CHAPTER 11

BENGALI AND TAMIL TENSE AND MOOD

Tense

There are three in Tamil, namely the past present and future tenses. These are indicated by a number of markers.

In the following three sentences the tense marker is [tt], indicative of the past tense.

nān pārtēn - I saw
nān sūritēn - I smiled
nān korū tt ēn - I gave

[en] as been seen already, is the personal suffix for I person singular.

nān pār - kār ēn - I see
nān sūrī - kār ēn - I smile
nān korū - kār ēn - I give

In all the above 3 sentences [kkir] is the present tense marker.

nān korū pp - ēn

In these 3 sentences [pp] is the future tense marker. Thus a finite or complete sentence in Tamil may be formed by

a verb base + tense marker + personal marker. The past tense along has 10 different markers. The present and future tense have 4 markers each.

The verb - tense marker combination or arrangement has a complex network in Tamil. Any verb cannot take tense marker.

There is a link between the present and future tense markers that a verb takes. Following are the present and future tense markers.

<table>
<thead>
<tr>
<th>Present Tense Marker</th>
<th>Future Tense Marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>call it Group A</td>
<td>Group B</td>
</tr>
<tr>
<td>i) [-kkir-]</td>
<td>i) [-pp-]</td>
</tr>
<tr>
<td>ii) [-gir-]</td>
<td>ii) [-b-]</td>
</tr>
<tr>
<td>iii) [-hir]</td>
<td>iii) [-v]</td>
</tr>
<tr>
<td>iv) [-kir]</td>
<td>iv) [-p-]</td>
</tr>
</tbody>
</table>

A very taking the present tense marker (from Group A) no. 1 - can take only the no. 1 from group B for its future tense marker. Like wise there is a package system linking all the members of group A to group B.
This kkir

1. [pār-kkir-ēn] - I see
gir
2. [PO hir-ēn]-I go
hir
3. [tīn-gir-ēn] I eat
hir
4. [niR-kiR-en]-I stand

[par-kkir-ēn] I will see
b
[tin-b-ēn] I will eat
v
[pō-v-ēn] I will go
p
[niR-P-en] I will stand

So it will be convenient to learn these two tenses together. The following verbs take [kkir] for the present and [PP] for the future tense.

Present [KKIR]
Verb base+KKIR+Masculin singular
[personal marker]
āri+KKI+ān=arikki
Kuri+kkR=KurikkiraN=(he) drinks
iru+kkR+āN=irukkiran (he) is
Koru+KKI+ān=Korukkim
(he gives)

Future [PP]
Verb base+[PP]+Masculin singular
(Personal marker)
āri+PP+ān=arippāN
Kuri+PP+āN=KurippaN
(he) will drink.
iru+PP+āN=iruppāN
(he) will be
Koru+PP+āN=KoruppāN
(he) will give.

Some of the verbs which take these are listed below:

āru
tungu
ezhudu
sēppiru
ukār
Kāy

ōru
vāngu
karudu
suppiru
sēr
sāy

Pāru
Kāṭu
Uruhu
PuRapṭu
malar
Puhazh

nūru
ōtu
Peruha
vā
valar
naNai

pēśu
māṭu
nambu
Pō
aRaI
Kizhi

eRu
niRuttu
KiLambu
tā
KuRaI
viri

iRaṅīgu
URuttu
nirappu
Sā
maRaI
Kalai

Vē
Pey
iṛī

tayangu
Virumbu

Sey
Vazhi
Some sample sentences

Present
avan ennay arikkiRan—
he beats me
appā Kōbānāha irukkiRar
father is angry
Kuzhanday ŚirikkiRadu
(the) child smiles
Pū jay narakkiRadu
Puja is going on
Puṟavay azhagāha
irukkiRadu (the) saree is beautiful
garihārāman aṭi arikkiRadu
(the) clock rings

Present (hiR)
Personal Marker
Verb base+hir+1 person plural
[r] [ōr+nir+om-ōruhiRōm]
we run
[ar] [pesu+hiR+om-pesiihiRōm]
we speak
[ar] tūngu+hiR+om—
tūnguhiRom—we sleep
[r] [Pō+hiR+om-pōhiRōm]
we go
[r] [vā-varu+hiR+om—
varuhiRōm—we come
garihārams druhiRadu—the clock runs

Future
avan ennay arippān—
he will beat me.
appā kōbānāha iruppār—
father will be angry.
Kuzhanday śrippān—
the child (male) smiles.
nān pāNm Koṟuppān—
I will give money.
Sita Kuḷipāl—
Sita will bathe.
aNāN Śinimā pāṟppān
elder brother sees films.

Future (v)
Verb base+V+1 person plural
[r] [ōr]+v+om-ōruvōm
we will run
[pō]+v+om-pōuvōm]
we will speak
[tūngu+v+om-tūnguvōm]
we will sleep
[Pō+v+om-pōvōm]
we will go
[vā-varu+v+om—
varuvōm—we will come.

a vaṇ poy śolvāN—
he will tell lies.
aval engē tūnguvāL?—
where will she sleep?
ālai ammā vaṇuvāL—
tomorrow mother is coming
naN bāmāy pōhiReN—
I am going to Bombay

Sītā nandrāhāp pōruhiRal—
Sita sings nicely

‘Sītā nandrāhāp pōruhiRal—
Sita sings nicely

I am going to Bombay

naN bāmāy pōhiReN—
I am going to Bombay

vaṇgal ingē Śappiruvom
we will eat here.
The verbs taking these markers end in nasals N & n:

- **tiN-eat**
- **Un-eat (more literary form)**
- **eN-Say**
- **Kañ-see**

### Present

<table>
<thead>
<tr>
<th>Personal Marker</th>
<th>Future Personal Marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb base+[giR]+Feminine</td>
<td>verb base+[b]+Feminine singular</td>
</tr>
<tr>
<td>tiN+giR+āL-tiNgiriRāL—</td>
<td>tiN-b+āL-tiNbāL—</td>
</tr>
<tr>
<td>she eats</td>
<td>she will eat.</td>
</tr>
<tr>
<td>eN+giR+āL-ewgiRāL—</td>
<td>eN+b+āL-eNbāL—</td>
</tr>
<tr>
<td>she says</td>
<td>She will say.</td>
</tr>
<tr>
<td>Kañ+B+āL-kañbāL—</td>
<td>Kañ+b+āL-kañbāL—</td>
</tr>
<tr>
<td>She sees</td>
<td>She will see.</td>
</tr>
</tbody>
</table>

### Some Sample Sentences

- **NāN dōsāy tiNgīRēN**
  - I am eating dosa
- **inge vā eNgīRēN—**
  - I am telling to come here.
- **Kamalā KaNaru kāngiRāl—**
  - Kamala is seeing dreams.
- **a van pazham tiNbaN—**
  - he will eat fruit.
- **‘Vara māṭtēn’ eNbān—**
  - he will say ‘I don’t come’.
- **Pahalil KaNaru kāŋbāN—**
  - he will dream in the day.

The following verbs which take (KiR) for present and [P] for Future end in L or l. These finalsounds change when they take the case markers.

- **(L changes to t and l changes to R)**
  - Kel-hear
  - miL-escape
  - Kāl-learn
  - vil-sell
Present (kiR)

Verb base+[kkiR]+Masc Singular

Kēl-kēl+kiR+aN

KeṭkiRaN- (he) hears.

nil-nil+R+kiR+aN—

niRkiRaN— he stands

Kal+Kar+kiR+aN—

KaRkiRaN— he learns

Karaiyil nalla arisi viRkiRar
gal— they sell good rice in the shop.

rērijōvīl pāṭu kētiRāL—

She is listening to (music/ story) in the radio.

eN ingē niRkiRēy?—

why do you stand here?

Future [P] Sq. also


kēl-kēl+P+aN-kētpaN—

(he) will hear.

nil-nil+R+P+aN-nilPaN—

he will stand.

Kal-Kar+P+aN-kaRPaN—

he will learn.

nāN Kadi kētpēN—

I will hear stories.

nāN hindi kaRPēN—

I will learn Hindi.

avaL veṭiyē niRpāL—

She will stand outside.

avar nūl nuRPār—

he will spin yarn.

