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Oriya grammar for English students

Ebenezer Charles B. Hallam

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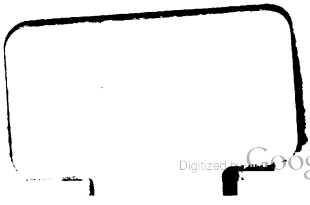

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ORIYA GRAMMAR,

FOR

ENGLISH STUDENTS.

BY

E. C. B. HALLAM,

TEN YEARS A MISSIONARY IN ORISSA.

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PREFACE.

The author feels no little diffidence in presenting this little work, his first effort at book-making, to the public. Nothing but the pressing necessity, as he thinks, for such a work, would have induced him to undertake it; and even then had he observed any move towards it by more experienced and abler hands he would gladly have left it to them. But as no such effort has been made, and as one or two personal friends have urged it upon him, he has at length been induced to undertake it. The result is before the reader.

If the work have any excellencies, the writer cheerfully acknowledges that they are fairly attributable to the kind, generous, and faithful criticism of his friend J. Beames, Esq., M. R. A. S., who has kindly aided very materially in the work by carefully criticising almost every page, and thus giving the writer the benefit of his profound knowledge of the cognate languages now spoken in India. Nothing need be said here of Mr. Beame's, ability as an Oriental

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scholar; he is too well and widely known both here and in England to require a single word from the writer. Suffice it to say, that he is simply desirous to express thus publicly his grateful appreciation of Mr. Beames' invaluable aid and kind encouragement in the accomplishment of this work.

The Oriya language is, as yet, in such an undeveloped state, that a philosophical and complete grammar of it is by no means easy of accomplishment. Experienced missionaries, who have made the language practically their own, have told the writer that they considered such a work among the impossibles until the language should be more developed and settled. With this admitted difficulty before him the writer has attempted the work; with what success, the public must decide.

It is probable that some who scan this work, may object to what will appear to them to be innovations. For instance, the retention of the pronouns in the *true* Singular, which have been rejected by the modern pundits as "Inferior;" as also the *true* Singular of the verb, which of course is also retained. It is hoped, however, that none whose ideas are progressive, and who have any claim to a philosophical knowledge of Oriya, and the beautiful language

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from which it is derived, will at all object to the matter or its arrangement. Should such an one happen to take up this book, he is referred to the table,* accompanying the chapter on *Pronouns*, and another* in the appendix, which will clearly prove that the rejected pronouns, and the singular of the verb (both still in use among the peasants of Orissa), come in a direct line from the Prakrit. This should be enough to convince any one of the propriety of their retention in a grammar of the language. The pundits have so far succeeded in *excluding* the true singular, both of pronouns and verbs, from modern literary circles, as to render it absolutely necessary to retain their *Modern Honorific Singular ;* and, for the same reason, the *Modern double Plural* cannot be dispensed with ; all, therefore, are retained, and this surely ought to satisfy the most fastidious.

The Predicate Participle in *ante* has given students of Oriya, perhaps, more trouble than almost any other peculiar form in the language. Mr. Beames' knowledge of the cognate languages brought to bear upon this point, has very materially aided the writer in coming to the conclusion given in the body of the work. As stated in the *note* on this participle in the appen-

* I am indebted to my friend Mr. Beames for *these tables.*

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dix, the author, during 15 years' experience, 10 of which were spent in Orissa proper, has heard this form used in three different senses. There is no room to question that it was originally the *locative case* of the present participle in Prakrit; but the other cases having fallen into dis-use, it takes its place in *modern* Oriya among the participles as Predicate Participle, and means "in or whilst"(doing, or being, &c.,&c.); but it also, in certain connexions, is used to convey the idea of "about to (do or be &c)." Thus being in different connexions equivalent to the "Ablative Absolute," or the "Future Infinitive" of the Latin. If the result of the writer's experience and investigation on this subject should in any way tend to a better solution of this practical difficulty which all translators meet, none will be more gratified than he.

In one or two instances new terms have been introduced (see "notes" in the appendix), but it is hoped that the etymology is sufficiently clear to justify the use made of them in every case.

It is a long time since a new work of this kind has appeared; and, so far as the writer is aware, this one is much more full and comprehensive than its predecessors; nevertheless he is not ambitious enough to desire or expect

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more for this effort than the bare acknowledgment, that it is *a step in advance* of previous works.

If its appearance should provoke an abler hand to take up the work and give us a book that shall throw this one altogether into the shade, none will more heartily rejoice than the writer. Anything but stagnation, let us have progression.

As an inexperienced writer the author claims the indulgence of the public, especially of those who read with a critical eye.

Since the work was finished, a few improvements have suggested themselves to him, and should no other person relieve him of the task, and should it ever go through a second edition, he hopes to improve and enlarge it.

It is hoped that it will, in the meantime, prove of some little use to those whose duty leads them to the study of Oriya.

The thanks of the author are also due to Babu P. M. Senaputty, and Babu G. C. Patnaik, both of Balasore, for specimens of prose, poetry, and cutcherry Oriya.

E. C. B. H.

Midnapore,
July 2nd, 1872.

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TABLE OF CONTENTS.

Page

CHAPTER I—ORTHOGRAPHY.

SECTION 1.—Vowels, ... 2
„ 2.—Consonants, ... 3
Diphthongs and Triphthongs, ... *ib.*
Synoptical table of letters, ... 7
Anuswara, Bisarga &c., ... 8
„ 3.—Union of Vowels and Consonants, ... *ib.*
„ 4.—Compound Consonants. 9
Classified ditto, ... 10
Miscellaneous ditto, ... 12

CHAPTER II—ETYMOLOGY.

SECTION 1.—Nouns, ... 15
Declension of Nouns, ... *ib.*
Case endings, ... 16
„ 2.—Classification of Nouns, ... 17
Nouns of first class, ... *ib.*
„ 2nd and 3rd class, ... 18
„ 4th class. 19
Irregular Vocatives, ... 21

CHAPTER III.—PRONOUNS.

SECTION 1.—Personal Pronouns, ... 23
Argument for the retention of the (so-called) "Inferior" Pronouns, ... 28
Table of Personal Pronouns in all the Aryan languages of India, ... 29
„ 2.—Relative and Reflexive Pronouns, ... 31
„ 3.—Interrogative ditto, ... 38
„ 4.—Demonstrative ditto, ... 41

Digitized by Google

Page

Section 5.—Indefinite ditto,..... 44
Pronouns as intensitives,..... 45
„ 6.—Numerals,..... 48

Chapter IV.—VERBS.

Section 1.—Four forms of Substantive Verb, ... 52
First Verbal Root,..... 53
Second ditto ditto, ... *ib.*
Third ditto ditto,..... 54
Fourth ditto ditto, ... 57
„ 2.—Substantive Verb *in full*,..... 61
Present Conditional Participle, ... 73
Past ditto ditto,..... *ib.*
Negative form of Subs. Verb,..... 74
„ 3.—Active Verb, ... 80
„ 4.—Verb "To go" as auxiliary, ... 93
„ 5.—Passive Verb, ... 103
„ 6.—Second form of ditto, ... 116
„ 7.—Causal Verb,..... 132
„ 8.—On the formation and use of the compound tenses, ... 151

Chapter V.—ADJECTIVES.

Section 1.—Different classes of Adjectives, ... 156
„ 2.—Comparison of ditto, ... 158

Chapter VI.—INDECLINABLE WORDS.

Section 1.—Adverbs,..... 159
„ of time,..... 160
„ „ place, ... 161
„ „ quantity,..... 162
„ „ manner, ... *ib.*

Digitized by Google

Page

„ 2.—Conjunctions, ... 164
„ 3.—Prepositions and Postpositions,..... *ib.*
„ 4.—Interjections, ... 167

CHAPTER VII.—SYNTAX.

SECTION 1.—Arrangement of words in a sentence, .. 168
„ 2.—Concord and government of words, ... 171
„ „ „ of Nouns, ... *ib.*
„ „ „ of Pronouns, .. 175
„ „ „ of Verbs, ... 176
„ „ „ of Participles, .. 180
„ „ „ of Adjectives, .. 184
„ „ „ of Conjunctions, 185
„ „ „ of Postpositions, 186
„ „ „ of Interjections, 187

CHAPTER VIII—MISCELLANIES.

SECTION 1.—Easy and Familiar sentences, ... 188
„ 2.—Cutcherry phrases, ... 199
„ 3.—Specimens of cutcherry writings, ... 207
„ 4.—Ditto Oriya Prose and Poetry, ... 213

APPENDIX.

CHAPTER I.—PERMUTATION OF LETTERS.

SECTION 1.—Permutation of vowels, ... 229
Rules for ditto, ...
„ 2.—Permutation of consonants, ... 236
Rules for ditto,.....
„ 3.—Changes wrought upon ବ୍ୟଞ୍ଜନ, ... 239
Rules for ditto, ...
„ relating to ସ୍-ଜାତ ବ୍ୟଞ୍ଜନ,.....
„ „ „ ଶ୍-ଜାତ ବ୍ୟଞ୍ଜନ, ...

Digitized by Google

Page

CHAPTER II.—GUNA AND BRUDDHI.

SECTION 1.—Guṇa, ... 243
„ 2.—Bruddhi, ... 244

CHAPTER III.—SAMAS.

SECTION 1.—ଦ୍ୱନ୍ଦ୍ୱ ସମାସ, ... 245
„ 2.—ବହୁବ୍ରୀହି do., ... 246
„ 3.—କର୍ମଧାରୟ do., ... 247
„ 4.—ଦ୍ୱିଟୁ, do., ... 248
„ 5.—ତତ୍ପୁରୁଷ do., ... *ib.*

CHAPTER IV.—ABREVIATIONS, VULGARISMS &c.

SECTION 1.—In connection with verbs, ... 251
„ 2.— „ „ „ nouns and pronouns, 252

CHAPTER V.—NOTES ON PARTICIPLE IN "ANTE," AND PARTICIPIAL NOUNS.

SECTION 1.—Predicate Participle, ... 255
„ 2.—Participial Nouns, ... 257

CHAPTER VI.—MISCELLANIES.

SECTION 1.—Pres. Ind. Act. in all the Aryan languages of India of the Verb ଚଳ *to go*, ... 260
„ 2.—Vernacular technicalities used in grammar, ... 261
କାରକ, ... *ib.*
କୃଦନ୍ତ, ... *ib.*
ସାଂଜ୍ଞିକ କୃଦନ୍ତ, ... *ib.*

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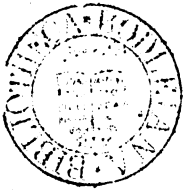

ORIYA GRAMMAR.

Oriya Grammar, like all other grammars, may be divided into four parts, viz., Orthography, Etymology, Syntax, and Prosody.

CHAPTER I.

OF ORTHOGRAPHY.

Barna-gyána, lit. Letter-knowledge.

This treats of the number, power, division, combination and permutation of letters.

LETTERS.—(A-KSHYA-RA).

In the Oriya alphabet there are 45 letters, representing as many elementary sounds. They are divided into two classes, vowels (swara-barna) and consonants (byan-ja-na bar-na.) Of the former there are eleven, of the latter thirty-four.

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SECTION 1.

VOWELS,—(SWA-RA-BAR-NA).

Letters.	Transliterated.	Pronounced.
ଅ*	a	as a in Roman.
ଆ	á	as a in father.
ଇ	i	as i in prim.
ଈ	í	as i in police.
ଉ	u	as oo in good.
ଊ	ú	as oo in boon.
ଋ†	ru	as roo in rook.
ଏ	e	as e in the French word "tête."
ଐ	oy	as oy in toy, y sound slightly prolonged.
ଓ	o	as second o in locomotive (nearly).
ଔ	au	as ow in browse, (nearly).

* The vulgar pronunciation of this letter, when enunciated alone, is broad, as a in fall; but this is manifestly a corruption, as the corresponding character in Sanscrit from which this one is made, is not so pronounced. Further the broad sound referred to is found in only two of the seven languages of Sanskrit origin now spoken in India, viz. Bengali and Oriya; and even in these it is not often retained in speaking.

† This letter, and three others, ୡ, (as roo in room), ଌ (as loo in look) ୣ (as loo in loom) are derived from similar letters in Sanskrit; but as the last three never appear in Oriya, the author has thought it best to expunge them from the alphabet. The one retained, (ୠ,) is found in a few instances in Oriya. It appears among the vowels because it is subject to the same rules as the vowels in forming combinations. This is not the case with any of the consonants.

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ေ, is a diphthong, a combination of အ + ဥ, and in pronunciation approximates to the e in there.

ဪ is a triphthong, a combination of အ + အ + ဥ; its exact equivalent is not found in English.

ဩ is a diphthong, a combination of အ + ဦ; neither sound predominates; its proper pronunciation is between the two, and approximates to the sound of the second o in locomotive.

ဪ is a triphthong, a combination of အ + အ + ဦ. Its exact equivalent is not found in English.

SECTION 2.

Consonants.—(Byan-ja-na bar-na).

Let the learner understand, once for all, that the vowel sound အ (as a in Roman) is inherent in each consonant in its simple form; so that in reciting the alphabet the အ should be added to the *power* of the consonant as written below. Ex. က = k + a = ka.

Letters.	Power.	Pronounced.	
က	k	as k	in kid.
ခ*	kh	as kh	in brickhouse.
ဂ	g	as g	in gun.
ဃ	gh	as gh	in loghouse.
င†	ng	as ng	in fungus.

---

* In pronouncing the aspirates, care must be taken to avoid the smallest hiatus between the consonant sound and the aspirate. Ex. ခ is pronounced kha, in no case to be called ka-ha.

† The vulgar pronunciation of this letter is as "wo" in "wonder" with a strong nasal accent, but this is a corruption. It is the last letter of the *guttural* class and should, therefore, be pronounced as

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Letter.	Power.	Pronounced.
ଚ	ch	as ch in chub.*
ଛ	chh	the aspirate of the preceding.
ଜ	j	as j in jump.†
ଝ	jh	the aspirate of the preceding.
ଞ	ṉ	as n in hinge (nearly), a nasal.
ଟ	ṭ	as t in talk, with the tongue inverted to the roof of the mouth.
ଠ	ṭh	as th in boat-house, with the tongue inverted as above.
ଡ	ḍ	as d in done, with the tongue inverted as above.
ଢ	ḍh	as dh in old-house, with the tongue inverted as above.
ଣ	ṇ	as n in nut, with the tongue inverted as above, and with a strong nasal accent.
ତ	t	as t in teeth, with the tongue slightly pressing the

a guttural, as it is in Sanskrit; whereas the vulgar pronunciation makes it a labial; yet in composition it never is, nor ever can be anything but a guttural.

* This is not exactly as ch in chub. This combination in English is produced from a point just *behind* the point of contact between the tongue and palate, but in Oriya it is produced just *at* the point of contact; and would be better expressed by tsh.

† The same remarks apply to this letter, only that it is a softened form of the ଜ and would be better represented by dzh.

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Letter.	Power.	Pronounced.
		inner surface of the teeth.
ଥ	th	the same with aspirate.
ଦ	d	as d in done, with the tongue as above.
ଧ	dh	the same with aspirate.
ନ	n	as in nut with the tongue as above and a strong nasal accent.
ପ	p	as p in put.
ଫ	ph	the same aspirated.
ବ	b	as b in but.
ଭ	bh	as bh in cab-house rapidly spoken.
ମ*	m	as m in mall, with a strong nasal.
ଯ†	j or y	as an initial letter it is pronounced nearly like j in jump; in the body of a word, or as a final letter, like y, in which case it is written thus ୟ.
ର	r	as r in run.
ଲ	l	as l in law.
ଳ‡	l	the same with the tongue inverted against the palate.

* The Oriyas claim that ମ is a nasal, which is impossible. They invariably nasalize the inherent vowel in enunciating it.

† ଯ is doubtless identical with the Sanskrit य (ya), and ought to be so pronounced; but it has come to be used as an initial letter in Oriya, and is there pronounced the same as ଜ.

‡ This ଳ is purely Vedic, according to our best authorities. The Oriya pundits have thought best to retain it; and it really is

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Letter.	Power.	Pronounced.
ୱ*	b or w	as b in but, as an initial letter, but takes the sound of w in combination with other letters.
ଶ	sh	as sh in shut, the tongue slightly touching the roof of the mouth, *near* the root of the teeth.
ଷ	ṣh	as sh in shut with the tongue inverted against the palate.
ସ	s	as s in sun.
ହ	h	as h in hat.

NOTE.—ଙ, ଞ, ଣ, ନ, and ମ, are called ଅନୁନାସିକ (a-nu-na-si-ka) or nasals; it has already been observed that ମ cannot be a nasal, nevertheless, the Oriyas invariably nasalize the inherent vowel and class it with the nasals; and, in this way, claim a nasal for each of the five classes of *classified* letters in the table on the following page.

---

a great convenience as it enables one readily to distinguish between words spelt similarly, but with different meaning. It is not found in classic Sanskrit.

* This ୱ is the ୱ (va) of the Sanskrit, but the Oriyas have lost its correct pronunciation.

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Synoptical Table of the Letters

Of the Oriya alphabet with reference to their distinct nature.

	Classified (ବର୍ଗ୍ୟ)					Unclassified (ଅବର୍ଗ୍ୟ)			Vowels.			
	Hard.	Hard and aspirated.	Soft.	Soft and aspirated.	Nasals.	Liquids.	Sibilants.	Simple aspirate.	Short.	Long.	Diphthongs.	Triphthongs.
Gutturals, ..	କ k	ଖ kh	ଗ g	ଘ gh	ଙ N	..	..	ହ h	ଅ a	ଆ á	..	..
Palatals, ...	ଚ ch	ଛ chh	ଜ j	ଝ jh	ଞ ṉ	ଯ j or y	ଶ sh	..	ଇ i	ଈ í	..	..
Cerebrals, ..	ଟ ṭ	ଠ ṭh	ଡ ḍ	ଢ ḍh	ଣ ṇ	ର r ଳ ḷ	ଷ sh̤	..	ଉ ru	..	..	..
Dentals, ...	ତ t	ଥ th	ଦ d	ଧ dh	ନ n	ଲ l	ସ s	..	..	..	..	..
Labials, ...	ପ p	ଫ ph	ବ b	ଭ bh	ମ m	ୱ borw	..	..	ଉ u	ଊ ú	..	..
Guttural-Palatals, ...	..	..	..	..	..	..	..	..	..	..	ଏ e	ଐ oy
Guttural-Labials, ...	..	..	..	..	..	..	..	..	..	..	ଓ o	ଔ au

The unaspirated letters in the preceding table, among the *classified* letters, are called ଅଳ୍ପପ୍ରାଣ (alpa-práṇa) the aspirated ବହୁପ୍ରାଣ (bahu-práṇa).

There are four marks, or signs, by which the original sound of any letter may be modified.

ଂ This mark is called ଅନୁସ୍ୱାର (a-nu-swá-ra), and in composition it gives a nasal termination to the letter to which it is affixed; as ଗଂ, pronounced ang, with the g sound slightly suppressed.

ଃ This mark, also written thus ଃ, is called ବିସର୍ଗ (bi-sa-rga), and the letter to which it is attached is *shortened* by rapidly expelling the breath from the lungs in its enunciation. This and the preceding are found only in words of Sanskrit origin.

ଁ This mark is called ଚନ୍ଦ୍ରବିନ୍ଦୁ (cha-ndra-bi-ndu), and it gives a slight nasal sound to the letter over which it is written. This nasal is not so marked as that given by ଅନୁସ୍ୱାର (a-nu-swá-ra).

୍ This mark is called ହସନ୍ତ (ha-sa-nta). It is placed below a consonant, when it is necessary to deprive it of its inherent vowel sound; except in cases when another vowel is substituted, as, ବାକ୍ bák, not bá-ka.

ବାଲି báli, not bá-la-i.

SECTION 3.

Of the union of vowels and consonants.

ସଂଯୋଗ (sang-jo-ga).

The vowels have certain abbreviation marks by the use of which other vowel sounds are substituted for the inherent ଅ, with the consonants to which they are attached.

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A table of these symbols illustrating their use, is given below.

Vowels.	Symbols.	Written with	It becomes
ଅ	ା	କ	କା ká.
ଇ	ି*	କ	କି or କ୍ଷି ki.
ଈ	ୀ	କ	କୀ kí.
ଉ	ୁ	କ	କୁ ku.
ଊ	ୂ	କ	କୂ kú.
ଋ	ୃ	କ	କୃ kru.
ଏ	େ	କ	କେ ke.
ଐ	ୈ	କ	କୈ koy.
ଓ	ୋ	କ	କୋ ko.
ଔ	ୌ	କ	କୌ kau.

Among these vowel sounds three are called ହ୍ରସ୍ୱ (hraswa) short, viz. ି i, ୁ u, ୃ ru; the remaining seven are called ଦୀର୍ଘ (dí-rgha) long, viz. ା á, ୀ í, ୂ ú, େ e, ୈ oy, ୋ o, ୌ au. These may be attached to any consonant as required, and never vary in pronunciation. Of course ଅ has no symbol, as it is inherent in every consonant in its simple form.

NOTE.—The student would find it profitable to practise himself in the use of the above symbols by attaching them to different consonants as an exercise.

SECTION 4.

COMPOUND CONSONANTS.

ଯୁକ୍ତାକ୍ଷର (ju-ktá-kshya-ra).

As, in Oriya, every consonant has the vowel ଅ inherent, in cases where one consonant immediately follows

* This symbol is sometimes written below and in the body of the letter; as ଦ୍ଧି dhi.

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another so closely as to exclude the inherent vowel the fact is indicated in two ways.

First, by the use of the mark ୃ under the first consonant as in ଅଟ୍ଟାଳିକା aṭ-ṭá-li-ká (not a-ṭa-tá-li-ká) a palace.

Secondly, and most frequently, by a combination of the two consonants into a third form.

In some cases the whole letter is written below the one with which it is to be pronounced, as in ଦଗ୍ଧ (da-gdha) burned.

In other cases the original form of the added letter is entirely changed as in ସ୍ତୁତି (stu-ti) praise.

In still other cases a part only of the original letter is written; but in such cases enough of it is retained for it to be readily recognized, as in . ଶୁକ୍ଳ (su-kla) white. These added letters are called ଫଳା (pha-lá).

A table of the compound consonants formed by the union of each ଅନୁନାସିକ with the letters of its own class is here given.

The first ଅନୁନାସିକ, ଂ unites with କବର୍ଗ (ka-ba-rga),

Letter Preceding	Becomes		Pronounced
ଂ	କ	ଙ୍କ*	nka.
,,	ଖ	ଙ୍ଖ	nkha.
,,	ଗ	ଙ୍ଗ	nga.
,,	ଘ	ଙ୍ଘ	ngha.
,,	ଙ	ଙଂ	nnga.

* This letter is often improperly written thus ଙ୰. This is ଙ followed by ଅନୁସ୍ୱାର, and is pronounced kang; these two should never be interchanged, ଂ is properly written *at the top* and to the right of a letter, while ଅନୁସ୍ୱାର is written *in the middle* and to the right.

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The second ଅନୁନାସିକ, ଞ unites with ଚବର୍ଗ (cha-ba-rga).

ଞ	ଚ	ଞ୍ଚ	ñcha.
,,	ଛ	ଞ୍ଛ	ñchha.
,,	ଜ	ଞ୍ଜ	ñja.
,,	ଝ	ଞ୍ଝ	ñjha.
,,	ଞ	ଞ୍ଞ	ññiya.

The third ଅନୁନାସିକ, ଣ unites with ଟବର୍ଗ (ṭa-ba-rga).

ଣ	ଟ	ଣ୍ଟ	ṇṭa.
,,	ଠ	ଣ୍ଠ	ṇṭha.
,,	ଡ	ଣ୍ଡ	ṇḍa.
,,	ଢ	ଣ୍ଢ	ṇḍha.
,,	ଣ	ଣ୍ଣ	ṇṇa.

The fourth ଅନୁନାସିକ, ନ unites with ତବର୍ଗ (ta-ba-rga).

ନ	ତ	ନ୍ତ	nta.
,,	ଥ	ନ୍ଥ	ntha.
,,	ଦ	ନ୍ଦ	nda.
,,	ଧ	ନ୍ଧ	ndha.
,,	ନ	ନ୍ନ	nna.

The fifth ଅନୁନାସିକ, ମ unites with ପବର୍ଗ (pa-ba-rga).

ମ	ପ	ମ୍ପ	mpa.
,,	ଫ	ମ୍ଫ	mpha.
,,	ବ	ମ୍ବ	mba.
,,	ଭ	ମ୍ଭ	mbha.
,,	ମ	ମ୍ମ	mma.

The letter ଜ when prefixed to a letter is written thus ୍ଯ as in ଯତ୍ନ (ja-tna) *zeal;* and when affixed it is written thus ୍ଜ, as in ଅନ୍ତ (a-nta) *an end;* but when doubled it is written thus ୍ଜ୍ଜ, as in ପ୍ରବର୍ତ୍ତନ (pra-ba-rtta-na), *a commencing.*

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The letter ୟ* in the middle or at the end of a word is, for the most part, written thus ୍ୟ, and pronounced ya; when joined to another letter it is known by this symbol ୟ written *by the side* of and after the letter with which it is to be pronounced, as in ସତ୍ୟ (sa-tya), *true.*

The second ର* when joined to another letter is known by this mark ୍ର, written *under* the letter after which it is to be pronounced; and usually takes the sound of the letter w, as in ସ୍ୱର (swa-ra) a voice.

When the letter ର precedes a letter with which it is joined it is written *above*, thus ର୍ and is called ରେଫ୍ (reph), as in ସ୍ୱର୍ଗ (swa-rga) heaven; when it follows the letter with which it is joined it is written *below*, thus ୍ର as in ଭଦ୍ର (bha-dra) respectable.

Examples of the preceding will be found in the following table of miscellaneous compounds. If any have been omitted, the learner will readily recognize them after making himself acquainted with the following:

Table of miscellaneous compounds.

Letter.	Where written.	New character.	Pronounced.
ଜ୍ଞ	preceding ଞ	ଜ୍ଞ	gya. (nasalized).
ତ୍ପ	,, ପ	ତ୍ପ	tpa.
,,	following ପ	ତ୍ପ	pta.
,,	preceding ର	ତ୍ର or ତ୍ର	tra.
ଦ୍ବ	preceding ବ	ଦ୍ବ	dwa or dba.

* These two letters are called ଅନ୍ତସ୍ଥ a-nta-stha lit. *situated in the midst,* or *within,* because they occupy a middle place between consonants and vowels, in Sanskrit.

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Letter.	Where written.	New character.	Pronounced.
ଦ	preceding ଭ	ଭ	dbha.
କ	following ନ	କ୍ନ	kna.
ମ	,, କ	କ୍ମ	kma.
,,	,, ଙ	ମ୍ଙ or ଙ୍ମ	ngma.
,,	preceding ହ	ମ୍ହ *	mha.
ଯ	following କ	କ୍ୟ	kya.
ର	,, କ	କ୍ର or କ୍ର	kra.
,,	preceding କ	ର୍କ	rka.
ଲ	,, ପ	ଲ୍ପ	lpa.
,,	following କ	କ୍ଲ	kla.
ୱ	,, କ	କ୍ୱ	kwa.
,,	preceding ଦ	ଦ୍ବ	bda,
,,	,, ଧ	ଦ୍ଧ	bdha.
ଶ	,, ଚ	ଶ୍ଚ	scha.
,,	,, ଛ	ଶ୍ଛ	schha.
ଷ	,, କ	ଷ୍କ	shka.
,,	following କ	କ୍ଷ	kshya.
,,	preceding ଟ	ଷ୍ଟ	shṭa.
ଷ	preceding ଠ	ଷ୍ଠ	shṭha.
ଷ	,, ଣ	ଷ୍ଣ	shṇa.
ସ	,, କ	ସ୍କ	ska.
,,	,, ଖ	ସ୍ଖ	skha.
,,	,, ତ	ସ୍ତ	sta.
,,	following ତ	ସ୍ତ	tsa.

* This is usually mispronounced ମ୍ହ but this pronunciation is clearly a corruption. It is not universal. It has resulted in false orthography in a number of instances, as in ଆତ୍ମ୍ହ, which is often incorrectly spelt ଆତ୍ମ୍ମ.

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Letter.	Where written.	New character.	Pronounced.
ସ୍ତ	preceding ଅ	ସ୍ତ	stha.
,,	,, ପ	ସ୍ପ or ସ୍ପ	spa.
,,	,, ଫ	ସ୍ଫ or ସ୍ଫ	spha.

Occasionally three or more consonants are combined, especially in words incorporated from the Sanskrit; but the learner will readily recognize them after making himself familiar with the above table.

NOTE.—Sandhi, or the rules for the permutation of letters in forming compound words, properly should be inserted here, but, as it is of minor importance, it is reserved to be put in the appendix.

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CHAPTER II.

ETYMOLOGY.

ପଦଜ୍ଞାନ.

There are eight Parts of Speech in Oriya, *viz.* the Noun, Pronoun, Verb, Adjective, Adverb, Conjunction, Postposition, and Interjection.

SECTION 1.

Nouns, ସଂଜ୍ଞା or ନାମ.

To nouns belong declension, gender, number and case.

In Oriya, there is but one declension.

The genders are two,* ପୁଲ୍ଲିଙ୍ଗ, or masculine; and ସ୍ତ୍ରୀଲିଙ୍ଗ, or feminine.

There are two numbers, ଏକବଚନ, or singular; and ବହୁବଚନ or plural.

The cases are eight, *viz.* ଉତ୍ତା, or nominative; କର୍ମ or accusative; କରଣ, or instrumental; ସମ୍ପ୍ରଦାନ, or dative; ଅପାଦାନ, or ablative; ସମ୍ବନ୍ଧ, or genitive; ଅଧିକରଣ, or locative, and ସମ୍ବୋଧନ, or vocative.

Declension.

As stated above, there is but one declension in Oriya, the case-endings being essentially the same in all gen-

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* It is usually claimed that there is still a third gender called କ୍ଲବଲିଙ୍ଗ. This gender exists in Sanskrit and has its distinct forms among nouns, pronouns and adjectives; but in Oriya it is never expressed, inanimate things being included under the masculine.

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ders; the changes which do occur are formed in the base of the word, not in the terminations.

The terminations are—

	Singular.	Plural.
Nom.	wanting.	——— ଏ
Acc.	କୁ	Same in plural.
Inst.	କର୍ତ୍ତୃ, ଦ୍ୱାରା, ରେ	Ditto ditto by.
Dat.	କୁ	Ditto ditto to.
Abl.	ଠାରୁ, ରୁ	Ditto ditto from.
Gen.	ର	Ditto ditto of.
Loc.	ଠାରେ, ରେ	Ditto ditto in, on, or at.
Voc.	wanting.	wanting.

In the plural, these terminations are preceded by ମାନ in the accusative and dative, making ମାନଙ୍କୁ; and by ମାନଙ୍କ in all the other oblique cases. The nominative forms the base and has no case-ending. In this particular, Oriya differs from Sanskrit; in the latter there is a separate uninflected base, while the nominative has a distinct termination; whereas in Oriya, the nominative is simply the uninflected form of the word.

The plural is formed by the addition of ମାନେ to the base in the nominative,* and ମାନ before the case-ending in all the oblique cases, except the vocative which is the same as the nominative.

Things inanimate form the nominative plural by adding ମାନ instead of ମାନେ; this can scarcely be considered a neuter form, inasmuch as it is not a distinguishing mark of gender, but a form *occasionally* used to distinguish inanimate objects; it is very seldom used.

* Sometimes by adding ଏ only, as ଲୋକ, a folk, ଲୋକେ, folks; but this is confined to the nominative exclusively.

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SECTION 2.

Classification of Nouns.

The following is a simple classification of nouns according to the changes wrought upon the *base* in declension.

1st Class.

Nouns ending in ଅ make *no change* in the base in the oblique cases.

Ex. ମନୁଷ, a man.

Singular.

Nom.	ମନୁଷ, a man.
Acc.	ମନୁଷ-କୁ, man.
Inst.	ମନୁଷ-ଙ୍କଦ୍ୱାରା or ଦ୍ୱାରା, by a man.
Dat.	ମନୁଷ-କୁ, to a man.
Abl.	ମନୁଷ-ଠାରୁ, from a man.
Gen.	ମନୁଷ-ର, of a man.
Loc.	ମନୁଷ-ଠାରେ, in a man.
Voc.	ହେ ମନୁଷ, O man.

Plural.

Nom.	ମନୁଷମାନେ, men.
Acc.	ମନୁଷମାନ-ଙ୍କୁ, men.
Inst.	ମନୁଷମାନ-ଙ୍କଦ୍ୱାରା, or ଦ୍ୱାରା by men.
Dat.	ମନୁଷମାନ-ଙ୍କୁ, to men.
Abl.	ମନୁଷମାନ-ଙ୍କଠାରୁ, from men.
Gen.	ମନୁଷମାନ-ଙ୍କର, of men.
Loc.	ମନୁଷମାନ-ଙ୍କଠାରେ, in men.
Voc.	ହେ ମନୁଷମାନେ, O men.

The genitive plural frequently drops the final ର for euphony, except when it is the last word in the sentence; as, ମନୁଷମାନଙ୍କ, of men.

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2ND CLASS.

Nouns ending in ଅ make no change in the base in the oblique cases, except in the vocative, which usually changes ଅ into ଅଃ as; ପିତା, a father; vocative, ହେ ପିତଃ, O father.

3RD CLASS.

Nouns, which in Sanskrit are masculine, ending in ଇ or ଈ, change the long vowel of the base into the corresponding short one, ି or ି, in the oblique cases.*

Ex. ସ୍ୱାମୀ, a husband (lit. an owner).

	Singular.
Nom.	ସ୍ୱାମୀ, a husband.
Acc.	ସ୍ୱାମି-ଙ୍କୁ, husband.
Inst.	ସ୍ୱାମି-ଦ୍ୱାରା, by a husband.
Dat.	ସ୍ୱାମି-ଙ୍କୁ, to a husband.
Abl.	ସ୍ୱାମି-ଠାରୁ, from a husband.
Gen.	ସ୍ୱାମି-ର, of a husband.
Loc.	ସ୍ୱାମି-ଠାରେ, in a husband.
Voc.	ହେ ସ୍ୱାମି, O husband.
	Plural.
Nom.	ସ୍ୱାମିମାନେ, husbands.
Acc.	ସ୍ୱାମିମାନ-ଙ୍କୁ, husbands.
Inst.	ସ୍ୱାମିମାନ-ଙ୍କଦ୍ୱାରା, by husbands.
Dat.	ସ୍ୱାମିମାନ-ଙ୍କୁ, to husbands.
Abl.	ସ୍ୱାମିମାନ-ଙ୍କଠାରୁ, from husbands.

* The reason of this is, that in Sanskrit, from which Oriya is derived, masculine nouns in ଇନ୍, make the nominative in ଇ, but the oblique cases retain the short ି of the uninflected word. But feminine nouns in ଈ retain the long vowel throughout, except in the vocative which is made in ି.

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Gen.	ସ୍ୱାମିମାନ-ଙ୍କର, of husbands.
Loc.	ସ୍ୱାମିମାନ-ଙ୍କଠାରେ, in husbands.
Voc.	ହେ ସ୍ୱାମିମାନେ, O husbands.

NOTE. The *nominative* also takes the short vowel *in the plural* in this class of nouns.

In this manner are declined, ଜ୍ଞାନୀ, a wise person, ଧନୀ, a rich person, କର୍ମକାରୀ, a worker, ଭାଗୀ, a sharer, ଶାସ୍ତ୍ରୀ, one versed in the shastres, ପକ୍ଷୀ, a bird, and others.

4TH CLASS.

Nouns which in Sanskrit are feminine, ending in ଇ or ଉ, *do not change* the long vowel of the base to the corresponding short one, ଇ or ଉ, but retain it in all the oblique cases, except in the vocative.

Ex. ନାରୀ, a woman.

Singular.

Nom.	ନାରୀ, a woman.
Acc.	ନାରୀ-କୁ, woman.
Inst.	ନାରୀ-ଦ୍ୱାରା, by a woman.
Dat.	ନାରୀ-କୁ, to a woman.
Abl.	ନାରୀ-ଠାରୁ, from a woman.
Gen.	ନାରୀ-ର, of a woman.
Loc.	ନାରୀ-ଠାରେ, in a woman.
Voc.	ହେ ନାରି, O woman.

Plural.

Nom.	ନାରୀମାନେ, women.
Acc.	ନାରୀମାନ-ଙ୍କୁ, women.
Inst.	ନାରୀମାନ-ଙ୍କଦ୍ୱାରା, by women.
Dat.	ନାରୀମାନ-ଙ୍କୁ, to women.
Abl.	ନାରୀମାନ-ଙ୍କଠାରୁ, from women.

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Gen.	ନାଗ୍ମମାନ-ଙ୍କର୍, of women.
Loc.	ନାଗ୍ମମାନ-ଙ୍କଠାରେ, in women.
Voc.	ଓହେ ନାଇମାନେ, O women.

Thus are declined, ସ୍ତ୍ରୀ, a woman, ଶାଳୀ, a wife's sister, ଭଉଣୀ, a sister, ଯୁବତୀ, a young woman, ଦେବୀ, a goddess, ବଧୂ, a son's wife.

The changes in the case-*terminations* are not material, and may be illustrated by the use of "who" and "which" in English; as *who* relates only to persons and *which* to things, so, in Oriya, the terminations ଠାରୁ, and ଠାରେ are used in connection with *proper* nouns, while ରୁ and ରେ are confined chiefly to *common* nouns. Ex. ରମଠାରୁ, from Rama, ବାଲେଶ୍ୱରଠାରେ, in or at Balasore, ଘରରୁ, from the house, ଦେହରେ, in the body. In such cases as the latter, the ର in the termination is frequently dropped, and its vowel sound attached to the final letter of the word; as, ଘରୁ for ଘରରୁ, and ଦେହେ for ଦେହରେ.*

It would ordinarily be considered improper, and even rude, to apply ରୁ and ରେ to persons.

In cases where special respect is intended, the plural form is used for the singular, even when speaking of one person, as ବାବୁଙ୍କଠାରୁ, from the gentleman; and where *extreme* respect is intended, ନିକଟ, near, is substituted for ଠା, place, as ରାଜଙ୍କ-ନିକଟରୁ, from the king.†

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* In rapid speaking ଠାରୁ is often shortened to ଠାଁ, as, ବାଲେଶ୍ୱରଠାଁ, from Balasore, in such cases ଚନ୍ଦ୍ରବିନ୍ଦୁ is added.

† In this respect Oriya resembles all the other Indian languages and many European ones. Thus in English the plural "you" originally used out of respect has superseded the sing. "thou."

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The following is an example of the use of ୁ, and ରୁ, in declension.

Ex. ଘୋଡ଼ା, a horse.

	Singular.	Plural.*
Nom.	ଘୋଡ଼ା, a horse.	The plural the same
Acc.	ଘୋଡ଼ା†, horse.	as in preceding exam-
Inst.	ଘୋଡ଼ା-ରୁ, by a horse.	ples, when used, which
Dat.	ଘୋଡ଼ା-କୁ, to a horse.	is very seldom.
Abl.	ଘୋଡ଼ା-ରୁ, from a horse.	
Gen.	ଘୋଡ଼ା-ର, of a horse.	
Loc.	ଘୋଡ଼ା-ରେ, in or on a horse.	
Voc.	ହେ ଘୋଡ଼ା, O horse.	

The student will find a number of words which do not form the vocative according to the examples given above. Such words are usually *pure* Sanskrit. To aid him in recognizing them a few illustrations are appended. It may be stated, however, that the vocative in Oriya may usually be recognized by the following vocative particles ହେ, ରେ, ଅରେ, ହୋ, and others.

Examples.

ରାଜା, king, makes the vocative ରାଜନ୍.
ଭାର୍ଯ୍ୟା, wife, makes the vocative ଭାର୍ଯ୍ୟେ.
ପ୍ରଭୁ, lord, „ „ „ ପ୍ରଭୋ.
ବନ୍ଧୁ, friend, „ „ „ ବନ୍ଧୋ.

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* In cases like the above, an adjective conveying plurality of idea is generally used instead of the plural form, as ସବୁ ଘୋଡ଼ା, all the horses; ଦଶ ଘୋଡ଼ା, ten horses.

† The acc. termination କୁ is very seldom used in connection with animals and things.

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Words ending in ବାନ୍ or ମାନ୍ make the Voc. in ବନ୍ and ମନ୍, as

Nom. ଜ୍ଞାନବାନ୍, a wise person, Voc. ଜ୍ଞାନବନ୍.
,, ବୁଦ୍ଧିମାନ୍, an intelligent person, Voc. ବୁଦ୍ଧିମନ୍.

NOTE.—The last two words are properly adjectives, bnt have come to be used as nouns.

It is proper to state that the peculiarities mentioned above are confined to the written language; in colloquial usage they are usually disregarded.

Translation exercises.

ପଣ୍ଡିତକର୍ତ୍ତୃକ — ସାହେବଙ୍କଠାରୁ —ହେ ପିଲା—ସ୍ତ୍ରୀମାନେ—ରାମଙ୍କଦ୍ୱାରା—କନ୍ୟାକୁ—ରାଣୀଙ୍କ ନୀକଟରେ—ଯୁଏର—ଟୋକାଠାରୁ—ଗଛରେ—ଆରେ ଟୋକୀ — କଲିକତାଠୁଁ— ବୃକ୍ଷରୁ—ଘୋଡ଼ାକୁ—ମେଦନୀପୁରଠାରେ—ଆକାଶରେ — ଛୁରିଦ୍ୱାରା — ବିଲରେ—ହେ ଗୋବିନ୍ଦ —ଜାହାଜରୁ—ଡାଳରେ—ଚୌକିର—ବାବୁମାନଙ୍କର—ମୁଲିଆମାନଙ୍କ—

Of the daughter—To the Saheb—By the woman—From the Pundit—O Ráma—From the king, (honorifically)—At Jellasore—To the children—To bazar—By the boy—From Cuttack—Girls (in the Accu.)—O son—From the field—On the horse—Jaggannáth's temple—On the boy's hand—To Gobinda—From the tree—In the garden—On the house.

NOTE.—The article "the" does not occur in Oriya.

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CHAPTER III.

PRONOUNS.

ସର୍ବ୍ୱନାମ or ସଙ୍ଜ୍ଞାସ୍ଥ।

SECTION 1.

Personal Pronouns.

It is claimed by the pundits that there are two classes of personal pronouns, the Honorific and Inferior, but the writer ignores this distinction as both unnecessary and pedantic.

Nevertheless, to avoid confusion, the different forms will be given; first that which is in use among the masses, then that which is taught by the pundits, and, lastly, that which the writer believes to be the original, scientific, and, therefore, the correct one; but which is not *fully* retained by either class; for both the forms now in use, that of the masses, and that of the pundits, are *mixed* forms.

Note.—The writer is thus particular in giving the different forms, that the student may avoid the annoyance, which he experienced when studying Oriya, arising from the frequent recurrence of words and phrases not to be found in the books, and which, he was told, were "Inferior." First, the form used by the masses.

First person ମୁ, I.

	Singular.	Plural.*
Nom.	ମୁ, I.	This form has no regular
Acc.	ମୋତ, me.	plural; the modern double
Inst.	ମୋତୁ, by me.	plural is generally used.

* See note, p. 24 *infra*.

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Dat. ମୋତେ, to me.
Abl. ମୋଠାରୁ or ମୋଠୁଁ, from me.
Gen. ମୋର or ମୋହର, of me.
Loc. ମୋଠାରେ or ମୋରେ, in me.
Voc. ———

Second person ତୁ, thou.

	Singular.	Plural.*
Nom.	ତୁ, thou.	This, also, has no regular plural; the modern double plural being generally used.
Acc.	ତୋତେ, thee.	
Inst.	ତୋହ୍ୱାରୁ,† by thee.	
Dat.	ତୋତେ, to thee.	
Abl.	ତୋଠାରୁ or ତୋଠୁଁ, from thee.	
Gen.	ତୋର or ତୋହର, of thee.	
Loc.	ତୋଠାରେ, or ତୋରେ in thee.	
Voc.	———	

Third person ସେ, he or she.

	Singular.	Plural.
Nom.	ସେ, he or she.	ସେମାନେ, they.
Acc.	ତାହାଙ୍କୁ, him or her.	ସେମାନଙ୍କୁ, them.

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* The writer has often heard a plural of these two forms in the Nominative and Accusative, in Northern Orissa, formed by adding the common plural termination, ମାନେ;

as ମୋମାନେ, we. ତୋମାନେ, ye.
ମୋମାନଙ୍କୁ, us. ତୋମାନଙ୍କୁ, you.

A reason for the occasional use of these forms may perhaps be found in the proximity of Northern Orissa to Bengal Proper, as in Bengali such forms exist and are in common use among the peasants. Since they are condemned by competent judges, the author does not think it best to retain them.

† The genitive termination ର, is often inserted, making ହ୍ୱାରୁ a postposition, as ତୋରହ୍ୱାରୁ.

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Inst.	ତାହାଙ୍କଦ୍ୱାରା, by him or her.	ସେମାନଙ୍କଦ୍ୱାରା, by them.
Dat.	ତାହାଙ୍କୁ, to him or her.	ସେମାନଙ୍କୁ, to them.
Abl.	ତାହାଙ୍କଠାରୁ, from him or her.	ସେମାନଙ୍କଠାରୁ, from them.
Gen.	ତାହାଙ୍କର, of him or her.	ସେମାନଙ୍କର, of them.
Loc.	ତାହାଙ୍କଠାରେ, in him or her.	ସେମାନଙ୍କଠାରେ, in them.
Voc.	———	———

With a slight difference in the oblique cases, the same form as the preceding is used for "it."

ସେ, it.

	Singular.	Plural.
Nom.	ସେ, it.	ସେ ସକଳ,* they.
Acc.	ତାହାକୁ or ତାକୁ, it.	ସେ ସକଳକୁ, them.
Inst.	ତାହାଦ୍ୱାରା, by it.	ସେ ସକଳଦ୍ୱାରା, by them.
Dat.	ତାହାକୁ, to it.	ସେ ସକଳକୁ, to them.
Abl.	ତାହାରୁ, from it.	ସେ ସକଳରୁ, from them.
Gen.	ତାହାର or ତାର, of it.	ସେ ସକଳର, of them.
Loc.	ତାହାରେ or ତାରେ, in it.	ସେ ସକଳରେ, in them.
Voc.	———	———

This also has a distributive form which is occasionally heard; for convenience it is inserted here.

Distributive form of ସେ, it.

Nom.	ସେ, ସେ, written thus ସେ୬	they (lit. it, it), *i. e.* each individual of them.				
Acc.	ତାହା୬କୁ, them, *i. e.*	,,	,,	,,	,,	
Inst.	ତାହା୬ଦ୍ୱାରା, by them, *i. e.*	,,	,,	,,	,,	
Dat.	ତାହା୬କୁ, to them, *i. e.*	,,	,,	,,	,,	
Abl.	ତାହା୬ରୁ, from them, *i. e.*	,,	,,	,,	,,	
Gen.	ତାହା୬ର, of them, *i. e.*	,,	,,	,,	,,	
Loc.	ତାହା୬ରେ, in them, *i. e.*	,,	,,	,,	,,	
Voc.	———					

* Lit. "It all," used as a plural for "it."

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Second, the form used by the higher classes. This differs from the preceding in the 1st and 2nd persons only.

First person ଅମ୍ଭେ, I.

	Singular.	Plural.
Nom.	ଅମ୍ଭେ,* I.	ଅମ୍ଭେମାନେ,† we.
Acc.	ଅମ୍ଭକୁ, me.	ଅମ୍ଭମାନଙ୍କୁ, us.
Inst.	ଅମ୍ଭଦ୍ୱାରା, by me.	ଅମ୍ଭମାନଙ୍କଦ୍ୱାରା, by us.
Dat.	ଅମ୍ଭକୁ, to me.	ଅମ୍ଭମାନଙ୍କୁ, to us.
Abl.	ଅମ୍ଭଠାରୁ, from me.	ଅମ୍ଭମାନଙ୍କଠାରୁ, from us.
Gen.	ଅମ୍ଭର, of me.	ଅମ୍ଭମାନଙ୍କର, of us.
Loc.	ଅମ୍ଭଠାରେ, in me.	ଅମ୍ଭମାନଙ୍କଠାରେ, in us.
Voc.	———	———

Second person ତୁମ୍ଭେ, thou.

	Singular.	Plural.
Nom.	ତୁମ୍ଭେ, thou.	ତୁମ୍ଭେମାନେ,‡ ye.
Acc.	ତୁମ୍ଭକୁ, thee.	ତୁମ୍ଭମାନଙ୍କୁ, you.
Inst.	ତୁମ୍ଭଦ୍ୱାରା, by thee.	ତୁମ୍ଭମାନଙ୍କଦ୍ୱାରା, by you.
Dat.	ତୁମ୍ଭକୁ, to thee.	ତୁମ୍ଭମାନଙ୍କୁ, to you.
Abl.	ତୁମ୍ଭଠାରୁ, from thee.	ତୁମ୍ଭମାନଙ୍କଠାରୁ, from you.
Gen.	ତୁମ୍ଭର, of thee.	ତୁମ୍ଭମାନଙ୍କର, of you.
Loc.	ତୁମ୍ଭଠାରେ, in thee.	ତୁମ୍ଭମାନଙ୍କଠାରେ, in you.
Voc.	———	———

The third, and last form is the one which the author believes to be the original and correct one; the plural

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* The proper pronunciation of this word is ámhe, not ଅମ୍ଭେ, ámbhe.

† This form is, without doubt, a modern *double* plural (see page 29).

‡ This is also a modern *double* plural (see page 29).

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of which, however, has fallen into disuse in modern times. It differs from the forms now in use in the first and second person only.

First person ମୁ, I.

	Singular.	Plural.
Nom.	ମୁ, I.	ଅମ୍ଭେ, we.
Acc.	ମୋତେ, me.	ଅମ୍ଭଙ୍କୁ, us.
Inst.	ମୋଦ୍ୱାରା,* by me.	ଅମ୍ଭଙ୍କଦ୍ୱାରା, by us.
Dat.	ମୋତେ, to me.	ଅମ୍ଭଙ୍କୁ, to us.
Abl.	ମୋଠାରୁ,† from me.	ଅମ୍ଭଙ୍କଠାରୁ, from us.
Gen.	ମୋର or ମୋହର, of me.	ଅମ୍ଭଙ୍କର, of us.
Loc.	ମୋଠାରେ, in me.	ଅମ୍ଭଙ୍କଠାରେ, in us.
Voc.	————	————

Second person ତୁ, thou.

	Singular.	Plural.
Nom.	ତୁ, thou.	ତୁମ୍ଭେ, ye.
Acc.	ତୋତେ, thee.	ତୁମ୍ଭଙ୍କୁ, you.
Inst.	ତୋରଦ୍ୱାରା or ତୋଦ୍ୱାରା, by thee.	ତୁମ୍ଭଙ୍କଦ୍ୱାରା, by you.
Dat.	ତୋତେ, to thee.	ତୁମ୍ଭଙ୍କୁ, to you.
Abl.	ତୋଠାରୁ, from thee.	ତୁମ୍ଭଙ୍କଠାରୁ, from you.
Gen.	ତୋର or ତୋହର, of thee.	ତୁମ୍ଭଙ୍କର, of you.
Loc.	ତୋଠାରେ, in thee.	ତୁମ୍ଭଙ୍କଠାରେ, in you.
Voc.	————	————

The fact that this plural form has been superseded by the modern *double* plurals ଅମ୍ଭମାନେ, and ତୁମ୍ଭମାନେ would seem to preclude all necessity for its introduction here; but it has been introduced into this work as

* Often ମୋଦ୍ୱାରା, (See page 24, note).

† Sometimes ମୋଠଁ, (See page 20, note).

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an argument *against* the pedantic rejection of what are called the "Inferior" pronouns. The argument in their favour may be briefly stated as follows:

1st.—The ତୁ and ତୁ, of the masses cannot, with propriety, be termed inferior, inasmuch as their use involves no impropriety of language nor violation of grammatical rule. Further, they are still in use among *equals* in the higher social circles and are not considered disrespectful among persons on intimate terms.

2nd.—They are the language of the shastres to this day, and are there applied to Deity. If they were originally improper, and really inferior, the writer cannot understand how such a use of them was ever admissible.

3rd.—They, or their equivalents, are now used in all the Aryan languages of India, except the Bengali; and they exist there, but (as in Oriya) have been rejected by the pundits as inferior, and modern double plurals substituted for them.

4th.—The introduction of ମାନ into the oblique cases of ମତ୍ତୁ and ତୁମତ୍ତୁ, pluralizes them; for that form of a noun or pronoun is *honorific* from the fact of its being an *original* plural form.

5th.—The argument based on their *present* use in other parts of India will clearly appear in the accompanying table.

NOTE.—The same argument applies to the so-called "Inferior" form of the verb, which also is derived directly from the Prakrit. See table in Appendix.

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Pronouns personal in all the Aryan languages of India.

Number and person.		Sanskrit.		Prakrit.	Hindi.	Panjábi.	Sindhi.	Gujirátti.	Márathi.	Oriya.	Bengali.	Remarks.
1st. Person sing.	I	Nom.	ଅହମ୍	ଅହଁ *	ମୈଁ	ମୈଁ	ଆଁ or ଆଉଁ or ମା	ହୁଁ	ମୀ	ମୁ	ମୁଇ	Bengali modern plural ମୋତ୍ର. Oriya do. ମୋମାନେ.
		Base.	ମଦ									
1st. Person plu.	We	Nom.	ବୟମ୍	ଅମୁ or	ହମ୍	ଅସୀଁ	ଅସଁ	ହମେ	ଆମ୍ହୀ	ଆମେ	ଆମି	Bengali mod. double plu. ଆମତ୍ର. Oriya do. ଆମେମାନେ.
		Base	ଅସ୍ମଦ୍	ଅମ୍ହେ				or ଅମେ				
2nd. Person sing.	Thou	Nom.	ତ୍ୱମ୍	ତୁମଁ	ତୁଁ or ତୋଁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁ	ତୁଇ	
		Base	ତ୍ୱଦ୍									
2nd. Person plu.	Ye	Nom.	ଯୁୟମ୍	ତୁମ୍	ତୁମ୍	ତୁସୀଁ	ତୁହିଁ	ତୁମେ	ତୁମ୍ହୀ	ତୁମେ	ତୁମି	Beng. mod. dou. plu. ତୋମତ୍ର. Oriya do. ତୁମେମାନେ.
		Base	ଯୁଷ୍ମଦ୍									
3rd Person sing.	Base	He.	ତତ୍	ସୋ	†ଉହଃ	†ଉହଃ	ହୁ		ତୋ			
		She.	ସା	ସା	,,	,,	,,	ତେ	ତ୍ସା	ସେ	ସେ	ଇନ Instrumental, now used as Nom. in Beng. (Sanskrit ତେନ).
		It.	ଇଦ	ଇ॰	ସେ।	ଓହଃ	ଏହା		ତେଁ			
3rd. Person plu.	M.	They.	ତେ	ତେ	†ଓ୲	†ଉହଃ	ହୁ		ତେ			
	F.	They.	ତା	ତା	,,	,,	,,	ତେଓ	ତ୍ୟା	ସେମାନେ	ତାହାତ୍ର	
	N.	They.	ତାନି	ତାଇଁ	ସେ,	†ଓହଃ	ଏହା		ତ୍ସା			

* The following various forms occur in different dialects of Hindi, ଅହମଁ, ଅହାମା. ହୁଁ, ଅସ୍ମି, oblique cases ମମ୍.

† These letters should have the sound of the English *w*, very nearly, but as no such character exists in Oriya, the nearest approximation has been used.

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A few examples of the use of the personal pronouns are appended.

ତୁ ଯାଇ ଥିଲୁ, thou didst go; ମୋତେ ଦେ, give to me.

ତୋର ପୁସ୍ତକ, thy book; ସେ ଯାଇ ଥିଲା, he did go.

ଅମ୍ଭେ ତାହାକୁ ନେଇଅଛୁଁ, I have taken it.

ସେମାନେ ଯାଇ ଥିଲେ, they did go; ତୁମ୍ଭର ଛୁରି, thy knife.

ତାହାଙ୍କଠାରୁ ପାଇଅଛୁଁ, from him have found, *i. e.* (I) have received (it) from him.

ସେ ସେମାନଙ୍କୁ ଦେଇଅଛି, he to them has given, *i. e.*, he has given (it) to them.

ଅମ୍ଭେ ତୁମ୍ଭକୁ ମାରିବୁଁ or ମୁଁ ତୋତେ ମାରିବି, I thee will strike.

ଭଲ କର୍ମ ସେମାନଙ୍କଦ୍ୱାରା ହୋଇଅଛି, a good work by them has become, *i. e.*, by them a good work has been done.

ଅମ୍ଭେ ଯାଇଥିଲୁଁ, I did go.

ଆମ୍ଭମାନଙ୍କୁ ଦିଅ, give to us; ସେମାନେ ଯାଇ ଅଛନ୍ତି, they have gone

Translate into English.

ଆମ୍ଭମାନଙ୍କଠାରେ—ମୋତେ—ତୁ—ଅମ୍ଭଦ୍ୱାରା—ତୁମ୍ଭେମାନେ—ତୋର ବାପ—ମୋଠୁଁ—ଆମ୍ଭମାନଙ୍କର ସ୍କୁଲ—ସେମାନଙ୍କୁ—ମୁଁ—ତାହାଙ୍କୁ—ତାହାଙ୍କ—ତାହାର—ତାହାଙ୍କର—ଆମ୍ଭମାନଙ୍କଠାରୁ—ସେମାନେ—ତାହାଦ୍ୱାରା—ତାହାଙ୍କ ଦ୍ୱାରା—ଆମ୍ଭକୁ—ତୁମ୍ଭଠାରୁ—ମୋଠାରେ—ତୋରଦ୍ୱାରା—ଆମ୍ଭର ଟୋପି—ତୋହର ବାଡ଼ି—ମୋର ପୁଅର ନୁଗା—ସେମାନଙ୍କର ଘର—ତୋର ପିଲା—

Translate into Oriya.

Their—Us—Him—We—Your—He—It (nom.) I (acc.)—From me—To her—In it—Its—My—Them—I—I (Hon.)—They—To them—To me—To us—By him—By it—In him—From it—By me—From them.

