HAND BOOK
TAMIL
AN AUTO INSTRUCTIONAL COURSE

DR. S. JEAN LAWRENCE
DR. D. RENGANATHAN

INTERNATIONAL INSTITUTE OF TAMIL STUDIES
MADRAS - 600 113
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<thead>
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Foreword

Dr. K. D. THIRUNAVUKKARASU
Professor & Director (Addl. Charge)
International Institute of Tamil Studies
MADRAS - 600 113.

The founders of the International Institute of Tamil Studies have envisaged a master plan to teach Tamil to foreigners and to non-Tamils of our country. In order to cater the needs of those who have an abiding interest in learning Tamil, as one of the classical languages, UNESCO was very kind enough to come forward for the financial assistance to establish a language laboratory at this Institute. With the aid of this language laboratory, the International Institute of Tamil Studies has launched a programme to teach Tamil language on the basis of the highly developed modern methods of language teaching.

For the benefit of the learners of Tamil, this Institute has published "A Course in Modern Standard Tamil" (Laboratory Manual) by Dr. Pon. Kothandaraman in 1975.

Besides this, the Linguists of this Institute have designed an Auto Instructional Course on the basis of Audio-Lingual Method for learning Tamil. As a part of this, the Institute has already published the "Text" (by Dr. N. Deivasundaram and Dr. S. Gopal). Now it brings out the "Hand Book" for this course.

Since Tamil is a diglossic language, this Hand Book gives both the forms, literary and spoken, one after the other to enable the learners to understand easily. The Tamil words are split into morphologically if they have more than one morpheme to point out the morphemes in the word. In order to know the meaning, the word by word translations are given.
Wherever the authors find it necessary, they have given grammatical explanations and cultural observations to assist the learners to understand the grammatical nuances and the cultural milieu of the Tamil language.

Most important aspect in learning a foreign language is the problem of pronunciation. In the introductory section of this book, hints for pronunciation are given copiously.

With these significant features, I hope and trust this Handbook would be of immense help to those who wish to learn Tamil by themselves.

I take this opportunity to congratulate my young enthusiastic and industrious colleagues Dr. S. Jean Lawrence and Dr. D. Renganathan for their strenuous efforts in bringing out this volume.

To a certain extent this publication will fulfil the aspirations and ideals of the Founders of this Institute.

My sense of gratitude is also due to M/s. Vijay Print Services for their kind co-operation in making this effort a successful one.

Madras,
12-7-88

K. D. THIRUNAVUKKARASU
Acknowledgement

It is a matter of great privilege for us to express our gratitude to Professor K.D. Thirunavukkarasu, our Director for the encouragement and help he rendered in bringing out this book.

The former Director Professor A.N. Perumal had given us constant encouragement and help in the publication of this book for which our sincere thanks are due to him.

To the Vice-Chancellor of Tamil University Dr. S. Agesthialingom, we are deeply indebted for his valuable comments and suggestions.

Professor N. Kumaraswami Raja has been helpful with many suggestions and useful guidance for which we are greatly thankful to him.

Our thanks are also due to Dr. K. Murugaian, Dr. T. Edward Williams (Annamalai University), Professor Pon. Kothandaraman Dr N. Deivasundaram (University of Madras) as well as to our colleague Dr. K. Subbiah Pillai for the suggestions and help which have enabled the publication of this volume.

We express our thanks to Mr. V. Vasudevan who had typed the manuscript patiently.

We have an apology to make for the errors that may have crept in during the course of preparing and printing this volume. It is but natural that we shouldered the responsibility for whatever lapses are noticeable.

We are thankful to The Printers, M/S Vijay Print Services for executing the order in time.

Madras 11-7-1988

S.J.L. D.R.
Abbreviations

Abl.
Ablative

Acc.
Accusative

Adj.
Adjective

Adv.
Adverb

Advr.
Adverbializer

Aux.
Auxiliary

Card. Num.
Cardinal Numeral

Comple.
Compleitive

Complex. V.
Complex Verb

Cond.
Conditional

Dat.
Dative

Defi.
Definitive

Dem.
Demonstrative

D. V.
Derived Verb

Emph.
Emphatic

Enun.
Eununciative

Fem.
Feminine

Fu.
Future tense

F. V.
Finite Verb

Gen.
Genitive case

Hon.
Honorific

Hort.
Hortative

Imp.
Imperative

Incl.
Inclusive

Inf.
Infinitive

Int.
Interrogative

Intr. Pro.
Intransitive Pronoun

LM
Link Morph

Loc.
Locative
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<td>Literary Tamil</td>
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<tr>
<td>Mas.</td>
<td>Masculine</td>
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<td>Mod.</td>
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<td>R. P.</td>
<td>Relative Participle</td>
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<td>Verbal Participle</td>
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Introduction

Tamil has 12 vowels (5 short vowels, 5 long vowels, 2 diphthongs), 18 consonants and 1 aytham. The 5 short vowels are அ a, இ i, ஋ u, ஏ e and ஏ ஏ o and the 5 long vowels are ஐ ā, இ i, எ ū, எ ṑ and ஏ ṏ. The 2 diphthongs are ஐ ஐ ai and ஏ ஏ ஏ au. The aytham is ஏ ak.

The 18 consonants are ஏ k, ஐ n, ஏ c, ஐ ñ, இ t, எ எ ṇ, ஏ t, இ n, இ p, இ m, ஐ y, இ r, இ l, ஐ y, ஐ p l, எ l, எ t, ஐ g. Tamil has also the following non - Tamil consonants ஏ j, ஐ s, ஏ Ṣ, ஐ Ṣ, ஏ h and ஏ ஏ kṣ.

The traditional grammarians treat the plosives ஏ, ஏ, இ, ஏ as hard sounds, the nasals ஐ, ஐ, ஐ, ஏ as soft sounds and ஐ, ஐ, ஏ, ஏ, ஏ as medial sounds.

The consonants with the dots are pronounced with an i preceding to it just like English m when referred to is pronounced with e preceding to it, as em. But when a particular consonant is referred to, it is usually expressed with a vowel sound a following to it (Ex: ஏ ka) and in this case the dot on the consonant is ignored.

The time taken for the production of a long vowel is more important. The short vowel takes 1 beat whereas the long vowel takes 2 beats time. The long vowel which comes at the end of a word is not as long as that occurs in the non - initial position. It is some what half long.

The 12 vowels combine with the 18 consonants form 216 uyirmey letters (syllabic alphabets). The aytham is also treated as uyirmey by traditional grammarians. So altogether there are 217 uyirmey letters.
The vowel orthographies which are already referred to can occur in the initial position of a word. But when they come in non-initial positions, these vowels are represented with secondary symbols. The syllabic alphabets are nothing but the combination of the consonants and the secondary symbols of the vowels. When a consonant takes the secondary symbol the dot on it is removed.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Secondary Symbols</th>
<th>Syllabic alphabet</th>
</tr>
</thead>
<tbody>
<tr>
<td>ȧ</td>
<td>Removal of dot</td>
<td>ȧ + ȧ = ȧ</td>
</tr>
<tr>
<td></td>
<td>from the consonant</td>
<td></td>
</tr>
<tr>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ + ṛ = ṛ</td>
</tr>
<tr>
<td>ṝ</td>
<td>ṝ</td>
<td>ṝ + ṝ = ṝ</td>
</tr>
<tr>
<td>.vaadin</td>
<td></td>
<td>ȧ + overrides = ȧ</td>
</tr>
<tr>
<td>ṭ</td>
<td>ṭ</td>
<td>ṭ + ṭ = ṭ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ṣ + ṣ = ṣ</td>
</tr>
<tr>
<td>ȧ</td>
<td>comes with ȧ, ṛ, ṝ, ṭ, ṭ and ṭ ȧ + ȧ = ȧ ṛ + ṭ = ṭ ṝ + ȧ = ȧ ṭ + ṭ = ṭ</td>
<td></td>
</tr>
<tr>
<td>ṣ</td>
<td>comes with ṛ, ṛ, ṛ and ṛ ṛ + ȧ = ȧ ṛ + ṛ = ṛ ṛ + ṛ = ṛ</td>
<td></td>
</tr>
<tr>
<td>ṟ</td>
<td>comes with ṟ, ṟ, ṟ and ṟ ṟ + ȧ = ȧ ṟ + ṟ = ṟ ṟ + ṟ = ṟ</td>
<td></td>
</tr>
<tr>
<td>ṟ</td>
<td>Comes with ṟ, ṟ, ṟ, ṟ and ṟ ṟ + ṟ = ṟ ṟ + ṟ = ṟ ṟ + ṟ = ṟ</td>
<td></td>
</tr>
<tr>
<td>ṝ, ṛ, ṛ and ṟ come with the consonants that take ṛ, ṛ, ṛ, ṛ and ṟ respectively, ṟ + ṟ = ṟ ṟ + ṟ = ṟ ṟ + ṟ = ṟ ṟ + ṟ = ṟ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ṝ</td>
<td>but ṝ takes only</td>
<td>ṝ + ṝ = ṝ</td>
</tr>
<tr>
<td>ṟ</td>
<td>ṟ + ṟ = ṟ</td>
<td>ṟ + ṟ = ṟ</td>
</tr>
</tbody>
</table>
The following chart presents the approximate similar English sounds to Tamil sounds.*

<table>
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<tr>
<th>Tamil sounds</th>
<th>English sounds</th>
<th>Tamil examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ஆ a</td>
<td>a in at, a gebra</td>
<td>ஆது aitu ‘that it’</td>
</tr>
<tr>
<td>அ ā</td>
<td>a in army, glass</td>
<td>அசிரியர் aciriyar ‘teacher’</td>
</tr>
<tr>
<td>இ i</td>
<td>i in it, kit</td>
<td>இது itu ‘this it’</td>
</tr>
<tr>
<td>ஈ ī</td>
<td>ee in teeth, green</td>
<td>ஈக்கால ikkal ‘flies’</td>
</tr>
<tr>
<td>உ u</td>
<td>1. In the initial</td>
<td>உப்பு uppu ‘salt’</td>
</tr>
<tr>
<td></td>
<td>syllable and finally</td>
<td></td>
</tr>
<tr>
<td></td>
<td>before the nasal m</td>
<td></td>
</tr>
<tr>
<td></td>
<td>u in put</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. In other places</td>
<td>பருப்பு paruppu ‘dhal’</td>
</tr>
<tr>
<td></td>
<td>u in put produced</td>
<td></td>
</tr>
<tr>
<td></td>
<td>without lip rounding</td>
<td></td>
</tr>
<tr>
<td>இ u</td>
<td>u in rule</td>
<td>இர் īr ‘villago’</td>
</tr>
<tr>
<td></td>
<td>oo in cool</td>
<td></td>
</tr>
<tr>
<td>எ e</td>
<td>e in end</td>
<td>எலு elu ‘eight’</td>
</tr>
<tr>
<td>ஏ ē</td>
<td>e in hey with a little</td>
<td></td>
</tr>
<tr>
<td></td>
<td>long duration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a in date with a little</td>
<td></td>
</tr>
<tr>
<td></td>
<td>long duration.</td>
<td></td>
</tr>
</tbody>
</table>

* For correct pronunciation listen the Tamil sounds in the cassette.
o in omni
ō in object
ai in aisle
au in cow

k
1. When comes after nasal sound
2. When comes in between vowels and also when preceded by medials (not in gemination)
3. In other place
k in cricket
n in sing

n in sing

1. When comes after nasal sound
2. When comes in between vowels and also after medials
3. In other places
ch in chart

ne in inch

* In the Spoken Tamil initially also.
1. When comes after nasal sound d in murder  
2. When comes in between vowels d in fodder  
3. In other places t in top, pot n in corn

1. When comes after nasal sound t in eighth  
2. When comes in between vowels and also when preceded by medials (not in gemination) th in father  
3. In other places th in earth n in tenth

1. When comes after nasal sound b in biscuit  
2. When comes in between vowels and also after medials (when not in gemination b in ability

1. When comes after nasal sound i in India'  
2. In other places th in news'  
3. In other places th in head'  
4. In other places th in ten'  
5. In other places th in ball'

1. When comes after nasal sound a in fifty'  
2. In other places th in anger'  
3. In other places th in he who does'
3. In other places
$p$ in top

$m$ in come

$y$ in boy

$r$ in very, car

$l$ in tell, almighty

$v$ in five

$l$ in world

[During the production of $l$, the tip of the tongue curls and touches the roof of the mouth behind the alveolar ridge while its lateral parts spread across the mouth allowing the air to pass freely along both the sides.

$l$ It is a peculiar sound found in Tamil.

$p$ pați ‘study’

$t$ tappu ‘wrong

$m$ maniyan ‘man’

$a$ amma ‘mother’

$c$ cey ‘do’

$p$ peyar ‘name’

$k$ kal ‘stone’

$a$ avvatu ‘in that manner’

$a$ aval ‘she’

$t$ tamil ‘Tamil’
During its production the tip of the tongue is raised and turned back against the hard palate while the lateral parts (blade) are spread across the mouth allowing the air to pass freely along both the sides.

1. When comes after nasal and in gemination it in tail

2. In other contexts it cannot be compared with English sounds. It is a trill sound produced by the rapid vibration of the tip of the tongue against the alveolar ridge.

<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ஒணு n</td>
<td>n in pen</td>
</tr>
<tr>
<td>அரு j</td>
<td>in jug</td>
</tr>
<tr>
<td>அர் s</td>
<td>s in sing</td>
</tr>
<tr>
<td>அர் $</td>
<td>sh in she</td>
</tr>
</tbody>
</table>

*In Modern Tamil (MT) these are usually avoided.*
Writing starts from left to write. No dotted consonant can occur in the beginning except in certain borrowed words. Also its presence is avoided in the beginning of the left border.

All consonants do not occur in the initial position of a word. The following consonants ˍ, ˍ, ˍ, ˍ, ˍ, ˍ, ˍ, ˍ and ˍ alone occur initially. In the final position of a word the consonants ˍ, ˍ, ˍ, ˍ, ˍ, ˍ, ˍ and ˍ alone occur.

Tamil sentences have Subject-Object-Predicate structure. The predicate of a sentence may be either a noun or a verb. The predicate should agree with the subject of the sentence. This agreement is maintained by the pronominal termination of the predicate. The pronominal termination/ personal ending distinguishes number and gender. It has two numbers viz., singular and plural. The gender distinction is maintained in third person only. It has masculine, feminine, neuter, epicene plural (Human plural) and neuter plural.

The verbs are classified into different classes on the basis of the past tense suffix they take. The verbs may be weak or strong. The weak and strong verbs take different present and future tense suffixes. There is no overt marker to distinguish the weak and strong verbs.

But in some borrowed lexical items and in names they are used. In MT ˍ, ˍ, ˍ are represented by ˍ; ˍ is represented by ˍ and ˍ is represented by ˍ and ˍ in non-initial position and in the initial position represented by ˍ.
Some transitive verbs are derived from intransitive verbs. A few verb forms are common for the transitive and the intransitive. But they take different tense suffixes when their grammatical functions are different.

The finite verb which comes at the end of a sentence alone has pronominal termination. There is only one finite verb when there are more verbs to express different actions. The last but one verbs are non-finite in structure.

The nouns are mainly classified into two categories viz., human and non-human (animates and inanimates). The traditional grammarians have classified the cases numerically. According to them there are 8 cases. But in this book they are referred to with linguistic terminoloy, Nominative (1); Accusative (2); Instrumental, Sociative (3); Dative, Purposive (4); Ablative (5); Genitive (6); Locative (7) and Vocative (8).

Adjectives and adverbs precede the verb and noun respectively. The adjectives are impersonal. The verbal nouns and participial nouns (which are derived from verbs) are qualified by adverbs only.

Guidelines

Tamil is a diglossic language. Literary Tamil (LT) is most commonly used in the written form and also in certain formal situations whereas the spoken Tamil (ST) is used in the walk a day life. In this book the ST forms are given exactly below the LT forms so that the learners can understand the differences between these two varieties very easily.

Tamil being an agglutinative language, a word may have one or more than one morpheme. So the words in the body are hyphenated as per the morphemes found. (Ex. ṛaci-kkit-ēn. But wherever the difficulties are found in hyphenating, especially in the LT forms, due to the merging
of border alphabets of adjacent morphemes as syllabic alphabets, they are explained in the foot note. [Ex. ஏம்சன்பூக்கர் < (கு-ாற்று-கைர்), here the border alphabets டு and டு are merged as பூ]. The splitting is avoided when a same word is repeated in a lesson.

Just below the LT form the literal meaning of the particular word or morpheme is presented, according to the arrangement within square brackets. In certain instances the grammatical notion (Pr., P. T., Dat., Emph., etc.) is presented.

\[\text{nān-tān} \quad \text{avan-ukku} \quad \text{kōtu-ṭṭ-ēn} \quad \text{ēn} \quad \text{l Emph.} \quad \text{he Dat.} \quad \text{give-Pa. I}\]

Morphological splitting is mostly avoided from lesson 13 onwards with the hope that by this time the learners may aware the structure of the words. But whenever any new word comes the base is splitted from the rest. Also from the 13th lesson mostly the grammatical meaning is given instead of the grammatical notion.

Ex.

\[\text{kōttēn} \quad \text{instead of} \quad \text{give Pa.}\]
\[\text{avan-ukku} \quad \text{instead of} \quad \text{he Dat.}\]

The meaning for the additional morpheme found in the LT is kept within the brackets.

\[\text{iru-kku}\]
\[\text{available-Pr.-it}\]

Here the neuter form is unmarked in the ST. (The \textit{u} which comes after the present tense marker \textit{-kk-} is an enunct ciative vowel which comes at the end of a word that ends in a consonant which cannot occur word finally.)
The sentence translation is given after word by word meaning. The additional words which are found in the translation are kept within round brackets. But this system is not strictly followed since the learners can easily identify the extra items by looking at the word by word meaning. Much care has been taken to translate according to the forms found in the Tamil sentence. Hence there may be a deviation from the accepted English Translation.

The literal translation of the particular sentence is also presented in square brackets when there are some difference between the sentential translation and the literal translation. Here, instead of presenting the whole literal translation, the parts which differ from the sentential translation alone are given and the preceding and following forms are represented with dots.

I am going into his house
[... going inside his ...]

The foot notes at the bottom carry the cultural and grammatical explanations for the forms that are available in the text. The grammatical markings are not given for the split
ned L T forms while its grammatical markings are similar to S T form. But the additional forms in L T if any, are marked. (Ex. புதுப்பிக்கையாள் < [புது + பிக்கையாள்] (S) —  பிக்கையாள்] P. 120)

The grammatical differences, if any, found between S T and L T are noted and otherwise the explanations given are common.

When two morphemes or words come together, there takes place some changes viz., addition, deletion or change of phoneme. Such Sandhi changes are noted then and there in the foot note and also they are marked as ‘S’ in the word by word translation by splitting them, from the rest, whenever possible. They are kept within round brackets from Lesson 13 and are unmarked in the word by word meaning.

A detailed grammatical description of Tamil language has not been rendered. But the materials which are related to the Text Book alone are explained.
Lesson one

Friend’s arrival

Valluvan and Ilankovan are friends, working in the same college. Valluvan goes to Ilankovan’s house at Mylapore. Ilankovan introduces his family members to Valluvan. After a light refreshment Valluvan leaves his friend’s house.

Part One

Good morning.

1. vanakkam வணாக்கம் expresses ‘greeting’ in Tamil. It may mean ‘Good Morning’, ‘Good Afternoon’, ‘Good Evening’ or ‘Good Night’. When vanakkam is expressed the speaker usually folds his hands (as though in prayer) in front of the chest. This is the most formal way of expressing the greeting. It is also expressed without folding the hands.

vanakkam is generally not used among relatives and also avoided among friends. vanakkam also means ‘Hello’, ‘Bye’.
2. The personal pronouns found in Tamil are first person, second person and third person. There are different shapes for first and second person pronouns for the nominative and the oblique forms. Third person pronouns have one and the same form for both. The case suffixes are added only to the oblique forms. The oblique forms are in the genitive when no case suffixes are added to them.

—en ʊr is the oblique form of the first person singular pronoun nay ʊr 'I'.

3. In this type (Equational) of constructions, the presence of 'be' verb is essential in English. But in Tamil such constructions can be expressed without this copula verb.
4. *cennay* is the vernacular name for Madras. சென்னை மாநிலம்
< [சென்னை மாநிலம்], See note 1.8.

5. In Tamil the cases are represented by certain suffixes (which are represented in English by the prepositions) and they are added to the oblique forms of the nouns - *ile* இல் ‘in’ ‘at’ etc., is the locative case suffix. It occurs with the neuter nouns only.

6. There are three tenses in Tamil viz., past, present and future and they are expressed by certain suffixes. The tense suffixes are directly added to verb stems (v.st.). - *kkir-கிரு* is a present tense suffix. This suffix comes after the strong verbs. (The verbs can be classified into strong and weak on the basis of the present tense suffixes they take. There is no identifiable marker in the verb stems to distinguish one from the other.)

7. In Tamil there is a concord between the subject and the predicate. When the first person is in the singular the predicate must be in first person singular and so on. To maintain the concord, different personal endings or pronominal terminations (PT) are added to the verb stems after the tense according to the subject. The PT comes at the end of the finite verb which comes at the end of a sentence. - *en என* ‘I’ is the first person singular PT. In the Spoken Tamil (ST) *en* in *en* is not pronounced as it is, but the preceding *e* is nasalised.

Conversation Tamil sometimes avoids the subject. In this sentence the subject which is not expressed is first person singular நாய் நான் ‘I’. அகிலதொட்டம் < [அகிலதொட்டம்].
8. In Tamil there is no vowel cluster. So when vowel ending and vowel beginning words or morphemes come together the glide comes inbetween the two vowels by Sandhi operation. The glides are யு and ஒ. யு comes when the first one ends with front vowels. ஒ also comes with ending nouns. கல்லு - இலை > கல்லுறி - யைலை > கல்லுறியைலை கண்காறியான பட்டை - பொடி > கண்காறியான பட்டை. ஒ comes when the first one ends with non-front vowels (Sometimes the non-front vowel உ is dropped when followed by another vowel beginning morpheme).

9. when பா உற்ற (<பா 'see') follows வெலே செய்யல்லே உற்ற expresses the meaning 'do'. வெலே பா செய்யல்லே உற்ற expresses the sense 'work' and its literal meaning is 'do work'.

oru ஒ 'one' the Adjectival (Adj.) form of onga ஒன்று which is equivalent to English article 'a' and 'an' is used sparingly except when needed to pinpoint the number of things objects etc.
10. *en-ōta* > *en-n-ōta* > *ennōta*  
\[\text{en-ōta} > \text{en-n-ōta} > \text{ennōta}\]  
The final *n* of monosyllabic words with short vowel is doubled before a case suffix (except dative), beginning with a vowel.

11. *ōta* 2-<wbr/><wbr/><wbr/><wbr/><wbr/> is the genitive case suffix. The presence of this suffix is optional since the oblique form without this suffix also expresses the genitive meaning.

12. *naṟpar* 2-<wbr/><wbr/><wbr/><wbr/><wbr/> ‘friend’ is a honorific form, refers to a male friend. The equals or youngsters are referred to as *naṟpan* 2-<wbr/><wbr/><wbr/><wbr/><wbr/> ‘friend’ which is a non-honorific form. Sometimes the honorific form is also used to refer the equals. *tōli* 2-<wbr/> refers to female friend.
avar-\textsuperscript{13}um\textsuperscript{14}  en\textsuperscript{15} kūt\textsuperscript{16}a  vēle

அவர்  என்-குடா  வேலெ

[he (Hon.)  also my-Soc.  work see-Pr.

pā-kkrit-āru.\textsuperscript{17}

மரிக்கற்றே.

he Hon.]

He also works with me.

---

13. Third person pronouns have proximate and remote distinction. avaru அவர் ‘that he/she’ refers to a person who is in a remote place. The proximate form is ivaru ஐவர் this he/she.

The final u of avaru and ivaru are dropped before a suffix beginning with a vowel (avaru-um > avarum). avaru அவர் is the honorific form of third person singular and hence it mean ‘he’ or ‘she’. Usually elders and others who are in high social status are referred with honorific forms.

14. -um -அம் is an inclusive particle and it means ‘also’ ‘too, அம்மு < [அம்மு -அம்]

15. en-kūṭa > eņkūṭa. The nasal n is changed to ŋ before the consonant k in ST.  

n > ŋ /-k.

16. -kūṭa-அம் is the sociative case suffix and expresses the sense ‘with, along with.’

17. -āru-அம் is a third person honorific - singular PT. It has the concord with avaru அவர், ivaru ஐவர் and other human nouns where respect is given. The third person PT. is common for the remote and the proximate pronouns.  

மரிக்கற்றே < [மரிக்கற்றே-அம்].
ippa\textsuperscript{18} nān mayilāppūr\textsuperscript{19} pōr-eṇ.\textsuperscript{20}

\textit{Mālāppūr keṭār mālāppūr āmiṭēmāṭī.}

[now l Mylappore go-Pr. -l]

Now I am going (to) Mylapore.

iḷankovan mayilāppūr-ile iru\textsuperscript{31}-kki-āru.

\textit{Maḷāppūr maḷāppūrāṇkāni ṣāvamāṭī.}

[Ilankovan Mylapore - in be present- Pr-he (Hon.)]

Ilankovan is at Mylapore.

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\textsuperscript{18} ippa \textit{mālāppūr} ‘now’ is an adverb of time. There are also \textit{appā mālāppūr} ‘at that time’, ‘then’ and \textit{eppā mālāppūr} ‘when’.

\textsuperscript{19} The presence of dative case marker is optional after the place names. So the dative case is not used with \textit{mayilāppur}. See 1.28.

\textsuperscript{20} \textit{-r-eṇ} is a present tense suffix and it comes with the weak verbs only.

\textsuperscript{21} \textit{iru-ā} is the ‘be’ verb in Tamil. It expresses the meaning of ‘be present,’ ‘be available’.
avar-e-p22 pākka23-t-tān24 pōrēŋ.

22. -e எ is the accusative case suffix and it comes with the object of the sentence. Its presence is optional after the neuter nouns when they are not particularised. In this sentence avaru அவரு is the object and nān நான் 'I' is the subject.

When a noun ends with accusative case suffix and followed by a word beginning with the plosives k க, c ச, t த, p ப then that plosive is doubled.

\[ P_1 > P_1 P_1 / \text{Acc. - } P = \text{plosive.} \]

23. pākka பாக்கா 'to see' is the infinitive form of the verb pār பார் 'see'.

The infinitive expresses the sense 'to-' and is formed by adding the infinitive suffix -ā -ஆ to the verb stem. This suffix is directly added to the weak verbs whereas with the strong verbs it is added after the Link morph (LM)- kk-ஆ (Link morph or empty morph has no meaning but comes in between two morphemes as a linking device).

The structure of the infinitive form is:

v. st. ± Link morph - a ( ± with strong verbs
- with weak verbs)

\[ pār பார் is a strong verb and hence the LM. is added to the v. st. before adding the infinitive suffix. \]

pā (< pār 'see')-kk-a > pākka. பா-ஆ-ஆ > பாக்கா

The verbs which end with the vowel உ drop the final உ உ before taking-ஆ-ஆ. When an infinitive is followed by a word beginning with a plosive, then that plosive is doubled.

\[ P_1 > P_1 P_1 / \text{Inf. -} \]

24. -nān நான் is an emphatic particle and is added to the form to which emphasis is given.
Lesson—1

itō, ilankovan viṭu.

[here llankovan house]

Here (is) llankovan’s house.

ilankovan’-nu kūppitu-ī-ēn.

[llankovan-Quot. call-Pr.-1]

I am calling, “llankovan”.

25. itō is a proximate demonstrative interjection used when pointing to something or some person e. g. It is also used when an action takes place shortly. itō kūppitēn ‘I will call’; (shortly). Here it expresses the meaning that ‘calling’ will be done immediately or shortly. The remote demonstrative interjection is atō ‘there’. But atō cannot be used like itō for an action which is going to take place after sometime in opposition to itō kūppitēn. Since the presence of Genitive is optional, in this construction (ilankovan viṭu) it is not used.

26. -nu stāryu is the quotative particle and it comes after the word, phrase or sentence which is quoted. -nu has an alternate form - ṇu and it comes with vowel ending forms whereas -nu comes after the consonant ending forms.
27. வா ‘come’ is an irregular verb and it has different stem alternants such as வா-(occurs before past tense and present tense), வரு-(occurs before future tense) வர-(occurs before infinitive) and வா (occurs in the imperative).

அ - (in the past) உம் - (in the present and future) ஒரு (in the non-honorific imperative) ஒருதா - (in the honorific imperative) and ஒரு- (in the infinitive).
nān avaru vittu-kk-ulle go pōreṇ.

[1 his (Hon.) house Dat. inside go 1]

I am going into his house.

[.......going inside his...]

28. The dative case suffixes are -ukku अक्क, -kku कक्क and -akku अक्क and they mean 'to', 'for'. As for distribution, -akku अक्क comes after the pronouns en stār 'my' nam pū 'our, um/pli stār 'your', and tan stār 'oneself' and tam pū 'themselves, -ukku अक्क comes after other pronouns and nouns which end with consonants other than y u and -kku कक्क occurs elsewhere.

When another form beginning with a vowel is added to this, the final-u उ is dropped. The final consonant i ण of (c) v c u structure [(consonant) + long vowel ( + consonant i ण + u उ] is doubled when followed by a case suffix (c) v t u > (c) vttu/-case suffix.

vittu - kku > vittukku.

äppi - äppi > äappi

ättu-kku > ättukku

ulē उलेय is a postposition meaning 'inside' and generally it comes with dative nouns.
Part two

Welcoming

Valluvan please come.

Hello Ilankovan.

---

29. vā-ṅka-வந்க வந்க is a honorific suffix. In Tamil this honorific suffix is often used as English 'please'. When one doesn’t like to give respect to the other person this honorific suffix is dropped and the verb stem alone is used.

30. enṭu எந்த திருமணா திருமணா 'what?' is the interrogative pronoun. It is also used to call the attention of others and to initiate a conversation.
nalla \textsuperscript{31} cokant\textsuperscript{33}n\textsuperscript{\textcircled{a}}

[good health Emph. -Int.]

How are you?

31. nalla நல்ல ‘good’ Adjective.
    nallatu நல்லது ‘good’ Noun.

32. cokant\textsuperscript{\textcircled{a}}n\textsuperscript{\textcircled{a}} < [cokam (N) - i\textsuperscript{\textcircled{a}}n (Emph.) - (Int.)]

\textsuperscript{\textcircled{a}} is changed into \textsuperscript{\textcircled{a}} when added with a form beginning with \textsuperscript{\textcircled{a}}.

\textsuperscript{\textcircled{a}} > \textsuperscript{\textcircled{a}} /

\textsuperscript{\textcircled{a}} is used as an interrogative suffix after the emphatic particle i\textsuperscript{\textcircled{a}}n உத்தரம். It has the character of a tag question and the questioner has the presupposition that the response will be in the affirmative.

nalla cokant\textsuperscript{\textcircled{a}}n\textsuperscript{\textcircled{a}} as an idiomatic expression means. ‘How are you?’
*ilaṅkovan* nalla cokantān. niṅka[^33] eppati[^34] ?.

[[good health Emph. You (Hon.) how]]

(I am) well. How (are) you?

*valḷuvan* nalla cokantān. uṅka[^35] viṭṭ-ile[^36]

[[good health Emph. (Hon.) house Loc.]]

ellārum[^37] cokantāne?

[[all health only ?]]

---

[^33]: niṅka /bind/ is the second person plural pronoun. Here it is used as a honorific singular pronoun. In Tamil all plural pronouns are used as a honorific singular pronoun when the speaker wish to give respect to the other person.

[^34]: eppati /bind/ 'how' is the interrogative manner adverb. Adverbs should be followed by a verb. But in this context the 'be' verb which should have been followed is dropped. In conversational Tamil this dropping is allowed.

niṅka eppati iukkritiṅka?  \{ \text{How are you?} \}

[^35]: uṅka /bind/ is the oblique form of niṅka /bind/ (c.f. 1.33)

[^36]: viṭṭile < [viṭṭ - ile] < [viṭtu-ile] (c.f. 1. 28)

[^37]: ellārum /bind/ 'all' used for the human beings only
(I am) well. How about your family?

[Are, all at your family well?]

-ilai-kovan  ellārum  cokantān.  unaka  viṭṭile?

[all well Emph. your house in]

All are well.... in your family?

-vallu-van  ellārum  cokantān.

All are well.

Kutum-pattinarai  arimukapatuttal

Introducing the family members

-ilai-kovan  vallu-van!  iva(l)38  en  maṛayvi  kamala.

[Valluvan she my wife Kamala]

Valluvan!  She is my wife Kamala.

---

38. iva(l)  InputModule 'she' (this-she) is the proximate feminine singular pronoun. The remote form is aya(l) InputModule 'she, (that-she) In the spoken Tamil the final l is dropped before pause and it is retained when any suffix follows it. It is a social custom among the Tamils to address the wife by the husband with non-honorific forms and the wife addresses her husband with honorific forms.
vāllum  vaṇakkam.

Good morning.

kamalā  vaṇakkam.

Good morning.

iḻoṅkovan  ivan⁴⁹ ēn mūṭta makan. pēru köpāl.

[he my eldest son. name Gopal]

He is my eldest son, Gopal.

[(His) name (is) Gopal.]

vāllum  appatiyā⁴⁰ ni⁴¹ ēnna paṭi-kkir-e⁴³ köpāl?

[really? you what study-Pr..you Gopal]

Really? What are you studying, Gopal?

---

39 ivan ←vaṅ 'he' (this-he) is the third person proximate masculine pronoun. The remote form is ayan vaṅ 'he' (that - he). In ST the final ŋ is not pronounced as it is, but the preceding vowel gets nasalisation.

40. appatiyā 'really' < [appati (advi) y (S) - ā (Int.)] is an idiomatic expression. It also means Is it so? -ā a is an interrogative suffix and can be attached to any form which is to be questioned and by adding this that form will become in the interrogative.

41. ni b 'you' is the second person singular pronoun. It is the nominative form.

42. -e - aṁ is the second person singular PT.

---
Lesson—1

kōpāl  pi.essi  reṇṭāvatu⁴³  varuṇam  paṭi-kkir-ēn.

[İlankōvan]  ima(n)  en  maka(n)  mātavi.  pi.  ē.

[She my daughter Mathavi R.A.]

paṭiccirukka(l)⁴⁴.

had studied - she]

She is my daughter Mathavi. She has studied B.A.

---

43. reṇṭāvatu ್ استراتيج ‘second’ is the ordinal form of the cardinal numeral reṇtu ್ ‘two’. The ordinal numerals are derived by adding the ordinal suffix to the cardinal numerals.

reṇṭāvatu < [reṇtu - āvatu (Ord.Suf.)]

44. paṭiccirukka(l) ್ is the present perfect form of the verb paṭi ್ ‘study’.

In Tamil the perfect forms are derived by adding the auxiliary verb iru ್ to the verbal participle form of the concerned main verb, i.e., to form a perfect verb one has to convert the main verb into its verbal participle form and then has to add the perfect auxiliary followed by tense and P T or any other grammatical forms according to the need. The verbal participle, is formed by adding the past
val|l̪uvan ippa enna ceyyi-r-ā (l)?

[now what do-Pr. she]

Now, what is she?

[Now what does she do?]

i|l̪aŋkövan caṅkitam paṭi-kki|r-ā (l).

[Music study-Pr. she]

Now she learns music.

val|l̪uvan nallatu.

Good.

tense suffix to the concerned verb. (The past tense suffixes are tt ṭṭū in ṭṭū |n ṭṭū and ṭu. The verbs are broadly classified into four classes on the basis of these tense suffixes. In ST tt is changed to cc after front vowel and y ending verbs). iru has the character of the strong verbs and takes the tense suffixes of strong verbs. It belongs to the class of verbs which take nt ṭṭū as the past tense suffix.

paṭiccirukkā(l) < [paṭicc (VP of paṭi ‘study’) - iru (Perf. Aux.) - kk (Pr.)-ā(l) (PT.)]

The present tense suffix -kk- is an alterant form of -kkir-
In ST l of-ā (l), the third person feminine singular PT is not pronounced before the pause and it is there when added with any suffix.
ilankovar iyan et kaṭaci⁴⁵ payyaṉ⁴⁶. pēru maṇi.

[he my last boy/son name Mani
nāl-ām vakuppu-p⁴⁸ paṭi-kti-ān⁴⁹.

fourth class - S study Pr. - he]
He is my youngest son. [...]my last son.]
His name is Mani. He studies in the fourth
class. [He studies fourth class].

vaṭṭuvan o!

Oh!

45. kaṭaci 'last' (Adi.) also means 'youngest' when it attributes
an animate noun.

46. The primary meaning of payyaṉ is 'boy'. It is also used in
the sense of son in certain contexts.

47. nālām (Ord. Num.) < [nāl (Card. Num. < nālu 'four')
-ām (Ord. Suf.)]. paṭi-kti < [paṭi-kti < (paṭi) aṭṭu]
aṭṭu aṭṭu is a freevariant of -avati aṭṭu. c. f. 1. 43

48. te -p ū comes due to Sandhi operation.
When a word ends with PPu and followed by another word
beginning with a P then that P is doubled
P₁ > P₁P₁ / ...PPu =
vakuppu paṭi > vakuppu P paria
(PPu = Plosive Plosive and the vowel ū), ū refers pouse

49. -ūn aṭṭu is the third person masculine singular — PT. and
it has the concord with avan aṭṭu ivan aṭṭu and other
nouns refering male person.
vaṭṭu aṭṭu < [vaṭ. aṭṭu aṭṭu]
cirrunti alittal Giving snacks

kiṟṟavāṟṟu. āvettikkan

[ayankovam entha kamala’ivalļuvan-ukku-c cāppita

[hey kamala Valluvan-Dat.-S to eat

ētavatu koṭuvā-yeṇ.

anything bring - Imp.]

Hey Kamala! Please bring something to eat for Valluvan.

50. When a noun ends with dative case and followed by a word beginning with the plosive then that plosive is doubled. $P_1 > P_1 P_1 / Dat.$

51. cāppita (Inf.) ‘to eat’ $< [(cappit (<cappitu ‘eat’)-ā (Inf. Suf.)]

52. ētavatu, gāṟṟamū indefinite pronoun.

53. koṭuvā - yeṇ (Imperative). When an imperative from comes with - yeṇ gavēr or - ēṇ gār the choice of performing the action is left to the discretion of the hearer and also it expresses indirect requisition to perform the action. The suffix-yeṇ gavēr occurs with the vowel or ye ending verbs and - ēṇ gār occurs with other verbs.

ni pō yeṇ ‘You please go’ ni cey - yeṇ. ‘You please do (it)’.

mirka (l) pōṅkal - ēṇ ‘You please go’.

(See 1.56).
valluvañ  onnum  vēntām,54  iسلامovan.

[even one  not needed  llankovan]
llankovan (I) don’t need anything.

[...don’t need even one.]

llankovan  paravayillé55  valluvañ.  koǐcam

[doesn’t matter  Valluvan  a little.]
cāppitu-ūka56.

trūθi@kakitt.

eat - Hon.]

Valluvan, (it) doesn’t matter. Please eat a little.

54. onnum  expresses the meaning ‘even one’ when followed by a negative expression. It is formed of onu ‘one’ and -um, particle which here means ‘even’.

The final u  of onu  is dropped when  um is added.  vēntām  is the negative form of vēnum  ‘need’.

55. paravayillé  is an idiomatic expression meaning ‘doesn’t matter’. It also means ‘not bad’ ‘satisfactory’. Suppose one asks, atu nallata? Is it good?, one may reply, parava-
yillé ‘(It is) not bad!’

56. The plural and the honorific imperative is expressed by adding the suffix - uṅka(l)  and - hkal  . The former comes with the consonant ending verbs and the latter occurs with vowel ending verbs.
kamalā

intāṅka.

Here you are.

valluvan

itellām etukkuṅka?

For which these?

[all these for which - Hon.]

Why all these things? [For which all these (things)?]

iḷaṅkovan paravyiille. cāppītū-ṅka.

[doesn’t matter eat Hon.]

Doesn’t matter. Please eat.

57. intāṅka இட்டெக்கா ‘here it is, take please’. It is used when one gives something to some one. This is an honorific form and the non-honorific form is intā. (-ṅka honorific suffix). When one gives something to a boy or girl intatā and intāti respectively are also used. Here - tā denotes masculine and -ti denotes feminine.

When the wife wishes to call the attention of her husband, she uses intāṅka which means ‘dear’. intāṅka and intā are also needs to attract the attention of some one.

58. etukkuṅka < [etu ‘which’ (Int.) -kku (Dat.) -ṅka (Hon.)]

In this context this construction indirectly expresses the hesitation to accept the offer politely.

Stāthē, Aṭṭē, Aṭṭē are the dative forms of Stē ‘which’, Aṭṭē ‘(that) it’, Aṭṭē ‘(this) it’ respectively.
Taking leave off

vittai perutal

valļuvan rompa naṟṟi. pōyṭṭu

[ lot thanks having gone

varaṭṭunkalā?

shall come Hon. Int.]

Thank you very much. Shall (I) take (my) leave please?

59. pōyṭṭu varaṭṭunkalā is an idiomatic expression meaning 'shall (I) take (my) leave?' and its literal meaning is 'Having gone shall (I) come?'. This construction expresses the sense of asking permission to take leave off. It is the social custom to ask permission before leaving the house. One who leaves is expected or wished to come back (whether he comes or not) and hence instead of pōkattunkalā (shall (I) go) pōyṭṭu varaṭṭukalā is used. - kal in varaṭṭukalā is a honorific suffix. The non-honorific form is varaṭṭum-kalā > varaṭṭunkalā

m > n/- k
varaṭṭumā > [varaṭṭum - ā], வார்ட்டுமா.
iḷaṅkovan  cari.\textsuperscript{60}  pōyṭṭu  vāṅka.\textsuperscript{61}

[O.K. having gone come-Hon.]

O.K. Good bye.

valluvan  pōyṭṭu  varēṅka\textsuperscript{62}.  vaṅakkam\textsuperscript{63}.

[having gone come bye.]

Good bye.

iḷaṅkovan  vaṅakkam.

Bye.

\textsuperscript{60} cari ‘alright/O.K.’ is used as a reply of acceptance or agreement

\textsuperscript{61} pōyṭṭu vāṅka, The literal meaning is (Please go and come again’. When one takes leave of the house the host doesn’t say pōṅka ‘go-please’ or pō ‘go’, but only pōyṭṭu vaṅkā. or pōyṭṭu vā. The second one is a non honorific form.

\textsuperscript{62} As per the social custom one is expected to say pōyṭṭu varēṅka or pōyṭṭu varēṅ while leaves the house. Its literal sense is ‘going now and coming again.’

varēṅka < [va (v/st.) - ṛ (Pr.) ēṅ (PT.) - ka (Hon.)]

The honorific suffix found in ST after first person singular PT doesn’t give honour to the speaker, but it gives honour to the hearer. In ST this type of honour is used often.

\textsuperscript{63} vaṅakkam means ‘bye’ when it is expressed while taking leave off.
pakuti munru

Part Three

varaverral

Welcoming

பாலந்து

vāṅka, vāṅka murukaṅ. Murugan please come.

மரங்கி

[come come Murugan]

murukaṅ enga, nalla cokantāñe?

பொருள்காள்

stōr, tōru akkāriyā? [hello good health Emph. Int.]

How are you?

மரங்கி

nalla cokantāṅ. ukkārunka.

[good health only sit-Hon.]

(I am) O.K. Please sit down.

murukaṅ

nāri. Thanks.

பாலந்து

uṅka viḻīle ellārum cokatāṅñe?

பொருள்காள்

[your in house all health Emph. Int.]

Are all at your house well?
murukkuṟ ellārum nalla cokantāṁ.

[all good health Emph.]

All are well.

arimukappatuttal Introducing

rāmacāmi! iva(!) en maṇayvi mēkale64.

[Ramaswamy she my wife Mekala]

Ramaswamy! She is my wife Mekala.

rāmacāmi vaṇakkam.

Good morning.

mēkalai vaṇakkam.

Good morning.

cuntaram iva en mūṭṭa payyaṇ. pēru muttu

[he my eldest son name Muthu]

He is my eldest son, Muthu.

[(His) name (is) Muthu.]

64. The Literary Tamil இ becomes e in the spoken Tamil. So the Literary form மேகலை is mēkale in the spoken form.
rāmacāmi
appātiya?

muttu
vanakkam.

Good morning.

rāmacāmi
vanakkam.

Good morning.

vitai  perutal  Taking Leave off

pālu  pōyṭṭu  varatṭuṇkalā?

[having gone shall come - Hon. Int.]
Shall I take my leave?

cāmi  cari.  pōyṭṭu  vāṅka.

[O.K. having gone come Hon.]
O. K. Goodbye.

pālu  pōyṭṭu  varēn.  vanakkam.

[having gone come I. bye.]
I am taking leave of (you). Bye.

cāmi  vanakkam.

Bye.
Ilankovan sends his son Gopal to the Bank to deposit a cheque and to withdraw some money. Gopal gets the pass book from his mother and goes to the bank. There he deposits the cheque and withdraws money.

Part one

Ilankovan en-akku innekkki-p¹ paṭam vēnum².

[me-Dat. today - S money necessary.]

I need money today.

[ Today money is necessary for me.]

---

1. *innekkki* இன்றையது is the dative form of *inne* இன்றி ‘today’ and its literal meaning is ‘to this day’. But here it functions like a nominative form *inne* இன்றி and means ‘today’.

2. *vēnum* வேணும் is a defective verb. The defective verbs don’t have the conjugations like other verbs and in general they have dative subjects.
pēnku-kku-p pōka-num³.

enakkku kanaṟa⁴ pēṅk⁵-ile kaṇakku

[bank-Dat.-S to go - necessary]

I have to go to the Bank.

[It is necessary to go........]

iru-kk-utu⁶.

present-Pr. it]

I have an account at the Canara Bank.

[For me there is an account........]

3. pōkaṇum 'have to go' < [pōka (Inf.)-num (Mod. Aux)]. pōka < [pōk - a]. pōk ġurā is an alternant form of the verb pō ġur and it comes before the Inf. and the negative suffixes. The modal auxiliary -num expresses the sense 'need' 'want' 'must' and 'have'. It always comes after the infinitive form of the main verb and it has no free existence. In LT-num is represented by ġurā[kh]. ġurā < [kāra- ġur]

4. kanaṟa ġarā is the name of a Bank.

5. Here final u of pēnku is dropped. The final u of u ending forms is dropped before a suffix beginning with a vowel with a few exceptions.

9. -utu -uṟi is a neuter singular PT and it comes after the present or past tense suffixes only. ġuṟi < [ūri- ġuṟi -uṟi]
anta` pe`nku ko`ncam tall`i irukkutu.
Am`a`n en`i va`ntaram va`nai va`nai va`ndhira.

[that Bank a little away present Pr. it]

That Bank is a little (way) away.

na`n ippa a`pisu-kku-p8

[ I now office-Dat.S

poka`num.

Gum`amalai gui.

to go necessary.]

Now I have to go to the Office.

pe`nku`ku`ku-p poka` nera`m-ille9.

va`n<i-`i> va`ma` va`ma`ma`ma`.

[Bank Dat.S go-Inf. time no]

(I have) no time to go to the Bank.

---

7. *anta* அந்த் 'that' is the remote demonstrative adjective.

8. In LT the dative-இ also comes with the nouns ending with இ. While these nouns take the dative, இ is replaced by கி and then இ is added. 

9. *ille* இல்லை is a negative form. என்மையால் < என்மை - மலை. To negate a noun it is added with the negative *ille* இல்லை 'no'.
Lesson—2

10. Here also *innekkki* இன்றி *the dative form of* *innu* இன்று ‘today’ functions like *innu* (c. f. 2.1)

11. *keleme* கொள்வது ‘week’ when comes after the names of days expresses the sense ‘day’.

   In the formation of compound nouns if the first one ends with a vowel and the other begins with a plosive, then that plosive is doubled.

   *cani - keleme > cani - k - keleme > canikkeleme*
   *
   *சனிக்கொளவது > சனி - க - கொளவது > சனிக்கொளவது*

12. *manি* மணி ‘time’ goes with the numerical expression of time and also with the interrogative enquiring the time.

   In other situations *nėram* நேரம் ‘time’ is used.

   *ippanalla nėram* ‘Now (it is) good time’.

   *varaykkum வராய்க்கும் ‘upto’ ‘until’ ‘till’.*
näleykki\textsuperscript{13}  näyittukkeleme\textsuperscript{14}.

dürum däk  dërumíttakāmum.

[tomorrow Sunday]

Tomorrow is Sunday.

pēnkku  livu.

vākkē  vēkkēmum.

[Bank leave]

(It is a) holiday (for the) bank.

