Chapter 7
BENGALI AND TAMIL ADVERB, PARTICLE, CONJUNCTION, INTERJECTION AND POST POSITION

ADVERB
(Tamil)

Adverb like sikkiram, mella, summa etc help us to use the verb in various ways:

- Sikkiram va — come soon
- UraNē va — come immediately
- maRubariyam va — come again
- appuRam va — come later
- PiNNāl va — come behind
- Vehamay va — come fast
- mella va — come leisurely
- kattayam va — come (without fail) you must
- Summa va — come on (no problem)
- arikkāri va — come often

They may be words which adverbs by themselves as most in the above examples are; or like 'vēhamāy' which is formed by adding ḍhya ḍha to the noun 'vēham' speed. This is the way majority of the adverbs are formed in Tamil.

Some of the frequently used adverbs are given below.

Adverbs of place

ULLē — inside
- Vehiye — out, outside
- muNNāl — before, in front of
- PiNNāl — at the back, behind
- edirē — opposite, in front of
- naduve, ihaiyil — in the middle
- pesadē — don’t talk
- murivil, kraišiyil — finally, at last
- kraišiyil yar? Who is at last?
- kuRukke — across

Adverb of time

Appōdu, Appozhudu — then, at that time
Appōdu AvaL kuzhandai – then she (was) a child
Appōdu nlla mazhai – then it was raining heavily
ippozhudu, ippōdu – now
ippozhudu maṇi ēṭtu – now it is 8 o’clock
ippōdu epḥal mādam – it is the month of April now
eppōdu, eppozhadu – when
UN tirumaṇam eppōdu? —When is your marriage?
Paritsai eppōdu ? – when is the examination?

Adverb of manner

Appārī, AvvāRu – thus, in that manner, so
Apparīs Sollu – say so
ippārī, ivvaRu – this way, like this
ippārī ezhudu – write like this
eppārī, evvāRu – how
epparīp pōvadu – How to go?

Majority of the adverbs (noun + ay/aha) function as adverbs of manner. They help describe the act /verbs.

naNDRiha / naNDRay – well
naNDRāhap pari / naNDRāyp – Study well
mōsam (bad) + āy/āha – mōsamary / mōsamāhā
Sāppādu mōsamāhā illai – ford is not bad
Azhadu (beauty) + āha/āy – azhahāha / azhahāy viṭṭai azhahāha vai – keep the house beautiful.
Sārī (allright, correct, proper) + āha/āy – Sāriyāhā / sariyāy
Sāriyāhā utkār – see properly
koṅsām (little) koṅsāmāhā
pālaik koṅsāmāhak kodu – give the milk in small quantities
ozhuṅgāha vēlai sey – do the job properly
kāri međuvaha őṭṭu – drive the car slowly
eNakku payamāy irukkiRdu
a vaiukku pasiyay irukkiRadu

Description/ state of mind/ feelings etc

Pattern: Subject + Adverb + verb

eNakkup paiyay irukkiRadu — I am hungry.
Vppavukkuk kavalaiyay irukkiRadu — Father is worried.
avalukku varuttamāy irukkiRadu — She is sad.
kamalā azhahāy irukkiRāL — kamala is beautiful.
kuzhandaiikut tāhamāy irukkiRadu — The child is thirsty. (sat + Adv + is)
viṇu periyādāy irukkiRadu — The house is big.
paiyaNuRusuRuppāy irukkiRāN — The boy is active.
Appā kōpamāha irukkiRār — Father is angry.
Ammā vēlaiyāy irukkiRāL — Mother is busy with her work.
Vilai adihamaha irukkiRadu — Price is high.

Some Simple Directories

kavaNamā iru + be careful / watchful
Parīṣaijai naNDRāha izhudu — write / do the exam well
śairiva māha iru — be bold/courageous
śandō śamāy / mahiznc ciyāha iru — be happy
nimmadiyāhat tūṅgu + sleep peacefully
śuttamāha iru + be clear
mariyādaiyāhap pēśu = speak politely/with respect
vivaramāha ezhudu — write in detail
śumma ʿatkār — sit quietly
telīvāhap pēśu — speak clearly
ṭoramāha nara — walk along the side
taNiyāhap pōhāde — don’t go alone
śilaitaiśēkak koḍu — give is small change
jākkiraidayāha iru — be alert and careful
Some Statements / Enquiries

