

A Manual
of
ASSAMESE GRAMMAR.

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Birayananda Bharali
Pulekananda Bharali

Preface.

This little book was written with the main object of helping foreigners to acquire a good knowledge of the Assamese language through the medium of another which is more generally known. The author therefore tried to write it in the method of an English Grammar. In going to simplify the grammatical rules, especially in the Chapter on verb, the author has been obliged to differ from the Assamese grammarians. He will therefore be much obliged to any body who may care to suggest any improvements or corrections. Being printed by hands foreign to the language, the book could not be free of errors for which a corrected list has been appended. The author will ever remain grateful to those of his friends who encouraged or helped him in the work.

Nowgong,

The 1st Jan, 1909.

Devananda Bharali.

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ERRATA.

Page	line	Correct	Incorrect.
iv	2	extremely	extremly
Do.	13	probability	probabitily
ix	3	grammar	grammer
2	13	on	oü
3	5	hu	h hu
Do.	25	nta	n ta
5	6	উ	উ
Do.	11	ho	ho
7	11	মাইকী	মাকীই
Do.	25	Sëuri	seuri
10	21	Pronouns	Prononus
Do.	25	neuter	neunter
11	24	áponá	apona
	25		
	29		
12	1	Of	Gf
Do.	17	teöbiláke	teöbilake
Do.	28	Nominative	Norminative
13	28	Kalai	Kálai
14	3	Kat	Kát
28	1	án	dn
29	27	(c)	(b)
Do.	28	(b)	(c)
30	14	risilá	risila
33	11	akalhare	akal hare
35	15	moro	moro
36	13	sunk	suuk

ASSAMESE GRAMMAR.

A language is distinguished from other languages, not by the number of different words it contains, but by its special grammatical structure. Any language the speakers of which come in contact with, become the pupils of or are subordinated to the speakers of another language, may incorporate into itself a large number of foreign words. But this does not go to prove the loss of its identity. The Assamese language however great may be the number of Sanskrit or other foreign words it contains, has a highly developed grammatical structure of its own, and has therefore the best claim, which is now admitted on all hands, to be treated as a separate language. As a separate language, it has its separate grammar. Now this fact is to be specially remembered not so much by foreigners as by the writers of the language themselves. For it is they who by unanimously following the structural form give strength and stability to it. It ought to be borne in mind that writings which break the formal rules of a language do not improve but injure it. Still, such tendencies are not want

ing in Assamese literature. For example the Bengali ending —এ is often seen to replace the native ত in the locative case.* This occurs chiefly in poetry. The change thus produced is such as to cause the whole passage to read like a Bengali one. This is only a step towards making the Assamese language lose its integrity. The writings of different authors again disagree on several points. Any one, therefore, who attempts to formulate simple grammatical rules from their various methods of expression finds a great obstacle in this want of uniformity. Points of difference can however be removed by publicly discussing them from the stand point of broad grammatical principles. For example, there is a difference in the spelling of the word গাওঁত which is sometimes written গাওঁত. Such difference though not seriously hampering the improvement of the language ought to be removed. Now by examining the composition of the word গাওঁত or গাওঁত we find that a case ending (—ত) is applied to the word গাওঁ which is a word having two vowels at the end ; taking another similarly composed word say 'তেওঁ' we find that it is তেওঁত instead of তেওঁত. So we say তেওঁতৰপৰা instead of তেওঁতৰপৰা. গাওঁত seems to be only a distorted pronunciation of গাওঁত which word being perhaps a little difficult to utter

*Instances though numerous are not quoted here for apparent reasons.

is in some localities changed into গাৰ্ৱত to minimise effort. * But if there should be a grammar that is, general rules of guidance, pronunciation which differs with different localities, with different communities, nay, with different individuals, cannot be always taken as a safe principle to be followed গাৰ্ৱ and গাৰ্ৱত ought therefore to be considered as incorrect being only corrupted forms of গাওঁ and গাওঁত.

In this connexion it will not be out of place to try to ascertain whether অক্, অব্, and অত্ or ক্, ব্, and ত্ are the real endings in the Objective, Possessive and Locative cases. It is undoubted that these endings were once independent words, as all suffixes were. The instrumental ending 'এৰে' meant 'with' in old Assamese literature; the Dative 'লৈ' means 'লাগি' 'want' 'taking'; the Nominative 'এ' probably meant 'this'; so the word 'কৰি' has dwindled into 'কৈ' in ভালকৈ, খৰকৈ etc. † But the obj. poss. and Loc.

* ও proceeded by another vowel is a semi vowel like the English W and when a vowel is added to such an ও, the latter becomes ৱ; thus, গাওঁ+অলীয়া = গাৱলীয়া নাও+অবীয়া = নাৱবীয়া. But when a consonant is added to such an ও it remains unchanged; thus, যাওঁ+তে = যাওঁতে instead of যাৱঁতে, খাওঁ+তা = খাওঁতা instead of খাৱঁতা. So we say নগাওঁৰ instead of নগাৱঁৰ.

† Cf. the derivation of -ly of wisely from *like*.

case endings have lost all traces of their original significance. Now, it is extremely unlikely that these endings which were formerly different words with different meanings should all agree in their first letter 'অ'. The explanation seems to be as follows. It is generally the case in the Assamese language, that when two consonants are to be pronounced consecutively, a vowel is inserted in the middle. Thus we get শব্দ for শব্, শকত for শক্, ভকত for ভক্, তপত for তপ্ and so হাতত for হাত্+ত্, মানুহৰ for মানুহ্+ব্ and বামক for বাম্+ক্. Moreover we find the obj. ending in Hindi 'কো' of হামকো. The poss. ending ৰ is in all probability derived from the Sanskrit ৰ্. It is probable therefore that the original forms were ক্, ব্, and ত্ instead of অক্, অব্, and অত্. Another point of difference among writers is about the word 'পৰা'. Some write it together with another word while others write it separately from that word. The reason for this difference is that the former set of writers think পৰা to be ablative (অপাদান) case-ending; thus in their view গৰুপৰা is in the ablative case, and পৰা being a বিভক্তি cannot be written apart from the main word. But the latter set of writers take পৰা to be an অব্যয় (a postposition) similar to the English preposition, which always goes along with the Poss. case like the word দৰে. The question therefore arises, whether পৰা should be written separately as a preposition or should be considered as the ending

of the Ablative Case. Hem Chandra Barooah included it among the Case endings although he has many instances in his "ASAMIYA BYAKARAN" where পৰা is written separately. In fact there is no Ablative Case in the Assamese language and পৰা cannot be taken as a case-ending. Because, if we add পৰা to a word we have to insert a 'ব' before it. Thus, we have to say গৰুৰপৰা instead of গৰু-পৰা to convey the ablative idea. But there is no justification for inserting this ব in the middle of a word. We have no ground to support it. But if we view the phrase গৰুৰপৰা from a different stand point, we find that the word গৰুৰ itself is in the Poss. Case, so that the sentence 'গৰুৰ পৰা গাখিৰ ওলায়' implies that গাখিৰ was the property of গৰু. And it is actually the case. The word পৰা therefore must have some separate meaning which is most probably "opposite," "against" or "out," "বিকৰ্কে," (cf পৰাজয়, পৰায়ুথ etc.) Giving such a meaning to the word, the sentence 'পছিমৰ পৰা বতাহ বৈছে' becomes quite clear, it means পছিমৰ বিকৰ্কে বতাহ বৈছে, 'wind is blowing *against* (the direction) of পছিম: So in the former sentence, 'গৰুৰ পৰা' means 'out of গৰু'. It is therefore clear that whenever we want to apply the word পৰা we must make use of the Poss. Case in the same way as we cannot use the word বিকৰ্কে unless পছিম be in the Poss. Case. Hence to keep the meaning clear, the word with which পৰা is used must be in the Poss. Case. It is

actually so in form. Therefore in the Sentence 'গৰুৰপৰা গাখিৰ ওলায়' গৰুৰ is not in the Ablative case although the word পৰা when added to it conveys an ablative idea; just as we cannot say মোতকৈ to be in the Comparative Case simply because the suffix কৈ being added to the locative case gives an idea of comparison. If we admit the Ablative case we shall have to recognise a new case viz the Comparative Case.

At the same time we cannot write পৰা apart from the principal word. For whatever significance that word might have had in former times, it is now totally lost to us. When standing alone, it is quite meaningless unless it is used to mean 'falling down' or "capability." But by being added to the word 'গৰুৰ,' it gives rise to a different form of speech by which we can express a different idea. Therefore we ought to write মোৰপৰা instead of মোৰ পৰা. But in parsing we call পৰা an অব্যয় and মোৰ a Poss. Case by reason of পৰা being added to it. So also in the phrase মোতকৈ কৈ is an অব্যয় and মোত is in the Locative case by reason of কৈ being added to it.* Hem Chandra Barooah takes ধনতকৈ to be in the Ablative Case. But with due deference to the memory of that great author we have been compelled to say that

*So also মোত বাঞ্চে. বাঞ্চে is written separately because it retains its independent meaning.

there seems to be no connexion between the two, either in form or in sense. ধনতকৈ মনবলী here মন is measured *on* the strength or standard of ধন. In measuring a thing we place it on some other thing Eg. 'এইখিনি পানী এসেবতকৈ সবহ' here we put the পানী *in* a tube (of capacity one seer). Therefore, unless এসেবত be in the Loc. Case we cannot draw the comparison. Apart from this, the word এসেবত has the Locative Case ending. And therefore it is in the Loc. case in form. If however, in course of time the 'ব' of নোবপৰা and the ত of মোতকৈ be eliminated, we shall have two more Cases viz the Ablative and the Comparative, but not so long as these words retain their Poss. and Loc. Case endings respectively.