All the four future markers discussed so far are used only when the verbs refer to Humans or Gods and Goddess—Where the personal suffixes show male-female distinction or respect.

When the verb refers to Inanimate nouns (i.e. non humans, non living things and even humans when sex is not specified (child, mad persons etc), there is no future tense marker used. (Marker is zero).

Verb+0 (zero)+Personal marker

ex. PūNai pāl kuṭi+o+kkum— pū Nai pāl kuṭikkum—

the eat will drink milk.

Kuzhandai azhuto+O+um— kuzhandai azham—

the child will cry/wep.

Kudirai ṣṟu+O+um— kudirai ṣṟum—

the horse will run.

maram nizhal ṣaru+O+um— maram nizhal ṣarum—

the tree will give shade.

nāLai mazhai pey+O+um— nāLai mazhai peyyum—

tomorrow it will rain.
The bus will stop here.

The cow will eat grass.

The headache will go

The final (v) of the verb will be dropped if the next marker begins with (U).

The final consonant doubles.

In the section 'personal markers', the personal markers for neuter nouns have been discussed. It may be noted here that those verbs taking

1. \( \text{KkiNdR} \) for present will take \( \text{Kkum} \) in Future.
2. \( \text{kiNdR} \) for present will take \( \text{Um} \) in Future.
3. \( \text{giNdR} \) for present will take \( \text{Um} \) in Future.
4. \( \text{KiR} \) for present will take \( \text{Kum} \) in Future.

for the neuter nouns Irregular verbs like \( \text{Pō}, \text{ā} \) etc. take \( \text{hiR} \) and \( \text{hum} \).

One may final in a slightly more literary style the following markers for the present tenses.

1. \( \text{KkiNdR} \)–irukkiNRaN instead of kkiR-irukkiRaN
2. \( \text{kiNdR} \)–niRkiNRaN instead of kiR-niRkiRaN
3. \( \text{giNdR} \)–tiNgiNRaN instead of giR-tiNgiRaN
Past Tenses

These are 10 past tense markers. On the basis of these, the verbs in Tamil are grouped into 6 divisions, the seventh taking care of irregulars. There are subdivisions in some groups.

Group 1-a verbs take as past tense Marker—[d]
Verb taking those marker end in y or zhu.

Ex. Sey ‘do’ azhu ‘weep’ vēlai-work.
ney ‘weave’ tozhu ‘Pray’ Sēlai–saree.

1
Sey+d+aN—SeydaN (he) did
ey+d+aN—neydan (he) wove
azhu+d+aL—azhudal (she) wept

2. Past Tense marker (d) ț

Group 1-b verbs ending in ŋ and L take this.

Kān–see
Irvu-night
Urul-roll
MūL–escape
Pūn–wear
MāL–die
Āl–rul
NāL–lengthen

Pural–turn side by rolling.
Kān-Kan+d+āL—kāndāL—(she) saw
Pun+d+āL—pūndal—(she) wore, take up.
Urul-urun+d+adu—Urūndadu—(it) rolled.
āL—ān+d+āN—āndāN—(he) ruled.
māL—mān+d+āN—māndāN—(he) died.
nīL—nīn+d+adu—nīndadu—(it) prolonged.
avān vibattil māndaN—he died in (an) accident
Srādāmāni tuRavu pūndār—Saradamani became a Sanyasi
iravu mīndadu—the night prolonged.
rāmaN ayōttiyai-āndāN—Rama ruled Ayodhya.
aNūmaN Sidāiyai kāndāN—Hanuman saw Sīta.

3. Past Tense Marker (tt)

Group—1-C

The verbs ending in [rv] take (tt) as the Past tense marker after dropping the (ru) ending,

<table>
<thead>
<tr>
<th>Verb base</th>
<th>tt</th>
<th>II sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sūru-su</td>
<td>tt</td>
<td>āy</td>
</tr>
<tr>
<td>narū-n</td>
<td>tt</td>
<td>āy</td>
</tr>
<tr>
<td>torū-to</td>
<td>tt</td>
<td>āy</td>
</tr>
<tr>
<td>Paru-P</td>
<td>tt</td>
<td>āy</td>
</tr>
<tr>
<td>viru-vi</td>
<td>tt</td>
<td>āy</td>
</tr>
</tbody>
</table>

avan PuliyaSutāN—he shot the tiger
Kamata Sērīyai naṭṭāL—Kamata planted a Sapling.
naN Siharettai viṭṭāN—I left cigarettes.
avān KaṣṭāN—he suffered.
4. Past tense marker (DR) R
Group-IIa

verbs ending in l and N take these (1 charges to N)
tiN-eat, Sel-go, vel-conquer, Karumbu-Sugarcane
eN-say so, mel-chew, Pôr-war
iN-give birth to, Kol-kill, VeTRlai-betal leaves ‘pān’.

Verb base +-[DR]+[aN]
tin+R+aN=tiNDRaN—(he) ate.
eN+R+aN=eNDRaN—(he) said so.
Kol-kóN+R+aN=KoNDRaN—(he) killed.
mel-meN+R+aN=meNDRaN—(he) chewed.
Vel-veN+R+aN=veNDRaN—(he) conquered.
Sel-SeN+R+aN=SeNDRaN—(he) went.

5. Past tense marker (nd) nt
Group—II a

Following are some verbs taking (nd) as the past marker.
aRai-slap, Pây-pounce at, Sây-tilt, lean.
Vâzh-live, ârai-reach, receive, mahzzh-feel happy.
KuNi-bend, alai-wander, azhi-perish, Sêr-join.
vidi-street, alai-wave, KaNNam-cheek,
Kaitsi-party,

Verb base+nd+aN

aRai+nd+aN-aRaidaN—(he) slapped.
maRain+nd+āN-maRaināN—(he) disappeared.
Sāy+nd+āN-SāyndāN—(he) tilted, learned
Vāzh+nd+āN-vāzhndāN—(he) lived.
mahizh+nd+āN-mahizhdāN—(he) got happy.
VaLar+nd+āN-ValarnāN—(he) grew up.
azhi+nd+āN-azhindāN—(he) perished.
KuNi+nd+āN-KuNindāN—(he) bent down.
Urai+nd+āN—UraināN.
avaN kaNNattil aRaināN—he slapped on the cheek.
kūriyaN maRainaN—he sun disappeared (set).
Vaṇḍi Sāyndadu—the cart tittered, overturned.
KaṅpaN Kōhulattil valarndāN—Krisha grew up in Gokul.
KamsaN azhindāN—Kamsa perished.
Yasōdai mahizhdāL—Yosoda became happy.
alai Oyndadu—the wave (s) stopped.
avaN eN kaṭsiyil SērdāN—he joined my party.
Pūli paryndadu—(the) tiger pounced.
vīdiyil alaindāN—(he) wandered in the streets.

Group—III

Following are also some verbs taking (nd) as the Past tense marker, grouped separately because of their different present marker.

Verb base+nd+III masc.—Some in Sp. nd

Honorič
iru-be+nd+ār—irundār—(he) was.
naRa-walk+nd+ār—naRandār—(he) walked.
tiR-Open+nd+ār—tiRndār—(he) opened.
KaRa-cross+nd+ār—Karandār—(he) crossed.
maRa-forget+nd+ār—maRandār—(he) forgot.
Suma-carry—Sumandar—(he) carried.
PaRa-fly—PaRandar—(he) flew.
Kala-mix—Kalandar—(he) mixed.
KiRa-lie uncare—Kirandar—(he) lay unearned for
duRa-leave, renounce—duRandar—(he) renounced.
amaisar vițil irundar—The minister was at home.
avar meduvāha națandar—he walked slowly.
Pāru taNaNai maRandāl—Paru forgot herself.
naN kāppiyaiKalanțēN—I mixed the coffee.
ammā Kadvait tīRandāl—mother opened the coor.
Kappal karalaik kaṟandadu—(the) ship crossed the ocean.
PaRaVai Uyarap paRandadu—the bird flew high.
avar muttai Sumandar—he carried loads.

