Chapter 5
BENGALI AND TAMIL CASE

The noun has four cases: nominative, objective, genitive and instrumental-locative. The cases affixes of the Plural and of the Singular are the same, with the exception of the nominative.

Nominative: zero, -e, -y, -te, -ete (sing); -ra, -era (pl);
Objective: zero -ke, -re, -ere, -e, -y, -te, -ete;
Genitive: -r, -er;
Instrumental-locative: -e, -y, -te, -ete.

The affix of cases is joined to the stem of the word equal to the zero nominative form, or to the stem which is complicated by the formant of number (= definitive affix): meye 'woman' -meye -r, meye -ti -r, meye -d -er, meye -guli-

And so, every case has a set of affixes of its own. The choice of affix in every concrete position is stipulated by several factors.

The nature of the final sound of the word. According to this factor, nouns are divided into four different groups.

Group 1 comprises words ending in a consonant and a syllabic a, o/a/. The singular forms of nouns of group 1 in the nominative, objective and instrumental-locative cases take on-e, -ete (from the set -e, -y, -te, -ete); in the genitive singular -the affix -er; in the nominative plural -era. However, this rule is not ironclad. Thus, the nominative plural can sometimes end in-ra, thereby giving rise to the form balokra, parallel to balokera.

Group 2 comprises words ending in the vowel -a/-a/, which in the nominative, objective and instrumental-locative cases singular take on -r; in the nominative plural- -ra, Here, too, deviations are likely to occur. Thus, the affix -y is rather easily replaced by-te, the form karkhanaye coexisting with the form karkhanay.

Group 3 comprises works ending in -i/-i, -T/-, -u, -v, -e, -o in the nominative, objective and instrumental-locative cases singular the affix -te (from the set mentioned above) is used; the genitive singular takes on the ending -r, the nominative plural—ra.

Group 4 comprises monosyllabic words and words ending in two vowels. These take or -e, -er, -era, depending on the case. Linked by means of the semivowel y. Here, again, deviations are possible, both the forms bhaiyer, boiyer and bhai, boir are used.

If there is a formant of number in the word, the case affix follows it. The resulting vowel or consonant stem-final determines the choice of the case affix in the same way as described above; e.g. cithita -y, bhaid-er, boigulo-r, boiguli-te.

2. The character of the noun according to the animate-inanimate category. As a rule, the
The affix -e in the nominative singular is largely linked with the generalizing implication of the noun in the given context, and with the indefiniteness it signifies: ..... babu, manuse je sekhane ki kore sukhe thake ami ta abebe paire’ how people (i.e. a human being in general) can live there happily, I do not understand, sir; aemon rabis manuse lekhe ‘And people right such nonsense!

We see now that the categories of definiteness-indefiniteness and person-non person interact not only with the category of number, but also with that of case.

4. The stylistic aspect of usage. In the literary language of prose writing, which basically reflects the main trends in the language development, the affixes-e,-y,-te-ete are not, as a rule used in the objective case and are used very rarely in the nominative, following the rules noted above. The affix-re is not typical of Bengali literary prose writing either, although it is very widely used in poetry, proverbs and sayings. The deviations from what is know to be the norm are called by metre distinctions, the general melodic pattern of the verse and other reasons for example,

lej nōre, chaya tari noriche mukure konomote seta sajho kore na kukure

‘As the tail moves, so does its reflection in the mirror, the dog cannot bear it.

‘Kukure’ dog does not signify a dog in general; a very concrete dog is meant here, yet the word ends in-e, for it thymes with mukure ‘in the mirror’

The nominative plural ending in-ra is sometimes used both with animate nouns (including also unintelligent beings) and inanimate ones, e.g. Phulera, flowers, Pakhira ‘birds’ chhelera ‘children’ mayera ‘mothers’.
Similar forms of nouns of different categories are used as a specific artistic device that helps the poet to emphasise the homogeneity of the nouns. The personification of inanimate objects inherent in poetry also leads to the unusual application of forms:

Dhonitire Protidhoni soda boengo kore dhonir kache zini se je pache dhora pore 'The echo always distorts the sound in order not to be indebted to the sound;

There are some other factors that stipulate the choice of case forms. Thus, an animate noun is used in the objective case with an affix when it is necessary to accentuate the object, when the objective case has the dative -iative meaning, etc. For example ..................

'Ido re buke du hat mele entobihin djianake'

Embrace in your soul, with your arms wide apart, the infinite unknow;

We will return to the problem of case forms in the section 'word combinations', where we discuss their semantics and combinability. Here we would like just to point out that among the indirect forms the genitive case is opposed to the objective and instrumental - locative cases as an adnominal to an ad verbal case. Slightly different, perhaps, is the genitive possessive used with a verb of being, yet this does not breach the rule. All the noun forms, as well as post positions of nominal origin, combine with the genitive case form. All the verb forms and postpositions of verbal origin combine with the objective case form. An exception to the general rule are the post positions formed on the basis of predicative word combinations (take, chara) or as a result of decomposition of compounds (omujayi, bisoye etc). The form of the noun in combination with the postpositions of the type can be appropriately described as the word stem or the nominative case form - just like a noun in word composition.

On the other hand, one may speak of the opposition of the form -e (-te) to all other noun forms. Practically, it is a form common to all ad verbal cases. The form -e (-te) Participates in constructions like gache phiil daey 'tree gives fruit' a mon rabis nanuse lekhe (see above'P.57) and also like tulite aka I the eyebrcus/touched up by the brush' banlay baekto kora/ the thoughts/ expressed in Bengali, matlay tola 'to lift up to the head' ghore thaka 'to be in the room', ghore dhoka 'to enter the room' and others (see also P. 106) All these examples show that the form in -e (-te) can reflect any relationship between the noun and the verb- subjective, objective, locative, instrumental causal. No postposition can be used with it. As do the affix, it is an indicator of an adverbal character. Interconnected will the plausibility of the form -e (-te) is the lack of distinction of personal-impersonal meaning in such sentences as: thano day gola dhorecho' (her) throat was constricted with the cold; This sentence can also be interpreted as, the cold constricted (her) throat' according to the personal- non personal opposition.
Tamil Case

