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**A Grammar Of The Common Dialect Of The Tamulian
Language, Called Koṭuntami**

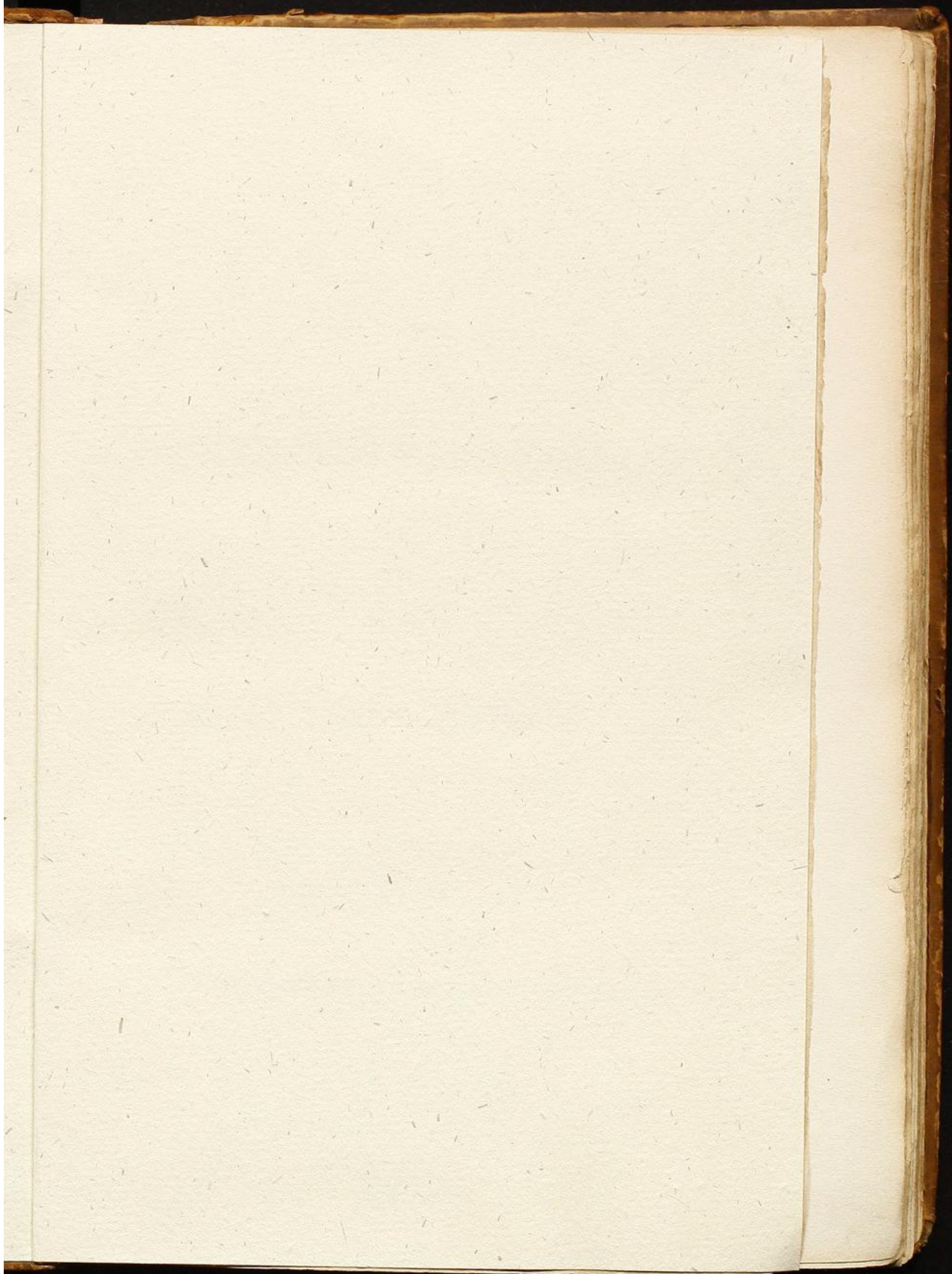
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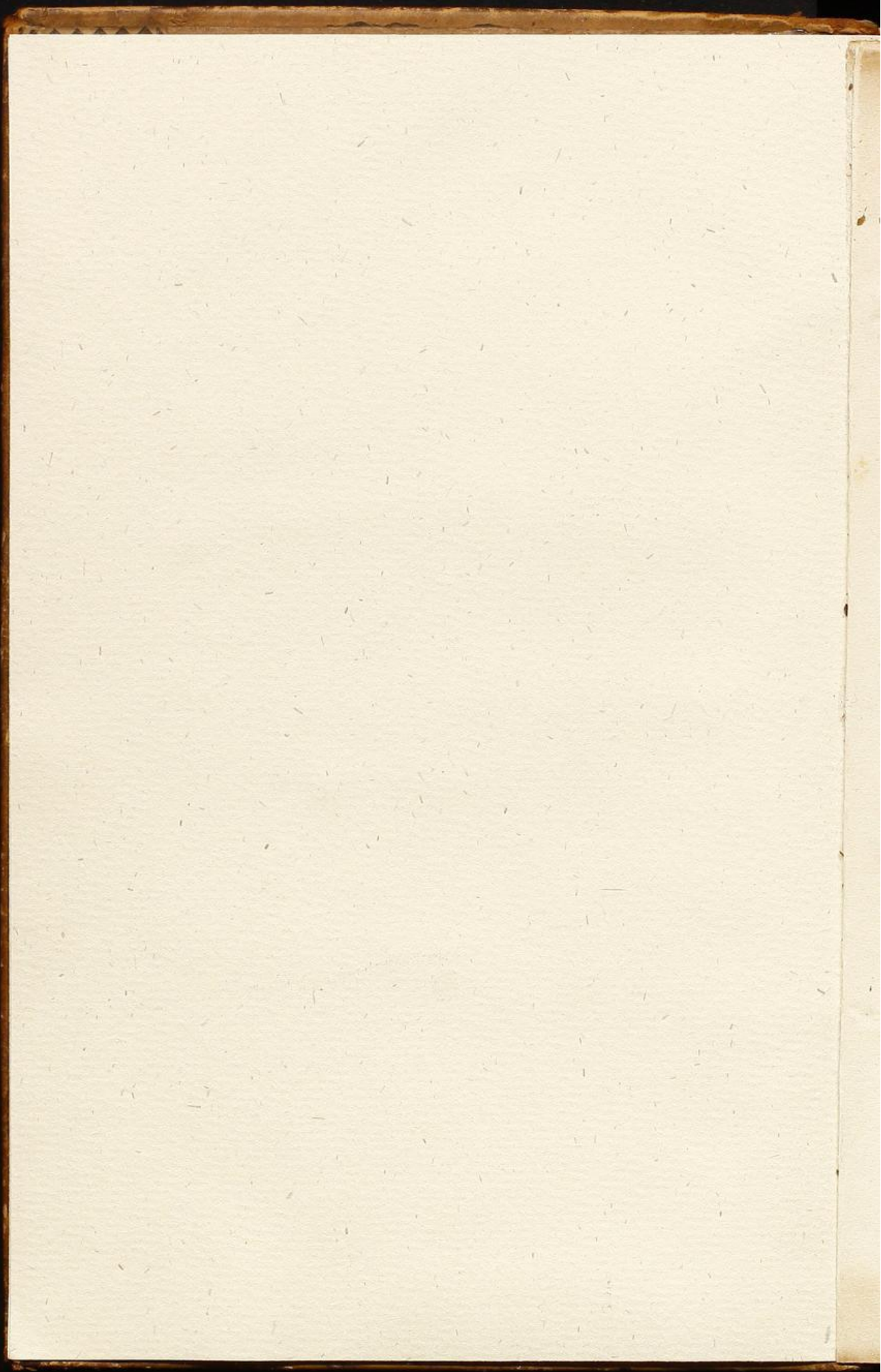
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urn:nbn:de:gbv:3:3-61978









A
GRAMMAR
OF THE COMMON DIALECT
OF THE
TAMULIAN LANGUAGE,

CALLED

செய்த தமிழ்

COMPOSED BY

R. F. Const: Joseph Beschi,

JESUIT MISSIONARY

AFTER A STUDY AND PRACTICE OF THIRTY YEARS.

TRANSLATED BY

CHRISTOPHER HENRY HORST,

MADRAS:

PRINTED AT THE VEPERY MISSION PRESS.

1831.

UNIVERSITÄTS- u. LANDESBIBLIOTHEK
HALLE (SAALE)



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Only in the two first sheets of the performance it has been found necessary to express the sound of Tamul letters and words in the Roman Character. To obviate ambiguity, the continental pronunciation of the vowels has been adopted, in the following manner:

A has the sound of the broad English and German A, in the word, what,

E sounds like the first E in the word, there.

I, if short, expresses the sound of I in the word, still; if long, it sounds as ee in Steel.

O as in English, in the word, Sore.

U is used to convey the sound of oo in Boos.

Ai as I long, in Idol.

Au sounds like ow, in Owl.

Ò, as eu in French.

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A
GRAMMAR
 OF THE
TAMIL LANGUAGE.

CHAPTER I.
 OF THE TAMIL LETTERS.

SECTION I.

Of the number and form of the Letters.

1. **T**HE Tamil Alphabet consists of thirty Letters, which they denominate எழுத்து: twelve of these are Vowels, and eighteen Consonants. The former are called உயிர், the latter கெழுத்து, as if one should say, *Soul* and *Body*; which is by no means absurd; for a Consonant without a Vowel, is a body without a soul: hence a Consonant, to which no Vowel is joined, is by them also called செத்தெழுத்து, that is, a *dead Letter*. Of the twelve Vowels five are short, and are called குறறெழுத்து: அ, a. இ, i. உ, u. ஏ, e. ஓ, o. Five are long, and are called தொடெழுத்து: ஆ, ā. ஈ, ī. ஊ, ū. எ, ē. ஒ, ō. The other two, which the Natives place among the long Vowels, are in fact Diphthongs: viz. ஐ, ai, and ஔ au. Here follow these twelve Vowels in the Tamil order. அ. ஆ. இ. ஈ. உ. ஊ. ஏ. எ. ஓ. ஔ. ஐ. ஔ.

2. The eighteen Consonants, likewise disposed in Tamil order are these.

க. ங. ச. ஞ. ட. ண. த. ந. ப. ம. ய. ர். வ. ள. ழ. ள. ற. ள. ள.
ka na ca na tu na na na ya va la ra ra

I shall express the power of each letter hereafter. From these letters they form others, which may more properly be called Syllables than Letters; as they are figures, in which Vowels are joined to Consonants. For the Tamil Natives do not follow the excellent European way of placing the Vowel after the Consonant in order to form syllables, but from the Consonant and Vowel joined together they make a third figure. And in like manner as they call the Vowel the soul, and the Consonant the body, so they fitly call these syllables உயிர்கூம்பு, as if they should say, *an animated Body*: but they use the figures of Vowels above represented only at the beginning of a sentence. And since the twelve Vowels may be joined to every Consonant, ஃ, excepted, each Consonant has twelve figures, which I shall here exhibit.

3. And (1) to express short *a*, they add nothing to the Consonant; the same figure, for *Ex.* க, expressing both the simple, final, mute, Consonant *k*, and the Syllable *ka*; and so with the rest: which certainly is not commendable, and perplexes young beginners. (2) In order to express long *á*, they add the figure ஸ. Thus கஸ. *ká*. தஸ. *tá*. பஸ. *pá*. &c. Except ண, ன, ற, to which ஸ is not joined as the other letters, to express long *á*, but they change the figure thus, ணு, னு, று. However, as the said figure ஸ stands also for the letter *ra*, it is liable to an Equivocation: thus தரம் can be read *tám*, *he himself*, speaking respectfully; or it may be read *taram*, denoting *times*: therefore some, when this figure expresses long *a*, write ஸ for distinction's sake, but when it stands for *ra*, they bend it's forefoot a little after the grandonic manner and write ர. But in their Grammar, which they call தன்னூல், in order to distinguish both the long *á* from the letter *ra*, and the simple Consonant from the Consonant united with short *a*; they teach that some signs, called புள்ளி should be placed over the figure. Thus when the letter is a simple Consonant, they say, this sign (°) should be put over it: for *Ex.* this word அர்த்தம், cannot be read *arattam*, as it would be if that sign were not put, but it is read *arttam*, *Signification*. But to obviate the second ambiguity,

if this figure π signifies long \acute{a} , nothing is superscribed: but if it expresses the short syllable ra , a mark is to be placed on it: for *Ex.* தரம் without any sign reads *tám*, with this sign தரம் reads *taram*. Thus the word, பரம் can be read *palá*, and then it has no mark, and signifies a certain tree: it may also be read *paler*, *many*, and then it is marked thus பரம். Thus மரம் if it be written மரம், is read *maler*, *Flowers*: if written மரம், it is read *malera*, and is the Infinitive of the Verb மலருகிறது, *to flourish*. In like manner, as the figure expressing e short and \acute{e} long, o short and \acute{o} long, are the same, they teach that for the sake of distinction; the long letters should be noted with no sign, but the short ones with this (—). So மெய் is read *méy* long, because the ம is marked with no sign, and means *feed*: but மெய் is read *mey* short, and signifies *Truth*. Thus பெய் without sign, is read *póy* long, and denotes *going*: but பெய் is read *poy* short, and signifies *a Lie*. However useful this would be, principally to beginners, I never saw these signs made use of any where, except in a few sentences, perhaps through the carelessness of the transcribers. I beg to mention, that I have devised another and easier mode to distinguish \acute{e} and \acute{o} long from the short ones: that is, if the Figure \ominus called *combu*, which serves for both, be written simply in this form, it stands for short e and o ; but if the upper limb be inflected, as I shall say below of long i , thus \ominus then \acute{e} and \acute{o} will be long. Thus மெய், *mey*, short; but மேய், *méy*, long. Thus பெய், *poy*, short; but பேய், *póy*, long. This method has been approved of and adopted by many. (3.) Instead of short i they add to all letters this figure (7). Thus இ, தி, டி, வி, &c. But to the letter ட, they either add the same sign, and write டெ which is more elegant, or else they write டி. (4) Long i they express by inflecting the said mark, thus; இ, தி, டி, வி, &c. (5) e , both short and long, they express, by placing before each letter this figure \ominus , which they call கொம்பு: \ominus த, \ominus த, \ominus ம, &c. (6) o , both short and long, they express, by placing before the figure, which they use to denote long $\acute{á}$, the \ominus , and

write கொ, லொ, னொ, ரொ, &c. (7) For the Diphthong *au* they place before each letter ூ, and after it ள, thus கொ[ூ] *kau*, தெ[ூ] *tau*, &c. But it might also be read *kol* hear; and *tal* scorpion; wherefore this way of writing is hardly ever used: but instead of the Diphthong they write a short *a*, and add *v*. Thus the noun *kauvai* is almost never written கொவை; but கவவை. (8) For to express the Diphthong *ai*, they put before each letter the figure ை, which they call சழி. Thus கை, *Kai*, the Hand, தை, *tai*, January, மை, *mai*, Ink, &c. Except னை, னை, லை, ளை, to which they add a particular figure in the beginning of a letter, and write னை, னை, லை, னை. (9) In expressing *u*, both short and long, they vary a good deal; however all its figures may be reduced to three. [1] From ூ comes ு, *ku*, கூ, *kú*; from ூ, ூ, ூ; from ூ, ூ, ூ; from ூ, ூ, ூ; from ூ, ூ, ூ; from ூ, ூ, ூ. [2] From ூ, ூ, ூ: from ூ, ூ, ூ: from ூ, ூ, ூ. [3] From ூ, ூ, ூ: from ூ, ூ, ூ: from ூ, ூ, ூ: from ூ, ூ, ூ: from ூ, ூ, ூ: from ூ, ூ, ூ: and from ூ, ூ, ூ. But in order to lay that at once before the reader's eye, what has been proposed separately: we shall here exhibit the figure of every character in the Tamil order, and explain their power hereafter.

SECTION II.

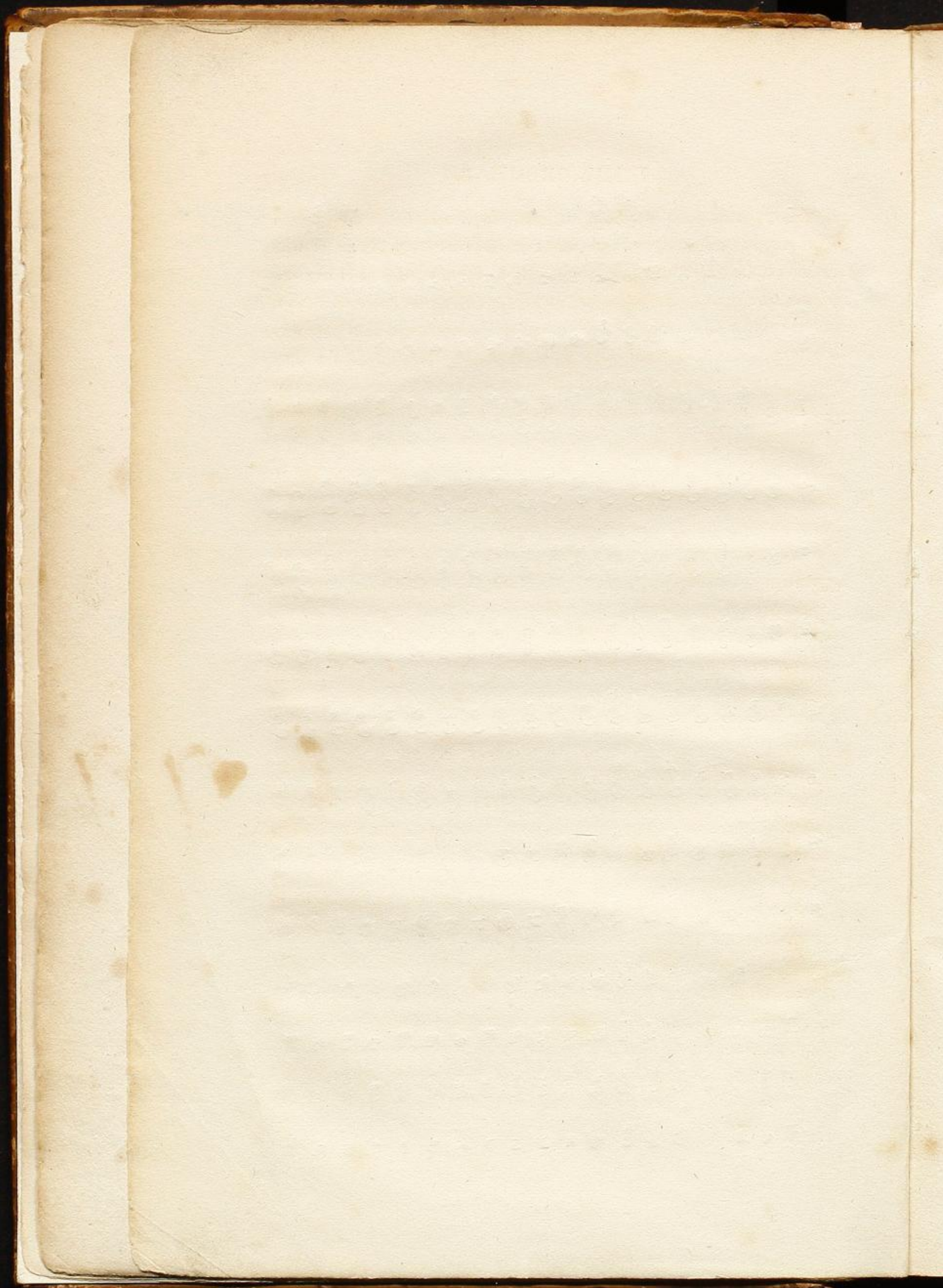
Of the power of the Letters.

4. To learn the power of the letters of any language whatever by a series of written precepts, is a tedious and difficult task: but the easiest and most compendious way is, to listen to a teacher, and to endeavour to imitate his pronunciation. For here the adage is verified in an eminent degree, *by erring we learn*. However, that nothing may seem to be wanting to the completion of this Work, I shall not so much explain, as briefly touch upon some points concerning the power of the letters of the Tamil language.

ூ at the beginning of a word expresses our *k*; but in the middle,

	a	á	i	í	u	ú	e	é	ai	o	ó	au	Final Consonant.	Sound.
அ	அ	ஆ	இ	ஈ	ஊ	஋	ஏ	ஈ	ஐ	ஔ	ஓ	ஔ	க	k
க	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ங்	ng
ங	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ச	s
ச	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ஞ்	nj
ஞ	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ட	d palatine,
ட	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ண	n palatine.
ண	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	த	t
த	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ந்	n
ந	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ப	p
ப	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ம	m
ம	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ய	y
ய	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ர	r
ர	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ல	l
ல	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	வ்	v
வ	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ழ்	l guttural.
ழ	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ள	l palatine.
ள	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ற்	tr
ற்	கா	கா	கி	கி	கூ	கூ	கே	கே	கை	கொ	கொ	கொ	ன்	n





if single, it is *g*; if doubled, it is *k*: thus காகம் is pronounced *kágam*, a Crow, and காக்கை, pronounce *kákai*, another name for a crow. ற. This letter occurs only before the letter க, and has the sound of *n* before *g*, as in the word *Anger*, which in Tamil characters would be written, எறகர். ச in the beginning of a word, and in the middle, if single, sounds almost like an *s*; thus சூ is pronounced *susi*, purity: but when it is double, pronounce it as in English *cha*: thus அச்சம் is pronounced *acham*, Fear. ஞ has the same sound as *nh* in Portuguese; *n* in Spanish; *gn* in French and Italian; and what *nya*, pronounced as one syllable, would sound in English. It is usually written before ச, and then it is pronounced as in French *n* and *g* in the word *ange*; thus அஞ்சினேன், pronounce *anginén*, I have feared &c. த, in the beginning of a word, and when it is double in the middle, sounds as *t*; but single in the middle of a word, it answers to our *d*: thus துதிதநான, read *tudittán*, he has praised. ட has the sound of the letter *n*; it is used at the beginning of words, and in the middle only before த, which is then pronounced as *d*: thus அடதம், is read *andam*, the End. ப at the beginning of a word, and in the middle, if doubled, has the sound of the letter *p*; but in the middle, if it be not doubled, it is the same as *b*: thus பகைப்பான், is read *pagueipán* and சபை, *sabai*. ம is the same as *m*. ய is *y* Consonant. ர is *r*. ல is *l*. வ, *v*. ற if single, has the sound of a double *r*: thus திறம read *tirram*, Strength. But if it be doubled, it is equivalent to two *tt*: thus குற்றம is read *kuttam*, Guilt. Lastly, if it stands after the Consonant ன, it is pronounced as a soft *d*. thus என்று, நன்றி. &c. ன is *n*, which however never comes by itself like த, in the beginning of a word, but only in the middle or at the end, as சொன்னேன். There remain yet four letters, which differ a good deal in sound from ours, and whose Pronunciation is not easily attained by Foreigners. The first is ட: this, when it is single, is thus pronounced: bend the tongue quite back, so as to touch the roof of the mouth, then impel it with vehemence, pronouncing between *da* and *ra*. But when it is double, with the same motion of the tongue pronounce *ta*. Lastly, if it be single, but a Consonant before an-

other Consonant, as in this word துடய, then it is pronounced as the Consonant *t*. ண : this letter is pronounced as *n*, the tongue being bent in the same manner : wherefore it agrees well with ட, before which no other *n* Consonant but this is ever written. ண is a kind of *l*, which is pronounced by bending the tongue a little upwards till to the middle of the palate, or by licking the palate whilst you pronounce *la, li, lu, &c.* ண is also another *l*, which is pronounced with a coarser sound, the tongue being bent quite back to the hindermost part of the palate. I shall say no more about the sound of the letters, as it cannot be communicated by written precepts, but by the voice.

5. After I had written these few observations on Pronunciation, somebody requested of me to add something of the sound, whereby the Tamil Natives distinguish long and short syllables : it being a peculiar one, and difficult to Foreigners. For in Latin for example, if a word consist of many syllables, besides the penultima, we do not distinguish the long from the short by the sound, whereas the Natives distinguish them always very well in each word by the sound. Yet how easy soever it is to speak of the sound, it is very difficult to write on it. A certain poet, praising the Art of Painting, calls it, more poetically than truly, the art by which we paint words, and speak to the eye ; since a picture indeed expresses our idea, but not the words : and I might say, that a picture does not differ much from a writing, but in this, that it is also read by ignorant persons, and that this kind of book is, as it were, read through at one view, and if I may say so, swallowed with the eyes. In short we also call writing a dead speech, since it contains words without a sound. We know what Cicero wrote ; but many doubt with good reason, with what sound he pronounced what he wrote. Therefore the sound of words must be taught, not by written rules to the eye, but by the voice to the ear. Nevertheless, to indulge rather than satisfy the wishes of those who have no opportunity to hear the Natives speak, I shall subjoin some short observations.

6. The Tamil Natives assign a *measure* of time, which they call மாதிரி, whereby they measure the sound of each letter; to a long syllable they give a double measure, one to a short syllable, and a half to a Consonant. According to this rule they pronounce each syllable, and express accurately the long and the short ones in any word whatever, tho' it consist of four, five, or six syllables. Thus, when they pronounce this word of six syllables பாதிரித்தேனே, *pattirattinódé* (which is the Ablative of the noun பாதிரிம்; a *Vessel*;) it is distinctly perceived, that the first, the last but one, and the last syllable, are long; but that the third, tho' in verse on account of the double consonant it be accounted equivalent to a long one, yet it is short in its nature. And this word is well distinguished from another, பதிரித்தேனே *pattirattinódé* (being the Ablative of the noun பதிரிம் *Caution*;) altho' this word differs from the former only in this single particular, that the first syllable of the last word is in itself short, though by reason of the double consonant it becomes long in metre. This is usually a hard task for beginners; and yet the exact observation of it is so indispensably necessary in this language, that if this single point be not carefully attended to, we will never be able to explain our ideas, and whilst we endeavour to say one thing, the Natives will understand it quite the contrary way. Thus, if you say, கேட்டேன், and pronounce the first syllable long, it will signify, *I have requested* or *heard*: if you pronounce the same syllable short, it signifies, *I am undone*: and an hundred similar instances.

7. Therefore (1) wherever we find a long letter, we must dwell twice as long upon the pronunciation of it, as upon that of another syllable: almost so as we do in pronouncing the French word *étrange*; in which word of three syllables, altho' the second syllable is expressed as long, yet the accent is upon the first syllable, and differs from this word, *revanche*; in which the first syllable is pronounced short. So differ amongst themselves ஆனந்தம், *Anandam*, *joy*, and அனந்தம், *Anandam*, *endless*. In the former word the first syllable being a long *a* is pronounced like the first syllable in

the English word, *Alderman*: In the latter word the first syllable being short, it is pronounced like the English word *Abandon*. (2.) When a letter is by nature short, but followed by two Consonants, it is pronounced almost as the word, *Quarantine*, in which the second *a* before two Consonants is expressed short, and distinguished from this, *Abandon*, where this *a* is pronounced long. Thus we say, மறநதேன், where the second *a*, because it is short, altho' two Consonants follow, is pronounced short, after the same manner as the word *Quarantine*. (3.) The difficulty is greater, when the word has only two syllables: in that case, when both syllables are long, they are pronounced as this word in French, *âgé*: thus மரசே, மரசா &c. If the second only be long, it is pronounced as having the accent only upon the last syllable, as *withdraw*: thus பவா, பவா. &c. And here, tho' two Consonants stand in the middle, as இன்றே, அன்றே. &c. the pronunciation is the same, as in *entail*, *undo*, *endow*, &c. But if the first syllable only be long, then it is pronounced, as *Navy*, *Pagan*: if both are short, it is pronounced as *Intent*. Of this last sort I shall add an example from the Latin. These two Dissyllables, சாதம், *Cadam*, a *Malabar League*, making ten English miles, and சதம், *Anger*, differ in this single point, that the first word has the accent on the first syllable, but in the second both are short. The first சாதம், which has the first syllable long, is pronounced as in Latin this word, *Cadam*, from the Verb *cado*: but சதம், which has both syllables short, is pronounced exactly with the same tone, with which this same *Cadam* would be pronounced in Latin, in the word *decadam*, from the compound verb *decado*. For with the slightest attention one will perceive how much the sound with which that *cadam* is pronounced when simple, differs from the sound which it has in the compound word *decadam*. The same difference there is between சாதம் and சதம் in Tamil; or in English between the Noun Substantive, a *Convert*, and the Verb, *to convert*. This may suffice, and I forbear wasting any more time, lest I should seem to attempt giving the change to the senses, and to teach sounds to the eye.

SECTION III.

Of variations in Pronouncing.

8. Sometimes the sound of a letter is changed, tho' it retains its figure, the rules of which are as follows.

Rule 1. Short *a* at the end of a word of many syllables, and followed by one of these six Consonants, ல, ழ, ள, ற, ன, ண, has such a slender sound, as to resemble a soft *e*. Thus, பகல் is not pronounced *pagal*, but *paguel*, day; in like manner we say, புகழ், *puguer*, praise: அவள, *avel*, she: சுவர், *suver*, a wall: அவன், *aven*, he: அரண், *aren*, castle, &c. Hence, tho' before க, ச, த, the letter ம be changed into *n*, yet as this is not ன, but ற or ள or த: then if an *a* comes before, the sound is not altered, but the *a* is clearly expressed, and the difference appears for Ex. between this word பலன், *Reward*, and this பலம், *a kind of Weight*, even when the final ம is changed into *n*. For they say, பலங்கொடு, *palang codu*, பலந்தா, *palan thá*, பலஞ்சிறிது, *palan sirrithu*; and it is never pronounced *palen*, as this பலன் is, because it ends in ன. Observe, that altho' in declining these Nouns several letters are added, whence the word ends now no more in *a* and one of the said six Consonants; yet the *a* is always pronounced as a soft *e*. Thus, பகலுககு, பகலை, &c. is not pronounced *pagalucu* or *pagalei*, but *paguelucu*, *paguelei*, &c. But as I said above, this is to be understood of words that have more than one syllable. For in Monosyllables, as நல், கல், பல், கள், தன், கண், &c. we say not *nel*, *kel*, &c. but without changing the sound say, *nal*, *cal*, *pal*, *cal*, *tan*, *can*, &c.

9. *Rule 2.* The Diphthong *ai*, in a Polysyllabical word, in any syllable but the first, is pronounced almost as *ei*, with a slender sound, as I said above of *a*, so that even in verse, altho' it be a Diphthong, in this case it is considered as short, and they call it ஐகாரக்குறுகும், the Abbreviation of the letter *ai*. Thus, உடைமை is not read *udaimai*, but *udeimei*, varying the sound of that *ai*, which is in the middle and at the end of that word. But in this word,

கைமையை, (*Accus.*) *the Widow*, the first *கை* does not change its sound, but only in the middle and at the end, and it is pronounced *Caimeiei*. So also in a Monosyllable its sound is never lessened: hence *கை*, *Hand*, *மை*, *Ink*, *தை*, *January*, &c. must be pronounced *cai*, *mai*, *tai*, &c.

10. *Rule 3.* Short *i* before *ற* is usually pronounced so softly, that it seems not to be there. Thus in the termination of the Verbs *கிறுது* or *கிறது* are pronounced, as if it were *cradu* or *gradu*: thus *பிறகாசம்*, *pragásam*, *சீக்கிரம்*, *sícrám*, &c. And this goes so far that even in verse, if need be, the *i* may be not accounted. Besides, long or short *i* before *ழ* is usually pronounced as *u*: thus *தமிழ்*, *tamul*, *புழவை*, *pulavei*, *புழை*, *púlei*, &c. Likewise long *i* before *ட* is pronounced almost as *u*: thus *வீடு* *wúdu*, *பூடம்*, *púdam*, &c.

SECTION IV.

Variation of the Figure of the Letters.

11. The Tamuler neither distinguish their speech by any stops, nor do they even separate one word from the other, but write each period until the end in such an uninterrupted connexion, that the whole appears to be but one word: thus a Tamulian period may with more propriety be termed a chain, whose links are joined together in disgraceful captivity, than a necklace of Pearls strung in order. Hence the Tamuler never use those figures of Vowels which I have exhibited in the beginning, unless the first word of the period begins with a Vowel. But in the middle of the speech (1.) if after a word that ends with a Consonant, another one follows that begins with a Vowel, they change the figure of the final Consonant and connect it with the figure of the following Vowel. Thus, they write not *இவன் இவ்வை*, but, as if it were one word, *இவனிவ்வை*; which will certainly give some trouble to beginners: for any body that does not first by dissolving this connexion set each single word at liberty and so consider them, will neither understand nor ever be able to find them out in the Dictionary. (2.) *ம்* Consonant before *ஊ* becomes *ஊ*, before *ஈ*, *ஔ*, and before *ஐ*, *ஐ*. Thus, *ம்* at the end

of this word, செயம், *Victory*, is changed in this manner. செயல்
கொண்டேன், செயஞ்சொன்னேன், செயநதததேன், *I have ob-
tained, said, given Victory.* (3.) ல Consonant க, ச, த, ப, is
very frequently changed into ழ: and if the following letter be த,
that also is changed into ழ. Thus, for to shew all in one period,
instead of writing, விடாமல்செய்தவததினால்ததப்பாமல்க்கதியில்ப்
பலனாகும், they write better, விடாமற்செய்தவததினாற்றப்பாமற்கதி
யிற்பலனாகும், *Constant mortification will meet with a sure re-
ward in Heaven.* In the same manner ள Consonant before க, ச,
த, ப, is sometimes changed into ட: and if த follows, that is
likewise changed into ட. Thus, instead of saying, நாள் ததோறும்,
day by day, they say, நாடடோறும், or taking also one ட away,
they say more elegantly, நாடோறும். Thus, இதநாடபயிர், *Corn
of this season*, பலநாடசெய்தி, *ancient history*, திருநாடகடன்,
the obligation of the feast, &c. (4.) If after the final Consonants
ண், ன், a word follows which begins with த, it must always be
changed after ண், into ட, and after ன் into ழ. Thus, கண்டிறந
தான், must be written, கண்டிறநதான்: and பலன் தநதான், must
be written பலன்றநதான், &c. However, tho' this be an inviolable
rule in the high language, yet we hardly ever follow it in the com-
mon dialect: nevertheless, as we sometimes do use it, I chose to
mention it here, that the learner may trace the root of some Nouns,
composed by this rule. Thus, மண், *earth*, and தலம், *place*, gives
மண்டலம் &c. Besides, if a word ending in ண் or ன், has indeed
the figure of the straight case, but the meaning of an oblique case,
which frequently occurs in this language, as அவன்கை instead of
saying அவனுடையகை: then if the following Noun begins with
க, ச, த, ப, the ண் is also fitly changed into ட, and ன் into ழ,
and the following த into ட or ழ. Thus, since instead of saying
மண்ணாற்செய்தபாததிரம், *a vessel made of clay*, it is more elegant
to say, மண்பாததிரம்: this is better written மட்பாததிரம். Thus,
பொன்னாற்செய்தகம்பி, தகடு, கிலை, பாத்திரம், *a gold wire, plate,
statue, vessel*; is more elegantly expressed பொற்கம்பி, பொற்றகடு,
பொற்கிலை, பொற்பாததிரம், &c.

12. Beside these, I shall in the Grammar of the sublime language lay down several other rules of varying, which would be too difficult for beginners. Here it may suffice to conclude with the observation, that the letter *r*, is never lost nor changed: wherefore those err, who for instance from the Verb திருகிறது from the Perfect தந்தேன், whereas it ought to be தீந்தேன், &c. They also err, who, when after the *r* follow two *k*, think it to be the same whether we write ரீக்க or ர்க. Thus, from போர், *battle*, comes போரீக்களம், *the field of battle*: but many write போரர்களம், which is erroneous, and signifies another thing, and the first is pronounced *pörcalam*, but the second *pörcalam*. Thus many erroneously suppose that மனுஷர்க்கு, *to men*, may also be written மனுஷர்கு: yet this is the Dative Singular of மனுஷன், but the first is the Plural of மனுஷர்; the first is pronounced *manushercu*, the second *manushetcu*; which is a great difference. So likewise, when the letter *ற* follows the Consonant ண, some think that either these two letters ண்ற, or a double ண may be written promiscuously. And a certain Tamul and Portuguese Dictionary says expressly, that for Ex. கன்று may be written கண்ணு, &c. Yet how unfounded this is, may be seen in this very instance; since கன்னுகு signifies, *to a calf*, in the Dative, and கண்ணுககு is, *to the eye*. Thus, என்றைக்கு is the Dative from the word என்று, *when?* and எண்ணைக்கு is the Dative from the word எண்ணை, *oil*. Thus, மன்றுகிறது is, *to beg*; and மண்ணுகிறது, is said of the earth, *to quake*: and an infinity of similar instances. Wherefore it is by no means allowable to write or pronounce ண்ற, or ண்ண promiscuously, and indeed I never once saw it promiscuously written, or heard it so pronounced by those among the Natives who are scholars: and to be sure nobody will think it right blindly to follow the unlearned vulgar.

SECTION V.

Augmentation of Letters.

13. The Tamuler in the course of speech, oftentimes add letters,

which it is indispensable to know, not only for the perfection of Orthography and Pronunciation, but likewise for the right understanding of it. For if one, not knowing this rule, should see written for Ex. இந் தவாசை, he will know that இந் த is the Article *this*, but வாசை he will neither know, nor be able to find it any where: but from the rules which we shall lay down in this place, he will know that the *v* is added here, which letter being taken away, he will read ஆசை, and instantly know that it is *desire*: wherefore

(1) For to avoid all concurrence of Vowels, if after the final Vowel of one word another Vowel follows, as in the Example but just mentioned, இந் தஆசை: then if the Vowel which is at the end of the first word, be short *u*, it is dropt, and instead of that *u* the Vowel which begins the next word is joined to the remaining Consonant. Thus, வந் து இருக்கிருண் drops the *u*, and the *i* supplying its place, *du* becomes *di*, and it is written வந் திருக்கிருண். Except Dissyllables where both are short, and no double Consonant between them: for these never lose the *u*, but go by the following Rule.

14. (2) If after other final Vowels, which are not short *u*, when this is dropt according to the rule just now given, another Vowel follows: then those final Vowels are not dropt, but between the final and the initial Vowel there is inserted either *y* or *v*, and with these is joined the Vowel with which the following word begins; for which observe this rule. Without minding the following Vowel, consider the preceding one, and if this be *a*, *á*, *u*, *ú*, *o*, *ó*, *au*, always add *v*. Thus, அல்-என்றான் *he said, no*, is written அல்-வென்றான். Thus, அவனென்றால்: thus, பூவெடுத்தான, &c. Thus, since by the above rule குரு, நடு, பொது, &c. do not drop the *u*, we must write, குருவிருக்கிருர், நடுவிலை, பொதுவோலை, &c. adding *v*. Of these இது, அது, either retain or lose the *u*, at pleasure; if they retain it, add *v*. Thus, இதாங்காரம் or இதுவாங்காரம், &c. But if the preceding Vowel be *i*, *í*,

e, é, ai; then add ய. Thus we say, தம்பியழை, நீயிங்கேயிரு, கையையோங்கு, &c. This rule is so universal, that whatever we find written contrary to it, must be rejected as erroneous: even Natives who are no scholars, are often found to err in this respect, commonly writing ய, where they ought to have added வ.

15. (3) If after a final Consonant a Vowel follows; then, if the preceding word be a short Monosyllable, the last Consonant is doubled: for Ex. கண், என், தன், மெய், &c. If the word ஆசை follows, it is written கண்ணாசை, என்னாசை, தன்னாசை, மெய்யாசை, &c. But if that Monosyllable is long, the last Consonant is not doubled: thus போய், if it be the gerund from the Verb போறது, is long, wherefore without doubling the ய, we must write போயிரு; but if it is the Noun signifying *a Lie*, then, because it is short, the ய must be doubled, and written பொய்யிருக்கும், &c.

16. (4) If after a final Vowel a Consonant follows, there is no change made, unless the following Consonant be one of these four, க, ச, த, ப: for these are very often doubled. However, it is so difficult to explain when they must or must not be doubled, that perfect rules cannot be laid down for all cases: nevertheless I shall give here several and copious rules, which I have learned by long use and intense meditation. And let not any despise them, nor blame me as if I did hunt after trifles and waste my time with impertinences: nor let them shun the loss of time in reading these rules, as if it were lost labour, but rather rest assured, that it will be amply repaid; especially as by this very circumstance the meaning of the Speech is materially altered. Thus, for Ex. if you write கன்னிதாமம், it signifies, *the Virgin's Mother*: but if you write கன்னித்தாய், it is *the Virgin Mother, or the Mother which is a Virgin*; and numberless similar instances. Hence it frequently happens, that altho' we make use of good Tamulian words and Tamulian phrases, nay even pronounce them with a Tamulian sound, still the Natives do not apprehend our meaning, from this only cause, that we either double letters which ought to be simple,

or the contrary. Therefore, altho' as was said, it is impossible to give rules for all cases, yet I will in this place state some of the more easy and universal ones.

17. And thus let the *first rule* be this: Whenever the preceding word doubles it's last Consonant, and ends in *u*, the following க, ச, த, ப, are always doubled. Thus, கடுப்புக்கடிது, அச்சுச்சுறிது, புல்லுத்தனது, நெருப்புப்பெரிது, &c. This rule is quite universal without any exception: and I cannot conceive how a certain Author could write, that these letters are not doubled, if after Nouns which end in a double Consonant and *u*, follow not another Noun, but a Verb; adding this example, கூத்துபார்த்தான், பல்லுதேய்ச்சான். And yet this is altogether wrong, as well as his examples: since also when a Verb follows, we are to double these letters, and say, கூத்துப்பார்த்தான், பல்லுத்தேய்ச்சான். Thus, மட்டுக்கடநரான், நெல்லுச்சுமநதான், இக்கட்டுத்தீர்த்தான், கட்டுப்பிரித்தான், பலலுக்கடித்தான், விலலுத்தொடுத்தான்: and so with all others. Hence by this rule after the Dative, which always ends in *u* with a double க, those letters are always doubled. Thus, அவனுகருசொன்னான், என்கருத்தநதான், &c. Thus by the same rule, if the gerund ends in *u* with the last Consonant doubled, it doubles those letters; thus பெற்றுப்போனான், படித்துக்கொண்டான், அழைத்துத்தநதான், பட்டுசெத்தான், &c. but not so, if the gerund in *u* does not double the final Consonant: thus we say, தின்றுசொன்னான், வந்துத்தநதான், கொண்டிப்போனான், &c. This universal rule applies also to those Nouns, which indeed do not double the last Consonant, yet are terminated by two of those Consonants, which the Tamuler call வல்லினம், *rough*, which are க, ச, ட, த, ப, ந, so that one of them is a mute Consonant, and the other has the *u*; for Ex. கப்பு, நப்பு, உட்கு, அவற்கு, &c. For these always double the following letter: கப்புக்காததான், நப்புக்கொண்டான், உட்குத்தீர்த்தான், அவற்குச்சொன்னான், &c. And the reason is, because in this case those letters are pronounced, as if they were doubled: for we say not *catbu*, *natbu*, *utgu*, *avetgu*; but *catpu*, *natpu*, *utcu*, *avetcu*, &c. Lastly

I said above, if it end in *u* with a double Consonant: for if after that double Consonant any other Vowel follows, it does by this rule not double the following letter. Thus we say, எல்லைகடநதான், மட்டைசீவினான், புத்திசொன்னான், செட்டிபோனான், கத்திதேய்தான், &c. without doubling the following letter.

18. *Rule 2.* After the Accusative those letters are constantly doubled without any exception: thus அதைக்கண்டான், அதைசெய்தான், அதைத்தநதான், அதைப்பிடிநதான், &c.

19. *Rule 3.* After the Ablative ending in இல், if the final *e* be not added, as may be done, those letters are always doubled: as வனத்தில்தீறிநதான், வீட்டில்க்கிடநதான், மனதில்சசவிததான், படையில்ப்பட்டான், &c. In like manner after the other Ablative, which ends in ஆல்: thus அவனால்க்கெட்டான், அவனால்சசெந்தான், அவனால்த்தேறினான், அவனால்ப்பிழைநதான், &c. But since in that case the ல் is more elegantly changed into ற், those letters are then not doubled: thus வீட்டிற்கிடநதான், அவனாற்கெட்டான், &c. This rule also admits of no exception.

20. *Rule 4.* The Subjunctive *if*, என்றால், வநதால், போனால், &c. and all negative gerunds, as இலலாமல், அலலாமல், செய்யாமல், பேசாமல், &c. all these according to the above rule either change ல் into ற், or double those Consonants, க, ச, த, ப, if they follow. Thus, எனனையலலாமல்செய்தான், or எனனையலலாமற்செய்தான். Also பேசாமற்போனான், or பேசாமல்ப்போனான், &c.