\textsuperscript{13} nāleykki நாலைய்க்கிய the dative form of nāle நாலெ 'tomorrow' functions like the nominative nāle நாலெ (c.f. 2.1)

\textsuperscript{14} näyittukkeleme < [nāyittu-k-keleme] näyittu < nāyittu 'Sunday'.

dērumíttakāmum < [dērumīttu-k-keleme]. dērumīttu < dērumū in the formation of compound nouns the ry-ry ending nouns when followed by a word beginning with a plosive then the-ry ry is changed into - ttu ry and the following plosive is doubled.
pakuti irantu

Part two

penkukkup poy va Go to the bank


Gopal any work present Pr. Int.

Gopal ! Are you busy?

[kopel] illi-y-ë¹⁶ appa ! et[na] ce[yya-]num?

Gopal ! Is there any work?

[no-S-Emph. father what to do-necessary]

No father ! What do you want me to do?

What (l) have to do?]

15. *irukkā*, here the neuter PT is unmarked (Ø). This PT dropping is there, after the present tense suffix -kk. *iru-kk-ä* a
In ST the presence of neuter PT is optional after present tense suffix -kk- whereas it is obligatory in LT.

The final *u*  is dropped (with a few exceptions) when the interrogative suffix -ä is added.

16. *illië< [illi-yy-ë]*. In ST *illi* is an alternant form of *ille* ‘no’ and it occurs when it is followed by a suffix.

*.dimension< [dimension-ë] (c.f. 2.9).*
îḻakkōvan ọṇnumille17! pēṅku vare18 pōy

[nothing bank upto having gone vara-ṇum19.

to come-need]

Nothing! you have to go to the bank.

[You have to go up to the bank.]

---

17. ọṇnumille < [oṇnu ‘one’ - um ‘even’ - ille ‘no’] ‘not even one’ i.e. ‘nothing’. It is used in two ways, (1) in its primary meaning ‘nothing’ and (2) is also used when an action or event which is referred or going to be referred is an insignificant one. Here it is used in the second sense.

18. vare வரே is a free variant of varaykkum (c.f. 2.12)

19. pōy vā ġumū įṟ means ‘go’ and its literal meaning is ‘go and come’.

pōy ġumū is the V.P. form of pō ġumū ‘go’, and in the V.P. pō ġumū takes yū as the past tense suffix.
kōpāl avvalavutān-ē! nāṇ-ē

[that much Emph. only 1-Emph.]
pōy va-ēn.

having gone come Pr.-1

cekku pōṭaṇum-ā-ppā?

cheque to put necessary-Int.-father]

(Oh! that's all. I will go. Father, do you want to deposit money? [Father, is it necessary to put cheque?]

20. avvalavutānē [<avvalavu (Adj.) 'that much' -tān (Emph.) - ē (Emph.)] āṭumāṇ-ā-ṭēn-ē.

21. When the emphatic suffix is added, it expresses the sense that the noun to which it is added alone takes part in the action, event or process. Here in nāṇē, paṭīṇē the ēṇ expresses the sense that nān can do the action.

22. The present tense in pōy vaṛēṇ expresses the immediate future action-'will go'. In Tamil the present tense expresses immediate future sense also.

23. pōṭaṇumāppā [<pōta (Inf. of pōtu 'put') -ṇum 'necessary' (Mod. Aux.) -ā (Int.) ppā 'father' (<appā).] Because of the spoken speed a in appā is deleted.

āṭumāṇāppā< [āṭumāṇ ō-ēṇ]
I ánkōvan āmām³⁴ kōpāl! appātiye²⁵ aynūru rūpāy²⁶-um
[yes Gopal in that way five rupee-also hundred

24. āmām āēnwē ‘yes’ is used for the affirmative reply to ‘yes’ or ‘no’ questions.

25. appātiye < [appāti ‘in that manner’ (Adv.) -y(S) -ē (Ephr.)]. After doing an action or event if another one is also asked to do, appātiye āyũnāmē is used as an idiomatic expression meaning ‘along with that,’ ‘in addition to that’. Also appātiye means ‘as it is’ i.e., without any change āyũnāmē etu. ‘Take (it) as it is’.

26. rūpāy does not take the plural suffix.
ēyũnē < [ēyũnē]
etuttiţtu
va: ๐๗ !

stādhakāvaram ๐๗ !
having taken come]

Yes Gopal! In addition to that withdraw five hundred rupees and come.

27. The literal meaning of stādhakāvaram ๐๗ or etuttiţtu va is ‘take and come’ and here it means ‘withdraw and come’. stādhakāvaram ๐๗ or etuttiţtu va generally comes with neuter objects. If it is a human noun it will be adiyakāvaram ๐๗ and it means ‘take; invite and come’, ‘bring’.

stādh is the verbal participle (V.P) form of stā ‘take’ and adiyakā is the V.P. form of adiyak which here functions as a non-reflexive auxiliary verb. (c.f.2.30). After a V.P. which has ppu ૓ or i ૔ ending, if plosive follows, that plosive is doubled.
kōpāl  
carip'pā !

O.K. father!

ānkōvan  ammā-kiṭṭe  
pās-pustakam  vāṇkikka!

[mother-Loc. pass-book get yourself]

Get the pass book from mother.

28. carip'pā < [cari-appā].

29. -kiṭṭe -  is a locative case suffix and it expresses the sense 'in the possession of'. It comes with human nouns (In certain contexts it comes with other animate nouns also.)

30. vāṇkikka (Imp.) < [vāṇki (V.P.) -k (S)-ka (Non-Refl.Aux.)]

-ka- is a non-reflexive auxiliary verb comes after the V.P. of the main verb and it expresses the sense of doing the action oneself.' (When it is a reflexive the subject will be the patient of the action)

The plosive which follows the V.P. with the tense  is doubled. vāṇki  is the V.P. of vāṇku  'get', 'buy'. This verb belongs to the class of verbs which take in  as the past tense suffix. This class of verbs when converted into a V.P. they take  alone and  is dropped. Also the final  of the  ending verbs is dropped when this past tense suffix is added.
kōpāl  cari'ppa!

O.K. father!

pattiramakap poy va  Go carefully

பற்றிராமகப் போய் வா

kōpāl  amma!

Mother!

kamalā  ennā-ṭā?

[what-boy what want]

Hey what? What (do you) want?

31. ennata < [enna (Int. Pro.) -ṭa (Mas. Suf.)]
    (c.f.1 57)
kōpāl pēnku₃⁴ pōrem'mā!₃₅ pāspustakam
gambarē jambikēṅēmēr ākkēr! pāmbamēkēñēmēr

[Bank go-1 mother pass book
ekōtu-ṅka.

ākkēṅēmēr.

give-Hon.].

Mother! I am going to the Bank. Please
give (me) the pass book!

32. In ST. the presence of dative case suffix is optional after names of institutions, offices etc. pēnku - ṅ

33. pōrem'mā < [pō (V.St.) r (Pr.) - ēn (1. Sg. PT) - mā(<amma)])

n in ēn is changed into m because of the following m.

ų > m / m.
kamalā intā! cari
drummar āhē! thē, āthē
[here O.K. which Loc. go-Pr.you]
you are.

Here you are! By the by, how are (you) going?

[By which you are going?]

kōpāl pass-ile pōgēm'mā! kācu koṭunika!

[Uma, o mother! money give Hon.]

Mother! I am going by bus. Please give (me) money.

34. cari thē is used here as a meaningless word. It is a phatic expression. It is more or less similar to English expression ‘by the by.’

35. -ile is an alternant form of the locative case -ile and it comes with vowel ending nouns only.

36. etule pōre thē ēriyē ēriyēṟēṇu enquires the means (cycle, bus etc.) by which the travel is going to be undertaken. ‘How are you going?’ can also be expressed in Tamil as eppati pōre? thēṟē ēriyēṟēṇu? using the adverb eppati thēṟē ‘how’. This construction enquires the means or the route used for the travel.
kamalā  evvalavu  vēnum?
[how much need]
How much (do you) need?

kōpāl  reṇtu  rūpā
tūnka.
[two rupee give please]
Please give (me) two rupees.

kamalā  cari,  intā.  pattirāmā
poyṭṭu  vā!
[O.K. here carefully having gone come you are.
O.K., Here you are. Go carefully.

kōpāl  cari'mma!

O.K. Mother.

37. Word finally y is dropped from rūpāy.

38. pattirāmā is an adverb derived form the noun pattiram  ‘careful’ by adding the suffix -ā (adverbialiser) to the noun to convert it into an adverb. In Tamil the suffix -ā (adverbialiser) is added to the noun to convert it into an adverb. In Tamil there are some complex adverbs formed in this way. When these adverbs are followed by the plosive beginning words, then that plosive is doubled.
Bank

kiḻark  ēnna  vēnum?
[what need]
What (do you) want?

kōpāl  cekku  pōta-num  cār.
[cheque to put-have Sir]
Sir, (I) have to deposit a cheque.

kiḻark  cellān³⁹  pūrtipanṭṭiṭṭiṅkalā?⁴⁰
[chellan filled up you-Int.]
Have you filled up the form?

³⁹. *cellān* சேல்லான் is a form used in money transactions.
⁴⁰. *pūrtipanṭṭiṭṭiṅkalā* < [*pūrtippanṭṭi* (V.P. of *pūrtippaṇṇu* 'fill up') - ṭ (Defl. Aux.) - ṭ (Pa.) - iṅkal (II Hon. Sg PT) a (Int.)]

சிற்றிடி is the LT from of *pūrtippaṇṇu*.
In Tamil, morphologically, the definitive sense is expressed
kōpāl amām. intānka.

Yes. Here you are.

kilārk paṇam ēṭukka-ṇumā?

[money to take - want - Int.]

Do (you) want to withdraw money?

[.... want to take money?]

kōpāl āmām cār. intānka atu-kku-c

[yes Sir. here you are that-Dat. S cekku.

cekke.]

Yes Sir. Here is the cheque for it.

by adding the definitive auxiliary verb -ōti -I/-ii to the V.P. form of the concerned main verb (ii comes with the V.P. forms which end with consonants and i comes with vowel ending V.P. forms). This auxiliary verb takes t ā as the past tense suffix and this past tense suffix is changed into ī because of the preceding retroflex sound in ĕīI ī. (t ṣā > ṣī / t ī -). ōti drops the final n (śīI > šī) when it takes the past tense suff.x. This auxiliary verb takes t ū and v ū as the present and future tense suffixes respectively.
kilärk  cekku  onka\textsuperscript{41}  pēru-le-tān-ē\textsuperscript{42}

ketchar  mākā  nēmamārērē

[cheque  your  name-Loc-Emph.  Int.

irukku\textsuperscript{43}

இதுவரை?

is present (it)]

Is the cheque in your name?

kōpāl  āmām  cār.

Gērāmān  āṭtāmū  śrf.

Yes  sir.

kilärk  cekku  pinnāle  kayyeluttu  pōtu-ńka.

kentchar  kātērē  pēsē  mākārērē  nēmamārērē  nēmamārērē.

[cheque  behind  signature  put - Hon.]

Please sign at the back of the cheque.

[Please put the signature behind the cheque].

\textsuperscript{41}  onka  is a free variant of unka  (c.f. 1.35)

\textsuperscript{42}  -ē  Int.  (c.f. 1.32)

\textsuperscript{43}  In the finite verbs when the neuter PT is dropped, it is added with the enunciative vowel ː since  k  doesn't occur word finally.  (c.f. 2.15).
kōpāl  cari.  intānka  cekku.

[O.K.  here you  cheque]

O.K. Here is the cheque.

kilārk  intānka  paṟam. cariṉyirukk-ā-ṇṇu

[here you are  money. correctly present. Int. Quot]

eṇṭikaṅka

count yourself

Here is the money. Please check whether it is right or not. ['Is correct,' please count yourself.]

44. cariṉyirukkāṇu < [cariṉy (Adv.) iru (V.St.) -kk (Pr. ā (Int.) -ṇṇu (Quot.)).
cariṉy is derived from cari ‘correct’ by adding the adverbializer -āy. āy is an alternant form of ā. āy comes before a suffix and ā comes before pause (c.f.2 38).

45. eṇṭikaṅka (Non-Refl. Imp.) < [eṇṇu ('count')-k (S)-ka (Non-Refl. Aux.) -nika (Hon.).]

- suffix beginning with vowel.
köpāl cariyā irukku. rompa nanri.

[correctly is present (it) a lot thanks]

It is correct. Thank you very much.

[Thanks a lot.]

The Non-reflexive auxiliary verb always comes after the V.P. form of the main verb like the reflexive auxiliary. Both the auxiliaries stand to express the action done by oneself. In the case of the reflexive constructions the doer is the recipient of the action whereas it is not so in the Non reflexive constructions.

' addressed to oneself ‘I shot myself’ .-Reflexive. ( – shoot)

addressed to herself ‘She studied Tamil herself.’ Non-reflexive


**Pakuti mūnru**

Part Three

velai irukkirata?

Is any work?

மொழி இற்கிழங்கா?

Balu are you busy?

[Balu, is there any work?]

pālu ille-yē! ettha ceyyanum?

Balu, what do you want to do?

[no S-Emph. what to do want]

māñi onnumille! kaṭe vare pōy varanum.

Nothing shop having have to come gone

Nothing! You have to go to the shop.
pālu avvaḷavutāṇē. nāṭē pōy varēṇ.

[that much Emph. I Emph. having come I] gone

(Oh!) that’s all! I will go.

etil pōkirāy? How are you going?

srūtaṃ cāraṇṇāy?

rāṇi cīṭā, ni enke pōre? [Sita you where go you]

rāṇi aṭayaṟṟu pōreṇ.

[Adayar go I]

I am going to Adayar.

rāṇi etule pōre?

[in which go you]

How are you going?
citā  ṭaksi-y-ile  pōrēn.  rāṇi,  ni

[by taxi  go-I  Rani  you
einke  pōrē?

where  go-you]

I am going by Taxi. Rani, where are you going?

rāṇi  nāṭa  māmpalam  pōrēn.

[I  Mampalam  go-I]

I am going to Mambalam.

citā  etule  pōrē?

[by which  go you]

How are you going?

rāṇi  aṭṭō-v-ile  pōrēn.

[I  Autorikshaw  go-I]

I am going by an Autorikshaw.

panam etukka ventum  want to withdraw money

பணம் எடுக்கப் போவது  இல்
maṇi  cār.  itutānē  cēviṅks  kaṇṭar?

[Sir this Emph. Int. savings counter]
Sir, is this the savings counter?

akkavuṇṭaṇṭ  āmām.  enṇa  vēnum?

(Accountant) [yes. what want]
Yes. What (do you) want?

maṇi  paṇam  elukkanum.

[money to take want]
(I) want to withdraw money.

akkavuṇṭaṇṭ  evvalavu?

How much?

maṇi  eranūru  rūpā.  intānka,  cekku.

[two hundred rupee here you are cheque]
Two hundred rupees. Here (is the) cheque.

akkavuṇṭaṇṭ  intānka  paṇam.

[here you are money]
Here (is the) money
patam munru  

Lesson Three

படம் முன்னு

katarkarai

கட்டாரை

Beach

Mani likes to go to Marina beach. He asks his father. His father agrees and the whole family goes there by bus in the evening. Mani gets into the water with his father. Then they sit at the beach for some time taking chundal and after that return home.

pakuti onru

பகுதி ஓரு

mani  

inthekki  

näiyittukkeleme.

meriñä  piccu  nalläy-iru-kkum.¹

[Marina  beach  beutifully-be  present-Fut.]

Marina beach will be lovely.

---

1. *nalläyirukkum* < [nalläy (Adv.) -iru (V.St.) -kkum (Fut.)].

- *kkum*- கும் 'will' 'shall' is the future tense suffix and it comes with the strong verbs. This future tense comes with the neuter ending which is unmarked. The neuter PT is unmarked both in LT and ST, after the future tense suffix.

*irukkum* < [iru-kkum-Ø]

*äkku* < [äk-äkkum-Ø]
nerēya kalar layṭtu iru-kkum.

[many colour lights be present-Fut.]

There will be many coloured lights.

cāyānkalam picc-kku-p pōka

[evening beach-Dat.-S go Inf.

ācayāy Choices irukku.

ācayāy Choice irukku.

eagerly-present-Pr.-(it)]

(I am) eager to go to the beach (in the) evening.

appā-kitṭe3 kēṭṭēn.4

[father-Loc. ask Pa. 1]

I asked Father.

2. ācayāy (Adv.) derived from the noun ācay 'eagerness' by adding the adverbialiser -āy

ācayāy Choices > [ācayāy (S)-āy]

3. The person to whom something is asked is in the locative. Here appā āram is the person to whom it is asked and hence he is in the locative

āram Choices > [āram (S)-āy]

cari-ŋugu  conãika².

[yes-Quot.  say Pa-he (Hon.)]

He sa.d, O.K.

viṭṭile  ellārum  piccukku-p

[house Loc.  all  to beach

pō-ën-ën.

go-Pr. we]

Everyone at home is going to the beach.

---

Here ti ṍ̄ ṭ̄ is changed into ti ṭ̄́̄ because of the proceeding retroflex sound l  şirket and then l  şirket is dropped since three retroflex sounds cannot come together in this language.

5.  conãika < [vcol (V.St.) - ṇ (Pa.) -ānika (PT)]

The l ṇ ending verbs which belong to in ṇ şirket class take ṇ şirket alone as the past tense suffix (except in V.P. forms where it is i ṭ̄).
maṇi ippō⁶ nālu.

[speech] ஆப்பேரைத்தான் பரிசை, [time now four]

Now the time (is) 4th clock.

eḷḷārum porappāṭāccu⁷.

[all have started]

Everyone has sat out.

6. ippō (Adv.) free variant of ippe 'now'.

7 porappāṭāccu (complex verb) < [porappāṭ (V.P. of porappatu 'start') - āccu (Completive Aux.)].

-āccu  அவிப்பு is the completive auxiliary verb. It comes after the V.P. of the concerned main verb to express the completion of the action expressed by the the main verb. It does not take PT.
appā  kātav-e-p³  pūṭṭu-r-āṅka.

[father  door-Acc.S.  lock-Pr. he (Hon.)]

Father locks the door.

ippō  pas  stāppu-kku⁹  pō-r-ōm.¹⁰

[now  bus  stand-Dat.(S.)  go-Pr. we]

Now we are going to the bus stop.

---

8. *kātavu* காது 'door'. The final *u* is dropped when a suffix beginning with a vowel is added.

9. *pillām* - *u* > *pillāṟṟum* - *um* > *pillāṟṟum* - *um*

10. *-ōm-um* is the first person plural PT. It has concord with first person plural subjects. It is common for the inclusive (*nām ṟaṁ 'we'*) as well as the exclusive (*nāṅkell() ṟaṅkāśir 'we'*) first person plural pronouns. The inclusive plural includes the hearer whereas the exclusive plural excludes the hearer.
Lesson – 3

pakuti irantu

Part two

passil erutal

Getting on the bus

mani appa, piccu-kku enta pass-ile

[father beach-Dat. which bus Loc.

పోకాంటం.

to go need]

Father, which bus must we take to the beach.

[Father, by which bus (we) have to go to the beach]

ijankovan pattam nampar pas.

[tenth number bus.

(Route) number 10, bus.

mani appatiya?

Really?
kōpāl itō, pas varutu.  
[here bus come-it]

Here comes the bus.

iḷāṅkoṉā ellārum ērunka.  
[all get on Imp(Pl.)]

Get on, all (of you).

kamalā mani! mella ēru.  
[Mani slowly get on]

Mani, gets on slowly.

iḷāṅkoṉā kaṇṭakṭar! piccukku tikkeṭṭu  
[conductor beach Dat. (S) ticket]

evvalauv?

how much?

Conductor! How much (is) the fare to beach?

---

11. In ST the present tense is unmarked (ما) with the weak verbs before the neuter PT. In this case when the neuter PT $update$ is added to verb stems ending with the vowel $u$, the final $u$ is dropped.

$[varu - ما - $update$] > varutu.$

kaṇṭakṭar  ampatu  paycā¹².

[ Hindi  संबंध  करने का।  
[fifty  paise]  
Fifty paise.

िघन्कोण्ड  अपातियाल  अंव  टिकेट्टु¹³

[ really  five  ticket ]
koṭuṅka.

give Hon.]

Really? Please give (me) five tickets.

Get off at the beach  Getting off at the beach

¹² paycā does not take the plural suffix whereas its L T from 
करने takes the plural suffix - का.

¹³ Generally S T avoids the plural suffix with the nouns 
which follow the numerals whereas it is there in L T. 
मात्रका फिल्म-का का.
iḻaṅkōvān  kaṇṭakṭar!  piccukku  eṅke
[conductor  beach Dat. where
eraṅka-ṇum?

[iḻaṅkōvān  kaṇṭakṭar  atutta  stāppile  eraṅka-ṇum.
[next  stop Loc. to get down have]

Get off at the next stop.
[(You) have to get down at the next stop]

iḷaṅkōvān  appaṭiyā!  nāṟi.
[Really! Thank you.

kamalā  itō,  stāppu  vantāccu.¹⁴
[kamalā  itō,  stāppu  vantāccu.¹⁴
[here, stop has come]

Here, we’ve reached the stop.

[The shop has come.]

---

¹⁴. vantāccu < [vant (V.P. of va ‘come’) - āccu (Comple. Aux.)]
vaṅkāṭakā < [vaṅkāṭ-āccu]
iļaṅkōvaṅ ellārum pattiramāḷ erāṅkuṅka.
[all carefully get down- Imp. (Pl.)]

All (of you) get down carefully.

kamālā maṇi! akkā₁⁶ kay-y-e-p piṭiccuṅka!¹⁷

[Mani sister hand-S Acc.-S catch hold yourself]

Mani! Hold sister’s hand.

15. pattirama (Adv.) < [pattiram (N) -ā (Advr.)]

पत्तिरम < [पत्तिरम - आ]

16. Here the genitive is unmarked. akkā is a kinship term referring one’s elder sister. For younger sister it is taṅkacci டங்கச்சி

17. piṭiccuṅka (Non-Refl. Imp.) < [piṭiccu (V.P. of piṭi ‘catch’) k (S) -ka (Non-Refl.Aux.)]

Piṭங்க - க - காரி

The V Ps but for the ones with the past tense i ஐ, are added with the vowel u உ when followed by a suffix beginning with a consonant or if there is pause after the V.P.

piṭi-cc-u

Piṭங்க - சு - உ

In ST the past tense suffix ! i is changed into cc after front vowel.

piṭi - i > piṭi - cc
Piccu

Beach

mani

апь!  катал  китте  повом"ppа.

[father  sea  near  shall  go  we-father]

Father! Let's go near the sea.

[Father! We shall go near...]

ilankovan  cari  mani.

O.K. Mani.

mani

апь!  таньи-ıle19  ераька-лам-ı20?

[father  water-S-Loc.  to  get  down  shall  Int.]

Father! shall (I) go into the water?

[Shall (I) get down into....]

18. pö-v-öм.  v-ı is the future tense suffix meaning ‘shall ‘will‘. It comes with the weak verbs before the non-neuter PTs.

19. ераникөлөй < [ераныкөлө-ы]

20. ераькалама < [еран (Inf. of ераьку ‘getdown‘) -лам (Mod. Aux ) ы (Int.)]

[еран (Inf. of ераьку ‘getdown‘) -лам (Mod. Aux ) ы (Int.)]
Imaṅkōvan erāṅkalām. evēṅkūta vā.
[to get me Soc. come.]
down-can
Yes, you can. [(You) can get down.]
Come with me.

māṉi appā! periya ale varutu.
[father big wave comes. It
payamāyirukku 21. payamāyirukku.

fearfull is present it.]
Father! (Here) comes a big wave. (I am) scared.

-ḷam Ȯṟuḥ is a modal auxiliary and it expresses the sense of ‘possibility’ or ‘capability’ and it means ‘shall’ ‘may’ ‘can’ etc. It always comes after the infinitive of the concerned main verb.

21. payamāyirukku < [payamāy (Adv.) - irukku].
payamāy Ȯṟuha is derived from the noun payam Ȯṟu ‘fear’.
irukku < [iru (V. St.)—kk (Pr.) - u (Enun.) ]
Aṉakku < [Aṉ - aṅkā — Aṅ (Neu. PT.)].
22. *payappaatate* is a negative imperative form (Non-honorific). It is formed by adding the negative suffix - *ate* அடு to the verb stem. The strong verbs take the link morph (L.M.) before taking this negative suffix. When அடு *ate* is directly added to the weak verb stems, the final *u* உ is dropped if they end with *u* உ.

*payappatu* - *ate* > *payappaat* - *ate* > *payappaatate*

*kuṭi* - *ate* > *kuṭi* - kk (L.M.) - *ate* > *kuṭikkate*

23. *-atu* அது is a negative suffix and is used to express non past negative sense.

*cey* - *atu* > *cey* - *y* - *atu* > *ceyyatu*

The final consonant, of the monosyllabic words of (C) VC type, is doubled when added with a vowel beginning suffix.
mānī appā! caṭṭeyellām
naneèncupōccu²⁵.

[father shirt all has got wet ]
Father! The dresses have got wet.

ijaṅkōvan paravāyille! cikkiram kāṅcitum.³⁶.
[doesn't matter soon will dry (it).]
Doesn't matter! It will dry soon.

24. ellām sūriyam 'all', a collective noun. Here it includes other dresses in addition to shirt. It also means 'all over'.
caṭṭe - ellām > caṭṭeyellām
sēnā - sūriyam > sēnā - sēnā - sūriyam > sēnā
Gallēnōl (c.f.l. 8.).

25. pōccu Gurrūṭi is the past neuter finite verb form of the auxiliary verb pō Gurr. The auxiliary verb pō Gurr expresses accidental sense. It comes with the V.P. of the main verb. (In ST, pō as a regular verb (meaning 'go') and as an auxiliary verb takes cc as the past tense suffix when comes with neuter forms. Also here, after cc, the neuter PT is unmarked, but cc is added with the emphatic vowel u. It takes n as the past tense suffix before non-neuter PTs.)
naneèncu is the V.P form of naye 'get wet'
pēppa ụkṣ < [pēppa - ụkṣ - ṣ-

26. kāṅcitum < [(kānc (V.P. of kāy 'dry') - it (Defi Aux.)-um (Fu.))]
kāṅcitum ēnīm < [kāṅcitum - ēnī - ēnī]
Buying Chuntal

kamalā  enmaṅka.⁹⁷ vāṅka!  īppatī⁹⁸ ukkāra-lām.

[dear come-Hon. here to sit-can]

Dear! Please come, (we) can sit here.

ilāṅkōvan  cari, ukkāralām⁹⁹.

[O.K. can sit].

O.K. Let’s sit here.

In ST, the past tense suffix nt is changed into ṇc after the front vowel and y ending verbs. After taking this past tense suffix sometimes y is dropped.

kāy - nt > kāy - ṇc > kaṅc

- um ἀω is a future tense suffix and it comes with the weak verbs before neuter ending which is unmarked (θ).

27. enmaṅka < [enna-iṅka (Hon. Suf.)]
The ladies avoid to call their husbands by name. So in order to attract their attention enmaṅka is used. (c.f.1.30).

28. īppatī  ṛṇuṇ ‘in this way’, the adverb of manner functions as inke  ṛṇiṅ ‘here’.

29. when īm lām, the modal auxiliary, has first person inclusive pronoun, it expresses ‘let’ sense. In this sentence the subject is nām ṁram ‘we’.
mātavi appā! cuṇṭal varutu, vāṅkuṅka-appā.

[mother! chundal comes it buy Hon. -father]
Father! (here) comes chundal. Please buy some.

[Please buy.]

iḷāṅkōvṉi cari, kūppitu.

[O.K. call].
O.K. Call (him).

cuṇṭalkāran enṭa cār vėnum?
kuṇṭal-காரன் ஒர் வென் என்று கூறுங்கு?
chundal seller [what sir want]
Sir, what (do you) want?

kamalā enṭa iru-kk-u?
kuṇṭal கமல் ஈரு-க்கு?
[What available Pr. (it)].
What is there?
[What is available?]

---

30. cuṇṭal is a snack made out of cereals.

31. cuṇṭalkāran குண்டல்-காரன் 'Chundal seller (male)' is a derived noun. It is derived by adding masculine suffix- kāran காரன் to the noun cuṇṭal குண்டல்.
cuṇṭalakaraṇa

cuṇṭal, murukku, vaṭe....

[chundal murukku vade].

Chundal, murukku vade....

kamalā

cuṇṭal evvaṭavu?

[chundal how much]

How much (is) the chundal?

cuṇṭalakaraṇa

oru poṭṭalam muppattu kācu.

[one packet thirty paise].

One packet (costs) thirty paise.

kamalā

appaṭiṭai! aṁcu poṭṭalam kotu.

[really five packet give]

Really! Give (me) five packets.

---

32. *murukku* ‘a snack’.

33. *vaṭe* ‘a snack.’

34. The chundal is usually packed in small packets and sold.
cuṇṭalkarāṇ iṅtānka! vēre enṇa vēṇuṅka?
[here you are else what want]
Here you are. What else (do you) want?

ilāṅkōvaṇ vēre onḷum vēṇṭām. intā paṇam!
[else even one no need here is money].
(We) don’t need anything else. Here (is) the money.

kamalā eṇṇaṅka! maṇi ompatu āccu.
[dear time nine became it]

viṭṭukkap pōka-lām-ā?
house Dat. S. to go-can-Int.

Dear! It’s 9 o’clock. [It became nine].
Shall (we) go home?

35. vēṇuṅka < [vēnum - nka].
Here m u is dropped because m u and n i cannot come together.

36. āccu ākkarī past neuter finite verb form of āku ākk ‘become’.
iļankövan carī, vānka! pōkalām.

[OK. come go to can]

OK. Come on! Let (us) go.

pakuti mūnru                Part Three
paṭhī kūnnum

enta pas?
Which Bus?

štēn bhōkē?

vēlu carī! pāris-ukku enta pass-ile pōka-ṇum?

[Sir to paris which by bus must go]

Sir! Which bus (I) must take to go to Paris?

pāḷam omphām nampar pass-ile pōka-ṇum.

[Noneth number by bus must go]

You must take a number 9 bus.

[You have to go by bus number 9]
kantaṇ cār! āṭayār-ukku enta pas pōkum?

[Sir to adayar which bus will go]

Sir! Which bus will go to Adayar?

palaṇ aṁc-ām nampar pas pōkum.

[The number 5 bus does] [...5 bus will go]

kantaṇ cār! aṁcām nampar pas inke

[Sir fifth number bus here]

varum-ā?

will come - Int.]

Sir! Will the bus No.5 come here?

palaṇ varunka.

[will come]

Yes, it will. [(It) will come]

enke iranka ventum Where to got down
kārtikēyaṉ
kantakṭar! miyūciyattukku<sup>39</sup>

[conductor to museum

eṅke ēraṅkaṉum?

where must get down]

Conductor! Where must (I) get down for the museum.

kantakṭar

āṭutta stāppile ēraṅkaṉum.

[next in stop must get down]

(You) must get down at the next stop.

cuntaram

kantakṭar! piccukku inkutāṅē

[conductor to beach here Emph. Int.

ēraṅkaṉum?

must get down]

Conductor! Do I get off here for the beach?

[Isn’t here I must get off for the beach?]

---

<sup>39</sup> miyūciyattukku < [miyūciyam - ukku]

ēnaṅkaṉum - ūkk
kaṇṭakṭar āmām! inketān ernaṅkanum.

[Yes here-Emph. have to get down]

Yes! Here only (you) have to get off.

tikkettu evvalavu? How much is the ticket?

பண்ணச்சை தலர்ப்பாயு?

cuntar kaṇṭakṭar! pārisukku tikkettu

[conductor to Paris ticket evvalavu?

என்று எது?

how much]

Conductor! How much is the fare to Parrys?

kaṇṭakṭar nāppatu paycā-ṅka.

[forty paise-Hon.]

Forty paise please.

cuntar oru tikkettu kaṭunṅka?

[one ticket give-Hon.]

Please give (me) one ticket.
kantan \ kaṇṭakṭar ! \ rāyapurattukku\textsuperscript{37} \ evvaḷavu-ṅka?

[conductor to Rayapuram how much Hon.]

Conductor! How much is (the fare) to Rayapuram?

kaṇṭakṭar \ elupatu paycā.

[seventy paise]

Seventy paise.

kantan \ oru tikketṭu koṭuṅka.

[one ticket give Hon.]

Please give (me) one ticket

\textsuperscript{37} rāyapurattukku < [rāyapuram-ukku]
post  apis

Post Office

Gopal goes to the Post Office to send money order, a greetings telegram and to buy two covers. As his bicycle got punctured he hires a bicycle to go to the Post Office.

kōṟai  post  apis  vare  tōka-ṟum.

[Post office upto to go need.]

(l) have to go to the Post Office.

[ (l) have to go up to the Post Office.]
appā oru maṇiyāṟṭar aṟuppa-c

[father one money order to send-S
conṇāṅka2.

told-he (Hon.)]

Father told (me) to send a money order.

akkā oru vāl̄tu tantī

[elder sister one greetings telegram
aṟuppa-c conṇā(1).

conṇāṅka ćiṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟ/browse]

told-she.]

(My) sister told (me) to send a greetings telegram.

---

1. aṟuppa அறுப்ப Inf. of aṟuppu அறுப்பு 'send'.

2. conṇāṅka c.f. 3.5
enakkum⁴  reṇtu  kavaru⁴

[to me also  two  cover

vāṅkaṇum⁵.

[ to buy have.]

I have to buy two covers for myself.

[..... to covers for me also.]

caykkilile-tān  pōkaṇum,

[ bicycle Loc.-Emph. to go have]

(I) have to go by bicycle only.

3.  *enakkum*  <  [*en - akku - um*]

4.  *vāṅka* - kārī ‘covers’

en caykkiḻ pañcar āyirukku⁶.
[my bicycle puncture has become (it)]
My bicycle has a puncture.
[My bicycle has become puncture.]

vātke caykkiḻ-tān etukka-num.
[hire bicycle Emph. to take must.
I must hire a bicycle.

caykkiḻ kate atutta
[bicycle shop next

teru-v-ile⁷ iru-kk-u.
street-S-Loc. available Pr. (it)]
The bicycle shop is in the next street.

6. āyirukku < [āy - (V.P. of āku 'become') - irukku]
    (V.P. of ākum) - ākumaiyum.

7. teru - ile > teru - v - ile > teruvile
    (c.f. 1.8)
ippō anke-tān pōrēn.
[now there-Emph. go Pr. I]
Now there only I am going.

pakuti irantu

Part two

vatakai caykkail

Hire bicycle

kaṭaykkārar vānka cār. enna vēnum?
(Shop keeper) [come-Hon. Sir what want]
Sir, Please come. What (do you) want?

kōpāl caykkil vēnum.
[bicycle want]
(I) need a bicycle.

kaṭaykkārar unka pēru, cār?
[your name Sir]
Sir, your name please?
kōpāl  kōpāl.

Gopāl  Gopāl.

kaṭaykkārar  aṭrasu?  

Address?

kōpāl  āru,  mēlatteru,  mayilāppūr.

Gopāl  āmi,  mēlatteru,  mayilāppūr.

[6,  Melatheru  Mylapore]

(It is No.) 6 Melatheru Mylapore.

kaṭaykkārar  cari,  cār.  itō,  inta caykkiile

[O.K. Sir  here  this  bicycle-Acc.

8.  The stress expresses the interrogative sense.

9.  mēlatteru  (mēla-t(S)-teru)  Cēlātu-ṭu.  mēla  Cēlātu  ‘West’. It is an alternative form of mēlkut/mēkku  Cēlātu  ‘West’. It doesn’t occur freely whereas mēlkut  Cēlātu  occurs.

teru  Cēlātu  street’.

In the compound nouns if the first one ends with  g3 and the second one begins with a plosive then that plosive is doubled.  (c.f. 2.11)

10.  inta  inta  is  used  to  point  out  a  particular  one  which  is  near by.
etuttukko'nya.

take yourself]

O.K. Sir. Please take this bicycle.

cari! vātakē evvalavu?

[O.K. hire charge how much]

O.K. How much is the hire charge.

oru maṇi nērattukku arupatu kācu.

[one hour time-Dat. sixty paise]

Sixty paise per hour. [Sixty paise for an hour]

11. etuttukkonka Non-Refl. Imp. < [etutta (V.P. o' etu 'take')-k(S) -ka (Non-Refl. Aux.) -nka (Hon. Imp.)]

12. nērattukku < [nēram - ukku.]

In ST when case suffixes are added to -am ending nouns, -am is replaced by the empty morph att.

nēram - ukku > nēiatt - ukku > nērattukku
post    apis

Post Office

கிளார்க் ேனா வேனும்?

clerk [what want]

What (do you) want?

கொபால் மணியார்தர் பாம் வேனும். என்பே

[money order form need one evvalavu?

how much]

(l) need (a) money order form. How much (is) one?

கிளார்க் பட்டு காசு.

clerk [ten paise]

Ten paise.

கொபால் ஒரு பாம் கோட்டு-ஞாக.

[one form give Hon.]

Please give (me) one form.
kilärk intānka, vēre enṭa vēnum?
kōpāl reṇṭu kavaru koṭuṇka.

[khere you are else what want]
Here you are. What else (do you) want?

kōpāl mottam evvaḷavu āccu?

[two covers give Hon.]
Please give (me) two covers.

kilärk intānka!

[khere you are]
Here you are.

kōpāl oru rūpāṛa irupatu kācu āccu.

[totāl how much became]
How much (is) the total?

[kilärk oru rūpāṛa irupatu kācu āccu.]
It (is) one rupee twenty paisa became it.

---

13. In English, the conjunctive form 'and' is used in between rupee and paisa. But in Tamil the conjunctive is not used in this situation.
köpāl intānka, oru rūpā ampatu kācu.
[köpāl intānka, oru rūpā ampatu kācu.]

[here you are one rupee fifty paise]

Here you are, one rupee and fifty paise.

kiḻārk intānka, mīti muppatu kācu.
[kiḻārk intānka, mīti muppatu kācu.]

[here you are balance thirty paise]

Here you are, the balance thirty paise.

maniyārtar anuppa vantum want to send
[maniyārtar anuppa vantum a money order]

kiḻārk enna vēnum cār?
[kiḻārk enna vēnum cār?]

[what want Sir]

Sir, what do (you) want?

köpāl maniyārtar anuppa-ṇum.
[köpāl maniyārtar anuppa-ṇum.]

[money order to send-need]

(I) want to send a money order.
kilärk päratt-e koṭu-ńka. evvalavu rūpā?
κακάκακι παραττεικά τρικόμποςκή. τρίτομπος καμμή?
[form-Acc.(S) give Hon. how many rupee]
Please give (me) the form. How many rupees?

kōpāl mūnūru rupā.
κακκακακι μουνουρι τρπη.
[three hundred rupee]
Three hundred rupees.

kilärk appatiyā! paṇam koṭu-ńka.
κακκακακι απατιει! παναμ τρικόμποςκή.
[really money give Hon.]
Really! Please give (me) the money.

14. pāram-e > pāratt-e > pāratto

In LT αν is replaced by the empty morph α in ending nouns when added with the case suffixes other than the dative suffix (c.f. 2.8.) See also 4.12.

15. mūnūru < [mun - nūru]

mun-ου - ον
mūn-ου is a stem alternant of mūnī ον ον 'three' and it comes before the numeral nūru ον ον to form higher numerals.

nūru ον ον comes before pause and also with this other numerals but for one to hundred can be added.
kōpāl kāmīsāt evvalavu?
Gāyam லட்சுமையுக்கு நூல் செய்ய நீங்கள்?
[mondey order charge how much]
How much (is) the commission?

kīrkk nūru rūpāy-kku mūnu rūpā.
Gāyam கட்டுல்கள் நூல் குறைவு தமிழு.
[hundred rupee-Dat. three rupee]
Three percent. [Three rupees for hundred rupees.]

kōpāl appāṭiyāl ināṅka mūŋgūtṭi16 ompatu
Gāyam ஐப்பட்டை! இரண்டுநூறு ஒன்றாடு தமிழு.
[really here you are three hundred nine rupee.]

Rupee]
Really! Here (are) three hundred and nine rupees.

16. mūŋgūtṭi < [mun-ŋūtṭi]. ņūtti is a stem alternant of ņūtu ‘hundred’. and it comes before other numerals (I-100) to form higher numerals.
kilärk intänka, racitu.
[here you are receipt]
Here (is) the receipt.

köpäl nangī.

Thanks.

pakuti munru Part Three

Part Three

rāmāt tanti koṭukkaṇuṇīka

[telegram to give have - Hon.]
(I) have to send a telegram.

17. koṭu 'give' here expresses 'send' meaning. Only in this context it express this meaning. koṭukkaṇum-ṇka.
kīrak pāram nirappiṭṭiṅkaḷ-ā

[from have filled up - Int.]
Have (you) filled up the form.

rāmaṇ āmām. intāṅka.

Yes. Here it is.

kīrak āṟtiṅari-y-ā 10 arjeṅṭā 30?

[ordinary-S-Int. urgent-Int.]
Is it ordinary or urgent?

rāmaṇ āṟtiṅari-tāṇ.

[ordinary-Emph.]
Ordinary only.

18. nirappiṭṭiṅkaḷā < [nirappi (V.P. of nirappu ‘fill up’) -iṭ (Def. Aux.) -i (Pa.) -iṅkaḷ - (PT) -ā (Int.)].

19. arṭṭarajarāmā < [arṭṭarajarāma - āb]

20. ārjaṅa < [ārjaṅa - āb]
kiṭārk ēlu rūpā ākutu.\textsuperscript{31}

[seven rupee becomes-it]

It is seven rupees. [It becomes seven rupees].

rāman cari. intānaka paṇam.

[O.K. here you are money]

O.K. Here is the money.

vatakai viṭu

Rented House

mōkon car! viṭakay-kku viṭu irukkut-ā car?

[Sir rent Dat. house is present it- Sir]

Sir! Is there any house for rent?

21. ākutu \textless{} [āku (V.St. 'become') - ṣ (Pr) -utu (PT)]

The final \textit{u} of āku is dropped.

ākupā < [ākupā-āku-ākupā]. āku is a stem alternant of āku and it comes before present (-āpu), past (-āku) and the future (-ākupā) tense suffixes.
Vittukkarar ē, irukkē<sup>92</sup>! vānka.

(House owner) [Oh is present Emph. come-Hon.]

Yes there is. Please come.

Mōkaṉ  vittē-p<sup>93</sup>  pakkalam-a<sup>94</sup>?

[house Acc. can see-Int.]

Can (I) see the house?

Vittukkarar  tārālamā<sup>95</sup>!

By all means.

---

22. *irukkē* < [iru (V.St.) -kk (Pr.)  ē (Neu. P T) -ē (Emph.)].

23. *vittē* < [vittu (N) -e (Acc.)].

24. *pakkalamā* < [pākka (Inf. of pār 'see')-lām (Mod-Aux.) -ā Int.].

25. It is an idiomatic expression meaning 'by all means'. It is expressed to give acceptance to the matter asked for without any reservation.
mōkan vātake evvalavu?
[mñakkāri mūla kē ātāmālay? [rent how much]
How much (is) the rent?

viṭṭukkārar mūnānum rūpā.
[erēndhēra mūnapūray.
Three hundred rupees.

mōkan aṭvānum evvalavu?
[mñakkāri pūnapūlayātāmāray?
[advance how much]
How much (is) the deposit?

viṭṭukkārar tolāyiram<26> rūpā.
[erēndhēra talaupūlayārāy.
Nine hundred rupees.

---

26. tolāyiram < [tol[l]-ayiram].
[erēndhēra talaupūray < [erēndhēra - āyumāray]

toll erēndhēra- is a stem alternant of ompatu ārumāray ‘nine,’
and it comes before āyiram āyumāray which is a stem altern-
nant of nūru ārumāray ‘hundred’. āyiram āyumāray is used as an
alternant form of nūru ārumāray only after toll erēndhēra and
in other situations āyiram āyumāray means ‘thousand’.
mōkaŋ enakku vițu pițiccirukku²⁷. intāŋka

[to me house have like here you are advance.

I like the house. Here is the deposit.

27. pițiccirukku < [pițic (V.P. of piț ‘like’-iru (Perf. Aux.)-kk (Pr.) -m (Enun.))]

piți en. ‘like’ is a defective verb and it has dative subject.
Ilankovan goes to the Railway station with his daughter Mathavī to receive his uncle Mr. Nayagam who is coming from Madurai by Pandiyan Express train. They enter the platform after getting the platform tickets. The train arrives and Mr. Nayagam gets down. They engage a porter to carry the luggage to the auto-stand and from there they come home in an autorickshaw.

Ilankovan innēkki en māmā¹ ūr-īleiyiruntu²
[Today my uncle village-Abl.]

1. māmā வாமா is a kinship term referring to one’s father-in-law, maternal uncle or father’s sister’s husband. (The feminine form is mānī வாணி).

2. ūr வூய் ‘village’. In addition to the genral sense ‘village’, ūr வூய் also refers one’s native place or home town.

- ilēiyiruntu - இலூயியிருந்து ‘from’ is the ablative (Abl.) case suffix. This suffix comes with the neuter nouns only.
va-r-ānka³.

come-Pr. -he (Hon.)

Today my uncle is coming from (his) home town.

avaṅka ūru mature.

[his (Hon.) village Mathurai]

His native place (is) Mathurai.

avaṅka⁴ pēru nāyakam.

[his (Hon.) name Nayagam]

His name (is) Nayagam.

---

3. The Hon. Sg. PT -ānka, -āṇṭē is used here to give respect to māma.

Either-ānka āṇṭē or āru āṇṭē can be used as the Hon. Sg. PT when the subject is not a pronoun but names of persons, kinship terms etc. But when the subject is a pronoun avaru āṇṭē or ivaru āṇṭē, the PT must be -āru āṇṭē and when it is avaṅka āṇṭē or ivaṅka āṇṭē, the PT must be -ānka -āṇṭē.

4. Here, instead of avaṅka one can also use avaru. avaṅka āṇṭē, as a third person honorific singular pronoun, is more commonly used to refer a female person whereas avaru āṇṭē is commonly used to refer a male person. avaru āṇṭē is also used to refer a female person who is in very high status.
avañka  mota motalle⁵  cennay-kkū
[he (Hon.) for the first time Chennay-Dat. come-Pr.- he (Hon.)]

He is coming to Chennay for the first time.

eñka-kūta⁶ oru mācam tañka-p pōr-añka⁷
[us - Soc. one month to stay-S go-Pr.-he(Hon.)]

He is going to stay with us for a month.

māmā maturay-iliruntu⁸ rayii-ile varākā.
[uncle Mathurai-Abl. train-Loc. comes he (Hon.)]

Uncle comes by train from Mathurai.

5. *mota motalle ṣhār ṣhērā* is an idiomatic expression meaning ‘for the first time’

6. *sthākāloḥ < [sthākār - ašōr]. -ašōr* is a sociative case suffix. It is a free variant of -ašō (c.f. 1.16).

7. añka, as a third person honorific singular PT is more commonly used to refer a female person whereas -aru is used to refer a male person. -āru ṣhār is also used to refer a female person who is in very high status.

8. *iliruntu* is a free variant of *ilēyiruntu* (c.f. 5.2)
The train (is) the Pandiyan express.

atu\textsuperscript{10} maturayiliruntu rāttiri eṭṭu

[it Madurai Abl. night eight

manī-kkū\textsuperscript{11}-p porappatutu\textsuperscript{12}.

time-Dat.-S. starts it]

It leaves Mathrai night 8\textdegree clock.

\textsuperscript{9} pāntiyan ekspiras ataires\textsuperscript{3}-tān. is the name of a train.

\textsuperscript{10} atu āṭṭi 'it' is the third person remote neuter singular pronoun (that-it). The proximate form is ītu āṭṭi 'it' (this-it).

\textsuperscript{11} The dative comes with the hour expression manī āṭṭi 'time' to give the sense 'at'.

\textsuperscript{12} porappaiutu < [porappaiu (V.St) - āṭṭi (Pr.) - ītu (PT)]

pūṟappaiūten < [pūṟappaiu - āṭṭi - āṭṭi]
cēnnaykku kāley-ile ēṭu manikku
[Chennay-Dat. morning-Lcc. seven time-Dat.
vantu cēru-tu\textsuperscript{13}

having came join-it]

(It) arrives at Madras at 7\textdegree{} clock in the morning.

māmā-v-e alaycukuṭṭu vara,\textsuperscript{14}

[uncle-S.-Acc. having been invited to come]

\textsuperscript{13} vantucēru, anāṭi ‘arrive’ is formed of the V.P. of the verb ēṭu vā ‘come’ and another verb cēru ēṭi ‘join’ and literally it means ‘come and join’ having come join.’ cēruu < [cēru (V. St.) -u (F..) - uu (Neu. Sg. PT)] ēṭiāṭi < [ēṭi-āṭi - āṭi]

\textsuperscript{14} alaycukuṭṭu vara ‘to bring’. alaycukuṭṭu > [alayceu (V.P. of alay ‘invite’)-k(S.) kitṭu (Aux.) vara (Inf. of vā ‘come’)]. Its literal meaning is ‘having invited to come’.
elumpur rayilve stesam-ukku-p

Egmore Railway station-Dat.-S

poo-r-en.

go-Pr.-l]

I am going to Egmore Railway station to fetch uncle.

en-kuta en maka(l) matavi-y-um

tavi thirai tavi mekari mel matavi

[my-Soc. my daughter Mathavi-S-also

va-r-a(l)].

come-Pr.-she]

My daughter Mathavi also comes with me.

nak ka15 tavura pass-ile stesamukkup

partikir parti eppadi matamukkum

[we town bus-Loc. station- Dat.-S

porom.

come-Pr.-she.

go-Pr.-we]

We are going to the station by the town bus.