- question marker
- no/not
- yes
- very much

kāppi naNDRaha irukkiRada – Is the coffee good?
Ilai šūmārāha irukkiRadu – No, Just passable.
Pāl kūrāha irukkaRada? – Is the milk hot?
āmām, mihavum kūrāha irukkiRadu – Yes, it is very hot.
Vīru vasadiyāha irukkiRada – Is the house comfortable?
Ilai, mihavum šīRiyadāy irukkiRadu – No it is very small.
Urāmbu šariyāy irukkiRaddā? – Is the health alright?
Ilai, lešsāy juram / kāyssal irukkiRadu – No, there is slight fever.
Tamizh kaŗīNamāy irukkiRadu? – Is Tamil difficult?
āmām koĩjām kaŗīNamāy irukkiRaddu – It is a bit difficult.
Rāsaḥullā eppari irukkiRādu? – How is Rasagulla?
maẖavum iNippiy irukkiRudu – It is very sweet.
Kalkattā eppari irukkiRādu? – How is Calcutta?
Mihavum periyādāy azahay irukkiRādu – It is very big and beautiful.
aRaSi Suttadamāha irukkiRada? – Is the room clean?
Ilai veRum kuppaiyāy irukkiRādu – No, it is full of dust and litter.

While most adverbs are qualitatively descriptive (as will be seen in the lists given at the end of this lesson) there are adverbs of the slightly different function too.

Ex. 1. Noun + āha = working/functioning as:

ēN appā āsiriyārāha irukkiRār – My father works as a teacher.
avāL āyāvaha irukkiRāL – She works as an Aya.
Rāmašāmi amaišsarāha irukkiRār – Ramasami functions as a minister.

II Acting in the role of

Avar arasaNaNāha nįkkīRār – He acts as a king.
avāL maNaiviyāha varuhiRāL – She comes as a wife.
III Consider as / treat as

iNamaha ķoru rūbāy koḍu – Give one rupee as tips.
idai eN parišāha vaittukkoL – Keep this as my gift.
Idaik kadaiyāha ezhudu – Write this as a story.

IV State of being / becoming

avaL iNNum kuzhandaiyāha irukkiRāL – She is still like a child.
avaN periya tiruNāha irukkiREN – He is a big thief.

V like

Puliyahap PūndāN – (he) pounce like a tiger.
Rāyāha uzhaitteN – I toiled (for someone faithfully) like a dog.
Śeyvamāha udaviNār – (he) helped like God.

VI By oneself, of ones own free will

Uramabu tāNāhas siriyāhum – Baby will get all right by itself.
avaLāha vandāL – She came on her own.

VII Towards/Since/about [with reference to time]

Śāyangālamāha vāruṅgaL – Come towards evening.
mattiyaNamahāk kiLambu – Start towards noon.
oru madamāha urambu sariyillai – Not well for a month now.
Pattu naLāha vēlai seyhiRaN – He has been working for ten days now.

VIII For one’s sake (dative form of noun + āha)

Indap puṟavai UNakkāk – This saree is for you.
eNakkāk idaiś śey – Do this for my sake.
edaRkāka indak kōbam? – What is this anger about?
Īnda marundu yarukkāka? – For whom in this medicine?

Beside these adverbs above, there are other forms of adverbials also. [Verbal Participles acting as adverbs]

ūrip pō – go running. taLLi utkār – move and sit.
Parttu ottu — drive carefully.
Raśittuś śappiru — enjoy your eating.

(These will be mentioned later under verbal participles)

