shall go to the market. I shall not steal any money.

When you get back from the market, clean the room.

Yes, saheb, when I get back, I shall clean the room.

When you finish cleaning the room, make some luci.

Yes, saheb, I shall make some luci for you.

After that, I want you to clean the brassware.

Yes, saheb, I shall clean the brassware.

All right. Have you anything to say?

Yes, saheb, starting tomorrow, find another bearer.

Lesson 20, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ranna</td>
<td>cooking</td>
</tr>
<tr>
<td>paliś</td>
<td>shine, polish</td>
</tr>
<tr>
<td>kāśar-baśon</td>
<td>brassware</td>
</tr>
<tr>
<td>thikana</td>
<td>address</td>
</tr>
<tr>
<td>roddur</td>
<td>heat (of day), sunshine</td>
</tr>
<tr>
<td>ṭupī</td>
<td>hat</td>
</tr>
<tr>
<td>ṭram (garī)</td>
<td>tram</td>
</tr>
<tr>
<td>cabī</td>
<td>key</td>
</tr>
<tr>
<td>sakkhana kapṛ</td>
<td>piece of cloth</td>
</tr>
<tr>
<td>kolom</td>
<td>pen</td>
</tr>
<tr>
<td>Bengali</td>
<td>English</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>dani</td>
<td>valuable</td>
</tr>
<tr>
<td>poriśkar kor-</td>
<td>clean</td>
</tr>
<tr>
<td>jhar</td>
<td>shake (an object)</td>
</tr>
<tr>
<td>pherot de</td>
<td>return (an object)</td>
</tr>
<tr>
<td>kal theke</td>
<td>from tomorrow</td>
</tr>
</tbody>
</table>

Analysis and translation

1. Note the use of /amader/ without a noun or post-position; substitutable would be /amader sangge/, /amader barite/, etc. The negative particle /na/ with present imperative: "why don't you ..." "why don't you stay ..."

   A. Bob, why don't you stay here with us today?

   B. Look, Faruk, I have no objection, but do you know ...

   A. Why don't you say what the trouble is?

   B. "again and again" "ever"; see Grammar, 2. "village"

The negative particle /na/ with future imperative = negative imperative, "Do not ...".

Bengali

1. thako na থাকো না

   B. bob ' aj amader ekhane ' thako na

   apotti আপত্তি

   B. drkho faruk ' emar to ' kono apotti nei "tobe ki jano ...

2. A. কর এবং আমাদের এখানে থাকো না ?

   B. দেখুন ফারুক আমার তো কোন আপত্তি নেই। তবে কি জানো ...

   bopar বাগার

   A. ফি বাগার বলাই না ?

   bolo na বলে না

   boloi na বলেই না

   B. ki bopar ' boloi na "

3. noun, "matter, trouble" "why don't you tell ..." emphatic

   bopar বাগার

   bolo na বলে না

   boloi na বলেই না
"Do not stay ..."

B. Mr. Dunn has said again and again, "Do not ever stay in a village at night.

B. মিটার ডান বার্কার বলে দিয়েছেন, 'রাতে বসন বার্কার গায়ে থেকে না।'

5. A. Why is that?

A. কেন বলে তা?

6. "very great" (emphatic of /bovo/)

noun, "inconvenience"

"apart from that"

B. He was saying, "In the village there is very great difficulty of food and accommodation, and apart from that ...

B. তিনি বলেছিলেন, 'গায়ে প্রাক্তান বাজার বলে সস্তবিচে, তা হাড়া ...'

7. Note the word order. The place of the pronoun subject is a matter of style.

A. What did he say apart from that?

A. তা হাড়া তার কি বলেছেন তিনি?

8. "snake"

"snakes and other such things"

"very much" (used with quantities measurable but not countable)

noun, "trouble, danger, disturbance"

A. OT? '1

E. তাঁর বলেছিলেন, 'গায়ে প্রাক্তান বাজার বলে সস্তবিচে, তা হাড়া ...'

ta chara ' ar ki bolechen tini "

ঝাঁপ সাপ

ঝাঁপ-কোপ, ঝাঁপ-পাপ সাপঝোপ, সাপ-ঝোপ

bejäe বেজআম

upodrob উপজ্বল
B. He was saying that in the village there is lots of trouble with snakes and such.

A. Look, perhaps he's right about that.

A. But still, we live among the snakes and such.

B. That's true. But do you know ...

11. reflexive pronoun, "one's self". Note agreement with noun or pronoun.