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SECTION 2.

Relative and Reflexive Pronouns.

These are ସେ who, କେ or ସାହା, what, ତାହା, that, ଆପେ, self, ନିଜେ, (from ନିଜ, own) self.

ଆପଣ your honour (lit. his or her honour) କେହି, some one, or any one.

ସେ, who.

	Singular.	Plural.
Nom.	ସେ who.	ସେମାନେ, who.
Acc.	ସାହାକୁ, whom.	ସେମାନଙ୍କୁ, whom.
Inst.	ସାହାଙ୍କଦ୍ୱାରା, by whom.	ସେମାନଙ୍କଦ୍ୱାରା, by whom.
Dat.	ସାହାକୁ, to whom.	ସେମାନଙ୍କୁ, to whom.
Abl.	ସାହାଙ୍କଠାରୁ, from whom.	ସେମାନଙ୍କଠାରୁ, from whom.
Gen.	ସାହାଙ୍କର, of whom.	ସେମାନଙ୍କର, of whom.
Loc.	ସାହାଙ୍କଠାରେ, in whom.	ସେମାନଙ୍କଠାରେ, in whom.

Distributive form.

Nom.	ସେ, ସେ, who, *i. e.*,	each	person	who.
Acc.	ସାହାକୁ, whom, *i. e.*	„	„	whom.
Inst.	ସାହାଙ୍କଦ୍ୱାରା, by whom, *i. e.*	„	„	by whom.
Dat.	ସାହାକୁ, to whom, *i. e.*	„	„	to whom.
Abl.	ସାହାଙ୍କଠାରୁ, from whom, *i. e.*	„	„	from whom.
Gen.	ସାହାଙ୍କର, of whom, *i. e.*	„	„	of whom.
Loc.	ସାହାଙ୍କଠାରେ, in whom. *i. e.*	„	„	in whom.

Ex. ଆମ୍ଭେ ସେ ଯାଇ ଥିଲୁଁ, I who did go.
ତୁମ୍ଭେ ସେ ଯାଇଥିଲ, thou who didst go.
ସେ ସେ ଯାଇଥିଲା, he who did go.

ସାହାଙ୍କଦ୍ୱାରା ସେଇ କର୍ମ ହୋଇପଡ଼ିଛି, By whom that work has become (or has been done).

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ଯେମାନେ ଯାଇଥିଲେ, who did go, (*i. e.* those who did go).
ଯେମାନଙ୍କଠାରେ ଆମ୍ଭେ ଭର୍ତ୍ତର ରଖି ଥିଲୁଁ. Upon whom (plu.) I the responsibility did place.
ଆମ୍ଭେ ଯାହାକୁ ଦେଇଥିଲୁଁ, I *whom whom to* did give (*i. e. each person to* whom I gave).

ଯେ or ଯାହା, what.

	Singular.	Plural.
Nom.	ଯେ or ଯାହା, what.	ଯେ ସକଳ, what.
Acc.	ଯାହା or ଯାହାକୁ,* what.	ଯେସକଳକୁ, what.
Inst.	ଯହିଁରେ, by what.	ଯେ ସକଳରେ or ସକଳେ† by what.
Dat.	ଯାହାକୁ, to what.	ଯେ ସକଳକୁ, to what.
Abl.	ଯହିଁରୁ, from what.	ଯେ ସକଳରୁ, from what.
Gen.	ଯାହାର, of what.	ଯେ ସକଳର, of what.
Loc.	ଯହିଁରେ, in what.	ଯେସକଳରେ or ସକଳେ,† in what.

Distributive form.

Nom.	ଯେ, ଯେ, what	(several things).
Acc.	ଯାହାକୁ, what	(,, ,,).
Inst.	ଯାହାରେ, by what	(,, ,,).
Dat.	ଯାହାକୁ, to what	(,, ,,).
Abl.	ଯାହାରୁ, from what	(,, ,,).
Gen.	ଯାହାର, of what	(,, ,,).
Loc.	ଯାହାରେ, in what	(,, ,,).

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* The acc. term, କୁ, is very frequently dropped in the use of this pronoun; in such cases the acc. must be recognized by the connection.

† It is common to drop the ର of the case-ending in the Inst. and Loc., retaining only the vowel before the final letter.

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Ex. ଯେ ଦ୍ରବ୍ୟ ଆମ୍ଭେ ବିକ୍ରୀଲୁଁ what thing I sold, (*i. e.* the thing which I sold).

ଯହିଁରେ ତୋହ୍ମାର ଉପକାର ହେବ. By what thy help will be, (*i. e.* by what you will derive benefit).

ଯେ ସକଳ ବିଷୟ ଆମ୍ଭେ ଦେଖିଲୁଁ, what all things I saw, (*i. e.* all the things which I saw).

ଯେ ଯେ ଶିକ୍ଷା ଆମ୍ଭେମାନେ ପାଇଅଛୁଁ, what (several) instructions we have found (*i. e.* received).

ଯାହା ଶୁଣିଅଛ ତାହା ବୋଲ, what (several) things you have heard, those (several) things tell, (*i. e.* tell severally all the things you have heard).

The second nom. form ଯାହା, is very common, as ଯାହା ହେଉ, what let be, (*i. e.* come what may).

ତାହା, that,

is thus declined in the singular number only.

Nom.	ତାହା, that.
Acc.	ତାହା, ତାହାକୁ, ତାକୁ, that.
Inst.	ତହିଁରେ,* by that.
Dat.	ତାହାକୁ, to that.
Abl.	ତହିଁରୁ, from that.
Gen.	ତାହାର, ତହିଁର, of that.
Loc.	ତହିଁରେ, in that.

The plural is made by adding to the nominative an adjective conveying plurality of idea, and attaching the case endings to the adjective, as ତାହା ସକଳ, ତାହା ସକଳକୁ, &c. See plural of ଯାହା what; p. 32.

The distributive form is the same as that of ଟି. (See page 25.) except the nominative which is ତାହାର.

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* Occasionally ତାହାଦ୍ୱାରା is used, but the above is the common form.

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Ex. ତାହା ହୋଇଥିଲା, that has become (*i. e.* that has been done, has become a fact).

ତାହା କର, that do.

ଆମ୍ଭେ ତାହାର ବିଷୟରେ ନାହୁଁ, I that thing in am not (*i. e.* I am not concerned in that affair).

ତାହାକୁ ମନ ଦିଅ, to that give (your) mind, (*i. e.* be attentive to that).

ଆମ୍ଭେ ତହିଁରୁ ବୁଝିଲୁଁ, I from that understood.

ସେ ତହିଁରେ ଥିଲା, It that in was, (*i. e.* It was in that).

The adjective pronoun ଯେଉଁ, which; becomes a compound pronoun by affixing the common plural termination ମାନେ. In the singular it is not *itself* declined, being the same in all cases, and the case-ending is added to the noun which it limits.

Singular.

Nom.	ଯେଉଁ ମନୁଷ୍ୟ, which person.
Acc.	ଯେଉଁ ମନୁଷ୍ୟକୁ, which person.
Inst.	ଯେଉଁ ମନୁଷ୍ୟଦ୍ୱାରା, by which person.
Dat.	ଯେଉଁ ମନୁଷ୍ୟକୁ, to which person.
Abl.	ଯେଉଁ ମନୁଷ୍ୟଠାରୁ, from which person.
Gen.	ଯେଉଁ ମନୁଷ୍ୟର, of which person.
Loc.	ଯେଉଁ ମନୁଷ୍ୟଠାରେ, in which person.

Plural.

Nom.	ଯେଉଁ ମାନେ, which persons.
Acc.	ଯେଉଁ ମାନଙ୍କୁ, which persons.
Inst.	ଯେଉଁ ମାନଙ୍କଦ୍ୱାରା, by which persons.
Dat.	ଯେଉଁ ମାନଙ୍କୁ, to which persons.
Abl.	ଯେଉଁ ମାନଙ୍କଠାରୁ, from which persons.
Gen.	ଯେଉଁ ମାନଙ୍କର, of which persons.
Loc.	ଯେଉଁ ମାନଙ୍କଠାରେ, in which persons.

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It is applied, in the singular, to all nouns alike, as ସେଉଁ ବସ୍ତୁ ଅମ୍ଭେ ଅଣିଅଛୁଁ, which thing I have brought—ସେଉଁ ଘୋଡ଼ାରେ ମୁ ଚଢ଼ିଲି, which horse on I mounted.

ଆପେ, self.

	Singular.	Plural.
Nom.	ଆପେ, self.	ଆପଣାମାନେ, selves.
Acc.	ଆପଣାକୁ, self.	ଆପଣାମାନଙ୍କୁ, selves.
Inst.	ଆପଣାଦ୍ୱାରା, by self.	ଆପଣାମାନଙ୍କଦ୍ୱାରା, by selves.
Dat.	ଆପଣାକୁ, to self.	ଆପଣାମାନଙ୍କୁ, to selves.
Abl.	ଆପଣାଠାରୁ, from self.	ଆପଣାମାନଙ୍କଠାରୁ, from selves.
Gen.	ଆପଣାର, of self.	ଆପଣାମାନଙ୍କର, of selves.
Loc.	ଆପଣାରେ, in self.	ଆପଣାମାନଙ୍କଠାରେ, in selves.

Distributive.*

Nom.	ଆପେ, ଆପେ, each person himself.†
Acc.	ଆପଣାଆକୁ, each person himself.
Inst.	ଆପଣାଆଦ୍ୱାରା, by each person himself.
Dat.	ଆପଣାଆକୁ, to each person himself.
Abl.	ଆପଣାଆଠାରୁ, from each person himself.
Gen.	ଆପଣାଆର, of each person himself.
Loc.	ଆପଣାଆଠାରେ, in each person himself.

Ex. ମୁ ଆପେ କରିଥିଲି, I myself did do.
ତୁ ଆପେ କରିଥିଲୁ, thou thyself didst do.
ସେ ଆପେ କରିଥିଲା, he himself did do.

ଆମ୍ଭେମାନେ ଆପଣାର ଏକା ହାତ ଉଠାଇଲୁଁ we *of each self* one one hand lifted (*i. e.* each one of us lifted a hand).

ତୁମ୍ଭେମାନେ ଆପଣାକୁ ଠକାଇଲ, you *each self* cheated (*i. e.* you all cheated yourselves).

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* This form is also emphatic.

† The third person is used as a matter of convenience, but the 1st or 2nd person may be substituted as "each person among us" or "each person among you."

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ସେମାନେ ଆପେ କର୍ମ କରିଥିଲେ, they, *each person*, work did do (*i. e.* each person among them worked).

ନିଜେ (from ନିଜ own) is declined in the singular number only, like ଆପେ, and is often used irregularly in the sense of "self."

ଆପଣ is an honorific form of address, third person, as its invariable use with the third person plural of the verb indicates; but is always used in the second person. It is equivalent to the English phrase, "his" or "her honour," but the idiomatic use of it in Oriya conveys the idea of "your honour."

It is thus declined:

ଆପଣ, his honour.

Singular.

Nom.	ଆପଣ, his honour.
Acc.	ଆପଣଙ୍କୁ, his honour.
Inst.	ଆପଣଙ୍କଦ୍ୱାରା, by his honour.
Dat.	ଆପଣଙ୍କୁ, to his honour.
Abl.	ଆପଣଙ୍କଠାରୁ, from his honour.
Gen.	ଆପଣଙ୍କର, of his honour.
Loc.	ଆପଣଙ୍କଠାରେ, in his honour.

Plural.

Nom.	ଆପଣମାନେ, their honours.
Acc.	ଆପଣମାନଙ୍କୁ, their honours.
Inst.	ଆପଣମାନଙ୍କଦ୍ୱାରା, by their honours.
Dat.	ଆପଣମାନଙ୍କୁ, to their honours.
Abl.	ଆପଣମାନଙ୍କଠାରୁ, from their honours.
Gen.	ଆପଣମାନଙ୍କର, of their honours.
Loc.	ଆପଣମାନଙ୍କଠାରେ, in their honours.

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Ex. ଆପଣ ଯିବେ କି? will his honour go? (*i. e.* will your honour go?)

ଆପଣମାନେ କହିଥିଲେ, their honours did say (*i. e.* your honours did say.)

ଆପଣଙ୍କଠାରୁ ଆମ୍ଭେ ଅନେକ ଉପକାର ପାଇପଡୁଁ, his honour from I much help have found, (*i. e.* I have received much assistance from your honour).

ଆପଣମାନଙ୍କର ଦୟାରେ ମୋର ବହୁତ ମଙ୍ଗଳ ହୋଇଅଛି, their honours' favor by my much benefit has become (*i. e.* by the kindness of your honours I have been much benefitted).

As this language, like all Oriental languages, delights in honorific phrases, the student should always use ଆପଣ instead of ତୁମ୍ଭେ when speaking to persons of high respectability.

କେହି some one, or any one.

This pronoun is declined in the singular number, and the distributive form only; of course it has no plural. It can only be made plural by adding a noun in the plural number; just as "some one" or "any one" in English can only be made plural by dropping the numeral "one," and adding a plural noun.

It is thus declined—

Singular.

Nom.	କେହି, some one.
Acc.	କାହାରିକୁ, some one.
Inst.	କାହାରିଦ୍ୱାରା, by some one.
Dat.	କାହାରିକୁ, to some one.
Abl.	କାହାରିଠାରୁ, from some one.
Gen.	କାହାରିର or କାହାର, of some one.
Loc.	କାହାରିଠାରେ, in some one.

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Dist.

Nom.	କେହି, several persons.
Acc.	କାହାରିକୁ, several persons.
Inst.	କାହାରିଦ୍ୱାରା, by several persons.
Dat.	କାହାରିକୁ, to several persons.
Abl.	କାହାରିଠାରୁ, from several persons.
Gen.	କାହାରିର, of several persons.
Loc.	କାହାରିଠାରେ, in several persons.

Ex. କେହି ଯାଇଅଛି, some one has gone. The same sentence with the interrogative particle କ added, କେହି ଯାଇଅଛି କ? Has some one gone?

କାହାରିକୁ ଦତ୍ତ। ଯାଇଅଛି, to some one (it) has been given.

କାହାରିକୁ ଦତ୍ତ। ଯାଇଅଛି କ? has (it) been given to any one?

କେହି ଯାଇଥିଲେ, several persons did go.

ସେ କାହାରିକୁ ଜରିମାନା କରିଥିଲେ, he several persons did fine (*i. e.* he fined several persons.)

ସେ କାହାରିକୁ ମାରିଥିଲେ କ? did he strike several persons?

SECTION 3.

Interrogative Pronouns.

କିଏ? who? (often pronounced କେ).

	Singular.	Plural.
Nom.	କିଏ, who?	କେଉଁମାନେ, who?
Acc.	କାହାକୁ, whom?	କେଉଁମାନଙ୍କୁ, whom?
Inst.	କାହାଦ୍ୱାରା, by whom?	କେଉଁମାନଙ୍କଦ୍ୱାରା, by whom?
Dat.	କାହାକୁ, to whom?	କେଉଁମାନଙ୍କୁ, to whom?
Abl.	କାହାଠାରୁ, from whom?	କେଉଁମାନଙ୍କଠାରୁ, from whom?
Gen.	କାହାର, of whom?	କେଉଁମାନଙ୍କର, of whom?
Loc.	କାହାଠାରେ, in whom?	କେଉଁମାନଙ୍କଠାରେ, in whom?

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Distributive form.

Nom.	କଏ, କଏ, who? (lit. who, who ?*)
Acc.	କାହାଏକୁ, whom ?
Inst.	କାହାଏଦ୍ୱାରା, by whom ?
Dat.	କାହାଏକୁ, to whom ?
Abl.	କାହାଏଠାରୁ, from whom ?
Gen.	କାହାଏର, of whom ?
Loc.	କାହାଏଠାରେ, in whom ?

Ex. କଏ କାହାକୁ ମାରିଛ ? who struck whom ? (*i. e.* some one was struck ; who struck ? and whom did he strike ?)

ତୁମ୍ଭେ କାହାକୁ ଦେଇଥିଲ ? you to whom did give ?

ଏହି କର୍ମ କାହାଦ୍ୱାରା ହୋଇଅଛି ? this work by whom has become ? (*i. e.* has been done.)

ତୁ କେଉଁମାନଙ୍କୁ ଦେଇଥିଲୁ ? you to whom (plural) did give ? Should the answer be " to several persons," and the querist wish to know the several parties, he would ask again, using the distributive form.

କାହାଏକୁ ଦେଇଥିଲୁ ? lit. to whom whom did (you) give ?

His informant would then name the several parties.

ଏହି ସକଳ ଦ୍ରବ୍ୟ କାହାର ? lit. this all things whose ? (*i. e.* whose are all these things ?)

Suppose the answer to be ପିଲ୍ଲମାନଙ୍କର, the childrens'. Should the querist desire to know the owner of each article he would use the distributive form, thus :

ଅଚ୍ଛା, କ ଦ୍ରବ୍ୟ କାହାଏର ? well, what what things whose whose ?† (*i. e.* well, tell me the owner of each article) ;

* That is, name the parties severally.

† " Well, name the several persons to whom the several things belong."

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the informant would then name each article and the particular child to which it belonged.

The adjective pronoun କେଉଁ, which? becomes an interrogative compound pronoun by the addition of the usual plural termination—ମାନେ, and is thus declined.

	Singular.
Nom.	କେଉଁମନୁଷ୍ୟ, which person?
Acc.	କେଉଁମନୁଷ୍ୟକୁ, which person?
Inst.	କେଉଁମନୁଷ୍ୟଦ୍ୱାରା, by which person?
Dat.	କେଉଁମନୁଷ୍ୟକୁ, to which person?
Abl.	କେଉଁମନୁଷ୍ୟଠାରୁ, from which person?
Gen.	କେଉଁମନୁଷ୍ୟର, of which person?
Loc.	କେଉଁମନୁଷ୍ୟଠାରେ, in which person?
	Plural.
Nom.	କେଉଁମାନେ, which persons?
Acc.	କେଉଁମାନଙ୍କୁ, which persons?
Inst.	କେଉଁମାନଙ୍କଦ୍ୱାରା, by which persons?
Dat.	କେଉଁମାନଙ୍କୁ, to which persons?
Abl.	କେଉଁମାନଙ୍କଠାରୁ, from which persons?
Gen.	କେଉଁମାନଙ୍କର, of which persons?
Loc.	କେଉଁମାନଙ୍କଠାରେ, in which persons?

The pronoun ଜ କଅଣ, what? is declined in the singular number only.

Nom.	ଜ, କଅଣ,* what?
Acc.	କାହାକୁ, what?
Inst.	କାହିଁରେ, by what?

* The distributive form of the nominative is କଅ. The କସ୍ of Northern Orissa is not Oriya, but a corruption of the Bengalí କେସ୍, (Inst. and Loc.)

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Dat.	କାହାକୁ to what?
Abl.	କାହିଁରୁ, from what?
Gen.	କାହିଁର, of what?
Loc.	କାହିଁରେ, in what?

Ex. କ କର୍ମ ହେଉଛୁ? what work is becoming? (*i. e.* what work is going on).

କଅଣ କହୁଛୁ? what are (you) saying?

କାହାକୁ ମାରୁଅଛ? what are (you) striking.

ସେହି କର୍ମ କାହିଁରେ ହେବ? that work what by will become? (*i. e.* by what means can it be done?)

ତୁମ୍ଭେ କାହିଁରୁ ବୁଝିଲ? you what from understood? (*i. e.* from what did you understand so and so?)

କାହିଁରେ ଅଛ? what in is (it)? (*i. e.* what is [it] in?)

SECTION 4.

Demonstrative Pronouns.

These are ଏହି this, and ସେହି or ସେଇ, that. Some grammarians give ଏ as the neuter form of ଏହି, but the author does not discover the slightest warrant for such a distinction; the two are used indiscriminately, the former being simply an abbreviation of the latter.

ଏହି, this.

	Singular.	Plural.
Nom.	ଏହି or ଏହା, this.	ଏହି ସକଳ,* these.
Acc.	ଏହାକୁ or ଏଥିକୁ, this.	ଏହିସକଳକୁ, these.
Inst.	ଏହାଦ୍ୱାରା or ଏଥିରେ, by this.	ଏହି ସକଳଦ୍ୱାରା, by these.
Dat.	ଏହାକୁ or ଏଥିକୁ, to this.	ଏହି ସକଳକୁ, to these.

* Lit. "this all," equivalent to "these." In the plural ଏହି is not properly a pronoun but a demonstrative adjective.

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Abl. ଏହାରୁ or ଏଥିରୁ from this. ଏହି ସବୁଲରୁ, from these.
Gen. ଏହାର or ଏଥିର, of this. ଏହି ସବୁଲର. of these.
Loc. ଏହାରେ or ଏଥିରେ, in this. ଏହି ସବୁଲରେ, in these.

Distributive form.

Nom.	ଏହି ଏହି, these severally.
Acc.	ଏହାଙ୍କୁ , these severally.
Inst.	ଏହାଙ୍କଦ୍ୱାରା, by these severally.
Dat.	ଏହାଙ୍କୁ , to these severally.
Abl.	ଏହାଙ୍କୁ, from these severally.
Gen.	ଏହାଙ୍କର, of these severally.
Loc.	ଏହାଙ୍କରେ, in these severally.

There is an honorific form which is applied to persons only, and therefore is a demonstrative compound pronoun, inasmuch as it both designates and personates.

Singular.

Nom.	ଏହି, this.
Acc.	ଏହାଙ୍କୁ , this person.
Inst.	ଏହାଙ୍କଦ୍ୱାରା, by this person.
Dat.	ଏହାଙ୍କୁ , to this person.
Abl.	ଏହାଙ୍କଠାରୁ, from this person.
Gen.	ଏହାଙ୍କର, of this person.
Loc.	ଏହାଙ୍କଠାରେ, in this person.

Plural.

Nom.	ଏହିମାନେ or ଏମାନେ, these persons.
Acc.	ଏହିମାନଙ୍କୁ , these persons.
Inst.	ଏହିମାନଙ୍କଦ୍ୱାରା, by these persons.
Dat.	ଏହିମାନଙ୍କୁ , to these persons.
Abl.	ଏହିମାନଙ୍କଠାରୁ, from these persons.
Gen.	ଏହିମାନଙ୍କର, of these persons.
Loc.	ଏହିମାନଙ୍କଠାରେ, in these persons.

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Ex. ସେ ଏହାକୁ ଲେଖିଛି, he wrote this.

ଏହାଦ୍ୱାରା or ଏଥରେ ସେଇ କର୍ମ ହେବାକୁ ପାରେ, this by that work may become (*i. e.* by this it may be done).

ଏହି ସକଳ ହୋଇଅଛି, these have become, (*i. e.* these are completed).

ତୁମ୍ଭର ସଙ୍ଗେ ଏହାକୁ ନେଇଯାଅ, take this person with you.

ଏହାକୁ ଦିଅ, give to this person.

ଏମାନେ କହିଲେ, these persons said.

ଏହିମାନଙ୍କଠାରୁ ଆମ୍ଭେ ପାଇଲୁଁ, from these persons I found (*i. e.* received).

ସେହି or ସେଇ, that.

	Singular.	Plural.
Nom.	ସେହି or ସେଇ, that.	ସେହିସକଳ,* those.
Acc.	ସେଥିକୁ, that.	ସେହି ସକଳକୁ, those.
Inst.	ସେଥିରେ, by that.	ସେହି ସକଳଦ୍ୱାରା, by those.
Dat.	ସେଥିକୁ, to that.	ସେହି ସକଳକୁ, to those.
Abl.	ସେଥିରୁ, from that.	ସେହି ସକଳରୁ, from those.
Gen.	ସେଥିର, of that.	ସେହି ସକଳର, of those.
Loc.	ସେଥିରେ, in that.	ସେହି ସକଳରେ, in those.

ସେହି like ଏହି, takes the usual plural termination and becomes a compound pronoun.

Nom.	ସେହିମାନେ or ସେଇମାନେ, those persons.
Acc.	ସେହିମାନଙ୍କୁ, those persons.
Inst.	ସେହିମାନଙ୍କଦ୍ୱାରା, by those persons.
Dat.	ସେହିମାନଙ୍କୁ, to those persons.

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* Lit. "that all" equivalent to "those." In the plural ସେହି is properly a demonstrative adjective.

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Abl.	ସେହିମାନଙ୍କଠାରୁ, from those persons.
Gen.	ସେହିମାନଙ୍କର, of those persons.
Loc.	ସେହିମାନଙ୍କଠାରେ, in those persons.

This must not be confounded with ସେମାନେ they; the latter personates only while ସେହିମାନେ both designates and personates.

Ex. ମୁ ସେଥିରୁ ବୁଝିଲି, I from that understood.

ସ୍ରମ ସେଥିରେ ଅସନ୍ତୁଷ୍ଟ ହୋଇଲା. Ráma at that displeased became.

ତୁମ୍ଭେ ଯାହାଙ୍କର ନାମ କହିଲ ସେହି ସକଳ ଯାଇଥିଲେ କ? lit. you whose whose names said, that all did go? (*i. e.*, did all those whose names you mentioned go?)

ଦାରୋଗା ସେହିମାନଙ୍କୁ ହାଜତରେ ବନ୍ଦ କରିଥିଲେ, the Darogah shut those persons in jail.

ସେହିମାନଙ୍କଦ୍ୱାରା ଗୋଳମାଳ ଉଠିଥିଲା, by those persons the disturbance did arise.

SECTION 5.

Indefinite Pronouns.

These are ଉଭୟ both, ଅନ୍ୟ other, କିଛି* anything (or something) ସକଳ all, ପ୍ରତ୍ୟେକ each one, ଅମୁକ such a one, ଯୋକାଏ a certain one.

ଉଭୟ, both; is thus declined.

Nom.	ଉଭୟ, both.
Acc.	ଉଭୟ or ଉଭୟକୁ, both.
Inst.	ଉଭୟଦ୍ୱାରା, by both.
Dat.	ଉଭୟକୁ, to both.
Abl.	ଉଭୟରୁ, from both.

* Used also in the sense of "a little."

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Gen. ଉଭୟର, of both.

Loc. ଉଭୟରେ, in both.

NOTE.—When applied to persons the honorific ଙ୍କ is added in the oblique cases, also ଠାରୁ in the Abl. and Loc. cases; as ଉଭୟଙ୍କୁ, ଉଭୟଙ୍କଠାରୁ, ଉଭୟଙ୍କଠାରେ, &c.

In like manner are declined ଅନ୍ୟ other, ସକଳ all, ପ୍ରତ୍ୟେକ each one, କିଛି anything, and others.

କିଛି କିଛି, and କିଛିମାତ୍ର are used as intensitives. The former meaning "a very little," the latter "a little only."

Ex. କିଛିମାତ୍ର ଧାନ ଥିଲା, there was only a little rice.

କିଛି କିଛି ବର୍ଷା ହେଲା, there was just a little rain.

And with the negative particle in connection with the verb it conveys the idea of "none at all," as,

କିଛିମାତ୍ର ବବାଦ ଥିଲା ନାହିଁ, lit. a little only dispute was not, (*i. e.* there was no dispute at all).

Translate into English.

NOTE.—The parts of speech with which the student is not familiar are lettered, and translated, on the opposite page.

କଲ୍‌କାତାଠାରୁ ସେମାନେ ଆସିଲେ.*a* ଆମ୍ଭେ ସେ ଯାଇଥିଲୁଁ.*b*—ସେ ଯାହାଙ୍କଠାରୁ ପାଇଲା.*c*—ସେମାନଙ୍କଠାରେ ଅମ୍ଭର ସନ୍ତୋଷ ସେହିମାନଙ୍କୁ ପରତୋଷକ ଦେବୁଁ.*d*—ଅପଣ ଯାହାଙ୍କୁ ଆସିବାକୁ *e* କହିଥିଲେ ,*f* ସେହି ସକଳକୁ ବେତନ ଦେଇଅଛୁଁ.*g*—ଯାହା ହୋଇଅଛି*h* ତାହା ହୋଇଅଛି.—ତାହା କାହିଁରେ ହୋଇଥିଲା?*i*—ସେ କାହିଁରେ ଥିଲା ?*j*—ଯହିଁରେ ଅଛି*k* ସେଥିରେ ଥାଉ.*l*—ମୁ ଯାହା ଦେଖିଲି*m* ତହିଁରେ ତୃପ୍ତିଜ*n* ଅଛି.—ତୁମ୍ଭେ ସେହିସକଳ ଟଙ୍କା କାହିଁରେ ରଖିଛ ?*o*—ଆମ୍ଭେ ଯହିଁରେ ପାଇଥିଲୁଁ*p* ତହିଁରେ ରଖିଅଛୁଁ.*q*—ତାହା ଭଲ*r* ହେଲା.*s*—ମଯେଉଁ କୁଷ୍ଠ ତୋର ସଙ୍ଗେ*t* ଥିଲା,*u* ସେ କାହିଁ ?*v*—ସେ କେହି ବଣାସ କରିବେ,*w* ସେ ପରିତ୍ରାଣ ପାଇବେ.*x*—ଆମ୍ଭେ ନଜେ ମେଦମାଧିରକୁ ଯାଇ*y* ତାହାଙ୍କି ଦେଖିଲୁଁ.*z*—ସେମାନେ ଅପେ*ା* ସେହି କର୍ମ କରିଲେ.*a*—ଆମ୍ଭେମାନେ ଆପଣାମାନଙ୍କ ପ୍ରତି ଅନ୍ୟାସ୍ୱକର ଅଟୁଁ.*b*—ଯେଉଁମାନେ ଅପଣା*ର ସମ୍ପତ୍ତିରୁ କିଛି*

ଦେବାକୁ *c* କହିଥିଲେ *d*, ସେହିମାନେ ଦେଇଅଛନ୍ତି *e*—ଅପଣଙ୍କର ଆଜ୍ଞା କ ?—ଅପଣଙ୍କଠାରୁ ଏମାନେ କଛ ପାଇବେ *f*—ଅପଣମାନେ ଆଜ୍ଞା କରୁନ୍ତୁ *g*.—ତୁମ୍ଭେ କଅ ?—ତୁମ୍ଭେ କେଉଁମାନଙ୍କୁ ଡାକୁଅଛ ? *h*—ସେ କାହାପାଇଁ ହସିବାକୁ *i* ଶୁଣିଲା *j*—ସାହାପାଇଁ ମୁ କଣ କରିବାକୁ *k* ଦେଖିଲି *l* ସେମାନେ କେଉଁ ?—ଏଥିରେ କ ଦେବ ? *m*—ସେହି ସକଲରେ କ ଅଛ ?—ଏହି ସକଲକୁ ଲେଇ ଯାଅ *n*—ଏହା କର *o*—ସେହି ଟଙ୍କା ତୁ ଏହାଙ୍କଠାରୁ ଲେବୁ *p*—ସେଥିରେ ତୁମ୍ଭର କ ?—ଏହି ଉଇପୋକ ପଇସା ଦେବାକୁ *q* ଦେବ.—ମୁ ଉଇପୋକଠାରୁ ପାଇବି *r* ।

Vocabulary.

a.	ଅସିଲେ, came.	*w.*	କରିବେ, will do.
b.	ଯାଇଥିଲୁଁ, did go.	*x.*	ପାଇବେ, will find.
c.	ପାଇଲା, found.	*y.*	ଯାଇ, gone.
d.	ଦେବୁଁ, will give.	*z.*	ଦେଖିଲୁଁ, saw.
e.	ଅସିବାକୁ, to come.	*a.*	କରିଲେ, did.
f.	କହିଥିଲେ, did tell.	*b.*	କରିଅଛୁଁ, have done.
g.	ଦେଇଅଛୁଁ, have given.	*c.*	ଦେବାକୁ, to give.
h.	ହୋଇଅଛ, has become, or been.	*d.*	କହିଥିଲେ, did say.
i.	ହୋଇଥିଲା, had become, or been.	*e.*	ଦେଇଅଛନ୍ତି, have given.
j.	ଥିଲା, was.	*f.*	ପାଇବେ. will find.
k.	ଅଛ, is.	*g.*	କରୁନ୍ତୁ, please do.
l.	ଥାଉ, let be (remain).	*h.*	ଡାକୁଅଛ, are calling.
m.	ଦେଖିଲି, saw. (1st pers. sing.)	*i.*	ହସିବାକୁ, to laugh.
n.	ଦୁଖିଅଛ, troubled am.	*j.*	ଶୁଣିଲା, heard.
o.	ରଖିଛ, have placed (put).	*k.*	କରିବାକୁ, to do.
p.	ପାଇଥିଲୁଁ, did find.	*l.*	ଦେଖିଲି, saw.
q.	ରଖିଅଛୁଁ, have placed.	*m.*	ହେବ, will be.
r.	ଭଲ, well.	*n.*	ଲେଇଯାଅ, (taken* go).
s.	ହେଲା, became (or was).	*o.*	କର, do.
t.	ସଙ୍ଗେ, with.	*p.*	ଲେବୁ, will take.
u.	ଥିଲା, was.	*q.*	ଦେବାକୁ, to give.
v.	କାହିଁ, where ?	*r.*	ପାଇବି, shall find.

* Equivalent to "take and go."

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Translate into Oriya.

NOTE.—For the learner's convenience the following sentences are given in Oriya idiom in the second column. The words in italics need not be translated.

English idiom.	Oriya idiom.
They cheated themselves.	They themselves *cheated.*
They themselves cheated others.	They themselves others *cheated.*
He who has gone to Cuttack.	He who Cuttack to *has gone*
The boy who fell.	Who boy *fell.*
We wasted our own wealth.	We our own wealth *wasted.*
He injured himself.	He himself *injured.*
What is your honour's wish?	Your honour's wish what ?
I will give it to your honour.	I your honour to, it *will give.*
Whose work is that ?	That work whose ?
What is that to you ?	In that your what ?
The person whom the horse kicked, has died.	Whom the horse *kicked*, he *has died.*
Whose book is that ?	That book whose ?
With what was it written ?	What by *written was* ?
With the pen.	Pen by.
Has the book been given to any one ?	Any one to, book *has been given ?*
We ourselves.	We ourselves.
They themselves.	They themselves.
He himself.	He himself.
He gave his own.	He his own gave.
You saw yourself.	You yourself saw.
Ye yourselves.	Ye yourselves.
Whom I struck.	I whom *struck.*
Whom did you strike ?	You whom *did strike ?*

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What did you hear ?	You what *did hear ?*
What did you put it in ?	You it what in *did place ?*
By what can it be done ?	It what by *can be ?*
Whose petition is this ?	This petition whose ?
By whom is it presented ?	It whom by *presented ?*
The defendant himself.	Defendant himself.

SECTION 6.

NUMERALS.

ସଂଖ୍ୟା ।

1. *Cardinals.*

1.	ଏକ.	20.	କୋଡ଼ିଏ.
2.	ଦୁଇ.	21.	ଏକୋଇଶ.
3.	ତିନି.	22.	ବାଇଶ.
4.	ଚାରି.	23.	ତେଇଶ.
5.	ପାଞ୍ଚ.	24.	ଚବିଶ.
6.	ଛଅ.	25.	ପଚିଶ or ପଞ୍ଚିଶ.
7.	ସାତ.	26.	ଛବିଶ.
8.	ଆଠ.	27.	ସତାଇଶ.
9.	ନଅ.	28.	ଅଠାଇଶ.
10.	ଦଶ.	29.	ଉଣତିରିଶ.
11.	ଏଗାର.	30.	ତିରିଶ.
12.	ବାର.	31.	ଏକତିରିଶ or ଏକତିଶ.
13.	ତେର.	32.	ବତିରିଶ or ବତିଶ.
14.	ଚୌଦ.	33.	ତେତିରିଶ or ତେତିଶ.
15.	ପନ୍ଦର.	34.	ଚୌତିରିଶ or ଚୌତିଶ.
16.	ଷୋହଳ.	35.	ପଁତିରିଶ or ପଁତିଶ.
17.	ସତର.	36.	ଛତିରିଶ or ଛତିଶ.
18.	ଅଠର.	37.	ସାଁତିରିଶ or ସାଁତିଶ.
19.	ଉଣାଇଶ.	38.	ଅଠତିରିଶ or ଅଠତିଶ.

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39. ଉଣତାଲିଶ.
40. ଚାଲିଶ.
41. ଏକଚାଲିଶ
42. ବୟାଲିଶ.
43. ତେୟାଲିଶ.
44. ଚଉରାଲିଶ.
45. ପଞ୍ଚାଲିଶ.
46. ଛୟାଲିଶ.
47. ସତଚାଲିଶ.
48. ଅଠଚାଲିଶ.
49. ଉଣପଞ୍ଚାଶ.
50. ପଞ୍ଚାଶ.
51. ଏକାବନ.
52. ବାବନ.
53. ତେପନ.
54. ଚଉନ୍ନ.
55. ପଞ୍ଚାବନ.
56. ଛପ୍ପନ.
57. ସତାବନ.
58. ଅଠାବନ.
59. ଉଣଷଠି.
60. ଷାଠିଏ.
61. ଏକଷଠି.
62. ବାଷଠି.
63. ତେଷଠି.
64. ଚଉଷଠି.
65. ପଞ୍ଚଷଠି or ପଁଷଠି.
66. ଛଷଠି.
67. ସତଷଠି.
68. ଅଠଷଠି.
69. ଉଣସ୍ତୋର.
70. ସତୁର.
71. ଏକସ୍ତୋର.
72. ବାସ୍ତୋର.
73. ତେସ୍ତୋର.
74. ଚଉସ୍ତୋର.
75. ପଞ୍ଚସ୍ତୋର.
76. ଛସ୍ତୋର.
77. ସତସ୍ତୋର.
78. ଅଠସ୍ତୋର.
79. ଉଣାଶୀ.
80. ଅଶୀ.
81. ଏକାଶୀ.
82. ବୟାଶୀ.
83. ତେୟାଶୀ.
84. ଚଉରାଶୀ.
85. ପଞ୍ଚାଶୀ.
86. ଛୟାଶୀ.
87. ସତାଶୀ.
88. ଅଠାଶୀ.
89. ଉଣାନବେ.
90. ନବେ.
91. ଏକାନବେ.
92. ବୟାନବେ.
93. ତେୟାନବେ
94. ଚଉରାନବେ.
95. ପଞ୍ଚାନବେ.
96. ଛୟାନବେ.
97. ସତାନବେ.
98. ଅଠାନବେ.
99. ଅନେଶତ.
100. ଶ.

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101.	ଶତ୍ୟେକ.	107.	ଶତସାତ.
102.	ଶତଦୁଇ.	108.	ଶତଆଠ.
103.	ଶତତିନି.	109.	ଶତ ନ.
104.	ଶତଚାରି.	110.	ଶତଦଶ.
105.	ଶତପାଞ୍ଚ.	111.	ଶତ୍ୟେକଗାରି.
106.	ଶତ ଛ.	112.	ଶତବାରି.

Oriya Digits.

୧ ୨ ୩ ୪ ୫ ୬ ୭ ୮ ୯ ୦

2. *Ordinals.*

ପ୍ରଥମ, first.	ଷଷ୍ଠ, sixth.
ଦ୍ୱିତୀୟ, second.	ସପ୍ତମ, seventh.
ତୃତୀୟ, third.	ଅଷ୍ଟମ, eighth.
ଚତୁର୍ଥ, fourth.	ନବମ, ninth.
ପଞ୍ଚମ, fifth.	ଦଶମ, tenth.

Occasionally ଏକାଦଶମ eleventh, ଦ୍ୱାଦଶମ twelfth, ତ୍ରୟୋଦଶମ thirteenth are heard, but ordinarily the *cardinals* are used in numbering after ଦଶମ tenth. By borrowing from the Sanskrit, the pundits carry the ordinals much farther, but the masses do not understand them.

The fractional numbers in common use are,

ପା quarter, ପାଏ one-quarter, ତିନିପା three-quarters.

ଅଧ half, ଅଢେଇ one-half, ଦେଢ଼ one and a half.

ଅଢ଼େଇ two and a half.

There are three other terms, by which fractional quantities are expressed, which are borrowed from the Hindi. Though not Oriya they are so frequently heard, it is thought best to give them.

ସଉଁପା, means "with a quarter added."

ସାଢ଼େ, „ "with a half added."

ପୌଣେ, „ "a quarter less."

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Ex. ସଓୟା ଚାରି, four and a quarter.
ସାଢ଼େ ଚାରି, four and a half.
ପୌନେ ପାଞ୍ଚ, a quarter less than five.
(*i. e.* four and three quarters.)

Numeral distributives are made by repeating the numeral, as ଏକ୍ ୨ by ones, ଦୁଇ୍ ୨ by twos, ତିନି୍ ୨ by threes.

Quantity is expressed by such phrases as—

ଦୁଇ ଗୁଣ, twice as much.
ତିନି ଗୁଣ, three times as much.
ଚାରି ଗୁଣ, four times as much.

A number of times is expressed by affixing the word ଥର a time, to the numeral, as,

ଏକ ଥର or ଥରେ,* one time, or once.
ଦୁଇଥର, two times, or twice.
ତିନି ଥର, three times, or thrice.

A doubtful number is expressed by prefixing the word ଗୋଟା one; as,

ଗୋଟା ଚାରି, about four.
ଗୋଟା ପାଞ୍ଚ, about five.

The same word following the numeral emphasizes it, as,

ଚାରି ଗୋଟା, just four, (no more, no less).
ପାଞ୍ଚ ଗୋଟା, just five.

In counting, the word ଗଣ୍ଡା is used, just as the word dozen is used in English, and means "four;" as,

ଗଣ୍ଡାଏ, one four, ଦୁଇ ଗଣ୍ଡା, two fours, ତିନି ଗଣ୍ଡା, three fours.

---

* The symbol େ, called ଏକାର, preceding the final letter is often used to convey unity of idea, as ସେରେ, one seer. ମହଣେ, one maund, କୋଶେ, one koss.

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CHAPTER IV.

VERBS.

ଶବ୍ଦ।

In Oriya there are three classes of verbs, *viz.* active, passive and causal.

SECTION I.

The Substantive Verb.

As the substantive verb is required in the conjugation of every other verb it is given first. It has four distinct roots,* from which are derived as many distinct forms of the verb; three of which are required as auxiliaries to each other in conjugation. They are as follows:

1. ଅଟ be, simple existence.
2. ଅସ୍ତି be, simple existence.
3. ହୁ। become, definite existence.
4. ଥା stand or remain, existence in a definite place or state.

The first of the above is never used as an auxiliary; and is conjugated in the indicative mood, present tense only.

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* These are derived from the four Sanskrit roots ଭୂ sim. ex. ଅସ୍ sim. ex. ସ୍ଥା def. ex. and ସ୍ଥା existence in a definite place or state.

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First Verbal Root.

ଅଟ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	Plural.
1. ମୁ ଅଟେଁ, I am.	ଅମ୍ଭେମାନେ ଅଟୁଁ, we are.
2. ତୁ ଅଟୁ, thou art.	ତୁମ୍ଭେମାନେ ଅଟ, ye are.
3. ସେ ଅଟେ or ଅଟଇ, he is.	ସେମାନେ ଅଟନ୍ତି, they are.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଅଟୁଁ, I am.
2. ତୁମ୍ଭେ ଅଟ, thou art.
3. ସେ ଅଟନ୍ତି, he is.

} Original Plural.

The second verbal root is used as an auxiliary; but is itself conjugated in the indicative mood, present tense only.

Second Verbal Root.

ଅଛ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	Plural.
1. ମୁ ଅଛ, I am.	ଅମ୍ଭେମାନେ ଅଛୁଁ, we are.
2. ତୁ ଅଛୁ, thou art.	ତୁମ୍ଭେମାନେ ଅଛ, ye are.
3. ସେ ଅଛି, he is.	ସେମାନେ ଅଛନ୍ତି, they are.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଅଛୁଁ, I am.
2. ତୁମ୍ଭେ ଅଛ, thou art.
3. ସେ ଅଛନ୍ତି, he is.

} Original Plural.

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Third Verbal Root.

ହୋ, become.

A. INDICATIVE MOOD.

1. Simple Present.

	Singular.	Plural.
1.	ମୁ ହୋଇଁ, I become.	ଆମ୍ଭେମାନେ ହେଉଁ, we become.
2.	ତୁ ହୋ ,* thou becomest.	ତୁମ୍ଭେମାନେ ହୁଅ, ye become.
3.	ସେ ହୁଏ, he becomes.	ସେମାନେ ହୁଅନ୍ତି, they become.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହେଉଁ, I become.
2. ତୁମ୍ଭେ ହୁଅ, thou becomest.
3. ସେ ହୁଅନ୍ତି, he becomes.

} Original Plural.

2. Simple Past.

Singular.

1. ମୁ ହେଲି, I became.
2. ତୁ ହେଲୁ, thou becamest.
3. ସେ ହେଲା, he became.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇଲୁଁ or ହେଲୁଁ, we became.
2. ତୁମ୍ଭେମାନେ ହୋଇଲ or ହେଲ, ye became.
3. ସେମାନେ ହୋଇଲେ or ହେଲେ, they became.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଲୁଁ or ହେଲୁଁ, I became.
2. ତୁମ୍ଭେ ହୋଇଲ or ହେଲ, thou becamest.
3. ସେ ହୋଇଲେ or ହେଲେ, he became.

} Original Plu.

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* This is an abbreviation of ହେଉ, which is often heard; but in rapid speaking it is shortened to ହୋ.

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3. Simple Future.

Singular.

1. ମୁ ହେବି, I shall become.
2. ତୁ ହେବୁ, thou wilt become.
3. ସେ ହେବ, he will become.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇବୁଁ,* we shall become.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will become.
3. ସେମାନେ ହୋଇବେ or ହେବେ, they will become.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇବୁଁ or ହେବୁଁ or ହୋଇବା or ହେବା, I shall become.
2. ତୁମ୍ଭେ ହୋଇବ or ହେବ, thou wilt become.
3. ସେ ହୋଇବେ or ହେବେ, he will become.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ହୁଅନ୍ତି, I might become, or if I become.
2. ତୁ ହୁଅନ୍ତୁ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତା, he might become, or if he become.

Plural.

1. ଆମ୍ଭେମାନେ ହୁଅନ୍ତୁ, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତୁ, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତେ, they might become, or if they become.

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* Or ହୋଇବା, or ହେବୁଁ or ହେବା, all these are heard occasionally.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ହୁଅନ୍ତୁ, I might become, or if I become.
2. ତୁମ୍ଭେ ହୁଅନ୍ତ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତେ, he might become, or if he become.

} Original Plural.

C. IMPERATIVE MOOD.

Simple Present.

Singular.

1. ମୁ ହେଉଁ, let me become.
2. ତୁ ହୋ, become thou.
3. ସେ ହେଉ, let him become.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଁ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, let me become.
2. ତୁମ୍ଭେ ହୁଅ, become thou.
3. ସେ ହେଉନ୍ତୁ, let him become.

} Original Plural.

PARTICIPLES.

Present Participle ହେଉଁ, becoming.
Continuative Pres. Part. ହେଉଁ ଁ continuously becoming.*
Past. Part. ହୋଇ become.

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* Or, as we should say, "continuing to become," or "going on becoming;" as "I am going on getting better every day."

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Continuative Past. Part. ହୋଇ continuously become.
Aorist Part. ହୋଇଲେ or ହେଲେ having become.
Predicate Part. ହୁଅନ୍ତେ* about to become,
or whilst becoming, or on becoming.

VERBAL NOUN.

Nom. ହୋଇବା or ହେବା, becoming, (the act of becoming.
Acc. ହେବାକୁ, becoming.
Inst. ହେବାରେ, by becoming.
Dat. ହେବାକୁ, to becoming.
Abl. ହେବାରୁ, from becoming.
Gen. ହେବାର, of becoming.
Loc. ହେବାରେ, in becoming.

PARTICIPIAL NOUNS.

Gen. ହେଇଥର, of having been.
Abl. ହେଇଥରୁ, from having been.

Fourth Verbal Root.

ଥା, stand or remain.

A. INDICATIVE MOOD.

SIMPLE PRESENT.

Singular.	Plural.
1. ମୁ ଥାଏଁ, I remain.	ଆମ୍ଭମାନେ ଥାଁଉ, we remain.
2. ତୁ ଥାଉ, thou remainest.	ତୁମ୍ଭମାନେ ଥାଅ, ye remain.
3. ସେ ଥାଏ, he remains.	ସେମାନେ ଥାନ୍ତି, they remain.

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* With regard to the use of this Participle see note in appendix.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାଉଁ, I remain.
2. ତୁମ୍ଭେ ଥାଅ, thou remainest. } Original Plural.
3. ସେ ଥାଉ, he remains.

SIMPLE PAST.

Singular.	Plural.
1. ମୁ ଥିଲି, I remained.*	ଅମ୍ଭେମାନେ ଥିଲୁଁ, we remained.
2. ତୁ ଥିଲୁ, thou remainedst.	ତୁମ୍ଭେମାନେ ଥିଲ, ye remained.
3. ସେ ଥିଲା, he remained.	ସେମାନେ ଥିଲେ, they remained.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥିଲୁଁ, I remained.
2. ତୁମ୍ଭେ ଥିଲ, thou remainedst. } Original Plural.
3. ସେ ଥିଲେ, he remained.

SIMPLE FUTURE.

Singular.

1. ମୁ ଥିବି,† I shall remain, or I may remain.
2. ତୁ ଥିବୁ, thou wilt remain, or thou mays't remain.
3. ସେ ଥିବ, he will remain, or he may remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall remain, or may remain.
2. ତୁମ୍ଭେମାନେ ଥିବ, ye will remain, or may remain.
3. ସେମାନେ ଥିବେ, they will remain, or may remain.

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* Equivalent to the English phrase "I was there."

† This also often has a potential signification as "It is not certain that I shall be (or remain) there, but *I may be* (or remain)."

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Modern Honorific Singular.

1. ଅମ୍ଭେ ଥିବୁ or ଥିବା, I shall remain, or may remain.
2. ତୁମ୍ଭେ ଥିବ, thou wilt remain, or may'st remain.
3. ସେ ଥିବେ, he will remain, or may remain.

} Original Plural.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

Simple Present.

Singular.

1. ମୁ ଥାନ୍ତୁ, I might* remain, or if I remain.
2. ତୁ ଥାନ୍ତୁ, thou mightest remain, or if thou remain.
3. ସେ ଥାନ୍ତା, he might remain, or if he remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥାନ୍ତୁ, we might remain, or if we remain.
2. ତୁମ୍ଭେମାନେ ଥାନ୍ତ, ye might remain, or if ye remain.
3. ସେମାନେ ଥାନ୍ତେ, they might remain, or if they remain.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାନ୍ତୁ, I might remain, or if I remain.
2. ତୁମ୍ଭେ ଥାନ୍ତ, thou mightest remain, or if thou remain.
3. ସେ ଥାନ୍ତେ, he might remain, or if he remain.

} Original Plural.

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* This also includes, "would or should."

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C. IMPERATIVE MOOD.

Simple Present.

Singular.	Plural.
1. ମୁ ଥାଏଁ, let me remain.	ଆମ୍ଭେମାନେ ଥାଉଁ, let us remain.
2. ତୁ ଥା, remain thou.	ତୁମ୍ଭେମାନେ ଥାଅ, remain ye.
3. ସେ ଥାଉ, let him remain.	ସେମାନେ ଥାଉନ୍ତୁ, let them remain.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଥାଉଁ, let me remain.
2. ତୁମ୍ଭେ ଥାଅ, remain thou.
3. ସେ ଥାଉନ୍ତୁ, let him remain.

} Original Plural.

PARTICIPLES.

Pres. Part. ଥାଉଁ, remaining.
Continuative do. do. ଥାଉଁ ଥାଉଁ, continuously remaining.
Past do. ଥାଇ, remained.
Continuative do. do. ଥାଇ ଥାଇ, continuously remained.
Aorist do. ଥିଲେ, having remained.
Predicate do. ଥାଉନ୍ତେ, about to remain, or whilst remaining, or on remaining.

VERBAL NOUN.

Nom. ଥିବା, remaining (the act of remaining).
Acc. ଥିବାକୁ, remaining.
Inst. ଥିବାରେ, by remaining.
Dat. ଥିବାକୁ, to remaining.
Abl. ଥିବାରୁ, from remaining.
Gen. ଥିବାର, of remaining.
Loc. ଥିବାରେ, in remaining.

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PARTICIPIAL NOUNS.

Gen. ଥିଲାର, of having remained.

Abl. ଥିଲାରୁ, from having remained.

NOTE 1.—The *simple present* of the indicative and imperative moods differ in form in the third person only, of both numbers. (See pp. 57 and 60). This is the case with every verb in the language; but the two moods may be readily distinguished by the connection.

NOTE 2.—In the preceding conjugations, the literal meanings of the roots have been strictly adhered to. As a matter of convenience the last two—ହୋ become, and ଥା remain—will often be translated with the word "be," and its inflections, in the following pages.

When the two are used as auxiliaries to each other, it will materially aid the learner in arriving at a correct idea of the native mode of thought, to keep in mind their literal signification; hence in such places the literal interpretation will be given.

SECTION 2.

THE SUBSTANTIVE VERB.

The substantive verb is conjugated *in full* by combining the second, third and fourth verbal roots given in the preceding section.

Verb To be.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. PRESENT.

Singular.	Plural.
1. ମୁଁ ଅଛିଁ, I am.	ଅମ୍ଭେମାନେ ଅଛୁଁ, we are.
2. ତୁ ଅଛ, thou art.	ତୁମ୍ଭେମାନେ ଅଛ, ye are.
3. ସେ ଅଛି, he is.	ସେମାନେ ଅଛନ୍ତି, they are.

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Modern Honorific Singular.

1. ଆମ୍ଭେ ଅଛୁଁ, I am.
2. ତୁମ୍ଭେ ଅଛ, thou art.
3. ସେ ଅଛନ୍ତି, he is.

} Original Plural.

2. PAST.

Singular.	Plural.
1. ମୁ ଥିଲି, I was.	ଆମ୍ଭେମାନେ ଥିଲୁଁ, we were.
2. ତୁ ଥିଲୁ, thou wast.	ତୁମ୍ଭେମାନେ ଥିଲ, ye were.
3. ସେ ଥିଲା, he was.	ସେମାନେ ଥିଲେ, they were.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଥିଲୁଁ, I was.
2. ତୁମ୍ଭେ ଥିଲ, thou wast.
3. ସେ ଥିଲେ, he was.

} Original Plural.

3. FUTURE.

Singular.	Plural.
1. ମୁ ଥିବି,* I shall be.†	ଆମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall be.
2. ତୁ ଥିବୁ, thou wilt be.	ତୁମ୍ଭେମାନେ ଥିବ, ye will be.
3. ସେ ଥିବ, he will be.	ସେମାନେ ଥିବେ, they will be.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଥିବୁଁ or ଥିବା, I shall be.
2. ତୁମ୍ଭେ ଥିବ, thou wilt be.
3. ସେ ଥିବେ, he will be.

} Original Plural.

---

* This is also used to express doubt, as "I may be" (See p. 58 note.)

† When the idea of "become" is intended, the ହୁଅ of the third verbal root is used. (See p. 55.)

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II. *Tenses compounded with* ହେଉ, *the present participle of* ହେବା *becoming.*

1. Present Definite.

Singular.

1. ମୁ ହେଉଛିଁ, I am becoming, or being.
2. ତୁ ହେଉଛୁ, thou art becoming, or being.
3. ସେ ହେଉଛି, he is becoming, or being.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଅଛୁଁ,* we are becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଅଛ, ye are becoming, or being.
3. ସେମାନେ ହେଉଅଛନ୍ତି, they are becoming or being.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହେଉଅଛୁଁ, I am becoming, or being.
2. ତୁମ୍ଭେ ହେଉଅଛ, thou art becoming, or being.

} Original Plural.

3. ସେ ହେଉଅଛନ୍ତି, he is becoming, or being.

2. Imperfect.

Singular.

1. ମୁ ହେଉଥିଲି, I was becoming, or being.
2. ତୁ ହେଉଥିଲୁ, thou wast becoming, or being.
3. ସେ ହେଉଥିଲା, he was becoming, or being.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଥିଲୁଁ, we were becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଥିଲ, ye were becoming, or being.
3. ସେମାନେ ହେଉଥିଲେ, they were becoming, or being.

---

* The ଅ of the ଅଛୁଁ in this and kindred tenses is frequently dropped in rapid speaking, as ଆମ୍ଭେମାନେ ହେଉଛୁଁ we are becoming.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥିଲୁଁ, I was becoming, or being.
2. ତୁମ୍ଭେ ହେଉଥିଲ, thou wast becoming, or being.

} Original Plural.

3. ସେ ହେଉଥିଲେ, he was becoming, or being.

3. Present Potential.

Singular.

1. ମୁଁ ହେଉଥିବ,* I may be becoming.
2. ତୁ ହେଉଥିବୁ, thou may'st be becoming.
3. ସେ ହେଉଥିବ, he may be becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥିବୁଁ or ଥିବା we may be becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥିବ, ye may be becoming.
3. ସେମାନେ ହେଉଥିବେ, they may be becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥିବୁଁ or ଥିବା, I may be becoming.
2. ତୁମ୍ଭେ ହେଉଥିବ, thou may'st be becoming.

} Original Plural.

3. ସେ ହେଉଥିବେ, he may be becoming.

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* This also has a future signification as "I shall be becoming;" it is used also to express doubt as above. The sense is known by the connection.

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III. *Tenses compounded with* ହୋଇ, *the past participle of* ହେବା *becoming.*

PAST DEFINITE.

Singular.

1. ମୁ ହୋଇଅଛଁ,* I have become, or been.
2. ତୁ ହୋଇଅଛ, thou hast become, or been.
3. ସେ ହୋଇଅଛି, he has become, or been.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇଅଛୁଁ, we have become, or been.
2. ତୁମ୍ଭେମାନେ ହୋଇଅଛ, ye have become, or been.
3. ସେମାନେ ହୋଇଅଛନ୍ତି, they have become, or been.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଅଛୁଁ, I have become, or been.
2. ତୁମ୍ଭେ ହୋଇଅଛ, thou hast become, or been.

} Original Plural.

3. ସେ ହୋଇଅଛନ୍ତି, he has become, or been.

2. PLUPERFECT.

Singular.