Objective Case (Tamil)

To make the object specific, ai—the objective case marker is added to it. Now the object becomes a particular object known to speaker and hearer.

e.g. kār ottu – [kār ottu] – drive car.
(car in general)
Kār + ai = karay – ottu—Drive the car (the particular car)
Pāl vāṅgu – buy milk
Pālai vaṅgu – buy the milk
Kāy aRukku – cut vegetables
Kāy naRUKKU – cut the vegetables

1. Addition of ai in the above examples has not made any formal change in the objects kār, or kāy or the second verbs (4.1)

2. But with Nouns of other Patterns certain changes occur, when ay is added.

4.1 nāy (dog) nāyai
kāl (leg) kālai
ūr (town, native place) ūrai
avar (he) avarai
marumahaN (nephew) marUmahanai

No change
Note the pattern of nouns

1. Single long vowel + consonant
other than ‘m’
2. More than one vowel; Final consonant
other than ‘m’

4.2 Pandu (ball) pandUai
adu (it) aduai
nākkku (tongue) nākkkuai
kātRRU (wind) KātRRuai

pattern – Noun ends ‘U’
change – Final ‘U’
dropped before ‘ai’ is added

Example: Pandai visu – throw the ball.
adai eri – throw it (away)
nākkkai nitxu – put out the tongue (literally ‘nittn means lengthen eum

4.2.3. kāppi (coffee) – Kāppiyai
peṭṭi (box) peṭṭiyai
tea – tiyai
kārai – kāraiya

Pattern
noun ends in i, ī, e, e, or ai change ʏ,
inserted between Noun and ai.
Example: Kăppiyai āRRu – Make the coffee cool.
   Pettiyai nakarttu – move the box.
   tiyai ańgē vai – keep the tea there.
   karaiyai mūru – close the shop.

4.2.4. ammā – ammāvai
   Pasu (cow) – pasuvai
   Pū (flower) – pūvai
   Rērio (Radio) – rēriovai
   Stāv (stove) – stāvai

   Pattern
   Noun ends in a, ā, U, Ù, o, o’er
   aʊ — change – V is inserted between noun and ‘ai’.

Example: appāvai uraNe sūppīru — call father at once
   (father) (at once) (call)
   pūvai mējai mēl vai – keep the flower on the table
   (flower) (table) (on) (keep)
   Pasuvai ańgē kattu (tie) – tie the cow there.
   rēryōvai anai / mūru (Put off/ close) – Switch off the radio.
   Stāvay anai – put out the Stove (eRRu –light

4.2.5. kań (eye) – kańnai
   pal (tooth) – pallai
   nam (we-pronoun-oblique)
   nam may [nam-nammāi] (us)
   poy (lie, salsehood) poy yai
   poN (gold) poNNai
   kal (liquor, today) – kaLLai

   Pattern of noun sigle short vowel +
   consonant change – Final consonant is
doubled before ai is added.

Example: Pllai mutalil (first) tey (brush) — brush the tooth (teeth) first
   kańnai mūru – close they eye.
   tiNnai (tin) mēlē (up) vai — keep the tin up.

All the above rules are generally applicable wherever two words or parts of words—
[ of the patterns in 4, 2, 3, 4, 5 ] combine together. But there are also some rules (1) specially
before ai (2) and before any case marker including ai.

4.3 After ai is added to the noun (object); the k, c, t, or p in the beginning of the next word
is doubled.
Päli + kuri — drink the milk;  
avaLay + kuppiru — avaLay K Kuppiru — call her  
Kalai + kazhuvu (wash) = kälai K Kazhuru — Wash the leg.  
vēlaiyai (work) + cey = velaiyai cey — do the work  
unu Mauiyai (truth) + col (tell, say) = unumaiyai col — tell the truth

PettiyaI + tīRa (open) = pettiYaitiRa — Open the box.  
Śāviyai (key) + tā = Śāviaittā — give the key  
avaNai + pār (see) = aaNaippār — look at him  
pūttai (lock-noun) + pūttu (lock-verb) = pūttai pūttu — lock the lock

4.4.1 Nouns changing in form before taking ai or any case marker

<table>
<thead>
<tr>
<th>Noun</th>
<th>Pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>maram — maratt + ai — marattai</td>
<td>Nouns ending in ‘m’ change ‘m’ dropped and replaced by tt before case marker ai</td>
</tr>
<tr>
<td>pazham — pazhatt + ai — pazhattai</td>
<td></td>
</tr>
<tr>
<td>pāram — pāratt +ai — parattai</td>
<td></td>
</tr>
<tr>
<td>śingam — śingatt + ai — śingattai</td>
<td></td>
</tr>
</tbody>
</table>

anda marattaip pār — See that three.  
pazhattait tiNNu — eat the fruit.  
UN pārattaip pariEN — Why don’t you read your lesson?  
eN puttahattaik konungal — give my book.

4.4.2 kayiRU (rope) — kayiRR + ai = kayiTRai  
VayiRu (Stomach) vayiRR + ai = vayiTRai  
āRu (river) āRR + ai = āTRai  
kīnaRu (well) kīnaRR + ai = kīnaTRai  
ŚeRu (mud) ŚeRR + ai = ŚeTRai  
āRu — six is an exception to this rule.  

4.4.3. viṟu (house) viṭṭ + ai = viṭṭai |
| kāru (jungle) kāṭṭ + ai = kāṭṭai |
| māru — matt + ai = māṭṭai |
| āru (goat) āṭṭ + ai = āṭṭai |

viṭṭai perukku (sweep — sweep (clean) the house  
māṭṭai KaRa (milk) — the cow  
āṭṭai viraiṭū — (chase) the goat away  
nāṭṭai poTRU (regard with respect) respect (Cherish) the country
Neuter Plural Pronouns

| avai – avaRR + ai = avaTRai | These are all III person neuter plural pronouns (for non humans, lifeless things, and also very young children) change Final ‘ai’ is replaced by a TR before ‘ai’ is added. |
| ivai – ivaRR + ai = ivaTRi | |
| evai – evaRR + ai = evaTRaiRa | |

all (inclusive) things – ella (m) – (m)
replaced by vaTR – ella vaTRiyum

avaRRai, ivaRRai etc can be substituted by avaihalai, ivaihalai etc meaning those, these etc.