21. *Rule 5.* After the gerund ending in *i*, they are always doubled: சொலலிக்கொண்டான், அருளிசெய்தான், பண்ணித்தநதான், வெட்டிப்போனான், &c. The gerunds போய் and ஆய், from the verbs போறது and ஆகிறது, as they ought in fact to end in *i*, போயி, ஆயி, which way of spelling is frequently used in the learned language, altho' the *i* be taken away and ய் Consonant remain, follow this same rule and double the following க, ச, த, ப, போய்க் கொடு, சத்தமாய்ச்சொல்லு, &c.

22. *Rule 6.* After an Infinitive ending in *a*, those letters are always doubled: சொல்லக்கேட்டேன், போகச்சொன்னேன், நிறையத்

தமதேன், செய்யப்போனேன், &c. The only exception to this rule is, when the Infinitive is used instead of the Imperative, as we shall shew at the close of number 69. For then it does not double the following letter, because that word ends the sense of the speech. Thus, கேள்க்குவாமி, *hear, O Lord*, வரச்சீக்கிரம், *come quickly*, &c.

23. *Rule 7.* After any Noun of two short syllables, without an intermediate Consonant, and ending in *u*, those letters are doubled: as புது, *new*; பொது, *universal*; நடு, *middle*; குரு, *Priest*; மறு, *blemish*; மரு, *flavour*; திரு, *blessed*; மது, *honey*, &c. After these and the like, those letters are doubled, whether the following word be a Noun or a Verb. Thus we say, புதுசுவாமி, பொதுச்சொல், மறுததுடைத்தான், குருப்படிப்பித்தார், மதுக்குடித்தான், திருப்பாதம், மருக்கொழுந்தது, &c. It is however become a custom to say, குருசுவாமி. Except the numbers, as ஒரு, இரு, அறு, &c. which do not double the following letter, because they are taken as Adjectives: ஒருகுதிரை, இருபது, அறுபது, &c. Thus we say, ஒருகாலம், *one time*; yet they say ஒருகாலுமில்லை, *at no time*, &c. Except also இது, அது, *this, that*, which never double the following letter: இதுபெரிது, அதுசிறிது, &c. Except further the Adjective சிறு, from சிறுமை: thus சிறுகாலம், &c. Except in the last place those words which to beginners will appear to be Nouns, but which are Participles according to the rules of the elegant dialect, and therefore do not double the following letter: such as மறு, when it does not signify *a spot*, (for then it is a Noun, and doubles the following letters :) but when it signifies *another*, as மறுநாள், *another day*: for then it is a word derived from a Verb, and does not double those letters. Thus, மறுகறிக்கொணுவா, *bring another dish*, மறுபிழைப்பில்லை, *there is no other way to subsist*, &c. Hence, if we write, மறுச்சொல்; it is, *another word*: if, மறுச்சொல், it means, *an unclean* (that is, an *erroneous*) word.

24. *Rule 8.* After இந்த, அந்த, எந்த, those letters are always

doubled : இத்தக்கை, அநதச்செய்தி, எந்தத்தறுவாய், அநதத்ப்பகை, &c.

25. *Rule 9.* After some Particles, which they call இடைச்சொல் : இனி, *in future* ; தனி, *alone, unaccompanied*, போல், *like as* ; மற்றும், *moreover* ; மற்ற, *the rest* ; அன்றி, *beside* ; இன்றி, *without* ; இல்லை, *no* ; அல்ல, *no, &c.* After these Particles those letters are always doubled : இனிச்செய்யேன் தனிப்பயணம், அநிநதாரைப்போவ்ந்திரி, மற்றககாரியம், &c.

26. *Rule 10.* After Nouns ending with a long Vowel, whether it be *á* ; நா, *tongue*, பா, *a Poem* : or *í* ; ஈ, *a fly*, தீ, *fire* : or *ú* ; பூ, *flower* : or *ó* ; கோ, *King* : they are always doubled. Thus, நாக்கசநதது, மிடாத்தகர்நதது, ஈச்செறறது, தீப்பறறினது, பூப்பூத்தது, &c. நீ, *thou*, does not indeed double these letters, but in reality it does not come under this rule : for it should not be written நீ, but நீய் with a ய் Consonant at the end. By this rule the negative Participles, which end in *áda* ; இல்லாத, ஆகாத, &c. may throw away the *da*, and be written இல்லா, ஆகா, &c. and then they double the following க, ச, த, ப : இல்லாப்பொய், ஆகாக்காரியம், &c. However altho' the third Person of the Neuter Verb negative is செய்யாது, வாராது, &c. and also, rejecting து, செய்யா, வாரா, &c. yet in that case, as it is an absolute Verb, and not a Participle, those letters following are not doubled. Thus, if we tell one who waits for something, *that will not come now, go away*, we should say, இப்போத்துவாராபோ, not doubling the ப : and so with the rest. There are many exceptions with regard to words taken from the grandonic language, which do not double those letters : thus மகாசந்தோஷம், மகாயிறசாதம், &c.

27. *Rule 11.* After the names of animals, trees, and all lifeless things, if there follows the name of their parts, so that the principal Noun, altho' it has the figure of the straight case, yet has the signification of the oblique ; then if the letters க, ச, த, ப, follow, they are always doubled. Thus, கிளிக்கால் ; for it signifies, கிளியின்கால், *the Parrot's foot* : thus, புவித்தோல், குதிரைத்தலை, யானை

கொம்பு, பூனைக்கண், சூர்வகுத்தலை, வண்டுச்சிறகு, பாம்புப்படம், &c. all which are names of Animals. Thus, முருங்கைக்காய், இலந்தைக்காய், அத்திப்பழம், எட்டிப்பழம், முலலைக்கொடி, நாவல்ப்பழம், or நாவற்பழம், பாகலக்காய், or பாகற்காய், &c. being all names of vegetables. Thus, மலைப்பசகம், மலைச்சார்ல், கடல்க்கரை, or கடற்கரை, போர்ச்சுளம், &c. which Nouns express inanimate things. Observe what I have said, that the principal Noun, tho' having the figure of the straight case, is to have the signification of the oblique: for if the principal Noun is to be taken in the straight case, it never doubles the following letter. Thus we are right in saying, *கிணிக்காலையறுத்தேன*, *I have cut off the Parrot's foot*: because the principal Noun *கிணி*, *the Parrot*, tho' it has the figure of the straight, must here be taken in the oblique case. But if I would say, *the Parrot has extended its foot*, then, because the Parrot is taken in the straight case, without doubling the *க* I must say, *கிணிகாலையீட்டிற்று*. In like manner I'll say, *அத்திப்பழங்கண்டேன்*, *I have seen the fruit of the Atti tree*: but without doubling the *ப* I should say, *அத்திப்பழந்தந்தது*, *the Atti tree has yielded fruit*. Thus I am to say, *கடல்க்கரைக்கண்டேன்*, *I have seen the seashore*: but without doubling the *க*, I must say, *கடல்கரைகடந்தது*, *the Sea has overflowed its borders*: and so with the rest. But the names of men do not follow this rule, and never double the following letter in a similar case. Thus we say, *தம்பிகை*, *தங்கைதலை*, *தபசிசீர்ம்*, &c. From this universal rule however except some names of trees, which vary: for some add *am*. Thus from *புளி*, *ஒதி*, *ஆல்*, comes *புளியமர்ம்*, *புளியங்காய்*, *புளியம்பழம்*, *ஒதியமர்ம்*, *ஒதியங்கொம்பு*, &c. *ஆலமர்ம்*, *ஆலங்காய்*, *ஆலம்பழம்*, &c. Others change the last syllable in *am*. Thus from *இலயு* comes *இலவம்பூ*, *இலவங்காய்*, &c. from *இலுமபிசசை*, comes *இலுமபிசசங்காய்*, *இலுமபிசசம்பழம்*, &c. *நாந்தை*, makes *நாந்தம்பூ*, *நாந்தங்காய்*, &c. *பனை*, gives *பணங்காய்*, &c. According to this exception the name of a certain kind of Millet, called *கம்பு*, gives *கம்பங்கருது*, *கம்பநதடடை*, &c. But the name of the tree called *வேம்பு*, makes *வேப்பமர்ம்*, *வேப்பங்காய்*, *வேப்பம்பழம்*, &c. And

the tree called தெங்கு, rejecting the last syllable கு, adds காய், and makes தெங்காய்.

28. *Rule 12.* But if such Nouns as these end with a long *d*, they follow the tenth rule, Number 26, and double the following letter, whether the principal Noun comes in the straight case or not. Thus we say, பிருக்காயைறுததேன், and பிருக்காயைநீட்டிற்று, *I have cut off the Pigeon's foot, and, the Pigeon has extended its foot.* Thus, பலாக்காயைத்தின்றேன், கிளாக்காயைத்தின்றேன், *I have eaten the fruit of the Plá and Killá tree.* These double the following letter, altho' they come in the straight case: thus, பலாக்காயைத்தந்தது, கிளாக்காயைத்தந்தது, *the Plá and Killá tree has bore fruit, &c.* Except மா and விளா: these two Nouns, if they come in the straight case, double conformably to the general rule; but if they come in the oblique case they add *m*. Thus in the straight case, மாம்பழத்தைத்தந்தது, விளாம்பழத்தைத்தந்தது, *the Mâ and Villá tree has given fruit:* but in the oblique case you must say, மாம்பழத்தைத்தின்றேன், விளாம்பழத்தைத்தின்றேன், *I have eaten the Mâ and Villá fruit;* thus மாங்காய், விளாங்காய், &c.

29. *Rule 13.* From the above rule except those Nouns which end in ூ, ு, ௃, without a Consonant preceding: as ஆஂ, மாஂ, ஆறு, வயிறு, எருது, &c. For these, when they come in the oblique case with another Noun, and are used as Adjectives, as we shall say in its place, double their last Consonant, and the first of the next word, by the first rule, Number 17: thus, ஆஂகொடடி, மாஂகொடடி, ஆறுப்பாசசல், வயிறுககடுப்பு, எருதுக்கால, &c. Some Nouns, tho' they have a Consonant before the last syllable, reject it and double the last and the following Consonant. Thus from மருது, *Physic*, is made மருதுப்பை, *a medicine bag.* Thus from இருப்பு, *Iron*, comes இருப்புப்பாலம், *an iron plate, &c.* However from பிரப்பு, *Rattan*, comes பிரப்புக்கடடில், *a rattaned couch.*

30. *Rule 14.* When Nouns ending in ம், come in the oblique

case, or like Adjectives with another Noun, they often reject the ம், add த்து, and double the following Consonant, according to rule 1, Number 17. Thus from வேதம் comes வேதத்துககாரியம், from குளம் is made குளத்துத்தண்ணீர், from முகம் is made முகத்துச்சாயல், &c. Hence, if I would say, *the bank of the Pond*, it ought to be குளத்துக்கரை, which is not wrong by any means: yet it has become customary to say குளத்தங்கரை.

31. *Rule 15.* When the said letters க, ச, த, ப, are to be doubled after Nouns that end in ம், which being taken away they are joined to another principal Noun as Adjectives: this is so uncertain, that I do not presume to give any direction concerning it. For they say for Ex. ஞானத்தீர்வை with a double த, and again they say ஞானதீட்சை, not doubling the த: the reason of which in most instances is to be sought in the grandonic idiom, which has both *ca* and *ga*, *sa* and *cha*, *ta* and *da*, *pa* and *ba*. Hence according to the diversity of the initial letter they are either doubled or not: which therefore is to be learnt by use. But that which somebody has written, viz. that if a Noun beginning with பிற follows, the ப must always be doubled, that is unfounded; for whereas we say, அமுத்தக்கடல், with a double க, yet we say அமுத்தபிரசங்கம், not doubling the ப, altho' there be a Noun beginning with பிற. Thus, without doubling the ப, we say, சகலபிறகாசம், பிறநானபிறப்பு, &c.

32. Lastly, I add the 16th *Rule*, concerning the Verb படுகிறது: for this commonly doubles its first Consonant ப, although preceded by Nouns, which do not usually double the following. Thus, not doubling the ப, we say, ஒருபட்டி அடிபோட்டான், இப்படிபோனா, ஆசைபெரிது, திறதைபெரிது, &c. But if these words are joined with படுகிறது, the ப is doubled forthwith. Thus we say, ஒருப்பட்ட, அடிப்பட்ட, இப்படிப்பட்ட, ஆசைப்பட்ட, திறதைப்பட்ட, &c. Thus, பயப்பட்ட, சந்தேகப்பட்ட, &c. See more over what we say---Numb. 129.

SECTION VI.

Of grandonic Letters.

As the Tamuler frequently use some words and letters borrowed from the grandonic language, I shall here exhibit those grandonic letters which are in use with the Tamuler.

1. *ஷ sha, ஷா shá, ஷி shi, ஷீ shí.*

2. *ஷா tsha, ஷா tshá, ஷி tshi, ஷீ tshí.* Instead of this letter the Tamuler often write *ட* Consonant and *ச*: thus, *காஷா* or *காட்சி*, *இர்ஷா* *ககிறது*, or *இர்ட்சி* *ககிறது*.

3. *ஷா shta, ஷி shti, ஷீ shtí.*

4. *ஸ* is the grandonic *s*, which they write over many letters. *ஸ்தி sta, ஸ்நி sna, &c.* They also write *ஸ்தி sma, ஸ்தி spa, ஸ்தி sca, ஸ்தி stu*: all from the grandonic.

5. *த்ர* is *tra*: and if *ஸ* be added to it thus *ஸ்த்ர*, it will be *stra*, *ஸ்த்ரி stri*, &c.

Thus much of the letters and orthography of the Tamulian language. Not that I would by any means advise to trouble beginners with all this at first: altho' I deemed it expedient to follow the natural order in treating of these things here at the same time.

CHAPTER II.

OF THE NOUN AND PRONOUN.

SECTION I.

Declension of Nouns.

34. Of the letters and syllables, which we have hitherto considered, are made words; and the principal part of speech being the Noun, this is the first of which we are to treat. The Noun,

which the Tamuler call பெயர் *peyer*, in contradistinction from the Verb, has in this language, properly speaking, only one declension: because the cases of all Nouns are declined after the same manner. They count eight cases, which they call with one common appellation வேறறுமை, that is, *difference*; and they name them according to the form of their termination. For Ex. the Accusative, because it ends in *ai*, is named ஐயெனனும்வேறறுமை, *the case called ai*; and so with the rest: excepting however the Nominative, which they call பெயர், that is, *name*; and the Vocative, which is called விளிவேறறுமை, that is, *the calling case*, from the Verb விளிகிறது, *to call*. I say, *they* count eight cases: but those two which they add unto our cases, may be reduced to the Ablative, as I shall shew hereafter.

35. The terminations of the cases are as follows. (1.) The *Genitive* ends in இன், or இனூடைய, or உடைய. Thus the Noun மலை, *mount*, makes மலையின், or மலையினூடைய, or மலையுடைய. In the high language the *Genitive* never ends in உடைய, but either in இன், or அது, or இனது. Thus, மலையின், மலையினது, மலையது. This manner we adopt at times in the ordinary dialect. Thus, தன் துகை, நம் துகை, &c. instead of saying தன் னூடையகை, நம்முடையகை, &c. Thus, ஆரதுநிநதககுதிரா, *whose is this horse*, &c. (2.) The *Dative* ends in க்கு: thus மலைக்கு. (3.) The *Accusative* in *ai*: மலையை. (4.) The *Vocative* commonly in *é*: மலையே. (5.) They form *three* Ablatives, as I said above. The *local* ends in இல் or இடத்தில்: மலையில், or மலையிடத்தில். (6.) The *instrumental* ends in ஆல் or இனால்: மலையால், மலையினால். (7.) The *social* ends in னுடி or இனொடி: மலையொடி, or மலையினொடி. Observe, that to these three Ablatives may be added the letter *é*, thus, மலையிலே, மலையினாலே, மலையினொடே. Some add three other cases which they call Ablatives: namely மலைக்காக, மலையைக்குறித்து, மலையைக்கொண்டு. But these phrases are altogether improperly accounted as Ablatives, which is what the Tamuler do certainly not do in their grammar. For மலைக்காக is nothing else than the *Dative* of convenience, மலைக்கு with the Infinitive ஆக, from

the Verb ஆகிறது, *to become*; which Infinitive, as I shall more copiously shew in the fourth chapter, signifies, besides other meanings, *that it may prove, succeed, or profit*: hence எனக்காக, *is, on my account, for my sake, for me*. The second phrase, மலையைக் குறித்து, is the Accusative Case with the Gerund குறித்து, from the Verb குறிக்கிறது, *to intend*: so that this phrase means, *intending the Mount, with regard to the Mount*. Thus, அறக்கைக்குறித்து செய், is translated, *to act with a regard to virtue*. The third phrase, மலையைக்கொண்டு, is the Accusative with the Gerund கொண்டு, from the Verb கொள்ளுகிறது, which amongst others signifies, *to assume*; wherefore this phrase is well explained by the instrumental Ablative, *by*: விசுவாசத்தையக்கொண்டுகொண்டேயறிஞன், is translated, *assuming the means of faith, or by the means of faith he was saved, by faith he was saved*.

36. I have said above, that the Vocative commonly ends in *é*, which is added to the Nominative without changing it. I say, *commonly*; for, altho' all Nouns can with propriety form the Vocative in this manner, yet the Tamuler use also many other modes. Setting aside therefore what regards the sublime language only, I shall set forth, what is usual in the vulgar tongue, in some rules, the *first* of which is: Nouns ending in *ai*, as தங்கை, *younger sister*, மங்கை, *Woman*, &c. form also their Vocative by changing *ai* into *á* or *áy*. Thus, தங்கா, தங்காய், மங்கா, மங்காய். *Rule 2.* Those which end in *i*, as தம்பி, *younger brother*, change short *i* into a long *í*, தம்பீ, &c. *Rule 3.* Those ending in *ன* with a short syllable preceding, as அய்யன, *Master, Father*, கந்தன, *Lord*, &c. form their Vocative either by simply cutting off, that is, by taking away the last Consonant, அய்ய, கந்த; or taking away the last Consonant, and changing short *a* into long *á*, அய்யா, கந்தா; or they further add to this *é* or *ó*, and say அய்யாவே, கந்தாவே, or அய்யாவோ, கந்தாவோ: and this last is appropriate to one who calls with grief. Some also take away the *ன* and change *a* into *é*, and from அண்ணன் *elder brother*, comes

அண்ணை. *Rule 4.* Those which end in ன் preceded by a long syllable, vary as follows: either the preceding Vowel is *ô*, as மூத்தோன், *ancient*, படைத்தோன், *creator*, &c. and then taking away the ன் they add ய் Consonant, மூத்தோய், படைத்தோய், &c. or the preceding Vowel is *â*, as வண்ணன், *washer*, and then, taking only the ன away, they say, வண்ண. *Rule 5.* Those which end in ன், either in the Singular, as திங்கள், *moon*; or in the Plural, as mostly all Nouns, for Ex. மகனா, *sons*, பாவிகளா, *sinners*, &c. form the Vocative, either with *é*, in the common manner, or by changing the last short *a* before ன் into long *â*, thus, திங்களா, மகனா, பாவிகளா, &c. which mode is by far the most elegant.

37. The said terminations of cases, namely, இன், கு, ஐ, ஏ, இல், ஆல், ஓடு, are indeed common to all Nouns, both in the Singular number, which is called ஒருமை, as in the Plural, called பன்மை: however, altho' those terminations are usually added to most Nouns, without changing in the least the Nominative, as may be seen in the above Example of the Noun மலை; yet there are some, which change a little in the way from the Nominative to the other cases; which I shall here relate. All the Nouns of this language end either in the following Vowels, ஆ, மாதா, *mother*; இ, தம்பி, *brother*; ஈ, ஈ, *fly*; உ, மருத்து, *physic*; ஊ, பூ, *flower*; ஐ, மலை, *mount*: or they end in the following Consonants, ண், கண், *eye*; ம், முகம், *face*; ய், வாய், *mouth*; ர், மயிர், *hair*; ல், மயில், *peacock*; த், புகழ், *praise*; ன், தூள், *dust*; ன், பலன், *reward*. Excepting those which end in ம், all the others are well declined by adding the above terminations, without varying the figure of the straight case. Observe however, according to the Rules I have given, Numbers 13 and 14, that between those which end with an *â* or *ô*, the letter *v* is to be inserted in order to join them; மாதா, மாதாவின், &c. But between those ending in இ, ஈ or ஐ, should be written ய: தம்பி, தம்பியின்; ஈ, ஈயின்; மலை, மலையின், &c. Those which end in *u*, commonly drop it, as I have said there: மருத்து, மருத்தின், &c. Except those of which it was observed in the same place that they do not drop the *u*, but add *v*:

உடு, உடுவின், குரு, குருவின், &c. இது, அது, drop the *u*, and have இதின், அதின், &c. But those which end with a Consonant, add to the last Consonant that Vowel by which the terminations of the cases are formed, doubling that Consonant if it be a short Monosyllable. Thus கண்ணின், வாயின், மயிரின், மயலின், புகழின், தூளின், பலனின். Further, the termination of the Dative is கு, as I have said : however those Nouns which do not end in இ, ஈ, ஐ, but in some other Vowel, or in another Consonant than ய, interpose உ, and make உக்கு. Thus மாதா, மாதாவுக்கு; பூ, பூவுக்கு; மது, மதுவுக்கு; கோ, கோவுக்கு, &c. However those which ought to drop the final *u*, as மருந்து, கழுத்து, &c. have மருந்துக்கு, கழுத்துக்கு, &c. But those which end with a Consonant, have உக்கு, as I said. Thus, கண், கண்ணுக்கு; மயிர், மயிருக்கு; மயில், மயிலுக்கு; புகழ், புகழுக்கு; மகன், மகனுக்கு; மகன், மகனுக்கு, &c. But those which end in ஐ, இ, ஈ, or ய Consonant, add no உ. Thus மலைக்கு, தமயிக்கு, ஈக்கு, பொய்க்கி, நோய்க்கு, &c. Which may be done with those that end in ஈ, ல், ன், changing however ல் and ன் into ற் : thus பயிர், corn, பயிர்க்கு; மயில், a peacock, மயிற்கு; மகன், son, மகற்கு; அவன், he, அவற்கு, &c. Moreover, the Pronouns add in the Dative அ, and make அக்கு : thus, எனக்கு, உனக்கு, தனக்கு, நமக்கு, உமக்கு, தமக்கு. Lastly, some Nouns which import time, add ஐ, and make ஐக்கு : thus நாள், day, நாளைக்கு; இப்போது, now, இப்போதைக்கு; இன்று, to-day, இன்றைக்கு; அன்று, then, அன்றைக்கு; என்று, when, என்றைக்கு; என்றும், ever, என்றைக்கும்; thus என்றென்றைக்கும், &c. However in the other cases these follow the common rule.

38. For the more easy understanding of the above, I here subjoin a Noun declined thro' all cases, which may serve for an Example to decline the others by

N. மாதா, the Mother.

G. மாதாலின், or மாதாலினுடைய or மாதாவுடைய, the Mother's.

D. மாதாவுக்கு, to the Mother.

Acc. மாதாவை, the Mother.

V. மாதாவே, O Mother!

Abl. 1. மாதாவில் or மாதாவிடத்தில் or மாதாவினிடத்தில், in the Mother.

2. மாதாவால் or மாதாவினால், from the Mother.

3. மாதாவோடு or மாதாவினோடு, with the Mother.

But to these three Ablatives the letter *é* may be added at the end, as was said above, thus மாதாவிலே, மாதாவினாலே, மாதாவோடே.

39. *Appendix.* When the last syllable of a Noun is *டு* or *று*, not preceded by a Consonant, but a long Vowel, as வீடு, *house*, ஆறு, *river*, &c. then the last Consonant of the straight case, *ட* or *ற*, is doubled in the oblique cases, the Vocative excepted, and the *u* is dropped. Thus from வீடு, *the house*, comes வீட்டின, வீட்டுக்கு, வீட்டை, வீட்டே, வீட்டில், வீட்டினால், வீட்டோடு. Thus from ஆறு, *the river*, is made ஆற்றின, ஆற்றுக்கு, ஆற்றை, &c. This rule is universal, even in Dissyllables; provided however that the first be long, as has been said: for if the first be short, it follows the general rule. Thus from நாடு, *country*, comes நாட்டின, &c. because the first syllable is long: but நடு, *middle*, makes not நடட்டின, but after the common way, நடுவின, &c. because the first syllable is short. Thus மறு, *spot*, because the first is short, has not மற்றின, but மறுவின, &c. Likewise, if *டு* or *று* are preceded by more than two, tho' short syllables: then we are to follow the rule of this Appendix, by doubling *ட* or *ற*. Thus from தகடு, *plate*, comes தகட்டின, தகட்டுக்கு, &c. from கயிறு, *rope*, comes கயிறறின, கயிறறுக்கு, &c. Here we must very carefully observe, not to write த்றி instead of ற்றி, altho' they may appear to sound nearly alike in pronunciation: since the general rule is, that those words, which being derived from *று* double the *ற* in speaking, can never be written by *த*. Thus from தேறுகிறது *to be comforted*, comes தேற்றுகிறது, *to comfort*; from வேறு comes வேறறு, &c. And let nobody think this rule to be of small moment: since if you write for Ex. வய்ததை, it is the Accusative of வயம், *force*; and வயற்றை, the Accusative of வயறு, *the belly*. Thus பய்ததை,

from பயம, *fear*; and பயற்றை, from பயறு, *pease*, &c. Wherefore this rule is carefully to be observed.

40. Lastly, those Nouns that end in ம், (the Vocative excepted, to which é is added without any further change) in the other cases throw away the ம் and add a double த, to which the terminations of the cases are added. Thus from முகம், *face*, is formed G. முகத்தின் or முகத்தினுடைய, D. முகத்துக்கு, Acc. முகத்தை, V. முகமே, Abl. 1. முகத்தில் or முகத்திடத்தில், Abl. 2. முகத்தால or முகத்தினால், Abl. 3. முகத்தோடு or முகத்தினோடு.

41. I have said, that these terminations of cases are common to the Plural also: it is therefore enough to know the rule, by which from the Nominative Singular, the Plural is formed, which is various. The *first Rule* therefore shall be this. Nouns which end with a long Vowel, always form their Plural by adding க்கள: thus from கிணை, *a dream*, கிணைக்கள, *dreams*; from கிடா, *a buffalo*, கிடாக்கள; from ஈ, *a fly*, ஈக்கள; from பூ, *a flower*, பூக்கள, &c. *Rule 2.* Those which end in இ, உ, ஐ, have in the Plural கள், without doubling the க: thus from வழி, *the way*, வழிகள, *ways*; from மணி, *a bell*, மணிகள; from விருந்தறு, *an entertainment*, விருந்தறுகள; from எருது, *a bullock*, எருதுகள; from மாடு, *a cow*, மாடுகள; from மலை, *a hill*, மலைகள; from ஆலை, *a sugar press*, ஆலைகள; &c. Except in the first place the names of men, which, altho' they may form their Plural after this rule, do also frequently end it by மார்: such as சுவாமிகள or சுவாமிமார், *gods*, செட்டிகள or செட்டிமார், *merchants*, தம்பிகள or தம்பிமார், *the younger brothers*; தமக்கைகள or தமக்கைமார், *the elder sisters*, &c. Except moreover many words ending in று, which double the க in the Plural: thus குரு, *a priest*, குருக்கள, *priests*; சததுரு, *an enemy*, சததுருக்கள; சமமணன், *an angel*, சமமணன்கள; பெணடு, *a woman*, பெணடுக்கள; தெரு, *a street*, தெருக்கள, &c. of which no certain rule can be assigned, but that it is usual to write them so. *Rule 3.* Those which end with a Consonant, add கள்: thus கண், *the eye*, கண்கள; முகம், *the face*, முகங்கள; வாய், *the mouth*, வாய்கள; மயிர், *a hair*, மயிர்கள; மயில், *a peacock*, மயில்கள்; புகழ், *praise*,

புகழ்கள்; தூள், *dust*, தூள்கள்; பலன், *fruit*, பலன்கள், &c. Except those Masculines which end in ன்; for these change in the Plural the ன் into ி: thus for instance மூத்தோன், *an elder*, மூத்தோர், *the elders*; தேவன், *a god*, தேவர்; கர்த்தன், *lord*, கர்த்தர்; மனுஷன், *man*, மனுஷர்; ஊராண், *an inhabitant of the town*, ஊரார், &c. From these except again மகன், *son*: for altho' in the sublime language we say elegantly in the Plural மகர், *sons and daughters*; yet in the vulgar idiom this is not usual, and we say மககன. Except தகப்பன், *father*, அண்ணன், *elder brother*, தோழன், *a companion*, which make தகப்பமார், அண்ணமார், தோழமார்: this last is also written தோழர். Advert that to those which in the Plural have ி, may be added கள்: thus தேவர், தேவர்கள், &c. Lastly, except a few Nouns, which, altho' they end with a Consonant, double the க in the Plural: as from ஆள், *a person*, ஆள்கள்; from நாள், *a day*, நாள்கள்; and yet வாள், *a saw*, makes not வாள்கள், but according to the general rule வாள்சள்: all these have no other rule but use. Observe however in this place, as they themselves plainly teach, that Nouns Neuter are often used in the Singular instead of the Plural number. Thus பத்துக்குதிரை, *ten horses*; மர்மெலலாம, *all the trees*; பல்கறி, *many dishes*, &c.

42. Having thus found the Nominative according to these rules, the Plural number is yet more easy to decline than the Singular: for they all adopt indiscriminately the abovementioned terminations of cases, without altering in the least the Nominative. Thus for Ex. N. முகவகன, G. முகவகனின், or முகவகளுடைய, D. முகவகளுககு, Acc. முகவகளை, V. முகவகளை, Abl. 1. முகவகளில, or முகவகளிடத்தில, Abl. 2. முகவகனால, or முகவகளினால, Abl. 3. முகவகளோடு, or முகவகளினோடு.

SECTION II.

Of Adjectives.

43. The Tamuler call the Nouns Adjective உரிச்சொல்; which is

as much as saying, *Words of Propriety*. This language abounds in Nouns properly Adjective, tho' in the vulgar idiom we use only few of them: for Ex. பல், *many*; சில, *some*; நல், *good*; புது, *new*; பொது, *universal*; அரிய, *difficult*; பெரிய, *great*; சிறிய, *small*; உரிய, *proper*; இனிய, *sweet*, &c. Besides these they call even the Substantives Adjectives, if they be used as Adjectives, in this manner. (1) Those which end in ம், commonly reject this, are joined to another Noun, and become Adjectives. Thus from ஞானம், *spirituality*, comes ஞானப்போசனம், *spiritual food*; from சுத்தம், *purity*, is made சுத்தமனசு, *a pure mind*, &c. These become also Adjectives in another manner, namely by changing ம் into த்து. Thus from புறம், *outside*, is made either புறப்பொருள் or புறத்துப் பொருள், *an outward thing*: from முகம், *face*, is formed either முகச்சாயல or முகத்துச்சாயல, *the figure of the face*: from சுர்ம, *the wilderness*, comes சுர்ப்பாதை or சுரத்துப்பாதை, *the way thro' the wilderness*, &c. (2) Those which end in மை, commonly take this away, add *iya*, and become Adjectives. Thus from கொடுமை, *asperity, cruelty*, is made கொடியமனசு, *a cruel mind*: from அருமை, *difficulty*, comes அரியகற்பனை, *a difficult precept*, &c. (3) Those which end in து, டு, று simple, become Adjectives by doubling த, ட, ற. Thus from எருது, *bullock*, is made எருத்துப் பார்ம, *a bullock-load*: from காடு, *wood*, comes காட்டுவழி, *a way thro' the wood*: from வயறு, *belly*, is made வயறுவலி, *belly ache*: from ஆறு, *river*, comes ஆறுமணல, *river sand*, &c. Add likewise those which end in *mbu*: for these commonly become Adjectives by changing *m* into *p*. Thus from இரும்பு, *iron*, comes இருப்புக்கோல, *an iron rod*, &c. (4) Lastly, all the other Nouns, without undergoing any alteration, if they be joined to other Nouns, are taken as Adjectives: thus குளிர்காற்று, *a cool breeze*, from குளிர், *cold*, and காற்று, *the wind*; கல்வீடு, *a brick-house*, from கல், *a brick or stone*, and வீடு, *the house*; பொறுமைமனுஷன், *a patient man*, from பொறுமை, *patience*, and மனுஷன், *man*, &c. Moreover they use other phrases, which, tho' equivalent to Adjectives, are neither called so by them, nor ought they to be styled Ad-

jectives. That is to say, if to a Noun, which we intend to use as an Adjective, the Participle ஆன் or உள்ள, be joined, thus சுத்தமானம் எனச் or சுத்தமுள்ளமனச், it can indeed be rendered *a pure mind*: however, properly speaking, it is the mind which has purity or which is purity. Therefore these are Phrases, not Adjectives.

44. The rules respecting the use of Adjectives, are quite easy: because none of the Adjectives are ever changed either in Gender, Number or Case. This only is to be observed, that they be always placed immediately before the principal Noun. Some except எலலாம, which is placed after it; however, it is not to be excepted, since it is a Noun Substantive; which if used as an Adjective, after the manner of all those which end in ம், taking this away, it is always placed before: thus எலலாச்சாதிகள, *all tribes*: எலலாப் பொருள, *all beings*. But if it be placed behind for the Neuter Gender, we say எலலாம, and better எலலாமும்; but the Masculine and Feminine is denoted by எலலாரும, and then it is declined in the common manner: எலலாமும், எலலாத்தினும், எலலாத்துக்கும், எலலாததையும், &c. thus எலலாரும, எலலாருடையவும், எலலாருக்கும, எலலாராயும், &c.

SECTION III.

Of Pronouns.

45. The Pronouns demonstrative are called சுட்டுச்சொல், and the interrogative Pronouns வினாச்சொல்: because சுட்டுகிறது signifies *to demonstrate*, and வினாவுகிறது is, *to interrogate*. This language has neither relative Pronouns, besides those words which serve for interrogating, nor any possessive: neither are derivative Pronouns used in this idiom, tho' they are in the higher dialect, called செந்தமிழ். The primitive Pronouns, *I*, நான், *Thou*, நீய், *We*, நாம் or நாங்கள், *Ye*, நீங்கள், undergo great changes in declension, as will appear forthwith. The others are declined after the same manner as Nouns Substantive, nor do they in the oblique

differ much from the straight case. They are thus declined: N. நான், I, G. என் or எனனுடைய, D. எனக்கு, Acc. எனனை, Abl. 1. எனனில or எனனிடத்தில், Abl. 2. எனனால, Abl. 3. எனனோடு. Thus, N. நீய், thou, G. உன் or உன்னுடைய, D. உனக்கு, Acc. உனனை, Abl. 1. உனனில or உனனிடத்தில், Abl. 2. உனனால, Abl. 3. உனனோடு. Thus also, N. தான், he, she, itself, G. தன் or தன்னுடைய, D. தனக்கு, Acc. தனனை, Abl. 1. தனனில or தனனிடத்தில், Abl. 2. தனனால, Abl. 3. தனனோடு. This Pronoun both in use and signification is equivalent to the reciprocal *his, her, its;* and *himself, &c.* only in this it differs, that it has a Plural, as I shall shew hereafter, which the reciprocal Pronoun *himself*, has not. But these three Pronouns have a double Plural: from நான் is made நாம் and நாங்கள், *we*; from நீய் comes நீர் and நீங்கள், *you*; தான் makes தாம் and தாங்கள், *they*. Of these நாம், நீர், தாம், are used in the Singular to express honor or deference; and is used when a person of authority speaks concerning himself, or when we speak to one or concerning one with some esteem, as if the King for Ex. should say, நாங்கடையையிடோம், *we have commanded*; and a son should respectfully say to his father, நீரிரும், *do you sit down*, instead of saying, நீயிரு, *sit thou down*: thus குருத்தாம்பவந்தார், *the Priest is come himself*. This difference between the ordinary termination நான், நீய், தான், and நாம், நீர், தாம், which is used to express honor and deference, is also continually observed in the Verbs, as we shall shew hereafter. In letters, and in common speech too, even the Plural நாங்கள், நீங்கள், தாங்கள், is often used instead of நாம், நீர், தாம், and a woman speaking of her husband, always useth the Plural. Of these நாம் has in the oblique case G. நமது or நமமுடைய, and நீர் has, உமது or உமமுடைய, and தாம் has, தமது or தமமுடைய: and after the same manner they are declined in other cases; as in the singular, நமக்கு, உமக்கு, தமக்கு, நமமை, உமமை, தமமை, &c. Observe here, that these three Pronouns end also the Genitive Singular in அது: thus எனது, உனது, தனது, and that in both numbers they form the Dative, not in உக்கு, but in அக்கு, as appears from what has been said: எனக்கு,

உனக்கு, தனக்கு, நமக்கு, உமக்கு, தமக்கு; which is never done in any other instance.

46. நாம், *We*, is not 'only used as the Singular, respectfully speaking, as we have said, but also in the Plural; yet it differs from the Plural, நாங்கள், *we*. The difference is this: நாங்கள், and the rest of it's oblique cases includes the speaker and others, who, as it appears by the context, are intended to be included; and always excludes him or them to whom we speak; but நாம் and the rest of it's oblique cases includes both speakers and hearers: Thus in addressing Converts, it would be improper to say, நாங்கள்கிறிஸ்தவர்கள்: for this would be as much as saying, *We Priests are Christians, but ye are not*, which is false: but including them also, we must say, நாம்கிறிஸ்தவர்கள். But when we speak to heathens, as they are not christians, we must not say, நாம், but in order to exclude them, நாங்கள்கிறிஸ்தவர்கள். Thus, when you and some other friends with you come to a sick person, and he asks you how you do, you must say, நாங்கள்சுகமாயிருக்கிறோம், *we are well*, but you cannot say நாம்சுகமாயிருக்கிறோம், because then you would include the sick man in the *we*, as if he likewise was well. But the manner of declining நாங்கள், *we*, நீங்கள், *ye*, is easy: having taken away the first syllable of both, you put instead of it to the first short *e*, and to the second short *u*, and at the end join the common terminations of the cases to it. Thus from நாங்கள், is made G. எங்கள் or எங்களுடைய, D. எங்களுக்கு, Acc. எங்களை, &c. From நீங்கள், comes G. உங்கள் or உங்களுடைய, D. உங்களுக்கு, Acc. உங்களை, &c. But தங்கள், *they*, changes long *d* into short *a*, and then is declined in the same manner: G. தங்கள் or தங்களுடைய, D. தங்களுக்கு, Acc. தங்களை, &c.

47. Still easier are other Pronouns declined: M. இவன், F. இவள், N. இது, *this*; M. அவன், F. அவள், N. அது, *that*; M. எவன், F. எவள், N. எது, *which*? For they follow the common rule, without any change: இவனுடைய, இவனுக்கு, இவனை, இவனிடத்தில், இவனால, இவனோடு; and so the other Masculines and Femi-

nines. But the Neuters drop the *u*, and make இதின் or இதினுடைய, இதற்கு or இதற்கு, இதை or இததை or இதனை, இதில or இதினிடதில, இததால or இதினால or இதலால, இததோடு or இதனோடு: and so you go on with the rest. But in the Plural Number the Masculines change ன் into ற்: N. இவர், அவர், எவர், G. இவருடைய, D. இவருக்கு or இவர்க்கு, &c. after the common manner: and this Plural we use as the Singular, when we speak respectfully. There is another Plural, which adds கள் to the first: இவர்கள், அவர்கள், எவர்கள்; and these words serve for both Masculine and Feminine Plural, and are also declined after the common way: இவர்களுடைய, இவர்களுக்கும், &c. The Bramins in particular instead of இவர்கள், அவர்கள், say இவாள், அவாள்: which in reality is not founded on any rule. Instead of the Pronoun என், *who?* &c. there is also the word ஆர், which serves for the Singular and Plural, Masculine and Feminine: ஆரிவன், ஆரிவள், ஆரிவர்கள், &c. and it is declined after the ordinary form: ஆருடைய, ஆருக்கு, ஆரை, &c. But the Neuter Pronouns make their Plural by adding கள்: thus, N. இதுகள், அதுகள், எதுகள், G. இதுகளுடைய, D. இதுகளுக்கும், &c. as usual.

As it may be acceptable to the learner to see the declension of the Pronouns in one view, I here subjoin the Pronouns hitherto treated of declined thro' all cases.

THE PRONOUNS PERSONAL

THE FIRST PRONOUN PERSONAL.

The Singular.

When ordinary persons speak of themselves.	When dignified Persons speak of themselves.
Nom. நான் <i>I</i>	நாம் <i>I</i>
G. என், என்னுடைய, எனனுட or எனனுது <i>mine.</i>	நமமுடைய, நமமுட or நமது <i>mine.</i>
D. எனக்கு <i>to me.</i>	நமக்கு <i>to me.</i>
Acc. எனனை <i>me.</i>	நமமை <i>me.</i>

- Abl. 1. எனனில or எனனிலே *in* நமமில் or நமமிலே *in me.*
me.
2. எனனால or எனனாலே நமமால் or நமமாலே *by, of or*
by, of or from me. from me.
3. எனனோடு, எனனோடே நமமோடு, நமமோடே, *with me.*
with me.

THE PLURAL.

- N. நாங்கள் *we.* நாம் *we.*
- G. எங்கள், எங்களுடைய, எங்கள் நமமுடைய நமமுட *our.*
 களுட *our.*
- D. எங்களுக்கு *to us.* நமக்கு *to us.*
- Acc. எங்களை *us.* நமமை *us.*
- Abl. 1. எங்களில், எங்களிலே *in us.* நமமில், நமமிலே *in us.*
2. எங்களால், எங்களாலே *by, of or from*
of or from us. us.
3. எங்களோடு எங்களோடே நமமோடு, நமமோடே *with us.*
with us.

THE SECOND PRONOUN PERSONAL.

The Singular.

- | | |
|--|---|
| When they speak to ordinary
Persons. | When they speak to dignified
or respectable Persons. |
| N. தீய் or நீ <i>thou.</i> | நீர் <i>you.</i> |
| G. உன், உன்னுடைய, உன்னுட
or உனது <i>thine.</i> | உமமுடைய, உமமுட or உமது
<i>your.</i> |
| D. உனக்கு <i>to thee.</i> | உமக்கு <i>to you.</i> |
| Acc. உனை <i>thee.</i> | உமமை <i>you.</i> |
| Abl. 1. உனனில, உனனிலே <i>in thee.</i> | உமமில், உமமிலே <i>in you.</i> |
| 2. உன்னால, உன்னாலே <i>by, of</i>
<i>or from thee.</i> | உமமால், உமமாலே <i>by, of or</i>
<i>from you.</i> |
| 3. உன்னோடு, உன்னோடே | உமமோடு, உமமோடே <i>with</i>
<i>you.</i> |
| <i>with thee.</i> | |

THE PLURAL.

N. நீங்கள் <i>ye or you.</i>	G. உங்கள், உங்களுடைய or உங்களுட <i>your.</i>
D. உங்களுக்கு <i>to you.</i>	Acc. உங்களை <i>you.</i>
Abl. 1. உங்களில், உங்களிலே <i>in you.</i>	2. உங்களால், உங்களாலே <i>by, of or from you.</i>
	3. உங்களோடு, உங்களோடே <i>with you.</i>

THE THIRD PRONOUN PERSONAL.

The Singular.

The ordinary.

When they speak of dignified or respectable Persons.

N. தான் <i>he himself.</i>	தாம <i>he himself.</i>
G. தன், தன்னுடைய, தன்னுட or தனது <i>his or his own.</i>	தமமுடைய, தமமுட or தமது <i>his or his own.</i>
D. தனக்கு <i>to himself.</i>	தமக்கு <i>to himself.</i>
Acc. தனை <i>himself.</i>	தமமை <i>himself.</i>
Abl. 1. தனனில் or தனனிலே <i>in himself.</i>	தமமில் or தமமிலே <i>in himself.</i>
2. தனனால் or தனனால் <i>by, of or from himself.</i>	தமமால் or தமமாலே <i>by, of or from himself.</i>
3. தனனோடு, தனனோடே <i>with himself.</i>	தமமோடு, தமமோடே <i>with himself.</i>

THE PLURAL.

N. தங்கள் <i>they themselves,</i>	Abl. 1. தங்களில், தங்களிலே <i>in themselves,</i>
G. தங்கள், தங்களுடைய, <i>their, their own,</i>	2. தங்களால், தங்களாலே <i>by, of or from themselves,</i>
D. தங்களுக்கு <i>to themselves,</i>	3. தங்களோடு தங்களோடே <i>with themselves,</i>
Acc. தங்களை <i>themselves,</i>	

THE PRONOUNS DEMONSTRATIVE.

The Singular.

