

NUMBERS IN BENGALI LANGUAGE

A dissertation submitted to Assam University, Silchar in partial fulfilment of the requirement for the degree of Masters of Arts in Department of Linguistics.

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DEPARTMENT OF LINGUISTICS

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CERTIFICATE



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DATE: 15-05-2020

Certified that the dissertation/project entitled “Numbers in Bengali Language” submitted by **Roll - 011818 No - 2083100012 Registration No 03-120032252 of 2018-2019** for Master degree in Linguistics in Assam University, Silchar. It is further certified that the candidate has complied with all the formalities as per the requirements of Assam University . I recommend that the dissertation may be placed before examiners for consideration of award of the degree of this university.

5.10.2020

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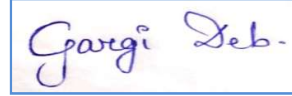
DECLARATION

I hereby Roll - 011818 No - 2083100012 Registration No – 03-120032252 hereby declare that the subject matter of the dissertation entitled '**Numbers in Bengali language**' is the record of the work done by me. The content of this work did not form the basis for award of any degree to me or anybody else to the best of my knowledge .

The project is being submitted to Assam University for the degree of Master of Arts in Linguistics.

Date : 15-05-2020

Place : Silchar, Assam University

A rectangular box containing a handwritten signature in blue ink that reads "Gargi Deb.".

Candidate : Gargi Deb.

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I would like to express my special gratitude to my teacher, Dr. Paramita Purkait, who gave me the golden opportunity to do this wonderful project “Numbers in Bengali language”, who also provided me all the help that I needed and whose valuable guidance helped me patch this project and make it a success. Her suggestions and instructions has served as the major contributor towards the completion of the project. This project made me come to know more about my own valley and its traditions, cultures, festivals, food etc.

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Date – 15-05-2020

Place – Assam University, Silchar.

CHAPTER – 1

INTRODUCTION

A rapid sketch of Assam Barak Valley

Assam , situated at the extreme North-East of India , is surrounded by the states of Arunachal Pradesh , Tripura, Manipur , Meghalaya , Nagaland and Mizoram on one end and foreign countries like Bhutan and Bangladesh on the other. Assam is known as the “land of red river and blue hills” . Assam comprises of 33 districts and is divided into two important physical regions – the Surma or Barak Valley and the Brahmaputra Valley .

The **Barak Valley** is located in the southern region of the Indian state of Assam. The main city of the valley is Silchar. The region is named after the Barak river. The Barak valley mainly consists of three administrative districts of Assam - namely Cachar, Karimganj, and Hailakandi. Among these three districts, Cachar and Hailakandi historically belonged to the Kachari Kingdom before the British Raj, whereas Karimganj belonged to the Sylhet district of then Assam province, which was then separated from Sylhet after the 1947 referendum; with the rest of Sylhet falling under East Pakistan (now Bangladesh) and Karimganj under India.

Etymology of Assam Barak valley

The name "Barak" has derived from the Dimasa words 'Bra' & 'Kro'. **Bra** means bifurcation and **Kro** upper portion/stream. The river Barak is bifurcated near Haritika in the Karimganj district in to Surma River and Kushiya River. The upstream of this bifurcated river was called Brakro by the local Dimasa people. Over the years, Brakro got converted in to Barak.

Geographical location

Assam's Surma Valley (now partly in Bangladesh) had Muslim-majority population. On the eve of partition, hectic activities intensified by the Muslim League as well Congress with the former having an edge. A referendum had been proposed for Sylhet District. Abdul Matlib Mazumdar along with Basanta Kumar Das (then Home Minister of Assam) travelled throughout the valley organising the Congress and addressing meetings educating the masses about the outcome of partition on the basis of religion.^[8] On 20 February 1947 Moulvi Mazumdar inaugurated a convention – Assam Nationalist Muslim's Convention at Silchar. Thereafter another big meeting was held at Silchar on 8 June 1947.^[9] Both the meetings, which were attended by a large section of Muslims paid dividend. He was also among the few who were instrumental in retaining the Barak Valley region of Assam, especially Karimganj with India.^{[10][11]} Mazumdar was the leader of the delegation that pleaded before the Radcliffe Commission that ensured that a part of Sylhet (now in Bangladesh) remains with India despite being Muslim-majority (present Karimganj district).