aNpāha / Piriyamāha — fondly, affectionately
adihamāha — much.  kuRaivāha — less
mottanāha — wholesale, totally.
šIRaiyāha — in small coins, retail.
avaśaramāha — in a hurry
poduvāha — generally.
mukkiyamāha — in a hurry
mukkiyanāha — particularly, of importance
anāvasiyamāha — unnecessarily
āsaiyāha — lovingly
tappāha, tavrāha — by mistake
kuRippāha — specifically, particularly
vivaramāha — with concern
varuttamāha — sadly
nimmatiyāha — peacefully, relaxed, restfully
keLaravamāha — honorably, with honor.
avanāNamāha — feeling disgraced
santōsamāha, nahizhciyāha — happily, happy
svaiyāha, rušiyāha — tasteful
kašappāha — bitter, uppaha — salty
kāramāha — pungent, hot
puLippāha — Sour
iNippāha, tittippāha — sweet
vidamvidamāha — various, in many varieties.
Sivappāha — reddish, re in colour.
paccaiyāha — greenish
nīdamāha — bluish
kaRuppa — black in colour, managaiyāha — dim
vellaiyāha, venmaiyāha — white
veliccimāha – bright
iruttāha – dark (as night)
aluppāha – tiresome, tired.
śōmbalāha – lazily
āvalāha – eagerly, adaravāha – as a support
unmaiyāha – truly, faithfully.
urukkamāha – moving, melting
nerukkamāha – close, intimate
verikkaiyāha – funny, jokingly
sattamāha, kificcalāha – noisy
Pattiramāha – safely
Kumbalāha, kūtamāha – crowded
vaṣadiyāha, seLahariyamāha – comfortably, conveniently
śaṇṭaiyāha – quarrelling.
suhamāha – comfortably
śirammāha – difficult, inconvenient
tondaravāha – calling, nuisance
ezhaiyāha – being a poor person.
vīraNāha – as a hero
mazhaiyāha – rainy
neriśalāha – congested
muṇivāha – finally
nīdiyāha – as left over, remaining
Partiyāha – in halves muzhudaha – wholly fully.
iraṇḍāha – by two, tundaha – in piece

Śummā – 1) free of cost, 2) all the time, 3) first like that, nothing serious, casually

udaviyāha – as a help, helpfully
tupaiyāha – as a support,
torarcciyāha – in continuation
saduramāha – square
nīLamāha – long
parumaNāha – stout
olliyāḥa – thin
kuRuhalāḥa – narrow
uyaramāḥa – tall
tāzhvāḥa – low
nērāna – straight
Peridāḥa – huge, big
siRidāḥa – smallish
inaiyāḥa – parallel
talaiḥūzhāḥa – upside down
tāzhāmāḥa – deeply
ahalamāḥa – broad
tūramāḥa – distant
aruḥē, Pkkamāḥa – nearby
keṭṭiyāḥa – thick
kaṭṭiyāḥa – lump, chunk
eccarikkaiyāḥa – cautiously
meLaNamāḥa – silently
sandēhamāḥa – suspiciously
miccayamāḥa – definitely
uRudiyāḥa – strongly
kaṭṭayamāḥa – certainly, by chance
kuRaivyāḥa – lacking
nuRaiva – plentifully
śiRappāḥa – very well
piramāḍa māḥa – excellently
vimarisaiyāḥa – with great, fanfare.
Kaiṣṭmāḥa – difficult, hard
Sūlapamāḥa, lhuvāḥa, elidāḥa – easily, effortlessly
maRādiyāḥa – forgetful
ṭiṭābhahamāḥa – keeping in mind
aburvamāḥa – rarely
adircciyāḥa – shockingly
maNabpurvamāḥa – whole heartedly, heartily
kambiramāha – dignified
PoRumaiyāha – Patiently
Kōnalāha – crooked
vaLaiyāha – bent, arch like
ahalamāha – broad
veṭṭamaraha – circuler
vazhakkamāha – usually
Payamāha, accamāha – with fear, frightened
Accriyamāha – surprised
uRāhamāha – cheerfully
vārikkaiyāha – regularly, supplying
amaidiyāha – peacefully
śāndamāha – harshly
eLaNamāha – sarcastically, contemptuously
kēliyāha – nockingly
kavalaiyāha – worried
tārāhamāha – generously, large
erāLMāha – plentyfully
kuzhammerāha – confuse
kalavaramāha – chaotic
tairiyamāha – boldly
tunjicalāha – courageously
ericcalāha – irritably
vīramāha – valiantly
āttiramāha – irritated, excited
īramāha – wet
aṇakkamāha – subdued, modestly
nidāNamāha – Soberly, balanced
alaṭsiyamāha – indifferent, uncaring
ahambōvanāha, aṇavamāha, karvamāha – arrogantly, proudly.
Kaṇṇiyamāha – weighing heavily
Iēśāha – lightly
Kaṇṇiyamāha – decently
Panivāha – humbly, obediently
Miyamāha – softly, appealingly
Kenjalāha – begging

The Adverb
(Bengali)

The means of adverbial word derivation are suffixation, word composition, reduplication and conversation.