Example: ivaihaLai ingēvai – keep them here.
ella vaTRiyum eRi – throw all of them away.
avai yär kuzhandaihal? avaihaLaik kūPPiru – whose children are they?

Some more sentences for practice

Kadavu – kadavait tiRa / tiRavungaL— Open the door.
jaNNal – (window) jaNNalai mūru / mūrungaL – Shut the window
viLakku – (light) viLakkaip pōru – switch on the light
i. vi. yai / rēdiyō vai / fēNai P Pōru — Switch on the T.V./ Radio / Fan.
Śippu (comp) sippai ēru — get / take the comb
talai (head) talaiyai vāru – comb your head (hair)
muham (sace) muhattait turai – wipe (clean) the face
Śattai (shirt / dress) sūtaiyai pōru – put on the shirt / dress
tōśaiyais sāppiru – eat the dosa
eNā paṇattaik kōrungaL – give my money
vițṭais sāriyāhāp pūtungaL – lock the house properly.
tuți (cloth) tuțiyait tuvai – wash the clothes
kāppi / tīyai pōru – make coffee / tea
paṛukkai (bedding) paṛukkaiyai pōru – make the bed
ungal tiKKattaik kūTTungaL (show) – show your ticket.
pēNāvaik konduvā (bring) —— bring the pen.
ABLATIVE CASE

The post position ‘inundu’ is added to the locative case marker ‘iF and ‘iranT giving the meaning ‘form’.

maraaltil + irundu = marattilirundu (from the tree)
eNNiram + irundu = eNNramirundu (from n.e)
marattilirundu Kizhe iRangu — climb / get down from the tree
marariyilirundu eNNa Saptam ? — What is that sound from upstairs?
Karilirundu pettiaik kondu va — bring the box from the car.
oruppirirundu Pälai iRakkku — get the milk down from the oven.
avaliramirundu karitam illai — no letter from her.
ammaviramirundu kāsu kondu va — bring money / change from mother.
Pangilirundu Panam eru — withdraw / take money from the bank.
akka puLLükürratilirundu iNNum varavillay — elder sister hasn’t come from the school yet.
Pattu maniyilirundu vēlay — work (starts) from 10 O’clock.
āru maniyilirundu oNbadu Paṇi varai māraham — Drama is from Six O’clock to nine O’clock.
kuzhandaiyiriamirundu peNaivai vāngu — get the pen from the child.
pazhattilirandu saRu pizhi — Squeeze the juice from the fruit.
However ‘irundu’ can be directly added to adverbs of place, ex. aṅge irundu irandu mathy — 2 miles from there.
ingirundu ingeyirundu PaLLikkuram po — go to the scholl from here.
ingirundu kapitam vandadu ? — from where did the letter come?
ingirundu pamlāy evaLavu tūram ? — how far is Bombay from here?

INSTRUMENTAL CASE

[ By, By means of, with, Made of, out of, Because of etc. ]
āl, ale are the Instrumental case markers added to the Nouns.
katti + āl = kattiyāl (by / with knife)
paṇam + ale = paṇattale (with / by money)
eN + āl = eNNāl = by me
UN + ale = UNNale = by you.

I. by means of
kayiTRāl Kaṭṭu — bind with rope
kālāl Uday — kick with leg
ezhāl perukku — multiply with seven
eNNāl mūriyādu — Not possible for me
UNNāl mūriyum — you can, possible for you.

II. With, made of, out of.
  tāṅgattal ṣaṅgili — chain made of gold.
  maṅnāl pāNay — pot made of earth
  rapparāl pommay — toy made of rubber.

III. Because of, due to
  mazhaiyāl sēdam — detraction due to rain
  veyyitāl talaivali — head ache due to heat
  kosuvāl tollay — botheration because of mosquitos

IV. By virtue of, on account of
  vayadāl periyavar — (He is) Senior by age
  azhagāl karvam — proud of beauty.
  paṅattāl timir — arrogant because of wealth.

Some more Sentences

UN pēNāvāl ezhudu — write with your pen.
Sōppāl Kazhuvu — wash with soap.
tuṅiyāl tūrai — wipe with cloth.
mūriyal mūru — cover with lid.
visīyiyal visīRu — fan with hand fan.
mazhaiyāl sēRu — Mud because of rain.
Pasaiyāl ŏṭṭu — Stick with gum.
eNNāl mūriyādu — I can’t do it.
UNNāl mūriyumā — Is it possible to you?

Sentences of the following pattern will be of great use with the Instrumental marker.
Instrumental from of noun + Infinite form of verb + mūriyādu — cannot / not possible / mūriyum — can / possible.

Some Infinitive forms—

<table>
<thead>
<tr>
<th>Vā</th>
<th>Vara</th>
<th>(Inf.) to come</th>
</tr>
</thead>
<tbody>
<tr>
<td>pō</td>
<td>pōha</td>
<td>to go</td>
</tr>
<tr>
<td>māra</td>
<td>narakka</td>
<td>to walk</td>
</tr>
</tbody>
</table>
DATIVE CASE

(To, For, With reference to, Happening to etc. etc.)

The noun to which Dative marker is added becomes the object directly related to the verb or predicate in the sentence. In other words, it is the person I thing around which the rest of the sentence revolves. So dative is used to make all statements, discriptions, queries, comments, etc. etc. about a person / thing /Situation etc.

The Dative marker (basically [-KU] occurs in five forms, dependig on the pattern of nouns that take it.

1. [-akk] is added to the following First and second person pronouns and Reflexive Pronouns only.