15. elumpur is the vernacular name of the place ‘Egmore’. (c. f. 2.8)

16. nak ka partikir is the first person exclusive plural pronoun and it excludes the hearer. This is the nominative form and its oblique form is enka partikir.
paki ti irantu

Part two

பகுதி ஈரந்து

pilitparattirkuc cellutal

Going to the platform

மாதவி appā! pilātparam tikkeṭṭu\(^{17}\) vānka vēntām-ā-ppā\(^{18}\)?

மாதலை அம்பர! திக்கெடு பேன முக்கானார்?

[father platform(S) ticket to buy not necessary
Int.-father]

Father! Don't (we) have to buy platform ticket?
[Is it not necessary to buy platform ticket?]

ilāṅkōvan kantippā\(^{19}\) vānka-num-mā\(^{20}\) intā kācu!

[ CERTAINLY to buy-have here is money]

17. pilātparam tikkeṭṭu (English borrowing). One can enter the railway station platform only after getting the platform ticket. முறையே means enterance, முறையே பேன means enterance ticket, and here it refers the platform ticket.

18. vēntām Gomārā is the negative of vēnum Gomārā. -ppā < appā.

19. kantippā - காண்டிப்படு (Adv.) is derived from the noun kantippu காண்டிப்பு 'strict'.

20. ma is the truncated form of ammā. ammā can be used as an addressing term to address a young lady or baby out of affection.
niyē 21  vāṇkiṭṭu  va.

yourself having bought  come]

Certainly (we) have to buy! Here is the money!
Go and buy. [Buy yourself and come].

kavanṭar  

kiḷark

enṭa  vēnum-mā?  22

(Counter

[what want-madam]

Madam, what (do you) want?

---

21. niyē < [ni (Pro.) y (S.) - ē (Emph.)].  
22. - mā < [anmā] is also used as an addressing term referring to a lady who is known or unknown.
mātavi reṇṭu pilātpāram tikeṭṭu vēṇūṅka²³.

[know] [the] [platform] [ticket] [need] [Hon.]

Please give me two platform tickets.

[know] [intāṅka]

Here you are.

mātavi evvalavu?

[know] [know]

How much?

[know] oru rūpā.

[know] [money]

One rupee.

mātavi appaṭiṭṭā!

[know] [intāṅka]

Really! Here you are.

---

23. vēṇūṅka < [vēnm (D.V.) -ṅka (Hon. Suf.)]
iḻankōvan enna mātavi! tikkēṭtu vānkiṭṭiyā?

[hey Mathavi ticket certainly bought you]

Hey Mathavi! Have you bought the ticket?

mātavi āmām’ppā!

Yes father.

iḻankōvan cari, vā! ullē pōka-lām.

[O.K. come inside to go - can]

O K. come on! Let (us) go inside.

[We can go inside.]

rayil vantū cerutal The arrival of the train

mātavi appā! rayilu vantāccu.95

[father train has come]

Father! The train has come.

24. vānkiṭṭiyā < [vānki (V.P.) - t (Def. Aux.) - t (Pa) - i
(II Sg. PT.) - y - (S.) - ā (Int.)]

vānkiṭṭiyātum < [vānkiṭṭiyā - te - t - ā - ā]

In S.T. i the alternant form of the singular P. T. e occurs
when followed by a suffix.

25. vantāccu < [vant (V.P. of va ‘come’) - accu (Compl. Aux.)]

 vantāccu < vantā - accu]
Mathavi! Look, grandfather gets down from ‘A’ carriage. (We) shall go there.

Hello Ilankovan! Hello Mathavi! How are you?

[Are (you) well?]

26. taṭṭā ‘grandfather’ is a kinship term. The feminine form for taṭṭā is pāṭṭi ‘grandmother’. Also very aged people are addressed with these terms, though they are not related.

27. va also functions as a greetings - cum - receiving term. It is used with relatives and also with friends who are of the same age group or lower aged when they are met with.
ilaṅkōvan vaṅka māmāl
[come Hon. uncle]
Welcome uncle!
matavi vaṅka tāttā!
maṭṭi vaṅka-mārār kāṭā!
Welcome grandfather!
pōrtīar cār! peṭṭi-y-e-t tūkka-ṭṭum-ā?²⁸
[Sir box-S-Acc.-S to carry shall-Int.]
Sir! Shall (I) carry the box?

²⁸. tūkkaṭṭumā < tūkka (Inf. of tūkku ‘carry’) -ṭṭum (Hortative suffix) – a (Int.)

-ṭṭum lārib is the hortative suffix and it means ‘let’. It comes after the infinitive form of the main verb. It gives ‘shall’ sense with the interrogative suffix. The subject of the hortative form will be in the first person (excluding first person exclusive plural) or in the third person.
nāyakam evvalavu vēnum'pā?  
[how much need]
How much (you) need (to carry the luggage)?

pōrṭīlar aṅcu rūpā koṭuāka.

[five rupee give Hon.]
Please give (me) five rupees.

nāyakam atellām kētayātu30. mūru rupātan

[those not be available three rupee Emph.]

29. vēnum'pā < [vēnum-pā (< appā)]
Gāyakāmappā < [Gāyakām - appā]
appā appā is also used to address a stranger to whom respect is avoided.

30. atellām kētayātu अतेल्लाम केतायतू as an idiomatic expression means 'it is not possible' and in this context it expresses the sense 'I can't give that amount'. ātu - ātti is a negative suffix and it expresses future negative notion. It is directly added to the weak verb stems and with the strong verbs it comes after the link morph which is added to the verb stem. It has neuter subject and it comes at the end of a sentence like the finite verb.

var - ātu > varātu  
will not come.

kōtu - kk - ātu > kōtukkātu  
will not give

pas ippo varātu  
The bus will not come now.
kōtu-pp-ēn carinnā<sup>31</sup> tūkku.

give Fu. I yes if say carry]

I can't give that amount. I will give (you) only three rupees. If (you) agree, carry on.

pōrtṭar cari-āka. kūṭa<sup>32</sup> eḷḷ-anā<sup>33</sup> pōṭṭu-ka<sup>34</sup>

[O.K. Hon. more eight ana having put-S koḷuṅka.

give-Hon.]

O.K. please give (me) eight anas more.

[Please give (it) having put eight anas more.]

---

31. *carinnā* < <[cari - ṃn - (Quot. ṃnu) - a (Cond.))]  

<stāpuṟṭar> < [stā - stāpuṟṭa 'if say']

<stāpuṟṭa> is the shortened from of of stāpuṟṭa stāpuṟṭa puṟṭa is the conditional form of stāpuṟṭa 'say'. The conditional form in Tamil is formed by adding the conditional suffix -ā(li) ṛppu 'if' to the verb stems added with the past tense suffix.

<etu - ti - a > etuttā

<stā - ṛppu - ṛpp > stāṛpputtā | if take

32. *kūṭa* stā. means 'more', 'in addition'

33. *aṇā* <sṭāpuṟṭa> 'a coin valuing 1/16 of a rupee'

<stāpuṟṭa> < [sṭā - sṭāpuṟṭa]

34. *pōṭṭu* sṭāpuṟṭa is the V. P. form of pōṭṭu sṭāpuṟṭa 'put'. Here pōṭṭu gives more emphasis to the addition (kūṭa).
ilaṅkövaṇ tāksi! tāksi!
[here Sir to go want]
Here, Sir! Where do (you) want to go?

Tāksi tirayvar itō cārı enke pōka-num?

Taxi! Taxi!

Here you are.

Sir! ticket please.

intāńka.

Here you are.

intāńka.

Here you are.

Sir!

ticket

(ticket examin ar)

intāńka.

Here you are.

Here you are.

O.K. Carry (it).

O.K. Carry (it).

[O.K. carry]
iļankōvan mayilēppūr pōka-ṇum.

[miyapōr to go-have]
(We) have to go (to) Mylapore.

tiṟayvar ettanē pēru⁵³ cār?

kāṟṟēnta kāṟṟēṟṟēnta cār sāṟṟē?

[hōw many person Sir]
Sir, how many people?

iļankōvan nāṅka mūnu pēru-tāṅ.

[we three person-Emph.]
There are only three person.

[We are three persons only.]

tiṟayvar lakkēju rompa iru-kkā cār?

kāṟṟērtta kāṟṟē pāḷamūṟṟēṛṟē pāḷamūṟṟē sāṟṟē?

[luggage a lot available Pr.-Int. Sir]
Sir, is there too much of luggage?

iļankōvan itō, iv瓦āvu-tāṅ.

[here this much-Emph.]
Only this much.

35. pēru cār ‘person’ doesn’t take plural suffix. pēru cannot be used as freely as English ‘person’. In English one can say ‘who is that person’. But, here in the place of ‘person’ we can’t put pēru. Here aḷu ‘male person’ pōṇnu ‘female person’ has to be placed in the place of ‘person’. So it will be anta aḷu yāṟu? pēru can come after the quantifiers, numerals etc.
vittai ataital

Reaching the house

Sir, which street?

Sir, is it on the left or on the right?

---

36. If a word begins with a plosive after the demonstrative inta இந்தம் 'this', anta அந்தம் 'that' and interrogative ena என் 'which' that plosive is doubled.

37. c. f. 4. 9

38. etappkam < [eta - p (S) - pakkam]

39. valappkam < [vala - p (S) - pakkam]

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Therefore, the text in the image translates to: Reaching the house, Sir, which street? Sir, is it on the left or on the right? And provides notes 36, 37, 38, and 39 explaining the usage of the demonstrative and interrogative pronouns.
ilaṅkövān valatu pakkam.

[right side]
On the right.

ṭirayvar enta vītu, cār?

[which house Sir]
Sir, which house?

ilaṅkövān atō, anta āṟāṁ nampar vītu.

[there that sixth number house]
Number six. [That sixth number house.]

ṭirayvar carīṅka.

O.K. please.

ilaṅkövān tiraṛar! mīṭtar evvalu vāccu?

[driver meter how much became it]
Driver! What does the meter show?
[How much is the meter?]

40. āṟāṁ < [āṟa( < āru) - ām (Ord. - Suf.)]
ēṟuḷē < [ēṟu ( < ēṟu) - ēṟu]
Lesson—5

திரவர pattu rūpā ḍucc cār.

ஏர்பாள் bākē mpurī avēdu sārī.
[t en rupee became it Sir]

Sir, it is ten rupees.

இலந்கோவா intā'ppā paṇam.

[here you are money]

Here (is) the money.

pakuti mūnru

பகுடி மூண்டி

pōrttar

பார்த்தார்

Porter

ramēś pōrttar! pōrttar!

ரேமேச் pūrālāt! pūrālāt!

Porter! Porter!

pōrttar itō, cār!

பார்த்தார் இடே, கார்!

Here, Sir!

ramēś intā iteyellām tūkku.

ரேமேச் இடே, இடேயேல்லாம் டூக்கு.

[here these carry]
evvalavu vënum?
how much need]
Here, (you) carry these things. How much
(do you) want?
pörïtar ē'u rūpā koṭuṅka cār.
[kseven rupee give Hon. Sir]
Sir please give (me) seven rupees.
ramēš āru rūpāṭāṅ taruvēṅ.41
[six rupee Emph. give-Fu.-I
carinnā tūkku.
agree if carry].

41. ta ga 'give' is an irregular verb like vā aṛt 'come'. It has
different alternating forms such as tār aṛt, ta aṛt and iaru aṛt.
tā aṛt comes in the imperative singular.
tār aṛt comes before the imperative plural/Hon. Sg.
tār - unka(l) > tāruṅka(l). aṛt - māṭēṅ > māruṅkāṅir
'give - you'
ta aṛt occurs before the past tense suffix.
ta - nt - en > tantēṅ aṛt - ḍēr - ṣrēṅ > ḍērēṅkēṅ gave - I'
and iaru aṛt occurs elsewhere.
 iaru - kir - en > tarukirēṅ. aṛ - ḍēr - ṣrēṅ > ḍērēṅkēṅir
'give - I'
 iaru - v - en > taruvēṅ. aṛ - u - ṣrēṅ > ṣrēṅkēṅir
'will give - I'
tār (< iaru) - āte > iarāte. aṛ (< aṛt) - ḍērēṅ - > ḍērēṅ
'don't give.'
I will give you six rupees only. If (you) agree carry on.

pōrīlar carin'ka.

O.K. please.

tāksi

Taxi

vēlu tāksi! tāksi!

Telugu L. తదిత్తి! L. తదిత్తి!

Taxi! Taxi!

ṭirayvar itō, cār! eñke

Kārâvār, śr̥t! śr̥mē

[here, Sir where

pōkañum?

Kārâvārānī th?

to go want]

Here, Sir! Where do (you) want to go?

vēlu aṟṟā celey-kku.

Telugu Aṟṟā அர்க்கு celey-kku.

[Anna statue. Dat.]

To the Anna statue.
திராவர அத்து ருபா கொள்ளுக கார்.

கருடரின் சிதை சூரிய கார்கைகள் கார்.

[five rupees give-Hon. Sir]

Sir, please give (me) five rupees.

வெலு மித்தார கார்ஜு-தன் தருவேன.

சோங்கி பிள்ளி காலசோம் தன்மை குளிம்சோல்.

[meter charge-Emph. give Fu. I]

I will give (you) the meter charge only.

திராவர கார் கார். எள்ளா குதா பொட்டுக்கோள்ளுகா!

கருடரின் பிள்ளி சோல் பொன்ராசன் குளிம்சோசுந்தான்!

[O. K. Sir eight ana more having put give Hon. ஊற்றுந்தா இன்று கொண்டு மூன்றாகும்! get in Hon.]

O. K. Sri. Please give me eight anas more.

Please get in.

 vientai ataital Reaching home

நிகூசா அன்ரங்

திராவர எண்டார் தேர், கார்?

கருடரின் சீரங்கி சூரிய, கார்?

[which street Sir]

Sir, which street?
vācu  perumāḷ  kōyil  teru.

vācu  perumāḷ  kōyil  teru.

Perumal  koil  street.

ṭirayvar  enta-p  pakkam  tirumpa-43num,  cār ?

[which-S side  to turn-have Sir]
Sir, which side (do I) have to turn ?

vācu  etatu  pakkam.

vācu  etatu  pakkam.

[left side]
To the left side.

ṭirayvar  ettaṉāvalu43  viṭu  cār ?

[which order  house  Sir ?]
Which house Sir ?

vācu  atō,  anta  aṅcāvalu44  viṭu.

vācu  atō,  anta  aṅcāvalu44  viṭu.

[there that  fifth house]
The fifth house.

42. tirumpa  ṛṇa Inf. of tirumpu  ṛṇa  ‘turn’.

43. āvatu is an ordinal suffix and with the interrogative ettan (< etton ‘how many’) it expresses the meaning ‘which order’.

44. aṅcāvalu < [aṅc - (< aṅcu ‘five’) āvatu]
Lesson Six

Doctor

Mani is not well and hence his father Ilango van takes him to Ram Clinic. After consulting the Doctor he buys the prescribed medicine from a Medical Store (Pharmacy).

Part One

Today Mani (is) not well.
[Today Mani has no health.]

His body is hot.

1. cutu < [cutu-thetic] The present tense suffix is unmarked in ST 8 and it is present in the literary form. (8-thetic-8u)
kāccal  pōle²  ārukkū.

καρμής  γυμά  ἀράκνη.

[fever  seems  present Pr. (it)]

He seems to have fever.  [It seems to be fever.]

termāmīlār  vaccu-p  pā-tt-en³ -

τερματιμελή  νακκο  πα-ττ-έν  -

[thermometer  having  kept-S  look-Pa. -  I]

I have taken his temperature.

[I checked with thermometer]

2. Here pōle  γυμά expresses the meaning 'seems'. It also expresses the comparative meaning 'like' 'similar' in the comparative sentences. When a sentence is in the comparative, the noun with which compared should be in the accusative and pōle  γυμά follows that noun.

(avan enmaip pōle irukkirān  ἀβαν ἐνμαῖπ πόλε ἠρυκκίραν  'He looks like me').

3. Here vaccu pāru  ανακκο παρά  the V. P. of the verb vay  καλ 'keep' and the verb pāru  παρά 'look' expresses the sense 'check'.

ανακκο < [ανακ-κο - ἀ (Enun.)]

In ST the past tense suffix -tt - is also changed into -cc - when it follows y ending verbs. (c.f. 3.17) and then the said y is sometimes dropped.

vay - tt > vay - cc > vaccu.
न ddlu 克思 ri irukkutu.

[hundred degree present Pr. it]

It is (a) hundred degrees.

tape vali-y-un irukkutu-నామ mani
collu-నామ.

[head pain-S-also present Pr. it-Quot. Mani

say-Pr.-he]

Mani says that he has a headache also.

---

4. In Tamil one’s exact words or thinking or command is quoted with the particle - న, - నామ meaning ‘having said’ ‘saying’. It is also used to express the sense of ‘that’ in English indirect speech.

’Headache is also present’ that Mani says’ is the literal translation of the Tamil sentence.

[‘We are studying Tamil’ that they said]

‘They said that we were studying Tamil.’

See மாணமை is in the present form and என்ன என்று in the past form. In English both must be in the past form. In Tamil there will not be any change in the quoted form whether it is subject or predicate or anything else.
Lesson—6

5. *alayccukkitu* pō அல்லாய்ச்சுக்கிட்டு போ expresses the meaning ‘take’. Here take doesn’t express the sense of ‘take’ in *etu* ᵁ. *etu* ᵁ means taking with carrying sense whereas *alayccukkitu* pō அல்லாய்ச்சுக்கிட்டு போ gives the sense of taking some one to a place or to a person.

6. *pōratile* < [pōrau (V.N.) ‘the act of going’ — ille (Neg.)] The final *u* of the verbal noun is dropped when added with a suffix beginning with vowel.
The verbal nouns (V.N.) in Tamil express the action and are derived form the verbs and they have the character of other nouns. They are derived by adding -atu, அடு to the verb stems which are added with the tense or negative.

\[ \text{pō (V.St.) -} r \ (\text{Pr.}) - \text{atu} > \text{pōratu} \ '\text{going}'. \] The literal meaning is 'the act of going'.

\[ \text{முன்னு} < \text{[முன்னு} - (\text{Fu.}) - அடு] \]

In ST the V.N. is in the present form whereas in LT it is in the future form. It is to be noted here that the ST uses the present V.N. form for the future V.N. form.

7. \text{teriyale} < \text{[teriya (Inf. of teri 'know') - le (Neg < ille)]}

The non-future negative is expressed by adding the negative \text{ille} இல்லே to the infinitive form of the concerned verb.
(It is) not known that when will the Doctor come to the hospital.

['When will the Doctor come to the hospital' that not known.]

pōnpan̄-k³

[have made a phone call-S
kēkk-um³.

to ask-necessary]

(1) have to phone and ask.

8. pōnpan̄i is the V.P. form of pōnpan̄u 'make a phone call.'
pōn 'phone' pan̄u 'make'. Here pan̄u functions as a verbalizer, i.e. it is used to form a verb by adding it to the noun pōn. In Tamil there are some verbs derived from nouns by adding pan̄u. In the place of pan̄u, cey 'do' can also be used.

9. kēkka kāṣ Inf. of kēlu kāṣ 'ask'.
kēkka < [kē, (< kēlu) - kk (S) - a (Inf. suf.)]
kāṣ - kāṣ - a.

Word final retroflex lateral sīr is changed into retroflex plosive ṣ when it is followed by a plosive and then one of the identical plosive if followed is dropped.

> kāṣ - kāṣ

> kāṣ
ито, пoнpамmap порен.

தொடர், ஒருவளைவை ஓடுப் பொருளாதார வருகையாள்.

[here to make a go Pr. 1] phone call

Here, I am going to call him.

pakuti irantu Part two

பகுதி இரண்டாம்

takta ukkup pon ceytal Booking the phone

புரியுமெடூக்காக கிராமாந்தகியில் call for the Doctar வேண்டாம் கேட்டுச் சொல்லிவிட்டு

ilaṅkövan hallō, 846065 таи-е?

இலங்கோவன் ஹல்லோ, 846065 சோசா?

[hello 846065 only int.] Hnlio, is that 846065?

நாட்டையர் அம்மான்.

மண்டறையர் சம்தறாக.

Yes please.

ilaṅkövan лaktar Рим клиник-

இலங்கோவன் лaக்டார் Рим клиник-

[Doctor Ram clinic]

tаи-е?

சோசா?

Emph.-Int.]

Is it Dr. Ram Clinic?
_attempts   அம்மா.  enna  vēṇūnka10?

[yes Hon.  what  want Hon.]

Yes (Sir), what (do you) want?

illankovar   தாங்கரு   ettaugu   mani-kku

[Doctor  how many  time-Dat.

varu-v-āru?

சோதந்தர்?

come - Fu.-he (Hon.)

When will the Doctor come?

_attempts   avaru   cariyā12  ettu  mani-kku

[he (Hon.)  exactly  eight  time-Dat.

varuvāru-ńka.

come Fu.  he-Hon.

He will come at exactly 8th clock.

10. vēṇūnka  < [vēnum-ńka]

11. ettauggu  manikku  எட்டு மாண் கு  'when' 'at what time'.
The primary meaning of ettaugu  எட்டுகு கு is 'how many'.
But with the time expression mani and the dative (kku)
it expresses the sense 'when / at what time'. 

Note that time is in the dative (kku-தூ) in Tamil whereas it is
in the locative (at) in English.

12. cariyā  கியா (Adv.) is derived by adding the adverbializer

 adhere to  cari  கியா 'correct'.

cari - y (S)-தூ  கி - மாange. > கியா.
ilaṅkōvāṉ  ettane  manī  varaykkum  ṭaktarū
[how many time  upto  Doctor
iru-pp-āru?
be present - Fu. - he (Hon.)
How long will the Doctor be there?
alṭaṇṭar  pattu  manī  vareyykkum  iruppāru-ṅka.
[ten  time  upto  be present Fu.Hon.]
He will be here upto 10th clock.
ilaṅkōvāṉ  caa!  rompa  naṟti.
[O.K.  a lot  thanks]
O.K. Thank you very much.

13. The literal meaning of cantittal is ‘meeting’ and here it expresses the sense of ‘consulting’.
ilankovan vanakkam takkar.

Good Morning Doctor.

takkar enna ceyyutu?  

[what do (Pr.) it]

What is wrong with you? [what does it do ?]

ilankovan en payyan-ukku-c cokam-ille.

[my boy - Dat. - S health-no]

My son is not well.

takkar appatiya? enna ceyyutu?

[ I see what do (Pr.) it]

I see, what is wrong with him?

---

14 ceyyutu < [cey - y (S) -θ (Pr.) - unu (Neu. Sg. - PT.)]

15 appatiya aubam-aub, the idiomatic expression also means I' see'.

(c.f. 1.40)
iãkõvan kãyccal aтиkkutu-ka. talevali-y-um
[fever blow-Pr.-it Hon. head-ache-S also]
irukkutuu-nnu collu-r-a.nn.
[be present Pr. it-tell.-Pr.-he]
He has (a) fever. He says that he has head-ache also.

[He says that head-ache is also present.]
tampi !t ippati va.ntu, stül-ile
[Thampi here having stool-Loc. come]

---

16 aти ‘beat’ ‘blow’. kãitu aтиkkutu ‘The wind blows’. In kãccal aтиkkutu, it expresses the sense that, ‘one is having fever.’

17 tampi தம்பி which is primarily meant to address younger brother is also used to address young boys with politeness or affection.

18 ippati இடம்படி (c.f. 3.28)
ukkāru.  ettane
sit down  how many
nālā Homeland, kācgal irukkutu?
for days  fever  be present Pr. it]
Thampi! come here and sit down on the stool.
How many days have you had a temperature?
[For how many days the temperature is there?]

manip  innakki-t-tān  ākār.

[Today-Emph. Doctor]
Today only, Doctor.

tāktar  tampi!  ētāvātu  cāppiṭ-ṭ-iyā*t?

[Thampi something  eat-Pa.-you -S-Int.]
Thampi! Did you eat something?

19  nāl - ā. nālādā  ḍēk > mālādā ṭār  ‘for days’
      mātam - ā. mātādā  ḍēk > mātādā ṭār  ‘for months’
      varuṣam - ā. varuṣādā  ḍēk > varuṣādā ṭār  ‘for years’
The ST forms nāl ‘day’ mātam ‘month’ varuṣam ‘year’ do not take the plural suffix.

20  āppiṭum  [āppiṭum (V.St.  āppiṭum ‘eat’) - ḍ āppiṭu  (Pa.  śē) - āppiṭum (PT) - ḍ (Int.)]
māṭi    inēkkki  ommum    cūppita

māṭinī   ஒற் கையோ ஆணினகம் அப்பர்.
[today even one to eat
muliyale31  கள்ள ப்ப்போ கொடுத்தாலாத கைலா.
possible-not Doctor
vāyi  kaca-kk-utu. vānti
அமரை  அரசற்றை. அப்போ
mouth bitter-Pr.-it vomiting
varutu.
மாறிக்கொள்வ.
come (Pr.) it]

Today (l) couldn't eat anything. My mouth is bitter. I have vomiting also.

ṭāktar  kāccal  nūtti ommum  irukkutu.

மோனி போய் தாவரவங்கி மீற்பறிகிற.
[fever hundred and one be present Pr. it]
The temperature is (one) hundred and one (degrees).

21 muliyale பூம் போய் போய் expresses the non-future negation of
muliyum பூம் போய் ‘possible’. The future negative is muliyānu
பூம் போய் ‘not possible’. There is no marker to denote the
tense in the negatives.

முண்பருத்திலே போய் [பூம் - போய் (S) போய் போய்.]

< [pūm- (S) pūm.]
Italian: appatiya?
Tamil: àndakóvan

[Tamil-En Translation: fever]

Tamil: ñakkir?

[Doctor]

Tamil: ñakkir?

[Doctor: What fever]

Tamil: enna káccalà?

[Doctor: Really? Doctor, what type of fever is it?]

Tamil: onnum payappata vēntām.

[Italian-En: even one need not]

Tamil: pāṭumṟum ērāṟumādu

[Italian-En: to fear now]

Tamil: cārirāja káccal-tem. ippō

[Italian-En: ordinary fever Emph. now]

Tamil: oru uci pōṭurēn. māttire-um

[Italian-En: one injection put Pr. I]

Tamil: eluti-t taren onnum ēn. māttire ippō

[Italian-En: having give Pr.—I]

Tamil: having give Pr.—I tablet now written-S

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22. káccalā (Adv.) < [kaccal (N) - à (Advr.)] kāccal-ēnt - ēnt

23. onnum c. f. 1.54
There is nothing to worry about. It is only an ordinary fever. Now I give him an injection. [Now I will put an injection.] I am also prescribing tablets. Take one tablet now, one at noon and one at night. Please bring him again tomorrow.

O.K. Doctor. What food can we give (him)?

24. elutii va sturjham 'write and give', here means 'prescribe'.
esturi is the V. P. of eluvi sturja 'write'.
The final of u va of u va ending verbs is deleted when added with the past tense suffix-in-RA.

25. kultikkittu va adhuvumalar va 'bring'
alayecukkittu va adhuvumalar va 'bring'
The literal meaning of the first one is 'collect and come' and the second one is 'invite and come'.
26. *koreyum* கோறும் is the relative participle (R.P.) form of the verb *kore* கோறு 'reduce, decrease'.

In Tamil there is no relative pronoun. But it has relative participle which functions like the relative pronoun. The relative participle is formed by adding the tense suffix (past and present) and the relative participle suffix - *a* அ. In the case of future relative participle the future tense suffix alone is added and here the relative participle suffix is அ i.e., it is unmarked.

*pati - tt - a > patitta* பதி - கத் - அ > பத்தட்ட 'which / who studied'  
*pati - kki - a > patikkira* பதி - க்கிர - அ > பாத்திரட்ட 'which / who study'  
*pati - kku > patikkum* பாதி - க்கு > பாத்திரம் 'which / who will study'.

The relative participle form precedes the noun to which it comes in relative character.

*itu nān patitta pātam* இது நான் பத்தட்ட் பாதம்  
[this I which studied lesson]  
This is the lesson which I studied.

The negative relative participle is formed by adding the negative R.P. - suffix *āta* அதை to the verb stem. The strong verbs take the link morph - *kk* - க்க் before adding the negative suffix.

*pati - kk - āta > patikkāta* பதி - க்க் - அதை > பாத்திரக்கட்ட 'which / who not study';

*var - āta > varaṭa* வார் - அதை > வாரட்ட 'which / who not come'

*itu nān paṭikkāta pātam* 'This is the book which I didn’t study.'
vare, itli, cōru, oṇṇum
till, idli, rice, one even
goṭukka, veṇṭām. verum

to give, need not, empty
hārliks, āraṇcu jūsu, kaicī matṭum
horlicks, orange juice, gruel, only

27. vare வரை comes with the future R.P. form to denote the time limit of the action or state expressed by the verb which is in the R.P. form.
koreyum vare ‘till it reduces or decreases’
pokum vare ‘till it goes’

28. itli இட்டி - an eatable made of rice and black gram flour. It is cooked in steam.

29. cōru சோறு - boiled rice. The raw rice (arici - அரிசி) is boiled to make cōru.

30. verum வேரும் expresses the meaning ‘empty’. verum horlicks - means, only the horlicks and nothing else. verum petti ‘empty box’

31. kaicī காசி ‘gruel’ is a mixture of boiled rice and water. The raw rice (arici) is boiled with water to make the gruel.

32. matṭum மைடின் means ‘only and nothing else’. matṭum excludes the said from the rest. ni matṭum vā. avan vara veṇṭām. ‘you alone (only) come. He need not come’.
koṭutā-p pōtum. tampi! nalla\textsuperscript{33} ōyvu

if give enough thampi nicely rest
eṭukka-ṇum! cari-yā?

to take must O.K.-S-Int.]

Till the temperature (fever) goes down don’t
give (him) any idli, rice etc. It is enough to
give (him) horlicks, orange juice and gruel. Thampi! (You) must take a good rest. O.K?

maṇi cari ṯāktar.

O.K. Doctor.

ṟaṅkōvaṇ pis evvaļavu-ṅka?

[(consultation) fees how much-Hon.]

How much (are) the fees?

ṭāktar pattu rūpā.

Ten rupees.

33. nalla \textsuperscript{33} (Adv.); nalla (Adj) good; nallatu
good (N).
ilaṅkōvan. intānka.

Here you are.

maruntuk kaṭai

Medical Store

kaṭaykkārara ena vēnum cār?
[what want Sir]
Sir, What (do you) want?
ilaṅkōvan inta māṭṭire iru- kk-a ?
[this tablet available - Pr. (P.T.) (Int.)]
Do (you) have this tablet?
kaṭaykkārar irukkutuṅka. ettane māṭṭire vēnum?
[available how many tablet need]
Pr. it Hon.
(Yes,) it is available, How many tablets do (you) need?
ilaṅkōvan münu māṭṭum pōtum2i.
[three only enough]
Three (tablets) are enough.

34. Instead of münu māṭṭum pōtum ekāṭe nē. nilē. nilē. nē. nē. nilē. nilē. 'Three are enough’. Here, māṭṭum nilē is used to give more emphasis to the restriction of the number of tablets.
kaṭaykkārār carīṅka. intāṅka.

O.K. Here you are.

īlāṅkovan evvaḷavu?

How much?

kaṭaykkārār mūṇu rūpay-ṅka.

{three rupees-Hon.}

three rupees.

īlāṅkovan appaḷi! intāṅka.

Ṇai! I see! Here you are.

pakuti mūnru

Part Three

pon pēcutal Calling through phone

kantan hallō, 656061 tān-ē?

[hallō, 656061 only Int.]

Hello. Is that 656061?
marupuram illi-ńka. itu 655051.

(Other side) [no-Hon. this 655051]

No. This (is) 655051.

kantāṇ cāri. tavaṟṟaṇa\textsuperscript{35} nampār... hallō,

\textit{\textsuperscript{35}tavaṟṟaṇa தவர்ச்சா (Adj.) is derived from the noun tavaṟṟu \tnambū ‘wrong’ by suffixing the adjectivalizer āna அனா.}

In Tamil there are some adjectives derived by adding the suffix - āna அனா to the noun. The meaning of these derived adjectives will be similar to the noun.

alaku அலகு (N) ‘beautiful’, alakāṇa அலகணா (N) ‘beautiful’
nilam நிலம் (N) ‘long’, nilamāṇa நிலமணா (N) ‘long’ etc.

[Sorry wrong number hello 656061-ல்?

656061-அல்ல?

656061-Int.]

Sorry. Wrong number. Hello...is that 656061?

marupuram āmānka! yār vēnum?

[yes Hon. who want] Yes Please! Whom (do you) want?

kantāṇ pālu cār vēnum.

[Balu Sir need] Mr. Balu, please. [Need Mr. Balu]
marupuram koñcam iru-ṅka\textsuperscript{36}. kūppitu-r-ēn.

[betw. be present Hon. call-Pr. - I]

Please wait a little. I shall call him.

tāktaritam pecutal Speaking to the Doctor

mānuñcamaiṟ mānuñcamaiṟ

ṭāktar enu ceyyutu?

[what do Pr. it]

What is wrong with you?

[What does it do?]

pālu vayittu valiṅka.

[stomach pain-Hon.]

(I have) stomach pain.

ṭāktar ettane nālū irukkutu?

[how many for days be present Pr. it]

How long have you had it?

[For how many days it is there?]

\textsuperscript{36} koñcam iruṅka koñcam iruṅka is an idiomatic expression meaning 'Please wait a little'.
pālu  renṭu  nālā  irukkutu,  cār.

[two  for day  be present Pr. it  Sir]

Sir, I have had it for two days.

[It is there for two days.]

tākḷar  cari,  inta  māṭṭir-y-e-c

[O.K.,  this  tablet-S-Acc. S

cūppiṭu-ṅka  oru

caṟuṟiṭiṅkaḷ.  ṛṇi

eat - Hon.  one

nāley-kku  munṭu!  caṟiya-p

[barākaṭ e!  sēṟṟa ḫ!  sēṟṟa ḫ]

day - Dat.  three  correctly-S

caṟiṭum.37

∅ūr  tāṭiṭh.

will  go definitely]

O.K. Take this ablets. Three per day. It will be alright.

37 caṟiṭum  pōyitum  sēṟṟa ḫ  sēṟṟa ḫ is an idiomatic expression meaning 'it will be alright'. pōyitum < [pōy (V.P. of pō 'go') - ḫ (Defi. Aux.) - um (Fu.)]

[caṟuṟiṭiṅkaḷ < [caṟuṟiṭi - ḫ - ḫ]
pālu  cariṅka  ĉappatu? 38

vāgū  ṣtīmu!  śartām?

[O.K.  food]

O.K. what about diet?

ṭākṣer  verum  tayircātam 39  imaṭṭum

loṭaḷkam  dēgum  gaṅgaṭaḷ  māṭghān

[empty  curd]rice only
cāppitu-ṅka.

śartāṛ-ṅkāṁ.

eat - Hon.]

Please take curd rice only.

pālu  cari  cār.

vāgū  ṣtī  śṭā.

O.K.  Sir.

---

38 Here there is no interrogative form. But by the stress, the interrogation is expressed. [Listen to the cassette carefully.]

39. tayircām  gaṅgaṭaḷ cāṁ 'curd rice' is made out of boiled rice (cātam ṣṭāḷ) and curd (tayir gaṅgaṭā.)
maruntuk kātaī

Medical Store

kaṭaykkārār enna veṇum’ma?

[what need madam]

Madam, what do (you) want?

kōtay inta maruntu irukukkā?

[this medicine available Pr. (it) Int.]

Is this medicine available?

kaṭaykkārār iruṅka. pātu-c collurēn.

[wait Hon. having looked-S tell Pr. I]

Please wait. I will look and tell you.

kōtay cari.

O.K.

kaṭaykkārār irukku’mma. ettage veṇum?

[available madam how many need]

Yes madam. How many (tablets do you) want?

kōtay aṅcu kōtuṅka.

[five give Hon.]

Please give (me) five.
Gopal likes to see the film Pacific. He conveys his eagerness to his father. His father agrees to it. Gopal reserves the tickets and then the whole family is going to see it at Devi Theatre.

Many days have passed having seen cinema.

---

1. nālāccu < [nāl 'day' -āccu]. Here as an idiomatic expression it means 'days have passed'. āccu ஆசு with nēram நேரம் 'time' expresses the meaning 'it is time', 'time is over'.

tēvi tiyēṭṭar-ile oru putu-p paṭam

[C nightlife theater Loc one new S picture

vantirukку.

has come (it)]

A new picture is screened at Devi theatre.

[A new picture has come at Devi theatre.]

rompa nallāyirukku-3 ṇṇu ellārum

[v very nicely present Pr. all persons

(it)-Quot.

collu.-tānka.

tell-Pr. they.]

All are telling that it is very good.

[....it is nicely present].

kūṭṭam rompa irukkutām.⁴

[be present a lot Pr. it Report.]

2. The primary meaning of paṭam is ‘picture’. It also means ‘film’

vantirukku < [vant (V.P. of vā ‘come’) - iru (Perf. Aux.) -

kk (Pr.) - u (Enun.)]

3. nallāyirukku < [nallāy (Adv.) - irukku (F. V.)]. Because of

the spoken speed there is no pause in between them.

4. irukkutām < [irukkutu (F. V.) - ām (Reportive)].

-ām āb is the reportive suffix and it expresses the

meaning ‘it is said/reported/told’. It is added after the
sentence which is reported.
It is told that the crowd is dense.  
[It is told that there is a lot of crowd.]

eṇ-akkū anta-p paṭattukku-p

[me-Dat. that-S picture Dat.-S
pōka-ṇum - iṇṇu acayāy-irukku.

to go-want-Quot. eagerly-present Pr. (it)].

I have the eagerness to see that film.
[‘I have to go to that film’ (I have the engerness].

appā-kiṭṭa kekka-p pōṛēn.5

[father-Loc. to ask-S go Pr. I]

I am going to ask father.

appā -v.ukkū. pālaya pāṭhika-tiṃ piṭi-kkum6

[father-S-Dat.-S old pictures-Emph. like-Fu.]

Father likes old film.

---

5. The verb pō gaṇ ‘go’ also functions as an auxiliary verb to express the initiation of the action expressed by the preceding verb. The preceding verb will always be in the infinitive form.

6. piṭi ṭi平凡. ‘like’ is a defective verb and hence the subject of the sentence is in the dative.
Hand Book—Tamil-an auto Instructional course

appā kāleju-kku-p porappattukkiltu

[Father College Dat.S is starting irukkānka.]

இறுக்கைங்கரி.

He (Hon.)

Father is starting to the College.

ippa kēṭṭā, cari-ṇṇu collituvānka.

இப்பா கேட்டா சற்பு கல்துவங்கா.

[now ask if yes-Quot. tell-Fu.-he (Hon.)]

If (I) ask now he will definitely say, "Yes".

itu-tāṅ cariyāça camayam.

இதுதாங் சாரியாசா கமாயம்

[this-Emph. right time].

This is the right time.

7. porappattukikkil tu irukkānka < porappatu (V.P. of porappatu 'start') - k(S) - kittu iru (Prog. Aux.) - kk(Pr.)-ānka (PT.).

Porappatu (V.P. of porappatu) - போறப்படு (Pr.)-கிற்-ஞன்று (PT.).

Kittu iru / Kittiru செற்று (Pr.) - கிற்-ஞன்று is an auxiliary verb and it expresses the progressive or continuous sense. It always follows the V.P. form of the concerned main verb and is added with other grammatical elements which the verb iru இரு takes.

8. cariyāça சாரியாசா is the adjectival form of cari செற் 'correct' 'right'.
itū, appā porappattāccu⁸.

[here father has started]
Father has started.

pakuti irantu
Part two

appāvitam kēttal
Asking father

ēmēbi ekāl

kōpāl appā!

pērēmē Aūmā!
Father!

ēnngā kōpāl?

[what Gcpal]
Gopāl, what?

kōpāl cinimā-v-ukku-p pōka-lām-ā-ː pū?

kēramē pērēmē-kēramē gēdē-rañē-ː Aūmā?
[cinema-S-Dai.-S to go-shall-Intr.-fa her]
Father, shall (we) go to movie?

9. porappattāccu < [porappatt (V.P.) - accu (comple. Aux)]
ilankovan enna cinema?

What film?
kopal "paci"10.

Paci.
ilankovan enta-t tiyettar?

Which theatre?
kopal tēvi.

Devi.
ilankovan putu-p11paṭamā?

[new-S-picture- Int.]
is (it a) new film?
kopal āmām'ppā.

Yes, father.

10. paci பசி is the title of a tamil cinema means ‘hungry.’

11. putu-when this adjective is followed by a noun beginning with plosive, then that plosive is doubled.
12. In ST a few verbs are borrowed from English and nativized by adding \(pan\nu\) / cey to them.

*rissarvu* (borrowed from English) \(pan\nu\) (native form).

\(pan\nu\) (N. 'reservation') \(ey\) (V. 'do').

The literal meaning of the LT form is 'do reservation' and here it expresses the sense 'reserve'.
köpāl      cari'ppā.

O.K. father.

tikkettu      riservu      ceytal      R-serving the tickets

திக்கெட்டு   ரிஸர் வு       செய்தல்      Reserving the tickets

tiyețar kilārēk  ena  vēnum  cār?

(Theatre clerk) [what want Sir]

What (do you) want sir?

köpāl      cāyan’kālam motal13  şovukku14  tikkettu

[evening first show-Dat. ticket

irukkā   cār?

available Pr. (it) Int. Sir]

Sir, is there ticket for evening first show?

13. motal 'first' is the ordinal form of the numeral onu 'one'. For the numeral 'one' alone there is an independent ordinal form and in the case of other numerals they are derived by adding the ordinal suffix to the cardinals (c.f. 1.47).

14. şovukku < [sō (N.) - v(S) - ukku (Dat.)]
kilärk  enta¹⁵  ti$kkeṭṭu?  

What ticket?

kōpāḷ  mūṇu  ampatu¹⁶  ti$kkeṭṭu.  

Three fifty ticket.

kilärk  mūṇu  ampatu¹⁷  ille.  aṇcu  rūpā  

[three fifty no five rupee  

ticket Emph. available Pr. (it)]  

(There is) no three fifty ticket. Five rupees tickets alone are available.

15. Here enta ‘which’ questions the cost of the ticket as ettante rūpā ‘how many rupees?’

enta ti$kkeṭṭu gives different meanings.

1. Which ticket? (as per the cost and class viz., I Class, II Class etc.)

2. Which ticket? (as per the type - colour, shape etc.)

16. Here mūṇu ampatu is the cost of the ticket and means ‘three rupees and fifty paise’. One can refer the cost without mentioning the rupee and the paise.

[mūṇu rūpā ampatu kācu ‘three rupees fifty paise’ - from this rūpā and kācu are deleted.]

17. mūṇu ampatu ‘three fifty’. Sometimes due to spoken speed the pausein between mūṇu and ampatu is lost.
kōpāl

appātiyā! aṅcu ṭikketṭu

[Really! five ticket(s)]

koṭuṅka.

give-Hon.]

Really! Give (me) five tickets.

kilārk

enta varice vēṇum?

[which row need?]

Which row (you) need?

kōpāl

kaṭēci varice koṭuṅka. intāṅka

[last row give Hon. here you are]

paṇam.

money]

Please give (me) the last row. Here you are the money.

kilārk

intāṅka. ṭikketṭu.

Here are the tickets.
kōpāl paṭam cariyā ettāne maṇikkū?

[picture exactly how many time Dat.]
When does the show begin?
[Exactly when the picture?]

kīlārk cariyā ārare maṇikkū.
[exactly 6½ time-Dat.]
It starts at 6-30 sharp.
[Exactly at six (and a) half hours].

patam pārttal Seeing the film

ilānkōvaṇ enṇa mātavi! paṭam eppāṭi irukku?
[hey Mathavi picture how be present Pr.(it)]
Mathavi! How is the film?

mātavi rompa nallāy-irukku-ppā.
[very nicely-present Pr. (it)-father]
(It) is very good, father.

18. Here the verb to express the meaning ‘begin/start is not used. But the context exposes it. There are many situations like this where the verb totātku /themes ‘start’ is not used. rakuppū ettāne maṇikkū ‘When does the class start?’ nāṭakam ettāne maṇikkū? ‘When does the drama start?’
Hand Book—Tamil—an auto Instructional course

kamalā
katānāyakaṁ
yāru
matavi?

kathārakadandī
maṁ
mathānī?

[hero
who
Mathavi]

Mathavi, who(is) the hero?

matavi
v jayan.

maṁputhi
vijayanā.

Vijayan.

ilaṅkōvan
katānāyakī
yāru
kōpāl?

[heroïne
who
Gopal]

Gopal, who (is) the heroine?

kōpāl
śopāppā!
putu
ratike.

Gondrā
Gondrā
āmpa!
ta
rākame.

[Shoba
father
new
actress]

Father, (it is) Shoba, (a) new actress.

ilaṅkōvan
paravāyi-e
nalla
ratī-kkṛṭa-e!

[nect
bad-S.
Emph.
icely
act
Pr.
she-Emph.]

Oh! Not bad. She acts well!

19. paravāyiille expresses appreciation and it means 'not bad'
'satisfaction'. It has an alternative form paravāyilliı and
it occurs before any suffix. Here it is added with the
emphatic suffix - e.
kōpāl ārram'ppā! naḷḷa naṭikkiṟā.

[K]yes father nicely act Pr. she]

Yes father! She acts well.

ilaṅkōvān ṭayarākṣan rompā nallā

[direction very nicely]

iru-kk-ē vāṟūṟumā ṭayarāktar?

[Durai father this-Dat.S-Emph. in first Emph. varanuṅkiritu]

[to come need is said.]

20. motālē varanuṅkiritu āṟṟiṇṅkiṟam anṟṟiṟṟum bōnā seṟṟē. 'It is said to come in the beginning itself'.

motaḷē 'at first itself' is the truncated form of motalē < [motal 'first' - īlē (Loc. + Emph)]. Here the final e of the locative suffix is lengthened to give emphatic sense. In LT the emphatic suffix is added after the locative suffix.
vantiruntāl, ellā-p peyare-y-um

would have seen-is not]

varanum < [vara ‘to come’ - num need’] enkiratu is the VN. (c.f. 6.6.) of en ‘say’. In ST en is dropped from enkiratu due to the spoken speed and the final m of varanum is changed into n (c.f.l. 59)

21 vantiruntāl < [vanti (V.P. of vā ‘come’) - i-n (Perf. Aux.) - ni (Pa.) - ñ (Cond.)].

22. When ellām ‘all’ functions as an adjective it is split into ellā and - um. and then - um is added to the noun. If that noun takes any case suffix, then - um is added after that suffix.

If the noun that follows ellā begins with a plosive then that plosive is doubled.

ellā - p(S) peyareyum < [peyar(N)-e (Acc.)-y (S) - um]

23. pāṭṭirukkalām < [pāṭṭirukka (Inf. ‘have to see’) - lām (‘may’ Mod. Aux.)]

pāṭṭirukka < [pāṭṭ (V. P. of pār ‘see’) - i-n (Perf.) - k (L M.) - a (Inf.)]
Father, (it is) Durai. We should have come early. [For this only it is said that (one) has to come in the beginning (itself)]. If so (we) would have seen all the names. Is n't it? [If had come (we) would have seen all the names.]

pakkattu cārī tayavu ceṅcu24 pēcāme25 paṭamićiṭṭukkārara

'one who is in the [Sir please without picture next seat'

pāruṅka.

see-Hon.]

Sir! please see the film without talking.

illē ṛōvēḷma is the interrogative for of ille ṛōvēḷma. In ST the final e of ille is lengthened to express the interrogation whereas as in ST it is added with the interrogative suffix ē. In ST also it can be expressed like the LT form- illyā. ills is an alternant form of ille and it comes before a suffix.

24. tayavu ceṅcu ṛōvēḷ 'grace' is an idiomatic expression and it means 'please'. Its literal meaning is 'having done grace'. tayavu ṛōvēḷ 'grace', ceṅcu ṛōvēḷma is the V. P. form of cey ṛōvēḷ 'do'.

25. pēcāme ṛōvēḷma is the negative V.P. form of pēcu ṛōvēḷ 'speak'.
ilankovan manikekanaum.

Excuse (me).

pakkattu ciṭṭukkarar appatiyē koiccam

[ in that little manner

tale-y-e cāccu vaccukkuṅka.

head-S-Acc. having keep yourself bend

pēcāme Gigaṇṭon < [pēc Gigaṇṭon < pēcu Gigaṇṭon] — āme āṭam]. The negative V.P. is formed by adding the negative VP suff. x — āme āṭam to the verb stems. The L.M. -kk-āk is added to the strong verbs before adding this suffix.

kuti-kk-āme > kutiikkāme | ‘without drinking’

26. appatiyē āvāmem. c.f. 2.25.

