CHAPTER 7

ADVERB

In O.I.A. and N.I.A., adverbs are formed by adverbial suffixes. These adverbial suffixes are added to the pronominal, nominal, and adjectival stems. In O.I.A., the adverbial affix -tief expresses the objective sense of form, and it forms adverbs from pronominal - e.g., t-tug (tune), extick (from here), koo-tug (tune), koo-too-tief (from another), koon-tief (from the right).

The O.I.A. method of forming adverbs is inherited by the N.I.A. languages. Like other N.I.A. languages the adverbs of the present text are based upon 1. Nouns 2. Pronouns 3. Other adverbs and adverbial expressions.

The adverbs in the present text may be classified as:
(a) adverbs of time (b) adverbs of place (c) adverbs of manner
(d) adverbs of affirmation and negation (e) miscellaneous adverbs.
Examples: (a) Goid (goid) bujido (6) - always sat; Satvan(t) (t) baidi (10) - being quick; ybletu(10) bai'sa na luba (39) - kill marriage; nila
buju(g) (77) - come at the time; sadin na aakal (72) - did not see for so many days; akupen(2) (142) - at this moment; akupen(2) (142) - stay for so many days; kalapen(esta) aakal (172) - will bring at that amount; akupen(2) (142) aakal (172) - go everyday; din dad bujido (t) single trkia
dina (27) - staying there for ten or twelve days; akupen(esta) aakal (172) - serve for time immemorial; akupen(esta) (314) go continually.
(b) Kothāy (kotra) dība (11) where I shall give; yeṭhā sethā (yatra tatra) thē (19) staying here and there; yeṭhā (yatra) tamaṁ cayā (31) where there is your kindness; nikaṭe(ts) asiya (106) coming near; etthā (atra) maile (130) dying here kāche(sta) giyā (140) going near; āgu pāchu (agra pascat) nāhi caye path (234) not seeing before and after; andar (Pers) mahalo yāg (314) goes inside;

(c) itha(ts) pāṛ (2) to overcome in this way; saï(sta) āghā (10) that very order; etek(ts) kahiyā (22) saying this; yēman(yat) karla karma (26) the work as done by; nāciyā nāciyā karogān (32) singa by dancing; eirupe pēbu (37) will get in this way; ghana kara mahē chāī (38) takes ash deeply; āliā begabōn (77) came quickly; kāpe than thari (110) shiver again and again; bhāī (Des) ōn (121) bring quickly; muskil (Pers) hālla (310) became difficult;

(d) nāhī, saī, saī, rā (q.t.a.), nāhī - no (extensively used in the text); jāmu (210) sta ; mānī (120) probably connected with skt. ma - prohibition; ā = yes (Des origin); abeṣāyā certainly (ts);

(bhikṣaṇa(ts) bhujilā definitely (204)

(e) Sahaje (Skt) hālla pāṛ (212) crossed easily; kāhlī (310) always (Arabic kāhlī) beś bhāla (114) obscure origin; ācher (310) after all - (Pers) kebal (kevāla) only.
PART - 3
CHAPTER - SYNTAX

In syntax the grammatical forms are to be dealt with in respect of their use, function and significance when they are included to form a part of a larger unit (i.e. sentence). While in Morphology, there has been the analysis of the components with which grammatical forms are made up. Thus, Morphology and Syntax are almost interrelated. A significant co-relater in this case is the intonation which has considerable bearing upon individual words and sentences. Even if a sentence is grammatically a statement it has intonation denoting to its various types. Thus in an interrogative sentence there has been a sharp rise in the final syllable. A sentence may stand apart from the rest of the statement in which finality is shown by a gradual falling tone. Thus, the study of intonation pattern is a part and parcel of syntactic analysis.

Sentence in Bhārat Candra's Annadamangal

In Bhārat Candra's Annadamangal the manuscript has single bars occurring after each line and double bars after completes. The single bars often indicate a sentence (though not in all cases) but in almost all cases double bars definitely signify the completeness of the sentence. A sentence may or may not contain a finite verb. Following are the examples of sentences without finite verbs: (Note: text pages are numbered within []) and semantic meaning in () where necessary.

1) Svarag pātāl bhūmi visverjanak tumī siti sthiti pralayer mūl []
Thou (art) the father of the heaven, the hell and the universe - the root of creation, existence and destruction.

2) Visver kāran visver locan visver jīvan tumī[] Thou (art) the cause, the eyes (and) the life of the universe.
3) kamal caraṇ kamal badan kamal nāvi gabhār \[6\] (Thy) feet (are) lotuses, (Thy) face (is) a lotus and (thy) deep navel (is) a lotus.

4) annapūrṇā mahāmāyā saṃsār yāhār māyā paratparā paraṃ prakṛiti \[14\] The Annapūrṇā, The mahāmāyā (is) the supreme nature of natures, whose illusion the world (is)

5) tumi kām āmi rati āmi nārī tumī pati dui aṅga eki parān \[35\] Thow (art) kāma, myself (am) rati; I (am) the woman, āhoit (art) the husband; the two bodies (have) only one soul.

6) eki manohar param suṇḍar nēgar bakulālā \[172\] What a charming, exclusively beautiful, lovers, (is) under the 'bakul' tree !

7) eki aparup rupa tarutale \[174\] What an unparalleled grace (is lying) under the tree.

8) kāñčipur dhām guṇasindhu nām mahārāj rājasvar \[190\] The great king whose residence (has been) kāñčipur, who (has been) named as guṇa sindhu (the ocean of virtues), (is) the lord of all.

9) koṭi sādāhār badan suṇḍar ḫāt mādhur ḫās \[191\] He whose face (is) as beautiful as a hundred thousand moons taken together, (has) a slight sweet smile.

It may be noticed that in these examples the verbs, have been omitted, are of particular type and these can be translated into English with 'has', 'has been', 'is', 'are', 'am' etc. only verbs of this type are found to have been omitted occasionally from the sentences.

In the majority of the cases each sentence contains a finite verb and in comparison to it the number of sentences without finite verbs, is almost negligible. Thus, it may well be concluded that normally a sentence in Bhārat Candra's Annadaṃaṅgāla contains as in the Old Bengali and
in the Early Middle Bengali texts, by a finite verb. There are also
cases where sentences contain more than one finite verb. These
sentences are formed by the combination of two clauses eg. -

1) ağaṅaṁ tāḥār yāy anāyāsē gāṅaṁ pāy yāhe tumī deha pādachāyā ।

The ignorance of him whom thou giveth shelter under feet,
is removed and he attain knowledge very easily.

2) kahi karyoṣe uraḥa āsare Bhārata karāḥa dayā
d ī pray with folded hands, (please) appear in the court and
do take pity on Bhārata Candra.

3) rājār meṅgal kara rājyo āpād hara āyaker kantar kara bās ।

Bless the king, remove the miseries of the kingdom and take your
place in the voice of the singer.

4) kahen saḥkara bilamā nā kara āji cala mor bānā ।

Lord Saṅkara says do not delay, start this very day for my house.

5) kothā gela prāṇaṁ tāḥā te karāha sāth toṁā bina ṣakali āndhār ।

Where have you gone my husband, do take me with you, all
are dark to me in your absence.

6) basi chila hara uṭhila satvāra nārad kahe tatpar ।

Hara was seated (he) rose up in haste as Narada asked him to hurry up.

7) mor khāy mor pare yāhā bali tāṁ kare mor mat chāpā kobhu nay ।

He eats my food, wears my clothes, abides by my orders and never
goes against my wishes.

Such combinations are frequently found in the text.
Word Order

A rigid word order can rarely be expected in poetry in any language. Thus it is not unusual that the word order in Bharat Candra's Annadamangal is free. But this does not necessarily mean that the poet has freely placed words within a sentence in any position whimsically. The word sequences which appear to be haphazard and unsystematic definitely follow a pattern for which the writing is still comprehensible to the readers and the listeners. If we drive deep into it we will notice that in spite of the context of the words being freely used there is a number of smaller units which occur within a larger unit in a fixed order. Although the order of these smaller units within a larger one is free, the order of the components of the smaller unit is fixed. So, if a sentence (i.e. large unit) consists of three form classes (i.e. smaller units) the form classes may be placed anywhere in the sentence. But the order of the components of the smaller units occur in a fixed sequence. Thus, as in the old Bengali Bhārat Candra's Annadāmaṅgal has the peripheral order free and the internal order fixed.

While going into details in the discussion the following abbreviations will be worthwhile for the analysis:

- **NI** = nominal forms excluding inflection
- **N2** = nominal form with an inflection
- **N3** = nominal with -r inflection
- **V** = finite verb with normal root
- **Pepi** = participle
- **N.F.** = nonfinite verb
- **PP** = postposition
- **Pn** = pronoun
The order of the components of the following form classes are free.

(I) HI + N.F.
1) taWa nain lays lakhepati haye \(6\) Having taken your name becoming a millionaire (Remembering your name and becoming a millionaire).
2) jan ko\(\ddot{\text{t}}\)i sa\(\ddot{\text{a}}\)s\(\ddot{\text{d}}\)har \(9\) Having won over a crore of moons (Having possessed of the charms and beauty of a multitude of moons).
3) kar bin\(\ddot{a}\) vi\(\ddot{\text{s}}\)\(\ddot{\text{a}}\) gari \(16\) Creating the universe without a hand (God is so omnipotent that He has built up the universe through Air will only).
4) \(\ddot{\text{s}}\)\(\ddot{\text{i}}\)\(\ddot{\text{v}}\)a n\(\ddot{\text{a}}\)m laye mukhe \(29\) Having taken the name of Shiva in the mouth (Having chanted the name of Shiva).
5) mad\(\ddot{a}\)ne \(\ddot{\text{d}}\)\(\ddot{\text{k}}\)\(\ddot{\text{i}}\)\(\ddot{\text{y}}\)\(\ddot{\text{a}}\) \(33\) Having called Madana (Addressing Madana, the god of love).
6) \(\ddot{\text{s}}\)\(\ddot{\text{l}}\)\(\ddot{\text{a}}\)\(\ddot{\text{y}}\) jan\(\ddot{\text{m}}\)\(\ddot{\text{i}}\)\(\ddot{\text{y}}\)\(\ddot{\text{a}}\) \(50\) Having born in the stones.
7) haye guh\(\ddot{a}\)g\(\ddot{\text{a}}\)j\(\ddot{\text{n}}\)\(\ddot{\text{a}}\)n \(61\) Being an elephant in the face (Taking the shape and form of lord Ganesh).

II. Verbal Composition

The order of the verbal composition is fixed.

1) \(\ddot{\text{d}}\)\(\ddot{\text{i}}\)\(\ddot{\text{y}}\)\(\ddot{\text{a}}\)\(\ddot{\text{h}}\)\(\ddot{\text{a}}\)\(\ddot{\text{ri}}\)\(\ddot{\text{a}}\)\(\ddot{\text{y}}\)\(\ddot{\text{a}}\)\(\ddot{\text{y}}\) \(162\) Comes and goes defeated.
2) cal\(\ddot{\text{i}}\)\(\ddot{\text{t}}\)e n\(\ddot{\text{a}}\) p\(\ddot{\text{a}}\)re \(173\) Cannot walk.
3) mile g\(\ddot{\text{a}}\)l\(\ddot{\text{a}}\) g\(\ddot{\text{a}}\)s\(\ddot{\text{a}}\) \(176\) Got a dwelling house (Got a shelter).
4) p\(\ddot{\text{u}}\)\(\ddot{\text{r}}\)\(\ddot{\text{n}}\)a h\(\ddot{\text{a}}\)b\(\ddot{\text{e}}\) \(176\) All hopes will be fulfilled. (Will obtain the cherished result).
5) vasanta n\(\ddot{\text{a}}\) ch\(\ddot{\text{a}}\)re ek til \(177\) Spring never leaves (Spring does not disappear even for a moment).
6) bu\(\ddot{\text{h}}\)\(\ddot{\text{i}}\)\(\ddot{\text{y}}\)\(\ddot{\text{a}}\) gi\(\ddot{\text{y}}\)\(\ddot{\text{a}}\) h\(\ddot{a}\)l\(\ddot{\text{e}}\) \(197\) He understands and then tells (Informs after understanding completely).
III. $N^3 + NI$ and $NI + N^3$

The order of the components of this form class is also fixed.

1) dayā māṅgalār [166] Kindness of māṅgalā (Kindness of the goddess who does good to this world).

2) āsiyā āmār ālay [176] Coming to my house (Lives with me).

3) kaha sūni rājār baṛīr samācār [181] Tell me the news of the royal family.

4) rājār tanay baṭe rājbasās ēsā [193] Though a king's son, an illiterate in the royal family. (Though born of a royal family but illiterate in behaviour).

5) hājār hājār loke rākhe yār puri [216] Whose palace is guarded by thousands of people (Whose palace is protected by thousands of people).

6) bara māṅsaṅer rīt e[274] This is the custom of the rich persons (This is the practice of the rich).

The relation between $N^3 + NI$ is genetival. The same relationship is retained in the case of pronoun.

IV. Verb or participle + $NI$

In this form class the verbs or the participle function like $N^3$, and consequently, the order of the two components isjust as of $N^3 + NI$. e.g. -

1) nadē ban ēdāyā nānādes ūnāyā [161] Side hacking the rivers forests and travelling through many countries (Having crossed the rivers and the forests and travelling through a considerable number of countries).

2) ekā yābā vardhamān kariyā yatan yatan nahile nāhī milaye ratan [164] Alone I shall go to Burdwan with great care; without struggle jems cannot be gained. (I shall go alone to Burdwan even undertaking great risk, without risk nothing can be achieved).
3) mātila madan \[210\] The cupid or Madan became intoxicated (Started making love play).

4) kēmone tāhēr gharā hāk haiyek cupī \[216\] How would there be a theft in his house.

5) paḷāy sakhijan \[270\] The female companions run away (The female companions leaves the room feeling shy).

6) pūjā kēra kālikār \[283\] Worship kāli, the mother (Pay homage to Goddess Kali).

7) upāntā bāila vārdhamān \[164\] Reached Burdwan.

8) majiye gēla man \[217\] The mind was attracted. (Became charmed).

**V. Negative + NI/Y**

1) nā kāhite nipūn \[163\] Not skilled in conversation.

2) nā dēkhe tāre \[163\] Does not sees him (Does not looks at him).

3) yataś nāhīe nāhīe milaye ratan \[164\] Gems cannot be had without struggle. (Success is not achieved without struggle).

4) bhāṭe nā jānāy \[165\] The bhāṭa does not inform. (The bards did not sing to narrate the incident).

5) nā kahile yālīte nāhī pāo \[166\] Cannot go without being asked to go (Will not go without being asked to go. (Will not be allowed to move away till you get the necessary permissions for the same).

6) nā dila āmāy dibek kāhāre \[173\] If you do not give it to me to whom will you give. (To whom would you give if not to me).
7) nahi ruce annajal \[190\] Finds no last in either food or water. (Does not even touch the food and drinks).
8) na jani ki khela khele \[196\] Know not what play does she play (Do not know what trick does she play).

The order of the negative words are fixed. The negatives are followed either by *N* or *V*.

VI  **Noun or Pronoun + Post-position**
1) samudrer majhe \[166\] In the middle of the sea
2) cepar pakri diya \[187\] with the turban made of champaka flower.
3) sunya haita sidkathi dila phalaiya \[199\] Dropped down the burgler's tool from the heavens.
4) dhumketu tarprati kahiche rusiya \[245\] Dhum ketu is telling him in anger.
5) basan bhusan diya vidya ani kaila samarpan \[284\] Brought and handed over vidya with dress and ornaments. (Gave vidya in marriage with sundar with due ceremony and offerings).
6) gruti bina upay na pay \[208\] Finds no alternative but hear (Cannot help listening to).

Case

Informal consideration it is necessary to deal with four cases in Annadamangal as in old Bengali, one direct and three oblique. One case form is involved in one or more than one syntactic function. Thus, the direct case form works as verbal subject and verbal object. The function of a particular case form is necessarily determined with reference to a particular context. In the following an attempt is made to determine the function of cases from the syntactic point of view.
Rhetoric and Prosody

In the text 'Annadāmaṅgal' the author himself has conveyed his ideas about the diction of poetry. He says 'ye hauk se hauk bhāga kavya ras laye (349)' Whatever may be the language of poetry, it rests on 'rasa'. The analysis of the languages of the text, of course, do not imply such. He was very much conscious about the use of language. The various kinds of rhyming scheme and ornamental language bear the stamp of his stylistic nature of writing.

The rhetorical constructions are in abundance in the text. These may be shown with the following illustrations:

1. anukār : latāpat jatajut saṅghatā gāṅgā; The matted hair in the occurrence of the river Ganges; ālā pare tar tar; Rolling of the stones; jhar bahe jhar jhar; The wind blows violently; har mar kar mar bāje; Rings making much noise. (48)

2. anupras : ghar-ghar ghuran ghor ghana ghana dāk (47) Turning about the grind stone with sound and calls again and again.