Suffixation, it is quite productive in farming adverbs from adjectives with the help of the suffix –e:
hoje ‘easily’ dhire ‘slowly’ ‘quietly’.
The suffixes –khon and –be, added to pronouns, form adverbs of time: akhoon, ‘now’, kōdkhon ‘when’, kōbe ‘when’, tōbe ‘then’

‘hither’: The morphemes –thay, –khan shill show tangible traces of the former locative meaning of substantives. In relic form it is retained in such fragments as –tha, –khan—, that go back to independent words meaning ‘place’ (–tha<skr. Sthāna; –khan<pers. Khāna) and in the segments –y, –e, traceable to the locative form affix, owing to this, the adverbs of this type largely bear the features of attributive word combinations, where the pronoun functions as an attribute. This is the reason for the unsteady intra – morphemic links in such fragments as –tha— and –y, –khan—and –e (a feature, in all probability strengthened by the existence of the variants –tha and –thay, the former originating from the substantive accusative form). The segments –tha— and –khan—in combination with pronouns can function like noun stems; they can combine with postpositions and thus form adverbial combinations kotha theke ‘where from’, ekhan theke ‘from here’, etc. They can also take on the suffix –kar and thus come to form such adjectives as kothakar ‘from where’ (duftu kothakar? ‘where from is this roughneck), ekhankar ‘of this place’ etc.

The very existence of such formations, i.e. formations capable of adaptation, is one of the distinctive features of Bengali. On the one hand, it reveals the mixed nature of the language structure, where agglutinative forms coexist side by side with analytical forms. On the other hand, it reveals Bengali as an agglutinative language (on the basis of its main features), in which the agglutinative constructions are still connected with the analytical ones – yet, at the same time, they are about to change into highly synthetic constructions; we have already discussed this feature when analyzing temporal verb forms.

Bengali also has a number of adverbs borrowed from Sanskrit, with the suffixes –at (h
that ‘suddenly’) — o (kromoso ‘gradually’), — to (sadharo ‘usually’) — da (kela ‘when’),
— tro, — tro (torottro ‘everywhere’) — dha (tridha ‘threelfold’), and the particle — cit $€tiacit
‘once upon a time’). On the basis of word composition the second members of compounds
developed into suffix — words — krome, — bhabe, — rupe, — moto, — mon, — purbok, —
bose, — bëfotro and other forming adverbs of manner: kalokkrome ‘in course of time’,
dobokkrome ‘by chance’, etc.

Reduplicative adverbs, tåta ‘quickly’, michamichi ‘in vain’, are structurally identi-
cal with reduplicative nouns.

Adverbialisation of word forms or conversion is one of the most active grammatical
means of adverb replenishment in Modern Bengali. The class of adverbs is replenished by
nouns, mainly in the instrumental locative case (upore ‘above’, ‘on top’, ‘upward’, nice ‘be
low’, ‘downward’, sänne ‘in front’), and by verbs in the perfect conjunctive form (phire ‘on
mile ‘having joined’ and ‘together’).

Some adverbs in Modern Bengali are interpreted, as non—derived, e.g. aj ‘today’, kac
no ‘why’. Etymologically, they are analyzable as their old Indian prototypes adya ‘today’ and
kena the instrumental case form of the interrogative pronoun kim ‘what’; this shows that they
are word forms which had adverbialised before the New Indo–Aryan Period. Certain words,
denoting an attribute, function as an attribute of an object in one syntactic environment; in
another environment they maybe used as an attribute of an action; e.g. Sighro ‘quick’ and
‘quickly’, Sundor ‘beautiful and beautifully’, mon ‘such’ and ‘so’. As is seen from the ex-
amples, the adverbial meaning can go together with the meaning signifying qualitative and quan-
titative features of the object. Words with this general adverbial — adjectival meaning form
groups that are intermediate between adjectives, numerals and adjectival pronouns, on the one
hand, and adverbs — on the other.

Bengali adverbs can combine not only with words that denote an attribute (dynamic or
non-dynamic, i.e. with finite or non-finite verb forms, with adjectives or adverbs), but also with
nouns naming an action (cf. their ability to combine with verbal nouns; see pp. 109).

e.g. əjōn — əjōn — bëñkorkhabe krodh proka ‘fury is a violent display (lit, fright-
fully display) of anger.

