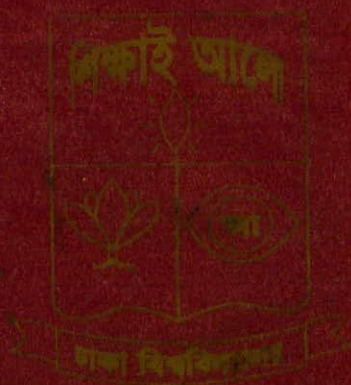


Perso-Arabic Elements in Chittagoman Bangla: A Linguistic Analysis

Submitted in partial fulfillment of the requirement for the degree of Doctor of
Philosophy in Arabic, in the Department of Arabic, University of Dhaka



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ঢাকা
বিশ্ববিদ্যালয়
গ্রন্থাগার

October 2010

UNIVERSITY OF DHAKA

Dedicated to the memories of

*My father Marhum Abu Mohammad Ezzharul Hoque, ex-District
Education Officer, Cox'sbazar.*

My mother Marhuma Begum Rahima Hoque

and

*My sister-in-law Marhuma Fahmida Parvin Ruma, who died on the
25th June 2010 at the age of 28.*

449276

ঢাকা
বিশ্ববিদ্যালয়
গ্রন্থাগার

Declaration

I do hereby declare that this dissertation entitled “Perso-Arabic Elements in Chittagonian Bangla: A Linguistic Analysis” submitted by me for the degree of ‘Doctor of Philosophy in Arabic’ is an original work. I’ve not submitted this dissertation or any of its parts anywhere else for any purpose.

ZH
16.10.10

Zubair Mohammad Ehsanul Hoque

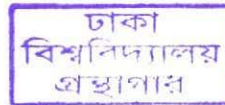
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Certificate

This is to certify that the thesis entitled "Perso Arabic Elements in Chittagonian Bangla: A Linguistic Analysis" prepared by Zubair Mohammad Ehsanul Hoque, a research fellow of the Department of Arabic, University of Dhaka for the degree of Ph.D. has been completed under my supervision. This has been an original research work and, so far I know, any research work on the same subject under the same title was undertaken by none anywhere. I have gone through the prepared thesis and allow it to be submitted to the University of Dhaka for obtaining the degree of Ph.D.

M. F. Rahman
16.10.10

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Introduction

Chittagong¹ is the extreme south-eastern district of Bangladesh. It holds some characteristics which make it distinguished and different from other districts of Bangladesh. It has hilly ranges on its eastern border while the Bay of Bengal washes its foot from the west and south directions. Some districts of Bangladesh have hilly ranges such as Sylhet and CHT; but they do not have costal areas. On the other hand there are many costal districts in Bangladesh, but they do not have hills. Chittagong is the only district of the country which is favoured with such diversified features of the nature.

Owing to its location between sea and hills Chittagong experienced the inhabitation of the people of numerous human races. Its seaport attracted the people of so far regions such as Middle East and Europe even two thousand years ago. The Aryan people on their walk of eastern expedition came to Chittagong and resided there. The Arab traders and preachers reached to the port of Chittagong in the 7th century. Due to its neighbourhood with Arakan the port city was raided several times by the Arakanese rulers. It is only the district of Bangladesh which experienced the Arakanese rule. During the Arakanese regime many Arakanese arrived Chittagong and inhabited there. The area had also been invaded many times by the kings of Tripura although their grasps were short-lived. With the commencement of Muslim rule in Chittagong many soldiers, travelers, traders and fortune seekers from several nations such as the Mughal, the Pathan, the Afghan, the Iranian and the Turk arrived this area and settled there. The Portuguese was the first European nation to arrive Chittagong. They reached Chittagong in 1517. With the commencement of the Arakanese rule in Chittagong in 1580 they started strengthening their hold over the region. They had controlled the custom house of Chittagong port for many years. The principality of Dinag on the south bank of the Karnafuli was their main haunt from where they used to conduct their piratical activities throughout the Bengal coasts. The inauguration of the Mughal rule in Chittagong in 1666 brought an end to the Portuguese piracy and their dominance had perished for ever. The city was ceded to the authority of East India Company

¹ Our main concern is the 'language of Chittagong' which is spoken chiefly in Chittagong and Cox'sbazar districts. So, when we cite the phrase 'the region of Chittagong' or the 'district of Chittagong' it will include the greater Chittagong i.e. Chittagong and Cox'sbazar districts of the present time.

in 1761, thus beginning the rule of the British which lasted for about 200 years and came to an end with the independence of India and Pakistan in 1947. Chittagong along with other districts of the East Bengal was annexed to Pakistan. During the Pakistani rule many people from different ethnic groups of West Pakistan such as Panjabi and Baluchi came to Chittagong as traders and administrators and some of them settled there permanently. The independence of Bangladesh in 1971 brought an end to the Pakistanis rule over Bangladesh.

The language of Chittagong which we term as '*Chittagonian Bangla*' is considered to be one of the dialects of *Standard Bangla*. This is the most obscure dialect of Bangla. The reason behind this vagueness lies in several factors. Although Chittagonian vocabulary does include a large proportion of Bangla vocabulary the remoteness of the area and its separation from Bengal for hundreds of years caused some changes in their pronunciation. Moreover, Chittagonian Bangla does contain a huge number of foreign elements which are not found in Standard Bangla or other dialects of Bangla. This was due to the inhabitation of the people of several nations in Chittagong, who had adopted Chittagonian Bangla but graced it with the elements of their original languages. Furthermore, the tendency of quick articulation by the Chittagonians makes their language more obscure to the speakers of other dialects. The prime objective of this research is to find out Arabic and Persian elements in Chittagonian Bangla and analyze them from linguistic point of view. Before the structure of the research is presented we think it necessary to present a literature study on Chittagonian Bangla.

Literature Study

The dialect of Chittagong has attracted the attention of researchers long ago. Among those who showed interest in and wrote on various matters related to Chittagonian Bangla the following are mentionable: F E Purgiter, Grierson, Boshontokomar Mukhupaddai, Dr. Mohammad Shahidullah, Abdul Karim Shashityabisharad, Abdur Rashid Siddiqi, Mawlavi Tamizur Rahman, Dr. Enamul Hoque, Krishnapad Goshwami, Norohiko Udicha, Mohammad Abdul Hai and Munir Chawdhury. In very recent time two dictionaries of Chittagonian Bangla have been published. The authors are Nor Muhammad Rafique and Amin Ahmed Chowdhury.

1) The English civilian F E Purgiter B A C S has wrote an article entitled “*Notes on Chittagong Dialect*”.² The article was published in the *Journal of Asiatic Society of Bengal* in 1886. The writer himself admitted that the article was incomplete. But he could realize that there were some differences between Standard Bangla and the dialect of Chittagong. He tried to sketch a brief structure of the grammar of this dialect. Moreover, he furnished his article with a list of 420 Chittagonian words. In spite of its briefness the article is valuable. Perhaps he is the pioneer in analyzing Chittagonian Bangla.

2) G A Grierson in his unforgettable work “*Linguistic Survey of India*”³ presented some samples of Chittagonian Bangla. In the preface of his book he sheds light on Chittagong dialect. However his discussion was not deep-rooted. The sample which had been used by Grierson in his survey book was frequently quoted by later linguists. But there were some phonological errors in Grierson’s sample. Yet, he is forgivable due to the limitation of linguistic knowledge in that early period.

3) Mawlavi Tamizur Rahman, a resident of Kattoli, Chittagong published a series of articles on Perso-Arabic elements in Chittagong dialect in three consecutive issues⁴ of the monthly magazine *Al-Eslam*. Mv. Tamizur Rahman informed Dr. Enamul Hoque that the former had prepared a sum of 4000 Perso-Arabic words used in Chittagong dialect.⁵ But he could manage to publish only about 500 Chittagonian words with Perso-Arabic origin. In the winter of the year 2005, I visited the resident of late Mv. Tamizur Rahman who died in 1950. I found there some of his grandsons who did not have any idea regarding the memorable and labourous work of their grandfather. Thus the residues of the list of our scholar remained unexplored.

² F E Purgiter, “*Notes on Chittagong Dialect*”, *JASB*. Vol. iv, 1886, pt. 1

³ G A Grierson, *Linguistic Survey of India*, vol. 1, pt. 1, 1903, pp. 291-350

⁴ Mv. Tamizur Rahman, “*Chattagramme Procolito Kothhabhashai Arabi o Farsi Shobder Probbab* (Influence of Perso-Arabic Elements on Chittagong Dialect)” ‘*Al-Eslam*’, Kartik, Agrohayon and Poush 1324 BS

⁵ Mansur Musa (editor), ‘Enamul Hoque Rochonabali’ “*Chattagrami Banglar Rohoishabhed*”, (Dhaka: Bangla Academy 1991), v. 1, p. 507

4) Bashontokumar Chottopadhdhai published a long article in *Shahitya Parishat Patrika* in 1326 BS. In the article entitled “*Chattagram Procolito Bangabhasha*”⁶ he indicated to the phonological limitations of Grierson’s sample. Moreover, he explored some important features of Chittagonian Bangla. He rightly pointed out that there were no much differences between aspirated and unaspirated sounds in Chittagonian Bangla. He presented a list of 450 Chittagonian words, 96 proverbs, 4 puzzles and two stories entitled ‘*Hazar Marar Porostap*’, and ‘*Golbadan Hatir Porostap*’. Undoubtedly this is an important article.

5) The book ‘*Chattagrami Bhashatotta*’⁷ written by Abdur Rashid Siddiqi may be cited here. Although his prime concentration was on the exploration of the roots of Chittagonian vocabulary his pamphlet contains some grammatical aspects of Chittagonian Bangla. He presented etymological study of some Urdu, Persian and Arabic words which were in used in Chittagong dialect.

6) Munshi Abdul Karim Shahityabisharad had delivered a substantial speech in the third session of the conference of ‘Bangio Muslim Sahitya Sommelson’ held in Chittagong in 1325 BS. The speech was later published successively in the monthly *Saogat*, which was later appeared as a book with the title of *Islamabad*. The veteran writer sheds light on the influences of other languages on Chittagong dialect. He presented an extensive discussion on the influence of foreign languages under the following sub titles: ‘Connection with Maghi Language’, ‘Dominance of Arabic Language’, ‘Influence of Persian Language’, ‘Contact with Portuguese Language’ and ‘Importation of English Words’. He furnished examples in every case. His discussion is informative, logical and charming. Some of his comments are remarkable. One is: ‘There is no doubt that the dialect of Chittagong is very peculiar. The difference between it and the standard Bangla is so extensive that we could have easily created a separate language like the Assamese.’⁸ Another remark is: ‘The people of this region tend to shorten the sound to such extend that the words become unfamiliar to the speakers of other regions and the original

⁶ Bashontokumar Chottopadhdhai, “*Chattagram Procolito Bangabhasha*”, ‘*Shahitya Parishat Patrika*’ 1326 BS, pp. 105-136

⁷ Abdur Rashid Siddiqi, *Chattagrami Bhashatotta*, (Chittagong: Burma Eastern House 1342 BS)

⁸ Abdul Karim Shahityabisharad, “*Islamabad*”, ‘Abdul Karim Shahityabisharad Rochonabali, (Dhaka: Bangla Academy 1997), v. 1, p. 86

structure of the words has been lost.”⁹ From these comments it is understood that he was aware of the internal changes of Chittagonian sounds. Although he did not touch Chittagonian phonology and its syntax his discussion on Chittagonian morphology was extensive and valuable. His narration was not only informative but also indicative and directive.

7) The dictionary *Bangla Academy Bangladesher Anchalik Bhashar Abhidhan* edited by Dr. Mohammad Shahidullah includes some Chittagonian words. One of the most important features of this dictionary is that it contains etymological studies of words included in the dictionary.

8) The discussion of Dr. Mohammad Enamul Hoque on Chittagonian Bangla in his book ‘*Chattagrami Banglar Rohoshshabhed*’¹⁰ is much better and rich in content. Likewise other writers he too opined that Chittagonian Bangla was nothing but a dialect of standard Bangla. He cited a Chittagonian story along with its translation. In describing the influences of foreign languages on Chittagonian Bangla he followed Abdul Karim Shahittabisharad. But in the cases of Arabic, Persian and Hindi words he mentioned original words. According to him the prime features of Chittagonian Bangla are confined in four points: a) mode of articulation, b) semantic features, c) contraction and d) the system of word-junction. He has presented a comparative study among the branches of linguistics in Bangla and Chittagonia Bangla. His discussion is comparative and historical. In order to show Hindu and Muslim features of this dialect he presented two stories entitled ‘*Uogga Piundairga Fairar Distan*’ and ‘*Aggua bedoma Jamair Porostab*’. The appendix of his book contains about one thousand proverbs. The book bears its value in the authenticity and availability of information.

9) One of the most prominent phoneticians of Bangladesh, Mohammad Abdul Hai, tried to analyze the dialect of Chittagong in the light of modern descriptive linguistics.¹¹ His discussion includes the vowels, consonants, intonations and stresses of Chittagonian Bangla. His critique is brief but valuable. He sheds light

⁹ *Ibid*, p. 87

¹⁰ Mohammad Enamul Hoque, *Chattagrami Banglar Rohoshshabhed* (Chittagong: Kohinoor Prokashani 1935)

¹¹ Muhammad Abdul Hai, “Chittagong Dialect”, *Bengali Language Handbook* (Washington 1966)

too on morphology of Chittagonian Bangla. He is our pioneer in the field of analyzing dialect using modern descriptive method.

10) Krishnapada Goswami wrote a long descriptive article.¹² He puts Chiitagonian Bangla under the south-eastern branches of Eastern form of Bangla. He thinks that the languages of the Arakanese and Portuguese influenced over this dialect. The Tibetan-Burmese influences aren't also deniable. He does not refute the influences of Arabic and Persian languages on Chittagonian Bangla. He tries to explore the reason of the obscurity of Chittagong dialect. According to him the main reasons are: contraction of consonants, frequent loss of consonant, spirantization, peculiar stresses, intonations and accents, importation of abnormal words and expressions and the different process of using verbs etc. The contraction of sound occurred in such extend that some Chittagonian words may not be written with IPA. He admits that there are 44 vowels and consonants in this dialect. Krishnapada Goswami's description of Chittagonian phonology is descriptive and extensive; the discussion on Chittagonian morphology is also complete; but the narration of syntax is very brief and incomplete.

11) In regard to the discussion of Chittagonian Bangla another book is worthy of mention: *Spoken Bengali: Dialects of East Bengal*. The book which is aided with recorded tape is written by Dr. Jack A Dabs. He firstly selected some native speakers from several parts of East Bengal such as Chittagong, Khulna, Maimanshingha, Noakhali, Rangpur, Sholpur (Dhaka), Sylhet etc. Then he recorded their voices in tape recorders. Later he prepared transcripts of recorded conversations. Thus he prepared a practical handbook of eastern Bengali dialects for the foreign learners. Dr. Dabs did not discuss grammatical features of those dialects. However, he presented a brief comparative study between standard Bangla and its eastern dialects. Regarding the features of Chittagong dialect he wrote: 'Very few syntactic variations are noted. Word-order shows slight variations. Negative particle more frequently precedes verbs. Endings for locative case are frequently missing. Genetive case endings are fairly standard. Verb ending in present habitual tense and future tense show inconsistency including

¹² Krishnapada Goswami, "Linguistic Notes on Chittagong Bangali", *Indian Linguistics*, vol. VIII parts 2 & 3, pp. 111-62

traces of older forms. Wide variation in infinite verb forms.’ Dr. Dabs inserts the lesson of Chittagong dialect at the beginning of his book. His book includes most number of lessons on Chittagong dialects. (28 lessons for Chittagong dialect, 14 lessons for Sylhet dialect).

12) Norihiko Ucida, A Japanese researcher in his writings left valuable analysis on Chittagonian Bangla.¹³

Our literature study will remain incomplete if we ignore two lexicons of Chittagong dialects.

13) One is *Chattagramer Anchalik Bhashar Abhidhan*,¹⁴ edited by Noor Muhammed Rafiq and was published in 2001 by Adorn Publication. This is the second dictionary dedicated to the dialect of Chittagong. The book contains 10,000 (ten thousands) words. The editor has furnished some appendices containing 1000 proverbs, two stories, a play, two songs, two rhymes and names of fruits, vegetables and paddies. The stories have been taken from Dr. Mohammad Enamul Hoque’s book. Instead of citing old stories the editor may collect new stories; as folk stories are still available in the rural areas of Chittagong among the aged persons.

The book is of great value as it contains a great portion of the vocabulary of Chittagong dialect. Addition of etymological study and transliteration with IPA may increase its value.

14) The second lexicon, entitled ‘*Chattagrami Banglar Shabdashambhar*’¹⁵ is written by Ahmed Amin Chowdhury and published by Nandipat in 1998. This is the first dictionary which is dedicated to Chittagong dialect. The writer preserves some Chittagonian words which are now perishing due to the aggression of standard Bangla. The book too, contains same stories of Dr. Mohammad Enamul hoque. But he furnishes names of various things which we think will assert their presence in future only in the pages of books.

¹³ Norihiko Ucida, *Der Bengali Dialekt Von Chittagong* (Wiesbaden 1970); Norihiko Ucida, *Das Akzentsystem Des Chittagong Dialekte*, (Heidelberg 1961)

¹⁴ Noor Muhammed Rafiq, *Chattagramer Anchalik Bhashar Abhidhan*, (Dhaka: Adorn Publication 2001)

¹⁵ Ahmed Amin Chowdhury, *Chattagrami Banglar Shabdashambhar*, (Dhaka: Nandipath 1998)

Structure of this dissertation

Neither the linguistic features of Chittagonian Bangla nor the compilation of a dictionary is our objective. Rather, exploration of Perso-Arabic elements in the dialect of Chittagong and analyzing them from linguistic point of view are the prime objectives of this research work. Yet, we have shaded light on some linguistic features of Chittagonian Bangla. In connection to the exploration of Perso-Arabic elements in Chittagonian Bangla, the influences of other foreign languages on this dialect have been discussed. We think it necessary to furnish a very brief history of the inhabitation of human races in Chittagong; because the remains of the vocabularies of different nations who had resided in Chittagong have a mentionable proportion in Chittagonian vocabulary. Thus the structure of the thesis stands as follows:

- Acknowledgment
- Introduction (includes literature study, structure of the dissertation and explanation of methodology)
- Chapter One: A Brief History of Chittagong (with special attention to the history of the inhabitation of different human races)
- Chapter Two: Linguistic Features of Chittagonian Bangla
- Chapter Three: Foreign Elements in Chittagonian Bangla
- Chapter Four: Perso-Arabic Elements in Chittagonian Bangla: A Linguistic Analysis. This is the main chapter of this thesis. We have presented etymological study of Perso-Arabic elements found in Chittagonian Bangla. The elements have been analyzed from linguistic point of view.
- Conclusion (includes findings of research)
- Appendices. We have furnished several appendices which include illustration of linguistic terms, abbreviations, names of singers, transliterations, samples of Chittagonian stories, poems and songs etc.)
- Bibliography

Methodology Explained

In regard to the chapter one which deals with the history of the inhabitation of human races in the region of Chittagong we do not have much addendum to the existing knowledge. In preparing a brief history of Chittagong we basically depend on available written sources. Yet, we could explore new information regarding the contact of the Arabs with Chittagong in early periods. In preparing the second chapter which contains the linguistic features of Chittagonian Bangla we basically decorated the facts and information found in previous writers like Dr. Mohammad Enamul Hoque and Abdul Karim Shahityabisharad. The third chapter that deals with the elements of different foreign languages in Chittagonian Bangla has been arranged on the basis of available sources. Our main concentration was on the fourth chapter where we presented Perso-Arabic elements of Chittagonian Bangla. We had to apply different methodology in preparing the key chapter of this dissertation.

It is known to all that conducting a research in a field related to a spoken language like Chittagonian Bangla, especially finding out its foreign elements is a very difficult task. In preparing the fourth chapter of this dissertation the researcher has followed the methodology used in the field of dialectology. Extensive traveling has been done throughout the greater Chittagong beginning from Teknaf to Raujan. In order to collect Perso-Arabic elements of the dialect of Chittagong the researcher has visited numerous places, stayed in market places, talked to many aged persons and recorded their voices. Many religious ceremonies, where speeches are delivered in colloquial language, have also been attended. The researcher has also attended several Friday prayers in very remote areas of Chittagong and collected Perso-Arabic elements from the speeches of Imams who deliver their speeches in Chittagonian Bangla. Various talks, sermons and speeches have been recorded and the elements of Persian and Arabic languages have been extracted from them.

Besides, the assistance of some generous and learned people (their names are mentioned in Bibliography) significantly helped in preparing the paper. The researcher has requested them to collect Perso-Arabic elements of Chittagonian Bangla and send them to him. Many of them have responded positively and sent some Perso-Arabic words used in Chittagonian language. Finally, all elements and

words have been compiled in alphabetical order. Etymological study and linguistic analysis have been done in accordance with the method applied in comparative and historical linguistics.

Elements are presented in the following order:

Element /transliteration/ *part of speech*. meanings (example of use = meaning of example). {< language of origin. Original word /transliteration/ meanings} [phonological change (pc); semantic change (sc)]

Throughout the period of my research work I felt the want of two things: a comprehensive dictionary of Chittagonian Bangla and a complete linguistic study of Chittagonian Bangla. The vocabulary of Chittagonian Bangla is very diversified and opulent. It is not confined in ten thousand words. Due to the advancement of communication and aggression of standard Bangla, Chittagonian words are reducing day by day. We apprehend that Chittagonian vocabulary will perish in near future. So, it is high time to collect and preserve the vocabulary of Chittagonian Bangla. But it will not be possible by individual effort. The government or some educational or research institutes can take a project to preserve the affluent resources of this language.

The language of Chittagong bears some linguistic features which make it different from other Bangla dialects and also from standard Bangla. A comprehensive study to explore linguistic features of Chittagong dialect is yet to be done. We hope, researchers in near future will take necessary initiatives to accomplish this great task.

Chapter One
A Brief History of Chittagong

Section One

Origin of the Name of Chattagram (Chittagong)

Chittagong is the anglicized form of the Bangla place-name Chattagram. So, we should search for the etymological study of Chattagram. As a name of a particular area, with which we are dealing, the word 'Chattagram' is of recent used. Scholars and historians have a number of opinions regarding the origin of the name of 'Chattagram.' In order to identify the origin of the name of 'Chattagram' we will, firstly, present various opinions of scholars; then we analyze them in order to reach to a decisive conclusion.

1. **Chatigão (চটিগাঁও):** People of Chittagong in general called it *Chatigão* or *Chatgão* with reference to the most widely accepted and popular belief connected with spiritual conquest of the land by Hazarat Badar Aulia. The symbolic story that is current even today is that Hazarat Badar Aulia when he came to the region found it covered with dense forest and infested with evil spirits who would not allow him any space to sit for prayer. After prolonged negotiations, the evil spirits at last agreed to allow him a little space just sufficient to put a *Chati* or earthen lamp on. Pir Badar having placed an earthen lamp, lit it and started calling aloud 'Azan', whereon the evil spirits fled as far away as the light of the lamp and the sound of 'Azan' reached all around. Thus gaining a foothold, Hazarat Badar Aulia proceeded to preach Islam and shed its light till the entire area was completely freed of the evil spirits. The area thus reclaimed was given the name of *Chatigão* or the land of the *Chati* or earthen lamp.¹ The Persianized form of the word is *Chatgāon* which was inscribed in the coins of two sultans of Gaud Giasuddin Azam Shah (1389-1409) and Jalaluddin Mohammad Shah (1418-1432). The sanskritized form of the word is *Chatigram* from which the modern term *Chattagram* has been derived.

However, some scholars deny the legendary origin of this name with the *Chati* of Pir Badr on the ground of historical fact. Dr. S. B. Qanungo writes:

The saint Badr Shah is generally identified with Badruddin Badr-e-Alam, who died in Bihar and buried at Chota Dargah in 1440 AD. Whatever may be the

¹ S.N.H. Rizvi, *East Pakistan District Gazetteers-Chittagong* (Dacca: East Pakistan Government Press 1970), p. 2

merit of the identification, by no stretch of imagination may he be taken to have come to Chittagong before the fourteenth century. So the legendary origin of the name Chittagong with his *chati* goes against historical evidence.²

In spite of this doubt in the originality of the legend, this name i.e. *Chatigão* became so widely used and so deep rooted that 94 years of Mughal rule with such a grand name as *Islamabad* which they gave to the land, could not wipe it out. Even 187 years of British rule had no effect on it. *Chittagong*, a name given by the Britishers is used only in official papers and by English speaking people. While *Chattagram* is used in Bangla written documents. *Chatigão* or *Chatgão* is still more widely and frequently used name to the millions of countrymen.

2. Chaityagram (চৈতয়গ্রাম): With the discovery of widely scattered relics of Buddhism throughout the region, scholars became active to discover a Buddhist origin of the name Chittagong. The great scholar and the first Indian explorer of Lhasa, Rai Bahadur Sarat Chandra Das of Alampur, develops the theory that Chittagong is a corrupt form of Buddhist term *Chaityagram*. In ancient time there were many Buddhist '*chaitya*'s or bihar or keyag i.e. temples in the region. In course of time the term *Chaityagram* altered to *Chattagram*.³

This opinion not only goes against the rules of phonetics but also against probability.

3. Tset-ta-gaung:⁴ According to *Arakanese Chronicle* a king named Tsu-la-taing Tsandya after conquering Bengal set up a stone pillar as a trophy memorial at the place since called *Tset-ta-gaung* as the limit of conquest.⁵ This Arakanese king ascended the throne in Maghi year 311 corresponding to 952 AD. He conquered this place two years later.⁶

On the basis of historical truth several scholars opine that the aforementioned theory is more reliable and logical as the origin of the name *Chattagram*. Dr. S.B. Qanungo and Dr. Ahmad Sharif are among those who have supported the theory. S B Qanungo states:

² S B Qanungo, *A History of Chittagong* (Chittagong: Dipankar Qanungo 1988), v.1, p.17-18

³ L S S O'Melly, *Eastern Bengal and Assam District Gazeteers-Chittagong*, 1908, pp. 1, 66; Abdul Huq Chowdhury, *Chattagramer Samaj O Sanskritir Ruprekha* (Dhaka: Bangla Academy 1988), p. 4

⁴ Rizvi writes as Tsit-ta-gung. Rizvi, *op.cit.* p.1

⁵ J A S B XIII (1844) p. 36

⁶ Qanungo, *op.cit.* p.17

This stone pillar with the inscription *Tset-ta-gaung* meaning 'to make war is improper' can not be a myth. Similar instances are the cases of Rangoon, which in Burmese means 'the end of strife,' Mrohaung or Myohoung means 'old city' and Ava which means the entrance of the lake. Thus the euphemistic name of Chittagong bestowed by an Arakanese king in 952 AD became the established name of the region. The Bangla name Chattagrama, the Chinese Tsa-ti-kiang, Cheh-ti-gang and the European Chittagong are but the deformed versions of the Arakanese name Tset-ta-gaung.⁷

4. Shatijam (شاطىء جام): Some scholars think it probable that the name of Chattagram or Chittagong is of Arabic origin. Dr. Mohar Ali and Dr. M. A. Rahim both assume that the name of Chittagong has derived from Arabic origin. This theory was first introduced by Barnoille, who suggests that the name (*Chatigão*) originated from Arabic words, *Shat* (delta) conjoined with *Jam* (the Ganges). He labours to prove that, 'it was a name given by the Arabs, meaning the city at the mouth of Ganges.'⁸ Justifying this theory Dr. Rahim says:

'The account of Ibn Battuta, the Chinese writers and Abul Fadl indicate that Chittagong was near the mouth of Ganges. Because of its situation at the delta of the Ganges the Arab Merchants gave it the name *Shat al-Ganga* (the delta or extremity of the Ganges), which in course of time turned into Chatgaon as well Chittagong.'⁹

I would like to express my humble disagreement on the above-mentioned supposition. Here I would like to point out that the word *Chittagong* or *Chatgão* is not a corrupted form of the Arabic phrase *Shat al-Ganga* (*delta of the Ganges*) or *Shatijam*. Because the early Arab writers did not spell the river Ganges as **Ganga**, rather they wrote it as *Kank* (كنك), as could be found in the writing of Ibn Rusta. He says, منها نهر يسمى كلك يجري في أعلى بلاد الهند يخرج من جبال فوق قشمير الداخلة ويجري إلى ناحية الجنوب

'One of the famous rivers of the world is the *Ganges* [كنك], which originates from the mountains of the upper side of the inner Kashmir, flows over the upper Indian

⁷ Ibid. p.17

⁸ Barnoille, *Description Historique Geographique de L' Inde*, qt. in O'Malley, *Eastern Bengal and Assam District Gazetteers: Chittagong*, p.1

⁹ Dr. M. A. Rahim, *op.cit.* p. 43

lands and streams towards the south.’¹⁰ Some other Arab writers transliterate the Ganges as Jam (جام).

Furthermore, many Arab geographers mention a phrase that is very close to modern name of Chittagong. One of the most eminent Arab navigators Ahmad ibn Majid¹¹ describes sea routes from Arabian coast to Southeast Asia. He spells Chittagong as *Shatijam* in two forms: شاتيجام and شاتي جام.¹² Another famous Arab navigator Sulaiman Mahri (1480-1550) also mentions the port of Chittagong citing as شاتي جام. We wish to cite some titles of few chapters from his illustrious book ‘*Al-‘Umda al-Mahriyyah fi Dhabt al-‘Ulum al-Bahriyyah* (العمدة المهرية في ضبط العلوم البحرية):¹³

- السفر من الديو إلى بنجاله أعني شاتي جام
- السفر من شاتي جام لبر العرب

From the quotations of Arab navigators it is clear to us that the Arabs use the word شاتي جام to mean the Chittagong port. The word Shati (شاتي with ت) does not mean delta or shore. To denote delta or shore there is another word in Arabic and that is شاطى with ط. If the Arab writers spelt Chittagong as شاطى جام we could assume that, by citing شاطى جام they meant the delta of the river Ganges. But all of them referred to شاتي جام to denote the city of Chittagong. Hence, we think شاتي جام is not an Arabic phrase; rather it is arabicized form of the local name of the city *Chatgão* or *Chatigram*. We are firmly convinced that the name Chittagong is not derived from Arabic phrase *Shat al-Ganga* (شاطى غنعه) or *Shatijam* (شاطى جام); rather *Shatijam* is the arabicized form of the local name *Chatgão* or *Chatigram*.

¹⁰ Ibn Rusta, *op.cit.*, p. 89

¹¹ Ahmad ibn Majid was an Arab navigator and cartographer born in 1421 in Julphar, which is now known as Ras al-Khaimah. This city makes up one of the seven emirates of the United Arab Emirates, but at that time it was classified as the coast of Oman. He was raised with a family famous for seafaring; at the age of 17 he was able to navigate ships. He was so famous that he was known as Arab seaman. The exact date is not known, but Ibn Majid probably died in 1500. He became famous in the west as the navigator who has been associated with helping Vasco da Gama find his way from Africa to India. He was the author of nearly forty works of poetry and prose, which include: 1) *Kitab al-Fawaid fi Usul al-bahr wa al-Qawa'id*, 2) *Al-Hawiya*, 3) *Al-Mu'arraba* (verse), 4) *Qasida Makkiya* etc. [Cf. G. R. Tibbetts, *Arab Navigation in the Indian Ocean Before the Coming of the Portuguese* (London: The Royal Asiatic Society of Great Britain and Ireland 1981), pp. 7-40

¹² G. R. Tibbetts, *op.cit.*, p. 470

¹³ Sulaiman al-Mahri, '*Al-‘Umda al-Mahriyyah fi Dhabt al-‘Ulum al-Bahriyyah* (Paris: Librairie Orientaliste Paul Geuthner 1925) pp. 56; 58

5. Chatag: Sir William Jones, who was impressed by the great natural beauty of Chittagong and the music of the sea during his visit in 1786 AD, expresses the view 'That the province of Chatigam (vulgarly Chittagong) is so called, I believe, from Chatag (Sans. Chataka), which is the most beautiful little bird I ever saw.'¹⁴

The Chatak, a pet of poets, begging water from clouds and does not feel interest in the plenty of water below has no particular plead to the people of Chittagong, one among thousands of whom has not even seen or heard of this bird. This is, therefore, a poetic effusion and no history.

6. Chaturgram (चतुर्ग्राम): Sir Henry Yule, a noted Indologist, affirms, 'the name seems to be really a form of the Sanskrit *Chaturgrama* (tetrapolis).'¹⁵ Supporting the above-mentioned hypothesis Mr. L.S.S. O'Malley, I.C.S., the author of the *District Gazetteer* (1908) says: 'The name is more probably a form of the Sanskrit '*Chaturgrama*' or the four villages and it may be added that such a derivation is consonant with present spelling of the name in vernacular which is 'Chattargram.'

With all our deference to these two learned scholars, this far-fetched hypothesis appears to be fanciful and as little convincing as the claim of the pundits that Bolivia in South America was the place of the exile of Bali Raja, who was cheated out of dominion of heaven and earth by Brahmanas Vishnu.¹⁶

It may also be pointed out here that the vernacular name of the region is not 'Chattargram,' (as stated by O'Malley) rather it is 'Chattagram.' 'Chattar' and 'Chatta' are not the same and do not mean the same.

Various opinions and theories with their analysis regarding the derivation of the name of *Chattagram* have been presented. Among the terms mentioned above Dr. S.B. Qanungo prefers the Arakanese origin of the name of 'Chattagram' i.e. *Tset-ta-gaung*. With due respect to his authority, we intend to express our humble disagreement in connection with the derivation of *Chattagram* from the Arakanese origin. Firstly, the derivation of *Chattagram* from *Tset-ta-gaung* is not possible linguistically. Rather it may be claimed that the term *Chittagong* has been derived from *Tset-ta-gaung*. But for understandable reason none claim that *Chittagong* has been derived from *Tset-ta-gaung*. Because Chittagong is most recent term which

¹⁴ Qt. Qanungo, *op.cit.* p. 14; Rizvi, *op.cit.* p.2

¹⁵ Walter Hamilton, *East-India Gazetteer* (Delhi: B R Publication Corporation 1984), V. 1, p. 402]

¹⁶ Qanungo, *op.cit.* p. 15

has come in use after the British had conquered the region from the grip of Mughals in 1760. It does not have any relation with the 10th century term *Tset-ta-gaung*. Rather the term *Chittagong* is the anglicized form of *Chatigão* or *Chattagram*. Moreover, the said pillar on which the Arakanese king Tsu-la-taing Tsandya had carved the inscription *Tset-ta-gaung* hasn't been found anywhere in the region.

Thus we think it probable that the term *Chattagram* has been derived from the word *Chatigão* or *Chatgão* or *Chatigram*. This term is comprised of two words: a) *Chati* or *Chat*. The both words denote the same meaning: earthen lamp. b) *gão* or *gram* which means village or place of inhabitation. Whether the legendary story of Hazarat Badar Aulia has any historical ground or not the word *Chatigão* or *Chatgão* is most likely to be the source or origin of the name of *Chattagram*.

Other names of Chittagong

In addition to the names mentioned earlier Chittagong had some other names which had been applied to the port city in various periods of its previous history. In connection with our present discussion it will not be irrelevant to mention those names.

1. **Jalandhara** (জালনধারা): Chittagong is mentioned as *Jalandhara* in Tibetan sources.¹⁷ The term means 'area of hot water.' There are hot water springs in the areas of Shitakonda and Barabkunda. The name was prevailed till the middle of the 10th century. In course of time the name had been changed to *Jalandar*. It is claimed the one of the most famous Buddhist saint of Sind 'Balpad' became eminent as 'Jalandaripad;' because he had attained to the apogee of perfection by austere ascetic practice here in Jalandar i.e. Chittagong.¹⁸

2. **Samandar**: One of the most illustrious Arab geographers of early age (the 9th and the early 10th century) Ibn Khurdajbeh (d. 912) gave the name of *Chittagong* as *Samandar*.¹⁹

Dr. Abdul Karim makes an attempt to trace the etymological meaning of the name of Samandar. He quotes from Steingars's *Comprehensive Persian English Dictionary* as follows: *سمندر- سمندول سمندور* said to be derived from *sam*: *fire*, and *andarun*: *within*. Thus the actual word is *Samandarun* meaning 'fire within.' Dr

¹⁷ *Journal of Asiatic Society of Bengal (JASB)*, 1898, 21-23

¹⁸ A Sharif, *Chattagramer Itihas* (Dhaka: Agami Prokashoni 2005), p. 9

¹⁹ Ibn Khurdajbeh, *Kitab al-Masalik wa al-Mamalik* (Lieden: E.J. Brill 1967), p. 63-64

Karim refers to Taranath in support of his identification of the city with Chittagong. 'In Chatigrama there was Jalandhara in which flames of fire appeared mixed up with water.' It is, therefore, very probable that the Arab Geographer Changed the word Jalandhara into Samandar, both etymologically and in actual sense.²⁰

3. Sudkawan: The 14th century Arab traveler Ibn Battutah, who visited Chittagong in 1346, mentioned the port city as *Sudkawan*. The identification of Sudkawan with Chittagong is supported by eminent scholars.²¹ The editor of Ibn Battutah's original text also supports this identification: 'Now, (Sudkawan) is known as Chittagong in East Pakistan (Bangladesh).'²²

4. Porto-Grande: The Portuguese used to call Chittagong 'Porto Grande' or 'the great port' of Bengal in contrast with Satgaon, the 'Porto Pequeno, or the small port.'²³

5. Fothabad (ফতহ-ই-আবাদ): According to Khan Bahadur Hamidullah Khan, the author of 'Ahadethul Kawanin' that Nusrat Shah, the son the Sultan of Gaud Hosen Shah (1493-1519), conquered the city of Chittagong in 1513 AD and called it *Fothabad*.²⁴ This fact is also supported by the poet Daulat Uzir Bahram Khan, the composer of *Laili Majnu*:

নগর ফতেয়াবাদ দেখিতে পুরিয়ে সাধ
চাট্টিগ্রাম সুনাম প্রকাশ²⁵

6. Islamabad (ইসলামাবাদ): The Mughal Subadar of Bangle Shayesta Khan after conquering Chittagong in 1666 from the grip of the Arakanese named it Islamabad in accordance with the wish of the Mughal emparor Aurangzib.²⁶

7. Hoofstadt: The Dutch called it 'Hoofstadt' or the chief port.²⁷

²⁰ Qt S.B Qanungo, *op. cit.* p. 123

²¹ For a remarkable discussion regarding the identification of Sudkawan see S.B. Qanungo, *op. cit.* pp. 131-136

²² Talal Harb (editor), *Rihlatu Ibn Battutah* (Beirut: Dar al-Kutub al_ilmiiyyah n.d.), p. 614, ft. 7

²³ J J A Campos, *History of the Portuguese in Bengal* (Calcutta and London: Butterworth & Co. 1919), p. 21

²⁴ Mv Hamidullah Khan Bahadur Islamabadi, *Tarikh-i-Chatgam* (Calcutta: Mazjarul Azaeb 1971), p. 17-18

²⁵ Munshi Abdul Karim Shahityabisharad, *Bangla Prachin Puthir Biboron* (Calcutta: Bangla Shahitya Parishad, nd), pp. 14-16

²⁶ Muhammad Kazim, *Alamgirnama*, qt J N Sarkar in the *Stydies Analysis*, p. 210n

²⁷ W H Moreland, *From Akbar to Aurangzib* (London: McMillan & Co. 1923), p. 46n

8. Madinatul Akhzar (সবুজ নগরী): The Arabs who had a strong and influential business community carrying on trade and commerce with east and the west often referred to it as *Madinatul Akhzar* or 'the ever green city'.²⁸

9. Shahr Shabuz (সবুজ শহর): In the eighteenth century Hakim Muhammad Husain Ulwi in his Persian book *Makhzan al Adwia* called it *Shahr Shabuz* or green city.²⁹

²⁸ S N H Rizvi, *op. cit.* p. 2

²⁹ Ibid

Section Two

Topographical Features of Chittagong³⁰

Chittagong and Cox'sbazar are now separate districts. The newly constructed district Cox'sbazar had been a Sub-division of the district of Chittagong till its separation in 1983. As regard to language the people of two districts speak in a same dialect which is commonly known as Chatgaiya Buli or Chittagonian Bangla. So, in this chapter we speak about Chittagong region which includes two districts: Chittagong and Cox'sbazar.

General Configuration

The region in shape looks like an acute-angled triangle; the Feni river in the north, the coast line in the west and the eastern hill ranges in the east forming the three lines with its apex terminating in the cape of Teknaf. It has a long strip of coast, low ranges of hills with valleys and a vast plain land in the centre all running approximately from North North-East to South South-East parallel with one another and with coast line. The Bay of Bengal is to the west and the Chittagong hill Tracts and Northern Arakan Hill Tracts are to the east. Its length by the coast line from the mouth of the Feni River to Teknaf is 152 miles and in the east from Ramgar to Teknaf is 166 miles. The maximum breadth by the northern boundary line is 26 miles and the maximum breadth at Teknaf in the extreme south is only 4 miles. The average has been worked out to be 15 miles.

Besides the island of Sandwip, which is ten miles away from the main land, there is a galaxy of island included within the region separated from it by narrow channels. They are Kutubdia, Matarbari, Maheshkhali, Sonadia, Shahpari, St. Martin's which is a small coral island. All these islands (except Sandwip) are now included within the administrative units of Cox'abazar district. With the exception of Moheshkhali and St. Martin's Islands all others are alluvial and low-lying plain land, very rich and abundant. Moheshkhali has the peculiarity of possessing undulatory hills with tapering peaks, covering its eastern and central parts. It has a hill, 288 feet above sea level. It is generally assumed that Moheshkhali once a part of main land which was separated from it in course of time by a channel of the same name.

³⁰ Most of the information of the chapter is taken from S N H Rizvi, *op. cit.* Chapter 1; S B Qanungo, *op. cit.* pp. 1-9; Syed Murtaza Ali, *History of Chittagong*, pp. 1-6

Hill System, Ranges, Plateaus and Plains:

The eastern branch of the mighty Himalayas turning south and south-east through Assam and the Tripura state enters the region across the Feni River leaving a wide plain land to the west up to the sea coast in line with eastern boundary of the Feni district. This plain land is wide at the north and becomes narrow and narrower towards the south. The eastern range which is an offshoot of the Himalayan branch extends further east up to the Assam and Burma borders and is now wholly included in Chittagong hill Tracts. The low western range which we referred to as central range, loses height as it approaches Chittagong town and breaks up into small hillocks scattered all over the town. It appears again on the southern bank of the Karnafuli River near its mouth at Bandar and proceeds towards the south and south-east assuming the names of Deyang, Banshkhali, and Garjania ranges. This central range traverses the region from one end to the other and it is the most important of the ranges. The wide and extensive plateau in between the eastern range under the Hill Tracts and this central range constitute the bulk of the area of Fatikchari, Hat hazari, Raojan, Chittagong Sadar, Patiya, Boalkhali, Satkania, Banshkhali and Anwara upzilas. The southern portion of the region, becoming narrow and narrower with the eastern range and the western range pressing closer and closer, has less extensive plains and more of low ranges covered with thickly populated villages and evergreen tropical forest. The western range reappears almost from the sea at the northern extremity of Moheshkhali Island and allowing the Moheshkhali channel to pass by the east, rises up again at Cox'sbazar and forms a precipitous range along the whole length of the strip of land and suddenly terminates at Teknaf.

Peaks

Chandranath or Sitakunda is the highest peak in the district of Chittagong with an altitude of 1,152 feet above sea level. Lakhimura in the extreme north overlooking the Feni River in the same range is 515 feet high and Nangarkhana to the north of the Chittagong town is 289 feet high. In the town itself there was a peak known as Batali Hill 280 feet high which was the highest in the town area. There was a light-post at the top of it for the guidance of the steamers far away in the sea. This famous peak has been cut off and is being gradually reduced in height. Harala peak in the Goliasi Range in between Rangunia and Raojan is 253 ft. high. In the south of the region Satkania range has its highest point in Nagatong in Chakaria, 545 feet

high and in Jangalia which is 295 feet high. Gomachari in the Maheshkhali Island is 288 feet high. Further, to the south at Teknaf, we have Pymo or Baraganj 390 feet, Nyting 551 feet high and Taunganga, being the highest peak of the district of Cox'sbazar is 880 feet.

River System

The vast central plains of the region extending from Fatikchari to Satkania are watered by the Halda River from the north, the Karnafuli River and Sangu River from the east and the Dolu from the south. The southern part of the region i.e. the district of Cox'sbazar is watered by the Matamuhuri from the east and the Bākkhali from the south. There are several streams and creeks along the coast which are navigable by large throughout the year. All the main rivers have innumerable tributary channels and spill channels and in some cases inter-connected among them. These rivers are characterized by variable stream-flow, torrential flow during the monsoon season from high-intensity-short-duration rainfall in their hilly catchments, and low flow during the rest of the year.

The following are the principal rivers:

The Feni

The Feni river rises from the hill ranges of Tripura state in $23^{\circ}-20'$ N and $91^{\circ}-47'$ E and flows south-east marking the boundary between the Tripura State and the Chittagong Hill Tracts up to Ramgarh and then it flows westward separating the Tripura State from Chittagong up to Aliganj where it emerges out of hill ranges and passes freely through the plains dividing Chittagong from Feni district and falls into the Bay of Bengal in $22^{\circ}-50'$ north and $90^{\circ}-27'$ East. The river is 72 miles long from the source to the Bay of Bangle and 50 miles of it up to Ramgarh is navigable throughout the year by small boats. The Muhuri River from Feni district which is also called Chotta Feni River falls into it near its mouth but it has no important affluent from Chittagong district. The river is gradually becoming silted up due to the reckless extraction of timber from the hill slopes and consequent heavy erosion of the hill regions.

The Halda

The Halda River rises from Badnatali Hill Ranges in the Chittagong Hill Tracts and enters the district of Chittagong at the north-eastern corner in the Fatikchari uz. It flows south-west keeping off the higher regions to the north and then flows due

south crossing some important places like Bibirhat, Nazirhat, Sattarghat, and other key places of Fatikchari, Hat hazari, Raojan which form its basin. It falls into the Karnafuli River at Kalurghat after traversing the northern half of the district Chittagong. Its total length is 50 miles, 18 miles of it up to Najirhat is navigable by big boats throughout year; small country boats can ply further up for 10 to 15 miles up to Narayanhat. It has a very turbulent tributary known as the Dhurung River which rising from the Pakshimimura ranges in the Hill Tracts, traverses the whole Fatikchari u. z. running almost parallel to the Halda River in the east, and formerly joined it at Purba Dhalai about 30 miles away. The Halda River has also several hill streams flowing down into it from the hill ranges of the Chittagong Hill Tracts to its east watering and irrigating entire Halda basin up to Kalurghat where it falls into the Karnafuli River.

The Karnafuli³¹

The Karnafuli, which is known as the 'Kynsa Khyoung' in the Hill Tracts and is known as 'Chittagong River' to the Europeans, is the most important river of Chittagong. Its source is in the south Lusai Hills beyond the limits of the Chittagong Hill Tracts in 22°-53' N and 92°-27' E and after following a south-westerly course the Hill Tracts it enters the district of Chittagong from the east at Chandraghona. A legend has given the popular name of the river which means the flower of the ear. According to that legend, an Arakanese princess lost her flower, which was tucked in the hair over her ear, in the water of the river. The flower was gifted by her fiancé, a tribal prince of Chittagong. In order to search the lost flower the two lovers jumped to the river and sacrificed their life. This tragedy gave the river its name 'Karnafuli' from the word 'Karnaful' meaning flower of the ear.

It receives the waters of the Halda River at Kalurghat just above the railway bridge. It then turns south, receives the waters of Boalkhali and other khals and turns toward the west circling round the eastern and southern sides of Chittagong town. From the extreme corner of the Chittagong port to the west, it takes south-westerly direction and falls into the Bay of Bengal 10.5 miles below the Chittagong town.

³¹ It is called by the Europeans as 'Chittagong River'. [Edward Thornton ESQ., *Gazetteer of the Territories Under the Government of the East-India Company and of the Native States on the Continent of India* (London: W M H Allen & Co. 1854), v. 1 p. 354; Walter Hamilton, *East-India Gazetteer* (Delhi: B R Publication Corporation 1984), V. 1, p. 402]

After the creation of Pakistan, Chittagong town has been growing and expanding on all sides and at present entire river side from Kalurghat to its mouth, a distance of about 15 miles is humming with industrial and commercial activities.

The River Karnafuli plays a very important role in the economy of not only the region of Chittagong, but also of the whole country. It is navigable throughout the year by sea-going giant vessels up to the Chittagong port and by large boats, shallow draughts and all sorts of freighters and launches up to the Kaptai in the Hill Tracts. The only hydro-power project of the country stands at Kaptai on this river which is contributing much in power-sector of the region by supplying about 80,000 kilowatts. The reservoir flood storage stream has already saved the city from sever flooding. It is assumed that the fishing industry in Kaptai reservoir will annually produce 142,000 maunds of fresh water fish. The river is largely used for floating of all sorts of forest resources like timber, cotton, bamboo from the hill Tracts of Chittagong. At Kaptai all floating cargoes are transported across the dam by electric ropeways.

The port of Chittagong on the mouth of Karnafuli is growing larger and larger. There were only three jetties in 1908; later on one more jetty was added and these four jetties managed the work up to 1947. In the year 1970 there are as many as 13 permanent berths, 6 mooring and two pontoons and 2 light jetties capable of accommodating 23 vessels at a time. The capacity of the port is increasing day by day. The entire river from its mouth to the port area is dotted with buoys lighted electrically and is dredged constantly to remove the silt and deposits which hinder the passage of large liners to the berthing point.

The Karnafuli has made a most significant change in its route from Karurghat downward. The change has been taking place for more than a century. Previously, the river had a western and south-western course from Kalurghat and it flowed touching the areas of Sampanghata, Sholok Bahar, Kapasgola, Chowkbazar, Roomghata, Ghat Farhadbeg, Boxirhat, Patharghata on its right bank. But gradually it moves away to the left throwing up vast and extensive alluvial lands along its right bank which is now known as Char Bakalia, Chandgaon, Char Chaktai, etc. The above ghats and bazaars which once dotted the right bank of the Karnafuli along the eastern limits of the town are now important localities in and outside

municipality, far away from the present course of the river. This fact is of much historical importance in so far as it helps locate the eastern bounds of the town during the Mughal and early British period. This *char* land which is now an integral part of the main land has afforded an opportunity to expand and extend the town eastwards to about 4 to 5 miles from the original limits. Opposite to the town of Chittagong, on the left bank of the river the once Portuguese settled town of cidade de Dianga or the modern village of Diang stands. On the same bank the river is artificially connected with the Chandkhali which is a tributary of the Sangu and thus forms the entrance from Chittagong to the important waterways leading to the south of the district.

The Sangu and its tributaries

The Sangu³² River has its source in the north Arakan Hills, which form the boundary between Arakan and Chittagong Hill Tracts or more precisely between Arakan and Bandarban district in 21°-13' N and 92°-37' E. It follows a northerly circuitous course in the Hill Tracts up to Bandarban. It enters the district of Chittagong from the east and flows to the west across the district and finally falls into the bay of Bengal after a course of 168 miles in 22°-6' N and 91°-51' E about 10 miles south of the mouth of the Kornafuli.

The principal tributary of the Sangu is **the Dolu** which drains the Satkania and Lohagara plains and flowing to the north falls to the Sangu. **The Chandkhali** flowing through the Patiya plains also joins it on its right side. Further down it is joined by **the Kumira Khali** which has artificial connection with **the Jaliakhali** which falls into the Kutubdia channel. The Sangu is, therefore, a very important river in so far as it drains off the waters of *five* important upzills: Patiya, Chandanaish, Satkania, Lohagara and Banshkhali. It has also a connection with Karnafuli through the Chandkhali which is artificially connected with the Kornafuli through the Katakali. The Sangu is a shallow river but it becomes furious during the rains with rapid currents. It is navigable up to 30 miles.

³² The river is known to the hill people as Rigray Khyoung and Sabak Khyoung (O'Malley, *op. cit.* p. 8). O'Malley correctly says that Sangu is the Bengalicised form of the Magh name Sabak Khyoung, afterwards turned by pundits into Sankha (couch shell).

Rivers of Cox'sbazar district

The Matamuhuri

The Matamuhuri River has its origin in the ranges of hills that divide Arakan from Cox'sbazar at 21°-14' N and 92°-36' E only 1° to the north and 1° to the east of the sources of Sangu. Like the Sangu, this river also flows to the north-west in the Hill Tracts and enters the district from the east and flowing to the west it falls into the Bay of Bengal at 21°-45' N and 91°-57' E forming a broad delta at its mouth which extends from Bhola Khal to Khuta Khali. The delta thus formed is of Sundarban character consisting of groups of isles intersected by a network of tidal creeks and covered by mangrove vegetation. The entire area has been brought under cultivation by erecting embankments. The principal locality on this river is Chakaria, the capital of the Magh principality 'Kingdon of Chocoria' of Portuguese account, now a u.z. under Cox'sbazar district.

The name Matamuhuri is the Bengali version of the Magh name Mamuri.

The Bākkhali³³

The Bākkhali, so called perhaps for its numerous bāk or bends, has an importance of its own from ancient times. Ramu, once the capital of a flourishing principality and the cradle of Buddhist culture, stands on its bank forlorn of its former glory. It rises from the ranges that divide Cox'sbazar from Arakan and flows towards north and then turning to the west falls into Moheshkhali channel after passing the tourist town of Cox'sbazar.

The Reju

The Reju River is the southernmost river of Cox'sbazar district. It rises from the hill ranges of North Arakan and traverses the district on south-west and falls into the Bay of Bengal.

The Naf

The Naf is an elongated estuary in the extreme south-east of the district which divide Cox'sbazar from Arakan. This is a big river in the south of Cox'sbazar district separating the latter from Burma. It rises in the Arakan and other hills on the

³³ The name of this river has been wrongly spelled by Rizvi and others as Bagkhali (S N H Rizvi, *op. cit.* p. 16). However, S B Qanungo correctly spells as Bak-khali which corresponds with the pronunciation of the people who inhabit on the shores of the river.

south-eastern borders of the districts and falls into the Bay of Bengal. Its width varies from one to two miles. The river is tidal. Akiyab is on the south bank of the river.

Animals and birds³⁴

The region of Chittagong is wonderfully rich in bird and animal life. The elephant was one of the chief articles of export during the seventeenth century. The region was also famous for rhinoceros from earliest time. The horns of this peculiar animal were exported to far-reaching countries such as Middle Eastern and European countries. One of the famous Arab geographer of the 12th century Al-Idrisi (110-1165) cites that plenty of rhinoceroses were founds in the region of Rami (i.e.) Ramu.³⁵ Manrique reports that the district abounded with 'wild animal' such as 'tiger, rhinoceros and fierce elephants' with whom he had to encounter on a number of occasions during his journey from Deang to Arakan in 1630 AD.³⁶ His book of travels refers to 'fierce crocodiles' which 'had at times upset small craft to seize their crews, and so fill their voracious stomach'.³⁷ According to the author of ther *Riyaz* 'the fighting cocks of that (Chittagong) are well known'.³⁸ Noticing the richness and diversification of plant and animal life in Chittagong, Sir William Jones admirably describes the district (in 1786 AD) as a 'noble field for a naturalist'.³⁹

Climate

The climate of the district varies. In the hilly upazillas of the interior is colder than it is in the coastal upazillas. The hot season of the year is greatly modified by the contiguity of ocean and the position of hills within. This is an excellent arrangement made by nature 'favorable for the free play of land and sea breezes'.⁴⁰ In Hamilton's East India Gazetteer it is stated that 'Chittagong is much resorted to by the

³⁴ For a detailed description of birds and animals found in Chittagong regions see S N H Rizvi, *op. cit.* pp. 27-35

³⁵ Al-Idrisi, *Nujhatul Mushtaq fi Ikhtiraqil Afaq.* see <http://ar.wikisource.org/wiki>

³⁶ Sebastian Manrique (translated by Luard and Hosten), *Travels* (London: Hakluyt Society 1926-27), v. 1, p. 96,

³⁷ *Ibid* p. 296

³⁸ Ghulam Husain Salim (tr. Mv. Abdus Salam), *Riyazus Salatin* (Delhi: Idarah-i-Adabiyat-i-Delhi 1975), p. 41

³⁹ Hobson-Jobson, ed. H Yule and A C Burnell, p. 204

⁴⁰ O'Malley, *op. cit.* p. 16

European residents in Bengal, on account of the beneficial effects experienced from the salubrity of its climate, sea air, and salt-water bathing.⁴¹ 'Chittagong was favourite health resort in the days of Warran Hastings and Sir William Jones, the latter build a residence there.'⁴² Fr Berbier while visiting Chittagong in 1713 AD praises the region for its climate. He writes, 'On account of the goodness of the climate, where it is rare that one falls ill.'⁴³ To Edward Thornton ESQ., 'the appearance of the region is interesting and romantic.'⁴⁴ But the cyclonic storms and violent tidal bores combine to produce the most destructive disturbances on the region.⁴⁵ Sometimes, they develop into such a great fury that they take heavy toll of human lives and inflict immeasurable damage on properties.⁴⁶

⁴¹ Walter Hamilton, *op. cit.* p. 404-405

⁴² O'Malley, *op. cit.* p. 179

⁴³ *Bengal Past and present*, VI (1910), p. 206

⁴⁴ Edward Thornton ESQ., *op. cit.* p. 355

⁴⁵ For a detailed description of the cyclones that attacked the region see S N H Rizvi, *op. cit.* pp. 43-54

⁴⁶ The worst types of this calamity in the recent period are on June 3, 1795; Nov. 1797; June 2, 1823; June 8, 1824; May 11, 1844; Oct. 1872; Oct. 31, 1876; Oct. 24, 1897; Nov. 1904; Oct. 10 and 31, 1960; May 29 1963; Nov. 1970; 29 April 1991

Section Three

Administrative Divisions and Demographic Data

The area of Chittagong, which was once a single district, is now divided into five separate districts: Chittagong, Cox'sbazar, Khagrachari, Rangamati and Bandarban. The last three are well known jointly as Chittagong Hill Tracts (CHT). As our focal point is Chittagonian Bangla which is widely spoken in Chittagong and Cox'sbazar districts we'll concentrate our attention on the administrative divisions of these two districts. A number of Bengali inhabitants of CHT, who have later migrated to this hilly area, speak in Chittagonian Bangla. But the aboriginal people of CHT have their own mother tongues which are totally different from Chittagonian Bangla. So, the administrative division of CHT will be excluded from the discussion of this section.

Previous Administrative History⁴⁷

There was no administrative unit like a district or a division as Chittagong, till the Mughals conquered the area and introduced here a regular system of government. The entire tract to the south of the Feni River was divided into several *parganas* and all the *parganas* taken together were formed into a *Sarkar* comprising the areas almost identical with the present day Chittagong and Cox'sbazar districts. After 94 years of Mughal rule the *Sirkar* Islamabad was peacefully yielded to the East India Company in 1760 AD by Nawab Mir Qasim Ali Khan along with the districts of Midnapur and 24-Parganas. Sandwip formed part of the district till 1822, when it was transferred to Noakhali on the creation of that district; but civil jurisdiction remained with Chittagong till 1877 when the jurisdiction of civil suits was transferred to the District judge of Noakhali. The arrangement has had to be reversed and Sandwip was again included within Chittagong in 1956. The vast Hill Tracts to the east of the district populated by tribal people-Magh, Chakma, Morang and other aboriginal tribes-were left undistributed by the Mughals to be administrated by the tribal chiefs. The British also maintained the *status quo* for some time; but the repeated depredatory onslaughts committed by the Lushais and Kukis on the peaceful inhabitants of Chittagong compelled them to move into mountain fastnesses in order to check such attacks. This necessity afforded an

⁴⁷ Information of this section is basically extracted from S M Ali, *op. cit.* pp. 101-103; S N H Rizvi, *op. cit.* pp. 3-5

opportunity for the British to gain control over the region and by gradual process the independent Tribal Chiefs were made to acknowledge British suzerainty over their land. During the initial stage the Collector of Chittagong used to control and guide the affairs in the Hill Tracts from Chittagong and that being so, it was included in the Chittagong District. But in 1860 the region was constituted into a separate non-regulation district under the name of the Chittagong Hill Tracts and the boundary with Chittagong was finally fixed and demarcated in 1880. To the north the present boundary was fixed in 1881 and the Feni River was agreed upon as marking the northern boundary of the district separating it from Tripura State.

Present Boundary

Boundary of Chittagong District

To the west, the Bay of Bengal lashes its shores from the mouth of the Feni River. To the north, the Feni River winding its zigzag course through the steep hills marks the boundary line separating the district from the Tripura State (India) and the Feni district. To the east lies the vast hilly region which is now divided into three districts namely Khagrachari, Rangamati and Bandarban Hill Tracts. To the south are Bandarban and the Chakaria upazila of Cox'sbazar district.

Boundary of Cox'sbazar District

To the north, Lohagara Upazila of Chittagong stands. To the east are Bandarban Hill Tracts and the river Naf which demarcate the boundary line between Bangladesh and Burma (Myanmar). The southern part of the district gradually tapers to a point in the apex at Badar Mokam associated with name of the great saint Badar Shah. This strip of land is separated from Burma by the Naf River and on its west lies the Bay of Bengal.

To the west of this strip and separated from the main land by narrow channels lie the islands of Kutubdia, Matarbari, Maheshkhali, Sonadia and other smaller islands. These islands together with St. Martin's Island to the south-west of Badar Moqam are included within the district.

Introduction of Subdivision and Thana

The subdivisional system was introduced for the first time in 1854⁴⁸ when the southern portion of the district was formed into Cox'sbazar Sub-division.

⁴⁸ S M Ali mentions the year of 1804 as the introducing year of subdivision. Cf. S M Ali, *op. cit.* p. 101; S N H Rizvi, *op. cit.* p. 4

For police purpose Sadar Sub-division was divided into the following 8 (eight) thanas at first: 1. Kotwali, 2. Hathazari, 3. Mirsarai, 4. Fatikchari, 5. Raojan, 6. Patiya, 7. Satkania and 8. Kumira. Kumira was later on abolished and a new thana started at Sitakunda. The following thanas were later carved out of the other thanas for effective police work: 1. Anwara, 2. Banshkhali, 3. Boalkhali, 4. Panchlaish, 5. Double moorings and 6. Rangunia. The following outposts also existed in the later part of the 19th century: 1. Parki, 2. Jaldi and 3. Phem.

The Cox'sbazar Sub-division was mainly divided into five thanas namely: 1. Cox'sbazar, 2. Maheshkhali, 3. Chakaria, 4. Ramu and 5. Ukhiya. Since then new thanas have been established in Kutubdia and Teknaf. There were out-posts in the following places: 1. Dulahazara, 2. Garjania, 3. Harbang and 4. Nhila.

The Sadar Sub-division was later divided into North and South Subdivisions for administrative convenience. Both the sub-divisions had headquarters at Chittagong. Later, the headquarters of Sadar South Subdivision had been shifted to Patiya. After this arrangement the Sadar North Sub-division had ten thanas: 1. Kotwali, 2. Panchlaish, 3. Double Mooring, 4. Hathazari, 5. Fatikchari, 6. Mirsarai, 7. Raojan, 8. Sitakunda, 9. Rangunia and 10. Sandwip. The Sadar South Sub-division had five thanas: 1. Patiya, 2. Satkania, 3. Anwara, 4. Banshkhali and 5. Boalkhali. Cox'sbazar Subdivision had seven thanas: 1. Cox'sbazar, 2. Maheshkhali, 3. Chakaria, 4. Ramu, 5. Ukhiya 6. Teknaf and 7. Kutubdia.

From Subdivision to district and thana to Upazila

In the reign of General Ershad a remarkable change has been done in the system of the administration of our country. Almost all subdivisions were upgraded to Zila or district and thanas were renamed as upazilas. There were three subdivisions in Chittagong District. So, it was hoped that the district would be divided into three zillas (districts). But instead of doing that the authority had divided it into two districts: Chittagong, which is comprised of former Sadar North and Sadar South subdivisions and the newly formed district Cox'sbazar, which includes the area of former subdivision of the same name. Chittagong Municipal Corporation was upgraded to City Corporation. The thanas outside the City Corporation are renamed as upzilas. Now there are 15 upzilas in Chittagong District and 11 thanas in Chittagong City Corporation

Upazilas of Chittagong District

The district of Chittagong includes 15 upazilas namely: 1. Sandwip, 2. Mirsarai, 3. Sitakunda, 4. Fatikchari, 5. Hathazari, 6. Raozan, 7. Rangunia, 8. Boalkhali, 9. Patiya, 10. Chandanish 12. Banshkhali, 13. Satkania 14. Lohagara and 15. Karnafuli. The Chittagong City Corporation incorporates 11 metropolitan thanas namely: 1. Baizid Bostami, 2. Panchlaish, 3. Chandgaon, 4. Bakalia, 5. Kotwali, 6. Khulshi, 7. Pahartali, 8. Double Mooring, 9. Haliashar, 10. Port Thana and 11. Potenga Thana.

Upazilas of Cox'sbazar District

There are eight upazilas in Cox'sbazar District such as: 1. Pekuya (very recently formed), 2. Chakaria, 3. Kutubdia, 4. Moheshkhali, 5. Cox'sbazar, 6. Ramu, 7. Ukia and 8. Teknaf.

Some demographic data of Chittagong District⁴⁹

Item	2001	1991
Area		
In sq. km	5282.98	5282.98
In sq. mile	2039.77	2039.77
Population		
Zila		
Both Sexes	6612140	5296127
Male	3477178	2819215
Female	3134962	2476912
Urban		
Both Sexes	3381723	2407117
Male	1838837	1353213
Female	1542886	1053904
Rural		
Both Sexes	3230417	2889010
Male	1638341	1466002
Female	1592076	1423008

⁴⁹ Related data is taken from *Bangladesh Population Census 2001-Zila Series- Zila: Chittagong* (Dhaka: Bangladesh Bureau of Statistics 2007) p. xi

Item	2001	1991
Administrative Unite*		
Upazila/Thana	26	20
Union	194	196
Mauza	985	985
Village	1310	1374
City Corporation	1	1
City Ward	41	41
City Mahallah	207	119
Paurashava	6	1
Paura Ward	54	3
Paura Mahalla	96	7

*Variations of administrative Units are due to creation of new thanas and new paurashavas

Item	2001	1991
Density		
Per sq. km.	1252	1002
Per sq. mile	3242	2596
Literacy rate (7 +)		
Zila		
Both Sexes	55.55	43.20
Male	59.79	50.28
Female	50.83	34.99
Urban		
Both Sexes	61.48	51.41
Male	65.68	58.07
Female	56.40	42.48
Rural		
Both Sexes	49.03	35.98
Male	52.75	42.51
Female	45.26	29.31

Population by Religion 1974-2001

Religion	2001		1991		1981		1974	
	Number	Perc.	Number	Perc.	Number	Perc.	Number	Perc.
Total	6612140	100.00	5296127	100.00	4465158	100.00	3506150	100.00
Islam	5661396	85.62	4444739	83.92	3696639	82.79	2938529	83.81
Hinduism	817745	12.37	728596	13.76	654654	14.66	493449	14.08
Chris'nity	7959	0.12	6347	0.12	4769	0.11	2837	0.08
Buddhism	118435	1.79	106595	2.01	99556	2.23	68019	1.94
Others	6605	0.10	9850	0.19	9540	0.21	3316	0.09

Source: *Bangladesh Population Census 2001-Zila Series- Zila: Chittagong* (Dhaka: Bangladesh Bureau of Statistics 2007) p. 21

Population Distribution by Upazila/Thana and Locality, 1991 and 2001

Upazila/ Thana	2001						1991					
	Total		Urban		Rural		Total		Urban		Rural	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Anowara	228530	3.46	4670	0.14	223860	6.93	202497	3.82	4258	0.18	198239	
Bakalia	196877	2.98	196877	5.82	-	-	113446	2.14	113446	4.71	-	
Banshkhali	391320	5.92	18645	0.55	372675	11.54	320339	6.05	15763	0.65	304576	
Bayjid Bostami	168051	2.54	168051	4.97	-	-	121827	2.30	121827	5.06	-	
Boalkhali	201590	3.05	51695	1.53	149895	4.64	152904	2.87	43028	1.79	109876	
Chandanaish	192600	2.91	11233	0.33	181367	5.61	172843	3.26	9678	0.40	163165	
Chandgaon	178390	2.70	178390	5.28	-	-	111210	2.10	111210	4.62	-	
Ctg. Port	213598	3.23	213598	6.32	-	-	108816	2.05	108816	4.52	-	
Double Mooring	259181	3.92	259181	7.66	-	-	222165	4.19	222165	9.23	-	
Fatikchari	441863	6.64	36550	1.08	405313	12.55	388013	7.33	33184	1.38	354829	
Halishohar	125255	1.89	125255	3.70	-	-	73993	1.34	73993	3.07	-	
Hathazari	403788	6.11	403788	11.94	-	-	294515	5.56	294515	12.23	-	
Karnafuli	179148	2.71	179148	5.30	-	-	152872	2.87	132856	5.51	20016	
Khulshi	243351	3.68	243351	7.20	-	-	152657	2.88	152657	6.34	-	
Kotwali	282975	4.28	282975	8.37	-	-	201175	3.80	201175	8.36	-	
Lohagara	266741	4.03	29616	0.88	237125	7.34	203453	3.84	22294	0.93	181159	
Mirsharai	368950	5.58	22986	0.68	345964	10.71	325712	6.15	10856	0.45	314856	
Pahartali	127243	1.92	127243	3.76	-	-	95618	1.80	95618	3.97	-	

Panchlaish	148120	2.24	148120	4.38	-	-	113127	2.14	113127	4.70	-	
Patenga	80448	1.22	80448	2.38	-	-	78924	1.49	78924	3.28	-	
Patiya	323848	4.90	50120	1.48	273728	8.47	305616	5.77	37925	1.37	267691	9.
Rangunia	298370	4.51	53035	1.57	245335	7.59	263217	4.97	27083	1.12	236134	8.
Raojan	325389	4.92	55874	1.65	269515	8.34	274344	5.18	21344	0.89	253000	8.
Sandwip	292773	4.43	57128	1.69	235645	7.29	272179	5.14	43296	1.80	228883	7.
Satkania	335863	5.12	48568	1.44	289995	8.98	299762	5.66	43176	1.79	256586	8.
Sitakunda	335178	5.07	335178	9.91	-	-	274903	5.19	274903	11.42	-	
Zila total	6612140	100	3381723	100	3230417	100	5296127	100	2407117	100	2889010	1.

Source: *Bangladesh Population Census 2001-Zila Series- Zila: Chittagong* (Dhaka: Bangladesh Bureau of Statistics 2007) p. 24

Some demographic data of Cox'sbazar District

Item	2001	1991
1. Area		
In sq. km	2491.86	2491.86
In sq. mile	962.11	962.11
2. Population		
Zila		
Both Sexes	1773709	1419260
Male	927196	742631
Female	846513	676629
Urban		
Both Sexes	272395	192814
Male	146305	105432
Female	126090	87382
Rural		
Both Sexes	1501314	1226446
Male	780891	637199
Female	720423	589247

Administrative Units

Administrative Unit	2001	1991
Upazaila	8	7
Union	67	57
Mauza	189	189
Village	984	968
Paurashava	3	1
Paurashava Ward	27	3
Mahalla	59	19

Density

Per sq. km	712	570
Per sq. mile	1844	1475

Literacy Rate

Literacy Rate (7+)	2001	1991
Zila		
Both Sexes	27.72	19.08
Male	31.19	25.05
Female	23.93	13.05
Urban		
Both Sexes	40.85	32.05
Male	45.81	40.03
Female	35.05	22.07
Rural		
Both Sexes	25.25	17.07
Male	28.33	22.09
Female	21.92	12.01

Source: *Bangladesh Population Census 2001*, Zila Series: Zila Cox'sbazar pp. xi-xii

Population By religion 1974-2001

Religion	2001		1991		1981		1974	
	Number	Perc.	Number	Perc.	Number	Perc.	Number	Perc.
Total	1773709	100	1419268	100	1026172	100	809310	100
Islam	1648211	92.92	1307467	92.13	941630	91.76	678298	83.81
Hinduism	87123	4.91	79493	5.60	58974	5.75	113901	14.04
Chris'nity	1722	0.10	869	0.06	598	0.06	645	0.08
Buddhism	35737	2.00	30853	2.17	24011	2.34	15700	1.94
Others	916	0.05	572	0.04	959	0.09	766	0.09

Source: *Bangladesh Population Census 2001*, Zila Series: Zila Cox'sbazar p. 21

Population Distribution by Upazila/Thana and Locality, 1991 and 2001

Upazila/ Thana	2001						1991				
	Total		Urban		Rural		Total		Urban		Rur
	Number	%	Number	%	Number	%	Number	%	Number	%	Number
Chakaria	503390	28.38	50993	18.72	452397	30.13	409346	28.84	5406	2.80	403940
Cox'sbazar	348075	19.62	97898	35.94	250177	16.66	253788	17.88	80424	4.77	173364
Kutubdia	107221	6.05	22024	8.09	85197	5.67	95055	6.70	20249	10.50	74806
Moheshkhali	256546	14.46	13957	5.12	242589	16.16	219520	15.47	13519	7.01	206001
Ramu	202683	11.43	33334	12.24	169349	11.28	167480	11.80	30386	15.76	137095
Teknaf	200607	11.3	36192	13.29	164415	10.95	152557	10.75	26906	13.45	125651
Ukhia	155187	8.75	17997	6.61	137190	9.14	121514	8.56	15924	8.26	105590
Zila Total	1773709	100	272375	100	1501314	100	1419260	100	192814	100	1226446

Source: *Bangladesh Population Census 2001*, Zila Series: Zila Cox'sbazar p. 25

Section Four

Who were the earliest inhabitants of Chittagong?

The history of the region of Chittagong in pre-historic era is covered with darkness. It is a great misfortune of Chittagong that it failed to attract much attention of archaeologists in conducting a proper scientific exploration and excavation in places which are believed to contain prehistoric remains. The upper valley of the river Karnafuli is one of the sites which may contain some prehistoric remains. But this has gone under water of the manmade lake Kaptai. It is beyond doubt that heavy rainfall, luxuriant growth of vegetation and similar other natural factors destroyed much of the prehistoric remains. As a result, very few traces have so far been discovered to prove the existence of prehistoric culture in Chittagong.

Some indications of the prehistoric era of the region may be found in early written documents especially in traditional Hindu scriptures. Most of the areas of modern day Bangladesh were under sea water in the era of the *Rigveda* (compiled in between 1700-1100 BC).⁵⁰ The *Shukla Yarjubeda* (compiled in between 1400-1000 BC) also informs us that the eastern areas of the river Gandaki (the Ganges) were flooded with water. The most part of the southern Bengal was disappeared in seawater in the era of the *Mahabharata* (compiled in 400 BC). The tourist Strabo (18-24 AD) observed that many towns of Bengal had been surrounded by embankments to protect them from salty seawater.⁵¹

In order to get the best prehistoric facts of the region we have to compare this information with the archaeological explorations. It may be said here that the areas of modern Nagaland, Meghalaya, Manipur, Kachar, Mizoram, Tripura, Sylhet Chittagong and Arakan should be regarded as a single unit. In this region stone weapons and implements, particularly of the later Stone Age have been discovered in large number. In Chittagong 'a piece of fossil wood, pointed, elongated, one side flat, truncated but, beautifully polished looking like an ornamental sword discovered in 1886 near Sitakunda Hills.'⁵² Dr. A H Dani, who examined these tools and implements does not state the period to which these objects might belong.

⁵⁰ Ahmad Sharif, *Chattagramer Itihas* (Dhaka: Agami Prokashoni 2005), p. 10

⁵¹ *Ibid*

⁵² Catalogue Raisonne of the pre-historic Antiquities in the Indian Museum, 160, qt A H Dani, *Pre-history and Prothohistory of Eastern India* (Calcutta: Firma K L M 1960), p. 87

However, S B Qanungo assumes that these may belong to the 'Neolithic culture' that prevailed in this region not later than two millenniums BC. We may boost the assumption of Dr. Qanungo with the findings of some recent explorations. According to a report published in Bengali newspaper the *Amar Desh* at August 09, 2010 that signs of Neolithic man have been found in the region of Chittagong.⁵³ It says that the department of Archeology at the University of Jahangirnagar has explored signs of human inhabitation of prehistoric age from 11 places of the region of Chittagong. The tools and implements made off fossil wood and stone that found in recent exploration include axe, selt, chisel, etc. The researcher has explored these Neolithic tools from the flowing places: Sitakunda and Bāshbaria of Chittagong, New Circuit House of Rngamati Sadar Upazila, Ghagrabazar of Kaukhali Upazila (Rangamati), Gulshakhali at Longadu Upazila and Manikchari of Khagrachari district. This exploration will be proved to be very valuable in the history of Bangladesh. The research clearly manifests that there had been human inhabitation in the region of Chittagong in Neolithic age i.e. 4000 years ago.

Who were these prehistoric people? Were they the original inhabitants of Chittagong? Were they hunters or cultivators? What type of building for habitation they built? Neither history nor archaeology can answer to all these questions. In fact, it is a sheer assumption for any one to discuss the prehistoric culture of Chittagong relying on such meager evidence.

In the view of Dr S K Chatterjee the Austro-Asiatic Arakanese and the Sino-Tibetans were some of the earliest inhabitants of Arakan-Chittagong area.⁵⁴ The opinion of our scholar has played as an open field for ethnographic controversy. Modern scholars are inclined to believe that neither the Arakanese are of Austro-Asiatic origin nor the Chinese and the Tibetan can be grouped in a single ethnic family. Nevertheless, the possibility of admixture of the Austric blood in the Arakanese vein cannot be ruled out.

It is generally assumed that either Austroloid or the Proto-Austroloid peoples were the earliest inhabitants not only of this region but of the whole of the South and South-East Asia. The existing trace of these people can still be found in the deep

⁵³ 'Chattagramme Char Hajjar Bachar Ager Manab Basatir Nidorshaner Sandhan' *The daily Amar Desh*, 9/8/2010, P. 1, C. 2

⁵⁴ *Journal of the Royal Asiatic Society of Bengal*, Letters, XVI (1950), p. 232

jungles and remote places of south Asia, Indo-China, Solomon Islands, Fizi, Malaysia, Borneo, New Guinea, Australia and other continental and insular places. Material evidences demonstrate that these people also roamed over the whole area that includes Nagaland, Manipur, Meghalaya, Kachar, Sylhet, Tripura, Mizoram, Chittagong and Arakan. In Chittagong, stone pebbles, the chief source of the Neolithic arms and tools could be found abundantly in the stream beds in Sitakunda area where it seems the factory of the Neolithic arms and implements was located. Perhaps, hunting in the deep forests was their main occupation, though agriculture in a very rudimentary form was also known to them.

It may not be irrelevant to shed light on a related matter and that is the settlement of Dravidian people in the region of Chittagong. It can not be said with certainty whether Chittagong like lower Burma got in close touch with the Dravidian of Southern India but the Dravidian influence is well marked on Chittagong dialect. Terms such as থোড় (thigh)⁵⁵ and ওড় (limit) of Chittagong dialect are derived from Dravidian terms थोड़ and ओड़ meaning respectively the same.⁵⁶ Its influence is evident even in the place-names of the region. Dravidian *Jota* and *Jotika* occur though in distorted manner as *Joda* and *Judi* or even *Judia* in the dialect and place-names of the region⁵⁷ e.g. *Bainjuri*, *Bhandarjuri* etc. which invariably means the drainage or channel. It is supposed that Dravidian *Vada* or *Kol Odak* 'house' is partially the source of Bengali *da* (ড়া) which is very familiar affix occurring all over Bengal. Village names of Chittagong such as *Pomada*, *Mohada* may be cited as instances. A class of people, known as Hadis, belonged to the Namoshudra section of the Hindu society, may be taken as representatives of the Dravidian settlers. The lineaments of their heads and skulls, their facial appearance have much similarity to the Dravidian people of Southern India. Their main occupation like that of the costal inhabitants of Orissa, Andhra and Madras is fishing. The religious belief is of primeval type and like the people of Southern India snake goddess is their chief deity, whom they worship with slaughter of animals.⁵⁸

⁵⁵ পাঁর থোড় = thigh; দইজ্যার ওড় নাই = The sea does not have any limit.

⁵⁶ Nagendra Nath Chowdhury, *Banglabhasha O Banglalahityer Kromobikash*, pt. 1, p. 19

⁵⁷ *Indian Historical Quarterly*, 1939, p. 139

⁵⁸ S B Qanungo, *op. cit.* pp. 39-40

Place-names offer an important proof of ethnic and linguistic history. Many place-names of pre-historic and early historic period survive even today through periods of political changes. The following non-Aryan suffixes of place-names of the region will testify to the pre-Aryan and non-Aryan settlements in Chittagong.

--bil, bila (marshes and flooded land): Noarbila (at Lohagara), Suabil etc.

--chi, chia, chua (pertaining to water passage): Amuchia, Eochia, Keochia Demuchia, Kachua etc.

--danga or denga (small hill or elevated land): Karaldanga, Dengapara etc.

--dhala (narrow serpentine mountain track): Baraiardhala (at Chakaria), Chakdhala (at Ramu) etc.

--ghona (narrow valley, small lowland more or less enclosed by hills): Chandaghona, Baraghona, Janarghona (near Cox'sbazar) etc.

--ghop (subside land): Baraghop etc.

--kum (underground hollow, depression of land): Maishkum etc.

--palong (Arakanese term denoted settled place): It is claimed that there are as much as 120 palong in southern Cox'sbazar e. g. Khuniapalong, Rajalong, Haldia Palong, Jalia Palong, Palongkhali etc.

--ra (pertaining to settled place): Guzara, Mohara, Jobra, Gohira etc.

--ua, ywa (Arakanese term meaning village): Padua (at Lohagara), Pekua etc.

These are but a few of the non-Aryan place-names which are not less than a half of the total number of place-names of Chittagong.

Aryanization of Chittagong

For several centuries the Mongoloid group of human race was peopling the region and its neighborhoods and was able to preserve their culture and languages. But in the early Christian centuries a great cultural force began to extend toward the Mongoloid territories in eastern India before which these brawny peoples could not maintain their cultural independence. This was the overwhelming force of Aryanization.

Aryanization of the region started in the long past. The *Mahabharata* mentions a place known as Kiratadesha, of which geographical boundary is defined by Mr. Pergiter with the Southern slopes of the Himalayas from the Punjab to Assam and

Chittagong.⁵⁹ The Kiratas participated in the great war of *Kurukshetra* and thus came into contact with the Aryans.⁶⁰

There is no doubt that several Buddhist missionaries – if not the founder- had visited the regions of Chittagong and Arakan and established Dharma Chakra in Chittagong region. Seafaring people of other parts of India must have visited the port of Chittagong during the days of *Jataka* stories, the Mauryas, the Guptas and the Palas during the times of which vigorous colonial activities took place across the Bay of Bengal.⁶¹

A strong movement toward Aryanization of the non-Aryan people of Chittagong and its adjoining tracts seems to have started from the third century BC when Buddhism and Pali language were introduced in the region. The Brahmana and Buddhist missionaries, tantrik writers, soldiers, traders, artisans, adventurers and emigrants from west visited to this land. The result of this process of Aryanization is that the non-Aryan peoples, especially the Mongoloid races, began to name themselves as well as their settled places in Aryan terms. The implementation of Maghadi Prakrit from which the Chittagong dialect evolved⁶² as a spoken language is another significant step in the process of Aryanization of the region. The process of Aryanization moulded chiefly by Buddhism, led the Mongoloid tribes of Chittagong-Burma region united under one great faith. Thus the Mongoloid tribesmen of the region, especially the Chakmas and the Maghs lost their cultural autonomy and they were hammered into a homogeneous Buddhist society. Buddhism thus accomplished the work started earlier by Brahmanism.

Another instance of Aryanization of the region is the language of inscriptions that discovered in Chittagong. The copperplate inscriptions belonging to Hindu Buddhist period are written in Sanskrit language. The script of copperplate endowments of both Kantideva and Damodaradeva belong to the proto-Bengali characters of the ninth to thirteenth centuries. The pedestal inscriptions of the Mahayanic Buddhist images dug out from the region and cast in the ninth through eleventh centuries tell us a good deal of Aryanization of the region. The language is mostly Sanskrit or mixed Sanskrit and Pali.⁶³

⁵⁹ F E Pergiter, 'Ancient Countries in Eastern India', J A S B. v. 66, pt. 1, 1877, pp. 106-109

⁶⁰ S B Qanungo, *op. cit.* p. 42

⁶¹ *Ibid*

⁶² Ramesh Chandra Majumdar (ed), *History of Bengal* (Dacca: Dacca University 1963), v. 1, p. 377

⁶³ S B Qanungo, *op. cit.* p. 43

One more instance of Aryanization of the region is the presence of Aryan suffixes in the place-names of Chittagong. Here some place-names with Aryan suffixes are mentioned:

--grama, gram (Sans. Meaning village, often changed to gaon): Chhatagram, Chatgaon, Haidgaon, Hastigrama etc.

--danda (Hindi, meaning road, often changed into dandi in vulgar tongue in the region. In Hindi the term Pegdandi and Danda mean high embankment): Suchakradandi, Gomdandi, Kokdandi, Yakubdandi etc.

--dwipa (Sans. Meaning Island or islet often changed into dia, Portuguese diu): Sandwip, Sonadia, Kutubdia, Shahapordia etc.

--khila (Sans. meaning fellow land): Sonarkhil, Kodhurkhil, Kaderkhil etc.

--ghat/ghata (landing place): Gorokghata, Dhalghata etc.

--pur, pura (Sans. meaning town): Ichapur, Durgapur, Muhammadpur etc.

--nagara/nagar (Sans. town): Mariamnagar, Yakubnagar etc.

This process of Aryanization was so strong that the tribes who are mostly non-Aryan, tried desperately to claim their Aryan origin. Thus the Tripuras trace their origin to the Lunar dynasty of *Mahabharata*; the Maghs claims themselves as the descendants of the emigrants of Maghadha; the Rajbangshi Baruas or the plain Buddhists proudly claim their descent from the Kshatriya warriors of Maghadha.⁶⁴

Sir George Grierson correctly pointed out that 'when an Aryan tongue comes into contact with uncivilized aboriginal one, it is invariably the latter which goes to the wall.'⁶⁵ So far as Chittagong is concerned this scholarly remark is quite rational as most of the tribesmen are now habituated to speak standard Bengali and Chittagong dialect.

⁶⁴ S B Qanungo, *op. cit.* p. 45

⁶⁵ Imperial Gazetteer, 1, 351-351 Qt in *ibid* p. 45

Section Five

Political History of Chittagong Down to the Muslim Conquest

Ancient Period

The history of Chittagong in the ancient period is largely a presumption. We have two main kinds of evidence on which to base our guesses: one, the meagre and unconnected records in the *Tibetan and Arakanese Chronicles*; the other, the revelations of the spade.

The *Mahabharata* and the classical writers of the west as well some Hindu *Tantras* refer to a place named Kiratadesha and Cirradioi, which rouse the interest of modern historians. According to the famous western scholars like Pergiter, Lassen and Crindle 'Kiratadesha' or 'Cirradioi' was comprised of such large land which included Chittagong. Mc Crindle says, 'By the Cirradioi is meant the Kirata a race spread along the shore of Bengal to eastward of the mouths of the Ganges as far as Arakan.'⁶⁶

It appears that the Kirata people were essentially non-Aryan and most probably belong to either the Mongoloid or Austro-Mongoloid groups of people living in the mountain slopes of north eastern India. It may be noted that almost all the legend connected to Kirata people are related to north eastern India. Dr. S K Chatterjee wants to include Chittagong-Arakan region in the ancient Kirata land. Following the discussion of the reputed scholars we may place Chittagong in the Kirata Territory, the boundary of which has not been satisfactorily settled so far.⁶⁷

The Jain and Brahmanist Hindu expeditionists of Ayodya-Bihar had preached their religion and established kingdom in the region of Burma in pre-Christian era far before the preaching of the Buddhism. They had named Burma as Shrikhettra. The Indian origin kings of Burma and Arakan named some places after the names of their homeland. The following names are mentionable: Arampur, Ramabati, Dhainnabati (Dinnawati), Baishali, Pegu etc. The Chandra-Suriya kings of Arakan and Chandra kings of Baisali were named after Indian custom. Other religious and cultural influences of India also might be found in the region of Arakan and Burma. Throughout the much of the periods of early history Arakan and Chittagong were ruled and considered as a single country.⁶⁸

⁶⁶ Mc Crindle, *op. cit.* p. 192

⁶⁷ S B Qanungo, *op. cit.* p. 51

⁶⁸ A Sharif, *op. cit.* p. 19

No direct evidence is available to provide evidence of the pre-Mauryan or Mauryan control over Chittagong. The source of the history of Bengal under the Mauryans and the post-Mauryans period is so scarce that it will be a guess work to dilate upon the subject any further. There is, however, reason to believe that, during that time the Buddhist priests and missionaries from India regularly poured in Burma and other Far Eastern countries through Chittagong and the Buddhist pilgrims from those countries passed through the district to visit the sacred places in India.⁶⁹

The history of Chittagong is equally vague during the post Maurya and the Gupta rule in India. For the history of pre-Pala period the Arakanese source '*Rajoyang*' is of great value. The Tibetan sources particularly Lama Taranath's work also supplies us much information regarding the history of Chittagong before the Muslim conquest.

Chandrasuriya Dynasty

The oldest Arakanese source of history *Rajoyang* informs us that a chieftain from Magadha named Chandrasuriya captured Chittagong and Arakan, which were populated with aboriginal peoples and established a kingdom there in the middle (146 AD) of the 2nd century AD. His capital was in Dhainnabati. His companions, Hindus and Buddhists who came from Magadha, were the pioneers in preaching Aryan religions, culture and education in this uncivilized land of the worshipers of inert objects. By course of time Hinduism prevailed in Chittagong while Buddhism created its extensive space in Arakan. The region of Chittagong and Arakan were ruled as a single kingdom under Chandrasuriya dynasty till the 5th century of Christian era.⁷⁰

Chandra Dynasty

From the authority of Lama Taranath it has been known that a Buddhist dynasty ruled in Bengala before the Palas and the names of all the kings mentioned by him prior to Gopala end in Chandra. According to him the seat of Chandra dynasty was in Chittagong. Sinha Chandra, the first ruler of this royal lineage reigned in Bengala. His son and successor Balachandra extended his power over a large area comprising Tirhut in Bihar and Kamrupa (Assam) at a time when Magadha was being ruled by the elder son of king Harshavardhana. Incidentally we come across another lineage

⁶⁹ S B Qanungo, *op. cit.* p. 53

⁷⁰ A H Chowdhury, *op. cit.* p. 11

of kings, surnamed Chandra in the Sitthaung Temple inscription of Arakan.⁷¹ After expending hardest labour scholars came to the consensus that king Balachandra of Taranath's narration and the king of the same name in the Sitthaung Temple inscription were the same persons. It is likely that king Balachandra held both eastern Bengal and Arakan under his sway and established his capital at Chittagong which held central position in the empire.⁷²

The king Gopichandra (or Gopchandra) grandson of king Balachandra and the third monarch of the lineage has been identified with Gopachandra of copperplate grant and the hero of Gopichand-Mainamati-Manikchad Ballads. The name of Gopichandra's father was Vimalchandra. Jalandharipa or Hadipa was the teacher of Mainamati, the mother of Gopichandra. During his reign the doctrine of Tantrik Mohayana was prevailed in Chittagong. The date of Gopichandra has been determined by R C Majumdar as the last quarter of the seventh century AD.⁷³

Gopichandra was succeeded by Lalita Chandra the last king of the line of Chandras. As Taranath did not especially mention any other seat of administration during the time, it can be assumed that Chittagong continued to be the capital of these rulers.

Chittagong under Dharmapala

It is most probable that Chittagong was ruled by Dharmapala (770-810 AD) of Pala dynasty in the last quarter of the Eighth century. Arab geographers of the eighth and the 9th centuries mentioned a kingdom toward the south-eastern part of India, which they named Ruhmi or Rahma. Scholars have proved that the kingdom of Ruhmi was the Arabic corruption of the kingdom of Dharmi. This indicates that Chittagong was included within the dominion of the king Dharmapala of Pala dynasty. The description of early Arab geographers also provide us concrete evidence in favour of the contact of the Arab with Chittagong and Bengal at least in the 8th century AD which preceded the Muslim conquest of the port city by at least 400 years. We will shed light on the contact of Arab with Chittagong in a *separate section* under this chapter.

⁷¹ *Archaeological Survey of India*, 1925-26, pp. 146-148

⁷² S B Qanungo, *op. cit.* p. 55

⁷³ R C Majumdar, *History of Bangle*, v. 1, p. 186

Chittagong included under Horikela Kingdom

Chittagong had been included under Horikela Kingdom in the 9th century AD. The names of three kings have been found in copperplate inscriptions: Vaddradatta, Dhadatta and Kantidev.

There are a lot of controversies regarding the position of the Kingdom of Horikela. Dr. R C Majumdar thinks that the capital of Horikela was identical with Bardhamanpur of West Bengal.⁷⁴ On the other hand famous historian Promodnath Pal says that Sylhet of modern time was the seat of Horikela Kingdom. However, Dr. S B Qanungo asserts that the kingdom of Horikela was situated in the eastern basin of the river Meghna and this kingdom included Chittagong in the 9th century.⁷⁵

Arakan, Pattikera and Tripura

The Chandra dynasty of Arakan again captured Chittagong in the 10th century. One of the kings of this dynasty named Tsu-la-taing subdued Tsu-ra-tang, the ruler of Chittagong in 953 AD and set up a stone pillar as a trophy memorial carved with the words: Tset-ta-gaung meaning 'war is improper.' Some thinks that the name of Chittagong had been derived from this pillar inscription.⁷⁶ The Pandit Bihar University was established in Chittagong in this century. An inhabitant of Chakrashala under Patia Upazilla namely Tilpa or Proggavadra was the principal of Pandit Bihar. The Mahayana doctrine of Buddhism was predominating over Chittagonians in that period of time.

Towards the end of the 10th century Chittagong was captured by Tripura king Sheng Thum Fa. But his rule lasted for very short time. At the beginning of the 11th century the king of Pāga Anarhat (Anirudhdha/Anarudhdha 1010-1040) conquered a large portion of Burma and Bengal including Arakan, Chittagong and some portions of south Bengal. He also compelled the kingdom of Pattikera to be a tributary state. The King Anarhat was succeeded by the kings Salu, Kiyanjitta (1084) and Alangsithu (1122-1167). The latter married a princess of Pattikera. After the death of Alangsithu his son and successor Narthu (1167-70) married the widow

⁷⁴ Modern Review, November 1922, pp. 612-614

⁷⁵ S B Qanungo, *op. cit.* p. 64

⁷⁶ *Ibid*, p. 17

of his father i.e. the princess of Pattikera. As Narthu was a dirty person, his former step-mother and present wife i.e. the princess of Pattikera expressed her abhorrence to the king. In order to take revenge the king killed her. With the intention of taking revenge from Pāga king the king of Pattikera sent a hangman in disguise of a Brahman who successfully completing his mission assassinated the killer king of Pāga (1170).⁷⁷ It is easy to assume that during that period Chittagong was ruled by Pattikera kings for very short time. According to a stone inscription, explored in Chittagong, the king Damodar Dev of Deva dynasty of Samatata reigned over the port city at the beginning of the 13th century. The king Alangpiu of Arakan conquered some portions of Bengal including Chittagong at the middle of the 13th century. This expedition was prolonged by another Arakan King Mengdi who extended his occupation to the shore of the river Brahmaputra. The European traveler Markopolo informs us that Chittagong was occupied by a Khan of Pathan at the end the 13th century. Towards the beginning of the 14th century Chittagong was again included within the Arakan kingdom.⁷⁸

⁷⁷ A H Chowdhury, *op. cit.* p. 15

⁷⁸ *Ibid*, pp. 15-16

Section Six

Early Arab contact with Chittagong: A Historico-Linguistic Analysis

Breaking the continuous narration of the history of Chittagong, here we want to shed light on early Arab contact with Chittagong. As regard to the existence of Arabic elements in Chittagonian Bangla it is very important to discuss the early Arab contact with Chittagong.

In the following pages we are going to present proofs in favour of early Arab contact with Chittagong depending on the writings of early Arab geographers. Some circumstantial evidences may also be found in support of Arab contact with Chittagong and settlement thereof.

Many Arab geographers of early age dealt with the description of eastern coast of India. In their writings we find names of some places which may be associated with Chittagong. For instance, we may cite the names of the following places: Samandar, Ruhmi and Rami. Here, we are going to present a brief description of those places to show that the Arabs had a long history of communication with Chittagong, which resulted in extensive cultural and linguistic impact in the region.

Arab Geographers' description about Samandar

Two renowned Arab geographers Ibn Khurdajbeh (d. 912 AD) and al-Idrisi (1100-1165) mentioned a city towards the eastern Indian coast named *Samandar*. We like to present their description from original text, and then we will examine their information to show that Samandar may be identified as *Chittagong*.

1. Ibn Khurdajbeh says:⁷⁹

ومن بابتن إلى السنجلى وكبشكان مسيرة يوم وفيها أرز، ومنها إلى مصب كودافريد ثلاثة فراسخ، ومنها إلى كيلكان واللواء وكنجة مسيرة يومين وفيها حنطة وأرز، ومنها إلى سمندر عشرة فراسخ وفيها أرز يحمل إليها العود من مسيرة خمسة عشر يوما وعشرين يوما في ماء عذب من كامرون وغيرها. ومن سمندر إلى أورنشين اثنا عشر فرسخا وهي مملكة عظيمة فيها فيلة ودواب وجواميس وأمتعة كثيرة وملكها عظيم القدر، ومن أورنشين إلى أبينة أربعة أيام وبها فيلة أيضا.

⁷⁹ Ibn Khurdajbeh, *Kitab al-Masalik wa al-Mamalik* (Leiden: E. J. Brill 1967), p. 63-64

As-Sinjily⁸⁰ and Kabashkan⁸¹, where rice is produced, are one-day distance from Bâpattan⁸². From there to the mouth of the Koudafaryd (Godavari)⁸³, is three parasangs. From there to Kailakân, al-Lawâ⁸⁴ and Kanja⁸⁵, where rice and wheat are produced, is two days journey. From there to *Samandar* is ten Parasangs. Rice is produced here. Aloe is imported to this place from a distance of fifteen to twenty days' journey through sweet water (the Brahmaputra)⁸⁶ from Kâmroun (Assam)⁸⁷ and other places. From *Samandar* to Ouranshin⁸⁸, which is a big kingdom with plenty of elephants, horses, buffaloes and all kinds of products, is twelve parasangs. The king of this land is very powerful. From Ouranshin to Abyna⁸⁹, where elephants are also found, is four days.

2. Al-Idrisi says:⁹⁰

ومن كنجه إلى مدينة سمندر ثلاثون ميلا. وهي مدينة واسعة المتاجر كثيرة المنافع لأهلها بضائع وأموال كثيرة والإقلاع منها والخط بها كثير وهي من أعمال القنوج وهو ملك تلك البلاد. وهي أيضا على خور يصل إليها من مدينة قشمير. وفي هذه المدينة حبوب وأرز كثير وحنطة ممكنة ويحمل إليها العود من

⁸⁰ Sinjily is identified by Nainar as Cranganore (modern day **Kodungallur**), which was a famous and prosperous seaport in the southern Indian state of Kerala, about 38 km from the present-day Cochin. [S. Muhammad Husayn Nainar, *Arab Geographers' Knowledge of Southern India* (Madras: University of Madras 1942), p. 76]

⁸¹ Kabashkan كيشكان of Khurdajbeh might be associated with Kalaikarias of Ptolemy. Kanaka Sabhai Pillay identifies Kalaikarias of Ptolemy rather doubtfully with Cahlacory. [Nainar, *op.cit.* p.77]

⁸² Bâpattan is Baliapatam, which is located in Kerala, on the southern coast of India. [Nainar, *op.cit.* p. 76]

⁸³ M. J. De Goeje identified Koudafaryd as the river of Godavari [Ibn Khurdajbeh, *op. cit.* p. 63, ft. k; M. J. De Goeje, *Bibliotheca Geographorum Arabicorum* (Leiden: E.J. Brill 1967), v.6, p. 43]. But Nainar identified it with the river of Alimukam. [Nainar, *op. cit.* p. 52]

⁸⁴ Kylakan and al-Lawa's identification is very difficult in the map of recent day.

⁸⁵ According to Nainar, Kanja is old Kanchipuram, the capital of Cola Kings, also known as Conjeevaram. [Nainar, *op. cit.* p. 49]

⁸⁶ d'eau douce (Brahmapoutra) [M. J. De Goeje, *op. cit.* p. 43]

⁸⁷ *Ibid*

⁸⁸ لورنشين Ouranshin is identified by de Goeje as Orissa [M. J. De Goeje, *op. cit.* p. 43]; while Dr. M. A. Rahim identified it as Arakan [Muhammad Abdur Rahim, *Social and Cultural History of Bengal* (Karachi: Pakistan Historical Society 1963), v.1, p.37].

⁸⁹ According to Nainar it is Tamluk of Midnapore in West Bengal [Nainar, *op. cit.* p. 85] while M. A. Rahim identified it as Burma [Rahim, *op. cit.* p. 37].

⁹⁰ Al-Idrisi, *Nujhatul Mushtaq Fi Ikhtiraqil Afaq* (Port Said: Maktabaah al-Thaqafa al-Diniyyah, n.d.), v.1 pp. 191-192

مسيره خمسة عشر يوما في ماء عذب من بلاد كارموت وهناك منابت عود جيد طيب في بخوره ويجلب هناك من جبال قامرون. ولهذه المدينة جزيرة كبيرة تسامتها⁹¹ وبينهما مجرى يوم وهذه الجزيرة عامرة بالناس والتجار من كل الآفاق ومنها إلى جزيرة سرنديب أربعة مجار.

From Kanja to *Samandar* is thirty miles. *Samandar* is a large commercial town where good profits are made. The inhabitants possess much merchandise and goods. Many come and go to that place. It is one of the dependencies of *Qanawj*, the king of these cities. The city of *Samandar* is situated on a *Khawr* (inlet) that reaches it from the city of *Qashmir*. Grains, plenty of rice and corn are available in this city. Aloe wood is brought here from the country of *Karmut*, fifteen days' distance, by a river of which the waters are sweet. The aloe wood, which comes from this country, is of superior quality and of a delicious perfume. It grows in the mountains of *Qamrun*. Opposite to this city there is a big island and the distance between the two is one day. This island is well populated and frequented by merchants of all countries. It is four days distance from the island of *Sarandip* [Ceylon].

