CHAPTER 10

BENGALI AND TAMIL VERB

VERB

(Bengali)

'Morphology of Bengali Verbs' mainly deals with case, tense and mood. Standard Colloquial Bengali verb structures are traditionally divided into two types, viz, finite and non-finite, e.g. /khacchi/ 'I am eating' is a finite verb and /kheyeye/ 'having eaten' is a non-finite verb. It is pertinent to mention here that the four non-finite verbal forms in Standard Colloquial Bengali, such as verbal noun, infinitive, conditional and perfective conjunctive, do not concern our study directly as per the definition of the verb structure. The suffixes added to the primary or secondary verb base to form non-finite forms are yet to be decided whether these are derivational or inflectional.

In Standard Colloquial Bengali, the four non-finite forms assume nominal, adjectival and adverbial roles in sentence. Standard Colloquial Bengali (henceforth stated as SCB) possesses four non-finite verb forms. These are perfective conjunctive, conditional conjunctive, infinitive and verbal noun. Their morphological formations are stated as follows:

**Perfective Conjunctive:**

It is formed by the addition of the perfective marker /-e/ to the high stem of the derivationally potential primary verbs. The derivationally non-potential primary verbs also heighten the stem vowel of the first syllable with the exception of the verbs having the stem vowel /-a/. Similarly the derived verbs except those with the stem vowel /-a/ use the high stem in the formation of the perfective conjunctive. In both the cases the vowel /a-o-v/ of the second syllable in case of the derivationally non-potential verbs and the derivational suffix /-a-/ in case of the derived verbs change to /-i-/.

It generally expresses sequence of actions and helps to avoid a series of clauses connected by 'and'. Further more, all the clauses share the same subject. e.g. [khe-e] 'having eaten'; [gi-e] 'having gone'; [ho-e] 'having been', [kor-e] 'having done' etc.

**Conditional Conjunctive:**

The conditional conjunctive suffix is /-le/ which is added to the low stem of the verbs of ac and CaC shapes and of the derived verbs as well. Verbs of CVV shape take the suffix /-le/ after their diphthongal allomorph. The suffix is added to the high stem of the verbs of all other canonical shapes. It expresses a condition or a sequence
of actions. In this connection it is to be noted that the subjects of the clauses may vary, e.g. [khele] 'if eaten'; [ge-le] 'if gone'; [di-le] 'if given' [ho-le] 'if been' [kor-le] 'if done' etc.

**Imperative:**

In Bengali also the Bengali verb root by itself is command, instruction, request etc. etc. in the II person singular non-honorific. It implies the subject [tvi]. But incase of (tumi) which take different verbal forms.

some examples:

- tui ekhane ay — you came here
- tui bhetore ja — you go inside

**Simple Imperative (For Immediate present-right now)**

- tui | tora tamil boli | read Tamil book
- apni | apnara taratari likhum | you write quickly

**Future Imperative (Instruction / request is for action to follow sooner or later)**

- tui | tora dudh | coffee | tea

**Imperative + Emphasis**

- tui ay na — Why don’t you came?
- ekhane doekh na — Why don’t you see here?

**Negative Imperative (Don’t do)**

Future Imperative + na

- tui ašiś na / you don’t come
- tumi ekhane ešo na / you don’t came here
- apni jaben na / you don’t go
- tui okhane jaś na / you don’t go there
- tui ekhiś na / you don’t see
- tumi bolo na / you don’t say
Infinitive:

This particular verbal form is constructed by adding the suffix /-te/ to the low stem of the verbs of ac and CaC shapes and of the derived verbs. In case of the verbs of CVV shape the suffix is attached to the diphthongal base and to the high stem elsewhere. It expresses an ‘incomplete action as immediate sequence’ (Ray 1996, pp. 24). Sometimes it occurs as a verbal adjective also. e.g. [kor-te] ‘to do’, [khe-te] ‘to eat’, [di-te] ‘to give’, [je-te] ‘to go’ etc.

The Infinitive has 3 functions: (1) to do, (2) as a connective (3) express. Intensity by repetition.

(1) To do:

It is 10 minutes to 5. – ‘pācta bājte das’. 
Come (pl.) to work. – ‘kaj korte eso’.

(2) As Connective between two sentences:

(a) As cause and result

The lake filled up as it rained. bṛṣṭi hote pukur bhorlo.
Thirst subsided as I drank water. jāl khete tṛṣṇa komlo.

(b) Action that starts another action or as one action finishes, an other takes place.

(i) ghonta porlo. (ii) class arambho hole. – ghonta porte class arambho holo.

(3) Repeated for emphasis, intensity, continuation etc.

E. As (he / she / it) read more and more the interest become more.
B. porte porte agroho barbe.

Trial: Infinitive (Try to do).

I tried to open the lock. – ami tala khulte cesta korlam.

Intention – Infinitive + po (expressing decision, plan etc. [about to do])

I am going to learn Hindi – ami Hindi s’ikhte jacchi.
**Infinitive**
He was about to come – Se aste jacchilo

**Passive : Infinitive (being the object of the action)**
Gandhiji was murdered. – Gandhiji nhato hoechilen

**Instruction : Infinitive (Get something told)**
Tell him to go – take jete bolo.

**Causative : Infinitive (Get something done)**
Make him understand. – take bojhao.

**Desiderative (Must)**
*This expresses request, advice, expectation, compulsion, necessity, obligation etc.*

you must go to school. – tomarke abosšol skule jete habe.
you must study well. – tomarke bhalo kore porte habe.

**Negative of Desiderative**
*Advice, requests, instruction etc. prohibited in nature*

you need not come here. – tomarke ekhune aste habe na.
She need not go to work. – se kaj korte jabe na.

*This expresses ability, assurance, possibility, assessment, challenge etc.*

I can do this. – ami eta korte pari.

**It is expressed by : Infinitive (Cannot)**
Cann’t write with this hand. – hat diye eṭā likhte pārbo na.
Cannot go out in this rain. – eī brštite baire jete pārbo na.

**Infinitive (expressing unwillingness inability)**
He won’t eat today. – tini ājke khete pārben na.
Kamala will not eat fish. – Kamala māch khete pārbe na.

**It is expressed by : Infinitive (not known)**
I don’t know to read. – ami porte jāni na.
It is expresses by: Infinitive

It may rain tomorrow. – আগমকাল ব্রষ্টি হটে পারে।
You should not go there – তোমাকে ওখানে জেটে হবে না।

Denying permission, advising not to etc.

Infinitive (shouldnot)

Cann’t you come to the house? – তুমি বাড়িতে আসতে পারবে না?

Infinitive + an interrogative marker [a] or [o].

It is expresses a demand or requests (depending on the tone).

Cann’t she see me? – তিনি আমাকে দেখতে পাবে না?
Let him go home – তাকে বাড়িতে পাড়।

Expressing expectation, hope, plan, permission, probability, possibility etc.

you may come inside – তুমি বেহেতে পারি না।

Verbal Noun:

The verbal noun suffix is /-a, -oa, -no, -ba/. These are affixed to the low stem in general with a few exceptions. The exceptions can be described in the following way.

i) One sub-group of the specially mutable primary verb bases comprising /de- ‘give’ and /ne- ‘take’ affixes the verbal noun marker to the allomorphs /de- / and /ne- /.
Dialectally, there are evidences of the use of the other allomorphs, viz., /da- /, /dE- / and /do- / on the one hand and /na- /, /nE- / and /no- / on the other.

ii) The other sub-group consisting of the three classes viz., /bai- ‘row’, /boi- ‘carry’ and /dul- ‘milk’ turns to use the diphthongal base before the suffix /-ba/.