3. yamak : āṭ pane ādh ser āniyachi cini - (i) anya līke bhurā dey, bhāgya ānī cini - (ii) (180) (i) sugar (ii) know. I have purchased half seers of sugar, fortunately I can identify that otherwise somebody may cheat.
4. **Upama** : bagher bikram sama magher himantri (289) - Cold is like the strength of a tiger; daye kate kumra yeyan (220) - As vegetable is cut by weapon.

5. **Vyātirek** : ke bale āradāsā ā se mukher tulā pade nakhe pari tār ače katakula (183) - The moon (even) cannot be compared to her face; so many moons are lying at her feet.

6. **Arthāntaryāsa** : ābāte yadyapi cāy sāgar sukaye yey (126) - The sea even dried up where the unfortunate goes.

7. **Aprastut Prasamsa** : suā yadi nim dēy seha phay cini (335) - If suā gives bitter something (that even) becomes sugar.

   barat pātītī bālīr bādh

   kšane hāte dāri kšaneke cād (189)

   The love of great men are undependable, sometime pleasing and sometime painful

8. **Apāhmuti** : brāti chalēmegh kāde (257)

   The cloud cries in pretext of rain.

9. **Viśeśokti** : garal kāhila tabu nā marila (20) Did not expire even after taking hemlock;

   yadi kari bise pān tathāpi nā yābe prān (21)

   Even if I take poison, I shall not die.

10. **Atisayokti** : asār samsāre sār śvāsūr ghar (109) In this pithless world the only pithy shelter is father-in-law's house.
11. **Vírodh**: acāksu sarvatra cān akarpa śunite pān apada sarvatra gatāgati (39) The eyeless see around and the earless can hear.

12. **byājstāti**: jātibara brddhapati siddhite nipun kono guṇ nāi tār kapāle āgun (157) (ironically said)

(my husband) Is very old and is very skilful in taking 'bhang' he has no other good qualities - only fire has been his forehead.

The examples cited above from the text are like proverb in Bengali literature. There are a lot of such lines which are found in the text.

Bhārat Candra has stamped his extraordinary craftsmanship in the history of Bengali prosody. The striking point in Annadamānagal's metric system is that the author has been able to mix up successfully the language and metre. Such harmony in technique and content was absent in the middle and early middle Bengali poetry. The pausing system has never been an impediment to the natural course of expression. For example in S. K. K. the metrical system is irregular and this has caused a trouble in conveying thoughts and ideas. In this sense the 'payār' (which is used in abundance) is regular and quite fit for transforming ideas. Loosely, it may be said that Bhārat Candra paved the way of 'āmitrākṣar', which was a very common metric in modern Bengali poetry.

(2) The next point to be noted is that the author has consciously used the sounds in the final syllable of words and also tried to establish harmony of sounds at the end of two couplet consisting of 14 + 14 metre.
Idiomatic expressions and proverbs in Annadāmāṅgal.

Idiomatic words, phrases and expressions do not convey the conventional or grammatical meaning but a fixed content in a set-up born out of a particular context in the mouths of a people and in the hands in a particular speech community or locality. Hence, the study of idioms is very useful both from the standpoint of linguistics, sociology and language in general. Some of the uses may be adaptations but most of them come from the people and are accepted by them. Bhārat Candra used a considerable number of phrases and proverbs and this is an interesting study so far as the poetic or linguistic achievement of the writer as also of the general linguistic trend of the age is concerned. However, they may be analysed in the following manners:

Idioms show firstly, the physical bases and their grammatical constructions. Secondly, the combination of words or phrases gives a metaphorical meaning rather than literal or prosaic meanings and as such these are understood chiefly in their secondary meanings.

The idioms available in Bhārat Candra's Annadāmāṅgal present the formations are as (1) Translation: formation i.e. words composing idioms do not separately imply the constituent meanings (2) Elliptical formations i.e. the idiom suggests some meaning but the meanings are not clearly expressed. To clarify the meaning something is to be supplied. (3) Verbal idioms i.e. the verbs alone
in the idioms imply the metaphorical meaning without affecting
the substantives. (4) Substantival idioms i.e. the substantives
are transferred to the meaning of the verbs. (5) Idioms
consisting of adjective and a noun may literally have one
meaning but in use they convey a secondary meaning.

Bases of idioms :

The bases of idioms as available in Bharat Candra's Annadamangal
are - eg.

(i) The human body i.e. the eye, the heart, the nose, the ear, the
arm, the hand, the mouth, the face, the belly, the head etc. eg.
(a) माथै बुलाय हात (302) To pass one's hand over the head
after taking prasad of God; माथै मुरङ्की (223) Gained experience.
(b) दक्षु क्षेय (42) Blindly; दक्षु निमिस (250) Twinkling of an eye.
(c) बुक बारिष्ठे (188) Become fearless; प्रौद्योगिकी बुक (226) Shocks.

(ii) The physical elements consisting of :- organic, inorganic life,
habits, customs, superstitions, traditions, Dress, diet,
professions and the fair sex etc. eg.

पापी-पूथि (90) Scriptures and calendars; धर्म धार्मनिक (272)
In the name of God; लेख-जोक (179) In black and white.

These idioms semantically do express the general restrictions
generalisations, pejorations, ameliorations, synecdoches, metonymics
and concretions.

The idioms consisting of proverbs or the proverbial attributes
are metaphorical and allegorical in sense.

The idiomatic, proverbial and some other peculiar expressions
from the text are analysed below:-
Indication - (i) \textit{text page} No. (ii) ( ) semantic meaning and ( ) is given the literal meaning of the idiom,

(iv) \(S.D\) = Sushil Day (v) \(S.S\) = Satya Sen

1. \textbf{Noun + Noun}

dine dine \(\left[72,120\right]\) Day by day. (as time passes on)

\(\ddot{p}\ddot{a}j\ddot{i} \ p\ddot{u}\ddot{t}\ddot{h}\ddot{i} \left[90\right]\) Scripture and Calendar. (Authentic evidence near at hand; Authentic evidence ready at hand).

puke pade \(\left[102\right]\) (at every step)

\(\text{bhi} \text{te bi} \text{par} \text{it} \left[176\right]\) A great harm resulting from an attempt to do good.

\(\text{dharma s\ddot{a}k\ddot{e}i} \left[272\right]\) (To aware in the name of God).

du\ddot{h}o bh\ddot{a}te \(\left[310\right]\) In milk and rice. (in plenty of good and easy life)

kath\ddot{a}y kath\ddot{a}y \(\left[56\right]\) Incidentally.

hind \(k\ddot{u}\ddot{r}\ddot{a}\) \(\left[66\right]\) Huskings and particles of grains. (Very simple food)

bojh\ddot{a} bojh\ddot{a} \(\left[90\right]\) In heaps (In plenty).

k\ddot{a}ne k\ddot{a}ne \(\left[140\right]\) Whispering one's \textit{mixmix} into ears. (In secret; To tell something confidential in whisper).

\(\text{sc\ddot{a}r bi} \text{sc\ddot{a}r} \left[302\right]\) Manners and customs. (Observance of ritualistic rules).

lok\ddot{h}a jok\ddot{h}a \(\left[179\right]\) In black and white. (Kept in written documents).

p\ddot{e}t\ddot{e}r jv\ddot{a}l\ddot{e}y \(\left[104\right]\) Driven by hunger documents. (In hunger; in appetite).
2. **Noun + Noun + Finite Verb**

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| 
| gāle caṅkālī diyā \[\text{267}\] Given line and ink on one's cheek. (Having stained the reputation of the family or of some one). |
| hāt bājār kariba \[\text{170}\] Will do the marketing. |
| mano mano bāsi \[\text{34}\] To laugh in ones sleeve. (Suppressed smile). |
| man curi kaila \[\text{205}\] To steal one's heart. (To captivate). |
| hājura bājār āchd \[\text{230} \ 799\ S.D.] As present before my lord. (As ready to carry out the order of my lord). |
| nakh bākh bājāy \[\text{32} \ 528\ S.S.] Strike the nails. (Tris to create a quarrel). |

3. **Noun + Noun + Finite Verb + Finite Verb + Noun**

| 
| --- |
| 
| moyogulā mātā kore bājāra kandāl \[\text{43}\] The women struck their foreheads and as a result an altercation took place. |

4. **Noun + Noun + Participle**

| 
| --- |
| 
| kāhe bhalā laye \[\text{227}\] Having taken an earthen pot in hand. (To become extremely wretched in condition and in this condition begging with earthen bowl is the only source of income). |

5. **Noun + Noun + Participle + Finite Verb**

| 
| --- |
| 
| kāhe bāt diyā kāy \[\text{254}\] Speaks by pressing their hand on the ears in fear. (Speaks in great fear). |

6. **Noun + Noun + Participle + Adverb + Finite Verb**

| 
| --- |
| 
| dañāre nārañā kātyā gurī gurī yā \[\text{421} \ 421\ S.S.] Goes slowly biting one's tongue with own teeth. (Goes merrily with slow step). |
7. **Noun + Noun + Adjective**

sudhl 'bi so barabur [45]  
Nectar and poison always rest side by side. (There is evil, good eternally).

8. **Noun + Noun + Adjective + Finite Verb**

lakṣaṇi tār asalā haibe [88]  
Goddess of wealth will be permanently with him. (Fortune will not leave him any time).

9. **Noun + Noun + Adjective + Noun + Finite Verb**

tārā māthāy rōner gāti kāte [179]  
They cut the knots of mind by words. (They force me to confess everything).

10. **Noun + Adjective**

lakṣaṇi chāpā [66]  
On whom Goddess Lakṣaṇi (Goddess of wealth) has frowned.

kathā pācāci [205]  
Jugglery of words. (Decorative words but nothing substantial in content).

kapāl manda [58]  
Bad forehead. (Ill luck).

tār pāṇo chay sūt [130]  
Five, six or seven times. (For several times).

bhāba gāṇa gāna [95]  
Overwhelmed with emotions. (In full praise of some one).

bārā ēthārā [43; 307 s.B.]  
One old and useless. (Senseless old man).

pātra nitra gobar gāpaś [242; 308 s.B.]  
Idiotic friends and courtiers. (Brainless and good for nothing friends and courtiers).
11. **Noun + Adjective + Noun**

share āñāra mayē शाया [241] The aged unmarried girl in family. (Grown-up unmarried daughter in the family).


12. **Noun + Adjective + Noun + Finite Verb**

kēbā dūi mēthā dhaṛā [197] Who possesses the two heads. (Who dares to loose one's head).

13. **Noun + Adjective + Noun + Finite Verb**

āto pītā dārā ṕaṅkī yēi sei dārā hārā [217] 122 Ṛ. [7] One who is physically strong will only win in the long run. (Survival of the fittest).

14. **Noun + Adjective + Noun + Adjective**


15. **Noun + Finite Verb**

nāś pāy [25] (Become destroyed)

nāṁ dharā [30] Hold the name. (To remember the name of Ṛṛṛ Patīt Ṛṛkā who saves from all danger).

bāhāy dekkha [32] To frighten show fear. (Threaten one to prevent from doing otherwise).

śāy dīlā [32] To accord consent. (Agreed to the proposal).
bhāgya hābe \[32\] shall be fortunate (shall be blessed with such a good fortune).

kālo dhara \[21\] is caught by yama (to be a victim of death).

prān yāy \[24\] one is about to breathe one's last.

nām dio \[24\] (call by a name)

nāndilā \[3\] (was named)

prasāh bāllā \[14\] (was born)

bīhā bāllā \[15\] put in marriage.

dekhā bāllā \[17\] (appeared).

rākṣā kāru \[18\] protect from danger.

āpād kāru \[10\] remove one's danger (make free from sufferings).

gūn gāy \[11\] chant one's good qualities (to praise or eulogize).

nām lay \[1\] remembers the name of (invokes god)

jñān pāy \[3\] to get knowledge

chāṭi phāto \[310\] to purify in thirst. (too much thirsty).

yukti bāllā \[29\] resolves.

bēsāti kāru \[221\] to carry on a business (to sell or buy or marketing).

man tāle \[207\] heart moves (attracts the mind).

parān hārābu \[216\] (will be put to death).

khi lāntā \[217\] has bolted (closed the door).

khun hāyachhun \[181\] (about to be murdered).

mokṣā pāy \[53\] to have salvation (attains salvation).

dekhā pānu \[51\] (to meet).

phoro phelā nā \[50\] (do not put me into trouble).

sthir rāhu \[35\] remain unperturbed (keep patience).
bār kara [37] To bring out.
sād kare [51] Feel the desire (like to).
sad ū ha ḍa [3] will be kind.
mārā kariācha [9] (Have thought of).
giṭ ḍīkhe [24] Has sung a song. (To sing ones praise).
pār pata [32] (Will be freed from).
cūrāṇa gūḍo [72] Falls at the feet of.
māñā kariāḥ [103] (Forbade. (Prohibited).
tūnā nara [126] To be aware of.
āsahān lāy [140] Is taken by yama (To die).
śāy dharā [169] To seek protection in danger.
mārā mājā [193] (Fall in love).
kūnākāntā kara [223] (To whisper to each other).
dēra pare [301] Temporary pitching of tent.
thānā dill ā [284] To proclaim. (Circulated the news to the public).
tūṅţa kālā [291] Pleased. (Satisfied by offerings).
mājūri kare [309] Work as a wage-earner.
mān drā [332] To like.
sukhāchē ṣābh [85] (Face is pale).
sāthā maḍāntā [233] Shaved my head.
pān kālā [324] To take a vow.
phāsa kārīā [279] To be perplexed.
sādh āūy [233] (Wish) (To wish).
kalaṅke ṭātībo [196] Scandal will spread.
mān būjha [185] To understand ones mind.
māraṇ ṭākīlī [129] Courted death.
yuktīṁ dhara [67] Be reasonable.
16. **Mean + Finite Verb + Noun**

- **māṭhāb būlāy hāṭ** [302] To rub one's hand at the head after taking prasad.
- **āndhāra dekha ālo** [32] See light in the midst of darkness.
  (See signs of hope even in danger)
- **dvīja day sevā** [20] (Even the dvīja brahmīs worship Him).
- **mane pābe bhay** [37] Will get fear in mind.
- **pālā bālbsāū** [54] (Chanting of ritual comes to an end).
- **kāte pālsā aākāś** [164] Got the sky in ones palm. (Desire fulfilled unexpectedly).
- **cārma jāni tār** [152] Know the meaning. (quite sense of the fact).
- **duku phīn man** [30] Suffers from misery. (Passing through great mental trouble).
- **dinka hāy niśā** [248] Coming of night in the day time. (Some impossible becoming possible).
- **mane bāre rāngā** [76] Increase the joy of mind. (Feels pleasure in mind).
- **vāsā dīlā bābek** [46] (Una consoled her).
- **kērā pāriścēkā hētē** [58] Corn has appeared on the palms (Having chopped hand).
- **nukho ure phēko** [47] The forthy spittle flies out of the mouth.
- **hörēto bālbsā kērā** [59] Palms have become stiff.
- **hārē urē sāyā** [139] (Skin has become rough as oil has not been used for a long time).
- **bhaye āhā peyā** [94] Yama Shivas in fear. (The lord of death even fears).
- **cupkālā dīli gāke** [238; 170 S.D.] Gave lime and ink one's cheek. (Courteous humiliation).
17. Noun + Finite Verb + Noun + Noun
phal pānu hāte hāte [309] Got result in hand* (Found a ready effect).
kapāle dīlek bidhi chāī [261] Pate throw ash on the forehead (to be
unfortunate).

18. Noun + Finite Verb + Adjective + Noun
thuthu dey tār gay [312] Spit on the body* (Insult openly).
purna hāla dasānas [284] Ten months completed* (Period of
conception was completed).
sích hāte sārā rāti [255] Do out by burglars tool all through out the
night* (To make an opening in the wall for theft).

19. Noun + Finite Verb + Adjective + Noun + Finite Verb
ñcī hainu bass phal phurāla madhā [233] I became a withered flower
as the honey was exhausted* (To leave one after enjoyment).

hāte dhare pāye dhare mān bhāngālā bāre [249] Holds hand and feet
in order to break them the pique* (Requests most bitterly in all possible
ways to some one to pacify his anger).

21. Noun + Finite Verb + Adjective
byāngā hālā bāra [333] (Ridiculed him too much).
milān hāla bāla [26] To be well matched.

22. Noun + Finite Verb + Adjective + Noun + Adjective + Noun + Noun + Adjective
Noun + Participle + Adjective + Adjective + Adjective + Finite Verb
ko bile sārad mādi se mukher tulā pada akha pari tār āske katuūla [193]
Who tells that the autumn moon is equal in beauty for the face, a large
number of them is rolling on the nails of his feet* (A face, so beatiful
and sweet that it can hardly be compared to the beauty of a number of
autumnal moon).
23. **Noun + Finite Verb + Participle**

misābe doi gōjā 253 To adjust the account by false entries.

kāri pāra gīyā 144 Get the earthen pot down. (To arrange for food very soon).