1. ମୁ ହୋଇ ଥିଲି or ହେଇଥିଲି, I had become, or had been.
2. ତୁ ହୋଇ ଥିଲୁ or ହେଇଥିଲୁ, thou hadst become, or hadst been
3. ସେ ହୋଇ ଥିଲା or ହେଇଥିଲା, he had become, or had been.

---

* In this and kindred tenses ହୋଇ is often shortened to ହେଇ and the ହ dropped, as ମୁ ହେଇଛଁ I have become, or been.

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Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥିଲୁଁ, we had become, or had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥିଲ, ye had become, or had been.
3. ସେମାନେ ହୋଇଥିଲେ, they had become, or had been.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥିଲୁଁ, I had become, or had been.
2. ତୁମ୍ଭେ ହୋଇଥିଲ, thou hadst become, or hadst been.
3. ସେ ହୋଇଥିଲେ, he had become, or had been.

} Original Plural.

3. Past Potential.

Singular.

1. ମୁ ହୋଇଥିବ,* I may have become, or may have been.
2. ତୁ ହୋଇଥିବୁ, thou mayst have become, or may'st have been.
3. ସେ ହୋଇଥିବ, he may have become, or may have been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥିବୁଁ or ଥିବା, we may have become, or may have been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥିବ, ye may have become, or may have been.
3. ସେମାନେ ହୋଇଥିବେ, they may have become, or may have been.

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* This sometimes has a future signification, as "I shall have become, or shall have been." The ହୋଇ also is frequently shortened to ହେଇ. See preceding page.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥିବୁ or ଥିବା, I may have become, or may have been.
2. ତୁମ୍ଭେ ହୋଇଥିବ, thou may'st have become, or may'st have been.
3. ହୋଇଥିବେ, he may have become, or may have been.

} Original Plural.

IV. *Tenses compounded with* ଥାଏଁ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁ ହେଉଥାଏଁ, I *then* was becoming, or *then* was being.
2. ତୁ ହେଉଥା, thou *then* wast becoming, or *then* wast being.
3. ସେ ହେଉଥାଏ, he *then* was becoming, or *then* was being.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାଉଁ, we *then* were becoming, or *then* were being.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, ye *then* were becoming, or *then* were being.
3. ସେମାନେ ହେଉଥାନ୍ତି they *then* were becoming, or *then* were being.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥାଉଁ, I *then* was becoming, or *then* was being.
2. ତୁମ୍ଭେ ହେଉଥାଅ, thou *then* wast becoming, or *then* wast being.
3. ସେ ହେଉଥାନ୍ତୁ, he *then* was becoming, or *then* was being.

} Original Plural.

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Aorist Habitual.

Singular.

1. ମୁ ହୋଇଥାଏଁ, I *then* had become,* or *then* had been.
2. ତୁ ହୋଇଥା, thou *then* hadst become, or *then* hadst been.
3. ସେ ହୋଇଥାଏ, he *then* had become, or *then* had been.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇଥାଉଁ, we *then* had become, or *then* had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, ye *then* had become, or *then* had been.
3. ସେମାନେ ହୋଇଥାନ୍ତି, they *then* had become, or *then* had been.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଥାଉଁ, I *then* had become, or had been.
2. ତୁମ୍ଭେ ହୋଇଥାଅ, thou *then* hadst become, or hadst been.

} Original Plural.

3. ସେ ହୋଇଥାନ୍ତି, he *then* had become, or had been.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ହୁଅନ୍ତି,† I might‡ become, or if I become.

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* This tense is frequently used in the sense of "I used to become, or used to be;" also in the sense "I sometimes am," hence the name Habitual Aorist.

† If the idea of "being *in a definite state or place* is intended, ଥାନ୍ତି, the corresponding form of ହେବା would be used throughout.

‡ Or "would or should;" for "could" there is a distinct verb, as in English.

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2. ତୁ ହୁଅନ୍ତୁ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତା, he might become, or if he become.

Plural.

1. ଆମ୍ଭେମାନେ ହୁଅନ୍ତୁ, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତ, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତେ, they might become, or if they become.

2. Present Definite.

Singular.

1. ମୁ ହେଉଥାନ୍ତୁ, I might be becoming, or if I were becoming.
2. ତୁ ହେଉଥାନ୍ତୁ, thou mightest be becoming, or if thou wert becoming.
3. ସେ ହେଉଥାନ୍ତା, he might be becoming, or if he were becoming.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଥାନ୍ତୁ, we might be becoming, or if we were becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାନ୍ତ, ye might be becoming, or if ye were becoming.
3. ସେମାନେ ହେଉଥାନ୍ତେ, they might be becoming, or if they were becoming.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଥାନ୍ତୁ, I might be becoming, or if I were becoming.
2. ତୁମ୍ଭେ ହେଉଥାନ୍ତ, thou mightest be becoming, or if thou wert &c.

} Original Plural.

3. ସେ ହେଉଥାନ୍ତେ, he might be becoming, or if he were becoming.

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3. Past Definite.

Singular.

1. ମୁ ହୋଇଥାନ୍ତୁ, I might have become, or if I had become.
2. ତୁ ହୋଇଥାନୁ, thou mightest have become, or if thou had'st become.
3. ସେ ହୋଇଥାନ୍ତା, he might have become, or if he had become.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇଥାନୁ, we might have become, or if we had become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାନ୍ତ, ye might have become, or if ye had become.
3. ସେମାନେ ହୋଇଥାନ୍ତେ, they might have become, or if they had become.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଥାନୁ, I might have become, or if I had become.
2. ତୁମ୍ଭେ ହୋଇଥାନ୍ତ, thou mightest have become, or if thou hadst become.

(Original Plural.)

3. ସେ ହୋଇଥାନ୍ତେ, he might have become, or if he had become.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ହୁଏଁ,* let me become.
2. ତୁ ହୁଅ, become thou.
3. ସେ ହେଉ, let him become.

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* If the idea of "being" *in a definite state* or *place* is intended, ଥାଏଁ, the imperative of ହୁଅ should be used.

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Plural.

1. ଅମ୍ଭେମାନେ ହେଉଁ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, let me become.
2. ତୁମ୍ଭେ ହୁଅ, become thou.
3. ସେ ହେଉନ୍ତୁ, let him become.

} Original Plural.

2. Continuative Indefinite.

Singular.

1. ମୁ ହେଉଥାଏଁ, let me remain becoming.*
2. ତୁ ହେଉଥା, remain thou becoming.
3. ସେ ହେଉଥାଉ, let him remain becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାଉଁ, let us remain becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, remain ye becoming.
3. ସେମାନେ ହେଉଥାଉନ୍ତୁ, let them remain becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥାଉଁ, let me remain becoming.
2. ତୁମ୍ଭେ ହେଉଥାଅ, remain thou becoming.
3. ସେ ହେଉଥାଉନ୍ତୁ, let him remain becoming.

} Orig. Plu.

3. Continuative Definite.

Singular.

1. ମୁ ହୋଇଥାଏଁ, let me remain become.
2. ତୁ ହୋଇଥା, remain thou become.
3. ସେ ହୋଇଥାଉ, let him remain become.

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* In English idiom we should say "Let me go on becoming."

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Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାଉଁ, let us remain become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, remain ye become.
3. ସେମାନେ ହୋଇଥାଉନ୍ତୁ, let them remain become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥାଉଁ, let me remain become.
2. ତୁମ୍ଭେ ହୋଇଥାଅ, remain thou become.
3. ସେ ହୋଇଥାଉନ୍ତୁ, let him remain become.

} Orig. Plu.

The participles and verbal nouns have been given already* in connection with the two parts ହେବା and ହବା, and it is not necessary to repeat them here.

Sometimes a participle of ହେବା and a verbal noun of ହବା are combined; as,

ହୋଇ ହବାରୁ, of remaining become,
ହୋଇ ହବାରୁ, from remaining become.

The learner will have no difficulty with these compounds after having made himself acquainted with the *separate* parts.

There are, also, two other participles, compounds of ହେବା and ହବା, which could not be given previously. They are of the same class as the Aorist participle ହୋଇଲେ.

1. Aorist participle ହୋଇଲେ or ହେଲେ having become.
2. Present conditional part. ହେଉଥିଲେ were (it) becoming.
3. Past ditto ditto ହୋଇଥିଲେ had (it) become.

There being no exact equivalents in English for these participles, it is very difficult to translate them *accurate-*

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* See pp. 57, and 60.

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ly perhaps they will be understood from the following examples. They are selected from the verb "To do," as it is easier to construct and understand sentences, involving the use of these participles, with an active verb.

1. Present conditional participle.

ଅମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତୁ, If I were doing I might be doing.

That is, were I disposed to do, I might now be doing (a certain work).

ତୁମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତ, were you doing, you might be doing.

That is, were you disposed to do, you might now be doing &c.

2. Past conditional participle.

ଅମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତୁ, Had I done, I might have done.

That is, had I attempted to do I might have done (it).

ତୁମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତ, Had you done, you might have done.

That is, Had you attempted to do, you might have done (it).

The learner has probably observed that the Present Conditional Participle is used in connection with the Present Definite of the Subjunctive; and the Past Conditional Participle with the Past Definite of the same mood.

These participles seem to have been formed expressly for these two tenses. They must not be confounded with those persons and tenses of the verb which are the same in form with themselves; the participle is the same *in all persons*, and is always used in connection with the tenses named above.

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The Aorist Participle, as its name signifies, is used with different tenses of the verb; as,

କରିଲେ ହେବ, having done (it) will be.

That is, having done (so and so) something will be accomplished.

କରିଲେ ହୁଅନ୍ତା, having done (it) might be.

That is, having done (so and so) something might be accomplished.

ମୁଁ କଲେ ଧାନ ହୁଅନ୍ତା, having cultivated, rice would be.

That is, should I cultivate, a crop of rice might be obtained.

With the third verbal root, ହୋ "become," the negative particle is often combined in the simple tenses; as,

INDICATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁଁ ନୁହେଁ, I become not.*
2. ତୁ ନୁହୁ, thou becomest not.
3. ସେ ନୁହେ, he becomes not.

Plural.

1. ଆମ୍ଭେମାନେ ନାହୁଁ, we become not.
2. ତୁମ୍ଭେମାନେ ନାହ, ye become not.
3. ସେମାନେ ନାହାନ୍ତି, they become not.

Modern Honorific Singular

1. ଆମ୍ଭେ ନାହୁଁ, I become not.
2. ତୁମ୍ଭେ ନାହ, thou becomest not.
3. ସେ ନାହାନ୍ତି, he becomes not.

} Original Plural.

* This will often require, (perhaps most frequently,) the English phrase "I am not" &c., &c.

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2. Simple Past.

Singular.

1. ମୁ ନୋହିଲି, I became not.*
2. ତୁ ନୋହିଲୁ, thou becamest not.
3. ସେ ନୋହିଲା, he became not.

Plural.

1. ଆମ୍ଭେମାନେ ନୋହିଲୁଁ, we became not.
2. ତୁମ୍ଭେମାନେ ନୋହିଲ, ye became not.
3. ସେମାନେ ନୋହିଲେ, they became not.

Modern Honorific Singular.

1. ଆମ୍ଭେ ନୋହିଲୁ I became not.
2. ତୁମ୍ଭେ ନୋହିଲ, thou becamest not. } Original Plural.
3. ସେ ନୋହିଲେ, he became not.

Note.—The Simple Present combined with the negative particle is common, the Simple Past with this combination is less common.

3. Simple Future.

Singular.

1. ମୁ ନୋହିବି, I shall not become.
2. ତୁ ନୋହିବୁ, thou wilt not become.
3. ସେ ନୋହିବ, he will not become.

Plural.

1. ଆମ୍ଭେମାନେ ନୋହିବୁଁ or ବା , we shall not become.
2. ତୁମ୍ଭେମାନେ ନୋହିବ, ye will not become.
3. ସେମାନେ ନୋହିବେ, they will not become.

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* This will very frequently be better translated by "I was not.'

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Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇବୁଁ or ବା, I shall not become.
2. ତୁମ୍ଭେ ହୋଇବ, thou wilt not become. } Orig. Plu.
3. ସେ ହୋଇବେ, he will not become.

The negative particle is not combined with the other tenses, nor with these in the case of any other verb, but is written separately; as,

ଅମ୍ଭେ ହୋଇ ନ ଥିଲୁଁ, I did (or had) not become.

It is, however, combined with the aorist participle ହୋଇ having become; as ହୋଇ not having become, also with the participial nouns; as,

Gen. ହୋଇଙ୍କର, of not having become.

Abl. ହୋଇଙ୍କୁ, from not having become.

Note.—In the conjugation of the substantive verb, the literal and original meaning of ହୁ। "become," and all its inflections, has been, as far as practicable, adhered to; though in very many cases the simple "be" of the English would have been preferable. The author's reason for this is, that he experienced no little difficulty in acquiring an idiomatic use of the two parts ହୁବା and ଥିବା, for want of a right understanding of their literal signification from the first. In this he is not alone; for he very often hears other Europeans use the two parts as synonyms, proving that they have no proper knowledge of the distinction. It is hoped the plan adopted in the preceding conjugation will prevent a recurrence of this vicious idiom on the part of the learner.

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ILLUSTRATIONS OF THE USE OF THE SUBSTANTIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ସେମାନଙ୍କର କଥାରେ ମୋର ବିଶ୍ୱାସ ହୁଏ ନାହିଁ.	Their word in my faith becomes not.	I have no faith in their word.
ଗତ ବରଷେ ପ୍ରଚୁର ଧାନ ହୋଇ ଥିଲା.	Past year in plenty rice did become.	Last year there was an abundance of rice.
ଅଉ ବର୍ଷା ହୋଇଥିଲେ ଅଧିକ ଧାନ ହୋଇଥାନ୍ତା.	More rain had there been, more rice would have become.	If there had been more rain, there would have been more rice.
ଆପଣ କେମନ୍ତ ଅଛନ୍ତି ?	Sir, how are ? (you)	How do you do, sir ?
ପୂର୍ବରୁ ଅନେକ ଭଲ ଅଛୁଁ.	Former than much well am.	I am much better than I was.
ଈଶ୍ୱରଙ୍କର ଅନୁଗ୍ରହରେ ଆମ୍ଭେ ପ୍ରାୟ ସୁସ୍ଥ ହୋଇ ଅଛୁଁ.	God's favor by I nearly well become am.	By God's mercy, I am nearly well.
ବୋଧ କର, ତୁମ୍ଭର ଲେଖା କମେ କମେ ମନ୍ଦ ହେଉଅଛି.	(I) thought make, your writing gradually bad becoming is.	I think your writing is getting worse and worse.
ସେମାନେ ସକଳ ଘୋର ନିଦ୍ରାରେ ନିଦ୍ରାଗତ ହୋଇଥିଲେ.	They all heavy sleep in asleep become were.	They were all fast asleep.

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Oriya.	*Lit. translation.*	*English idiom.*
ଆମ୍ଭେ କୌଣସି ପ୍ରକାରେ ଏଥିରେ ସମ୍ମତ ହେବାକୁ ନ ପାର.	I any way in, this in willing to be not can.	I can in no way consent to this.
ମୁ କେବେ ୬ ବେଘ୍ନ ହୋଇ ଥାଏଁ.	I when when ill become remain.	I sometimes get ill.
ଵଦ୍ଯଜ ଯେତେବେଳେ ଆସିଲେ. ମୁ ଭଲ ହେଉଥାଏଁ.	Doctor when came, I well becoming remained.	When the doctor came, I was getting better.
ସ୍ତ୍ରୀର ପ୍ରତି ତାହାର ବଡ଼ ରାଗ ପ୍ରକାଶିତ ହୋଇ ଥାଏ	Wife's towards his great anger manifest become remains.	He *habitually* manifests great anger toward his wife.
ତୁମ୍ଭେ ଜାଗ୍ରତ ହୋଇଥାଅ.	You watchful become remain.	Continue watchful.
ତୁମ୍ଭର ବଡ଼ ଭ୍ରାନ୍ତି ହୋଇଥିବ.	Your great mistake become may be (or will be. See p. 66).	You may have been greatly mistaken.
ଶୁଣିବାକୁ ପାଇ ସେ ରାମ ଭଲ ହେଉଅଛ.	To hear find, that Ráma well becoming is.	I hear that Ráma is getting better.
ସେ ଭଲ ହେଉଥିବ ଆମ୍ଭେ ଜାଣି ନା	He well becoming may be, I know not.	He may be getting better, I don't know.
ଭଲ ହୁଅନ୍ତା, ମାତ୍ର ଔଷଧ ଖାଉ ନାହିଁ.	Well might become, but medicine eating is not.	He might recover, but he takes no medicine.
ସହରରେ ଅନେକ ଲୋକ* ଥାନ୍ତି.	City in many people remain.	Many people are (or stay) in [the city.

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ଜଳରେ ମାଛ ଥାଏ	Water in fish remains.	Fish live in water.
ସେଠାରେ ଅମ୍ଭେ ଥିଲୁଁ	That place in I remained.	I was there.
ସେ ସମୟରେ ଅମ୍ଭର ବଡ଼ କାଶ ହୋଇ ଥାଏ.	That time in my great cough become remained.	At that time I had a severe cough.
କାହୁଁରେ ଭଲ ହେବ ?	What by well will become.	By what can it be cured ?
ସାହେବଙ୍କର ଔଷଧରେ ଅନେକ ଲୋକମାନେ ସେ ସମୟରେ ସୁସ୍ଥ ହେଉ ଥାନ୍ତୁ.	Sahib's medicine by many people that time in well becoming remain.	By the Sahib's medicine many people were at that time getting well.
ସାହେବଙ୍କର ଔଷଧରେ ଅନେକ ଲୋକମାନେ ସୁସ୍ଥ ହୋଇଥାନ୍ତୁ.	Sahib's medicine by many people well become remain.	By the Sahib's medicine many people get well.
କାରାଗାରରେ ଦଶ ଲୋକର ବନ୍ଧ ହେବାର ଦେଖିଲୁଁ.	Jail in ten persons shut up becoming† (I) saw.	I saw ten persons shut up in Jail.
ସେଠାରେ ଥିବାରୁ ଅମ୍ଭେ ସବୁ କଥା ଶୁଣିଲୁଁ.	There remaining from I all words heard.	Being present, I heard every thing.
ଅମ୍ଭର ଥିବାରେ ସେ ଅସନ୍ତୁଷ୍ଟ ହେଲା.	My remaining at, he displeased [was.	He was displeased at my presence.
ଅମ୍ଭେମାନେ ସବୁ ଜିନିଷ ବହୁ ଥିବା, ଓ ଭାତ ହେଉ ଥାଉ.	We all things will be carrying, and the cooked-rice becoming let remain.	Let the rice go on cooking while we carry all the things.

* This word is very often used in the singular, with an adjective conveying plurality of idea.

† Verbal noun, see p. 57.

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SECTION 3.

The Active Verb (ସକର୍ମକ କ୍ରିୟା).

କରିବା doing.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.	Plural.
1. ମୁ କରେଁ, I do.	ଆମ୍ଭେମାନେ କରୁଁ, we do.
2. ତୁ କରୁ, thou doest.	ତୁମ୍ଭେମାନେ କର, ye do.
3. ସେ କରେ* he does.	ସେମାନେ କରନ୍ତି, they do.

Modern Honorific.

1. ଆମ୍ଭେ କରୁଁ, I do.
2. ତୁମ୍ଭେ କର, thou doest. } Original Plural.
3. ସେ କରନ୍ତି, he does.

2. Simple Past.

Singular.	Plural.
1. ମୁ କଲି, I did.	ଆମ୍ଭେମାନେ କଲୁଁ or କରିଲୁଁ, we did.
2. ତୁ କଲୁ, thou didst.	ତୁମ୍ଭେମାନେ କଲ or କରିଲ, ye did.
3. ସେ କଲା, he did.	ସେମାନେ କଲେ or କରିଲେ, they did.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଲୁଁ or କରିଲୁଁ, I did.
2. ତୁମ୍ଭେ କଲ or କରିଲ, thou didst. } Original Plural.
3. ସେ କଲେ or କରିଲେ. he did.

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* This is କରିଇ abbreviated; the latter is occasionally heard, but is chiefly confined to literature.

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3. Simple Future.

Singular.	Plural.
1. ମୁ କରିବ,* I shall do.	ଆମ୍ଭେମାନେ କରିବୁଁ or ବା, we shall do.
2. ତୁ କରିବୁ, thou wilt do.	ତୁମ୍ଭେମାନେ କରିବ, ye will do.
3. ସେ କରିବ, he will do.	ସେମାନେ କରିବେ, they will do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିବୁଁ or ବା, I shall do.
2. ତୁମ୍ଭେ କରିବ, thou wilt do.
3. ସେ କରିବେ, he will do.

} Original Plural.

II. *Tenses compounded with* କରୁ, *the Pres. Part. of* କରିବା *doing, and the substantive verb.*

1. Present Definite.

Singular.	Plural.
1. ମୁ କରୁଛୁଁ,† I am doing.	ଆମ୍ଭେମାନେ କରୁଅଛୁଁ, we are doing.
2. ତୁ କରୁଛୁ, thou art doing.	ତୁମ୍ଭେମାନେ କରୁଅଛ, ye are doing.
3. ସେ କରୁଛି, he is doing.	ସେମାନେ କରୁଅନ୍ତି, they are doing.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଅଛୁଁ, I am doing.
2. ତୁମ୍ଭେ କରୁଅଛ, thou art doing.
3. ସେ କରୁଅନ୍ତି, he is doing.

2. Imperfect.

Singular.

1. ମୁ କରୁଥିଲି, I was doing.
2. ତୁ କରୁଥିଲୁ, thou wast doing.
3. ସେ କରୁଥିଲା, he was doing.

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* This is often vulgarly pronounced କରିମି, but the latter is manifestly a corruption.

† This is କରୁଅଛୁଁ abbreviated by dropping the ଅ; a very common occurrence, especially in rapid speaking.

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Plural.

1. ଆମ୍ଭେମାନେ କରୁଥିଲୁଁ, we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିଲ, ye were doing.
3. ସେମାନେ କରୁଥିଲେ, they were doing.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଥିଲୁଁ, I was doing.
2. ତୁମ୍ଭେ କରୁଥିଲ, thou wast doing.
3. ସେ କରୁଥିଲେ, he was doing.

} Original Plural.

3. Present Potential.

Singular.

1. ମୁ କରୁଥିବ, I may be doing,* or I shall be doing.
2. ତୁ କରୁଥିବୁ, thou may'st be doing, or wilt be doing.
3. ସେ କରୁଥିବ, he may be doing, or he will be doing.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଥିବୁଁ or ଥିବା, we may be doing, or shall be doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିବ, ye may be doing, or will be doing.
3. ସେମାନେ କରୁଥିବେ, they may be doing, or will be doing.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଥିବୁଁ or ଥିବା, I may be doing, or shall be doing.
2. ତୁମ୍ଭେ କରୁଥିବ, thou may'st be doing, or wilt be doing.
3. ସେ କରୁଥିବେ, he may be doing, or will be doing.

} Original Plu.

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* This tense is used with a future signification also, the tense to be known by the connection.

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III. *Tenses compounded with* କର, *the Past Part. of* କରବା *doing, and the substantive verb.*

1. Past Definite.

Singular.

1. ମୁ କରିଛି, I have done.
2. ତୁ କରିଛୁ, thou hast done.
3. ସେ କରିଛି, he has done.

Plural.

1. ଆମ୍ଭେମାନେ କରିଅଛୁଁ, we have done.
2. ତୁମ୍ଭେମାନେ କରିଅଛ, ye have done.
3. ସେମାନେ କରିଅଛନ୍ତି, they have done.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଅଛୁଁ, I have done.
2. ତୁମ୍ଭେ କରିଅଛ, thou hast done. } Original Plural.
3. ସେ କରିଅଛନ୍ତି, he has done.

2. Pluperfect.

Singular.

1. ମୁ କରିଥିଲି, I had done, or did do.
2. ତୁ କରିଥିଲୁ, thou hadst done, or didst do.
3. ସେ କରିଥିଲା, he had done, or did do.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥିଲୁଁ, we had done, or did do.
2. ତୁମ୍ଭେମାନେ କରିଥିଲ, ye had done, or did do.
3. ସେମାନେ କରିଥିଲେ, they had done, or did do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥିଲୁଁ, I had done, or did do.
2. ତୁମ୍ଭେ କରିଥିଲ, thou hadst done, or did do. } Orig. Plu.
3. ସେ କରିଥିଲେ, he had done, or did do.

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3. Past Potential.

Singular.

1. ମୁ କରିଥିବ,* I may have done, or shall have done.
2. ତୁ କରିଥିବୁ, thou may'st have done, or wilt have done.
3. ସେ କରିଥିବ, he may have done, or will have done.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥିବୁଁ, or ଥିବା, we may have done, or shall have done.
2. ତୁମ୍ଭେମାନେ କରିଥିବ, ye may have done, or will have done.
3. ସେମାନେ କରିଥିବେ, they may have done, or will have done.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥିବୁଁ or ଥିବା, I may have done, or shall have done.
2. ତୁମ୍ଭେ କରିଥିବ, thou may'st have done, or wilt have done.

} Original Plural.

3. ସେ କରିଥିବେ, he may have done, or will have done.

IV. *Tenses compounded with* ଥାଇଁ, *the Pres. Part. of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁ କରୁଥାଏଁ, I *then* was doing.
2. ତୁ କରୁଥା, thou *then* wast doing.
3. ସେ କରୁଥାଏ, he *then* was doing.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଥାଉଁ, we *then* were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye *then* were doing.
3. ସେମାନେ କରୁଥାନ୍ତି, they *then* were doing.

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* This also has a future signification; sense to be known by connection.

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Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାଉଁ, I *then* was doing.
2. ତୁମ୍ଭେ କରୁଥାଅ, thou *then* wast doing. } Original Plural.
3. ସେ କରୁଥାନ୍ତୁ, he *then* was doing.

2. Aorist Habitual.

Singular.

1. ମୁ କରୁଥାଏଁ, I *then* had done, or used to do.
2. ତୁ କରୁଥା, thou *then* had'st done, or used'st to do.
3. ସେ କରୁଥାଏ, he *then* had done, or used to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, we *then* had done, or used to do.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye *then* had done, or used to do.
3. ସେମାନେ କରୁଥାନ୍ତୁ, they *then* had done, or used to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାଉଁ, I *then* had done, or used to do.
2. ତୁମ୍ଭେ କରୁଥାଅ thou *then* hadst done. or used'st to do. } Original Plural.
3. ସେ କରୁଥାନ୍ତୁ, he *then* had done, or used to do.

B. SUBJUNCTIVE CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ କରନ୍ତୁ, I might* do, or if I do.
2. ତୁ କରନ୍ତୁ, thou mightest do, or if thou do.
3. ସେ କରନ୍ତୁ, he might do, or if he do.

* Or "would or should."

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Plural.

1. ଅମ୍ଭେମାନେ କରନ୍ତୁ, we might do, or if we do.
2. ତୁମ୍ଭେମାନେ କରନ୍ତ, ye might do, or if ye do.
3. ସେମାନେ କରନ୍ତେ, they might do, or if they do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରନ୍ତୁ, I might do, or if I do.
2. ତୁମ୍ଭେ କରନ୍ତ, thou mightest do, or if thou do. } Orig. Plu.
3. ସେ କରନ୍ତେ, he might do, or if he do.

2. Present Definite.

Singular.

1. ମୁ କରୁଥାନ୍ତୁ, I might be doing, or if I were doing.
2. ତୁ କରୁଥାନ୍ତୁ, thou mightest be doing, or if thou wert doing.
3. ସେ କରୁଥାନ୍ତା, he might be doing, or if he were doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାନ୍ତୁ, we might be doing, or if we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାନ୍ତ, ye might be doing, or if ye were doing.
3. ସେମାନେ କରୁଥାନ୍ତେ, they might be doing, or if they were doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାନ୍ତୁ, I might be doing, or if I were doing.
2. ତୁମ୍ଭେ କରୁଥାନ୍ତ, thou mightest be doing, or if thou wert doing. } Original Plu.
3. ସେ କରୁଥାନ୍ତେ, he might be doing, or if he were doing.

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3. Past Definite.

Singular.

1. ମୁ କରିଥାନ୍ତୁ, I might have done, or if I had done.
2. ତୁ କରିଥାନ୍ତୁ, thou mightest have done, or if thou had'st done.
3. ସେ କରିଥାନ୍ତା, he might have done, or if he had done.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥାନ୍ତୁ, we might have done, or if we had done.
2. ତୁମ୍ଭେମାନେ କରିଥାନ୍ତୁ, ye might have done, or if ye had done.
3. ସେମାନେ କରିଥାଆନ୍ତେ, they might have done, or if they had done.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥାନ୍ତୁ, I might have done, or if I had done.
2. ତୁମ୍ଭେ କରିଥାନ୍ତୁ, thou mightest have done. or if thou had'st done.
3. ସେ କରିଥାଆନ୍ତେ, he might have done, or if he had done.

} Original Plu.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.	Plural.
1. ମୁ କରେଁ, let me do.	ଆମ୍ଭେମାନେ କରୁଁ, let us do.
2. ତୁ କର୍, do thou.	ତୁମ୍ଭେମାନେ କର, do ye.
3. ସେ କରୁ, let him do.	ସେମାନେ କରୁନ୍ତୁ, let them do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଁ, let me do.
2. ତୁମ୍ଭେ କର, do thou.
3. ସେ କରୁନ୍ତୁ, let him do.

} Original Plural.

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2. Continuative Indefinite.

Singular.

1. ମୁ ଜହୁଥାଏଁ, let me remain doing.*
2. ତୁ ଜହୁଥା, remain thou doing.
3. ସେ ଜହୁଥାଉ, let him remain doing.

Plural.

1. ଆମ୍ଭେମାନେ ଜହୁଥାଉଁ, let us remain doing.
2. ତୁମ୍ଭେମାନେ ଜହୁଥାଅ, remain ye doing.
3. ସେମାନେ ଜହୁଥାଉନ୍ତୁ. let them remain doing.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଜହୁଥାଉଁ, let me remain doing. } Original Plu.
2. ତୁମ୍ଭେ ଜହୁଥାଅ, remain thou doing. } Original Plu.
3. ସେମାନେ ଜହୁଥାଉନ୍ତୁ, let them remain doing.

3. Continuative Definite.

Singular.

1. ମୁ ଜହଥାଏଁ, let me have done, or continue to do.†
2. ତୁ ଜହଥା, do thou have done, or continue to do.
3. ସେ ଜହଥାଉ, let him have done, or continue to do.

Plural.

1. ଆମ୍ଭେମାନେ ଜହଥାଉଁ, let us have done, or continue to do.
2. ତୁମ୍ଭେମାନେ ଜହଥାଅ, do ye have done, or continue to do.
3. ସେମାନେ ଜହଥାଉନ୍ତୁ, let them have done, or continue to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଜହଥାଉଁ, let me have done, or continue to do. } Original Plural.
2. ତୁମ୍ଭେ ଜହଥାଅ do thou have done, or continue to do. } Original Plural.
3. ସେ ଜହଥାଉନ୍ତୁ, let him have done, or continue to do.

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* Or, let me go on doing (the work I am engaged in).

† Or, let me habitually do.

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PARTICIPLES.

Pres. Part.	କରୁଁ* doing.
Continuative Pres. Part.	କରୁ୨ continuously doing.
Past Part.	କରି done.
Continuative Past Part.	କରି୨ continuously done.
Aorist Part.	କରିଲେ or କଲେ, having done.
Present conditional Part.	କରୁଥିଲେ were (I, thou, or he) doing.
Past conditional Part.	କରିଥିଲେ had (I, thou, or he) done.
Predicate Participle,	କରନ୍ତେ about to do, or on doing, or whilst doing.

VERBAL NOUNS.

Nom.	କରିବା, doing (the act of doing).
Accu.	କରିବାକୁ, doing.
Inst.	କରିବାରେ, by doing.
Dat.	କରିବାକୁ, to doing.
Abl.	କରିବାରୁ, from doing.
Gen.	କରିବାର, of doing.
Loc.	କରିବାରେ, in doing.

PARTICIPIAL NOUNS.

Gen.	କଲାର, of having done.
Abl.	କଲାରୁ, from having done.

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* The ଚନ୍ଦ୍ରବିନ୍ଦୁ is used or dropped at pleasure in this participial form.

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ILLUSTRATIONS OF THE USE OF THE ACTIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ଗୋପାଳ ରାଧକୁ ମାରଇ.	Gopal Rama struck.	Gopal struck Rama.
ସେ ଚିଠି ଲେଖିବେ.	He a letter will write.	He will write a letter.
ଅମ୍ଭେ ତାହାଙ୍କୁ ଦେଖିଲୁଁ.	I him saw.	I saw him.
ଅନାମ, ପ୍ରସାଦକୁ ଡାକ.	Anám, Prasád call.	Anám, call Prasád.
ରଥିଆ ଡାକିଛି.	Rathiyá called is.	Rathiyá has called (him).
ସେ ଶୁଣିଲା କ?	He heard, what?	Did he hear?
ସେ ଶୁଣିଥିବ.	He heard may be.	He may have heard.
ତୁମ୍ଭେ ଡାକ ଥାଅ.	You called remain.	You continue to call.
ରାଧାନାଥ ଅସି ଅଛି.	Rádhá Náth come is.	Rádhá Náth has come.
ଆଉ କେହି ଅସିଅଛି କ?	More any one come is, what?	Has any one else come?
ନା, ତାହାଙ୍କର ଭାଇ ଅସିଥାନ୍ତା, ମାତ୍ର ବେରମ ହୋଇଅଛି.	No, his brother come would be, but he ill become is.	No, his brother would have come, but he is ill.
ସେ କହିଲେ ଯେ ଅସନ୍ତା ହପ୍ତାରେ ଅସିବେ.	He said that coming week in he will come.	He said that he would come next week.
ସେଇ ପୁସ୍ତକ ମୁଁ ଦେଖନ୍ତି.	That book I would see.	I would like to see that book.

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ଏତେବେଳେ ସମୟ ନାହି, କାଲି ଦେଖିବାକୁ ପାରିବ.	Now time is not, to-morrow to see will be able.	There is not time now, you can see it to-morrow.
ସୁଯୋଗ ହୋଇଲେ ଦେଖିବା.	Opportunity having become will see.	If there be an opportunity I will see it.
ଅମ୍ଭେ ରାମକୁ ଦେବାକୁ କହିଥିଲୁଁ.	I Ráma to give told was.	I did tell Ráma to give.
କି କାହାକୁ ଦେବ.	What whom to will give?	What will (he) give? and to whom?
ଅମ୍ଭେ ସେହି ମନୁଷ୍ୟକୁ ଟଙ୍କା ଦେଇଥାନ୍ତୁ, ମାତ୍ର ହାତେ କିଛି ଥିଲା ନାହି.	I that person to rupees given would be, but hand in a little was not.	I would have given that person money, but I had nothing in hand.
ଗୋବିନ୍ଦକୁ ବୋଇଲ ନାହି କିପାଁଇ?	Gobinda to told not, wherefore?	Why did you not tell Gobinda.
ମୁ କି ସର୍ବଦା କହୁଥିବି.	I, what, always telling shall be?	What! shall I always be telling?
ଅନୁମତି ହେଲେ, ଅମ୍ଭେ ନିବେଦନ କରନ୍ତୁ.	Permission having become, I petition would make.	With your permission, I would present a request.
ରାଧାନାଥ ବଡ଼ ଭୟ କରେ.	Rádánáth great fear does.	Rádánáth is much afraid.
ଅମ୍ଭେ ଅପଣାର ପୁତ୍ରକୁ ବଡ଼ ପ୍ରେମ କରୁଁ.	I my own son much love do.	I love my son very much.

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Oriya.	*Lit. translation.*	*English idiom.*
ମନିବଙ୍କର ସନ୍ତୋଷଜନକ କର୍ମ କରିବାକୁ ଚାହୁଁ.	Master's pleasure producing work to do desire.	(I) desire to do what pleases the master.
ଏହି କର୍ମ କେ କରିଥିଲ ?	This work who done was ?*	Who did this work ?
ସେହି କର୍ମ ନିବାଶ କରିଛ, କି ?	That work finish done are ?*	Have you finished that work ?
ନିବାଶ କରିଥାନ୍ତୁ, କିନ୍ତୁ ସମସ୍ ଥିଲା ନାହି.	Finish done would be, but time was not.	I might have finished it, but there was not time (to complete it).
ତାହା କରିଲେ, ଭଲ ହୁଅନ୍ତା.	That having done, well would be.	It would be well to do that.
ଆପଣ କିଛି ଦେଉନ୍ତୁ.	His honor something let give.	Your honour, please give (me) something.

* These and similar phrases in the literal translations will strike the English student as being very strange, they arise from the fact that there is no equivalent for the English word "have" in Oriya ; so instead of saying "Have you done it ?" the Oriya is obliged to say "Are you done it ?" Instead of "He had done it," "He was done it."

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SECTION 4.

The verb "to go" is used as an auxiliary in the conjugation of the passive verb; hence it is given next.

It is derived from two Sanskrit roots ଗମ୍ and ଯା, both of which mean "to go." The simple past tense is derived from the former, and all the other tenses are derived from the latter.

The root *in Oriya* is the second person, singular, present, indicative of the verb.

ଯା (or ଯିବା) to go.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.	Plural.
1. ମୁ ଯାଏଁ, I go.	ଆମ୍ଭେମାନେ ଯାଉଁ, we go.
2. ତୁ ଯା, thou goest.	ତୁମ୍ଭେମାନେ ଯାଅ, ye go.
3. ସେ ଯାଏ, he goes.	ସେମାନେ ଯାନ୍ତି, they go.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଁ, I go.
2. ତୁମ୍ଭେ ଯାଅ, thou goest. } Original Plural.
3. ସେ ଯାନ୍ତି, he goes.

2. Simple Past.

Singular.	Plural.
1. ମୁ ଗଲି, I went.	ଆମ୍ଭେମାନେ ଗଲୁଁ, we went.
2. ତୁ ଗଲୁ, thou wentest.	ତୁମ୍ଭେମାନେ ଗଲ, ye went.
3. ସେ ଗଲା, he went.	ସେମାନେ ଗଲେ, they went.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଗଲୁଁ, I went.
2. ତୁମ୍ଭେ ଗଲ, thou wentest. } Original Plural.
3. ସେ ଗଲେ, he went.

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3. Simple Future.

Singular.	Plural.
1. ମୁ ଯିବ,* I shall go.	ଆମ୍ଭେମାନେ ଯିବୁଁ or ବା, we shall go.
2. ତୁ ଯିବୁ, thou wilt go.	ତୁମ୍ଭେମାନେ ଯିବ, ye will go.
3. ସେ ଯିବ, he will go.	ସେମାନେ ଯିବେ, they will go.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯିବୁଁ or ବା, I shall go.
2. ତୁମ୍ଭେ ଯିବ, thou wilt go.
3. ସେ ଯିବେ, he will go.

} Original Plural.

II. *Tenses compounded with* ଯାଉ, *the Pres Part. of* ଯିବା *going.*

1. Present Definite.

Singular.

1. ମୁ ଯାଉଛୁଁ,† I am going.
2. ତୁ ଯାଉଚୁ, thou art going.
3. ସେ ଯାଉଛି, he is going.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଅଛୁଁ, we are going.
2. ତୁମ୍ଭେମାନେ ଯାଉଅଛ, ye are going.
3. ସେମାନେ ଯାଉଅଛନ୍ତି. they are going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଅଛୁଁ, I am going.
2. ତୁମ୍ଭେ ଯାଉଅଛ, thou art going.
3. ସେ ଯାଉଅଛନ୍ତି, he is going.

} Original Plural.

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* This is often pronounced ଯିମ୍ବି, but the latter is a vulgarism.

† The ଚ in ଚଛୁ is *usually* dropped in the singular.

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2. Imperfect.

Singular.

1. ମୁ ଯାଉଥିଲି, I was going.
2. ତୁ ଯାଉଥିଲୁ, thou wast going.
3. ସେ ଯାଉଥିଲା, he was going.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଥିଲୁଁ, we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥିଲ, ye were going.
3. ସେମାନେ ଯାଉଥିଲେ, they were going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଥିଲୁଁ, I was going.
2. ତୁମ୍ଭେ ଯାଉଥିଲ, thou wast going. } Original Plural.
3. ସେ ଯାଉଥିଲେ, he was going.

3. Present Potential.

Singular.

1. ମୁ ଯାଉଥିବି,* I may be going, or shall be going.
2. ତୁ ଯାଉଥିବୁ, thou may'st be going, or wilt be going.
3. ସେ ଯାଉଥିବ, he may be going, or will be going.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଥିବୁଁ or ଥିବା, we may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, ye may be going, or will be going.
3. ସେମାନେ ଯାଉଥିବେ, they may be going or will be going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଥିବୁଁ or ଥିବା, I may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, thou may'st be going, or wilt be going. } Original Plural.
3. ସେ ଯାଉଥିବେ, he may be going, or will be going.

* This form is used both in Present and Future; the tense to be recognized by the connection.

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III. *Tenses compounded with* ସାଇ, *the* **Past Part.** *of* ଯିବା *going.*

1. Past Definite.

Singular.

1. ମୁ ସାଇଛି,* I have gone.
2. ତୁ ସାଇଛୁ, thou hast gone.
3. ସେ ସାଇଛି, he has gone.

Plural.

1. ଆମ୍ଭେମାନେ ସାଇଥୁଁ, we have gone.
2. ତୁମ୍ଭେମାନେ ସାଇଥଅ, ye have gone.
3. ସେମାନେ ସାଇଥାନ୍ତି, they have gone.

Modern Honorific Singular.

1. ଆମ୍ଭେ ସାଇଥୁଁ, I have gone.
2. ତୁମ୍ଭେ ସାଇଥଅ, thou hast gone. } Original Plural.
3. ସେ ସାଇଥାନ୍ତି, he has gone.

2. Pluperfect.

Singular.

1. ମୁ ସାଇଥିଲି, I did go, or had gone.
2. ତୁ ସାଇଥିଲୁ, thou did'st go, or had'st gone.
3. ସେ ସାଇଥିଲା, he did go, or had gone.

Plural.

1. ଆମ୍ଭେମାନେ ସାଇଥିଲୁଁ, we did go, or had gone.
2. ତୁମ୍ଭେମାନେ ସାଇଥିଲ, ye did go, or had gone.
3. ସେମାନେ ସାଇଥିଲେ, they did go, or had gone.

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* The ଥ dropped. See p. 94.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ସାଇଥିଲୁଁ, I did go, or had gone.
2. ତୁମ୍ଭେ ସାଇଥିଲ, thou did'st go, or had'st gone.
3. ସେ ସାଇଥିଲେ, he did go, or had gone.

} Original Plural.

3.—Past Potential.

Singular.

1. ମୁ ସାଇଥିବ,* I may have gone, or shall have gone.
2. ତୁ ସାଇଥିବୁ thou may'st have gone, or wilt have gone.
3. ସେ ସାଇଥିବ, he may have gone, or will have gone.

Plural.

1. ଅମ୍ଭେମାନେ ସାଇଥିବୁଁ or ଥିବା, we may have gone, or shall have gone.
2. ତୁମ୍ଭେମାନେ ସାଇଥିବ, ye may have gone, or shall have gone.
3. ସେମାନେ ସାଇଥିବେ, they may have gone, or shall have gone.

Modern Honorific Singular.

1. ଅମ୍ଭେ ସାଇଥିବୁଁ or ଥିବା, I may have gone, or shall have gone.
2. ତୁମ୍ଭେ ସାଇଥିବ, thou may'st have gone, or wilt have gone.
3. ସେ ସାଇଥିବେ, he may have gone, or will have gone.

} Original Plu.

* This form has both Past and Future signification, to be knewn by the connection.

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IV. *Tenses compounded with* ଥାଉଁ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁ ଯାଉଥାଏଁ, I was *then* going.
2. ତୁ ଯାଉଥା, thou wast *then* going.
3. ସେ ଯାଉଥାଏ, he was *then* going.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଥାଉଁ, we were *then* going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, ye were *then* going.
3. ସେମାନେ ଯାଉଥାନ୍ତି, they were *then* going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଥାଉଁ, I was *then* going.
2. ତୁମ୍ଭେ ଯାଉଥାଅ, thou wast *then* going.

} Original Plural.

3. ସେ ଯାଉଥାନ୍ତି, he was *then* going.

2. Aorist Habitual.

Singular.

1. ମୁ ଯାଇଥାଏଁ, I had *then** gone, or I used to go.
2. ତୁ ଯାଇଥା, thou had'st *then* gone, or usedst to go.
3. ସେ ଯାଇଥାଏ, he had *then* gone, or he used to go.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଇଥାଉଁ, we had *then* gone, or we used to go.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାଅ, ye had *then* gone, or ye used to go.
3. ସେମାନେ ଯାଇଥାନ୍ତି, they had *then* gone, or they used to go.

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* Occasionally also in the sense "I sometimes go."

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Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥାଇଁ, I had *then* gone, or I used to go.
2. ତୁମ୍ଭେ ଯାଇଥାଅ, thou had'st *then* gone, or thou used'st to go.

} Original Plural.

3. ସେ ଯାଇଥାନ୍ତୁ, he had *then* gone, or he used to go.

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁ ଯାନ୍ତୁ, I might* go, or if I go.
2. ତୁ ଯାନ୍ତୁ, thou mightest go, or if thou go.
3. ସେ ଯାଉ, he might go, or if he go.

Plural.

1. ଅମ୍ଭେମାନେ ଯାନ୍ତୁ, we might go, or if we go.
2. ତୁମ୍ଭେମାନେ ଯାନ୍ତୁ, ye might go, or if ye go.
3. ସେମାନେ ଯାଉନ୍ତୁ, they might go, or if they go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାନ୍ତୁ, I might go, or if I go.
2. ତୁମ୍ଭେ ଯାନ୍ତୁ, thou mightest go, or if thou go.

} Orig. Plu.

3. ସେ ଯାଉନ୍ତୁ, he might go, or if he go.

2. PRESENT DEFINITE.

Singular.

1. ମୁ ଯାଉଥାନ୍ତୁ, I might be going, or if I were going.
2. ତୁ ଯାଉଥାନ୍ତୁ, thou mightest be going, or if thou wert going.
3. ସେ ଯାଉଥାନ୍ତା, he might be going, or if he were going.

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* Throughout this mood, it is to be understood, that "would" and "should" are implied, though, to save space are not expressed,

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Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଥାନ୍ତୁ, we might be going, or if we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାନ୍ତ, ye might be going, or if ye were going.
3. ସେମାନେ ଯାଉଥାନ୍ତେ, they might be going, or if they were going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଥାନ୍ତୁ, I might be going, or if I were going.
2. ତୁମ୍ଭେ ଯାଉଥାନ୍ତ, thou mightest be going or if thou wert going. } Orig. Plu.
3. ସେ ଯାଉଥାନ୍ତେ, he might be going, or if he were going.

3. Past Definite.

Singular.

1. ମୁଁ ଯାଇଥାନ୍ତୁ, I might* have gone, or if I had gone.
2. ତୁ ଯାଇଥାନ୍ତୁ, thou mightest have gone, or if thou had'st gone.
3. ସେ ଯାଇଥାନ୍ତା, he might have gone, or if he had gone.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଇଥାନ୍ତୁ, we might have gone, or if we had gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାନ୍ତ, ye might have gone, or if ye had gone.
3. ସେମାନେ ଯାଇଥାନ୍ତେ, they might have gone, or if they had gone.

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* In this tense also "would" and "should" are included; for the word "could" there is a separate verb.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥାନ୍ତୁ, I might have gone, or if I had gone.
2. ତୁମ୍ଭେ ଯାଇଥାନ୍ତୁ, thou mightest have gone, or if thou had'st gone.
3. ସେ ଯାଇଥାନ୍ତେ, he might have gone, or if he had gone.

} Original Plu.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.	Plural.
1. ମୁ ଯାଏଁ, let me go.	ଅମ୍ଭେମାନେ ଯାଉଁ, let us go.
2. ତୁ ଯା, go thou.	ତୁମ୍ଭେମାନେ ଯାଅ, go ye.
3. ସେ ଯାଉ, let him go.	ସେମାନେ ଯାଉନ୍ତୁ, let them go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଁ, let me go.
2. ତୁମ୍ଭେ ଯାଅ, go thou.
3. ସେ ଯାଉନ୍ତୁ, let him go.

} Original Plural.

2. Continuative Indefinite.

Singular.

1. ମୁ ଯାଉଥାଏଁ, let me remain going.*
2. ତୁ ଯାଉଥା, remain thou going.
3. ସେ ଯାଉଥାଉ, let him remain going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, let us remain going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, remain ye going.
3. ସେମାନେ ଯାଉଥାଉନ୍ତୁ, let them remain going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥାଉଁ, let me remain going.
2. ତୁମ୍ଭେ ଯାଉଥାଅ, remain thou going.
3. ସେ ଯାଉଥାଉ, let him remain going.

} Original Plu.

* In English idiom we would say "let me continue going."

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3. Continuative Definite.

Singular.

1. ମୁ ଯାଇଥାଏଁ, let me remain gone.
2. ତୁ ଯାଇଥା, remain thou gone.
3. ସେ ଯାଇଥାଉ, let him remain gone.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଇଥାଉଁ, let us remain gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାଅ, remain ye gone.
3. ସେମାନେ ଯାଇଥାଉନ୍ତୁ, let them remain gone.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଇଥାଉଁ, let me remain gone.
2. ତୁମ୍ଭେ ଯାଇଥାଅ, remain thou gone.
3. ସେ ଯାଇଥାଉନ୍ତୁ, let him remain gone.

} Original Plural.

Note.—The above two tenses will be better understood by literally translating their several parts; as ଆମ୍ଭେ ଯାଉଥାଉଁ I going let remain *i. e.* I am in the act of going, let me alone. And ଆମ୍ଭେ ଯାଇଥାଉଁ, I gone let remain *i. e.* let me be gone, (you can follow).

PARTICIPLES.

Pres. Part. ଯାଉଁ going.
Continuative ditto ditto, ଯାଉଁ ଯାଉଁ continuously going.
Past Part. ଯାଇ gone.
Continuative ditto ditto, ଯାଇ ଯାଇ continuously gone.
Aorist ditto, ଗଲେ having gone.
Present Conditional ditto, ଯାଉଥଲେ were (I, thou or he) going.
Past ditto ditto, ଯାଇଥଲେ had (I, thou or he) gone.
Predicate ditto, ଯାଉଁ about to go, or on going, or whilst going.

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VERBAL NOUNS.

Nom.	ଯିବା, going, or the act of going.
Accu.	ଯିବାକୁ, going.
Inst.	ଯିବାରେ, by going.
Dat.	ଯିବାକୁ, to going.
Gen.	ଯିବାର, of going.
Abl.	ଯିବାରୁ, from going.
Loc.	ଯିବାରେ, in going.

PARTICIPIAL NOUNS.

Gen.	ଗଲାର, of having gone.
Abl.	ଗଲାରୁ, from having gone.

SECTION 5.

The Passive Verb. (ଅକର୍ମକ କ୍ରିୟା).

In Oriya the passive verb has two forms, the common or colloquial and the literary; the former predominates both in the colloquial and book language, but the latter is frequently met with in literature, very seldom in conversation.

The former we are now prepared to conjugate, with ଯିବା to go, as an auxiliary.

The verb ଦେଖିବା to see is selected as a suitable one for the ready conjugation of the passive voice.

Root ଦେଖ୍, combined with ଅ becomes ଦେଖା seen, and with the auxiliary ଯିବା, it becomes ଦେଖା ଯିବା to be seen, lit. *to go seen.*

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A. INDICATIVE MOOD.

I. Simple Tenses.

1. Simple Present.

Singular.

1. ମୁ ଦେଖା ଯାଏଁ, I am seen.*
2. ତୁ ଦେଖା ଯା, thou art seen.
3. ସେ ଦେଖା ଯାଏ, he is seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, we are seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, ye are seen.
3. ସେମାନେ ଦେଖା ଯାନ୍ତି, they are seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଁ, I am seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, thou art seen. } Original Plural.
3. ସେ ଦେଖା ଯାନ୍ତି, he is seen.

2. Simple Past.

Singular.

1. ମୁ ଦେଖା ଗଲି, I was seen.
2. ତୁ ଦେଖା ଗଲୁ , thou wast seen.
3. ସେ ଦେଖା ଗଲା, he was seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଗଲୁଁ, we were seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଗଲ, ye were seen.
3. ସେମାନେ ଦେଖା ଗଲେ, they were seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଗଲୁଁ, I was seen.
2. ତୁମ୍ଭେ ଦେଖା ଗଲ, thou wast seen. } Original Plural.
3. ସେ ଦେଖା ଗଲେ, he was seen.

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* Lit. I seen go.

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3. Simple Future.

Singular.

1. ମୁ ଦେଖା ଯିବ, I shall be seen.
2. ତୁ ଦେଖା ଯିବୁ, thou wilt be seen.
3. ସେ ଦେଖା ଯିବ, he will be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯିବୁଁ or ବା, we shall be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯିବ, ye will be seen.
3. ସେମାନେ ଦେଖା ଯିବେ, they will be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯିବୁଁ or ବା, I shall be seen.
2. ତୁମ୍ଭେ ଦେଖା ଯିବ, thou wilt be seen.
3. ସେ ଦେଖା ଯିବେ, he will be seen.

The native ideas will be more readily obtained from a *literal* translation of the auxiliary ଯିବା throughout this verb, than from the substitution of the English form; the latter is only used to avoid oddity.

II. *Tenses compounded with* ଯାଉ *pres. part. of* ଯିବା *to go.*

1. Present Definite.

Singular.

1. ମୁ ଦେଖା ଯାଉଛୁଁ, I am being seen.*
2. ତୁ ଦେଖା ଯାଉଛୁ, thou art being seen.
3. ସେ ଦେଖା ଯାଉଛି, he is being seen.

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* Lit. I am going seen, i. e. I am not yet seen, but am likely to be seen; or am just coming into sight.

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Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛୁଁ, we are being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛ ye are being seen.
3. ସେମାନେ ଦେଖା ଯାଉଅଛନ୍ତି, they are being seen.

Medern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଅଛୁଁ I am being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଅଛ, thou art being seen.
3. ସେ ଦେଖା ଯାଉଅଛନ୍ତି, he is being seen.

} Original Plural

2. Imperfect.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥିଲି. I was being seen.*
2. ତୁ ଦେଖା ଯାଉଥିଲୁ, thou wast being seen.
3. ସେ ଦେଖା ଯାଉଥିଲା, he was being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖ ଯାଉଥିଲୁଁ we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିଲ ye were being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥିଲେ, they were being seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥିଲୁଁ, I was being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିଲ, thou wast being seen.
3. ସେ ଦେଖା ଯାଉଥିଲେ, he was being seen.

} Orig. Plu.

3. Present Potential.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥିବି,† I may remain being seen,‡ or I shall remain being seen.

---

* Or, I was just coming into sight.

† Both present and future, tense to be known by the connection.

‡ Or, I may or shall continue coming into sight.

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2. ତୁ ଦେଖା ଯାଉଥିବୁ, thou may'st remain being seen, or thou wilt remain being seen.
3. ସେ ଦେଖା ଯାଉଥିବ, he may remain being seen, or he will remain being seen.

Plural.

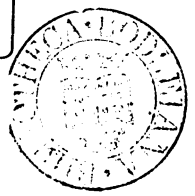
1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥୁଁ or ଥିବା, we may remain being seen, or we shall remain being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିବ ye may remain being seen, or ye will remain being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥିବେ they may remain being seen, or they will remain being seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଥୁଁ or ଥିବା I may remain being seen, or shall remain being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିବ thou mayest remain being seen, or wilt remain being seen.

} Original Plural.

3. ସେ ଦେଖା ଯାଉଥିବେ he may remain being seen, or will remain being seen.



III.—*Tenses compounded with* ଯାଉ *Past Part. of* ଯିବା *to go.*

1. Past Definite.

Singular.

1. ମୁ ଦେଖା ଯାଇଛୁଁ I have been seen.*
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଛୁ thou hast been seen.
3. ସେ ଦେଖା ଯାଇଛି he has been seen.

* Lit. I seen gone am; English idiom, I have become seen.

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Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ସାଇଅଛୁଁ, we have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ସାଇଅଛ, ye have been seen.
3. ସେମାନେ ଦେଖା ସାଇ ଅଛନ୍ତି, they have been seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ସାଇଅଛୁଁ, I have been seen.
2. ତୁମ୍ଭେ ଦେଖା ସାଇଅଛ, thou hast been seen.

} Original Plu.

3. ସେ ଦେଖା ସାଇଅଛନ୍ତି, he has been seen.

2. Pluperfect.

Singular.

1. ମୁଁ ଦେଖା ସାଇଥିଲି, I had been seen.
2. ତୁ ଦେଖା ସାଇଥିଲୁ, thou had'st been seen.
3. ସେ ଦେଖା ସାଇଥିଲା, he had been seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ସାଇଥିଲୁଁ, we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ସାଇଥିଲ, ye had been seen.
3. ସେମାନେ ଦେଖା ସାଇଥିଲେ, they had been seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ସାଇଥିଲୁଁ, I had been seen.
2. ତୁମ୍ଭେ ଦେଖା ସାଇଥିଲ, thou hadst been seen.

} Original Plural.

3. ସେ ଦେଖା ସାଇଥିଲେ, he had been seen.

3. Past Potential.

Singular.

1. ମୁଁ ଦେଖା ସାଇଥିବି,* I may have been seen, or I shall have been seen.
2. ତୁମ୍ଭେ ଦେଖା ସାଇଥିବୁ, thou mayst have been seen, or thou wilt have been seen.
3. ସେ ଦେଖା ସାଇଥିବ, he may have been seen, or he will have been seen.

* Either past or future, as the connection may require.

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Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବୁ, or ଥିବା, we may have been seen, or shall have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବ, ye may have been seen, or ye will have been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥିବେ, they may have been seen, or they will have been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଇଥିବୁ or ଥିବା, I may have been seen, or shall have been seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିବ, thou mayest have been seen, or wilt have been seen. } Original Plu.
3. ସେ ଦେଖା ଯାଇଥିବେ, he may have been seen, or will have been seen.