27. vaccukkuṅka < [vaccu (V.P. of ray ‘keep’) - k (S). ku (Non-Refl. Aux.) - ṇka (Hon.)]

caukkuṅka ṇkakān caukkuṅka < [caukkākā - k - ṇkakā - ṇkā (S). - ṇkakā]
marey-kk-utu.

[hide-Pr. it]

Also, bend your head a little. It hides (the film).

pakuti mānuṟu

Part Three

cinimāvukkuk, kūppitudal Inviting to the cinema

pālan mātavā, cinimāvukku-p, pō-v-ōm-ā?

mathava, cinima bhikkhi, go-Fu.-we-Int.? [Madhava cinema Dat S go-Fu.-we-Int.]

Madhava, shall we go to cinema?

mātavan enta-p, paṭattukku?

mathavāi bhikkhi, paṭattukku? [wh.ch-S film Int.]

To which film?
"tamūrī, tamūrī" 

Thannir, Thannir.

Is it a good picture?

"āmā! rompa nalla paṭam-ām.

[yes very good picture-Report.]

Yes! It is a very good picture.

[It is told that it is a good picture.]

Which theatre?

---

28. tannir tannir is the title of a Tamil film means 'water, water'.
pālaṇḍ tīyēṭṭar.

Anand theatre.

mātavaṇ cāri, pōvōm.

[O.K. go Fu. we.]

O.K. We shall go.

tikkettu van kutal Buying the ticket

kīlārk ena vēṇunka?

[what want Hon.]

What (do you) want please?

cuntaram mēṭti39 ṭēvukku tikket

[noon show-Dat. ticket irukkā?

available Pr. Int.]

Is there ticket to the noon shew?

29. mēṭti39 'noon'

mēṭti39 - tar. > mēṭti39 karaṇī.

In the formation of compound nouns (or one noun follows
kilärk

kiliñam

Which ticket?

mūnu  rūpă  tikketṭu.

Three rupees ticket.

mūnu  rūpă  ille.  nālu  rūpă

[three rupee no four rupee tikketṭu-tān  irukku.

ticket-Emph.  available Pr. (it)]

(There is) no three rupees ticket. Four rupees ticket alone is available.

cuntaram
cari,  renṭu  koṭuṇka.

sēni  ṛṇo  ṛṇo  ṛṇo  ṛṇo  ṛṇo  ṛṇo  ṛṇo  ṛṇo

[O K.  two  give Hon.]

O.K. Please give (me) two tickets.

another one to qualify it) if the first one ends with ṭh then that ṭh is dropped and if the following one begins with a plosive, that plosive is doubled.
Lesson Eight

Going to the shop

Mani's school has reopened. He has been promoted from 4th to 5th class. So he needs 5th class books. Mathavi wants new scandals since her old ones spoiled. So Ilankovan, Kamala, Mathavi and Mani are going out shopping.

Part One

Mani enakkukal paḻikkūṭam [me-Dat. today-S school]

has reopened]

Today school has reopened for me.

1. terantaccu < [terant (V. P. of tera) - accu (Comple.)]
   சென்று-அச்சு > சென்றுசும். tera ṭep 'open', 'reopen'
pōna² mācam mulucum livu.

The whole of last month (was a) holiday.

nāṅ nālām vakuppu pās

[1 fourth class have

pāṇnittēn³.

have passed - I]

I have passed (my) fourth class (examination).

nēttu-tān pāllikkūṭattile ricalṭ

[yesterday-Emph. school-Loc. result

pōṭ⁴-tāńka.

publish Pa.-they]

Yesterday only they published the result at school.

2. pōna (R. P.) < [pō ‘go’ (V. St.) - n (Pa.) - a (R.P. Suf.)]
the literary meaning is ‘which/who went’. It also means last. So, pōna mācam means ‘the month which went’, ‘last month’.

3. pās pāṇnittēn < [pās pānni (V. P. of pās pāṇni) - t- (Defi.)
-t- (Pa.) - ēn (I Sg. P.T.)].

pās pāṇni ēn pāṭāṇē āmāl ‘pass’, ‘win’.

4. pōṭu ‘put’ expresses the meaning ‘publish’ also when it has link with the noun ricalṭ ēn āmāl ēn ēn.
Now I (am in the) fifth standard.

I have to buy new books, notes etc.

I told father.

5. *ellām* எல்லாம் 'all', neuter collective noun. *ellām* also functions as the non-neuter collective noun in the S T. in addition to the other form *ellārum* 'all', the non-neuter collective noun.
cāyaṅkālam kāṭey-kku-p pōkalām-īʔNU
[evening shop-Dat.-S. to go-Pr.-Quot.]

coṇṇāṅka.

.tell Pa. he (Hon.)]

(He) said that (we) can go to the shop in the evening.

itō, appā vantitāṅka⁶.

[here, father has come he (Hon.)]

Father has come.

pakuti iṟantu

Part two

kataikkup pōkalāmā? Shall we go to the shop?

Kamalā! mani-kku-p postakam

[Kamalā Mani-Dat.-S book

6. vantitāṅka < [vant (V.P.) - iṭ (Defi.) - ' (Pa.)-āṅka (P.T.)]

[vaṇḍu - āṅka - ' - āṅka]
vāṅka-ṇum-ām-e! kaṭey-kku-p pō-v-ōm-ā?

Kamala! Mani wants to buy a book. [Kamala! it is told that Mani wants to buy book]. Shall we go the shop?

to buy-need Repo.-shop-Dat.-S go-Fut.-we-Emph.

kamalā cariṅka! pōyiṭṭu varalām.7

[O.K. Hon. can go]

O.K. please! (We) can go.

mātavi appā! nāt-um vārē. eṇakku

[Father I also come Pr. I to me]

ceruppu vāṅka-ṇum.

scandal to buy have]

Father! I am also coming. I have to buy sandals.

7. The literal meaning meaning of pōyiṭṭu varalām ġumūi aṣṭāmā is ‘having gone can come’ c.f. 1. 59, 61 & 62. pōyiṭṭu vā ġumūi sam ‘go’.
kamalā

dē? un ceruppu eṅkē?

[why your scandal where]

Why? Where (are) your scandals?

mātavi

atu piṅcippōccuṁmā !

[it having tornd gone-it mother]

Mother! they have torn.

kamalā

atukkuḷleyyā? vānki mūṇu

[so soon having three brought]

mācammācaccu?

month(s)-only-Emph. became-it]

8. piṅci pōccu, here pō ētur which comes after the V.P. piṅci eṅkē is an auxiliary verb denoting accidental sense. (c.f. 3. 25)

9. atukkuḷleyyā < [atukku 'to that' ulle 'inside' - y’(S) - ā (Int.)], means 'is inside that?' or 'is within that?' and as an idiomatic expression it means 'so soon?' This idiomatic expression is used when an event or action takes place within the expected time.

atukkulle cappitiyyā? ‘Did you eat so soon?’ cappitiu ‘eat, In this sentence the interrogation goes with the finite verb.
So soon? They were bought only three months ago. [Only three months have passed having bought (them).]

iḻañkōvañ cari mätavi! ni-y-um vā!

[O.K. Mathavi you-S-also come
vāñki-t tārēn.10

having-bought give Pr. I]

O.K. Mathavi you also come! I will buy (for you). [...will buy and give (you)]

puttakakkatai

Book Shop

kaṭaykkurār ennā vēnuṇka?

[what want Hon.]

What do you want please?

---

10. vāñki-t tā literally means 'buy and give'. It can be translated into 'buy' where giving is understood. See the following sentence, appū enakkup postakam vāñkit-tantānka 'father bought books for me.' If there is no giving sense is involved 'buy' is expressed by vāñku sārāmē. nān postakam vāñkinēn 'I bought book'.

tārēn kēṟērañ is in the present tense and here it expresses immediate future i.e., in Tamil the present tense can be used to express immediate future also.
We need fifth standard books. Do you have all the books? [Are all the books available?]

[mathematics-S book alone still]
varale. matta ellă-p postakam-um
didn't come. other all-S books-also
irukku.

available Pr. (it)]

Mathematics books alone have not yet arrived.
All other books are available.

iļaṅkōvaṅ appaḻiyā? cari, oru ceṭṭu koṭuṅka.

[really O.K. one set give Hon.]

Really? O.K. Please give (me) one set (of books).

kaṭaykkarar cariṅka. nōṭṭu-p postakam vēṇṭām-ā-ṅka?

[O.K.Hon. note-S book no need-Int.-Hon.]

O.K. Don't (you) need note books?

iļaṅkōvaṅ vēṇum! intaṅka listṭu! inta

[need here you are list this]
listṭu-p-patī koṭūnka.

list-S-according give Hon.]

Yes (we) do (need). Here is the list!
Please give-me those on the list. [Please give
giving according to the list.]

cari.

O.K.

oru rappar, renṭu

[In addition one rubber two

oru pen koṭūnka.

pencil(s) one pen give-Hon.]

Also please give me a rubber, two pencils (and)
a pen.

15. *listṭuppatī* mīn. *patī* *ūṇ.‘according to (or as per) the
list’. The particle - *patī* *ūṇ. gives the meaning
‘according’ ‘as per’.

16. *pencil*-ə. *kōṭī* *kūṅkīr. (c. f. 3. 13)
The related nouns can be listed without the conjoining
particle - *um* ə.ə. ‘and’.
kaṭaykkārar  atellām  iṅke  keṭayātuṅka.
[those  here  not available Hon.
pakkattu-k  kaṭay-ile  kēluṅka.
next-S  shop-Loc.  ask-Hon.]
They are not available here. Please ask at the next shop.

iḷaṅkovan  cari.  appa17  mottam  evvalavu
[O.K.  if so  total  how much
akkutu.
become (Pr.) it]
O.K. Then how much (is) the total?
[If so how much...]

kaṭaykkārar  elupatu18  rūpa  ācū.
[seventy  rupee  become Pa. it]
It is seventy rupees.

[It became seventy rupees.]

17. appa 'than' also stands for appātinē śuṇaṣadānaṅkam 'if so'.
18. elupatu śuṇaṅaka < [elu śuṇ - patu maṅk] elu śuṇ is a stem
alternant of elu śuṇ 'seven' and it comes before patu to form higher numerals. elu śuṇ occurs in other
places. patu maṅk is an alternant form of pattu maṅk 'ten' and it comes after the numerals two to eight
followed by no other numerals but for fractions kālu
kāṅ '1/2' are rūpa '1/2' mukkālu maṅkal '1/2'.
ilaṅkōvan intānka ēḻupatu ruḷā.

[here you are seventy rupee]

Here is seventy rupees.

kaṭaykkārar rompa nāṟi-ūka. intānka pārcēl.\[19\]

[very thanks-Hon. here you are parcel]

Thank you very much. Here is the parcel.

ceruppukkatāi Sandal Shop

kaṭaykkārar vaṅka! vaṅka! ukkāru-ūka.

[kcome Hon. come Hon. sit-Hon.

what want Hon.]

Please come! Please take your seat!

What do (you) want please?

ilaṅkōväg itō, ival-ukku nalla ceruppu koṭuṅka.

[here she-Dat. [good sandal give Hon.

Please give her good sandals.

‘knot’. pūṟkākkēḻō > pūṟkākkēḻō (c.f. 7. 29).}
kaṭaykkārar  pāṭṭā  koṭukka-ṭṭumā-?31

[kala-kkarat]  Gulla  ḍaṭa-ṛkku-ṛkku?

[Bata to give-Hort. Int.]

Shall (I) give (you) Bata?

ilankovan  atu  nallā  iru-kkum-ā?

[it nicely present-Fu.-Int.]

Will it be good?

kaṭaykkārar  Ō,  rompa  nallā  irukkum.  rompa

[kalā-kkarat]  Ṩ,  ḍeka  Ṣaru ṭā ṭākkulā.  ḍekku

[oh very nicely present-Fu. a lot
nā]-ukku33  olay33-kkum.

[day-Dat.  last-Fu.]

Oh, (yes) it is very good. [(It) will be very
good.] It will last for a long time. [It will
last for a lot of days]

20. pāṭṭā a brand name.

21. koṭukkaṭṭumā ‘shall (I) give?’

koṭukka (Inf. of koṭu ‘give’) - ṭṭum (Hort.) - ā (Int.)

(c. f. 5. 28)

22. nāl ‘day’. Ṣaru āsir ‘days’ < [ṛasir - āsir]. In L.T.
śir > ā when followed by the a plosive. (c.f. 6. 9)

23. olay  āsir ‘last’ has primary meaning ‘work’.
ilaṅkōvaṉ  cari. ate-yē  elu-ńka, pā-pp-ōm.\textsuperscript{24}

[O.K. that-S.Emph. take-Hon. see-Fu.-we.]
O.K. please take it. Let me have a look at it.

kataykkūran  itō.

Here you are.

ilaṅkōvaṉ  mātavi, itu on\textsuperscript{25}-akku-p piṭiccirukkā?

[Mathavi it you-Dat.-S have liking-Int.]
Mathavi, do you like this?

mātavi  o! enakku rompa piṭiccirukku'ppā.

[Oh me Dat. very have liking father.]
Oh (yes)! I like it very much.

\textsuperscript{24} pāppōm  urāmūrūrū literally means 'will see-we'. Here as an idiomatic expression it means 'let me see':
pāppōm < [pā ( < pār 'see') - pp (Fu) ōm (P.T)]

The future tense - pp - ōm comes with strong verbs before non-neuter PTs.

\textsuperscript{25} on  is a free variant of the second person singular oblique form un  aavēr 'your'.

\textsuperscript{26} piṭiccirukkā < [piṭici (V.P. of piṭi 'like') - iru (Perf. Aux.)-kk (Pr.) - ā (Int.)]}
ilankovan  appatiyā?  cari.  cariay-irukku-‘nū

[really  O.K. correctly-present Pr.-Int.-Quot.

pottuppāru.38

having put see]

Really? O.K. Put them on to see whether they fit. [Put and see whether it suits.]

mātavi  cariay-irukku-ppā.

[correctly-present Pr. (it) father.]

They do fit, father.

ilankovan  appatiyā!  nallatu.  evvalavu-ŋka vele?

[really  good  how much Hon. price]

Really! Good. How much (is) the price?

27. cariay irukku literalv means ‘correctly present’. It also means ‘it fits’ ‘fit suits’.

28. pottuppāru ‘put and see’ ‘having put see’. It also means ‘try to put’. In this situation - pāru functions as an auxiliary verb used to express the sense ‘try’ and it always comes after the verbal participle. pottuppāru < [pōtu (V.P. of pōtu ‘put’) p - (S) pāru (Tri. Aux.)]

tamilile pēcippāruŋka  ‘Try to Speak in Tamil
pēci is the V.P. of pēcu ‘speak’
kaṭaykkārar ampatu rūpāṭānka.\textsuperscript{99}

[\text{fifty rupee Emph. Hon.}]

Only fifty rupees.

iḷaṅkōvan īntānka.

Here you are.

pakuti mūnru

\textbf{Part Three}

puttakam irukkirata? Is book available?

puttakam thittiyirat?

kaṭaykkārar vāṅka cār! enṇa vēṇūnka?

kaḷakārīṭṭi māṉiṭṭiṭtēr! enṭa! kāṟēn kōṇṭāṭērīṭtēr?

[\text{come Hon. Sir what want Hon.}]

Sir, please come. What (do you) want?

\textsuperscript{29.} rūpāṭānka < [rūpa-ṭān-ṅka] \text{ṭamma - ṇaṭṭa - ṇaṅkā ű sār is dropped when followed by ű sār because this cluster ū ū űr űs is not allowed in Tamil.}
ravi  ṭeliviśan  pattiṛō  étāvatu  nalla

raivi  ராயிவிக்டான்  பத்தி  எடுத்து நல்லை
[television about any good
postakam  irukka?

புத்தகம்  இருக்கின்ற ?
book available Pr. Int.]

Is there any good book about television?

kaṭayykkārār  jāu  maykkēl  elutinaṛē

காத்ய்க்கரார்  ஜூ மாய்க்கேல்  எலுதிநார்
[John Michael which was written

“unkal  ṭeliviśau”  ūkkāṛē

“இந்தகால்  தெலிவிஷேன்”  உக்கார

“Your Television” which is said

30. The post position patti  பத்தி comes after the accusative case suffix when it follows an animate noun. After the inanimate noun, the presence of the accusative case suffix is optional and hence ṭeliviśan  தெலிவிஷன் is without it.

31. elutina (R.P.) < [elut (V.St. < elutu ‘write’) - in (Pa.) - a (R.P. Suf.)]

ஏலுடு (< ஏலுடு) - இந்த - ஐ.

32. - ūkkā  உக்கா  [< enkkita] is the R.P. form of en

ஏந்தா செய் ‘say’ and it means “called” “said”.
postakam irukku. rompa nalla

postakam.

book available Pr. (it) very good

book.

A book called "Your Television" written by John Michael is available. (It is) a very good book.

ravi appaṭiya? evvaḷavu vele?

[really? how much price]

Really? How much (is) the price?

kaṭaykkārār irupattaṁci rūpā-tañ cār.

[twentyfive rupee Emph. Sir]

Sir, only twentyfive rupees.

33. irupattaṁci < [iru 'two' - patt 'ten' (< pattu) - añci 'five'] aṭṭaṭṭam< [ṭṭu - maṭṭ (< maṭṭ) - maṭṭa]
ravi cari! anta postakatteyē koṭuṅka.

[O.K. that (S) book-Acc.-Emph. give Hon.]
O.K. Please give(me) that book.

pū irukkirata? is flower available?

ப உத்ர்கிய்தா?

pūkkāri vāṅka! ena vēṇuṅka?

[come what want Hon.]
Please come! What do you want?

cutā mallike-p pū irukkā?

[jasmine-S flower available Pr. (it)-Int.]
Is jasmine flower available?

34. postakatteyē < [postakatt (< postakam) - e (Acc.) - y (S) - ē (Emph.)]

புத்தக்கத்தேயே < [புத்தக்கட் (< புத்தகம்) - ஏ - ய - இ]
(c.f. 4.12)
pūkkāri  ō,  irukkē!  jātimalli-y-ā?

[koh available]  jathimalli.S-Int.
Pr. (it)-Emph.

kundumalli-y-ā?

[koh available]  jathimalli.S-Int.]

Oh, yes! (Do you want) Jathimalli or Kundumalli?

cutā  jāti-y-ē kotu.  moļam evvālavu?

[jathi.-S- give cubit how much?]  Emph.

Only some Jathi.  [Give Jathi only].

How much (is it per) a cubit?

pūkkāri  moļam  ampatu  kācu.

[cubit fifty paise.]  [cubit fifty paise.]

Fifty paise a cubit.

35. கருவாலை,  கொண்டாலை  are different varieties of jasmine flower.


36. **koraccu** (V.P.) $<$ [k*oray* (V.St.) - cc (Pa. $<$ it) - u (Enun)]. y is dropped (c.f. 63.)

37. **vaccukkuńka** $<$ [vaccu (V.P. of vay ‘keep’) - k (S) - k (Non-Refl. Aux.) - ŋka (Hon.)]

- *ku* is an alternant form of the non reflexive *-ka* and it generally comes before the honorific form - ŋka.

---

*ceutâ* rompa jästi **koraccu-ku** kotu.

**[very high having give.]**

It is too expensive. [(The price is) very high.]

Give me some for a lower price. [Reduce (the price) and give.]

**pükkāri** cari. nāppatu kācu

**[O.K. forty paisa]**

vaccukkuńka.³⁷

**[O.K. you can have (it for) forty paisa.]

[Please keep (it) yourself (for) forty paisa.]**
cutā  cari.  mūru  molam  koḻu.

kāri  sī.  sāmū  āppumā  ātaṭ |

[O.K. three cubit(s) give.]

O.K. Give (me) three cubits.

pūkkāri  ēṇa'mma!  kaṇakāmparam,  katampam,

kākāṭi  sūrūrēla!  kaṇakāpāṇṭ,  kaṇaṭūṭ, |

[what madam kanakamparam katampam cevanti,  rōjā  vēnāma? |

pēṇbamā,  gāṛput  āṇaṭamāma? |

cevanthi  rose  don't need-Int.]

Madam, don't you need kanakambaram, katambam, cevanthi (and) rose (flowers).

cutā  oṃnum  vēṇām.  pōtum.  eley-ile

kāri  sāmūm  āṇaṭamām.  āntum.  āḷḷukāmā 

[even one don't want enough leaf-Loc. cutti-k koḻu.

kāpāṭ  āṭakāṭ. |

having packed-S give.]

(l) don't want anything. (It is) enough. Pack (it) in a leaf and give (it to me.)
pūkkāri intā'mma.

Madam, here you are.

verrilappakku irukkirata Is betelnut available?

தமிழில் பார்க்கார்களைக்கூறும் ஒசுவர்?

peṭṭik ennappā38 vēnum?
kaṭaykkār

பூவுக்கு ஏன் வேணும்?

shop keeper [what want]

What (do you) want?

murali vettale pākku nālaṟṟa-v-ukkut

முருலி வெட்டை பாக்கு நாலர்-v-ukku-t

[betal nut four ana-S-Dat.-S.

tā-nika !

give-Hon.]

Please give (me) betalnut for four anas.

---

38. ennappā < [enna - ppā (< appā)] - Here appā is used to call the attention.
peṭṭik intā, cuṇṇāmp-e³ veṭṭale-y-ile
kataikkārār

[here you are lime-Acc. betal leaf-S-Loc.
vaccirukken.
have kept - I]
Here you are. I have kept the lime in the betal leaf.

muṇiyān oru katte kāja piṭi, oru tippeṭṭi

[one bundle kaja beedi one matchbox
appāṭiyē pattu kācu poyle³⁰
in addition ten paise Dat.- (S) tobacco

39. cuṇṇāmpē < [cuṇṇāmpu-e]. Here the final u of cuṇṇāmpu is dropped. Chewing the mixing of veṭṭale, pākkku, cuṇṇāmpu and poyle is a habit like smoking.

40. pattu kācu poyle 'tobacco for ten pai'

In the situations like above, the S.T. may or may not take dative (kācu-kku) and in LT it is there (காடு-க்கு). When the dative is not there, pattu kācu poyle also means 'ten paise worth of tobacco'.

itti pattu kācu poyle? | Is this ten paise (worth of) tobacco?

இது பாத்து காடு பொயலே? | [இது 'it' - பாத்து (S) - பொயலே (Int.)]
koṭuṇka.

 Tamil: கொடுன்கா.
give Hon.]

Please give (me) a pocket of Kaja beedi (and) a match box. Also give (me) tobacco for ten paise.

peṭṭik intāppā! mottam elupattañci
kaṭaykkārār [here total seventyfive

Tamil: பெட்டிக் இந்துப்பா! மொட்டம் எலுப்பட்டாஞ்சி

kācu accu.

Tamil: காசு அச்சு.
paise became it]

Hello! here you are. The total is seventyfive paise.

muniyan intāńka!

Tamil: முனியன் இந்தாங்கா!

Here you are.
Lesson nine

Temple

Mr. Nayakam likes to go to the temple. So he goes there with llankovan’s family. On the way he buys coconut, fruits, betal leaf, arecanut, camphor and garland to offer the deity. It is the procedure of the Hindus to offer all these things when they go to the temple. At the temple those things are handed over to the priest who is the authority to make the offering to the deity. The priest gives the name, father’s name and Birth Star of the concerned person when he makes the offering. The priest in general takes a little of the offered items and returns the rest to the devotees who have given it. The devotees take sacred ash sandal paste and kumkum which are given by the priest.
nalla nāḻu.¹

dēmē kēḻṟṟ.

[good day.]

(It is an) auspicious day.
kōyilu-kku-p pō-ka-ṇum.

[temple Dat.-S to go have]

(I) have to go to the temple.

mayilēppūr kōyilukku ituvale³ nāń³

[Mylapore temple Dat. so far I

pōkale.

[go not]

So for I have not been to the Mylapore temple.

[So for I didn’t go to the Mylapore temple.]

1. Friday is an important day for the Hindus to go to the temple just like Sunday for the Christians.

2. *ituvale* ஆதுவார் 'until', 'up to this', 'so far', 'till' [ itu ஆது 'this it' - vare வார் 'up to'] *atuvale* ஆதுவார் 'up to that', 'till then', [atu ஆது 'that' 'it' vare வார் 'up to']

3. Sometimes the order of arrangement of subject and predicate is altered
aṅke pōka-lām-ṇu neṇey-kki-[ēn].
[there to go-can-Quot. think-Pr.-I]
I am thinking of going there.
[I think that (I) can go there.]
imaṅkōvan-kitṭe conneē.
[llaṅgovan-Loc. tell Pa. I]
I told llankovan.
cāyaṅkālam⁴ pōka-lām-ṇu conṇān.
[evening to go-can-Quot. tell Pa. he]
He said that (we) can go (in) the evening.
cari-ṇṇu conṇēn.
[O.K.-Quot. tell Pa. I]
I said "O.K."

⁴ cāyaṅkālam is without the locative case where as it is there in the English construction. In Tamil except kālay kattuva ‘morning’ other time denoting nouns matiyam uṇṇina ‘noon’, rātri ārvai ‘night etc. can come without the locative.
kalayile varūvēn ‘I will come in the morning’
matiyam varūvēn ‘I will come at noon’
rātri varūvēn ‘I will come at night’
itō, iIlankovan āpis-leyiruntu

[here Ilankovan -office-Abl.

vantitān.

had come he.]

Here, Ilankovan has come from the office.

ippō maṇi āru.

[now time six.]

Now the time (is) 6° clock.

innum koṅca nērratile

[further little time-Loc.

ellārum kōyil-ukku-p pōṭōm.

all temple-Dat.-S go Pr. we]

We will go to the temple in a short while.

[We all are going to the temple in a little time.]

5. அவ்விடத்திலிருந்து (நேரம்) < [அவ்விடத்தில் (அவ்விடத்தில் 'office') - அவ்விடத்தில் (Abl.)] (c.f. 4.14)

6. vantitān < [vant, (V.P.) - it (Def. Aux.) - t (Pa. < t) - an (P.T.)]

வந்தின் - என் - என்ன (< என்) - என்ன.

7. nērratile < [nērrat (< nēram 'time') - ile (Loc.)]
pakuti iranthu

Part two

koyilukku purappatutal starting to the temple

ilaṅkovan enna kamala ! ellorum

[hello Kamala all
porappattāccā ?

पुम्पांतीची कमला ?

has started-Int.]
Kamala! Are (you) all ready?
[Have (you) all started?]

kamala āmānka.

Yes.

ilaṅkovan cari. katave-p pūttu.

[O.K. door-Acc.S lock.]

O.K. Lock the door.
nāyakam ilāṅkōvān! kōyiluṃ evvalavu

[Ilangovan temple how much
turam irukku?

distance present Pr. (it)]
Ilangovan! How far is it to the temple?
[How much distance is there to the temple?

ilāṅkōvān pakkattile³-tān māmāl!

[neerby-Loc. only uncle]
Uncle, it is just nearby.
[Uncle, in nearby only.]

nāyakam nallatu. appattigā nāṭant-ē

[good if so having walked-Emph.
pōyiṭa-lām-ā?

Gumāṇi-ayam?
to go-can-Int.]

Good. If so, shall (we) go on foot?

8. In ST the presence of Dative case suffix is optional with the names of Institutions.

9. pakkattile < [pakkatt ( < pakkam ‘nearby’) - ile (Loc.)]

10. pōyiṭalām gumāṇi-śilāprāya < [pōy gumāṇ (V.P.) - it śilā (Defi. Aux.) - a ā (Inf.) - lām aṭām (Mod. Aux.)]
ilankovan carinka! natante poyitalam.

O.K. Hon. having- to go can walked-Emph.

O.K. please. We can go on foot.

nayakam kamala! cami11-kku arccane12

Kamala God-Dat. offering
puna-nu. teinka, palam
to do-want. coconut fruit
einke vainka-lam?

where to buy-can]

Kamala, (I) want to make offerings to God.
Where can (I) buy coconut (and) fruit.

kamala koyilu vicaliley-e kaqey-irukku.

[temple entrance-Loc.-S. shop-present
[temple entrance-Loc.-S. shop-present Emph. Pr.- (it)

11. The Hindus address their God as cami. God is a common term irrespective of the religion.

12. arccane aatikkam is a Hindu religious term and it refers to a religious ceremony at the Hindu temple.
There is a shop right at the entrance to the temple. [...] a shop in the entrance of the temple]. (We) can buy there.

O.K. dear flower-garland-S there-S-Emph.

[O.K. dear! Will there be garland?
[Will the garland also be available there?]

[yes father that-S-also there-S-Emph.

Yes father. That’s also available there.

[That will also be available there.]

13. vāṅkikkalam < [vāṅkika (Non Re.l. inf. of vāṅku ‘buy’) - lām (Mod. Av.x.)]

vāṅkika < [vāṅki (V.P.) - k (S) - k (Non Refl.) - a (Inf.)]

In ST, k is the reflexive / non-reflexive auxiliary before a vowel beginning suffix and in other places it is ka.
kōyil vācal

Entrance of the temple

kamalā intāṅka'ppā! kaṭe

[here father shop
iṅke-y-irukku14.

 aquí irukku.

here S-present Pr. (it)]

Father! Here is the shop.

nāyakaṃ cari kamalā.


O.K. Kamala.

kalaykkāri ena vēṇuṅka ayyā?15

[what want Hon. Sir.]

Sir, what (do you) want?

---

14. Due to spoken speed the two words inke and irukku came closer and the glide (y) came in between these two since the first one ends with a front vowel (c.f. 1. 8)

15. ayyā is an addressing term. It is equivalent to 'Sir,' in English.
Lesson—9

nāyekam
tēṅkā
irukk-ā?

prakām
Gēḻaṟṟē
āṟūṟēṟē?
[coconut available Pr. (P.T.) Int.]
Is there any coconut?
[Is coconut available?]

kaṭeykkāri
irukkuṅka.

kāḻakēttri
āṟūṟēṟēṟēṟēṟē.
[available Pr. (it) Hon.]
Yes, there is. [(It is) available.]

nāyakam
cari. nalla tēṅkāyā-p pāttu16

prakām
ṟi. čeço Gēḻaṟṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēṟēราว
[O.K. good coconut-S having looked

ōnum koṭu, pūjey-kku.

one give pooja-Dat.]

O.K. Give (me) a good coconut for a pooja.
[Look out and give (me) a good coconut for a pooja.]

16. nāṭa tēṅkāyāp pāṭtu means 'look and select the good coconut' i.e., it expresses the sense 'to select the good coconut among those coconuts which are available there'.
tēṅkāyā (Adv.) < [tēṅkāy (N) - yā (S) ā (Advr.)]
Here you are. (It is) a good ripened coconut. See, how the shell has blackened. All my goods are nice. What else (do you) need?

The shell of the ripened coconut will be in dark brown colour. This dark brown colour is treated here as black.

17. karuttirukku கறுட்டிறுக்கு (Complex V.) < [karut கறு (V.P. of karu கு ‘be black’) -iru ஐரு (Aux.) -kk க்கு (Pr.-u அடு (u-Enun. V. அற PT)]

18. pōvam புவம், is a variety of plantain fruit.
pattu paycā-v-ukku vettile pākku-k

āṟkā āṟṟavakāṟ āṟṟavapākku-ā

ten paise-S-Dat. betel-(S) arecanut-S koḻu.

[emph.]

give]

Give(me) two bananas. Give betel nut for ten paise.

kaṭaykkāri intānka! cūṭam29 vēnuṅkāḷa?

காத்யூக்கரி நின்றா்! சுட்டம் வென்னுங்களா்?

[here you are camphor want Hon.-Int.]

Here you are. Do you want camphor?

nāyakam amāāmā! marantē poċcu.30

மாயா்! மாரண்டு பொச்சு்.

[yes yes have forgotten

oru cinna pākkeṭṭu koḻu.

மூர் சிந்நா் பாக்கேட்டு் கொழு்.

one small packet give

---

19. **cūṭam** is burnt during Hindu religious ceremonies.

20. **marantē poċcu** < [**marant** (V.P. of mara ‘forget’) - ē (Emph.) - poċcu (Aux. V.)]. Here, to give emphasis to ‘forget’ - the emphatic particle - ē ē is added. If there is no emphasis it will be **marantuppōccu** ‘have forgotten’. poꝛgov < [poجتماعية (V.P. of po ‘forget’) - ē (Emph.)]
appatîve oru pūmaley-um koṭu.

[Oh!] Yes! I forgot. [(I) have forgotten] Give(me) a small pocket. Also give (me) a garland.

kaṭaykkāri intānka! mottam mūru

[k here you are total three
rupā accu.

raṃba āviyyum.

rupee it became]

Here you are! The total is three rupees.

nāyakam vele rompa atikamāy[^21].

[Price very highly-
iru - kk - ē - mmū?

present-Pr.-[P.T]-Emph.-lady ?

[^21]: atikamāy āvīya (Adv.) < [atikam āvīya (N. ‘more’,) - āv āv Advr. i]
koreccu-k-kōṭukka-k  kūṭāt-ā ²²
having reduced-S-to give-S not possible Int.]
Oh! the price is too high lady. Can’t
you reduce the price? [Is it not possible to
reduce the price and give?]

kaṭaikkāri  onnum  atikam-illī-ńka.  pōkāṭṭum ²³
[even one high-no-Hon. let leave
ōṅkā]-ukkāka²⁴ venūṇṇā
your-Purp’ if needed

---

22. kūṭāt-ā मूा.र्ताय ‘is not possible’ < [kūṭātu  मूा.र्ताय ‘can’t’ - a एः Int. ]
kūṭātu is the negative form of kūṭum’ possible.
kūṭum मूाब and kūṭātu मूा.र्ताय always come after
the infinitive forms. kūṭātu मूा.र्ताय mainly expresses
prohibitive sense.

 ni aṅke pōkak kūṭātu
You should not go there.

23. pōkāṭṭum _CURA.3b ‘let go’ < [pōka CURA (Inf.) -
ttum 3b (Hort.)]. In this context it means ‘let....
leave’ and expresses the sense ‘let (us) leave (the
high price)’.

24. ōṅkalukkāka  वाससाम ‘for your sake’ < [ōṅka!
(II Hon. Sg. Pro.) - ukkāka 3.3.3 (Purp.)]
The final. 1 of ōṅka! is dropped when not followed by
any suffix.
nal ana korey.kkiren. மாதங்களை

நான் அன்று ஆராய்ச்சியை. intâńka.
four-ana reduce Pr. I here you are.
Not at all high. Leave it. I can reduce four
anas for you. Here you are.

køyilukkul nulaital

Entering the temple

vâtcumën yâru čâr atu ceruppôta?

saramamayë वा सुभाष अधि करुण्या

watch man [who Sir that sandal (S) Soc.

The purposive case expresses the sense ‘for the
sake of / for’. It is expressed by adding the suffix
-aka ஆக to the dative case. The distribution is
similar to that of dative. (c.f. 1.28)

25. ceruppôta < [ceruppu - ôta] கருण்யாசி (S) - எல்லை
Generally people are not allowed to go into the
temple with sandals. They have to keep them at the
side of the entrance where people are there to take
care of them.
Who is that wearing sandals? [Who is that with sandals?]. Please remove and keep (them) there and go.

Uncle! Please come! Let us put them here. [Let us remove and keep (them) here].

Here your the token.

---

26. vaccittu வாசித்து " < [vacc வாச்சு (V.P.) - it இது (Defi.) - t தை (Pa. < t தை) முடி (Enun. )]

27. kalatti கலட்டி is the V.P. of kalattu கலட்டு 'remove'.
iļaṅkōvān evvaḷu-ppā?

[how much ]
How much (is the charge).

ceruppuk āru jōtiKKumā arupatu kācu.
kāvalkārār

[kāvalkārār]
[six pair Dat. sixty paise]
Sixty paise for six pairs.

iļaṅkōvān cari. intā kācu.

[O.K. here you are paise.]
O.K. Here is the money.

mātavi tāttā! arccaṇey-kku inta-k

[grand father offering-Dat. this-S]
kavuntar-ile tikkēṭṭu

counter-Loc. ticket

28. jōtiKKum < [jōti (N) - kk (Dat. < kku) - um] Here-um ə-.iḥ expresses the inclusive meaning.

29. pālaiṭṭu ‘donation ticket’. pālaiṭṭu means ‘donation’. ṭkkēṭṭu ‘ticket’. In the Spoken Tamil tikkēṭṭu ‘ticket’ is a common term used for any type of ticket i.e., whether it is donation ticket or something else.
Grandfather! (We) have to buy the ticket at this counter for the offering.

Really? How much?

Father! (It is) one rupee.

Here you are. Buy one ticket.

\[\text{30. ay\text{yar}}\] is a Hindu temple priest who performs the religious ceremonies.
paṇṭha-puṇum.

Aiyar I I want to make an offering.

aṭṭar  

appā  pēru  enṭha?

[father  name  what.]

What (is your) name?

Nāyakam  nāyakam.

Nayagam.

aṭṭar  

nāṭcattiram31  enṭha?

[star  what.]

What (is your) Birth star?

31. nāṭcattiram 'star'. Here it refers to the Birth star.
nāyakam parāṇi.

Parani.

ayyar cari.

O.K.

ilāṅkōvaṇṭ intā maṇi. anke enna

[hey Mani there what

pākkire? cāmi-ku-t tivārttane-k]

look Pr. you God-Dat.-S waving the

burning camphor-S.

kāṭu-r-āṅka. kumpitū.

show-Pr.-he (Hon.) worship]

Hey Mani. What are you looking at? (The

Aiyar) is doing thivarthane. Worship.

32. parāṇi is one of the 27 Birth stars. The horoscope
of a person is calculated on the basis of the Birth
star which is there at the birth time and date. Generally
the Hindus never fail to note the horoscope.

33. tivārttane is a Hindu religious ceremony. When it takes
place the priest waves the burnt camphor or lamp in front
of the idol.
34. intāṅkō is a Brahmin dialect form. There are some differences between Brahmin Tamil dialect and Non-Brahmin dialect. They are using intāṅkō instead of intāṅkā (The ayyar is a Brahmin).

35. vipūti (śūrīya) is the ‘sacred ash’. After the offering the priest gives vipūti to the devotees.  śūrīya ‘sacred ash’.

36. pōṭṭuttu < [pōṭṭu (V.P.) - t (Defi. Aux.) - t (Pa. < t) - u (Enun. V.)].

netti-le  püci-kke!

forehead-Loc.  paste yourself ]

Mani! putting this eight anas on the plate you also get (the sacred ash) and paste (it) on (your) forehead.

ayyar  intāṅkō  cantanaṁ!

[here you are  sandal paste.]

Here is the sandal paste.

nāyakam  tāṅka.

[give-Hon.]

Please give (me.)

37. vāṅku  வங்கு ‘buy’, also means ‘get’. vāṅki  வங்கி is the V.P. of vāṅku  வங்கு.
ayyar intā'mmā kuṃkumam.\textsuperscript{33}

[here is Madam kumkum]

Madam, here is the kumkum.

kamalā mātavi! niyum vānki

[kMathavi you also having got
netti-le vaccikke]\textsuperscript{39}

.forehead-Loc. keep yourself.]

Mathavi! You too get (some) and put (it) on
the forehead.

\textsuperscript{38} kuṃkumam is a red sacred powder. Most commonly
the Hindu ladies put it on their forehead. Men also
use it.

\textsuperscript{39} vaccikke < [vacci (V.P. of vay ‘keep’ ‘put’) - k (S) - ke
Aux.)]

ke is the freevariant of ka. (Refl. / Non. Refl. Aux.)
Lesson—9

pakuti mūnru

Part Three

evvalavu tūram irukkum? How far is it?

vācu pāmpu-p paṇṇe eṅke irukku cār?

[snake farm where present Sir?]

Sir, where is the snake farm?

pōliskārār pakkattileṭāt40 irukku

[nearby-Loc. Emph. present is (it)]

It is just nearby.

vāsu naṭant.ē pōyiṭa-lām-ā? evvalavu

[having definitely to go - how much walked - possible-Int. Emph.

tūram irukkum?41
distance present Fu.]

40. pakkattileṭāt < [pakkī - ( < pakkam) - ile - āṭ].

41. Factual enquiries and statements can either be in the present or in the future form. But most commonly it is expressed with future tense.
Is (it) possible to go (there) on foot? How far is it? [How much will be the distance?]

pōliskárar oru kilomittar tūram-tām. naṭamē
dē̄jō̄jō̄ jē̄yō̄nē jē̄yō̄nē dē̄jō̄jō̄
[one kilometer distance-Emph. having walked-Emph.
pōyiṭā-lām.
Gē̄mē̄jō̄-emē̄jō̄.
to go (Defi.)-can.
(It is) just one kilometer (away). (You) can go on foot.

arccanai ceyyunkal! Please make an offering

āgāṭhēkēy jē̄yō̄nē!

pālān intānka ayyar! oru arccage
Bāsnehēy
āgāṭhēkēy sūrē! dē̄jō̄jō̄ āraṭcēkēy
[hello Aiyar one offering
pāmu-nēkā!42
jē̄yō̄nē!
do Hon.]
Aiyar! Please make an offering.

42. *pāmu ‘do’ - nēkā (Hon.)*
*jē̄yō̄nējē̄yō̄* < [jē̄yō̄nē (S) - jē̄yō̄nē] C. f. 3.23.
ăyyar  pēru  eṇṇa ?

இமயா  உடுலகு உடுலகு ?

[name  what]

Name please?  [What (is your) name?]

pālan  pālan.

மலைச்சர்  மலைச்சர்.

Balan.

ăyyar  appa  pēru ?

அம்மா  அம்மா ?

Father’s name?

pālan  maniyan.

மாணறைச்சர்  மாணறைச்சர்.

Maniyan.

ăyyar  eṇṇa  naiçattiram ?

இமயா  இமயா இமயா ?

[what  star]

What (is your birth) star

pālan  kārttike.

கார்த்திகை.

Karthikay.
pātam pattu
Lesson ten

rayil payanam
Train Journey

Ilankovan and his family members are going to Courtalam, a touring resort, by train. They get down at Thenkasi and hire a room in a lodge. From Thenkasi they are going to Courtalam by bus.

Ilankovan ippō  kuttālattile¹  cican².

[now   Courtalam-Loc. season]

This is the good season at Courtallam.

[Now is the season at......]

1.  kuttālattile < [kuttalam.ile]
    (kapporadhi < [kapporam - ile]

2. Here cican  paṭēneiṟantar refers the good time during which the tourists visit this place. At this time the climate will be cool and there will be plenty of water at the falls.
aruví - y - ile nereya tanthi vilum.³
[waterfalls - S - plenty water fall Fu.] Loc.
There will be plenty of water at the water falls.
[Plenty of water will fall at the waterfalls.]
kelemeṭṭ - um rompa nalláy - iru - kkum.
[climate - also very nicely - present - Fu.]
The climate will also be good.
nañ erkanavē kuttālam pöyirukkēn⁴.
[I already Courtallam have gone]
Already I have been (to) Courtallam.

3. This is a factual statement and hence it is in the future form. The tense (future) involved here does not express the real tense.

vilum < [vil (V. St. < vilu 'fall') - um (Fu.)]. aṅi 'fall'.

4. pöyirukkēn < [pöy (V. P. of pō) -iru (Perf.) -kk (Pr.) -ēn (P.T.)].
enka viṭṭile vēre yārum
[but our house Loc. else anybody
kuttālam pāttālle.
Courtalam seen-never]
But nobody else in our house has seen Courtalam.

5. enka(!) ātēmā is the oblique form of first person
exclusive (excludes the hearer) plural pronoun nānka(!)
pārāmā ‘we’.

Common things / objects / persons that are meant for
common utility or shared by more than one are referred
with plural oblique pronouns though spoke by a single
person.
enka viṭu  enka nāy  enka tīccar  enka appā
tāmēmā vētēmā tāmēmā ātēmā
‘our house’  ‘our dog’  ‘our teacher’  ‘our father’

6. pāttālle < [pāttaiu (V.N.) - ille (Neg).]
pārāmā - alērum.
The negative with ‘never’ sense is expressed by adding
ille alērum ‘no’ to the V.N. which expresses the
concerned action.
atañāle avañkaḥ ellārum kuttālams
dañapādu āṇkaṁ tōlāvañkaṁ āṇkānu
[so they all Courtalam]
pākka āceppāturāṅkaṅ.
mevāṅka āṇkamīrāṅkaṅ
to see like Pr. they]
So they all like to see Courtalam.
innēkkī cāyaṅkālaṅ rayil-ile
mārangāṅ marangāṅmarangāṅ
[today evening train-Loc.
porappatu-rōṁ.
pāmāṅkērōṁ.
start-Pr.-we]

---

7. *avañka*l (i) āṇkaṁ ‘that they’ is the third person remote epicene plural pronoun. The proximate form is *ivañka*(l) āṇkaṁ ‘this - they’.

8. āceppāturāṅka < [āceppatu (V.St.) - l (Pr.) - āṅka (P.T.)]
   āṇkamūnāṅ - āṅka - āṇkēṅ.
A few verbs which express one’s experience or feeling are derived from abstract nouns by adding the verbalizer - paṭu μ.ū.
   kōpam - paṭu > kōpappātu āṅkam - uṅ > āṅkamūnāṅ
   ‘feel angry’
   tuṅpam - paṭu > tuṅpappātu āṅkam - uṅ > āṅkamūnāṅ
   ‘suffer’
   āce - paṭu > āceppātu āṅkam - uṅ > āṅkamūnāṅ ‘like’
while doing so the m u of m u ending nouns is dropped and p u of paṭu μ is doubled. Also p u is doubled if it follows the vowel ending nouns.

9. cāyaṅkāla < cāyaṅkalam c.f. 7.29.
Today evening we are going by train.

[We are starting today in the evening train.]

ticket have reserved
(l) have reserved the ticket.

or u vāram aāke taṅka-p pōṟam.

[one week there to stay-S go Pr. we] We are going to stay there for a week.

pakuti irantu

Part two

rayilil pōtal

Going by train

kamalā engañka ! rayil eppō

[dear train when

porappaṭtutu ?

pumūṟuṟṟaṭṭu ?

start (Pr.) it]

Dear! When does the train start?

iḻañkōvaṇ iṭō, paccē veḷakku-p poṭṭāccu.10

10. poṭṭāccu < poṭ (V. P. of poṭu ‘put’) - āccu (Comple.Aux.)]

Gurū (V. P. of poṭu ‘put’) - āccu (Comple.Aux.) Gurū ‘put’
The green light has been put on. It will start now.

Father! The train has started.

Hey Mani! Do you like the train very much?

Yes, father.

11. *porappattatum* < *[porappattu* (V.P.)-† (Defi. Aux.)-um (Fu.)]*
ilaňkõvãn onakkuu jãli-tãñ nañlekkì

[you-Dat. jolly-Emph. tomorrow (S)]
kâley - ile - tãñ rayil tañkâci

car-loc. in car in car

morning - Loc. - only train Thenkasi

station having join-Fu. afterwards gone-S

ânke-y-iruntu passile kuttãlãm

there-S. Abl. bus-Loc. Courtalam

põka-ñum.

to go - have]

You have good enjoyment. [It is jolly for you.] The train will reach Thenkasi station tomorrow morning only. Afterwards, from there, (we) have to go to Courtalam by bus.

12. põyccêr gemmâñitì ‘having gone join’ i.e., ‘reach’ just like vantu cêr gemmâñitì ‘arrive’. It also means ‘go and join’.

13. Âmâñittì < [Âmì - Ântì (Abl.)]
tikkettup  paricōtakar  varutal  The coming of the

Ticket Examiner

திக்கேட்டுப்  பாரிகோட்டார்  வருதல்

திக்கேட்டு  சார்!  திக்கேட்டு!
paricōtakar

பாரிகோட்டார்  வரும்!  பாரிகோட்டார்!

Sir!  Ticket please!

илаங்கோவன்  intānka.

Here you are.

திக்கேட்டு  நாங்கா  mottam  ettanē  pēru?
paricōtakar  பியானார்  மோட்டாம்  எட்டேந்தறு  பெரு?

பாரிகோட்டார்  you  total  how many  person

பாரிகோட்டார்  How many persons are you?

[Altogether how many.....]

ilaṅkovan nāṅka mottam aṅcu pēru.

[we total five person

nālu mulu 14 tikkeṭṭu.

four full (S) ticket

oru are tikkeṭṭu.

one half -(S) ticket]

We are five persons. Four full tickets (and)
a half ticket.

14. mulu முழ் 'whole, full'. முழ் முழ் (c. f. 2. 11.)
tikketitup  cari,  intanka  tikketitu.
paricotakar  sri,  aatukai  sellum  vasaatul.

[O. K. here you are ticket]
[O. K. Here you are, the tickets.

cappaatu  vankutal  Buying meals

sulapati  marumadai

ilaikkavan  enna  kamalaa!  viluppuram  vantaccu.

[darling Kamala Vizhuppuram has come
cappituratu  kull  enna  vanca  lam.
sulapati  marumadai  sathaa  enaathikkaari.
eating - Dat.  what  to buy - shall]
Kamala Vizhuppuram has come.. What shall
(we) buy for eating.