24. **Noun + Finite Verb + Conjunction + Noun**

cakṣu shure yana cāk 240 Tyes move like wheels. (Looking around angrily).

25. **Noun + Participle**

nākā dāne 333 To produce some one as witness.

pan diyā 309 (offering of dowry).

cakṣu khye 42 To be blind to something.

māyā kari 37.1 (put on the guise of).

gāl bharā 332 Cheeks filled up. (High sounding).

thāt kari 335 Making a parade off.

phādo pahliyā 278 To entrap.

śudāni gīyā 249.1 Having chanted weeping. (Fake soaga).

ostānā paye 84.1 Regaining consciousness.

dondabat haye 34.1 Lying prostrated like a stick.

bātu pari 33.1 Leaning down. (In full obligation).

udara dhuri 6.1 Holding in womb. (Having given birth to).

gūrū māniyā 223.1 Obeying as guru. (Accepting as preceptor).

mānus kariyā 148.1 Helped to make a man.

nabug kariyā 334.1 By founding.

nāthā laya 104.1 By willing to behead.

bāl kariyā 187.1 By machination. (Serve some purpose by mere tricky plays).
26. Noun + Participle + Noun
munde bani baj  
To bring down the thunder on one's head.
(Putting one into danger)

27. Noun + Participle + Noun + Finite Verb
Nathaya bhalaya keba ra khibo  
Who will keep them diverted by sweet words.
uchat lagiya pada tale  
stumbles and staggers.

28. Noun + Participle + Finite Verb
dak chhari kay  
Shout at the top of one's voice. (Speaks aloud).
pake gara gela  
Stuck into the mud.
ghare basi thoka  
Keep in doors.
khabi khey mare  
Dies by gasping.
bana keri thoka  
(lives in a rented house).
begur khata jana  
Have the experience of labour without remuneration.
bog keri dile  
Hence one dressed.
okha diya thuli  
Giving a covering to blind the eyes. (To be blind to something).
pet bhare khai  
Eat having fully loaded the belly. (Eat to one's heart's content).

29. Noun + Participle + Finite Verb + Noun
paye dhari bhunghila kandal  
Falling at the feet stopped the quarrel. (Stopped the quarrel having begged pardon of).
sathha kheste ali mor  
Came to eat my head. (Came to spoil me).
30. **Noun + Participle + Adjective + Noun**

ganak ganite ki ākati [13] what power has the astrologer to fortell. (Beyond the power of the soothsayer to predict).

31. **Noun + Participle + Noun + Negative + Participle**

pandit hrayā parba nā mániyā [15] Becoming a pandit but at the same time not abide by the rules of ritual ceremonies. (To defy the rules of religions even though the person is the interpreter of the system).

32. **Noun + Participle + Indeclinable + Noun**

aranyo rūdane kībā phal [220; 796 S.D.; 889 S.S.] What is the result of crying in the wilderness. (Will not be effective to place the case as the situation is unfavourable).

33. **Noun + Participle + Noun + Finite Verb + Noun**

gāte dhūjī mānsīsā laila tāhāro [pratapaditya = 303] Mensingha took him after frying in the ghee. (Greatly initiated).

34. **Noun + Negative + Finite Verb**

dūhī nā nāme [235] Do not yield to prayer.

kathā nā sare [23] Cannot utter words.

upāy nā pāy [98] Gets no way out (Finds no alternative)

mukh nā dekhība [21] Will not see one's face. (Will not keep relation any more).

bhāy nā kori [32] Do not fear (Care little).

bar nā maṅgība [112] Will not beg for any boon. (Will not appeal for a grant).

bāsā-nā hi pāy [176] Do not get home. (Gets no shelter).

lāj nāhi hay [58] Do not feel shy.

nān nāhi lay [5] Do not take the name of). (Do not remember at all).
35. **Noun + Positive + Finite Verb + Adjective**

Bayeso nō dekhi gach pāthar boxīk [50] 633 s.s. Do not see any tree, stone or earthworm of the same age. (Sarcastically spoken of too much age).

36. **Noun + Verbal noun**

Hāt tolā [330] To raise hand. (A handful of)

37. **Noun + Verbal noun + Finite verb**

Satī dokā dilā [18] (Sati appeared)

38. **Noun + Verbal Noun + Post-position + Finite Verb**

Hāt tolā mata pābe [330] Will get only that quantity (Will get according to schedule).

39. **Noun + Post-position**

Paṭer lāgiyā [307] For stomach. (For satisfying hunger).

Udarer lāgo [36] Because of filling the stomach. (For one's food).

40. **Noun + Post-position + Noun**

Kores mata phal [22] Result as per work. (Result according to destiny).

41. **Noun + Post-position + Finite Verb + Noun**

Nēm satra jāhiche sār [50] Only the name has survive. (All lost, and only the name exist).

tomā kama kari bād [127] Quarrel with you.

42. **Adjective + Noun**

Elo cul [340] Dishvelled hair
Kāṅkāṭa hāpā [330] Idiot having ears cutout. (Jokingly spoken ill of husband having no sense).

Sīrī sar [225] Thief who enters the room making hole on its wall. (A burglar).

dui tiṁ mān [235] Two or three months. (For a particular period).
The flower of marriage (Suitable time for marriage).

Early widow without an issue.

Crown on the head.

Dishevelled in shyness (Cannot control one's dress, being too much intoxicated in sexual pleasure).

A shaved head.

Red shot eyes.

Auspicious eying with each other. (An exchange of sweet locks between the bride and the bridegroom at the time of their marriage which indicate their happy future life).

¿¿¿¿¿¿¿¿¿¿ (Words which is fantastic).

Sixteen parts of the moon. (To the fullest extent).

In the wheel of ignorance. (Amidst ignorance).

Pungent words. (Unpleasant talks).

A lamp of learning (A site of culture).

In the twinkling of an eye.

Belowing like the sound of an ox. (Unnecessary calling like animal).

Ash on the face of the service. (Want to release from service).

Thunder at the head of the work (Labour be cursed).

Oxen carrying sugar. (Only cash bearer).
44. **Adjective + Noun + Noun + Finite Verb**

- **āt dik āndhār dekhilā**  
  \[142\]  
  Saw darkness everywhere. (Saw no ray of hope).

- **bara bhiyā me nuni ganī**  
  \[302\]  
  Think in mind very lucky. (Consider myself very fortunate).

- **sūper tāsāy bhakhe nāsāy**  
  \[277\]  
  The frogs are made to dance on the head of serpents. (Very daring and do not care even the danger ahead).

45. **Adjective + Noun + Noun + Finite Verb + Adjective**

- **bākā mukho kathā kaha cokhā**  
  \[179\]  
  Speaks sharp words in a curved face. (Speaks in a sarcastic manner by shifting the profile also).

46. **Adjective + Noun + Finite Verb + Negative**

- **tāhōr cōle khar rabe nāhī**  
  \[49\]  
  There will not stand on the thatch. (He will be very poor).

47. **Adjective + Noun + Noun + Adjective**

- **koti śādēshār badan sunder**  
  \[5\]  
  Face is as beautiful as crepe of moons. (Face is extremely beautiful).

48. **Adjective + Noun + Adjective + Noun**

- **pūka dāri burā bar**  
  \[32\]  
  Gray beard old bride groom.

49. **Adjective + Noun + Adjective + Noun + Noun**

- **sannāśāir bepōle temār mukhā obāl**  
  \[277\]  
  Ash on the forehead of the hermit and on your face. (Both you and the hermit is shameless).

50. **Adjective + Noun + Adjective + Noun + Adjective + Noun + Finite Verb**

- **kar ghēre duṭā māthā e karma karībe**  
  \[216; 235 S-P\]  
  Who holds two heads on the shoulder that he can do such dangerous task at the cost of his head.
51. Adjective + Noun + Finite Verb
bhāla para payachīla [219] Be taught a good lesson.
dati okaśu khāi [266] I eat the two eyes. (Let me become blind
before seeing such a misdeed).
chay mukhe khāy [59] Eat in six months. (Eats like a ma glutton),
okṣur pāp yāy [57] To be relieved of the eye shore. (A feeling
of a grain of sand in the eye).
(tossed to a seventytwo years old man, i.e. God Shiva).
bhāla khelā khela [1] Play a good play. (Play a good trick).

52. Adjective + Noun + Finite Verb + Noun
pāra mukhe āse bāi [226] Smile plays on in burnt face.
(smiles even in misfortune).
naṭa sanghe hayashe mila [266] Have association with evil company.

53. Adjective + Noun + Finite Verb + Adjective + Participle
pañā nakhe raahīya daṅgu hahe [105] Remain, becoming ten times
in quality at the nail of her foot. (Exquisite beautiful).

54. Adjective + Noun + Finite Verb + Noun + Adjective
jhāke jhāke ali ure mudhulobho andhā [105] The bees in flock fly
around having becoming blind in greed for honey. (Goddess Anadā is
so beautiful that sages gather round her).

55. Adjective + Noun + Participle
dād dik dokhe [244] Having seen all the ten sides. (Search all
corners).
55. **Adjective + Noun + Participle + Noun + Adjective + Noun**
   koti aashì jini mukh kamsar gandha \[192\] The sweet odour of her face surpassing the beauty of crore fold moon. *(paragon of beauty)*

57. **Adjective + Noun + Negative Verb**
   ohoto lok nay\[272\] Not a little fellow. *(Son a mean minded man)*

59. **Adjective + Noun + Negative Verb + Adjective + Noun**
   kona gun nai tár kappal aagun \[158\] He has no quality having fire on his head. *(Almighty God Shiva is praised in the form of abase in innuendo. He is devoid of any good quality but the supreme power as fire lies on his forehead)*

59. **Adjective + Finite Verb**
   brakmaimba phutito \[24\] Hatching the eggs of the universe.

60. **Adjective + Finite Verb + Adverb**
   koṭa hen kate \[101\] Speaks so many harsh words.
   mānā khōrā karo tvarā \[258\] The one eyed and the lame make hurry.
   *(Even the lame and deaf make a hurry)*

61. **Adjective + Participle**
   kekkib haya \[48\] Having become of single thought. *(Concentrating the mind)*

62. **Adjective + Participle + Finite Verb + Noun**
   kharačar chûte kate nähi \[167\] One sharp like a razor which cuts a fly by mere touching. *(So clever that one cannot overcome them)*

63. **Adjective + Negative Verb + Finite Verb**
   okmat nā haya \[26\] Not become unanimous.

64. **Adjective + Adjective**
   ouestkan kuathca \[19\] Good and bad places.
63. Adjective + Indeclinable + Noun + Indeclinable + Finite Verb  
\( \text{achī chārē yona phānī tērānd thēktīla} \)  
It seemed that a snake ran as if without a jet.  
(\text{XXXXXXXXX became very puzzled}).

64. Adverb + Noun + Noun  
\( \text{āgu pāchu sāt pāco} \)  
Forward and behind, seven and five.  
(\text{Look before you leaf}).

65. Adverb + Interrogative pronoun + Finite Verb  
\( \text{ākhēro ki haiba} \)  
What will happen finally.

66. Adverb + Pronoun + Finite Verb  
pāchu kāne čāka  
Why call from behind.

67. Adverb + Finite Verb  
\( \text{āghante mārā} \)  
Death in life.

\( \text{muñi muñi hāse} \)  
Simpers.

\( \text{ān pāro cān} \)  
Looks obliquely.

68. Adverb + Finite Verb + Noun  
\( \text{gāre laīla jēmā} \)  
Released the son-in-law.

\( \text{thāre thāre kānīha prēchanger} \)  
Will circulate the secret in public by incitation.

69. Adverb + Finite Verb + Adverb  
\( \text{sada kare terimī} \)  
Always bully and abuse.

70. Adverb + Adverb  
\( \text{ālōc pātāl} \)  
Heaven and hell.

71. Adverb + Participle + Noun + Participle + Finite Verb  
\( \text{nīkātē pāiyā nīdhī helē hārānīna} \)  
I lost the jewel in negligence even getting near at the band.  
(Could not recognize goddess Amāśā).
74. **Adverb + Participle + Noun + Noun + Finite Verb**

yemen karile karma upayuktahay [26] (Sow the wind and reap the whirlwind).

75. **Finite Verb + Noun**

- upo pran [292] Life goes off (Feel nervous in fear).
- khelo urapke [296] Plays in the air (Play each other).
- haisuk lok [120] People will laugh at.
- dhaxita laj [205] To be bashful (Feels shy in sex approach).
- kati伦 kal [36] Passed the time (Spend the time).
- dilâ pân [33] Offered betel.
- billâ day [20] Difficult to speak out.
- phirâla mukh [17] Turned his face.
- dilâ daraan [18] Appeared (Goddess appeared feeling pity).
- pâyâche ter [27] Got scent of (Understood).
- lâgila dhanda [34] Got confused.
- dilâ dâgâ [305] (Did hurt).
- châm dine [4] Look at the poor (Be merciful to the poor).
- bânâge dhyân [33] Disturb one's meditation (Become conscious of the physical world).
- bâyoche pet [241] To have a lotus in the womb (Become pregnant).
- bânâge thay [219] Fear fades away (Become courageous).
- baini phâphar [207] Became perplexed.
- tutib anâ [196] Will tear off one's prestige (Will loose reputation).
- subhâyoche at [129] (Become finished).
76. *Finite Verb + Noun + Noun*  
> kata katho bhe [32] To whom should I speak.  
> lage khil dite [42] To have lock jaw. (Feel shock in fear).  
> karila cundi zan [258] stole the mind. (Make Fell in love with).  

77. *Finite Verb + Noun + Adjective*  
> dite chima putuler biya [32] was giving marriage of the dolls.  

78. *Finite Verb + Noun + Adverb*  
> kahibe dar uttar uttar [181] Price level will increase day by day.  

79. *Finite Verb + Noun + Post position*  
> darbte bair bache [61] To whom will you beg for protection.  
> karina sudhar lagi [254] bid for happiness.  

80. *Finite Verb + Noun + Participle*  
> simon Gupta haye [94] Haere having become secret.  
> anili caiku khey [43; 397 S.S.] brought having eaten one’s eyes.  
> (Brought without looking at).  

81. *Finite Verb + Adjective*  
> daha paichaiya [6] Give shade of the foot. (Be kind to me).  

82. *Finite Verb + Adjective + Noun*  
> gela kata brol [61] So many years passed.  
> karayo lata daya [57] Save from so many difficulties.  
> mainu dukher bhagi [254] Became a partner of misfortune.  
> taril se day [12] Crossed over such hurdle. (Became free from troubles).  


83. **Finite Verb + Adverb**
   
   oal guri gari $\langle 130 \rangle$ Go with slow step. (Move slowly).

84. **Finite Verb + Adverb + Noun**
   
   thaka sadā lēse $\langle 6 \rangle$ Remain always at pleasure. (Live always in happiness).

85. **Finite Verb + Finite Verb**
   
   pase dhari $\langle 257 \rangle$ Caught hold of. (Is detected).

86. **Participle + Noun + Adjective + Noun**
   
   bhāso cabṣa jaherā tām taraṅga $\langle 35 \rangle$ The eyes flooded with tears.

87. **Participle + Noun + Adjective + Noun + Participle**
   
   sūni ratī sat pāo bhūtanā kariyā $\langle 38 \rangle$ Rati having heard of and having thought of seven and five. (Rati heard and thought this and that).

88. **Participle + Noun + Finite Verb**
   
   sune bhay pāy $\langle 215 \rangle$ Having heard goes fear. (Become afraid of).

89. **Participle + Finite Verb**
   
   dhari dilō $\langle 320 \rangle$ Proclaimed by beat of drum.
   
luthi nila $\langle 10 \rangle$ To loot.
   
līkhi dilō $\langle 11 \rangle$ Wrote.
   
bhābe maro $\langle 119 \rangle$ Dies thinking (Finds no solution).
   
chūrī golō $\langle 36 \rangle$ Went leaving (Left forever).
   
theke golā $\langle 11 \rangle$ Became obstructed. (Was stopped).
   
khaḍiśya dilā $\langle 10 \rangle$ Gave driving. (Turned out).
   
māci bhāy $\langle 20 \rangle$ Lives on begging.
90. Participles + Participles
- theko theko [142] (At intervals)
- p'hire ghure [26] Turning and revolving
- bujhe sujha [42] Having understood properly
- phiriya phiriya [15] Turning again and again
- utha pare [26] Up and doing

91. Participles + Participles + Finite Verb
- bujha sujha lao [42] (Take the charge of)

92. Participles + Participles + Finite Verb + Noun
- belo ca col gel dib [216] Days passed by mere tricky speech
- kahite sujto phate buk [226] Heart bursts to speak or to hear
- (Feels very much pain to recollect the previous incidents)
- eru eru hare man [191] Mind flies away (Mind becomes very fickle)

93. Participles + Finite Verb + Noun
- bhebo daba mane [19] Think over the matter (Think yourself)
- milo gela bana [176] (Got shelter)
- majiy gelo man [217] Mind became charmed (Became deeply attracted)

94. Participles + Negative Verb
- ghasito nari laa [56] Could not do away with

95. Participles + Adjective + Noun + Participles + Noun
- laiy bali bale diya obhi [173] Having taken unpleasant feeling
- throwing ashes on the family (To bring scandle by throwing ashes on the family)
96. Verbal Noun + Noun

taribārō casērō [85] Get rid of this worldly life.

dhibārō dāy [80] Troublesome to speak of.