IV. *Tenses compounded with* ଥାଏଁ *the simple present of* ଥିବା *to remain.*

1. Past Habitual Indefinite.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥାଏଁ, I was *then* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, thou wast *then* being seen.
3. ସେ ଦେଖା ଯାଉଥାଏ he was *then* being seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, we were *then* being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, ye were *then* being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାନ୍ତି, they were *then* being seen.

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Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଥାଉଁ, I was *then* being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥାଅ, thou wast *then* being seen.

} Original Plu.

3. ସେ ଦେଖା ଯାଉଥାନ୍ତୁ, he was *then* being seen.

2. Aorist Habitual.

Singular.

1. ମୁ ଦେଖା ଯାଇଥାଏଁ, I had *then* been seen, or I used to be seen.
2. ତୁ ଦେଖା ଯାଇଥା, thou had'st *then* been seen, or thou used'st to be seen.
3. ସେ ଦେଖା ଯାଇଥାଏ, he had *then* been seen, or he used to be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥାଉଁ, we had *then* been seen, or we used to be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥାଅ ye had *then* been seen, or ye used to be seen.
3. ସେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ they had *then* been seen, or they used to be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଇଥାଉଁ, I had *then* been seen, or I used to be seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥାଅ, thou had'st *then* been seen, or thou used'st to be seen.

} Original Plu.

3. ସେ ଦେଖା ଯାଇଥାନ୍ତୁ, he had *then* been seen, or he used to be seen.

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B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁ ଦେଖା ଯାଉ, I might* be seen, or if I were seen.
2. ତୁ ଦେଖା ଯାଉ, thou mightest be seen, or if thou wert seen.
3. ସେ ଦେଖା ଯାଉ, he might be seen, or if he were seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉ, we might be seen, or if we were seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉ, ye might be seen, or if ye were seen.
3. ସେମାନେ ଦେଖା ଯାଉନ୍ତୁ, they might be seen, or if they were seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉ, I might be seen, or if I were seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉ, thou mightest be seen, or if thou wert seen.

} Original Plu.

3. ସେ ଦେଖା ଯାଉନ୍ତୁ he might be seen, or if he were seen.

2. PRESENT DEFINITE.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାଉ, I might be being seen, or if I were being seen.
2. ତୁ ଦେଖା ଯାଉଥାଉ, thou might'st be being seen, or if thou wert being seen.
3. ସେ ଦେଖା ଯାଉଥାଉ, he might be being seen, or if he were being seen.

---

* Also, "would" or "should," though not expressed, are, of course, to be understood throughout this mood.

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Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ସାଉଥାନ୍ତୁ, we might be being seen, or if we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ସାଉଥାନ୍ତ, ye might be being seen, or if ye were being seen.
3. ସେମାନେ ଦେଖା ସାଉଥାନ୍ତେ, they might be being seen, or if they were being seen.

3. Past Definite.

Singular.

1. ମୁ ଦେଖା ସାଇଥାନ୍ତୁ, I might have been seen, or if I had been seen.
2. ତୁ ଦେଖା ସାଇଥାନ୍ତୁ, thou might'st have been seen, or if thou had'st been seen.
3. ସେ ଦେଖା ସାଇଥାନ୍ତା, he might have been seen, or if he had been seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ସାଇଥାନ୍ତୁ, we might have been seen, or if we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ସାଇଥାନ୍ତ, ye might have been seen, or if ye had been seen.
3. ସେମାନେ ଦେଖା ସାଇଥାନ୍ତେ, they might have been seen, or if they had been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ସାଇଥାନ୍ତୁ, I might have been seen, or if I had been seen.
2. ତୁମ୍ଭେ ଦେଖା ସାଇଥାନ୍ତ, thou might'st have been seen, or if thou had'st been seen. } Orig. Plu.
3. ସେ ଦେଖା ସାଇଥାନ୍ତେ, he might have been seen, or if he had been seen.

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C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ଦେଖା ଯାଏଁ, let me be seen.
2. ତୁ ଦେଖା ଯା, be thou seen.
3. ସେ ଦେଖା ଯାଉ, let him be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, let us be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, be ye seen.
3. ସେମାନେ ଦେଖା ଯାଉନ୍ତୁ, let them be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଁ, let me be seen. } Original Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, be thou seen. }
3. ସେ ଦେଖା ଯାଉନ୍ତୁ, let him be seen.

2. Continuative Indefinite.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାଏଁ, let me remain* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, remain thou being seen.
3. ସେ ଦେଖା ଯାଉଥାଉ, let him remain being seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, let us remain being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, remain ye being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାଉନ୍ତୁ, let them remain being seen.

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* The English phrase "coming into sight" will give a better understanding of this tense; as in the third person "let him continue coming into sight."

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Modern Honorific Singular.

1. ଅମ୍ଭେ ବେଗା ସାଉଥାଉଁ, let me remain being seen.
2. ତୁମ୍ଭେ ବେଗା ସାଉଥାଅ, remain thou being seen.

} Original Plural.

3. ସେ ବେଗା ସାଉଥାଉନ୍ତୁ, let him remain being seen.

3. Continuative Definite.

Singular.

1. ମୁ ବେଗା ସାଇଥାଏଁ, let me remain seen, or let me habitually be seen.
2. ତୁ ବେଗା ସାଇଥା, remain thou seen, or be thou habitually seen.
3. ସେ ବେଗା ସାଇଥାଉ, let him remain seen, or let him habitually be seen.

Plural.

1. ଅମ୍ଭେମାନେ ବେଗା ସାଇଥାଉଁ, let me remain seen, or let us habitually be seen.
2. ତୁମ୍ଭେମାନେ ବେଗା ସାଇଥାଅ, remain ye seen, or be ye habitually seen.
3. ସେମାନେ ବେଗା ସାଇଥାଉନ୍ତୁ, let them remain seen, or let them habitually be seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ବେଗା ସାଇଥାଉଁ, let me remain seen, or let me habitually be seen.
2. ତୁମ୍ଭେ ବେଗା ସାଇଥାଅ, remain thou seen, or be thou habitually seen.

} Orig. Plu.

3. ସେ ବେଗା ସାଇଥାଉନ୍ତୁ, let him remain seen, or let him habitually be seen.

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Participles.

Pres. Part.,			ଦେଖା ଯାଉଁ, being seen.
Continuative ditto		ditto	ଦେଖା ଯାଉଁ ଯାଏ, continuously being seen.*
	Past	ditto	ଦେଖା ଯାଇ, seen.
Continuative ditto		ditto	ଦେଖା ଯାଇ ଯାଏ, continuously seen.
	Aorist	ditto	ଦେଖା ଗଲେ, having been seen.
Pres.	conditional	ditto	ଦେଖା ଯାଉଥିଲେ, were (I, thou, or he) being seen.
Past	ditto	ditto	ଦେଖା ଯାଇଥିଲେ, had (I, thou, or he) been seen.
	Predicate	ditto	ଦେଖା ଯାଇ, about to be seen. or whilst being seen, or on being seen.

Verbal Noun.

Nom.	ଦେଖା ହିବା, being seen.
Acc.	ଦେଖା ହିବାକୁ, being seen.
Inst.	ଦେଖା ହିବାରେ, by being seen.
Dat.	ଦେଖା ହିବାକୁ. to being seen.
Abl.	ଦେଖା ହିବାରୁ, from being seen.
Gen.	ଦେଖା ହିବାର, of being seen.
Loc.	ଦେଖା ହିବାରେ, in being seen.

Note.—The participles of the passive voice are simply those of the active voice added to ଦେଖା. So also the verbal noun is declined as ହିବା doing, with ଦେଖା prefixed.

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* This form indicates that the "being seen" is continuous, without interruption, but not yet complete; when the object or person is *actually* and *fully* in sight the past part. is used.

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SECTION 6.

Second form of the Passive Voice.

The preceding is the usual form of the passive voice in colloquial Oriya; but there is another, borrowed from the Sanskrit, which very frequently occurs in literature, and *occasionally* in conversation.

It is formed by combining the Sanskrit past passive participle with the Oriya root ହୋ and its inflections; as ପ୍ରେରିତ ହୋଇ, being sent.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.

1. ମୁ ପ୍ରେରିତ ହୁଏଁ, I am sent.
2. ତୁ ପ୍ରେରିତ ହୋ, thou art sent.
3. ସେ ପ୍ରେରିତ ହୁଏ, he is sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଁ, we are sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅ, ye are sent.
3. ସେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତି, they are sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହେଉଁ, I am sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୁଅ, thou art sent.
3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତି, he is sent.

} Original Plural.

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2. Simple Past.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଇ, I was sent.
2. ତୁ ପ୍ରେରିତ ହେଲୁ, thou wast sent.
3. ସେ ପ୍ରେରିତ ହେଲା, he was sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଲୁଁ,* we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଲ, ye were sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଲେ, they were sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହେଲୁଁ, I was sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଲ, thou wast sent. } Original Plural.
3. ସେ ପ୍ରେରିତ ହେଲା, he was sent.

3. Simple Future.

Singular.

1. ମୁ ପ୍ରେରିତ ହେବ, I shall be sent.
2. ତୁ ପ୍ରେରିତ ହେବୁ, thou wilt be sent.
3. ସେ ପ୍ରେରିତ ହେବ, he will be sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇବୁଁ or ହେବୁଁ, ହୋଇବା, or ହେବା, we shall be sent.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇବେ or ହେବେ, they will be sent.

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* The unabbreviated form ହୋଇଲୁଁ &c. often occurs.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇବୁଁ or ହୋଇବା or ହେବା, I shall be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇବ or ହେବ, thou wilt be sent.
3. ସେ ପ୍ରେରିତ ହୋଇବେ or ହେବେ, he will be sent.

} Original Plu.

NOTE.—As this form of the passive verb is almost exclusively literary, and as the modern pundits have rejected what they pedantically call the *inferior* language, the first and second persons singular will scarcely ever occur, unless it be in the Oriya shastres *of somewhat ancient date.*

II. *Tenses compounded with* ହେଉ, *the present participle of* ହେବା *becoming.*

1. PRESENT DEFINITE.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଛିଁ I am being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଛୁ, thou art being sent.
3. ସେ ପ୍ରେରିତ ହେଉଛି, he is being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଅଛୁଁ. we are being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଅଛ, ye are being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଅଛନ୍ତି, they are being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଅଛୁଁ, I am being sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଅଛ, thou art being sent.
3. ସେ ପ୍ରେରିତ ହେଉଅଛନ୍ତି, he is being sent.

} Orig. Plu.

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2. Imperfect.

Singular.

1. ମୁ ପ୍ରେରଉ ହେଉଥିଲି, I was being sent.
2. ତୁ ପ୍ରେରଉ ହେଉଥିଲୁ, thou wast being sent.
3. ସେ ପ୍ରେରଉ ହେଉଥିଲା, he was being sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଉ ହେଉଥିଲୁଁ, we were being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଉ ହେଉଥିଲ, ye were being sent.
3. ସେମାନେ ପ୍ରେରଉ ହେଉଥିଲେ they were being sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରଉ ହେଉଥିଲୁଁ, I was being sent.
2. ତୁମ୍ଭେ ପ୍ରେରଉ ହେଉଥିଲ, thou wast being sent. } Orig. Plu.
3. ସେ ପ୍ରେରଉ ହେଉଥିଲେ, he was being sent.

3. Present Potential.

Singular.

1. ମୁ ପ୍ରେରଉ ହେଉଥିବି, I may be being sent, or I shall be being sent.
2. ତୁ ପ୍ରେରଉ ହେଉଥିବୁ, thou may'st be being sent, or thou wilt be being sent.
3. ସେ ପ୍ରେରଉ ହେଉଥିବ, he may be being sent, or he will be being sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଉ ହେଉଥିବୁଁ or ଥିବା, we may be being sent, or we shall be being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଉ ହେଉଥିବ, ye may be being sent, or ye will be being sent.
3. ସେମାନେ ପ୍ରେରଉ ହେଉଥିବେ, they may be being sent, or they will be being sent.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଥିବୁଁ or ଥିବା, I may be being sent, or I shall be being sent.
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହେଉଥିବ, thou may'st be being sent, or thou wilt be being sent.
3. ସେ ପ୍ରେରଣ ହେଉଥିବେ, he may be being sent, or he will be being sent.

} Original Plu.

III. *Tenses compounded with* ହୋଇ, *the past participle of* ହେବା *becoming.*

1. Past Definite.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଛିଁ,* I have been sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଛୁ, thou hast been sent.
3. ସେ ପ୍ରେରଣ ହୋଇଛି, he has been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଅଛୁଁ, we have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଅଛ, ye have been sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇଅଛନ୍ତି, they have been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହୋଇଅଛୁଁ, I have been sent.
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଅଛ, thou hast been sent.
3. ସେ ପ୍ରେରଣ ହୋଇଅଛନ୍ତି, he has been sent.

} Orig. Plu.

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* This is very frequently abbreviated to ହେଇଛି &c.

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2. Pluperfect.

Singular.

1. ମୁ ପ୍ରେରିତ ହୋଇଥିଲି, I had been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥିଲୁ, thou had'st been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥିଲା, he had been sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିଲୁଁ, we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିଲ, ye had been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥିଲେ, they had been sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିଲୁଁ, I had been sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିଲ, thou had'st been sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହୋଇଥିଲେ, he had been sent.

3. Past Potential.

Singular.

1. ମୁ ପ୍ରେରିତ ହୋଇଥିବି, I may have been sent, or I shall have been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥିବୁ, thou may'st have been sent, or thou wilt have been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥିବ, he may have been sent, or he will have been sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିବୁଁ or ଥିବା, we may have been sent, or we shall have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିବ, ye may have been sent, or ye will have been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥିବେ, they may have been sent, or they will have been sent.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିବୁଁ or ଥିବା, I may have been sent, or I shall have been sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିବ, thou may'st have been sent, or thou wilt have been sent.

} Original Plu.

3. ସେ ପ୍ରେରିତ ହୋଇଥିବେ, he may have been sent, or he will &c.

IV. *Tenses compounded with* ଥାଏଁ, *the simple present of* ଅଛ *remaining.*

1. Past Habitual Indefinite.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହେଉଥାଏଁ, I was *then* being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଥା, thou wast *then* being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥାଏ, he was *then* being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଉଁ, we were *then* being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଅ, ye were *then* being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତି, they were *then* being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଉଁ, I was *then* being sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଅ, thou wast *then* being sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତି, he was *then* &c.

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2. Aorist Habitual.

Singular.

1. ମୁ ପ୍ରେରିତ ହୋଇଥାଏଁ, I had *then* been sent,* or I used to be sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥା, thou had'st *then* been sent, or thou used'st to be sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥାଏ, he had *then* been sent, or he used to be sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଉଁ, we had *then* been sent, or we used to be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଅ, ye had *then* been sent, or ye used to be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, they had *then* been sent, or they used to be sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଉଁ, I had *then* been sent, or I used to be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଅ, thou had'st *then* been sent, or thou used'st to be sent.

} Original Plural.

3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, they had *then* been sent, or they used to be sent.

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* Sometimes also in the sense of "I am sometimes sent."

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B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁ ପ୍ରେରିତ ହୁଅନ୍ତି, I might* be sent, or if I were sent.
2. ତୁ ପ୍ରେରିତ ହୁଅନ୍ତୁ, thou mightest be sent, or if thou wert sent.
3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତା, he might be sent, or if he were sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତୁ, we might be sent, or if we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତ, ye might be sent, or if ye were sent.
3. ସେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତେ, they might be sent, or if they were sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହୁଅନ୍ତୁ, I might be sent, or if I were sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୁଅନ୍ତୁ, thou mightest be sent, or if thou wert &c.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତେ, he might be sent, or if he were sent.

2. PRESENT DEFINITE.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଥାନ୍ତି, I might remain being sent, or if I were being sent.

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* Also, "would, or should" throughout this mood. As before stated "could" has a distinct word while "might, would or should" are expressed by one word.

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2. ତୁ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, thou mightest remain being sent, or if thou wert being sent.

3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତା, he might remain being sent, or if he were being sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, we might remain being sent, or if we were being sent.

2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତ, ye might remain being sent, or if ye were being sent.

3. ସେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତେ, they might remain being sent, or if they were being sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, I might remain being sent, or if I were being sent.

2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥାନ୍ତ, thou mightest remain being sent, or if thou wert being sent.

} Original Plu.

3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତେ, he might remain being sent, or if he were being sent.

3. Past Definite.

Singular.

1. ମୁ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, I might have been sent, or if I had been sent.

2. ତୁ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, thou mightest have been sent, or if thou had'st been sent.

3. ସେ ପ୍ରେରିତ ହୋଇଥାନ୍ତା, he might have been sent, or if he had been sent.

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Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, we might have been sent, or if we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତ, ye might have been sent, or if ye had been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତେ, they might have &c, or if they had been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, I might have been sent, or if I had been sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାନ୍ତ, thou mightest have been sent, or if thou had'st been sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହୋଇଥାନ୍ତେ, he might have been sent, or if he had been sent.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ପ୍ରେରିତ ହୁଏଁ, let me be sent.
2. ତୁ ପ୍ରେରିତ ହୁଅ, be thou sent.
3. ସେ ପ୍ରେରିତ ହେଉ, let him be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଁ, let us be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅ, be ye sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉନ୍ତୁ, let them be sent.

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Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଁ, let me be sent.
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୁଅ, be thou sent.
3. ସେ ପ୍ରେରଣ ହେଉନ୍ତୁ, let him be sent.

} Original Plural.

2. Continuative Indefinite.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହେଉଥାଏଁ, let me remain* being sent.
2. ତୁ ପ୍ରେରଣ ହେଉଥା, remain thou being sent.
3. ସେ ପ୍ରେରଣ ହେଉଥାଉ, let him remain being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଉଁ, let us remain being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଅ; remain ye being sent.
3. ସେମାନେ ପ୍ରେରଣ ହେଉଥାଉନ୍ତୁ, let them remain being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଉଁ, let me remain being sent.
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଅ, remain thou being sent.
3. ସେ ପ୍ରେରଣ ହେଉଥାଉନ୍ତୁ, let him remain being sent.

} Original Plural.

3. Continuative Definite.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଥାଏଁ, let me remain sent, or let me continue to be sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଥା, remain thou sent, or continue thou to be sent.
3. ସେ ପ୍ରେରଣ ହୋଇଥାଉ, let him remain sent, or let him continue to be sent.

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* English idiom "let me go on being sent."

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Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଉଁ, let us remain sent, or let us continue to be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଅ, remain ye sent, or continue ye to be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାଉନ୍ତୁ, let them remain sent, or let them continue to be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଉଁ, let me remain sent, or let me continue to be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଅ, remain thou sent, or continue thou to be sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହୋଇଥାଉନ୍ତୁ, let him remain sent, or let him continue to be sent.

Participles.

The participles of ହେବା *becoming*, with ପ୍ରେରିତ *sent* prefixed.

Pres. Part., ପ୍ରେରିତ ହେଉଁ being sent.
Continuative ditto ditto, ପ୍ରେରିତ ହେଉଁ ଯାଏ continuously being sent.
Past ditto, ପ୍ରେରିତ ହୋଇ sent (lit. sent been).
Continuative ditto ditto, ପ୍ରେରିତ ହୋଇ ଯାଏ continuously sent.
Aorist ditto, ପ୍ରେରିତ ହୋଇଲେ having been sent.
Pres. conditional ditto, ପ୍ରେରିତ ହେଉଥିଲେ were (I, thou, or he) being sent.
Past ditto ditto, ପ୍ରେରିତ ହୋଇଥିଲେ had (I, thou, or he) been sent.
Predicate ditto, ପ୍ରେରିତ ହୁଅନ୍ତେ about to be sent, or whilst being sent, or on being sent.

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Verbal Noun.

The same as in ହେବା *becoming*, with ପଠାଇ *sent* prefixed.

Nom.	ପଠାଇ ହେବା, being sent.
Acc.	ପଠାଇ ହେବାକୁ, being sent.
Inst.	ପଠାଇ ହେବାରେ, by being sent.
Dat.	ପଠାଇ ହେବାକୁ, to being sent.
Abl.	ପଠାଇ ହେବାରୁ, from being sent.
Gen.	ପଠାଇ ହେବାର, of being sent.
Loc.	ପଠାଇ ହେବାରେ, in being sent.

Participial Nouns.

Gen.	ପଠାଇ ହେଇଛର, of having been sent.
Abl.	ପଠାଇ ହେଇଛରୁ, from having been sent.

Note.—The above two forms are bona fide *passive forms;* but besides these the active verb is sometimes made to do the office of the passive, and in a few instances the two are combined; as.

ବିନ୍ଦ ଦାଶ ମାଡ଼ ପଡ଼ିଲା, Binanda Dass struck fell.

i. e. Binanda Dass was struck.

In this example ମାଡ଼ is a passive participle and ପଡ଼ିଲା an active intransitive verb, but together they perform the office of a passive verb.

ଆମ୍ଭେ ଅନେକ ମାଡ଼ ଖାଇଲୁଁ. In this example the party is said to "eat blows," and though active the verb performs the office of the passive verb. These idioms are very common.

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ILLUSTRATIONS OF THE USE OF THE PASSIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ପୁସ୍ତକ ପଣ୍ଡିତ କର୍ତ୍ତୃକ ରଚିତ ହୋଇଛି.	Book Pundit by written became.	The book was written by the Pundit.
ସେଇ ଲୋକ ଜାକାଇତ ଦ୍ୱାରା ହତ ହୋଇ ଥିଲା.	That person robbers by killed become was.	That person was killed by robbers.
ରାମ ପରୀକ୍ଷାରେ ପଡିତ ହୋଇଅଛି.	Rama temptation in fallen become is.	Rama has fallen into temptation.
ଚିଠି ତାହାକୁ ଦତ୍ତ। ଯାଇଥାନ୍ତା.	Letter him to given gone might be.	A letter might have been sent (or given) to him.
ସେ ସମୟରେ ଅଳ୍ପ ପ୍ରାପ୍ତ ହୋଇ ଥାଏ, ମାତ୍ର ଏବେ ବହୁତ ପ୍ରାପ୍ତ ହେଉଅଛି.	That time at little obtained become remained, but now much obtained becoming is.	Then but little was received now much is received.
କଥା ଶୁଣା ଯାଇଛି, କ?	Word heard gone is, what?	What! was that heard?
ଶୁଣା ଗଲା, ଆଉ କ?	Heard went, more what?	(It) was heard, what next?
ଲିଖା ଲେଖା ଯାଇଥାନ୍ତା, କିନ୍ତୁ କାଗଜ ଥିଲା ନାହିଁ.	Letter written gone would be, but paper was not.	The letter would have been written, but there was no paper.
କାଲି ରାତ୍ରିରେ ଗୋପିନାଥ ବାଡ଼ିରେ ଅଗଣ୍ଟ	Yesterday night in Gopináth	

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ପ୍ରହାରର ହୋଇଥିଲା.	stick with exceedingly beaten became.	Last might Gopinath was severely beaten with a cudgel.
ପ୍ରହାରକ ଧରି ଯାଇଛି, କି ?	Beater seized gone is ?	Has the assaulter been taken ?
ଧରି ଯାଇଥିବ, ଆମ୍ଭେ ନ ଜାଣି,	Seized gone may be, I not know.	He may have been, I don't know.
ଧରି ଗଲେ, ତାହାକୁ କି ସଜା ଦିଆ ଯିବ ?	Seized having gone him to what punishment given will go ?	When he is caught, what punishment will he get ?
ଗୋପିନାଥ ସତ ମରେ ଫାଁସି ଦିଆ ଯିବାକୁ ପାରେ.	Gopinath if dies, noose given to go can.	If Gopinath dies, he may be hung.
ତହିଁରେ ଆମ୍ଭେ ବଡ଼ ଦୁଃଖିତ ହେବା.	That in I very troubled shall be.	I shall be greatly grieved at that.
ଆସନ୍ତା ମାସରେ ଆଉ ଭଲ ତାମୁକ ଦେଖା ଯିବ.	Coming month in very good fun seen will go.	First-rate fun will be seen next month.
ପିଲା ଗର୍ତ୍ତରେ ପଡ଼ି ହେବାରୁ କାନ୍ଦିବାକୁ ଲାଗିଲା,	Child hole in fallen being from to cry began.	The child being fallen in the pit began to cry.

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SECTION 7.

The Causal Verb, (ପ୍ରେରଣାର୍ଥକ କ୍ରିୟା).

The causal verb is formed by inserting ଅ between the root and the termination; as ଦେଖିବା, to see; which becomes ଦେଖ୍ + ଅ + ଇବା = ଦେଖାଇବା to cause to see, *i. e.* to show.

The introduction of this vowel renders necessary the following euphonic changes in the root.

1. Roots in ଅ simply reject the ଅ; as, ଦେଖ which becomes ଦେଖା, whence ଦେଖାଇବା To cause to see.

2. Roots in ଆ shorten that vowel to ଇ; as, ଖା eat, which becomes ଖୁ, whence

ଖୁଆଇବା To cause to eat.

3. Roots in ଇ or ଈ insert ୱ to avoid the hiatus between ଇ and ଅ; as,

ପିଇବା To cause to drink.

ଜିଇବା To cause to live.

4. Roots in ଉ or ଓ are unchanged; as,

ରୁଅଇବା To cause to plant.

ଶୋଅଇବା To cause to lie down.

5. Roots in ଏ change ଏ into ଇୱ; as ଦେ give, which becomes ଦିୱ, whence,

ଦିୱାଇବା To cause to give.

6. When the vowel of the root is long, it is shortened before the causal termination; as,

ନାଚ୍, dance, whence ନଚ୍ଇବା To cause to dance.

In accordance with the preceding rules the verb କର "do," makes the causal form କରାଇବା to cause to do; and is conjugated thus:

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A. INDICATIVE MOOD.

I. Simple Tenses.

1. Simple Present.

Singular.

1. ମୁଁ କରୁଏଁ, I cause to do.
2. ତୁ କରୁଉ, thou causest to do.
3. ସେ କରୁଏ, he causes to do.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଉଁ, we cause to do.
2. ତୁମ୍ଭେମାନେ କରୁଅ, ye cause to do.
3. ସେମାନେ କରୁନ୍ତି, they cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଉଁ, I cause to do.
2. ତୁମ୍ଭେ କରୁଅ, thou causest to do. } Original Plural.
3. ସେ କରୁନ୍ତି, he causes to do.

2. Simple Past.

Singular.

1. ମୁଁ କରୁଇଲି, I caused to do.
2. ତୁ କରୁଇଲୁ, thou causedst to do.
3. ସେ କରୁଇଲା, he caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଇଲୁଁ, we caused to do.
2. ତୁମ୍ଭେମାନେ କରୁଇଲ, ye caused to do.
3. ସେମାନେ କରୁଇଲେ, they caused to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଇଲୁଁ, I caused to do.
2. ତୁମ୍ଭେ କରୁଇଲ, thou causedst to do. } Original Plural.
3. ସେ କରୁଇଲେ, he caused to do.

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3. Simple Future.

Singular.

1. ମୁ କରୁଇବି, I shall cause to do.
2. ତୁ କରୁଇବୁ, thou wilt cause to do.
3. ସେ କରୁଇବ, he will cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଇବୁଁ or ବା, we shall cause to do.
2. ତୁମ୍ଭେମାନେ କରୁଇବ, ye will cause to do.
3. ସେମାନେ କରୁଇବେ, they will cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଇବୁଁ, or ବା, I shall cause to do. } Orig. Plural.
2. ତୁମ୍ଭେ କରୁଇବ, thou wilt cause to do. }
3. ସେ କରୁଇବେ, he will cause to do.

II.—*Tenses compounded with* କରୁଉ, *the present participle of* କରୁଇବା.

1. Present Definite.

Singular.

1. ମୁ କରୁଉଁଛି I am causing to do.
2. ତୁ କରୁଉଛୁ, thou art causing to do.
3. ସେ କରୁଉଛି, he is causing to do.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଉଅଁଛୁଁ, we are causing to do.
2. ତୁମ୍ଭେମାନେ କରୁଉଅଛ, ye are causing to do.
3. ସେମାନେ କରୁଉଅଛନ୍ତି, they are causing to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଉଅଁଛୁଁ, I am causing to do. } Original Plural.
2. ତୁମ୍ଭେ କରୁଉଅଛ, thou art causing to do. }
3. ସେ କରୁଉଅଛନ୍ତି, he is causing to do.

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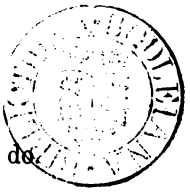

2. Imperfect.

Singular.

1. ମୁ କଉଥିଲି, I was causing to do.
2. ତୁ କଉଥିଲୁ, thou wast causing to do.
3. ସେ କଉଥିଲା, he was causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କଉଥିଲୁଁ, we were causing to do.
2. ତୁମ୍ଭେମାନେ କଉଥିଲ, ye were causing to do.
3. ସେମାନେ କଉଥିଲେ, they were causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କଉଥିଲୁଁ, I was causing to do.
2. ତୁମ୍ଭେ କଉଥିଲ, thou wast causing to do. } Original Plu.
3. ସେ କଉଥିଲେ, he was causing to do.

3. Present Potential.

Singular.

1. ମୁ କଉଥିବି, I may be causing to do, or I shall be causing to do.
2. ତୁ କଉଥିବୁ, thou may'st be causing to do, or thou wilt be causing to do.
3. ସେ କଉଥିବ, he may be causing to do, or he will be causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କଉଥିବୁଁ or ଥିବା, we may be causing to do, or we shall be causing to do.
2. ତୁମ୍ଭେମାନେ କଉଥିବ, ye may be causing to do, or ye will be causing to do.
3. ସେମାନେ କଉଥିବେ, they may be causing to do, or they will be causing to do.

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Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥିବୁଁ or ଥିବା, I may be causing to do, or I shall be causing to do.
2. ତୁମ୍ଭେ କରୁଥିବ, thou may'st be causing to do, or thou wilt be causing to do.

} Original Plu.

2. ସେ କରୁଥିବେ, he may be causing to do, or he will be causing to do.

III.—*Tenses compounded with* କରି, *the past part. of* କରିବା.

1. Past Definite.

Singular.

1. ମ କରିଛୁଁ, I have caused to do.
2. ତୁ କରିଛୁ, thou hast caused to do.
3. ସେ କରିଛି, he has caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରିଥୁଁ, we have caused to do.
2. ତୁମ୍ଭେମାନେ କରିଥିଲ, ye have caused to do.
3. ସେମାନେ କରିଥିଲେ, they have caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିଥୁଁ, I have caused to do.
2. ତୁମ୍ଭେ କରିଥିଲ, thou hast caused to do.

} Original Plu.

3. ସେ କରିଥିଲେ, he has caused to do.

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2. Pluperfect.

Singular.

1. ମୁ କଲ୍ଇଥିଲି, I did cause to do, or had caused to do.
2. ତୁ କଲ୍ଇଥିଲୁ, thou didst cause to do, or thou had'st caused to do.
3. ସେ କଲ୍ଇଥିଲା, he did cause to do, or had caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କଲ୍ଇଥିଲୁଁ, we did cause to do, or had caused to do.
2. ତୁମ୍ଭେମାନେ କଲ୍ଇଥିଲ, ye did cause to do, or had caused to do.
3. ସେମାନେ କଲ୍ଇଥିଲେ, they did cause to do, or had caused to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଲ୍ଇଥିଲୁଁ, I did cause to do, or had caused to do.
2. ତୁମ୍ଭେ କଲ୍ଇଥିଲ, thou did'st cause to do, or had'st caused to do.

} Original Plural.

3. ସେ କଲ୍ଇଥିଲେ, he did cause to do, or had caused to do.

3. Past Potential.

Singular.

1. ମୁ କଲ୍ଇଥିବି, I may have caused to do, or shall have caused to do.
2. ତୁ କଲ୍ଇଥିବୁ, thou may'st have caused to do, or wilt have caused to do.
3. ସେ କଲ୍ଇଥିବ, he may have caused to do, or will have caused to do.

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Plural.

1. ଅମ୍ଭେମାନେ କଉଇଥୁବୁଁ or ଥିବା, we may have caused to do, or shall have caused to do.
2. ତୁମ୍ଭେମାନେ କଉଇଥିବ, ye may have caused to do, or will have caused to do.
3. ସେମାନେ କଉଇଥିବେ, they may have caused to do, or will have caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କଉଇଥିବୁଁ or ଥିବା, I may have caused to do, or shall have caused to do.
2. ତୁମ୍ଭେ କଉଇଥିବ, thou may'st have caused to do, or wilt have caused to do. } Orig. Plu.
3. ସେ କଉଇଥିବେ, he may have caused to do, or will have caused to do.

IV.—*Tenses compounded with* ଥାଉ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁଁ କଉଉଥାଏଁ, I was *then* causing to do.
2. ତୁ କଉଉଥା, thou wast *then* causing to do.
3. ସେ କଉଉଥାଏ, he was *then* causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କଉଉଥାଉଁ, we were *then* causing to do.
2. ତୁମ୍ଭେମାନେ କଉଉଥାଅ, ye were *then* causing to do.
3. ସେମାନେ କଉଉଥାନ୍ତି, they were *then* causing to do.

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Modern Honorific Singular.

1. ଅମେ କଉଥାଉଁ, I was *then* causing to do.
2. ତୁମ୍ଭେ କଉଥାଅ, thou wast *then* causing to do.
3. ସେ କଉଁଥାନ୍ତି, he was *then* causing to do.

} Original Plural.

2. Aorist Habitual.

Singular.

1. ମୁ କଉଥାଏଁ, I had *then* caused to do, or I used to do.
2. ତୁ କଉଥା, thou had'st *then* caused to do, or thou used'st to cause to do.
3. ସେ କଉଥାଏ, he had *then* caused to do, or he used to cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କଉଥାଉଁ, we had *then* caused to do, or we used to cause to do.
2. ତୁମ୍ଭେମାନେ କଉଥାଅ, ye had *then* caused to do, or ye used to cause to do.
3. ସେମାନେ କଉଥାନ୍ତି, they had *then* caused to do, or they used to cause to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କଉଥାଉଁ, I had *then* caused to do, or I used to cause to do.
2. ତୁମ୍ଭେ କଉଥାଅ, thou had'st *then* caused to do, or thou used'st to cause to do.
3. ସେ କଉଥାନ୍ତି, he had *then* caused to do, or he used to cause to do.

} Original Plu.

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B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ କଲ୍ଲି, I might* cause to do, or if I cause to do.
2. ତୁ କଲ୍ଲୁ, thou mightest cause to do, or if thou cause to do.
3. ସେ କଲ୍ଲା, he might cause to do, or if he cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କଲ୍ଲୁ, we might cause to do, or if we cause to do.
2. ତୁମ୍ଭେମାନେ କଲ୍ଲ, ye might cause to do, or if ye cause to do.
3. ସେମାନେ କଲ୍ଲେ, they might cause to do, or if they cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଲ୍ଲୁ, I might cause to do, or if I cause to do.
2. ତୁମ୍ଭେ କଲ୍ଲ, thou mightest cause to do, or if thou cause to do.

} Original Plu.

3. ସେ କଲ୍ଲେ, he might cause to do, or if he cause to do.

2. Present Definite.

Singular.

1. ମୁ କଲ୍ଲଥାନ୍ତି, I might* be causing to do, or if I were causing to do.

---

* Or "would or should."

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2. ତୁ କଉଥାନ୍ତୁ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କଉଥାନ୍ତା, he might be causing to do, or if he were causing to do.

Plural.

1. ଆମ୍ଭେମାନେ କଉଥାନ୍ତୁ, we might be causing to do, or if we were causing to do.
2. ତୁମ୍ଭେମାନେ କଉଥାନ୍ତ, ye might be causing to do, or if ye were causing to do.
3. ସେମାନେ କଉଥାନ୍ତେ, they might be causing to do, or if they were causing to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଉଥାନ୍ତୁ, I might be causing to do, or if I were causing to do.
2. ତୁମ୍ଭେ କଉଥାନ୍ତ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କଉଥାନ୍ତେ, he might be causing to do, or if he were causing to do.

3. Past Definite.

Singular.

1. ମୁ କଇଥାନ୍ତୁ, I might have caused to do, or if I had caused to do.
2. ତୁ କଇଥାନ୍ତୁ, thou mightest have caused to do, or if thou had'st caused to do.
3. ସେ କଇଥାନ୍ତା, he might have caused to do, or if he had caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କଇଥାନ୍ତୁ, we might have caused to do, or if we had caused to do.

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2. ତୁମ୍ଭେମାନେ କରାଇ ଥାନ୍ତ, ye might have caused to do, or if ye had caused to do.

3. ସେମାନେ କରାଇଥାନ୍ତେ, they might have caused to do, or if they had caused to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଇଥାନ୍ତୁ, I might have caused to do, or if I had caused to do.
2. ତୁମ୍ଭେ କରାଇଥାନ୍ତ, thou mightest have caused to do, or if thou had'st caused to do.

} Original Plu.

3. ସେ କରାଇଥାନ୍ତେ, he might have caused to do, or if he had caused to do.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ କରାଏଁ, let me cause to do.
2. ତୁ କରାଅ, cause thou to do.
3. ସେ କରାଉ, let him cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଁ, let us cause to do.
2. ତୁମ୍ଭେମାନେ କରାଅ, cause ye to do.
3. ସେମାନେ କରାଉନ୍ତୁ, let them cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଁ, let me cause to do.
2. ତୁମ୍ଭେ କରାଅ, cause thou to do.

} Original Plural.

3. ସେ କରାଉନ୍ତୁ, let him cause to do.

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2. Continuative Indefinite.

Singular.

1. ମୁ କରାଉଥାଏଁ, let me remain* causing to do.
2. ତୁ କରାଉଥା, remain thou causing to do.
3. ସେ କରାଉଥାଉ, let him remain causing to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଥାଉଁ, let us remain causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥାଅ, remain ye causing to do.
3. ସେମାନେ କରାଉଥାଉନ୍ତୁ, let them remain causing to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଥାଉଁ, let me remain causing to do.
2. ତୁମ୍ଭେ କରାଉଥାଅ, remain thou causing to do.

} Original Plu.

3. ସେ କରାଉଥାଉନ୍ତୁ, let him remain causing to do.

3. Continuative Definite.

Singular.

1. ମୁ କରାଇଥାଏଁ, let me have caused to do, or let me continue† to cause to do.
2. ତୁ କରାଇଥାଅ, do thou have caused to do, or continue thou to cause to do.
3. ସେ କରାଇଥାଉ, let him have caused to do, or let him continue to cause to do.

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* In the sense of the English phrase "go on," as "let me go on causing to do," *continuous* and *present*.

† In this case the action is *continuous* or *habitual*.

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Plural.

1. ଆମ୍ଭେମାନେ କରାଇଥାଉଁ, let us have caused to do, or let us continue to cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥାଅ, do ye have caused to do, or continue ye to cause to do.
3. ସେମାନେ କରାଇଥାଉନ୍ତୁ, let them have caused to do, or let them continue to cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଇଥାଉଁ, let me have caused to do, or let me continue to cause to do.
2. ତୁମ୍ଭେ କରାଇଥାଅ, do thou have caused to do, or continue thou to cause to do.

} Original Plu.

3. ସେ କରାଇଥାଉନ୍ତୁ, let him have caused to do, or let him continue to cause to do.

Participles.

Present Part. କରାଉଁ, causing to do.

Continuative ditto ditto କରାଉଁ ଯାଏ, continuously causing to do.

Past ditto କରାଇ, caused to do.

Continuative ditto ditto କରାଇ ଯାଏ, continuously caused to do.

Aorist ditto କରାଇଲେ, having caused to do.

Pres. conditional ditto କରାଉଥିଲେ, were (I, thou, or he) causing to do.

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Past ditto ditto କରୁଇଥିଲେ, had (I, thou, or he) caused to do.

Predicate ditto କରୁଣ୍ଟେ, about to cause to do, or whilst causing to do, or on causing to do.

Verbal Noun.

Nom. କରୁଇବା, causing to do, (or the act of causing to do).
Acc. କରୁଇବାକୁ, causing to do.
Inst. କରୁଇବାରେ, by causing to do.
Dat. କରୁଇବାକୁ, to causing to do.
Abl. କରୁଇବାରୁ, from causing to do.
Gen. କରୁଇବାର, of causing to do.
Loc. କରୁଇବାରେ, in causing to do.

Participial Nouns.

Gen. କରୁଇଛର, of having caused to do.
Abl. କରୁଇଛରୁ, from having caused to do.

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ILLUSTRATIONS OF THE USE OF THE CAUSAL VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ରଘୁନାଥକୁ ଛବ ଦେଖାଅ	Raghunáth pictures cause to see.	Show Raghunáth the pictures.
ମୁ ଦେଖାଇଛୁ ଯେ,*	I caused to see am (or have).	I have shown.
ଅଚ୍ଛା, ଦେଖାଇ ଥାଅ.	Well, caused to see remain.	Well, continue to show.
ବାଛୁରକୁ ଘାସ ଖୁଆଇବାକୁ ହେବ.	Calf grass to cause to eat will be.	The calf must be fed with grass.
ଘୋଡ଼ାକୁ ଜଳ ପିଆଇଲିଁ †	Horse water caused to drink.	I watered the horse.
ରାମ ସବୁ କୁଲିକୁ କର୍ମ କରାଉଥିବ.	Ráma all labourers work will be causing to do.	Ráma will be working‡ the men.
ବଳଦକୁ ନ ଶୋଆଇଲେ, ଔଷଧ ଦିଆ ଯିବାକୁ ପାରିବ ନାହିଁ	Bullock not having caused to lie down, medicine given to go will not be able.	If you do not throw the bullock, you cannot give him the medicine.
କୃଷ୍ଣ ସେଇ ଭିକାରିକୁ ପଇସା ଦେଇଥିଲ କି ?	Krooshna that beggar to pice did give, what ?	Did Krooshna give pice to that beggar ?

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ସେ ଦେଉ ନ ଥିଲା, ମାତ୍ର ଆମ୍ଭେ ବସ୍ଲାଇଲୁଁ.	He giving not was, but I caused to give.	He was not intending to give, but I made him (give).
ଦେଖ, ସେଇ ମନୁଷ୍ୟ ଭାଲୁକକୁ ନଚ୍ଲଇବ,	See, that person bear will cause to dance.	See, that person will make that bear dance.
ମୁ ବାବା ସାହେବକୁ ଘୋଡ଼ାରେ ଚଢ଼ାଇଛି.	I child saheb horse on caused to mount am (or have).	I have put the little saheb on the horse.
ଅଚ୍ଛା, ବୁଲ୍ଇବାକୁ ଲେଇ ଯାଅ.	Well, to cause to wander, taken go.	Well, take him out for an airing.
ସେହି ସବୁ ଚିଜ ଗାଡ଼ିରୁ ଓହ୍ଲାଇବାକୁ ହେବ.	That all things cart from to cause to descend will be.	All those things must be taken from the cart.
ଆମ୍ଭେ ଘୁଡ଼ି ଉଡ଼ାଇ ଥାଉଁ	I kite caused to fly remain.	I (sometimes) fly a kite.
ତୁମ୍ଭେ ଯେତେବେଳେ ଡାକିଲ, ଆମ୍ଭେ	You when called, I	When you called me, I was in

* ଓଷ is an expletive, not to be translated.

† The omission of the pronoun, in ordinary sentences, is common.

‡ That is, overseeing.

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Oriya.	*Lit. translation.*	*English idiom.*
ରୋଗୀକୁ ଔଷଧ ଖୁଆଇଥାଉଁ	sick one medicine causing to eat remain.	the act of giving medicine to the patient.
ପିଲାକୁ ସେଇ ପୁସ୍ତକ ପଢ଼ାଅ.	Child that book cause to read.	Make the child read that book.
ମୁଁ ପଢ଼ାଇଛି.	I caused to read am (or have).	I have caused to read.
ଆମ୍ଭକୁ ଶୁଣାଅ.	Me cause to hear.	Cause me to hear.
ଶୁଣାଇବି.	(I) will cause to hear.	I will cause to hear.
ଏହି ଲୋକକୁ କର୍ମ କରାଉଛୁ କେ?	This person work causing to do is, who?	Who is causing this person to work?
କ ଜାଣି? ବିଦା କରାଉଥିବ.	What (I) know? Boida causing to work may be.	How do I know? Boida may be causing &c.
ଗଲଚା ପକାଅ, ବାବୁ ବସିବେ.	Rug cause to spread, Babu will sit.	Spread the rug, the Babu will sit down.

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TRANSLATE INTO ENGLISH.

ନାବିକମାନେ ଜାହାଜରେ ଚଢି କଲିକତାକୁ ଯାଇ ଅଛନ୍ତି ।
ତାହାଙ୍କର ଉପରେ ଚୁରିର ଅପବାଦ ଦିଆ ଯାଇଅଛି ।
ତୁମ୍ଭର ସଙ୍ଗେ ଯିବାକୁ ଆମ୍ଭକୁ ଅନୁମିତି ଦିଅ ।
ଏବେ ସେ କର୍ମ କରା ଯାଇଛି, ଅନ୍ୟ ପ୍ରକାର ହେବାକୁ ନ ପାରେ.
ଅଗେ ଏହି କର୍ମ ନିକାଶ କରୁଁ ।
ତୁମ୍ଭର କଥାରେ ଆମ୍ଭେ ସମ୍ମତ ହେବାକୁ ନ ପାରୁଁ ।
ତୁମ୍ଭେ କି ଗତ ହପ୍ତାରେ ବାଲେଶ୍ୱରକୁ ଯାଇଥିଲ ?
ଆମ୍ଭେ ଯାଇଥାନ୍ତୁ, ମାତ୍ର ସେ ସମୟରେ ଆମ୍ଭର ପିଲା ବେରାମ ହୋଇଥିଲା ।
ଆମ୍ଭେ ଆସନ୍ତା ମାସରେ କଟକକୁ ଯାନ୍ତୁ ।
ଆମ୍ଭକୁ ଦୋଷ ଦେଉଛୁ କିପାଇଁ ?
ସେ ବିଷୟରେ କାହାରି ଦୋଷ ଦେଖା ଯାଏ ନାହିଁ ।
ଯେ ବ୍ୟକ୍ତି କଟକଠାରୁ ପ୍ରେରିତ ହେଲା ସେ ପହୁଞ୍ଚିଅଛି ।
ଏତେବେଳେ ସେ କାରାଗାରରେ ବନ୍ଧ ଅଛି ।
ତାହାଙ୍କର ମୁକ୍ତି କେବେ ହେବ ?
ମାଜିଷ୍ଟ୍ରେଟ ସାହେବଙ୍କର ଅନୁମତି ହେଲେ ସେ ମୁକ୍ତି ପାଇବ ।
ତାହାଙ୍କ ଦେଖା ପାଇବାରୁ ଆମ୍ଭେ ଯଥେଷ୍ଟ ସନ୍ତୋଷ ଲାଭ କରିଲୁଁ ।
ଆମ୍ଭମାନଙ୍କର ଲେଖାରେ ଯାହା୨ ଭୁଲ ଥିବ ସେ ସଂଶୋଧନ କରିବ ।
ରାଧାନାଥ ଅନେକ ବିଦ୍ୟାରେ ବଡ଼ ନିପୁଣ ହୋଇଅଛି ।
ବିଦ୍ୟନାଥ ସର୍ବଦା ହସିଥାଏ ।
ସାରାରାତ୍ରି ତୁମ୍ଭର ବଡ଼ କାଶ ହୋଇଥାଏ ।

TRANSLATE INTO ORIYA.

English sentences (in)	*Oriya idiom.*
Send the groom to fetch the horse.	Horse to bring groom send.
He has been sent.	He sent become is.
Is that letter posted?*	That letter post house at given gone is?*

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* In this and similar sentences the interrogative particle କି is required; usually at the end of the sentence.

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The servant has returned from Calcutta.	Calcutta from servant turned come is.
While there he was very ill.	There remaining's time in he very ill become was.
What was the matter with him?	Him to what become was?
He had a high fever.	Him to great fever did become.
I made that man cut the wood.	I that man wood caused to cut.
This pen is broken.	This pen broken gone is.
Whose fault is it?	It whose* fault?
Should I ask you to go, would you go?	I you to to go having said, would you go?
I did not see him.	I him did not see.
I cannot read Oriya.	I Oriya to read can not.
Have you anything to eat?	Your side at food is?
You might give that poor man something.	You that poor person to something might give.
I wrote him yesterday.	I yesterday him to a letter did give.
He is a sharp fellow.	He very sharp person.
If he would come, it would be well.	He having come very well would be.
You might have gone last month.	Past month in you might have gone.
I could not come before.	I before to come could not.

* In this sentence the interrogative pronoun occurs, hence the interrogative particle is not required. The verb is not expressed in such sentences.

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They are finishing work. that They that work are. finish doing

NOTE.—A few adverbs and adjectives occur in the above sentences, which the learner may leave untranslated.

SECTION 8.

On the formation and use of the compound tenses.

The learner has already observed that the compound tenses are formed by the use of the *present* and *past* participles with the different parts of the substantive verb.

1. The *present* participle in its various combinations with the different parts of the substantive verb *always* involves the idea of *present* or *unfinished* action or being, at the *time indicated* by the connection.

INDICATIVE MOOD.

PRESENT DEFINITE.

ଏସ କରୁଅଛି, he *doing* is, or he is doing.

IMPERFECT.

ଏସ ଦେଉଥିଲା, he *giving* was, or he was giving.

PRESENT POTENTIAL (or FUTURE IMPERFECT).

ଏସ ଯାଉଥିବ, he *going* may be, or going will be,
i. e. he may (now) be going, or he will be (then) going.

NOTE.—In these examples different verbs are introduced for variety.

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PRESENT HABITUAL DEFINITE

ସେ ଆସୁଥାଏ, he *coming* remained, or *coming* then was,
i. e., at a given time he was coming.

SUBJUNCTIVE MOOD.

PRESENT DEFINITE.

ସେ ଯତ୍ନକରୁଥାଉ, he *watching* might remain, he watching might be.
i. e. he might *now* be in the act of watching.

IMPERATIVE MOOD.

CONTINUATIVE INDEFINITE.*

ସେ ମାରୁଥାଉ, *striking* let him remain,
i. e. let him *go on striking.*

Below is an example of the use of the 2nd person of this tense. As though one should say "Do that work," and the person addressed should reply "I am doing it," and the first speaker should then say "Keep at it, then;" this last phrase would be rendered in Oriya by this tense; as,

ସେହି କର୍ମ କର, (Sim. Imp.) that work do.
ମୁ କରୁଛି ସେ, (Pres. Definite Ind.) I am doing it.
ଆଚ୍ଛା କରୁ ଥାଅ (Cont. Ind. Imp.) Well, go on doing it.

Observe, in *all* the tenses given above the present participle is used; and, in every instance the action is *unfinished* at the time indicated by the context.

2. The *past* participle in its various combinations with the different parts of the substantive verb, *always*

* It is right to note that this tense is very rarely used.

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involves the idea of *past* or *finished* action or being, *at the time indicated* by the connection.

This is more difficult to explain than the preceding, and still more difficult of application in certain tenses; because the Oriya *very* often uses a past participle in his mode of thought where we should use the present or its equivalent. Hence a great deal of vicious idiom occurs in our writing and speaking the Oriya language. It is hoped, however, that a careful analysis of the following examples will enable the learner to arrive at a proximate idea of the correct use of these tenses.

INDICATIVE MOOD.

Past Definite.

ସେ କରିଅଛି, he *done* is, Eng. equiv. "he done has," or "he has done."

There being no equivalent for the verb "to have," which is so very useful as an auxiliary in English, the Oriya adheres to the substantive verb throughout the conjugation. In the above example the sense is "I having done (that act) exist," or "I done am." This form has been, not inappropriately, likened to the common Hibernianism, "I am after doing it" *i. e.* "After doing (that act) I am."

Pluperfect.

ସେ କାନ୍ଦିଥିଲା, he *cried* was *i. e.* he (having) cried was; Eng. equivalent, he had cried, or did cry.

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Past Potential (or Second Future).

ସେ ଦେଇଥିବ, he *given* may be, or *given* will be,
i. e. he (having) given may be, or (having) given will be.

Eng. equiv. he may have given (Past. Potential)
„ „ he will have given (Second Future).

Aorist Habitual.

ସେ ଅସିଥାଏ, he *come* remains *i. e.* he continues to have come;
Eng. equivalent, he continues to come.
or „ „ he habitually comes.
or „ „ he sometimes comes.

This tense requires all these different renderings according to circumstances; the precise meaning to be recognized by the connection. It is, fortunately, of *comparatively* rare occurrence.

The use of ଥାଏ the simple present of ହେ। makes the different renderings possible.

Ex. 1. ତତ୍ତେବେଳେ ସେ କରୁଥାଏ, *then* he used to do.

Ex. 2. ସେ କରୁଥାଏ, he sometimes does; in answer to the question "Does he do *so?*"

Ex. 3. ସେତେବେଳେ ଡାକ୍ତର ଅସିଲେ ସେ ଔଷଧ ଖାଇଥାଏ, when doctor came he medicine eaten remained, *i. e.*, when the doctor arrived he *had already* taken the medicine. In this, and similar sentences, it seems to mean "he had already," or "he *then* had." When no time is specified it usually conveys the idea of "sometimes does."

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SUBJUNCTIVE MOOD.

Past Definite.

ସେ ଘଡ଼ିଥାନ୍ତା, he *watched* might remain, *i. e.*,
he might have remained in the position of a watcher.
Eng. equiv. he might have watched.

IMPERATIVE MOOD.

Continuative Definite.

ସେ ମାରିଥାଉ, *struck* let him remain *i. e.* let him continue to strike (as opportunity may offer, or circumstances demand).

Below is given an example of the 2nd person of this tense.

Suppose a person should say to another "Do that work *so*," and the person addressed should reply, "I have done it *so*," and the first speaker should then say "Well, always do it so" or "Continue to do it so;" this last phrase would be expressed by this tense.

Ex. 1. ତୁମେ ସେହି କର୍ମ ସେସନ୍ତେ କର, (Simp. Imp.)
You that work so do.
ମୁଁ ସେସନ୍ତେ କରିଛି ସେ, (Past Def. Ind.)
I so have done.
ଅଚ୍ଛା ସେସନ୍ତେ କରିଥା, (Cont. Def. Imp.)
Well, so do remain.
i. e. always or continuously do so.

The simple tenses in either mood need no comment.

Illustrations of the idiomatic use both of the simple and compound tenses are given farther on.

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CHAPTER V.

ADJECTIVES. (ବିଶେଷଣ).

SECTION 1.

1. Those adjectives in Oriya which are derived from the Sanskrit, but have lost their original form, have neither gender, person, number nor case.

2. Those which have retained their original form have *gender* only.

The former class is rather limited, and two examples only will be given; as, ବଡ଼ large, and ସାନ small. These retain this form in all positions; as

Mas.	ବଡ଼ ପୁରୁଷ, large man.
Fem.	ବଡ଼ ସ୍ତ୍ରୀ, large woman.
Mas.	ସାନ ବାଳକ, small boy.
Fem.	ସାନ ବାଳିକା, small girl.

The second class may be sub-divided as follows:

1*st*. Those adjectives ending in ଅ, change ଅ into ଆ or ଇ in the feminine; as,

Mas.	ଉତ୍ତମ ପୁରୁଷ, good man.
Fem.	ଉତ୍ତମା ସ୍ତ୍ରୀ, good woman.
Mas.	ଅନାଥ ବାଳକ, orphan boy.
Fem.	ଅନାଥା ବାଳିକା, orphan girl.
Mas.	ସୁନ୍ଦର ପୁରୁଷ, beautiful man.
Fem.	ସୁନ୍ଦର ସ୍ତ୍ରୀ, beautiful woman.

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2nd. Those ending in ଆ or ଆନ change these endings into ଆଣୀ in the feminine; as,

Mas.	ଯୁବା ପୁରୁଷ, young man.
Fem.	ଯୁବତୀ ସ୍ତ୍ରୀ, young woman.
Mas.	ଧନବାନ୍ ରାଜା, rich king.
Fem.	ଧନବତୀ ରାଣୀ, rich queen.
Mas.	ଜ୍ଞାନବାନ୍ ପୁରୁଷ, learned man.
Fem.	ଜ୍ଞାନବତୀ ସ୍ତ୍ରୀ, learned woman.

Sometimes an adjective is used absolutely, its noun being unexpressed; in which case it is declined precisely like a noun, usually in the singular number only; as,

Nom.	ଯୁବା, youth.
Acc.	ଯୁବାକୁ, youth.
Inst.	ଯୁବାଦ୍ୱାରା, by a youth.
Dat.	ଯୁବାକୁ, to a youth.
Abl.	ଯୁବାଠାରୁ, from a youth.
Gen.	ଯୁବାର, of a youth.
Loc.	ଯୁବାଠାରେ, in a youth.
Voc.	ହେ ଯୁବା, O youth.

Compound adjectives, of either class, *very rarely* change their form; but are usually the same in both genders; as,

Mas. and Fem.	ଦୟାମୟ, merciful.
Mas. and Fem.	ଭୟାଳୁ, fearful, timid.

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SECTION 2.

Comparison of Adjectives.

The degrees of comparison are formed for the most part, by adding the syllables ଉ for the comparative, and ଅ for the superlative ; as,

	Pos.	Comp.	Super.
Mas.	ପ୍ରିୟ dear	ପ୍ରିୟତର dearer	ପ୍ରିୟତମ dearest.
Fem.	ପ୍ରିୟା ,,	ପ୍ରିୟତରା ,,	ପ୍ରିୟତମା ,,

Additional words are *often* used to express comparison, in which instances the ablative case precedes the noun compared ; as,

Ex. ରମଠାରୁ ଜଗଦୀଶ ଅଧିକ ତୀକ୍ଷ୍ଣ.

Lit. Rámathan Jagadisha more sharp (is).

Rama (is) sharper than Jagadisha.

A few adjectives are found in the superlative degree *only ;* they are pure Sanskrit, but have become so thoroughly incorporated into the Oriya, and are so frequently met with, that some notice of them is demanded.