6, 7 Past tense markers (in) and [j]

Group—IV

in is taken as the past marker, (1) when the nouns referred to are humans, Gods and Goddesses and (2) Neuter plural.

(i) is taken when the nouns are in Neuter singular whose marker will be adu or RRU (TRU)
(see previous sections for details)

ViLaiyaru-play ōru-run, ōțtu-drive,
tuńgu-sleep Pāru-sing, Kețiju-beg,
Vâŋgu-buy ādu-dance, koțju-fondle,
oŋgu-raise high ezhudu-write,
tâŋgu-(jumpto) cross Viratțu—drive away
tâvu-jump, swing (to reach) turattu-chase
tiruppu-turn (some thing)


Note: The final (U) of the verb is dropped while taking tanse marker.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Past person marker</th>
<th>(For Non-neuter nouns)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ezhudu +</td>
<td>iN + aN</td>
<td>ezhudiNāN—(he) wrote.</td>
</tr>
<tr>
<td>tunugu +</td>
<td>iN + aN</td>
<td>tungiNāN—(he) slept.</td>
</tr>
<tr>
<td>Ōru +</td>
<td>iN + aN</td>
<td>ŌriNāN—(he) ran.</td>
</tr>
<tr>
<td>Pāru +</td>
<td>iN + aN</td>
<td>PāriNāN—(he) sang.</td>
</tr>
<tr>
<td>tāvu +</td>
<td>iN + aN</td>
<td>tāviNāN—(he) sprang forward.</td>
</tr>
<tr>
<td>āru +</td>
<td>iN + aN</td>
<td>āriNāL—(she) danced.</td>
</tr>
<tr>
<td>āru +</td>
<td>iN + aN</td>
<td>āriNār—(they) sang.</td>
</tr>
<tr>
<td>Ōru +</td>
<td>iN + ār</td>
<td>ŌriNār—(they) ran.</td>
</tr>
<tr>
<td>tunugu +</td>
<td>iN + ār</td>
<td>tungiNār—(they) slept.</td>
</tr>
<tr>
<td>ViLaiyāru +</td>
<td>iN + ār</td>
<td>ViLaiyāriNār—(they) played.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>marker marker</th>
<th>Past personal (For Neuter nouns)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ezhudu +</td>
<td>i + adu/TRU</td>
<td>ezhudiyadu/ezhudiTRU—(it) wrote.</td>
</tr>
<tr>
<td>tunugu +</td>
<td>i + adu/TRU</td>
<td>tungiyadu/tungiTRU—(it) slept.</td>
</tr>
<tr>
<td>Ōru +</td>
<td>i + adu/TRU</td>
<td>Ōriyadu/ŌriTRU—(it) ran</td>
</tr>
<tr>
<td>Pāru +</td>
<td>i + adu/TRDU</td>
<td>Pāriyadu/PāriTRU—(it) sung.</td>
</tr>
<tr>
<td>tāvu +</td>
<td>i + adu/TRU</td>
<td>tāvivadu/tāviTRU—(it) sprang forward.</td>
</tr>
<tr>
<td>āru +</td>
<td>i + adu/TRU</td>
<td>āriyadu/āriyTRU—(it) danced.</td>
</tr>
</tbody>
</table>

āru + iN + a—āriNa—(they) danced.
Pāru + iN + a—PāriNa—(they) sang.
Ōru + iN + a—ŌriNa—(they) ran.
tungi + iN + a—tungiNa—(they) slept.
ViLaiyāru + iN + a—viLaiyāriNa—(they) played.
naN kāridam ezhudiNeN—I wrote (a) letter
PeNa naNRaha ezhutiya—t——the pen wrote well.
Kamata Saikkil vangiNaL—Kamala bought (a) cycle.
8. **Past tense marker (tt)**

*Group—V*

Following are some verbs taking (tt) as past tense marker:

- Pari-read, Sini-smile, Piři-catch,
- Piři-divide, muRi-break, eṛu-take,
- azhi-destroy, paṛu-lie down, koṛu-give,
- toṛu-arrange (flowers in garland) taṛu-prevent,
- Udai-kick, karai-dissolve, Kiřai-be variable,
- maRai-hide (something) aşai-put out (as fire)
- arai-block; Uṛai-break (something)
- VaLar-bring up; mēy-graze (as cattle)
- maṛu-cow, ox, pommai-toy, KiLi-parrot,
- Vibattu-accident, azhuhai-act of crying, feeling to cry.
- KiLai-branch, KaṇaN-loan, misai-moustache.
- tǎṛi-beard, viLakkulamp, light, rūbāy-rupee.
māmiyar—mother-in-law, yāNai—elephant.

Verb base+tt+pers. Marker

Siri + tt + āy — Sirittāy—(To) laughed.
azhi + tt + āN — azhittāN—(he) destroyeb wiped off.
Koru + tt + eN — korutteN—(I) have.
taru + tt + āL — taruttāl—(she) prevented.
eru + tt + āy — eruttāy—(you) took.
Kobi + tt + ār — kobittār—(he-hon) got angry.
anai + tt + āN — anaittāN—(he) put out.
Kirai + tt + adu — Kiraittaadu—(it) was found available.
uLai + tt + adu — uLaittadu—(it) sprouted.

tireLabadi Sirittāl—Draupati laughed.
turiyōdaNāN kōbittāN—Duryodana got angry.
ViLakkai nīya anaittay—was it you (who) put out the light?
tattariyil parisu Kiraittaadu—got a prize in the lottery.
nēTRU kāritam Kiraittaadu—got the letter yesterday.
Kazhudai naNRāha Udaittaadu—the ass kicked strongly.
haNUmāN laṅgalai azhittāN—Hanuman destroyed Lanka.
Pāṭti rāmāyaṇam parittāl—grandmother read Ramayāṇa.
PaiyaNukku mīsai uLaittaadu—the boy grew moustache.

(lit, the moustache grew)
Pāttu rūbāy karān koruttaN—(I) gave ten rupees as loan.
eN māmiyar KiLi vaLarttār—my mother in law brought up (a) parrot.
nāNā taruttaN ?—did I stop (it) ?
Kuzhandai mommaiyaı urattaadu—the child broke the toy urraitt adu.
yāNai kilaihaLai miRitadu—the elephant broke the branches.
avaN māru mēyttāN—he graxed cattle.
9. These take TR for past and -p- for future:

Group—V

- kal-learn (TR) aN—kaTRAaN (he) learnt—kaRbāN
- eL-accept (TR) aN—eTRAaN (he) accepted—eRbāN
- tōl-fail (TR) aN—tōTRAaN (he) failed—tōRbāN
- Vil-sell (TR) aN—VITRAaN (he sold—viRbāN)
- Nūl-Spin (TR) aN—nuTRAāl (she) spun—nuRbāN
- nōl-observe (TR) aN—nōTRAāl (she) observed, undertook-nōRbāl
- nān teluṅugu kaTRAēN—I learnt Telegu
- avaN Pandayattil toTRAaN—he lost the bet
- rāmaN pazham viTRAaN—Raman sold fruits
- Kāndiji Nūl nūTRAar—Gandhiji Spun yarn
- ammā nōNbu nōTRAāl—mother observed (religious) ritual
- tāN pazham viRbēN—I will sell fruits
- amaissar padivi eRbār—the minister will take change of the post

Group—VII

Irregulars past tense (tt) ṭṭ combination ṭṭ-kiR—P:zero

- Kēl—kē+ṭṭ+āN=kēṭaN (he) heard
- mīl—mī+ṭṭ+āN=mīṭaN (he) rescued
- avan pāṭṭu kettaN—he heard (listened to) songs (he was hearing music)
- rāmaN Sidaiyai mīṭaN—Rama rescued Sita

10. Past tense marker (N) (N-hiR-V:zero)

- Sol—SoN + N + āN = SoNNāN (he) said
- Pō + N + āN = PONāN (he) went
- ā + N + āN = āNāN (he) became
- Pāṭṭi Kadai SoNNāl—grand-mother told stories
- nāN tilli pōNēN—I went to Delhi
avar amais SarāNār—he became a minister.