State symbols:-

The Official State symbols represent the cultural heritage and natural treasures of Assam.

The following are the accredited State symbols of Assam:

CATEGORY	ENGLISH TERMS	ASSAMESE TERMS
State song	O My Dearest Country	Ow Mur Apunar Dekh
State motto	Hail Mother Assam	Joi Aai Axom
State seal	Government of Assam	Axom Sarkar
State language	Assamese	Axomiya
State festival	Bihu	Bihu
State dance	Bihu Dance	Bihu Nrityo
State flower	Foxtail Orchid	Kopou Ful
State animal	One-horned Rhinoceros	Exingiya gorh
State bird	White-winged wood duck	Deo hah

Bengali language and scripts

The **Bengali alphabet** (Bengali: বাঙলা বর্ণমালা, *bangla bôrnômala*) or **Bengali script** (Bengali: বাঙলা লিপি, *bangla lipi*), is the writing system, originating in the Indian subcontinent, for the Bengali language and is the sixth most widely used writing system in the world. The script is used for other languages like Bishnupriya Manipuri and has historically been used to write Sanskrit within Bengal. There are a total 50 letters, 11 vowels and 39 consonants.

From a classificatory point of view, the Bengali script is an abugida, i.e. its vowel graphemes are mainly realised not as independent letters, but as diacritics modifying the vowel inherent in the base letter they are added to. Bengali script is written from left to right and has no distinct letter cases. It is recognisable, as are other Brahmic scripts, by a distinctive horizontal line known as *matra*, running along the tops of the letters that links them together. The Bengali script is however less blocky and presents a more sinuous shape.

The Bengali script evolved from the Siddham script or *kutil lipi*, which belongs to the Brahmic family of scripts. In addition to differences in how the letters are pronounced in the different languages, there are some typographical differences between the version of the script used for Assamese language and that used for Bengali language:

-
- *rô* is represented as *ৱ* in Bengali, and as *ৰ* in Assamese.
- Assamese script has a character, *wô*, represented as *ৱ*; in Bengali it was represented as *ৱ*, same as *bô*, and was called *অন্তঃস্থ ব* *ôntôsthô bô*, to differentiate it from the other *bô* called *বর্গীয় ব* *bôrgiyô bô* but it lost its distinctive sound over the course of time (and was pronounced just like *বর্গীয় ব*) and recently, it was merged with *বর্গীয় ব* (though difference is still found in form of *বফলা* *bôfôla*, which is the diacritic form of *অন্তঃস্থ ব*) especially due to both being represented by the same letter.

The version of the script used for Manipuri is also a different variation; it uses the *rô*, represented as *ৱ* in Bengali script without the different representation as in Assamese script. It also uses the Assamese script character sounding *wô*, represented as *ৱ*.

Religion

Barak Valley is the southern most region of Assam which is the outcome of the changes brought about by new cleavages, new alignments of power through invasion and colonization, trade, migration within the frame work of the State leading to the formation of a pluralistic society. Barak Valley, was originally an extension of East Bengal. In 1874, Assam was organized as a province by the British and two Bengali speaking districts of Sylhet and Cachar were carved out of Bengal Presidency and incorporated to Assam to meet the revenue deficit of the newly formed province. These districts were known as the Surma Valley division. In 1947, the major part of Sylhet district was transferred to East Pakistan and the remaining part of Surma Valley division was re-organized into three districts — Cachar, Karimganj and Hailakandi within the State of Assam after independence (Choudliury 2003 p-xi). Since the time immemorial Barak Valley has been the confluence of people belonging to different ethnic groups, communities and cultural entities. Presently, the dominant community is the Bengali speaking community of Hindus and Muslims in Cachar, Karimganj and Hailakandi districts of South Assam. The valley constitutes a total geographical area of 6,941.2 sq. km., about 9% of the total land area of Assam with a population of 31,162,272 (Census 2011). The

district of Cachar covers an area of 3786 sq.km.and it comprises two sub-divisions; namely Silchar and Lakhimpur. The district town of Hailakandi is 55 kms from Silchar. Hailakandi is the smallest district of Assam covering an area of 1,327 sq.km. 'the district of Karimganj covers an area of 1,809 Sq. km. It is the easternmost part of Barak Valley and the major part of the district is bordered by Sylhet district of Bangladesh. The Barak Valley, formerly known as Cachar is a natural extension of Bengal plains. "this valley was peopled by the Bengal is. For sometime, in the medieval period the valley was under the Tipperahs and their capital was at Khalangsha on the bank of the Barak River. but the Tipperahs gradually migrated to Tipperah Hills. The Noah Cachar Hills were then under Dimasas and in the seventeenth century they shifted their capital to Khaspur