<table>
<thead>
<tr>
<th>Obl.</th>
<th>Dat.</th>
<th>Dative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pers Sg.</td>
<td>naN</td>
<td>eN + akku</td>
</tr>
<tr>
<td>2. Pers Pl</td>
<td>nām</td>
<td>nam + akku</td>
</tr>
<tr>
<td>3. nāngal.</td>
<td>em</td>
<td>akku</td>
</tr>
<tr>
<td>4. pers Sg.</td>
<td>nī</td>
<td>UN + akku</td>
</tr>
<tr>
<td>5. Pers. (formal)</td>
<td>nir</td>
<td>Um + akku</td>
</tr>
</tbody>
</table>
Reglexive Pronouns ‘oneself’ Sg.

taN — taN + akku = taNakku

Reglexive Pronouns Pl.

tam — tam + akku = tamakku

2. (–aRku) is added only to the following Neuter singular pronouns and neuter personal nouns.

It adu + aRku = adaRku
This idu + aRku = idaRku
Which edu + aRku = edaRku
Seeing pārppadu + aRku = pārppadaRku
coming varuvadu + aRku = varuvadaRku

3. [–kku] added to nouns ending in i, ī, ai and U.

Paśi + kku = Paśikku
Ī + kku = ikku
karaï + kku = karaikkku
kāśu + kku = kāśukku

4 & 5. (–UKKU / iRKU)

Either one of these above markers i, e, UKKU or iRku is added to all the other nouns and Pronouns take only (–UKKU) (–iRKU) is slightly more literary and optional.

Humans (only UKKU)

engaL + UKKU = engaLukku
ungaL + UKKU = ungaLukku
avaN + UKKU = avaNUKKU
yār + UKKU = yārUKKU
rāman + UKKU = rāmaNUKKU

Neuter (UKKu or iRku)

pāl + UKKU / iRku = pālUKKU
vīru + iRku = vītīiRku
vayiRu + UKKU = vayiTRUKKU
ava + iRku = avaTRiRku
Functions of the Dative

Dative case has a very wide range of applications. Some of the important usages are given below, with their meaning range.

1. to, towards, towards a destination, Purpose, goal, state etc. Particularly when the verbs for ‘go’ ‘come’ etc are used.

   eg.  
   eN vittUKKU vă — come to my house.  
   sikkiram vēlaikkku vă — come early to work.  
   ava Nōru  sāntik. ūp pōlāde — Don’t quarrel with him  
   oru muţiuvukku vāruṅgal — Please came to a decision  
   eN tiruṃanṭṭiRKU vāruṅgal — Please come to my marriage  
   eN piRanda nāLukku vāruṅgal — Please come to my birth-day (celebration)  
   iravu Sāppāṭṭukku vāruṅgal — Please come for dinner.  
   nāLaikkuk kālaiyil vāruṅgal — Please come tomorrow morning.  
   PālliikkūrattirRKup pō — Go to the school.  
   ippodu kovilukkup po — Go to the temple now.  
   Sikkiram ṭākṭar viṭṭukkkup pō — Go to the doctor’s house soon.  
   kamaṭṭavukku udavikkup pō — Go to kamāla’s help.  
   epparīp pōba? — How to go to Howrah?

2. a) to, (give, send, donate etc; to some one, some thing or some where)

   eg.  
   idai UN arunāvikkuk kōru — Give this to your mother  
   Kuzhandaikkku muttam kōru — Give a kiss to the coild  
   appāvukku marundu kōru — Give the medicine to father  
   appāvukkkuk kāppi kōru — Give the coffee to father  
   appāvukkkuk pānara kōru — Give money to father  
   appāvukkkup pāl kōru — Give milk to father  
   Pattirihaikkuk kdai aNUppu — Send a story to the magazine.  
   Pattirihaikkuk kāṭṭurai a Nuppu — Send or essay magazine.
Pattirihaikkuk kavidai aNuppu — Send a poem magazine.
Pattirihaikkkus SandațaNuppu — Send a Subscription magazine.

2. b) to (send, convey, offer etc to some one/some where).
Pambäykkut tandi koru — Send a telegram to Bombay.
ammavukkuk kuridam ezhudu — Write a letter to mother.
Kuzhandaiikkuk Kadai Sollu — Tell the child a story.
KaravuLukku eNRi Seluttu — Offer thanks to god.
KaravuLukku vanakkum Seluttu — Offer Salutations to god.
KaravuLukkup pirarttaNai Seluttu — Offer prayer to god.
KaravuLukkuk kanikkai seluttu — Give offering to god.
Kamalavukku eN vāzhttairit terivi — Convey my good wishes to Kamala.
Kamalavukku eN ārirvadattait terivi — Convey my blessings to Kamala.
Kamalavukku eN parattait terivi — Convey my congratulations to Kamala.
Kamalavukku eN mahanzt tiyait terivi — Convey my gladness to Kamala.
Kamalavukku eN varuttattait tirivi — Convey my regrets to Kamala.

c) for (in exchange for s.th.)
eN vēlaikkuk küli koru — Pay for my work (labour)
eN KeLvikup padil Sollu — Give reply to my question.
naRu rÜbaykkkus Śillaira kruṅgaL — Please give change for 100 rupees.
indap Pudirukku eNNa viLai — What is the answer to this riddle.
UN KeLvikku eNNiram viLai illai — I have no answer for your question.

3. a) to (have) like / dislike
Śi tāvukkukk kāPpi pirikkum — Seetha likes coffee
Śi tāvukku māmbazham pirikum — Seetha likes mangoes.
Śēharukku ti piippkkādu — Sekhar doesnot like tea
Śēharukku nāval piippkkādu — sekhar doesnot like novels.
avaNukku viLaiyarp piippkkādu — He doesn’t like to play.

