TAMŬḶ GRAMMAR.

Serfoji Raja's 1829

RUDIMENTS

OF

TAMŬḶ GRAMMAR:

COMBINING WITH THE

RULES OF KODUN TAMŬḶ,

OR THE

ORDINARY DIALECT,

AN

INTRODUCTION TO SHEN TAMŬḶ,

OR THE

ELEGANT DIALECT, OF THE LANGUAGE.

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DEDICATION.

TO THE

HONORABLE THE COURT OF DIRECTORS

FOR

MANAGING THE AFFAIRS

OF THE

UNITED EAST INDIA COMPANY,

This Treatise,

PUBLISHED UNDER THEIR PATRONAGE,

IS

RESPECTFULLY AND GRATEFULLY

DEDICATED,

By their most obedient

and most humble Servant,

ROBERT ANDERSON.

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ERRATA.

Page	18	Line	8,	*for*	Paragraph	*read*	Section
——	19	——	15,	——	ட ண	——	ட ண
——	22	——	6,	——	will be placed	——	are elegantly used
——	37	——	28,	*after*	has	*supply*	been
——	58	——	1,	*for*	*irechcham*	*read*	*īrechcham*
——	60	——	24,	——	ஞசண்டத	——	ஞசண்டத
——	62	——	3,	——	*ēlvalvinei*	——	*ēvalvinei*
——	122	——	2,	*after*	employment	*add*	(
——	160	——	18,	——	&c.	——	(3.)
——	168	——	26,	*for*	க ண்ண உன்ன	*read*	க ண்ண உன்ன

ADDENDA.

ட is the shape of the character employed generally throughout the following Work to represent the cerebral *da*, which is denoted in the Alphabet by the character ட.

It has not been deemed necessary to apply to the letter ற, when deprived of its inherent vowel, the diacritical point mentioned in Section 2; as this letter is quiescent only when in company either with another ற, (see Sect. 32,) or with its homogeneous *vallinam* ர.

PREFACE.

IN offering to the Public the following elementary treatise, the Author deems it proper to state, as concisely as possible, the circumstances which have led to its publication; the materials from which it has been compiled; and the method which he has pursued with regard to their arrangement.

In the year 1819, the Author was compelled, by a declining state of health, to relinquish his civil employment in India; and, in the summer of the following year, he was appointed an Assistant Oriental Professor, at the Honorable East India Company's College at Hayley Bury. Upon his joining that Institution, it appeared to him to be an object of essential importance, that such of the Students as might be nominated to the Presidency of Madras should acquire an elementary knowledge of one of the dialects of Southern India. This he knew to be also the opinion of the Board of College at Madras, to which he had the honor to belong at the time of his departure from that Presidency.

Among the several languages constituting the dialects of Southern India, the *Tamul** and *Telugu* may perhaps be con-

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* According to the system of orthography followed in this work, the word தமிழ் should, under the rule contained in the 6th Section of the Alphabet sheet, be written *Tamiḻ*; but, except in the title page of the work, these marks have been dispensed with.

sidered as holding the most distinguished rank. In directing his attention to the former of these two languages, the Author has been influenced both by the nature of his previous studies in India, and by the valuable assistance which was originally proffered, and which has since been cheerfully contributed, in order to enable him to introduce the study of the Tamul language.

From his friend Mr. Benjamin Babington, of the Madras Civil Service, the Author obtained a translation of Beschi's* grammar of the *Kodun Tamul* or ordinary dialect; a manuscript copy of Beschi's grammar of the *Shen Tamul* or elegant dialect; a manuscript copy of an admirable treatise, by the same author, entitled, "Clavis humaniorum literarum sublimioris Tamulici idiomatis;" and a copy of an unfinished work of the late Mr. Ellis, containing a translation of the first twelve chapters of *Tiruvalluvan Kurral*, accompanied by a grammatical analysis and copious illustrations.†

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* The Missionary Beschi resided for thirty years in the South of India; and, in addition to his philological treatises, he composed several Tamul works of considerable celebrity. Beschi is best known to the natives of Southern India by the title of *Viramāmuni*.

† The poet distinguished by the title of *Tiru* or "Divine," belonged to the tribe of Pariars. Although his *kurral* (which signifies a collection of moral apophthegms, each conveyed in a distich) contains above thirteen hundred distichs, and although he has had not less than seven comentators, his proper name remains unknown. The twelve chapters of which Mr. Ellis has left a translation and commentary, afford an excellent specimen of the character of the whole work: and the illustrations with which Mr. Ellis has enriched the commentary display all the depth and accuracy of research for which that profound Orientalist was so eminently distinguished.

Out of these materials the Author has endeavoured to compile an elementary work, embodying, with a grammar of the ordinary dialect, an introduction to the elegant dialect of the language.

The same principle has been adopted by Mr. A. D. Campbell, of the Madras Civil Service, in his grammar of the Telugu language, which has met with the approbation of all competent judges and has contributed, in an eminent degree, to promote the study of that language among the Civil Servants at Madras. Indeed, although it should be admitted that, both in *Tamul* and in *Telugu*, the common dialects would be sufficient for the purposes of colloquial intercourse and for the ordinary transaction of public business; still it will be found that, in every public situation and particularly in the judicial department, a critical knowledge of the language will be productive of essential utility both to the individual and to the service. It will be found that, in this as in all other instances, the interests of literature will be not only compatible with, but eminently conducive to, the efficient discharge of public duty.

In compiling the following treatise, the author has usually given the rules of *Kodun Tamul* in the first part, and those of *Shen Tamul* in the second part of each Section. Where a rule is delivered in general terms, it is to be deemed equally applicable of course to both dialects. In some instances, from a desire to consolidate the rules bearing upon one common subject, the Sections have been extended to an inconvenient length; but it is hoped that the designation of the subordinate parts will always ensure a facility of reference.

It will be observed, also, that the original terms of Tamul grammar are commonly employed throughout the work. In some cases it would have been difficult to find an English term of corresponding force and significancy; but the plan has been

pursued generally with a view to the benefit of those for whom this treatise is more immediately designed. Practice in the original terms of grammar will not only facilitate an early intercourse with the native teachers in India; but will pave the way for all such as may be desirous to prosecute their philological studies, and to cultivate an acquaintance with the classical works of the language.*

The Author, following in some measure the scheme of Wanostrochts' French grammar, has in each instance disposed the rules of inflexion and construction in consecutive order. This method, by exhibiting at one view all the properties and incidents peculiar to the several parts of speech as these are successively brought under consideration, seems calculated to direct the attention and to facilitate the progress of the student. With the same view, the examples of the inflexion of nouns, pronouns and verbs are thrown together into an Appendix.

In the course of the following work, the Author has taken occasion to point out such analogies of grammar as, within his limited knowledge, seemed worthy of observation. The following points of coincidence with the Greek language may also be noticed. (1.) The Tamul alphabet, like that of the Greek, consisted originally of only sixteen letters. (2.) As in the ancient Greek, so in the Tamul language, there is not any

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* The *Clavis* contains rules of poetry and rhetoric, the insertion of which would be foreign to the purpose of the following treatise. He who has mastered the rudiments of the language will do well to consult the original authorities for the more refined parts of grammar. The grammatical works in Tamul being written almost exclusively in verse, the rules are impressed upon the memory while the learner becomes familiarized with the language of poetry, which may be termed the appropriate style of the elegant dialect.

spiritus asper. (3.) The rule contained in Section 14 illustrates, in a remarkable manner, that part of the operation of the digamma in ancient Greek which served to obviate the hiatus produced by the collision of vowels: as in αϝορνος, *avernus*, and as in χέω, χεϝω, χεύω. (4.) Among the Dorians, a β supplied the place of a digamma, when it had the sound of *v*: as in θάβακος, for θάακος, θάκος. In Tamul the letters ப *(ba)* and வ *(va)* are interchangeable: as, பந்து *(bandu)* or வந்து *(vandu)*, "relations;" பாலன் *(bālan)* or வாலன் *(vālan)*, "a young man," &c.

But it is not merely on the grounds of grammatical analogy that the Tamul language appears to merit the attention of the philologist. In the following pages, the absence of a relative pronoun—the small proportion of adjectives and of particles properly so called—the power of employing adjectives in an adverbial capacity—the exact correspondence in termination between the demonstrative pronouns and the third persons of verbs—the existence of a negative verb—and, above all, the conjugation of derivative nouns, will be noticed as peculiarities of idiom. Some of these peculiarities are to be found in the cognate dialects of Southern India; but, in the possession of a conjugated derivative, the Tamul language "wears without corrival," the stamp of originality.*

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* It may be here mentioned, that the introduction of Sanscrit terms is more limited in Tamul than in the other languages of Southern India. It should also be stated, that in Tamul, all Sanscrit words are liable to greater variation than is produced by the mere difference of termination; "for," as Mr. Ellis has observed in a note to the Introduction to Mr. Campbell's grammar, "the alphabet of the Tamul language rejects all aspirates; it expresses the first and third consonants of each regular series by the same character, and it does not

These preliminary remarks are respectfully submitted to the indulgent consideration of the public. In bringing them to a conclusion, the Author offers the sincere, though inadequate expression of his grateful acknowledgments to Mr. Babington, for his valuable suggestions on many important points, and for his kind assistance during the progress of the Grammar through the press.

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admit of any other combination of consonants than the duplication of mutes or the junction of a nasal and a mute." Still it must be admitted that each of the cognate dialects in Southern India has received, in latter times especially, a large admixture of Sanscrit terms; and the reports of the half-yearly examinations at Fort St. George, bear ample testimony to the rapid progress made both in Tamul and Telugu by those gentlemen who, prior to their departure from England, had attained distinguished proficiency in the Sanscrit language.

(II). OF THE CLASSIFICATION OF LETTERS.

10. **The Consonants are divided, according to the distribution of the Greek mutes, into three classes: viz.**

1st, வல்லினம்* (*vallinam*) asperæ or rough: consisting of க, ச, ட, த, ப, ற.

2nd, மெல்லினம் (*mellinam*) leves or soft: consisting of ங, ஞ, ண, ந, ம, ன.

3rd, இடையினம் (*ideiyinam*) mediæ or intermediate: consisting of ய, ர, ல, வ, ழ, ள.

This classification is essentially connected with the rules for the changes of letters.

11. **Certain of the Consonants are again divided into Initials, or those letters with which, only, words can *originally*† commence; and Finals, or those let-**

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* In these terms the word இனம், (*inam*) "class or tribe," is united severally with வல்லு, (*vallu*) "strong," மெல்லு, (*mellu*) "soft," and இடை, (*idei*) "the middle." In the following pages the term descriptive of each class is used, by Synecdoche, for each letter contained in such class; and it has been found convenient to employ the terms with some degree of latitude in other instances, as in the phrase "*vallinam* class," which, according to the strict etymology of *vallinam*, is a redundant form of expression.

† The rule is thus qualified, inasmuch as the classification here given, will be found to be materially affected by the rules for the permutation of letters.

ters with which, only, words can *originally* terminate. To these may be added a third division, consisting of those letters which occur, *originally*, only in the middle of words.

The Initials, nine in number, are க, ச, ட, ப, ற, ம, ய, ல, வ.

The Finals, eight in number, are ஞ, ண, ந, ன, ர, ல, ள, ழ.

The Medials, three in number, are ங. ஞ. ண.

(III.) குறுக்கம் * (*kurrukkam*)

OR

OF THE ABBREVIATION OF LETTERS.

12. Of the twelve Vowels, three (உ, இ, ஐ) possess a twofold character, as entire and abbreviated.

(உ) If உ, at the end of a word, be joined to a *vallinam* and be preceded by a long vowel, as in the word நாடு, "a country," or by a syllable long by position, as in அச்சு, "a printing-press," or இஃகு,

* There are rules also respecting அளபெடை, (*alabedei*) or the elongation of letters; but as the use of *alabedei* is restricted chiefly to Poetry, it need only be mentioned in this place, that a long vowel is lengthened in sound and measure by the addition of the corresponding short vowel in its initial form, as ஆஅ, (*vāaghei*) for ஆ, (*vāghei*) the name of a tree.

"this," or by two short syllables, as in உரு, "a difficult thing," it is termed குற்றியலுகரம், (*kutt-ttiyalugharam*) or *abbreviated u*. It retains only half of its original quantity and it is cut off when followed by a word commencing with a vowel.

But if ு, when joined, at the end of a word, to a *vallinam*, be preceded only by a single short syllable, as in நடு, "the middle," it is termed முற்றியலுகரம், (*mutt-ttugharam*) or *perfect u*, and is not cut off before a vowel.

The letter ு is also termed *mutt-ttugharam*, when joined, at the end of a word, to any letter of the other two classes; although in such cases, except at the end of a short dissyllable, it is subject to elision when followed by a vowel.

(ஃ) Words beginning with ப elegantly prefix இ, as இபாட்டு for பாட்டு, "a kind of guitar;" and whenever a *kutt-ttiyalugharam* is cut off before such initial இ, the latter is termed குற்றியலிகரம் (*kutt-ttiyaligharam*) or *abbreviated i*. It then retains only half of its original quantity, and, when necessary, it may be omitted in scanning.

(ஃ) This letter is abbreviated in polysyllabic words.

(IV.) OF THE INSERTION, ELISION, AND PERMUTATION OF LETTERS.*

(1.) *Of Vowels meeting Vowels.*

13. All words, except short dissyllables, terminating in உ, drop that letter before a vowel: as,

பெருவந்தான், for பெரு + வந்தான், "he is come."

உளவில்லை, for உள + இல்லை, "there is not knowledge."

14. After short dissyllables ending in உ, (with the exception of இது, "this," and அது, "that," which frequently drop the final உ,) and after all other final vowels, the letter ய or வ must be inserted before a vowel, viz. வ after உ, ஊ, ஒ, ஓ, ஔ, and ய after இ, ஈ, எ, ஏ, ஐ: as,

நடுவில்லை, for நடு + இல்லை, "it is not the middle."

அல்லவென்றான், for அல்ல + என்றான், "he said, no."

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* The following rules relate to certain changes of orthography, which take place, in Tamul, at the commencement and the end of words, when linked together in a sentence, as also in the inflexion and augmentation of single words, in all those cases in which a real or supposed cacophony would result from their being suffered to remain in their original state. It is proper to state, however, that some of the rules here given, are not strictly and uniformly observed, except in poetry.

நீயங்கேயிரு, for நீஇங்கேஇரு, "remain thou here."

15. Under the operation of சங்கீர்த்தம் (*sangghīrttam*) or "rule for the coalition of vowels," which is restricted generally to words of Sanscrit origin, the final vowel of one word disappears before the initial vowel of another, and the initial vowel is changed as follows: viz.

If it be உ, it is changed into ஆ; as, பஞ்சாங்கம், "an almanac," compounded of பஞ்ச, "five," and உங்கம், "a body."