PARTICLES
(Tamil)

Either occurring as single words or preceding or following a noun or verb, i.e. as adjectives
or adverbs, post positions etc.

arikkari ‘often’

arikkari pōhādē – don’t go often.
iNi, iNimel – from now on.
iNimel nivarakkuradu – you should not come any more.
mīndum, māRubariyum – again
mīndum, varuha – come again
Summā – often, casually, just like that, silently, doing nothing. – Summā iru – keep quite.
Sari – proper, right
Sariyillai – This is not right.
Vēru – some other, different
eNakk vēru vēlai irukkaRadu – I have come other work.
Matra – other – matra vēlaihaLaip PiRuhu seyyalām – Can attend to other works
letter.
Mēlum – 1) besides, tavira – 2) over and above
e.g. miēlum, nāLaikkē vērumuRai āitre? Besides, it is a holiday tomorrow. Isn’t not?
INNum pattu rūbāy vēṇḍum – Ten more rupees and needed.
mīdu, mēl – towards.
UN mēl eNakkuk kōbam – I am angry with you.
ūha – for e.g. eNakkāha – There is no one except you
pūl – like
sandiraNaip pōlamuham – Morn like face.
vēra, kāṭtilum – more tan (comparative)
avāL eNN ai vērap panakkārī – She is richer than I (am).
patri – about eNNai patri eNNa soNNāy? What did you say about me?
uraN, oru – with
avaN pānattōru vandāN – He came with money.
kōfisam, sartu – Just a bit. PiRabu – after
avaN vandal piRahu nām Sāppiralam, We shall eat after he comes.
mādiri – like.
inda mādiri eNakkum oru pūravai vēṇḍum I too want a saree like this.
Pōdu – at the time of
Ti varum pōdu terive – inform me when you come.

PARTICLE
(Bengali)

Emphatic particles i, o, projonto, aemonki, to. ba, which also have various additional meanings. They are mostly postpositive the particles i and o always enclitically join the word which they are connected with.
1. The particle *i* is one of the most frequently used and it combines with any word. Its meaning is similar to 'the very one', 'namely', *ei* 'this one', 'the very one'. The particle *i* serves to emphasize the exceptional importance of the given part of the sentence, showing that it takes the logical stress: *ekai amra bole thaki sahitto* 'It is this that we call literature'; *Sombhobparer jonne Sôb Sômoyei prostit thakai Sôbbhota* *...* *to be prepared for anything unexpected at any moment is a sign of (inner) culture...*; *porasino korte jan khubjorer songe. Kintu...* 'he tried to work as best he could, but...'; *partei hôbe* '(He) must be able to do (do it).

The particle *i* is postpositive; if the part of the sentence is a combination with an auxiliary word, the particle is postpositive to the latter: *poncośô o Soroś khristo Sôtabdir moddhie ihadiger Sokateri abirhab hoy* 'Their origin dates from the 15th and 16th centuries'; *Seijono Sôbhay ja-kichu Sorbojoner onumodito o tar bipori: kichu aekta bole* *...* *Sompurna na, tôbe kina bojhbar icche ache* '...not quite, but I should like to understand'; *ki bolba oke?* *kichi na* 'What shall I tell him?' 'Nothing'; *ekôa na* 'not at all'.

2. The finite forms of the negative copula — *nôi, nai, nôy* etc — that are used not inside the predicate but in combination with the subject category of particles:

*ma e-Somostro kriya kôrmer jôndal tomar jonne nôy* 'All these rites are not for you, my daughter', *mita, ar nôy* *Somoy nai* 'Stop it, Mita, there is no time'.

Apart from the above-mentioned functions, the particles can also take part in word derivation *ei* 'this', *Sel* 'that', *that very*, *Sôbai* 'all', *tai* 'that is why', *tôbno* 'however', *jodito* 'although', *kaharo/karo* 'somebody's', *kotha* 'somewhere', *hoyto* 'perhaps', *kaemon* 'because', etc.

All the examples quoted above testify to the fact that particles form the emphatic variants of pronouns, indefinite pronouns and adverbs: modal words, new particles, e.g. the demonstrative particles *et, of* 'there', 'here'.

All particles form two groups: (1) those combining with a part of the sentence, (2) those having to do with the whole of the sentence.

**Particles of Group 2**

Group 2 comprises the particles that give a modal character to the whole sentence. Here belong the interrogative particle *ki*, which forms in:rogative sentences, the affirmative particle *hôz*, the negative particle *na*, the particles *naki*, which makes the utterance express doubt, mistrust, surprise (in a way it resembles the Eng.lish 'really', 'probably', 'apparently', although it is broader in meaning), the particles *nahoy*, which expresses permission and volition (it is close to the English 'let'), *jano* 'as it', *bol boiki*, expressing confidence, accuracy of the definition or utterance, *je* 'but' and some others, Examples: *tumi kobita likhbe naki?* 'You are
not going to write verses, are you?' uni nijei naki tar joggo 'As if he himself is worth her!'; bonne mone bhabchi, oi name bahbo amake sobar samnei dakle?...'; ta hole nahoy gari khana masiri holo 'Then let the car be Mashi’s'.