Two geographers provided us valuable information concerning the position and production of *Samandar* as well as the commodities that found there. This will help us identifying the location of the port city. From the above-mentioned quotations of *Ibn Khurdajbeh* and *al-Idrisi* we may extract the following points:

1. **Samandar was a large commercial city, which stood on an inlet of a river, which came from Kashmir;**
2. **Aloe woods of delicious perfume were brought to this city through sweet water route from Karmut, which was at fifteen days' journey from Samandar;**
3. **One days' sail from Samandar there was an island well-populated and commercially rich;**
4. **Samandar was dependency of Kanauj.**

Several historians dealt with identifying the location of *Samandar*; the French translator and editor of *Kitab al-Masalik wa al-Mamalik*, *De Goeje* was silent regarding the location of *Samandar*. *Elliot* (1808-1853) and *Dowson* (1820-1882)

⁹¹ تسامتها is in the original, it is corrected as تساميرها. [Nainar, *op.cit.* p. 90, ft. 204]

only translated the passage from the original text into English and did not go beyond that.⁹² Nainar corrected some errors in Elliot's translation and identified some places in southern Indian coast, but he was unable to locate the port city of Samandar in modern map.⁹³ However, some native scholars tried to locate the city in modern geography; Dr. A. Karim identifies Samandar with the port city of *Chittagong* while Dr. Mohar Ali (1932-2007) identifies it with *Chandpur*. In order to identify the location of Samandar we will examine and illustrate the information provided by the Arab Geographers.

Samandar was a large commercial city, which stood on an inlet of a river, which came from Kashmir

Al-Idrisi states that the inlet, on which the city of Samandar was situated, came from the country of Kashmir. Dr. Karim and Dr. Mohar Ali rendered that inlet by the river of Ganges.⁹⁴ Mohar Ali further explains that the river Ganges does not originate from Kashmir, but from the Himalayas, which is not far from Kashmir. A river, which originates from the Himalayas near Kashmir and reaches to the sea, is obviously the Ganges; because it is only river which originates from Himalayas [near Kashmir] and meets the sea.⁹⁵ This fact will be clearer when we compare al-Idrisi's information with the information of another Arab Geographer, Ibn Rusta. He says:

منها نهر يسمى كنك يجرى في أعلى بلاد الهند يخرج من جبال فوق قشمير الداخلة ويجرى إلى ناحية الجنوب.
'One of the famous rivers of the world is the Ganges [كنك], which originates from the mountains of the upper side of the inner Kashmir, flows over the upper Indian lands and streams towards the south.'⁹⁶

⁹² Elliot and Dowson, *History of India as told by its Own Historians* (London: Trubner and Co. 1867), v.1 p. 16

⁹³ Nainar, *op.cit.* p. 89-90

⁹⁴ Abdul Karim, *Social History of the Muslims in Bengal (Down to A.D. 1538)* (Chittagong: BSIRC 1985), p. 31; Muhammad Mohar Ali, *History of the Muslims of Bengal* (Riyad: Imam Muhammad Ibn Sa'ud Islamic University 1985), v. I A, p. 31

⁹⁵ *Ibid*

⁹⁶ Ibn Rusta, *Al-A'laq al-Nafisa* (Leiden: E. J. Brill 1967), p. 89

So, the river mentioned by al-Idrisi is undoubtedly the Ganges. And it is known to everyone that Ganges meets the sea in the Bengal coast. So, at this stage this is evident that Samandar lay in the Bengal coast.

Having found that Samandar of Arab Geographers was situated on the Bengal coast, we may now try to find out its exact location in the map of that period. Several geographical and historical writings from the earliest age to modern age will help us finding the exact location of the estuary of the river Ganges as well as the location of Samandar.

One of the earliest geographers of the world Ptolemy (about 85-165) wrote his geography in about 150 A.D. He gives an account of the lower Ganges, its branches and the country, which they crossed. He refers to its five branches; the western most, the Kambyson mouth at longitude 144.30° and latitude 18.15°, and the eastern most called Antibole at longitude 148.30° and latitude 18.15°. The Kambyson mouth has been identified with the *Bhagirathi* channel at *Tamralipta* or Modern *Tamluk* and the eastern most *Antibole* with the *Sandwip* channel between Sandwip and Chittagong.⁹⁷ Scholars have also shown that the eastern most course was also the principal course of the Ganges in the days of Ptolemy. This fact is also supported by Pliny's description in *Periplus of Erythraean Sea*. It says:

... Ganges comes into view, and near it the very last land towards the east, Chryse. There is a river near it called the Ganges, and it rises and falls in the same way as the Nile. On its bank is a market-town, which has the same name as the river, Ganges...And just opposite this river, there is an island in the ocean, the last part of the inhabited world towards the east, under the rising sun itself, it is called Chryse; and it has the best tortoise-shell of all the places on the Erythraean Sea.⁹⁸

N. K. Battasali has identified this river Ganges with the *Antibole* branch of Ptolemy and *Sandwip* Channel between Sandwip and Chittagong coast, and the island of Chryse with the island of *Sandwip*.⁹⁹

⁹⁷ A. Karim, *op.cit.* p. 32, cites from *Journal of Asiatic Society of Bengal*, vol. XVII 1922, p. 415

⁹⁸ W. H. Schoff, *The Periplus of the Erythraean Sea* (New York: Longmans, Green and Co. 1912), pp. 47-48

⁹⁹ A. Karim, *op.cit.* p. 32, cites from *Science and Culture*, vol. VII, no. 5, p. 238

Another famous Arab Geographer Ibn Battutah (1304-1368/1369), who visited Bengal in the middle of the 14th century, also supports the fact that the river Ganges met the sea near Chittagong. He says:¹⁰⁰

وأول مدينة دخلناها من بلاد بنجالة مدينة سدكاوان وهي مدينة عظيمة على ساحل البحر الأعظم، ويجتمع بها نهر الكنك الذي يحج إليه الهنود ونهر جون ويصبان في البحر.

‘The first town of Bengal which we entered, was *Sudkawan*, it was a big city, situated on the shore of a vast ocean. The river Ganges to which the Hindus go on pilgrimage and the river Jun (Jamuna) have united near it before falling to the sea.’¹⁰¹

Ibn Battutah’s *Sudkawan* is identified with *Chittagong*.¹⁰²

One of the earliest map of this land is the map of Joao de Barros (1496-1570) dated about 1550 A.D. In this map we find that the Ganges on entering Bengal is divided at a place called Fatiabas (Fathabad) and flowed into two main streams, .. and the eastern and wider one i.e. the *Padma* channel falling to the sea at Chittagong.¹⁰³

Abul Fazl Allami (1551-1602) says:

‘its (Bengal’s) rivers are countless and the first of them in this province is the Ganges: its source can not be traced...Rising in the mountains towards the north, it passes through the province of Delhi, and Imperial Agra, and Allahabad and Behar into the province of Bengal and near *Qazihattah* in the *Sarkar of Barbakabad*, it divides into two streams, one of these flowing east-wards, falls into the sea at the port of Chittagong.’¹⁰⁴

Now, it may be said, that the river, which-according to Arab geographers-originated near Kashmir and fell into sea at Samandar- is the Ganges and the city of Samandar is Chittagong.

¹⁰⁰ *Rihltu Ibn Battutah*, (Beirut: Dar al-Kutub al-`ilmiyyah n.d) p. 614

¹⁰¹ Translation of Ibn Battutah’s text is taken from A. Karim, *op. cit.*, p. 32

¹⁰² see *Rihltu Ibn Battutah* p. 614, ft. 7

¹⁰³ A Karim, *op. cit.* p. 31

¹⁰⁴ Abul Fazl Allami (tr. H. Blochmann), *The Ain-I- Akbari* (Delhi: Low Price Publications 1989), v. II, p.

Aloe woods of delicious perfume were brought to this city through sweet water route from *Karmut* (Kamrup), which was at 15 days' journey from Samandar.

This statement will further clarify our previous synthesis that Samandar of Arab geographers is the city of Chittagong.

Both Ibn Khurdajbeh and al-Idrisi states that Aloe woods of delicious perfume were brought to the city of Samandar through sweet water route of 15 days' journey. According to Ibn Khurdajbeh the name of Aloe producing place is *Kamrun* (كامرون), while al-Idrisi named it *Karmut* (كارموت). These names are clearly modified forms of 'Kamrup', which is a district in modern Assam.¹⁰⁵ This fact is endorsed by de Goeje, the French Translator of *Kitab al-Masalik wal Mamalik*, who rendered Kamrun as 'Hodie Assam'¹⁰⁶ i.e. the province of Assam. In ancient time the name Kamrup was not only applied to the present district limits, but also to a much larger area around it. This forest and hilly region produced enough aloe-wood for export. Even Abul Fazl mentioned in the 16th century that the area was noted for aloe-wood.¹⁰⁷ This Kamrup or Assam is situated on the north-east of Bengal and is a land-locked territory. Its only outlet to sea is through the rivers Brahmaputra and Meghna, the former enters Bengal through Rangpur and the latter enters through Sylhet. They meet each other in eastern Bengal near Dhaka and fall into the sea near Chittagong after joining with the Ganges. Evidently this was the "sweet water",¹⁰⁸ route referred to by the Arab geographers through which aloe-wood could be, and was indeed brought down, for export. There is no other water route from Assam to the Sea.

So, it is evident from the narration of Arab geographers that aloe was imported from Assam through Brahmaputra to the port of Chittagong for export in that early period.

¹⁰⁵ Mohar Ali, p. 31

¹⁰⁶ Ibn Khurdajbeh, *op. cit.* p. 64

¹⁰⁷ Abul Fazl Allami, *op.cit.* p. 137

¹⁰⁸ De Goeje explains the term ماء عذب [sweet water] as "Amnis Brahmaputra".

One day's sail from *Samandar* there was an island well-populated and commercially rich

Al-Idrisi clearly states that there was an island opposite to the town of Samandar, which was well-populated and frequently visited by the merchants of all countries. The distance between Samandar and its opposite island is one day's sail.

This is one of the key facts in identifying the location of Samandar.

In order to find the exact location of Samandar we now examine the views of two scholars.

We think that two pieces of information is very important with the purpose of locating the city of Samandar: a) there was a well-populated and commercially rich island opposite to the town of Samandar and b) the distance between them is one day's sail.

There is no confusion in the mind of scholars that the island mentioned by al-Idrisi is Sandwip. From the time immemorial this island has been a great centre of trade and commerce. Even in the 16th century Portuguese writers mentions Sandwip as a flourishing commercial center.¹⁰⁹ Al-Idrisi distinguishes this island from Sarandib or Ceylon. This is further help to our identification; except Sandwip there is no other mentionable island on the coast from Ceylon to Burma, which would answer his description.

Now the question is: which is the town that situates opposite to the island Sandwip? Dr. A Karim makes it associated with Chittagong while Dr. Mohar Ali identified it with Chandpur. However, this is very clear that Chandpur is not situated opposite to the island Sandwip, it is the city of Chittagong which stands opposite to the Sandwip. From al-Idrisi's description it is known that the city of Samandar was a large commercial city. A city with the above-mentioned description and with a populated island [Sandwip] opposite to it must be Chittagong not Chandpur.

The distance factor: While identifying Samandar with Chandpur Dr. Mohar Ali ignores the distance factor. It is clearly stated by al-Idrisi that the distance between Samandar and the island opposite to it is one day's sail. The distance between Sandwip and Chittagong in present day is at least four hours journey by engine Steamer. So, it may be safely assumed that the distant between Chittagong and

¹⁰⁹ Mohar Ali, *op. cit.* p. 33 cites from J. N. Sarkar (ed.) *History of Bengal*, Vol. II, Dacca University, 1948, p. 360

Sandwip in those early days was one day's sail by hand-made boat. The fact that the distance between Sandwip and the estuary of Karnafuli was one day's sail is also supported by the Portuguese chroniclers who narrated the naval engagement between the Arakanese king and the Portuguese which took place in the beginning of the 17th century. According to Campos, 'The Arakanese king, in order to chastise the pirates dispatched a fleet, which reached Diang (just on the left bank of Karnafuli) on **November 8, 1602 AD**. The Arakanese fleet totally destroyed the Portuguese of Diang, whose commander managed to escape to Sandwip where Domingo Carvalho was exercising sway over the island as a 'governor under the Portuguese king'. **On November 10** the two captains 'made a surprise attack on the enemy's ships with such fury and violence that they were completely routed.'¹¹⁰ In this description of Campos it is evident that the Portuguese war ships' coming and going between Diang and Sandwip took two days. Thus, it is proved that the distance between Sandwip and Chittagong was one day's sail. On the other hand it was simply impossible in that early period to reach Chandpur from Sandwip by the sail of one day.

Samandar was a dependency of Kanauj

This statement produces a sense of confusion in the mind of some scholars. If Samandar is identified as Chittagong how it will be factual that it was under the rule of Kanauj? Kanauj is the name of a city in northern India, not a king. In the mid-eighth century A.D. this city was a bone of contention among the three contemporary ruling dynasties of the Palas of Bengal, the Gurjara-Partyiharas of northern India and the Rastrakutas of Deccan. During the regime of Darmapala (770-810) this city was for some time included in the Pala dominion of Bengal. This fact was perhaps vaguely known to al-Idrisi, which prompted him to make the rather curious statement that Samandar was "dependent upon Kanauj, ruler of this country." For, after all Kanauj had an imperial tradition behind it. It may be added, however, that no ruler in the subcontinent did ever bear the name or title of "Kanauj". Thus al-Idrisi's statement regarding the dependency of Samandar is not factual.¹¹¹ Yet this kind of mistake is not unusual from a Moroccan geographer of the 12th century who sketched the topography of India.

¹¹⁰ J J A Campos, *History of the Portuguese in Bengal* (Calcutta and London: Butterworth & Co. 1919), p. 69

¹¹¹ Suniti Bhushan Qanungo, *op.cit.* p. 121-22

Ignoring this misinformation if we concentrate on the key information of the Arab geographers we can proclaim firmly that the commercial town of Samandar may be identified with modern port city of Chittagong.

Arab Geographers' description of Ruhmi

Modern Researchers have identified some other places in the writings of Arab Geographers, which may be associated with Bengal, or some of its parts. A place of such kind is Ruhmi or Rahma. Many geographers mentioned it in brief or detail. Sulaiman the Merchant (سليمان التاجر) [visited India in 851 AD] is the earliest writer to describe the kingdom of Ruhmi. He says:¹¹²

These three states border on a kingdom called Ruhmi (رهمى), which is at war with that of Jurz. The king is not held in very high estimation. He is at war with the Balhara as he is with king of Jurz. His troops are more numerous than those of Balhara, the king of Jurz, or the king of Tafak. It is said that when he goes out to battle he is followed by about 50,000 elephants. He takes the field only in winter, because elephants cannot endure thirst, and can only go out in the cold season. It is stated that there are from ten to fifteen thousand men in his army who are employed in fulling and washing cloths. There is a stuff made in his country, which is not to be found elsewhere; so fine and delicate is this material that a dress made of it may be passed through a signet-ring. It is made of cotton and we have seen a piece of it. Trade is carried on by means of kauris, which are the current money in the country. They have gold and silver in the country, aloes, and the stuff called *samara*, of which *madabs* are made. The striped bushan or karkaddan is found in this country...

After this kingdom there is another situated in the interior of the country, away from the sea. It is called Kashbin[الكاشيين]

Besides Sulaiman, there are some other geographers who mention the kindom of Ruhmi. Among them al-Mas'udi (896-957), Ibn Khurdajbeh and Ibn al-Faqih al-Hamadani (d. 290 H.) are mentionable. Ibn Khurdajbeh¹¹³ and Ibn al-Faqih¹¹⁴ give a

¹¹² I am not fortunate enough to consult Arabic version of Suliman's *Silsilah al-Tawarikh*. The passage is taken from the translation of Elliot. See Elliot and Dowson, *op.cit.* p. 5

¹¹³ Ibn Khurdajbeh, *op.cit.* p. 67

very brief description, which does not have any significant addendum. Al-Mas'udi gives detailed account on Ruhmi, where he gives all the available information of rhino [found in Ruhmi] and correctly opposes Al-Jahiz's [the great prose writer of Abbasid period (159-255 H.)] misinformation regarding this peculiar animal. According to al-Mas'udi the kingdom Ruhmi extends both along the sea and the continent. It is bounded by an inland state called the kingdom of Kaman¹¹⁵. However, Ibn Khurdajbeh affirms that after Rahmi, there is the kingdom of Qamrun.¹¹⁶

Several scholars dealt with identifying the location of Ruhmi in modern map. Most of them agreed that the kingdom of Ruhmi was Bengal of modern time. Following Hodivala, Dr. A. Karim asserts that the 'kingdom Ruhmi' might be a variant of 'Kingdom of Dharmā' [ملك رهمي → ملك درهمي]. He says: 'At present it is generally agreed by scholars that the king of Dharmapala of Pala Dynasty ruled from 770 to 810 AD. Dharmapala is therefore contemporaneous to Sulaiman's *Silsilatut Tawarikh* and in this sense Ruhmi may be identified with the kingdom of Dharmapala i.e. Bengal.'¹¹⁷

Furthermore, there are some indications in Sulaiman and other's description, which undoubtedly point to Bengal: elephants and rhinos were available in Bengal and the adjacent lands. Additionally, fine cotton textile may indicate to 'Moslin cloth' for which Bengal was famous in pre-British era. Later writers like Minhaj-i-Siraj (1193-1259), Ibn Battutah and almost all European travelers leave similar information about Bengal.¹¹⁸ According to Sulaiman the currency used in Ruhmi was kaury. All know it that the name of currency of Bengal was kaury (কাড়ি). The name of adjacent kingdom also supports our identification. It is the land-locked kingdom of *Kashbin* which neighbours the Kingdom of Ruhmi. Al-Mas'udi's version gives the name of *Kaman* [الكامن]. This ambiguity in the name of neighboring kingdom is dispelled by Ibn Khurdajbeh who refers to the non-costal kingdom of Qamrun [قامرون] as an adjacent land to Ruhmi. All modern scholars

¹¹⁴ Ibn al-Faqih al-Hamadani, *Kitab al-Buldan* (Leiden: E. J. Brill 1967), p. 15

¹¹⁵ Al-Mas'udi, *Muruz al-Zahab* (Beirut: Dar al-Fikr 1973), v. 1, pp. 171-172

⁵ Ibn Khurdajbeh, *op.cit.*, p. 67

¹¹⁷ A. Karim, *op.cit.* (Chittagong: BSIRI 1985), p. 28

¹¹⁸ A. Karim, *op.cit.* p. 29

agree that Qamrun should be identified with Kamrup, i.e. modern Assam. So, Ruhmi may be identified with Bengal.

The aforesaid information is taken from the description of some geographers who either visited this land (Bengal) by sea or collected their information from sea-traders and it was impossible to enter Bengal through sea route avoiding its major seaport i.e. Chittagong. The geographers, upon whom we depend, were from the 9th and the 10th century. This indicates that at least 400 years before the Muslim conquest of Chittagong Arab traders used to visit its costal areas including Chittagong port.

Rami of Arab Geographers and Ramu of modern time

The name of another place is found in the writings of early Arab geographers, this may refer to Chittagong or a land adjacent to it. This is *Jazirah al-Rami* or the island of Rami. Those who refer to the island of Rami, Ibn al-Faqih al-Hamadhani (903), Ibn Khurdajbah (912) and al-Idrisi (1100-1165) are mention-worthy. Although al-Idrisi gives rather longer description, the information of three geographers is almost analogous. Al-Idrisi says:¹¹⁹

وتتصل بجزيرة سرنديب جزيرة الرامي والرامي هي مدينة الهند وبها عدة ملوك وفيها زروع ومعادن وطيب وهي فيما يذكر طولها سبع مائة فرسخ وبها دابة تسمى الكركدن .. وحكى الجيهاني في كتابه أن ملوك الهند تصنع من قرن هذه الدابة أنصبة السكاكين للموائد فإذا وضع الطعام بين أيديهم وكان فيه سم عرق ذلك النصاب فيعلم بذلك أن الطعام مسموم. وجزيرة الرامي طيبة الثرى معتدلة الهواء عذبة المياه فيها أعداد بلاد وقرى ومعاقل وفي هذه الجزيرة ينبت البقم ويشبه نباته نبات الدفلى بالسواء وخشبه أحمر وعروقه دواء من سم الأفاعي والحيات وقد جرب ذلك منه فصح. وفي هذه الجزيرة جواميس أيضا لا أنياب لها وفي غياض هذه الجزيرة ناس عراة لا يفهم كلامهم وهم يستوحشون من الناس وطول للرجل الواحد منهم أربعة أشبار وله ذكر صغير وكذلك للمرأة منهم فرج صغير وشعورهم زغب أحمر يتعلقون على الأشجار بأيديهم من غير أرجلهم ولا يدركون لسرعة جريهم ويساحل هذه الجزيرة قوم يلحقون المراكب بالعموم والمركب يجري بالريح الطيبة وبييعون العنبر من أصحاب المراكب بالحديد ويحملونه بأفواههم ويتجهز من هذي الجزيرة بالذهب لأن معادنه بها كثيرة ويتجهز أيضا منها بالكافور الطيب وبضروب من الأفويه والؤلؤ الفائق في الجودة.

Adjacent to the island of Sarandib (Ceylon) is the island of Rami. And Rami is an Indian city which had many kings. It possessed various kinds of crops, mines and perfumes. And it is said that the length of this city is 700 parasangs. Karkaddan, a special animal was found there. (long description of rhino). Al-Jaihani cites in his book that the kings of India make handles for knives off the

¹¹⁹ Al-Idrisi, op.cit. see <http://ar.wikisource.org/wiki>

horn of this animal. These knives would put on their dinning tables. When foods would serve before them and there was poison the handles sweat. Thus it is known that the food is poisonous. The island of Rami was a beautiful land with temperate wind and sweet water. It possessed a lot of lands, villages, and sanctuaries. Brazilwood (Baqqam) would grow there, plant of this tree was like the plant of oleander, and the colour of its timber was red. The root of brazilwood would use as a medicine of snack's poison. Earless buffalos would also find in this island. In its jungles there would find some naked people whose speech was not understandable. They were wild and feel repelled by others. The height of a man is about four spans of hand. They had small penis and the woman had small vulva and their hair was downy-red. They can hang on trees by their hands without using their legs. They could move so quickly that nobody could catch them. On the shores of this island there were some people who would reach boats (which run by gentle wind) by swimming and they would sell ambergris to the boatmen and buy iron from them and would return to seashore bearing the goods (iron) by their mouths. One could purchase gold from this island, as gold-mines were numerous here. You might also be equipped with fragrant camphor, many kinds of spices and extremely high-quality pearls.

Depending on the description of Arab geographers it is very difficult to identify the exact location of the island of *Rami*. Some scholars try to match it with present time *Ramu*, an upzila (sub-district) under Cox'sbazar, the extreme southern district of Bangladesh. According to Mohar Ali, the name of the island *Rami* may be associated with *Ramu*:

'*Ramu* or *Rame* was a state on the eastern coast of the Bay of Bengal comprising parts of the district of Chittagong and Chittagong Hill Tracts. Its capital was *Ramu*. The English traveler Ralph Fitch, who visited Bengal in 1585-86, also refers to this *kingdom of Rame*. As it was situated on the sea-coast, it is very likely that the Arab merchants were acquainted with it. It may be pointed out that the word *Jazirah* was not used only to denote islands, but also riparian lands... On the whole, therefore, it may be assumed that *Jazirat al-Rami* of the Arab geographers was either the state of *Rami* on the Chittagong coast or a land not very far from it.'¹²⁰

¹²⁰ Mohar Ali, *op.cit.* p. 35

However, Mohar Ali is not certain regarding this identification. He himself admitted: 'We cannot be however as sure about this (Rami) as we can be about the identification of Samandar.'¹²¹

Others identified the *island of Rami* with Sumatra. The editor ibn Khurdajdah's book de Goeje clearly makes it associated with Sumatra. Some information of Al-Idrisi and Ibn Khurdajbah may justify his identification. Ibn al-Faqih clearly mentions that the island of Rami (or Ramini) situates after Sarandib (Ceylon) in the sea of *Salahit* (Malacca).¹²² Evidently, this statement supports the assumption that *Jajirat al-Rami* may be identified with Sumatra of Indonesia.

Analyzing above-mentioned opinions regarding the location of *Rami* we may support the view that the island of *Rami* might be associated with modern day Ramu under Cox'sbazar district. In favour of our assumption we may extract the following points from the texts of Arab geographers:

- It is widely accepted that a lot of rhinos were found in Ramu and its adjacent areas.

- Hornless buffaloes might refer to goyals which are still found in Ramu area.

- Small naked people might refer to the indigenous people of hill tracts, who were also found in the area of Ramu.

- A plant namely *Baqqum gola* is found in the hilly areas of Ramu. The colour of its timber is red. And it is a kind of nut. The presenter of this paper has the experience of testing its fruit. So, there are enough evidences to assume that *baqqum gola* is associated with the plant of Baqqam mentioned by Arab geographers.

All these facts roughly establish our assumption that the island of Rami of Arab geographer is modern time Ramu of Cox'sbazar district.

Arab settlement in Chittagong

The aforementioned discussion gives proofs in favour of the contact of Arab with the port city of Chittagong in a period that precedes the year of the Muslim conquest of Bengal by at least 400 years. Here we face a question: whether this contact resulted in a settlement in the region or not? Dr. Karim asserts that this

¹²¹ *Ibid*, p. 34

¹²² Ibn al-Faqih al-Hamadani, *Kitab al-Buldan* (E.J. Brill 1967), p. 10

contact was not political; rather it was 'purely commercial'¹²³. We may add to his assumption that this early contact of Arab traders with Chittagong or Bengal results in far-reaching religious and cultural consequences. As it is known, since the inception of Islam the Arab became a missionary nation. They carry their religion to every point they reach. To the best of our knowledge no Islamic militaries stepped their foots in south-east Asia. But Indonesia became the largest Muslim country of the world. It was the contribution of Arab trader-preachers. We also came to know that the Arab was a migratory nation. They scattered in several places. So, it is most probable that some of the traders had settled in Chittagong region and got married to local ladies and thus mingling with local population and their daily life Arabic speaking settlers left far-reaching influence in the language and culture of Chittagonians. Scholars like Dr. Mohar Ali and Dr. A. Rahim present some circumstantial evidences in favour of the assumption that the Arab had settled in the costal area of Bengal especially in Chittagong. We are going to present a summarized form of those evidences:

Firstly, political vicissitudes and enmities within the Islamic land at times forced some people to seek refuge in far-remote countries, which at the same time were on convenient lines of communication with their country of origin. Thus we come to know from the writings of historians that even before the end of the Umayyad Caliphate some Shi'ah Muslims took shelter in an island in one of the large rivers of China, escaping from harassment in their homeland Khurasan.¹²⁴

Secondly, in order to ensure constant supplies of necessary commodities and to oversee their business interests, some big merchants of that time must have thought it necessary to employ some of their own men and agents in distant ports of the east.¹²⁵

Thirdly, sometimes, natural catastrophes such as storms and shipwrecks forced the survivors of such calamities to seek refuge or inhabit nearby lands. Here we can cite an example of shipwreck in Chittagong coast. An old Arakanese chronicle in the

¹²³ A. Karim, *op.cit.* p. 35

¹²⁴ Mohar Ali, *op.cit.* p. 37

¹²⁵ Ibid

mid-9th century, mentions that a few Arabs, after having suffered shipwreck off the coast of Arakan, settled in some villages of that country by its king Ma-Ba-Toing (780-810).¹²⁶

Fourthly, the islands of Sandwip, Hatia and the costal territories of Bengal were not occupied by the Muslim rulers in the fifteenth century. Yet when Varthema and Barbosa visited the city of Bengala at the mouth of the Meghna on the coast of the Bay of Bengal, they saw many Arabs, Persian and Abyssinian merchants and other Muslims living there. How did these Muslims come there? This leads to believe that they came and settled there in the course of their trade with sea-ports of Bengal.¹²⁷

Arab colony in Chittagong!

From the previous discussion we are almost certain that the Arabs settled in the port-city of Chittagong and in other costal areas. At this point it will not be irrelevant to discuss a contentious matter: whether the Arab had established a colony in Chittagong or not. Scholars have different opinions on this matter. According Dr. M. Enamul Hoque, the Arab settlers of Chittagong became so powerful in the 10th century that they established a colony in the port-city. Enhancing his opinion Dr. Hoque cites an Arakanese chronicle. According to this chronicle, the Arakanese king *Tsu-la-Taing Tsan-da-ya* (951-957) defeated one *Thu-ra-tan* and created a victory memorial at a place *Tset-ta-going* (Chatgaon or Chittagong). He abandoned the expedition, because in the Arakanese language *Tset-ta-going* meant that 'to make war is improper'. It is supposed that from this time the town and territory of Chittagong came to be known by that name.¹²⁸

According to Dr. Haq, *Thu-ra-tan* is an Arakanese corruption of the title *Sultan*. He concludes that there was an Arab kingdom at that time in Chittagong, which expanded from the estuary of Meghna to the Naf in the east and its ruler bore the title of *Sultan*.¹²⁹

Many scholars dealt with Dr. Haq's theory of an early Muslim principality in Chittagong. Some doubt the existence of an Arab kingdom in the region in that

¹²⁶ Ibid

¹²⁷ M. A. Rahim, *op.cit.* v. 1 p. 42-43

¹²⁸ Dr. M. Enamul Hoque, *Purba Pakistane Islam (Islam in East Pakistan)*, Mansur Musa (ed.), Mohammad Enamul Hoque Rochonaboli (Dhaka: Bangla Academy 1993), V. 2, pp. 221

¹²⁹ Ibid

early period. Others remark with cautiousness. Although Dr. M. A. Rahim considers the structure of an Arab kingdom in Chittagong and Noakhali as 'based on the foundation of very weak evidence,' he could not be able to 'dismiss it as fantastic.'¹³⁰ Because, 'no Hindu, Buddhist or Arakanese name or title corresponds with formation of this term (i.e. *thu-ra-tan*)... In this circumstance, it is reasonable to suggest that the term *Surtan* is an Arakanese corruption of *Sultan*.'¹³¹

Dr. Rahim adds that as Chittagong was a well-situated port, the Arab merchants must have posted some of their own men and agents there with the intention of obtaining regular supplies of the valuable commodities of that place; and that those people, being educated, enlightened and wealthy, became influential in the port-town. The *Sultan* was the 'chief of the influential community of Arab merchants in the Chittagong locality, not the ruler of a kingdom covering the Chittagong and Noakhali districts, as it is supposed.'¹³²

Is Chittagong an Arabic term?

Whether the Sultan (*Thu-ra-tan*) was the chief of the "influential community of Arab merchants," or the ruler of an early Muslim state, scholarly opinions are now almost undivided that a number of Arab Muslims inhabited on the coastal regions of Bengal, particularly in Chittagong, much before the military conquest of that area by Muslim Generals.

Even some scholars think it probable that the name of Chattagram or Chittagong is of Arabic origin. Dr. Mohar Ali and Dr. M. A. Rahim both assume that the name of Chittagong has derived from Arabic origin. This theory was first introduced by Barnoille, who suggests that the name (Chatigaon) originated from Arabic words, *Shat* (delta) conjoined with *Jam* (the Ganges). He labours to prove that, 'it was a name given by the Arabs, meaning the city at the mouth of Ganges.'¹³³ Justifying this theory Dr. Rahim says,

'the account of Ibn Battuta, the Chinese writers and Abul Fadl indicate that Chittagong was near the mouth of Ganges. Because of its situation at the

¹³⁰ Dr. M. A. Rahim, *op.cit.* v. 1, pp. 42-44

¹³¹ *Ibid*, p. 44

¹³² *Ibid*

¹³³ Barnoille, *Description Historique Geographique de L' Inde*, qt. in O'Malley, *Eastern Bengal and Assam District Gazetteers: Chittagong*, p.1

delta of the Ganges the Arab Merchants gave it the name *Shat al-Ganga* (the delta or extremity of the Ganges), which in course of time turned into Chatgaon as well Chittagong.¹³⁴

Regarding the different views on the origin of the name 'Chittagong', I would like to express my humble disagreement on the above-mentioned supposition and I've taken the matter in the first section of this chapter. Here I would like to point out that the word Chittagong or Chatgaon is not a corrupted form of the Arabic phrase *Shat al-Ganga* (delta of the Ganges). Because the early Arab writers did not pronounce the river Ganges as **Ganga**, rather they wrote it as *Kank* (كنك), as could be found in the writing of Ibn Rusta. He says, منها نهر يسمى كك يجري في أعلى بلاد الهند يخرج من جبال فوق قشمر الداخلة ويجري إلى ناحية الجنوب

'One of the famous rivers of the world is the *Ganges* [كنك], which originates from the mountains of the upper side of the inner Kashmir, flows over the upper Indian lands and streams towards the south.'¹³⁵ Some other Arab writers transliterate the Ganges as *Jam* (جام).

Furthermore, many Arab geographers mention a phrase that is very close to modern name of Chittagong. One of the most eminent Arab navigators Ahmad ibn Majid¹³⁶ describes sea routes from Arabian coast to Southeast Asia. He spells Chittagong as *Shatijam* in two forms: شاتي جام and شاتيجام.¹³⁷ Another famous Arab navigator Sulaiman Mahri (1480-1550) also mentions the port of Chittagong citing as شاتي جام.

¹³⁴ Dr. M. A. Rahim, *op.cit.* p. 43

¹³⁵ Ibn Rusta, *op.cit.*, p. 89

¹³⁶ Ahmad ibn Majid was an Arab navigator and cartographer born in 1421 in Julphar, which is now known as Ras al-Khaimah. This city makes up one of the seven emirates of the United Arab Emirates, but at that time it was classified as the coast of Oman. He was raised with a family famous for seafaring; at the age of 17 he was able to navigate ships. He was so famous that he was known as Arab seaman. The exact date is not known, but ibn Majid probably died in 1500. He became famous in the west as the navigator who has been associated with helping Vasco da Gama find his way from Africa to India. He was the author of nearly forty works of poetry and prose, which include: 1) *Kitab al-Fawaid fi Usul al-banr wa al-Qawa'id*, 2) *Al-Hawiya*, 3) *Al-Mu'arraba* (verse), 4) *Qasida Makkiya* etc. [Cf. G. R. Tibbetts, *Arab Navigation in the Indian Ocean Before the Coming of the Portuguese* (London: The Royal Asiatic Society of Great Britain and Ireland 1981), pp. 7-40

¹³⁷ G. R. Tibbetts, *op.cit.*, p. 470

We wish to cite some titles of few carters from his illustrious book '*Al-'Umda al-Mahriyyah fi Dhabt al-'Ulum al-Bahriyyah* (العمدة المهرية في ضبط العلوم البحرية)¹³⁸

- السفر من الديو إلى بنجاله أعني شاتي جام
- السفر من شاتي جام لبر العرب

From the quotations of Arab navigators it is clear to us that the Arabs use the word *Shati* (شاتي) to mean the Chittagong port. The word *Shati* (شاتي) does not mean delta or shore. To denote delta or shore there is another word in Arabic and that is *Shat* (شاطى) with ط. If the Arab writers spelt Chittagong as *Shat* (شاطى) we could assume that, by citing *Shat* (شاطى) they meant the delta of the river Ganges. But all of them referred to *Shati* (شاتي) to denote the city of Chittagong. Hence, we think *Shati* (شاتي) is not an Arabic phrase; rather it is arabicized form of the local name of the city Chatgaon or Chatigram. We are firmly convinced that the name Chittagong is not derived from Arabic phrase *Shat al-Ganga* (شاطى غنمه); rather *Shatijam* is the Arabicized form of the local name Chatgaon or Chatigram.

Linguistic and Cultural impact of early Arab contact with Chittagong

The aforementioned discussion gives us two synthesizes:

- The Arab traders had communicated with Chittagong and other costal areas of Bengal in a period that precedes the Muslim conquest of Bengal by no less than 400 years.
- Some Arabs settled permanently in Chittagong region for various purposes.

Whether had they established a colony in Chittagong or not? It is a controversial matter. But Scholars agreed that there was an influential community of Arab traders in chittagong.

In the following pages we are going to throw light on linguistic and cultural impacts of the Arabs on Chittagonians and their society.

Some names of the places of Chittagong are of Arabic origin

Many places in Chittagong region bore Arabic names. We may present some of them briefly.

1. **Alkoron** (আলকরন) is a ward under Chittagong City Corporation. The name is derived from a pure Arabic word. The word *al-qarn* in Arabic means 'horn'. Once

¹³⁸ Sulaiman al-Mahri, '*Al-'Umda al-Mahriyyah fi Dhabt al-'Ulum al-Bahriyyah* (Paris: Librairie Orientaliste Paul Geuthner 1925) pp. 56; 58

upon a time plenty of rhinos were found in the hilly areas of Chittagong. There were warehouses for rhino-horns in *Alkoron* area from which this product had been exported to the Middle Eastern and European countries. The Arabic word for rhino is *وحيد القرن* or *أم القرن*. It is most likely that *Alkoron* was derived from *Waheedul Qarn* or *Ummul Qarn*.¹³⁹ We do not know exactly when this term came in use. But we can assume that the Arabs, not the Persians, had introduced the name *Alkoron*; because *al* (the) is purely an Arabic prefix. This fact also suggests that some Arabic words entered the language of Chittagong through direct communication of the Arabs with the Chittagonians.

2. Sholokbohar (শোলকবহর): Sholokbohar is a ward under Panchlaish Thana of Chittagong City Corporation. This is a corrupted form of Arabic phrase *سلوك البحر* meaning seaway. The Arab traders of the 9th and the 10th century used to take rest at Chittagong port on the way of their sea-trade with south-eastern countries including China. The place where they used to drop the anchors of their ships in the river Karnafuli was named as *Sholukolbahar*. In course of time the river Karnafuli turned its stream to south-east and by filling out with silt the area became a populated village bearing its old name in corrupted form as *Sholokbohar*.¹⁴⁰

3. Bakolia (বাকলিয়া): Bakolia is a ward under CCC. This name is also derived from an Arabic word *بقل*, which means herbs, legumes and green vegetables. Once upon a time the river Kornafuli flowed touching the areas Ghatforhadbeg, Dewanbazar and Chondanpura. In course of time the river turned its route and went far to the east leaving a large strip of sandy land, which became planted with green vegetables. It is said that the Arab traders-navigators had named the newly raised green farm as *Bakolia*.¹⁴¹

There are more names of places in Chittagong town, which are fully or partly derived from Arabic. Here we are going to mention some more names: *Bohordarhat* (بحر دارهات), *Potenga* (فتح غاون), *Godirapara* (غديره), *Sholoshahar* (ساحل شهر), *Halishahar* (حوالی شهر) etc.

¹³⁹ Abdul Hoque Chowdhury, *Shahor Chattagramer Itikotha* (Chittagong: Kothamala Prokashona 1985), p. 87

¹⁴⁰ *Ibid*, p. 111

¹⁴¹ *Ibid*, p. 105

The adverb না (No) that negates the meaning of the verb positions before the verb

On the contrary to the standard Bangla and other Bangla dialects the adverb না/ন, takes place before the verb in Chittagonian Bangla. This usage may be considered as a remarkable influence of Arabic on Chittagonian Bangla. The following examples may be compared:

Standard Bangla	Chittagonian Bangla	Arabic
আমি যাব না	আই নযাইয়ম	أنا لا أذهب
আমি যাচ্ছি না	আই নযাইব	أنا لا أذهب
আমি খাইনি	আই নখাই	أنا ما أكلت

The lexis of Chittagonian Bangla includes huge number of Arabic elements.

This early Arab contact and settlement resulted in entering plenty of Arabic words and phrases into Chittagonian Bangla. Some words entered through direct communication of Arab with Chittagong as in the case of place-name Alkoron, some other entered through Persian. The Persian-speaking rulers ruled Chittagong for about 400 years. As a result those Arabic words became persianized. Now it became very difficult to distinguish among them. The key point of my research is to find out Perso-Arabic in Chittagong Bangla and to analyze them from linguistic point of view.

Example of cultural impact of early Arab contact with Chittagong

In addition to linguistic impact, researchers have explored some cultural impacts of Arabs on the culture of Chittagonians. We wish to present an indigenous game, which identified by Dr. Hoque as an example of Arab Culture.

The game Por (পর খেলা): In this game three or four lines are being drawn on the ground. These lines create a view that resembles sketches of some rooms of a house. The players are divided into two groups; players of group no. 1 guard the lines (or rooms) while the players of group no. 2 try to cross the line fleeing away from the players of their opponents. The co-players are known as *Sab* (ছাব) or *Sap* (ছাপ). This is undoubtedly a corrupted form of Arabic word *Sahib* (صاحب), meaning companion. The group-leader's name is also of Arabic origin. He is named as

mohoillya (মহইল্যা); because, he guards or protects his house or mahal (محل). Moreover, the name of the game is derived from Arabic. The word por (পর) is an altered form of the Arabic term Firar (فرار), which means 'to flee'. As the players of group 1 try to flee from their opponents the game is named as Por (পর খেলা)।

From the description of geographers to circumstantial evidences to Arabic names of Chittagonian places, all these proofs make us firmly convinced that the Arab had contact with Chittagong far before the Muslim conquest of this region. This contact led to the settlement of Arab in this region. The settlers, mingling with daily life of local community left a far-reaching influence in language and culture, which is still observed, by the presence of Arabic vocabularies in Chittagonian Bangla. So, Arabic elements entered Chittagonian Bangla through Persian as well as through direct communication of the Arabs with Chittagong. We wish to conclude this section by quoting a remark of the eminent linguist-researcher Dr. M. Enamul Hoque:

‘এই সমুদয় বিষয় লক্ষ্য করিয়া আমরা বলিতে পারি,- মুসলমানদের সাহিত্য, শাসন, ধর্ম ও সভ্যতা সম্পর্কে যত আরবী শব্দ জেলার বুলিতে প্রবেশ করে নাই, জেলায় মুসলিম শাসন সংস্থাপনের পূর্বে হইতে আরব-বসতির ফলে ভৌতিক শব্দ প্রবেশ করিয়াছিল।’¹⁴²

After this break we are again returning to describe the chronological history of Chittagong.

¹⁴² Dr. M. Enamul Hoque, ‘*Chattagrami Banglar Rohoshshya-Bhed*’ Enamul Hoque Rochonaboli, (Dhaka: Bangla Academy 1991), v. 1, p. 508

Section Seven

Chittagong under Independent Sultanate of Bengal

Muslim Conquest of Chittagong

The foremost available recorded account relating to the earliest Muslim subjugation of Chittagong is found in *Fathya-i-Ibriya*, written by the mid-seventeenth century historian Shihabuddin Talish. The historian writes:

In bygone times, one of the Sultans of Bengal named Fakhruddin fully conquered Chatgaon, and built an embankment (al) from Chadpur opposite the outpost of Sripur to Chatgaon. The mosques and tombs which are situated in Chatgaon were built in Fakhruddin's time. The existing ruins prove it.¹⁴³

The embankment built by Fakhruddin is still seen in the area of Lalmai (Kumilla) which is known now as Fakhruddiner had.

The renowned Moorish traveler Ibn Battuta states that he entered Bengal through a port named by him as *Sudkawan*. He writes that the king of the place was Fakhrudding Mubarak Shah.¹⁴⁴ Ibn Battuta's *Sudkawan* has been identified with Chittagong and on the basis of this naming; it may be decided that Chittagong was a part of the independent Muslim kingdom of Sonargaon under the absolute control of Fakhruddin Mubarak Shah. The conquest may conveniently be put in or around 739-40 AH / 1338-39 AD.

From whom Chittagong was captured by Fakhrudding Mubarak Shah is difficult to determine. The narration of the contemporary events in the *Tripura Chronicle* suggests that the authority of Tripura rulers might not have been extended up to Chittagong proper though a portion of northern Chittagong Hill Tracts was brought under the Tripura rule. On the other hand The *Arakanese Chronicle* informs us of the weak political condition in Arakan after the death of Meng-di (late 13th century). Thus it may be assumed that Chittagong was under loose control of Arakan which gave Fakhrudding a good chance to make a prompt conquest of Chittagong at least up to the right bank of the Karnafuli.

The Muslim conquest of Chittagong produced widespread effects on the course of the history of Chittagong. It was not simply a political conquest but it had its

¹⁴³ Shihabuddin Talish, *Fathya-i-Ibriya*, p. 182

¹⁴⁴ Talal Harb (editor), *Rihlatu Ibn Battutah*, p. 614

cultural and religious aspects. With this conquest, its agelong separation was broken. Henceforth, the Bengal rulers became more and more alert to the strategic significance of the area. The conquest of Fakhrudding made the region an integral part of Bengal Sultanate. In the following times the Muslim rulers of Bengal continued Chittagong as an undividable part of their territory and tried their best to keep a firm grip on it. Within a very short time, Chittagong shot into importance as the chief port of Bengal and it continued this repute of its being as the chief port of Bengal till the seventeenth century, and the position which was hardly obtainable during the previous regimes. The rapid spread of Islam in Chittagong was another noteworthy result of the conquest of Fakhrudding Mubarak Shah.

From numismatic evidence, it comes into view that Fakhruddin's rule ended in 750 AH (1349 AD).¹⁴⁵ In the same year he was succeeded by his son Sultan Ikhtiyaruddin Ghazi Shah (1350-1352 AD).¹⁴⁶ The proof of his coins makes us know that he could implement royal power only for short time. His coins started to appear in 750 AH/ 1349 AD and his last coin minted at Sonargaon appeared in 753 AH / 1352 AD.¹⁴⁷ In the same year the coins of Sultan Ilyas Shah began to appear from Sonargaon mint. It may reasonably be concluded that Sultan Ikhtiyaruddin was overpowered and dethroned by Sultan Ilyas Shah, who thus achieved the control over the territory of the rulers of Fakhruddin Mubarak Shahi dynasty. According to *Tarikh-i-Firuz Shahi*, Sultan Ikhtiyaruddin and all other members of Sultan Fakhruddin were put to death by Ilyas Shah.¹⁴⁸ Thus came the end of the rule of the Fakhruddin Mubarak Shah dynasty over Chittagong.

Chittagong under Early Ilyas Shahi Sultans

Sultan Ikhtiyaruddin Ghazi Shah, son and successor of Sultan Fakruddin Mubarak Shash was defeated and dethroned by Shamsuddin Ilyas Shah (1342-1357 AD) the first ruler of the line of kings named after him. Shamsuddin Ilyas Shah, who had earlier triumphed over Gaud, conquered Chittagong along with Sonargaon in 1353 AD. The contemporary Delhi historians Shams-i-Siraj Afif calls Shamsuddin Ilyas Shah 'Shah-i-Bangala,' 'Shah-i-Bangalian', 'Sultan-i-Bangala', 'Sultan-i-

¹⁴⁵ Abdul Karim, *Corpus of the Muslim coins of Bengal* (Dacca: Asiatic Society of Pakistan 1960), p. 36

¹⁴⁶ *Ibid*, p. 38

¹⁴⁷ *Ibid*, p. 38

¹⁴⁸ Qt in S B Qanungo, *op. cit.* p. 130

Bangaliyan'.¹⁴⁹ Ilyas Shah was the first ruler to receive such title and Dr. A H Dani, therefore, comes to the conclusion that Shamsuddin Ilyas Shah was the first ruler to unite the whole of Bengal under him.¹⁵⁰

Nothing worthy mentioning is known about the condition of Chittagong under Sultan Ilyas Shah and his son and successor Sultan Sikandar Shah (1357-1390 AD). The later part of the reign of Sultan Sikandar Shah was darkened by the revolution of his son Giyasuddin Azam Shah (1390-1410) who had been appointed by his father as viceroy of Eastern Bengal, the capital of which was at Sonargaon. Giyasuddin's coins were minted at Sonargaon, Fathabad, Chatgaon or Muazzamabad while his father was still alive.¹⁵¹

There are concrete evidences which prove strong control of Sultan Giyasuddin Azam Shah over Chittagong. The Sultan's coins minted at Chatgaon have been explored.¹⁵²

The contemporary epistolary sources provide direct evidences of Giyasuddin Azam Shah's hold over Chittagong. Some letters¹⁵³ written by Mawlana Muzaffar Shams Balkhi, the illustrious fourteenth century saint of Bihar, to Sultan Giyasuddin Azam Shah have been published by Syed Hasan Asskari. In letter no. 152, the saint writes, 'Now the (pilgrims') season is approaching. A farman may kindly be issued to the officials (Karkuns) of Chatgaon directing them to accommodate in the first ship the band of Darwesh pilgrims for Mecca who have assembled around me.' The contents of this and other letters undoubtedly prove that Sultan Giyasuddin Azam Shah had effective control over the port town of Chittagong.

Sultan Giyasuddin Azam Shah had established strong diplomatic relations with China, which necessitated regular exchange of embassies between two countries. Almost all the Chinese diplomatic missions sent by the Chinese government to the court of Bengal entered through the port of Chittagong. The Sultan himself sent three missions of envoys in 1405/08/09 AD to the Chinese court with valuable gifts who started their voyage from the port of Chittagong. The king of Arakan Normikhla (1st time: 1404-1406 AD) after being dethroned took asylum at the court of Sultan Giyasuddin Azam Shah in 1406.¹⁵⁴

¹⁴⁹ Afif, *Tarikh-i-Firuz Shahi*, Bibliotheca Indica 1890, pp. 114-118

¹⁵⁰ *Bengali Literature Review*, April, 1957

¹⁵¹ S B Qanungo, *op. cit.*, p. 139

¹⁵² *Ibid*

¹⁵³ *Journal of Bihar Research Society*, XLII (1956), p. 13-15

¹⁵⁴ A H Chowdhury, *op. cit.* p. 17

Chittagong during the Interregnum: The House of Raja Ganesh

Sultan Giyasuddin Azam Shah appointed Raja Ganesh, an influential Jamindar of the north Bengal, as his chief minister. Raja Ganesh assassinated his lord Giyasuddin Azam Shah and enthroned his son Saifuddin Hamza Shah (1410/11-1411/12). The sultan sent an envoy to the King of China informing him of the death of the former's father by water-way through Chittagong. On the other hand the envoy of Chinese king came to Gaud through Chittagong. Raja Ganesh's continuous conspiracy led to the assassination of Saifuddin Hamza Shah which resulted in enthroning of Shihabuddin Bayezid Shah (1411/12-1414/15). Bayezid Shah had sent valuable gift comprising of giraffes, horses, and silky cloth to the emperor of China through the port of Chittagong. The sultan was dethroned or killed by Ganesh.¹⁵⁵ His son Alaudding Firuz Shah (1414/15) ruled over some parts of south and east Bengal for very short time. However, Dr. S B Qanungo holds different opinion regarding the control of these three sultans over Chittagong. He states,

It may be noticed that no coin was minted at Chittagong from the death of Giyasuddin Azam Shah (1410 AD) to the accession of Jalaluddin Muhammad Shah (1415 AD). Therefore, it can be supposed that the three weak successors of Giyasuddin Azam Shah had no control over Chittagong, the possession of which perhaps was seized by the party of Raja Ganesh.¹⁵⁶

After the death of Shihabuddin Bayezid Shah, Raja Ganesh seized the power of Gaud holding the title of Danujmardan Deva (1414-1415). With the intention of taking away the religious freedom of Muslim society he oppressed over this section of people. Being agitated by his oppression Shekh Nur Kutubul Alam, a famous saint, invited Ibrahim Shah Sharqi, the sultan of Jaunpur to invade Bengal and deliver this land of Islam from the kafir on the throne. Ibrahim Shah Sharqi came with a large contingent to chastise Raja Ganesh. It is not known whether any actual engagement took place or not. A truce was patched up by mutual consent, and the Jaunpur force came back, probably for a money consideration and certainly on the promise that Ganesh convert his son Jadu to Islam and make him sultan of Bengal

¹⁵⁵ *Ibid*

¹⁵⁶ S B Qanungo, *op. cit.* p. 142

in his own place.¹⁵⁷ Accordingly, Ganesh enthroned his son Jadu with a Muslim title 'Jalaluddin Muhammad Shah (1st time 1415-1416). But soon after the danger averted, Raja Ganesh placed his son on the throne and ruled in his own account under the proud title of Danujmardana Deva (2nd time 1417-18). He was succeeded by his son Mahendra Deva (1418/1419) who was evidently set up on throne by the Hindu ministers just after his father's death. The coins of Danujmardana Deva dated in 1339 Saka (1417 AD) and minted in Chittagong testify to the control of Raja Ganesh over Chittagong. It is noticeable that the coins of Danujmardana Deva were minted simultaneously from Chittagong and Pandua. This leads to suggest that this violent change in government took place in Pandua and Chittagong at the same time. The plan of usurpation might have been put into execution both in the capital and in the chief port of the kingdom. The coins of Mahendra Deva, dated in 1340 Saka (1418 AD) and 1341 Saka (1419 AD) minted at Chatigrama testify his hold on Chittagong. After very short period Jadu dethroned Mahendra Deva and held the kingship of Bengal under the title of Jalaluddin Muhammad Shah (1418-1432/35). His Chittagong coins may be grouped under two periods. His earlier coins (1415-1416) and his later coins (1418-1431), both kinds of coins were minted at Chittagong. This proved the continued holding of possession of Chittagong by the House of Raja Ganesh. Jalaluddin Muhammad Shah sent Gaudian army with Narmikhla in 1430 AD and enthroned him in the throne of Arakan. From that period Arakan became a tributary state of Bengal and the Buddhist Arakanese kings made it customary to take a Muslim-title along with their Buddhist name. This custom was prevailed in Arakan court for about 200 years from 1430 to 1645 and 18 Arakanese kings adopted Muslim names and inscribed these with kalmia on their coins.¹⁵⁸ The rule of the House of Raja Ganesh came to end by the assassination of Shamsuddin Ahmad Shah (1435), the son and successor of Jalaluddin Muhammad Shah.¹⁵⁹

¹⁵⁷ R C Majumdar, *op. cit.* p. 127

¹⁵⁸ A H Chowdhury, *op. cit.* p. 18

¹⁵⁹ S B Qanungo, *op. cit.* p. 141-143

Chittagong during the resorted Ilyas Shahi Dynasty

The rule of the House of Raja Ganesh was terminated in 1435/36 AD by the assassination of Shamsuddin Mahmud Shah. With the succession Nasiruddin Mahmud (1435-1458), a distant relative to the last ruler of the earlier Ilyas Shahi sultans, the line of the Ilyas Shahi dynasty was restored. Mahmud Shahi control over Chittagong is proved by numismatic and itinerary evidences. The coins minted at Chittagong and engraved in 1438/39 AD prove his firm holds over Chittagong. From the Chinese sources it is known that Sultan Nasiddin Mahmud Shah, in order to maintain diplomatic relation with Chinese emperor, sent two missions to the Chinese court in 1438 and 1439 AD. The missions must have been sent through the port of Chittagong.

The Gaudian control over Chittagong especially its southern part was threatened by the growing Arakanese expansion toward north. According to the *Arakanese Chronicle*, Men Khari or Ali Shah (1434-1459) 'did not long submit to the authority of the king of Bengal. He took possession of the country as far as Ramu.'¹⁶⁰ The part of Ramu which was captured by Arakan king was known as *Rajarkul* and the portion which remained under Chakma chieftain was known as *Chakmarkul*.¹⁶¹ Still there are two 'unions' named *Rajarkul* and *Chakmarkul* under Ramu u.z. in Cox'sbazar District.

Sultan Nasiruddin Mahmud Shah was succeeded by his son Ruknuddin Barbak Shah (1458-1476). His counterpart in Arakan was Ba Tsa Phyu or Kalima Shah (1459-1482). Kalima Shah proceeded farther north and took the possession of the town Chittagong.¹⁶² However, the Sultan of Gaud continued his effective control over northern Chittagong. An old mosque inscription at Jobra village under Hathazari Upazila reads that the building which contains the inscription was constructed by Masnad i-Ala Rasti Khan in 1474 AD during the reign of Ruknuddin Barbak Shah.¹⁶³

The rule of Barbak Shah ended in 1476 AD and it was followed by that of his son and successor Sultan Shamsuddin Yusuf Shah (1476-1480/81). His sway over

¹⁶⁰ Phayre, *History of Burma* (London: Trubner & Co. 1884), p. 78

¹⁶¹ A Sharif, *op. cit.*, p. 34

¹⁶² *Ibid*, p. 78

¹⁶³ Shasuddin Ahmed, *Inscriptions of Bengal* (Rajshahi: Varendra Research Museum 1960), v. iv, p. 91

northern Chittagong is proved by an inscription on the surface of a wall of a mosque build during his rule. The mosque is situated only about two miles to the north of Rasti Khan's mosque.

What was the political condition of Chittagong during this time can not be satisfactorily stated until more concrete evidences come to light. Some opinions, may however, be formed in the light of the available sources. It can be conjectured that the district of Chittagong was divided unequally between the Gaudian and Arakanese rulers. The epigraphic evidence definitely proves the Gaudian control over northern Chittagong. On the other hand the numismatic sources and the historical records furnish evidence of Ba Tsa Phyu's territorial possession in Chittagong as far north as the town.

The rule of Shamsuddin Yusuf Shah was followed by the Sikandar Shah (1480-1481) and Jalaluddin Fath Shah (1481-1486), the last ruler of the restored Ilyas Shai dynasty. The Abyssinian slaves on which the later Ilyas Shahi sultans placed over confidence usurped the throne. At least four kings are known to have ruled for seven years (1487-1493). This is the darkest period in the history of Bengal marked by usurpations and assassinations and the resultant of administrative breakdown. During this period the Gaudian rulers didn't have any effective control over Chittagong. The picture of Arakan and Tripura presents a sorry spectacle of weak rule and administrative inefficiency which it seems did not permit the rulers of these countries to claim and effective and undisputed authority over the whole of Chittagong. So the history of Chittagong during this period is lost in obscurity.

We have no other choice except to consult with two contemporary Bengali works: *Maqtul Husain* by Muhammad Khan and *Paragali Mahabharat* by Kavindra Parameswar.

From the description of these two works it may be assumed that Rasti Khani line did not come to end in spite of the establishment of authority over Chittagong town by Arakanese king Ba Tsa Phyu. The Arakanese northward expansion undoubtedly made the Muslim province of Chittagong much smaller. The administrative headquarters of the province had to be sifted from Chittagong town to somewhere near the place where the Rasti Khani and Yusuf Shahi mosques are situated. It is significant to note that neither Rasti Khan nor his son Mina Khan nor his grandson Gabhur Khan has been stated in Muhammad Khani pedigree as a subordinate to the

rulers either of Gaud or Arakan. This means that Rasti Khan exercised his authority over Chittagong at least its northern part and discharged governmental functions independent of outside control. Dr S B Qanungi thinks that Mina Khan and Paragal Khan are identical. Paragal Khan the worthy successor of Rasti Khan ruled his paternal territory like an independent ruler. But his authority was shortlived, as Sultan Husain Shah brought the whole of Chittagong under his control within very short time following his accession and Made Rasti Khani descendants the frontier guards in northern Chittagong close to Tripura border.¹⁶⁴

Chittagong during Husain Shahi Dynasty (1493-1538)

The dynasty, which was founded by Sultan Husain Shah (1493-1519) is known in the history of Bengal as Husain Shahi dynasty. On his death his son Nusrat Shah (1519-1532) whose coins and inscriptions appeared even during his father's life time, ascended the throne. Both Alauddin Husain Shah and Nusrat Shah are still held in respect for their enlightened and benevolent rule. The assassination of Sultan Nusrat Shah brought his illustrious career to an end in 1532. He was succeeded by his minor son Sultan Alauddin Firuz Shah (1531-1533) who ruled for only three months. The unfortunate prince was probably murdered by his uncle who ascended the throne of Bengal as Sultan Ghiyasuddin Mahmud Shah (1533-1538). He was cast out from power in 1538 by Sher Khan, who thus put an end to the half century rule of Husain Shahi Dynasty.¹⁶⁵

Sultan Alauddin Husain Shah brought Chittagong under his occupation definitely before 1513 and probably within a short time of his accession to the throne. Soon after his becoming Sultan, he succeeded in gaining obedience of Rasti Khani descendants who were maintaining a precarious Muslim hold over northern Chittagong in the face of Tripura and Arakanese aggression on all side. From 1513 to 1516 his authority over Chittagong was successfully challenged by Dhanyamanikya (1490-1517), a powerful Tripura monarch. According to *Rajamala* or the *Chronicle of Tripura Kings*, Dhainyamanikya personally led the campaign into Chittagong and defeating the Gaudian forces he conquered the port city in 1435 Saka/ 1513 AD. The king consequently struck gold coins in Chittagong in that year to commemorate his victory.¹⁶⁶

¹⁶⁴ S B Qanungo, *op. cit.* p. 153-154

¹⁶⁵ *Ibid*, p. 156

¹⁶⁶ K P Sen (editor), *Sri Rajamala or the Tripura Chronicle* (Agartala: Government of Tripura 1336-37 Tripura Era), v. ii p. 22

Husain Shah became very angry at the news of the reverses of his army at the hands of the king of Tripura. He sent a large re-enforcement consisting of 'twelve Bengalis' and certain other divisions under the command of Gaur Mallik. The Sultan succeeded in reoccupying Chittagong. But his occupation of Chittagong proved to be short duration. According to the *Rajamala*, the Tripuras re-invaded Chittagong and drove Gaur Mallik and his army out from Chittagong.¹⁶⁷ The king appointed 'Rosang Mardan Narayan' governor of the conquered territory.¹⁶⁸ Dhanyamanikya extended his conquest farther south and took possession of six 'shiqs' that of Rambu (Ramu) included, by military force. He even proceeded to Arakan. To commemorate his conquest the king excavated a tank somewhere near Arakan. The king then returned to his capital entrusting Rosang Mardan Narayan, the Tripura governor of Chittagong, to carry the plan of complete subjugation of Arakan into effect. Sultan Husain Shah again tried to conquer Chittagong in 1514, but his army was defeated by Tripura army near Kumilla. However, it is evident from Portuguese sources that Husain Shah regained conquest of Chittagong in around 1517. The conquest of Chittagong was followed by the occupation of some parts of Arakan. The Portuguese stepped their foots for the first time in Chittagong in 1517. The glorious reign of Sultan Husain Shah ended in 1519 and in the same year his eldest son Nusrat Shah ascended the throne.¹⁶⁹

Nusrat Shah inherited his father's good qualities. It is evident that Nusrat Shah led his father's army in re-conquering Chittagong. He renamed the port city as Fateyabad. The seat of administration was transferred to Fateyabad which situated at eight miles distance towards the north of modern Chittagong. He built a mosque and excavated a large tank there. Hamidullah Khan, the author of '*Ahadisul Khawanin*', saw Nusrat's mosque in the nineteenth century which was then broken, ruined and filled with rubbish.¹⁷⁰ His great tank is still known as 'Nusrat Badsha's Dighi' and is one of the largest tanks in pre-partitioned Bengal. But most part of the tank is now dried up and turned to agricultural field; residential villages have sprang up on the bank. Nusrat Shah also built a fort at Kotowali village at Raujan u.z.

¹⁶⁷ *Ibid*, p. 24

¹⁶⁸ *Ibid*.

¹⁶⁹ S B Qanungo, *op. cit.* p. 167

¹⁷⁰ Hamidullah Khan, *op. cit.* p. 29

There he excavated a tank and built a mosque. Moreover, he dug a large tank at Dalainagar near Kotowali. The fort and the mosque had been destroyed due to the erosion of Halda River, while the tank at Dalainagar still exists.¹⁷¹

Sultan Nusrat Shah was assassinated in 1532 and he was succeeded by his young son Alaudding Firuz Shah (1532-33), who ruled only for few months. During the unstable political situation following the assassination of Nusrat Shah, Tripura again occupied Chittagong. According to *Rajamala*, king Devamanikya (1520-1535) after annexing Bhulua, successfully marched on Chittagong and occupied the littoral part of northern Chittagong. After performing some religious rituals the king occupied the port town and returned to his capital after establishing a military post at Chittagong.¹⁷² Unfortunately the *Rajamala* does not mention the date of the conquest. Probably, Devamanikya took advantage of the political disorder which followed the assassination of Nusrat Shah and his successor Firuz Shah. The Tripura hold over Chittagong, however, lasted only for a short time. The closing years of Devamanikya were marked by confusion in the kingdom caused by the disastrous large-scale massacre of the Tripura army officers, which, according to their chroniclers, greatly undermined the military strength of the kingdom. This possibly resulted in the loss of Chittagong.¹⁷³

The unfortunate young Sultan Alauddin Firuz Shah was most probably murdered by his uncle Ghiyasuddin Mahmud Shah (1533-1538), who next ascended the throne. From the very beginning of his rule, Sultan Mahmud Shah was very anxious about the rising power of Sher Khan. He met his first reverse at the hands of the Afgan hero in March 1534 AD at the battle of Surajgarh. The Sultan being helpless made an alliance with the Portuguese of Chittagong to fight back the Pathans. In return the Sultan gave them the right to build a storehouse and a church at Deyang, near modern time Anowara. He also gave them the authority of Chittagong Custom House. But before the arrival of Portuguese assistant Sher Khan invaded Bengal and drove out the Sultan from his capital in 1538. Probably during this period Sher Khan sent his general, called by the Portuguese historians as 'Nogazil' to occupy Chittagong. The Bengal throne was soon captured by Sher Khan, but Chittagong

¹⁷¹ A H Chowdhury, *op. cit.* p. 20

¹⁷² *Rajamala*, ii, 33

¹⁷³ S B Qanungo, *op. cit.* p. 169

became a scene of private war between two Hussain Shahi vassals Amirza Khan and Khoda Bakhsh Khan. This event eventually brought the Husain Shahi control over Chittagong to an end.

During the Husain Shahi era Chittagong was ruled by four chieftains. The ruler of Feni-Tripura frontier was (1) Paragal Khan (son of Rasti Khan), who was succeeded by his son Chuti Khan. They were known as Baro (elder) Khan and Choto (younger) Khan. Chuti Khan was derived from Choto Khan. (2) Hamid Khan ruled over Sitakunda area while (3) Hamja Khan was the ruler of north-eastern Chittagong. (4) Khoda Bakhsh Khan ruled over south Chittagong and northern Arakan. Kabindra Paromeshwar translated the *Jaimini Mahabharata* into Bengali in 1519 by the order of Paragal Khan. This translation is known as *Paragali Mahabharata*. On the other hand Shrikar Nandi translated the *Ashshamedh* section of *Mahabharata* in 1530 by the order Chuti Khan. This translation is known as *Chuti Khani Mahabharata*. The ruins of the mosque of Chuti Khan are still seen in Paragalpur under Mirsharai u.z. There is a canal in Hathazari u.z which is known as Paragali Khal. The tank dug by Chuti Khan in the village of Chikaidar at Raujan still exists. The mosque of Hamid Khan at Masjidda village of Sitakunda still bears its glory and heritage.¹⁷⁴

¹⁷⁴ A H Chowdhury, *op. cit.*, p. 20-21

Section Eight

Chittagong during the Afghan Rule

War of Domination over Chittagong

The history of Bengal from 1538 to 1578 may possibly be termed as Afghan period. In 1538 Sultan Ghiyasuddin Mahmud Shah, the last ruler of Husain Shahi dynasty, was defeated and overwhelmed by Sher Khan Shur who thus occupied Gaud. The rule of the House of Sher Shah terminated with the murder of his grandson Firuz Shah in 1554 by Mubariz Khan who seized the throne immediately after and assumed the title of Muhammad Adil Shah. But the Bengal throne was occupied by Muhammad Khan Shur, who not being satisfied by declaring independence, rushed to Delhi to capture the imperial scepter. But he was slain in a deadly engagement with the Delhi army in 1555 AD and Delhi reestablished its authority over Bengal although for a very brief period. Khizir Khan, the worthy son of Muhammad Khan Shur, captured the Bengal throne and took the title of Ghiyasuddin Bahadur Shah. He not only proclaimed himself independence ruler but avenged his father's death by defeating and killing Muhammad Adil Shah (1557). The rule of the House of Muhammad Khan Shur terminated in 1564 and the authority over Bengal passed into the hands of the Karrani family. The Karrani rule lasted till 1576 AD and in this year Daud Karrani was defeated and dethroned by the Mughals, and Bengal was incorporated in the Mughal Empire.¹⁷⁵

The above is a brief survey of the history of Bengal from 1538 to 1576, but the history of Chittagong is different. During this period Chittagong was the bone of contention among Bengal, Tripura and Arakanese rulers and the history of this period may be marked as history of almost continuous wars and turmoil.

The great Afghan warrior Sher Khan Shur occupied Gaud, in March 1538 AD. It appears that a little before or during his final assaults of Gaud he sent his captain, named the Nogazil by the Portuguese, to Chittagong. Sher Khan as an expert military commander realized the strategic importance of Chittagong, which was at that time 'the chief port and the principal gateway to Bengal.' Already a base of Portuguese activities, Chittagong became their stronghold as a result of the latest treaty conducted between Ghiyasuddin Mahmud Shah and the Portuguese. So to prevent the Portuguese from coming to relief of Mahmud Shah was an urgent task

¹⁷⁵ S B Qanungo, *op. cit.* p. 177

for Sher Khan, and probably with this end in view, he sent Nogazil to occupy Chittagong.

During that time two Husain Shahi governors of Chittagong namely Amirza Khan and Khuda Bakhsh Khan (Codavascao) were quarrelling between themselves over the supremacy. Taking this advantage of the dispute between the governors Nogazil captured Chittagong. He established the seat of the administration at Jafarabad under Mirsharai u.z.

The course of events at Gaud during that time was fast changing. In July 1538, the army of Humayun entered Gaud and the Afghans traced back to Bihar. The Mughal capture of Gaud undoubtedly put the Nogazil in discomfort. It appears that the body of troops under the Nogazil's was not adequate to defend his position. Here we observe an interesting engagement among six parties for establishing supremacy over Chittagong. The six parties were: i) the Nogazil, commander of Sher Shah, ii) Amirza Khan, one of the Husain Shai governor of Chittagong, iii) Khoda Bakhsh Khan, the feudatory chief of southern Chittagong, iv) the Portuguese, who came to assist Ghiyasuddin Mahmud Shah the last ruler of Husain Shahi dynasty, v) Sulaiman Baisia, ruler of Bhati and vi) an unnamed attacking party, might be the king of Arakan. Here we would like to present a brief account of six party engagements.

The Pathan attack on Gaud in 1538 AD put everything in confusion and gave signal to starting a rivalry between Amirza Khan and Khuda Bakhsh Khan, who had already been at daggers drawn. In the earlier stage, Khuda Bakhsh Khan was undoubtedly in an advantageous position, but in the later of the struggle he suddenly disappeared from the scene and nothing particularly known about him after this. At this stage, Sher Khan's general the Nogazil arrived at Chittagong and taking the advantage of the internecine war between Amirza Khan and Khuda Bakhsh Khan occupied the port town of Chittagong. But the capture of Gaud by the emperor Humayun in July 1538 AD¹⁷⁶ stopped all kinds of assistance to the Nogazil and placed him under a severe pressure of unfavorable circumstances. The Portuguese naval help earlier sought by Mahmud Shah arrived at Chittagong at this time, but remained inactive. It appears that, Sampayo, the commander of the expedition, did

¹⁷⁶ *History of Bengal*, v. ii, p. 174

not want to interfere on behalf of Sultan Mahmud Shah immediately, but kept watch from a close distance on the course of events. After much reluctance he joined Amirza Khan who was then busy in laying siege to the Pathan army under the Nogazil. The besieged Nogazil 'asked for the help of Nuno Fernandez Frire, the Portuguese chief of Chittagong custom house, preferring rather to be a prisoner of the Portuguese than of Bengalas.' Fernandez responded to appeal of the Nogazil and went straight to his besieged quarters. 'He dissuaded them from seizing the Nogazil, but he himself with fifty Portuguese whom Sampayo had sent ashore, eventually captured the Nogazil and imprisoned him in one of the Sampayo's vessels.' After six months captivity in the hand of Portuguese the Nogazil 'managed to escape by bribing a subordinate.' The fate of the Nogazil is not known. But the war of supremacy was not over. At this time a 'galeot' with sixty armed 'Turcos' of Raja Sulaiman joined the allied force of Amirza Khan and the Portuguese. It appears that the confederacy of Amirza Khan, the Portuguese and Suleiman Baisia collapsed. An unnamed attacker appeared in the scene and defeated the allied force. A number of Portuguese soldiers, including Nuno Fernandez were injured.

According to S B Qanungo, this unnamed attacker was the king of Arakan Min Bin or Meng Beng or Sultan (1531-1553). The invading forces on Min Bin at first reduced Khuda Bakhsh Khan to such a pitiable condition that he completely disappeared from the scene, never to be heard again. The victor then proceeded towards the port town and crushed all the contending parties to such an extent that the names of Amirza Khan, Suleiman Baisia and the Nogazil were blotted out of existence. This triumph of Arakanese king occurred either in the later part of the year 1539 or in the early part of the next year.¹⁷⁷ Thus, Min Bin became the first Arakan king to conquer Chittagong after Ba Tsa Phyu or Kalima Shah (1459-1482). The king appointed Chandilah Raja governor of the province.¹⁷⁸

Chittagong under the succeeding régimes

The Pathan chief (probably the Nogazil) took shelter in the kingdom of Tripura with his army numbering no less than one thousand. Being provoked by the Pathan chief the Tripura King Bijoymanikya (1540-1571) invaded the port city and eventually he

¹⁷⁷ S B Qanungo, *op. cit.* p. 183-184

¹⁷⁸ *Ibid.*, p. 188

captured it in 1546. The Tripura army then penetrated up to Ramu. During that period the Arakan King Min Bin was engaged with the invading Burman king.¹⁷⁹

The Tripura conquest, however, lasted only for a very short period. The Arakan king Min Bin reoccupied Chittagong immediately after the Burman war with Arakan was over and he retained it till his death in 1553.

However, Bijoymanikya, with the aid of the Pathan troops reconquered Chittagong by defeating the Arakanese in the very beginning of the rule of Dik Kha (1553-1554). The king appointed the Pathan commander to be the governor of Chittagong. The *Rajamala* states a mutiny of the Pathan band of soldiers against the Tripura government. This rebellion was due to non-payment of arrear salary of the Pathan soldiers at the time of Chittagong operation.¹⁸⁰ They not only killed the chief minister of the king but made preparation to raid the capital. The Pathan chief of Chittagong was then hatching a plan to seize the Tripura throne by murdering the king.¹⁸¹ He even clandestinely affected a union of Chittagong with Gaud.¹⁸² But the plot leaked out at an unguarded moment and the king, thereupon, ordered the Pathans to be captured and sacrificed before the sanctuary of the fourteen gods. Chittagong was again brought under Tripura subjection.¹⁸³

The Pathan chief of Chittagong fled to Gaud and reported the matter to the Sultan Muhammad Khan Shur. The Sultan without delay sent a large fortification under Mamarak Khan. The commander occupied Chittagong probably facing little resistance from the side of the Tripura.¹⁸⁴ Muhammad Khan Shur ordered his generals to advance farther south into Arakan. The generals, in obedience to the king's command carried their triumphant flag into Arakan and forced the Arakanese king to surrender to the authority of Bengal Sultan. To commemorate his victory over Arakan, Muhammad Khan Shur ordered the striking of coins in 1555 styling himself Shamsuddin Muhammad Shah Ghazi.¹⁸⁵

¹⁷⁹ *Ibid*, p. 189

¹⁸⁰ *Rajamala*, ii, 45

¹⁸¹ *Ibid*

¹⁸² *Ibid*, p. 46

¹⁸³ S B Qanungo, *op. cit.* p. 191

¹⁸⁴ *Rajamala*, ii, p. 47

¹⁸⁵ Lanepoolc, *Catalogue of Indian coins*, p. 56

The conquest of Arakan by Bengal Sultan was followed by a prolonged war with the Tripura king Bijoymanikya for about a year, which ended with the victory of Tripura side. But it seems that the Tripura King could not conquer Chittagong before the death of Muhammad Khan in December 1555. Probably, Chittagong was annexed by the Tripura King to his kingdom in the early part of the year 1556.¹⁸⁶

Chittagong remained under almost a continuous Tripura occupation for more than a decade (1556-1566). The Pathan rule in Bengal from 1556 to 1565 was marked by fratricidal wars, frequent changes on the throne¹⁸⁷ and the consequent misrule which greatly impaired the strength of Bengal sultanate. Moreover, the restored Mughal Empire under Akbar was looming large in eastern horizon which needed constant watch from the Bengal sultans. These circumstances gave Bijoymanikya a freehand over Chittagong.

Suleiman Karrani succeeded to the throne of Bengal in 1565. He then concentrated towards Chittagong and snatched it from the Tripuras some time before 1568, probably in 1567.¹⁸⁸

Bijoymanikya died without a male heir and the throne of Tripura (1572-1573) was usurped by Udayamanikya. In 1573 Daud Karrani ascended the throne of Bengal. He dispatched a body of troops possibly to strengthen the Pathan forces already holding possession of Chittagong. The king of Tripura with a view to intercepting the Pathan army on their way to Chittagong sent a large contingent consisting of 52,000 soldiers and 3000 generals. After a fierce and deadly engagement the Bengal troops completely destroyed the Tripurans and entered the fort of Chittagong to occupy it. The gratified Sultan of Gaud sent more troops under the joint command of Firuz Khan Anni and Jamal Khan Panni to strengthen the base at Chittagong. The army of 'twelve Bangalas' also followed them.¹⁸⁹

In spite of their continuous suffering in the hands of the Pathans, the Tripuras decided to continue the war at any cost. The war that followed lasted for five years (1575-1580).¹⁹⁰ The command of Tripura army assigned to prince Amarmanikya along with Bhima another general. The Pathans on the other hand were led by Jamal

¹⁸⁶ S B Qanungo, *op. cit.*, p. 196

¹⁸⁷ During that period 5 rulers had been dethroned and enthroned in the throne of Bengal.

¹⁸⁸ S B Qanungo, *op. cit.* p. 198

¹⁸⁹ *Rajamala*, ii, p. 70-71

¹⁹⁰ *Rajamala*, ii, p. 71

Khan Panni. This unusually long period of war may be viewed more as sporadic Tripura attacks on the Pathan held territories of Chittagong than a regular war. This long drawn war was extremely disastrous for the Tripuras. 'At this period numbers died from famine and from disease the result of it.'

The reign of Daud Karrani, the last Pathan sultan of Bengal terminated in 1576 and Udaymanikya the Tripura king was carried off in 1576/77. But the expulsion of Daud Karrani and the demise of Udaymanikya did not put an end to the Pathan-Tripura rivalry over Chittagong. Jamal Khan Panni, the Pathan chief of Chittagong, maintained a shaky Pathan hold on Chittagong in the face of Tripura assaults from the north and the Arakanese invasions from the south. But, after the fall of the Pathans in the hands of Mughals in Gaud the Pathan garrisoning forces of Chittagong disconnected from the central control and weakened by the continued military operations of Tripura forces and thus became unable to continue their hold over Chittagong. The end of Pathan rule in Gaud gave the Tripura king a chance of occupying Chittagong. The scattered Pathan soldiers could not go back to Gaud as it had fell in the hands of the Mughals, their enemies. The *Rajamala* gives evidence of the employment of the Pathan soldiers in the Tripura army. The remaining Pathans abandoned their arms and allowed themselves to be absorbed among the civilian population in Chittagong and elsewhere.¹⁹¹

The Afghan rule in Chittagong, though marked by wars and disorder was in no sense a passing shadow. It has left its impression on ethnology, placenames, religious edifices and revenue administration of the region. A large number of people claimed themselves to be the Pathans by descent.¹⁹² In his work named *Laili-Majnu*, poet Daulat Uzir Bahram Khan states that his predecessor, Hamid Khan, a soldier by profession, settled in Chittagong. From the colophon of a poem named *Vidya Sundara* it is known that Sabirid Khan (Shah Barid Khan) was a born Pathan. The *Pathan Prasamsa* of Nawazish Khan did praise some Pathan families in Satkania.

The Pathan adventurers, warriors, fortunehunters, who came to Chittagong after its conquest, did not return to upcountry after the collapse of Pathan power. The Mughals, the successors of the Pathans in the subcontinent were their arch enemies.

¹⁹¹ S B Qanungo, *op. cit.* pp. 200-201

¹⁹² O'Malley, *op. cit.*, p. 53

Therefore, they preferred to stay in Chittagong rather than face the risk of being killed or enslaved by the Mughals. With the conquest of Gaud by the Mughals many more Pathans took refuge in the region. They offered their service to whoever held the possession of Chittagong. The Arakanese, required their services in fighting out the enemies, the Mughals and the Portuguese, all of whom were the enemies of the Pathans. Due to their soldierly vigour, they were appointed to responsible posts such as roaza, khoaza, both meaning headman. One such roaza was Aziz Khan, brother of Musa Khan who built the mosque of Hulain in 1658. The Khans of Dohazari in the Chandanaish u.z. claim themselves to be of Pathan origin. It is said that one of their ancestors held the hazari mansab under the Mughal rule. Some of the placenames of Chittagong offer proofs of the Pathan settlement in the region. The Pathantooly in the city was once the residential area of Pathans. The rent roll of Todar Mall mentions a mahal named Sulcimanpur (popularly called Shakpura) which probably remembers the rule of Suleiman Karrani over Chittagong.¹⁹³

¹⁹³ S B Qanungo, *op. cit.*, pp.200-202

Section Nine

Chittagong under the Arakanese Regime

Chittagong under Arakanese Rulers

After the breakdown of the Pathan rule in Bengal, the country was annexed to the Mughal Empire. But the matter was different in regard to Chittagong. Mughals had to wait for about hundred years to bring Chittagong under their subjugation. From about 1580 till 1666, nearly, a century, Chittagong was almost under uninterrupted Arakanese rule. During this period a company of eight sovereigns successively ruled Arakan along with Chittagong and Chittagong Hill tracks. The inhabitants of Chittagong had mixed experience with the Arakanese rule. This period might be ranked as one of the darkest eras in the history of Chittagong; not only the inhabitants of the port city, but also those of the costal areas experienced frequent piracy and slave trade conducted by the Portuguese pirates. On the other hand some Arakanese kings were patron of Bengali literature. Getting the favorable generosity of the Arakanese kings a number of Bengali poets exercised their poetic genius in the court of Arakan. Here we present a general description of the Arakanese rule in Chittagong.

Meng Phalaung or Sikandar Shah (1571-1593)

Meng Phalaung or Sikandar Shah, worthy son of conqueror father Min Bin or Sultan (1531-1553) ascended the throne of Arakan in 1571 AD. The king most probably put an end to the Tripura rule over Chittagong in or around 1582.¹⁹⁴ This occupation of Chittagong by the Arakan King was followed by prolonged wars between him and Amarmanikya, the king of Tripura. Besides the territorial ambitions of the contending monarchs, there was another cause of hostility between them. The Tripura King gave shelter to Adam Shah, the Arakanese governor of Ramu and Chakaria. The latter had incurred displeasure of the Arakanese king and to avoid punishment he fled from his assigned territory.

In the next year the Tripura king undertook a military preparation on a vast scale to recover Chittagong. Being enhanced by 'the twelve Bengalas' and the Portuguese the Tripura troops under the command of crown the prince Rajadhar Narayan advanced to Chittagong and eventually captured it in 1583.¹⁹⁵ One of the twelve

¹⁹⁴ S B Qanungo, *op. cit.*, p. 233-234

¹⁹⁵ *Rajamala*, iii, p. 27

Bhuyans of Bengal Isa Khan accompanied Tripura troops and he stayed for sometimes in northern Chittagong. The name of the Pargana *Isapur* under Fatikchari u.z. in Chittagong District still commemorates his presence in this place.¹⁹⁶ The myriads then crossed the Karnafuli perhaps by a bridge of boats which reminds one of the memorable crossings of the Bosphorus by the Persian forces under Xerexes. All the six kingdoms (rather subject principalities) including Ramu were brought into subjection by the Tripuras.¹⁹⁷ All on sudden, a small Arakanese regiment appeared on the scene. The Arakanese made an trickery with the Portuguese mercenaries and won them over to their side. The Portuguese treachery decided the fate of the war. The Arakanese vigorously charged the Tripuras, checked their progress and compelled them to abandon their position.

The Arakanese chase drove the Tripuras out of the port city and forced them to take shelter in somewhere in the northern Chittagong. Instead of being frightened the Tripura army resumed a fresh and sudden attack on the Arakanese which resulted in killing of about one thousand Arakanese soldiers and capturing the fort of Satgarh.¹⁹⁸ The reverse compelled the Arakanese monarch to sue for peace and he requested prince Rajadhar to postpone the war till the next year. The king of Tripura agreed to the Arakan king's proposal of temporary suspension of hostility between them and ordered his soldiers to retire to their winter quarters.

Sikandar Shah, however, did not wait for the next year; he personally led a campaign into Chittagong and made a prompt conquest of it in sheer disregard to the agreement. The Tripura army also entered Chittagong and encamped somewhere in that place. After a fierce battle Sikandar Shah overwhelmed the Tripuras.¹⁹⁹ Sikandar Shah again sent a message to king Amaramanikya requesting him to send back Adam Shah, the fugitive governor of Ramu and Chakaria so that hostility between them should cease.²⁰⁰ But the Tripura king paid no heed to this request and transferred the exile to some hidden place. King Amarmanikya determined to continue the war though he knew its consequences beforehand. He

¹⁹⁶ A Sharif, *op. cit.*, p. 45

¹⁹⁷ *Ibid*

¹⁹⁸ *Ibid*, p. 33

¹⁹⁹ S B Qanungo, *op. cit.*, pp. 237-238

²⁰⁰ *Rajamala*, iii, p.38

was utterly defeated and failed to save his metropolis even. The chronicler gives a detailed account of the Arakanese ravages in Tripura towns including its capital. The Rajamala marks this event with date Chitra 1510 Saka / March-April 1588 AD.²⁰¹ Being humiliated the Tripura King Amarmanikya along with his wife committed suicide by taking opium and jumping in the stream of the river *Manu*.²⁰² The most significant result of the war is that it decided the agelong rivalry between the Arakanese and the Tripuras for the supremacy over Chittagong. The Arakanese gained the possession of the whole of Chittagong including the Hill Tracks and they retained it for about a century and the Tripuras permanently lost Chittagong. The Tripuras could never regain possession of Chittagong though they never refrained from claiming sovereignty over it.

Meng Radzagi or Solim Shah I (1593-1612)

Meng Phalaung or Sikandar Shah was succeeded by his son Meng Radzagi or Solim Shah I. In the early years of his reign, the governorship of Chittagong was being held by Mahapinnyagyaw a great scholar with religious turn of mind. He authored 'Mahapinnyagyaw Piyoton'.²⁰³ He was a wise minister to the king and conducted his affairs in statesmanlike manner. After the death of Mahapinnyagyaw, (1598) Sinbadi, an uncle of the Arakanese king, succeeded him.²⁰⁴

The friendly relation between the Arakanese and the Portuguese soon turned to hostile one. In 1602 the Portuguese captured Sandwip from the king of Bakla. The patriotic inhabitants of Sandwip rose in rebellion. Carvalho, the Portuguese ruler of Sandwip and Manuel de Mattos, 'Commander of Bandel of Dianga, mercilessly subdued the revolt.²⁰⁵ Carvalho and Mattos then jointly ruled over Sandwip.

The Arakanese king thought of the Portuguese conquest of Sandwip a threat to the peace of the region and he, in order to punish the pirates, dispatched a fleet, which reached Diang on November 8, 1602. The Portuguese fleet under Mattos could not resist the Arakanese attack and the captain himself was wounded. However, he

²⁰¹ *Ibid*, p. 42

²⁰² Shri Koilashchandra Sinha, *Rajmala* (Dhaka: Gatidhara 2009), p. 90

²⁰³ A H Chowdhury, *op. cit.*, p. 22

²⁰⁴ S B Qanungo, *op. cit.*, pp. 239-240

²⁰⁵ Danvers, *The Portuguese in India* (London: W H Allen & Co. Ltd. 1894), v. 2, p. 143

could manage to escape to Sandwip, where Carvalho was exercising sway over the island as a 'governor under Portuguese King'.²⁰⁶

On November 10, 1602, the two Portuguese captains 'made a surprise attack on the enemy's ships with such fury and violence that they were completely routed.'²⁰⁷

The governor of Chittagong was among the numerous Arakanese killed. The Portuguese, however, did not dare to capture the city. Sinabadi was probably succeeded by Anaporan, the younger brother of the Arakanese monarch.

The Arakanese retaliation on the Portuguese settlement in Arakan proper was severe; the monarch inflicted many injuries on the Portuguese, destroying many Christian places, burning churches and slaying and taking captives. However, the king set to liberty the women on the day following their imprisonment. The king then concentrated to Sandwip and in March 1603 he drove out the Portuguese from the island. However, the Portuguese could manage to transport all their belongings to Sripur, Bakla and Chandecan.²⁰⁸

The hostile relation between the Arakanese and the Portuguese however, did not last long. A reconciliation was eventually reached between the contending parties. During the period of reconciliation the Portuguese probably regain Sandwip. Strengthening their bases they conducted several hostile incursions in different part of the kingdom which again compelled Arakanese king to take action against them. This time the Portuguese of the town were cruelly dealt with; about six hundred Portuguese were put to death in Diang alone.²⁰⁹ Thus the Portuguese power in Chittagong was greatly reduced though not crushed.

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At this time, the island of Sandwip was being ruled by Manuel de Mattos. After his death the administration of the island was seized by Fate Khan, an officer under Manuel de Mattos. In order to secure his position, Fate Khan put all Christian inhabitants including women and Children of the island to death. He then collected together a numbers of Moors and Pathans, with whom he manned a fleet of forty sail.²¹⁰ However, Fate Khan was killed by Sebastian Pinto in a naval engagement with the Portuguese. On his death his brother became the ruler of Sandwip.

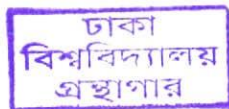
²⁰⁶ Campos, *History of the Portuguese in Bengal* (Calcutta & London: Butterworth & Co. 1919), p. 69

²⁰⁷ *Ibid*

²⁰⁸ *Ibid*, pp. 70-71

²⁰⁹ *Ibid*, p. 78

²¹⁰ Danvers, *op. cit.* ii, 143



The Portuguese, boosted by the army and navy of the king of Bakla laid siege to the fort of Sandwip in March 1609. The resistant of the brother of Fate Khan with the Moors inhabitants of the island proved to be insufficient in front of joint attack. The Portuguese eventually captured the island; all Muslim inhabitants of the island, a thousand in number were massacred in cold blood. Sebastian Gonzales became absolute master of the island and began to govern it as an independent prince.²¹¹

Anaporan, the younger brother of the Arakanese king succeeded Sinabadi to the governorship of Chittagong. But not long after his appointment, a discrepancy arose between the king and him. The fugitive prince took asylum in Sandwip and sought assistance of Gonzales in recovering his post. Gonzales accordingly endeavoured to aid him, but soon the Arakanese king won him over to his side with diplomacy. So, he withdrew his assistance and returned to Sandwip, accompanied by Anaporan. The fugitive governor came to Sandwip with the wife, family, treasure, and elephants. All those things were enough to excite the greed of the pirate governor. Soon after, Gonzales married the sister of Anaporan. The latter then was persuaded to change his faith over to Catholic religion. It was strongly suspected that the fugitive prince was secretly murdered or poisoned to death by Gonzales who next seized all his property giving no portion of them to his widow or son. The unfortunate fugitive governor thus not only lost his dominion but all his belongings, his religion and lastly his life. This is an appropriate reward for the alliance with a wicked person.

Gonzales endeavoured to marry the widow to his brother Antonio Tibao. But the lady would not change her religion. Meanwhile, The Arakanese conducted a peace with Gonzales, who thereupon gave up the widow of Anaporan and she subsequently married the king of Chittagong.²¹²

Anaporan was succeeded by Alamanja, the younger son of the Arakanese king. He was young, sagacious and endowed with good parts.²¹³

During the first decade of the seventeenth century King Solim Shah I had to face the gradual Mughal expansion towards his territory. In order to resist the Mughal expansion King Solim Shah I in 1610 made a treaty with Gonzales in which it was

²¹¹ *Ibid*

²¹² *Ibid*

²¹³ *Ibid* p. 302

agreed that Gonzales would boost Arakanese fleet and the king would lead the cavalry. The king, accordingly, took the field with a vast host and he overran some parts of the Mughal territory. But Gonzales fell away from allegiance to the agreement. The king had to face Mughal forces single-handed. The Arakanese forces ultimately faced a defeat and king Solim Shah I escaped on an elephant with only a few followers to the fort of Chittagong.²¹⁴ Gonzales committed villainy 'when he took possession of the Arakan fleet with which he was entrusted and murdered all Arakan captains. What is more, with a bold effrontery he set out with his fleet and plundered all the forts on the Arakan coast especially those of Chittagong, Maju and Ramu'.²¹⁵

Meng Radzagyti died in 1612 AD leaving the Portuguese affairs in his kingdom unsettled.

Meng Khamaung or Husain Shah (1612-1622)

On the death of Meng Radzagyti his eldest son Meng Khamaung or Husain Shah succeeded to the throne. At the time of his accession, the governorship of Chittagong was being held by his younger brother Alamanja. The latter was a great friend of the Portuguese; on the other hand Husain Shah bore bitter hatred against these people in his mind; because, during his father's reign he suffered imprisonment in the hand of the Portuguese captain for the time being. In order to satisfy his hatred he arranged an expedition against the governor of the Chittagong, the friend of his enemies, the Portuguese. The Arakanese troops, accordingly, intensified their siege over Chittagong and in a direct engagement the governor was injured. He along with his family was removed to Sandwip only to breathe his last. His son and daughter were allowed 'to drink the purest milk of the Catholic faith'.²¹⁶

After gaining possession of Chittagong, the king turned toward his old enemy, the Portuguese. The chief stronghold of the Portuguese privateers at that time was Sandwip, where Gonzales and Domingo Carvalho jointly organized a sort of administration independent of the control of the Government of Goa. Husain Shah now laid siege to the island. Being compelled by the siege of the Arakanese

²¹⁴ Danvers, *op. cit.*, ii, p. 146

²¹⁵ Campos, *op. cit.*, p. 87

²¹⁶ Manrique, *op. cit.* p. 312

Gonzales and Carvalho sought assistance from Goa. In order to assist his coreligionists and countrymen the governor of Goa on the third October, 1615 sent de Menezes Roxo who was followed by Gonzales with fifty sails and the joint navy invaded Arakan. However, the Arakanese managed to save his capital and other coastal areas with the help of the Dutch. This joint operation of the Arakanese and the Dutch was a death blow to already declining Portuguese power in this region. Henceforth, they could never think of curving an independent principality anywhere in Bengal and Arakan.²¹⁷

The reduction of the Portuguese to submission had a far reaching effect on the history of this region. Husain Shah now employed them in his service. Henceforth, the Portuguese instead of being his enemy became his 'obedience instruments.' The Arakanese king granted them lands to settle in Chittagong, especially in the principality of Chakrashala, giving them much autonomy in their own affairs. Husain Shah was fully aware of the strategic importance of Chittagong and he left to the Portuguese to guard it from the possible Mughal attack on it. The Portuguese turned freebooters under the aegis of the Arakanese. The Arakanese pirates joined the Portuguese privateers and the combined marauders as a terror on the rivermouths and in the coastal district of Bengal, inflicted their full fury on the thousands of innocent people of Bengal for the next half a century, which earned for them a lasting but infamous name in the medieval history of the subcontinent.

After being safe from the side of Portuguese, the Arakanese king now could concentrate to the big foe, the Mughals. In the years that followed the king of Arakan not only successfully resisted some powerful attacks from the Mughal side but also raided several times on the Mughal territories.

During the governorship of Islam Khan (1608-1613) the capital of Bengal was transferred from Rajmahal to Dhaka. His brief and extremely busy period of viceroyalty did not allow him to concentrate towards Chittagong.

In the very beginning of Qasim Khan's governorship (1613-1617) the Arakanese king marched to Bhulua from Arakan and Abdul Wahid, the thanadar of Bhulua fled without any resistance. Consequently, the Mughal under the command of Shaykh Farid, the son of the governor attacked the enemy garrisons and drove them

²¹⁷ S B Qanungo, *op. cit.* p. 254

to the south bank of the Feni.²¹⁸ In 1616 a Mughal attempt to capture the port of Chittagong failed. There was another attempt to occupy Chittagong in 1623 by the Mughals under the command of Ibrahim Khan (1617-1624); but the result of the invasion was the same, the Mughals troops also faced bitter failure.²¹⁹

The Mughals invasions of Chittagong produced effects upon the frontier policy of the Arakanese government. From this time, the Arakanese rulers began to depend on nature as well as the foreigners for the defense of the northern part of the kingdom. The whole area of northern Chittagong between the coast and the hill ranges was deliberately depopulated and it was allowed to be covered with forest growth so as to resist the possible Mughal land invasion with the help of nature. Secondly, the port town of Diang was assigned to the Portuguese in exchange of their promised help against the Mughal sea invasion. This helped the Portuguese in making Diang their chief place of settlement and a base of piratical activities.²²⁰

Thiri Thudhamma or Solim Shah II (1622-1638)

Meng Khamaung or Husain Shah was succeeded by his son Thiri Thudhamma or Solim Shah II in 1622. The second son of the king was appointed governor of Chittagong. As Chittagong was the most important province both in strategy and in resources it was a custom that governorship should belong to the second son of the king. Unfortunately, the prince died at an early age. On the death of the prince the king appointed a Magh grandee governor of Chittagong. The governor of Ramu was Pomaja.²²¹

Taking the advantage of the former governor's kindly feeling to the Portuguese, the latter in collaboration with the Bengalee residents of Chakrashala were making an underhand plotting with the Mughal governor of Dhaka to overthrow the Arakanese rule over Chittagong. Accidentally or by some secret means the governor of Chittagong seized the letters of correspondence between the Portuguese and the Mughals. Subsequently he sent those letters to the king of Arakan who without loss of time ordered the Karamkeri to conduct a surprise attack on the Portuguese to

²¹⁸ S B Qanungo, *op. cit.*, p. 256-257

²¹⁹ *Ibid*, pp. 262-265

²²⁰ *Ibid*, p. 265

²²¹ Manrique (tr. C F Lurad & H Hosten), *The Travels of Fray Sebastian Manrique* (London: Hakluyt Society 1926-27), v. 1, p. 88

make them prisoners. But this time the Portuguese could ensure their safety by the mediation of Father Manrique, who was then preaching in the Portuguese Church at Diang. The mission of Father to the court of Arakan was successful; the king sent orders recalling Karamkari and he promised to remove the governor of Chittagong. Eventually the Arakanese fleet backed to the harbor. The Portuguese of Chittagong thus were saved from a terrible end. Probably, Manek Rai or Mangat Rai, a younger brother of the king succeeded the governorship of Chittagong.²²²

During the reign of Thiri Thudhamma the rebel Mughal prince Shahjahan stayed for a short while at Jahangirnagar. During this time there occurred an agreement between him and the king of Arakan, whose result was observed in the reign of the emperor Shahjahan. During his reign the Mughals did not invade Chittagong even for a single time.²²³

Meng Tsa-ni (1638) Narpadigy (1638-45) Thado Minter (1645-52) and Tsanda Thudhamma (1652-84)

King Thiri Thudhamma was succeeded by his son Meng Tsa-ni. The unfortunate prince ruled for a very brief period of twenty eight days only. He was murdered by Narapadigy, the dowager queen's lover, who now occupied the throne. Manek Rai or Mangat Rai, the murdered Raja's paternal uncle was the governor of Chittagong at that time. He did not recognize the usurper a king and declared independence of Chittagong. He was however, defeated and was forced to flee to Dhaka, where he prayed for the asylum of Islam Khan. The fugitive governor acknowledged himself the vassal of the Mughal emperor and handed over Chittagong though nominally to the Mughal governor of Bengal.²²⁴ Taking advantage of the confusion, following the palace revolution in Arakan, over ten thousand people of Bengal who had been held in slavery there by the Firingis, escaped to their homeland.²²⁵

King Narapadigy was succeeded by his nephew Thado Min Tar in 1645. His exclusive dependence upon the Portuguese for the defense of Chittagong turned the port town virtually to a haunt of the Portuguese freebooters.²²⁶

²²² Manrique, *op. cit.*, i, p. 115

²²³ S B Qanungo, *op. cit.*, p. 270-271

²²⁴ Campos, *op. cit.*, p. 158

²²⁵ *History of Bengal*, ii, p. 331

²²⁶ S B Qanungo, *op. cit.*, p. 272

Thado Min-Tar was succeeded by his son Tsanda Thudhamma 'one of the most enlightened kings of the Mrauk-U dynasty,' and the last Arakanese sovereign of Chittagong. At the time of Mughal invasion (1666), the governor of Chittagong was the Arakanese king's uncle's son. The governor of Ramu was a brother of Arakanese king and was named as Rawli.²²⁷

During the rule of Tsanda Thudhamma, Chittagong became a place of refuge for two royal exiles. One was Govinda Manikya the Tripura King, who being driven out by a usurper took refuge along with his younger brother in Chittagong. Afterwards, he proceeded toward the Arakanese capital, where he lived for sometime till Shuja's tragic end.

The other exile was prince Shuja, who being driven out by Aurangzib's army, came to Chittagong on his way to Arakanese capital. His presence at the Arakanese capital created troubles in which Govinda Manikya was suspected to have some connection. Shuja suffered a tragic end at the hands of the Arakanese and Govinda Manikya was obliged to go back to his native country. On his return journey the prince came Chittagong where he heard the news of the usurper's death. Thereupon, Govinda Manikya was restored to his throne.²²⁸

Portuguese Practice of Piracy and Slave Trade in Chittagong

The discussion on Arakanese rule in Chittagong will be incomplete if we don't shed light on the piratical activities and slave trade conducted by the Portuguese in Chittagong. Slavery and slave trade in Chittagong existed simultaneously with those elsewhere in the subcontinent. But the practice of slavery and slave trade did appear in its worst form with the coming of the Portuguese, the pioneers in slave trade in the early centuries of modern age. The peak of their piratical activities and slave trade reached in the Arakanese period. The barbarous method with which the Portuguese in collaboration with the Arakanese procured, transported and sold the human beings as slaves would overshadow the previous practice of slavery. This barbarous process of human hunting has been profusely described in the contemporary historical works and travel books. The mid-seventeenth century historian Shihabuddin Talish gives an awful but vivid description of the human hunting by the Magh-Firingi pirates of the kingdom of Arakan as follows:

²²⁷ *Ibid*

²²⁸ Sri Koilashchandra Sinha, *op. cit.*, p, 94-97

Arracan pirates, both Magh and Firingi, sued constantly to (come) by the water route and plunder Bengal. They carried off the Hindus and Muslims, male and female, great and small, few and many, that they could seize, pierced the palms of their hands, passed thin canes through the holes, and threw them one above another under the deck of their ships. In the same manner as grain is flung to fowls, every morn and evening they threw down uncooked rice from above to the captives as food.²²⁹

Besides, the Baharistan has frequent references on these Magh-Firingi plundering rides on the Mughal territory. Manrique cites an instance of the Portuguese expedition in the 'principality of Jassor' in the middle of the year 1630.²³⁰ Bernier writes that the 'chief occupation' of the Portuguese was 'to ravage this part of lower Bengal'.²³¹

For nearly half a century, Chittagong was a breeding ground of the pirates who ravaged the whole of lower Bengal, depopulated it and turned it to wilderness. These obnoxious activities of the Portuguese pirates along with their Arakanese collaborators earned for Chittagong ignominious and lasting name of 'Magher Mulluk' and 'Harmader Mulluk.' It may be noted that though Chittagong coast was notorious base of the Magh-Firingi piratical activities, the province itself was free from ravages of their activities.