b) to (know / not know)
eN tambikku hindi teriyum — my younger brother knows Hindi
ammāvukkut taiyal teriyum — mother knows tailoring.
appāvukku Sunil kavāskarait teriyum — Father knows Sunil Gavaskar.
eNakkup parada natliyam teriyadu — I do not know Bharata Natyam.
eNakku avarai teriyadu — I don’t know him
māmāvukku vangali teriyadu — Uncle does not know Bengali
c) to (understand / not understand)
kamalāvukkuk tamizh puriyuma? — Can Kamala understand Tamil?
avaLukkut tamizh naNRāhap puriyuma — She can understand Tamil very well.
eNakku adellām puriyādu — I cannot understand all those things.
indak kadai UNakkup puriyādu — You can’t understand this story.
d) be available / not available to
eNakku mudal parisu kirāikkum — First prize will come to me. (I will get first prize)
nāLaikkku Likkat kirāikkumā? — Would the ticket be available tomorrow?
eNakkum ingē iram kirāikkumā? — Can I also get some place here?
nāLaikkup panam kirāikkudu — can’t get the money tomorrow.
e) Wanted / not wanted for, need / not need to.
UṅgaLukku eNNa vērum? — What do you want?
eNakku andap pēNa vērum — I want that pen.
eNakku oru davi vērum — I want a help.
eNakku koṇjam ñyyuvērum — I want some rest.
eNakkuk koṇjam nimmadi vērum — I want peace of mind
eNakkuk orunāLvirumuRai vērum — I want one day leave.
eNakku avarai pārsuk vērum — I want to see him
UṅgaLukku indap puttham vēndāmā? — Don’t you need / want this book?
eNakku onRuma vēndām — I don’t want anything
kuzhandaiikkus säikkälät vendām — No chocolate for the child.

appāvukkus sola vendām — No need to tell father
avarukkut tondarvu korukka vendām — No need to bother him.

f) to (be able / not able) be possible / impossible.
UNakkuk aṅgē vara mūriyumā? — Would it be possible for you to come there?
eNakkuk nissayam mūriyum — It will be certainly possible for me.
ippūdu avarukkuk kuzhandaiyaip përkkka mūriyumā? — Will it be possible for him to see the child now?

Kuzhandaiikkku naṟakkka zhuṟyumā? — Can the child walk?
ingē eNakkuk vēlai seyya mūriyādu — I cannot work here.
Unakkuk idait dukka mūriyādu — you cannot lift this
avalukku iravil parikkka mūriyādu — She cannot read in the night.
eNakkup passukkāha niRka mūriyāda — I can’t stand for the bus.
UNakkuk kaṟṇa korukka mūriyādu — Can’t give you loan.

4. For (1. matching, fitting; 2. requirement)
kaikkku vaLai — bangle for the hands.

kazhattukkus Saṅgli — chian for the neck.

talaikkut toppi — hat for the head.

kaṇṇukkuk kaṇṇari — spectacles for eyes.

5. ‘With reference’ to (relation, connection, status)
ivar ūrukkup periyevar — He is the elder person of this town.
ivar eNakkku mēladihāri — This is my boss (superior)
nāN inda viṭṭukku yajanmāNāN — I am the master of this house.

rāmu eNakkku appaN — Ramu is my elder brother.
vimaḷā unNakkukśīNNaval — vumala is younger to you.
kōvinjērgalukkut terindavar — Govind is known to us. (He is no stranger)
ravi avarukkup pakkattu viṭṭukkārar — Ravi is his neighbour.
kaṇabadi eNakkut tamizh āsiryar — kamaa is my Tamil teacher.
sidā eNakkup pāṭu vahuppil SiNēhidi — Seetha is my friend in the music class
rāhavaN eNakkup pattu varuṣamāy vēṇḍiya var / naṇbar — Raghavan has been my friend / closely connected person for ten years (now)
māladi eNakkut tāy mādiri — Malati is like a mother for me.

6. happening to (State of being, feelings, emotions, attitudes, state of affairs etc.)
eNakkuk kaṟumaiyāNa talaivali — I have severe headache
avanukkup paiṭtiyam — He is mad.
tāṭtāvukku nāNku nāLāy irumal — Grandfather has cough since four days.

7. to, for (for the sake of, purpose of, for a specific purpose, object in view etc)
kerāsiNukku āridari — fighting for (getting) kerosene.
heLarāvukku āL tevai — wanted a (person for cooking cook)
viṭṭuvēlaiikku āL vēṇḍu mā? — want a person for household work?
śāmbārukku uppup pōṛu — Add salt to saraṭṭar
inda ezhaikku udavi seyyungaL— please help this poor person.
puravaikku kaṭṭi pōṛu — starch the saree.
Puravaikku iṣdiri pōṛu — apply soap for the saree
Kāyattukku marundu pōṛu — apply medicine to the wound.
talaikkut tāilam tāravu — apply hair oil to the head.
śiNimā rikkattukkup paṇam kōṛu — give money for cinema ticket.
vāṟhaikku ūbhahe apruttu — remind the (person) about the rent
tuzhandaiikkukk sāṭṭai tāi — Stitch a dress for the child.
kuzhandaiikkuv viLaiyāṭṭu Kāṭṭu — entertain the child.
kuzhandaiikkuv inās sāṭṭai periyadu — this dress is (too) big for the child.

8. to (possess, have (natural or acquired) features, qualities, assets etc) descriptive in usage.
kuraṅgukku vāl uṇṇu — monkeys have tails
Sidāvukku azhahav kangaL— Seetha has beautiful eyes.
Sidāvaukkku irandu pengaL— Seetha has two daughters.
Sidāvukku nalla vēlai — Seetha has a good job.
eNakku üril nilam, viṛu, sottu eduvum illai — I have no land or house on property or any thing in my native place.
Samaiyal vāykkku ruṣiyāka illai — This cooking is not tasty (to the palate)
Kamalāvukku nākkku nilam —
1) Too fussy and critical about food.
2) Impertinent speech over stepping one’s limit.
(lit) kamala has a long tongue.
RāmaNukkut timir adiham — Raman is very insolent arrogant
mallīhaippūvukku nalla maṇam uṇḍu — Jasmine has very nice fragrance.
ingē sambalpur pūravikku nalla madippu — Sambalpur sarees are very much appreciated (valued) here
9. Compare to
kāppikku ti paravāyillai — compared to coffee tea is better.
anda vittukku idu evvāLa vo vasadi — compared to that house, this so much more convenient.
aN Raikkku iNRu kūṭam kuRaivu — Compared that day (there is) less crowd today.
Kamalāvukku vimalā azhahu — Compared to Kamala, Vimala is nice looking.
10.  [ a ] For, per (rate, distribution, due etc.)
idai vārattīRku orumuRai suttam sey — clean this once a week.
āLukkkku oru tikkat — one ticket per head.
oru kūlōvukku eNNa vilai — What is the price for one kilo?
māttattīRku ayiram rūbay vittu vārāika — House rent is a thousand rupees per month.
oru vārattīRku ezhu nātkal — There are seven day per week.
[ b ] For, at (valued at, rate)
inda vilaikkuk kojukka muriyādu — Cannot give at this price.
vēlai kāriki evvālavu sambālam? — What are the wages for the servant maid?
indap purāvakkku mūrū mūrū mihavum adiharr — Hundred rupees is too much for this saree.