If it be இ, it is changed into ர; as, தேவேந்திரன், "the God Indiran," from தேவ, and இந்திரன்.

If it be உ, it is changed into வ; as, சுத்தோதகம், "clear water," from சுத்த, and உதகம்.

(2.) *Of Consonants meeting Vowels and Vowels meeting Consonants.*

16. If a short monosyllabic word ending in a consonant be followed by a vowel, the final consonant is doubled; but if the monosyllable be long, no augmentation takes place: as,

கண்ணாசை, "the desire of the eye," compounded of கண், and ஆசை.

போயிரு, "go away," compounded of போய், and இரு.

17. Monosyllables ending in ஐ, and short monosylla-

bles ending in ம், double a following *mellinam*: as,

ஐகம்மாறும்படி, "the hand turned," compounded of ஐக, and மாறும்படி.

மேம்மாட்சி, "true gentleness," compounded of மேம், and மாட்சி.

18. Words ending in long vowels, with the exception of the nouns ஆ, "a cow," and மா, "a beast," the interjection மியா, the contracted form of the third person singular neuter of a negative verb, and certain words from the Sanscrit, double the initial *vallinams*, க, ச, த, ப: as:

மிடாக்குகசீருற்றது, "the pot broke," from மிடா, and குகசீருற்றது.

பூப்பூத்தது, "the flower blossomed," from பூ, and பூத்தது.

19. A final உ, with the preceding consonant doubled, or following any two consonants of the *vallinam* class, doubles the initial *vallinams*: as,

பில்லுக்கேடு, "the grass is spoiled."

உபம்குச்சோன்னான், "he said to him."

20. The initial *vallinams* are doubled after the accusative case: as,

உறுதிப்பாச்சுதேன், "I saw it."

21. The gerund ending in இ, doubles the initial *vallinams*: as,

சோல்லிக்கோன்னேன், "I have said."

22. The initial *vallinams* are doubled also after the infinitive, except in cases where the infinitive is used in the sense of the imperative: as,

போகச்சொன்னேன், "I told (him) to go."

வரச்சிக்கிரமாய், "come quickly."

23. Short dissyllabic nouns terminating in உ, generally double the initial *vallinams*: as,

போதப்பேயர், "an appellative noun."

குருப்படிப்பித்தார், "the priest taught."

24. The initial *vallinams* are doubled after the pronominal adjectives இந்த, அந்த, எந்த: as,

இந்தக்கை, "this hand," &c.

25. The initial *vallinams* are doubled, also, after certain particles terminating in vowels: as,

இனிச்சேய்யேன், "I will not do (so) hereafter," &c.

26. After a noun terminating in a vowel, which has the form of the nominative case, but the signification of the oblique—a state described in Tamul by the term வேற்றுமைப்போருள், (*vett-tlumeipporul*)—as also after certain other elliptical forms to be mentioned in the sequel, the initial *vallinams* are doubled: as,

கிளிக்கால், for கிளியின்கால், "the foot of a parrot."

27. The initial *vallinams* are frequently doubled, also, after nouns which have lost a final ம்: as,

தானக்கீர்மை, "a just decision," where ம் had been previously cut off from தானம்.

28. The initial ப of the verb பெறுகிறது, is occasionally doubled after words which do not in general double the initial *vallinams*: as,

ஆசைப்பட்டேன், "I longed for."

(3.) *Of Consonants meeting Consonants.*

29. After nouns terminating in ச், which are placed in the nominative case instead of the accusative, the initial *vallinams* are doubled: as,

இகழ்வாச்பேறாமைத்தல், for இகழ்வாமாச்பேறாமைத்தல், "the endurance of envious persons."

30. If a noun terminating in ப், ச் or ம் be used adjectively, it doubles the initial *vallinams;* if it be a *vett-ttumeipporul* it either doubles the initial *vallinams* or interposes a *mellinam:* as,

பாய்ச்சேலைம், "false bliss;" கார்ப்பூலைம், "the season called *kar*," or "the rainy season;" வாழ்கேகாவல், "an uncultivated field;" வேய்க்குறை, or வேய்ங்குறை, "a piece of a bamboo," &c.

31. A final ம் before the initial *vallinam* க, or ச, or த, is changed into the homogeneous *mellinam*, viz. into ங before க, ஞ before ச, and ந before த: as,

இன்னங்கேகாஞ்சம், "a little more;" பணஞ்சேரும், "money will be gained;" தனந்தந்தான், "he gave wealth."

32. A final ம் disappears before an initial ந, unless the ம் be the final of a short monosyllable, when it is converted into ந. So also ம், at the end of any word except a short monosyllable, disappears when it meets with ம: as,

தாநடந்தான், "he walked," compounded of தாம், and நடந்தான்.

வெந்நீர், "warm water," compounded of வெம், and நீர்.

மனமகிழ்ந்தது, "(his) mind rejoiced," compounded of மனம், and மகிழ்ந்தது.

33. When a word terminating in ண or ன, is followed by any one of the initial *vallinams;* then, if the word so terminating in ண or ன be a *vett-ttumeip-porul,* ண is changed into ட, and ன into ற, and if the following *vallinam* be த, that letter is also changed, after ண into ட, and after ன into ற; or, a[illegible]other words than short monosyllables, it occasionally disappears. If, however, the word ending in ண or ன be in the nominative case both in form and signification, (or, as it is termed in Tamul, உவற்றிப்பொருள், *uvarippporul*) those finals do not suffer any change; but, if the following *vallinam* be த, it is changed after ண into ட, and after ன into ற.

EXAMPLES.

மண்கடம், மண்சாடி, பண்பாவை, மண் டாழி, "a pot of earth;" where the first member of each compound is மண், joined with கடம், சாடி, பாவை, and தாழி, respectively.

பொற்கடம், பொற்சாடி, பொற்பாவை, பொற்றாழி, "a pot of gold;" where பொன், is compounded with the four words above-mentioned.

உவற்றேர், or உவணத், "his chariot," compounded of உவன், and தேர்.

மண்கடிது, "the earth is hard;" கண்சிறிது, "the eye is small;" கண்பெரிது, "the eye is large;" where there is not any change, and கண்டிறந்தது, "the eye opened," compounded of கண், and திறந்தது.

பொன்கடிது, "the gold is hard," &c. without any change, and மின்வெளிர்ந்தது, "the lightning flashed," compounded of மின், and தெளிர்ந்தது.

34. Whenever words terminating in ண் or ன் are used in the nominative case instead of the accusative, before words beginning with *vallinams*, those finals will follow the rules prescribed for *vett-ttumeipporuls* in the preceding Section: as,

கவண்டிடித்தான், "he seized the sling," compounded of கவண் (for கவணை) and டிடித்தான்; மகன்கண்டான், "he saw (his) son," compounded of மகன் (for மகனை) and கண்டான், &c.

35. When a short monosyllabic word terminating in ண் or ன் is followed by a word beginning with ர, the latter is changed into ண் or ன் to agree with the preceding final; but, if the word so terminating in ண் or ன் be any other than a short monosyllable, the letter ர disappears: as,

கண்ணெடிது, "the eye is extended," from கண், and ரெடிது.

மின்னெடிது, "the lightning spreads," from மின், and ரெடிது.

கயிறுநீண்டது, "the sling is extended," from கயிறு, and நீண்டது.

கலன்நீண்டது, "the jewel is long," from கலன, and நீண்டது.

36. When a word terminating in ன்ற or ன்* is followed by any one of the initial *vallinams*, then, if the word so terminating in ன்ற or ன் be a *vetti-ttumeip-porul*, ன்ற is changed into ட்ட, and ன் into ண், and if the following *vallinam* be த, it is also changed [illegible] ன்ற into ட்ட, and after ன் into ண்; or, after other words than short monosyllables, it occasionally disappears. If the word ending in ன்ற or ன் be an *alvaripporul*, those finals, as also the *vallinam* த, when it occurs as the initial of the following word, may remain unchanged: should a permutation take place, the rule contained in the preceding clause will be applicable, except that, in the case of short monosyllables, the character *āyadam* (ஃ) must be substituted for ன்ற and ன் when followed by the *vallinam* த, which will then be changed into ட்ட or ண், according as the preceding final may have been ன்ற or ன்.

EXAMPLES.

முட்கோடு, "a thorn tree," from முன்ற, and கோடு; முட்டலை, "the head of a thorn," from

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* In the ordinary dialect of the language the letter ன், as a final in certain incidental affixes of nouns and verbs, sometimes remains unchanged before the initial *vallinams*. In all such instances the initial vallinam will be doubled.

முள், and தலை; கற்புறம், "the exterior of a stone," from கல், and புறம்; கற்றலை, "the head of a stone," from கல், and தலை, &c.

பரற்கூரண்மை, "the sharpness of a sword," from பரல், and கூரண்மை; உவட்டாய் or உவடாய், "her mother," from உவள், and தாய்; விரற்சுற்று, "the roundness of the finger," from விரல், and சுற்று; நூற்றலை or நூறலை, "the head of a thread," from நூல், and தலை, &c.

பரல்கொடிது or [illegible] கொடிது, "the sword is cruel;" உவள்தந்தாள் or உவட்டந்தாள் or உவடந்தாள், "she gave;" விரல்சிறிது or விரற்சிறிது, "the finger is small;" பொறுத்தலை or பொறுத்தற்றலை or பொறுத்தறலை, "patience is the chief thing," &c.

முள்பெரிது or முட்பெரிது, "the thorn is large;" முள்தீது or முட்டீது, "the thorn is bad;" கல்சிறிது or கற்சிறிது, "the stone is small;" கல்தீது or கற்றீது, "the stone is bad," &c.

37. Again, when a word terminating in ள் or ல் is followed by any one of the *mellinams*, ள் is changed into ண், and ல் into ன்; and if the following *mellinam* be ந, it disappears, except after short monosyllables, when it is changed into ண or ன, according as the preceding final may have been ள் or ல்: as,

முண்முடி, "a crown of thorns," for முள் முடி; கன்மலை, "a stony-hill," for கல்மலை;

இருண்டுகின்றது, "the darkness disappeared," for இருள்நீங்கின்றது; முண்ணிலம், "thorny ground," for முள்நிலம்; நூனுனி, "the end of a thread," for நூல்நுனி; கன்னெஞ்சு, "a stony heart," for கல்நெஞ்சு.*

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* It is proper to state, that the principle of the rules contained in Sections 33 and 36, is generally applicable, also, when the finals ள்ட, ள்ப, ண்ண and ன்ன occur before *vallinams* in the incidental increments and changes of nouns, pronouns and verbs.

CHAPTER II.

OF NOUNS.

(I.) OF THE DECLENSION OF NOUNS SUBSTANTIVE.

38. A Noun Substantive is, in Tamul, termed பெயர்; and each Substantive is considered to possess eight Cases. The word வேற்றுமை, signifying "difference," is employed to designate generally the cases of nouns, and each case is named according to the particular form of its termination, (as, ஐயென்றுருபு வேற்றுமை, "the case called *ei*," or the Accusative case) with the exception of the Nominative, which is termed பெயர், (it being the "noun" in its original state) and the Vocative, which is termed விளி வேற்றுமை, or "the calling case." According to the Grammar of the *Kodun* Tamul*, or vulgar dialect, the Geni-

* கோடும் *(Kodum)* is an adjective, from கோடுமை, "harshness."

tive ends in உடைமை,* or by contraction, உடை; the Dative in கு; the Accusative in ஐ; the Vocative generally in ர; the Local Ablative in இல் or இடத்தில்; the Causal Ablative in ஆல், and the Social Ablative in ஓடு; to each of which Ablative signs the letter ர may be added, as in இலே, இடத்திலே, ஆலே, and ஓடே.

39. In the *Shen*† *Tamul*, or elegant dialect, the terminations are, in the genitive, அது or ஆது, before a noun in the singular, and அ before a noun in the plural number;‡ in the causal ablative, ஆல் or ஆன்; in the social ablative, ஓடு or ஒடு, and in the local ablative, இல் or இன், (answering to the Latin *in* and *ex*) and கண், (answering to the Latin *in* and *apud*) together with இடம், "place," and its several synonyms.

40. There are various rules for the formation of the vocative in *Shen Tamul*, which need not be here enumerated; but it may be proper to notice the few following forms, as of common occurrence in *Kodun Tamul*. (1.) Nouns ending in ஐ, change that letter into ஆ or ஆய், in the vocative: as, தகப்கா, தகப்காய், from தகப்ஐ, "a

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* உடைமை, signifies "possession."

† செம் *(Shem)* is an adjective from செம்மை, "perfection."

‡ These changes are analogous to, though not co-extensive with, the changes of the possessive postposition in Hindustani.

younger sister." (2.) Nouns ending in இ change it into ஈ: as, தமடி, the vocative of தமடி, "a younger brother." (3.) Nouns ending in ஆன், form their vocative either by simply cutting off the ன், as ஆய்ய, from ஆய்யன், "master;" or by changing the remaining ஆ into ஆ, as ஆய்யார; or by adding ஏ or ஓ to the substituted ஆ, as ஆய்யாரே, ஆய்யாரோ (of which the last form is expressive of grief;) or, occasionally, by changing ஆ, after the elision of ன், into ஏ, as ஆண்ணே, from ஆண்ணன், "an elder brother." (4.) Nouns ending in ஞன் convert the ன் into ய் in the vocative, as மூத்தோய், from மூத்தோன், "an ancient;" and nouns ending in ஆன், form their vocative by taking away ன், as வண்ணா, from வண்ணான், "a washerman." (5.) Nouns ending in ஆள் (including the plural terminations of nouns) or ஆம் may, in addition to the ordinary mode, form their vocative by changing the ஆ into ஊ, as தீசுகாள், from தீசுகள், "the moon;" பாவிகாள், from பாவிகள், "sinners," and தூசுகாம், from தூசுகம், "sleep."

41. Letters of increase, termed சாரியை, (*shāriyei*) are commonly used in the declension of Tamul nouns, before the signs of the several cases, the vocative excepted. இன்சாரியை, (*in shāriyei*) and, in *Shen Tamul*, ஆதன்சாரியை (*adan-shāriyei*) are employed generally throughout the inflexions of a noun, and the ன் in each case is changed into

ம் before the dative termination in கு, after the manner of a *vett-ttumeipporul* in ன before a *vallinem;* as மலையம்கு, "to a hill;" சாத்துனதம்கு, "to the florist." க் and உக்சாரியை, (*k* and *uk-shāriyei*) of which the former is always used after nouns ending in இ, ஈ, ஐ, ய் or ர், are inserted only before the termination of the dative case: as மலைக்கு, "to a hill;" பூவக்கு, "to a flower."