The /a -oa/ suffixes are attached to the derivationally potential primary bases having been phonologically conditioned. The suffix /-a/ is added to the bases ending in a consonant whereas the suffix /-oa/ is added to the bases ending in a vowel. The secondary or derived bases and the derivationally non-potential primary bases i.e. disyllabic bases take the suffix /-no/. Lastly, the suffix /-ba/ is morphologically conditioned. It occurs after all the bases in connection with the genitive suffix /-r/ in free variation with any one of /-a -oa/ and /-no/. The suffix /-ba/, in a few cases, may imply that the action is still in the future (Ray et al., 1996). A verbal noun as the name indicates can
occur as the subject or the object in a sentence. It can also be inflected to form different case forms, e.g. [kbraska] ‘doing’, [kha-on] ‘eating’, [h-oa] ‘being’ etc.

**Negative Formation:**

To negative verb forms SCB shows three negative particles and one negative verb /no-/ ‘not to be’.

**Negative Particles:**

The three particles used in negative formation are (a) /na/ (b) /ni/ (c) /nei/.

a) Verb forms are generally negated in all the categories except the perfective by the addition of /na/ after the inflected verb form in case of the finite and before the same in case of the non-finite.

b) The negative particle for the perfective categories in /ni/. It is added to the present simple form in place of the perfective form. Thus in negative formation distinction between the present perfective and the past perfective categories is not maintained. For example, both the verb forms /korechi/ ‘I have done’ and /korechilam/ ‘I had done’ have the identical form /korini/ in negation. Such type of neutralisation of tense distinctions is again found in imperative forms. The future imperative form with the addition of /na/ serves as the negative of both the present and the future imperative forms.

**Negative Verb /no-/:**

It is virtually nothing but the negative form of the SCB positive verb /ho-/ ‘be’.

SCB verb constructions (when finite) normally occur in the final position of a sentence e.g. /ami bangla bhasay kɔtha boli/ ‘I speak in Bengali’. This sentence contains /kɔtha boli/- the finite verb structure at the end. The non-finite verb construction on the other hand takes its place in the middle of the sentence. But, in both cases it has been mentioned that, for stylistic purposes, especially for the finite and the non-finite verbs do vary.

SCB shows three tenses, viz. Present, Past and Future. SCB also express only one mood that is imperative overtly marked by inflections in the present and the future tense.

In tense, the present simple as well as the present habitual are overtly unmarked in SCB. For the past tense, SCB /i=/ also shows a variant / - fi - / which occurs after...
Thus, /-fl-/ of SCB is morphologically conditioned. The future tense morpheme in SCB is /-b-/.

In Bengali:

Participle + [ja] + Future + Personal suffix

[eše + ja + b + e] – will certainly come
[ekhuni eše jabe] – will come right now.

List of Compound Verbs in Bengali:

[cheře dao] – leave it
[bole dao] – tell firmly
[khule dao] – open it up
[bheñe dao] – break it
[ene dao] – get it for me
[nie jao] – take with you
[phire dao] – return it, give back
[phele dao] – throw it out
[kore dao] – get it done
[tule dao] – lift this up, remove it.
[ardhek bhejle dao] – keep the door half closed
[mere dao] – kill, finish it
[phire eso] – come back
[nie eso] – bring it (along with you)
[cole eso] – come away
[bhule jao] – forget it
[cole jao] – go away
[śune jao] – listen and go
[dekhe nao] – do check it
[śune nao] – listen and take in the information
[pore nao] – first read it and get the idea
[gune nao] – count it up
[likhe phelo] – write and be finished with it
[kore phelo] – do and be done with it
[bheñe phelo] – break it up  
[pore dækho] – read and see  
[eše dækho] – come and see  
[bole dækho] – say and see if it works  
[dle dækho] – give and see if it helps  
[uthe bośo] – get up and sit  
[śoja hoe bośo] – sit straight.  
[śore bośo] – move a little  
[meje ano] – clean by rubbing, (as vessels) and bring  
[kine ano] – buy and bring  
[phire ano] – bring it back  
[dhue ano] – wash it and bring  
[niye eso] – bring (him / her / them)  
[khaye eso] – eat and come  
[bole eso] – convey the message and come  
[theke jao] – stay back here  

**Defective Verb:**

Defective verb is another important aspect to be discussed.

There are two defective verbs in SCB, namely, /ach- / ‘have (been)’ and /no- / the negative verb which negates the existence and replaces the positive verb /hɔ/ ‘be’.

The verb /ach/, possesses two alternative stems, viz /ach-ch- / and the stems occur in two paradigms only in the simple present and in the simple past respectively. The other paradigmatic categories are absent in this verb. But their absence in compensated by the forms of the verb /thak- / ‘remain’.

The negative verb /no- / alternating with /no/ also does not show all the paradigmatic forms pertaining to different categories. It presents five forms in simple present.

The alternation between the high and the low stems follows the general morphophonemic rule of SCB. The forms are given below.

The verb [no] – ‘is / are / am not’

First person –  
noi – ‘I am not’ – [ami / amra noi]  
I / we am / are not
Second person ordinary – नृ – o
{ ‘You are not’ [tui / tora nos] – you sg. / pl. are not
Second person familiar – no – s
[tora gorib nos] – you are not poor.
[tumi / tomra nɔo] – you are not

Third person ordinary – nɔ-e ‘he is not’
[se bhalo chele nɔy] – He is not a good boy.
[ɔta sɔmbhɔb nɔy] – That is not possible.

Third person honorific- nɔ-n ‘you are / he is not’
[uni / o(N)ra / ta(N) ra nɔn]
[o(N)ra sikkɔk nɔn] They are not teacher

Third person – [se nɔe / tara nɔe] – He is not / They are not

References:

■ Bhattacharya, Krishna – Bengali Oriya verb Morphology – 1993
■ Dasgupta, Sakuntala – Morphology of Bengali and Tamil Verbs. A contrastive Study–2004
The morphology of Tamil verbs, that is case, tense and mood has also been described in this thesis. Before we start to discuss the morphology of the Tamil language, it is desirable to present a brief survey of the grammatical categories in Tamil. The grammatical categories may be broadly divided into two, viz.,

Word Classes, and
What may be called Particle Classes.

Both of them are generally known as parts of speech. As observed by L. Bloomfield 'it is impossible to set up a fully consistent parts of speech because the word classes overlap and cross each other,'

A word which can take tense markers and which can be qualified by an adverb is a verb. It may be conjugated for a person-number-gender and it may be changed into adjective or adverbial participle. The various forms of the verb may be broadly divided into finite and non-finite forms:

e.g. [pari] 'read'
[naRa] ‘walk’

The finite form a verb may be simple or complex. Following are the finite forms:

(1) **Imperative**:

For communicating with a person / persons directly. The Tamil verb root, by itself, is a Command, Instruction, Request etc. etc – in the II person, singular, non-honorific. It implies the subject [nï].

Tamil has only one form [nï] – covering more or less the same range of equal, intimate, informal or inferior (in age or social relation) addressing.