A. I understand -- you yourself will be greatly inconvenienced, isn't that it?

B. তবে তোমার নিজের খুব সন্দেহে হবে, তার না?

B. ঠিক। তবে কি জানো ...

A. তার নির্দেশনা করুন।

12. For uses of /kôtha/, see Grammar, 3.

B. No, no, I'm not thinking about inconvenience.

B. না, না, আমি সন্দেহের অর্থ তাবাঁচ না।

13. compound verb stem, "spend (time)"

B. kațiye ja-, kați- কাঠিয়ে যা- , কাঠা-
A. In that case, why don't you spend the night here with me?
B. All right, Faruk; in that case, let me tell you the true story.
A. The night here with me?
B. Faruk; in that case, let me tell you the true story.
14. "true, honest"
A. In that case, why don't you spend the night here with me?
B. All right, Faruk; in that case, let me tell you the true story.
15. A. What's the matter then?
B. My stomach is very bad these days.
B. And do you know what the doctor said to me?
A. What's the matter then?
B. My stomach is very bad these days.
B. And do you know what the doctor said to me?
16. "belly, stomach" "today, these days"
A. What's the matter then?
B. My stomach is very bad these days.
B. And do you know what the doctor said to me?
17. A. What did the doctor say?
B. The doctor told me, "Look, don't go into a village and eat this and that."
A. What did the doctor say?
B. The doctor told me, "Look, don't go into a village and eat this and that."
19. "only" (Persian)  
"liquid curry"  
"curry and rice"  
A. Why will you eat "this and that"? In my house you eat only curry and rice.  
A. যা-তা খাবে কেন? আমার বাড়ীতে একেটা খাবে।

B. For this use of /abar/, see Grammar, 4.  
B. কিন্তু আমার জন্যে তোমাদের বাড়িতে অসুবিধে হবে তো?

20. A. Good heavens, no. Don't consider such things.  
A. আরে না, না। এসকল ভেবে না।

B. It will be no inconvenience for me.  
B. সেটাই অসুবিধে হবে না।

21. exclamation of about the strength of "Good heavens!"  
are আরে

A. Good heavens, no. Don't consider such things.  
A. আরে না, না। এসকল ভেবে না।

B. It will be no inconvenience for me.  
B. সেটাই অসুবিধে হবে না।

22. B. OK, in that case, let's go.  
B. বেশ, তা হলে চল।

B. Let's spend tonight at your house.  
B. তোমার বাড়ীতে রাত রাতটা কাটিয়ে যাই।

23. idiom, "pay attention to" (lit. "give ear to")  
"so much"  
kan de- কান দে-

sto সত
A. Look, Bob, don't pay so much attention to Mr. Dunn's stories.

A. দুর্দান্ত বললে তান সাহেবের কথায় তো কান দিও না।

A. Listen to me a minute.

A. আমার একটা কথা শোনো।

24. B. What is it?

B. কি আর বলো তো ?

25. For this use of /kɔtha/, see "east"

B. কি কথা বলো তো ?

"know this for sure, believe me"

A. Believe me, it's important that you spend a little time in an East Bengal village.

A. এ কথা জেনো যে তোমার পূর্বে বাংলার গাঁথে তিনিকাল কাঠামো পর্যায়।

26. B. Why?

B. কেন বলো তো ?

27. "exactly, perfectly"

B. কেন বলো তো ?

"exactly, perfectly"

A. Because you want to know East Bengal thoroughly.

A. কারণ তুমি তো পূর্বে বাংলার ঘরে তিনিকাল কাঠামো পরোক্ষ তাও।

28. B. Right.

B. তুমি যা কাছে তা ঠিক।

B. But I'm not coming here again in the rainy season.

B. তবে কর্মকালে তার মধ্যে বাসস্থ না।
29. A. OK, next time come in the cool season.
   A. বেশ, তা হলে, গরের বার শুত কালে এসো।
   beš ' ta hole ' parer bar ' šit kale ' eso "

A. And bring your wife then too.
A. তার তখন তোমার কিনে এসো।
ar tokhon ' tomar strikec ' eno "

30. B. Yes, I'll bring her then.
B. হাঁ, তাই তানবো।
hâ' tai anbo "

31. A. Good. Then let's go to my house now.
A. বেশ। তা হলে এখন তামার বাড়ীতে চলো।
beš " ta hole ' sekhon ' amar barite colo "

loan word, "train"
tren ট্রেইন

loan word, "ticket"
tiketটিকেট

A. Buy the train ticket tomorrow instead.
A. বন দিন দিনের টিকেটটা কিনো।
kal boron ' trener tiketta ' kino "

32. B. Let's go.
B. চলো যাই।
calo jai "

Lesson 21, part 2. Grammar.

1. Negative imperatives.

1.1. It was noted in Lesson 20 that the future imperative (high stem plus imperative endings) can be used to indicate an action that is to be carried out at some future time. Imperatives both present and future can be used with the negative particle /na/; in such cases, however, the logic of English grammar cannot be applied. The situation is as follows:

1.2. A negative form of the future imperative indicates a prohibition in either present or future time. Examples are sentences 4, 18, 21, 23; other examples:
take'kichu dio na"  Don't (ord.) give him anything.
tar kachtheke'kichu kino na"  Don't (ord.) buy anything from him.