42. All Tamul nouns end either in the vowels ஆ, இ, ஈ, உ, ஊ, ஐ, ஔ, or in the eight consonants properly denominated Finals; and nouns are declined, generally, by adding the signs of the cases and inserting the letters of increase according to the rules of orthography delivered in the preceding Chapter. The only exceptions which occur, are in the instances of nouns ending in ம், and in டு or று, with a *kutt-ttiyalugharam* or *abbreviated u.* The former of these changes ம் into த்து, and the latter double the ட் or ற் before the signs of the several cases (except the vocative) and the letters of increase: as, முகத்தில் or முகத்தினில், "in a face," from முகம்; ஆற்றில், "in a river," from ஆறு, and வீட்டினில், "in a house," from வீடு.

43. There is a certain contracted form of the noun, used both in the vulgar and elegant dialects, which cannot properly be classed under any one of the regular cases, and which may be termed,

κατ' ἐξοχην, the *oblique*, or, from its indefinite nature, the *Aorist* case. This contracted form is styled, in *Shen Tamul*, ெபம்மறைமத்தோறாக, or "ellipsis of the signs of inflexion," and it differs in different nouns according to the following rules. (1.) Nouns ending in ம், and in ு or ம, with the *abbreviated u*, form the oblique case by undergoing the changes noticed in the preceding paragraph, with or without the addition of the *shāriyei* இன்: as, ஆபகியபெகத்துக்கூடை, or ஆபகியபெ கத்திற்கூடை, "a boy with a handsome face," or "a handsome faced boy;" வீட்டுக்கதவு, or வீடிற்கதவு, "the door of a house," or "the house-door," &c. (2.) All other nouns have their oblique case either in the same form as the nominative, as பகற்போசனம், (the ல் of பகல் being changed into ற், by the rule contained in Section 36) which is equivalent, both in form and signification, to our compound phrase, "mid-day repast;" or, by adding to the nominative the *shāriyei* இன், as பகலிற்போசனம். The several uses of the form here noticed will be best learned by practice.

44. Number in Tamul is twofold; viz. ஒருமை, "Singular," and பன்மை, "Plural." (1.) Nouns ending in long vowels form the plural by adding கள்: as, கிபாக்கள், nominative plural of கிபா, "a buffalo," &c. (2.) Nouns ending in இ, உ, ஐ, form the plural by adding கள்: as,

வழிகள், nom. pl. of வழி, "a way," &c. Certain nouns of this class, however, which are descriptive of human beings, form the plural in மார், as well as in கள்: as, செட்டிகள், or செட்டிமார், nom. pl. of செட்டி, "a merchant;" and many nouns ending in உ, form the plural irregularly in க்கள். (3.) Nouns ending in consonants generally form the plural in கள்: as, கண்கள், nom. pl. of கண், "the eye," &c. Some few nouns ending in consonants have க்கள் in the plural, and the plural terminations of masculine nouns ending in ன், will be considered hereafter in treating of derivative nouns. Nouns neuter, it may be observed, are often used in the singular number with a plural signification: as, பல்கறி, "many dishes," &c. It remains only to add, under this head, that the signs of the cases in the plural are the same throughout as in the singular number.

45. Gender, which in Tamul is termed திணை, is divided into உயர்திணை, "the sublime gender," and அஃறிணை, "the inferior gender." All reasonable beings belong to the former class; while the latter comprises the whole of the irrational creation, whether animate or inanimate. Again, உயர்திணை is subdivided into ஆண்பால், "masculine," and பெண்பால், "feminine," for the singular number (உயர்திணைபொருண்மை), and பலர்பால், "the common plural" (உயர்திணைப்பன்மை): and அஃறிணை is

subdivided into ஒன்றன்பாற், "the neuter singular" (ஒருமை உணர்த்தும்பாற்குறிப்பு), and பலவின்பாற், "the neuter plural," (ஒருமை உணர்த்தும்பன்மை). The distinctions of gender are not denoted in primitive nouns by any distinct forms of termination; the signs of gender being limited, in Tamul, to pronouns, derivative nouns, and the third persons of the tenses of verbs. It may be remarked, however, in this place, that a verb is occasionally used in the neuter gender with a masculine noun in order to denote extreme respect; that the noun மகன், "a son," is used both in the masculine and neuter genders, and that குழந்தை, "an infant," is always neuter.

(II.) OF THE CONSTRUCTION OF NOUNS SUBSTANTIVE.

46. (1.) The nominative case is occasionally used in the place of the accusative: as, நாகன்தந்தான், for நாகனைத்தந்தான், "I gave money." (2.) The nominative case is also frequently used, according to the rule contained in Section 43, in the sense of the oblique: as, மலைமுகடு, "the top of a hill."

47. (1.) The dative case is used elegantly for the genitive in Tamul, as it is in Latin: thus, தன்னை

கபுகுரானம், "mulieri pulchritudo, verecundia," &c. The dative is also used, in Tamul, in construction with words signifying advantage, disadvantage and the like, in a manner analogous to the Latin: as, இதெனக்குருஸ்யது, "hoc mihi jucundum est;" and, generally, the rules for the use of the dative case in Latin are applicable to the same case in Tamul. In the following instances, however, the idiom of the latter tongue will be found to differ from the former. (2.) The dative is employed elegantly in Tamul to form the comparative degree: as, அதுக்கிதுபோதுது, "this is greater than that." (3.) The dative is used in describing the distance of one place from another: as, இருதக்கிழமத்துக்கும்பெல்லூரு தக்கும்பத்துகுரபூமைகபூபுண்டு, "it is a journey of ten Malabar hours from this village to Vellore," (with both terms in the dative case), or இருதக்கிழமத்துக்குபெல்லூர்படத்துர பூமைகபூத்தூரம், "Vellore is distant a journey of ten Malabar hours from this village," (with only one term in the dative case). *Motus ad locum* is also expressed by this case: as, வீட்டுக் குபொருதான், "he came home." (4.) Nouns of time are generally placed in the dative case: as, நாளைக்குபொ, "come to-morrow." (5.) The dative is employed to denote the end or object of any action: as, என்னத்துக்குபொருதாய், "for what purpose camest thou?"

48. Nouns directly governed by transitive verbs are placed in the accusative case; so that whenever two nouns may be directly affected by the action of any such verb, both nouns, conformably to a rule of partial operation both in the Greek and Latin tongues, will be placed in the accusative: as, எனஉணசாஉத்தீரசஉவர்டடடடீத்தரன்,* "he taught me the sciences."

49. (1.) The ablative in இல denotes locality: as, மரத்தில், "in," or "upon a tree." (2.) The ablative in இல serves also to denote *motus a loco*: as, வீடிலிருந்துசென்றான் "he quitted the house." And, in this sense, the addition of இருந்து, the gerund of இருக்கிறது, "to be," or of நின்று, the gerund of நிற்கிறது, "to stand," gives perspicuity to the sentence: as, வீடிலிருந்து நீங்கினான், which, rendered literally, is "having been in the house, he quitted it." (3.) By a figurative extension of the latter sense, this ablative serves to form the degrees of comparison: as, in the comparative degree, இதிலதுபார்க்கிது, "this is greater than that," or, with the addition of the particle உம், "also," "even," இதிலும்பார்க்கிது; and, in the superlative degree, (which is formed by adding the ablative sign, இல, coupled with உம், to a noun importing universality) எல்

* The character ஸ in சாஉத்தீரம், is the consonant s of the Grandonic Alphabet.

லாத்தீவும்டோர்தது, "this is the greatest of all." The superlative degree is also elegantly formed by the repetition of the noun; in which case the noun is placed, in the first instance, in the ablative plural: as, தேன்பெருகள்ளேன் பம், "the bliss of blisses," or "the most perfect bliss."* (4.) இல் serves also to denote the ablative of time: as, முன்காலத்தில், "in former times." (5.) In *Shen Tamul* the ablative in இல் or இன் is likewise employed to express similitude: as in மின்னேலும்பியின்பம், "pleasure is as evanescent as the lightning's flash;" to express the *terminus a quo*: as in இவ்விடத்தின்மேற்கு, "Westward from this place; and to denote causality: as in புண்ணத்தில்டோர்பன், "a person distinguished by, or in consequence of virtue." (6.) By the word இடத்தில், which is the ablative of இடம், "a place," is expressed locality, *motus a loco*, and the force of the Latin preposition *apud*: as, கடலிடத்தின்முத்து, "pearls are in the sea;" பட்டணத்திடத்தில் or பட்டணத்திடத்திலிருந்துவருகிறேன், "I came from the town;" என்னிடத்திலில்லை, "apud me non est." It has been stated that, in *Shen Tamul*, the word

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* This last mentioned form of the superlative degree, bears a close resemblance to that form of the Hebrew superlative, in which the noun appears first in the state of regimen and then in the genitive of position; as in שמים שמי, "the heaven of heavens," or "the highest heavens."

கண் is used, together with இடம் and its several synonyms, in the sense of the Latin *in* or *apud*; and it may be added in this place, that இடம், and all such of its synonyms as terminate in ம், are used in the elegant dialect, with the sign of the oblique case, த்து: as, என்கண்ணில்லை or என்னிடத்தில்லை, "apud me non est;" உயிர்த்தன்கண்ணன்பும் or உயிர்த்தின்னிடத்தின்பம், "in virtute dulcedo."

50. The ablative in ஆல் denotes causality, whether efficient, material, instrumental, or final: as in the instances குயவனால், மண்ணால், சக்கரத்தால், யாசகனாலாயபாத்திரம், "a pot made *by* a potter, *with* earth, *by means of* a wheel," and "*for* boiling."

51. (1.) The ablative in ஓடு is the ablative of society: as in அவனோடுவந்தேன், "I came with him." (2.) It is employed, in a metaphorical sense, to denote possession: as in ஆயிரத்தோடிருந்தான், "he was with riches," or "he was rich." (3.) It is also used synonymously with ஆல்: as, பனியோடுகுளிர் or பனியாற்குளிர், "cold (occasioned) by dew."

(III.) OF NOUNS ADJECTIVE

52. The term தொடர்மொழி, signifying "the conjunction of words," is used to denote the union of nouns with other nouns, or with verbs; and when such union is formed by an abbreviation of case, tense, or any other incident—an abbreviation which is termed in Tamul தொகை, or "ellipsis"—the words so joined together are designated, as தொகைவுரித்தொடர்மொழி, "words elliptically compounded." Under this general description may be classed all the rules concerning the formation of the noun adjective, and its union with the substantive; since, strictly speaking, the Tamul adjective (termed உரிச்சொல், or "a word to be united,") is formed in every instance by some species of ellipsis.

53. The following rules shew the formation of adjectives from nouns denoting some quality in the abstract, which *generally* terminate in மை. (1.) From nouns of quality terminating in மை, whose penult syllable ends in ு, adjectives are formed by the elision of ை; as from பசுமை, "greenness," பசுங்கிளி, "a green parrot:"—or by the elision of மை; as from கருமை,

"littleness," சமழபாருள், "a little thing:"—or by the elision of மம, and the conversion of உ into ஒ; as from பதுமம, "newness," பதுமணம், "a new wedding;" to which form is frequently added the letter உ; as in உரபபொருள், "a difficult thing:"—or by the elision of மம and elongation of the antepenult syllable, in which case the letter உ is dropped even before a word beginning with a consonant, provided the consonant immediately preceding உ belong to the class of finals; as from பெருமம, "greatness," பெரோலி, "a great noise," and பெருநலம், "a great good:"—or by the elision of உமம, the conversion of உ in the first syllable into ஐ, and the change of the intermediate *vallinam* into ம; as from பசுமம, "greenness," (to which word this particular form is almost exclusively confined) மபசுங்கிளி, "a green parrot:"—or if the consonant of the antepenult syllable be a *vallinam*, by the elision of உமம and the reduplication of the *vallinam*; as from நெடுமம, "length," நெடடெழுத்து, "a long letter;" (which last mode is to be used only before a substantive commencing with a vowel). It should be observed, that some of the above modes, although apparently of *general* operation, are not applicable, indiscriminately, to all nouns seemingly analogous: use only will shew the *particular* forms of which each noun may be susceptible. (2.) To other nouns

of quality terminating in மை, the following rules are applicable. If the penult syllable end in ஐ, இ, ஈ, or ய, adjectives are formed by changing மை into ய; as from உடைமை, "property," உடையது, "a possessed thing;" இனிமை, "sweetness," இனியசொல், "a sweet word;" தீமை, "evil," தீயபகை, "deadly hatred;" செம்மை, "redness," செய்யகுருதி, "red blood." If the penult syllable end in உ, adjectives may be formed by cutting off ஐ only, as from இளமை, "youth," இளம்பயிர், "young corn;" or by the elision of மை, as in இளவயது, "tender age;" or by the elision of மை, and the conversion of உ into ஐய, as in இளையவயது. Again, if the penult syllable end in any vowel other than உ or உ, adjectives may be formed by the mere elision of மை, in which case a following *vallinam* will be doubled; as from உடைமை, "property," உடைப்பொருள், "a possessed thing," and from உறவை, "attachment," உற்சொல், "a joint word," or "an adjective." Lastly, if the penult syllable end in a consonant, adjectives are formed by the elision of மை; as from வெண்மை, "whiteness," வெண்சிலை, "a white statue," &c.

(3.) There are some nouns of quality terminating in ம், which occasionally become adjectives, by converting the final உ of the oblique form த்து into உ; as from திறம், "strength," of which

the oblique form is தீமைத, தீமைதவை, "a strong hand," and there are a few monosyllabic nouns of quality, which become adjectives by the addition of a *mellinam*, corresponding with the following consonant; as from ஏ, "the male of certain animals," ஏறுகன்று, "a bull calf." All other nouns of this description, are subject to the rules contained in the following Section.*

54. Nouns not coming within the scope of the preceding rules are employed occasionally as adjectives, in the manner following. (1.) *Vett-ttumeittogheis*, or nouns in the oblique case, whose formation was given in S. 43, are frequently employed as adjectives; as from கல், "a stone," கல்பூ or கல்லன்பூ, "a stony road," &c.† (2.) Nouns ending in ம், may be made adjectives by the mere elision of that letter; as from மனம், "the mind," மனப்பகை, "mental hatred." (3.) Nouns ending in ஐ may be used as adjectives, either without undergoing any change, in which case they double a following *vallinam*, or with the

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* The reader cannot fail to observe the general features of resemblance, both in formation and construction, between the Tamul and the English adjectives.

† The use of those *vett-ttumeittogheis* which retain the form of the nominative case when they are used as adjectives, bears a close affinity to the English idiom, in such phrases as "party-spirit," "Parliament-house," *cum multis aliis.*

addition of உ; as from நனை, "wetness," நனைக் கோம்பு or நனைபுகோம்பு, "a wet stick."