97. Verbal Noun + Finite Verb

dekhibārō gēlā [19] Went to see.

98. Negative Verb + Finite Verb + Noun

nā dei man [20] Do not apply your mind. (Do not pay attention to).

nā laibā harinām [99] Will not take Harinām. (Will not chant the name of God).


nā sūnī érabīne [79] Do not hear in the ear. (Never heard of).
Proverbial and other peculiar expressions in Anandamangal

1. Noun + Noun + Finite Verb

bīsvārup mukhe dekhaila [96] Showed the universe in his mouth. (Showed the divine power within him)

2. Noun + Noun + Finite Verb + Noun + Noun

uttame uttam mile adham adhame [204] The good unites with the good and the bad with the bad. (A good man makes friendship with a good man and a bad man with a bad one; i.e. A good man and a bad one can never become friend to each other)

3. Noun + Noun + Finite Verb + Noun + Finite Verb + Adverb

dani bhrā yāy saṅgh bhrā yāy kabe [239] A donor may be cheated but can a companion ever be cheated. (One can get rid of a donor but not of evil companions)


sāpe yāre kamray rojhā gīyā jhāre tāhe ki aṣṭami ādi bāche [155] When a snake bites someone, the ojha goes to cure man. (quack doctor who cures man from poisoning); does he select aṣṭami etc. (At the time of imminent danger as snake biting the ojha thinks of auspicious or unauspicious days)

5. Noun + Noun + Noun + Noun + indeclinable + adjective + Noun

mukhe ek mane ār kebal kṣurer dhār [197] 646 S.D.; 609 S.S. Thinks one thing but says something else orally which is evident from the sharp expression.
6. Noun + Noun + Adjective + Noun + Finite Verb

Jan bāccā ek khāde gārība [242; 377 S.D] Will bury him and his sons in the same pit. (There would be any inheritance)

7. Noun + Noun + Adjective + Noun + Noun + Adjective

Tripūbāne tumī bhāla ār sāb kāla [214; 136 S.D] In the three worlds only you are good and all others are bad. (In this world only you are innocent and the others are culprits)

8. Noun + Adjective + Noun

Bānīyye lakṣmī bās [60; 646 S.S] Goddess Lakṣmī favours businessmen.

(One can get the boon of the Goddess of fortune when attached to business)

9. Noun + Adjective + Noun + Finite Verb

Karīte bāgher dūdh mile [178; 200 S.S] The milk of a tigress can be had of in exchange of money. (Money can save all difficult problems)

10. Noun + Adjective + Noun + Noun + Finite Verb + Noun + Post position

Annapūrnā yār ghāre se kāde anner tāre [144; 101 S.D ; 24 S. S] Annapūrnā is in his house yet he cries for food. (He, in whose house the Goddess of food herself lives, cries for food)

11. Noun + Adjective + Noun + Adjective

Rūpe lakṣmī gune saraswatī [162] Like Goddess Lakṣmī in beauty and like Goddess Saraswatī in qualities. (She has attained perfection in beauty and qualities)
12. **Noun + Noun + Noun + Finite Verb + Noun + Adjective**

> purus parasmani yare chobe sei dhani \[225\] The man is a touchstone, once he touches anybody, (a woman) she becomes rich (Women become glorious when they come in touch with men)

13. **Noun + Adjective + Adjective + Adjective + Noun + Adjective**

> nari yar avantaara sejan jiyante mara \[60\] 475 S.D 423 S.S. Those husbands become inactive whose wives are careless about households.

14. **Noun + Adjective + Noun + Adjective + Noun + Finite Verb + Adjective**

> ek bhasma ar chur dogun kara kari \[241\] 177 S.D One is cinder the other is ash, of whose good or bad qualities shall I speak. (Both are birds of the same feathers so nothing can be commented)

15. **Noun + Adjective + Noun + Adverb + Noun**

> adar ka Jay bela tarpar abahela \[231\] 125 S.D Take care at the time of necessity and neglect afterwards.

16. **Noun + Adjective + Noun + Adjective + Noun + Finite Verb + Participle**

> karite burar biya kari lobhe mare giya \[178\] 199 S.D 202 S.S. An old man get married with the help of money but the greed of the same may causes death. (Money can make impossible possible and too much greed for money leads man to death)

17. **Noun + Adverb + Finite Verb**

> pap kap kadin lukay \[283\] 505 S.D How long does the sin remain hidden. (Vices cannot be kept in secret)
18. Noun + Adverb + Noun + Finite Verb + Participle + Noun

rogi yathā nim khāy mudiyā nayan \[259; 805\] Just like a patient
takes bitter medicine having closed his eyes. (To be cured from the
disease one takes bitter pills without any protest)

19. Noun + Adverb + Finite Verb + Adjective + Noun + Adjective + Finite Verb

durdaiba yakhan dhare bhāla kathā manda kare \[126\] When misfortune
hold of anybody, it turns good advice into bad one. (When somebody
is ill-fated he does not accept the good advice of his friends)


śilā jele bhāsi yā ānare sangit āy \[218\] Stones float on the
water and the monkeys sing songs. (Scenes which cannot be seen)

21. Noun + Finite Verb + Noun + Indeclinable + Finite Verb

nagar pūriyā debālay ki erāy \[315\] If the whole city is burnt
does the temple escape? (Calamity affects everyone, none can be saved)

22. Noun + Finite Verb + Adjective + Noun + Noun + Finite Verb + Adverb

sa kaha bistar michā ye kaha bistar \[217; 664\] S.S. The talks a
lot of lips, who talks much. (One who talks too much tells a lot of lips)

23. Noun + Finite Verb + Adverb + Participle + Noun + Negative + Finite Verb

bykta habe āge pāche chāpā ta nā rabe \[182\] It will come out
sooner or later and will not be kept in secret. (Mischief cannot
be kept in secret for ever)
24. Noun + Finite Verb + Indeclinable + Noun + Finite Verb

mantrer sādhan kimbā sarīr pātan 617 To materialise
the mantra or to destroy one's body. (To do or die)

25. Noun + Participle + Noun + Finite Verb

gun haiya dos haila 323 Being a good quality
it turned into a bad one. (Due to irony of fate sometimes bad result
is produced from too much goodness)


lekha khi bujha bāshā bhūme pāti khari 181 Calculate it by
writing down on the floor with the help of chalk. (Show the account
in black and white)

27. Noun + Participle + Indeclinable + Noun + Noun + Adjective

sonā phale kebal ācāle girā sār Having dropped the piece of gold
there is only the knot in the loincloth. (To make vain efforts to
preserve which has already been lost)

28. Noun + Participle + Noun + Verbal Noun + Negative + Finite Verb

satne laile svāmī sabā nahi yet The husband becomes unbearable
for the first wife if he takes a second one.

29. Noun + Participle + Noun + Participle + Participle + Finite Verb + Noun

bātāse pātiyā phād dhare dite pāri cād Having spread the net in the air I can catch the moon. (It is spoken
hyperbolically that the person can do a miracle)

30. Noun + Participle + Noun + Noun + Finite Verb

bhabisyat bābā keba bartamāne mare Having thought of the
future does anybody die at the present moment
31. Noun + Participle + Noun + Noun + Finite Verb
mātanga parile dare pataίga prahār kāre 1171, 7898 D.; 883 S.S.J
When an elephant falls into a pit even the insects beat it.
(when time is unfavourable the weakest of persons even do harm)
bhāke bhūsāyā bhūsāga padme madhu khāy 232; 603 S.D.J Having
mislead the frog the bee eats honey of the lotus. (Clever man
fulfil their desire by misleading the watch guard)

32. Noun + Participle + Noun + Noun + Finite Verb + Noun + Noun +
Adjective + Noun + Finite Verb + Noun
vārī chāri dhan āse yē thāke prabāse āsre bāra kebe āche dukhi 309
Having left his wife, in the hope of wealth whoever lives in a foreign
land, who is there more unfortunate than him/ (The man who lives apart
from his wife in a foreign land to earn money is very unhappy indeed)

33. Noun + Participle + Noun + Noun + Adjective + Noun + Adverb + Noun +
Noun + Adverb + Noun
gorāy kātiyā māthay jal baRaR pīRītā bālīR bādī hāne hāte dāri kṣānce
ōṣā 189 The love of a man of superior one is like the barrier of
sand and it is as fruitless as watering plant on the top after cutting
it at the root. (In one moment the desire is satisfied and in the
next is put into the prison)

34. Noun + Participle + Finite Verb + Interrogative Pronoun + Adjective +
Noun + Noun
mṛga hāye dibā ki sīher ghāre hānā 216 Being a deer should
I attack the above of lion. (One should not challenge other who is
more powerful than him)
55. Noun + Postposition + Conjunction + Noun
samudrer mājhe yena lanka
(As if Lanka in the midst of the sea,)
(As beautiful as the sea surrounded City of Lanka)

56. Noun + Postposition + Noun + Finite Verb + Noun + Finite Verb + Verbal Noun
mār kāche putra yāy bāpe dīle tārā
Son goes to mother when father drives him away.

57. Noun + Postposition + Noun + Finite Verb + Participle + Adjective + Noun + Finite Verb + Noun
yēhār lāgiyā curi kare giyā seijan kahe cēr
His for whom some one steals calls him a thief.

58. Noun + Indeclinable + Adjective + Noun + Negative Verb + Finite Verb + Noun
daiba bins kona karma nā hay ghatana
No incident occurs without any divine direction.

59. Noun + Indeclinable + Adjective + Finite Verb + Adjective + Finite Verb + Participle
nic yadi ucca bhāge subuddhi uray hāse
If a mean person speaks high, the intelligent persons laughs at it.

60. Noun + Preposition + Noun + Finite Verb + Adjective + Finite Verb + Noun +
Noun + Preposition + Noun + Finite Verb + Noun + Finite Verb + Noun
suya yadi nīm dey sei hay cini duyā yadi cini dey nīm han tini
If Suya (beloved one) gives him (a bitter taste) even that becomes sugar
but if Duya (neglected one) gives sugar she becomes bitter. (The gifts of
loving one is accepted cordially even the gifts are bitter while the good
gifts of neglected one are rejected in disgust)
41. Noun + Negative Participle + Negative + Finite Verb + Noun

yatan nahile nahi milaye ratan 164 Pearl cannot be obtained without any effort if one is effortless. (Success can be gained only if there is an effort)

42. Adjective + Noun

bhahe hree kayastha 140 A kayastha of seventytwo years age. (A dying intelligence)

43. Adjective + Noun + Finite Verb

gandharba bibaha haila 209 Gandharba marriage took place. (Was married uncustomarily)

44. Adjective + Noun + Adjective + Noun + Adverb + Finite Verb

micha katha secajal kataksan 234 How long do the false talks and the irrigated water last? (False cannot win permanently over the truth)

45. Adjective + Noun + Finite Verb + Noun + Noun

rajar tanay bate rujbamse case 193 Undoubtedly he hails from a royal family but his actions are those of a peasant. (Unfit for a royal family)

46. Adjective + Noun + Noun + Noun + Post position + Finite Verb + Noun

purusar bhur yaha nari naki pare tah 219; 517 S.D. Can a woman bear what is even a burden to a man. (Woman is physically less powerful than a man)
47. **Adjective + Noun + Noun + Adjective + Indeclinable + Adjective + Adverb + Noun + Adverb + Adjective**

The black spot on the moon (in the heart of the moon) is only a stain while Goddess Kali in the heart of Krishna Chandra is always bright or radiant.

48. **Adjective + Noun + Noun + Finite Verb + Adjective + Noun + Noun + Finite Verb**

A suitable work is meant for a suitable person, to others it is painful (A right person should always be placed in the right position)

49. **Adjective + Noun + Noun + Adjective + Noun**

The real thing in this unreal world is father-in-law's house.

50. **Adjective + Noun + Noun + Adjective + Noun + Noun**

Wife's fortune bring wealth and man's fortune bring son. (One male person can achieve wealth at the fortune of his wife while a wife can get a son at the fortune of her husband)

51. **Adjective + Noun + Finite Verb + Noun**

The wealth of a thief is taken away by a swindler. (Money earned through dishonest means cannot be saved)
52. Adjective + Noun + Noun + Finite Verb + Noun + Noun + Finite Verb
   anya loke bhare dey bhadge ami cini \[180; 101 \text{ S.D.}\]
   Fortunately
   I am aware of the fact that others cheat.

53. Adjective + Noun + Adjective + Noun + Adjective + Adverb + Noun
   yar kari tari kathay nikariyay sadai byathay \[263; 772 \text{ S.S.}\]
   Those
   who have money are always spoken of; the persons having no money
   always lives in pain  (There is no happiness without money)

54. Adjective + Noun + Adjective + Noun + Adverb + Noun + Adjective + Noun +
   Adjective + Noun + Adverb + Noun
   ye jen cetanamukhi sei sadai sukhii ye jen aceticta sei sadai dukhi \[65\]
   He who is sensible is always happy while he who is insensible is always
   unhappy. (A sensible person is always happy in this World)

55. Adjective + Noun + Participle + Finite Verb
   corer balai laye mari \[258; 301 \text{ S.D.}\]
   I have been greatly suffering
   as I am accused of thefts without stealing anything from anybody

56. Adjective + Noun + Participle + Noun + Adjective + Noun + Finite Verb
   tin kal giya mor ek kal acho \[255; 461 \text{ S.S.}; 406 \text{ S.D.}\]
   Having spent three quarters of my life, only the last quarter is left.

57. Adjective + Noun + Participle + Finite Verb + Noun + Noun
   purusor kano kote dhare sakti hira \[193; 237 \text{ S.S.}\]
   Hira has the
   power to cut the ears of a male person. (She is an amazon).
58. Adjective + Noun + Finite Verb + Conjunction + Adjective + Noun + Finite Verb
mātī mūthā dhāra yadi sonā mūthā habe [145]: 630 S.D.: 25 S.S.  
If holds a handful of dust it will turn into a handful of gold.
(He has the honor of golden touch).

59. Adjective + Noun + Noun + Noun + Interrogative Pronoun + Finite Verb + Noun
yār gharē ādī se ki yāy nīd [199]: 669 S.D.: 773 S.S.  
Can a person whose house is being burgled sleep? (One whose brain is constantly affected by lots of troubles cannot remain quiet).

60. Adjective + Noun + Negative Verb + Adjective + Noun + Noun
sampāder sīmā nāi būrā gāru pūjī [58]  
He (God Shiva) has limitless wealth - the old ox is his only capital.

61. Adjective + Finite Verb + Noun
dharmar bādaha setu [255]  
Construct a bridge of religion.
(Depend on virtue).

62. Adjective + Finite Verb + Adjective + Finite Verb + Adverb + Finite Verb + Adverb + Finite Verb
mor khāy mor pare yāhā bali tāhā kare [197]  
I provide him with food and clothes he does whatever I ask him to do. (He depends on me and abeys my command).

63. Adjective + Adverb + Finite Verb + Noun + Participle + Finite Verb
bākate yadapī cāy sāgar sukāye yāy [66]: 32 S.S.  
Even the sea dries up when an unfortunate beggar needs water.
64. Adjective + Adjective + Finite Verb + Noun + Post-position
adham uttam hay uttamer sāthe A bad man becomes good in the
companion of good ones.

65. Adverb + Verbal Noun + Noun + Noun + Negative Verb
sahasā karite karma dharma sāstre mānā To work in
a haste has been prohibited in the holy books. (The result of doing
anything in haste is not good).

66. Adverb + Negative + Finite Verb + Noun + Adverb + Finite Verb + Noun
antare nā sahe byāj bāhira bārāy lāj Inwardly she does not want to make any delay, but outwardly
expresses shyness. (The nature of a woman is as such that she likes
to unite hastily with her men but outwardly shows any shyness).

67. Negative Verb + Finite Verb + Noun + Negative Verb + Finite Verb +
Noun + Noun + Verbal Noun + Adjective
nā milila dari nā milila kari kalaeś kinite tore Neither
rope nor money to purchase the earthorn pot was available to you?
(It would have been better had she committed suicide by drowning).

68. Adverb + Finite Verb + Indeclinable + Noun + Participle + Finite Verb
katek kehita ār pūthi bere yāy How much
should I say - the volume of the book is getting bigger. (Nothing to
say more unnecessarily).