The captives were employed in several occupations. First, the kingdom of Arakan was a sparsely populated area, which required human labour for agriculture. A large number of slaves were employed in agriculture.

Secondly, able bodied captives were reserved as rowers for the plundering ships. Bernier write, 'Those who were not disabled by age, the pirates kept in their service, training them upto the love robbery and practice of assassination.'²³²

Thirdly, the captive women were appropriated either as wives, concubines, or as household servants. Among the lot of young and fair looking women captives were lucky to be in better position.

Fourthly, a large number of captives were kept in the service of the king, governors and people of upper class of society.

²²⁹ *Fathya*, p. 183

²³⁰ *Manrique*, 1, 92

²³¹ *Bernier*, p. 190

²³² *Ibid*, p. 176

Fifthly, a great number of the captives were sold in the open market.

The destructive effects of the Magh-Firingi plundering depopulated a large portion of lower Bengal. This depopulated area has since then gradually been transformed into a tract of thickwood and jungles named romantically as Sundarbans. The account of the foreign travelers and some old maps give evidence of the thick settlements in the Sundarban area as late as the sixteenth century. De Barrors's map shows many towns and settled places in the Sundarban area. In Rennell's map of 1771 the whole area of the Sundarban is shown as a tract 'depopulated by the Maghs.'

The importation of the slaves into the kingdom of Arakan produced far reaching result. With the constant arrival of a large number of captives the size of the population of Arakan increased considerably. As a result of the coming of slaves in Chittagong the percentage of Muslim population rose as high as 80% of the total population although in Hill Chittagong where the captive Muslims were not allowed to settle it was as low as 10 to 15% of the total population. In Arakan proper the Muslims accounted for no less than one sixth of the total population.

Legacy of the Arakanese Regime

The Arakanese rule has some good influences on the culture, and the land revenue system of Chittagong. During the Arakanese rule, the Maghi era was introduced in the area. This era was once widely prevalent in Chittagong before the introduction of Christian era by the British Government. Though the Hijrah and the Bengali Era were in vogue, the Arakanese era was by far the most popular till the beginning of the twentieth century. The researcher has seen the horoscope of his grandfather, who was born in the second decade of the last century in Cox'sbazar. His date of birth was written in Maghi era. Sri Purnachandra Chowdhury published his valuable book on the history of Chittagong in 1920 AD. But he did not mention the Christian era (1920) in the printer's line of his book and at the end of the introduction, rather he mentioned Maghi Era i.e. 1282 Maghi. The use of Arakanese 'Kani' in the measure of land is still prevalent in Chittagong region. Many Chittagonians worked as ministers in the court of Arakan. The list includes Koreshi Magon Thakor, Solaiman, Nobraj Majlis and Sayed Muhammad. A number of Bengali poets including Daulat Kazi and Alaul received the patronization of the Arakanese kings.

Section Ten

Chittagong under Mughal Regime

The province of Bengal was annexed to Mughal Empire in the reign of the Emperor Akbar in 1576. But the Mughals could not subdue a portion of this land and that was the region of Chittagong till 1666. The failure of the invasions of the Mughals conducted by the Mughals subadars of Bengal Qasim Khan, Ibrahim Khan and Islam Khan has been described in previous sections. So, we don't think it necessary to repeat the description of those efforts. The tragic end of Prince Shah Suja in the hand of Arakanese king acted as the instant cause for invading Chittagong and other Arakanese territories.

Being instructed by the emperor Auragzib, Subadar Shayesta Khan took necessary steps for invading Chittagong. He decided to engage in land and naval wars simultaneously and appointed his son Buzurg Umed Khan the commander in chief while Ibn Husain was appointed chief admiral. It appeared that the Mughal's strategy was to reduce allies of the Arakanese king. Thus they firstly won the Portuguese over. Then Admiral Ibn Husain captured Sandwip in 1665, which had been ruled by Dilawar Khan, a runaway Mughal commander and an ally of the Arakanese. Afterwards, the joint command proceeded to Chittagong. Ibn Hussain completely destroyed the Arakanese fleet in a fierce naval engagement near the estuary of Kanrafuli. On the other hand the commander-in-Chief Buzurg Umed Khan captured the Arakanese fort of Chittagong by expending very little effort. The Mughal triumph over Chittagong was accomplished at the 26th January 1666.

The Mughal conquest was followed by a large scale Magh exodus beyond Ramu. The event is popularly known as 'Magh dhaoni'. The Maghs escaped leaving their treasurers, coins in most cases, buried underground, and carried with them only sketches, showing places of hidden treasures, which in the future were utilized by their descendants.

The Mughals, intending to follow their victory to farther south, sent Mir Murtaza to conquer Ramu. At this time the governor of Ramu was Rawli, a younger brother of the Arakanese king. The Mir, after traversing difficult roads, dense jungles and terrible rivers reached Ramu and ousting its ruler captured the fort. But some circumstantial constrains e.g. haphazard roads and the commencement of the rainy season not only compelled the Mughals to put off the sending of army into Arakan

but also forced them to evacuate from the occupied area of Ramu. The Mughals, in obedience to the orders of the commander-in-chief left the whole of the tract lying south of the Sanka. Thus the river Sanka worked as the boarder between Sube Bangla and the Arakan Kingdom. The border forces had been kept under the joint command of Adhu Khan and Lochman or Laxanshinha, both of them were the holders of one thousand soldiers. The place had been named *Dohajari* after the rank of two commanders. Two forts had been built there. The rest of South Chittagong from the south bank of the River Sanka to the north bank of Naf River had been annexed to Sube Bangala in 1756 by Sher Jamal Khan, the worthy son of Adhu Khan. Chittagong had been under short-lived Tripura rule for seven times and under Arakanese rule for nine times; the last of whom was lasted for about a century from 1580 to 1666.

Chittagong could never be recaptured by the Arakanese in spite of their occasional raids into it throughout the Mughal period. By an imperial order, Chittagong was renamed Islamabad, or the land of Islam and it was placed under direct Mughal Administration.

With the conquest of Chittagong by the Mughals, the region became a part of the Mughal India. With Mughal conquest a new culture, a new style of architectural activities and a new official language were introduced in Chittagong. Besides these, the district received a new name (Islamabad). During the Mughal rule Muslim culture again became predominant.

‘The most glorious result of the victory’ in the view of Sir Jadunath Sarkar ‘was the release and restoration to home of thousands of Bengal peasants who had been kidnapped by the pirates in serfdom.’ Thousands of slaves became freemen overnight. With the approach of the victorious Mughals, according to Talish, thousands of captives rose in spontaneous insurrection and drove their masters out from Chittagong.

But the emancipation of the slaves, in the view of S B Qanungo, was not the most glorious result of the Mughal victory. The most glorious result, is that it secured for the region the much desired ‘Pax Mughalia’ under strong Mughal arms. The Mughal conquest of Chittagong brought the Portuguese to the knees and it greatly decreased their piratical activities. Not only the Portuguese, but also other European

nations never gained permission to do as they liked. Northern Chittagong again became populated.

Chittagong under the Mughal Subahdars

After the conquest, Chittagong was placed under military government and Buzurg Umed Khan, son of Nawab Shaista Khan and conqueror of Chittagong was appointed military administrator of conquered district. Though he stayed in the district only for a short period his name and achievement have been commemorated by the name of a place *Buzurg Umedpur* in Mirsarai u.z. Sandwip was placed under military administration of Abdul Karim. Miana Khan, a Mughal army officer was deputed to the north of Chittagong 'to reassure the pleasantry and to establish a thanah.' Taj Miana 'with his followers and a hundred musketeers was appointed thanadar and guard of the road from Chatgaon to the Feni River. Modern Tajpur in the Mirsarai u.z. preserves the remembrance of the first Mughal thanadar in that region.

With the return of normalcy in the public life, the military rule over Chittagong came to an end, and Chittagong was brought under the civil administration of Bengal. According to the *Siar-ul-Mutakhhirin*, Islamabad or Chittagong constituted one of the ten faujdaris of Bengal and the governor of Chittagong was officially known as faujdar under the Subah Bangala.

Mughal Administrators of Chittagong

The names of the Mughal administrators of Chittagong had not been mentioned in the works of contemporary works. Mv. Hamidullah Khan in his *Tarikh-i-Chatgam* gives information about the officers concerned with the different departments of the Mughal administration. He also gives particulars of their official position and tenure of office. According to his description the title of Mughal administrators of Chittagong was Nawab and their designation was faujdar. He must have been a masnabdar. He had been appointed by the Subadar of Bengal. Chittagong was administrated according to this rule for about 33 years from 1666 to 1699. In 1700 a post of assistant had been created under faujdar whose title was Naib. In 1713 the post of faujdar was omitted and the port city was administrated under a naib. The last Mughal naib of Chittagong was Nawab Olibeg Khan (1713-1718). Chittagong was under direct Mughal rule for 52 years from 1666 to 1718.

Henceforth, the weakness of central Mughal rulers gave chance to Murshid Quli Khan, the Subadar of Bengal, Bihar and Urishya, and his descendants to rule over Chittagong. Following are the names of the officials along with the tenure of their service as provided by Mv. Hamidullah Khan.

Faudars and their subordinate officers

1. Buzurg Umed Khan, 1027-1030 Maghi Era (1666-1668 AD)
Bakhshi: Mirza Khalil; Dewan: Narsingh Rai
2. Askar Khan, 1031-1033 M E (1669-1671 AD)
Bakhshi: Mirza Muzaffar Husain; Dewan: Bhagwan Das
3. Rashid Khan, 1034-1035 M E (1672-1673 AD)
Bakhshi: Mir Muhammad Husain; Dewan: Bhagwan Das
4. Buzurg Umed Khan (2nd time), 1036-1039 M E (1674-1677 AD)
Bakhshi: Mir Muzaffar Hussain; Dewan: Bhagwan Das
5. Farhad Begh Khan, 1040-1041 M E (1678-1679 AD)
Bakhshi: Mir Jafar; Dewan: Husain Kuli Khan
6. Jafar Khan, son of Nawab Shaista Khan, 1042-1049 M E (1680-1687 AD)
Bakhshi: Mir Jafar; Dewan: Muhammad Husain
7. Muzaffar Khan, son of Bahadur Khan 1050 M E (1688 AD)
Bakhshi: Muhammad Husain; Dewan: Muhammad Khan
8. Fedai Khan, 1051-1055 M E (1689-1693 AD)
Bakhshi: Muhammad Naim; Dewan: Muhammad Khan
9. Nurullah Khan, 1056 M E (1694 AD)
Bakhshi: Muhammad Naim; Dewan: Muhammad Khan
10. Yakub Khan, 1057-1059 M E (1695-1697 AD)
Bakhshi: Muhammad Naim; Dewan: Muhammad Khan
11. Rahmatullah Khan, 1060 M E (1698 AD)
Bakhshi: Muhammad Naim; Dewan: Muhammad Khan
12. Aqidat Khan, 1061 M E (1699 AD)
Bakhshi: Muhammad Naim; Dewan: Muhammad Khan
13. Rahmatullah Khan (2nd time), 1062-1068 M E (1700-1706 AD)
Naib: Aga Hashem; Bakhshi: Nuruddin Ahmed; Dewan: Sultan Muhammad
14. Basharat Khan, 1069-1070 M E (1707-1708 AD)
Naib: Abu Taleb; Bakhshi: Nuruddin Muhammad; Dewan: Mir Afzal

15. Sarbuland Khan, 1071-1072 M E (1709-1710 AD)

Naib: Nur Khan and Fath Khan; Bakhshi: Nuruddin Muhammad; Dewan: unknown

16. Murshid Quli Khan, 1073-1074 M E (1711-1712 AD)

Naib: Shah Wardi Khan; Bakhshi: Nuruddin; Dewan: Mani Ram

Naibs and their subordinate officers

17. Either Mir Eozi or Muhammad Yasin, date not mentioned

Bakhshi: unknown; Dewan: unknown

18. Wali Begh Khan, (1713-1718 AD)

Dewan: Kishan Chand; Bakhshi: Mani Ram

19. Eyasin Khan (1719-1726 AD)

20. Mirza Baker (1727)

21. Fedai Husain Khan, 1090-1097 M E /1141 B S (1728-1735 AD)

Dewan: unknown; Bakhshi: unknown

22. Husain Muhammad Khan, Bhadra 1097-Ashwin 1098 M E/ 1143 B S (1735-1736)

Dewan: Shova Chand Pishkar; Bakhshi: unknown

23. Mani Ram (for a brief period between the termination of Husain Muhammad Khan's service and the appointment of Zulqadr Khan)

Bakhshi: unknown; Dewan: Mahakum Singh

24. Zulqadr Khan, 1098-Ashar 1100 M E/ 1145 B S (1736-1738 AD)

Bakhshi: unknown; Dewan: Bangali Lal

25. Mir Muhammad Reza Khan, Asharh 1100-Chaitra 1100 M E (1738-1739 AD)

Bakhshi: unknown; Dewan: Barun Datta

26. Sirajuddin Muhammad Khan, 1102-Jaishtha 1103 M E (1740-1741 AD)

Bakhshi: unknown; Dewan: Lakshmi Narayan

27. Mir Afzal, Jaishtha 1103-Vadra 1105 M E / 1150 B S (1741-1743 AD)

Bakhshi: unknown; Dewan: Mahasingh

28. Hasan/Hashem Quli Khan, Vadra 1105- 1113 M E (1743-1751)

Bakhshi: unknown; Dewan: Mahasingh

29. Sadaqat Muhammad Khan, son of Aga Baker Khan, Chaitra 1113-1115 M E/1160 B S (1751-1753 AD)

Bakhshi: unknown; Dewan: Chaitan Krishna

30. Mahasingh, 1115-Asharh 1120 M E/1165 B S (1753-1758 AD)
31. Aqa Muhammad Nizam, (1758-1759 AD)
Bakhshi: unknown; Dewan: Bangali Lal
32. Mir Muhammad Reza Khan (2nd time) (1760-1761 AD)
Bakhshi: unknown; Dewan: Ram Singh and Ram Shankar

Section Eleven

From British Rule to the Independence

Chittagong under British Administration

Soon after the East-India Company had captured the authority of the seat of the administration of Bengal in Murshidabad there were frequent changes in the magical chair of Bengal throne. The British appointed Mir Jafar Governor in Morshidabad after the tragic fate of Nabab Sirajuddawla. But Mir Jafar was soon replaced by Nawab Mir Qasim, by which order the district of Chittagong was ceded to the East India Company. Muhammad Reza Khan, the faujdar of Chittagong handed over Chittagong to Mr. Harry Verelst on the 5th January 1761.²³³

The outlying and remote position of Chittagong compelled the company to give it a strong local government. Mr. Verelst being appointed Chief of Chittagong in 1760 was given the assistance of a Council. The oldest record in the Collectorate is a letter, dated the 8th November of that year and signed by Mr. Henry Vansittart and the Council at Calcutta, directing Messrs. Verelst, Marriot, and Rumbold to take up the management of the affairs of the Company. Thence forward the Chief and his Council assumed the direct administration, corresponding direct with East India Company.²³⁴

The administration of the Company appointed nine *Chakladars* in Chittagong after dividing it into nine *chaklas*, namely Nizampur, Bhatiary, Aurangabad, Noyapara, Rangunia, Chakroshala, Dohajari, Banskhali and Diang.²³⁵ The revenues of the *chaklas* were estimated at 446144 taka. The system of 'permanent arrangement', introduced by the Company in 1793 contributed in creating a group of new *jamindars*, whose oppression broke the backbones of common people of the region.²³⁶

Establishment of the town of Cox'sbazar

The principality of Arakan which had long lived was annexed to Burma in 1784. This incident soon led to hostile relations between the Burmese Court at Ava and the authorities of Chittagong. The oppressions and exactions conducted by the

²³³ S N H Rizvi, *op. cit.*, p. 87-88

²³⁴ *Ibid*

²³⁵ A H Chowdhury, *op. cit.*, p. 29

²³⁶ *Ibid*

Burmese conquerors over the people of Arakan induced large number of them take refuge within the borders of Chittagong where they were allowed to settle on the extensive tracts of waste land then untenanted. The flow of immigration of Maghs from Arakan into the areas of Chittagong increased in the later years of the last decade of the 18th century. Between the year 1797 and 1800, it is said that about thirty or forty thousand persons emigrated from Arakan into the Chittagong region; and by 1798, so large a body of emigrants arrived that comprehensive measures had to be adopted by the Government for their support. Captain Cox was the first officer appointed to superintend their settlement. He established a tiny town on the shore of the Bay of Bengal to rehabilitate the Magh refugees. The town, which was named after him as Cox'sbazar, still bears the memory of its founder; the unhealthiness of the climate caused whose death before the close of the year. Mr. Ker, the Registrar of Dacca, took his place. It was necessary to buy up large quantities of grain for the immediate relief of the striving Maghs and at the suggestion of the Collector, under whose supervision they were ultimately placed, they were employed on the contraction of a road from Ramu to Ukhia Ghat.²³⁷

The first Burmese War

It was to this Magh immigration that the first Burmese war may be indirectly traced. The exiles from time to time conducted raids in the territory of Burma. Aggressions by them on the Burma frontier continued till 1815, and when the vigilance of the local authorities and the want of a popular leader deterred the immigrants from molesting their neighbours, the Burmese on their side began a series of petty and irritating outrages upon British subjects. The Burmese aggressions included attack on elephant-hunters on the British territory and firing upon boatmen. This act of violence was followed by the assemblage of armed men on the eastern side of the Naf, and universal consternation pervaded the villages in this the most remote and unprotected portion of Chittagong region. On the night of 24th September 1823, the Burmese proceeded to enforce their claim to Shahpuri; a thousand men landed on the island, overpowered the guard, killed and wounded several of the party, and drove the rest off the island. This and other act of hostility could not be tolerated, and, in a proclamation, dated the 24th February, 1824, The East India Company declared war on the Burmese.²³⁸

²³⁷ S N H Rizvi, *op. cit.*, p. 90

²³⁸ *Ibid*

The principal demonstration of British arms directed against Rangoon, which deemed the most vulnerable point of the Burmese dominion; and the court of Ava in the same way directed its main effort against the most feebly defended and easily accessible part of Chittagong. A force of more than 10,000 men was ordered to move through Arakan upon Chittagong and the command was given to Maha Bandula, who bore a high reputation for courage and enterprise. But the strength of the force was under-estimated and a detachment of Chittagong division, consisting of about 300 native infantry and several hundred of local levies, with two guns had been pushed forward to Ramu under the command of Captain Norton. On the 17th May of 1824 the small troop of the British army was totally destroyed by the Burmese and the commander Norton was slain. But other territories of Chittagong were saved by the aid of fortunate climate. The Burmese was compelled to abandon their raid due to the commencement of rainy season with monsoon rain. On the other hand the occupation of Rangoon by the British also made it necessary for the Court of Ava to recall the Arakan force, and when the Burmese troops retired, the alarm which the late defeat had inspired yielded to a sense of security. No farther operations during the war took place within the district, though one of the British columns marched through it to Arakan as the Bengal sepoys under the employment of the East India Company refused to go by sea.²³⁹

The Sepoys' revolt in Chittagong

At the time of Sepoy's revolt of 1857, the 2nd, 3rd and 4th companies of the 34th Regiment, Native Infantry, were stationed at Chittagong. On the 18th November the three companies of the 34th Regiment, Native Infantry rose against the Company under the leadership *habildar Rajab Ali*. They released all the prisoners from the jail killed one *barkandaz* (native constable), carried away all the treasure, and left the station with three Government elephants, ammunition and treasure. None was killed except the mentioned *barkandaz*. No houses were burnt, except the lines and the magazine, to both of which they set fire before leaving the station.²⁴⁰

The sepoys, after leaving Chittagong, marched northwards and on the 22nd November crossed the river Feni and entered the territory of the *Raja* of Hill

²³⁹ *Ibid*, p. 93

²⁴⁰ S N H Rizvi, *op. cit.*, p. 95

Tripura. Their party consisted, in all, of about 500 persons, including women and children, and the prisoners set were free from the jail. They plundered the treasury of Komilla. Then they marched toward Sylhet and after looting its treasury they reached Kachar. On their way to Assam there were several engagements between them and the troops of the Company at Latu, Mohanpur and Binonkandi which resulted in reduction in the numbers of sepoys. The remain sepoys entered Monipur where they found no safety for them, for they were almost all killed or captured.²⁴¹

Chittagong under Eastern Bengal and Assam Government

With the opening of the 20th century, Chittagong was found throbbing with a new life of immense prosperity and with this background on the 16th October, 1905 the district along with other districts of East Bengal became a part of the newly formed Province of Eastern Bengal and Assam.

Muslims of Chittagong hailed the creation of the new province of Eastern Bengal and Assam as beneficial to their interest. But the settled fact was made unsettled. In the Delhi Darbar of His Imperial Majesty King George V on the 12th December 1912, the partition of Bengal was annulled and East Bengal was amalgamated with West Bengal to constitute a new province of Bengal presidency. Assam was constituted into a separate province. The Hindus of Chittagong took a prominent part in that agitation against the partition of Bengal. Babu Jatra Mohan Sen Gupta, a leading lawyer of the local bar, took the lead and attained the stature of an all Bengal leader.²⁴²

Chittagong under the reorganized province of Bengal

Thus all prospects of Chittagong becoming the first rate seaport in the new Province of Eastern Bengal and Assam, which loomed large with the creation of the new province, faded away and it receded back to its original position of a third rate port, subservient to that of Calcutta. Assam Bengal Railway was already in operation and Chittagong port could not be wholly neglected as it had to handle the cargo brought to the port by the Railway from Assam and other parts of the province. So, all was not black and dark. The outbreak of the First World War in 1914 gave an added impetus to its growth and development.

²⁴¹ A H Chowdhury, *op. cit.*, p. 30

²⁴² S N H Rizvi, *op. cit.*, p. 97

Terrorist Movement or Youth revolt and Armoury raid in Chittagong

The 3rd and 4th decades of the 20th century witnessed an armed insurgency in Chittagong against the British rule which is considered as Terrorist activities by some people, while some other considered it a remarkable effort in the way of the independence of the country. Frustrated with the programme and policy of the Congress, a group of Hindu youths of Chittagong formed into a secret, underground party of terrorist named as Republican Army and *Akharas* cropped up like mushroom in all Hindu quarters of the town, where hundreds of Hindu youths received physical training openly and got initiated into terrorism secretly. On the night of 18th April, 1930 a party of 700 strong divided themselves into several groups, each having a definite programme to be executed. Surya Sen was the leader of the group. At a fixed time they attacked the Armoury and Magazine House of the Auxiliary Corps, occupied the telephone and telegraph offices and removed Railway fish plates at Dhoom, disconnecting all communications. They took away from the Armoury all pieces of arms and continued their fight for several days and took the lives of many European and Indian police and civil officers. For several years they continued these terrorist activities from their hideouts and for them all sections of people throughout the district suffered a lot at the hands of the Nepali and Jat soldiers. The Muslims knew not what to do in the face of this terrorism. With the passing of the years many of terrorists perished in pitched battles and several were arrested, tried and jailed. On the 12th January of 1934 Surya Sen was arrested and hanged and later his dead body was thrown into the Bay of Bengal.²⁴³

Chittagong from 1935 to the independence of Pakistan

With the enactment of Government of India Act, 1935, the Muslims of the district were preparing for their part in the ensuing election. Muslim League was then not fully organized. The Muslims of Bengal were divided. United Muslim party and Krishak Praja Party contested the election. Chittagong sided the majority party without any bias against minority. The Second World War broke in 1939 and its full impact was felt to the bone from 1942 to the end of the war in 1945. Apart from scarcity and widespread famine throughout the district, Chittagong town and suburb were repeatedly bombed by the Japanese. People fled to villages for safety and many died in the wake of famine. The huge influx of Indian refugees from Burma,

²⁴³ A H Chowdhury, *op. cit.*, p. 30-31

most of whom were people of Chittagong, heavy concentration of the military and their constant movement through dense hills and forests of the districts, frequent air raids and bombing on the town, growth of a sort of Yankee business to cater to the needs of the military and above all the widespread distress and famine, all combined, had a very serious effect on the social, moral and economic structure of Chittagong. A class of moneyed men, made rich by dubious means during the war came into prominence and most of the business aristocrats of the past who could not move with time fell back. After 1940 the Muslim demand for Pakistan continued to be pressed with full vigour. Almost to a man the Muslims of the district rallied round the Muslim League and voted for Pakistan into being. On the night of the 14th August 1947, to great rejoicings throughout the country, Pakistan came into being as an independent state and Chittagong became a part and parcel of the Province of East Pakistan.

Development Activities during the British rule

We would like to give hints about some development activities which were accomplished during the British period. With the establishment of Chittagong Zila School in 1836 the English education system commenced in Chittagong. Government F A Collage was established in 1869. The General Hospital was established in Andarkilla in 1901, while Chittagong Medical School was launched in 1925.

Towards the closing years of the 19th century, steam propelled vessels made their appearances in the Chittagong port to replace the slow going, wind brone Suloops in the costal trade of Bengal and Burma. A regular steamer service carrying cargo and passengers between Chittagong and Calcutta Ports was established and the same was gradually extended to the costal ports of Burma up to Rangoon. Assam Bengal Railway, a limited concern registered in England, laid the rails connecting Chittagong port with the tea gardens in Assam. The Company started the traffic in 1895 with head office in Chittagong and a workshop at Pahartali. This line later on connected Chittagong with Calcutta and Dacca *via* Chandpur. The line between Chittagong and Najirhat was established in 1929. With the construction of Kalurghat Bridge in 1931 Chittagong was connected with Dohazari through Railway. Branch offices and agencies of many British firms were established. Burma Oil Company had their depot of kerosene oil at Gupta Khali.²⁴⁴

²⁴⁴ S N H Rizvi, *op. cit.*, p. 96; A H Chowdhury, *op. cit.*, p. 29

The Pakistan Regime

The people of East Pakistan (i.e. present Bangladesh) have enormous contribution in creation of Pakistan. But soon after the establishment of the state they felt a sense of deprivation and oppression as the West Pakistanis tried to lay the language of Urdu upon Bengalis. In spite of deprivation and oppression there were some development activities accomplished in Chittagong during Pakistan period.

Some factories were established in Chittagong by the non-Bengali traders. The town of Chittagong and the port as well had been extended. The Chittagong Development Authority has been established. The hydropower plant of Kaptai and Paper Mill of Chandraghona were established during Pakistan period. A Steel Mill launched its operation at Patenga. Some educational institutions started their action; the University of Chittagong, Chittagong Medical College and Chittagong Engineering College. But the martial law and the autocratic rule of Pakistanis led the People of Bangladesh towards the movement of independence. The people of Chittagong offered remarkable sacrifices for the independence of their country.

The War of Independence and the People of Chittagong

The regime of General Aiyub Khan was succeeded by that of Yahya Khan who was also a military ruler and a dictator. The Awami League under the leadership of Bangabandhu Sheikh Mujibur Rahman took part in general election that held in 1970 and appeared as majority party in the parliament. Instead of handing the power over the representative of people the Pakistani military rulers conducted massacre on innocent Bengalis. The people of Chittagong showed their character by resisting the unloading of arms and ammunitions from the Ship Sowat. On the black night of the 25th March the Pakistani armed forces conducted a slaughter on innocent Bengalis especially on EPR at Pilkhana and Rajarbag police line in Dhaka. The war of independence started and Major Ziaur Rahman proclaimed the independence of Bangladesh on the 27th March from Kalurghat Radio station at Chittagong. The declaration was on behalf of Bangabandhu Sheikh Mujibur Rahman. The people of Chittagong with the aid of East Bengal Regiment, EPR and the Bengali members of police resisted the occupying forces. The oppression of the Pakistani troops compelled many lacs of Chittagonian to take refuge in Tripura state of India and in Arakan. Some refugees, after taking necessary training, entered country to battle against the occupiers. The frogmen guerrillas destroyed several Pakistani war-ships

by torpedo. Towards the end of liberation war the port of Chittagong became useless. An Indian war-ship stayed in deep sea and the fighter planes bombed over Chittagong port, Chittagong Airport and Eastern Refinery. After a prolonged war of nine month Bangladesh gained its independence. The contribution of Chittagonians in the war of liberation is unforgotten.

Section Twelve

The People of Chittagong

This chapter may be treated as the summary of the history of the inhabitation of human races in the region of Chittagong. The people of Chittagong carry history along with their dialect and their family epithet. The old and new have been so inextricably mixed up that Chittagong needs the labours of a linguist and an expert in social anthropology to prepare ground for a historian. At present the subject can be studied with our limited knowledge on this topic.

The district came into contact with foreign countries through war, trade and some other ways as a result of which, it became a place of settlement of distinct ethnic groups. With the passing of time the distinctive features of the various races gradually melted away and all of them merged into one Chittagong rather Bengali society. At present certain ethnological, religious and linguistic characteristics mark out the origin of the people of Chittagong.

In the light of our previous discussion on the history of human inhabitation in Chittagong we may divide the stream of peopling of the region into four successive stages. In prehistoric times Chittagong was inhabited successively by the Austro-Asiatic and the Mongoloid of people. Of these two, the latter one moulded a great factor in the political and cultural history of the region of Chittagong. The introduction of Buddhism and Hinduism brought a large number of northern Indian settlers of mixed Aryan descent into Chittagong. Culturally, the northern Indian religions and society were predominant no doubt but racially it was the Mongoloid people that predominated.

For about a thousand years the intermingling of mixed Aryan settlers with the Mongoloid groups went on. Trade contact with Middle East countries and Muslim conquest of Chittagong brought Muslim of various nationalities to the shores of Chittagong. The early Muslim conquest of Bihar and west Bengal drove a large number of Buddhists to eastern countries including Chittagong. The emigration of a large number of Hindus with intension of residing in the district took place ever since. Chittagong was under Afghan occupation for some time. The Afghan occupation army could not return to their former military camps as these had fallen to the Mughals, their arch enemies. Moreover the gradual eastward expansion of the Mughal Empire forced many Afghans to take asylum in the district.

During the Arakanese regime (1580-1666) the amalgamation of the Mongoloid Buddhists and the northern Indian Buddhists became more extensive. Modern Baruas or the plain Buddhists probably owe their origin in this admixture. This period bears witness to the coming of the Portuguese whose admixture with the natives helped the formation of the Christian community of the region. The Magh and Firingi pirates brought thousand of captives, mostly Muslims and allowed them to establish settlements in different parts of the districts.

The Mughal conquest of Chittagong drove the Arakanese beyond the hill ranges. The Mughal government encouraged the colonization in north western Chittagong, which had been depopulated during Arakanese regime. The new colonizers, mostly the inhabitants of Noakhali-Kumilla Tripura regions, were the latest settlers of the district. Owing to their late immigration they could not be assimilated in the district's larger population and they still find themselves closer to the people of Noakhali-Komilla region in custom and language than the people of the rest of Chittagong. The Mughals also brought a few northern Indian Hindu Kshatriyas and Muslims into the district. The Mughal rule was the last stage of settlement and distribution of population. After this period no great change has taken place.

Religious Communities

Muslims

Chittagong like other districts (except Chittagong Hill tracts) of Bangladesh is overwhelmingly a Muslim majority area. Nearly all the Muslims are Sunnis. The adoration of pirs (saints) and existence of large number of mazars and dargahs, which are distributed fairly all over the district, indicates that the district was a stronghold of Sufism in medieval time.

There are differing views and opinions regarding the Muslim majority in Bengal as well as in Chittagong. Mr. H. Beverly in his census report of Bengal, 1872, in the following words: 'But probably the real explanation of the immense preponderance of the Musalman religious elements in this portion of the delta is to be found in the conversion to Islam of the immense low castes, the Chandals, and Rajbanshis, which occupied it.'²⁴⁵ Mr. H. Risely conducted an anthropological examination of 185 ordinary Muslim convicts in the jail and came to conclusion, on the basis of their nasal index, that 'the Bengal Muslims were converts from Chandals, Pods,

²⁴⁵ Qt in S N H Rizvi, *op. cit.*, p. 110

Rajbanshis etc.’²⁴⁶ Mr. O’Malley took his cue from those erroneous observations and his District Gazetteer of Chittagong, 1908, ascribed the Muslim preponderance in the district to the conversion of low caste and aboriginal people to Islam. This particular aspect has been discussed at length by Dr. A Rahim in his book ‘Social and Cultural History of Bengal’, in which he has pointed out the basic defect in the so called anthropological examination conducted by Mr. Risley and ably disproved the mistaken conclusion arrived at on the basis of wrong data. He has shown the various sociological factors and historical evidences combined to give Bengal a preponderance of Muslims. The reason for the Muslim majority in Chittagong is historical than anything else. Muslim merchants from Arabia, Iraq, Persia and other regions of Middle Eastern countries had started coming to Chittagong from the 9th century and some of them settled there for commercial purpose. Along with them came the Muslim preachers and saints, who penetrated deep into the country and proceeded down to the coast of Arakan, which also had a Muslim settlement. So, of all places in Bengal, Chittagong became a settlement of Muslims, who extended their fraternity up to as far as Arakan. The conquest of Bengal by Ikhtiyaruddin Md. Bakhtiyar Khilji in 1201, AD opened the gate of Bengal to the Muslims of all nationalities and the Arab Muslims also came in the wake of this Muslim immigration who were mostly *Sufis*, missionaries and merchants. From the writings of Verthema, Barbosa, Caesar Frederick, Ralph Fitch and also of Portuguese it appears that in the sea ports of Bengal coast there was an important community of Muslim merchants and residents who were mostly Arabs. A fairly large number of Muslims had entered Chittagong and had gone even to Arakan considerably before Chittagong came under the independent Sultanate of Bengal in 1337. The Turks, the Pathans, the Mughals dominated over the district and a great portion of them chose the district as a place of their residence. There was a good deal of intermarriages between Muslims coming from outside the district and natives. The racial admixture contributed greatly to the formation of Muslim community in Chittagong. Although the coming of Muslims from various countries had contributed much in the formation of Muslim society of Chittagong the fact of conversion may not be ruled out. But the converted were not only from low-cast Hindu society as claimed

²⁴⁶ Ibid

by the European scholars. Dr. A. Rahim named many converted Muslims who had come from upper class of Hindu society.²⁴⁷

In regard to the Muslim society of Chittagong it is true that there was an admixture of blood; Muslims of some parts of Cox'sbazar who are known as Rosang Muslims have a considerable amount of Magh blood in their veins owing to the intermixture with that tribe. Most of the Muslims residing in the area between the Karnafuli and the Sankha are the descendants of the captives brought by the Arakanese and the Portuguese pirates from the lower Bengal during the heyday of the Arakanese regime. They were allowed to settle in that region as peasants cum boatmen under the overlordship of the Portuguese commanders. The greater portion of Muslim population in Sitakunda and Mirsarai UZs are the descendants of the immigrants from Noakhali-Komilla-Tripura region during and after the Mughal regime.

The Hindu Society

The Hindus form the second largest community in the district. The *Kayasthas* are the most numerous among the Hindus. Among the higher castes the *Vaidyas* are the fewest but the most advanced section of the community. A peculiar feature of these people is that unlike their brothers in other districts they have Persian surnames which suggest the profession of their ancestors under the Muslim rulers. There are particularly no *Kshatriyas* except the *Hazaris* of Dohazari and some *Singhs* in the city who are said to be the descendants of the upcountry wardens serving under the Mughals. *Namashudras* or the *Harijan* castes of Chittagong offer an interesting ground for ethnologies. The *Doms* and *Hadis* are probably the members of the people akin to the ancient Bengalees. These two classes of people are being regarded as separate from the caste Hindu society on account of their living a non-ritualistic and non-conformity with the strict Brahmanic doctrines.

Christians and Firingis

The number of Christians has swelled owing to the inclusion of the Firinghi community of Chittagong. The Firinghis are the descendants of the Portuguese adventurers mercenaries who gained a footing in Chittagong by the middle of the 16th century as employees of the Arakanese kings, fighting against the expanding Muslim power in Bengal. They were settled at Dianga near the mouth of Karnafuli River.

²⁴⁷ A Rahim, *op. cit.*, pp. 64-71

Manrique in the third decade of the 17th century found 750 Portuguese of pure or half blood residing in Dianga and neighbouring villages. These men were organised into companies under their captains, to whom the king of Arakan had granted estates. Their knowledge of firearms and cannons being more advanced than, and their seamanship superior to those of Mughal forces. They were even recruited as body guards to the Arakanese kings. By their piracy and raids they ruined the villages between Chittagong and Dhaka. Manrique has reported that on an average 3400 persons were annually kidnapped and brought to Dianga and of these he could baptize 2000 annually. It was easier to convert these wretched beings than local residents, converts from whom were not more than 400 annually.

The Portuguese power and influence in Chittagong came to an end after the Mughal conquest of Chittagong in 1666 AD. Most of them were taken to Dhaka where they settled a few miles south of Dhaka. Those who remained behind were settled at Firinghi Bazar in the city. They have a large proportion of local blood in their veins as they include a big numbers of local converts. They bear no resemblance with their ancestors, and except by their dress, are hardly distinguishable from the local people. In appearance they are darker than local people, their complexion being of a brownish tint, flat-chested and generally ill made. The girls are occasionally handsome, and at the big Christian festivals exhibit their fondness for dress by wearing bright damask garments, the crude colouring of which is relieved by a graceful white veil resting on the head and falling down like a mantilla. During the British period they would often show off as close agnates of the English and felt proud of their descent and religion. But the Bengalis would call them *Matya Firinghi* or *Meitta Ferai* (earth-coloured Firinghi) or *Kala Firinghi* (Black Firinghi), and regarded them as no better than themselves. They enjoyed especial privilege under the British rule and were given preference in appointments in certain departments like port, railways and clerical posts in offices under the Government. Gradually their relationship with their neighbours, who are mostly Hindus and Muslims, improved and at present they are a happy and prosperous community of the district.

Marriages among the Firinghis were usually arranged by a third party; but now the services of a third party are occasionally required. The children used to inherit the names of their fathers, whether they are offspring of concubines or of their legal

mothers. If illegitimate, public acknowledgement by father and mother entitled them to recognition. Those days of illegitimacy and concubinage are long gone. At present the Firinghis of Chittagong are as good as any other peaceful and descent Christian community of the country. They adopt English Christian names, but the surnames are still Portuguese such as De Fernandez, De Souza, De Silva, Reberio, De Cruz, Da Costa, Penherio, Gonzalez etc. Another trace of their Portuguese descent is found in the number of Portuguese words contained in their vocabulary. By religion they are Roman Catholics.

The Christian community is sharply divided into Protestants under the Anglican Church and the Catholics under the Catholic mission.

Buddhists

Chittagong is the only districts in Bangladesh, excepting the Hill tracts, where Buddhism still survives as the religion of quite a big proportion of the population.

Formerly Buddhism in Chittagong consisted of three main classes, the Arakanese, the Chakmas, and the Baruas.

Arakanese Buddhists

The Arakanese were the inhabitants of Arakan or Roang, which lies to the south of Cox'sbazar District, separated from it by the river Naf. They were independent and a very powerful nation. They occupied and held the region for several centuries with occasional lapses, when they had to yield to the king of Tippera. They came to Chittagong as a ruling nation, as officers, nobles and other dignitaries and resided here temporarily. As a result of Mughal conquest of Chittagong in 1666 AD the main body of the Arakanese Buddhists fled away from Chittagong and lingered on in the southern part of the region, to the south of Ramu. Those of the Arakanese, who had settled in the remote parts of the region to the east and to the south did not fly away but continued to live practicing their humble vocation of life. They are known as Maghs and belong to two groups: *Jhumia Magh* and *Roang* or *Rokhaing Maghs*. The *Jumia* Maghs are found along the banks of the chief rivers in the upper part of their courses and in the low ranges of hills, south of the Karnafuli. They call themselves *Khyountha* or men of the rivers. They are called Jhumia Maghs, because they practise *Jhum* cultivation, a nomadic form of tillage, which consists of clearing a small tract of virgin soil by burning down the forest, cultivating it heavily for a year and after the soil is exhausted abandoning it for a fresh patch of land. The

Roang or *Rokhaing* Maghs, who are found in Cox'sbazar district, are the descendants of the Arakanese who lingered on after the Mughal conquest of Chittagong and those who came to Chittagong region as refugees at the close of the 18th century after the invasion and conquest of Arakan by the Burmese and also of those who sought British protection shortly before the 1st Burmese war in 1824. They are most numerous in Ramu and Ukhia uzs, where lands are granted to them by the Government at Cox'sbazar and at Harbang. Those living in the towns and larger villages earn their livelihood by trade and where opportunity is offered, by fishing. Their language and names are Burmese. They do not generally understand Bengali and never speak it among themselves.

Chakmas

The Chakmas had a long history. They were originally residents of upper Burma and had their own king. Chakma king, Mwuñ Tani, was driven out from his kingdom in Upper Burma by the Arakanese King in 1418 AD on the ground of showing disrespect to Buddhism. He entered Chittagong with all his people. The Muslim Governor of Chittagong allowed them to settle at Alikadam on the bank of Matamuhuri River. Besides Alikadam, eleven other villages in Ramu and Teknaf were given to the Chakmas for their settlement. They were staunch supporters of the Muslim Governor of Chittagong. When Meng Kheri or Ali Shah, king of Arakan, occupied the territory up to Ramu in 1434-35, the Chakmas on the frontier put up a strong resistance on behalf of the Muslim ruler. But as no reinforcement came from Gaud, they had to cede parts of Ramu to the Arakanese king; the demarcation line is still marked by the names of unions Rajarkul and Chakmarkul. The Chakmas gradually moved towards the north and the east. They kept up their separate identity under their own chief and were concentrated in the region now covered by Rauzan, Rangunia, Patiya and Anowara uzs, their chief having his headquarters at Rajanagar on the eastern border of the district. Their relation with the Mughal administration was very cordial. Some of their chiefs adopted Muslim names and introduced Islamic culture and etiquette in their court. With the tightening of administration under the East India Company, they gradually moved towards the east and spread along the upper courses of the Karnafuli and its tributaries in the Hill Tracts. Their chief also sifted to Rangamati during the early part of the 19th century. At present

there is hardly any Chakma settled permanently within the limit of Chittagong and Cox'sbazar districts.

Barua Maghs

Buddhism is still a living religion in the south and the east of Chittagong among the Barua Maghs although they have adopted some Hindu customs and ceremonies. These Barua Maghs also call themselves Rajbansis or scions of the royal race, because they claim to be descendants from the kings of Arakan, who migrated from Magadha, the modern south Bihar. The name Magh is said to be a derivation from the name of the country of their origin and even the most illiterate Maghs call themselves Magadha Kshatriya on the ground that their ancestors were Kshatriya princes of Magadha.

The history of Chittagong with especial attention to the description of the inhabitation of human races in this region has been discussed briefly. The relevance of this discussion lies in the fact the language of a community or a region contains elements of languages spoken by the peoples resided there over the periods of history. The discussion of this chapter informs us of the names of nations who inhabited, resided, raided and came in contact with the region of Chittagong. The names of the following nations or groups may be mentioned here:

1. Austroloid, 2. Mongoloid, 3. Aryan people, 4. the Arabs, 5. the Tripuras, 6. the Arakanese, 7. the Maghs, 8. the Burmese 9. the Turks, 10. the Iranians 11. the Afghans, 12. the Pathans, 13. the Mughals, 14. the Portuguese, 15. the Dutch, 16. the English etc.

The people of Chittagong bear in their vein the bloods of the nations mentioned earlier. A close anthropological study can surely testify our claim. On the other hand the language of Chittagong as well contains elements of the languages of those people. Along with the elements of Bangla the dialect of Chittagong includes the elements of many tongues, whose speakers had come to the contact with Chittagong. Moreover, the speakers of several languages resided in Chittagong even in the 7th decade of the last century. The census report of 1961 justified our claim:

*Population by mother tongues*²⁴⁸

1	Austric family	Santhali & Khasi	393
2	Dravidian family	Brahui	23
3	European Branch	English	1162
4	Indo-Aryan Branch	Assamese	05
		Bengali	29,37,219
		Gujrati	798
		Hindi	594
		Marathi	13
		Oriya	05
		Panjabi	530
		Rajsthani	..
		Urdu	30,728
		Sindhi	204
5	Iranian Branch	Baluchi	03
		Persian	85
		Pushthu	390
6	Semitic Branch	Arabic	02
7	Tibeto-Chinese	Arakanese	92
		Burmese	6356
8	Other languages		4329

Owing to the lack of our knowledge of those languages, at present we are not able to present a complete etymological study of Chittagonian vocabulary. We will concentrate our attention to Perso-Arabic elements which found in the dialect of Chittagong. The etymological study of these elements will be presented along with the analysis of their phonological and semantic changes.

²⁴⁸ S N H Rizvi, *op. cit.*, p. 108

Chapter Two
Chittagonian Bangla: Linguistic Features

It is widely considered that 'Chittagonian Bangla' is a dialect of Bangla. Yet some foreign scholars regard it as a language separated from Bangla. Although we ignore those opposing opinions we should admit 'Chittagonian Bangla' is a dialect with distinctive characteristics which make it rather different from other Bangla dialects and ambiguous to the speakers of other regions of Bangladesh and West Bangla. As a matter of fact the language of Chittagong is heard peculiar in the ears of non-Chittagonians. Some Chittagonian sounds may not be transformed in written form with Bangla alphabet. In spite of all these we try to preserve them as much as we can.

Analyzing 'Chittagonian Bangla' from linguistic point of view is not the main focus of this thesis. It has been stated earlier, that the focal point of this thesis is to explore Perso-Arabic elements of Chittagonian Bangla. But it will not be possible to avoid the discussion 'Chittagonian Bangla' completely.

This chapter will deal with the linguistics features of the language of Chittagong. The distinctive characteristics, which make 'Chittagonian Bangla' unique and different from other Bangla dialects, will also be highlighted. The last section of this chapter will deal with the status of 'Chittagonian Bangla', whether it is a dialect of Bangla or an independent language. This discussion will be objective and based upon the theories applied in the field of dialectology.

Section One

Chittagonian Bangla: Some Related Facts

From the geographic description and demographic profile, which have been illustrated in previous chapters, it is understood that Chittagong is an area consists of the characters of several sub-islands and a melting pot of the peoples of different cultures. The Buddhist culture of Arakan, the culture of Arab Muslims, who had arrived through seaway in pre-Mughal and Mughal periods, Portuguese and other European cultures animistic religious culture of the aboriginals in the Chittagong Hill Tracts, the mixed culture of Arakan, Burmese and Chakma-Burmese culture and lastly the modern Christian culture of British occupation had made a great impact in this area, which can be as:

a) the mixed influence of the rivers valleys and hills:

= Lohagara, Satkania and Patiya.

This is indeed the central area. The communication of this area is mainly centralized to southern and northern parts of Chittagong, it also directly connected with Bandarban.

b) The influence of rivers and sub-rivers = Chandanaish.

Apart from the most southern peripheral habitation Cox'sbazar, the linguistic atlas of Chittagonian Bangla is generally mentioned as the northern dialect and southern dialect. In spite of this classification this language bears the following four characteristics:

a) Influenced by hills

b) Influenced by sea and mixed form

The language form of Southern Area-

a) Coastal and partly islandic (Kutubdia and Maheshkhali)

b) The language of Chittagong Hill Tracts and the areas bounded by sea, rivers and off-shore islands.

The aforementioned influences are manifested firstly in articulation of sounds and secondly in grammatical usages (in morphology and syntax). But the use of language is varied according to social structure, which can be studied in the dominion of sociolinguistics. The other aspects of the dialect can be mentioned from the structural and traditional viewpoint. It can be noted here that the trends of language variations in the dialect are general as well as specific.

A. General

1. In everyday conversation of common people, the language as a whole is characterized with two features of expressions: usages of slang and usages of ungrammatical form of expression. This is very common to Chittagonian Bangla.
2. In conversation between a literate and illiterate and of them with others, diglossic elements, mixed form of *Chalita Bangla* and the usages of loanwords are common. Honorific pronominal *apni* (you) instead of *tui* or *tumi*; changes of Bangla syntactic structure and word-order, phonological variation in pronunciation have been made Chittagonian Bangla exceptional than that of others.
3. Folk-language is used in citation of proverbs and messages. It is in fact nothing but the accommodation of traditional regional form of expression.

B. Specific

4. Regional application (language variations that are characterized by the speakers of four regions started above.)
5. Usages of Chittagonian words and their regional pronunciation as a means of communication in peripheral areas. This language forms exhibited one or more varieties of expression in the field of communication among the inhabitants known as *Chatgaian* and *Roainga*, *Chatgaian* and *Sandipia-Saralya* as well as *Chatgaian* and the races reside in the hill tracts.

Varieties

Regarding the vocabulary of Chittagonian Bangla, Abdul Karim Shahityabisharad mentioned some varieties, which can be summed up as:¹

1. Insertion of the languages (Mogi and Pali) of aboriginals (Mogs and Buddhists);
2. the languages of Arabs who came for trade (mixing of Arabic, Persian, Urdu and Turkish words);
3. the language (mixed form of *Sadhu* and *Chalita Bhasa*) of the neo-immigrants Brahmins and the high caste Hindus of *Rarha* region;
4. insertion from the vocabularies of European languages such as Armenian, Dutch, French, Danish, English and Portuguese.

¹ Abul Ahsan Choudhury (editor), Abdul Karim Shahityabisharad *Racanabali 'Islamabad'* (Dhaka: Bangla Academy 1997) pp. 68-84

According to Dr. Mohammad Enamul Hoque² the language variation of Chittagonian Bangla occurred by the influence of the people who reside in the remotest hilly areas is given below:

1. The language of Nadampur or Nezampur (the territory towards the western side of the hill Sitakundo) is different from the language of the other regions of Chittagong in several viewpoints. This language form is somewhat distinct and lies in the state of middle position of the languages of Noakhali and Chittagong.
2. The language of the eastern part of Sitakundo hill to the river Matamuhuri may be regarded as the standard form (*Sadhu Bhasa*) of Chittagonian Bangla.
3. Chittagonian Bangla has lost its purity when it crosses the river Matamuhuri to its way to Cox'sbazar. It is because of the influence of Akiyab and Rosanga.
4. There are some Muslims known as *Royainga Manush* (people of Rohang or Rosang) who live in various places of Cox'sbazar, especially in southern parts of the district and in upzilas of Patiya, Satkania and Banskhali. The language of these people is to some extent different from the standard Chittagonian Bangla.

Example:

Royainga: oba bhat no khaibo ne?

Kande jaiba?

Chittagonian: oba bhat no khaiba na?

Kanḍe jaiba?

Meaning: Hi! Won't you have rice?

Where will you go?



Considering the phonology, morphology and syntax of Chittagonian Bangla it may be said that the variation of this language or dialect, which is surrounded by the sea and hills is nothing but one of the dialects of Bangla. The Chittagong dialect

² Mansur Musa (editor), *Mohammad Enamul Hoque Rachanabali*, 'Chattagrami Bangalar Rohoshyabhed' (Dhaka: Bangla Academy 1991) v. 1, pp. 498-500

preserved the various characters such as, inter-vocalic consonants of medieval Bangla: Prakrit, and Apobhransa. On the other hand, many linguistic features of the dialects of Eastern Bengal such as, half-nasalization, diphthong, deaspiration, rising tone, usages of initial [a] or [u] in the place of [ɑ] have been preserved. From the morphological viewpoint, the dialect also retained some characters like *Sadhu* verb-form, epenthesis, and full form of Bangla intransitive verbs. [h] in place of [sh] or [s] in southern region is a common feature.

Sound Variation

Here it is not easy to present variation and sub-variation occurred in different areas of Chittagong. So, a general picture of sound variation is presented below:

Word and its meaning	Variation of north Chittagong	Variation of south Chittagong	Variation of Cox'sbazar	Remarks
ogrohaion (month)	ɑɑn mash	a'n mas/mash	ɑɑn maishsha	
ɑbostha (condition)	ɑostha	ɑɑstha/ɑbostha	ɑbosta	
ɑpomani (disgrace)	ɑkɑmani	ɑphɑmani	ɑhɑmani	
ɑjuhat (excuse)	usila	suta dhara	suta dhara	
ɑndho (blind)	ādhɑ	andha	ādhɑ/k.ɑnaiya	
ɑnuman (assumption)	ɑndaj	ɑnoaishsha	ɑndas	
ɑmi aschi (I'm coming)	a-ir, airɑ	air	ai-ir	
ɑlna (dress-stand)	ɑlkoni	ɑlna	ɑnna	borrowing
ɑexpressing anguish	ɑbaijja	ɑbairga	ɑbairga	shortening
ɑkorechi (did)	ɑkorji	ɑkojgi/gɑrɡi	ɑgɑjji	
ɑhay	ɑoba	ɑɑba	ɑoɑya	
ɑsagor (sea)	ɑdoijja	ɑdoirga	ɑdoijja	
ɑkothai (where)	ɑkanɽe	ɑhanɽe/kɑnde	ɑk'ɑre	
ɑkato bɑro (how big)	ɑkha'ttor	ɑhattor	ɑka.ttor/khattor	k > kh/h
ɑshakun (vulture)	ɑhoun	ɑhukkum	ɑaun	sh > h

Phonological differences between the languages of south and north Chittagong are as follow:

- Word initial [ɔ] changes to [a] or [u];
- Palatal [j] changes to velaric stop [g];
- Inter-vocalic consonant and nasalization of the preceding vowels of north Chittagong change to [kh] in south Chittagong.

Section Two

Some Characteristics of Chittagonian Bangla

Chittagonian Bangla is full with various characteristics. Although it is considered as a daughter of *Sadhu Bangla* (Standard Bangla) it contains some features which may not be found in other dialects of Bangla, not even in standard Bangla. These features make the language of Chittagong different from other dialects of Bangla. These differences can be detected easily by the speakers of other regions. They can't even understand Chittagonian conversations, let alone talk. But an uneducated Chittagonian can easily understand other dialects of standard Bangla. The reason behind this secrecy lies in the way of articulation which is used by the Chittagonians. Regarding the ambiguity of Chittagonian dialect, Dr. Mohammad Enamul Hoque mentioned a story: after listening to a conversation between two Chittagonians and being acquainted with its meaning a Calcutian had made the following remark:³

Oh! This is very beautiful language. The English has invented shorthand. But a system known as short-mouth is still to be invented by any nation. However, the Chittagonians has surpassed the English in this regard; because they have invented 'short-mouth' version of Bangla. Brothers! Can you teach me this short-mouth version, so that I can make fun and joke at the markets of Calcutta.

Here we would like to present those characteristics which transform Chittagonian Bangla into 'short-mouth' version of standard Bangla. The characteristics of Chittagonian dialect may be summed up in four points:

1. Mode of articulation;
2. Semantic feature;
3. System of contraction and
4. System of word-junction.

1. Mode of Articulation

The mode of articulation used by Chittagonians is mostly different from that of standard Bangla. Chittagonian language can only be preserved by a sound recorder. To preserve it with Bangla alphabets is mostly an impossible task.

There is little difference between aspirated and unaspirated sounds in Chittagonian Bangla. In most cases aspirated sounds tend to be changed to unaspirated sounds.

³ Mohammad Enamul Hoque, *op.cit.* p. 520

On the contrary, some unaspirated sounds have a tendency to be altered with their aspirated counterparts. As a result of these tendencies the following changes may be observed in the articulation of Chittagonians:

k > kh; g > gh; c > ch; j > jh etc.

Conversely, some aspirated sounds are pronounced as unaspirated, as- paik < pakhi (bird); bag < bagh (tiger); mac < mach (fish); gonḍa < ghoṭiya (dried cow dung) etc. From the examples mentioned above we can reach to a systematic conclusion: a word-final aspirated consonant changes to an unaspirated one in Chittagonian Bangla. More examples may be provided here:

dut < dudh (milk); bod < bodh (slaughter); mag < magh (the 10th month of Bangla calendar); boishak < boishakh (the 1st month of Bangla year).

This trend of unaspiration may also be observed in any aspirated consonant irrespective to its position.

Another feature of Chittagonian articulation is the inter-change of low voice and husky voice: in this dialect, low voices tend to turn to husky voices. On the contrary, in some cases husky voices have a propensity to change into low voices.

Low voices turn into husky voices:

ṭeissa < tasso (); ḍean < taran (chase away); ṭheila < ḍal (branch of tree).

Husky voices change to low voices:

ura < uṛa (cowshed); baro < baṛo (elder, big); bhera < bheṛa (ram).

In other cases word-final vowel *e* is elided and the word got a consonantal end: barit < barite (at house); ghorot < ghorete; jait < jaite (to go).

Word-initial sh, s and ṣ tend to be 'h' in most cases; while in some cases they turn to 'ph' and 'ch':

haur < shashur (father-in-law); hala < shala (brother-in-law); hait < ṣat (sixty); hokkal < sakal (all); hag < shak (potherb); phuta, huta < suta (thread); chamme < samne (in front).

2. Semantic features

Chittagonian Bangla contains some semantic features which make it distinguished among Bangla dialects. These features may be divided into two categories:

- a) Different meaning of same word in Chittagonian Bangla and Standard Bangla;
- b) Expressing long sense in one word or short sentence.

a) Different meaning of same word in Chittagonian Bangla and Standard Bangla:
There may be found some words in Chittagonian Bangla which contain meanings that differ from their meanings in standard Bangla. A list of such words with their meanings in both Chittagonian Bangla and standard Bangla is given below:

Chittagonian word with meaning	Bangla word with meaning
āt = stomach	āt = any tubular organ
ātur = crippled in a limb or limbs	ātur = room of confinement of a woman at child birth
adhar = food for fish or bird	adhar = container, vessel
alat = thick cable	alat = burning coal
kosha = miser	kasha = whip, lash
kāca = side, brink, bank	kāca = unripe, green, uncooked
kam = work	kam = desire to have sex
kesh = wool	kesh = hair
khap (dean) = take a secret glance	khap = scabbard
khol = covering of betel-nut tree	khol = a kind of tomtom
guti, gula = chicken pox	guti, gula = (used to form plural)
cai = fish catching instrument	cai = I see
cir = worm	ciro = long time
cour (maron) = to propose higher price than previous buyer	cour = thief,
cura = a kind of fried rice	cuṛa = apex, peak
chata = bodily secretion	chata = umbrella
jhar = rain	jhar = storm, tornado
jhura = dozing	jhura = crying
ṭal = heap, pile	ṭal = slant, bend
ḍora = red tape worn in women's head	ḍora = stripe
ḍoul = like, alike, similar	ḍoul = external appearance
ḍhak, ḍhag = side, rib, rib-bone	ḍhak = a kind of tomtom
thor = corn of the banana	thor = spathe of plantain tree
phut = mud, clay	phut = 12 inches
balan = bud, blossom	balan = to speak

bil = paddy field, open field	bil = swampland, fen
bhog = hunger	bhog = perception of pleasure or pain
maric = capsicum, chilli	maric = pepper
mata = to speak	mata = be intoxicated
miḍa = treacle, molasses	mithai = sweetmeat, sweet
bāal = illiterate, uncivilized	bangal = people of East Bengal
sar = sail of a boat	sar = thin layer on milk, film
shak = abhorrence	shokh = hobby, fancy, fondness
har = mud, clay	har = Shiva, the destroyer

b) Terseness/ succinctness: expressing thankful meaning in a word:

A characteristic of Chittagonian Bangla is that it is possible to express long meaning in a word. This feature is rarely found in standard Bangla. It may not be told certainly from where Chittagonian Bangla gets this characteristic. At this point we are going to present some such kind of words:

i) **ṭhaiṭ**: This word is usually used before the verb ‘mara’ as an adverb. The figurative meaning of the word is ‘at that moment’ or ‘immediately’ and its applied meaning is ‘exactly at the place where somebody is now staying.’ When a Chittagonian says ‘tore ṭhaiṭ mari phelaiyyam’ the meaning stands as: ‘I’ll kill you exactly at the place where you are staying now without giving you any chance to move.’ In other word the meaning is: ‘I’ll kill you immediately.’

ii) **jane**: The word ‘jane’ is formed off two words: Persian jan (soul) and Bangla affix *e*. This is too an adverb whose figurative meaning is ‘thoroughly.’ But its applied meaning is: ‘your soul will be alive; but I will beat you so brutally that living and dieing will be same/similar for you.’ The meaning also includes ‘destroying’, ‘utterly ruined.’ The sentence ‘itar ghorot curi aiye; itare jane boai diye’ means ‘a thief stole his house; he ruined him utterly.’

iii) **koichali**: This word is formed off ‘koi’ (the walking fish) and chali (ash). The applied meaning of this word is ‘mental impatience’, ‘troubled with anxiety’ and ‘toss about in pain.’ However, its lexical meaning indicates to ‘the state of that walking fish which is caught with ash in order to cleanse it for cooking.’

Example: ‘ār porane koichali gorer.’ = My heart is tossing about in pain.

- iv) **moicali**: The applied meaning of the word is: 'revolve,' 'toss and move.' The term is made of two words: *moi* (ladder) and *cali* (harrow a field). So, the lexical meaning is 'to flatten everything as the ladder levels the land.' Example: 'ite duinnai moicali aier. = He is coming tossing and moving the world.'
- v) **ittiyar**: The applied meaning of the word is: 'just now,' 'at this moment,' 'at once,' 'immediately.' The etymological analysis of the word is as follows: *ittiyar* < *ei* (this) + *toiyar* (ready), i.e. 'ready for doing something previously.' Example: 'āi ittiyar aissam = I'll come just now. In other word: 'I'm going out keeping this mentality in my mind that I'll back immediately.'
- vi) **minghucairga or minghucaijja**: The applied meaning of the word is: 'hopeless', 'disappointed.' Etymological analysis is: *minghucairga* < *mon* (mind); + *ghuc* (be subdued) + affix *ia*, i.e. 'in a condition where one's mind is subdued.' Example: *itare deikhte minghucairga mikka laar.* = He seems to be subdued with disappointment.'
- vii) **bharbairga or bharbaijja**: This word is used as a adjective of mud or clay. The applied meaning of the word is: 'very clear,' 'translucent'. Etymological study of the word is: *bharbairga* < *bhar* + *baha* + *ia* i.e. 'such liquid thing which is unable to carry any load'. Example: 'tore *bharbaijja* harar bhitar gārai baijjaite baijjaite daijjet pheli diyam = I'll beat you to throw in the sea after pouring you in *clear* mud.
- viii) **uchaidda**: The applied meanings of the word are 'prodigal', 'extravagant' etc. The etymological analysis is: *uchaidda* < *ucchahatia* < *uccho* (high) + *hat* (hand) + affix *ia*, i.e. a person whose hand is high. In other word who is extravagant. Example: 'tonnan uchaidda āi na dei.' = 'I've never seen an extravagant person like you.'
- ix) **larkhaijja/ larkhairga**: The etymological analysis of the is as follows: *larkhaijja* < *larkharia* < *lar* (to move) + *khār* (straw) + affix *ia*, i.e. which is moving constantly like straw. The word may be used for several meanings while the main applied meanings are unsteady, unstable, teetering. Example: 'larkhaijja paran bujh na maner.' = 'Greedy mind does not understand.' 'larkhaijja hāḍa' = 'useless second husband.'
- x) **laradaishsha**: The applied meaning of the word is 'unfortunate' and its etymological study is as follows: *laradaishsha* < *lara* + *dashia* < *naṛa* (move) +

dosha (state/condition) + ia, i.e. a person whose state or condition is constantly movable and unstable.

Example: 'ouḍa tonnan *laradaishsha* gaur āi na dei' = 'O yah! I've never seen an *unfortunate* person like you.'

3. Contraction:

A common feature of Chittagonian Bangla is to shorten long shape of Bangla word which may be characterized as *contraction* in the terminology of historical linguistics. It occurs basically due to the swiftness of the articulation of Chittagonians. One of the characteristics of the traders is to speak quickly; because they do not have enough time to speak at a snail's pace. Chittagong had been an important centre for business from ancient time. So, this is not a matter of surprise that 'contraction' occurs regularly in Chittagonian Bangla.

Examples:

uas < upobas (fasting)

bisit (bar) < brihoshpoti (bar) (Thursday)

juni < junaki (the firefly)

bhaini < bhaginei (niece)

thūu < tamaku (tobacco)

hattai < haritaki (yellow myrobalan tree and its fruit)

kaitar < kabutar (pigeon)

kaola < kabala (deed of sale)

4. System of word-junction

Another feature of Chittagonian Bangla is its system of word-junction. In this dialect a word is formed by junction of many words. The reason again goes to the nature of pronunciation of Chittagonians. The Chittagonians tend to speak quickly and in doing so they intend to pronounce many words quickly and form a word.

Here are some examples:

indi < ai + khan + di = ai (this) + sthan (place) + dia (through)

undi < oi + khan + di = oi (that) + sthan (place) + dia (through) [to that direction]

hitallai < hi + tar + lai = sei + tar + lagi [for that reason]

ommarema < o + ma + re + ma = o + mago + ma [exclamatory]

deinnapare < dekhit + na + pare = dekhite + na + pare [don't love]

hamburān < hambur + dean = hamaguri + dea [crawl]

ãola < aun + ala = agun + oala [kitchen]

oba < o + baba = ohe + baba [hey]

ghalla < ghal + la = ghar + loya [to enter house]

ikkini < i + ki + ni = ei + tuk + khani [very little]

ebela < e + bela = ei + bela [this time; now]

Section Three

Phonological Description

Vowel

Vowel Inventory and description of vowel

(1) Inventories: There are 8 (eight) vowels in Chittagonian Bangla which are classified as front, mid, and back or unround 3, neutral 1 and round 4. The three front vowels are [i, e, æ]. The three back vowels are [u, o, ɑ] (including an irregular vowel [ɛ] which is lower than [æ] and higher than [e]). The only mid vowel is [a].

(2) Vowel Distribution: Vowels in word-initial, medial and final position are as shown below:

Vowel	Word-initial	Word-medial	Word-final
i	iba (this) iat (in this)	khira (cause to milk)	c.ai (sec/watch)
e	ebera (this time)	deya (calf)	sukke (in happiness)
æ	ækkan (one piece)	jætte (when)	koddæ (where)
a	atikka (sudden)	coyar (slap)	faira (beggar)
ɑ	ɑ (hallo, ho)	pɑnna (reading)	thɑɑ (stay)
ɛ	ɛɟa (that man)	bɛuj (sister-in-law)	jɛ (go)
o	oar (to compare) ophut (o son)	hon (crops) mɑog (wife)	pao (leg)
u	ula (duster)	badut (son of maid servant)	lɑu (blood)

(3) Nasalization, length and accent:

(a) Nasalization:

Nasalized vowel	Examples
ĩ	pĩra (ants), pĩdhan (cloths to put on)
ẽ	tẽã (money), dẽra (stalk of a plant), jẽota (living), lẽu (lemon)
æ̃	æ̃ɟe/ æ̃nɟe (here)
ã	ãola (kitchen), ãtte (from me), bhãi (breaking),
õ	õla (lotus), chõi (legume), bãɟu (nipple)
ɛ̃	ɛ̃ri (mother in law), mɛ̃lai (moulovi)
õ	kõa (cell), põaitta (dawn), bhõr (eyebrow)
ũ	ũn (listen to me), khũjoddone (are you searching for?)

Nasalized forms of the eight vowels are observed. But [ã] and initial [õ] are rarely used.

(b) Length:

In standard form of Bangla there is no such difference between long and short vowel. But in Chittagonian Bangla the matter is rather different. These differences are found in:

1. Generally open of monosyllabic words;
2. In free variation, as: muchi (shoe-maker), mu:chi (wiped)
3. In the phonological environment (phoneme) where the long vowel is essential, as:
 - roibar (Sunday)/ ro:i (to stay)
 - kon (say, verb)/ ko:n (who, less used)
 - lar (move)/ la:r (he is taking)
 - para (footprint)/ pa:ra (hill)
 - phoira (beggar)/ pho:ira (in morning)

Phonology and Phonological features

(a) In addition to vowels the usages of some vowel-like sounds are observed in the formation of syllable:

Vowel-like sound	Example
i gliding	iyat (here), thia (wait, stand up), maiar (peacock)
Initial accent	ii:n (these things), i:in (those things)
u gliding	kanna → kannua (pl. kannun) (which)

(b) Spontaneous nasalization is observed as a new tendency. It is generally found in the following phonological circumstances:

- * In the context of ta Bargio or the palato-alveolar sounds, such as: dhëi (husking pedal);
- * In the context of fricatives: p.õp.a (flower), hãti (elephant);
- * and in the context of analogy: bãđi (short), bêka (bent), tuish (bran), bhõr (eyebrow) etc.

(c) The another phonological feature is the deletion of nasal sound in the inter-vocalic context and nasalization of preceding vowels, as:

oũl < angul (finger), baãl < bangal (inhabitants of Bengal), chiãr < chemar (orphan) etc.

(d) Insertion of epenthesis-like [i] and [u], especially in numerical words.

Numerical words: ekchaitto < ekṣatti (sixty one), ponjaish < poñcash (fifty), hataish < satash (twenty seven), hait < ṣat (sixty).

Insertion of [u]: moug < mag (wife).

Usages of [a] in rare cases: moiar < moiur (peacock).

(e) Deletion of word-final vowel in accent:

māo < mama (maternal uncle), di: < dihi < dighi (pond), ta: < tabu (yet), ba < baba (father), shi: < shing (a kind of fish).

(f) Free variation:

- a ~ ā haluk / hāluk (water-lily);
- ã ~ āa ār / āar (my), rã / rāa (fair/bright)
- õ ~ õa bhōra / bhōara (a kind of bee)
- a ~ a paikh / paikh (bird)

Compound Vowel

Various compound forms are shaped when two or vowels or vowel-like sounds are joined together. The main features of compound vowels in Chittagonian Bangla are given below:

a) Diphthongs

Total 33 (13 with front vowel + 6 with low vowel + 14 with back vowel).

i + (i, e, a, a):

ii:n (these); arie; ci.a (musk-rat); jiata (living); hia (education); iat ~ iyat (here).

e + (i, u, o, a, a, e): + ~

deila (corridor); tēi (he honoric); beinna (morning); kēur (); kēara (scorpion); jean (such as); tēa (money); teyallish (forty three).

æ + (i, a, o): + ~

jætte, jæitte (from whom, from where); deiya (an kind of cow); bæinna (morning); háeola (moss); jcota (living); bhæora (bee).

a + (i, u, o, a, a, e): + ~

paikh (bird); bhāi (breaking); phaun (Falgun, name of a Bangla month); thāu (tobacco); agau (avdance); aol (first); āola (kitchen); shaon (shrabon, a bangla month); āar (my); aabi (come in future).

o + (i, u, a, a): + ~

moir (mallet); ouḍa (used in addressing somebody); ḍouk (a kind of bird); kōra (pumkin); ghōara (veil); koyar (whom); hoan (equal); coyar (slap); kōa (cell).

u + (i, e, a, u): + ~

dūr (fig); uin (lich); tūish (husk); mue (u+e); jeduḷa (as much); dhua (smoke); tuir (variety of catfish); eduun (so much).

a + (i, u, o, a, a, e): + ~

ain (fire); paik (bird); phair (feather); chāi (bean); hāuk (shell); tao (yet); kaāla (orange); caari ~ chaori (job); thāak (flirtation); gual (wild cow); bhac (fear).

b) Triphthong

i-i-e	gie (has/have gone)
e-i-a	ciāt (here); jēiat; geiach
e-i-a	eian (this is); jeian
a-u-a	bauana (foppery); hakhaua (who never ate or who did not eat)
a-i-a	gāia (rural); khaiare (eat first and then do something)
a-i-a	naiar (father's house of a married woman); baiar (brinjal)
a-o-a	khaoa (eat); baoa
a-u-a	saua (six pieces); baua (the wife)
o-a-i	koaish (good, well)
a-a-a	baaar (jujube)
a-i-a	aiakto (that time)
a-i-a	karaia (who does); dharaia (who catches)

c) Tetraphthong

a-o-i-a	haoia (what has done or whar will be done)
e-o-i-a	deoia (who has right or power to give)

d) Tone

ca:i (want)

ca:i (tool for fishing)

Half-vowel

It is very difficult to find out the difference between half-vowel and compound vowel in almost every language and dialect. The number of half-vowel in Chittagonian Bangla is two.

i (y): thiyer (put); naiyar (father's house of a married woman)

u (w): agaw (advance); nawya (boatman).

Consonants

(1) Inventories: In terms of manner of articulation, the consonant of Chittagonian Bangla are: plosive 19 (including 11 regular plus 8 irregular and peripheral), affricate or almost affricate 1, spirant 6 (including regional variety and free variation), fricative 3 (including contrastive distribution of [s] and [sh]), rolling 1, flap 1 and lateral 1.

(a) Plosives

p/ph, b/bh, t/th, d/dh/, t̪/t̪h, d̪/d̪h, c, j/jh, k/kh, g/gh

p = unaspirated and unvoiced plosive.

Example of [p]:

1. p̄āra (ant), p̄ēash (thirst), p̄ōjha (load) p̄ūacha (to clean)
2. ponna (to read), ḍupan (to sank).
3. tuppa (heap), appu (paternal aunt)

ph = in monosyllabic word [ph] is rarely used as aspirated form of [p].

1. phut (mud)
2. kaphon (coffin), suphi (Sufi), dōpha ([ph] is preserved here).

b = unaspirated voiced bilabial plosive.

bāar (wind/air), i.ba (he/she), abal (disaster)

bh = bilabial voiced aspirated plosive.

bhada (5th month of Bangla calendar), lubhi (greedy), bhattun (rice-plural).

t = unaspirated unvoiced alveolar plosive (in all position).

tæ (she/he), taash (quickly), attor (together), kaat (want).

th = aspirated representation of the sound [t].

thami (garment for women worn in the lower part of the body), cotthai (one-fourth).

d = voiced form of [t], used in all position. But word-initial [d] is less voiced and less aspirated, as – de'i (see), d̄āra (the ox), oda (zinger), ud (otter).

dh = to some extent weakly aspirated voiced alveolar plosive. It is not found in word final position.

dhai dhai (hiding), koddha (a kind of pot), dhūi (a kind of winter pie).

ʈ = unaspirated palato-alveolar (retroflex) plosive, used in all position.

ɖ = voiced form of [ʈ] sound, found in all position.

daba (hookah), ɖ̄ar (big), uɖan (courtyard), piɖ (back).

ɟh = aspirated representation of the sound [ɟ], it is not found in word-final position.
ɟhulain (swing), aɟhara (eighteen), aɟhaish (twenty eight).

c = unaspirated unvoiced palatal affricate, used rarely and spirantized and contrastive distribution of [c] and [ch] is not clear, of it does not have any aspirated form due to its position at word-final.

tormuc (water melon), kac (work), buc (to understand), lac (shyness), goc (the plaited end of loincloth).

j = voiced form of [c].

jēota/jēota (living), bajarat (in market), doiija (sea).

jh = aspirated form of [j], not used in word-final position.

jhi (aunt), bajhan (binding), bajhabajhi (mandatory).

k = unaspirated velaric plosive used in limited context.

kuir (dog), eukga (one), ekkini (a little).

kh = aspirated form of [k], used in very rare context.

khattun (from where), khaal (dove).

g = voiced form of [k] used in all position.

mangua (henpecked), gam (good), hāug (shell)

gh = aspirated form of [g].

ghira (fencing), ghala (to enter), ghara (jar) ghin (abhorrence).

(b) Nasals: m, n, ng

m = unaspirated voiced bilabial nasal.

maal (a species of large fresh-water fish with radish eye), ɖumalu (diver),
thami (a garment for women worn in lower part of the body) ɖum (dive),
dhaijam (will catch).

n = unaspirated voiced nasal, used in all position.

naia (boatman), nanai (affection), i:n (these), khendar (garbage), phorain
(broom)

ng = unaspirated voiced velaric nasal.

pong (portable covering made of straw for boat), deang (hill), keang (Buddhist temple).

(c) Affricates: /ts/ (phonological and orthographic representation [s])

/ts/ [s] used in word-initial in open syllable and other position in close syllable.

tsha ~ tsha (to see), tsai (let us see), attsani (beckoning with hand), tsos (convicted).

(d) Fricative: ϕ , f, ζ , x, γ , z

ϕ = jir ϕ a/jirpha (tongue), hã ϕ ani/haphani (asthma)

f = labio-dental fricative.

jolfai (olive). = (f < p) khaf (scabbard).

ζ h = pre-palatal. In careful pronunciation like [ch].

curia ~ ζ hurai ~ surai (to break into pieces), ζ hõi/sõi (bean)

x = in Chittagonian Bangla fricative [x] sometimes becomes [h]. So it has two realizations [x] and [h]. Both are unaspirated and unvoiced.

/x/ → [h] = # -v: hanphul < xanful (ornament worn in ear), ham < xam (work).

Suprasegmentals:

Five kinds of Suprasegmentals can be identified in Chittagonian Bangla, such as syllable structure, syllabic accent and stress. Apart from these a rising vowel can also be mentioned.

Syllable Structure

Monosyllabic structure:

Open class

v a (addressing and consent giving word); ã (black spot of cloth).

vv ai ('coming' intransitive), ai (hey! In the sense of addressing someone)

cvv coi (raised seat), chãi (bean)

Close Class

vv ai (coming); ãi (I)

vc ar (insensateness); ãr (my)

vvc uir (granary); aon (agrohaon/ the 8th month of Bangla year)

cvc khil (latch); can (moon)

cvvc khein (moment, time); beil (daytime, time)

Disyllabic Structure

Open Class (a)

v-v	ua (unyielding/straight)
v-cv	ola (snow falling with rain); òda (prostrate)
vv-cv	uica (look at that); ouða (hay)
vvc-cv	arka (upper garment); amali (myrobalan); ishṭi (relatives)
vc-cvv	urmai (stamping with one's feet)
vcv-cv	olani (vomiting)

Open Class (b)

cv-v	kui (to response with sound [ku]); khoa (fog)
cv-vv	naai (navel); dīai (catching/ intransitive verb)
cv-cvv	khoraī (food allowance), naḍai (spool)
cvv-v	naio (a pot used for feeding oil-cake to cow)

Close Class (a)

vc	ad (sign, border, boundary); õṭ (lip)
v-vc	õar (bad sight)
v-vvc	aoin (fire)
v-cvvc	ãtuil (armpit)
vv-cvc	oichan (create obstruction); oaran (give a bad eye)
vc-cvc	arotar (ripped untimely); akkal (intelligence)

Close Class (b)

cv-vc	naol (plough); khoap (dream); gaor (thought)
cv-vvc	gaain (pregnant)
cv-cvc	khoral (darkness); duccan (to sink)
cvc-cvc	gaddan (pillow); gapshap (stories)
cvvc-cvc	kheishshal (kith and kin); khaujjan (itches)

Trisyllabic Structure

Open Class (a)

v-v-cv	ãane (honouric you)
v-cv-cv	ajaga (bad place); aturi (pulse)
v-cvvc-cv	uruinga (hard); adoilla (that kind)
v-ccv-cv	accali; ajjeri (half seer)
vv-cvv-cv	uaboıða (to sit down against ankle)
vc-cv-v	abroa (fine cloth); astura (razor)

Changes are occurred in morphemes by internal and external *sandhi* in the context when it is placed in initial and final position of the morphemes, as- *dui + jon* → *duna-a* = *dunua* (two persons) or *dash + jon* → *dashjon, dajjon* (ten persons), *dashshua* (ten pieces) etc.

Both types of sound changes are contextual. These may be accepted as general features of Chittagonian Bangla. This variation of sounds in morphemes is occurred within the morpheme boundaries, which brings changes in external structure. Those are given below:

Rule- 1 Simplification

$s + p \rightarrow ph$	<i>pōpa</i> < <i>pushpa</i> (kacur <i>pōpa</i> = flower of arum)
$s + t \rightarrow s/ch$	<i>kuchi</i> < <i>kusti</i> (wrestling); <i>bardash/baddaish</i> < <i>b</i> (to bear with); <i>tubba</i> < <i>stup</i> (hip)
$p + r \rightarrow p$	<i>perat</i> < <i>prêt</i> (ghost); <i>pattidin</i> < <i>protidin</i> (every day)
$r + sh (\$) \rightarrow r$	<i>baira</i> < <i>barṣa</i> (rainy season)
$g + n \rightarrow n$	<i>muani</i> < <i>mukhagni</i> (act of singeing the mouth of the dead at cremation)

Rule -2 Diphthongization

1. General

(a) Plosives

$k \rightarrow kk/kkh$	<i>hukkun</i> < <i>shakun</i> (vulture) <i>ikka</i> (here)
$g \rightarrow gg$	<i>baggata</i> (request); <i>baggi</i> (car); <i>kadugga</i> (how many); <i>laggat</i> (association)
$c \rightarrow cc$	<i>accala</i> < <i>atcala</i> (a room with eight roofs); <i>kaucca/ kocca</i> (green)
$j \rightarrow jj$	<i>maiija</i> < <i>maja</i> (tasty, ripe); <i>mijji</i> < <i>miaji</i> (a Muslim title)
$\text{ṭ} \rightarrow \text{ṭṭ}$	<i>chaṭṭi</i> < <i>chaṭi</i> (six); <i>haṭṭal</i> < <i>kaṭhal</i> (jackfruit)
$\text{ḍ} \rightarrow \text{ḍḍ}$	<i>ḍaḍḍaiija</i> (fragile)
$t \rightarrow tt$	<i>batti</i> < <i>bati</i> (light)
$d \rightarrow dd$	<i>maiddana</i> (backbone); <i>bauddur</i> < <i>bahudur</i> (very far)
$p \rightarrow pp$	<i>appa</i> (kiss); <i>tuppa</i> (hip)
$b \rightarrow bb$	<i>labbo</i> (I'm present); <i>ḍibba</i> < <i>ḍiba</i> (pot)

2. (Nasals)

Open Class (b)

cv-v-v	fuaa (paternal uncle)
cv-cv-cv	beleni (a pot made of aluminum); bōtara (toy); khorali (darkness)
cv-cv-cvc	belashak (certainly)
cv-vvc-cv	khaoinnæ (who can eat)
cv-cvvc-cv	pharaişsha (a kind small flowered tree)
cv-cv-cvv	khajuria (curled)
cvc-cv-cv	kamcora (afraid of doing work); phuṭkani (showmanship)
cvc-cvc-cv	cokhlamba (wicked woman)
cvc-cvv-(v)v	harbaia (at ease)
cvc-cvc-c(v)v	birbirgga (gliding)

Close Class

v-cv-vc	ajair (free), arail (hatchery)
v-cv-cvc	ajabin (indiscipline)
vc-cv-cvc	ar mothol (star-apple); attaroph (low-cast)
cv-cv-vc	phuruin (broom)
cv-cvc-cvc	hamishkun (always); daradbon (relatives)
cvc-cv-cvc	dummalum (diver)

Tetra-syllabic structure

v-cv-cv-cv	atabari (snob)
v-cv-vc-cv	aṭaiṭṭa (many)
v-cvc-cv-cv	aloggani (disregard)
v-cv-vvc-cv	adoainna (inefficient, new)
cv-cv-v-cv	phoraali (rubbish)
cv-cvc-cv-cv	khærallæmi (cleverness, fun); kheḍekkhera (soon)
cv-vc-cv-vv	taacchayã (tobacco-pot; worthless)
cvc-cv-cv-cv	kanḍikari (assumption)
cv-vv-cv-cv	bhãaicuri (finally)

Punta-syllabic structure

cv-cv-cv-cv-cv	chalibichali (restlessness); phutakaḍoni (big cricket)
cv-cv-cv-v-cv	phutaṭuuni (the tailor bird)

Morphophonemics

Changes are occurred in morphemes by internal and external *sandhi* in the context when it is placed in initial and final position of the morphemes, as- *dui + jon* → *duna-a* = *dunua* (two persons) or *dash + jon* → *dashjon, dajjon* (ten persons), *dashshua* (ten pieces) etc.

Both types of sound changes are contextual. These may be accepted as general features of Chittagonian Bangla. This variation of sounds in morphemes is occurred within the morpheme boundaries, which brings changes in external structure. Those are given below:

Rule- 1 Simplification

$s + p \rightarrow ph$	<i>pōpa</i> < <i>pushpa</i> (kacur <i>pōpa</i> = flower of arum)
$s + t \rightarrow s/ch$	<i>kuchi</i> < <i>kusti</i> (wrestling); <i>bardash/baddaish</i> < <i>b</i> (to bear with); <i>tubba</i> < <i>stup</i> (hip)
$p + r \rightarrow p$	<i>perat</i> < <i>prêt</i> (ghost); <i>pattidin</i> < <i>protidin</i> (every day)
$r + sh (\$) \rightarrow r$	<i>baira</i> < <i>barṣa</i> (rainy season)
$g + n \rightarrow n$	<i>muani</i> < <i>mukhagni</i> (act of singeing the mouth of the dead at cremation)

Rule -2 Diphthongization

1. General

(a) Plosives

$k \rightarrow kk/kkh$	<i>hukkun</i> < <i>shakun</i> (vulture) <i>ikka</i> (here)
$g \rightarrow gg$	<i>baggata</i> (request); <i>baggi</i> (car); <i>kadugga</i> (how many); <i>laggot</i> (association)
$c \rightarrow cc$	<i>accala</i> < <i>atcala</i> (a room with eight roofs); <i>kaucca/kocca</i> (green)
$j \rightarrow jj$	<i>moijja</i> < <i>moja</i> (tasty, ripe); <i>mijji</i> < <i>miaji</i> (a Muslim title)
$\text{ṭ} \rightarrow \text{ṭṭ}$	<i>chṭṭi</i> < <i>chṭi</i> (six); <i>haṭṭal</i> < <i>kaṭhal</i> (jackfruit)
$\text{ḍ} \rightarrow \text{ḍḍ}$	<i>ḍaḍḍaiija</i> (fragile)
$t \rightarrow tt$	<i>batti</i> < <i>bati</i> (light)
$d \rightarrow dd$	<i>maiddana</i> (backbone); <i>bauddur</i> < <i>bahudur</i> (very far)
$p \rightarrow pp$	<i>appa</i> (kiss); <i>tuppa</i> (hip)
$b \rightarrow bb$	<i>labbo</i> (I'm present); <i>ḍibba</i> < <i>ḍiba</i> (pot)

2. (Nasals)

m → mm	emmui < ei mukhi (this direction); jammua (fond of quarrelling)
n → nn	kannun/kannin/kannua (which of these); channa (disguise); unnish < unish (nineteen)
3. (Fricatives and others)	
sh → shsh	goishsha/ghoishsha (sesame)
s → ss	maissarana < macranga (kingfisher)
r → rr	dairra < daria (sea); hurrai (sounding hurhur)
l → ll	moilla < mola (a spices of fish); halluk < shaluk (water lily)

Rule -3 Glide insertion

o glide	aan → aon (agrohayan- the 8 th month of Bangla year); abjan → aojan (to close)
y glide	coyar (slap)
n glide	sati → shanti (chaste); ghūte → gonda (cow dung cakes); ěto → ainda (partly eaten)

Rule- 4: Vowel Insertion

Epenthesis	qjaitta < qjatia (low-cast, bustard); araibba < Ar. 'arabī (an Arabian); kajija < Ar. qaḍiya (quarrel)
Anaptyxis	kasam < Ar. qasm (oath); kasar < Ar. qaṣr (to say prayer shortly in journey)
Apothesis	karjo < Ar. qarḍ (loan)

Rule- 5: Nasalization

a. Spontaneous Nasalization (Non-nasalization deletion)

1. Plosive deletion: kukur → kūir; kagoji → kāci (a lemon having a paper like thin skin); shephali → shēali (a white fragrant autumnal); gobor → gōr.
2. [r] and [l] deletion: khola → khōa.
3. Fricative deletion: shapla → űala; pushpo → pōpa; kusti → kūchi.

b. Nasalization of preceding vowel (nasal deletion)

[m] deletion	mama → maū (maternal mother); amar → ār (my)
[n] deletion	jibonto → jēota (living); jhanu → jhūa (veteran)

[ng] deletion

thengano → thēan (to flog)

c. Contextual nasalization:

ý → m

chaỵa → chama (shadow)

d → n

nanod → nanan (sister of one's husband)

b → m

ḍub → ḍum (dive); ḍuburi → ḍumalu (diver)

ṛ → n

paṛna → panna (study/reading)

Rule-6: Labialization

k → ph

kākrol → kaphrol (a kind of vegetable)

b → ph

jiobha → jirpha (tongue)

Rule-7: Palatalization

k → j

narikel → naijjol (coconut)

g → j

shongi → hōaijja (association)

dh → j

shodhbodh → hujahuji (all paid); shedheshedhe → hujihuji (being offered)

sh → ch

sheti → choidi (white spot); shirni → chinni (sweetmeat); shephali → chēali (autumnal flower); shikol → chiol (chain).

Rule -8: Cerebralization

k → ṭ

shṭki → hutti (dried fish);

t → ṭ

horitoki → haṭṭoi

d → ḍh

dolna → ḍholoin

Rule -9: Vellarization

k → h

kam → ham (work); kanful → hanful (an ornament for women worn on ear); karbar → harbar (business)
shoshur → hour (father-in-law); shapla → hāla (lotus)
sāko → hā/ā: (in Cox'sbazar) (wooden bridge)

sh → h

s → h

Rule -10: Voicing

k → g

buk → bug (breast); palok → palog (moment); ṭika → ṭiga (vaccination)

kh → g

cokhe → cougat (in the eyes); shukhe → shugat (in happiness)

c → j

cara → jala (plant); bicali → boijjal (straw); hōcot → ujat
jaṭha → jaḍa (uncle elder to father);

ṭh → ḍ

p → b	u ṭ han → u ḍ an (courtyard)
s → j	prolep → pallob (coating); stup → tuba (hip); tupi → tubi (cap); kap → kab (cup)
Rule – 11: Devoicing	kasbi → kajbi (prostitute)
g → k	pagol → pakol (mad); bhog → bhok (appetite)
j → c	tormuj → tormuc (water-melon); laj → lac (shame); kagoj → kaboc
d → t	chad → sat (roof) murod → morat (ability/courage)
b → p	bojha → pojha (burden); dub → bup (dive); baba → bap (father)
Rule – 12: Aspiration	
k → kh	kasom → k h asom (swearing)
j → jh	bhāja → bhā j ha
t → th	tamak → t h ao (tobacco)
Rule – 13: Deaspiration	
ch → c	machi → maci (fly); achi → aci (present)
jh → c	bujh → buc (understand)
bh → b	bhat → bat (rice)

Deaspiration occurs regularly in the pronunciation of Chittagonians.

Section Four Morpheme Structure

Words, morph and base

Chittagonian Bangla inherited *tatsama*, *tadbhava* morphemes including borrowed morphemes. However, the morphemes of the dialect have been formed, but their structure is not always clear.

Free Morphemes

1. Animate

a) General

garba (guest); jōikka (twin); siyōr (orphan)

b) Human Relation (female)

miya poya (girl/daughter); bhain (sister);

khala/khalamma/hakka (maternal aunt)

fuma/fuinna (father's sister); nanan (younger

sister of husband); decchas (elder sister of

husband); bhauji (brother's wife); jal (wife of

one's husband's brother); talto bhain (sister in

law); bucani (daughter); lamboni (long girl)

c) Human Relation (female)

marod poya (boy/son); māu (maternal uncle);

diyor (younger brother of husband); bhashur

(elder brother of husband); dulabhai/bhaishab

(sister's husband); hojan (husband of one's

wife's sister); hakku (uncle); jera (uncle i.e.

elder brother of one's father); badda (elder

brother); maijja (second brother in order of age)

khuilla (3rd brother in order of age); duida (4th

brother in order of age)

d) Slang

nac (unfortunate); naḍi (evil minded woman);

sinal, chinal (unchaste woman)

2. Miscellaneous

a) Household

ōulla (kitchen); uta (muller); ura (cowshed);

ushara (veranda); khendar (rubbish); gāta (outer

house); bahera (a kind of paddy); gol ghar

(drawing room); hatina (the room next to

veranda)

- b) Action uishṭa (stumble); duissat (fear); nash (salutation); nanai (fondling)
- c) Civilization āoḍa (quarrel); ana (mirror); ajla (foolish); ajoir (to be free from work); daurga (dry wood); duda (hookah); nosum (palmist); pat (characterless); pajol (kindness); pail (sail of a boat); poish (shoe); bākha (beau); boital (uncivilized woman); morki (pot); jun (teaspoon); rawar (matchmaker), etc.
- d) Food and Corns kourga (mustered); baja (egg); shurba/shurka (soup); cail (rice); giū (wheat), ect.

Number

Chittagonian Bangla is tri-numbered; because the Chittagonians use the plural form only to indicate three or more numbers. To indicate 'dual number' there are some words rather than plural form, such as: *dono jon*, *dunua dua* etc. Two suffixes are commonly used to indicate plural form: *hal* < sakal and *un* < ulin < gulin. The word 'un' may be used with all kinds of nouns, while 'hal' is placed only after nouns that indicate human being or living creatures like them.

Singular	Dual number	Plural
deata (deity)	deata donojon	deataaal/deataun
manush (man)	Manush donojon	manushaal/manushshun
poya (boy)	poya dunua	poyahal/poyaun
goru (cow)	Dua goru / goru dunua	Goruun
gach (tree)	Dua gach/ gach dunua	gachchun
dāt (teeth)	Dāt dunua	dāttun
paik	paik dunua	paikkun

Note

- i) To make plural form of animal, usually the word 'un' is added. However, when 'hal' is added with an animal, a man with the quality of animal is indicated.

- a) ouḍa goru hal! tora kichu boijhhoch ni? = O cow-like men! Have you understood anything?
- b) bādor halor jalai thait na parir. = We can not stay here due to the disturbances of those monkey-like people.

ii) Some allomorphs place before nouns and in such cases there will not be any sign for plural form after the words.

baut < bahut [baut kotha kaiyam = I will talk much.]

kauya = many, some [kauya bai an = Bring some books.]

kadua, kadugga, kaduun = many/ how many?

kotain, kotakkin = how many?

beyaggun, beyaggin

iii) In singular number 'oggoa' is used before noun.

iv) Similarly adding an < khan and owing to morphophonemic change we found the forms like ækkan (one piece), tinnan (three pieces), dashshan (ten pieces) and dorian (the piece of rope).

Pronoun Formation

There are some exceptions in the formation of pronoun in Chittagonian Bangla. In this dialect there are many forms for the pronoun *he*, *as-* *iba*, *tai* etc. The personal pronouns are showed in the following table.

Person		Singular	Plural
1 st Person		āi	āra
2nd Person	honouric	oone	onara
	similar	Tūi	tōara
	non honoric	Tui	tora
3rd person	masculine	te, ite, hite	itara, hitara
	Feminine	Iba, tei, iti, hiti	hitara
	Honouric	Tāi, teñi	tanara, tenara

Words and parts of words

Adjective + noun 'sentence initial' formation

This structure is found when sentences are marked with (a) determiner, (b) numerals or (c) relative words, as –

- a) oi choṭo lemu 'that small lemon'
ei tetai gach 'this tree'
b) ugga kaka birish 'a black ox'
c) sha-a-bar ḍār baṛi 'Shaheb's big house'
gaiar noya baicca 'a newborn calf of cow'

Verbal words

While the sentence structure in Bangla-sentence is subject + object + verb (sov), the extended parts of verbs are verbal words (object and verb). The objects are within the parts of nominal words, but here these are to be considered within verbal words.

1. jadde. kanḍe jar? 'going. Where are you going?'
2. a) aiare 'coming'
b) haibar lai 'for taking meal'
3. a) ḍhoirto jaiare maillam 'I've been caught while going to catch him.'
b) baiste na baiste cali gelgai 'No sooner had he sat down than he left.'
tāi aistan achilan 'He was coming.'

Sentences and parts of Sentences

Sentences are composed of phrases and clauses, as-

- a) itattun/itar ækkan churi ache 'He has a knife.'
iyal uitara baṛit ḍuikke 'The jackal has entered the house of those people.'
b) itattun buddi beshi/ite beshi calak 'He is an intelligent person.'
Buijioni? 'Have you understood?'

Rule: 2MC + SC

Section Five

Is Chittagonian Bangla a dialect of Bangla

The title of this dissertation suggests that this researcher considers Chittagonian Bangla as a dialect of standard Bangla. But there is a bit dispute in the minds of some people regarding this matter: whether Chittagonian Bangla is a dialect of Bangla or it is a separate language. So far may search goes this confusion arises in the mind of some non-Chittagonian Bengali. Moreover, the question does not arise in recent time. We observe such confusion in the writings of some writers of the 1st decade of the last century. Scholars like Dr. Mohammad Enamul Hoque and Abdul Karim Shahittabisharad vehemently tried to remove this confusion and to establish the fact that Chittagonian Bangla is nothing but a dialect of Bangla.⁴

Thus, scholarly opinions of native linguists are unanimous in this regard that Chittagonian Bangla is a dialect of Bangla. However, some foreign scholars intend to establish that Chittagonian Bangla is an independent language. We are going to present an objective analysis on this disputed matter after presenting the arguments of both sides.

The First Opinion: Chittagonian Bangla is a dialect of standard Bangla

Almost all native scholars are agreed that Chittagonian Bangla is a dialect of Bangla. According to them, despite all ambiguities Chittagonian Bangla is a dialect of standard Bangla. Chittagong is a part of Bangladesh and like other dialects of Bangladesh Chittagonian Bangla is also a dialect of Bangla. This dialect must not be thrown outside the boundary of Bangla. Only for ambiguity a dialect must not be ousted from its original source. Arguments in favour of this claim are presented below:

a) Similarities are more than dissimilarities

A dialect may not be ousted from the boundary of its mother depending only on ambiguity and some dissimilarity. Ambiguity may also be found in other dialects. Although Chittagonian Bangla is distinguished from Bangla in some context; it has similarity with its mother in most cases. The main features which differentiate Chittagonian Bangla from standard Bangla may be confined in 'phonetic peculiarities' and 'manner of the contraction of word.' But in other linguistic cases it is similar to standard Bangla. Chittagonian vocabulary contains some elements

⁴ Mohammad Enamul Hoque, *op.cit.* 494-498

which may not be found in standard Bangla; but the most part of the vocabulary of this dialect has been derived from Bangla. Some elements, at the first look, seem to be alien; but a deep analysis gives proof that they have been originated from Bangla. For example a sentence is presented:

‘phoṭ paile tor baphore mallai dala aito koic.’

This sentence, at the first look, seems to be simply ambiguous to a non-Chittagonian Bengali. But a deep linguistic analysis explores their roots which purely belong to Bangla.

phoṭ < phuṭo = hole; here it denotes ‘rest, leisure and opportunity; because, leisure is like a hole between two pieces of business.

paile = if he gets

tor = your

baphore < bapke < babake = father

mallai < mor + loye = with me

dala = to meet

aito < haite

koic < kohich = tell

So, the meaning of the sentence stands as: ‘Tell your father to meet me if he gets opportunity.’

With this analysis it is clear to us that the ambiguous sentence of Chittagonian Bangla mentioned above has its root in standard Bangla.

Thus, the ambiguity and differences in vocabulary do not guarantee independence of dialect from a language.

b) Chittagonian poets compose in Bangla:

The poets and writers of Chittagong consider the language of this region as a spoken language and a dialect of Bangla. The evidence of this claim lies in the writing of Chittagonian poets from ancient time to modern time. Excepting some folk songs most poems in Chittagonian region were written and are written in standard Bangla. As examples we may quote numerous verses composed by Chittagonian poets. This will take much pages of our paper. Alternatively, we want to mention names of some poets and writers who compose poems and write stories, novels and articles in standard Bangla. In fact all poets of Chittagong –except folk singer- compose in standard Bangla.

1. Afjal Ali [born at milua in Satkania upzila (17th century)]
2. Daulat Uzir Bahram Khan [Foteyabad, Chittagong (1545-1576)]
3. Muhammad kabir [18th century]
4. Shridar [16th century]
5. Sayed Sultan (1550-1648)
6. Mohammad Nasrullah Khã (17th century)
7. Muhammad khan (16th century)
8. Shekh Mutalib (17th century)
9. Nwajish Khã [born at Sukhchari at Lohagara upzila in Chittagong (17th century)]
10. Abdul Nabi [born at Silimpur in Chittagong (17th century)]

All these poets of medieval age composed in standard Bangla while they were son of Chittagong⁵. The matter does not stand at this point; Chittagonian writers and poets of modern age also write in standard Bangla. The fact that early and contemporary Chittagonian poets compose in standard Bangla indicates that they consider Chittagonian Bangla as a spoken language which is a dialect of Bangla.

c) the mindset of Chittagonian people:

The mindset of Chittagonians also can be presented as a piece of evidence in support of the statement that Chittagonian Bangla is a dialect of Bangla. Chittagonians, when they speak in colloquial language, they never feel that they are speaking in an independent language which is separated from Bangla. Rather it is observed that they consider Chittagonian Bangla as spoken form of original Bangla and regard *Sadhu Bangla* as the written form of Bangla.

This researcher may cite some experiences from his life that corroborate the claim mentioned previously.

Listening to an announcement in standard Bangla my aged uncle once remarked:

‘aijkailkar poain Bangla bhashat announce no gore; itara shadhu Bhasat announce gore.’ (The boys do not announce now-a-days in Bangla; rather they announce in Shadhu Bhasha.) Here the old guy meant Chittagonian Bangla by Bangla Bhasha and he indicated to standard Bangla with Shadhu Bhasha.

Once I was present at a meeting in Chunati Madrasa. The then professor of Hadith Md. Amin (now late) said: ‘biaggune shadhu bhashat koie; ai Bangla bhashat

⁵ For the specimens of their poems see Abdul Karim Shahittabisharas, *Pracin Püthir biboron*

koiyam.’ (Everyone speaks in Shadhu Bhasha (standard Bangla); I would like to deliver my speech in Bangla (Chittagonian Bangla).

Thus, the people of Chittagong consider their language as a dialect and spoken variety of Bangla. They never consider Chittagonian Bangla as an independent language, which is separated from Bangla.

The Second Opinion: Chittagonian Bangla is an independent language

Some foreign scholars think that Chittagonian Bangla is a separate language. The Dallas (USA) based institute *SIL international* has conducted a survey of languages used in Bangladesh in 2006. It considers the language of Chittagong as a separate language, not as a dialect of Bangla.⁶

The survey-report has not provided much argument that can enhance its claim. The only argument it furnishes is that the language of Chittagong is not inherently intelligible with Bangla. Although this is factual that Chittagonian Bangla is not mutually intelligible with Bangla or with other dialects of Bangla it does not have enough strength to stand in favour of the independence of Chittagonian Bangla. The issue of mutual intelligibility will be discussed shortly. Here we like to raise finger to some pieces of blundering information provided by SIL. It claims that ‘village women without access to TV do not understand Bangla and educated people understand some Bangla.’⁷ This information is not factual, as any Chittagonian – man or woman- can understand Bangla and educated Chittagonian can not only understand Bangla but they can also read and write it.

Analysis

At this stage of our discussion we like to analyze the arguments, which have been presented in previous pages. We are not going to analyze those arguments one by one; rather we’ll present an overall analysis along with our opinion in this slightly disputed issue.

Before we start our analysis we need to define language and dialect. Moreover, we have to draw a boundary line between language and dialect, so that we can reach to a conclusion regarding Chittagonian Bangla, whether it is a language or dialect.

⁶ Lewis M. Paul (ed.) *Ethnologue: Languages of the World*, 16th edition (Dallas: SIL International 2009).
Online version: <http://www.ethnologue.com/>.

⁷ Ibid

What is a dialect?