Particles of this group do not have a fixed position in the sentence: o jet or borer bari 'But this is your finance’s house'; kanna suni je? 'Do I hear (the sound of) crying?'; amar labonno sotti ki tomar pochondo hoyeche? 'Do you really like my Labonno?; kintu oddhapokder karo kache Sunecho ki? 'But did you hear it from any of your instructors?'.

However, as the examples show, the position of the particle plays a certain role in determining the meaning and rhythmical pattern of the sentence. This can be made still more illustrative on the basis of contrasting sentences with the particle na ‘no’. If the particles open the sentence, it functions as a negation, as a denunciation of somebody’s action or intention, it indicates the negative character of an answer to a question as a whole, etc.: na, na, ta bolo na ‘No, no, do not talk like that’; na, amar ei notboiye lekho ‘No, write in my book’.

If the particle na terminates the sentence, it shows that the speaker is expecting an answer to his statement or question: bonne aj ami boro besi bokchi, na?, ‘Bonna, I talk too much today, eh?’; dakghore gelum dekhte eihipottro ache kin a ‘I dropped in at the post-office to find out whether there are any letters (or none)’.

Lastly, Bengali has a group of particles which are devoid of concrete meaning and in no way affect the meaning of the sentence; particles of this group are purely colloquial. Such is the particle se, introducing the narration: se ñekek ñekek bôchor age ak raja chilo ‘Many, many years ago there live a raja’.

Certain particles (some of those mentioned above inclusive) serve the only purpose of achieving a certain rhythmical pattern of the phrase, as in: ek je chilo pakh: ‘Once upon a time there lived a little bird’.

CONJUNCTIONS

(Tamil)

A conjunction joins two or more words, phrases, or sentences.

um – ‘and’ — um used after every word. It joins.

e.g. naiNum niyum a vaNum ‘myself (and) you (and) he.

ō – ‘either or or’: used after every word.

fiyó, avaLo, kamalëvo pohalam.

Either you or she or kamala can go.
āvadu: either or: used after every word.
avaLādu, avaNāvadu – ‘either she or he’.

CONJUNCTIONS
(Bengali)

CONJUNCTIONS AND CONJUNCTIVE WORDS

We can distinguish structurally two sets of units: conjunctions proper, i.e. units that have actually become auxiliary words and are used to connect parts of the sentence or parts of a composite sentence and conjunctive words, i.e. words of various lexical-grammatical categories, which are used as conjunctions Conjunction proper: ‘o’ and ebogn ‘and’, ‘moreover’, ar ‘and’, ‘also’, ‘again’, kintu ‘but’, ‘however’, othoco ‘but’, ‘however’, ba ‘or’, kimba ‘or’, jodi ‘if”, etc.

The role of conjunctive words is performed by pronouns (relative, demonstrative, interrogative) and adverbs. Some of them become full-fledged conjunctions and form a new lexical-grammatical category homonymous with the one that served as the source of the conjunction. Such are: je ‘that’ – the conjunction of an objective subordinate clause, jei ‘as soon as’. The conjunctions tai, ta ‘that is why’, ki ‘or’, na ‘or’, hēy... nēy... ‘neither... nor’ and others have become homonymous to the source words (cf. correlative interrogative words, negative words and verb forms).

There are some particles, e.g. the particle o that are used as conjunctions (see pp, 100, 139).

Besides, like other Indo-Aryan languages (e.g. Hindi), Bengali has a very specific group of conjunctive words whose function it is to express the relationship between the qualifying word and the word that is qualified. For example: jotis-groho nakkhattro bisoyok biggan ‘Astronomy is a science about planets, stars etc.’ (lit. ‘A science, the object of which are planets, stars, etc.’); dōsta-rag jatiyo krokomdhatu ‘Zinc is a mental of the tin type.’

INTERJECTION
(Tamil)

(1. Expressing various emotions; 2. mode of addressing etc.)
1. Si, 2. tu: expressive of disgust

  e.g. Si. eNakku idu vēndām – I don’t want this.
  tū. eNNait torāte – Don’t touch me.

3. o, 4. a – expressive of surprise, disbelief etc.