Masculine.	Feminine.	Neuter.
N. அவன் <i>he.</i>	N. அவள் <i>she,</i>	N. அது <i>it,</i>
G. அவனுடைய அவனுட அவனின் அவனுது <i>of him,</i>	G. அவளுடைய அவளுட அவளின் அவளுது <i>of her,</i>	G. அதினுடைய அதினுட அதின் <i>of it,</i>
D. 2. அவனுக்கு <i>to</i> <i>him,</i>	D. அவளுக்கு <i>to her,</i>	D. அதக்கு <i>to it,</i>
Acc. அவனை <i>him,</i>	Acc. அவளை <i>her,</i>	Acc. அதை <i>it,</i>
Abl. 1. அவனில், அவனிலே <i>in him,</i> 2. அவனால்	Abl. 1. அவளில், அவளிலே <i>in her,</i> 2. அவளால்	Abl. 1. அதில், அதிலே <i>in it,</i> 2. அதால் or அததால் or அதினால்
அவனாலே <i>by, of</i> or <i>from him,</i>	அவளாலே <i>by, of</i> or <i>from her,</i>	அதாலே or அதினாலே <i>by, of</i> or <i>from it,</i>
3. அவனோடு	3. அவளோடு	3. அதோடு or அததோடு or அதினோடு
அவனோடே <i>with</i> <i>him,</i>	அவளோடே <i>with</i> <i>her,</i>	அதோடே, or அததோடே or அதினோடே, <i>with it,</i>

THE PLURAL.

Masculine and Feminine.	Neuter.
N. அவர்கள் <i>they,</i>	N. அதகள் <i>they,</i>
G. அவர்களுடைய	G. அதகளுடைய

அவர்களுட அவர்களின் அவர்களுது <i>of them,</i>	அதுகளுட அதுகளின <i>of them,</i>
D. அவர்களுககு <i>to them,</i>	D. அதுகளுககு <i>to them,</i>
Acc. அவர்களை <i>them,</i>	Acc. அதுகளை <i>them,</i>
Abl. 1. அவர்களில் அவர்களிலே <i>in them,</i>	Abl. 1. அதுகளில் அதுகளிலே <i>in them,</i>
2. அவர்களால், அவர்களாலே <i>by, of or from them,</i>	2. அதுகளால் அதுகளாலே <i>by, of or from them,</i>
3. அவர்களோடு அவர்களோடே <i>with them,</i>	3. அதுகளோடு, அதுகளோடே <i>with them,</i>

THE OTHER PRONOUN DEMONSTRATIVE.

Masculine.	Feminine.	Neuter.
இவன் <i>this man,</i>	இவள் <i>this woman,</i>	இது <i>this thing,</i>
is declined in the same manner.		

THE PRONOUNS INTERROGATIVE.

எவன் *which man?* எவள் *which woman?* எது *which thing?*
is likewise declined in the same manner, as அவன், அவள், அது.

Masculine & Feminine.	Singular & Plural.
N. ஆர் <i>who?</i>	G. ஆருடைய, ஆருது <i>of whom?</i>
D. ஆருககு <i>to whom?</i>	Acc. ஆரை <i>whom?</i>
Abl. 1. ஆரில் or ஆரிலே <i>in whom?</i>	2. ஆரால் or ஆராலே <i>of from or by whom?</i>
3. ஆரோடு or ஆரோடே <i>with whom?</i>	

SECTION IV.

Of Adjective Pronouns.

48. In this language there are some words which have the same signification as Pronouns, but, as we said above of Adjectives, never vary neither in Gender, Number nor Case, but are always immediately united with their Substantive: hence I have thought

proper to call this kind of words Adjective Pronouns. They are these. (1.) இந்நு *this*. (2.) அந்த *that*: as இநதச்சாதி *this tribe*; அநதக்கனனி *that virgin*; அநதக்காடு *that forest*. (3.) எந்த, *what?* எந்தச்சொலவிது, *what word is this?* &c.

49. The Tamuler make use also of other words to express this Adjective. (1.) Instead of இந்நு, they say இன்ன, for அந்த, அன்ன for, எந்த, என்ன. The signification and use is the same; they differ only in this, that these latter do not double the following letter, as the former do; we say இநதச்சொல் and இன்னச்சொல், &c. Of these என்ன is not only used as an Adjective, but also by itself; and if placed before a Verb, it signifies, *what?* எனனசொனாய், *what did you say?* If placed after a Verb, it signifies *if*: சொனனாயென்ன, *did you say?* But if என்ன be placed after a word derived from a Participle, it signifies *what?* or *why?* Thus, நீசொன்னதென்ன, *what did you say?* நீயிப்படிசொன்னதென்ன, *why did you say so?* Besides from these three Adjectives are made Substantive Pronouns in this manner: M. இனனான், F. இனனாள், N. இனனது, *this, or such as*; M. அனனான், F. அனனாள், N. அனனது, *that*; M. எனனான், F. எனனாள், N. எனனது, *which, what?* which all are easy to decline: இனனானுடைய, இனனானுகு, &c. Thus எனனநின், எனனநதுககு, எனனநதை, &c. Thus we say இனனானவநநான், *this man, or such a one is come*, &c. It also signifies the same as, *what a* —. Thus, அவனினினனானான, *he told, what sort of a man he was*; நீய்செய்தபாவமின்னதென்னுசொலவு, *tell what a sin it is, that you have committed*, &c.

50. Yet shorter do they instead of these three Adjectives use these three letters, இ, அ, ஏ, which they call சுட்டுமுதது *indicating letters*: thus, இப்படி, *so*, is இநதப்படி; அத்தறுவாய், *in the mean while*, is அநதத்தறுவாய், எவ்வளவு, *somewhat*; is எநதவளவு, &c. The rule for using these letters is this: if the word, to which they are joined, begins with a Vowel, two *v* are always interposed; thus from அளவு, *a measure*, is made இவ்வளவு, அவ்

வளவு, *so much*, எவ்வளவு, *how much*, &c. If the following word begins with a Consonant whatever, this is always doubled: thus from கரை, *the shore*, இக்கரை, *this side of the river*; from போது, *when*, இப்போது, *now*; from மாத்திரம், *only*, இம்மாத்திரம், *so much*; வண்ணம், *manner*, இவ்வண்ணம், *in this manner*; from நாள், *இந்நாள்*: and this cannot be written இன்னாள்; for that would not be doubling the same letter, which is ந, but substituting others in its stead; and இனாள், as was said above, is a Pronoun Feminine. In like manner அக்கரை, எக்கரை, அப்போது, எப்போது, &c. This manner is very elegant and easy, occurs frequently in some expressions, and may always be elegantly used. Hence some, who, to express for Ex. *this border of the river*, say, இத்தவிககரை, err in a ridiculous manner; for it is the same as saying *this here border*, since it is enough to say either இக்கரை, or இநதககரை; for each of them fitly signifies, *this border*: in like manner not அநதவககரை, but either அக்கரை, or அநதககரை, *that border*, &c.

SECTION V.

Of Gender.

51. From what has been said hitherto, it should seem, as if diversity of Gender either did not exist at all in this language, or as if it was unnecessary: because, as we have said, the Tamuler, like the English, distinguish no Gender neither in Adjectives nor Articles. However this language has the peculiarity of distinguishing the Genders by the termination of the third Person of Verbs. Thus the Tamuler express for Ex. *he, she, it, is come*, the Masculine by வநதான the Feminine by வநதாள, the Neuter by வந்தது, as we shall more copiously shew in the next Chapter. They also distinguish the Gender of the Pronouns, *this, that, who?* as we said above: இவன், இவள், இது, அவன், அவள், அது, &c. How-

ever the rules concerning Gender in this language give almost no trouble. In grandonic, Gender is called விங்கம்: hence the Masculine புவிங்கம், the Feminine ஸ்திரிவிங்கம், and the Neuter தபுஞ்சகலிங்கம். But in Tamul, Gender with one common appellation is called திணை: first the Tamuler distinguish only two Genders, the first of which they call உயர்திணை, the *sublime Gender*: and the second, அஃறிணை, where this letter ஃ, which is common in the sublime dialect, and is called ஆய்தவெழுத்து, is pronounced as a guttural *g*; so that it is pronounced *Agrinei*, that is, *inferior Gender*, which means the Neuter. The first is common to males and females: it is afterwards distinguished into ஆண்பால், the Masculine, and பெண்பால், Feminine. All reasonable beings are of the sublime Gender: of these, *God*, *Angels* and men are of the Masculine Gender: women, of the Feminine; all the rest without exception, of the Neuter Gender. Of the Masculines *God* and the *Angels* are also used in the Neuter Gender: likewise of men whom they mean to honour in the highest degree, they sometimes speak in the Neuter Gender: thus குருசுவாமியெழுந்தருளிற்று, the *Priest has vouchsafed to come*, &c. Except also the Noun பிள்ளை, when it signifies *son*: for this they use both in the Masculine and Neuter Gender. But the Noun குழந்தை, *infant*, is always of the Neuter Gender.

CHAPTER III.

OF THE VERB.

SECTION I.

Conjugation of Verbs, and first of the Present.

52. The Verb, which the Tamuler call வினா, is conjugated, as with us, by three persons whom they denominate மூவடம்: the first of which they call தன்மை, the second முன்னிலை, and the third படர்க்கை. In the first two persons they do not distinguish the Genders, but only in the third; and even this distinguishes the

Masculine, Feminine, and Neuter Gender in the Singular Number only : but in the Plural the Neuter is only distinguished from that which is not Neuter, and the same word serves both for the Masculine and Feminine. Moreover the Tamuler distinguish only three Tenses, which they call முக்காலம் : these are நெகிழ்காலம் *the current time*, that is, *present*; இறந்தகாலம், *the elapsed time*, that is, *preterit*; எதிர்காலம், *the time coming (towards us)* that is, *future*. The terminations of all the Tenses are the same throughout, that is to say, the *first* Person Singular ends in ஏன், the *second* in ஆய், the *third* Masculine ஆன், Feminine ஆள், Neuter து or in the Future உம். In the Plural the *first* Person has ஓம், the *second* ஈர்கள, the *third* Masculine and Feminine ஆர்கள; but the Neuter as in the Singular. Besides these they add another second and third person, which they use for the singular to express honor : of these the second person ends in ஈர், and the third in ஆர். Therefore in order to conjugate Verbs, it is enough to know the first person of each Tense, and by only changing the termination according to the rule just now given, all Verbs whatsoever are easily conjugated. The only difficulty is, to find the first person of each Tense, in order to which observe the following rules.

53. About the Present there is not the least difficulty : for since all Verbs are named after the *Verbale* கிறத, either with a single or double க, by changing this termination into கிறேன், we have the first Person Present, which gives the others. Hence, கிராய் is the second vulgar, கிறீர் the second used in speaking to an honorable person, கிறான் the third Masculine vulgar, கிரார் the third used in speaking of an honorable person, கிறாள் the third Feminine, குது the third Neuter. And thus much for the Singular : the Plural has in the first person கிறோம், in the second கிறீர்கள, in the third Masculine and Feminine கிரார்கள, in the Neuter குது. Thus the Verb செய்கிறது, *to make*, has in the

Sign of the Verb.

Participle present.

Participle Preterit.

Participle Future.

Sign of the Verb.	Participle present.	Participle Preterit.	Participle Future.
எயக்கிறது	எயக்கிற	எயத்த	எயக்கும்
சாயக்கிறது	சாயக்கிற	சாயத்த	சாயக்கும்
தேயக்கிறது	தேயக்கிற	தேயத்த	தேயக்கும்
தோய்க்கிறது	தோய்க்கிற	தோயத்த	தோயக்கும்
மேய்க்கிறது	மேயக்கிற	மேயத்த	மேயக்கும்
மொய்க்கிறது	மொய்க்கிற	மொயத்த	மொயக்கும்
கார்க்கிறது	கார்க்கிற	கார்த்த	கார்க்கும்
கோர்க்கிறது	கோர்க்கிற	கோர்த்த	கோர்க்கும்
சேர்க்கிறது	சேர்க்கிற	சேர்த்த	சேர்க்கும்
தகர்க்கிறது	தகர்க்கிற	தகர்த்த	தகர்க்கும்
தீர்க்கிறது	தீர்க்கிற	தீர்த்த	தீர்க்கும்
தோர்க்கிறது	தோர்க்கிற	தோர்த்த	தோர்க்கும்
நூர்க்கிறது	நூர்க்கிற	நூர்த்த	நூர்க்கும்
பார்க்கிறது	பார்க்கிற	பார்த்த	பார்க்கும்
பேர்க்கிறது	பேர்க்கிற	பேர்த்த	பேர்க்கும்
வளர்க்கிறது	வளர்க்கிற	வளர்த்த	வளர்க்கும்
வார்க்கிறது	வார்க்கிற	வார்த்த	வார்க்கும்
அடிக்கிறது	அடிக்கிற	அடித்த	அடிக்கும்
இடிக்கிறது	இடிக்கிற	இடித்த	இடிக்கும்
ஒடிக்கிறது	ஒடிக்கிற	ஒடித்த	ஒடிக்கும்
கடிக்கிறது	கடிக்கிற	கடித்த	கடிக்கும்
குடிக்கிறது	குடிக்கிற	குடித்த	குடிக்கும்
நொடிக்கிறது	நொடிக்கிற	நொடித்த	நொடிக்கும்
படிக்கிறது	படிக்கிற	படித்த	படிக்கும்
பிடிக்கிறது	பிடிக்கிற	பிடித்த	பிடிக்கும்
மடிக்கிறது	மடிக்கிற	மடித்த	மடிக்கும்
முடிக்கிறது	முடிக்கிற	முடித்த	முடிக்கும்
அரிக்கிறது	அரிக்கிற	அரித்த	அரிக்கும்
உரிக்கிறது	உரிக்கிற	உரித்த	உரிக்கும்
எரிக்கிறது	எரிக்கிற	எரித்த	எரிக்கும்
சரிக்கிறது	சரிக்கிற	சரித்த	சரிக்கும்

Sign of the Verb.	Present.	Preterperfect.	Future.	Imperative.	Infinitive.	Gerund.	Participle present.	Participle Preterit.	Participle Future.
எய்க்கிறது	எய்க்கிறேன்	எய்ததேன	எயப்பேன	எய	எய்க்க	எய்தது	எய்க்கிற	எய்தத	எய்க்கும்
சாய்க்கிறது	சாய்க்கிறேன்	சாய்ததேன	சாயப்பேன	சாய	சாய்க்க	சாய்தது	சாய்க்கிற	சாய்தத	சாய்க்கும்
தேய்க்கிறது	தேய்க்கிறேன்	தேய்ததேன	தேயப்பேன	தேய	தேய்க்க	தேய்தது	தேய்க்கிற	தேய்தத	தேய்க்கும்
தோய்க்கிறது	தோய்க்கிறேன்	தோய்ததேன	தோயப்பேன	தோய	தோய்க்க	தோய்தது	தோய்க்கிற	தோய்தத	தோய்க்கும்
மேய்க்கிறது	மேய்க்கிறேன்	மேய்ததேன	மேயப்பேன	மேய	மேய்க்க	மேய்தது	மேய்க்கிற	மேய்தத	மேய்க்கும்
மொய்க்கிறது	மொய்க்கிறேன்	மொய்ததேன	மொயப்பேன	மொய	மொய்க்க	மொய்தது	மொய்க்கிற	மொய்தத	மொய்க்கும்
கார்க்கிறது	கார்க்கிறேன்	கார்க்தேன	கார்க்பேன	கார்க்	கார்க்க	கார்க்தது	கார்க்கிற	கார்க்தத	கார்க்கும்
கோர்க்கிறது	கோர்க்கிறேன்	கோர்க்தேன	கோர்க்பேன	கோர்க்	கோர்க்க	கோர்க்தது	கோர்க்கிற	கோர்க்தத	கோர்க்கும்
சேர்க்கிறது	சேர்க்கிறேன்	சேர்க்தேன	சேர்க்பேன	சேர்க்	சேர்க்க	சேர்க்தது	சேர்க்கிற	சேர்க்தத	சேர்க்கும்
தகர்க்கிறது	தகர்க்கிறேன்	தகர்க்தேன	தகர்க்பேன	தகர்க்	தகர்க்க	தகர்க்தது	தகர்க்கிற	தகர்க்தத	தகர்க்கும்
தீர்க்கிறது	தீர்க்கிறேன்	தீர்க்தேன	தீர்க்பேன	தீர்க்	தீர்க்க	தீர்க்தது	தீர்க்கிற	தீர்க்தத	தீர்க்கும்
தோர்க்கிறது	தோர்க்கிறேன்	தோர்க்தேன	தோர்க்பேன	தோர்க்	தோர்க்க	தோர்க்தது	தோர்க்கிற	தோர்க்தத	தோர்க்கும்
நூர்க்கிறது	நூர்க்கிறேன்	நூர்க்தேன	நூர்க்பேன	நூர்க்	நூர்க்க	நூர்க்தது	நூர்க்கிற	நூர்க்தத	நூர்க்கும்
பார்க்கிறது	பார்க்கிறேன்	பார்க்தேன	பார்க்பேன	பார்க்	பார்க்க	பார்க்தது	பார்க்கிற	பார்க்தத	பார்க்கும்
பேர்க்கிறது	பேர்க்கிறேன்	பேர்க்தேன	பேர்க்பேன	பேர்க்	பேர்க்க	பேர்க்தது	பேர்க்கிற	பேர்க்தத	பேர்க்கும்
வளர்க்கிறது	வளர்க்கிறேன்	வளர்க்தேன	வளர்க்பேன	வளர்க்	வளர்க்க	வளர்க்தது	வளர்க்கிற	வளர்க்தத	வளர்க்கும்
வார்க்கிறது	வார்க்கிறேன்	வார்க்தேன	வார்க்பேன	வார்க்	வார்க்க	வார்க்தது	வார்க்கிற	வார்க்தத	வார்க்கும்
அடிக்கிறது	அடிக்கிறேன்	அடித்தேன	அடிப்பேன	அடி	அடிக்க	அடித்தது	அடிக்கிற	அடித்தத	அடிக்கும்
இடிக்கிறது	இடிக்கிறேன்	இடித்தேன	இடிப்பேன	இடி	இடிக்க	இடித்தது	இடிக்கிற	இடித்தத	இடிக்கும்
ஒடிக்கிறது	ஒடிக்கிறேன்	ஒடித்தேன	ஒடிப்பேன	ஒடி	ஒடிக்க	ஒடித்தது	ஒடிக்கிற	ஒடித்தத	ஒடிக்கும்
கடிக்கிறது	கடிக்கிறேன்	கடித்தேன	கடிப்பேன	கடி	கடிக்க	கடித்தது	கடிக்கிற	கடித்தத	கடிக்கும்
குடிக்கிறது	குடிக்கிறேன்	குடித்தேன	குடிப்பேன	குடி	குடிக்க	குடித்தது	குடிக்கிற	குடித்தத	குடிக்கும்
நொடிக்கிறது	நொடிக்கிறேன்	நொடித்தேன	நொடிப்பேன	நொடி	நொடிக்க	நொடித்தது	நொடிக்கிற	நொடித்தத	நொடிக்கும்
படிக்கிறது	படிக்கிறேன்	படித்தேன	படிப்பேன	படி	படிக்க	படித்தது	படிக்கிற	படித்தத	படிக்கும்
பிடிக்கிறது	பிடிக்கிறேன்	பிடித்தேன	பிடிப்பேன	பிடி	பிடிக்க	பிடித்தது	பிடிக்கிற	பிடித்தத	பிடிக்கும்
மடிக்கிறது	மடிக்கிறேன்	மடித்தேன	மடிப்பேன	மடி	மடிக்க	மடித்தது	மடிக்கிற	மடித்தத	மடிக்கும்
முடிக்கிறது	முடிக்கிறேன்	முடித்தேன	முடிப்பேன	முடி	முடிக்க	முடித்தது	முடிக்கிற	முடித்தத	முடிக்கும்
அரிக்கிறது	அரிக்கிறேன்	அரித்தேன	அரிப்பேன	அரி	அரிக்க	அரித்தது	அரிக்கிற	அரித்தத	அரிக்கும்
உரிக்கிறது	உரிக்கிறேன்	உரித்தேன	உரிப்பேன	உரி	உரிக்க	உரித்தது	உரிக்கிற	உரித்தத	உரிக்கும்
எரிக்கிறது	எரிக்கிறேன்	எரித்தேன	எரிப்பேன	எரி	எரிக்க	எரித்தது	எரிக்கிற	எரித்தத	எரிக்கும்
சரிக்கிறது	சரிக்கிறேன்	சரித்தேன	சரிப்பேன	சரி	சரிக்க	சரித்தது	சரிக்கிற	சரித்தத	சரிக்கும்





Sign of the Verb.

Participle present.

Participle Preterit.

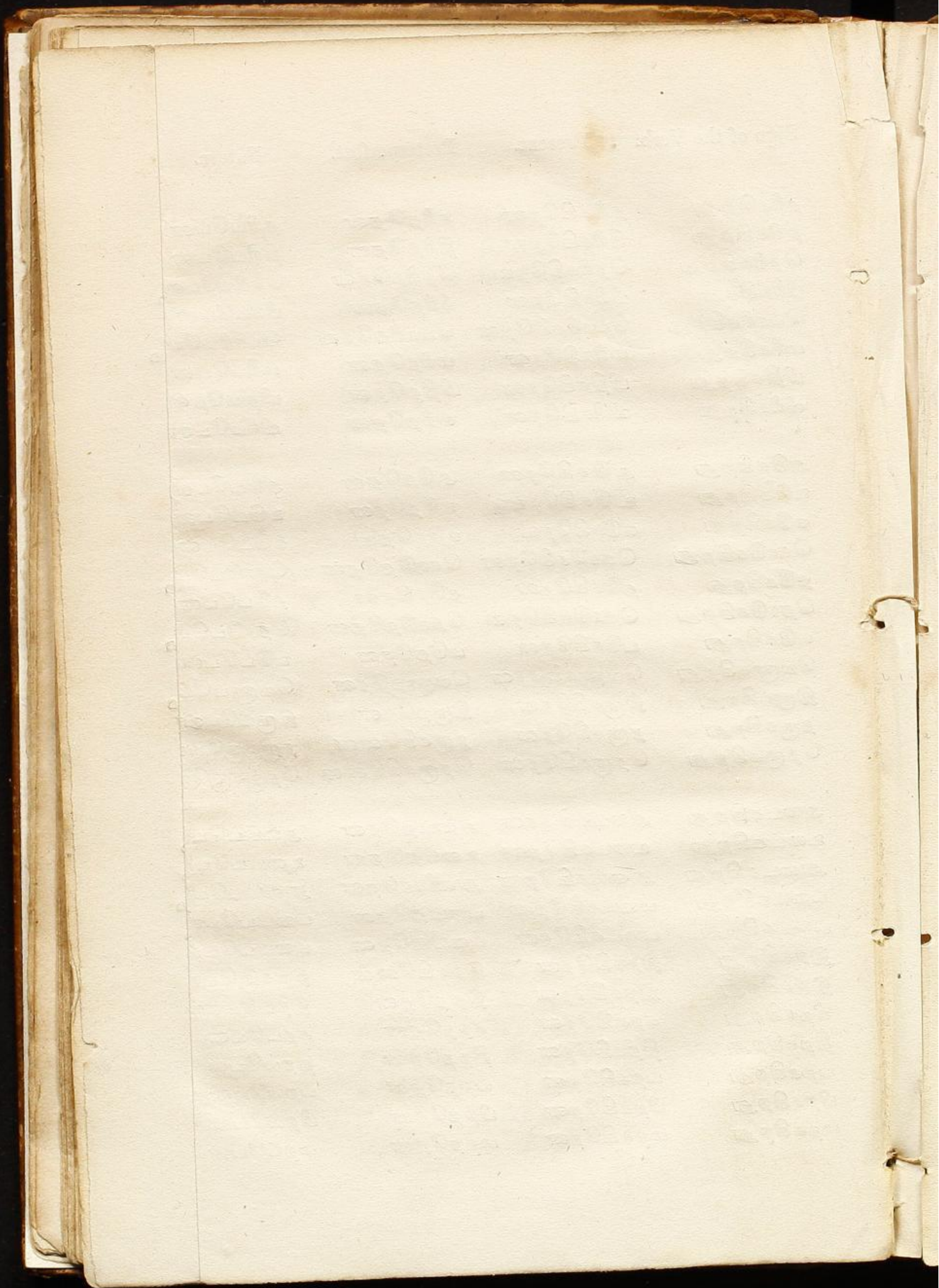
Participle Future.

தரிககிறது	தரி	தரிககிற	தரிதத	தரிககும்
திரிககிறது	திரி	திரிககிற	திரிதத	திரிககும்
நெரிககிறது	நெ	நெரிககிற	நெரிதத	நெரிககும்
பிரிககிறது	பிரி	பிரிககிற	பிரிதத	பிரிககும்
பொரிககிறது	பொ	பொரிககிற	பொரிதத	பொரிககும்
மரிககிறது	மரி	மரிககிற	மரிதத	மரிககும்
மிதிககிறது	மிதி	மிதிககிற	மிதிதத	மிதிககும்
வரிககிறது	வரி	வரிககிற	வரிதத	வரிககும்
அடுககிறது	அடு	அடுககிற	அடுதத	அடுககும்
உடுககிறது	உடு	உடுககிற	உடுதத	உடுககும்
எடுககிறது	எடு	எடுககிற	எடுதத	எடுககும்
கொடுககிறது	கொ	கொடுககிற	கொடுதத	கொடுககும்
தடுககிறது	தடு	தடுககிற	தடுதத	தடுககும்
தொடுககிறது	தொ	தொடுககிற	தொடுதத	தொடுககும்
படுககிறது	படு	படுககிற	படுதத	படுககும்
வெளுககிறது	வெ	வெளுககிற	வெளுதத	வெளுககும்
இருககிறது	இரு	இருககிற	இருநத	இருககும்
நருககிறது	நரு	நருககிற	நருக்கின	நருககும்
நெருககிறது	நெ	நெருககிற	நெருக்கின	நெருககும்
அடைககிறது	அடை	அடைககிற	அடைதத	அடைககும்
உடைககிறது	உடை	உடைககிற	உடைதத	உடைககும்
துடைககிறது	துடை	துடைககிற	துடைதத	துடைககும்
படைககிறது	படை	படைககிற	படைதத	படைககும்
புடைககிறது	புடை	புடைககிற	புடைதத	புடைககும்
இறககிறது	இற	இறககிற	இறக்கின	இறககும்
இறககிறது	இற	இறககிற	இறநத	இறககும்
கறககிறது	கற	கறககிற	கறநத	கறககும்
திறககிறது	திற	திறககிற	திறநத	திறககும்
பறககிறது	பற	பறககிற	பறநத	பறககும்
பிறககிறது	பிற	பிறககிற	பிறநத	பிறககும்
மறககிறது	மற	மறககிற	மறநத	மறககும்

Sign of the Verb.	Present.	Preterperfect.	Future.	Imperative.	Infinitive.	Gerund.	Participle present.	Participle Preterit.	Participle Future.
தரிகிறது	தரிகிறேன்	தரித்தேன்	தரிப்பேன்	தரி	தரிக	தரித்து	தரிகிற	தரித்த	தரிக்கும்
திரிகிறது	திரிகிறேன்	திரித்தேன்	திரிப்பேன்	திரி	திரிக	திரித்து	திரிகிற	திரித்த	திரிக்கும்
நெரிகிறது	நெரிகிறேன்	நெரித்தேன்	நெரிப்பேன்	நெரி	நெரிக	நெரித்து	நெரிகிற	நெரித்த	நெரிக்கும்
பிரிகிறது	பிரிகிறேன்	பிரித்தேன்	பிரிப்பேன்	பிரி	பிரிக	பிரித்து	பிரிகிற	பிரித்த	பிரிக்கும்
பொரிகிறது	பொரிகிறேன்	பொரித்தேன்	பொரிப்பேன்	பொரி	பொரிக	பொரித்து	பொரிகிற	பொரித்த	பொரிக்கும்
மரிகிறது	மரிகிறேன்	மரித்தேன்	மரிப்பேன்	மரி	மரிக	மரித்து	மரிகிற	மரித்த	மரிக்கும்
மிதிகிறது	மிதிகிறேன்	மிதித்தேன்	மிதிப்பேன்	மிதி	மிதிக	மிதித்து	மிதிகிற	மிதித்த	மிதிக்கும்
விரிகிறது	விரிகிறேன்	விரித்தேன்	விரிப்பேன்	விரி	விரிக	விரித்து	விரிகிற	விரித்த	விரிக்கும்
அடுகிறது	அடுகிறேன்	அடுத்தேன்	அடுப்பேன்	அடு	அடுக	அடுத்து	அடுகிற	அடுத்த	அடுக்கும்
உடுகிறது	உடுகிறேன்	உடுத்தேன்	உடுப்பேன்	உடு	உடுக	உடுத்து	உடுகிற	உடுத்த	உடுக்கும்
எடுகிறது	எடுகிறேன்	எடுத்தேன்	எடுப்பேன்	எடு	எடுக	எடுத்து	எடுகிற	எடுத்த	எடுக்கும்
கொடுகிறது	கொடுகிறேன்	கொடுத்தேன்	கொடுப்பேன்	கொடு	கொடுக	கொடுத்து	கொடுகிற	கொடுத்த	கொடுக்கும்
தடுகிறது	தடுகிறேன்	தடுத்தேன்	தடுப்பேன்	தடு	தடுக	தடுத்து	தடுகிற	தடுத்த	தடுக்கும்
தொடுகிறது	தொடுகிறேன்	தொடுத்தேன்	தொடுப்பேன்	தொடு	தொடுக	தொடுத்து	தொடுகிற	தொடுத்த	தொடுக்கும்
டடுகிறது	டடுகிறேன்	டடுத்தேன்	டடுப்பேன்	டடு	டடுக	டடுத்து	டடுகிற	டடுத்த	டடுக்கும்
வெளுகிறது	வெளுகிறேன்	வெளுத்தேன்	வெளுப்பேன்	வெளு	வெளுக	வெளுத்து	வெளுகிற	வெளுத்த	வெளுக்கும்
இருக்கிறது	இருக்கிறேன்	இருந்தேன்	இருப்பேன்	இரு	இருக்க	இருந்து	இருக்கிற	இருந்த	இருக்கும்
நருக்கிறது	நருக்கிறேன்	நருக்கினேன்	நருக்குவேன்	நருக்கு	நருக்க	நருக்கி	நருக்கிற	நருக்கின	நருக்கும்
நெருக்கிறது	நெருக்கிறேன்	நெருக்கினேன்	நெருக்குவேன்	நெருக்கு	நெருக்க	நெருக்கி	நெருக்கிற	நெருக்கின	நெருக்கும்
அடைகிறது	அடைகிறேன்	அடைத்தேன்	அடைப்பேன்	அடை	அடைக	அடைத்து	அடைகிற	அடைத்த	அடைக்கும்
உடைகிறது	உடைகிறேன்	உடைத்தேன்	உடைப்பேன்	உடை	உடைக	உடைத்து	உடைகிற	உடைத்த	உடைக்கும்
துடைகிறது	துடைகிறேன்	துடைத்தேன்	துடைப்பேன்	துடை	துடைக	துடைத்து	துடைகிற	துடைத்த	துடைக்கும்
படைகிறது	படைகிறேன்	படைத்தேன்	படைப்பேன்	படை	படைக	படைத்து	படைகிற	படைத்த	படைக்கும்
புடைகிறது	புடைகிறேன்	புடைத்தேன்	புடைப்பேன்	புடை	புடைக	புடைத்து	புடைகிற	புடைத்த	புடைக்கும்
இறகிறது	இறகிறேன்	இறக்கினேன்	இறக்குவேன்	இறக்கு	இறக	இறகி	இறகிற	இறக்கின	இறக்கும்
இறகிறது	இறகிறேன்	இறந்தேன்	இறப்பேன்	இற	இறக	இறந்து	இறகிற	இறந்த	இறக்கும்
கறகிறது	கறகிறேன்	கறந்தேன்	கறப்பேன்	கற	கறக	கறந்து	கறகிற	கறந்த	கறக்கும்
கிறகிறது	கிறகிறேன்	கிறந்தேன்	கிறப்பேன்	கிற	கிறக	கிறந்து	கிறகிற	கிறந்த	கிறக்கும்
பறகிறது	பறகிறேன்	பறந்தேன்	பறப்பேன்	பற	பறக	பறந்து	பறகிற	பறந்த	பறக்கும்
பிறகிறது	பிறகிறேன்	பிறந்தேன்	பிறப்பேன்	பிற	பிறக	பிறந்து	பிறகிற	பிறந்த	பிறக்கும்
மறகிறது	மறகிறேன்	மறந்தேன்	மறப்பேன்	மற	மறக	மறந்து	மறகிற	மறந்த	மறக்கும்







P R E S E N T.

Singular.

செய்கிறேன்,	}	I make.
செய்கிறோம், <i>hon.</i>	}	
செய்கிறாய்,	}	Thou makest.
செய்கிறீர், <i>honor.</i>	}	
செய்கிறான்,	}	He makes.
செய்கிறார், <i>honor.</i>	}	
செய்கிறாள்,		She makes.
செய்கிறது,		It makes.

Plural.

செய்கிறோம்,		We make.
செய்கிறீர்கள்,		Ye make.
செய்கிறார்கள், M. & F.		They make.
செய்கிறது, N.		They make.

Here I must observe, that the third Person Neuter, instead of ending in குது, as above, ends also in உது. That is to say, those Verbs which have உ before கிற்து, reject கிறது, and add து: thus சொல்லுகிறது makes சொல்லுது, &c. Those which have ஐ or ய் Consonant before கிறது, drop கிறது, and add either குது, or more elegantly யுது: thus from நைகிறது comes நைகுது or நையுது; from செய்கிறது comes செய்குது or செய்யுது; from மேய்கிறது மேய்குது or மேய்யுது, &c. For this last being preceded by a long Vowel, does not double the ய as செய்கிறது, which is short. Observe that the Present is often used for the Future, especially in the epistolary style.

SECTION II.

Of the Perfect.

54. The formation of the Perfects is more difficult: since the rules about it are many, and almost every one of them clogged with a number of exceptions. However for to prevent beginners straying

about without order, and being bewildered for want of a path ; I shall, as it were, hedge in the way, and give some methodical rules, and take notice of several exceptions ; the rest they will learn in a short time of themselves by making a few mistakes. Here follows a Table, containing a short abstract of those rules about the Perfects, which I would advise the learner to get by heart ; it being the ground-work of all what shall be said about it in the next sheet.

The letter next preceding *cradu* or *gradu*, determines the form of the Perfect.

Thus, if க்றுத

is preceded by

ய், ற், இ, உ, ஐ

அ

All long Vowels

But க்றுத, if

preceded by

ஃ

ண்

ன்

உ almost always

ஞ

ரு

லு

ய, இ ஐ

ஃ and the long Vowels

The Perfect

ends in

த்தேன்

அத்தேன்

க்கினேன்

Makes its

Perfect in

கினேன்

டேன்

றேன்

இனேன்

டேன்

தேன்

றேன்

த்தேன்

vary

To these rules there are several exceptions, which must be learned by use.

We shall now comment on each rule in particular.

The letter next preceding cradu or gradu, determines the form of the Perfect. It has been said above No. 53, that Verbs end

either in க்கிறது, or கிறது: and the rule for forming the Perfect is taken from the letter immediately preceding this termination. Hence

55. Rule 1. If க்கிறது is preceded by ய், ற், இ, உ, ஐ, the Perfect ends in த்தேன். Thus, மேய்க்கிறது, to feed, மேய்த்தேன், I have fed; மொய்க்கிறது, to swarm, மொய்த்தேன், I have swarmed: thus, வளர்க்கிறது, to bring up, வளர்த்தேன் I have brought up; தீர்க்கிறது, to finish, தீர்த்தேன் I have finished; பார்க்கிறது, to see, பார்த்தேன், I have seen, &c. In like manner, விரிக்கிறது, to expand, விரித்தேன், I have expanded; படிக்கிறது, to learn, படித்தேன், I have learned: thus, படைக்கிறது, to create, படைத்தேன், I have created; உடைக்கிறது, to break, உடைத்தேன், I have broken: thus, படுக்கிறது, to lay one's self down, படுத்தேன், I have laid myself down; உடுக்கிறது, to dress, உடுத்தேன், I have dressed myself; வெளுக்கிறது, to wash, வெளுத்தேன், I have washed, &c. From these, except இருக்கிறது, to be: for this has இருந்தேன், I have been. For the rest this rule is quite universal.

56. Rule 2. If க்கிறது is preceded by short அ, the Perfect ends in ந்தேன். Thus from மறக்கிறது, to forget, மறந்தேன், I have forgotten; from பறக்கிறது, to fly, பறந்தேன்; from பிறக்கிறது, to be born, பிறந்தேன்; from இறக்கிறது to die, இறந்தேன், &c. Except those which have only one syllable before க்கிறது: for these form their Perfect in க்கினேன். Thus from நக்கிறது, to lick, நக்கினேன், I have licked; கக்கிறது, to vomit, கக்கினேன்; which in reality end thus by contraction (Syncope); for they ought to end in க்ருகிறது, நக்ருகிறது, கக்ருகிறது, and come under the rule No. 60, as I shall shew hereafter.

57. Rule 3. If க்கிறது is preceded by any long Vowel, the Perfect ends in க்கினேன். Thus from ஆக்கிறது, make, ஆக்கினேன் I have made; from நீக்கிறது, remove, நீக்கினேன்; from தேக்கிறது, to stagnate; தேக்கினேன்; from தூக்கிறது, to lift up; தூக்கினேன்; from நோக்கிறது, to look, நோக்கினேன்: and this in

like manner, because they are abridged from ஆகுகிறது, நீகுகிறது, தேகுகிறது, தூகுகிறது, நோகுகிறது, &c. as appears from the Imperative. Except பூகிறது, *to blossom*, which has பூததேன, because it is not abridged by any Syncope: and காக்கிறது, காத்தேன; which Verb, when it signifies *to preserve*, cannot be written, as many Tamulers also ignorantly do, கார்க்கிறது, for if spelt thus, it signifies not *to preserve*, but *to cause a certain kind of heat* on the tongue, as does Pepper and the like, whence this *ardor* is called காரம்.

58. And thus much of those Verbs which end in க்கிறது: one observation only I have to add, which is, that many Verbs by a Syncope end in க்கிறது, which ought in fact to end in குகிறது: all these by the following rule No. 60, make their Perfect in க்கினேன். But these are mostly Verbs active, from the Neuter which ends in க்கிறது. Thus, அடங்கிறது *to be included*, Neut. அடக்குகிறது, and by contraction அடக்கிறது, *to include*, Active: ஒதுங்கிறது, *to yield*, Neut. ஒதுகுகிறது or ஒதுக்கிறது, Active: நடுங்கிறது, *to tremble*, Neut. நடுகுகிறது or நடுக்கிறது, Active: நீங்கிறது *to get out*, Neut. நீகுகிறது or நீக்கிறது, *to remove*, Act., &c. All these have in the Perfect க்கினேன்: thus, அடக்கினேன், ஒதுக்கினேன், நடுக்கினேன், நீக்கினேன், &c. In like manner there are others, that by a Syncope end in க்கிறது, which properly ought to have ended in க்குகிறது. Thus, செதுகுகிறது, செதுகுகிறது, *to smooth*; முடுகுகிறது, முடுகுகிறது, *to insist on*; அடுகுகிறது, அடுகுகிறது, *to place things regularly*, &c. all which by the rule I shall give, make their Perfect in க்கினேன், செதுக்கினேன், முடுக்கினேன், அடுக்கினேன், &c. Such are those which I have noted above, நகுகிறது, க்குகிறது, &c. and nearly all those which before க்கிறது have a long Vowel, as ஆகுகிறது, போகுகிறது, &c. all which have க்கினேன், as it was said above. Hence all these are no exceptions from the rules which I have now given. But in order to know, whether any Verb naturally ends in க்கிறது, or whether it does so by the Syncope, we must have recourse to the

Imperative: for in the Imperative the Verb for Ex. .நடக்கிறது, *to walk*, has நட, *walk thou*, which shews that the Verb நடக்கிறது naturally ends in க்கிறது, but அடக்கிறது *to refrain*, has in the Imperative அடக்கு, which shews that the Verb அடக்கிறது ends in க்கிறது by a Syncope, and should be அடக்குகிறது; thus, ஒதுக்கு, நீக்கு, செதுக்கு, முடுக்கு; thus, நக்கு, ஆக்கு, போக்கு, &c. Wherefore all these should terminate in க்குகிறது, and by a Syncope terminate in க்கிறது.

59. But as for the Verbs which end in கிறது, the first rule shall be கிறது, preceded by ி makes its Perfect in கினேன், ன், டேன, ன், ரேன. Thus வணங்கிறது *to worship*, வணங்கினேன், *I have worshipped*; அடங்கிறது, *to submit*, அடங்கினேன், துணங்கிறது, *to consent*, துணங்கினேன், &c. Those which have ன் before கிறது, make their Perfect in டேன்: Thus, உண்கிறது, *to eat*, உண்டேன்; காண்கிறது, *to see*, கண்டேன், which also in the Perfect changes in the first long letter into a short one. Lastly, those which have ன் before கிறது, make their Perfect in ரேன்: Thus தின்கிறது, *to eat*, தினரேன; என்கிறது, *to say*, எனரேன &c.

60. Rule 2. கிறது, preceded by short *u*, makes its Perfect almost always in இனேன். I say, *almost always*. Thus (1.) if to this *u* be joined the following Consonants ச, த, ப, either single or double, or ண, ன, வ, ம: then the Perfect has always இனேன். Thus, பேசுகிறது, *to speak*, பேசினேன்; எழுதுகிறது, *to write*, எழுதினேன், திருத்துகிறது, *to correct*, திருத்தினேன், நம்புகிறது, *to trust*, நம்பினேன், அப்புகிறது, *to clap on*, அப்பினேன் பண்ணுகிறது, *to make*, பண்ணினேன், உலாவுகிறது, *to take a walk*, உலாவினேன், தும்புகிறது, *to sneeze*, தும்பினேன், பின்னுகிறது, *to plait*, பின்னினேன். From these except only ஈனுகிறது, *to bring forth*, which has ஈனரேன: as for the rest this rule is nearly universal. (2.) But if to this *u* be joined க or ட or ர: then, if many syllables go before, as முடுகுகிறது, *to be in haste*; திருடுகிறது, *to steal*; தவறுகிறது, *to stumble*; or if only one syllable precedes, which is either naturally long, as ஏகுகிறது, *to go*;

தேடுகிறது, *to seek*; தேறுகிறது, *to thrive*; or if it be long, because there are two Consonants, as தகுகிறது, *to profit you*; அணுகிறது, *to approach*; கட்டுகிறது, *to build*; கன்றுகிறது, *to grow too ripe*; சுற்றுகிறது, *to surround*, &c. then in all these cases the Perfect ends likewise in இனேன். Thus, முடுகினேன், *I have been in haste*, திருடினேன், தவறினேன், ஏகினேன், தேடினேன், தேறினேன், தகுகினேன், அண்டினேன், கட்டினேன், கன்றினேன், சுற்றினேன், &c. Except போடுகிறது, *to throw*, which, notwithstanding the first syllable is long, has in the Perfect போட்டேன். But if before கு, டு, று, be a single short syllable, then it doubles that Consonant க, ட, ற, and makes its Perfect in ஏன். Thus from தகுகிறது *to be fit*, தககேன்; from நகுகிறது, *to laugh*, நககேன்; from படுகிறது *to suffer*, பட்டேன்; from பெறுகிறது, *to get*, பெற்றேன்; from இறுகிறது, *to break in pieces*, இற்றேன்; from அறுகிறது, *to cease*, அற்றேன், &c. This also is a constant rule: yet மிகுகிறது, *to increase*, and புகுகிறது, *to enter*, besides மிககேன் and புககேன், have also மிகுந்தேன் and புகுந்தேன்.