69. Indeclinable + Noun + Noun + Finite Verb + Adjective + Noun
hāy bidhi cāde kaila rāhur sahār Alas! God has made the
moon a food for Rahu. (Here the whipping of a handsome man like
sundar is compared to the eclipse of moon)
128

- (13) -

70. Indeclinable + Noun + Adjective + Noun + Noun + Finite Verb
hay bidhi pākā ām dārkāke khāy \[226; 796 \text{ S.D.}; 889 \text{ S.S.}\] What a fate! the ripe mangoes are eaten up by the jack daws. (Right things are not given to the right persons).

71. Indeclinable + Adjective + Noun + Post-position + Finite Verb + Adjective + Noun
yeman āpan nīti pare dekha sei rīti \[129; 686 \text{ S.D.}\] One sees others with one’s own eyes.

72. Finite Verb + Adjective + Noun + Negative Verb + Finite Verb + Noun
khuilā maner dōr nā kā lāge kapat \[164\] The door of mind is open, there is no need of looking the door. (Mind is free from any bondage).

73. Participle + Noun + Participle + Noun + Finite Verb + Adverb
ultiyā cor bujhi grhi bāndhe sēse \[205; 165 \text{ S.D.}; 181 \text{ S.S.}\] Does anybody tie the house owner misunderstanding him as a thief? (The approach of sundar to vidya appears to be absurd).

74. Participle + Adjective + Noun + Finite Verb + Adjective + Noun
parīle bherār erōge bhāngle hīrār dhār \[204; 498 \text{ S.D.}; 570 \text{ S.S.}\] The edge of diamond becomes blunt having been fallen on the horn of a ram. (The companions of vidya will not be able to argue with sundar who knows jugglery of words).

75. Participle + Finite Verb + Noun + Noun + Participle + Noun +
Finance Verb + Noun Kāndiyā tilāy mati Sadhu bāye bāne kah \[179; 174 \text{ S.S.}\] she having cried softened the soil and as a result the honest shop-keeper becomes dishonest. (Woman like Hire wins over everything by shedding tears).
76. **Post-position + Adjective + Finite Verb + Noun + Post-position + Adjective + Finite Verb + Noun**

kāche bhāla bala yāre pāche manda bala tāre

Speak good of somebody in the presence (of somebody) and ill of him behind. (To play duplicacy).

77. **Preposition + Finite Verb + Noun + Preposition + Negative + Verb**

yadi kari bispān, tathāpi nā yābe prān anale saṅīlo mṛtyu nāi

Even if I take poison, will not die also neither fire nor water can cause my death. (Sage Byasdeva was immortal)
The text of *Annadamangal* draws our attention to an interesting topic namely women’s dialect. The women characters in the text have used speeches which have a special characteristic of its own. Those speech forms may easily be differentiated from those of the male characters in the book. The speeches of women have been analysed in details by Dr. Sukumar Sen. He says, "Even from the earliest days in the history of mankind, women have a special environment of their own. Men and women have different spheres of occupation. This is true of every country and of every people. Only, the difference may vary in different peoples and also in different periods. This being the case, there must have existed, even in those remote days when men began to speak, at least some difference between the speech of man and that of woman.

'In modern days some of the less civilized peoples have preserved sex dialects in fact. This is true of some native peoples of the Pacific islands.' The women of these places have sets of nouns, pronouns and verbal forms different from the corresponding ones used by their men. Men and women speak almost different languages there. But though the languages of modern civilized people have no sex dialect proper, yet almost all of them preserve some characteristic idioms which are entirely, or almost entirely, confined to women alone.

The cause of the different sex dialects or idioms lies in different psychologies of man and woman. Woman is concerned with her home and children and she is essentially timid and superstitions. But man has to find food for his family; he has got to be bold and forward. Moreover man comes in greater touch with foreign people and alien tongues, while woman has no such opportunities. This accounts for the relative conservativeness of woman's speech.

In the above essay Dr. Sen has cited many examples from the present text and also from other old Bengali texts. I have tried to elaborate the examples by following him. Following are the noticeable factors in the woman's speech of 'Annadāmīngal'.

The particular speech habit of women are found under the following heads: (a) Substantives (b) Adjectives (c) Relation words i.e. they generally use those words which imply family relations or connections (d) Derivatives (e) Compounds (f) Nominal phrase (g) Verbs and Verbal Phrases (h) Verbal taboo (i.e. women are generally conservative than men as they come lesser contact with the outer world. So, they use some words particularly regarding sex, marriage etc. in a very restricted sense (i) Vocative particles (j) Proverbs.

Examples in the text are attested as follows:

A. Substantives. The following substantives are used by women in the text:

- **acabhuyā (59)** a wonder. <O.I.A. ātyadbhuta.
- **ākhitāra (215)** a man or woman. <skt. āksi + Desi thār.
- **āthāra (42)** a man or woman without issue. <Desi af. odīyā anthukudā
- **āri (73)** sportive quarrel.<Desi
- **eyo (42)** a woman with her husband living. <O.I.A. avidhava
- **kunā (2.17)** a characterless woman. <akt. kuttini
- **kucān (51)** woman of Koch tribe. <skt. ko- o + ni
- **kondal (329)** quarrel. <akt. Kendal
- **khōtā (180)** fault. <Desi
- **cegrā (255)** in-solent youth. <Desi
- **chāpā (178)** hidden. <Desi
- **thāth (178)** coquettishness. <Desi clever.
- **dokrā (32)** old man. <Desi
- **demāk (267)** proud. <Arabic. dimāgh.
- **nichān (175)** a ceremonial to remove evils. <akt. nirmanaḥ
- **nāt (188)** wild behaviour. <akt. nāt + a
- **Paṭ (241)** pregnancy; prasūti (25) Pregnant <Desi af. Potta
- **punārbbhiyā (234)** second marriage. <akt. punarbibāha
- **bāṅkār (259)** a stunted fellow. <akt. bakka
- **bācā (182)** child. <akt. batsa
- **bēta (58)** son. <skt. putra, pkt. vitta
- **bhājā (141)** a ceremony during advanced pregnancy. <akt. bhraṣāj
- **rār, ranī (188, 116)** a window, conch. <akt. rām + d - k
- **Senātinī (340)** a female friend. <Desi.
- **sohāg (335)** affection, love. <O.I.A. Saubhāgya.
Sad (235) a ceremony during advanced pregnancy. <Desi.>

B. Adjectives

The following are the characteristic adjectives used by the

woman character of the text:

abāghā (263) Unfortunate. <O.I.A. abhagyikā

gastānī (254) strumpet, characterless woman. <Persian gastānī of. Hindi gastī
degā (255) cunning. <skt. divēgar

dokra (32) old man <Desi.
nāphānī (44) a tomboy. <Desi

behāyā (155) (Persian-Arabic-255) shameless. Desi <Pers. be + hāyā,
locan - khaḍī (236) a woman who acts like a blind is abused.

(Skt. locana + Skt. Khaḍ of. Hindi Khaḍ.

C. Relation words

Words used by woman with reference to marriage,

thākōrjhi (203) sister-in-law. <Skt. thākōr + skt. duhitā.

thākōr-jāmā (175) father-in-law - son-in-law. <Skt. thākōr + skt. jāmā
nanād (173) husband's sister <O.I.A. nunād, nenanda.

bhatār (173) husband. <O.I.A. bhrtr.

māsā (255) husband's mother's sister. <Skt. mātr - śvātrū

bon-po (180) sister's son <Desi + skt. pata

sātīn (173) co-wife <O.I.A. * sapatni

sata (304) " <Desi of. sata.

satiṣhī (21) devoted daughter.

bhūj (61) husband brother's wife. <Skt. bhrātpjā

nātānī-jāmā (227) son-in-law of grand daughter Desi + Skt. jāmā.

D. Derivatives

The following Suffixes and Prefixes are used by the woman character in the text.
grhinipane (60) of domestic habit <Skt. grhī + pane
nichani (53, 175) osinus <Skt. nirmanāchana
kādana (245) crying, <Skt. cūrṇa; caturāli (217) tactfulness <Skt. cat + ur + āli
kondaliyā (32) quarrelsome <Skt. Kandāl + iya
nācan (68) dancing <Skt. ṛtyānagarāli (217), <Desi nagar + āli
thākurāli (61) joking <Skt. Thākura + āli.
dhūrtapāna (335) cunningly <Skt. dhūrta + pana
bhāginā bhulānī (217) the (woman) who entice her nephew <Skt. bhāgīneya + Desī bhūta + an
hēbāte (66) a beggar for rice. <Desi compound
kotāliyā (259) the police officer. <Persian Kutāl + iya
ghodel (263) shrew <Skt. Ghaḍiyāl
thākurāni (330) respected and elderly women <Skt. thākura + āni

E. Compounds.

The following compounds are used by woman in general:—
alpeya (42) short-lived - bahururhi <Skt. alpāyuḥ
hēt tola (330) stunted charity - tātpuruṣa - loc.
saram bhāren (56) shame and respect - dvandva.
pāc-gāt (216) this and that - dvandva
susthān kusṭhān (19) good place and bad place - dvandva
dharna karma (20) rituals - dvandva
alakāri sulaśeṇā (58) of good and evil sign - dvandva
lakṣmī chārgī (61) unfortunate - bahubrihi
jētī kui (117) family customs and heritage - dvandva
F. Nominal Phrase

The following Nominal phrase are used by women:

Koner bahur (43) wife of a respectable gentleman - tatpurusa, gen.
erō dāk (33) high-sounding words - Upamān, Karmadhārya
bēgyā dharma (117) behaviour like, pros- Karmadhārya
tāper tākur (176) like forefathers - tatpurusa, gen.
kānākāni (196) whisper - bahuvrihi, byatihāra.
kolsobhā (260) by ornamenting the lap - tatpurusa, loc
darbela (335) at the young age - tatpurusa, gen.
dhobār (340) at the house of washerman - tatpurusa, gen.

G. Verbs and verbal phrases.

The following verbal phrases are used by the woman in the text:

āpanār māthā khaya more nā kahila mayā (237) my daughter has eaten up her head (spoiled) and she did not tell me ot it. (N + V + V).
ālāyā karae (32) to make love (Adv + F.V).
(māthā) hāt kara (260) to lose prestige (Adv. + F.V.)
cum kālīdeoā (238) to stain the reputation of the family (N + N + F.V.)
giya tin kāl śeśā hāl (255), the condition (miserable) the-condition-(miserable)
at last after spending long life. (V. pepl + Adj + N + N + N)
māthā khaṭe āli (21) fame to spoil me. (N + V. pepl + F.V.)
sukh nā dekhiba (21) will not sec again. (N + N. pepl + F.V.)
yâre kâle dhare (21) Arrested by death. (N + V.)
kapāle āgān (36) unfortunate (sarcastically) (N. + N).
cakṣu khaya (42) blindly (sarcastically) (N. + V. pepl)
kara parliyāche hāte (58) hand has become stiff. (N + V. V + N)
maraṇ tākili (129) Courted death (N + F.V.)
śukheyeche āt (129) got frightenened (F.V. + N)
hārī pāra giyā (144) the earthern pot down. (N + F.V. + pepl)
kule diyā chāl (173) (N + V.pepl + N)

khan hayechinu bachā (180) was about to die (N + F.V. + N)

buk hariyāche (186) become fearless (N + F.V)

uruuru karē man (191) mind become fickled. (Adj. + Adj. + F.V. + N)

phāte buk (226) shocking (F.V. + N)

thāre thāre karika práchār (197) give vent with by gestures. (Adj + Adj + F.V + N)

ure prān (292) life goes off (W.pepl + N)

dārābā kāhār kāche (61) to whom shall I ask for help (F.V. + Adj + N)

dāla dāghā (305) gave a rude shock (F.V + N)

dukhe pāsa pāta man (245) merged in misery (Adv + F.V + N)

lekhā tār acalā haibe (88) Goddess of wealth- will be his possession for good.

(N + N + N + F. V)

bhume pāti khārī (181) write down by chalk (Adv + F.U + N)

kāti dība gale (233) will die by strangling (N + F.V. + N)

ghare aibēra maey... bibāhar nā dhārāpāy (241) there is unmarried girl
(of proper age)... do not think of any way out. (Adj + Adj + N)

(N + Nev. + F.V + N)

H. Verbal tablo.

(In some particular cases woman generally do not speak directly. They speak it
in a round about way. Following are the example in the text):

kādā kēru (234) ceremony during second marriage.

punarbhīyā (234) second marriage.

pichu kana dāka (109) why calling from behind.

bibāhar phul (193) time of marriage.

kājēr māthāy bāj (260) to make intercourse.
I. Vocative Particles.

The following vocative particles are used by women in general. These are also found in the text.

āi āi (42) oh ! oh !

dehle Vijaya (104) See, my dear friend Vijaya.

ābā mari (21) Alas :

chī chī (21) shame, shame.

āi mē e lāj (45) what a matter of shame.

hāy hāydi (226) oh ! God.

kī chār kēpāl mor (255) what an ill fated woman I am.

J. Proverbs:

Women generally use proverbs than men. This is attested in text as such:-

suyo yadi nim dāy tini hop cini

dūyo yadi cini dēy nim han tini (335) If the beloved co-wife gives nim (bitter) it tastes sweet but if the neglected co-wife gives sugar it tastes bitter.

bāyese nā dešī āghāch pātair bālāyik (53) Too much aged.

rasmā kebal kāthā sindur kījī (58) Speaks high words and eats much but there is no capital.

sāmādā nānā būra gurū pūjī (58) I capital.

kān kān kān jhan jhan kān kān kān (60) In disturbance the God of fortune comes and goes away.

kān kān jhan jhan sē jhē kāhā kōtā mātā bātā (60) In disturbance the God of fortune comes and goes away.

kān kān jhan jhan sē jhē kāhā kōtā bātā (60) In disturbance the God of fortune comes and goes away.

kūs tātī hayē dēnā tasardā jēt (133) Being a weaver of coarse cloth dares to weave fine cloth.

gōsāy kāhiyā māthāy jāl (189) Pending a thing after ending it.

yār kānā tāre sājē ańya lātkē bānē (219) Fittest man for the fittest job.

pākā ān dār kākē khāy (226) The ripe mangoes are even eaten up by the jack daw. (Adj. + N + N + F.V)

nā milila dārē kālā kinitē tore (267) It would have been better if you would die by drowning (Nqv. + F.V + N + N + N)

sāpār bāsāy bhakorē pāsāy (237) Dares to dance in danger.

rōdī yēna nīm khāy mūdiyā nāva (259) As patient takes him by closing his eyes.

hāt chōta ān bārā ā bārā pāmād (26) Hand is too short to hold the big one.
PART - 7
- CHAPTER -

PERSO-ARABIC VOCABLES IN "ANNADĀMĀNGAL"

During the Muslim rule in Bengal, the Persian influence began to be appreciably felt in the Hindu society and in the Bengali language as well. Many Persian words (also Arabic and Turkish vocables which were naturalised in it) crept into Bengali due to the fact that the political administration in the hands of a Muslim was and as the two communities lived side by side as good neighbours. During the reign of Murshid Quli Khan and his successors, the Hindus mastered the Persian language and the Court etiquette so perfectly that they competed successfully with the Muslims for higher offices in the administration. Dr. Sukumar Sen rightly analyses the fact as: 'In the poem Mānsimha Bhūrat Candra occasionally shows a style that abounds in Persian and Hindi vocables and idioms. This style was not his innovation as is generally believed but is an adaption of the diction that the Muslim writers of Bhūrat Candra's homeland used and he possessed good knowledge of Persian, Hindi and Oriya. The subject matter of the poem being mainly concerned with the Mughal Court and administration it was not wholly unexpected that the poet should use, as occasion demanded, the Hindusthāni style instead of the pure Bengali style as in the other two poems.'

1. Dr. S. Sen, History of Bengali literature (Sahitya Academy) p.158.
Regarding the arrival time of Arabic, Persian, and Turkish in India, Dr. S.K. Chatterji's remark is remarkable—Arabic words have come into Bengali through the medium of Persian, (Bengal was never settled in by any considerable body of Arabs from whom Arabic words might be borrowed by the people of the land. Arabic words were borrowed in Persian and Persian received most of its Arabic element more through books than through contact with Arabic Speakers) after these were naturalised in that language and had conformed to its phonetics; as such, they are to be treated as Persian words.

Some Turky words were no doubt borrowed in India directly from Turky during the early years of the Mohammedan conquest, in the 12th and 13th centuries, and a few more may have come in with Fābūr in the 16th. But a large number of Turky loan-words occur in Persian also, and subsequent accretions of Turky words seem to have been through the medium of Persian, as the Turky speech quickly fell into disuse in India, but Persian maintained its predominance all along.

A large percentage of the Persian words in Bengali has been borrowed from Hindustāni, including many of the hybrid forms, half-Persian, half-Indian, or Persianised Indian which
sprang up in Northern India during the Mohammedan rules. But it would be a mistake to suppose that most Persian words in Bengali came through Hindostani. Persian was brought to Bengal before Hindostani had developed into a 'lingua franca', much less as a culture language, after becoming the home language of the Mohammedan ruling houses and town people of Northern India.