1.3. The use of the negative particle /na/ with the present imperative indicates a positive request, which might be translated by the English "Why don't you ..."; for example:

ota dao na"  Why don't you give it (to me)?
sondeśta khao na"  Why don't you eat the sandes (i.e., please eat it)?

1.4. The same situation holds for the honorific imperative:

kichu khan na"  Why don't you eat something?
kichu khaben na"  Don't eat anything (with intonation of command).

1.5. Pay special attention to the taped drills. It will be clear that intonation helps to make clear the distinction between command and request.

1.6. The form /khabe na/ can be used to specify a future negative ordinary; but the same distinction exists between /kheo na/ and /khabe na/ as in English between "do not do something" and "you will not do something", the latter being a command made in the form of a statement. Such a form can be used only in certain situations, as when speaking to a subordinate in rank.

2. The form /jano/, as in sentence 4.
/jano/ as used here is a difficult form to translate. The significance is, in sentence 4, "see that you don't have to stay ...", "take care lest you stay ...". Another example:

take khoborta'jano deoa na   (Take care) lest he be given the news.
hoe"   (See that) he is not given the news.

See also Lesson 20, part 1, sentence 3.

3. The form /katha/: Again, the word varies rather widely in terms of lexical meaning.

3.1. It can mean "about, relating to", and in such cases can be replaced by /biśe/ or /שמרדעה/. Sentence 12 could read, without
change of meaning:

ami∅subidher bish∅e'bhabchi na"

3.2. It can mean, literally, "story" or "word", as in sentence 14. Another example:

štotti, šottikotha truth, (lit. "true word")

3.3. It can mean, as a noun, "matters" (or as in the general sense in English, "things"); see for example sentences 21, 25.

4. You will have realized by this time that there are in Bengali a large number of what might be called "filler words" which sometimes have definable lexical meaning and sometimes not. A Bengali speaker will sometimes say in regard to these words that there is a slight emotional content which is lent to the utterance by their use, but that this content is very difficult to specify. In other words, by leaving them out, literal meaning is not changed, but some suggestive element is lost. Such words are /to/, which we have met frequently before, and, as in sentence 4 here, /abar/. By omitting /abar/ in sentence 4, the meaning of the utterance would remain the same, but an overtone would be lost. It is difficult, if not impossible, to teach students when to use these forms. Their use has to do with the natural rhythm of the language, a sense of which can be gained only by listening to Bengali speakers over a long period of time.

5. Any word in Bengali can be reduplicated, the second part beginning with /t/. Examples:

    boi-∅oi "books and such"
    dākha-∅akha "looking around and so on"
    āttio-∅attio "relatives and such"

Frequently this type of reduplication indicates a slightly derogatory or informal attitude on the part of the speaker.

5.1. There are more polite and formal ways to express "and such"; polite forms of the above would be:

    dākha-∅akha "looking around and so on"
    āttio-∅ajon "relatives and such"
Lesson 21, part 3. Patterns.

   a. Why don't you spend the night here with us?
   b. Why don't you spend some time in Bengal with us?
   c. Why don't you spend the week there with them?
   d. Why don't you rest here a while with us?
   e. Why don't you come and live with us?

   a. I have no objection; but my father has said, "See that you do not stay out tonight."
   b. I have no objection; but my instructions are: "See that you do not stay too long in one place."
   c. I have no objection; but my father has said, "See that you do not go to their house."
   d. I have no objection; but my mother has said: "See that you do not delay at all."
   e. I have no objection; but my father has said: "See that you do not stay outside the hostel."

   a. Why is that? Does he think there are dangers here?
   b. Why is that? Does he think that there are lots of dangers in Bengal?
   c. Why is that? Does he think that there will be trouble at their house?
   d. Why is that? Does she think that there is inconvenience to us?
   e. Why is that? Does he think that there is danger in staying outside the hostel?

   a. Yes, and perhaps he's right. You live among snakes and other such things.
   b. Yes, and perhaps he's right. There are lots of dangers of snakes and such.
   c. Yes, and perhaps he's right. They live in the middle of a constant uproar.
   d. Yes, and perhaps he's right. You live with all kinds of relatives and such.
   e. Yes, and perhaps he's right. There are dangers from robbers and such.
   a. I understand. He thinks that you yourself will be greatly inconvenienced; isn't that it?
   b. I understand. He thinks that we ourselves will be inconvenienced; isn't that it?
   c. I understand. He doesn't think that they themselves will be inconvenienced, does he?
   d. I understand. She thinks that we ourselves will be inconvenienced; is that it?
   e. I understand. He doesn't think that we ourselves will be inconvenienced, does he?

   a. No, he's not thinking about my own inconvenience.
   b. No, he's not thinking about inconvenience at all.
   c. No, he's not thinking about their own inconvenience.
   d. No, she's not thinking about your own inconvenience.
   e. No, he's not thinking about anyone's inconvenience.