55. In *Kodun Tamul*, the words ஆன and உள்ளவை, which are participles from ஆகுதல், "to become," and the defective verb உண்டு, "it is," are frequently employed as attributive adjuncts; as in சுத்தமான or சுத்தமுள்ளமனசு, "a pure mind," i. e. "a mind which *is* purity."

56. From the examples already given it will be seen that, in the order of construction, adjectives invariably precede the substantives. It remains only to observe, that adjectives are not subject, in Tamul, to any changes to denote the incidents of gender, number or case.*

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* The rules respecting the use of the word எல்லாம், which imports "totality," are deserving of notice. In *Kodun Tamul*, if used adjectively, it drops the final letter like other nouns in ம்; if used substantively, எல்லாம் represents the neuter, and எல்லார் the masculine and feminine genders, and the syllable உம் is added to the signs of the cases; as in the accusative case, எல்லாத்தையும், *n.* எல்லாரையும், *m.* and *f.* In *Shen Tamul*, when எல்லாம் occurs in உயர்திணை, or the "inferior gender," it drops the final ம், employs the *shāriyei*, உடம்படு, and subjoins உம் to the signs of its cases, or to its following noun, according as it may be used in the manner of a substantive or an adjective; as in the accusative case எல்லாவற்றையும், and, as an adjective with a substantive, எல்லாத் தலையும், "all the heads." When it occurs in உயர்திணை, or the "sublime gender," ந ம் is substituted as the *shāriyei*; as in எல்லாநம்

CHAPTER III.

OF PRONOUNS.

57. (1.) In *Kodun Tamul* the primitive or personal pronouns, corresponding with the three persons of the verb (denominated மூவிடம், "three places") are, நான், "I;" நீ, or நீ, "thou," and the reflective pronoun தான், "himself," "herself," "itself." There is also another form of pronoun used with the third person of verbs, which will be considered in the subsequent Section. In the declension of the primitive pronouns, நான் is changed, in the singular number, into என்; நீ into உன், and தான் into தன், before the several signs of the cases enumerated

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மையும் and எல்லாருந்தவையும். In like manner the compound words எல்லாரும், "all they," and எல்லீரும், "all ye," employ, respectively, தம் and நம் (the inflected forms of the 3rd and 2nd personal pronouns) as their *shāriyeis*, and transfer உம் to the end; as in எல்லாத்தம்மையும், எல்லாத்தந்தவையும், and as in எல்லீர்நம்மையும், எல்லீர்நந்தவையும்.

in Section 38 of the preceding Chapter. It is proper to add, however, that the termination உடை, the use of which, with respect to nouns, is limited to the elegant dialect, is employed very generally, in *Kodun Tamul*, as the sign of the genitive singular of the three primitive pronouns; and that the *shāriyei* உக்கு is used instead of உ—க்கு, in the dative singular of these three pronouns. In the plural number, the primitive pronouns (with the exception of நீ, which, in the nominative plural, takes ம் before கள்ட and ச், when used alone) convert the final ன் into ம், and subjoin the affix கள்ட, to which the signs of the cases are added, as in the declension of nouns. The plural affix கள்ட is, in the elegant dialect, generally omitted; but, except in the instance of the first personal pronoun, this latter form of the plural is, in *Kodun Tamul*, employed only as a substitute, in polite and respectful modes of address, for the singular number. The first personal pronoun employs both forms of the plural in *Kodun Tamul* with a plural signification; but நாம் differs in its application from நாங்கள்ட, in that the latter always excludes the persons addressed, while நாம் includes both speakers and hearers. (2.) In *Shen Tamul*, the forms of the primitive pronouns in the singular number are, for the first person, நான், யான் in the nominative case, and என் when inflected; for the second person, நீ in the nomi-

native case, and உன், ீன், ுன் when inflected, and for the third person, ுான் in the nominative, and ுன் when inflected. In the plural number the first personal pronoun converts ன் into ம் in the nominative case, and its inflected forms are, எம், நம்; the second personal pronoun adds ர், ீர், or ீடீர் in the nominative, and its inflected forms are, உம், ீம், and the reflective pronoun merely converts the final ன் of the singular into ம். The *shāriyei* உக் is used in the dative case in both numbers. The above form of the plural is seldom employed, as in *Kodun Tamul*, as a substitute for the singular; the affix கள் is of rare occurrence, and there is not any difference of signification, as in *Kodun Tamul*, between நாம் and நாங்கள், the two plural forms of the first personal pronoun. It is observable, also, that the final *mellinams* of the inflected forms, which (except in the genitive and dative) are generally doubled, according to Section 16, before the *shāriyeis* and signs of the cases, may in *Shen Tamul* remain single; as in எஉன for என்உன, "me," &c.

58. Derivative pronouns, which are used only in *Shen Tamul*, are formed by adding உன் in the masculine singular, உள் in the feminine singular, and உர் in the masculine and feminine plural, to the plural inflected forms of the primitive pronouns: thus from நம் and எம் are derived நமன், நமள், நமர், and எமன், எமள், எமர்; from உம்

and நம் are derived உமன், உமள், உமர், and நமன், நமள், நமர், and from தம் are derived தமன், தமள், தமர். The derivative pronouns may be declined through both numbers by adding simply the signs of the cases, without any letters of increase; as in நமஉன, நமஉள, நமறை, &c. but they are seldom used except in the plural number, and they generally import consanguinity; as in நமரேயினியர், "persons dearer than *our own relations*;" கோன்மர், "*relations* of the king," &c.

59. (1.) The demonstrative pronouns are termed in Tamul, சுட்டுச்சொல் (from சுட்டுகிறது, "to demonstrate"), and the interrogative pronouns are termed வினாச்சொல் (from வினவுகிறது, "to interrogate"). In *Kodun Tamul* the demonstrative pronouns are இவன், "this (man)," in a *proximate*, and உவன், "that (man)," in a *remote* sense: the interrogative pronoun is எவன், "who" or "what (man)?" These pronouns denote the changes of gender and number by corresponding changes of termination. The forms of the feminine singular are இவள், உவள், எவள்; for the masculine and feminine plural இவர், உவர், எவர், (which forms are employed also, in a respectful sense, instead of the singular) and இவர்கள், உவர்கள், எவர்கள்; for the neuter singular இது, உது, எது, and for the neuter plural இவை, உவை

கள், எதுகள். The demonstrative and interrogative pronouns do not suffer, in the masculine and feminine genders, any change of form before the signs of inflexion; but, in the singular number of the neuter gender, the final உ is dropped before the letters of *shāriyei* and signs of the cases; and, in addition to the *shāriyeis* இன and உக், which are used according to the rule contained in Section 41, the *shāriyei* த is employed partially and the *shāriyei* உன generally in the inflexions; as in the dative இதுக்கு or இதற்கு, "to this;" in the accusative இதை or இதனை or இதனை, "this;" in the causal ablative இதிலாள் or இதினால் or இதனால் "by this," &c. The word ஆர் is frequently used in *Kodun Tamul* as a substitute for the masculine and feminine forms, in both numbers, of the interrogative pronoun; as in ஆர் பன், "who is he?" ஆர்பள், "who is she?" ஆர்பகள், "who are they?" ஆருக்கு, "to whom?" &c. (2.) In *Shen Tamul* there is, in addition to the *proximate* and *remote* forms of the demonstrative pronoun known to the ordinary dialect, an *intermediate* form of the demonstrative pronoun, commencing with the letter உ, as in உபன், "this (man)," in a sense intermediate between இபன், a man relatively near, and அபன், a man relatively remote. There is also in *Shen Tamul* an additional form of the interrogative pronoun, commencing with the syllable ய; as

in யாவன், "who?" The demonstrative and interrogative pronouns denote the changes of gender in the singular number by the same changes of termination as are employed in the ordinary dialect: but it is proper to state that, in *Shen Tamul*, the neuter singular of each of the pronouns இவன், அவன், உவன், எவன், may be formed either in the ordinary way, as in இது, அது, உது, எது, or with the character *āyadam*, as in இஃது, அஃது, உஃது, எஃது. The plural of the demonstrative and interrogative pronouns in *Shen Tamul* is formed, in the masculine and feminine genders, by the conversion of ன் into ர், as இவர், அவர், &c. and, in the neuter gender, by the conversion of து into ன, as in இன, அன, &c. The neuter pronouns இது, அது, உது, எது, possess also, in the plural number, the contracted forms இவ, அவ, உவ, எவ; with regard to the use of which it is to be observed, that if the following word commence with a *vallinam*, வ is changed into ஃ; as in இஃசிறிய, "these (things) are small;" if with a letter of the *mellinam* class, வ is changed into the same letter; as in இந்நெடிய, "these (things) are long;" and if with an *ideiyinam*, no change takes place; as in இவ்வலிய, "these (things) are strong." In the modes of inflexion the demonstrative and interrogative pronouns follow the rules of *Kodun Tamul*, except that in the neuter plural

the *shāriyei* உம்ம is employed with or without the *shāriyei* இன்; as in the accusative case இவற்றை or இவற்றினை, "these (things)," &c. The word யா may be used, by apocope, for யாது or யாவை: thus, யாசேசான்னாய், "what didst thou say?" யாக்கேகடிய, "what (things) are harsh?" The masculine form of the pronoun எவன் serves occasionally to represent either number of the neuter gender: as, எவனது, "what is that?" எவனவை, "what are those things?" எவன்சேய்யும், "what will it avail?" The word என் is also employed occasionally in the sense of "what;" as in எனலும், "what will there be?" It remains to be observed, that the word யார் is employed in *Shen Tamul* synonymously with ஆர், which has been noticed in the first part of this Section.

60. (1.) The pronominal adjectives—or, the forms of the demonstrative and interrogative pronouns, when used adjectively—are, in *Kodun Tamul*, இந்த, உந்த, எந்த, which have the effect of doubling a following *vallinam*; as in இந்தச்சாதி, "this tribe;" or இன்ன, உன்ன, என்ன, which do not double the *vallinams*; as in உன்னசேசால், "that word;" or the letters இ, உ, எ, (termed சுட்டும்வினா மாயபோதெழுத்து, "letters of indication and interrogation,") which double the following letter if it be a consonant; as in இம்மாத்திரம், "so much," (compounded of இ and மாத்திரம், a

general term for measure,) and interpose a double வ் if the following letter be a vowel; as in எவ் வளவு, "how much?" compounded of எ and உளவு, "a measure." (2.) Of the several forms of pronominal adjectives above mentioned, the demonstrative and interrogative letters இ, உ, எ, with the addition of உ, as the representative of the intermediate pronoun and of யா in an interrogative sense, are most generally used in *Shen Tamul;* but it is to be observed that யா does not interpose a double வ், before a word beginning with a vowel: as, யாவூர், not யாவ்வூர், "what village?"

61. The Tamul language has not either relative or possessive pronouns. The modes of compensation for the want of the former will be seen in the following pages, and all the ends of the latter are answered by the incidental changes either in form or signification, of the primitive and demonstrative pronouns. When pronouns, thus employed in a possessive signification, are used absolutely, they are placed in the genitive or possessive case: as, எனது, "mine;" &c. but when combined with other words, the pronouns, if of the primitive class, are used in the oblique form;* as in என்வீடு, "my house," &c.; and,

* The term *vett-ttumeittoghei*, or "ellipsis of the signs of inflexion," is applicable generally to pronouns, as to nouns, to denote what has been

if in the masculine or feminine gender of the demonstrative class, they are used generally in the form of the nominative case, with the signification of the oblique; as in அவற்றகப்பன், (compounded of அவன் and தகப்பன்) "his father;" அவடாய், (compounded of அவள் and தாய்) "her mother," &c. and, if in the neuter gender of the demonstrative class, they are placed in the oblique or aorist case, with the *shāriyeis* employed in pronominal inflexions: as, அதன் or அதின் கொம்பு, "its horn;" அவற்றின் or அவற்றுதலை, "their heads," &c.

62. The rules contained in the second division of the preceding Chapter, respecting the construction of nouns substantive, are applicable to the construction of pronouns. Pronominal adjectives are analogous, in form and construction, to nouns adjective; and the construction of such of the pronouns as may be used possessively has been noticed in the preceding Section. A few additional remarks only, and those of a partial nature, occur as proper to be subjoined. (1.) The oblique form of the primitive pronouns is used sometimes for the accusative case; as in எற்கானவருதான்

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termed in Section 43, the oblique or aorist case: and as the primitive pronouns suffer a complete change of form before the signs of the cases, they may be said, when an ellipsis takes place, to be in the *oblique form*, in contradistinction to *vell-ttumeipporuls*, which have the *form* of the *nominative* case with the *signification* of the *oblique*.

for என்னுங்காணவந்தான், "he came to see me." (2.) The word என்ன may be employed not only as a pronominal adjective, but absolutely also in the manner following: if placed before a verb it has the sense of "what?" as in என்ன சொன்னாய், "*what* saidst thou?" if placed after a verb it has the force of the Latin *an*; as in சொன்னையென்ன, "*an* dixisti?" if placed after a neuter pronominal verbal (which will be described in the sequel) it expresses either "what?" or "why?" as in நீயேசொன்னதென்ன, "*what* saidst thou?" நீயிப்படிசொன்னதென்ன, "*why* saidst thou so?" In *Shen Tamul* the word என்ன serves also to express either "what?" or "why?" as in என்னபாம், "*what* will there be?" என்னவேகேளுங்கள், "if you ask why?" (3.) The word ஆர் is used commonly with pronominal verbals, which it generally follows in the order of construction: as with a masculine verbal சொல்லுவோர், "who does?" with a feminine verbal பேசுகிறவளார், "who speaks?" with the common plural of the same verbals பேசுகிறவர்களார், "who speak?" and with a neuter verbal (which, when united with ஆர், represents, according to the context, either the masculine or feminine gender) இதைச்செய்கிறதார், "who does this?" Sometimes, however, ஆர் precedes the verbals; as in ஆர்சொல்லுவோன், &c.

When used with the tenses of a verb, it invariably precedes them; as in the singular (in which number it is used only with the third person masculine) ஆர்டேசுகிறன், "who speaks?" and in the plural ஆர்டேசுகிறர்கள், "who speak?" (4.) The demonstrative and interrogative letters may be joined, in *Shen Tamul*, not only with nouns substantive, (as in அக்கரை, "that bank of the river," எம்மாத்திரம், "how much?" &c.) but with participles and with the conjugated form of derivative nouns, termed வேறுக்குறிப்பு, (*vinciikkurippu*) which will be treated of in a subsequent chapter: as with a participle இக்டேசாறன்ன டேசாரை, "this said matter," and with a *vineikkurrippu* நீயெவ்வூர்உன, "of what country art thou?".

CHAPTER IV.

OF VERBS.

(I.) OF THE INDICATIVE MOOD.