12. With reference to (location, limit, direction etc.)
tillikku ākarā mihavum pakkam — Agra is very near to Delhi.
kaṭṭikukku kizhē dūsi — dust under cot.
kōvulikkup pīṉāḷīl periya kuḷam — A big pond behind the temple.
donak karaikkku nērē ēṅgalvīru — Our house (is) (in front of) opposite to the shop.
udaṭṭukku mēṭē oru maṇṇam — A mole above the lip.

Śeṉnaṅkut teṟkō kaṉyākumāri — Kanyakumāri is South of Madras

Dative can be employed in getting ones entire bio date
1. Name — kuzhandalkku eṉṇa peyar? What is the child’s name?
   ungaḷukku enda ur? — Which native place?
   eṉaku soṇda ur saḷam — my native place is saḷam
2. Native Place —
3. Address — ungaḷukku vīru eṅgē? — Where is your house?
   Location — eṅgalvīru pavāṉībūrkkup pakkattil — Our house is near Bhawanipur.
   Direction — metrō stēṣāṉ ediril — opposite to metro station
4. Age — ungaḷukku etṭeṇai vayadu? — What is your age?
   eṉaku aimbadu vayadu — I am 50 years old.
5. Occupation — ungaḷukku ēṅgē vēḷai? — Where are you working?
   eṉakku āṣiriyar vēḷai — I am a teacher
   eṉakku tāṭṭi kambeṇiḷy vēḷai — I am working at the Tata company.
6. Salary — ungaḷukkus sambalam evvālavu? — What is (Salary) (how much) your salary?
eNakku mădam pattăyiram rūbāy āmbaLam — Ten thousand rupees per month is my salary.

ēngal maLaN rāmuvukku? — What about your son Ramu?

rāmuvukkum nalla varumārį? — Ramu has a good income also

7. Property — ungalukku ūrīl sottu ūndā? — do you have property in your native place.

ēNakku ūrīl irañdu vīṟu, koṇjam ninal ellām sondam — I have two houses and some land in my place belonging to me.

8. Children — ungalukku evvālavu kuzhandaiha? — how many children do you have?

ēNakku mūNru pīLLaihaL — I have three sons.

kaMaLāvukkuk kuzhandaiyē īllai — Kamla has no child at all.

9. Greetings — ungalukku mihavum naNri — thank you very much.

GENETTVE OR POSSESSIVE CASE — ‘of’

Just by placing two nouns next to each other, the ‘Possessive’ meaning ‘of’ may be got, as in the following examples.

rāmāN + kadai — rāmānkadai — Story of Rama
māmā + vīṟu — māmāvīṟu — uncle’s house.
Pal + vali — pal vali — tooth ache
nāy + vāl — nāyvāl = dog’s tail
avaN + kai — avanGai — his hand.

In the above cases there is no other change or case market when the first noun or pronoun takes the ‘possessive case’ forms a relation with the second noun.

It might be recalled that these nouns or pronouns do not undergo any change when they take the other cases also—(except the sandhi additions [y] or [u] if necessary)

Case

eg. [rāmāN + ay — rāmāNay] Accusative or
[Rāma as object] objective
[ rāmāN + āl — rāmāNāl ] Instrument
rāmāN + oru — rāmāNōru Sociative
ramaN + ukku — ramaNukku Dative
So also

avaN + ai — avaNai Objective
avaN + al — avaNal Instrumental
avaN + ṃru — avaNṛru Sociative
anaN + ukku — avanukku Dative

So they do not charge while taking possessive case also. Only difference is unlike other cases possessive case has no separate marker here.

Similarly other nouns and pronouns which CHANGE (forming their obliques) in other cases, do so, in the case of possessive also. As there is no possessive case marker, the changed noun or pronoun itself gives the possessive meaning.

<table>
<thead>
<tr>
<th>Oblique</th>
<th>Pronouns taking case</th>
<th>Oblique as well as</th>
</tr>
</thead>
<tbody>
<tr>
<td>I [ NaN]</td>
<td>[eNNay]</td>
<td>[en-Nāl]</td>
</tr>
<tr>
<td>We [naŋgal]</td>
<td>[eŋgal-ay]</td>
<td>[eŋgal-āl]</td>
</tr>
<tr>
<td>We [em]</td>
<td>[emrmay]</td>
<td>[em-māl]</td>
</tr>
<tr>
<td>you (sg) [ni]</td>
<td>[uNNay]</td>
<td>[UNNāl]</td>
</tr>
<tr>
<td>you (pl) [niŋgal]</td>
<td>[uŋgal-ay]</td>
<td>[uŋgal-āl]</td>
</tr>
<tr>
<td>oneself [tāN]</td>
<td>[tāNNay]</td>
<td>[tāNāl]</td>
</tr>
<tr>
<td>(pl) [tām]</td>
<td>[tāmmay]</td>
<td>[tāmnāl]</td>
</tr>
<tr>
<td>[adu]</td>
<td>[aday-adaNay]</td>
<td>[adaNāl]</td>
</tr>
<tr>
<td>(tree) maram</td>
<td>marattai</td>
<td>marattāl</td>
</tr>
<tr>
<td>(house) vīru</td>
<td>vittai</td>
<td>vittal</td>
</tr>
<tr>
<td>(stomach) vaRīRu</td>
<td>vayīRRai</td>
<td>vayīTRīRku</td>
</tr>
</tbody>
</table>

Thus:

eN vīru — my house

eŋgal paLlikkūram — our school

nam nāru — our country.
eNkai — your hand
engaL kuzhandai — your (pl. 1hon.sg.) child.
mām + nizhal (shade) - marattu nizhal — Shade of the tree.
kuLam + tanēr — kuLattut tanēr — tank water (tank) (water)
kayiRu + kaṭṭil — kayiTRu vali (paid) — S:omach ache.
 idu engaL tāttā vīṟu — this is our grand father’s house.
edu yār pēNā? — whose pen is that
edu kamalā pēNā — that is Kamala’s pen.
unGaL māmā pēr / peyar eNNa? — What is your uncle’s name?
enGaL māṇi peyar rāmasuvām — our uncle’s name is Ramaswamy.
rāhavaN enGaLasiriyar mahaN — Raghavan’s our teacher’s son.
Ungal ūr edu? — which is your native place?
enGaL ūr kōyambuttur — our native place is combatore.
idudāN enGaL anNaN vīṟu vāruGaL — this is my elder brother’s house come (in)

I) Above are examples where no addition / change is necessary for the ‘possessive’ function.