[nïngal] – You (1. Honorific singular formal, polite, superior, respectful)

[nï ingē vá] – You come here.
[nï uLLē pō] – You go inside
[veLiyē pō] – Go out
[āngē pär] – See there
[mēlé pō] – Go up
[veLiyil nara] – Walk out

The honorific (respectful) singular [nïngal] is the subject, the verb also takes [ungaL] to show the respect.
Imperative + Emphasis

Emphasis, Insistance, Request, Rebufing, Proposal etc. (depending on the tone). Why not, why don’t you, wouldn’t you please, would you please? etc.

Imperative + [eN]

[nī vāyē(N)]
[nīŋga vāŋgaLē (N)]

why don’t you come?

[nī pōyē(N) ?]

why not you go?

[țiŋgē pārē(N)]

why don’t you see here?
[meduva saprūṅgaLe(N)] eat slowly would you?
[gavanamā kēLe(N)] why don’t you hear attentively?
[tūṅgē(N)] sleep would you?
[nīyē sōliē(N)] why don’t you yourself say?
[nīyē śeyyē(N)] why don’t you do (it) yourself.

T. – [koṇja(m) icēḷ śaprūṅgaLe(N)]?
E. – why don’t you have some idli?

T. – [amma, śikkiram samāyal paṅṅē(N)]?
E. – mother, why don’t you cook soon?

T. – [koṇ jom summā īrē(N)]?
E. – would you please keep quiet?

T. – [nāLakki vayeN]?
E. – why don’t you come tomorrow?

T. – [kadaī ezhudungaLeN]?
E. – why don’t (you) write stories?

(2) **Negative Imperative :**

**Formula :** Infinitive form of the verb + ad (Negative marker) + [ē] (II sg. non-hon) or [irhal] II hon.sg. / pl.

vē – [vara + ād + ē] = varādē – Don’t come
pē – [pōha + ād + ē] = pōhādē – Don’t go
pār – [pārkka + ād + ē] = pārkkādē – Don’t see
naṛa – naṛakkādē – Don’t walk
    naṛakkādṛhaL (hon.sg.or pl.)
śey – śeyyādē – Don’t do
    śeyyādṛhaL (hon.sg.or pl.) – Don’t do.
Don’t say

Don’t say (hon.sg.orpl.)

don’t spit

Don’t spit (hon.sg.orpl.)

Don’t go there.

Don’t shout here.

Don’t make noise.

Don’t smoke cigarettes.

Don’t ask for loan.

Don’t take my pen.

Don’t use (chew) tobacco.

Don’t tell lies.

Don’t come inside.

Don’t beat me.

Don’t go there often.

Don’t run across.

Don’t see cinema all the time.

Don’t stop me.

Don’t eat ice-cream often.

Don’t take bath now.

You don’t read my letter.

Don’t let him in.

Don’t let him get away (unpunished).

Don’t notice stick here.

Don’t cry baby.
(3) **Negative Verb** :– (has not happened)

**Formula : Infinitive of the verb + [illai] the neg. verb**

This verb does not distinguished person, number or gender, so, is common to all.

[vara + illai] = varavillai – Has not come / Did not come.

[pōha + illai] = pōhavillai – Has not gone / Did not go.

[solla + illai] = sollavillai – Has not said / Did not say.

[irukka + illai] = irukkanvillai – Was not there.

[nēRTU nēTēN varavillai] ? – Why don’t you come yesterday?

[iNNum tabālkārar varavillaiyā] ? – Has not the postman come yet?

[uNakkU eN kaṟidam kirākkavillaiyā] ? – Did not get you my letter?

[iNNumā mazhai niRakavillai] ? – Has not the rain stopped even now?

[nāN iNDRU vēlaiikkup pōhavillai.] – I have not gone for work today.

[ammina iNNum ezhundirukkavillai] – Mother has not got up yet.

4. **Negative finite** :

There are three markers of the Negative, [ad], [a] and zero, used in the more literary style.

i) The Negative finite is formed with the verb bases + [ād] + [U] (neuter singular suffix).

   e.g. [paṟi] – [paṟ (v) – ād – U] paṟiyādU.
   
   [tiRa] – [tiRa(v) – ād – U] tiRauādU.

ii) Verb base + [a] – neg. + any personal suffix beginning with [ā]

   [vaŋ] – [var + ā + a] = [vārāy]

   [ṣey] – [ṣey + ā + āN] = [ṣeyyān]

   [内科] – [内科 + ā] = [内科 ār]

   [iRa] – [iRa (v) + ā] = [iRauā] [nut.pl. (zero)]

   **Note** : The [ā] of the personal suffix is dropped.

iii) Verb base + zero (Neg.) + personal suffix beginning in vowels other than [ā].

The more common form of Negative Finite is expressed as follows:

**Formula : Infinitive of the verb + māṭṭU + pers. suffix**

   e.g. [vara + māṭṭU + ēN] = [(nāN) varamāṭṭēN]
Some Sentences: (Refusal, Negation).

[mi nāLaikkU varUvāyā]? – Will you come tomorrow?
[illai, nāN nāLaikkU varamāṭīN]. – No, I will not come tomorrow.
[māṭīN, nāN pāram parikkamāṭīN] – No, I will not read lessons.
[pīḍ, pāram pārī, pīRahU kadai pārikkalām].

Go read your lessons. After wards (you) can read stories.

(Habits, Customs, General belief etc).

[avaL muṭṭai sāppiramāṭīL] – She would not eat eggs.
[kuzhandaihaL poy sōllamāṭīrhaL] – Children would not tell lies.

Information (Future)

[āriyar nāLaikkU vahuppU naradamāṭīr] – Teacher will not take class.
[nāNum varamāṭīN] – I will also not come.

(Assumption)

[appā ippōḍU vīṭṭil irukkamāṭīr] – Father will not be at home now.
[avaL pāpam taramāṭīNā pārkkalām] – Won’t he give money, let (us) see.

Negative finites for the Neuter Singular and Plural are formed differently, as follows.

Formula – Inf. of the verb + [ād] (neg. marker) + [U] (neuter per. suffix).

Neut. sg. [kiraikka + ād + U] = [kiraikkāḍU] – It will not be available.
[inda śāvi tiRakkāḍU] – This key will not open (information).
[ingē bas niRkāḍU] – Bus won’t stop here.
[ippōḍU mazhai peyyāḍU] – It will not rain now.
[ēṅgaL pūNai pāl kupikkāḍU] – Our cat does not / will not drink milk. (habit, information)
[indak kaṇaṟiyil ariśi irukkāḍU] – Rice will not be available ir. this shop. (assumption)
Mangoes will not be available in winter.

Some more sentences:

- I won’t talk to you anymore.
- Won’t that dog bite anybody?
- You won’t sleep in the class anymore. Will you?

‘?’ as a question implies that the speaker wants a response regarding his assumption.

- The shop won’t open tomorrow.
- Water won’t come today in the tap (tap water won’t be available today).

5. Optative:

(Wishing – greetings, blessings, curses, protests etc. – particularly in the form of slogans)

Formula: Verb base + optative marker [ka], [a], [kka] or [ha]

ozhi – ‘perish’ + ka = [ozhiha] – May the person / thing perish

[a] – [vizhu + a = vizha]

[avaN talaiyil iri vizha] – Let thunder fall on his head.


[aNNai tereśā varuhā] – Welcome to Mother Teresa


[ozhiha lańjam] – Down with bribery.

[ūzhal ozhiha] – Down with corruption.