15. cappituratu  (V. N.) ‘the act of eating’ <[cappitu  (V. St.
‘eat’) - t (Pr.)- aati  (V. N. Suf.)]
sulapati  marumadai  is the dative form of the V. N. sulapati.
sulapati  marumadai  < [sulapati  - s (Fu.) - aati]

The V. N. in ST is in the present form whereas it is
in the future form in LT. ST freely uses the present
V. N. to express the immediate future action.
kamalā ētāvatu vāṅkuṅka.

[anything buy - Hon.
Please buy anything (as you like.)

ilaṅkōvaṇ itō, cāmpār cātam varutu.

[here sambar chatham come (Pr.) it
vāṅkāṭṭuma?

[here buy - Hort. - Int.]

Here comes Sambar chatham. Shall (I) buy (it)?

kamalā cari, vāṅkuṅka.

O. K. Please buy.

cātam enna vēnum cār?

virkiravaṇ

[what want Sir]

Sir, what (do you) want?

---

16. cāmpār cātam is prepared by mixing cāmbar (a kind of sauce made of vegetables) with cātam (cooked rice).
ilankovan ennai irukku?
[What available Pr. (it)]
What is available?
catam campar, catam, puli catam,17 vaṭe.
virkitavan
gumbar sambar, vade
[Sambar chatham puli catham vade]
Sambar chatham, Puli chatham and Vade (are available).
ilankovan cari. oovonnileyum18 ańcu koṭu.
[O.K. in each one five give]
inta paṇam.
[Here you are money]
O.K. Give five from each variety. Here is the money.

17 puli catam is prepared by mixing cooked rice (catam) with tamarind (puli) juice and other ingredients.

18 oovonnileyum < [oovonnu 'each one' -ile (Loc.) -γ(S) um (Incl.) ]
In LT the locative is added with emphatic suffix to give more emphasis.
oovonnu eppanathattam refers Non-human only. [But it is also used to refer ]Human when undegenerated.
catam intaṇka catam\textsuperscript{19}.
virkitavan
giriyavan
[here you are meals]
Here you are the meals.

Reaching
Thenkasi Station

kamala enñaṇka! tenkāci stēran eppō
calam sarasaṇē! ēḻandarē velaiyamē samyappudē
[dear Thenkasi station when varum?
ēṇē?
come-Fu.]

When will we reach Thenkasi?

[When will the Thenkasi Station come?]

ilaṅkovan innum koṇca nērattile tenkāci. ennum\textsuperscript{20}
[ further little time-Loc. Thenkasi what

\textsuperscript{19} catam also refers ‘meals’
catam irukkā ‘Is meals available’?

\textsuperscript{20} enna, here does not have its real meaning ‘what’. It functions as a conversational link just like ‘yes’ ‘C.K.’ etc. are sometimes used without their primary meaning.
rompa aluppā⁹¹ irukkā?

metāvādāmēkkā? [Adverb, present-Pr.-it-Int.]

very tiredly

We will reach Thenkasi shortly. [(We will reach)

Thenkasi in a short time] Are you very tired?

kamalā appāti onnumille. cummā⁹² kēṭṭēn.

[like that nothing for no reason ask Pa. I]

Oh! Not tired. [Nothing like that].

Just I asked (you).

ilankōvan itō, tenkāci stēran vantāccu.

[a place in Thenkasi where for no reason ask]

[here, Thenkasi station has come]

erankā vēntiyatu-tān.⁹³

[which necessary-Emph.]

to get down which necessary-Emph.]

Here, Thenkasi station has come.

(We) have to get down.

---

21 aluppā (Adv.) < [aluppū ‘tiredness’ (N.) -ā (Advr.)]

22 cummā Adverb which literally means ‘for no reason’

‘without any purpose’ is used in the conversations in the

sense of ‘just’.

23 vēntiyatu ġaṭṭāvuni. Noun derived from the defective
verb vēntum ġaṭṭāvuni ‘need’. 
Kamala carikna.

O.K. Please.

ilaṅkōvaun kamala! ni mani-y-e-p piṭiccukka.²⁴

[Kamala you Mani-S-Acc-S catch hold self.

nāṅka muṇupēr-um lakkēj

we three person-Incl. luggage
eṭuttukkīrōm.²⁵

raṅkē jārē jārē prēh take self Pr. we]

Kamala! you take care of Mani.

[You catch hold of Mani.] We will take the

---

24 piṭiccukka (Non. Refl. Imp.) < [piṭiccu (V.P. of piṭl 'catch hold') — k (S) - ka (Non. Refl.)][

25 eṭuttukkīrōm > [eṭuttu (V.P.) - k (S) - ki (Non. Refl.) -r (Pr.) - ōm (P.T.)][

Here the present tense is used to express the immediate future sense.

The Non-reflexive suffix -ki - an alternant form of -ka- comes before the present tense suffix.
luggage. [We three persons will take the luggage ourselves.]

kamalā  carin'ka.

O.K. Please.

lātjil  rūm  etuttal  Booking room at the lodge

(lodge manager) [what need sir]

What (do you) want Sir?

ilān'kōvān  famili  rūm  irukka?

[family room available Pr. (it) Int.]

Is there (any) family room?

lātj  mēnējar  irukku  cār.

[available-Pr. (it) Sir]

Yes Sir. [Sir (it) is available.]
ilaṅkōvan  patt  atṭacūtā?

[is it bath attached?]

lāṭi mēṭējar  āmā  cār.

Yes Sir.

ilaṅkōvan  rompa  nallatā-p  pōccu.67  viṭake

[very nicely-S gone it  [rent
evvalavu?

stāmēnā?

how much]

It's very good. How much (is) the rent?

26. atṭacūtā  'bath room'. atṭacūtā < [atṭacūtā - at]  'is it attached?'.

27. nallatā-p pōccu  pāṭapīṭu  bānēnū  is an idiommatic expres-
sion meaning 'it's good'. It expresses the acceptance as well as the appreciation of the concerned matter.
lāṭj mēṇējar oru nāḷukku ampatu rūpā cār.

[one day-Dat. fifty rupees Sir]

(lt's) fifty rupees per day.

īlāṅkōvān appatiyā! cari oru rūm koṭuṅka.

[really O.K. one room give-Hon.]

Really! O.K. Please give (me) a room.

lāṭj mēṇējar carinka! inta register - ile Aydın

[O.K. this(S) register-Loc.

ōṅke mukavari' elutuṅka.

your address (Acc.) write-Hon.

28.  BoxFit[ฤ] (ฤ register) - (Loc.) ] . ฤ register [ฤ registering - (S) 'book'.

29. The Spoken Tamil is without the accusative, whereas it is attached with the Acc. in the Literary Tamil. The presence of accusative case suffix is optional after inanimate nouns when not particularised.

ฤ register < [ฤ (S) - (Acc.)]
nūru- rūpā aṭvānś koṭuṅka.

ḥundrēd rupee advance give Hon.]

O. K. Sir. Please write your address in this register (and) give hundred rupees deposit.

iḷaṅkōvan

ettāṅām 30 nampar rūm. ?

[which order number room]

What is the room number?

[Which number room?]

lāṭj meṅējar

aṅcām nampar rūm. intāṅka

[Fourth number room here you are cāvi.

key.]

Room number five. Here is the key.

30. ettāṅām < [ettane (how many) - ām (Ord. suffix)] The terminal-e of ettane is dropped.

ēṭkōḷana pāltuț < [ēṭkōḷa - pā (S) - āluțuț]
Part Three

ninkal ettanai per? How many persons are you?

tikkettp
paricotakar cár, tikkettpu.

Sir, ticket please.

pálu intánka cár.

Sir, Here you are.

$tikkettp$
paricotakar nínka ettané pérú?

[you how many person]

How many persons are you?

pálu múnú pérú cár. réntu múlu

[there person Sir two full (s)
thicchit. oru are thicchit.

ticket one half (s) ticket.

Sir, (we are) three persons. Two full ticket (and) an half ticket.

thicchtup pariottakar cari, intaanka onke thicchit.

[O.K. here you are your ticket]

O.K. Here you are the tickets.

tipan vankutal Buying tiffin

virkiravar išli, vaśa, käppi......

idly, vade, coffee......

rāju intappā! inke vā.

[hello here come]

Hello! come here.
virkiravar  எங்கு கார் வேளும்?
[w\hat Sir want]
What do you want sir?

ராஜு  எங்கு இருக்கு?

மாடு  எந்தச் செய்யும்?
[what available Pr. (it) Int.]
What is available?

virkiravar  இளி, வடை, காப்பி இருக்கு கார்.

மாடு  இளி, வடை, காப்பி இல்லை எப்படி என்று?
[idli, vade, coffee available Pr. (it) Sir]
Sir, Idli, vaday (and) coffee are available.

ராஜு  கார்டு இளிய ஒரு வடை கொடு.

மாடு  சர்க்கி எந்த இளியே என்று என்று?
[O.K. four idli(s), one vade give]
O. K. Please give (me) four idlies and a vade.

virkiravar  இந்தி, ஒரு ரூபா வழு.

மாடு  இந்திய எந்த ரூபா ஆயிரம.
[here you are one rupee it became]
Here you are. It costs one rupee.

[It became one rupee.]
rāju intā kācu.

rāgā ḍhekka karē.

[here you are cash]

Here you are the money.

rūm irukkirāta? Is there any room?

एकम इरककरात?

lāṭj mēnējar enna cār vēnum?

मेंजर एना कार वेंमु?

[what Sir want]

Sir, what (do you) want?

cuntaram rūm irukkā?

सुतरम रूम इरुक्का?

[room available Pr.(it) Int.]

Is there any room? [Is room available?]

lāṭj mēnējar ciṅkilā? ṭapūḷā?

मेंजर चिंकिला? ठपुला?

[single room-Int. double room-Int.]

Single or double room?

cuntaram ciṅkīl-tān.

सुतरम चिंकील-तान.

[single (room) Emph.]

Single room only.
 itu mēnējar irukku căr. pāt aṭṭacuṭu căr.

[available Sir bath attached Sir]

Pr. (it)

It is available (and) is bath attached.

cuntaram vāṭake evvalavu?

[rent how much]

How much (is) the rent?

itu mēnējar pāṭtu rūpā.

Ten rupees.

cuntaram cări, kōṭuṅka.

[āṭṭamū] srī, ṭeṭṭamūrī.

O.K. give (it) please.
Deepavali is an important celebration for the Hindus. It is celebrated in memory of the killing of Naragasura, an Acuran, by Lord Krishna. On the day of Deepavali people wake up early in the morning. After having an oil bath they wear new cloths. Also they prepare special sweets and fire the crackers to enjoy the celebration.

1. pāṇṭike ‘religious celebration’
2. mukkiyānā (Adj.) < [mukkiyam (N. ‘important’) आम (Adjr.)]. आम्वून - आम्बा
paṇṭike.

பங்குகலை.

festival]

This is an important festival for us.

ayppaci-³ mācum varum.

இய்ப்பை மாசம் வரும்.

[Ayppaci month will come]

It is in the month of Ayppaci.

[It will come (in) the month of Ayppaci]

3. ayppaci — name of a Tamil month. Tamil year begins from the middle of April. There are 12 months. They are,

<table>
<thead>
<tr>
<th>Tamil Month</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>cittire</td>
<td>middle of April to middle of May</td>
</tr>
<tr>
<td>vaykāci</td>
<td>May</td>
</tr>
<tr>
<td>āni</td>
<td>June</td>
</tr>
<tr>
<td>āti</td>
<td>July</td>
</tr>
<tr>
<td>āvaṇi</td>
<td>Aug.</td>
</tr>
<tr>
<td>puraṭṭāci</td>
<td>Sept.</td>
</tr>
<tr>
<td>ayppaci</td>
<td>Oct.</td>
</tr>
<tr>
<td>kārttikay</td>
<td>Nov.</td>
</tr>
<tr>
<td>mārkaṇṭi</td>
<td>Dec.</td>
</tr>
<tr>
<td>tāy</td>
<td>Jan.</td>
</tr>
<tr>
<td>māci</td>
<td>Feb.</td>
</tr>
<tr>
<td>paṅkuni</td>
<td>March</td>
</tr>
</tbody>
</table>

Here mācum மாசம் is expressed without the locative case. It can also be expressed with the locative case, mācatiile மாசதில் which is equivalent to the English construction 'in the month'.
narakācūrānkīra 'oru acuranē konnate-k
[Narakasuran one demon- killing-
called Acc.(s) Acc. S
konatkura paṇṭike itu.
which is festival this celebrated
This festival is celebrated in connection
with the killing of the Acuran called Narakasuran.
innekki kāleyileye eluntiriccu,
[today in morning having woke up
Emph.
ene tēccuk kulippom.'
[having will take bath we]
smeared-S

4. narakācūrānkīra < [narakācuran - enkīra 'who is called']
Narakacuran an Acuran is a celestrial being. He gave too
much of troubles to the Devas and they complained to
Lord Krishna. In response to the complaints Lord Krishna
killed this Acuran.
5. konnata tārānāyu 'the act of killing'. kol tārā 'kill'.
6. konatkura (R.P.) < [konatkā (V.St.) -t (Pr.) -a (R.P.
Suf.)] tārānāyu tārā-
7. enne tēccuk kulī 'take oil bath'. For oil bath, the oil is
Today we will wake up early in the morning and will take oil bath. [Today having woke up in the morning itself, we will take bath having smeared (with) oil.]

putut tuṇi
ụṭuttuvōm.

புட்டுடு "அழுத்தவெம்.
[new-S cloth will wear we]

We will wear new dresses.

paṭṭecu veṭippōm. 10

பாட்டெசு "வெடிப்போம்.
[crackers will burn we]

We will burn crackers.

---

smeared all over the body and after some time the bathing is done. tēccu செட்டு V.P. of tēy செய் 'smear', 'rub'.
tēccu < [tēy-tt-u] (c.f. 6.3)

8. putut tuṇi 'new cloth'. புடுடீ சு "புடுத்தீசு. tuṇi means 'dress' or 'cloth' whereas சு means 'dress' only.

9. ṛṭuttu ṛṭē 'wear'. ṛṭuttu is a synonymous form of ṛṭē 'wear'.

10. veṭi வெடி 'burn', 'burst'.
nēreyā palakāram cēncu\textsuperscript{11} cāppītvōm.
[lot (S) sweet having made will eat we]
We will make a lot of sweets and eat.

viṭṭukku naiparkal, contakkāraṅka\textsuperscript{12}
[to house friends relatives]

ellām varuvāṅka.

all will come they]

Friends and relatives will come to the house.

\textsuperscript{11} V.P. form of cēy चेय ‘make’ ‘do’.

\textsuperscript{12} contakkāraṅka ‘relatives/relative (Hon.)’,
contakkāraṅ ‘relative’ (male), contakkāri ‘relative’ (female). contam तूम ‘relation’.
pakuti Irantu

Part Two

enney teyttuk kulittal Taking oil bath

Dear, are you taking bath?

Did the children take bath?

13. pilleyñka < [pilley ‘child’ -ñka (Pl.Suf.)]. pilley ñka generally refers ‘child’. It also refers grown up ‘boy’ or ‘girl’.

14. kuliccäcc < [kulicc (V.P. of kuli) -äcc (Aux. < äccu) -ä (Int.)]. kuliccion < [kulicc-äccu-ä]}
kamalā mātavi, kōpāl kuṭicāccu. mani

Mathavi Gopal have taken bath Mani

iṇṭum eluntirikka-le15.

still now to wake up -no]

Mathavi (and) Gopal have taken bath. (But) Mani didn’t wake up. [Mani still now didn’t wake up].

jāṅkōvān cari! ni eṇe koṇṭuvā. māṇ

[O.K. you oil bring l

maniyē eluppu-tēn. nān-um16

Mani.Acc. wake up l 1-and

avu-um17 kuṭicciṭurōm.18

he-and take bath -we]

15. eluntirikka Inf. of eluntiri ‘wake up’. -le (Neg.) [<ille]
   (c.f.6.7)

16, 17 -um-2- is the conjunctive particle meaning ‘and’ and it is added with all the forms which are conjoined unlike
O.K.! You bring oil. I will wake up Mani.
[ I wake up Mani]. He and myself will take bath.
[ .......... will definitely take bath. ]

kamālā
cariṅka !

matir
kaṅkāra !

O.K. please.

putut tunip potual
Wearing new dresses

putal kulicciṭum

kamalāintā mātavi ! ellā tuniyilēyum10

matir
āṭhē q[i]nāri ! q[ē ]q[ē ] [hey Mathavi all in dresses

maṅgāl vaccitiyā?10

maṅgāl vaccitiyā?

turmeric put-Int.]

English where ‘and’ comes only once kannan-um rāman-um kōvalan-um bālan-um vantārkaḻ ‘Kannan, Raman, Kovalan and Balan came.’

When the particular form takes any other suffives, - um comes at the final position only.

18. kuleccturōm < [kulec (V.P.) -iṭ (Defi.) -ṛ (Pr.) -ōm (P.T.)].

19. tuniyilēyum < [tunī (N) -y (S) -ilē (Loc.-Emph.) -y (S) -um (Incl.)].

20. vaccitiyā < [vacc (V.P.) -iṭ (Defi.) -ṭ (Pa) -i (P.T.) -y}
Hey Mathavi! Did you put turmeric (mark) in all dresses?

mātavi vacciṭṭemmā. catte, vēṣṭi,

[had put mother shirt dothi
poṭave, raviķke tuṇṭu avvalavutān-e.

[yes that much-only O.K. lamp in front
veyyi ! appā pūje paṇṇiṭṭu,

kamalā āmā. avvalavutān. cari, veḷakku muṇṇāle

[yes that much-only O.K. lamp in front
keep father pooje having conducted
eṭuttu taruvaṅka.

(S) -a (Int.)]. amarkam-āmār-āmār-āmā. It is a common practice among the Hindus to place turmeric mark on new dresses. It is considered to be an auspicious one.

21. veyyi is an alternate form of vey ‘keep’ and it occurs in the imperative singular as a free variant of vey.
Yes. That’s all. O.K. Keep them in front of the lamp. Father will give (them to you) after conducting the pooja. [Father having conducted the pooja will take and give (them to you).]

mātavi carīmma.

Yes mother.

iḷaṅkōvan eppa mātavi! ellām tayārāy
[hey Mathavi every thing readily]
irukk-ā?
[is present Int.]
Hey Mathavi! Is everything ready?
[Is everything readily present?]

mātavi ellām tayārāy irukku’ ppā.

[all readily is present(it) father]
Father, everything is reedy.

iḷaṅkōvan cari, ellārum kumpiṭṭītū avaṅka
[O.K. all having worshipped their]

22. kumpiṭṭītū < kumpiṭ (V. P. of kumpu ‘worship’) i (Defi.)
avaňka 23  tuniye  etuttu

their  dress - Acc.  having

taken (S)
pōţukkuńka. 24  appuram

wear  self  afterwards

gākkiretyā 25  paţācu  kōluttu - ŋka.
carefully (S)  crackers  burn

O. K. After worshipping, all of you wear your dresses. [All of you having worshipped wear their dresses] Then fire the crackers carefully.

23. avaňka avaňka 'their their', the third person pronouns when repeated express the 'respective persons' sense.

24. pōţukkuńka ≡ [pōitu (V.P.) - k (S) - ku (Non. Refl. Aux., -iika (Imp. pl.))] Gurūma-y-ka (S, -iika-2, kāsā)

5. jākkiratayā (Adv.) ≡ [jākkiray (N. 'careful') - ā (Adv.)]
palakāram cāppitutal Eating sweets

Ilaṅkovan ena kamala! cāppita ellām tayar-ä?
[hey Kamala to eat all ready-Int.]

Kamāla! Is meals ready? [Is everything ready to eat?]

kamala o! appave 26 ellām tyār-āyiṭiccü 27.

Oh! it is already prepared. [It became ready long time back]

ilaṅkovan mūtavi! köpāl! mani! ellārum

Mathavi Gopal Mani all

eāppita vaṅka.

to eat come

Mathavi! Gopal! Mani! all (of you) come to eat.

26. *appave*, the emphatic from of *appa* 'that time' express the meaning 'long time back / already'.

27. *āyiṭiccü* is the past definitive form of *āku* 'become'

āppita vaṅka < [kāri—āppita vaṅka - ṭ (Emph.)]
āppita vaṅka < [āppita (V.P. of *āku* 'become')-vaṅka (Defi.) - ṭ (Pa. < ṛ)—āppita (P. T.)]
manți: ammā! enakku atiracam,²⁸ cuciyam⁹

mēmē: Amēm! othirakku othirakku, athisa

[‘mother to me athirasam suciyam
motalle vey’ mmā.

[pēttēnē sēyē Amēm.
at first put mother.]

Mother! first give me athirasam (and) suciyam.

[Mother! for me put athirasam (and) suciyam first.]

kōpāl: ammā! enakku latšu, ³⁰ tehkulaḷaḷ

kēmēki: Amēm! othirakku othirakku, athisa

[mother to me latti jangry
etuvum vēṭām. vaṭe

anything not necessary. vade
matulum veyyi.

meiśēś only keep]

Mother! I don’t want laddu, jangry anything.

[Mother! for me lattu, jangry not needed. But give me vade only. [Keep vade only.]

²⁸, ²⁹, ³⁰, ³¹ Different eatables which are sweet in taste.
kamala

ontakku

matavi?

matar

ora kuth

ora karai?

[to for Mathavi

Mathavi, for you?

matavi

eqakku

ellam

piṭikkum 39 I

margazhi

staraikka

staraikka

meppandu!

[to me all like]

I like everything.

kamala

eqnikka!

ellam

nallay

matar

staraikka!

staraikka

staraikka

[dear all nicely]

irukka?

இற்றுக்கா? 33

are present they - Int.]

Dear! Are they good? [Are everything good?]

32. piṭikkum, பிடிக்கும் a defective verb. Its subject is always in the dative.

33. இற்றுக்கா < [இறு (V. St.) - இற்றிய் (Pr.) - இறு (PTs

S) - இறு (Int.)]

In LT - இறுதிய், the present tense suffix occurs with the strong verbs before the neuter plural PT இறு. Another present tense suffix-இற்றிய் occurs with the weak verbs before the neuter plural PT இறு. Sometimes these present tense suffixes occur before Non - neuter PTs also.
ilaṅkōvaṉ  O, ellaṁ rompa arumeyāy-
[Oh all very nicely
Oh! all are very delicious.
irukku.

இத்திகின்றன.
are present (they)]
Oh! all are very delicious.

pakuti mūnru Part Three

பகுதி முன்னை

cattai cariyāka irukkirata? Does the shirt fits?

Does the shirt fits?

kaṇṇaṉ pālu! en putuc caṭṭe eppati irukku?

Balu! my new-S shirt how is present (it) int.

Balu! How is my new shirt?

pālu O, nallāyirukk-ē!

[Oh  nicely is present (it) - Emph.]
Oh! It is nice.
kaṇṭhaṇṭu cariyāy-irukk-ā?

[correctly is present(it) Int.]

Does it fit. [Is it correctly present]

pālu O, cariyāy-irukk-ē! eṅkē tacce?34

[oh correctly is where stitched you] present it-Emph.

Oh ! It fits. [it is correct] Where did you stitch ?

kaṇṭhaṇṭu rām teylars.

[kāṟṟu kāṟṟaṅku] yāṟṟaṅku kāṟṟam, [Ram tailors]

(It is at) Ram tailors.

unakkku enna ventum? What do you want?

2-kaṟṟi kōṟṟaṅkku vaṟṟum? [Sita to you, what want?]

ammā citāl onakkku enna vēṟṟum?

[‘Sita to you, what want?’]

Sita! What do you want?

34. tacce < [tay ‘stitch’ (V. St.)-cc (Pa. < tt.) - e (PT.)]

கெஞ்சு - கெஞ்சு
citā enakkku murukku vēnum'mmā.

[to me murukku want mother]

Mother I want murukku.

amma reṅkā! onakkku enūṇa vēnum?

[amma to you what want]

Renga! What do you want?

raṅkaṅ enakkku vaṭe vēnum.

[to me vada want?]

I want vade.

amma muraḷi onakkku?

[Murali for you]

Murali, for you?

muraḷi enakkku cīle. 36

[to me cheedey]

I want cheeday.

53: An eatable.
veti  pōtattumā?

Shall I fire crackers?

36. yāne veṭi is a kind of cracker. It explode, with high sound.

37. pōtattumā ‘shall I put?’ < [pōta (Int.) - tītum (Hort.) - ā (Int)].

38. pāttu ersetā (V. P. of  pār erset ‘see’), literally means ‘having seen’, here expresses the sense ‘carefully’.

39. mattāppu is a kind of cracker. It does not burst with sound but burns with spraying flames.
koḻitaṭṭum-ā?

Thārāmaṅgaḷumān?</p>

shall burn Int.]

Father! Shall I burn stick cracker?

appā kavaṇamā koḻuttu.

[carefully (S) burn]

Burn it carefully.

pālu appā! nāṁ puṟvāṇam 40 vīṭṭum- āśī 1

[father I pushvanam shall fire-Int]

Father shall I fire pushvanam?

---

40. puṟvāṇam is a kind of cracker. When it is burnt, the flame will go up in high speed with a bright colour.

41. vīṭṭumā [<vīṭa (Inf. of vīṭu ‘leave’) - ūṭum (Horl.)- à Int.]

Here vīṭu ēṉā expresses the sense ‘to fire’.
appā payappatāme viṭu.

[without fear fire]

Fire it without fear.

---

42. payappatāme மும்பமடு (Neg. V.P.) [ < payappatu மும்ப (V.St. 'get fear') - āme ஆமெ (Neg V.P. Suf. 'without'))]

-āme(l) is the negative V.P. Suffix. It is added directly to the weak verbs and with the strong verbs added after link morph -kk- க்க.

kuṭi - kk - āme > kuṭikkāme

The final l of āmel is retained when added with any suffix and in other places it is dropped.
Mr. Ilangoovan’s friend Mr. Ramu is not well and has been admitted to hospital. Mr. Ilangoovan takes an hour off work and goes home to take his wife with him to see Mr. Ramu. On the way to the hospital they buy oranges for Mr. Ramu. It is a common practice to bring fruit when one goes to see a patient. At the hospital they enquire about Mr. Ramu’s health and return home.

My friend Ramu (is) not well.

joram atikamā irukkutām.

[fever highly present Pr. it-Report.]

1. atikamā அதிகம் (Adv.) < [atikam அதிகம் (N. ‘more’) -ā அ (Adv.)].
2. irukkutām இறுக்குத் (F.V.) < [irukkutu இறுக்கு (Rep.) -ām அம் (Rep.)].
He has a high fever [It is said that he has high fever.]

inneykki kāleyile jenereal

இன்னேய்க்கி காலையிலும் ஜனாதிகம்

[today (S) morning in General

āspattiriyile cēttirukkānka₃.

அஸ்பாத்திரியிலும் செட்டிக்காங்கா.

hospital in have admitted - they]

This morning they have admitted (him) at the General Hospital.

en naṇpar oruttar⁴ pōn

என் நாண்பர் என்று போன்

[my friend one person phone
panṇināru₅.

பன்னினாரு.

told he (Hon.)]

One of my friend phoned me.

3. cēttirukkānka < cēttu (V.P. of cēr ‘admit’) -iru (Perf.) -kk (Pr.) -ānka (P.T.)]. செட்டு-ஈரு-க்கா-அங்கா.

4. oruttar ‘one person’ (Hon. Mas. or Fem.) oruttag ‘one person’ (Mas. Non-hon.), orutti ‘one person’ (Fem. Non-Hon.) Here, with naṇpar, it means ‘one friend’, ‘one of my friend’.

5. pōn panṇināru ‘made a phone call’. போன் பாண்டினாரு ‘in telephone’ போன் ஆர் ‘told-he’. போன் ஆர் ஆர் ‘he told through telephone’.
rāmuṅvēp pōy pākkanum.

[Ramu S Acc.-S having gone see must]
(l) must go and see Ramu.

kāmalāveyum kūṭṭikkiṭṭup⁶

[Kamala S.Acc. S also having taken along with S
pōkaṇum.

[gō must]
(l) must take Kamala also (with me).

āpisile oru mani-nēram anumati

[office in one hour time permission
pōṭṭirukkēn'.

have put l]

6. kūṭṭi kōṭṭup 闼. 闼. 闼. this functions like alecuk
    kōṭṭu 闼. 闼. 闼. - c. f. 6.5.
    kōṭṭu 闼. is the V. P. of kōṭṭu 闼. ‘collect’ ‘assemble’.

7. The ST form anumati pōṭṭirukkēn literally means ‘have
    put (for) permission’. But here it expresses the sense ‘have
    got permission’.
    अनूमाति अनूमाति ‘have got permission’. बुत ‘buy’ ‘get’. Here anumati अनूमाति stands for ‘leave’.
I have got leave for an hour. [I .... permission for an hour]

vīṭtukku   pōyi,     kamalāvek

house to S   having gone Kamala - Acc.S

kūttikkitṭu   āspattirikkup

having taken along with hospital to S

pōka-ṇum.

go must]

Having gone to the house, I have to take Kamala also with (me) to the hospital.

pakuti    irantu

viṭtukku   varutal

kamala  ennānke!    cikkiramā    vantitṭiṇka!

[dear quickly have come - you]

---

8. vantitṭiṇka < [vant (V.P.) - it (Perf.) - ṭ (Pa. < ī) - iṅka (P.T)]. ṭyīṭti - tittī - ̀iṅkāṭṭir.
ijankövan namma rāmuvukku cokamilleyām.
[our Romu S Dat. S well no -S Report.
rompa⁹ joramām. ḍispattiriyile
Aṭhikā asamākkara. mēḻukkamākalvin high fever-Report. hospital in S
cēttuirukkānka. pōy pākkānum.
Gāth ṣ̄ī ṣ̄ī ṣ̄ī kāpattal. Gara parrāk
Cālān Gīh. have admitted they having see must]
gone
It seems that Ramu is not well. [It is said that our Ramu........]. (He has) a high fever. [It is reported that he has....] (They) have admitted him to hospital. (We) must go and see h'ım.

kamalā ayyō¹⁰ pāvam¹¹ nānum uṇkkākta
[oh pity I also you with

9. rompa, is an intensifier and here it means 'high'. Aṭhikā [ < ṣ̄ī ṣ̄ī 'high'].

10. ayyō gūmr an exclamatory expression and it means ohl alas! and it is used out of fear, pain, sympathy etc. ayyō ciṅkam Oh! lion (fear), ayyō rompa valikkutu 'Oh! it gives much pain' etc.

11. ayyō pāvam idiomatically means 'what a pity' pāvam mātū 'poor' 'pity'.
varaṭṭuṅkāḷā? ¹¹

come shall Int.]
What a pity. Shall, I also come with you?

ilāṅkōvān cari, cikkiram¹³ poṟappatu ¹⁴.

[O.K. quick start]
O.K. get ready quickly.

kamalā itō, oru nimiṣattile¹⁵ poṟappatūrēṇ.

[here one minute in start - I
aśpattirikkup poṟappa¹⁶

hospital to S go while

---

12. varaṭṭuṅkāḷā < [varaṭṭum ‘let/shall come’ -ṅkaḷ (Hon.Suf.) a- (Int.)]. வராத்துங்காள் - ஆண்டது - கை.

13. cikkiram சிக்கிரம் (N) here functions as an adverb. It can also be expressed as cikkiramā சிக்கிரமா ‘quickly’.

14. In this context poṟappatu பூர்ப்பாутு gives the meaning ‘get ready.’

15. nimiṣattile < [nimiṣam ‘minuite, - ile (Loc.)].மிமிஸ்தீல் - தீல

araṇci-palam koṁcam vāṁkikiṭṭu

orange (S)fruit some having bought self(S)
pōvōm.

go shall - we]

Here, I will get ready in a minute. On the way to the hospital we can buy some oranges. [While going to the hospital we shall buy some orange fruits and go there].

ppa ப்ப்க்கு functions as a temporal suffix expressing the meaning ‘while’ and it comes after the R.P. form of the concerned verb.

17. vāṁkikiṭṭu < [vānki (V.P. of vānku ‘buy’) -kiṭṭu (V.P., form of kol, the Non-Refl. Aux.)].

The plosive which follows the V.P. that ends with i must be doubled. In ST, due to the spoken speed the plosive k which follows the V.P. is dropped.

[vānki - k - kiṭṭu > vānkikiṭṭu]
tamala: eranaka? ito palakkaṭe l₁₈

shopkeeper: [what want Ion.]

What (do you) want please?

lāṅkovan: aaiści epaṭimma₁⁹?

[orange how lady]

Lady, how (much are) the oranges?

kaṭaykkāri: tajāṇ āru ṛupā.

[dozen six ruppee]

Six rupees per dozen.

₁₈. *palakkaṭe* < [palam - kaṭe 'shop']

₁₉. The adverb *epaṭi* strūṣq. questions the quality / manner. It is also used to enquire the cost in certain contexts.
ilaṅkōvan vele rompa atikamā irukkutē!
[price very highly present is it-Emph]
Oh! the price is too much.

kaṭaykkāri appati illiāka. palam rompa
[like that no-Hon. fruit very
arumayāna §0 palam. rompa §1
good fruit plenty
cāru irukkum.
juice will present]
Not at all. [Not like that]. The fruit is very
good. It is very juicy. [There will be plenty of
juice].

20. *arumayāna* (Adj.) < [arumay (N. - ‘rarity’ ‘excellence’ goodness) - āna (Adj.))

21. *rompa*, functions as an intensifier and as an adjective. The opposite form of *rompa* (Adj) is *koṇcam* ‘a little.’
[Oh! the price is very high.]
 kulamā
carimmā! ańcu rupāyinăngo koṭuttā
[O. K. lady five rupee-Quot. give if
vāṅkurēn.

buy Pr. !]
O. K. If you make it five rupees, I will buy (some). [If you give it as five rupees.......]

kaṭaykkāri
cari. intāńka palam.
[O. K. here is fruit]
O. K. Here are the fruits.

iļāṅkōvan
intā paṇam.

[here is money]
Here is the money.

āspattiriyil nulaital Entering the hospital

iļāṅkōvan
cā! jeṉaralvārtu enkē irukku?
[Sir general ward where present is (it)]
Sir, where is the general ward?
attēntar mūrāvatu maṭiyile irukkutu cār.

çelēpamātē Thànharē maṇamē Aukkēmē cētē.

Attendar [third upstairs S in present is it Sir]

Sir, it is on the third floor.

ilāṅkōvan appatiyē! cari! liftu irukkutā?

[O K. lift present is it Int.]

I see! O.K! Is there a lift?

attēntar ò, atō pāruakal aṅke irukkutu.

çelēpamātē ò, Subē maṇēkēma! Aṅkē Aukkēmē.

[yes there look-Hon. there present is it]

Yes, please look there. There it is.

ilāṅkōvan rompa naṅri.

[lot thanks]

Thank you very much.

liftu attēntar aṅke pōkanum cār?

 Lift Attendar [where to go want Sir]

Sir? where (do you) want to go

22. The interjection ò also expresses the sense of agreement.
ilaṅkōvan mūṉāvatu māṭi-kku.

[third upstairs to]

To the third floor.

liftu aṭṭenṭar cariṅka.

O.K. Sir.

ilaṅkōvan kamalal itō, mūṉāvatu māṭi

[Kamala here is third upstairs]

vantāccu. vā pōkalām.

had come come go can]

Kamala, here is the third floor. [Kamala, here, third floor has come.] we can go out. [Come (we) can go].

nōyāliyaip parttal Seeing the patient

raムuvin maṅgayvi vāṅka.

Ramū's wife Please come
ilaṅkövan āmāmmā I 23 rāmu eppati irukkāru.

[Yes lady Ramu how present is he (Hon.)]

Yes madam, how is Ramu?

rāmuviṇ manayvi ippo paravyille.

[now not bad]

Now he is better.

ilaṅkövan appatiyā! ippu - kūṭā ṛompa

[1 see yesterday-too very

nallāyiruntārē? 24

nicely S present was he (Hon.) Emph.]

I see, yesterday his condition was very good. Wasn't it? [Even yesterday he was (in) very good (condition)].

23. āmāmmā < [āmā-amāmā]

24. The stress on the emphatic marker expresses the interrogation.
rāmuviṁ
maṇayvi

āmāṅka. nēttu rāttiri - tām tiṭiruṇṇu

[yes Hon. yesterday night Emph. suddenly
joram vantatu.

fever came it]

Yes. Yesterday night only he got the fever suddenly. [The fever came suddenly yesterday night only.

ilaṅkōvan apapaṭiyā? tāktarėṇa colluṟuṟu?

[really doctor what say is he Hon.]

Really? what does the doctor say?

rāmuviṁ
maṇayvi


[typhoid as shall present suspects S
doubt Quot.

25. The noun takes - ā āṭũ to express manner sense and then iru ā the be verb follows is.

26. irukkumōṇṇu < [irukkum (F.V.) - ṭā (Doubtful Part.) - nū (Quot.)] āṭũkōṭũ - ārūriṇ]<ref>

The particle ṭā is used for different functions and one among them is to express doubt. It is added to the form which is in doubtful situation.
He suspects that it may be typhoid. Here comes the doctor.

Doctor’s arrival

Good morning doctor.

good morning your husband

27. *cantēkap paṭu* 'suspect’ ‘be doubt’. The lexical item *cantēkam* சந்தேகம் (N) expresses ‘doubt’ suspicious meaning. The verb *cantēkap paṭu* சந்தேகப்பேடு is derived by adding the verbalizer *paṭu* பேடு to the noun *cantēkam* சந்தேகம். c.f. 10.8.

28. *viṭṭukkārar* literally, means ‘house owner’ ‘one belong the house and it also means ‘husband’ when one refers one’s husband; the feminine form is *viṭṭukkāri* விட்டுக்காரி.
Good morning lady. Now how is your husband?

The fever seems to have decreased a little.

Has he vomited?

29. mātiri  ‘like’ ‘similar’ when comes after the R. P., it expresses ‘seems’, sense.

30. vānti  ‘vomiting’ is converted into a verb by adding ētu  . Here ētu looses the primary meaning ‘take’ and functions as a verbalizer. vāntiyētu  (V) ‘vomit’
No, please.

tāktar  cāppita  ētum  koṭuttīńkā?

[to eat anything gave you (Hon.) Int.]
Have you given (him) anything to eat?
[Did you give (him) ...]

rāmuviṉ  manayvi  hārliks  maṭṭum  kuṭiccańka.  vēre

[Horlicks only drank-he (Hon.) else etuvum koṭukkale.]

anything not give]

He took (some) horlicks only. (I) did not give (him) anything else.

tāktar  cari,  ippo  joram  koreṅcutāṅ

[O.K. now fever having decreased Emph.]
irukku. rattam paricōtājay-kku k

present is (it) blood testing for S

koṭuttirukken risalṭu vanta

have given-1 result/report which come

piṇṇāle-ṭān 31 ənna kāccal’ ēnu

afterwards what fever. Quot.

only

colla muṭiyum. 32

to tell capable]

31. vanta piṇṇāle ənka tapsāram ‘after coming’ is an adverbial clause construction and it is constituted by the R. P. (vanta ənka) and the adverbial particle (piṇṇāle ənka). piṇṇāle tapisāram ‘afterwards’ (time notion) always comes after a past R.P. piṇṇāle ‘behind’ also functions as a post position and as such it comes after a noun. avan enakkup piṇṇāle irukkiran ‘He sits behind me’.

32. muṭiyum ənka expresses ‘capability’ sense and it comes after the R.P. forms only. Its negative form is muṭiyāṭu ənka ‘impossible’ ‘uncapable’.
O.K. Now the fever is decreased. I have sent (his) blood for testing. I can diagnose the fever, only after the report arrives. [After the report’s arrival only (it is) possible to say what fever (is it)].

ramuvina
manayvi

appatiinkajai?

Really?

taktar
cari, rattiri marupaatiyum vantu

[O.K. night again S-incl. having come
pakkiren.

sarengapri.

see is I]

O.K. Night, I will come again and see (him.)

ramuvina
manayvi
cariinka.

sallek.

O.K.

ramuvotu pecutal Talking with Ramu
Who (is it)? Is (it) llangovan?

Yes Ramu. Please don't get up. Please lie down as you are.

33. entirikkatiṅka < [entiri 'get up' (V. St.) -kk (L. M.) at (Neg.) -iṅka]. iṅka - at is the plural as well as the honorific singular suffix which comes in the imperative negative form. pōṭ-at-iṅka > pōṭatiṅka - at > ṣṭiṅka 'don't put.' c. f. 3. 22

34. paṭuttukkuṅka < [paṭiṭu (V.P. of paṭu 'lie down') - k (L.M.) -ku (Non. Refl. Aux) - iṅka (Hon.)] - ṣṭiṅka 'need not get up.' In ST also instead of in the imperative it can be expressed like the LT form entirikka venṭām 'need not get up.'
Ramū eppo vantīnika?

[when came you Hon.]

When did you come?

Iñakovan koñca nērrattukku⁴⁵ mungāle vattēn.

[some time to before came - I cari! ippo eppatī irukku?

kah! nērrattukku saha ṣamēkāy?]

O. K. now how present is (it)]

I came a few minutes ago. O. K. ! now, how is (the fever)? [how is it?]

Ramū paravāyille. oṃamu valitām

[not bad body pain Emph.

atikamāyirukku.⁴⁵ rompa kuḷīr - utu.

more present is (it) very cool - (is) it]

---

35. Dative form of nēram - ṣamēkāy 'time'.

36. atikamāyirukku - < [atikamāy (Adv.) - irukku] atikamāy < [atikam (N 'more', 'high') - āy (Advr.)] āy - [āyātāntēkā]
Not bad. I have severe body pain. [Only the body pain is severe.] (I) feel very cool.

ilänkövan appaṭiyā! nallā pōttikkinkā. 37

[is it so well cover yourself

ippe ētāvatu cāppiṭuriṅkalā?

rōv anything eat is you (Hon.-)Int.]

I see! Please cover yourself well. Now are you eating anything?

rāmu ippō onnum vēṇṭām.

[now even one not want

vānti vara māṭiri-y-irukku.

vomiting which comes like-S-present is (it)]

37. pōttikkinkā < [pōtti (V.P. of pōtiu (cover) - k (L.M.) - ki (Non. Refl. Aux.) - (ṅkaHon.)).]

The Auxiliaries ku, ko and ki are free varients before the honorific suffix.
Now, (I) don't want anything. (I) feel vomiting. [(I) feel like vomiting comes.]

O.K. nicely-S sleep-Hon.
	nâleykku marupâtiyum varôm.

tomorrow again come are we]

O.K. Please sleep well. We (will) come again tomorrow.

râmu cari, ilańkövanä.

O.K. Ilankovan.

[O.K. lady having gone tomorrow varôm

come are we]

O.K. Lady. We will come tomorrow. [Having gone we will come tomorrow].
Part three

What do you want?

What (do you) want?

How much is the apple? [How (is) apple?]

Eight rupees (a) dozen.

Oh! (that) is very high.
kaṭaykkārar appaṭiyellam\textsuperscript{38} ille. nalla

[k like that-S-all no good palam.

\textit{fruit}]

\textit{Not at all. [Not like that]. (They are) good fruits.}

pālu ēlu rūpāṇgū koṭutta

[p seven rupee Quot. give if vāṅkurēn.

\textit{buy is I]}

If (you) make it seven rupees (I) will buy some. [I will buy if (you) give as seven rupees].

kaṭaykkārar cari.

\textit{O.K.}

\textsuperscript{38} appaṭiyellam \textit{appāṭiyellam < [appāṭiyellam]} is an idiomatic expression meaning ‘like that’ ‘in that manner’. 
eppati irukkirikal?

How are you?

வம்பு இறக்கிரிகள்?

pālu eṇa kāṇṇaṟ cūr?

[hello Kannan Sir]

ippō eppatiyirukkiṅka.

இப்பொறுத்து வம்பு இறக்கிரிகள்?

now how present are you (Hon.)]

Hello Kannan Sir! How are you now?

Kāṇṇaṅ koṅcam paravayile.

கானன் கொங்கம் பரவாயிலே.

[little not bad]

(Well), a little better.

pālu eluniriccu nāṭantupāṭtiṅkala

பாலு எலுநிரிச்சு நாட்டாண்டுபதின்காலா

[having got up tried to walk you (Hon.) Int.]

Have you tried to get up and walk?

39. nāṭantupāṭtiṅkala < [nāṭantu (V.P. of nāṭa ‘walk’) pā (Trial Aux.) -t (Pa.) - āṅkal (P.T.) - ā (Int.)] பாங் -பாங்-ச்ச் பாங்-ச்ச்

pāru is used as an auxiliary verb to express ‘trial’ sense. It comes with the VP form of the concerned main
kantham  ille  pālu!  nātāntā

[no] Balu  walk if
valikkutu.

pālmēkāperē.
pain is it]

No, Balu. If (I) walk it pains.

marupatiyum  vantu pārkkirēn

I will come and
see again

enna  cār?  vali

valē

[hello  Sir  pain
koreēcirukkuā? 10

have decreased it Int.]

Hello Sir! Has the pain gone down?

verb. pāru comes in the imperative and its alterent form
pā comes elsewhere.

40. koreēcirukkuā < koreēc (V.P. of koreē 'decrease' 'reduce')
iru (Perf.) - kk (Pr.) ut (P.T. < utu) - ā (Int.)]

āttēkēttēkkē - ātē ( < āttē) - āttē.
ravi
koñcam
coreñcirukku
cär.

[little
have decreased(it)Sir]
It has gone down a little.

ṭakṭar
vali
atikamānā
11
collunka!

[pain
increase if
tell you

uguoru
úci
pōpu אחר.

Another
injection
put isl]
If the pain increases, please tell me. (I) will
give (you) another injection.

ravi
cari
cär.

O.K.
Sir.

41. atikāmana < [atikam ‘more, plenty’-āna ‘if became’]. ānā
is the conditional form of āku ‘become’. atikam with ānā
gives the meaning ‘if increases’, ‘if more’, if high’.

[āku - ānā ṭak.]
Mariyamman festival is one of the important festivals of the Hindus. It is celebrated for two or three days. There will be different kinds of entertainments during the festival. Animals (hen/goat) are sacrificed to the Goddess, Mariyamman. On the last day there will be thimithi function.

Today (there is) Mariyamman festival in our street.

1. *Mariyamman* மாரியம்மன் is the Goddess of rain. *Mari* is 'rain'. This Goddess is worshipped for rain.
amman-ukku(p) ponkal ițuvōm.

[Godess to ponkal put will we]

We will offer ponkal to the Goddess.

rompa vicēsama irukkum.

[very specially present will]

(it) will be very special.

vāṇavētikke, karakam, cilampattam,

fireworks entertainment

2. *ponkal ițuvōm* - cooking in front of the temple and offering them to the Goddess. *ponkal* is a cooked item. *ițu* means ‘put’, but here it expresses the sense ‘offer’.

3. *vicēsama* (Adv.) < [vicēsam (N) - à (Adv.)] ‘special, important’.

4. *karakam* is a kind of folk dance. The dancers dance, keeping a decorated pot on their head, according to the tune of a drum play.

5. *cilampattam* < [cilampu ‘stick’ - āṭṭam ‘play’] ‘stick play’. Two or more persons will be involved in this play. It involves fighting with sticks.
Today night there will be fireworks entertainment, karakam, cilampattam and nayyandi melam.

see to come will.

6. nayyanti melam; nayyanti  mailam. ‘mockery’ melam Glesn ‘drum play’. It is a mockery drum play. In general it is played with karagam dance. It is also played independently.

7.  is a defective verb used to express the existence.

8.  ekappata  ‘large’, ‘plenty’. It is used to exaggerate the quantity.
There will be a large crowd to witness this.

[A large crowd will come to see this.]

eṅka viṭṭile ellārum

[our home at all]

ippo kōyilukku(t)tān

porappatṭu(k)kiṭṭu irukkōm.

starting are we]

Now all at home are setting out for the temple.

pakuti irantu

Part two

karakam

Kargam

maṇi appā! pāruṅka! oru akkā

[father look Hon. one lady

9. akkā அக்கா is a kinship term meaning ‘elder sister’. This is also used to address any lady who is elder to the speaker.
taleyle pū(k)kotatte¹⁰ vaccu(k)kiṭṭu¹¹

on head flower pot Acc. having kept

ātu-rā!

dance-is she]

Father! Look! A lady is dancing with a flower pot balanced on her head.

[A lady is dancing keeping a flower pot on her head].

ilaṅkōvan mani! atāṇṭā¹² karakam

[Mani that Emph. boy karagam

āṭuratu¹³ eṅkiratu.

dancing is called.]

10. pūkkotatte < [pū ‘flower’ - k(S) - koṭam ‘pot’ - e (Acc.)]

(c. f. 2.11).

11. vaccuk kiṭṭu < [vaccu (V.P) - k (S) - kiṭṭu (Aux.)].
-kiṭṭu kāṟṟaṇḍ is used to express simultaneous as well as continuous action. koṭu kāṟṟaṇḍ is added to the first action (i.e. to the first verb) which is in the V.P form.