63. A Tamul Verb, which is termed வேர், possesses only three original moods: viz. the Indicative, Imperative and Infinitive. The indicative mood has three tenses, termed மூக்காலம், or "the three times:" viz. நிகழ்காலம், "the current," or "present time;" இறந்தகாலம், "the past time," and எதிர்காலம், "the approaching," or "future time." Each tense has, in each number, three persons, termed மூவிடம், "the three places," of which the first is named தன்மை இடம், the second முன்னிலை, and the third படர்க்கை. With the exception of the third person neuter of the future tense, the forms of termination are the same for the same persons in each of the three tenses; and the third person of each tense, like the demonstrative and interrogative pronouns, denotes the changes of gender by corresponding changes of termination.

Forms of Termination.

64. (1.) In *Kodun Tamul* the general forms of termination are, in the singular number, ன் for the first person, ஆய் for the second person, ஆன் for the third person masculine, ஆள் for the third person feminine, and அது for the third person neuter; and, in the plural number, ஓம் for the first person, ஈர்கள் for the second person, ஆர்கள் for the third person masculine and feminine,* and, as in the singular, அவை for the third person neuter. The third person neuter of the future tense has ஆம் for its form of termination in both numbers. (2.) In *Shen Tamul* the general forms of termination are, in the singular number ன், ன for the first person, ஆய், இ, ஐ for the second person, அன், ஆன் for the third person masculine, அள், ஆள் for the third person feminine, அது for the third person neuter; and, in the plural number, எம், ஏம், ஓம், அம், ஆம் for the first person, இர், ஈர் for the second person, அர், ஆர் for the third person masculine and feminine, and அ for the third person neuter. The future tense possesses, also, in the first person singular, the addi-

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* The terminations of the second and third persons plural are employed also, in *Kodun Tamul*, without the affix கள், as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Part I. of Section 57.

tional terminations உல், உன், following the characteristic sign of the tense, as also the terminations கு, டு, று, வு, which are used without the intervention of any distinctive sign of the tense. The syllables கு, டு, று, வு, coupled with the consonant ம், may be employed also as the terminations of the first person plural; and the third person masculine and feminine of the same number may, in like manner, dropping the signs of tense, occasionally terminate in ப், மார், மள், மனர். The syllable உ—ம் in the third person of the future tense, serves to express, not only the neuter gender in both numbers, as in *Kodun Tamul*, but also the masculine and feminine singular. The syllable உ—ம், when representing the neuter plural, is occasionally followed by கள்; and, in the masculine and feminine genders, the same affix is sometimes added in each tense to the plural terminations of each of the three persons. Of the five terminations employed in *Shen Tamul* for the first person plural, உம், உம் *include*, and நாம், நாம், ஞம் *exclude* the persons addressed. It remains to be mentioned, that the *Shāriyei* உன is generally used before such of the personal terminations as commence with a short vowel.

Of the Tenses.

The Tamul grammarians resolve most of the derivative forms of a verb into three parts; viz. பகுதி (*paghudi*), "the root"—(or the second person singular of the imperative mood)—விகுதி (*vighudi*), "the form of termination," and இடைநிலை (*ideinilei*), "the intermediate augment," which is generally employed as the formative of the different tenses.*

Present Tense.

65. (1.) In *Kodun Tamul* the *ideinilei* or characteristic sign of the present tense is கி, or, with the க doubled, க்கி; as in நான் செய்கிறேன், "I make," இருக்கிறேன், "I am," &c.; except in the third person neuter, of which the *ideinilei* is கு, or with the க doubled, க்கு, as in அது செய்கிறது, "it makes," இருக்கிறது, "it is." In the third person neuter, the *ideinilei* கு is sometimes omitted; as in அது செய்யும், contracted, by the figure of syncope, from அது செய்கிறது. (2.) In *Shen Tamul* the *ideinilei* of the present tense is கி, க்கி, or, more ele-

* The root of a verb, or the second person singular of the imperative mood, is termed, in Tamul, பகாப்பதம், "an indivisible word;" but the term பகுபதம், "divisible word," cannot be applied indiscriminately to each derivative form, as will be more particularly shewn in a subsequent part of this treatise.

gantly, கின்றேன், க்கின்றேன்,* or, sometimes, இன்றேன்;† as in சேய்கின்றேன், சேய்கின்றேன், சேய்யாநின்றேன், "I do," நடக்கின்றேன், நடக்கின்றேன், நடவாநின்றேன், "I walk," &c. Whenever the *ideinilei* கின்ற், க்கின்ற் is used in *Shen Tamul*, the third person neuter is formed according to the rules of the ordinary dialect.

Past Tense.

66. (1.) It appears from the preceding Section, that Tamul verbs are susceptible of a twofold classification, according as the formative of the present tense may be either with or without a reduplicate க; and the formation of the past tense, both in *Kodun* and *Shen Tamul*, is regulated, in each class, by the final letter of the *paghudi* or root. (2.) If the *ideinilei* of the present tense be reduplicate, and the *paghudi* terminate in ய், ர் or ழ், or in any

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* Intransitive verbs in கின்ற் or க்கின்ற் generally become transitive by the mere reduplication of the க; as in கொய்க்கின்றேன், "I feed," or "supply with food," from கொய்கின்றேன், "I feed," or "take food," &c.

† The *ideinilei* இன்றின்ற் appears to be composed of the contracted form of negation and the past tense of நின்ற்/கின்ற், "to stand;" so that the signification of சேய்யாநின்றேன் would seem to be, literally, "I have remained (hitherto) without doing," or, by a peculiar species of ellipsis, "I am (now) doing."

vowel other than உ, the *ideinilei* of the past tense will be ந்து; as in மேய்ந்தேன், "I fed," or "supplied with food," from மேய்க்கும்; பார்த்தேன், "I saw," from பார்க்கும்; அவிழ்ந்தேன், "I untied," from அவிழ்க்கும்; படித்தேன், "I read," from படிக்கும்; வேலுத்தேன், "I washed," from வேலுக்கும்; படைத்தேன், "I created," from படைக்கும்; காத்தேன், "I preserved," from காக்கும், &c. In *Kodun Tamul*, verbs of this class whose *paghudi* ends in ஞ or ஜ, sometimes substitute ச்ச inelegantly for ந்து; as in படிச்சேன், படைத்தேன், for படித்தேன், படைத்தேன். The verb இருக்கும்து,* "to be," forms its past tense irregularly in ந்து; as in இருந்தேன், "I was." (3.) If the present *ideinilei* be reduplicate and the *paghudi* terminate in உ, the *ideinilei* of the past tense will be ந்து; as in மறந்தேன், "I forgot," from மறக்கும். (4.) If the *ideinilei* of the present tense be கும், or ன்னும், with a single க், and the *paghudi* terminate in உ, then, except in cases where the *paghudi* may have ச், ல், ழ் or ள் of the *ideiyinam* class for its penultima, or may be a short dissyllable, with க், ட் or ற் of the *vallinams* for its penultima, the syllable இன் will be used

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* இருக்கும்து is a neuter verbal from the present tense, this being the form in which each verb primarily occurs in the Lexicons of the *Kodun Tamul*.

as the *ideinilei* of the past tense; as in கூ னன், "I spoke," from கூறுகிறு, &c. The formation of வந்தனன், "I brought forth," from வருகிறு, and of எறிந்தனன், "I threw," from எறிதுகிறு, is in deviation from the above rule. It is deserving of remark that, in *Kodun Tamul*, several roots of this class whose penultima is க, drop the syllable கு before the formative of the present tense, and occur in that contracted shape in the Lexicons: as, ஆக்கிறது, contracted from ஆக்குகிறது, "to make;" பணிகிறது, contracted from பணிகுகிறது, "to worship," &c.: but it is the final letter of the *paghudi* in its perfect, not in its contracted state, which determines the formation of the past tense. In the third person neuter of a verb of this class, the அ of அது sometimes suffers elision, after which the ன of the *past ideinilei* and the *vallinam* த are changed—analogously to the rule contained in Section 33—each into ற்; as in கோன்றற்று, "it spoke," instead of கோன்றன்றது: and, in *Kodun Tamul*, ற்ற is frequently converted into ச்ச; as in கோன்றச்சு, &c.* (5.) Again,

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* Intransitive verbs of this class, whose roots terminate in கு preceded by ரு, become transitive by the conversion of the antecedent ரு into க்; as in நீக்குகிறது, by contraction, நீக்கிறது, "to remove," from நீருகுகிறது, by contraction, நீருகிறது, "to be removed," &c.

when the *present ideinilei* is கிறு, or கின்று, and the *paghudi* terminates in உ—, if such *paghudi* be a short dissyllable, with one of the *vallinams* க, ட or ற for its penultima, the past tense is formed by the mere reduplication of the *vallinam;* as in நக் கேகன், "I laughed," from நகுகிறு; படப்பேன், "I suffered," from படுகிறு; பெறப்பேறன், "I obtained," from பெறறுகிறு, &c. But the verbs மிகுகிறது, "to increase," and புகுகிறது, "to enter," may either double the க in the past tense, according to the above rule, as in மிக்கேகன், புக்கேகன், or they may employ the *ideinilei* ந, as in மிகுநேகன், புகுநேகன். (6.) Where, lastly, a *paghudi* terminates in உ— before the *ideinilei* கிறு or கின்று, and has ச், ல், ழ் or ள் of the *ideiyinam* class for its penultima, the past tense is formed in the manner following. If the *ideiyinam* be ள், single, or ல், whether single or double, the *past ideinilei* will be ற், the உ— of the *paghudi* will disappear, the remaining ள் or ல் will be changed, respectively, into ண or ன, and the *vallinam* த will, in each case, suffer a corresponding change; as in உன்றேன், "I governed," from உளுகிறு; உன்றேறன், "I was hot," from உழுவுகிறு; சென்றேறன், "I went," from செல்லுகிறு, &c. In exception to the above rule, the verb உருவுகிறது, "to grant," has ஈன, and the verb சாற்றுகிறது, "to say," has ற, by conversion ன, for the *past ideinilei;* as in உரவுச்சேனன், and

சொன்றேன். But if the ள் be double, ன் is the formative of the past tense; as in தள்ளினேன், "I pushed," from தள்ளுகிறது, &c.; with the exception of வள்ளுகிறது, "to open," and கொள்ளுகிறது, "to take," of which the former has து as well as ன் in the past tense, as வண்டேன், or வள்ளினேன், and the latter has invariably the *past ideinilei* து; as in கொண்டேன். If the *ideiyinam* be ச், the *past ideinilei* will be ந்து, and the உ of the *paghudi* will disappear; as in வளர்ந்தேன், "I grew," from வளருகிறது, &c.; and in the instances of வருகிறது, "to come," and தருகிறது, "to give," the ர் is dropped also; as in வந்தேன், தந்தேன். The verb போருகிறது, "to fight," forms its past tense irregularly in து; as in போருதேன்; and a few verbs of this class form their past tense irregularly in ன்; as in பொறுக்கினேன், "I gathered up," from பொறுக்குகிறது, &c. If the *ideiyinam* be ழ், in some verbs the உ of the *paghudi* remains, and the *past ideinilei* is து; as in உழுதேன், "I wept," from உழுகிறது, &c. and in other verbs the உ of the *paghudi* disappears, and the *past ideinilei* is ந்து; as in வாழ்ந்தேன், "I was well," from வாழுகிறது, &c.: but the verb வீழுகிறது, "to fall," both retains the உ of the *paghudi* and forms its past tense in ந்து; as in வீழ்ந்தேன், "I fell." (7.) Where,

before the *ideinilei* கி or கின், the *paghudi* of a verb terminates in ண or ன, the *ideinilei* of the past tense will be ந, of which the *vallinam* த must be changed after ண into ட, and after ன into ற; as in உண்ணகேடன, "I ate," from உண்கி; எனகேறன, "I said," from என்கி, &c. In the past tense of காண்கிறது, "to see," the vowel of the *paghudi* is shortened; as in கண்டேன், "I saw."* (8.) When, before the *ideinilei* கி or கின், the *paghudi* of a verb terminates in இ, ஈ, ஐ or ட, the *past ideinilei* will be ந; as in உணர்நகேதன், "I knew," from உணர்கி; ஈநகேதன் or ஈற்நகேதன், "I gave," from ஈகி or ஈற்கி; மறைநகேதன், "I disappeared," from மறைகி; மேய்நகேதன், "I fed," or "took food," from மேய்கி, &c.; and, in *Kodun Tamul*, after a *paghudi* ending in இ or ஐ, ச is sometimes substituted inelegantly for ந; as in உணர்சகேசன், மறைசகேசன், for உணர்நகேதன், மறைநகேதன். The verbs வையகிறது, "to revile;" பேய்கிறது, "to rain;" [illegible]கிறது, "to do," and நேய்கிறது, "to weave," in deviation from the above rule, form the past tense in

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* It may be stated as an appendix to the above rule, that when, by the conversion of ண into ட, கேடகிறது is used for கேணகி றது, "to hear," ந, or by conversion, ன, is the *ideinilei* of the past tense; as in கேடகேடன, "I heard."

று; as in மலைதேதன், படியதேதன், சுடுதேதன், and நடதேதன். (9.) In the few instances where the *ideinilei* கிறு or கின்று follows a *paghudi* terminating in a long vowel, the form of the past tense varies. The verbs வெகிறது, "to burn," and நோகிறது, "to ache," become, in the past tense, வெந்தது and நோந்தது, with the substitution of the short for the long vowel; the verb சாகிறது, "to die," becomes செத்து in the past tense, with a change of the radical vowel, as well as of the quantity; and the verbs ஆகிறது, "to become," and போகிறது, "to go," become, in the past tense, ஆனது and போனது respectively: as in வெந்தேதன், நோந்தேதன், செத்தேதன், ஆனேதன் and போனேதன். Of the two last mentioned verbs the original *paghudis* are ஆடி, ஆகு and போடி, போகு, from which the past tense is formed regularly in ஞன்; as in ஆடினேதன், ஆகினேதன் and போடினேதன், போகினேதன்; but as the contracted forms of these roots are used generally in *Kodun Tamul* throughout the changes of each verb, it seemed proper to shew, under a distinct head, the manner in which they influence the formation of the past tense. The contracted verbs ஆகிறது and போகிறது form the third person neuter of the past tense vulgarly in சுது or சுறது: as, ஆச்சு or ஆச்சுது; போச்சு or போச்சுது. (10.) In *Shen Tamul* some verbs whose roots terminate in ல், occa-

sionally form the past tense in ஈன with an *elongated* ஈ.* The உ of the *paghudi* is, in such cases, invariably dropped, and if the last syllable of the *paghudi* be வு preceded by உ, all these letters disappear before the formative ஈன; as in ஓடினேன for ஓடுவுடேன், "I was;" கழுவினேன for கழுவுடேன், "I washed," &c.

Future Tense.