Mas.	କନିଷ୍ଠ, youngest.
Fem.	କନିଷ୍ଠା, youngest.
Mas.	ଜ୍ୟେଷ୍ଠ, eldest.
Fem.	ଜ୍ୟେଷ୍ଠା, eldest.
Mas.	ଶ୍ରେଷ୍ଠ, most excellent.
Fem.	ଶ୍ରେଷ୍ଠା, most excellent.

The last, ଶ୍ରେଷ୍ଠ, is also frequently used to express the idea of *highest in position or rank.*

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CHAPTER VI.

INDECLINABLE WORDS. (ଅବ୍ୟୟ).

SECTION 1.

Adverbs. (କ୍ରିୟାବିଶିଷ୍ଟ କ୍ରିୟାବିଶେଷ.)

In addition to those words which the Oriya possesses, in common with all other languages, which are pure adverbs, and cannot be used in any other sense; there is also another large class of words which are really substantives or adjectives used adverbially.

In English all adjectives may be turned into adverbs by the addition of the syllable—ly (abbreviated from like); as, strong, strongly; rapid, rapidly.

Of the impure adverbs, or nouns and adjectives used adverbially there are three classes.

1*st.* Those which take no affix, but retain the same form in all positions.

The noun ଭଲ is a specimen of this class. In the following three examples, it is given as a noun, adjective and adverb.

ଭଲ କ ମନ ପସନ କର? Do you prefer good or evil?
ଏହ ବଡ଼ ଭଲ ଘୋଡ଼। This is a very good horse.
ତୁମ୍ଭେ ବଡ଼ ଭଲ ଲେଖ. You write very well.

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2nd. Those which take the affixes of the ablative ରୁ, or the instrumental and locative ରେ; as,

ଉହାରେ or ଉହାରୁ, afterwards; lit. in, by, or from passing over.*

3rd. Those which take the oblique base of a noun after them; as,

ସୁନର ରୂପେ, beautifully; lit. beautiful manner in.
ଅନିଷ୍ଟ ପ୍ରକାରେ, injuriously; lit. injurious manner in.

Anything more than these examples it is unnecessary to give here, as the student can form them for himself from the dictionary.

Pure adverbs are of four kinds; of time, place, quantity and manner.

1. *Of Time.* (କାଳବାଚକ).

ଏବେ, now.	ଏବେଦେଁ, now even.
ଏକ୍ଷଣେ, this instant.	ତେବେଦେଁ, then even.
ସେଇକ୍ଷଣେ, that instant.	ଯେବେଦେଁ, when even.
ତେବେ, then.	ପଛରୁ, afterwards.
ଯେବେ, when.	ଏହାମଧ୍ୟେ, in the mean time.
କେବେ? when?	ଏଥିମଧ୍ୟେ, ditto ditto.
କେବେ, sometimes.	ଆଜି or ଆଜ, to-day.
କେବେଦେଁ ନାହିଁ, never.	କାଲି or କଲ୍ୟ,† yesterday or to-morrow.
କେବେ ନା, ditto (vulgar).	ସଦା, always or continually.

* From the word ଉହାରି, passing over, the ରି of the affix being assimilated to the final letter of the noun.

† Distinguish by the connection; but in obscure cases, the words ଗତ and ଆସନ୍ତା are added as,

ଗତ କାଲି yesterday.
ଆସନ୍ତା କାଲି to-morrow.

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କଦାଚ } ନାହିଁ, never.
କଦାପି }

ପରେ, afterwards.

ସଦବା, always.
ସଦା, ditto.
ଉଚ୍ଚୁଣି, now (vulgar).

ଉତ୍ତାରେ } afterwards.
ଉତ୍ତାରୁ }

ବର୍ତ୍ତମାନ, at present.
ବାରବାର, again and again.

Besides the above there are a few adverbial phrases in common use; such as ଏତେବେଳେ, present time in; କେତେବେଳେ? what time in? ସେତେବେଳେ that time in, ଯେତେବେଳେ what time in, ସେତେବେଳେ that time in, ଏକାବେଳେ at once, and ଇହାଉତ୍ତାରେ, ଇହାଉତ୍ତାରୁ afterwards; and a few others.

2. *Of Place* (ସ୍ଥାନବାଚକ).

ଏଠି, here, abbreviated from ଏଠାରେ,* in this place.
ସେଠି, there, ,, ,, ସେଠାରେ, in that place.
ଯେଠି, where ,, ,, ଯେଠାରେ, in what place.
କେଉଁ? where,? ,, ,, କେଉଁଠାରେ? in what place?
ଏଣେ, here (vulgar). ସର୍ବତ୍ର, in every place.
ସେଣେ, there ,, ଦୂରରେ, at a distance.
କେଣେ, anywhere ,, ନିକଟରେ, near.
କେଣେ? where? ,, ପାଖରେ or ପାଖେ, beside.
କେଉଁଠାରେ, what place in or at ଆଗରେ, before.
ଯେଉଁଠାରେ, wheresoever. ପଛରେ or ପଛେ, behind.
ଉର୍ଦ୍ଧ୍ୱରେ, } above. କଡରେ, beside.
ଉପରେ, } କଡରୁ, from beside.

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* ଏଠାରେ and similar words are adverbial phrases rather than adverbs, and they only appear in the above list as a matter of convenience.

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ତଳେ, below. ବାହାରେ, outside.
ନଡେ, under. ଭିତରେ, inside.
ମଝ୍ୟ or ମଝ୍ୟରେ, in the midst.

3. *Of Quantity*, (ପରିମାଣବାଚକ).

କେତେ ? how much ? ଅତ୍ୟ,ଅତ୍ୟନ୍ତ, } very.
ସେତେ, as much. ନତାନ୍ତ, }
ଏତେ, so much. ଅତିଶୟ, exceedingly.
ସେତେ, that much. ଯାବତ୍,* all (lit. as much as).
ତାବତ୍,* all. (lit. so much as).

4. *Of Manner*, (କ୍ରିୟାବାଚକ).

କେମନ୍ତ ? how? i. e. in what state? vulgar form କମନ ?
କେମନ୍ତେ? how? i. e. in what way? ,, ,, do. ?
ସେମନ୍ତ, so, i. e. in that state or condition ,, ,, ସିମନ.
ସେମନ୍ତେ, so, i. e. in that way, ,, ,, ତମନ.
ଏମନ୍ତ, so, i. e. in that state or condition ,, ,, ditto.
ଏମନ୍ତେ, so, i. e. in that way, ,, ,, ତନ୍ତନ.
ଏମନ୍ତ, so, i. e. in this state or condition ,, ,, ଏମନ.
ଏମନ୍ତେ, so, i. e. in this way ,, ,, ditto
ଯେମନ୍ତ,† as, i. e. in what state or condition ? ,, ,, ଯିମନ.
ଯେମନ୍ତେ,† as, i. e. in what way ? ,, ,, ditto

କାଁଇ ? କାହିଁକି ? why.‡ କ୍ରମେଣ, gradually.
କାହିଁପାଇ ? wherefore. ଧୀରେ, slowly.
ଭଲ, well. ଧୀରେ, very slowly,
ମନ, badly. ଶୀଘ୍ର, quickly.

* These two are confined to the literary style chiefly.

† These two might be rendered "in whatsoever state" and "in whatsoever way." They are affirmative and are to be carefully distinguished from the interrogative, form କେମନ୍ତ ? &c.

‡ In northern Orissa କେଉଁ ? why ? is common; but it is not Oriya, rather a corruption of the Bengali କେନ.

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ପ୍ରାୟ, nearly, almost. ଅକସ୍ମାତ୍, suddenly.
ଅବଶ୍ୟ, certainly. ଦୈବାତ୍, providentially.

ଏନମନ୍ତେ, for this reason ; lit. this for.
ସେନମନ୍ତେ, for that reason ; lit. that for.
କନମନ୍ତେ? for what reason ? lit. what for ?
ଯେକନମନ୍ତେ, for whatsoever reason.
ତେଣୁକରି, therefore. ଏଣୁକରି, therefore.

Besides the above, there are several adverbial phrases in common use, such as ;

କ ହେତୁରୁ ? what cause from ?
ସେହି ସକାଶରୁ, that cause from.
ସେଥିପାଇଁ, that for.

The learner will readily recognize words of this class.

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SECTION 2.

Conjunctions (ସଂଯୋଜକ).

These are of two kinds, copulative and disjunctive.

1. Copulative (ସଂଯୋଜକ).

ଓ, and.
ଆଉ, moreover.
ଆହୁରି, further more.
ପୁଣି, ପୁନଃ, ପୁନଶ୍ଚ, ପୁନଦ୍ୱାରା } again.
ବରଞ୍ଚ, ବର୍ } rather.
ମଧ୍ୟ, also.
ଯଦି, if.
ଯଦ୍ୟପି, though.
ତଥାପି, yet, nevertheless.
ସେହେତୁ, because.
ଅର୍ଥାତ୍, that is, namely.
ଯଥା, for example.
ଅନନ୍ତର, ତଦନ୍ତର } thereupon.

2. Disjunctive (ବିଯୋଜକ).

କି, or.
କିମ୍ବା, or, but.
ମାତ୍ର, but.
ଅବା, else.
ଅଥବା, ଅଥଚ, ନଚୁବା, } Otherwise.

SECTION 3.

Prepositions and Postpositions.

There are no words in Oriya which occupy the place of prepositions, in English. The preposition in Oriya is *prefixed* to and *inseparable* from the word with which it is connected, and *does not govern cases* as in Latin.

Nouns in oblique cases are used as *post*-positions in lieu of our separate prepositions. These, with the

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exception of a few which have sunk into mere case endings, require the genitive case to precede them; and this requisition amounts to government.

Explanatory of the paragraph on prepositions, a list of the principal ones, and words in which they occur, is given here. It will be, at the same time, a lesson in derivation.

Prep.	Root.	Termination.	Word.	Meaning.
ପ୍ର	ମା	ଅଳ	ପ୍ରମାଣ	Evidence.
ପରା	ଜ	ଅ	ପରାଜୟ	Defeat.
ଅପ	ମାନ	ଅ	ଅପମାନ	Disrespect.
ନି	ଦା	ଅଳ	ନିଦାନ	Primary cause.
ଅଧି	ସ୍ଥା	ଅଳ	ଅଧିଷ୍ଠାନ	Inhabitation.
ସୁ	ଲଭ୍	ଅ	ସୁଲଭ	Of easy acquisition.
ନିର୍	ମା	ଅ	ନିର୍ଣ୍ଣୟ	Ascertaining.
ଉତ୍	ପଦ୍	ତ	ଉତ୍ପତ୍ତି	Production.
ପରି	ମା	ଅଳ	ପରିମାଳ	Measure.
ଅଭି	ପ୍ର	ଇ	ଅଭିପ୍ରାୟ	Intention.
ପ୍ରତି	କୃ	ଅ	ପ୍ରତିକାର	Relief.
ଅବ	ଲୋକ	ଅଳ	ଅବଲୋକନ	A looking.
ଅନୁ	ଗ୍ରହ	ଅ	ଅନୁଗ୍ରହ	Favour.
ଆ	ଦାନ	ଅଳ	ଆଦାନ	A receiving.
ଦୁର୍	ଗମ୍	ଥ	ଦୁର୍ଗମ	Difficult of access.
କ୍ରୀ	ଡ଼	ଅ	କ୍ରୀଡ଼ା	Pastime.
ଅତି	ଶୀ	ଅ	ଅତିଶୟ	Exceedingly.
ଅପ	ଇକ୍ଷା	ଅ	ଅପେକ୍ଷା	Expectation.
ଉପ	କୃ	ଅ	ଉପକାର	Help.

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Postpositions.

ଆଗେ, ଆଗ୍ରେ } before.
ସମ୍ମୁଖେ before.
ସାକ୍ଷାତେ presence in.

ପାଇଁ, ଲଗି } for
ନମନ୍ତେ } for
ସକାଶେ } for

ସକାଶୁ, for.
ଉପରେ, upon.
ପ୍ରତି, towards, into.
ପରେ, after.

ବିନା, without.

ବିନୁ, ଭିନ୍ନି } besides.

ବ୍ୟତିରେକେ, besides.
ସଙ୍ଗେ, with.

ଛଡ଼ା without or besides.

ବିଷୟରେ, concerning.

ଅନୁସାରେ, according to.
ଅନୁସାର୍ଦ୍ଧି, ditto ditto.
ଅନୁକ୍ରମେ, ditto ditto.

ଅର୍ଥେ, for the sake of.

ଦ୍ୱାରା, by (an instrument).
ଦ୍ୱାରେ, by or through (a means)
କର୍ତ୍ତୃକ, by (an agent).

The learner with readily perceive that most of the above are simply nouns in the ablative or locative cases, as, ସଙ୍ଗ company, loc. ସଙ୍ଗେ company in, (or with).

ସାକ୍ଷାତ presence, loc. ସାକ୍ଷାତେ presence in.
ସକାଶ cause abl. ସକାଶୁ* cause from.
ଆଗ୍ର front loc. ଆଗ୍ରେ front at, or before.

The last three, ଦ୍ୱାରା, ଦ୍ୱାରେ, କର୍ତ୍ତୃକ have sunk into mere case endings, and do not usually have the genitive case before them, but rather the crude oblique form, as ମୟା ଦ୍ୱାରେ by me, ପଣ୍ଡିତ କର୍ତ୍ତୃକ, by the pundit. (See declensions.)

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* Abbreviated from ସକାଶାତ୍ which is sometimes heard.

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SECTION 4.

INTERJECTIONS. (ସମ୍ବୋଧନ).

The following list comprises most of the interjections in common use.

ଅଃ ! expresses surprise.

ବାଃବାଃ ! „ „ and approval, as "well done !"

ହେ ! calls attention, as "Hey" "Hallo," in English.

ରେ ! „ „ „ „

ଅରେ ! „ „ „ „

ବାପରେ ! expresses surprise, lit. "O father" sormetimes this is inverted as

ଅରେବାପ !

ଛି ! expresses disgust, as "fie, fie."

ଧିକ „ disgust or shame.

ଦୁଭ୍ or ଦୁର ! „ impatience, as "get out."

ଗୋ, expresses respect, as ବାବାଗୋ O father.

ଲୋ, a form of address among the lower orders addressed to females, and by one female to another honorifically, as ମାଲୋ mother Ho !

ମଲା ! or ମଲାରେ, expresses astonishment ; as,

ମଲାରେ ! କି ହେଲା ? Eng. equivalent "Dear me! what's the matter ?"

ଅରେ ଯାଃ, expresses great astonishment.

Eng. equiv. "Well there ! I never saw the like."

ଉଃ, expresses pain, as Oh !

ହାୟ, expresses sympathy in sorrow ; as, "Alas ! alas !" "O, how sad."

ରାମ ! expresses disgust. } These two are profane, but
ଭଗବାନ ! ditto ditto. } common.

The former is the name of a Hindu incarnation ; the other a very common term for Deity.

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CHAPTER VIII.

SYNTAX.

ବାକ୍ୟଜ୍ଞାନ.

Oriya syntax is very simple. With the exception of a few peculiar idioms, the learner will find little difficulty in it. It will, therefore, be unnecessary to write much on the subject, especially in an elementary work like this.

SECTION 1.

Arrangement of words in a sentence.

1. The verb *as a rule*, is the last word in a sentence ; as, ମୁଁ ବ୍ୟାକରଣ ପଢୁଅଛି , I grammar reading am, or, I am reading grammar.

2. In compound sentences involving but one nominative, every verb in the sentence, *except the last*, takes the participial form ;

as· ମୁଁ ଘରକୁ ଯାଇ, ଚିଠି ଲେଖି, ବେଦେପ୍ପର ହାତରେ ତାହାଙ୍କର ନିକଟକୁ ପଠାଇ ଦେଲି.

Lit. I house to *gone*, letter *written*, bearer's hand by his near at *sent* gave. In this sentence we have ଯାଇ gone, ଲେଖି written, and ପଠାଇ sent, all past participles ; the verb, ଦେଲି gone, concludes the sentence. The sense in English idiom will be "I went home and wrote a letter and sent it to him by the bearer." This peculiar use of the participles enables the Oriya to dispense

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with conjunctions to a great extent; when carried to an excess however, as it too often is by careless writers, it renders the sentences very involved and obscure. It is not uncommon to see a whole letter written as one sentence, there being only one finite verb, and that the very last word. In such cases it is usual to vary the phraseology by substituting the ablative of the infinitive (or verbal noun) as ଥିବାରୁ or ହେବାରୁ; or else the aorist participle, as କହିଲେ.

3. Qualifying words should be placed as near as possible to the words they qualify; except the *participial adjective*, which is usually placed just before the verb; as,

ଆମ୍ଭେ ଆପଣଙ୍କର ଅନୁଗ୍ରହ ସକାଶୁ ବଡ଼ ବାଧିତ ହେଲୁଁ.

Lit. I your honor's favour cause from very obliged was.

English idiom, I am greatly obliged by your honor's favour.

NOTE.—The Oriya idiom scarcely ever recognizes an obligation as *present*, but as either *past* or *prospective*; as, "I was obliged," or "I shall be obliged."

4. Governing words should be placed as near as possible to the words they govern.

NOTE.—The nominative may be considered an exception to this rule, as it frequently happens that the nominative is the *first* and the verb it governs the *last* word in the sentence. The rule applies to all the oblique cases of nouns and pronouns, to adjectives, adverbs, and postpositions.

Ex. 1. କୃଷ୍ଣ ବାଡ଼ି ଧରି ରାମକୁ ବଡ଼ ମାରିଲା.

Krushna stick seized Ráma much struck.

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English idiom, Krushna took a stick and struck Ráma severely.

In this sentence ବାଡ଼ି is in the accusative (termination omitted) governed by the participle ଧଇ: Ráma is also accusative governed by ମାଇଲା; the adverb ବଡ଼ is placed near to the verb it qualifies. The sentence would be very inelegant, and not readily comprehensible to the ordinary Oriya if these governing and qualifying words were placed differently in the sentence; for instance:

କୃଷ୍ଣ ଧଇ ବାଡ଼ି ବଡ଼ ରମକୁ ମାଇଲା. This would convey the idea that a *large* Ráma was struck; and the first complement of the sentence କୃଷ୍ଣ ଧଇ ବାଡ଼ି is quite inelegant; the participle ଧଇ is used here instead of a finite verb and a conjunction, and it should be the last word in that part of the sentence, according to Rule 1st. In rhyme, however, this kind of transposition is common; as in reading, time can be taken to study the meaning of a phrase.

Ex. 2. ରମର ପ୍ରତି ବଡ଼ ଅନ୍ୟାସ୍ କର୍ମ ହେଲା.

Of Ráma towards great unjust work became (or was) English idiom, Ráma was treated very unjustly.

Here the nom. କର୍ମ is in close proximity to the verb, the adjective ଅନ୍ୟାସ୍ next in position to the word it qualifies, then the adverb ବଡ଼ qualifying the adjective ଅନ୍ୟାସ୍, and ରମ in the genitive, just preceding the postposition ପ୍ରତି which governs it.

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SECTION 2.

Concord and Government of Words.

ମିଳନ ଓ ଅନ୍ୱୟ.

1. Nouns.

1. The nominative case governs the verb.

This rule needs no comment, it holds in Oriya as in all other languages.

Note.—The *nominative absolute* occurs much more frequently in Oriya than in English. This arises from the very prevalent use of participles in lieu of *finite verbs* in compound sentences. For instance, such sentences as the following are very common.

Ex. 1. ରମ ଗଲେ ମୁଁ ଯିବି, Lit. Ráma having gone I will go. English idiom, If Ráma goes, I will go.

Here we have the nominative absolute ରମ, referring to the aorist participle ଗଲେ.

Ex. 2. ରମ ଯାଇଥିଲେ ଶ୍ୟାମ ଯାଇଥାନ୍ତା, Lit. Ráma (if) had gone Shyáma would have gone. English idiom, Had Ráma gone, Shyáma would have gone.

In this sentence Ráma has no finite verb; but refers to the *past conditional participle*, ଯାଇଥିଲେ, and is in the nominative case absolute.

Ex. 3. ରମ ବସି ଖାଇବାକୁ ବସିଲେ ମୁଁ ଯାଇ ପହଞ୍ଚିଲି.

Lit. Ráma rice to eat in sitting (or whilst sitting) I gone arrived.

English idiom. As Ráma was sitting to eat his rice I arrived (at his house). In this sentence, again, are two nominatives with only one finite verb ପହଞ୍ଚିଲି, of

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which ଅମ୍ଭେ is clearly the governing word; ସ୍ୱୟ refers to the *predicate participle* ବସିଲେ and is nominative absolute.

While the above examples clearly illustrate the nominative absolute, it by no means follows that the above participles *always* and necessarily involve the use of it. For instance—

ସ୍ୱୟ ସ୍ୱଭ ଖାଇବାକୁ ବସିଲେ କେହୁସ ହୋଇ ପଡ଼ିଲା,

Lit. Ráma rice to eat whilst sitting senseless become fell.

English idiom, As Ráma was sitting to eat his rice he fell senseless.

In this sentence we have the *verbal noun* ଖାଇବାକୁ, "for to eat," and the *predicate participle*, ବସିଲେ, "whilst sitting," and the *past participle* ହୋଇ, "become," with the finite verb ପଡ଼ିଲା "fell," all referring to the one nominative Ráma.

2. The object of an action is put in the accusative case.

Ex. 1. ପିଲା ପୁସ୍ତକ ଉଠାଇଲା, Child (the) book caused to rise. Eng. idiom, The child took up the book.

The accusative termination କୁ is not usually given in sentences where its omission does not make the sense obscure, except in nouns referring to persons, and occasionally in those referring to animals.

Ex. 2. ସଇସ ଘୋଡ଼ାକୁ ମାରିଲା. (The) groom struck (the) horse.

NOTE.—Nouns which are the object of direction are also put in the accusative; as,

ଅମ୍ଭେ ଓଲିନ୍ଦା ଗ୍ରାମକୁ ଯାଉଅଛୁଁ

I Olinda village to going am.

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Eng. idiom, I am going to Olinda village.

It is probable that a postposition was formerly used in such sentences as the above, hence the accusative form: but in modern Oriya it has been dropped, while the accusative form is retained.

3. The agent, instrument, or means by or through which an act is done is put in the instrumental case.

Ex. 1. ପଣ୍ଡିତ କର୍ତ୍ତୃକ ଏହି ପୁସ୍ତକ ରଚିତ ହେଲା.

Pundit by this book written became (or was). This is an instance of the instrumental case referring to an *agent*.

Ex. 2. ଝୋଲା ଛୁରୀଦ୍ୱାରା ଆପଣାର ହାତ କାଟିଲା.

Boy knife with his own hand cut. This is an instrumental case referring to an *instrument*.

Ex. 3. ଛଳରେ ସେଇ କର୍ମ ହୋଇଅଛି.

Craft by that work become is. That is, that work was accomplished by means of cunning.

This is an instance of the instrumental referring to a *means*.

4. A noun which in English is governed by the preposition *for* is *often* put in the dative in Oriya; also a noun signifying the recipient of a gift. is *always* put in the dative.

Ex. 1. ଶରୀର ନିମନ୍ତେ ବସ୍ତ୍ର ନାହିଁ,

Body for clothing is not. That is, there is no clothing for the body. This and similar sentences are often expressed by the dative; as ଶରୀରକୁ ବସ୍ତ୍ର ନାହିଁ. Whenever the termination କୁ requires the word *for*, to express the sense in translating, the noun is in the dative.

Ex. 2. ଟଙ୍କା ଦୋକାନୀକୁ ଦିଅ.

Rupees shop-man to give. That is, give the money to the shopman.

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5. Nouns which in English are preceded by *from* or *than* are, in Oriya, put in the ablative.

Ex. 1. ବୈଦ୍ୟନାଥଠାରୁ ଅମ୍ଭେ ସକଳ ଟଙ୍କା ପାଇଲୁଁ.

Boydyanáth from I all rupees found. That is, I received all the money from Boydyanáth.

Ex. 2. ଶ୍ୟାମଠାରୁ ରାମକୁ ଭଲ ଜାଣି.

Shyáma than Ráma (I) well know. That is, I know Ráma better than I know Shyáma.

Ex. 3. ଶ୍ୟାମଠାରୁ ଅମ୍ଭେ ରାମକୁ ଅଧିକ ଭଲ ମଣି.

Shyama than I Ráma more good regard. That is, I regard Ráma as a better person than Shyáma.

Ex. 4. ଶ୍ୟାମଠାରୁ ଅଟେ ରାମର ବିଷୟରେ ଅଧିକ ଜାଣି.

Shyáma than I Rama's concerning more know. That is, I know more about Ráma than Shyáma knows.

6. Nouns signifying connection, or possession, are put in the genitive case.

Ex. 1. ଗଛର ଫଳ, fruit of the tree.

Ex. 2. ଘୋଡ଼ାର ସାଜ, harness of the horse.

Ex. 3. ବୈଦ୍ୟଙ୍କର ଘର, house of Boydá.

Note.—The genitive precedes and is governed by *most* postpositions; as

Ex. 1. ତାହାଙ୍କର ପ୍ରତି ଅନ୍ୟାୟ କର୍ମ ଯାଇଛି.

Of him towards injustice done gone is.

That is, Injustice has been done to him.

Ex. 2. ମୋର ବିଷୟରେ ଶୁଣି ଅଛ କି ?

Of me (the) matter in heard are what ?

That is, have you heard about me ?

Note.—The reason why the postpositions require a genitive is, that they were originally nouns, and consequently governed other nouns in the genitive.

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Thus, in example 1, ତାହାଙ୍କର, ପ୍ରତି, was originally "the direction of him," then "towards him."

7. Nouns which in English are governed by the prepositions *on, in, into, at*, &c., are put in the locative case.

Ex. 1. ଗଛରେ ଫଳ ଅଛି, tree *on* fruit is.

Ex. 2. କୂଅରେ ଜଳ ଅଛି, well *in* water is.

Ex. 3. ଘରରେ ଅଛି, house *in* (or home *at*) is.

Ex. 4. ଦୁଧ ଘଣ୍ଟିରେ ଢାଳ, milk lota *into* pour.

8. Nouns in the locative and ablative cases are frequently used adverbially.

Ex. 1. ସେହି କର୍ମ ଉପଯୁକ୍ତରୂପେ କର ଯାଇଅଛ.

That work properly done gone is.

In this sentence the noun ରୂପ is put in the locative case, and joined to the adjective ଉପଯୁକ୍ତ proper, to form the adverbial phrase "proper manner in," equivalent to the word "properly."

Ex. 2. ପୂର୍ବରେ ଆମ୍ଭେ ଭୂଗୋଳ ପଢ଼ିଥାଉଁ.

Formerly I geography used to read.

In this sentence the noun ପୂର୍ବ in the locative case is equivalent to our word *formerly*.

Ex. 3. ପୂର୍ବରୁ ହୋଇ ଅସିଛ. From before become come is. That is, It has been so *from the first*.

In this sentence the same word is put in the ablative, and is equivalent to *from the first*.

2. Pronouns.

1. All the rules given above referring to the *cases* of nouns apply to pronouns, *except the last*.

2. When a relative and correlative pronoun occur in the same sentence the former *generally* precedes the latter.

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Ex. 1. ତୁମ୍ଭେ ଯାହା ଯହ ତାହା ମୋତେ ଦେବା,

You what desire that I will give.

That is, I will give you that which you desire.

Ex. 2. ସେ ମନୁଷ୍ୟଙ୍କ ବିଷୟରେ ମୋତେ କହିଲୁ ସେ ଏହି ବ୍ୟକ୍ତି.

What person's concerning I spoke, he this person.

That is, This is the person concerning whom I spoke.

In this particular, the Oriya idiom is just the reverse of the English.

3. Verbs.

1. The verb agrees with its nominative in number and person.

In former works on Oriya grammar (also Bengali), the writers have usually claimed that the verb agrees with its nominative in person only, there being no distinction between the singular and plural.

The writer disputes the validity of this position. It is easy to see that this error originated in the rejection of the *true singular* (the "inferior" so called), and substituting a *modern honorific singular*, which of course must have the verb in the plural to agree with it, inasmuch as all *honorific* terms were originally plural. In accordance with the views laid down in the chapter on "Pronouns," as, also, in the conjugation of the verb, it is claimed that the verb *must* agree with its nominative both in *number* and *person*.

For example, ମୁ ଯାଉଅଛୁଁ, ମୋତେ କରେ or ମୋତେମାନେ ଯାଏ are all ungrammatical expressions, and would excite laughter among Oriyas of any class; whereas ମୁ ଯାଉଛୁଁ, ମୋତେ କରୁଁ or ମୋତେମାନେ ଯାଉଁ would be accepted by all classes as good Oriya.

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2. Transitive verbs govern the accusative case.

Ex. 1. ଅମ୍ଭେ ତାହା ପାଇଲୁ.

I that found; *i. e.* I found that (or I received that). In this sentence the termination କୁ is omitted.

Ex. 2. ସେ ତାହାଙ୍କୁ ଚପଡ଼ା ମାରିଲା.

He him a box on the ear struck; *i. e.*, he struck him a box on the ear.

Ex. 3 ରମ ଘୋଡ଼ାକୁ ଦଉଡାଇବାକୁ ଜାଣେ.

Ráma horse to drive knows, *i. e.* Ráma knows how to drive a horse.

Ex. 4. ପ୍ରସାଦ ତୁମ୍ଭକୁ ତାକୁଛି.

Prasád you calling is, *i. e.* Prasád is calling you.

3. Causal verbs frequently govern two nouns in the accusative.

Ex. 1. ପଣ୍ଡିତ ଛାତ୍ରକୁ ପୁସ୍ତକ ପଢ଼ାଉଅନ୍ତି.

Pundit pupil book causing to read is, *i. e.* The pundit is teaching the pupil to read the book. In this sentence ପଢ଼ାଉଅନ୍ତି, is given in the plural honorifically, and it governs the two nouns ଛାତ୍ର and ପୁସ୍ତକ, both in the accusative case, though in the latter the accusative termination is omitted; or, in other words, the pundit is causing the pupil to read, and at the same time is causing the book to be read, hence both ଛାତ୍ର pupil, and ପୁସ୍ତକ book are governed by the causal verb ପଢ଼ାଉ ଅଛନ୍ତି.

4. The verbs *to give*, *to speak*, and *to tell* usually govern the dative case.

NOTE.—The accusative and dative cases being alike in form, it would seem to be scarcely necessary to distinguish between them; yet there are instances, in

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which such a distinction seems both advisable and necessary.

Ex. 1. ମୁଁ ତାହାଙ୍କୁ ପୁସ୍ତକ ଦେଇଥିଲି.

I him to book did give, *i. e.* I gave the book to him. In this sentence ପୁସ୍ତକ is in the accusative and ତାହାଙ୍କୁ in the dative, both governed by the verb ଦେଇଥିଲି I gave *the book*, and I gave it *to him.*

Ex. 2. ତୁମ୍ଭେ କ ସେଇ କଥା ସାହେବଙ୍କୁ କହିଅଛ ?

You, what, that word Sahib to told are? *i. e.* Have you told the Sahib that matter? In this instance କଥା is in the accusative (the thing told) and ସାହେବ in the dative, (the person to whom told) both governed by କହିଅଛ.

Ex. 3. ସେହି ଲୋକଙ୍କୁ ଗୋଟିଏ କଥା କୋଉ ।

That person to one word speak, *i. e.* Speak one word to that person. Here also କଥା is accusative and ଲୋକ dative both governed by କୋଉ.

5. Verbs which in English are followed by the preposition *from*, in Oriya govern the ablative case.

Ex. 1. ମେଘରୁ ବୃଷ୍ଟି ପଡ଼େ.

Clouds from rain falls, *i. e.* Rain falls from the clouds.

Ex. 2. ସେ ପିଲାମାନଙ୍କୁ ଗାଡରୁ ଓହ୍ଲାଇଲା ।

He children cart from caused to descend, *i. e.* He took the children down from the cart.

Ex. 3. କଲ୍‌କତାଠାରୁ ଡାକ୍ ଆସି ପହଞ୍ଚିଛି ।

Calcutta from post come arrived is, *i. e.* The post has arrived from Calcutta.

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Ex. 4. କଟକଠାରୁ ସେଇ ଚିଠିର ଉତ୍ତର ପ୍ରାପ୍ତ ହୋଇଛି ।

Cuttack from that letter's answer obtained been is, *i. e.* The answer to that letter has been received from Cuttack.

6. Verbal nouns govern as verbs; and govern and are governed as nouns.

Ex. 1. ମଧୁକୁ ମାରିବାରୁ ଆମ୍ଭର ବଡ଼ ଲଜ୍ଜା ହେଲା ।

Madhu striking from my great shame became (or was) *i. e.* From striking Madhu I became deeply disgraced.

Ex. 2. ସେଇ ଔଷଧ ଖାଇବାରେ ପିଲା ଅନେକ କଷ୍ଟ ପାଇଲା ।

That medicine eating in child much trouble found, *i. e.* The child had great trouble in the eating (or taking) of that medicine.

Ex. 3. ବାଲେଶ୍ୱରକୁ ଯିବା ହେବ ।

Balasore to going will be.

Ex. 4. ଆପଣ ସେହି କର୍ମ କରିବା ହେଉନ୍ତୁ ।

Your honor that work doing let be, *i. e.* will your honor please allow that work to be done? This is a *highly* honorific way of saying, Will your honor condescend to do this (or that) work (or thing) for me?

Ex. 5. ଯଲେଶ୍ୱରକୁ ଯିବାକୁ ମୁନିବ କହିଅଛନ୍ତି ।

Jellasore to to go master said is; *i. e.* the master has told (me) to go to Jellasore.

(କହିଅଛନ୍ତି used honorifically.)

Ex. 6. ତୁମ୍ଭକୁ ଘରେ ରହିବାକୁ କହିଲି ।

You house in to remain (I) told, *i. e.* I told you to remain at home.

7. Verbal nouns in the nominative case when connected with ମାତ୍ର are used adverbially.

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Ex. 1. ଶୁଣିବାମାତ୍ର* ସେ ଚାଲିଗଲା ।

Hearing only he walked went; *i. e.* he went as soon as he heard (what was said).

Ex. 2. କୁକୁର କାମୁଡିବାମାତ୍ର* ମୋତେ କାମୋଡିଲା।

Dog seizing only me bit; *i. e.* the dog bit me the moment I seized him.

4. Participles.

1. Participles have the same government as the verbs from which they are derived.

Ex. 1. ପିଲାକୁ ମାରୁ ମାରୁ ହାତ ବଥା ହଲା ।

Child striking striking, hand pain did; *i. e.* while striking (or whipping) the child continuously (my) hand pained me.

Eng. idiom, I whipped the child until my arm ached.

In this sentence ପିଲା is in the accusative governed by ମାରୁ the continuative present participle.

Ex. 2. ମୁ ପୁସ୍ତକ ମେଜରେ ରଖି ଶୋଇଲି.

I book table on placed, lay down; *i. e.* I put the book on the table, and then lay down.

In this sentence ପୁସ୍ତକ in the accusative and ମେଜରେ locative are both governed by the past participle ରଖି placed, which refers to ମୁ

Ex. 3. ପାପ ଛାଡିଲେ ତୁମ୍ଭର ମଙ୍ଗଳ ହୁଅନ୍ତା।

Sin having left your benefit would be; *i. e.* If you would leave off sin, it would be well for you.

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* Though used adverbially there is a governing element in both these instances; the first governs କଥା understood, the second କୁକୁର both in the accusative.

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Here ହଉଲେ refers to ତୁମ୍ଭେ understood, and governs କାମ in the accusative, the accusative termination omitted.

Ex. 4. ସେଇ କର୍ମ କରୁଥିଲେ ତୁମ୍ଭେ କରୁଥାନ୍ତ।

That work were doing you might be doing; *i. e.* If you chose to be about that work you might now be doing it.

In this sentence କରୁଥିଲେ refers to ତୁମ୍ଭେ and governs କର୍ମ in the accusative (case ending omitted) as also does the finite verb କରୁଥାନ୍ତ.

Ex. 5. ସାହେବ ସେଇ ଘୋଡ଼ା ବିକ୍ରି କରିଥିଲେ କରିଥାନ୍ତେ.

Sahib that horse sold (if) had done might have done, *i. e.* The Sahib might have sold that horse had he been so disposed.

In this sentence, the plural କରିଥାନ୍ତେ is used honorifically. The conditional past participle କରିଥିଲେ *refers to* ସାହେବ and governs ଘୋଡ଼ା in the accusative, as also does the finite verb କରିଥାନ୍ତେ which also *agrees with* ସାହେବ and is governed by it.

Ex. 6. ମୁ ତାହାକୁ ଡାକୁଣ୍ଟେ* ସେ ଆପେ ଆସିଲା.

I him was calling he himself came, *i. e.* while I was calling him he came himself.

Here ଡାକୁଣ୍ଟେ the predicate participle, refers to ମୁ nom. abs. and governs ତାହାକୁ in the accusative.

Note.—In sentences containing a noun in the accusative with an *intransitive* verb, the noun may be said to be *accusative absolute;* it is probable that, in all such cases, there was formerly a *postposition*, or some

* This is often used in the sense of "about to call" *i. e.* "I was about to call him when he came himself."

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other governing word which required the accusative form, but which in modern Oriya has been dropped.

Ex. 1. ଅମ୍ଭେ ସଲେଶ୍ୱରକୁ ଯାଇଥଲେ ଯାଇଥାନ୍ତୁ.

I Jellasore to (if) had gone might have gone. In this sentence we have the *conditional past participle* ଯାଇଥଲେ and the finite verb ଯାଇଥାନ୍ତୁ both *intransitive*, and ସଲେଶ୍ୱର in the accusative without a governing word hence it is *accusative absolute.*

Ex. 2. ଆମ୍ଭର ଘରକୁ ଆସୁ ଆସୁ ସେ ତାହାର ଦେଖା ପାଇଲା ।

Of me house to coming coming he of him sight found *i. e.* as he was coming to my house he saw him.

In this sentence ଘର is *accusative absolute*, there being no governing word. It simply points out the direction of ଆସୁ ଆସୁ the *continuative present participle*, and is the accusative of direction merely.

2. The aorist and predicate participles frequently refer to the nominative case absolute.

Ex. 1. ଅମ୍ଭେ ଟଙ୍କା ଦେଲେ ସିନା ତୁମ୍ଭେ ପାଇବ ।

I rupees having given merely you will find, *i. e.* should I give the rupees, you will get them (not otherwise).

Here the aorist participle ଦେଲେ refers to the nominative absolute ଅମ୍ଭେ.

Ex. 2. ତୁମ୍ଭେ କୌଡ଼ି ପାଇଲେ ସେ ପାଇବ.

You money having found he will find, *i. e.* should you get the money, he will get it, (that is, from you).

Here the aorist participle ପାଇଲେ refers to the nominative absolute ତୁମ୍ଭେ.

Ex. 3. ରମ ଅମ୍ଭର ଘୋଡ଼ା ନେଇ ଯାନ୍ତେ * ଅମ୍ଭେ ଯାଇ ପହୁଞ୍ଚି ଲୁ ।

* This also may mean "about to go," *i. e.* Rama had taken

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Rama of me horse taken going was I gone arrived, *i. e.* as Rama was taking my horse away, I came suddenly upon him.

Here the predicate participle ସାଉଣ୍ଟ refers to the nominative absolute ଏମ.

3. The *present conditional participle* is invariably used in connection with the *present definite tense* of the subjunctive mood.

Ex. 1. ସେ ସାଉଁଥିଲେ ସାଉଥାନ୍ତା.

He (if) were going might be going, *i. e.* If he were so disposed he might now be going.

NOTE.—This is a very rare form of speech; the writer does not remember having heard it more than four or five times in thrice as many years, yet it is a convenience at times. It is used in a connection which conveys the idea of the *utmost indifference* in the mind of the speaker respecting the movements of the person spoken of; or, when used in connection with the *first* person of the verb, it indicates like indifference as to the speaker's own movements.

4. The *past conditional participle* is always used in connection with the *past definite tense* of the subjunctive mood.

Ex. 1. ମୁ ଚିଠି ଲେଖିଥିଲେ ଲେଖିଥାନ୍ତି.

I letter (if) had written might have written, *i. e.* If I had gone about it, I might have written a letter.

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possession of my horse and was about to go (off with it) when I came suddenly upon him.

See note on Pred. Part. in Appendix.

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NOTE.—This is of much more frequent occurrence than the preceding, and when used in connection with the *first* person of the verb, it usually conveys the idea of carelessness or thoughtlessness on the part of the speaker; as though he should say, "It really never occurred to me, or I might have done so and so" or "I really thought it a matter of no consequence, or I could have done it as well as not."

N. B. The learner must not get the impression from the above two rules respecting these two participles, that the *tenses* of the verb referred to are not used except with these participles; they are used very frequently, the *participles* are never used without these tenses; indeed their exclusive use with these two tenses would seem to indicate that they were formed expressly for them.

5. ADJECTIVES.

1. Adjectives agree in gender with the nouns they qualify.

NOTE.—This rule applies only to those adjectives which have retained their Sanskrit form, (see p. 156, par. 2).

Ex. 1. ଅଳସ ମନୁଷ Fem. ଅଳସା ସ୍ତ୍ରୀ
Lazy man. Lazy woman.

Ex. 2. ଦୁରନ୍ତ ବାଳକ Fem. ଦୁରନ୍ତା ବାଳିକା
Mischievous boy. Mischievous girl.

2. Adjectives govern the instrumental, genitive or locative case, according to their meaning; some require the instrumental, others the genitive, and others the locative, to be used in connection with them.

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Ex. 1. ପରମାନନ୍ଦ କୋପରେ ପରିପୂର୍ଣ୍ଣ ହୋଇଥିଲା.

Paramánanda anger with filled become was, *i. e.* Paramánanda was filled with anger.

Here କୋପ is in the instrumental case governed by ପରିପୂର୍ଣ୍ଣ full (lit. filled).

Ex. 2. ଏହାର ତୁଲ୍ୟ ଅଛି ନାହିଁ.

Of this like more is not; *i. e.* there is none like this.

Here ଏହାର is the genitive governed by ତୁଲ୍ୟ like.

Ex. 3. ସତ୍ୟବତୀ ଶିଳ୍ପ କାର୍ଯ୍ୟରେ ବଡ ନିପୁଣ.

Satyabati fancy work in very skilful (is). *i. e.* Satyabati (is) very skilful in fancy work.

Here କାର୍ଯ୍ୟ is in the locative case governed by ନିପୁଣ

6. Conjunctions.

1. In all ordinary cases the conjunctions are used in Oriya precisely as in English.

2. When two nouns in the same case are connected by a conjunction the first drops the case ending.

Ex. 1. ବୌଦା ଓ ରାମର ବିବାଦ ହୋଇଅଛି.

Boydá and Ráma's quarrel become is; *i. e.* Boydá and Ráma have quarrelled.

Ex. 2. ବିଦ୍ୟା କି ଧର୍ମରେ ଉନ୍ନତି.

Science or religion in advanced.

3. Some conjunctions have their corresponding conjunctions; and these frequently follow each other in different members of the sentence.

Ex. 1. ଯଦ୍ୟପି ସେ ପଣ କରି କରେ, ତଥାପି ଆମ୍ଭେ ବିଶ୍ୱାସ ନ କରିବା।

Though he oath done says, yet I faith not will do, *i. e.* though he swear it, yet I will not believe (it).

Note 1.—ଯଦି is often used as ଯଦ୍ୟପି in connection with ତଥାପି।

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NOTE 2.—The adverbs of time ଯେତେବେ *when*, and ସେତେବେ *then*, are used similarly, and this has led some to look upon them as synonyms of ଯଦି and ତଥାପି. The mistake arises from the fact that the Oriyas use 'when' and 'then' idiomatically where we use 'if' and 'then.'

7. POSTPOSITIONS.

1. Postpositions govern the genitive case either expressed or understood.

Ex. 1. ମୋର ସକାଶେ ତାହାଙ୍କୁ ଛାଡ଼.
My sake for him release.

Ex. 2. ତାହା ଅନୁସାରେ କର ଯାଇଅଛ.
That according to done gone is, *i. e.* It has been done according to that.

Here the ର of the genitive in ତାହା is not expressed this omission is made for euphony, and also for purposes of combination, and it would more properly be written ତାହାନୁସାରେ.

NOTE 1.—In a few instances the practice of writers does not agree; as in the use of ବିନା-ଭିନ୍ନ-ବ୍ୟତୀତେ *besides;* some writers using the genitive in connection with these postpositions, and others the crude oblique form. The writer is of the opinion that when the genitive is not expressed it is always understood.

NOTE 2.—Some grammarians insist upon the use of the *accusative* with ପ୍ରତି *towards.* It is true this is the Sanskrit rule, but it is equally true that it has not been retained in Oriya, and it would, therefore, seem to be a useless and pedantic exception to make, as the people *invariably* use the *genitive* with ପ୍ରତି।

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8. Interjections.

Interjections of course take the vocative case.

Ex. 1. ଓହେ ପ୍ରଭୁ । O, Lord.

Ex. 2. ଅରେ ରାମ । Ho! Ráma.

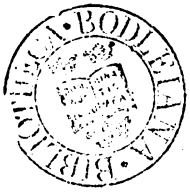
Note.—The interjection ଛି is an exception; it usually takes the accusative.

Ex. 1. ମୋର ଜିବନକୁ ଛି.

My life to shame!

Ex. 2. ଆମ୍ଭକୁ ଛି.

Me to shame! or Fie! on me.



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CHAPTER VIII.

MISCELLANIES.

In this chapter a variety of specimens of Oriya is given, instead of a lengthy and necessarily dry discussion of Prosody; such as examples of "Easy and Familiar phrases," of "Prose and Poetry," "Cutcherry Oriya," &c,. which, it is hoped, will be of much more practical use to the learner.

SECTION 1.

Easy and Familiar sentences.

ରୁହ	Stop.
ଯାଉ ଯାଅ	Go on.
ଚୁପ୍ କର	Be silent.
ସେ କେ ?	Who (is) he ?
ସେହି କ ?	What (is) that ?
ସାବଧାନ କର	Take care.
ସାବଧାନ ହୁଅ	Be careful.
ଦ୍ୱାର* (or କୋବାଡ଼େ) ବନ୍ଦ କର	Shut the door.
ଦ୍ୱାର ଫିଟାଅ (or ଫିଟାଇ †ଦିଅ)	Open the door.

* These two words are not synonyms, ଦ୍ୱାର means the *passage* only, କୋବାଡ଼େ the *door* which fills the passage, *nevertheless they are often used indiscriminately.*

† This form is evidently a vulgarism, borrowed from similar phrases where *two acts* are performed; as in ସେହି ଦ୍ରବ୍ୟାର ଆଣି ଦିଅ Bring and give that tool; here two acts (a bringing and a giving) are done, but in such phrases as the one above but one act is performed, *i. e.* an opening; though vulgar, it is a very common form of speech.

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କଁାଇ ଗୋଳମାଳ କରୁଅଛ ?	Why are you making a noise ?
ତୁମ୍ଭେ କେବେ ଯିବ ?	When will you go ?
ତୁମ୍ଭେ କେତେବେଳେ ଯିବ ?	At what time will you go ?
ସେ ଯାଇଛି କ ?	Has he gone ?
ସେ ଗଲଣି	He has gone *already*.
ଅମ୍ଭେ କାଇ ଅସିଲୁଁ	I came yesterday.
ଶିଘ୍ର ଯାଅ ।	Go quickly.
ବସ	Sit down (lit. sit).
ତୁମ୍ଭେ କ ଘ୍ରହ ?	What do you wish ?
ତୁମ୍ଭର ସଙ୍ଗେ କେହି ଅଛି କ ?	Is any one with you ?
ତୁମ୍ଭର ସଙ୍ଗେ କେ ଯାଇଥିଲା ?	Who went with you ?
ବର୍ଷା ହେଉଛି or ମେଘ ପକାଉଛି	It is raining.
ଶିଘ୍ର ଚାଲ ।	Walk quickly.
ସ୍ଥରେ ଚାଲ	Walk slowly.
ସ୍ଥରେ ୨ ଯାଅ	Go very slowly.
ଏଠାରେ ଅସ (vul ଏଠିକି ଆ)	Come here.
ସେଠାରେ ଯାଅ (vul ସେଠିକି ଯା)	Go there.
ଏ କ ଠିକ ଅଛି ?	Is this right ?
ହେବାକୁ ପାରେ ।	(It) may be.
ସେ ଥାଉ ।	Let it alone.
ସେଇ ଅତି ଅନ୍ୟାୟ ।	That (is) very unjust.
ତୁମ୍ଭେ କ ଲେଖିବାକୁ ପାର ।	Can you write ?
ସେ କ ପଢ଼ିବାକୁ ଜାଣେ ?	Does he know how to read ?
ସେଇ କଥା କ ସତ୍ୟ ?	Is that true ?
ତାହା କେ କହେ ?	Who says that ?
ତୁ କଁାଇ ହସୁଛୁ ?	Why are you laughing ?
ସେଇ ପିଲା କାହିଁକି କାନ୍ଦୁଛି ?	Why is that child crying ?
କାନ୍ଦ ନା ।	Don't cry.

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କେଉଁଠାକୁ ଯାଉଛ ?	Where are you going ?
କୋଠିକ* ଯାଉଛୁ ? vul.	
କେବେ ଅସିବୁ ?	When will (you) come ?
କାଲି କେତେବେଳେ ?	At what time to-morrow ?
ତୁମ୍ଭର ବାପ କ ଅସିଅଛନ୍ତି ?	Has your father come ?
କେବେ ଅସିଥିଲେ ?	When did he come ?
ଗତକାଲି ଚାରିଟା ସମୟରେ।	Yesterday, at four.
ବଡ଼ ଗ୍ରିଷ୍ମ (or) ଖରା ।	(It is) very hot.
ତୁମ୍ଭର ଛତା ଅଛ କ ?	Have you an umbrella ?
ଆମ୍ଭର ଛତା ଲଅ ।	Take my umbrella.
କାଲି ଫେରାଇ ଦେବ ।	You will send it back (or give it back) to-morrow.
କଛ ପ୍ରୟୋଜନ ନାହିଁ ।	There is no necessity.
କେଦ୍ୱାରକୁ ଡାକ ।	Call the bearer.
ସେ ଅସିଲଣି ।	He has come (already).
ତାକୁ ଡାକ ପଠାଅ (or ଡକାଅ)	Send for him.
ସେ କ ଅସିଛ ?	Has he come ?
ଅନୁମତି ବନ୍ଦୁ ରୁ କାଁଇ ଘରକୁ ଯାଇ ଥିଲୁ ।	Why did you go home without permission ?
ଅଉ ସେ ପ୍ରକାର କରିବ ନାହିଁ ।	Don't do so again.
ଆମ୍ଭର ନୁଗା ଭସ୍ୱାର† କର ।	Get my clothes ready.
ପାଣିବାଲା ସ୍ନାନ କରିବାର ଜଳ ଅଣିଛ କ ?	Has the waterman brought bathing water ?
ତୌଲିଆ କାହିଁ ?	Where (is the) towel ?
ଘୁଣି ସାବନ କାହିଁ ?	And where (is the) soap ?
ଆମ୍ଭର ଯୋତା ଲେଇ ଅସ ।	Bring my shoes.

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* In Northern Orissa କେଠିକ.

† Hindustani, but incorporated into Oriya, and in common use; the proper orthography is ଭିସ୍ୱାର, but it has become corrupted to the form given above.

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ତୁ କଁାଇ ସଫା କରନାହୁ ?	Why have you not cleaned (them) ?
ଆଜକାଲ୍ ତୁ କର୍ମରେ ବଡ଼ ଢିଲା କରୁଛୁ	Lately you are getting very careless.
ତୋତେ ଜରିମାନା କରବାକୁ ଦେବା	You must be fined.
ମଇଷ୍ୟା ନୁଗା ଧୋବାକୁ ଦେଇଛୁ କ ?	Have you given the soiled clothes to the washerman ?
ସେ କେବେ ଆଣିବ ?	When will he bring (them?
ତାହାକୁ କହ ଅମ୍ଭେ ବୁଧବାର ଦଣେ ଗୁହୁଁ ?	Tell him I want them on Wednesday.
ସବୁ କାମୀଜକୁ *ଉଲ କର† ଇସ୍ତିକର ।	Iron all the shirts well.
ସବୁ ତୌଲ୍ୟା ଧୋଅ (or ଧୁଅ)	Wash all the towels.
ମୋର ସବୁ କାଲର କାହିଁ ?	Where are all my collars ?
ତୁ କେତେ ମୌଜା* ଲେଇ ଯାଇଥିଲୁ ?	How many socks (or stockings) did you take ?
ନୁଗା ଏତେ ଦେର କର ଆଣିଛୁ କଁାଇ?	Why have you brought the clothes so late ?
ସେ ପଲଙ୍କ ଗଦର ଗତ ହପ୍ତାରେ ଲେଇଥିଲୁ ସେଇ କାହିଁ ?	Where is the sheet you took last week ?
ଏହି ସବଳ ରୁମାଲ କେବେ ଦେବୁ ?	When will you give these handkerchiefs ?
କାଇ ଅମ୍ଭର ଦୁଇ କାମୀଜ ଲେଇ ଆସ ।	Bring two of my shirts to-morrow.
ଏହି କୁର୍ତ୍ତୀ ଉଲ ଇସ୍ତି କସ୍ତ ଯାଇ ନାହିଁ ।	This coat is not well ironed.
ଏଥର ତୁ ଛଅଟା ବୋତାମ ଭାଙ୍ଗି ପକାଇଛୁ ।	This time you have broken off and lost six buttons.

* Hindustani.

† The expression ଉଲ କର is equivalent to ଉଲରୁପ୍ତ, and though the latter is more elegant, the former is more common.

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ତୋର ହିସାବ ଠିକ ନାହିଁ, ଆମ୍ଭେ ଦଶ ଟି ମେଜ ତୌଲିଥିଲୁ ।	Your account is not right, I gave you ten napkins.
ଯଦି ତୁ କର୍ମ ଅଧିକ ଭଲ ନ କରୁ, ଆମ୍ଭେ ଅନ୍ୟ ଧୋବାକୁ ଡାକିବୁଁ ।	Unless you do better work, I will call another washer-man.
ସାଜ ଘୋଡ଼ାକୁ ଆଣିବାକୁ ସଇସକୁ କୋଲ ।	Tell the groom to bring the poney.
ସେ ଘାସ କାଟିବାକୁ ଯାଇଛି ।	He has gone to cut grass.
ଅଚ୍ଛା, ସେ ଅସିଲେ ତୁ କହିବୁ ।	Well, tell him when he comes.
ଘୋଡ଼ା ବଡ଼ ମଇଳା ଦିଶୁଛି ।	The horse looks dirty.
ତୁ ଉଜ ଲଗାମ ସଫା କରନାହୁଁ ।	You have not cleaned the saddle and bridle.
ଏମନ୍ତ କର୍ମ କରିଲେ ଆମ୍ଭେ ତୋତେ ରଖିବା ନାହିଁ ।	If you do such work as this, I will not keep you.
ଘୋଡ଼ାକୁ ବୁଲାଅ ।	Walk the horse about.
ଏବେ ସଇସଖାନାକୁ ଲେଇ ଯାଅ ।	Now, take (him) to the stable.
ଅଜ ସ୍ୱି ପାହୁନ୍ତାକୁ* ଅସିବାକୁ ହେବ ।	You must come at dawn to-morrow.
ଘୋଡ଼ାକୁ ସଫାକର, ଦାନା ଦେଇ ପ୍ରସ୍ତୁତ କର ରଖ ।	Clean the horse, give him his gram, and have him in readiness (for me).
ଯାଅ, ନାଲବନ୍ଦକୁ ଡାକ ।	Go, call the horse-shoer.
ତାହାକୁ କୋଲ ସେ ଏହିମାସ ଅଉ ଟିକ ମୋଟା ନାଲ ଦେବାକୁ ହେବ ।	Tell him that he must give heavier shoes this month.

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* The natives reckon from dawn to dawn, so what, in English idiom, would be Tuesday at dawn, would be, in Oriya, Monday dawn. The above sentence ଅଜସ୍ୱି ପାହୁନ୍ତା lit. translated is "To-day night end at" or in Eng. id. "To-morrow at dawn."

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ଖିଦ୍‌ମତ୍‌ଗାର,* ଆମ୍ଭକୁ ଏକ ପିୟାଲ୍ଲ ଚ୍ୟା ଦିଅ ।	Butler, give (me) a cup of tea.
ଖବର କାଗଜ* ଦିଅ ।	Give (me) the newspaper.
ଏଭେବେଳେ ବଜାରରେ କ'ଣ ଫଳ ମିଳେ ।	What fruits can be had in bazar now?
କମଳାଲେମ୍ବୁ ଓ କଦଳୀ କିଣି ନେଇ ଆସ ।	Buy and bring some oranges and plantains.
ଖାନା* ନେଇ ଆସ ।	Bring the dinner.
ନିଆଁ ଜଳାଅ ।	Kindle a fire.
ଜଳ ଗରମ କର ।	Heat water.
ମେଜ* ଲଗାଅ ।	Set the table.
ବାସନ ସବୁ କାହିଁ ।	Where are all the plates?
ଏହି ପିୟାଲ୍ଲ କେ ଭାଙ୍ଗିଲା ?	Who broke this cup?
କେତେ ଚମଚ ଅଛି ?	How many spoons are (there)?
ସବୁ କଣ୍ଟା ଅଛି କି ?	Are all the forks (here)?
ଆମ୍ଭକୁ କାରି ଭାତ ଦିଅ ।	Give me curry and rice.
ପିଇବାର ଜଳ ଦିଅ ।	Give (me) a drink of water.
ଏ ମଖନ * ବଡ଼ ମଇଳା * ।	This butter (is) very dirty.
କେତେ ରୁଟି ଆଣିଥିଲୁ ।	How many loaves did (you) bring?
ଗୌଡ଼କୁ କୋଳ ଯେ ଏହି ଦୁଧ ଖଟା ଦେଇ ଯାଇଛି ।	Tell the milkman that this milk has gone sour.
ପୁଡ଼ିଙ୍ଗ କରି ନାହୁଁ କାଁଇ ?	Why have you not made a pudding?
ଖାନା ଭଲ ନାହିଁ ।	The dinner is not nice.
କାଲି ଦୁଇ ଜଣ ସାହେବ ଓ ମେମ ଆମ୍ଭର କୁଠିରେ ଖାନା ଖାଇବେ ?	To-morrow two ladies and gentlemen will dine here.