In writing a grammar of the Assamese language the fact that this language is different from Sanskrit, ought to be kept clearly in view. If this be done, the grammar is relieved of many Sanskrit rules which do not actually apply to this language. Most of the Sandhi (সন্ধি) rules, for example, are not only useless but are inapplicable to Assamese Sandhi if there is any. The function of Sandhi rules is to prescribe the phonetic changes which two words consecutively uttered necessarily undergo to make speech more economical. These rules therefore must vary with different races and nationalities and therefore with different languages. Moreover, in the Assamese Sandhi the words joined together must be Assamese, and

Assamese Sandhi rules are concerned with Assamese words only. Now, the rule which justifies the Sandhi of অহম্ and কাব into অহকাব, is quite irrelevant; because, অহম is not an Assamese word in the sense of 'I.' অহকাব is an Assamese word borrowed out and out from Sanskrit; but the rules which go to show the formation of the word although of use to the mother language, are quite unintelligible and misleading in our own. Similarly তং+হেতু=তদেতু জগৎ+নাথ=জগন্নাথ and others. In the last example it may be urged that both জগৎ and নাথ are Assamese words. But they are Sanskrit words as well and the Sandhi rules are applicable not to the Assamese জগৎ and নাথ but to their Sanskrit counterparts. Otherwise we should have many such words as ঘবন্নথকা, বাটক্কেৰা পোৰা and so on. Neither are the স্ববসন্ধি rules applicable to Assamese সন্ধি. The first স্ববসন্ধি rule is that, when অ or আ follows another অ or আ, the two are joined together to form one দীৰ্ঘ আ. This rule does not apply to Assamese সন্ধি. For example যাব+আহি=যাবহি and not যাবহি. In Hem Chandra Boruah's grammar this rule is illustrated by such Assamese Sandhi as ন+আছিল =নছিল. But here ন does not end in অ; it ought to be written ন্. Supposing ন ends in অ, ন+অইবি should be নাটাবি instead of নটাবি and according to the third সন্ধি rule of the same grammar ন+এবিম should be নৈবিম instead of নেবিম.

Language like other organisms must always grow and change is therefore inevitable. Hence

there cannot be the same grammar for all ages. The order is that grammar follows speech and written language follows grammar; while at the same time foreign words and sometimes words newly coined (not against existing grammatical rules) occur first in writing and are generally adopted in speaking. In speaking again the same word is sometimes abbreviated and sometimes internally changed. Sometimes its identity is lost becoming subordinate to other words with which it is compounded and thereby increasing the forms of speech.* All this change is due to the sole governing principle 'human convenience.' Such changes are wholesome to the development of a language. But it is the habit of Collective speakers to stick to the existing usage and to make only such changes as conform to these. This gives rise to grammar. Grammar is at once a restraining and guiding influence. It acts as a paper-weight keeping in tact the whole language-structure and as it were, preventing the various influences, phonetic and others, from scattering the papers all about the floor. Language therefore follows grammar inasmuch as the latter serves to keep a unanimity of speech which is very important for the development of a language. The Assamese language has already reached a high stage of structural development. But this does not

*The Assamese language has many instances to illustrate this law of linguistic development.

mean the improvement of the language. We have got a first class set of tools but do not use it to advantage. We have a hollow form without much matter inside. We do not, therefore, require any more formal changes and the present grammar ought to be adhered to. Extreme changes also tend to destroy a language or at least its forms. It is believed by some that the Chinese language which is still in its root-stage had once some weak forms; but that they have all disappeared in course of changes. The Assamese language also is not without its signs of formal decay. Eg. the 'বে' of নামেৰে is going to be eliminated; এৰে means 'with' (cf. তেমাৰ ক্লেধ বৰে এৰে সৰি—Sankar dev.) So that নামেৰে means 'with the name'. But by degrees this form has been shortened into নামে. This is a step downward. Because by such a change we get only one form 'নামে' for both the Instrumental and the Nominative Cases. Such processes of decay can only be prevented by strict adherence to grammar.

AN ASSAMESE MANUAL.

CHAPTER I.

ORTHOGRAPHY.

I. There are eleven vowels in the Assamese language. They are as follows :—

অ	a	as in	all
আ	á	" "	far
ই	i	" "	pit
ঈ	i	" "	pit
উ	u	" "	put
ঊ	u	" "	put
এ	e	" "	get
ঐ	ai	this is a compound	
		of অ and ই	
ও	o	this is a <i>guna</i>	
		of উ	
ঔ	au	this is a compound	
		of অ and উ	
ঋ (ৠ)	ri	this is a syllabic liquid	

The sound of এ is rather more flat than that of e in 'get.' The sound of ও is that of 'o' when it is

uttered gutterally ; it approaches the sound of the second 'o' in 'promotion.'

2. There are thirty-eight Consonants. They are as follows :—

ক k খ kh গ g (hard) ঘ (gh) ঙ ng;
 চ s, ছ s, জ z, ঝ zh, ঞ ny ; ট t, ঠ th, ড d.
 ঢ dh, ঢ় rh, ণ n ; ত t, থ th, দ d, ধ dh, ন n,
 প p, ফ ph, ব b, ভ bh, ম m ; য j, র r, ল l,
 ব w (v) ; শ h, ষ h, স h, হ h, ঙ khy ং ng,
 : h.

There is one nasal sign °. When it is placed above a letter the latter is pronounced nasally. Thus ঔ is pronounced like oü. We shall represent it by the sign ° placed above the letter which has to be pronounced nasally. শ, ষ and স have no English corresponding forms. They have the sound of 'kh' when the latter is uttered from beyond the throat so that the uvula is trilled and the sound sinks into a mere breath. It is the same as the Dutch 'ch'. We shall represent them all by 'h', য (j) is sometimes written য় to represent sound of 'y'.

The signs representing the vowels are as follows :—

এ	is used for	আ á	eg	কা ká
ই	" "	ঈ i	"	কি ki
ঈ	" "	ঊ i	"	কী ki
উ	" "	ঊ u	"	কু ku
ঊ	" "	ঊ u	"	কু ku
ঐ	" "	এ e	"	কে ke

ঐ	"	"	"	ঐ ai	"	কৈ kai		
ঔ	"	"	"	ও o	"	কৌ ko		
ঐ	"	"	"	ঔ au	"	কৌ kau		
ৱ	"	"	"	ঋ r	"	কৃ kri		
ৱ	when	joined	to	হ h	is	written	thus	হ h hu
"	"	"	"	শ h	"	"	"	শু hu
"	"	"	"	গ g	"	"	"	গু gu

These signs are not used for independent vowels. The vowel অ has no sign to represent it. It is presumed to be with every consonant unless the latter is followed by any other vowel. Thus in the word মরা we presume an অ after ম, so that it is pronounced as mara'. But when a consonant comes at the end of a word it is not so supposed. Thus ধাম is pronounced as kha'm and not kha'ma. But in some words such as নাব, বাট, পাব, কাট, etc. there is an অ 'a' after the last consonant. This is the case also in ইব the future suffix.

The two consonants ঙ and হ come after vowels but are never followed by them.

Double Consonant.

4. ঙ when joined to a consonant after it, is shown thus—ক ngka, আ ngkha; ঞ when joined to a consonant after it, is shown thus—ক usa, ঞ usa; ণ or ন when joined to a consonant after it, is shown as ট n ta, ন nda; ম when joined to a consonant after it, is shown as ম্ mpa, ম্ mba; য when joined to a consonant before it, is shown as ক্য kya, জ্য nya, ব when joined to a consonant before it, is shown as প্র pra; ব when joined to a consonant after it, is shown

by a dash over it thus ক̄ rka; ব when joined to ক before it, is written as ক্র kra; ব when joined to ত before it is written as ক্র tra; ল when joined to a consonant before or after it, is shown as প্ল pla; ল্প lpa respectively. ব when joined to a consonant after it, is shown as স্ম sma; স্প spa স্প ন when joined to a consonant after it, is shown as স্ত sta; স when joined to থ after it is shown as স্ত stha; when ব, শ, or স is joined with another consonant it is pronounced like 's', thus স্ত is sta and not hta; স্র is sra and not hra. When ত is joined with another ত they are written as ত্ত the "t" when added to ত্ত nta is written thus ত্ত nta. ত্ত joined with থ after it, is written thus—থ ত্ত tha; ব when joined to a consonant after it, is written as ব্ bda; ব when joined to a consonant before it is written as ব্ bca.