the Cachar Valley. The Dimasas were generally confined in the hills and very few villages were there in the plains. The British records testify the existence of large Bengalee Khels in the valley and the ancient coins and scripts give sufficient evidence that the valley was predominantly Bengali speaking. The Barmans, that is the Dimasas of the plains, were gradually Bangalised and, as Bhattacharjee (1977) writes in his *Cachar under British Rule in North-East India*, Raja Krislinachandra and Govindacliandra made correspondence with East India Company's Government in Bengali language. "The Bengali population in Cachar had increased in the nineteenth century after the British annexation. Bengali was given official status in the three districts of Barak Valley under the Assam Official Language in, 1960. Sylheti (a dialect of Bangla) is ofcourse spoken by the majority (Chatterjee 2000).

The valley has a long history of Muslim rule; half of the valley was under the rule of the Turk-Afghan dynasties of Bengal from 13th century and continued with the establishment of the Mughal Empire. But this Muslim dominance and rule from 1204 came to an end with the introduction of British rule in Bengal in 1557. As such, the valley has Hindus and Muslims mainly and some other religious communities make only 4%. The Hindus form 50% of the total population and the Muslims 46%. In Cachar district the Hindus are in majority with 60% of the total population whereas in Karimganj and Hailakandi the Muslims are in majority with 53% and 57% respectively of the total population (Roy 1961). Many Manipuris migrated to Cachar, Sylhet and Tripura during the Burmese occupation of Manipur in 1758 (Bhattacharjee 2004). The introduction of tea plantation in the valley also invited migrants from different parts of India,

especially North India since 1860s during the colonial rule. Most of the migrants were tea-garden labourers and along with them came some of the traders from Rajasthan in commercial pursuit (Bhattacharjee 2004:242). At the close of the eighteenth century the plains of Cachar were dominated by different groups of tribes. They were mainly the Dimasas, the Kukis, the Nagas, the Reangs, the Manipuris, and the Kochs. Barak Valley is populated by the communities such as the Bengali Hindus, the Bengali Muslims, the Barman, the Bishnupriya Manipuris, the Mitei, the Hmar, the Rongniei Naga, the Kliasi, the Kuki, the

Assamese, the Reang or Bru, the Chakma, the Dhean and the Tea Garden populace (Chattarjee 2000). These various ethnic groups compose the folk culture of the Valley in contemporary time. It is being discussed here.

Culture

Assam is the meeting ground of diverse cultures. The people of the enchanting state of Assam are an intermixture of various racial stocks such as Mongoloid, Indo-Burmese, Indo-Iranian and Aryan.

And Barak Valley has been the confluence of people belonging to different ethnic groups, communities and cultural entities. Presently, the dominant community is the Bengali speaking community of Hindus and Muslims in Cachar, Karimganj and Hailakandi districts of South Assam. Although The state has a large number of tribes, each unique in its tradition, culture, dress and exotic way of life.

Diverse tribes like Bodo, Kachari, Karbi, Miri, Mishimi, Rabha, etc co-exist in Assam; most tribes have their own languages though Assamese is the principal language of the state. A majority of the Assamese are Vaishnavas (a sect of Hinduism). The Vaishnavas do not believe in idol worshiping and perform "Naamkirtana", where the glory of Lord Vishnu is recited. The two important cultural and religious institutions that influence the cultural fabric of Assam: the "Satras", the site of religious and cultural practice which have been in existence for over 400 years and the "Naamghar", the house of prayers. Villagers generally associate on the basis of membership of a local Centre of devotional worship called "Naamghar". Villages are usually made up of families from a number of distinct castes.