  Oh, is it so? I don’t know that.
5. ধোঁ; অযায়ো — alas, oh, my god, expressive of shock, distress etc.
6. অযায়, এন পাপঁত কানোমে। এনসেই এন?
   Oh, my God, I can't find my money. What shall I do?
7. অমামামা। অপাপাপা, অট্টা এত্তারা এত্তারা অত্তারা।
expressed of intensive feelings — of excitement, exhaustion, appreciation etc.
   ammamma! eNNakūṭtam! (oh, my god what a crowd!)
   uttā, eNNa azhahu! (Oh, my God what a beauty!)

II  Addressing — for drawing one's attention
   ēmmā (ēN + ammāl) for woman
   eNappā (ēN + appāl) for males—younger or socially inferior.

   aiyā — Sir; ammā — madam!
   tambi — for much younger males
   eNaṟā — for males — not requiring respect.
   eNaṟi — for females — not requiring respect.

INTERJECTION
(Bengali)

Interjections occur usually only as complete or as quoted nouns

   e.g. jah / 'out'! / bah / 'bravo'!

   Uh / Oh! / dhut / 'hang it!'

POSTPOSITION
(Tamil)

A word — like element which does the function of a case suffix is called postposition. A postposition may be historically traceable to a noun or a verb. Since they have become grammaticalised forms, descriptively they have to be treated as a separate category, namely postpositions. The postposition may be classified into five groups. They are as follows:

I. The postpositions which require accusative case marker. They may be called accusative postpositions.

The following table is a brief account of the accusative postpositions.
<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>viţa</td>
<td>than</td>
<td>avanai viţa ‘than him’</td>
</tr>
<tr>
<td>pola</td>
<td>like</td>
<td>avanaip pola ‘like him’</td>
</tr>
<tr>
<td>paţţi</td>
<td>about</td>
<td>ennaippaţţi ‘about me’</td>
</tr>
<tr>
<td>viţu</td>
<td>from</td>
<td>viţai viţu ‘from the house’</td>
</tr>
<tr>
<td>tavira</td>
<td>except</td>
<td>avanaittavira ‘except him’</td>
</tr>
<tr>
<td>porutta varai</td>
<td>‘as per as... concerned’</td>
<td>ennaip porutta varai ‘as far as I am concerned’</td>
</tr>
</tbody>
</table>

II. The postpositions which require dative case marker. (They may be called dative postpositions).

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ţaka</td>
<td>for</td>
<td>unakkēka ‘for you’</td>
</tr>
<tr>
<td>entu</td>
<td>for</td>
<td>unakegtu ‘for you’</td>
</tr>
<tr>
<td>mun</td>
<td>before</td>
<td>unakkamun ‘before you’</td>
</tr>
<tr>
<td>pin</td>
<td>after, behind</td>
<td>enakkuppin ‘after me, behind me’</td>
</tr>
<tr>
<td>vējye</td>
<td>outside</td>
<td>viţukkē vējye ‘outside the house’</td>
</tr>
<tr>
<td>mēl</td>
<td>above</td>
<td>viţukkē mēl ‘above the house’</td>
</tr>
<tr>
<td>kil</td>
<td>under</td>
<td>mēsāi̱kē kil ‘under the table’</td>
</tr>
<tr>
<td>ediril</td>
<td>opposite</td>
<td>viţukkē ediril ‘opposite to the house’</td>
</tr>
<tr>
<td>pakkattil</td>
<td>beside</td>
<td>enakkuppakkattil ‘beside me’</td>
</tr>
<tr>
<td>arukil</td>
<td>near</td>
<td>unakkarukil ‘near you’</td>
</tr>
<tr>
<td>padil</td>
<td>instead of</td>
<td>enakkuppadil ‘instead of me’</td>
</tr>
<tr>
<td>māţaka</td>
<td>against</td>
<td>unakkumāţaka ‘against you’</td>
</tr>
<tr>
<td>nēraka</td>
<td>infront of</td>
<td>enakkul nēraka ‘infront of me’</td>
</tr>
<tr>
<td>uriya</td>
<td>belonging to</td>
<td>enakkuriya ‘belonging to me’</td>
</tr>
<tr>
<td>uļļa</td>
<td>belonging to</td>
<td>enakuļļa ‘belonging to me’</td>
</tr>
</tbody>
</table>

III. The postposition which require the genitive postpositions. They may be called genitive postposition.

The following table gives a brief account of the genitive postpositions.