Persian was widely studied in Bengal.  

However, Bhārat Candra was true to the spirit of his time and the following list of Perso-Arabic words used in 'Annadamangal' bear testimony to this fact:

2. Dr. S.K. Chatterji - The Origin and Development of Bengali Language. p. 559-561.
List of Arabic words used in Annadamangal

akhere (306) at last, A. ʿakhir + Beng. loc-e.
ājāb (305) strange. A. ʿajāb.
āṯāhārānā (301) a place name. A. ʿāthārā + nahr.
āṭār (209) perfume. A. ( itr.
ādmi (306) a man. A. ʿādmi.
āḏāmīte (306) to the man. A ʿādmi + Beng. loc-te.
āmāl (333) reign. A. ʿamāl.
āmārī (294) elephant driver A. ʿimārī.
āmīn (333) revenue collector A. ʿamīn.
āmīn-ār āmīn + Beng. Gen - er.
āmīr (316) rich man. A. ʿamīr. a-1a (179) eminent. A ʿālā.
ārāj-begī (262) assistant of the magistrate. A ʿarz - begī.
ārāj-begīre (262) to the assistant of the magistrate.
A ʿarz - begī + Beng dat + re.
ārāj/ārājī (262) a petition. A ʿarzī.
ārābī (168) Arabian. A ʿarābī.
ālāmpanā (316) your majesty A. ʿālam + perian panāh
āṣābārī (262) a stick. A ʿāṣā + Beng. bārī.
āsrāfī (293) gold coin A ʿaghrāfī.
āṣal (328) original. A ʿāṣāl.
āṣikā (342) a lover A ʿāṣikā.
aye (305) fault A \( \sim \) sib.

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inam (303) reward A \( \sim \) inam.

imam baks (13) proper name A \( \sim \) imam + per. bakhsh

iraki (170) horses of Iraq. A \( \sim \) iraqi.

isad (85) evidence. A \( \sim \) shahid.

isara (306) signal A \( \sim \) ishura

isara (306) at the signal A \( \sim \) ishura + Beng suffix-y

ukil (242) advocate A \( \sim \) wakil

ur (315) minister A \( \sim \) wazir

ur (315) of minister. A \( \sim \) wazir + Beng gen - er.

omra (316) noblemen. A \( \sim \) umara.

kabule (306) granting. A \( \sim \) qabul

karam (306) honourable A \( \sim \) karam

karim (306) kind. A \( \sim \) karim.

kalagh (164) a flower A \( \sim \) galga
kalam (261) pen. A qalam.
kalame (263) in the pen. A qalam + Beng loc - e.
kalmā (306) Muslims confession of faith. A kalimat. per. kātma
kasbi (171) trader. A kasbī
Kasur (262) fault. A qasūr
kayed (309) imprisonment. A qaid.
kājī (305) a judge qāzī
kātār (365) series. A qitār
kānungoi (365) registrar A qānūn + per. gu.
kānāt (292) a screen. A qanāt
kāphar (306) disbeliever of God. A kāphar
kābāb (342) roasted meat. A kabāb
kāmān (166) canon. A kamān
kāmāl (304) perfect. A kamāl.
kārī (320) a reader. A qārī
kārā (166) a drum. A qarāh
kār (294) a kind of weapon A qarā
kilāy (253, 315) in a castle. A qala + Beng loc - T
kudrat (304) omnipotenee. A qudrat.
kudrate (304) in omnipotenee A qudrat + Beng. loc. - e
kūrsī (171) chair. A kūrsī.
kulapila (212) bolted. A qufl.
kullamāle (13) whole property A kull + māle
kulup (212) bolt. A qufl.
kerāmat (304) miracle. A karāmat.
korāne (314) in koran. A Qurān + Beng loc. - e
khanjār (164) a dagger.  
khat (255) writing; written assurance.  
kharāc (263) expense; A kharj.  
kharācer (263) of expense.  A kharj + Beng Gen. - er.  
khabīsh (315) wicked.  A khabīs.  
khasām (306) energetic.  A khasām.  
khabārdar (247) beware.  A khabā + per. dar.  
khatās (297) release.  A khatās.  
khasā (294) fine.  A khasā.  
khasbārdar (247) firelock bearer.  A khasā + per. bardar.  
khetāb (301) a title.  A khitāb.  
khedmat (305) service.  A khadmat.  
khedmate (306) in the service.  A khidmat + Beng loc. - e.  
khelāt (164) robe.  A khilāt.  
gajāl (166) a kind of poetry.  A ghai̱al  
gajab (306) anger, sound of clock.  A ghazb.  
garāj (316) desire.  A gharaz.  
garhājīr (263) non-present.  A gharīr + hāzir.  
garhājīrī (262) absence.  A gharīr + hāzir + per. suffix - i.  
garībānebāj (243) kind to the poor.  A gharīb + per nawāz.  
gālim (306) enemy.  A ghanīm.  
gālimī (306) plundering.  A ghanīma.  
golām (265) a slave.  A gūlām.
golāmī (292) slavery. A गहुलाम + adj. i.
golāmer (309) of slaves. A गहुलाम + Beng Gen - er.

jake (255) joy. A ज़ाक्क.
janārgir (263) majesty. A जानाब + per gir.
jabda (294) trouble. A ज़ाब्त.
jabāi (305) slaughter. A ज़ाब्ह.
jama (263) deposit. A ज़ामा.
jamādar (294) office assistant. A ज़ामा + per dar.
jalbās (310) revenue collector. A ज़ल्वाज.
jallād (266) executioner. A जल्लाड.
jāphar (13) a name. A जफ़र.
jāhājī (168) naval. A जाहाज + per ज़.
jāhīr (304) manifest. A ज़हीर.
jimma (242) security. A जिम्मा.
jira (252) an offence. A ज़रोह.
jum (251) cruelty, to make force. A ज़ुलम.

tapās (205, 260) search for. A ताप्पहुस.
takter (320) throne of the king. A ताक्त.
takrār (261) dispute. A ताकरार.
tamburā (292) musical instrument. A तुम्बुरा.
tasbī (314) a rosary. A तास्बी.
tābīj (314) amulet. A ताबीज.
tambul (295) betel leaf. A per. tambul.
tok (293) chain. A. tauk.
tota (171) a parrot. A. tuti.
torā (164) an ornament, bunch of feather at the crown. A. turra.
dakhal (293) possession. A. dakhil.
daphā (255) section. A. dafa.
daphādar (294) head peon. A. dafat + per. dar.
dabā (314) medicine. A. dawa.
dakhil (328) submit. A. dakhil.
divān-ji (170) prime minister. A. daiwan + Hindi ji.
demāk (267) pride. A. dimagh.
doyāi (169) prayer. A. dua.
dokan (178) a shop. A. dukkan.
dokanir (178) of the shop-keeper. A. dukān + Beng. Gen.-r.
dokān (178) shop-keeper. A. dukkān + per. suffix. I.
dokane (314) in the shop. A. dukkan + Beng. loc.-e.
doyā (314) prayer. A. dua.
doyāte (263) in the ink-pot. A. dowat + Beng. loc.-e.
doyātī (263) ink holder. A. dawat + i.
nakal (328) copy. A. naql.
nakīb (266) a chief. A. naqīb.
najrānā (293) presentation. A ِنازِر + per. ِشَه.*
naphar (314) a servant. A ِناَفِر.*
nabāb (295) governor. A ِناَوَاب.*
nahabat (162) music. A ِناَعَت.*
nāgārā (294) drum. A ِنَاجَارا*
nājīr (266) office superintendent. A ِنَازِر.*
nājīrer (243) of the office superintendent. A ِنَازِر + Beng. gen. - er.
nājīre (308) to the office superintendent. A ِنَازِر + Beng acc. - e.*
nāyeb (247, 308) deputy. A ِناَب.*
nikā (295) marriage. A ِنِكَاح.*
nūr (306) short beard. A ِنَر.*
nūrī (243) spendid A ِنَصِر.*

phakīr (296) beggar A ِفاَقِر.*
phate (304) triumph. A ِفَاث.*
phatemā bibir (315) proper name. A ِفَاتِيما + T.P. ِبِبَر + Beng gen-r.*
phikire (267) in advantage. A ِفِكِر + Beng loc. - e.*
phako (58) fast. A ِفَاكََا
phamj (304) troop. A ِفَامِج.*

badal (292) exchange A ِبَدَل.*
badalinu (294) exchanged A ِبَدَل + Beng verbal suffix nu
barkandāje (313) to the armed soldier. A `barq + per. andāz + Beng Ace - e.

biday (210) adieu. A `Wida

bisati (186) European. A `witāyat + per adj I.

buruj (317) tower. A `burj.

besāti (178) marketing. A `bisāl.

moğbut (310) strong. A `mazbūt

majundār (155) a record keeper. A `majmū + per. dār.

majun dāre (162, 293) to the record keeper. A `majmū + dār + Beng ace - e.

man (47) a named. A `mann.

Mansabdār (13) government officer. A `mansab + per. dār.

maniber (294) of the master. A `munīb + Beng. Gen. er.

maphahsval (338) divisions of a district. A `maphahsval.

maphahsval (263) in the divisions of a district. A `maphahsval + Beng loc - e.

māsta (306) spices. A `masālīh

maşal (305) a torch. A `mashal.

maşalci (317) a torch bearer. A `mashal + T. nif.

mahal (170) part of a building. A `mahal.

mahale (243) in the part of a building. A `mahal + Beng. loc. - e.

mahābadjaŋ (10) majesty. A `mahābat + per. jaug.

mahim (304) expedition. A `muhimm.

mātabbar (327) respectable. A `mutabar.
manā (166) forbidden. A 娘家
map (316) excuse. A 旅
mamud (304) a proper name. A 汗
mamur (318) inhabited. A 汗
mal (394) goods. A 旅
mālkhanā (163) treasury. A 旅 + per. 窣
mālmakkā (180) sweet meat. A 旅
mālmattā (292) goods etc. A 旅 - 窣
mālik (294) lord. A 居
mālum (305) evident A 旅
minati (229) favour. A 窣
masāl (303) mixture. A 旅
masāle (168) in the mixture A 旅 - 窣
mijahphar husen (13) a proper name. A 窣
muddāi (208) a prosecutor A 旅
munshi (180) a writer. A 旅
munsiji (263) sir. A 旅 + 印度 - ji
munṣir (180) of the master. A 旅
musalmān (160) muslim A 旅
mursidābād (340) place name. A 窣
mursidābāde (340) in the place. A 窣
mursidkulikā (10) proper name. A 窣 - Quli + T. 窣
murād bākhar (10) a proper name A 窣
muhurh (263) court clerk A 旅
muhurh (263) of the court clerk A 旅 - 窣
mokām (301) house, A  magām.
mokāme (301) in the house A  magām + Beng loc – e.
mosāheb (265) a companion A  musāhib

rad (263) repeat A  radd
rājī (230) agree A  rájī

lāl (296) red A  lāl
lālpos (294) clothed in red, A  lāl + per. posh

saiad (168) lord A  sayyīd, a proper name. A  shaykh mahmud.
sakka (317) water bearer A  Saqqā.
Sadiyāl (294) commander of hundred soldier, A  sādi + Beng suffix āl.
saphariya (168) a traveller A  safar + suffix - iyā.
samāddār (155) a proper name A  samād + per. dār.
salakh (166) report of a gun, A  shalāk
sahabate (307) a companion A  suhbatī.
sahalē (255) easily A  sahl + Beng loc – e.
sahelī (315) female companion A  sahl + Beng suffix ī.
Saytān (305) satan A  shaitān.
saytāne (305) to the satan A  shaitān + acc – e.
saytānbājī (307) devish A  shaitān + per bāzī.
Saheb (304) Mr. A لجسحيب
Saheber (304) of Mr. A لقسحيب + Beng Gen. - r.
Sinduker (58) of a chest A لسنده + Beng gen. - er.
Sujakha (10) a proper name. A لشجخا + T.P. khan.
Sunnat (306) circumcision. A لسننات.
Subadär (304) a part of province. A لسعود + dar
Sultani (296) belonging to a king. A لسلطان + per. 1.
Sultanat (13) authority A لسلطان.
Sekh (168) respectable old man A لشخ.
Selam (266) salute A لسالم.
Selamgaha (266) do sing of salutation. A لسالم + per. gah.
Selamat (266) Salutation A لسالم + per. 1.
Saiyad (168) A Lord . A لسجاد.
Sauladjang (10) a proper name. A لسولاد + per. jang.

hajrat (307, 314) a proper name. A لهجرت
hajrati (305) to the noble person. A لهجرت + Beng acc. - e.
halak (170) the throat. A ل halk band of elephants
halka (296) A ل halka.
halake (165) among the friends. A ل halka + Beng. loc. - e.
hajir (262) present A لهاجر
haji (312) a pilgrim. A لهاج.
hana (305) attack A နွေး
hābāikhānā (309) Ethiopian. A အော်လိုက် + per. ကျော်
hābi (296) Ethiopian. A အော်လိုက်
hābāl (343) custody A ကျော်လွှာ
hābālā (243) in the custody A ကျော်လွှာ + Beng loc. - e.
hāram (315) unlawful A အော်လိုက်
hārmājādi (242) a wicked woman. A အော်လိုက် + per ဇဒ်
hārmājādē (242) to the bastard. A အော်လိုက် + per ဇဒ်
hārmāmer (241) of a bastard. A အော်လိုက် + Beng. gen. - er.
haal (241) State. A အော်လိုက်
haal (255)
haalāk (305) perishing A အော်လိုက်ကြီး
haalā (242) sanctioned A အော်လိုက်
hāsan hosen (301) a proper name. A အော်ဆန် + ဟာမြတ်
hisāb (338) account. A သိရှိ
hisāber (262) of the account. A သိရှိ + Beng. gen. - er.
hukum (242) command. A သိကြီး
hujure (316) to the lord. A သိကြီး + Beng acc. - e.
List of Persian Words used in Anandamangal

andar (332) within P. andar.

atashaji (209) Fire works P. atishbazi
avaje (313) by the sound, P. awaz 'Beng + inst - e.
amani (292) import P. amadan + i*
assal (256) horsemen or state messenger P. vasawul.

ijar (314) Pajama P. zlar

ostad (13) a master, P. ustad.

karkhana (171) workshop, P. karkhanah.
karsaji (307) underhand-practice, P. kar-sazi.
kargari (122) workmanship, P. kari-gari
kotal (199) police officer, P. kutwal.
kotaliya (199) police officer P. kutwal.
kotale (199) to the police officer P. kutwāl + Beng. acc. - e.
kotaler (169) of the police officer. P. kutwāl + Beng. gen - er.
kotyale (196) to the police officer. P. kutwāl + Beng. acc - e.
kotoyali (169) the office of kotal. P. kutwāl
komar (292) the waist P. kamar.
komarbandha (44) a waist Band P. kamar-band
komarbandhe (169) P. kamarband + Beng loc. - e.
kolapos (170) turban. P. kulah - a night cap + posh
kolaposer (163) of the hat bearer kulah - posh + Beng gen - er.
kh-
khanna (252, 306) house; food. P. khana.
khane (242) a title given to almost every officer. P. khan + Beng. acc - e.
khanejad (236) a prince or a princess. P. khan-zada
khun (131) bloody P. tehun
khunsi (262) quarrelsome. P. khun-si.
khushi (66) happiness. P. khwush
khoja (236) a eunuch P. khwaja to the eunuch
khojay (242) to the eunuch P. khwaja + Beng acc - y
khorak (304) daily bread. P. khwurak.
khos (315) charming P. khwush
khoyke (249) nature. P. khoy + mas. - ke.
khoyab (315) sleep P. ∩ khwab

garden (236) the neck P ∩ garden.
gardise (265) unfortunate. P ∩ gardī + Hindi abl - se. (misfortune)
gastānī (254) wicked woman P ∩ gastānī.
girā (307) knot. P. ∩ girī
gunāgar (307) a sinner P ∩ gunāhgar.
gunāgīr (307) a sinner P. ∩ gunāhīr.
guman (66) pride P ∩ guman
gumane (66) in pride P ∩ guman + Beng loc - e.
gomasta (333) accountant P ∩ gomāhta
golap (304) a rose. P ∩ gulāb. rose water