Past tense marker (nd) (nd-hiR-V/zero)

tā + + + nd + āN = tandāN—he gave.
vā + v + nd + āN = vandāN—he came.
appa paṇam tandār—father gave money?
nēTRU mazhai vandadu—It rained yesterday.
emāRu-emā + nd + āL = emāndāL—She got cheated.
nō + no + nd + āL = mondāL—She felt hurt.
ve-ve + nd + aN = Vendadu—got cooked.
avaL emāndāL—She got cheated.
aval manam mondadu—he (heart) go hurt.
įṭtili vendadu—Idli got cooked (steamed).

Past tense (tt) tt-kiR-v/Zero

Sā-Se + tt + āN + SettāN
eli Settadu—the rat died.

Past tense DR [DR-kiR-P/zero]
nil-niN + R + āN = niNRāN.
avan veLiye niNRāN—he stood outside.
rayil niNRadu—the train stopped.
Karihāram niNRadu—the clock stopped.
Verbs ending in Ru take this marker,
 dropping the Ru ending.
meRu—’give birth to’, get pariSu-prize.
mahizhssi-happiness, ORU-feed.
Varuttam-Sadness, nōy-desease.
Tr IIII Masc. Sg.
Peru-pe + TR + āN = petRāL—she got.
It may be noticed that many verbs looking similar in form come under groups IIb as well as v-taking different tense markers.

IIb vaLar + nd + āN = vaLamdaN—(he) grew up.
V VaLar + tt + āN = VaLarttaN—(he) brought up something.
IIb azhi + nd + āN = azhindāN—(he) perished.
V azhi + tt + āN = azhittāN—(he) destroyed something.
IIb maRai + nd + āN = maRaindāN—(he) disappeared.
V maRai + tt + āN = maRaittaN—(he) hid something.

In all these pairs above, the first sentence is Intransitive (there is no object) and the second is a Transitive sentence. It may be remembered that whenever the verb is such that both Transitive and Intransitive sentences are possible the past tense marker for the Transitive will be (tt); the present tense markers—(kkiR) and the future (PP)/(KKUM) for (neuter).

A detailed list of verbs classified into seven groups giving the sets of Tense markers which is the basis for the grouping—is given in the book A pedagogical Dictionary of Tamil verbs published by the present author. This would be a ready reckoner for instant reference, for any verb.

This grouping into six regulars and one irregulars, will be found convenient in all the following chapters for a neat and easy handling of the verbs, some more sentences.

**Past tenses**

māN aPPāvuraN kāraikkup pōNēN—
I went to the shop with father.

andak kāraiyil Sil puttahāngal vaṅgiNēN—
(I) bought some books in that shop.

aṅgē eN naṉbaN rāmuraiP pārtēN—
I saw my friend Ramu there.
I invited Ramu to our house. (azhai-invite).
Ramu said '(I) will come tommorro.
he asked for my house address.
his elder brother was also with Ramu.
Ramu's marriage took place last week.
It rained heavily that day.

Present Tense
Who are all there in your house?
What do they do?
my father works in n office.
my elder brother sells rice.
grandmother takes rest at home.
I am studying in the college.
mother teaches lessons to some children.
avaLukku mǎdam ainuRu mūbāy kiraiikkRRd——
She gets 500 rupees a month.

eN tambi 'eNakku aimbadu rūbāy vēṇḍum' eNNiRaN——
my younger brother says ‘I want 50 rupees (for myself’).

eN akkā pāṭtu vahuppu nahattuhiRāL——
my elder sister conducts music classes.

adil avaLukku mǎdam āyiram rūbāy varuhiRādu——
A 100 rupees per month comes to her from that.

adil muNNuRu rūbāy vīṭṭu vārahaikkup pōhiRādu——
300 rupees from that goes for the house rent.

Future Tense

eNakku nāLaikkus SambaLam Kiraiikkum——
My salary will be available tomorrow.
(I will get my salary tomorrow)
arunda vāram Kārītam varum——
letter will come next week.
inda maruntīl uṅgaL ukkuk kūnąm teriyum——
You will know the important by this medicine.
UṅgaL kayśāl uraiNē Kūraiyum——
Your fever will immediately subside/becomeless (literally).
eN mahaN a merikkāviliirundu arutta mǎdam VaruvāN——
my son will come from America next month.
nāN nāLaikkutāN vāraha koṟuppēN——
I will give tee rent only tomorrow.
vīṭṭukkārār ‘iNṛō koṟungal’ eNbē——
the house owner will say ‘Give today itself’.
nāN iṅge eNNa SappiṟuvēN?
What shall I eat here?
eN pāṭṭi iravil pazham māṭṭum tiNbaL——
my grandmother eats only fruits in the nght.
eṅgaL nāy māmīsam/iRaiisī tāN tūNNum——
Our dog will eat only meat.
nāN PaLLikkūnuttiRku riksāvīl Pō vēN——
I go to the school by rickshaw.
In the last 3 sentences one may note that ‘present habitual’ (what is usually done) also is expressed by Future tense markers.

**Past participle**

‘Having done’, after doing

The verbal participle is formed as follows:

Verb base + Past tense marker + Participial marker [U] zero/[y]

1) (U) is taken by all verbs except group IV and some irregular verbs like pŌ & ā.

**Group**

Ia [sey+d+u] seydu having done, after doing
   [Pey+d+U] Peydu showered.
   [ney+d+U] neydu having woven, after weaving.

Ib [Uŋ+d+U] Unḍo having eaten, after eating.
   [Urū+p+d+U] Urūṇdu having rolled, after rolling.

Ic [Šuru+tt+U] Šuttu having shot, after shooting.
   [viru+tt+U] Viṭṭu having left, after leaving.
   [toru+tt+U] Toru having touched.
   [Sāppiru+tt+U] Sāppitti having eaten.

Vi [kēl]+tt+U) Kēttu having heard

VII [vā+nd+u] vandu having come

Iib [vaLar+nd+U] vaLarndu having grown.
   [Urai+nd+U] Uraiṇdu having broken

III [naɾa+nd+U] naɾandu having walked
   [iru+nd+U] iruṇdu having stayed
   [tiRa+nd+U] tiRandu having opened

IIa [meN+DR+U] meNDRU having chewed
   [koN+DR+U] koNDRU having killed

VII [niN+DR+U] niNDRU having stood
Ila [Sel+DR+U] SeNDRU having gone
V [Siri+tt+U] Sirittu having laughed
[Pari+tt+U] Parittu having read
[kuLi+tt+U] KuLittu having bathed
[arih+tt+U] Ariittu having seen
[arih+tt+U] Ariittu having beaten

VII [Sā+tt+U] Settu having died
Vi [Kal+TR+U] KaTRU having learnt
[el+TR+U] eTRU having accepted
[vil+TR+U] viTRU having Sold
[PeRu+TR+U] PeTRU having got

zero is taken by verbs of group IV and some irregulars like Sol.

IV [Vangu+i+zero] vāngī having bought
[tungu+i+zero] tūngī having slept
[kaṭṭu+i+zero] kāṭṭi having tied
[ennu+i+zero] ērrī having searched
[kattu+i+zero] kāṭṭi having shown

iV [ōṛu+i+zero] ōṛi having run
[Pāru+i+zero] Pāṛu aving sung
[ViLayāru+i+zero] ViLayāṛu having played

3 [y]—Pō and ā take [y] to form past participle
[Pō+y]—pōy having gone, after going
[ā+y]—āy having become.