12. atāṇṭā < [aṭ (< aṭu) - tān-ṭā (Mas. c. f. 1.57)] kāṟṟaṇḍ. The alveolar nasal ṇ oṁ when followed by the retroflex plosive ṇ ṇ when followed by the retroflex plosive ī. (ṅ oṁ > ṇ oṁ / -ṭ ī).)

13. āṭuratu (V. N.) < [āṭu (V. St) - r (Pr.) - aṭu (V. N. Suf.)] (c.f. 6.6.).
Mani ! that is called Karaçaam Dancing.

kōpal  
appā !  anta  ammā  nayyanti

[father  that  lady  nayyandi

mēlattukku(t)  takuntappōla14  nallā

melam to  according  nicely

āṭutu-ppā !15

dances she father]

Father ! That lady is dancing well to the tune of the nayyandi melam.

[That lady is dancing well according to the nayyandi melam].

In L. T. the V. N. is also derived by adding certain suffixes to the verb stem. In ஆஸ்டு, the suffix added is கா. [ஆஸ்டு (V. St.) - கா.]

14. takuntappōla டாக்காள் 'in a fitting manner'.

15. āṭtutu < [āṭt (V. St. < āṭtu) - ம் (Pr.)-u (Neu.P.T.)]. In S.T. the feminine is also referred with neuter Pronoun and is given the neuter P. T. But it is not so in the L.T. Here the feminine form alone is used. ஆஸ்டுப்ப்பா 'in a fitting manner'.

appā is deleted in the L. T. construction.
kamala nāyyānti mēlam yāruṅka? 16

Who is (performing) the nāyyāndi mēlam?

ilankōvē pirapala cōmacuntaram kuluvinartān 17.

It is the famous Somasundaram party.

[kamala] atāne(p) pāṭṭēn 18! rompa nalla

[that is what I wonder well very

16. yāruṅka mēlam < [yāru mēlam ‘Who’ - saka mēlam (Hon.)] It enquires the persons who are playing nāyyānti mēlam and it is not questioning the nāyyānti mēlam. Similarly piyāndo yāruṅka? ‘Who is playing piano?’ In conversational Tamil constructions of this Type (cultural events) avoid the verb which stands to express ‘perform’.

17. kulu ‘group’, ‘troop’, party; kuluvinar ‘people of group or party or troop’.

18. atāne pāṭṭēn ‘that is what I am wondering’.
mēlam vācikkirāṅka.\ref{19}

drum play play-they]

Oh! that is what I am wondering!
They are playing very well.

\begin{tabular}{l|l|l}
\textbf{cilampattam} & \textbf{Chilampattam} \\
\hline
manī & appā! & aṭennappā?\ref{20} & renṭu \\
ABCDE & \& & \& & \\
[father] & that what father & two & \\
māmā & kampāle\ref{22} & cante & \\
ABCDE & \& & \& & \\
men & stick by & quarrel- & \\
\end{tabular}

\ref{19} vāci ʊṛṭṛ means ‘read’. But it also means ‘play’ in connection with the musical instruments.

\ref{20} aṭennappā < [atu - enna - appā].

\ref{21} māmā ʊṛṭṛ is also used to address or refer elders by the children. c.f. 5.1

\begin{flushleft}
\text{ʊṛṭṛ - ḍhartī. ḍhartī occurs as the plural suffix after the} \\
\text{nouns ending with long vowels, after disyllabic words} \\
\text{where both the vowels are short and the final one is ḍ.} \\
\text{and in other places - ḍhartī occurs.}
\end{flushleft}

\ref{22} kampāle < [kampu - ale]
pōturāṅka?

they]

Father! What (is) that? Two men are fighting (each other) with sticks.

kōpāl  ṭēy  maṇi!  atāṇṭā
cēṟuṟāb  gūṭ  meṇṇi!  ṣṭeṇṭiṇār

[hey  Mani  that Emph. hey
cilampāṭṭam’ṅkiratu.
chilampattam is called.]

Hey Mani! that is called chilampattam.

lāṅkōvan  āmā  maṇi!  itu  oru  vīra

[yes  Mani  this  one  heroic
veleyṭṭu.  anke  pāru!  eppatī
play  there  look  how

- āle - அல் is the instrumental case suffix expressing the sense ‘by’ ‘with’.

rentu pēru kampe colatī

two person stick Acc. having flourished colatī

ati-ikkiānka.

having flourished beat-they]

It is true, Mani! [yes Mani!] This (is) an heroic play. Look there! how the two people are flourishing sticks and striking (each other). [Look there! How the two persons strike having flourished the sticks].

kamalā ēnnañka! oru ālu

[what dear one person

24. colatī ālpan is the V.P. form of colatī ālpan ‘flourish’. The V.Ps are repeated to express repetitive sense.

25. ālu ālpan ‘person’ generally refers to a male person. But it can also be used to refer to a ‘person’ in general (male or female).
katti(y)e    vīcu-rāru.

knife - Acc.    brandishes-he (Hon.)

innorutta*    kampāle(y)e

another person    stick with Emph.

ate    taṭu-kkuṟāru.

that Acc.    blocks-he (Hon.)

What (is it), Dear! One person is brandishing a knife (and) another person is blocking it with a stick.

ilekōvan    āmā    kamalā!    innum

[yes    Kamala    further

26 innorutta  இந்திய தொடர்ந்த 'another person (Hon.)' innoruttan
 இந்தியர்தொடர்ந்த 'another person' (Mas. Non-Hon.),
innorutti  இந்திய தொடர்ந்த 'another person' (Fem. Non-Hon.).
oruttar  ஐந்து 'one person' (Hon.), oruttai  ஐந்துயா 'one person' (Mas.), orutti  ஐந்து யா 'one person' (Fem.).
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enennellamo an avanka ceyvanka.

so many things they will do they]

Yes Kamala! They will do many other things also.

[ ... do further so many things.]

poykkal kutirai False legged horse

manthi ammal ato pau.

rendu peru kutirayile

two person horse on

27. ennennellamo < [enna ‘what’ -enna ‘what’ ellam ‘all’ -o (Indef. Part.)].

When the interrogatives come together, the final a அ of the first interrogative is dropped.

The double interrogative enenna expresses plurality and are used to enquire the different kinds of actions / events
ātiṭṭu vārāṅka²⁸.

come dancing-they.]

Mother! Look there. Two persons come dancing on a horse.

kemalā maṇi! atu unmayānā¹⁹ kutire

[Mani! it real horse

illeṭāl

no boy

etc. So ennena ceyrāṅka ‘What are the activities (events/ actions etc.) they do?’ With this interrogative ellām is added to give more sense to the plurality. So ennennellām irukku means ‘What are the different kinds of things present?’ This sense can also be expressed by ennellām irukku. The addition of one more enna gives some more information. When particle -ā which is used to express indefiniteness is added to interrogative, the interrogative looses the interrogative quality and as an idiomatic expression it means ‘different kinds of .... ‘or’ so many things / events’.

²⁸. The V.P. contraction can either express simultaneous action or consecutive action. Here it expresses the simultaneous action i.e. the action of dancing and coming take place together.

²⁹. unmayānā ə-ənmayānām (Adj.) < [unmay ə-may (N. ‘truth’) -ānā ənām (Adj.)]
poy(k)kal   kutire

false leg   horse

Mani! It (is) not real horse. (It is a) false legged horse.

kópal   eppaṭippā   avaṅka   tatrūpamā

Gāmardam   tattamuttam   aṭuvakā   aṭuvakāmattam

how father   they   realistically

āṭuvāṅka?

dance they]

Father, how they dance realistically?

ilaṅkōvan   atūntā   palakkam.   anta

[that only boy practice that

30. *poykkal kutire* is a model of horse made out of wood. It has no legs. At the 'middle' of the body there will be an opening. The dancers will keep it at the middle of the horse and it will look like sitting on the horse. The dancers also tie small wooden logs with their legs and dance with it. *poy* ظلم 'false' 'lie'.

rentu   pērum<sup>32</sup>   kālile<sup>33</sup>

two   person   leg in

'kaṭṭe(y)e(k)<sup>34</sup>   kaṭṭi(k)kiṭṭu   āturāṅka.

small log Acc.  having tied   dance are

themselves   they.]

Hey, that is (due to) practice. Those two
people are dancing with logs tied on their legs.
[... dancing having logs tied...]

manī   rompa   nallā   irukkuppā !

mamāni   bēk   kōmpak   āṭhāppu    ābbār !

[very   nicely   present is (it) father].

Father it is very nice !

---

32. pērum < [pēr 'person' -<small>um</small> (Incl. Part.)

-<small>um</small> ஒ. is added after pēr ġumā to express the involvement
all the persons denoted by the preceding numeral.
When pērum ġumā comes after an interrogative it expresses
the indefiniteness of the number of persons.

<tt>əltam pērum varalām</tt>  Any number of persons
<tt>ஏள்ளட்டு pērum varalām</tt>  can come.

33. kālile, here kāl 'leg' is in the singular whereas in the
L.T. it is expressed in the plural.  காலிலை -<small>கி</small>

34. kaṭṭe(y)e(k) < [kaṭṭe -<small>க.</small> (S) -<small>கி</small> (Acc.)]
kōpāl  appā  atō  vāṇavēṭikke!

[father  there  fireworks, entertainment

anke  pōkalam.

vēṭikkai

Fireworks entertainment

vāṇa  vēṭikkai

pāru-ṭā!

mēna!  vāṇattile

maṇi!  pāru-ṭā!

[Mani  sky in

kalar(k)  kalarā

kalarā  vēṇam

colour  colourfully

colour  fireworks

35. vāṇattile < vāṇam 'sky' - i.e (Loc.)]  vāṇattile-

36. kalarā < [kaḷar(N) - a (Advr.)]  kalarā-

The adverbs are repeated to give multiplicity and also
varieties. When the derived adverbs are repeated the
first one will be in the nominal term from which they are
derived by adding the adverbializer - a -.
veṭi-kkutu.

burst-is it]

Hey Mani! Look at the sky! The crackers are bursting in different colours.

manī pūpūvā³⁷ viri-īcu vilutu.

[flower having fall(is) it]
as flower blossomed

It spreads like a blossom and falls.

kamalā rompa alakā irukku-ṅka.

[very beautifully present is (it) Hon.

eppati-ṅka ite(y)ellām ceyrāṅka.

how-Hon. it Acc. all do they]

It is very beautiful. How they do these things.

³⁷.  pūpūvā  < [pū(N) - pū (N) - y(S) -ā (Advr.)]

38.  alakā (Adv.) - < [alaku (N) - ā (Advr.)]
There are a few people whose job it is.  
[There ... people for that purpose.]  They have been doing it traditionally.

39. parampare 'tradition, heredity'. paramparey (S) - ā (Advr.) c. f. 13.36.

40. The progressive sense can also be expressed by the VP form of concerned verb added with kīṭṭu கிட்டு & followed by the verbal form of vā வா.  Here the action or event takes place for a longer period.  
   ceńcu செஞ்சு is the V.P. form of cey செய் 'do.'
evvalavu     oyarattile<sup>41</sup>    pōy

how much    high in    having gone
anta     vānām     vēṭikkutu.

that    cracker    bursts it].

Hey Mani! Look there! How high the cracker bursts.

[How much high that cracker has gone and burst.]

ilaṅkuvan     cari!     vāṅka!    ammaṇē(k)

O.K.     come    Goddess Acc.
kumpitṭitu(p)    pōkalām.

having worshipped    can go]

O.K. Please come. (We) can worship the Goddess and go.

kumpitutul     Worshiping

<sup>41</sup> oyarattile < oyaram 'high'- ile (Loc.)}
mañi      ammai  atō  pāruṅka!
[OF mother]  [OF there]  look Hon.
varice(y)ā  ellārum  poṅka(p)ā

row all pongal
pāne(y)e vaccirukkaṅka.

pot(s) Acc. have kept they]  Mother! Look there! They have kept the pongal pot as row.
kamalā  āmā-li īnnum koṅca

[yes boy further a little
nērattile ammanukku(p) pūja

Gīḍ raṅga āmmangka(r) pūja
time in Goddess to pūja

42. variceyā (Adv.) <[varice (N) -a (Advr.)] suṉk̐ - ˌsuṅk̐.

43. poṅka (<poṅkal) 'cooked items' which are prepared to offer to the Goddess. poṅkappāne is a compound noun (poṅkal pāne). In the ST. l of poṅkal is dropped and p of pāne is doubled, since it follows the noun which has vowel ending.
natakkum.

will take place].

Yes son! In a short time a puja will be performed to the Goddess. [...]puja will take place for the Goddess.]

kōpāl  appā!  atō  nikkira

[father  there  which stand

äṭu-ṅka  ellām  ammaṅukku(p)

goats  all  Goddess io

pali  kotukka(t)tān-c  appā!

sacrifice  to give Emph. Int.  father]

Father! Are the goats standing there meant as a sacrifice for the Goddess?

[... meant to give sacrifice to the Goddess?].

ilaṅkōvaṇaṣ  āmā  kōpāl.

Gopal.

kamala  maṇi!  itō,  ammaṅukku(t)

[Mani  here  Goddess to
tipārttane kāṣṭuraṇka. kumpitu.

thiparthane show they worship]

Mani! They are showing thiparthane to the Goddess Please worship.

pakuti mūnru

Part three

ato pārukka, please look there

appā! ato pārukka,

[father there look Hon.

oruttar pāre mēle

one person pot on

vīlle vaccu(k)ittu

bow-Acc. having kept.

44. vīlle < [villu 'bow' - e Acc.] விலே ‘bow’
aṭikkirāru.

āṇṇēkkēṁaṇē.

beats-he (Hon.)]

Father! Please look there! One person has kept a bow across the pot and is beating it. [One person beats a bow having kept it on a pot]

אַראָנְטַא villuppāṭṭuṅkiratu®.

אַוּאר אַוּארוּפָּהרְסַה וּבְיָהֲבִּבַּרְסִי. [that Emph. hey villuppattu is called]

Hey, that is called villuppattu.

палани avaru pāṭa(p)pāṭa,® avarukūṭa

םָטוֹ מָחוֹל(יו)בַּל אַבּוֹרְקִיו. [he(Hon.) as go on singing him with

45. villuppāṭṭu is a chorus folk song. A bow is used as the main musical instrument and hence this name.

46. pāṭa(p)pāṭa וּל(יו)בַּל < [pāṭa וּל (Inf.) pāṭa וּל (inf)]. Infinitives, when repeated express the repetition of the action event etc.
cēntavaṇkalam anē pāṭuvānka.
cēntavaṇkalum anē pāṭuvānka.

those who sing-they]
belong to also

As he goes on singing, his entire party is also singing. [While he sings those who belong to him are also singing.]

appā āmāntā. atutāṅ villuppaṭṭ-ṛṭa

[yes boy that Emph. villuppatu’s
cirappau.

spaṭī.
speciality]

Yes son. That is the special feature of the villuppatu. [That is villuppatu’s speciality].

47. avarukṣa cēntavaṇka appō cēntavaṇkalum < ‘those who belongs to him’ ‘his followers’ ‘his group’ etc. cēntavaṇkalum < [cēntavaṇkal < people belongs to ‘-um (Incl. Part.)]. cēntavaṇka(l) cēntavaṇkalum is the plural form. The singular is cēntavan ‘one who (Mas.) belongs to’ cēntaval(l) ‘one who (Fem.) belongs to’.
eppati natakkirärkal?  
How they are walking?

மும்ப மாகைங்கள்கள்?

pālu  
ammā! atennemmā<sup>48</sup> cele

[mother that what mother certain

pēru ti(y)ile<sup>49</sup> naṭantu pōkāka?

Gum  тți(t)tu  தோடு  சம்பிரித்தம்?

person fire in having go they walked

Mother! What is it, a few people goes on walking on the fire.

ammā atutān timiti<sup>50</sup> enkiratu.

Aṣhwar  அஸ்வர்  அஸ்வர்  ஸ்ரீவட்ட.

[that only thimithi is called

amman tiruvilā(v)ile ippati

Aṣhwar  அஸ்வர்  ஸ்ரீவட்டம்  ஸ்ரீவட்ட.

Goddess festival in in this way

---

48. atennemmā < [atu-enna -ammā]

49. ti(y)ile < [tī-(y)ile -இதயிலே]

50. timiti 'stamping on the fire' 'walking on the fire'. ti 'fire'
naṭappāṅka.

That is called thimithi. They walk like this in the Amman festival.

pālu  eppatiṁma  avaṅka  naṭakκirāṅka?

[how mother they walk they]

Mother, how can they walk like that? [......... how are they walking?]

amma  atutān  amman  arulu.

[that Emph. Goddess grace]

That is Amman’s grace.

pali

Sacrifice

rāman  appā !  kōyil  mūnāle

[father temple in front]

mi:i ‘stamp’. On the ground small wooden logs are spread. They are set on fire and when they are red hot the flames are put out. After that people walk on the glowing embers.
kōli-ńka  nikkutē-ŋopcă!

Garam-čir  ਦੀਪਿਕਾ ਤੋਂ ਚੰਦਾਪੰਤਾ!

hans  stand they Emph. father

etukku?

which for]

Father! Why the hens are standing in front of the temple? [Hens are standing in front of the temple. For which (purpose)?]

appā  ammatukku  pali  końvukka.

[Godess to sacrifice to give]

(They are) for sacrificing to Amrāṇ.

rāman ēmppā  pali  iṭurāṅka?

[wify father sacrifice put they]

Father why are they making sacrifices?

51. nikkutē < [ni (V. St. < nǐl)-kk (Pr.) -ut (PT < utu) ē (Emph.)]

 Damek purba < [di - kēm - ās - aм (S) - t]  ḍhe becomes ḍ when followed by a plosive.

52. ēmppā < [ēn-appā]
apā  atu  nēttikka[ṇu  tämpā] \(^{63}\)

āṇumār  āṇu  āṇā[ṇu]  āṇumār!

[that vow to the only boy]
deity

That (is) only (due to) vow to the deity.

---

63. tämpā < [tān - appā]. Here appā gives the sense 'boy' or 'son'. Youngesters are addressed with 'appā' out of affection and to show intimacy.
Ilankovan is arranging for the marriage for his daughter Mathavi. So a bridegroom party visits Ilankovan’s house to see Mathavi, the bride. (Usually the bridegroom meets the bride at her house before the marriage is arranged in order to make sure that they will be a suitable couple.) The bridegroom is satisfied with Mathavi and Mathavi is also satisfied with the bridegroom. So both the parties agree on the marriage and exchange betel nut (vettile pākku) as a token of their contract. Before fixing the marriage both the parties discuss the dowry. It is the general custom for the bride’s family to give a dowry to the groom. The dowry varies according to education, profession etc.) Then the bridegroom party leaves the house after taking coffee.

Part One

Ilankovan en make mātavikku(u) tirumānām

[myp daughter Mathavi to marriage]
ceyya ēṟpaṭu pāṇṇi(k)kiṭṭirukkēn¹.

to do arrangement is making - I]

I am making arrangements for the marriage of my daughter Mathavi. [... arrangements to do marriage for my daughter]

ippakkēi āvaile oru

[Today she Acc. one

māppile viṭṭileiruntu² pōṇu

bridegroom house from bride

pākka³ varēṅka.

to see come they]

Today a bridegroom’s family is coming to see her.

1. pāṇnikkiṭṭirukkēn < [pāṇṇu (V.P. of pāṇṇu ‘do’) -k (S) -kiṭṭiru (Prog. Aux.)-kk. ēn (Pr.)-ēn. PT)]. ẓiṟṟu (V.P.)-ōṟṟu (Aux.)-ōṝ (Pr.)-ōṟ (P.T.)

2. viṭṭileiruntu < [viṭu ‘house’ -ileyiruntu (Abl)]. Here viṭu stands for the family ẓiṟṟu (ōṟṟu)

3. pōṇu pākka ēṟṟaṅkē to see the bride - i.e., to assess the suitability of the girl. (pōṇu ‘bride/girl/woman/female’)
ippy cāyaṅkālam maṇi nālu.

[now evening time four]

Now (it is) 4⁰ clock (in) the evening. [Now the time (is) evening 4⁰ clock.]

inṟum koṇca nērattile⁴ māppile

[进一步 a little in time bridegroom

viṭṭukkāraṅka⁵ vantuvāṅka⁶.

family members will come they]

The bridegroom party will come within a short time [The bridegroom family members will come in a little more time].

4. inṟum koṇca nēram āṟṟum māṭṭi ēṟṟumu 'a little more time' 'further a little time'

5. viṭṭukkāraṅka, yēṟṟaḥāsaṛaḥ 'the members of the house/family'

viṭṭu (< viṭṭu) -(k) kāraṅka

<yēṟṟaḥ> (< yēṟṟa) -(ā) kāraṇāri (c.f. 3.31.)

-kāraṅka -kāriṇāri is the plural suffix of kāraṇ -kāri [Mas. Suf.] -kāri -ānāri (Fem. Suf.) (c.f. 3.31.)

6. vantuvāṅka < [vantu(V.P.)]-ṭu (Defi. Aux.) -v (Fu.) -āṅka (PT)]bākā-ṣṭiṅ-ṭis-āṅka kāri.
kamala ellā ēṟpāṭum

[‘Kamala all arrangements']

pāṇiṭṭaṭ.

[have made she]

Kamala has arranged every thing.

[mathavi also ready has become she]

Mathavi has also got ready.

[mathavi also has become ready].

itō, kār cattam kēkkutu.

[here car sound hear-it]

Here, the car is heard. [Here, hears the car sound].

---

7. ēṟpāṭum < [ēṟpāṭu ‘arrangement’ -um (Part.)] ēṟpāṭum-

8. āyaccu < [āy (V.P. of aku ‘become’) -accu (Compl. Aux.)]
māppile viṭṭukkāran[kalā(t)tān³

பாபி விட்டுக்கராங்காலா (தந்)

வால் குடையார் நாணயகது (கதா)

[bride family members Emph.

irukkaṇum.

இருக்கண்டு.

must be]

It must be the bridegroom party.

**pakuti irantu**

பாகுதி இரந்து

Part Two

**varavērral**

வரவேற்று

Welcoming

**iḷaṅkōvan vaṅka, vaṅka, vaṅakkam.**

இலங்கோவன் வங்கா, வங்கா, வங்கக்கம்.

[come Hon. come Hon. good morning]

Good morning. Please come (in).

**viṭṭiyakam vaṅakkam.**

விட்டியக்கம் வங்கக்கம்.

**viṭṭiyakam vaṅakkam.**

விட்டியக்கம் வங்கக்கம்.

Good morning.

---

In LT the definitive auxiliary இடு is used whereas in ST accu is used. Instead of accu, itṭā which is the ST form of கற்கார் can also be used. அயிட்டா கற்கார்லேது

9. viṭṭukkāran[kal-āttan விட்டுக்கராங்கால்-அட்டான்
kamalā

vānka.

Please come.

ilaṅkōvai

ukkāruṅka. taṇṭi vētuṅka]-ā?10

[ sit down Hon. water need Hon. ] Int.

Please sit down Do (you) want (some) water?

vināyakam

āmā. koṅcam koṭuṅka.

[yes a little give Hon ]

Yes. Please give (me) a little.

kamalā

intaṅka.

Here you are.

ātta

ābuddhi < [ā ṣḥ (Adv.) -t ḫ (S) -tān āruṅ (Emph.)].
c. f. 14. 12

10. vētuṅka[-ā < [vēnum - īka] (Hon.)-ā (Int.)]. m in vēnum is dropped. Īruṅ-ā. Generally the honorific suffix is not used with the defective verb Īruṅ-ā.

It is a social custom among the Tamils to offer water to the guests as soon as they come.
Lesson—14

viṣayakam  itutānka\(^{11}\)  namma  payyan.

[this Emph. Hon. our son
pēru  pālan.  matura(y)ile

name  Balan  Madurai in
pērāciriyar-ā\(^{12}\)  vēle  pākkirān.

professor as work does he]

He (is) our son. (His) name (is) Balan.

He is working as a Professor in Madurai.

Good Morning.

11. itutānka  <[itu-ṭān-ṅkā].

Here the honorific expression goes to the hearer i.e., the hearer is honored and not to the person who is introduced. The honorific form is used often when one speaks to a person to whom one wish to give respect.

When someone is introduced to another person, instead of the pronouns ivaṇ ‘this he’ ivaḷ ‘this she’, the neuter pronoun itu ‘this it’ is also used in the ST. So itu en makan means ‘He/This is my son’.

12. pērāciriyar-ā. The Adv.suffix-ā ādē comes with the nouns to express manner sense and expresses the meaning ‘as’.

Good Morning.
Good morning.

She is my wife Gomathi.

Good morning.

Kamala! please call Mathavi.

I will bring her.
mātavi vaṇakkam.

Good morning.

kōmati ippati⁴ ukkāru’mmā.¹⁵

[here sit down lady]

Please sit down here.

vināyakam enna’mmā! enna paṭiccirukke?

[hello lady what have studied you]

Lady! what is your qualification?

[What (you) have studied?]

mātavi pi.e. paṭiccirukken.

[BA. have studied I]

I have got a BA. [I have studied B.A.]

14. ippati ippaṭi. c.f. 6.28.

15. -mmā (< ammā) āmma is used to express the affection or love. If the addressee is a male person -ppā āmma is used.
viṭṭayakam

appatīyā!

vēṟṟavaṉam

āṟṟuppaṟṟu!

Really!

kōmati

pāṭṭellām pāṭa(t) teriyum-ā?

cāṟṟaṭṭum

māṟṟaḷ. nāṟṟiṟṟaṟṟum māṟṟu (அ) அறியுமா?

[songs all to sing know-Int.]

Do you know how to sing?

[Do (you) know to sing songs?]

kamalā

nallā(p) pāṭuvāṅka. caṅkitam

kāntam

māṟṟaḷ. māṟṟaṟṟamāṟṟamāṟṟam. caṅkiṟṟam.

[well sing will she music Hon.

paṭiccirukkā.

māṟṟaḷ. māṟṟaṟṟamāṟṟam. caṅkiṟṟam.

has studied she]

She sings well. She has studied music.

kōmati

eṇṇa'mma māṭāvi! camayalellām

cāṟṟaṭṭum

māṟṟaḷ. māṟṟaṟṟamāṟṟam. caṅkiṟṟam.

[hello lady Mathavi cooking all teriyumā?

அறியுமா?

know Int.]

Mathavi ! Do you know how to cook?

[Do (you) know cookings?]
mātavi  cumārā(p)  paṇṇuvē-ṅka.

[满意的 will do I Hon.]

I will do it satisfactorily.

muṭivu  ceytal          Deciding

vināyakam  enna  pālan!  unakku(p)  penē(p)

[hey  Balan  you Dat.  bride Acc.
piṭiccirukkā?

have liked Int.]

Balan! Do you like the bride?

pālan  piṭiccirukku.

[have liked]

Yes, I do.

vināyakam  enaṅṅaṅka  iḷaṅṅōvaṅ  cār I

[hello  Ilankovan  Sir
mäppilekku(p) ponñe(p) pîticciṭtutām.\textsuperscript{16}

bridegroom Dat. bride have liked-Report.

[It is said that the bridegroom likes the bride]

paṇṇita-lām.\textsuperscript{17}

have to do-can]

If so we can settle it.

[anyway bride Acc. one

\textsuperscript{16} pîticciṭtutām < [piṭicc (V.P.) -iṭ (Defi. Aux.) -i (Pa.) -uṭ (< utu P.T.) -ām (Report. Suf.)}

\textsuperscript{17} muṭīvu paṇṇu appaṭiṇṇa cari! muṭīvu

[if so O.K. decision

\textsuperscript{18} etukkum an idiomatic expression means 'any way' or 'by the by'.
vārte

kēṭu(k)kōṅka

mār tōṅkuk (ā) ātuṅk (ā) tōṅkuk yōṅkuk.

word ask you:self Hon ]

Anyway please enquire with the bride whether she likes the groom or not. [Any way ask a word to the bride.]

ilaṅkōvan ena kamala! mātavi ena

[hello Kamala Mathavi what
collurā?
says-she]

Kamala! What does Mathavi say?

kamala

ava[ukkum māppil(e)(y)e(p) piṭiccirukk-ām

[her for also groom Acc. have liked-Re-
port.]

She also likes the groom.

vīrīyakam caril appuram19 ena vettele

[O.K. then what betal leaf

9. appuram āppam 'afterwards' 'then'
pākku māṭṭiṭa\textsuperscript{20} vēṇṭiyatu-tān.\textsuperscript{21}

arecanut to exchange require Emph.]

O.K. Then what (else is needed)?

We have to exchange betel nut
tirumana erpātu parrip pecutal Talking about

marriage arrangements

vināyakam ena ilāṅkovan! vara paṅkunī\textsuperscript{22}

[b] Hello Ilāṅkovan! which comes Panguni

mācam-ē kalyānatte vacciṭāḷam-ē.

month Emph. marriage Acc. can keep-Emph.]

Hello Ilāṅkovan! We can conduct the marriage in the month of Panguni. [We can keep the marriage in the coming Panguni month itself.]

\textsuperscript{20} māṭṭiṭa < [māṭṭi (V.P. of māṭṭu-)ṭi (Defi. Aux.) -a (Inf.)]

When a marriage is settled both the parties exchange betel nut with other things as a token of confirmation.

\textsuperscript{21} vēṇṭiyatu āverb 'necessary, require, need'.

\textsuperscript{22} vara paṅkuni āverb āverb expresses the sense 'Pankuni month which follows' i.e., it denotes the first paṅkuni which follows.
Oh! certainly, we can.

Darling! please ask what we have to do for Mathavi?

[....... ask what is said to be done for Mathavi.]

---

23. tārālamā < [tārālam (N. 'abundant') -ā (Advr.). It means 'abundantly', 'certainly.'

24. ēńka is used in the sense of euńaŋka c.f. 1.30, 3. 27.

25. ceyyanuńkīrte < [ceyyaum 'has to do' enkiartu (V.N. of en 'say') -e (Acc.)]
ilakovan vinayakam cār i nāuka

Vinayakam Sir we
muppatu pavan96 nake

thirty sovereign jewel
pōturōm. kalyānatte nānkalē
gurudhīmyē. kūmbhakaṇṭha put we wedding Acc. we Emph.
nattitudurōm97. vēre ētāvatu
guḍhikāpitaram ēngu gāhē
collect we else anything
ceyyānuminā(c)98 colluṅka.

need to do if say tell

26. one pavun 1025 is equal to 8 gms. of gold.
27. nattitudurōm < [nattti (V.P. of natttu 'conduct') -i (Defi. Aux.) -ē (Pr.) -ōm (P.T.)] gūḍhikāpitaram ēngu gāhē.
28. ceyyānuminā (Cond.) < [ceyyānum -iṇṇa' if say'] ēngu gāhē if 'say'.
ceyyurūm.

do we]

Vinayakam Sir! We will contribute 30 sovereign jewels. We will conduct the marriage ourselves. Please tell (us) if anything else has to be done (and) we will do it.

viṇṇayakam ilaṅköyān car! unṅka(p)

[llangovan Sir your

poṇṇukku99 enṅa ceyya
daughter for what to do

virumpuriṅka]-ō,30 ate (c) ceṅcuṅkīṅka.

like you that do yourself Hon.]

llangovan Sir! please do what ever you like to do for your daughter.

---

29. poṇṇu here expresses the sense 'daughter'.

30. The suffix ō expresses the indefiniteness. So enṅa ceyya virumpuriṅkalō means 'what ever you like to do'.
ilaṅkōvan rompa nallatu.

Very good.

kamalā enaṅka!

[dear go on talking Emph.

irukkinka]-ē. kāppi cāppita

is present you- coffee to drink Emph.

vēṇāma?

not necessary Int.]

Darling! You have been talking for a long time. [you are going on talking]. Don’t you want to serve coffee. [Is it not necessary (for them) to take coffee.]

31. pēcikkittē irukkinkaḷē, the final ē in pēcikkittē is used to give more emphasis to the prolongation of the action which is in the progressive aspect.

32. The primary meaning of cāppitu trasound is ‘eat’. But it also means ‘drink’.
vali anuppi vaittal
Seeing off

vinaayakam cari ilaakoovan car l

O.K. Ilangoovan Sir

appatintaa neuka payitu varoom33.

amaa._ parantam eramo matiilam.

if so we take leave off you]

O.K. Ilangoovan Sir! We will take leave off you. [If so we are taking leave off you.]

ilaakoovan rompa nallatu. matta

eterminai sadam thiilam. mar

[very good other

terniukalukkuk(k) kaatam pothoom34.

diisaikaa(d) riiru matiilam.

arrangements for letter put we]

Very good. We will send a letter for other arrangements.

33. See notes of vitai petulal in Lesson 1.

34. pothu writes expresses the meaning 'send, write' when it comes with the noun kaatam matam 'letter'.
viṇāyakam cari. nānum kaṭitam poṭurēṇ.

kīrāmēḻu sī. dhārūm caṭīrnēṇu āvaṅṉikēṇa

[O.K. I also letter put l]

O.K. I will also drop you a line

pālan pōyiṭtu vaṅkēṅka.

mālēn āraṇē vāṅkēṅkēṅkēṅ.

Good bye.

kōmati pōyiṭtu vaṅkēṅka.

ōthumē āraṇē mārēṅkēṅkēṅkēṅ.

Good bye.

kamalē pōyiṭtu vāṅka.

māḷēṅ āraṇē mārēṅkēṅkēṅkēṅ.

Good bye.

ilaṅkōvan pōyiṭtu vaṅkēṅka.

mēṟṟumēḻiṟṟēṅ āraṇē mārēṅkēṅkēṅkēṅ.

Good bye.

pakin ti mūṅru . Part Three

puṟṟē புற்றே

pen pāṛttal Seeing the bride

புர்வந்த் புற்றே
cuntaram

एषा 'ममा ल  एषा  पातिसिरुक्के?

[hello lady what have studied you]

Hello! What is your qualification?

[What (you) have studied.]

citay

em.  ē.

म.  ग.

M.A. degree.

mallikā
pāṭṭu (p)  pāta (t)  teriyumāmmā?

[shall we]  [to know-Int.]

Do you know how to sing?

[Do (you) know to sing song?]

citay

teriyātuṅka.

[don’t know Hon.]

I am afraid, I don’t.

mallikā
cameyal  pāṛṇa (t)  teriyumā 'mmā?

[cooking to do know-Int. lady]

Do (you) know to cook?
citay teriyunka.

[know Hon.]
(Yes I) know.

peṭ piṭittirukkiranu Likes the girl

முரால் பிளிச்சிருத்து

raiman ennaippa murali! unakku(p)

[hello Murali you to
peṭe(p) piṭiccirukkan?

முரால் என்று பிளிச்சிருத்து?

bride Acc. have liked-Int.]

Murali! Do you like the bride?
murali piṭiccirukkuńppä.

pañjami piṭiccirukkuńppä

[have liked father]

Yes father, I like her. [Father, (!) have liked.]

natarajan ennammā cuntari! unakku

[hello Sundari you to
mippill(e(y)e(p) piṭiccirukkan?

mippill(e(y)e(p) piṭiccirukkan?

groom Acc. have liked -Int.]
Sundari! Do you like the groom?

(piṭiccirukkuʾppā!)

[have liked father]

Yes father! I like the groom. [Father, (I) have liked]

Very good

(muṇiyanul pāyaṇam)

(mooniyaa carinka. apaṭṭinē tālū)

[O.K. if so]

(pōṭṭu vāreṇka.

put keppul venurapbākam.

take leave off you Hon.]

O.K. So I will take leave off you.

(kappukkā)

(kaṭitam)

[kvēvy good - Hon. having gone letter

pōṭu-ṇaka.

put Hon.]

Very good. Please drop (me) a line.
muniyan
cari! pōṭuṛēn! nīṇkalum pōṭuṅka.

[O.K. put-1 you also put Hon.]

O.K. I will write (to you). Please you also do it.
[Please you also put (a letter).]

karnan
naṇum niccayamā pōṭuṛēn.

[ I also certainly put 1]

Certainly I will also write.
Patum Patinaintu

nirvilcci

Water falls

Ilangovan and family are going to Courtallam. There are different water falls viz. Five falls, Main falls, Thenaruvi etc., at Courtallam. Those who go to Courtallam never fail to take bath at the falls and Ilangovan and family are not an exception to this. After taking bath they are chatting at the garden and then go to the lodge.

pakuti onru

Part one

mātavi ippo nāṅka kuttāla

[now we Courtallam
aruvi-kku(p) pōrōm.

water falls -Dat. go we]

Now we are going to Courtallam water falls
atu iṅke(y)iruntu1 aṅci

[that it from here five

1. iṅkeyiruntu <[iṅke 'here' -y(S) -iruntu (Abl.)]

āṇi (<āṇi) iṅthātu.
kilōmīttēr-ile irukku.

தில்ல பிள்ளையலை உற்பத்தி.  
kilometer in present is (it)]

It is five kilometers from here.

[It is in five ........]

ellārum porappattāccu.

உல்லாரும் போரற்பாட்டை. 

[all have started]

Every one has set out.

[All (of us) have started.]

appā tāksi(y)ile pōkalām-īnū

அப்பா தாக்ஸியிலே போகலமினு

[father taxi-by can go-Quot.

coṇānka.

மேற்கு கூக்கா.

told he Hon.)]

Father said that we could go by taxi.

ammā pas(s)ile pōkalām-īnū

அம்மா பாஸ்ஸிலே போகலமினு

[mother bus by can go-Quot.
contānka.

told she (Hon.)

Mother said that we should go by bus.

[Mother said, we can go by bus].

kaṭeyci(y)ile⁴ ammātān jeyi²-ccāṅka.

[Last in mother Emph. win-Pa. she (Hon.)

At last mother won.

[In the end mother won.]

nāṅka ṭavun pas(s)ile pōrōm.

[we town bus by go we]

We are going by town bus.

itō, pas vantāccu.

[here bus has come]

The bus has come.
kāntaktar innum yārum tikkettu

[ further anybody ticket

vānkanum-ā?

bāmānēḷamārā?

buy-need Int.]

Dose anybody else need tickets?

[ Does further anybody has to buy ticket? ]

ilaṅkovan intānka! aṅci kuttālam!

[ here you are five Courtallam ]

Please give me five Courtallam (tickets).

[ Here you are, five Courtallam (tickets). ]

kāntaktar cillere(y)āṭi iruntā(k) koṭūnka cār.

cillereyā < [ cillere (N 'smaller change'.) -y(S) -ā(Advr.) ]

cidūṭam-ā-ṭāṭ. The adverbs cillereyā cidūṭamāṭa maṭṭā
cillumāṭu behave in a different way from other adverbs
like vēkamāka cīlamāṭa 'speedly' nallā dāṟumāṭa 'well'.

When there is no adverbialiser with cillere cidūṭam the
meaning is changed. cillere koṭūnka cidūṭam cīḷumāṭaṁ
'Please give change / smaller coins'. cillereyāk koṭūṅka cīḷa
maṭṭamāṭa cīḷumāṭaṁ 'Please give in the form of smaller
coins'.

4.
Sir, Please give me smaller coins if you have some. [Sir, please give if smaller change available.]

ilaṅkōvan cillere illinka.

[smaller no Hon.]

change

Sorry, (I have) no smaller coins.

[No smaller change.]

kantaktār en car, pattu rūpā nōṭtā(k)

[why Sir ten rupee note as koṭuttu en uyire vāṅkuṇiṅka.

śārīhiḥ śāri vuṅgar yamāṇiṅkā.]

having given my life-Acc. buy you (Hon.)

Sir, why are you giving (me) trouble by giving (me a) ten rupee note.

ilaṅkōvan köppappāṭiṅka. iruntā

[get angry-no Hon. available if

5. uyire vāṅku ə̃vēCAP ə̃vēCAP an idiomathic expression, meaning 'give trouble'. uyir-e ə̃vēCAP-ə̃vēCAP.

6. köppappāṭu 'get angry' < [kōpa (]< kōpa-N. 'anger') p(S) pāṭu (Verb.)]. ġṇamā (< ġṇamā) -mā.
The final m ū changes into p ū when pāṭu ūmā is added to m ū ending nouns.
koṭukka, māṭṭēn-ā?

to give will not Int.]

Please don’t get angry. Won’t I give (you smaller change) if I had any? [Won’t I give if available?]

kaṇṭakṭar intānka tikkeṭtu. erāṅkurappā

[here you are ticket get down while
cillere vānki(k)kiṅka.

balance get yourself].

7. māṭṭēn marāḷaṟṟē < [māṭṭ- marāḷ -ēn-ārṟē]. It expresses future negation. māṭṭ-marāḷ-ē takes human PTs. (ēn-ārār -āy-ēḻum -ān-ēḻum etc.) It comes with the infinitive form of the main verb.

The non-human forms take the negative suffix ātu-ārṟē with the main verb to express future negation. When this negative suffix is added to the strong verbs, they take the link morph -kk ārṟē before taking -ātu-ārṟē.

var-ātu > varāṭṭu vārṭ-ārṟē > varāṭṭu ‘will not come’.
kuti-kk-ātu > kutikkāṭtu vāṭ-ākki-ārṟē > kutikkāṭtu ‘will not drink’. ‘atu taṇṭi kutikkāṭtu’ It will not drink water.

8. erāṅkurappā < [erāṅkura (R.P. of erāṅku ‘get down’) -ppa (Temp.)] erāṅkura-ppaṟṟē (c.f. 12.16)

9. vānki(k)kiṅka < [vānki (V.P.) -k(S)-ki (Aux.)-āṅka] vānki-āṅka-āṅka < vānki-āṅka (c.f.2.30)
Here are the tickets. Please get the balance when you get off.

Seeing the water falls

 فترة תקע ותאכילה פאראע

[here this Emph. five falls]

This (is) the five falls.

This (is) the five falls.

Father, it is very nice.

Father, is this the only falls (here)?

10. ańcaruvi < [ańc (<ańcu 'five') -aruvi] שׁב (שׁב) — אֵל. When there is plenty of water, this water falls divides into five while it falls and hence this name.
iłaṅkövaṅ ille mātavi! meyiṅ pāls,11 tēnaruvi,
[no Mathavi main falls, Thenaruvi
appati-ṇṇu pala aruvi irukku-mmā.
Aṟṟāṉṟaṟu nuṟṟi iṟṟuṟṟuṟṟipiruṟṟi Aṟṟāṉṟaṟu nuṟṟi
Aṟṟāṉṟaṟu nuṟṟi
like that Quot. different falls present are
they girl]
No Mathavi. There are different water falls such
as main falls, Thenaruvi etc. [........different
water falls like main falls.........]
mātavi eppōtum taṟṟi vilumā-ppā?
[always water fall will Int.-father]
Father, is there water all the time?
[Father will the water falls always?]
ilaṅkövaṅ ille'mmā! cīcāqile maṭṭuntānī12
[no daughter season in only Emph.

11. This is the important water falls found in Courtallam.
12. maṭṭuntān < [ maṭṭum 'only'-tān (Emph.) ]
nalla\textsuperscript{13} tanthi vilum. matta plentifully water fall will other nera\textsuperscript{k}alile\textsuperscript{14} tanthi irukk\textsuperscript{15}atu. times in water present no illai\textsuperscript{16} ko\textsuperscript{c}cam\textsuperscript{a}(t)\textsuperscript{16} tanthi vilum. if not little water will fall.

No daughter. There will be plenty of water only during the season. [The water will fall in plenty during the season only. The rest of the time there will be no water. [During other times there ........]. If not its flow will be reduced. [If not water will fall in a little (quantity).]

\textsuperscript{13} nalla பார்ப்பா ‘nicely’. Here it expresses the sense ‘plentifully’.

\textsuperscript{14} nera\textsuperscript{k}alile < [neram (N) -kal (Pl.Suf.)-ile (Loc.).

\textsuperscript{15} irukk\textsuperscript{a}tu < [iru(V.St.)-kk(L.M.)-atu(Neg.)

(c.f. 15.7)

\textsuperscript{16} ko\textsuperscript{c}cam\textsuperscript{a} (Adv.) < [ko\textsuperscript{c}cam ‘little’ -\textsuperscript{a}(Advr.).
kamalā aruviyile enē tēccu(k)

[the falls in oil having smeared kuliccat(tān) nallā(y)irukkum17 mātavi!]

[iāṅkōvaṅ vāṅka, enē vāṅkī(k)kiṭṭu]

[come Hon. oil having bought kulikka(p) pōvōm.]

[Come we shall buy oil and take bath.]

[kamalā mani! anke pāra mēle]

[j Mani there rock above]

17. kuliccattān< [kulicca (Cond. of kuli)-tān].
koraṅku-ṅka ukkāntirukku pāru.
(A my father, 'I take a bath in this river, vessel)
monkeys have sit (they) look]
Mani! Look there, the monkeys are sitting on the rock.

nir vilcciyl kulittal Bathing at the waterfalls

[iilankōvan kamala! itutān meiyū pāls!]
[Ger. It is my Kamala! my sit, vessel!]
[Kamala this Emph. main falls
nāy itile kuliiccirukken. rompa
[patri mūt introducing alicikes. milk]
I this in have taken bath very
nallā (y)irukkum
[very present will]
Kamala! This is the Main falls. I have bathed
here (before). It will be very good.

mātavi niṅka eppō'ppa kuliicciṅka?
[you when father bathed you (Hon).]
Father, when did you bathe here?
ilaṅkōvan ⽰̣south  kallūri(y)ile  paṭikkirappa
[1 college in  studying while
inke _CUR[  vantirunten.  appo
Amma  mm.  remm.  Appomāyitukku
here  tour  hade come I  at that time
kuļiccirukkēn.

Amamāyitukku
have bathed I]

I had come here on tour while studying at the
college. That was when I bathed here. [At that
time I have taken bathe]

kōpāl  appā I  ippo  nāme  kuļikkalam-ā-ppā?

Gārūra  Amma I  Ammāmāyitukku  remm  Amamāyitukku?

[Father now we bathe shall-Int.
-father

Father shall we bathe now?

ilaṅkōvan  ō,  tāṟālamā.  mani,  ni  enkūta

Ganamārūra  Ṛ,  Ṛṟeramā.  māṉī,  Ṛ Ṛṟeramā

[Oh certainly Mani you me with

18. paṭikkirappa [paṭikkita (R.P. of paṭi ‘Study’) -ppa Temp. Suf.) ] < [paṭikkita]  and -ppa are free variants. (c. f. 15.8)
vāl kamalā! nī(y)um mātavi(y)um
va! kamala! nimmam erukku
come Kamala you and Mathavi S. and
pompalay-ūka pakkam10 pōy
"mangai adi" makkam (k) having gone
ladies side
kuliūka.
[adhipāmukkīr] bathe you}

Oh, certainly. Mani, you come with me. Kamalā!
you and Mathavi go to the ladies side and
bathe there.
kamalā carinika.

O.K. please.

mātavi ammā! en `kayye(p)
ma dhimī imaṭum! orum omakku(p)
[mother my hand-Acc.

19. pompalayika pakkaṃ the side allotted for ladies. There are
different locations for the ladies and gents for bathing.
pompalay `lady, woman` - refers a little elder one while
ponnu `lady, woman, girl` usually refers a little younger one.
piticcuñka’mma. payamāyirukku.

bhūtā (a) ikanam bhūtān
ānma
āmpakku.

hold yourself mother fear fully present is (it)]

Mother! please hold my hand. (I) am scared.

kamalā akke pāru mani(y)e! payamillāma20

kamalā aṭukku pāri maṇi(y)e! maṇi(y)e

[there look Mani-Acc. fear without
kuḷikkiṟṟañ.

kunāṇṭikatenna.

bathes-he]

There look (at) Mani I He bathes without fear.

mātavi carī, pōtu’mmā! tale tovaṭṭalam91 !

mātavi kri ti, vaṭṭikēn! vaṭṭikēn!

[O.K. enough: mother head dry up can]

O.K. I’ve had enough, mother. [It is enough mother]. Let’s dry our hair. [(We) can dry the
head.]

20. payamillāma < [payam ‘fear’ -illāma ‘without’].

21. tovaṭṭalam < [tovaṭṭa. (Inf.) of tovaṭṭu)-lām] The verb

posta tovaṭṭu generally comes with tale and it expresses the senes ‘dry’.
pacē eṭuttal

 Feeling Hungry

Mathavi Did you enjoy your bath?

Mathavi Did you bathe well?]

Oh yes! I had a nice bath. [I bathed well.]

kamalā
tañai taja(y)ile viliyappa,

[mater head on falls while
muccu muṭṭuraratu mātiri irukkuṇka.

suffocating like present is (it) Hon.]

22. muccu muṭṭu ‘blocking the breath, suffocate’. muccu ‘breathing’, muṭṭuraratu (V.N. of muṭṭu) ‘blocking / dashing’. In this context muṭṭuraratu means ‘blocking’. The primary meaning of muṭṭu is ‘dash’.
When the water falls on (my) head, (I) feel as though I am suffocating. [.... (I) feel like suffocating].

Ilanthovar atellam onnum ceyyatu.

[that all even one will not do payappatama kulikkalam.

Pappadum (pathikkaam.
fear without bathe can]

It won’t do any harm. [That won’t do any thing.]

(You) can bathe without fear.

