

SIMPLIFIED STUDY OF BENGALI LANGUAGE STRUCTURE

Teaching Truth in Bengali through English

This course will help you to learn to speak Bengali language in a simple and correct manner from the start. Instead of learning first the letters of the Bengali script, they are replaced with Roman characters. (1 Corinthians 14:8)

Having prepared the [pronunciation](#), one will study enough of the [structure](#), [grammatical rules](#) and [vocabularies](#). One will consider the elements of a sentence one after another so as to put them together and express your message in sufficient detail. This forms a sound basis for you to construct meaningful conversations, adding additional vocabulary yourself, as and when necessary. (Zechariah 4:10)

To master the full extent of the language and grammar, you can go on to study our [full course](#).

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GENERAL NOTES

1. Note that throughout this course ‘YOU’ means the plural of ‘you’.
2. Note that English pronouns underlined are equivalent to the *honorific* form in Bengali.
3. Roman letters that represent the ‘cerebral’ Bengali sounds have a dot below (like “ḍ”) or are underlined (like “ḍ̣”) to distinguish them from the ‘dental’ family (like “d”).
4. In these Bengali spellings ‘_’ indicates that the adjacent letters get brought together as one syllable.
5. In these Bengali spellings “ – ” or “ ’ ” indicates that the adjacent letters are in different syllables.

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AUDIO FILES TO GUIDE PRONUNCIATION

1. Sounds can be played by clicking on the hyperlinks in the table. These call audio files on the website.
2. The sounds can be all be downloaded. If necessary, follow the instructions given at this link, [downloadsounds.htm](#).
3. When you want to learn the Bengali script, other helps are provided using audio files, such as the [sound charts](#) and [other pronunciation routines](#).

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PRONUNCIATION OF ROMAN CHARACTERS

Vowels

To avoid confusion, “ai” represents a diphthong (like a long ê), but “a’i” is used where “-a” ends one syllable and “i-” begins the next syllable. Thus, “kai” differs from “ka’i”.

To avoid confusion, “au” represents a diphthong (like a long ô), but “a’u” is used where “-a” ends one syllable and “u-” begins the next syllable. Thus, “kau” differs from “ka’u”.

The chandrabindu (“◌ঁ”) is sometimes romanized more fully as ñ or ṁ:

- “ñ” is used before guttural, palatal, cerebral, and dental sounds.
- “ṁ” is used before all other sounds.

PRONUNCIATION OF VOWELS			
ROMAN-IZED CHARACTERS	ENGLISH SOUND	AS IN THE ENGLISH WORD	AFTER A CONSONANT (e.g. “k ”)
(no vowel) [<u> </u>]	(no vowel)	(no sound after ‘k’ in “black <u> </u> ”)	k` [ <u>k`</u>]
a / â (inherent vowel) [<u>a</u>]	inherent “a” short “a” (/ very short “o”) (hint: ~“â”)	(inherent “a”) “w <u>a</u> nder”, “W <u>a</u> shington” (/ “off”)	ka / kâ [<u>ka</u>]
ā/ā [<u>ā</u>]	long “a”	“ <u>ā</u> rdvāk”, “f <u>a</u> r”	kā / kâ [<u>kā</u>]
ȳā /ȳā/ ă [<u>ă</u>],	flat “a”	“ <u>a</u> pple”	kȳā /kȳā/ kă [<u>kă</u>]

i [i]	short “i”	“p <i>ill</i> ”	ki [ki]
ī / ii [ii]	long “i”, (/ long “ee”)	“p <i>izza</i> ” (/ “p <i>ee</i> l”)	kī / kii [kii]
u [u]	short “u”	“p <i>ull</i> ”	ku [ku]
ū / uu [uu]	long “u” (/ long “oo”)	“p <i>ollution</i> ” (/ “p <i>oo</i> l”)	kū / kuu [kuu]
ṛ / r̄r̄ [rri]	short “ri”	“d <i>ri</i> bble”	kr̄ / k̄r̄r̄ [krri]
e / ē [e]	short “e”	“ <i>e</i> ver”	ke / kē [ke]
ai/ ee /ê [ee]	long “oi” (diphthong for long “ee”)	“p <i>oi</i> nt”	kai/ kee /kê [kee]
o / ō [o]	medium “o”	“p <i>o</i> nd”	ko / kō [ko]
au/ oo /ô [oo]	long “au”/“ou”	“j <i>au</i> ndice” “sh <i>ou</i> lder”	kau / koo / kô [koo]
ṅ / n° [n°]	nasal “ng”, but no “g”	“s <i>ing</i> ”	kaṅ / kan° [kan° (“ka ^{ng} ”)]
ḥ / hh [hh]	abrupt “h”	“Jud <i>ah</i> had”	kaḥ / kahh [kahh (~“kâhh”)]
ṁ or ṅ ~ / ^ [^]	faint nasal “n” (~ as in French)a	s <i>ing</i> -along, con <i>quer</i> (~“Non, ton son est bon”)	kaṁ / ka^ [ka^ (~“ka ⁿ ”)]

Consonants

Note that the sounds whose Romanization contains “-h” must be breathed. So, “kh” is like “ka” but breathed—like “kh” in “rockhead”. (There is nothing similar in native English words.) Imagine “kh” as “kḥ”, and so on.

The chandrabindu (“~”) is sometimes romanized more fully as ṅ or ṁ:

- “ñ” is used before guttural, palatal, cerebral, and dental sounds.
- “m̐” is used before all other sounds.

PRONUNCIATION OF CONSONANTS			
PHYSICAL CLASS	ROMANIZED CHARACTERS	ENGLISH SOUND	AS IN THE ENGLISH WORD
Guttural —in the throat	ka	<u>k</u>	k een
	kha	<u>kh</u>	rock k head
	ga	<u>g</u>	g ot
	gha	<u>gh</u>	slag g heap
	ña / n¹a	<u>n</u>	don n key
Palatal —on the palate	ca (hint: “tcha”)	<u>c, tch</u>	c ello, mat ch
	cha (hint: ~“tchha”)	<u>tchh</u>	mat chh ead
	ja	<u>j</u>	J ehovah, j oy
	jha	<u>dgeh</u>	hed g ehog
	ña / n²a	<u>n</u>	en n joy, pin n ch
Cerebral or Retro-flexive —with the tongue bent back on the roof of the mouth	ṭa / ṭa	<u>ṭ</u>	al ṭ er
	ṭha / ṭha	<u>th</u>	mal th ouse
	ḍa / ḍa	<u>ḍ</u>	hold ḍ er
	ṛa / ṛa	<u>r, rr</u>	mill r un, bar rr el
	ḍha / ḍha	<u>dh</u>	gold dh ammer
	ṛha / ṛha	<u>rrh</u>	my rrh lump
	ṇa / ṇa / n³a	<u>n</u>	file n ame

Dental —on the teeth	ta	<u>t</u>	pan <u>t</u> ing
	tha	<u>th</u>	an <u>th</u> ill
	da	<u>d</u>	bed <u>s</u>
	dha	<u>dh</u>	bed <u>h</u> eads
	na	<u>n</u>	bend <u>n</u> g
Labial —on the lips	pa	<u>p</u>	<u>p</u> ease
	pha	<u>ph</u>	up <u>h</u> old
	ba (or va)	<u>b</u> (or <u>v</u>)	<u>b</u> ob (or ad <u>v</u> ise)
	oṃā (or wā) (a special compound)	<u>oua</u> (<u>wa</u>)	qu <u>a</u> lms, (How <u>a</u> re you?)
	bha	<u>bh</u>	ni <u>bh</u> older
	ma	<u>m</u>	<u>m</u> op
Forward Semi- Vowels	ya / ya (hint: ~“ja”)	<u>i</u>	<u>J</u> ehovah, <u>j</u> oy
	ya / ya	<u>y</u>	<u>y</u> es
	ra	<u>r</u>	<u>r</u> ed
	la	<u>l</u>	<u>l</u> ed
Sibilants	śa / sha	<u>sh</u>	di <u>sh</u> es
	ṣa / ṣa (hint: ~“sha”)	<u>sh</u>	ra <u>sh</u> ly
	sa (hint: ~“sha”)	<u>sh</u> <u>s</u>	ens <u>s</u> ure wa <u>sh</u> room
	s before ta, tha, pa, pha	<u>s</u>	<u>s</u> top

Semi-guttural Semi-Vowel	ha (breathed, not silent)	<u>h</u>	happy
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ROMANIZED SCRIPT SYSTEM

Among the many methods that have been created for writing Bengali using Latin (or Roman) characters, some common methods are used by Google Translate, JW Language, and the Library of Congress. They all vary. The pattern we will be using has many of the same Romanized characters, but not all. We seek to avoid internal conflicts, incompleteness, and use of characters that are hard to relate to the sounds represented.

The Romanized pattern we are working with is a script system in which each Bengali letter is matched accurately and uniquely by a character (or a group) taken from the Roman alphabet. Many of these sound nearly the same as the normal sound of the Bengali character. However, some Bengali characters are sometimes pronounced differently from their normal sound. For example, when two consonants are combined, the first consonant will be strengthened and the second consonant suppressed. In these cases we provide phonetic hints like “(~shāk’kā)”.

A further great benefit of this Romanization method is its conformity of use in all the aids that we provide for other Sanskrit-based languages. So, you can easily adapt to these scripts and languages. Some students have learned the Bengali script with the intermediate help of the Romanized script in less than two days.

It also conforms with the [Romanized typing method](#) available with Jaspell's free [Jaldi Multilingual](#) Word Processor Software Package.

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PHONETIC REPRESENTATION

To begin with you may feel that you would prefer to read the simplest representation of the approximate sound of the Bengali. That is fine, if we are only learning some set phrases off by heart. However, a language like Bengali is more complicated because of its numerous, variable sounds and letters.

If you become accustomed to using Romanized spelling inconsistently, you'll have great difficulty in writing Bengali text later and to progress and to recognize or construct new sentences in different, unexpected circumstances.

In essence, the Bengali alphabet has far more sounds than the number of characters in the Roman alphabet. The language cannot be written sufficiently accurately purely in a phonetic

form, because more than one Bengali letter can have the same sound. You cannot tell consistently what letters are being represented. Some beginner students might write the example of “witness” approximately as “shako”. However, there are three different letters that can be pronounced like (~“sha”), and several letters or groups of letters that can be pronounced like (~“ka” or ~“kka”). If the pronunciation differs greatly from the normal way, we show more exact phonetic suggestions, such as (~“shāk’kā”).

Instead of attempting to replace the Bengali script merely with an approximate phonetic representation, we use a well-established alternative Romanized Script accompanied by audio files. These will help you learn the relationship between the sounds, the Bengali characters, and their equivalent Romanized characters.

If you wish, you can adapt better to the Romanization of the Bengali sounds by reading the letter below from the author. Also, you can click on [\[Contact Us!\]](#).

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LETTER FROM THE AUTHOR

Dear Student of Bengali,

You may be puzzled about how we have used Roman characters to represent Bengali sounds.

The number of Roman characters is far less than the number of characters in the Bengali alphabet. Therefore, some of these are represented by a combination of Roman characters.

European languages pronounce some of the Roman characters in a variety of ways. Our Romanized Bengali may use them in yet another way.

Note that in French you may write the sound of “verre” also as “ver”, “vers”, “vert”, “verts”, or “vair”. Moreover, “v” is pronounced differently in German than these other languages. In English, a letter may be pronounced in numerous ways.

In Italian “c” is pronounced differently in “ca” than in “ce”. When we learn Chinese Mandarin using its Romanized form, Pinyin, we find “c” sounds like “ts”. Enjoy reading Zulu, in which “c” is clicked on the palate! So, we just try to adapt to any new ways of pronouncing these Roman characters.

Anyhow, any mysteries here should not inhibit you for very long, if you use the sound files and other pronunciation aids we have provided you. Some have learned this way to read Bengali within two days. The same representation of the [Classification of Sounds](#) can be applied equally to many related languages from North India and Nepal.

With best wishes,

The Author

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SENTENCE STRUCTURE

This is the key to constructing simple sentences.

- (A) Picture someone or something
- (B) Decide what action is being done (placed last in Bengali)
- (C) Add an 'object', if someone or something is affected by the action
- (D) Describe the doer
- (E) Describe the object
- (F) Describe the action
- (G) You can use your sentence as a clause, and connect it to another one.

For example, you can build up a sentence to say some or all of the following information.

"This little message joyfully tells everyone good news to us all, and ..."

A		(This) message					
B		message				tells	
C		message		news		tells	
D	This little	message		news		tells	
E	This little	message	good	news		tells	
F	This little	message	good	news	joyfully	tells	
G	This little	message	good	news	joyfully	tells	and ...

Quality	DOER	Quality	OBJECT	Manner	PROCESS	LINK
<u>4.</u>	<u>1.</u>	<u>4.</u>	<u>3.</u>	<u>5.</u>	<u>2.</u>	<u>6.</u>
A: Someone or something that acts						
	(The) message					
	sañbād					
B: + action						
	(The) message				tells.	
	sañbād				bale.	
C: + add an object						
	(The) message		news		tells.	

	sañbād		khavar		bale.	
D: + describe the doer						
This little	message		news		tells.	
ei choṭa	sañbād		khavar		bale.	
E: + describe the object						
This little	message	good	news		tells.	
ei choṭa	sañbād	bhālo	khavar		bale.	
F: + describe the action						
This little	message	good	news	joyfully	tells.	
ei choṭa	sañbād	bhālo	khavar	ānande	bale.	
G: + link this clause to another clause						
This little	message	good	news	joyfully	tells,	and
ei choṭa	sañbād	bhālo	khavar	ānande	bale,	ebañ

There can be a direct object and an indirect object. Sometimes the ‘object’ section of the sentence has two parts, such as when someone gives someone (direct) something (indirect). The ‘direct’ part usually precedes the ‘indirect’ part.

This little message joyfully tells good news to all.

This little	message		to all	good	news	joyfully	tells.
ei choṭa	sañbād		sakal-ke	bhālo	khavar	ānande	bale.

This little message joyfully tells good news to us all.

This little	message	us / our	to all	good	news	joyfully	tells.
ei choṭa	sañbād	āmāder	sakal-ke	bhālo	khavar	ānande	bale.

A conditional sentence is made of two of these groups (‘clauses’). Start one with “yādi” (*If*) and the other with the link “tabe” (*then*). Most Bengalis prefer to put “yādi” just after the doer.

If the news is good, then the message is good.

news	if	good	[is]	then	message	good	[is]
khavar	yādi	bhālo	[]	tabe	sañbād	bhālo	[].

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YOUR FIRST CONVERSATIONS

Discover how to build simple sentences using the building blocks provided.

Example 1

<i>You</i> *	āpani (~“āpāni”)
<i>You are</i>	āpani āchen
<i>how?</i>	keman? (~“kemañ”)

* See [General Notes](#) about you, YOU, you, and YOU.

How are you?

		<i>You</i>		<i>how</i>		<i>are?</i>		
		āpani		keman		āchen?		

āpani keman āchen?

Example 2

<i>I</i>	āmi
<i>I am</i>	āmi āchi
<i>fine, O.K., well</i>	bhālo
<i>Thanks</i>	dhanṭabād (~“dhāñ’nābād”)

I’m fine, thanks.

		<i>I</i>		<i>fine</i>		<i>am.</i>		
		āmi		bhālo		āchi.		
		<i>Thanks</i>		[to you]		[be]		
		dhanṭa-bād		[]		[]		

āmi bhālo āchi, dhanṭabād.

Example 3

[<i>You</i>] <i>read!</i>	[āpani] paṛun! (~“pārdun”)
<i>message</i>	sañbād (~“sāñgbād”)
<i>this</i>	ei
<i>kindness</i>	dayā (~“dāyā”)
<i>done</i>	kare (~“kāre”)
<i>please, kindly</i>	dayā kare

Read this message, please!

		[<i>You</i>]	<i>this</i>	<i>message</i>	<i>kindly</i>	<i>read.</i>		
		[āpani]		N		paṛun!		
		[āpani]		sañbād		paṛun!		
		[āpani]	ei	sañbād		paṛun!		
		[āpani]	ei	sañbād	dayā kare	paṛun!		

ei sañbād dayā kare paṛun!

Example 4

<i>it [that]</i>	tā
<i>it is</i>	tā āche
<i>what?</i>	kī?

What is it?

			<i>It</i>	<i>what</i>		<i>[is]?</i>		
			<i>tā</i>	<i>kī</i>		<i>[āche]?</i>		

tā kī āche?

Example 5

<i>- 's, of</i>	<i>- 'r, -er</i>
<i>my</i>	<i>āmār</i>
<i>name</i>	<i>nām</i>
<i>I say / tell</i>	<i>āmi bali (~“bālī”)</i>

I say my name. (Or, ‘Let me say my name.’)

			<i>I</i>	<i>my</i>	<i>name</i>	<i>say.</i>		
			<i>āmi</i>			<i>bali</i>		
			<i>āmi</i>		<i>nām</i>	<i>bali</i>		
			<i>āmi</i>	<i>āmār</i>	<i>nām</i>	<i>bali</i>		

āmi āmār nām bali.

Example 6

<i>he</i>	<i>se</i>
<i>he says / tells</i>	<i>se bale</i>
<i>not, “No”</i>	<i>nā</i>
<i>his</i>	<i>tār</i>
<i>his own</i>	<i>tār nij</i>

He does not say his own message.

			<i>He</i>	<i>his (own)</i>	<i>message</i>	<i>says not.</i>		
			<i>se</i>			<i>bale</i>		
			<i>se</i>			<i>bale nā.</i>		
			<i>se</i>		<i>sañbād</i>	<i>bale nā.</i>		
			<i>se</i>	<i>tār</i>	<i>sañbād</i>	<i>bale nā.</i>		
			<i>se</i>	<i>tār (nij)</i>	<i>sañbād</i>	<i>bale nā.</i>		

se tār nij sañbād bale nā.

Example 7

<i>you give</i>	<i>āpani den</i>
<i>your</i>	<i>āpanār</i>
<i>invitation</i>	<i>nimantraṇ</i>
<i>little</i>	<i>choṭa, choṭṭa (~“chhotā”)</i>
<i>“Yes”</i>	<i>hyāñ (~“heng”)</i>

Yes, you give your little invitation.

<i>Yes,</i>			<i>You</i>	<i>your little</i>	<i>invitation</i>	<i>give</i>		
			<i>āpani</i>			<i>den</i>		
			<i>āpani</i>		<i>nimantraṇ</i>	<i>den</i>		
			<i>āpani</i>	<i>āpanār</i>	<i>nimantraṇ</i>	<i>den</i>		
			<i>āpani</i>	<i>āpanār choṭa</i>	<i>nimantraṇ</i>	<i>den</i>		

hyām̃		āpani	āpanār choṭa	nimantraṇ	den	
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hyām̃, āpani āpanār choṭa nimantraṇ den.

Example 8

<u>He</u>	tini
<u>He says / tells</u>	tini balen
<u>his</u>	tām̃r *

* tām̃r for Jehovah's or Jesus', otherwise for his use tār

He says his own name.

	<u>He</u>	<u>his own</u>	<u>name</u>	<u>says.</u>	
	tini			balen.	
	tini		nām	balen.	
	tini	tām̃r	nām	balen.	
	tini	tām̃r nij	nām	balen.	

tini tām̃r nij nām balen.

Example 9

<u>we</u>	āmarā
<u>we say / we tell</u>	āmarā bali
<u>faith</u>	biśvās (~“bish'shāsh”)
<u>-s', of</u>	-der
<u>our</u>	āmāder
<u>and ...</u>	ebaṅ ... (~“ebāṅ”), ār

We say our faith, and ...

	<u>We</u>	<u>our</u>	<u>faith</u>	<u>say.</u>	<u>and ...</u>
	āmarā			bali	
	āmarā		biśvās	bali	
	āmarā	āmā-der	biśvās	bali	
	āmarā	āmā-der	biśvās	bali	ebaṅ ...

āmarā āmāder biśvās bali, ebaṅ...

Example 10

<u>they</u>	tārā
<u>they take</u>	tārā ney
<u>they take</u>	tām̃rā * nen
<u>their</u>	tāder

* tām̃rā for Jehovah's or Jesus', otherwise they is tārā

They take their invitation.

	<u>They</u>	<u>their</u>	<u>invitation</u>	<u>take.</u>	
	tārā			ney.	
	tārā		nimantraṇ	ney.	
	tārā	tāder	nimantraṇ	ney.	

tārā tāder nimantraṇ ney.

Example 11

<i>YOU</i>	āpanārā
<i>YOU say / tell / speak</i>	āpanārā balen (~“bālen”)
<i>news</i>	khavar
<i>very</i>	khub

YOU speak very good news.

		<i>YOU</i>	<i>very good</i>	<i>news</i>	<i>say.</i>		
		āpanārā			balen.		
		āpanārā		khavar	balen.		
		āpanārā	bhālo	khavar	balen.		
		āpanārā	khub bhālo	khavar	balen.		

āpanārā khub bhālo khavar balen.

Example 12

<i>man</i>	mānuṣ
<i>(the) man does</i>	mānuṣ kare
<i>work</i>	kāj
<i>he works / he does work</i>	se kāj kare

[The] man does good work

		<i>(The) man</i>	<i>good</i>	<i>work</i>	<i>does,</i>	<i>...</i>	
		mānuṣ			kare		
		mānuṣ		kāj	kare		
		mānuṣ	bhālo	kāj	kare		

mānuṣ bhālo kāj kare

Example 13

<i>if</i>	yadi (~“jādī”)
<i>only</i>	mātra (~“mātrā”)
<i>then</i>	tabe (~“tābe”)

If a good man only does good work, then ...

	<i>If</i>	<i>[a] good</i>	<i>man</i>	<i>good</i>	<i>work</i>	<i>only</i>	<i>does,</i>	<i>...</i>	
			mānuṣ				kare		
			mānuṣ		kāj		kare		
		bhālo	mānuṣ		kāj		kare		
		bhālo	mānuṣ	bhālo	kāj		kare		
		bhālo	mānuṣ	bhālo	kāj	mātra	kare		
	yadi	bhālo	mānuṣ	bhālo	kāj	mātra	kare,	...	
	yadi	bhālo	mānuṣ	bhālo	kāj	mātra	kare,	tabe	...

yadi bhālo mānuṣ mātra bhālo kāj kare, tabe ...

Example 14

<i>who?</i>	ke?
-------------	-----

<i>bad</i>	khārāp
<i>now</i>	ekhan (~“ekhān”)

... then who does this bad work now?

...	then	who	this bad	work	now	does?		
		ke				kare?		
		ke		kāj		kare?		
		ke	ei	kāj		kare?		
		ke	ei khārāp	kāj		kare?		
		ke	ei khārāp	kāj	ekhan	kare?		
...	tabe	ke	ei khārāp	kāj	ekhan	kare?		

... tabe ke ei khārāp kāj ekhan kare?

Example 15

<i>whether, is it so?</i>	ki?
<i>you know</i>	āpani jānen
<i>question</i>	praśna (~“prāshnā”)
<i>of the question, question's</i>	praśner
<i>answer</i>	uttar (~“uttār”)
<i>answer to the question</i>	praśner uttar

Do you know the answer of the question?

		You	question's	answer	whether	know?		
		āpani				jānen		
		āpani		uttar		jānen		
		āpani		uttar	ki	jānen?		
		āpani	praśner	uttar	ki	jānen?		

āpani ki praśner uttar jānen?