* Hindustani.

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କାଲି ଦ୍ୱାଜର ଲଗି ମାଛ ଗୁଡ଼ିଏ ।	To-morrow I wish fish for breakfast.
ଆମ୍ବ କୌଠି ରଖିଛୁ ?	Where have you put the mangoes ?
କେତେ ଅଳୁ ବଜାରରୁ ଅଣିଲୁ ।	How many potatoes have you brought from the bazar ?
ଛୁରକୁ ସଫା କର, ବଡ଼ ମଇଳା ହେଇଛି ।	Clean the knives, (they) are very dirty.
ଏହି ବୋଲ୍ ଧୋଇ ଖାନସାମାକୁ* ଦେଇ ଚିନରେ ଭର୍ତ୍ତି କରିବାକୁ ବୋଲ ?	Wash this bowl, and give it to the butler, and tell him to fill it with sugar.
ଚପ୍ପଶୀର ଦ୍ୱାରେ ଏହି ଚିଠି ଡାକ ଘରକୁ ପଠାଇ ଦିଅ (or ପଠାଅ)	Send this letter to the P. O. by the chapprassie.
ଡାକ ଅସିଛି କି ?	Has the mail come ?
ତୁ ଯା, ଡାକ ମୁନ୍ସିକୁ ପଚର ମୋର ଚିଠି ଅଛି କି ନାହିଁ ।	Go you, and ask the post-master if there are any letters for me.
କେତେ ଘଣ୍ଟା ବାଜିଛି ?	What time is it ?
ବଡ଼ ଉତ୍ତର ହେଇଛି ।	It is very late.
ଉତ୍ତୁଣି ମୋତେ ଯିବାକୁ ହେବ ।	I must go immediately.
ପଙ୍କା ବେହେରା କାହିଁ ।	Where is the punkha-puller ?
ପଙ୍କାକୁ ଟାଣିବାକୁ ବୋଲ (or କହ)	Tell (him) to pull punkha.
ଧୀରେ ଟାଣ ।	Pull gently.
ଜୋର କର ଟାଣ ।	Pull with force.
ଆଉ କେତେ ଅଧିକ ଗ୍ରୀଷ୍ମ ହେବ ।	How much more hot weather will there be ?
ତାହାର ପରେ କ'ହେବ ?	After that what will be ?
ବର୍ଷା କାଳ ହେବ, ଆଉ କ ?	The rainy season will be, what else ?

* Hindustani.

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ତୋର ଘର କୌଠି* ?	Where do you live ?
ସେହ୍ନ ଗାମ କେଉଁ ଅଡ଼େ ? / ସେଇ ଗାଁ କୌଅଡ଼େ ? Vulg.	In what direction is that village ?
କୌଣସି ସହରର ନଜଦେଃ ଥିବ ।	It will probably be near some city.
କଟକଠାରୁ କେତେ ଦୂର ହେବ ?	How far is it from Cuttack ?
ସେଠାରେ କ ସାହେବ ଲୋକ ଥାନ୍ତି ?	Do any Europeans reside there ?
ସେମାନେ କ'ଣ କର୍ମ କରନ୍ତି ?	What work do they do ?
ସରକାର ଲୋକ ଭିନ୍ନ କ ଅନ୍ୟ କେହି ନାହିଁ ?	Are there none but Govt. officials ?
ହଁ, ନଳ ସାହେବ ଓ କାଣ୍ଟ୍ରାକ୍ଟର ସାହେବ ଅଛନ୍ତି ।	Yes, there are Indigo planters and contractors.
ଏଠାରେ କ ଭଲ ପଣ୍ଡିତ ମିଳିବ ?	Can a good pundit be had here ?
ସେ କ'ଣ ଭାଷା ପଢ଼ାଇବାକୁ ପାରନ୍ତି ?	What languages can he teach ?
ଆଚ୍ଛା, ଆମ୍ଭେ ଓଡ଼ିଆ ଭାଷା ଶିଖିବାକୁ ଚାହୁଁ	Well, I wish to learn Oriya.
କାଲି ତାହାକୁ ଡାକ ଆଣ ।	Bring him to-morrow.
ସେ କେତେ ବର୍ହନ ମାଗନ୍ତି ?	How much wages does he ask ?
ପ୍ରତି ମାସେ ୧୦ ଟଙ୍କା	Ten rupees per month.
ନଦୀରେ ବହୁତ ଜଳ ଅଛି ।	There is much water in the river.
ବନ୍ୟା ହେଲେ ହେବାକୁ ପାରେ ।	We may have a flood.
ଏବରସ ଅନେକ ଫସଲ† ହେବ ।	There will be a large crop this year.
ଜଳରେ ଧାନ ବଡ଼ ଭଲ ଦିଶୁଛି ।	The rice in the fields looks very well.

* In N. Orissá କେଉଁ is used.

† Hindustani.

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ଅଉ ଟିକ ଜଳ ହେଲେ ଭଲ ହୁଅନ୍ତା ।	A little more water (or rain) would do good.
ଆମ୍ଭେ ଶୁଣିବାକୁ ପାଇ ଯେ ବାଘ ବଡ଼ ମାରୁଛି ।	I hear the tigers are doing much damage.
ଏବେ ବନରେ ବଡ଼ ଉତ୍ପତ୍ତି ଅଛି ।	There is much danger (lit. fear) in the jungle just now.
ଗତମାସ ପାଞ୍ଚ ଲୋକ ମାସ୍ତ ପଡ଼ିଛି ।	Last month five persons were killed.
ଚାଲ, ଆମ୍ଭେମାନେ ବାଘ ଶିକାର କରିବାକୁ ଯାଉଁ ।	Let us go and shoot (or hunt) tigers.
ଲୋକମାନେ ବନ ପିଟିବେ କି ?	Will the people beat the jungle ?
ହଁ, ସ୍ୱଚ୍ଛନ୍ଦେ ତାହା କରିବେ ।	Yes, *that* they will do willingly.
ବେହେରା ଆମ୍ଭର ବନ୍ଦୁକ ଲେଇ ଆସ । ଗୁଳିଅଦ୍ଧ, ସବୁ ସାଜ ଆଣ ।	Bearer, bring my gun. Bullets, &c, and all appurtenances.
ଆମ୍ଭକୁ ବାଲେଶ୍ୱରକୁ ଯିବାକୁ ହେବ ।	I must go to Balasore.
ଏକ ପାଲ୍‌କର ଡାକ ବସାଅ ।	Lay a dak for one palkey.
ଆଠ ଜଣ ବେହେରା, ଦୁଇ ଜଣ ବାହୁଙ୍ଗିବାଲା ଅଉ ଏକ ମସାଲଚି ପ୍ରୟୋଜନ ହେବ ।	I shall require eight bearers, two bahungy-wallahs, and one mussalchi.
ପ୍ରତ୍ୟେକ ଚୌକିପାଇଁ ଏକ ଟଙ୍କା ବଇନା ଦେଇ ଆସ ।	Give one rupee advance for each stage.
କାଲି ଉପରଓଳି ଘର ଘଣ୍ଟା ସମୟରେ ଯିବାକୁ ଘହୁଁ ।	I wish to go at 4 o'clock to-morrow afternoon.
ସାବଧାନ କର. ଯେମନ୍ତ କୌଣସି ଗୋଳମାଳ ନ ହୁଏ ।	Take care that there be no confusion.
ବେହେରା ଲୋକ ସକଳ ଠିକ ସାଢ଼େ ଛଅ ଘଣ୍ଟା ସମୟରେ ଅସିଲେ ସେମାନଙ୍କର ଲାଭ ହେବ ।	If the bearers are all here at 3½ o'clock precisely, they will gain by it.

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କାଲି, ସନ୍ଧ୍ୟାବେଳେ ଖାନା ପ୍ରସ୍ତୁତ କରିବାକୁ ଡାକ ବଙ୍ଗାଲାର ଖିଦମତ ଗାରକୁ ହୁକମ ଦେଇଯାଅ ।	As you go tell the khidmutgar at the dak bungalow to have dinner ready to-morrow evening.
ସରଦାର, ଅମ୍ଭର ପେଟରା ତିୟାର କର	Sirdar, get my boxes ready.
ଅମ୍ଭେ ସେଠାରେ ଦଶ ଦିନ ରହିବା ।	I shall stay there ten days.
ସାବଧାନ, ଅମ୍ଭର ନୁଗା ଯେହେ କମ ନ ପଡ଼େ ।	Take care that I have enough clothes.
ତୁମ୍ଭେ ବରାଣ୍ଡରେ ଶୁଅ, ପୁଣି ଘଂଣ୍ଟା ସମୟରେ ଅମ୍ଭକୁ ଜଗାଅ (or ଉଠାଅ)	Sleep on the verandah, and call me at 3 o'clock.
ଦର୍ଜୀକୁ ଡାକ ।	Call (the) tailor.
ଏହି ନୁଗା ଲେଇ, ଦୁଇଟା କାମୀଜ* ବନାଅ	Take this cloth and make two shirts.
ଏହି ବୋତାମ ଲଗାଅ ।	Sew this button on.
ତୋର ସିଲାଇ ବଡ଼ ମୋଟା ।	Your sewing is very coarse.
ଅମ୍ଭର କୁର୍ତ୍ତୀ ମରାମତ* କର ।	Mend my coat.
ତୋର ପାଖରେ କେତେ ସୂତା ଅଛି ?	How much thread have you ?
ସେହି ସାୟା* ନିକାଶ ହେଇଛି କି ?	Is that skirt finished ?
କେତେ ଚୁଞ୍ଚି ଅଣିଛୁ ?	How many needles have you brought ?
ଏହାକୁ ବେଷ୍ଟ କରି ନ ଥିଲୁ କିପାଇଁ ?	Why did you not baste this ?
ଏହି ଫରାକ୍ ଅଜି ନିକାଶ କରିବାକୁ ହେବ ।	This frock must be finished to-day.
ଯେ ରେଶମ ସୂତା ସକାଳେ ତୋତେ ଦେଲୁଁ ସେ କାହିଁ ?	Where is the sewing silk (I) gave you this morning ?

* Hindustani.

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ଅଜ ତୁ ବଡ଼ ଉଜୁର କର ଅସିଥିଲୁ, ଦେର କର ସିବାକୁ ହେବ ।	To-day you came late, so you must go late.
ଛଅଟା ପେଣ୍ଟଲୁନ୍ ବନାଇବାକୁ କେତେ ଲୁଗା ଲଗିବ ?	How much cloth will it take to make six pantaloons ?
ସାହେବଙ୍କର କୁର୍ତ୍ତା ସପ୍ତମ କରନାହୁ କପାଁଇ ?	Why have you not mended the sahib's coat ?
ସେଇ ସିଲାଇ ଭଲ ନାହିଁ ।	That sewing is not good.
ତୋତେ ଅନୁର ସହ କରିବାକୁ ହେବ ।	You must take more pains.
ତୁ କେତେ ଦିନ କାମ କରିଛୁ ?	How many days have you worked ?
ବେହେରା, ତୁ କାଇ ଅସି ନ ଥିଲୁ କପାଁଇ ?	Bearer, why did you not come (to work) yesterday ?
ଅଚ୍ଛା, ବଦଲି ଦେବାକୁ ଉଚିତ ଥିଲା ।	Well, you ought to have sent a substitute.
ଘରର ସବୁ ସାଜକୁ ପୋଛ ।	Wipe all the furniture.
ଛୋଟା ହାଜରକୁ ଅଣିବାକୁ କୋଲ ।	Tell (the butler) to bring chotahazari.
ଦର୍ଜୀର ଘରକୁ ଯାଇ ତାହାକୁ ଅଜ ଅସିବାକୁ କୋଲ ।	Go to the tailor's house and tell him to come to-day.
ସବୁ ବତରେ କେବେ ତେଲ ଦେଇ ଥିଲୁ ?	When did (you) fill the lamps ?
ବତ ସକଲ ଏତେ ମଇଳା କାହିଁପାଇ ?	Why are all the lamps so dirty ?
ସାହେବକୁ ସାଲମ* (or ନମସ୍କାର) କୋଲ ?	Give the sahib a salutation.
ତାହାଙ୍କର ସଙ୍ଗେ ଅମ୍ବର କଥା ଅଛ ।	I wish to speak with him.
ଏ ଚିଠି କେ ଅଣିଲ ?	Who brought this letter ?
ସଲମ କର, ପଛେ ଜବାବ ଦେବା ।	Give a salam, I will send an answer by and bye.

* Hindustani.

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ଦବାଏବି ପଙ୍କା ଟାଣୁଁ, ବେଟେସ୍ତ ଲାଗି ହୁକମ* ଦସ୍ ।	I wish punkha day and night, give the orders for bearers (to pull).
ମେହନ୍ତରକୁ ପଚର ସେ ମୋର ଚାବି ପାଇଛୁ କି ନାହିଁ ।	Ask the sweeper if he has found my keys.
ବାଇସବାଲାକୁ କହ, ସେ ଆଜ ଆମେ କିଛି ନ ଚାହୁଁ ।	Tell the pedlar I do not wish anything to-day.
ସାହେବଙ୍କର ଅଫିସାଘାରେ ସକଳ ପୁସ୍ତକକୁ ସଜାଡ ।	Straighten all the books in the sahib's study.
ଘରକୁ ଯିବାର ସମୟରେ ଧୋବାକୁ କୋଲ, ସେ କାଲି ସବୁ ନୁଗା ଆଣିବାକୁ ହେବ ।	When you go home tell the dhoba that he must bring all the clothes to-morrow.

NOTE.—In spelling words of doubtful orthography in the above sentences, the writer has followed Dr. Sutton's method; though in some instances he would have preferred a change, yet he thought it best to follow an accepted authority.

SECTION 2.

1. *Ordinary Cutcherry Phrases.*

ଆଜ କ'ଣ କାର୍ଯ୍ୟ (or କର୍ମ) ଅଛି ?	What work is there to-day?
ଦରଖାସ୍ତ ଓ ନାନା ପ୍ରକାର କର୍ମ ଆଗେ ହାଇର କର ।	Bring up the petitions and miscellaneous work first.
କେତେ ମକଦ୍ଦମାର ସାକ୍ଷୀ ଉପସ୍ଥିତ ଅଛି ?	In how many cases are witnesses present ?
କ'ଣ ମାମଲା ଆଜ ଶୁଣାଯିବାର ଲାଗି ନିର୍ଦ୍ଧାରିତ ଅଛି ?	What cases are appointed for hearing to-day ?

* Hindustani.

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ଅଉ ସବୁ ବାକି ମକଦମାର ଓଆରଣ୍ଟ ଇତ୍ୟାଦି ଓୟାପସ ପ୍ରାପ୍ତ ହୋଇ ଅଛି କି ନାହିଁ ।	Have the returns of process been received in the rest?
ସବ୍‌ଇନଷ୍ପେକ୍ଟର ଏହି ସବୁ ଓଆରଣ୍ଟ ଯାରି ନ କରିବାର କାରଣ କିଫିଅତ ଦେଇ ଅଛନ୍ତି କି ନାହିଁ ?	Has the Sub-Inspector of Police explained his failure to execute these warrants?
ଫରିୟାଦି (or ମୁଦଇ or ବାଦି) ଉପସ୍ଥିତ ଅଛି କି ? ତାହା ନୋହିଲେ ମକଦ୍ଦମାକୁ ଖାରିଜ କରିବାକୁ ହେବ ।	Is the prosecutor present? If not, the case must be dismissed.
କାହାର ବିପକ୍ଷରେ ନାଲିଶ କରୁଛ ? ତୁମ୍ଭେ କେଉଁ ଅପରାଧରେ ତାହାଙ୍କର ଉପରେ ନାଲିଶ କର ?	Against whom do (you) complain? Of what offence do you complain?
ଅପରାଧ କେଉଁଠାରେ ଘଟିଥିଲା ?	Where was the offence committed?
କେବେ ?	When? (*i. e.*, on what day?)
କେତେବେଳେ ?	At what time? (*i. e.*, what hour of day?).
ସବୁ ଆସାମି ମିଳି କି ସେହି ଅପରାଧ କରି ଥିଲେ ?	Did all the accused take active part in the offence?
ସେମାନେ ସେ ପ୍ରକାର କର୍ମ କରିଥିଲେ କାହିଁକି ?	Why did they behave thus?
ତୋର ଘରରୁ ସମାନଙ୍କର ଘର କେତେ ଦୂର ?	How far from your house do they live?
ସେମାନେ କି ତୋର କୁଟୁମ୍ବ ?	Are they your relatives?
ପ୍ରତିବାଦି ଏହାର ପୂର୍ବେ ଅଉ କୌଣସି ମକଦମାରେ ଦୋଷି ହୋଇଥିଲା କି ?	Has the accused been convicted of any offence before?
ସେ କି ପ୍ରକାର ଦଣ୍ଡ ପାଇଥିଲା ?	How was he punished?
ଏ ମକଦ୍ଦମାର ନଥି ଠିକ ଅଛି କି ?	Is the record of this case in order?

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ଫଏସଲ୍ଟ ଓ ନଷ୍ପତ୍ତି କାହିଁ ?	Where are the decision and finding ?
କାଲି ଯେ ଜରିମାନା ଲଗି ଆଜ୍ଞା ଦେଇ ଥିଲି, ତାହାର ଅଦାୟ୍ ନମନ୍ତେ ଓଆରଣ୍ଟ ସାର୍ ହୋଇଅଛୁ କ ନାହିଁ?	Has a warrant been issued to levy the fine I inflicted yesterday ?
ପୋଲିଶ କିଫିଅଭର ସଙ୍ଗେ ଅପଣାର ରେଜଷ୍ଟରର ଯେ ଅନିକ୍ୟତା ଗୁଅଡ଼ ମୁହଁର ବୁଝାଇ ଦେଇ ଅଛନ୍ତି କ ନାହିଁ ?	Has the pound-keeper explained the discrepancy between his Register and the Police Report ?
ଏଠାରୁ କଟକ କେତେ ଦୂର ?	How far is it from this to Cuttack ?
ସେଠାକୁ ଯିବାର ଲଗି ଜଳ ପଥ ଅଛୁ କ ?	Can you go by water ?
ବାଟ କେମନ୍ତ ?	How is the road ?
ଓବର୍ଶିରଙ୍କୁ କାଲି ମୋର ପାଖରେ ପଠାଇ ଦିଅ ।	Send the overseer to me to-morrow.
ମରାମତିର ଏଷ୍ଟମେଟ (or କଭ) ମଞ୍ଜୁର ହୋଇ ଅଛୁ କ ନାହିଁ ?	Have the estimates for the repairs been sanctioned ?
ସାମାନ୍ୟ ମରାମତି ପି ମାଇଲ୍‌କୁ କେତେ ପଡ଼ିବ ?	At what rate per mile can petty repairs be effected ?
ଏ କର୍ମରେ କେତେ ଖରଚ ହୋଇଛୁ ଗଣି କେତେ ଟଙ୍କା ବାକି ଅଛୁ, ପ୍ୟାକଡ଼ ବହି ଓ ଖତୟାନ ଲେଇ ଆସି ମୋତେ ଦେଖାଅ ।	Bring the Cash Book and Ledger, and show me how much has been already spent in this work, and what balance is in hand.
ଓବର୍ଶିରଙ୍କର ଏଷ୍ଟିମେଟକୁ କେହି ଜଣେ ଜମୀନ ଯାଇ ଭଦାରକ କରିଅଛୁ କ ନାହିଁ ?	Has any one by local inspection checked the overseer's estimates ?
କର୍ମ କେବେ ମପା ଯାଇ ଥିଲା ? or ଶେଷ ଥର କର୍ମର ମାପ କେବେ ହୋଇ ଥିଲା ?	When was the work measured last ?

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ଠିକାଦାରର ହିସାବ ସବୁ ଠିକ ଅଛି କି ? Are the calculations in the contractor's bill correct ?

ବାକି ଟଙ୍କା ଦେଇ ସବୁ ହିସାବ କାଟି ଦିଅ । Let the amount be paid, and account closed.

ଗତ ଦୁଇ ମାସର ଚଳିତ ଜିନିଷ ଆଣି ଦେଖାଅ । Bring me the price currents for the last two months.

କୌଣସି ଅଞ୍ଚଳର ଅନାବୃତ୍ତି ହୋଇଛି କି ? Have any rumours of a scarcity been reported ?

ଏହି ହପ୍ତା ନୁନର ଦର ଟ ୫।୪ ଟଙ୍କା, ଗତ ହପ୍ତାରେ ଟ ୫ ଟଙ୍କା ଥିଲା, ଏହାର କାରଣ କି ? Salt this week is Rs. 5/8, last week it was Rs. 5/ per maund; how can this be accounted for ?

ଡାଲର ଦର ବଢ଼ିଛି, ପୋଲିସ ଏ ବିଷୟରେ ସନ୍ତୋଷକରରୂପେ ବୁଝାଇ ପାରୁଛନ୍ତି କି ? The price of pulses has gone up ; do the Police explain this satisfactorily?

ଏମନ୍ତ ଅନିଶ୍ଚିତ ଯବାବ ଗ୍ରାହ୍ୟ ହେବ ନାହିଁ, ନମ୍ନ ଲେଖିତ ବିଷୟରେ ସ୍ପଷ୍ଟ କରି ବୁଝାଇବାକୁ ହେବ । Such an explanation is too indefinite ; the following points should be elucidated.

ଖଜାନା ଘରେ ନଗଦ ଟଙ୍କା, ଆଉ ନୋଟ କେତେ ଅଛି ? What cash is in the treasury, and what the value of the notes ?

କାଲିକାର ନଗଦ ଟଙ୍କାର ଚୁମ୍ବକ ହିସାବ ମୋତେ ଦେଖାଅ । Show me the cash abstract for yesterday.

ଏକ ଶହ ଟଙ୍କା ଉପରକୁ ମୋର ହୁକୁମ ବିନା ଆଉ କୌଣସି ନୋଟ ତୁମେ ଲେବ ନାହିଁ । Refuse to cash any notes over Rs. 100 in value, without my special orders.

ଅଫିମ ଗୋଦାମର ସ୍ପେଟ ଡେପୁଟି ଏଜେଣ୍ଟ ପେଶଗି ଟଙ୍କା ଦେବାର ଲିଗି ଆଉ କେତେ ଟଙ୍କା ଲେବାକୁ ପାରେ ? How much more can the Sub-Depty. Opium agent draw to pay his advances ?

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ଯୁନବାର ତାହାଙ୍କର ବରାତ କେବେ ହେବ, ଆଉ କେତେ ଟଙ୍କା ଲାଗି ବରାତ ହେବ ?	When is he expected to draw on this treasury again, and for what amount ?
ମନୀ ଅର୍ଡର ଏଜଣ୍ଟ ଜାମୀନ ଦେଇ ଅଛନ୍ତି କି ?	Has the money order agent given security ?
ଜାମୀନ ଖତ କାହିଁ ? ଆମ୍ଭକୁ ଦେଖାଅ ।	Where is the bond ? shew it to me.

2. Police Court Phrases.

ସବ୍ ଇନ୍‌ସ୍ପେକ୍ଟରକୁ ଡାକ ।	Call the Sub-Inspector.
ଆଜି କି ୨ ମକଦ୍ଦମା ଅଛି ?	What cases are there to-day ?
ଡକାଇତୀ ମକଦ୍ଦମା କେବେ ତଦାରକ ହୋଇଥିଲା ?	When was the dacoity case investigated ?
କିଏ ତଦାରକ କରିଥିଲା ?	Who investigated (it) ?
ତୁମ୍ଭେ କି ଆପେ ଯାଇଥିଲ ?	Did you go in person ?
ତହିଁରେ କି ହେଲା ।	What was the result ?
ଡକାଇତଙ୍କ ମଧ୍ୟରୁ କେହି ଧରା ପଡ଼ି ଅଛି କି ନା ?	Have any of the dacoits been apprehended ?
ସାକ୍ଷିମାନେ କି ଆସି ପହୁଞ୍ଚି ଅଛନ୍ତି ?	Have the witnesses arrived ?
ଶୁଣାଯିବା ନିମନ୍ତେ ମକଦ୍ଦମା କେବେ ତୟାର ହେବ ?	When will the case be ready for a hearing ?
ଆଚ୍ଛା, ଶୀଘ୍ର ହାଜର କର ।	Well, present it without delay.
କନଷ୍ଟବଲମାନଙ୍କ ସଙ୍ଗରେ ଡକାଇତ ମାନେ ମାରପିଟ କରିଥିଲେ ।	The dacoits assaulted the Police force.
କେହି କି ଆଘାତ ପାଇଅଛି ?	Has any one been injured ?
ଆଚ୍ଛା, ସେମାନଙ୍କୁ ହସପେଟାଲକୁ ନେଇ ଯାଅ, ଆଉ ଏହି ଚିଠୀ ଡାକ୍ତର ସାହେବଙ୍କୁ ଦିୟ ।	Well, take them to the hospital, and give this letter to the Doctor.

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ତୁମ୍ଭେ କ ଜାଣ ନାହଁ ଯେ, ମାରପିଟ ଅପରାଧ ପୋଲିଶର ଗ୍ରାହ୍ୟ ନୁହେ ?

Do you not know that assault is not an offence cognizable by the police ?

ଡକାଇତଙ୍କ ମଧ୍ୟରୁ କାହା କାହାଙ୍କୁ ଚିହ୍ନି ଅଛ କ ନାହଁ ?

Were any of the dacoits, recognized by the complainant ?

ଚୋରମାଲର କମତ କେତେ ଥିଲା ?

What was the value of the property stolen ?

ପରୀକ୍ଷା ନମନ୍ତେ ଡାକ୍ତର ସାହେବଙ୍କ ନକଟକୁ ଲାସ ପଠା ଯାଇଅଛି କ ନାହିଁ ?

Has the corpse been sent to the Civil Surgeon for *post mortem* examination ?

ସମସିଂହ କନଷ୍ଟବଲର ବରୁଦ୍ଧରେ ଯେଉଁ ଘୋଷ ନେବାର ଅପବାଦ ହୋଇଥିଲା, ତଦ୍ବଷୟରେ ମାଜିଷ୍ଟେଟ ସାହେବ କରୁପ ନଷ୍ପତ୍ତି କରିଅଛନ୍ତି ?

What has been the Magistrate's decision in the case in which constable Ram Sing was charged with having taken a bribe ?

ହତ୍ୟାକାରୀ ଜଣା ପଡ଼ିଅଛି କ ନାହିଁ ?

Has the perpetrator of the murder been discovered ?

ଚୋରୀ ମକଦ୍ଦମାର ଶେଷ ରପୋର୍ଟ ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟର କ ଫାରମରେ ଦେଇଥିଲା ?

In what form has the Sub-Inspector submitted the final report of the theft case ?

ଚଣ୍ଡିପୁରଠାରେ କାଲି ଯେ ଝୁଣ୍ଟ ପୋକ୍ତାନ ହୋଇଥିଲା, ସେ କ ଏଠାକୁ ପଠା ଯାଇଅଛି ?

Has the illicitly manufactured salt that was seized yesterday at Chandipore been sent in ?

ତୁମ୍ଭେ କ ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟରକୁ ଚିଠୀ ଦେଇ ଜଣାଇଅଛ ଯେ, ଝୁଣ୍ଟ ଠାରେ ଯଦ କୌଣସି ଗାଣ୍ଡଉଙ୍ଗ

Have you written the Sub-Inspector that if there is any breach of the peace

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ହୁଏ ତେବେ ତାହାକୁ ଜବାବଦହ୍ନ ହେବାକୁ ହେବ ?

at Puri he will be held responsible for the consequences ?

କାଲି ଯେଉଁ ପଥିକ ମର ଯାଇଥିଲା, ତାହା ପାଖରୁ ଯେ ସବୁ ମାଲ୍‌ମାଲ୍ ମିଳେ, ସେ ସବୁ ଜଜ ସାହେବଙ୍କ ଅଦାଲତକୁ ପ୍ରେରଣ କଲ ସାଇ ଅଛ କ ନାହିଁ ?

Has the property that was found on the traveller who died yesterday been sent to the Judge's Court?

ଦାଲୁନଠାରୁ ପ୍ରେରିତ ଲାୱାରିସୀ ଗାଇ ବଷୟରେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବଙ୍କ ହୁକୁମ ନେବାକୁ କୋର୍ଟ ଇନ୍‌ସ୍ପେକ୍ଟରକୁ କୁହ ।

Tell the Court Inspector to take the Magistrate's orders regarding the unclaimed cow sent in from Dantoon.

ଜେଲ୍‌ଖାନାରୁ ଫେରର ହୋଇଥିବା ଦୁଇ ଜଣ କଇଦୀର ହୁଲିୟା ସବୁ ପୋଲିସ ଇଷ୍ଟେସନକୁ ପ୍ରେରଣ କଲ ସାଇ ଅଛ କ ନାହିଁ ?

Have the description rolls of the two prisoners who escaped from the jail been sent to all the Police Stations ?

ତୁମ୍ଭ ବନ୍ଦୁକରେ କ ଗୁଳୀ ଭର୍ତ୍ତି ଅଛ ?

Is your musket loaded with ball ammunition ?

ଆଜି ସକାଳେ ତୁମ୍ଭେ ପେରେଡରେ ହାଜର ଥିଲ କ ନାହିଁ ?

Did you attend parade this morning ?

ସେତେବେଳେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବ ତୋ ଆଗେ ଦେଇ ଚାଲି ଗଲେ, ତେତେବେଳେ ତୁ ବନ୍ଦୁକ ଉଠାଇ କପାଁଇ ତାହାଙ୍କୁ ସଲାମ ନ କଲୁ ?

Why did you not present arms when the Magistrate passed in front of your post ?

ନୂଆ ବାହାଙ୍କ କନ୍‌ଷ୍ଟବଲମାନେ ପେରେଡ କର୍ମରେ ନପୁଣ ହୋଇ ଅଛନ୍ତି କ ନାହିଁ ?

Are the recruits proficient in their drill ?

ଗତ ରାତ୍ରିରେ ତୁମ୍ଭେ ସମସ୍ତ ପ୍ରହରୀମାନଙ୍କୁ ଦେଖି ଅସିଥିଲ କ ନାହିଁ ?

Did you visit all the guards last night ?

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ଯେ ଟଙ୍କା କଲିକତାକୁ ପ୍ରେରଣ କରା ଯିବ, ତାହାଲାଗି ପ୍ରହରୀ ପ୍ରସ୍ତୁତ ଅଛନ୍ତି କି ନାହିଁ ?	Is the escort for the treasure that is to go Calcutta ready ?
ଇନ୍‌ସ୍ପେକ୍ଟରକୁ ବୋଲ ଯେ, ସେ ବାଟ ଖରଚ ପାଇବାକୁ ପାରିବ ନାହିଁ ?	Tell the Inspector he is not entitled to travelling allowance.
ପୋଷାକ ଲାଗି କନଷ୍ଟବଲମାନଙ୍କ ଦରମାହାରୁ ଟଙ୍କା କଟା ଯାଇଛି କି ନାହିଁ ?	Have the deductions for uniform been made from the pay of the constables?
ଏହାଠାରୁ ଭଲ କୁର୍ତ୍ତି କି ତୋଠାରେ ନାହିଁ ?	Is that the best "jumper" you have in your possession ?
ପୋଲିଶ କର୍ମକାରକର ଜୁନ ମାସର ବେତନ ଖାଜଣାଖାନାରୁ ଅଣା ଯାଇ ଅଛି କି ନାହିଁ ?	Has the pay of the force for June been drawn ?
ଛୁଟୀ ନ ନେଇ ଗତ ତିନଦିନ ତୁ କିପାଁଇ ଅନୁପସ୍ଥିତ ଥିଲୁ ?	Why were you absent without leave for the last three days ?
କେତେ ଦିନ ହେଲା ତୁ ପୋଲିଶ କର୍ମରେ ଅଛୁ ।	How long have you been in the Police force ?

NOTE.—The orthography of words incorporated from the English is not settled ; so that in a few instances, the same word will be found spelled differently.

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SECTION 3.

Specimens of Cutcherry writings.

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1. *Order of Nuanam.*

(Form in which all orders are issued.)

ହୁକୁମ ସାହେବ କଲେକ୍ଟର ।

ମହତ୍-ଉପଯୁକ୍ତ ଶ୍ରୀ ନୀଳମାଧବ ଦତ୍ତ ତହସିଲଦାର ତାଲୁକେ
ନୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓତ୍ କୁଣଳରେ ଥିବ ।

ଉକ୍ତ ତାଲୁକର ଅନ୍ତର୍ଗତ ସନ୍ଦ୍ରପୁରା ମୌଜାର ନୂତନ ପ୍ରଜା ହେନରି ଦାସ, କଣ୍ଡୁରୁ, ସପନା ଓ ବଲରାମର ଗତ ମାର୍ଚ୍ଚମାସ ତା ୩ ରିଖ ଲେଖିତ ପ୍ରାର୍ଥନା ପତ୍ର ଅଜରେ ହଜୁରରେ ପେସ ହେବାରୁ ବିଦିତ ହେଲା ଯେ, "ପ୍ରାର୍ଥନାକାରି-ମାନେ ଉକ୍ତ ମୌଜାର ଯେଉଁ ସ୍ଥାନରେ ବାସ କରୁଅଛନ୍ତି ସେହି ସ୍ଥାନର ନାମ 'ବାମ୍ସ୍ ସାହୀ' ବୋଲି ରଖିବାର ପ୍ରାର୍ଥନା କରୁ ଅଛନ୍ତି" । ଏଥିକୁ ପ୍ରାର୍ଥନା-କାରିମାନଙ୍କ ପ୍ରାର୍ଥନାନୁସାରେ ଉକ୍ତ ସ୍ଥାନର ନାମ "ବାମ୍ସ୍ ସାହୀ" ବୋଲୀ ରଖା ଯିବାର ବିହିତ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ଆଦେଶ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ଉପରୋକ୍ତ ମୌଜାର ଯେଉଁ ଭାଗରେ ଉଲ୍ଲେଖିତ ପ୍ରଜାମାନେ ବାସ କରୁଅଛନ୍ତି, ସେହି ସ୍ଥାନର ନାମ "ବାମ୍ସ୍ ସାହୀ" ବୋଲି ସାଧାରଣ ଲୋକଙ୍କୁ ଜଣାଇ ଦେବ, ଓ ଆବଶ୍ୟକ ସମୟରେ ସରକାରୀ କାଗଜ ପତ୍ରରେ ମଧ୍ୟ ସେହି ନାମ ଲେଖିବ, ଇତି ।

ତା ୨୦ ରିଖ ଅପ୍ରେଲ ସନ ୧୮୭୨ ମସୀହା ।।

2.—*Ordinary rubakáry*

(or proceeding of Collector's Court.)

ରୋବକାରୀ କଚେରି କଲେଟରୀ ଏଜଲାସ ଶ୍ରୀଯୁତ ଜାନ୍ ବାମ୍ସ୍ ସାହେବ କଲେକ୍ଟର ଜିଲେ ବାଲେଶ୍ୱର ତା ୩ ରିଖ ମାହେ ଜୁନ ସନ ୧୮୭୨ ମସୀହା ।

ଓଡ଼ିଶ୍ୟା ଭିଭିଜନର ମହିମାର୍ଣ୍ଣବ ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ସନ ହାଲ ମଇ ମାସ ତା ୩୦ ରିଖ ଲେଖିତ ନ ୬୧ ମ୍ବର ଚିଠୀ ପହୁଞ୍ଚି ଜଣା ଗଲା କି, ଏ କଚେରିର ମଇ ମାସ ତା ୧୪ ରିଖ ଲେଖିତ ନ ୧୫୩ ମ୍ବର ଚିଠୀରେ ନୟାନନ୍ଦ ତାଲୁକର ଭଉଁ-

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ରଥ ଓଗେର ନକଲ ତୟାର କରିବା ନିମନ୍ତେ ଯେଉଁ ଠିକା ମହୋରରମାନଙ୍କ ସକାଶ ରିପୋର୍ଟ ହୋଇଥିଲା, ତାହା ଏହି ସର୍ତ୍ତରେ ଆଉ ଛମାସ ସକାଶ ମଞ୍ଜୁର ହୋଇଅଛି ଯେ ଉକ୍ତ ସମୟ ମଧ୍ୟରେ ଠିକା ମହୋରରମାନେ ସମସ୍ତ କର୍ମ ଟ ୩୬୦ ଙ୍କାରେ ନିକାଶ କରି ଦେବେ ।

ବଜେଟରେ ଖାସ ମାହାଲର କଣ୍ଟିଂଜଣ୍ଟ ଟ ୧୧୪୪ ଙ୍କା ଯାହା ମଞ୍ଜୁର ହେବା ନିମନ୍ତେ ଯାଇଅଛି ତାହାର ମଞ୍ଜୁରୀ ପହୁଞ୍ଚିଲେ ସେହି ଟଙ୍କାରୁ ଖରଚ ପଡ଼ିବ ଓ ମଞ୍ଜୁର ନ ହେବା ପର୍ଯ୍ୟନ୍ତେ ଏ ଟଙ୍କା ଖରଚ ନ ହେବ ।

ଯେହେତୁ ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ହୁକୁମ ମୁତାବକ କର୍ମ ଅଞ୍ଜାମ କରା ଜରୁର ; ଅତଏବ

ହୁକୁମ ହେଲା କି ।

ଠିକା ମହୋରରମାନଙ୍କୁ ଆଉ ଛଅମାସ ନିମନ୍ତେ ମକୁରର କରା ଯାଉ ଯେ ବଜେଟ ଟଙ୍କାର ମଞ୍ଜୁରୀ ପହୁଞ୍ଚିଲେ ସେମାନଙ୍କ ମସାହେରା ନିସବତରେ ମନାସବ ହୁକୁମ ସାଦର ହେବ ଓ ଉପର ଲେଖିତ ଆଦେଶାନୁସାରେ ପରୁଆନା ଜାତ ଠିକା ମହୋରର ଓ ମହାଫିଜ ଓ ଏକାଉଣ୍ଟେଣ୍ଟ ନାମରେ ଜାରି ହେଉ, ଇତି ।

3.—*Diary of a district Kanungoe.*

(Shewing what he has done on a given day.)

ଦୈନିକ କର୍ମର ବିବରଣ ।

ତା ୧୨ ରିଖ ମାହେ ଜୁନ ସନ ୧୮୭୨ ମଶୀହା ମୁତାବକ ଦି ୩୨ ନ ମାହେ ଜ୍ୟୈଷ୍ଠ ସନ ୨୨୭୯ ସାଲ ରୋଜ ବୁଧବାର ମୁକାମ ବାଲେଶ୍ୱର ।

୧ । ଚଳିତ ମାସ ତା ୧୦ । ୧୧ ରିଖର ରୋଜ ନାମଚାର ନକଲ ଶ୍ରୀହଜୁରକୁ ପଠିଆ ଯାଏ ।

୨ । ଗତ ମଇ ମାସର ଶସ୍ୟାଦି ଓ ଫସଲ କୋରକୀର ମାସକବାର ପ୍ରେରିତ ହୁଏ ।

୩ । ସଦର କାନୁନଗୋଇଙ୍କ ଇତଫାକରେ ସରକଟ ହାଉସ ଓ ଲାଇନର ପରେଟ ପଦା ଅନ୍ତର୍ଗତ ବନମାଳିଯାତୀ, ଓଗେର ଲାଖରାଜଦାରଙ୍କ ଭୂମି ଚିହ୍ନତର ନକସା ଓ କୈଫିୟତ ଏବଂ ଜରିବ କାଗଜ ଇତ୍ୟାଦି ପ୍ରସ୍ତୁତ କରା ଯାଏ ।

୪ । ପ୍ରଗନେ ଦଶମଲଙ୍ଗ ମୌଜେ ଜୟଦେବ କସବା ଓ ବଡ଼କିୟା ଗ୍ରାମର ନିବାସୀ ରଘୁନାଥ ଦେ ଓ ପ୍ରହ୍ଲାଦ ଦାସ ଓଗେର ପ୍ରଜାମାନେ ଜୟଦେବ

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ତାଲୁକର ଜମିଦାରମାନଙ୍କ ସମୀପରେ ଉପସ୍ଥିତ ହୋଇ ନିଷ୍ପତ୍ତି କରିବା କାରଣ ହଜୁରର ପ୍ରଦାନିତ ନ ୧୬୦ ମ୍ବର ପରୁଆନା ପ୍ରଜାମାନଙ୍କ ଦେଇ ସେମାନଙ୍କ ରସିଦ ରିପୋଟ ଯୋଗେ ରିସାଲ ହୁଏ ।

୫ । ପ୍ରଗନେ ତଳସୁବଙ୍ଗ ଯୁରୁ ଷୋତ୍ତମଯୁର ସୀକିନର ଯଗୁପରିଡା ଓଗେର ମୁଜହରମାନେ ଚଳିତ ମାସ ତା ୧୨ ରିଖରେ ହଜୁରରେ ହାଜର ହେବା ସକାଶ ନ ୧୬୦ ମ୍ବର ମତଫର୍କା ମୋକଦ୍ଦମା ବାବତ ନ ୧୨୪ ମ୍ବର ପରୁଆନା ପ୍ରାପ୍ତ ଓ ମୁଜହରମାନଙ୍କୁ ତାହାର ମଜମୁନ ବୁଝାଇ ଦେଇ ପରୁଆନା ତାମିଲ କରା ଯାଏ ।

୬ । ପ୍ରଗନେ ଦଶମଲଙ୍ଗ ଜୟଦେବ ତାଲୁକର ହରେକୃଷ୍ଣପାତର ଓ ଭାଗ-ବତ ଭୁୟାଁ ପଟୁଆରିମାନଙ୍କୁ ହଜୁରକୁ ପଠାଇ ଏମାଦାର ନ ୧୨୫ ମ୍ବର ପରୁଆନା ତାମିଲ କରା ଯାଏ ।

୭ । ବୁଢ଼ାବଳଙ୍ଗ ନଦୀ ପାର୍ଶ୍ୱସ୍ଥ ପରମିଟ ଘାଟ ନିମନ୍ତେ ଯେ, ବେଶି ଜମି ନିୟା ଯାଇଅଛି ସେ ଜମିର ମାଲିକ ସହିତ ମୂଲ୍ୟ ରଫା କରିବା ମାଦାର ନ ୧୨୬ ମ୍ବର ପରୁଆନା ପ୍ରାପ୍ତ ହୁଏ ।

୮ । ଅଜରେ ବୃଷ୍ଟି ହୋଇଥିବାରୁ ସର୍ବସାଧାରଣଙ୍କ ପକ୍ଷରେ ଉତ୍ତମ ହୋଇଅଛି ।

୯ । ଉଲ୍ଲେଖିତ ବୃଷ୍ଟି ହେତୁରୁ ଏଥିପୂର୍ବ ଓ ସମ୍ପ୍ରତି ଯେଉଁ ଧାନ୍ୟ ଶସ୍ୟର ବୀଜ ବପନ ହୋଇଥିଲା ଉତ୍ତମରୂପେ ଗଛ ହେବାର ସୁବିଧା ଦେଖା ଯାଏ ।

୧୦ । ନଦୀ କୂଲାଟ ଗ୍ରାମମାନଙ୍କରେ ଆଖୁଗଛମାନ ଖରା ହେତୁରୁ ଯେ ଦୁର୍ବଳ ହେଉଥିଲା ତାହା ପ୍ରତି ଉପକାର ଦର୍ଶିଅଛି ।

୧୧ । ଯେ କର୍ଷଣ ଭୂମିରେ ହଳ ଚଳୁ ନ ଥିଲା ସେଥିରେ ହଳ ଚଳବାର ସୁବିଧା ହେଲା ।

4.—*Notice of demand in rent suit.*

୨୧ । ଧାରା ଲେଖିତ "ସ" ଚିହ୍ନିତ ତଫସିଲ

ନୋଟିଶ ।

ବନାମ ।

ଶ୍ୟାମସୁନ୍ଦର ମଙ୍ଗରାଜ ସରବରାକାର ମୌଜେ ଇନ୍ଦ୍ରିଆ ତାଲୁକେ ନୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓତ ପ୍ରତିବାଦୀ ।

ଯେହେତୁ ଶ୍ରୀମତୀ ମହାରାଣୀ ମୁଦେଇଅତର ମୌଜାମଜକୁରର ବାକୀ ଖାଜଣା ଓ ତକାବୀ ବାବତ ଟଙ୍କା ପାଇବା ମୋକଦ୍ଦମାରେ ଟ ୨୦୦୧ ଙ୍କା

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ତୁମ୍ଭ ଉପରେ ପାଉନା ହେଉଅଛି, ଅତଏବ ବଙ୍ଗାଳା ଦେଶର ମନ୍ତ୍ରିସଭାଧିଷ୍ଠତ ଶ୍ରୀଯୁତ ଲେଫ୍‌ଟନେଣ୍ଟ ଗଭର୍ଣ୍ଣର ସାହେବଙ୍କ ସନ ୯୬୮ ସାଲ ୭ ଅଇନର ୯ ଧାରା ମତେ ଅତି ଅପଣା କଚେରିରେ ନ ୩ ମ୍ବର ସାର୍ଟିଫିକଟ ଅର୍ପଣ କରି ଅଛୁଁ, ଏବଂ ଅଇନାନୁସାରେ ଅବିଲମ୍ବରେ ସେହି ଟଙ୍କା ଆଦାଏ କରିବାରେ ପ୍ରବୃତ୍ତ ହେବୁଁ, ଏହା ତୁମ୍ଭ ଜାଣିବା ନିମନ୍ତେ ଲେଖିଲୁଁ, ଇତି ।

ତା ୨୦ ରିଖ ମାହେ ମଇ ସନ ୯୭୨ ମସୀହା ।।

5.—*Order to Tasildár to serve notice on defendant.*

ହୁକୁମ ସାହେବ କଲେଟର ।

ନ ୨୦ ମ୍ବର ୭ ଅଇନ ମୋକଦ୍ଦମା ।

ମହତ-ଉପଯୁକ୍ତ ଶ୍ରୀନୀଳମାଧବ ଦତ୍ତ ତହସିଲଦାର ତାଲୁକେ
ନୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓତ କୁଶଳରେ ଥିବ ।

ଶ୍ରୀମତୀ ମହାରାଣୀ .. .. ବାଦିନୀ ।
ଶ୍ୟାମସୁନ୍ଦର ମଙ୍ଗରାଜ ସରବରାକାର ମୌଜେ ଇନ୍ଦ୍ରିଆ
ତାଲୁକେ ମଜକୁର .. .. .. ପ୍ରତିବାଦୀ

ମୌଜାମଜକୁରର ବାକୀ ଖଜାଣା ଓ ତକାବୀ ବାବତ
ଟ ୨୦୦ ଙ୍କା ଆଦାଏ କରାଯିବାର ମୋକଦ୍ଦମା ।

ଆଜ ତାରିଖ ହୁକୁମ ମୁତାବକ ଏ ପରୁଆନା ସମ୍ବଳିତ ଉକ୍ତ ମୋକଦ୍ଦମାର ଏକ କିତା ନୋଟିଶ ତୁମ୍ଭଠାକୁ ପଠା ଯାଇ ଲେଖା ଯାଉଅଛି ଯେ, ତୁମ୍ଭେ ଉକ୍ତ ନୋଟିଶକୁ ଜାରୀ କଲା ପରେ ନୋଟିଶ ଜାରୀର ମିଆଦ ଏକ ମାସ ଗତ ହେଲେ ଅନ୍ୟ ହୁକୁମର ଅପେକ୍ଷା ନ କରି ବାକୀ ଅନାଜରେ ମୁଦାଲା ମଜକୁରର ଜାଏଦାଦ କୋର କରି ତହିଁର ଇତ୍ତଲା ହଜୁରକୁ ପଠାଇବ ଯେ, ମାଲ ନିଲାମୀ ପକ୍ଷରେ ବିହିତ ହୁକୁମ ସୋଦର ହେବ; ଇତି ।

ତା ୨୦ ରିଖ ମାହେ ମଇ ସନ ୯୭୨ ମଶୀହା ।।

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6.—*Summons to witness.*

ମହକୁମେ ଅଦାଲତ କଲେଟରେ
ଜଲ୍ଲା ବାଲେଶ୍ୱର ।

ସମନ ।

ମୁସମି ଗଗନବିହାରୀଦାସ ସାଃ । ମେଜେକରଲ୍ଲାପାଲ ପ୍ରଗନେ
ଅରଙ୍ଗବାଦ .. .. ମୁଦେଇ ।
ମୁସମି ଚନ୍ଦ୍ରଶେଖର ଦାସ ସାଃ । ହରିଷ୍ଟର ପ୍ରଃ । ବିସଲଖଣ୍ଡ .. ମୁଦାଲ୍ଲା ।

ବନାମ ।

ମୁସମି ନାରାୟନ ପ୍ରସାଦ ଦାସ ସାଃ । ଅଖଡ଼ାସାଲ ପ୍ରଗନେ
ସୁନହତ .. .. ଗୋହା ।

ଜାଣିବା ଉଚିତ ଯେହେତୁ ଏ ମୋକଦ୍ଦମାରେ ମୁଦେଇ ତୁମ୍ଭକୁ ଅପଣା ପକ୍ଷରୁ ସାକ୍ଷୀ ମାନିଅଛି; ଅତଏବ ତୁମ୍ଭ ନାମରେ ଏ ସମନଦ୍ୱାରା ତାକୀଦ ହୁକୁମ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ସନ ୮୭୨ ମସୀହା ଜୁଲାଇ ମାସ ତା ୨ ରିଖ ମୁତାବକ ସନ ୧୨୭୯ ସାଲ ଅଷାଢ଼ ମାସ ଦି ୨୦ ନ ରୋଜ ମଙ୍ଗଳବାର ବେଳ ଦଶ ଘଣ୍ଟା ସମୟରେ ଏ ଅଦାଲତରେ ହାଜର ହୋଇ ସାକ୍ଷ ଦେବ, ଏବଂ ହାଜର ଦିନଠାରୁ ରୋଖସତ ପାଇବା ପର୍ଯ୍ୟନ୍ତ ପ୍ରତି ଦିନ ହାଜର ହେଉ-ଥିବ ଏମାନିରେ ବିଶେଷ ତାକୀଦ ଜାଣିବ । ତା ୧୨ ରିଖ ମାହେ ଜୁନ ସନ ୮୭୨ ସାଲ ।

7.—*Service of execution of decree.*

(ସନ ୮୫୯ ସାଲର ୧୦ ଆଇନ ନକସା ।)

ଆସାମି ଉପରେ ଡିକ୍ରୀଜାରୀ ପରୁଆନା ।

ବାଲେଶ୍ୱର ।

ମୁସମି ଅନନ୍ତ ପ୍ରସାଦ ଦାସ ସାଃ । ଗଗନଷ୍ଟର ପ୍ରଃ ।
ଜଲେଶ୍ୱର .. .. ଫରିୟାଦୀ ।
ମୁସମି ହରିଶଙ୍କର ଦାସ ସାଃ । କରଞ୍ଜିଆ ପ୍ରଃ । ଭେଡ଼ା .. ଆସାମି ।

ସେଖ ଅବିଦୁଲ ରହେମାନ କଲେଟର ସାହେବଙ୍କ କଚେରି ନାଜର ପ୍ରତି ଆଗେ ଏ ଅଦାଲତର ସନ ୮୭୧ ସାଲ ମାର୍ଚମାସ ତା ୩୦ ରିଖର ଡିକ୍ରୀ ମୁତାବକ

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ଦୁରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁରକୁ ହୁକୁମ ହୋଇଥିଲ ଯେ ସେ ଫରୟାଦୀ ମଜକୁରକୁ ୫୫୦ ଙ୍କା ଓ ମୋକଦ୍ଦମାର ଖରଚ୍ ୫୯୦ ଙ୍କା, ଗାଏ ୫୭୦ ଙ୍କା ଦେବ; କିନ୍ତୁ ବର୍ତ୍ତମାନ ଜଣାଗଲ ଯେ, ଦୁରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁର ଉକ୍ତ ୫ଙ୍କା ଦେଇ ନାହିଁ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ହୁକୁମ ହେଲ କି, ଦୁରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁରକୁ ଗରଫ୍‌ତାର କର ତାହା ପ୍ରତି ଆଇନାନୁସାରେ ହୁକୁମ ହେବା ଲଗି ତାକୁ ଶୀଘ୍ର ଏ ଅଦାଲତରେ ହାଜର କରିବ । ତା ୯୦ ରଗ ମାହେ ଜୁନ ୧୮୭୬ ସାଲ ।।

8.—*Summons to Defendant.*

(୮୫୫ ସାଲ ୯୦ ଆଇନ ନକସା ।)

ଅସାମି ଉପରେ ସମନଜାରି ପରୁଆନା ।

ନ ୬୫ ମର ମୋକଦ୍ଦମା ଏ ତାରିକ ମାହେ ଅପ୍ରେଲ ସନ ୮୭୦ ମସୀହା ।

ସମନ କରେର କଲେକ୍ଟର୍ ।

ଭଲେ ବାଟଲଣର ।

ମୁସମ୍ମ ଦୁରଦାସ ସାଃ । ଦୁରସୁର ପ୍ରଃ । ସୁନଦ୍ରଭ ।.. .. ଫରୟାଦୀ ।

ମୁସମ୍ମି କରୁଣାକର ସେନ ସାଃ । ସରସ୍ୱତୀପୁର ପ୍ରଃ । ଅରମଲା । ..ଅସାମି ।

ଯେହେତୁ ଦୁରଦାସ ଫରୟାଦୀ ମଜକୁର ୫ ୯୦୮୭ ଙ୍କା ଦାବ କର ତୁମ୍ଭ ନାମରେ ଏ ଅଦାଲତରେ ନାଲିସ ରୁଜୁ କରିଅଛ, ତୁମ୍ଭକୁ ଏଥିରେ ହୁକୁମ ହସ୍ତା ଯାଉଅଛୁ କି ଫରୟାଦୀ ମଜକୁରର ନାଲିସର ଜବାବ ଦେବା ନମନ୍ତେ ତୁମ୍ଭେ ସନ ୮୭୭ ସାଲ ଅପ୍ରେଲ ମାସ ତା ୯୦ ରଗରେ ଏ ଅଦାଲତରେ ଖୋଦ ହାଜର ହେବ, କିମ୍ବା ଯେଉଁ ମୋଖ୍‌ତାର ଉକ୍ତ ବିଷୟର ମର୍ମ ନଜେ ଜାଣି ଥାଏ, ତାହାଦ୍ୱାରା ଅଥବା ଯେଉଁ ଲୋକ ସେ କଥାର ମର୍ମ ନଜେ ଜାଣି ଥାଏ, ଏପର ଲୋକକୁ ମୋଖ୍‌ତାର ମଜକୁରର ସଙ୍ଗେ ଦେଇ ମୋଖ୍‌ତାର ଦ୍ୱାରା ହାଜର ହେବ । ପୁନଶ୍ଚ ଫରୟାଦୀ ଦଖଲ ଦେଖିବାକୁ ଇଚ୍ଛା କରିବାରୁ ଉକ୍ତ ଦଖଲ ତୁମ୍ଭେ ଅପଣା ସଙ୍ଗେ ଅଣିବ, ନଚୁବା ମୋଖ୍‌ତାର ହାତରେ ପଠାଇବ ଓ ମଧ୍ୟ ଯେଉଁ ଦଖଲ ଦ୍ୱାରା ତୁମ୍ଭେ ଅପଣା ଜବାବ ସାବ୍ୟସ କରିବାକୁ ଯତ୍ନ, ତାହା ସବୁ ଅଣିବ କିମ୍ବା ପଠାଇବ, ପୁଣି ତୁମ୍ଭ ଭରଫରୋହାମାନେ ଯେବେ କିମ୍ବା ପରୁଆନାରେ ହାଜର ହେବାକୁ ସ୍ୱଇ ହୁଅନ୍ତି ତେବେ ସେମାନଙ୍କୁ ମଧ୍ୟ ସେନ ଅସିବ, ଇତ ।

ତା ୬୦ ରଗ ମାହ ମଇ ସନ ୮୭୦ ମସୀହା ।।

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SECTION 4.

Specimens of ordinary Oriya Prose and Poetry.