CHAPTER II.

5. SANDHI rules or rules governing the conjunction of two words or syllables.

(a) When a word or a syllable, the first letter of which is a vowel and the second a consonant, is added to a word ending in a vowel, the first vowel of the second word or syllable unless it be ও o disappears. Eg, কটাৰি+এৰে Kata'ri+ere = কটাৰিৰে Kata'rيره. পালোঁ+আহি pālō+āhi পালোঁহি pālōhi.

Exception.—If the preceding word is one which has two vowels at the end the above rule is optional.

(b) When অ a, আ a or এ e is added to ই or ঐ i, if this ই or ঐ is preceded by a vowel,

the ই or ঐ *i* becomes য *y*; if this ই or ঐ is preceded by a consonant, a য *y* comes after this ই or ঐ *i*. e.g. হাতি+এ হাতিয়ে *háti+e=hátiye*.

মই+এ ময়ে *mai+e=maye*, নি+আ নি+অ' = নিয়া *niya*.

(c) When অ *a*, আ *a'* or এ *e* is added to উ, উ (*u*) or ও (*o*) if this উ, উ or ও is preceded by a vowel the উ, উ *u* or ও *o* becomes ব *w* (*v*) and if this উ, উ *u* or ও *o* is preceded by a consonant an ব *w* (*v*) comes in after this উ, উ *u* or ও *o*. e.g. ভেউ+এ *bheu+e=ভেবে bhewe* গৰু+এ *garu+e=garuwe*. শো+আ *ho+a'=howa'*.

(d) When এ *e* is added to অ *a* or আ *a'* the এ *e* has the sound of ই *i* or য *y*, and this এ *e* is therefore replaced by ই *i* or য *y**, e.g. হৰ+এ = হৰই *Hara+e=Harai*. যা *ja*+এ *e=যায় ja'y*, হ *ha*+এ *e=হয় hay*.

(e) When a single আ *a'* is added to অ *a* or আ *a'* the preceding অ *a* or আ *a'* becomes ও *o* and the sandhi rule (c) applies to this *o*.

(f) When a single অ *a* is added to অ *a* or আ *a'* the অ *a* becomes ব *w* (*v*) optionally.

* Actually the এ has the sound of য *y*. So it is correct to write হৰয় instead of হৰই which word has the pronunciation of হৰই. It is always seen in Assamese that whenever an ই follows an অ the two together form one ঐ. Thus হ+ই = হই = হৈ. গ+ই = গই = গৈ. Actually there is no difference of pronunciation between মই (I) and হয় (is) but they are written in different ways. In older Assamese literature we find নয় (I) instead of মই. মই seems to be incorrect.

ETYMOLOGY.

CHAPTER III.

6. By analysing a sentence in Assamese we find in it ten forms, that is, parts of speech. They are as follows :—Noun, Pronoun, Adjective, Article, Verb, Adverb, Postposition, Conjunction, Interjection and Emphasis.

[Classes of Noun—Common, Proper, Abstract, Collective and Verbal.]

NOUN.

CHAPTER IV.

(Number.)

7. A Common noun has two Numbers viz. Singular and Plural.

There are three suffixes signifying plurality viz. বিলাক *bilák*, বোৰ *bor* and হৈত *hät*. বিলাক *bilák* is applied to human beings thus the plural of আমোলা *ámolá* (officer) is আমোলাবিলাক *ámolábilák* (officers). বোৰ *bor* is applied to inanimate things, lower animals and to human beings in low positions. Thus the plural forms of গছ *gas* (tree), কুকুৰ *kukur* (dog) and চাকৰ *sákar* (servant) are respectively গছবোৰ *gasbor*, কুকুৰবোৰ *kukurbor* and চাকৰবোৰ *sákarbor*.

হৈত *hät* is applied, to men and women who are inferior or familiar to the speaker e.g. লৰাহৈত *lara-hät* (boys); ছোৱালীহৈত *sowálihät* (girls); চাকৰহৈত *sákarhät* (servants).

মকল *hakal* which means 'all' is sometimes added to a noun to signify plurality when that noun denotes a respectable person. e. g. ভাঙ্গবীরাঙ্গকল *dāngariyá hakal* (sirs).

CHAPTER V.
(Gender)

8. Some nouns are always masculine and others always feminine. They are as follows :—

Masculine		Feminine.
মুনিহ <i>muniḥ</i> , man		তিবোতা <i>tivotá</i> , woman
মতা <i>mata'</i>	} husband	মাকীই <i>ma'iki</i>
গিবিহঁত <i>giriḥāt</i>		বৈনী <i>ghaini</i>
বাপেক <i>bāpek</i> father (his)		মাক <i>ma'k</i> , mother (his)
বাপেরা <i>bāpera</i> father (your)		মারো <i>ma'ra</i> mother (your)
বোপাই <i>bopai</i> father (my)		আই <i>ai</i> mother (my)
ভাই <i>bhā'i</i> brother (younger)		ভনী <i>bhani</i> sister (younger)
ককাই* <i>kaka'i</i> brother (elder)		বাই <i>bā'i</i> sister (elder).
পো <i>po</i> son (my)		জী <i>ji</i> daughter (my)
পিতেক <i>pitek</i> Do (his)		জীয়েক <i>ziyek</i> Do (his)
পিতের <i>pitē</i> Do (your)		জীয়েব <i>ziyēb</i> Do (yours)
বজা <i>raṣā</i> king		বানী <i>ra'ni</i> queen
বলধ <i>baladh</i> bull		গাই <i>gai</i> cow
ডেকা <i>deka'</i> youngman	গাভরু <i>ga'bharu</i> young maid	
দমরা <i>damara'</i> male calf	চৌবী <i>seuri</i> female calf	

9. A noun in the masculine gender is changed into the feminine by adding the suffix *ানী ani* e. g. মগনীয়া *maganiya'* (beggar man) has for its feminine মগনীয়ানী *maganiya'ni* (beggar woman);

* These words have also different forms for the three persons

সাকর *sa'kar* (servant) has for its feminine form সাকরানী *sa'karani* (maid servant); নাতি *na'ti* (grandson) becomes নাতিনী* *na'tini* (grand daughter) in the feminine.

Exceptions :—

Masculine.	Feminine.
বাঘ <i>bāgh</i> tiger	বঘিনী <i>bāghini</i> tigress
ভূত <i>bhut</i> ghost	ভূতুনী <i>bhutuni</i> fem. gh-st
ডোম <i>dom</i> fisherman	ডুমুনী <i>dumuni</i> fisherwoman
বামুন <i>bāmun</i> brahmin	বামুনী <i>bāmuni</i> brahminwoman

10. Male and female animals are distinguished by the use of the adjectives মতা *mata'* (male) and মাইকী *ma'iki* (female.) The feminine article *জনী jani* is sometimes added to the name of an animal in the fem. gender. Thus হাতীজনী *ha'tizani* means a she-elephant.

CHAPTER VI,
CASE.

11. There are six cases viz :—

Nominative, Objective, Instrumental, Possessive, Dative and Locative.

12. (a) A noun takes এ(e) in the Nominative Case. e.g. the word মাহু *ma'nuh* (man) becomes মাহুহ *ma'nuhe* in the Nominative Case.

(b) In the Objective Case a noun takes the ending ক *k*; thus, ঘোরা *ghora'* (horse) becomes

* Cf Sandhi rule (a) chap II.

16. DECLENSION OF নই 'mai,' I

Singular	Plural
Nom. নই mai, I	আমি a'mi, we
Obj. মোক mok, me	আমাক a'ma'k, us
Inst. মোবে more, with me	আমাৰে a'ma're, with us
Poss. মোৰ mor, my	আমাৰ a'ma'r, our
Dat. মোলৈ molai, to me	আমালৈ a'ma'lai, to us
Loc. মোত mot, in me	আমাত a'ma't, in us

DECLENSION OF তুমি 'tumi,' YOU.

Nom. তুমি tumi	তোমালোক toma'lok
Obj. তোমাক tomak	তোমালোকক tomalokak
For the rest apply the ordinary suffixes to the word তোমা toma.	For the rest apply the ordinary suffixes to the plural form তোমালোক tomalok.

DECLENSION OF তই 'tai' YOU (NON-HONORIFIC.)

Nom. তই tai	তইতে tahäte
Obj. তোক tok	তইতক tahätak
For the rest apply the ordinary case-endings to the word তো 'to'	For the rest apply the ordinary case-endings to the word তইত tahät.

DECLENSION OF আপোন াpon (self)

Singular	Plural
Nom. আপুনি apuni	আপোনালক aponalok
Obj. আপোনাক aponak	আপোনালোকক aponalokak
For the rest, apply the ordinary case-endings to the word আপোনা aponá	For the rest apply the ordinary case endings to the word আপোনালোক aponalok

DECLENSION OF সি হি, (HE)

Singular	Plural
Nom. সি হি	The plural of সি হি is
Obj. তাক tak	দিহঁত হিহঁত which is
Inst. তাৰে tare	declined like a Com-
Poss. তাৰ tar	com noun.
Dat. তালৈ talai (to him or to that place)	
Loc. তাত tat (in him or at that place)	

DECLENSION OF তাই তাই SHE

Nom. তাই	তাইহঁতে তাইহঁতে
In all other cases the declension follows the ordinary rules under article 12.	The plural তাইহঁত তাইহঁত follows the ordinary rules of declension under article 12.