Example 16

<i>explanation</i>	bṛākhṛā (~“bek'kā”)
<i>to explain</i>	bṛākhṛā karā
<i>doing</i>	kar-te (~“kār-te”)
<i>to be able, can</i>	pārā
<i>we can do</i>	āmarā kar-te pāri

We can explain

		We		explanation	making	can		
		āmarā			pāri			
		āmarā			kar-te	pāri		
		āmarā		bṛākhṛā	kar-te	pāri		
		āmarā		bṛākhṛā	kar-te	pāri		
		āmarā		bṛākhṛā	kar-te	pāri		

āmarā bṛākhṛā kar-te pāri.

Example 17

to ...	...-ke
to <u>you</u>	āpanāke
(the) truth	sat̃yā (~“shāt’tā”)

We can explain it to you.

		We		to you		it	explanation	making	can		
		āmarā							pāri		
		āmarā						kar-te	pāri		
		āmarā					b̃yākh̃yā	kar-te	pāri		
		āmarā				tā	b̃yākh̃yā	kar-te	pāri		
		āmarā		āpanāke		tā	b̃yākh̃yā	kar-te	pāri		

āmarā āpanāke tā b̃yākh̃yā kar-te pāri.

Moving Forward

You can extend these conversations. Choose additional words from the vocabularies and use the grammar explanations in the following Basic Language Syllabus.

[\[Go to Start of First Conversations\]](#) [\[Go to Top\]](#) [\[Go to Contents\]](#)

INTRODUCTION TO THE BASIC GRAMMAR SYLLABUS

This basic course will cover the main features of the Bengali language. If you understand sentence structure you should be able to achieve quickly a system of communication that is simplified but adaptable and effective. A fully detailed course can be studied later in harmony with these basic but sound beginnings.

This basic language syllabus addresses each of the 10 elements of sentences described in “Sentence Structure Made Easy”. They are presented in the logical order in which you add them to build up sentences.

GRAMMAR SYLLABUS

• DETAILS

○ EXERCISE

■ [Grammar 1](#)

• Doers (nouns and pronouns)

○ [Exercise 1](#)

■ [Grammar 2](#)

• Process done (verb)—a simple past, present and future tense

○ [Exercise 2](#)

■ [Grammar 3](#)

• Object forms of nouns and pronouns according to ‘case’

○ [Exercise 3](#)

■ [Grammar 4](#)

• Quality describing doers and objects (adjectives, possessive pronouns, etc.)

○ [Exercise 4](#)

■ [Grammar 5](#)

- Manner describing process done (adverbs)
 - [Exercise 5](#)
- [Grammar 6](#)
- Connectives linking to another clause
 - [Exercise 6](#)
- [Grammar 7](#)
- Conditional sentences
 - [Exercise 7](#)
- [Grammar 8](#)
- Interrogatives, correlatives and relatives
 - [Exercise 8](#)
- [Grammar 9](#)
- Other forms of expression common or without equivalent
 - [Exercise 9](#)
- [Grammar 10](#)
- Add other features
 - Exercise 10

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GRAMMAR 1. DOERS (NOUNS AND PRONOUNS)

- [1.1](#) Introduction to Nouns and Pronouns
- [1.2](#) Omission of the verb “to be” if “Āā **is** Bbbb”
- [1.3](#) Personal Pronouns
- [1.4](#) Vocabulary – Nouns and Pronouns
 - [1.4.1](#) Vocabulary – Persons
 - [1.4.1.1](#) Family;
 - [1.4.1.2](#) Non-family
 - [1.4.2](#) Vocabulary – Questions and Answers
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 - [1.4.8](#) Vocabulary – Time
- [1.5](#) Nouns and Pronouns: Full List – English to Bengali
- [1.6](#) Nouns and Pronouns: Full List – Bengali to English

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GRAMMAR 1.1: Introduction to Nouns and Pronouns

The person or thing that is doing something is represented by a noun or a pronouns. A noun names the doer. A pronoun is a short word that can be used in place of the noun.

A few nouns are listed below. You can learn more from the attached vocabularies or lists of frequently used words, and dictionaries. Pronouns are also listed here.

The listed form is for the *doer* (subject, nominative case) in the clause.

e.g. *He* said to me that *I* should tell him.

The form of the nouns and pronouns listed here may be modified in various ways, if they occur as the object. See the later consideration of “Forms of Nouns and Pronouns As Objects According to ‘Case’”. [\[Grammar Section 3 \]](#)

e.g. He said to *me* that I should tell *him*.

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GRAMMAR 1.2: Omission of the verb “to be” if “Āā is Bbbb”

If the sentence expresses “Āā” is “Bbbb”, both “Āā” and “Bbbb” are in the unmodified subject nominative form. The doing word (verb) ‘to be’ can be omitted. Even if “Āā” is plural, “Bbbb” can be singular.

Examples:-

<i>Today [is] Sunday.</i>	āj-ke [] rabi-bār.
<i>We [are] parents.</i>	āmarā [] pitāmātā.
<i>God [is] love.</i>	īśvar [] prem.
<i>They [are] friends.</i>	tārā [] bandhu.

Practice

Translate:-

<i>We [are] friends.</i>		āmarā [] bandhu.
āj-ke [] rabi-bār.		<i>Today [is] Sunday.</i>
<i>They [are] parents.</i>		tārā [] pitāmātā.
āmarā [] pitāmātā.		<i>We [are] parents.</i>
<i>God [is] love.</i>		īśvar [] prem.
tārā [] bandhu.		<i>They [are] friends.</i>

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GRAMMAR 1.3: Personal Pronouns

	Singular		Plural	
Common	<i>I</i>	āmi	<i>we</i>	āmarā

	<i>you</i>	tumi	<i>YOU</i>	tomarā
	<i>he, she</i>	se	<i>they</i>	tārā
	<i>it</i>	tā	<i>they</i>	tārā
Honorific	<i>you</i>	āpani	<i>YOU</i>	āpanārā
	<i>he, she</i>	tini	<i>they</i>	tārā / tāmrā *

* tāmrā will be used only for Jehovah and Jesus

The above are the short colloquial ('Chalito') forms. The classical ('Sadhu') forms are longer, as follows:-

Short / Chalito Form	(Long / Sadhu Form)
tā	(tāhā)
tām	(tām̐hā)
tārā	(tāhārā)
tāmrā	(tām̐hārā)

Practice

Translate:-

<i>You [are a] friend.</i>		āpani [] bandhu.
tā [] rabi-bār.		it* [is] Sunday.
<i>They [are] parents.</i>		tārā [] pitāmātā.
āpanārā [] pitāmātā.		<i>YOU [are] parents.</i>
<i>He [is] love.</i>		tini [] prem.
āmi [] bandhu.		<i>I [am a] friend.</i>

* Or "that"

Do Exercises [1.1](#), [1.2](#), [1.3](#)

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GRAMMAR 1.4: Vocabulary – Nouns and Pronouns by Category

These are some useful words to learn — nouns and pronouns. These can be used for 'Doers' and for 'Objects'

Some of the words shown below are used in this short course. The others can be used as you widen your conversations.

You will find a series of small vocabularies by category (*Grammar 1.4.1 – Grammar 1.4.8*) followed by two combined versions. One is from English into Bengali (*Grammar 1.5*) and one from Bengali into English (*Grammar 1.6*).

Grammar 1.4.1: Vocabulary – Persons

Grammar 1.4.1.1: Persons in the Family

<i>boy, son</i>	chele, putra
<i>brother</i>	bhāi
<i>brother and sister</i>	bhāibon
<i>children</i>	chelemeṃe
<i>daughter, girl</i>	meṃe
<i>family</i>	paribār
<i>father</i>	pitā, bābā
<i>husband</i>	swāmī (~“shāmi”)
<i>husband and wife</i>	swām’strī
<i>Jehovah</i>	ṃihobā (~“jihobā”)
<i>Jesus</i>	ṃīśu (~“jiishu”) / īsā
<i>mother</i>	mātā, mā
<i>parents</i>	pitāmātā
<i>sister</i>	bon
<i>son, boy</i>	chele, putra
<i>who</i>	ṃe (~“je”)
<i>who?</i>	ke?
<i>WHO (plural)</i>	ṃārā (~“jārā”)
<i>WHO? (plural)</i>	kārā?
<i>wife, woman</i>	strī

Practice 1.4.1.1

Translate:-

<i>WHO [are] the children?</i>		chelemeṃe kārā []?
<i>ṃihobā ke []?</i>		<i>Who is Jehovah?</i>
<i>The brother [and] sister</i>		bhāibon
<i>tārā bandhu [].</i>		<i>They [are] friends.</i>
<i>Jehovah [is] love.</i>		ṃihobā prem [].
<i>tārā paribār [].</i>		<i>They [are] family.</i>
<i>Who [are] you?</i>		āpani ke []?

Grammar 1.4.1.2: Persons – Not in the Family

anyone, someone	keha / keu
Bengali person	bāṅgālī
-doer	-kārī
English person	iṅrej
-er	-kārī
friend	bandhu (~“bāndhu”)
God (general Bengali)	īśvar (~“iish’shār”)
God (from Urdu)	khodā
God’s	īśvarer, khodār
individual, person	b̄yakti (~“bekti”) / v̄yakti
leader	netā
man	mānuṣ
person, people	lok
person, individual	b̄yakti (~“bekti”) / v̄yakti
plural ending “-s” (persons)	-erā / -rā
Satan	śaṣyatān
someone, anyone	keu / keha
terroriser	santrās-kārī
witness	sākṣī (~“shaak’ki”)
woman, wife	strī (~“shāmī”)
worker	karma-kārī

Practice 1.4.1.2

Translate:-

Someone[is the] leader.		keha neta [].
ȳīśu karma-kārī [].		Jesus [is a] worker.
They [are] Bengalis.		tārā bāṅgālī [].
mānuṣ iṅrej [].		The man [is] an Englishman.
He [is] one who loves.		tini prem-kārī [].
śaṣyatān santrās-kārī [].		Satan [is a] terroriser.
īśvarer paribār		God’s family
Jesus [is] God’s Son.		ȳīśu īśvarer putra [].
We [are] Jehovah’s Witnesses		āmarā ȳihobār sākṣī [].

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Grammar 1.4.2: Vocabulary – Questions and Answers

Grammar 1.4.2.1: Questions and Answers - Arrangements

<i>answer</i>	uttar
<i>Bible</i>	bāibel
<i>book</i>	bai (~“boy”), kitāb
<i>chapter</i>	adhāyā (~“āḍ-dhāy”)
<i>magazine</i>	patrikā
<i>meeting</i>	sabhā (~“shābhā”)
<i>message</i>	sañbād (~“shāng-bād”)
<i>name</i>	nām
<i>problem</i>	samasyā (~“shāmāsh’shā”)
<i>proof, evidence</i>	pramāṇ
<i>question</i>	praśna
<i>return visit</i>	punahha sākṣāt`
<i>side of an issue</i>	pakṣa
<i>study</i>	adhāyān (~“āḍ-dhāyān”)
<i>that (thing)</i>	ai / ee
<i>these (things)</i>	egulo / eguli
<i>saying; word</i>	kathā (~“kāthā”), bākya (~“bāk’kā”)
<i>this (thing)</i>	e
<i>those (things)</i>	aigulo / aiguli
<i>verse (in a chapter)</i>	pad (~“pāḍ”)
<i>visit</i>	sākṣāt` (~“shāk’kāt”)
<i>what</i>	yā (~“jā”)
<i>what (one)?</i>	kī?
<i>what ones?</i>	kī kī?
<i>whether? is it so?</i>	kī?
<i>who</i>	yē (~“je”)
<i>who?</i>	ke?
<i>WHO (plural)</i>	yārā
<i>WHO? (plural)</i>	kārā? (~“kārā”)
<i>word spoken</i>	bākya (~“bāk’kā”), kathā (~“kāthā”)

Practice 1.4.2.1

Translate:-

What [is] that saying?	ee kathā kī []?
------------------------	------------------

pad-gulo kī []? / pad kī kī?		What [are] the verses?
What [is] God's word?		īśvarer bākya kī []?
kārā bandhu []?		WHO [are] friends?
The study [is] today.		adhyañan āj-ke.
WHO [are] God's friends?		kārā īśvarer bandhu []?
Those WHO [are] God's witnesses!		tārā yārā īśvarer sākṣī!

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Grammar 1.4.2.2: Questions and Answers - Topics

attitude	manobhāb
belief	biśvās (~“bish'shāsh”)
evidence, proof	pramāṇ
manner, way	bhāb
mind	man (~“mān”)
purpose	uddeśya
religion	dharma (~“dhārmā”)
thought	man (~“mān”), mat
truth	satya (~“shāt'tā”)
will, desire	icchā
world	jagat' (~“jāgāt”), duniyā

Practice 1.4.2.2

Translate:-

What [is] the will of God?		īśvarer icchā kī []?
ai biśvās ki satya []?		[Is] that faith the truth?

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Grammar 1.4.3: Vocabulary – Animals

animal	paśu
bird	pākhi / pakṣi (~“pāk'ki”)
dog	kukur
fish	māch

Grammar 1.4.4: Vocabulary – Things

<i>article, thing</i>	jiniṣ
<i>Bible</i>	bāibel
<i>book</i>	bai (~“boy”), kitāb
<i>chapter</i>	adhāyā (~“ādhāy”)
<i>creation</i>	sṛṣṭi
<i>Earth</i>	pṛthibī
<i>flesh, meat</i>	māṁsa
<i>food</i>	khādāya, khābār
<i>house</i>	bārī, ghar, gr̥ha
<i>kingdom</i>	rājyā
<i>Kingdom Hall</i>	kiṇḍam hal
<i>magazine</i>	patrikā
<i>message</i>	saṁvād (~“shāṅg-bād”)
<i>mind</i>	man (~“mān”)
<i>mother</i>	mātā, mā
<i>name</i>	nām
<i>picture</i>	chabi (~“chhābī”)
<i>plural ending “-s” non-persons</i>	-gulo / -guli
<i>that (thing)</i>	ai
<i>these (things)</i>	egulo / eguli
<i>thing, article</i>	jiniṣ
<i>this (thing)</i>	e
<i>those (things)</i>	aigulo / aiguli
<i>tree</i>	gāch, bṛkṣa (~“brik’kā”)
<i>verse (in a chapter)</i>	pad (~“pād”)
<i>water</i>	pāni, jal
<i>what</i>	yā (~“jā”)
<i>what (one)?</i>	kī?
<i>what (ones)?</i>	kī kī?
<i>world</i>	jagat` (~“jāgāt”), duniyā

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Grammar 1.4.5: Vocabulary – Concepts

<i>accurate knowledge</i>	tatva jñān (~“tāt’tā gyān”)
<i>answer</i>	uttar
<i>attitude</i>	manobhāb

<i>belief</i>	biśvās (~“bish'shāsh”)
<i>benefit</i>	lābh, phā'idā
<i>Bengali language</i>	bāñlā
<i>circumstances, situation</i>	paristhiti
<i>condition, state</i>	abasthā / avasthā (~“ābāsthā”)
<i>desire, will</i>	icchā
<i>direction, way</i>	dik' / dig', taraph
<i>encouragement</i>	ut'sāha
<i>English language</i>	iñrejī
<i>evidence, proof</i>	pramāṇ
<i>faith</i>	biśvās (~“bish'shāsh”)
<i>freedom</i>	mukti
<i>happiness</i>	sukh, ānanda
<i>hatred</i>	ghṛṇā
<i>help</i>	sāhāyīya (~“shāhāj'jā”)
<i>hope</i>	āsā
<i>kindness</i>	dayā (~“dāyā”)
<i>knowledge</i>	jñān (~“gyān”)
<i>lack, shortage</i>	abhāb (~“ābhāb”)
<i>life</i>	jīban
<i>love</i>	prem, bhālobāsā
<i>manner, way</i>	bhāb
<i>mental spirit</i>	man (~“mān”)
<i>mind</i>	man (~“mān”)
<i>problem</i>	samasyā (~“shāmāsh'shā”)
<i>proof, evidence</i>	pramāṇ
<i>purpose</i>	uddeśya
<i>religion</i>	dharma (~“dhārmā”)
<i>rescue, survival</i>	rakṣā
<i>righteousness</i>	dhārmikatā
<i>salvation</i>	paritrāṇ
<i>shortage, lack</i>	abhāb (~“ābhāb”)
<i>side of an issue</i>	pakṣa
<i>terrorism</i>	santrās (~“shāntrāsh”)
<i>saying; word</i>	kathā (~“kāthā”), bākya (~“bāk'kā”)

<i>thought</i>	man (~“mān”), mat
<i>truth</i>	satyā (~“shāt'tā”)
<i>way (direction)</i>	dik' / dig', taraph
<i>way (manner)</i>	man (~“mān”), bhāb
<i>wickedness</i>	duṣṭatā
<i>will, desire</i>	icchā
<i>word spoken</i>	bāk'yā (~“bāk'kā”), kathā (~“kāthā”)

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Grammar 1.4.6: Vocabulary – States

<i>benefit</i>	lābh, phā'idā
<i>circumstances, situation</i>	paristhiti
<i>condition, state</i>	abasthā / avasthā (~“ābāsthā”)
<i>destruction</i>	dhvaṅsa (~“d'dhāṅg-sā”)
<i>disturbance</i>	aśānti (~“āshānti”)
<i>encouragement</i>	ut' sāha
<i>freedom</i>	mukti
<i>happiness</i>	sukh, ānanda
<i>hatred</i>	ghṛṇā
<i>hope</i>	āśā
<i>kindness</i>	dayā (~“dāyā”)
<i>kingdom</i>	rājyā
<i>lack, shortage</i>	abhāb (~“ābhāb”)
<i>last days</i>	śeṣ kāl
<i>life</i>	jīban
<i>manner, way</i>	bhāb
<i>peace</i>	śānti
<i>problem</i>	samasyā (~“shāmāsh'shā”)
<i>proof, evidence</i>	pramāṇ
<i>purpose</i>	uddeśyā
<i>rescue, survival</i>	rakṣā
<i>righteousness</i>	dhārmikatā
<i>salvation</i>	paritrāṇ
<i>shortage, lack</i>	abhāb (~“ābhāb”)

<i>side of an issue</i>	pakṣa
<i>situation, circumstances</i>	paristhiti
<i>state, condition</i>	abasthā / avasthā
<i>survival, rescue</i>	rakṣā
<i>terrorism</i>	santrās (~“shāntrāsh”)
<i>violence</i>	doorātmīya (~“dourāt'tā”), hinsā
<i>war</i>	ṛuddha (~“jud'dhā”)
<i>wickedness</i>	duṣṭatā

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Grammar 1.4.7: Vocabulary – Activities

<i>answer</i>	uttar
<i>Bengali language</i>	bāṅlā
<i>creation</i>	sṛṣṭi
<i>crime</i>	aparādh (~“āpārādh”)
<i>desire, will</i>	icchā
<i>destruction</i>	dhvaṅsa (~“d'dhāng-sā”)
<i>to do</i>	karā (~“kārā”)
<i>-doer</i>	-kārī
<i>doing</i>	kar-te (~“kār-te”)
<i>encouragement</i>	ut` sāha
<i>English language</i>	in`rejī
<i>-er</i>	-kārī
<i>faith</i>	biśvās (~“bish'shāsh”)
<i>hatred</i>	ghṛṇā
<i>help</i>	sāhāyīya (~“shāhāj'jā”)
<i>hope</i>	āśā
<i>...ing / verbal: e.g. doing---</i>	---kar-te (~“kār-te”)
<i>...ing / verbal: e.g. seeing---</i>	---dekh-te
<i>kindness</i>	dayā (~“dāyā”)
<i>kingdom</i>	rājya
<i>love</i>	prem, bhālobāsā
<i>meeting</i>	sabhā (~“shābhā”)
<i>proof, evidence</i>	pramāṇ
<i>question</i>	praśna
<i>rescue, survival</i>	rakṣā

return visit	punahha sākṣāt`
study	adhyañan (~“āḍ-dhāyāñ”)
survival, rescue	rakṣā
terrorism	santrās (~“shāntrāsh”)
to ... / verbal: e.g. to do---	---karā (~“kāṛā”)
to ... / verbal: e.g. to see---	---dekhā
violence	doorātmā (~“dourāt'tā”), hiñsā
visit	sākṣāt` (~“shāk'kāt”)
war	ṃuddha (~“jud'dhā”)
way (manner)	man (~“māñ”), bhāb
wickedness	duṣṭatā
will, desire	icchā
witness (activity)	sākṣa (~“shāk'kā”)
work	kāj, kām, karma (~“kārmā”)

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Grammar 1.4.8: Vocabulary – Time

day	din
day 1 : Monday	som-bār
day 2: Tuesday	mañgal-bār
day 3: Wednesday	budh-bār
day 4: Thursday	bṛhaspatibār
day 5: Friday	śukrabār
day 6: Saturday	śanibār
day 7 : Sunday	rabi-bār / ravi-vār
future	bhaviṣyāt` (~“bhābish'shāt”)
last days	śeṣ kāl
time (measure)	samāy (~“shāmoi”)
time (period, era)	kāl
today	āj-ke
tomorrow	āgāmī kāl
week	saptā (~“shāptā”)
year (in a date)	sāl (~“shāl”)
year (the period)	bat`sar (~“bāt-sār”)
yesterday	gata kāl (~“gātā kāl”)

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GRAMMAR 1.5: Nouns and Pronouns: Full List – English to Bengali

[\[Go to Full List – Bengali to English Nouns and Pronouns\]](#)

<i>tomorrow</i>	āgāmī kāl
<i>today</i>	āj-ke
<i>hope</i>	āsā
<i>state, condition</i>	abasthā / avasthā
<i>condition, state</i>	abasthā / avasthā (~“ābāsthā”)
<i>lack, shortage</i>	abhāb (~“ābhāb”)
<i>shortage, lack</i>	abhāb (~“ābhāb”)
<i>chapter</i>	adhīyāy (~“ād-dhāy”)
<i>study</i>	adhīyāyan (~“ād-dhāyan”)
<i>crime</i>	aparādh (~“āpārādh”)
<i>disturbance</i>	aśānti (~“āshānti”)
<i>Bible</i>	bāibel
<i>word spoken</i>	bākya (~“bāk'kā”), kathā (~“kāthā”)
<i>Bengali language</i>	bāñlā
<i>Bengali person</i>	bāñgālī
<i>house</i>	bāī, ghar, gr̥ha
<i>book</i>	bai (~“boy”), kitāb
<i>friend</i>	bandhu (~“bāndhu”)
<i>year (the period)</i>	bat`sar (~“bāt-sār”)
<i>manner, way</i>	bhāb
<i>brother</i>	bhāi
<i>future</i>	bhaviṣyat` (~“bhābish'shār”)
<i>belief</i>	biśvās (~“bish'shāsh”)
<i>faith</i>	biśvās (~“bish'shāsh”)
<i>sister</i>	bon
<i>day 4: Thursday</i>	bṛhaspatibār
<i>day 3: Wednesday</i>	budh-bār
<i>individual, person</i>	bīyakti (~“bektī”) / vīyakti
<i>person, individual</i>	bīyakti (~“bektī”) / vīyakti
<i>picture</i>	chabi (~“chhābī”)
<i>boy, son</i>	chele, putra

son, boy	chele, putra
kindness	dayā (~“dāyā”)
to ... / verbal: e.g. to see---	---dekhā
...ing / verbal: e.g. seeing---	---dekh-te
righteousness	dhārmikatā
religion	dharma (~“dhārmā”)
destruction	dhvaṅsa (~“d’dhāṅg-sā”)
direction, way	dik` / dig`, taraph
way (direction)	dik` / dig`, taraph
day	din
violence	doorātmīya (~“dourāt’tā”), hiṁsā
wickedness	duṣṭatā
this (thing)	e
that (thing)	ai / ee
those (things)	aigulo / aiguli
these (things)	egulo / eguli
plural ending “-s” (persons)	-erā / -rā
tree	gāch, bṛkṣa (~“brik’kā”)
yesterday	gata kāl (~“gātā kāl”)
hatred	ghṛṇā
plural ending “-s” non-persons	-gulo / -guli
desire, will	icchā
will, desire	icchā
God (general Bengali)	īśvar (~“īish’shār”)
God’s	īśvarer, khodār
English person	inrej
English language	inrejī
world	jagat` (~“jāgāt”), duniyā
life	jīban
article, thing	jiniṣ
thing, article	jiniṣ
knowledge	jñān (~“gyān”)
work	kāj, kām, karma (~“kārmā”)
time (period, era)	kāl
WHO? (plural)	kārā? (~“kārā”)
-doer	-kārī