61. Rule 3. ஞ, று, று, make டேன், தேன், மேன்: ழு varies. This is an exception from those which have *u* before கிறது. That is to say (1.) if this *u* be joined to a single ள, it has in the Perfect ண்டேன்: thus, ஆளுகிறது, *to govern*, ஆண்டேன், மாளுகிறது, *to die*, மாண்டேன், உருளுகிறது, *to roll*, உருண்டேன், வெருளுகிறது, *to be frightened*, வெருண்டேன், &c. However அருளுகிறது, *to grant*, hath அருளினேன். But if the ள is double; then the Perfect has இனேன், according to the general rule: thus, தளளுகிறது, *to thrust*, தளளினேன், துளளுகிறது, *to leap*, துளளினேன், அளளுகிறது, *to take up with the hollow of the hand*, அளளினேன், &c. விளளுகிறது, *to open*, however, has besides விளளினேன், also விண்டேன்: and கொளளுகிறது, *to take*, has always கொண்டேன். (2.) If this *u* be joined to *r* the mute Consonant *r̥* remains in the Perfect, and ற்தேன் is added: thus, வளருகிறது, *to grow*, வளர்ந்தேன், தீருகிறது, *to be finished*, தீர்ந்தேன், சேருகிறது, *to approach*, சேர்ந்தேன், தவிருகிறது, *to be put aside*, தவிர்த்தேன் &c.

with the exception of one or two, which have இனேன் : thus, வாருகிறது, to gather up from the ground by handfuls, வாரினேன். But வருகிறது, to come, வந்தேன், தருகிறது, to give, தந்தேன் and பொருகிறது to fight, பொருந்தேன். (3.) If this உ be joined with ல, either single, as சுழலுகிறது to whirl; அழுலுகிறது, to be hot; or double, as செல்லுகிறது, to go; வெல்லுகிறது to overcome; கொல்லுகிறது, to kill, &c. then the ல is taken away, and ன்றேன், added : thus, சுழன்றேன், அழன்றேன், சென்றேன், வென்றேன், கொன்றேன், &c. Thus நிற்கிறது, to stand, which is contracted by a Syncope from நிலலுகிறது, as in the Imperative நிலலு, and in the Negative நிலலேன் ; and by this rule in the Perfect நின்றேன். Except however சொல்லுகிறது, to say, which has சொன்னேன். (4.) Lastly, ழ varies : that is to say, if this உ be joined with ழ, some in the Perfect simply add தேன் : thus, அழுுகிறது, to weep, அழுதேன், உழுுகிறது, to plough, உழுதேன், தொழுுகிறது, to adore, தொழுதேன். Others drop the உ, and to the Consonant ழ add ந்தேன் : thus from வாழுுகிறது, to be well, வாழ்ந்தேன் ; from தாழுுகிறது, to submit, தாழ்ந்தேன் ; from உமிழுகிறது, to spit, உமிழ்ந்தேன் ; from அவிழுுகிறது, to grow loose, அவிழ்ந்தேன் ; from தவழுுகிறது, to crawl as children do, தவழ்ந்தேன் : விழுுகிறது, to fall, however retains the உ, and makes விழுந்தேன். But முழுுகிறது, altho' it has முழுகினேன், does not come under this rule, since it is properly முழுுகிறது : hence it has in the Infinitive முழுுக, and not முழ், as the others which have been quoted, அழ், உழ், வாழ், உமிழ், அவிழ், தவழ், விழ்.

62. Rule 4. ய், இ, ஐ have ன்றேன். Thus from அடைகிறது, to get, அடைந்தேன் ; from சுடைகிறது, to turn, சுடைந்தேன் : thus from அறிகிறது, to know, அறிந்தேன் ; from படுகிறது, to become imprinted, படுந்தேன் : thus from மேய்கிறது, to feed, மேய்ந்தேன் ; from ஈகிறது to give, ஈய்ந்தேன், &c. Except வைகிறது, to revile, which has வைதேன் ; பெய்கிறது, to rain, பெய்தேன் ; செய்கிறது, to do, செய்தேன் ; நெய்கிறது to weave, நெய்தேன் :

to which no ி is added, unless sometimes by people of the lowest rank.

63. Lastly, *Rule 5.* If கிறது is preceded by a long vowel, (of which kind there are but very few verbs) the Perfect varies. So ஆகிறது, *to become*, and போறது, *to go*, which in fact is போகிறது, have ஆனேன, போனேன; சாகிறது, *to die*, செற்றேன், the first syllable being short: வேகிறது *to burn*, and நோகிறது *to ache*, have வெறதேன், நொந்தேன; where the first syllable, tho' long in all the other Tenses, is short in the Perfect, and hence in the Gerund and in the Participle Perfect.

64. The form of the Perfect being found by these rules, this is likewise conjugated in its persons and numbers, according to the terminations indicated number 52. Thus the Perfect of the Verb செய்கிறது is:

S I N G U L A R.

செய்தேன்,	honor. }	I have made.
செய்தோம்,		
செய்தாய்,	honor. }	Thou hast made.
செய்தீர்		
செய்தான்,	honor. }	He has made.
செய்தார்		
செய்தாள்		She has made.
செய்தது,		It has made.

P L U R A L.

செய்தோம்,	We have made.
செய்தீர்கள்,	Ye have made.
செய்தார்கள்,	M. & F. They have made.
செய்தது,	Neut. They have made.

I say, the Neuter is செய்ந்து, altho' others say செய்துது, which however is uncouth and trivial. Moreover, some of those which make their Perfect in ந்தேன், can also end in ஞ்சேன்; and those which have ந்தேன் may also have ச்சேன். Thus, அறிகிறது, to know, அறிந்தேன் or அறிஞ்சேன்; படிக்கிறது, to learn, படித்தேன் or படிச்சேன்: thus, மறைகிறது, to disappear, மறைந்தேன் or மறைஞ்சேன்; அடைக்கிறது, to inclose, அடைந்தேன் or அடைச்சேன், &c. However this mode is not very elegant: and I am sure that in so many of their classical works as I have read, both in verse and prose, I did not even once meet with ஞ்சேன் or ச்சேன், but they always form the Perfect of such Verbs in ந்தேன் or த்தேன். Besides, none of those Verbs which have not இ or ஐ, but some other letter before கிறது or க்கிறது, can ever form their Perfect in ஞ்சேன், tho' they have ந்தேன் or த்தேன். Thus we can by no means say, instead of மறந்தேன, I have forgotten, மறஞ்சேன; instead of வளர்ந்தேன, I have grown, வளர்ஞ்சேன; instead of பொறுத்தேன, I have tolerated, பொறுச்சேன, instead of படுத்தேன, I have laid myself down, படுச்சேன, &c. Wherefore the termination ந்தேன, த்தேன, is both universal to all the Verbs, coming under that rule, none excepted, and is certainly more elegant, and the only one approved of and used by men of learning.

65. I add an appendix for the third Person Neuter. All those which in the Perfect make இனேன், besides having in the third Person Neuter இன்து, as அடங்கின்து, it has submitted, பண்ணின்து, it has done, &c. have also elegantly இந்து, thus, அடங்கிந்து, பண்ணிந்து &c. Thus, since in the elegant dialect the Perfect of சொல்லுகிறது, to say, is சொல்லினேன், tho' we never use this in the vulgar idiom, yet do we according to this rule use its third Person Neuter சொல்லிறது. Instead of this double ற some add a double ச, and say அடங்கிச்சு, பண்ணிச்சு, சொல்லிச்சு, &c. which however is not so elegant. Some add து to either

mode; சொல்லிசுது or சொல்லிறது; yet this is quite erroneous. Lastly, some apply this termination also to the other Perfects, and instead of saying அதுவநதது, they say அதுவநதிசு, &c. as people of the lowest tribe use to speak: which however cannot be said at all. According to this rule the Perfect ஆனேன் from ஆகிறது, to become, and போனேன், from போறது to go, varies the third Person Neuter; for it makes either according to the general rule ஆந்து, போந்து; or since the Perfect may be, ஆயினேன், போயினேன்; according to this appendix, it makes ஆயிற்று, போயிற்று: which, however common in the sublime idiom, is not used in the vulgar; but they use these words, ஆசு or ஆசுசுது, போசு or போசுசுது. And thus much of Perfects.

SECTION III.

Of the Future.

66. About the Future there is almost no difficulty. For (1.) all those which in the Perfect have கினேன் or க்கினேன், have in the Future குவேன்: thus, முடுகினேன், முடுகுவேன்; வணங்கினேன், வணங்குவேன்; அடக்கினேன், அடக்குவேன் &c. (2.) These excepted, those which end in க்கிறது, without minding any other termination of the Perfect, make their Future in ப்பேன்: thus of படிக்கிறது, to learn, படிப்பேன், I shall learn; from மறக்கிறது, to forget, மறப்பேன், I shall forget; from இருக்கிறது, to be, இருப்பேன், I shall be; from கேள்கிறது, to hear, கேள்ப்பேன், or which is the same, கேட்பேன் &c. But those which end in கிறது, have in the Future வேன்: thus செய்கிறது, to make, செய்வேன்; ஆகிறது, to become, ஆவேன்; போகிறது, to go, போவேன்; பெறுகிறது, to obtain, பெறுவேன்; எழுதுகிறது, to write, எழுதுவேன் &c. Except those which before கிறது have the mute Consonant ண் or ன்; these add பேன: thus, உண்கிறது, to eat, உண்பேன்; காண்கிறது, to see, காண்பேன்: thus, தின்

கிறது, *to eat*, தின்பேன்; என்கிறது, *to say*, என்பேன் &c. Besides, those which before கிறது have லு, ழு, ளு, either with a double Consonant, or with a long letter preceding; these more elegantly retain the simple mute Consonant ல், ழ், ள், and add வேன் according to this general rule: thus from சொல்லுகிறது, *to speak*, சொல்லுவேன், better சொல்வேன்; from கொள்ளுகிறது, *to take*, கொள்ளுவேன் or கொள்வேன்; from ஆளுகிறது, *to rule*, ஆளுவேன் or ஆள்வேன்; from வாழுகிறது, *to be well*, வாழுவேன் or வாழ்வேன் &c. The second of these Futures is always more elegant. But அழுகிறது, *to weep*, for example, as it has neither a Consonant before the ழு, nor a long, but a short letter, cannot make அழ்வேன், but we must always say அழுவேன் &c. Having found the form of the Future by these rules, it is easy to conjugate this Tense also through its persons and numbers, according to the common terminations. Thus:

S I N G U L A R.

செய்வேன்	honor. }	I will make.
செய்வோம்		
செய்வாய்	honor. }	Thou wilt make.
செய்வீர்		
செய்வான்	honor. }	He will make.
செய்வார்		
செய்வாள்		She will make.
செய்யும்		It will make.

P L U R A L.

செய்வோம்	We will make.
செய்வீர்கள்	Ye will make.
செய்வார்கள	M. & F. They will make.
செய்யும்	Neuter. They will make.

67. Observe here with regard to the third Person Neuter, that the Verbs which end in கிறது, change this into க்கும்: thus, அடக்கிறது, *to refrain*, அடக்கும், *it will refrain*, படிக்கிறது, *to learn*, படிக்கும்; இருக்கிறது, *to be*, இருக்கும்; படைக்கிறது, *to create*, படைக்கும் &c. But those which end in கிறது, drop the கிறது altogether, and add உம் thus. If the preceding letter be the Vowel *u*, it is dropt: thus அழுகிறது, *to weep*, அழும்; ஆளுகிறது, *to govern*, ஆளும்; பெறுகிறது, *to get*, பெறும் &c. But if it be another short Vowel, or the Diphthong ஐ, a ய is inserted, and it becomes யும்: thus அடைகிறது, *to get*, அடையும்; அறிகிறது, *to know*, அறியும் &c. But if it be a long Vowel, then we add either a simple ம் or கும்: thus from ஆகிறது, *to become*, comes ஆம் or ஆகும்; from போகிறது, *to go*, போம் or போகும்; from வேகிறது, *to burn*, வேம் or வேகும்; from நோகிறது, *to ache*, நோம் or நோகும் &c. Lastly, if before கிறது stands a Consonant, the உம் is joined to it, doubling that Consonant if it be preceded by a short letter, but not if a long letter precedes it: thus, தின்கிறது, *to eat*, தின்னும்; என்கிறது, *to say*, எனனும்; காண்கிறது, *to see*, காணும்; செய்கிறது, *to make*, செய்யும்; மேய்கிறது, *to feed*, மேயும் &c. However those which in the first Person have குவேன, as I said above, have always கும் in the third Person Neuter: வணங்குவேன, வணங்கும், அடங்குவேன, அடங்கும், &c.

As the Tamuler have only these three Tenses, but neither Imperfect nor Pluperfect; I shall shew the manner to supply them in the following chapter, which contains the Syntax; there I shall also teach some phrases, which we may denominate Aorists.

SECTION IV.

Of the Imperative.

68. The Imperative in Tamul is called எவல், from the Verb

ஏவுகிறது, *to command*. Nothing can be easier than the formation of the Imperative: it is but dropping க்கிறது or கிறது of any Verb, and the word which remains is the Imperative in the second Person Singular. Thus from படிக்கிறது, *to learn*, படி, *learn thou*; from பொறுக்கிறது, *to tolerate*, பொறு; from பார்க்கிறது, *to see*, பார்க்; thus from சொல்லுகிறது, *to speak*, சொல்லு; from செய்கிறது, *to do*, செய் &c. In like manner, as நிற்கிறது *to stand*, and விற்கிறது *to sell*, are contracted by a Syncope from நிலலுகிறது and விலலுகிறது, which are not in use; yet is the Imperative used according to this rule, நிலலு, விலலு. However those which before கிறது க்கிறது have a mute ன் or ட், add *u*: thus தினகிறது, *to eat*, தினனு; எனகிறது, *to say*, எனனு; அவிழ்கிறது, *to untie*, அவிழு &c. But those which have லு, ளு, or ழு, preceded by a long letter, or with a double ல or ள, may also terminate with the simple Consonant ல், ள், ழ், thus from கொலுகிறது, with the first syllable long, *to enclose*, is made கொலு or கொல்; from சொல்லுகிறது, *to speak*, சொல்லு or சொல்; from ஆளுகிறது, *to govern*, ஆளு or ஆள்; from கொள்ளுகிறது, *to take*, கொள்ளு or கொள்; from வாழுகிறது, *to be well*, வாழு or வாழ் &c. and this second mode is always more elegant. From this general rule except those which in the Perfect have கினைன்; for these make their Imperative in கு: thus, வாங்கினைன் *I have bought*, வாங்கு; அடக்கினைன், *I have refrained*, அடக்கு; முடுகினைன், *I have been in haste*, முடுகு &c. Yet in fact these ought not to be excepted; for, as I have repeatedly observed, these Verbs in reality being அடக்குகிறது, முடுகுகிறது &c. they form their Imperative according to the general rule. Except however வருகிறது, *to come*, and தருகிறது, *to give*: for these have வா, *vd*, தா, *dd*. And thus much for the second Person நீய், *thou*.

69. For to address the second Person with civility or respect, add உம்: thus படியும், சொல்லும், அவியும், வாங்கும், &c. But

to the Imperative போ, go, they do not add உம், but only ம், and to speak politely, they say போம். And to the words வா, come thou, தா, give thou, they add ரும், and say வாரும, தாரும. Further, if to this polite Imperative be added short கொள், it becomes the second Person Plural: thus, படியுங்கொள, சொல்லுகொள, போங்கொள, வாருங்கொள, தாருங்கொள, &c. for the other persons they use the Future. Besides, an elegant kind of Imperative for any person is, to use the Infinitive, for example, இருக்க, போக, சொல்ல, &c. And this mode they chiefly make use of, when they address a very noble Person, a King, a Priest, &c. to whom, that they may not appear to prescribe, they say not for Ex. தேவரீரொழுந்திரும; but as it were entreating, தேவரீரொழுந்திருக்க: in like manner not கேளும், but கேள்க்க, &c. In this sense they often add உம் to the Infinitive, வரவும், கேட்கவும், &c. Hence another mode of Imperative is, to add to any person of the Future, ஆக, the Infinitive of the Verb ஆகிறது: thus, போவாயாக, போவீராக, போவானாக, &c. Which mode however, strictly speaking, is no Imperative, as I have said: because they use the Infinitive with any Person, as I shall shew more at large in the elegant dialect of this language. Thus the Imperative of the Verb செய்கிறது, is:

S I N G U L A R.

செய், or செய்வாயாக
 செய்யும், or செய்வீராக, hon. } Make thou.
 செய்வானு (ளா) க, let him (her) make.

P L U R A L.

செய்யுங்கொள
 செய்வீர்களாக } Make ye.

C O M M O N.

செய்ய
 செய்யவும் } For any Person.

properly speaking, the Tamuler have no Optative nor Subjunctive, tho' they express the meaning of these moods well enough by some phrases, which, as they regard the Syntax, I shall mention in the following chapter.

SECTION V.

Of the Infinitive.

70. The Infinitive in this language is very easy: for all the Verbs which end in கீறது, form their Infinitive by changing the same in கீ: thus from படிக்கிறது, படிக்க; from இருக்கிறது, இருக்க; from அடக்கிறது, அடக்க; from பொறுக்கிறது, பொறுக்க; from மறக்கிறது, மறக்க, &c. This rule is quite universal, but those which end in கிறது, may indeed all in like manner have their Infinitive in க: thus from அறிகிறது, அறிக; from செய்கிறது, செய்க, &c. However this mode is more appropriate to the sublime language, and is seldom used in the vulgar, except in those Verbs which have a long syllable before கிறது: for these make also in the vulgar idiom ஆக, போக, வேக, நோக, &c. The others, taking away கிறது, add short *a*, which is united to the remaining word; so that, if this ends in *u*, it is dropped: thus from பெறுகிறது, பெற; from அழுக்கிறது, அழ, &c. If it ends in *o* or *i*, *y* is added: thus from அடையகிறது, அடைய; from அறியகிறது, அறிய, &c. Lastly, if it ends in a Consonant, then (*r* and *z* excepted, which are never doubled), if only one short syllable precedes, that Consonant is doubled; but not, if more syllables or a long one precede. Thus from உணகிறது, because the first syllable is short, comes உண்ண; but from காணகிறது, as the first syllable is long, comes காண்: so from செய்கிறது, செய்ய; but from மேய்க்கிறது, மேய்; thus from தினகிறது, தினன; from எனகிறது, என்ன, &c. All these rules are universal. And since those

which in the Perfect have *இனேன*, do in fact, as I have repeatedly said, end in *குகிறது*, altho' the *கு* be taken away by a Syncope, they according to this general rule have in the Infinitive *க*: *வணங்க, முடுக, முழுக, &c.*

SECTION VI.

Of Gerunds and Participles.

71. The Tamuler call the Gerund *வினையெச்சம்*, as much as to say, *defect of a Verb*: for the Gerund has the power and signification of a Verb; yet, as it is not conjugated by Persons and Tenses, it is said in some degree to deviate from the manner of a Verb. They have only one Gerund, which answers to the Latin Gerund in *do*, the meaning of which is nearly expressed in English by the Prepositions *by* or *in*, and the Participle present in *ing*. In the Syntax, number 121, I shall shew in what manner they supply the other Gerunds. But the Gerund which they have, is taken from the Perfect, thus: if this ends in *இனேன*, take away the *னேன*, and you have the Gerund in *i*: *வணங்கினேன, வணங்கி; அடக்கினேன, அடக்கி; வாரினேன, வாரி; முடுகினேன, முடுகி; பண்ணினேன, பண்ணி, &c.* Thus, since *சொல்லுகிறது*, as I have said above, number 65, in the sublime idiom makes in the Perfect *சொல்லினேன*, the Gerund *சொல்லி*, which is derived from it, is used also in the vulgar dialect, altho' this Perfect is not. All the rest form their Gerund by substituting *u* for the termination of the Perfect, *ஏன்*: thus from *வந்தேன, வந்தது*; from *அறிந்தேன், அறிந்தது, I have known, படிந்தேன், படிந்தது, I have learnt, படடேன, படடு*; from *பெற்றேன, பெற்றது*; from *உண்டேன, உண்டு*; from *என்றேன, என்றது, &c.* Except *ஆனேன, போனேன*, which have *ஆகி, போகி*, or more frequently, *ஆய்* and *போய்*. Observe only, that this Gerund can never be governed by another Noun than that which governs the subsequent Verb, not being another Gerund, but either

a principal Verb, perfecting the speech, or an Infinitive, or a Participle, &c. The same is observed in Latin, with respect to the Gerund in *do*. Thus we cannot say, அவனபாடி நானாடினேன் : because the Gerund பாடி, is governed by அவன், and the following ஆடினேன் by நான் ; but we must say, அவனபாடநானாடினேன். Thus we cannot say in English, *he singing, I danced* : but, *to his singing I danced* : but we say with perfect propriety, நானபாடியாடினேன், *I danced singing*. Thus we say, நானசொலலிக்கொண்டுவந்த காரியமவனசெய்தான் ; *he has done the thing which I so often have been speaking of* ; for altho' the Gerunds சொல்லி, கொண்டி, are governed by நான், and the principal Verb செய்தான் by அவன் ; yet after the Gerunds follows the Participle வந்த, which is governed by the same நான், &c. This rule must be rigidly observed ; for I have seen even men of learning to commit mistakes in this respect. Hence we cannot say, கந்தர் பிறந்தது ஆராங்காபுரம், *the 1831 year since the Nativity of the Lord* ; but must say either பிறந்த or பிறந்தது : and so with the rest. Except however the Gerund ஆய், from the Verb ஆகிறது : which often serves to convert any noun into an Adverb, as I shall shew number 125, and then it does not follow this rule.

72. The Participle they call பெயரொச்சம், *defect of a Noun* : for it has the signification of a noun, but in Tamil it is not declined by Cases, Genders and Numbers, but one and the same termination of the Participle serves for every case, gender and number ; wherefore they are right in saying, that it deviates from the manner of a noun. There are three Participles, present, past, and future. The participle present is made by taking away the து from கிறது or க்கிறது : thus from ஆகிறது, ஆகிற் ; from செய்கிறது, செய்கிற ; from போகிறது, போக, &c. Thus from படிக்கிறது, படிக்கிற ; from அடக்கிறது, அடக்கிற, &c. The Participle Perfect is made by taking away என் from the perfect, and adding short *a* : thus from ஆனேன், ஆன் ; from செய்தேன், செய்த, *I have done*, from போ

னேன, போன; from படடேன, படட; from பெற்றேன, பெற்ற; from படித்தேன, படித்த; from வணங்கினேன, வணங்கின; from முடுகினேன, முடுகின, &c. The Participle Future is the very word which stands for the third person neuter; ஆம் or ஆகும், போம் or போகும், செய்யும், இருக்கும், படிக்கும், அடும், ஆளும், &c.

73. Observe, that the two first Participles correspond with the Latin, but not the Participle Future: since செய்யும் for an instance answers to the participle *facturus*, *about to make*, only where this can be resolved by *who* or *which*, and the Future *I*, (*thou, he, &c.*) *shall make*. Thus, இதைச்செய்யுநதச்சன, is translated, *the carpenter who shall make this*. But when the Participle in *rus* in Latin imports an intent, in which case we translate it, — *in order to* —, then it can neither be resolved by *who* or *which*, nor by this Tamul Participle: for Ex. *Dominus bonis praemium daturus veniet*, *the Lord shall come to reward the good*, is not well translated into Tamul by saying, நல்லவர்களுக்கடுப்பலனைத்தருமாண்டவர்வருவார்; for this proposition corresponds to this, *Dominus, qui bonis praemium dabit, veniet*, *the Lord, who will reward the good, shall come*, which differs widely from the first. Wherefore this Participle Future, supplies only the want of the relative, *who* or *which*, which in this language is wanting; thus, *at the time when I shall do*, செய்யும்போது; thus, *the parrot which shall say this*, இதைச்சொல்லுகின்றி, &c. But they do often and elegantly use this Participle, instead of the Participle Present: thus, instead of saying எனக்கிருக்கிறகலத்தி, they say எனக்கிருக்கருகலத்தி, *the pain which I have*; thus, instead of saying நீய்செய்கிறவேலை, they say நீய்செய்யும்வேலை, *the work which thou doest*, &c. But the modes which in reality, answer to the Latin participle in *rus* and *dus*, I shall point out No. 123, in the following chapter of the Syntax.

Here is subjoined a sample of the conjugation of a Verb active, and one sample is sufficient, as the conjugation of Verbs active, neuter and passive go all the same way. We shall only have occasion to shew hereafter, how a negative verb (peculiar to their language) is formed of any verb, either active, neuter or passive and conjugated, and how the passive is formed from the active.

The terminations added to the first and second person, and to the third masculine person of the singular and put in a parenthesis, are the honorifick termination.

P R E S E N T.

- Sing. பண்ணுகிறேன (பண்ணுகிறேம்) *I make.*
 பண்ணுகிறாய் *thou makest* (பண்ணுகிறீர்) *you make.*
 { பண்ணுகிறான் (பண்ணுகிறார்) *he makes.*
 பண்ணுகிறாள் *she makes.*
 { பண்ணுகிறது OR பண்ணுகிறது *it makes.*
- Plur. பண்ணுகிறோம் *we make.*
 பண்ணுகிறீர்கள் *ye make.*
 { பண்ணுகிறார்கள் *they make.*
 { பண்ணுகிறது OR பண்ணுகிறது *they (the things) make.*

PRETERPERFECT.

- Sing. பண்ணினேன (பண்ணினோம்) *I have made.*
 பண்ணினாய் *thou hast made* (பண்ணினீர் *you have made.*)
 { பண்ணினான் (பண்ணினார்) *he has made.*
 பண்ணினாள் *she has made.*
 { பண்ணிறது *it has made.*
- Plur. பண்ணினோம் *we have made.*
 பண்ணினீர்கள் *ye have made.*
 { பண்ணினார்கள் *they have made.*
 { பண்ணிறது *they (the things) have made.*

FUTURE.

- Sing. பண்ணுவேன (பண்ணுவோம்) *I will make.*
 பண்ணுவாய்: *thou wilt make* (பண்ணுவீர் *you will make.*)
 { பண்ணுவான (பண்ணுவார்) *he will make.*
 பண்ணுவாள் *she will make.*
 பண்ணும் *it will make.*
- Plur. பண்ணுவோம் *we will make.*
 பண்ணுவீர்கள் *ye will make.*
 { பண்ணுவார்கள் *they will make.*
 பண்ணும் *they (the things) will make.*

IMPERATIVE.

- Sing. பண்ணு *make thou* (பண்ணும் *make you.*)
 Plur. பண்ணுகோள் *make ye.*

(Or in the following softer manners.)

- Sing. பண்ணககடவாய் (பண்ணககடவீர்)
 Plur. பண்ணககடவீர்கள்.
 Sing. பண்ணுவாயாக (பண்ணுவீராக)
 Plur. பண்ணுவீர்களாக
 Sing. நீர் (அதை) பண்ணவும்.
 Plur. நீங்கள் (அதை) பண்ணவும்.

INFINITIVE.

பண்ண to make.

GERUND.

பண்ணி *making.*

PARTICIPLES.

Pres. பண்ணுகிற. Preterp. பண்ணின. Fut. பண்ணும்.

To this is added on several sheets a table shewing the formation of the Present, Preterperfect, Future, Imperative, Infinitive, Ge-

rund, and Participles of the Present, Preterperfect and Future of a number of verbs, as examples to the preceding rules. The examples to each rule in the preceding 2d paragraph of this chapter are placed in alphabetical order.

SECTION VII.

Of the Negative Verb.

74. It is peculiar to this language that it has a mood, by which, without any particle implying a negation, they express the negative sense of any verb. The Tamuler call the *Negation*, எதிர்மறைமொழி. The negative Verb is thus made. To the Imperative add long ஏன்; and if it ends in *u*, it is always dropp'd; if with another Vowel, *y* or *w* is inserted according to the rule, No. 14, but if it ends with a Consonant preceded by a short vowel, that consonant is doubled, and ஏன் joined to it: thus, பொறு, பொறேன்; நிலவு, நிலவேன்; துடை, துடையேன்; வணங்கு, வணங்கேன்; அடக்கு, அடக்கேன்; முடுகு, முடுகேன்; நட, நடவேன்; படி, படியேன்; உண்ணு, உண்ணேன்; என்னு, என்னேன், சொல்லு; சொல்லேன்; காண், காணேன்; செய், செய்யேன்; மேய், மேயேன் &c. Except only those which have a long vowel before கிறது; these form the Negative in கேன்: thus ஆகிறது, ஆகேன்; போறது, which in fact is போகிறது, போகேன்; வேகிறது, வேகேன்; நோகிறது, நோகேன்; சாகிறது, சாகேன், &c. After this form the negative Verb is conjugated as a positive; only in the third Person Neuter it has *athu*, for Ex. ஆகாது, சொல்லாது: or also, dropping the து, it makes ஆகா, சொல்லா, &c. Thus the negative of செய்கிறது is:

S I N G U L A R.

செய்யேன்

செய்யோம்

honor. } I will not make.

செய்யாய்	honor. }	Thou wilt not make.
செய்யீர்		
செய்யான	honor. }	He will not make.
செய்யார்		
செய்யாள்		She will not make.
செய்யாது		It will not make.

P L U R A L.

செய்யோம்		We will not make.
செய்யீர்கள்		Ye will not make.
செய்யார்கள்	M. & F.	They will not make.
செய்யாது	Neuter.	They will not make.

75. This Negative properly signifies the Future: however it is used also for the habitual Perfect, and is well rendered by the expression, *I am not used*: thus, முன்னுந் திருடேனினியுந் திருடேன, *I have neither heretofore been accustomed to steal, nor shall I steal hereafter*. Thus, if you ask any body, *have you committed this sin?* and he answers செய்யேன, it signifies, *I am not in the habit of doing it*. In like manner they use also the future of the positive verb instead of the perfect tense, when they intend to denote an habitual continuance, *I am wont*, &c. Thus if to that interrogation about the past, *have you committed this sin?* he answers by the future செய்யேன: then it is not simply, *I have done it*, but *I use to do it*, &c. Besides this tense they have an imperative negative, the form of which is taken from the third Person Neuter, by changing *u* into *é*: from செய்யாது is made செய்யாதே, *don't do it*, &c. to which if you add யும், you have the form of the polite imperative செய்யாதேயும், &c. If to this again you add கோள், you have the second person plural செய்யாதேயும்கோள், &c. They have also a negative Gerund and its form is

that same word which expresses the third Person Neuter செய்யாது, to which they often add *é*, and say for example ஒன்றுஞ்செய்யா தேபோன, *he went away without doing any thing*: or dropping the து, they add மல், செய்யாமல், *not doing*, &c. They have likewise a participle, whose form is derived from the same third Person Neuter, either taking away the து altogether, or changing it into த: thus செய்யா or செய்யாத. The first of these doubles the க, ச, த, ப, if they follow, as we said in its place, p. 22, No. 26: thus செய்யாக்காரியம் or செய்யாதகாரியம், &c. This Participle signifies not only that which is not done or has not been done, but also that which ought not to be done: செய்யாததைச்செய்தான, *he has done that, which ought not to be done*.

76. The Tamuler use this Negative yet in another manner: which is, to join the negative Gerund with the verb இருக்கிறது, and then it receives its signification from the Gerund; the Persons, Number and Tense are taken from the verb இருக்கிறது, which is conjugated after the common way. Thus,

செய்யாஇருக்கிறேன்,	I do not.
செய்யாதிருக்கிறேன்,	I have not done.
செய்யாதிருப்பேன்,	I shall not do.
செய்யாதிருக்கிறேன்,	I shall not cease to do.
செய்யாதிரு,	Do not.
செய்யாதிருக்க,	Not to do.

And in this manner, without changing the negative Gerund, the verb இருக்கிறது is conjugated through its Persons, Numbers and Tenses. Lastly, after the manner of the Latins, they sometimes add to the positive verb the Negation இல்லை, of which we shall speak below, No. 82: thus செய்கிறேனில்லை, *I do not*; செய்கிறேனில்லை, *I have not done*; செய்வேனில்லை, *I shall not do*, &c. Or they add the negation இல்லை, either to the infinitive, for example செய்வில்லை, for each tense, person and number: or else they add

it to the verbale from Participles; for example செய்கிறதிலை, செய்ததிலை, செய்வதிலை, which serve to express the three tenses for any person and number.

S E C T I O N VIII.

Of the Passive.

77. In this language there are no Verbs, which be really passive of themselves: but they all become passives by adding the verb படுகிறது, *to suffer*. For those which somebody calls passives, for example, வளருகிறது, முகுகிறது, விளங்குகிறது, &c. are not passives, but neuters; for they do not express a suffering from a cause, but import an intransitive meaning: for example, வளர்க்குகிறது is to *encrease*, in an active sense; does therefore வளருகிறது signify *to be encreased*, passively? by no means, but it signifies *to grow*, neuter. Thus we say, உனமகனவளர்ந்தான், *your son is grown*: and for to express the passive, *to be increased*, we must say, வளர்க்கப்படுகிறது. Thus முகுகிறது, is not, *to be completed*, in a passive acceptation, but the neuter, *to cease*. Thus we say well பெய்யமுகிந்தது *the rain has ceased*: but if you would say, *I have completed this*, you must express it thus, எனனாவிதுமுதிக்கப்பட்டது. To illustrate this still the more, we say *I shine*, neuter; *I enlighten*, active; *I am enlightened*, passive. To these correspond விளங்குகிறது, neuter; விளக்குகிறது, active; விளக்கப்படுகிறது, passive. Hence we say well, சந்திரனலோகத்தைவிளக்கும், *the moon enlightens the world*: and சந்திரனஞ்சூரியனால்விளக்கப்படும, *the moon is enlightened by the sun*: and simply சந்திரனவிளங்கும், *the moon shines*: and certainly we could not english this phrase by saying, *the moon is enlightened*; which however might be done, if விளங்குகிறது were a passive. We may indeed add சூரிய

ஓலவிளங்கும், *it shines by (the light of) the sun*; yet on that account neither the verb *I shine*, nor விளங்கிறது, can be called passive verbs. But as there are a great many such verbs in this language, I thought proper to explain this more at length, that their true signification might be known. The Tamuler do also often use the verb Active in a passive sense: thus சொன்னது போதும்; *what has been said, is sufficient*, &c. This is done chiefly in Participles, when there is no nominative along with them: thus சொன்னகூலத்தீர்ம, *the said rule*; அறிந்தநாயம, *the known reason*: செய்தவேலை, *the work done*. It would however be better to add the verb படுகிறது, and to say, சொல்லப்பட்ட, அறியப்பட்ட, செய்யப்பட்ட.

78. Thus all Verbs become Passives, as has been said, by the help of the verb படுகிறது, *to suffer*, which is added to the Infinitive of any verb, so that, without varying the figure of the infinitive, the verb படுகிறது be conjugated through its Persons, Numbers and Tenses: thus அறியப்படுகிறேன், *I am known*, அறியப்பட்டேன், *I have been known*, அறியப்படுவேன், *I shall be known*, அறியப்படு, *be known*; அறியப்பட்டு, *being known*, Gerund, அறியப்படுகிற, *பட்ட, படும, who is known*, &c. &c. அறியப்பட, *to be known*, அறியப்படேன், *I am not known*, &c. For the same purpose they sometimes add to the infinitive the verb பெறுகிறது, which, besides other meanings, signifies *to merit, to obtain*: thus, அறியப்பெற்றகாரியம, *a known thing, that is, which has deserved to be known*, &c. Lastly, the Tamuler use sometimes, but rarely, the verb உண்கிறது, with some verbales, in a passive sense. Thus from அறைகிறது, which is *to affix*, they say, அறைபுண்டேன், புண்டாய், புண்டான், &c. *I, thou, he, have been affixed*, &c. Thus from படைப்பு, which is a verbale from the verb படைக்கிறது, *to create*, they say, படைப்புண்டேன், &c. *I have been created*, &c.

Of Verbs Defective.

79. In this language, especially in the vulgar, there are a great many defective Verbs, of which I shall mention some, that are the most necessary for use. And (1.) ஒக்கும, with a short *o*, signifies *it is equal*, and requires either the Dative, or the Accusative, or the Ablative ஒடு: thus, அதுகொககுமிது, or அநையொககுமிது, or அத்தோடொககுமிது, *this is equal to that*. This Verb has no Present at all. But in the Perfect it has all the persons according to the common rule: ஒத்தேன், ஒத்தாய், ஒத்தான, &c. In the Future it has likewise all the persons according to the common rule: ஒப்பேன், ஒப்பாய், &c. and the third Person Neuter is the abovesaid ஒககும. Its Infinitive ஒக்க, *to be equal*, after the manner of many infinitives, as I shall shew in its proper place, is often taken as an Adverb, and signifies *equally, together*: thus, ஒக்கவநதேன், *I am come together*. Its Gerund is ஒத்து, from which is made ஒத்துகொள்ளுகிறது, *to consent*, which is as much as saying, to take something in a uniform sense. Hence this Gerund, united with the verb இருக்கிறது, and carried on through each Person, Number and Tense, supplies the defect of this defective verb: thus, ஒத்திருக்கிறேன், ஒத்திருக்கிறேன், ஒத்திருப்பேன், ஒத்திரு, ஒத்திரோன், &c. Its Participle Perfect is ஒத்த: hence இப்படிக்கொத்த, is the dative of the noun படி, *a manner*, the Particle இ instead of the Article இந்த, and the said Participle; as if one were to say, இந்நப்படிக்குஒத்த, that is, similar to this mode, and is well rendered by this one word, *such*. It has moreover the Negative ஒவ்வேன், &c. after the general rule; the *v* is doubled because the first syllable is short. (This is to be carefully observed; for if the first syllable be pronounced long, it has a most filthy signification.) Hence it has a negative Gerund as the other verbs,

ஒவ்வாது or ஒவ்வாமல, and a negative Participle ஒவ்வாத. Lastly, it has a verbale in பு, as almost all those which end in க்கிறது, which is ஒப்பு, a likeness: இவனுக்கொபிலலை, he has no likeness, &c. I might have expressed it shorter by saying, that this verb wants only the Present Tense and the Imperative Mood: however, I was willing to give a detailed account of all its words, because a certain Author, upon what grounds I know not, has wronged this poor verb out of the greatest part, and assigns to it these three words only, ஒக்கும், ஒவ்வாது, ஒவ்வாத; and yet all those mentioned above, are common and in every body's mouth.

80. (2.) வேணும் is the third Person Neuter Future of the verb வேண்டுகிறது; hence in the elegant idiom they say not வேணும், but வேண்டும், retaining the ட, which even in the vulgar dialect is retained in other words which belong to this Verb. It signifies both *to pray*, and *to be necessary*: hence வேணும், according to the second signification means, *it is wanted, it is necessary*: since they frequently use the Future instead of the Present: wherefore that which is wanted, is fitly placed in the straight case; but the person who wants it, in the dative. Thus இதனக்கு வேணும், *I have occasion for this, or, this I want*; wherefore it is well, tho' not literally, translated by, *I will this*. Besides this word, there is in use in the vulgar language the third Person Perfect வேண்டினது or வேண்டிற்று: the Gerund is வேண்டி: the Participle Perfect வேண்டின or வேண்டிய: the Participle Future, as usual, is the third Person Neuter Future, வேணும், which, like the rest, is used also for the Present; thus எனக்கு, வேணும், பொருள், *the thing that I want, or, that I have occasion for*: of the Negative it has only the third Person Neuter, according to the general rule வேண்டாது or வேண்டா; it is become customary in the barbarous vulgar idiom to add ம், and to say வேண்டாம், *it is not requisite, not necessary, I will not*. The negative

Gerund is வேண்டாது, and the Participle வேண்டாத. But when வேண்டுகிறது signifies *to pray*, then it is in no wise defective.

81. (3.) மாட்டேன is the first Person negative of the Verb மாட்டுகிறது, *to be able*, which they use in the Future only: மாட்டுவேன, *I shall be able*, மாட்டுவாய், *thou shalt be able*, &c. Hence மாட்டேன is, *I cannot*, and is conjugated through all persons, மாட்டாய் *thou canst not*, மாட்டான், *he cannot*, மாட்டாது, *it cannot*, &c. Hence the same மாட்டாது or மாட்டாமல், is the negative Gerund, and மாட்டாத, the Participle. Besides மாட்டேன், மாட்டாய், &c. signifies also *I will not, thou wilt not*, &c. But it differs much from the word வேண்டாம், even then when this word is also explained by *I will not*; so much so, that we can by no means use both these words promiscuously. The difference is this: when the act of not willing and the action not willed regard the same subject, then we use the word மாட்டேன்; but when they regard a different subject, we must use the word வேண்டாம். Thus, if I would say, *I will not speak*; since both the action of speaking and the act of not willing regard the same person, myself, I must use the word மாட்டேன்; நானே பேச மாட்டேன. But if I would say, *I won't have you to speak*; then, since the act of not willing regards me, and the action of speaking, which I will not, regards another, I must use the word வேண்டாம்: thus, நீயே பேசவேண்டாம். In like manner if I would say, *won't you speak?* as both the act of not willing and the action of speaking regards you; I must say, பேச மாட்டாயோ? But for to say, *won't you have me to speak?* Since the action of speaking regards me, and the act of not willing regards you; we must say நானே பேசவேண்டாமோ? This rule is diligently to be observed, as being very necessary, and in no case to be deviated from.

82. (4.) The words இல்லை, அல்ல, are in their Tamulian Grammar reckoned amongst the verbs; they both signify, *it is not*;

with this difference, that the first denies the existence, the second the essence: the contrary of the first is the word உண்டு or இருக்கிறது; the contrary of the second is the word ஆம் or ஆயிருக்கிறது. Therefore if I ask, *is there any rice in the house?* if there be, the answer is உண்டு or இருக்குது: if there be none, இல்லை. But if I see some grain and asking about the essence, say, *is this rice?* if it is not, the answer is அல்ல; if it is, the other answers either simply ஆம் or இதரிசியாயிருக்குது. But these two verbs, இல்லை, அல்ல, have besides this word, the Gerund இல்லா, இல்லாது, இல்லாமல்; and அல்ல, அல்லாது, அல்லாமல்: to which, if the verb இருக்கிறது be added, they are conjugated through all Persons, Numbers and Tenses. They have the Participle இல்லாத, அல்லாத, instead of the Subjunctive *if*: இல்லாதால், அல்லாதால், and the compound words இல்லாதிருந்தால், இல்லாதேபோனால், இல்லாவிடால், *if it be not*. This last is used chiefly in the beginning of a speech, for *else*, &c. Besides, these two words may also be added to nouns appellative made from Participles, for example, இதைச் செய்வனிலலை or அவனினதைச் செய்வனல்ல; the first denies the existence, and signifies as much as *there is nobody that has done this*: the second denies the essence, and is the same as saying, *it is not he that hath done this*, and cuts short the question, whether it was another or not. But both these words can be promiscuously added to the verbale from the Neuter: நானிதைச் செய்திலலை or செய்ததல்ல, *I have not done this*.

83. (5.) உண்டு is a Verb defective, which signifies, *it is*, importing the existence, not the essence, and is equivalent to the Latin *est*, when that is used to express the verb, *to have*: as for instance, if I would say, *I have this*, this may be fitly expressed in Latin by *hoc mihi est*; and so in Tamul, இதனைக் குண்டு, and is construed like as *est*, in that acceptation. It has but this word, உண்டு, which is used for both numbers: there is also the Parti-

ciple உள்ள, with the same signification. It has no Negative, but the abovesaid இல்லை is rightly opposed to it in a negative sense. உண்டு is also united with the verb ஆகிறது, and becomes உண்டாகிறது, and signifies the same, that is, *to be*, as it is used for *to have*, and then it is conjugated according to the rules of the verb ஆகிறது. Moreover உண்டாகிறது signifies also *to become*, and if the Active ஆகிறது be joined with it, thus உண்டாகுகிறது, it is *to make, to create*.

84. (6.) போதும் is altogether a defective Verb: for besides this word, which signifies *it is enough*, it has only the third Person of the Negative போதா or போதாது: the negative Gerund போதாது or போதாமல், and the negative Participle போதா or போதாத. In all these words, instead of த, some put an ற; thus போறும், போராது, &c. the first syllable being always long. This verb is thus used, that the thing which is enough, stands in the straight case, and the person who has enough, in the dative: இதெனக்குப்போதும், *this is enough for me*; இதெனக்குப்போதாது, *this is not enough for me*.

85. (7.) கடவது: this word, which by somebody has been called a certain Particle, is in reality a Verb defective, which has no other words than the Future complete, of which, according to the rule which we shall give in the next chapter No. 107, this verbale கடவது is made, which properly signifies, *the duty of doing a thing*. The Future has these words: கடவேன, *I shall owe*, கடவாய், கடவீர், கடவான், கடவார், கடவாள், கடவும், கடவோம், கடவீர்கள, கடவார்கள, கடவும். But the Verbale கடவது is used also for to express a desire, and corresponds to the word, *O that* —! as we shall see in the following chapter, when we shall come to shew the manner of supplying the place of the Optative. Hence it is improper, when some count these phrases: செய்யக்கடவாய், போகக்கடவீர்கள, &c. among the modes

of commanding. For they are not express commands, but signify : *you should do, ye should go, &c.* And to be sure we can say with propriety, செய்க்கடவேன, in the first person, which yet is ever wanting in the Imperative mood.