6. Permissive:

(Giving permission, order, advice, or instruction to a third person through another person)

Formula: Infinitive of the verb + ttum

[pōha + ttum = pōhaṭtum] – Let the person / thing go
[šeyya + ﲬ = šeyyaṯum] – Let the person / thing do
[avaN višųkkup pōhaṭṭum] – Let him go home
[kamalā nālaiyirundU viḷaikkU varaṭṭum] – Let kamala come to work from tommorrow
[kuzhandai inimel paLLikkūram pōhaṭṭum] – Let the child go to school from now on
[amma oyvU (rest) erUkkṭṭum] – Let mother take rest
[antiago mariyil irukkaṭṭum] – Let elder brother be / stay upstairs

(Asking for permission / advice)

[pōhaṭṭumā] ? – Shall (I) go?
[tūṅgaṭṭumā] ? – Shall (I) sleep?
[nān uNNōrU varaṭṭumā] ? – Shall I come with you?
[orU vāram uṅgaL viṭṭil tāṅgaṭṭumā] ? – Shall (I) stay in your house for a week?
[appāvaik kūppitumā] ? – Shall I call father?
[INNum orU dośai koṇḍU varaṭṭumā] ? – Shall (I) bring one more Dosa?
[uṅgaL kuzhandaiṭṭutt tamizh sollit tāṅaṭṭumā] – Shall (I) teach your child Tamil?
[uṅgaLukku orU kūrai korUkkṭṭumā] ? – Shall I give you an umbrella?
[kamalā ippōdU višųkkup pōhaṭṭuma] ? – Can kamala go home now?
[rēdiyōvai mūṟaṭṭumā] ? – Shall I put off the radio?

7. Potential:

(Expressing hope, expectation possibility or probability).

Formula: Infinitive of verb + īm

[nāLaikkU mazhai varaḷām] – It may rain tomorrow.
[arUttva vāram tērdal nāṟakkalām] – Elections may take place next week.
[seNNaiyiliruṇḍU kāṟidam varaḷām] – Letter may come from Madras.
[namakkU naLaikkuc śamabl’am kīṟaikkalām] – We may get our salary tomorrow.
[veLLikkizhamai viṟumuṇaṟiāha irukkalām] – Friday might be a holiday.

(plan, proposal etc.)
[daśāra vil nām maśūrukkup pōhalāmā].? – Shall we go to Mysore during Dassera?
[inda mādam orU nalla ti. vī vāṅgaLām] – Let us buy a good T.V. this month.
[nāLaikkuc citrā viṭukkup pōhalām] – Let us go to chitra’s house tomorrow.
[avaL kuzhandaikku eNNa kōrUkkalām] ? – What shall (we) give her child?
[inge kōsU illai, nimmadiyāhat tūṅgalām] – There are no mosquitoes here. (We) can sleep peacefully.
[iNDRU viṟumuRai. kirikkeṭ viLaįṟαlām] – Today is a holiday. (We) shall play cricket.
[iNimēl diNam kōyilukkup pōhalām] – From now on let us go to the temple every day (daily).

(Granting or seeking permission/advice).

[nī uLLē varalām] – You can come inside.
[ippōdU nī pōhalām] – You may go now.
[nāN avarai ippōdU pārkkalāmā]? – Can I see him now?
[nāN paccait tāṇṇiril kuLikkalāmā]? – Can I take bath in cold water?
[kuzhandaikkut diNam mūṭṭai kōrkukkalāmā]? – Can (we) give the child eggs every day?

[Infinitive + kūrum] also expresses possibility or probability

[nāLaikkuc sēydi varakkūrum] – News might be coming tomorrow.
[indat tērtaḷil eṅgaL kāṭci veTripeRK kūrum] – Our party might win the election (this time).

8. Desiderative: (Must, Ought to)

Is formed by adding the Defective verb [vēṇḍum] or its negative form [vēṇḍām] for the opposite meaning, to the Infinitive of the verb.

Formula: Infinitive of verb + [vēṇḍum / vēṇḍām]

[eN vīṭtiRKU nūṅgaL vara vēṇḍum] – You must come to our house.
[nī nāNDRāyp pāṛikka vēṇḍum] – You must study well.
[idaL appāṉiṟam sōlla vēṇḍum] – Must tell father about this.
[nūṅgaL ellām ẓraNē kāṟaiyai mūrā vēṇḍum] – You must all close the shop immediately.
[nāN periya pāṇakkāraNēha vēṇḍum] – I must become a very rich man.
9. Reportative:

(1) Reporting Information obtained from another source.
(2) Narrating an event/story.
(3) Make believe statements.

Formula: [ஆம] – the Reportative particle is added to any complete sentence.

[செறு TRU amaiccar vandarām] – It seems the minister came yesterday.
[சாLaikkU virUmuRaiyām] – It seems tomorrow is a holiday.
[avaL kuzhandaikkU vrāmbU sāriyillaiyām] – It seems her child is not keeping well.
[uNakkuk kalyānamē me] ? – Is (what I hear) it true that you are getting married?
[arutta vāram tērdal nārakkumām] – It seems the elections will be held next week.

(Narrative)

orU samayam kāsiyil orU viyappāri irundaiNām.
It seems once there was a merchant at Kasi.
[avaNukkuk kuzhandaiyē illaiyām] – It seems he had no children at all.

Make believe games (imaginary)

[நாராயாணம்; நான் ராணியம்] – Let us imagine that you are the king and I, the queen.
[நா சிங்கமியம்; நான் பிரதியம்] – Let us imagine: you are the lion and I the tiger.
[நா ஸிவாනாம்; நான் பார்வாடியம்] – Let us imagine: you are Shiva and I parvati.
10. **Supposition**:  
(Guess, inference, query, warning, verification, etc.)

**Formula**: Verb Finite + [akkum]  

\[\text{[pōNāy + akkum]} = \text{[pōNāyakkum]}\]  
\[\text{[arippāN + akkum]} = \text{[arippāNākkum]}\]

**The following are the non-finite constructions.**

**Past participle of the verb**:  
‘Having done’, ‘after doing’

The verbal participle is formed as follows:

**Verb base** + **past tense marker** + **Participial marker** [U] / zero / [y].  

[U] is taken by all verbs except group IV and some irregular verbs like [pō] & [ā].

**Group Ia.**  
\[\text{[śey + d + U]} - \text{[śeydU]} \text{ ‘having done’, ‘after doing’} \]
\[\text{[pey + d + U]} - \text{[peydU]} \text{ ‘having showered’} \]
\[\text{[ney + d + U]} - \text{[neydU]} \text{ ‘having woven’, ‘after weaving’} \]

**Ib.**  
\[\text{[Uṇ + d + U]} - \text{[UṇdU]} \text{ ‘having eaten, after eating’} \]
\[\text{[koḷ + d + U]} - \text{[koṇdU]} \text{ ‘having taken,’ ‘after taking’} \]
\[\text{[urul + d + U]} - \text{[urundU]} \text{ ‘having rolled’ , ‘after rolling’} \]

**Ic.**  
\[\text{[śurU + tt + U]} - \text{[śuttU]} \text{ ‘having shot, after shooting’} \]
\[\text{[viṭU + tt + U]} - \text{[viṭṭU]} \text{ ‘having left, after leaving’} \]
\[\text{[vaṭU + tt + U]} - \text{[vaṭṭU]} \text{ ‘having touched’} \]
\[\text{[śūppiṭU + tt + U]} - \text{[śūppiṭṭU]} \text{ ‘having eaten’} \]
\[\text{[kūppiṭU + tt + U]} - \text{[kūppiṭṭU]} \text{ ‘having called’} \]

**VI.**  
\[\text{[kēḍ + tt + U]} - \text{[kēṭṭU]} \text{ ‘having heard’} \]

**VII.**  
\[\text{[vā + nd + U]} - \text{vandU} \text{ ‘having come’} \]

III. [nara + nd + U] – [narándU] ‘having walked’


[Zero] is taken by verbs of group IV and some irregulars like [sol]


**Group IV.**

[y] – pō and [ū] take [y] to form past participle

<table>
<thead>
<tr>
<th>Single Verb</th>
<th>As a Second Verb with a Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>pār = see</td>
<td>pār – try</td>
</tr>
<tr>
<td>vai – keep, put down</td>
<td>vai – keep it done for future use</td>
</tr>
<tr>
<td>virU – leave</td>
<td>virU – be done with</td>
</tr>
<tr>
<td>koL – possess</td>
<td>koL – get it done for one’s self.</td>
</tr>
</tbody>
</table>

By repeating the participial form, an intensity is given to the action.