-er	-kāṛī
to do	karā (~“kāṛā”)
to ... / verbal: e.g. to do---	---karā (~“kāṛā”)
worker	karma-kāṛī
doing	kar-te (~“kāṛ-te”)
...ing / verbal: e.g. doing---	---kar-te (~“kāṛ-te”)
saying; word	kathā (~“kāṭhā”), bākṣya (~“bāk'kṣā”)
who?	ke?
anyone, someone	keha / keu
someone, anyone	keu / keha
food	khādya, khābār
God (from Urdu)	khodā
what ones?	kī kī?
what (one)?	kī?
Kingdom Hall	kiṇḍam hal
any	kono
dog	kukur
benefit	lābh, phā'idā
person, people	lok
fish	māch
flesh, meat	māṁsa
man	mānuṣ
mother	mātā, mā
mental spirit	man (~“mān”)
mind	man (~“mān”)
way (manner)	man (~“mān”), bhāb
thought	man (~“mān”), mat
day 2: Tuesday	maṅgal-bār
attitude	manobhāb
daughter, girl	meṃe
freedom	mukti
name	nām
leader	netā
bird	pākhi / pakṣi (~“pāk'ki”)
water	pāni, jal
verse (in a chapter)	pad (~“pāḍ”)
side of an issue	pakṣa

<i>family</i>	paribār
<i>circumstances, situation</i>	paristhiti
<i>situation, circumstances</i>	paristhiti
<i>salvation</i>	paritrāṇ
<i>animal</i>	paśu
<i>magazine</i>	patrikā
<i>fruit</i>	phal
<i>father</i>	pitā, bābā
<i>parents</i>	pitāmātā
<i>evidence, proof</i>	pramāṇ
<i>proof, evidence</i>	pramāṇ
<i>question</i>	praśna
<i>love</i>	prem, bhālobāsā
<i>earth</i>	pṛthibī
<i>return visit</i>	punahha sākṣāt`
<i>kingdom</i>	rājya
<i>day 7: Sunday</i>	rabi-bār / ravi-vār
<i>rescue, survival</i>	rakṣā
<i>survival, rescue</i>	rakṣā
<i>help</i>	sāhāyā (~“shāhāj’jā”)
<i>witness (activity)</i>	sākṣa (~“shāk’kā”)
<i>visit</i>	sākṣāt` (~“shāk’kāt”)
<i>witness (person)</i>	sākṣī (~“shāk’kī”)
<i>year (in a date)</i>	sāl (~“shāl”)
<i>meeting</i>	sabhā (~“shābhā”)
<i>problem</i>	samasyā (~“shāmaśh’shā”)
<i>time (measure)</i>	samāy (~“shāmoī”)
<i>message</i>	saṁvād (~“shāng-bād”)
<i>terrorism</i>	santrās (~“shāntrāsh”)
<i>terroriser</i>	santrās-kārī
<i>week</i>	saptā (~“shāptā”)
<i>truth</i>	satya (~“shāt’tā”)
<i>peace</i>	śānti
<i>day 6: Saturday</i>	śanibār
<i>Satan</i>	śāyatān
<i>last days</i>	śeṣ kāl
<i>day 5: Friday</i>	śukrabār

day 1: Monday	som-bār
creation	sr̥ṣṭi
wife, woman	strī
woman, wife	strī
happiness	sukh, ānanda
husband	swāmī (~“shāmī”)
accurate knowledge	tatva jñān (~“tāt’tā gyān”)
purpose	uddeśya
encouragement	ut` sāha
answer	uttar
what	yā (~“jā”)
WHO (plural)	yārā
who	ye (~“je”)
Jehovah	yīhobā (~“jihobā”)
Jesus	yīśu (~“jiishu”) / īsā
war	yuddha (~“jud’dhā”)

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GRAMMAR 1.6: Nouns and Pronouns: Full List – Bengali to English

[\[Go to Full List – English to Bengali Nouns and Pronouns\]](#)

--- dekhā	to... / verbal: e.g. to see ---
--- dekh-te	...ing / verbal: e.g. seeing ---
--- karā	to... / verbal: e.g. to do ---
--- kar-te	...ing / verbal: e.g. doing ---
āgāmī kāl	tomorrow
āj-ke	today
ānanda / sukh	happiness
āsā	hope
abasthā (~“ābāsthā”)	condition, state
abhāb (~“ābhāb”)	lack, shortage
adhyaī (~“ād-dhāy”)	chapter
adhyaīyan (~“ād-dhāyān”)	study
aparādh (~“āpārādh”)	crime
asānti (~“āshānti”)	disturbance
bāibel	Bible

bāk̄yā (~“bāk'kā”), kathā	word
bāñlā	Bengali language
bāṅgālī	Bengali person
bārī, ghar, gr̥ha	house
bai (~“boy”), kitāb	book
bandhu (~“bāndhu”)	friend
bat`sar (~“bāt-sār”)	year (period)
bhāb, man	way (manner)
bhāi	brother
bhālobāsā, prem	love
bhabīṣyat` (~“bhābish'shāt”)	future
bīśvās (~“bish'shāsh”)	belief, faith
bon	sister
bṛhaspatibār	day 4: Thursday
bṛkṣa (~“brik'kā”), gāch	tree
budhabār	day 3: Wednesday
b̄yakti (~“bekti”) / v̄yakti	person, individual
chabi (~“chhābī”)	picture
chele, putra	son, boy
dayā (~“dāyā”)	kindness
---dekhā	verbal: e.g. to see---
---dekh-te	verbal: e.g. seeing---
dhārmikatā	righteousness
dharma (~“dhārmā”)	religion
dhvañsa (~“d'dhāng-sā”)	destruction
dik` / dig`, taraph	direction, way
dik` / dig`, taraph	way (direction)
din	day
doorātm̄yā (~“dourāt'tā”), hiñsā	violence
duniyā, jagat`	world
duṣṭatā	wickedness
e	this (thing)
ee	that (thing)
aigulo / aiguli	those (things)
e-ulo / eguli	these (things)

-erā / -rā	plural ending “-s” (persons)
gāch, bṛkṣa	tree
gata kāl (~“gātā kāl”)	yesterday
ghar, bārī, gr̥ha	house
ghṛṇā	hatred
gr̥ha, bārī, ghar	house
-gulo / -guli	plural ending “-s” non-persons
“gyān” > jnān	knowledge
icchā	will, desire
īsā, yīśu	Jesus
īśvar (~“īsh’sḥār”)	God (general Bengali)
īśvarer, khodār	God’s
inrej	English person
inrejī	English language
hiṁsā, doorātmīya	violence
jagat’ (~“jāgāt”), duniyā	world
jīban	life
jiniṣ	thing, article
jnān (~“gyān”)	knowledge
kāj, karma, kām	work
kāl	time (period, era)
kām, kāj, karma	work
kārā?	WHO? (plural)
-kārī	-doer
-kārī	-er
---karā (~“kārā”)	verbal: e.g. to do---
karma (~“kārma”), kāj, kām	work
karma-kārī	worker
---kar-te (~“kār-te”)	verbal: e.g. doing---
kathā (~“kāthā”)	saying; word
ke?	who?
keha / keu	anyone, someone
keu / keha	someone, anyone
khābār, khādīya	food
khādīya, khābār	food
khodā	God (from Urdu)

khodār, īśvarer	<i>God's</i>
kī kī?	<i>what ones?</i>
kī?	<i>what (one)?</i>
kiṇḍam hal	<i>Kingdom Hall</i>
kitāb, bai	<i>book</i>
kono	<i>any</i>
kukur	<i>dog</i>
lābh, phā'idā	<i>benefit</i>
lok	<i>person, people</i>
mā, mātā	<i>mother</i>
māch	<i>fish</i>
māṁsa	<i>flesh, meat</i>
mānuṣ	<i>man</i>
mātā, mā	<i>mother</i>
man (~“mān”)	<i>mental spirit, line of thought</i>
man, bhāb	<i>way (manner)</i>
man, mat	<i>mind, thought</i>
maṅgal-bār	<i>day 2: Tuesday</i>
manobhāb	<i>attitude</i>
mat, man	<i>thought, mind</i>
meṃe	<i>daughter, girl</i>
mukti	<i>freedom</i>
nām	<i>name</i>
netā	<i>leader</i>
pākhi, pakṣi (~“pāk'ki”)	<i>bird</i>
pāni, jal	<i>water</i>
pad (~“pād”)	<i>verse (in a chapter)</i>
pakṣa (~“pāk'kā”)	<i>side of an issue</i>
pakṣi(~“pāk'ki”), pākhi	<i>bird</i>
paribār	<i>family</i>
paristhiti	<i>situation, circumstances</i>
paritrāṇ	<i>salvation</i>
paśu	<i>animal</i>
patrikā	<i>magazine</i>
phā'idā, lābh	<i>benefit</i>
phal	<i>fruit</i>
pitā, bābā	<i>father</i>

pitāmātā	parents
pramāṇ	proof, evidence
praśna	question
prem, bhālobāsā	love
pr̥thibī	earth
punahha sākṣāt`	return visit
putra, chele	son, boy
-rā / -erā	plural ending “-s” (persons)
rājyā	kingdom
rabibār / ravivār	day 7: Sunday
rakṣā	rescue; survival
ravivār / rabibār	day 7: Sunday
sāhāyā (~“shāhāj’jā”)	help
sākṣāt` (~“shāk’kār”)	visit
sākṣa (~“shāk’kā”)	witness (activity)
sākṣī (~“shāk’kī”)	witness (person)
sāl (~“shāl”)	year (date)
sabhā (~“shābhā”)	meeting
samasyā (~“shāmāsh’shā”)	problem
samāy (~“shāmoi”)	time (measure)
saṁbād / saṁvād (~“shāng-bād”)	message
santrās (~“shāntrāsh”)	terrorism
santrās-kārī	terroriser
saptā (~“shāptā”)	week
satya (~“shāt’tā”)	truth
śānti	peace
śanibār	day 6: Saturday
śayātān	Satan
śeṣ kāl	last days
śukrabār	day 5: Friday
sombār	day 1: Monday
sṛṣṭi	creation
strī	wife, woman
sukh, ānanda	happiness
swāmī (~“shāmi”)	husband

taraph, dik' / dig'	direction, way
tatva jñān (~“tāt'tā gyān”)	accurate knowledge
uddeśya	purpose
ut' sāha	encouragement
uttar	answer
vṛakti / bṛakti (~“bektī”)	person, individual
ṃā (~“jā”)	what
ṃārā (~“jārā”)	WHO (plural)
ṃe (~“je”)	who
ṃihobā (~“jihobā”)	Jehovah
ṃīśu (~“jiishu”), īsā	Jesus
ṃuddha (~“jud'dhā”)	war

Do Exercises [1.4](#), [1.5](#), [1.6](#), [1.7](#), [1.8](#), [1.9](#)

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EXERCISE 1

1.1	1.2	1.3	1.4	1.5	1.6	1.7	1.8	1.9
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EXERCISE 1.1

Follow this pattern:-

Example: “I [am] English”

Answer: “āmi inrej”

Translate these examples:-

EXAMPLES		ANSWERS
I [am] English		āmi inrej
se bāngālī.		He/she [is] Bengali.
This [is] violence.		tā (/ e) doorātmya (/ hiñsā).
e uttar śānti.		This answer [is] peace.
The Bible [is] truth.		bāibel satyā.
īśvar ke?		Who [is] God?
The answer [is] kindness.		uttar dayā.
santrās gḥṇā.		Terrorism [is] hatred.

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EXERCISE 1.2

Learn words about world conditions [\[Grammar 1.4.6\]](#) [\[Vocabulary\]](#).

EXERCISE 1.3

Learn words about family members [\[1.4.1.1\]](#) and other human relationships [\[1.4.1.2\]](#).
[\[Vocabulary\]](#).

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EXERCISE 1.4

Follow this pattern:-

Example: “Who are you?”

Answer: “tumi ke?”

Note:- The interrogative word like “ke” (“who”) is positioned last in these examples.

Translate these examples:-

EXAMPLES		ANSWERS
Who are you?		tumi ke?
āmi ...		I [am a] ...
āmi dak-tār		I [am a] doctor
I am a friend		āmi bandhu.
I [am a] ...		āmi ...
āmi ...		I [am a] ...
What is this thing?		tā kī?
tā / e ...		It [is a] ...
tā pramāṇ.		It [is] proof.
tā / e ...		It [is a] ...
What are those things?		aigulo kī (/kī kī)?
aigulo ...		Those [are] ...
aigulo patrikā.		Those [are] magazines
aigulo ...		Those [are] ...
What is today?		āj-ke kī?
āj-ke ...		Today [is] ...
Today [is] Sunday.		āj-ke rabibār.
āj-ke ...		Today [is] ...
What is this time period?		e kāl kī?
e kāl ...		This time period [is] ...
This time period is the last days		e kāl šeṣ kāl.

Provide answers of your choice:-

Who are you?		tumi ke?
āmi ...		I [am a] ...
What is this thing?		tā kī?
tā / e ...		It [is a] ...
What are those things?		eegulo kī (/kī kī)?
aigulo ...		Those [are] ...
What is today?		āj-ke kī?
āj-ke ...		Today [is] ...
What is this time period?		e kāl kī?
e kāl ...		This time period [is] ...

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EXERCISE 1.5

You can make plural pronouns out of singular pronouns. They end in ‘-rā’, but slight changes to the stem are needed for some of these.

Follow this pattern:-

Example: “tā”

Answer: “tārā”

Make plurals of these:-

EXAMPLES		ANSWERS	
I	āmi	we	āmarā
you	tumi	YOU	tomarā
he, she	se	they	tārā
it	tā	they	tārā
you	āpani	YOU	āpanārā
he, she	tini	they	tārā [tām̐rā *]

* We will only use tām̐rā for Jehovah and Jesus.

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EXERCISE 1.6

You can make singular pronouns out of plural ones.

Follow this pattern:-

Example: “tārā”

Answer: “se” / “tā”

Make singular pronouns out of these:-

EXAMPLES		ANSWERS	
we	āmarā	I	āmi
YOU	tomarā	you	tumi
they	tārā	he, she	se
they	tārā	it	tā
YOU	āpanārā	you	āpani
they	tārā / [taṁrā *]	he, she	tini

* We will only use *taṁrā* for Jehovah and Jesus.

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EXERCISE 1.7

You can make plurals of personal nouns by adding “-rā” after a vowel or “-erā” after a consonant.

Follow these patterns:-

Example: “bandhu”

Answer: “bandhurā”

Example: “bon”

Answer: “bonerā”

Make plurals out of these:-

(friend; brother; daughter; Bengali; witness; sister; man; people/person; Englishman)

EXAMPLES		ANSWERS	
bandhu		bandhu-rā	
bhāi		bhāi-erā	
meṃe		meṃe-rā	
bāṅgālī		bāṅgālī-rā	
sākṣī		sākṣī-rā	
bon		bon-erā	
mānuṣ		mānuṣ-erā	
lok		lok-erā	

inrej		inrej-erā
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EXERCISE 1.8

You can make plural non-personal nouns by adding “-gulo” (or “-guli”) to their singular form.

Follow this pattern:-

Example: “praśna”

Answer: “praśnagulo”

Make plurals of these:-

(question; war; picture; meeting; day; family; life; Bible; answer)

QUESTIONS		ANSWERS
praśna		praśna-gulo
ṽuddha		ṽuddhagulo
chabi		chabigulo
sabhā		sabhāgulo
din		din-gulo
parivār		parivār-gulo
jīban		jīban-gulo
bāibel		bāibel-gulo
uttar		uttar-gulo

EXERCISE 1.9

Learn the days of the week.

[\[Grammar Study 1.4.8\]](#) [\[Vocabulary\]](#)

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GRAMMAR 2. PROCESS DONE (VERB) – Simple Past, Present and Future Tense

2.1 The Basic Pattern for Endings of All Verbs

2.2a Pattern 1a:- kar_ā — to do, to make

2.2b Pattern 1b:- pāṛ_ā — to be able to, (can)

2.3 Pattern 2:- la-oṃā — to lead, take, bring

2.4 Pattern 3:- khā-oṃā — to eat

2.5 Pattern 4:- ghum_ā-no — to sleep

2.6 Negative Forms of Verbs

2.7 Compound Verbs

2.8 Must, Have to do: “kar-te habe”

2.9 Perfect Tenses

2.10 Continuous Tenses

2.11 Conditional Participles (See also Grammar 7.5)

2.12a Frequentative or Habitual Tense

2.12b Use of lāgā—to be applied, to be felt, to begin, to strike

2.12c Use of lāgāno—to apply, affix, put on

2.13 Imperatives—for Urging and for Either Compelling or Forbidding; no matter what

2.14 Special Verb:- rayeche—keep on, continue to be doing something

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GRAMMAR 2.1:

The Basic Pattern for Endings of All Verbs

VERB ENDINGS: BASIC PATTERN				
Person		Past (<i>did ...</i>)	Present (<i>does ...</i>)	Future (<i>will ...</i>)
Common	<i>I, we</i>	-lām	_i	-ba
	<i>you, YOU</i>	-le	_a	-be
	<i>he, she, it they</i>	-la	_e or -ṃ	-be
Honorific	<i>you, YOU</i>	-len	_en	-ben
	<i>he, she, they</i>			
Present Participle		-te		
Past Participle		_e or -ṃ		

NOTES:

1. The pronunciation and related spelling may be softened or hardened in different styles, the final ‘o’ being softened to ‘a’, or the final ‘a’ being hardened to ‘o’.
2. The above endings are the short colloquial (‘Chalito’) forms. The classical (‘Sadhu’) forms are generally longer:-

Past (Sadhu)

-ilām

Future (Sadhu)

-iba

-ile -ibe
 -ila -ibe
 -ilen -iben

3. For this basic introductory course, let's get by initially with only these three tense forms. Other tense forms exist in the past, present and future, covering perfect, imperfect and conditional actions—see Grammars 2.10, 2.11, 2.12. Imperative forms are also different—see Grammar 2.13. The colloquial and classical forms of these tenses also differ.

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GRAMMAR 2.2a:

Pattern 1a:- kar_ā — to do, to make

These verbs have :

- a stem with a short vowel and ending in a consonant—like “kar_”
- an infinitive or identifying verbal noun ending in “_ā”.

VERB ENDINGS: KARĀ (to do)				
Person		Past	Present	Future
		(<i>did do, etc.</i>)	(<i>does do, etc.</i>)	(<i>will do, etc.</i>)
Common	<i>I, we</i>	kar-lām	kar_i	kar-ba
	<i>you, YOU</i>	kar-le	kar_a	kar-be
	<i>he, she, it, they</i>	kar-la	kar_e	kar-be
Honorific	<i>you, YOU</i> <i>he, she, they</i>	kar-len	kar_en	kar-ben
Present Participle		kar-te		
Past Participle		kar_e		

Some verbs like “kar_ā” and their past participles			
<i>to do, make</i>	karā	<i>done/made</i>	kare
<i>to speak</i>	balā	<i>spoken</i>	bale
<i>to read, fall</i>	parā	<i>read/fallen</i>	pare
<i>to understand</i>	bujhā	<i>understood</i>	bujhe
<i>to die</i>	marā	<i>died</i>	mare
<i>to see</i>	dekhā	<i>seen</i>	dekhe

Examples	
<i>I did</i>	āmi kar-lām
<i>You speak</i>	tumi bala
<i>He died</i>	se mar-la
<i>You will see it</i>	āpani tā dekh-ben
<i>She saw it and (having seen it) understood</i>	se tā dekhe bujh-la
<i>We can do it</i>	āmarā tā kar-te pāri *
<i>They will read it and (having read it) will understand</i>	tārā tā paṛe bujh-be

* For pāri see Grammar 2.2b.

** For -che see Grammar 2.3.

GRAMMAR 2.2b:

Pattern 1b:- pāri_ā — to be able, (can)

These verbs have:

- a stem with a long vowel **ā** and ending in a consonant—like “pāri_”
- an infinitive or identifying verbal noun ending in **_ā**.

Generally, endings for verbs like *pārā* are the same as for verbs like *karā*. However, for the past participle the long **ā** of the stem changes to **e**.

VERB ENDINGS: PĀRĀ (to be able /can)				
Person		Past	Present	Future
		(did do, etc.)	(does do, etc.)	(will do, etc.)
Common	<i>I, we</i>	pār-lām	pār_i	pār-ba
	<i>you, YOU</i>	pār-le	pār_a	pār-be
	<i>he, she, it, they</i>	pār-la	pār_e	pār-be
Honorific	<i>you, YOU</i>	pār-len	pār_en	pār-ben
	<i>he, she, they</i>			
Present Participle		pār-te		
Past Participle		per_e		

Examples	
<i>I was able to do it</i>	āmi tā kar-te pār-lām
<i>You can do it</i>	tumi tā kar-te pāra
<i>He will be able to do it</i>	se tā kar-te pār-be
<i>You will be able to do it</i>	āpani tā kar-te pār-ben
<i>He can do it</i>	tini tā kar-te pāren
<i>We want to be able to do it</i>	āmarā tā kar-te pār_te cā-i *
<i>They have been able to do it</i>	tārā tā kar-te pere-che *

* For **cā-i** and **-che** see Grammars 2.3 and 2.9.

Do Exercise [2.1](#)

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Some verbs like “pār_ā” and their past participles			
<i>to be able to (can)</i>	pārā	<i>been able</i>	pere
<i>to bring</i>	ānā	<i>brought</i>	ene
<i>to come</i>	āsā	<i>come</i>	ese
<i>to hit, kill</i>	mārā	<i>hit</i>	mere
<i>to know</i>	jānā	<i>known</i>	jene
<i>to remain</i>	thākā	<i>remained</i>	theke
<i>to be applied, to adhere, to feel, to strike to begin (doing something)</i>	lāgā	<i>feels</i>	lege

Exceptions:-

The Past Tense for āsā depends on who ‘comes’.

- Generally, it is elām, ele, ela, elen.
- For greater respect it is ās-lām, ās-la, ās-le, ās-len.

Examples	
<i>I began to speak</i>	āmi bal-te lāg-lām
<i>It struck me as nice / It felt good.</i>	tā bhālo lāg-la
<i>He will know how to do it</i>	se tā kar-te jān-be
<i>They [having] stayed here (and) died</i>	tārā ekhāne theke mar-la
<i>He will come</i>	tinī ās-ben
<i>We want to be able to do it</i>	āmarā tā kar-te pār_te cā-i *
<i>They were hitting it</i>	tārā tā mār-chila **

* For cāoyā and cāi see Grammar 2.4.

For **-chila** see Grammar 2.10 in the past continuous tense.

Do Exercises [2.2](#), [2.3](#)

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GRAMMAR 2.3:

Pattern 2:- la-oṃyā — to lead, take, bring

Note:

“la-oṃyā” is pronounced like “la-wā”.

These verbs have :

- a stem ending with a short vowel usually like **a** or **e**, —like “la-” or “ne-”.

- an infinitive or identifying verbal noun form ending as “-oṃā”.