Since these verbal forms are not complete, they take another (finite) verb to complete the sentence.

eg. Seydu pār—do and see
ezhudu—exhudi vai—keep it written
pōy vā—go and return (lit)

Some of these second verbs have meanings other than what they have when they occur singly.
<table>
<thead>
<tr>
<th>As single verb</th>
<th>As a second verb with a participle</th>
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</thead>
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<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>Vidū[leave</td>
<td>Vidū—be done with</td>
</tr>
<tr>
<td>Kol—Possess</td>
<td>Kol—get it done for one’s</td>
</tr>
</tbody>
</table>

By repeating the participle form, an intensely is given to the action. eg. Kuzhandai azhudu tongip pōyiTRU

The child fell asleep, after having cried and cried.
itaic seydu vidu—do finish this work
jaNNalait tīRandu vai—keep the window open
Uṭkāṃndu pēsātā me?—Why not we can sit and talk? can’t we?
tamizh KaTRUK KoḍuṅgaL—Please teach Tamil
Kuzhandai tavazhndu varuhiRadu—the child comes crawling
veLiyē niNDRU Pēśu—Stand outside and talk
Andap paiyaik koṇḍu vā—bring that bag
Avan, eNNai arindu ViṭṭuvāN—he will beat me up
nāy roṭṭiyait tiNDRU Viṭṭadu—th dog has eaten away the roti
Kēṭtuk kēṭṭu aluttu viṭṭēN—I got fed up asking repeatedly
eli tiṇiyaiK Kıṛtṭu Viṭṭadu—the rat has bitten the cloth
Prīttuk Pāṛītut talai VilikkiRadu—head is aching after continuous reading
avaN karaiNdu tiruppil KoṛutāN—he returned the loan
Puttahattai eruttup pari—take the book and read
andap pāṭtaip pāṛik Kāṭṭu—Sing that song (to know) what it is like
iṅgirundu oṛi viṛu—run away from here.
Vihaiaiyārī viṭṭu eppōdu varuvāy?—when will you come after playing
indap pālaik kuṛittu viṭṭup pō—finish drinking this milk and go
Śikkiram tūṅgi ezhundiru—get up soon from sleep
Koṅjam sarkkair vāṅgi vā—get some sugar (from the shop)
Sīrttu muṛṭtuv viṛu—finish laughing
appāviram sollip pār—try to tell and convince father
KavaNamāhak kēttuk KōL—listen attentively
Utkārṇdu Sappiru—Sit and eat
tērip Pār—Search and see
rēriyōvai mūri viru—Switch off the radio
Kālai marakkik KōL—fold back your leg
itait tiNDRU pār—eat this and see
araiyai′s Suttam seydu vai—get the room cleaned
andac ′sāt tāiyalp pōṭṭup pār—wear that shirt and see
eN muNNālirundu pōy viru—go away from me
avarai azhaittu vā—Setch him here
Puravai Ulāndu Viṭṭadu—the saree has dried
KūriyāN maRaiṇdu viṭṭāN—the sun has set
Puttaham Kizhindu Virum—the book will tear
Kanṇāriyai uraittu viṭṭāyā?—have you broken the glass?
avāN niRaiyac bērttu vaittirukkirāN—he has saved a lot
inda tikkāṭṭā viṭRuk kōḍu—get this ticket sold
nēRihap pōy valadu pakkam tirumbu—After going straight, turn to the right side
rāṭṭirikkuc Samattu vai—keep the cooked for the night
mazhai niNDRU Viṭṭadu—the rain has stoped
indat tunīhaLait tōyttu viru—wash these clothes
Sikkiram kalyāṇam paṇṇik KOLLēN?—Why don’t you get married soon?
ippōḍōN sēppittu muṛīṭēN—just now I finished eating
ṭī pōṭṭuk kōru—prepare some tea and give me
vetrilaiyai meNDRU tiNDRāN—he chewed and ate the betal leavs
paraiyai marittuk Koḍo—fold the saree
idaiyēlām īstrī pōṭu vai—get all these ironed and keep
eN tambi kallūriyil purittu viṭṭu, vēlai tērī, alaiṇdu, tirindu, KoLaṭṭu, viṭṭiy utkārṇdu
vīṭāN—
After having finished his studies in the college and roaming about searching for a job, he has sat back at home, exhausted.

**Continuous tense**

The simple past, present and Future tenses were discussed in earlier sections. Continuing of the action in these tenses is expressed by the addition of a compound verb (kondiru) (kondu+iru past participle+iru) to the past participle of the verb+Tense marker for verb iru+personal suffix.

**Past Continuous**

Formula—Past participle of the verb+kondiru+nd—Past tense marker+personal suffix.

eg. pär—pārttu+kondiru+nt+eN (naN) pārttuk kondiruntēN—I was seeing

avaL Vandu kondirundāL—she was coming

avarhaL ViLaiyārik kondirundārhaL—they were playing

Kuzhandai tūṅgik kondirundadu—the child was sleeping

KuyikaL parik kondirundaN—the cuckks were singing

avar vehamahap poyk kondirundar—he was going fast

**Present Continuous**

Past participle+kondiru+kkiR+personal suffix

nāN sappittuk kondirukkīrēN—I am eating

ammā Uṭkārندu KondirukkīrāL—mother is sitting

appā tūṅgik kondirukkīRār—father is sleeping

māṇavarhaL pārttuk kondirukkīRārhaL—students are reading

mazhai vandu kondirukkīRādū—rains are coming (it is going to rain)

nāykkuttaL viLaiyārik kondirukkīNRaNa—puppies are playing.

Conjectur ‘would be doing right now’

With the Future tense markers it could mean information based on conjecture /guess, rather than continuity of action.

**Past participle + kondiru + Fut Marker + Personal suffix**

eg. Vandu kondiruppar—he will be coming.avaL ippodu seNNaikup pōykkonriruppaL—she would be going chennai now I must be on her way to chennai.
māmā nimmadiyākat tuṅgik koṇḍiruppār - Uncle must be sleeping peacefully.

vēṭṭil kuzhandai azhudu koṇḍirukkup -
the child must be crying there at home.

avan eṅgāvadu suṛrik koṇḍiruppān -
he must be roaming somewhere.

eṅgāvadu - some where, suRikkonḍiro - room about

If the past is specifically mentioned, this construction could mean - habitual I usual actions.

appozhudu avan vilaiyārik koṇḍiruppānN
then he used to be playing.

ammā tīṇabum azhudu koṇḍiruppāl.
mother used to be crying everyday.

mālai vēlaikalil mazhai peydu koṇḍirukkum
It would be raining in the evenings.

**Guess / Conjecture ‘would have done’**

Past participle of the verb+iru+Future Maker+Personal suffix.

Vē—Vandiruppār—he would have come

Sey—Seydiruppāl—She would have done

Kari—Kaṛittirukkum—it would have bitten

āsiriyar kaṭṭayam vandiruppār
teacher would have definitely come.

indat tuṇiyai eli kaṛittirukkum—
it must be the which has bitten this cloth

ippozhudu maṇi pattu (a') rittirukkum
it must be ten o'clock now.

maṇi—time, hour; aṟiṟing; maṇi aṟi—the clock to strike.

appā marurdas sāppittiruppāṟā?
would father have taken his medicine?

Kēṭṭuk kēṭṭu indap pāṭṭu u Nakku aluttirukkum
You must be fed up with this song, hearing it again and again.
Had done

Past Participle + irat Past tense marked+Pers . Suffix
vandu—vandirundar—he had come
sol—solliyirundar—he had told.
mūru—mūriyirundadu—it had been closed.
nētru māmā inge vandirundar—
uncle had come here yesterday.
a Kamatā eNNai varas solliyirundāl
Kamala had asked me to come.
kaṟai appōdu mūriyirundadu—the shop had closed then
with Present tense marker (iru) gives the meaning 'has done'
Past Participle+Present tense marker+Present Suffix gives the meaning 'had done'
kuRiyirukkiRār—he has said
PōyirukkiRār—he has gone
vaittirukkiRēN—I have kept.
eN annā a merikkāvukkup Pōyirukkiyār my elder brother has gone to America
naN en panattaip pāṅgil pattiramāha vaitiṟukki RēN—I have kept my money safely in the tank.
UN Peṭti mūriya irukki Rudu?—
is your box closed?
ni tājmahāl parttirukki Rāyā?—
have you seen Taj Mahal?
indaraha māmbazham sāppiṭṭirukki Rāyā?
have you eaten (tasted) this variety of mangoes?
naN mihavum kalaittirukkiRēN—
I am very much tired.