'In common usage a dialect is a substandard, low-status, often rustic form of language, generally associated the peasantry, the working class or other group lacking in prestige.'⁸

This definition, however, does not associate completely with Chittagonian Bangla. Because it is not a low status language and more significantly it is not spoken by a group lacking in prestige. People of all walk in Chittagong region speak in Chittagonian Bangla. According to this definition Chittagonian Bangla is more than a dialect. More definitions may be searched for in order to reach to a conclusion.

'Dialect is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written form.'⁹

According to this definition Chittagonian Bangla may be regarded as a dialect; because, it is spoken in a frontier area of Bangladesh; while it does not have written form.

We have presented two contradictory definitions of dialect; according to one definition *Chittagonian Bangla* is more than a dialect and as said by another it may be considered as a dialect. With the intention of removing this controversy we may search for the boundary line between a language and a dialect.

How we can distinguish between a language and a dialect?

In order to distinguish between a language and a dialect a 'boundary line' is often drawn: 'a language is a collection of mutually intelligible dialects.'¹⁰

According to this definition dialects are subdivisions of a language and they are mutually intelligible.

This characterization of 'language' and 'dialect', however, is not entirely successful, and it relatively simple to think of two types of apparent counterexample. If we consider, first the Scandinavian languages, we observe that Norwegian, Swedish and Danish are usually considered to be different languages. Unfortunately for the definition mentioned above, though, they are mutually intelligible. Speakers of these three languages can readily understand and communicate with one another. Secondly, while we would normally consider German to be a single language, there are some types of German which are not

⁸ J. K. Chambers & Peter Trudgill, *Dialectology* (Cambridge University Press 1998), p. 3

⁹ Ibid

¹⁰ Ibid

intelligible to the speakers of other types. The definition, therefore, would have it that Danish is less than a language, while German is more than a language.

The same problem occurs in the languages of subcontinent. 'Hindi' and 'Urdu' are considered two separate languages. But speakers of these two languages can easily understand each other. So, according to our definition 'Hindi' and 'Urdu' are not separate languages; rather they may form a joint-language.

On the other hand Chittagonian Bangla is normally considered as a dialect of 'Bangla'. But speakers of other dialects of 'Bangla' can not understand 'Chittagonian Bangla'. Thus, other dialects of 'Bangla' are not mutually intelligible with 'Chittagonian Bangla'. So, at this stage of our analysis we have to admit that 'Bangla' is more than a language and 'Chittagonian Bangla' is more than a dialect.'

Geographical dialect continua

The situation which is known as 'geographical dialect continua' may be applicable in the case of Chittagonian Bangla and it may lead us to a decisive conclusion. In order to apply this theory we need to explain firstly what exactly 'geographical dialect continua' is.

There are many parts of the world where, if we examine dialects spoken by people in rural areas, we find the following type of situation. If we travel from village to village, in a particular direction, we notice linguistic differences which distinguish one village from another. Sometimes these differences will be larger, sometimes smaller, but they will be *cumulative*. The further we get from our starting point, the larger the differences will become. The effect of this may therefore be, if the distance involved is large enough, that (if we arrange villages along our route in geographical order) while speakers from village A understand people from village B very well and those from village F quite well, they may understand village M speech only with only considerable difficulty, and that of village Z not at all. Villagers from M, on the other hand, will probably understand village F speech quite well, and villagers from A and Z only with difficulty. In other word, dialects on the outer edges of the geographical area may not be mutually intelligible, but they will be linked by a chain of mutual intelligibility.

This type of situation is known as *Geographical dialect continuum*. There are many such continua. European dialect continua include the West Germanic continuum, which includes all dialects of what are normally referred to as German, Dutch and

Flemish (varieties spoken in Vienna and Ostend are not mutually intelligible, but they are linked by a chain of mutual intelligibility); the Scandinavian dialect continuum, comprising dialects of Norwegian, Swedish and Danish; the North Slavic dialect continuum, including Russian, Ukrainian, Polish, Czech, and Slovak; and the South Slavic continuum, which includes Slovenian, Serbian, Croatian, Macedonian and Bulgarian.¹¹

Instead of dealing with *mutual intelligibility* if we apply the concept of *the chain of mutual intelligibility* we can consider 'Chittagonian Bangla' as a dialect of Bangla without any difficulty. We have observed in previous pages that Chittagonian Bangla is not *mutually intelligible* with other dialects of Bangla. But it is linked with its adjacent dialects by a *chain of mutual intelligibility*. We can start from Komilla. The people of Komilla can easily understand the language spoken in Feni, which is considered as 'the dialect of Noakhali.' The people of Feni easily understand the language of Mirsorai, which is considered as a sub-dialect between Chittagonian Bangla and the dialect of Noakhali. The people of Mirsorai understand the language spoken in Sitakonda, which is more nearer to Chittagonian Bangla; but not considered as a variety of it. The people of Sitakonda can understand the language of the city of Chittagong, which is purely Chittagonian Bangla. And the people of Chittagong city can understand the language varieties of greater Chittagong with more or less difficulty. Thus, we can easily considered Chittagonian Bangla as a dialect of Bangla and it is linked with its adjacent dialects by a *chain of mutual intelligibility*.

Autonomy and heteronomy

A useful concept in determining the status of 'Chittagonian Bangla' is the concept of heteronomy. Heteronomy is term used in political field to denote 'subordination or subjection of the law of other, political subjection of a community or state. It is opposed to autonomy. Political autonomy and heteronomy may effect in language, particularly in changing the status of language and dialect.

Since heteronomy and autonomy are the result of political and cultural rather than linguistic factors, they are subject to change. A useful example of this provided by that of what is now southern Sweden. Until 1658 this area was part of Denmark and the dialects spoken on that part of Scandinavian dialect continuum were considered

¹¹ Ibid p. 6

to be dialect of Danish. As the result of war and conquest, however, the territory became part of Sweden, and it is reported that it was a matter of only forty years or so before those same dialects were, by general consent as it were, dialects of Swedish. The dialects, themselves, of course, had not changed at all linguistically. But they had become heteronomous with respect to standard Swedish rather than Danish.

More examples may be provided: until the beginning of nineteenth century, the standard language used in Norway was actually Danish, and it was only with the re-emergence of Norway as an independent nation that a distinct, autonomous standard Norwegian was developed. Similarly, what we now call Afrikaans became regarded as an independent language (and acquired a name, and an orthography and standardized grammar of its own) only in the 1920s. Prior to that it had been regarded as a form of Dutch.¹²

Such condition may be observed in India. Until the middle 18th century the Indian state of Orissa was adjacent to Bengal under the rule of Nawab Sirajud-daula. With the commencement of British rule here in Bengal in 1757, Orissa became separated from Bengal. This separation or autonomy has contributed much in the independence of Oriya language. Oriya language had been regarded as a dialect of Bangla. Moreover, until the last decade of nineteenth century the medium of instruction in Orissa was Bangla. In 1870 a strong movement grew in Orissa against Bangla and the political autonomy led to the independence of Oriya language.

The power grip of Chittagong had been handed over among the king of Gaud, the king of Tripura and the king of Arakan. But the region was adjacent to Bengal continuously from the 2nd half of the seventeenth century when Shaesta Khan driven away the Portuguese from Chittagong. So, from that period Chittagong is heteronomous to Bengal. This heteronomy has influenced much in considering Chittagonian Bangla as a dialect of Bangla. Furthermore, the mentality of Chittagonians, as we stated earlier, is also heteronomous. They regard their colloquial language as Bangla, while they consider 'standard Bangla' to be written form of their language. Thus, in concluding this chapter we can say firmly that 'Chittagonian Bangla' is a dialect of Bangla.

¹² J. K. Chambers & Peter Trudgill, *op.cit.* p. 10-11

Chapter three
Foreign Elements in Chittagonian Bangla

'Chittagonian Bangla' is one of the wealthiest dialects of Bangla in terms of vocabulary (if we consider it as a dialect of Bangla language). Some consider it as the most multifarious dialect of Bangla, which has been manifested in every linguistic sphere of this vernacular. At this point we intend to discuss regarding lexical diversity of Chittagonian Bangla. Since this researcher does not have enough acquaintance with those languages whose elements are found in Chittagonian Bangla, it will be very difficult to discuss the matter satisfactorily. But as a guide to future researchers I'd like to present an account on assorted elements of Chittagonian Bangla.

Although most researchers consider the language of Chittagong as a dialect of Bangla, it may be assumed that this vernacular or at least its vocabulary has been derived from the mixture of several languages. It is needless to say, that the region of Chittagong had faced frequent storms, experienced the habitation of numerous peoples descendent from various nations. It had also suffered invasions of many nations from neighboring and distant countries.

As a result of those invasions and habitations the settlers and aboriginal peoples had come in close contact which resulted in formation of a mingled community. The language of this community was also a product of the mixture of several languages. Thus, Chittagonian Bangla has been influenced by languages of wide ranges such as Pali, Arabic, Farsi, Maghi, Portuguese, and English etc. These influences are not neglectable.

It will not be irrelevant here to present a very brief narration of the process of foreign inhabitation in Chittagong.¹

It goes without saying that Chittagong was a tryst of the people of many nations, several religions and various cultures. For its situation at frontier of Bengal it had been treated as an asylum of peoples who fled from political tyranny: Buddhists, fled from territories of Maghoda and Gaud, had taken shelter in Chittagong; Hindus, who had been ousted from their home due to political-revolution, took refuge in this area. Some Hindus had also been brought here for administrative purpose at Mughal period. The port of Chittagong played a significant role as a gateway of Bengal; through this port, traders of several foreign nations- even traders from far regions

¹ For a detailed description see chapter one of this dissertation.

like Middle-East, North Africa and Europe- entered Bengal. Numerous Arabs, Persians, Turks, Pathans, Mughals, Portuguese and English settled here as traders and rulers. And the 'Maghs' of 'Rokham' or 'Akiyab' resided in this borough as rulers and pirates.

Owing to the settlement of the members of diversified nations, a group of mongrel people grew in Chittagong. As it is stated earlier, Muslims from several nations settled this region basically for their trade purpose. They were liberal in matrimonial systems; thus the blood of Arabs, Turks, Mughals and Pathans had been mixed. On the other hand, the blood of Hindus and Buddhists had mixed with that of Maghs and indigenous hilly people. The language of a place, where peoples of several nations mingled among themselves, must had been a mixed language.

From pre-historic era, several indigenous people settled in Chittagong, who were compelled to take shelter in the hilly areas of this district when a group of Aryan people established their dominance in the region. Among the indigenous people we may mention the names of the following nations: Dravid, Chakma, Jumia, Khumi, Magh, Arakani etc. In later period the blood of other nations mixed with them. Thus, some elements of those indigenous languages are still found in Chittagonian Bangla. Here, we are going to present some elements of Chittagonian Bangla, which had probably been derived from old non-Aryan languages.

Non-Aryan Elements in Chittagonian Bangla

Chittagonian word and its meaning	Original word with its meaning	Name of Indigenous nation
ডোকা (ভরি খাঅন) = taking food up to the throat	ডোকা = hollow body	Dravid
নাশী = outlet of water	নিকাশি = going out	Dravid
পোয়া = boy, son পোয়া < পোলা < পিত্তা	পিত্তা = boy, son	Dravid
কুই = dreadful, obstinate	কুই < কুঁকী = a dangerous hilly tribe	A hilly tribe
গম = good, well	কোং < কুম্ = good, well	Arakanese
ছাম্বান = small boat	সম্বান = boat	Burmese

ছা = offspring	সা = offspring	Arakanese
জুম = cultivation system of hilly areas	জুম = cultivation system of Tungcha tribe	Tungcha & Jumia
টং = a small house built on long bamboo suitable for living in hills	টং = hill, hillock	Arakanese
কেয়াং = Buddhist temple	কেয়াং = virtuous place	Magh
রোয়াং = Arakan	রখাইং = indigenous tribe of Arakan	Arakanese
দেয়াং = name of a place at the estuary of Karnafuli river, at which Maghs of Arakan used to take rest on their seaway to Chittagong	দেয়াং = place of taking rest	Magh
রোয়াজা (হাট) = name of a market at the shore of Isamoti river at Raujan upzila	রোয়াজা = title of a village-headman of Magh tribe in Arakan	Magh
রোয়াজা (পুকুর) = name of an old pond at Dharmapur village of Fatikchari upzila	রোয়াজা = title of a village-headman of Magh tribe in Arakan	Magh
মংডু = a place at the south-shore of Naf river	মংডু = meaning is unknown	Magh
চাং = machan	চাং = meaning is unknown	Magh
জুইর = a knee-long umbrella made of the leaf of 'kurukpata' and bamboo cane, used basically by farmers	Original word is unknown	Non Aryan
ম্যাও = cat	মীঅং = cat	Khumi

পার = unlawful lover of married woman, paramour, gallant	নেড় = wife, marriage	Khumi
পং = a movable cover made of bamboo slips to shelter the passengers of a cart or boat from sun, awning	ফং = boat	Khumi
ডাং = an stick for playing	ডং = wooden stick	Burmese
ধামী = a garment worn in lower part of the body by Chittagonian women (now became obsolete)	ধামী = a garment worn by Magh women	Magh

Influence of Pali

The influence of Pali is next to the influence of aboriginal languages. This influence had been brought by the Baduas who were Buddhists in religion. The Buddhists - better known as Baduas- are the most ancient Aryan people who had stepped their foots in this region. Historical evidences establish that Buddhists/Baduas were the first Aryan people who settled in the region of Chittagong. It has been known that the Buddhists came this area in such early period as the 6th or the 7th century. Still Chittagong is the most Buddhists inhabited region of Indian subcontinent. Those Aryan Buddhists had come to Chittagong carrying the medium of their culture i.e. Pali Language. In course of time some Pali words entered Chittagonian Bangla.

Chittagonian word & its meaning	Original Pali Word with the meaning (Pali-words are written with Bangla alphabets)
উজ্জ = straight, outstretched, simple, (উজ্জ পথ = straight way উজ্জ কথা = simple speech)	উজ্জ = straight

উদ = an species of fish-eating cat	উদ = an species of fish-eating cat
উদ্ধৃতি = quarrel, wrangle, argumentation	উদ্ধৃতি = quarrel, wrangle, argumentation
দ্বিতীয় = second (দ্বিতীয় বিয়া = second marriage দ্বিতীয় চান্ = the moon of second night of a lunar fortnight)	দ্বিতীয় = second
তৃতীয় = third	তৃতীয় = third
চতুর্থ = fourth	চতুর্থ = fourth
মাংশুয়া = uxorious, henpecked	মনকু = disturbed
মাইদ্বা = second in order of age	মদ্বিম = second born

Perso- Arabic Elements in Chittagonian Bangla

An intensive study in the writings of early Arab geographers and travelers makes us convinced that the Arab had contacts with Chittagong in such an early age as the 9th or the 10th century. Some Arab traders had settled in this region. In later period Chittagong was ruled by Persian speaking rulers. Thus a lot of Perso-Arabic words entered Chittagonian Bangla. This is the focal point of this dissertation. I've discussed the matter of early Arab contact with Chittagong in a separate section, while Perso-Arabic elements in Chittagonian Bangla will be presented in a separate chapter.

Hindi Influence

The influence of Hindi language on Chittagonian Bangla is comparatively of recent period. Hindi spoken peoples had been brought to this area as the royal-employees in Mughal era. Although this influence is of modern age its power is still apparent strongly in Chittagonian Bangla. The reason behind this influence is that after the conquest of Chittagong by Mughals by the hand of Shayesta Khan, the rulers of India were compelled to keep a huge armed force in Chittagong in order to keep it safe from the Portuguese pirates and arakanese attackers. Some of the members of those armed forces settled permanently in Chittagong region. The language of those troops was Hindi or Urdu. They mingled with native peoples by marital contact. Thus a sum of Hindi words entered Chittagonian Bangla and through Hindi some Persian words also entered. The influence of Hindi is not confined in adding some

elements in Chittagonian vocabulary; according to Muhammad Enamul Hoque, it extends to alter the pronunciation of some Chittagonian words.

In Chittagonian Bangla, word-initial স, শ, ষ [sh] usually pronounced as হ [h]. For instance: সাত (sat) > হাত (hat); সতীন (satin) > হতীন (hatin); শশুর (shshur) > হউর (hour). But, in some cases some word-initial [sh]s turned to ছ [ch] by the influence of Hindi. For example: B. সুপারী (supari) > CB ছুপারী (chuari).

Some widely used Hindi words in Chittagonian Bangla

CB word and its meaning	Original Hindi word with meaning (Hindi words are written by Bangla letters)
উআ = not curved, straight	উঁচা = High
ওক = vomiting	উকনা = vomiting
করকরা = rice boiled at night and kept without water, thus becomes hard in the morning	খুরখুরা = rough
কাউআ = crow	কৌয়া = crow
কাভা = bow	কম্ঠা = bow
কুরকাল বা কুরগাল = hawk, falcon	কুরয়াল = hawk, falcon
কোদাল = spade, digging hoe	কোদাল = spade, digging hoe
খরঅ = sour	খট্টা = sour
(গড়) খাই = ditch	খাই = ditch
খাষা = post, pillar, column	খম্ঠ = post, pillar, column
খারু = bangle	খড়ুআ = bangle
খৈ = toasted paddy or other grain	খৈই = swollen fried rice
খুতী = kite	খুতুতী = kite
ঠাই = outward show	ঠাঠ = outward show
ডাকু = dacoit	ডাকু = dacoit
ডিকবা = small pot	ডিবা = small pot
ডুলা = a pot made of cane used for	ডলিয়া = big pot

putting fishes	
ঢেঙ্গী = concubine	ঢেঙ্গী = concubine
ঢেড়েলা = announcing sb's disgrace by the beat of a tom-tom	ঢন্ঢরা = announcing sth by the beat of a tom-tom
থউ = tobacco	তমাকু = tobacco
পঅনা = ripe	পকনা = ripe
পোতলা = idol	পুতলী = idol
বঅরা = deaf	বহরা = deaf
বয়ার = wind	বয়ার = wind
(কল) বাতি (অঅল) = no ripe, no green	বতিয়া = unripe
ভোক = hunger	ভুক = hunger
মকা = maize	মকৈ = maize
রাঅল = cock	রাওল = king
রাব = treacle	রাব্ = treacle

Portuguese Influence

It has been discussed earlier that the contact of the Portuguese with Chittagong is not a memorable one. A European is known here as 'Firingi' and a Portuguese is known as 'Mete Firingi' (earthen Firingi). According to Abdul Karim Shahityabisharad, few descendants of Portuguese are still living in the various areas of Chittagong preserving their independent existence. The period of Portuguese dominance had passed away and people have forgotten their tyranny. Now they are living besides Chittagonians in calm and peaceful environment. Those who live in rural areas, they live like native Muslims and Hindus; males wear 'lungi' and females wear 'shari' as the Bengalis do. Even some women wear hijab. The city dwellers among the Portuguese are also like Bengalis; except their religion is Christianity. Alike some Muslims they use altered Urdu or Khutta Hindi inside their houses; but they use Bangla while communicate with mass people. Their contact with Chittagong for long period has left a mentionable influence in Chittagonian vocabulary. Some Portuguese elements in Chittagonian Bangla are presented below:

Chittagonian Word	Portuguese Word	Meaning
আতা	Ata	Custard-apple
আলমারী	Almario	Almirah
আলপিন	Alfinete	Pin
ইংরাজ	Ingles	The English
ইস্রি	Estirar	Smoothing-iron
কৎ	Cate	Catechu
কাদিরা	Cadeira	Chair
কাপিতাং	Capitao	Captain
কাবার	Acabar	End
কামরা	Camara	Room
কামান	Canhao	Cannon
কার্তুজ	Cartucho	Cartridge
কুম্পাশ	Compasso	Compass
কৃস্তান	Cristao	Christian
কেম্প	Camp	Camp
গির্জা	Igreja	Church
গুদাম	Gudao	Go-down
চাবি	Chave	Key
চুনা	Chuname	Lime
ছাপ	Chapa	Seal, Stamp
ছোফা	Sofa	Sofa
জানালা	Janela	Window
জুয়া	Jogar	Gamble
জোলাপ	Jalapa	Purgative
টুকা	Toca	Note down
তুরঞ্জা	Toronja	Pomelo
তইলা	Toalha	Towel
ডনশাম	Leilao	Auction
পাঁউ	Pao	Loaf
পাদরী	Padre	Priest

পালকি	Palanquin	Palanquin
ডপয়ন	Peao	Peon
ডপপা	Pipa	Barrel
ডপরিস	Pires	Saucer
পিস্তল	Pistola	Pistol
পেতি	Pato	Petty
পেরু	Peru	Turkey cock
পেরেক	Perego	Spike
ফর্মা	Forma	Forme
ফালতু	Falto	Useless
ফিতা	Fita	Lace, ribbon
উয়া	Boia	Buoy
বর্গা	Verga	Share-cropping
বান্ধু	Banco	A kind of seat
বাতা	Batao	
বারাণ্ডা	Varanad	Verandah
বালতি	Balde	pail
উাসন	Bacia	Plate
বিস্কুট	Biscoito	Biscuit
বেলেম্বু	Bilimbim	A kind of sour fruit
বৈয়াম	Boiao	Jar
বোতল	Botelha	Bottle
বোতাম	Botao	Button
মাদাম	Madrinha	Female (animal)
মার্ভুল	Murtelo	
মাস্তুল	Mastro	Must
মিস্ত্রী	Mestre	Artisan
লণ্ঠন	Lenterna	Lantern
লেম্প	Lampada	Lamp
সাগু	Sagu	Sago
হার্মাদ	Armada	Dacoit

English Influence

English is the latest language to come in contact with Chittagonian Bangla. The East-India Company had gained Chittagong from Nawab Mir Qasim Ali Khan in 1760. Since then Chittagong had been ruled by the English till the separation of India in 1947. During this long period many English words – especially those related to governance and judiciary- entered Chittagonian Bangla. About 60 years have been passed after the English's departure from India. But the influence of English over the languages of South Asia as well as Chittagonian Bangla is increasing day by day. This is mainly due to the technological progress of the country. One can here lot of English words in the speaking of Chittagonians. But the style of pronunciation is totally different. The Chittagonians' pronunciation of English words may be classified as 'typical Chittagonian.'

Chittagonian Word	English Word
আশপাতাল	Hospital
ইঞ্জিন	Engine
ইস্টিশন	Station
ইকুল	School
একসেরা	x-ray
কনফারম (Confarom)	Confirm
কলেজ	College
কালেক্টর	Collector
কুম্বানী	Company
গেলাস	Glass
চেয়ার	Chair
ছিলেট	Slate
জজ	Judge
টেবিল	Table
ঠাডার	Thunder
ডাক্তার	Doctor
ডিইটি	Deputy
নরমেল	Normal

নেটওয়ার্ক	Network
পাম্পাস	Pampers
পিউন কুম্বানী	P.N.O. Company
পিম্বিল	Pencil
পেইন্ট	Pain
পেচিটিন	President
পেলেইট	Plate
ফরম (Forom)	Form
ফরমাইম	Foreman
ফারম (Farom)	Firm
ফার্মেসী	Pharmacy
বলক (Bolok)	Block
বাজার কুম্বানী	Bengal Company
বালিস্টার	Barrister
বেয়াই কুম্বানী	BISN Company
বোলক বেরাদর	Bullock Brothers
মাস্টর	Master
মাজিস্টার	Magistrate
মেজিস্টেট	Magistrate
রেলওয়াই	Railway
সবরবস্টার	Sub-Registrar
সুপার্টেন	Superintendent
সোফা	Sofa

Chapter Four
Perso-Arabic Elements in Chittagonian Bangla: A Linguistic Analysis

অ

অজাইল্যা /ajalla/ *adj.* pitiless, stony-hearted, hard-hearted, stony, a person who acts as Abu Jahl (an enemy of Islam and its Prophet Muhammad (PBUH)). {< abujaila < abujahaila < abujahlia < Ar. أبو جهل /abū-jahl/ an stony enemy of Prophet Muhammad + B. affix iya (ইয়া)}. [Phonological Change: contraction + epenthesis]

অকত /akto/ *n.* time, appointed hours for five-time canonical prayers (আঁরে কনে রাঙ্কি দিব অকত ভাত - মঘোদ = Who will cook rich for me *timely*?). {< Ar. وقت /waqt/ time}. With the addition of other Bengali or Arabic words or prefixes, the word akto has contributed much in forming many terms in Chittagonian Bangla. Some words are mentioned below:

ফজরকত /fajarotto/ dawn time {< fजारokto < Ar. فجر /fajr/ dawn + Ar. وقت}.

জুরকত /jūrotto/ time of midday prayer {< johrokto < Ar. ظهر /zuhr/ noon + Ar. وقت}.

আসরকত /asarotto/ the time of afternoon prayer {< Ar. عصر /'asr/ era, afternoon + Ar. وقت}.

মইরকত /mairotto/ the time of evening prayer {< Ar. مغرب /maghrib/ time of sunset + Ar. وقت}. [pc: epenthesis + omission of word-final consonant]

এশারকত /esharotto/ the time of late evening prayer {< Ar. عشاء /'ishā'/ evening + Ar. وقت}.

আইল্যা ভাতর অন্ত /ailla Bhator akto/ the time when cowherds take their breakfast.

অকর মোহতাজ /aktor Mohtaj/ *adj.* very poor, a person who is dependent upon others for every meal (ইতে অকর মোহতাজ = He is *dependent* upon others for every meal). {The phrase is comprised of two Arabic words; but connected with a Bengali conjunction: < Ar. وقت + B. conj. এর + Ar. محتاج /muhtāj/ poor, in need, in want}.

অকিয়া /aktiya/ *adj.* proper time (for anything), suitable time. {< Ar. وقت + B. affix iya}

অগায়রা /agayra/ *adv.* And so on, and so forth, and others, etc. {< P. وغيره /waghairah/ et cetera < Ar. وغيره /waghairahu/ and other than him/he}

অচঅচা /acaca/ *n.* devilish temptation (অচঅচা দি ইতারে হালাক ন গরিস্ = Don't destroy him by *devilish temptation*). {< Ar. وسوسة /waswasa/ devilish insinuation}

অছিয়ত = অসিয়ত

অছিলা /achila/ *n.* medium, pretext, plea, excuse, pretence (ভাদর মাইস্যা ভালর পিডা/রাখিলাম বানাই/ কেএনে দিয়ম বকুর হাতত/ যাই কন অছিলায়? - সআ = I had made pies of palmyra juice; how can I give them to my friend, by which *excuse* can I go?) {< Ar. وسيلة/wasīlah/ means, medium, device}

অজাইত্যা /ajaitta/ *adj.* low-cast, low-born, bastard, illegitimate (অজাইত্যা বউ / খাই যাইব গৈ/ একই রাইতর কিলে-শ্যাসুবে = *Low-cast* wife will flee off the beating of one night). {< ajatiya < B. pref. অ (negation) + Ar. ذات/dhāt/ being, essence + B. affix iya} [pc: epenthesis]

অজুরা /ajura/ *n.* salary, daily payment of worker, wages. {< P. اجوره /ajūra/ reward, hire, fare, wages < Ar. اجور /ujūr (pl. of اجر /ajr/)/ wages, pay}

অজুহাত /ajuhāt/ *n.* cause, excuse, reason, ground, plea, pretext, pretence. {< وجوهات/wujūhāt/ the word /wujūhāt/ is the plural form of وجوه/wujūh/, which is also plural form of Arabic word وجه/wajh/ face, aspect, point of view, standpoint} [Semantic Change: metaphor]

অত্তরফ /attorof/ *adj.* low-born, lower strata of society, lower community of Muslim society. {< Ar. اطراف/atṛāf/ pl. of طرف /ṭarf/ utmost part, outermost point, extremity}

অদ /ad/ *n.* sign, border, address, way, mark, signal (আই অদ ঠিক ন পাইর= I can not find the way or the mark). {< Ar. حد /ḥadd/ edge, border} [pc: a < h]

অদত /adat/ *adv.* at the same place, at the previous place (জিনিসান অদত রাখ = Put the thing *at the same place* mentioned previously). {< Ar. حد /ḥadd/ + Cb. affix ত}

অদেঅদে /adeade/ *adv.* exactly, accurately (এয়ানে ত গণি গণি/ মানুষ পুরাই লচ/ অদে অদে ন পুরাইলে / সাম্পান ন ছারচ্ - সৈম = Usually you count the passengers and do not start the boat if it is not filled with *completely*). {< Ar. حد /ḥadd/ + B. dec. (declension) এ + Ar. حد /ḥadd/ + B. dec. এ}

অন্দর /andor/ *n.* inside, inner part (অন্দর মহল = inner apartment of a dwelling, female quarter, harem). {< P. اندر/andar/ in, into, within}

অযম, হযম /azom, hazom/ *n.* digestion, ~ গরন *v.* digest (আই কিছু অযম গরিত ন পারি = I can not *digest* anything). {< Ar. هضم/haḍm/ digestion} [pc: a < h]

- অযাগা, অজাগা /ajaga/ *n.* bad place (অযাগাত ন যাইচ্ = Don't go to a *bad place*) {< ajaiga < B. pref. অ (negation) + P. جایگاه /jāigāh/ any place where a thing stands} [pc: syncope]
- অযু, অযু /aju/ *n.* ablution, ceremonial washing for saying prayers. {< Ar. وضوء /wuḍū'/ ritual ablution before prayer}
- অযুখানা /ajukhana/ *n.* water closet for ablution. {< Ar. وضوء /wuḍū'/ + P. خانه /khāna/ house, dwelling}
- অয়্য /āya/ *particle, int.* exclamation, yes. {< Ar. أیوه /aiwah/ yes, so}
- অরফ, হরফ /arof, harof/ *n.* letter, Arabic alphabets (শুয়া পোয়াইমদে অরফ পড়ের = The children are learning *Arabic alphabets*). {< Ar. حرف /ḥarf/ letter, consonant} [pc: alternation of consonant]
- অরিফ /arif/ *adj.* cleaver, sly, deceitful, slyly neglectful (ইতে বউত অরিফ। = He is very *sly*). {< p. فريب /firib/ fraud, duplicity} [pc: alternation of consonant]
- অলতজেনা /alatojjena/ *adj.* unlawfully begotten, misbegotten, bastard. {< aladajjena < Ar. ولد الزناء /walad az-zinā'/ illegitimate child, bastard} [pc: devoicing]
- অলাদ-ফরজন্দ /alad-farjand/ *n.* sons and daughters, offspring, descendant. {< Ar. أولاد /awlād (pl. of ولد *walad*)/ descendant, offspring + P. فرزند /farzand/ son, daughter, offspring}
- অলি /ali/ *n.* saint, fakir, ascetic (অলি-আল্লাহর কোন ডর নাই = A *saint* does not have any fear). {Ar. ولي /wally/ helper, friend, saint}
- অলুআ /alua/ *n.* wages, pay, salary (আলোঁ আজিয়া গউররে অলুয়া দিয়া পরিব = Today I've to pay *wages* to workers). {Ar. علوفة /'alūfah/ fodder, forage, provender} [pc: contraction; sc: broadening]
- অস্তুরা /astura/ *n.* razor. {< P. استره /ustura/ razor}
- অসিয়ত /asiyat/ *n.* advice, order, direction, will, testamentary disposition {< Ar. وصية /waṣīyah/ will, testamentary disposition}
- অসিয়তনামা /asiyatnama/ *n.* the letter or document appointing a trustee or executor, a deed of will saying how one's property is to be administrated or divided after one's death. {< Ar. وصية /waṣīyah/ + P. نامه /nāma/ letter}
- অহি /ahi/ *n.* revelation from Allah to His prophets. {Ar. وحى /waḥy/ revelation}

আ

আইদ্যা-বাইদ্যা /aidda-baidda/ *adj.* trashy, worthless, of little value (অ পুত! আইদ্যা-বাইদ্যা পোয়াইন্দর পোয়ারে ম খেলাইস্ = O son! Don't play with *worthless* boys). {< aidda (onomatopoeic) + badia < Ar. بعض /ba'd/ some + B. affix ইয়া} [pc: epenthesis]

আইন-কানুন /ain-kanun/ *n.* rules and regulation (আইন-কানুন মানি গাড়ি / চালাঅন আর কাম-সআ = This is my duty to drive the vehicle following the *rules and regulations*). {< P. آيين /āyīn/ custom, canon + Ar. قانون /qānūn/ rule, canon, regulation}

আইন্দা /ainda/ *adj.* coming, next (ইতারে আইন্দা কালিয়া আইতো কইস্ = Tell him to come tomorrow). {< P. آينده /āyanda/ coming, next, comer or guest} [sc: narrowing]

আইফ /aif/ *n.* fault, guilt (হউরঅ বাড়ির সখাত ন লই গিলে আইফ অইব = To go to in law's house without presentation may be treated as a *fault*). {Ar. عيب /'aib/ fault, defect} [pc: devoicing, aspiration]

আইয়াশ /aiyash/ *adj.* luxurious. {< Ar. عياش /'ayyāsh/ pleasure-seeker, bread seller}

আইয়ার /aiyyār/ *adj.* having a quick, effective, and able mind; cleaver; intelligent, cunning, sly. {< Ar. عيار /'ayyār/ loafer, bum} [sc: amelioration]

আইল /ail/ *n.* demarcation line between agricultural plots, boundary {< Ar. حائل /hāil/ obstacle, barrier} [sc: narrowing]

আইশ /aish/ *n.* life, v. to hint. {< Ar. عيش /'aish/ life, way of life, bread}

আইয়ুম /aiyum/ *n.* time, period, season {< Ar. أيام /ayyām pl. of يوم /yaum/ days ages, eras, times}

আউয়াল /auyāl/ *adj.* first, good, expert, experienced (তে একজন আউয়াল গউর = He is an *expert* worker). {< Ar. أول /awwal/ first, foremost, important}

আউরাত /aurat/ *n.* woman (আউরত'র লাই পর্দা গরন ওয়াজিব = It is obligatory for a woman to wear veil). {< Ar. عورة /'awrah/ pudendum, genitals, woman}

আওয়াত = আউরত

আওয়ারা /awara, aoayra/ *adj.* having no interest in, address less, without heir. {< P. اواره /awāra/ lost, ruined}

আওলিয়া /aoliya/ *n.* Muslim saints {< Ar. أولياء /awliyā' (pl. of ولي /wali/ friends, saints}

আক্কোরা /akkora/ *n.* earthen cup, goblet (আক্কোরাতে পানি দাও = Give water in an earthen cup). {< P. أبخوره /ābKhura/ drinker of water, pool or ditch} [pc: assimilation; sc: narrowing]

আকদ /akda/ *n.* Religious ritual of marriage of Muslim community {< Ar. عقد /'aqd/ knotting, tying; عقد الزواج /'aqd az-zawāj/ contract of marriage, marriage}

আকবর /akbar/ *adj.* the greatest (আল্লাহ আকবর = Allah is the greatest). {< Ar. أكبر /akbar/ greater, bigger, larger}

আকল /akal/ *n.* common sense, intelligence (মানুষ চিনে আকলে/ গাছ চিনে বাকলে = Man is known by his intelligence and tree is known by its bark (prov.)) {< Ar. عقل /'aql/ sense, reason}

আকলদার /akaldar/ *adj.* intelligent, sharp, bright. {< Ar. عقل /'aql/ intelligence + P. دار /dār/ a keeper, possessor; so akaldar means possessor of intelligence i.e. intelligent}

আকলমন্দ /akalmand/ *adj.* intelligent. (আকলমন্দ কে লিয়ে ইশারা কাফি হয় = Hint is enough for an intelligent) {< Ar. عقل /'aql/ intelligence + P. مند /mand/ a suffix joined to substantives to form adjectives denoting possession; so akalmand means possessor of intelligence i.e. intelligent}

আকসর /aksar/ *adv.* most of the time (আকসর তে আর লই কইজ্যা বাজায় = Most of the time he quarrels with me). {< Ar. أكثر /akthar/ more, most}

আকাউম্মা /akaumma/ *adj.* lazy, idle (আকাউম্মা পোয়া বাপ'র সম্পত্তি নাশ গরের = The lazy son is destroying his father's property). {< akamua < B. pref. আ (negation) + P. काम /kām/ work + B. affix উয়া} [pc: epenthesis]

আকামত /akamat/ *n.* formal call to stand in rows for congregational prayers. {< Ar. إقامة /iqāmah/ second call to the salat in a mosque indicating the imminent beginning of the prayers}

আকামা /akama/ *n.* permission for residence or staying (আকামা নাই বলি বউত বাআলি শ্রমিকরে সৌদি আরবত তুন ওয়াপেছ পাঠাইয়ে = A number of Bangladeshi workers have been sent home from Saudi Arabia due to unavailability of the permission of residence). {< Ar. إقامة /iqāmah/ stay, sojourn} [sc: narrowing]

আকিয়া /akiya/ *n.* ceremony of naming a new-born Muslim child. {< Ar. عقيدة /'aqiqah/ hair of a young just born, goat slain at the ceremony of a new-born} [pc: contraction; sc: amelioration]

- আকল /akkal/ *n.* intelligence, a word used for forbidding a child from doing bad deed or risky movement. {< Ar. عقل /'aql/ sense, reason} [pc: long consonant]
- আখলাক /akhlak/ *n.* good manners, etiquette, character (ইতার আদব-আখলাক ভাল = Her character is good). {< Ar. أخلاق /akhlāq (pl. of خلق khuluq)/ natural disposition, character, temper}
- আখের আকপথ /akher akpat/ *n.* hereafter (আখের আকপথর কথা চিন্তা কর = Be thoughtful of hereafter). {< Ar. آخر /ākhir/ the other (world) + Ar. عاقبة /'āqibah/ end, consequence}
- আখেরাত /akherat/ *n.* the hereafter {< Ar. الآخرة /al-ākhirah/ the hereafter}
- আগ-চুরতী /ag-churati/ *adj.* beautiful and fair like fire (আগর বিবি আগ-চুরতী, মাঝর বিবি সূয়া/ শেষর বিবি লাং-খাদানী ঠারে ভাজে ওয়া - prov.) {< P. آگ /āg/ fire + Ar. صورة / ṣūrah/ form, shape}
- আগর /agor/ *conj.* If, although (আগর তুই ন আইয় তইলে বড় অসুবিধা আইব = If you do not come, there will be great problem) {< P. اگر /agar/ if, though}
- আঙ্গস্তান /angostan/ *n.* thumb ring, thimble {< P. انگشتانه /angushtāna/ thimble}
- আচার /acar/ *n.* sauce, pickle (বরইর আচার খর(অ) = Jujube- sauce is sour) {< P. آچار /āchār/ pickle}
- আচিল /acil/ *adj.* high-breed (আচিল কুরা = high-breed cock) {< Ar. أصيل /aṣīl/ pure, noble, noble-origin}
- আচ্ছের /accher/ *adv.* at last, at length, ultimately, in the end (আচ্ছের তুই যিয়ান গইত্য চাআলি ইয়ান গন্নি = At last you did what you had wanted to do). {< P. يكسر /yaksar/ at one time, alone, suddenly} [pc: assimilation]
- আছর /achar/ *n.* influence, attack of incorporeal evil spirit (ইতারে ভুতে আছর গইজে = He has been attacked by evil spirit) {< Ar. اثر /athar/ track, touch, effect}
- আছাড় /achar/ *n.* slip, fall to the ground with force, ~ খঅন *vi.* Slip and fall, tumble down, ~ দঅন *vi.* throw down (ফুয়ানা মেডিত আছাড় খাইলাম/ উকিল বেডার কথা ধরি - মোনা = Following the advice of nonsense match-maker I've slipped and fell on dry ground). {< Ar. عثره /'athrah/ fall, slip}
- আজদাহা /ajdaha/ *n.* python or boa-constrictor, a large non-poisonous snake that can swallow up a goat or deer, a tyrant (met.) {< P. اژدها /azhdahā/ dragon}

আজগুবি /ajgubi/ *adj.* incredible, fantastic (আজগুবি গল্প ন মারিস্ = Don't tell *cock and bull* story). {< P. از /az/ from, of, out of + Ar. غيبى /ghaibī/ invisible, hidden, secret}

আজব /ajab/ *adj.* strange, queer, amazing (শহরবাসী চাআই যঅ তোয়ারা / রাস্তার উয়র আজব উয়া ফোয়ারা - মমর = O city-dwellers! Please see an *amazing* fountain on the road). {< Ar. عجب /'ajab/ astonishment, amazement}

আজল /ajal/ *adj.* dull, silly, stupid, idiot (আজল পোয়াউয়া লই মা'র খুব চিত্তা = The mother is in great tension about his *idiot* boy). {< Ar. وجله /wajilah/ fearful}

আজলা = আজল

আজাদ /ajad/ *adj.* free, independent, liberated, ~ গরন make free (রোযা ভাঙ্গিলে গোলাম আযাদ গরা পড়ে = It is obligatory to make a slave *free* if fasting is broken). {< P. آزاد /āzād/ free, liberated}

আজান, আযান /ajan/ *n.* call for prayer {< Ar. اذان /ādhan/ call for prayer}

আজাব /ajab/ *n.* punishment, suffering (জাহান্নাম'র আজাবত্ তুন বাচিবছাই আল্লাহর কাছে পানাহ চঅ = Seek refuge to Allah from the *punishment* of hellfire). {< Ar. عذاب /'adhāb/ torment, punishment}

আজিব /ajib/ *adj.* strange, queer, amazing, astonishing (আজিব কাণ্ড = *strange* matter). {< Ar. عجيب /'ajīb/ strange, amazing}

আজিমুশশান /ajmushshan/ *adj.* of high station or dignity, magnificent, splendid (আজিমুশশান মাহফিল = splendid congregation). {< Ar. عظيم /'azīm/ grand, great + Ar. الشان /ash-shān/ matter, prestige}

আজুরা = অজুরা

আজ্জু = আরজ্জু [pc: assimilation]

আতর /atar/ *n.* perfume, essence of flowers, attar, Otto (জুয়া'র নোয়ায'র আগে আতর মাখঅন সুন্নত = According to the tradition of the Prophet (PBUH) it is desirable to use perfume at the eve of Friday prayer). {< Ar. عطر /'itr/ perfume, scent}

আতিনা, হাতিনা /atina, hatina/ *n.* veranda (মে'মানরে আতিনাত বইত দে = Let the guests be seated at *veranda*) {< Ar. حطيم /ḥatīm/ wall of Ka'ba}

আ-তু-তু /a-tu-tu/ *int.* sound for calling dog {< Ar. اتوا /ātū/ come on (plural imperative)}

আদত /adot/ *n.* habit, nature, *adv.* basically (ইতার আদত খরাপ = His habit is bad. ভাল মাইনবতি দেখাইলেও আদতে তে একজন খরাপ মানুষ = He seems to be a good man; *basically* he is a bad person). {< Ar. عادة /'āhdah/ habit, custom usage, practice}

আদদ /adad/ *n.* number, digit {< Ar. عدد /adad/ number, digit}

আদনা = আদনা

আদব /adab/ *n.* etiquette, good manners (সুত্রা থাইতে পোয়াইন্দরে আদব শিখন পড়ে = It is necessary to teach children *etiquette* when they are younger. {< Ar. أدب /adab/ culture, good manners}

আদব-কারনা /adab-kalda/ *n.* forms of etiquette, laws of courtesy. {< Ar. أدب /adab/ culture, good manners + Ar. قاعدة /qā'idah/ foundation, basis}

আদমশুমারি /adamshumari/ *n.* census, official enumeration of population {< Ar. آدم /ādam/ Adam, human (met.) + P. شماری /shumārī/ counting}

আদমি /adami/ *n.* man, human being. {< Ar. آدمي / ādamī/ human, humane}

আদল /adal/ *n.* justice, judgment; a wood or bamboo used in a roof of a house; shape, form (বিচার গইত্য গিলে আদল কায়েম করা পড়ে = While judging it is necessary to establish *justice*. ইতার চিয়ারার আদল সুন্দর = The *shape* of her face is beautiful). {< Ar. عدل /adl/ justice} [sc: broadening]

আদাওতি /adaoti/ *n.* enmity, hostility, antagonism, animosity (তার লই আর কোন আদাওতি মাই = I do not have any enmity with him). {< Ar. عداوة /adāwah/ enmity, animosity + B. affix ই}

আদাওয়াতি /adawati/ *adj.* not invited {< B. pref. আ (negation) + Ar. دعوة /da'wah/ call, invitation + B. affix ই}

আদায় /aday/ *n.* collection (of bills, taxes etc), ~ গরন *vi. vt.* collect, levy (খাজানা আদায় করা = to collect the tax). {< Ar. أداء /adā'/ rendering, pursuit, payment}

আদেনা /adena/ *adj.* mean, mean-minded, small (তোর নাম আদেনা মাইনবল্লই আর কোন তাআলুক নাই = I don't have any relation with a *mean* person like you). {< Ar. أدنى /adnā/ lower, inferior, smaller}

আধা-আস্তিন /adha-astin/ *adj.* half-sleeved (shirt). {< B. আধা /adha/ half + P. آستين /āstin/ the sleeve of a garment}

আন .ম /anjām/ *n.* arrangement. (সভার আনজাম শেষ অইয়ে = The arrangement of the meeting has been finished) {< P. انجام /anjām/ end, termination, an appendix, a supplement, anxiety, finishing, accomplishing} [sc: narrowing]

আনতাব /antaj/ *n.* guess, conjecture (আনতাবে কথা ন কইস্ = Do not speak depending on guess) {< P. اندازہ /andāza/ measure, guess, estimate} [pc: devoicing]

আন্দাইয্যা /andajja/ *adj.* without any knowledge, based on guess (আন্দাইয্যা কথা ন কইস্ = Don't speak depending on guess) {< andajia < P. اندازہ /andāza/ measure, guess, estimate + B. affix ইয়া} [pc: epenthesis]

আনবাম = আনজাম

আনা /ana/ *n.* mirror, looking-glass, speculum, glass, quartz. (বরই ফুলর থামি/ আর একখান গোলবাহার/ যদি পাই আই পিনতাম/ আনা খরি চাইতাম আরে/ ক্যান সোন্দর লার- সরকার = If I get a thami decorated/printed with jujube-flower and a blouse I will wear them and watch my face in the mirror to see how beautiful I'm). {< P. آینه /āyina/ mirror} [pc: elision]

আনার /anar/ *n.* the pomegranate. {< P. انار /anār/ pomegranate}

আন্দেশা /andesha/ *n.* worry, anxiety, doubt, uncertainty. {< P. اندیشه /andesha/ consideration, thought, anxiety, care}

আপদ-বলাই /apad-balai/ *n.* danger, hazard, adversity, disaster, mishap, misfortune, sorrows and sufferings, dangers and difficulties (আপ্লাহ যেনে তোয়ার আপদ-বলাই দূর করে = May Allah drive your adversity away. আপদ-বলাই চাই নো আইএ / গরিব কিংবা তোয়ার-সৈম = Adversity does not differentiate between riches and poor). {< Ar. آفة /āfah(t)/ harm, damage, ruin + Ar. بلاء /balā'/ distress, misfortune} [āfah(t) > apad: voicing]

আফজল /afjal/ *adj.* very good, best, high quality (গরিব মাইনষরে সাহায্য গরন বউত বড় আফজল কাম = To help the poor is a great task). {< Ar. أفضل /afḍal/ better, best, more excellent}

আফসুস /afsus/ *n.* remorse, regret, repentance, penitence (তুই এত আফসুস কিয়াই গরর? = Why are you regretting so much?) {< P. افسوس /afsūs/ sorrow}

আফিন /afin/ *n.* opium (ইতে বড় আফিনখোর = He is greatly addicted to opium). {< Ar. + P. أفيون /afyūn/ opium} [pc: elision]

আফোয়াইদ্যা^১ /afoaldda/ *adj.* tasteless (আফোইদ্যা তরকারী = *tasteless* curry). {< afoadia < B. pref. আ (negation) + Ar. فوائد /fawā'id/ utility, benefit + B. affix ইয়া} [pc: epenthesis]

আব /ab/ *n.* water (আল্লাহ আব-খাক দি মানুষ বানাইয়ে = Allah created human being off water and clay). {< P. آب /āb/ water}

আবওয়াব /abwab/ *n.* undue claims of a zemindar. {< P. ابواب /abwāb/ dues, fees, head or subjects of taxation < Ar. أبواب /abwāb (pl. of *bāb*)/ doors, gates}

আবদস্ত /abdast/ *n.* act of cleaning after defecation. {< P. آبست /āb-dast/ the ablution or washing of the hands, face, and other parts with certain ceremonies used by the Muslims before prayer} [sc: pejoration (অবনতি)]

আবদাল /abdāl/ *n.* a class of Muslim ascetics/saints. {ابدال /abdāl/ is the plural form of the Arabic word بدل /badl/, meaning substitute. However, in Persian it is used as a term of Sufism. According to the Sufis it refers to "certain persons by whom Allah continues the world in existence (their number is seventy, of whom forty reside in Syria and thirty elsewhere; when any one of them dies his place is filled up by some one selected from among the rest of mankind)." Subsequently the word has been employed to signify a hermit, a monk or (religious) novice, a saint.}

আবজল /adjal/ = আফজল [pc: voicing]

আবর /abar/ *n.* cloud. {< P. ابر /abar/ cloud}

আবরোয়া /abroya/ *adj.* fine, soft, fine-spun (আবরোয়া শাড়ি = *soft* sari). {< P. آب /āb/ water, river + P. روان /rawān/ going, passing.} [The lexical meaning of the phrase is flowing water which is metaphorically used in Chittagonian Bangla for soft cloth.]

আবাচ = আবায

আবাদ /abad/ *n.* cultivation, tillage, cultivated land, land developed for cultivation, human habitation, process of settling people in a new-place; ~ গরন *vt.* cultivate, till. {< P. آباد /ābād/ city, habitation, cultivated, peopled}

আবাস /abaz/ *n.* sound, noise (আবাস ন গরিস্ = Don't make a noise). {< P. آواز /āwāz/ sound, noise}

¹ Dr Shahidullah thinks that this word is derived from B. বাদ

- আবাল /abal/ *n.* catastrophe. {< Ar. أحوال /aḥwāl (pl. of حال ḥāl)/ condition} [sc: pejoration]
- আবাং /abang/ *adj.* common (people) (আবাং মাইমষ'র কথা ন ধইজ্য = Don't follow common people). {< awang < awam < Ar. عوام /awāmm (pl. of عامة 'āmmah)/ the common people}
- আবু জাইল /abu jall/ *adj.* very cruel, very naughty (মানুষ্যা বড় ডঅঁর আবু জাইল = The man is very naughty). {< abujahl < Ar. أبو جهل /abū jahl/ one of the greatest enemies of Islam and its Prophet Muhammad (PBUH)} [pc: elision]
- আবেদ /abed/ *adj.* simple, honest, devotee, devoted (তাই বড় আবেদ = He is a great devotee of Allah). {< Ar. عابد /ābid/ worshiper, adorer}
- আবে হয়াত /abe-ḥayāt/ *n.* elixir of life. {< P. آب حياة /ābi ḥayāt/ water of life < P. آب /āb/ water + Ar. حياة /ḥayāh/ life, livelihood}
- আব্বা /abba/ *n.* father {< Ar. أب /Ab/ father} [pc: long consonant & apothesis]
- আভাল /abhal/ *n.* misfortune, adversity, calamity. {< P. احوال /aḥwāl/ states, condition, accidents, vicissitudes < Ar. أحوال /aḥwāl/ (pl. of حال ḥāl)/ condition, state} [sc: pejoration]
- আমদারফ /amdaraf/ *n.* coming and going. {< P. آمدرفت /āmad-raft/ coming and going} [sc: loss of word-final consonant]
- আমদানি /amdani/ *n.* bringing from abroad, import ~ গরন bring from abroad, import (বেশীর ভাগ জরুরী জিনিস বাংলাদেশ আমদানি গরে = Bangladesh imports most of its necessary commodities). {< P. آمدنی /āmdanī/ income, impost, revenue, import}
- আমবা /amba/ *n.* favour, blessing, consideration, favourable view (আই তো বিদেশ যাইয়; আর পোয়াইন্দর মিক্কা এক্কেনা আমবা রাখিবান = I'm going abroad; please look favourably to my children). {< Ar. أنباء /anba' (pl. of نبأ naba')/ news, information} {pc: broadening}
- আমবি তামবি /ambi tambī/ *n.* act of bragging / boasting, vaunting. {< ambi: onomatopoeic of tambī + Ar. تنبيه /tambīh/ awakening, stimulation, exhortation}
- আমবুরুষ /amburuz/ *n.* a kind of small greenish-white juicy fruit. {< P. امرود /amrūd/ pear, guava}

- আমল /amal/ *n.* act, deed, task; attention, consideration (মানুষ্যার আমল ভাল = The deed of the man is good; আমল গরি কাম গইজ্য = Be attentive in your task) {< Ar. عمل /amal/ doing, acting, activity}
- আমল-আখলাক /amal-akhlak/ *n.* character (মানুষ্যার আমল-আখলাক ভাল = The man's character is good) {< Ar. عمل /amal/ + Ar. أخلاق /akhlāq/ natural disposition, character}
- আমলদার /amaldar/ *adj.* possessing good deeds, worshiper. {< Ar. عمل /amal/ doing, acting, activity + P. دار /dār/ holding, possessing}
- আমলা /amla/ *n.* ministerial staff, govt. official. {< Ar. عملة /amalah (pl. of عامل 'āmil)/ labourer, public officer} [pc: syncope; sc: amelioration]
- আমা /ama/ *n.* cataract (আঁর দাদার চোগত আমা অইয়ে = My grand father has been affected by cataract) {< Ar. عمى /ama/ blindness [sc: narrowing]}
- আমামা /amama/ *n.* head-dress, turban (তৌয়ার মাখাত আমামা বাধ = Put a turban on your head). {< Ar. عمامة /amāmah/ turban}
- আমানত /amanat/ *n.* trust property (ইমাম সাব'র কাছে বউত টিয়া আমানত আছে = A lot of trust money has been placed in the custody of the Imam). {< Ar. أمانة /amānah/ reliability, trustworthiness}
- আমানতদার /amanatdar/ *n.* one in which custody sth is placed, one who keeps sth in trust. {< Ar. أمانة /amānah/ reliability, trustworthiness + P. دار /dār/ holding, possessing}
- আমিন (১) /amin/ *n.* land surveyor, supervising officer, overseer, superintendent (আমিন আনি জবিন মাপ = Survey the land by a surveyor). {< Ar. أمين /amīn/ trustworthy, agent, superintendent} [sc: narrowing]
- আমিন (২) /amin/ *int.* so be it, be it so, amen (Muslims used to utter it after reciting Surah al-Fatihah) {< Ar. آمين /āmin/ amen, be it so}
- আমিশা /amisha/ *adv.* always, continually {< P. همیشه /hamisha/ always} see also হামিশা
- আম্মোক্তার /ammoktar/ *n.* law-agent, legally appointed attorney. {< P. مختار عام /mukhtār 'āmm/ a general agent < Ar. مختار /mukhtār/ chosen, elected + Ar. عام /'āmm/ general} [sc: narrowing]

আম্বিয়া /ambiya/ *n.* prophets (আল্লায় ১২৪০০০ জন আম্বিয়া পাঠাইয়ে = Allah have sent 124000 prophets) {< Ar. أنبياء /ambiyā' (pl. of نبي nabīy)/ prophets}

আম্মা /amma/ *n.* mother. {< Ar. أم /umm/ mother}[pc: apotheosis]

আযমি /ajmi/ *adj.* foreigner, unfamiliar (পাড়াত উম্মা আযমি মানুষ চুইকে = An unfamiliar man has entered the village). {< Ar. عجمي /ajmī/ barbarian, non-Arab, Persian} [sc: broadening]

আযল /ajal/ *n.* death, evil days, hard days (আঁর আর হয়াত শাই; আঁর আযল কাছাইয়ে = I don't have more life; my death is near) {< Ar. أجل /ajal/ appointed time (death has an appointed time), deadline, instant of death}

আযাইম্মা /azaimma/ *n.* barber, professional circumciser (আযাইম্মা দি পোয়ার খতনা গরঅ = Cut off the foreskin of the boy by a circumciser). {< P. حجام /hajjām/ barber, bleeder, cupper < Ar. حجام /hajjām/ cupper + B. affix ইয়া} see also হাজাইম্মা

আযাদ /ajad/ *adj.* free, independent, liberated, ~ গরম make free (ছটম ভাঙ্গিলে গোলাম আযাদ গরা পড়ে = It is obligatory to make a slave free if someone's oath is broken). {< P. آزاد /āzād/ free, liberated}

আযাদি /ajadi/ *n.* freedom, independence (আযাদি হাসিল গরনজুন বাবে হেফযত গরন কঠিন = It is more difficult to protect the independence than to achieve it). {< P. آزادی /āzādī/ liberty}

আযান = আজান

আযিব = আজিব

আযিবি হাল /ajji hal/ (The phrase is comprised of an *adj.* ajji and a *n.* hal). weak condition, poor condition, hardship (বড় আযিবি হালত আই দিন কাডাইর = I'm passing my days in great hardship). {< Ar. عزيز /azīz/ mighty, powerful, respected, distinguished, difficult, hard + B. affix ই + Ar. حال /ḥāl/ condition, state}

আযিয়ত /ajiyat/ *n.* trouble, difficulty, distress, misery, sufferings ~ দঅন vt. Pain, grieve, hurt, (give) trouble (তোয়ার মারে আযিয়ত নইদ্য = Don't hurt your mother) {< Ar. أذية /adhīyah/ harm, trouble, insult}

আযুরা = অজুরা

আযত /ayot/ *n.* a verse of the holy Quran. {< Ar. آية /āyah/ sign, mark, Quranic verse}

আযলা গ্রহণ = মববধুর পরিমাপের সমান করে লাল ডোয়া কেটে নেওয়া

আয়েব = আইফ

আয়েশি /ayeshi/ *adj.* luxury (ইতে আয়েশি জীবন যাপন করে = He leads a *luxurious* life). {< Ar. عايش /ā'ish/ leading a luxurious life + B. affix ই}

আরবিয়া /arabbiya/ *n.* an Arab, an Arabian (বউত আরবিয়া লেবাররে ঠিকমত মাইনা ন দে = Many *Arabians* do not pay wages to their workers properly). {< Ar. عربي /arabī/ Arab, Arabian} [pc: epenthesis]

আরক /arok/ *n.* sap, any liquid, liquid solution. {< Ar. عرق /araq/ sweat, arrack} [sc: broadening]

আরজি /arji/ *n.* application, petition (চেয়ারম্যান সাব! অমনর কাছে আঁর একান আরজি আছে = Mr. Chairman! I've an *application* to you. {< Ar. عرض /arḍ/ breath, width, presentation, demonstration + B affix. ই} [sc: amelioration]

আরজু /arju/ *n.* wish, will, hope, desire (মনর আরজু ন মিটাই/ নিশি রাইতে গেল গৈ ধাই-আগহা = My fiancé left me at midnight without fulfilling the *desire* of my heart) {< P. آرزو /ārzū/ desire, will, wish}

আরব /arab/ *n.* Arabia (চাডিয়ান বউত মানুষ টিয়া কামাইবল্লাই আরব'ত যায় = Many Chittagonians go to *Arabia* for earning money) {< Ar. عرب /arab/ Arabs of desert}

আরবা /arba/ *n.* four days of Eid al-Azha {< Ar. أربع /arba'/ four} [sc: amelioration]

আরবি /arabi/ *n.* the language of Arabic, the Arabs (আরবি কুরআন'র ভাষা = *Arabic* is the language of the Quran) {< Ar. عربي /arabī/ Arab, Arabic, Arabian}

আরশ /arash/ *n.* the all-pervading seat of Allah, the highest heavenly position (মজলুম'র দোয়া ডাইরেক আল্লাহ'র আরশ'ত পৌছে = The appeal of a oppressed person reaches directly to the *seat* of the Almighty Allah) {< Ar. عرش /arsh/ throne} [sc: amelioration]

আরা /ara/ *n.* high barrier, high land, a saw (আরা দি গাছ কাট = Cut the tool with a *saw*). {< P. آره /arra/ saw}

আরাকশি /arakashi/ *n.* sawyer (আরাকশি অলর নেতারে কাইদান কয় = The leader of *sawyers* is called *kaidan*). {< P. آره کش /arra-kash/ sawyer + B. affix ই}

আলত /alat/ *n.* penis. {< Ar. آلة /ālah/ instrument, utensil, tool, apparatus, device, machine} [sc: pejoration]

আলবত /albat/ *adv.* certainly, of course, surely (আই আলবত আইস্যম = I'll come for sure). {< Ar. البتة /al-battata/ definitely, positively esp. with negations; absolutely not, definitely not}

আলা আযর /ala ajar/ *adj.* very lazy and sluggard (এই আলা আযর ঘরত্বন বাইর ঐত নঅ = This extremely lazy man will not go out of home). {< Ar. أعلى /a'lā/ highest, uppermost + P. ازار /azār/ trouble, disorder, sickness; also B. ajar < ajogar (অজগর) = a python which is very slow in speed} [pc: (ajar < ajogar) Compensatory lengthening]

আলা সদর আমিন /ala sadar amin/ *n.* chief-judge {< P. صدر اعلى امين /ṣadri a'lā amin/ chief-judge}

আল্লাহর ওয়াস্তে /allahar waste/ for the sake of Allah (আল্লাহর ওয়াস্তে ভোয়ারা কইজ্যাকাটি বন্ধ গর = Please bury your hatchet for the sake of Allah). {< Ar. الله /Allah/ + Ar. واسطة /wasīṭah/ mediator + B. affix এ}

আল্লারুম /allrum/ *n.* by Allah (আল্লারুম! আই এ কাম ন গরি = By Allah! I haven't done this). {< Ar. الله /Allah/ + Ar. روم /rum/ wish, desire}

আলাই-বালাই /alai-balai/ *n.* sickness, pain, adversity (ইতার ঘরর আলাই-বালাই দূর নঅর = Adversities of his house are not driven out). {< alai is onomatopoeic of balai + Ar. بلاء /balā'/ distress, misfortune} [pc: (balai < balā') apothesis]

আলামকুটি /alamkuti/ *adj.* worthy of worship by the whole world. {< Ar. عالم /'ālam/ world, universe + B. কুটি /kuti/ ten millions, (metaphorically) countless}

আলাজিল /alajil/ *n.* small piece of fleshy matter at the roof or upper area of the tongue, the uvula, the epiglottis. {< Ar. أعلى /a'lā/ higher, highest, upper + B. jil (যিল) < jibh (জিভ)}

আলি /all/ *adj.* cleaver, safe, strong, powerful, advanced (বাজারত্বন উয়া আলি বিরিষ কিনি আন = Buy a strong and powerful ox from the market). {< Ar. عال /'ālin/ high, tall, strong}

আলিদা /alida/ *adj.* different, distinct (ইতে বেয়াত্বনত্বন আলিদা = He is different from all). {< P. علیده /alāhida/ distinct, apart}

আলিশ = হালিশ

আলিশান /allshan/ *adj.* huge, enormous, gigantic, high-minded, noble, sublime, high-born, honorable, respectable, venerable, glorious (মাহফিল আন আলিশান হইল =

The meeting was *glorious*). {< Ar. *عالي* /*ʿālī*/ high, lofty, sublime, exalted + Ar. *شان* /*sha'n*/ matter, affair}

আলেম /*alem*/ *adj.* learned in Islamic knowledge; *n.* theologian, Islamic scholar (তার বাপ একজন বড় আলেম আছিল = His father was a great *Islamic scholar*). {< Ar. *عليم* /*ʿalīm*/ learned, erudite} [sc: amelioration]

আল্লাহ /*allah*/ *n.* the proper name of the creator and the sustainer of the universe the Almighty Allah. {< Ar. *الله* /*allāh*/ Allah}

Speakers of Chittagonian Bangla form many words and phrases using the word Allah; such as:

আলহামদুলিল্লাহ /*alhamdulillah*/ praise be to Allah (expression of gratefulness to Allah) {< Ar. *الحمد لله* /*alḥamdu lillāh*/}

আল্লাহ হাফিজ /*allah hafiz*/ Allah is protector (used when somebody bid farewell to other person) {< Ar. *الله حافظ* /*allāh ḥafiz*/}

ইনশাআল্লাহ /*inshallah*/ *adv.* if Allah wishes, if it is the will of Allah (used when a person expresses his will to do something in future) {< Ar. *إن شاء الله* /*in shāʿallah*/}

মাশাআল্লাহ /*mashallah*/ as Allah has wished {< Ar. *ما شاء الله* /*mā shāʿallah*/}

সোবহানাআল্লাহ /*subhanallah*/ exclamation of surprise (lit. Allah be praised) {< Ar. *سبحان الله* /*subḥānallah*/}

আশকদার /*ashakdar*/ *adj.* greatly enamoured, in deep love (of), addicted (to) {< Ar. *عشق* /*ʿishq*/ love, ardor of + P. *دار* /*dār*/ keeper, possessor}

আশখাছ তালব /*ashkhach talob*/ *n.* defendant's appeal against police investigation {< Ar. *أشخاص* /*ashkhāṣ* (pl. of *شخص* *shakḥṣ*)/ individuals, persons + Ar. *طلب* /*ṭalab*/ search, quest, pursuit}

আশদ্দ /*ashadd*/ *adj.* difficult, tough (ঐ বেড়াইয়া বড় আশদ্দ = That man is very *tough*) {< Ar. *أشد* /*ashadd*/ stronger, severer, harder}

আশনাই /*ashnai*/ *n.* love, devotion, illicit love, secret amour. {< P. *آشنایی* /*āshnāʿī*/ friendship, acquaintance}

আশরাফি /*ashrafi*/ *n.* gold coin {< P. *آشرفی* /*āshrafī*/ name of a gold coin, a gold mohar}

আশা /*asha*/ *n.* stick. তে নিজ'র পোয়ারে আশা দি মাইল = He has bitten his own son by a *stick*). {< Ar. *عصا* /*ʿaṣā*/ stick}

আশুরা /ashura/ *n.* the tenth day of the lunar month of Muharram. {< Ar. عاشوراء /'āshūrā'/ Ashura, name of the voluntary fast day on the tenth day of Muharram}

আসমান = আসমান [pc: devoicing]

আসমান /asman/ *n.* the sky (ছন'র দাম আসমান ছুইয়ে/ ঘরত নাই মোর ছানি-রশী = The price of thatching grass has touched the sky and there is no thatch on the roof of my house) {< P. آسمان /āsmān/ heaven}

আসমানি /asmani/ *adj.* heavenly, divine (আসমানি কিতাব = divine scripture; আসমানি বলা = heavenly distress). {< P. آسمان /āsmān/ + B. affix ই}

আস্‌সান /assan/ *n.* the sky (উই'র পৌদত ফইর গজাইলে/ আস্‌সান চুইত চায়।). {< P. آسمان /āsmān/ heaven} [pc: assimilation]

আসান /asan/ *n.* relief, mitigation, termination, end, convenience, advantage. {< P. آسان /āsān/ easy, convenience}

আসানি /asani/ *n.* comfort, ease. {< P. آسانی /āsānī/ comfort, ease, easy}

আশাম, আশাম /asham/ *n.* gluey mixture of paste chili with water, lower part of condensed soup. {< P. آشام /āshām/ water in which rice has been boiled} [sc: broadening]

আশামী /ashami/ *n.* accused, debtor (accused of case). {< Ar. أسامي /asāmī (pl. of ism)/ name} [sc: narrowing or pejoration]

আঁসিল /āsil/ *n.* tax of village market (ইতে বাজারতুন আঁসিল তুলে = He collects taxes from village market) {< Ar. حاصل /ḥaṣil/ outcome, sum, total, revenues} [sc: narrowing] (See also হাসিল)

আসুদা /asuda/ *adj.* satisfied, pleased (দঅত'ত আই আসুদা গরি ঝাইয়ি = I've eaten satisfactorily in the invitation). {< P. آموده /āsūda/ peaceable, quite, at rest, asleep}

আস্তর /astar/ *n.* lining of a garment, cement plaster. {< P. استر /astar/ a kind of coarse thin stuff fit for lining garments, the lining of a garment} [sc: broadening]

আস্তানা /astana/ *n.* place, haunt, resort (পীর'র আস্তানা = haunt of a saint). {< P. آستانه /āsitāna/ a saint's tomb, threshold} [pc: syncope]

আস্তিন /astin/ *n.* part of a garment that covers the arm, sleeve (আস্তিন গুটা = Roll up the sleeves; আধা-আস্তিন শাট ফর্মাল ড্রেস নয় = Half-sleeved shirt is not a formal dress). {< P. آستین /āstin/ sleeve of a garment}

- আস্বে /aste/ *adv.* slowly (নয়া বউ আস্বে আস্বে/ পানর বাট্টা শই/ ছোড ছোড খিলি বানার/ দুলার ঢাগত বই- মোনা). {< P. أهسته /āhista/ soft, tender, slowly, calmly}
- আহলিয়ে /ahliye/ *n.* wife. {< Ar. أهل /ahl/ relatives, wife}
- আহসান /ahsan/ *adj.* fine, good, beautiful. {< Ar. /ahsan/ better}

ইখতিয়ার = এজ্জেরার

ইখতিলাফ = এখতেলাফ

ইচিম /isim/ *n.* esoteric words in Arabic {< Ar. اسم /ism/ name} [pc: anaptyxis; sc: amelioration]

ইজমালি = এজমালি

ইজারা /ijara/ *n.* letting of land for a certain time for a stipulated money payment, a lease or tenure hold by lease. {< Ar. إجارة /ijārah/ rent, letting, leasing}

ইজ্জত /ijjat/ *n.* honour, prestige, dignity (বউ-ঝিঅর ইজ্জত বাড়ে/ ঘিরা বেড়া যদি থায় - অবি = The *dignity* of your wife and daughters increases if there is fence around your house). {< Ar. عزة /izzah/ honour, glory, pride}

ইদ, ঈদ /id, īd/ *n.* Muslim festival performed after the fasting of the month of Ramadan (এন একান ঈদ গেলগৈ যে/ তৌয়ার দেখা নাই/ তুই ক্যান দুলাভাই-আগহা = Such an *eid* has passed away, you did not present in view; what a brother-in-law you are!). {< Ar. عيد /īd/ festival}

ইদখোলা /idkhola/ *n.* open place for performing īd prayer. {< Ar. عيد /īd/ festival + Ar. خلاء /khalā'/ empty place}

ইদত /iddat/ *n.* a period of waiting obligatory on a Muslim widow/divorced woman for remarriage. {< Ar. عدة /iddah/ number, several, many, numerous, legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced.} [sc: narrowing]

ইনতিজার = এন্তেজার

ইনসাম /insan/ *n.* human being (ইতে কোনো ইনসান'র জাত নয় = He is not a descendent of a *human being*). {< Ar. انسان /insān/ men, human being}

ইনসানিয়ত /insaniyat/ *n.* humanity (তবো কোন ইনসানিয়ত নাই = You do not have any *humanity*). {< Ar. إنسانية /insāniyah/ humanity}

ইনসাফ /insaf/ *n.* justice, equity (ইনসাফ'র সাথে বিচার কর = Judge with *justice*). {< Ar. إنصاف /inṣāf/ justice, equity}

ইনাম /inam/ *n.* recompense for service of merit, reward, gift, grant (যে চোর ধরিত পারিব ইতারে ইনাম দিয়া যাইব = *Rewards* will be given to one who can catch the thief.) {< Ar. إنعام /in'ām/ favour, grant, reward}

- ইন্তেকাল /intekal/ *n.* death, demise {< Ar. انتقال /intiḳāl/ translocation, demise, death} [sc: narrowing]
- ইফতারি /iftari/ *n.* breaking of Ramadan or nonobligatory fasting after sunset. {< Ar. إفتار /iftār/ fast breaking + B. affix ই}
- ইবরত /ibrat/ *n.* lesson, advice (বলা-মছিবত'ত বেসবর ন অইঅ; বলকে ইবরত হাসিল গইজ্য = Don't be impatient in any calamity; rather take lesson from it). {< Ar. عبرة /ibrah/ warning, example, lesson}
- ইবলিস /iblis/ *n.* evil spirit, Satan (ইবলিস'র নান কাম ন গরিস্ = Don't act as *Satan*). {< Ar. إبليس /iblis/ devil, Satan}
- ইমআতি /imāti/ *n.* leadership in canonical prayers, leading the congregational prayers, leadership (এ বছর ঈদ'র নোয়ায'ত কনে ইমআতি গরিব? = Who will *lead* Eid prayer this year?) {< imamati < Ar. إمامة /imāmah/ imamate, function of prayer leader + B. affix ই} [pc: contraction]
- ইমতিহান = এমতেহান
- ইমান /iman/ *n.* faith, belief in the article of faith in Islam, faithfulness. {< Ar. إيمان /imān/ faith, belief}
- ইমানদার /imandar/ *n.* steadfast (in religion), pious, devout, faithful, trustworthy (আল্লাহ ইমানদার'র আমল নষ্ট ন গরে = Allah does not destroy the good deeds of a *faithful*). {< Ar. إيمان /imān/ faith, belief + P. دار /dār/ keeper, possessor}
- ইমানদারি /imandari/ *n.* righteousness, piety, faithfulness (ইমানদারির সাথে কাম গরিবা = Do your job with *faithfulness*). {< Ar. إيمان /imān/ faith, belief + P. دار /dār/ keeper, possessor + B. affix ই}
- ইমাম /imam/ *n.* leader of religious congregation, exponent of scriptural law (কেয়াত শুদ্ধ আছে কিনা চাই ইমাম মুকব্বর'র গর = Appoint an *imam* whose recitation of the Quran is perfect). {< Ar. إمام /imām/ imam, prayer leader}
- ইয়া /ija/ *n.* pain, trouble, bodily suffering, ~ দঅন harass, give trouble, cause suffering (মা-বাপ'রে ইয়া নইদ্য = Do not give *trouble* to your parents). {< Ar. إيذاء /idhā'/ harm, damage}
- ইয়ার /ijar/ *n.* garment for the lower part of the body, pair of loose trousers, pantaloons. {< Ar. إزار /izār/ loin-cloth, wrap, shawl, wrapper, covering, cover} [sc: narrowing]

ইয়াদ /iyād/ *n.* memorize, recall (এই পোয়া! তুই পন্না ইয়াদ গইজ্য নে? = O boy! Have you memorized the lesson?) {< P. یاد /yād/ remembrance, recollection, memory}

ইয়ার /iyār/ *n.* friend. (ইয়ারা তুই কেন আছ? = O friend! How are you?) {< P. یار /yār/ friend, lover, companion}

ইয়শাদ = এরশাদ

ইয়াদা = এরাদা

ইয়ত /illat/ *n.* main reason (ইয়ত ন জানি তুই কেএনে বিচার গরিবা? = How will you judge without knowing the main reason?) {< Ar. علة /illah/ accident, calamity, disease, cause, reason}

ইয়তখানা /illatkhana/ *n.* toilet, latrine, dirty room or place {< Ar. علة /illah/ illness, sickness, cause, reason + P. خانه /khāna/ house, dwelling}

ইশতেহার /ishtehar/ *n.* notification, publicity, communiqué (নির্বাচনী ইশতেহার = Election Communiqué). {< Ar. اشتهار /ishtihār/ repute, reputation, fame, celebrity}

ইশাদি /ishadi/ *n.* witness (তে এ কেইস'র ইশাদি = He is the witness of this case). {< Ar. اِشهاد /iṣhād/ bearing witness + B. affix ই} [pc: elision]

ইশারা /ishara/ *n.* beckoning, wink, sign, hint ~ beckon, hint, make a sign (রেন্গুনা বার্মাইয়া মাইয়া/ কত ঠমক জানে/ ঝোড়ার আগাত ফুলর কলি/ ইশারাতে টানে- সরকার = Women from Rengun and Burma know lot of coquetry; they wear half-opened flowers at the top of their hair-tuft and magnetize by wink) {< Ar. إشارة /ishārah/ sign, wink}

ইসতারি /istari/ *n.* fast breaking. {< iftari < Ar. إفتار /iftār/ fast breaking + B. affix ই} [pc: alternation of consonant]

ইসতেনজা /istenja/ *n.* physical purification after having answered the call of nature. {< Ar. استنجاء /istinjā'/ purification after excretion}

ইসলাম /isiam/ *n.* the religion of Islam {< Ar. إسلام /islām/ the religion of Islam}

ইস্তফা /istafa/ *n.* giving up, resignation (ইতে চঅরি'ত ইস্তফা দিইয়ে = He has resigned from his job). {< Ar. استعفاء /isti'fā'/ apology, resignation (from an office)}

ইস্সারি /issari/ *n.* fast breaking. {< istari < iftari < Ar. إفتار /iftār/ fast breaking + B. affix ই} [pc: assimilation]

ইস্তিদা /istida/ *n.* invitation ~ গরন *vt.* invite {< Ar. استدعاء /istid'ā'/ summon, recall, calling back} [sc: narrowing & amelioration]

ইস্তিমাণ /istimal/ *n.* act of using or applying, use, application. {< Ar. استعمال
/isti'māl/ application, use}

উ

উঅশশা /uashsha/ *adj.* out of count, extra, additional, illegal income (eg. tip, bribe etc.) (কেরানিঅকলে বউত উঅশশা টিয়া কামায় = Clerks earn lot of illegal and additional income). {< uarashsha < uparashsha < B. উপরি /upari/ illegal (income) + Ar. حصة /hiṣṣah/ part, portion} [pc: contraction]

উকিল /ukil/ *n.* advocate, lawyer, agent (কেইস'ত জিত্তিত চাইলে ভাল উকিল ধর = Appoint an expert advocate if you want to win the case) {< Ar. وكيل /wakīl/ authorized, representative, agent}

উছিলা /uchhila/ *n.* opportunity, excuse, means, medium (কাতি মাসত তেইরে কইলাম/ কেঁথাগিন সিলাঅ/ হাজার রম্যা কত কাম'র/ উছিলা দিল/ অন তেইঅ মরের আইঅ মরির /মাঘ মাস্যা শীতর জ্বালায় = I've told her at the month of Kartik to sew quilts; but she disobeyed me showing many *excuses*. Now I am suffering and she is also suffering from unbearable cold of the month of Magh. আই দঅত'ত ন যাইবার উছিলা তোয়াইর = I'm searching for an *excuse* for not going to invitation) {< Ar. وسيلة /wasīlah/ means, medium, device, excuse}

উজির /ujir/ *n.* a minister or adviser of a Muslim king (as in former time) {< Ar. وزير /wazīr/ (cabinet) minister, vizier}

উজ্জতি /ujjati/ *adj.* self-willed, obstinate (পোয়াউয়া খুব উজ্জতি = The boy is very obstinate) {< Ar. حجة /ḥujjah/ protest, argument, pretense + B. affix} [sc: pejoration]

উমর /umar/ *n.* age, life, lifetime (আই উমরভর কষ্ট গরি গিলাম = I've been suffering for the *whole life*) {< Ar. عمر /umr/ life, lifetime, age} [pc: anaptyxis]

উমরা /umra/ *n.* lesser Hajj (উমরা গরন ফরয নয় = Performing *lesser Hajj* is not obligatory). {< Ar. عمرة /umrah/ pilgrimage to Makka (the so-called minor Hajj which, unlike the Hajj proper, need not to be performed at a particular time of the year and whose performance involves fewer ceremonies).

উমবত /umbat/ *adj.* contemporary (তে আর উমবত = He is my *contemporary*) {< umbakt < umwakt < hamwakt < P. هم /ham/ same + Ar. وقت /waqt/ time}

উমেদার /umedar/ *adj.* cherishing a hope, desirous, expecting, seeking favour/employment. {< P. امیدوار /ummidwār/ hopeful, expectant} [pc: elision]

উম্মত /ummat/ *n.* follower, disciple, devotee, community, nation (আঁরা মুহাম্মদ সা. এর উম্মত = We are the *community* of the Prophet Muhammad). {< Ar. أمة /ummah/ nation, people, generation}

উম্মী /ummi/ *adj.* unlettered, illiterate (উম্মী মাইনস'র কথা ন ধইজ্য = Do not follow an *illiterate* person) {< Ar. أمي /ummi/ illiterate}

উম্মেদ /ummed/ *n.* hope, desire, expectation (বউত উম্মেদ লই আই অঅনর কাছে আসিয়লাম = I've come to you with great *hope*). {< P. امید /umed, umīd, ummed, ummīd/ hope, expectation}

উযর /ujar/ *n.* excuse, pretext (আই তর কোন উযর ন ফুইল্লম = I'll not accept any of your *excuse*) {< Ar. عذر /udhar/ excuse}

উযুগ /ujug/ *n.* passing popular trend, craze, rumour, fashion (উযুগে ন মাইত্ত = Do not involve yourself in passing *popular trend*). {< Hujug < Ar. هجو /hajw/ ridicule + P. گوی /goy/ word, speech}

উরুস /urus/ *n.* yearly (so-called) religious conference. {< Ar. عرس /urus/ bridegroom}

উলেমা /ulema/ *n.* the community of Islamic scholars (বেশরা কাম অইলে উলেমা অলে প্রটেস্ট গরে = The *ulema* used to protest anti-Islamic activities) {< Ar. علماء /ulamā' (pl. of علم 'alīm)/ learned, urudite}

উস্তাদ /ustad/ *n.* teacher, guru (উস্তাদ'র মাইর পোয়াইত্তা - *prov.*) {< Ar. أستاذ /ustādh/ teacher}

উস্সল (১) /ussal/ *n.* obtain, gain, collection (খাজানা উস্সল গরন'র ভার ইতার = He is responsible for *collecting* revenues). {< Ar. وصول /wusūl/ obtainment}

উস্সল (২) /ussal/ *n.* fundamental principles (তোয়ার দলর কোন উস্সল নাই = Your party has no *fundamental principles*). {< Ar. أصل /aṣl/ origin, basis}

উস্সিলা = উছিলা

উস্সুল /usul/ *n.* reason, source (অসুখ'র উস্সুল বাইর গরঅ = Find out the reason of sickness). {<Ar. أصول /uṣūl (pl. of أصل aṣl)/ root, cause, reason}

উস্সুলকার /usulkar/ *n.* collector (of taxes, levies etc.) {<Ar. وصول /wusūl/ obtainment + P. کار /kār/ operator}

এ

- এণ্ডারাজ /eɔʔaj/ *n.* exchange (esp. mutual exchange of land) (এণ্ডারাজ বদল = mutual exchange of land) {< Ar. عوض /iwaḍ/ exchange, substitute, replacement}
- এককোয়াইজা /ækkɔʔaijja/ *n.* man of word {< ækawaijja < ækawajia < P. یک /yak/ one + P. آواز /āwāz/ sound, word + B. affix ইয়া} [pc: assimilation + epenthesis]
- একতরফা /æktarfa/ *adj.* one-sided, exparte (বিবাদী হাজির ন আইলে মেজিস্ট্রেট একতরফা রায় দিব = The magistrate can give *one-sided* decree in absence of the defendant). {< P. یک /yak/ one + Ar. طرف /ṭarf/ eye, glance, look + B. affix আ}
- একদম /ækdam/ *adv.* thoroughly, out and out, utterly. {P. یکم /yakdam/ one-moment, one-breath}
- একমাআলা /ækmaala/ *adj.* one-stored (house) (শহরত একমাআলা ঘর বানাই লাভ নাই = There is no benefit in building *one-stored* house in the town). {< ækmahala < P. یک /yak/ one + Ar. محل /maḥall/ place, location, residence + B. affix আ} [pc: alternation of consonant]
- একরাশ /ekral/ *n.* oath, testimony (ইতে কোর্টত একরাশ দিইয়ে = He has given *oath* at the court). {< Ar. إقرار /iqrār/ setting, settlement, setting up, confirmation, assurance, confession, avowal}
- এক সাআত /æk saat/ *adv.* some time, a while (এক সাআত বইআ না! = Please sit down for *some while*). {< P. یک /yak/ one + Ar. ساعة /sā'ah/ time, while, hour, clock}
- একামত (১) /ekamat/ *n.* formal call to stand in rows for congregational prayers. {< Ar. إقامة /iqāmah/ 2nd call to the salat in a mosque}
- একামত (২) /ekamat/ *n.* establishment (একামতে দীন = *Establishment* of the religion). {< Ar. إقامة /iqāmah/ establishment, setting up}
- একিন /ekin/ *n.* firm belief, faith (তসো আশ্শাহর উয়র একিন নাই? = Do you not have *firm belief* in Allah?) {< Ar. يقين /yaqīn/ certainty, conviction}
- এক্তেদা /ekteda/ *n.* imitation, following the example or model of (নোয়ায'র সমত ইমাম'র এক্তেদা গরা পড়ে = It is obligatory to *follow* the Imam in prayer.) {< Ar. اقتداء /iqtidā'/ imitation, imulation}
- এক্তেয়ার /ekteyar/ *n.* right, power (তোয়ার তুন ইস্কুল'র জবিন দখল গরিবার কোন এক্তেয়ার নাই = You don't have any *right* to capture the land of the school). {< Ar. اختيار /ikhtiyār/ choice, reference, free will}

এখতেলাফ /ekhtelaf/ *n.* disagreement, difference of opinions, variance (এই মসআলাত আলেম অকলে এখতেলাফ গইচ্ছে = The ulema have *disagreed* among them over this issue). {< Ar. اختلاف /ikhtilāf/ difference of opinions, disagreement}

এখলাস /ekhlas/ *n.* devotion (এখলাসর সাথে এবাদত গরিবা = Worship with *devotion*). {< Ar. إخلاص /ikhilās/ sincere devotion, loyal attachment}

এগজ = এওয়াজ

এগানা /egana/ *n.* close-relative, relation (তরুশী যাজীকে নৌকার মাঝি) বিনা পৈইসায় পার গরাইয়ম/ হইলে আঁর এগানা- সআ = (boatman to a woman passenger) Be my *relative*; I'll ferry you across the river free of cost}. {< P. يگانه /yagāna/ one, single, unique, singular, alone, *friend*}

এগানা-বেগানা /egana-begana/ *n.* friend and foe (এগানা-বেগানা আইব/চাইর কিনারদি বই কাঁদিব-সফহ = *Friend and foe* will come and cry sitting around my deadbody) {< P. يگانه-بيگانه /yagāna-begāna/ known and unknown, friend and foe}

এজমালাী /ejmali/ *adj.* (of property) shared or held by more than one, joint-property (আঁর বাপ-চাচা তারা এখনো জুদা ন অয়; ইতারার সম্পত্তি এখনো এজমালাী = My father and uncles are yet to be separated; their properties are still *undivided*). {< Ar. إجمالي /ijmālī/ over-all, total, collective}

এজলাস /ejlas/ *n.* the seat of a judge, the court-room (হাকিম এজলাসত বইস্যে = The judge has taken his *seat* at court-room) {< Ar. اجلاس /ijlās/ make sb to seat}

এজাহার /ejahar/ *n.* complainant's deposition to the police in a criminal case, statement of the complainant (থানাত একান এজাহার দায়ের গর = File a *complaint* before the police station). {< Ar. اظهار /izhār/ declaration, manifestation, police information, statement}[pc: anaptyxis; sc: narrowing]

এতাকদ /etakad/ *n.* faith, believe, belief, conviction (আত্কাহর উয়র এতাকদ রাখো = Keep *faith* in Allah). {< Ar. اعتقاد /'itiqād/ belief, faith, confidence}

এতিম /etim/ *n.* a child bereft of one or both of its parents, an orphan (এতিমরে খঅঁক ন দিয়ো = Do not treat the *orphan* with oppression). {< Ar. يتيم /yatīm/ orphan, unique of its kind} [sc: narrowing]

এতেকাফ /etekaf/ *n.* living in the mosque for a particular period towards the end of the month of Ramadan for devotional exercises. {< Ar. اعتكاف /'itikāf/ prayer in seclusion}

এতেরাজ /eteraj/ *n.* objection, dissent, protest, remonstrance (মুরক্বি অক্কল'র ফয়সালার বিরুদ্ধে এতেরাজ গরন ঠিক নয় = It is not right to *protest* the descision made by elders).