DECLENSION OF তেওঁ teö HE OR SHE (honorific)

Nom. তেওঁ teö	তেওঁবিলাকে teöbilake
Add the ordinary case endings to তেওঁ.	The Plural তেওঁবিলাক teöbilak follows the ordinary rules of declension.
to get the other case-forms.	

এইটো cito (this) and সেইটো heito (that) are declined like common nouns according to the ordinary rules.

The plural of এই ei this (woman) is এইহঁত eihät. এই ei and এইহঁত eihät are declined like common nouns according to the ordinary rules except that in the Norminative এই 'ei' takes no case ending.

DECLENSION OF ই i, THIS

	Singular	Plural
Nom.	ই i	ইহঁত ihät
Obj.	ইয়াক iyák	ইহঁতক ihätak
Inst.	ইয়াবে iyáre	ইহঁতেবে ihätëre
Poss.	ইয়াৰ iyár	ইবহঁত ihätar
Dat.	ইয়ালৈ iyálai (to this place or man)	ইহঁতলৈ ihätalai
Loc.	ইয়াত iyát (at this place or man)	ইহঁতত ihätat

The plural form is used when 'this' stands for 'man only.' 'i' is used when a man of inferior rank and position is spoken of; in case of equals এওঁ eö is used instead of ই i; এওঁ 'eö' is declined exactly like teö *. When a man of higher rank is spoken of এখেত 'ekhet' is used instead of ই 'i' or এওঁ eö. The Plural of এওঁ is এওঁবিলাক eöbilák. The plural of এখেত 'ekhet' is এখেতসকল ekhet sakal. The declension of 'ekhet' follows the ordinary rules.

DECLENSION OF কোন KON (WHO)

	Singular	Plural
Nom.	কোনে kone	The plural form
Obj.	কাক kák	কোনবোৰ konbor
Inst.	কাৰে Káre	কোনবিলাক Konbilák
Poss.	কাৰ Kár	follows the ordinary
Dat.	{ কালৈ Kálai (to whom)	rules.
	{ কলৈ Kálai (to what place)	

Loc.	{ কাত Kát (in whom)
	{ কত Kát (in what place)

DECLENSION OF কি Ki (WHAT)

	Singular	Plural
Nom.	কিহে Kihe	The Plural
Obj.	কিহক Kihak	কিবোৰ Kibor
Inst.	কিহেবে Kihëre (with what)	follows the
Poss.	কিহৰ Kihar (of what)	ordinary rules.
Dut.	কিহলৈ Kihalai (to what)	
Loc.	কিহত Kihat (in what)	

যি ji (who or which) stands for persons as well as for inanimate things, but its case forms differ with the nature of the object for which it stands.

যি ji when stands for persons is declined as follows :—

	Singular	Plural
Nom.	যি ji, who	The plural
Obj.	যাক ja'k, whom	for যিবিলাক
Inst.	যাবে járe, with whom	jibila'k
Poss.	যাৰ ja'r, whose	follows the
Dat.	যালৈ ja'lai, to whom	ordinary rules
Loc.	যাত ja't, in whom	of declension.

যি ji when stands for inanimate things is declined like কি, Kí.

ADJECTIVES.

CHAPTER IX.

17. ADJECTIVES OF QUANTITY :— কিছুমান *K'isu-ma'n*, some ; বহুত *bahut*, many ; সবহ *harah*, much more ; তাকৰ *ta'kar*, little, less ; চুটি *Suti*, short ; দীঘল *dighal* long ; ওখ *okha*, high, tall ; চাপৰ *sa'par*, low etc.

18. The numerals এক *ek* one ; দুই *dui* two ; তিনি *tini* three, চাৰি *sa'ri* four etc.

19. Multiplicative adjectives,— দুগুন *dugun* or দোজোখ *dosokh* double ; তিনিগুন *tinigun* three times ; এবাৰ *eba'r* once ; দুবাৰ *duba'r* twice ; তিনিবাৰ *tiniba'r* thrice, etc.

20. Qualitative adjectives, such as— ভাল *bhal* good ; বাক *laru* good, well ; বেয়া *beyá* bad etc etc.

21. There is no separate form for adjectives of the Comparative or the Superlative degree. But in comparing two things the word কৈ *kai* is added to the locative case of the noun with which the other is compared. Thus in the instance "the horse is bigger than the dog" 'dog' is the object with which 'horse' is compared; the 'dog' is the base on which the comparison is drawn. Therefore in Assamese the word কৈ *kai* is added to the locative case of the word 'dog', (কুকুৰ *kukur*) i.e. কুকুৰত *kukurat*. The sentence when translated, therefore stands thus—কুকুৰতকৈ *kukuratkai*

ঘোৰা *ghorá* (horse) ডাঙৰ *dángar* (big). Similarly, 'health is more useful than wealth' is translated into ধনতকৈ *dhanatkai* (than wealth) স্বাস্থ্য *swásthya* (health) লাগতিয়াল *lagtiyál* (useful).

22. In the Superlative degree the thing is compared with the word এটাই *etái* (all). So the word এটাইতকৈ *etáitkai* (than all) is used. Thus "Elephant is the biggest animal" becomes হাতী *háti* এটাইতকৈ *etáitkai* ডাঙৰ *dángar* জন্তু *zantu*.

23. There are many adjectives which are formed from nouns by adding the suffix ঈ-*i*. Eg.

Noun	adjective
বেগ <i>beg</i> speed	বেগী <i>begi</i> speedy
বল <i>bal</i> strength	বলী <i>bali</i> strong
ধন <i>dhan</i> wealth	ধনী <i>dhani</i> wealthy
বেমাৰ <i>bemár</i> disease	বেমাৰী <i>bemári</i> diseased
etc	etc

24. There are some adjectives which are formed from nouns by adding the suffix -ঈয়া *iya'*. Thus: থেঙীয়া *thengiya'* (having leg) from থেং *theng* leg ; মূৰীয়া *muriyá* (having head) from মূৰ *mur* head ; চিতীয়া *sitiyá* (having heart) from চিত *sit* heart ; কাঠচিতীয়া *káthsitiyá* (hard hearted) from কাঠচিত *káthsit* hard heart.

ARTICLES.

CHAPTER X.

25. There is no distinct class of words called articles in the Assamese language. Their office is borne by some nouns such as টা *tá*, টৌ *to*, জনী *sani*, খন *khan*, খিলা *khilá*, জোপা *sopá* etc. These words had their independent meanings; thus জোপা *sopá* means a 'shrub', গছ জোপা *gas sopá* means the 'shrub of tree'. So টা *tá* or টৌ *to* means 'whole'; thus গুটটৌ *gutito* meant originally 'the whole of a fruit'; therefore the words টৌ *to* or টা *tá* are not applied to a portion of a thing. জনী *sani* is the feminine form of জন *san* which means 'person'. But while জন *san* is applied to human beings only, জনী *sani* is applied to lower animals also. খন *khan* is applied instead of টা *tá* or টৌ *to* when the thing indicated is flat in shape. খিলা *khilá* is used instead of খন *khan* when the same is flat but small in size. টা *tá*, টৌ *to*, খন *khan* and খিলা *khilá* have almost lost their independent meanings. They can therefore properly be called the Articles. জনী *sani* and জোপা *sopá* are sometimes used as articles and sometimes as nouns.

26. Articles are either definite or indefinite. A definite article comes after the noun defined and an indefinite article comes before it. টৌ *to* is a definite article and therefore comes after

the noun defined. The other Articles are definite or indefinite according as they come after or before the noun. An indefinite Article is never used except with a numerical adjective. In affixing the indefinite Article to the numerical adjectives the last letter of এক *ek*, দুই *dui*, তিনি *tini* and ছই *sai* are dropped, ও *o* is added to the last letters of পাঁচ *pá's* মাত *hát* আঠ *áth* and দহ *dah* when টা is added to them. Thus এক *ek*+টা *tá* = এটা *etá*, দহ *dah*+টা = দহোটা = *dahotá*. এটা মানুহ *etá mánuh* means a man (indefinite); but 'মানুহটৌ' *mánuhto* means 'the man' (definite) because in the latter instance the article টৌ *to* comes after the noun মানুহ *mánuh*. Similarly দুটা মানুহ *du-tá mánuh* means any 'two men' (indefinite), whereas মানুহ দুটা *mánuh du-tá* means the two men (definite) e.g. মানুহ দুটা কলৈ গল *mánuh du-tá kalai gal* means 'where are the two men gone?' Similarly we do not say তাৰ দুখন কান কটি, but we say তাৰ কান দুখন কটি *tár kán dukhan kát* (lop off his two ears) because here the two ears are definite there being not more than two ears to one man; and therefore দুখন *du-khan* which means "the two" comes after কান *kán* ear. When an article is joined with এক *ek* (one) it is always indefinite irrespective of its relative position.