Some sentences:

[idaic 3eydU virU] – Do finish this work.
[jaNNalait tiRandU vai] – Keep the window open.
[uṭkārndU peśalāmē] – Why not we can / sit and talk? Can’t we?
[tamizh kaTRUK korUngal] – Please teach Tamil.
[veLiye niNDRU pesU] – Stand outside and talk.
[andap paiyaik konDU vA] – Bring that bag.
[avaN eNNai arittU uiruuaN] – He will beat me up.
[nay rottiyyait tiNDRU viDadU] – The dog has eaten away the roti.
[keTUk keDU aluttU vittDU] – I got fed up asking repeatedly.
[eli tuniyaik kariTU viidadU] – The rat has bitten the cloth.
[parittup parittut talai valikkiRadU] – Head is aching after continuous reading.
[avaN karaNait tiruppiik korpUtaN] – He returned the loan.
[puttahattai eUttup pari]– Take the book and read.
[inigirundU oriri viDU] – Run away from here.
[sirittU murittU viDU] – Finish laughing
[appaviram sollip par] – Try to tell and convince father.
[UtkarndU sappirU] – Sit and eat.

**Conditional form of the verb**

*“if done”*

Formula: Verb base + Past tense marker + [AI] (conditional marker)

<table>
<thead>
<tr>
<th>Group 1a.</th>
<th>ey + d + āl</th>
<th>[seydāl] – if one does / you do</th>
</tr>
</thead>
<tbody>
<tr>
<td>1b.</td>
<td>u + d + āl</td>
<td>[uṇḍāl] – if one eats (more literary)</td>
</tr>
<tr>
<td>1c.</td>
<td>surU + tt + āl</td>
<td>[suttāl] – if one shoots</td>
</tr>
<tr>
<td>IIa.</td>
<td>tin + DR + āl</td>
<td>[tiNDRāl] – if one eats</td>
</tr>
<tr>
<td>IIIa.</td>
<td>vaLar + nd + āl</td>
<td>[vaLarndāl] – if one grows.</td>
</tr>
<tr>
<td>III.</td>
<td>naṇa + nd + āl</td>
<td>[naṇandāl] – if one walks.</td>
</tr>
<tr>
<td>IV.</td>
<td>tūngU + in + āl</td>
<td>[tūngināl] – if one sleeps.</td>
</tr>
<tr>
<td>V.</td>
<td>pari + tt + āl</td>
<td>[pāritāl] – if one studies</td>
</tr>
<tr>
<td>VI.</td>
<td>ka + TR + āl</td>
<td>[kaTRāl] – if one learns.</td>
</tr>
<tr>
<td>VII.</td>
<td>po + N + āl</td>
<td>[pōNāl] – if one goes.</td>
</tr>
<tr>
<td></td>
<td>va + nd + āl</td>
<td>[vandāl] – If one comes.</td>
</tr>
</tbody>
</table>
Sentences:
[ario pōṇal naNḎRaḥac śappīṭalām]. — If one goes there one can eat well.
[nī vandāl ammā mahizhchi āṟaivāL] — If you come mother will be happy.
[mazhaiyil naNaindāl kāyccal varum] — If one gets drenched in rain, (fever will come) / one will get fever.
[kaṟaikkup pōṇal śarkkarai vāṅfīgi vā]. — If you go to the shop buy (some) sugar.
[āiskirim tiNḎRāl eNakkU ottuk kairāLādU]. — If I eat ice cream it does not suit me.
[inda marundaic śappiṭal. vayīTRU vali pohum]. — If one (takes) eat this medicine stomach pain will go (away).
[avaL śīrītāl mihavum azhāh iRUKkīRudU]. — It is so beautiful when she smiles.
[kuzh拉萨ikkup paśiṭṭāl hāriḷiks korU]. — Give Horlicks if the child feels hungry.
[appāvaik kēṭal panam tara māṭārā] ? — Wouldn’t father give mony if you / we ask him?
[talai valittāl inda māṭrāiyai vizhunghivīṭṭuk koṭjām tañṇir kuṇ].
If the headaches gulp this pill and drink some water.
[nāN kūppiṭṭāl nīvṝṇa ēṟivara vēṇḍum].
If I call you, you must come running immediately.
[nāN kaṟidam ezhudināl nī padīl pōṟUvāyā] ?
Would you give me reply if I write letters to you?
[iṟpōdU kuLittāl naNḎRāha iрукkum].
It will be nice if (we / you / one) take bath now.
[diNamum naṟandāl idayam naNḎRāha iрукkum].
If one walks everyday the heart will function well.

Negative Conditional
‘If not done’ / if one does not do’

Formula : Inf. of the verb + [avittal] (neg. conditional)
[Seyya + āvittal – Ṣeyyāvittal]
[parkka + āvittal – pārkkaavittal]
[vara + āvittal – varāvittal.]
(final [a] of the Inf. form is dropped)

[mazhai niRkävitātē nuanced Na šeyvadU?]

What shall we do if the rains do not stop?

[asiyar varāvitti vahuppU naṟakkadU]

Classes won’t be held if the teacher does not come.

[idaRkup padil sōllavittai uNNai viramafullai]

I won’t leave you if you don’t answer this.

[marundU sappiraviti vali pōhumai?]

Would the pain cease if medicine is not taken?

Concessive – 1[ Even if (it be done)]

Formula: Conditional form of verb + [un]

e.g. vā – [vandalum] – even after coming

šey – [seydalum] – even after it is done

korU – [korUttalum] – even after it is given.

[nī vandalum NaN varamaiṭtēN]

Even if you come I won’t come.

[nūRU rūbāy koruttalum andap uttaham kiṟaikkadU.]

Even if hundred rupees are given one can’t get that book.

[nāN eNNa soNnalum avaN keṭkamaiṭṭāN]

However much I say he wouldn’t listen.

[nī keṭjik keṭtalum NaN idait taramaiṭṭēN]

Even if you beg for it I won’t give it.

[marundU sappitālum dukkam varavillai.]

Even after taking medicine (I) couldn’t sleep.

[nāN nāNgU mailhaL ṍṛiNālum paśi erUppadillai]

Even after running for four miles I don’t feel hungry.

[ippōdU nī Ṭṛip Ṭrip pōNālum rayil kiṟaikkadU.]

Even if you run and run now you won’t get the train.

[142]
Concessive – 2 (Inspite of having done it)

**Formula : Past Participle of the verb + [um]**

e.g.  ślę – [śeydU – śeydum] – inspite of doing.