{< Ar. اعتراض /'tirād/ resistance, opposition}

এস্তেবা /etteba/ *n.* following, pursuit ~ গরন *vi. vt.* go after, follow, pursue, imitate (জীবনের সবক্ষেত্রে রসূল'র এস্তেবা গরিবা = *Follow* the prophet in every sphere of life) {<

Ar. اتباع /ittibā/ following, pursuit}

এস্তেলা /ettela/ *n.* notice, *vi.* to inform (বাজার'ত যাইবার সম'ত আঁরে এস্তেলা দিস্ = Please *inform* me while going to market). {< Ar. اطلاع /ittilā/ study, examination, information, notice}

এস্তেহাদ /ettehad/ *n.* unity, concord, amity, friendship. {< Ar. اتحاد /ittiḥād/ unity, concord, oneness}

এনাম = ইনাম

এন্তেকাল /entekal/ *n.* death, demise (গেলদে কালিয়া আঁর দাদা এন্তেকাল ফরমাইয়ন = My grand-father *died* yesterday). {< Ar. انتقال /intiḳāl/ change of locality, change of residence, translocation, death, demise} [sc: narrowing]

এন্তেকালী /entekali/ *n.* registration of a person's name as a buyer of land in government office. {< P. انتقالي /intiḳālī/ transfer of property, property transferred < Ar. انتقال /intiḳāl/ change of locality, change of residence, translocation + P. affix ی}

এন্তেজাম /entejam/ *n.* arrangement (বিয়ার এন্তেজাম গরন খুব বামেলার কাম = To *arrange* a wedding is very difficult task) {< Ar. انتظام /intizām/ order, regularity, systematic arrangement}

এন্তেজার /entejar/ *n.* act of waiting on, eager expectation (আঁই অনর লাই এন্তেজার গরির = I'm *waiting* for you). {< Ar. انتظار /intizār/ waiting, expectation}

এন্তেহা /enteha/ *n.* end {< Ar. انتهاء /intihā'/ end, termination}

এবাদত /ebadat/ *n.* worship, prayer. {< Ar. عبادة /'ibādah/ worship, adoration, veneration, divine service}

এবাদতখানা /ebadotkhana/ *n.* place for worship, prayer house {< Ar. عبادة /'ibādah/ worship + P. خانه /khāna/ house, dwelling}

এবারত /ebarat/ *n.* the first part of a letter (চিঠির এবারত ঠিকমত লেখ = Write down the *introductory part* of the letter properly). {< Ar. عبارة /ibārah/ mode of expression, sentence, clause, phrase, idiom} [sc: narrowing]

- এমতেহান /emtehan/ *n.* examination (তোয়ার এমতেহান শেষ অইয়ে নে? = Have your examinations been finished?) {Ar. امتحان /imtiḥān/ examination}
- এমুহান /emuhan/ *n.* such a place (এমুহান জাগাত আই আর কোনদিন ন আইস্যম = I'll never come to such a place). {<emuhana < emukhana < emankhana < B. এমন /eman/ such + P. خانه /khāna/ house, hive, inn, market or the meeting place of merchants}[pc: compensatory lengthening + apocope]
- এযাপ /ejap/ *n.* formal proposal of marriage. {< Ar. إيجاب /ijāb/ obligation, affirmation, consent, positive reaction, offer of contract} [pc: devoicing; sc: narrowing]
- এয়াছিল /eyachil/ *n.* big, high-breed, high-born (এয়াছিল কুরা = big cock, high-breed cock) {< Ar. أصيل /aṣīl/ solid, noble, of high-breed (horse)} [pc: prothesis]
- এয়াদদশত /eyaddasht/ *n.* memorandum, reminder, memento {< P. یادداشت /yād-dāsht/ memorandum, note}
- এরশাদ /ershād/ *n.* command, order, instruction (আল্লাহ এরশাদ ফরমাইয়ন...= Allah has given the instruction...). {< Ar. إرشاد /irshād/ spiritual guidance, instruction}
- এরসাল /ersal/ *n.* a list of remittances, rent-roll. {< P. ارسال /irsāl/ monthly collection of rent}
- এরাক /erak/ *n.* a piece of wood by which the lower part of a boot is being joined. {< P. اراك /arāk/ a kind of tree}
- এরাদা /erada/ *n.* desire, determination, will, wish (আই এ বছর হজ্জ'ত যাইবার এরাদা গজ্জি = I wish to go to pilgrimage this year). {< Ar. إرادة /irādah/ will, wish, desire}
- এলাকা /elaka/ *n.* the extant of a place, an area, a region, limit, boundary, border (তুই কোন এলাকাত থাকো? = Which area do you live in?) {< P. علاقة /alāqat, 'alāqah/ dependency, province, district}
- এলাকা /elakka/ *n.* relation {< Ar. علاقة /alāqah/ attachment, devotion, bond}
- এলাজ /elaj/ *n.* medication (অসুখ অইলে দেবী ন গরি এলাজ গরা পরিব = Once you are sick, you need to take medication without any delay). {< Ar. علاج /ilāj/ medical treatment, remedy, cure}
- এলান /elan/ *n.* declaration, announcement (সদার'র মঅত'র খবর এলান গরা গিইয়ে নে? = Has the news of sardar's death been announced?) {< Ar. إعلان /ilān/ publication, proclamation, declaration}

এলেম /elem/ *n.* learning, knowledge, erudition, scholarship (এলেমত তুন হেলেম'র জোর বেশী = Intelligence is mightier than *knowledge* (*prov.*)). {< Ar. علم /ilm/ knowledge, learning}

এশকেরা /æshkera/ *n.* neglect, disregard, joke, jest, fun (কামে-কাজে এশকেরা ন গইজ্য = Don't *neglect* your job). {< Ar. سخرة /sukhrah/ laughing stock, ridicule} [pc: prothesis}

এশরাক'র নোয়ায /eshrakar noyaj/ *n.* supererogatory prayer said after sunrise. {< Ar. إشراق /ishrāq/ radiance, radiation + P. نماز /namāz/ prayer}

এশা /esha/ *n.* the canonical late evening prayer, the appointed hour for the late evening prayer. {< Ar. عشاء /ishā'/ evening, evening} [sc: amelioration]

এস্তেকবাল /estekbal/ *n.* reception, receiving (নোয়া বাচ্চায়ে আযান দি এস্তেকবাল গরন মুসলমান'র রীতি = It is the custom of Muslims to *receive* a new-born with *ajan*). {< Ar. استقبال /istiqbāl/ reception}

এস্তেখারা /estekhara/ *n.* mode of getting at a correct judgement through a dream/meditation. {< Ar. استخارة /istikhārah/ seeking right direction} [sc: narrowing]

এস্তেগফার /estegfar/ *n.* seeking forgiveness, apologue. {< Ar. استغفار /istighfār/ apology, begging of pardon}

এস্তেমাল /estemal/ *n.* act of using or applying, use, application, ~ গরন *vt.* use, be accustomed, get used to (সঅন নান এস্তেমাল গরি চঅন = Please get experience of the *use* of this soap). {< Ar. استعمال /isti'māl/ use, employment}

এহতেরাম /ehteram/ *n.* honour, deference, reverence, respect, homage ~ গরন *vt. vi.* respect, show respect, pay respect, honour (মুরকিবঅক্কলরে এহতেরাম গরিবা = *Honour* the elders). {< Ar. احترام /ih̄tirām/ respect, regard, honouring}

এহতেলাম /ehtelam/ *n.* nocturnal pollution (এহতেলাম অইলে গোসল ফরয অয় = *Nocturnal pollution* makes bath obligatory) {< Ar. احتلام /ih̄tilām/ attaining puberty, sexual maturity}

এহসান /ehsan/ *n.* favour, benefaction, benevolence (আঁয়ে একনা এহসান গ:রন না! = Please *favour* me a bit) {< Ar. إحسان /ih̄sān/ beneficence, charity, performance of good deeds}

এহাতা /ehata/ *n.* outer boundary or four sides of a closed figure (তোঁয়ার ভিডার এহাতা
কদ্দুর? = How prolonge the *outer boundary* of your ancestral house?) {< Ar. إحاطة
/ihāṭa/ encirclement}

ঐ

ঐরান /airan/ *n.* desolate, solitary, hullabaloo, tumult (ঐরান কারবার = *tumultuous* affair) {< P. ویران /wirān, wairān, werān/ desert, desolate, ruined}

- ওকালতনামা /okalatnama/ *n.* power of attorney {< Ar. وكالة /wakālah/ representation, agency + P. نامه /nāma/ writing, letter}
- ওকালতি /okalati/ *n.* advocacy, advocatship (ওকালতির জেরা চলে কথার যুক্তি লই-সৈম =) {< Ar. وكالة /wakālah/ representation, agency + B. affix ই}
- ওজন /ojon/ *n.* act of weighing, weight, importance, dignity, prestige ~গরন weigh (জিনিসসান ওজন গর = *Weigh the thing*). {< Ar. وزن /wazn/ weigh}
- ওজর /ojor/ *n.* objection, protest, plea, excuse, pretext {< Ar. عذر /udhr/ excuse}
- ওফাত /ofat/ *n.* death (গেলদে কালিয়া আর দাদার ওফাত অইয়ে = *My grand-father died yesterday*). {< Ar. وفاة /wafāh/ decease, demise, death}
- ওবা /oba/ *n.* epidemic, pestilence, contagious; disease like cholera, smallpox, plague etc. {< Ar. وباء also وباء /waba', wabā'/ epidemic}
- ওমদা /omda/ *adj.* great, best (quality) (আরে একান ওমদা চাই কর্তর দঅন = *Please give me a piece of cloth with high quality*). {< Ar. عمدة /'umdah/ main subject, main issue, chief of a village, chief magistrate of a small community}
- ওমরা /omra/ *n.* members of the nobility, the princes and nobles; 2. performance of rites at the holy Kaba between hajj seasons, lesser hajj. { omra < Ar. أمراء /umarā' (pl. of أمير amīr)/ princes, emirs; also < Ar. عمرة /'umrah/ pilgrimage to makka} [omra < 'umarā: syncope]
- ওয়াকফ /oyakf/ *n.* charitable or religious endowment under Muslim law (ইয়ান একান ওয়াকফ সম্পত্তি = *This is a charitable property*). {< Ar. وقف /waqf/ pious bequest, mortmain}
- ওয়াকিবহাল /wakibhal/ *adj.* learned, informed, expert {< P. واقف حال /wāqif ḥāl/ experienced, intelligent, expert < Ar. واقف الحال /wāqiful ḥal/}
- ওয়াজিব /wajib/ *adj.* just, proper, right, bounden, obligatory, necessary, essential. {< Ar. واجب /wājib/ necessary, assentian obligatory}
- ওয়াদা /wada/ *n.* promise, pledge (ওয়াদা পালন গরন ফরয = *To keep the promise is an obligatory task*). {< Ar. وعد /wa'd/ promise}
- ওয়াপেছ /wapech/ *n.* return, back (কয়েদিন বাদে ইতারে সৌদি আরবতুন ওয়াপেছ পাঠাইয়ে = *He has been sent back from Saudi Arabia after few days*). {< P. واپس / wāpas/ back, back again}

ওয়াজ /waj, o'aj/ *n.* religious sermon, lecture on religious subjects (সাদী সাব খুব ভাল৷
ওয়াজ গৱে = Mr. Saeedi delivers religious sermon very well). {< Ar. وعظ /wa'z/
admonition, warning, sermon}

ওয়াজি /waji, o'yaji/ *adj.* social (ওয়াজি মানুষ = social person/man). {< Ar. واجيه /wajih/
person of note, leader}

ওয়ারিস /waris/ *n.* heir, inheritor (বাপ মইলে পোয়া তার ওয়ারিস = Once father dies, son
will be his heir). {< Ar. وريث /warith/ heir, inheritor}

ওয়ালেদ /waled/ *n.* father (তোয়ার ওয়ালেদ সাব আঁর দোস্ত আছিল = Your father was my
friend). {< Ar. والد /wālid/ father}

ওয়ালিল /washil/ *n.* realization (of dues or taxes etc.) {< Ar. وصول /wusul/ receipt}

ওয়ালিশি /wahshi/ *adj.* uncivilized, uncultured, uncivil, rude (ওয়ালিশি মান ব্যবার ন গৱিস
= Don't behave as an uncultured person). {< Ar. وحشي /wahshi/ wild, uncivilized}

ওৱক /orak/ *n.* page of a book (কিতাব'র কয় ওৱক পইয্য? = How many pages of the
book have you read?) {< Ar. ورق /waraq/ foliage, leafage, leaves, paper} [sc:
narrowing]

ওৱফে /orfe/ *n.* nick name, other name {< Ar. عرف /urf/ custom, usage, practice}

ওৱফত /olfat/ *n.* amicability, friendship (আল্লাহ যেন নোয়া জামাই-বউ'র মাঝে মিল-মহব্বত-
ওৱফত পয়দা গৱি দে = May Allah create amicability, love and friendship between
bride and bridegroom). {< Ar. ألفة /ulfah/ intimacy, love, affection}

ওস্তাদ /ostad/ *n.* teacher, song-teacher, master (in any art) (ইতে অকল কাম'র ওস্তাদ = He
is the master of all things). {< Ar. أستاذ /ustādh/ master, teacher, professor}

ওস্তাদি /ostadi/ *n.* mastership {< Ar. أستاذية /ustādhīyah/ mastership, professorship}

ওস্তাদি = অসতুৱা

ওস্তোৱার /ostoyar/ *adj.* strong, hard, solid, firm {< P. استوار /ustuwār/ firm, strong,
solid, faithful}

ঔ

ঔষাপ /aujhap/ *n.* rubbish, sweepings (বাগান'র ঔষাপ পরিষ্কার গল্প = Clean the *rubbish* of the garden) {< Ar. أحجبة /ahjibah (pl. حجاب of *hijāb*)/ cover, curtain, barrier}
ঔন্নত = আউন্নত

ক

কঅঁচি /ka'aci/ *n.* a lemon having a paper like thin skin {< kakaci < Kaghagi < P. كاغذی /kāghadhī/ anything covered with a thin skin as nuts or almonds, a kind of lime} [pc: devoicing & contraction]

কঅয় /kaaj/ *n.* substance manufactured from pulped vegetable or wood fiber, linen, rags etc. in the form of sheets, used for writing, printing, packing etc.; paper (কঅয় দি বানাইতাম নৌকা / বইর পাতা ছিড়ি-আগহা = We used to make boat with *paper* tearing the pages of books). {< P. كاغذ /kāghad, kāghid/ also كاغذ /kāghadh, kāghidh/ paper, letter} [pc: contraction]

কঅর /kaar/ *n.* punishment from God, tyranny, oppression (জালিম'র উয়র খোদার কঅর পড়ু ক = The *tyranny* of Allah may fall upon oppressor). <Ar. قهر /qahr/ vanquishing, subjection, compulsion} [pc: compensatory lengthening]

কঅর যঅর /kaar jaar/ *n.* curse, imprecation {< Ar. قهر /qahr/ + Ar. زهر /zahr/ poison, venom, anger, indignation}

কইতর /kaitar/ *n.* pigeon (ঘরর চালর উয়র বইসো/ এক জোড়া কইতর/ একজনরে আরেক জনর / মনর কথা কঅর-আগহা = A pair of *pigeons* are exchanging their feelings and intentions sitting on the roof of the house). {< P. كيوتر /kabūtar/ pigeon, dove} [pc: contraction]

কইজ্যা /kaijja/ *n.* quarrel, altercation, ~ গরন wrangle, quarrel, altercate (দুই হতিনে কইজ্যা গরি চেরাগ নিভাই দিল -অচ = Two fellow-wives extinguished the lamp after they had *quarreled*). {P. قضية /qaḍiya/ quarrel, dispute, contention < Ar. قضية /qaḍiya/ action of law, matter, problem, issue} [pc: epenthesis]

কউম /kaum/ *n.* tribe, clan (ইতার হউর কউম বউত ভাল = His in-law's *clan* is very well). {< Ar. قوم /qaum/ kin, tribe, race, nation}

কওলা /kaola/ *n.* deed of sale, legal document embodying transfer of real property. {< P. قبالة /qabālat/ being surety for another, deputyship; any contract, especially of bargain and sale, a bill of sale} [pc: contraction]

কচবি, কসবি /kacbi, kasbi/ *n.* prostitute (কসবি মাগী = prostitute) {< P. كسبی /kasbi/ an artisan, artificer, trader, prostitute < Ar. كسب /kasb/ earning, gain + P. affix ي} {sc: pejoration}

The word is also pronounced as কজবি, কশপি, কশমি

কচারা, কাচারা, কসারা, কাসারা /kacara, kacara, kosara, kasara/ *n.* rubbish, muddy, unclean, dirty (শাগাতার ঝড় পড়ি উড়ান নান কসারা আই গিয়ে = The courtyard became *muddy* off continuous rain; মন কাচারা মাঝি তোর/ সাম্পানত উইটতাম নঅ-সৈম = O boatman! Your mind is *unclean*; so I'll not embark your sampan). {< Ar. قذارة /qadhārah/ dirtiness, uncleanliness} [pc: devoicing]

কছক /kachaf/ *n.* low-paid worker of a ship. {< P. كصف /qaṣif/ weak, infirm (man), broken in two halves, broken, down < Ar. قصف /qaṣif/ to break in halves (arrow, wood), weak (wood)} [pc: progressive vowel harmony; sc: narrowing + amelioration]

কছুরি = কসুরি

কচ্ছ = কর্জ [pc: assimilation]

কত /kat/ *n.* nib, pen, nib-pen (কত কলম = sticky pen). {< Ar. قاط /qatṭa/ v. to carve, to cut, to mend the point of a pen, nib, sharpen a pen}

কতরা = কাতরা

কতল /katol/ *n.* beheading, decapitation (যে পোয়া বাপ-মারি কথা ন ফুনে ইতারে আই কতল গরি ফেলাইয়াম = I'll *kill* the boy who disobeys his parents). {< Ar. قتل /qatl/ killing, murder, assassination} [pc: anaptyxis]

কদ /kad/ *n.* body, figure, form, shape, appearance (ইতার কদ সুন্দর = The *shape* of his body is nice). {< Ar. قَد /qadd/ shape, frame}

কদখালসি /kadkhalasi/ *n.* release of prisoner {< Ar. قيد /qaid/ fetter, impede, shackles, chains + Ar. خلاص /khalāṣ/ liberation, rescue + B. affix ই} [pc: syncope]

কদম /kadam/ *n.* leg, foot, footstep (আর এক কদম ন আউগাবি = Don't advance a single *footstep*). {< Ar. قَدَم /qadam/ footstep}

কদমবুছি /kadombusi/ *n.* making obeisance to one by touching his/her feet {< Ar. قَدَم /qadam/ foot, step + P. بوس /būs/ kiss, buss; also < P. قَدَم بوسى /qadambūsi/ foot-kissing, respectful salutation}

কদর /kador/ *n.* honour, respect, regard, value (রসিক বন্ধু হইলে কেএনে/ ন জানে ধেমের কদর-আগহা = How does a humorous friend not know the *value* of love?) {< Ar. قدر /qadr/ quantity, amount, scale, rate, measure, worth, value} [pc: anaptyxis]

কদরদাঁহা /kadordāha/ *adj.* appreciating the goodness and excellence in people. {< Ar. قدر /qadr/ + danha < P. دان /dān/ an affix denoting what holds or contains anything}

কদু /kodu/ *n.* gourd (কদুর তরকারি ফোয়াইদ্যা = The curry made of *gourd* is delicious). {< P. كدو /kadu/ gourd} [pc: regressive vowel harmony]

কদা, হদা /kadda, hadda/ *n.* cup, bowl, goblet (কদাত গরি সালন দঅ = Serve the curry on a *bowl*). {< kadha < Ar. قدح /qadah/ drinking bowl, cup, goblet, glass, tea glass} [kadda < kadha: assimilation]

কফ্ফারা /kaffara/ *n.* an expiatory measure to absolve one of a sin according to the Islamic Shari'ah, a money penalty paid as a means of absolution from a sin ~ দঅন *vi.* pay a penalty for committing sin. (রমযান'ত রোযা ভাঙ্গিলে কফ্ফারা হিসাবে ষাইট দিন লাগাতার রোযা রাখা পড়ে = One must fast 60 days continuously as *penalty* if he breaks fasting in Ramadan). {< Ar. كفارة /kaffārah/ expiation, penance}

কফিল, কবিল /kafil, kabll/ *n.* a guarantor, under which responsibility workers are imported to Arab countries. {< Ar. كفيل /kafil/ responsible, bailman, guarantor}

কবয /kabaj/ *n.* forceful occupation, seizure, grip (আজরাইল ফেরেশতা জানদার'র জান কবয গরে = The angel Ajrail *seizes* souls of living creatures). {< Ar. قبض /qabḍ/ gripping, seizure} [pc: anaptyxis]

কবর /kabor/ *n.* grave, tomb {< Ar. قبر /qabr/ grave, tomb} [pc: anaptyxis]

কবরস্থান /kaborastan/ *n.* graveyard {< Ar. قبر /qabr/ + P. استان /astān/ a place of rest, a sleeping place}

কবলা = কওলা

কবুল /kabal/ *n.* acceptance, ~ গরন *vt.* accept (ইতে আর পরচতাব কবুল গইজ্যে = He has *accepted* my proposal). {< Ar. قبول /qabūl/ acceptance, reception}

কবুলিয়ত /kabuliyat/ *n.* deed of agreement executed by a tenant undertaking to abide by the terms of lease and pay the land owner the stipulated rent regularly. (অহন ফুস্যাই ফুস্যাই / কবুলিয়ত লয়/ বাড়ি ভিটা রাইব নি?—রশী = By temptation they (zaminders) are taking now deeds of agreement from you; will they leave any house or residence for you?) {< P. قبولية /qabūliyat/ receipt, an agreement in writing}

কজা /kabja/ *n.* hinge, the hook or joint on which the shutters of a door, etc. hang and turn, grasp. {< Ar. قبضة /qabḍah/ grip, grasp, handle, halt, hilt}

- কম /kam/ *adj.* small in size, amount or number; short, inadequate. {< P. کم /kam/ few, little, deficient, defective}
- কম-কুইতা /kam-kuīta/ *adj.* weak, feeble, infirm {< P. کم قوت /kam- quwat/ feeble, powerless + B. affix ইয়া. The word kuīta has been derived from its Arabic origin قوة /quwah/ strength, power}
- কমজোর /kamjor/ *adj.* weak, feeble, infirm (তে একজন কমজোর আদমি = He is a feeble man). {< P. کم زور /kam-zor/ weak, feeble}
- কমনছিব, কমনসিব /kam-nachib, kam-nasib/ *adj.* unfortunate {< P. کم نصیب /kam-naṣīb/ unfortunate < P. کم /kam/ + Ar. نصیب /naṣīb/ share, luck, fate, lot}
- কমনজর /kamnajar/ *adj.* not liberal, ungenerous, mean, niggardly, miserly. {< P. کم /kam/ + Ar. نظر /naẓr/ sight, look} [sc: metaphor]
- কম্বকত /kambakht/ *adj.* unlucky, unfortunate, wretched. {< P. کم بخت /kambakht/ unlucky, Wight, wretch}
- কমিনা /kamina/ *adj.* mean, low-born, sinful (মানুষউয়া বড় ডঅঁর কমিনা = The man is very sinful; mean). {< P. کمینة /kamīna/ defective, humble, in a mean condition}
- কযা /kaja/ *n.* performing religious duty lately (নোয়ায কযা ন গইজ্য = Don't say prayer lately). {< Ar. قضاء /qaḍā'/ a fiqhi term used for performing religious rituals after their prescribed time}
- কয়, কয় /kay, ka/ *n.* vomiting, vomit, spew (বাচ্চাউয়া পইত্যদিন ভাত খাইবার সমত কয় গরে = The boy vomits everyday while taking meals). {< Ar. قیء /qay'/ vomiting}
- কয়েদখানা /kayedkhana/ *n.* prison, jail, lock-up {< P. قیدخانه /qaid-khāna/ prison < Ar. قید /qaid/ chain, bond + P. خانه /khāna/ house}
- কয়েদি /kayedi/ *n.* prisoner, captive {< P. قیدی /qaidi/ imprisoned, captive < Ar. قید /qaid/ fetter, chain, bond + P. affix ی}
- কয়্যাল /kayyal/ *n.* who determines the right measure. {< Ar. کيال /kayyāl/ corn measurer, one who metes out, who determine the right measure}
- কয়ার /karar/ *n.* letter of acceptance, letter of confession (accepted land). {< Ar. قرار /qarar/ settledness, fixedness}
- কর্চা /karca/ *n.* an account book containing the details of rent payable by the tenants, descriptive rent-roll. {< Ar. كرامة /kurrāsah/ quire, note-book} [pc: haplology; sc: narrowing]

কর্জ /karjo/ *n.* loan (কর্জ নাই কষ্ট নাই = Out of *debt* out of danger). {< Ar. قرض /qard/ loan} [pc: apothesis]

কর্জদার /karjodar/ *n.* debtor. {< Ar. قرض /qard/ + P. دار /dār/ (imp. of dāstan) in comp. holding, possessing, keeping, keeper, possessor, lord}

করবমন্দ /karajmond/ *n.* borrower, debtor. {< Ar. قرض /qard/ + P. مند /mand/ band, tie}

করাবতদার /karabatdar/ *n.* relative (করাবতদার আইলে লুইত গইজ্য = Entertain *relatives* when they come). {< P. قرابت دار /qarābat-dār/ a relation by blood or marriage < Ar. قرابة /qarābah/ + P. دار /dār/ keeping, keeper}

কলব /kalob/ *n.* heart (মরা পোয়ার লাই আর কলব কাঁদের = My *heart* is crying for the departed son). {< Ar. قلب /qalb/ heart, middle, centre} [pc: anaptyxis]

কলভূত /kalvut/ *n.* frame, shape, body. {< P. كالبد /kālbud, kālbud/ the body of a human or animal, body, figure, form, shape}

কলম (১) /kalom/ *n.* pen (কানত কলম রাখি দুইন্যা তোয়ার = Putting the *pen* over the ear he is searching for it all over the world). {< Ar. قلم /qalam/ reed pen, pen}

কলম (২) /kalom/ *n.* a shoot from a plant transplanted into another to form a new growth, a graft. {< Ar. (v) قلم /qalama/ to cut, clip, pare, prune, trim and lop} [sc: narrowing]

কলমতারশ /kalomtarash/ *n.* pen-knife {< Ar. قلم /qalam/ pen + P. تراش /tarāsh/ razor}

কলমদান /kalomdan/ *n.* a tray or stand for keeping pens, pen-holder, pen-stand. {< Ar. قلم /qalam/ pen + P. دان /dān/ an affix denoting what holds or contains anything}

কলমা /kalma/ *n.* declaration of Allah's monotheism by which a person enters Islam. {< Ar. كلمة /kalimah/ word, speech} [pc: syncope; sc: amelioration & narrowing]

কলিয়া /kaliya/ *n.* a juicy preparation of fish or meat with spices and turmeric, a curry. {< Ar. قلية /qaliyyah/ frying}

কলে /kalai/ *n.* gilding a copper sheet with tin. {< P. قلعي /qal'i/ tin (from the mine qal' where it is found), gilding, varnishing}

কল্লা /kalla/ *n.* head, neck (কি ভর্তা বানালি বউ/ ইছা ছনির কল্লা দি/ কেঁচা মরিচ বেশী হইয়ে / ঝাল ক্যা দিয়স্ এনগরি / ভর্তা ঝাইতাম কইলাম বউ/ কত হউস গরি- মোনা) {< P. كلة /kalla/ the head, the crown or hinder part of the head}

কশফ /kashfa/ *n.* heavenly inspiration (বউত অলিয়ে কশফ পায় = Many saints get heavenly inspiration) {< Ar. كشف /kashf/ uncovering, disclosure, illumination} [sc: amelioration]

কসম /kasam/ *n.* oath, swearing. (খোদার কসমা আই চুরি নঅ গরি =By Allah! I haven't stolen). {< Ar. قسم /qasm/ oath, swear} [pc: anaptyxis]

কসর /kasar/ *n.* making short or shortening one's canonical prayer during a journey (সফরত নোয়ায কসর গরা পড়ে = Prayers must be performed in short form during journey). {< Ar. /qaṣr/ shortness, brevity} [pc: anaptyxis; sc: amelioration]

কসরত /kasrat/ *n.* physical exercise, practice in an art, drill, effort (জীবনত প্রতিষ্ঠা পাইত চাইলে বউত কসরত গরা পরিব = One should spend lot of efforts if he wants to be established in his life). {< Ar. قسر /qasr/ force, compulsion, constraint}

কসাই /kasai/ *n.* one who kills animals for market, a butcher, a meat-seller. {< Ar. قصاب /qaṣṣāb/ butcher} [pc: loss of word-final consonant]

কসুরি /kosuri/ *n.* a fault, a guilt, an offence (ইতার কসুরি মাফ পাইবার মত নয় = His guilt is not forgivable). {< Ar. قصور /qaṣūr/ inability, insufficiency, inadequacy, shortcoming, lack, neglectfulness, indolence + B. affix ই}

কসুসব /kassob/ *n.* labourer engaged in a ship for loading and unloading of goods. {< Ar. كساب /kassāb/ who earns much} [sc: pejoration & narrowing]

কহর /kahor/ *n.* curse (খোদার কহরত তুন নিজরে বাচাই রাখিবা = Keep yourself safe from the curse of Allah). {< Ar. قهر /qahr/ subjection, subjugation} [pc: anaptyxis]

কাআছালি /kaachchali/ *n.* severe want, terrible scarcity. {<kahachchali < kahatchali < Ar. قحط /qaḥṭ/ want of rain, drought + P. سالی /sālī/ year, a certain year} [pc: assimilation; sc: broadening]

কাআত /kaat/ *n.* famine, food shortage, food crisis (এই বছর কাআতে মানুষ বেশী কষ্ট পাইয়ে = People have suffered a lot by the famine of this year). {< Ar. قحط /qaḥṭ/ want of rain, rainless, drought, famine} [pc: compensatory lengthening]

কাইদান /kaidan/ *n.* title of the leader of sawyers (আঞ্জিয়া কাইদান দেবী গরি আইবো = The leader of sawyers will come lately today). {< Ar. قائد /qā'id/ leader, chief, head, manager + B affix আন} [sc: narrowing]

কাইদানি /kaidani/ *n.* bossing, leadership (তোয়ার কাইদানি এঁড়ে চইলত নঅ = Your bossing will not be executed here). {< Ar. قائد /qā'id/ leader, chief, head, manager + H. affix আনি (indicating one's conduct or position)}

কাইন্দানো /kaindano/ *vt.* To hit/attack with the sharpless edge of a knife or chopper (বেশী মাতিলে দঅ দি কাইন্দাইম = If you talk much I'll attack you with the sharpless edge of my chopper). {< kundano < P. کنده /kunda/ digged, excavated + CB affix আনো}

কাইয্যা /kaijja/ *n.* storehouse for grain, granary (কাইয্যাত ধান রাখ = Put the rice in granary). {< kajja < kanja < kanj < Ar. كنز /kanz/ treasure} [pc: anaptyxis + assimilation + apothesis; sc: narrowing]

কাইয়গা = কাইয্যা

কাউম /kaum/ *n.* tribe, community, nation, clan (আঁর হউর কাউম বউত খান্দানি = My in-law's clan is of noble descent). {< Ar. قوم /qaum/ fellow kinsmen, tribe, nation}

কাউয়াল /kauyal/ *n.* singer of devotional Islamic songs. {< Ar. قوال /qawwāl/ voluble, communicative, itinerant singer and musician} [sc: amelioration]

কাউয়ালি /kauyali/ *n.* devotional song of Sufi fraternity. {< Ar. قوال /qawwāl/ + B. affix ই}

কাজা = কযা

কাজী /kaji/ *n.* marriage registrar (কাজীর গরু গনাং, তোয়াই ন পাই গোয়ালত = The cows of *cadi* are only found in counting; not in cow-shed (*prov.*). দেওয়ান বাজার মোড়ের পাশে/ কাজীর অফিস সাইনবোর্ড আছে-সঅ = The office of marriage registrar situates at the corner of Dewan Bazar; which is indicated by a signboard). {< Ar. قاضي /qāḍī/ judge, magistrate, *cadi*} [sc: pejoration]

কাতরা /katra/ *n.* drop, blob (এঁড়ে এক কাতরাও পানি নাই = There is not a single drop of water). {< Ar. قطرة /qaṭrah/ drops, rain}

কাতার /katar/ *n.* row (নোয়ায'র জমাত শুরু অর; কাতার বাখঅ = The congregation about begins; please arrange rows). {< Ar. قطار /qiṭār/ trains of camels, train, railroad, single file of soldiers} [pc: regressive vowel harmony; sc: amelioration & narrowing]

কাতেব /kateb/ *n.* good writer, calligrapher, calligraphist (কম্পিউটারে কম্পোজ গরন'র কারণে আইজকাইল কাতেবঅঙ্কন'র চঅরি নাই = Now-a-day there is no job for *calligraphists* due to availability of composing by computer). {< Ar. كاتب /katib/ writer, secretary} [sc: narrowing + amelioration]

কানুন /kanun/ *n.* body of rules prescribed by authority for the proper regulation of a society or for correct conduct of life, legal rules, law. {< Ar. قانون /qānūn/ canon, basic rule}

কানুনগো /kanungo/ *n.* officer in charge of land survey and settlement, audit officer in the department of land revenue. {< P. قانون گو /qānūgū/ an officer in each district acquainted with the customs and with the nature of the tenures of the land}

কাপ /kap/ *n.* big copper plate suitable for group meal. {< Ar. قعب /qa'b/ wooden cup} [pc: devoicing]

কাপুর /kapur/ *n.* camphor (বইয়র আলমিরাত কাপুর দিলে বই গম থাকে = Putting *camphor* in the case of books keeps them in good condition). {< Ar. كافور /kāfūr/ camphor}

কাফন /kafan/ *n.* pieces of new cloth in which the dead body of a Muslim is wrapped up for burial, burial cloth, shroud (কাফন'র কঅর লাগিব = *Burial cloth* is needed). {< Ar. كفن /kafan/ shroud, winding sheet}

কাফের /kafer/ *n.* one who denies the truth or rejects Islam. {< Ar. كافر /kāfir/ irreligious, unbeliever}

কাফেলা /kafela/ *n.* row, group, caravan {< Ar. قافلة /qāfila/ caravan, column, convoy}

কাব /kab/ *n.* big copper plate suitable for group meal. {< Ar. قعب /qa'b/ wooden cup}

কাবিন /kabin/ *n.* the dowry payable to a bride at a Muslim marriage (লাখ টেয়ার কাবিন দিব/ হাজার টেইক্যা শাড়ি-আগহা = He will give (me) one hundred thousands taka as *dowry* and a sari valued at one thousand taka). {< P. كابين /kābīn/ matrimony, or rather the ratification of it before the judge, a marriage-portion or settlement which a husband is obliged to pay to his wife if he divorces her without sufficient cause}

কাবিল /kabil/ *adj.* skilful, cleaver, expert, able. {< Ar. قابل /qābil/ obstetrician, coming, liable, susceptible, with following ل and *masdar* corresponding to English adjectives in – able – ible- ive – al}

কাবিলতি /kabilati/ *n.* ability, capability, eligibility (কাবিলতি ল ফলাইস্ = Don't Show your *ability*). {< Ar. قابلية /qābilyah/ capacity, capability, ability}

কাম /kam/ *n.* desire to have sex with somebody. {< P. کام /kām/ desire, wish} [sc: narrowing & pejoration]

কামিষ /kamiṣ/ *n.* a garment for the upper part of the body, a shirt. {< Ar. قميص /qamiṣ/ shirt, dress, gown}

কামিয়াব /kamiyab/ *adj.* attaining the desired success, successful (দোয়া গরি তুই যেনে কামিয়াব অইত পার = I pray so that you become *successful*). {< P. کامياب /kāmiyāb/ successful}

কামিয়াবি /kamiyabi/ *n.* the achievement of a desired aim, success. {< P. کاميابی /kāmiyābī/ success}

কায়েব /kajeb/ *adj.* liar (মানুষউয়া একদম কায়েব = The man is a sheer *liar*). {< Ar. كاذب /kādhīb/ liar}

কায়ডাং = কাইদান [pc: devoicing]

কায়দা /kayda/ *n.* rule, custom, elementary book of Arabic alphabets. {< Ar. قاعدة /qā'idah/ foundation, basis, rule, principle, manner, mode, model}

কায়দা সিয়ারা /kaida siyara/ *n.* the first primer of Arabic alphabet and spelling. {< Ar. قاعدة /qā'idah/ foundation, basis + P. سياره /sī-pāra/ one portion of the thirty into which the Quran has been divided}

কায়েম /kayem/ *adj.* firmly established, durable, permanent ~ গরন establish, put on a firm footing, give a permanent basis. {< Ar. قائم /qā'im/ rising, getting up, standing}

কায়েম মকাম /kayem makam/ *adj.* representative. (ভাই বায়তুশ শরফ'র পীর সাব'র কায়েম মকাম = He is the *representative* of the saint of Bait al-sharf). {< Ar. قائم مقام /qā'im maqām/ deputy, representative, successor, lieutenant}

কায়েল /kayel/ *n.* supporter. (ইতে মুতাজিলা মত'র কায়েল = He is a *supporter* of Mu'tajila doctrine). {< Ar. قائل /qā'il/ teller, narrator, advocate}

কার /kar/ *n.* work, job. (আঁর এখন কোন কার নাই = I don't have any *work* now). {< P. کار /kār/ an action, work}

কারখানা /karkhana/ *n.* buildings where commercial goods are manufactured, workshop, factory. {< P. کارخانه /kārkhana/ manufactory, laboratory, workshop}

কারবার /karbar/ *n.* business (ইতারে আই বউত মানা গইলাম; তউ তে কারবার গরিব = I've forbidden him repeatedly; abide he will *do business*). {< P. کاربار /kārbār/ work, labour, business}

- কারবারি /karbari/ *n.* businessman. (তুই এখন ডাঙর মানুষ/ বড় কারবারি-আগহা = You are now rich person, big *businessman*). {< P. کارباری /kārbārī/ businessman}
- কারি /kari/ *n.* one who recites the holy Quran (কারি সাব'র কেয়াত সুন্দর = The recitation of the *reciter* is very nice). {< Ar. قاری /qārī/ reader, reciter (esp. of the Quran)}
- কারিগর /karigar/ *n.* cook, chef (of a hotel), ornament maker, mechanic, handicraftsman, an artisan (কন রসিক কারিগরে/ মাটি দি বানাইল তোরে/ সেই কারিগরের তুলনা নাই রে -আগহা; = Which *joker artisan* made you off soil? That artisan is incomparable. নয় কালা নয় সাদা. বানাইল কন কারিগর -আগহা = (My fiancé) is not white nor she is black; which *artisan* made her?) {< P. کاریگر /kāriḡar/ an artisan, clever worker}
- কালব /kalb/ *n.* a kind of bird. {< P. کلب /kalab/ the beak of a bird} [pc: syncope; sc: broadening]
- কালব /kalob/ *n.* a mould for making cup. {< Ar. قالب /qālib/ form, mold, model, matrix} [sc: narrowing]
- কাসীদা /kasida/ *n.* religious poem (কাসীদা গাইবার রেওয়াজ এখন প্রায় বন্ধ অই গিয়ে = The custom of reciting *religious poems* almost ends). {< Ar. قصيدة /qāṣidah/ kasida; an ancient Arabic poem having, as a rule, a rigid tripartite structure} [sc: amelioration]
- কাহিল, কাইল /kahil, kail/ *adj.* weak, ill, tired (কাম গইতে গইতে অই কাহিল অই গেলাম = I've become *tired* off working much). {< P. کاهل /kāhil/ unwell, sick < Ar. کاهل /kāhil/ middle-age}
- কান্ধরা /kangura/ *n.* apex point of a dome. {< P. کنگره /kangura/ turret, parapet, pinnacle}
- কিতা কিতা /kita kita/ *adv.* again and again, again and time (অই কিতা কিতা খাবাইত ন পাইজ্যম = I can't feed *again and again*). {< Ar. قطعة /qit'ah/ piece, fragment, part}
- কিতাব /kitab/ *n.* book, religious scriptures, evidential documents (কি দি পোয়া পড়াইব/ গরিবর সাধ্য নাই রে কিতাব কিনিব -রশী = The poor does not have the ability of buying *books*; how can they educate their children?) {< Ar. كتاب /kitāb/ piece of writing, record, paper, book}
- কিমখাব /kinkhab/ *n.* a kind of silky cloth. {< P. کمخاب /kimkhāb/ an embroidered cloth of divers}

কিনার /kinar/ *n.* side, shore, brink, coast (এক কিনারে যা =Go aside. খাল'র কিনার = Shore of river. আঁর মানুষ্যা এমন হইত/ কাছে যদি সদাই থাইকত/ গঅর কিনারে বোয়াই আঁরে/ কইরত আদর-আগহ) {< P. کنار /kinār/ side, brink, shore, boundary}

কিনারা = কিনার (বেনারসি শাড়ি গায় (ভইনর)/ আয়না ধরি সিতা পাড়ে ভইন/ বিড়কির কিনারায় - আগহা)

কিমা /kima/ *n.* meat chopped finely for making chops, etc. forcemeat, mince-meat. {< P. قیمة /qīma/ minced-meat}

কিমিয়াগর /kimiyaḡar/ *n.* jeweler, gold-worker, gold-smith {< P. کیمیایگر /kimiyaḡar/ alchemist} [sc: narrowing and amelioration]

কিম্মতি /kimmtai/ *adj.* precious, costly (সৌদি আরবত তুন বাবায়ে আঁর শাই কিম্মতি গিফট পাঠাইয়ে = My father has sent *precious* gift for me from Saudi Arabia). {< Ar. قیمة /qīma/ value, worth, price + B affix ই (here denotes quality of an object)}

কিয়াম (করা) /kiyam/ *vi.* to stand in Milad Mehfil {< Ar. قیام /qiyām/ getting up, standing} [sc: narrowing & amelioration]

কিয়াস (করা) /kiyas/ *vi.* to guess, to conjecture (জিনিস্‌সানর দাম'র ব্যাপারে কিয়াস গর চাই = Please make a *guess* regarding the price of this thing). {< Ar. قیاس /qiyās/ measure, measurement, scale}

কিয়া /killa/ *n.* fortified town, a place of security, stronghold, fortress. {< Ar. قلعة /qil'ah/ fortress, fort}

কিশতি /kishti/ *n.* a boat, a ship. (কিশতিত গরি খাল পার অও = Cross the river by a *boat*). {< P. کشتی /kashṭī, in India kishtī/ boat, ship} [pc: regressive vowel harmony]

কিশমিশ /kishmish/ *n.* special kind of dried grape that keeps for a long time, used in the preparation of rich food; currant; raisin. {< P. کشمش /kishmish/ dried grapes, Corinth, currants}

কিস /kis/ *n.* a polythene bag. {< Ar. كيس /kīs/ sack, bag, pouch} [sc: narrowing]

কিস্তে /kiste/ *n.* any one of the parts or installments in which sth. is presented over period of time (কর্জ'র টিয়ঁ মাসিক কিস্তে আদায় গরা যাইব = The loan is repayable in monthly *installments*). {< Ar. قسط /qist/ justice, fairness, part, share, allotment, installment, portion}

কিসমত /kismat/ *n.* fate which falls to one, lot, luck, destiny (মর কিসমত খরাপ = My *fate* is bad). {< Ar. قسمة /qismah/ allotment, lot, destiny, fate}

- কিসমতওয়ার /kismatwar/ *adj.* lucky, fortunate. {< Ar. قسمة /qismah/ allotment, lot, destiny, fate + P. وار /wār/ having, possessing}
- কিসিম /kisim/ *n.* kind, sort (তুই কন কিসিম'র মানুষ আই আইজও বুঝিত ন পাইলাম = I still can't understand what *kind* of man you are). {< Ar. قسم /qism/ part, portion, class, group} [pc: anaptyxis]
- কিস্তবন্দি /kistabandi/ *n.* agreement to pay by installments; ~ গরন agree to realize by installments. {< Ar. قسط /qist/ part, share, allotment, installment + P. بندی /bandi/ bound, chained}
- কিস্তা /kista/ *n.* story, tale, fiction, episode (ছোড কাইল্যা কত কতা / পড়ে আইজো আর মনত/ দাদিয়ে কিস্তা কইতো/ বোয়াই উডানত-আগহা = I can recall lot of childhood memories; grandma used to tell us tales sitting at courtyard). {< Ar. قصة /qiṣṣah/ narrative, tale, story} [pc: dissimilation]
- কিস্সা /kissa/ *n.* story, fiction. {< Ar. قصة /qiṣṣah/ narrative, tale, story}
- কুইজ্যা /kuijja/ *n.* stack (বুইজ্যা কুইজ্যাত তুন গইজ্যাই গইজ্যাই দইজ্যাত পইজ্যে = The old man has fallen to the sea rolling down from the *stack*). {< kuijja < kujjia < kunjia < kanjia < Ar. كنز /kanz/ treasure + B affix ইয়া} [pc: epenthesis & assimilation]
- কুইরণা = কুইজ্যা
- কুচ /kuc/ *n.* going, march, journey {< P. کوچ /kuch/ migration, marching, setting off}
- কুচা /kucha/ *n.* a narrow street, lane, alley. {< P. كوچه /kūcha/ a narrow street, slum, row}
- কুজারা /kujara/ *adj.* evil, wicked, roguish (আর বাগর বাড়ি কধুরখীল/ হউর বাড়ি ওজারা / হউর গোষ্ঠীর মানুষ ভালো/ কেবল জামাই আস্তা কুজারা-সৈম = My father's home is at Kadhurkhil, and my in-law's house is at Gujara; my in-law's clan is good, but my husband is a great roguish person). {< Ar. قذارة /qadhārah/ uncleanness, impurity}
- কুতুব /kutub/ *n.* an appellation of Muslim saints. {< Ar. قطب /qutb/ axis, pole, leading personality, celebrity} [pc: anaptyxis; sc: amelioration]
- কুদরত /kudrat/ *n.* power of doing miracles, glory, majesty (আলাহর কি কুদরত, লাঠির ভিতর শরবত! = What a *power* of Allah! Serbet is inside the stick) {< Ar. قدرة /qudrah/ power, strength, omnipotence}

কুফু /kufu/ *n.* same tribe or position esp. considered in marriage (কুফু চাই মাইয়ারে বিয়া দিবা = Let the girl be married considering *equal position* of the bridegroom). {< Ar. كفو /kufū/ equal, comparable}

কুম /kum/ *n.* depth (খালর এই জায়গাআনর কুম খুব বেশী = This place of the river is very *deep*).

কুম /kum/ *n.* capital (কুম ছাড়া কেএনে কারবার গরা যাইব? = How to do business without *capital*?) {< Ar. قومه /qūmas/ depth of the sea} [pc: loss of word-final consonant]

কুরআন /kuran/ *n.* the holy Quran, the sacred book revealed to the prophet Mohammad (SM) (পইত্য দিন কুরআন শরীফ পড়িবা = Recite the holy *Quran* everyday). {< Ar. قرآن /qurān/ the Quran}

কুরবান /kurban/ *n.* sacrifice made in the way of Allah, self-sacrifice in the struggle for attaining an end. {< Ar. قربان /qurbān/ sacrifices, offering}

কুরবানী /korbani/ *n.* the sacrifice of animals on the 10th of Dhillhajj in celebration of Edul Azha according to the Islamic Shari'ah. {< Ar. قربان /qurbān/ sacrifice, offering + B. affix ই} [sc: narrowing & amelioration]

কুরসি /kursi/ *n.* chair, seat (দাদা কুরসিত বই বুয়ের = The grandpa is dozing sitting on the *chair*). {< Ar. كرسي /kursi/ chair, seat}

কুরাইশ /kuraiṣh/ *adj.* comfortable, desirable; *n.* comfort, habit (পালঙ্কক'র উয়র শুইতে কুরাইশ = To sleep on a divan is comfortable). {< Ar. (colloquial) كويس /kuwais/ in good condition}

কুরবৈত্যা /kurboitta/ *adj.* sheltered, under protection, expectant (পরর কুরবৈত্যা আই থাকন গম নয় = It is not good to be under *other's protection*). {< kurbatia < Ar. قربة /qurbah/ relation, relatives + B. affix ইয়া} [pc: epenthesis]

কুরুচ /kuruch/ *n.* white leprosy (ইতারে কুরুচ ব্যারাম খইজ্যে = He has been suffering from *white leprosy*). {< P. کرس /kuras, kurs/ dirt on the body, foulness of the skin} [pc: progressive vowel harmony]

কুল-কাইনাত /kul kainat/ *n.* the whole universe {< Ar. كل /kull/ all, whole, + Ar. کائنات /kā'ināt/ the created things, the universe, the world}

কুলুখ /kulukh/ *n.* a small clod of earth that one uses on easing oneself after the Muslim fashion {< P. كلوخ /kulukh/ a cold of earth} [sc: narrowing]

কুল্লুৎ /kullut/ *adv.* in all, in total, as a whole (বাপ-মা, দুই ভাই আর তিন ভাইন; কুল্লুৎ আঁরা সাতজন = Father and mother, two brothers and three sisters, *in total* we are seven members in our family). {< Ar. كل /kull/ totally, entirely}

কুসল্লা /kusalla/ *n.* evil counsel (কুসল্লা ন দিস্ = Don't give *evil counsel*). {< B. pref. কু (bad, evil) + Ar. صلاح /ṣalāh/ goodness, properness, rightness, probity} [pc: long consonant; sc: widening]

কুসাত /kusat/ *adj.* ill-omened, ominous, inauspicious, unlucky (ঐ কুসাইতার লাই আই ব্যবসাত মাইর খাইলাম = My business has been ruined due to that *unlucky* person). {< B. pref. কু (bad, evil) + Ar. ساعة /sā'ah/ time, while, hour, clock}

কেইল /keil/ *n.* waist. {< P. كمر /kamar/ the middle of anything, the waist} [sc: narrowing]

কেনা /kena/ *n.* malice, spite, jealous, malevolence. {< P. كينه /kīna/ hatred, ran-cour, malevolence}

কেনাকেনি /kenakeni/ *n.* enmity, hostility, antagonism. {< P. كينه /kīna/ onomatopoeic}

কেনা হাসিল /kena hasil/ *n.* subduing of enmity (আই ইতার তুন কেনা হাসিল গরগি = I've *subdued* his enmity). {< P. كينه /kīna/ hatred, ran-cour, malevolence + Ar. حاصل /ḥāṣil/ gain, income, return}

কেবলা /kebla/ *n.* ka'ba in Makka, to which direction Muslims say their prayers (কেবলামুখি আই নোয়ায পড় = Say your prayer facing *the kiblah* i.e. *the ka'ba*). {< Ar. قِبْلَة /qiblah/ kiblah, direction to which Muslims turn in prayer (towards the Kaba)}

কেবার /kebar/ *n.* door, the shutter of a door, door-panels (কেবার বন্ধ গর = Shut the *door*). {< P. كوارا /kawārā, kuwārā/ the wooden sill of a door} [sc: broadening]

কেয়াম = কিয়াম

কেয়ামত /keyamat/ *n.* the Day of Judgment, the day of resurrection, turmoil (আইটা কেলা নেয়ামত/ আগিবাত সমত কেয়ামত (prov.)) {< Ar. قِيَامَة /qiyāmah/ resurrection, turmoil}

কেয়াস = কিয়াস

কেরাত /kerat/ *n.* recitation of the holy Quran (কারি সাব'র কেরাত সুন্দর = The recitation of the kari is very melodious). {< Ar. قِرَاءَة /qirā'ah/ recitation, recital (esp. of the holy Quran) [sc: narrowing & amelioration]}

- কেরামতি /keramat/ *n.* supernatural feat, uncommon power of doing miracles, a miraculous act (ঝড়ে-বানে বোগা মরে/ ফইর'র কেরামতি বাড়ে = Storms and floods cause the death of crane and saints' *power of doing miracles* increases (*prov.*)). {< Ar. كرامة /kirāmah/ nobility, generosity, esteem, honour, dignity, miracles (worked by a saint)} [sc: narrowing]
- কেরায়া /kerāya/ *n.* rent, hire, lease (আলাহ এ জীবন নান আরায়ে কেরায়া ইসাবে দিইয়ে = Allah has given us this life as a *rent*). {< P. كراية /kirāyah/ also Ar. كراء /kirā'/ rent, hire, hiring, lease, rental, wages, pay}
- কেসাস /kesas/ *n.* retaliation, punishment. {< Ar. قصاص /qiṣāṣ/ requital}
- কৈতর = কইতর (যে খায় কৈতর'র রান, তে দায় বিল'র ধান = One who eats pigeon's *thigh* he can harvest paddy (*prov.*))
- কোকাই /kokai/ *n.* elder brother. {< P. كاكاء /kākā/ on old slave, an elder brother} [pc: apothesis; sc: narrowing]
- কোকাক /kokaf/ *adj.* overcast with darkness {< P. كوه قاف /kohikf/ Caucasus, (*met.*) a dearly, lonely or inaccessible place}
- কোতোয়াল /kotoyal/ *n.* the police chief of the old days in charge of a city. {< P. كتوال /kutwāl/ a kind of police officer or magistrate}
- কোবা /koba/ *n.* an instrument used in thrashing the roof. {< P. كوبه /koba/ an instrument with which any thing is brayed; a mallet, beetle, a whip, scourge}
- কোঁয়র /kōyar/ *n.* waist. {< P. كمر /kamar/ waist} [pc: nasalization]
- কোয়াপ /koyap/ *n.* a dish of small pieces of meat seasoned and roasted. {< P. كباب /kabāb/ meat cut in small pieces and roasted with onions and eggs on skewers}
- কোর /kor/ *n.* side, edge, end, boundary, brink (রাস্তার এক কোর দি হাট = Walk on a side of the road) {< Ar. كور /kawr/ plenty of goods, *twist of a turban*, large flock} [sc: metaphor]
- কোর্তা, কোত্তা /korta, kotta/ *n.* panjabi, shirt, a dress which is worn at the upper side of a body (গঅত উগ্যা কোত্তা দিলাম/ পিন্দনত কিছু আছে নিঃ-রশী = I wear a shirt on the upper part of the body; is there anything on the lower part?) {< P. كرته /kurta/ a tunic, waistcoat, a long loose-skirted under gown or shirt, a shirt} [pc: P. kurta > CB kotta = assimilation]

কোর্তাওয়ালা /kortawala/ a person who wears panjabi (রসিক তেল কাজলা/ ঐ লাল কোর্তাওয়ালা/ দিলো বড় জ্বালা রে পাঞ্জাবিওয়ালা). {< P. کرتہ /kurta/ a tunic, waistcoat, a long loose-skirted under gown or shirt, a shirt + H. wala}

কোররা /korra/ n. lottery. {< Ar. قرعة /qur'ah/ lot, ballot} [pc: assimilation]

কৌল /kaul/ n. promise, vow, pledge, assurance (আঁর কৌল'র কোন হেরফের ন অইব = There will not be any change in my *promise*) {< Ar. قول /qaul/ word, speech, testimony}

কৌলিয়ত = কবুলিয়ত

কোশাদা /koshada/ n. satisfaction, delight, deep pleasure. {< P. كشاده /kushāda/ opened, explained, displayed (goods for sale), glad, cheerful}

কোশিশ /koshish/ n. an exertion of strength and will for sth., strenuous, endeavour, struggle; ~ গরন make an effort, try, endeavour (আঁই বউত কোশিশ গইল্যাম; মগর ইতারে রাজি গরাইত ন পাইল্যাম = I've *tried* a lot; but became unable to make him agree). {< P. كوشش /koshish/ study, endeavour, striving}

খ

খইদার = খরিদার

খচ্চিয়া /khacciya/ *adj.* uneconomical, imprudent. {< Khārochiya < P. خرج /kharch/ charge, expense, cost + B. affix ইয়া} [pc: assimilation]

খত /khat/ *n.* written message, a letter, hand-writing, promissory note, bond (সৌদি আরবত তুন জামাইয়ে ইভালাই খত পাঠাইয়ে = The husband has sent a *letter* for her wife from Saudi Arabia.) ~ দঅন *vt. vi.* execute a bond, নাকত ~ দঅন admit one's crime and promise not to commit the same offence again. {< Ar. خط /khatt/ handwriting, writing, calligraphy} [sc: narrowing]

খতনা /khatna/ *n.* cutting off of the foreskin, according to Muslim and Jewish law, circumcision (খতনা গরন নবীঅব্বল'র সুনাত = *Circumcision* is the tradition of prophets). {< Ar. ختن /khatn/ circumcision}

খতম /khatom/ *n.* ending of an act/action/ work, termination, conclusion ~ পড়ন *vi.* read or recite the entire Quranic text, ~ পড়া দঅন arrange a ceremonial reading of the holy Quran for the salvation of a departed soul. {< Ar. ختم /khatm/ seal, stamp; also Ar. ختمة /khatma/ recital of the entire Quran, esp. on festival occasion}

খতরনাক /khatornak/ *adj.* dangerous. {< P. خطرناکی /khatarnākī/ danger, jeopardy, peril}

খতরা /khatra/ *n.* danger, risk, difficulty, jeopardy {< Ar. خطرة /khatra/ danger, peril}

খতিব /khatib/ *n.* a person who delivers khutba or Friday sermon, Imam of Friday prayer (খতিব সাব'র ওয়াজ ভাল = The religious speech of the *Khatib* is good). {< Ar. خطيب /khatīb/ speaker, orator, khatib [sc: narrowing & amelioration]}

খতাল /khattal/ *adj.* quarrelsome, a woman who causes destruction of family ties (ঐ খতাল বেডির লাই সংসারগান ছারখার অই গেলগৈ = The family has been ruined due to that *quarrelsome* lady). {< Ar. ختال /khattāl/ cheat, deceiver}

খজর /khanjar/ *n.* a kind of double-edged dagger (খজর দি উটউয়া জঅরঅ = Slay the camel by a *dagger*). {< Ar. خنجر /khanjar/ dagger}

খন্দা = কন্দা

খন্দক /khandak/ *n.* small hole. {< Ar. خندق /khandaq/ ditch, trench}

খন্নাশ /khannash/ *adj.* evil, wicked (তোর নান খন্নাশ মানুষ আই ন দেখি = I've never seen an evil person like you). {< Ar. خناس /khannās/ epithet of the devil}

খবর /khabor/ *n.* news, information, reports of current events and happenings, facts, data (তোয়ারা হন্য নি খবর/ বোয়ালিয়ার চরর খোলত/ আর বজুয়ার খর-আগহা) {< Ar. خبر /khabar/ news, information}

খবরদার /khabordar/ *int.* take care, be aware (অ ভাবী, খবরদার! ন কইও ন কইও/ আর কথাগান বদারে = আখতার = O sister-in-law! *Take care!* Don't inform my elder brother regarding my affair). {< P. خبردار /khabardār/ informed, careful, take care} [sc: narrowing]

খবরদারি /khabordari/ act of taking care/looking after, carefulness, watchfulness {< P. خبرداری /khabardārī/ care, information}

খবিস /khabis/ *adj.* naughty, wicked, roguish (পোয়াউয়া খুব খবিস = The boy is very naughty). {< Ar. خبيث /khabīth/ bad, evil, wicked, noxious}

খমির /khamir/ *n.* leaven flour {< Ar. خمير /khamīr/ leavened (dough), ripe, mature, leavened bread}

খরগোশ /khargosh/ *n.* the hare, the rabbit. {< P. خرگوش /khargosh/ hare}

খরচ /kharoc/ *n.* expense, expenditure, ~ গরন expend, consume, use (তোয়ার রোজগার-খরচ কণ্টা/ আগে হিসাব গর- ইআ = At first, calculate your income and expenditure). {< P. خرج /kharch/ revenue, tax, outgo, expense; cost < Ar. خرج /kharj/ expenditure, outlay, expense, cost} [pc: anaptyxis]

খরতাল = খস্তাল

খরবুচ /kharbuc/ *n.* fruit akin to water-melon, musk-melon. {< P. خربوزه /Kharbūza/ water-melon; also Ar. خربز /khirbiz/ water-melon} [pc: devoicing]

খরমুচ /kharmuc/ *n.* fruit akin to water-melon, musk-melon. {< P. خربوزه /Kharbūza/ water-melon; also Ar. خربز /khirbiz/ water-melon} [pc: devoicing & alternation of consonant]

খরাত /kharat/ *n.* grant, bestowal, alms (ফইয়রে খরাত দে = Give alms to beggar). {< Ar. خيرات /khairāt (pl. of خيرة khairah)/ good deed, good things} [sc: narrowing]

খরাপ /kharap/ *adj.* not good, bad, harmful, out of order, unserviceable (ইতে খরাপ মানুষ = He is a bad person; ষড়িউয়া খরাপ আই গিইয়ে = The watch has become out of order). {< Ar. خراب /kharāb/ ruin, ruination, state of destruction or dilapidation}

- খরাব = খরাপ
- খরিদ /kharid/ *n.* buying, purchase ~ গরন *vt. vi.* buy, purchase {< P. خرید /kharīd/ buy, purchase}
- খরিদার /khariddar/ *n.* buyer, purchaser, customer (আঁর খরিদারে তুই ন ফুস্‌সাইবা = Don't tempt my *customer*). {< P. خریدار /khariddār/ buyer}
- খলত-মলত /khalat malat/ *adj.* of a disorderly kind, messy. {< Ar. خلط /khalt/ mixing, blending + malat (onomatopoeic)}
- খলা /khola/ *n.* an open place used for paddy-threshing. {< Ar. خلاء /khalā'/ emptiness, empty space, open country} [sc: narrowing]
- খলিফা /kholifa/ *n.* tailor, seamster (খলিফা কঅর সলাই গরে = The *tailor* sews cloths). {< Ar. خليفة /khalifah/ vicar, deputy, successor, Caliph} [sc: pejoration]
- খশ /khash/ *n.* skin disease {< P. خارش /kharish/ itch} [pc: elision]
- খশি /khashi/ *n.* castrated goat or sheep (এই বছর খশি দি কোরবানী দিইয়ি = I've slain a *castrated goat* in Qurbani of this year). {< Ar. خصي /khaṣīy/ a castrate, eunuch}
- খসম /khasom/ *n.* husband. (বেডি ইতা আমিশা খসম লই কইজ্যা গরে = This woman quarrels with her *husband* regularly). {< P. خصم /khaṣm/ husband}
- খাইচ /khaic/ *n.* desire to have sex with sb. {< P. خواهش /khawāhish/ wish, desire, will} [pc: contraction; sc: narrowing & pejoration]
- খাইচত /khaiccat/ *n.* habit, nature, innate (তর খাইচত খুব খরাপ = Your *nature/habit* is very bad). {< Ar. خصلة /khaṣlah/ quality, characteristic, natural disposition} [pc: assimilation; sc: narrowing]
- খাইল্যা /khailla/ *adj.* empty, *adv.* lonely (কচি বৃগত শেল মারি গেল/ মধুর স্বপ্নত/ আঁরে খাইল্যা বিছানত-সরকার = He has thrown a shell to my tender heart in sweet dream while I was *asleep* lonely in my bed; ঘরর মানুষ আঁর ঘরত নাই/ খাইল্যা ঘরত রাত কেএনে কাডাই? -আগহা = My husband is out of home. How can I pass the night in *empty* house?) {< Khalia < Ar. خالي /khāli/ empty, void + B. affix ইয়া} [pc: epenthesis]
- খাইল্যা গা /khailla ga/ *adv.* alone, lonely (আঁন্তে জামাইর দরকার নাই / খাইক্যম আই খাল্যাগায়-আগহা = I do not need a husband; I'll remain *alone*). {< Khalia ga < Ar. خالي /khāli/ empty, void + B. affix ইয়া + B. গা (body)}
- খাইশ /khaish/ *n.* will, wish, desire (ইতার তুন বিদেশ যাইবার খাইশ উঠে = He *desires* to go abroad). {< P. خواهش /khawāhish/ will, wish, inclination}

খাক /khak/ *n.* soil, earth, the dust produced by combustion, ashes (তুই যে কাম গইজ্যস-
তর কোয়াল খাকত লাগঅন উচিত = Your forehead needs to touch the *soil* for what have
you done). {< P. خاک /khāk/ earth, dust, soil}

খাককা /khakka/ *n.* maternal aunt (আই খাককার বাড়িত যাইয়ম = I'll go to the house of my
maternal aunt). {< Ar. خالة /khālah/ maternal aunt}

খাকসার /khaksar/ *n.* a humble servant; word expressive of modesty, used at the end
of a letter above the signature of the writer. {< P. خاکسار /khāksār/ earth-like, mixed
with earth, covered with dust, base, mean, low-born, abject}

খাচত /khacot/ *n.* nature, habit, natural disposition {< Ar. خصلة /khaṣlah/
characteristic, natural disposition}

খাছলত = খাচত

খাহিয়ত /khasiyat/ *n.* nature, habit (তুই কতুন পাইলা জেডা / এইল্যা কু খাহিয়ত-সৈম = O elder
uncle! From where have you got this kind of bad *nature*?) {< Ar. خصلة /khaṣlah/
characteristic, natural disposition}

খাজাঞ্চি /khañanci/ *n.* one who has the charge of a treasury or funds, a treasurer (আঁরার
সযিতির খাজাঞ্চি আমানতদার = The *treasurer* of our association is trustworthy). {< Ar.
خزانة /khazānah/ treasure, vault, treasury + T. چی /chi/ a Turkish affix to form
words denoting the agent}

খাড়ি /kharī/ *n.* estuary of a river, bay (দুরভিন দরি চাইও মাঝি/ নিশিন্দাপুরর খাড়ি - সেপ = O
boatman! Watch deeply towards the *estuary* of Nishindapur with a telescope). {<
Ar. خور /khawr/ inlet, bay}

খাতিল /khatil/ *n.* friendship, good relation (এম পি সাব লই আঁর ভালা খাতিল আছে = I've
good *relation* with MP). {< Ar. خاطر /khāṭir/ idea, thought, notion, mind, desire,
inclination, liking} [pc: alternation of consonant]

খাতু = খাতুন (ইসা খাতু, মুসা খাতু, আখিয়া খাতু = names of women) [pc: omission of word
final consonant]

খাতুন /khatun/ *n.* lady, woman, a surname used with the names of Muslim women
(ফাতিমা খাতুনে জন্নত = Fatima is the queen of the paradise). {< P. خاتون /khātūn/ lady,
matron, a female proper name}

খাদেম /khadem/ *n.* servant, attendant (of a mosque or shrine). {< Ar. خادم /khādim/
domestic servant, attendant, waiter}

খানকা /khanka/ *n.* the seat of a saint (পহিত্য বিধিদবার পীর সাব'র খানকাত ওয়াজ মা'ফিল অয় = Program of religious sermon holds every Thursday at the *seat* of the saint). {< P. خانگاه /khānagāh, Khāngāh/ and P. خانگه /khāngah/ a monastery for Sufis or dervishes} [pc: devoicing]

খানকি /khanki/ *n.* prostitute. {< P. خانگی /khāngī/ belonging to the house, domestic, home-baked bread, sparrow, prostitute [pc: devoicing sc: pejoration]}

খানকুল্লা /khankulla/ *n.* human being {< Ar. خلق الله /khalqullah/ the creation of Allah} [sc: narrowing]

খানদান /khandan/ *n.* line of ancestor/descent, family, high family, aristocratic descent. {< P. خاندان /khāndān/ family, house, of noble blood}

খানদানি /khandani/ *adj.* noble descent, high-born, aristocratic (আঁর দাদা খানদানি বংশ'র মানুষ আছিল = My grandpa was of noble descent). {< P. خاندان /khāndān/ + B. affix ই}

খানায়ে কাবা /khanāye kaba/ *n.* the house of Ka'ba at Makka. {< P. خانه /khāna/ + Ar. كعبة /ka'bah/ the Ka'ba in Makka}

খান্নাস = খন্নাস

খাব /khab/ *n.* dream. {< P. خواب /khwāb/ sleep, dream}

খাবিল = কাবিল

খাবিলতি = কাবিলতি

খামখেয়ালি /khamkheyali/ *n.* fickleness, whimsicality (খামখেয়ালি ছাড় = Give up fickleness). {< P. خامخیال /khāmkhayāl/ stupid + B. affix ই}

খামাকা /khamaka/ *adv.* certainly, surely (তর বাপরে খামাকা আইত কইবি = Tell your father to come *for sure*). {< P. خواه مخواه /khwāh-ma-khwāh/ and also خواه نخواه /khwāh-na-khwāh/ and also خواهی نخواهی /khwāhī-na-khwāhī/ whether you like or not, willing or no, *certainly, positively*, at all events.

The word *khamaka* denotes different meaning in Standard Bangla and also in many other Bangla dialects, and that is 'unnecessarily'. But the etymological study shows that the usage of this word in Chittagonian Bangla is more nearer to the meaning of the word in its language of origin.

খামাখা = খামাকা

খামি-খতা /khami-khota/ *n.* flaws and faults, omissions and commissions, lapses and offences, (আঁর খাতি-খতা মাফ করিবান = Please (be good enough) to excuse my flaws and

faults). {< P. خامی /khāmī/ rawness, immaturity + Ar. خطأ /khaṭā'/ error, mistake, fault}

খামির = খমির

খামিরা /khamira/ *n.* mixture made of lime and brick-dust used in the construction of buildings, walls etc. {< Ar. خميرة /khamīrah/ leaven, ferment, yeast, basis from which sth. greater develops}

খামোশ /khamosh/ *int.* an order to keep quite; *adj.* calm, quite (আঁর জোয়াব ফুমি তে খামোশ অই গেলগৈ = He has become quite after listening to my reply). {< P. خاموش /khāmosh/ silent, dump, discreet, silence}

খায়ানা /khajana/ *n.* tax, duty, (met.) expenditure (ফি-বছর জবিন'র খায়ানা আদায় গরা পরিব = It is necessary to pay land-tax every year. এই সাম্পানে জোগায় আঁর/ বাড়ির খায়ানা/ এই সাম্পানে জোগায় আঁর / বৌয়ের গহনা- রশী = This sampan provides the expenditure of my house; this sampan provides me money to buy jewellery of my wife). {< Ar. خزانه /Khazānah/ treasury (where taxes are preserved), vault}

খায়রখা /khayarkha/ *n.* a mean flatterer, a servile hangeron of great people, a sycophant, a parasite. {< P. خيرخواه /khair-khwāh/ well-wisher, kind} [sc: pejoration]

খারি = খাড়ি

খারিজ /kharij/ *adj.* rejected, dismissed, মামলা ~ গরন dismiss a case {< Ar. خارج /khārij/ outer, outside, external}

খারিজি /khariji/ *adj.* dissenter, out of main stream, non-government (non-govt. Islamic college). {< Ar. خارجي /khārijī/ out-side, outer, outward}

খারিসতা /kharista/ *adj.* dirty, filthy, dingy {< P. خارشت /khārisht/ sore, scratch, scab, itch, mange + B affix আ}

খালা /khala/ *n.* maternal aunt. {< Ar. خالة /khālah/ maternal aunt}

খালাম্মা /khalamma/ *n.* maternal aunt {< Ar. خالة /khālah/ maternal aunt + Ar. أم /umm/ mother}

খালাস /khalas/ *n.* exemption, discharge, childbirth (বউত কট পাই বাদে নোয়া বউ'র বাচ্চা খালাস অইয়ে = The child of new bride has been delivered after long sufferings). {< Ar. خلاص /khalāṣ/ deliverance, liberation, rescue, salvation}

- খালাসি /khalasi/ *n.* labourer engaged in a ship for loading and unloading of goods. {< P. خلاصی /khalāṣī/ freedom, liberation, discharge, sailor, native artillery man}
- খালি /khali/ *adj.* empty (আঁর পোয়াউন যাই বাদে ঘরগান খালি অই গিয়ে = The house has become *empty* after departure of my sons). {< Ar. خالی /khālī/ empty}
- খালেছ /khalech/ *adj.* pure, sincere (খালেছ নিয়তে আমল গরিবা = Do your religious deeds with *pure* intention). {< Ar. خالص /khāliṣ/ pure, unmixed, sincere}
- খাস /khas/ *adj.* distinctive, special, pure, unmixed, private, one's personal, belonging to the govt. (চেয়ারম্যান সাব খাস মাইনসরে দঅত দিয়ে = The chairman has invited his *special* men). {< Ar. خاص /khāṣṣ/ special, specific}
- খাসতা /khasta/ *n.* behavior, habit, nature (ইতার খাসতা খারাপ = he is *bad-habited*). {< Ar. خصلة /khaṣlah/ characteristic, natural disposition} [pc: alternation of consonant]
- খাসমহাল /khasmahal/ *n.* union land office {< Ar. خاص /khāṣṣ/ special, private + Ar. محل /maḥall/ house, office, building}
- খাসী = খশি
- খাস্তগার /khasht-gar/ *n.* applicant, candidate. {< P. خواستگار /khwāstgār/ petitioner, candidate}
- খাহেশ /khaahesh/ *n.* will, wish, desire. {< P. خواهش /khawāhish/ desire}
- খিজিল /khinjil/ *n.* hog, boar, swine, pig (খিজিল'র গোট খঅন হারাম = Eating *pork* is prohibited). {< Ar. خنزير /khinzīr/ swine, pig} [pc: alternation of consonant]
- খিয়ানত /khiyanat/ *n.* treacherous arrogation of money or other property placed under one's custody, misappropriation (আমানত'র খিয়ানত ন গইজ্য = Don't *misappropriate* the money placed under your custody). {< Ar. خيانة /khiyānah/ treachery, breach of faith}
- খিলকা /khilka/ *n.* long dress worn by dervishes. {< Ar. خرقه /khirqah/ tatter, polishing cloth} [pc: alternation of consonant]
- খিলা /khila/ *n.* uncultivated, fallow (খিলা জবিস = *uncultivated* land). {< Ar. خلاء /khalā' empty space, open country}
- খিলাইল /khilail/ *n.* tooth-pick. {< Ar. خلال /khilāl/ also خلالة /khilālah/ tooth-pick}
- খুইন্যা /khuinna/ *adj.* killer (খুইন্যা বেজা ধাইয়ে = The *killer* has fled away). {< P. خونی /khūnī/ a murderer} [pc: epenthesis]

- খুনজা /khunja/ *n.* flat basket with a high rim, a high rimmed tray, a tray containing offerings. {< khuncha < P. خوانچه /khwāncha/ a tray, salver} [pc: voicing]
- খুফিয়া /khufiya/ *adj.* what is not for general people, secret, special (খুফিয়া পথ = *secret path*). {< Ar. خفية /khufyah/ secret}
- খুব /khub/ *adv.* very much, too much (ইতে খুব চালাক = He is *very much* clever). {< P. خوب /khūb/ good, beautiful, elegant}
- খুবসুরত /khubsurt/ *adj.* beautiful (নোয়া বউ-উয়া বউত খুবসুরত = New bride is very *beautiful*). {< P. خوب /khūb/ good, beautiful, elegant + Ar. صورة /sūrah/ form, shape, image}
- খুবি /khubi/ *adj.* beautiful. {< P. خوبی /khūbī/ goodness, excellence, beauty}
- খুবিয়া /khubiya/ *adj.* secret, private (খুবিয়া পথ = *private road, secret path*). {< Ar. خفية /khufyah/ secret} [pc: voicing]
- খুশকি /khushki/ *n.* dandruff. {< P. خشکی /khushkī/ dryness; horse-dung, dried, used instead of straw as litter}
- খুশবু /khushbu/ *n.* nice smell, sweet scent, fragrance, sweet adour (নয়া জামাই নাক টানের/ভাল পিড়ার খুশবু পাই) {< P. خوشبو /khūshbū/ sweet-smelling}
- খুশী /khushi/ *n.* pleasure, happiness. {< P. خوشی /khwūshī/ happiness, cheerfulness}
- খেইশালী /kheishali/ *n.* relation, relative {< P. خویش /khwesh/ relative, kinsman + B. affix আলী}
- খেহমত /khechmat/ *n.* act of waiting/ serving, attendance (কনটকদারগ্যার ঘরত গেলাম/কৈস্তাম তার খেহমত/ দারুশী পেডর লাই আই/ ন চাইলাম ইচ্ছত-রশী = For the sake of cruel belly I've gone to contractor's house to *attend* him ignoring my honour and dignity). {< Ar. خدمة /khidmah/ service, attendance}
- খেতাব /khetab/ *n.* title, appellation of honour awarded by authority. {< Ar. خطاب /khitāb/ speech, public address, letter} [sc: amelioration]
- খেদমত /khedmat/ *n.* act of waiting/ serving, attendance (বাপ-মার খেদমত গরন ফরয = It is obligatory to *serve* the parents). {< Ar. خدمة /khidmah/ service, attendance}
- খেদমতগার /khedmatgar/ *n.* one who waits on / attends, attendant. {< P. خدمتگر /khedmatgar/ servant}
- খেযাব /khejab/ *n.* hair-colour, dyestuff (তে চুলত খেযাব লাগায় = He uses dyestuff in his hair). {< Ar. خضاب /khiḍāb/ dye, dyestuff}

খোয়ানত /kheyānat/ *n.* treacherous arrogation of money or other property placed under one's custody, misappropriation (আমানত'র খোয়ানত ন গইজ্য = Don't *misappropriate* the money placed under your custody). {< Ar. خيانة /khiyānah/ treachery, breach of faith}

খোয়াল /kheyāl/ *n.* wish, will, inclination, attention (আঁস্তো আজিয়া যাইবার খোয়াল আছে = I *wish* to go today. আই কি কইর খোয়াল গরি ফুন = Listen to what I'm telling *attentively*. মা-বাপ হক্ক'র হেইমিক্যা খোয়াল নাই = The parents do not have *attention* to that matter). {< Ar. خيال /khiyāl/ spirit, imagination, vision, shadow}

খেলাত /khelat/ *n.* a robe of honour awarded by a prince. {< Ar. خلع /khiḻ'ah/ robe of honour}

খেলাফ /khelaf/ *n.* violation (of a rule), breach (of a trust/ promise), infringement, transgression, ~ গরা infringe, violate, breach of promise. {< Ar. خلاف /khiḻāf/ deviation, contradiction}

খেশ /khes/ *n.* relation, relative (আগে খেশ বাদে দরবেশ = Relatives are first then saints (*prov.*)) {< P. خویش /khwesh/ kinsman, son-in-law}

খেশালি /khesali/ *n.* relative. {< P. خویش /khwesh/ kinsman, son-in-law + B. affix আলি}

খেশি /khes/ *n.* relative. {< P. خویش /khwesh/ kinsman, son-in-law + B. affix ই}

খেসারত /khesarat/ *n.* a moneraty consideration to make amends for some loss or injury, compensation, ~ দঅন *vi. vt.* recompense for a loss or injury by monetary payment, compensate {< Ar. خسارة /khasārah/ loss, damage}

খৈলতা /khailta/ *n.* small bag, (met.) womb (খৈলতা-ঝাড়া পোয়া = the last offspring). {< khalita < kharita < Ar. خريطة /kharīṭah/ map, small bag} [pc: epenthesis & alternation of consonant]

খৈলদা /khailda/ *n.* small bag, (met.) womb (বাগর খৈলদা শেষ গরি অ/ জ্ঞানবিদ্যার ধার ন খালি-সৈম = You did not care for learning knowledge; although you have made your father's wallet empty). {< khalida < kharita < Ar. خريطة /kharīṭah/ map, small bag} [pc: epenthesis & alternation of consonant]

খৈলা /khaila/ *n.* small bag, (met.) womb. {< khailda < khalida < kharita < Ar. خريطة /kharīṭah/ map, small bag} [pc: epenthesis & alternation of consonant + assimilation]

- খো /kho/ *n.* nature, habite (ইতার খো খরাপ = His *habit* is bad). {< P. خو /khū, khu, kho/ habit, nature, custom}
- খোজা /khoja/ *n.* a castrated man, formerly employed as an officer of state in charge of the harem, by Muslim rulers; a eunuch. {< P. خوجه /khoja/ a eunuch}
- খোতবা /khotba/ *n.* Friday sermon, the khatib's address to the congregation made before the Friday canonical prayer or after the Eid prayer. {< Ar. خطبة /khuṭbah/ public address, Muslim Friday sermon, khutbah} [sc: narrowing + amelioration]
- খোদা /khoda/ *n.* Allah, the creator, nourisher, and sustainer of the universe (হযরত বায়োজিদ বোস্তামি/ খোদার শ্বেমিক ছিলেন তিনি - আগহা = Hazarat Bayojid Bostami was a devotee of Allah). {< P. خدا /khuda/ God, Master}
- খোদাদাদ /khodadad/ *adj.* given by Allah, God-gifted (ইতার যেহেন খোদাদাদ = His merit is *god-gifted*). {< P. خداداد /khuda-dād/ granted by God}
- খোদাপরস্ত /khoda-parasto/ *adj.* pious. {< P. خدا پرست /khoda-parast/ a divine worshiper}
- খোন /khon/ *n.* blood (ইতার মাথা ফাডি খোন বাই পইজ্জো = *Blood* has flown splitting his head) {< P. خون /khūn/ blood, bloody, killing}
- খোনকার /khonkar/ *n.* a surname used by some respectable Muslim families {< P. خوندکار /khwand-kār/ The Turkish emperor, a king, lord} [pc: elision; sc: pejoration]
- খোনদা /khonda/ *n.* pit, hole. {< Ar. خندق /khandaq/ ditch, trench} [pc: omission of word-final consonant]
- খোয়াজ-খিজির /kho'aj-khijir/ *n.* saint of water. {< P. خواجه /khwāja/ a man of distinction, rich merchant + Ar. خضر /khaḍir/ green, verdant, Khair (A) a guide whom Allah had appointed for the Mosa (A)}
- খোয়াপ /kho'yap/ *n.* dream (আই খোয়াপ দেখ্খি যে আই আমেরিকা যাইর = I've *dreamed* that I was going to America). {< P. خواب /khwāb/ sleep, dream} [pc: devoicing]
- খোয়াব /kho'yab/ *n.* dream (আই খোয়াব দেখ্খি যে আই আমেরিকা যাইর = I've *dreamed* that I was going to America). {< P. خواب /khwāb/ sleep, dream}
- খোর /khor/ *adj.* addicted (মদখোর = addicted to wine). {< P. خور /khwur/ eating, devouring, consuming} [sc: pejoration]
- খোরপোষ /khorposh/ *n.* means of support or livelihood, maintenance, food and clothing. {< P. خور و پوش /khwur-u-posh/ food and raiment}

খোরমা /khorma/ *n.* date (সৌদি আরব'র খোরমা ফোয়াইদ্যা = The *date* of Saudi Arabia is tasty). {< P. خرما /khurmā/ a date}

খোরাক = খোরাকি

খোরাকি /khoraki/ *n.* the cost of maintenance (কিন্দায় কইতাম হেই কবিতা/ খোরাক ন পোষায়-রশী = For which reason do I compose poems when they don't provide me *money for maintenance*?). {< P. خوراکى /khwurākī/ daily allowance of food or money to purchase it}

খোলা /khola/ *n.* open field (ঈদখোলা = open field where the Muslims assemble for saying Eid prayer; ইটখোলা = field where brick-clay is obtained and moulded into bricks, brick-field). {< Ar. خلاء /khalā'/ empty space, open country}

খোলাশা /khulasha/ *adj.* clear (ব্যাপারগান খোলাশা গরি কঅ = Please tell the matter *clearly*). {< Ar. خلاصة /khulāṣah/ extract, essence}

খোশ আমদেদ /khosh-amded/ *n.* kind reception, welcome {< P. خوش آمدید /khūsh-āmded/ you are welcome}

খোশ খবর /khosh-khabor/ *n.* good-news (তোয়ারা হন্য নি ভাই হন্য নি/ খোশ খবর গান হন্য নি-রশী = Have you heard, again have you heard the *good news*!) {< P. خوش /khūsh/ happy, good, lucky + Ar. خبر /khabar/ news}

খোশতবা /khoshtaba/ *adj.* cheerful, gay (মানুষউয়া ভর ডঅ'র খোশতবা = The man is very *cheerful*). {< P. خوش /khūsh/ happy, good, lucky + Ar. طبع /ṭab'/ nature}

গ

গওয়াহ /gawah/ *n.* witness, eye-witness. {< P. گواه /guwāh/ evidence, witness, testimony}

গওর /gaor/ *n.* thinking, thought (মাইয়ার বিয়ার ব্যাপারে যথেষ্ট গওর-ফিকির গরি সিদ্ধান্ত লভ = Take a decision regarding the marriage of your daughter after enough *thinking*). {< P. غور /ghaur/ deep thought, propound research}

গছব /gachab/ *n.* illegal arrogation of something to oneself, misappropriation ~ গরন misappropriate (এতিম'র সম্বন্ধি গছব ন গইজ্য = Don't *misappropriate* an orphan's wealth). {< Ar. غصب /ghaṣb/ forcible, illegal seizures}

গজ /gaj/ *n.* yard, a measure of length equal to two cubits (এক গজ কজর = One *yard* cloth). {< P. كز /ghaz/ a yard for measuring cloth, length of 24 finger-breadths or six hands}

গজব /gajab/ *n.* punishment from God, tyranny, oppression, violence (গোনাহ'র কাম গইল্লো আলাহর গজব নাযিল আইব = Doing sin will cause god's *punishment*). {< Ar. غضب /ghaḍab/ wrath, rage, anger, indignation}

গজল /gajal/ *n.* religious song. (হেঁস্তের দিনর কলর গজল কণ্ডে লুকাইল গৈ-সংগ্রহ = Where have the *songs* of those days hidden which were played by gramophone?) {< Ar. غزل /ghazal/ flirt, dallying, love, love poetry, erotic poetry} [sc: amelioration]

গদুনা /gaduna/ *n.* a big boat furnished with chair (বউ আইনতু যার দুলামিঞা / গদুনাত চড়ি/ উজান মিক্যা এক দিন'র পথ/ কইন্যার অ বাড়ি/ বৈরাত আইব ছ কুড়ি = The bridegroom is going to bring his bride embarking a *big boat*; the house of the bride is one day's sail towards upstream. The number of people who accompany the bridegroom will be six into twenty (6*20). {< H. /gaddi/ + P. ناوله /nāwa/ boat}

গদনা /gaddana/ *n.* the neck, the shoulder. (বেডার কাছদি নাই ডর/ বেডার গদনা কস্তর - শ্যাসুবে = The man does not have any fear; how bis his *shoulder* is!) {< gardana < P. گردن /gardan/ the neck + B. affix আ} [pc: assimilation]

গদাইশ্যা /gaddainna/ *n.* pillow {< gaddania < gardania < P. گردن /gardan/ the neck + B. affix ইয়া} [pc: epenthesis + assimilation]

গরকি /garki/ *n.* cyclone, windstorm, high tidal wave, tidal bore (গর্কি তুয়ান বন্যা খরা / মহামারি ঘূর্ণিঝড়/ ভাসাই মারে ধ্বংস গরে = *Cyclone*, storm, flood, draught, and hurricane

destroy and sweep us away). {< Ar. غرق /gharaq/ plunge, sink + B affix} [sc: broadening]

গঁধা /gāda/ *adj.* rotten, putrid, spoiled, gone bad. {< P. گنده /ganda/ rotten, filthy} [pc: Nasalization]

গনিমত /ganimat/ *n.* booty (সরকারী মাল গনিমতের মাল'র মত লুট ন গইজ্য = Don't loot public property assuming it as *booty things*). {< Ar. غنيمه /ghanimah/ booty, loot}

গপ /gap/ *n.* gossip, narrating false pride (ইতার গপ ফুনিলে কানত তালি পড়ে) {< P. گب /gap/ idle report, gossip, false rumor} [pc: devoicing]

গমগিন /gamgin/ *adj.* sad, dejected, despondent, sorrowful (ভুঁই এত গমগিন কিয়দ্বাই = Why are you so *sad*?) {< Ar. غم /gham/ grief, sorrow + P. گين /gīn/ a particle which, added to substantives, forms adjectives of possession as: gham-gīn: filled with sorrow}

গযি /gaji/ *n.* big muddy container where rice is put (গজিত চইল রাশ = Put rice in big muddy container). {< P. گز /gaz/ + B affix ই}¹

গর /gar/ *n.* small pond, a ditch filled with water (গর'ত ময়লা ফেলঅ = Throw the garbage in the ditch). {< Ar. غار /gār/ cave, cavern, hole, lowland}

গরখাই /garkhai/ *n.* drain, duct, cannel, channel. {< Ar. غار /gār/ cave, cavern, hole, lowland + B. খাই < খাত}

গরগরা /gargara/ *n.* gargle, gurgle, rinse the mouth, rinse the throat. {< Ar. غرغرة /ghargharah/ gargle, gurgle, garling}

গরজ /garoj/ *n.* needs, necessity, intention, purpose (ও মাঝি! কন গরজে খাইল্যা আঁরে / পার গরাবি আগে কঅ- সৈম = O boatman! Tell me earlier for which *purpose* you will ferry me alone). {< Ar. غرض /ghard/ intention, purpose, interest, object of desire}

গরজি /garji/ *adj.* selfish. {< Ar. غرض /ghard/ intention, purpose, interest, object of desire + B. affix ই}

গরদিশ /gardish/ *n.* bad condition, adversity. {< Ar. غير /ghair/ unlike, no, not, un- + B. দিশা}

গরবা /garba/ *n.* guests ((নিজের স্ত্রীর বিরুদ্ধে অভিযোগ করে কবি বলেন) আঁরঅ ঘরত গরবা অখিত/ আইলে মানুষজন/ তাইতৈ উড়ে পেট কঁরি/ ন যায় আর খামন - সৈম = (allegation against poet's

¹ Dr. Mohammad Shahidullah thinks that the word gaji is derived from a Persian word gaz. But the meaning of the Persian word does not associate with the meaning of gaji

- wife) When *guests* and visitors come to my house, she suffers from inexorable bally-pain. হাঁজইন্যার গরবা গরবা নঅ = Guests of evening are not guests (*prov.*). {< Ar. غريباء /ghurabā' (pl. of غريب gharīb)/ strange, foreign, alien} [pc: syncope; sc: amelioration (Guests are familiar to the house of host; but they are stranger in the locality of the host)]
- গরম /garom/ *n.* heat, anger (ইতে খুব গরম মানুষ = He is very *angry* person. আজিয়া খুব গরম দিন = Today is very *hot* day). {< P. گرم /garm/ warm, hot} [pc: anaptyxis]
- গরবি /garji/ *adj.* selfish. (ইতার নান গরবি মানুষ আই আর ন দেখি = I've never seen a *selfish* like him) {< Ar. غرض /ghard/ intention, purpose, selfish interest, object of desire + B. affix ই}
- গররাজী /garraji/ *adj.* not consenting, unwilling, reluctant. {< Ar. غير /ghair/ non, un-, in-, dis- + Ar. راضی /rāḍī/ satisfied, agreeing, consenting, willing, ready} [pc: syncope]
- গরহাজির /garhajir/ *adj.* absent (কেলাস'র কেপটিন আজিয়া গরহাজির = The captin of the class is *absent* today). {< Ar. غير /ghair/ non, un-, in-, dis- + حاضر /ḥāḍir/ present, attending} [pc: syncope]
- গরিপ /garip/ *adj.* poor, having a low-standard of life. {< Ar. غريب /gharīb/ strange, foreign, alien} [pc: devoicing; sc: pejoration]
- গরিব = গরিপ (দেশর হালচাল কিছু বুঝ নি/ গরিব কারবাত্তা ময়দান/ ঠাণ্ডর পাইয় নি?-রশী = Have you understood the condition of the country? Have you noticed that It becomes Karbala ground for the *poor*? যিন্দি হিন্দি গরিব'র মার/ তারার কিছু কমের নি?- রশী = The *poors* are deprived in every sphere; is any of their adversity decreaseing? গরিব দেইলে পেরতে ও ছেপ ফেলে = Even dirty people spites seeing the *poor*).
- গরিবানা /garibana/ *n.* of or like a poor, befitting a poor, proverty, indigence (গরিবানা হালতত আঁয়ার দিন গুজরি যারগৈ = We are passing our days in a condition which is *befitting* a *poor*). {< P. غريبانه /gharībāna/ fit for the poor, humble, like a poor person}
- গরুরি /garuri/ *n.* pride, vanity ~ গরন *vi. vt.* pride oneself on, be proud of. {< Ar. غرور /gharūr/ delusion, illusion, vanities, snobbery + B affix ই}
- গলত /galat/ *n.* mistake, error, shortcoming, defect (কাম-কাজে গলত গইলে পস্তা পড়ে = Committing mistakes in functions results to repentance) {< Ar. غلط /ghalat/ error, mistake, wrong, incorrect}

গলাতি = গলাত

গলা /gala/ *n.* the front side of the neck, the throat {< P. گلو /gulū, galū/ the neck, gullet, throat} [sc: narrowing]

গলাবন্দ /galaband/ *n.* muffler {< P. گلوبند /gulū-band/ neckcloth}

গলিয় /galiy/ *n.* adultery, fornication {< Ar. غليظ /ghalīz/ gross, vulgar, hulking, burly} [sc: pejoration]

গাআলি /gaali/ *n.* negligence, inaction, laziness, indolence, inattention (কামে-কাজে গাআলি ন গইজ্য = Do not be *inactive* in your job). {< gafili < Ar. غافل /ghāfil/ negligent + B. affix ই} [pc: contraction]

গাই /gal/ *n.* the cow (গাইর দুধ সোঅ = Milk the *cow*). {< P. گایان /gāyan/ buffalo} [sc: pejoration]

গাইপ করা /gaip.../ *vt.* to hide, conceal, make sth secret (দুর্নীতিবাজ অফিসারঅঙ্কলে অফিসত তুন ফাইল গাইপ গরি ফেইলে = Corrupt officers have *hidden* files from their offices). {< Ar. غيب /ghalb/ hidden, concealed + B. করা } [pc: devoicing]

গাইবি /gaibi/ *adj.* hidden, invisible, unseen, divine (পীর-দরবেশঅঙ্কলে গাইবি মদদ পায় = Saints get *divine* help). {< Ar. غيبی /ghaibī/ secret, hidden, invisible}

গারা = গর

গাদ্দার /gaddar/ *adj.* perfidious, unfaithful, dishonest, liar, cheat {< Ar. غدار /ghaddār/ perfidious, disloyal, false, faithless}

গাফেল /gafel/ *adj.* not attentive, unmindful, disinterested, unconcerned, negligent, inactive (গাফেল মানুষ জীবনত কামিয়াব অইত ন পারে = A *negligent* person can't be successful in his life). {< Ar. غافل /gāhfil/ negligent}

গাযী /gaji/ *n.* warrior, fighter. {< Ar. غازي /ghāzī/ raider, invader, conqueror}

গায়রত /gairat/ *n.* sense of self-respect (তহো কন গায়রত নাই = You don't have any sense of self-respect). {Ar. غيرة /ghairah/ sense of honour, sense of respect}

গালিচা /galica/ *n.* a heavy woven material for covering floors and stairs, carpet. {< P. غاليچه /ghālīcha/ a small carpet}

গিবত /gibat/ *n.* slander, calumny, calumny (গিবত গরন হারাম = *Slandering* is prohibited). {< Ar. غيبة /ghībah/ slander, calumny}

গিরা /gira/ *n.* knot. {< P. گره /gīrah/ knot, a joint}

গিরানী /girani/ *adj.* precious, valuable. {< P. گرانى /girānī/ heaviness, weight, gravity, rise (in prise)}

গিরিফত /girift/ *arrest* (চোর গিরিফত অইয়ে = The thief has been *arrested*). {< P. گرفت /girift/ capture}

গিলাফ /gilaf/ *n.* a case (of a pillow), a piece of cloth for covering sth, a wrapper, cover (হজ গইত্য গিলে কাবার গিলাফ ধরি কাইনদঅ = While performing hajj, you must cry touching the *cover* of ka'ba). {< Ar. غلاف /ghilāf/ cover, covering, wrap}

গিলা /gilla/ *n.* bad name, ill fame, disrepute, notoriety, discredit, odium, ill repute. {< P. گله /gila/ blame, reproach}

গইল /guil/ *n.* harm, evil, injury, loss, damage, misuse, depreciation, decay. {< Ar. غل /ghall/ hatred, malice}

গুদা /gudda/ *n.* liver, kidney, courage (তর গুদা তর ডঅর = You are big-hearted/courageous). {< P. گرده /gurda/ kidney, the reins, courage} [pc: assimilation]

গুনযাইশ /gunjaish/ *n.* secret matter (গুনযাইশ ন রাখি কথা কঅ = Let the talk be without any *secret matter*). {< P. گنجایش /gunjāyish/ capacity, containing}

গুন্ডা /gunda/ *n.* dry muck (গরিব অকলে লাকড়ি ইসাবে গুন্ডা ব্যাবার গরে = The poor uses dry muck as fuel wood). {< P. گنده /gunda/ anything putrid, stinking, fetid} [sc: narrowing & amelioration]

গুন্দুম /gundum/ *n.* wheat (গুন্দুম ফল খাই আদম ও হাওয়া জেস্তত তুন বাইর অইয়ে = Adam and Eve went out of the heaven eating wheat). {< P. گندم /gandum/ wheat} [pc: regressive vowel harmony]

গুনাআরি /gunaary/ *n.* compensation, fine. {< P. گناهگاری /gunāhgārī/ a state of sin, criminality, a fine for an offence, revenue derived from such fine} [pc: contraction; sc: narrowing]

গুনাহ /gunah/ *n.* sin, trespassing of the fundamentals of Islamic law, a crime. {P. گناه /gunāh/ sin, crime, error}

গুনাখাতা /gunakhata/ *n.* flaws and faults, sins and guilt (আল্লাহ! অর গোনাহ-খাতা মাফ গরি দঅ = O Allah! Please forgive my sins and guilt). {P. گناه /gunāh/ sin + Ar. خطا /khaṭa'/ error, mistake, fault}

গুনাগার /gunagar/ *adj.* guilty, criminal, sinner, offender (তওবা গইল্যে আল্লাহ গুনাগার'রে মাফ করে= Allah forgives a sinner once he repents). {<P. گناهگار /gunāhgār/ sinner, culprit, criminal}

গুম (গরন) /gum/ *vt.* to hide (ডাকাইতে গিরহুয়ে মারি লাশ গুম গরি ফেইল্যে = Dacoits have hidden the dead body of the master of the house after killing him). {< P. گم کردن /gum kardan/ to hide oneself}

গুমান /guman/ *n.* suppose, assume, guess (কনফারম ন আই গুমান গরি কিছু ন কইয় = Don't tell any thing depending on *assumption* without being confirmed). {< P. گمان /gumān/ doubt, suspicion, fancy, imagination}

গুযরি (যঅন) /gujari/ *vi.* to exceed, to pass (টাইম গুযরি যারগৈ = Time is *passing* away. চিয়ন চিয়ন কতা কই / তুই যে গেইলা/ কতদিন গুযরি যার গৈ/ আইজ অ ন আইলা-সরকার = You went away telling me sweet words; how many days are passing away, you yet to come). {< P. گذران /gudharān/ passing by, exceeding}

গুরদা /gurda/ *n.* liver, kidney, courage (তর গুরদা ভর ডঅর = You are big-hearted/courageous). {< P. گرده /gurda/ kidney, the reins, courage}

গেজা /geja/ *n.* food, meal (একেনা গেজা-পানি খাই যঅ না = Have some *foods*). {< Ar. غذاء /ghidhāh'/ food}

গেনা /gena/ *n.* song {< Ar. غناء /ghinā'/ singing, song}

গেরাজির /gerajir/ *adj.* absent (ক্লাসত গেরাজির থাইলে শাস্তি পা পরিব = If you remain *absent* from class you have to face punishment). {< gerhajir < gairhajir < Ar. غير /ghair/ non, un-, in-, dis- + حاضر /hāḍir/ present, attending} [pc: omission of consonant and vowel]

গেরাফি /gerafi/ *n.* anchor (মাঝি গেরাফি ফেইল্যে = The boatman has laid at *anchor*). {< P. گرفتار /giriftan/ to seize, catch, snatch, to make prisoner} [sc: widening]

গেরাফি = গেরাফি

গেরেফতার /gereftar/ *n.* seizing (a person) in the name of the law and usually put in prison, arrest ~ গরন arrest, apprehend. {< P. گرفتار /giriftār/ captive, prisoner, stave}

গোষ্ঠাসতা /goṣṭa/ *n.* revenue collector of a landed estate, an agent, a representative. {< P. گماشته /gumāshta/ appointed, commissary, agent, head clerk, accountant}

গোছল /gochal/ *n.* bath, bathing, ~ গরন take a bath, bathe (শাড়ি দিল চুড়ি রে দিল / রাজি হইবার লাই/ ঠাণ্ডা জল গরম করিল/ মোরে গোছল দিবার লাই- আগহা = (My husband) has given me

shari and bangle to make me agree; and has made cold water hot so that I take bath).
{< Ar. غسل /ghusl/ washing, washing of the whole body}

গোনডা = গুনডা

গোব্বার /gobbar/ *adj.* covered with clouds, darkness (চাইর মিকাতুন গোব্বার অই আইয়ের =
Darkness is coming from all directions). {< Ar. غبار /gubār/ cloud, dust cloud}

গোমরা /gomra/ *adj.* strayed, wayward, errant, erring. {< P. گمراه /gumrāh/ losing the
way, stray}

গোমরাহি /gomrahi/ *n.* straying from the path of righteousness. {< P. گمراهی
/gumrāhī/ a missing or losing one's way, deviation}

গোমান = গুমান

গোয়েন্দা /goyenda/ *n.* a policeman specially engaged in detecting criminals, a
detective, spy (তে সরকার'র গোয়েন্দা = He is a *spy* of the government). {< P. گوینده
/goyanda/ an orator, speaker, informer, spy} [sc: narrowing]

গোর /gor/ *n.* grave, tomb. {< P. گور /gor/ tomb, grave}

গোরস্তান /gorstan/ *n.* graveyard. {< P. گورستان /gorastān/ graveyard}

গোল /gol/ *n.* noisy disturbness, bustle and clamour, uproar, tumult, ~ গরন *vi.* shout,
clamour (গোল ন গইজ্য = Do not make a *noise*). {< P. غل /ghul/ tumult, noise and
tumult}

গোলবাহার /golbahar/ *n.* blouse (বরই ফুলর থামি/ আর একখান গোলবাহার/ যদি পাই আই পিনতাম/
আনা ধরি চাইতাম আঁরে/ ক্যান সোন্দর লার- সরকার = If I get a thami decorated/printed with
jujube-flower and a *blouse* I will wear them and watch my face in the mirror to see
how beautiful I'm). {< P. گل /gol/ rose, flower + P. بهار /bahār/ spring, blossom}

গোলা /gola/ *n.* storehouse for keeping grain etc. (গোলাত ধান রাখ্ = Put paddy in the
storehouse). {< P. غوله /ghola/ granary}

গোলা /gola/ *n.* spherical object, ball, cannon-ball, cannon balls and bullets. {< P.
غولہ /ghalūla/ ball, pellet} [pc: contraction]

গোলাপ /golap/ *n.* rose flower. {< P. گلاب /gulāb/ rose} [pc: devoicing]

গোলাম /golam/ *n.* servent. {< Ar. غلام /ghulām/ boy, servent, slave} [sc: narrowing]

গোশা /gosha/ *n.* lonely place, solitude (জাগাআন একেবরে গোশা = The place is *very*
lonely). {< P. گوشه /gosha/ privacy, side}

গোস্ত, গোস্ /gusto, gus/ *n.* flesh, meat. (মাছ গোস আইন্য থোরা / যদি পইসা কুলায়- সরকার = Please bring some fish and *meat* if you can afford. মাছ গোস্তর দেখা নাই ভাই / ছেরব ডাইলের পানি- রশী = *Meat* and fish are invisible; we live only on the water of pulse). {< P. گوشت /gosht/ flesh, meat}

গোস্তাখি /gostakhi/ *n.* impudent behavior, insolence, impertinence, incivility (আঁর গোস্তাখি মাফ গরিবান = Please forgive my *incivility*). {< P. گستاخی /gustākhi/ arrogance, rudeness, freedom}

গোসল = গোছল

গোসলখানা /goslakhana/ *n.* room of bathing, bathroom. {< Ar. غسل /ghusl/ washing, washing of the whole body + P. خانه /khāna/ house, dwelling}

গোস্বা, গোস্যা /gossa/ *n.* anger, wrath, passion (কথায় কথায় গোস্বা গরি/ মুখখান ফিরাই রাখ/ আই বেচারির মন্নান ভাঙি / চোগর পানি ঝাও-শাহাদাত আলী = You burst in anger for sily matter turning your face off. And indeed you cause to fall my tears in drops breking my heart. জামাই যদি গোস্বা অয় / ক্যান গরিবি- সরকার = What will you do if your husband burst in anger? ওরে বব্বুজামাই/ গোস্যা আইও কিয়রদ্বাই- সরকার = O brother-in-law! Why have you become angry?) {< Ar. غصّة /guṣṣa/ mortal disress, torment, agony, ordeal}

ঘ

ঘড়া /ghara/ jar, pitcher (খাইল্যা ঘড়া বাজে বেশী) {< P. ۰ گره /gara/ cup, ewer, mouldibess}

চ

চ'অই /caai/ *n.* cot, bedstead (মেডিত ন ঘুম যাই চ'অইত ঘুম যাইছ = Sleep on the cot not on floor). {< P. چوكى /chaukī/ raised seat, chair, watch-house} [pc: contraction]

চ'অইদার /caidar/ *n.* a village watchman, a collector of taxes in a village. {< P. چوكى دار /chaukī-dār/ the officer of a guard, a watchman}

চ'অইরগা /cairga/ *n.* service-holder {< chakoirga < chakoria < P. چاكرى /chākārī/ to serve + B affix ইয়া}

চ'অর /caar/ *n.* a man-servant in a house, receiving wages and usually food and lodgings. {< P. چاكر /chākār/ servant, maid} [pc: contraction]

চ'অরি /caari/ *n.* employment, job. (বি কম পাশ করিলাম/ কতো জাগাত চ'অরি চাইলাম/ চ'অরি ন পাই শেষে এই কাম শিখিলাম - সআ = I've passed B. Com. examination and searched for job in many places. At last I've learned this work not getting any job.) {< P. چاكرى /chākārī/ servitude, apprenticeship} [pc: contraction]

চ'খি /cakhi/ *n.* giver, donor, contributor; *adj.* generous, munificent, openhanded (চেয়ারম্যান সাব স'খি মানুষ = Mr. Chairman is a generous person). {< Ar. سخى /sakhī/ liberal, openhanded, generous}

চ'তুরা /cotura/ *n.* drawing room, salon, lounge. {< P. چوتره /chautara/ raised square place either in a garden or before a house}

চ'পুরদ = সোপর্দ

চ'বর = সবর

চ'বিল = সবিল

চ'মইপ্পা গোস্ত /caraippa gusto/ *n.* fat meat (চ'মইপ্পা গোস্ত ফোয়াইদ্যা; মগর ক্ষতিকর = Fat meat is delicious; but harmful). {< carappia < carapia < P. چرب /charb/ fat + B. affix ইয়া + P. گوشت /gūshṭ/ flesh, meat} [pc: epenthesis & devoicing]

চ'রকি /carki/ *n.* a small machine (used specially formerly at home) for spinning thread, in which a foot-driven wheel moves a spindle; a spinning wheel, a spinning jenny. {< P. چرخه /charkha/ a wheel of any kind; also P. چرخى /charkhī/ a machine for separating cotton from the seed}

চ'রকা বদা /carka bada/ *n.* immature egg. {< B. চড়কা /carṅka/ immature + Ar. بيضة /baiḍa/ egg} [pc: syncope]

চ'রদি = সর্দি

চরপ /carap/ *n.* oily or greasy substance under the skin of animals and human beings which helps to keep them warm, animal fat (গোস্ত ইয়ানত চরপ নাই = This flash is fatless). {< P. چرب /charb/ fat, greasy} [pc: anaptyxis + devoicing]

চক্ষুক = সঙ্খুক

চাক /cak/ *n.* piece, fragment, scarp (মাটির চাক = scarp of soil). {< P. چاک /chāk/ fissure, rupture, crack, rent}

চাকলা /cakla/ *n.* district (used in the age of free sultanate of Bengal). {< P. چکله /chakla/ district, the jurisprudence of a faujdār}

চাদর /cador/ *n.* a sheet of cloth used for wrapping the upper part of the body, wrapper, scarf, bed-sheet. {< P. چادر /chādar/ a tent, pavilion, scarf, a sheet, a tablecloth}

চাপকান /capkan/ *n.* garment for the upper part of the body from shoulder to the knee. {< P. چپکن /chapkan/ a sort of short coat}

চামচা /camca/ *n.* flatterer, sycophant, toady fawner, adulator (তোয়ঙ্গর মাইনষর চামচার অভাব ন অয় = The rich does not lack flatterers). {< P. چمچه /chamcha/ spoon, ladle, skimmer}

চামিচ /camic/ *n.* utensil for taking up food, spoon. {< P. چمچه /chamcha/ spoon, ladle, skimmer} [pc: anaptyxis & apocope]

চারম /carom/ *n.* a religious ceremony, which is arranged at the fourth day of the death of a Muslim. {< P. چهارم /chahārum/ the fourth} [pc: elision; sc: widening & amelioration]

চালাক /calak/ *adj.* clever (পোয়াউয়া বড় চালাক = The boy is very clever). {< P. چالاک /chālāk/ cleaver-handed, smart, active}

চালাকি /calaki/ *n.* cleverness, slyness, shrewdness. (আঁর লই চালাকি ন গরিছ = Don't act cleverly with me). {< P. چالاکى /chālāki/ cleverness, smartness, quickness, alacrity}

চালান /calan/ *n.* consignment, invoice, bill of lading. {< P. چالان /chālān/ invoice, bill of lading, transportation}

চালিম /calim/ *adj.* complete. {< Ar. سالم /sālim/ safe}

চাহারুম /caharum/ *n.* class four of Qaumi madrasa from the upper stage. {< P. چهارم /chahārum/ the fourth}

চিজ /cij/ *n.* thing, goods {< P. چیز /chīz/ thing, anything existing}

চিনি /cini/ *n.* sweet granular substance manufactured from sugar-cane, beet etc.; sugar. {< P. چینی /chīnī/ white sugar, candy}

চিনি চাষা /cini camba/ *n.* a kind of banana with sweet taste {< P. چینی /chīnī/ white sugar, candy + B. চম্পা /campa/ a variety of plantain}

চিল্লা /cilla/ *n.* absorption in religious exercises and meditation in seclusion for forty days at a stress as practiced by sages and devout Muslims. {< P. چله /chilla, chila/ also چلا /chillā/ the forty days of lent, during which the religious fraternities of the East shut themselves or in their cells, or remain at home}

চিলিম /cilim/ *n.* the bowl of a hubble-bubble which holds the tobacco and cinder. {< P. چلم /chilam, chilim/ the round plate, cup, or bowl to which is stuck the tobacco in a huqqah, generally a thin bit of unglazed tile, and upon the opposite side which the fore is put}

চুগলখোর /cugalkhor/ *n.* slanderer {< P. چغل خور /chughul-khwur/ tale-bearer, backbiter, slanderer}

চুগলখোরি /cugalkhori/ *n.* backbiting {< P. چغل خوری /chughul-khwurī/ backbiting}

চুপুলি /cupuli/ *adj.* clean. {< safali < Ar. صاف /ṣāf/ clean + B. affix আলি}

চুড়ি /curi/ *n.* thin ornament ring for the wrist, bangle. {< P. چوری /chūrī/ bracelet}

চেরাক = চেরাগ

চেরাগ /cerag/ *n.* a vessel for containing oil to be burned by means of a wick; a lamp (কনে জ্বালি দিব ঘরত/ হাজুন্যার চেরাগ - মযোদ = Who will kindle the lamp of evening? গুরা বউ বউরে/ সন্ধ্যাকালে চেরাগ দিত গেল- অচ = The younger wife has gone to kindle the lamp at the evening). {< P. چراغ /chirāgh/ lamp, light, the wick of a candle}

চেরাগদান /ceragdan/ *n.* lamp-stand. {< P. چراغدان /chirāghdān/ a stand for lamp}

চেলা /cela/ *n.* follower, piece of a wood, fuel-wood, *adj.* strong but fool, male animal (চেলা মইষ = male buffalo). {< P. چيله /chela/ a slave} [sc: widening]

চেহারা /cehara/ *n.* what sth or sb appears to be, one's outward appearance or look, form, shape. {< P. چهره /chihra, chahra/ face, air, mien} [pc: anaptyxis]

চৈ = চঅই

চৌপায়ী /caupāya/ *n.* a small raised seat with four posts. {< P. چو /chau/ four + P. پایه /pāya/ the step of a stair, a stair, ladder, basis, foundation}

চৌহদ্দি /cauhaddi/ *n.* boundary lines on four sides, the limits of an area. {< P. چؤ
/chau (derived from Hindi)/ + Ar. حء /ḥadd/ edge, border, brink + B affix ھ}

ছ

ছান /chaan/ *n.* soap (গাত ছান মাখ = *Soap your body*). {< Ar. صابون /ṣābūn/ soap} [pc: contraction]

ছান /chaan/ *n.* earthen plate (ছানত ভাত লই খা = *Take meal on an earthen plate*). {< Ar. صحن /ṣaḥn/ bowl, dish, plate, meal, food, yard, courtyard} [pc: compensatory lengthening; sc: narrowing]

ছান = শান

ছাক /chaak/ *n.* lecture, lesson (esp. of the holy Quran) (আজিয়া ছুরে কি ছাক দিইয়ে? = *What lesson has the teacher given today?*). {< P. سبق /sabq/ going before, taking the leading, to give lesson} [pc: compensatory lengthening]

ছই-সালামত /chai-salamat/ *adj.* safe and sound; *adv.* safely (আল্লাহ তোয়্যারে ছই-সালামতে পৌছাক = *May Allah convey you safely*). {< Ar. صحيح /ṣaḥīḥ/ perfect + Ar. سلامة /salāmah/ soundness, intactness}

ছউন /chaun/ *n.* oath, vow (তোয়্যারতুন ছউন গরা পরিব-ই = *You must take an oath*). {< P. سوگند /saugand/ oath, swearing} [pc: contraction & omission of word-final consonant]

ছন্দুক /chanduk/ *n.* chest, box, trunk (সোনা চাঁদি ছন্দুকত রাখ = *Put the gold and silver in the chest*). {< Ar. صندوق /ṣundūq/ crate, box, trunk, chest}

ছবর /chabor/ *n.* patience, ~ গরা to have patience; (ছবর ল = *wait*; ছবরে মেওয়া ফলে = *Patience has its reward*). {< Ar. صبر /ṣabr/ fettering, shackling, patience}

ছরত /charat/ *adj.* cold (একবছরে ছউয়া ঋতু/ আঁরার এই দেশত/ খরান কালে গরম পড়ে/ শীতকালে ছরত = *There are six seasons in our country; the summer is hot while the winter is cold*) {P. سرد /sard/ cold, damp} [pc: devoicing]

ছড়া, ছরা /chara, chara/ *n.* small river, small hilly water-fall such as Rumalia chara, Bahar chara, and Tarabonia chara in Cox'sbazar town. {< Ar. شريعة /sharī'ah/ way of water}

ছলুক /challuk/ *n.* unity, union, unanimity, counsel, advice, consensus (চাষা বিয়াগ এক যোগ অইবা/ অকলে এক কথা কইবা/ ছলুকের না পাহাড় দি চলে তাই = *O farmers! Be united and raise one sound. Because the boat of consensus runs over the hill*). {< Ar. سلوك /salūk/ behavior, manners, conduct} [pc: long consonant; sc: widening]

ছহীহ /chahih/ *adj.* original, perfectly right, genuine, correct, accurate, exact (তোয়ার কথা একদম ছহীহ = Your opinion is *perfectly right*). {< Ar. صحيح /ṣaḥīḥ/ right, correct, proper, true}

ছাত /chat/ *n.* the roof or top covering of a building. {< Ar. سطح /saṭḥ/ roof, terrace}

ছাতা /chata/ *n.* bodily filth (গা'র ছাতা পরিষ্কার কর = Clean your body's *filth*). {< Ar. سطح /saṭḥ/ upper part of a thing} [sc: pejoration]

ছাতি /chati/ *n.* umbrella. {< Ar. سطح /saṭḥ/ upper part of a thing}

ছাপ /chap/ *n.* co-player (আঁর ছাপ মারলি কেন? = Why have you beaten my *co-player*?) {< Ar. صاحب /ṣāḥib/ companion, friend} [pc: contraction & devoicing]

ছাফ /chaf/ *adj.* clean, cleansed, pure, clear, clear-cut, frank ~ গরন clean, cleanse (কআর চোআর অ বৌ/ ছাফ গরি দেঅ / নাইয়র যাইবাল্লাই-সরকার = O daughter-in-law! *Cleanse* cloths and dresses; because I'll go to my father's house). {< Ar. صاف /ṣāfin/ clear, sheer, pure}

ছাফ কইরগা /chaf kairga/ *n.* who wears clean cloths, rich, well-off (ছাফ কইরগা ছাফ কইরগা/ দোস্থালি দেশে নিয়ম/ হিন্দু-মুছলমান আঁরা ছুথুগে থাকাম-রশী = Friendship among riches is the custom of the country; we (poor), Hindus and Muslims, will remain united). {< Ar. صاف /ṣāfin/ clear, sheer, pure + B. কাপড় + B. affix ইয়া}

ছাব /chab/ *n.* co-player (আঁর ছাব মাঞ্জিলিদে কড়ে কড়ে গাঞ্জিলিদে? = Where have you buried my co-player after killing him?) {< Ar. صاحب /ṣāḥib/ companion, friend} [pc: contraction]

ছাবন /chaban/ *n.* soap. {< Ar. صابون / ṣābūn/ soap} [pc: progressive vowel harmony]

ছালন /chalan/ *n.* curry (তোয়ার বউ'র রান্না গরা ছালন ফোয়াইদ্যা = The *curry* cooked by your wife is tasty). {<P. ساليون /sālyūn (derived from Greek origin)/ parsley, seed of mountain parsley). [sc: widening]¹

ছালাত /chalat/ *n.* Muslim prayer (দিনে পাঁচ অঙ্ক ছালাত আদায় গরন মুসলমান'র উয়র ফরয = It is obligatory for a Muslim to perform *prayer* for five times daily). {< Ar. صلاة /ṣalāh/ salat, the official Islamic prayer ritual}

ছালামত = সালামত

¹ Shahidullah thinks that the word is of Hindi origin.