27. Each of the definite articles has its plural form which is formed by adding the prefix কি

to the article. Thus কিতা *kitā* or কিখন *kikhan* means 'the few'. This plural form is used only when the number of things is greater than one and no numerical adjective is used with the article. Thus we say গৰু কিজনো *garu kizani* the 'several cows' (definite).

The articles when not joined to numerical adjectives or any other word or prefix should be written together with the noun defined.

VERBS.

CHAPTER XI.

Person.

28. The form of the verb varies with different persons in which the subject stands. The following are the personal suffixes which a verb takes in both Numbers.

ও *ō* in the First person মই *mai* and its plural.
আ *ā* in the Second person তুমি *tumi* and its plural.

এ *e* in the Third person সি *hi* তেওঁ *teō* তেখেত *tekhēt* and their plural.

The verb takes these personal suffixes in the Present, Past, Present Continuous and Past Continuous tenses.

CHAPTER XII.

Number.

29. There is no difference between a plural verb and a singular verb. The suffix হক্ *hāk* is sometimes added to the verb in the First and Second Persons, at the option of the speaker, to convey the idea of plurality. Thus we can say সি কৰে *hi kare* (he does) as well as সিহঁতে কৰে *hihāte kare* (they do); but it will be incorrect to say সিহঁতে কৰেহক্ *hihāte karehāk*. Whereas আমি কৰোঁ *āmi karō* and আমি কৰোঁহক্ *āmi karōhāk* are both correct. Similarly তোমালোকে *tomālake* (you) কৰা *karā* and কৰাহক্ *karāhāk* are both correct.

CHAPTER XIII.

Conjugation.

30. INDICATIVE MOOD. Present tense (নিত্য বৰ্ত্তমান) (a) In the Present tense the verb takes the personal suffix, and the Second personal suffix takes the nasal sign ' ' over it, except in verb আছ *ās* (to be).

Illustrations—VERB কৰ্ *kar* do,
1st Person কৰোঁ (কৰ×ওঁ) *karō* I or we do.

- 2nd person করি* (কৰ×অ) *kará* You do.
 3rd ,, কবে (কৰ×এ) *kare* He etc. or they do.

VERB 'TO EAT' খা *khá*

Both Singular and Plural.

- 1st Person খাওঁ (খা×ওঁ) *kháõ* (I or we eat)
 2nd ,, খোৱাঁ† (খা×আ) *khová*† (thou or you eat)
 3rd ,, খায়§ (খা×এ) *kháy* (He, she, it, or they eat)

VERB 'TO TAKE' নি *ni*

- 1st Person নিওঁ (নি×ওঁ) *niõ* (I or we take)
 2nd ,, নিয়াঁ|| (নি×আ) *niyá*|| (thou or you take)
 3rd ,, নিয়ে|| (নি×এ) *niyè*|| (He etc. or they take.)

VERB 'TO BE' আছ *ás*

- 1st Person আছোঁ (আছ×ওঁ) *ásõ* (I am or we are)
 2nd ,, আছা (আছ×আ) *ási* (thou art or you are)
 3rd ,, আছে (আছ×এ) *áse* (He etc. or they are)

* Compare rule (a) of this chapter.

† Cf Sandhi rule (e) chap II also rule 'a' of this chap.

§ Cf Sandhi rule d) chap. II.

|| Cf sandhi rule b) chap II also rule 'a' of this chap.

Incomplete Verb.

অসমাপিক ক্ৰিয়া ।

(b) The suffix ই *i* is added to the verb to show that the action is not complete. Thus আনি 'án' means 'bring'; but আনি (আন্×ই) 'áni' means 'bringing'. Similarly খা 'khá' means 'eat' but খাই *khái* means 'eating'. Therefore খাই আছে। *khái ásõ* means '(I) eating am'=I am eating (incomplete.)

(c) When ই *i* is added to a verb, the vowel ও *o* of the verb becomes উ *u* unless it is not the last vowel. Thus তোল *tol* (lift) becomes তুলি *tuli* (lifting) in the incomplete form.

(d) The incomplete verb does not take the personal suffixes. Thus মই তুলি *mai tuli* (I lifting) তুমি তুলি *tumi tuli*, (you lifting) or সি তুলি *hi tuli* (he lifting) are all the same in form.

Present Continuous.

(অপূৰ্ণ বা চলিত বৰ্তমান)

(e) The present continuous form of a verb is formed by adding the verb 'to be' আছ *ás* to the incomplete form of the principal verb. The new verb so formed takes the Personal suffixes.

Illustrations ;—verb 'to strike' মাৰ *már*.
 Incomplete form—মাৰি *mári* striking.

Present continuous :—

Singular and Plural

1st person	মারিছে† (মারি×আছে) I am or we
	<i>márisō</i> (<i>mári</i> × <i>ásō</i>) are striking
2nd „	মারিছা† (মারি×আছ) thou art or you
	<i>márisá</i> (<i>mári</i> × <i>ásá</i>) are striking.
3rd „	মারিছে† (মারি×আছে) He etc is or they
	<i>márise</i> (<i>mári</i> × <i>áse</i>) are striking.

Past tense.

(খাতাং ভূত)

(f) Suffix indicating past tense is ইল *il*. It is added to the verb and the personal suffixes are added after it.

VERB 'TO GET' পা *pá*

1st person	পালো† (পা×ইল×ও) <i>plá'ō†</i> I or we got
2nd „	পালা (পা+ইল+আ) <i>pálá†</i> Thou or you got
3rd „	পালে (পা+ইল+এ) <i>pale†</i> He etc. or they got

VERB 'TO CATCH' ধব্ *dhar*

1st person	ধবিলো† (ধব্+ইল+ও)
	<i>dharilō</i> (<i>dhar</i> + <i>il</i> + <i>ō</i>) I or we caught

† Cf Sandhi rule (a) chapter II.

2nd Person	ধবিলো (ধব্+ইল+আ) Thou or you
	<i>dharilá</i> (<i>dhar</i> + <i>il</i> + <i>á</i>) caught.
3rd „	ধবিলে (ধব্+ইল+এ)
	<i>dharile</i> (<i>dhar</i> + <i>il</i> + <i>e</i>) He etc. or they caught

VERB 'TO SLEEP' শো *ho*

1st person	শুলো* (শো+ইল+ও) <i>hulō</i> I or we slept
2nd „	শুলা* (শো×ইল×আ) <i>hulá</i> Thou or you slept
3rd „	শুলে* (শো×ইল×এ) <i>hule</i> He etc. or they slept

VERB 'TO BE' আছ *ás*

1st person	আছিলো† <i>ásilō</i> I was or we were
2nd „	আছিলো <i>ásilá</i> Thou wert or you were
3rd „	আছিলে <i>ásile</i> He etc. was or they were

Past Continuous.

'চলিত বা অপূর্ণ ভূত)

(g) The Past Continuous form of a verb is formed by adding the past form of the verb 'to be' আছ *a's* to the incomplete form of the principal verb.

* Cf rule (c) of this chap. and rule (a) of chap. II

VERB 'TO REMAIN' থাক্ *thák*

1st person	থাকিছিলে। (থাকি + আছিলে।)	<i>tháki silô</i> (<i>tháki + ásilô</i>) I was or we were remaining
2nd „	থাকিছিল। (থাকি + আছিল।)	<i>tháki silô</i> (<i>tháki + ásilô</i>) Thou wert or you were remaining
3rd „	থাকিছিলে (থাকি + আছিলে)	<i>tháki silô</i> (<i>tháki + ásilô</i>) He etc. was or they were remaining

Future tense.

(ভবিষ্যত কাল)

(h) In the future tense the verb takes the suffixes ইম *im*, ইবা *ibá* and ইব *iba* respectively in the First, Second and Third Persons. Illustrations—

VERB 'TO BECOME' হ *ha*

1st person	হম <i>ham</i> (<i>ha + im</i>) I or we will become
2nd „	হবা <i>habá</i> (<i>ha + ibá</i>) Thou or you will become
3rd „	হব <i>haba</i> (<i>ha + iba</i>) He etc. or they will become

(i) In the conditional perfect tense the word হেতেন *heten* is used after the past form of the verb.

Illustration—VERB 'TO COME' আহ্ *áh*, Conditional Perfect (ভাবি ভূত).

1st person	আহিলে। হেতেন <i>áhilô heten</i> I or we would have come
2nd „	আহিলা হেতেন <i>áhilá heten</i> You would have come
3rd „	আহিলে হেতেন <i>áhile heten</i> He etc. or they would have come

Subjunctive Mood.

31. In the Subjunctive mood the verb takes ইলে *ile* in all the three persons. Thus, the verb পর *par* (to fall) becomes পবিলে *parile* in the Subjunctive mood.

Illustrations ;—Verb 'to eat' খা *khá*
Singular.