VERB ENDINGS: LAOṢĀ (to lead)				
Person		Past	Present	Future
		(did lead)	(does lead, etc.)	(will lead etc.)
Common	<i>I, we</i>	lai-lām	la-i	la-ba
	<i>you, YOU</i>	lai-le	la-o	la-be
	<i>he, she, it they</i>	lai-la	la-ṃ	la-be
Honorific	<i>you, YOU</i> <i>he, she, they</i>	lai-len	la-n	la-ben
Present Participle *		lo-te		
Past Participle		lo-ṃe		

* The present participle may also be referred to by some as the identifying verbal noun or possibly the infinitive.

Some verbs like “la-oṃā”	
<i>to lead, bring</i>	la-oṃā
<i>to be,</i> <i>to prove to be,</i> <i>to come to be</i>	ha-oṃā (~ ‘hāwā’)
‘not to be’ (Imagine this when forming “I am not”, etc.)	‘na-oṃā’ (Imagine: nā ha-oṃā)
<i>to take</i>	ne-oṃā
<i>to give</i>	de-oṃā
<i>to touch</i>	choṃā

Exceptions:-

ha-oṃā — <i>to be constantly; to prove to be; to become</i> [See also Exercise 2.36]	1	halām	ha’i	haba
	2	hale	hao	habe
	3	hala	hay	habe
	H	halen	han	haben
	P	hayē	hate	
ha-oṃā — <i>to be (state can be temporary); to exist</i>	1	chilām	āchi	haba
	2	chile	ācha	habe
	3	chila	āche	habe
	H	chilen	āchen	haben
	P	hayē	hate	

ne-oṃā — to take	1	nilām	ni'i *	neba
	2	ni-le	neo	nebe
	3	nila	ney	nebe
	H	nilen	nen	neben
	P	niye	nite	
de-oṃā — to give	1	dilām	di'i	deba
	2	dile	deo	debe
	3	dila	dey	debe
	H	dilen	den	deben
	P	diye	dite	

* “ni-i” for ‘I took’ avoids confusion with “ne-i” (which means ‘doesn’t exist’).

Examples	
<i>I became happy</i>	āmi ānandita halām
<i>What happened?</i>	kī hala?
<i>What is love?</i>	prem hala kī?
<i>You are here!</i>	tumi ekhāne (ācha)!
<i>He is a good boy</i>	se ek-jan bhālo chele haṃ
<i>He is not a good boy</i>	se ek-jan bhālo chele naṃ
<i>I was happy</i>	āmi ānandita chilām
<i>Are you well?</i>	bhālo āchen?
<i>You took it</i>	āpani tā nilen
<i>They were taking it</i>	tārā tā nicchila
<i>They had taken it</i>	tārā tā niyechila
<i>He is taking it</i>	se tā nicche
<i>He has taken it</i>	se tā niyeche
<i>I will have been doing it</i> (<i>I will come from having done it</i>)	āmi tā kare ās-ba
<i>I will bring it</i> (<i>Having taken it I will come</i>)	(āmi) tā niye ās-ba
<i>I give good news</i>	āmi bhālo khabar di'i
<i>You give joy</i>	tumi ānanda deo
<i>He will give everlasting life</i>	tini ananta jīban deben

Do Exercises [2.4](#), [2.5](#)

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GRAMMAR 2.4:

Pattern 3:- khā-oṃā — to eat

Note:

“khā-oṃā” is pronounced like “khā-wā”.

These verbs have:

- a stem ending with a long vowel usually like **ā**—like “khā”.

- an infinitive or identifying verbal noun form ending as “-oṃā” (pronounced “-wā”).

VERB ENDINGS: KHĀOṃĀ (to eat)				
Person		Past	Present	Future
		(did eat)	(does eat, etc.)	(will eat etc.)
Common	<i>I, we</i>	khe-lām	khā-i	khā-ba
	<i>you, YOU</i>	khe-le	khā-o	khā-be
	<i>he, she, it they</i>	khe-la	khā_ṃ	khā-be
Honorific	<i>you, YOU</i> <i>he, she, they</i>	khe-len	khā_n	khā-ben
Present Participle *		khe-te		
Past Participle		khe-ṃe		

* The present participle may also be referred as the identifying verbal noun.

Some verbs like “khā-oṃā”		
<i>to want</i>		cāoṃā
<i>to get</i>		pāoṃā
<i>to go</i>		ṃāoṃā
<i>to sing</i>		gāoṃā

Exceptions:-

ṃā-oṃā — <i>to go</i>	gelām, gele, gela, gelen (not ṃelām,...!)	ṃāi, ṃāo, ṃāy, ṃān	ṃāba, ṃābe, ṃābe, ṃāben
	giṃe	ṃete	
cā-oṃā — <i>to want</i>	cāilām, cāile, cāila, cāilen	cāi, cāo, cāy, cān	cāiba, cāibe, cāibe, cāiben
	ceṃe	cete	
gā-oṃā — <i>to sing</i>	gāilām, gāile, gāila, gāilen	gāi, gāo, gāy, gān	gāiba, gāibe, gāibe, gāiben
	geṃe	gāite	

Examples	
<i>I ate</i>	āmi khelām
<i>You went</i>	tumi gele
<i>He had gone</i>	se giṃechila
<i>She had sung</i>	se geyechila
<i>They wanted to sing</i>	tārā gāite cāila
<i>We were going</i>	āmarā ṃacchilām *
<i>He wants to eat</i>	se khete cāy

<i>The boy sings a good song</i>	cele bhālo gān gāy
<i>You took it</i>	āpani tā pāben
<i>We will sing</i>	āmarā gāiba
<i>I got (/received) good news</i>	āmi bhālo khabar pelām
<i>You will get (/receive) everlasting life</i>	tumi ananta jīban pābe
<i>He went</i>	tini gelen
<i>YOU were singing</i>	tomarā gāicchile
<i>We are singing</i>	āmarā gāicchi
<i>I am gaining joy</i>	āmi ānanda pācchi

Do Exercise 2.6

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GRAMMAR 2.5:**Pattern 4:- ghum_ā-no — to sleep****Note:**

These verbs have:

- a stem ending with ā—like “ghumā-”.
- an infinitive or identifying verbal noun form ending in “-no”.

VERB ENDINGS: GHUMĀNO (to sleep)				
Person		Past	Present	Future
		(did sleep)	(does sleep, etc.)	(will sleep etc.)
Common	<i>I, we</i>	ghumā-lām	ghumā-i	ghumā-ba
	<i>you, YOU</i>	ghumā-le	ghumā-o	ghumā-be
	<i>he, she, it they</i>	ghumā-la	ghumā-ý	ghumā-be
Honorific	<i>you, YOU</i> <i>he, she, they</i>	ghumā-len	ghumā-n	ghumā-ben
Present Participle *		ghumā-te		
Past Participle		ghum_iye		

* The present participle may also be referred as the identifying verbal noun.

Some Verbs like “ghumā-no”	
<i>to sleep</i>	ghumā-no
<i>to run</i>	daurā-no
<i>to stand</i>	dāmṛā-no
<i>to cause to do</i>	karā-no
<i>to cause to see (show)</i>	dekhā-no

Examples	
<i>I slept</i>	āmi ghumālām
<i>You ran</i>	tumi dauṛāle
<i>He had stood</i>	se dāmṛiyechila
<i>She had shown</i>	se dekhiyechila
<i>They caused the work to be done</i>	tārā kāj kariyechila
<i>We were sleeping</i>	āmarā ghumācchilām *
<i>He shows good news</i>	se bhālo khabar dekhāy

Do Exercise 2.7

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GRAMMAR 2.6:**Negative Forms of Verbs**

The past negative uses the present form with ‘ni’ added.

{*I did not sleep*} = {*I sleep* + “ni”} = {āmi ghumāi-ni}

“ni” can be attached to the verb or independent. For example, ‘yāi ni’ is usually shown as “yāini”.

VERB ENDINGS IN NEGATIVE: KARĀ (to do)				
Person		Past	Present	Future
		(did not do, etc.)	(does not do, etc.)	(will not do, etc.)
Common	<i>I, we</i>	kar_i-ni	kar_i nā	kar-ba nā
	<i>you, YOU</i>	kar_a-ni	kar_a nā	kar-be nā
	<i>he, she, it they</i>	kar_e-ni	kar_e nā	kar-be nā
Honorific	<i>you, YOU</i> <i>he, she, they</i>	kar_en-ni	kar_en nā	kar-ben nā

Exception:-

Exceptionally, ‘*It does not exist*’ = ‘nei’.

Examples of Negative Forms of Verbs:-

<i>I will not do that</i>	āmi tā kar-bo nā
<i>I do not understand.</i>	āmi bujhi nā
<i>I did not understand</i>	āmi bujhini.
<i>I have a big book.</i>	āmār barā bai āche.
<i>I do not have a big book.</i>	āmār barā bai nei

There are some special cases for ‘not being’.

Construct the negative of the following affirmative examples:-

(I am; you are; he is; you are... I was; you were; he was; you were)

	Present			Past	
	Affirmative	Negative		Affirmative	Negative
1 āmi	āchi / hai	nai		chilām	haini
2 tumi	ācha / hao	nao		chile	haoni
3 se	āche / haý	naý		chila	haý-ni
H āpani	āchen / han	nan		chilen	han-ni

Do Exercise 2.8, 2.9

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GRAMMAR 2.7:

Compound Verbs

Compound verbs combine a noun or an adjective or a verb’s participle with an auxilliary verb like “karā”.

<i>to think</i>	mane karā		<i>to destroy</i>	dhvaṅsa karā
<i>to believe</i>	biśvās karā		<i>to hate</i>	ghṛṇā karā
<i>to create</i>	sṛṣṭi karā		<i>to love</i>	prem karā
<i>to encourage</i>	ut` sāhita karā		<i>to delight</i>	ānanda karā
<i>to forget</i>	bhule yāoýā		<i>to survive</i>	beṁce thākā
<i>to come</i>	cale āsa		<i>to give</i>	diye deoýā
<i>to go away</i>	cale yāoýā		<i>to build up</i>	gare tolā
<i>to go to sleep</i>	ghumiye yāoýā		<i>to make known</i>	jāniye deoýā
<i>to enable / let happen</i>	kariye deoýā		<i>to reside, dwell</i>	bās karā

Note: The verb is placed last in the sentence or clause (followed by ‘nā’ or ‘ni’, if negative.)

<i>We sleep.</i>	āmarā ghumāi.
<i>They stood.</i>	tārā dāṁṛāla.
<i>I thought.</i>	āmi mane kar-lām.
<i>He created.</i>	tini sṛṣṭi kar-len.
<i>You encourage.</i>	āpani ut` sāhita karen.
<i>They don't believe.</i>	tārā biśvās kare nā.
<i>We could not.</i>	āmarā pāriṇi.
<i>Peace doesn't exist.</i>	śānti nei.

Truth is not in him. || tār madh̄ye sat̄ya nei.

Do Exercise [2.10](#), [2.11](#), [2.12](#), [2.13](#), [2.14](#), [2.15](#), [2.16](#), [2.17](#), [2.18](#), [2.19](#), [2.20](#), [2.21](#), [2.22](#), [2.23](#), [2.24](#), [2.25](#).

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GRAMMAR 2.8:

Must, Have to do: “kar-te habe”

This form is peculiar to Bengali. The verb used to express compulsion is “habe” (“will be”). The required action is in the “-te” (“-ing”) form of a verb. The person who must act appears as the possessor of the duty.

<i>I must listen (~‘my {action of listening} will be’)</i>	āmār śun-te habe
<i>I have a book (~‘my book exists’)</i>	āmār bai āche
<i>It must be done (~The {action of doing that} will be).</i>	tā kar-te habe
<i>I must do that (~My {action of doing that} will be)</i>	āmār tā kar-te habe
<i>Those also I must lead (~My {giving them the lead also} will be)</i>	seguloke-o āmār paricālanā dite habe.

Do Exercise [2.11](#), etc.

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GRAMMAR 2.9:

Perfect Tenses—Past Perfect and Present Perfect

Form the perfect tenses by combining the past participle with the endings of ‘haōya’—

Past Perfect			
karā	to do	kare + [ā]chilām = karechilām	I had done
pārā	to be able to	pere + [ā]chile = perechile	you had been able
neoyā	to take	niye + [ā]chila = niyechila	she had taken
khāoyā	to eat	kheye + [ā]chilen = kheyechilen	<u>You</u> had eaten
yāoyā	to go	giye + [ā]chilām = giyechilām	I/We had gone
ghumāno	to sleep	ghumiye + chile = ghumiyechile	You/YOU had slept

Present Perfect			
karā	to do	kare + [ā]chi = karechi	I have done
pārā	to be able to	pere + [ā]cha = perecha	you have been able
neoyā	to take	niye + [ā]che = niyeche	she has taken
khāoyā	to eat	kheye + [ā]chen = kheyechen	<u>You</u> have eaten
ṡāoyā	to go	giye + [ā]chi = giyechi	I/We have gone
ghumāno	to sleep	ghumiye + cha = ghumiyecha	You/YOU have slept

Examples of Perfect Tenses			
Verbs like “karā”			
<i>to do, make</i>	karā	āmi karechi	<i>I have done/made</i>
<i>to speak</i>	balā	āmi balechilām	<i>I had spoken</i>
<i>to read, fall</i>	paṛā	āmi paṛechi	<i>I have read/fallen</i>
<i>to understand</i>	bujhā	āmarā bujhechi	<i>We have understood</i>
<i>to die</i>	marā	se mareche	<i>He has died</i>
<i>to see</i>	dekhā	āpani dekhechen	<i>You have seen</i>
Verbs like “pārā”			
<i>to be able to (can)</i>	pārā	āmi perechi	<i>I have been able</i>
<i>to bring</i>	ānā	āmi enechilām	<i>I had brought</i>
<i>to come</i>	āsā	tumi esescha	<i>You have come</i>
<i>to hit, kill</i>	mārā	se mereche	<i>I has hit</i>
<i>to know</i>	jān_ā	āpani jenechen	<i>You have known</i>
<i>to remain</i>	thāk_ā	āmarā thekechilām	<i>We had remained</i>
<i>to be applied, to adhere, to feel, to strike to begin (doing something)</i>	lāgā	bhālo legeche	<i>It has felt good</i>
Verbs like “khāoyā”, “deoyā”, “ṡāoyā”, “ghumāno”			
<i>to take</i>	neoyā	tārā tā niyechila	<i>They had taken it</i>
<i>to give</i>	deoyā	se tā diyeche	<i>He has given it</i>
<i>to go</i>	ṡāoyā	tumi giyechile	<i>You had gone</i>
<i>to want</i>	cāoyā	tārā paṛ-te ceyechila	<i>They had wanted to read</i>

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GRAMMAR 2.10:**Continuous Tenses—Past Continuous and Present Continuous**

In order to construct the **past continuous tense** (like *I was taking*) add -chilaam, -chile, -chila, -chilen to the stem. If the stem ends with a vowel, double the **ch** is hardened to **cch**—as in “**nicchilām**”.

In order to the **present continuous tense** (like *I am taking*) add -chi, -cha, -che, -chen to the stem. If the stem ends with a vowel, strengthen the ‘**ch**’ to ‘**cch**’—as in “**nicchi**”.

- Note the use of calā—to go on (doing something)
tārā tā kare cale—They go on doing it.

Past Continuous			
karā	<i>to do</i>	kar + -chilām = kar-chilām	<i>I was doing</i>
pārā	<i>to be able to</i>	pār + -chile = pār-chile	<i>you were able</i>
neoyā	<i>to take</i>	ni + -c + chila = nicchila	<i>she was taking</i>
khāoyā	<i>to eat</i>	khā + -c + chilen = khācchilen	<i>You were eating</i>
ṡāoyā	<i>to go</i>	ṡā + -c + chilām = ṡācchilām	<i>I/We were going</i>
ghumāno	<i>to sleep</i>	ghumā + -c + chile = ghumācchile	<i>You/YOU were sleeping</i>

Present Continuous			
karā	<i>to do</i>	kar + -chi = kar-chi	<i>I am doing</i>
pārā	<i>to be able to</i>	pār + -cha = perecha	<i>you are [being] able</i>
neoyā	<i>to take</i>	ni + -c + che = nicche	<i>she is taking</i>
khāoyā	<i>to eat</i>	khā + -c + chen = khācchen	<i>You are eating</i>
ṡāoyā	<i>to go</i>	ṡā + -c + chi = ṡācchi	<i>I/We are going</i>
ghumāno	<i>to sleep</i>	ghumā + -c + cha = ghumāccha	<i>You/YOU are sleeping</i>

Examples of Continuous Tenses			
Verbs like “karā”			
<i>to do, make</i>	karā	<i>I am doing / making</i>	āmi kar-chi
<i>to speak</i>	balā	<i>I was speaking</i>	āmi bal-chilām
<i>to read, fall</i>	paṛā	<i>I am reading / falling</i>	āmi paṛ-chi
<i>to understand</i>	bujhā	<i>We are understanding</i>	āmarā bujh-chi

<i>to die</i>	marā		<i>He is dying</i>	se mar-che (se mare yācche)
<i>to see</i>	dekhā		<i>You are seeing</i>	āpani dekh-chen
Verbs like “pārā”				
<i>to be able to (can)</i>	pārā		āmi pār-chi	<i>I am [being] able</i>
<i>to bring</i>	ānā		āmi ān-chilām	<i>I was bringing</i>
<i>to come</i>	āsā		tumi ās-cha	<i>You are coming</i>
<i>to hit, kill</i>	mārā		se mār-che	<i>I is hitting</i>
<i>to know</i>	jān ā		āpani jān-chilen	<i>You were knowing</i>
<i>to remain</i>	thāk ā		āmarā thāk-chilām	<i>We were remaining</i>
<i>to be applied, to adhere, to feel, to strike to begin (doing something)</i>	lāgā		bhālo lāg-che	<i>It is feeling (/feels) good</i>
<i>to start</i>	lāgā		tārā dauṛāte lāg-chila	<i>They were starting to run</i>
Verbs like “khāoyā”, “deoyā”, “yāoyā”, “ghumāno”				
			tārā tā nicchila	<i>They were taking it</i>
			se tā nicche	<i>He is taking it</i>
			āmarā gāicchilām	<i>We were singing</i>
	dāmṛāno		āmi dāmṛācchi	<i>I was runniing</i>

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GRAMMAR 2.11

Conditional Participles (See also Grammar 7.5)

Conditional Participle Construction

The Conditional Participle is a brief way to express “if this [action] were to take place”. In order to construct it take the Present Participle, but replace its ending “-te” with “-le”.

Meaning	Verb	Past Participle	Conditional Participle
to do	karā	kar-te	kar-le
to bring	ānā	ān-te	ān-le
to say	balā	bal-te	bal-le
to give	deoyā	dite	dile
to eat	khāoyā	khete	khele
to want	cāoyā	cāite	cāile
to run	dauṛāno	dauṛāte	dauṛāle
to go	yāoyā	yete	gele *

* The exception to this pattern of construction is “gele”. This is the Conditional Participle of “yāoyā”. It means “If one should go...” or “Were one to go...”.

Conditional Participle Use

The Conditional Participle is widely used to convey “*if* a certain action [pertaining to the source verb] takes place”. The logic is: “in the case or condition of a certain action being done”. The participle is impersonal: it does not change to suit the doer of the action that causes the condition. Therefore, it is not declined to suit number or gender.

Even if the doer is not stated in the clause with the Conditional Participle, this can be indicated in the clause that expresses the result.

tā par-le	tumi bujh-be.	If [you] read it,	you will understand.
tā par-le	se bujh-be.	If [he] reads it,	he will understand.
se tā dile	āmi tā niba	If he gives it,	I will take it.

If the negative “nā” is used, this must be placed *in front* of the Conditional Participle.

āpani ās-te nā pār-le	āmi yāba nā.	In the event of you not being able to come	I will not go.
nā gele	tumi dekh-be nā.	If [you] do not go,	you will not see.

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GRAMMAR 2.12a

Frequentative or Habitual Tense

Construction

The Frequentative Tense can be applied to actions that were done habitually or may be done in a conditional situation.

The stem used is the same as the stem of the Present Participle: like kar-, ye, daurā-, etc. Note especially these stems: cāoyā—cāi- and gāoyā—gāi-.

Endings remind us of the endings of the Simple Past Tense (-lām, -le, -la, -len), but with “l” changed to “t”: -tām, -te, -ta, -ten.

Frequentative or Habitual Verb Forms						
Inf.		karā	pārā	haoyā	yāoyā	dāmṛāno
Present Participle stem		kar-	pār-	ha-	ye-	dāmṛā-
1	āmi	...-tām				
2	tumi	...-te				
3	se	...-ta				
H	āpani/tini	...-ten				

Frequentative Tense Examples

<i>If he knew, (then) he would speak.</i>	se yādi jān-ta (tābe) bal-ta.
<i>If he knew, he'd say.</i>	se jān-le bal-ta
<i>You used to do it.</i>	tumi tā kar-te.
<i>In school I used to run.</i>	skule daurātām.
<i>If he spoke, they'd run.</i>	se bal-le tārā daurāta.
<i>He used to speak.</i>	se bal-ta

<i>I could / would be able.</i>	āmi pār-tām
<i>You would know.</i>	tumi jān-te
<i>He would go.</i>	tini yeten
<i>We used to stand.</i>	āmarā dāmṛātām
<i>I'd wish to see it.</i>	ami tā dekh-te cāitām
<i>They would see it and sing.</i>	tārā tā dekhe gāita.
<i>Bread used to be given</i>	ruṭi deoyā hata * (Jeremiah 37:21)

* Note the different spelling of “hay-to”—maybe, perhaps

Negative of Frequentative Tense

In the negative of a conditional clause (using the Frequentative tense) “nā” is placed *before* the verb.

If Adam were not to sin, would he die?	ādam yadi pāp nā kar-ta, se ki mar-ta?
If you weren't wanting the fruit, would you eat it?	tumi yadi phal nā cāite, khete?
If he wouldn't come, would <u>you</u> go?	se yadi nā ās-ta, āpani ki yeten?

Persistence using thāka

thāka—to remain/stay—is used to express persistent or enduring action.

<i>I used to keep on speaking.</i>	āmi katha bal-te thāk-tām.
<i>They were (kept/remained) lying down.</i>	tārā śuṇe thak-ta.
<i>He used to keep standing.</i>	se dāmṛiye thāk-ta.

Existence/ being using thākā

<i>If this were not said, that being so I would not know it.</i>	tā yadi balā nā thāk-tā, tā hale āmi tā jān-tām nā.
<i>If love exists, ...</i>	yadi prem thāke, ...

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GRAMMAR 2.12b

Use of lāgā—to be applied, to be felt, to begin, to strike

āmi katha bal-te lāg-lām—I began speaking.
 āmarā jīban gṛṇā kar-te lāg-lām—We began hating life.
 tumi kakhān bujh-te lāg-le?—When did you start to understand?
 tār khāna khub bhālo lāg-la—His food tasted very nice.
 āj-ke garam lāge—Today it feels hot.
 bhaṇ lāge—I'm frightened.
 bal-ṭā ekhāne legeche—The ball has hit me here.
 ai kathā ekhāne lāg-be nā—That speech will not fit here.

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GRAMMAR 2.12c**Use of lāgāno—to apply, affix, put on**

āmi hāth lāgaba nā—I will not touch (apply a hand).
 ek bara ratna lāgāno chila—A large jewel was affixed.
 rañ lāgācchi—We are painting.
 phul āj-ke lāgāno hañeche—The flower has been planted today.
 āmār nām śakta kare lāgāno hañ—My name is fastened on.
 pracaṛe bāibel kaje lāgāñ—He employs the Bible in preaching.
 adhāyane samāñ lāgāno—to spend time in study
 bai-tā paṛāñ man lāgāñ—We apply the mind in reading.
 rāg āgun lāgiñe dila—Anger started a blaze.
 tiñi bhañ lāgāñ—He rouses fear.
 se kādā lāgiñe debe—He will apply paste.