1.—*The Prisoner and the Mice.*

କଏଦୀ ଆଉ ମୂଷାମାନେ ।

ଫ୍ରାଞ୍ଚ ଦେଶର ରାଜଧାନୀ ପାରି ନଗରରେ ବାସ୍ତିଲ ନାମକ ଗୋଟିଏ କାରାଗାର ଥିଲା । କୌଣସି ଲୋକ ରାଜାଙ୍କ ନିୟମ ବିରୁଦ୍ଧରେ କିଛି କର୍ମ କଲେ ତାହାକୁ ସେହି ଜେଲ ଖାନାରେ ବନ୍ଧ କରା ଯାଏ । ଆପଣା ବନ୍ଧୁବାନ୍ଧବମାନଙ୍କୁ ଦେଖିବା ସକାଶ ଅଥବା ଆନ କେଉଁଣସି କାରଣରେ ଅନେକ କାଳ ଯାଏଁ ବାହାରକୁ ବାହାରି ନାହାନ୍ତି, ଏମନ୍ତ ଅନେକ ବନ୍ଦୁଆନ ସେ ସ୍ଥାନରେ ଥିଲେ । ବନ୍ଦୁଆନଙ୍କ ମଧ୍ୟରେ ଗୋଟିଏ ଲୋକ ଥିଲା ତାହାର ନାମ ଲେଟୁଦ । ଲେଟୁଦ ଯେତେବେଳେ ବନ୍ଦୀ ହେଲା ତେତେବେଳେ ତାହାର ତେଇଣ ବରଷ ବୟଃକ୍ରମ ହୋଇଥିଲା । ଆଉ ସେ ପଇଁତରିଶ ବରଷ ଯାଏଁ କଏଦ ଥିବାରୁ ତେଣୁ ସେ ମକ୍ତ ହେବା ସମୟରେ ବୃଦ୍ଧ ହୋଇଥିଲା । ଦୁଃଖୀ ଲେଟୁଦ ବାସ୍ତିଲ କାରାଗାର ମଧ୍ୟରେ ଗୋଟିଏ କ୍ଷୁଦ୍ର କୁଠରୀ ମଧ୍ୟରେ ବନ୍ଧ ଥାଏ । ଆଉ ଯେଉଁ ଲୋକ ତାହାକୁ ଖାଦ୍ୟଦ୍ରବ୍ୟ ଦେବାକୁ ଯାଏ ତାହାବିନୁ ସେ ଆନ କାହାକୁ ଦେଖିବାକୁ ପାଏ ନାହିଁ । ଏଥିକୁ ଲେଟୁଦ ଅତି ଦୁଃଖିତ ଥିଲା ଯେଣୁ କି ସ୍ୱଜାତିୟ ସଙ୍ଗରେ ମିଳିତ ହୋଇ ରହିବା ମନୁଷ୍ୟ ଜାତିର ସ୍ୱାଭାବିକ ଧର୍ମ ଅଟେ, ଏଣୁ ଯେଉଁ ୨ ଲୋକ ସ୍ୱଜାତିୟ ସଙ୍ଗ ନ ପାଏ ସେ ଯେ ଅଧିକ ଦୁଃଖରେ ଜୀବନ କାଟିବ ଏକଥା ବୋଲିବା ଅଧିକ ଅଟେ ।

ଲେଟୁଦର କୋଠରୀ ଅଧିକ ଅନ୍ଧକାରମୟ ଅଟେ । କେବଳ ମୂଳଦୁଅଠାରୁ ଉପର ଭିଟା ଯାଏଁ କାନ୍ଥରେ ଗୋଟାଏ ସଳଖ ଫାଟ ଥିଲା, କେବଳ ସେହି ଫାଟବାଟେ ଘର ମଧ୍ୟରେ ଆଲୁଅ ପ୍ରବେଶ କରଇ । ଦିନକରେ ଲେଟୁଦ ସେହି ଫାଙ୍କ ଆଡ଼କୁ ଅନାଇ ବସିଅଛି, ଏମନ୍ତ ସମୟରେ ସେଇ ବାହାର ଆଡ଼ୁ ଗୋଟାଏ ମୂଷାକୁ ଆସିବାକୁ ଦେଖିଲା । ମନୁଷ୍ୟମାନେ ପ୍ରାୟ ମୂଷାକୁ ଅତି ଘୃଣା କରନ୍ତି, ନିକଟକୁ ଆସିବାକୁ ନ ଦିଅନ୍ତି । ମାତ୍ରି ଲେଟୁଦ ପାଖରେ କୌଣସି ପ୍ରାଣୀ ନ ଥିବାରୁ ସେ ମୂଷାକୁ ତାହା ପାଖରେ ଦେଖିବାକୁ ଇଚ୍ଛା କଲା । ମୂଷା ଯେମନ୍ତ ଡରି ୨ ପଳାଇ ନ ଯାଏ ଏଥିପାଇଁ ସେ ଧିରେ ଧିରେ ମୂଷାପାଖକୁ ଖଣ୍ଡିଏ ରୋଟୀ ଫୋପାଡ଼ି ଦେଲା । ମୂଷା ଆସି ସେହି ରୋଟୀ ଖଣ୍ଡକୁ ଖାଇ ଆହୁରି ମାଗିବାର ପ୍ରାଏ ଅନାଇଲା । ଲେଟୁଦ ଆନରୁ ଆଉ କିଛି ପାଖକୁ ଆଉ ଖଣ୍ଡିଏ ସାନ ରୋଟୀ

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ଫୋପାଡ଼ି ଦେଲା, ମୂଷା ତାହା ମଧ୍ୟ ଖାଇଲା । ଆଉ କିଛି କଣରେ ଅହୁରି ଖଣ୍ଡିଏ ସୁଦ୍ଧା ପକାଇ ଦେଲା, ମୂଷା ତାହା ମଧ୍ୟ ସାହସ କରି ଆସି ଖାଇଲା । ଏହି ପରି ଲେଟୁଦ ଯେତେବେଳ ଯାଏଁ ରୋଟୀ ପକାଇଲା ତେତେବେଳ ଯାଏଁ ମୂଷା ସେହି ସ୍ଥାନରେ ରହିଲା ମାତ୍ର ରୋଟୀ ପକାଇବା ବନ୍ଦ ହେବାରୁ ମୂଷା ବାକୀ ଅଇଁଠା ରୋଟୀ ଯାକ ମୁହଁରେ ଘେନି ଆପଣା ବିଳକୁ ଚାଲି ଗଲା । ଅରଦିନ ମୂଷା ଦେଖା ଦେଲା ପୁଣି ଲେଟୁଦ ଅନଦିନ ପରି କେତେ ଖଣ୍ଡ ରୋଟୀ ତାହା ଆଡ଼କୁ ଫୋପାଡ଼ି ଦେଲା, ମଧ୍ୟ ଖଣ୍ଡିଏ ମାଉଁସ ଦିଅନ୍ତେ ମୂଷା ତାହା ସୁସ୍ୱାଦୁ ମଣି ଖାଇ ପକାଇଲା । ତୃତୀୟ ଦିନରେ ମୂଷା ଏମନ୍ତ ପୋଷ ମଣିଲା ଯେ ସେ ଆସି ଲେଟୁଦର ହାତରୁ ରୋଟୀ ଖାଇଲା । ପଞ୍ଚମ ଦିନରେ ମୂଷା ଆପଣା ପୂର୍ବ ବାସସ୍ଥାନ ବିଳ ଛାଡ଼ି ଦେଇ ଫାଙ୍କ ନିକଟରେ ଥିବା ଗାତରେ ରହିଲା; ଏଥିକୁ ବୋଧ ହୁଏ ତାହାର ଉପକାରକ ମନୁଷ୍ୟ ବନ୍ଧୁଠାରୁ ଦୂରରେ ରହିବାର ଇଚ୍ଛା ହେଲା ନାହିଁ ।

ଷଷ୍ଠ ଦିନ ସକାଳେ ଲେଟୁଦଠାରୁ ରୋଟୀ ଖାଇ ଚାଲି ଗଲା ମାତ୍ର ସେଇ ଦିନ ଆଉ ଫେରି ନ ଆସିଲା । ତହିଁ ଆର ଦିନ ସେ ସାଙ୍ଗରେ ଆଉ ଗୋଟାଏ ମୂଷା ଘେନି ଆସିଲା; ନୁଆଟା ମାଇମୂଷା ଅଟେ, ମାଇମୂଷାଟା ଅନେକ ଦିନ ଯାଏଁ ଗାତ ମଧ୍ୟରେ ରହିଲା କେବଳ ଲେଟୁଦକୁ ଭୟରେ କଣାଇ ଅନାଉଥାଏ, ସହାସ କରି ବାହାର ବାହାରେ ନାହିଁ କେବଳ ଲେଟୁଦ ଗାତ ପାଖକୁ ଯାହା ଫୋପାଡ଼ି ଦିୟେ ତାହା ଖାଏ ; ମାତ୍ର ଅଣ୍ଡିରା ମୂଷାକୁ ଲେଟୁଦ ପାଖରେ ବସି ଅଧିକ ଖାଉଥିବାର ଦେଖି ସେ ଆଉ ସହି ପାରିଲା ନାହିଁ । ଦିନକରେ ଦୌଡ଼ି ଆସି ଲେଟୁଦଠାରୁ ଖଣ୍ଡିଏ ରୋଟୀ ଝାମ୍ପ ମାରି ଘେନି ପଳାଇଲା, ମାତ୍ର ପଛନ୍ତେ ଏମନ୍ତ ସାହସ କଲା ଯେ, ଦିନେ ଲେଟୁଦ ପାଖରେ ବସି ଖାଉଥିବା ଅଣ୍ଡିରା ମୂଷାଠାରୁ ଖଣ୍ଡ ଏ ରୋଟୀ ଘେନି ପଳାଇଲା । ମାଇ ମୂଷା ରୋଟୀ ଛଡ଼ାଇ ନେବାରୁ ଅଣ୍ଡିରା ମୂଷା ଗୁହାରି କଲା ପରି ଲେଟୁଦ ମୁଖକୁ ଅନାଇ ରହିଲା, ମାତ୍ର ଲେଟୁଦ ତାହାର ହଜଲା ରୋଟୀ ପାଲଟେ ଆଉ ଖଣ୍ଡିଏ ରୋଟୀ ଦେବାରୁ ସେ ଲେଟୁଦ ପାଖରେ ଦର୍ପ କରି ବସି ଖାଇଲା । ଏମନ୍ତ ଆପଣା ରକ୍ଷାକର୍ତ୍ତା ନିକଟରେ ଥିବାରୁ ମାଇମୂଷା ଆଉ ଛଡାଇ ଲେଇ ପାରିବ ନାହିଁ,ଏଥିସକାଶରେ ଦର୍ପ ଚିହ୍ନ ଦେଖା ଗଲା ।

ଏହିରୂପେ କିଛି ଦିନ ଅଣ୍ଡିରା ମୂଷା ଲେଟୁଦ ପାଖରେ ବସି ଖାଉ ଥାଏ ମାଇ-ମୂଷା ମୁଖ ଚେରା ଦେଇ କିଛି ଦୂରରେ ବସି ଥାଏ; ମାତ୍ର ଅଣ୍ଡିରା ମୂଷା ଲେଟୁଦ ପାଖରେ ବସି ଖାଉଥିବ ତେତେ ଆପେ ଭୂଷିଲା ହୋଇ ଦୂରରେ ବସି ଅନାଇ ରହିଥିବ, ଏ କଥା ମାଇମୂଷା ବହୁ ଦିନ ଯାଏଁ ସହି ପାରିଲା ନାହିଁ । ଏଣୁ ଦିନ

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କରେ ଲେଣ୍ଡୁଦ ଅଣ୍ଡିସ୍ ମୂଷାକୁ ସେମନ୍ତ ଶଣ୍ଡେ ସ୍ୱେଟୀ ଦେଇ ମାଇମୂଷା ଦୌଡ଼ି ଅସି ସ୍ୱେଟୀକୁ ଶକ୍ତ କର ଧରଇ ଓ ବଳ ଅଡ଼କୁ ଓଟାର ଜେଇ ଗଲ୍ଲ; ଏହ୍ ରୂପେ ଦୁଇଟା ମୂଷା ଗଡ଼ାଗଡ଼ି ହୋଇ ବଳ ଭିତରକୁ ଗଲେ। ତାହା ଦେଖି ଲେଣ୍ଡୁଦ ଏମନ୍ତ ଅନନ୍ଦିତ ହେଇ ଯେ ସେ କଛୁ କ୍ଷଣ ସ୍ୱକାଶେ ଅପଣାର ବର୍ତ୍ତମାନ ଅବସ୍ଥା ଭୁଲ୍ ଗଲ୍ଲ।

ଭହଁରେ ଅଳ୍ପଦନ ଉତ୍ତାରେ ମାଇ ମୂଷା ଅଣ୍ଡିସ୍ ପର ଲେଣ୍ଡୁଦ ହାତରୁ ସ୍ୱେଟୀ ନେଇ ଖାଇବାକୁ ଲଗିଲ୍ଲା। ଏଉତାରୁ ତୃତୀୟ ମୂଷା ଦେଖା ଗଲ୍ଲ, ଏହ୍ ମୂଷା କଛୁ ସାହସୀ ଥିବାରୁ ଶୀଘ୍ର ପୋଷ ମଣି ଯାଇ ଅନ୍ୟ ମୂଷାମାନଙ୍କ ପର ଶୀଘ୍ର ଲେଣ୍ଡୁଦ ହାତରୁ ଖାଦ୍ୟ ନେଇ ଖାଇବାକୁ ଲଗିଲ୍ଲା। ଏ ନୂଆ ଅତଥି କଛୁ କ୍ଷଣ ଉତ୍ତାରେ ଅର୍ ଗୋଟାଏ ମୂଷା ଅଣିଲ୍ଲା, ସେ ମଧ୍ୟ ଶୀଘ୍ର ପୋଷ ମଣି ଗଲ୍ଲ। କଛୁ କ୍ଷଣ ଉତ୍ତାରେ ଅନ୍ୟର ପାଞ୍ଚ ଗୋଟା ଅସିଲେ; ଏହ୍ ପର ଚତୁର୍ଦ୍ଦ କ୍ଷଣ ମଧ୍ୟରେ ଲେଣ୍ଡୁଦ ପାଖରେ ଦଶ ବଡ଼ ମୂଷା ଉପସ୍ଥିତ ହେଲେ। ଏତେବେଳେ ଲେଣ୍ଡୁଦ ସେମାନଙ୍କୁ ଗୋଟିଏ ଗୋଟିଏ ନାମ ଦେଲ୍ଲା, ସେ ଯେତେବେଳେ ଯେଉଁ ମୂଷାକୁ ନାମ ଧର ଡାକେ ତେତେବେଳେ ସେହ୍ ମୂଷା ଅପଣା ନାମ ବୁଝି ପାର ତାହା ପାଖକୁ ଯାଏ। କେତେ କ୍ଷଣ ଯାଏଁ ସବୁ ମୂଷା ଲେଣ୍ଡୁଦ ବାସନରେ ଖାଉଥିଲେ, ମାତ୍ର ସେମାନେ ଖାଇବାବେଳେ ଏକୁଟାରେ କଇଥ କରିବାରୁ ଲେଣ୍ଡୁଦ ସେମାନଙ୍କୁ ଗୋଟିଏ ୨ ଅଲ୍ଗା ବାସନ ଦେଲ୍ଲା। ମୂଷାମାନେ ସ୍ୱେଟୀ ଖାଇବାବେଳେ କୁକୁର ପର ଅନନ୍ତ ପ୍ରକାଶ କରନ୍ତୁ ଓ ଖାଇ ସାରିଲେ ଲେଣ୍ଡୁଦର ଘର ପାଖରେ ଘେର ନାଚନ୍ତୁ। ଏହ୍ ପର ଲେଣ୍ଡୁଦ ଏହ୍ ଅଶ୍ଚର୍ଯ୍ୟ ପିଲ୍ଲମାନଙ୍କ ନୁତ୍ୟରେ ଏମନ୍ତ ଅନନ୍ଦିତ ଥିଲ୍ଲ ଯେ ସେ ପ୍ରାୟ୍ ଅପଣାର ଅବସ୍ଥା ଭୁଲ୍ ଯାଇ ଥିଲ୍ଲ, ଅର୍ ମୁକ୍ତି ଲାଭ କରିବାକୁ ତାହାର ଇଚ୍ଛା ନ ହେଲ୍ଲା। କାରଣ ପୃଥିବୀରେ ସେ ଅନେକ ଜଞ୍ଜାଳ ତ୍ୟାଗି ଥିଲ୍ଲ; ମାତ୍ର ଦୁର୍ଭାଗ୍ୟ ଲୋକଙ୍କ ସୁଖ କେଉଁଠାରେ? ଦୁଭର୍ଭାଗ୍ୟ ଲେଣ୍ଡୁଦକୁ ଏହ୍ ନର୍ଦ୍ଦୋଷ ଲୀଳାର ସୁଖ ଅଳ୍ପକ କ୍ଷଣ ଭୋଗ କରିବାକୁ ନ ହେଲ୍ଲା; କାରଣ ୨ ବରଷ ଗଲ୍ଲ ଉତ୍ତାରେ କାସ୍ ଯକ୍ଷ ଲେଣ୍ଡୁଦକୁ ଅନ୍ତ ଏକ କୋଠରୀରେ ସ୍ଥାନ ଦେଲ୍ଲା, ମାତ୍ର ତାହାର ଜନୋଦ ପିଲ୍ଲମାନେ ତାହା ସାଙ୍ଗରେ ଯାଇ ପାରଲେ ନାହିଁ। ଏଥକୁ ଲେଣ୍ଡୁଦ ଅନେକ କନ୍ଦନ କଲ୍ଲ, ଅର୍ ତାହାର ଜୀବନର ଅବଶିଷ୍ଟ କାଳ କନ୍ଦନ ଓ ବଳାପରେ ଅତବାହିତ ହେଲ୍ଲ।

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2.—*The two Friends.*

ବନ୍ଧୁତାର ପରୀକ୍ଷା ।

କୌଣସି ଦେଶରେ ଦୁଇ ଜଣ ଲୋକ ଥିଲେ, ସେମାନଙ୍କ ମଧ୍ୟରେ ଏକକୁ ଅରେକ ଅତ୍ୟନ୍ତ ପ୍ରଣୟ ଥିଲା; ସେମାନଙ୍କ ମଧ୍ୟରେ ଏମନ୍ତ ପ୍ରଣୟ ଥିଲା ଯେ ଜଣକ ଉପରେ ବିପଦ ପଡ଼ିଲେ ଅନ୍ୟ ଜଣ ଆପଣା ଉପରେ ବିପଦ ପଡ଼ିଲା ପରି ମଣୁଥିଲା । ସୁଖ ଭୋଗ ବିଷୟରେ ମଧ୍ୟ ଏକକୁ ଅରେକ ଭୋଗିଥିଲେ ।

ଏକ ସମୟରେ ଦୁଇ ବନ୍ଧୁ ମଧ୍ୟରୁ ଜଣେ କୌଣସି ଦୋଷରେ ପଡ଼ିବାରୁ ସେହି ଦେଶର ରାଜା ତାହାର ପ୍ରାଣଦଣ୍ଡ ନମନ୍ତେ ଆଜ୍ଞା ଦେଲେ । ଦୋଷୀ ଦଣ୍ଡର କିଛି ଦିନ ପୂର୍ବରେ ଆପଣା ପରିବାରର ଲୋକମାନଙ୍କୁ ଦେଖିବା ସକାଶ ରାଜାଙ୍କ ନିକଟରେ ପ୍ରାର୍ଥନା କଲା । ଦୋଷୀର ବାସନା ପୂରଣ କରିବା ସକାଶ ରାଜାଙ୍କର ଇଚ୍ଛା ନ ଥିଲା, ମାତ୍ର ପ୍ରାର୍ଥନାକାରୀର ପ୍ରାର୍ଥନା ଅଗ୍ରାହ୍ୟ କରିବା ଅନ୍ୟାୟ ମଣି କହିଲେ, "ଦଣ୍ଡ ସମୟରେ ତୁ ଉପସ୍ଥିତ ନ ହେଲେ ତୋହର ବଦଳରେ ପ୍ରାଣ ଦେଇ ପାରେ ଏମନ୍ତ ଲୋକକୁ ଜାମୀନ ଦେଲେ ତୁ ଛୁଟୀ ପାଇ ପାରିବୁ ।" ରାଜାଙ୍କ କଥା ସମାପ୍ତ ହୁଅନ୍ତେ ଦୋଷୀର ବନ୍ଧୁ । ଅଗ୍ରସର ହୋଇ କହିଲା; "ମହାରାଜ ଆପଣଙ୍କ ଚକ୍ଷୁରେ ମୁ ପତିତ ରହିଛି । ଆପଣ ମୋହର ବନ୍ଧୁକୁ ବିଦାୟ ଦେଉନ୍ତୁ, ନିରୂପିତ ସମୟରେ ସେ ଯଦି ଫେର ନ ଆସିବ ତେବେ ମୁ ତାହାଙ୍କ ସକାଶ ଦଣ୍ଡ ଭୋଗିବି ।"

ରାଜା ସେଥିରେ କୌଣସି ଆପତ୍ତି ନ କର ଦୋଷୀକୁ ବିଦାୟ ଦେଲେ । ଦୋଷୀ ସତ୍ୱରରେ ଆପଣା ଘରକୁ ଯାଇ ପାରିଲା ।

ଦଣ୍ଡର ଦିନ ଉପସ୍ଥିତ ହେଲା. ସମୟ ମଧ୍ୟ ଉପସ୍ଥିତ, ଦେଶର ଅନେକ ଲୋକ କୌତୁକ ଦେଖିବା ସକାଶ ଉପସ୍ଥିତ ହେଲେ । ତେତେବେଳେ ରାଜା ବିସ୍ମୟ କଲେ ଏହି ଲୋକର ଅବଶ୍ୟ କୌଣସି ଗୂଢ଼ ସ୍ୱାର୍ଥ ଅଛି, ଯେହେତୁକ ସ୍ୱାର୍ଥ ଶୂନ୍ୟ ଲୋକ ପ୍ରାୟ ପୃଥିବୀରେ ଦେଖାଯାନ୍ତି ନାହିଁ; ନତୁବା ଏ ଲୋକ କାଁପାଇ ଆପଣାର ପ୍ରିୟତମ ଜୀବନ ଦେବା ସକାଶ ପ୍ରସ୍ତୁତ ହେଲା ? ଏହାର ଆର କୌଣସି ହେତୁ ଦେଖି ନାହିଁ । ଏହି କଥା ବିସ୍ମୟର ରାଜ ପ୍ରକାଶରୂପେ ସେହି ଲୋକକୁ ପଚାରିଲେ । "ଆରେ! ତୁ କାଁପୁ ଆଜ ଜଣ ସକାଶ ପ୍ରାଣ ଦେଉଅଛୁ ? ତୋର ଏଥିରେ କ ସ୍ୱାର୍ଥ ଅଛି ?" ତେତେବେଳେ ସେହି ଦଣ୍ଡଗ୍ରହଣଇଚ୍ଛାକାରୀ କହିଲା, "ମହାରାଜ ମୋହର ଜୀବନରୁ ମୋହର ବନ୍ଧୁର ଜୀବନ ବହୁମୂଲ୍ୟ ଏଣୁ ମୁ ବନ୍ଧୁର ଜୀବନ ରକ୍ଷା ସକାଶ ଅନେକ ଚେଷ୍ଟା କରୁଅଛି, ମାତ୍ର ଯେ ପର୍ଯ୍ୟନ୍ତ

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ମୋହର ପ୍ରାଣଦଣ୍ଡ ନ ହେଉଅଛି ସେ ପର୍ଯ୍ୟନ୍ତ ବନ୍ଧୁର ଜୀବନ ରକ୍ଷା ବିଷୟରେ ମୋର ସନ୍ଦେହ ଅଛି । ଯଦି ମୋହର ବଦଳରେ ମୋହର ବନ୍ଧୁର ପ୍ରାଣ ବିନାଶ ହୁଏ, ତେବେ ମୋ ଜୀବନ ଥିବାରେ କି ଲାଭ ? କାରଣ ବନ୍ଧୁହୀନ ଜୀବନ ଓ ସୂର୍ଯ୍ୟହୀନ ଜଗତ ସମାନ ଅଟେ । ଯଦି ବନ୍ଧୁର ପ୍ରାଣ ନାଶ ହୁଏ ତେବେ ମୋହର ଅସାର ଜୀବନ ବିଳାପ ଓ ମନସ୍ତାପରେ କ୍ରମେ ୨ ବିନାଶ ପାଇବ ; ତାହାଠାରୁ ଏକାବେଳକେ ବିନାଶ ପାଇବା ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଉଚିତ ।" ଏହି କଥାବାର୍ତ୍ତା ହେଉଁ ୨ ପ୍ରକୃତ ଦୋଷୀ ଉପସ୍ଥିତ ହେଲା ; ଅଉ ଅତି ତ୍ରସ୍ତ ହୋଇ ଅପଣା ବନ୍ଧୁଠାରୁ କ୍ଷମା ପ୍ରାର୍ଥନା କଲା । ବୋଲିଲା "ମୋହର ଅସିବାକୁ ବିଳମ୍ବ ହୋଇଅଛି କ୍ଷମା କରୁନ୍ତୁ । ଅଉ ରାଜାଙ୍କ ଅଡ଼କୁ ମୁଖ ଫେରାଇ ଅପଣାର ଦଣ୍ଡ ପ୍ରାର୍ଥନା କଲା । ମାତ୍ର ରାଜା କହିଲେ "ଅମ୍ଭେ ତୁମ୍ଭମାନଙ୍କର ଅକୃତ୍ରିମ ପ୍ରଣୟ ଦେଖି ଅତ୍ୟନ୍ତ ଅନନ୍ଦିତ ହେଲୁଁ, ଏତେବେଳେ ଅମ୍ଭେ କାହାରି ଜୀବନ ହରଣ କରିବାକୁ ଇଚ୍ଛା କରୁ ନାହୁଁ ; ଯାଅ ପରମସୁଖରେ ଦୁଇ ଜଣ ବାସ କର ।

3.—*Courage of the Virtuous.*

ଧାର୍ମିକର ସାହସ ।

ମୋଗଳ ସମ୍ରାଟ ଅରଙ୍ଗଜେବ ଅତ୍ୟନ୍ତ ମୁସଲମାନ ଧର୍ମାନୁରାଗୀ ଥିଲେ । ତେଣୁ ଅନ୍ୟାନ୍ୟ ଧର୍ମ ପ୍ରତି ତାହାଙ୍କ ଅତ୍ୟନ୍ତ ବିଦ୍ୱେଷ ଥିଲା । ବିଶେଷରେ ସେ ହିନ୍ଦୁ ଧର୍ମ ପ୍ରତି ଅତ୍ୟନ୍ତ ଅତ୍ୟାଚାର କରି ଯାଇ ଅଛନ୍ତି । ଭାରତଭୂମିରେ ମୋଗଳ ସାମ୍ରାଜ୍ୟ ବିନାଶର (ଅରଙ୍ଗଜୀବଙ୍କ ଧର୍ମ ପ୍ରତି ହସ୍ତକ୍ଷେପ କରିବା) ମୂଳୀଭୂତ କାରଣ ଅଟେ । ସେ ଯାହା ହେଉ ତାହାଙ୍କର ଅଧିକାର ସମୟରେ ଦିଲ୍ଲୀ ସମୀପରେ ଏକ ସମ୍ପ୍ରଦାୟ ଲୋକ ବାସ କରୁଥିଲେ, ସେମାନଙ୍କର ନାମ ସତ୍ୟରାମୀ, ସତ୍ୟରାମୀମାନଙ୍କ ମତରେ ଏକମାତ୍ର ଅଦ୍ୱିତୀୟ ସର୍ବବ୍ୟାପି ପରମେଶ୍ୱର ମନୁଷ୍ୟ-ମାନଙ୍କର ଉପାସ୍ୟ ଦେବତା । ତାହାଙ୍କର ପ୍ରତିମୂର୍ତ୍ତି ବା ତାହାଙ୍କର ନାମରେ ଅନ୍ୟ ଲୋକର ଉପାସନା କରିବା ଅନୁଚିତ । ଏହିମତ ହିନ୍ଦୁ ଧର୍ମର ବିରୋଧୀ ନୁହଇ କିନ୍ତୁ ସତ୍ୟଧର୍ମ ବିଦ୍ୱେଷୀ ମୁସଲମାନମାନଙ୍କର ଅପ୍ରିୟ ଥିଲା । ଘଟନାକ୍ରମେ ସତ୍ୟ ରାମୀମାନେ ସମ୍ରାଟଙ୍କ କୋପଦୃଷ୍ଟିରେ ପଡ଼ିବାରୁ ସେ (ସମ୍ରାଟ) ସେମାନଙ୍କୁ ବଧ କରି ସେମାନଙ୍କ ପ୍ରଧାନ ସତ୍ୟରାମୀଙ୍କୁ ଧରି ଅଣି ଅରଙ୍ଗଜେବ ତାହାଙ୍କୁ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ କରିବାକୁ ଆଦେଶ କରନ୍ତି ଓ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ ନ କଲେ ପ୍ରାଣ ବଧ କରା ଯିବ, ଏହି ଭୟ ଦେଖାଇବାରୁ ସତ୍ୟରାମୀ ପ୍ରଧାନ ଏହିକଥା କହିଥିଲା । ଯଥା,

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"ମୋତେ କି ନ ଚିହ୍ନୁରେ ତୁହି ।
କାହାଗେ କରୁଛୁ ବଡ଼ାଇ ॥
ସତ୍ସ ତୁ ଅଟୁ ବଳିୟାର ।
ରହୁରେ ପୁର୍ଣ୍ଣ ତୋ ଭଣ୍ଡାର ॥
ସତ୍ୟ ରାରତ ରାଜଗଣ ।
ପଶିଣ ଅଛନ୍ତି ଶରଣ ॥
ସତ ଚାଲିଲେ ତୋ ସେନାନୀ ।
କମ୍ପିଣ ଉଠଇ ମେଦନୀ ॥
ପଶ୍ଚିମ ସୀମାରେ ଦ୍ୱାରକା ।
ଦକ୍ଷିଣେ ସ୍ଥିତ କୁମାରିକା ॥
ପୂର୍ବ ସୀମାରେ ମଣି ପୁରୀ ॥
ଉତ୍ତରେ ହିମବାନ ଗିରି ।
ଏହି ସୀମାରେ ହିନ୍ଦୁସ୍ଥାନ ।
ଅଟେ ତୋ ଶାସନ ଅଧୀନ ॥
ଏଥିପାଇଁ କି ଅଭିମାନ ।
କରୁରେ ଅଧମ ଯବନ ॥
ଏସବୁ ମିଛ ଖେଳ ଘର ।
ଚକ୍ଷୁ ବୁଜିଲେ ଅନ୍ଧକାର ॥
ସଂସାରେ ବିଦ୍ୟା ଯଶ ଧନ ।
ଅଳପ ଦିନର କାରଣ ॥
ଏଥି ଯେ କରେ ଅହଙ୍କାର ।
ସେ ଅଟେ ନିର୍ବୋଧ ପାମର ॥
ଶୁଣରେ ଅଜ୍ଞାନ ଯବନ ।
ମନୁ ତୁ ଶୁଡ଼ ଅଭିମାନ ॥
ଅନାଦି ପ୍ରଭୁ ଭଗବାନ ।
ଯାହାର ଜଗତ ଭିୟାଣ ॥
ଜଗତେ ଯେତେ ଲୋକଛନ୍ତି ।
ସବୁକୁ ସେ ସମ ଦେଖନ୍ତି ॥
ପ୍ରବଳ ରାଜା ରାଜ ଛତ୍ର ।
ରଖିଆଳର ଆତ ପତ୍ର ॥
ଦୁହେଁ ହୋଇବେ ଏକସ୍ଥାନ ।"

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"ଅବଶ୍ୟ ଦିନେ ମନେ ଘେନ ॥
ଅରେରେ ଚଣ୍ଡାଳ ପାମର ।
ମିଛକୁ କରୁ ଅହଙ୍କାର ॥
ବଡ଼ ମଣିଣ ଅପଣାକୁ ।
ମିଛରେ ଉଗାଉ କାହାକୁ ॥
ଅନାଦି ଅନନ୍ତ ଈଶ୍ୱର ।
ପ୍ରଭୁଙ୍କଠାରେ ଚିହ୍ନ ଯାର ॥
ସେ କିରେ ତୋଉରେ ଉରିବ ।
ତାର କି ଅଛି ପରାଭବ ॥
ବଧିବୁ ବୋଲୁ ଅଛୁ ମୋତେ ।
ତୋରରେ କାହିଁ ସାଧ୍ୟ ଏତେ ॥
ଖଣ୍ଡିଣ ପାରୁ ତୁ ଶରୀର ।
ସେଥିରେ କିବା କ୍ଷତି ମୋର ॥
ପଞ୍ଚଭୂତେ ଦେହ ନିର୍ମାଣ ।
ପଞ୍ଚଭୂତରେ ହେନ ଲୀନ ॥
ଅବଶ୍ୟ ଦିନକେ ନୁଅନ୍ତା ।
ଅଳରେ ହେଲେ କିବା ଚିନ୍ତା ॥
ଜାତିକୁ ଟୁମ୍ଭଙ୍କ ଶରୀର ।
ମୋ ଆଗେ କଲୁ ଧୂଳିସାର ॥
ପ୍ରାଣୁ ଅଧିକ ପ୍ରିୟତମ ।
ଭାରିଯା ନନ୍ଦନୀ ନନ୍ଦନ ॥
ମୋ ଆଗେ କରିଲେ ନିଧନ ।
ତୋର ରାକ୍ଷସ ସେନାଗଣ ॥
ସେ ବବୁ ଏଦେହ ସହିଲା ।
ଚକ୍ଷୁଁ ଲୋତେକ ନ ପଡିଲା ॥
ଏବେ ତୁ ମୋର ଦେହ ପିଣ୍ଡ ।
ଖଡ଼ୁରେ କର ଖଣ୍ଡ ଖଣ୍ଡ ॥
ଅବା ଅନଳେ ଦଗ୍ଧ କର ।
ଅଥବା ଡୁବାଅ ଜଳର ॥
ସେଥିରେ ମୁହିଁ ନ ଉରଇଁ ।
ମିଛେ ଉଗାଉ କାହିଁ ପାଇ ॥"

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"ଯାହାକୁ ବୋଲୁ ତୁହ ଧର୍ମ
ସେ ଅଟେ ପାପର ନଦୀନ ॥
ଯହିଁରେ ଅଛୁ ପ୍ରାଣୀ ହିଂସା ।
ସେ ଅଟେ ବଂସାଇ ବ୍ୟବସା ॥
ନର୍ମଳ ପବନ ସେ ଧର୍ମ ।
ସେଥି କ ଥାଏ ହିଂସା କର୍ମ ॥
ଯା ଲଗ୍ନ କରରେ ସବନ ।
କେବେ ନ ଛୁଡ଼େ ସଭ୍ୟଧର୍ମ ॥"

4.—*Dispute between Gold and the small seeds used in weighing it.*

ସୁବର୍ଣ୍ଣ ସହିତ ଗୁଞ୍ଜାର ବବାଦ ।

ବାଇଶ କହିଲ ଶୁଣ କନକ ମୋ କଥା ।
ଗରବ ନ କର ମନେ ମୁହଁ ରହେଁ ଯଥା ॥
ମାଟିରୁ ଜନମ ତୋର ଅଟଇ କନକ ।
କମାର ଶାଲର ଗ୍ଲେହ୍ୟ ତୋହର ଜନକ ॥
ଖୁଜ ବଂଶେ ଜନମ ତୋର ଅଟୁ ମାତ ଜାତ ।
କ ଗ୍ଲଗି ମଖାରେ ତୋର ଏତେ ବଡ଼ ଖ୍ୟାତ ॥
ସ୍ୱାତ୍ମବକ ଶୋଭା ତୋର ନୁହଇ ସେ ଯୁକ୍ତ ।
ସୁନର କରଇ ତୋତେ ଯୋଡ ପିଣ୍ଡିବାରୁ ॥
ତେବେହେଁ ହେଉ ତୁ ମୂଲ୍ୟ ଗଣ୍ଡାର ମଲିରେ ।
କ ଜାଣି ଚୁଅନ୍ତୁ କବା ପଡ଼ିଲେ ଧୋଲିରେ ॥
ଦେଖ ମୋ ଭନୁର ଶୋଭା କ ପର ସୁନର ।
ତରୁଣ ଅରୁଣ କାନ୍ତି ଲଭେ ଅଳାଦର ॥
ଅବର କଜ୍ଜଳ ପର ଶୀର ଶୋଭାକର ।
ତହିଁ ପରେ ଧୋବ ଚିତା କେମନ୍ତ ସୁନର ॥
କନକ, ଜାଣରେ ମୋର ତୁଲ୍ୟ କେହି ନାହିଁ ।
ମୃତକାରେ ପଡ଼ିଥିଲେ ଗ୍ଲେକେ ରହେ ଯହିଁ ॥
ଭେଣୁକର ସମାଦର ପୃଥିଗାରେ ମୋର ।

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ଜାଣି ଶୁଣି ସ୍ୱର୍ଣ୍ଣ କିପାଁ ଅହଂକାର ତୋର ॥
ଗୁଞ୍ଜା କଥା ଶୁଣି ସ୍ୱର୍ଣ୍ଣ ଅଳପ ହସିଲା ।
ଶ୍ରେଟ ମୁଖେ ବଡ଼ କଥା ହୋଲିଣ ବୋଇଲା ॥
କାଇଁଚ, ତୁ ହୀନ ଜାତି ଅଟୁରେ ସଂସାରେ ।
ଶବର ଶବରୀ ଛାଡ଼ି କେ ତୋତେ ପଚାରେ ॥
ଅଲୋଡ଼ି ଜନିସ ତୁରେ ପଡ଼ୁ ଅସ୍ଥାନରେ ।
ଅନାଦରେ କରି ଲୋକେ ମାଡ଼ନ୍ତି ଗୋଡ଼ରେ ॥
ନ ଲାଗୁ ଦେବତା ଦେହେ ନ ଲାଗୁ ବେଭାରେ ।
ମୋ ଲାଗି ତୋହର ମାନ୍ୟ ହୁଏ ପୃଥିବୀରେ ॥
ଏକ ପାହାରରେ ହେଉ ଶୀଘ୍ର ସ୍ଥରଖାର ।
ବଡ଼ ପାଖେ ବସି ତୋର ଗାରିମା ଅପାର ॥
କଦଲୀ ପଟୁଆ ପରି ତୋହର ମହିମା ।
ପୁଷ୍ପ ଯୋଗୁଁ ଦେବ ଶୀରେ ବସିଣ ଗାରିମା ॥
ସେହ ପରି ଗୁଞ୍ଜା ତୋର ଅଟେ ମନ ଜାତି ।
ମୋ ସାଙ୍ଗରେ ହେଉ ତୁଲ ଏଥି ଲାଗି ଖ୍ୟାତି ॥
ଏହା ଶୁଣି ଗୁଞ୍ଜା ଫଳ ଚମକି ଉଠିଲା ।
ନ ସହି ତାହାର କଥା ସ୍ୱର୍ଣ୍ଣକୁ ନିନିଲା ॥
ସ୍ୱାଭାବିକ ଶୋଭା ତୋର ଉତ୍ତମ ନୁହଇ ।
ତେଣୁ କରି ସ୍ୱର୍ଣ୍ଣକାର ଅଗ୍ନିରେ ଦହଇ ॥
ଥରେ ପୋଡ଼େ ଥରେ ପିଟେ ପୁନରପି ଦହେ ।
ଟାଙ୍ଗଣା ଲବଣ ଲାଗି ତୋର ଦେହ ରହେ ॥
ଲାଜ ତୋର ନାହିଁ ସ୍ୱର୍ଣ୍ଣ ଏତେ ମାଡ଼ ଖାଉ ।
ବହି ଦାହେ ଲୋହା ମାଡ଼େ କ୍ଷୀଣ ହୋଇଯାଉ ॥
ଅଲାଜୁକ ହୋଇ ତୁରେ ଫେରି କଥା କହୁ ।
ଏତେ ବଡ଼ ଅପମାନ ତୁହି ବୋଲି ସହୁ ॥
ପ୍ରହାର ନ ସହେଁ ବୋଲି ଯାହ ତୁ ନିନିଲୁ ।
ପ୍ରଶଂସାର ଜଥା ତୁହି କନକ କହିଲୁ ॥
ଉତ୍ତମ ଲୋକର ଅଟେ ଏହିତ ବେଭାର ।
ଅପମାନ ନ ସହି ସେ ହୁଏ ନାରଖାର ॥
ଏହା ଶୁଣି କନକ କାଇଁଚକୁ କହେ ।
ହୀନ ଜତି ସଙ୍ଗେ କଥା ପରଣ ନ ସହେ ॥

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ଶରୀର ଅଟଇ ଶୁଦ୍ଧ ମୋହର ସଂସାରେ ।
ସବୁଠାରୁ ଶ୍ରେଷ୍ଠ ମୁହିଁ ଲାଗଇ ବେଭାରେ ॥
ତେବେ ଯେ ପୋଡ଼ଇ ମୋତେ ସ୍ୱର୍ଣ୍ଣକାର ନେଇ ।
ତାହାର ମରମ କଥା ଶୁଣ ମନ ଦେଇ ॥
କାଇଞ୍ଚ ଅଟଇ ହୀନ ଜାଣଇ ବେଭାରେ ।
ତାହା ସଙ୍ଗେ ସ୍ୱର୍ଣ୍ଣକାର ତୁଲେ ମୋତେ ଭାରେ ॥
ତେଣୁକରି ହୁଏ ମନ ପୋଡ଼ି ମୁ ମରିବି ।
ଲୋହାର ପ୍ରହାରେ ମୁହିଁ ଲୀନ ହୋଇଥିବି ॥
ସୁବର୍ଣ୍ଣ କାଇଞ୍ଚ ବାଦ ବିଚାର ମନରେ ।
କିପାଇ କନକ ବଡ଼ ହେଲା ଜଗତରେ ॥
ସ୍ୱର୍ଣ୍ଣକୁ ଜାଣଇ ଗୁଞ୍ଜା ସୁନରପଣରେ ।
ଅନୀବୃତ ହେଲା କୀପାଁ ବିଚାର ମନରେ ॥
ସୁଲଭ ଅଟଇ ଗୁଞ୍ଜା ପୃଥିବୀ ଭିତରେ ।
ତେଣୁକରି ଲୋକେ ତାକୁ ଅନାଦର କରେ ॥
ଦୁର୍ଲଭ ଅଟଇ ସୁନା ସବୁ କାଲେ ଜାଣ ।
ସେଥିପାଇ ବଡ଼ ସୁନା ଗୁଞ୍ଜା ସାନ ଜାଣ ॥

5.—*The Leaves of the Tree.*

ବୃକ୍ଷ--ପତ୍ର ।

କହିଇ ମନିଷୀ ମନେ ବିଚାରି ।
ସଂସାରୀ ସଂସାରେ ଭୀତ ସୁମରି ।
ଅନାଇ ରସାଳ ପଲାଶମାନ ।
ଶେଦେ ଭାଷଇ କରି ସମ୍ବୋଧନ ।

ପଲାଶ ।

ତରୁ ଶିର ନିବାସୀ
କିପାଇ ଲୁଟୁଛୁ ଭୂମିରେ ଆସି ॥ ୧ ॥

ଯେତେବେଳେ ନବତନ ଶରୀର ।
ସୁରଙ୍ଗେ ଭିଲୁ ରାମା ଅଧର ।
ପ୍ରବାଳ ଅନଳେ ପଡ଼ ଲା ଯାଇ ।
ତୋ ସୁଷମା ସମ ଲଭିବା ପାଇ ।

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ଶ୍ୟାମଳ ।
ଦୁର୍ବାଛାଦନ ଗିରି ।
ଯୁବାକାଳେ ନେଲୁ ଇଷିତେ ହରି ॥ ୨ ॥

ଅସି ଶାଣାରେ ବିହଙ୍ଗନ କର ।
ଶୁଣାଉଥିଲେ ମନୋହର ସ୍ୱର ।
ଅମିୟ ବରଷା ପରି ବରଷି ।
ହିମାଂଶୁ ହିମ ଅଂଶୁ ଦାନେ ତୋଷି ।
ସମୀର
କରୁଥିଲା ବ୍ୟଜନ ।
ଦାସ ସେବେ ଯେହେ ଲଭି ବେତନ ॥ ୩ ॥

ରବିକର ଜରେ ହୋଇ ଅସ୍ଥିର ।
ଭରସା କଲେ ପଥିକ ନିକର ।
ଭଣିଥିଲୁ ତା ଅବରଣ କରି ।
ସୁର୍ଯ୍ୟ କିରଣ ନ ପାରିଲା ଧରି ।
ମଣିତେ ।
ଶ୍ରୟା ଚନ୍ଦ୍ର ଚନ୍ଦନ ।
ବନ୍ଦନ କରି ଗଲେ ନିଜ ସ୍ଥାନ ॥ ୪ ॥

ଏବେ ଦେଖି ଧୂଳି ଧୂସର ବେର ।
ମୁ ମନେ ହେଉଛି ଅତି କାତର ।
ତରମ କାଳ ହେଲେ ଉପଗତ ।
ମୁ ହେବି ସିନା ଏରୂପ ଲୁଠିତ ।
ହୋଇବି ।
ଭୂମି ତଳ ବିହାରୀ ।
ଅଭାଗ୍ୟେ କେବା କାହାକୁ ପଚାରି ॥ ୫ ॥

ଯେଉଁ କାଳେ ବିକସିତ ସାରସ ।
ସୁରସେ ଭମର କରେ ମୁଆସ ।
ଗ୍ରୀମ କରେ ତନୁ କ୍ଷୀଣ ତାହାର ।
ଦିନେ ନ ରସେ ରସିକ ଭ୍ରମର ।

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ପଲ୍ଲଶ ।
ସେହିରୂପେ ସମ୍ପଦ ।
ବିନାଶନେ ହୁଏ ଏକଡ଼ ବିପଦ ॥ ୨ ॥

ଯେଉଁ ଗଥିକେ କରୁଥିଲେ ମାନ୍ୟ ।
ସେ କରୁଅଛନ୍ତ ପାଦେ ମର୍ଦ୍ଦନ ।
କାହିଁ ଗଲେ ସେହି ବିହଙ୍ଗ ବଂଶ ।
କାହିଁ ତାଙ୍କ ବାଣୀଛଣା ପୀୟୂଷ ।
ଖୋଜିଲେ ।
ତାହା ପାଇବ ନାହିଁ ।
ଚମ୍ପା କୁସୁମେ କି ଭ୍ରମର ବାଇ ॥ ୨ ॥

ପଲବ ତୋର ଅବସ୍ଥା ଅନାଇ ।
ସୁମର ସୁଶିକ୍ଷା ପାଇଲି ମୁହିଁ ।
ନ ରହିବ ସଦା ଧନ ଯୌବନ ।
ନ ରହିବ ସଦା ଏ ସନମାନ ।
ଅବଶ୍ୟ
ଦିନେ ବିନାଶ ହେବ ।
ସୁଭ୍ରୁ ଜନଙ୍କ ଯଶ ରହିବ ॥ ୮ ॥

6.—*To-day and Tomorrow.*

(Fourteen-syllabled verse).

ପୟାର *

ଆଜି ସଖେ ଧନ ଗର୍ବେ ମନୁଷ୍ୟ ଜୀବିତ ।
କାଲି ସୁଖ ଧନ ଅବା ଜୀବନ ବର୍ଜିତ ॥
ଅଜି ବହୁ ବରସାର୍ଥେ କଳଣା କରନ୍ତି ।
କାଲି ନିରୋଳ ଶ୍ମଶାନେ ତାକୁ ବହି ନ୍ୟନ୍ତି ॥

* A very popular metre.

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ଆଜି ନାନାଦି ସୁପକ୍ୱ ଭୋଜନ ସେ ଖାନ୍ତି ।
କାଲି ତାର ନିଜ ଦେହ ପୋକେ ଖାଇ ଯାନ୍ତି ॥
ଅଜି ନାନା ରଙ୍ଗ ନୁଗା ପିନ୍ଧନ୍ତି ସୁନ୍ଦର ।
କାଲି ଚିତାବସ୍ତ୍ର ପିନ୍ଧି ମାଟୀ ଶେଜ ତାର ॥
ଅଜି ବଡ଼ ୨ ଗୃହେ ସୁଖରେ ବସନ୍ତି ।
କାଲି ସାନ ସମାଧିରେ ବନ୍ଦ ହୋଇ ଥାନ୍ତି ॥
ଅଜି ତାର ଗୁଣ କର୍ମ କୁହାକୁହି ହୋନ୍ତି ।
କାଲି ତାର ନାମସୁଦ୍ଧା ସବୁ ପାସୋରନ୍ତି ॥
ଅଜି ତାର ସୁବଦନ ସର୍ବ ପ୍ରଶଂସିତ ।
କାଲି ତାର ମୃତ ଶବ ସମସ୍ତେ ଘୃଣିତ ॥
ଆଜି ସ୍ୱର୍ଗ ଭରସା ମିଥ୍ୟାରେ ସେ ରଖନ୍ତି ।
କାଲି ଶ୍ରାଣ ଦିନ ଗଲେ ବୃଥାରେ କାନ୍ଦନ୍ତି ॥
ଅଜି ନିଶ୍ଚିନ୍ତେ ସୁଖରେ ସମୟ କାଟନ୍ତି ।
କାଲି ମହା ଶୋକେ ହତାଶାରେ ସେ ମରନ୍ତି

7.—*Specimen of nine-syllabled verse.*

ନବାକ୍ଷର * ।

ଶୁଣ ଶୁଣ ହେ ବନ୍ଧୁଗଣ । ଏକାନ୍ତେ କର ଦୃଢ଼ ମନ ॥
ସତ୍ୟ ଧର୍ମରେ ହେଲେ ମତି । ଖଣ୍ଡେ ପାପ ଭୋଗ ଦୁର୍ଗତି ॥
ଜନ୍ମ ହୁଅନ୍ତି ଯେତେ ଲୋକେ । ମରନ୍ତି ସବୁ ଏକେ ଏକେ ॥
ଶୟେ କିଶତି ପରମାଣ । ଜୀବର ପରମାୟୁ ଜାଣ ॥
ହେଲେ ଅୟଷ ବଡ଼ ଦୀର୍ଘ । ଏଥୁ ଅଧିକ ନୋହେ ଭୋଗ
ଅଦ୍ୟ କିଅବା ଦିନାନ୍ତରେ । କିଅବା ଅବର ବର୍ଷରେ ॥
ଅବଶ୍ୟ ମରଣ ହୋଇବ । ସକଳେ ମନେ ଜାଣି ଥିବ ॥
ଇହ ଲୋକରେ ଅଳ୍ପକଳ । ରହନ୍ତି ମନୁଷ୍ୟ ସକଳ ॥
ଅପାର ସ୍ଥିତି ପରକାଳେ । ନ ଜନ୍ମ ମୃତ୍ୟୁ ଅଉ ବେଳେ
ସ୍ୱର୍ଗେ ଅନନ୍ତ କାଳ ସ୍ଥିତି । ଅଥବା ନରକେ ବସତି ॥

* This also is a very popular metre.

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ନିଶ୍ଚେ ହୁହଇ ପ୍ରାଣିଙ୍କର । ନ ଜନ୍ମ ମରଣ ଆବର ॥
ଦେଖ ଏ ପାପ ଭୋଗ ଘୋର । ନାହିଁ ଏହାର ପାରାବାର ॥
ତହିଁରେ ମଜଲେଟୀ ଭାଇ । କେବେ ନିସ୍ତାର ଅଉ ନାହିଁ ॥
ଘୋର ନରକ ଦୁଃଖ ସିନ୍ଧୁ । ତହିଁରେ ନାହିଁ ଭାଇ ବନ୍ଧୁ ॥
ଦହଇ ପାପ ଅଗ୍ନି ଘୋରେ । ଧୂମ ଉଠଇ ଅନ୍ଧକାରେ ॥
ଏହେତୁ ଦେଖ ବୁଝି ମନେ । ସକଳେ ବିଚାରି ସୁଜନେ ॥
କେହେ ପାଇବ ପରିତ୍ରାଣ । ସେଠା ବିଚାରେ ବନ୍ଧୁଗଣ ॥
ପାପ ସ୍ୱରୂପ ଘୋର ପଙ୍କେ । ନ ବୁଝି ମଜୁଛନ୍ତି ଲୋକେ ॥

8.—*A Christian hymn by a native writer.*

The agony of Jesus.

ଯୀଶୁର ପାତନା ।

ହେ ମହାମହିମ ଅନନ୍ତ ଜୀବନ ଯୀଶୁ ଈଶ୍ୱର ନନନ ।
କରିବାକୁ ଦାନ ପରିତ୍ରାଣ ଧନ ହୋଇଲ କେଡ଼େ ନିର୍ଧନ ॥

ଜଗତେ ।

ଜନ୍ମ ଲଭିଲ ମନୁଷ୍ୟ ମତେ ।
ସ୍ୱର୍ଗ ସୁଖ ସିଂହାସନ ଯେତେ ।
ତ୍ୟାଗ କଲ ପାପିଙ୍କର ହିତେ ।
କଲ ମହାଶ୍ଚ କତେ ॥ ୧ ॥

ପାପିଙ୍କ ନିମନ୍ତ କଲ ପ୍ରାୟଶ୍ଚିତ୍ତ ପାପି ପାପ ଭାଇ ବହି ।
ଭୋଗିଲ ପାପିଙ୍କ କ୍ଲେଶ ଲକ୍ଷ୍ମା ଦୁଃଖ ନିଜ ପ୍ରାଣ ରନ୍ତ ଦଇ ।

ତୁଷ୍ଟର ।

କେତେ ବହିଗଲା ଧାର ଧାର ।
ତହିଁ ସଙ୍ଗେ ବହେ ଦୟା ଧାର ।
କେତେ ଦୁଃଖ କଲ ଅଙ୍ଗୀକାର ।
ସେଇ ରକ୍ତେ ପାପ ପରିଷ୍କାର ॥ ୨ ॥

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କ୍ରୁଶୀୟ ବେଦନା ହାରୁଣ ଯାତନା ଭୋଗିଲ ମୋର କାରଣ ।
ପୃଷ୍ଠେ ପାପଭାର ଶରୀରେ ପ୍ରହାର କେଡ଼େ ଦାରୁଣ କଷଣ ॥

ଏସନ ।

ମହାପ୍ରେମ ନୋହିଲା ଦର୍ଶନ ।
କଣ୍ଟା ମୁକୁଟ ମୁଣ୍ଡେ ଭୂଷଣ ।
ହସ୍ତ ପାଦେ କଣ୍ଟାର ମାରଣ ।
ଶତ୍ରୁ ପାଁଇ ତେଜିଲ ଜୀବନ ॥ ୩ ॥

ଭୟାନକ କ୍ରୁଶ ତୁମ୍ଭେ ଥିଲ ବହି ପୁଣି ଥିଲ ତହିଁ ବନ୍ଧା ।
ମୋର ମହା ପାପ ଦେଲା କି ସନ୍ତାପ ଲଜ୍ଜା ଅପମାନ ନିନ୍ଦା ॥

ସେ କ୍ରୁଶ ।

ତହିଁ ଭୋଗିଲ ଦୁଃଖ ଅଶେଷ ।
ଅତି ଅସହ୍ୟ ଯାହାର କ୍ଲେଶ ।
ପାପ ଶତ୍ରୁବଳ ଦର୍ପ ନାଶ ।
ତହିଁ ମୋର ଦର୍ପ ପ୍ରତି ଆଶ ॥ ୪ ॥

ହୋଇଣ ଧାର୍ମିକ ଭୋଗିଲ କି ଦୁଃଖ ତୁମ୍ଭେ ମୋର ପରିବର୍ତ୍ତେ ।
ତୁମ୍ଭ ଦେହ ପ୍ରାଣ ହୋଇଲା ବିଦୀର୍ଣ୍ଣ ଦେଖି ଚମତ୍କୃତ କେତେ ॥

ଧରଣୀ ।

ଦେଖି ମମ୍ପମାନ ସେ ତତ୍କ୍ଷଣି ।
ଅନ୍ଧକାର ହେଲା ଦିନମଣି ।
ଗିରିଗଣହିଁ ବିଦୀର୍ଣ୍ଣ ପୁଣି ।
ସ୍ୱର୍ଗ ଦୁତେ ଚମତ୍କାର ମଣି ॥ ୫ ॥

ଧନ୍ୟ ଅହେ ଯୀଶୁ ତବ ପ୍ରେମ ନାମ କଲ ଦେହ ପ୍ରାଣ ଦାନ ।
ହୋଇ ନାହିଁ ତେଡ଼େ ବହୁମୁଲ୍ୟ ଧନ କରିବାକୁ ପ୍ରତିଦାନ ॥

ତୁମ୍ଭର ।

ମରଣରେ ଭରସା ମୋହର ।
ସେହି ପ୍ରହାରରେ ସ୍ୱାସ୍ଥ୍ୟ ମୋର ।
ଅହେ ପ୍ରଭୁ ତବ ଚରଣର ।
ସମର୍ପିଲି ଦେହ ଆତ୍ମା ମୋର ॥ ୬ ॥

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APPENDIX.

CHAPTER I.

*Permutation of Letters.**

ସନ୍ଧି

Sandhi, literally "joining," is a term applied to the changes rendered necessary by the laws of euphony in the composition of words.

The rules of sandhi are of three kinds:

1st. Those relating to changes wrought upon vowels.

2nd. Those relating to the changes wrought upon consonants.

3rd. Those relating to the changes wrought upon the mark ବିସର୍ଗ (ଃ)

SECTION 1.

Permutation of Vowels.

ସ୍ୱର-ସନ୍ଧି

The rules of ସ୍ୱରସନ୍ଧି are based upon certain principles which it will be necessary first to explain.

* This chapter should have been inserted as the concluding chapter under "Orthography;" but as Sandhi is not in use in modern Oriya, and is only necessary to enable the learner to analyse and better understand words already made and incorporated from the Sanskrit, it is considered of minor importance, and therefore appears in the appendix.

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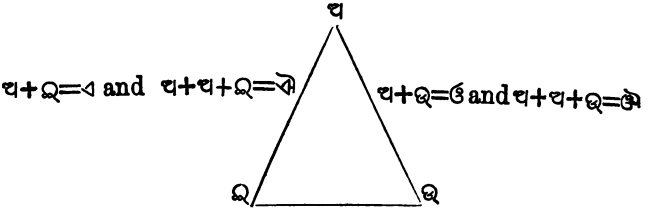
The letters ଅ, ଇ, ଉ, represent the three elementary vowel sounds, which combine in various ways to form mixed vowel sounds, as illustrated in the following figure:

Then ଅ + ଅ = ଆ



and ଇ + ଇ = ଈ and ଉ + ଉ = ଊ

From this, it will appear that a similar letter *doubled*, simply *lengthens;* while *dissimilar* letters combine and form diphthongs and triphthongs.

In the formation of compound words these are variously combined in accordance with the principles illustrated above.

1st. Those combinations arising from the coalition of two *similar* vowels.

2nd. Those arising from the coalition of ଅ or ଆ as the first, with *dissimilar* vowels as the second member of the compound.

3rd. Those arising from the coalition of *any vowel except* ଅ or ଆ as the first, with dissimilar vowels as the second member of the compound.

Class 1.

The first class comprises combinations made by the union of *similar* vowels; that is, vowels which are formed by the same position of the vocal organs; as,

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ଅ and ଆ are both gutturals, and are, therefore, similar.
ଇ and ଈ „ „ palatals, „ „ „ „
ଉ and ଊ „ „ labials, „ „ „ „
ଏ and ଐ „ „ gutturo-palatals, „ „
ଓ and ଔ „ „ gutturo-labials „ „ „

The coalition of two *similar* vowels results in one long one, thus—

ଅ + ଅ = ଆ ଇ + ଇ = ଈ ଉ + ଉ = ଊ
ଆ + ଆ = ଆ ଇ + ଈ = ଈ ଊ + ଊ = ଊ

The reason of this is obvious; two of the same kind combined must lengthen; but as there is nothing longer than ଦୀର୍ଘ (long) that is the result in every case.