1st person	মই খালে <i>mai khále</i> * If I eat
2nd „	তুমি খালে <i>tumi khále</i> If thou eat
3rd „	সি খালে <i>hi khá'le</i> } If he eat
	তেওঁ খালে <i>khá'le teô</i> }

Plural.

1st person	আমি খালে <i>ami khá'le</i> If we eat
2nd „	তোমালোকে খালে <i>toma'loke khá'le</i> If you eat
3rd „	সিহঁতে খালে <i>hiháte khá'le</i> } If they eat
	তেওঁ বিলাকে খালে <i>teô bilake khá'le</i> }

* Cf Sandhi rule (a) chapter II.

Infinitive Mood.

32. In the Infinitive mood the suffix লৈ *lai* is added to the Third Person of the Future Indicative. Thus the Third Person of the verb মাৰি *mār* in the future tense of the Indicative mood is মাৰিব *māriba*; therefore in the Infinitive mood the verb is মাৰিবলৈ *māribalīi* (to strike). Similarly the Infinitive form of the verb চা *sá* (see) is চাবলৈ *sábalai* (to see). Thus, মই তোমাক চাবলৈ আহিলোঁ *mai tomák sábalai á'hilō* means 'I came to see you'. The suffix লৈ *lai* is however dropped before the verbs পাৰ *pār* (can) and খোজ *khōz* (want). Thus, 'I can go' মই যাব পাৰোঁ *mai jába pa'rō* instead of মই যাবলৈ পাৰোঁ *mai jábalai pa'rō*. I want to sit মই বহিব খোজোঁ *mai bahiba khōzō*

Imperative Mood.

33. There are two forms of the Imperative mood viz. particular and general, according as the order is given to be carried out immediately in a particular instance or to be obeyed as a general rule. For example, the order 'come to me' is to be immediately carried out by a particular act; but the order 'do not tell a lie' is to be obeyed as a general rule of conduct. In Assamese there are separate forms for both these injunctions.

Illustrations—VERB 'TO BRING' আন *dn*

2nd person	আনোঁ <i>ána'</i> bring	} Particular order
3rd	আনোক <i>ánok</i> let him bring	
3rd	আনিবা <i>ániba</i> you shall bring	
3rd	আনিব <i>ániba</i> . He e'c. or they shall bring	} Future & general order.

It will be noted that in the General form of the Imperative mood the verbs are in the Future tense of the Indicative mood; and that the verb in the Second Person of the Particular form is the same as that of the present Indicative: In the Third Person of the Particular form ওক *ok* is added to the original verb.

Always tell the truth = সদাই সচাটো কবা *hadúi* (always) *hasáto* (the truth) *kabá* (you shall tell): this is a general command. Tell me the truth = মোক সচাটো কোৱা *mok* (me) *hasáto* (the truth) *kowá'* (you tell) this is a particular command.

CHAPTER XIV.**Verbal Noun.**

34. A verbal noun is formed by adding আ *á* to the root verb. When আ *á* is added, any আ preceding the last consonant of the verb becomes অ *a*. Thus the verbal noun of the verb খেল *'khel'* (play) is

খেলা 'kheldá' (playing). Compare the following verbs and verbal nouns :—

VERB.	VERBAL NOUN.
আন <i>án</i> (bring)	অনা* <i>aní</i> (act of bringing)
খা <i>khá</i> (eat)	খোরা† <i>khová</i> (act of eating)
থ <i>tha</i> (place)	থোরা <i>thová</i> (act of placing)
সি <i>hi</i> (sew)	সিয়া‡ <i>hiya</i> (act of sewing)
উঠ <i>uth</i> (rise)	উঠা <i>uthá</i> (act of rising)
এর <i>er</i> (leave)	এরা <i>erá</i> (act of leaving)
ধো <i>dho</i> (wash)	ধোরা <i>dhowá</i> (act of washing)

35. A verbal noun may be declined like a common noun ; and its declension is subject to the same rules except that in the Nom. and Obj. cases it does not take any case-ending generally.

Illustration :—Declension of verbal noun

টনা *taná* drawing
from টান *tán* 'to draw'

Nom.	টনা <i>taná</i> } the act of drawing
Obj.	টনা <i>taná</i> }
Inst.	টনাৰে <i>tanáre</i> with the act of drawing
Poss.	টনাৰ <i>tanár</i> of the act of drawing
Dat.	টনালৈ <i>tanáilai</i> to the act of drawing
Loc.	টনাত <i>tanát</i> at the act of drawing

*See §(34) of this chap.

†See Sandhi rule (e) chap. II.

||See Sandhi rule (b) chap. II.

‡See Sandhi rule (c) chap II.

36. As a verb, a verbal noun has either a subject or object or may have both. E.g., মই তোমাক কোৱা হব *mai tomák kowá haba* (I will tell you); here *kowá* (telling) is a verbal noun and is the subject of the verb *haba* (will be). But মই *mai* I is a subject of the verb *kowá* and *tomák* (you) is the object.

37. The 'duration of an act' is indicated by adding তে *te* to the verb in the First Person of the Present Indicative. Thus, in the 1st person of the present Indicative the verb পঢ় *parh* (to read) is পঢ়োঁ *parhö* (I read). Therefore পঢ়োঁতে 'parhöte' means (during the time of reading). e. g. মই কিতাপ পঢ়োঁত তুমি কি কৰিছিলি *'mai kitáp (book) parhöte tumi ki karisila* means — what were you doing when I was reading (book). Similarly তুমি আহোঁতে *tumi áhöte* means at or during the time of your coming.

Participle Adjective.

38. The form of the Participle adjective is the same as that of the verbal noun.

Thus the participle adjective from the verb মাৰ *már* (to kill) is মৰা* *mará* (killed). A participle adjective qualifies a noun and as a verb may have either an object or a subject. Thus in the sentence মাহুহ খোৱা বীৰ *mánuh khová bágh* (man-eating tiger) *khová* (eating) is a participle adjective qualifying

*See article 38 chap

bágh tiger and *mánuh* (man) is the object. Again in the sentence বাবে খোঁরা মানুহ *bághē khowá mánuh* (man eaten (by) tiger) the participle adjective খোঁরা *khowá* 'eaten' qualifies the noun *mánuh* 'man' and has the subject *bághē* tiger in the nominative case.

Causative Verb.

39. A causative verb is formed by adding আ *á* to the original verb. Thus কর *kar* means 'do' করা *kará* means to 'cause to do'

40. A causative verb is therefore similar to the verbal noun in form and construction.

In adding the causative suffix আ *á* certain verbs such as বহ *bah* (sit), হাঁহ *há'h* (laugh) কান্দ *kánd* (cry) দেখ *dekh* (see) and লব *lar* (run) take an উ *u* after them. Thus the causative form of বহ is বহরা *bahwa** (cause to sit), that of কান্দ is কান্দরা *kandwa'*||

41. In adding the causative suffix the verb খা *khá* (eat) becomes খু *khu* and খো *ho* becomes হু *hu*. Illustration—Conjugation of the causative verb অনা *aní* to 'cause to bring' in the Present tense.

1st Person	অনাও <i>anáô</i>	I or we	} cause to bring.
2nd	অনোরি† <i>anowá</i>	Thou or you	
3rd	অনায় <i>aníy</i>	He etc or they	

*cf Sundhi rule (c) chap. II.

†See §40

‡cf, Sundhi rule (e) chap. II.

42. Verbs are formed from nouns by adding আ *á*. Thus—

NOUN	VERB
গড় <i>garh</i> (shape)	গড়া <i>garhá</i> (to shape)
বদ <i>rad</i> (sunshine)	বদা <i>radá</i> (to expose to sun)
বন <i>ban</i> (grass, forest)	বনা <i>baná</i> (to roam about in forest)
তোপনি <i>topani</i> (sleep)	তোপনিয়া <i>topaniyá</i> (to sleep.)

Causal nouns are formed from verbs by adding তা *tá* to the First Person of the Present Indicative e. g.

Verbs	Causal nouns.
খা <i>khá</i> (eat)	(খাওঁ+তা) খাওঁতা <i>kháôta'</i> (eater)
চা <i>sá</i> (look)	(চাওঁ+তা) চাওঁতা <i>sáôta</i> (looker)
ভাব <i>bháb</i> (think)	(ভাবোঁ+তা) ভাবোঁতা <i>bhábôta</i> (thinker)
etc.	etc.

Adverbs.

ADVERB OF TIME:—এতিয়া etiyá (now), কেতিয়া ketiyá* (when), তেতিয়া tetiyá—then. কাহানিকৈ káhanikai—on what day, আজি ázi—to day, কালি káli—yesterday, কহিলৈ kaili—to morrow. সদাই hadái—always, etc. etc.

OTHER ADVERBS—বৰ bar very, modifies 'big'. নিচেই nisei very modifies 'small', খুব khub very, modifies other adjectives, আকৌ ákau again, আগেয়ে ágeye formerly, আজিকালি ázikáli now a days, পাচে páse afterwards, অকলৈ akalai alone, অকলসৰে akal hare alone; কিয় kiya, কেলৈ kelai why.