ছিতিম /chitim/ *n.* pain, oppression, tyranny, coercion (ঘরত তুন খাল দূরে; ছিতিমে উর ন ধরের = The river is far from the house; there is no end of *pain*). {< Ar. ستم /sitam/ tyranny, oppression}

ছিপারা /chipara/ *n.* one of the 30 chapters of the Quran. {< P. سياره /sī-pāra/ one portion of the thirty into which the Quran has been divided}

ছিদ্দত /chiddat/ *n.* pain, hardship. {< Ar. شدة /shiddah/ misfortune, calamity, misery, adversity, distress, hardship}

ছিয়ারা /chiyara/ *n.* one of the 30 chapters of the Quran (কাজীরঅ বিলাইয়েও তিন ছিয়ারা পড়ে = The cat of the *cadi* can read three *chapters* of the Quran (*prov.*)). {< P. سياره /sī-pāra/ one portion of the thirty into which the Quran has been divided}

ছুরত = সুরত

ছুরত /churat/ *n.* form, figure, shape, face, countenance, appearance (ডুজুল্যা ছুরত খান তার/ আঁর পছন নঅ - সরকার = His *fattish figure* is not of my choice / I don't prefer his *fattish figure*). {< Ar. صورة /ṣūrah/ form, shape, figure}

ছুরগ = ছুরক [pc: long consonant & voicing]

ছেআই /cheai/ *n.* ink (কলমত ছেআই উর = Pour *ink* in the pen). {< P. سیاہی /siyāhī/ blackness, darkness, ink} [pc: contraction; sc: narrowing]

ছেঁচা /chēca/ *n.* beating with whip (কথা ন ফুনিলে তরে আই ছেঁচা দিয়ম = I'll *beat* you by a whip if you don't obey me). {< P. چچرغه /chachurgha/ the thong of a whip, a kind of whip}

ছেফ /chef/ *n.* apple (ছেফ ফল ফোয়াইদ্যা = *Apple* is tasty). {< P. سيب /seb/ an apple} [pc: devoicing]

ছেব = ছেফ

ছেদা /chaida/ *n.* prostration in prayer (ছেদা দঅন নোয়ায'র রোকন = *Prostration* is an obligatory task in Prayer). {< Ar. سجدة /sajda/ prostration in prayer} [pc: compensatory lengthening]

ছোয়াপ /choyap/ *n.* reward, virtue, piety. {< Ar. ثواب /thawāb/ reward}[pc: devoicing]

ছোয়াল = সওয়াল

জ

জঅর /jɑɑr/ *n.* ornament. {< P. زوار /zīwar, zewar/ ornament of gems, gold or silver} [pc: contraction]

জঅল /jɑɑl/ *n.* forest, jungle (আইজকাল জঅলত গাছ নাই = Nowadays there is no trees in forests). {< P. جنگل /jangal/ forest, jungle} [pc: nasalization]

জইদার /jɑĩdar/ *n.* landlord. ছোড মাইনষর পোয়া যদি জইদারী পায়/ কানর গোরাত কলম শুজি ভাঅইয়া নাচায়; জইদারে জইন ন দিব চাষারে লাগার ডর - রশী = The *landlord* won't give land for cultivation; he is threatening farmers). {< P. زمیندار /zamīndār/ an officer under the Mughal government of Hindustan who had charge of the land and collected the revenues for which he was awarded a certain percentage} [pc: nasalization]

জইন = জমিন (জইন'র মালিক চাষা অইব/ খবর পাইয় নি? - রশী = Farmers will be the owner of land; have you got the news?. আআশর তারা, জইন'র নারা, পানির বাকল/ যে গনিত্ ম জানে তার কুস্তার আকল (*prov.*)) {< زمین /zamin/ land} [pc: contraction]

জউ /jɑu/ *n.* thick broth prepared by boiling rice, gruel, porridge (বিয়ারাইম্যারে জউ খাইত দঅ = Give porridge to the ill person to take it). {< P. جو /jau/ barley, oat}

জওয়াব /jawab/ *n.* answer, reply, explanation, ~ দঅন *vi.* respond, answer to, reply. {< Ar. جواب /jawāb/ answer, reply}

জকি /jɑki/ *adj.* meritorious, brilliant, expert (পোয়াউয়া বউত জকি = The boy is very meritorious). {< Ar. ذكي /dhakīy/ intelligent, clever, bright}

জগ /jɑg/ *n.* vessel for water usually with a handle, jug (জগত গরি পানি দঅ = Give water in the jug). {< Ar. زق /ziqq/ wine-skin} [pc: voicing sc: amelioration]

জনযা /janɑjɑ/ *n.* prayer for salvation of a departed soul before burial of the body. {< Ar. جنازة /jināza, janāza/ bier, funeral, procession}

জন্নত /jannat/ *n.* paradise, heaven. {< Ar. الجنة /jannah/ garden, paradise} [sc: amelioration]

জবাব = জওয়াব (গেরেজত যাই মালিকরে/ কি জবাব দিয়ম?-সআ = After going to garage what answer will I give to the owner of the vehicle?)

জমা /jɑmɑ/ *n.* collect, accumulate, gather, heap up, pile up; ~ গরন enter on the credit side of an account, deposit money in a bank or an appropriate office, to save (দুহখে

কটে টেয়া জমাই / গাই গরু লইবা - রশী = Buy a cow by the money saved on hardship). {< Ar. جمع /jam'/ gathering, collection}

জমাত /jamat/ n. class (তুই কন জমাতত পড় = In which class do you read?) {< Ar. جماعة /jamā'ah/ group, party, bang} [pc: amelioration]

জমাদার /jamadar/ n. head sweeper, head constable, non-commissioned army officer below the rank of subedar. {< P. جمعدار /jama'dār/ a native officer of the army < Ar. جمع /jam'/ gathering, troop + P. دار /dār/ holding, possessing}

জমাযাতি /jamajati/ n. the whole of a person's property, entire property. {< Ar. جمع /jam'/ gathering, collection + Ar. ذات /dhāt/ being, self, person + B affix ই}

জবিন = জমিন [pc: alternation of consonant]

জমিন /jamin/ n. the upper stratum of the earth, land, soil, agricultural plot, landed property. {< P. زمین /zamin/ land}

জযবা /jajba/ n. in the exalted state of feeling, excessive joy, extreme delight, a state of ecstasy (দিলর মাঝে দীনি জযবা পয়দা গরঅ = Create religious ecstasy in your heart). {< Ar. جذبة /jadhbah/ ecstasy, rapture, ravishment}

জয়ীপ /jayif/ n. very weak, unable to move (পাড়ার সর্দার খুব জয়ীপ অই পইরগে = The headman of the village has become very weak). {< Ar. ضعيف /dha'if/ weak, feeble, frail, delicate}

জরব /jarab/ n. blow, stroke, hit, shock, beating, ~ পঅন vi. vt. receive a blow, be stuck/hit/beaten (কাচর শিশির জরব পাইলে ভাঙ্গি যাইব = Bottle of glass will be broken if it is beaten). {< Ar. ضرب /ḍarb/ beating, hitting, shooting}

জরুর /jarur/ adv. surely, certainly, of necessity, by all means (তোয়াস্তুন জরুর দঅতত আ পরিব = You have to come to feast surely). {< Ar. ضرورة /ḍarūrah/ necessity, need}

জরুরত /jarurat/ n. need, necessity, requirement, purpose, aim, motive (তোয়ার কাছে আর একান জরুরত আছে = I've a necessity to you). {< Ar. ضرورة /ḍarūrah/ necessity, need}

জরুরী /jaruri/ adj. necessary, emergency (আস্তো বউত জরুরী কাম আছে = I've a lot emergency tasks). {< Ar. ضروري /ḍarūrī/ necessary, inevitable}

জং /jang/ n. rust of iron (ফর্সাআনত জং ধইজে = The spade becomes covered with rust). {< P. زنگ /zang/ rays of the sun, light of the moon, rust}

জলদি /jalḍi/ *adv.* quickly, hurriedly, hastily ~ **গরন** *vt.* make haste (ও বাচনী/ তোম্মা কড়ে গেইয়ে/ জলদি ডাকি আন ডাকি আন - সরকার = O Girl! Where has your mother gone? Ask her to come *quickly*). {< P. جلدی /jalḍi/ speed, haste, quickness, swiftness}

জলসা /jalṣa/ *n.* sitting or assembly of people, meeting, a majlis (সালানা জলসা = yearly majlis). {< Ar. جلسة /jalsah/ seat, session, meeting}

জহুর /jahur/ *n.* precious stone, a gem, jewel. {< Ar. جوهر /jauhar/ essence, gem, atom, jewel}

জহুরী, জহুরিয়া /jahuri, jahuriya/ *n.* a lapidary who knows and understands the quality of jewels, dealer in precious stones, a jeweler, ~ **জহুর চেনে** a shepherd knows his ewe (জহুরিয়া জহুর চিনে/ বাইন্যা চিনে সোনা - গোদা = A shepherd knows his ewe and a jeweler knows gold. জহুরিয়ে হীরা চিনে/ আইল্যা বেড়া তে কি জানে?) {< Ar. جوهري /jauhari/ essential, principal, jeweler} [sc: narrowing]

জাআজ /jaāj/ *n.* a large ocean-going vessel, a ship, a steamship, a steamer (আদার বিয়ারির জাআজ'র খবর কিয়দ্বাই = The cobbler must stick to his last). {< P. جهاز /jahāz/ a camel's saddle, saddle-tree, a ship < Ar. جهاز /jihāz, jahāz/ set of tools, outfitting of a bride, rigging of a ship} [pc: contraction; sc: widening]

জাগা /jaga/ *n.* place, space, room, landed, property (জিরাইত নাই জাগা / কুস্তা আগের বাগা = There is no place for taking rest; moreover he wants to bring dog on lease (*prov.*). মনে কয় বুক ছিড়ি তৌয়ারে দেখাই/ তুই ছাড়া বুগর ভিতর কেয়ার জাগা নাই - সআ = I wish I would tear my heart to show you that there is no *place* for anyone except you). {< P. جایگاه /jāy-gāh/ habitation, dwelling, any place where a thing stands} [pc: elision]

জাগীর /jagir/ *n.* rent-free landed estate granted by a king to one in return for his meritorious services, food and accommodation in exchange normally of tuition of children. {< P. جایگیر /jāy-gir/ occupying a place, fixing a habitation, making settlement} [pc: elision]

জাত /jat/ *n.* one of the hereditary social classes among the Hindus, a caste, religious community, a class or kind of anything, a racial variety (বেয়াইর বাড়ি রাঙ্গুনিয়া/ সৈয়দপুর গ্রাম/ জাতে-কুলে ভালা মানুষ/ ইমাম আলী নাম - অবি = The house of brother-in-law is at the village of Saidpur in Rangunia; he is of high-caste named Imam Ali). {< Ar. ذات /dhāt/ being, self, person, people of rank, people of distinction}

জাদু /jadu/ *n.* magic, sorcery, enchantment, witchcraft {< P. جادو /jādū/ magic}

- জাদুকর /jadukar/ *n.* magician, sorcerer, enchanter. {< P. جادوكار /jādūkār/ magician}
- জান /jan/ *n.* the living condition of man, life, soul (হেই চটগাইয়া নওজোয়ান আঁরা/ চাডিয়া আঁরার জান - অচ = We are chittagonian young; Chittagong is our *soul*). {< P. جان /jān/ soul, mind, self, life}
- জানদার /jandar/ *n.* animated, possessed of a soul (জানদার মারন গুনাহ'র কাম = Killing a life is sinful act). {< P. جاندار /jāndār/ preserver of life}
- জানোয়ার /janoyar/ *n.* living being, animal, beast; adj. lacking common sense, inhuman. {< P. جانور /jānwar/ alive, living, animal}
- জাবিন /jabin/ *n.* bail (কোর্ট আসামীরে জাবিন দিইয়ে = The court has granted *bail* in favour of the defendant/ accused). {< Ar. ضامن /ḍāmin/ responsible, liable, warrantor, bail}
- জামা /jama/ *n.* garment for upper body e.g. Shirt, blouse, jacket. {< P. جامه /jāma/ garment, gown, coat}
- জামাত /jamat/ *n.* an assemblage, gathering, congregation of prayer (ভাইসব বেলুচির খবর/ ইদর জামাতে বোমা ঢালিল/ মুছল্লির ওপর - রশী = Brothers! News from Beluchistan; bombs have been thrown over worshipers at Eid *congregation*). {< Ar. جماعة /jamā'ah/ group, gang, party, congregation}
- জামিন = জাবিন
- জায়নামায /ja-namaj/ *n.* a mat or carpet on which one says one's prayer (জায়নামায বিছাই নোয়ায পড় = Say your prayer on a *prayer-carpet*). {< P. جانی /jāy/ place + P. نماز /namāz/ prayer} [sc: narrowing]
- জায়েজ /jāyej/ *adj.* allowed by Islamic Shari'ah, lawful in Islam, in vogue, correct. {< Ar. جائز /jā'iz/ permitted, lawful, legal}
- জালেম /jalem/ *n.* oppressor, tyrant (জালেমরে আল্লাহ শাস্তি দিব = Allah will punish the *oppressor*). {< Ar. ظالم /zālim/ tyrant, oppressor}
- জাসুস /jasus/ *n.* emissary, spy. {< Ar. جاسوس /jāsūs/ spy}
- জাসুসি /jasusi/ *n.* espionage (তোয়ার জামাইর উয়র জাসুসি ন গইজ্য = Don't *snoop* on your husband) {< Ar. جاسوسي /jāsūsī/ espionage}
- জাহাজ = জাহাজ (দেশ বিদেশের কত জাহাজ/ এই না নদীর তীরে/ নানারকম পণ্য লইয়া/ বন্দরেতে ভীড়ে - মোলাদা = A number of ships carrying various goods from home and abroad cast anchor to this port at the shore of this river).

জাহান্নাম /jahannam/ *n.* the place or state of punishment for the wicked after death, hell, perdition. {< Ar. جهنم /jahannam/ hell}

জাহেল /jahel/ *adj.* illiterate, unlettered, ignorant (জাহেলন নান কাম ন গরিচ্ = Don't act as an illiterate person). {< Ar. جاهل /jāhil/ ignorant, illiterate}

জিদ /jid/ *n.* obstinate resolution to do or not to do sth, dogged perseverance. {< Ar. ضد /ḍidd/ an opposite, contrast}

জিন /jin/ *n.* a supernatural being or spirit, a demon (চাটিগাঁ চাটির জায়গা ভাই/ জিন পরী সূত ধাই পলাইয়ে / চাটির রোশনি পাই - রশী = Chatigā (Chittagong) is the place of lamp (chati); supernatural spirits and demons had fled away getting the light of the lamp). {< Ar. جن /jin, jinn/ demon (invisible beings, either harmful or helpful, that interfere with the lives of mortal)}

জিনজিরা /jinjira/ *n.* island (নারকেল জিনজিরা = the island of coconut i.e. St. Martin's Island in the district of Cox'sbazar). {< Ar. جزيرة /jazīrah/ island}

জিনিস /jinis/ *n.* thing, article, commodity, substance, essence, worth, subject, matter (এই জিনিসমানর দাম কত? = What is the price of this thing?) {< Ar. جنس /jins/ species, genus, race}

জিন্দেগী /jindegi/ *n.* the span of one's life, life time (জিন্দেগীভর আই সংসার'র বোঝা টানির = I have been bearing the burden of the family for my entire life). {< P. زندگی /zindagi/ life; also P. زنده گی /zinda-gī/ life}

জিম্মাদার /jimmadar/ *n.* custodian {< P. ذمه دار /dhimmadār/ responsible < Ar. ذمة /dhimmah/ custody + P. دار /dār/ keeper, possessor}

জিম্মাদারী /jimmadari/ *n.* custodianship {< P. ذمه داری /dhimmadārī/ responsibility < Ar. ذمة /dhimmah/ custody + P. داری /dārī/}

জিলা /jila/ *n.* the largest administrative unit, district (জিলা চতুগ্রাম রে/ বার আউলিয়ার স্থান/ এই জিলাতে জন্ম/ কত আউলিয়া মাস্তান ও - আগহা = The district of Chittagong is the abode of twelve saints; how many saints were born in this district!) {< P. ضلع /ḍila/ rib, side, part, district < Ar. ضلع /ḍil/ rib, cutlet, side}

জিল্লতি /jillati/ *n.* dishonour, disgrace (জামাই মরি বাদে বউয়ার জিল্লতির শেষ নাই = There is no end of disgrace for the widow after the death of her husband). {< Ar. ذلة /dhillah/ lowness, baseness + B. affix ই}

জুদা /juda/ *adj.* separate, different, ~ অসন be separated, part asunder (বাপ মরি বাদে দু'ভাই জুদা অই গিয়ে = Two brother have been *separated* after the death of their father). {< P. جدا /juda/ separate, divided}

জুব্বা /jubba/ *n.* long-skirted loose outer garment, jubba (ইমাম সাব জুমার দিন জুব্বা পরে = The Imam wears *jubba* every Friday). {< Ar. حبة /jubbah/ jubbah; a long outer garment open in front with wide sleeves}

জুমা /juma/ *n.* weekly congregational prayer on Friday. {< Ar. جمعة /jum'ah/ Friday} [sc: elevation]

জুম্মা /jujã/ *n.* Friday prayer. {< Ar. جمعة /jum'ah/ Friday} [pc: nasalization; sc: amelioration]

জুলুম /julum/ *n.* torture, oppression, tyranny, violence (তারা ইচ্ছামত জুলুম চালায় / কত মা বোনের উপর - ফব = They *torture* as their liking upon many mothers-sisters) {< Ar. ظلم /zulm/ injustice, oppression, tyranny} [pc: anaptyxis]

জেপ, জেফ /jep, jef/ *n.* pocket (তর জেফত টিয়া আছে নে? = Do you have money in your *pocket*?) {< Ar. جيب /jaib/ breast, bosom, heart, pocket, purse} [pc: devoicing; sc: narrowing]

জেব = জেপ

জোওর /joor/ *n.* afternoon, afternoon prayer, (জোওরত = time of afternoon prayer). {< Ar. ظهر /zühr/ noon, midday, midday prayer}

জোয়ান /joyan/ *n.* a person grown to manhood, adult; *adj.* full of youth, strong and stout, ~কি *n.* youth; *adj.* youthful (এই জোয়ানকালে নইলে বিয়া / আরতো বিয়ার মজা নাই - সআ = If marriage does not happen in this *young age* then there won't be any taste for marriage). {< P. جوان /jawān/ young, a young man, youth, lad}

জোয়ানি /joyani/ *n.* youthfulness, youth, calf time. {< P. جوانی /jawānī/ youth, youth man}

জোয়াব = জওয়াব (রাইতে দিনে কত খবর / দিলাম তোয়ারে/ ডালামন্দ কোন জোয়াব / ন দিলা আরে-সরকার = How much information have I given to ceaselessly! You did not reply me good or bad).

জোর /jor/ *n.* strength, power, might, force, pressure, violence (জোর যার মুলুক তার = a mighty person has his sway over everything; (*prov.*) might is right.) {< P. زور /zor/ strength, power, vigour}

জোহা /joha/ *n.* sailors in Chittagong region used to call morning tide as joha. {< Ar.
ضحى /ḍuḥa/ morning, forenoon} [sc: widening]

ট

টর্জাশা /tãřsha/ *n.* an entertaining and amusing performance, a joke, a jest, a fun (টর্জাশা ন গরিচ্ = Don't make a fun). {< P. تماشا /tamāsha/ amusement, pleasure} [pc: nasalization]

টনডুল = তনদুল

ড

ডিয়ালা /diyala/ *n.* extra lower part of an outer wall of a house. {< P. دیوال /dīwāl/ wall} [pc: apothesis]

ডেক /dek/ *n.* cauldron (মেলার গোস্ট ডেকত রাঁধা পড়ে = The meat for a feast must be cooked in a *cauldron*). {< P. دیگ /dig/ a pot, cauldron} [pc: devoicing]

ডেকটি /dekci/ *n.* metallic cooking utensil, a small cauldron (ডেকটিত গরি ভাত রাধ = Cook the rice on a *small cauldron*). {< P. دیگچه /degcha/ pot, small cauldron} [pc: devoicing]

ডেবাইল্লা /debailla/ *adj.* mad in love (সুন্দরীর মাইয়ার এশকে ইতে ডেবাইল্লা অই গিইয়ে = He has become *mad* falling in love with a beautiful girl). {< P. دیوانه /dewāna, diwāna/ insane, foolish, mad, furious}

ডেবাইল্লা /debailla/ *n.* bankrupt, insolvent, beggared {< P. دیواله /dīwāla/ bankrupt}.

ডেবাল /debal/ *n.* wall (ঘরের ডেবাল ভাঙ্গি গিয়ে = The *wall* of the house has fallen). {< dcwal < P. دیوار /dewar/ a wall; also P. دیوال /dīwāl/ wall}

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ত

তআমান /taaman/ *n.* a loose indoor lower garment for men, a *lungi*. {< P. تهنيد /tah-band/ a strip worn round the loin}

তআসিলদার /taasildar/ *n.* officer in charge of collection of revenue of a circle, a *tahsilder*. {< P. تحصيل دار /taḥṣīldār/ collector of revenue < Ar. تحصيل /taḥṣīl/ collection, calling in taxes + P. دار /dār/ keeper, possessor} [pc: compensatory lengthening]

তওফিক /taufik/ *n.* strength, ability (মরিচ পুড়ি পানিভাত খাইতাম/ তওফিকে কুলায় নি? - রশী = I wish I had eaten boiled rice mixed with water and burned pepper. But my *ability* does not permit me). {< Ar. توفيق /taufiq/ success (granted by Allah), happy outcome, good fortune}

তওবা /taoba/ *n.* confession of sin and begging pardon of God, repentance, declaration of avowal of faith (আন কথা লই কান বায় যে/ বেকুব বেদমায়/ বুঝিত পাইল্যে তোওবা খারি /গালত চোয়ার খায়-সৈম = It is the foolish who spreads unreliable rumor; once he understands he *repents* slapping on his own face). {< Ar. توبة /tawbah/ repentance}

তওয়াক্কুল /tawakkul/ *n.* faith, reliance (বিপদ-আপদে আল্লাহর উয়র তওয়াক্কুল রাখিও = *Rely* on Allah in any calamity). {< Ar. توكل /tawakkul/ trust, confidence}

তওয়াংগর /tawangar/ *adj.* rich (আপদ-বলাই চাই ন আইএ/ গরিব কিংবা তওয়াংগর - সৈম = Adversity does not differentiate between the *rich* and the *poor*). {< P. توانگر /tuwāngar/ great, powerful, rich}

তআঁশা = টাঁশা

তকওয়া /takwa/ *n.* the fear of Allah. {< Ar. تقوى /taqwā/ devoutness, piety}

তকদির /takdir/ *n.* that which happen to a person, fate, luck, fortune, destiny (মর তকদির খরাপ = My *fate* is bad). {< Ar. تقدير /taqdir/ estimation, taxation, calculation, fatalism, predestination} [sc: narrowing]

তকরার /takrar/ *n.* group revision of lesson (পইট্যা মদরসাত মইরর পরে তোলাবাকলে তকরার গরে = Students arrange *group-revision of lesson* after the evening prayer at Patiya Madrasa). {< Ar. تكرر /takrār/ repetition}

তকরীর /takrir/ *n.* class lecture, public lecture (esp. religious) (মুহাফেস সাব'র তকরীর ভাল = The *lecture* of the professor of hadith is good. আজিয়া ওয়াজ মাহফিলত সা'দী সাব তকরীর

- পেশ গরিব = Mr. Sa'di will *address the public* in today's religious gathering). {< Ar. تقرير /taqrīr/ establishment, appointment, report} [sc: widening]
- তকলিফ /taklif/ *n.* hardship, suffering, trouble, difficulty ~ দঅন *vt.* put into trouble, harass, cause hardship (অঅনরে আই বউত তকলিফ দিলাম; কিছু মনে ন গইজ্জন = I've *troubled* you a lot. Please don't mind). {< Ar. تكليف /taklif/ bothering, troubling}
- তকসিম /taksim/ *n.* distribution, dividing into shares (মরিবার আগে বাপে পোয়া-মাইয়ার মাঝে সম্পত্তি তকসিম গরি গিয়ে = The father had *distributed* his property among his sons and daughters before he died). {< Ar. تقسيم /taqsīm/ dividing, division, parting}
- তকাব্বরি /tkabbari/ *n.* pride, vanity (সম্পত্তি লই তকাব্বরি ন গইজ্য = Don't *pride* on your property). {< Ar. تكبر /takabbur/ pride, haughtiness}
- তক্তা /takta/ *n.* a low wooden seat (এই তক্তাত ব-ই ভাত খঅ = Take your meal sitting on this *low wooden seat*). {< Ar. تخت /takht/ bed, seat, couch, bench, sofa, chest + B. affix আ} [sc: narrowing]
- তত্তাজা /tattaja/ *adj.* fresh, lively. {< tartaja < tartaja < P. تر /tar/ freash, green, wet + P. تازه /tāza/ fresh} [pc: assimilation]
- তদবির /tadbir/ *n.* act of taking necessary action, act of doing the needful to achieve an end, effort, endeavour, remedy, management, supervision, looking after. {< Ar. تدبير /tadbīr/ planning, organization, management}
- তদারকি /tadaraki/ *n.* taking care, supervision (তুই একেনা বিয়ার এন্তেজাম'র তদারকি গইজ্য = Please *take care* of the arrangement of the marriage). {< Ar. تدارك /tadāruk/ correction, making amends + B. affix ই}
- তনকিছ /tankich/ *n.* shortage, hardship; *adj.* narrow, not spacious (ভোয়ারার ভিডা তনকিছ = Your home is *not spacious*). {< Ar. تنقيص /tanqīs/ diminution, lessening, decrease, lowering}
- তন্দুরস্তি /tandurasti/ *n.* health, bodily vigour (আল্লাহ বিয়ায়্বনরে তন্দুরস্তি এনায়েত গরুক = May Allah grant *good health* to all). {< P. تندرستی /tandurastī/ health}
- তন্দুল /tandul/ *n.* a baking oven, furnace. {< Ar. تونر /tannūr/ a kind of baking oven} [sc: dissimilation]
- তফসির /tafsir/ *n.* explanation, illustration, explanation of the holy Quran (তফসির মাহফিল = The program where Quranic verses are interpreted). {< Ar. تفسير /tafsīr/ explanation, interpretation, elucidation}

- তফসিল /tafsil/ *n.* a paper containing a list or statement of details and annexed to a larger writing as to will, deed etc. a schedule. {< Ar. تفصيل /tafṣīl/ detailed statement, particularization}
- তফাত /tafat/ *n.* distress, discrimination, difference (তার আর আর মাঝে বড়ত তফাত = There is huge *difference* between him and me). {< Ar. تفاوت /tafāwut/ difference, dissimilarity}
- তবকা /tabka/ *n.* layer (আসমান'র তবকা সাত্তান = The sky is seven-layered). {< Ar. طبقة /ṭabaqah/ layer, stratum} [pc: syncope]
- তবন্দ /taband/ *n.* a loose indoor lower garment for man, a *lungi*. {< P. ته بند /tah-band/ a strip worn round the loins}
- তবরুক /tabaruk/ *n.* remnants of foods left by a spiritual teacher. {< Ar. تبرك /tabarruk/ blessing, delight}
- তবল /tabal/ *n.* big chopper (তবল দি হাজ্জিআন কাট্ = Cut the bone by a *big chopper*). {< P. تبر /tabar/ a hatchet, axe} [pc: voicing]
- তবলচি /tabalci/ *n.* one who plays on a tabor (or tabour) as musical accompaniment. {< Ar. طبل /ṭabl/ drum, bass drum + T. چی /chī/ a Turkish affix to form words denoting the agent}
- তবলা /tabla/ *n.* a pair of small drum played on by both hands as musical accompaniment, a pair of tabors. {< Ar. طبل /ṭabl/ drum, bass drum} [pc: apothesis]
- তবলিগ /tablig/ *n.* preaching, the preaching of religion, ~ জমাত organization for the preaching of Islam. {< Ar. تبليغ /tabliḡh/ report, notification, announcement} [sc: narrowing & amelioration]
- তবিয়ত /tabiyat/ *n.* the condition of health, nature, habit (ইতার তবিয়ত খরাপ = He is *bad-natured*. আর তবিয়ত ভাল নয় = My *health* is not good). {< Ar. طبيعة /ṭabīyah/ nature, natural disposition}
- তমান = তঅমান
- তযাল্লি /tajalli/ *n.* majesty, dignity, glory, excellence, greatness (আল্লাহর তযাল্লি দেখি মুসা নবী মূর্ছা গিইল = The prophet Moses *fainted* watching the glory of Allah). {< Ar. تجلى /tajally/ revelation, manifestation}
- তয়মুম /tayammum/ *n.* performing ablution with sand. {< Ar. تيمم /tayammum/ to wash with clean sand or earth where water is unavailable}

- তরক্কি /tarakki/ *n.* progress, uplift, advancement (আল্লাহ তোয়ার জীবনত তরক্কি দউক = May Allah grant you *progress* in life). {< Ar. ترقى /taraqqī/ advance, progress}
- তরতিব /tartib/ *n.* an order of succession, serial, order, rule, system, tradition (তরতিব মত অযু গরঅ = Perform the ablution according to the *system*). {< Ar. ترتيب /tartīb/ order, arrangement, succession}
- তরফ /taraf/ *n.* side, direction (ঐ তরফে যা = Go to that side/area) {< Ar. طرف /ṭaraf/ outmost, tip, side, area}
- তরফ /taraf/ *n.* (met.) wife (দ্বিতীয় তরফে আসুন দুইয়া পোয়া আছে = I've two sons from the second *wife*). {< Ar. طرف /ṭaraf/ outmost, tip, side, area}
- তরবিয়ত /tarbiyat/ *n.* education, manners, forms of etiquette, laws of courtesy. {< Ar. تربية /tarbiyyah/ education, teaching}
- তরমুচ /tarmuc/ *n.* water-melon {< P. تربز /tarbuz/ water-melon} [pc: devoicing]
- তরয /tarja/ *n.* rule, regulation (তরয মত কাম গরিবা = Do your job as per *rule*). {< P. طرز /ṭarz/ type, model, style}
- তরস /taras/ *n.* a concrete floor (তরসত নেডিলে ঠাণ্ডা লাগিব = Laying on a *concrete floor* will cause catching cold). {< P. ترس /turus/ hard soil} [sc: amelioration]
- তরিকা /tarika/ *n.* system, way (তুই কাম গরঅনর তরিকা ন জানঅ = You don't know the *way* of doing work). {< Ar. طريقة /ṭarīqah/ manner, way, method}
- তর্কা /tarka/ *n.* property gained on succession (বড় ভাইয়ে ছোট ভাইয়েরে তর্কা/ততুন মা-রুম গইজে = The elder brother has deprived his younger from *inherited property*). {< Ar. تركة /tarikah/ inheritance, bequest} [pc: syncope]
- তলক /talak/ *n.* heat, flame; *adj.* bitter (থঁউ ইয়ানর কোন তলক নাই = This tobacco does not have any *bitter* taste). {< P. تلخ /talkh/ bitter, acrimonious}
- তলকিন (অঅন) /talkin/ *v.* to be follower of sb. {< Ar. تلقين /talqīn/ instruction, direction, dictate, inspiration, suggestion}
- তলপ /talap/ *n.* salary (আই আজিয়া তলপ পাইলাম = I've received the *salary* today). {< P. طلب /ṭalab/ begging, requesting, seeking, *pay wages, salary* < Ar. طلب /ṭalab/ claim, demand} [pc: devoicing; sc: narrowing]
- তলফি (গরা) /talfi/ *vt.* destroy, ruin, lay waste, wreck, spoil, waste, damage (পরিসার হক তলফি ন গইজা = Don't *waste* other's right). {< Ar. تلف /talf/ ruin, damage, waste + B. affix ই}

তশতরি /tashtari/ *n.* a small plate, a quarter plate, a half-plate (তশতরিত গরি নাশতা দঅ = Serve the breakfast on a *half plate*). {< P. تشتكى /tashtakī/ a small dish or saucer, bowl, cup} [pc: alternation of consonant]

তশরিফ (আনা) /tashrif/ *vi.* arrive, be present (used for an honourable person) (বউত মণ্ডর উলেমা ওয়াজ মাহফিলত তশরিফ রাখিবান = Many famous ulema will be *present* at the religious gathering). {< P. تشریف اوردن /tashrf awardan/ to honour with a visit, to come}

তসবি ছড়া /tasbi chara/ *n.* a rosary of 100 beads used by Muslims. {< Ar. تسبيح /tasbīḥ/ glorification of Allah by exclaiming *subhanallah* + B. chara}

তসবি জপা /tasbi japa/ *vi.* recite holy words silently to a certain number counting on a rosary. {< Ar. تسبيح /tasbīḥ/ glorification of Allah by exclaiming *subhanallah* + B. japa}

তহমদ /tahmad/ *n.* a kind of loin-cloth. See তঅমান

তহরিমা বান্দা /tahrīma bandha/ *vi.* to bend two hand to start the prayer of a Muslim. {< P. تحريمه /taḥrīma/ saying Allahu Akbar at the beginning of prayer < Ar. تحريم /taḥrīm/ prohibition (takbir tahrīma prohibits a worshiper from involving in earthly affairs) + B. bandha}

তাআছিল /taachil/ *n.* nature, habit, character, mental course, intention and inclination (ইতার তাআছিল খরাপ = His *intention* is bad). {< Ar. تاثير /ta'thīr/ effect, influence, impression} [pc: L < R: alternation of consonant]

তাআজত নোয়ায /taajt noaj/ *n.* optional prayer prescribed for the small hours of night. {< Ar. تهجد /tahajjud/ night prayer} [pc: contraction + devoicing]

তাআনা /taana/ *n.* a sarcastic or censorious remark, a reflection. {< Ar. طعنة /ṭa'nah/ stab, thrust, attack, calumny vilification} [sc: met.]

তাআম /taam/ *n.* that which is eaten to keep oneself living, food, meal, light food, snacks (আগে তাআম বাদে কাম = *Food* is first, then work). {< Ar. طعام /ṭa'ām/ food, meal}

তাআলুক /taalluk/ *n.* relation (তলুই (তোর লয়ে) আঁর কোন তাআলুক নাই = I don't any *relation* with you). {< Ar. تعلق /ta'alluq/ attachment, devotion}

তাইযুব /taijjob/ *n.* amazement, wonder, perplexity, adj. amazing (তাইযুব ব্যাপার = *amazing* matter). {< Ar. تعجب /ta'ajjub/ astonishment, amazement}

- তাবারাক /tawaf/ *n.* act of going round on foot with reverence from right to left. {< Ar. طواف /ṭawāf/ round, round-trip}
- তাক /tak/ *n.* a board fixed along a wall or an almirah to support articles, a shelf (তাকত বই রাখা = Put the book on the *shelf*). {< Ar. طاق /ṭāq/ arch, vault, stratum, layer}
- তাক্কাম /takkam/ *adv.* continuously (ইট পোড়ার সমত তাক্কাম কয়লা মারা পড়ে = It is necessary to throw coal *continuously* while brick is burnt). {< takaddam < Ar. تقدم /taqaddum/ drive, push, progress} [pc: elision]
- তাকত /takot/ *n.* power, ability (আঁতুন এই ফোঁঝা বইবার তাকত নাই = I don't have ability to carry this weight). {< Ar. طاقة /ṭāqah/ ability, power}
- তাকিয়া /takiya/ *n.* shrine of a Muslim saint. {< Ar. تكية /takiya/ monastery (of a Muslim order), hospice, asylum}
- তাগত /tagot/ *n.* power, ability (পনরজন্যা পরিবার আঁর/ রোজগাজ্যা একজন/ হক্কলর পেট ভরে মতন/ হেদুর তাগত নাই - রশী = The number of my family's member is fifteen; however wage-earner is only one. I don't have *ability* to make everyone's stomach full). {< Ar. طاقة /ṭāqah/ ability, power} [pc: voicing]
- তাছিল /tachil/ *n.* influence, dominance (ইতার উয়র আইজও খরাপ পোয়াইজ্যার তাছিল আছে = He is still under the *influence* of bad companions). {< Ar. تأثير /ta'thir/ effect, influence, impression} [pc: L < R alternation of consonant]
- তাজা /taja/ *adj.* full of health, fresh, in good condition, new, not before known, not secondhand. {< P. تازه /tāza/ fresh, new; also Ar. تازة /tāzah/ and طازة /ṭāzah/ fresh, tender}
- তাজ্জব /tajjob/ *n.* amazement, wonder, perplexity; *adj.* amazing (বিয়াত টিয়াত হঁঅলা টঅলা/ ছনা ন যায় ভাই/ হাসিখুশি গেরামত নাই/ একি তাজ্জব কারখানা - রশী = O brother! Traditional marriage songs are not heard, the village is now out of pleasure; what an amazing factory it is!) {< Ar. تعجب /ta'ajjub/ astonishment, amazement}
- তাতোছ-ছড়া /tatoch-chaṛa/ *n.* bowels, inside of the earth, deep trench {< Ar. تحت الثرى /tahtath-tharā/ under ground} [pc: elision]
- তাব /tab/ *n.* strength, power, ability (তার তাবে বউত লাইট্যাল আছে = There are lot of ruffians under his grip). {< P. تاب /tāb/ heat, warmth, power, ability}

- তাবা ১ /taba/ *n.* a frying pan (তাবাত রুটি সেকঅ = Bake the bread on a *pan*). {< P. تَابَا /tābā/ a frying pan}
- তাবা ২ /taba/ *n.* destruction, ruin, perishing (ইতে তাবা অই গেলগৈ = He has been ruined). {< P. تَبَاهَى /tabāhī/ destroyed, lost, destruction, ruin} [pc: elision]
- তাবিজ /tabij/ *n.* an amulet containing holy words or a charm against evils, usually worn on the arm (বদনজরত তুন পোয়ারে বাচাইবল্লাই গলাত তাবিজ বাধি দঅ = Knot an *amulet* in the neck of the baby in order to save him from evil eye. হুদা তাবিজ'র জোর নঅ/ কেইল'র জোরও লাগে = The strength of *amulet* is not enough; the strength of waist is also needed (*prov.*)). {< Ar. تَعْوِذ /ta'wīdh/ amulet, charm}
- তাবির /tabir/ *n.* explanation of dream. {< Ar. تَعْبِير /ta'bīr/ interpretation of dream, assertion, declaration} [sc: narrowing]
- তাবিল /tabil/ *n.* an instrument for weaving a net. {< Ar. تَحْوِيل /tahwīl/ transformation, conversion, change, modification, transfer} [sc: narrowing]
- তাবুত /tabut/ *n.* coffin, an improvised cot for carrying coffin. {< Ar. تَابُوت /tābūt/ box, case, coffin}
- তাবে /tabe/ *n.* follower. (ইতে আঁর তাবে = He is my *follower*). {< Ar. تَابِع /tābi'/ following, subordinate}
- তাবৌত /tabaut/ *n.* intervening space, distance (কাক্সবাজার আর শহর ১০০ মাইল'র তাবৌত = The *distance* between Cox'sbazar and Chittagong is 100 miles). {< Ar. تَفَاوُت /tafāwut/ difference} [pc: voicing]
- তামবি /tambi/ *n.* searching; ~ গরন *vt.* caution, warn (আঁই ইতারে বউত বার তামবি গজ্জি = I've *warned* you several times). {< Ar. تَنْبِيهِ /tanbīh/ warning, awakening}
- তামাদি /tamadi/ *n.* lapse of the scheduled time; the state of being time-barred; *adj.* barred by limitation, time-barred (খাজানা ন দিলে জবিন তামাদি অই যাইব = Non-payment of land-tax will result in *time-barred*). {< P. تَمَادِي /tamādī/ containing a long time, perseverance < Ar. تَمَادَى /tamādā/ to continue, to last}
- তামাম /tamam/ *adj.* all, entire, whole, complete; *n.* end, termination, completion {< Ar. تَمَام /tamām/ full, whole, entire, complete}
- তামাশগির /tamashgir/ *n.* spectators of amusement. {< tamashagir < P. تَمَاشَا /tamāshā/ amusement + P. گِير /gīr/ a captor, taker, seizer} [pc: syncope]

তার /tar/ *n.* metal string, wire (কারেন্টের তারত লাগি উল্লুয়া কাউয়া মারা গিইয়ে = A crow has died touching the *wire* of electricity). {< P. تار /tār/ top, warp of a web in the loom, a wire, thread} [sc: narrowing]

তারবাআন্তে = তারবাদে

তারবাদে /tarbade/ *conj.* After this, afterwards, then, hereafter, henceforth. {< B. তার /tar/ this + Ar. بعد /ba'd/ then, there after + B. affix এ}

তারাবীহ /tarabih/ *n.* special prayer prescribed for the month of Ramadan which is said after the night prayer. {< Ar. تراويح /tarāwīh/ prayer performed during the night of Ramadan}

তারিখ /tarik/ *n.* the numerical designation of a day, a date, history, the narrative of events recorded chronologically (আইজ্যা ক তারিখ = what *date* is today?) {< Ar. تاريخ /tārik/ date, time, history}

তারিফ /tarif/ *n.* praise (হযুরে তোআর পোয়ার খুব তারিফ গইল্য = The teacher has *praised* well your son). {< P. تعريف /ta'rīf/ making known, signifying, definition, introduction, praise < Ar. تعريف /ta'rīf/ introduction, definition} [sc: narrowing]

তালাইশ = তালাশ (তারে এই বাজারত হারাইলাম/ তালাইশ গরি ন পাইলাম-আগহা = I've lost her in this market; but didn't get him after *searching*).

তালাক, তেলাক /talak, telak/ *n.* repudiation of marriage tie, legal dissolution of marriage, divorce ~দঅন *vt.* dissolve the marriage contract, divorce. {< Ar. طلاق /ṭalāq/ divorce, talak}

তালাকনামা /talaknama/ *n.* deed of divorcement (executed by either part) (তালাকনামা পাঠাই দিলাম/ চিঠির ভিতরে/ রঙ্গরসে মনর হাউসে/ বৈদেশ থাক গই/ আস্তে ন লাগে তোয়ারে/ আর লাইগদুনু তোয়ারে-সৈম = (a wife to her husband) I've sent *deed of divorcement* with the letter. So, stay abroad enjoying your life with fun and frolic. I don't need you; I don't need you more). {< Ar. طلاق /ṭalāq/ divorce, talak + P. نامه /nāma/ writing, letter}

তালাশ /talash/ *n.* search, inquiry, quest, seeking after/for ~ গরন search, trace, investigate (তুই ময়নার লাগি রে লইলাম/ বৈরাগীর ভেশ/ তালাশিয়া ফিরি রে ময়না/ না পাই তোর উদ্দেশ - মোনা = I've worn the outfit of a medicants for you, o myna! I have been searching for you, o myna! But find not your address). {< P. تلاش /talāsh/ search, study, fancy, imagination}

তালিম /talim/ *n.* act of instructing or giving useful lesson, act of imparting education or training, instruction, advice, lesson, education, training (তোয়াৰে কনে গানৰ তালিম দেয়? = Who *train* you in singing?) {< Ar. تعليم /ta'lim/ advice, instruction, direction}

তালেবে এলেম /talebe elem/ *n.* student of Islamic Institutions, seeker of knowledge {< Ar. طالب /tālib/ seeker + Ar. علم /ilm/ knowledge}

তাম্বিশি /tashshi/ *n.* a earthen moveable wash-basin (তাম্বিশিত ছেফ ফেলঅ = Spit in a earthen moveable wash-basin). {< P. طشت /ṭasht/ basin, ewer, cup, bowl} [pc: assimilation]

তাসির (গয়ন) /tasir/ *vt.* to influence (আঁৰ কথা ইভাৰ উয়ৰ তাসির গইজ্যে = My speech has *influenced* him). {< Ar. تأثير /ta'thīr/ effect, influence, impression}

তিলিসমাতি /tillismati/ *n.* act of producing effects by supernatural means, magic, sorcery. {< Ar. طلسم /ṭilasm/ a seal or the like, inscribed with mysterious words or characters; charm, magical combination of words + B. affix আতি}

তীর /tir/ *n.* an arrow, a dart, ~ মারা *vi.* shoot an arrow {< P. تیر /tīr/ an arrow, either for shooting or casting lots}

তুনদুল = তনদুল

তুফান /tufan/ *n.* a violent storm, tempest, hurricane (হেই ৰাতুয়া ঝড়-তুফানত/ দইজ্যার পানি আইল - আগহা = A violent *storm* brought sea-water in that night). {< Ar. طوفان /ṭūfān/ flood, deluge, inundation}

তুয়ান /tuyan/ *n.* a violent storm, tempest, hurricane (দৈর্গাৰ কূলত বসত গৰি/ ঠেগাই ঝড়-তুয়ান = We reside on the shore of the sea and counter *storms and floods*). {< Ar. طوفان /ṭūfān/ flood, deluge, inundation} [pc: contraction]

তুরুনজা /turunja/ *n.* shaddock, pomelo. {< P. ترنج /turunj/ an orange}

তুলকালাম /tulkalam/ *n.* a noisy quarrel, tumultuous, brawl, uproar. {< Ar. طول الكلام /ṭawlal kalm/ long speech} [sc: pejoration]

তেইকা /teikka/ *n.* cap (ধলা তেইকা মাখাত দিয়াৰে / মানুস কদুয়া য়াৰ -ৰশী = Some people are going with white *caps* on their heads). {< Ar. طاقية /ṭāqīya/ white cotton skullcap (often worn under the tarboosh in Egypt), fatigue cap} [pc: epenthesis]

তেজাৰত /tejarat/ *n.* business, trade. (এই বছৰ তেজাৰতৰ অবস্থা ভাল নয় = The condition of *business* is not good in this year). {< Ar. تجارة /tijārah/ commerce, trade, merchandise}

তেয়াল /tezal/ *n.* sharp, pointed sharp-edged (এই দঅ-আন তেয়াল = This chopper is sharp). {< P. تيز /tez/ sharp, pointed, cutting, acute + B. affix আল}

তেলাওয়াত /telawat/ *n.* recitation of the holy Quran (কারী বাসেত'র তেলাওয়াত খুঁউব সুন্দর = The recitation of Qari Basit is very melodious). {< Ar. تلاوة /tilāwat/ reading, public reading, recitation}

তো'মত /to'mat/ *n.* bad name, ill-repute, defamation, calumny ~ *vt.* দঅন defame, slander, make false accusation (ইতে সতি মাইয়া-গোয়াইন্দর নামে তো'মত দে = He makes false accusation against virtuous women). {< Ar. تهمّة /tuhmah/ accusation}

তৈয়ার (গয়ন) /taiyar/ *vt.* to make ready, build, contract. {< P. تيار /taiyār/ ready, prepared < Ar. طيار /ṭayyār/ flight ready to fly}

ভোকাবরি = তকাবুরি

ভোয়াংগর = তওয়াংগর

ভোলবা /tolba/ *n.* students. {< Ar. طلبية /ṭalabah/ seeker, pursuer, applicant, student}

ভোহফা /tohfa/ *n.* gift, presentation {< Ar. تحفة /tuḥfah/ present, rarity}

দ

দাত /daat/ *n.* invitation (আঁরা দাত খাই আইদে = We are returning from an *invitation*). {< Ar. دعوة /da'wah/ call, appeal, invitation, request, plea} [sc: narrowing]

দইয়া /daijja/ *n.* sea, large river (আঁরা দইয়ার কুলত বসত গরি = We are living on the coast of the *sea*). {< daria < P. دريا /daryā/ sea, ocean, river} [pc: assimilation + epenthesis]

দইয়া = দইয়া

দইয়ুচ /daiyuc/ *n.* one who maintain his family with a wanton woman. {< Ar. ديوت /dayyuth/ cuckold}

দওম /daom/ *n.* class two from the upper side in non-govt. qaumi madrasah (ইতে দওমত পড়ে = He reads in *class two*). {< P. دوم /duwum/ the second} [sc: narrowing]

দখল /dakhal/ *n.* possession, occupation, access, (right of hold), hold, control, entrance, admission reach ~ গরন occupy, grab (ইতে আঁর জবিন দখল গইজে = He has *grabbed* my land). {< Ar. دخل /dakh/ interference, intervention, takings}

দনদৌশা /dandousha/ *n.* worry, anxiety. {< P. دندش /dandish/ a muttering to oneself in anger or joy}

দফন /dafan/ *n.* burial, interment, inhumation (আঁই হাকুর দফনত শরীক আইত যাইর = I'm going to attend the burial ceremony of my uncle). {< Ar. دفن /dafn/ burial}

দবচ = দবয

দবয means 'strong' in CB. Shahidullah thinks that its root is derived from the Arabic word دبيز /dabīz/; but this researcher could not find it in Arabic; however the word may be derived from a Persian word دبوس /dabūs/ which means 'club or iron-headed mace used by cavalry'.

দম /dam/ *n.* breath, breathing, vitality, life, energy, spirit, break, rest for a while, patience, waiting (বাংলাদেশী প্লেয়ারঅকলত তুন দম নাই = Bangladeshi players don't have energy. একেনা দম লঅনা = Wait a bit). {< P. دم /dam/ breath, air, life}

দমদমা /damdama/ *n.* a raised shelf under the roof of a house where household things are put. {< Ar. دمام /dumādīm/ hillock} [sc: met.]

দরকার /darkar/ *n.* necessity, need, requirement; *adj.* necessary, needful (মনের মানুষ থাকলে কাছে/ টাকা পয়সার কী দরকার - আগহা = Until my beloved one is beside me I do not *need* money). {< P. درکار /darkār/ necessary, useful, in use}

দরকারি /darkari/ *adj.* necessary, useful, important (আই অমনর কাছে একান দরকারি কামে আসি = I've come to you for a *necessary* task). {< P. درکار /darkār/ necessary + B. affix ই}

দরখাস্ত /darkhast/ *n.* application, request, petition, appeal, entreaty, proposal ~ apply for, submit an application (অউডা কঅছাই ভাইপুত/ কোনে বলে মোট্টেক পাশ গল্পি/ বাংলাত একান দরখাস্ত / কা লেখিত ন পাল্লি-সৈম = O nephew! Tell me one thing: how could you pass matriculation? Why could not you write an *application* in Bangla?). {< P. درخواست /darkhwāst/ petition, application, appeal}

দজ্জাল /dajjal/ *n.* one-eyed man, liar, great deceiver, imposter, (of women) spiteful, shrew, virago, furious; *adj.* wicked, devilish, hell-born (দজ্জাল বেডিউয়া সংসারগান ছারখার গরি দিল = The *virago* woman has *ruined* the family). {< Ar. دجال /dajjāl/ cheat, imposter}

দরগা, দরহা /darag, darha/ *n.* tomb of dervish {< P. درگاه /dargāh/ the king's court, port, gate, a court before a palace or great house, mosque} [sc: narrowing]

দরজা /darja/ *n.* door, gate, entrance, doorway {< P. دروازه /darwāza/ door, gate} [pc: elision]

দরদ /darad/ *n.* pain, ache, affliction, sympathy, affection (তান্নাই কাদের আর পরান/ তাতে নাই দরদ = I soul is crying for him; but he does not have any pity for me). {< P. درد /dard/ pain, ache, affliction, pity, sympathy} [pc: anaptyxis]

দরদবন /daradban/ *n.* relative, well-wisher, soul-mate (আঁতুন বেশী কন্ দরদবন/ জুটিল তোয়ান্নাই?). {< P. درد /dard/ pain, ache, affliction, pity, sympathy + P. بند /band/ band, tie} [pc: anaptyxis + omission of word-final consonant]

দরদি /daradi/ *n.* well-wisher, soul-mate (তুই ছাড়া দরদি আর/ দুইন্যাত কেয় নাই = I don't have any *well-wisher* except you). {< P. درد /dard/ pain, ache, affliction, pity, sympathy + B. affix ই}

দরবদর /darbadar/ *n.* beggar, one who is not self-dependant (ইতার এখন দরবদর হাল অইয়ে = Now he is in a *condition of beggar*). {< P. دربدر /dar-ba-dar/ from door to door} [sc: met]

দরবার /darbar/ *n.* court, hall of royal audience, audience-chamber, holding of a court, holding of a court, durbar-levee (পীরর দরবারত্ তুন কেউ খালি হাতে ফিরি ন যায় = None

returns from the *court* of a saint with empty of hand). {< P. دربار /darbār/ house, dwelling, court, the court or levee of a prince}

দরবারি /darbari/ *adj.* courtly, elegant, elegant and polished {< P. درباری /darbārī/ an attendant at a darbar}

দরজি /darji/ *n.* tailor {< P. درزی /darzi/ tailor}

দরস /daras/ *n.* lesson, study, learning. {< Ar. درس /dars/ reading, learning} [pc: anaptyxis]

দরিন্দা /darinda/ *n.* wild beast. {< P. درنده /daranda/ render, fierce, wild beast}

দরিয়া = দইয়া

দরুদ /darud/ *n.* benediction, blessing, salutation esp. of prophet Muhammad {< P. درود /durūd/ benediction, prayer, praise}

দলিল /dalil/ *n.* deed, document, evidential document, piece of evidence, proof (তোয়ার দাবীর দলিল কি? = What is the *proof* in favour of your claim?) {< Ar. دليل /dalīl/ indiction, proof, evidence}

দস্তরখানা /dastarkhana/ *n.* piece of cloth spread on the ground on which meal dishes are placed; table cloth. {< P. دسترخوان /dastarkhwān/ a piece of cloth on which meals are served}

দস্তুর /dastur/ *n.* custom, usage, convention, practice (দস্তুরমত দায়িত্ব পালন করিবা = Fulfill your responsibility according to *custom*). {< Ar. دستور /dastūr/ regulation, by-laws, constitution}

দহলিজ /dahlij/ *n.* drawing room, lounge (শালিস দহলিজত আইব = The court will seat on the *lounge*). {< Ar. دهليز /dahliz/ anteroom, hall-way}

দাইলা /daila/ *n.* receipt of the payment of tax (দাইলা হেফাজতে রাখিও = Preserve the *receipt* of payment. খাজানা দি দাইলা লবি = Take a *receipt* while paying the tax). {< dakhila < dakhla < Ar. دخل /dakhil/ income, revenues, receipts + B affix আ} [pc: contraction]

দাওয়াত /dawat/ *n.* invitation (গফুর মিয়া আসিয়ল বিয়ার / দাওয়াত দিবার ল্যাই/ ময় মুরব্বির কাছে মিয়া জানায় রে সালাম-দীআ = Gafur Mia has come to invite to his marriage and saluted the elders). {< Ar. دعوة /da'wah/ call, appeal, invitation, request, plea}

দাওয়া /daora/ *n.* the lesson of hadith in specialized level (ইতে দাওয়া পড়ের = He is *learning* hadith in specialized level). {< Ar. دورة /dawra/ cycle, round, tour}

- দাগ /dag/ *n.* mark, spot, scratch, speck, stain, smudge (সাদা মনত দাগ লাগাইল আঁরে সরল পাই - আগহা = Taking advantage of my simplicity he has *spotted* my clean heart). {< P. داغ /dāg/ mark, spot}
- দাগা /daga/ *n.* deceit, treachery, cheating, fraud, deception, artifice, delusion, distress, heartbreak (সরল মনে দাগা দিয়া/ পরান বন্ধু গেল ভুলিয়া - সআ = *Breaking* my simple heart my beloved has forgotten me. পুরুষ মানুষ ভোঁয়ারার কন বিশ্বাস নাই/ দাগা দি গেলে গৈ পিরিতি শিখাই - সআ = I don't have any faith in you, o man! You used to teach love by *breaking* woman's heart). {< P. داغ /dāg/ mark, spot + B. affix আ}
- দাগাবাজ /dagabaj/ *adj.* deceitful, fraudulent, treacherous, *nn.* Cheat, swindler. {< P. داغ /dāg/ mark, spot + B. affix আ + /bāz/}
- দাগী /dagi/ *adj.* spoiled, stained, spoilt, branded, previously convicted, convict ~ আসামী previously convicted accused. {< P. داغی /dāgī/ spotted, stained}
- দানা ১ /dana/ *n.* seed, grain. {< P. دانه /dāna/ grain, berry, seed of grain or fruit}
- দানা ২ /dana/ learned, educated, intelligent, judgeable (বেদানা দোসতত্ তুন দানা দোশপন ভাল = A *Learned* enemy is better than an illiterate friend (*prov.*)). {< P. دانا /dānā/ learned man}
- দানাদার /danadar/ *n.* grains, food grains. {< P. دانه دار /dānadār/ containing grain}
- দাবা /daba/ *vi.* to walk slowly (তে পাতাত দুখ পাইয়ে; দাবাই হাটের = He got pain in his leg; so, he *walks slowly*). {< Ar. دب /dabba/ to creep, crawl, to move slowly}
- দাবাই /dabai/ *n.* medicine, remedy, cure ~ দঅন give medicine, treat a patient (হক্কল অসুখ'র দাবাই আছে = Every illness has its *remedy*. হারা গায়ে যা উডি গেল/ দাবাই ন পাইর দেশ ভরি-রশী = All over body is ulcerated; but I can't find *medicine* in the whole country. ঘুম গেলে স্বপ্নে দেখি/ জাগিলে কাছে ন পাই/ ওরে বন্ধু কঅনা খুলি / এ রোগর কি দাবাই - সআ = I see him in dream; but can't get him near while awaking. O dear! Please tell my elaborately what is the *medicine* of this illness). {< Ar. دواء /dawā'/ remedy, medication, medicine}
- দাবাইল্যা /dabailla/ *n.* bankrupt, a group of Chittagonian who remained abroad. {< P. ديواله /dīwāla/ bankrupt} [sc: widening]
- দামান /daman/ *n.* son-in-law. {< P. داماد /dāmād/ son-in-law, father-in-law, near ally} [pc: nasalization; sc: narrowing]

- দারু /daru/ *n.* medicine, remedy (লেখা নাই পড়া নাই ইসাক মাস্টার; অসুখ নাই দারু নাই অলখাইর ডাক্তার = Isaq master is illiterate and All khair (Abul Khair) became a doctor without any knowledge of *medicine*.) {< P. دارو /dārū/ medicine, drug, remedy}
- দারুচিনি /darucini/ *n.* cinnamon. {< Ar. دارصيني /dārṣīnī/¹ cinnamon}
- দালান /dalan/ *n.* brick-built or stone-build building (আগে চাট্টিয়ার গ্রাম এলাকাত দালান কম আছিল = Previously there were a few *brick-built buildings* in rural areas of Chittagong). {< P. دالان /dālān/ hall, vestibule, a covered way, a corridor} [sc: widening]
- দালাল /dalal/ *n.* broker, agent, commission-agent (ইতে গরুর দালাল = He is cow-broker). {< Ar. دلال /dallāl/ auctioneer, broker, middleman} [pc: haplology]
- দিওয়ানা /diwana/ *adj.* mad, frenzied, inspired, obsessed. *n.* madman, lunatic, God-intoxicated person, lover (নাই কিরে তোমার দয়ামায়া/ আই তোমার দিওয়ানা-সরকার = Don't you have any love and affection? I'm mad on you. অল্প বসত কচি মনান (মন খানা)/ দিওয়ানা গরি দিলা- মো: নুরুল আলম = You has made my soft heart mad in young age). {< P. ديوانه /dewāna, diwāna/ insane, foolish, mad, furious}
- দিকদারি /dikdari/ *n.* displeasure, discontent, annoyance, irritation, vexation, exasperation (এত দিকদারি আই সহজ্য গরিত ন পারির = I can't bear so much *discontent*). {< P. دق داری /diqq-dārī/ trouble, vexation < Ar. دق /diqq/ + P. داری /dārī/}
- দিদার /didar/ *n.* sight, interview, meeting (বেহেশত মুমিন অকলে আল্লাহর দিদার পাইব = Believers will meet Allah in the Heaven). {< P. دیدار /dīdār/ sight, vision, look}
- দিদারি /diddari/ = দিকদারি [pc: assimilation]
- দিল /dil/ *n.* heart, mind, soul {< P. دل /dil/ heart, mind, soul}
- দিস্তান /distan/ *n.* story, tale, fiction (গুটলা পিউন্দাইগা ফইরার দিস্তান = The *story* of a envious beggar). {< P. داستان /distān/ history, romance, idle talk}
- দীন /din/ *n.* religion, faith, creed. {< Ar. دين /dīn/ religion, creed}
- দীনদার /dindar/ *adj.* religious, pious, virtuous (মানুষউয়া বউত দীনদার আছিল = The man was very *virtuous*). {< Ar. دين /dīn/ religion, creed + P. دار /dār/}
- দুইনাই /duinnai/ *n.* the world, universe (দুইনাইত তার গুটলা বউ ছাড়া কেউ ন আছিল = There was none for him except a wife in this *world*. পিরিত গরি ব্রাহ্মণে খায় / মুচির ঘরর ভাত/ স্বরণে নরণে পিরিত/ পিরিতির দুইনাই - আগহা = Love compels a Brahman to take meal at the house

¹ The word is found in Ibn Khurdajbeh

of a cobbler; love is in heaven, love is in hell, love is in the whole world). {< Ar. دنيا /dunyā/ world, earth, this world} [pc: epenthesis & apothesis]

দুনিয়া /duniya/ *n.* the world, universe (তুই ছাড়া আই এই দুনিয়াত/ চোখে দেইর আঁধার-আগহা = Without you I'm watching darkness in this world). {< Ar. دنيا /dunyā/ world, earth, this world} [pc: Anaptyxis]

দুনিয়াদার /duniyadar/ *adj.* worldly, self-seeking, worldly minded (দুনিয়াদার আশেমত্ তুন সাবধান = Be careful of worldly-minded theologians). {< Ar. دنيا /dunyā/ world, earth, this world + P. دار /dār/ imp. of dāstan in comp. holding, possessing}

দুনিয়াদারী /duniyadari/ *n.* worldly affairs, attention to worldly concerns, worldiness (আঁতে দুনিয়াদারী গম ন লার/ পোয়ার কাণ্ডকীর্তি গম ন লার-সরকার = Worldly affairs do not appear good to me; misdeed of my son does not appear good to me). {< Ar. دنيا /dunyā/ world, earth, this world + P. داری /dārī/ thou hast or holdest}

দুনিয়া-বাছা /duniya-bacha/ *adj.* world-famous, accepted throughout the world (দুনিয়া বাছা আলেম = world-famous theologian). {< Ar. دنيا /dunyā/ world, earth, this world + B. বাছা /bacha/ selected}

দুনিয়াবী /duniyabi/ *adj.* worldly, belonging to the world (বিয়াশাদী দুনিয়াবী নিয়ামত = Marriage is worldly blessing). {< Ar. دنيوي /dunyawī/ also Ar. دنياوي /dunyāwī/ worldly, earthly, secular}

দুবাইঅলা /dubaila/ *n.* a Bangladeshi who resides in Dubai for earning foreign currency, Dubaiwala (ও সখিনা ও হাসিনা / চাইলে তোরা আয়/ দুবাইঅলা মেহমান আইসে/ আর দুলাভাই - সআ = O Sakhina, O Hasina! Come; Come if you want to see. Guest from Dubai has come; actually he is my brother-in-law). {< Ar. دبي /dubai/ + P. والا /wālā/ friend}

দুমদুইম্মা /dumduimma/ *adj.* swell, inflate, distend, grow (আর পেট দুমদুইম্মা আই আছে = My belly is becoming swell.) {< Ar. دمام /dumādīm/ hillock} [sc: met.]

দুরুস কুরা /durus kura/ *n.* a roasted hen which is uncut and unbroken (গরবা আইলে দুরুস কুরা রাখন চাটিয়ার নিয়ম = It is the custom of Chittagong to roast a hen entirely without cutting it into pieces when guests come. জামাইর কথা দোচরা / দুরুস কুরা মোচরা-সরকার = The matter of son-in-law is different; It is needed to roast a hen entirely for him). {< P. درست /durust/ entire, complete} [pc: omission of word-final consonant]

দুশমন /dushman/ *n.* enemy (মা ন চাইলাম, বাপ ন চাইলাম/ চাইলাম তোমার মন/ আড়াইল্যা পাড়াইল্যার কাছে/ বানাইলা দুশমন - আগহা = Neither I wanted mother nor father; I only wanted your heart. But you made me *enemy* to my neighbours). {< P. دشمن /dushmān/ an enemy}

দুশশন = দুশমন [pc: assimilation]

দুশশনি /dushshani/ *n.* enmity (হিতে মনে মনে আঁর লই দুশশনি গরে = He feels *enmity* for me). {< P. دشمن /dushmān/ an enemy + B. affix ই}

দেওয়ানা = দিওয়ানা (দেখা পাইতাম পুছার গইরতাম রে/ দেওয়ানা কিল্যাই বানাইল - সআ = If I met him I could have asked him why have he made me *mad*. সোনা বন্ধু তুই আমারে/ করলি দেওয়ানা/ মনে তো মানে না/ দিলে তো বুঝে না-আগহা = O my sweetheart! You have made me mad; my heart can't tolerate, my mind can't understand).

দেওয়াল /dewal/ *n.* wall (মাইটা দেওয়াল পড়ি রইয়ে/ পানির ভিতর-আগহা = Earthen walls have fallen under water). {< P. ديوال /dīwāl/ wall}

দেমাক /demak/ *n.* pride (এত দেমাক দেখাইলে / আঁর রু খরাপ অইলে/ ঐ কর্ণফুলির পানিত ডুবি/ দি ফেলাইয়ম জান-সআ = If you show so much pride and my heart becomes glum I will sacrifice my life sinking in the water of Karnafuli). {< P. دماغ /dimāgh/ the brain, the palate, *pride*, haughtiness < Ar. دماغ /dimāgh/ the brain} [pc: devoicing]

দেহাত /dehat/ *n.* area, region (তাইন ঐ দ্যাহাতে থাকেন = He lives in that *area*). {< P. ديهات /dīha/ town, village}

দোআহিত = দোয়াত

দোদিলবান্দা /dodilbanda/ *n.* a person, whose deeds do not suit his words. {< P. دو /du/ two + P. دل /dil/ heart + P. بنده /banda/ a slave}

দোপিয়ার্জা /dopiṽṽja/ *n.* a fish or meat curry with onion. {< P. دوپيازه /du-piyāza/ a rich fricassee made with butter, turmeric, onions, garlic and various spices; a dish without gravy}

দোবারা /dobarā/ *adv.* second time (আঁই তরে দোবারা তমি ন গইজ্যম = I'll not warn you for *second time*). {< P. دوباره /do-bārah/ twice, double- distilled}

দোমাআলা /doma'ala/ *adj.* two-stored, double-stored (আঁর বন্দা একান দোমাআলা বাড়ি বানাইয়ে = My elder brother has built a *two-stored* house). {< P. دو /do/ two + Ar. محل /maḥall/ place, location, residence + B. affix আ}

দোযক /dojak/ *n.* hell (কবির গুনাহ গইল্যে দোযকত যা পরিব = A great sin will lead you to hell in hereafter) {< P. دوزخ /dūzakh/ hell}

দোযক = দোযক

দোয়া /doya/ *n.* blessing, benediction, prayer, salutation, wish, invocation, supplication ~ গরন give a blessing, pray for ~ চঅন invoke blessing {< Ar. دعاء /du'ā'/ prayer, plea, good wish}

দোয়ান /doyan/ *n.* shop, store (পোয়া দেখতে চমৎকার/ আছে জায়গা জমি তার/ লালদীঘির পাড়ত একান/ পানর দোয়ান দিয়ে - আগহা = The bridegroom is very good-looking; he owns landed property, he has also established a shop for battle-leaf on the bank of Laldighi. হন্য নি ভাই খবর দিয়ে/ ভোট দিতা যাইতা/ চার দোয়ান ফিরি দিব/ পেট ভরি ভাই চা খাইতা-রশী = O brothers! Have you heard the news? You are invited to go to vote; (the candidate) makes a tea-shop free for you, you are also requested to take tea there). {< Ar. دكان /dukkān/ shop, store} [pc: contraction]

দোয়ানদার /doyandar/ *n.* shopkeeper. {< Ar. دكان /dukkān/ shop, store + P. دار /dār/ keeper, holder}²

দোয়াত /doyat/ *n.* inkpot (দোয়াতত কালি নাই = There is no ink in the inkpot) {< Ar. دواة /dawāh/ inkwell}

দোররা /dorra/ *n.* scourge made of twisted thongs, sort of whip to punish offenders with (যেনাকারীরে দোররা মারন শরীয়ত'র হুকুম = It is the ruling of Shari'ah to whip the fornicator) {< Ar. درة /dirrah/ whip, scourge}

দোলতখানা /dolatkhana/ *n.* house, home (চেয়ারম্যান সাব'র দোলতখানা জাঁকজমকপূর্ণ = The house of the chairman is full of splendour). {< Ar. دولة /dawlah/ felicity, wealth + P. خانه /khānah/ a house, dwelling}

দোস্ত /dost/ *n.* friend, chum, crony (বেদানা দোস্তত তুন দানা দোষপন ভালা = Learned enemy is better than illiterate friend). {< P. دوست /dost/ friend, lover, mistress, sweetheart}

দৌলতমন্দ /daultmand/ *adj.* wealthy, rich, opulent {< P. دولتمند /daulat-mand/ rich < Ar. دولة /dawlah/ felicity, wealth + P. مند /mand/ a suffix joined to substantives to form adjectives denoting possession as *daulatmand*}

² J. G. Hava thinks that the word 'dukkān' entered in Arabic from Persian. [J. G. Hava, Al-Faraid Arabic-English Dictionary (Beirut: Catholic Press 1964). P. 212]

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নর্অ /nā/ *n.* boat (খালত পানি বেশী; পার অইত নর্অ লাগিব = There is much water in the river; a boat is needed to cross it). {< P. نَا /nā/ ship; also P. نَاوَة /nāwa/ boat}

নঅল /nal/ *n.* silt, alluvium (এই বারিষা বিলত বউত নঅল পইজ্যে = The field has *silted* up heavily in this rainy season). {< P. نَعْل /naʿl/ shoe, sandal or anything which defends the feet of man or beasts; hard and barren ground shining with sand and gravel} [sc: met. Silt covers field as shoe covers feet]

নওজোয়ান /naojoyan/ *adj.* in the bloom of youth, in the prime of life, fresh and young; *n.* youth, Youngman (চাডগাইয়া নওজোয়ান আঁরা / হিন্দু মুসলমান - অচ = We are Chittagonian *young* either Muslims or Hindus). {< P. نَوْجَوَان /nau-jawān/ quite young, young man, lad}

নকতা /nakta/ *n.* point, subtle, quaint conceit, a dot used in writing Arabic alphabets (বা-এর নিচে এক নকতা = There is a *dot* under the alphabet *ba*). {< Ar. نَقْطَة /nuqṭah/ point, dot, diacritical point}

নকল /nakal/ *n.* copying, copy, transcript, reproduction, imitation, copying by unfair means, mimicking, mimicry, aping, forgery, plagiarism; *adj.* artificial ~ গরন copy, transcript, imitate, copy by unfair means. {< Ar. نَقْل /naql/ carrying, transportation, transcript, copy}

নকশা /naksha/ *n.* design, sketch, map, plan, chart, outline map, ~আঁকা draw a map/plan. {< Ar. نَقْش /naqsh/ painting, picture}

নগদ /nagad/ *n.* ready money/cash, cash, ready, prompt, immediate (জিনিসসিন নগদ টিয়াঁ দি কিনি লঅ = Buy the goods by *cash* payment). {< Ar. نَقْد /naqd/ cash, ready money} [pc: anaptyxis]

নসাঁ = নকতা [pc: assimilation]

নতিজা /natija/ *n.* result, consequences (The consequences of your aggravation will be very bad). {< Ar. نَتِيجَة /natijah/ result, outcome, consequences}

নফল /nafal/ *n.* voluntary act of religion, the observance of which is not prescribed; work of supererogation; *adj.* additional, secondary (ফরয রোযা রাইত ন পারির নফল রোযার নিয়ত গরি লাভ নাই = I'm unable to perform obligatory fasting; so it will not be wise to intend *supererogatory* fasting). {< Ar. نَفْل /naf/ supererogatory performance} [pc: anaptyxis]

নফলা /nafla/ *adj.* healthy, strong (এই নফলা বিরিষ লড়াইত জিতিব = This *healthy* ox will win the battle). {< Ar. نفل /nafl/ supererogatory performance + B. affix আ} [sc: met.]

ন নাজরী জাত /n najari jat/ *n.* offspring of a female slave off her master. {< P. نه /na/ no, not, neither + Ar. نظير /nazīr/ similar, like, same + Ar. ذات /dhāt/ being, essence}

নবী /nabi/ *n.* prophet. {< Ar. نبي /nabiyy/ prophet}

নমুনা /namuna/ *n.* sample, specimen, model, type, pattern, form. {< P. نمونه /namūna/ sample}

নয়র (নাগা) /najar/ *vt.* be under the influence of an evil eye. {< Ar. نظر /nazar/ eyesight, vision, look, glance, gaze}

নর কৈতর /nar kaitar/ *n.* male pigeon (নর কৈতরর বাক খুব সুন্দর = The coo of male pigeon is melodious. নর কৈতরর বাক পাইরর বাকত তুন দোসরা = The coo of a male pigeon is different from the coo of female one). {< P. نر /nar/ male + P. كيوتر /kabūtar/ pigeon} [pc: contraction]

নরম /narom/ *adj.* soft, low, gentle, tender, delicate, softened. {< P. نرم /narm/ soft to touch, smooth, mild, gentle} [pc: anaptyxis]

নশা /nasha/ *n.* newly sprouted bud. {< Ar. نشأ /nash'a/ growing up, rise, birth, genesis, origin}

নশা = নশা

নসারা /nasara/ *n.* Christians (ইহুদি-নসারার এস্তেবা ন গইজ্য = Don't obey *Christians* or Jews) {< Ar. نصراني /naṣrānī (pl. of نصراني naṣrānī)/ Christian}

নসিব /nasib/ *n.* lot, luck, destiny, fate, fortune, নসিবর ফের = ill-luck, frowns of fortune, reversal of fortune (মর নসিব খরাপ = my *fate* is bad). {< Ar. نصيب /naṣīb/ luck, fate, participation, share}

নসিয়ত /nasiyat/ *n.* advise, counsel, admonition, precept ~ দঅন advise, admonish. {< Ar. نصيحة /naṣīḥah/ sincere advice, friendly admonition}

নহয /nahaj/ *n.* a while, a moment (এক নহয ঠঅরঅ = Please wait *a while*). {< Ar. لحظة /laḥẓah/ look, glance, moment, instant} [pc: alternation of consonant]

নহর /nahar/ *n.* river (বেস্তত চাইর রকম নহর থাইব = There will be four kinds of rivers in the heaven). {< Ar. نهر /nahr/ stream, river} [pc: anaptyxis]

নাইজল /naijjal/ *n.* coconut (আঁর বাড়ির চাইর পাআদি/ কি সোন্দর লাগের/ কলার ছড়া জোড়া জোড়া/ নাইজলের কড়া পরের-শ্যাসুবে = How beautiful are four sides of my house; bunches of bananas are found in even numbers and green *coconut* are falling. নাইজলের পানি মিষ্টি = The water of *coconut* is tasty). {< Ar. نارجيل /nārjīl/ coconut} [pc: assimilation + epenthesis]

নাখানদা /nakhanda/ *adj.* dirty, filthy. {< P. ناخوانده /nā-khwnda/ unread, unlearned}

নাখেরাজ = শাখেরাজ

নাখোশ /nakhush/ *adj.* displeased, disgusted (পোয়ার ব্যবহারে বাপ নাখোশ = The father became *displeased* for the behavior of his son). {< P. ناخوش /nākhūsh/ ill, unhappy, unpleased}

নাজাত /najat/ *n.* freedom, becoming free, liberation (কবিরা গুনাহ গইল্যে দোয়ক'র আইনত্ তুন নাজাত ন পাইবা = If you commit big sin you will not be *free* from hellfire). {< Ar. نجاهة /najah/ safety, rescue, salvation}

নাজায়েজ /naja'ej/ *adj.* unlawful, contraband (নাজায়েজ কাম ন গইজ্য = Don't do *unlawful* task). {< P. نه /na/ no, not + Ar. جائز /jā'iz/ lawful, legal}

নাদান /nadan/ *adj.* uncultured, gluttonous, greedy (নাদান'র নান ন খাইচ্ = Don't eat like a gluttonous). {< P. نادان /nādān/ ignorant, silly, unlearned}

নান্দা /nanda/ *adj.* unlearned, unread (নান্দা গোলাম = unlearned slave.) {< P. ناخوانده /nā-khwnda/ unread, unlearned} [pc: contraction]

নাপাক /napak/ *adj.* polluted, dirty, unclean, filthy, impure (নাপাক শরীল লই নোয়ায পড়ন ন যায় = Prayer must not be said in *impure* body). {< P. ناپاك /nāpāk/ impure, unclean}

নাফরমান /nafarman/ *adj.* disobedient. {< P. نافرمان /nāfrmān/ disobedient, stubborn}

নাফরমানি /nafarmani/ *n.* disobedience (মা-বাপ'র নাফরমানি ন গইজ্য = Don't *disobey* your parents). {< P. نافرمانی /nāfrmānī/ disobedience}

নাবরকাত /nabarkat/ *n.* shortage, backwardness. {< P. نا /na/ a negative privative particle equivalent to in-, un- in English + Ar. بركة /Barakah/ blessing, benediction} [pc: syncope]

নাম /nam/ *n.* name, fame, reputation, personal name, designation, title. {< P. نام /nām/ name, fame, reputation}

- নামরদ /namarod/ *adj.* impotent (অসভা নামরদ! তুই ঘরত বউ রাইত ন পারিবি = O *impotent!* You can't keep your wife in your house). {< P. نامرد /nāmard/ unmanly, coward, impotent, covetous} [pc: anaptyxis]
- নামরদামি /namardami/ *n.* impotence. {< P. نامردانه /nāmardānah/ unmanly}
- নামী /nami/ *adj.* important, eminent. {< P. نامی /nāmī/ illustrious, celebrated}
- নারাজি /naraji/ *n.* disagreement (এই পরস্তাব'র বিষয়ে তোয়ার নারাজি জানাই দঅ = Inform your *disagreement* regarding this proposal). {< P. ناراضی /nārāḍī/ disagreement, discontented, displeased}
- নারাজি /narangi/ *n.* orange (এই নারাজিউয়া খরঅ = This *orange* is sour). {< Ar. نرنج /narang/ bitter orange} [sc: amelioration]
- নারিচ /naric/ *n.* jute-greens (নারিচ দি ভাত খাইলে পেট'র বিমার সারে = Talking meal with *jute-greens* cures the illness of stomach). {< P. نارس /nā-ras/ unripe} [sc: narrowing]
- নালা /nala/ *n.* drain, canal, channel (নালা দি পানি যার = Water is flowing over the *canal*). {< P. ناله /nāla/ a small river, canal, complaint, lamentation} [sc: narrowing]
- নালায়েক /nalayek/ *adj.* unworthy, unfit, inconvenient, improper, unsuitable, incapable, incomplete. {< P. نالائق /nā-lā'iq/ improper, unfit, unworthy < P. نا /nā/ (before noun) a negative or privative particle, equivalent to *in, un, &c.* in English + Ar. لائق /lā'iq/ worthy, fit}
- নাগি /nali/ *n.* a water cannel over which water is flown from a deep-pump (দমকপ'র পানি নাগি দি যায় = The water aroused by a deep-pump flows over the *cannel*). {< P. نال /nāl/ reed, tube, pipe + B affix ই} [sc: amelioration]
- নাগিশ /nalish/ *n.* complaint, accusation, lamentation, groan ~ গরন complaint against (তোয়ার বউয়র কাছে যাই/ এখন নাগিশ দিয়ম আই/ আলগা মাইয়ার সঙ্গে তোয়ার/ কিয়র মশকারি - সআ = I'm Going to your wife just now and complaint against you: what sort of matter is jesting with alien woman). {< P. نالیش /nālish/ complaint, exclamation}
- নাশোকর /nashokor/ *adj.* ungrateful (ও খোদা! আই নাশোকর বন্দা অইত ন চাই = O Allah! I don't want to be an *ungrateful* slave). {< P. ناشکر /nā-shukr/ ungrateful (especially towards God) < P. نا /nā/ a negative or privative particle, equivalent to *in, un, &c.* in English + Ar. شكر /shukr/ thankfulness, gratefulness} [pc: anaptyxis]

নাশ্তানাবুদ /nastanabud/ *adj.* annihilated, totally destroyed, extinct (নার্গিস তুয়ানে আইক্যাব শহর নাশ্তানাবুদ গরি ফেলাইয়ে = The storm Nargis has *totally destroyed* the city of Akiyab). {< P. نست نابود /nist na būd/}

না-হক /na-hak/ *adj.* unjust, unfair, false (ইতে আরে না-হক কষ্ট দিইয়ে = He pains me *unjustly*). {< P. ناحق /nā-ḥaq/ false, unjust, untrue < P. نا /nā/ a negative or privative particle, equivalent to *in, un, &c.* in English + Ar. حق /ḥaqq/ truth, true, rightness, proper manner}

নিকাশ /nikash/ *n.* completion, finalization, adjustment of accounts, balance-sheet, final account ~ গরন complete, finalize, settle up/adjust (accounts), put an end to. {< Ar. نقاش /niqāsh/ argument, controversy, dispute, discussion, ناقشه الحساب أو فيه = He exacted from him the *particulars of the account.*}

নিমক হারাম /nimak haram/ *adj.* disloyal, perfidious, ungrateful, disobedient {< P. نمک حرام /namak-ḥarām/ untrue to salt eaten together i.e. ungrateful, faithless, perfidious}

নিমরাজি /nimraji/ *adj.* half-willing, half-inclined, reluctantly consenting. {< P. نیم راضی /nīm-rāḍī/ half-satisfied < P. نیم /nayam/ a half, the middle + Ar. راضی /rāḍī/ satisfied}

নিষ্যরি /nijjari/ *adj.* weak, impotent (তে নিষ্যরি অই গিইয়ে = He has become *strengthless*). {< B. pref নিঃ indicating out forth, away + P. زور /zur, zor/ strength, power} [pc: assimilation]

নিষ্যান /nijjan/ *adj.* weak, strengthless, powerless (তে নিষ্যান অই গিয়ে = He has become *strengthless*). {< B. pref নিঃ indicating out forth, away + P. جان /jān/ soul, spirit} [pc: assimilation]

নিয়ত /niyat/ *n.* intention, will, purpose, design, aim, wish (নিয়তে সার নিয়তে পার; আল্লাহ হদে (কহিতেছেন) মর কি যার = Good *intention* will give you success; Allah does not lose anything). {< Ar. نية /niyah/ intention, intent}

নিশতি /nishti/ *n.* graceless, misfortune. {< P. نیست /nist/ nought}

নিশান /nishan/ *n.* sign, mark, signal (জবিনর সীমাত আই একখান নিশান দিইয়ি = I've put a *sign* at the boundary of my land). {< P. نشان /nīshān/ sign, spot, mark}

নিশানা /nishana/ *n.* flag, sign (নাম নিশানা = name and sign). {< P. نشان /nīshān/ sign, spot, mark + B. affix আ}

- নুয়াল /nuʔal/ *n.* handkerchief, towel (নুয়াল দি পোয়ার মাথা মোছ = Wipe the head of the child with a *towel*). {< P. رومال /rūmāl/ handkerchief} [pc: contraction]
- নুসখা /nuskha/ *n.* copy, print, edition (এই কিতাব'র বৈরুত নুসখা ভাল = The Beirut *edition* of this book is good). {< Ar. نسخة /nuskha/ copy, transcript}
- নেক /nek/ *n.* husband (অতি চতুরর ভাত নাই/ অতি সোন্দরীর নেক নাই = Over clever does not get food and over beautiful woman does not get a *husband* (prov.)). {< P. نيك /nek/ good, beautiful, excellent; also Ar. ناكح /nākih/ a married man}
- নেককার /nekkar/ *adj.* pious, virtuous (তোয়ার দাদা বড় নেককার মানুষ আছিল = Your grandfather was a great *pious* man). {< P. نيك كار /nek-kār/ well-doer}
- নেকবখত /nekbakht/ *adj.* well-behaved, of good disposition, dutiful. {< P. نيك بخت /nek-bakht/ fortunate, august, happy, of good disposition}
- নেকাইন /nekain/ *adj.* an woman having attention in all directions, experienced and skillful in all fields. {< P. نيك /nek/ good, beautiful, excellent + B. affix আইন}
- নেকানামা /nekanama/ *n.* deed of marriage. {< Ar. نكاح /nikāh/ marriage + P. نامه /nāma/ letter}
- নেকাব /nekab/ *n.* veil (মাইয়া পোয়াউন ড'র অইলে নেকাব দিয়া পড়ে = A girl must wear *veil* once she becomes adult). {< Ar. نقاب /niqāb/ veil}
- নেকি /neki/ *n.* piety, virtue (নফল রোযা রাখিলে বউত নেকি পাইবা = Supererogatory fasting will bring to you lot of *virtue*). {< P. نيكي /nekī/ virtue}
- নেজাত /nejat/ *n.* freedom, salvation, liberation, deliverance, escape, absolution (নেজাত'র কোন উপায় আছে নে? = Is there any way to *escape*?) {< Ar. نجاه /najāh/ escape, deliverance}
- নেয়ামত /neyamat/ *n.* blessing / favour of heaven, good thing, comforts of life, delight, joy, wealth (আইটা কেলা নেয়ামত, হাইগতে গেলে কেয়ামত). {< Ar. نعمة /ni'mah/ benefit, blessing, benefaction}
- নেশাখোর /neshakhor/ *adj.* addicted to intoxicating drinks/drugs/intoxicants; *n.* drunkard, drug-addict {< P. نشاخور /nashā-khwur/ a person who takes intoxicating drugs, drunkard}
- নেসাৰ /nesab/ *n.* amount of property liable to payment of zakat, prescribed syllabus of a class (নেসাৰ'র কদ্দুর শেষ অইয়ে = How much of the syllabus has been finished?) {< Ar. نصاب /niṣāb/ minimum amount of property liable to payment of zakah,

minimum number or amount, quorum} [The word is not used to mean syllabus in Arabic or Persian. sc: broadening]

নোয়ায /noyaj/ *n.* prayer (পাঁচ অঙ্ক নোয়ায পড়ন ফরয = It is obligatory to say *prayer* five times daily). {< P. نماز /namāz/ prayer} [pc: contraction]

প

পইয়্যাল /paizzal/ *n.* dose of medicine (দিনে তিন পইয়্যাল অম্বুধ খাইবা = Take three *doses* of medicine daily). {< paizzal < purzal < P. پوزه /purza/ a bit, a piece + B. affix আল} [pc: assimilation & epenthesis]

পখর = ফখর

পলগ /palag/ *n.* twinkling of a eye (এক পলগর মইদ্যে আইবি = Come back in the *twinkling of a eye*). {< P. پلك /palak/ an eye-lid} [pc: voicing]

পদাই /padaī/ *n.* birth. {< P. پيدا /paidā/ clear, evident, apparent, *born*} [sc: narrowing]

পয়ল = ফয়ল

পয়দাস /paidas/ *n.* birth, creation, production (দেশবাসী মইয়া মরদ/ আমার কথা ধর/ মানুষ পয়দাস করার আগে/ খানা পয়দাস গর - রশী = O countryman man and woman! Take my advice; *product* foods before giving birth of children). {< P. پيداش /paidash/ creation, production}

পয়সা /paisa/ *n.* paisa, money, wealth, substance (আঁতুন টিয়া-পয়সা নাই = I don't have *money*). {< P. پيسه /paisa/ a small weigh, a copper coin, money} [sc: narrowing]

পয়সাওয়ালা /paisawala/ *adj.* rich, moneyed, wealthy (পোয়া বলে পয়সাওয়ালা/ তেল কাজলা জাতে ভাল-আগহা = The bridegroom is rich; well-born. পয়সাওয়ালার মইয়া হইতাম/ জামাই লইতাম কিনি-আগহা = If I would be a daughter of rich I would have bought a bridegroom). {< P. پيسه /paisa/ a small weigh, a copper coin, money + H. wala}

পরওয়া /parwa/ *n.* care, concern, anxiety, want, fear ~ গরন *vi.* care, pay heed to, be afraid of, fear (বাহার মারি যার গই সাম্পান/ ক্ষেণে ভাটি ক্ষেণে উজান/ ঝড় তুফানে পরওয়া করে না- মোদা = Sampan is going pleasantly; sometimes it goes to downstream, sometimes towards upstream. It does not *fear* storm or tide). {< P. پروا /parwā/ leisure, strength, opportunity, desire, *care, concern, anxiety*} [sc: narrowing]

পরচা /parca/ *n.* slip of paper, settlement record. {< P. پارچه /parcha/ a bit, piece, cotton cloth} [sc: widening]

পরদা /parda/ *n.* veil, purdah (পরদা গরন মুসলমান মইয়া পোয়াঅকলর লাই ফরয = It is obligatory upon Muslim women to use *pardah*). {< P. پرده /parda/ veil, curtain, tapestry}

পরহেজগার /parhejgar/ *adj.* sober, chaste. {< P. پرہیزگار /parhezgār/ abstinent, careful} [sc: amelioration]

পরিন্দা /parinda/ *n.* bird, winged animal (দরিন্দা-পরিন্দা আত্মাহর এবাদত করে = Beasts and winged animals worship almighty Allah). {< P. پرندہ /paranda, parranda/ flyer, bird, a winged animal}

পর্দানশীন /pardanashin/ *adj.* living in purdah, veiled. {< P. پردہ نشین /parda-nashīn/ sitting behind the veil, a modest woman, who remains constantly at home veiled from the eyes of men}

পদ্মা = পাত্মা

পাআনলার /pa-anlar/ *conj.* probably, perhaps (আজিয়া ঝড় আইব পাআনলার = probably there will be rain today). {< Ar. فهم /fahm/ understanding, insight + B. ঞাগের}

পাইরবি /pairabi/ *n.* following, pursuit, imitation (আই পীর'র পাইরবি গরি = I follow my spiritual guide). {< P. پیروی /pai-rawī/ following, pursuit}

পাঐশ /paoish/ *n.* shoe. {< P. پایوش /pāpūsh/ shoe} [pc: contraction]

পাক /pak/ *adj.* pure, clean, holy, spotless, immaculate, sacred, chaste, innocent. {< P. پاک /pāk/ pure, chaste}

পাকসাক /paksaf/ *adj.* pure, chaste, clean, undefiled. {< P. پاک /pāk/ + Ar. صاف /ṣāfin/ clear, sheer}

পাজামা /pajama/ *n.* trousers, pajamas. {< P. پایجامہ /pāy-jāma/ trousers} [pc: elision]

পাঞ্চেগানা /panjegana/ *adj.* (of Muslim Prayers) five times ~ মসৈদ a mosque where prayer is offered for five times daily; but Jum'a prayer is not performed. {< P. پنجگانہ /panjgāna/ five} [pc: anaptyxis; sc: amelioration]

পানছল্লা /panchalla/ *n.* preparatory consultation meeting on the previous night of marriage, where betel-leaf is served (ময়-মুরকি পানছল্লাত বই/ মাইয়া বিয়া দেয়নর দিন ঠিক করে = The elders are fixing the date of the marriage of the girl at *counseling meeting*). {< B. পান + Ar. صلاح /ṣalāh/ goodness, properness} [sc: widening]

পানশল্লা = পানছল্লা

পানাহ /panah/ *n.* shelter, refuge (আল্লাহ আঁরারে আসমানী ও দুনিয়াবী বলাত্ তুন পানাহ দউক = May Allah give us *shelter* from calamities of earth and sky). {< P. پناه /panāh/ asylum, refuge, protection, shelter}

- পানি খরচ গরন /pani kharoc garon/ *vt.* to cleanse after defecation or passing urine. {< P. پانی /pāni/¹ water + P. خرچ /kharach/ expanse, cost + CB. গরন}
- পাবন্দ /paband/ *adj.* strict follower (তাই পাবন্দে শরীয়ত = He is an *strict follower* of Islamic Shari'ah). {< P. پابند /pāband/ fetters, swathes, fettered} [sc: met.]
- পায়খানা /paykhanah/ *n.* latrine, lavatory, toilet, privy. {< P. پای خانه /pāykhānah/ privy}
- পায়া /paya/ *n.* foot of a piece of furniture. {< P. پایه /pāya/ the step of a stair, the round of a ladder, a ladder, a basis, foundation} [sc: narrowing]
- পারা /para/ *n.* one of the 30 sections of the holy Quran. {< P. پارہ /pārah/ a piece, portion, fragment, morsel}
- পালঙ্ক /palank/ *n.* divan and a bed (রাজকুমারী খাইকতো ঘুমাই/ পালঙ্কর উয়র - আগহা = The princes used to sleep in a *divan*). {< P. پالنگ /pālang/ a kind of rustic shoe made of cow's leather, a small window, a bed, name of a fruit} [sc: narrowing]
- পাল্দা = পান্দা [pc: dissimilation]
- পালা /palla/ *n.* scale (of a pair of balance), pan, balance. {< P. پاله /pala/ scale, small capital, the round or step of a ladder} [sc: narrowing]
- পিআচ /piac/ *n.* onion (পিআচ ছাড়া তরকারী মজা ন অয় = Curry is tasteless without *onion*). {< P. پیاز /piyāz/ onion} [pc: devoicing]
- পিজির /pinjir/ *n.* bird-cage, aviary, cage (ওরে পিজির ছাড়ি/ পাখি ধাইল রে/ ভালাসিরে না পাই খোঁজ-খবর - আগহা = The bird has fled leaving its cage; I'm not getting any information after enough searching). {< P. پنجر /panjar/ window, balcony, cage, coop} [pc: vowel harmony; sc: narrowing]
- পিরারা /pijāra/ *n.* bird-cage, aviary, cage (নোয়া কৈতর জোড়া পিরারাত রাখ = Put new pair of pigeon in a bird-cage). {< P. پنجره /panjara/ cage, window, lattice} [pc: nasalization]
- পিছর /pichar/ *n.* son. {< P. پسر /pusar, pisar/ son, boy}
- পিছকি /pisk/ *n.* spittle (coloured red by chewing betel-leaf). {< P. پسک /pesk/ globular dung} [sc: met.]
- পিরালি /pirali/ *n.* profession of a saint. {< P. پیر /pīr/ an old man, founder or chief of religious body or sect + B. affix আলি}

¹ The word 'pāni' entered Persian from Hindi

পিসকি /piski/ *n.* spittle (coloured red by chewing betel-leaf) (পান'র পিসকি যেড়ে এড়ে ন ফেলিস্ = Don't throw betel-spittle to and fro). {< P. پيسک /pesk/ curly hair, globular dung}

পীর /pir/ *n.* saint, holy man, spiritual guide, ~ ধরন be disciple of a saint (পীর বুজুর্গ নিয়া জনা/ চট্টগ্রাম করিল ধন্য/ তাহাদের চরণে জানাই/ হাজারো সালাম-আগহা = *Saints* have gratified Chittagong by taking birth here; thousand salutation on their legs. চাডিমার জ্ঞানের বাস্তি/ কবু নিতে না/ ও তার সাগরঘেরা পাহাড় বেড়া/ পীর সন্ন্যাসীর আস্তানা-অবি = The light of knowledge never goes out in Chittagong. Its sea-boundary and hilly fence are haunts of saints). {< P. پير /pīr/ an old man, founder or chief of religious body or sect, Monday, an old woman} [sc: elevation]

পুদিনা /pudina/ *n.* a kind of vegetables. {< P. پودينه /pūdīna/ mint, spearmint}

পুল /pul/ *n.* bridge, hole (ইতে পুলত বই গীত গার = He is singing sitting on the bridge). {< P. پول /pūl/ a bridge, a small piece of copper coin, money, a station of journey, an inn} [sc: narrowing]

পুলসিরাত /pulsirat/ *n.* the bridge on hereafter, over which everyone has to pass, the pious will cross it while the disbelievers will fall into hereafter. {< P. پول /pūl/ a bridge + Ar. صراط /ṣirāt/ way, path, road}

পুশতি /pushti/ *adj.* very expert, very addicted (তামাক খঅন'র পুশতি = *addicted* to tobacco). {< P. پوستی /pūstī/ one who intoxicates himself with an infusion of poppy-head, lazy, indolent}

পেকাম্বর /pekambar/ *n.* prophet, paigamber. {< P. پیغامبر /paighāmbar/ a messenger, prophet, apostle, an ambassador}

পেয়ালা /peyala/ *n.* cup, goblet (পেয়ালাত গরি তরকারী দঅ = Serve the curry on a *cup*). {< P. پیاله /piyālah/ cup, goblet, the eye of a mistress}

পেরেশান /pereshan/ *adj.* tired, worn out, troubled, distressed (কাম গইত্যে গইত্যে হরান-পেরেশান অই গিলাম = I became *tired* of doing much works). {< P. پریشان /pareshān/ dispersed, scattered, disturbed}

পেরেশানি /pereshani/ *n.* sorrow, distress, trouble (এত পেরেশানি সইত ন পারির = I can't bear so much *distress*). {< P. پریشانی /perīshānī/ distress, dispersion, confusion, perplexity}

পেরেশতা = ফেরেশতা

পেশ /pesh/ *n.* the vowel point 'u'. {< P. پیش /pesh/ In Persian the word *pesh* has many meanings; 'the vowel point 'u' is among them.}

পেশ ইমাম /pesh imam/ *n.* one who leads congregational prayers including Jum'a prayer. {< P. پیش امام /pesh-imām/ a high priest < P. پیش /pesh/ + Ar. إمام /imām/ leader of prayer} [sc: met.]