67. (1.) Verbs which have க்கும் or க்கின்றும் (with a reduplicate க்) for the *ideinilei* of the present tense, form the future invariably in ப்பு; as in படிப்பேன், "I shall teach," from படிக்கும், &c. (2.) Verbs which have *paghudis* terminating in ண or ன், and கும் or கின்றும் (with a single க்) for the *ideinilei* of the present tense, form the future in பு; as in காண்பேன், "I shall see," from காண்கும்; தின்பேன், "I shall eat," from தின்கும், &c. (3.) All other verbs having கும் or கின்றும் for the *ideinilei* of the present tense, form the future in வு; as in எழுதுவேன், "I shall write," from எழுதுகும், &c.: and if the *paghudi* terminate in வும், பும் or வரும், either with the *ideiyinam* reduplicate or with an antecedent long vowel; in the latter case the vowel உ, and, in the former, உ with its antecedent *ideiyinam* may be elegantly dropped; as

* See Note in Page 2.

from சொல்லுகிறது, "to speak," சொல்லுவேன், or more elegantly சொல்வேன்; from கொள்ளுகிறது, "to take," கொள்ளுவேன், or more elegantly கொள்வேன்; from பொறுக்கிறது, "to be well," பொறுப்பேன், or more elegantly, பொறுவேன், &c. (4.) The third person neuter future of verbs which have க்கிறு or க்கின்று in the present tense, corresponds, except in the form of its *vighudi* or termination, with the third person neuter of the latter tense; as in குரைக்கும், "it will be," from குரைக்கிறு, &c. Other verbs form the third person neuter of the future tense by annexing the termination உம் to the root, according to the rules of orthography, except that roots ending in உ invariably drop it before உம்; as in அழும், "it will weep," from அழுகிறு, &c. and that, if a root end in a long vowel, the third person neuter future is formed by annexing to it ம் or கும்; as in நோம் or நோகும், "it will ache," from நோகிறு, &c.

(II.) OF THE IMPERATIVE MOOD.

68. (1.) The ordinary imperative, which is termed in Tamul ஏவல், "command," possesses only the second person; the other persons being supplied

either by the use of the infinitive mood, or by the adoption of an optative form of the verb, which will be described in the sequel. The second person singular corresponds, in its general form, with the entire *paghudi* or root, from which, in the indicative mood, the several tenses are derived. Such *paghudis*, however, as terminate in வ், ய் or வ், either with the *ideiyinam* reduplicate or with an antecedent long vowel, may, in the latter case, elegantly drop the உ், and in the former, உ் with its antecedent *ideiyinam*, in the second person singular of the imperative; as in கொள்ட, the imperative of கொள்வ் கிறது, "to take;" சொல், the imperative of சொல்வ் கிறது, "to tell;" பா, the imperative of பாய் கிறது, "to be well," &c. On the other hand, in *Kodun Tamul*, *paghudis* terminating in ன், ன் or ம் generally annex உ் for the second person singular of the imperative; as in உண்ணு, the imperative of உண் கிறது, "to eat;" என்னு, the imperative of என் கிறது, "to say;" அவிழ், the imperative of அவிழ்க் கிறது, "to untie," &c. The verbs வரு கிறது, "to come," and தரு கிறது, "to give," form the second person singular of the imperative by dropping the last syllable of the *paghudi*, and lengthening the antecedent vowel; as in வா and தா. A polite or respectful imperative is formed in *Kodun Tamul* by annexing உம் to the *paghudi*; and the

ulterior addition of கொள், forms the plural number of the imperative. It is necessary only to qualify the last rule by stating, that the உ is dropped after the *paghudi* of போகிறது, "to go;" as in போம், போகக்கொள்; and that the verbs வருகிறது, "to come," and தருகிறது, "to give," lengthen the first syllable of their respective *paghudis*; as in வாரும், வாருங்கொள் and தாரும், தாருங்கொள். (2.) In *Shen Tamul* the terminations ஆய், ஈ, and மோ may be added to the *paghudi* of a verb in the singular, and the terminations ீர், ீர், மின், மினீர் in the plural number of the imperative mood. Sometimes also the termination கு is employed in both numbers indifferently. Under the operation of these rules, the verbs வருகிறது and தருகிறது possess in *Shen Tamul*, in the singular number of the imperative, the forms வாராய், தாராய் or வருஈ, தருஈ, or வருகு, தருகு, and, in the plural number, the forms வாரீர், தாரீர் or வருஈர், தருஈர் or வம்மின், தம்மின் or வம்மினீர், தம்மினீர் or வருகு, தருகு.

69. The elegant dialect possesses, in addition to the ordinary imperative, a peculiar species of this mood, termed வியங்கொள், (*viyang-ghol*) which is used for all persons, numbers and genders, and appears generally to convey an optative sense, or at least, a polite tone of command. The

viyang-ghol is formed by adding to the *paghudi* the terminations க, இய,* இயர் or இ; and the termination கு mentioned in the preceding Section, is also employed occasionally for the same purpose; as in நான்சொல்வுக, "let me speak," நீசொல்வுக, "speak thou," தாயைபோயிய, போயியர் or போயி, "be my father well," தாயகாணிய, "let my mother see," நாம்வருக, வருகு, "let us come," நீர்வருக, "come ye," நமர்வருக, "let our kinsmen come," அதுவருக, "let it come," அவைபழங்குக, "let those things be customary," &c.

(III.) OF THE INFINITIVE MOOD.

70. (1.) Verbs which have கிறு or கின்று for the *ideinilei* of the present tense, form the infinitive by adding க to the root; as in படிக்க, "to read," from the root படி. The infinitive of other verbs is formed generally by affixing உ to the root, according to the rules of orthography; as in உ

* க and இய are, in fact, those forms of termination, employed in *Shen Tamul* for the infinitive mood, which appear to be most generally used with an optative or imperative signification, and which come to be considered, therefore, as some of the ordinary terminations of the *viyang-ghol*.

றுபடு, "to obtain," from the root உறுப; உண்ண, "to eat," from உண், காண, "to see," from காண், &c. except that roots ending in உ, *invariably* drop that letter before உ; as in அழு, "to weep," from the root அழு, &c. The letter க, as a sign of the infinitive, is used only in *Kodun Tamul* after roots ending in long vowels; as in நோக, "to ache," from the root நோ. (2.) In *Shen Tamul*, க is frequently used as the termination of the infinitive, with verbs which have only a single க in the *ideinilei* of the present tense, as in காண்க, "to see," &c.; and it is observable that, after this form of the infinitive, the initial *vallinams* are not doubled. There are also other terminations for the infinitive mood peculiar to the elegant dialect; and the same verb may, in this dialect, possess different forms of the infinitive: as in நடக்க, நடப்பு, "to pass on;" துணிபு, துணிக, துணிகடு, "to dare;" காண, காண்க, காணிபு, "to see;" நோக, நோவு, நோகடு, "to ache;" நோக்க, நோக்குக, "to look," &c.

(IV.) ஈரெச்சம் (*irechcham*)

OR,

"THE TWO DEFECTS."

Peyarechcham.

71. (1.) பெயரெச்சம், (*peyarechcham*) "defect of the noun," which is compounded of பெயர், (*peyar*) "a noun," and எச்சம், (*echcham*) "defect," is a term employed by Tamul Grammarians to describe a participle, because this part of speech partakes of the nature and construction of a noun, without possessing any of the incidents of case, gender or number. (2.) There are, in Tamul, three participles, corresponding with the three tenses of a verb, present, past and future. The present and past participles are formed generally by adding அ to the signs of the tenses, and the future participle corresponds in form with the third person neuter of the future tense: as in படிக்கிற, படித்த, படிக்கும், from படிக்கிறது, "to read," &c. Those verbs, however, which have இன for the *ideinilei* or sign of the past tense frequently drop the ன in the past parti-

ciple; as in ஆகிய* for ஆகின, from ஆகுகிறது, "to become," &c.: and, on the other hand, a paragogic ன is sometimes added, elegantly, to the past participles of other verbs; as in வருதன for வருத, from வருகிறது, "to come," &c. (3.) The root of the verb is used in *Shen Tamul*, as an indefinite participle, under the term வினைத்தொகை, (*vineittoghei*) "contraction of the verb," which denotes that such root is used elliptically for each of the three tenses, according to the exigence of the context. Thus கொல்யானை may be rendered "an elephant which has killed," "which kills," or "which will kill."

Vineiyechcham.

72. (1.) வினையெச்சம், (*vineiyechcham*) "defect of the verb," is a term used by Tamul Grammarians to denote such verbal inflexions as have the government of a verb without possessing the incidents of number and person. (2.) In *Kodun Tamul* the term *vineiyechcham* is applied exclusively to a portion of the verb which is formed from the past tense, and which is analogous, in its use, to the Latin gerund in *do*. Verbs having இன for the *ideinilei* of the past tense form the past *vineiyechcham* by dropping ன together with the

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* ஆய is found to occur in *Shen Tamul* as the contracted form of ஆகிய or ஆயிய.

vighudi; as in பண்ணி, the *vineiyechcham* in இ, from பண்ணிதேன், "I made," &c.* and all other verbs form the past *vineiyechcham* by dropping the *vighudi*; as in போது, the *vineiyechcham* in உ, from போதேன், "I came," &c.

73. (1.) In *Shen Tamul* those inflexions of the verb which are comprised under the term வேற்றுமை யெச்சம், are arranged under the three heads of இறந்தகாலத்து வேற்றுமை யெச்சம், (*irrandakālattu-vineiyechcham*) "the *vineiyechcham* of the past," நிகழ்காலத்து வேற்றுமை யெச்சம், (*nigharkālattu-vineiyechcham*) "the *vineiyechcham* of the present," and எதிர்காலத்து வேற்றுமை யெச்சம், (*edirkālattu-vineiyechcham*) "the *vineiyechcham* of the future." (2.) The *vineiyechcham* of the past, which resembles, in its use, the Latin gerund in *do*, has, in addition to the forms prescribed for the *vineyechcham* of the ordinary dialect, the terminations என, ஊர, ட, ஆ; of which the first, என, may be added paragogically to the *vineyechcham* in உ, as in போதேன, for போது, and the three others ஊர, ட, ஆ, may be subjoined to the *paghudi*, as in சேய்டூர, சேய்ட, சேய்யர, for சேய்து, &c. Sometimes, also, the verbal in அல் (to be described in

Vineiyechcham of the Past.

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* ஆய், சேர்ய், contracted for ஆயி, சேர்யி, the *vineiyechchams* of ஆயிதேன், "I became," and சேர்யிதேன், "I went," are of common occurrence in *Kodun Tamul*.

the sequel) is used with the affix உம் for the *vineiyecham* of the past; as in செய்தமையும், for செய்தது, &c. (3.) The *vineiyechcham* of the present bears a resemblance to the ablative case absolute in Latin, and its general form in each verb is the ordinary termination of the infinitive mood. (4.) The most usual form of the *vineiyechcham* of the future—which, in its general construction, resembles the infinitive in English—is, like that of the present *vineiyechcham*, the simple infinitive of a verb; but it is distinguished from the latter by a difference of regimen, as will be shewn under the head of construction. The *vineiyechcham* of the future may be formed, also, by the conjunctive affixes which will be described in the sequel, or by adding to the *paghudi* the terminations இய, இயர், வாறன, பாறன, பாக்கு: as in the conjunctive forms செய்தாற், செய்யிற், செய்யீற், and as in காணியை, காணியேர், தருவாறன, கொள்பாறன, காண்பாக்கு.

Vineiyechcham of the Present.

Vineiyechcham of the Future.

(V.) OF CAUSAL VERBS.

74. A causal verb is termed by the Tamul Grammarians ஏவல்வினை, (*ēlvalvinei*) "a verb of command;" and all verbs, whether transitive or intransitive, may take a causal form according to the following simple rules. Verbs which have ப், ப்ப for the sign of the future, take ப்பிக்கும், ப்புவிக்கும், and verbs having வ in the future tense, take வைக்கும் for the sign of the causality; as in காண்பிக்கேன், "I cause to see," or "I shew," from காண்பேன்; வடிப்பிக்கேன், "I cause to strike," from வடிப்பேன்; சேப்வைக்கேன், "I cause to do," from சேப்வேன், &c. It is observable, however, with regard to verbs which have வ for the sign of the future, that if the *paghudi* end in உ and be not a short dissyllable, the letter ஞ will be prefixed to the causal sign; as in பண்ணுவைக்கேன், "I cause to make," from பண்ணுவேன், &c.

(VI.) OF THE NEGATIVE VERB.

75. (1.) The Tamul language possesses a form of verb, termed எதிர்மறைவினைச்சொல், (*edirmarreippadam*) "the word of negation," which conveys, without the aid of particles, a negative signification. The addition, to the *paghudi*, of ஆ, as the *ideinilei* or intermediate sign, and ஆ, as the *vighudi*, in the *third person neuter*, and of the regular forms of termination without an intermediate sign, in the *remaining persons* of a verb, forms the indicative of the negative.* This addition is made according to the rules of orthography; except that a final ஆ is invariably dropped, as in அழேன், "I will not weep;"—that the consonant க intervenes after a final long vowel, as in போகேன், "I will not go;"—and that the verbs தருகிறது, "to give," and வருகிறது, "to come," lengthen the *paghudi*, as in தாரேன், வாரேன், &c. The tense thus formed, though it has generally a future signification, may, from its power of occasionally denoting past time, be properly denominated, aorist. From the third person neuter are derived, respectively, the second person singular of the imperative by the addition of ர, as in தீண்ட

* This formation of a *negative* verb, by the mere *removal* (except in the third person neuter and its derivatives) of the several characteristic augments of the *affirmative*, is one of the striking peculiarities of the Tamul language.

யாதே;—the *vineiyechcham*, either without any change, as in செய்யாது, or by the addition of ன, as in செய்யாதே, or by the conversion of து into மஸ், as in செய்யாமஸ், or, sometimes, by the elision of து, as in செய்யா;—and the *peyrechcham* or participle, either by the addition of உ or the elision of து: as in செய்யாது, செய்யா. The infinitive is supplied by the union of the *vineiyechcham* with the infinitive either of the substantive verb இருக்கலாது, "to be," or of the verb போகலாது, "to go," as in செய்யாதிருக்க or செய்யாமற்போக, "not to go;" and the *vineiyechham* may be used, in like manner, with the several other inflexions of the above verbs. (2.) In *Shen Tamul* the third person neuter sometimes suffers apocope, and the abbreviated form, as செய்யா, is then employed in both numbers: otherwise து is changed, in the plural number, into உ, and the *shariyei* உன் is inserted; as in செய்யாவுன். The negative imperative in *Shen Tamul* has, in the second person singular, the terminations ஏஸ், உஸ், உன்மோ, உங்க, without the *ideimilei* or intermediate sign; as in செய்யேஸ், செய்யுஸ், செய்யன்மோ, செய்யுங்க; and, in the second person plural, the termination மின் *with*, and the terminations உன்மின், உங்கீர் *without* the intermediate sign; as in செய்யாமின், செய்யன்மின், செய்யுங்கீர். The form உங்க abovementioned, is used also as the ter-

mination of the *viyanghol* or polite imperative; as in நான்சேய்யமக, நீய்சேய்யமக, அதுசேய்யமக, &c. It remains only to be mentioned, that in *Shen Tamul*, the negative *vineiyechcham* sometimes terminates in மம: as சேய்யாமம, &c.