86. (8.) தக்க : the same whom I have been speaking of, calls this word a Noun Adjective, whereas it really is a Participle Perfect from the Verb defective தகுகிறது : which, as was said No. 60. hath in the Perfect தக்கேன, and therefore makes in the Participle Perfect தக்க, which after the ordinary way, which I shall point out in the following chapter, becomes a Noun Substantive, adding for the Masculine அவன், for the Feminine அவள், for the Neuter அது, always dropping one *a*, and makes தக்கவன், தக்கவள், தக்கது. The Verb தகுகிறது signifies *to be becoming, or decent, fit, proper, convenient.* Besides these mentioned words, it has all the words of the Future, தருவேன, தருவாய், தருவான், &c. the third Person Neuter of which is தரும், *it ought, it is fit*, which word also according to the universal rule No. 72, serves instead of the Participle as well Present as Future : thus பொறுக்கத்தரும் பாவம், *a sin which it behoves to forgive, a venial sin.* Its Infinitive is தக, its Gerund தக்கு, which is not used in the vulgar tongue, though as was said, they use the Participle தக்க. Its Negative is தகேன், தகாய், &c. whose third person neuter is தகா or தகாது, *it is not fitting.* Its negative Gerund is தகாது or தகாமல ; and the Participle தகாத ; whence பொறுக்கத்தகாதபாவம், is *an irre-missible sin, which it behoveth not to forgive.* From this verb also comes the word தகுதி *propriety.* In like manner as from மிகுகிறது, *to grow*, comes மிகுதி, *growth* ; from தொகுகிறது, *to assemble*, neuter (not the active) comes தொகுதி, *an assemblage* ; from பகுகிறது, *to share*, neuter comes பகுதி, *a share* : hence, since the *tribute* to government is composed of shares contributed by individuals, it is called பகுதி, &c. From what hath been said

here, it appears, from what root is derived that phrase, for Ex. சொல்லத்தக்கதாக; it consists of three words, சொல்ல, தக்கது, ஆக, and is explained by this word, *for to say*, which in Tamul also is more elegantly expressed by this one word, சொல்ல. But it is erroneous, what somebody hath written, that instead of saying for Ex. சொல்லத்தக்கதாக வந்தேன், we might say, சொல்லத்தக்க வந்தேன்; for since தக்க is the Participle, which in this language can never be separated from the Substantive, and no substantive follows here, this phrase cannot be used by any means; even as we cannot say, சொன்ன வந்தேன்: yet the construction of both is the same. But we may fitly say, சொல்லத்தக்க செய்தி. To set this in a still clearer light, you must know that there is another verb தக்குகிறது, which is used to express *to remain in one's possession*. Thus when I give any thing to any body, if he means to say, *this is above my station, it does not become me*; he would say, இதனாககுத்தகாது, from the verb தக்குகிறது. But if he would say, *this will not remain in my power, somebody will forcibly take it away*: then he would say, இதனாககு த்தக்காது, from the verb தக்குகிறது. This last verb has for its Infinitive தக்க: hence this same word is the Participle Perfect from the verb தக்குகிறது, and the Infinitive from the verb தக்குகிறது: and therefore the same word signifies *fitting, becoming, and to remain, or that it remain*. Hence this phrase, செய்யத்தக்க பிரகாரமாகச் செய்துனுகிறதுதக்க ப்பண்ணுவேன், is literally, acting in an opposite manner, *I shall make that this be permanent to thee*, where in the first place, தக்க being the Participle of தக்குகிறது, it does not double the following ப; but in the second place, where தக்க is the Infinitive of தக்குகிறது, it doubles the following ப; all according to the rules given in the first chapter of the augmentation of letters.

87. (9.) கூடும், from the Verb கூடுகிறது: this signifies *to join*, in the neuter sense *to coalesce, to agree*. Thus, if you mean

to say, *he joined me either in a journey, or in opinion, or in some work*, you should say எனனோடவன்கூடினான். Thus, to say *these boards are well united together*, you must say, இதழ்ப்பலகைகள் நன்றாய் க்கூடினது &c. And in this sense this verb is not deficient in any one single word, and is conjugated according to the general rules without any exception, and all the words of it are daily in every body's mouth. But sometimes it signifies also, that something *may happen*; and according to the above signification it is as much as if I should say, *this effect agrees with that cause*. In this sense not all the Persons, but only the third Person Neuter occurs; for the Present and Future, கூடும்; for the Perfect, கூடினது; for the Infinitive, கூட; for the Gerund, கூடி; for the Participles, கூடுகிற, கூடின, கூடும்; for the Negative, கூடாது, கூடாமல், கூடாத, &c. But in this sense and the like words we use the verb ஆகிறது. Thus, இது செய்யக்கூடும் or செய்யலாகும், *this can be done*: thus, இது செய்யக்கூடாது or செய்யலாகாது, *this cannot be done*: thus, செய்யக்கூடினவேலை or செய்யலானவேலை, *a work which can be done*, &c.

88. (10.) Lastly, I shall reckon போல் amongst the defective Verbs, tho' it does not properly come under this description. For this word comes from the verb போலுகிறது, which signifies *to be like*, Neuter: which verb is neither defective nor irregular in the elegant idiom, where it has in the Present போலுகிறேன், in the Perfect போனறேன், in the Future போலுவேன், &c. However, as in the vulgar dialect no other words are ever used besides these four, போல், போலும், போல், போலே, in compliance with the custom I count it amongst the defectives. Of these போல், *póla*, is the termination of the Infinitive, and signifies, according to the power of the Infinitive, *that I (thou, he, &c.) may be like*. Thus, இவனைப்போல்செய், *do as he does*, literally, *do so as to be like him*. போலும் is the third Person Neuter Future, and according

to custom is used also instead of the Present: thus, இதத்ப்பூனை, புலியைப்போலும், *indeed this cat is like a tiger, &c.* Hence the same word is also the Participle Future, and is likewise used as a Present; and then it must always go before, and immediately be connected with another noun, and has the same meaning as the Adjective *like*; thus, புலிகளை ப்போலுஞ் சேவகரைககண்டேன், *I have seen soldiers that are like unto tigers, &c.* போல், *pól*, and with an *é* to it, போலே, according to the rules of the elegant dialect, is a syncope of *pólum*, as a Participle, and signifies the same; and is always well explained by *as, like as.*

CHAPTER IV:

OF THE SYNTAX.

SECTION I.

OF CONSTRUCTION.

89. Like as a work is more adorned by art than by the matter; so the value of each idiom is more enhanced by the elegance of the Syntax, than by the choice of words. Foreigners frequently use English words, whilst the turn of their phrases is by no means English; and oftentimes we speak a European language with Tamulian words. In this manner somebody had been holding forth a long while, when an old woman addressed him thus; Sir, says she, what you are telling so elegantly in your own tongue, pray tell it us in our language also. He blushed; for he thought that he had been speaking Tamul. Of this I shall give an example, as a caution to the students of this language. In the words of Christ, Matthew 18. v. 17. *He that refuseth to hear the congre-*

gation, *let him be unto thee as an heathen and a publican*: the phrase, *let him be unto thee*, has been rendered by somebody உனக்கிருக்கட்டு, which signifies, *keep him*, (that is, *for thy use*), which certainly does not express the idea or meaning of Christ, but the expression, *let him be unto thee*, signifies, *consider him as* —, and must be expressed in Tamul by உனக்கவனாகக்கடவான். I think it therefore well worth while, to add something concerning the Tamulian Syntax: little indeed, considering the great extent of the idiom; though to beginners it will perhaps appear too prolix.

90. To make therefore a beginning with the construction: this, I dare assert, will be the more elegant, the nearer it approaches the elegant Latin style; tho' it has now and then some dissonant phrases, as I shall relate further on. Moreover, this language is laconic in a very high degree: and the shorter you express yourself, the more elegant will be your diction. Therefore in those writings which the Tamulian authors have left to posterity, you will not once perhaps read for example, போகத்தக்கதாக, for போக; nor ராயனென்கிறநாமத்தைக்கொண்டிருக்கிறவன, instead of ராயனென்பவன; nor என்று சொல்லுகிறது அனுசரிக்கத்தகுநருன்றத சத்தியமாகும என்கிறததுக்கு ச்சந்தேகமில்லை, which can be well explained by these three words, எனபது, நிச்சயந்தானே, &c. Wherefore it agrees not with the style of this language, to use these and the like phrases, chiefly in works intended for posterity. Hence, since the Verb இருக்கிறது, signifies *to be*, in every phrase, where the verb *to be*, is construed with two nominatives, as *God is good*, the Tamuler do not usually add இருக்கிறது, but, laconically enough, reject the verb. Thus, அவனார், *who is he?* இதுநல்லதோ, *is this good?* and it would be uncouth to say, அவனாரிருக்கிறான், &c. Thus it will be more elegant to say, வந்தவனெங்கே, *where is he that came?* இதுபாவம், அதுபுண்ணியம், *this is sin, that is virtue*, ஆண்டவர், சித்தமாரார், *the Lord hath decreed*, &c. And altho'

one may say, வந்தவனெங்கே இருக்கிறான்; இது, பாவமாயிருக்கும்; அது, புண்ணியமாயிருக்கும்; ஆண்டவர். சித்தமாயிருந்தார், &c. yet the first are more elegant, because they are shorter. But that I may proceed orderly in giving some rules concerning construction, here follows

91. *Rule 1.* The Tamuler use the straight case in the same manner as the Latins. Sometimes they use it instead of the Accusative: பணத்தையேன், instead of saying, பணத்தைத்தந்தேன், *I have given money*, &c. the frequent use of which, however, I do not admire. They seem also to use frequently the straight case instead of the Genitive. Thus, மரக்கொம்பு, for மரத்தின்கொம்பு, *the branch of a tree*: thus, மலையுச்சி for மலையினுச்சி, *the top of a mount*, &c. But in reality, they do not use the straight case instead of the Genitive, but they use the Noun Substantive as an Adjective, according to the rules laid down No. 43. Hence they will never say, மரக்கொம்பு, ஆடு குட்டி, ஆறு பணல், &c. for if they said so, this would indeed be using the straight case, மரம், ஆடு, ஆறு, &c. instead of the oblique; but they say, according to the rules of Adjectives, மரக்கொம்பு, ஆட்டுக்குட்டி, ஆறறு பணல், &c. Wherefore also, when according to the 4th rule there laid down, they join some Nouns without any change from the straight case, as மலை, மனுஷன், குளிர், காற்று, &c. even then they cannot be said to use the straight case instead of the Genitive, but the Substantive after the manner of an Adjective. Therefore, although மலை signifies *a mount*, and குளிர் *cold*: yet மலை மனுஷன், is not *the mountain's man*, but *a mountaineer*; and குளிர் காற்று, is not *a wind of coldness*, but *a cold wind*: and so with all the rest.

92. *Rule 2.* The use of the Genitive differs from the Latin Syntax in this, that the Tamuler never use the genitive but in conjunction with — and immediately before another noun, on which it depends, as the effect on the cause, the part on the whole,

the subject on his Lord, &c. Or they join it also to some nouns, which, as I shall mention below, are taken as a kind of particle.

93. *Rule 3.* The Tamul use the Dative nearly after the same manner as the Latins. Thus (1.) like as in Latin it is more elegant to say, *quod tibi nomen?* than *quod est nomen tuum?* so in Tamul also it is better to say, உனக்குப்பேரென்ன, than உன, பேரென்ன. Thus for example, it sounds better in Latin if I say *Malis omnibus universalis medicina est patientia*, than *Malorum omnium medicina*, &c. Just so in Tamul is the Dative more elegant than the Genitive: எல்லாதேயக்கூப்பொதுமருந்தாகும் பொறுமை. Thus in both languages the dative is more elegantly used in these phrases: பெண்ணுகழகு, நாணம், *Mulieri pulcritudo, verecundia*; ஆனக்குந்தேயக்குவகாது, *Elephanti pendent aures*; பாவமே, மனுஷ்கு, ப்பகை, *humano generi hostis peccatum*; and the like. Thus for to explain advantage or prejudice, and almost in all those cases, where the Latins elegantly use the dative, the Tamul also fitly use it. (2.) Contrary to the custom of the Latins, they use the dative in comparatives. Thus, அதுகிது பெரிது, *this is greater than that*; எனக்கு நீ சாலதிரியோ, *art thou more learned than I?* &c. and this mode is very elegant. (3.) In mentioning distances, either the one or both terms of distance are placed in the dative. So they express the phrase, *From hence to Wallore it is ten malabar miles, (or four malabar hours distance,)* in this manner, இதகும், வலலூருகும், பதது, நாழிகை வழிபுண்டு, so that both terms stand in the dative: or they say, இதக்கு, வலலூர், பதது, நாழிகை, வழிதூர்ம; and then one term only stands in the dative, and the other in the straight case. Hence by this rule, since அப்புறம், அப்பால், *beyond*, இப்புறம், இப்பால், *on this side*, import a distance, they require the dative: thus, ஆறதுக்கப்புறம் or அப்பால், *on the other side of the river*; ஆறதுக்கிப்புறம் or இப்பால், *on this side of the river*. Thus,

மேல், *above*, கீழ், *below*, முன், *before*, பின், *behind*, being words denoting a distance, they require not the accusative as in Latin and English, but usually follow the dative. Thus, இதுககு, மேல், அதுககு கீழ், இதுககு முன், அதுககு பின், &c. Hence the motion to a place requires also a dative: thus, ஊருக்குப்போனான், *he went to the town*; வீட்டுக்கு வந்தான், *he came home*, &c. (4.) The time also stands mostly in the dative: இன்றைக்கு வா, *come to-day*; நாளைக்கு சொல்வேன, *I shall tell to-morrow*; இரண்டு வருஷத்துக்கு நீ வராமலேன், *why did you not come these two years?* &c. I say, *mostly*: for they also make use of the Ablative இல், as we shall say in its place, No. 96, Observat. 5. (5.) The end proposed is expressed by the dative: என்னத்துக்கு வந்தாய், *on what errand are you come?* &c. Hence, whenever in the English language we express an end intended by the Preposition *in, to, or for, to*; or also by the Particle *that* or *that not* with the Subjunctive: on all these occasions we may fitly use the dative in Tamul. Thus, *in praise, or to the praise of God have I written this*: is well rendered in Tamul by தேவ, ஸ்தோத்திரத்துக்கிதை, யெழுதினேன். Thus these phrases, *for to talk well, practice is requisite*, நீ, நன்றும், ப்பேசும், படிக்க, ப்பழக்கம், வேணும்: and, *that I might not die, he died himself*, நான், சாகாதபடிக்கு, த்தாமே, செத்தார், &c. might be very well explained by the Infinitive, as we shall say in its place: ஸ்தோத்திரமாக, பேச, சாகாதிருக்க, &c. (6.) The degrees of consanguinity, affinity, dependance, and others, which import some relation, are expressed by the dative. Thus when I ask, உனக்கிவனென்னாகவேணும், (for என் is the same as என்ன,) *what is this man to thee?* the answer will be, இவனை எனக்கு, த்தகப்பன், எனக்கு, மகன், OR எனக்கு, மச்சினன், OR எனக்கடிமை, OR எனக்குசினேயினன், &c. *he is my father, or son, or brother-in-law, or slave, or friend, &c.*

94. *Rule 4.* The Accusative is used as follows: whenever a Verb expresses some action, whether of efficiency, or respect, or possession, or hatred, or love, &c. then the Noun which is directly affected by the verb, is always used in the accusative: thus, சோறறை யாககிஞன, வீட்டை க்கடடிஞன, பாவையைய ப்படித்தான, பலனையடை நநான, இவனை ககண்டான, இதை ககுறித்தான, ஆஸ்தியையுடையான, மலையை யேறிஞன, நமமைப்பகைத்தான, எனனை சினேகித்தான, அவனை ததுடர்நநான, வீட்டை நீக்கிஞன, பகையைக்கொண்டான, சீலையைக்கொண்டான, பாவத்தைவிட்டான, &c. And this rule they use so constantly, that if the verb directly affects two nouns, then both are used in the Accusative. Thus for example, since the Verb படிப்பிக்கிறது, *to teach*, directly affects both that which we teach, and him whom we teach: therefore this verb governs a double accusative. Thus, *என்னை சசாஸ்தீர்நகளைப்படிப்பித்தான்*, *he has taught me sciences*: and altho' some use the dative with regard to him that is taught, and say for example *எனக்கு* &c. this, though it may not amount to a solecism, yet it is a downright barbarism. Thus, tho' for example, the Verb சொல்லுகிறது, *to say*, requires that which is said to come in the accusative, and him to whom it is said, in the dative, as with the English and Latins: yet when any body is praised or blamed, then, because the verb expresses some action directly affecting him also, they more elegantly use two Accusatives. Thus, *அவனை ஸ்தோத்திரங்களை சசொன்னேன்*, *இவனை த்தூஷணங்களை சசொன்னேன்*. But if I would express, for example, that somebody had informed me of his having praised or reviled another, then, as these praises or reproaches do in no wise affect me directly; we must say in Tamul also, not *me*, but *to me*. Thus, *அவனை ச்சொன்ன தூஷணங்களை யெனக்குச்சொன்னான்*, *he reported unto me the reproaches, with which he had upbraided him, &c.*

95. *Rule 5.* The use of the Vocative differs in nothing from the English Syntax: since they use the vocative, not only when they call somebody, as மகனே வா, *come my son*; but also when they call upon God: thus, யேசுவே எனனை இரட்சியும், *O Jesu, save me!* Moreover they make use of the Vocative for to praise any body: thus, பரிசுத்த ஆவியே, *O holy Ghost!* Lastly, they make use of it for to express sorrow; thus for example, a mother, bewailing her deceased son, will often repeat, என் மகனே, என் மகனே, *O my son, my son!* &c.

96. *Rule 6.* The first Ablative, which ends in இல், and corresponds with our ablative *in* or *on*, serves (1.) to point out the place where any thing is: for example, மலைவிரகுகும் புலிகள், *on the mountains are tigers.* (2.) This Ablative expresses the motion from a place: thus, மலையில் விழுமாறு, *the river which falls from the mountain*; மரத்திலவிழுந்தபழம், *the fruit which is fallen from the tree,* &c. In this sense they add to this ablative the Gerund இருந்து or நின்று, and then the phrase is clearer: thus, தன் வீட்டிலிருந்து வந்தான், *he is come from his house*; thus, மேகத்தில நின்று மழைபெய்தது, *rain is fallen from the clouds,* &c. (3.) This Ablative is used in comparison, when we say that one thing is better than the other; for then that which is inferior, is put in the ablative இல்: thus, அதிலேஇது நல்லது, *this is better than that.* And in this sense they, with still greater elegance, add உம் to this ablative: thus, அதிலேயும் இது நல்லது. (4.) But if a noun importing universality is placed in the same manner in the ablative இல், then this same phrase expresses the superlative, which the Tamuler have not. Thus, அதில் இது நல்லது, is the comparative, *this is better than that*: but எல்லாதிலும் இது நல்லது, is the superlative, *this is the best of all*; and so on with the rest. Besides, they make use also of another and more elegant mode: namely, they repeat the same noun twice,

placing the first in the ablative இல் plural: this denotes an excellency, and has the same force as the Superlative. Thus, செல்வநக ளிற்செலவம், *the most perfect felicity*: அபத்தநகளிலபத்தம், *the worst of all errors*: நன்மைகளில் நன்மை, *the greatest boon*, &c. This mode corresponds with the Hebrew language, which likewise supplies its want of a superlative by doubling the nouns, one of which stands in the Genitive plural, as we see very often in holy writ. Thus, *the God of gods*, signifies *the most high God*: *the song of songs*, means *the most excellent song*: *Vanity of vanities*, that is, *a most vain thing*: *the holy of holies*, signifies *the most holy place*, &c. (5.) It serves as an ablative of time: முற்காலத்திலே, *in former times*: வருங்காலத்திலே, *in after-times*: இத்தருவாயிலே, *on this occasion*, &c. (6.) This ablative ends also with the word இ-ததில், which is the ablative இல் of the noun இடம், *a place*: and then it is used in the first and second acceptation; and also elegantly instead of the Latin Preposition *apud*: thus, *haec omnia apud me non sunt*, இதெல்லாம் என்கிடத்தில இல்லை, *of all these things I have none (about me.)* Also as an Ablative of place: கடலிடத்தில் முத்து, *Pearls are in the sea*; நீரிடத்தில் அன்னம், *the swan is found near the water*, &c. They likewise and elegantly express thereby the effect from its cause: thus, பூவிடத்தில் வாசனை, *from the flower emanates a smell*; சூரியனிடத்தில் ஒளி, *from the sun, light*; புண்ணியத்திடத்தில இன்பம், *from virtue springs delight*, &c.

97. *Rule 7.* The second Ablative in ஆல் which may be called *causal*, is properly our ablative with the Preposition *of* or *from*: hence it is properly used to explain either the efficient, or the material, or the instrumental cause, or also the condition on which something is to take place. Thus, பனியாலே குளிர், *the dew brings about cold*; தீயினாலே புகை, *from fire proceeds smoke*; இவனாற் கெட்டேன், *through him, or on his account I am ruined*, &c. all

which relate to the efficient cause. மர்ததாற் செய்த சிலை, *a statue made of wood*, &c. relates to the material cause. Thus, ஆணியாலறைநதான், *he has nailed on*: அதைக் கண்ணுலேகண்டேன், *I saw it with my eyes*, is the instrumental cause. Thus, செய்த வேலையினும் கூலிவரும், *from the work done payment will come*, that is, if you work, you will be paid, is the condition without which the thing promised is not to take place. (*Conditio, sine qua non.*) Hence, like as in the English language in Verbs passive the agent stands in the Ablative *by*, so in Tamul he stands in the ablative ஆல்: thus, அவனும் சொல்லப்பட்டதிது, *this hath been said by him*, &c.

98. Rule 8. The third Ablative னுடு is equivalent to our ablative of society, *with*: அவனோடு வந்தேன், *I am come with him*, &c. By this Ablative they explain also the cause, and in this sense they use it almost promiscuously with the ablative ஆல். Thus, புண்ணியததால or புண்ணியததோடு நன்மையெல்லாம் வரும், *all happiness comes by virtue or from virtue*: thus, ஆணியால் or ஆணியோடறைநதான்: also கண்ணுல or கண்ணுலேகண்டேன் &c. By this Ablative they also explain a possession: ஆஸ்தியோடிருந்தான், *he hath been with riches, i. e. he was rich*; ஆரோக்கியததோடே போனான், *he went away with health, or in health*; பாவததோடிருக்கிறான், *he lives in sin*, &c.

99. Appendix. When the Verb expressing an action, directly affects the name of the part of any thing; then the name of the part stands in the Accusative, but the principal name in the Genitive: thus, பூனையின் வாலையறுத்தேன், *I have cut the cat's tail off*. The principal name may *secondly* and more elegantly stand in the Dative: thus, பூனைக்குவாலையறுத்தேன். Or *thirdly* the principal name may stand in the Accusative, and the name of the part in the Ablative இல்: thus, பூனையவாலிலே யறுத்தேன். Thus, என் கன்னததையடித்தான், or எனக்குகன்ன ததையடித்தான்,

or என்னைக் கன்ன ததிலடித்தான், *he has struck me in the face.* The Tamuler say in their grammar, that in such a case also both the names, the principal and that of the part, may be used in the Accusative in this manner : பூனையவாயையறுத்தேன், என்னைக்கண் னதையடித்தான், &c. which however does not sound well neither in Tamul nor in any other language.

 SECTION II.

Of the Noun.

100. Since I propose giving some Rules about the Parts of Speech, I shall begin with the Noun. And I, it is highly necessary to the elegance of the Syntax, to use every noun with propriety and in its peculiar sense: for even that which is otherwise most elegant, sounds awkwardly, if the sense be changed. And altho' the exhibiting of the proper sense of all Nouns and Verbs be the province of the Dictionary: yet I think it worth the while to give here a short account of some Nouns, which are more particularly necessary and various, that beginners may be the better acquainted with them. Wherefore

(1.) The Tamulian language hath several Nouns, to denote the infancy, either of men, or of animals, or of trees, which must not be used promiscuously. Thus children and infants are called குழந்தை and பிள்ளை, which last is also used of Palm trees, whilst they are yet small: தென்னம் பிள்ளை. குஞ்சு is said of birds, of mice, of fishes, of insects: thus, புறக்குஞ்சு, *a young pigeon*; கோழிக்குஞ்சு, *a chicken*; எலிகுஞ்சு, மீனகுஞ்சு, &c. The common appellation for the young ones of four-footed animals is குட்டி: thus, சிங்கக்குட்டி, குதிரைக்குட்டி, நாய்க்குட்டி, &c. This is also used of serpents: பாம்புகுட்டி. Some apply this also to the greater kinds of fishes: thus, சுருக்குட்டி. From this ge-

neral rule except rats and mice, as we have observed, whose young ones are called குஞ்சு. Except also the calves of cows and buffaloes, which cannot by any means be called simply குட்டி, but we must say கன்று or கன்றுக்குட்டி: thus, பசுவிற்கன்று or பசுவின் கன்றுக்குட்டி; எருமைககன்று or எருமைககன்றுக்குட்டி. But of horses and asses we may say either குட்டி or மறி: thus, குதிரை மறி, கழுதைமறி. Thus of harts, camels and elephants, we may say either குட்டி or கன்று; மாக்கன்று, ஒட்டைக்கன்று, யானைக்கன்று. Lastly, of all plants, whilst they are little, the Palm tree excepted, as was said before, we use the word கன்று: மாங்கன்று, வேப்பங்கன்று, புளியங்கன்று, முருங்கைக்கன்று, &c.

101. (2.) In order to explain the male and female sex, the Tamuler use one common word ஆண், பெண்; and this can be said of every creature, also of animals and birds: however, if it is said absolutely, it is supposed only of men, for whom they also add the word பிள்ளை. Thus, ஆண்பிள்ளை, பெண்பிள்ளை; yet this does not signify a male or a female child, but absolutely, a man or a woman: and when பிள்ளை is thus added, it can by no means be said of other animals. The male of birds is called சாவல், the female பெட்டை, and these two words are placed before or after the specific name of every bird: thus, சாவற்கோழி or கோழிச்சாவல், a cock; பெட்டைகோழி or கோழிப்பெட்டை, a hen; சாவற்புறா, a he pigeon; பெட்டைப்புறா, a she pigeon, &c. With regard to four-footed beasts they vary: the male calf of oxen is called காளைக்கன்று, the female, கிடாரிக்கன்று. If they be greater than calves, the male is simply called காளை, the female கிடாரி. But when they are fit for work, then the ox is called எருது, the cow பசு. The bull they call பொலியெருது. The male of buffaloes in every age is called கிடா, to which, if it be small, they add கன்று, கிடாக்கன்று: the female they always call எருமை, and if it be small, எருமைக்கன்று. The male of horses and asses is called

குண்டு; thus, குண்டுக்குதிரை, குண்டுககழுதை, the female கோளிகை; thus, கோளிகைக்குதிரை, கோளிகைக்கழுதை. The female of other quadrupeds they call with one common word பெட்டை: thus, பெட்டையாடு, பெட்டைமான், பெட்டைப்பூனை, பெட்டைநாய், &c. But with regard to the male they vary: for the male of dogs, cats, foxes, monkees and such like, they call கடுவன்; of harts கலை; of sheep and goats கிடாய். All which is by no means to be disregarded: for I have seen people who laughed very much at one, who had called a lamb சாவல்; and which of us also could keep from laughing, if he heard a lamb for example to be called *a cock!*

102. (3.) To say something about trees: in English we say indiscriminately *a leaf*, whether it be of herbs, of any tree whatever, of flowers, &c. But, altho' in Tamul the leaves of trees or of flower shrubs are called with one common word இலை: yet many are excepted, which go by a peculiar appellation. Thus the leaves of every species of Palms are called ஓலை; பனைஓலை, கூடநதம்பனைஓலை, தென்னோலை: these last are also called by the common appellation இலை; தென்னிலை. The leaves of the shrub called *Talei*, they call ஓலை; தாழையோலை. The leaves on which they write, they also call ஏடு; and the leaves of the tree called *Camugu*, கமுகேடு; and the leaves of flowers, but not the leaves of the shrub which bears those flowers, பூவினேடு: and these last they also call இதழ்; பூவிதழ். The fruits of trees, if they be so small that the flower is hardly fallen off, are called பிஞ்சு; if they be great, but unripe, they are called காய்: but if ripe, பழம் or கனி. The fruits of all kinds of pulse, if very tender, are not called பிஞ்சு, but புனல்; if they are greater, but unripe, காய்; but when ripe, not பழம் or கனி, but, because they dry in order to become ripe, they are called நெத்தி. Moreover there are several trees, which bear fruit in one cluster or bunch; which bunch they call குலை or தாறு. Both these names may be used of the fruits of the tree *Camugu*: கமுகங்குலை,

சுமுகநதாறு: of dates: பேரிச்சங்குலை, பேரிச்சநதாறு: of plantains: வாழைக்குலை, வாழைந்தாறு. But of palms we can only say சூலை, and not தாறு: thus, தென்னங்குலை, பனங்குலை. But of the palm and *Camugu*, we say also பாளை: thus, தென்னம்பாளை, சுமுகம்பாளை. Thus we call the clusters of those trees; as also a certain kind of a stalk, from which these clusters proceed. But in speaking of the single fruits we must use the common name யிருசு or காய், or பழம்: thus, the fruit of the palm tree தேவகாய், the fruit of the plantain tree வாழைக்காய், வாழைப்பழம், &c. Many other things of the like nature shall be carefully pointed out in the Dictionary.

103. Moreover and II. it belongs to the Syntax to know, that the Tamuler have a great many of appellative Nouns, and that every one is at liberty to compose at pleasure as many as he chooses, which are not to be found in any Dictionary: concerning which observe the following rule. (1.) For to form appellative nouns of men, add to the Noun Substantive the word காறன் for the masculine, and காறி for the feminine. Thus from சீட்டு, a letter, a note, is made சீட்டுக்காறன், a letter-carrier: from தோட்டம், a garden, is made தோட்டக்காறன், a gardener, &c. in which composition the rules concerning Adjectives are to be observed. For the first noun is taken as an adjective: hence those which end in ம், lose it, as may be seen in the example தோட்டக்காறன். Thus by the same rules, those which end in து, டு, று, double their last consonant, and from எருது is made எருதுதுக்காறன், ஆடு makes ஆட்டுக்காறன், வயறு, வயறுறுக்காறன், &c. However, besides that this mode is not very elegant, we cannot always use it: for the word காறன் cannot be added to every noun, but for the most part only to those, which express either an office, as the given examples shew, or which import a passion of the soul or body: thus, கோபக்காறன், an angry man, வியாஜிக்காறன், an

infirm person, &c. If for example you would form an appellative Noun from the name of a place, so as from London, we say a Londoner, you can by no means add the word காறன். For if for an instance, from மலை *a mount*, any one would attempt to make the word *mountaineer*, by saying மலைக்காறன், even the old women would laugh at him. Thus it would be ridiculous to say இவனை நதவூர்க்காறன், *whence is this man?* இவன் தஞ்சாவூர்க்காறன், *he is an inhabitant of Tanjore:* but we must say மலைபான், எந்தவூரான், தஞ்சாவூரான், &c.

104. (2.) Some speak of another mode whereby Nouns are made appellatives; which is, by adding to the Noun substantive உள்ளவன், உள்ளவள்: thus, ஆங்கார்க்குள்ளவன், *a proud man*; மலைபிலுள்ளவன், *a Highlander, &c.* However these cannot be called Nouns appellative, but phrases; for they consist of the Pronoun அவன், அவள், with the Participle உள்ள, and another Noun substantive: wherefore, although they may well be englished by appellative nouns, as I have done; yet literally they signify, *he that has pride; he that lives on the mountain.*

105. Wherefore (3.) The Tamuler use to compose at pleasure new appellative Nouns after another very elegant manner, which is common to all kinds of nouns. Thus from ஆங்கார்க்கு, *pride*, comes ஆங்கார்க்கான், *a proud man*, ஆங்கார்க்கி, *a proud woman*, sometimes also *a proud man*: from உதார்க்கு, *liberality*, comes உதார்க்கான், *a liberal man*, உதார்க்கி, *a liberal woman, &c.* From பாவம் is made பாவி, *a sinner*, M. and F. from லோபம் comes லோபி, *a covetous man or woman, &c.* From முகம் comes முகத்தான், முகத்தாள்: from பட்டணம் is made பட்டணத்தான், பட்டணத்தாள், &c. From அழகு comes அழகன், அழகி: from கழுத்து, கழுத்தன், கழுத்தி, &c. For which there are several rules, which I shall give in the Grammar of the elegant language: and shall only add here this one observation, that the names, particularly of places,

are made Appellatives, if to such a noun, taken as an Adjective, be added for the masculine அன் or ஆன், and for the feminine ஆள். Thus from கற்பாளையம், the name of a certain town, is made கற்பாளையத்தான், கற்பாளையத்தாள : from மலை, மலையன் or மலையான், and மலையாள் : from ஊர், ஊராண், ஊராள்.

106. Nouns appellative are also made from every Verb after the following manner. To the Participle present, perfect and negative, they add the Pronoun அவன், அவள், always dropping one *a* : thus, செய்கிறவன், செய்கிறவள் ; செய்தவன், செய்தவள் ; செய்யாதவன், செய்யாதவள், &c. But for the Future the nouns appellative are formed, not from the Participle, but from the first Person future, and if this ends in ப்பேன் or பேன், ஏன் is cut off, and அவன், அவள், added. Thus from இருப்பேன் is made இருப்பவன், இருப்பவள் : from காண்பேன், காண்பவன், காண்பவள் : from என்பேன், என்பவன், என்பவள், &c. But if the Future end in வேன், வ is changed into ப, and then the termination is the same. Thus from செய்வேன், is made செய்பவன், செய்பவள் : from விடுவேன், விடுபவன், விடுபவள், &c. This mode is more elegant, and serves also for the Present : for Ex. ராயனென்பவன், *the man called Rāyen*, that is *Peter*, &c. Sometimes they use also still more elegantly, the third Person perfect, or future, after the same manner as a noun appellative : செய்தான், செய்தாள் ; செய்வான், செய்வாள் ; and for both Genders in the Plural, செய்தார், செய்வார் : which words signify, and are declined as Nouns. Thus they say, செய்தாராப்போலே, *like unto those who made* : செய்வாநிலலை, *there is none, who will make*, &c. Thus, தின்மைசெய்வார்க்குநன்மைசெய், *do good to them that do evil*. Hence the word பாவோன் signifies, *a singer*.

107. Moreover from every Verb are made several Verbales, which are declined as Nouns. Thus (1.) From the Participles present and perfect are made the verbales செய்கிறது, படிக்கிறது,

and செய்நது, படிநதது, &c. From hence it appears, how improperly these words for example, செய்கிறது, சொல்லுகிறது, &c. are called infinitive terminations: which is altogether false, unless we say also that செய்கிறவன, செய்கிறவள், &c. are infinitive terminations. But since these are rightly said to be terminations of the Participle present, with the Pronoun அவன், அவள், added to it, whereby appellative nouns of men are made: so செய்கிறது also is the termination of the same participle, with the pronoun அது added to it, whereby a verbal noun is formed, which is declined through its cases and corresponds to the Infinitive in Latin, or to our English Participle present only then, when these are taken as nouns, as in this Proposition, *Studere bonum est* (*studying is good*,) which is translated by படிக்கிறது நல்லது. But in this sense the other Verbals also, of which we shall treat anon, படிநதல, படிப்பு, &c. answer to the Infinitive of the Latins; wherefore that proposition may be rendered by படிநதல் நல்லது, படிப்புநலலது, படிப்பதுநலலது, &c. Are we on that account to call all these words Infinitives? For the future the Verbal is made from the first word of the Future, changing ஏன் into அது: thus from செய்வேன், செய்வது; from படிப்பேன், படிப்பது; from ஏன்பேன், ஏன்பது, &c. This Verbal is yet more elegant than the former ones; it is common to all verbs, and signifies also the Present and the continuation of the action: *to be used to do or to be used to learn*, &c. Here we see the origin and meaning of the word ஆவது, which is so commonly used. For it is a Verbale from the word ஆவேன, which is the Future of the verb ஆகிறது, which signifies also *to be*; whence the verbale ஆவது signifies *the essence*, literally, *that which is being*: thus, அவன் சொன்ன செய்திபாவது, signifies, *the essence, the purport of the news which he told*. So that it hardly adds any thing in speech, since it would be enough to say, அவன் சொன்ன செய்தி &c.

108. (2.) Nouns verbal are made by changing கிறது into கை : thus from செய்கிறது, செய்கை ; from இருக்கிறது, இருக்கை ; from ஆகிறது, ஆகை, &c. This Verbal is elegantly used, particularly in the Ablative இல் or ஆல் : thus, இதிபபடியாகையில், *seeing that this is so* ; இதிபபடியாகையால் *because this is so*. When simply ஆகையால் stands at the commencement of a speech, it has the meaning of *wherefore*.

109. (3.) A Verbale in ல் is made by adding this Consonant to the Infinitive, of which we have spoken in No. 70. Thus from இருக்க, இருக்கல் ; from செய்ய, செய்யல் ; from வர், வர்ல், &c. where, according to No. 8. Rule 1. the short *a*, being followed by a final ல், must be pronounced, as if it were a soft *e*, *iruckel*, *cheyyel*, *varel*, &c. This mode indeed is common to all verbs : however we hardly make use of it in the vulgar language, unless with the word ஆம் or ஆகாது, ஆன் or ஆகாத, from the verb ஆகிறது, when this imports a possibility or impossibility, as was said in No. 87. And thus we say நாம்இங்கேயிருக்கலாம், *we may stay here* : நாளை நீ வர்லாம், *to-morrow you may come* : ஆண்டவராற்செய்யலாகாததுண்டோ, *is there any thing impossible unto the Lord?* &c. And, as these examples shew, the same word is used for every Person, Gender and Number : and indeed the principal Noun, which stands in the straight case, is in the said propositions the verbale itself, இருக்கல், வர்ல், செய்யல். Like unto this is another Verbale which is commonly used in the sublime dialect : and is made by changing கிறது in த்தல், and கிறது in தல். Thus from படிக்கிறது is made படித்தல் ; from ஆகிறது, ஆதல், from செய்கிறது, செய்தல், &c. This verbale is declined through all the cases : for Ex. செய்தலின, செய்தலுக்கு, செய்தலை, செய்தலில், செய்தலால், செய்தலோடு, &c. This mode is pretty indeed, however not very common in the vulgar language.

110. (4.) Lastly, a Verbale is made from Verbs in கிறது,

by cutting this off, and adding ப்பு: thus from இருக்கிறது, இருப்பு; from படிக்கிறது, படிப்பு; from கடுக்கிறது, கடுப்பு; from the defective verb ஒக்கிறது, ஒப்பு, &c. But this Verbale hardly retains the signification of a verb: thus இருப்பு does not signify a thing which is in being, but properly *an existence* in such or such a place; thus படிப்பு not that which is studying, but *study*; thus ஒப்பு not that which is assimilating but a *likeness*, &c. and it is construed after the manner of nouns.

111. All the Nouns which we have said to be deduced from Verbs, whether they be appellatives or Verbales, are indeed all declined as Nouns, however they are construed as verbs, except those ending in ப்பு, which we have just now mentioned. But all the others require the same case as the verb from which they are derived: which is not done with us, where for example, the word *lover*, though it comes from the verb *to love*, which requires the Accusative, is construed after the manner of Nouns, and requires the Genitive of dependance, whence we say, *a lover of religion*. Not so in Tamul, where for example from the verb படைக்கிறது, *to create*, is made the Appellative படைத்தோன or படைத்தவன, *Creator*: yet this admits not the Genitive of dependance, but the created thing must be placed in the Accusative, which the verb படைக்கிறது requires. Thus we say, மனுஷரைப்படைத்தோன, whence, literally translated, it is not *Creator*, but *he that has created men*. But those which end in ப்பு, are construed as Nouns substantive, like our appellatives. Thus, altho' படிக்கிறது, *to study, to learn*, requires the Accusative, yet படிப்பு admits not the accusative, but the Genitive of dependance, and we say for Ex. இதற்பாஷையின்படிப்பு க்கடினம், *the study of this language is difficult*. But if we use another verbale, for Ex. படிக்கிறது, or படிப்பது: then it requires by no means the Genitive of dependance, but the Accusative. Thus we say, இதற்பாஷையைப்படிப்பது, or படிக்கிறதுக்கடினம்: and the reason is, because, as

was said above, படிப்பு is properly, *the study*, and படிக்கிறது or படிப்பது, signifies properly, *that which is studying*; wherefore the first is construed as a Noun, the latter as a Verb. Thus the verbales in ஐ have sometimes the signification, not of Verbales, but of absolute Nouns. Thus for example, செய்கை signifies indeed, *that which is making*, but at the same time also, *an action*, &c. Wherefore in the first sense these verbales are construed as verbs and declined as nouns. Thus, இதை நீ செய்கையில, &c. *since thou doest this*, &c. But in the second sense, being taken as absolute nouns, they are declined and construed after the manner of nouns, and we say என்செய்கை, *my action*; நல்லசெய்கை, *a good action*, &c. And this may be sufficient of nouns with regard to Syntax.

SECTION III.

OF VERBS:

AND I.

Of the method for supplying what is wanting in this language.

112. In the preceding chapter, which treats of Verbs, we have given only the Present, Perfect and Future of the Indicative Mood. For the Tamulers have neither an apart word for the Imperfect, nor for the Pluperfect: however they explain their meaning clearly enough by phrases which must be treated of here in the Syntax, this being the most proper place for it.

IMPERFECT.

(1.) For to express the Imperfect Tense, in speaking of a past thing, we use the Future. Thus in praising a man that is already deceased, if we would say, *that man worshipped his Saviour, kept his Commandments, acknowledged his sinfulness, obeyed not*

his lusts, &c. we should express it thus; அவனே ஈடசுகரை வணங் குவான், அவருடைய கறபினைகளைக்கொள்வான், தானபாலி என்ற நிவான், தனஆசைஇசைகளுக்கிடங்கொடுக்காமல நடப்பான &c. Hence whenever we see the Future used of a past thing, we must translate it by the Imperfect. (2.) If to the Gerund of any Verb whatever we add the Perfect of the verb இருக்கிறது, for example, சொல்லியிருந்தேன, செய்திருந்தேன, &c. it denotes the Imperfect, if it appears from the context to agree in time with what goes before or comes after. Thus, நீ வரும்போது நானிதைசெய்திருந்தேன, is fitly translated, *at the time you came, I did this.* For since my action, which is expressed by that phrase, appears to agree in time with the arrival of the other, it is well translated by the Imperfect. Observe, that the word also வரும்போது, being the termination of the Future applied to a thing that is past, is, by the above rule, equivalent to the imperfect, *at the time you came.*

P L U P E R F E C T.

113. But if that same phrase appears from the context, not to agree in time, but to have happened before: then it denotes the Pluperfect. Thus, நீ வருமுன்னே நானிதைசெய்திருந்தேன, must be translated, *before you came, I had done this;* equivalent to which is this other phrase, நானிதைசெய்திருந்தபிறகுநீவந்தாய், *you came after I had done this:* for it appears from the Particles முன்னே, *before,* or பிறகு, *after,* that my action was prior in time to his arrival. Besides also without these or the like particles, if it appears from the context that the action expressed by the Gerund with the Perfect இருந்தேன, is prior in point of time to some other action about which we are speaking: then that phrase must always be translated by the Pluperfect. Thus, if I would say, அனேகநதி ஈவியங்களை யடைந்திருந்தானாகிலும் நதிர்திரியுச்செத்தான; since, I say, that he died poor, it appears sufficiently from the context,

that at the time of his death he possessed not those riches, which he had acquired before; wherefore the action of acquiring them appears by the context to have been prior to his death. Hence that Proposition is fitly translated thus, *he had indeed acquired considerable riches, but he died poor, &c.*

O P T A T I V E.

114. As this language has no Optative Mood, they supply it by some phrases. For this purpose they use either the Infinitive ஆக from the Verb ஆகிறது, or the defective கடவது, or both, placing the one before the other, ஆகக்கடவது or கடவதாக. The Tenses of the optative are distinguished in this manner. (1.) They add to the Future those Particles செய்வேனாக, செய்வாயாக, &c. or செய்வேனாகக்கடவது &c. Or they add them to the Verbale from the Future, of which we have spoken in No. 107. for example, செய்வது, படிப்பது: thus செய்வதாக or செய்வதாகக்கடவது &c. or they use the Infinitive with கடவது, for example, செய்யக்கடவது or செய்யக்கடவதாக, &c. All these phrases serve to denote the Present, Imperfect and Future Optative: *I wish I may, I might, make!* And except the first manner, which is conjugated through all persons, all the others, without any change, are used for any person and number, according to the noun, which stands before it. (2.) They use the Gerund of any verb whatever with the Infinitive இருக்க, to which they add the abovesaid words, செய்திருக்கக் கடவது or கடவதாக. Or they use the Verbale from the Perfect; for example, செய்தது, to which they add ஆகக்கடவது: thus, செய்ததாகக்கடவது. And these phrases serve for every person and number of the perfect optative: thus, அங்கேபெய்திருக்கக்கடவது or பெய்ததாகக்கடவது, *O that it might have rained there!* &c. (3.) They use the gerund of any verb with a verbale from the perfect of the verb இருக்கிறது, for example, செய்திருந்தது, கேட்டிருந்தது, &c. to which they add those particles; thus, நீயதைக

கேட்டதும்போது நானுங்கூடக்கேட்டிருந்ததாகக்கூடவது : this phrase serves for every person and number of the Pluperfect optative; whence the said Proposition is translated, *Oh, that I might have heard this at the same time when thou didst hear it!*

SUBJUNCTIVE, IF.