   a. In that case, why don't you stay here with us?
   b. In that case, why don't you spend some time in Bengal with us?
   c. In that case, why don't you stay with them?
   d. In that case, why don't you stay here a while?
   e. In that case, why don't you stay here; there are no dangers.

   a. All right. Let me tell you the true story. My stomach is very bad. The doctor told me: "Don't eat this and that."
   b. All right. Let me tell you the true story. My health is bad, and the doctor told me: "Don't stay in hot places."
   c. All right. Let me tell you the true story. My health is bad, and the doctor told me: Don't go where there is trouble."
   d. All right. Let me tell you the truth. My mother is angry, and she told me: "Don't go to Kabir's house."
   e. All right. Let me tell you the truth. My father doesn't like you; he told me: "Don't go and stay with them."

   a. Why will you eat this and that? You will eat good food.
   b. Why does he say that? In Bengal the weather will not be hot.
c. Why does he say that? There will be no trouble at his house.
d. Why does she say that? In my house we will feed you well.
e. Why does he say that? In our house perhaps you will be very happy?

   a. But won't you be inconveniencing yourselves on my account?
   b. But you should not inconvenience yourselves on my account.
   c. But they should not inconvenience themselves on my account.
   d. But don't inconvenience yourselves on my account.
   e. But you will inconvenience yourselves on my account.

   a. Don't even consider such things.
   b. There will be no inconvenience for us; don't even consider it.
   c. Don't worry about all that.
   d. Don't even talk about it.
   e. Don't even mention such things.

Pattern: sentence 23.
   a. Don't pay so much attention to the doctor's stories.
   b. Don't pay so much attention to his stories.
   c. Don't pay so much attention to his stories; listen to me a minute.
   d. Don't pay any attention to such things.
   e. Don't pay any attention to such stories.

   a. Believe me, I know it's important for me to spend some time in a Bengal village.
   b. Believe me, I think it's necessary for me to spend some time in Bengal.
   c. Believe me, I know it's necessary for me to spend a little time there
   d. Believe me, you know I want to spend a little time with you.
   e. Believe me, you know that I think it's necessary for me to spend a little time in a village.

Pattern: sentence 27.
   a. I want to know Bengal thoroughly.
   b. I want to know one part of India thoroughly.
I want to know them well.
I want to know you better.
I want to know village life thoroughly.

Lesson 21, part 4. Sentence Drills.

Drill 1
--Don't take all those things to India. You won't need them.
--But everyone says: "Do take that with you," or "Won't you take this to my friend in Bombay."
--Tell them that you cannot. Don't tell them that you are going to Bombay.
--What shall I take, then?
--Take only what you need. Many things you will be able to buy cheaply in India.
--What shall I eat in India?
--Do not eat uncooked things or drink water. Drink tea instead.
--But if someone says, "Why don't you eat this," what shall I do?
--Say that you are ill and cannot eat all those things.
--How shall I get a servant in India?
--After you reach India, write a letter to a friend of mine. He will give you the name of a good servant.
--If someone comes to the door, should I give him a job?
--No. Give a job only to someone whom you know.
--Where shall I live in Calcutta?
--Decide that after you reach there.

Drill 2
--What are you studying at the university?
--I'm studying Bengali literature.
--Have you read the poems of Candidas? If not, do read them. They are very beautiful.
--Tell me the names of some other well-known Bengali writers.
--Read Rabindranath, of course. But don't read his work in English translation. Read it in Bengali.
--What other writers of that period should I read?
--Read Bankim-candra. Read Sarat-candra only afterwards.
--What writers of the older period should I read?
--Read Bharat-candra's Bidya-sundar (bidda-sundor). But don't expect it to be a religious poem.
--Should I read the Vaisnava writers also?
--Yes, their poetry is very sweet. But don't read Dina Candidas now.
--Why not?
--His poetry is very difficult. Read it after reading other Vaisnava poets.

Lesson 21, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>Bengali</th>
<th>Bengali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dārkar</td>
<td>proejon</td>
<td>need, necessity</td>
</tr>
<tr>
<td>cakor</td>
<td>cakri</td>
<td>servant, job</td>
</tr>
<tr>
<td>ciṭhi</td>
<td>dārja</td>
<td>letter, door</td>
</tr>
<tr>
<td>dharmar kobita</td>
<td>dhormer kobita</td>
<td>religious poem</td>
</tr>
<tr>
<td>nirdeś</td>
<td>hostel</td>
<td>instruction, hostel, dormitory</td>
</tr>
<tr>
<td>jhamela</td>
<td>jhōnjhāy</td>
<td>trouble</td>
</tr>
<tr>
<td>muشكل</td>
<td>āttio-সাজন (polite)</td>
<td>relatives and such</td>
</tr>
<tr>
<td>মাফি কর-</td>
<td>আশা কর- (to) hope, expect</td>
<td></td>
</tr>
<tr>
<td>দেরি কর-</td>
<td>দেরি কর- (to) delay</td>
<td></td>
</tr>
<tr>
<td>বড় তোল  (instead)</td>
<td>বড়তোল (instead)</td>
<td></td>
</tr>
</tbody>
</table>

Idioms:

- agekar সামুদ্র উল্ট উল্ট সা একাদ্ধারে একাদ্ধারে সা একাদ্ধারে একাদ্ধারে (in the middle of constant uproar)
- rege আচে এন (is angry)
- হত্তিগোলী মহেকান (older times)
- কালীতোল (robbers and such)

Analysis and translation

Note: the conversation is between two women.