পেশকার /peshkar/ *n.* manager, reader (to a magistrate), agent, deputy. {< P. پیشکار /pesh-kār/ an assistant, helper, a subordinate officer whose duty is to write the accounts}

পেশাক /peshak/ *n.* urine. {< P. پیشاب /peshāb/ urine} [pc: alternation of consonant]

পৈশ /poish/ *n.* shoe. {< P. پاپوش /pāpūsh/ (lit. foot-cover) shoe, slipper} [pc: contraction]

পৈর = ফৈর

পৈসা = পয়সা

পোয়াইন্দা = ফোয়াইন্দা

পোলাত /polat/ *n.* hard form of iron, steel. {< Ar. فولاذ /fūlādh/ steel; also < P. پولاد /pūlād/ the finest Damascus steel, which with that of Qūm is esteemed the best in the east; steel generally} [pc: devoicing]

পোলাদ = পোলাত

পোশাক /poshak/ *n.* dress, garment, cloths, attire, covering. {< P. پوشاک /poshāk/ cloths, raiment, attire}

ফ

ফইত্তা /faiṭṭa/ *n.* obsequies with prayers and distribution of food among the poor. {< P. فاتحة /fāṭiḥah/ who or what opens, a beginning, prayers for death < Ar. فاتحة /fāṭiḥah/ beginning} [pc: epenthesis & assimilation]

ফইন্ননি /fainni/ *n.* woman beggar (বাদুত্ ফইন্ননির গোয়া). {< fairni < faqirni < Ar. فقير /faqīr/ poor + B. affix নি} [pc: contraction + assimilation]

ফইর (১) /fair/ *n.* poor, beggar (ফইর-মিসকিন ডাকি আনি/ গজ্জি দাম সখাত - সৈম = I've called poor people and distributed alms among them). {< Ar. فقير /faqīr/ poor} [pc: contraction]

ফইর (২) /fair/ *n.* saint, mendicant, dervish, sufi. {< Ar. فقير /faqīr/ poor, mendicant dervish; also < P. پير /pīr/ an old man, a founder of chief of any religious body of sect}

ফইর-মিছকীন /fair-michkin/ *n.* beggar, pauper, mendicant (ফইর-মিছকীনেরে খরাত দজ = Give alms to beggars). {< Ar. فقير /faqīr/ poor + Ar. مسكين /miskīn/ poor, beggar} [synonymous repetition]

ফইন্ননি = ফইন্ননি

ফওরান /faoran/ *adv.* at that moment, at once, immediate (তুই ফওরান ফিরি আইবা = Come back immediately). {< Ar. فوراً /fawran/ immediately}

ফকর /faqar/ *n.* poorness. {< Ar. فقر /faqr/ poverty, need}

ফখর /fakhar/ *n.* pride, vanity (বেশী ফখর ন গইজ্যা = Don't pride yourself very much). {< Ar. فخر /fakhr/ glory, pride, vain-glorious}

ফছলা = ফসালা

ফছাত /fachat/ *n.* mischief, wickedness, brawl, disturbances, violence, quarrel (পোয়ায় পোয়ায় কইজ্যা-ফছাত কত বাজাইব-অবশ = Young boys quarrel among them many times). {< Ar. فساد /fasād/ rottenness, wickedness}

ফজর /fajar/ *n.* early morning, dawn, morning prayer (অ মরার অসৎ! বেইন্না ফজরত, নামায-দোয়া ন পড়ি তুই রইস্ কা দুমত? = O wicked! Why are you slipping early in the morning without saying prayers). {< Ar. فجر /fajr/ dawn, daybreak, morning prayer}

ফজল /fajal/ *n.* grace, favour (খোদার ফজলে আঁরা গম আছি = We are fine by the grace of Allah). {< Ar. فضل /faḍl/ overplus, surplus} [sc: amelioration]

ফতোয়া /fatoya/ *n.* (judicial) decree (esp. one conforming to Islamic laws), sentence delivered by a *cadi*, judgment, decision. {< Ar. فتوى /fatwā/ formal legal opinion}

ফাদ্দ /fadda/ *n.* list, roll, inventory (একান ফাদ্দ তৈয়ার করঅ = Prepare an *inventory*). {< P. فرد /fard/ being along, one thing, a list, roll} [pc: assimilation; sc: narrowing]

ফাম /fam/ *n.* memory. {< Ar. فهم /fahm/ understanding, grasp, brains, intellect, insight} [pc: elision]

ফারাত /faraat/ *adj.* open, spacious, *n.* ease, comfort, facility (মসইস্তান ফারাত আছে = The mosque is *spacious*. ইতে এখন ফারাতে চলের = He is now living *comfortably*). {< Ar. فراغات /farāghāt (pl. of فراغ /farāgh/) / void, vacuity, empty, space, gap} [pc: contraction]

ফারাক /farak/ *n.* difference, (তর আর আর মাঝে আসমান-জমিন ফারাক = There is sky-land *difference* between you and me). {< Ar. فرق /farq/ separation, division, differentiation}

ফারকন (দাঅন) /farkan/ *vi.* be angry, rage, burst into anger, offended (কতাতান ন কইতেই তে ফারকন দি উডিল = No sooner had I told the speech he became angry). {< Ar. فرق /farq/ separation, division + B. affix আন}

ফারজ /faroj/ *n.* (Muslim) divine command, duty, responsibility, moral obligation, compulsory duty; *adj.* compulsory, obligatory. {< Ar. فرض /farḍ/ duty, order, decree} [pc: anaptyxis]

ফারজন্দ = ফারযন

ফারবা /farba/ *n.* anxiety (গরবা আইলে ফারবা কি = Do not be *anxious* when guest comes). {< P. پروا /parwā/ anxiety}

ফারমাইশ /farmāish/ *n.* order, demand. {< P. فرمایش /farmāyish/ order, will, commands}

ফারমান /farman/ *n.* the order of a royal court, royal decree of a patent, mandate, order, edict, grant, charter, firman. {< P. فرمان /farmān/ order, royal patent}

ফারযন /farjan/ *n.* offspring, heir. {< P. فرزند /farzand/ child, offspring} [pc: omission of word-final consonant]

ফাসাত /fasat/ *n.* mischief, wickedness, brawl, disturbances, violence, quarrel. {< Ar. فساد /fasād/ rottenness, wickedness} [pc: devoicing]

ফসাতি /fosati/ *adj.* quarrelsome woman, (ফসাতি বেড়ির লাই সংসারগান নাশ অইল = The family has been ruined due to the *quarrelsome* woman). {< Ar. فساد /fasād/ rottenness, wickedness + B. affix ই}

ফরাইস /farais/ *n.* Muslim law of inheritance and patrimony, division of inheritance according to law (ফরাইস মোতাবেক সম্পত্তি ভাগ করত = Distribute the property according to *Islamic inheritance law*). {< Ar. علم الفرائض /ilm al-farā'iq/ law of descent and distribution} [pc: alternation of consonant]

ফরাশ /farash/ *n.* large bed, mattress (মোমান আইসো; ফরাশ বিছাও = Guests have come; spread a *large bed*). {< Ar. فراش /farāsh/ cushion, blanket, mattress, bed}

ফরাস = ফরাশ

ফরিদান /faridan/ *n.* fry pan (ফরিদানত গরি উলুয়া বদা ভাজ = Fry an egg on a *fry pan*). {< Eng. Fry + P. دان /dān/}

ফরিয়াদ /fariyad/ *n.* complaint, charge and suit, legal complaint, crying out for help. {< P. فریاد /faryād/ cry for help or redress} [pc: anaptyxis]

ফলনা /falana/ *n.* a certain person; *adj.* a certain, not definite (ফলনারি পুত দছনা). {< Ar. فلان /fulān/ substituting for an unnamed or unspecified person or thing, so and so} [pc: regressive vowel harmony & apothesis]

ফলানা = ফলনা

ফসালা /fasala/ *n.* solution, arbitration, settling. {< P. فيصله /faishala/ decree, settlement, adjustment < Ar. فيصل /faishal/ decisive criterion, arbitration, arbiter} [pc: syncope]

ফাইলামি /faijlami/ *n.* discourtesy, insolence, impudence (ফাইলামি ন গরিস = Don't be *impudent*). {< P. فاضل /fāḍil/ superabundant, superior, learned man + B. affix আমি (denote a sense of previous adjacent word} [pc: epenthesis; sc: pejoration]

ফাইদা /faida/ *n.* result, yield, gain, profit, benefit, advantage (ইতারে নসিয়ত গরি কোন ফাইদা নাই = There is no *benefit* in giving him advice). {< Ar. فائدة /fā'idah/ utility, benefit, advantage}

ফাজিল /fajil/ *adj.* impudent, impertinent, flippant, priggish (তুই আস্তা ফাজিল = You are a great *impudent*). {< Ar. فاضل /fāḍil/ outstanding, eminent, very good, learnt} [sc: pejoration]

ফাতিয়া /fatiya/ *n.* obsequies with prayers and distribution of food among the poor. {< P. فاتحة /fāṭihah/ who or what opens, a beginning, prayers for death < Ar. فاتحة /fāṭihah/ beginning} [pc: alternation of consonant]

ফানা /fana/ *adj.* utterly ruined (ব্যবসায় মাইর খাই ইতে ফানা অই গিয়ে = Lose in business ruined him utterly). {< Ar. فناء /fanā'/ ruin, destruction}

ফানাস /fanās/ *n.* lantern, paper-balloon, lame-shade made of paper (রাইত অইলে ফানাস জ্বলাইস = Set fire in a lantern while it is night). {< Ar. فانوس /fānūs/ lantern} [pc: progressive vowel harmony]

ফারাক /farak/ *n.* difference (এই দুই জিনিস'র মাঝে হেনডিক্যা বেশী ফারাক নাই = There is no much difference between this two things). {< Ar. فرق /farq/ distinction, discrimination}

ফারেগ /fareg/ *adj.* holder of a tertiary degree (ভাই দেওবন্দর ফারেগ = He is a holder of a tertiary degree from Deoband). {< Ar. فارغ /fāriḡh/ not busy, leisurely} [sc: one who completes study he is not busy with learning]

ফাশা /fasha/ *adj.* obscene, indecent, vulgar (তে ফাশা কথা কয় = He utters filthy words). {< faisha < Ar. فاحشة /fāḡhishah/ impudent, obscene} [pc: contraction]

ফালুদা /faluda/ *n.* a kind of food item (ফালুদা ফোয়াইদা = Faluda is tasty). {< Ar. فالود /fālūdh/ sweet meat made of starch, water and honey}

ফাসলা /fasla/ *n.* difference, distance (তোয়ার বাড়িত তুন আর বাড়ির ফাসলা ত্রিশ গজ = The distance between your house and my house is 30 yards). {< Ar. فصل /faṣl/ parting, separation, partition} [sc: widening]

ফাসাদি = ফসাদি

ফাসেক /fasek/ *adj.* breacher of promise, sinful (ফাসেকর পিছনে নোয়ায আদায় গরন মকরুহ = Saying prayer behind a sinful person is not desirable). {< Ar. فاسق /fāsiq/ sinful, vicious, trespasser, sinner}

ফিকির /fikir/ *n.* effort, thinking (জীবনত উন্নতি গইত্য চাইলে ফিকির গরা পরিব = If you want to be prosperous in life you should think and give effort). {< Ar. فكر /fikr/ thinking, thought, idea, notion} [pc: anaptyxis]

ফিডনাবায় = ফেতনাবায়

ফিতারা /fitara/ *n.* alms giving at the end of Ramadan (ফিতারা ন দিলে আল্লাহ রোযা কবুল ন গরে = Allah will not accept fasting if Ramadan-alms is not paid). {< Ar. صدقة الفطر /ṣadaqah al-fitr/ almsgiving at the end of Ramadan} [pc: partial omission]

ফিদ্দি /fiddi/ *n.* proxy worker (ফিদ্দি গউয় = proxy worker). {< Ar. فدية /fidyah/ ransom, redemption}

ফিদিয়া /fidiya/ *n.* ransom, price given for freeing a captive, money or food given instead of fasting on behalf of an aged person, who is not able to fast. {< Ar. فدية /fidyah/ ransom, redemption (from the omission of certain religious duties by a material donation or ritual act)}

ফিন্নি /finni/ *n.* a sort of pudding of ground rice and milk. {< P. فرنی /firnī/ a dish of ground rice, milk and sugar, resembling the *Faluda* and hence called its brother, but apparently of greater consistency} [pc: assimilation]

ফুরসত /fursat/ *n.* rest, leisure, respite, relief, opportunity, leave (কাম'র ঝামেলাত অই একেবরে ফুরসত ন পাইর = I'm not getting any *leisure* for work-load). {< Ar. فرصة /furṣah/ opportunity, chance, holiday}

ফুলুস /fulus/ *n.* money (মা ফি ফুলুস^২ = I do not have any money). {< Ar. فلوس /fūlūs (pl. of فلس fals)/ fels, a small coin, in Iraq and Jordan = one thousandth of a dinar, money}

ফেতনা /fetna/ *n.* mischief, harm, sedition, disorder (ফেতনা খুনত-তো-আরে খরাপ = Creating *disorder* is more dangerous than killing). {< Ar. فتنه /fitnah/ sedition, riot}

ফেতনাবাষ /fetnabaj/ *adj.* One who causes disorder, mischievous. {< Ar. فتنه /fitnah/ sedition, riot + P. باز /bāz/}

ফেভারা = ফিতারা

ফেরাই /ferai/ *n.* Indo-Portuguese, Anglo-Indian, European (মেইট্যা ফেরাই = half-cast Portuguese). {< P. فرنگی /firingī/ French, Italian, an European Christian, matchlock} [pc: contraction; sc: widening]

ফেরেববাজ /ferebbaj/ *n.* deceiver, hypocritical, insincere. {< P. فریب /firīb, fireb, fareb/ + P. باز /bāz/ deceiver} [The term firibbaz is not in use in Persian; rather they use فریبا /firībā/ to mean a deceiver.]

ফেরেববাজি /ferebbaji/ *n.* trickery, deceit. {< P. فریب /firīb, fireb, fareb/ + P. بازی /bāzī/}

ফৈর /fair/ *n.* feather, wing (কুরার ফৈর দি বানা যায় = may be made by the feather of cock). {< P. پر /par, parr/ feather, wing} [pc: anaptyxis]

² This is an Arabic sentence used in Chittagonian Bangla esp. by the people who returned from Arab countries.

ফৈরা /faira/ *adj.* poor, very poor, pauper, beggar (ফৈরা চলা = to lead a life like a beggar). {< Ar. فقير /faqīr/ poor, pauper + B. affix আ} [pc: contraction]

ফোড়া /foṛa/ *n.* scrotum, the scrotal sack. {< P. فوطه /fuṭa/ a wrapper (especially worn in baths) testicle}

ফোযদারি /fojdari/ *n.* riot, disturbance of peace, out-break of rioting disturbance. {< Ar. فوج /fauj/ group, troop + P. داری /dārī/ }

ফোয়াইদ্যা /foyaidda/ *adj.* tasty (চিংড়ির তরকারী ফোয়াইদ্যা = The curry of shrimp is very tasty). {< foyadia < Ar. فوائد /fawā'id (pl. of فائدة /fā'ida)/ utility, benefit, advantage, profit + B. affix ইয়া} [pc: epenthesis & assimilation]

ফোয়ারা /foyara/ *n.* fountain, spring, jet (ছহরবাছি চা'আই যণ তৌয়ারা/ রাস্তার উঅর আজব উন্না ফোয়ারা - নমর = O city dwellers! Please come and see an amazing fountain on the road). {< Ar. فوارة /fawwāra/ spring, fountain}

ফোয়েল /foyel/ *n.* action, duty, function, work. {< Ar. فعل /fi'l/ activity, doing, work, action}

ফেরোয়ারি /feroyari/ *n.* absconder, fugitive, runaway. {< P. فراری /farārī/ a runaway < Ar. فرار /farār/ runaway, escaped + P. affix ی}

ফোরচা /forca/ *n.* letter. {< P. پرچه /parcha/ bit, piece, cotton cloth} [sc: Once upon a time letters were written on cotton cloth.]

ফোরামাইল /foramail/ *n.* ruin. {< P. پیمال /paimāl/}

ফৌজ /faoj/ *n.* army. {< Ar. فوج /fauj/ group, crowd, troop}

ফৌত /fout/ *n.* the condition of penniless, pauperized. (আঁর অকল সম্পত্তি ফৌত অই গিইয়ে = All of my property has been lost. নোয়াযর অন্ত ফৌত অইয়ে = The time of prayer has been passed). {< Ar. فوت /faut/ passing, lapse}

ব

- বঅচখানা /baackhana/ *n.* kitchen. {< P. باورچيخانه /bāwarchī-khāna/ kitchen} [pc: elision]
- বঅদ্দার /baaddar/ *n.* owner of a fishing boat. {This researcher didn't noticed this term used in Arabic or Persian. However, the term is formed of two words; one is Arabic and the other is Persian: < bahaddar < bahardar < bahardar < Ar. بحر /baḥr/ sea, large river + P. دار /dār/ keeper, holder, lord, master} [pc: assimilation & contraction]
- বঅনা /baana/ *n.* earnest money, advance (জবিন কিনিবল্লাই ক' টিয়া বঅনা দিবা? = How much taka will you pay as *earnest-money* for buying land?) {< P. بيعانه /ba'āna/ earnest money, advance < Ar. بيع /baī/ sell, buy + P. انه /āna/ a particle which, when added to substantives, gives them an adverbial signification}
- বঅরচি /baarci/ *n.* a cock. {< P. باورچي /bāwarchī/ (in khwārazm) an officer who attends to great man's table, and whose duty it is to taste his master's food, a cock} [sc: widening]
- বঅল /baāl/ *n.* armpit, flank. {< P. بغل /baghal/ the arm-pit} [pc: nasalization]
- বআল /baal/ *n.* appointed, employed, continuing in. {< P. بحال /ba-ḥāl/ in its proper state or condition} [pc: contraction]
- বউচখানা /bauckhana/ *n.* kitchen (বউচখানাত বইয়ারে ববু আর কাদের-সরকার = My elder sister is crying sitting at kitchen). {< P. باورچيخانه /bāwarchī-khāna/ kitchen} [pc: elision]
- বকত /bakt/ *n.* fate, luck, fortune (কমবকত = unlucky, unfortunate). {< P. بخت /bakht/ fortune}
- বকলম /bakalom/ *n.* illiterate (তে বকলম আইলেও চালাক = In spite of being *illiterate* he is cleaver). {< P. بی /bī, be/ a privative particle or preposition, when prefixed to nouns, it is equivalent to *in, un, im, ir, less-* in English + Ar. قلم /qalam/ reed pen, pen} [sc: met.]
- বকশিশ /bakshish/ *n.* reward, gift, tip (ঈদর সয়ত আই বউত বকশিশ পাইয়ি = I've got a lot of tips at Eid festival). {< P. بخشيش /bakhshīsh/ a present, a honorary or pecuniary gratuity}

বখিল /bakhil/ *adj.* miser, niggard, miserly, niggardly (সদ্যর সাব গম গরি বখিল = The headman is very *miser*). {< Ar. بخيل /bakhīl/ greedy, miser}

বজা /baja/ *n.* egg (কুরী বজা পাইরণে = The hen laid eggs). {< Ar. بيضة /baīḍa/ egg, testicle} [pc: yyncope]

বদইয়া /badailla/ *n.* worker, labourer (এ বছর আই চাষ গরিত ন পাইজ্যম; বদইয়া লাগিব = I won't able to cultivate by my labour in this year; I'll need *workers*). {< badalia < Ar. بدل /badala (preposition) / instead of, in place of + B. affix ইয়া । A worker earns money instead of his labour.} [pc: epenthesis & assimilation]

বদখাসলত /bad-khaslat/ *adj.* having bad habits, wicked, vicious. {< P. بدخصلت /bad-khaṣlat/ of a bad disposition, ill-disposed, ill-natured < P. بد /bad/ bad + Ar. خصلة /khaṣlah/ natural disposition, characteristics}

বদ-গোমান /bad-goman/ *n.* bad guess. {< P. بدگمان /bad-gumān/ suspicious}

বদদাইশ /bad-daish/ *n.* endurance, patience, tolerance (আই আর বদদাইশ গরি ন পারির = I can't *bear* anymore). {< P. برداشت /bardāsh/ endurance} [Assimilation + epenthesis + omission of last consonant]

বদদোয়া /bad-doja/ *n.* curse (মা-বাপ'র বদদোয়া লাগিলে হালাক আই যাবি = The curse of parents will ruin you). {< P. بد /bad/ bad, evil + Ar. دعاء /du'ā'/ call, invocation of God, prayer}

বদনজর /bad-naḥor/ *n.* evil-eye. {< P. بد /bad/ bad, evil + Ar. نظر /naẓar/ seeing, eyesight, look, glance, gaze}

বদনসিব /bad-nasib/ *n.* ill-luck, misfortunate; *adj.* unfortunate, unlucky. {< P. بد /bad/ bad, evil + Ar. نصيب /naṣīb/ luck, fate, lot, share}

বদনাম /badnam/ *n.* calumny, bad reputation, discredit (হেঁস্তে তোর নাস্তিন জামাই/ নানি হোরির বদনাম করিব - আগহা = In that case your grand son-in-law will *calumniate* his grand mother-in-law). {< P. بدنام /bad-nām/ infamy, bad repute, disgrace}

বদমাশ /badmash/ *adj.* wicked, roguish, immoral. {< P. بدمعاش /badma'āsh/ of a bad life, immoral, rascal}

বদবখত /badbakht/ *adj.* unlucky, unfortunate, wicked. {< P. بدبخت /bad-bakht/ unlucky}

বদলা /badla/ *n.* reward (নেক কাম'র বদলা আল্লাহ আখেরাত'ত দিব = Allah will give *reward* of good deeds in hereafter). {< Ar. بدل /badl/ substitute, alternation, compensation}

বদা /bada/ *n.* egg, testicle (কুরী-এ বদা পাইজো = The hen has laid eggs). {< Ar. بيضة /baiḍa/ egg, testicle} [pc: syncope]

বদৈয়া = বদইয়া

বন্দঅস্তি /bandasti/ *n.* arrangement, preparation, settlement, land settlement, tenure. {< P. بندوبست /band-u-bast/ settlement for rent or taxes, arrangement} [pc: elision]

বন্দা /banda/ *n.* slave, bondsman, individual (আল্লাহর দেঅন অফুরানী/ বন্দার দেঅন খোয়ার পানি = Allah's giving is endless and his slave's giving is like the water of fog (prov.)). {< P. بنده /banda/ servant, slave, bondman}

বন্দুক /banduk/ *n.* gun, musket, rifle (বন্দুক দি গুলি মারি পঅল কুইর মারা গিইয়ে = The mad dog has been killed by gunfire). {< Ar. بندقية /banduqiyah/ rifle, gun}³

বন্যাই /bannai/ *n.* calumny, bad reputation, discredit (এন যৈবনকালে বন্যাই হইলে/ উপায় কি গরি-সআ = What will I do if there is defame against me in this apogee of young age). {< bannami < badnami < P. بدنام /badnām/ infamy, bad repute, disgrace + B affix ই} [pc: assimilation & contraction]

বদ্ব্যক্তি /badjati/ *n.* naughtiness, mischievousness, mischief, prank. {< badjati < P. بد /bad/ bad, evil + Ar. ذات /dhāt/ being, person, self + B. affix ই} [pc: assimilation]

বয়যা = বজা

বয়ান /bayān/ *n.* religious speech, narration, description, account, statement (সাদী সাব'র বয়ান খুব সুন্দর = The *speech* of Mr. Sadi is very nice). {< Ar. بيان /bayān/ clearness, statement, information, declaration}

বরক /barak/ *n.* leaf of plantain tree (বরক দি পিডা পেঁচা = Wrap the pie with a *leaf of plantain tree*). {< Ar. ورق /waraq/ leaf, petal, sheet of paper} [pc: alternation of consonant]

বরকত /barkat/ *n.* abundance, prosperity, auspiciousness, blessing (দোয়া গরি আল্লাহ যেন তোয়ার রিযিকত বরকত দে = I'm praying for you so that Allah graces *abundance* in your earning). {< Ar. بركة /barakah/ blessing, benediction} [pc: syncope]

বরগ = বরক [pc: voicing]

বরদাশ = বদাইশ

বরফ /barof/ *n.* snow. {< P. برف /barf/ snow} [pc: anaptyxis]

³ J. G. Hava thinks that the word is of Greek origin.

বরবাদ /barbad/ *adj.* desolated, ruined, wasted, destroyed, squandered, cast away ~
গরন *vt.* ruin, destroy (জিন্দেগী বরবাদ ন গইজ্য = Don't *destroy* your life). {< P. برباد
/barbād/ destroyed}

বরর /barar/ *adv.* straight, straight way (অমনে মসৈদ বরর যঅনগৈ = Please go *straight* to
the mosque). {< P. برابر /barābar/ equal, alike} [pc: contraction]

বরহক /barhaq/ *adj.* righteous (আলেমে বরহক = righteous knowledgeable person). {<
P. برحق /barḥaq/ in truth, forsooth}

বরাবর = বরর

বরুনা /baruna/ *n.* a lid of an earthen pot (used for cooking). {< P. برن /barun/ a
drinking cup of earth} [pc: anaptyxis; sc: widening]

বলকে /balke/ *adv.* rather. {< P. بلکه /bal-ki/ but, however, moreover, rather}

বলদ /balad/ *n.* a bull whose testicle is castrated; *adj.* dull, stupid. {< Ar. بلید /balid/
stupid, idiotic} [pc: progressive vowel harmony]

বলা /bala/ *n.* adversity, disaster, calamity, misfortune (আপদ-বলাই চাই ন আইএ/ গরিব
কিহা ভোয়াঙ্গর-সৈম = *Adversity* does not differentiate between the rich and the poor).
{< Ar. بلاء /balā'/ affliction, misfortune}

বস /bas/ *int.* no more, enough, all right (বস! আর নইদ্য = *Enough!* Please don't give
me more). {< P. بس /bas/ enough, indeed, sufficient}

বাতানা /baana/ *n.* excuse, pretend, evasion (এত বাতানা ন দেখাইছ = Don't make much
excuse). {< P. بهانه /bahāna/ pretence, excuse, evasion, cause}

বাইতুল্লাহ /baitullah/ *n.* the house of Allah i.e. the Ka'ba in Makka. {< Ar. بيت
house, home, + Ar. الله /allāh/ Allah}

বাইন্দুয়ার /bainduyar/ *n.* back courtyard, a separated kitchen at the back-side of a
house (বড় হতিন বই রইয়ে/ বাইন দুয়ার দি গিয়া - অচ = The elder fellow-wife remains seated
at *back-courtyard*. বাইন দুয়ার দি আইস্য তুই/ নিশির কালে/ মা বাপরে লাগাই দিব/ মাইনষে দেখিলে -
আগহা = Please come through *back-courtyard* of my house at night time. Because
people will inform my parents if they see). {<Ar. بين الدار /bain al-dār/ between
(two) houses}

বাইক্যা /balkka/ *adj.* remaining, the rest of, unpaid, overdue, credit (মালিক বাইক্যা মানে না
- সআ = The owner (of vehicle) does not permit any overdue in payment). {< baikya
< bakiya < Ar. باقى /bāqin/ remaining, left + B. affix ইয়া} [pc: epenthesis]

বাইন্না, বাইন্না /bainna/ *n.* gold-worker, goldsmith (সোনাক্রপা পুরান অইলে/ বাইন্না বাড়ি যায়/ সতী নারীর পতি ছাড়া/ কোন উপায় নাই - আগহা = Old gold and silver go to the house *goldsmith*; but, a chaste wife does not have any means except her husband). {< Ar. بناء /bannā'/ builder, mason} [sc: amelioration and narrowing]

বাইয়াত /baiyat/ *n.* to take oath putting hand on the hand of a saint or religious guide. {< P. بيعة /bai'at/ salutation or acknowledging the authority of a great man, swearing allegiance, to become one's pupil, to give the hand upon making an agreement}

বাইশ /baish/ *n.* young of fish (মাছ'র বাইশ = offspring of fish). {< baic < baicca < bacca < P. بچه /bacha/ offspring}

বাউচখানা = বঅচখানা

বাক /bak/ *n.* voice, sound of cock (রাতা কুরাউয়া তাবাল অইয়ে; এখন বাক দে = The cock has become adult; now it is *cooing*). {< P. بانگ /bāng/ sound, voice} [pc: devoicing & omission of consonant]

বাকল /bakol/ *n.* rind of a tree, bark, skin (of fruits). {< Ar. بقل /baql/ herbs, greens, herbaceous plants, legumes} [sc: narrowing]

বাকি /baki/ *adj.* remaining, left, the rest of, unpaid, overdue, credit (ছোট বড় গরিবগুন্যা/ কেয় বাকি নাই - দীআ = Younger or elder, rich or poor- none is *left*. সোনা দিলাম চাঁদি দিলাম/ কিছু বাকী নাই/ খাট-পালং মোশারি দিলাম/ সুখে থাইবার লাই - শ্যাসুবে = We have given her gold and silver; nothing is *left*. We have also given divan and mosquito net, so that our daughter can lead a happy life). {< Ar. باقى /bāqin/ remaining, left}

বাঁখা /bākha/ *n.* thorough dandy, a beau, fop, a playboy, a coxcomb. {< Ar. باغى/bāghī/ oppressive, oppressor} [sc: met]

বাঁখাঅতি /bākhaati/ *n.* foppery, foppishness (আঁই পোয়া ইতার বাঁখাঅতি আর শইয়া গরিত ন পারির = I can no more bear *foppery* of this boy). {< Ar. بغاوة /baghāwah/ oppression, tyranny}

বাগিচা /bagica/ *n.* small garden, grove (আল্লাহ তাঁনে জন্নত'র বাগিচাত জাগা দউক = May Allah rest him in the *garden* of heaven). {< P. باغچه /bāghca/ a small garden} [pc: anaptyxis]

বাচা /baca/ *n.* offspring (esp. of pigeon) (কৈতর'র বাচা = *offspring* of pigeon). {< P. بچه /bacha/ offspring}

বাচ্চা /bacca/ *n.* young child, infant, kid, brat, toddler, tot, baby, offspring, child. {< P. بچہ /bachcha/ infant, boy, child, son}

বাজার /bajar/ *n.* market, bazaar, fair ~ গরন *vi.* visit a market for buying things (esp. daily necessities), shop, do one's shopping, go to market. {< P. بازار /bāzār/ market, market-day}

বাজো-কিয়া /bajo-kiya/ *n.* somebody, some people (বাজো-কিয়া হঅদে = *Somebody is telling*). {< Ar. بعض /ba'd/ some, a few, a little + B. kiya < keu < keho}

বাজোমাল /bajo-mal/ *n.* groceries (বাজারত আস্তো একান বাজোমাল'র দোয়ান আছে = *I've a grocer's shop at the market*). {< Ar. بعض /ba'd/ some, a few, a little + Ar. مال /māl/ goods} [sc: narrowing]

বাজোমাল'র দোয়ান /bajomalor doyan/ *n.* grocer's shop. {< Ar. بعض /ba'd/ some, a few, a little + Ar. مال /māl/ goods + Ar. دكان /dukkan/ shop}

বাদ, বাদে /bad, bade/ *pref.* after, afterward. {< Ar. بعد /ba'd/ then, thereupon, afterwards} This word helps forming some terms in Chittagonian Banagla with the assistance some other Arabic terms. We may cite the following examples:

বাদ আছর /bad asar/ after asr prayer. {< Ar. بعد /ba'd/ then, thereupon, afterwards + Ar. عصر /'asr/ asr prayer}

বাদ মাগরিব /bad magrib/ after evening prayer. {< Ar. بعد /ba'd/ then, thereupon, afterwards + Ar. مغرب /maghrib/ the time of sunset}

বাদশা /badsha/ *n.* king. {< P. بادشاه /bādshāh/ king}

বাদা /bada/ *n.* dwelling place of boar made of bushes. {< Ar. بادية /bādiyah/ steppe, jungle} [pc: elision]

বাদাম /badam/ *n.* sail (নঅ'ত বাদাম তুলি দঅ = *Raise a sail on the boat*. আমার হাউসর সাম্পানে/ বাদাম দিলে উড়ি চলে রে দাদা/ মদত করে পবনে-রশী = *O brother! My beloved sampan flies over water once the sail is hoisted and it is assisted by wind*). {< P. بادبان /bādbān/ sail, ship's mast} [alternation and omission of consonant]

বাদিয়া /badiya/ *n.* bowl, dish (বাদিয়াত ভাত দঅ = *Serve the rice on a bowl*) {< P. بادية /bādiyah/ big cup, bowl}

বায়বাড়ি /bajbari/ *n.* hawk, falcon. {< P. باز /bāz/ falcon}

বায়ু /bazu/ *n.* arm. {< P. بازو /bāzu/ the arm}

বায়নামা /bainama/ *n.* document of land-sale. {< Ar. بيع /baī/ sell, buy + P. نامه /nāma/ writing, letter}

বালা /bala/ *n.* distress, misfortune. {< Ar. بلاء /balā/ affliction, misfortune}

বালুশ /balush/ *n.* pillow, cushion, bolster. {< P. بالش /bāllish/ cushion, pillow, staple}

বালগেগ /baleg/ *adj.* having attained puberty, reached the age of maturity (এহতেলাম অঅন বালগেগ আইবার চিহ্ন = Nocturnal pollution is a sign of *puberty*). {< Ar. بالغ /bāligh/ extensive, far-reaching, mature, of age, legally major} [sc: narrowing]

বালশী = বাদশী [pc: assimilation]

বাহার /bahar/ *n.* beauty, glory, bloom, elegance, glamour, delight, enjoyment (সকল দেশের সেরা সৈকত/ এই কক্সবাজার/ বালুর চরে ঢেউ খেলে যায়/ একি চমৎকার/ আহা রূপের কি বাহারা-ইহা = The best beach of all countries is this cox'sbazar. Waves move in ripples in sandy beach. How *beautiful* the scenery is!) {< P. بهار /bahār/ spring, blossom, anything beautiful and splendid}

বাহল = বাকল

বিবি /bibi/ *n.* wife (বিবি সাব কেএন আছে? = How is your *wife*?) {< P. بی بی /bībī/ lady, wife}

বিদায় /biday/ *n.* farewell, adieu, bidding, farewell ~দঅন *vi.* bid farewell to, see sb. off. {< Ar. وداع /wadā/ farewell, valediction}

বিমার /bimar/ *adj.* ill-sick, indisposed; বিমারি illness, disease, ailment. {< P. بیمار /bīmār/ sick, infirm}

বিয়া লাইকা /biya laikka/ *adj.* marriageable (বিয়া লাইকা মাইয়া পোয়া তাড়াতাড়ি বিয়া দি ফেলঅ = Let *marriageable* girl get married as early as possible). {< B. বিয়া + Ar. laikiya < Ar. لائق /lā'iq/ suitable, appropriate, befitting + B. affix ইয়া}

বিরান /biran/ *adj.* desolate, laid waste, depopulated, ruined (বিরান বাগানত ফুইটো/ স্বাধীনতার ফুল ও - আগহা = Flowers of independence have bloomed in *ruined* garden). {< P. ویران /wīrān, wairān, werān/ desolate, ruined, depopulated}

বিলাত /bilat/ *n.* England, Europe. {< Ar. ولاية /wilāyah/ sovereign, sovereignty, vilayet, province, state} [sc: narrowing, amelioration]

বিলাতি /bilati/ *adj.* English, European, imported from England/ Europe (বিলাতি মেম বিয়া গরি/ ঘরত আইন্যে আঁর পোয়ায়/ গোস পরটা ছাড়া বউয়ে/ মোডা চইলর ভাত ন খায় - আগহা = My son got married to an English woman and brought her to my house. She only eats meat and

porota and does not take thick rice). {< Ar. ولاية /wilāyah/ sovereign, sovereignty, vilayet, province, state + B. affix ই}

বিলায় /billa/ *n.* means of doing sth, way-out (তোয়ার বিলায় তুই গরি লঅ = Make a *way-out* for yourself). {< Ar. حيلة /hīlah/ a means to accomplish an end, way-out}

বুজদিল /bujdil/ *adj.* coward, faint-hearted. {< P. بزدل /buzdil/ (goat-hearted) coward}

বুত /but/ *n.* idol, image (ইন্দুসকলে বুত পূজা করে = Hindus worship *idols*). {< P. بت /but/ idol, image}

বুতখানা /butkhana/ *n.* temple, idol temple. {< P. بتخانه /butkhāna/ tavern, idol temple}

বুজর্গ /bujarg/ *n.* saint, pious, old-man, aged-person. {< P. بزرگ /buzurg/ great, large, immense, adult, elder, saint}

বেঅফা /beafa/ *adj.* faithless, perfidious, treacherous, ungrateful (দুনিয়া বেঅফা মাইয়া পোয়ার নান = The world is like a *faithless* woman). {< P. بی وفا /bi-wafā/ faithless, insincere, deceitful < P. بی /bi/ un, in, im + Ar. وفاء /wafā/ faithfulness, loyalty}

বেআইয়া /beailla/ *n.* disorderly or noisy condition. {< bealia < behalia < P. بی /be/ a privative particle or preposition denoting the meaning without + Ar. حال /ḥāl/ condition + B. affix ইয়া} [pc: epenthesis]

বেআদব /beadab/ *adj.* rude, impudent, disrespectful (মাইনষে বেআদব পোয়া পছন ন করে = People do not like *disrespectful* boys). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. أدب /adab/ culture, refinement, good manners}

বেআদবি /beadabi/ *n.* discourtesy, bad/poor manners, insolence, disrespect, impudence (মা-বাপ লই বেআদবি ন গরিচ্ = Don't not be *insolent* to your parents). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. أدب /adab/ culture, refinement, good manners + B. affix ই}

বেইজত /beijjat/ *adj.* without honour/ respect, disgraceful, disgraced, put out of countenance, insulted; *n.* disgrace, insult, dishonour, ignominy, odium (পোয়ার কইজ্জাত বুড়া মাতি/ বেইজত কিল্যাই হইবা কঅ - অবশ = Please tell me why will you be *insulted* interfering in the quarrel of children). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. عزة /izzah/ might, power, honour}

বেইনসাফি /be-insafi/ *n.* injustice, unfairness, inequity (আল্লায় বেইনসাফি পছন্দ ন গরে = Allah does not like *injustice*). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. إنصاف /inṣāf/ justice, equity + B. affix ই}

বেইমানি /beimani/ *n.* perfidy, treachery, faithlessness, perfidiousness, falseness, infidelity, ungodliness, impiety (তুই আঁরে হুজিগড়ি/ ভালবাসিয়লি/ কি বুঝি তুই আঁর লগে/ বেইমানি গল্পি - শ্যাসুবে = You have made first advances in my love; in what sense have you *deceived* me?) {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. ایمان /imān/ faith, believe + B. affix ই}

বেইসাব /beisab/ *adj.* countless, beyond calculation, unlimited, excessive, extravagant (তোয়ারা হিসাব গরি চলিবা/ বেইসাব্যা কাম গরিলে/ শেষে পস্তাইবা - ইআ = Lead your lives on calculation; if you act beyond calculation you will regret). {< behisab < P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. حساب /ḥisāb/ calculation, estimation} [pc: contraction]

বেউশ /beush/ *adj.* senseless, fainted, insensible (পোয়া মরার খবর ফুনি মা বেউশ অই গিয়ে = The mother has become *fainted* hearing the news of her son's death). {< P. بیهوش /bi-hosh/ insane, insensible, fainted, swooned} [pc: contraction]

বেউশা /beusha/ *adj.* fool, silly (বেউশা তর কোন আক্কেল নাই = O *fool!* You do not have any intelligence.) {< P. بیهوش /bi-hosh/ insane, insensible, fainted, swooned + B. affix আ}

বেওয়ারিশ /bewarish/ *adj.* unclaimed, heirless, derelict (বেওয়ারিশ লাশ = *heirless* dead body). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. وارث /wārith/ heir}

বেওয়ারা /bewara/ *adj.* without any communication, without any news, newsless (আঁর আদরর পোয়াউয়া ধাইয়রে বেওয়ারা অই গিয়েগৈ = My beloved son fled and became newsless). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + P. وره /warah/}

বেকরাল /bekaral/ *adj.* uneasy, restless, variable, impatient (পিরিত'র মাইনযরে ন পাই তে বেকরাল অই গিয়ে = He became *restless* not getting his beloved one). {< bekarar < P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. قرار /qarār/ fixity, firmness, constancy} [pc: alternation of consonat]

বেকসুর /bekasur/ *adj.* innocent, faultless, not guilty, guiltless (আদালত আসামিরে বেকসুর খালাস দিইয়ে = The court has released the accused on account of being found not guilty). {< P. بی /be/ without, when prefixed to nouns it is equivalent to in, un, im, less + Ar. قصور /qaṣūr/ incapability, negligence, legal minority, laxity}

বেকায়দা /bekāyda/ *adj.* unwieldy, disadvantageous, driven into a corner; *n.* awkward situation (আই খুব বেকায়দাত পরি গিলাম = I have fallen to a very *awkward situation*). {< P. بی قاعدة /bi-qā'ida/ without order, irregular}

বেকার /bekar/ *adj.* unemployed, idle, useless, unserviceable (দেশত বেকার'র সংখ্যা বাড়ি যার = The number of *unemployed* people is increasing in our country). {< P. بیکار /bi-kār/ without employment}

বেকুব /bekub/ *adj.* foolish, stupid (কারবার গরন বেকুব'র কাম নঅ = Doing business is not a task of a stupid) {< P. بی وقوف /bi-wuquf/ inexpert, foolish} [pc: voicing]

বেখেয়াল /bekheyāl/ *adj.* inattentive, unmindful, careless (পোয়াউয়া খুব বেখেয়াল = The boy is very *unmindful*). {< + Ar. خیال /khayāl/ imagination, vision}

বেগানা /begana/ *adj.* not related, alien, outsider, stranger (বেগানা মরদ পোয়া লাই দেখা গরন মুসলমান মাইয়া পোয়ার লাই হারাম = To meet with *male-strangers* is forbidden upon Muslim women). {< P. بیگانه /begāna/ unknown, a foreigner, stranger, alien}

বেগুনা /beguna/ *adj.* faultless, guiltless, sinless, innocent. {< p. بی /be/ + P. گناه /gunāh/ sin, fault, guilt}

বেজার /bejar/ *adj.* disgusted, displeased, sulky, saddened (কত যতন গরি রাখিলাম/ বন্ধুরে/ কার কথাত বেজার হলি - আগহা = I have taken care of my beloved wholeheartedly. Which speech makes him displeased? কন দুঃখে জোয়ার মনান বেজার/ আরে কইবানি? - সআ = Would you please tell me which sorrow makes your mind displeased). {< P. بيزار /bizār/ disgusted}

বেতরবিয়ত /betarbiyat/ *adj.* rude, impudent, unmannerly, disrespectful, having bad manners (বেতরবিয়ত পোয়াইন্দরে কেউ পছন ন গরে = Nobody likes an *impudent* boys. আইজকাইল জোয়ান পোয়াইন বেতরবিয়ত আই গিয়ে = Nowadays young boys became *disrespectful*). {< P. بی /be/ + Ar. تربية /tarbiyyah/ education, learning}

বেততমিষ /bet-tamiṣ/ *adj.* rude, uncultured, incivil, ill-bred, unwise (পোয়াউয়া ভর ডঅ'র বেততমিষ = The boy is very rude). {< P. بی /be/ + Ar. تمیز /tamyiz/ common sense, realization} [pc: long consonant]

বেতাল /betal/ *n.* out of time, ill-timed. {< P. بیتال /bītāl/ out of time, ill-timed}

বেদম /bedam/ *adj.* stupid, careless, foolish, silly (বেদম'র কাম নঅ ছিন্নি খজন = Eating sweetmeat is not the task of a *foolish* person). {< P. بی دماغ /bi-damāgh/ brainless, easy provoked, irritable}

বেদাত /bedat/ *n.* innovation in religion, heresy (মুসলমান'র আকিদাত তুন শিরিক-বেদাত দূর গরা পরিব = It is necessary to pull out polytheism and *heresy* from Muslim faith). {< Ar. بدعة /bid'ah/ heretical doctrine, heresy}

বেদার /bedar/ *adj.* awake, wakeful. {< P. بیدار /bīdār/ awake}

বেদিল /bedil/ *adj.* heartless, cruel (বেদিল মানুষ লই পিরিত ন গইজ্য = Do not love someone who is *heartless*). {< P. بیدل /bīdil/ heartless, out of heart}

বেদুরস /bedurus/ *adj.* uncivil, uncultured, impolite, discourteous, rude. {< P. بی /be/ + P. درست /durust/ firm, sound, perfect, accurate, well} [pc: omission of word final consonant]

বেদোমা = বেদম

বেপর্দা /beparda/ *adj.* having no veil, exposed, unveiled, using no covering, bare-faced, immodest, not keeping the inner apartment (আইজকাল বেপর্দা মাইয়া পোয়াইন বাড়ি গিইয়ে = The number of *unveiled* women has increased now-a-days). {< P. بی پرده /bī-parda/ without veil, open, exposed}

বেফায়দা /befayda/ *adj.* unprofitable, of no consequences, futile, purposeless, vein, useless, meaningless (বেফায়দা গপ্ মারি টাইম নষ্ট ন গরিস্ = Do not waste your time by gossiping *meaninglessly* বেফায়দা কাম ন গরিস্ = Do not do *fruitless* work). {< P. بی /be/ + Ar. فائدة /fā'idah/ utility, benefit, profit}

বেমজা /bemaja/ *adj.* tasteless (মেফ্যান'র তরকারী বেমজা অইল = The curry of the feast was *tasteless*). {< P. بی مزه /bī-maza/ insipid, tasteless}

বেমালুম /bemalum/ *adj.* unperceived, unknown to, stealthy, secret; *adv.* silently, unknowingly, un-consciously (আই তোয়ার কথা বেমালুম ফজরাই ফেলাইয়ি = I have forgotten your word un-consciously). {< P. بی /be/ + Ar. معلوم /ma'lūm/ known, fixed, certainly, sure}

বেমেছাল /bemechal/ *adj.* rare, peerless, incomparable. {< P. بی مثال /bī-mithāl/ incomparable < P. بی /be/ + Ar. مثال /mithāl/ equal, simile, parable}

- বেরহম /beraham/ *adj.* cruel, merciless (তর নান বেরহম মানুষ আই ন দেখি = I have not seen a *rude* person like you). {< P. بی /be/ + Ar. رحم /rahm/ mercy}
- বেয়াক্কল /beyakkel/ *adj.* stupid, senseless {< P. بی /be/ + Ar. عقل /'aql/ sense} [pc: long consonant] (এ্যান বেয়াক্কল ইবারে তই/ ক্যেনে ঘরর বউ বানাই = How can I make this kind of *stupid* girl my daughter-in-law?)
- বেয়ারাইশ্মা /beyaraimma/ *adj.* sick, ill (বেয়ারাইশ্মা পোয়ারে হাসপাতালত পাঠঅ = Send the *sick* boy to hospital). {< P. بیارام /bi-ārām/ restless, unquite, having no repose + B. affix ইয়া} [pc: epenthesis; sc: narrowing]
- বেয়ারাম /beyaram/ *n.* illness, sickness (এভে দেইদ্যে বেয়ারাম হৈলে/ পূজা দে আর তাবিজ নে = I am observing here that people offer presents in homage and wear amulet while they fall *ill*). {< P. بیارام /bi-ārām/ restless, unquiet, having no repose} [sc: narrowing]
- বেরুয়া /beroya/ *adj.* heartless, rude (বেরুয়া মানুষ লই পিরিত ন গইজ্য = Do not love a heartless person). {< berohiya < P. بی /be/ + Ar. روح /rūḥ/ B. affix ইয়া} [pc: contraction]
- বেলায়েক /belayek/ *adj.* unworthy, unfit, lacking ability (বেলায়েক মানুষ জীবনত উন্নতি গরি ন পারে = An *unworthy* person can not make prosper in his life. এই চাঅরি-গ্যাই তুই বেলায়েক = You are *unfit* for this job). {< P. بی /be/ + Ar. Ar. لائق /lā'iq/ suitable, appropriate, befitting}
- বেলাশক /belashak/ *adv.* certainly, without any doubt (বেলাশক কিয়ামত আইব = *Certainly* there will be Ressurrection) {< Ar. بلا /bilā/ without + Ar. شك /shakk/ doubt}
- বেলেহাজ /belehaj/ *adj.* shameless, brazen, barefaced, unshamed (এ মাইয়া গোয়াউয়া বড় বেলেহাজ = This girl is very *shameless*) {< P. بیلحاظ /bī-liḥāz/ inattentive, indiscreet, ill-bred < P. بی /be/ + Ar. لحاظ /liḥāz/ mark under a beast's eye, upper feathers of an narrow} [sc: widening]
- বেশরম /besharam/ *adj.* shameless. {< P. بی شرم /be-sharm/ shameless, indecent} [pc: anaptyxis]
- বেশরা /beshara/ *adj.* illegal, acting against the law of Islam, unorthodox (বেশরা কামে সমাজ ভরি গিইয়ে = The society has been filled with illegal actions). {< P. بی /be/ + Ar. شرع /shar' / Revelation, the canonical law of Islam}

বেশমার /beshumar/ *adj.* countless, innumerable, numberless (মুক্তিযুদ্ধত বেশমার মানুষ মারা গিয়ে = Countless people died in liberation war). {< P. بی شمار /bī-shumār/ innumerable}

বেসবর /besabar/ *adj.* impatient, devoid of patience. {< P. بی /be/ + Ar. صبر /ṣabr/ patience}

বেসাল /besal/ *n.* death (পীর সাব'র বেসাল অইয়ে = The saint has *died* (used in Sufism)) {< Ar. وصال /wiṣāl/ reunion, being together (of lovers) (met. Reunion of human being with God by death)}

বেহায়া /behayā/ *adj.* shameless (ইভা বড় ডা'র বেহায়া = She is a great *shameless*). {< P. بی /be/ + Ar. حياء /ḥayā/ shame, shyness}

বেহুদা /behuda/ *adj.* without reason, unnecessary, useless (বেহুদা ন বকবকাইচ্ = Do not chide *unnecessarily*). {< P. بیهوده /bi-hūda/ immodest, absurd, ridiculous, foolish}

বেহুশ /behush/ *adj.* senseless, fainted (এ বয়সর দোষ/ ন থাকিলে মনের মানুষ/ হুঁস থাকিলেও বলে নাকি/ হই যাই গই বেহুশ - সরকার = The guilt of this age: If somebody does not have beloved person he claims that he has become *fainted* although he has consciousness). {< P. بیهوش /bī-hosh/ insane, unconscious, fainted}

বেহেষ্ট /behesto/ *n.* heaven. {< P. بهشت /behesht/ heaven}

বৈককা /baikka/ *adj.* strong sewing (বৈককা সেলাই). {< P. بخیه /bakhya/ sewing very thick and strong, sewing with long stitches}

বোচকা /bocka/ *n.* bundle, tied up in a piece of cloth, package (গা'টি-বোচকা লই য'গই = Leave with bag and baggage). {< P. بقیچه /buqcha/⁴ wallet, small bundle} [pc: metathesis]

বোতাতি /botati/ *adj.* ill-hearted, deceitful. {< P. بد /bad/ bad + Ar. ذات /dhāt/ essence, being + B. affix ই}

বোলাক /bolak/ *n.* nose-ring (নাকেতে সোনাগী বোলাক/ বাতাসেতে লরে/ কলসি পুরাইতে বোলাক/ পড়িয়া গেল জলে - খগ = Her golden nose-ring moves by breeze. Suddenly the ring has fallen in water while she was filling pitcher with water). {< P. بلق /bulāq/ an ornament worn in nose}

⁴ The word is used in Persian; but it is of Turkish origin.

ম

- মঅত /maat/ *n.* death, burial function (আঁতো মউর মঅতত যা পরিব = I have to attend burial function my maternal uncle). {< Ar. موت /maut/ death}
- মঅতা /maata/ *n.* dead body (আঁতুন মঅতর খাট ধরা পরিব = I have to bear the cot of the dead body). {< Ar. مائة /mautah/ death, demise}
- মঅতায /maataz/ *adj.* dependant upon, at the mercy of (হিতে পরইয়ার সাহায্যর উঅর বড় মঅতায = He is very dependant upon other's help). {< Ar. محتاج /muhtāj/ in-need, in want (of sth)} [pc: omission of h]
- মঅলা /maalla/ *n.* place, quarter, part of town, ward. {< Ar. محلة /maḥḥlah/ stopping place, stopover, camp, quarter (of a city)} [pc: omission of h]
- মঅসুম = মওসুম
- মইন্যা /mainna/ *adj.* sharp-edge. {< Ar. مهين /muhīn/ outrageous}
- মইয়া /mailla/ *n.* leader of a game known as *maal* in Chittagong region. {< mahaiilla < mahaliya < Ar. محل /maḥall/ place, location + B. affix ইয়া} [pc: epenthesis + contraction]
- মউক = মৌক
- মওকা /maoka/ *n.* opportunity, contingency (চোরাইয়ারে ধাইবার মওকা দঅন যাইত নঅ = The thief must not be given an opportunity to flee). {< P. موقع /mauqa'/ a place where anything falls or happens, locality, opportunity}
- মওসুম /maosum/ *n.* monsoon, time, period, season (এবার বারিষা মওসুমত ঝড় কম অইয়ে = There was little rain in this rainy season. এই মওসুমত ভাল ফসল অইত নঅ = Crops will not grow well in this season). {< Ar. موسم /mausim/ season, festival season harvest}
- মকর = মগর
- মকরুহ /makruh/ *adj.* blameworthy. {< Ar. مكروه /makrūh/ abhorred, hateful, reprehensive}
- মকসেদ /maksed/ *n.* will, desire, hope, intention, goal, aim (আল্লাহ তোয়ার নেক মকসেদ পুরা গরউক = May Allah fulfill your good intention). {< Ar. مقصد /maqṣid/ destination, intention, intent, goal, aim}
- মকান /makan/ *n.* house. {< Ar. مكان /makān/ place, site, spot}

- মক্কেল /makkel/ *n.* client of an advocate, attorney etc. (ওয়া উকিল সাব! কেইস ন জিতিলে মক্কেল ন পাইবা = Mr. Advocate! You will not get *clients* if you can not win cases). {< Ar. موكل /muakkil/ client}
- মক্কাব /maktab/ *n.* morning school for learning preliminary Arabic and the holy Quran. {< Ar. مكتب /maktab/ office, elementary school}
- মক্কাজোয়ারি /makkajo'ari/ *n.* maize, mealie, corn. {< H. makai + Ar. ذرة /dhurah/ corn}
- মখলুক /makhluk/ *n.* creation, creature. {< Ar. مخلوق /makhlūq/ created, creature}
- মখলুকাত /makhlukat/ *n.* creature (মানুষ আশরাফুল মখলুকাত = Human being is the best creatures). {< Ar. مخلوقات /makhlūqāt/ creature}
- মগফেরত /magferat/ *n.* absolution, remission, pardon, forgiveness (আল্লাহর কাছে মগফেরত চাও = Seek forgiveness from Allah) {< Ar. مغفرة /maghfirah/ pardon, forgiveness}
- মগর /magar/ *prep.* but (আই তোয়ারে টিয়া উধার দিলাম; মগর ঠিক টাইমে ফেরত দিয়া পরিব = I have lent money to you; but you must repay it in time). {< P. مگر /magar/ but, unless}
- মছিবত /machibat/ *n.* misfortune, calamity, disaster, affliction, adversity, evil, ill, misery (পুলিশ আই নের গৈ ধরি / ক্যান মছিবত চাও-অবশ = The police is arresting him; what a calamity it is!) {< Ar. مصيبة /muṣībah/ misfortune, calamity, disaster}
- মজনু /majnu/ *adj.* mad, insane, madly/desperately in love (তে চাত ভইনর লাই মজনু আই গিয়ে = He has become mad in love of his cousin) {< Ar. مجنون /majnūn/ possessed, insane, mad} [pc: omission of word-final consonant]
- মজবুত /majbut/ *adj.* strong, hard, stiff, solid, firm, durable, fast, lasting (পাকা কোটা দালান বাড়ি/ বাক্সিলা মজবুত গরি/ আঁরে একবার নিও নাইয়রি = You have built a brick-built strong house. Please take me once as a guest). {< Ar. مضبوط /maḍbūt/ accurate, exact, correct, right, precise}
- মজলুম /majlum/ *adj.* oppressed, treated tyrannically; *n.* one who is treated wrongfully (মজলুম'র ফরিয়াদ আল্লাহ ফুনে = Allah replies to the crying of an oppressed person). {< Ar. مظلوم /maẓlūm/ ill-treated}
- মজা /maja/ *n.* taste, flavour, deliciousness, delicacy, relish, enjoyment, pleasure, comfort and luxury, sport, frolic, joke (বন্ধুর পিরিতির মজা/ কোন কিছুত নাই-আগহা = You

can not find the *taste* of love of a fiancé in elsewhere. যদি সোন্দর একখান মুখ পাইতাম.. নর-নারীর হাউসের পিরিত/ কি মজা তারে বুঝাইতাম-সরকার). {< P. مزه /maza/ taste, flavour, relish}

মজাক /majak/ *n.* jest, joke, banter, fun, jesting ~ গরন *vi. vt.* jest, joke, banter, fun (at) (আই তোয়ার লই একেনা মজাক গইলাম, আর কি। = I have just *funned* at you, that's all). {< Ar. مذاق /madhāq/ taste, palate, tact} [sc: widening]

মজুর /majur/ *n.* worker, labourer, worker, porter (মজুর'র মজুরি জাস্ট টাইমে দি দঅ = Pay the salary of *workers* on time. ব্যারাম হইলে ওষুধ-পথ্য/ ন পার মজুর দল/ মূল্যহীন হইল কেন/ মিন্তা সকল - ফব = The group of *workers* do not get medicine in illness. Why have the workers become worthless?) {< Ar. مأجور /ma'jūr/ paid, salaried, on the pay roll}

মতঅরখা /matarkha/ *adj.* unemployed, idle, useless, unoccupied (রহিম উম্ময়া মতঅরখা মানুষ = Rahim is an *idle* man). {< matrukha < Ar. متروك /matrūk/ left, ignored + B. affix আ}

মতন (পড়ন) /matan/ *vt.* read thoroughly without spelling (ইতে এখন কুরআন শরীফ মতন পড়িত পারে = He can *read the Quran thoroughly without spelling*). {< Ar. متن /matan/ main thing, main part, body of a document aside from footnotes}

মতলব /matlab/ *n.* intention, motive, aim, purpose, object (তর মতলব খরাপ = Your *intention* is bad). {< Ar. مطلب /maṭlab/ search, quest, pursuit, demand, call, wish, claim}

মতলববাজ /matlabbaj/ *adj.* self-seeking, selfish, designing, scheming, crafty, wily, perfidious, shady; *n.* self-seeker, plotter, schemer. {< Ar. مطلب /maṭlab/ search, quest, pursuit, demand, call, wish, claim + P. باز /bāz/}

মতায়ন = মোতায়ন

মতুরা /matura/ *adj.* sweet (water), not salty (খালত দইয্যার পানি ন আইলে পানি মতুরা থাকে = The water of river remains *sweet* unless sea-water enters). {< Ar. مطهرة /muṭahhara/ pure, immacubte} [pc: contraction]

মদত, মদদ /madat, madad/ *n.* help, aid, assistance, succor, reinforcement, cooperation ~ গরন help, assist, aid (আমার হাউসর সাম্পানে/ বাদাম দিলে উড়ি চলে রে দাদা/ মদত করে পবনে-রশী = O brother! My beloved sampan flies over water once the sail is hoisted and it is *assisted* by wind). {< Ar. مدد /madad/ help, aid, assistance}

মদদগার /madadgar/ *adj.* helper, ally, protector, assistant (বলা-মছিবতত আত্মাই বড় মদদগার = Allah is the greatest protector in disastrous condition). {< P. मददگار /madadgār/

assistant, protector, ally < Ar. مدد /madad/ help, aid, assistance + P. گار /gār/ a particle which, subjoined to a word, denotes agency or possession}

মদরসা /madrasa/ *n.* Islamic educational institution (বাংলাদেশত বহুত মদরসা আছে = There are many *Islamic educational institutions* in Bangladesh). {< Ar. مدرسة /madrasah/ school} [sc: narrowing]

মদা /madda/ *n.* manliness, virility, masculinity; *adj.* manly, virile, masculine, (of women) mannish, manly (হাঁটতে বসতে গা দেখা যায়/ মদর ইচ্ছত থাকের নি! - রশী = Body appears while walking and sitting; is any dignity of the *man* left? তাইর মত মদা মাইয়া/ পাড়াই উগা নাই-সহহ = She is none to second *mannish* woman in the village). {< marda < P. مرد /mard/ man, hero, brave + B. affix আ} [pc: assimilation]

মদা খোরশি /madda khorshi/ *n.* woman with manly manner. {< P. مرد /mard/ man, hero, brave + B. affix আ + P. خرش /kharash/ a wild ass + B affix ই} [pc: assimilation]

মদান /maddan/ *n.* man, hero. {< P. مردان /mardān/ heroes, warriors} [pc: assimilation]

মদ্দিমা /maddima/ *n.* lawsuit, case, proceedings, litigation ~ গরন file a lawsuit (against), proceed (against). {< P. مقامة /muqaddama/ affair, case, matter, suit, lawsuit < Ar. مقامة /muqaddimah, muqaddama/ forepart of a thing, premise of a syllogism} [pc: contraction]

মণ /man/ *n.* a measure of unit (= 40 seers which is about 82 lbs), maund. {< Ar. من /man (pl. أمان amnān)/ a weight of 2 رطل raṭl (rothls)}

মনজুর /manjur/ *adj.* granted, approved, admitted, sanctioned, permitted (তোয়ার দরখাস্ত মনজুর আইয়ে = Your application has been *granted*). {< Ar. منظور /nanzur/ seen, visible, expected, under supervision}

মনহুশ /manhush/ *adj.* inauspicious, ominous, portentous, luckless. {< Ar. منحوس /manhūs/ luckless, ill-fated, star-crossed}

মনুস = মনহুশ

মনোচ = মনহুশ

মফত, মুফত /mafto, mofto / *adj.* gratis, free, acquired without cost; *adv.* without payment, gratuitously (মজননা মুফত ঘাট পার আইবুর/ ময় মুরকিবর মানা - সৈম = Crossing the

ghat *without cost* is forbidden by elders). {< P. **مفت** /muft/ gratuitously, without payment, gratis}

মযবুর /majbur/ *adj.* helpless, compelled (ছেউয়া মাইয়া পোয়া লই বুড়াউয়া বড় মযবুর = The old man is very *helpless* with his six daughter). {< Ar. **مجبور** /majbūr/ forced, compelled}

মযবুরি হালত /majburi halat / *n.* helpless condition (আই খুব মযবুরি হালতত পড়ি গেলাম গৈ = I have fallen to a *helpless condition*). {< Ar. **مجبور** /majbūr/ forced, compelled + B. affix **ই** + Ar. **حالة** /ḥālah/ state, situation}

ময়দা /mayda/ *n.* flour, finest flour {< P. **میده** /maida/ the finest flour}

ময়দান /maydan/ *n.* plain, open field, area, battlefield, ground, race course, parade ground (লালদিঘীর ময়দানত জব্বারর বলী খেলা অয় = Jabbar's wrestling game holds at Laldighi ground). {< Ar. **ميدان** /maidān/ square, open field}

মরকয /markaj/ *n.* centre (esp. a centre for regular meeting of Tabligh Jamat). {< Ar. **مركز** /markaz/ station, office, centre}

মরত পোয়া /marat poya/ *n.* boy (মরত পোয়ার হউস মা'র বেশী = A mother is eager to get a son). {< P. **مرد** /mard/ man} [pc: de-voicing]

মরতবা /martaba/ *n.* dignity, rank of honour (আল্লাহ তোয়ার মরতবা বাড়াই দউক = May Allah increase your *dignity*). {< Ar. **مرتبة** /martabah/ step, degree, rank}

মরদ /marod/ *n.* husband (ঐ বাচনির মরদ খুব তোয়াংগর = The *husband* of that girl is very rich). {< P. **مرد** /mard/ man} [pc: anaptyxis; sc: narrowing]

মরদ পোয়া /marod poya/ *n.* boy, male (মরদ পোয়ার কানত শীত/ মাইয়া পোয়ার রানত শীত (*prov.*)) {< P. **مرد** /mard/ man} [pc: anaptyxis]

মরদামি /mardami/ *n.* manliness, manhood, masculinity (বউ'র উঅর মরদামি ন ফলাইস = Do not exhibit your manliness upon your wife). {< P. **مرد** /mard/ man + B. affix **আমি**}

মর্জি = মরদি

মরদি /mardi/ *n.* final agreement of marriage. {< Ar. **مرضى** /marḍī/ agreeable, acceptable}

মরহুম /marhum/ *adj.* dead, deceased, the late, one who has found mercy. {< Ar. **مرحوم** /marḥūm/ deceased, late}

মলকুল মউত /malakul maut/ *n.* the angel of death (মলকুল মউত বিয়াস্বন'র জান কবয গরিব = *The angel of death will seizure all's soul*). {< Ar. ملك الموت /malakul mawt/ the angel of death}

মলৈ /malai/ *n.* learned man, professor, Muslim doctor of law (সাধারণ মাইনুষে মলৈ সাব'র এস্তেবা গরে = Common people follow a learned person). {< P. مولوى /mawlavi/ a doctor of Islamic law, divine, religious} [pc: omission of consonants]

মলংগি /malangi/ *adj.* dirty, filthy, unclean, soiled (মলংগি পোয়া = *unclean boy*). {< P. ملنگ /malang/ a man barefoot and bare headed} [sc: pejoration]

মশওয়ারা /mashwara/ *n.* counsel, consultation, advice (কামেকাজে মশওয়ারা গইত্য আক্বাহ হকুম দিয়ে = Allah has ordered to *counsel* in actions) {< Ar. مشورة /mashwara/ consultation, counsel, advice}

মশকারি /mashkari/ *n.* joke, jest, fun, banter (দেবর আর ননদিনী গরে মশকারি/ নয়া ভাবী কেনে রইলা/ বন্ধারে ছাড়ি = Brother and sister-in-law are *joking*: O newly married sister-in-law! How have you passed time leaving our elder brother? কত কইরলাম মানা/ শ্যাম বন্ধু গইল না/ অসমত করিল মশকারি-আগহা = How many times have I forbidden him; but my beloved friend joked with me in improper time ignoring my forbiddance. (তোয়ার বউয়র কাছে যাই/ এখন নাগিশ দিয়ম আই/ আলগা মাইয়ার সঙ্গে তোয়ার/ কিয়র মশকারি - সআ = I'm Going to your wife just now and complaint against you: what sort of matter is *jesting* with alien woman). {< Ar. مسخرة /muskhara/ object of ridicule, laughing stock, ridiculous, droll} [sc: widening]

মশগুল /mashgul/ *adj.* employed, occupied, busy, engaged, absorbed, rapt (তে ভাল ছাত্র; সবসময় লেহাপড়াত মশগুল থাকে = He is good student; he remains *busy* with his study). {< Ar. مشغول /mashghul/ busy, occupied}

মশাল /mashal/ *n.* torch, flambeau, burner (আযইন্যা অইয়ে; মশাল জ্বালো = Evening is approaching; burn a *flambeau*). {< Ar. مشعل /mash'al/ torch}

মশহুর /mashur/ *adj.* famous, celebrated, noted, well-known, illustrious (তোয়ার দাদা বউত মশহুর মানুষ আছিল = Your grand father was an *well-known* person). {< Ar. مشهور /mashhūr/ well-known, famous} [pc: omission of h]

মস্তান /mastan/ *adj.* mad; *n.* God-intoxicated person, lover, terrorist (দেশশান মস্তানে ভরি গইয়ে = The country has filed with *terrorists*). {< P. مستان /mastān/ drunken people, drunk, intoxicated}

মসল্লা /masolla/ *n.* a mat or carpet on which one says his prayer. {< Ar. مصلی /muṣallan/ place of prayer, oratory}

মসুম = মওসুম

মসৈদ /masaid/ *n.* mosque (মসৈদত যাই নোয়ায পড় = Say your prayer in the *mosque*. মোল্লার দৌড় মসৈদ লতি = A mulla's knowledge does not extend beyond the *mosque*; one's knowledge is limited by one's station of life (*prov.*)). {< Ar. مسجد /masjid/ mosque} [pc: alternation of consonant with vowel]

মসৌল্লা = মসল্লা

মহতায় /mohtaj/ *adj.* dependant upon others (হিতে অস্তর মহতায় = He is so poor that he is *dependant upon others* for every meal). {< Ar. محتاج /muhtāj/ in need, in want, poor}

মহতায়ি /mohtaji/ *n.* dependence (ইতার মহতায়ি ন গেল = His *dependence* has not ended). {< Ar. محتاج /muhtāj/ in need, in want, poor + B. affix ই}

মহব্বত /mahabbat/ *n.* love, friendship, affliction (আল্লাহ যেন জামাই বউ-এর মাঝে মিল-মহব্বত পয়দা করি দে = May Allah create love and friendship between husband and wife. দুনিয়া মহব্বত'র গোলা/ এক টেং গেইয়ে কবরত/ আর এক টেং আছে ঘরত/ ন ভাঙ্গিলা রঙ্গরস'র খেলা - আগহা = This world is the granary of *love*. One of your legs is at grave and the other one remains at home; you are yet to finish the game of fun and frolic). {< Ar. محبة /muḥabbah/ love, affection}

মাআলত /maalat/ *n.* society of a village. {< mahalat < Ar. محلة /maḥallah/ station, place of residence} [pc: contraction]

মাআলইত্যা /maalaitta/ *n.* one who lives in society. {< maalatiya < mahalatiya < Ar. محلة /maḥallah/ station, place of residence + B. affix ইয়া} [pc: epenthesis contraction]

মাআল্লা /maalla/ *n.* village, ward of a town or city. {< Ar. محلة /maḥallah/ station, place of residence}

মাইনা /maina/ *n.* monthly salary (তুই এ মাস'র মাইনা পাইঅনে? = Have you got the *salary* of this month?) {< P. مهينا /mahīna/ month, monthly pay} [pc: contraction]

মাইল /mail/¹ *n.* mile (1760 yards) (আর বাড়িত্ ছুন কক্সোসোবাজার হ' মাইল = The distance between my house and Cox'sbazar city is six *miles*). {< Ar. ميل /mīl/ mile of 4000 cubits}

মাজুর /majur/ *adj.* helpless, excused, invalided (আই মাজুর মানুষ, কাম গরিত ন পারি; মরে একেনা সাহায্য গরো না = I am an *invalided* person, I can not work; please help me a bit). {< Ar. معذور /ma'dhūr/ excused, excusable}

মাজেজা /majeja/ *n.* super-natural, miraculous. {< Ar. معجزة /mu'jizah/ miracle (esp. one performed by a prophet)}

মাতবর /matbar/ *n.* chief, notable, headman, leader (আঁরার গ্রাম'র মাতবর সাব ভালা মানুষ = The *headman* of our village is a nice person) {< Ar. معتبر /mu'tabar/ considered, regarded} [pc: syncope; sc: amelioration and narrowing]

মাতবর = মাতবর [pc: long consonant]

মাতবরি /matbari/ *n.* leadership (মাতবরি ন ফলাইস্ = Do not exhibit your *leadership*). {< Ar. معتبر /mu'tabar/ considered, regarded + B. affix ই}

মাতবরি = মাতবরি

মাতম /matam/ *n.* loud lamentation, wailing, mourning (পোয়ার শোকে মা মাতম গরের = The mother is *crying loudly* for his son). {< Ar. ماتم /ma'tam/ obsequies, funeral ceremony}

মাদ্দা /madda/ *n.* essence, main subject, main matter (ঘটনার মাদ্দা কি? = What is the *main matter* of the incident?) {< Ar. مادة /mādda/ matter, substance}

মানদালা = মদরসা

মানা /mana/ *n.* prohibition, forbidding, prevention, dissuasion ~ গরন *vt.* prohibit, forbid, prevent, dissuade, hinder (নানারে নানা তোয়ারে গরি মানা/ আরে বিয়া দিবা ল্লাই - আগহা = O grandpa! I am *forbidding* you from uniting me in marriage. অসমত ন আইস্য বন্ধু/ তোয়ায় করি মানা - আগহা = O my fiancé! I am *forbidding* from coming here in improper time). {< Ar. منع /man'/ hindering, prevention, prohibition}

মানি /mani/ *n.* meaning, significance (তোয়ার কথার মানি কি? = What is the *meaning* of your speech?) {< Ar. معنى /ma'nā/ sense, meaning, signification}

¹ Some scholars think that the term *mile* is of English origin. But this word is found in classical texts of Islamic jurisprudence which had been written far before the English contact with the Arabs.

মাফ /maf/ *n.* pardon, excuse, exemption, immunity, absolution, remission ~ চঅন *vi.* pardon, excuse, forgive (খোদা আঁরে গইজ্য মাফ/ ন বুঝি আঁই গইরলে পাপ-সআ = O God! Please *pardon* me if I commit any guilt). {< Ar. معافاة /mu'āfāh/ exemption, excuse} [pc: apocope]

মাফিক /mafik/ *adj.* like, apt, analogous (নিয়ম মাফিক = *as per rule*). {< Ar. موافق /muwāfiq/ accordant, analogous}

মাবুদ /mabud/ *n.* one of the appellations of Allah, (lit.) one to be worshipped; *adj.* worshipped, adored (আল্লাহ ছাড়া কোনো মাবুদ নাই = There is none *worthy of worship* except Allah) {< Ar. معبود /ma'būd/ worshipped, adored}

মামলা /mamala/ *n.* affair, business, transaction ~ গরন file a law-suit, proceed (against) (এই কাম আঁর লাই দুই মিনিট'র মামলা = This task is a matter of two minutes for me). {< Ar. معاملة /mu'āmalah/ treatment, procedure}

মামুলি /mamuli/ *adj.* customary, usual, conventional, traditional (ইয়ান তো একখান মামুলি কাম = This is an usual matter) {< P. معمول /ma'mūl/ made, prepared, customary < Ar. معمول /ma'mūl/ in force, effective, valid + B. affix ই}

মামেলা /mamelā/ *n.* act of giving and taking, transaction, dealing, event, incident (আঁর মামেলা পরিকার = My *dealing* is clear. আঁই পরিকার মামেলা পছন গরি = I like clear *dealing*). {< Ar. معاملة /mu'āmalah/ treatment, procedure, social intercourse, mutual relation, business relation} [pc: syncope]

মাজার /majar/ *n.* shrine, tomb, grave, sepulcher, crypt. {< Ar. مزار /mazār/ place which one visits, shrine, sanctuary}

মাজুর /majur/ *adj.* helpless, excused, invalided (আঁই মাজুর মানুষ, কাম গরিত ন পারি; মরে এক্কেনা খরাত দঅনা = I am an *invalided* person, I can not work; please give me alms). {< Ar. معذور /ma'dhūr/ excused, excusable}

মারফত /marfat/ *pref.* through, by the hand of, by, through the medium of (সরকার পোয়া মারফত আঁর লাই পাচ হাজার টিয়া পাঠাইবান = Please send for me BDT 5000 through the medium of my assistant). {< P. معرفة /ma'rifat/ through, by < Ar. بمعرفة /bi-ma'rifah/ by, through}

মারফত /marefat/ *n.* spiritual knowledge, realization, (Sufism) union with god; মারফতি spiritual, mystic, secret, esoteric (শরীয়তি এলম'র অঙ্গে অঙ্গে মারফতি এলমও লাগে =

Along with shari'ah knowledge *spiritual* knowledge is also needed). {< Ar. معرفة /ma'rifah/ learning, knowledge, realization} [sc: narrowing & amelioration]

মাল /mal/ *n.* materials, goods, personal effects. {< Ar. مال /māl/ property, goods}

মালদার /maldar/ *adj.* wealthy, rich, moneyed. {< Ar. مال /māl/ property, goods + P. دار /dār/ keeping, holding, keeper, holder}

মাল-মাল্লা /mal-matta/ *n.* goods and chattels, furniture and fittings. {< Ar. مال /māl/ property, goods + Ar. متاع /matā/ enjoyment, goods, ware} [pc: long consonant]

মাল-সামান /mal-saman/ *n.* goods, merchandise, personal belongings, various kinds of things (মাল-সামান হেফাজতে রাখিবা = Keep your belongings in your custody). {< Ar.

مال /māl/ property, goods + P. سامان /sāmān/ household furniture} [sc: widening]

মালান /malaun/ *n.* Hindus, non-Muslim. {< Ar. ملعون /mafūn/ accursed} [sc: narrowing]

মালুম /malum/ *adj.* known; *n.* follower, worker of a ship or boat (মসলাআন আঁরতুন মালুম নাই = The matter is not known to me. ভাল্লা চাই উল্লা মালুম লইবা = Appoint an expert *malum*). {< Ar. معلوم /ma'lūm/ known; also Ar. معلم /mu'allim/ teacher, instructor}

মালিক /malik/ *n.* owner (হেই পানি লই খেলা খাদে পোয়াছা/ ঘুমত রইয়ে পানির মালিক ওয়াছা-নমর = Children are playing with that water and the *owner* of the water i.e *Wasa* is still sleeping). {< Ar. مالك /mālik/ owner, master, holder}

মাসুম /masum/ *adj.* innocent (মাসুম বাইচওয়ারে পুলিশে ধরি লই গিইয়ে = Police has caught the *innocent* boy). {< Ar. معصوم /maṣūm/ sinless, inviolable}

মাহফিল /mahfil/ *n.* meeting, assembly, congregation (ওয়াজ মাহফিল = Assembly of religious counseling) {< Ar. محفل /maḥfil/ assembly, meeting, party}

মাহরুম /mahrum/ *adj.* deprived, beguiled, deceived (কোন কিয়ারে তার হকত্ব তুন মাহরুম ন গইজ্য = Don't *deprive* any one from his right). {< Ar. محروم /maḥrūm/ deprived, bereft}

মাহারা /mahara/ *n.* palanquin (কাঁহারে মাহারা টানে = The bearers bear the *palanquin*). {< P. مہار /mahār/ horse-colts} [sc: pejoration]

মাহিনা /mahina/ *n.* monthly salary (অ ভাই, পোয়া পড়ান ন অর/ দুনা দুনা মাহিনা দিত / মাস্টার অলে কঅর - রশী = O brothers! We can not afford cost of children's education; because their teachers demand doubled monthly salary). {< P. مهينا /mahinā/ month, monthly pay}

- মিজি** /mijji/ *n.* a title given to a Muslim religious person. {< minji < P. میانجی /miyānjī/ a mediator, arbitrator, a schoolmaster} [pc: assimilation; sc: amelioration]
- মিনতি** /minti/ *n.* porter, labourer. {< mihnati < Ar. مهنة /mihnah/ work, job + B affix হ} [pc: omission of consonant]
- মিন্‌ইত্যা** /minnaitta/ *n.* labourer, worker. {< mihnaitta < mihnatiya < مهنة /mihnah/ work, job + B. affix ইয়া} [pc: epenthesis & assimilation]
- মিন্‌নত** /minnat/ *n.* labour, work (বারো ঘণ্টা মিন্‌নত গরি/ উনা পেডি খাই - ফব = We take imperfect meal in spite of *working* for twelve hours daily). {< Ar. مهنة /mihnah/ work, job} [pc: assimilation]
- মিম্বর** /mimbar/ *n.* a dais on which the imam stands while delivering Friday Sermon (মিম্বরত খিয়াই ইমাম সাব খুতবা দেয় = The Imam delivers Friday sermon standing on *mimbar* (dais). {< Ar. منبر /minbar/ mimbar, pulpit, rostrum, platform, dais}
- মিলাদ** /milad/ *n.* celebration of the anniversary of the holy prophet's birth. {< Ar. ميلاد /milād/ birth, time of birth} [sc: widening & amelioration]
- মিসকিন** /miskin/ *n.* beggar, poor people; *adj.* poor, miserable, wretched, indigent, needy, humble (দুয়ারত মিসকিন; খরাত দঅ = A *beggar* is at the door; give alms) {< Ar. مسكين /miskīn/ poor, miserable, beggar}
- মিসমার** /mismar/ *adj.* demolished, ruined (তুয়ানে ঘরবাড়ি মিসমার অই গিয়ে গৈ = The storm has *ruined* the houses). {< P. مسمار /mismār/ (in India) razed, demolished, destroyed}
- মীর** /mir/ *n.* chief of naval force, a family title. {< P. میر /mīr/ emperor, prince, lord, chief < Ar. أمير /amīr/ prince} [pc: aphesis]
- মুআজ্জিন** /muajjin/ *n.* one who calls Muslims to pray, Muezzin (মুআজ্জিন'র মরতবা বউত উয়রে = The dignity of a *muezzin* is so high). {< Ar. مؤذن /mu'adhhdhin/ announcer of prayer}
- মুকরর** /mukarrar/ *adj.* appointed (এই মসৈদ-দ্বাই একজন মুআজ্জিন মুকররর গরা গিয়ে = A *muezzin* has been *appointed* for this mosque). {< Ar. مقرر /muqarar/ appointed, fixed}
- মুকাইলা** /mukaila/ *n.* meeting (তর বাপ লই আঁরে এক্কেনা মুকাইলা গরাই দিস্ = Arrange a *meeting* between me and your father). {< Ar. مقابلة /muqābalah/ meeting, interview} [pc: contraction]

- মুকাব্বির /mukabbir/ *n.* one who imitates an imam's takbir when the followers are too numerous to hear to their imam. {< Ar. مكبر /mukabbir/ amplifier} [sc: amelioration]
- মুক্তাদি /muktadi/ *n.* one who says prayer in congregation behind an imam. {< Ar. مقتدي /muqtadi/ imitator}
- মুত্তাকি /muttaki/ *adj.* devout, pious. {< Ar. متقي /muttaqi/ god-fearing, devout, pious}
- মুদরাসি /mudrasi/ *n.* teaching, instruction. {< Ar. مدرس /mudarris/ teacher + B affix হ}
- মুদাররিস /mudarris/ *n.* teacher of Islamic school/college (তাই একখান মদরসার মুদাররিস = He is a madrasa-teacher). {< Ar. مدرس /mudarris/ teacher}
- মুনকির-নকির /munkir-nakir/ *n.* two angels appointed to quiz souls in the grave. {< Ar. منكر و نكير /munkar nakir/ the two angels who examine the dead in their graves as to their faith}
- মুনশি /munshi/ *n.* writer, scrivener, secretary, clerk, amanuensis, tutor, language teacher (মুনশির কানত কলম = The pen is at the ear of the writer). {< Ar. منشى /munshi/ writer, author, creator}
- মুনাযাত /munajat/ *n.* prayer, supplication, hymns, ~ গরন *vi.* supplicate, implore Allah. {< Ar. مناجاة /munājāh/ secret conversation, confidential talk} [sc: amelioration]
- মুনাকেক /munafek/ *n.* hypocrite, dissembler, enemy at heart, infidel. {< Ar. منافق /munāfiq/ hypocrite, dissembler}
- মনিব /manib/ *n.* lord, master, patron, employer. {< P. منيب /munīb/ repentant, master, patron < Ar. منيب /munīb/ penitent, repentant, who appoints an agent}
- মুফত = মফত
- মুফতি /mufti/ *n.* Muslim jurist, law officer, expounder of Muslim law. {< Ar. مفتي /mufti/ deliverer of formal legal opinion (Islamic law)}
- মুবারক /mubarak/ *adj.* blessed, auspicious, sacred, august, holy, happy, fortunate; *n.* blessing, felicitation; *int.* welcome! All hail! {< Ar. مبارك /mubārak/ blessed, fortunate, lucky}

মুলুক /mulluk/ *n.* kingdom, region, territory, realm (জোর যার মুলুক তার = Might is right (prov.)) {< Ar. ملك /mulk/ reign, dominion, kingship} [sc: long consonant & anaptyxis]

মুসাদ্দী /musaddi/ *n.* any inferior officer of government, clerk. {< P. متصدى /mutasaddi/ a clerk} [pc: contraction]

মুসলমান /musalman/ *n.* Muslim, follower of Islam {< P. مسلمان /musulmān/ a Muslim; also P. مسلمان /muslimān (pl. of مسلم Muslim)/}

মুসলমানী /musalmani/ *n.* circumcision (পোয়া গুরা থাইতে মুসলমানি গরা পড়ে = Circumcision of a boy must be done at early age). {< P. مسلمان /musulmān/ a Muslim; also P. مسلمان /muslimān (pl. of مسلم Muslim)/ + B. affix ই} [sc: narrowing]

মুসলিম /muslim/ *n.* Muslim, one who professes Islam. {< Ar. مسلم /muslim/ Muslim}

মুসল্লী /musalli/ *n.* one who says prayer. {< Ar. مصلي /muṣallī/ worshiper}

মুসাফা /musafa/ *n.* handshake. {< Ar. مصافحة /muṣāfahah/ shake of hand} [pc: contraction]

মুসাফের /musafēr/ *n.* traveler, passenger, stranger. {< Ar. مسافر /musāfir/ traveler, passenger}

মুসিবত /musibat/ *n.* misfortune, calamity, disaster, affliction, adversity, evil, ill, misery (মুসিবতত ছবর গরঅ = Maintain patience in disastrous condition). {< Ar. مصيبة /muṣibah/ misfortune, calamity, disaster}

মুশ্কিল, মশ্কিল /mushkil, mashkil/ *n.* difficulty, hardship, complicity, trouble, hitch, rub, fix ~ পড়ন *vi.* fall into difficulty, get into trouble (আই ভর ডঅর মুশ্কিলত পড়ি গিলাম গৈ = I have fallen into a great trouble). {< Ar. مشكل /mushkil/ hazy, difficult, difficulty}

মুস্তাহাব /mustahab/ *adj.* desirable, recommendable, pleasant. {< Ar. مستحب /mustahabb/ recommendable, desirable}

মুহাদ্দিস /muhaddis/ *n.* expert in hadith literature, one who teaches hadith (মুহাদ্দিস সাব'র তকরীর ভালা = The lecture of the professor of hadith is good). {< Ar. محدث /muḥaddith/ speaker, talker, transmitter of prophetic traditions} [sc: narrowing]

মেওয়া = মেমা

মেক /mek/ *n.* nail, wire-nail, spike. {< P. ميخ /mekh/ nail, pin}

মেহওয়াক /mechwak/ *n.* softened stick used for cleaning teeth, tooth-brush (মেহওয়াক দি দাঁত পরিষ্কার গরঅ = Clean your teeth with a miswak) {< Ar. مسواك /miswāk/ a small

stick (the tip of which is softened by chewing or beating) used for cleaning and polishing the teeth}

মেছাল /mechal/ *n.* example, simile (ইমাম সাব ওয়াজ গরিবার সমত বউত মেছাল দিয়ে = The imam has presented a lot of *examples* while delivering religious speech). {< Ar. مثال /mithāl/ similar, simile, allegory}

মেজাজ /mejaj/ *n.* mood of mind, temper, disposition, frame of mind, natural disposition, humor (আঁর মেজাজ খরাপ অইয়ে = I have lost my *temper*). {< Ar. مزاج /mizāj/ mixture, temper}

মেমা /mema/ *n.* a kind of fruit (ভিয়ন্তর মেমা = The *fruit* of heaven). {< P. میوه /mīwa/ fruit}

মেব্বান, মেজ্জান, মেজ্জান /mejjan/ *n.* invitation to a feast, feast, a host (মেজ্জাইন্যা ভাতে ফইর বিদায় = bidding farewell to beggars by feast-meal (*prov.*)). বর্মিয়ার নাতিনর বিয়া/ হক্কলর মেজ্জান = All are invited to the marriage ceremony of the grand daughter of the Burmese). {< P. میزبان /mezbān/ landlord, master of the house or of a feast, one who hospitably entertains strangers, a host, a caravan sera or a place where travelers lodge} [sc: narrowing]

মেরাজ /meraj/ *n.* night journey of the prophet Muhammad from Jerusalem to the upper heavens. {< Ar. معراج /mīrāj/ ladder, stairs, the midnight journey to the seven heavens (made by the prophet Muhammad on the 27th of Rajab, from Jerusalem)}

মেশকে আম্বর /meshke ambar/ *n.* perfume made of musk. {< Ar. مسك /misk/ musk + Ar. عنبر /anbar/ ambergris}

মেসাল = মেছাল

মেহমান /mehman/ *n.* guest, visitor (ঘরত মেহমান আইসে; কুরা জঅরাও = *Guests* have come to home; cook chicken). {< P. مهمان /mihmān/ guest, son-in-law} [sc: narrowing]

মেহেরবান /meherban/ *adj.* kind, loving, affectionate, generous (আল্লাহ বড় মেহেরবান = Allah is great *generous*). {< P. مهربان /mihrbān/ benevolent, beneficent, kind, affectionate} [pc: anaptyxis]

মেহেরবানি /meherbani/ *n.* kindness, favour. {< P. مهربانی /mihrbāni/ friendship, kindness} [pc: anaptyxis]

ম্যাকতা /mækta/ *adv.* over all, on an average (তোয়ঁর যিনিশ ম্যাকতা কি দাম অইত পারে = What may be the price of your goods *on average*) {< Ar. مقطع /maqṭa'/ division, section}

মৈদান = ময়দান

মৈয়ত /maiyaṭ/ *n.* dead body, dead person (আঁঠো মৈয়ত চাইত যা পরিব = I have to go to see the *dead body*). {< Ar. ميت /mayyit/ lifeless, dead, inanimate, deceased}

মৈরাত্ত /mairatta/ *n.* the time of magrib prayer. {< Ar. مغرب /maghrib/ place or time of sunset, west, prayer at sunset + Ar. وقت /eaqt/ period of time}

মোকা /moka/ *n.* chance, free time (মোকা পাইলে আই তোয়ার লই দলা অইয়ম = I will meet you if I get *chance*). {< Ar. موقع /mauqi/ time or date on which sth falls}

মোক্তর /muktacar/ *adj.* short, brief, concise (টাইম মোক্তর = Time is *short*. মোক্তর কথা = *brief speech*). {< Ar. مختصر /mukhtaṣar/ brief, short, concise}

মোতওয়ালী /mutwalli/ *n.* a member of trusty board. {< Ar. متولي /mutawalli/ entrusted, in charge}

মোতালআ /mutalaa/ *n.* study (আজিয়া আই কিতাব মোতালআ গরিত ন পারি = I could not able to *study* the book today). {< Ar. مطالعة /muṭāla'ah/ reading, study}

মোনকামানি /monkamani/ *n.* an event of game like weightlifting. {< Ar. من /man/ a weight of 2 رطل raṭl + P. كمان /kamān/ few, small + B. affix ই}

মোনাজ্জারা /munajara/ *n.* debate, argumentation, disputation (আজিয়া দুই ছয়র'র মাঝে মোনাজ্জারা আইব = There will be a *debate* between two Islamic scholars today). {< Ar. مناظرة /munāẓarah/ debate, argument}

মোয়ামুইনা /mayamuinna/ *n.* the pillar on which a door stands. {< moamuiya < mohamoniya < Ar. مهيم /muhaimin/ protector, guardian + B. affix ইয়া} [pc: epenthesis + contraction]

মোরাকাবা /morakaba/ *n.* meditation (মোরাকাবা কলব পরিষ্কার গরে = *Meditation* cleans one's heart). {< P. مراقبة /murāqabat/ meditation < Ar. مراقبة /murāqabah/ observation, supervision}

মোলাইম /molaim/ *adj.* soft, tender, gentle, smooth, mild, suave (কঅরগান মোলাইম আছে = The cloth is *soft*). {< Ar. ملائم /mulā'im/ suited, appropriate, fit}

মোষল /mossol/ *n.* rural area, country-side, sub-division of a district, beyond headquarters and interior of a district, sub-district (আজিয়া বেইন্যা আই মোষলত গিইলাম = I have been to *country-side* this morning). {< mafossal < P. مفصل /mufaṣṣal/ partitioned, separated, divisions of a district < Ar. مفصل /mufaṣṣal/ separated, disjoined} [pc: contraction]

মোহতম /mohtam/ *n.* principal of a non-govt. Islamic college known as *qaumi madrasa* (আঁরার মোহতম সাব এলেমদার মানুষ = Our *principal* is knowledge person). {< Ar. مهتم /muhtamim/ anxious, concerned about, manager} [pc: omission of word-final consonant; sc: narrowing]

মোহরানা /mohrana/ *n.* amount of money pledged to be paid to the bride by the bridegroom in a Muslim marriage. {< P. مهرانه /mahrāna/ a fee exacted by the qazi from the Muslims at wedding}

মৌক /mauk/ *n.* wife. {< mauka < maukuha < mankuha < Ar. منكوحة /mankūḥa/ a married woman}

মৌকুপ /maukup/ *adj.* abolished, exempted; *n.* remission, exemption (পরমেস্ট আঁর খাজানা মৌকুপ গইজে = The govt. has *exempted* my land-tax). {< Ar. موقوف /mauqūf/ delayed, postponed, deferred} [sc: widening]

মৌজ /mauj/ *n.* enjoyment, ecstasy (বেশী মৌজ গরন ভাল নয় = This is not good to do much enjoyment). {< Ar. موج /mauj/ wave} [sc: met.]

মৌজা /mauja/ *n.* village, place, group of villages regarded as an administrative unit (আঁর জবিন খরুলিয়া মৌজাত গইজে = My land locates at Kuarulia *mauja*). {< Ar. موضع /mauḍī/ site, locality}

মৌতা /mauta/ *n.* dead body. {< Ar. موتة /mautah/ death, decease, demise}

য

যর্জর /jaūr/ *n.* rust of iron (পানি ঘলি ইঞ্জিনত যর্জর পইরগে = Water had got in and *rusted* the engine). {< P. زنگار /zangār/ verdigris, rust} [pc: contraction]

যইন /jain/ *n.* land, field, agricultural field (কড়ে আকাশর তারা কড়ে যইনর নাড়া = Where is the star of sky and where is stubble of *field* (proverb used to indicate the huge difference between two things)). {< P. زمین /zamīn/ earth, ground, floor, land, soil} [pc: contraction]

যওক-শওক /jaok-shaok/ *n.* eagerness, passionate ardor (পোয়অকলে এবার যওক-শওকর সাথে ওয়াজ মাহফিলর এন্তেজাম গইজ্যে = The boys have arranged the meeting of religious exhortation with *great eagerness*). {< Ar. ذوق /dhauq/ taste, sensitivity + Ar. شوق /shauq/ desire, wish}

যকি /jaki/ *adj.* meritorious, intelligent (পোয়াউয়া যকি আছে = The boy is *meritorious*). {< Ar. ذكي /dhakiy/ intelligent, bright}

যখম, জখম /jakham/ *n.* wound, sore, ulcer, injury ~ গরন wound, injure, hurt. {< P. زخم /zakhm/ scar, sore, wound} [pc: anaptyxis]

যখমি /jakhmn/ *adj.* injured, wounded (যখমি মানুষ্যারে তরাতরি ডাক্তরখানাত পাঠঅ = Send the *injured* man to hospital quickly). {< P. زخمی /zakhmī/ wounded}

যবর /jabar/ *n.* the Persian term for the short vowel *fatha*. {< P. زبر /zabar/ above, upon, the Persian term for short vowel, because it places over a letter}

যব্বর /jabbar/ *adj.* big, large, excessive, extreme (এ বছর ইতে যব্বর কারবার গইজ্যে = He has done an *excessive* business in this year). {< Ar. جبر /jabr/ force, power, might} [pc: long consonant & anaptyxis]

যবরবত্তি, জবরদত্তি /jabardasti/ *n.* coercion, oppression, tyranny. {< P. زبردستی /zabardasti/ oppression, tyranny}

যবান /jaban/ *n.* speech, word, promise (আই এক যবানর মানুষ = I'm man of word). {< Ar. زبان /zabān/ tongue, speech}

যবিন /jabin/ *n.* land, field. {< P. زمین /zamīn/ field, earth, soil, ground} [pc: alternation of consonant]

যমানা /jamana/ *n.* epoch, age, era (আইজকাইল্লা যমানার পোয়া/ মেডিত পইল্যে লোয়া = Children of modern *age* become iron falling on ground). {< Ar. زمان /zamān/ time, duration, age + B affix আ}

যম্মাযাতি = জম্মাযাতি

যম্মাল /jamal/ *n.* beauty (শরীল'র যম্মাল দু'দিনর = Physical beauty is short-timed). {< Ar. جمال /jamāl/ beauty}

যম্মি-জিরাতি, জম্মি-জিরাতি /jami-jirat/ *n.* landed estate hold by a tenure-holder under a zemindar. {< P. زمین /zamīn/ field, earth, soil, ground + Ar. زراعة /zira'ah/ tilling, tillage, cultivation}

যম্মিন = যবিন

যরপ /jarap/ *n.* pain, blow, injury (ইতার মাখাত যরপ লাইগে = His head is injured). {< Ar. ضرب /ḍarb/ beating, striking, hitting} [pc: devoicing]

যরব = যরপ

যররা /jarra/ *n.* piece, smallest part of a thing (আখেরত'ত যররা-ডর বেইনসাকি ন অইব = There will not be slightest unjust in hereafter). {< Ar. ذرة /dharrah/ atom, tiny particle}

যরিপ, জরিপ /jarip/ *n.* land survey; measurement and mapping of the position, size, boundaries etc. of an area of a land. {< Ar. جريب /jarīb/ cultivated field, measure for wheat, measure for superficies} [pc: devoicing; sc: widening]

যরিব = যরিপ

যরুল /jarul/ *adv.* certainly, surly (তর বাপরে যরুল আইত কইবি = Tell your father to come certainly). {< Ar. ضروري /ḍarūrī/ necessary} [pc: r > l: alternation of consonant]

যরুলি /jaruli/ *adj.* necessary, emergency (আঁস্তো এক্কেনা জরুলি কামে যা পরের = I have to go for a necessary task).). {< Ar. ضروري /ḍarūrī/ necessary} [pc: r > l: alternation of consonant]

যলিল /jalil/ *adj.* insulted, vexed; *n.* insult, dishonour, disgrace (আঁরে এক্কেনা আর যলিল ন গরিচ্ = Don't insult me more). {< Ar. ذليل /dhalīl/ low, lowly, despicable, tractable, humble}

যহরি, জহরি /jahuri/ *adj.* mastered, knowing thoroughly, fully conversant, familier with, profoundly learned (মানুষ্যা পাক্কা যহরি = The man is very expert). {< Ar. جوهرى /jauharī/ substantial, essential, fundamental, chief, principal}

যাআঁচ /jaāc/ *n.* ship (এখন চাডিয়াত যাআঁচ বানায় = Ships are built now in Chittagong). {< P. جهاز /jahāz/ a camel's saddle or the saddle-tree, a ship} [pc: contraction & devoicing]

যাআঁবাজি /jaābaji/ *n.* resolve of doing sth even at the cost of one's life; *adj.* desperate, obstinate, stubborn. {< P. جان بازی /jān-bāzī/ the profession of a rap-dancer, intrepidity} [pc: nasalization]

যাগির, জাগির /jagir/ *n.* food and accommodation in exchange of tuition to children. {< P. جایگیر /jāy-gīr/ occupying a place, fixing a habitation, making a settlement}

যান-কবজ, জান-কবয /jan-kabj/ *n.* seizure of one's life (আজরাইলে জানদার'র যান-কবজ গরে = The angel Ajrail *seizes the life* of living creature). {< P. جان /jān/ soul, life + Ar. قبض /qabḍ/ gripping, grasping, seizing, seizure}

যানদার, জানদার /jandar/ *n.* living creature (কোন যানদার মারন ঠিক নয় = This is not righteous task to kill any *living creature*). {< P. جاندار /jāndār/ animated, possessed of a soul}

যানদিল /jandil/ *n.* heart and soul (ইতে যানদিল দি কাম গরে = He works *heart and soul*). {< P. جان /jān/ soul, life + P. دل /dil/ heart, mind, soul}

যান-মাল'র সদকা /jan-malor sadka/ *n.* alms, given to poor, by rich Muslims as a safeguard for life and property. {< P. جان /jān/ soul, life + مال /māl/ property + B. conj. এর + Ar. صدقة /ṣadaqah/ alms, charitable gift}

যাফন /jafn/ *n.* roof a boat (যাফন নাইদে এনডিক্যা নৌকাত ন উইঠা = Don't embark a boat which does not have *roof*). {< P. زفن /zifn/ a shade or awning spread above the roof to keep off the heat, wet or dew} [sc: narrowing]

যাবেতা /jabeta/ *n.* rule, system, method, way. {< Ar. ضابط /ḍābit/ general rule, canon}

যামার = যঅঁর

যারি, জারি /jari/ *adj.* flowing, streaming, running, ~অঅন flow, stream, run (খাল'র পানি জারি অই নদীত পড়ে = The water of canal *flows* to river). {< Ar. جاري /jārī/ flowing, streaming, running}

যালাউতান /jalautan/ *n.* ousted from one's home-stead or ancestral home, displaced from one's country (তে আঁরে যালাউতান গইজ্যে = He has made me *ousted* from my home-stead). {< Ar. جلاء /jalā'/ evacuation + Ar. وطن /waṭan/ home-country, home}

যালালি কৈতর /jalali kaitar/ *n.* a kind of gray pigeon commonly believed to be brought from Yaman with the great saint Shahjalal. {< Ar. جلالی /jalālī/ related to Shahjalal + P. کبوتر /kabūtar/ pigeon}

যেবরযাতি /jēbarjati/ *n.* ornament. {< P. زبور /zīwar/ an ornaments of gems, gold or silver + Ar. ذاتی /dhātī/ own, self-produced, personal}

যেয়ান /jēyan/ *n.* merit, memory (পোয়াউয়ার যেয়ান খুউব ভাল = The *memory* of this boy is very sharp). {< Ar. ذهن /dhihn/ mind, intellect}

যের /jer/ *n.* the character for the short vowel i. {< P. زیر /zer, zir/ under, below, beneath, lower, the Persian term for short vowel kasra, because it stands under a letter}

যেরে /jere/ *adv.* later (পইলা ন মানিলেও যেরে তে তার মাইয়ার বিয়া মানি লইয়ে = Although he denied previously, *later* he gave his consent over his daughter's marriage). {< P. زیر /zer, zir/ under, below, beneath, lower}

যৈয়দ /jaiyad/ *adj.* learned (তোয়ার ভাই একজন যৈয়দ আলেম = Your brother is a *learned* Islamic scholar). {< Ar. جيد /jayyid/ good, excellent}

যৌণর = জৌহর

যৌয়ান /joyab/ *n.* reply, answer, denial of marriage proposal (তুই কি মাইয়ার বিয়ার যৌয়ান দি ফেলাইয়া = Have you refused the marriage proposal of your daughter). {< Ar. جواب /jawāb/ reply}

র

রকম /raam/ *n.* kind, sort, verity, manner, way, style, item, number (তর কত রকম চেআরা দেইলাম = How many *types* of your face I've observed). {< Ar. رقم /raqm/ number, numeral, no.} [met.]