115. The Tamuler have no Subjunctive: but they supply it thus. From the Perfect, changing ஏன் in ஆல், they form the word which stands for the Subjunctive *if*: for Ex. from வந்தேன is made வந்தால்; from இருந்தேன, இருந்தால்; from ஆனேன, ஆனால்; from படித்தேன, படிந்தால், &c. They also form a word for the same subjunctive after another manner: from the Verbs which end in க்கிறது, they take away றது, and add ல், which makes க்கில்: thus from இருக்கிறது, இருக்கில்; from பார்க்கிறது, பார்க்கில், &c. But from the verbs which end in கிறது, this is taken away and இல் added, dropping the *u*, if there be one: thus from சொல்கிறது, சொல்லில்; from காட்டுகிறது, காட்டில், &c. Except those, which have in the Perfect இனேன், which, dropping the னேன், add ல். Thus from வணங்கினேன comes வணங்கில் &c. which indeed is no exception; for, as I have said more than once, வணங்கிறது is nothing but a Syncope from வணங்குகிறது &c. so that வணங்கில் is formed by the general rule, and so with other verbs of this kind. Except however those, which have but one long syllable before கிறது, as ஆகிறது, from which is made ஆகில்; from போறது, it being in reality போகிறது, comes போகில்; from காணகிறது is made காணகில் &c. This second mode is not indeed in daily and familiar use, however it is more elegant. Besides from the negative termination of the verb is made the Subjunctive from the Gerund *adu*; either by adding *il*: thus from செய்யாது is made செய்யாதால், *unless he makes or hath made, &c. or if he does not make, if he hath not made, &c.* which mode is very elegant. Or it is made by adding to the

negative Gerund for example, செய்யாது or செய்யாமல், the subjunctive இருநதால் or போனால்: thus செய்யாதிருநதால் or செய்யாமலிருநதால்; செய்யாதேபோனால் or செய்யாமற்போனால். Or lastly it is made, by taking away the *du* from the Gerund *adu*, and adding the Subjunctive விட்டால் from the Verb விடுகிறது: thus செய்யாவிட்டால், சொல்லாவிட்டால், &c. all which modes are compound, and according to the composition signify, *if he be not doing, if he be gone not doing, if he leave this not doing, &c.*

116. These words in ஆல or இல் are used for every Person and Number, and the Future is always added to them, as shall be shewn below by examples. The use of these words is this. (1.) This word for example வநதால்; if a Particle indicating the present time stands before it, denotes the present subjunctive: thus, இன்றைக்கு நான்வநதால் தருவாயே, *if I come to-day, will you give?* (2.) But if it appears from the context, that I have said it, knowing that the condition cannot be fulfilled, then the same phrase denotes the Imperfect: for example, I see a man pass by another way, without calling on me, as I hoped; I say, அவன்வநதால்ப்பேசுவேன், which means, *if he came hither, I would speak to him.* (3.) But if a Particle goes before which denotes the Future, then the same phrase stands for the future subjunctive: thus, நீநானைக்குவநதாலிதைத்தருவேன், *if you come to-morrow, I shall give this.* (4.) If we use the Subjunctive from the Verb இருக்கிறது, with the gerund of any verb, as செய்திருநதால், வந்திருநதால் &c. then, if a particle of the present time goes before, it denotes the perfect subjunctive: thus, இப்போதவர்கள் வந்திருநதால் இதைத்தருவேன், *if they be already come, I shall give this.* (5.) But if a Particle of the past time goes before, it stands for the Pluperfect subjunctive: thus, நான்முன்வந்திருநதால் இதுவர்ப்போறதில்லை, *if I had come before, this would not have happened, &c.*

ஆனால். ஆகில்.

117. Besides this mode they also frequently use another one, as follows. If the word ஆனால் or ஆகில், from the Verb ஆகிறது, be not joined to another verb, it signifies, *if it be*, &c. for Ex. இதனால் நலவதுதானே, *if it be this, it is well*. But if it be placed after another verb, it signifies simply *if*: வாழுகிறாயாகில் நலவது, *if you are in health, it is well*. The Tamuler place this word after every Person of the Indicative, in which they agree with the Latins and English, who join the Particle *if* not so much to the Subjunctive as to the Indicative, as the given example shews, *if you are in health, it is well*. And for the Imperfect and Pluperfect, they use the mode which has been shewn in Nos. 112 and 113.

ALTHOUGH.

118. Every one of these modes of the Subjunctive, if உம் be added to the termination ஆல் or இல், gives the subjunctive with the Particle *altho'*, *even tho'*: for Ex. வநதாலும், *altho' he comes*; செயதாலும், *tho' he does*. But of the word ஆனாலும் or ஆகிலும் I shall say more, when I come to the Particles.

When: Forasmuch as: Because.

119. (1.) These Particles are expressed in Tamul by these words, போது, பொழுது, which relate to time, or by the words அளவில் or இடத்தில், being the Ablatives, the first of the word அளவு, *measure*, the second of the word இடம், *place*: all which words are placed after all Participles, whether positive or negative. And tho' the two first of these words signify time, yet they serve to denote both the Particle *when*, and *because*, or *forasmuch as*. Thus, நீ எனவாற்றை மீறினபோது or பொழுது அடிப்பவாய், *because thou hast been disobedient unto me, thou shalt be beaten*: in this sentence the word போது relates to the cause. But in this

Proposition, அவனவருமபோது, வருமளவில், நீயுமவா, *when he comes, come thou also*, it relates to time. (2.) The word *because* is elegantly expressed by the Infinitive of any Verb, to which they add the Infinitive of the verb கொள்கிறது : for Ex. நீசொல்லக கொள்ள &c. *because you say so, &c.* And for to express the different Tenses they add ஆகக்கொள்ள to the Verbale from the participle of any tense, and say நானவருகிறதாகக்கொள்ள, *since I come*; நானவநததாகக்கொள்ள, *since I am come*; நானவருவதாகக்கொள்ள, *since I am to come, &c.* which mode is very elegant.

Ablative absolute.

120. (1.) The mode which hath been just now mentioned, is also used to express the absolute Ablative of the Latins: thus, நீவர்க்கொள்ள இவனுமவநதான, *as you came, (te veniente, Lat.) he came also.* (2.) More elegantly they use in this case the Infinitive alone, without கொள்ள : thus, சுழற்காற்றடிக்கசுமுன்றெழுமபுழுதி, *when a whirlwind blows (stante turbine, Lat) the dust rises and turns about*: செவகர் தூங்கியிருக்கச்சீஷாககளவ நதார்கள, *whilst the soldiers slept, the disciples came, &c.* and this mode is the best. (3.) The Ablative in இல், from the Verbale ஐ, is properly translated by the absolute Ablative: thus, நானிருக்கையில் இப்படிபேசாதே, *in my presence (me præsente, Lat.) you must not speak so.* (4.) That phrase, where the word செய்தே is added to any Infinitive, is used by some as the Ablative absolute: thus, நீ போகச்செய்தே அவனவநதான, *as you went away, he came.* But this word செய்தே is nothing else but the Gerund of the Verb செய்கிறது, செய்து, to which the Particle é is added, which may be elegantly joined to any word, as shall be said below. Wherefore it is the same, as if one was to say, சொல்லச்செய்து, which composition may be elegantly made in every Tense and Person, especially if உம் be put between: thus, நான் அவனுக்கிதைசொல்லவுஞ்செய்தேன, எழுதவுஞ்செய்தேன, *this*



I have told and wrote him ; or, சொல்லவதுசெயவேன, எழுதவது செயவேன, I shall tell and write. Wherefore it is the same as if we simply said, சொன்னேன, சொல்வேன &c. Therefore this phrase also, சொல்லசெய்தே, is the same as சொல்லியே. Thus, நானசொல்லசெய்தே செயயாதே போனாய், and நானசெல்லியேசெயயாதேபோனாய், signify the same, and can be translated by the Ablative absolute, *tho' I expressly told you, you did not do it.* However this phrase is not to be used by any means : because contrary to the rule, I have given in No. 71, the Gerund accompanies a straight case, different from that which governs the principal verb. Some teach, that instead of செய்தே may be used the word சே, போக்சே, வரச்சே ; but this is a very barbarous way of speaking, and so absurdly introduced by the rude vulgar, that it is no where in general use.

GERUNDS.

121. The Gerund, which has been spoken of in No. 71. answers only to the Latin Gerund in *do* : but to express the gerund in *di* or *dum* they use the Infinitive : thus உனனைக்காண எனக்காசையுண்டு, *I am desirous of seeing you* : கந்தர் நமமொட்சிக்க வந்தார், *the Lord came to save us.*

SUPINES.

122. The Tamuler have no Supine. They supply the Supine in *u* by the dative of the Verbale of the Participle present or future : thus, இது சொல்லுகிறதுககரிது, or more elegantly, இதுசொல்வதற்கரிது, *this is difficult to say, &c.* That Verbale may also be placed in the straight case, இதுசொல்லுகிறதரிது, &c. but then it does no longer correspond to the supine ; but it is the same as, *saying this is difficult* : here the word *this*, which was the Nominative in the first Proposition, is the Accusative in this, and better expressed in Tamul by இதைச்சொல்லுகிறதரிது. The Supine in *um* they supply by the Infinitive with a Verb, which implies a motion

to a place: சொல்லப்போறேன, *I go to say*; சொல்ல வந்தேன், *I am come to tell*. Hence, if to the infinitive of any verb you add one of the terminations of the verb போறது, *to go*, you have the Paulo post futurum: thus, சொல்லப்போறேன, *I go to say*; சொல்லப்போவாய், *thou wilt go to say*, &c.

PARTICIPLES, FUTURE.

123. The Participle future which the Tamuler have, does not well correspond to the Latin Participle future in *rus*, as we observed in No. 73: for we cannot make use of it to explain an intent. Wherefore (1.) when the Participle future in *rus* denotes an intent, the Tamuler express it by the simple Infinitive, which, as was said just now, is used to express the Supine in *um*, to which in Latin also this Participle is equivalent: thus, நாளை உனக்கிதைக கொடுக்க வருவேன், *to-morrow I shall come to give you this*. (*cras hoc tibi daturus veniam*, Lat.) (2.) The passive Participle future in *dus* is supplied, by adding to the Infinitive a word from the verb தகுதிறது, denoting a conveniency or obligation, of which we have spoken at large in No. 86. Thus, இதுசெய்யத்தகும, *this is to be done*; (*hoc faciendum est*, Lat.) that is, either, it is fitting that it should be done, or, it must be done: ஆண்டவரே, தேவரீர் ஸ்துதிக்கத்தகுவிர், *Lord, thou art worthy to be praised*: சொல்லத்தக்கதெல்லாஞ்சொன்னேன, *I have said all that was to be said*, &c.

RELATIVE, WHICH.

124. This Relative is likewise wanting in Tamul: however it is supplied by Participles and appellative Nouns, as appears by what has been said hitherto, in such a manner, that after a short practice it is not wanted at all. However the Tamuler have those words of this Relative, which serve for interrogation, as we mentioned in No. 47. M. எவன, F. எவா, N. எது, *which?* They have also the word ஆர், *who?* This word is placed at pleasure

either after a Verbale from Participles, (which, tho' it be of the neuter gender, when joined with this word stands not for the Neuter, but for the masculine or feminine :) or else after appellative Nouns, which are formed from Verbs : thus செய்கிறவனார், செய்தவனார், செய்பவனார், for the Masculine; செய்கிறவளார், செய்தவளார், செய்பவளார், for the Feminine; செய்கிறதார், செய்ததார், செய்வதார், for both, &c. Or that word ஆர் is placed before the said appellative nouns, or before any word of an absolute verb : thus, ஆர் செய்கிறவன, ஆர்செய்தவன &c. ஆர்செய்வான, ஆர்செய்தான &c. for in this last manner it is always joined to the third Person masculine. Lastly, this same word stands for the Plural : thus, வந்தவர்களார், ஆர்வருவர்கள &c.

ADVERBS.

125. There are likewise hardly any Adverbs in this language, if we except the local adverbs. For these words for example, இப்போது, *now*, அப்போது, *then*, எப்போது *when?* இன்று *to-day*, நேற்று, *yesterday*, நாளை *to-morrow*, &c. are in reality no adverbs, but absolute Nouns, which are declined : and the three first are from the noun போது, *time*, with இ, அ, எ, which Particles correspond to the Articles *this, that, which?* as was said in No. 50. But Adverbs are easily made, or rather their want is supplied, by adding to any noun either the Gerund ஆய், or the Infinitive ஆக, from the verb ஆகிறது, *to be made*. Thus from சந்தோஷம் *joy*, is made சந்தோஷமாய் or சந்தோஷமாக, *joyfully* : from கோபம், *anger*, comes கோபமாய் or கோபமாக, *angrily*, &c. For since ஆய் is the Gerund of the Verb *steri, to be made*, which in Latin has no gerund, it may be translated by the Participle *factus*, and for example சந்தோஷமாய்வந்தான, may be rendered in Latin by *facta laetitia venit*, that is, *laetè venit, he came full of joy*. And since they elegantly use the Infinitive instead of the Ablative absolute, as was observed above, Adverbs are made by adding the

Infinitive ஆக. Moreover they use this particular infinitive ஆக, as shall be said below, No. 142. to explain the manner how a thing is done: thus for Ex. ஆதற்கு வந்தான், is translated, *he came after the manner of an envoy*, &c. கோபமாகச் சொன்னான், *he said it after the manner of anger*, that is, *angrily*: wherefore these phrases can fitly be classed amongst Adverbs.

SECTION IV:

Composition of Verbs.

126. The Tamuler have not, like the English and other nations, any Verbs composed with some Preposition or Particle; such as, *to administer, to return, to proclaim*, &c. but they elegantly compose several verbs at once, by joining one verb to the Gerund of another: the first is conjugated, and the signification is taken from the gerund. Here I shall exhibit some verbs, which are frequently joined with gerunds, and are used in the composition of verbs. The first of these shall be the Verb

இருக்கிறது.

This can be joined with the gerund of any verb, active or passive, positive or negative: for Ex. செய்கிறுக்க, செய்யப்பட்டிருக்க, செய்வாதிருக்க &c. Some are of opinion, that this composition does not alter the signification of that verb which furnishes the gerund, and they explain after the same manner for Ex. அடித்தான் and அடித்திருந்தான்: however there is at the least as great a difference between both, as there is in Greek between the Perfect and Future, and the Aorists. To shew this clearly: if to the gerund அடித்து from the verb அடிகிறது, *to beat*, be added the verb இருக்கிறது, this can be conjugated thro' its tenses, and we can make these three Propositions; *the first*, நாயன உன்னை அடித்திரு

ககிருன : *the second*, ராயன உனனை அடித்திருந்தான : *the third*, ராயன உனனை அடித்திருப்பான. The first of these Propositions stands for the past Tense with regard to the striking at the time of saying this; but with regard to the person who strikes, it denotes the present time, and his coexistence with the speaker; so that, if Peter be now beating you, I cannot say by any means, ராயன உனனை அடித்திருக்கிருன; but I must use the Present simply, அடிக்கிருன. Further, if Peter did beat you before the time at which I am speaking, but if now he is no more, but has died since: then I cannot say உனனையடித்திருக்கிருன, but I must say அடித்திருந்தான. This second Proposition denotes moreover, that the striking *had* taken place, not only previously to the time *at* which I speak, but likewise prior to that *of* which I speak: for if Peter did strike you yesterday, I cannot say நேற்று ராயனனையடித்திருந்தான, but I must use the Perfect simply, அடித்தான; for that word அடித்திருந்தான, signifies, that he had beaten you before the period pointed out in my Proposition, namely, before yesterday, whether it be days or years before. Lastly, the third Proposition அடித்திருப்பான, implies indeed the futurity of the drubbing as to the time *at* which I speak, but supposes it to be past at the time *of* which I speak. Thus if I would say, Peter will strike you on the tenth day, I cannot say ராயன் உனைப்பத்தாநாள் அடித்திருப்பான, but I must use the Future simply, and say அடிப்பான். But if I was to say அடித்திருப்பான, it signifies, that he will indeed strike you after the time at which I speak, but before the tenth day of which I am speaking in my Proposition: and it is the same as saying, *he will strike thee within ten days*. So that this proposition is mixed of the Past and Future, as in English, *it will have happened*, which is widely different from, *it will happen*. So likewise in Latin, *factum erit*, differs much from *fiet*. The second Proposition imports that the time is twice past, as in

English, *it had happened*, which differs from this, *it has happened*: or in Latin, *factum fuit*, which is different from *factum est*. The first Proposition is mixed of the Past and Present, of which we find no instance either in Latin or in English. The first and second Proposition belong to the perfect tense, for both of them import that the action took place previous to the time at which I am speaking. So that this language has three Perfects, viz. அடிந்தேன, அடித்திருக்கிறேன, அடித்திருந்தேன. But the third Proposition belongs to the future, since it mentions something, that is to take place after the time at which I am speaking: and if we add the Pauló post futurum from the supine, (of which we treated above, No. 122) it has also three Futures, அடிப்பேன, அடிக்கப்போறேன, அடித்திருப்பேன.

ஆயிருக்கிறது.

127. This particular composition, where the Verb இருக்கிறது is joined to the Gerund ஆய், from the verb ஆகிறது to become, does not always retain the signification of the gerund: கந்தர் மனுஷியிருக்கிறார், is indeed properly translated, *the Lord is made man*. However this phrase is frequently used to express the verb, to have: thus, சந்தோஷமாயிருக்கிறேன, is, *I have joy*. Yet we cannot always use this phrase in that sense: for if we would say, *thou hast oxen*, surely we could not express it by மாடாயிருக்கியாய். So that this phrase can only be used instead of the verb to have, when it can also be englished by to be, with an Adjective. Thus, *I have gladness*, can be translated *I am glad*: thus also, வியாதியாயிருக்கிறேன, *I have sickness*, or *I am sick*, &c. Hence this phrase often signifies simply the same as *I am*: in which sense however it sometimes admits the Gerund ஆய், and sometimes not; according to the following rule. If the verb to be, is construed with two Nominatives, then ஆய் is added to that nominative which is the predicate in the Proposition: thus,

God is good, is expressed by சுவேசுந்நலவராயிருக்கிறார், &c. But if the verb *to be*, is construed only with one nominative, (or in Latin with a Dative) then ஆய் is not added, because there is really no predicate in the proposition. Thus the phrase, *there will be water*, is rendered by அங்கேதண்ணீரிருக்கும். And this Latin phrase, *haec infirmitas est mihi*, *I have this infirmity*, is translated எனக்கிந்தவியாதியிருக்கிறது. Therefore, whenever we are in doubt whether ஆய் must be added to any Noun or not, observe whether that noun is the predicate in the Proposition: if it is, add ஆய்; but not if it is the subject. This can also be explained by another rule: if the verb *to be*, denotes the existence, ஆய் is not added; if it imports the essence, it is added. Thus if I would say, *the people of this town are stupid*, the word *are*, explains their essence and quality: wherefore we add ஆய், and say இந்தநகரார்மடையராயிருக்கிறார்கள். But if I mean to say, *there are stupid people in this town*; then the word *are*, denotes not the essence, but the existence of blockheads: wherefore, without adding ஆய், we should say இந்தநகரிலே மடையரிருக்கிறார்கள், &c.

கொள்ளுகிறது. போடுகிறது.

128. The Verb கொள்ளுகிறது or போடுகிறது is often added to the Gerund of another verb, with this difference. If the verb imports an action which regards another than the agent போடுகிறது can be added, but not கொள்ளுகிறது; and on the contrary this, but not that can be added, when it denotes an action which regards the agent himself: for Ex. எழுதுகிறது *to write*. A person may write for himself, so that, for an instance, he keeps to himself a book which he has written; and then கொள்ளுகிறது is fitly added. Thus, எழுதிக்கொண்டேன், in which Proposition, although there stands not எனக்கு, *to me*, the verb கொண்டேன் manifestly shews that it must be translated, *I have written for my own use*. But if I wrote it for to give it to somebody else, then I cannot add

கொள்கிறது : but altho' I do not declare, to whom or for whom I have written, yet by adding a word from the verb போடுகிறது, as எழுதிப்போட்டேன், it will be manifest that I have not written for myself but for another one, &c. By this same reason, if I have sent somebody for example to call Peter, and on his return I ask, have you called him? then, if he is returned alone, he will answer, அழைத்தேன் *I have called him*: but if Peter, whom he called, is come along with him, he will say அழைத்துக்கொண்டேன், *I have called and brought him*. Sometimes however கொள்கிறது is added merely for elegance sake: tho' never to such verbs which import an action, with regard to another one. Thus we say, பாடிக்கொண்டேன், *I have sung*: ஆடிக்கொண்டேன், *I have danced, or led the dance, &c.* But when to the gerund of one verb is added the gerund கொண்டு, from the verb கொள்கிறது, and the verb வருகிறது; it signifies a continuation of that action which is expressed by the first gerund. Thus, சொல்லிக்கொண்டுவந்தேன், signifies not simply, *I have said*; but, *I have said it frequently, over and over*. Thus, பிசைக்கொடுத்ததுக்கொண்டுவருகிறது, is not simply, *to give alms*; but, *to be in the habit of bestowing it frequently, &c.*

படுகிறது.

129. It has been said already in No. 77, that Verbs become passives, if the verb படுகிறது, *to suffer*, is added to their Infinitives. Here we shall further observe, that, by adding this verb to any noun, particularly such a one as denotes some passion of body or soul, a compound verb is made, with a passive or at least a neuter signification: in which composition, if the noun ends with an ம், this is dropped, and the ப always doubled. Thus from பயம், *fear*, is made பயப்படுகிறது, *to fear*: from அழுக்கு, *filth*, comes அழுக்குப்படுகிறது, *to become filthy*: from அடி, *a stroke*, comes அடிப்படுகிறது, *to be beaten*; from ஒரு, *one*, comes

ஒருப்படுகிறது, *to be blended into one*, &c. And all these will have an active signification, if instead of adding படுகிறது, its Active படுததுகிறது be added. Thus from வெளி, *an open place*, is made வெளிப்படுகிறது, *to be manifested, to appear*, and வெளிப்படுததுகிறது, *to make known*. Thus ஒருப்படுததுகிறது, *to unite several things into one*: பயப்படுததுகிறது, *to frighten*, &c. However those which are numeral Nouns, and end in ம், as எல்லாம், ஆயிரம் &c. do not lose the ம் before படுகிறது. Hence we say, படாத் தெல்லாம்பட்டேன: thus, அடிகளாயிரம்பட்டேன &c. Except also காயம், *wound*: for altho' we may leave out the ம், and say காயப்பட்டேன; yet, as thus it is equivocal whether it comes from the Noun காயம், or from the Infinitive of the verb காய்கிறது, in order to take away the ambiguity, if it is of this verb, we say, காயப்பட்டது, *it is dried*; but if it comes from the noun காயம், we say காயம் பட்டது, *it is wounded*, &c. Observe however, that in all these there is no proper composition from those nouns and the verb படுகிறது, but this is joined to the noun in its proper signification, which is, *to suffer*: wherefore பயப்படுகிறது signifies, *to suffer fear*; அடிப்படுகிறது, *to suffer stripes*, &c.

ஒடடுகிறது.

130. This Verb signifies, amongst others, *to permit, to allow*: it is used with the Infinitive of some other verb without the least change, and it cannot strictly be called a compound verb. Thus, எனனைப்பிழைக்கவொட்டான, *he will not allow me to live*, &c. and this mode is more elegant. However it has become a custom to drop the final *a* of the Infinitive by a Syncope, and to make it one compound verb with the verb ஒடடுகிறது, saying, பிழைக்கொட்டான, போகொட்டான &c. *he won't allow me to live, he won't let me go*, &c. Here observe, that in all other words, as I have said, the final *a* of the Infinitive is lost; but in the Imperative positive ஒடடு, the *a* of the Infinitive remains, and the *o* of ஒடடு

is lost: and though in the Imperative negative we say also, பிழைக்கொட்டாதே, *suffer him not to live*; yet we say, பிழைக்கட்டு, செய்யட்டு, *let him live, let him do, &c.*

அருளுகிறது &c.

131. The Verb அருளுகிறது signifies, amongst others, *to use mercy, to behave mercifully*: wherefore, when composed with the Gerund of some other verb, it is well translated by *to vouchsafe*. Hence this composition is used, in speaking of persons of the highest rank and respectability: thus, எழுந்தருளினார், *he has vouchsafed to rise*; தந்தருளினார், *he has graciously given, &c.* Besides these, the Tamuler used to add other verbs to the gerunds, which composition adds nothing to the signification of the simple verb. So they add for an instance போறது: thus, அதுவந்தது போச்சு, which does not signify that is come and gone, but simply, *it is come, &c.* They add also இடுகிறது or வடுகிறது: thus, திறந்திடேன or திறந்ததுவிடேன, *I have opened*; and others of the same kind, which use will teach.

Verbs of Command.

132. To conclude: of any Verb the Tamuler form another, which they call ஏவலவினை, as much as to say, *Verb of command*. And thus verbs are made, which denote an action, that is done at the command, or at least by the advice of that person who stands in the straight case. They are made in this manner: from the Future பேன் is made பிக்கிறது, and from வேன், விகிறது, and they are conjugated according to the general rules; in the Perfect they have த்தேன், in the Future ப்பேன். Thus for example, from அடிப்பேன் is made அடிப்பிக்கிறேன், அடிப்பித்தேன், அடிப்பிப்பேன் &c. which signifies, that I myself indeed do not strike, but by the means of another, who strikes a third person by my order or instigation, I am said to strike him: wherefore it must be translated, *I cause him to strike, I have caused him to strike, &c.*

Thus from செயவேன is made செயவிககிறேன, செயவிததேன, செயவிபபேன, and it signifies, that I indeed do not work, but by my command and advice *cause, have caused, shall cause, another one to work*. Observe that those Verbs, which in the Future have an *u* before வேன், change this into *i*, and have இவிககிறது: thus from சொல்லுவேன comes சொல்விககிறது; from மயகருவேன, மயககிவிககிறது, from பண்ணுவேன, பண்ணிவிககிறது, &c. But those which before வேன have only two short syllables without a double intermediate Consonant, do not change the *u*: thus from வருவேன is made வருவிககிறது; from விடுவேன, விடுவிககிறது; from அழுவேன, அழுவிககிறது, &c. and thus much of compound Verbs.

 SECTION V.

Use of the Infinitive.

133. The Tamuler use the Infinitive very elegantly: and the principal uses are as follows. (1.) It is perfectly the same as the Infinitive in English, *to love, to teach, &c.* However the Tamuler do not always use the Infinitive whenever we use it in English or in Latin after a Verb: the rule for which is as follows. Where a Latin phrase, which has an Infinitive after the verb, is translated into English without the word *that*, but either by the Infinitive alone, or by the Particle *to* before it, then we always use the infinitive in Tamul. Thus, *L. volo facere, E. I will do, T. நானசெயயவேணும்.* Thus also, *L. cupio facere, E. I wish to do, T. செயய வருமபுகிறேன.* Thus again, *L. incipio facere, E. I begin to do, T. செயயததவககிறேன, &c.* But if the Latin Infinitive is translated into English by *that*; then we do not use the infinitive in Tamul, but, after the manner of the English phrase, the word *that* is translated by என்று, which is the Gerund of the

Verb என்கிறது, and the verb which in Latin is expressed by the Infinitive, stands here in Tense and Person, according as the speech requires. Thus *L. te venisse dixit, E. he said that you was come, T. நீ வந்தாயென்று சொன்னான், &c.* In this last sense the Verbale from Participles is elegantly used in this language: for Ex. வருகிறது, வந்தது, வருவது, which, without the word என்று, is used either in the Accusative; thus, நீவந்ததைச்சொன்னான், &c. or, yet more elegantly, the Infinitive ஆக is added to that Verbale; thus, நீவந்ததாகச்சொன்னான், *he said that you was come.* Thus, அவர்கள் வருவார்களென்று சொன்னான், or அவர்கள் வருவதைச்சொன்னான், or more elegantly, அவர்கள்வருவதாகச்சொன்னான், *he said they would come, &c.*

134. (2.) But when the English Infinitive is not translated in Latin by the infinitive, but by the subjunctive *ut*; then the infinitive is elegantly used in Tamul: thus, *E. tell him to come, L. dic ut veniat, T. வரச்சொல்லு.* For this reason, since in Latin it is more elegant to say, *desidero ut veniat*, than *illum venire*: (*I wish he may come*:) and better, *necesse est ut veniat*, than *illum venire* (*it is necessary that he should come, &c.*) these Propositions are expressed in Tamul by the Infinitive: அவனவரவிரும்புகிறேன், அவனவர்வேண்டியது, &c. So that the second use of the Infinitive is to explain the Latin Subjunctive *ut*.

135. (3.) The Infinitive is elegantly used, as in Latin, by the figure of detraction, when the Verb *incipio*, or some other of that kind being left out, the speech is made up of a number of Infinitives elegantly stringed together: for Ex. *extensae apparere nubes, undique obscurari coelum, fulgura micare, mugire tonitrua, &c.* Thus would we elegantly say in Tamul: மேகங்கள் எழுந்தது படர், மூடினவானமெங்குமிருள், மேகங்கள்எப்பிளந்ததாற் போல் மினனலகளவிளங்கி மினன, இடிகளிடத்தமுழங்க, நாற்றிசையிலுங்காற்றெழுமிய திர்ந்தது வீச, த்திர்ளாயிடையிடாமல் மழைபொழிந்தது பெயய, ப்பெய்த

மழைதிர்ணயெவளமோடி ஆறுகளுங் குளங்களுநிறைய உயிர்களை
லாமகிழந்துவாழ், &c. After this manner the Tamuler speak fre-
quently and elegantly, even in familiar conversation.

136. 4) Sometimes the infinite of some Verbs is used in Tamul
as an Adverb. Thus from ஆகிறது is made ஆக, *together*; from
முந்தகிறது comes முந்த, *before*; from திரும்புகிறது, திரும்ப, திரு
மபவும், *again*; from மீளுகிறது, மீளவும், *again*; from மிகுகிறது,
மிக or மிகவும், *abundantly*; from நிறைகிறது, நிறைய், *fully*; from
ஒக்கிறது, ஒக்க, *together, along*: and others of the same kind, sever-
al of which shall be indicated below, beginning at Numb. 168.

137. 5) If the same Infinitive is twice repeated, as பேசப்பேச,
போகப்போக &c. then it stands for our English Participle present
in *ing*, when this signifies a continuation and cause; as when we
say, *working makes an Artist*: for this Proposition signifies, that
by continually working, as from a cause, a person becomes an
Artist. So we say in Tamul for Ex. பேசப்பேச எதற்ப்பாஷையும்
வரும், *any language is learned by speaking*; that is, by continu-
ally speaking, as from a cause, any language may be learned.
Thus they say, ஏறுமபுநடக்கநடக்கீகலுவகுழியாகும், *even an Ant
will hollow a Stone, by repeatedly passing and repassing*. Hence
நாள்ப்போகப்போக, is, *in the course of time* &c.

138. 6) By adding to it the Particle of interrogating, ஓ, the
Infinitive is often used instead of the first person future, either by
way of asking leave, or of threatening another. Thus அடிக்கவோ,
signifies அடிப்பேனோ, and denotes, either that I ask leave to strike
a third person, or threaten to beat him to whom I speak. Some-
times also it is the same with this Proposition, *should I strike?*
which is as much as saying, indeed I will *not*, or I cannot strike &c.
and after this manner the Infinitive is often and very elegantly used.

139. Lastly, for to show all the uses of the Infinitive, we shall just mention here, what has been explained before. Viz, the Infinitive is used.

7) Instead of the Imperative,	Numb. 69.
8) Instead of the Optative with கடவது,	Numb. 114.
9) Instead of the Ablative absolute,	Numb. 119.
10) Instead of the Gerund in <i>di</i> and <i>dum</i> ,	Numb. 121.
11) Instead of the Supine in <i>um</i> ,	Numb. 122.
12) Instead of the Participle future in <i>rus</i> ,	Numb. 123.

ஆக.

140. This particular Infinitive ஆக, from the Verb ஆகிறது, serves yet five other purposes; besides those twelve uses which are common to all Verbs. And 1) it elegantly renders our english expression, *spontaneously, of his own head*: for Ex. somebody has made the statue of an Horse, which by a machinery withinside runs without any body pushing it. We might explain this by the Ablative தனனாலே, which is indeed translated, *of himself*: however it is more elegant to say, தானாகத்தானியோடும. Thus a little boy does something that surpasses his age; I ask, *has he done this of his own idea, or did any body tell him?* this is expressed in Tamul thus, இதைத்தானாகச்செய்தானே, வேறொருவன் சொல்லச்செய்தானே. I might also say, தானேச்செய்தானே &c. but தானே is liable to an equivocation, for it can also signify, that he himself and none else has done it, whether it be of his own accord, or having been prompted by another.

141. 2) It was said above, that ஆக signifies *together*. In this sense, after having specified several things separately (which the Tamuler call வகைசொல்லுகிறது,) if I count them up and would express the total by one single number, (which is called in Tamul தொகைசொல்லுகிறது,) then I use the word ஆக: for Ex. I have bought five Oxen, three Cows, eleven Sheep and seven Goats, *Total*

six and twenty Heads; this last is expressed in Tamul by, ஆகத்தலைபிறுபததாறு &c.

142. 3) ஆக signifies *after the manner, in the quality, like as*: thus, ஒட்டோல்ககைவநதார், *he came triumphantly*; (literally, *after the manner of a Triumpher*;) தூதனுகவநதான, *he came in the quality of a Messenger*; சூரியனுகவிளங்கியெழுந்தருளிநூர், *he rose resplendent as the Sun* &c.

143. 4) If ஆக is joined to the Noun இடம், *a place*, it is the same as *for, instead of* another, and requires a Dative, sometimes a Genitive; now and then it is even joined to the Nominative: thus, அவகே போகிறதுக்கிடமாக இடகேவநதான, *instead of going there, he is come hither*; எனனிடமாக நீ போ, *do you go in my place, or instead of me*; விஷயிடமாக விருந்தது தநதான, *he has given an entertainment for payment* &c. In this sense they very often make use of the simple Infinitive ஆக, without இடம், which is yet more elegant: thus, விஷயாக விருந்தது தநதான; thus, கேடையமாக விசுவாசத்தைக்கொண்டிருந்தான, *his Faith stood him instead of a Buckler* &c.

144. 5) ஆக signifies also, *that it may benefit, or because, on account of*, and requires the Dative: thus, உனக்காகச்செய்வேன், *that it may profit thee, for thy sake, I shall do it*. From hence it appears, how wrong some are in saying for Ex. பாவங்களுக்காக அழு: whereas they should say, பாவங்களால். This signification the Verb ஆகிறது admits in every Tense: thus, இந்நவியாழிக்கிநாசுமோ, *will this do good in this sickness?*

கொள்ள.

145. The Infinitive கொள்ள, from the Verb கொள்ளுகிறது, besides those uses which it has in common with the other Infinitives, has also an especial one: for when added to the Infinitive of another Verb, it imports a cause, and is elegantly used for *because, forasmuch as*. Thus, பாவியாய்நடக்கக்கொள்ள அவலமாய் க்கெடுவான்,

because he leads a bad Life, he will come to a bad End: காலமே யவனவநததாகக்கொள்ள, *because he is come very early in the morning:* நாளே வருவதாகக்கொள்ள *because he will come to-morrow &c.* These examples shew, that according to the different tenses we may elegantly use the Verbales from participles in every tense, with the Infinitive ஆக, to which another Infinitive கொள்ள is added here. All this might indeed have also been expressed by the causal Ablative, thus, நடக்கிறதினாலே, வந்ததினாலே, வருவதினாலே &c. but it is far more elegant to use this Infinitive, after the manner just now mentioned.

146. Lastly, for to complete what has been said about the Syntax of Verbs, we shall add something concerning the use and signification of some Verbs. And 1) these two Verbs, வாங்கிறது and கொடுக்கிறது, *to take* and *to give*, have such a relation between themselves, that the first cannot be used, unless something be received at the hands of another: neither can the second be used, if the other cannot receive it in hand. Thus if I would say, *take the money which is in that box:* I cannot use the Verb வாங்கிறது, as you are not to receive it out of my hand; but I must use the Verb எடுக்கிறது, *to lift or take up:* thus, அந்தப்பெட்டியிலிருக்கு மபணங்களை யெடு &c. But if I say, *he is going to receive it from Peter:* then I am right in using the Verb வாங்கிறது, since he is to receive it at Peter's hands; நாயன கிட்ட or நாயன கையிலேயை நவாங்கப்போவான &c. Thus for to say, *give grass to the horse,* since the horse has no hands wherewith he can take the grass, we cannot use the Verb கொடுக்கிறது, but we must use the Verb போடுகிறது, *to throw:* thus, குதிரைக்குப்பலவூப்போடு, *throw grass before the horse.* But I am right in saying, *give money to the merchant,* since he has hands wherewith he can take it &c. 2) தருகிறது and கொடுக்கிறது, signify both *to give.* Thus வருகிறது and செல்லுகிறது, signify both *to come, to arrive:* tho' this last has also other significations. Yet these four Verbs

differ in use from each other; they are all indiscriminately used with respect to a third person: for Ex. அவனுக்குப்பணங்களைத் தந்தேன, or கொடுத்தேன, *I have given him money*; thus, பணம் அவனுக்கு வந்தது or சென்றது, *he has received money*, (literally, *money is come in unto him*.) But with respect to the first or second person, the Tamulian Grammar teaches, that we cannot use the Verb கொடுக்கிறது, nor செல்லுகிறது, but we should use the Verb தருகிறது, and வருகிறது. Thus it is uncouth to say, எனக்கு or உனக்கு ப்பணங்களைக்கொடுத்தான், or, பணமெனக்கு or உனக்குச் சென்றது: but we must say, எனக்கு or உனக்குப்பணங்களைத் தந்தான, *he has given me or thee money*. In like manner we must say, பணமெனக்கு or உனக்கு வந்தது, *money is come in to me or to thee &c*. The same Grammar teaches further, that these three words ஈய், தா, கொடு, all which answer to the word *give*, differ from each other in such a manner, as that ஈய் is used in beseeching a superior, தா in asking from our equals, and கொடு in commanding an inferior. The vulgar does not indeed well observe this difference, but I thought proper to point out what the learned enjoin.

SECTION VI.

Of some particles of the Tamulian Language.

147. Particles are called இடைச்சொல் in Tamul: as much as to say, *an intermediate word*. Now, since in every language the Particles unite and adorn the speech, even as gold does precious stones: we shall here give some rules concerning Particles and other words, which the Tamuler use like Particles. The first of them shall be,

உம்.

this Particle 1) is equivalent to the conjunction *and*; it is added either to all or to none of those things which are counted: for Ex.

இவனுமவனும் வந்தார்கள், and not, இவன்வனும்வந்தார்கள், but when உம் is followed by a negation, it signifies *nor*, as it will appear in the sequel, and then several things being reckoned up without any conjunction, உம் is fitly added only once at the end : for Ex. வெயில் குளிர் காற்று மழை பசி தாகமும் அஞ்சாதிருந்தான, *he feared neither Sun, Cold, Wind, Rain, Hunger, Thirst, nor any such Hardships.* 2) When we distinguish the Number from the numbered thing; not saying for Ex. *two Oxen*, but, *these two are Oxen*; then உம் must be added : thus, இதுகளிர்ணமும் என்று, and not, இர்ணமென்று; for this signifies, *two Oxen.* 3) When the Number expressed is complete, we must add உம் : for Ex. if I would say, *I have pain in one Eye*, this is not a perfect number, as I have two Eyes; therefore, without adding உம், I must say, எனக்கொரு கண்ணேறாகுது. But if both are sore, then I must add உம் : thus, எனக்கிர்ணமும் கண்ணும், or கண்ணிர்ணமும் நோகுது : and if here I did not add உம், it would seem as if I had yet a third Eye. Thus if I say, இதத வர்ணமும் மாமெனது, *these two Oxen are mine*; as I have not added உம், it is understood that there are yet more Oxen : for if there were only these two which belong to me, then I ought to have added உம், and to have said, இதத வர்ணமும் மாமெனது. 4) உம் is often the same, as in english *also* or *even* : thus, நீயும் என் மகனே, *thou also, my Son.* Hence, if to the word ஒன்று, *one*, be added உம், and a negation follows, it is the same as *nothing* : thus, ஒன்றுஞ் செய்யேன், *I shall do nothing*; for it is the same as saying, *not even one thing shall I do* : thus, தண்ணீருங் கொடான, *he will not even give water &c.* 5) Hence உம், followed by a negation, is equivalent to our *neither, nor* : thus, நானுஞ் செய்யேன், *I won't do it neither*; நன்றும்ல்லத் தீதும்ல்ல, *neither good nor bad.* 6) If உம் be added to the words of doubting, it imports universality : thus எங்கு, *where?* எங்கும், *every where*; ஆர், *who?* ஆரும், *all*; எப்படி, *how?* எப்படியும், *any how, at any rate*; எப்போது, *when?* எப்போதும், *always &c.* This is also the case,

when the Subjunctive *altho'*, of which we spake Numb. 118, is joined to the same words of doubting: thus, எனகே போனாலும், *whithersoever he may go*; எப்படிச்செய்தாலும், *howsoever he may do* &c.

ஓ.

148. This second Particle which is long, is 1) an Interrogation; and is added to that word, which expresses the thing of which we doubt. For an instance: suppose I doubt whether you have given me money; I say, நீ யெனககுப்பண நதநதாயோ. But if I am certain of having received the money, but am in doubt, whether it was ten Fanams or not; then the ஓ must not be added to the Verb தநதாய், as I have no doubt about this, but it must be added to the word, *Fanams*, about the number of which I stand in doubt: நீ யெனககுப்பததுப்பணமோ தநதாய். Again, if I am certain of the payment and number of the Fanams, and only doubt, whether you have given it to me or to somebody else; then I add the ஓ to the word, *to me*: நீ யெனககோ பததுப்பண நதநதாய். Lastly, if I am also certain of having received that money, but am in doubt from whom I have received it; then the ஓ is added to the word, *thou*: நீயோ யெனககுப்பததுப்பண நதநதாய் &c. So we say likewise in english; *HAVE* you given me money? or, *have* you given me *TEN* Fanams? or *have* you given *ME* ten Fanams? or lastly, *have* *YOU* given me ten Fanams? which propositions certainly differ widely from each other. 2) If to the Particle ஓ be added எனறால், or எனனில, (both which are the Subjunctive *if*, from the Verb எனகிறத, *to say*;) for Ex. thus, அவனேயென்றால், or அவனேயென்னில: it is literally, *if you say, avenó*, that is, if you ask about him, has he done? said? &c. so that this phrase corresponds to our *but*, and is translated, *but he* &c. 3) If ஓ be added to the word ஆல், which stands for the Subjunctive *if*, it points out the necessity of that means for attaining that end, and it is the same as, *not otherwise than*: for Ex. *If thou forsakest all and followest*

Christ, thou shalt be saved. Now, as one may well be saved by Faith in Christ and obedience to his commands, tho' he keep all he hath : therefore it would be wrong to add ஓ, and to say, எல்லாத் தையுநதுறநது இயேசுநாதரைபயின்பென்றோ கரையேறுவாய். But as Faith in Christ, and obedience to his commands, are alike indispensable to salvation, ஓ is fitly added to the following proposition : இயேசுநாதரைவிசுவாசித்தது அவர் கற்பினையினபடியே நடந்தாலோ கரையேறுவாய் ; in which this other proposition is included, if thou believest and obeyest not, thou canst not be saved : wherefore it is well translated thus : *not otherwise than by Faith in the LORD Jesus, and obedience to his commands, thou shalt be saved.* Thus அவன் வந்தாலோ செயமாகும், *not otherwise than if he comes, victory will be obtained &c.* In this sense, and after this same manner they use the words அன்றோ, அல்லோ, அல்லவோ, which signify, *is it not so?* 4) They often use ஓ as a negation, in like manner as we also sometimes make use of a question, to which we certainly expect no answer, but intend to deny emphatically : thus, நானோ சொன்னேன், *have I said it?* that is, *I have not said it.* 5) Sometimes they use ஓ instead of the conjunction *and*, when they intend to describe something grand and hyperbolical. Thus a person, relating the pageantry of a Heathen Feast, will say, அந்வே கூடின் மனுஷரோ வந்த குதிரைகளோ யானைகளோ கோவிலிலே விழுந்த காணிகைகளோ விரித்தபடிகளோ வைத்த வுடமைகளோ சூவித்தமலர்களோ செய்த கிறப்புகளோ இதெல்லாமெவராலுந் சொல்லத்தகுந்தன்மையல்ல &c. 6) If after ஓ follows a word, which expresses *doubting* or *not knowing* ; then ஓ signifies the same as *whether* : thus, வருவானோ தெரியாது, *I know not whether he will come* ; அவனோசந்தேகம், *it is doubtful whether it is he* ; செத்தானோ அறியேன், *I don't know whether he is dead* ; and then என்று is then is not added, as the above examples shew. But if a Verb follows, which signifies something else than *not knowing* or *doubting*, then we use this same phrase in the same sense ; but then என்று

must be added : thus, வநதானேவென்று கேள், *enquire whether he is come*; அவனேவென்று சொல்லு, *say whether it is he* &c. (7) It has been already mentioned, that the Tamuler have other words also besides ஓ, which are Interrogatives by themselves; for Ex. ஆர் *who?* எப்படி, *how?* எங்கே, *where?* &c. But if, by adding ஓ to these words, the Interrogation be doubled, then it is no longer a question, but signifies a not knowing: thus, ஆரோ, *I know not who he is*; அவனெங்கேயோ, *I know not where he is* &c. we may also add, அறியேன, *I don't know*: but even without adding it, it is manifestly understood: thus, ஆரோவொருவனவநதான, *somebody is come whom I do not know*. (8) Lastly ஓ may sometimes be put at the beginning of a speech, and then it is better to double it, ஓஓ; and thus placed, it expresses admiration and joy, or scoffing: for Ex. on seeing somebody crying, I enquire after the cause, and he tells me an idle story, for which he absurdly cries; I'll say, ஓஓ இதுக்கோ வழுகிறாய், *Oh! is this all you are crying for?*

ஏ.