Festival :-

Assam barak valley is a land of various cultures and festivals like Durga Puja, Kali Puja, Saraswati Puja, Bihu Suryabrata, Sivaratri, Dol Yatra, Barani Puja, ManashaPuja, Sitali Puja, Kartik Sankranti, Paush Sankranti, Shasti, Rath Yatra, Dol Purnima, Lakshmi Puja, Nauka Puja, Dasha-Avatar Puja, .Jhulan Jatra, Phuldal, Rupashi Puja, Savitri Brata. Mangalchandi Puja, Atanajer Brata, Karma Purusher Brata, Charak Puja etc. Along with some of these festivals, fairs or melas are held. To name a few, the Siddeshwar Mela during Baruni Yatra, the Bliuban Mela during Sivaratri, the Bharam baba's Mela, the l'osh Mela, the Gandhi Mela, the iiiiela on the day of Mahalaya, which add to the fervour of celebrations,

Some pictures of Charak puja



Food Habits

Rice is the staple diet and the common people of Assam eat it everyday. Along with rice, **fish** curry is very common. Other dishes include those made of lentils, **vegetables**, meat and some sweet dishes. The people of Assam prefer to eat non - spicy foods. **Sylheti's** also prefer roasted chicken, pulao, ruhi fish, frydal accompanied with sweet yogurt and soft drinks. Also there are other traditional dishes like dried fish bharta and bhuna, fish curies, brinjal, potato ,dhania,seasonal vegetable bharta, small fish curies etc.

1. A traditional Bengali fish meal – rice with macher jhol



2. Chunga pitha - Chunga Pitha also known as **Chungapura Pitha** (Bengali: চুঙাপুরা পিঠা), is a traditional rice cake . Though the main ingredients for Chunga Pitha is bamboo and glutinous rice, it is also made with binni rice, milk, sugar, coconut, and rice powder. This unique delicacy is prepared when sticky rice is stuffed inside young bamboo and smoke slowly. It is popularly known as a distinct and traditional food in Sylheti cuisine. This traditional delicacy is also famous to the Assamese. It is prepared at the time of Magh Bihu or Bhogali Bihu, a harvest festival celebrated in India's n0rthestern assam



3. Dried fish

It is a version of dried freshwater fish which is a delicacy in Assam, westbengal and Tripura.



Dresses and Ornaments

Assam, located south of the eastern Himalayas is one of the Seven Sister states. Known for its rich culture and diverse population, the culture of Assam is a fusion of Indo Burmese, Mongolian and Aryan influences. The beautiful land is a little paradise on a rocky terrain and worth to be discovered for its pristine beauty. There are many language-speaking people here so we see a lot of varieties in the case of costume or ethnic attires.

- **Gamucha or Gamcha –**

A **gamucha** (also *gamocha* (ga=body, mocha=wipe), *gamchcha*, *gamcha*) is a traditional thin, coarse cotton towel.



- **Saree –**

tant sari is famous and an age old crafting of Bengal. The craftsmen deftly weave the cotton to thread which is woven to tant sari. Two shuttles are used for this purpose. Traditionally, handlooms were used by the weavers, which have today been largely replaced by power looms to weave these saris.



- **Mekhela chadar – Mekhela Sador** (Assamese: মমখেলা চাদৰ, English: Mekhela Sadowr) is the indigenous traditional Assamese dress.



- **Manipuri traditional attire** - The traditional Manipuri costumes are simple and easy to wear. A traditional Manipuri costume for women includes a shawl called Innaphi, a Phanek and a wrap around skirt called sarong.



Music and instruments –

Dhamail:- A form of folk music and dance originated in **Sylhet**. It is practiced in the **Sylhet** Division in Bangladesh and in areas influenced by the Sylheti culture such as the Barak Valley of Assam and parts of Tripura, Meghalaya and Manipur in India.



- **BIHU – Bihu** is One of the major Folk forms originating in this South Asian landscape is the colorful Bihu Dance and Songs. Bihu denotes a set of three different cultural festivals of Assam and celebrated by the Assamese people around the world. Bihu is also used to imply Bihu dance and Bihu folk songs.



- Jari: songs involving musical battle between two groups
- Jatra Pala: songs associated exclusively with plays (performed on-stage). Usually involves colourful presentations of historical themes.
- Jhumur: traditional dance song form Bangladesh and eastern part of India.^[9]
- Kavigan: poems sung with simple music usually presented on stage as a musical battle between poets.
- Kirtan: devotional song depicting love to Hindu God Krishna and his (best-known) wife, Radha.
- Lalon: best known of all folk songs and the most important subgenre of Baul songs, almost entirely attributed to spiritual writer and composer, Lalon Fokir of Kushtia. He is known to all in West Bengal of India too.(Western Bangladesh, near the border with West Bengal).
- Pala Gaan: folk ballad also known as Pat.^[10]
 - Baul: mainly inspired by Lalon and almost exclusively performed by Baul mystics.
 - Bhandari: Devotional music from the South (mainly Chittagong).
 - Bhatiali: Music of fishermen and boatman, almost always tied by a common ragas sung solo.
 - Bhawaiya: Song of bullock-cart drivers of the North (Rangpur).