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GRAMMAR 2.13**Imperatives—for Urging and for Either Compelling or Forbidding—Let’s ..., May I...**

(Note that Bengali rarely uses the exclamation mark (!).)

Bengali has imperative forms for the first person, second person, third person, and honorific:

- 1st : Let me see! Let us see!
- 2nd : [You] See! [YOU] See!
- 3rd : Let him see! Let them see!
- Honorific: [You] see! Let Him see! [YOU] see! Let them see!

First Person Imperatives

The imperative uses the same form as the affirmative—kari, hai, yāi, ghumāi, etc.

- *Let me not do [that]*—[tā] nā kari.

Note the use of “Come,”—“eso”:

- [*Come,*] *Let us eat and drink*—eso, āmarā khāoyā-dāoyā kari. (1 Corinthians 15:32)
- [*Come, so that*] ‘we work what is good’—eso āmarā ... bhālo kāj kari. (Galatians 6:10)

It may be possible to reconstruct the sentence so as to avoid using the 1st person imperative:

- “Let me eat”, or “Give me [my] food”—āmār khābār dāo (Proverbs 30:8)
- “Let me proclaim ...”, or “I will proclaim ...”—āmi ... ghoṣaṇā kar-ba (Psalm 2:7)
- *Let us be changed persons*—āmārā yēna pariṇata b̥yakti ha’i. (Ephesians 4:13)
 —See more examples and exercises for “[using yēna](#)” below.

[\[Go to Exercise 2.38\]](#)Second Person (Common) Imperatives

Bengali uses imperatives at two levels of emphasis:

- ¹ Urging: order, advice, request, prayer, in the sense of obedience.
- ² Emphatic: compelling and forbidding.

For some verbs their stem gets changed to emphasize compulsion or its negative—
forbiddance.

The different use of these two forms is illustrated at *Mark 10:14*—first: urging; second: compulsion/forbidding

- *Allow the young children to come to me; do not obstruct them.* [as expressed in the Bengali translation]
—choṭo chele-meyeder āmār kāche ās-te ¹ dāo, bādhā ² diyo nā.

VERBS THAT DO NOT CHANGE THEIR FORM				
Meaning	The Verb	Urging	Emphatic	
		Orders/Requests	Compulsion	Forbiddance
<i>look!</i>	dekhā	dekho!	dekho!	dekho nā!

VERBS THAT DO CHANGE THEIR FORM				
Meaning	The Verb	Urging	Emphatic	
		Orders/Requests	Compulsion	Forbiddance
<i>do</i>	karā	karo	koro	koro nā
<i>speak</i>	balā	balo *	bolo	bolo nā
<i>proceed</i>	calā	calo	colo	colo nā
<i>read</i>	parhā	parho	porho	porho nā
<i>keep / place</i>	rākhā	rākho	rekho	rekho nā
<i>remain / stay</i>	thākā	thāko	theko	theko nā
<i>hit</i>	mārā	māro	mero	mero nā
<i>know</i>	jānā	jāno	jēno	jeno nā
<i>bring</i>	ānā	āno	eno	eno nā
<i>bring</i>	laoyā	lao		
<i>be</i>	haoyā	hao	hoṇo	hoṇo nā
<i>take</i>	neoyā	nāo	niṇo	niṇo nā
<i>give</i>	deoyā	dāo	diṇo	diṇo nā
<i>eat</i>	khāoyā	khāo	kheṇo	kheṇo nā
<i>go</i>	ṇāoyā	ṇāo	ṇeṇo	ṇeṇo nā
<i>sing</i>	gāoyā	gāo	geṇo	geṇo nā
<i>show / cause to be seen</i>	dekhāno	dekhāo	dekhiṇo	dekhiṇo nā
<i>impel / cause to be done</i>	karāno	karāo	kariṇo	kariṇo nā

* Note the common use of “nā”—only with the gentler urging form of imperative:

- balo-nā—*Why not tell me; tell me please. (Judges 16:6)*
—in contrast to:
 - mithyā bolo nā—*Do not tell lies. (Colossians 3:9)*

Examples:

- karmī hao—Be a worker (*2 Timothy 2:15*)
- [āmarā cā-i,] yēna tomarā alas nā hao—[We desire] that YOU may not be(-come) sluggish (*Hebrews 6:12*)
- ullāsita hoṃo—Be overjoyed! (*Matthew 5:12*)
- alas hoṃo nā—Don’t be lazy! (*Romans 12:11*)

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Third Person Imperatives

The ending “-uk” is added to the verb stem, ‘dekhā-uk’ becomes “dekhāk”:

- dekhuk: [pratyēke] dekhuk—Let each one look. (*Galatians 6:4*)
- śunuk: yār kān ācche, se śunuk—Let the one that has ears listen. (*Matthew 13:9*)
- karuk: se nījē asvīkār karuk—Let him disown himself. (*Matthew 16:24*)

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Honorific Imperatives

The ending “-un” is added to the verb stem, but ‘ha-un’ becomes “hon”:

- dekhun!: prabhu, dekhun!—Lord, see! (*Luke 19:8*)
- uṭhun!—Get up! (*Ezra 10:4*)
- thākun!: āpani ḍāk-te thākun!—Keep calling out! (*1 Samuel 7:8*)
- śunun!: nīrab thākun! śunun!—Stop talking! Listen! (*Job 33:31*)
- balun!—āmāder balun!—Tell us! (*Matthew 24:3*)
- hon!: rājā dīrghajībī hon!—Long [may] the king live! (*Nehemiah 2:13*)
- hon!: ḍṛṛha o sāhasī hon!—Be strong and courageous! (*Joshua 1:18*)

[\[Go to Exercise 2.41\]](#)

‘Let it be that ...’— **using ‘yēna ...’ with the simple present tense**

This form of expression avoids the need to use an imperative.

- yēna se ekhan āse—Let him come now!
- tomāder madhyē yēna manda katha nā hay—Let there be no bad words among you.
- āmi cāi yēna tomarā ek-i katha bala—I desire that you should speak one saying.

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‘Let whatever...’, ‘No matter what...’—using “nā kena” after the simple imperative

- yā kichu-i cā-i nā kena—no matter what we [may] ask (*1 John 5:14*)
- yā-i cāo nā kena—no matter YOU ask (*John 15:16*)
- tumi yā-i kara nā kena—whatever you [may] do (*Ecclesiastes 9:10*)
- tumi ye-khāne-i yāo nā kena—wherever you [may] go (*Jeremiah 45:5*)
- [lokerā] yā-i baluk nā kena—whatever [people] [may] say (*1 Peter 3:16*)
- se yā-i dekhā nā kena—whatever he may show
- āpani yā-i balun nā kena—no matter what you may say
- āpani yā-i dekhā-un nā kena—no matter what you may show

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GRAMMAR 2.14

Special Verb:- raṇeche—keep on, continue to be doing something

Background

Note that not all references mention the existence of this verb form. Some acknowledge its obscure use in poetic Bengali, but that ‘thākā’—remain—is used instead in Bengali prose.

Nevertheless, the use of various forms of ‘raṇeche’ can be heard and readily understood with increasing frequency in respectful modern Bengali conversation. Evidently for this reason it is used frequently in the easy-to-read *New World Translation of the Holy Scriptures in Bengali* (*পবিত্র বাইবেল—নতুন জগৎ অনুবাদ*) [অনলাইন বাইবেল—কোনো মূল্য ছাড়াই পড়ুন, শুনুন অথবা ডাউনলোড করুন: PDF, EPUB, Audio](#) .

In recent decades many languages around the world have absorbed simpler expressions from other languages. It may be that ‘raṇeche’ arose consistent with the Hindustani continuous verb element ‘rahā’.

Example: ‘He keeps going’

- Modern colloquial Bengali: se cal-te raṇeche
(Older colloquial Bengali: se cal-te thāke)
- Hindustani, Hindi, and Urdu: vah cal-tā rahatā hai

Present

āmi raṇechi, tumi raṇecha, se raṇeche, tini raṇechen

- āmi swapane raṇechi—I am continuously in a dream
- tumi dekh-te raṇecha—you keep looking
- tāṛā dāmṛiye raṇeche—they continue to be stand (*Revelation 7:9*)
- jagate yā-kichu raṇeche—in the world everything that there is (whatever there continues to be) (*1 John 2:16*)

- yārā pr̥thibīte raṇeche—those who are (present/continuing to be) on the earth (*Philippians 2:10*)
- eman aneke raṇeche—there are many so / many like this are present (continue to be)

Past

āmi ra'ilām, tumi ra'ile, se ra'ila, tini ra'ilen

- āmara [tā] pare ra'ilām—we were wearing [it] / we kept wearing [it] (*Nehemiah 4:23*)
- āmi base ra'ilām—I kept seated (*Ezra 9:4*)
- tumi kena [okhāne] base ra'ile?—Why did keep on sitting there? (*Judges 5:16*)
- ār kono suṇog ra'ila nā—no more opportunity continued to be (*2 Chronicles 36:16*)
- tāra cup kare ra'ila—they kept silent (*Luke 14:4*)
- tāder hr̥day [eman] ra'ila—their hearts continued to be [like this] (*Judges 5:16*)
- [takhan] par̥yānta shanti ra'ila—until [that time] peace continued to be present (*Judges 3:11*)
- yīshu cup kare ra'ilen—Jesus kept silent (*Matthew 26:63*)
- śaul tāder saṅge ra'ilen—Saul continued to be with them (*Acts 9:28*)

Future

āmi ra'iba, tume ra'ibe, se ra'ibe, tini ra'iben

This conjugation pattern is somewhat theoretical, since very few examples can be found. Evidently, 'ra'iba' is seen in rare poetic Bengali; otherwise 'thāk-ba' is preferred.

Research example: 'I will remain in this very country'

❧ Modern colloquial poetic Bengali: āmi ei deśe-i ra'iba

❧ (General colloquial Bengali: āmi ei deśe-i thāk-ba)

- āmi dām̐riye ra'iba—I will keep standing
- tumi ki ra'ibe j̐yot'snā?—will you stay moonlight?
- tini ra'iben biśvasta—He will remain faithful
- cup-ṭi kare ra'iben nā!—Don't stay silent, [sir]!

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EXERCISE 2

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EXERCISE 2.1

Follow this pattern for the verb “karā”:-

Example: “I did”

Answer: “āmi kar-lām”

Translate these examples:-

EXAMPLES	ANSWERS
I did	āmi kar-lām
tumi kar-le	you did
<u>he</u> did	tini kar-len
āmarā kar_i	we do
she does	se kar_e
āpani kar_en	<u>you</u> do
<u>he</u> will do	tini kar-ben
you will do	tumi kar-be
īsvar kar-ben	God will do
The boy will do	chele kar-be
ke kar-be?	who will do?
we will do	āmarā kar-ba

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EXERCISE 2.2

Learn some of the verbs patterned like ‘karā’

EXERCISE 2.3

Follow this pattern for other verbs like “karā”:-

Example: “I speak”

Answer: “āmi bali”

Translate these examples:-

EXAMPLES	ANSWERS
<i>I speak</i>	āmi bali
se bal-la	he said
<i>You understand</i>	āpani bujhen
<i>He will come</i>	se ās-be
āpani ās-len	<u>you</u> came
se paṛ-la	he read / he did read
<i>Peace will come</i>	śānti ās-be
tārā dekh-la	they saw
āmarā dekh-ba	we will see
<i>God knows</i>	tīśvar jān_en
<i>We will bring ...</i>	āmarā la-ba
tārā mār-e	they hit / strike
<i>He died</i>	se mar-la
<i>YOU will see!</i>	tomarā dekh-be!
āmi dekh-lām	I saw
kī ās-be?	what will come?

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EXERCISE 2.4

Learn some of the verbs patterned like “la-oṃā”.

Follow this pattern for verbs like “la-oṃā”:-

Example: “We lead/take”

Answer: “āmarā la-i”

Translate these examples:-

EXAMPLES	ANSWERS
<i>We lead/take</i>	āmarā la'i
kī hala?	<i>What happened?</i> <i>What is going on?</i>
<i>They led/took</i>	tārā nila
se āmār bandhu naẏ.	<i>He is not my friend.</i>
āmi laba	<i>I will bring.</i>
<i>You are not my boy.</i>	tumi āmār chele nao.
<i>He proves to be ...</i>	se ... haẏ
tini tāder bandhu nan.	<i>He is not their friend.</i>
āmi īśvar na'i	<i>I am not God.</i>
bai hala bāibel.	<i>The book [is] the Bible.</i>
<i>God is (exists).</i>	īśvar āch-en.
<i>It is not this.</i>	e naẏ.
ee naẏ.	<i>It is not that [one].</i>
satya āche.	<i>It [is] truth.</i>
<i>I am</i>	āmi āchi
kī āche?	<i>What is it?</i>
tumi chi-le	<i>you were</i>
<i>It will be</i>	habe / tā habe
<i>I was [there]</i>	āmi [okhāne] chilām

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EXERCISE 2.5

The verbs “de-oṃā” and “ne-oṃā” are mainly like “la-oṃā” but show some exceptions.

Follow this pattern for verbs like “de-oṃā”:-

Example: “*You give*”

Answer: “tumi deo”

Translate these examples:-

EXAMPLES	ANSWERS
<i>You give</i>	tumi deo
<i>I will give</i>	āmi dība
āmi nilām	<i>I took</i>
<i>he will give</i>	tini dīben
āmi ni'i	<i>I take</i>
<i>YOU will take</i>	āpanārā niben

se ney	he takes
I take	āmi ni'i
she gives	tini nen
They give	tārā dey
tumi tā niyecha	you have taken it
we have given it	āmarā tā diyechi

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EXERCISE 2.6

Learn some of the verbs patterned like “khā-oṃā”.

Remember the irregular past of “yāoṃā”.

Follow this pattern for verbs like “khā-oṃā”:-

Example: “I eat”

Answer: “āmi khāi”

Translate these examples:-

EXAMPLES	ANSWERS
I eat	āmi khāi
you ate	tumi khele
he will eat	se khābe
āpani khān	you eat
se khela	he / she ate
se yāy	he / she goes
YOU go there	tomarā okhāne yāo
tini yāben	he / she will go
he will go	se yābe
he wanted	se cāila
āmi pāi	I get / I receive
we got	āmarā pelām
āpani pā-n	you get / you receive
you went	tumi gele
he/she went	se gela
I went	āmi gelām

āpani ge-len		<u>you</u> went
we go		āmarā yāi
tumi yāo		you go
we will sing		āmarā gāi-ba
they will sing		tārā gāibe
āmi cāi		I want
he wants		se cāy
tumi pe-le		you got / you received
they get		tārā pāy
tini cān		<u>he</u> / <u>she</u> wants

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EXERCISE 2.7

Learn some of the verbs patterned like “ghumāno”.

Follow this pattern for verbs like “ghumāno”:-

Example: “We slept”

Answer: “āmarā ghumā-lām”

Translate these examples:-

EXAMPLES	ANSWERS
we slept	āmarā ghumālām
tumi ghumāle	you slept
he slept	se ghumāla
āpani ghumālen	<u>you</u> slept
I sleep	āmi ghumāi
se ghumāy	he sleeps
kaṁrā dāṁṛān?	<u>WHO</u> stand?
āmarā dāṁṛāi	we stand
tārā doorāy	they run
they show	tārā dekhāy
ke ghumāla	Who slept?
he stood	se dāṁṛāla
tini dekhālen	<u>he</u> showed

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EXERCISE 2.8

You can form the negative of a *future or present* action by adding “nā” after the verb.

Follow this pattern:-

Example: “āmarā gāiba”

Answer: “āmarā gāiba nā”

Give the negative of these examples:-

EXAMPLES	EXAMPLES	ANSWERS
<i>we will sing</i>	āmarā gāiba	āmarā gāiba nā
<i>we go</i>	āmarā yāi	āmarā yāi nā
<i>you go</i>	tumi yāo	tumi yāo nā
<i>I want</i>	āmi cāi	āmi cāi nā
<i>they will sing</i>	tārā gāibe	tārā gāibe nā

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EXERCISE 2.9

Past negative

You can form the negative of a *past* action by adding “ni” after the present tense of the verb. “ni” can be attached to the verb or independent. ‘yāi ni’ is usually shown as “yāini”.

Follow this pattern:-

Example: Positive: (“We went”) “āmarā gelām”

Answer: Negative: (“We did not go”) “āmarā yāini”

Give the negative of these examples:-

EXAMPLES	EXAMPLES	ANSWERS
<i>we went</i>	āmarā gelām	āmarā yāini
<i>you went</i>	tumi gele	tumi yāoni
<i>I wanted</i>	āmi cāilām	āmi cāini
<i>they sang</i>	tārā gāila	tārā gāy-ni

he did	se kar-la		se kareni
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EXERCISE 2.10

You can form compound verbs by combining a noun with an auxiliary verb like “karā”.

Follow this pattern:-

Example: “We believed”

Answer: “āmarā biśvās kar-lām”

Translate these examples:-

EXAMPLES		ANSWERS
<i>We believed.</i>		āmarā biśvās kar-lām.
<i>He loved.</i>		se prem kar-la.
āpani prem karen		<u>you</u> love
<i>I forget</i>		āmi bhule yāi
se bhule yāy		<i>he</i> forgets
kārā prem kare?		<i>WHO</i> love?
tini sṛṣṭi kar-len		<u>He</u> created
<u>He</u> creates		tini sṛṣṭi karen
<i>He/She/It encourages</i>		se ut`sāhita kare
ke ghumāla?		<i>Who</i> slept?
<i>he</i> thought		se mane kar-la
se dhvaṅsa kare		<i>he</i> destroys

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EXERCISE 2.11

You can form compound verbs by combining two verbs. One looks like the present participle, with “-te” added after its verb stem. The other verb serves as an auxiliary verb.

Follow this pattern for “pārā” “to be able to”:-

Example: “I can do”

Answer: “āmi kar-te pāri”

Translate these examples:-

EXAMPLES	ANSWERS
I can do	āmi kar-te pāri
tumi kar-te pāra	you can do
He can do.	se kar-te pāre
tumi dekh-te pāra	you can see
āpani dekh-te pāren	you can see
You can know	āpani jān-te pāren
They can know	tārā jān-te pāre

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EXERCISE 2.12

You can form compound verbs by combining two verbs. One looks like the present participle, with “-te” added after its verb stem or like the past participle with “-e” after its verb stem. The other verb serves as an auxiliary verb.

Follow this pattern for “cāoyā” (~“chāwā”) “to want to”:-

Example: “I want to see”

Answer: “āmi dekh-te cā-i”

Example: “I will go away”

Answer: “āmi cale yāba”

Translate these examples:-

EXAMPLES	ANSWERS
I want to see.	āmi dekh-te cāi
se dekh-te cāy.	he wants to see
We want to see.	āmarā dekh-te cāi
tārā paṛ-te cāila.	they wanted to read
āmarā śun-te cāilām.	we wanted to listen
YOU want to speak.	tomarā bal-te cāo
They [went and] got killed	tārā mārā gela

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EXERCISE 2.13

Here is some further practice of affirmative and negative forms.
(See; eat; go; sleep...)

		Present		Past	
Infinitive		Affirmative	Negative	Affirmative	Negative
dekhā	1	dekhi	dekhi nā	dekh-lām	dekhini
khāoyā	1	khāi	khāi nā	dekh-lām	khāini
ṡāoyā	1	ṡāi	ṡāi nā	gelām	ṡāini
ghumāno	1	ghumāi	ghumāi nā	kar-lām	ghumāini
dekhā	2	dekha	dekha nā	dekh-le	dekhani
khāoyā	2	khāo	khāo nā	jān-le	khāoni
ghumāno	2	ghumāo	ghumāo nā	ghumāle	ghumāoni
dekhā	3	dekhe	dekhe nā	dekh-la	dekheni
khāoyā	3	khāy	khāy nā	khela	khāy-ni
ṡāoyā	3	ṡāy	ṡāy nā	gela	ṡāy-ni
ghumāno	3	ghumāy	ghumāy nā	bujh-la	ghumāy ni
bujhā	H	bujhen	bujhen nā	bujh-len	bujhen-ni
karā	H	karen	karen nā	kar-len	karen-ni
khāoyā	H	khān	khān nā	khelen	khan-ni
ṡāoyā	H	ṡān	ṡān nā	gelen	ṡān-ni
ghumāno	H	ghumān	ghumān nā	ghumālen	ghumān-ni

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EXERCISE 2.14

Follow this pattern for “āmi”:-

Example: “bujhā” (to understand)

Answer: “āmi bujhi” (I understand)

Give the present tense for “āmi” for each of the following verbs:-

(Understand; see; do; get)

EXAMPLES Verb		ANSWERS āmi ...
bujhā		bujhi
dekhā		dekhi
karā		kari
pāoyā		pāi

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EXERCISE 2.15

Follow this pattern for “āmi” to make the negative:-

Example: “bujhā” (to understand)

Answer: “āmi bujhi nā” (I do not understand)

Give the negative in the present tense for “āmi” for the following verbs:-

(Understand; see; do; get)

EXAMPLES Verb		ANSWERS āmi
bujhā		bujhi nā
dekhā		dekhi nā
karā		kari nā
pāoyā		pāi nā

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EXERCISE 2.16

Follow this pattern for “āmi” in the past tense:-

Example: “bujhā” (to understand)

Answer: “āmi bujh-lām” (I understood)

Give the past tense for “āmi” for each of the following verbs:-

(Understand; see; do; get)

EXAMPLES Verb		ANSWERS āmi ...
bujhā		bujh-lām
dekhā		dekh-lām
karā		kar-lām
pāoyā		pelām

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EXERCISE 2.17

To make the Past Negative, use the Present Affirmative and add “ni”. “ni” can be attached to the verb or independent.

Follow this pattern for “āmi” to make the past negative:-

Example: “bujhilām” (*I understood*)

Answer: “āmi bujhini” (*I did not understand*)

Give the negative in the past tense for “āmi” for the following verbs:-

(*I understood; I saw; I did; I got*)

EXAMPLES		ANSWERS
bujh-lām		bujhini
dekh-lām		dekhini
kar-lām		karini
pelām		pāini

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EXERCISE 2.18

The negative of a future action is made by adding “nā”.

Follow this pattern to make the future negative:-

Example: “āmi kar-bo” (*I will do*)

Answer: “āmi kar-bo nā” (*I will not do*)

Give the negative for the following examples:-

(*I will do; he will see; it will happen; you will know*)

EXAMPLES		ANSWERS
āmi kar-ba		āmi kar-ba nā
se dekh-be		se dekh-be nā
tā ghaṭ-be		tā ghaṭ-be nā
āpani jān-ben		āpani jān-ben nā

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EXERCISE 2.19

The same method is used for other persons in the singular and plural.

Give the negative for each of the following examples:-

(You do; you saw; you hear; he comes; I heard; you want; he came; it will be; you slept; I will stand; it can be; he goes; you went)

EXAMPLES		ANSWERS
tumi kara		tumi kara nā
tumi dekh-le		tumi dekhani
tumi śuna		tumi śuna nā
se āse		se āse nā
āmi śun-lām		āmi śunini
tumi cāo		tumi cāonā
se ās-la		se āseni
tā habe		tā habe nā
āpani ghumālen		āpani ghumān-ni
āmi dāmṛāba		āmi dāmṛāba nā
tā hate pāre		tā hate pāre nā
se yāy		se yāy-ni
tumi gele		tumi yāoni

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EXERCISE 2.20

There are some special cases for ‘not being’.