II) The following additions may also be found in possessive constructions along with the above forms.

a) [uray] uraiya (‘possessing’-from the verb urai — to have)
e.g. en + uraiya — eNNuraiya — my.
side + uraiya — sidevuraiya — seetha’s
 idu eN / eNNuraiya puttaham — this is my book.
UN/ UNNuraiya pai ēnge? — where is your bag?

b) [in]
maram — marattu + iN — marattiN — of the tree.
kuLam — kuLattu + iN — kuLattiN karai — bank of the pond.
avRu — aTRiN karai — river bank.
e.g. tambiyin aiśiriyar — younger brother’s teacher

kamalā eN māmāvīn peṇ — Kamala is my mama’s daughter.

eN māmaiyn peyar miNā — my mami’s name is Meena

UN vaiTRU valiyin kāraṇam ajiṇṇamtaN — only indigestion is the reason for your stomach ache

3. [adu] — (usually when the second noun is singular and neuter) (more literary usage)

eNadu peyar sundaram — my name is Sundaram.

(eN + adu)

emadu nāru (em + adu) — our country

Among these, [IN] and [uraya] are more used forms

idu yārumaiya kaṭṭāram? — whose watch is this?

indā, eNNuraiya kalāṇap paṭṭirikai — take (here is) my wedding invitation.

eNakkuk kalkattā kāli kōvilaip pārka vēṇarum — I wish to see calcutta’s kali temple

Kāliyin kōvil eN viṭṭilirundu mihavum pakkām — Kali’s temple is very near my house.

adaN pakkattīlā kaṅgai nadi? — is the river ganges near it?

illai kōyilin piNNāl kaṅgai nadi — No back of (behind the) temple is the reiver ganga.

kōyilin pakkattuk kaṟait teruvil eNā sāmāNum kiraikkum — in the bazaar near the temple all (kinds of) things are available.

When just the two nouns combine to form the ‘possessive’ compound, the general sandhi rules are applicable where necessary.

e.g. kai + piri (something to catch hold of) — kaippiri — kai + pai — kaippai — hand bag

kai + kuṭṭai — (small bit) — kaikkuṭṭai — hand kerchief

maram + pommai (toy) — marap pommai — wodden toy.

kiLi + kūṇru — kiLikkūṇdu — parrot’s cage.
veLLi Sukra (the graha) + kizhamai (the belonging to) — veLLikkizhamai —
‘Friday’

nāy + kuṭṭi (young) — nāykkuṭṭi — (PU) ?

mā + pzham — mambazham — mango

kāppi + poṟi — kāppippori — coffee powder

kurumabu + sāRu — karuppaṉiJaRu — Suger cane juice

neruppu + petṭi — neruppuppetṭi — match box.

ti + petṭi — tippetṭii — match box.

ti + kaṟai — tikkaṟai — tea stall.

The (m) ending of the noun may be dropped as in following:

māda + varumāNam — māda varumāNam — monthly income

kurumbam + vzhakkam — custom, tradition

kurumba vzhakkam — family tradition

e.g. nēTru + Seyadi — nēt Raiya Seydi

iNRU + pattirihai — iNRaiyap.

When the first noun refers to ‘time’ or period the final [U] or [ay] of the noun changes to (ay+a).

aNRU (those times, that day) + vzhakkam —

aNRaiya vzhakkam.

nāLai tomorrow + vizhā — nāLaiya vizhā.

Some Samples

idur pōNa māda / mādattuk kaṇakkku — This is last month’s account.

aṟutta vāra / varattuk kūṭtam eppōdu? — When is next week’s meeting?

eN appā pazhaiya kāla / kālattu maNidar — My father is a man of old times. (not of modern views)

iN Raiya nihazhssikkku yēr talaivar? — Who is the president for today’s programme?

aṟutta vārattup paṟtsaikkup paṟikka vēndāmā? — Don’t have to study for next week’s exams?
eN mūNRu mātas śamātāLam ēṅgé? — where is my salary for three months?

idu yāruraiya kalyāṇa / tirumanāp pattirīhai? — Whose marriage invitation is this.

**LOCATIVE CASE**

(At, In, With, Towards etc.)

il, itē and iram are the case markers

‘iram’ is used only after Nouns denoting humans, Gods, animals and birds, whereas il / ite is used for all others.

There is also slight difference in the meanings of il and iram.

il — in, at, within, inside etc.

iram — with, in ones possession / control, attitude towards one etc.

it / ilē — maram — marattil / tile — in / on the tree

iram — nāN — eNNiram — With me

avaN — avaNiram — with him

pambāyil nalla mazhai — heavy rains in Bombay

(street) teruvil viLakku illali — no lights in the street.

panattaiāp petṭiyil vai (keep) — Keep the money in the box.

anda nāRkāiyil māsi / ing illai — there is no nk in my pen.

eN kaiyil ēdu kāśu? (change / paisa) — Where from would I have money?

(study) paṟippil keṭṭikkāraN — he is very good at studies.

kāppiyil šarkkarai adhiam — too much sugar in the coffee.

mūRu mūbayil oru puṟavaṉ vāngu — buy a sarry in hundred rupees.

mazhāiyil naNaiyādē — don’t get wet in the rain (naNai — get drenched)

teruvil tuppādē — don’t spit in the street (road)

within — oru vārattil parīsai — Exams are (there) within a week.