149. This Particle ஏ which is long, is never found in Tamul by itself at the end of any word, but it is always added, and may every where be added or taken away at pleasure. And (1) This Particle is used to express a kind of assurance and Emphasis, which can hardly be explained. It is added to that word, on which the stress is intended to be laid, nearly after the same manner as I said that the Particle ஓ was added to the word, which expresses that point of which we doubt: thus, நீ எனக்கிதைச்சொன்னாயே; here the stress lies on the action of speaking, as much as to say, *you TOLD me so indeed*; நீ யெனக்கிதையேசொன்னாய், *you told me THIS very thing*; நீ எனக்கே இதைச்சொன்னாய், *you told ME this*; நீயே யெனக்கிதைச்சொன்னாய், *YOU told it me yourself* &c. (2) Another use of this Particle is, to single out one thing out of many. For an Instance: a tree is full of Apples. I ask for one: they bring me

one which I did not want; I reject this, point with my finger to another one, and say, இதேயறுததுததா, which I could not say, if there was only one. (3) ஏ is elegantly added to every expression of grief: thus, ஐயோ கேட்டேனே : எனமகன் அமதோ இறந்தபட்டானே : உயிர்தர்வாய் நினற ஒருயினனை இழந்தேனே, *alas, I am undone! alas, my Son is dead! I have lost my only Son, the support of my life!* (4) Sometimes this Particle adds nothing to the word to which it is joined; as when it is added to the Ablatives, as I have observed in it's place : முகத்திலே, முகத்தினாலே, முகத்தினோடே, &c. For this reason the learned among this nation almost never add *é* to the Ablatives, at least not in their books.

ஐயோ. அன்றோ. ஏன். ஆகும்.

150. (1) ஐயோ, or ஐயையோ, or அந்தோ are interjections of grief and compassion, which are used by themselves alone, and require no case. In like manner ஆ, particularly when doubled thus, ஆஆ; denotes compassion: thus, ஆஆசெத்தான, *alas! he is dead &c.* (2) அன்றோ, or அல்லோ or அல்லவோ, signify the same as, *not so?* இவன்ல்லோசொன்னான, *was it not he that said it?* or, *it was he who said it, not so?* All these Particles are joined to the word on which we intend to lay a stress, as was said of ஓ. (3) ஏன், *én*, is the same as *why?* it may be placed either before or after a Verb, with this difference: if it be placed before, the Verb is used in Person, Number and Tense, according as the speech requires; thus, ஏன் வந்தாய், *why are you come?* எனவருகிருள், *why does she come?* எனவருவீர்கள், *why will you come?* But if this particle follows, then the third Person Masculine future, or rather the Participle Masculine future contracted, is used for every Person, Number, Gender and Tense; வருவான், இருப்பான் &c. thus, நான், நீ, அவர்கள், அது &c. வருவானேன், போவானேன் &c. Hence this phrase, அதேனென்றால், signifies properly, *if you ask, why that?* and is explained by the word, *because.* There is ano-

ther like unto this, அதேதெனருல, literally, *if you ask, what is that?* and is explained by, viz. or, *that is to say*. Thus, நான சொன்னதைச் செய்யாதே யதேனெனருல செய்வாயாகிற் சாவதே திற்செய்ம, *do not do what I have said, for if thou doest it, thou shalt surely die*. Thus, நான சொன்னதைச் செய்யாதே யதேதென ருற்பாவிகளைச்சேராதே, *beware of doing what I have said, viz. associating with sinners*. You may say also, அதேனெனில and அதேதெனனில, which signifies the same. (4) ஆகுகும். When this word is placed after a Phrase, it is the same as *perhaps*: thus, திருடவநதானாகுகும், *perhaps he came for to steal*; அவன நல்லவனாகுகும், *perhaps he is a good man &c*. But if this word is placed between the period, then it removes all doubt, affirms emphatically, and answers to the expression, *indeed, certainly, to be sure*: thus, குணப்படவேசிவாசமாயிருநதாலாகுகுமீடேறுவாய், *certainly if you repent and believe, and not otherwise, you will be saved*; திருடவாகுகும்வநதான, *he is surely come to steal*; இவனாகுகும்நல்லவன், *he is indeed a good man &c*.

முன். பின். முதலி. &c.

151. These words are not Prepositions, as some say, but Nouns which are declined: and particularly these three cases are in use, முன்னாகு, முன்னை, முன்னால்; பின்னாகு, பின்னை, பின்னால். Of these, முன் means *before*: as also the other words which are derived from this, முன்னே, முன்னையும், முன்பு, முன்னர். On the contrary பின் signifies *after*: as likewise the other words which are derived from this, பின்னே, பின்னை, பின்னையும், பின்பு, பின்னர், பிறகு, பிற்பாடு. (1) All these words, if placed after a Noun, take the Genitive or Dative: thus, அதின்முன், *அதுககுமுன், before that*; அதின்பின், *அதுககுப்பின், after that &c*. But if these words are joined to a Verb, then *the first* are joined to the Participle future; நான்சொல்லுமுன்னே, *before I say or said &c*. *the second* are joined to the Participle perfect; நீயிதைச்செய்தபின், *after thou*

hast or shalt have done this &c. And they cannot be used the contrary way, nor can we say, *வந்தமுன்*, nor, *வரும்பின்* &c. But all can be indiscriminately joined to a Verbale from the Participles perfect or future, which is then used either with the Dative or with the Genitive: thus, *நீ வந்ததின்* or *வந்ததுக்குமுன்*, *பின்*, *before you came*, or *after you came or shall have come*; thus, *நீவருவதின்* or *வருவதுக்கு*, or better, *வருவதற்குமுன்*, *பின்*, *before thou comest*, or *after thou shalt be come &c.* Of these முன் with it's derivates is also much more elegantly joined to the Participle negative, which drops the *dha*: thus, *நீயிதைசெய்யாமுன்னேயிடுகேவா*, *before you do this, come hither*. It can also be joined to the Dative of a Verbale from the Participle negative: *நீயிதைசெய்யாததுக்குமுன்னே* &c. (2) If these words are taken absolutely without a case, or in the beginning of a speech, முன்னே, முன்னாலே &c. they signify the same as, *before*, *பின்னே*, *பின்னாலே* &c. signify, *afterwards*, or *besides*: thus, *பின்னையென்ன*, *what else?* thus, *முன்னே*, or *முன்னாலே செய்ததைச்சொல்லு*, *tell what you have done before*. (3) Instead of முன், they also use either the Gerund முந்தி, or the Infinitive முந்த, both from the Verb முந்துகிறது, *to go before*. They are used as முன், however they do not admit a Genitive, but we must use the Dative, and say, *அதுக்குமுந்தி*, or *அதுக்குமுந்த*, which is well rendered by, *before*. But if they are used absolutely or at the beginning of the speech, then they denote the same as, *first*: *முந்தி*, or *முந்தவிதைச்சொல்லு*, *first tell this &c.* and then they are often repeated, *முந்திமுந்தி*, or *முந்தமுந்த*, *chiefly*.

படி.

152. This word is a Noun, which, besides other meanings, signifies also *a manner*, and can be declined thro' all cases with perfect propriety: *படியின்*, *படிக்கு*, *படியை*, *படியில்*, *படியால்*, *படியோடு*. And (1) they often use it in the straight case absolutely, instead of the oblique cases, and instead of saying for Ex. *படியிலே*, they say

படி, or adding an è to it, படியே, and join it to any Participle for any person : thus, நான், நீ, &c. செய்கிறபடி, செய்தபடி, செய்யுமபடி, and it signifies properly, *after the manner as I, thou, &c. do, doest, have done, shall do &c.* and is well translated by, *like as &c* and, as it has been repeatedly observed, it is more elegant in this case to use the Participle future instead of the present. (2) If படி stands in the Dative, it imports an end, and is well translated by *that* : thus, நான் செய்யுமபடிகு, *that I may do &c.* (3) If it stands in the causal Ablative ஆல், it imports a cause, and is translated by *because* : thus, நீசெய்தபடியினால், *because thou hast done &c.* in this manner it is often joined to the Participle ஆன், from the Verb ஆகிறது, and stands thus, ஆனபடியினாலே, *because this is, since this is* : and thus it is used absolutely and in the beginning of the speech ; and is fitly translated by, *wherefore*. (4) Lastly from this Noun படி, come those words which I have often mentioned : இப்படி, *in this manner*, அப்படி, *in that manner*, எப்படி, *how?* எப்படியும், *any how*, இப்படிக்கொத்த, *thus &c.*

உள்.

153. This word is also a Noun which is declined, உள்ளின், உள்ளககு, &c. and signifies *the inner part* : thus உள்ளககு மருந்து தந்தான், *he has given Medicine to take internally* ; உன்னுள்ளும் புறமும் ஆண்டவர் அறிவார், *the LORD knows thy inside and outside*. (1) This word is also used absolutely in the straight case instead of the oblique ones, and they often add é உள்ளே, and if it is used with a Genitive or Dative, after which it is always placed, then it is the same as the Prepositions *amongst* or *in* : thus, வீட்டினுள்ளே, *within the house* ; பெட்டிகுகுள்ளே, *within the box* ; அவர்களுக்கள்ளே, *amongst them &c.* (2) It may be used absolutely in the beginning of the speech, and then it signifies *withinside* : thus, உள்ளேயொன்றுமில்லை, *withinside there is nothing &c.* (3) This Noun உள்ள is joined to the Verb படுகிறது or ஆகிறது,

thus, உள்ப்புகிறது, or, which is the same, உட்புகிறது, and உள்ளாகிறது; and then it signifies properly, *to become inward*, that is, *to enter*: thus, கோட்டையுட்பட்டான, or கோட்டையினுள்ளான, *he has entered into the Fort*. Hence it signifies metaphorically, *to assent to somebody*, or *to associate with him*; thus, எனக்குட்பட்டான or எனக்குள்ளான, *he assented to me*, or *he associated with me*, *he took my part* &c. but if it be joined to the Verb படுததுகிறது, or ஆகுகிறது, it has an active sense, *to make that another assents* &c.

அப்புறம். அப்பால், &c.

154. (1) The Nouns புறம் and பால் signify amongst others, *a part*; hence, இப்புறம், இப்பால், *this part*, அப்புறம், அப்பால், *that part*, can be declined; for Ex. இப்புறத்திலே, இப்பாலிலே, &c. They are commonly used with a Dative without declining, and then இப்புறம், இப்பால், is equivalent to the word, *on this side*, அப்புறம், அப்பால், to the word, *on that side*: thus, ஆற்றுக்கிப்புறம் or இப்பால், is, *on this side of the river*; ஆற்றுக்கப்புறம் or அப்பால், *on that side of the river* &c. Sometimes they are used absolutely in the beginning of a speech, and then they are well translated by *hither* or *nearer*, *thither* or *farther*: thus, அப்புறஞ்சொல்லு, *tell further*, இப்புறமவா, *come hither*; அப்பாலேபோ, *stand farther off*, இப்பாலேவை, *place it nearer* &c. (2) The word புறம் signifies also expressly *the outer part*, and is opposed to the word உள், which signifies, *the inner part*, whence we say, உள்ளுமபுறமும் &c. Hence this Noun, if it is used in the Ablative இல், புறத்தில், or as an Adjective, புறத்து, signifies *abroad*, *elsewhere*, and is used either absolutely or with the Dative: thus, புறத்திலே யிதைச்சொல்லாதே, *don't tell this abroad*; புறத்தாவலாதிகளை இங்கேசொல்லாதே, *do not relate here the scandals which are without*; வீட்டுக்குப்புறத்திலே போ, *walk out of the house* &c. From this comes the appellative Noun புறத்தியான், புறத்தியாள், *a Stranger*, *a Foreigner*, and it is commonly used for those that are not related to us.

மேல். கீழ்.

155. The Noun மேல், although it may be, hardly ever is declined, but is used simply, or by adding ள், மேலே; and is always construed with the Dative or Genitive. (1) Properly it signifies *the superior part*, so as கீழ், or கீழே, *the inferior part*; wherefore that signifies *above*, this *below*: thus, இதுகருமேல் ஒன்றும்மில்லை, *there is nothing above this*; அறத்தினமேல் நன்மையிலலை, *there is no good above Virtue &c.* thus, பாவிகளினகீழினர் இல்லை, *there is not a viler creature than a Sinner.* (2) மேல் signifies *over* or *upon*, and then it is always joined to the Genitive of Dependence, or also to a Noun Substantive, taken as an Adjective, and since the Nominative often serves as an Adjective, as was said Numb. 91. it is often joined to the Nominative: thus, என் தலைமேற்கொண்டேன், *I have carried it on my head*; thus, வீட்டுமேலேறினான், *he has mounted upon the housetop*, or வீட்டினமேல் &c. thus, அத்தினமேல் இதுவை, *put this upon that*: In this sense also கீழ் is opposed to this, and signifies *under*; and is joined to the Genitive, or to the Dative: thus for Ex. இதின்கீழ், or இதுகருக்கீழே, *under this.* (3) மேல் is elegantly joined to the Verbale from the Participle, which stands in the Dative, and more elegantly in the Genitive; and then மேல் signifies, *more than*: thus, நான் சொன்ன தினமேலே செய்தான், *he has done more than I told him &c.* In this sense is opposed to it *less than*; and for to express this, they use the Infinitive குறைய, from the Verb குறைகிறது, *to want, to be lessened*, which, as it was said Numb. 136, is used absolutely after the manner of an Adverb, and requires a Dative: thus, வேலை செய்ததுகருகுறைய வாங்கினான், *he has received less than what his labour is worth*; எனஞ்சைகருகுறையத்தந்தான், *he has given me less than what I desired &c.* Hence (4) by a Repetition of the Word மேல் and changing the ல் into ன், on account of its union with the ி, is made the word மென்மேல் or மென்மேலும், which properly signifies, *more and more*: thus, நாளுகருநாள் மென்மேலுமடையானான், *from day to day he*

became more and more stupid. (5) Lastly மேல் is the same as *after*, and then it is used with a Genitive or Dative: thus, அதுகருமேல் இதைச்செய், *after that do this*; நீவநததின்மேல் சொல்வேன், *I'll tell after you shall have come* &c.

மாததிரம். அளவு. தலை.

156 The Tamuler distinguish four kinds of measures: the first, which goes by number, as Money; the second, which is determined by weight, as Gold; the third, either by dry or liquid measure, as Corn, Milk, Oil, &c.; the fourth, by extension or long measure, for Ex. Span, Cubit, &c. as Length, Breadth, Height and Depth. (1) Each kind of measure is denoted by the word மாததிரம்: thus, (1) இபடனமெம்மாததிரம், *how many Fanams are here?* (2) இப்பொன்னெமமாததிரம், *what is the weight of this Gold?* (3) இதத்தானியமெமமாததிரம், *how much Corn is here?* (4) நீளமெமமாததிரம், *how long?* அகலமெமமாததிரம், *how broad?* உயர்மெமமாததிரம், *how high?* ஆழமெமமாததிரம், *how deep?* They use moreover the word அளவு, which, excepting Number, serves for the other measures: thus, இப்பொன்னெவளவு? இததானியமெவளவு? நீளமெவளவு? Lastly they use the word தலை, *many*, which strictly speaking, serves only for things which are counted: thus for Ex. பணமெத்தலை, *how many Fanams?* வருஷமெத்தலை, *how many Years?* (2) The word தலை is never used simply without addition in the vulgar Idiom; but either it is joined to the letters இ, அ, ஏ, instead of the Adjective Pronouns, as was said Numb. 50. thus, இததலை, *as many as this*, அததலை, *as many as that*, எத்தலை, *how many?* or it is joined to the Participle future, changing உம் into அம், and adding to the word தலை the Conjunction உம், and then it signifies, *until*: thus, இருக்கததலைபும, *until it be or shall be* &c. (3) The word அளவு can be used by itself, and signifies measure: or it is joined to the above said letters இ, அ, ஏ, adding, according to the rule there mentioned, a double வ. thus, இவளவு, அவளவு, எவளவு; or it is joined to the Participle future, or to the verbale of the three Par-

principles, adding to the word அளவு, உம், and then it signifies, *until*; thus we say, நீயிதைசெய்யுமளவும், or செய்கிறதளவும், செய்ததளவும், செய்வதளவும், *until thou doest or shalt have done, shalt do this &c.* But if, instead of உம், the Infinitive ஆக be added to அளவு, then it properly signifies, *according to*: thus for Ex. நீசெய்ததளவாகப்பலனவரும், *according to thy doings thou wilt be rewarded.* In this manner it is also joined to Nouns in the Dative: thus எனனஞ்சைக்களவாகந்தநநான, *he has given according to my desire &c.* literally, *according to the measure of my desire &c.* (4) Lastly, மாதிரி is a Noun, which signifies, *alone*, and is always placed after another Noun: thus, நான் மாதிரி வந்தேன, *I am come alone.* Sometimes it is well translated by the Adverb, *only*: இதை மாதிரி சொல்லு, *tell this only &c.* It is likewise joined to the above letters இ, அ, ஏ: இம்மாதிரி, அம்மாதிரி, எம்மாதிரி, *as much as this, as that, how much?* Lastly it is joined to Participles, and then it is the same as saying, *as soon as*, and then it is better to use it in the Ablative இல்: thus, நீசெய்கிறமாதிரித்தலை, செய்யும்மாதிரித்தலை, *as soon as thou doest, hast done, shalt do &c.*

வரைகரும். மட்டும.

157. (1) The Noun வரை signifies, *a Term, or Limit*, which Noun in vulgar language is used only in the Dative with the conjunction உம். Thus வரைகரும் which signifies, *until*: thus, இநநாள் வரைகரும், *until this day*: இரறைவரைகரும், *hitherto*; கழுத்து வரைகரும், *up to the neck &c.* (2) The Noun மட்டு signifies likewise *bounds*, and in this signification it is used by itself in any case; thus, மட்டிலலாதவன, *boundless*, மட்டோடரு, *remain within bounds &c.* But if it is added to some Noun with the conjunction உம்; then it signifies also, *until this day &c.* இநநாள்மட்டும் It is more elegant to join it with the Dative, அந்த ஐக்கரு மட்டும், *till to that town &c.* We say also, இம்மட்டு, அம்மட்டு, எம்மட்டு, *as much as this, as that, how much?*

அதிகம்.

158. This Noun answers to the word *more*, Commonly it is used indeclinably, and with the Dative: அதுககிதவே யதிகம், *this is more than that*. Hence, if we would say *the....the more*, then we must add to this Noun those particles which signify, *how much, as much*, of which we spoke Numb. 150. adding always ஓ, at the close of the first part of the speech: thus, *the taller he grew, the more stupid he became*, is expressed thus, எவ்வளவதிகம் வளர்ந்தானோ அவ்வளவதிகமடையானான்: thus likewise, எமமாததீர்மபிசசை யதிக நதநதாயோ அமமாததீர்ம அதிகம் உன்செல்வம் வளரும், *the more Alms you give, the happier you will be &c.*

பார்க்க. காட்டிலும்.

159. It was said Numb. 96, that for to express the comparative, they use the ablative இல், to which it is more elegant to add உம்: thus, அதிலும் இது நல்லது, *this is better than that*: or they use the Dative, as was said Numb. 93: thus, அதுககிது நல்லது, *this is better than that &c.* The comparative is also expressed by these words, பார்க்க, பார்க்கில், from the Verb பார்க்கிறது, *to regard*, which always require an accusative. The first word, which is the Infinitive, is here taken for the Ablative absolute, according to the rule (2) Numb. 120: hence, அறத்தைப்பார்க்க நனமையிலலை, signifies literally, *to those who regard Virtue, there is no other good*, that is, *there is no greater good than Virtue*. பார்க்கில் is the Subjunctive *if*, according to the rule Numb. 115: therefore, அறத்தைப்பார்க்கில் &c. signifies, *if you look at Virtue*, that is, *compared to Virtue &c.* In this sense they also use the word காட்டிலும், which is the Subjunctive *altho'*, according to the rule Numb. 118. from the Verb காட்டுகிறது, *to shew*: wherefore, சாவைக்காட்டிலும்பாவமேதீன்மை, signifies, *altho' you shew death itself*, that is, *in regard, in comparison of death itself, Sin is bad indeed*; which is well translated by, *Sin is worse than death itself &c.*

உடனே.

160. The word உடன் is a Noun, which properly is never used as such, but either absolutely in the beginning of a speech with the addition of an *é* at the end, and signifies *presently, shortly*: thus, உடனேவா, *come quickly &c.* or it is added to all Participles, and then it signifies, as soon as: thus, நானிதைதச்செய்கிற உடனே, செய்தவுடனே, செய்யுமுடனே, *as soon as I do, have done, shall do this &c.* or it is joined to a Noun which is used as an Adjective, and then it signifies, *with*: thus, கோபத்துடனேபேசாதே, *do not speak with anger &c.* or lastly, dropping the *é* final, it is joined to the Verb படுகிறது, thus, உடன்படுகிறது, which is, *to assent, to agree* with somebody, as much as saying, *to coincide in opinion with him*, and requires the Dative: thus, கடைசியிலாவன எனக்கு டன்பட்டான, *at last he agreed with me*; thus, பாவத்துக்குடன்பட்டான, *he consented unto Sin &c.* Finally from this word is made ஒருங்குடன், from ஒருங்கு, which signifies *all*, in the abstract: wherefore this phrase signifies the same as *with all*, and the proper word for it is, *together*: ஒருங்குடனெழுந்தார்கள், *they arose together.*

இல்லாமல். அல்லாமல். இன்றி. அன்றி.

161. இல்லாமல், or இல்லாதே (the Gerund from the defective Verb இல்லை) signifies, *without*; and அல்லாமல், or அல்லாதே (the Gerund from the Verb defective அல்ல) signifies, *besides*: thus, உன்னையிலாமல் or இல்லாதோனறுஞ்செய்யேன, *without thee I shall do nothing &c.* and, இதல்லாமல், or இல்லாதோனறுஞ்செய்யேன, *besides this I shall do nothing.* This difference is diligently to be attended to. For if a person, not aware of this difference, was to translate for Ex. the beginning of the Gospel according to St. John, where, speaking of Christ, the divine word, he saith, *without him was not any thing made*—thus, இது அல்லாமல் உண்டானகாரியங்களிலொன்றும் உண்டாகவில்லை; this would be altogether wrong; for this means, *besides him was not any thing made that was made*: which translation would be equally subversive of reason and revelation.

Instead of இல்லாமல் we say also இன்றி, *without*, and instead of அல்லாமல், we say அன்றி, *besides*. All these are construed either with the Accusative, or with the Nominative.

ஆனாலும் &c. என்கிலும்.

162. ஆனாலும் or ஆகிலும் or ஆயினும், all these are the Subjunctive *altho'*, from the Verb ஆகிறது, as was said Numb. 118. (1) If these words are placed before the speech, then they signify the same as *nevertheless*. (2) But if these words are placed after any part of a Disjunction, then they signify, *or*; and in this sense and manner we use also the word என்கிலும், which is the Subjunctive *altho'*, from the Verb என்கிறது, *to say*: (wherefore those commit surely an error, who write என்கிலும்:) thus we say, இவன் ஆகிலும் அவன் என்கிலும், *either this man or that man &c.* (3) The same words, if they are not repeated, but once placed behind one word only, signify *at least*: thus, அவனை யாயினும் வர்ச்சொல்லு, *say, that he at least may come &c.* (4) Lastly, if they are added to the words of doubting, then they import a disjunctively universal signification: thus, எப்படி, *how?* எப்படியாகிலும், *any how, however it be*; thus, எப்போது, *when?* எப்போதாயினும், *some time, whenever it be &c.* Wherefore these words differ essentially from the word உம்; because this joined to those words of doubting imports an altogether universal sense: thus, எப்போதும் is, *always*, எங்கும் is, *every where*; whereas எங்கெயானாலும் is, *any where*: எவனும் is, *every one*; எவராயினும், *any body, whosoever it be &c.*

ஆம்.

163. This is the third person neuter future of the same Verb ஆகிறது, *to be*, which denotes, not the existence, but the essence: and as it has repeatedly been observed, that we may use the Future also instead of the Present, therefore this word ஆம் is explained by *it is* or *it shall be*. But in the vulgar use (1) when this word is used absolutely and by itself, it signifies *always, it is*: an affirmation they always use, when they speak about essence. Thus I ask,

is there Bread in the house ? since I enquire about the existence ; if there is, they do not say ஆம், but உண்டு or இருக்குது : but if I enquire about the essence and say, what is in that Chest, is it Bread ? if it is, they say, ஆம். (2) When this word is joined either to a Noun or to a Verb, then in the vulgar Idiom it does not signify *it is*, but, *it will be* : if therefore it is said of a present thing, it signifies a doubt. Thus if to my question, what is there ? they answer for Ex. அரிசியாம, *it will be Rice* : this is the same as saying, *I can't tell for a certainty, but I suppose, or I have heard that it is Rice*. Thus if I ask, is Peter come ? and they answer, வருவானாம், *he will be come*, this means, *I have not seen him, but they say that he is come &c.* (3) But if we speak about a thing that is yet for to come, then the word ஆம், *it will be*, can signify either a doubt or a certainty : for Ex. I say, if you do this, the thing will be so ; the other answers, இப்படியாம, *it will be so* : then it does not imply a doubt, but a certainty. But if the other gives a doubtful answer, *perhaps it will be so* ; this is expressed in Tamul by, இப்படியாமாகும் ; and commonly when ஆம் is placed after some Verb which stands also in the future, it seems to imply some doubt : thus, வருவானாம், *he will perhaps come*, or, *they say that he will come &c.* (4) If the letter é is added to the word ஆம், then, since this implies a certainty and is equivalent to the word *certainly*, as has been observed Numb. 149. then, whether the question be about things present or things to come, the word ஆமே removes all manner of doubt, and affirms emphatically : அவனாமே, *certainly it is he*, வருவானாமே, *he will assuredly come &c.* (5) Lastly from what has been said, we can trace the root, and understand the force of that expression, செய்வலாம், காணலாம் &c. For this word, as it hath been said Numb. 109. is composed of the Verbale செய்வல, காணல &c. and of the word ஆம் : that Verbale signifies, *the doing, the seeing &c.* taken as a substantive, and ஆம், as we know already, signifies, *it is*, or *it will be*. Hence these Phrases are well translated into Latin by, *facere est, videre est ; it may be done, it may be*

seen. Thus, *hoc videre est apud Auctores, this may be seen in the Authors &c.* is translated by, இதுகிர் நதகர் த்தாககளிடத்திலே காணலாம.

ஒனநில.

164. This word is the Ablative in இல் of the Noun ஒன்று, *one*. In the vulgar Dialect it is used absolutely for to express *either*, and is always placed before any part of a Disjunction : thus, ஒனநில்து: ஒனநில்து, *either this, or that*. Hence, chiefly in the sublime Dialect, they sometimes use this word in the strait case, adding *é ஒன்றே*, to express the same disjunction, *either, or*; and then it always follows, and is elegantly joined to the Verbales from the Future : thus for Ex. பாவத்தைவிலவேதொன்றே நர்கதழிலவேவதொன்றே, *either to leave off Sin, or to burn in Hell, viz. it is necessary*. This manner is very elegant, and altho' the vulgar do not use it, yet they understand it perfectly.

போலே.

165. The word போலே, or போல், comes from the Verb போலு கிறது, as has been observed Numb. 88. which signifies, *to be like*; wherefore (1) these words are well translated by *as, like as*, and are always placed after an Accusative: thus, சூரியனைப்போலே விளங்குவான், *he shall shine forth as the Sun &c.* (2) If போலே is added to participles, by changing short *a* into a long one, or adding a long *á* to the Participle Future; then the word is the same, as our English, *as soon as*: thus for Ex. எனனைக்கண்டாப்போலே சின நதான, *as soon as he saw me, he was wroth*; செய்கிறப்போலே, செய்தாப்போலே, செய்யுமாப்போலே &c. In this manner it signifies also, as above, *like as*: thus, தான்சொல்லுமாப்போலேசொல்லு, *say as I say &c.* (3) If this same word is added to the Subjunctive *if*, it signifies *as if, after the manner of*: thus, எனனை நகைத்தாற்போலேபேசுகிறயோ, *speakest thou as if thou didst scoff at me?* or, *after the manner of one laughing at me?* In this sense some drop the *ற*, and write a double *ப*, in the same manner as when it is

joined to the Participles ; and write for Ex. நகைததாபபோலே, which is altogether uncouth : for since it comes from the Subjunctive *if*, நகைததால, the ல் cannot be lost, but only be changed into a mute ழ், when a ப follows, according to the rule Numb. 20. and we must either write, நகைததால்போலே, or நகைததாழ்ப்போலே, as *if thou didst mock me &c.*

இடைவிடாமல.

166. This phrase is well translated into English by, *continually, without intermission* : for it is composed of the Noun இடை, *the middle*, and of the Gerund விடாமல, *not leaving* ; so that it literally means, *not leaving a middle*, without intermission &c.

இல்லாவிடடால் &c.

167. This phrase is well explained in English by, *otherwise* : for it comes from the Gerund இல்லா, of the defective Verb இலலை, to which is added the Subjunctive of the Verb விடுகிறது, which stands here merely for Elegance's sake. Wherefore the simple Subjunctive of the first Verb, which is இல்லாதால், would express the same, and it properly signifies, *if it be not* : thus, இதானால்போ, இல்லாவிடடால்போகாதே, *if this be so, then go, if it be not*, that is, *otherwise, do not go*, the same thing might have been expressed by, இல்லாதால்போகாதே &c.

ஒழிய். தவிர்.

168. It has been said Numb. 136. that the Tamuler use the Infinitive of some Verbs in the same manner as an Adverb. Besides those which have been indicated there, we shall mention some others, which are used instead of Adverbs or Prepositions, and which are most usual and necessary. The first shall be the Infinitive ஒழிய, with a short o, from the Verb ஒழிகிறது, *to fail, to die*. But as it was observed Numb. 120. that the Infinitive may be used instead of the Ablative of the Latins, therefore this Infinitive ஒழிய is well explained by the absolute Ablative *deficiente* : thus, இத்தொழிய வேறேவகையிலலை, signifies, *if this means fail, (deficiente hoc*

Medio, Lat.) there is no other. Wherefore that word answers to the Preposition, besides: thus, *besid s this means there is no other;* or it can also be well explained by the Particles, *but, unless; there is no other means but this.* Thus this Proposition, *unless you come I shall not give this,* is well translated by the Subjunctive, *if,* and the word ஒழிய: நீ வந்தாலொழிய இதைத்தீர்மாட்டேன, &c. In the same manner they use the Infinitive தவிர், from the Verb தவிருகிறது, *to remove, to relinquish:* hence, உன்ன ததவிர் அதுக்கானவர் ஒருவரும் இல்லை, is explained, *if thou art removed, or besides thee, none else is fit for this &c.*

ஒருப்பட. ஒருமிக்க.

169. ஒருப்படுகிறது, ஒருமிக்கிறது signifies, *to become one out of many:* hence the Infinitives of these Verbs are used absolutely to express the Adverb, *jointly, together.* It was observed Numb. 141. that ஆக signifies *together;* however this is only used, where many Things or Persons are counted up: thus, இருவருமாக, *both together;* நானும் நீயுமாக, *I and thou together &c.* But the Infinitives which have been just now mentioned, are also made use of alone, without another Number: thus, ஒருப்படவாருங்கள், *come jointly:* ஒருமிக்கப்போனார்கள், *they went away together &c.* And we cannot say, ஆகவாருங்கள், ஆகப்போனார்கள், but we must add for Ex. எல்லாருமாகவாருங்கள், *come all together &c.*

ஏறக்குறைய.

170. This Phrase is composed of two Infinitives, ஏற, from the Verb ஏறுகிறது, which besides other Meanings signifies, *to increase,* Neut. and குறைய, from the Verb குறைகிறது, *to diminish,* Neut. Hence this Phrase is well explained by, *more or less, about &c.*

அற்.

171. Is the Infinitive of the Verb அறுகிறது, *to be cut off,* in a neuter Sense. Hence if this Infinitive is used as the absolute Ablative, for Ex. சந்தேகமற, it is literally, *cutting off all Doubt:* hence அற் is equivalent to the Preposition, *less, without,* and there-

fore we translate it by, *doubtless*. Sometimes they use this word absolutely, and then it is equivalent to the adverb, *perfectly, quite*; as much as saying, *cutting off all defect*: thus, அறப்படித் தவனல்ல, *he is not perfectly learned*; thus, அறக்கெட்டுப்போனேன, *I am quite lost* &c.

சூழ்.

172. Is the infinitive of the verb சூழுகிறது, *to surround*, which infinitive is used absolutely, and then it is the same as the word *round about*: thus, சூழ் வெங்கே நீயிருந்தாலும், *round about, wherever you may have been*. When it is joined to a noun or pronoun, it requires the accusative: எனனைச்சூழ்வாருங்கோள் *come round about me* &c.

கிட்ட.

173. Is the infinitive of the neuter verb கிட்டிகிறது, *to border upon*. It is taken absolutely for, *near*: thus, கிட்டவா *come near* &c. It takes the dative or the accusative, and sometimes the genitive: thus, என்கிட்டவா; அதுகட்கிட்டவை; அவனைக்கிட்டப்போ, *come near me; put near that; go near him* &c.

விலக.

174. Is the infinitive of the verb விலகிறது, *to avoid, to recoil*. It is therefore fitly used for *afar of*: thus, விலகப்போ, *go far, stand off* &c.

கடுக. முடுக.

175. Is the infinitive of the neuter verb கடுகிறது, *to hasten*; It is therefore equivalent to the adverb, *speedily, quickly*: thus, கடுகவந்தான், *he came in haste*; கடுகச்சொல்லு, *tell soon*. In the same manner they use also the infinitive முடுக, from the verb முடுகிறது, which likewise signifies, *to hasten*: முடுகப்போனான் *he went in a hurry*. The opposite of this is மெள்ள, *slow*: thus, மெள்ளச்செய்வன நனரூய்ச்செய்வான் *he that acts slowly, will do well* &c.

வலிய.

176. Is the infinitive of the verb வலிகிறது, which besides other meanings also signifies, *to be impelled*, in a neuter sense, that is, *by one's self*: in like manner as வலிகிறது is *to impel*, actively. Hence வலிய, taken as an absolute ablative, signifies, *of his own Impulse, voluntarily*: thus, வலியத்தனேன, *I have given spontaneously, of my own accord* &c. Observe, that there is another word வலிய, which is made, not of any verb, but of the noun வலி, which denotes *fortitude*, and, according to the rules of the elegant language, by adding ய, becomes an adjective, *strong, valiant*; and then it does not double the following Letter: thus, வலியதலைதனான, with a single த, is translated, *he gave his valiant Head*; but if we double the த, and say, வலியத்தலைதனான the meaning is, *he gave his head voluntarily* &c.

மை

177. To complete this Chapter, we shall add here something of the word மை, which adds a sort of energy and elegance to the speech. Wherefore, (1) if this Word is added to nouns substantive or adjective, then the noun, which signified in the concrete, signifies now in the abstract: thus for Ex. of கன்னி, *a virgin*, is made கன்னிமை, *virginity*: from ஆண், *a man*, comes ஆண்மை, *manhood*; தனி, *alone*, makes தனிமை, *solitude*; பொது *universal*, gives பொதுமை, *universality*; of புது *new*, is made புதுமை, *novelty*. Hence, as a miracle is always something new in nature, புதுமை is also used for *a miracle*. From ஒரு, *one*, comes ஒருமை, *unity*: and so a great many more. Here we see the origin of that noun தன்மை; for it comes from தன், an oblique case of the noun தான், *he himself*, and மை: hence தன்மை is *the identity, the propriety* of a thing &c. (2) This same word மை may be joined to the participles present or perfect, and thereby becomes a verbale. From இருக்கிறது is made இருக்கிறமை; from படித்த, *படித்தமை*; however this verbale is hardly ever used, except in the ablative இல் or ஆல்: இருக்கிறமையில

since it is ; இருக்கிறமையால், *because it is* ; படித்தமையில், *forasmuch as he has learned*, படித்தமையால், *because he has learned* : and in this manner it is elegantly used. (3) Lastly, மை is joined to the negative Participle after having taken the *da* away : thus from அறியாத is made அறியாமை ; and then it is used in all the cases, moods and significations of an absolute noun. Hence அறியாமை is, *ignorance* ; from பொருத comes பொருமை, *impatience* : from நிலவாத is made நிலவாமை, *inconstance* ; from இல்லாத comes இல்லாமை. *Want, poverty &c.* and this mode is easy, elegant, and universal.

CHAPTER V.
OF VARIOUS THINGS,

Which are particularly necessary for Daily use.

SECTION 1.

OF NUMBERS.

178. For the convenience of beginners we shall here exhibit the figures and names of the numbers: and then we shall subjoin some rules concerning them.

<i>Figure.</i>	<i>Name.</i>	<i>Signification.</i>
க	ஒன்று	1
உ	இரண்டு	2
ந	மூன்று	3
ச	நாலு or நான்கு	4
ரு	ஐந்து or ஐந்தது	5
சு	ஆறு	6
எ	ஏழு	7
அ	எட்டு	8
கூ	ஒன்பது	9
ய	பத்தது	10
யக	பதினொன்று	11
யஉ	பனனிரண்டு	12
யந	பதின்மூன்று	13
யச	பதினாலு	14
யரு	பதினமது, or பதினைஞ்சு	15
யசு	பதினாறு	16
யஎ	பதினேழு	17
யஅ	பதினெட்டு	18
யகூ	பதனொன்பது	19
உய	இருபது	20
உயக	இருபதொன்று	21
உயஉ	இருபதிரண்டு	22

<i>Figure.</i>	<i>Name.</i>	<i>Signification.</i>
உயக	இருபத்துமூன்று	23
உயச	இருபத்துநாலு	24
உயடு	இருபத்தைந்து	25
உயசு	இருபத்தாறு	26
உயஎ	இருபத்தேழு	27
உயஅ	இருபத்தெட்டு	28
உயகூ	இருபத்தொன்பது	29
கய	முப்பது	30
கயக	முப்பத்தொன்று	31 &c.
சய	நாற்பது	40
சயக	நாற்பத்தொன்று	41 &c.
டுய	ஐம்பது	50
டுயக	ஐம்பத்தொன்று	51 &c.
சூய	அறுபது	60
சூயக	அறுபத்தொன்று	61 &c.
ஏய	எழுபது	70
ஏயக	எழுபத்தொன்று	71 &c.
அய	எண்பது	80
அயக	எண்பத்தொன்று	81 &c.
கூய	தொண்ணூறு	90
கூயக	தொண்ணூற்றொன்று	91 &c.
நா	நூறு	100
நாக	நூற்றொன்று	101
நாஉ	நூற்றிரண்டு	102 &c.
நாய	நூற்றுப்பத்து	110
நாஉய	நூற்றிருபது	120
நாகூ	நூற்றுமுப்பது	130 &c.
உா	இருநூறு	200
கா	முநூறு	300
சா	நானூறு	400
டுா	ஐநூறு	500

Figure.	Name.	Signification.
சூா	அறுநூறு	600
எா	எழுநூறு	700
அா	எண்ணூறு	800
சூா	தொளாயிர்ம	900
சூாக	தொளாயிர்த்தொன்று	901
சூாஉ	தொளாயிர்த்திர்ண்டு	902
சூாந	தொளாயிர்த்தமுன்று	903
சூ	ஆயிர்ம டி	1000 &c.
சூக	ஆயிர்த்தொன்று	1001
சூஉ	ஆயிர்த்திர்ண்டு	1002
சூந	ஆயிர்த்தமுன்று டி	1003 &c.
சூய	ஆயிர்த்தபபத்து	1010
சூஉய	ஆயிர்த்திருபத்து	1020
சூநய	ஆயிர்த்தமுபபத்து டி	1030 &c.
சூா	ஆயிர்த்தொருநூறு	1100
சூஉா	ஆயிர்த்திருநூறு	1200
சூநா	ஆயிர்த்தமுநநூறு டி	1300 &c.
உத	இர்ணடாயிர்ம	2000
நத	மூவாயிர்ம	3000
சுத	நாலாயிர்ம	4000
டுத	ஐயாயிர்ம	5000
சூத	ஆறாயிர்ம	6000
எத	ஏழாயிர்ம	7000
அத	எண்ணாயிர்ம	8000
சூத	ஒன்பதினாயிர்ம	9000
யத	பதினாயிர்ம	10,000
உயத	இருபதினாயிர்ம	20,000
நயத	முப்பதினாயிர்ம டி	30,000 &c.
சூயத	தொண்ணூறாயிர்ம	90,000
நாத	நூறாயிர்ம லட்சம்	100,000
நாதக	நூறாயிர்த்தொன்று டி	100,001 &c.

<i>Figure.</i>	<i>Name.</i>	<i>Signification.</i>
உராத	இருநூருயிரம் இரண்டிலட்சம் ..	200,000
நூராத	முந்நூருயிரம் மூன்றுலட்சம் ..	300,000 &c.
யராத	பத்துநூருயிரம் பத்துலட்சம் ..	1,000,000
உயராத	இருபத்துநூருயிரம் இருபதுலட்சம்	2,000,000

And so forth until *Ten Millions*, which number is called, நூறு
லட்சம், or in one word, கோடி.

179. They subdivide the Unit very minutely; however in the place we shall only indicate some of the most usual subdivisions with their characters.

வகு.	முந்நூறு.	$\frac{1}{320}$	வறு	அரைக்கால.	$\frac{1}{8}$
உ	காணி.	$\frac{1}{80}$	வ.	கால்.	$\frac{1}{4}$
ப.	ஒருமா	$\frac{1}{20}$	உ.	அரை.	$\frac{1}{2}$
பகு.	மகாணி, or வீசம்	$\frac{1}{16}$	கு.	முககால.	$\frac{3}{4}$

This only is to be observed, that when these subdivisions are joined with other numbers, or used among themselves; if a vowel follows, nothing is added, and the preceding *u* is dropped; but if a consonant follows, an *e* is put between the preceding and following word. Thus from ஒன்று and அரை is made, ஒன்றரை; from இரண்டு, இரண்டரை, &c. But ஒன்று for Ex. and கால் makes, ஒன்றேகால thus, காலேமகாணி; thus also, இரண்டே முககாலே வீசம், &c.

180. (1) The abovementioned names of numbers are nouns, which can be used by themselves, and are declined thro' all cases, as *unum*, *duo* and *tres* are in Latin. Thus suppose there were five Plantains on a plate; I take two of them, and say, ஐந்திலிருண்டையேடுததுக்கொண்டேன, *I have taken two of the five*, &c. Here we must add an observation respecting the number கோடி. This word signifies two things: (1) the said number, *ten millions*; (2) a thing that is *new*. Thus a cloth which comes from the loom unbleached, is called கோடி. However observe according to the rules laid down in the first chapter, that if this word signifies something

that is new, then it is taken as an adjective, and therefore doubles the letters, க, ச, ஈ, ப, if they follow : but when it is the number, it does not double these letters. Thus we can say, கோடிசீலை and கோடிச்சீலை : but the first signifies, *ten millions of cloaths*, and the other, *a new cloth*. This shews how attentive we should be in following those first rules, beginning at Numb. 16. about the augmentation of letters.