1. verb stem, "eat"
causative suffix for vowel-stems; see Grammar, 1.
causative stem, "feed"
verbal noun suffix "feeding"

A. I heard that you have made arrangements to feed many people at Dinu's wedding.

Bengali

A. আমি শুনলাম যে তুমি মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

2. 3rd person nominative honorific pronoun; the reference here is clearly to the speaker's husband.
alternative form of causative verbal noun stem, "feeding"; see Grammar, 1.
verb stem, "bring"
causative form of PAP, "causing/having caused to bring"
"he has caused to be brought"; see Grammar, 1.3.

Bengali

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।

A. আমি শুনলাম যে তোমারা মিনুর বিয়েতে তাদের লোকজন খাবার বাক্স করেছো।
B. Yes, he has had many kinds of food and sweets brought from Calcutta to feed the people.

3. type of sari made in Benares
   verb stem, "wear"
   causative verb stem, "dress, cause to wear"
   "you will dress"

A. In which Benares sari will you dress Minu on her wedding night?

4. "the other day"
   "aunt" -- mother's sister
   verb stem, "send"
   "(she) has sent"; see Grammar, 1.3.
   verb stem, "see"
   causative verb stem, "show"
   causative PAP, "showing, having shown"
   "I have shown"
   alternative objective case ending
   "you (objective)"

B. Have I shown you the red Benares sari which Minu's aunt sent the other day?

5. "day before yesterday"

B. He has sent anek rokom khabar o misti lokjon khao and he has shown minuke 'bier rattrre' kon benarośita parabe.

A. The "other day" he has seen maśi pāṭha- pāṭha- pāṭhiče pāṭhiče, dakha- dakha- dekhie dekhiechi -e -e tomāe tōmaę.

B. You have seen the red Benares sari which Minu's aunt sent the other day.

5. "day before yesterday" porśu
superlative degree, "best, most of all", see Grammar, 3.
"is liked by her"

A. Minu herself showed it to me day before yesterday; Minu said she likes that sari best of all.

B. Do you think that the sari will become her?

6. verb stem, "flatter, become (as clothes)"

7. verb stem, "dress"
conditional conjunctive, "if you dress"
verb stem, "see, appear"
"you will cause to appear"
"rose-colored"
loan word, "veil"

A. If you dress her in that, you will make her appear most beautiful; if there were a rose-colored veil with it, it would be even better.

B. তোমার কি ঘনে হয় শাড়িটা ওকে মানাবে?

tomar ki mone hae 'sarita oke 'manabe

8. informal address, used only between intimates; see Grammar, 4.
pipes and drums played at weddings
verb stem, "bring"
causative verb stem "cause to bring"
B. Yes. You are having the instruments brought, aren't you?

"husband's eldest brother"
causative verbal noun, "causing to bring"
noun, "consent"
causative verb stem, "cause to do"
"persuade"

A. (husband's eldest brother) A. and (husband's younger brother) both want to have the instruments brought, but he (i.e., speaker's husband) cannot be persuaded at all.

10. "seventy"
"eighty"
"bridegroom"
"trip, pilgrimage"
"traveller"
compound noun, "bridegroom's companions"
verb stem, "sit"
causative verb stem, "seat, cause to sit"

B. I see. I hear that about seventy or eighty people are coming in the groom's party; where are you going to put them?

11. diminutive suffix
"such a little"
"both ... and ... " noun, "son-in-law"
compound noun, "daughter and son-in-law"
verb stem, "rest, lie down"
causative verb stem, "cause to rest"

A. I'm also wondering about that — both where in this little house I'm going to put the groom's party, and where I'm going to have the bride and groom rest.

12. "apart from that" "young"
noun, "sleep"
verb stem, "lay (something) down"
causative, "cause to lay down, put to sleep"
causative, "cause to go to sleep, put to sleep"; see Grammar, 2.3.1.
"quiet, private"

B. Apart from that, it would be a good thing if there were a secluded room in your house for putting the many little children to sleep.

13. verb stem, "arrange, put in order"
"what can be done"
A. You're right. If you could come one day, we both could arrange and prepare the rooms and see what could be done where.