Construct the negative of the following affirmative examples:-

(I am; you are; he is; you are... I was; you were; he was; you were)

Present			Past	
Affirmative	Negative		Affirmative	Negative
āmi āchi / hai	nai		chilām	haini
tumi ācha / hao	nao		chile	haoni
se āche / haý	naý		chila	haý-ni
āpani āchen / han	nan		chilen	han-ni

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EXERCISE 2.21

There are some special cases for ‘not being’.

Invert the affirmative or negative form of these examples:-

(I am not; he was; you were not; I am (prove to be); I am; YOU are not; we were)

EXAMPLES		ANSWERS
āmi nai		āmi āchi
se chilo		se hai ni
āpani han ni		āpani chilen
āmi hai		āmi nai
āmi āchi		āmi nai
tomarā nao		tomarā ācho
āmarā chilām		āmarā hai ni

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EXERCISE 2.22

The following examples and answers provide a summary of Exercises 2.13 – 2.21. Give the Present Affirmative and the Past Negative to complete the table.

	EXAMPLES		EXAMPLES	ANSWERS	ANSWERS
To... / Infinitive	Present Affirmative	Past Affirmative	Past Negative	(does ...)	(didn't ...)
	āmi				
par_ā	par_i	par_lām	par_i ni	par_i	par_i ni
dekh_ā	?	dekh_lām	?	dekh_i	dekh_i ni
kar_ā	?	kar_lām	?	kar_i	kar_i ni
	tumi				
śun_ā	śun_o	śun-le	śun_o ni	śun_o	śun_o ni
jān_ā	?	jān-le	?	jān_o	jān_o ni
bujh_ā	?	bujh-le	?	bujh_o	bujh_o ni
ās_ā	?	ās-le	?		
	se				
dekh_ā	dekh_e	dekh-la	dekh_e ni	dekh_e	dekh_e ni
śun_ā	?	śun-la	?	śun_e	śun_e ni

bujh_ā	?	bujh-la	?	bujh_e	bujh_e ni
ṡā-oṡā	ṡā-ṡ	ge-la	ṡā-ṡ ni	ṡā-ṡ	ṡā-ṡ ni
pā-oṡā	?	pe-la	?	pā-ṡ	pā-ṡ ni
gā-oṡā	?	gā-i-la	?	gā-ṡ	gā-ṡ ni
āpani, tini					
bujh_ā	bujh_en	bujh-len	bujh_en ni	bujh_en	bujh_en ni
kar_ā	?	kar-len	?	kar_en	kar_en ni
par_ā	?	par-len	?	par_en	par_en ni
ṡā-oṡā	ṡā-n	ge-len	ṡā-n ni	ṡā-n	ṡā_n ni
pā-oṡā	?	pe-len	?	pā-n	pā-n ni
khā-oṡā	?	khe-len	?	khā-n	khā-n ni
ghum_ā-no	ghum_ā-n	ghum_ā-len	ghum_ā-n ni	ghum_ā-n	ghum_ā-n ni
door_ā-no	?	door_ā-len	?	door_ā-n	door_ā-n ni
dekh_ā-no	?	dekh_ā-len	?	dekh_ā-n	dekh_ā-n ni
kar_ā-no	?	kar_ā-len	?	kar_ā-n	kar_ā-n ni
jān_ā-no	?	jān_ā-len	?	jān_ā-n	jān_ā-n ni

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EXERCISE 2.23

Invert the affirmative or negative form of these examples:-

(I am fine; I'm happy; I am bad; you are well; you are bad; you are good; that's true; that's false; that's righteous; you are very big; you are violent; you are important; we are the smallest; they are peaceful; you are my boy; he is your boy; those are better; it is possible; he is very sorry; YOU are pleased)

AFFIRMATIVE	NEGATIVE
āmi bhālo []	āmi bhālo nai
āmi sukhī []	āmi sukhī nai
āmi manda []	āmi manda nai
tumi asustha []	tumi asustha nao
tumi khārāp []	tumi khārāp nao
tumi bhālo []	tumi bhālo nao
tā satya []	tā satya naṡ
tā bhul []	tā bhul naṡ
tā dhārmik []	tā dhārmik naṡ
āpani khub barā []	āpani khub barā nan
āpani hiṡsra []	āpani hiṡsra nan

āpani gurutvapūrṇa []	āpani gurutvapūrṇa nan
āmarā sab ceṇe chotta []	āmarā sab ceṇe chotta nai
tārā śāntipūrṇa []	tārā śāntipūrṇa naṁ
tumi āmār chele []	tumi āmār chele nao
se tomār chele []	se tomār chele naṁ
ee-gulo ār-o bhālo []	ee-gulo ār-o bhālo naṁ
tā sambhab	tā sambhab naṁ
se khub duhhakhita	se khub duhhakhita naṁ
tomarā ānandita	tomarā ānandita nao

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EXERCISE 2.24

The verb form for “does not exist” is “nei”.

The Sadhu form of “nei” is “nāi”.

Invert the affirmative or negative form of these examples:-

(There is a book; there is love; there is no peace; there is hope; there is no freedom)

EXAMPLES		ANSWERS
... exists		... exists not
bai āche		bai nei
prem āche		prem nei
śānti nei		śānti āche
āśā āche		āśā nei
mukti nei		mukti āche

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EXERCISE 2.25

The verb form like “karā” is sometimes referred to as the Infinitive. We can call it the Identifying Verbal Noun. This form is often used as a (gerundive) noun.

Translate these examples:-

EXAMPLES		ANSWERS
To work is necessary		kāṁ karā dar-kār
parā darakār		To read [is] necessary

śunā gurutvapūrṇa		To listen [is] important
ghṛṇā karā khārāp		To hate [is] bad
To come here [is] impossible		ekhāne āsā asambhab
satya balā bhālo		To say the truth [is] good
To say this is possible		e balā sambhab
To read is peaceful		parā śāntipūrṇa
tā balā thik na-ý		To say that is not correct.
thik āche?		Is it O.K.?

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EXERCISE 2.26

Past Perfect Tense—‘I had done’, etc.

Form the past perfect tense of a verb by combining its past participle with the simple past tense of ‘haoýā’:-

to do—karā

done—kare

I was—āmi chilām

I had done—āmi karechilām

EXAMPLES		ANSWERS
you had done		tumi karechile
tumi dekhechile		You had seen
āmarā diýechilām		We had given
se ceýechila		He/she had wanted
He/she had gone		se giýechila
tomarā cale giýechile		YOU had gone away
They had taken		tārā niýechila
YOU had shown		āpanārā dekhiýechilen
tini balechilen		He had said
se kī karechila?		What had he done?

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EXERCISE 2.27

Present Perfect Tense—‘I have done’, etc.

Form the present perfect tense of a verb by combining its past participle with the ending of the present tense of ‘haoyā’:-

to do—karā

done—kare

I am—āmi [ā]chi

I have done—āmi karechi

EXAMPLES	ANSWERS
you have done	tumi karecha
tumi dekhecha	<i>You have seen</i>
āmarā diyechi	<i>We have given</i>
se ceýeche	<i>He/she has wanted</i>
<i>He/she has gone</i>	se giýeche
tomarā cale giýecha	<i>YOU have gone away</i>
<i>They have taken</i>	tārā niýeche
<i>YOU had shown</i>	āpanārā dekhiýechen
tini balechen	<i>He has said</i>
se kī kareche?	<i>What has he done?</i>

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EXERCISE 2.28

Present Perfect and Past Perfect Tenses—‘I have done’, ‘you had spoken’, etc.

More examples for you to answer:

EXAMPLES	ANSWERS
he has done	se kareche
tumi dekhecha	<i>You have seen</i>
āmarā kheýechi	<i>We have eaten</i>
se ghumiýechila	<i>He/she had slept</i>
<i>They had gone</i>	tārā giýechila
tomarā niýecha	<i>YOU have taken</i>
<i>They had read</i>	tārā paýechila
<i>YOU have shown</i>	āpanārā dekhechen
āmi balechilām	<i>I had said</i>
tāra kī karechila?	<i>What had they done?</i>

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EXERCISE 2.29

Present Perfect and Past Perfect Tenses—‘I have done’, ‘you had spoken’, etc.

More examples for you to answer:

EXAMPLES	ANSWERS
he has done	se kareche
tumi dekhecha	You have seen
āmarā kheyechi	We have eaten
se ghumiyechila	He/she had slept
They had gone	tārā giyechila
tomarā niyecha	YOU have taken
They had read	tārā paṛechila
YOU have shown	āpanārā dekhechen
āmi balechilām	I had said
tāra kī karechila?	What had they done?

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EXERCISE 2.30

Past Continuous Tense—‘I was doing’, ‘you were speaking’, etc.

Form the Past Continuous tense of a verb by combining its stem with the simple past tense of ‘haoyā’:-

to do—karā

stem—kar

I was—āmi chilām

I was doing—āmi kar-chilām

If the stem ends with a vowel, strengthen the ‘ch’ to ‘cch’:

to sleep—ghumāno

stem—ghumā

I was—āmi chilām

I was sleeping—āmi ghumācchilām

Examples for you to answer:

EXAMPLES	ANSWERS
he was doing	se kar-chila
tumi dekh-chile	You were seeing
āmarā khācchilām	We were eating

se ghumācchila		He/she was sleeping
They were going		tārā yācchila
tomarā nicchila		YOU were taking
They were reading		tārā paṛ-chila
YOU were showing		āpanārā dekhācchilen
āmi bal-chilām		I was saying
tāra kī kar-chila?		What were they doing?

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EXERCISE 2.31

Present Continuous Tense—‘I am doing’, ‘you are speaking’, etc.

Form the Present Continuous tense of a verb by combining its stem with the ending of the present tense of ‘haoyā’:-

to do—karā

stem—kar

I am—āmi [ā]chi

I am doing—āmi kar-chi

If the stem ends with a vowel, strengthen the ‘ch’ to ‘cch’:

to sleep—ghumāno

stem—ghumā

I am—āmi [ā]chi

I am sleeping—āmi ghumācchi

Examples for you to answer:

EXAMPLES	ANSWERS
I am doing	āmi kar-chi
tumi paṛ-cha	You are reading
āmarā tā khācchi	We are eating it
se dāmṛācche	He/she is standing
They are going	tārā yācche
tomarā kī niccha	What are YOU taking?
They are reading	tārā paṛ-che
YOU are showing	āpanārā dekhācchen
āmi bal-chi	I am saying
tāra kī dicche?	What are they giving?

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EXERCISE 2.32

Conditional Participles—‘If [one] were to do’, ‘in the event of speaking’, etc.

The subject (or doer) of the condition can often be omitted, if it is obvious from the context.

Form the conditional participle of a verb (except *yāoṃyā*) by combining the stem of its present participle with ‘le’:-

to do—karā

stem of present participle—kar (from ‘kar-te’)

If I were to do—[āmi] kar-le

Exception:

to go—yāoṃyā

Special conditional participle stem—ge

If I were to go—gele

Examples for you to answer:

EXAMPLES	ANSWERS
<i>In the event of me doing</i>	[āmi] kar-le
[tumi] par-le	<i>Were [you] to read</i>
khele	<i>On eating</i>
dāṃṛāle tomarā tā dekh-be	<i>By standing YOU will see it.</i>
<i>On going we see it.</i>	gele [āmarā] tā dekhi
tārā tā nile khāy	<i>On taking it they eat</i>
<i>On seeing it [we] read</i>	tā dekh-le pari
<i>If YOU hear, YOU understand</i>	āpanārā śun-le bujhen
jān-le [āmi] bali	<i>If I know, I say.</i>
tumi tā ān-le tā pāi	<i>If you bring it [I] get it.</i>

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EXERCISE 2.33

Frequentative of Habitual Tense—‘I would do’, ‘you used to speak’, etc.

The subject (or doer) of the action can often be omitted, if it is obvious from the context.

Form the conditional participle of a verb by combining the stem of its present participle with these endings: (1) ‘-tām’, (2) ‘-te’, (3) ‘-ta’, (H) ‘-ten’

to do—karā

stem of present participle—kar (from ‘kar-te’)

I would do—[āmi] kar-tām

to go—yāoyā

stem of present participle—yē (from ‘yete’)

I would go—yētām

Examples for you to answer—Positives:

EXAMPLES	ANSWERS
I would see	[āmi] dekh-tām
pār-le tā kar-tām	Were [I] to be able, I would do it.
khetē pār-le khetām	If I could eat, I would eat.
I used to read in school.	skule paṛ-tām
tumi ki skule yēte?	Did you used to go to school?
dāmṛāle tomarā tā dekh-te	By standing YOU would see it.
If you were to come, [we] would go.	tumi ās-le [āmarā] yētām
tārā tā nile kheta	On taking it they would eat.
On receiving it we would read.	tā pele paṛ-tām
If YOU were to understand, it would be good.	āpanārā bujh-le bhālo hata.
tā khele bhālo lāg-ta	If I/you/he were to eat it, it would feel nice.
tumi tā ān-le [tā] petām	If you were to bring it [I] would get [it].

More examples for you to answer—Negatives:

EXAMPLES	ANSWERS
I would not see	[āmi] dekh-tām nā
nā pār-le tā kar-tām nā	Were [I] not able, I would not do it.
khetē nā pār-le khetām nā	If I could not eat, I would not eat.
I used not to read in school.	skule paṛ-tām nā
tumi ki skule yēte nā?	Did you not used to go to school?
nā dāmṛāle tomarā tā dekh-te nā	By not standing YOU would not see it.
If you were not to come, [we] would not go.	tumi nā ās-le [āmarā] yētām nā
tārā tā nite pār-le kheta nā	On being able to take it they would not eat.
tā khele bhālo lāg-ta nā	If I/you/he were to eat it, it would not taste nice.
Not wanting fruit, would we eat it?	phal nā cāile, khetām?

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EXERCISE 2.34

Use of 'thākā' in Past Frequentative

EXAMPLES	ANSWERS
<i>I would go on reading</i>	[āmi] paṛ-te thāk-tām
āmi śuṇe thāk-tām nā	<i>I would not keep sleeping.</i>
bhālo nā lāg-le khete thāk-tām nā	<i>If I didn't like it, I would not keep eating it.</i>
<i>Although I could not read, I kept trying.</i>	paṛ-te nā pā-le-o ceṣṭā kare thāk-tām
tumi ki skule ṇete thāk-te?	<i>Did you continue going to school?</i>
dāmṛiye nā thāk-le tomarā tā dekhani	<i>By not remaining standing YOU did not see it.</i>
<i>If love is not there, God is not happy.</i>	bhālobāsā nā thāk-le īśvar ānandita nan
kāj nā thāk-le khānā (/khādya) nei.	<i>There being no work, there is no food.</i>
satya nā thāk-le prem nei	<i>If truth is not present, there is no love.</i>
If that wasn't said, ...	tā yadi balā nā thāk-ta, ...
... then I wouldn't know it.	... tāhale āmi tā jān-tām nā.

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EXERCISE 2.35

Use of haoṇā: ha'i, hao, haṇ, han—to be constantly; to prove to be; to become

Examples to translate to and fro:

āmi ānandita ha'i—I become delighted.

tā kari, yena āmi saphal ha'i—I do it, so that I become successful.

āmarā cāi, yena tomarā alas nā hao—We want YOU not to become lazy.

prem śeṣ haṇ nā—Love does not fail (/end).

samādar kar-te haṇ—Honour must be shown.

se binaṣṭa haṇ nā—He does not get destroyed.

samay paripūrṇa haṇ—The time is fulfilled.

tāke śay-tān balā haṇ—He is called Satan.

īśvar santuṣṭa han—God is pleased.

tini ki khuśi han?—Is he happy?

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EXERCISE 2.36

Use of lāgā—to be applied, to be felt

Examples to translate to and fro:

āmarā katha bal-te lāg-lām—*We began speaking.*
 sei sab āmi ghṛṇā kar-te lāg-lām—*I began hating all that.*
 āmi khub kāṁd-te lāg-lām—*I began to weep greatly.*
 tāra bal-te lāg-la—*They began to speak.*
 se prārthanā kar-te lāg-la—*He began to pray.*
 se ei śikṣā dite lāg-la—*He began giving this teaching.*
 tāra susamācār ghoṣaṇā kar-te lāg-len—*They began to proclaim the good news.*
 tāra gān gāite lāg-len—*They began to sing a song.*

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EXERCISE 2.37

Use of lāgāno—to apply

Examples to translate to and fro:

ratna lāgāno chila—*Jewels were affixed.*
 yā lāgāno hayeche—*That which has been planted.*
 śakta kare lāgāno hay—*It is fastened on.*
 āgun lāgiye debe—*It will set ablaze.*
 tini kādā lāgiye dilen—*He applied paste.*

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EXERCISE 2.38

Imperative: 1st Person—āmi, āmarā

Examples to translate to and fro:

āmarā yēna ullāṣita ha'i—*Let us be joyful.*
 eso, āmarā egiye yāi—*Come, let us go forward.*
 ekhan calo, āmarā cale yāi—*Go on now, let us be on our way.*
 eso, āmarā pabitra gān gāi—*Come, let us sing a holy song.*
 āmarā cāi, yēna tomarā jāna—*We want you to know.*
 āmi natun gān gāiba—*I will sing a song. or 'Let me sing a song'.*

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EXERCISE 2.39

Imperative: 2nd Person—tumi, tomarā

Examples to translate to and fro:

sāhāyā karo—[Please] help.
 prārthanā koro—You must pray.
 pāp koro nā—You must not do sin.
 dhare rākho—[Please] keep hold.
 mane rekho—You keep in mind.
 āmār ba'i dhare rekho nā—Do not keep holding my book.
 dām̃riye thāko—Remain standing.
 dūre theko—You must remain far away.
 tomarā jege theko—YOU, keep on the watch.
 cup kare theko nā—You must not stay silent.
 nāo, khāo—Take, eat.
 bāptisma nāo—Get baptized.
 natun gān gāo—Sing a new song.
 e khārāp gān ge'yo nā.—You must not sing this bad song.
 prem dekhāo—Show love.
 ghṛṇā dekhi'yo nā—You must not show hatred.
 āj-ke eso—Come today.
 paṛo-nā—Why not read?
 bhālo karmī hao—Be good workers.

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EXERCISE 2.40

Imperative: 3rd Person—se, tā, tāṛā

Examples to translate to and fro:

[pratyēke] dekhuk—Let him (/each one) look. (Galatians 6:4)
 yār kān āche, se śunuk—Let the one that ears listen. (Matthew 13:9)
 se nījeke asvīkār karuk—Let him disown himself. (Matthew 16:24)
 se āmār anusaraṇ karuk—Let him follow me. (Matthew 16:24)

EXERCISE 2.41

Imperative: Honorific—āpani, tini, āpanārā, tāṛa/tāṁrā

Examples to translate to and fro:

prabhu, dekhun!—Lord, see! (Luke 19:8)
 uṭhun!—Get up! (Ezra 10:4)
 āpani dāk-te thākun!—Keep calling! (1 Samuel 7:8)
 nirab thākun!—Keep quiet! (Job 33:31)
 śunun!—Listen! (Job 33:31)
 balun!—Tell us! (Matthew 24:3)
 rājā dīrghajībī hon!—May the king live long! (Nehemiah 2:3)
 dṛṭha o sāhasī hon!—Be firm and courageous! (Joshua 1:18)

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EXERCISE 2.42

Use of ‘yēna’ to form Imperatives with the Simple Present Tense

You can form imperatives by using ‘yēna’ to mean ‘so that ...’, or ‘may it be that ...’

Examples to translate to and fro:

āmarā yēna ullāṣita ha’i—*Let us be joyful.*

(*May it be that we are joyful.*)

se yēna bhālo ut’ sa haṃ—*Let him be a good source.*

tārā yēna bhālo svāmī han—*Let them be good husbands.*

EXERCISE 2.43

Use of ‘nā kena’ with Imperatives to Express ‘No matter what may be’

This method uses ‘nā kena’ (‘no matter what’) with imperative forms that mean ‘let it be’.

Examples to translate to and fro:

yā-kichui cāi nā kena, ...—No matter what I may want, ...

tumi yāi kara nā kena, ...—Whatever you may do, ...

tumi yē-khāne-i yāo nā kena, ...—Wherever you may go, ...

lokerā yāi baluk nā kena, ...—No matter what people may say, ...

āpani yāi balun nā kena, ...—Say whatever you like, ...

āpanārā yāi dekhā’un nā kena, ...—No matter what YOU may show, ...

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EXERCISE 2.44

Use of ‘raṃeche’—to continue to be, to keep on

Examples to translate to and fro:

āmi śun-te raṃechi—I keep on listening

tumi swapane raṃecha—You are continuously in a dream

tārā base raṃeche—They continue to be seated

pr̥thibīte yā-kichu raṃeche—Everything that continues to be on the earth

yārā jagate raṃeche—Those who are present on the earth

aneke dekh-te raṃechen—Many are keeping on looking

āmi okhāne dām̐riye ra'ilām—I kept standing there
 āmara base ra'ilām—We continued sitting there
 tumi kena cup kare ra'ile?—Why did keep staying silent?
 ār kono biśvās ra'ila nā—No more faith remained
 tārā ānandita ra'ila—They kept being happy
 tāder hṛdaye āsā ra'ila—Hope continued to be in their hearts
 yīshu tāder saṅge ra'ilen—Jesus continued with them
 rājā base ra'ilen—The king continued to be seated

āmi dām̐riye ra'iba—I will keep standing
 tumi ki ra'ibe biśvasta?—Will you stay faithful?
 se base ra'ibe—He will continue seated
 tini pabitra ra'iben—He will remain holy
 pracār kar-te ra'iben—They will keep on preaching

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GRAMMAR 3. OBJECTS – Nouns and Pronouns According to 'Case'

- [3.1](#) Cases for Personal Object Nouns and Pronouns
[3.2](#) Cases for Non-Personal Object Nouns and Pronouns
[3.3](#) More Post-Positional Elements

We saw in Section 1 how nouns and pronouns can be used as the subject (the Doer) in a sentence. If a person or thing is affected by the action of the Doer, it is the “Object” in the sentence. When nouns and pronouns form the object, they are usually modified in various ways depending upon the object case.

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GRAMMAR 3.1: Cases for Personal Object Nouns and Pronouns

Personal Object				
	Singular		Plural	
<i>man</i>	mānuṣ		mānuṣ	_erā
<i>affecting the man</i>	mānuṣ	-ke	mānuṣ	-der (-ke)
<i>of the man</i>	mānuṣ	_er	mānuṣ	-der
<i>to the man</i>	mānuṣ	-ke	mānuṣ	-der (-ke *)
<i>to the presence of the man</i>	mānuṣ	_er kāc_e **	mānuṣ	-der kāc_e **
<i>towards the man</i>	mānuṣ	_er prati / dike	mānuṣ	-der prati / dike

<i>through the man</i>	mānuṣ	_er dvārā	mānuṣ	-der dvārā
<i>by way of the man</i>	mānuṣ	_er diye	mānuṣ	-der diye
<i>from the man</i>	mānuṣ	(_er kāk **) theke	mānuṣ	-der (kāk **) theke
<i>in/on/at the man</i>	mānuṣ	_e (or -te)	mānuṣ	-der madh̄ye (or -der-te)
<i>Oh the man!</i>	he mānuṣ !		he mānuṣerā !	

*

When used in a general sense in the plural of the Dative Case, it is more common to **omit** “-ke”—unless it is needed to make the meaning unambiguous.