Among — kandiji maNidaril oru manjikkam (gem) — Gandhijī was a gem among men.

iram : [ with one / one’s possession ]

andap pēNā eN Niram illai — that pen is not with me.
Sāvi ammāviram illai — key (is) not with mother.

2. With interaction.
avaLiram eNNa pēsū? (talk) — What is there to talk with her?
Saṅgariṇam nēTRU tāharāRU (clash, trouble) — had trouble with sankar yesterday.
ivarīram vāṅgāLiyil pēsū — talk to this person in Bengali.
appāviram sollāde — do not tell father.

3. From (with) at
appāviram āri vāngu — get beatings by fatheā
ammāviram tittu kēL — get scoldings from mother
akkāviram puttaham / pāṇam kēL — ask for book / money from elder sister.

4. Attitude, towards — for.
appāviram payam — fear for father.
ammāviram āsai — love for mother.
kuzhandaiyiram piriṇam — affection for child.

5. Good — to
yārīram pōha? [to go] — whom to go?
avaNīram pōhādē — don’t go to him.
karāvulīram pirārtaNai sey — pray to the god.
‘mēl’ a post position is also used in the sense of ‘with’, towards, for about’ etc.
amma mel kobam — angry with mother
andap puravaimēl āsai — liking for that sorry.
avaruukkup pēnhaLmēl veRuppu — he is dislike for women (he hates woman).

VOCATIVE CASE

While calling a person

The vocative case marker is added to the noun while calling / addressing a person/ persons. The noun may or may not undergo changes when vocative marker is added.

I. No change — (in formal situations)
e.g. mistar rāmaN! — Mr. Raman!
sundaram! — Sundaram!

II.  
[ē] may be added to the noun (to both human and non humans).

tāy — tāye! — Oh, mother!
araśāN — araśāNē! — Oh, king!
eRumbu — eRumbe! — Oh, ant!
maiNā — maiNāve! — Oh, mynah!
paravai — paravaiyē! — Oh, bird!
pu — pūvēl — Oh, flower.

III. The final (N) is dropped and preceding (a) is lengthened.

maNNaN — maNNā! — Oh, king!
PaiyaN — paiyā! — Oh, boy!
anNaN — anāN! — Oh, elder brother!
karuṇaN — karuṇāN! — Oh, eagle!

IV. Final (i) is lengthened.

tambi — tambī! Oh, younger brother!
anṇī — anṇī! Oh, elder brother’s wife!
Selvi — selvi! Oh, Selvi! (a proper name)

v) Final (ay) changes to (ay) (for humans) in more literary style.

kazhandai — kuzhandaY! — Oh, child!
anNNai — aNNāy! — Oh, mother!
pāvai — pāvāy! — Oh, maiden!

**SOCIATIVE CASE**

(with, along with, along, upto etc.)

ōrū and ūraṇ are the case markers

kamalā + ōrū = Kamalā vōrū — with Kamala.
eN + ōrū = eNNōrū — with me
kuzhandai + uraN = kuzhandaiyuraN — with the child.
I. with (Interaction between two person)
Kamalā vraṇāṇ pesu — talk to Kamala
appā vraṇāṇ enNā saṇḍai (quarrel)? — What is the quarrel with father for?
kluzhandaiyuraṇ viLāiyāru — Play with the child

II. With panttōru vā — come with money

III. along with
rāma Nōru pō — go with Rama
eNNUraṇ vā — come with me.
Kamala vōru pāru — sing with Kamala
yārōru pēsā? — Whom to talk to?
appāvōru sāppiru — eat with father.
idait teNōru sāppiru — eat this with honey

IV. coupled with
pisīyōru talaivali vēru (also) with hunger and head ache also (As if hunger was not enough, head ache also bothers)
(lag-pai) paīyōru paṇattai kānōm (not to be seen) Along with the bag, money is also gone.

V. Manner of the functioning
avaNai aNprōru kūppiru — Call (him) with affection. (disappointment) enMāRattōru pōNāN (he went) he went disappointed.
(lovingly) āsāiyōru sey — do it wholeheartedly. (care, attention) kavaNattoru pari—study carefully. (limit) aLavōru pēsu — talk limitedly
(starving) paṭtiNīyōru vandāN (he came) he came on empty stomach (had starved)
(reason) kāraṇattōru kēttāN — I asked with reason.
(reasoning) aRivōru pēsu — talk with some sense
(anger) kobattōru kēttāN — he asked angrily.

VI. Limit with in that and no (thing) more.
vittōru kira (stay put) — Stay put in the house (don't move out of the house)
neratdogu vara — come with in the time (don’t came late)
pessoru sari — (finished, that is all, over) only (talk) words (no action)
(that) adoru vru (leave) leave it at that (yesterday) mERTORU paritsai murindadu
(ended) Exams (are over) were there upto yesterday

VII. Wholly, Completely

talaiyoru kal — form head to feet
(basket) kurrayoru kavizh (turn upside down) empty the (whole) basket.
(root) veroru pirungu (uproot) pluck it right from the root.

Some more Sentences

yanuranesandai? — fight (ing) with whom?
ivunesai sey — work with this man / boy
kannanuresa serade — [don’t mix] — don’t mix with kannan
akkavuren pallikram po — go to school with elder sisiter
[fifth] nambikkaiyoru sey — do with faith (in success)
ammavuren iru — Stay with mother.
tambiyoru keram vilaiyuru — Play carrom with younger brother.
kuzhandaiyoru sandai porade (don’t make) — don’t fight / quarrel with the child
talaivaliyoru parikkate — don’t read [while having] head ache.
[fever] jurattoru veLiye pohade — don’t got our with fever
(empty hands) veRuungaiyoru pohade — don’t go with empty hands.
(politeness) mariyadaiyoru pesu — speak politely.
(right) vrimaiyoru kol — ask with right / demand.

Reference: Dr. Ranganayaki Mahapatra
Tamil Self-Taught (P. 52-59; 67-73; 87-102; 102-110)
S. K. Haldar, Bengali Language (P. 56-59)