B. You will arrange the house with my help. That makes me laugh.

14. "with my help, by means of me"
verb stem, "laugh"
"cause to laugh"
"let it be"

15. post-position, "from" (a person); see Grammar, 5.
"insignificant"
noun, "help"

A. Why? Can't I get even this trifling little help from you?

B. Why? Tomar kach theke ki 'ami ei samanno sahajjo tuku' pete pari na?"
B. Come now. It's not that. You overrate me, thinking it appropriate for a sloppy person like me to arrange the house.

You overrate me, thinking it appropriate for a sloppy person like me to arrange the house.

A. It's not a joke; tell me when you are coming. But if it upsets the baby, don't come.

A. It's not a joke; tell me when you are coming. But if it upsets the baby, don't come.

B. I can go tonight even; when I have the baby fed, he falls asleep while listening to a story from his father.

B. I can go tonight even; when I have the baby fed, he falls asleep while listening to a story from his father.

17. noun, "joke"
verb stem, "cry, weep"
causative, "cause to cry"

18. colloquial form, "night"
verb stem, "eat"
causative stem, "feed"
causative PAP, "having fed"
compound stem, "cause to be fed"
"while listening"; see Grammar, 6.

noun, "bother, nuisance"
causative verb stem, "cause to take"
"will have to cause to take"; see Grammar, 7.
verb stem, "reach"
compound verb, "cause to reach"
"will have to cause to reach"

B. The bother will be only this, that you will have to have someone take me and bring me back (i.e., "cause me to reach home").

19. A. We'll talk about taking you home later; I'm wondering about who will bring you.

Lesson 22, part 2. Grammar.

1. Causative verbs.

1.1. It will have been noted that the causative stem is formed by the addition of /-a-/ to consonant-final stems, and /-oa-/ to vowel-finals. Thus:

Consonant stem:  pɔr- "wear"  Causative:  pɔra- "cause to wear, dress"
          pɔr- "read"  pɔra- "cause to read, teach"

Vowel stem:  kha- "eat"  Causative:  khaoa- "cause to eat, feed"
          ja- "go"  jaoa- "cause to go"

1.2. The causative verbal noun is formed by the addition of /-no/ to the stem + /a/ or /oa/ complex, thus:

dɔkha- "show"  dɔkhano "showing"
da- "bring"  anano "bringing"
paoa- "cause to get"  paoano "causing to get"

1.2.1. The verbal noun suffix /-ba-/ is affixed to the stem + /a/ or /oa/.
1.2.2. The case endings are affixed to the /-a-/ or /-ba-/ suffixes, as in other types of verbal nouns.

1.2.3. Tense suffixes for the simple tenses and conditional conjunctive suffix are added to the low stem + causative suffix complex.

1.3. Tenses formed on the base of the PAP (present completive, past completive), the PAP itself, and the future imperative are somewhat different.

1.3.1. The PAP is formed by the high stem of consonant-stem verbs, except where the stem-vowel is /a/, plus the suffix /-i-/ plus the PAP ending /-e/:

kena- "cause to buy" kine "having caused to buy"
kora- "cause to do" korie "having caused to do"

1.3.2. The PAP of consonant-final stems where the stem-vowel is /a/ and of vowel-final stems preserves the low stem, and adds the suffix /-i-/ and the PAP ending /-e/:

haqa- "cause to laugh" haqie "having caused to laugh"
paoa- "cause to get" paie "having caused to get"

1.3.3. The stems /de-/ and /ne-/ form a separate class, taking high stems /di-/ and /ni-/:

deca "cause to give" deicie "having caused to give"

1.3.4. The verb formations based on the PAP add the regular tense and personal ending complex to this causative PAP:

koriechi "I have caused to do"
khaiciechi "I have fed"
1.3.5. The future imperative causitive adds the imperative ending /-o/ to the high stem + /i/ complex:

bośio "seat (him)"

diio "give (it)"

2. Non-causative derivative stems:

2.1. There is a class of verbs in Bengali which is derived from noun stems; the shape of the stem-forms of these verbs is CVCo-, or, sometimes in the colloquial, CVO-. These are similar to causative stems in shape, but do not have causative meaning. Some of them we have already met, for example:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Gloss</th>
<th>Verb Stem</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghum</td>
<td>sleep</td>
<td>ghumo-, ghuma-</td>
<td>(to) sleep</td>
</tr>
<tr>
<td>douṛ</td>
<td>run</td>
<td>douro-, doura-</td>
<td>(to) run</td>
</tr>
</tbody>
</table>

2.2. This class of verbs has several peculiar characteristics.

2.2.1. The non-finite PAP may be formed from either the CVCo- or CVO-stem:

śamlie or śamle "having restrained"
poučie or pouče "having reached"

The stem /ghumo-/ forms a subclass; only /ghumie/ occurs in PAP.