Bengali Tenses

Bengali has the following tenses
(1) Simple Past, (ii) Simple Present (Habitual) and (3) Simple future (4) Past Continuative (5) Present Continuative and (6) Future Continuative (7) Past compelive
1) Simple Present tense (Habitual) in Bengali does not have any exclusive tense maker as such. It is formed by adding one of the personal endings to the verb stems. They are i/y for 1 person s/i$ for I (tui/tora) o for (tumi/tomrā; en/n for II & III hon. Sg and plural; e/y for III non. Hon. Sg/pl; Še/ora/era etc.

Note that for 1 person verb stem ending in a consonant take i and the vowel ending take y. ami/amra kōmpyütar kors kori—I/we do a computer course.
ami/amra šeksd tākā māyne pāy—I/we get a monthly salary of 100 rupees.
tui/tora ār aśiś na kaeno? Why are you not coming any more?
tumi/tomrā kōn kōleje pōro?—In which college do you study?
āpi̯āpi̯āpānārā/unī/tini bāse kōre jān?—You/they etc. go by bus.
še sdb ekhane ēde nā—All that won’t do here.

ekhane ∫nek kāį-hōy—Lot of work is done here.
bārte ke ache? Who is in the house? (Simple Present)
bārte ke chilo? Who was in the house? (Simple Past)
bārte ke thakbe? Who will be in the house? (Simple Future)
The verb (āch) ‘be’ takes these different forms.

3. Simple Future has (b) as its tense marker
e.g. ami jābo; tui jābi, tumi jābe; se jābe, apbe, āpni jaben same for sg & pl.
I/we will go; he/they will go etc. etc.

In the Present and Future tenses the imperative mood has been already dealt with in present and past continuatives are formed with the help of an Aspect maker (ch/cch) added to the verb stem before the tense marker Aspect marker helps to express more shades or details of the time when action was done.

Present Continuative/or Present Imperfect

This is formed by (i) the high stem (except for (a) stem of the verb) + (2) the suffix (ch)/(cch) + (3) the Present Tense personal endings.

eg. (son)—hear —(ami sun-ch-i) I am hearing.
also (amrā sun-ch-i) we are hearing tui/tora (sun-ch-is)
tumi/tomrā sun-ch-o
āpni /āpnrā sun-ch-en
2) Consonant final stems with (a) vowel.
jal — (ami jal-ch-i) I am lighting

3) All stems of cv shape double the (ch) suffix — c-ch eg. de—ami dic-ch-i—I am giving
khā—uni khā-c ch-en—He /she is eating
hā—become (ki hocche) What is going on?

4) Stems of cvv shape—(ch) (gā) — gāi chi—I am singing.

Some Samples
apni bole jaccen—You are keeping on saving Past partic + ja-continue doing
aj ke—khaetta hocche—Today play is going on.
bajare kerosiner jenn mari hocche
There is fighting going on in the market for kerosene.
ami nijer kaj nije korchi
I am doing my work for myself.
tumi barbar okhané jacco kaeno?
Why are you going there again & again?
tumi to laša suru korcho
Only you are starting the fight.
amar kotha manchdnā koeno?
Why don’t you agree with/abide by what I say?
tumi bujhte pārcho ki nā ami kintu bujhte parchi na
Whether you are able to understand or not I am not able to understand.

Present Completive
Indicates action which has been completed in the recent past but which has results which continue into the present.

This is formed by adding (1) ch + (2) Personal ending to (3) The past participial form of the verb.
Past participle is formed by the (high) verb stem + e-participial suffix.

kôr — kore—having done.
bôl—bole—having said.

Present completive—kore+ch+i—I have done

ami bhāt kheychi—I have eaten rice.
tumi ekhane ki phelecho—What have you thrown here?
tumi amake kôtha diechen—You have given me your word.
ekhuni kheye esechi—Just now I have eaten and come
ami ñâge theke bole esechi—I have been telling from the beginning.
uni sôb bujhte perechen—He has got to understand everything.

**Past Completive**

This is formed by (1) the past participle of the verb + (2) the suffix (ch) + (3) (il) the past tense marker + (4) past tense personal ending.

e.g. [kine] past participle of [ken buy] + ch + i — am/um ami kine-chil am—I had bought

apni kâke diechilen—Whom had you given?
tumi kaeno okhane giech-il-e—Why did you go there?
uni ñobaike dekechilen—He had call everybody
tui cup kore bošechili koeno—Why were you sitting silently?
dhopâ esechilo ki nā—Had the washerman come or not?
dilli theke amar jonno ki enechile ?—What had you brought for me from Delhi?

the verb stem (ach) 'be'—changes to (ch) in past tense.

Note—The simple past fem (chilo) in III person has an extended meaning in spoken Bengali.

e.g. (amadr dokâne bhālo bhālo sâri chilo)

Here, it not only means that there were good sarees in that shop, but they are still there for sale.
Past Continuative
(past Imperfect)

1) High stem of the verb (2) [ch/cch]+3) Past tense suffix (ii) + 4) past personal endings ccept where the stem vowel is (ā) or the shape of the stem is cvcā. Here the low stem is retained.

eg. [son] hear ( ami ūn-ch-il-um/ām – I was listening
   tumi dekh -chil-e- you were seeing
   āpni kaj korchilen – you were working
   sē khečhilo – He / she it was playing
   baccā kā(N)d chilo – the child was crying
   ami jokhōn kōlejer jōnne berochilam tōkho n tumi ghumočhile – when I started going out for the college you were sleeping.
   eikhane ke sigaret khācchilo- who was smoking eigarette here?

   amar bier khōbōr oke jāna chilam – I was informing him/ her of the news of my marriage .

   ami bōtte thak lam – I kept taking
   C V stems double the (C) of the (ch) suffix.
   ami almāri theke tākā nicchilam- I was taking money from the almari.

   tomar kācchei jācchilam- I was going to you only or kotha bab chilam – I was thinking about her/him

Future continuative will keep doing. This is formed by the Infinitive form of the verb (te) ending + the Future Imperative of (thāk) – i. e. (thākbe).

eg. (bōi) – bōte thākben- you will keep telling/saying.
   Kôr- kōrte thākben- you will keep doing
   gā- gāt e thakbo- I will keep singing
   Kālke esōnōy tumi plene ghumotē thākbe- th. s time tomot:ow you will be sleeping by plane.

Future Completive/perfective;
Might have been doing / would have done.
Past participle+ thākbe.
In Bengali – Habitual past is expressed by the marker(+) followed by the respective personal suffixes.

tôkhôn ami koleje por-t- am- (ăm) I person suffix – then I used to study in the college.

tumi kôlkattây kôthây thk-t-e-[e] II pers – where did you used to stay in Calcutta?

She / He used to work in my house.

He / she used to teach me hindi.

you (hon) used to write very nice poetry.

They too used to play here everyday.

CONTINUOUS TENSE

It was raining in the morning.

A strike is going on in the office.

only this will happen—what else well happen?

what was going on there?

A procession was coming

Bengali—past participle + (thâk). 'be' + b—

Future marker+ personal endings.
gie thakhbēn  
he would have gone.

attākkhone dōctōr ēse thakbēn kī?
would the doctor have come by now?

ektu dā(N) ran  
uni ekhuni ēse jāben
please wait. He must be coming right now.

**Past Participle—Bengali**

Past participle is formed by adding (e) to the verb stem and when a past or present tense suffix is added to this – the perfect tense is obtained. There are usually two- forms for each verb in Bengali. E.g. kōr, kor-do. (śon), (śun) hear etc.

It is the stem with the high vowel that takes the participial(e).