There are some Adverbs which are formed by adding the suffix দি di to certain words. Eg. মাজেদি mázedi—by the middle, ওপৰেদি—by the above, over, etc.

Adjectives are changed into adverbs by adding কৈ to the former. Thus,

ভাল bhál—good,	ভালকৈ bhálkai—well;
বেয়া beyá—bad	বেয়াকৈ beyákai—badly,
খৰ khar—rapid,	খৰকৈ kharkai—rapidly
etc.	etc.

Postpositions

সৈতে haite—with; কাৰণে kárane—by reason of; নিমিত্তে nimitte—owing to; হেতু hetu—on account of; বৰমে rakame and দৰে dare—like; নিচিনা nisiná—like; বাবে bábe—for. দ্বাৰা dwára—by.

These postpositions are used with nouns and pronouns in different cases. Thus সৈতে haite is used after a noun or pronoun in the Instrumental case. E. g. মোৰে সৈতে more haite—with me, হেতু hetu is generally used after এই ei (this), or সেই (that). The rest are used after nouns or pronouns in the possessive case. e. g. ইংৰাজৰ দৰে উত্তোগী ingrázar dare udyogi—Energetic like the Englishmen.

Conjunctions.

আক áru—and; যদি jadi—if; তেন্তে tente—then এতেকে eteke—therefore, কাৰণ káran—because; বা bá অথবা athabá—or; নহলে nahale—if not then; নতু natu, নতুবা natubá—otherwise; কিয়নো kiyano—because; হেনো heno—that, (so we hear); বোলে bole—that, (they say,) e. g. সি বোলে যাব হি bole jába—that he will go.

Interjections.

হায় háy —alas! ; উহ uh —woe to me! ; হেরা herá —hollah!! চেবচ sebás—bravo, এরা erá—yes; ও ö —yes. চী-কটা si-katá —for shame, আরে দেহি áyai dehi, দেহি ঐ dehi ai—O dear me,

Emphatics.

An Emphatic is a word or sound which when added to a word gives a particular significance to the latter. These emphatics may be joined with any word belonging to any of the nine parts of speech except the Interjections. They are as follows;—

এ e, হে he, ও o, নো no, নে ne and কে ke.

ও o has the force of 'also' e.g. মোবো যাবলৈ মন আছে moro jábalai man áse, 'I also have a mind to go' মোব যাবলৈয়ো মন আছে mor jábalayo man áse, I have a mind to go also—i.e. in addition to doing other things.

হে he gives an exclusive force like the English word 'only' e. g., মোবহে যাবলৈ মন আছে morhe jábalai man áse—'I alone have mind to go', i.e. others have no such desire.

এ e gives special emphasis to the word with which it is joined and excludes all other possibilities. e. g. ময়ে যাম maye jám 'I (myself,) will go' —i.e. no one else need do so. When joined to a

word ending in অ a or আ á this এ e becomes ই i according to sandhi rule (d,) chap II e. g, সি যাবই hi jabai 'he will go'—and it can not be otherwise.

This এ e sometimes takes an ই i after it e. g. মানুহেই প্রধান জন্ত মানুহেই pradhán zantu, man only is the highest animal—and no one else.

কে ke has the force of 'even' and is joined only to a noun or pronoun in the Dative case. E. g. নম-বালৈকে চাবা আৰু মূবুৰালৈকে বাবা namarálaike sába áru nuburálaike bába 'treat the patient) even up to death (till his death) and row the boat (even) up to its being snuk (till it sinks).

নো no and নে ne make the sentence interrogative. When any interrogative pronoun or words interrogative in their import are used in a sentence নো no gives special emphasis and নে ne is redundant. E.g. তুমি কলৈ যোৱা tumi kalai jowá 'where do you go?' তুমি নো কলৈ যোৱা tumi no kalai jowá 'where do you go (not to speak of others)?' সি ভিতৰত আছে hi bhitarat áse; 'he is in' সি ভিতৰত আছেনে hi bhitarat ásene, 'Is he in?'

SYNTAX.

Nouns and pronouns forming the subject of a sentence are always in the Nom. Case. The subject is placed before the verb in a sentence. But a noun does not always retain the nominative or the Objective case-ending. The general principle is (a) that when there is any possibility of confusion as to whether a noun is the subject or the object in a sentence, it retains the proper case-ending, otherwise not. Therefore—

i When the verb is intransitive, that is, has no object, the subject of the verb does not take the Nom. case ending. Thus the verb যা যাঁ (go) being intransitive the subject 'John' in the sentence John যাঁ (John will go,) does not take the Nom. Case ending *e*. Hence *Jhone যাঁ* will be incorrect. But খা খাঁ 'to eat' being a transitive verb the subject 'William' in the sentence 'William খাঁ' (William ate) retains the Nom. case-ending *e*. Hence *William খাঁ* will be incorrect.

Exception :—In the case of the following intransitive verbs, the subject retains the case ending : হাঁ হাঁহ (to laugh,) কান্দ কান্দ 'to cry,) তোপনিয়া topniyá (to sleep) ওমল omal (to play) কাহ কাহ (to cough) হাঁচ হাঁচ (to sneeze).

ii A complementary subject does not take the Nom. case-ending. 'He is a thief' সি এটা চোর *hi*

eta' sor, here *sor*—thief, being a complementary subject does not take the Nom. case ending.

iii When a subject has two verbs, one transitive and the other intransitive, it retains the Nom. case-ending.

iv When the object in a sentence is a Proper noun or stands for a particular species, tribe or nationality, or is a personified common or abstract noun, it retains the objective case-ending. E. g. অসমীয়াক সোৰোপালিয়ে নেৰে *Asamiyák boropáliye nere* (Idleness will not leave the *Assamese*), here *Asamiyák* being the name of a particular race takes the case-ending *k*.

v When there are two objects, the indirect object retains the case-ending; ঘোৰাক পানী দিয়া *ghorák páni diyá*—water the horse, here *ghorá* being an indirect object retains the case-ending *k*.

An object precedes, in a sentence, the verb which governs it.

When numerical adjectives or adjectives implying plurality such as 'many' are used, plural suffixes such as 'bilák, bor' etc. are not added to nouns, and vice versa. Thus, 'ten cows are grazing' is translated into দহজনী গৰু চৰিছে.—*dahzani garu sarise*—instead of 'dahzani *garubor sarise*.

A noun is always accompanied by an article unless it be proper, convey a class-notion or be fol-

lowed by one of the plural suffixes or unless adjectives equivalent to 'many, few,' etc. are used. Thus in the sentence 'The soil of Assam is very fertile' 'soil' stands for all soils generally, and therefore in Assamese the article 'the' is omitted. So the sentence when rendered into that language stands thus—অসামৰ মাটি বৰ দাকৰা A'sámar máti (soil,) bar (very,) háruwá (fertile)

The definite article is closely attached to the name defined, so that the case-ending is affixed not to the noun but to the article which closely follows the former. Thus, 'Do you know the person?' becomes in Assamese মানুহটোক চিনা নে *mánuhtok siná ne* instead of *mánuhakto siná ne*.

The definite article is only optionally used with a noun the meaning of which is definite in itself. Thus in the sentence : The sun is many times bigger than the Earth, the meanings of both sun and Earth are definite in themselves and therefore in Assamese these words are not necessarily accompanied by an article. Hence the sentence stands thus—সূৰ্য পৃথিবীতকৈ বহুত গুনে ডাঙৰ, *hurjya* (sun,) *prithibitkai* (than Earth,) *bahut gune* (times,) *dángar* (big.)

When an indefinite article is used with a noun, all adjectives qualifying the same and all adverbs modifying such adjectives are placed before the noun, but after the indefinite article. e g.—A very able officer—এজন বৰ পাৰ্গত আমোলা, *ezan bar párgat ámolá*.

Verb.

The verb হ *ha* 'to be' in the Present tense is understood without being written except when it is used in the sense 'to become.' Thus in the sentence সি বলিয়া *hi baliyá*—he is mad, the verb হয় *hay* (is,) is understood after *baliyá*. But when the idea 'to become' is to be expressed the verb হয় *hay* is no longer understood e g.—'He is going mad'—সি বলিয়া হৈছে *hi baliyá haise*, In case of emphatic assertion, *hi baliyá hay*—(He is mad,) is also correct

HISTORIC PRESENT.—In history as well as in the narrative of any past event the Present tense is sometimes used.

The Present Continuous tense is sometimes loosely used for the Present Perfect, and the Past Continuous for the Past tense. e. g. মই মানুহটো দেখিছোঁ *mai mánuhto dekhisö* means "I have seen the man"; and মই তালৈ গৈছিলোঁ *mai tálai gaisilö* means "I went there."

In a negative sentence the letter ন্ *n* is prefixed to the verb if it begins with a vowel. e. g. মই আহিলোঁ *mai áhilö* (I came), and মই নাহিলোঁ *mai náhilö* (I did not come). When the verb begins with a Consonant the letter *n* takes after it the first vowel of the verb. Thus তুমি জানাঁ—*tumi záná* means 'you know' and তুমি নাজানাঁ *tumi ná'záná* means 'you do not know'.