In Oriya, there are no similar combinations of ଏ or ଓ, if there were, the same principle would apply.

Class 2.

The second class comprises the various combinations resulting from the union of ଅ or ଆ as the first, with *any other vowel* as the second member of the compound; thus,

ଅ + ଇ = ଏ. ଅ + ଉ = ଓ.
ଅ + ଏ = ଐ. ଅ + ଓ = ଔ.

In this class will be found also a combination of ଅ or ଆ with the semi-vowel ଋ, which results in ୍ର (ରେଫ). The reason of this is, that the original pronunciation of ଋ is simply r-r-r, it having no inherent vowel sound; but as it could not be enunciated with ease *alone*, a vowel sound was arbitrarily added, in the Sanskrit ଇ, hence ଈ (also in Bengali); but in Oriya ଉ, hence ଋ. When it combines with a *pure* vowel, it simply drops its own vowel sound and assimilates the one with which it combines; hence when it follows ଅ we have ଅ + ଋ = ୍

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pronounced ar-r-r; when followed by ଅ it becomes ଋ, or by ଋ it becomes ୠ &c.

CLASS 3.

Comprises those *modifications* of vowels required when *any other vowel except* ଅ or ଆ is the first, and a *dissimilar* vowel is the last member of the proposed compound.

In this class, the changes are wrought upon the *first member only* of the compound, the second being simply *added to the first* after the change has been effected.

For instance—

ଋ + ଅ = ୃ ଋ + ଋ = ୄ

In these examples ଋ is changed into ୃ, to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been made, the vowel following is added to ୃ making, in the first example, ୃ, and in the second ୄ.

So ଌ + ଅ = ୢ ଌ + ଌ = ୣ

In these examples ଌ is changed into ୢ to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been effected, the following vowel is added to ୢ, making, in the first example, ୢ, and in the second ୣ.

Once more ଏ + ଅ = ଅୃ,

ଓ + ଅ = ଅୢ.

The first member in these compounds is, in each case, a *mixed* letter, and therefore cannot unite with the following vowel without analysis.

In the first example, the first member ଏ is a combination of ଅ + ଇ;* but ଇ eliminated from this member of the compound, for the purpose of being added to the second becomes ୃ (see above) and this added to

* See p. 230, (figure).

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the ଅ found by analysis gives ଅୟ୍ as the value of ଏ analysed; and this followed by ଅ, the second member of the proposed compound results in ଅୟ. It should be distinctly borne in mind that ଏ *alone* has undergone a change, and has *then* been prefixed to the *unchanged* second member of the compound.

In the second example, the first member ଓ is a combination of ଅ + ଉ,* but ଉ, eliminated from this member of the compound for the purpose of being added to the second, becomes ବ୍ (see preceding page), and this added to the ଅ found by analysis gives us ଅବ୍ as the value of ଓ when analysed; and this followed by ଅ, the second member of the proposed compound results in ଅବ. Here, also, ଓ *alone* has undergone a change.

Again—ଐ + ଅ = ଆୟ.
ଔ + ଅ = ଆବ.

In the first of these examples we have ଐ as the first member of the compound; this is a *mixed* letter and therefore must be analysed before it can combine with a vowel following it. It is a combination of ଅ + ଅ + ଇ; but we have seen that ଇ eliminated from the first member of the compound to be added to the second is equal to ୟ୍, and we have remaining ଅ + ଅ which are together equal to ଆ, therefore ଐ when analysed is equal to ଆ + ୟ୍ that is ଆୟ୍, and this prefixed to ଅ, the second member of the compound, results in ଆୟ.

NOTE.—ଐ *alone* has undergone a change.

In the next example we have ଔ for the first member of the compound; but it is equal to ଅ + ଅ + ଉ; if we eliminate ଉ as before, for purposes of combination, it is equal to ବ୍, and the remaining ଅ + ଅ are together equal

* See p. 230, (figure).

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to ଅ, therefore ଐ when analysed is equal to ଅଇ, and ଏ, the second member of the proposed compound added to this, gives us ଅଏ.

NOTE.—ଐ *alone* has undergone a change.

In all of the above examples the second member of the compound is ଏ; it might just as readily have been any other vowel, for, as has been clearly shown, the first member alone is changed; thus,

As ଏ + ଏ = ଅୃ so ଏ + ୁ = ଅି and ଏ + ୂ = ଅୁ.
As ଓ + ଏ = ଅଏ so ଓ + ୁ = ଅଓ and ଓ + ୂ = ଅୂ.
As ଔ + ଏ = ଅୃ so ଔ + ୁ = ଅି and ଔ + ୂ = ଅୁ.
As ଐ + ଏ = ଅଏ so ଐ + ୁ = ଅଓ and ଐ + ୂ = ଅୂ.

Under this class is a combination of the semi-vowel ୍ as the first, with *any vowel* as the second member of the compound.

୍ + ଅ = ୍ଅ, ୍ + ି = ୍ି.
୍ + ା = ୍ା, ୍ + ୀ = ୍ୀ.

In this case the ୍ drops its *arbitrary* vowel sound, and assimilates the vowel immediately following.

From the principles involved in the preceding illustrations, we deduce five rules for ସନ୍ଧି.

Rule 1. Similar vowels coalesce and form but one *long* one, which is attached to the final letter of the first member of the compound; as,

କୃଶ + ଅଙ୍ଗ = କୃଶାଙ୍ଗ.
ଲତା + ଅଳ୍ପ = ଲତାଳ୍ପ.
ଗିରି + ଇନ୍ଦ୍ର = ଗିରୀନ୍ଦ୍ର.
ଗୁରୁ + ଉଦର = ଗୁରୂଦର.

Rule 2. If ଅ or ଆ be followed by ି, ୀ, ଏ, ଓ, ଔ or ଐ, they coalesce and become respectively ଏ, ଓ, ଔ, ଐ, ଔ, ଐ;

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and the new combination is added to the final letter of the first member of the compound; as,

ପରମ + ଈଶ୍ୱର = ପରମେଶ୍ୱର.
ଉମା + ଈଶ = ଉମେଶ.
ସଥା + ଇଚ୍ଛା = ସଥେଚ୍ଛା.
ମହା + ଉଦସ୍ = ମହୋଦସ୍.
ସଥା + ଉକ୍ତି = ସଥୋକ୍ତି.
ଏକ + ଏକ = ଏକୈକ.
ମତ + ଐକ୍ୟ = ମତୈକ୍ୟ.
ମହା + ଔଷଧ = ମହୌଷଧ.
ଉତ୍ତମ + ଔଷଧ = ଉତ୍ତମୌଷଧ.

Rule 3. When the letter ଅ *precedes* the semi-vowel ର the latter becomes (ରେଫ), and is placed over the letter *following;* when ଅ precedes it ଅ is changed into ଅ, in addition to the change wrought upon ର; as,

ଉତ୍ତ + ର୍ଦ୍ଧି = ଉତ୍ତର୍ଦ୍ଧି.
ଦେବ + ର୍ଷି = ଦେବର୍ଷି.
ସ୍ୱର୍ଗ + ର୍ଷି = ସ୍ୱର୍ଗର୍ଷି.

Rule 4. When the letters ଇ, ଉ, ର precede *dissimilar* vowels, they become respectively ୟ, ୱ, ର, and the new letter is joined to the final letter of the first member of the compound; as,

ନଦୀ + ଅମ୍ବୁ = ନଦ୍ୟମ୍ବୁ.
ଇତି + ଆଦି = ଇତ୍ୟାଦି.
ପ୍ରତି + ଏକ = ପ୍ରତ୍ୟେକ.
ପଶୁ + ଆଦି = ପଶ୍ୱାଦି.
ଅନୁ + ଏଷଣ = ଅନ୍ୱେଷଣ.
ପିତୃ + ଅନୁମତ = ପିତୃନୁମତ.
ପିତୃ + ଉପଦେଶ = ପିତୃପଦେଶ.

Rule 5. With *dissimilar* vowels following, ଏ becomes ଅୟ୍, ଐ becomes ଆୟ୍, ଓ becomes ଅୱ୍, and ଔ becomes

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ଅବ୍; and the new combination is attached to the final letter of the first member of the compound; as,

ନେ + ଅନ = ନୟନ,
ନୈ + ଅକ = ନାୟକ
ଭୋ + ଅତି = ଭବତି,
ନୌ + ଇକ = ନାବିକ,

There are several *apparent* exceptions to the above rules; as for instance, ମନ + ଇଶା, which according to rule 2, should become ମନେଶା, instead of which it is simply ମନୀଶା.

The reason of this is that in forming the compound, the original form of the word ମନ (*i. e.* ମନ୍) is taken, and the ହସନ୍ତ ନ୍ simply assimilates the following vowel and becomes ମନୀଶା. Such words are very rare; a few examples are appended.

ମନ original or root form ମନ୍ + ଇଶା = ମନୀଶା.
ହଳ ,, ,, ,, ହଳ୍ + ଇଶା = ହଳୀଶା
ସାର ,, ,, ,, ସାର୍ + ଅଙ୍ଗ = ସାରଙ୍ଗ,
ପତ ,, ,, ,, ପତ୍ + ଅଞ୍ଜଳି = ପତଞ୍ଜଳି.

SECTION 2.

Permutation of Consonants.

ବ୍ୟଞ୍ଜନ ସନ୍ଧି

The permutation of consonants is based upon two general principles.

1st. Consonants are either hard or soft (see table p. 7). A soft letter cannot be compounded with a hard one, nor a hard one with a soft one.

If the final letter of the first member of the compound be hard and the initial of the second member be

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soft, the former is *changed into the soft letter of its own class*, and vice versâ.

2nd. The *dentals* and *nasals*, which last include ଅନୁସ୍ୱାର, suffer in addition to the above change, a further modification, being changed to the *class* of the letter which follows them.

In a very few instances *both* letters undergo a change in forming the new combination.

For purposes of ସନ୍ଧି the nasals, vowels, semi-vowels, and the aspirate ହ are soft; the sibilants hard.

The following simple rules for ବ୍ୟଞ୍ଜନ ସନ୍ଧି are deduced from the above general principles.

Rule 1. When ତ or ଦ is the final letter of the first member of the compound, and a *classified* consonant the initial of the second member of the compound; it changes to the *unaspirated* letter of the same class as the consonant which follows it; and loses its inherent ଅ if it have any; as,

ଶରତ୍ + ଚନ୍ଦ୍ର = ଶରଚ୍ଚନ୍ଦ୍ର,
ସତ୍ + ଜନ = ସଜ୍ଜନ,
ଉତ୍ + ଟୀକା = ଉଟ୍ଟୀକା,
ଉତ୍ + ଡୀନ = ଉଡ୍ଡୀନ,
ଉତ୍ + ଢେଦ = ଉଢ୍ଢେଦ,

Rule 2. When the first letter of any *class* is the final letter of the first member, and a soft letter the initial of the second member of the compound; the former changes to the *unaspirated soft* letter of its own class; as,

ଜଗତ୍ + ଈଶ୍ୱର = ଜଗଦ୍ଦୀଶ୍ୱର,
ବାକ୍ + ଇନ୍ଦ୍ରିୟ = ବାଗିନ୍ଦ୍ରିୟ,
ଷଟ୍ + ଆନନ = ଷଡାନନ,

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ତତ୍ + ରୂପ = ତଦ୍ରୂପ,
ସତ୍ + ବ୍ୟୟ = ସଦ୍‌ବ୍ୟୟ,

Rule 3. When କ, ତ or ଦ is the final letter of the first member, and ନ or ମ the initial of the second member of the compound, the former changes to the *nasal* of its own class; as,

ଦିକ୍ + ମଣ୍ଡଳ = ଦିଙ୍ମଣ୍ଡଳ,
ଜଗତ୍ + ନାଥ = ଜଗନ୍ନାଥ.
ଏତଦ୍ + ମାନସ = ଏତନ୍ମାନସ,

Rule 4. When ମ is the final letter of the first member of the compound, and a consonant be the initial of the second member, it changes to the *nasal* of the class to which the following letter belongs; and if followed by an *unclassified* (ଅବର୍ଗୀୟ) letter it changes to ଅନୁସ୍ୱାର;* as,

କିମ୍ + ଚିତ୍ = କିଞ୍ଚିତ୍,
ସମ୍ + ତାନ = ସନ୍ତାନ,
ସମ + ଗୀତ = ସଙ୍ଗୀତ,
ସମ୍ + ଯମ = ସଂଯମ,
ସମ୍ + ଶୟ = ସଂଶୟ,

Rule 5. When ତ or ଦ is the final letter of the first member, and ଶ the initial of the second, they both change, and together become ଛ; if the initial of the second be ହ, they both change and together become ଦ୍ଧ; if ଲ be the initial of the second, ତ or ଦ changes to ଲ and they together become ଲ୍ଲ; as,

ଉତ୍ + ଶଲିତ = ଇଛଲିତ,
ତତ୍ + ଶରୀର = ତଛରୀର,

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* The unclassified letters have no nasal, hence they take ଅନୁସ୍ୱାର in these combinations.

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ବସତ୍ + ଦେବୁ = ବସଦ୍ଦେବୁ,
ଉତ୍ତ + ଲେଖମା = ଉତ୍ତ୍ଲେଖମା,

The above examples of ବ୍ୟଞ୍ଜନ ସନ୍ଧି do not, of course, exhaust the subject; still it is thought that they contain enough illustrations of the principles involved, to guide the learner in the analysis of *most* compound words in common use, which are the result of the permutation of consonants. The subject might be treated at very considerable length, but no practical good would result from such lengthy discussion; as it would only lead the learner into the mazes of Sanskrit, entirely beyond the necessities of the student of modern Oriya.

SECTION 3.

Changes wrought upon ବସ୍ୱର୍ଗ

ବସ୍ୱର୍ଗ-ସନ୍ଧି.

There are two kinds of ବସ୍ୱର୍ଗ, the ସ୍ୱ-ଜାତ and ର୍-ଜାତ. The ସ୍ୱ-ଜାତ, (literally ସ୍ୱ- produced) ବସ୍ୱର୍ଗ is that one which in its original, or root form was ସ୍; as

ମନସ୍ mind, whence ମନଃ;
ଅଧସ୍ underneath, whence ଅଧଃ;
ପୁରସ୍ forward, whence ପୁରଃ;

The ର୍-ଜାତ, (literally ର୍-produced) ବସ୍ୱର୍ଗ is that one which in its original or root form was ର୍; as,

ପ୍ରାତର୍ in the morning, whence ପ୍ରାତଃ;
ଅନ୍ତର୍ within, whence ଅନ୍ତଃ;
ପୁନର୍ again, whence ପୁନଃ.

The necessity for the elimination of ବସ୍ୱର୍ଗ in forming compounds with words in which it occurs is obvious.

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This is done, in some cases, by simply recurring to the root form of the word containing ବିସର୍ଗ; and, in other cases, by introducing an entirely different sound, which at once secures euphony and avoids confusion.

These general remarks will enable the learner to understand the following simple rules for ବିସର୍ଗ-ସନ୍ଧି.

1. Rules which apply to ସ-ଜାତ ବିସର୍ଗ..

a. When ଅ precedes ବିସର୍ଗ in the first member, and a *soft* letter is the initial of the second member of the compound the ବିସର୍ଗ is changed to ଓ; and if the initial following be *a vowel*, it is dropped; as,

ଭୟଃ + ଅମ୍ବର = ଭୟୋମ୍ବର।
ମନଃ + ଅଭୀଷ୍ଟ = ମନୋଭୀଷ୍ଟ।
ମନଃ + ରମ = ମନୋରମ।
ଅଧଃ + ଗତ = ଅଧୋଗତ।
ମନଃ + ଯୋଗ = ମନୋଯୋଗ।
ଧୁରଃ + ହର = ଧୁରୋହର।
ମନଃ + ଜାତ = ମନୋଜାତ।

b. When any other vowel except ଅ precedes ବିସର୍ଗ in the first member, and any *soft* letter except ର be the initial letter of the second member of the compound, the ବିସର୍ଗ is changed to ର, (or ରେଫ); as,

ନିଃ + ଗର୍ବ = ନିର୍ଗର୍ବ।
ଦୁଃ + ବଳ = ଦୁର୍ବଳ।
ନିଃ + ଅକାର = ନିସ୍କାର।
ଦୁଃ + ଅଶା = ଦୁରାଶା।
ବହୁଃ + ଭାଗ = ବହୁର୍ଭାଗ।

In cases where ର is the initial of the second member of the compound, the above rule does not apply, for it would bring two ର s, together which would be anything but euphonious; in such instances ବିସର୍ଗ is dropped altogether and the *vowel* preceding it is lengthened; as,

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ନଃ + ରସ = ମାରସ ।
ନଃ + ବ୍ରଗ = ମାବ୍ରଗ.
ନଃ + ରବ = ମାରବ ।

c. When the initial of the second member of the compound is a *dental*, the (dental) ସ of the root form is retained; if that initial be a *palatal*, the palatal ଶ is substituted for the ସ of the root form; if it be a *cerebral* the cerebral ଷ is substituted; as,

ମନଃ + ତାପ = ମନସ୍ତାପ ।
ନଃ + ତାର = ନସ୍ତାର ।
ନଃ + ତସ୍ = ନିଶ୍ତସ୍ ।
ନଃ + ତିନ୍ତା = ନଶ୍ତିନ୍ତା ।
ଧନୁଃ + ଟଙ୍କାର = ଧନୁଷ୍ଟଙ୍କାର ।

d. When ଅ or ଆ precedes ବସ୍ୱର୍ଗ, and କ, ଖ, ପ or ଫ is the initial of the second member of the compound, the ବସ୍ୱର୍ଗ assumes its root form; but if *any other vowel* precede the ବସ୍ୱର୍ଗ, the ସ of the root form is changed to ଷ; as,

ମନଃ + କାମ = ମନସ୍କାମ ।
ନମଃ + କାର = ନମସ୍କାର ।
ପରଃ + କାର = ପରସ୍କାର ।
ଦୁଃ + ପ୍ରାପ୍ୟ = ଦୁଷ୍ପ୍ରାପ୍ୟ ।
ନଃ + ଫଳ = ନଷ୍ଫଳ ।

2. Rules which apply to ର-ଜାତ ବସ୍ୱର୍.

a. When ଅ precedes ବସ୍ୱର୍ଗ, and the initial of the second member of the compound is a *soft* letter the ବସ୍ୱର୍ଗ simply assumes its root form; as,

ପ୍ରାତଃ + ଅଶା = ପ୍ରାତଷ୍ଅଶା ।
ଧୂମଃ + ବାର = ଧୂମବାର ।
ଧୂମଃ + ଉତ୍ତି = ଧୂମଷ୍ଉତ୍ତି ।

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ଘୃଣଃ + ଜନ୍ମ = ଘୃଣଜ୍ଜନ୍ମ ।
ପଦ୍ମଃ + ହସ = ପଦ୍ମହସ ।
ପଦ୍ମଃ + ଗଭ = ପଦ୍ମଗଭ ।

b. When the initial of the second member of the compound is a *hard* letter, the ବସ୍ୱର୍ଗ is retained ; as,

ପଦ୍ମଃ + କରଣ = ପଦ୍ମଃକରଣ ।*
ପ୍ରାଭଃ + କାଳ = ପ୍ରାଭଃକାଳ ।

NOTE.—Native writers usually make the words ପଦ୍ମନ୍ + ରୂପ and ପଦ୍ମନ୍ + ସ୍ପର୍ଶ exceptions to rule 1st of ବସ୍ୱର୍ଗସନ୍ଧି ; this is wholly unnecessary, for ପଦ୍ମନ୍ is only an oblique form of ପଦ୍ମଃ, the root form of which is ପଦ୍ମସ୍ ; so that they come fairly under that rule ; as.

ପଦ୍ମନ୍ (oblique form of ପଦ୍ମଃ)+ରୂପ = ପଦ୍ମାରୂପ.
ପଦ୍ମନ୍ (ditto ditto ପଦ୍ମଃ)+ସ୍ପର୍ଶ = ପଦ୍ମାସ୍ପର୍ଶ.

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* A vulgar pronunciation of this word prevails in some parts, viz. ପଦ୍ମସ୍ମରଣ, ; which probably arose from the supposition that the ବସ୍ୱର୍ଗ in the first member was ସ୍-ଜାତ, this should be avoided.

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CHAPTER II.

Guna and Bruddhi.

ଗୁଣ ବୃଦ୍ଧି.

Guna is derived from a word which signifies *to multiply*.

Bruddhi is derived from a word which signifies *to increase*.

They are applied to two processes whereby certain root forms are modified and, in a sense, increased; which modification always changes the meaning of the word.

SECTION 1.

ଗୁଣ ।

Guna is the change wrought in the letters ଅ and ଇ to express a modification of the *primary meaning* of the root; and the process consists in prefixing a short ଅ to those vowels by which they become respectively ଅ + ଅ = ଏ and ଅ + ଇ = ଓ.

The difference between this process and that by which ଅ + ଅ becomes ଏ in sandhi consists in this; that in Guna the prefixed ଅ *has no material existence*, but is called into being to express a grammatical modification; whereas in Sandhi the process is a mere material combination of two *already existing letters*, and the *sense is not affected* by the change.

In Guna the *one* existing letter is acted upon.

Examples.

Root ଛିଦ୍ to cut, whence ଚ୍ଛେଦନ, cutting off.

„ ଖିଦ୍ to be afflicted, whence ଚ୍ଖେଦ, sorrow.

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„ ଶୁଷ a drying, whence ଶୋଷକ, a sponge.
„ ଲୁଭ୍ to covet, whence ଲୋଭ, covetousness.
„ ଲୁପ୍ to break or destroy, whence ଲୋପ cancelling.

In these examples ୁ and ୂ of the root are acted upon, and they become respectively ୋ and ୌ; and by means of this change the meaning of the word is considerably modified. This is Guna, not ସନ୍ଧି, for the prefixed ଅ has no material existence as it has in ସନ୍ଧି; and the meaning of the word is changed, which *never occurs* in ସନ୍ଧି.

SECTION 2.

ବୃଦ୍ଧୀ.

The preceding remarks respecting Guna apply with equal force to Bruddhi, the only difference being that ୁ or ୂ is operated upon by prefixing ଅ + ଅ = ଆ.

Examples.

Root ଦିବ୍ heaven, whence ଦୈବ, divine.
„ ନିପୁଣ clever, whence ନୈପୁଣ୍ୟ, cleverness.
„ ପିତୃ a father, whence ପୈତୃକ, paternal.
„ ପୁରୁଷ a man, whence ପୌରୁଷ, manly, human.
„ ପୁତ୍ର a son, whence ପୌତ୍ର a grandson.
„ ପୁରାଣ an ancient shastre } whence ପୌରାଣିକ a teacher of the same.
„ ଗୁରୁ great, whence ଗୌରବ glory.

Let the learner bear distinctly in mind that ଗୁଣବୃଦ୍ଧୀ *invariably* change the meaning of the original word, whereas in ସନ୍ଧି it *always* means the same thing after combination as before.

The combined letters in ସନ୍ଧି *always* have a material existence, but in ଗୁଣବୃଦ୍ଧୀ they *never* have; a single letter only being operated upon.

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CHAPTER III.

SAMÁS.

ସମାସ୍.

The meaning of the word ସମାସ୍ is *aggregation*, and it is applied in grammar to the composition of words, by combining them in various ways, without permutation of letters; that is, while permutation of letters, or ସନ୍ଧି *may occur* in connection with ସମାସ୍, the latter is entirely distinct from the former; or in other words ସମାସ୍ affects *words only*, not letters.

Examples of several different kinds of ସମାସ୍ are to be found in Oriya, and they are sometimes a great convenience, the kinds which prevail are ଦ୍ୱନ୍ଦ୍ୱ, ବହୁବ୍ରୀହି, କର୍ମଧାରୟ, ଦ୍ୱିଗୁ, and ତତ୍ପୁରୁଷ ।

SECTION 1.

ଦ୍ୱନ୍ଦ୍ୱ ସମାସ୍.

This word means, literally, a pair or couple, and is applied in grammar to the aggregation of a number of nouns, *in the same case*, so as to form but one word, by omitting the conjunctions.

It is of two kinds—

1. ଇତରେତର (lit. mutual).
2. ସମାହାର (lit. collection).

1. ଇତରେତର is the union of two or several nouns without conjunctions, the last noun having a plural termination.

As ଜ୍ଞାତିମାନେ ଓ କୁଟୁମ୍ବମାନେ together make ଜ୍ଞାତିକୁଟୁମ୍ବମାନେ.

„ ଅତ୍ମୀୟ ଓ ଜ୍ଞାତି ଓ ବନ୍ଧୁମାନେ „ „ ଅତ୍ମୀୟଜ୍ଞାତିବନ୍ଧୁମାନେ.

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2. ସମାହାର ଦ୍ୱନ୍ଦ୍ୱ is the union of nouns by the same process, the result being a *singular* term.

As ରକ୍ତ ଓ ମାଂସ together become ରକ୍ତମାଂସ.

If the two nouns thus joined be of different genders the feminine precedes the masculine; as,

ପିତା ଓ ମାତା together make ମାତାପିତା.

SECTION 2.

ବହୁବ୍ରୀହି ସମାସ।

This term is derived from two words signifying *increase.* It is applied to compounds which lose the original meaning of each separate part, and together indicate some particular person or thing having certain attributes.

1. As ପୀତ and ଅମ୍ବର make ପୀତାମ୍ବର which means literally *clothed in yellow;* but it is applied to Krooshna *only*, from the fact of his usually wearing yellow clothes.

2. So ଦୀର୍ଘ and ଶୃଙ୍ଗ make ଦୀର୍ଘଶୃଙ୍ଗ, which means literally *long horns;* but it is sometimes applied to any animal having long horns, in which case it is no longer a description of *horns* but the name of an animal.

3. ଶୂଳ and ପାଣି make ଶୂଳପାଣି which means literally, *weapon-handed;* but is applied to a Hindu deity who is represented with weapons in hand.

4. So ହତ and ବୁଦ୍ଧି, make ହତବୁଦ୍ଧି, literally *killed sense*, and is applied to a person *bereft of understanding.*

5. So ହାତ and ଭଙ୍ଗା make ହାତଭଙ୍ଗା lit. hand-broken, and is applied to a person with broken arms.

NOTE.—The compounds of this class being nouns

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(names) they must agree in gender with the word to which they relate; as,

Mas. କୃଷ୍ଣବର୍ଣ୍ଣ a black.

Fem. କୃଷ୍ଣବର୍ଣ୍ଣା a black.

There is another variety of ବହୁବ୍ରୀହିସମାସ called ଉପପଦ ବହୁବ୍ରୀହି which some writers fail to distinguish, except in Sanskrit. ମିଥ୍ୟାବାଦୀ is an example of this kind.

It is compounded of ମିଥ୍ୟା falsehood, and ବାଦୀ a speaker, and is applied to *him who tells falsehood.*

So ଅନ୍ୟାୟ and କାରି become ଅନ୍ୟାୟକାରି a name applied to *one who practises injustice.*

SECTION 3.

କର୍ମଧାରୟ ସମାସ ।

This term is derived from two words signifying *action* and *holding;* and it is applied to the combinations of nouns and adjectives.

ପରମ and ଆତ୍ମା make ପରମାତ୍ମା Holy Spirit.

ପରମ and ଜ୍ଞାନୀ make ପରମଜ୍ଞାନୀ very learned one.

If several words of the feminine gender be joined in this way, the feminine termination is added to the last *only.*

As ସୁକେଶା and ରମଣୀ make ସୁକେଶରମଣୀ. Here the gender is not expressed in the first word ସୁକେଶ.

NOTE.—Words compounded in this way and *used together as a noun,* come under the preceding section. The learner must observe that the *particular combination* is not sufficient for purposes of classification, but it is necessary carefully to note the *use* made of the combination when made, to decide whether it be of the ବହୁବ୍ରୀହି or କର୍ମଧାରୟ class.

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For instance under section 2, the expression ଦୀର୍ଘଶୃଙ୍ଗ occurs ; this may be either ବହୁବ୍ରୀହି or କର୍ମଧାରୟ ସମାସ୍ according to circumstances ; if it be used to designate a description of horn, and the original meaning of each component part be retained, it is clearly କର୍ମଧାରୟ ; but if the two words combined be used as the name of an animal having long horns, it is as clearly ବହୁବ୍ରୀହି.

SECTION 4.

ଦ୍ୱିଗୁ ସମାସ ।

This term is derived from two words signifying *two* or *both ;* and to *multiply*. It is applied to compounds which have numerals for the first member, and signify weight, measure, or number.

As ଦଶଗୌଣିୟା ଅଖା, a bag that will hold ten ଗୌଣି.

ତିନ ମହଣୀ ଥଳି, a bag that will hold three ମହଣ.

କୋଡ଼ିଏ ଗଜା ଥାନ, a piece of twenty yards in length.

These forms are very convenient in ordinary conversation.

SECTION 5.

ତତ୍ତ୍ୱତୁରୁଷ ସମାସ ।

This term signifies, literally, *that person ;* and it is applied to combinations of nouns made by dropping the case endings of the first member of the compound. The nominative and vocative having no case ending never enter into these compounds.

The terminations (ବିଭକ୍ତି) of the remaining cases are distinguished by a modification of the ordinary numerals ; as,

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The accu. is called ଦ୍ୱିତୀୟା.
„ inst. „ „ ତୃତୀୟା.
„ dat. „ „ ଚତୁର୍ଥୀ.
„ abl. „ „ ପଞ୍ଚମୀ.
„ gen. „ „ ଷଷ୍ଠୀ.
„ loc. „ „ ସପ୍ତମୀ.

And these names are applied to the different kinds of ତତ୍ପୁରୁଷ ସମାସ.

1. When the *accusative* ending is dropped in a compound, it is called

ଦ୍ୱିତୀୟା ତତ୍ପୁରୁଷ ସମାସ.

Ex. କଲମକଟ। ଛୁରି, a pen-cutting knife.

Here the accu. ending in କଲମ is dropped. ଶାସ୍ତ୍ରପଢୁଆ, a shastre reader; in this too, the accu. ending in ଶାସ୍ତ୍ର is dropped.

2. When the *instrumental* ending is dropped, it is called ତୃତୀୟା ତତ୍ପୁରୁଷ.

As ଛୁରିକଟା, cut by a knife.

ଶୀତାର୍ତ୍ତ = ଶୀତରେ + ଆର୍ତ୍ତ, distressed by the cold.

In this last example, we have a case of ସମାସ and ସନ୍ଧି, both in the same word, which is not uncommon.

ଶୀତରେ, cold, in the instrumental case.

ଆର୍ତ୍ତ, distressed.

With the instrumental case ending (ରେ) dropped, we have ଶୀତ + ଆର୍ତ୍ତ, which, according to Rule 1st of ସ୍ୱରସନ୍ଧି is susceptible of still further contraction and becomes ଶୀତାର୍ତ୍ତ.

3. When the *dative* ending is dropped, it is called ଚତୁର୍ଥୀ ତତ୍ପୁରୁଷ.

As ବ୍ରହ୍ମଦତ୍ତ = ବ୍ରହ୍ମକୁ + ଦତ୍ତ, given to a Bipra.

4. When the *ablative* ending is dropped, it is called ପଞ୍ଚମୀ ତତ୍ପୁରୁଷ.

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As ଦେଶଭ୍ରଷ୍ଟ = ଦେଶରୁ + ଭ୍ରଷ୍ଟ bereft of (or from) one's country.

5. When the *genitive* ending is dropped, it is called ଷଷ୍ଠୀ ତତ୍ପୁରୁଷ.

As ରାଜପୁତ୍ର = ରାଜାଙ୍କପୁତ୍ର, son of a king.

This kind of ସମାସ is very common.

6. When the *locative* ending is dropped, it is called ସପ୍ତମୀ ତତ୍ପୁରୁଷ.

As ହସ୍ତସ୍ଥିତ = ହସ୍ତେ + ସ୍ଥିତ in the hand located.

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CHAPTER IV.

Abbreviations, Vulgarisms, &c.

There are numerous abbreviations, vulgarisms, expletives and emphatic expressions in Oriya, with which it is desirable the learner should be familiar.

They can scarcely be called improprieties of speech, inasmuch as they involve no violation of grammatical rule; they are found chiefly in the colloquial, scarcely ever in the literary style.

SECTION 1.

In Connection with Verbs.

The verbs *to do*, *to strike* and *to come* are abbreviated, or modified in the colloquial thus. Original form କରିଲି becomes କଲି in the 1st person, simple past; and the ରି is dropped throughout the tense, also in the aorist participle.

Also ମାରିଲି struck becomes ମାରିଲି, and thus throughout the tense the ରି is dropped, the ଇବାର *only* being retained. Again, ଆସିଲି came, becomes ଆଇଲି; the ଆ is changed to ଅ, and the ସ is dropped, the ଇବାର only being retained. The aorist participle also of these is respectively ମାରିଲେ, and ଅଇଲେ.

A common vulgarism is the substitution of ଲ for ନ, and vice versâ.

Thus ଜାଣି (I took) becomes ଜଲି.

ନାହିଁ (is not) becomes ଲାହିଁ.

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as ନାହିଁ ଯେପରି not that.

ପରିଲେ sometimes becomes ପଡ଼ିନେ.

The letter ତ is often added as an emphatic; as in,

ନାହିଁତ for ନାହିଁ.

ଅଛତ ,, ଅଛ.

The former is an emphatic denial, the latter an emphatic affirmation.

So also ଟ is sometimes added to a verb as an expletive, meaning nothing in particular; as in ତୁ ଯିବୁଟି? will you go?

In this way ଣ is sometimes affixed to a verb; as in ସେ ଗଲାଣି he went (already) *i. e.* he has already gone.

Similarly ମ is used as an expletive; as in ନାହିଁମ surely not.

The letter ପୁଣି is also used; as in, ସେ କରିଛପୁଣି he has done it (really). English idiom, he *really* has done it.

The letter ଟେ is used contemptuously; as in ତୁ ଅଛୁଟେ thou art (I tell thee).

English idiom (somewhat impatiently). I tell thee, thou art.

SECTION 2.

In Connection with Nouns and Pronouns.

The letter ତ is affixed sometimes as an expletive; as in, କାଯତ ସେଠାରେ ଥିଲେ (Why) *father* was there, ତୁମେତ କହିଥିଲ *you* did say (it).

English idiom, *you* are the very person who said it.

The letter ଟ is used much in the same sense as the article *the* in English as, ଯିଟ୍ଟି ବଡ଼ ସୁନ୍ଦର (the) child is very beautiful. Here some particular child is referred to.

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ଘୋଡ଼ାଟି। ବଡ଼ ଶିଘ୍ର ଦୌଡ଼େ (the) horse runs very swiftly. Here, too, some particular horse is spoken of.

ଦଶଟି। ଦିଅ Give (me) ten.

Observe, ଟି is used with nouns signifying persons, and ଟା with those signifying animals and things, and with numerals.

So ଠ is used with pronouns for emphasis; as in, ତାହିଁର that (exactly).

For emphasis ମୂହିଁ is often used for ମୁ, especially in verse.

ସେ is often added to a sentence as an expletive; as in, ଅରେ ବୈଦା, ଚାଲ ଅସ, ଭତ ଖାଇବ ସେ। As though the speaker would say: "O Boyda, come along, you have to eat your rice, you know."

As an emphatic, ବ is often used: as, ତାହାବି ନାହିଁ not *even* that.

The word ମୋଠାରୁ is often abbreviated, as, ମୋଠୁଁ; indeed it is common to drop the ର in the ablative retaining only the (ୁ) ଉଚ୍ଚାର; but in such cases it is usual to add ତନ୍ତ୍ରବନ୍ଦୁ; as ପଥୁଁ for ପଥରୁ, from the path.

There is another class of expletives, which, for want of a better term, we will call "imitatives."

Examples.

ଛୁରୀଟିକୁ ନେଇ ଅସ. Eng. Bring a knife, or something.

ମୋର କାମ୍ ବାମ୍ ନାହିଁ. I have no work &c.

ଲୁଗା ପଟା ନେଇ ଯା. Take clothes and other traps.

ମେଜ ଚେଜ ସଫା କର. Clean, (the) tables and what not.

ଚୌକି ଟୋକି ରଖ. Place the chairs and what not.

In these sentences, the words ଟିକି, ପଟା, ବାମ୍, ଚେଜ୍ ଟୋକି have no definite meaning; but simply indicate those

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things which are, at the time, associated with the thing named, in the mind of the speaker.

In verse, compound consonants (ଯୁକ୍ତାକ୍ଷର) are often separated to make the metre uniform; as, for instance,

ମର୍ମ୍ମ may become ମରମ.

ପ୍ରାଣ ,, ,, ପରାଣ.

ସନ୍ଧ୍ୟାକ ,, ,, ସନମାକ.

ଜନ୍ମ ,, ,, ଜନମ.

ଟେଁ is often added to the aorist participle for emphasis; as,

ହେଲେଟେଁ, having become *even*.

କଲେଟେଁ, having done *even*.

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CHAPTER V.

Notes on participle in "*ante*," and participial noun.

SECTION 1.

Predicate Participle.

Perhaps there is no one form, or part of speech in the Oriya language respecting which there has been such diversity of opinion and consequent disputation as the participle in *ante*. In fifteen years the writer has not been able to find two natives who would agree as to the meaning of any given participle in that form; and he is, at length, driven to the conclusion that it bears different shades of meaning in different connections.

Its etymology is easily traced to the same form in Prakrit, and this would indicate that it was originally the locative case of the present participle, the other cases of which have been superseded by the verbal noun, and have fallen into disuse; this particular form (*i. e.* the locative case in *ante*) having been retained to express shades of meaning for which the verbal noun had no equivalent, the *nominal* element therein being altogether too prominent for the purpose.

The original signification is, without doubt "*whilst* (doing)," or "in (doing)," but it has come to mean also, according to circumstances, "on (doing)," or "about to do."

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For example—

କର ଜାନୁରେ କରନ୍ତେ ଗମନ,
କଟିଭଟେ କରେ କଙ୍କଣୀସ୍ୱନ.

Eng. As they were moving on hands and knees,
Their bells in their girdles make a sound.

In this instance, କରନ୍ତେ ଗମନ clearly means "in motion making" *i. e. whilst moving*, for the tinkling of the bells is dependent on the motion; and in this instance it cannot mean "about to move," as the connection clearly proves.

Again; the unlettered Oriya (and if you wish to get unadulterated Oriya you must go to him) often uses it as follows:

ଅମ୍ଭେ ଡାହାଙ୍କୁ ପଚ୍ଚରନ୍ତେ ସେ କହିଲା ।.

Eng. *On asking* him he said.

That this is what he intends to say is manifest, for his synonym for ପଚ୍ଚରନ୍ତେ in this connection is the participial noun, ପଚ୍ଚରିଲାଠୁଁ literally "from having asked;" thus showing that the act of asking is complete before the second party speaks.

This use of the predicate participle, however, is wholly unnecessary, for the participial noun ପଚ୍ଚରିଲାଠୁଁ expresses the sense of the speaker more clearly and forcibly.

But there is a third sense in which the writer has repeatedly heard it used.

As ଅମ୍ଭେ ଡାହାଙ୍କୁ ଡାକନ୍ତେ ସେ ଆସେ ଅସିଲା ।.

Eng. I was *about to call* him when he came. This very example has often been given to Oriyas as a test of this particular form, and *nearly as often* the interpretation given has been "You had not actually called,

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but were just *going to call* when the person unexpectedly came to you."

The use of this form in these three senses is common, and the writer has, therefore, thought proper to retain them all in the conjugation. The learner in translating should select that particular sense which best accords with the context.

SECTION 2,

Participial Noun.

ସାଂଜ୍ଞିକ କୃଦନ୍ତ ।

This name is given to a class of words which originally were କୃଦନ୍ତ, (*i. e.* words having an *incomplete* verbal element), but have assumed, in modern Oriya, so strong a *nominal* element, that they are susceptible of declension in part. Doubtless they were formally declinable in full, but all the cases, except two, have either been superseded by the verbal noun, or have been so modified as to place them properly among the participles. The only remaining two are the genitive and ablative, and these can be formed from any verb in the language.

1. Examples from the verb ହୋ to become.

Gen. ହୋଇର of having become.

Abl. ହୋଇରୁ from having become.

(1.) ସେହି କର୍ମ ହୋଇର ସମୟରେ.

That work of having become time at.

Eng. id.—at the time of having been.

This sentence would be more idiomatically written,

ସେଇ କର୍ମ ହୋଇଥିଲେ ।

The genitive ending, ର, being dropped for euphony.

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(2.) ସେଇ କର୍ମ ହେଉଛୁ ଆମ୍ଭେ ଯିବାକୁ ପାରୁଲୁଁ ନାହୁଁ ।

That work from having become I to go could not.

That is—

In consequence of that work having been (done) I could not go.

These participial nouns differ from the corresponding cases of the verbal noun and must not be mistaken for their synonyms.

For instance—

ସେଇ କର୍ମ ହେବାର ସମୟରେ ।

That work of becoming time at.

Eng. id.—At the time (when) that work was being (done).

ସେଇ କର୍ମ ହେବାରୁ ଆମ୍ଭେ ଯିବାକୁ ପାରୁଲୁଁ ନାହୁଁ ।

That work from becoming I to go could not.

Eng. id.—I could not go on account of certain work which was then being done.

In the former case, (Ex. 2, above) a work already done proved a hindrance; whereas in this last, a work in process was the obstruction.

2. Examples from verb ଯା to go.

Verbal noun. ରାମ ଯିବାରୁ ମୁ ଗଲି ।.

Rama going from I went.

Part. noun. ରାମ ଗଲାରୁ ମୁ ଗଲି ।.

Rama from having gone, I went.

In the first example, the idea is this, "In consequence of Rama's *going*, I went too, though I did not at first intend to go."

In the second sentence, an entirely different idea is affirmed; as,

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"In consequence of Rama's *having gone* I went."
Or in other words,

"When I saw that Rama had gone, I went after him."

NOTE.—It is highly probable, indeed almost certain, that the aorist participle is a modified form of the locative case of this participial noun; as,

ଗଲ୍ଲରେ contracted to ଗଲେ,

ହୋଇଲ୍ଲରେ ,, ,, ହୋଇଲେ or ହେଲେ;

but having lost its original form, and with it, its *nominal* element, it appears properly among the participles.

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CHAPTER VI.

MISCELLANIES.

SECTION 1.

The following table is given in further illustration of the argument, in the chapter on pronouns, against the pedantic ideas of the pundits which have led to the exclusion of the *true* singular, both of the verb and pronoun; showing clearly that the so-clled "Inferior" of the verb is the *original* and *true* singular.

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The Present Tense Indicative Active in all the Aryan languages of India, written in the Oriya character. Verb ଚଲ୍ to go.

	Ancient.	Middle.			Modern.						
	Sanskrit.	Prákrit.		Páli B. C. 500.	Hindi.	Panjábi.	Sindhi.	Gujaráti.	Maráṭhi.	Oriya.	Bengáli.
Sing. 1st Per.	ଚଲ୍ଲମି	ଚଲ୍ଲମି and ଚଲ୍ଲମି	ଚଲମ୍ହି	ଚଲ୍ଲମି	ଚଲୁଁ.	ଚଲ୍ହା.	ଚଲ୍ୟା,	ଚଲୁଁ.	ଚଲେଁ.	ଚଲେଁ.*	ଚଲି
2nd.	ଚଲସି	ଚଲସି	ditto	ଚଲସି	ଚଲେ.	ଚଲୈଁ.	ଚଲ୍ହ.	ଚଲେ.	ଚଲେସ୍.	ଚଲ.	ଚଲିସ୍.
3rd.	ଚଲତି	ଚଲଦି and ଚଲଇ	ଚଲ୍ଲଇ	ଚଲତି	ଚଲେ	ଚଲୈ.	ଚଲେ.	ଚଲେ	ଚଲେ.	ଚଲଇ or ଚଲେ.	ଚଲେ.
Plu. 1st Per.	ଚଲ୍ଲମଃ	ଚଲ୍ଲମୋ and ଚଲ୍ଲମେ	ଚଲ୍ଲମ ଚଲ୍ଲମୋ	ଚଲ୍ଲମ	ଚଲୈଁ.	ଚଲଦେ.	ଚଲୁଁ ୟ.	ଚଲ୍ଲୟ.	ଚଲୁଁ.	ଚଲୁଁ.	ଚଲି.
2nd.	ଚଲଥ	ଚଲତ୍ଥ and ଚଲଧ and ଚଲହ	ଚଲଧଁ	ଚଲତ୍ଥ	ଚଲ୍ଲ.	ଚଲ୍ଲ.	ଚଲେ୍ୟା.	ଚଲ୍ଲ.	ଚଲୈଁ.	ଚଲ.	ଚଲ.
3rd.	ଚଲନ୍ତି	ଚଲନ୍ତି	ditto	ଚଲନ୍ତି	ଚଲୈଁ.	ଚଲଣ.	ଚଲୀନି.	ଚଲେ.	ଚଲତ୍.	ଚଲନ୍ତି.	ଚଲେନ.

* In modern Oriya a modified form of this word is more generally used; as, ଯାଇଁ ଯୁଲୁ, &c.

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SECTION 2.

Vernacular technicalities used in Grammar.

ବ୍ୟାକରଣ, grammar.
ବର୍ଣ୍ଣଜ୍ଞାନ, orthography.
ଅକ୍ଷର or ବର୍ଣ୍ଣ, letters.
ହ୍ରସ୍ୱ, short (letter).
ଦୀର୍ଘ, long (ditto).
ସ୍ୱରବର୍ଣ୍ଣ, vowel.
ବ୍ୟଞ୍ଜନ or ହଲବର୍ଣ୍ଣ, consonant.
ହସନ୍ତ or ହଲନ୍ତ, consonant with inherent vowel dropped.
ଅଳ୍ପପ୍ରାଣ, unaspirated.
ବହୁପ୍ରାଣ, aspirated.
ବର୍ଗିସ୍, classified.
ଅବର୍ଗିସ୍, unclassified.
ସଂଯୋଗ, union of vowels and consonants.
ଯୁକ୍ତାକ୍ଷର compound consonants.
ସ୍ୱରଜ୍ଞାନ, etymology.
ବାକ୍ୟସମୂହ, sentence.
ସଂଜ୍ଞା or ନାମ, noun.
ସର୍ବ୍ୱସଂଜ୍ଞା or ସର୍ବ୍ୱନାମ, pronoun.
ରୂପ, declension.
ସଜ୍ଞାରୂପ, declension of nouns.
ସର୍ବ୍ୱସଂଜ୍ଞା ରୂପ, declension of pronouns.
ଲିଙ୍ଗ, gender.
ପୁରୁଷ. person.
ବଚନ, number.
ବିଭକ୍ତି,* case.
କାରକ,† the relation of noun or pronoun to the verb.

†This differs from "case" in English inasmuch as no କାରକ exists where there is no "relation" existing between the verb and noun. Hence while there are eight cases, ବିଭକ୍ତି, there are only six କାରକ. These are,

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* This word literally means *termination*, but is applied to *case* by the native grammarians. They judge of case by termination only, without reference to the relation of the noun or pronoun to the verb; hence they use the *ordinals* slightly modified for the names of cases, or ବିଭକ୍ତି; as ପ୍ରଥମାବିଭକ୍ତି ଦ୍ୱିତୀୟାବିଭକ୍ତି &c.

† See page 249.

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1st. କର୍ତ୍ତା କାରକ, the *agent*, in whatever position in the sentence it may occupy.

Example. ପଣ୍ଡିତ ପୁସ୍ତକ ରଚନା କଲେ.

The Pandit wrote the book.

In this sentence the word ପଣ୍ଡିତ is କର୍ତ୍ତାକାରକ, *not because it governs the verb*, as is the case with the nominative in English, but because the pundit is the actor in the case; କର୍ତ୍ତା literally means "*doer.*"

If we change the sentence, and say,

ପୁସ୍ତକ ପଣ୍ଡିତ କର୍ତ୍ତୃକ ରଚିତ ହେଲା.

The book was written by the pundit; the word ପଣ୍ଡିତ is still କର୍ତ୍ତାକାରକ because he is still the "*doer*" of the work; କର୍ତ୍ତାକାରକ, then, is by no means equivalent to our *nominative;* for the nominative in English *always* governs the verb; whereas the କର୍ତ୍ତା may or may not govern the verb; again, the କର୍ତ୍ତା is *always* the "doer" whereas, the nominative may or may not be the "doer."

2nd. କର୍ମ, the object acted upon.

This, too, differs from our objective, or accusative, inasmuch as it may or may not be the object of the verb. In the first of the two examples given above ପୁସ୍ତକ is clearly the thing acted upon, and is governed by the verb ରଚନା କଲେ and it is, therefore, କର୍ମକାରକ, *the thing done;* but in the second sentence, in which its relation to the passive verb ରଚିତ ହେଲା is wholly different, it is still କର୍ମକାରକ for it indicates *the thing written.* Thus in the first instance କର୍ମକାରକ is identical with our objective, but in the second it entirely differs from it.

3rd. କରଣ. This is applied only to the thing or means *by* or *through* which an act is done; and is known by the signs ଦ୍ୱାରା, ଦ୍ୱାରେ, or ରେ, *by.* The sign

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କର୍ତ୍ତୃ which also means *by*, is not a sign of this କାରକ, for it always involves the idea of *by an agent*, and is, therefore, a sign of the କର୍ତ୍ତୃକାରକ. See preceding page.

4th. ସମ୍ପ୍ରଦାନ. This is exactly equivalent to the Dative of the Latin.

5th. ଅପାଦାନ. Is the exact opposite of the dative and, in this work, is called *Ablative*.

6th. ଅଧିକରଣ. Is styled *Locative* in this work.

The other two cases, genitive and vocative, are not found among the କାରକ because they sustain no relation to the verb.

NOTE.—Though the କାରକ differ from what we call *cases*, yet the names have been retained in the body of the work, and the explanation reserved for the appendix.

ବିଶେଷଣ, Adjective.
କ୍ରିୟା, Verb.
କ୍ରିୟାରୂପ, Conjugation.
ସକର୍ମକକ୍ରିୟା, Active verb.
ଅକର୍ମକକ୍ରିୟା, Intransitive verb.
ସାଙ୍ଗିକକୃଦନ୍ତ,* Participial noun.
ଅବ୍ୟୟ, Indeclinable words.
ବିଶେଷଣିଯୁକ୍ତବିଶେଷଣ, Adverbs.
ଯୌଗିକ, Conjunction.
ବାକ୍ୟଜ୍ଞାନ. Syntax.

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* ସାଙ୍ଗିକ କୃଦନ୍ତ, is called, by the writer, *participial noun*. There seemed to be no word at hand to express our idea of *participial noun*, and as the writer had ventured to style the କୃଦନ୍ତ *participles*, because they are translated by means of participles; he further ventures to coin a name for *participial noun* as above; feeling justified in so doing in view of the present undeveloped state of the language; besides, if there be no impropriety in styling theparticiples କୃଦନ୍ତ, the term ସାଙ୍ଗିକ କୃଦନ୍ତ exactly expresses the idea of participial noun.

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ପ୍ରେରଣାର୍ଥ କ୍ରିୟା, Causal verb.
କୃଦନ୍ତ,* Participle.
କ୍ରିୟା ସଂଜ୍ଞା, Verbal noun.
ଅନ୍ୱୟ, Government.
ମିଳନ, Concord.

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* କୃଦନ୍ତ is not a participle, strictly speaking, for it has no *nominal* element; but, for convenience sake, it is applied to those words in Oriya, which can be translated only by means of participles; such as, ଯାଉ going, ଯାଇ gone, ଗଲେ having gone. It is clear that these Oriya words have no *nominal* element, nothing more than what may be styled *incomplete* verbal element; incomplete because a sentence cannot be formed by means of them alone, but they, in every case, anticipate a finite verb to complete the sense.

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ADDENDUM.

A few arbitrary compounds overlooked in the table of *Miscellaneous Compounds*, on page 13, are given below.

ଚ+ଚ written ଛ = ch. doubled.

ଚ+ଛ „ ଛ = ch. doubled and aspirated.

ଚ+। „ ଘ the little addition below is to distinguish this letter from ଘ.

ଣ+ଣ	=	ଣ୍ଣ	written	arbitrarily	ଣ୍ଣ ।
ଥ+ଥ	=	ଥ୍ଥ	„	„	ଥ୍ଥ ।
ଦ+ଦ	=	ଦ୍ଦ	„	„	ଦ୍ଦ ।
ଦ+ଧ	=	ଦ୍ଧ	„	„	ଦ୍ଧ ।
ଧ+ଧ	=	ଧ୍ଧ	„	„	ଧ୍ଧ ।
ନ+ଦ	=	ନ୍ଦ	„	„	ନ୍ଦ ।
ନ+ଧ	=	ନ୍ଧ	„	„	ନ୍ଧ ।
ନ+ଥ	=	ନ୍ଥ	„	„	ନ୍ଥ ।
ଘ+।	=	ଘ୍।	„	„	ଘ୍। the

tail of ଘ being added to the body of the letter to distinguish it from ଘ.

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ERRATA.

The large number of Errata is due to two causes: *first*, the author residing at a distance was not able to revise the proof-sheets as often as would have been desirable; secondly, the Oriya words had to be entrusted to Bengali compositors.

Page.	Line.	Read.
9,	14,	ହ୍ରସ୍ୱ ।
17,	21,	ପୁରୁଷ ।
21,	12,	ଘୋଡ଼ା ।
,,	Foot note.	ଦଶ ଘୋଡ଼ା
23,	24,	ମୁ ।
30,	23,	It (accu.)
32,	4,	ଦେଇ ଥିଲୁଁ,
34,	30,	ଯେଉଁମାନଙ୍କଠାରେ ।
40,	21,	କେଉଁମାନଙ୍କଠାରେ ।
41,	8,	କାହାକୁ ।
,,	Foot note.	ଏହି ।
44,	13,	ବନ୍ଧ ।
45,	26,	ଯହିଁରେ ।
,,	27,	ଯେଉଁ ମନୁଷ୍ୟ ତୋର ।
,,	29,	ତାହାଙ୍କୁ ଦେଖିଲୁଁ ।
48,	26,	16, ଷୋହଳ ।
49,	16,	54, ଚୌବନ ।
,,	9,	78, ଅଠସ୍ତୋର ।
51,	8,	ଦୁଇ ଗୁଣ ।
57,	21,	ଅମ୍ଭେମାନେ ଥାଉଁ ।

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Page.	Line.	Read.
61,	30,	ତୁ ଅଟୁ।
67,	6,	ସେ ଦୋଇ ଶବ।
71,	20,	ଦେଉ ଥାଅ।
75,	11,	ନୋ ହୁଲୁ।
84,	12,	or ଶବ।
90,	3,	ସମକୁ।
91,	3,	ଦେଖିବ।।
106,	15,	ଦେଗ।
108,	8,	ଯାଇପଛନ୍ତୁ।
114,	17,	Let us &c.,
117,	22,	ତୁମ୍ଭେମାନେ ସେଉଁ ଦୋଇବ,
122,	22,	ସେଉଁ,
125,	10,	ଦେଉଥାନ୍ତେ।
130,	3,	କର୍ତ୍ତବ।
134,	18,	କସ୍ତଉଛି।
144,	6,	ସେମାନେ।
146,	6,	ଅଛ,
,,	7,	ବାଇରକୁ।
147,	7,	ଅଛ।।
154,	2,	ସେ ଦେଇ ଶବ।
158,	7,	ପ୍ରିସ୍।
162,	14,	ditto, not ଉମତ।
,,	15,	ଉମତ। not ditto.
,,	16,	ditto, not ଉଭତ।
162,	19 & 20,	Omit interrogation mark.
165,	18,	ପରମାନ।
,,	24,	ଅ not ଥ।
166,	3,	ଉପର।
167,	29,	ଉଗବାନ।

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Page.	Line.	Read.
168,	22,	gave, not gone.
174,	12,	ଅମ୍ଭେ ରାମର ।
175,	18,	ଭୂଗୋଳ ।
179,	22,	କହିଅଛନ୍ତି ।
185,	18,	ବୈଦା ।
191,	12,	ଭଲ କରି ।
192,	1,	ଦଶଟା ।
,,	3,	କରିବୁ not କରୁ ।
198,	28,	ଚିଠି ।
206,	2,	ତାହାଲାଗି ।
207,	7,	କୁଶଳରେ ଥିବ ।
209,	20,	ଚଳିବାର ।
213,	11,	ତେଇଶ ।
214,	22,	ଶଣ୍ଡେ ।
217,	11,	ଇଚ୍ଛା ।
218,	24,	ଅଭିମାନ ।
219,	24,	ସବୁ ।
220,	7,	ଇଚ୍ଛା ।
222,	13,	ଭିତରେ ।
,,	15,	କାଳେ ।
,,	28,	ପଡ଼ିଲା ଯାଇ ।
224,	17,	ସୁକୃତ ।
,,	21,	ସୁଖେ ।
,,	23,	କଳ୍ପଣା ।
225,	24,	ଅଳ୍ପକାଳ ।
226,	1,	ହୁଅଇ ।
,,	11,	ଯାତନା ।
,,	18,	ମହାଶ୍ଚର୍ଯ୍ୟ କର୍ମ କେତେ ॥
,,	20,	ରକ୍ତ ଦେଇ ।

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Page.	Line.	Read.
227,	1,	ଦାରୁଣ ।
,,	18,	କମ୍ପମାନ ।

APPENDIX.

234,	1,	ଅବ୍ ।
235,	8,	ଏକୈକ ।
,,	20,	ୟ୍ ।
,,	28,	ପିତ୍ରନୁମତି ।
,,	29,	ଉପଦେଶ ।
239,	23,	ର୍ ।
240,	27,	ବହିର୍ଭାଗ ।
241,	11,	ନିଶ୍ଚୟ ।
,,	21,	ପରିଷ୍କାର ।
244,	1,	ଶୁଷ ।
249,	8,	ଭଭ୍ୟୁରୁଷ ।
,,	18,	ଛୁରି କଟା ।
252,	3,	letter ଭ ।
253,	24,	ଛୁରିଟୁରି ।
,,	28,	ଚୌକି ଟୌକି ।
263,	10,	ରଚିତ ।

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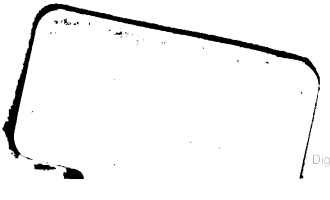

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