* cikaniya (173) fine P ∩ cikan.
* cak (168) a market place P. ∩ chauk.
* cakrī (309) servitude P ∩ chārī + Beng. gen. - ir.
* cākārī / cak - do -
* dj (320) a thing P ∩ chīz

cēhāra (268) countenance P ∩ chhīra i= countenance
cēharay (268) m - do - P ∩ chīra + Beng loc - y.
copdar (265) a mace-bearer ∩ chub-dār
copadar (265) - do -
chardī (241) coldness. P ∏ Sardi.
chāpā (233) in secret P ∏ chāp

jāmīn (306) ground P ∏ zamīn. in the ground.
jāmīne (306) in the ground. P ∏ zamīn + Beng loc - e.
jarkāsī (164) gold cloth. P ∏ zar-kash
jarpos (281) gold-embroidered. P ∏ zar-posh
jārī (211) brocade. P ∏ zari
jārīr (211) of brocade P ∏ zari + Beng gen - r.
jān (242) life P ∏ jān. soul
jāhāmā (318) woman; womanly. P ∏ zanāmā
jānē (242) in life; in soul. P ∏ jān + Beng gen - e
jama (292) a garment. P ∏ jama
jāhāngīr (308) son of Akbar P ∏ jahān - gir.
jāhāngīr (161) -do-
jāhāngīrā (161, 316) to the lord P ∏ jahān-gīr + Beng acc - e.
jāhāpāna (307) his majesty P ∏ jahān - panān.
jēr (304) under defeat; P ∏ zīr.
jōr (211) force P ∏ zūr
jōrē (43) with force P ∏ zūr + Beng loc = e.
jōrēr (211) of force P ∏ zūr + Beng gen - er.
johēr (266) salutation. P ∏ juhār
taka (178) rupee. P tan-khah

takatay (178) in the rupee P tan - khw āh + Beng - tā +
Beng. loc. - y.

tabaki (293) dish bearer. P tabûk + i
a dish.

takasiya (242) searching P talâsh + iya

taja (294) fresh; young. P taza.
tajî (292) speedy Arabian horse P tâzi

tâje (292) to the speedy Arabian horse. P tâzi + Beng acc/loc-e.
tamak (226) tobacco. P tambaku.
tîr (251, 166) an arrow. P tîr.

dar (181) into well. P dar.
darabasta (316) entire P dar wa; bast
darpîr (252) muslim priest. P darpîr.
darbâr (251) the court. P darbâr.
darbaree (251) in the court. P darbâr + Beng. loc - e.
darbere (348) one who goes to court. P darbâr + adj - e.
dasta basta (316) with close hands. P dost basta.
dâgî (255) spot; blemish. P dagh

dâgâ (305) pain. P dâgh + ā (adjective)
dagadar (305) marker. P $\langle dagh + a + dar$

dágábaj (255) cheat P $\langle dagh bąz$

dogeči (243) I have marked P $\langle dagh + l/l$ Beng. Past - echi.

dan (237) grain. P $\langle dana$

danar (320) of the grain P $\langle dana +$ Beng gen - r.

dama (295) drum P $\langle damama$

damama (296) drum P $\langle damama$

dilgir (316) abhoring P $\langle dilgir$

dilli (293) Delhi P $\langle delhi$

deach (293) prime minister; office chief. P $\langle diwán$

deyane (310) to the prime minister; to the office chief.

P $\langle diwán +$ Beng. acc. - e.

deyaner (310) of the prime minister; of the office chief.

P $\langle diwán +$ Beng gen - r.

dotara (293) double wired P $\langle dutar +$ Beng - a.

dohai (235) excuse P $\langle duhai$

namaj (319) prayer P $\langle namaz$

namaje (319) in the prayer P $\langle namaz +$ Beng loc - e.

napak (203) impure P $\langle napak$

nahak (305) false P $\langle ha +$ Arabic haq.

nimak (242) subsistence P $\langle namak$
nima (321) short under garment, a little
nisa (167) signal
nisán (296) signal; flag

pargana (154) a district
palak etc (250) in a moment
paíke (305) to the messenger
gañja (327) the identity of the king
paisa (305) an emperor
patsahi-I (311) royal
patsar (306) of the king
patsare (308) to the king
patsay (161) to the king
parsí (168) persian language
pir (268) chief priest
pegambar (306) a prophet
pegambarer (305) of the prophet
peskar (13) an assistant in the court
peskas (167) a presentation to the king
peswaj (314) a kind of dress
poddar (255) jewels examiner
pol (308) a bridge
posak (295) garment
posts. (342) poppy seed. P. \( \text{\textnumero} \) pusta.

pharman (327) royal order P \( \text{\textnumero} \) farman

pharmani (398) about royal order P \( \text{\textnumero} \) farman

+ adj - I.

pharmene (336) in the royal order P \( \text{\textnumero} \) farman + Beng loc - e.

pharmener (336) of royal order P \( \text{\textnumero} \) farman + Beng gen. - r

pharman (305) do order P \( \text{\textnumero} \) farmudan

phares (186) a carpet P \( \text{\textnumero} \) farash

pharjadagan (362) plaintiffs P \( \text{\textnumero} \) firyadi + Beng. suffix. -

gan. plaintiff.

pharjad (262) plaintiff P \( \text{\textnumero} \) firyadi.

pharigadir (262) of plaintiff. P \( \text{\textnumero} \) firyadi + Beng. gen - r.

pharst (166) persian, P \( \text{\textnumero} \) farsi.

phiringi (172) a christian P \( \text{\textnumero} \) firingi.

phiringfr (168) of a christian P \( \text{\textnumero} \) firingi + Beng gen - r.

phera (262) fraud P \( \text{\textnumero} \) firib

bakta (316) hour, opportunity. P \( \text{\textnumero} \) wa'qt.

bakara (318) share P \( \text{\textnumero} \) bakha.

baksi (265) paymaster P \( \text{\textnumero} \) bakhshi

baksire (167) to the paymaster P \( \text{\textnumero} \) baksir + Beng

acc/dat - re.

bakhtar (306) armour P \( \text{\textnumero} \) baktar.
baksiko (168) to the paymaster.  P \(bakhshī\) + Hindi acc - ko.
baja (306) finishes P \(baja\) - lana.
badnam (252) ill famed P \(badnām\).
bandagi (307) devotion P \(bandāgī\)
bandi (316) a prisoner P \(bandī\).

bargir (303) mountain police P \(bārgir\)
barbad (305) wasted P \(bar-bad\).
barābar (306) straight. P \(bar-a-bar\).
bastay (301) in a bag P \(basta\) + Beng loc - y.
bāgoan (137) a gardener P \(bāgh\) - ban
bājār (140) a market P \(bazar\).

bājare (180) in a market P \(bazar\) + Beng loc - e.
bājī (305) fire works P \(bāzī\).

bājikar (171) a juggler P \(bāzī\) - gar.
bājubanda (168) an armlet P \(bāzū\) - band.

bat (265) wind. P \(bād\).
bate (30) in the wind P \(bād\) + Beng loc - e.
bādī (262) a plaintiff P \(bādī\).
banda (306) slave P \(banda\).

bāndāre (314) to the slave \(banda\) + acc/dat - re.
bāndī (306) female servant P \(bandī\).

bar (241, 265) court P \(bar\).

bālaākhanā (168) balcony. P \(bālā\) - khāna.

bālaākhanār (169, 193) of the balcony P \(bālā\) - khāna +
Beng gen - r.

balīs (213) pillow. P \(balish\)
bahaduri (304) bravery P \( \triangleleft \) bahaduri
bulbul (65) a nightingale P \( \triangleleft \) bulbul.bul
beiman (306) unfaithful P \( \triangleleft \) be + Arabic-Imān + adj. ی
begar (122) labour without pay. P \( \triangleleft \) begar.
bedin (306) irreligious P \( \triangleleft \) bi + Arabic dīn.
behisab (262) unaccounted P \( \triangleleft \) bi + Arabic hisab.
behős (315) unconscious P \( \triangleleft \) bi - hogh.

majuri (310) labour P \( \triangleleft \) mazduri
marader (304) of brave man. P \( \triangleleft \) mard + Beng gen - r.
maruc (159) bordered land P \( \triangleleft \) marj.
mastani (254) ill - tempered woman P \( \triangleleft \) mastani.
mahim (304) expedition P \( \triangleleft \) mahim.
miyā (314) noble man in Muslim society P \( \triangleleft \) miyan.
miyare (314) to the noble man. P \( \triangleleft \) miyan + acc/dat - re.
miyan (314) wife of noble man. P \( \triangleleft \) miyan + Beng fem. suffix - ی.
mejhāy (245) in eating table; into the floor P \( \triangleleft \) mez + Beng loc-y.
mogal (168) native of Turan. P \( \triangleleft \) mughul
mogalmari (301) place name of Bengal. P \( \triangleleft \) mughal + Bengali mari.

mogale (310) to the maghals P \( \triangleleft \) mughal + Beng acc - e.

yubān (295) young man P \( \triangleleft \) jawān.
rabab (210) musical instrument  P / rubab.
roj (315) daily. P / roz
rojgar (171) earning. P / ruzgar.
rojay (307) fasting day. P / roza + Beng acc - y.
raushane (315) bright P / raush an
laskar (196) military force  P / lashkar
laskare (294) to the military force  P / lashkar + Beng acc - e.
sakta (47) hard; able  P / Sakht
shabroj (318) night and day  P / shab wa roz.
shanai (177) a musical pipe. P / shahi.
shal (80) winter garment  P / shal.
shahsah (304) king of kings  P / Shahanshah.
siroja (266) honorary dress  P / Sar wapa.
sor (251) shout. P / Shor
sakkâ (317) water carrier  P / sakka.
Sadāgar (313) a merchant P / Saudāgar.
Sadāgare (313) to the merchant P / Saudāgar + Beng acc - e.
Saptāha (313) a week P / hafta. (cf. Saptā)
Saptāhe (315) in a week P / hafta + Beng loc - e.
Sarkāre (294) to the superintend. P / Sarkār + Beng acc - e.
Sarpee (294) an ornament in the turban P / Sar - pech
Sarāchām (311) equipments P / Saranjam
Sardāre (247) chief of the gang P / Sar - dar.
Saram (56) shame. P / Sharm.
Sarai (301) an inn P / Saray.
Sahar (312) a city P / Shahr
Sahare (312) in the city P / Shahr + Beng loc - e.
Saharer (315, 316) of the city P / Shahr + Beng gen - er.
Saharpanā (165) townlike P / Shar - Pa - nā.
Sābās (250) well done P / Shad - bash
Sābasi (250) well done P / Shad - bash + Beng - i.
Sirmi (305) sweets offered for worship P / Shirin
Sipai (332) police P / Shīrīn
Sipāh (313) Police. P / Shīrīn + gan.
Sipāhan (313) Police. P / Shīrīn + gan.
Subādār (294) police officer P / Shmurdar.
Surāch (243) a passage P / Surākh
Sepai (265) police P / Sipah
Soyar (293) horse man P / Sawar.
Soyari (294) rider P / Sawari.
Soyāriba (164) ride P Sawār + Beng fut 1/1 - ībe.
Soyāre (236) to the horseman P Sawār + Beng acc - e.

harkara (162) messenger P harkara.
hājār (231) thousand P hazar.
   13, thousand troop.
hājāri (262) P hazarī.
hājārīr (294) of thousand troop.
   P. hazarī + Beng gen - r.
hatiyār (236) arms. P hatiyār.
hindūstānī (303) Language of the Hindusthan. P hindustānī.
hūsār (295) to be cautious. P hosh - yār.
hūsīyar (304) -do- -do-
List of Turki Word used in Annadāmāṅgal

A

Alivardikhan - Nawab of Bengal

U

Ujabak (266) idiot T usback
urdu bazar (292) army camp. T urdu + P bazar

K

kajjalbāse (266) Mughal soldier. T qizil - bāsh + Beng acc - e.

Kh

khajāncī (262) treasurer. T khasanchī.

cakmaki (164) fire steel. T chaqmaq
cābuk (266) whip. T chabuk.

Th

thakur-jhi (205) elder brother's daughter. T tigir + jhi.

T

tambu (292) a tent T tambū
turkī (168) Turkish. T turkī.
top (296) a cannon T top.
banduk (294) a rifle. T. / bandūq
babruci (313) a cook. T. / bābarçi.
bibi (314) a lady. T / bībi.
List of obsolete Words used in Annadamangal.

Adapā (318) a mantra / skt. sa japa
atitarā (150) too much. / skt. atitarā
adāna (260) lunch. / skt. vād + an (lyut)
amūḥ (203) wind. omnipresent; excursive beautiful. / skt. amūpa
apsar (119) release / skt. abasar
aba (10, 63) to save. / skt. vāb.
abāgā (263) ill-fated woman / skt. abhāgya.
abhirā (137) great anger / skt. abhi + rūṣ + a
amānā (173) such like. / skt. āmānā
asūti (332) spitting pot ?, sweets / skt. amūta + i
arhar (315) pigeon-pea. / skt. ārōh
Arista (96) ex-shaped demon. / skt. na rīṣa
alpāy (42) short-lived. / skt. alprāy
astāpadā (153) gold. (exist in eight metals) / skt. āsta-pada.

āt (189) mother. / skt. ārṣyika
ailās (223, 255) mother-in-law. / skt. ārṣyika + śvaśā
āśati (43) parts of sea-saw / skt. āśaśītā
āgar (211) the best. / skt. āgrā.

āśata (162)
ägam (305) Scriptures. / skt. ā + āgam
ägari (171) low-caste. / skt. ugra
äguyan (33) advanced. / skt. agrabān
ägupāchu (217) to hesitate. / agrapascat
ägusare (253) advancing. / agrasar
ägudal (279) forward gang. / skt. agradal
äcābhyā (59) surprising. / skt. atyatbhuta
äboj (178) idiot. / skt. adāl (oblique) + budhya
ätāāti (166) excessive tightness / āt āt
ätubātu (80) uneasy / desi
ätupāt (332) scraps of a meal / skt. ucchistapata
ähibiti (229) quickly / atibystha
äthārpāthār (199) all about / skt. prastara + echoing āthār
ädisādi (128) discipline / desi andhi sandhi
ädhā (259) blind / skt. andha
ädkāt (173) silver coin. / Arcot
äbaran (86) worship to deny god / skt. ā + ṛbr + an
ämsi (342) dried mango / skt. āmrapesi
äyati (271) woman whose husband is living / skt. abidhabaftei
ädcākse (266) in sidelong lock / ardhacaksu
ädānē (265) a large fan / skt. ātpatra
ädi (73) to terminate friendship with / skt. ādfi
älyā (32) love / skt. āhlād
älis' (213) idleness. / skt. ālaṣya
āluthalu (35) dishevelled / skt. ā + ālu. desi
āsay (267) intensity / skt. ā + vsi + a.
ikun (128) louse. ꝱ skt. utkun.
ītāl (315) broken bricks. ꝱ skt. ittāl
iliśā (73) hilsa fish ꝱ skt. illīś
ilibili (128) walk around. ( cf. skt. seealso - force.
iser (131) of God. ꝱ skt. Īs ' a + gen - er.
ūkhāriya (40) uprooting. ꝱ skt. ukhaḍ + iya ut + kṣ + ta + iya
ucur (188) much. ꝱ desī
upchat (128) a stumble. ꝱ skt. uccātan
ujān (288) high tide ꝱ skt. uddhān
ujāriya (60) emptied ꝱ skt. uccat + iya.
upāśi (43) fast. ꝱ skt. upāsān
ura (2) appear ꝱ skt. útara

ĕte (140) the hard front portion of plantain ꝱ skt. aṣṭi
eyojāta (333) female customs in marriage ꝱ skt. abidhabā + jāta
era mene (225) to give up. ꝱ skt. etā + man
era (333) of bull. ꝱ skt. ānda

øyāk (235) hiccup. - onomatopoeic
otān (179) to bring down ꝱ skt. abatar
kaijudi (342) kind of paddy. obscure
kaṭ (333) rule / skt. ṭaṭṭa
katmat (199) angry look / skt. kaṣṭa + mata
kaṭār (312) dagger / skt. kaṭṭār
Kapinās (210) musical instrument / skt. kapinās
kamaniyā (288) softness / skt. kam + aniya + ā
karat (285) beneficial to sacrificer. / skt. kr + at
karsā (172) the part of the sari which is tied round the waist
\[\text{skt. kaṭ} + ɪ\]
karucī (342) a kind of paddy
kaḍe (263) to dash with hands. / cf. skt. kr?
kaṭmad (199) sound of crushing by teeth. anometopoeic
kaḍe ṛādi (175) widowed before mensuration / skt. kanīyas + randa
kaṅga (90) pot for begging / skt. karāṅka
kalbal (293) to speak indistinctly. / onomatopoeic
kaḷe (189) in trouble. / skt. kalāēe
kalkal (291) sound of flowing water. onomatopoeic
kalābat (293) professional musician / skt. kalābat
kaṣaṇ (173) rope for knotting tightly. / skt. kaṣṭan
kāimāi (285) unmeaningful words. onomatopoeic
kātī (233) knife. / skt. karttārī
kāṅkotāri (126, 130) small insect / skt. karna kotara
kāp (65) joker. / skt. kāpatya
kāmijane (283) to justful people / skt. kāmik + janaḥ
kāḍa (337) arrow / skt. kānda
kadārī (221) pilot \ skt. kāndārī 

kārdākādi (333) scrambling \ skt. kād + ā + i 

kiyā (242, 253) action \ skt. kriyā 

kirā (181, 189) jove \ skt. kriyā 

kiṭākili (40) fighting with fists. onomatopaeic 

kilibili(128) to swarm \ skt. kiśā + i 

kucaṇā (51) prostitute; women of koch tribe \ skt. kō (0)c + ni 

kujrā (292) fruit and vegetable seller. \ Hindi kujā. 