Instruments :

Ektara : - The ektara is a common instrument in Baul.The ektara is commonly used in kirtan chanting, a Hindu devotional practice of singing the divine names and mantras in an ecstatic call and response format. The Ektara is used by Sadhus, or wandering holy men and for Sufi chanting, as well as by the Bauls.



Mrindongo:- This classical Indian instrument is also very common in Assamese and Bengali folk music.



Xinga:- Xinga is a wind instrument. Xinga is basically made of the horn of a buffalo. It is sometime mistaken to be a pepa, but it is not.



Pepa : - Pepa is a wind instrument and has a major role in Assamese music.



Gogona: - The *gogona* is a type of jaw harp, a vibrating reed instrument that is used primarily in the traditional Bihu music in Assam. It is made of a piece of bamboo/horn that has a bifurcation on one end. The solid end is gripped with the teeth and the free ends are then struck repeatedly with the fingers to emit the distinctive sound of the *gogona*.



Khol:- The *khol* also known as a mridanga. It is a terracotta two-sided drum used in northern and eastern India for accompaniment with devotional music (*bhakti*). It originates from the Indian states of West Bengal, Assam and Manipur. The drum is played with palms and fingers of both hands.



REVIEW OF LITERATURE

Grammar used in the ancient and medieval period of Bengal was mostly in Sanskrit, though Prakrit grammar was also used but infrequently. The first Bangla grammars were written by Europeans, who, in fact, wrote the first grammars of almost all regional Indian languages. These early grammars were mainly written by foreigners for administrative purposes.

“**Vocabolario em idioma Bengalla, e Portuguez dividido em duas partes**”, written by Manoel da Assumpcam, a Portuguese missionary, Assumpcam wrote this grammar between 1734 and 1742 while he was serving in Bhawal. It was published in 1743 from Lisbon, the Vocabolario, which is based on the model of Latin grammar, uses Roman script for writing Bangla words.

The second grammar of Bengali languages was “**A Grammar of the Bengal Languages**” a modern Bengali grammar book written in English by Nathaniel Brassey Halhed in 1778. This is the first grammar book of the Bengali language. The book which marked the beginning of the standardisation of Indian languages. Halhed recommended in the book that foreign accretions be removed from Bengali and ‘Sanskrit be made the fountainhead for any needed innovations.’ One of the primary aims in producing this work was to promote familiarity with the Bengali language among the European settlers in Bengal, to assist in their subjugation over the native population. Furthermore, the publication represents the first successful reproduction of the Bengali language in metal type.

Apart from these two texts, no other Bangla grammar seems to have been written in the 18th century. The 19th century, however, saw a proliferation of Bangla grammars. The second half of the 19th century also saw the publication of a number of Bangla grammars, most of which continued to be heavily influenced by Sanskrit grammar. It was about this time that the comparative and historical basis of Bangla grammar was laid through the efforts of local and foreign linguists like John Beams and Ramakrishna Gopal Bhandarkar. The creative writings of BANKIMCHANDRA CHATTOPADHYAY, Shyamacharan Gangopadhyay, Indranath Banerji, RABINDRANATH TAGORE, RAMENDRASUNDAR TRIVEDI and HARAPRASAD SHASTRI also brought out the style and idiosyncrasies the Bangla language.

The first Bangla grammar that included linguistics was Introduction to the Bengali Language, which was written by Rev. W Yates in 1847. Yates' grammar is in two parts: the first part discusses Bangla grammar, while the second part is a compilation of poems by Bengali poets and excerpts from contemporary Bengali Literature. The first full-fledged Bangla grammar by a Bengali was “Gaudiya Vyakaran” by Rammohun who wrote it in 1830 at the request of the School Society. The book was essentially a translation of Rammohun's earlier Bengali Grammar in the English Language. Several other Bangla grammars written and published in the 1830s, include Vyakaran Sanggraha written in 1836 by Gopalchandra Churamani, Vyakaran Sar by Taraknath Roy and Vyakaran written in 1839 by Purnachandra De. A number of Bangla grammars were also written in the 1840s, among them, Sadhu Bhasar Vyakaransar Sanggraha written in 1840 by Bhagabachchandra Visharad, Babgabhasa Vyakaran written in 1840 by Brajakishore Gupta, Shishusebadhi written in 1840 by Ramchandra Vidyavagish, Gaudiya Vyakaran written in 1841 by Kshetramohan Datta and Babga Bhasar Vyakaran O Dhatu Sanggraha written in 1846 by John Robinson.