(irregular verb)  sól – [solli – sólliyum] – inspite of telling

pō – [poy – poyum] – inspite of going

[maruttu sāppittum gūṇam illai]

Inspite of taking medicine there is no cure.

[avaN naNDRhahap parittum paričcai ezhudaUillai]

Inspite of good preparation he did not write the exams.

[naN sólliyum avar kēkavillai]

He did not agree / listen inspite of my telling / advising him.

[āṅgē nāN pōyum palaNiillai.]

There was no use even after my going there / even though I went there.

Negative Concessional

‘Even if one does not do’

**Formula : Neg. Conditional + [um]**

[śeyyā viṭṭāllum] – even if one does not do.

[śollā viṭṭāllum] – even if one does not say.

[pōha viṭṭāllum] – even if one does not go.

[avaN varāviṭṭāllum kavalaiyillai]

Nothing to worry even if he does not come.

[ne paṇam aNuppāviṭṭāllum kariḍamāvadU ezhudU.]

Even if you won’t send money, at least write a letter.

[avaL kūppirāviṭṭāllum paravāyillai nāN pōveN.]

No problem even if she doesn’t call me, I shall go.
Relative Participles (Past, Present, Future, Positive, Negative)

Past Relative Participle

Relative participles function like adjectives.

Formula: Verb base + past tense + [a]

[azhU] – [azhU + d +a] = [azhuda]
[sey – sēyda] [vā – vanda]
[furU – šutta] [narU – natta]
[pō – pōNa] [tinNU – tiNDRa]

These relative participles could stand for either the (agent) person who did or the action done. But the context will remove all ambiguities.

[vanda paiyaN] – the boy who came.
[pōNa vāram] – last week (the week that is over).
[anil tiNDRa pažham] – the fruit that was eaten by the squirrel.
[kavidai pažitta paiyaN] – the boy who read the poem.
[paiyaN pažitta kavidai] – the poem read by the boy.
[appā ezhudiya karidam] – the letter written by father.
[nāN natta maram] – the tree that I planted.
[nāN pōNa vēLai] – the (particular) time that I went (there)
[nī soNNa kārai] – the shop you told (me) about.
[nī kēṭta paṇam] – the money that you asked for.
[nāN pāṛttā paṛam] – the film I have seen / saw.
[aNDRU peyda mazhai] – the rain that came that day.
[nēTRU arittapuyal] – the storm that raged yesterday.
[nel viTRa vilai] – the price that paddy was sold a: par.
[avaL pāṛiNa paṭṭU] – the song that she sang.
[nāN oriNa ṭittam] – the kind of running I had put in the way I ran (so fast).
[avaN paṭṭa kaṣṭam] – the hard ships he suffered from / undrwent
In the examples given above, the relative participle clearly indicates a past tense, but this is not always the case. In the examples given below, there is no tense implied, inspite of the past tense marker. It is just a descriptive word / phrase.

e.g. – [mīṇda kaiyarU] – long rope.
[ahaNDRa vāNam] – the wide sky.
[irūṇḍa múlai] – the dark corner.
[śūrūṇḍa mūri] – curly hair.
[tirāṇḍa kūṭtam] – heavy crowd.
[paṛittā pen] – educated girl.
[uyarndā maNidar] – great man.
[āzhnda kiṇḍRU] – deep well.
[urūṇḍU tirṇḍa kaihaL] – well developed (rounded & strong arms).

Some more sentences:

[ivaldaN aNDRU nāN pāṛta peṇ] This is the girl whom I saw that day.

[idU nāN reṇiyovil / vāNoliyil pāṛīNa pāţU] This is the song I sang in the radio.

[neTRU Tī. vī. yil nī pāṛta nāṛaham mihavum naNDRāha irundada? Was the drama you saw in the T.V. yesterday very good?

[eNNōṛU pēśiya maNidar yār eNDRU teriyavillai] I don’t know who is the person who talked to me.

[ṛī sēyda sāmai yal piramādām / mihavum naNDRāha irundadU].

[ṇāN pōṭṭa kūccalīl ellōrum cīrī vandU viṭṭārhaL] Everybody came running the way I shouted.

[ṇāN varainda pāṛattīRKU mudal pariśU kīraittadaU] The picture I drew won the first prize.

[āŋge āṭarnda kārU oNDRU irukkiRadU]
There is a dense forest there.

[orU pāzhaṟainda kingṟuRum irukkiRadU.]

A deserted / unused / well is also there.

[avaḷuraiya šuruṇḍa kūndal mihavum azhahU.]

Her curly hair is very beautiful.

**Present Relative Participle**

There are two formations:

1. **Verb base + Present tense marker + [a]**
   - azhU – [azhuhiRa] – that which cries.
   - toṟU – [toṟUhiRa] – that which touches.
   - naṟa – [naṟakkiRa] – that which walks.
   - pō – [pōhiRa] – that which goes.
   - vā – [varuhiRa] – that which comes.

   - šey – [šeyyum] – that which does / is being done.
   - keL – [kēkum] – that which hears / is being heard.
   - paṟi – [paṟikkum] – that which reads / is being read.
   - pō – [pōhum] – that which goes.
   - [vēlai šeyyum peṟ] – the girl who works.
   - [šeyyum vēlai] – the work that is being done.
   - [varum šamayam] – the time of coming.
   - [paṟikkum paiyaN] – the boy who reads.
   - [paṟikkum putthaham] – the book that is being read.
   - [vēlai šeyyum pozhudU varadē] – Don’t come when one is working.
   - [idu naṟakkum kāriyamā]? – Is this work possible?

[pōy šollum vazhakkattai viṭṭuviṭ[U] – Give up the habit of telling lies.

[puhai irukkuṁ iṟatil nerupP U irukkuṁ] – Where there is smoke there will be fire.

[amma pāṟU pārum pōḍU daN kuzhandai tūngum]
The child will sleep only when the mother sings.
[Orum rayilileRiNal vizhundU virUvay]
If you board / get in a running train you will fall down.

**Negative Relative Participle (Adjectival)**

'**That which has not done / not been done**'

This is formed by:

**Infinitive of the verb + Negative Marker [ād] + Relative Participle marker [a]**

- śeiy - [śeyyāda] [śey + ād + a]
- kōrū - [koṛUKkāda] - one who has not given / that which has been not given.
- pari - [parikkāda] - one who has not read.
- naRa - [naṛakkāda] - that which does not taken place.
- [śeyyāda tavaRU] - mistake not committed.
- [tūṅgāda nēram] - time of sleeplessness (time when one didn’t sleep).
- [pārkkāda pāram] - a film not seen
- [varīda virundāLi] - the guest who had not come.
- [illāda poruL] - a thing that is not there.

[avaN śeyyāda kuTRattiRkut taṇḍaNai ēN]?

Why a punishment for a crime he has not committed?
[eNNāl tara muṛiyāda oNDRaik keṭkāde]
Don’t ask me for a thing that I cannot give.

[avaNiṛam illāda keṭta vazhakkam eduvum illai]
There is no bad habit that is not in him.

[idU naṛakkāda kāriyam] - This (plan / work / wish etc) is an impossible task.

[appari eNNa sollakkūRāda rakkiyam]?

What is such a secret that cannot be told?
[nāN vara muṛiyāda kāraṇattaic solhiNēN.]
I shall tell you the reason for my inability to come.

[avaN tahāda muRaįyil naṇandU koṇḍāN] –
He behaved in an indecent / improper manner.