Kopai nan rompa aandavuccu (k)3

Gurubai aarai milam aapandakki (k)

[I much having enjoyed kuliceemppa. tanthi

Aapandakki aapam. tharmalai

ba hid in her] water

23. aandavuccu aapandakki is the V.P. of aandavu aapam

‘enjoy, experience’
evvalavu    kulirceiyä    irukku?

stóraññal        (kollitērimaRt)²⁴    (irūkkē)?

how much    coldly    present is [it]

Father, I bathed with much enjoyment. How
cold the water is?

mātavi    ammā!    pacikkutu.

mātasē    aμmēr!    (pacikkē).

[mother    feel hungry is it]

Mother! (I) feel hungry.

iλānkōvan    amā    mātavi!    aruvi(y)ile

[yes    Mathavi    falls in

culiceca(v)uṭane²⁵    paci    rompa

as soon as bathed    hungry    much

---

24. kulirceiyä (Adv.) < [kulireci (N. ‘cool’) -y (S) -ū (Advr.)]

25. kulicecauṭane < [kuliceca (R.P. of kuli)-v(S) -uṭane]
etukkum
vaika.
ellaum
take will
come Hon. all

dalile
poy(c)
cappitalam.

dhavanathile

dhavan(?)
alabham.

hotel in
having gone can eat

Yes Mathavi ! Bathing in the falls makes one hungry. [As soon as (one) takes bath, will feel

utation, a particle meaning 'at once', 'immediately'. It also functions as an immediate suffix expressing the meaning 'as soon as'. As an immediate suffix, it follows the R.P. which is in the past form. Two actions will be expressed in the constructions where it is used as the immediate suffix and -utation is added after the verb which expresses the first action.

26. paci etu ‘feel hungry’. paci (N) is converted into a verb by adding etu which functions as a verbaliser. paci functions as verb also meaning 'feel hungry'.

The intensifier rompa can also come before adding etu to the noun.
hunger]. Come, we shall go to the hotel and eat. [Come, all (of us) shall .......]

punākāvil ǔtkarntu pecutal Chatting at the garden

īlamākāvan enna kamalā! ippathi pārkkile

[hello Kamala here in park

ukkāntu koñoa nēram

having sat some time

peći(k)kitṭuiiruppōm-ā27?

shall be talkingwe-Int.]

Kamala, shall we sit in the park and talk for some time?

kamalā carinka. enakkum koñcam kāl

[O.K. Hon. to me also a little leg

27. peći(k)itṭu iruppōm < [peći (V.P. of peçu ‘talk’) -k(S.)-kitṭu

iru(Prog Aux.) -pp(Fu.) -ōm(P.T.)].
valikkutu.

O.K. Please. I have also a little pain in my leg.

[For me, the legs pains a little.]

kōpāl

ēnna'ppā? veyil-um atikkutu 188

[what father sunlight and shine is it
tūral-um irukkutu?
drizzling and present is it]

What (is it) father? The sun is shining, and it's drizzling (at the same time)?

ilaṅkovan

āmām kōpāl. itutān cicāṇ!

[yes Gopal this Emph. season
cīcāṇile ippati(t)tān
season in in this manner Emph.
will present] Yes Gopal. This is the season. It will be like

22. cīṇ a q. 'beat'. Here it gives the 'shining' sense with the noun veyil ăppāi 'sun light', veyil atikkutu 'sun shines'.

23. āppāi? a q. 'is it'.
this during season time. [...... this in season].

mätavi kileymeṭṭu rompa nallāyirukkutu.

மறநி மீதைப் பின்னுடன் நல்லாயிருக்குது. [climate very nicely present is it]

The climate is very good.

kamalā ettāge mācaṅka inta cicaṅ

கமலா ஏதாகும் மாசாங்கா இல்லா சிகாங்

[how many months this season irukkuṁ?

இருக்கும்?

will present]

How many months does the season last?

[...... months will be this season?]

ilaṅkōvaṅ jūnu, jūle, ākaṣṭu, mūnu mācam

இலங்கோவாங் ஜுன், ஜுலே, ஆகாஷ்டு, முனு மாசம்

[June July August three months cicaṅ.

பொன்றும்.

season]

The season (is for) three months, June, July (and) August.
kamalā
cari, nēramāyiṭṭutuṅka.¹⁹
lāṭjukku(p)

kōma
thi, gōntiratiratam.
vattākkam(u)

[O.K. time became over-
Hon.
pōkalām-a?
Gumāndam?
shall go!nt.]
O.K. it's time to leave. [O.K. time passed.]
Shall (we) go to the lodge.

īlāṅkōvan
ō, pōkalām-ē.

Gumāndam(u),
GumānGum.

[Oh can go - Emph.]
Oh, (yes! we) can go.

pakuti munru

Part Three

bākki aukku

cillaraiyakak kotunkal
Give small changes

kantakṭar yārāvatu imnum³⁰ tikketṭu
[anybody else ticket

²⁹ nēramāyiṭṭutu < [nēram ‘time’ -āy (V.P. of āku ‘become’ -iṭ (Def. Aux.)-f (Pa.) -utu (P.T.)) ēnuṭā thākiraṇē]
³⁰ imnum expresses ‘else’ meaning when comes with the indefinite pronouns.
vāṇkaṇum-ā  cār?

need buy - Int.  Sir]

Sir, does anybody else need ticket?

rāmaṇ

intānka.  oru māmpalam.

[here you are  one Mambalam].

Here, one to Mambalam.

kāṇṭaṅkār

ennā cār! irupatu rūpā

māḷaṅkār  sēnānā!  ṣāngū  ṣāngū

[hello  Sir twenty rupee

nōṭṭā(k) koṭukkiriṅka.

Note give you (Hon.)

cillare(y)ā(k) koṭunkal.

as smaller change  give Hon.]

Hello Sir! You are giving me a twenty rupee note. Please give (me) smaller change.

rāmaṇ

iruntā(k) koṭukka māṭṭēn-ā?

[available if to give will not 1-Int.
ille' ppā.

தன்னையம்பர.

no man].

Wouldn't I give (it to you) if I had it? I don't have it.

kantakar cari, erankurappa cillere

தொற்கார் சீ, இராங்குரப்ப சில்ளே

[N.O.K. when get down change

vānki(k)iňka.

மாந்தி (க)ிங்கா கம்பாநா.

get yourself Hon.]

Alright, please get the change when you get down.

payamillamal kuli

பாயாமில்லாமல் குளி

Bathe without fear

pittay appā payamīl irukku'ppā.

பிட்டை ஆப்பா பாயாமில் இருக்கு'ப்பா.

[father fearfully present is (it) father]

Father, (I am) scared.

31. payam < [payam 'fear' (N)-a(Adv.)]. பாயா-ஆ
appā
payamillāma niccalati-mmā! onnum

Aumā
vamilekalamā! vēsagavumā! dēnumā

[without fear swim-daughter even one ceyyātu.

Aumā
will not do it]

Please swim without fear, nothing will happen.

citay
müccu muṭagatu mātiri irukkuppā!

Dēnumā
sphāta ṣhrīdēmē maṭumī ᵐiṣṭamēmē!

[suffocating like present is (it) father]

Father, (I) feel like suffocating.

appā
atellām onnum ceyyātu.

Aumā
Aumārvāmā dvāmāh vēnumāth.

[that all even one do will not payappatē.

Aumā
Be afraid do not]

It will not harm (you). [It will not do anything]
Don't be afraid.

citay
pōtumpeā! tale tovāṭa(p)pōṭēn.

Śūpa
Cīr dēnum Aumā! dvāmā ṣhrīvān (v) cāmēmēkātā.

[enough father head going to dry -I]

It's enough father. I am going to dry (my) hair.
pālu  rājā, etākku(p) pacikkutu.

[Raja me to feel hungry is it
utenakkum pacikkut-ā?

you for also feel hungry is it-Int.]

Raja, I feel hungry. Do you also feel hungry?

rājā ille pālu. etākku(p) pacikkale.

[no Balu me for hungry-no]

No Balu. I don’t feel hungry.

[(There is) no (feeling of) hungry for me].

pālu mūralī! etākku(p) paci etākku(ā) tā?

[Murali! you for feel hungry is it -Int.]

Murali! Do you feel hungry?
murali  ammam palu! enakku(p) pasi etukutu.

istribi  anuravam banga! tara katha(b) bi aarthichekku.

[yes Balu me for feel hungry is it.]

Yes Balu, I feel hungry.
Lesson sixteen

Mamallapuram

Mamallapuram

The principal of Elangovan’s college has asked Elangovan to help Prof. Edward from America who likes to go around Tamil Nadu. Elangovan takes him to Mamallapuram.

Mamallapuram which is now called as Mahapalipuram is a sea shore tourist place in Tamil Nadu. There are very good artistic sculptures and temples at Mamallapuram. Some are made out of a single stone which are very noteworthy. The pallava kings were the source for all these things.

Part one

pakuti onru

iļaṅkōvan eṅka kallūrikku amerikkā(v)ilēyirunt

[our college to America from
oru pērciriyaru vantirukkāru.

one Professor has come he (Hon.)]
A Professor from America has come to our college.

avaru pēru mister ētvērtu.

[his name Mister Edward]

His name (is) Mr. Edward.

avaru mota motalā' tamilnāṭṭukku8

[he for the first time Tamil Nadu to vantirukkāru.

has come he (Hon.)]

This is the first time he has come to Tamil Nadu. [He has come to Madras for the first time.]

avarukku(t) tamil nāṭṭe(c)

[him for Tamil Nadu-Acc.

1. *mota motalā* युगोत्तर युगसः is an idiomatic expression meaning ‘for the first time’.

2. *tamil nāṭu- kk. nāṭu > nāṭṭu before case suffix. nāṭu- kk > nāṭṭukku तिल-क्क > तिल-क्क c.f. 1.28
cutti(p) pākkanumām.

having gone around want to see-Report.

He wants to go around Tamil Nadu.

avarukku otavi cey(y)umpaṭī.4

[to him help to do
eunka principālu enkiṭṭe

our Principal me to
cōṇṭaru.

told he (Hon.)]

Our Principal told me to help him.

miṣṭer etṭerū pōṇa vāram

[Nister Edward last week

3. cutti(p)pār 'go around and see'. cutti ṣṭhū is the V.P. of cuttu ṣṭhū 'go around / rotate'. pākkanumāmA < [pākka (Inf. of pār 'see') -num(Mod.) -ām (Report.)]

4. ceyyumpaṭī ṣṭhānuṭma is the polite way of conveying the infinitive cevva ṣṭhū 'to do'. paṭi म् is added to future R.P.

5. pōṇa म् is a R.P. form which means 'which want'. It expresses 'last' meaning when followed by nouns denoting week, month, year.
kōtaykkānal, őṭṭi  ākiya
Cōri sōlākkōattrā, őṭṭi  āṭṭu
Kodaikkānal  Ooty  and
eṭaṅkalukku(p)  poyṭṭu  vantāru.
Gūrū  gurūṛi.
places to  having  came he (Hon.)
gone

Last week Mr. Edward had visited the places such as Kodaikkānal and Ooty.

aṭutta  vāram  pūmpukāru,  taṅcāvưru,
Gūrū  gurūṛi,  gūrūṛi,
[next  week  Poompuhar  Thanjavur
mature,  kōrke  ākiya  eṭaṅkalukku(p)
Gūrū  gurūṛi,
Madurai  Korkai  and  places to
pōka(p)  pōtāru.
Gūrū  gurūṛi.
going to go-he (Hon.)

Next  week  he  is  going  to  go  to  Poompuhar,
Thanjavur, Madurai and Korkai.

6. ākiya  āṭṭu  is added after listing two or more nouns, as a
linking form. When ākiya is added after the nouns, the cha-
racteristic form of the nouns should follow it. kōtaikkānal
and őṭṭi  are place names and hence eṭaṅkal  Gūrū  'plac-
es' follows it. The case suffix, if needed should be added
to the noun which denotes the characteristic feature.[eṭaṅ-
kal-ukku (Dat.).]
inneykki  nāṉ  avare  māmallapuram

[kūṭṭikkūtu(p)  pōrēn.

having taken  go 1]

along with

Today I am taking him (to) Mamallapuram.

pakuti irantu

māmallapuram cellutal

Going to Mamallapuram

etverṭ

enṭa  ḍōṅōvāṇ cār 1 māmallapuram

[hello ḍōṅōvāṇ  Sir  Māmallapuram

inke(y)irunū  evvaḷavu  tūrattile

here from  how much distance in

irukku.

present is (it)]

7. tūrattile  < [tūram-ile]. இதுடன்-இல்
Hello Ilankovan Sir! How far is Mamallapuram from here? [In how much distance is Mamallapuram, from here?]

Ilankovan ampaturențu kilomițaru!

[It is in] fifty two kilometres.

(vertiser) mukkāl maņi nērattile nāma

[three hour time in we quarters]

poytalama?  

Gōḻam-koṟaŋ?

Can go- Int.]

Can we get there in three quarters of an hour?

[Can we go there....

8. poytalama < [poy (V.P.) -i (Defi. Aux.) a (Inf.) -iäm (Mod. Aux)];-a (Int.)]. Gōḻam - țil - அ - தான - கும் poyta Gōḻam (Defi Int.) ‘certainly to go’.
ilaṅkovan Oh, sārālamāl

Aṭṭa nāṭakamērt. Oh certainly

eṭvērt anke enta nūrāṇuṭu cirpanka?

[there which century sculptures

irukku cār?

Aṭṭa kēṭakem Sir?

present are they Sir]

What century do the statues there date from?

[Which century statues are there?]

ilaṅkovan anēkamā ellāṁ āṁ nūrāṇuṭu.

Aṭṭa kēṭakem cārtāṁ nūrāṇuṭu, cirpankaṭū. [most pro-

all seventh century] probably

Most probably all of them belong to seventh century. [Most probably all are seventh century.]

9. cirpanka Pl. form of cirpam ‘sculpture’. sūmba -ka > sūmbakērt
Which king was responsible for it?

[Who is the king who made it?]

The Pallava Kings. Among them Second Narasimman alias Rajasimman was the most important. [...alias Rajasimman has more share (in creating the sculptures.)]


11. atule < [ātule] ‘in them’ ‘among them’ அதுலையுடன் < அதுலையுடன் -டன். In ST, the kings are represented with the neuter Pronoun and in LT they are represented with plural pronoun.

12. enkira என்கிரா ‘which said, called’ also means ‘alias’,
appatiyā! itō māmallapuramōṇu

[Really here Mamallapuram-Quot.
oru pōṟu irukkē!

one (name)board present is (it)-Emph.
itu enga Ṣru?

this what village]

Really! Here is a signboard showing Mamalla.
puram. [Here is a signboard “Mamallapuram’”]
Which is this village?

ilankovan itutān cār mākapalipuram.

[this Sir Mahapalipuram. Emph.

māmallapuramtān uṟmayāna pēru.

Mamallapuram real name
vāṅka! cuttippākkalām.

came-Hon. having gone around can see]

Sir, this is Mahapalipuram. The proper name it

Mamallapuram. Please come! (We) can go
around.

kukaik kōyil Cave temple

குக்கைக்கு கோயில்

ilaṅkōvan cār! itellām koke(k)ōyilūṅkā

[Sir these all cave temples

rajaṣimman pāre(y)e(k) koṭēncu

Rajasimman rock-Acc having hollowed out

kōyilu uruvākkkāṅñu,

temple made he]

Sir! These (are) cave temples. Rajasimman

made these temples by hollowing out the rocks.

[Rajasimman made the temples having hollowed

out the rocks]

13 kokekōyilu < [koke 'cave' -k(S.)-kōyilu 'temple'].

14. koṭēncu கோட்டேண்டு V.P. of kōṭe கோட்டு 'hollow out'.
etverū ṛompa aṣcariyamāyī–irukk-ē! ippati
[very surprisingly present is (it) like this Emph.
ettane kōyilu inke irukku?
[how many temple(s) here present are(they)]
It is very surprising. How many such temples are there? [Like this how many temples are present here?]

ilāṅkōvān mukkiyamāompatu kōyiluṛka.
[importantly nine temples
itutān makisāsuramarttinī kōyilu.
this Emph. Mahishasuramarttini temple.

15. aṣcariyamāy (Adv.) < [aṣcariyam (N ‘surprise’) āy-(Advr.)] aṣcariyamāy—at
16. mukkiyamā (Adv.) < [mukkiyam (N. ‘important’) -a(Advr.)
17. It is the name of a Hindu deity.
vānika! uḷle pōy pakkalam.
come Hon. inside having gone can see.
(There are) nine main temples. This is Mahishasura
suramarthini temple. Please come. (We) can go
and see inside.

ēvērt  unmayilēye rompa cirappā<sup>18</sup>
[really very excellently
irukku miśer ilankovan.

[Sir here these one stone in

pańca ratańka] Five chariats

ilankovan car itō, itellām orē kallile<sup>19</sup>
[Sir here these one stone in

---

18. cirappā(Adv.) < [cirappu (N. 'special, excellence, distinctive
famous') -ā(Adv.)]. [cirappā<sup>18</sup>]

19. kallile < [kallu 'stone -ile(Loc.)]. Here the locative ex-
presses the instrumental sense.
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cetukkiṇa<sup>20</sup> kōyilunka. potuvā inke

which were temples generally here
carved
ite paṅca rataṃka-ṇu<sup>31</sup> colluvunka

this Acc. pancha rathams-Quot. tell will-they]
Sir, these temples are carved of a single stone.
Generally these are called as pancha rathams.

[Generally (people) here call this as pancha rathams.]

<sup>20</sup> cetukkiṇa (R.P.) < [cetukku (V.St. 'carve').-iṇ(Pa.)-a (R.P. suf.)]

21. paṅca ‘five’ rataṃka ‘chariots’, यृद्विक-सिंह. paṅca ‘five’ is sanskrit form. Pancha rathams represent the five chariots viz. Dharmaraja ratham, Beema ratham, Arjuna ratham Thiruapathi ratham and Sahatheva ratham.

22. cetukkiyirukkiriṭatu verbal noun < [cetukki (V.P.)-y (S.) -iru (Perf. Aux.) -kkiri(Pr.) -atu(V.N. Suf.)] धर्मराज-भ-भ-भ-भ (Fu.)-भ. When one wish to express the existence of an action or state like this one generally uses the present perfect in the ST whereas in LT the present prefect or the future prefect is used. So instead of धर्मराजभभभभ can also be used and both mean the something.
paringale(y)e periya cattētāṁ. āma33,
really Emph. great achievement yes
itile irukkira kāṭavuḷu-ānka yāru?
this in who are gods who
present
It is really a great achievement to have carved
in a single stone. O.K., Who are the Gods carved
in this (stone). [ ..... Gods present in this
(stone)]

[iñkōvaṉ] tarmaru, pīmāṅ, arccugāṅ, urōpate,
[Dharmar, Biman, Arjunan, Dravpathai,
cakāṭēvaṅ! ivānkaḷām makāparatattile21
Sakadevan! they all Mahabharatham in
varavaṅka.
those who are coming.]
(They are) Dharmar, Biman, Arjunan, Dravpathai
(and) Sakadevan. These are the characters of the
Mahabharatham. [They are those who are coming
in Mahabharatham.]

23. āma here function as a phatic expression.
24. makāparatattile < [makāparatam-ile]. Mahabharatham is a-
Hindu epic mainly dealing with the great war between Pan-
davas and Gauravas.
elvert

ató, ciäkam, yärë, kälëmatu

நிஜம், றில்லை, லாயநோல், காலமளை பிட்டியல்

[there lion elephant, ox

irukkutē! atünkakūta<sup>25</sup> orē kallīlē

இறுக்குறு! பூர்வை கல்லிலே

present are they those too one Emph. stone in

cetukka(p)paṭṭatu<sup>26</sup> tānā?

செதுக்கா(ப)பாட்டது தனா?

which were carved Emph. Int.]

Look there! lion, elephant (and) ox are there. Are

they too carved in a single stone?

ntukōvān āṁānka.

Nhānīpenērēr Amrūnīk.

Yes (sir).

25. atünkakūta < [atünk 'those'-kūta a post position meaning 'even, too, also']. அதுங்கொட்ட.

26. cetukka(p)paṭṭatu (passive) < [cetukka (Inf. of cetukku ('carve') -p(S) -paṭ(Pas. Aux.)-t-(Pa) -atu(P.T.).]செதுக்கு பாட்டது. In Tamil passive is expressed by adding the auxiliary form paṭu < to the infinitive of the main verb.

paṭu is added with tense and P.T. tirukkural paṭikkappaṭṭatu திருக்குறள் பாட்டக்கு பாட்டு. 'Thirukkural was read'. tirutāŋ tanṭikkappaṭu-vān உறுது தண்டிக்கு பாட்டுவன் 'The thief will be punished'. (tanti 'punish' tanṭikka 'to punish'.)
cirpanka], kaṭṭiya kōyilka] Sculptures and
fūrakkān, kāpaṉ gurubhān Built Temples
iḻankōvāṭ cār, itellāṁ pāruṅka.
araṅikkālēpati sāṭt, aṭṭuḥūmaśañiha prabuṅkār.
[Sir these all see-Hon.
pāṟe(y)iḷē(y)e cetukkiṅa cirpanka].
parāṅkāḷeṅi parāṅkāḷi śīṟmaḷaiṅi rēṟmaḷaiṅi.
rock in- Emph. which were carved sculptures] Sir, look at these. These sculptures are carved
in rock. [(These are) the sculptures which are
carved in rock itself.]
etverṭ rompa nalla irukkute !
[very nicely present is it-Emph.

27. [aṭṭum < [aṭṭum - s] these - Acc.
aṭṭum < [aṭṭum - s] those Acc.
aṭṭum < [aṭṭum - s] which Acc.
when a case suffix is added to aṭṭum, aṭṭum, aṭṭum, in
between them comes aṭṭum. [aṭṭum (< aṭṭum) - aṭṭum - s] >
aṭṭum]
inta cirpaṅkaḻ enna collutu.

this sculptures what say (are)they]

Oh! they are very nice. What does these sculptures reveal?

ि.taskāvaṇ mākapāratattthē arccunan tavan

Mahabharatham in Arjunan penance

paņnura ceyti onnu varutu.

which does news one comes it

ate(t)taṇ inta cirpaṅkaḻ cittair-k kutu.

it Acc. Emph. this sculptures explain they]

There comes a news in Mahabharatham about
the penance of Arjunan. [The news which
Arjunan does penance come inMahabharatham.]

These carvings reveal it. [That only these
sculptures explains.]
atver! itō, oru koraṅku(k) kuḷumpam.

[here one monkey family
tāy(k)koraṅku tan kolantekku(p)38 pēn
kāṟi( CGPoint) kāṟi kāṟi (Point) āṭu
mother monkey its child for louse
ēṭukkaratu pōla teri(y)utu.

the act of picking like visible (is) it[Here is a monkey family. It looks like that the
mother monkey is picking louse from its child.

lāṅkōvaṇā amā cār. rompa arputamāṇa39

[yes Sir very wonderful
cirpam.

sculpture]

Yes Sir. (It is a) very wonderful sculpture.

28. kolante-kku (Point). Here the dative expresses the ablative sense.

29. arputamāṇa (Adj.) < [arputam (N. ‘wonder’) -āṇa(Adj.)]
ervert

�िरठ इलांकोவன! अतो तेरियुटे

[ Mister Ilankovan there visible is it-Emph.

oru kōyilu! ate(p) poyi pārkkalāmā?

இன்னும் ஒரு கோயில்! அவ்வுடன் பார்க்கவேண்டுமா?

one temple it Acc. having shall see Int. gone

Mr. Ilankovan there is a temple. [.... there a temple is seen.] Shall (we) go and see it?

இலங்கோவன் ஓ, ஆண்டா கோயில் செறிக்கில் அளல்லு

[Oh that temple which was carved or

kōṭenica kōyilu ille.30 kaṭṭina

ஏக்கோட்டே கோயிலு இல்லே, காத்தினா

which was temple no which was hollowed

kōyilu. anā ulaka(p) piracitti

சோந்தா உலகப் பிரைசிட்டி

temple but world fame

30. அல்ல ‘no’ the negative form comes with the nouns.
perratu\textsuperscript{31}. vānka! pōyi pākkalam.

got it come Hon. having gone can see]

Oh! that temple is neither a carved one nor hollowed one. It is a built one. [A temple which was built]. But it is world famous. Please come. Let (us) go and see.

tirumputal Returning

elvert mister ilaṅkōvan ouka otavi-kku

[Mr. Ilangovan, your help for
rompa nāṟṟi.

very thanks]

Mr. Ilangovan, thank you very much for your help. [Many thanks for your help].

\textsuperscript{31} ulaka piracitti perratu 'world famous'. ulaka < ulakam 'world'.
It's nothing. What did I have done? [What is in it Sir]

I today Mamallapuram-Acc. nicely
having enjoyed saw all persons strictly
to see which is necessary place it

32. itile enna irukku is used customarily as a response when one expresses his gratitude or thanks. It means that there is nothing in it i.e., that the action, event etc., which took place is not a big one, but a common or mere one only. Sometimes instead of this paravayille pammugam ‘No mention please’ [Doesn’t matter] is also used.

33. The standard structure of a Tamil sentence is subject object and predicate. Due to stylistic approach the order may be changed. In this sentence the subject comes at the end.
Today I enjoyed the visit of Mamallapuram. [Today I saw Mamallapuram with good enjoyment.] It is a place which must be seen by everybody. [Is is a place which should strictly be seen by all.]

ilâtkovan ämä cår! nän pöyttu varittalä?
[O.K. good-bye]

[yes Sir I shall take leave of you].

(Oh) yes Sir I Shall I take leave of you?

etvert cari! pöyttu vänka.

[O.K.]

O.K. Good bye!

pakuti munru Part three

evvalavu tûram irukkiratu? How far is it?

kannan cēkar! alayarû ënkeyiruntu

[hello Sekar Adayaru here from]
Hello Sekar! How far is Adayar from here?
[How much distance is there to Adayaru from here?]

cēkar

pattu kilō mittar.

绿地

[ten kilo meter]
(It is only) ten kilometer.

kānnaṇ

tāmparam evvalavu tūram

ගොඩපත්කාරමේවල මුදෙසාදෙව අමාර

[Tambaram how much distance irukkum?

මාරකොති?

will present?]

How far is Tambaram? [How much distance will be to Tambaram?

cēkar

irupatu kilō mittar.

ගොඩපත්කාරමේවල මුදෙසාදෙව අමාර

[twenty kilo meter]
(It is) twenty kilometers.
evvălavu nēram ākum? How much time will it take?

nātan ennā pālu! inkeyiruntu

[hello Balu from here

māmpalam pēka evvălavu nēram

Mambalam to go how much time

ākum?

will become]

Hello Balu! How much time does it take to go to Mambalam! [How much time it will take to go to Mambalam from here].

pālu oru maṁi nēram ākum.

[one hour time will become]

It will take one hour.

nātan rāyapurattukku evvălavu nērattile

[Royapuram to how much time in
pōkalām?

மாடலாம்?

can go

How much time does it take to go to Royapuram. [In how much time we can go to Royapuram.]

பாலூ are  மாறி nērattile  pōkalām.

மலூம்  ஐக்கி   எது காலூம்  மாடலாம்.

[half hour time in can go]

We can get there in half an hour. [We can go in half an hour].

rompa  nantāka  irukkiratu  It is very good

மலூம்  கூறுக புள்ளக்கி

rāmu  inta  cirpam  ும்மயிலெ(γ)ெ

[this  sculpture  true in Emph.

rompa  nallāy-irukkutu.

மலூம்  கூறுக புள்ளக்கின்றது.

very  nicely-is present it]

This sculpture is really very good.
citay  čñeke,  inta  köyilu  rompa

[dear  this  temple  very
nalläyirukkut-ille?]

nicely-is present it-is not]

Dear, this temple is very nice. Is n’t so?

rämµu  āmä  cite,  rompa  nalläyirukkutu.

[yes  Sita  very  nicely is present
it]

Yes Sita, it is very good.

34. In ST the addition of the negative ille, with a little stress
at the end to any positive statement here-nalläyirukkutu
‘nicely present’) expresses a kind of interrogation which
has the expectation of the confirmation of the statement.
In L.T. it is expressed by adding the interrogative suffix [player-]
to the negative  āthes or  ṭṛaveš.

 ärde  -  ābb >  àrdešuvi  ṛoseṭum  m -  ābb >  ṭṛavešuvi
is not so?
ilangovan wish to show his uncle around Madras. There are some important places, such as the Museum, Moor Market, Valluvarkottam, Zoo, etc., at Madras. But it is difficult to see them all in a day. So they are going to the Museum only. There they enjoy the centuries old good collections. After seeing the museum they go to the hotel to take lunch.

Part-I

[i]n[tekk][i] jayittu[k]keleme.

[k]ov[am][ka]n[da][k]it[am] (k)k[am][am]

[to day Sunday]

Today (is) Sunday.

livut[i]n.

[k][leave Emph.]

Part-I

[i]n[tekk][i] jayittu[k]keleme.

[k]ov[am][ka]n[da][k]it[am] (k)k[am][am]

[to day Sunday]

Today (is) Sunday.

livut[i]n.

[k][leave Emph.]
(It is) a holiday.

māmā(v)ukku ceṭṭhe(y)e cutti(k)

[uncle to] Chennay-Acc. having gone around

kāṭialamṇam neey-kkirēg.

can show - quot. think I

I am thinking of showing (my) uncle round Madras. [I think that (I) can show (my) uncle round Madras.]

arumporutkāṭciyakam, mūrmarkkettu.1

[1. arumporutkāṭciyakam ‘museum’. It is formed of arumporul ‘rare things’ kāṭci ‘sight, akam ‘place’, i.e., ‘rare things seeing place’. l is changed into t when followed by a word beginning with a plosive. arumporul kāṭci > arumporuṭ kāṭci əɾuŋpɐɾ = əɾuŋpɐɾ kəɾtɕ = əɾuŋpɐɾ kəɾtɕ; əɾuŋpɐɾ kəɾtɕ]

[2. mūrmarkkettu is a marketing place. There are plenty of shops and one has to bargain to buy the things [It has burnt down and hence now there is no market.]]

[Museum Moormarket.
Valluvarkottam

Valluvarkottam is a memorial constructed in memory of Thiruvalluvar, a great Tamil poet. His poems (1330 in number), Thirukkural verses are carved in this memorial.

4. miruka(k)kāṭci cāle ‘Zoo’. It is formed of mirukam ‘animal’ kāṭci ‘sight’ cāle ‘stable/house’ i.e., it means ‘animal seeing house’.

5. mukkiyamāṇa (Adj.) < [mukkiyam (N) ‘important’ -āṇe (Adj.)]. முக்கியமானை -- முக்கியமானை.
[but] today any two

etankale(t)tan cutti(k) katral m.

places-Acc. Emph. having gone can show] around

But today (1) can show (him) any two places only.

einke pokalankirate⁶ patti⁷ inimetan

[where can go which is about here after said-Acc.

mulivu ceyyanum.

decision has to make]

We have yet to decide which places to visit.

[Here after only (we) have to decide about (the places) where (we) can go].

6. *pokalankirate* < [pokalam ‘can go’ - enkiratu (Part N.) ‘which is said’-e (Acc.)].
7. *patti* ṃṯ ‘about’, comes after the nouns which are in the Accusative.
pakuṭi irantū

Part Two

enke pōkalām?

Where shall we go?

enke pōkalām?

Where shall we go?

Kamalā [Kamala] uncle to today
cennē(y)e cutti(k) kāṭalāmā?

Chennay-Acc. having gone shall show Int.

Kamala! today shall (we) show uncle round Madras.

kamalā O, kāṭalāmē!

cennē(y)e kāṭalāmē!

[Oh can show-Emph].

Oh! we can do it. [We can show].

enke pōkalām?

[where shall go]

Where shall (we) go?
kamalā arumporuṭkāṭciyakam kaṇṭippā<sup>8</sup>

[ Museum certainly pākkaṇum. ]

must go].

We must certainly go (to) Museum.

manī appā! miruka(k)kāṭci cāle pōṇā<sup>9</sup>

[ Father Zoo go if ]

etna?

stōkṛta?

what]

Father, why can’t we go to the Zoo?

[Father what (is there) if (we) go to the Zoo?]  

---

8. kaṇṭippā (Adv.) < [kaṇṭippu ‘strict’ -ā (Advr.)]

9. The conditional pōṇā etna and the interrogative etna stōkṛta literally means “What (is there) if go?” But as an idiomatic expression it expresses the meaning “why can’t go?”. This kind of idiomatic expression can be expressed by any conditional form with the interrogative etna. viṭṭukku vanta etna?

“Why can’t (you) come to the house?”
mania next week

miruka(k) kāṭci căle pōkalām.

Zoo can go.

tēnekki arumporūtkāṭciyakam maṭṭum
today Museum alone

pōvōm.

go shall we

Mani next week (we) can go (to) the Zoo. Today we shall just go (to) the Museum. [Today we can go (to) the Museum alone].

manī carippā.

mōttēi sēṭi amēr.

O.K. Father.

Kamala ten time to
porappattā nallatu.

=start if good]

Kamala, it is better to set at 10’ clock.

[.......better if (we) start at ...]

kamalā mattiyaṉattukku camay(kk)a vēṭāmā?

[noon for to cook not necessary Int?].

Isn’t necessary to prepare for lunch?

[Isn’t necessary to cook for noon?]

ilankovam iyunekki matiyamī ottalile

[today noon hotel in

cappittuvōme!

eat will we-Emph.]

Today we shall take lunch in a hotel.

[Today at noon (we) shall eat in hotel].

10. matiyam and mattiyānam are free variants.
kamalā

rompa

nallata(p)

pōccu

[very

nicely

went it]

Very good.

arum poruṭ kāciyakattin ule! Inside the Museum

Ilankōvaṅ māmā motal-ile kallu celeāka,

[uncle first at stone statues

kalveṭtuṅka pākkelām

stone inscriptions, can see]

Uncle, first let (us) see the stone statues (and)

the inscriptions.

māmā

ənakkum atu rompa piṭikkum.

[me to also it very much like]

I also like it very much.

11. nallata(p) pōccu, nallata(n) ‘pōccu’ is a idiomtatic expression meaning ‘good’ and is used in appreciation of an action or event. Its literal meaning is ‘it went nicely.

nallata (Adv.) < [nallaiu (N) ‘good’ - a (Advr)].

12. kōl < kōl — kilikkē
do > ṭ when it is followed by a plosive.
Uncle! These are 10th Century statues.

If so, (it must be) Chola period statue!

13. celey and cele are free variants.
14. kālattu (period) means ‘of the period’. Here am of kālam (period, time) is replaced by attu a particle to form the oblique form which denotes the genitive sense. kālattu cōlaru kālattucele ‘statue of the period of Chola’. Instead of kālattucele one can also say kālā cēl i.e., by dropping the final m in to give the same meaning.
15. karektā < [karekt (N. ‘correct’ borrowed from English) -s (Advr.)] sēl (S) — sēll.
collittinka\textsuperscript{16}.

have told you (Hon.)

Uncle, how did you tell (it) correctly?

[Uncle how you have told (it) correctly?]

māmā
eṇakkku varalārunna\textsuperscript{17} rompa

[to me history very

viruppmom. atuqale koṇam

liking so little

vāṟṟaṟu paṭiccirukken.

History have studied-I]

I am very much interested in History. If (it is

History I like (it) very much). So I have studied

history a little.

\textsuperscript{16} collittinka < [colli (V.P. of col 'tell') - t (Def.) - iṅka (PT) ]

\textsuperscript{17} varalārunna < [varalāru 'history' - nna 'if said] The addition of nna நா மற்றும் gives more importance to the preceding noun.
ilankovan  māmā! itō ellam pailey

[uncle here all old
kalvettūnka.
stone inscriptions]

Uncle! Look here, all (are) old inscriptions.

māmā rompa nalla(y)irukkē!  

[v very nicely is present Emph.]

Oh! very nice

ilankovan māmā! atō ceppu celeṅka!

[uncle there copper statues]

Uncle, there (are) the copper statues.

māmā anta nāṭarājar18 cele evvalavu

[that Nadaraja statue how much
alakā(y)irukku!

beautifully is present (it) ]

How beautiful that Nadaraja statue is!

18. nāṭarājar is a Hindu God
SPECALUKKUP  potal  Going to the Hotel

i!lqko!an  maa!  ipp"  mani  o!"nu.

[uncle now time one.
arumporu!k!ciyakam  p!tu

Museum  having seen

mutikka19  ren!  mani  n!ram  !cu!

[to complete two hour time it became]

Uncle! now it is 1 o’ clock. [Now the time is
1 o’ clock.] It took two hours to go around
the museum. [It took two hours time to com-
plete to see the Museum.]

mani  appa!  vayiru  pacikkutu20.

[Father stomach hungry is it]

Father! (I am) hungry. [Stomach is hungry.]

19.  mutikka(int.) < [mu! (V.St. finish, complete)-kk (L.M) -a
(int. Suff.):

20.  paci ‘hunger’ goes with vayiru ‘stomach’ and hence in
Tamil the hungry is expressed with stomach as vayiru
pacikkutu ‘stomach is hungry’ which is not generally used
in English. But as in English ‘I am hungry’ in Tamil also
there is enakkku pacikkutu ‘I am hungry’ [To me hungry
(is there)]
māmā ilaṅkōvan! mort-al-il-e ētāvatu nalla

[llangovan first at any good
ōṭṭalukku(p) pōy cāppituvōm.

hotel to having eat shall we
gong
atukkapparam vēra ētāṅkai(p)

after that other places Acc.
pākka(p) pōkalām.

mātak(ū) tumbarār.
to see can go]
llangovan ! first we shall go to any good hotel
and eat (something). Afterwards (we) can go
to see other places.

ilaṅkōvan cari māmā.

O. K. Uncle.

21. atukkapparam < [atukku (that it-Dat.) - apparam ‘after/
    after wards’]
   āṭukku(ū) - apparam
kōpāl appā! acōkā oṭṭalukku(p) pōvōmā?

[father Ashoka hotel to go shall we]

añke cāppātu nallāyirukkum.

there meals nicely will be present]

Father! Shall we go to Ashoka Hotel?

They have good meals. [There the meals will be nice.]

iḷaṅkōvan carī. aṅkē(y)ē pōvōm. atukku

[O.K. there-Emph. go shall we that to]

naṭantē pōyitalām.

having walked can go (Def.)

Emph.

O.K. We shall go there. We can go to that on foot.

māmā carī, naṭakkālām.

mālaṅgē сид, மத்தேசு.
[O.K. can walk]

O.K., (we) can walk.]

Hotel

[uncle here come Hon. here Emph.
căppățtuṛa etam irukku.
meal place present is (it)]

Uncle, please come here. Here is the meals section

mămă cari.

mămă

O.K.

varavērpălar căr! ukkāruńka.

[Sir sit down Hon.]
Sir! please sit down.

ilaṅkōvan cāppāṭu tayār-ā?

Are the meals ready?

varavērpāḷar ō, tayār. ena cāppāṭu

want Hon. Madras meals Int.

pāmē cāppāḷa? āntirā cāppāḷa?

Bombay meals ‒ Int. Andhra meals Int.]

Yes they are. [Oh (it is) ready.] What (type of) meals (you) want? Is Madras meals (or) Bombay meals (or) Andhra meals?

23. The contents of the meals are different according to the places viz., Madras, Bombay, Andhra etc. In Madras meals, there will be plenty of rice whereas in Bombay meals it will be less and they have cappāṭi sūryaṇa (an eatable made of wheat)
Madras meals.

Varavērpālar ettane cappātu konṭuvare(c)

[how many meals to bring]
collāṭṭum²⁴ cāi?

shall tell Sir

Sir, how many meals shall (I) order to bring?

[iļaṅkōvan āru cappātu konṭuvara(c)]

[six meals to bring]
colluṅka. emēntā ayyṭṭem²⁵
tell Hon. what what item

---

²⁴. *collāṭṭum* hortative expression 'let shall tell' [*colla* 'to tell -ṭṭum (Hort Suf.)']
²⁵. *ayyṭṭem* the English word is used in the S.T. for *aṭṭhuḷiṇi*. The word *aṭṭhuḷiṇi* refers the 'eatables' only and it does not carry the general sense of the word 'item'.
irukku?

present. are (it)

Please tell (them) to bring six meals. What are the items available?

varavēppālar cāmpāru, racam, paruppu, paocați,

[sambar rasam paruppu paccadi
kūṭṭu, aviyal, appalam...26

kuttu aviyal appalam]

(There are) sambar, rasam, paruppu, paccadi kuttu, aviyai, appalam etc. etc.

māmā veyiṭṭar! motalile taṇṇi

[waiter first at water
konṭuvā! tākama27 irukku.

bring thirstily present is it]

26. These are the different items found in the meals. The semantically related nouns can be sequenced one after another without any conjunctive particle.

27. tākama < tākam [N ‘thirst’] - ā (Advr.)] தாகம்-ஆ. }
Waiter (please) bring (me some) water first.
(I) am thirsty.

vayittar

ıtö

[here]

Here you are.

ilankovan
cāppātu vantāccu! cāppituñka!

[meals has come eat - Hon]

The meals are ready. [The meals has come]

Please eat.

māmā

veyittar! pillu koṭṭuvā!

[waiter bill bring]

Waiter! (Please) bring the bill.

veyittar

ıtö

[forty nine rupee int. here you are]
ampatu  rūpā!  mīti  oru  rūpāye
fifty  rupee  balance  one  rupee  Acc.
nī  vaccikke.
you  keep  yourself]
Is (it) forty-nine rupees? Are you, fifty rupees. Keep with you the change one rupee.

veyiṭṭai  rompa  nāṇiṅka.

[v ery  thanks]
Thank you very much.

pakui  mūnī  
Part  three

pārkkā  vēniya  īṭem  
The  place  to  be  seen

rāman  kṛṣṇa!  nālekkī  livutāṅē?
[Krishnan  tomorrow  leave  Emph-Int.]
Krishnan! Is it tomorrow an holiday?

kṛṣṇa!  āmā.
Yes.

[ Krishnan tomorrow leave Emph-Int. ]
rauman
ēukē(y)āvatu pōvōmā?

[kịt ṛevel]
[where can go you - Emph. tell]  
Where shall (we) go? You (please) tell?

rauman
mutaie pāne pōvōmā?

[krocodile farm go shall we Int.]  
Shall we go (to) the crocodile farm?

krisnu
atu nallāyirukkumā?

[kthat nicely will present Int.]  
Is it good? [Will it be nice?]

rauman
ō, nallāyirukkum! pākka

[oh nicely will present to see]  
vēntiya etam.

which is necessary place

Oh! it is good. (it is) a place to visit.
ottal

Hotel

varavēṟṟāḷar ennā vēquākka?

[what ant Hon.]

What (do you) want please?

pāḷu cuṭā<sup>28</sup> ennā irukku?

[hotly what present is (it)]

What hot things do (you) have?

[What hot things are there?]

varavēṟṟāḷar vaṭe cuṭa irukku. pājji koṅcam

[vaḍai hotly present is (it) bajji a little

ārī(y)irukku.

having cooled present is (it)]

The vadai is hot. (But) the bajji has cooled a little.

<sup>28</sup> cuṭa (Adv.) < [<cuṭ ( < cuṭu 'hot') — a (Advr. ) ]
pālu cari l appāṭinnā vaṭē(y) ē

[O.K. if so vaṭai-Emph.

koṇṭu vānka

bring]

If so, please bring vadaî.

evvalavāyiru? How much is the total

Sir, what else you want?

[Then what else Sir?]

rāmaṇu pōtum. pille koṇṭuvānka.

[enough bill bring Hon.]

(It’s) enough. Please bring the bill.

varavēṟpāl̄ar intānka pillu.

Here you are, the bill.

rāmaṇu pillu evvalavu āccu?

[bill how much it became]
How much is the bill?

varavērpam nālu rūpā ampatu kācu.

[four ruppee fifty paise]

(It is) four rupees and fifty paise.

cari.

O. K.
Lesson eighteen

Pongal

Ilangoavan and family are celebrating Pongal. They have whitewashed the house and drawn kolam all over the house. Also they bought the things needed for the Pongal. After preparing Pongal Ilangoavan conducts the puja. Then they eat the prepared Pongal.

Part one

Pakuti onru

mattavi nalekki ponnkal.

[ tomorrow pongal]

Tomorrow (is) Pongal.

1. Pongal is celebrated by the Tamils and hence it is also called as tamiḻar tirunāl ‘Tamils festival’. It is celebrated in the month of Thai and it lasts for four days. The first day Indran, the god of rain is worshipped and that part of the festival is called pōkīp paṇṭike ‘Pogi festival’. The second day the sun is worshipped and is called as vaćal poṇkal. On the third day the bulls and cows are worshipped and is called as māṭuppoṇkal. On the last day people will gather together and spend the time in merry makings. Pongal festival is also called as ulaṉar tirunāl ‘Farmers festival’ since the rain, sun, bulls etc. which are essential for farming are worshipped.
tay māc cannot read this correctly. pora-kkutu.³

[Thai month born is it]

The Thai month starts.

vitutōrum³ vimaricayāka (k) koṇṭātvānka.

[Every house excellently celebrate will they]

People will celebrate it in a grand manner.

[Every house will......]

poṅkalukku must le viṭṭukku

[ Pongal Dat. before house to

velle atikkanum.

must white wash]

(We) must white-wash the house before Pongal

---

2. pora &‘born’, here means ‘start/begin’. gāy ‘give birth’ is the transitive form of &. ³

3. vitutōrum &‘house’ - tōrum (gāy ‘every’). tōrum (gāy ‘every’ comes with the inanimate nouns. āntu tōrum (gāy ‘every year’, nāltōrum gāy ‘every day’).

4. velle ati < [velle ‘white’ ati ‘beat’] means ‘white wash’. ati (gāy), in this context expresses the meaning ‘wash’. ³
nānka aṭiccāccu.

[ we have white washed ]

We have white washed.

innēkki pōki(p) paṇṭike.

[ today Poki festival ]

Today is pokи festival.

vīṭṭ(y)ellām tuppurappāṭuttuvōm.

[ house-Acc. all clean will we ]

We will clean all over the house.

poṅkalukku vēṇṭiya cāmān

[ Pongal for which necessary things ]

ellām vānki(y)āccu,

all have bought ]

5. *vitte - ellām* < *vitteyellām* all over the house. When the collective noun precedes *vittu* it will be as follows, *ella vitte - um* > *ella vitteyum* all of corner. *ellām* and it means ‘all the houses’. *vitte* < [ vit - e (Acc.) ]

Instead of *vitteyellām* one can also say *vitellām* where there is no accusative case is used.
(We) have bought everything for pongal.
[ .... .... bought all the things which are necessary for .... .... ]
kāykārī, karumpu, maṅcakkole
[ vegetables sugarcane turmeric bunch
ellām vānki(y)āccu.
all have bought,
(We) have bought everything, the vegetables, sugarcane (and) turmeric.
pōṅkal ituratukku(t) tevayāṇa
[ Pongal making for necessary
pāḷa ṥole(y)um vānki(y)āccu.
palmyrah leaf also have bought ]
(We) have also purchased the palmyrah leaf needed for preparing Pongal.
ippa rāttiri pattu maṅi.
[ now night ten hour ]
Now (it is) night 10" clock.

7. pōṅkal itu பொங்கல் itu து ‘make pongal’. pōṅkal refers the special cookings made during the Pongal festival. itu து comes with pongal in the sense of ‘make’. 
nānum  ammā(v)um  vi‘ellām

[k and  mother and  all over the

kōlam  pōtu‘ irukkōm.

kōlam  have put we]

Mother and I have drawn kolams all over the house.

nā]akki  kāleyile  cikkiramā

[t tomorrow  morning in  quickly

entirikka]num

have to wake up]

Tomorrow morning we have to get up early.

[ In tomorrow morning .... .... get up quickly. ]

atañāle  ippō  nānu‘  tūńka(p)-

[so  now  I  going to-

8. kōlam pōtu  ġaḷarāt  Gūrā‘ draw or put kolam’  kōlam ġaḷarāt is the design drawn on the floor (see the picture, text p.93).

9. nānu is a free varient of nān  ‘I’.
pōraṉ.

Cekalai mār.

sleep I ]

Hence, now I am going to sleep.

pakuti iranṭu

Part two

poṅkalukku ēṟpūtu ceytal Arranging for the pongal

kamalā enna mātavi! kāykari(y)ellām

kāykari(y)ellām

[ dear Mathavi vegetable all

cikkiramā(k) koṇṭuvantu vay-yēn10.

koṇṭuvantu vay-yēn10.

quickly having brought keep ]

Kamal! Please bring the vegetables quickly.

[ ..... vegetables quickly and keep them (in place) ]

mātavi itō'mmā!

Here, Mother!

10. vay-yēn < vay (V.St.) -yēn (Imp. c.f. 1.53.)
kamalā  ellā(tt)e(y)um⁰¹  veḷakku  manithāle
[everything lamp in front
veyyi! maṅca(k)kole(y)e
sthā! māṅgiraḥ(p) dharmāvān
put turmeric bunch-Acc.
etuttu(k)kiṭṭu⁰²  vā! poṇka(p)
stithoḥ(p) cākkastār  aah! poṇakā(p)
having taken come pongal
pāne(y)ile kattuvōṃ.