রইচ /raic/ *n.* chief, headman, leader (তর গ্রাম'র রইচ'র কাছে নাগিশ গর = Complain to the *headman* of your village). {< Ar. رئيس /ra'is/ head, chieftain}

রওজা /raoja/ *n.* the tomb/grave of prophet (রওজা শরিফ যিয়ারত গরিলে কইলজা ফাটি যায়). {< Ar. روضة /rauad/ garden} [sc:amelioration]

রগবত /ragbat/ *n.* intimacy, harmony (জামাই-বউ'র মাঝে রগবত ভাল আছে = There is good intimacy between the husband and wife). {< Ar. رغبة /raghbah/ wish, desire, appetite} [sc:widening]

রহম /racham/ *n.* custom, rule (পুরানা রহম বেআঙ্গিন খরাপ নয় = Not all old *customs* are bad). {< Ar. رسم /rasm/ drawing, sketch, inscription, legend, record, note}

রন্দা /randa/ *n.* carpenter's plane. {< P. رنده /randa/ a joiner's plane}

রাফতানি /raftani/ *n.* export; *adj.* exported ~ গরন *vt.* export. {< P. رفتنی /raftani/ what is to come to pass, one who is about to pass away, doomed to perish} [sc:narrowing]

রাফা /rafa/ *n.* compromise, amicable settlement. {< Ar. رفع /raf/ lifting, raise, setting up, remedy, removal}

রাযাই /rajai/ *n.* quilt stuffed with cotton, coverlet. {< P. رضائی /rādī/ a cover for the head in winter} [sc:widening]

রাসিদ /rasid/ *n.* receipt (রাসিদ ছাড়া কোন টিয়া লেনদেন ন গরিছ = Don't exchange any money without a *receipt*). {< P. رسید /rasīd/ he arrived, a youth, receipt} [sc:narrowing]

রাসুল /rasul/ *n.* messenger, prophet. {< Ar. رسول /rasūl/ messenger, prophet}

রাহমত /rahmat/ *n.* kindness, mercy, grace, pity, compassion ~গরন *vi.* take pity, feel pity for (আল্লাহর রাহমতে আঁরা গম আছি = We are well by the *grace* of Allah). {< Ar. رحمة /rahmah/ pity, compassion}

রাইয়ত /raiya/ *n.* people, subjects (of a prince) tenant. {< Ar. رعية /ra'īya/ subjects, citizens}

রাওয়ার /rawar/ *n.* one who makes matches or brings about marriages, match-maker (মাইয়া ডাঙ্গর আইয়ে; রাওয়াররে খবর দা = The girl has become adult; appoint a *match-maker* to search for a suitable bridegroom). {< Ar. رهبر /rahbar/ guide} [sc:narrowing]

- রাজি /raji/ *adj.* willing, agreed, pleased, contented, satisfied; ~গরন make somebody agree; ~অমন agree, assert (জিয়ত মিয়া বিবি রাজি/ আর কি করিব কাজি- আগহা। দশজন রাজী যিৎ খোদাও রাজী হিয়ত। শাড়ি দিল চুড়ি রে দিল/ রাজি হইবার সাই- আগহা। তোয়ার ঐ রূপে পাগল / হইল আর মন / আঁরে বিয়া গইরতে রাজি / নঅর কি কারণ-সআ?) {< Ar. راضى /raḍī/ satisfied, agreeing}
- রান /ran/ *n.* thigh, upper part of leg (যে খাই কৈতর'র রান/ তে ধায় বিল'র ধান = One who eats pigeon's thigh he can harvest paddy (*prov.*)). {< P. ران /rān/ the thigh}
- রায় /ray/ *n.* judgment, verdict, legal opinion, decision (চেয়ারম্যান সাব! এ ব্যাপারে অমন'র রায় কি? = Mr. chairman! What is your decision regarding this matter). {< Ar. رأى /ra'y/ opinion, view}
- রাস্তা /rasta/ *n.* rood, thoroughfare, way, street, path, lane (রাস্তাউয়া বেখাতোরা; সাবধানে গাড়ি চলা = The rood is zigzag; drive carefully). {< P. راستا /rāstā/ right, true, road; also راسته /rāsta/ right-handed, just, true, a level-road} [sc: narrowing]
- রাহা /raha/ *n.* road, way, path, street, doorway, entrance (হাল্যা মজুর গরিব মারি/ তারা গরের জইদারি/ দেশত আর ঠহরনর রাহা নাই - রশী = They are continuing their landlord-ship killing workers and farmers; there is no way to stay in this country). {< P. راه /rāh/ way, road, path + B. affix আ} [pc: apothesis]
- রিযিক /rijik/ *n.* sustenance, food, support, daily bread (আঁরার রিযিক যোগাইবুল্লাই/ ক্যান কষ্টআন-সৈম = (Thu bull) is bearing a lot of sufferings to provide our sustenance). {< Ar. رزق /rizq/ subsistence, sustenance} [pc: anaptyxis]
- রিয়া /riya/ *n.* hypocrisy, affectation, simulated, (আল্লাহ রিয়া পছন্ ন গরে = Allah does not like hypocrisy). {< Ar. رياء /riyā' and رياء /ri'ā'/ hypocrisy}
- রিয়াল /riyal/ *n.* a stand for the Quran, book stand (রিয়ালত রাখি কুরআন শরিফ পড়ো = Recite the holy Quran putting it on an stand). {< rihal < Ar. رحل /rahl/ camel saddle} [pc: alternation of consonant & anaptyxis; sc: amelioration]
- রিশাত্তর /rishattar/ *n.* a gift to corrupt the conduct or judgement, illegal gratification, bride. {< rishwat < Ar. رشوة /rishwah, rushwa, rashwa/ bride} [pc: long consonant]
- রিশতা /rishta/ *n.* relationship, kinship, connection, affinity, alliance (রিশতা কাডি ন ফেইল্য = Don't cut off relationship). {< Ar. رشته /rishta/ line, rope, lace, relationship, kin} [sc: narrowing]

রিশ্তাদার /rishtadar/ *n.* relation, kinsman. {< P. رسته دار /rishta dār/ dependant, relation}

রু /ru/ *n.* heart, soul, mind, spirit, essence of anything (এত দেমাক দেখাইলে / আর রু খারাপ অইলে/ ঐ কর্ণফুলির পানিত ডুবি/ দি ফেলাইয়ম জান-সআ). {< Ar. روح /rūḥ/ soul, spirit} [pc: omission of word-final consonant]

রুকু /ruku/ *n.* bowing the head and the body in prayer. {< Ar. ركوع /rukū/ bowing}

রুখসত /rukhsat/ *n.* farewell, permission to leave (এবার আঁরে রুখসত দঅন = Please permit me to leave now). {< Ar. رخصة /rukḥṣah/ permission, concession, leave, permit}

রুজি /ruji/ *n.* daily sustenance, daily food, allowance, livelihood, maintenance. {< P. روزی /rozī/ daily food, monthly wages}

রুহ = রু

রেওয়াজ /rewaj/ *n.* usage, custom, fashion, currency, practice, prevalence, vogue. {< Ar. رواج /rawāj/ circulation, salability}

রেজামন্দি /rejamandi/ *n.* consent, satisfaction, contentedness, contenment, gratification, propitiation. {< P. رضامندی /riḍamandī/ consent, satisfaction}

রেয়াপী /reyapi/ *n.* (small) dish (রেয়াপীত গরি নাস্তা দঅ = Serve food on a dish). {< P. ريكابی /rikābī/ a small dish, plate} [pc: devoicing]

রেশম /resham/ *n.* silk. {< P. ريشم /resham, rīsham/ silk}

রেশমিয়া /reshaimma/ *adj.* silky. {< reshomiya < P. ريشم /resham, rīsham/ silk + B. affix ইয়া}

রেহান /rehan/ *n.* pawning, mortgage, hypothecation, pawn, pledge ((মওলানার ওয়াজ) রাসুল'র এন্তেকাল'র সমত তান বর্মআন এক ইহুদির কাছে রেহান আছিল = The prophet's sword had been in hand of a Jew on mortgage while he died). {< Ar. رهن /rahn/ pawning, mortgaging}

রোকা /rokka/ *n.* letter of marriage. {< Ar. رقعة /ruq'ah/ patch, piece, area, lot, plot of land, slip of land, note, brief message} [pc: assimilation]

রোজ (গরন) /roj/ *vt.* to take something daily; দুধ রোজ গরন-to take milk regularly from a particular supplier. {< P. روز /roz/ day, day-time}

রোযা /roja/ *n.* fasting (উয়রে বঅই ভাত খায়/ তঅ বেডিউয়া রোযা খায়). {< P. روزه /roza/ day, daily allowance, fasting, a fast-day}

ল

লকব /lakab/ *n.* title. {< Ar. لقب /laqab/ nick name, title}

লগব /lagbo/ *adj.* without reason, unnecessary, useless (লগব কথা ন কইস = Don't speak unnecessarily). {< Ar. لغو /lagw/ foolish talk, hull}

লঙ্গরখানা /langarkhana/ *n.* place where cooked food is distributed among the poor, gruel kitchen (জাউ বিচুড়ি পাইয়ম বলি লঙ্গরখানাত যাই-রশী = We go to gruel kitchen with the hope that we will get some foods). {< P. لنگرخانه /langar-khāna/ a hospital or bed house for the entertainment of the poor and indigent}

লজ্জত /lajjat/ *n.* taste, flavour, joy, pleasure, deliciousness, enjoyment, sensual delight. {< Ar. لذة /ladhdhah/ joy, pleasure}

লবয /labjo/ *n.* roundabout mode of speaking (ইতার লবয গম নয় = His roundabout mode of speaking is not good.) {< Ar. لفظ /lafz/ sound group, phonetic complex, term, word, wording, articulation} [pc: apothesis; sc: pejoration]

লবাব /labab/ *n.* nabab, nawab, ruler of a territory. {< P. نواب /nawāb/ nabob, altase, highness (as title)} [pc: alternation of consonant]

লবালব /labalab/ *adv.* near; *adj.* brim. {< P. لبالب /labālab/ lip to lip, brimful}

লব্ব /labbo/ *int.* word used in responding one's consent to sth. (বাপ: ও পুতুন্যা! পোয়া: লব্ব = Father: o dear son! Son: yes, papa.) {< Ar. لببك /labbaik/ here I am, at your service} [pc: omission of word-final consonant]

লশকর /lashkar/ *n.* troops, army, encampment, camp, naval soldier, soldier. {< P. لشكر /lashkar/ army, military, force}

লসাইন্যা /losainna/ *adj.* sweet talk, speech (লসাইন্যা কথা = sweet talk). {< Ar. لمن /lasin/ eloquent + B. affix ইয়া} [pc: epenthesis]

লাআনত /laanat/ *n.* curse (তর উঅর আআহর লাআনত = God's curse be upon you). {< Ar. لعنة /la'nah/ curse, execration, imprecation}

লাইক /laik/ *adj.* marriageable virgin girl. {< Ar. لائق /lā'iq/ suitable, appropriate, befitting}

লাইক্যা /laikka/ *adj.* marriageable virgin girl (বিয়ালাইক্যা মাইয়া বিয়া দিতে দেবী ন গইজ্য = Don't make late in letting a marriageable girl married). {< lakiya < Ar. Ar. لائق /lā'iq/ suitable, appropriate, befitting + B. affix ইয়া}

লাওয়ারিশ /lawarish/ *adj.* heirless. {< Ar. لا /lā/ no + Ar. وريث /warīth/ heir, inheritor}

লাখেরাজ /lakheraj/ *adj.* rent-free land (গঅরমেন্ট আঁরার মসৈদগ্ৰাই এক টুঁরা লাখেরাজ জবিন দিইয়ে = The government has granted a piece of rent-free land for our mosque). {< Ar. لا /lā/ no + Ar. خراج /kharāj/ tax, land-tax}

লাগাম /lagam/ *n.* bridle, rein (ঘোড়ার লাগাম টানি ধর = Hold the reins of the horse). {< Ar. لجام /lagām/ bridle, rein}

লাচার /lachar/ *adj.* tired, weak, helpless, poor (বাপ মরনে পোয়াউন লাচার অই গেল গৈ = The children became helpless after the death of their father). {< P. لاچار /lāchār/ helpless, destitute, poor}

লান = রান

লানত = লাআনত

লায়েক = লাইক

লাল /lal/ *n.* red, reddened, flushed, red-hot, engaged, angry, red, redness, flush. {< P. لال /lāl/ ruby, red}

লুকমা /lukma/ *n.* morsel, mouthful, bit (অসুইখ্যা পোয়াউয়া আজিয়া এক লুকমাও ভাত ন খায় = The ill boy has not taken even a bit of rice today). {< Ar. لقمة /luqmah/ bite, bit, mouthful, morsel}

লেকিন /lekin/ *conj. Adv.* but, still, yet, nevertheless, however (তে গরিব; লেকিন ভাল মানুহ = He is a poor man; but he is honest). {< Ar. لكن /lākin/ however, but, yet}

লেপ /lep/ *n.* quilt stuffed with cotton (হ হ হ হ শীত/ কইলজা কাঁপের ঠিরঠিরাই/ লেপঅ নাই কেখাে ছিড়া/ কইয়াম কন উপাই দুলাভাই). {< Ar. لحاف /lihāf/ cover, blanket, quilt} [pc: contraction]

লেপোয়া /lepōya/ *n.* a cover for letter etc. an envelope (লেপোয়া ভরি চিডি পাঠা = Send the letter covered by an envelope). {< Ar. لفافة /lifāfah/ cover, envelope, wrapper} [sc: contraction]

লেপোয়া দোরস্ /lepōya dosar/ *adj.* outwardly, formally meticulous, suave, glib, slick {< Ar. لحاف /lihāf/ cover, blanket, quilt + P. درست /durust/ complete, perfect, safe sound} [pc: contraction & omission of word-final consonant]

লেবাচ /lebac/ *n.* dress (আইজ-কাইলকার মাইয়া পোয়াইন্দর লেবাচ দুরস্ত নয় = The dress of modern girl is not polish). {< Ar. لباس /libās/ cloths, costume, dress}

লেমু /lemu/ *n.* lemon, lime (গর্বারে লেমুর শরবত দা = Serve lemon-juice to the guests)
 {< Ar. ليمون /limūn/ lemon} [pc: omission of word-final consonant]

লেয়াকত /leyakat/ *n.* capacity, capability, ability (তস্তো কন কাম পরিবার লেয়াকত নাই = You don't have ability to do anything). {< Ar. لياقة /liyāqah/ suitability, efficiency}

লেয়াম /leyam/ *n.* bridle, rein (ঘোড়ার লেয়াম টানি ধর = Rein in the horse). {< Ar. لجام /lagām/ bridle, rein} [pc: alternation of consonant]

লেয়ায /leyaj/ *n.* good behavior, good manners (ইতে আদর-লেয়ায কিছু ন জানে = He does not know any manners). {< P. لحاظ /liḥāz/ shame, respect} [pc: contraction]

লেহায = লেয়ায

লেহা /leha/ *n.* boat. {< Ar. لحاء /liḥā' inner bark of a tree} [sc: met. A boat is made of the inner bark of a tree]

লেহান /lehan/ *n.* tone of voice (ইতার লেহান ভাল = The tone of his voice is melodious)
 {< Ar. لحن /liḥān/ sound, melody, musical note}

লোকমা = লুকমা

লোকসান /loksan/ *n.* loss, damage, harm (এ বছর ব্যবসাত বিরাট লোকসান অইয়ে = In this year I've lost a lot in business). {< Ar. نقصان /nuqṣān/ diminution, loss, damage} [pc: alternation of consonant]

লোয়াযিমা /loyajima/ *n.* necessary things, which are given with a bride at the wedding. {< Ar. لوازم /lawāzim/ necessary, necessities, accessories + B. affix আ [sc: narrowing]}

শ

শহর, শহর /shaar, shahar/ *n.* city, town, the city of Chittagong (নানা গিহিয়ে শহরত/ নানি যাই থিয়াই রইয়ে / ঘাড়ার দুয়ারত - আগহা = My maternal grandfather has gone to the city of Chittagong; and the maternal mother remains standing at the main door of house).

{< Shahar < P. شهر /shahr/ city, town} [pc: anaptyxis; contraction]

শহুরগা /saurga/ *n.* inhabitants of a city, city-dweller. {< saharuya < P. شهر /shahr/ city, town + B. affix উয়া} [pc: anaptyxis; contraction; epenthesis]

শওক /shaok/ *n.* wish, will, desire (ইতে বড় শওক গরি বিয়া গইজে; মগর তার সংসার ন টিকিল = He got married with *great desire*; but his conjugal life has not lasted). {< Ar. شوق /shauq/ yearning, desire, wish}

শক /shak/ *n.* a feeling of dislike, disgust or aversion; repulsion, detestation abhorrence (ফুট ধইতে আন্তো খুব শক লাগে = I *abhor* touching clay). {< Ar. شك /shakk/ doubt, uncertainty, misgiving} [sc: widening]

শকশ /shaksha/ *n.* human, man, a person (ইতে খুব পিউন্দাইর্গা শকশ = He is an envious person). {< Ar. شخص /shakhs/ individual, person, figure, someone} [pc: apothesis]

শক্ত /shakto/ *adj.* hard, strong, stiff, stubborn, obstinate, tough, severe, strict. {< P سخت /sakht/ hard, strong} [pc: apothesis]

শক-শোবাহ /shak-shobah/ *n.* doubt, suspicion, uncertainty (ইলেকশন যে অইব এ ব্যাপারে কোন শক-শোবাহ নাই = There is no *uncertainty* in holding election). {< Ar. شك /shakk/ doubt, uncertainty + Ar. شبهة /shubhah/ doubt} [synonymous repetition]

শখিন /shakhin/ *adj.* open-handed, generous, liberally, disposed (চেয়ারম্যান সা'ব বড় শখি-মানুষ = The chairman is very *generous* person). {< Ar. سخى /sakhīy/ liberal openhanded, generous} [pc: addition of consonant]

শজরা = শায়রা

শত /shato/ *n.* hundred. {< P. صد /ṣad/ hundred} [pc: devoicing]

শতরঞ্জি /shatranji/ *n.* a kind of checkered carpet (মে'মানরে শতরঞ্জিত বইত দঅ = Let the guests be seated on a checkered carpet). {< P. شطرنجى /shatranjī/ a kind of breads, a kind of carpet, a chess-player} [sc: narrowing]

শতান /shotan/ *n.* Satan. (আঁধা, আঁতুর ডেউর/ এই তিনজন শতানর গেউর). {< Ar. شيطان /shaitān/ shaitan, Satan, devil, fiend} [pc: syncope]

শদঅর /shadaar/ *n.* businessman, trader (শদঅর সাব! তেজারত'র খবর কি? = Mr. trader
What in the condition of business?) {< P. سوداگر /saudāgar/ a merchant} [pc
contraction]

শফক্ /shafak/ *n.* affection, kindness, love (মা-বাপ কত শফক্ গরি পোয়া পালে = The parent
breed their children with great *affection and love*). {< Ar. شفقة /shafqah
compassion, pity, kindness}

শববেদারী /shabbedari/ *n.* passing the whole night sleepless in prayer and worship
{< P. شب بیدار /shab-bīdār/ walking or watching all night, sleepless + B. affix ই}

শবিনা খতম /shabina khatam/ *n.* recitation of entire Quran in night time. {< P. بينة
/shabīnah/ nocturnal state, of night, turpentine + P. ختم /khatm/ sealing, concluding
reading the entire Quran < Ar. ختم /khatm/ sealing, seal, signet, seal} [sc
amelioration]

শমশির /shamshir/ *n.* sword. {< P. شمشیر /shamsher/ (said to be derived from *shar*
'claw' or 'tail' and *sher* 'a lion') a sword, saber, blade}

শর /shar/ *n.* sail (শর'র জাহাজ = a boat with *sail*, sailed boat). {< Ar. شراع /shirā/ sail
tent} [pc: apocope]

শরকি /sharki/ *adj.* eastern (শরকি পাড়া = *eastern village*). {< Ar. شرقي /sharqī/ eastern
oriental}

শরবত /sharbat/ *n.* beverage, cold drink, sherbet (গর্বা আইসে; শরবত দঅ = Guests hav
come; serve *sherbet*. বউত দিন পরে আইসে জামাই/ তাইরে নিবার লাই/ চিনির শরবত বানাই দিঅ
ভাড়াভাড়া যাই - সফহ = My son-in-law has com to accompany her; so I'm goin
quickly to make sweet sherbet for him). {< Ar. شربة /sharbah, shurbah/ drink, sip
swallow} [sc: narrowing]

শরম /sharom/ *n.* shame, modesty, bashfulness, coyness ~ লাগা *vi.* feel shame, b
ashamed, feel ashamed (শরমে ন কয় আরে ঠারে/ আঁরে কি কইতো চায়/ ভাঙিচুরি পুছার লইয়ম
একবার যদি সুযোগ পাই - আগহা। আই একেতো কুমারী/ তার উয়রে সোন্দরী/ লজ্জা শরম নাই কি তোয়াঁ:
কিল্যাই চঅর ফিরি -সঅ। রাস্তা দুইপাশে/ মাইনষে দেখি হাসে/ কথা কয় ঠেস মারি/ যায় আশ্বে ধীরে/ গি
বাসার কিনারে/ অভাগিনী শরমে যায় মরি - আগহা). {< P. شرم /sharm/ bashfulness, modesty
shame, pudendum} [pc: anaptyxis]

শরমিন্দা /sharminda/ *adj.* shy, bushful. {< P. شرمنده /sharminda/ covered with shame
confused, disconcerted}

- শরমিন্দা গাছ /sharminda gach/ *n.* the sensitive tree. {< P. شرمنده /sharminda/ covered with shame, confused, disconcerted + B. গাছ /gas/ tree}
- শরমিন্দা ফুল /sharminda ful/ *n.* the flower of sensitive tree. {< P. شرمنده /sharminda, covered with shame, confused, disconcerted + B. ফুল /ful/ flower}
- শরাই /shrai/ *n.* a metal or earthen jar with a fat belly for holding water, a pith (শরাই ভরি পানি আন = Bring water with a pitcher). {< P. شرأى /shurāhī/ also شرأى /shurākhī/ a dish for roast meat} [pc: contraction; sc: widening]
- শরাব /sharab/ *n.* wine, spirit, spirituous liquor (শরাব খঅন হারাম = To drink wine is prohibited). {< Ar. شراب /sharāb/ drink, beverage, wine} [sc: narrowing & pejoration]
- শরাবখানা /sharabkhana/ *n.* tavern, distillery, public house. {< Ar. شراب /sharāb drink, beverage, wine + P. خانه /khāna/ house}
- শরা-বেশরা /shara-beshara / *adj.* obscene, vulgar. {< Ar. شرعى /sharī/ lawful, legal + P. بى /be/ no, not + Ar. شرعى /sharī/ lawful, legal}
- শরীক /sharik/ *n.* partner, associate, participant, accomplice, ally; *adj.* joint, united ~অঅন be a partner (আল্লাহর কোন শরীক নাই = There is no *partner* with Allah). {< Ar. شريك /sharīk/ sharer, partner, participant}
- শরীকানা /sharikana/ *n.* share (of a joint owner or partner), part, joint-ownership partnership. {< Ar. شريك /sharīk/ sharer, partner, participant + B. affix আনা}
- শরিফা /sharifa/ *n.* the custard apple. {< P. شريفه /sharīfa/ the custard apple}
- শরীফ /sharif/ *adj.* noble, eminent, honourable, highborn, gentle, holy, sacred aristocratic. {< Ar. شريف /sharīf/ high-bread, respectable, distinguished}
- শরীয়াত /shariyat/ *n.* revealed law, law statute, ordinance, justice. {< Ar. ربيعة /sharī'ah/ approach to water hole, الشريعة /ash-sharī'ah/ revealed law of Islam}
- শর্ত /sharto/ *n.* condition, stipulation, term, provision, agreement, wager, bet. {< Ar. شرط /shart/ incision in the skin, condition} [sc: narrowing]
- শহীদ /shahid/ *n.* martyr; ~ অঅন be martyred, attain martyrdom, die a martyr (শহীদ হেই বুকর রক্ত/ স্বাধীনতার মূল রে - আগহা = The blood of martyrs is the foundation of the freedom). {< Ar. شهيد /shahīd/ witness, martyr} [sc: narrowing]
- শহদ /shahud/ *n.* evidence, witness (ইয়ান তো'মত নয়; বউত শহদ আছে = This is not an allegation; I've many evidences). {< Ar. شهود /shahūd pl. of شاهد shāhid/ evidence}

শাইর /shair/ *n.* myna, mynah (শাইরে মাইনবন্ নাম মাতিত পারে = A myna can imitate human speech). {< Ar. شاعر /shā'ir/ poet} [sc: (met) The myna named after shair because it has melodious sound; thus it similes with a poet who composes rhyme-verses.]

শাকিন = সাকিন

শাদী /shadi/ *n.* marriage, wedding; ~ গরন *vt.* marry (ন গরিল তে শাদী/ কত মাইয়া দেখাই দাদি - আগহা = His grand mother has showed him many girls; but he did not marry পোয়া-মাইয়া জৈবন পূর্ণ অইলে বিয়া-শাদী সম্পন্ন গরি দঅন মা-বাপর উয়র ফরয = It is an obligation upon the parents to arrange marriage for their sons-and daughters once they become youth). {< P. شادی /shādī/ gladness, ape, wedding} [sc: narrowing]

শান /shan/ *n.* condition, state, circumstance, dignity, quality, nature, disposition (আলাহর কি কুদরতির শান). {< Ar. شأن /sha'n/ matter, affair}

শানা /shana/ *n.* comb, comb like part of the loom. {< P. شانه /shāna/ comb, weaver's comb}

শাপতালু /shaptalu/ *n.* peach. {< P. شفتالو /shaftālū/ also شفتالوج /shaftālūj/ also فتالود /shaftālūd/ a peach (rough plum), a lover's kiss}

শাবাস = শাব্বাস

শাব্বাস /shabbas/ *int.* bravo! (শাব্বাস! বাপের বেটা = Bravo! Son of father (courageous)) {< P. شاباش /shābāsh/ bravo! excellent}

শাবুদ /shabud/ *n.* evidence (আঁস্তো বউত শাবুদ আছে = I've many evidences). {< Ar. وث /thubūt/ certainty, sureness}

শাম /sham/ *n.* evening (শাম অইলে ঘরত ফিরি আইবি = Return home at the evening). {< I شام /shām/ evening, supper, dinner} [sc: narrowing]

শামলা /shamla/ *n.* a narrow kind of shawl for tying round the head, end of turban kind of turban. {< Ar. شملة /shamlah/ turban, clock}

শামাদান /shamadan/ *n.* candle-stick (শামাদানত চেলাগ রাখ = Put the lamp on the candle stick). {< Ar. شمع /sham', shama'/ wax, candle + P. دان /dān/ an affix denoting what holds or contains anything}

শামিল /shamil/ *adj.* included, annexed, connected (এই গ্রাম্মান আগে ইউনিয়ন পরিষদ'ত শামি আছিল = The village was annexed to the union council previously). {< Ar. امل

/shāmil/ comprehensive} [Here the word shāmil is used in the meaning of شمول /mashmūl/ which means contained, included]

শাযারা /shajara/ *n.* family tree, genealogical table (আঁতুন সাত পিত্তন পইয়ন্ত শাযারা আছে = I've the names of seven forefathers from our *family tree*). {< Ar. شجرة /shajara/ tree, shrub, bush, genealogical tree} [sc: narrowing]

শায়েক /shayek/ *adj.* desiring, longing. {< Ar. شائق /shā'iq/ arousing, longing stimulating desire}

শায়েষ্টা /shayesta/ *adj.* subdued, chastened, broken, tamed, punished, rectified corrected; ~ vt. punish, chasten, subdue, tame, break (ওবা চেয়ায়্যান সাব! চোর ডাকাইতরে শায়েষ্টা গরি ন পাইলে পরর বার পাশ ন গরিবা = Mr. chairman! If you can not *subdue* thieves and dacoits, you won't win next election). {< P. شایسته /shāyista/ worthy, honorable decent} [sc: pejoration]

শাল /shal/ *n.* shawl ((স্ত্রী স্বামীকে) বাআরে শীত; শাল গঅত দি যঅ = There is cold outside the house; wear a *shawl*). {< P. شال /shāl/ a shawl or mantle, made of very fine wool of a species of goat}

শাশিতাত /shashitat/ *n.* rule, government, dominion, management. {< Ar. سياسة /siyāsah/ administration, management, policy} [pc: alternation of vowels]

শাহ /shah/ *n.* king, title of Muslim saint. {< P. شاه /shāh/ king, sovereign, prince emperor}

শাহওয়াত /shahwat/ *n.* inclination/predilection for, bent, course/tendency towards desire, taste (for), appetite. {< Ar. شهوة /shahwah/ desire, eagerness, appetite}

শাহ-নাজরী /shah-nažari/ *n.* exchange of gazes between newly married bride and bridegroom. {< P. شاه /shāh/ + Ar. نظر /nažar/ gaze + B. affix ই}

শাহরগ /shahrag/ *n.* the jugular vein. {< P. شاه رگ /shāh-rag/ the jugular vein}

শাহাদাত /shahadat/ *n.* martyrdom. {< Ar. شهادة /shāhadah/ testimony, witness martyrdom}

শাহাদত ঔল /shahadat oūl/ *n.* the forefinger of right hand. {< Ar. شهادة /shāhadah/ testimony, witness, martyrdom + CB. ঔল /oūl/ finger} [sc: Martyrs are the witnesses of truth]

শিকদার /shikdar/ *n.* family title, an employce of collectorate in Mughal era. {< F شقदार /shiqdār/ an officer appointed to collect the revenue for a certain division of land}

শিকার /shikar/ *n.* prey, hunting, chase, game, victim. (এক দেশত এক রাজা আছিল/ তারার এক রাজকুমার/ ঘোড়ার চড়ি তীর খনুক লই/ কইরতো যে শিকার) {< P. شكار /shikār/ prey, hunting}

শিকার = শিকার

শিরা /shira/ *n.* syrup. {< P. شيره /shīra/ new wine, an intoxicating kind of drink, syrup, oil of sesame}

শিরিক /shirik/ *n.* making partners with Allah (আল্লাহর লই শিরিক ন গইজ্য = Don't make partners with Allah). {< Ar. شرك /shirk/ polytheism, idolatry} [pc: anaptyxis]

শীত /shit/ *n.* cold season, cold, coldness, cold weather, chilliness; *adj.* cold, cool, chilly. {< Ar. شتاء /shitā'/ winter} [pc: apocope]

শুকরানা /shukrana/ *n.* gratitude, thanks-giving (শুকরানা নোয়ায = thanks-giving prayer). {< P. شكرانه /shukrāna/ gratitude, thanks-giving}

শুজানি /shujani/ *n.* a bed sheet, a bed cover (জামাইলাই নোয়া শুজানি বিছা = Make a bed with a new bed-sheet for son-in-law). {< P. سوزنی /sozani/ a kind of ornamented carpet}

শুমার /shumar/ *n.* counting, enumeration, calculation, estimate (যুদ্ধত কত মানুষ মারা গইয়ে তার শুমার নাই = There is no calculation of how many people were killed in the war). {< P. شمار /shumār/ number}

শুরকা /shurka/ *n.* broth, soup (ইলিশ মাছর তরকারীর শুরকা মজা অয় = The *soup* of hilsa-curry is tasteful). {< P. شوربا /shorbā/ broth, soup}

শুরবা /shurba/ *n.* broth, soup. {< P. شوربا /shorbā/ broth, soup; also < Ar. شربة /shurbah/ soup}

শুরু /shuru/ *n.* beginning, start, commencement, inception, ~গরন *vt.* begin, take the lead, inaugurate; ~ হঅন *vi.* begin, start, commence. {< Ar. شروع /shurū/ beginning, start, commencement}

শুস্তিয়া /sustiya/ *adj.* idle, inactive, lazy, inoperative (শুস্তিয়া গউর অকাজ্জ'র = An *idle* worker is worthless). {< P. سست /sust/ soft, tender, weak, feeble, slow, lazy, idle + B. affix ইয়া}

শেকল-সুরত /shekal-surat/ *n.* shape and appearance (ইতার শেকল-সুরত ভাল = His shape and appearance are good). {< Ar. شكل /shikl/ appearance + Ar. صورة /ṣūrah/ shape}

শেকায়েত (গরন) /shekayət/ *vt.* speak ill of, defame, vilify, calumniate (ইতে তর নাচে শেকায়েত গরে = He *defames* against you). {< Ar. شكاية /shikāyah/ complaint accusation}

শেফা /shefa/ *n.* cure, restoration, recovery (আল্লাহ তোমারে শেফা দউক = May Allah restore your health). {< Ar. شفاء /shifā'/ cure, healing, restoration}

শেমালি /shemali/ *adj.* northern (শীতকালে শেমালি বইয়ার বয় = Northern wind blows in winter). {< Ar. شمالي /shimālī/ northern}

শের /sher/ *n.* tiger (মুরাত শের থাকে = Tigers inhabit in jungles). {< P. شیر /sher/ tiger lion}

শোকর-গোজার /shokargojar/ *adj.* thankful, grateful. {< Ar. شكر /shukr/ thankfulness + P. گزار /guzār/ performance of prayer}

শোগল /shogal/ *n.* business, work, job. {< Ar. شغل /shughl/ works, job}

শোয়ারি = সোয়ারি

শোরগোল /shorgol/ *n.* hue and cry, clamour, disturbness, tumult, uproarious, noise agitation. {< Ar. شورغول /shur wa gūl/ tumult and riot}

শৌন = ছউন

স

সঅন /saan/ *n.* soap (সঅন দি গা ডল = Cleanse your body with a *soap*). {< Ar. صابون /ṣābūn/ soap} [pc: contraction]

সঅন, ছঅন /saan, chaan/ *n.* earthen plate (সঅনত গরি আই ভাত ন খাইয়াম; আরে চিনির বাস দঅ = I won't take meal on an *earthen plate*; give me a piece of porcelain). {< Ar. صحن /ṣaḥn/ bowl, dish, plate} [pc: Compensatory lengthening]

সইদার = চইদার

সওয়াব /sawab/ *n.* reward of good deeds. {< Ar. ثواب /thawāb/ requital, recompense reward for good deeds}

সওয়াল ১ /sawal/ *n.* begging. {< Ar. سؤال /su'āl/ question, request, claim} [sc pejoration & narrowing]

সওয়াল ২ /sawal/ *n.* question, inquiry, query; ~ গরন *vt.* question, inquire. {< Ar. سؤال /su'āl/ question, request, claim, inquiry}

সঅক /saaq/ *n.* lesson (মজবত আজিয়া উয়ুরে কি সঅক দিয়ে? = What *lesson* has the teacher taught you at morning school today?). {< P. سبق /sabaq/ lecture, lesson, precedence < Ar. سبق /sabq/ precedence} [pc: contraction]

সকরাত /sokrat/ *n.* death-agony, throes of death (মর জেড়ার সকরাত শুরু অইয়ে = The *death-agony* of my elder uncle has started). {< Ar. سكرة الموت /sokratul maut agony of death}

সখাত /sakhat/ *n.* fruits or repast, which are brought by a guest to the house of host, to which he goes for a visit. {< Ar. سخاوة /sakhāwah/ generosity} [sc narrowing]

সগিরা /sagira/ *adj.* small (সগিরা শুনাহ = *small sin*). {< Ar. صغيرة /ṣaghīrah/ small}

সদকা = সদগা

সদকা জারি /sadka jari/ *n.* a bestow whose reward remains continuous. {< Ar. صدقة /ṣadaqah/ alms + Ar. جارية /jāriyah/ continuous}

সদগা /sadga/ *n.* alms, sacrifice, gifts to the poor, propitiatory offerings (ফইর'রে সদগা দঅ = Give alms to the poor). {< Ar. صدقة /ṣadaqah/ alms} [pc: voicing & syncope]

সত /sat/ *n.* roof. {< Ar. سطح /sath/ roof, terrace} [pc: omission of word-final consonant]

সতর /satar/ *n.* the privy organs of person, cover of privy organ (সতর ঢাক = Cover your privy organs). {< Ar. ستر /satr/ screen, curtain, cover, covering} [pc: anaptyxis; sc: The word *satr* in Arabic refers to any cover; while in Chittagonian Bangla it refers only the cover of privy organs. On the other hand this does not denote any organ in Arabic; however it means privy organs in Chittagonian Bangla. Thus two types of semantic changes may be found in this particular word: narrowing & widening.]

সদার = সরদার [pc: assimilation]

সন /san/ *n.* year. {< Ar. سنة /sanah/ year} [pc: apocope]

সন্দুক /sanduk/ *n.* chest, safe, box (অলঙ্কার সন্দুকত রাখন নিরাপদ = It's safe to keep ornaments in a *chest*. এই পাইন্যা দুধর বেচা টেয়া/ কদ সন্দুকত রাখিবা? - সৈম = In which *trunk* will you preserve the money of selling watery milk?) {< Ar. صندوق /ṣundūq/ box, trunk, case}

সপ /sap/ *n.* a mat, row (নোয়ায'র সপ বিছা = Spread a *mat* for performing prayer). {< Ar. صف /ṣaff/ row, line, queue, group, section} [sc: widening]

সফর /safir/ *n.* tour, travel, journey, voyage; ~ গরা *vi.* travel, go on journey (ম-বাজি সফরত গিয়ে = My father has gone *on journey*). {< Ar. سفر /safir/ journey, tour}

সবক = সঅক

সবিল /sabil/ *n.* way, means, ways and means (আঁর কোন সবিল নাই = I do not have any *way*). {< Ar. سبيل /sabil/ way, road, path, means}

সবুত /sabut/ *n.* evidence (এই মামলাত আঁহো শক্ত সবুত আছে = I've strong *evidence* in this case). {< Ar. ثبوت /thubūt/ certainty, assurance}

সরগনা /sargana/ *n.* chief, headman, sadder; *adj.* great (ঐ মানুষ্যা আঁরার গ্রাম'র সরগনা = That man is the *chief* of our village). {< P. سرغنه /sarghana/ great, large, chief}

সরত /sarat/ *n.* cold; *adj.* cool. {< P. سرد /sard/ cold, damp, tasteless} [pc: devoicing; sc: narrowing]

সরদার /sardar/ *n.* chief, leader, headman, chieftain. {< P. سردار /sardār/ general, field-marshal, chief of any department}

সরদি /sardi/ *n.* cold, catarrh. {< P. سردی /sardī/ cold, coldness}

সরাই /sarai/ *n.* inn, caravanserai, temporary lodging for travelers. {< P. سرای /sarāy/ house, palace, inn}

সল্লা /salla/ *n.* advice, counsel, consultation, conference (একই রাইতে সল্লা গইজ্যে/ বউ আনিবান্নাই - সরকার = They have taken *counsel* to bring bride in a single night. আর মন্নান সাদা আছিল/ মাধি দিলি কালি/ বুঝিত ন পাইল্যাম তুই/ কার সল্লা খল্লি - শ্যাসুবে = My heart was clean; but you have marked it with black ink. I could not understand whose *advice* had you taken). {< Ar. صلاح /ṣalāḥ/ goodness, properness, rightness} [pc: long consonant; sc: widening]

সল্লুক /salluk/ *n.* counsel, consensus (সল্লুক'র নাও পাআরদি চলে = The boat of *consensus* can cross over hills). {< Ar. سلوك /salūk/ manners, conduct, attitude} [pc: long consonant; sc: widening]

সশমখোর /sashamkhor/ *adj.* shameless, brazen, impudent. {< P. چشم /chashm/ eye, hope + P. خور /khur/ abject}

সহি /sahi/ *adj.* correct, accurate, according to law, well, sound, fit (হয়ুর! আরে অয়ু গরনর সহি তরিকা বাতলাই দঅন = Religious teacher! Please show me the *right* way to make ablution). {< Ar. صحيح /ṣaḥīḥ/ healthy, well, sound, correct, right} [pc: omission of word final consonant (h)]

সহি-সালামত /sahi-salamat/ *adj.* safe and sound (শরীল সহি সালামত আছে নে? = Is your body safe and sound). {< Ar. صحيح /ṣaḥīḥ/ healthy, well, sound, correct, right + Ar. سلامة /salāmah/ soundness, safety} [sc: synonymous repetition]

সহি-সালামতে /sahi-salamate/ *adv.* safely (অ পুত! সহি-সালামতে পৌছনে? = O son! Have you reached safely?). {< Ar. صحيح /ṣaḥīḥ/ healthy, well, sound, correct, right + Ar. سلامة /salāmah/ soundness, safety + B. affix এ} [sc: synonymous repetition]

সাতাত ১ /sa-at/ *n.* first sell of a shop, good-beginning, good start of journey (আর দোয়ানত আইজও সাতাত ন আইয় = The *first sell* yet to be occurred at my shop). {< Ar. ساعة /sā'ah/ time, hour, clock, watch} [sc: amelioration and narrowing]

সাতাত ২ /sa-at/ *n.* time, moment, while (আই এক সাতাত পরে আইস্যম = I'll come after a *while*). {< Ar. ساعة /sā'ah/ time, hour}

সাতাব /saab/ *n.* used as a title like Mr. (চেয়ারম্যান সাতাবা ক্যান আছন = Mr. Chairman! How are you?) {< Ar. صاحب /ṣāḥib/ associate, companion, friend, master, lord} [pc: contraction]

সাইত = সাতাত

সাইয় = শাইয়

- সাকিন /sakin/ *n.* inhabitant, address, place of one's residence (much used by document writer as সাং. (ওবা! তোয়ার সাকিন কড়ে = O dear! Where is your *residence*?) {< Ar. ساكن /sākin/ dweller, inhabitant, resident, occupant}
- সাজা /saja/ *n.* punishment, penalty, chastisement, correction, requital, retribution. {< P. سزا /sazā/ suitable, convenient, punishment, correction}
- সাদ-ডেবাল /sad-debal/ *n.* boundary wall, security wall around a dwelling. {< E. side + P. دیوال /dīwal/ a wall}
- সানা-সিফাত /sana-sifat/ *n.* praises (খোদা তায়ালার সানা-সিফাতের শেষ নাই = There is no end of almighty Allah's *praises*). {< Ar. ثنا /thanā/ praise, eulogy + Ar. صفة /ṣifah/ attribute}
- সাক্ষ /saf/ *adj.* clean (ঘরদোর সাক্ষ করঅ = Cleanse the house. গর্বা সাক্ষ কর পিন্দি আইসো = Guests have come wearing *clean* cloth). {< Ar. صاف /ṣāfin/ clean, sheer, pure}
- সাক্ষ-কইজা /saf-kaiija/ *n.* a person who wears clean cloth; rich (The rich usually wears clean cloth). (দঅত'ত খালি সাক্ষ-কইজারে খাবঅন আই পছন ন গরি = I don't like to feed only *the rich* in an invitation). {< saf-kaaria < saf-kaporria < Ar. صاف /ṣāfin/ clean, sheer, pure + B. কাপড় /kapor/ cloth}
- সাক্ষসুপ /safsup/ *adj.* clean. {< Ar. صاف /ṣāfin/ clean, sheer, pure} [Onomatopoeic word]
- সাক্ষ-সুতারা /saf-sutara/ *adj.* neat and clean. {< Ar. صاف /ṣāfin/ clean, sheer, pure + H. sutara}
- সাবন /sabon/ *n.* soap (সাবন দি গা ধোঅ = Cleanse your body with a *soap*). {< Ar. صابون /ṣābūn/ soap} [pc: vowel harmony]
- সাবালক /sabalok/ *adj.* of age. {< B. সা /sā/ + Ar. بالغ /bāligh/ of age, legally major}
- সাবেত /sabet/ *n.* evidence ~গরা establish (তস্তো ইয়ান সাবেত গরা পড়িব = You have to *establish* it). {< Ar. ثابت /thābit/ fixed, established}
- সামান /saman/ *n.* goods, things (ট্রেনত উডিলে সামান হেফায়তে রাইখ্য = While in train keep your *things* under your custody). {< P. سامان /sāmān/ household, furniture, baggage tools, instruments}
- সামানা = সামান
- সায়র (করা) /sair/ *vi.* to move, travel, go on a tour, journey. {< Ar. سير /sair/ trip travel, journey}

সায়াত = সাআত

সারিদ /sarid/ *n.* disciple, pupil, apprentice, scholar, follower, trainee, attendant. {< P. شاگرد /shāgrid/ pupile, disciple} [pc: omission of consonant]

সাল /sal/ *n.* year. {< P. سال /sāl/ year}

সালাম /salam/ *n.* salutation, good-bye; ~ আলাইকুম peace be upon you (কোআলঅ খাজ্জুআন, সালামঅ গরন = scratching forehead and salute at the same time). {< Ar. سلام /salām/ peace, soundness, intactness}

সালিশ /salish/ *n.* third person, arbitrator, mediator, arbiter, judge (তোরা তোরা ঢেক্যা ঢেক্যা/ কইজ্যা বাঝছ/ কার মাথাউয়া ফাডাই আবার/ বোয়াবি সালিশ - সৈম). {< P. ثالث /thālith/ arbitrator, umpire < Ar. ثالث /thālith/ third}

সালিশকার /salishkar/ *n.* arbitrator. {< P. ثالث /thālith/ arbitrator, umpire + P. کار /kār/ agent, operator}

সালিশি /salishi/ *n.* arbitration, mediation; *adj.* arbitral, under arbitration. {< P. ثالتي /thālithi/ arbitration, mediation < Ar. ثالث /thālith/ third + P. affix ی}

সালোয়ার /saloyar/ *n.* pajamas. {< Ar. سروال /sirwāl/ trousers, pant} [pc: metathesis]

সাহাবী /sahabi/ *n.* one of the companions of the holy Prophet. {< Ar. صحابي /ṣaḥābī/ a companion of the prophet Muhammad}

সিতম /sitam/ *n.* distress, hardship (ইতার সিতম শেষ ন অর = His *hardship* is not ending). {< P. ستم /sitm/ tyranny, oppression, distress, injury}

সিদ্ধত /siddat/ *n.* distress, hardship, pain, discomfort. {< Ar. شدة /shiddah/ misfortune, calamity, distress, hardship, discomfort}

সিনা /sina/ *n.* breast, bosom, chest (পেডর রোগে গেল গৈ যাদু/ সিনার মধ্যে ছেল মারি - রশী = My beloved son has died of the disease of bally throwing shell in my *bosom*. ডর কি আঁরা সিনা দি তাই/ ঠেগাই ঝড়-তুয়ান - অচ = There is no reason to be afraid of; we protect storms and floods by our *bosoms*). {< P. سینه /sīna/ the bosom, breast}

সিনি /sinni/ *n.* sweetmeat, sweet dish prepared by boiling rice in milk with sugar etc. {< P. شیرینی /shīrinay/ sugar-cane juice} [pc: assimilation]

সিবা, শিবা /siba, shiba/ *n.* a bamboo twig, bamboo whip (কথা ন ধইল্যে তরে আই সিবা দি পিটাইয়াম = I'll beat you with a bamboo whip if you don't follow my order). {< P.

شيب /shib, shed/ lower part, foundation, the end of a whip-lash, a whip}

সিজ = চিজ

সিপারা /sipara/ *n.* one of the 30 chapters of the Quran. {< P. *سپاره* /sī-pāra/ one portion of the thirty into which the Quran has been divided}

সিয়াই /siyai/ *n.* ink (আঁর কলমত সিয়াই নাই = There is no *ink* in my pen). {< P. *سیاهی* /siyāhī/ blackness, darkness, night-mark, ink} [pc: contraction; sc: narrowing]

সিয়াম /siyam/ *n.* fast. {< Ar. *صيام* /ṣiyām/ fasting, fast}

সিয়ারা /siyara/ *n.* one of the 30 chapters of the holy Quran. {< P. *سپاره* /sī-pāra/ one portion of the thirty into which the Quran has been divided}

সিরকা /sirka/ *n.* vinegar (পোলাও রাইখতে সিরকা লাগে = *Vinegar* is needed while cooking polao). {< P. *سرکا* /sirkā/ vinegar}

সিলমচি = চিলমচি

সিলসিলা /silsila/ *n.* rule, custom, convention, family tradition. {< Ar. *سلسلة* /silsilah/ iron of chain, chain, series of essays, articles etc.} [sc: amelioration]

সীমা = সিনা

সুওয়ারিশ /suwarish/ *n.* recommendation; ~ গরন recommend. {< P. *سفرارش* /sufārish/ recommendation}

সুদ /sud/ *n.* interest, usury. {< P. *سود* /sūd/ gain, interest, usury}

সুদখোর /sudkhor/ *adj.* living on usury, usurious; *n.* usurer. {< P. *سودخور* /sūdkhwār/ also *سودخور* /sūdkhwur/ usurer, publican} [sc: narrowing]

সুন্নত /sunnat/ *n.* tradition of the holy porophet. {< Ar. *سنة* /sunnah/ habitual practice, usage sanctioned by tradition, tradition of the prophet} [sc: narrowing & amelioration]

সুবে সাদেক /sube sadek/ *n.* dawn of day, day-break. {< Ar. *صبح* /ṣubḥ/ dawn, daybreak + Ar. *صديق* /ṣādiq/ true}

সুয়ানী /suyani/ *n.* a steerman of a steemer or boat. {< sukani < Ar. *سكان* /sukkān/ rudder (of a boat) + B affix ই} [pc: haplology]

সুরত /surat/ *n.* shape, figure, appearance, face. {< Ar. *صورة* /ṣurah/ form, shape}

সুলেশামা /sulenama/ *n.* accord of compromise (কেইস তুইলত চাইলে সুলেশামা দাখিল করা পরিব = It is needed to submit the *accord of compromise* in order to withdraw the case). {< Ar. *صلح* /ṣulḥ/ compromise + P. *نامه* /nāma/ writing, letter}

সেপ /sep/ *n.* apple (আঁর নানা সেপ লই বেড়াইত আইস্যে = My grand father has come to visit us with *apples*). {< P. سيب /seb/ an apple, the hair of a horse's forehead and tail} [pc: devoicing; sc: narrowing]

সেব = সেপ

স্যায়াতখানা /sæyatkhana/ *n.* latrine, toilet, loo, privy. {< Ar. صحة /ṣiḥḥah/ health + P. خانه /khāna/ house, home, dwelling}

সেরেফ /seref/ *adj. adv.* only, merely, alone, mere, sheer, purely (বেইনা আই সেরেফ উয়া পরোটা খাইয়ি = I've taken *only* a porota in breakfast). {< Ar. صرف /ṣifr/ unmixed, sheer} [pc: anaptyxis]

সেলামালকি /selamalki/ *n.* corrupt form of Islamic greeting Assalamu Alikum. {< Ar. السلام عليكم /as-salāmu `alaikum/ peace be upon you}

সেলা-রেহমি /sela-rehmi/ *n.* maintaining the relation with the relatives. {< Ar. صلة الرحم /ṣilat ur riḥm/ tie with relations}

সৈদা /saida/ *n.* prostration, bowing in prayer as to touch the ground with the forehead. {< Ar. سجدة /sijdah/ bowing} [pc: elision; sc: narrowing & elevation]

সৈয়দা গৈয়াম /saiida gaiyam/ *n.* a kind of guava which inner part is red. {< Ar. سيد /sayyid/ master, chief + Por. goava}

সৈল /sail/ *n.* begging (ইতে সৈল গরি চলে = He lives on *begging*). {< Ar. سؤال /su'āl/ request, demand, claim} [sc: narrowing & pejoration]

সোয়াব = সওয়াব

সোয়ারি /soyari/ *n.* women who accompany a bridegroom to his wedding. {< P. سوار /suwār/ cavalier, rider, trooper + B. affix ই} [Women who accompany a bridegroom to his wedding are called *soyari*, because they used to accompany a bridegroom riding on *palki*; while men used to take part in the ceremony on their foots.]

সোয়াল = সৈল

সোহবত /sohbat/ *n.* companionship, society, company, association, conversation. {< Ar. صحبة /ṣuḥbah/ friendship, companionship}

সৌন /saun/ *n.* oath (চোরাইয়ার সৌন'র কন মূল্য নাই = There is no value of the *oath* of a thief). {< P. سوگند /saugand/ an oath, swearing}

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হুঁস /haus/ *n.* satisfaction of mind, delight, desire, hobby, fancy, pleasure (পাড়ার গুরা গুরা পোয়া বিয়া গরের/ আর মনত কি হুঁস নাই - সআ = Boys of the village younger to me are getting married; do not I've any desire?) {< P. خواهش /khwāhish/ will, wish, desire, inclination} [pc: contraction]

হুঁসদার /hausdar/ *adj.* luxurious, voluptuous, having refined/delicate taste, pleasure-seeking. {< P. خواهش /khwāhish/ will, wish, desire, inclination + P. دار /dār/ holding, possessing, keeper, possessor}

হক /hak/ *n.* truth, justice, right; *adj.* just, right, true; *adv.* rightful (চোরা কারবার যারা গরে/ দেশর বুগত কুরইল মারে/ হক কথা কই মইতে রাজি/ জাতর দুশমন ইতারা - সৈম = Those who do illegal business they attack the heart of the country with hatchet. I'm ready to die for the truth: they are enemies of the nation. টেয়ার বলে চোখ লাল গরি/ গরিবর হক নেরগৈ কাড়ি - শাআ = Being enhanced with the money and making their eyes red they are snatching away the right of the poor). {< Ar. حق /ḥaqq/ truth, rightness}

হকুল এবাদ /hakkul ebad/ *n.* the right of peoples (হকুল এবাদ আত্বাহ মাফ ন গরে = Allah does not forgive the right of peoples). {< Ar. حق العباد /ḥaqqul 'ibād/ the right of others}

হক তায়ালা /hak tayala/ *n.* almighty Allah. {< Ar. حق /ḥaqq/ an attribute of Allah + Ar. تعالى /ta'ālā/ to be sublime}

হকদার /hakdar/ *adj.* rightful, having right. {< Ar. حق /ḥaqq/ truth, rightness + P. دار /dār/ holding, possessing, keeper, possessor}

হক-হালাল /hak-halal/ *n.* pure, legal (হক-হালালি মানি চল = Maintain legality in your life). {< Ar. حق /ḥaqq/ truth, rightness + Ar. حلال /ḥalāl/ permitted, allowed}

হজ্জ /hajj/ *n.* pilgrimage to Mecca, acts performed at Mecca al-Mukarrama on the ninth and tenth days of Dhū-al Hijjah, the last month of lunar year; ~ গরন *vi.* go on a pilgrimage to Mecca. {< Ar. حج /ḥajj/ pilgrimage, hadj}

হদ /hod/ *n.* border, boundary, sign (আর হদ ন লারিচ্ = Don't remove my sign). {< Ar. حد /ḥadd/ edge, border, brink, boundary}

হঁদিস্তা /hūdistā/ *n.* mortar and pestle (হঁদিস্তাত পান পিষ = Paste a betel-leaf in mortar by a pestle). {< P. همان دسته /hamān dista/ mortar and pestle}

হদেহদে /hade hade/ *adv.* exactly (তোমারো আই হদেহদে পাঁচশ টিরা ফেরত দিয়ম = I'll return you *exactly* 500 BDT). {< had-ba-hade < Ar. حد /ḥadd/ + P. ب /ba/ according to + Ar. حد /ḥadd/}

হাফা /hapta/ *n.* week (তুই এক হাফা পরে আইস্য = Please come after one *week*). {< P. هفته /hafta/ week}

হন্দুক = সন্দুক

হয়রানি /hayrani/ *n.* harassment, exasperation, annoyance, pestering, vexation, exacerbation. {< P. حيراني /ḥairānī/ astonishment, perturbed < Ar. حيران /ḥairān/ at a loss, helpless, baffled + P. affix ی}

হয়াত /hayat/ *n.* life, existence (হয়াত-মউত আদ্বার আত'ত = *Life* and death are in the hand of Allah). {< Ar. حياة /ḥayāh/ life}

হরকারা /harkara/ *n.* running footman, messenger, courier, emissary, peon, runner, postal messenger, postman. {< P. هرکاره /harkārah/ footman, messenger}

হর-কিসিম /har-kisim/ *n.* various kinds (হর-কিসিমর তরকারী এই বাজারত পা যায় = Various kinds of vegetables are found in this market). {< P. هر /har/ every, all, each, any + Ar. قسم /qism/ group, class, kind} [pc: qism > kisim: anaptyxis]

হরদম /hardam/ *adv.* every moment, always, non-stop, often, continuously, now and than. {< P. هر دم /hardam/ every moment}

হরফ /haraf/ *n.* a letter of the alphabet, character; ~ পড়ন *vi.* to read letters of a language (পোয়াউয়া আরবী হরফ পড়ে = The boy reads *letters* of Arabic alphabet). {< Ar. حرف /ḥarf/ letter} [pc: anaptyxis]

হররোজ /harroj/ *adv.* everyday (তুই হররোজ আঁরে জ্বালাস = You annoy me *everyday*). {< P. هرروزه /har roza/ daily, quotidian} [pc: apocope]

হরান /haran/ *adj.* tired, weak (পোয়াউয়া আরাদিন দৌড়াদৌড়ি গরি হরান অই গিয়ে = The boy has become *tired* off running the whole day). {< Ar. حيران /ḥairān/ at a loss, helpless} [pc: syncope; sc: widening]

হরিপ = অরিপ

হলকুম /halkum/ *n.* throat, gullet (তে আঁর হলকুমত যঅঁর চাইল্যে = He has poured poison in my throat). {< Ar. حلقوم /ḥalqūm/ throat, gullet}

হলফ /halaf/ *n.* oath, solemn, swearing (তুই যে চুরি নঅ গরচ্- হলফ গরি কঅ চাই = 'You did not steal.' Please tell it by *oath*). {< Ar. حلف /ḥalf, ḥilf/ swearing, oath} [pc: anaptyxis]

হালফনামা /halafnama/ *n.* declaration on oath, affidavit. {< P. حلف نامه /ḥalf nāma/ declaration on oath, affidavit < Ar. حلف /ḥalf, ḥilf/ swearing, oath + P. نامه /nāma/ letter}

হলাত /halat/ *n.* debt, loan, credit; ~ গরন *vt.* borrow, have the loan of sth., get something loan; ~দঅন *vt.* lend (আঁয়ে কিছু টিগ্গা হলাত দঅনা = Please *loan* some money to me). {< haolat < Ar. حوالة /ḥawālah/ assignment, cession, bill of exchange, check, draft} [pc:syncope]

হাইওয়ান /haiwan/ *n.* animal, beast. {< Ar. حيوان /ḥaiwān/ animal, beast}

হাইব /haib/ *n.* fear, dread. {< Ar. هيبة /haibah/ fear, dread, veneration} [pc: apocope]

হাউস /haus/ *n.* satisfaction of mind, delight, desire, hobby, fancy (মনের মানুষ কাছে ন থাইলে/ টাকার কি দরকার/ চিঠিপত্র দিলে কি আর/ মনর হাউস পুরায়? - আগহা = What will I do with money if my beloved is not beside me? Can letters fulfill *desire* of a soul?) {< P. خواهش /khwāhish/ will, wish, desire, inclination} [pc: contraction]

হাওয /haoj/ *n.* pore, cavity, cistern (হাওযত অযু গর = Make ablution in the cistern). {< Ar. حوض /ḥauḍ/ basin, water-basin, cistern}

হাওয়াল্লা /hawala/ *n.* custody, care, possession; ~ *vt.* commit to the charge/ charge of (তোয়ঁরে আন্নার হাওয়াল্লা গরি দিলাম). {< P. حوالة /ḥawālah/ trust, care, custody}

হাওলাত = হলাত

হাওসলা /haosala/ *n.* power, ability, capacity. {< P. حوصله /ḥauṣala/ the stomach, maw, capacity} [sc: met.]

হাক্কি /hakki/ *adj.* co-uterine (ইতে আঁর হাক্কি ভাই = He is my *uterine* brother). {< Ar. حق /ḥaqq/ real, truth, true + B. affix ই}

হাকিম /hakim/ *n.* judge, magistrate, deputy magistrate, ruler, master (বেঅষ্টরঅ হাকিম নয়/ তেইল্যা পোচঅ পাখি নয় = An advocate is not the judge nor a cockroach is the bird). {< Ar. حاكم /ḥākīm/ ruler, government, judge} [sc: narrowing]

হাকিমি /hakimi/ *n.* Greek medication. {< P. حكيمى /ḥakīmī/ the practice of medicine, referring to wise men, doctors, physicians}

হাঙ্গামা /hangama/ *n.* riot, disturbances, disorder, tumult, uproar, affray, assault, raid, inroad, difficulty, hitch, trouble. {< P. هنگامه /hangāma/ assembly, meeting of merchants, tumult} [sc: pejoration]

- হাজামত /hajamat/ *n.* act of shaving, scarification. {< Ar. حجامة /ḥajāmah/ cupping, scarification, art of cupping}
- ▶ হাজার /hajar/ *adj.* thousand. {< P. هزار /hazār/ thousand}
- হাজি /haji/ *n.* a person who has performed pilgrimage to Mecca. {< P. حاجی /ḥājī/ one who performed the pilgrimage to Mecca < Ar. حاج /ḥājj/ pilgrim, hadji + P. affix ی}
- হাজির /hajir/ *adj.* present, ready at hand ~ গরন *vt.* present, make ready; ~ থাকন *vi.* be present. {< Ar. حاضر /ḥāḍir/ present, attending}
- হাজিরি /hajiri/ *n.* presence. {< P. حاضری /ḥāḍirī/ presence, readiness < Ar. حاضر /ḥāḍir/ present, attending + P. affix ی}
- হাতিনা /hatina/ *n.* the room next to veranda. See আতিনা
- হাদি /hadi/ *n.* preacher. {< Ar. هادي /hādī/ leader, guide}
- ▶ হাদিয়া /hadiya/ *n.* gift, present (হাদিয়া দিলে মহব্বত বাড়ে = Exchanging Gifts increases love). {< Ar. هدية /hadiyah/ gift, present, donation}
- হাদীস /hadis/ *n.* the verbalized form of a tradition of the prophet Muhammad (SA) constitutive of his sunnah. {< Ar. حديث /ḥadith/ speech, talk, Hadith} [sc: amelioration]
- হানস /hanas/ *n.* lamp, lantern. {< Ar. فانوس /fānūs/ lantern} [pc: alternation of consonant]
- হাফেজ /hafej/ *n.* one who memorizes the whole Quran. {< Ar. حافظ /ḥāfiẓ/ keeper, guardian, caretaker, one who knows the Quran by heart} [sc: amelioration & narrowing]
- ▶ হাবা /haba/ *n.* wind, air (তর রিকশার টায়ারত হাবা দে = Aerate the tyre of your rickshaw). {< Ar. هواء /hawā/ air, wind}
- হাবায় যাহাজ /habaz- jahaj/ *n.* aero-plane. {< hawai-jahaj < Ar. هواء /hawā/ air, wind + P. جهاز /jahāz/ camel's saddle, or the saddle-tree, a ship} [pc: assimilation]
- হামদরদি /hamdardi/ *n.* kindness, generously. {< P. همدردی /hamdardī/ sympathy}
- ▶ হাম্বি-তম্বি /hambi-tambi/ *n.* act of bragging/ boasting/ vaunting/ brandishing (হাম্বি তম্বি ন গরিচ্ = Don't brag). {< hambī: onomatopoeic of tambī + Ar. تنبيه /tanbīh/ rousing, awakening, warning} [sc: pejoration]

হামল /hamal/ *n.* womb, foetus, pregnancy. {< Ar. حمل /ḥaml/ carrying, bearing, inducement, foetus, pregnancy} [sc: narrowing]

হামলা /hamla/ *n.* attack, onset, assault, storm, charge, invasion, raid. {< Ar. حملة /ḥamla/ attack, offensive, campaign}

হামসায়ী /hamsāya/ *n.* neighbours. {< P. همسایه /hamsāya/ under the same shade i.e. neighbouring, neighbours}

হামসিন /hamsin/ *n.* of equal age, of the same age, contemporaneous (ইতারা দুইজন হামসিন = They two are *contemporaneous*). {< P. هم /ham/ same + Ar. سن /sinn/ age}

হামাম /hamam/ *n.* bathroom, hot bath, Turkish bath, bagnio. {< Ar. حمام /ḥammām/ bath, swimming pool} [pc: haplology]

হামি /hami/ *n.* elder, superior, guardian, patron, protector (আঁর দাদা এই মদরসা'র হামি = My grand-father is the *patron* of this madrasa). {< Ar. حامی /ḥāmī/ protector, guardian, defender}

হামি /hami/ দা-কুড়ালের বাটের লৌহ- চাকি {< Ar. حامی /ḥāmī/ protector, guardian, defender}

হামিশকুন /hamishkun/ *adv.* always, ever, continually (হামিশকুন আঁরে ন জ্বালাইস্ = Don't disturb me *always*). {< P. همیشه /hamisha/ always + B. কখন /khan/ word denoting measure of time, a moment, while} [sc: synonymous repetition]

হামিশা /hamisha/ *adv.* always. {< P. همیشه /hamisha/ always}

হামেলা /hamela/ *adj.* pregnant (ইতার বউ হামেলা অইয়ে = His wife has become *pregnant*). {< Ar. حاملة /ḥāmilah/ basket for carrying grapes, pregnant} [sc: narrowing]

হায়ত /hajāt/ *n.* a call of nature (আঁই এক্কেনা হায়ত সাইরত' যাইর = I'm going to relieve *nature*). {< Ar. حاجة /ḥājah/ want, need, natural want; also Ar. قضى الحاجة /qaḍā al-ḥājah/ to relieve nature} [sc: pejoration]

হাবাইম্যা = আযাইম্যা

হায়া-শরম /haya-sharom/ *n.* shame, shyness (হায়া শরম কাওজান/ রাইখো কভে তাআই - সৈম = Where have she kept shame and common sense). {< Ar. حياء /ḥayā'/ shame, shyness + P. شرم /sharm/ shame, modesty} [synonymous repetition]

হায়েজ /hāyej/ *n.* monthly period, menstruation. {< Ar. حيض /ḥaiḍ/ menstruation, monthly period}

হারাম /haram/ *adj.* unlawful, forbidden, prohibited; ~ খঅন get money by unlawful means (কইলে মায় মারন খায়/ ন কইলে বাপে হারাম খায় = ১). {< Ar. حرام /ḥarām/ forbidden, prohibited, unlawful, sacred}

হারামখোর /haramkhor/ *adj.* one who earns by illegal means, a wicked person (জামাই হারামখোর আর বিলাই হারামখোর এক হোয়ান). {< Ar. حرام /ḥarām/ forbidden, prohibited, unlawful, sacred + P. خور /khur/ (in comp.) eating, devouring, consuming}

হারামজাত = হারামযাত

হারামযাত /haramjat/ *adj.* a bastard, a wicked person (ইতে আস্তা হারামযাত = He is a great wicked person). {< Ar. حرام /ḥarām/ unlawful, sin + Ar. ذات /dhāt/ being, essence, substantive}

হারামি /harami/ *adj.* illegitimate, wicked, villain. {< Ar. حرامي /ḥarāmī/ thief, robber, bandit} [sc: widening]

হালকা /halka/ *n.* sitting for reciting or repeating the names and attributes of Allah. {< Ar. حلقة /ḥalqa/ circle of people, group of students studying under a professor, hence: lecture, course (e.g. at Al-Azhar University)} [sc: narrowing & amelioration]

হালত /halat/ *n.* condition, state, situation (তোয়ার হালত কি? = What is your condition?) {< Ar. حالة /ḥālah/ condition, state, situation}

হালাক /halak/ *n.* ruin {< Ar. هلاك /halāk/ total loss, ruin}

হালাল /halal/ *n.* that which Allah has made legitimate, legal, lawful, legitimate (অ জেডা! গোডা জীবন কাডাই দিলা/ হালাল কঁসে চিনিবা? - সৈম = O elder uncle! You have already passed the whole life. When will you identify *what lawful is?*) {< Ar. حلال /ḥalāl/ that which is allowed, permitted}

হালিশ /halish/ *n.* scull, oar (থিয়া রে থিয়া মাঝি/ একই হজে যাই/ কত জোরে হালিশ মারির/ তোরে লাগ ন পাই - আগহা = O boatman! Wait a while. Let us go together. How quickly I am *sculling*; but can't able to reach you. নৌকার হালিশ মারে মাঝি/ ভাইটালি গান গাই-আগহা = The boatman is *sculling* with vhatiali song in his voice. অকল সমত হালিসুখে হালিশ মারে/ মন কাড়ি নেয় তার চুলর বাহার - সআ = He *sculls* always with a smiling face; the beauty of his hair wins my heart. সাম্মান ভরি সামান তুলি নানান জাগাত যাই/ ভাড়ার টানে হালিশ মারি হকসবাজার যাই - সংহহ = I go to several places with my sampan full with goods. However, in lieu with the ebb I go to Cox'sbazar by *sculling*). {< P. هليسه /halīsa/ oar} [pc: apocope]

হাশমত দবদবি /hashmat dabdabi/ *n.* pride, vanity, pump, grandeur, splendour. {< Ar. هشم /hashm/ smash, crush + Ar. دبدبة /dabdabah/ sound of footsteps} [sc: met.]

হাশর-নশর /hashar-nashar/ *n.* the day of judgment (বউত মানুষ হাশর-নশর ন মানে = Many peoples do not believe in *the day of judgment*). {< Ar. يوم الحشر /yaum al-ḥashr/ the day of resurrection + يوم النشور /yaum al-nashr/ day of resurrection} [sc: synonymous repetition]

হাশিয়া /hashi'ya/ *n.* marginal note of a book (কিতাব ন বুঝিলে হাশিয়া পড় = Study *the marginal note* if you don't understand the book). {< Ar. حاشية /ḥāshiyā/ seam, edge, margin of a book, marginal notes, super commentary, footnote, postscript} [sc: narrowing]

হাসদ /hasad/ *n.* malice, spite, envy, jealousy, malevolence (রীষে মরে রীষাইল্যা, বিষে মরে হাপ / হাসদ-পিউনে মরে হাত হতীনর বাপ). {< Ar. حسد /ḥasad/ envy}

হাসনাত /hasnat/ *n.* good deeds (আম্বাহ যেনে তোর হাসনাত কবুল গরে = May Allah accept your *good deeds*). {< Ar. حسنات /ḥasanāt/ good deeds, alms, charity}

হাসব-নসব /hasab-nasab/ *n.* clan, family, family-prestige or pride. {< Ar. حسب /ḥasab/ noble descent + Ar. نسب /nasab/ lineage, descent}

হাসিন /hasin/ *adj.* beautiful (তোয়ার বউ বউত হাসিন = Your wife is very beautiful). {< Ar. حسين /ḥasīn/ beautiful} [sc: The word is used to modify a handsome male in Arabic; however, in Chittagonian Bangla it expresses the beauty of a female.]

হাসিল = আসিল

হাস্তি /hasti/ *n.* great personality (মওলানা সিদ্দিক সা'ব বউত বড় হাস্তি আছিলান = Maolana Siddique was a great *personality*). {< P. هستی /hastī/ entity, created being, wealth, riches} [sc: amelioration]

হিচ্চা /hicca/ *n.* part, portion (আই তর্কার নায্য হিচ্চা চাই = I want just *part* of the inherited property). {< Ar. حصة /ḥiṣṣa/ share, portion, quota}

The Arabic word ḥiṣṣa has contribution in forming many words in Chittagonian Bangla. For examples some words are presented:

কালাইচ্চা /kalaicca/ *adj.* blackish. {< CB. کالا /kala/ black + Ar. حصة /ḥiṣṣa/ part, portion}

তিতাইচ্চা /titaicca/ *adj.* containing bitter taste. {< B. তিতা /tita/ bitter + Ar. حصة /ḥiṣṣa/ part, portion}

- ধলাইচা /dalaicca/ *adj.* whitish. {< B. ধলা /dala/ white + Ar. حصة /ḥiṣṣa/ part, portion}
- মরিচা /maricca/ *adj.* a person whose colour resembles the colour of chili. {< B. মরিচ /maric/ chili + Ar. حصة /ḥiṣṣa/ part, portion}
- লালাইচা /lalaicca/ *adj.* reddish {< B. লাল /lal/ red + Ar. حصة /ḥiṣṣa/ part, portion}
- হিজাব /hijab/ *n.* the covering of Muslim women, the Islamic style of dress for women. {< Ar. حجاب /ḥijāb/ cover, wrap, curtain} [sc: amelioration & narrowing]
- হিম্মত /himmat/ *n.* spirit, mind, resolution, bravery, courage, power, magnaty. {< Ar. همة /himmah/ ambition, zeal, ardor}
- হিলা /hilla/ *n.* means of doing sth. way-out (এই মসিবতত্ তো বাচিবছাই কোন হিলা বাইর গরা পরিবই = We must find out a way-out to save ourselves from this calamity). {< Ar. حيلة /ḥīlah/ trick, way-out} [pc: long consonant]
- হিলা শরা /hilla shara/ *n.* second marriage of a divorced Muslim woman for certain period of time in order to be legitimate for the 1st husband. The custom is prevailed in Muslim societies; although Islam does not support it. {< Ar. حيلة /ḥīlah/ trick, way-out + Ar. شرع /sharʿ/ the canonical law of Islam}
- হিসাব /hisab/ *n.* counting, reckoning, calculation, computation, accounting, estimate, rate, consideration (টেলর ডিলার যে হইয়ে/ এক হাডত পঞ্চাশ মন দিত/ মেজিস্টেটে কইয়ে/ কয় মন দি কয় মন রইয়ে/ হিসাব-কিতাব চাইয়নি? - রশী). {< Ar. حساب /ḥisāb/ computation, calculation, estimate}
- হুকুম /hukum/ *n.* order, decision, command, decree, rule (ঘরত মিখে নোয়া গরবা/ তেই বোয়াই গেইয়ে/ কিচ্ছত কিচ্ছ নাই তবু/ হুকুমমান দিইয়ে-সরকার = He has left new guest at home. Nothing is ready here, although he has ordered me for hospitality). {< Ar. حكم /ḥukm/ judgment, opinion, decision}
- হুকুমত /hukumāt/ *n.* government, sovereignty, dominion, authority, power. {< Ar. حكومة /ḥukūmah/ government}
- হুজরা /hujra/ *n.* small room, cell, closet, private room, private room for prayer or meditation. {< Ar. حجرة /ḥujrah/ room, cell}
- হুনর /hunar/ *n.* excellence in any art, skill. {< P. هنر /hunar/ skill, science, knowledge}

হুনারি /hunari/ *n.* artist, expert worker. {< P. هنرى /hunare/ a science, art and etc., anything valuable}

হুবহু /hubahu/ *adj.* identical, exactly similar; *adv.* exactly (আঁর লাই হুবহু ইয়ানর নান একান কঅর আইন্য = Please bring for me a dress *exactly* similar to this one). {< Ar. هو /hua/ he + P. ب /ba/ (pref.) according to + Ar. هو /hua/ he}

হুজুর /hujur/ *n.* master, honoured person; *int.* your majesty, your highness, your lordship, sir, your honour. {< Ar. حضور /ḥuḍūr/ presence}

হুন্নাত /hurmat/ *n.* honour, respect, homage (মসৈদ'র হুন্নাত নষ্ট ন গইজ্য = Don't waste the *dignity* of the mosque). {< Ar. حرمة /ḥurmah/ holiness, sanctity}

হুলিয়া /huliya/ *n.* shape, form. {< P. حلية /ḥilya, hulya/ the external appearance (of a man) < Ar. حلية /ḥilya/ ornament}

হুশতি /hushti/ *n.* skin of a cock or a duck. {< P. پشت /pusht/ outside}

হুশ /hush/ *n.* sense, consciousness, good sense, sensation; ~ আইয়ন regain consciousness (বেয়ারাইম্যার আইজও হুশ ফিরি ন আইয়ে = The sick person yet to regain his *consciousness*). {< P. هوش /hosh/ intellect}

হুশিয়ার /hushiyar/ *adj.* cautious, alert, watchful, careful, discreet, prudent, intelligent, attentive; ~ গরন *vt.* warn, give notice, caution; ~ থাকন be alert, be careful (রাতিয়া রাস্তা াঘাটে চইলতে ফিরতে হুশিয়ার থাইবা = *Be alert* while moving outside at night). {< P. هوشيار /hosh-yār/ prudent, wise, canny, sober, aware}

হেকমত /hekmat/ *n.* wisdom, knowledge, skill, cleverness (গা'র জোরে কাম ন গরি হেকমত'র সাথে কাম গইজ্য = Don't do your job by bodily force; but by *wisdom and cleverness*). {< Ar. حكمة /ḥikmah/ wisdom, sagacity}

হেকায়ত /hekayat/ *n.* narration, description, depiction (ইয়ান শেকায়ত নয়, হেকায়ত = This is not allegation; rather it is narration). {< Ar. حكاية /ḥikāyah/ story, tale, narrative}

হেকারত /hekarat/ *n.* contempt, disdain, scorns; ~ গরন *vt.* hate, despise (কনকিয়ারে হেকারত ন গইজ্য = Don't hate anyone). {< Ar. حقارة /ḥiqārah/ vulgarity, lowness, meanness}

হেজ /heja/ *n.* spelling (ইতে কুরআন শরীফ হেজ গরি পড়িত পারে = He can read the Quran by *spelling*). {< Ar. هجاء /hijā'/ spelling, successive order of letters, alphabet}

হেদায়ত /hedayat/ *n.* instruction, guidance, righteousness, guide (আল্লাহ যেনে বিয়াহ্বনরে হেদায়ত দে = May Allah *guide* everyone). {< Ar. هداية /hidāyah/ guidance}

- হেফাজত /hefajat/ *n.* guarding, preserving, care. {< Ar. حفاظة /ḥifāzah/ preserving}
- হেবা /heba/ *n.* bequest (এক আরবওয়ালা এই জবিন এতিম অকল'র নামে হেবা গইজ্যে = Certain Arab-dweller has *bequeathed* this land for orphans). {< Ar. هبة /hibah/ gift, present, donation, grant}
- হেমাকত /hemakat/ *n.* folly, stupidity, foolishness. {< Ar. حماقة /ḥimāqah/ folly, stupidity, foolishness}
- হেরস /heras/ *n.* greed (ইতার হেরস বেশী = His *greed* is much). {< Ar. حرص /ḥirṣ/ greed, avidity} [pc: anaptyxis]
- হেরেববাজ = ফেরেববাজ
- হেলম /helam/ *n.* intelligence (এলেমত তুন হেলম'র জোর বেশী = Intelligence is mightier than knowledge). {< Ar. حلم /ḥilm/ insight, indulgence} [pc: anaptyxis]
- হেশকেরা /heshkera/ *n.* disregard, disrespect, slight neglect (কোন কামরে হেশকেরা ন গইজ্যে = Don't neglect any task). {< Ar. مسخرة /musakhkhara/ object of ridicule, laughing stock, ridiculous, droll}
- হোয়াইদ্যা = ফোয়াইদ্যা
- হৌশ = হউস

Conclusion

To conclude the dissertation we can firmly assert that Chittagonian Bangla is the most multifarious dialect of Bangla. Along with the Bengali elements it contains components of many other languages within and outside the Indo-Aryan language family to which Bengali belongs. Scholars have assumed that Bengali contains about two thousand Perso-Arabic elements. But the matter is different in regard to Chittagonian Bangla. We have collected around 2200 (two thousands and two hundreds) Perso-Arabic words used in Chittagonian Bangla. But these are not the whole matter. We are finalizing our dissertation and the informants are still sending Perso-Arabic words to us. Collecting foreign elements from a multifarious spoken dialect like Chittagonian Bangla is almost an endless task. But we have to stop at a stage. We think that there are at least 5000 (five thousands) words with Perso-Arabic roots in Chittagonian Bangla. Collecting all Perso-Arabic Elements from Chittagonian Bangla will need labour of a hard-working researcher-group.

Our dissertation will nullify the claim of some scholars who assert that Arabic words used in Chittagonian Bangla are of religion-based. As a matter of fact we can categorize Chittagonian words with Perso-Arabic origin in the following types: religious, political, judicial, administrative, household, social, and cultural etc.

While analyzing the elements of Persian and Arabic languages we have applied the theories used in comparative and historical linguistics. While pronouncing Persian or Arabic words, the Chittagonians articulate them in accordance with their system of articulation breaking the phonological aspects of donating languages. Thus phonological changes happen in most of cases. Among the most frequent phonological changes that occurs epenthesis, assimilation and devoicing are mentionable. These kinds of changes also occur in the cases of Bengali words and elements. In the process of borrowing from Arabic and Persian some semantic changes have also been took place. The meanings of religious words have been

ameliorated in most of the cases. Words like kiyam, saida, milad, korbani, faitta, arbaa may be cited as instances. Meanings of some words –especially those related to occupation- have been pejorated. Words like kasbi and khalasi may be mentioned as examples. Other types of semantic changes-such as widening and narrowing have also been found.

The most important finding of this dissertation is that we could provide concrete evidences in favour of early Arab contact with Chittagong. We also could break the wrong thinking of some scholars and positively established the fact that Chittagonian words with Arabic origin are not confined within the boundary religious proximity.

In line with our assertion in the introduction of this paper we again want to declare that it has become an immense need to compile a comprehensive Chittagonian lexicon which can protect the rich vocabulary of the most multifarious dialect of Bengali from being perished.

Appendices

Appendix I

Illustration of Linguistic terms

Amelioration (অর্থ উন্নতি):

In amelioration, the meaning of a word becomes more positive or favorable.

Amelioration

Word	Old meaning	New meaning
pretty	tricky, sly, cunning	attractive
knight	boy	'a special title or position'

[Robert W. Murry, 'Historical Linguistics: The Study of Language Change', William O'Grady and others, Contemporary Linguistics AN INTRODUCTION (Boston & New York: Bedford/St. Martin's 2001), p. 319]

Amelioration in CB

Original Word	Meaning	CB word	Meaning
Qawwāl (Ar.)	itinerant singer	kauyāl	singer of devotional Islamic song
qāri' (Ar.)	Reader	Kari	one who recite the holy Quran

Anaptyxis (মধ্যস্বরাগম):

A process of vowel insertion where a vowel is inserted between two consonant for ease of pronunciation. For instance, pre-Latin *agr became ager 'field' in Latin, by insertion of [e] between the two consonants g and r. [Humayun Azad, Tulonamulok o Oitihashik Bhashabiggan (Dhaka: Agami Prokashoni 2002), p. 100]

Anaptyxis in CB: Ar. qasm > CB kasm; Ar. qaṣr > CB kasar

Apocope (অভ্যন্তরলোপ):

Apocope is the loss of one or more vowels from the end of a word, and especially the loss of an unstressed vowel. [<http://en.wikipedia.org/wiki/Apocope>]

Apocope in English

Old English	Middle English (vowel reduction)	Early Modern English (apocope)
nama [a]	Name [ə]	name Ø
talū [u]	tale [ə]	tale Ø

Apocope in CB:

P. Kawārā > CB kebar

Apothesis (অভ্যন্তরগমন):

Apothesis is the process of vowel insertion where a vowel is inserted at word-final.

Apothesis in CB: Ar. qarḍ > CB karjo

Assimilation (সমীভবন):

A most common type of sequential sound change is assimilation, which refers to the influence exercised by one sound segment upon the articulation of another, so that the sounds become more alike, or identical.

Several types of assimilation can be recognized. It may be 'partial' or 'total'. In the phrase ten bikes, for example, the normal form in colloquial speech would be /tem baik/, which would sound somewhat 'careful'. In this case, the assimilation has been partial: the /n/ has fallen under the influence of the following /b/, and has adopted its bilabiality, becoming /m/. It has not, however, adopted its plosiveness. The assimilation is total in ten mice /tem mais/, where the /n/ is now identical with the /m/ which influenced it.

A further classification is in terms of direction in which the assimilation works. There are three possibilities:

1) regressive (or anticipatory) assimilation: the sound changes because of the influence of the following sound, e.g. ten bikes above: this is particularly common in English in alveolar consonants in word-final position;

2) progressive assimilation: the sound changes because of the influence of the preceding sound, e.g. lunch score articulated with s becoming /ʃ/ under the influence of the preceding -ch; but these assimilations are less common;

3) coalescent (or reciprocal) assimilation: there is a mutual influence, of fusion, of the sounds upon each other, as when don't you is pronounced as /dəuntʃu/ the t and y have fused to produce an affricate. [David Crystal, A Dictionary of Linguistics and Phonetics (Oxford: Basil Blackwell Ltd 1985), p.25]

Assimilation in CB

Teknaf > Tennaf; Ar. qadaḥ > Kadha > CB. Kadda; Ar.+P. qaḥṣāli > qaḥṣāli > CB kaachchali

Compensatory Lengthening (কতিপূর্বমূলক দীর্ঘীভবন):

Compensatory Lengthening tends to go hand in hand with the deletion of consonant after a short vowel, when an originally short vowel becomes long. This keeps the overall length of the syllable constant, since the total quantity of a short vowel plus a consonant equals that of a long vowel in phonological terms. This process is reflected in the cognate pair English goose and German Gans 'goose' (< Germanic *gans-), where the English long vowel is due to Compensatory Lengthening after the loss of [n], while German has kept the original short vowel and the nasal consonant. [Herbert Schendl, Historical Linguistics (Oxford: Oxford University Press 2003), p. 50]

Contraction (সংকোচন):

A term used in linguistics to refer to the process of result of phonologically reducing a linguistic form so that it comes to be attached to an adjacent linguistic form, or fusing a sequence of forms so that they appear as a single form. The first kind of 'contracted form' can be illustrated by I've from I have, haven't from have not. The second kind is seen in French du, des from de le and de les respectively. [David Crystal, A Dictionary of Linguistics and Phonetics (Oxford: Basil Blackwell Ltd 1985), P. 73]

Dr. Humayun Azad, however, gives a different definition. According to him, contraction occurs when a consonant between two vowels is being lost and those vowels turns into a single or dual sounds. For example: OE tahæ > Eng. toe.

[Humayun Azad, *Tolonamulok o Oitihashik Bhashabiggan* (Dhaka: Agami Prokashoni 2002), P. 107]

Example from CB: P. kabūtar > CB kaitar

Devoicing (অবর্ণিত্বন):

In phonology voicing (or sonorization) and devoicing are sound changes, whereby a consonant changes its type of voicing from voiceless to voiced or vice versa, due to the influence of a phonological element in its phonological environment. Most commonly, the change is caused because of sound assimilation with an adjacent sound of opposite voicing but it can also occur word-finally or in contact with specific vowel.

For example, English suffix –s is pronounced [s] when it follows a voiceless phoneme (cats) and [z] when it follows a voiced phoneme (dogs). (wikipedia)

Devoicing in CB:

Ar. jaib > CB jef

Dissimilation (বিষমীভবন):

Dissimilation, the process whereby one segment is made less like another segment in its environment, is much less frequent than assimilation. This type of change typically occurs when it would be difficult to articulate or perceive two similar sounds in close proximity. The word *anima* ‘soul’ in Late Latin, for example, was modified to *alma* in Spanish, thereby avoiding two consecutive nasal consonant segments. Like assimilation, dissimilation can also operate at a distance to affect nonadjacent segments. For instance, the Latin word *arbor* ‘tree’ became ‘*arbol* in Spanish and *albero* in Italian, thereby avoiding two instances of [r] in adjacent syllables. (By contrast, dissimilation did not occur in French, where *arbre* has retained both instances of [r].) [Robert W. Murry, op.cit. p. 296]

Dissimilation in CB: Ar. qīṣṣah > CB kista

Elision (অবহতি):

A term used in phonetics and phonology to refer to the omission of sounds in connected speech. Both consonants and vowels may be affected, and sometimes whole syllables may be elided. Unstressed grammatical words, such as *and* and *of*, are particularly prone to be elided, as when the *f* is dropped in *cup of tea* (cf. *cuppa tea*), or the *a* and *d* are dropped in *boys ‘n’ girls*. Within polysyllabic words, the

vowels and consonants in unstressed syllables regularly elide in conversational speech of normal speed, e.g. camera (/kamrə/), February (/febr/). Complex consonant clusters are also often reduced. e.g. twelfths becoming /twelfs/. [David Crystal, op.cit. P. 107]

Epenthesis (অপিনিষিডি):

Epenthesis involves the insertion of a consonant or vowel into a particular environment. In some cases, epenthesis results from the anticipation of an upcoming sound.

Example: OE ganra > LF gandra > ME gander. Here the consonant d is inserted between n and r.

In other cases, vowel epenthesis serves to break up a sequence of sounds that would otherwise be difficult to pronounce or even inconsistent with the phonotactic patterns of the language. In the history of Spanish, word-initial [sk] clusters were avoided by inserting a vowel before the cluster.

Example of *epenthesis*

Latin	schola [sk]	Spanish	escuela [esk]	'school'
Latin	scribere [sk]	Spanish	escribir [esk]	'write'

[Robert W. Murry, op.cit. P. 296-97]

In Bangla, epenthesis usually results from the anticipation of upcoming [u] and [i].

Example from CB: Ar. qaḍiya > CB kaijja. Here, [i] is anticipated.

Haplology (সম্বন্ধনির্লোপ):

A term used in phonology to refer to the omission of some of the sounds occurring in a sequence of similar articulations, as when cyclists is pronounced /saɪklɪs/ and library /laɪbrɪ/, etc. [David Crystal, op.cit. p. 145]

Metaphor (রূপক):

One of the most striking types of semantic change is triggered by metaphor, a figure of speech based on a perceived similarity between distinct objects or actions. Metaphorical change usually involves a word with a concrete meaning taking on a more abstract sense, although the word's original meaning is not lost. [Robert W. Murry, op.cit. p. 320]

Metathesis (ধ্বনিবিপর্যয়):

A term used in linguistics to refer to an alternation of the sequence of elements in a sentence – usually of sounds, but sometimes of syllables, words, or other units. Metatheses are well recognized in historical linguistics (e.g. Old English *brid* becoming *bird*), but they can also be seen in performance errors – in such tongue-slips as *aks* for *ask*, or in the phenomenon of ‘Spoonerisms’ (cf. the dear old queen becoming the queer old dean). [David Crystal, *op.cit.* p. 194]

Pejoration (অর্থ অবনতি):

On the contrary of amelioration, in pejoration, a word becomes less favorable in meaning.

Pejoration

Word	Old meaning	New meaning
Silly	happy, prosperous	Foolish
Wench	Girl	wanton woman, prostitute

[Robert W. Murry, *op.cit.* p. 319]

Pejoration in CB

Original Word	Meaning	CB word	Meaning
Kasb (Ar.)	Earning, gain	Kasbi	Prostitute
Kassāb (Ar.)	who earns much	Kassob	labourer engaged in a ship for loading and unloading of goods

Semantic Broadening/Extension/Widening (অর্থ-প্রসারণ):

Semantic broadening is the process in which the meaning of a word becomes more general or more inclusive than its historically earlier meaning.

Word	Old meaning	New meaning
bird	‘small fowl’	‘any winged creature’
barn	‘place to store barley’	‘farm building for storage and shelter’
aunt	‘father’s sister’	‘father’s or mother’s sister’

Semantic broadening in CB

Original word	Meaning	CB word	Meaning
qaḥṭṣālī (Ar. + P.)	want of rain	Kaachchali	severe want, terrible scarcity
Kawārā (P.)	the wooden sill of a door	Kebar	Door

Semantic Narrowing (অর্থ সংকোচন):

On the contrary of semantic broadening in the process of semantic narrowing the meaning of a word becomes less general or less inclusive than its historically earlier meaning.

Semantic Narrowing

Word	Old meaning	New meaning
hound	'Any dog'	'a hunting breed'
meat	'any type of food'	'flesh of an animal'
fowl	'any bird'	'a domesticated bird'
disease	'any unfavorable state'	'an illness'

Semantic Narrowing in CB

Original word	Meaning	CB word	Meaning
kamar (P.)	'the middle of anything'	kōyar	'Waist'
Kīs (Ar.)	'any bag'	kis	'a polythene bag'
qiyām (Ar.)	'standing'	kiyam	'to stand in Milad Mehfil'

Syncope (মধ্যস্বরলোপ):

Syncope is the process of deletion of word-internal vowel. For example every when pronounced as [evri] and history pronounced as [histri]. [Robert W. Murry, op.cit. p. 298]

Syncope in CB: Ar. kalimah > CB kalma

Vowel Harmony (বন্ধ-সঙ্গতি):

Vowel harmony is a kind of harmony. In the sphere of linguistics harmony it refers to the way of the articulation of one phonological unit in influenced by another unit in the same word or phrase. The two processes are consonant harmony and vowel harmony. In the typical case of vowel harmony, for example, such as is found in Turkish or Hungarian, all the vowels in a word share certain features- for instance, they are all articulated with the front of the tongue, or all are rounded. [David Crystal, op.cit. p. 145-46]

Vowel harmony in Turkish

iyi	+	dir	→	iyidir	'This is good'
klz	+	dir	→	klzdlr	'This is a girl'
süt	+	dir	→	süttür	'This is milk'
kuş	+	dir	→	kuştur	'This is a bird'

These examples are taken from Humayun Azad, *op. cit.* p. 103

Vowel harmony in CB:

Ar. qaşif > CB kachaf

Appendix II System of Transliteration

System of Transliteration of Bangla Characters

অ	a	ক	k	ঠ	ṭh	ব	b	ঢ	ṛh
আ	a	খ	kh	ড	ḍ	ভ	bh	য়	ÿ
ই	i	গ	g	ঢ	ḍh	ম	m	ৎ	T
ঈ	ī / i:	ঘ	gh	ণ	ṇ	য	y, j	ং	ng
উ	u	ঙ	ng	ত	t	র	r	ঃ	ḥ
ঊ	ū	চ	c	থ	th	ল	l		~
ঋ	r	ছ	ch	দ	d	শ	ś, sh	অ্যা,	æ
এ	e	জ	j	ধ	dh	ষ	ṣ	ব্	w, v
ঐ	ai	ঝ	jh	ন	n	স	s		
ও	o	ঞ	ñ	প	p	হ	h		
ঔ	au	ট	ṭ	ফ	Ph/f	ড়	ṛ		

System of Transliteration of Arabic/Persian Characters

Consonants

ء	'	ب	b
ت	t	ث	th
ج	j	ح	h
خ	kh	د	d
ذ	dh	ر	r
ز	z	س	s
ش	sh	ص	ṣ
ض	ḍ	ط	ṭ
ظ	ẓ	ع	'
غ	gh	ف	f
ق	q	ك	k
ل	l	م	m
ن	n	و	w
ه	h	ي	y

Long Vowels

اى	ā
و	ū
ي	ī

Short Vowels

	a
	u
	i

Diphthongs

و	aw
ي	ay

Special Persian Characters

پ	p
چ	ch
گ	g

Appendix III Abbreviations

<i>adj.</i>	adjective
<i>adv.</i>	adverb
Ar.	Arabic
B.	Bangla
CB.	Chittagonian Bangla
<i>esp.</i>	especially
ME	Middle English
<i>met.</i>	Metaphor
<i>n.</i>	Noun
OE	Old English
P.	Persian
<i>pc.</i>	phonological change
<i>prov.</i>	Proverb
<i>sc</i>	semantic change
<i>vi.</i>	verb intransitive
<i>vt.</i>	verb transitive

Appendix IV

Singers' Names

অচ	অচিন্ত্যকুমার চক্রবর্তী
অবশ	অজিত বরণ শর্মা
অবি	অমলেন্দু বিশ্বাস
আখতার	এম এন আখতার
আগহা	আবদুল গফুর হালী
ইআ	ইয়াকুব আলী কবিয়াল
ইহা	ইকবাল হায়দার
গোদা	গোপাল দাশ
দীআ	দীপক আচার্য
নআ	মোঃ নুরুল আলম
নমর	নুর মোহাম্মদ রফিক
ফব	ফণী বড়ুয়া কবিয়াল
মঘোদ	মলয় ঘোষ দস্তিদার
মোনা	মোহাম্মদ নাসির
মোলাদা	মোহনলাল দাশ
রশী	রমেশ শীল
শাআ	শাহাদাত আলী
শ্যাসুবৈ	শ্যামসুন্দর বৈষ্ণব
সআ	সনজিত আচার্য
সেপ	সেকান্দর পণ্ডিত
সৈম	সৈয়দ মহিউদ্দিন

Appendix V

Chittagonian Story and songs

Dr. Mohammad Enamul Hoque in his unforgotten book *Chattagrami Banglar Rohoishabhed* cited two Chittagonian stories as samples of dialect-varieties of Chittagonian Muslims and Hindus. The later writers did not go beyond the limit of Dr. Hoq and they repeatedly mentioned those stories, although there is no lack of folk-stories in Chittagong region. I would like to present a different Chittagonian folk-story with its translation in standard Bangla to show the difference between Bangla and one of its dialects Chittagonian Bangla. The story exhibits the victory of human intelligence over the power of animals.

হাইম্মার বাপ ও জঙ্গল বাইঘ্যা

একদিন হাইম্মার বাপ এককান জাল লই খালত মাছ ধইত্যা আছিল। এএন সঁত উল্লা বগা আগে আগে মাছ খাইয়রে একদিন হাইম্মার বাপ একখানা জাল নিয়ে নদীতে মাছ ধরছিল। এমন সময় একটি বক আগে আগে মাছ খেয়ে উড়ি যাইত আছিল। হাইম্মার বাপ বগারে কইলদে, 'অ বগা! তরে আই পাখ দিলাম; তও তুই আর মাছতুন খাই উড়ে যাচ্ছিল। হাইম্মার পিতা বকটিকে বলল, ও বক! তোকে আমি ডানা দিয়েছি; তবুও তুই আমার মাছগুলো খেয়ে ফেলঅন্দনে?' এই কথা ফুনি বগা উড়ি গেলগৈ। উল্লা জঙ্গল বাইঘ্যা দূরে বই বই তঅঁশা দেইখ্ত আছিল। বাঘ ফেলতেহিস্? একথা শুনে বক উড়ে গেল। জঙ্গলের একটি বাঘ দূর থেকে তামাশা দেখতেছিল। বাঘটি আইয়রে হাইম্মার বাপরে কইলদে, 'ওবা হাইম্মার বাপ! তুইত বগারে পাখা দিয়। আরেও পাখা দিয়া পরিব।' এসে হাইম্মার পিতাকে বলল, ওহে হাইম্মার বাপ! তুমিতো বককে ডানা দিয়েছে। আমাকেও ডানা দিতে হবে। একেনা গওর-ফিকির গরি হাইম্মার বাপ কইল: 'কালিয়া বেইন্যা তুই দলবল লইয়রে আইস্য। আই তোয়ারে পাখা সামান্য চিন্তা-ভাবনা করে হাইম্মার পিতা বলল, 'কাল সকালে তুমি দলবল নিয়ে আসিও। আমি তোমাকে ডানা দিয়ম।

দিব।

পরর দিন বেইন্যা হাইম্মার বাপ উডানর মাঝে উল্লা খুঁটি গাঁড়ি তার-লই শিয়ল বাঁধি দিল; তারপর চাইরমিক্যা পরের দিন সকালে হাইম্মার বাপ উঠোনের মাঝে একটি খুঁটি গেড়ে তার সাথে শিকল বেঁধে দিল। তারপর মাড়ানোর জন্য ছড়াইবল্যাই ধান ছিড়ি দিল। পরর দিন বেইন্যা দলবল লইয়রে অদেঅদে জঙ্গল বাইঘ্যা হাজির। হাইম্মার বাপ চারদিকে ধান ছিটিয়ে দিল। কখামতো পর দিন সকালে দলবল নিয়ে জঙ্গলের বাঘ উপস্থিত হল। হাইম্মার বাপ বাঘঘুনরে শিয়লত বাঁধিঅরে কইলদে, 'তোয়ারা ঘুর; ঘুইরতে ঘুইরতে পাখা বাইর অইব।' গলাত শিয়ল লই খুঁটির বাঘগুলিকে শিকলে বেঁধে বলল, 'তোমরা ঘুরতে থাক; ঘুরতে ঘুরতে ডানা বের হবে।' গলায় শিকল নিয়ে খুঁটির চাইরমিক্যা ঘুইরতে ঘুইরতে বাঘঘুন লাউত্যা অই গেলগৈ। তও পাখা বাইর ন অইল। ধান-ত ঝইরগেদে ঝইরগে; চারদিকে ঘুরতে ঘুরতে বাঘগুলো ক্রান্ত হয়ে পড়ল। তবুও ডানা বের হলো না। ধানতো ঝরে গেছে যে গেছে ধান ফাটি চইলঅন্দা বাইর অই গেল তও পাখ বাইর ন অইল। বাঘঘুন জোরে এক টান মারি শিয়ল ছিড়ি ধাইলগৈ। ধান ফেটে চাল পর্যন্ত বের হয়ে গেল তবুও পাখা বের হলো না। বাঘগুলো জোরে একটান ঝরে শিকল ছিড়ে পালিয়ে গেল।

মুরাত যাইরে জঙ্গল বাইঘ্যা চিন্তা করিলদে, হাইম্যার বাপ যেনডইল্যা কেবরফেইট্যা মানুষ শিয়ল ন দিলে আঁরারে বনে গিয়ে জঙ্গলের বাঘ চিন্তা করলো, হাইম্যার বাপ খুব জটিল ও খটড়াটে মানুষ, শিকল ফেরত না দিলে সে আমাদেরকে মারি ফেলিব। যেএন কথা হেএন কাম; জঙ্গল বাইঘ্যা আইয়রে হাইম্যার বাপরে কইল, 'ওবা হাইম্যার বাপ! মেরে ফেলবে। যেমন কথা তেমন কাজ; জঙ্গলের বাঘ এসে হাইম্যার বাপকে বলল, ও হাইম্যার বাপ! তোয়ার শিয়ললান লঅ।' হাইম্যার বাপে কইল, 'দুয়ার'র ফটত দি লেজত বাঁধি শিয়ল চুকাই দঅ।' জঙ্গল বাইঘ্যা তোমার শিকলখানা নাও। হাইম্যার বাপ বলল, 'দরজার ছিদ্র দিয়ে লেজে বেঁধে শিকল চুকিয়ে দাও। জঙ্গলের বাঘ লেজত শিয়ল বাঁধি লেচ্ছান কেবার'র ফটত দি ঘলাই দিল। হাইম্যার বাপে দ লই এক কোপ মারি জঙ্গল বাইঘ্যার লেজে শিকল বেঁধে লেজখানা দরজার ফুটো দিয়ে চুকিয়ে দিল। হাইম্যার পিতা দা নিয়ে এক কোপ মেরে জঙ্গলের বাঘের লেজ কাটি ফেলিল। জঙ্গল বাইঘ্যা চিক্কুর মাইরতে মাইরতে ধাইলগৈ।

লেজ কেটে ফেলল। জঙ্গলে বাঘ চিৎকার দিতে দিতে পালিয়ে গেল।

একদিন হাইম্যা ও তার বঅ গাছ কাটিবল্লাই মুরাত গেল। আচখিত জঙ্গল বাইঘ্যা তারারে দেই ফেলিল। হাইম্যা ও একদিন হাইম্যা ও তার পিতা গাছ কাটতে জঙ্গলে গেল। আচানক জঙ্গলের বাঘ তাদেরকে দেখে ফেলল। হাইম্যা ও তার বাপ উল্লা গাছর উয়র উটত লাগিল। বাপ উয়রে পোয়া নিচে। বাঘঘুন উল্লা পিঠত উল্লা এন এন গরি তার পিতা একটি গাছের উপর উঠতে লাগল। পিতা উপরে পুত্র নিচে। বাঘগুলো একটার পিঠে একটা এমন করে করে হাইম্যারে ধরম ধরম অইল। ডরে হাইম্যা পড়ি গেলগৈ। তার বাপে গাছর উয়রদি থাই চিন্তাই কইলদে, 'ও হাইম্যা! হাইম্যাকে ধরার উপক্রম হল। শুয়ে হাইম্যা পড়ে গেল। তার পিতা গাছের উপর থেকে চিৎকার দিয়ে বলল, ও হাইম্যা! জঙ্গল বাইঘ্যারে ধর।' এই কথা ফুনি নিচর বাঘঘুয়া দৌড় মারিল। তারবাস্তে উল্লা পিঠত উল্লা বাঘ পইরতে জঙ্গলের বাঘকে ধর।' এই কথা শুনে নিচের বাঘটি দৌড় মারল। তারপর একটার পিঠ হতে একটা বাঘ পড়ে যেতে লাগল। পইরতে কোন কিয়ার হাত কোন কিয়ার ঠেং কোন কিয়ার কেইল ভাঙ্গি গেলগৈ। তারা এক জাগাত যাই সন্ধ্যা কারো হাত কারো পা আবার কারো কোমর ভেঙ্গে গেল। অদূরে এক জায়গায় দিয়ে তারা পরামর্শ করল: গইল্য: হাইম্যার বাপর জুলুমে আর এ দেশত থাকা যাইত নঅ। আঁরা কালিয়াই খাল পার অই অইন্য দেশত হাইম্যার পিতার নির্ধাতনে আর এ দেশে থাকা যাবে না। আমরা আগামীকালই নদী পার হয়ে অন্য দেশে যাইয়ম্ মই। এই সন্ধ্যার কথা মগর হাইম্যার বাপ ফুনি ফেলিল।

চলে যাব। কিন্তু এ পরামর্শ হাইম্যার পিতা শুনে ফেলল।

পরর দিন বেইন্যা হাইম্যা ও তার বাপ তেলইনর কালি মুখত মাখি নঅ একান লই খাল'র কিনারের কিনারে পরের দিন সকালে হাইম্যা ও তার পিতা পাতিলের তলার কালি মুখে মেখে একখানা নৌকা নিয়ে নদীর কিনারে কিনারে ঘোরাঘুরি গরের। কিছু বাদে জঙ্গল বাইঘ্যা আইয়রে কইলদে, 'ওবা! আঁরারে খাল পার গরাই দঅনা!' হাইম্যার ঘোরাঘুরি করতছিল। কিছুক্ষণ পর জঙ্গলের বাঘ এসে বলল, 'ওহে! আমাদেরকে একটু পার করিয়ে দাও না!' হাইম্যার বাপে কইল জনপ্রতি ক আনা দিবা? জঙ্গল বাইঘ্যা কইল, আট্ট আনা। হাইম্যার বাপ কইল ঠিক আছে। তারপরে পিতার বলল, জনপ্রতি কত আনা দিবে? জঙ্গলের বাঘ বলল, আট আনা। হাইম্যার পিতা বলল, ঠিক আছে। তাপর বাঘঘুন নঅঁত উডিল। নঅঁ বাইতে বাইতে খালর মাঝে যাইয়রে হাইম্যার বাপে কইল, 'ও হাইম্যা মুখ ধো, জঙ্গল বাঘগুলো নৌকায় ওঠল। নৌকা বাইতে বাইতে নদীর মাঝখানে গিয়ে হাইম্যার পিতা বলল, 'ও হাইম্যা মুখ ধৌত কর। বাইঘ্যারে ধর।' এই কথা ফুননর হঙ্গে হঙ্গে বাঘঘুন খালত ফাল দিয়ে ডুবি মরি গেলগৈ।

জঙ্গলের বাঘকে ধর। এ কথা শুনার সাথে সাথে বাঘগুলো নদীতে লাফ দিয়ে ডুবে মরে গেল।

কাজল দাসের গান
ইক্কিনি মনার গুরগুরি টেং
ক্যানে মনা রেঙ্গুন গেল
হাতর বাঁশি ফেলায় গেল
মা বাপ দুইজন কাঁদায় গেল ।

গোলা পুরায় ধান আছিল আর
উরাং আছিল গাই
দুধে-ভাতে খাইত পুতে
কিছুর অভাব নাই
কি দুঃখে অভাগ্যা মা-রে
বুগত দিল ছেল ।

রেঙ্গুনা বর্মাইয়া মাইয়া
কত ঠমক জানে
ঝোঁড়ার আগাত ফুলর কলি
ইশারাতে টানে
কার বুগর ধন কার কাছে যায়
মা-বাপ ভুলি গেল ।

কক্সবাজারের লোকগীতি

ভাইটাইল্যা গীত

হাইল্যা রইয়ে ছন ঘরত

গিরছ রইয়ে রে বর ঘরত

নিস্তি পিস্তি ঝর পরেদেরে হাইল্যার ঘরগানত

হায় হায়রে মর.. . . . ঐ ।

দুঃক্ষে সুক্ষে রে রাইত পুয়াই

ফজর আইলরে আল লই যাই

পুগর বেইল পচিমে যারগই ভাতর দেহা নাই

সই সইরে- পুগর ---ঐ ।

গিরছ আইয়ের লে হাত লারি

হাইল্যা আইয়ের লে হাইচ কাডি

ছইয়ের আগা লল্লরাদেরে চোখে দেইক্ষনি

হায় হায়রে মর---ঐ ।

গিলর আগাত রে ফল ধইজ্যে

নেকে মওকে রে ভাগ গইজ্যে

হাইল্যা উগ্যা আছে বলিরে মনত ন গইল্যা

সই সইরে-- হাইল্যা---ঐ ।

হাইল্যানারে দিল ডিক

সাওম্মা ঝরিরে আইন্যে ভাত

ন'জনলাই রাধি আইন্যে রে তিনুনুয়া লইট্যা মাছ

হায় হায়রে মর - ন জনলাই - ঐ ।

অরই গাছররে আগা লই

ভাসুন খাইতরে বইস্যে গই

আরেক জনে উড়ি কদ্দে রে বাইট্যা মরিচ কই

সই সইরে -- মর -- ঐ ।

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