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>nētu</td>
<td>on</td>
<td>enmitu ‘On / with me’</td>
</tr>
<tr>
<td>mēl</td>
<td>on</td>
<td>enmēl ‘On / with me’</td>
</tr>
</tbody>
</table>
IV. The Postpositions which require the locative case markers or postpositions. They may be called locative postpositions.

The locative postposition is [irumtu] 'from'. It occurs not only after the locative case suffix but also after the postpositions such as [mēl, k3] etc. A postposition occurring after another postposition is a problem.

V. The Postpositions that do not require any case marker. They may be called plain postposition.

The following table briefly describes the plain postpositions.

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>upan</td>
<td>with</td>
<td>enniru 'with me'</td>
</tr>
<tr>
<td>kūra</td>
<td>with</td>
<td>enkūru 'with me'</td>
</tr>
<tr>
<td>upaiya</td>
<td>of</td>
<td>kaṇgaraiyai 'of kannan'</td>
</tr>
<tr>
<td>vocam</td>
<td>on, with</td>
<td>evacem 'with me'</td>
</tr>
<tr>
<td>iṇram</td>
<td>on, with</td>
<td>ennir 'on / with me'</td>
</tr>
<tr>
<td>varai</td>
<td>till, upto</td>
<td>pattuvai 'upto ten'</td>
</tr>
<tr>
<td>tāha</td>
<td>for</td>
<td>patturelaka 'for the (past) ten days</td>
</tr>
<tr>
<td>tāha</td>
<td>as</td>
<td>arasarā 'as king'</td>
</tr>
</tbody>
</table>

**POSTPOSITION**

(Bengali)

Among the postpositions proper are: jonno, jonne 'for', 'for the sake of', 'on account of', dara, ddara, kortrik 'by means of', Sohit 'with', 'together with', porjonto 'till', 'to', betrto 'beside', pane 'to', proti 'to', 'against', moto noy 'like', 'as', marfot 'through',

[99]
by means of, and others. These postpositions are used only to indicate the relationship between the noun (or the substantial pronoun) and the other words in the sentence.

However, the majority of postpositions are functional. Denominative postpositions (the postpositions of adverbial origin can be graded as such, too, for the adverbs they stem from are also correlative with nouns) are as follows: upor, upore, ‘on’, ‘above’, kache ‘at’, ‘by’, ‘near’, modhe ‘in’, ‘inside’, mukhe ‘to’, dike ‘to’, tulonay ‘in comparison with’, bisoy, bisoye ‘about’, kōtha ‘about’, ‘of’, onusare ‘in accordance with’ and many others.

Denominative postpositions, including those stemming from Sanskrit nominals and verbal-nominal forms combine with nouns or pronouns in the genitive case form or in a form equal to the stem of the word. In the later case the combination with the postposition may be effected by word compounding: ihar Sohit o odddpok Srijukto probodheñdro Sem mhaSoyer Sohit bangala chöndo – Sammondhé alocoma koriya bises upokrito hoiyachi ‘the talks on Bengali versification with him and with profession probodhchondro shen were especially useful for me’.


When they stem from conjunctives of transitive verbs, deverbative postpositions combine with nouns and pronouns in the objective case form (niya, jure and others): When they stem from conjunctives of intransitive verbs, they combine with those in the nominative case form (hote hoye, theke). The postposition theke, moreover, may combine with the genitive – bari theke ‘from the house’, or theke bafi ‘more than he (if)’. Ceye requires the genitive, but not necessarily (ager ceye ‘compound to the former’ Sö—ceye kōm ‘least of all’: chara combines with all cases excluding the genitive (ami chara ‘except me’, tamake chara ‘without you’, ratter chara ‘except by night.’).

In order to denote skeptical and temporal relations which are more complex and yet more concrete than those signified by the denominative postpositions moddhe, nekote, bhitore, pire, ‘age’, etc. the noun to which the given postposition is traceable the is used in combination with one of the following postpositions: theke, hoite or diya – kach theke ‘from’, bhitore hoite ‘from’, ‘from the inside’, upor diya ‘over’ (e.g. …… to fly over). Par, theke ‘after’, (a certain year, etc) and others.

There are only two postposition in Bengali: Sina ‘without’ (borrowed from Skr) combining with the instrumental – locative case (bina pöysay ‘without money’), and beggar ‘without’ of Arab-pers. Origin (be gëṛ hata kedara ‘an armchair without elbow−rest’).