2.2.2. /poučo-/ presents the following three possibilities of causative formation:

2.2.2.1. PAP + causative auxiliary:

poučie deoa-

take poučie diechi "cause to reach"

"I caused him to reach"

2.2.2.2. Causative PAP + suffixes, poučie + chi, etc.:

take poučchiechi "I caused him to reach"

2.2.2.3. Causative PAP + non-causative auxiliary:

poučie + do-

take poučie diechi "cause to reach"

"I caused him to reach"
2.2.2.4. The formation in 2.2.2.1. occurs in one type of idiolect and those in 2.2.2.2. and 2.2.2.3. occur free-variantly in other types of idiolects.

2.2.2.5. Forms such as:

- śamla- "restrain"
- hatra- "groppe"
- śatra- "swim"
- kamṛa- "bite"

though of different canonical shape, class with /pʊŋcho-/ as above.

2.3. The forms /douɾo-/ and /ghumo-/ also form a separate class presenting the following possibilities of causative formation:

2.3.1. Noun stem + causative auxiliary, /kora/-, /ana/-, /paɾa/-, etc.

- douɾ kora- "cause to run"
- douɾ deoa- "cause to run"
- take douɾ koriechi "I caused him to run"
- take douɾ diiechi "I caused him to run"
- ghum paɾo- "cause to sleep"
- take ghum paɾiechi "I caused him to sleep"

2.3.2. Causative PAP + suffixes = douɾie + chi, etc.

- take douɾiechi "I caused him to run"

2.3.3. However, the form /ghumiechi/, though it occurs, has non-causative semantic value.

3. Comparative and superlative degrees of modifiers:

3.1. The comparative degree is formed by the use of the connective /cee/, "than" and the adjective /aro/, "more". Note that that to which the subject is being compared stands first in the clause or sentence:

- amar cee'se lomba" He is taller than I.
- amar cee'se aro lomba" He is even taller than I.

3.2. The superlative degree is indicated by the use of /shɔb cee/, "than all".
He is tallest (i.e., he is taller than everyone).
Our students are the best (of all).

4. The form /go/.
/go/ is a form of address, or, if you prefer, a vocative particle, which is used between close friends or intimates in informal situations. A husband might use the form in addressing his wife, for example, or a wife her husband. It is not a form which a foreigner can often use.

5. The form /kach theke/.
"From (a person)" is always expressed by /kach theke/:

ami'tar kach theke'sunechi" I have heard it from him.
ami'tar kach theke'peechi" I have gotten it from him.

There is another possible use. /kach/ means "near"; thus the expression /ṭebiler kache theke/, "from near the table", is possible.

6. Reduplicated infinitive, as in sentence 18.
A reduplicated infinitive gives the meaning "while (doing something)":

bārate bārate while wandering around
colte colte while going
bhabte bhabte while thinking (reflecting)

7. The infinitive plus a third person form of the verb /ḥo-/ has the force of "have/has to"; note the case inflection of the pronoun which in the English sentence is the subject.

tomake amae'sṭa paṭhate hoe" You have to send it to me.
amake'ākhon bari'jete ho'be" I have to go home now.

Lesson 22, part 3. Patterns.

a. I heard that you have made arrangements to decorate the room.
b. I heard that you have made arrangements to feed me tonight.
c. I heard that you have made arrangements to put the children to sleep here.
d. I heard that you have made arrangements to have the food brought from home.
e. I heard that you have made arrangements to show your pictures to me.


a. Yes, I have had many kinds of colors and cloths brought to decorate the room.
b. Yes, I have had many kinds of food brought to feed you tonight.
c. Yes, I have had many rooms arranged to put the children to sleep.
d. Yes, I have had arrangements made to have the food brought from there.
e. Yes, I have had many pictures brought to show to you.


a. In which colors will you decorate the room on the night of the celebration?
b. In which sari will you dress Lila on the night of the puja?
c. In which rooms will you put the children to sleep tonight?
d. In which rooms will we feed all the people tonight?
e. In which places will you show me the pictures?


a. Have I shown you the red cloth which my sister sent me the other day?
b. Have I shown you the new Benares sari which I had (i.e., caused to be) bought the other day?
c. Have I shown you the south rooms, which I had decorated the other day?
d. Have I shown you the rooms which I had arranged the other day?
e. Have I shown you this picture, which I had brought from Calcutta the other day?


a. You showed it to me yourself day before yesterday; I like that cloth best of all.
b. Lila showed it to me yesterday; I like it better than this one.
c. Dad showed them to me this morning; I like them better than these rooms.
d. You showed them to me yourself yesterday; I like them best of all.
e. You have not shown me that one; I like it best of all.
   a. Yes, if I decorate the room in that color, I will make it appear very beautiful.
   b. Yes, if I dress her in that, I will make her appear very beautiful.
   c. Yes, if we put the children to sleep in there, it will be very good.
   d. Yes, if we feed the people in these rooms, it will be very convenient.
   e. Yes. If I showed you my new pictures, you would like them even better.