Instead of the negative marker [ad], [a] is used in the more literary style.
[kallāda – kallā] - ‘not learned’
[azhiyāda – azhiyā] - ‘not perishing’
[sēyyāda – sēyyā] - ‘that which has not been done.’

Infinitive
‘to do, for doing’ etc.

The Infinitive form of the verb – [to do] forms the basis for many important construction.
This is formed in 4 ways: by adding one of the 4 markers, i.e. (1) [-a], (2) [-kka], (3) [-ka] or (4) [-ha] to the verb, as shown below.

[1] [-a] after verbs like the following [these belong to groups I, II, and IV, as well as the Irregular verbs VI [va] and ta.

Group Ia. [sēy + a = sēyya] ‘to do’.
[azhU + a = azhā] ‘to cry’.

Ib. [āL + a = āLā] ‘to rule’.

Ic. [sūrU + a = sūrā] ‘to shoot’.
[virU + a = virā] ‘to leave’.
[puRapparU + a = puRapparā] ‘to start’.
[sāppiṇU + a = sāppiṇa] ‘to eat’.
[kūppiṇU + a = kūppiṇa] ‘to call’.

Ila. [tīN + a = tīNNa] ‘to eat’.

IIb. [uṭkār + a = uṭkāra] ‘to sit’.

Group IV. [tūṅgU + a = tūṅga] ‘to sleep’.
[vāṅgU + a = vāṅga] ‘to buy’.
[ezhudU + a = ezhuda] ‘to write’.
[preS + a = pēśa] ‘to speak’.
[iRaṅgU + a = iRaṅga] ‘to get down’.
[tuppU + a = tuppā] ‘to spit’.
[ōṟU + a = ēyra] ‘to run’.
[āṟU + a = ērya] ‘to dance’.
[parU + a = pāra] ‘to sing’.

VI.  [vā – vara] – to come
     [tā – tara] – to give

(3) [-kka] added to verbs like the following [group III and V]

Group III.  [irU + kka – irukka] ‘to be, to stay’.
           [naRa + kka – narakka] ‘to walk’.
           [tiRa + kka – tiRakka] ‘to open’.
           [kala + kka – kalakka] ‘to mix’.
           [ума + kka – umakkka] ‘to carry’ (a burden)

V.  [ṣiri + kka – ṣirikka] ‘to laugh’.
     [kuLikkka] – to bathe
     [erUkka] – to take
     [pārpkkka] – to see

[3] [-ka] is added to some irregular

           [ēl – ēRka] – to accept.
           [kal – kaRka] – to learn.
           [viRka] – to sell.

[4] [-ha] is added to the following verbs

Group VI.  [pō – pōha] ‘to go’
           [vē – vēha] ‘to cook’ ‘be cooked’
           [ā – āha] ‘to become’
           [sā – sāha] ‘to die’
           [nō – nōha] ‘to ache’
           [ṣappira va] – Come to eat
Some sentences:

[tūṅgap pō] – Go to sleep
[kāppi kuṟiṅka vā] – Come to have (your) coffee
[ivaNaip paṟikkac sollU] – Tell him to study
[appa vara nēram āhum] – Father will take time to come
[uLLē pōha ṭikkaṭ eṅgē] ? – Where is the ticket for going it?
[siNimā pārkkak kāsUillai] – No money for seeing a film
[aiśkṛin tiNNa āśai] – Which to eat ice cream
[kaṉḍadam ezhuda nēram illai] – No time to write [a] letter
[andap paśṭi niRKa īram ēdU] ? – Where is the place to stand in that bus?
[avaNai uṟaNē varač sol] – Tell him to come immediately.

The Infinitive has 3 functions: (1) to do, (2) as a connective (3) express Intensity by repetition.

(1) To do:
[nāṉ anجة vara villai] – I won’t come there
[tamizh paṟikkac virumbUhiRēn] – I want to study Tamil.

(2) As Connective between two sentences:
(a) As cause and result
(i) [mazhai peytadU] ii) [eri niramabiyadU]. – [mazhai peyya erinirambiyadU].
(1) [taṇṇir kuṟitiṇ] (II) [daḥam arangiyadU] – [taṇṇir kuṟitta daḥam araṇgiyadU].
(b) Action that starts another action or as one action finishes, an other takes place.
(i) [mani arittadU]. (ii) [vaḥuppU toṇgiyadU]. – [maṉi aṟiṅka vaḥuppU toṇgiyadU].

(3) Repeated for emphasis, intensity, continuation etc.

T. [pōhappōha uṇakke teriyum.]
E. As time goes on, you yourself will know

Trial: Infinitive + par (Try to do).

[ varap pār] – Try to come
Intention - Infinitive + po (expressing decision, plan etc. [about to do])
[avaLiram sollap pohiRen]. – I am going to tell her.

Infinitive + iru
[nāN vizha irundēn] – I was about to fall.

Passive : Infinitive + paru (being the object of the action)
[Gorbachev ahaTRapattār]. – Gorbachev was removed.

Instruction : Infinitive + sol (Get something told)
[avaLiram sollac sol]. – Tell her to tell her.

Causative : Infinitive + vai (Get something done)
[avaLaic śeyyavai] – Make her do it.

Desiderative (Must)
This expresses request, advice, expectation, compulsion, necessity, obligation etc.
[eṅgaL viṭṭiRKU nīṅgaL varavēṇḍum.] – you must come to our house.
[kaṟalvuLāN kāppaTRavēṇḍum] – only God can save.

Negative of Desiderative Infinitive + vēṇḍām
Advice, requests, instruction etc. prohibited in nature
[enakkU ni butti solla vēṇḍam] – you don’t give me advice
[vīṭṭiL summā irukka vēṇḍam] – you have not sit at home doing nothing.

Positive of muriyum
This expresses ability, assurance, possibility, assessment, challenge etc.
[pattU maṅṅkkut dān pārkkā muriyum]. – Can see only at 10’O clock.

Negative of muriyum
It is expressed by : Infinitive + muriyādU (Cannot)
[avanLaic sandai pōra muriyādU]. – Cann’t quarrel with him.
Infinitive + māṭṭen (expressing unwillingness inability)

[unnal nān sūmma vīramāṭṭen] – I will not leave you.
[edUvum vaṅgīt tara māṭṭen] – I won’t buy you anything.

Negative of teriyum

It is expressed by: Infinitive + teriyāḍU (not known)

[ammāvukku vaṅgaLi peśada teriyāḍU]. – Mother doesn’t know (how) to speak Bengali.

Probability (May happen)

It is expresses by: Infinitive + kūrūm

[nān bambay pōhak kūrūm]. – I may go to Bombay.

Prohibitive

Decline permission, advising not to etc.

Infinitive + kūrāḍU (should not)

[viyāḍiyastarhal uLLē varakūrāḍU]. – Diseased people should not come inside.

Infinitive + kūrāḍU + an interrogative marker [ə] or [ɔ].

It is expresses a demand or requests (depending on the tone).

[enniram sōllak kūrāḍō?] – Cannot you tell me?
[kālaiyīl varak kūrāḍō?] – Couldn’t you come in the morning?

Formed by — Permissive & Anticipatory Infinitive + tūm

[avanum ennorv sāppirattuma?] – Can he also eat with me?

Potential, Permissive & Probability

Expressing expectation, hope, plan, permission, probability, possibility etc.

Formed by: Infinitive + lām

[avar amaiccar āhalām] – He may become a minister. – tin! montri hote garen.

nī tūngap pōhalām – you may go to sleep?