Put them all in front of the lamp. Bring the turmeric bunch. (We) shall tie (it) on the Pongal pot.

11. ellāttēyum is the accusative form of ellām ‘all’. When a case suffix is added to ellām the inclusive suffix -um joins after the case [ellām-e-um]. ellāttukkum ‘for all’ < [ellām-kku (Dat.) -um] etc. When a case suffix is added to the link morph āppu it is added to it and the u is dropped. stūbhag-āppu-stā-um. Then the glide comes after stā. So it will be stūbhag-ōm-āppu-stā-um > stūbhag māṇaṃpuṃbā.

12. etuttu(k)kiṭṭuva stūbhagāppu kāḻakār  āṭ means ‘bring’. Here taking is also involved before bringing. But kōṇva kāḻakār āṭ ‘bring’ generally gives the sense to bring the thing in hand.
mātavi nāne kaṭtureˈmma!

[ī-Emph. tie mī mother]

Mother, I will tie (it on).

kamalā tēy1̄ mani! pōyi anta pane

[ī hey Mani having that palmyra gone]

ōle(y)ē etuttu(k)kiṭṭu vā.

leaf.Acc. having taken come

nēramāccu.

(time became over)

Hey Mani! Go and bring the palmyrah leaf. It is time to start the function. [The time became over (to start the function).]

manī itōˈmma!

[here Mother]

Mother here (is the palmyrah leaf).

13. tēy is a masculine addressing term and is used to address young boy, friend or inferior.
ilaṅkovan enna kamalā! poṅkalukku ellām

[ dear Kamalā pongal for everything
tayar pannītiyā?]

ready have made you-Int.]
Kamalā dear! Have you prepared everything
for Pongal. [ Have you made everything ready
for pongal ]
kamalā ō! ellām tayar.

[ Oh all ready ]
Oh! everything ready.

poṅkal iḻutal Cooking pongal

mātavi ammā! renṭu atūppu

[ mother two ovens
vekkānu, ille(y)āṁnā?

have to put not-Int. mother ]

14. tayar pannī tam tam `make ready' or `prepare'. pannītiyā. < [Panni (V.P.) of panni `do' ] - (Defi.) - (Pa.) - (P.T.) -y (S) -ā (Int.)] ḍamā-ṛni-dānā-ṭā.
Mother! (We) have to put two ovens. Isn't it mother?

Kamala: Amā mātavi. Owen venpoṅkalukku.¹⁵

[Yes Mathavi one for venpogal innum payacattukku.¹⁶]

Another one payasam for ]

Yes Mathavi. One is for venpogal (and) another one for payasam.

Mātavi: Carimma! Nānu atuppu patta

[O.K. mother I oven to burn vekkike.¹⁸]

keep I ]

O.K. Mother! I will kindle the oven.

---

¹⁵. venpoṅkal வென்பொங்கல் வுருக்கு is a variety of pongal.

¹⁶. innu < [innu ‘further’ onnu’one’]. இன்னு ஒன்று In this combination i.e., with onnu, -im is dropped from innu. With other numerals it is not dropped. innum nānu ‘another there’.

¹⁷. payacam பயாசம் is a semi liquid sweet food preparation.

¹⁸. patta vey பட்டா் “kindle”, “set fire”, “light fire”.
[ I will keep the oven to burn.]

kamāla
cari. nāru arici kāleyīrē

[ O.K. I rice clean I ]

O.K. I will clean the rice.

mātavi
ammā! pālu pōnkiṭtuṭumā!

[ mother milk has boiled it mother
arici pōtalāmā?

āṭi Āṭi āṭi?]

rice can put Int.]

Mother, the milk has boiled. Shall (we) put
(in) the rice?

kamāla
intā. ni(y)ē pōtu nāru kōleve

[ here you Emph. put I kōleve
you are

19. kāley tēn. kāley sōsan is used in the sense of ‘cleaning’
(with water) in the context of cleaning the rice, cereals
etc.

20. pōnkiṭtuṭumā, here expresses the sense ‘boiling to the
level of over flowing’, i.e., the boiled item raise to the
ridge of the vessel to over flow.

21. kōleve ītu āṭamāsamā 'make kōleve sound'. kōleve āṭamāsamā
is a kind of sound produced by the ladies in certain func-
tions. Here ītu ‘put’ gives the sense ‘make’.
ittuēn.

put-l

Here you are. You put (it). I will make the koleve (sound).

mātavi: amma! poṅkalu ventāccu⁹⁹.

[ mother pongal has cooked]

Mother! the pongal is cooked.

kamalā: carī, erākkī veḷakkū

[ O.K. having put lamp down

mudāle veyyi.

in front keep

22. vēnu ēnāy ‘cook’ means, the proper or matured cooking of solid food preparations which may or may not mixed with liquid items. Here pongal is a mixture of liquid and solid food. re-Sau- is the stem alternant of the verb vēnu ēnāy and it comes before the past sense suffix. vellam is the solid form of the juice of sugarcane or palmyrah.
O.K. Get (it) down and place (it) in front of the lamp.

cūriya vaṟakkam

Sun worship

[dear Kamala every- thing become ready Int.]

Kamala dear! is everything ready?

Kamala ămă-ŭka. niŭka puje paṟṟalăm.

[ yes-Hon. you (Hon.) puja can do ]

Yes please. (Now) you can do the puja.

ilāṅkōvaṭ māṭavi anta cūļantaṭṭie etuttu(k)

[ Mathavi that camphor plate having taken

koṭu’mmā.

give dear ]

Mathavi. Please take that comphor plate and give (it to me).
mātavi  intāppāl

Here you are, Father.

kamalā  mātavi ! veḷakkuv tiri(y)e tuṇṭivotul

kathav  mēṭ ṭavā! ṭevam akka(į) ṭevamām(į) ṭevam aṭṭa

[Mathavi lamp wick Acc. trim]

Mathavi! trim the lamp wick.

mātavi  caṭimma l

maṭavā!  ṭevimā!

O.K. mother!

ilankovan kōpal, maṇi ellām eṅkē?

[Gopal Mani all where]

Where are Gopal and Mani.

kōpal
dūppāl
maṇi ṭevimā!

23. tuṇṭi vitu (Def: Imp.) < tuṇṭi (V.P. of tuṇṭu 'trim the wick')
    vitu (Deff.)]  துண்டி—விடு
Father (we are) here!

[iḻāṅkkōvān cari, ēllārum kumpitūnka. cūriya

[O.K. all worship sun

vaṟakkam pānṅuṅka.

O.K. All of you pray. Pray to the sun. [Do sun worship ]

poṅkal cāppitutal Eating pongal

mātavi appā! ele pōḷṭāccu! ēllārum

[vater leave have put all

vantu ukkāruṅka.

having come sit].

Father! the leaves are set out. All of you come and sit down.

[here had come 1]
Father! the leaves are set out. All of you come and sit down.

Kamalā matavi! ella eleyilē(y)um taṇṇi

[Mathavi all leaves in also water telicciṭṭiya?26

Oh, have sprinkled you int.]

Mathavi! Have you sprinkled water on all leaves?

matavi o, telicciṭṭiṇ-ē!

[Oh have sprinkled I -Emph.]

Oh, I have sprinkled.

Kamalā! motalile vellam, teṅkā

24. The past definite also expresses the present sense when the action takes place immediately. vanu (V.P.) -t (Defi.) -(Pa.) -ēṭ (P.T).


26. teli teli 'sprinkle'. telicciṭṭiya < [telice (V.P.) -it (Defi.) -(Pa.) -i (P.T) y(S) -ā (int.)]
vaccu poñkal cāppiṭuṟōm.

having kept pongal eat we]

Kamala! first we will eat pongal with sweet and coconut.

cari.

O.K.

amma! nāṟu motalile tovayalu

[mother I at first chutney

pōṭu cāppīḷa(p) pōṛēn! ney(y)um

having put going to eat -I ghee and toveyalum komūva.

chutney and bring]

Mother! first I am going to eat (it) with chutney.

Please give me some chutney and ghee. [Bring chutney and ghee].

kamalāl campār uṭtu. inṟum koācam

[Kamala sambar pour further some
karanekkeleñku puttu²⁷ veyyi. atu
karunekkelangu puttu keep that
ellätte(y)umviṭa³⁸ rompa nalläyirukku.
everything than very nicely present is it
Kamala! give me some sambar. [Pour sambar].
(Give me) some karunekkelangu puttu. [Keep some.....]. It is better than all other things.

O.K. for your sake yam
poriyalum vaccirukkēn³⁹. intānka.
fry also have kept I here you are]

[O.K. please. I have (specially) prepared for you

27. It is a kind of side dish made out of a bulberous root.
28. vīṭa is the comparative particle, comes after a noun which is in the accusative.
29. oṇkalukkaka < [oṇkal (II Pro.) -ukkēka (Purp.)] -ukkēka.
In Tamil the purpositive case which gives the meaning ‘for’ or ‘for the sake of’ is expressed by adding the suffix -āka to the Dative.
ukkēka < ukkēka -ōkkā.
The distribution is similar to the Dative.
(some) yam fries also. Here you are, please.

mani amma! eṇakku(p) pāyacam ūttu.

[mother me for payasam pour
pūnti palam pōtu.

puṇthi fruit put]

Mother! Give me some payasam. [Pour payasam for me]. (Also) give (me) punthi, and fruit. [Put punthi and fruit].

lamkovan kamala! un camayal ignekki

[kamala your cooking today
unmayiyē rompa(p) piramātam.

really. very good]

Kamala! Today, your cooking (is) really very good.

pakuti munru

Part three

30. The verb ṯay when comes with cooking context, expresses the meaning 'prepare'.

31. pūnti is a kind of sweet.
cātam ventāyirru  
Rice is cooked

itay  ammā!  nān  atuppu  patta

[mother  I  oven  to kindle

vekkattum-ā?

shall keep-Int]

Mother! shall I kindle the oven?

ammā  cari‘mmā!  nān  arici  kaleyirēn.

[O.K. dear  I  rice  clean is I]

O.K. dear! I will clean the rice.

oitay  ole功能性  poākkittutu‘mmā!

[cook- has‘boiled mother]  
ing water

Mother the water has boiled.

ammā  itō,  arici  kaleñcāccu!  nī(y)ē  pōṭu.

[here rice has become you- put]  
cleaned  Emph.

32. ole ஒலை is the pot of water over the fire kept for cooking.
I have cleaned the rice. [Here, the rice has been cleaned]. you put (it inside)

 '**citay**

ammā! cātam ventāccu!

[mother rice has cooked]

Mother the rice is cooked.

**ammā**
cari! ate erakkumā! tiye

[O.K. it-Acc. put down dear fire-Acc.

**āneccitu**33.

ākkumākkumāmeni.

put off (Defi.)]

O.K.! Please put it down (and) put off the fire.

**kumpitutal**
worshipping

**rāman**

valli! pūjeykku ellām tayār-ā?

[Valli puja for every thing ready Int.]

Valli! Is everything ready for the puja?

---

33. **āne** அந்தோ ‘put off’.
valli  

ō, elliām tayār. itō velakkum

[Oh all ready here lamp

pourttu-ṛēn34.

light l]

Oh! everything is ready. I will light the lamp.

raiman  

motalile anta cāmpirāṇi35

first at that sambrani

karaṇti(y)e(k) kotu.

sppon-Acc. give]

First, give (me) that sambrani spoon.

valli  

intānka.

Here you are.

34. poruntu ounyātum `light, burn`.

35. cāmpirāṇi is the fragrant benzoin gum. When it is powdered and put on the fire, it smells with fumes.
rāmaṇ caṅṭatta(k) koṭu.

[O.K camphor plate Acc. give]

O.K. give (me) the camphor plate.

vaḷḷi intāṅka.

Here you are.

rāmaṇ ellārum kumpitūṅka.

[every-one worship]

Please everyone (of you) pray.

parimārutal

manummaē

tēvi ammā! enakku koṅcam pāyacam

[mother me for some payasam uṭṭu.]

pour]

Mother, please give me some payasam.

[... please pour some payasam for me.]

cuntaram lajčumi! enakku koṅcam cātam

[Lakshmi me for some rice]
pōṭu.

Gumṭhū.

put]

Lakshmi! give me some rice. [Lakshmi put some rice for me]

rāmu

amma! enakku poriyal veyyi.

[mother me to fries put]

Mother! give me some fries. [Mother, keep some fries for me.]

cuntaram

lācumi! końcam kolampu ūttu.

[please pour some curry]

Lakshmi! Please give (me) some curry.

[Please pour some curry.]
Lesson nineteen

International Institute of Tamil Studies

Ilangoavan has to present a paper on 'Tamil Development' in a seminar in his college. He has to collect some informations for this. So he first goes to the International Institute of Tamil Studies and meets his friend Mr. Kandhasami who is working there. Kandhasami gives him a good account about the teaching and research activities of this Institute. Also he takes him to the Language laboratory and explains him about it.

Part one

They are going to hold a seminar in our college.

1. natakkaporukum < [natakkai (Inf. 'to take place')].pokum
[In our college a seminar is going to take place.]

Tamil noli vālarcai̍ patti atile

[Tamil language development about it in
pela pēciiriyau-ṅka. kattue

Different professors articles
vaciṅka(p.),pēṅṅka.

Gari pātai(p.)sabāimēṇai̍ karī.

Going to read-they.]

Many Professors are going to read articles about
Tamil language development in that seminar.

nāy, 'Tamil vālarcai' enki̍ ra kattue

[I Tamil development called article
vaci-kkilceu.

read-1.]

I will read a paper on 'Tamil development'.

[... paper called 'Tamil development'.]

2. Here the accusative suffix -e ga is not attached since its presence is optional with the inanimate nouns though it is followed by patti 'about' which needs the accusative in the preceding noun.
atu campantamā cele ceyti-ukka

[It in connection with certain informations
cekari-kkaŋum.

have to collect]

(I) have to collect certain informations in
connection to that (subject).
motalife ulaka(t) tamil aricci

[First at International Tamil Research
niṟuvanattukku(p) pōkalām-iṟṟu

Institute to can go-Quot.
nemeykkiru.

think I]

First I am thinking of going to International Inst-
tute of Tamil Studies.
aṅke en naṟṟu kantacāmi vēle
[there my friend Kandhasamy work
pākkiraru.

does he (Hon.])

My friend Mr. Kandhasamy works there.
avarukku(p) pōn paṟṟu

[him (Hon.) having contacted through phone
with
ketuttu3 aṅke pōkalam-inṟu

having asked there can go-Quot.

nēneykkiren.

think-1.]

I am thinking of going there after contacting him
through phone. [Having contacted him through
phone I think that I can go there].

3. ketuttu (Defi. VP.) < [kētti(V.P. of kēl 'ask') -t (Defi.) -
(t (Pa.) -u (Enun. ))] ervised-3-Quot-3-2
pakti irantu

halo!

Hello!

ilaṅkovan halo! 412992 tāne?

[hello 412992 Emph. Int.]

Hello! Is it 412992?

varavēḻpālar amānka. yar vēyum?

[yes Hon. who want]

Yes please. Whom(do you) want?

ilaṅkovan peraciriyar kantacami irukkirāa?

[Professor Kandhasamy present he Int.]

Is Professor Kandhasamy there?

varavēḻpālar koicam iruńka. kuppiṟunga.

[little wait Hon. call I]

Please wait a little. I will call(him).

kantacami hallo! nāy kantacami pōcūēn.

[hello I Kandhasamy speak-I]

Hello I, Kandhasamy speaking.
[Hello! I am Kandhasamy speaking.]

[išañkovan hallø! nän išañkovan pečurę.]

[hello I llangoovan speak I vañakkaška.]

Good morning]

Hello! This is llangoovan. [I, llangoovan speaking]. Good morning.

kantacami o, išañkovanä? vañakkaška.

[kantacami! onka nišuvanätte(p)

Kandhasamy your institute-Acc.

putti cele veveaška venum.

about certain details need

ippö nän aiške varaššumä?

now I there shall come Int].
Kandhasamy! I need certain informations about your Institute. Shall I come (over) there now,?

**kantacāmi** ō, tārālamā! aūci maṇī varaykkum

**āṬērēn** ṣ, kāṟṟumāvar! ṣuṇā √kūṟṟi maṇaruṟṟukkum

[oh certainly five hour upto inke tān iruppēn.

**aṭalēxē ṛarē aṭalēgum.**

here Emph. present will I].

On, certainly ! I will be here till 5 o’ clock.

**ilāṅkovav** caruṅka. ippa(v)e porappatru varēn.

**ilāṅkovav** cariṅka. ippa(v)e porappatru varēn.

[O.K. now-Emph. having come I] Hon.

O K please, I shall set out now.

[Now itself I will start and come (there)].

**niṟuvaṉattāip** parrik koṭṭal

**niṟuvaṉattāip** parrik koṭṭal

Asking about the Institute

**ilāṅkovav** enva kantacāmi!

**ilāṅkovav** enva kantacāmi!

hello Kandhasamy
Hello! Kandhasamy! What are the works going on in your Institute? [What are the works take place in your Institute?]

[Tamil language Tam l Nadu]

campantamñaya ellā ērāycci(y)um

related all research(es) Incl.

nātakkutu.

happen it.

---

4. campantamñaya (Adj.) related < [campant (N. 'relation' 'connection') -aagu (Adjr.)]
All kinds of research connected with Tamil language (and) Tamil Nadu are going on.

Which are the important disciplines in which researches are going on?

[Literature Linguistics History

Folklore such disciplines in

our Institute very concentration
celuttutu⁵. atu campantamā

execute-it. it in conection with

ituvare empatukku mēle⁶

upto this eighty to more than

puttakaṅka veliyāyirukku⁷.

books have been released.

āntukku⁸ rentumure⁹ oru āraycci

year for two time one research

5. kavanam celuttu கவனம் செலுத்து 'concentrate'.

6. mēle comes in the sense of 'more than' after the numerals which are in the dative.

7. veliyāyirukku < [veliyāy (V.P. of veliyāku 'be release') iru (Perf.) -kk (Pr.) -u (Enun.)] வெலியாய் (< வெலியாகு)-

8. āntukku 'for (a) year' i.e., 'per year' < [āntu 'year' -kku Dat.] அந்த்-கு

9. rentumure 'twice' < [rentu-mure]. mure மூர் expresses the number of times and it always comes after the numerals. மூர் is the adjectival form of the number இரு தலை 'two'. Usually this adjectival form is not used in ST.
pattirike veliyitu-rôm. oru periya

journal publish we one big

nalla nulakam-um irukku.

good library also present it.]

Our Institute concentrates on such disciplines as Literature, Linguistics, History and Folklore. So far our Institute has published more than eighty books related to it. [In connection to this more than eighty books have been released]. We are publishing a biannual research journal. [We are publishing a research journal two per year]. We have also a large and well stocked library [.....large and good library].

ilaṅkōvan ētvatu payircci naṭatturīṅkalā?

[any course conduct you Int.]

Are you conducting any course?

kantacāmi āmai cuvaṭiyiyal, molipeyarppiyal

[yes Manuscript- Translation
tology]
rentile(y)um paṭṭaya(p) paṭippu⁰

two in-Incl. diploma course

naṭattūm.

conduct we]

Yes, we are conducting diploma courses in
Manuscriptology (and) Translation.
[..........courses in two desciplines), Manuscriptology and Translation]

ilaṅkōvaṇ iṅke tākṭar paṭṭattukkāna¹¹

[here doctor belongs to degree

ārāyci(y)um naṭakkutā?

[research also happens] it-Int.]

10. paṭṭaya(p) paṭippu .putExtra ‘diploma course’ < [.putExtra ‘diploma’ paṭippu extra ‘course, study’]. Here diploma means an educational confirmation which is below the status of degree (paṭtam extra).

11. paṭṭattirkāna< [paṭṭattirku ‘to degree ‘-āna ‘belongs to’]
Do you have Doctoral research programme?
[Is there research for Doctoral Degree takes place?]

kantacāmi āmma! elupatu pērukku mēle\textsuperscript{19} inke

[yes seventy persons for more- here than]

ārāycci paṇṇuraṅka.\textsuperscript{13}

research do they]

Yes! here more than seventy persons are doing research.

ilaṅkōvan atō, cela velināṭṭukkāraṅgā\textsuperscript{14}

[there some foreigners]

\begin{enumerate}
\item \textbf{mēle} \textbf{ɠɤ} comes with the numerals in the sense of more than. If a noun which is numerically expressed comes before \textit{mēle} \textbf{ɠɤ} the dative is added to that noun only (c. f. 19.6)

\textit{pēr-ukku} \textbf{翕 cận.}\textbf{发改}
\item \textbf{ārāycci} \textbf{paṇṇu} \textquoteleft do research\textquoteright. Instead of \textbf{paṇṇu} \textit{cey} \textquoteleft do\textquoteright can also be used. \textbf{ parametros} \textbf{ GX}
\item \textit{velināṭṭukkāraṅgā} \textbf{કડગડ} \textbf{રાણા} \textquoteleft foreigners\textquoteright < [velināṭtu \textbf{કડગડ} \textquoteleft foreign country\textquoteright -kkāraṅga \textbf{રાણા} \textit{ASIR} (See 3. 31)]. \textit{velināṭtu \textbf{કડગડ}} literally means \textquoteleft outside county\textquoteright. \textit{veli} \textquoteleft outside\textquoteright [<\textit{veliyē}], \textit{nītu} \textquoteleft country\textquoteright
\end{enumerate}
vantukitti irukkan kalē! avāṅkalum
coming are they-Emph. they too
inke ārāycci pantūrāṅkañalē?
here research do they-Int.]

There are some foreigners coming. Are they too
doing research here?

kantacāmi ille! avāṅka inke tamil

[palikkirāṅka. inke oru
study they here one
molippayircikkūtam irukku.
language laboratory present (it)
vāṅka. poỹ(p)pākkalam.

come having gone can see]
No, they are studying Tamil here. Here we have a language laboratory. [Here, there is a language laboratory.] Please come. (We) can go and see (it).

Language Laboratory

Molippayircikkūlam

Mr. Ilangovan this (is) the Language laboratory.

Ilangovan rompa nailāyirukkutē!

[very nicely present it-Emph.]

Oh! It is very good.

Ilangovan

ińke tamil paṭikkiravaṅka15 taṅkalōta16

[here Tamil those who study their]

15. paṭikkiravaṅka (Part. N.) < [paṭikkira (R.P. of paṭi) ‘study’ -vaṅka (personal ending)]. The participial nouns denote the person who does the action and in Tamil it is formed by adding the personal endings -vaṅ-vaṅar -va(l)-vaṅar, -vaṅka(l)-vaṅkar, -tu-vaṅ, to the relative participial form.

16. taṅkalōta < [taṅkal (Refl. Pro.) - ṇta (Gen.)]
peccu(t)              tereme(y)e

speech               skill-Acc.

valattu(k)ka\textsuperscript{17},     payirci ceyyir\textasciitilde ka.

\textit{\text{பானாக்கா (அ) சொந்தரா, பாயிர்சி சேர்ப்பரா.}}

\textit{to develop practice do they] themselves}

Those who are studying Tamil are doing practice to develop their speaking ability.

ila\textasciitilde ko\textasciitilde va\textasciitilde n\textasciitilde etta\textasciitilde ne m\textasciitilde c\textasciitilde attile t\textasciitildeamil colli(k)-

\textit{[\text{\text{இலாங்கோவன் ஏதாவும் மாசாங்கை தமிழ் கொல்லி(安徽)-}]

[how many months in Tamil teach-

ko\textasciitilde tuk\textasciitilde kiri\textasciitilde nka\textasciitilde \textasciitilde \textasciitilde 18?}

\textit{இன்னொரு பாதிப்புள்ள ?

you Int.]

How many months does it take a Tamil course.

[In how many months you are teaching tamil?]

\begin{itemize}
\item \textit{valattukka} < [\textit{valattu} (V.P. of \textit{vala}) - \textit{k(S) - ka} (Aux.--) -\textit{a (Inf.)}] Here \textit{a} of Reflexive Auxilliary -\textit{ka} is dropped.
\item \textit{collikk\textasciitilde ko\textasciitilde t\textasciitilde 18 \textasciitilde \textasciitilde \textasciitilde \textasciitilde 18 ‘teach’ < [\textit{colli} (V.P. of \textit{col\textasciitilde l\textasciitilde 18 ‘tell’) - \textit{ko\textasciitilde t\textasciitilde 18 ‘give’}.}
\end{itemize}
kantacámi motalile munu mācam toṭakka\(p\)

[First at three month beginner

payirici. paraku āru mācam aṭutta

maṅki. pëntu tām traṅkaimātā Advik course afterwards six month next

oyar nele payirici.

maṅki. advanced stage course.]

First three months beginner course (Introductory course) and afterwards a six month advanced stage course.

ilaṅkovan appatiṇṇa mottam ompatu māca\(1\)

[if so total nine month

payirici.

maṅki. course]

In that case, altogether (it is a) nine months course.

19. *ompatu māca* 'nine months' here characterises the duration
kantacāmi āma.
sāgaram āthreat.
Yes.

iļankovan rompa nangī kantacāmi. etagku

[very thanks Kandhasamy me to
rompa ceytiṅka keṭeccirukku.

māyan grukhāīna kīnāīna jīnetiṅkākākā māna.

many news have got
poyiṭṭu varaṭṭumā?

Gīruī Kengīnā?

shall take leave]

Thank you very much Mr. Kandhasamy. I have
got a lot of informations. Shall (I) take leave
(of you)?

kantacami carī! poyiṭṭu vāṅka.
sāgaram thī! Gīnuī samadhikīri.

O.K. Good bye.

of pavićci and as a compound noun m of mācām 'month' is
dropped. If m is there it will function as an ordinary noun.
ompura mācām pavici etutēn 'I took course (for) nine
months, naµ ompara mācap pavici etutēn 'I took a nine
month course.
pakuti munru

---

పాకి మున్న్రు

hello

Hello

పాలను

halo! 660071 tanē?

పాలను

[hello 660071 Emph. Int.]

Hello! Is it 660071.

varavēmpālar āmānka! yār vēyum?

[yes - who want]

Yes please! Whom (do you) want?

పాలను

mister ārumukam irukkurā?

[Mr. Arumugam present is he Int.]

Is Mr. Arumugam there?

varavēmpālar koṅcam iṟunka. pāṭtu

[iḷip ēṟumukam ēṟumukam iṟunka. pāṭtu]

[little be present having looked]
tell I]

Please, wait a little. I will enquire and tell (you). [I will look and tell.]

What are you doing?

What things manufacture happen it]

Mani! What are the things manufactured in your industry?

[karukku(t) tēvayāṭa vālvu urpatti

[car to that are valve manufacture

do we. your factory in
What produce do you?

We are manufacturing the valve needed for the cars. What are the things you are producing in your factory?

We are manufacturing plastic goods in our factory.

Thank you very much.

[a lot thanks kittu. you by]

20. *ōnkalāle* < [ōnkal (Pro.) -āle (Ins.)]

-āle -ஆல் is the instrumental case suffix which means 'by' 'with'. It comes with the noun which is used as the means or instrument for an action or event.
etakkku rompa ceytika ketaccutu.

me to more information got it]

Thank you very much Mr. Kittu. I got many information by your help.

cômû smâ kît'tu. on'ka otavikku

[yes kît'tu your help for rompa nauri.

a lot thanks]

Yes Kittu. Thank you very much for your help.

kît'tu paravâyille.81

No mention please.

21. paravâyille, as an idiomatic expression means 'no mention please'.
Mathavi’s marriage takes place today. It is held at the bride’s residence. The priest conducts the marriage proceedings by uttering the vedic hymns. After reciting the hymns, he hands over the marriage badge which got blessed by the dear and near ones of the wedding party, to the groom to tie it around the neck of the bride. The badge is fixed in a thread and the groom puts three knots when he ties it as a token of the wedding. After this the guests bless the couple and take dinner.

\[ \text{ilankovan innukki matavi tirumanam.} \]

\[ \text{[today Mathavi marriage].} \]

**Today (is) Mathavi’s marriage.**

\[ \text{kaleyile ompatile iruntu}^1 \text{ pattukkulle}^2 \]

\[ \text{[morning in nine from to ten within} \]

---

1. Sometimes there may be a pause in between \text{iic-இந்த} and \text{iruntu இந்தடி} which expresses the ablative.

2. \text{pattukkulle < [pattu ‘ten’ -kku Dat. -vle ‘inside, within’]}.\]
mukūrttam³.

(பு. குறுத்தம்)

marriage.]

The marriage is in the moring in between 9 and 10 (o' clock). [....moring from nine to ten].

kalyāṇa ēṟṇāṭu ellām rompa

[marriage arrangement all very

nallā(ṛ)paṇṇā(ḥ)iyitukkōm.

| well have made we|

We have made the marriage arrangements very well.

mappile nēttē⁴ vantāccu.

[bridegroom yesterday Emph. has come]

The bridegroom has come yesterday itself.

3. The Hindus conduct the marriage on an auspicious day at an auspicious time.

4. nēttē < [nētu(N) ᵇ- (Emph.)]. Gṛṇy-ṛ
māppīḷa viṭṭāru taṅkuratukku(t)

[bridegroom house members staying for]
taniyā oru viṭṭu ēṟpaṭu

separately one house having made-
pannī(κ) koṭuttu irukkōm.

arrangement have given we].

We have arranged a separate house for the
bridegroom’s family to stay in. [For the stay of
the groom’s family we have arranged separately
a house].

ippō manī etṭu.

[now time eight]

5. taṅkuratukku < [taṅkuratu (V.N. ‘staying’) -kku (Dat.)]

6. taniya (Adv.) ‘separately, lonely’.

7. ēṟpaṭu pannī(κ) koṭu ‘make arrangement and give’ is the
   literal meaning. ēṟpaṭu pannī koṭu(κ) ‘make arrange-
   ment’. koṭu koṭu(κ) is added to the V.P. form of an
   verb to infer that the benefit of the action or event of the
   verb (in the V.P.) is passing on to somebody or some-
   thing else. So here koṭu koṭu(κ) is added to the V.P. form
   ēṟpaṭu pannu koṭu(κ) to convey the sense that the
   arrangements are made for the bride groom party.
Now the time (is) 8 o'clock.

 pondhu alankaram ella im muti-ncaccu.

[bride beautification all have finished it]

The make up of the bride is finished.

itti, kalyanattukku ella rum

[nhere marriage for all

vantu vitu irukkanka.

are coming they]

Here, everyone is coming for the marriage.

[Here, all are coming for the marriage.]

vicalile kopaltu nilhu ella re(y)um

[entrance Gopal-Emph. having all-Acc.

at stood

vavatru(k)vitu irukkan.

is welcoming he]
Gopal is standing at the entrance and welcoming everyone.

**pakuti irantu**

Part two

**varavēral**

Welcoming

**māmā**

kōpāl vañka māmā! vañka atte.

[confrontational language! confrontational language! confrontational language!]

[come Hon. uncle come Hon. aunt]

Uncle please come. Aunt please come.

māmā ennā kōpāl! akkā kalyāṇattukku

[hello Gopal sister marriage for]

rompa curucuruppa vēle pākkure!

very actively work do you)

---

8. **atte** அட்டை 'aunt' is another term for **māmi** மாமி 'aunt'
But **atte** அட்டை generally refers one's father's sister.

9. **curucuruppa** (Adv.) < [curucuruppu (N) - a (Adv.)]
Gopal! (You) are working very actively for (your) sister’s marriage.

kōpāl  intānka  cantanam.  maṟi l  māmā

கொபல்  இண்டந்தக சாந்தாம்.  மாரில  மாமா

[here you sandal Mani uncle are paste

atteyku⁶(p)  paṇṅir  teḻi¹¹.

அத்தைத்து(ப)  பாணங்டு  தெளி.

aunt for rose water spray]  

Here is, sandal paste. Manil spray rose-water on uncle and aunt. [..... rosewater for uncle....]

10. When a particular case comes after two or more nouns, the case suffix can be added after the last one in the list and the conjunctive particle need not be added. But if one adds the particular case with each noun, the conjunctive particle should be added to it.

māmāvukku m attekkum  pannir teḷi.

மமாவுக்கும் அத்தேற்றும் பாணிர் தெளி.

11. It is the usual custom to give sandal paste and spraying rosewater when entertaining the guests for marriage function.
brother there your friend all
varānka.

come they]

Brother! There, come all of your friends.

[kōpāl
vā rāman! pālu vā! enna ni

[come Raman Balu come what you
māttiram vantirukke.

alone have come you

cikkirāmē vantirunta enna? maṇi!

early-Emph. had come if what Mani

motalle ivaṅkaie ellām

first at they-Acc. all

12. annē addressing term of the kinship term
annan addressing term 'elder brother'. Some times non relative elders are also called with this addressing term.
căppita
kūttik(k)iḷṭuppō!

to eat take and go]

Welcome Raman! Welcome Balu! What! you alone have come. Why couldn’t you come earlier? [What is there if you had come earlier?]

Mani! First take them all to eat (something).

mani
cari’ṇṇā, rāmanṇāṁ ippati vaṅka.

[O.K. brother Ram anna in this come]

O.K. brother. Ram anna! Please come here.

tirumanattiruku vantavarkaḷ pēcik kollutal

Conversation among the people whom came to attend the marriage.

kannan
enṇa varataṇ cār l mēḷam rompa

[hello Varathan Sir drum play very

13. rāmanṇā < rūm-āṇṇā. Here anna functions as a non-relative addressing term.
nallāyirukkille? ¹⁴

nicely present not Int.

Hello Varathan Sir! The drum play is very nice.
Isn’t it?

Varataṟ āmāñka. nātascalum rompa

[yes-Hon. music pipe also very
nallā vācikkarāṅka¹⁵!]

nicely play-they]

Yes. They are playing the pipe also very well.

Kaṟ̕ram āṭli kaṭṭuratukku innum evvav[avu

[mar-tying for further how much
riage badge]

---

¹⁴ ille is from illeyū ‘is not’ < [ille (Neg.) -y(S) -ā(Int.) In S T. the interrogative suffix-ā is dropped and by giving some stress at the end it functions as a tag question.

¹⁵ The primary meaning of vāci /stats is ‘read’. But it gives ‘play’ sense when it comes with the musical instruments.
nēram ākum¹⁶, varataṇ caṅ?

Gṛurā ḍēṭh, vēḷō ṛṭh

time will varathan Sir]
become

Varathan Sir, when will they tie the marriage badge? [Varathan Sir, how much time will (they) take for tying the marriage badge?]

varataṇ itō, purōkitaru¹⁷ mantiram ellāṁ

vaṅ kāṁ Gṛurā, Gṛurā ṛṭh saṅgīthā

[here priest vedic recital all

ōta ārampicciṭṭār-ē.

Gṛurā ṛṭh saṅgīthā

to has started he Emph.
utter

¹⁶ nēram ākum Gṛurā ḍēṭh ‘time will take’. Here ākum ḍēṭh loosens the primary meaning of ‘will become’ and with nēram Gṛurā it idiomatically means ‘will take’.

¹⁷ purōkitaru ‘It will take 10 hours’. purōkitaru is a priest who performs the rituals.
Lesson—20

innnum koica nērattle muṭiṇciṭum[18].

Look here, the priest has began to utter the vedic recitals. It will be over shortly. [It will be finished in a little time.]

kappal

itō, mappile(y)e

[here bridegroom- Acc.

alaccikkittu varānka.

are bringing they]

Here, they are bringing the bridegroom.

varatam

itō, poṇnun vantaccu.

[here bride also has come]

the bride also has come.

tāli kattatal Tyting the marriage badge

18. muṭiṇciṭum-[muṭiṇe (V.P. of muṭi ‘finish’) -i (Defi.) -am (Fu.)] ut ṛita-2.ī.
ilaṅkövan enṭa prōkite! mukurtta nēram

[hello priest marriage time

nēruṅkiyāccu19.

has approached.]

Hello priest! Now is the wedding time. [The wedding time has approached].

purōkitar itō, ellām muṭiṇcāccu. tāli

[here all has finished marriage-badge

kaṭṭa vēṇṭiyatu-tān20.

to tie that is necessary-only]

Here, all (the functions) are over. Only the tying of the badge remains. [Has to tie the marriage badge only.]

19. nēruṅki ɡ,ɾ,ɾiŋk̡i,ɾ ˈcome close/near, approach’.

20. When all the related actions are completed and one alone is left behind and if one wish to state that the particular action alone is yet to be done, then that action denoting verb is expressed in the infinitive form followed by vēṇṭi-
yatuatu ɡ,ɾ,ɾiŋk̡i,ɾ,ɾiŋk̡i,ɾ. 
ilaṅkōvan cărīṅka.

O.K. please.
purōkitar ilaṅkōvan căr ! intāṅkō, inta

[Ilangovan Sir here your are this

māṅkalyatite23 eluttintu23

marriage having taken

ellāraṁteyum24 acirvātam vāṅkintu

from all persons blessing having got

vāṅkō25.

come]

21, 23, 24, 25, intāṅkō, eluttintu, ellāraṁteyum, vāṅkō are the Brahmin dialect forms of intāṅku, eluttu, ellāritiseyum, vāṅka respectively of Non-Brahmin dialect. There are some differences between the Brahmin dialect and the Non-Brahmin dialect of Tamil. ellāraṁteyum olaṅkāri... is in the locative and here, it gives the ablative sense.

22. māṅkalyam is another term for tali 'marriage badge'.
Ilangoovan Sir! Please take this badge and get the blessings from everyone [... from everyone and come.]

[iłâŋkōvan mtiâṅka, əcîrvātəm vāṅkiyāccu.]

[hîna mēkâm râjâgâma, âcîryâ avâri māmâ kîn̄e akînym.]

[here you are blessing has got it]

Here you are, the blessings has been received.

[purâŋkîtar mâppîle càrl intâṅkō!]

[prîdegroom Sir here you are

mānkâlyatâ(k) kayyîle]

[marriage badge Acc. hand in

eîtuttu(k)koṅkō.26]

[bī, būkyâ(â)kârâkî akâṅkō.]

[please yourself]

Bîdegroom Sir! Here you are. Please take the marriage badge. [...badge in (your) hand.]

26, 28, 30, 31. eîtuttukkōṅkō, kâṭtuṅkō, pōtuṅkō-periyavaâle are the Brahmin dialect forms for eîtuttukkonka, kâṭtuṅka, pōtuṅka, periyavaṅka respectively of Non-Brahmin dialect.
ilakōvan keṭṭi mēlam²⁷! keṭṭi mēlam!

[sound drum sound drum]

Sound the drum! Sound the drum!

purōkitar māppile cār! pohu kaluttile

[bride-groom Sir bride neck at]

tālēye(k) kattuṅko²⁸. mūuu

marriage tie please three badge-Acc.

muticcu (p)²⁹ pōtuṅkū³⁰.

knot put please]

Bridegroom Sir! Please tie the badge round the bride's neck. Please put three knots.

tampatikalai acirvatittal Blessing the couple

²⁷. At the time of tying the marriage badge, the drum players are asked to sound the drum i.e., to beat the drum in high pitch.

²⁹. It is the custom to tie three knots when the marriage badge is tied.
purōkitar  ilaṅkōvaṅ  cār  ini  periyavēḷa
[Ilango van  Sir  now onwards elders-Acc.
ellām  acīrvati-kka(k)  kūppitālām.
all  bless to  call can]
Ilango van Sir! (Now you) can call the elders to
bless (the couple).
ilaṅkōvaṅ  itō,  ellārum  varāṅka.
[here  all  come they]
Here, they are all coming. [All are coming.]
kamalā  evāṅka!  kōpāle  tāmpūlām
[dear  Gopal-Acc.  thampulam
koṭukka(c)  collu-ṅka.
give to  tell Hon.]
Dear! Please tell Gopal to give thampulam.

32. tāmpūlām refers the gift containing betal leaves, arecanut,
fruit, sweet etc., given to the guests in a marriage function
when they leave for home.
Gopal! Please give thampulam to everyone.

kōpāl
cari'ppā!

Gopal! give boy]

O.K. father.

kaṇnu
engā
jānkoṇaṁ
pōyittu
varaiṭunakāḻa?

[hello
llangovan
shall
take
leave
of]

Hello llangovan! Shall (I) take leave of (you)?

kaṇkoṇa
engā
kaṇṇag!
cāppiṭa
veṭṭama?

[what
Kannan
to
eat
not
necessary
Int.]

pantī
pōṭa
ārampiccaccu.

to
serve
meals
has
started
ellorum          cāppiṭṭuṭṭu-tān³³
ஏலாரும் கச்சக்குடு-தன்
all          having eaten Emph.
pōkaṇum.          appaṭiyē          'maṇamakkaḷ
tொகாண்          அப்பையே          'மணமக்கல்
must go          also          couple
vālka l'          ṇkire          vālṭṭu
வால்கர்          வால்ட்டு
long live          Quot.          greeting
matal          vacikka(p)          pōlśka.
மதல்          வாசிக்கப்          பொல்ள க.
letter          going to read          they
ate(y)um          kēṭṭuṭṭu-tān³⁴
அடையும்          கச்சக்குடு-தன்
it-Acc. also          having heard Emph.
pōkaṇum.
சொகாண்
must go]

33. cāppiṭṭuṭṭu < [cāppiṭṭu (V. P. of cāppiṭṭu'eat'-† (Defi.)-†(Pa.)
-†(Enun.))]sāppiṭṭu-thi-tan-ō. Here it expresses the
sense 'after having eaten'. Generally when the V.P. is in
the definitive, then after the completion of that action in
the V.P. the next action follows.

34. kēṭṭuṭṭu (Defi. V.P.) < [kēṭṭu (V. P. of kēl 'hear')-†(Defi.)
-†(Pa.) -†(Enun. ))] 'after having heared'.
கச்சக்குடு-தன்-ெ-ூ.
What Kannan! Don’t you want to eat (anything) (They) have begun to serve the meals. (You) should go only after eating. [All (of you) must go only after eating]. They are going to read a greetings letter ‘Long live the couple’. You should also hear that before going. [(You) should go only after hearing that also.]

viruntinarkal cāppītutal Guests eating (dinner)

இலண்கோவன் pālu cāri l ippati ukkāru-ṅka.

[Balu Sir here sit Hon.

enṭa kōpāl ! ele pōṭa

heyy Gopal leaf to put

ārampicācc-a?

has started-Int.]

Balu Sir! Please sit down here. Hey Gopal, have (they) begun to put out the leaves?
kōpāl itō'ppā! pōttāccu.

[here, father have put].

(Yes) father, (they) have put (it).

ilāṅkōvan carī, viruvirumū parimāṛa(c) collu.

[O.K. hurriedly to serve tell.]

O.K. Tell them to serve (the food) quickly.

kōpāl itō, parimāṛa Ārampiccuṭṭākāka.

[here to serve have begun-they]

Here, they have begun to serve.

pāṇu enōpa mālā! pōṇu nalla35

[hey Mala bride very alakutān.

APRAKĀSHA]

beauty Emph.]

Hey Mala the bride is very beautiful.

35. nalla pōṇu also functions as an intensifier like rōmpa mālā.
mālā  māppile maṭṭum enna? avarum
maṭṭu  maṭṭum enna?  avarum?

[bridegroom only  what  he also
nallā(t)tān  irukkāru.

beautifully - Emph.  present he (Hon.)]

What about the bridegroom? He is also very beautiful.

pāhu  mottattile poruttamāna jōtītān.

[altogether in  fitting  pair only]

They are a perfectly matched couple. [Altogether (they are) a fitting pair.]

mālā  āmākkā.

mālā  āmākkā.

Yes sister.

36. ...maṭṭum enna, idiomatic expression means '...what about? It is used in questioning the characteristic feature of some one or something.

37. poruttamāna < [poruttam (N 'fit') -āna (Adj).]

38. āmākkā [āmā -kkā (<akka)]. Ākkā akkā is used here as an addressing term only.
O.K. Mala we if keep on—

iruntai? eppo cappitiratu? 39

Talking when eating]

O.K. Mala. If we keep an talking when (are we going to) eat? [If we keep on talking? When will eating (take place)?]

mala amai paniukku, camayal rompa

[yes Banu sister cooking very

piramitamai 40 irukku. oru piiti

excellently present it one hold

39. cappitiratu, the V.N. denotes the action 'eating'. In S.T. the V.N. is in the present form whereas in L.T. it (sattiratu) is in the future tense from. That is in V.N. the immediate future is usually expressed in the present in S.T. whereas it is usually in the future in L.T.

40. piramitamai (Adv.) < [piramitam (N) -ä (Advr.)]
piṭikkalām

can hold]

Yes Banu akka. The cooking is very excellent.

(We) can eat (them) in plenty.

pakuti munru

Part three

பகுதி முன்ரு

pānnir teḷi !

Spray the rose water

பாண்ணிர் தெளி !

civā vāṅka māmā ! vāṅkatte !

நீர் வங்கா மாமா ! வங்கட்டே !

[come Hon. uncle come Hon. aunt]

Uncle please come! Aunt please come!

māmā mām'ppā.

மாமா மாம்ப்பா.

Yes (my) boy.

civā cuntari ! māmā, atteykkup

நீர் குண்டார் ! மாமா, அத்தெய்க்குர்

[Sundari uncle aunt to

pānnir teḷi.

பாண்ணிர் தெளி.

rose water spray]

41. oru piṭi piṭikkalām here function as an idiomatic expression meaning ‘can eat in plenty’.
Sundari I please spray rose water to uncle and aunt.

cuntari  itō.

 Here it is.

civā  māmā!  cantanam  intānkal

[uncle sandal paste here you are]

Uncle, here you are the sandal paste.

cuntari  attel  kumkumam  intānkal!

[aunt kumkum here you are]

Aunt, here you are the kumkum.

tāli  kāṭṭutal  Tying the marriage badge

[hello priest wedding time

neruṅkiyaccu.

has approached]
Lesson—20

Hello priest! the wedding time has approached.

purökitar itō, ellām muṭṭiṅcāccu.

"Aṭtā, ātēnum (ṟuṭṭuṅkarmu)."

[here everything has finished]

Here, everything is over [...] everything has been finished].

aracu intāṅka tāli. ellārkiṭṭe(y)um

"Aṭṭaṅkārākārārāṭṭā. āṭṭainākai āṭṭānī." [here is badge all persons in

ācīrvātam vāṅkiyāccu.

"Aṭṭārvarūṁ bāṁvarī āṭṭāni." blessing have received]

Here is the wedding badge. Got the blessing from everyone.

purökitar māppile cār! intāṅkō,

"Māppilāṟē sirā! Aṭṭaṅkārākārārāṭṭā." [groom Sir here you are

māṅkalyatte kayyile

māṅkāḷyavāṭāk(a) āṭṭānī badge Acc. hand in

eṭuttukkōṅkō.

"A ṛṭṭu(a) āṭṭānī āṭṭānī." take yourself]
Bride groom Sir! Here is the badge. Please take it. Here you are, please take the badge.

aracu keṭṭimēlam! keṭṭimēlam!

Sound the drum! Sound the drum!

purōkitar māppile cārl poṭṭu kaluttile

[bridegroom Sir bride neck at tāli(y)e(k)kaṭṭunēkō. mūgu

badge Acc. tie three muṭiccu(p)poṭu-ṇkō.

knot put Hon.]

Bride groom Sir! Please tie the badge round the bride’s neck. Please tie three knots.

pantiyil uṭkārutal

Sitting at the dining place

kōpu ramu cārl ippaṭi pantiyile

[Ramu Sir here dining place in
ukkāru-āka.

sit Hon.]

Ramū Sir! Please sit here to dine.

raµmu

ele pōṭṭāccā?

[leaf have put-Int.]

Have (they) set out the leaves.

koµpu

ō, pōṭṭāccē!

[Oh have put Emph.]

Oh! they have been set out!

raµmu

parimāra ārampicciṭṭāṅkal-ā?

[to serve have begun they Int.]

Have they begun to serve (the food).

koµpu

um,43 ārampicciṭṭāṅkalē.

[yes have started they - Emph.]

Oh, Yes! They have begun.

---

42. um mātē expresses the sense of agreement. The final nasal (m) is expressed as a nasalization with the preceding vowel.
ramu  cari,  ukkaralam.

[O.K.  can sit]

O.K.  (We) can sit down.
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<td>4. பார்வையும் தலைச்சிப்புறம்</td>
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<td>5. இரவுதியும் பார்வையும் தலைச்சிப்புறம்</td>
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<td>13. எ. இன், ஐ. தொடரும் புத்தியல்</td>
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<td>24. Siddha Medicine (Heritage of the Tamils)</td>
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<td>25. Literary Heritage of the Tamils</td>
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<td>26. Tamil Drama</td>
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<td>27. Tamil - Text (An Auto Instructional Course)</td>
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<td>28. Siddha Medical Manuscripts in Tamil</td>
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<td>29. Karaikkal Ammaiayar</td>
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<td>30. Heritage of the Tamils - Temple Arts</td>
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<td>31. Tolkappiyam (An English Translation)</td>
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<td>32. Heritage of the Tamils - Education &amp; Vocation</td>
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<td>33. Tamilnadu-Bengal Cultural Relations</td>
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