Plural without “-ke”

- “svarga yīhobār-i, kintu pṛithibī tini **mānuṣ-der** diyechen”—As for the heavens, they belong to Jehovah, But the earth he has given to the sons of men. (*Psalm 119:16*)
- “tām̄r caukh **mānuṣ-der** dekhe”—His eyes see men (*Psalm 11:4*)

Plural with “-ke”

- “**seguloke-o** āmār paricālanā dite habe”—Those also I must lead (*John 10:16*)
- “kena tumi **āmāder-ke** tomār path theke sare yete dāo”—Why do you let us wander from your ways? (*Jeremiah 63:17*)

Singular

- “Īśvar **mānuṣ-ke** jīban diyechen”—God has given man life (*Ecclesiastes 5:18*)
- “āmi **mānuṣ-ke** sṛṣṭi karechi”—I have created man (*Isaiah 45:12*)

**

The Bengali word “kāk” conveys the sense of ‘being near to’, so you could visualize it as “proximity” or “vicinity”, perhaps “presence”, close to a person. “kāk” is used more for the presence of someone of high honour.

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GRAMMAR 3.2:

Cases for Non-Personal Object Nouns and Pronouns

Non-Personal Object			
	Singular		Plural
<i>book</i>	bai		bai -gulo
<i>affecting the book</i>	bai (-)		bai -gulo (-)
	bai (-ke) *		bai -gulo (-ke) *
<i>of the book</i>	bai -yer **		bai -gulo-r
<i>to the book</i>	bai (-)		bai -gulo (-)
	bai (-ke) *		bai -gulo (-ke) *
<i>through the book</i>	bai	dvārā	bai -gulo dvārā
<i>by way of the book</i>	bai	-yer ** diye	bai -gulo diye
<i>from the book</i>	bai	theke	bai -gulo theke
<i>in/on/at the book</i>	bai	-te ***	bai -gulo-te

<i>within the book</i>	bai -yer *** madh̄ye	
<i>among the books</i>		bai -gulo madh̄ye
<i>Oh the book!</i>	he bai !	he baigulo !

*

It is common to **omit** “-ke”—unless it is needed to avoid ambiguity.

**

Possessive endings vary:

- -'er, -yer, -r after a vowel
- -er after a consonant

Locative endings vary:

- -y after “ā”
- -te after another vowel
- -e after a consonant

Words similar to “from”

<i>than, from</i>	theke, hate (or haite)
<i>than, compared to</i>	ceye

Examples:-

<i>best (‘than all, good’)</i>	sab ceye bhālo
<i>The father is bigger than I</i>	pitā āmā ceye baṛa
<i>Love is better than hatred</i>	prem ghṛṇā ceye bhālo.
<i>It is better to give than to receive</i>	pāoṃyā ceye deoṃyā bhālo

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GRAMMAR 3.3:

More Post-Positional Elements

<i>for X</i>	X_er jan̄yā
<i>against X</i>	X_er biruddhe
<i>with X</i>	X_er sāthe X_er saṅge

Examples:-

<i>for me</i>	āmār jan̄yā
<i>for us</i>	āmāder jan̄yā
<i>against the truth</i>	sat̄yer biruddhe
<i>with the brothers</i>	bhāider saṅge

Do Exercises 3.xx

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EXERCISE 3

3.1	3.2	3.3	3.4	3.5
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EXERCISE 3.1

EXAMPLES	ANSWERS
<i>I spoke to the man</i>	āmi mānuṣ-ke bal-lām.
tārā ai strīke bal-la.	<i>They spoke to that woman.</i>
<i>He saw the woman.</i>	se strī(-ke) dekh-la.
<i>The father of the man</i>	mānuṣer bābā
bhāi-er ghar	<i>the brother's house</i>
īśvarer baṛa uddeśyā	<i>God's great purpose</i>
<i>You gave it to the wrong man.</i>	tumi tā bhul mānuṣ-ke dile.
<i>It helps me.</i>	tā āmāke sāhāyā kare
<i>Please show him.</i>	dayā kare tāke dekhāo.
āmi tā choṭṭa meyeke dilām.	<i>I gave it to the little girl.</i>
<i>They went to the leader.</i>	tārā netār kāce gela.
<i>I heard through the big man.</i>	āmi baṛa mānuṣ dvārā śun-lām.
chele pitā dvārā śikhe.	<i>The son learns through the father.</i>
<i>We get life through whom?</i>	āmarā kāmr dvārā jīban pāi?

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EXERCISE 3.2

Convert the examples in the previous exercise to plural.

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EXERCISE 3.3

EXAMPLES	ANSWERS
<i>He read (the) book [past tense]</i>	se bai paṛ-la
tumi bai nile.	<i>You took the book.</i>
<i>They learned the message</i>	tārā sañvād śikh-la.
<i>I know the name of the book</i>	āmi baiyer nām jāni
tumi bārīr nām jāna	<i>You know the house's name</i>
<i>He saw the peace of the people.</i>	Tā loker śānti dekh-la.
<i>The girl gave a name to the animal.</i>	meṃe paśuke nām dila.
tumi phul-ke pāni dile?	<i>Did you give water to the flower?</i>
<i>I gave some food to the dog</i>	āmi kukur-ke kicchu khādya dilām.
<i>We heard it through the message.</i>	āmarā sañvād dvārā tā shun-lām.
tārā kāj dvārā śikhe	<i>They learn through work.</i>
<i>I knew through the war.</i>	āmi yuddha dvārā jān-lām.
<i>They went through the hall.</i>	tārā hal diye gela.
tā ghar diye ela (ās-la).	<i>It came through (or by way of) the house.</i>
<i>We will come by way of the meeting.</i>	āmarā sabhā diye ās-ba.
<i>They get knowledge from the Bible.</i>	tārā bāibel theke jñān (~ 'gyaan ') pāy.
āmarā yuddha theke śāntir abhāb pāi.	<i>We get a lack of peace from war.</i>
<i>He gets encouragement from the picture.</i>	Se chabi theke ut' sāha pāi.
<i>In this time (we) see disturbance.</i>	e kāle (āmarā) aśānti dekhi.
ai bārī-te āmār bhāi [āche].	<i>In that house [is] my brother</i>
<i>In that religion is much war.</i>	ai dharma anek yuddha āche.
<i>I will go among the flowers.</i>	āmi phul-gulor madhye yāba
baigulor madhye chābigulo āche.	<i>Within [the] books [there] are keys.</i>
<i>He went among the animals.</i>	Se paśuder madhye gela

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EXERCISE 3.4

Convert the examples in the previous exercise to plural or to singular.

EXERCISE 3.5

EXAMPLES	ANSWERS
<i>most possible</i>	sab ceṃe sambhab
sab ceṃe khārāp	worst / most bad

<i>most unrighteous</i>	sab ceṇe adhārmik
<i>biggest</i>	sab ceṇe baṛa
sab ceṇe dhārmik	<i>most righteous</i>
<i>more peaceful</i>	ār-o śāntipūrṇa
ār-o śānti	<i>more peace</i>
ār-o manda	<i>more bad / worse</i>
<i>more happy</i>	ār-o ānandita
ār-o baṛa	<i>bigger / more big</i>
<i>smaller</i>	ār-o choṭṭa
<i>more well, better</i>	ār-o bhālo
<i>less peaceful</i>	kam śāntipūrṇa
kam dhārmik	<i>less righteous</i>
<i>less happy</i>	kam ānandita

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GRAMMAR 4. QUALITY DESCRIBING DOERS AND OBJECTS – Adjectives, Personal Pronouns, etc.

[4.1](#) Vocabulary — Adjectives and Other Descriptives —
English to Bengali

[4.2](#) Vocabulary — Adjectives and Other Descriptives —
Bengali to English

[4.3](#) Examples

[4.4](#) Numbers to Indicate Quantity

GRAMMAR 4.1:

Vocabulary — Adjectives and Other Descriptives —
English to Bengali

[\[Go to Bengali to English Descriptives\]](#)

These words can be used as they are with no adjustment for gender or number.

“-’s ” singular possessive	-er
“-s’ ” pl. (non-personal)	-gulo
“-s’ ” pl. (personal)	-der
<i>all</i>	sakal (~shākāl), sab, samasta
<i>any</i>	kono

<i>bad</i>	manda (~māṇḍā), khārāp
<i>big</i>	baṛa (~bārḍā)
<i>coming, next</i>	āgāmī
<i>correct, O.K., right</i>	ṭhik
<i>false</i>	bhul
<i>few; a little</i>	alpa (~ālpā)
<i>forever, unending</i>	ananta (~ānāntā)
<i>-full / -ful</i>	-pūrṇa
<i>good</i>	bhālo
<i>great</i>	mahā
<i>happy</i>	sukhī, ānandita
<i>her, his, its</i>	tār
<i>his, her, its</i>	tār
<i>his (honorific)</i> (Jehovah or Jesus only)	tām̐r
<i>his (honorific)</i> (not Jehovah or Jesus)	tār
<i>holy</i>	pabitra (~pābitrā) / pavitra
<i>ill, unwell, sick</i>	asustha (~āshusthā)
<i>important</i>	gurutvapūrṇa
<i>impossible</i>	asambhab (~āshāmbhāb)
<i>its, his, her</i>	tār
<i>last, past</i>	gata (~gātā)
<i>less</i>	kam
<i>more</i>	beśi; ār-o
<i>most (than all)</i>	sab ceṇe (~shab cheye)
<i>much</i>	anek (~ānek)
<i>my</i>	āmār
<i>near (at hand)</i>	nikāṭ, (san-)nikāṭ
<i>necessary</i>	dar-kār, praṇojanīya
<i>next, subsequent</i>	parabartī
<i>other</i>	an̐ya (~ān 'nā), apar (~āpār)

<i>other</i>	apar (~ān 'nā), an̄ya (~ān 'nā)
<i>our</i>	āmāder
<i>past, last</i>	gata (~gātā)
<i>peaceful</i>	śāntipūrṇa
<i>possible</i>	sambhab (~shāmbhāb)
<i>previous</i>	pūrbabartī
<i>real</i>	prakṛta (~prākṛitā)
<i>righteous</i>	dhārmikr
<i>“-s’ ” singular possessive</i>	-er
<i>“-s’ ” pl. (personal)</i>	-der
<i>“-s’ ” pl. (non-personal)</i>	-gulo
<i>sad, unhappy, sorry</i>	dukhita / duhhakhita
<i>sick, unwell, ill</i>	asustha (~āshusthā)
<i>small</i>	choṭa (~chhoṭā) / choṭṭa
<i>some</i>	kicchu
<i>sorry, unhappy, sad</i>	dukhita / duhhakhita
<i>subsequent, next</i>	parabartī
<i>that (over there)</i>	ai / ee
<i>their</i> (only Jehovah and Jesus)	tāmder
<i>their</i> (except Jehovah and Jesus)	tāder
<i>their</i>	tāder
<i>this</i>	e
<i>true</i>	satya (~shāt'tā)
<i>unhappy, sad, sorry</i>	dukhita / duhhakhita
<i>unrighteous</i>	adhārmik
<i>unwell, sick, ill</i>	asustha (~āshusthā)
<i>violent</i>	hiṁsra (~hing-shrā)
<i>well</i>	sustha (~shusthā); bhālo
<i>WHOSE</i>	ṃāder (~jāder)
<i>whose</i>	ṃār (~jār)
<i>WHOSE?</i>	kāder?
<i>whose?</i>	kār?

<u>YOUR</u>	āpanāder
YOUR	tomāder
your	tomār
<u>your</u> (honorific)	āpanār

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GRAMMAR 4.2:

Vocabulary — Adjectives and Other Descriptives — Bengali to English

[\[Go to English to Bengali Descriptives\]](#)

āgāmī	coming, next
āmāder	our
āmār	my
āpanāder	<u>YOUR</u>
āpanār	<u>your</u> (honorific)
adhārmik	unrighteous
alpa (~ālpā)	few; a little
ananta (~ānāntā)	forever, unending
anek (~ānek)	much
an̄ya (~ān 'nā), apar (~āpār)	other
apar (~ān 'nā), an̄ya (~ān 'nā)	other
asambhab (~āshāmbhāb)	impossible
asustha (~āshusthā)	unwell; sick; ill
baṛa (~bārdā)	big
beśi; ār-o	more
bhālo	good, well
bhul	false
choṭa (~chhotā) / choṭṭa	small
dar-kār, prayojanīya	necessary
-der	“-s” pl. (personal)
dhārmik	righteous
dukhita / duhhakhita	unhappy, sad, sorry
e	this

ai / ee	<i>that (over there)</i>
-er	<i>"- 's" singular possessive</i>
gata (~gātā)	<i>past, last</i>
-gulor	<i>"-s'" pl. (non-personal)</i>
gurutvapūrṇa	<i>important</i>
hiṁsra (~hing-shrā)	<i>violent</i>
kāder?	<i>WHOSE?</i>
kār?	<i>whose?</i>
kam	<i>less</i>
khārāp, manda (~māndā)	<i>bad</i>
kicchu	<i>some</i>
kono	<i>any</i>
mahā	<i>great</i>
manda (~māndā), khārāp	<i>bad</i>
nikat, (san _)nikat	<i>near (at hand)</i>
parabartī	<i>next, subsequent</i>
pabitra (~pābitrā) / pavitra	<i>holy</i>
prakṛta (~prākṛitā)	<i>real</i>
prayojanīya, dar-kār	<i>necessary</i>
pūrbabartī	<i>previous</i>
-pūrṇa	<i>-full / -ful</i>
sab (~shāb), samasta, sakal (~shākāl)	<i>all</i>
sab ceṇe (~shab cheye)	<i>most (than all)</i>
sakal (~shākāl), sab, samasta	<i>all</i>
samasta (~shāmāstā), sab, sakal (~shākāl)	<i>all</i>
sambhab (~shāmbhāb)	<i>possible</i>
sannikat, nikat	<i>near at hand</i>
satya (~shāt'tā)	<i>true</i>
śāntipūrṇa	<i>peaceful</i>
sukhī, ānandita	<i>happy</i>

sustha (~shusthā), bhālo	well
tāṁder	<i>their</i> (only Jehovah and Jesus)
tāṁr	<i>his</i> (honorific) (only Jehovah or Jesus)
tāder	<i>their</i> (except Jehovah and Jesus)
tār	his, her, its
thik	correct, O.K., right
tomāder	YOUR
tomār	your
ṃāder (~jāder)	WHOSE
ṃār (~jār)	whose

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GRAMMAR 4.3:

Examples

happy life	sukhī jīban
any peace	kono śānti
peaceful home	śāntipūrṇa ghar
violent attitude	hiṁsra manobhāb

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GRAMMAR 4.4:

Numbers to Indicate Quantity

one	ek	eleven	egāra
two	dui	twelve	bāra
three	tin	twenty	bīs
four	cār	hundred	śo
five	pañc	a hundred	ek-śo
six	chaṃ	hundreds	śat śat
seven	sāt	thousand	hājār
eight	āṭ	one hundred thousand / one lakh	ek lakṣa
nine	naṃ	ten million / one crore	ek koṭi
ten	daś		

Particles or Measure Words

Note how Bengali attaches a particle to a number if it is not specific:

Specific number:

- dui mäch—*two fish*
- tin mānuṣ—*three men*

Non-specific number:

- dui-ṭi mäch—*a couple of fish*
- dui-jan bhālo bandhu—*a couple of good friends*

Examples:-

śat śat mānuṣ—*hundreds of people*
 ek-śo mānuṣ—*one hundred people*
 ek śo biś jan—*one hundred and twenty people*

ek-jan mānuṣ—*a man / some person*
 ek-ṭi bai—*a book*
 duijan mānuṣ—*a couple of people*
 tin-jan mahilā—*some three women*
 cār-ṭi bai—*four (random) books*

Do Exercises [4.xx](#)

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EXERCISE 4

4.1	4.2	4.3	4.4	4.5	4.6	4.7
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EXERCISE 4.1

Make a list of pairs of words of opposite meanings.

EXERCISE 4.2 [\[Exercise 4\]](#)

EXAMPLES	ANSWERS
<i>possible problem</i>	sambhab samasā
<i>three good days</i>	tin bhālo din
ek manda dharma	<i>a/one bad religion</i>
<i>false religion</i>	bhul dharma
<i>much violence</i>	anek hiṁsā
āgāmī bat`sar	<i>next year</i>

<i>impossible day</i>		asambhab din
punahh sākṣāt`		<i>return visit</i>
āgāmī adhāyañ		<i>next study</i>
<i>previous verse</i>		pūrbīya pad
<i>all big trees</i>		sab baṛa gāch
tārā baṛa lok		<i>they are big people</i>
<i>everlasting life</i>		ananta jīban
<i>happy woman</i>		sukhī strī
prem-pūrṇa bhāi		<i>loving brother</i>
<i>brother and sister</i>		bhāibon
pitāmātā		<i>parents</i>
bābāmā		<i>mother and father</i>
<i>unrighteous leader</i>		adhārmik netā
<i>seven days</i>		sāt din
mukti sannikaṭ		<i>freedom [is] near at hand</i>
choṭṭa choṭṭa phal		<i>little fruits</i>
<i>big houses</i>		baṛa baṛa bāṛī
āśā nei.		<i>there is no hope</i>
<i>There is no hope</i>		āśā nei
śānti nei.		<i>there is no peace</i>
<i>There is no food.</i>		khādya nei

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EXERCISE 4.3

EXAMPLES		ANSWERS
<i>my name</i>		āmār nām
<i>their disturbance</i>		tāder aśānti
tāder ghrṇā		<i>their hatred</i>
tām̐r prem		<i>his love (Jehovah's or Jesus')</i>
tār asustha mā		<i>his / her unwell mother</i>
āmāder biśvās		<i>our faith</i>
<i>some true words</i>		kicchu satya katha
<i>our purpose</i>		āmāder uddeśya
<i>His name (Jehovah's or Jesus')</i>		tām̐r nām
tār samasāyā		<i>his / her problem</i>

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EXERCISE 4.4

EXAMPLES	ANSWERS
God's name	īśvarer nām
ȳīśur saṁbād	Jesus' message
son of Abraham	abrāhāmer putra
bābār kāj	father's work
īśvarer bai	God's book
tumi kār chele?	Whose son [are] you?
lack of hope	āśār abhāb
śāntir ātmā	spirit of peace
my salvation	āmār paritrāṇ
āmār boner prem	my sister's love
my wife's brother	āmār strīr bhāi
śāntir abhāb	lack of peace

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EXERCISE 4.5

Convert the examples in the previous exercise to plural.

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EXERCISE 4.6

EXAMPLES	ANSWERS
God's world of peace	īśvarer śāntir jagat
his sister's house	tār boner bāṛī
e jagater śeṣ	this world's end
e mānuṣer strīr pitāmātā	this man's wife's parents
message of God's kingdom	īśvarer rājyer saṁbād
message of real hope	prakṛta āśār saṁbād
tām̃r bhālo ātmār phal	his (Jehovah's) good spirit's fruit
message of peace	śāntir saṁbād
work of true love	satya premer kāj
ȳihobār sāksī	Jehovah's Witness

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EXERCISE 4.7

Convert the examples in the previous exercise to plural.

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GRAMMAR 5. MANNER (ADVERBIAL) – Describing The Action

[5.1](#) Time

[5.2](#) Manner

[5.3](#) Place

[5.4](#) Reason

[5.5](#) Examples

GRAMMAR 5.1:

Time

<i>now</i>	e-khan
<i>then * (at that time)</i>	takhan; tabe; se-i samay
<i>when?</i>	kakhan? kabe?
<i>ever</i>	kakhan-o
<i>never</i>	kakhan-o nā
<i>again</i>	ābār

GRAMMAR 5.2:

Manner

<i>this way</i>	e bhābe, e-man
<i>that way</i>	se-bhābe, ai-(/ee)-bhābe
<i>how?</i>	kī-bhābe? keman?
<i>-ly</i>	-bhābe
<i>- indeed; -particularly</i>	-i thik-i
<i>also, as well, too</i>	-o
<i>not (present or future)</i>	nā
<i>not (past)</i>	-ni
<i>please, kindly</i>	dayā kare

<i>really</i>	sat̃i-i
<i>very</i>	khub

GRAMMAR 5.3:**Place**

<i>here</i>	e-khāne
<i>there</i>	o-khāne, tothāy
<i>where?</i>	kon`-khāne? kothāy?

GRAMMAR 5.4:**Reason**

<i>for this reason</i>	e kārāṇe
<i>for that reason</i>	ai (/ee) kārāṇe
<i>why?</i>	kī-kārāṇe? kena?

GRAMMAR 5.5:**Examples**

<i>I alone, only I</i>	āmi-i
<i>very, very</i>	khub-i
<i>in this (very) way</i>	e bhābe-i
<i>leaders also</i>	netārā-o
<i>YOU too</i>	tomarā-o
<i>Why did you go?</i>	kena gelen?
<i>Where [is] he now?</i>	se ekhan kothāy?
<i>Please read.</i>	dayā kare paṛo.

Do Exercises 5.xx

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EXERCISE 5**EXERCISE 5.1**

EXAMPLES	ANSWERS
<i>very good</i>	khub bhālo
tini ābār ās-ben.	<u>he</u> / <u>she</u> will come again

He came here.		se ekhāne ela (/ ās-la)
Why did you come?		tumi kena ele (/ ās-le)
kakhan ās-ben?	When will <u>you</u> (or <u>he</u> / <u>she</u> <u>they</u>) come?	
How do they know?		tārā kī-bhābe jāne?
se ekhan-i ās-be.	he / she will come right now	
eei mānuṣ-o ekhāne chila.	That particular man also was here	
The big man also went this way.	bara mānuṣ-o edike ela (/ ās-la)	
tomarā e-bhābe śikh-be nā.	YOU will not learn this way	
strīrā-o	women also	
āśā-o	hope, as well	
He sees himself indeed.	se nijeke dekhe ṭhik-i	
tā hale tomarā satyi-i āmār śiṣyā	... then you really are my disciples	
[You] Please say.	dayā kare balo.	

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GRAMMAR 6. CONNECTIVES

[6.1](#) Use of Connectives

[6.2](#) List of Connectives

[6.3](#) Examples

GRAMMAR 6.1

Use of Connectives

A connective is used to combine two clauses, each of which is like a small sentence containing its own verb. For example:-

*I will come, **and** we will go.*

GRAMMAR 6.2

List of Connectives

after that	tā hale
and	ebāṅ / ār
as a result	phalata; phale
because	kenanā; kāraṇ
but	kintu
for this reason	e-kāraṇe
if	yadi
in order that; so that	ṭhena
in that case, then	tabe, tāhale

lest; so that not	pāche
rather (not that, but)	barañ
so (therefore)	tāi
so that, in order that	ṽena
that (the fact that)	ṽe
then (after that)	tā hale *
then (in that case; therefore)	tāhale **
then (so learn this ...)	tāi
therefore, so	tāi
whether?	ki?
or	athabā; bā; kiñbā

Difference between “tā hale” and “tāhale”

* Examples of “tā hale”:

- (When that’s been done; If that happens,) then
 - tā hale bedir sāmāne tomār upahār rekhe cale ṽāo — *Having done that, leave your gift in front of the altar and go away.* (Matthew 5:24)
- It will result in ... (Matthew 6:33; Hebrews 13:17)
- It follows that ... (Romans 7:20)
- (If that were so,) it must be that ... (John 15:19; Romans 10:10; James 3:2)
- Well then; even so; nevertheless (John 18:37)

** Examples of “tāhale”:

- Therefore
 - tāhale āmāder balun to, āpani kī mane karen? — *Tell us, then, what do you think?* (Matthew 22:17)
- (If ...,) then; in that case (Isaiah 48:18)
- So then, (Galatians 3:19)
- These things being so,
 - tāhale ei biṣay-gulo sambandhe āmarā kī bal-ba? — *What, then, are we to say about these things?* (Romans 8:31)
- So, how is it ...; eh? (Isaiah 66:1)
- From this; as you see; likewise (James 2:24)

GRAMMAR 6.3

Examples

He came and we went.	se ela (/ ās-la) ebāñ āmarā ge-lām.
You came but they did not go.	tumi ele (/ ās-le) kintu tārā ṽāy ni.
Are <u>you</u> well, mm ?	āpani ki sustha?
They say that God does not exist.	tārā bale ṽe īśvar nan.