   a. You are having lamps and such brought, aren't you?
   b. You are having food and such brought, aren't you?
   c. You are having beds and such brought, aren't you?
   d. You are having mats and such brought, aren't you?
   e. You are having the pictures brought, aren't you?

   a. He wants to have them brought, but I cannot be persuaded at all.
   b. I want to have the food brought from Calcutta, but he cannot be persuaded at all.
   c. I want to have new beds brought, but he cannot be persuaded at all.
   d. We want to have them brought, and he is being persuaded.
   e. I want to have them sold, but the painter cannot be persuaded at all.

   a. I hear that fifty or sixty guests are coming. Where are you going to put them all?
   b. I hear that hundreds and hundreds of people are coming from the city; where are you going to put them all?
   c. I hear that many children are coming; will you put them all to sleep in there?
   d. I hear that thirty or forty people are coming; will you feed them all in here?
   e. I hear that many people are coming to see the pictures; will you show all the pictures to them?
   a. I'm wondering both where to seat them all and how to feed them.
   b. I'm wondering both where to seat them all and where to have
      have them rest.
   c. I'm wondering both where to put them to sleep and how to feed
      them.
   d. I'm wondering both where to feed them and where to seat them.
   e. I'm wondering both how and where to show the pictures to them.

   a. If I could come one day, we both could arrange the rooms.
   b. If I could come one day, we both could see what could be done
      where.
   c. If I could come one day, you could arrange the room through me.
   d. If I could come one day, you could get a little help from me.
   e. Let it go. If I could come one day, we both could arrange the
      rooms for showing the pictures.

   a. I cannot keep from laughing; you overrate me, thinking it
      appropriate for me to arrange the rooms.
   b. I cannot keep from laughing; you overrate me, thinking that I
      could give you even a little help.
   c. I cannot keep from laughing; you overrate yourself, thinking
      that a person like you could help me arrange the room.
   d. I could not help laughing; you overrate me, thinking it
      appropriate for a person like me to arrange the rooms.
   e. I could not help laughing, when I heard that two sloppy people
      like us would arrange the rooms.

   a. Come now. It's not that. But I will have to have someone
      bring you and take you back.
   b. It's not a joke. I will have someone bring you here and take
      you back.
   c. It's not a joke. But it will be a bother to you, that you will
      have to have someone bring me and take me back.
   d. Come now. We'll talk later about taking me home; but you will
      have to have someone bring me here.
   e. Come now. We'll talk about arranging the rooms later. Now we
      will have to talk about who will bring me here and take me back.

Drill 1

--Have you fed the baby?
--Yes, I fed him an hour ago.
--And have you dressed him?
--Yes, I have dressed him in his new clothes.
--Has he been good today?
--Yes, he has slept most of the day. Some people came this afternoon and tried to make him laugh.
--Why do people always make babies laugh or dance?
--I don't know. I decorated his room today with two new pictures and some flowers.
--Have you shown Nina the new decorations?
--Yes. She doesn't like them.
--Why don't you make her feed the baby once in a while. She is old enough.
--I made her feed the baby today. She didn't like it.
--What does she like to do?
--She likes to make the baby laugh and dance. She dressed him in my new sari today.
--I've been standing all day long. I think I'll go to sleep.

Drill 2

--Why are you lifting that chair? It's too heavy for you.
--I'm not lifting it. I'm only trying to move it over there.
--Let me move it for you. You rest for a while.
--All right. I bent the leg of it a little when I was trying to move it.
--Show me the place. I'll make it right.
--There is where I bent it. Can you fix it?
--Yes, I'll fix it right away. Has the dog been sleeping all day?
--No, he bit the postman this morning.
--Is he all right now?
--No. When the dog bit him the postman jumped and fell down the stairs.
--I'm not talking about the postman. Is the dog all right?
--Yes, he's all right.
Lesson 22, part 5. Vocabulary.

<table>
<thead>
<tr>
<th>khoka</th>
<th>baby</th>
<th>ghum-, ghuma-, sleep</th>
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<tr>
<td>kocci chele</td>
<td>baby</td>
<td>otha-</td>
</tr>
<tr>
<td>bacca chele</td>
<td>stairs</td>
<td>tola-</td>
</tr>
<tr>
<td>siri</td>
<td>postman</td>
<td>nora-</td>
</tr>
<tr>
<td>pion</td>
<td>dog</td>
<td>ora-</td>
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<tr>
<td>kukur</td>
<td></td>
<td>baka-</td>
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<tr>
<td>jotešto</td>
<td>enough</td>
<td>kamra-</td>
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<tr>
<td>kokhono kokhono</td>
<td>once in a while</td>
<td>lapha-</td>
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<td></td>
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<td>lagano-</td>
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<td>cešta kora-</td>
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<td>(to) try</td>
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</table>
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