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stems</th>
<th>Part Marker</th>
<th>Past participle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eat</td>
<td>(khā)</td>
<td>(khe)</td>
<td>+e</td>
<td>kheye</td>
</tr>
<tr>
<td>Do</td>
<td>(kōr)</td>
<td>(kor)</td>
<td>+e</td>
<td>kore</td>
</tr>
<tr>
<td>Now</td>
<td>(jān)</td>
<td>(jen)</td>
<td>+e</td>
<td>jene</td>
</tr>
<tr>
<td>Hear</td>
<td>(śōn)</td>
<td>(sun)</td>
<td>+e</td>
<td>sune</td>
</tr>
<tr>
<td>Play</td>
<td>(kheel)</td>
<td>(khel)</td>
<td>+e</td>
<td>khele</td>
</tr>
<tr>
<td>See</td>
<td>(deekh)</td>
<td>(dekh)</td>
<td>+e</td>
<td>dekhe</td>
</tr>
<tr>
<td>bring</td>
<td>(ān)</td>
<td>(en)</td>
<td>+e</td>
<td>ENE</td>
</tr>
<tr>
<td>walk</td>
<td>(ha(N)t)</td>
<td>(he(n)t)</td>
<td>+e</td>
<td>ne(N)te</td>
</tr>
<tr>
<td>leave</td>
<td>(chār)</td>
<td></td>
<td>+e</td>
<td>cheṛe</td>
</tr>
<tr>
<td>stand</td>
<td>(dā(N)ra)</td>
<td></td>
<td>+e</td>
<td>dā(N)riye</td>
</tr>
<tr>
<td>send</td>
<td>(pātha)</td>
<td></td>
<td>+e</td>
<td>pāṭhie</td>
</tr>
<tr>
<td>receive/get</td>
<td>(pā, pē)</td>
<td></td>
<td>+e</td>
<td>pee</td>
</tr>
<tr>
<td>give</td>
<td>(dādi, di)</td>
<td></td>
<td>+e</td>
<td>die</td>
</tr>
<tr>
<td>take</td>
<td>(nār)</td>
<td>(ni)</td>
<td>+e</td>
<td>nie</td>
</tr>
<tr>
<td>lie down</td>
<td>(śō)</td>
<td>(su)</td>
<td>+e</td>
<td>suie</td>
</tr>
<tr>
<td>go</td>
<td>(ji irr)</td>
<td>(ji)</td>
<td>+e</td>
<td>gie</td>
</tr>
<tr>
<td>come</td>
<td>(as)</td>
<td></td>
<td>+e</td>
<td>ēse</td>
</tr>
</tbody>
</table>
Some sentences For Bengali

**Meaning**

Tumi kheyecho?  
Have you eaten?

Bābā ešechen ki?  
Has father come?

tumi amār jōn̄ā rānnā korechō?  
Have you cooked for me?

Apni ki khoborta sunechen?  
Have you heard the new?

Hee(N) amra o şunechilām  
Yes, we have also heard.

āpni kalke offise giyechilen ki  
Had you gone to the office yesterday.

Nā, amār bārīte sitihira ešechilen  
NO, guests

**Past participles can Function in many ways**

1) Indicate Completion of one act. Before starting another. Eg uțe geelo. He got up and went.

2) Describe the action indicated by the following verb. dōure ēlō. He came running.

**Compound verb**

Use of a second and Auxilary verb after to the Past participle.  
When used as a second verb it gives a different meaning.

1) ’See’ meaning ‘try’
   kore doeko  
do and see (what happens, if it works)

2) Finish doing – finality
   diye dā̃d  
give if away
   khēye nā̃d  
(eat and be done with it)
   (even if you don’t want)

3) keep it done (for future use)
   pɔrē rākhō /nā o  
Read and be ready be prepared.

Meaning – put in a word in advance with the ‘proper person’ for the ticket.  
țikdter jonno bole rākho.
4) Addition of (ko) to the past participle in Tamil gives the meaning – ‘do it for your use’
Meaning – Have this number written down (you may need it)
ei nômbarťa likhe nāō.

5) Write this for my sake (please)
etā likhe dāō.

6) Instruction /request to proceed / clearance/no problem.
ekhane suē pōrō you (can) lie down here

7) Certain to happen
Participle + (jā) + Future + pers. Suffix
(ese + joc + b + e) will come certainly
ekhuni ese jābe will come right now
apnōr kāj hoe jābe your work will get done. (be sure of it)

aj šôkale biști pořchilo – It was raining in the morning.
Ofise straiķ/ hârtal cloche – A strike is going on in the office.
ei hōb ear k hōbe? Only this will happen- what else well happen?
Okhane ki H(ō) cchilo? – what was going on there?
øekta micchil așcchilo – aprocession was coming.

In Bengali - past participle + (thāk) ‘be’ + b —
Future marker + personal endings
gie thākkhēn – he would have gone
aettōkkhone doctōr ese thākben ki?
Would the doctor have come by now?
ektū dāl(NO) ran. Uni ekhuni ese jāben – please wait. He must be coming right now.
### Past Participle of the verbs

<table>
<thead>
<tr>
<th>Bengali verb participles</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(tot) - (tule)</td>
<td>having weighted</td>
</tr>
<tr>
<td>khule</td>
<td>having opened</td>
</tr>
<tr>
<td>dhuye</td>
<td>having washed</td>
</tr>
<tr>
<td>suye</td>
<td>having slept</td>
</tr>
<tr>
<td>chû(N)ye</td>
<td>having touched</td>
</tr>
<tr>
<td>ënë</td>
<td>having brought</td>
</tr>
<tr>
<td>meje</td>
<td>having clear(vessels)</td>
</tr>
<tr>
<td>ese</td>
<td>having come</td>
</tr>
<tr>
<td>ceye</td>
<td>having asked for</td>
</tr>
<tr>
<td>pêye</td>
<td>having got, received</td>
</tr>
<tr>
<td>kheyé</td>
<td>having eaten</td>
</tr>
<tr>
<td>mëre</td>
<td>having beaten, killed</td>
</tr>
<tr>
<td>giye</td>
<td>having gone</td>
</tr>
<tr>
<td>jege</td>
<td>keeping awake</td>
</tr>
<tr>
<td>theke</td>
<td>keeping watch over</td>
</tr>
<tr>
<td>bherë</td>
<td>being, having stayed</td>
</tr>
<tr>
<td>deke</td>
<td>having broken</td>
</tr>
<tr>
<td>jene</td>
<td>having called</td>
</tr>
<tr>
<td>bere</td>
<td>having known, knowing</td>
</tr>
<tr>
<td>kele</td>
<td>having increased</td>
</tr>
<tr>
<td>tâgiye</td>
<td>having bitten</td>
</tr>
<tr>
<td>ënte</td>
<td>having fixed</td>
</tr>
<tr>
<td>he(N)te</td>
<td>having pulled</td>
</tr>
<tr>
<td>lëphiye</td>
<td>having walked</td>
</tr>
<tr>
<td>rekhe</td>
<td>having jumped</td>
</tr>
<tr>
<td>geye</td>
<td>having kept</td>
</tr>
<tr>
<td>nece</td>
<td>having sung</td>
</tr>
<tr>
<td>kore</td>
<td>having danced</td>
</tr>
<tr>
<td>bole</td>
<td>having done</td>
</tr>
<tr>
<td>dhore</td>
<td>having spoken, said</td>
</tr>
</tbody>
</table>
The finite forms of the verb express the category of person, which interacts with the category of the honorific, the categories of tense, mood, aspect, "action-art" (i.e. mode of action or being state) and voice, the verb has no distinction or number; both nouns and pronouns. In the singular and the plural, combine with one and the same verb form ami kori 'I do' and amara korj 'we do'. There are no special finite forms to indicate unreal actions, either.

In the system of finite forms there are forms of two moods the indicative and the imperative.
### Indicative Mood

The personal affixes of the verb in the indicative mood show the existence of three temporal systems that of the present, the past, and the future.

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>nmi -am</td>
<td>(dial, -um, -em;)</td>
<td>-o</td>
</tr>
<tr>
<td></td>
<td>ami -i</td>
<td></td>
<td>-e</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tui -is, -s</td>
<td>-i, -is -i</td>
<td>-en</td>
</tr>
<tr>
<td></td>
<td>tumi -o</td>
<td>-e</td>
<td></td>
</tr>
<tr>
<td></td>
<td>apni -en, -en</td>
<td>-en -en</td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td>se -e, -y</td>
<td>-o, -e71</td>
<td>-e</td>
</tr>
<tr>
<td></td>
<td>tini -en, -en</td>
<td>-en -en72</td>
<td></td>
</tr>
</tbody>
</table>

There are two forms of the present tense: the present and the present imperfect. Five forms of the past tense: the preterite, the frequentative, the past imperfect, the perfect, and the pluperfect. One future form. The abundance of tense forms (when compared with some other languages, e.g., Russian) comes from the fact that all the grammatical categories find expression outside the verbal stem.