<i>We do it so that you will get benefit.</i>	āmarā tā kari ṽena tumi lābh pābe.
<i>I will write lest I forget.</i>	āmi likh-ba pāche bhule ṽā-i.

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EXERCISE 6**EXERCISE 6.1**

EXAMPLES	ANSWERS
<i>I came, and he saw me</i>	āmi ās-lām ebañ se āmāke dekh-la.
se ela (/ ās-la) kāraṇ tumi tā cāile.	<i>He (/ she) came because you wished it.</i>
<i>You want it, so I will come.</i>	tumi tā cāo, tāi āmi ās-bo
mā asustha, e-kāraṇe āse ni.	<i>mother [is] unwell, therefore [she] did not come.</i>
se tā bal-la pāche tumi tā bhule ṽāo	<i>He (/she) said it, lest you forget it.</i>
<i>Do you know?</i>	tumi ki jāna?
tini ki dekh-len?	<i>Did <u>he</u> (/she) see?</i>
<i>Will you come?</i>	tumi ki ās-be?
<i>They do not listen; as a result they do not know.</i>	tārā śune nā; phalata tārā jāne nā.
se ās-be, athabā āmi thāk-bo ekhāne.	<i>He (/she) will come, or I will stay here.</i>
<i>I think, therefore I am.</i>	āmi mane kari, ejanṽa (ekāraṇe / tāi) āmi āchi.

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GRAMMAR 7. – CONDITIONAL SENTENCES**7.1 Construction with Condition and Outcome****7.2 Preferred Position of “ṽadi” (“if”)****7.3 Use of the Connective “tabe” (“then”)****7.4 Order of the Clauses in a Conditional Sentence****7.5 Conditional Participles (See also Grammar 2.11)****GRAMMAR 7.1****Construction with Condition and Outcome**

This structure can be a powerful device when used in teaching. A conditional sentence is made of two parts that are linked with special connectives. The “*if*”-clause states a condition; the “*then*”-clause states the outcome.

Clause with the Condition, “*yadi...*” (“*if*”)

“*yadi*” (“*if*”) or a similar word is usually placed after the subject at the beginning of the minor clause that expresses a condition. (“*yadi* sounds like ~“*jādi*”.)

Clause Stating the Outcome, “*tabe...*” or “*tā hale...*” / “*tāhale*”

One may place “*tabe*” (“*then*”) or “*tā hale*” (“*that having happened*”) at the start of the main clause that states the outcome. This is the statement of the main action.

Grammar 6.1 shows the blurred difference between “*tā hale*” and “*tāhale*”:

- “*tā hale*”—if something has happened, then this will result.
- “*tāhale*”—reasoning on that basis, this is the logical result.

GRAMMAR 7.2

Preferred Position of “*yadi*” (“*if*”)

Note that many Bengalis prefer not to commence a sentence with the word “*yadi*” (“*if*”), if it can be placed after the “doer”.

Condition
<i>If you [will] come, ...</i>
āpani yadi ās-ben, ...
yadi āpani ās-ben, ...

GRAMMAR 7.3

Use of the Connective “*tabe*” (“*then*”)

Minor adjustments may be made for clarification. For example, we may add “*then*” or “*in that case*”.

Condition	Qualified Statement
<i>If you [will] come,</i>	then <i>I will go.</i>
āpani <i>yadi</i> ās-ben	tabe āmi <i>yā-bo.</i>

However, “*tabe*” (“*then*”) is omitted if the order of the clauses is reversed, as follows.

GRAMMAR 7.4

Order of the Clauses in a Conditional Sentence

The order of the main and minor clauses can be swapped. You can say either of these:-

{If you come, too,} (I will go).

or

(I will go), {if you come, too}.

Condition	Qualified Statement		Qualified Statement	Condition
If <u>you</u> [will] come,	then I will go.	or	I will go,	if <u>you</u> [will] come.
āpani yādi ās-ben	tabe āmi yāba.		āmi yāba	yādi āpani ās-ben

Examples:-

Say,	if you know.	or	If you know,	then say
balo	yādi jāna.		yādi jāna	tabe balo.
Listen,	if you can.	or	If you can,	[then] listen
śuno	yādi pāro		yādi pāra	[tabe] śuno

GRAMMAR 7.5

Conditional Participles (See also Grammar 2.11)

Bengali has conditional participles. If “X” represents a certain action, then these participles convey the idea of:-

“by doing X”,

“in the case of X happening”

- To form these participles just append “-le” to the verb’s stem.
- Conditional participles can be used with no adjustment for gender or number.
- If it is obvious in the context, the person effecting the condition may be omitted.
 - [āmi] śun-le āsi—If I hear, [I] come
 - śun-le [āmi] āsi—On hearing I come
 - śun-le āsi—On hearing [I] come

Infinitive	Verb Stem	by ...-ing in the case of ...-ing	Conditional Participle
to come	ās[ā]	in the case of coming	ās-le
to see	dekh[ā]	in the case of seeing	dekh-le
to understand	bujh[ā]	in the case of understanding	bujh-le
to read	paṛ[ā]	in the case of reading	paṛ-le

Examples:-

If you listen, you can understand	śun-le [tumi] bujh-te pāra
If I know it, I do it.	[tā] jān-le tā kari
If you come, we'll go.	tumi ās-le āmarā yāba

<i>If he speaks, I will listen.</i>	se bal-le āmi śun-ba
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EXERCISE 7**EXERCISE 7.1**

EXAMPLES	ANSWERS
<i>If <u>you</u> come, then <u>you</u> will see.</i>	āpani * yādi ās-ben tabe dekh-ben.
se * yādi uttar jāne tabe se uttar bale.	<i>If he (/ she) knows the answer, then he (/ she) says the answer.</i>
<i>If you listen then you will be able to learn.</i>	tumi * yādi śuna, tabe [tumi] śikh-te pār-be.

**** NOTE:** Remember, the preferred word order here is to put “yādi” after the subject (doer); however, you can put “yādi” first and still be understood.

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GRAMMAR 8. INTERROGATIVES, CORRELATIVES, AND RELATIVES**8.1** Interrogatives (“ke?”, etc.)**8.2** Relatives and Correlatives (“ye”, “se”, etc.)**8.3** Sets of Three – Interrogative, Relative, and Correlative**8.4** Examples**GRAMMAR 8.1****Interrogatives (“ke?”, etc.)***Use these interrogatives to ask questions:-*

<i>what?</i>	kī
<i>who? WHO?</i>	ke? kārā?
<i>why?</i>	kena?
<i>when?</i>	kakhan? kabe?
<i>where?</i>	kothāy? kon-khāne?

how?	keman? kī-bhābe? kī kare?
whether?	kī?
which?	kon`?

Examples:-

What do <u>you</u> want?	[āpani] kī cān?
Who spoke?	ke bal-la?
Why is the world full of problems?	jagat` kena samas̄yāpūrṇa?
Where is your father?	tomār pitā kothāy?
Do they know?	tārā kī jāne?
Which book did you read?	[tumi] kon` bai paṛ-le?

GRAMMAR 8.2**Relatives and Correlatives (“ye”, “se”, etc.)**

Answer the question, “**What** will you reap?”

The answer, in effect, is “**The thing that** you sow, **this thing** you will reap” (Galatians 6:7) (Briefly put, “We reap what we so.”)

In Bengali this structure always has two parts:

- Relative Clause – ‘*The thing that you sow*’, and
- Correlative Clause – ‘*such thing you will reap*’

GRAMMAR 8.3**Sets of Three – Interrogative, Relative, and Correlative**

There are several sets of three words that go together.

		Interrogative	Relative	Correlative
xxx		What xxx?	The xxx	such xxx
thing	(what)	kī?	ṡā	tā / se-i
things	(what)	kī kī?	ṡe ṡe	tārā / se-gulo
person	(who)	ke?	ṡe	se
persons	(who)	kārā?	ṡārā	tārā
reason	(why)	kī-kāraṇe?	ṡe-kāraṇe	se-kāraṇe
reason	(why)	kena?	ṡena	se-jāṡā
reason	(why)	kī-jāṡā?	ṡe-jāṡā	se-jāṡā
time	(when)	kakhan?	ṡakhan	takhan
time	(when)	kabe?	[ṡabe]	tabe

fact, if	(whether)	ki?	ȳadi	tabe
place	(where)	kon`-khāne?	ȳe-khāne	se-khāne
place	(where)	kon` sthāne?	ȳe-sthāne	se-sthāne
place	(where)	kothāy?	[ȳothāy]	tothāy
manner	(how)	keman?	ȳe-man	te-man
manner	(how)	kī-bhābe?	ȳe-bhābe	se-bhābe

GRAMMAR 8.4

Examples

<i>What you said, that is right.</i>	tumi ȳā bal-le, tā <u>thik</u> .
<i>The things that you saw, those things are still there.</i>	tumi ȳe ȳe jiniṣ dekh-le, se-gulo ekhan-o okhāne.
<i>He who came [this one] is ill.</i>	ȳe mānuṣ ela (/ ās-la), se asustha.
<i>The ones who are righteous, these ones will possess the earth.</i>	ȳārā dhārmik, tārā pṛthibī pābe.
<i>For the reason that you are happy, for such reason I am happy, too.</i>	tumi ȳe-kāraṇe sukhī, se-kāraṇe āmi-o sukhī.
<i>In order that you will hear, for such reason I speak.</i>	āpani ȳena śun-ben, se-janȳa āmi bali.
<i>When he speaks, then he acts.</i>	se ȳakhan bale, takhan se kāj kare.
<i>If he wants, then he gets.</i>	[se] ȳadi cāy, tabe pāy.
<i>The place which you went to, to such place I also went.</i>	tumi ȳe-khāne gele, se-khāne -o āmi gelām.
<i>In the place in which he stood, in such place you are standing.</i>	se ȳe-khāne daṁṛā-la, se-khāne tumi daṁṛāccha.
<i>The way it is heaven, in such way it will be on earth.</i>	ȳeman svarge haṃ, teman-i pṛthibīte habe.
<i>In the manner in which you look at others, in such manner others will look at you.</i>	tumi ȳebhābe anȳader-ke dekha, se-bhābe anȳerā tomāke dekh-be.
<i>In the manner in which a thief comes, Jehovah's day will come in such manner. (Jehovah's day will come as a thief.)</i>	cor ȳebhābe āse, ȳihobār din sebhābe ās-be.

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EXERCISE 8

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EXERCISE 8.1

EXAMPLES	ANSWERS
<i>What do you think?</i>	[tumi] kī mane kara?
āpani kī dekhen?	<i>What do <u>you</u> see?</i>
<i>What do you want?</i>	tumi kī chā-o?
<i>What's that?</i>	tā kī [āche]?

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EXERCISE 8.2

EXAMPLES	ANSWERS
<i>Who are you?</i>	tumi ke?
ai (/ ee) mānuṣ ke?	<i>Who [is] that man?</i>
<i>Who is this girl?</i>	e meye ke?
<i>WHO are YOU?</i>	tomarā kārā?
ai (/ ee) netārā kārā?	<i>WHO [are] those leaders?</i>
<i>WHO are these boys?</i>	e chelerā kārā?
<i>WHO gave food?</i>	kārā khādya dila?
<i>Who brings war?</i>	ke yuddha āne?
yuddha ki kakhano-i śānti āne?	<i>Does war ever bring peace?</i>
<i>WHO never make make war?</i>	kārā kakhano-i yuddha kare nā?

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EXERCISE 8.3

EXAMPLES	ANSWERS
<i>Why did <u>you</u> come?</i>	āpani kena elen (/ ās-len)?
se kena tā bal-la?	<i>Why did he (/ she) say it?</i>
tumi kena āgāmī kāle ās-be?	<i>Why will you come tomorrow?</i>
<i>Why do they do that?</i>	tārā kena tā kare?
<i>Why did you not see it?</i>	tumi kena tā dekha ni?

**** NOTE:** Remember, the preferred word order here is to put the interrogative “kena” after the subject (doer); however, you can put “kena” first and still be understood.

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EXERCISE 8.4

EXAMPLES	ANSWERS
<i>When did he (/she) come?</i>	se kakhan ās-la?
īśvārer mahā yuddha kakhan habe?	<i>When will God's great war be?</i>
<i>When will unending peace be?</i>	ananta śānti kakhan habe?

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EXERCISE 8.5

EXAMPLES	ANSWERS
<i>Where will they stand?</i>	tārā kothāy daṁṛābe?
tumi kothāy ācho?	<i>Where are you?</i>
āmi kothāy gelām?	<i>Where did I go?</i>
<i>Where [is] my book?</i>	āmār bai kothāy?

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EXERCISE 8.6

EXAMPLES	ANSWERS
<i>How do <u>you</u> know?</i>	kībhābe jānen?
takhan keman habe?	<i>How will it be then?</i>
kībhābe śun-len?	<i>How did <u>you</u> hear?</i>
<i>How did you see?</i>	tumi kībhābe dekh-le?
<i>How will you know?</i>	tumi kībhābe jān-be?
pr̥thibīte jīban keman habe?	<i>How will life be on earth?</i>
<i>How will war become ended?</i>	yuddha kībhābe śeṣ haṇe yābe?

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EXERCISE 8.7

EXAMPLES	ANSWERS
Do <u>you</u> know the question?	āpani ki praśṇa jānen?
īśvar ki dekhen nā?	Does God not see?
Is hatred good?	ghṛṇā ki bhālo?
yuddha ki khārāp na?	Is war not bad?
mārā ki bhālo?	Is hitting good?
āpani ki ekhāne thāk-ben?	Will <u>you</u> stay here?
Will disturbance remain forever?	aśānti ki ananta kāle thāk-be?

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EXERCISE 8.8

Make up statements and then insert ‘ki?’ to make them into questions. Put the ‘ki’ just in front of the word whose validity is in question.

Example:-

āpani asustha ... > ... āpani ki asustha?

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EXERCISE 8.9

EXAMPLES	ANSWERS
Which book [is] true?	kon` bai satya?
kon` kathā bhul?	What word [is] false?
Which answer brings peace?	kon` uttar śānti āne?
kon` saṁbād śānti bale?	Which message speaks peace?
Which leader [is] righteous?	kon` netā dhārmik?

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EXERCISE 8.10

Make up questions using “...will you go?” or “...will you see?”

EXERCISE 8.11

EXAMPLES	ANSWERS
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<i>That thing which I know, such thing I believe</i> (=What I know I believe.)	āmi yā jāni tā biśvās kari.
tumi yā dekha tā ki bhālo?	<i>That which you see, is such thing good? (Is what you see good?)</i>
yā yuddha āne, āmi tā cāi nā.	<i>That which brings war, I don't want such a thing. (I don't want what brings war.)</i>
<i>That which brings peace — that I want.</i>	yā śānti āne — tā āmi cāi
yā satyā, tā śikhā dar-kār	<i>That which is true, learning such is necessary. (It is necessary to learn what is true.)</i>
<i>What is bad — that I think.</i>	yā manda — tā āmi mane kari.

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EXERCISE 8.12

EXAMPLES	ANSWERS
<i>The one [person] who listens, such a person learns.</i>	yē śune, se śikhe.
yē śāntipūrṇa se śānti pābe	<i>The one who is peaceful, such one will receive peace.</i>
yārā jāne, tārā bale	<i>Those who know, such ones speak.</i>
<i>The ones who are righteous, they will stay here.</i>	yārā dhārmik, tārā ekhāne thāk-be.

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EXERCISE 8.13

EXAMPLES	ANSWERS
<i>At the time at which I come, at such time I will give it. (= I will give it when I come)</i>	āmi ** yākhan ās-ba, takhan [āmi] tā dība.
ghṛṇā ** yākhan śeṣ habe, takhan śānti hate par-be.	<i>Peace will be able to exist when hatred is ended. (= At the time when hatred will be ended, then peace will be able to exist.)</i>
<i>When you want [then] I'll do it.</i>	tumi yākhan cāo, takhan āmi tā kar-ba.
<i>He does it when he wants.</i>	tini yākhan cān, takhan tini tā karen.

**** NOTE:** The preferred word order here is to put “yākhan” after the subject (doer); however, you can put “yākhan” first and still be understood.

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EXERCISE 8.14

EXAMPLES	ANSWERS
<i>Where there is true religion, there is love.</i>	satya dharma ** yekhāne [āche], sekhāne prem.
āpani ** yekhāne yā-ben, sekhāne āmi yāi ni.	<i>I did not go where <u>you</u> will go. (= To the place to which <u>you</u> will go, to such place I did not go.)</i>
<i>Where there are people, there food is necessary.</i>	yekhāne lok, sekhāne khādya dar-kār.
yekhāne bhul dharma, sekhāne yuddha.	<i>Where [there is] false religion, there [there is] war.</i>
<i>Where there is love, there is hatred of wickedness.</i>	yekhāne prem [], sekhāne duṣṭatār gṛṇā.

**** NOTE:** The preferred word order is to put “yekhāne” after the subject (doer), particularly if the verb (action word) is stated. However, if the verb is unstated but silently understood, you can put “yekhāne” first, this providing a more succinct pattern of expression.

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EXERCISE 8.15

EXAMPLES	ANSWERS
<i>As peace is in heaven, so it will be on earth.</i>	śānti yēman svarge āche teman-i prthibīte habe.
yēman sāksīrā bal-len teman-i haý.	<i>As the witnesses say, so indeed it is (/ proves to be).</i>
<i>As the Bible said, in that way we see today's conditions.</i>	bāibel yēman bal-la, teman āmarā āj-ker abasthā dekhi.
yēman cān, teman-i khān.	<i>Eat as you wish.</i>

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GRAMMAR 9. OTHER FORMS OF EXPRESSION – Common or Without Equivalent

The main thought has to be identified in the original language. Then an acceptable way has to be sought for expressing this in enough detail in the new language.

Please learn the following forms.

English	Bengali
<i>greeting (from Arabic)</i>	āssālām-o-yālāikum
<i>response to greeting (from Arabic)</i>	o-yālāikum-āssālām
<i>greeting (with other backgrounds)</i>	namaskār
Yes	h̄yām̄
No	nā
<i>I must listen ('my listening will be')</i>	āmār śun-te habe
<i>I have a book ('my book exists')</i>	āmār bai āche
<i>I have no book (my book exists not)</i>	āmār bai nei.
<i>I must also bring them</i>	āmār tāder-ke-o ān-te habe
<i>I like it / It impacts on me well</i>	āmār bhālo lāge
<i>to lock / to apply the lock</i>	tālā lāgāno
<i>It was said to me</i>	āmāke tā balā gela (or hala)
<i>It was said by me</i>	āmā(r) dvārā tā balā gela (or hala)
<i>a book that speaks truth</i>	ek satya balā bai
<i>a</i> [The indefinite article in English does not exist in Bengali.]	-
<i>a set number of persons</i>	-jan
<i>e.g. 2 friends; 4 daughters 7 sons</i>	<i>e.g. dui-jan bandhu **; cār-jan meye ** sāt-jan chele</i>
<i>a set number of things or diminutive persons</i>	-ṭi or -ṭā
<i>e.g. 4 books; 10 wars 8 sons</i>	<i>e.g. cār-ṭi bai **; daś-ṭā yuddha ** āṭ-ṭi chele</i>
<i>eight days later</i>	āṭ dīn par
<i>the (personal) in particular</i>	se-i
<i>the (non-personal/diminutive) in particular</i>	se-i ... or ...-ṭ ā <i>e.g. se-i bai or bai-ṭā</i>
<i>So, ... / That being so, then ...</i>	tā-i, to
<i>She is my sister, it is certainly true</i>	se āmār bon, satya baṭe

good ...	su-...
bad ...	ku-...

**** Note:** Only one indication of the plural is needed. For example:-

“two friends” becomes “two friend”

“good friends” can be “good good friend”

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EXERCISE 9			
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EXERCISE 9.1

Exchange greetings and discuss one's health.

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EXERCISE 9.2

Please make an extra special effort to master the form, “I must ...”.

EXAMPLES	ANSWERS
<i>I must know.</i>	āmār jān-te habe.
tomār ās-te habe.	<i>You must come.</i>
<i>They must listen.</i>	tāder śun-te habe.
<i>We must speak.</i>	āmāder bal-te habe.
āmāder yēte habe	<i>We must go.</i>
<i>Them also I must bring.</i>	tāder-keo āmār ān-te habe.
āmāder kāj kar-te habe.	<i>We must (do) work.</i>
<i>Please help.</i>	dayā kare sāhāyā karo.
<i>Honour the king!</i>	rājāke samādar koro
<i>Do not go there!</i>	okhāne yēyo nā!
<i>Why not go there?</i>	okhāne yāo-nā.

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EXERCISE 9.3

Please master the form, “I have ...”.

EXAMPLES	ANSWERS
<i>I have a hope.</i>	āmār āśā āche.
tomār ki samasāyā āche?	<i>Do you have a problem?</i>
<i>They have parents.</i>	tāder pitāmātā āche.
tār swāmī āche.	<i>She has a husband.</i>
<i>He has a wife and a son.</i>	tār ek-jan strī ebañ ek-jan chele āche.
<i>I have no hope.</i>	āmār āśā nei.
tomār-o samasāyā nei?	<i>Do you not also have a problem?</i>
<i>They have no parents.</i>	tāder pitāmātā nei.
tār chelemeṃye nei.	<i>He (/ she) does not have children.</i>
<i>You have no book?</i>	tomār bai nei?

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EXERCISE 9.4

EXAMPLES	ANSWERS
<i>I saw a boy</i>	āmi ek-jan cheleke dekh-lām.
āmi ai (/ ee) tin-jan bon-ke jāni.	<i>I know those three sisters.</i>
<i>They spoke to five fathers.</i>	tārā pāñc pitāder-ke bal-la.
<i>Four leaders spoke.</i>	cār-jan netā bal-la.
<i>I [did] read a book.</i>	āmi ek-ṭi bai paṛ-lām.
se duiṭā samasāyā pela.	<i>He (/ she) got two problems.</i>
<i>They saw three fishes.</i>	tārā tin-ṭi māch dekh-la.

GRAMMAR 10. ADD MORE FEATURES

As you come across other forms of expression, it may be beneficial to make notes about them, adding further important features of the Bengali language. This will help you to make a rapid start to meaningful, fluent communication.

Note 1. The doer word can be omitted from the sentence, if it can be implied from the verb ending that is used.

Example:-

I am fine āmi bhālo.
I am fine bhālo āchi.

Add more notes yourself.

I must do it ('My doing of it will be') āmār tā kar-te habe

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GENERAL NOTES FOR THIS COURSE

1. Note that throughout this course 'YOU' means the plural of 'you'.
2. Note that English pronouns underlined are equivalent to the *honorific* form in Bengali.
3. Roman letters that represent the 'cerebral' Bengali sounds have a dot below (like "ḍ") or are underlined (like "ḍ̣") to distinguish them from the 'dental' family (like "ḍ").
4. In these Bengali spellings ' _ ' indicates that the adjacent letters get brought together as one syllable.
5. In these Bengali spellings " – " or " ' " indicates that the adjacent letters are in different syllables.

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EXERCISES

EXERCISES	
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Exercise 2	Process done (verb)—a simple past, present and future tense
Exercise 3	Object forms of nouns and pronouns according to 'case'
Exercise 4	Quality describing doers and objects (adjectives, possessive pronouns, etc.)
Exercise 5	Manner describing process done (adverbs)
Exercise 6	Connectives linking to another clause
Exercise 7	Conditional sentences
Exercise 8	Interrogatives, correlatives and relatives
Exercise 9	Other forms of expression common or without equivalent
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