kūjī (113, 221) key \ skt kūncikā 

kutnī, kutnī (217, 237, 253) female messenger \ skt.kuttīnī 

kupī (315) a narrow-necked vessel \ skt. kupī 

kuḍ (45) kind of medicine \ skt. kuṭṭha 

kuḍisā (74) kind of fish \ skt. kudiś 

kūrā (47) pot \ skt. kūḍa 

kūrmī (171) people of lower caste \ Desī 

Kusumbha (47) kind of food \ skt. kus + umbha + ā 

keyā kādi (128) kind of flower bud \ skt. ketaka + kāndi 

kōcāi (342) rumple \ skt. kuṇcaṇ 

koṭh (11) palace \ skt. koṣṭha 

kodo (315) paddy of inferior quality \ skt. kodrab 

koṇ (59) particles of rice \ skt. kan 

kodā (169) whip with leather thongs \ ef. skt. kaṭaka 

kolānī (217) consolation \ ef. skt. kroda ? 

kosā (233) speedy boat \ skt. koś + ā 

krodhes (27) angry \ skt. krudh + es
kh

khacmac (59) quarrel. Onomatopoeic
khatas (75) an animal ∴ skt. khattās
khade (1315) in the ditch. ∴ skt. khāt + e
khariāc (76) snake. ∴ Desi
khārīkhai (288) sound of violent wind. Onomatopoeic
kharī (76) snake ∴ cf. skt. kharābisa?
khusī (262, 263) angry ∴ Desi. Hindi khunsī
khungī (176) a satchel books ∴ cf. skt. karānga
khuyye (133) weaver, making corse cloth. ∴ skt. ksumā
khēki (76) ill-tempered. ∴ cf. skt. khikhi
khecarnāmā (342) hocpoe. ∴ Desi
kheteī (221) labourer. ∴ Desi
khōtā (180) blame. ∴ Desi
khottā (310) people from Western India

g

gachāy (188) to deposit ∴ skt. gām.
galāgali (238) in keen close. ∴ Desi
gāṅgās (73) a kind of fish. ∴ skt. gāṅgā + ās
gāṅgdārā (73) kind of fish ∴ skt. gāṅgā + dārā
guṇā (307) thread ∴ skt. guṇa
gungunāy (186) sings in a low tone. onomatopoeic
gūrā (202) remainings. ∴ skt. gundī
gurgur (75) sound of cloud. Onomatopoeic
goja (263) undue insertion / Desi
goyar (249, 306) idiot / pkt. gamar
go bar (241) cow dung / skt. gobit
goda (263) fatty / cf. skt. gonda

gh

ghetel (221) ferryman / Desi
gher (26) surrounding / skt. drya
ghor (24) deepness / skt. ghur + a (ac) - ka
ghorbes (24) deeply coloured dress / Desi
ghorel (263) clever / ghariel
ghute (140) cow dung cake / skt. gorishha
ghunu ghunu (212) sound of dancing. onomatopaeic

ghurule (43) a kind of insect / skt. ghuran + iyia

c

cak (169) square / skt. cakra
caturali (217) cleverness / skt. cat + ura + ali
cabutarai (169) raised platform / skt. cateter
cadak (30) bright / skt. catak
carcari (342) cooked vegetable mixture. Onomatopaeic

cambar (265) shoe maker / skt. carmakara
caral (166) people of lower society / skt. canala
carapona (73) small fish. Seal of young fish / skt. potadhan
chingri (73) prawn / skt. cingat
cidal (73) a kind of fish / skt. citraphala
cira (239) cloth / cira
ceńga (73) a kind of fish. ∠ skt. caladańga

cetak (220) fish ∠ skt. ācēt + a + ka

cēta (73) a kind of fish. ∠ skt. cēlīm?

cućućuć (68) licking sound, onomatopoeic.

cuśi (342) a kind of sweet. ∠ skt. cuś + i

cēgrā (255) garrulous. ∠ Deśī

coyād (337) lower caste people. ∠ Deśī

ch

chādi (338) stick. ∠ Deśī
chāpā (178, 182) in secret. ∠ Deśī
Chābal (57, 124) child. ∠ skt. saba + bala
charachari (333) to be apart. ∠ skt. charda + a + i
chinār (169) one who snatches away. ∠ skt. chinmā.
chilat (342) a kind of paddy. ∠ Deśī
chilimili (168) glittering garland. onomatopoeic.
chūca (76) animal ∠ Deśī
chūtā (209) without any spice. ∠ Deśī
chūtā (209) without any spice. ∠ Deśī
chēde (32) by embracing. ∠ Deśī
chelepile (318) children.
choṛa (51) young boy. ∠ skt. chamānda

jiye (192) inspire. ∠ skt. jībā
jihi (109) tongue. ∠ skt. jihā.
jiu (306) to give life to the image of god. ∂jira.
jiba (233) will live. ∂ skt. jiba
jibanyas mantra (76) the mantra of giving life to the image God.
juju (217) ghost. ∂ skt. ju - piśācī + ju.
johār (266) a salute. ∂ Desi. cf. Hindi juhār

jā

jhākar (128) undressed hair. ∂ Desi cf. Hindi jhākar
jhāt (43) quick. ∂ skt. jhatati
jhāpi (348) busket ∂ Desi
jhārūkas (317) sweeper. ∂ Hybrid ward.
jhāre (135) ∂ Desi
jhāri (332) metallic pot. ∂ Desi
jhīti (75) a kind of flower ∂ skt. jhinti
jhūri (11) married maidservant ∂ Desi
jhupri (129) cottage. ∂ pkt. jhumpadā.

jhup (39) sound of rain. Onomatopaeie.
jhuri (128) twig. ∂ cf. mundāri - jhuri
jhulī (58) bag ∂ Desi. jholiā
jhūl (341) soup. ∂ Desi. cf. Hindi jhūr

tāl (171) water to the full brim. ∂ √tāl.
tākar (313) blow. Onomatopaeie. cf. Hindi taker. ∂ √takar
tākili (129) called ∂ skt. √tark.
tāṅgī (277) weapon. ∊skt. tanka

ṭīṭikār (277) sneer. ∊Desī.

tīki (277) a tuft of never cut hair. ∊Desī cf. Hindi tīk.

ṭāle (262) in cheating. ∊skt. ṭāli

ṭena (129) worn-out clothes. ∊Desī

ṭh

ṭhā (101) place. ∊skt. sthān

ṭhakūr (182, 197) king. ∊skt. ṭha ḵkur.

ṭhāre (271) by gesture. ∊Desī.

ṭhāy thāy (24) here and there. ∊Desi of Hindi ṭhāy.

ṭhēṭa (43) shameless. ∊Desī.

d


dāgar (277) big. ∊Desī.

dāś (75) gnat. ∊skt. dāmsā.

dēṅgūr (128) big house. ∊Desī.

dērā (301) abode. ∊Desī.

dokra (32) old man ∊Desī.

dom (171) people of lower caste. ∊skt. ḍumba.
dure (171) coloured sari. ∆ skt. dora.

dh

dhakka (275) sound of drum. ∆ skt. dhak +kai.

dhakdhak (41) sound of drinking something. onomatopoeic.

dhaldhal (192) sign of youth. ∆ Desi.

dheka (267, 312) collide. ∆ Desi.

dhēta (43) obstinate. ∆ Desi.

dherī (320) announced. onomatopoeic.

dhōrā (76) snake. ∆ skt. āndubh.

i-

tantra (24) a particular religious book. ∆ skt. tantra.

tamī (151) night. ∆ skt. tama-

tasu (69) his. ∆ tasya.

tākepāke (48) at once. ∆ skt. tāke-pāke.
	
titi (189) moistened. ∆ Desi.

tubīphal (90) vegetable. ∆ tumb + phala.

th

thana (166, 168) police station, watch. ∆ Desi.


thub (112) burch. ∆ skt. stūpa.

i-

damaniyā (286) subduable ∆ skt. dam.
dada (335) able, fit. \(\text{skt.}\ dr\dha.

dadbela (335) young age. \(\text{skt.}\ dr\dha + bel\dha.

dalbal (293) gang. \(\text{Desi}\)

daga (305) deceive. \(\text{Desi}\)
dani, (239, 330) Donor \(\text{skt.}\ \sqrt{d}\dha + an + i\)
dama (57) naughty. \(\text{skt.}\ damyab\dha\)
daye (117) by weapon. \(\text{skt.}\ d\dha + e\)
dun, dun (42) double. \(\text{skt.}\ dviguna\)
dup, dud (24) sound of ghost. onomatopoeic.
dokar (261) twice. \(\text{skt.}\ dv\dha\)
dopate (243) at once. \(\text{Desi}\)
dolma (342) sweets. \(\text{Desi}\)

dh

dhak dhak (173) state of blazing \(\text{Desi}\).
dhalbar (342) a kind of paddy. \(\text{Desi}\).
dhara dhari (335) by embraing. \(\text{Desi}\).
dhari (226) leader of the gang \(\text{skt.}\ dh\dhat\)
dhingi (197) a tomboy. \(\text{Desi}\ cf.\ Hindi dhim\dha\).
dhukdhuki (164) pendant. \(\text{Desi}\).
dhum (185, 248) pomp. \(\text{Desi}\).
dhurtapan (335) cleviry. \(\text{skt.}\ dvur\dha + ta + pan\dha\).

n

nade (288) a town. \(\text{nadiya}\). \(\text{nadvipa}\)
nat (167, 196) wicket. \(\text{nasta}\).
nach (61) main (gate) \(\text{skt.}\ rathy\dha\).
nat (179, 203) theatrical art. \( \text{skt.}\sqrt{nata}+a \\
nat\ddot{u}ya (221) actor. \( \text{skt}\ nata+\ddot{u}ya \\
nap\ddot{a}n (330) jumping. \( \text{Desi} \\
naph\ddot{a}ni (44) proud of young age. \( \text{Desi} \\
nichani (53, 41, 175) ominous, customery observance during marriage. \( \text{sit.}\ nir\ man\ddot{c}han \\
nidan (125) result. \( \text{skt.}\ ni+vda+a \\
ni\ddot{s}\ddot{g} (262) qim. \( \text{skt.}\ vnis+a \\
nik (123) insects in the hair. \( \text{skt.}\ lik\ddot{s}ika.
phas (191) knot. / skt. pasa.

pher (135, 179) trouble. / Desi.

pher phar (268) posing. onomatopoeic.

bāte (193) indeed. / skt. batsa.

bānkur (260) crooked man. / skt. bakka.

bāhita (329) boat. / skt. bhaitra.

bāhurī (43) married woman. / skt. vadhūtīkā.

bālātā (161) consisting of twenty two. / skt. dvā-vimśati.

bāgā (342) extremely sour. / Desi.

bāchani (130) dear child. / skt. batsa.

bātula (315) peageon-pea. / Desi.

bādhatā (332) difficulties. / Desi.

bāyan (69) band man. / skt. vadan.

bāye (32) in the air. / skt. bā + u.

bār (158) outside. / vādya vakr.

bāri (83) pot filled with water. / skt. vāri + i

bālātā (57) harm. / Desi.

binaniyā (183) decorator. / Desi.

bidā (209) bunch. / skt. viṭi

biśai (47) god of machine. / skt. viśvakarman.

bura (341) to sink. / pkt. bṛudda.

baippītra (119) step fatherly. / skt. bipitra.

bōdelā (13) soldiers coming from bundel khand. / bundel.

boyāli (73) a kind of fish. / Desi.
bora (76) snake. sg. skt. bodra.
bya (136) late. sg. skt. bi +a.
bratadas (153) worshipper. sg. skt. br + at + dasa.

bharam (56) prestige. sg. skt. bhram.
bhag (16, 23, 24, 37, 89) indicate plurality. sg. skt. bhaj + a
bhangar (20, 42, 111) addicted to bhang. sg. skt. bhangā.
bhārāi (266) drollery. sg. skt. bhandā + āi
bhot (37) tribute. sg. Desī.
bhutes (89) god shiva. sg. skt. bhūta + iṣa.
bhūyeser (245) animals living under earth. sg. skt. bhumisay.
bhūra (180) cheat. sg. Desī.

magan (290) absorbed. sg. skt magna.
mahūri (84) a kind of spice. sg. skt. madhuri.
masilot (342) a kind of paddy. sg. Desī.
māku-mete (342) a kind of paddy. sg. Desī.
māgi (69) woman. sg. Desī.
mānāo (316) keep guard. sg. Desī.
mithā (209) sweet. sg. skt. mīṣa.
mitini (340) husband friend's wife. sg. skt. mitra.
mene (127, 144, 148, 154) Rhotorical use. sg. mane.
metecil (75) kind of bird. sg. Desī.
melaḥī (49) presentations \( \text{Desī} \).
mocārīga (210) musical instrument. \( \text{Desī} \).
mōnā (43) parts of soesaw. \( \text{Skt. mathana} \).
morchal (13) fan made of peacock's feather. \( \text{Mayūrachāda} \).
mohāniya (235) beautiful. \( \text{Skt. maha-tyan-iya. mahānīya} \).
rangacīnga (65) likings to frivality \( \text{Desī} \).
raṅgan (187) kind of flower. \( \text{Desī} \).
raṇḍā rā (119) 188 concubine \( \text{Skt. ram = k. randa} \).
rājaḍārādī (100) running. \( \text{Skt. rada + a + i} \).
rasā (342) soup. \( \text{Desī} \).
raḵā (44) full moon. \( \text{Skt. rā+ka+ka+a. raḵā} \).
rājbaṭī (209) green coconut without kernel. \( \text{Desī} \).
rājāī (310, 320, 329) kingdom. \( \text{Skt. Raj + an + ā} \).
rāmjanī (320, 343) dancer. \( \text{Desī} \).
rāmaḵ (342) big sized thick bread. \( \text{Desī} \).
rāybaṛ (294, 317) enchantment. \( \text{Skt. rajbarta} \).
rāybaṣ (166) long bamboo pole. \( \text{Desī} \).
rāybaṣe (166) who saves himself by bamboo. \( \text{Desī} \).
rāḥuṭ (293) soldier. \( \text{Rāṣṭr. rājpuṭa} \).

laklak (199) lolling. \( \text{Desī} \).
landa-bhanda (24) disorder. \( \text{Skt. randa + bhandā} \).
lārḍī (143) stick. \( \text{Desī} \).
lambimāla (90,99) a string \( \text{skt.} lāmbi+mlāya \).

lahu (316) blood. \( \text{skt.} lōhā 

lātā (73) fish \( \text{Desi cf. Hindi} latthā 

lālpos (294) men wearing red garment \( \text{Desi} \).

le (68) paste \( \text{Desi cf. Hindi} le. \text{cf. skt. upa} 

lejā (164) lance like the tail of fish. \( \text{Desi} 

leṇgrā (73) mango \( \text{Desi} 

Satachadhā (171) lotus \( \text{skt.} tuhupaks a viśāsta. 

Śiṅgi (75) fish \( \text{skt. Śrnga.} 

Śeji (333) bed \( \text{skt. sājya} 

Śūsāli (342) a kind of bird. \( \text{skt} \text{subhaga} 

Śuktāni (340) cooked food made from bitter vegetables \( \text{Desi} 

Sarpi (24) ghee \( \text{skt.} ṣṛpa. 

Sallabhah (94) available to honest \( \text{skt.} sulasba. 

Sahelā (235) friend. \( \text{Desi} 

Sāt (120) signal \( \text{skt. sābda} 

S
Sama (42) to stay in Desi cf. Hindi Sama.
Sarasari (333) fighting between two bulls. Desi.
Sitakol (303) Srikakulam.
Sūd (199) a hole in wall. skt. Sandhi.
Susar (121) beautiful skt. Susara.
Saul (158) pot for driving out the water from boat skt. Sekapatri.
Sahatinā (340) girl friend Desi.
Sōsar (165) companion; sasar skt. Samasara.
habya kabya (24) articles for sacrifice. skt. Ya + kabha.
hapī (252) Basket of keeping shake Desi.
hari (163) machine made of wood skt. Hadi.
haḍi (171) lower caste skt. Haddi.
hāpā (217, 330) imaginary dangerous animal Desi.
hapu (178) ominous thoughts. Desi.
hāyan (238) year skt. ha + am.
hitāsi (176, 216) benefactor Desi.
hūl (34) front portion of bow skt. Sul
hūl thul (24) pendimium Desi.
hurā (242) blow or push skt. Hud.
hete (182) lower portion skt. /āhes.

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