Three structural types of finite forms are distinguished in Bengali: simple, suffixal, and compound. The classical realization of the three types can be found in SB.

Simple forms are those of the present in which the personal affixes of the present terms are added to the verbal stem directly. In SB suffixal forms include the preterite (the suffix -ii), the frequentative suffix -ii the future (the suffix -b). The persons affixes of the past or the future in the structure of these forms are added to the suffixes that follow the stem: kor Il am kor it am kor ib o. Compound forms result from the fusion of conjunctives ending in ite and i(y)a with the present (present imperfect and perfect) and the past (past imperfect and pluperfect) of the verb ach 'to be': korite + achi → koritechi, kori(y)a + achi → kori(y) achi, korite + chilam → koritechilam, kori(y)a + chilam → kori(y) achilam.

If CB, the morphemic structure of the present tense forms is the same, and the -i/-, -it-, -ib- of the suffixal forms have as their corresponding suffixes -t-, -t-, -b: kor-t-am, kor-t-am, kor-b-o.

The compound forms are retained by the verb in the perfect and the pluperfect only; kore + achi → korechi, kore + chilam → korechilam. The present imperfect and past imperfect forms lose their compound character. The auxiliary verb ach has undergone phonetic changes and has acquired the meaning of a suffix: -ch- in the present imperfect and -chil- in the past imperfect. These suffixes take upon themselves the function of indicating the imperfectness of an action, its continuity.
Thus, the two grammatical means, affixation and word composition, participate in the building of finite forms.

As has been stated, the categories of person and the honorific, similarly to the categories of mood and tense, are expressed in personal endings. The suffixes -it/-t-, -il/-l-, -i(y)a-/-e- indicate the character of the action from the point of view of aspect (perfectness—imperfectness) and mode of action (momentary—repeated, including habituality, frequency; continuity—non-continuity). In most cases when forms of the future tense are used, the suffix -ib-/b- performs the function of the pleonastic means (plenastic as regards personal affixes) of expressing the meaning of the tense categories; at the same time it has the historically installed possibility to signify several modal meanings—obligation, necessity, categoricality, polite request.

Compounding is the additional grammatical means with regard to affixation. Compound forms synthesise the grammatical meanings of the non-finite form, the lexical meaning of the auxiliary verb and the grammatical meanings of its finite forms. The synthesis of all these meanings makes it possible to express the resultativity of an action in the present and the past (in forms with the conjunctive ending in -i(y)a/-e) plus its perfectivity (under certain conditions it expresses frequentation) or the non-resultance of an action in the present and the past (in patterns with -ite forms) plus continuity, etc.

On the bases of the interaction of the meanings of the stem and the auxiliary units in the structure of finite forms, the following groups of temporal meanings can be stated:

1. Perfectness, if there is a result in the present (perfect) or in the past, when the action actually belong to the relatively remote past (pluperfect). Cf. the respective forms in the following passage; porontu jobon amar poscadgami hoiyaehilo; ei jonno kichu sotorko hoiya asite hoiyaehilo oddhetu bilomobo hdyache 'However, the enemy continued to pursue me, therefore I had to advance with some caution. This is what detained me.'

2. Imperfectness and continuousness in the present or in the past (present and past imperfect) : dorja bôndho korcho keno? 'Why are you shutting the door?' tini nibistoolte ekkhani uponnef poritechilen 'He was reading a novel with interest'.

3. Habituality, frequency, reiteration (frequentative, present) : tini amar kache protidin a siten 'He came to see me every day' : se skule jay 'He goes to school'.

4. Momentary perfectness in the indefinite past (preterite) : soinnogôn nodi par hoilo ebon hoûtat sotruxe akkromon korilo 'The army crossed the river and attacked the enemy unexpectedly'.

5. Relegation of the action to the future without the distinction of perfect—imperfect (future tense) : poribo/pörbo 'I shall read' and 'I shall have read'.
Beside these fundamental, direct meanings, the forms of the indicative mood have secondary or transferred meanings—temporal and modal. Accordingly, similarly to other languages, finite verb forms in Bengali are polysemic. The polysemy of the Bengali temporal forms is connected with the structure of the finite forms system as a whole (with the existence of the indicative and imperative forms only), with the specifics of the finite forms structure and the functions of forming elements, which have been discussed above. Thanks to this, the forms of the future have no aspect distinctions, but can be used in different modal implication, e.g. map koben amake 'Excuse me', ami sare dostar garite jaiboi 'I must leave by the 10:30 train'. The absence of special means to denote unreal action is compensated by certain functions of the finite forms of the indicative mood in special syntactic conditions, as, e.g. in the frequentative forms: ami apnar kache astam, tabu jani na somoy pabo ki na 'I would have come to you, but I don’t know whether I’ll time', or the present: ami jodi bissram korte pai! 'If I could rest for a moment!'

The most polysemic are the forms of the present tense. The vast scope of their grammatical meanings in the general system of the grammatical meanings of finite forms deserves attention.

The basic meaning of the present is that of a habitual process or action always occurring in such a way; see the above example. Consequently, the present is used to make statements, to express general truths, to give definitions of notions and concepts, and also to designate the actions or states characteristic of the doer. Thus, in its aspect meaning the present is to a certain degree opposed to the present imperfect and correlated with the frequentative. As regards its temporal meaning, the present is the most flexible of all temporal forms. The present is used to denote actions with reference to the past (the historical present) and those that will take place in the immediate future:... ami totokkhon ei masik pōttrotay coh buliye nilo'... and meantime I’ll take a look at the journal'. The future action expressed by the forms of the present very often has different additional shades of meaning—that of possibility: ... na berate, tor abar matha dôre'... if you don’t go out for a walk, you’ll have a headache again'; that of indefiniteness: ami ki kori? 'What am I to do?'; and even that of unreality.

The polysemy of the verb forms appears to be basis for the emergency of synonymic relations between the isolated meanings of the verb forms. Such, for example, are the present (see the above examples) the present imperfect: aschi 'I'm coming', and the preterite collum 'I'll be going'—with the meaning of the immediate future. Cf. also the present used with the meaning of the historical present and the pluperfect: turkira dados sotoker prarombhe bōngodese aise (=asiyachilo) 'The Turkic peoples come (=came) to Bengal at the very beginning of the 12th century'; the present indicating an action in the past and the preterite: tokhon se amake bōle (=blilo)...' And then he tells (=told) me...
Imperative Mood

The imperative mood has two sets of forms: those of the present and the future. All the forms are built by adding personal endings to the verbal stem.

Personal affixes of the imperative mood forms:

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ami</strong></td>
<td><strong>tumi</strong></td>
<td><strong>se</strong></td>
</tr>
<tr>
<td><strong>tui</strong></td>
<td><strong>apni</strong></td>
<td><strong>tini</strong></td>
</tr>
</tbody>
</table>

**Present**  | **Future**
---|---
-i | -is, -s
-
-o, arch, -oho | -io/-o
-un, -n | -uk, -k
-un, -n | 

Forms of the present tense designate exhortation to perform an action that is to take place right after the moment of speech. Exhortation as such in the present tense forms is not only a request to perform an action right away, but also a peremptory command or order. Forms of the future tense signify an exhortative attitude towards the action that is to take place some time in the future in sentences like that, an indication of futurity is normally expressed by the words signifying me. The future tense forms are not used to express an order, rather, they lessen the emphasis of the order or the prohibition and serve to express advice, desire, etc.

A polite exhortation with reference to the future finds expression also in the indicative future tense (see above).
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.

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

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

\[
\begin{align*}
&\text{var} - \text{um} \quad \text{var} - \text{unga!} \\
&\text{ke!} - \text{ir} \quad \text{var} - \text{irha!} \\
&\text{cey} - \text{min} \quad \text{cey} - \text{min} - \text{ga!}
\end{align*}
\]

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 (−am) to verbal noun stems (varal−am) (Pohal−am).

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