(VII.) OF THE PASSIVE VOICE.

76. The Passive Voice is formed generally by adding to the infinitive of a transitive verb the several inflexions of படுகிறது, "to suffer;" as in அறியப்படுகிறேன், "I am known," &c. Sometimes also the inflexions of ;பெறுகிறது, "to obtain," are used with infinitives in a passive sense; as in அறியப்பட்டசகாரியம், "a known matter," &c. and occasionally the verb உண்கிறது, "to eat," is coupled with verbals or verbal themes in the sense of "to suffer," as with the root அறை, "crucify," அறையுண்டபோனான், "he was crucified," &c.*

* This use of the verb "to eat," although rare and somewhat anomalous in Tamul, is common in the languages of the East. אכל לחם העצבים, "eating the bread of carefulness," are the words of the Royal Psalmist; and it is worthy of notice, that another form of the word עצב, is generally coupled both in Persian and Hindustani with the verb "to eat," in the sense of "to suffer;" as in Persian, عذاب خوردن, and in Hindustani, عذاب کھانا, "to suffer grief" or "torment."

(VIII.) OF DEFECTIVE VERBS.

ஒ, denoting *Conformity*.

77. The verb from this root, wants only the present tense and the imperative mood. ஒக்குமம், "it is equal," the third person neuter of the future tense, in the sense of the present; ஒக்க the infinitive mood used adverbially in the sense of "together," and ஒத்து the *vinciyechcham*, coupled with the verb சொல்லுகிறது, in the sense of "to consent," are the inflexions of this verb which are of most general occurence.

வேண்டு, denoting *Necessity*.

78. The defective verb from this root, வேண்டு, has the third person past வேண்டினது, வேண்டிற்று; the third person neuter future வேண்டும், or, as it is commonly written in *Kodun Tamul*, வேணும்; the *vineiyechcham* வேண்டி; the past participle வேண்டின, வேண்டிய; the future participle, corresponding with the third person neuter future; the third person neuter of the negative verb வேண்டாது, or, in the colloquial idiom of *Kodun Tamul*, வேண்டாம்; the negative *vineiyechcham* வேண்டாது,

வேண்டாமல், and the negative participle வேண்டாத. When the theme வேண்டு signifies "pray," the verb is regularly conjugated.

மாட்டு, denoting *Ability*.

79. The verb from the root, மாட்டு, has only the future tense of the affirmative; but the negative verb, except that it wants the imperative mood, is regularly conjugated.

இல் and உல், denoting *Negation*.

80. The roots இல் and உல், of which the former denotes *general* and the latter *particular* negation,* give origin in *Shen Tamul* to the several inflexions of the negative verb, with the exception of the imperative mood; but it is observable that they form the third person singular in இன்று, உன்று, and the *vineiyechcham* irregularly in இன்ற், உன்ற், as well as regularly in இல்லாமல், உல்லாமல். The forms இலை, உலை—which are common to *both dialects* of the language—and இல், உல்—which are restricted to the *elegant dialect*—are used

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* The root இல் corresponds with the Arabic particle لا, both when denoting نفي الجنس, or, "universality of negation," and in its character of the common responsive negative; and the use of உல் is analogous to that of the Arabic particle ليس, which denotes individual or particular negation.

sometimes impersonally, and sometimes as particles of negation in composition with the several forms of affirmative verbs. The above words இல்லை, அல்ல form, with the *vineiyechchams* and participles, the only inflexions of common occurrence in the *ordinary dialect*.

உண்ண, denoting *Existence*, or, *General Affirmation*.

81. The forms derived from the root உண்ண, which denotes existence or general affirmation, are extremely anomalous. உண்டு represents both the third person neuter and the *vineiyechcham*, in which latter capacity it forms, with the intransitive verb ஆகும், the compound word உண்டாகும், "to be, to exist," and sometimes "to become," and, with the transitive verb ஆக்கும், the compound உண்டாக்கும், "to make, to create." உண்டான is the form of the participle, used generally in an aorist or indefinite sense; and the elegant dialect possesses the form உண்ட for the third person neuter plural.

போதும், denoting *Sufficiency*.

82. The root போதும், gives origin only to the third person neuter future போதும், which, in the sense of the present tense, signifies "it is enough;" to the third person neuter of the negative form போதாது; to the negative *vineiyechcham* போதாத, போதாதாம், and to the negative

participle செய்தறது. Sometimes, also, in *Kodun Tamul*, ச் is substituted for த்; as in செய்ரும், செய்ரறது, &c.

கட, denoting *Debt, Obligation.*

83. The only inflexions derived from this root are those of the future tense: as, கடேன், "I shall owe," &c. together with கடவது, a neuter verbal formed from the future, and denoting *the duty* of doing any thing, of which the use will be shewn in the following division of this Chapter.

தகு, denoting *Fitness.*

84. The verb from the root தகு wants the inflexions of the present tense, as also the imperative mood; and the *vineiyechcham* தக்கு, is not used in *Kodun Tamul.*

கூடு, denoting *Possibility.*

85. The root கூடு, when it denotes possibility, gives origin only to கூடும், the third person neuter future, with either a present or a future signification; to கூடுமன்று, the third person neuter past; to the forms of the infinitive, *vineiyechcham* and participles, and to கூடாது, the third person neuter of the negative verb, together with the negative *vineiyechcham* and participle. When the root கூடு denotes *junction, agreement*, the verb is regularly conjugated.

போல், denoting *Resemblance.*

86. This root gives origin in *Shen Tamul* to a regular verb; but the only forms known to the ordinary dialect are போல, the infinitive mood; போலும், the third person neuter or participle of the future, possessing in each case also a present signification; and போல், or with ஏ, the emphatic particle, போலே, the form of the indefinite participle.

(IX.) OF THE CONSTRUCTION OF VERBS.

Ellipsis of the Substantive Verb.

87. Brevity may be said to constitute, in an eminent degree, particularly in the elegant dialect, the character of the Tamul language. Several instances of abbreviation have been occasionally noticed in former parts of this treatise, and a like conciseness of idiom is observable in the frequent ellipsis of the substantive verb. Thus யாவர், "who (is) he?" is used instead of யாவரிருக்கிறான்; இது பாவம், "this (is) sin," is used elegantly for இது பாவமிருக்கும்; and, generally, this ellipsis will be found to take place, unless the substantive verb be used absolutely to denote existence.

Occasional Uses of the Future Tense.

88. (1.) The future tense is occasionally employed in Tamul in the manner of the imperfect, or in a frequentative past sense. Thus, in describing the character of a person deceased, the phrase தான் பாவத்தையும் அறிக்கையான் may be rendered, "he *used to acknowledge* himself to be a sinner." (2.) In verbs of the defective class, it will be found, that the third person neuter of this tense is generally used in the sense of the present; as in வேண்டும், "it *is* necessary," &c. (3.) It has been shewn, in the first division of this Chapter, that the termination உம் serves, in the elegant dialect, for each gender of the third person singular; and with this form the time is in each case, generally indefinite: as in உண்ணும், உவக்கும், உண்ணும், which may be severally rendered "he," or "she," or "it, *eats*, *did eat*," or "*will eat*," according to the scope of the context. (4.) The future of the substantive verb is frequently employed in a potential sense: as in அங்கே யிருப்பான், "he *may be* there;" இங்கேயிருந்து பத்து மயிலாயிருக்கும், "it *may be* ten miles hence;" இப்போது ஆறுமாசமாயிருக்கும், "it *may be* six months since," &c.*

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* The future of the substantive verb in Hindustani is often used with a like signification: as, (in answer to an enquiry respecting an individual,) گھر میں ہوگا, "he *may be* in the house," &c. So also in Italian; *sara a casa*, "he *may be* at home," &c.

Use of the Substantive Verb in the formation of Auxiliary Tenses.

89. (1.) The present tense of the substantive verb இருக்கிறது, "to be," added to the *vineiyechcham* of a verb, forms what may be termed a proximate past tense; as in இதைச்சேய்திருக்கிறன், "he *has* done this."* (2.) When the past tense of இருக்கிறது is added to the *vineiyechcham* of a verb, then, if it appear from the context that the time of the action was not perfectly passed at the time of some other action to which the verb refers, the signification will be that of the preterimperfect tense; as in நீ எப்பொழுதுபோகிறாயோ அதைச்சேய்திருந்தேன், "at the time that you came I *was doing* this:" but if it appear that the time of the action was antecedent to that of some other action referred to in the sentence, the signification will be that of the remote past or preterpluperfect tense; as in நீ எப்பொழுதுவந்தாயோ அதைச்சேய்திருந்தேன், "before you came, I *had done* this." (3.) The future tense of இருக்கிறது joined to the *vineiyecchham* of any verb, conveys the signification of the future past; as in இதைச்சேய்திருப்பேன், "I *shall have* done this."

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* The proximate past tense denotes *past time* with regard to the *state* or *action* of the verb, while it *necessarily* implies the *present existence* of the *subject* or *agent*.

Method of Forming an Optative Mood.

90. (1.) ஆக the infinitive of ஆகுமது, "to become," and கடபது, the neuter verbal from the defective root கட, denoting *obligation—duty*, are joined, either separately or together, to certain parts of verbs with an optative signification. (2.) After the future tense, or the neuter verbal from the future, ஆக is employed, with or without கடபது, and after the infinitive mood, கடபது is employed, with or without ஆக, to form the present, imperfect and future tenses of the optative mood. Thus சேய்வேனாக or சேய்வேனாகக் கடவது; சேய்வதாக or சேய்வதாகக் கடவது, and சேய்யக்கதவது or சேய்யக் கடவதாக, may be severally rendered, "O that I *might* (*now*) *do*," or "*might have been doing*," or "*may* (*hereafter*) *do*," according to the scope of the context. The future tense is, in this case, regularly inflected, to agree with the gender, number and person of the governing noun; but the second and third forms are employed, without any change, for each gender, number and person. (3.) After the *vinaiyechcham* of any given verb combined with the infinitive of the substantive verb, கடபது is employed, with or without ஆக, and after the neuter verbal from the past, ஆக is employed, with or without கடபது, for each gender, number and person of the optative past; as in ஆக

கேபெய்திருக்கக்கடவது or ஆகேபெய்ததாகக்கடவது, "O that it *might have rained* there!" (4.) After the *vinciyechcham* of any given verb, combined with the neuter verbal from the past of the substantive verb, கடவது is employed, with or without ஆக, for each gender, number and person of the optative preterpluperfect; as in நீயிதைக்கேட்கும்பொது நானாகேகூருந்ததாகக்கடவது, "would that I *had heard* this at the time that thou didst hear it!"

*Method of forming a Conjunctive Mood.**

91. (1.) Condition or hypothesis is denoted generally in Tamul either by the inseparable particle ஆல், the ordinary form in the common dialect, or by the inseparable particles இல் and இன், which are more peculiarly appropriated to the elegant dialect. ஆல் is affixed to the *ideimilei* of the past tense; as in அவன்வந்தாள், "*if* he come;" and இல், இன் are substituted for the termination of the infinitive mood; as in நான்பார்க்கில், "*if* I see," நாம்வரின், "*if* we come," &c. Also, in *Kodun Tamul*, the words ஆனால் and

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* The term *conjunctive* is strictly applicable to that state of the verb, which, as noticed in the text, is produced by the coalescence of conjunctive particles with certain parts of verbs, so as to form what may be termed their conjunctive terminations.

ஆகில், the conjunctive forms of the verb ஆகுமது, "to become," are used in a conditional or hypothetical sense with the several tenses, both primitive and auxiliary, of the indicative mood; as in செய்வானாகில், "*if* he will do," &c.: and, in *Shen Tamul*, the inseparable particles ஆல் and னால் are occasionally employed in like manner with the tenses of the indicative mood, or with the neuter verbals; as in நான்சொல்லுகின்றேனால், சொல்லுகின்றேனால், சொல்லுகின்றதால் or சொல்லுகின்றதால், "*if* I say," &c. The inseparable particle உம் united with any of the particles above mentioned, conveys the disjunctive signification "although;" as in வந்தபோதாயும், "*although* he come;" நீ சொல்லினாயும், "*although* thou say;" நான்செய்யினும், "*although* I do," &c. (2.) The primitive forms of the conjunctive mood which are used indifferently, for each gender, number and person, denote different times according to the tenor of the context. Thus அப்படியிருந்தால், may denote "if it *be* so," or "if it *were* so," or "if it *shall be* so, well." The conjunctive forms of the substantive verb, united with the *vinciyechcham* of any given verb, express the proximate and remote past tenses: as, with a particle of present time, இப்போதவனைக்கண்டால் செய்திருந்தால், "if he *have now done* this, it is well;" and, with a particle of past

time, நான் முன்னே எனபடி அதைச் செய்தேனாகில் கினல்லது, "if I *had done* this before, it would have been well." Verbs occuring as consequents in a conjunctive sentence, have the form of the future tense; as in நாளைக்கு நான் வந்தால் அதைச் செய்வாயோ, "if I come to-morrow, *wilt thou do* this?" நீ இன்றைக்கு போனாலும் அதைச் செய்வேன், "although thou shouldst come to-day, I *would do* this;" நேற்றைக்கு நீ எனக்கு ஒரு கடிதம் எழுதினபடியினால் நானும் அதற்கு உடனே பதில் எழுதுவேன், "if you had written me a letter yesterday, I *would have sent* you an answer immediately," &c.

Use of the Peyarechchams.

92. (1.) The *peyarechchams* or participles supply the place of the relative pronoun, which, except in the interrogative form, does not exist in Tamul. Thus அவன் தந்த பணம், may be rendered, "this is the money *which he gave*." The past participle is occasionally employed in the sense of the present; as in வேண்டிய காரியம், "this a matter *which is* necessary," or "a necessary matter." The future participle is frequently used also, in *Kodun Tamul*, with the signification of the present; as in நீ செய்யும் வேலை, "the work *which thou doest*," &c.; and, in *Shen Tamul*, the form of the future participle sometimes denotes, in the manner of a *vineittoghei* or indefinite participle,

time present and past, as well as future. Thus அவர்போருங்களம் may signify, according to the sense of the context, "the field in which they *fight*," "*fought*," or "*will fight*." (2.) The participles of the active verb when used impersonally, are liable to a passive construction; as in சேயதேவையிது, "this is the business *which was done*," &c. In this and similar instances the terms so used are in truth governed by a nominative understood, the insertion of which would obviate the apparently anomalous use of an active participle with a passive signification. Thus the above sentence may be supposed to be used, elliptically, for அவன்சேய்ததேவையிது, "this is the business *which he has done*."