Negative Infinitive

‘To keep away from doing’

Formula: Negative Participle + [irukka]

[seyyāmal + irukka – seyyāmalirukka] – ‘not to be doing’

[pārkkāmal + irukka – pārkkāmalirukka] ‘without seeing to keep’
[nāN ihanna varamalirukka muṟiyādU] – I can’t avoid coming here.
[uNNaip pārkkāmal eppāri iruppēN] ? – How shall I live without seeing you?
[iNDraikkU niḻappirama irukka vendum]. – You must go without food today.

**Consecutive (as soon as something happens)**

**Formula:** Past participial noun + [um]

[vandadU + um – vandadum] – ‘soon after coming’
[pōNadU + um – pōNadum] – ‘soon after going’

[avaN vandadum solladU] – ‘tell me as soon as he comes’.
[ūrkkup pōNadum terivi] – Inform as soon as you reach (your destination)
[śamaiyalāNadum śappīṭU viṇU] – Have your food as soon as cooking is done.
[śambaLam vandadum vārahaiyaik korU] – Pay the rent as soon as you get your salary.
[vēlai kiraittadum vēRū iṟam pār] – Look for another place as soon as you get a job.

**Simultaneous**

The suffixes [pari & aRU] – i.e. the manner / way of doing, can express continuity of action or simultaneous action with the past participle.

* e.g. [yōṣi] – think
  [yōṣittapari] – thinking (at the same time)

[intapari narandaN] – He walked while / he was thinking
[śappīṭapari yōṣituN] – He was thinking while he was eating.

‘Simultaneous’ can be expressed by the addition of ‘kaiyil’ to verb bases in a more literary usage.

[varuhaiyil] – ‘while coming’
[ūrhaiyil] – ‘while eating’

**Negative participle (adverbial)**

‘Without doing’

**Formula:** Inf. of the verb + [ā] (neg) + mal. (neg adverbial marker)

* e.g. [śeyya + ā + mal – śeyyāmal] – ‘without doing’
  [pārkkka + ā + mal – pārkkāmal] – ‘w.thout seeing’
  [solla + āmal – sollāmal] – ‘without saying’
Some Sentences:

[elNait tondaravU seyyamal irU] – Don’t be bothering me
[inda vēlaiyai murikāmal pōhāde] – Don’t go away without finishing this work.
[nē ingē sāppiRāmal pokka kūrādu] – You should not go from here without eating
[vahuppil pēsāmal iru] – Keep quite in the class (don’t talk)
[uNNaip pārkāmal irittU vitteN. maNNittU irU.] - Forgive me. I bumped on you without seeing.

Inst. [ad] of [mal], [du] is used in a more pedantic style.

Examples:

-mazhai peyyādu pōNā] – What if it does not rain?

Compound Verb

The formations include combination of (verb + verb); (Noun + verb); (Participial + verb) etc. etc.

1. Verb + Verb:
   The first verb is used as a main verb with the second one as Auxiliary giving it different shades of meaning, e.g. para – as a single verb means ‘suffer the action of’

   **Active**
   Seyttu – It did

   **Passive**
   ‘Seyyappaṭṭadu – It was done


3. Particle + verb: (Pinvāngu)–recede, step back (pin–back side) : mUNeRU – Progress, go forward. (mUN–front)

Past Participle + verb
araittu vai – get it powdered
Infinitive + verb

Utkāra vai – make (one) seated.

Negative Infinitive + verb

Paṇṭāmaliru – keep from doing

It will be helpful to note that certain second verbs play specific grammatical semantic functions. These are very important

I. viṛu – Expressing 'Finality', certainty etc.
   avan paṇṭattaik koṛuttu viṛuvaṁ – He will give the money

II. iru – 1) Guess – With the future tense marker (PP) and after a past participle.
   avar vandiruppar – He would have come.
   2. (had / has done) with the past tense / Present marker and after a past participle.
      māmā vandirundar – Uncle had come.
   3. continous tense – after (kondu + iru)
      past participle of the first verb + (kondiru) gives the continous form of the First verb.
      nī parittuk kondiruppay – You would be reading.

III. (KOL) – Reflexive (Referring to oneself)
   Past participle of the verb + KOL – do (something) for oneself.
   velai terik KOL – Get a job for oneself.

IV. Trial Infinitive / Past participle + [ pār ]
   murikkap pār – Try to finish

V. Finality, Irretrevalbe – Past Particle + PŌ
   (action over, process complete)
   Uraindu pōyiTRU – It broke.

VI. About to happen – process on
   Infinitive + PŌ (only using present tense marker)
   varap pōhiRadu – As about to come.

VII. Be done with it (Contemptive) past participle + (to lay)
    ezhudit tolai – Write (if you want) and be done with it.
VIII. For future use / need (Past participle + (vay) 
panṇi vai – Get it done / ready

When such compound verbs are used as singular units, all finite / non finite constructions can be formed. e.g. avar vandirundal? – If he has come.

Following are the Tamil Defective Verbs:

[vēṇṭum] – wanted
[vēṇṭām] – not wanted
[teriyum] – know
[teriyādū] – not to know
[puriyum] – can understand
[puriyādū] – can’t understand
[pirikkum] – liked
[pirikkādū] – not liked
[kiraikkum] – available
[kiraikkādū] – not available
[muriyum] – possible / can
[muriyādū] – not possible / can not
[irukkuum] – would be
[irukkādū] – would not be
[irukkīrādū] – is there
[pōdum] – enough
[pōdādū] – not enough

Some sentences:

[Ungalukku Hindi teḷiyumā]? – Do you know Hindi?
[illai, eNakkū hindi teriyadū]. – No, I do not know Hindi

Reference: Dr. Sakuntala Dasgupta  
(P. 27–30 and 30–55, 72, 99–101, 102)  
Krishna Bhattacharya, Bengali Oriya verb Morphology1993  
(Page 129)
**MOOD**

A verb in Tamil may be distinguished for transitive, tense, mood, person, number and gender. It may be distinguished for the negative category also.

Imperative mood in Tamil distinguishes two numbers, singular and plural. The imperative singular is denoted by zero suffix or by the suffix (–ay) or (–i), which is added to any verbal stem.

\[
\begin{align*}
\text{cey} & - \emptyset \ \text{va} \ \emptyset \\
\text{cey} & - \text{ay} \ \text{vap} - \text{ay} \\
\text{vat} & - \text{i}
\end{align*}
\]

The plural imperative is formal by the addition of (–um, –unga!, –ir, –irhal, –min, –minir) or (–mingal) to the verbal stem:

\[
\begin{align*}
\text{var} & - \text{um} \quad \text{var} - \text{uhga}! \\
\text{kēj} & - \text{ir} \quad \text{var} - \text{irhal} \\
\text{cey} & - \text{min} \quad \text{cey} - \text{min - ga}!
\end{align*}
\]

Optative mood is denoted by the suffix (–attum) or (–ka) which is added to the verbal stem.

\[
\begin{align*}
\text{cey} & - \text{attum} \quad \text{var} - \text{attum} \\
\text{va} & - \text{ka} \quad \text{cey} - \text{ka}
\end{align*}
\]

Permissive mood is expressed by the addition of (–ām) to verbal noun stems (varal–ām) (Pōhal–ām)

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*Reference*: Dr. Ranganayaki Mahapatra (P. 135–163)  
S. K. Haldar (P. 85–88)