The Bangla grammars written for use as school textbooks around the middle of the 19th century were mostly translations of Sanskrit grammars and did not reflect on the character and idiosyncrasy of the Bangla language. But a number of grammarians followed the initiative of John Beams and Bhandarkar to write Bangla grammar on the basis of comparative linguistics. Among these grammarians were Chintamoni Gangopadhyay (Bangala Vyakaran, written in 1881), Nakuleshwar Vidyabhushan (Bhasabodh Bangala

Vyakaran, written in 1898) and Rishikesh Shastri (Bangala Vyakaran, written in 1900). However, even these grammarians were unable to cast off the all-pervading influence of Sanskrit grammar.

Chapter – 3

OBJECTIVES AND METHODOLOGY

The objectives of the propose works are as follows:-

- To established the grammar of Sylheti language.
- To find out the nouns of Sylheti language.
- To find out the types of nouns in Sylheti language.

Methodology:-

The data for this propose work will be collected from two main sources known as primary and secondary.

- **Primary data :-** As I am the native speaker of bengali language, my own data is used for the propose work. I also collected data from the people like my family members, friends, relatives, etc. who speaks the same variety and also do have touch with other varieties, they made a cross check with my own data.
- **Secondary data:-** Some of the data are collected from the existing from available in the form of such as – books, journals, articles, electronics gazettes like – mobile phones, internet, etc.

Chapter – 4

Numbers

In English grammar, number refers to the count of a noun or pronoun.

In linguistics, grammatical number is a grammatical category of nouns, pronouns, adjectives, and verb agreement that expresses count distinctions such as "one", "two", or "three or more"

The number refers to the grammatical contrast between singular and plural forms of nouns, pronouns, determiners, and verbs. In other words, a noun, a pronoun, a determiner, or a verb can be described as singular or plural.

Explaining the previous mentioned numbers which are :

Singular number : Singular number is a number that refers to one member of a designated class. It denotes single quantity and is used when the noun, pronoun, adverb refers to one item. It normally indicates things or quantity not more than one.

Plural number : Plural number is a number that refers to more than one member of a designated class. It denotes quantity more than one and is used when the noun, pronoun, adverb refers to more than one item. It normally indicates things or quantity more than one.

The following are the examples of singular and plural numbers:

- | | | |
|----|-------|-----------|
| 1. | beçal | beçaltain |
| | cat | cats |
| 2. | ʃifu | ʃifutain |
| | baby | babies |
| 3. | kələm | kələmtain |
| | pen | pens |
| 4. | bəi | bəitain |
| | book | books |

tain/

/gorutain/ “cows”

/biraltain/ “cats”

/batʃatain/ “kids”

/kolɔmtain/ “pens”

Reduplication of noun

/bɔsta bɔsta tʃaul/ “bags of rice”

/gari gari am/ “trucks of mangoes”

Reduplication of adjective

/bʰala bʰala kapɔr/ “good amount of cloths”

/ʃundɔr ʃundɔr ghɔr/ “beautiful houses”

/ʃundɔr ʃundɔr ful/ “beautiful flowers”

eta /ita/

/kentʃita/ “the scissors”

/dʒamaita/ “the son in law”

/ra/

/herora/

/mohilara/ “the lady”

/tjelera/ “the boy”

/muslimra/ “the muslim”

/brahmanra/ “the Brahmin”

Chapter - 5

CONCLUSION

The project work presents the detailed work on the topic “Numbers on Bengali language.” It includes the rapid sketch and etymology of barak valley stating its symbols

and about the Bengali language and scripts. It also includes the religion, culture, food habits, dresses and ornaments, music instruments etc. It also has the grammar of Sylheti language, the nouns and its types in Sylheti language. And then it also has the numbers, its types and rule to change the numbers.

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