181. (2) The numeral words may at pleasure be placed either before or after a noun : thus, மூன்றெருது or எருது மூன்று, *three oxen*. When they follow the noun, no change is made ; but when they go before, the word மூன்று can never be used, but instead of it we must use the word ஒரு, the first syllable whereof is short, if the *u* is retained, and long, if it is dropped, and ஓர் remains, which may be done even tho' no vowel follows : thus, ஒருமனுஷன் or ஓர் மனுஷன், *a man*, or *one man* ; பதினெருகுதிரை or பதினோர்குதிரை, *eleven horses*, &c. The other numeral words even when placed before a noun may indeed be used without any change ; however, when they go before, it is more elegant to change them thus. From இரண்டு is made இரு : thus, இருதலை, *two heads* ; இருபது, *twenty*, &c. Of மூன்று, if a vowel follows, the மூ remains : thus, மூவரசர், *three kings* ; மூவாயிரம் *three thousand*, &c. But if a consonant follows, then the மூ is short, and the following consonant is doubled, which ever it be : thus, மூக்கால, *three-fourths* ; மூக்காலம், *three times* ; (or *three tenses*) மூப்பது, *thirty* ; மூநூறு *three hundred*. And we cannot write, மூனூறு ; for this would not be doubling the same letter, but to substitute others in its stead ; for the word நூறு, does not begin with an ன, but with an ந ; so that மூனூறு would be from the word முன் and நூறு ; and then நூ is fitly changed into னூ, because the following letter is conformed unto the preceding one, wherefore it would signify, *the former hundred*, &c. From நாலு is made நால் and ல் is changed according to the following consonant : thus, நாற்கலம் *four barrels* ; நாற்பது, *forty*, &c. ஐந்து, is changed into ஐம் : thus, ஐங்கலம், *five*

barrels; ஐம்பது *fifty*, &c. Of ஆறு is made அறு: thus, அறுகலம் *six barrels*; அறுபது, *sixty*, &c. In like manner ஏழு, with a long *ஏ* gives எழு with the first letter short, thus, எழுகலம், *seven barrels*; எழுபது, *seventy*. From எட்டு we make எண் thus, எண்கலம் *eight barrels*; எண்பது, *eighty* &c. nearly after this manner are the numbers used in multiplication, concerning which observe: [1] that they do not, as we multiply the greater number by the lesser, but the reverse: thus they say not for Ex. *three times seven*, but *seven times three*, &c. altho' in the elegant idiom both ways are promiscuously used. [2] In order to express for example *seven times three*, we can indeed say எழுவிசைமூனறு, and every body will understand it: but it would be a barbarous and outlandish way of speaking. But if we would say எழுமூனறு, with the first syllable long, it would signify, *seven and three*, that is, ten; but எழுமூனறு with a short *ஏ*, *seven times three*, that is, *twenty-one*, &c. We shall therefore present our reader with a Tamulian *Multiplication Table* which begins with ten:

182. (3) Of the numbers we make in English the adjectives *first*, *second*, *third*, &c. The same is done in Tamul, and the rule for it is easy: for they add the participle ஆம், from the verb ஆகிறது, which signifies, *that which is*: thus, இரண்டாம், *the second*, மூன்றாம், *the third*, &c. But the word, *first*, can by no means be expressed by ஒன்றாம், which signifies, not first, but *only*: But we must say முதல or முதலாம் *the first*: for முதல is *the beginning*. But in other numbers which are derived from ஒன்று, we must say ஒன்றாம்: thus from பதினொன்று, பதினொன்றாம், *the eleventh*; இருபத்தொன்றாம் *the twenty-first*, &c. And whereas in English we say adverbially, *in the first place*, *secondly*, *thirdly*, &c. the Tamuler use the same adjective numeral words, adding instead of ஆம், ஆவது, a verbale from the same verb ஆகிறது, and say முதலாவது, *in the first place*, இரண்டாவது, *secondly* &c. which literally signifies, *that which is the first, which is the second* &c.

183. Here we may observe, that from the word முதல், which signifies *the beginning*, are derived these phrases. [1] முதலாய், which is well rendered by *even*: thus நான முதலாய் அறியேன, *even I myself do not know*; as much as to say, beginning with me. I myself don't know. [2] முதலான், is well translated by, *and the like*: thus, பசி முதலான வாதைகள், *hunger and the like calamities*; for it is the same as saying, calamities which are beginning with hunger. [3] முதற்கொண்டு: thus, இந்நாள் முதற்கொண்டு செய்யேன, *from this day forward I shall not do it*; that is to say, taking this day as a beginning, I shall hence forward not do it, &c.

184. (4) From the numbers the Tamuler form nouns appellative: thus, ஒருவன், or ஒருத்தன், *one*, (M.) ஒருத்தி, *one*, (F.) The others serve for both genders: இருவர் *both*, மூவர், *three*, நால்வர், *four*, ஐவர், *five*. For in the vulgar dialect none other are used. All these are real substantive nouns appellative, which can by no means be used as adjectives, and placed before another noun: thus we cannot say இருவர் மனுவீர், but simply, இருவர் or அவர்களிருவர்.

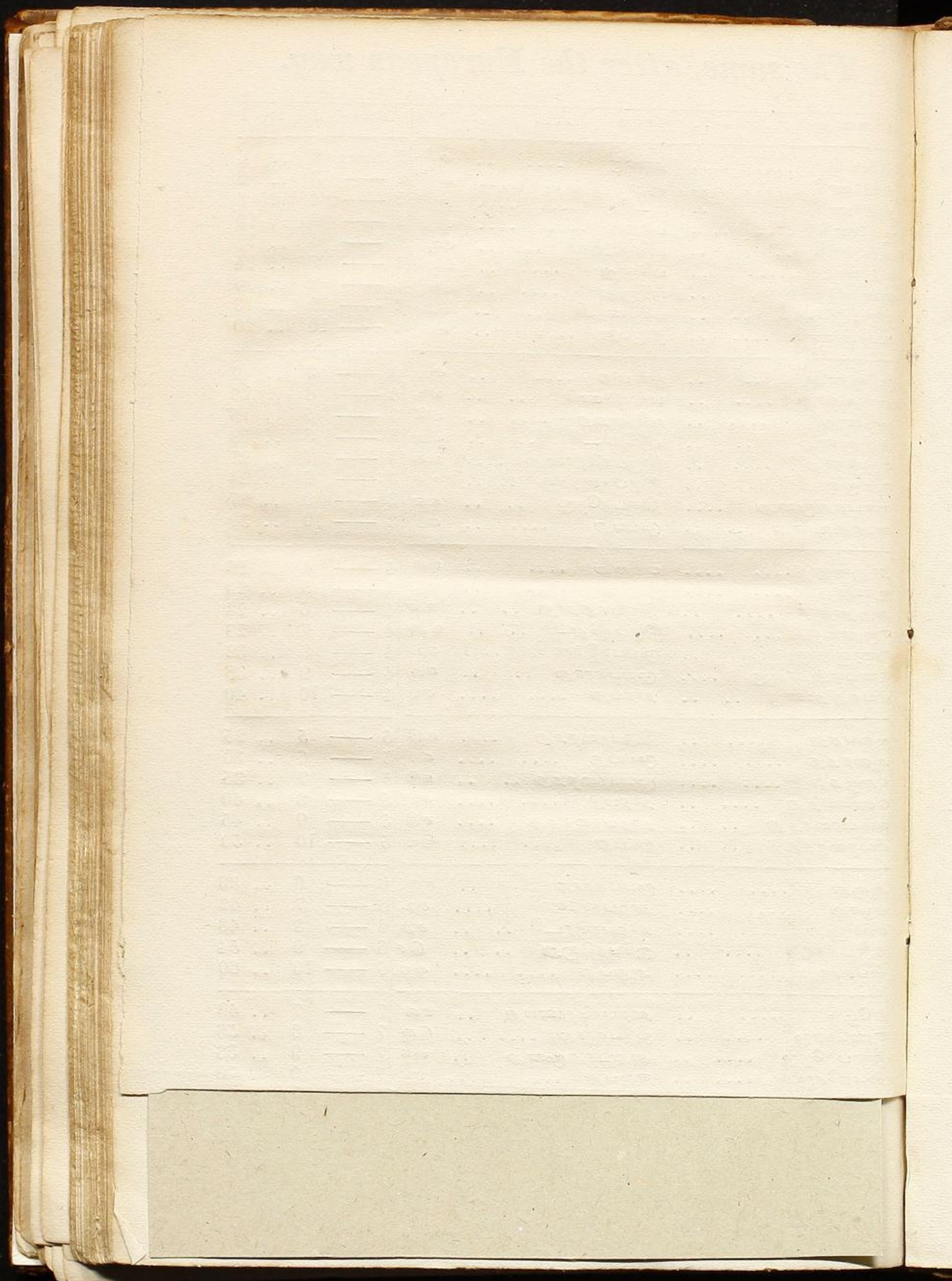
185. (5) Lastly, like as we say in English, *one by one, two and two, three and three, &c.* so in this language we can use the numeral words, until *ten*, the number *nine* excepted. Now the way of doing it is this: the first syllable of each number is repeated, and made short if it is long, and if the number begins with a vowel, two *v* are put between, except the number *five*, which must have only one *v*; but if the number begins with a consonant, then that consonant is doubled; thus from ஒன்று is made ஒவ்வொன்று; from இரண்டு, இவ்விரண்டு; from மூன்று, மும்மூன்று; from நாலு, நந்நாலு; from ஐந்து, ஐவைநது; from ஆறு, அவ்வாறு; from ஏழு, எவ்வேழு; from எட்டு, எவ்வெட்டு; from பத்து, பப்பத்து; *singly; by three's &c.* From these according to the above rule, are made appellatives, that are used as substantives; ஒவ்வொருவர், *one by one*, இவ்விருவர் *two and two* மும்மூவர், *three and three &c.* Thus much of numbers.

The same, after the European way.

ஒஹானறு	.....	..	ஒன்று	.....	.....	௪	once	1	is	1	
நரிர்ணடு	நானகு	.....	..	ச	2	times	2	..	4
மூலர்ணடு	ஆறு	.....	.....	சு	2	—	3	..	6
நாலர்ணடு	எட்டு	.....	.....	அ	2	—	4	..	8
ஐயர்ணடு	பத்து	.....	.....	ய	2	—	5	..	10
ஆநர்ணடு	பன்னர்ணடு	..	..	யஉ	2	—	6	..	12
ஏழர்ணடு	பதினாறு	யச	2	—	7	..	14
எண்ணர்ணடு	பதினாறு	யசு	2	—	8	..	16
ஒன்பத்தர்ணடு	பதினாறு	யஅ	2	—	9	..	18
பைத்தர்ணடு	இருபது	உய	2	—	10	..	20
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முட்டிமுனறு	ஒன்பது	சு	3	—	3	..	9
நாட்முனறு	பன்னர்ணடு	யஉ	3	—	4	..	12
ஐமுனறு	பதினாறு	யடு	3	—	5	..	15
அறுமுனறு	பதினாறு	யஅ	3	—	6	..	18
எழுமுனறு	இருபத்தாறு	உக	3	—	7	..	21
எண்முனறு	இருபத்தாறு	உச	3	—	8	..	24
ஒன்பத்தமுனறு	இருபத்தாறு	உஎ	3	—	9	..	27
பைத்தமுனறு	முப்பது	கய	3	—	10	..	30
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நான்கு	பதினாறு	யசு	4	—	4	..	16
ஐநான்கு	இருபது	உய	4	—	5	..	20
அறுநான்கு	இருபத்தாறு	உச	4	—	6	..	24
எழுநான்கு	இருபத்தாறு	உஅ	4	—	7	..	28
எண்ணான்கு	முப்பத்தாறு	கஉ	4	—	8	..	32
ஒன்பத்தாறு	முப்பத்தாறு	கசு	4	—	9	..	36
பைத்தாறு	நாற்பது	சய	4	—	10	..	40
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ஐயைநது	இருபத்தைநது	உடு	5	—	5	..	25
ஆறையநது	முப்பது	கய	5	—	6	..	30
ஏழையநது	முப்பத்தைநது	கடு	5	—	7	..	35
எண்ணையநது	நாற்பது	சய	5	—	8	..	40
ஒன்பத்தைநது	நாற்பத்தைநது	.....	.....	சடு	5	—	9	..	45
						டு	5	—	10	..	50

The same, after the *European way.*

ஒரொன்று	ஒன்று	ச	once	1	is	1
ஈரிர்ணடு	நான்கு	ச	2 times	2	..	4
மூவிர்ணடு	ஆறு	சா	2	3	..	6
நாலிர்ணடு ..	எட்டு	அ	2	4	..	8
ஐயிர்ணடு	பத்து	ய	2	5	..	10
ஆயிர்ணடு ..	பன்னிர்ணடு ..	யஉ	2	6	..	12
ஏயிர்ணடு	பதினாறு	யச	2	7	..	14
எண்ணிர்ணடு ..	பதினாறு	யசா	2	8	..	16
ஒன்பத்திர்ணடு ..	பதினெட்டு ..	யஅ	2	9	..	18
பைத்திர்ணடு	இருபது	உய	2	10	..	20
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மூழ்மூன்று ..	ஒன்பது	க	3	3	..	9
நான்குமூன்று	பன்னிர்ணடு ..	யஉ	3	4	..	12
ஐமூன்று	பதினெட்டு	யடு	3	5	..	15
அறுமூன்று ..	பதினெட்டு ..	யஅ	3	6	..	18
எழுமூன்று	இருபத்தொன்று	உக	3	7	..	21
எண்மூன்று	இருபத்துநாலு ..	உச	3	8	..	24
ஒன்பத்துமூன்று	இருபத்தேழு ..	உஏ	3	9	..	27
பைத்துமூன்று ..	முப்பது	கய	3	10	..	30
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நான்கு	பதினாறு	யசா	4	4	..	16
ஐநான்கு	இருபது	உய	4	5	..	20
அறுநான்கு	இருபத்துநாலு ..	உச	4	6	..	24
எழுநான்கு	இருபத்தெட்டு ..	உஅ	4	7	..	28
எண்ணான்கு	முப்பத்திர்ணடு	கஉ	4	8	..	32
ஒன்பத்துநான்கு	முப்பத்தாறு ..	கசா	4	9	..	36
பைத்துநான்கு ..	நாற்பது	சய	4	10	..	40
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ஐபைநது	இருபத்தைநது	உடு	5	5	..	25
ஆறைநது	முப்பது	கய	5	6	..	30
ஏழைநது	முப்பத்தைநது ..	கடு	5	7	..	35
எண்ணைநது	நாற்பது	சய	5	8	..	40
ஒன்பத்தைநது ..	நாற்பத்தைநது	சடு	5	9	..	45
பைத்தைநது ..	ஐம்பது	டுய	5	10	..	50
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ஆறாறு (.....)	முப்பத்தாறு ..	கசா	6	6	..	36
ஏழாறு	நாற்பத்திர்ணடு	சஉ	6	7	..	42
எண்ணாறு	நாற்பத்தெட்டு ..	சஅ	6	8	..	48
ஒன்பத்தாறு	ஐம்பத்தினாலு ..	டுச	6	9	..	54
பைத்தாறு	அறுபது	கய	6	10	..	60
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ஏழேழு	நாற்பத்தொன்பது ..	சக	7	7	..	49
எண்ணேழு	ஐம்பத்தாறு	டுசா	7	8	..	56
ஒன்பத்தேழு	அறுபத்துமூன்று ..	கக	7	9	..	63
பைத்தேழு	எழுபது	உய	7	10	..	70
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எட்டுட்டு	அறுபத்துநாலு	கச	8	8	..	64
ஒன்பத்தெட்டு ..	எழுபத்திர்ணடு ..	உஉ	8	9	..	72
பைத்தெட்டு	எண்பது	அய	8	10	..	80
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ஒன்பதுக்கொன்பது ..	எண்பத்தொன்று	அக	9	9	..	81
பைத்தொன்பது ..	தொண்ணூறு ..	கய	9	10	..	90
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பைத்துபத்து	நூறு ..	ரா	10	10	..	100



SECTION II.

OF MEASURES.

186. The measures of which I propose speaking in this place, are those, by which the Tamuler measure grain. They have a kind of measure which they call கலம், and mark thus, ள. If it be one such measure, they add க, which is their figure *one*, as was said above, and write கள; if two, உள, if three, நள, &c. This measure retains indeed the same name, but it is greater in one Province, and lesser in another; (according to Madras measure it is about 48 gallons;) but the கலம் is every where divided into twelve lesser measures called மர்க்கால், or better, குறுணி, which is denoted by ங. Two of these measures are called, not இருகுறுணி, but பதககு (*a bushell*,) and marked thus, உங. And so with the rest as follows.

Marcall.

3 முககுறுணி . . .	ங
4 தூணி . . .	த
5 ஐங்குறுணி . . .	தங
6 தூணிப்பதககு	தங்
7 தூணிமுககுறுணி	தங்

Marcall.

8 இருதூணி . . .	உத
9 இருதூணிகுறுணி	உதங
10 இருதூணிப்பதககு	உதங்
11 இருதூணிமுககுறுணி	உதங்
12 கலம் . . .	ள.

One குறுணி is divided into eight நாழி, (called by the low vulgar படி) and denoted by உ, to which the numeral figures are prefixed; thus:

Paddy.

1 ஒருநாழி . . .	கஉ
2 இருநாழி . . .	உஉ
3 முநநாழி . . .	ஙஉ
4 நானாழி . . .	சஉ

Paddy.

5 ஐநாழி . . .	கூஉ
6 அறுநாழி . . .	சூஉ
7 எழுநாழி . . .	எஉ
8 குறுணி . . .	ங.

The நாழி is again subdivided into other eight parts, in the following manner.

1 ஆழாககு . . . ஹ	5 உரியாழாககு . வரீஹ
2 உழககு . . . ன	6 மூவுழககு . . ஈன
3 உழககாழாககு னுஹ	7 மூவுழககாழாககு ஈனஹ
4 உரி வரி	8 ஒருநாழி . . கெ.

Instead of saying, குறுணி, some say மர்க்கால், as mentioned above; instead of நாழி, படி; instead of ஆழாககு, அனாககாலபடி; instead of உரி, அனாபபடி; and instead of மூவுழககு, முக்கால்படி, &c. But this is altogether inelegant: and although indeed the above denominations are borrowed from the elegant dialect, yet they are so common, that even the women are in the habit of using them. All the said subdivisions are greater or lesser in different Provinces in proportion to the கலம, to which they are related. Now the smallest of these, the ஆழாககு, being one 768th part of a கலம, here follows a table of the chief divisions and subdivisions, which shews the proportion they bear, both to the greatest and to the smallest measure.

Ahlauk	Paddy.	Marcaul.	Figure.	Name.	Kalam.	Pts.
1			ஹ	ஆழாககு	..	$\frac{1}{768}$
2			ன	உழககு	..	$\frac{1}{384}$
4			வரி	உரி ..	..	$\frac{1}{192}$
6			ஈன	மூவுழககு	..	$\frac{1}{128}$
8	1		கெ	நாழி ..	..	$\frac{1}{96}$
64	8	1	ஈ	குறுணி	..	$\frac{1}{12}$
128	16	2	ஹ	பதககு	..	$\frac{1}{6}$
192	24	3	ஈ	முக்குறுணி	..	$\frac{1}{4}$
256	32	4	த	தூணி ..	..	$\frac{1}{3}$
512	64	8	உத	இருதூணி	..	$\frac{2}{3}$
768	96	12	கூ	கலம ..	I	—
85,600	3200	400	—	கரிசை ..	33 &	$\frac{1}{3}$

When the word கலம் is joined to one of the above said fractions, the ம் is always changed into ன, and an è added, whether it be a consonant or a vowel that follows: so they say for Ex. இருகலனே தூணி, and முககலனேயிருதூணி &c. and it would be quite outlandish to say, இர்ணடுகலநாலுமர்க்கால; மூணறுகலமெட்டுமர்க்கால &c. altho' both signify the same.

SECTION III.

DEGREES OF CONSANGUINITY, AND AFFINITY.

187. As it is very requisite, especially for persons in a public situation, to be acquainted with the Tamul names for the degrees of consanguinity and affinity, I shall here subjoin a short catalogue of them.

Consanguinity and Affinity they call with one common word முறை and sometimes உறவு: thus if we would ask, *what degree of consanguinity or affinity is there between you?* we must say, உறவுகளுள்ளேமுறை என்ன? each degree is commonly expressed thus.

தகப்பன், அப்பன் &c. *The Father*, and the *Father's brother*.
பெரியப்பன், the *Uncle* that is *older* than the *Father*.

சிற்ப்பன், the *Uncle* that is *younger* than the *Father*;

தாய், ஆயி, அம்மாள், &c. the *Mother*, and the *Mother's sister*.

பெரியாயி, the *Mother's elder sister*.

சின்னாயி, the *Mother's younger sister*; also a *stepmother*.

பாட்டன், *Grandfather*, on either side.

பாட்டி, *Grandmother*, on either side. If on the *Father's* side, she is also called அப்பாயி; if on the *Mother's* side, அம்மாயி.

அத்தை; the *Father's sister*; or the *wife's* or *husband's mother*.

அம்மாள், தாய்மாமன், the *Mother's brother*.

கூடப்பிறந்தவர்கள், சகோதரங்கள், *Brethren* and *sisters* of the same father and mother.

அண்ணன், தமையன், an *elder brother*, by the same *Father* and *mother*; also our own father's brother's or our own mother's sister's son.

தம்பி, a *younger brother*, as has been said now.

அக்காள, தமககை, ஆச்சி, *an elder sister*, in the same manner.
 தங்கச்சி, தங்கை, *a younger sister*, in the same acceptation.
 மச்சினன், so the *husband* and his *wife's brother* call each other; also *cousins-german*, who are born not of two brethren or two sisters, but of a brother and a sister.
 மச்சினிச்சி, the *wife's younger sister*; also the daughter of our own father's sister, or of our own mother's brother.
 கொழுந்தி, the *Wife's elder sister*.
 கொழுந்தன, the *Husband's brother*.
 நாதனார், the *Husband's sister*.
 புருஷன், பத்தா, ஆமபுடையான், &c. *Husband*.
 பெண்சாதி, பெண்டாட்டி, ஸ்திரி, &c. *Wife*.
 சகலன், so the *Husbands of two sisters* call each other.
 மூப்பிடியார், so the *Wives of two brothers* call each other.
 சகலத்தி, *several Wives*, which one man has either at the same time, or one after the other.
 மாமன், மாமி, *Father-in-law, Mother-in-law*.
 மருமகன், மருமகள், *Son-in-law, Daughter-in-law*; also with regard to the man, the *sister's son and daughter*; but with respect to the woman, the *brother's children*.
 மகன், மகள், *son and daughter*; also the children of a man's brother, or a woman's sister.
 பேரன், பேத்தி, *Grand-son, Grand-daughter*, whether in the direct or in the collateral line.

Very often the Tamular join to these names the word ஆர், which in this place does not import an interrogation, but an honor: thus they say, தகப்பனார், தாயார், மாமனார், மாமியார், தமையனார், தமககையார், &c. in like manner as the French sometimes say, *Monsieur mon Pere, Madame ma Mere, Mademoisellema Cousine*, &c.

SECTION IV.

OF DAYS, MONTHS AND YEARS.

188. The day has five different names in Tamul, which may not be used promiscuously. When the word *day* is used in contradis-

inction from the night, we say பகல்; thus பகலுமிராவுமாக, *by day and night*. But a day of four and twenty hours is either called நாள், or கிழமை, or தேதி, or திதி; yet with this difference, that நாள் is simply the day, without reference either to the date or the day of the week, &c. Thus, நாலு நாலுக்குப்பிறகுவா, *come after four days*. கிழமை is solely used to denote the day of the week, which they also call வாரம்: thus. *what day did you come, Friday or Saturday?* is in Tamul expressed by, எநதககிழமையில வநதாய், வெளளியோ சனியோ? and in this sense it would be barbarous to say, எநத நாள் &c. தேதி, the first syllable of which is long, is used only for the date or day of the month: thus, *to-day is the fourth of the month*, இனறைக்குநாலாந்தேதி; and it would be barbarous to say, இனறைக்கு நாலாநாள், or நாலாங்கிழமை, and nobody would understand our meaning. Lastly திதி denotes only the day of the moon's age; hence for to express this phrase, *how many days is it since the new moon?* we must say, இனறைக கெந தத்திதி, &c. Moreover in this country the day is not divided into *four and twenty* hours, but into *sixty*, which they call நாழிகை; and every நாழிகை is subdivided into three hundred and sixty parts, which they call நொடி or விபீதம்: consequently, since two malabar hours and an half correspond to one of our hours, it follows that the Tamuler reckon nine hundred நொடி to one European hour; so that each நொடி contains four seconds. They count thirty நாழிகை from sunrise to sunset, and other thirty from sunset to sunrise; hence in summer the hours of the day are longer than those of the night, and in winter it is the reverse, for they keep always the same number of hours. Furthermore they divide the day into four equal parts, and the night into four others, which they call சாமம், or better யாமம், each of which has seven நாழிகை and an half, that is, three of our hours. However when they simply say சாமம், or நடுச்சாமம், they always understand *midnight*.

189. The Tamuler have also seven *week-days*, which they call கிழமை, and sometimes வாரம், as was said above: they name them

after the seven planets, which are called *இசுகம*, in the same order as they follow in the Latin language and some others that are derived from it, adding the word *கிழமை*, to the name of the planet. Thus :

<i>நாயிறு the sun :</i>	<i>நாயிறுக்கிழமை, Sunday.</i>
<i>திங்கள், the moon :</i>	<i>திங்கள்க்கிழமை, Monday.</i>
<i>செவ்வாய், Mars :</i>	<i>செவ்வாய்க்கிழமை, Tuesday.</i>
<i>புதன், Mercury :</i>	<i>புதன்கிழமை Wednesday.</i>
<i>வியாழம், Jupiter :</i>	<i>வியாழக்கிழமை, Thursday.</i>
<i>வெள்ளி, Venus :</i>	<i>வெள்ளிக்கிழமை, Friday.</i>
<i>சனி, Saturn :</i>	<i>சனிக்கிழமை, Saturday.</i>

This language has no name to express the word, week.

190. The *month* is called in Tamul *மாசம்*, or *மாதம்*, or *மாஸ்தை*. The Tamuler count also twelve months, and begin with April. They agree with us in the number of the days of the year, but not of the months, in numbering the days of which, they do not seem neither to be consistent with themselves: for the same month which has this year for Ex. 32 days, had last year 31, &c. In the same proportion as one month increases, the other decreases that year, wherefore, the circle of days of the year does not vary in number. They say that they begin the month with the sun's entrance into each sign of the *Zodiac*, beginning, as we, with the ram. But their astronomical accounts are erroneous, and differ widely from ours, as well as their celestial signs. Their month begins always after the seventh, and before the 13th day of our month, Whoever wishes to know this fundamentally, may consult a Latin tract, entitled *Doctrina Temporum Indica*, written in 1733, by the late Rev. *Christopher Theodosius Walther*, Royal Danish Missionary at Tranquebar, and printed in 1738, for the Academy of sciences at Petersburg. The names of the months are :

<i>சித்திரை,</i>	<i>April.</i>	<i>ஆடி,</i>	<i>July.</i>
<i>வைகாசி,</i>	<i>May.</i>	<i>ஆவணி,</i>	<i>August.</i>
<i>ஆனி,</i>	<i>June.</i>	<i>புரட்டாசி,</i>	<i>September.</i>

அற்பசி,	October.	தை,	January.
கார்த்திகை,	November.	மாசி,	February.
மார்கழி,	December.	பங்குனி,	March.

191. The year is called வருஷம், and marked thus (வரு): sometimes it is also called ஆண்டு. But the years of the age of men, animals &c. cannot be expressed by these names; but they denote them by the word வயசு, or more elegantly வயது, or also பிராயம்: thus if we would say, *he is ten years of age*, we must express it by, இவனுக்கு ப்பதது வயதண்டு, or பததுப்பிராயமுண்டு. But if we would say, *it is ten years since he was born*, then it is thus expressed, இவன் பிறந்தது பதது வருஷி மாசசு, &c.

192. The Tamuler have a kind of an age, which consists of sixty years, each of which has a particular name, which follow here in order, along with the European years to which they correspond.

1	பிர்பவ	வருஷம்	1807
2	இபவ	வரு	.. 08
3	சுக்கில	வரு	.. 09
4	பிரமோதூத	வரு	1810
5	பிரசொற்பதி	வரு	.. 11
6	ஆங்கிச	வரு	.. 12
7	ஸ்திரிமுக	வரு	.. 13
8	பலா	வரு	.. 14
9	இவா	வரு	.. 15
10	தாது	வரு	.. 16
11	சுசுரா	வரு	.. 17
12	வெகுதானிய	வரு	.. 18
13	பிரமதி	வரு	.. 19
14	விக்கிரம்	வரு	1820
15	விசு	வரு	.. 21
16	சுததிர்பானு	வரு	.. 22
17	சுபானு	வரு	.. 23
18	தாரூண	வரு	.. 24

19	பார்த்திவ	ஸ்	.. 25
20	வியா	ஸ்	.. 26
21	சருவசித்து	ஸ்	.. 27
22	சருவதாரி	ஸ்	.. 28
23	விரோதி	ஸ்	.. 29
24	விஞ்ஞி	ஸ்	1830
25	கர்	ஸ்	.. 31
26	தந்தன்	ஸ்	.. 32
27	விசைய	ஸ்	.. 33
28	சய்	ஸ்	.. 34
29	மன்மந	ஸ்	.. 35
30	துன்முதி	ஸ்	.. 36
31	ஏவிளமபி	ஸ்	.. 37
32	விளமபி	ஸ்	.. 38
33	விகாரி	ஸ்	.. 39
34	சார்வரி	ஸ்	1840
35	பிலவ	ஸ்	.. 41
36	சபகிருது	ஸ்	.. 42
37	சோபகிருது	ஸ்	.. 43
38	குரோதி	ஸ்	.. 44
39	விசவாவிச	ஸ்	.. 45
40	பராபவ	ஸ்	.. 46
41	பிலவங்க	ஸ்	.. 47
42	கீலக	ஸ்	.. 48
43	சவுமியா	ஸ்	.. 49
44	சாதாரண	ஸ்	1850
45	விரோதகிருது	ஸ்	.. 51
46	பரிதாபி	ஸ்	.. 52
47	பிரமாடிச	ஸ்	.. 53
48	ஆனந்த	ஸ்	.. 24
49	ராட்சதா	ஸ்	.. 55
50	நள	ஸ்	.. 56
51	பிங்கள	ஸ்	.. 57

52	காலபுத்தி	வரு	.. 58
53	சித்தநீர்த்தி	வரு	.. 59
54	நீவுத்தி	வரு	1860
55	சுன்மதி	வரு	.. 61
56	சுந்தமதி	வரு	.. 62
57	ருத்தினோர்க்காரி	வரு	.. 63
58	நீத்திராகவிஷா	வரு	.. 64
59	குளோதன்	வரு	.. 65
60	அட்சய	வரு	.. 66

Then returning again unto the first, பிரபவவருஷம் will be 1867 and so with the rest.

193. After this manner the Tamuler name the years in a circle: but they number them from the age of the world, which they fable to be much older than what in fact it is. For they distinguish four ages of the world, which they call with one common appellation யுகம், three of which, they say, being already elapsed, we are now in the fourth. The first, which they call *the age of Innocence*, is named கிரோதாயுகம், and they assert that it consisted of one million and 728000 years. The second they call திரோதாயுகம், and assign to it three fourths of the first age, that is, one Million and 296000 years. The third they denominate சுவாபர்புகம், and affirm that it had two thirds of the second age viz. 864000 years. Lastly the fourth, which is our present age, they style கலியுகம், as much as saying, *the age of misfortune*: and what is yet more absurd, they pretend that it will last only half of the third age, that is, 432000 years, consequently only one fourth of the years of the first age. Therefore this year of the birth of Christ 1805, at the end of which this leaves the Press, is according to the Tamulian Chronology the 4906th year of this last age. Hence it follows that, whereas this world is not yet six thousand years old, they assert near four millions of years to have elapsed since the creation of the world. Nay, the learned dream of fourteen other ages which have proceeded these four, and make together a sum of more than *one thousand and sixty-eight millions of years*. (See the above cited work,

Walther's Doctrina Temporum, Page 182.) In like manner they fable all the rest: for as in reality they have no history at all, they give credit to the fictions of their Poets, as if they were real histories. Wherefore they design the years in this manner: since the present year is called குரோதன்வருஷம், they say, கவிபுகததில் சந்தூகாசம் ஆண்டு குரோதன்வருஷம், that is to say, *the 4906th year of the age of misery, called the year guródhana*: but that year which will begin in April next, will be the 4907th, called அட்சய வருஷம்; and so forth. This is the manner they use in their almanack, which they call பஞ்சாங்கம். The Indian Astronomers make use also of another mode of counting the years. They begin their epoch from the year of the death of a certain King, commonly called *Salivágana Sagá*, that is to say, *Sagá of the earthen vehicle*: because his mother being the daughter of a Potter, he used in his childhood to ride on a horse of his Grandfather's making. This king died in the year of Christ 78, which was the twelfth of the Indian age, called வெகுதானிய வருஷ; so that there were yet forty-nine years wanting to complete their age: (for they count both the first and the last year:) besides which, this year 1805 is the 59th of the 28th age, as the table shews. According to this account they make here all their astronomical observations. This epoch they call *Salivágana Sagáptam*, from the name of that king, and *aptam*, the grandonic appellation of the year; consequently it means, *the year of Salivágana Sagá*. But the Tamuler, 'who can neither express by their characters, nor pronounce *Sagáptam*, write and say, *Sagártam*.

194. The word பஞ்சாங்கம் is composed of பஞ்ச, *five*, and அங்கம், *members*: but in the composition the two short *a* make a long one. This book is called *five members*, because five things are recorded therein, (1) திதி *the day of the moon's age*. (2) வாரம், *the week day*. (3) நட்சத்திரம், *the constellation*, in which the moon is seen every day, which they observe superstitiously. (4) யோகம் *good and bad days*. (5) கர்ணம், *augury, horoscopes, &c.*

SECTION V.

OF THE RHUMBS, SIGNS OF THE ZODIAC, AND PHASES OF THE MOON.

195. The *cardinal points* of the compass are called திசை or திசை, and the *primary collateral points*, மூலை. To each of these eight principal points they assign a presiding God or Genius, whom they call with one common appellation திசைப்பாலகர், *guardians of the Rhumbs*. Here follow the eight principal points with their presiding Genii.

*Principal Points.**Guardians.*

கிழக்கு or கீழ்திசை	E	இந்திரன்	<i>King of the Genii.</i>
மேற்கு or மேற்கிசை	W	வருணன்	<i>Neptune.</i>
தெற்கு or தெற்கிசை	S	இயமன்	<i>Genius of Death.</i>
வடக்கு or வடதிசை	N	குபேரன்	<i>Genius of Riches.</i>
தென்கிழக்கு	S E	அகினி	<i>Genius of Fire.</i>
தென்மேற்கு	S W	நிருதி	<i>a liberal King.</i>
வடமேற்கு	N W	வாயு	<i>Aeolus.</i>
வடகிழக்கு	N E	ஈசானியன்	<i>e. i. Swen; for</i>

ஈசானம் is one of the five faces with which they represent him. From these they also denominate the cardinal and collateral points: thus, சனிமூலை, the *NE* point; அகினிமூலை, the *SE* point, &c.

196. The Tamuler use these names also as adjectives, and join them to another noun, in the same manner as we have seen them joined to the word திசை: thus for Ex.

கீழ்தேசம்,	<i>the East Country.</i>	தென்றேசம்,	<i>the South Country.</i>
கீழ்க்கடல்,	<i>the Eastern Sea.</i>	தென்கடல்,	<i>the South Sea.</i>
கீழ்ப்பக்கம்,	<i>the East side.</i>	தென்பக்கம்,	<i>the South side.</i>
மேற்கேசம்,	<i>the West Country.</i>	வடதேசம்,	<i>the Northern region.</i>
மேற்கடல்,	<i>the Western Ocean.</i>	வடகடல்,	<i>the North Sea.</i>
மேற்பக்கம்,	<i>the West side.</i>	வடபக்கம்,	<i>the North side.</i>

This way of speaking they use in denoting even the least distance: for instance in the same room, if they will assign any place, they say not such or such a part, but for Ex. be seated to the south,

to the east, &c. so that even boys and girls know these names perfectly, and whenever they want to denote an ignorant person, they say that he does not even know the points of the compass.

197. The Tamuler know also the twelve *Signs of the Zodiac*, which they call with one common word ராசி, and number them in the same order as we do. The names are these.

மேஷிம	<i>Aries</i>	தூலாம	<i>Libra</i>
ரிஷிபம	<i>Taurus</i>	விருட்சிகம	<i>Scorpio</i>
மிதுனம	<i>Geminac</i>	தனுசு	<i>Sagittarius</i>
கர்க்கடகம	<i>Cancer</i>	மகர்ம	<i>Carcharias</i>
சிங்கம	<i>Leo</i>	சும்பம்	<i>Aquarias</i>
கன்னி	<i>Virgo</i>	மீனம	<i>Pisces.</i>

These names which are taken from the Grandonic language, correspond also in signification to ours: However மிதுனம signifies not twin-brothers, but twin *sisters* (for they say that they are females, and call the one பாடவை, and the other பாடவள :) and so as we give to one of the twins a club, and to the other an arrow; so the Tamuler give to the one தண்டு, that is, *a Club*; and to the other யாழ், that is, *a Guitar*. Further தனுசு is not an archer but simply *a Bow*. Lastly, மகர்ம is not Capricorn, but probably a kind of a *Xiphias* or *Sword-fish*, which their Poets celebrate, as holding the first rank among the inhabitants of the deep, as well on account of his greatness of body and mind, as because of his renown in war; they name it likewise சுறு. In the *DOCTRINA TEMPORUM* it is also called *Species Carchariae*.

198. There are some things relative to Luration, which worth the while and useful to know. The *new Moon* is called அமாவாசி, which in their calendar they mark thus †, and the *full Moon*, பவுர்ணமி, or பவுர்ணமி யமாவாசி, which they denote by O. They distinguish the increase from the wane, which two times they call in grandonic பகிஷிம, and in Tamul பக்கம, that is to say, *Parts*. The moon's age from new moon to full moon is called, சுகிலபக்கிஷிம; for சுகிலம, is *whiteness*, or also *light*: for as after the new

moon the moon shines in the beginning of the night, they call that age, *the part which shines*. But the age of the moon from full moon to new moon is called, கிஷ்டணபககிஷ்டம், for கிஷ்டணம் is *blackness*; for since, after this full moon there is no moonlight in the beginning of the night, they call that *the time of darkness*. Otherwise the first part is also called பூருவபககிஷ்டம், and the second அபர்பககிஷ்டம்: because *púruvam* signifies among others, *the beginning*; so that they fitly call that part after the new moon, *the beginning of the moon*; but *abaram* signifies, *subsequent* in point of time; wherefore they are right in calling the part after the full moon, or the wane, *the following part*. *The day of the moon* is called with one common word திதி, as was said above: but they count neither the day of the new moon nor that of the full moon, and beginning with the day immediately following, which they call the first day, they give a particular name from the Grandonic language, to each of those fourteen days from the new to the full moon, and from this to the next new moon. Here follow these names.

பாடடியமி	<i>the first day.</i>	அஷ்டமி	<i>the eighth day.</i>
விதிய்	<i>second</i>	நவமி	<i>ninth</i>
ததிய்	<i>third</i>	தசமி	<i>tenth</i>
சவுதி	<i>fourth</i>	ஏகாதசி	<i>eleventh</i>
பஞ்சமி	<i>fifth</i>	துவாதசி	<i>twelfth</i>
சஷ்டமி	<i>sixth</i>	திரியோதசி	<i>thirteenth</i>
சத்தமி	<i>seventh</i>	சதுர்த்தசி	<i>fourteenth.</i>

In order to point out, whether those names signify the first, second &c. Day after the new moon or after the full moon, they are distinguished by the above mentioned names of the parts. Thus for Ex. பூருவபககிஷ்டத்திற் பஞ்சமி, is *the fifth day after the new moon*, and அபர்பககிஷ்டத்திற் ஏகாதசி, is *the eleventh day after the full moon*; and so with all the others. Or they add also to the days after the new moon, சுத்த, that is, *clear*; thus, சுத்த சத்தமி *the seventh day since the new moon*: and to the days after the full

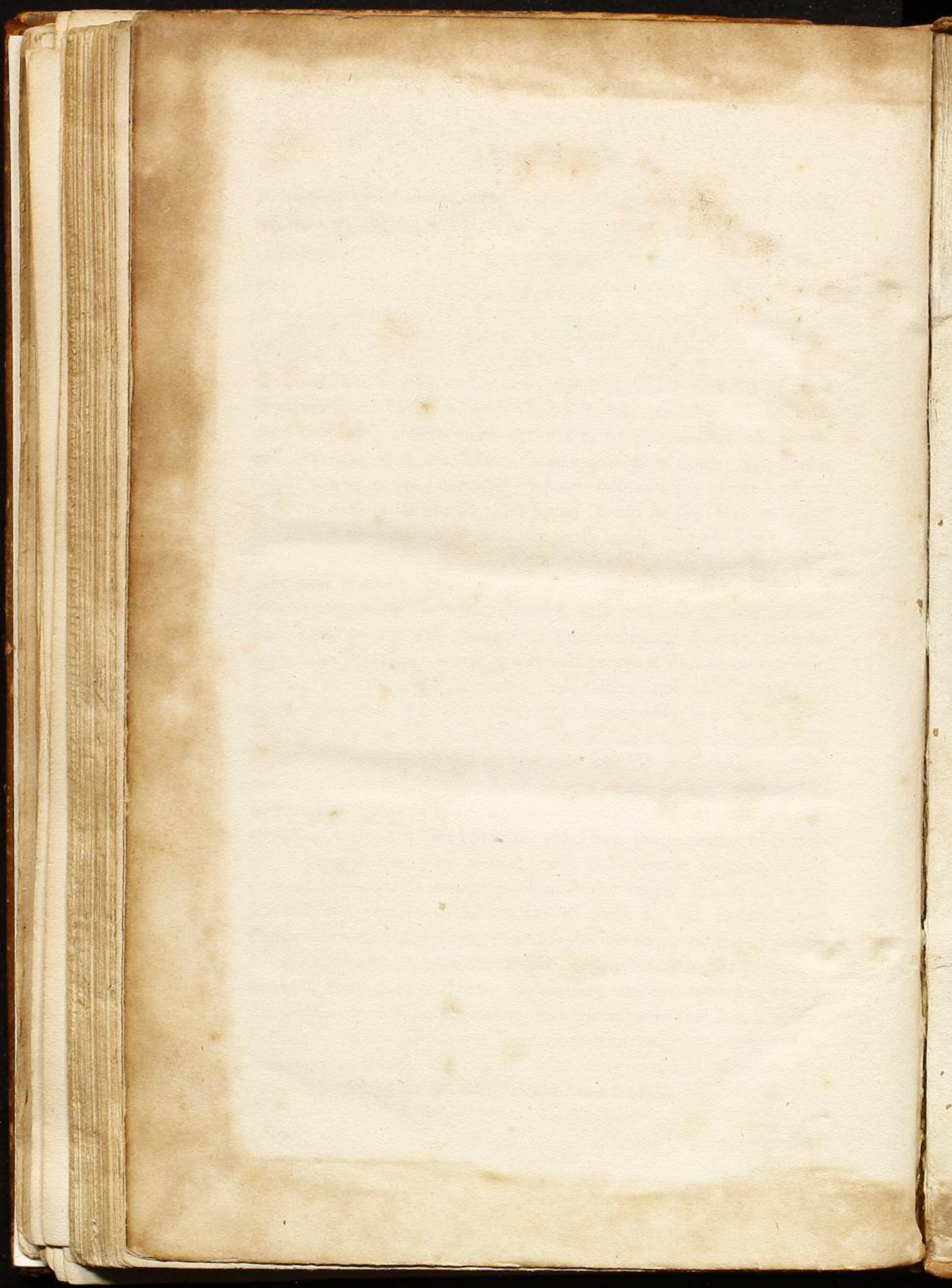
moon they add *bahula*, or in Tamul, பஞ்சுள், that is, *dark*; thus, பஞ்சுள் தவமி, *the ninth day after the full moon*, &c.

SECTION VI.

CONCLUSION.

200. Perhaps some readers will blame me for having been too prolix in laying down the preceding rules. I'll own the charge, provided that he who makes this objection, shall first cut off what is superfluous, before he finds fault with my prolixity. I have indeed said many things which are not to be propounded to beginners at first, and much less to be required of them: yet that it might not be missing hereafter, I have followed the order and set it down, each in its proper place: and it will be the teacher's part to appoint to each pupil what he shall learn, and at what time. And now I beg leave to exhort the students of this language, after they have read this grammar quite thro', to lay it by; and after a year or two, when they can already well understand the natives, and know to express themselves with tolerable fluency, then let them take up this grammar again, and peruse it with attention: and I dare say they will find many new things and which are by no means irrelevant. For the rest I rather apprehend, that the learned will censure me for being too concise, as I have left out many things; however this I did on purpose, that the work might not increase to too vast a bulk. Besides every part of this country has its peculiar modes of speaking, each rejecting some expressions and adopting others; which however I did not judge proper to mention. Thus a master, who should teach a Foreigner English, would content himself with instructing him in the vulgar idiom, so as the learned and people of fashion use to speak it; but he would not surely teach him the ways of speaking of the lower classes of people in the different parts of the British dominions. In like manner I thought it my duty to teach the learners, not the modes of speaking of the rude, illiterate vulgar, but the rules of the Tamul idiom. If they know how to express themselves with propriety, they will be able to correct even the natives when they commit mistakes, the rest will be learnt by use without the least trouble.

THE END.



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