The negative of verb *ás* আছ 'to be' is নাই *ná'i* in all the three Persons in both the Present and the Past tenses. So the negative of মই আছো *mai áso*, তুমি আছা *tumi ása* or সি আছে *hi áse* is *mai, tumi* or *hi ná'i*.

In the Present Continuous and Past Continuous tenses, the word *ná'i*, being the negative of *á'sö* and *á'silö*, is used, and a participle is used for the principal verb. Thus, the negative of মই লিখিছো *mai likhisö* (I am writing) is মই লিখা নাই, *mai likhá ná'i*; here *likhá* is a participle or a verbal noun being a complement to *mai* (I). Similarly the negative of মই গৈছিলো *mai gaisilö* (I was going) is মই নাই যোৱা or মই যোৱা নাই *mai jowá ná'i*.

The negative form of the Present tense is generally loosely used for the negative Future. e. g. the negative of *tumi já'ba'* (you will go) is *tumi nojowá* (you will not go).

The negative of the general form of Imperatives is also the negative of the particular form. Thus the negative of মোক সচাটো কোৱাঁ *mok hasáto korwá'* (tell me the truth) is মোক সচাটো নকবা *mok hasáto nakabá'* (don't tell me the truth)

When a question is asked in the alternative *ne* is placed between the two alternatives. Thus, "will you go or not" is equivalent to তুমি যাবা নে নোযোৱাঁ *tumi já'ba' ne nojowá'*.

When a verb has two or more subjects one of which is in the First Person, the verb takes the

First Personal suffix. If one of the subject is in the Second Person, there being none in the First Person then the verb takes the Second Personal suffix.

When the suffix *ani* is added to a noun implying a tree, plant or grass, the word so formed conveys a collective meaning. e. g.

COMMON NOUNS.	COLLECTIVE NOUNS.
গছ <i>gas</i> tree	গছনি <i>gasani</i> (forest)
ধান <i>dha'n</i> (paddy)	ধাননি <i>dha'nani</i> (a field of paddy)
বন <i>ban</i> (grass)	বননি <i>banani</i> (a plot of land overgrown with grass)

TRANSLATIONS.

The Sun is rising = বেলি উঠিছে, *beli uthise.*

It is now bright on all sides = এতিয়া কেউকালে পোহৰ
হৈছে, *etiyá' keupha'le pohar haise.*

The wind is blowing gently = ধীবে ধীবে বতাহ বলিছে,
dhire dhire batáh balise.

Let us go to walk = আমি ফুৰিবলৈ (to walk) যাওঁ বলা
ami phuribalai jáo balá.

Have y u any business at home = ঘৰত কিবা তোমাৰ
কাম আছেনে, *gharat kiba' tomár ka'm a'sene.*

At present, none = সম্বন্ধে নাই, *hadhye ná'i.*

Then let us go out = তেন্তে আমি ওলাওঁহক, *tente d'mi
oláohak.*

দুই সখি হাবিতলীয়া বাটেদি যাওঁতে এটা ভালুকেৰে সৈতে
মুখামুখী হল। প্ৰাণৰ ভয়ত এজন লব মাৰি এজোপা ওখ
গছৰ আগত উঠিলগৈ। সিজন বিপদত হতবুদ্ধি নহৈ ঠিতাতে
এটা উপায় উলিয়ালে। ভালুকে মৰা শ নোচোৱে বুলি জানি
তেওঁ মাটিত পৰি মৰা ভাও জুৰিলে। যেতিয়া ওচৰ চাপি
ভালুকে গা স্তম্ভিবলৈ ধৰিলে তেওঁ অলপো লবচৰ নকৰি
কাঠডোখৰৰ দৰে পৰি আছিলে, আৰু ভালুকেও তেওঁক
মৰা শ বুলি জানি একো অপকাৰ নকৰি গুচি গল। পাচে
তাক যোৱা দেখি ভয়াতৰ বন্ধুজনে গছৰপৰা নামি আহি
সিজনক স্বৰ্ধিলে—সখি! তোমাকনো ভালুকে কানে কানে কি

কৈছিলে। সিজন গহীনাই উওৰ দিলে—তোমাৰ নিচিনা বন্ধুক
আগলৈ বিশ্বাস নকৰিবলৈ।

Dui hakhí hábitaliyá bátedi jáöte etá bháluk-
ere haite mukhámukhi hal. Pránar bhayat ezane
lar mári ezopá okha gasar ágat uthile gai. Hizane
bipadat hatabuddhi nahai thitáte etá upáy uliyále.
Bháluke mará ha nosowe buli záni teö mátit
pari mará bháo zurile ; jetiyá bháluke osar sápi
gá hungibalai dharile, teö alapo larser nakari
káthdokharar dare pari ásile áru bhálukeo
teök mará ha buli záni sko apakár nakari gusi
gal, Pásat ták jowá dekhi bhayátur bandhu zane
gasarpará námi áhi hizanak hudhile—hakhí
tomákno bháluke káne káne ki kaisile? hizane
gahiná uttar dile—tomár nisiná bandhuk ágalai
biswah nakaribalai.

Two friends while going by a jungly path came
face to face with a bear. For fear of life, one of
them ran away and climbed up the top of a tall
tree. The other one, not being perplexed in danger
devised a means on the spot. Knowing
that bears do not touch dead bodies he laid
himself prostrate on the ground and pretend-
ed to be dead. When the bear approaching the
man, began to smell his body, he remained like
a piece of wood and did not stir in the least.
The bear knowing him to be a carcass went away
without doing him any harm. Perceiving the
bear gone, the timid friend came down from the

tree and asked the other—oh friend what did the bear whisper to you! The other gravely replied—not to trust in future, friends like you.

“If we wish to enjoy health, we must be cleanly. Cleanliness to be effectual must extend to our person, garments and the places where we live. The whole body must be very often washed well to keep it in a healthy condition. Those who do this regularly are free from many diseases which shorten life. The garments worn next the skin should be frequently changed because the impurities of the body adhere to them. The garments worn should be suitable to the season. If dust and dirt is allowed to remain in the rooms we occupy, they will harbour germ and injure our health. Bed-rooms ought invariably to be kept clean and ventilated or we shall not long enjoy health in them.”

স্বাস্থ্য ভোগ কৰিবলৈ ইচ্ছা কৰিলে আমি নিকা হৈ থকা আৱশ্যক। আৰু তাৰ পৰা কিবা ফল পাবলৈ হলে আমাৰ গা, পিন্ধা কাপোৰ আৰু থকা ঠাই পৰিষ্কাৰ হ'ব লাগে। স্বাস্থ্য অৱস্থাত থাকিবলৈ হলে গোটেই গাটো সততে আৰু ভালকৈ ধুব লাগে। যি এনে কৰে তেওঁ বিলাকে আয়ুস টুটোৱা বহুত বেমাৰৰ হাত সাৰি থাকে। গাতে লগাই পিন্ধা কাপোৰ ঘনাই সলাব লাগে কাৰণ, তাত গাৰ মলি লাগি থাকে। পিন্ধা কাপোৰ বতৰৰ উপযোগী হ'ব লাগে। যদি আমি থকা ঘৰত ধূলিমাকটি হ'বলৈ দিওঁ তেন্তে তাত বেমাৰৰ বীজে বাহ ল'ব আৰু স্বাস্থ্যৰ অনিষ্ট হ'ব। শোৱা খোটাৰি সদায়

P. T. O.

পৰিষ্কাৰ আৰু বতাহ খেলোৱাটকৈ বাণিব লাগে, নহলে তাত সৰহ দিন স্বস্থ শৰীৰেৰে থাকিবলৈ নেপাম।

Swásthya bhog karibalai issá karile ámi níká hai thaká áwasyak (necessary) áru tárpara (i.e. níká hai thakárpara) kibá phal pábalai hale, ámár gá, pindhá kápor áru thaká thái pariskár haba láge. Gotei gáto ghanái áru bhál' ai dhuba láge. Ji ene kare teöbiláke bahut áyuh tutowá bemárar hát hári tháke pindhá kápor batarar upajogi haba láge. Jádí ámi thaká' gharat dhulima'kati habalai diö tente ta't bema'rar bize ba'h laba áru swásthya anista haba. Howá khotáli hadái pariskár áru batáh khelowákai rákhiba láge, nahale ta't harah din husta harirere thá-kibalai nepám.

Translate into Assamese the following:—

It is in this way (এই দৰেই) that the old tropical (গ্ৰীষ্ম মণ্ডলৰ) civilization (সভ্যজাতি বিলাকে) had to struggle with innumerable difficulties (কষ্ট) unknown to the temperate zone, where European civilization has long flourished (বিৰাজিছে). The devastations (অত্যাচাৰ) of animals hostile to man, the ravages (উতপাত) of hurricanes (বা-মুৰলি) tempests (ধুমুহা), earthquakes and similar perils (দুৰ্ঘটনা), constantly pressed upon them and affected the tone of their national character. For the mere loss of life was the smallest part of the inconvenience.

The End.