Use of the Irrandakālattu-Vineiyechcham.

93. (1.) The *irrandakālattu-vineiyechcham*, (இரண்டகாலத்துவினையெச்சம்) or *vineiyechcham* of the past resembles, as has been before mentioned, in the manner of its construction, the Latin gerund in *do*. Like the Latin gerund, it is placed in regimen with another verb, under the government of a common agent; as in அவன்பாடிபாடினன், which may be rendered, "is *cantando* saltavit." The verb with which the past *vineiyechcham* is thus placed in regimen will be the principal verb in the sentence, unless the *vineiyechcham* be used as the member of a compound, with

the participles or infinitives of the substantive and certain other verbs to be mentioned in the sequel.*

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* The *irrandakālattu-vineiyechcham* or *vineiyechcham* of the past is, from its general constructive resemblance to the Latin gerund in *do*, considered by Beschi as a gerund. It is obvious to remark, however, that, in its association with the substantive verb for the formation of auxiliary tenses, it resembles the participles, both present and past, in English, Persian and Hindustani; while it is observable that, in as far as it serves to connect the several members of a sentence, it is analogous to the compound perfect participle in English; the participle preterite in Persian, and the conjunctive past participle in Hindustani. Thus அவனே தீபமேற்றி வாசல் வரைக்கும் போய் விட்டு வந்தான் may be rendered in Persian, هر روز اناري آورده آنرا پيش پادشاه گذاشته راه خود مي گرفت in Hindustani, وہ دن بدن انار کا پهل لاکر اسي راجا کي سامهني رکهه چهوڑ کر اپني راه لیا کرتا تها, and in English, "every day having brought a pomegranate and placed it before the king, he used to go his way." Without going into any discussion as to the propriety with which the term participle can, in strictness of speech, be applied to any of the verbal forms as used in the above examples, it may be stated that, in Tamul, it is applicable only to those forms of the verb which, under the term *peyarechcham*, partake of the nature and construction of nouns adjective. At the same time it is apparent, that the past *vineiyechcham* of the Tamul bears a resemblance constructively only, and not naturally, to the Latin gerund in *do*, which is considered by Grammarians as a verbal noun substantive; and, moreover, that the past *vineiyechcham* performs offices distinct from those of the Latin gerund. It seems better, therefore, to designate this portion of the verb by the significant term which the Tamul Grammarians have employed to denote its nature and office. It may be here mentioned, that whenever, in this treatise, the term *vineiyechcham* occurs alone, it denotes, κατ' ἐξοχην, the *irrandakālattu-vineiyechcham* or *vineiyechcham* of the past.

(2.) The several additional forms employed in *Shen Tamul* for the *vineiyechcham* of the past are, in like manner, governed invariably by the agent of the principal verb, with the exception of the terminations எண and உம், which are sometimes used, after the manner and with the signification of the present *vineiyechcham*, in construction with a separate agent. Thus எண occurs as a past *vineiyechcham* in நான்பெருகேனவுரைத்தேன், "*veniendo* dixi," and as a present *vineiyechcham* in நான்பெருகேனேபோடினேன், "*me veniente*, ille fugit:" thus, also, உம் occurs as a *vineiyechcham* of the past in இதைக்கேட்டும்போனேன், "hoc *audiendo* discessit," and as a *vineiyechcham* of the present in நீபெருதும்மிதைச்சேய்வேன், "*te veniente*, hoc faciam." (3.) In *Shen Tamul* the words உள் and உழி, signifying "place," are occasionally annexed to the past *vineiyechcham* in உ in the sense either of time or of causality: as, நீபெருதுள், or நீபெருதுழியிதைச்சாற்றுவேன், "*when thou comest* I will mention it," and உன்சேய்துள், or உன்சேய்துழிப்பிடிபடாயிற்று, "this was occasioned *by his act*." The particle உம்மை, denoting "similarity," is frequently added also in *Shen Tamul* to the ordinary forms of the past *vineiyechcham*: as புலிபாய்தருமுக்கிணருதுபெருதான், "he approached in anger, *like a tiger darting* (on his prey.")

Use of the Nigharkālattu-vineiyechcham.

94. (1.) The *nigharkālattu-vineiyechcham*, (நிகழ்காலத்துவினையெச்சம்) or *vineiyechcham* of the present, which is the infinitive used absolutely, and which corresponds, generally, with the ablative case absolute in Latin, is always placed under the government of an agent different from that of the principal verb in the sentence: as, நான்பாடத்தூண்டினேன், "*me cantante*, saltasti." (2.) The *vineiyechcham* of the present, when used impersonally, may have the form of an active verb with a passive signification. Thus பணங்கேட்கவந்தேன், "*money being demanded*, I gave it," may be used, elliptically, for அவன்பணங்கேட்கவந்தேன், "upon *his demanding money*, I gave it."

Use of the Edirkālattu-vineiyechcham.

95. (1.) The *edirkālattu-vineiyechcham*, (எதிர்காலத்துவினையெச்சம்) or *vineiyechcham* of the future, which, in most of its forms and in its general construction, is analogous to the infinitive in English, is usually governed by the agent of the principal verb in the sentence: as, நீபாடவருதாய், "thou art come *to sing*;" உன்னைக்காணவிரும்பினேன், "I have a desire *to see* thee;" நீயைவரச்சொல்லிவரவிட்டேன், "I called thee *to*

say this," &c. (2.) The conjunctive affixes may be used for the future *vineiyechcham* either in regimen with the principal verb in the sentence, or under the government of a separate agent: as, நான்வரில், or நான்வரின்கொடுப்பேன், "*if* I come, I will give it;" நீபோய்வருவாய், or நீபோய்வருவின்வான், "*if* thou ask, he will give it." Sometimes, also, the ordinary form of the infinitive and the terminations இட and இடச் will be found to occur, with the force of the Latin subjunctive *ut*, under the government of an agent distinct from that of the principal verb in the sentence: as, பொன்சுபரிச்சுடரதீட, "*ut* aurum spendorem acquirat, ardet in fornace ignis;" நீசௌக்கிட or நீசௌக்கிடச்சிலரிச்துக்கிக்கூறுவன், "oro *ut* valeatis," &c. (3.) The conjunctive forms of the future *vineiyechcham* of active verbs are often used impersonally, like the active forms of the participles and the present *vineiyechcham*, with a passive signification. Thus, பணங்கேட்டின்வான், "*if* money *be demanded*, he will give it," may be used elliptically for நீபணங்கேட்டின்வான், "*if thou demand* money, he will give it."

General Uses of the Infinitive Mood.

96. The use of the infinitive mood has been already partially illustrated, in as far as it is employed in the formation of the optative mood, and in modes

of construction analogous to the infinitive in English, and to the ablative case absolute and the subjunctive *ut* in Latin: the following general uses of this mood remain to be noticed. (1.) The infinitive is occasionally used, with the interrogative particle ஓ, in the place of the first person future: as, அடிக்கவோ, "shall I strike?" which may denote, according to the context, a simple *interrogation*, or a *threat*, or an *emphatic refusal to strike*. (2.) Certain forms of the infinitive, peculiar to the elegant dialect, have been mentioned in Section 69, as occasionally performing the office of a polite imperative: the ordinary form of the infinitive is frequently employed, also, in respectful modes of address, in the sense of the imperative. Thus, தெளிதாகுதல், or with the addition of the particle உம், தெளிதாகுதலும், signifies "let your excellency arise." (3.) The members of a sentence are often linked together in Tamul by a series of infinitives used elliptically, as in Latin, to the close of the period: as, மேகங்களோடுதல் படர்தல் எங்கணும் மழை பெய்தல் இருள் மின்னல் கள் வீசல் இடி முழங்கல் ஓய்தல், "extensæ *apparere* nubes, undique *obscurari* cœlum, fulgura *micare*, *mugire* tonitrua." (4.) The Latin participle in *dus* is supplied by the Tamul infinitive, coupled with an inflexion of the defective verb from the root தகு, denoting *fitness*:

as, இது செய்யத்தகும், "hoc *faciendum* est." (5.) The repetition of the infinitive denotes frequentative causality: as, பேசப்பேசத்தப் பாஷையும்வரும்,* "any language may be acquired by *frequent* speaking;" or frequency or continuance, without causality: as in ஓடிச்சென்று சிசுக்கப்பிசுக்கப்பிசுக்கப்போனான், "he went *jolting* and *jogging* along," &c. (6.) The infinitives of several verbs are often used adverbially: as, திரும்பவரா, "come *again*," &c. In the following Sections instances will be given of those infinitives which most commonly occur in an adverbial capacity, as also of certain infinitives which sometimes perform the office of conjunctions and postpositions.†

Special Uses of the Infinitive ஆக.

97. The infinitive ஆக from ஆகுமது, "to become," was noticed in Section 90, as bearing a part in the formation of the optative mood: it is also liable to be employed, specially, in the following ways. (1.) It may be used adverbially, with the common

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* The letter ஷ, in பாஷை, is the *sha* of the Grandonic Alphabet.

† The term *postposition* is substituted in this treatise for *preposition*, because all words performing, in Tamul, the *office of prepositions* are placed invariably after the nouns or pronouns whose cases they govern.

or reflective pronoun, தான், to denote *spontaneousness:* as, தானேபோதுசெய்தான், "he did it *spontaneously*" or "of his own accord." (2.) It may be employed as an adverb of quantity, in the sense of *altogether*. Thus ஆக serves to express the sum total (தொகை) of any given number of items before enumerated in detail (பதக): as, ஆகமுப்பத்துமூன்று, "*altogether* thirty-three," &c. (3.) It may be joined to nouns as an adverb of quality, with the force of the English termination *ly:* as, கோபமாகவந்தான், "he came *angrily*," &c. (4.) It may be employed, with இடம், "place," as a postposition, having the force of the English word *instead*, and governing the antecedent noun in the nominative, aorist, or dative case: as, பணம், பணத்தின், பணத்துக்கு இடமாகக் குதிரையைத் தந்தான், "he gave a horse *instead* of money." Sometimes, also, ஆக is employed by itself, with the same signification, after a noun in the nominative case: as, பணமாகக் குதிரையைத் தந்தான். (5.) Lastly, it may be used after a noun in the dative case, in the sense of the Latin particle *ergo:* as, அவனுக்காகவந்தேன், "illius *ergo* veni."

Special Uses of the Infinitive கொள்ள.

98. (1.) The infinitive கொள்ள from the verb கொள்ளுகிறது, "to take," when joined to the infinitive of another verb, has the force of the

subjunctive *cum* in Latin: as, இவையெப்படியிருக்கக்கோண்டாவாய்போகவேண்டும், "*cum* isthæc ita sint, ire oportet." The same form of construction has, occasionally, the exact force of the ablative case absolute in Latin: as, நீயைரக்கோண்டாபோவென், "*te veniente*, discedam." (2.) The infinitive கோண்டா, when coupled with the infinitive ஆக, may be used with the pronominal verbals to express the variations of tenses: as, நான்வருகிறதாகக்கோண்டா, "cum veniam;" நான்வந்ததாகக்கோண்டா, "cum venissem;" நான்வருவதாகக்கோண்டா, "cum venerim," &c.

Special Uses of the Infinitive என்ன or என.

99. (1.) The contracted infinitive என from என்கிறது, "to say," may be used, adverbially, with certain words which of themselves are void of signification: as, கிக்கென, "vigorously;" போய்ப்பென, "quickly," &c.* (2.) The infinitive என் or என is used occasionally, in *Shen Tamul*, for என்கிற, which will be described in the sequel:

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* The words mentioned in the text, and others of the same description, may be considered as natural words or sounds, formed in imitation of the state or action which they are intended to denote. Of a like nature are the English words, "whack"—"bang"—"whiz"—"pop"—"hush"—"hum"—"buz"—"click-clack"—"bow-wow," &c. &c.

as, பெருகாதேனன்ன or பெருகாதேனனச் சொன்தேனன், "I said *that* he was come," &c. (3.) The infinitive என்ன or என serves also, in *Shen Tamul*, to denote similitude: as, மரமென வளர்ந்தான், "he flourished like a tree," &c.

Special Uses of certain Infinitives.

பார்க்க. 100. (1.) பார்க்க from பார்க்கிறது, "to see." This infinitive is used absolutely, with a noun in the accusative case, to denote comparison: as, உத்தமத்பார்க்கநன்மையில்லை, "[illegible] is not any good to be compared with virtue;" as it may be rendered, literally, according to the common English idiom, "*to look at* virtue, there is not any (other) good." (2.) போல from போலுகிறது, "to be like." This infinitive is used, as a particle of similitude, with nouns in the accusative case, and with the conjunctive form of verbs: as, நீபூவுனப்போலவேவிளங்குவாய், "he shall shine forth *like* the sun;" என்னுனறிகத்தாம்போலப்போ[illegible]போர, "speakest thou *as if* thou didst [illegible]off at me?" &c. This infinitive may be employed also, in construction with the participles, sometimes as a particle of similitude, but generally, as an adverb of time, to denote suddenness in the performance of an action: as, நான்சொல்லுமாப்போலச்சொல்லு, "say *as* I say;" என்னுனக்கண்பாப்போலச்சினநதான், "*as*

soon as he saw me, he was wroth," &c. The last examples exhibit the insertion of the letter ஐ, which, before டோலும், is always *substituted* for the finals of the present and past and *subjoined* to the final of the future participle.* (3.) ஒழிய from ஒழிய, ஒழிகிறது, "to fail," and தவைர from தவைருதவிர. கிறது, "to relinquish." These two infinitives, of which the former is used with a nominative, and the latter, with a nominative or accusative case, indifferently, serve to represent the English preposition, "*beside*:" as, இதைரழிய or இதைதத வைர or இதுவுரதவிரவேறுகயுமிலை, "there is not any method *beside* this." The infinitive ஒழிய is occasionally employed, also, with the conjunctive form of a verb, in the sense of the disjunctive conjunction, "*unless*:" as, நீய் வருதாலொழியமாற்றேன், "I shall not give this *unless* you come," &c. (4.) ஒக்க ஒக்க, from the defective root ஒ, denoting *equality*; ஒருப்படு ருப்பட from the verb ஒருப்படுகிறது, "to be united," and ஒருமிக்க from ஒருமிக்கிறது, "to be unanimous." These three infinitives have the force of the English adverb, "*together*:" as, ஒக்க, ஒருப்பட or ஒருமிக்கவருதாற்கள், ஒருப்பட, ஒருமிக்க.

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* The word டோலும், which is the form of the root or *vineittoghei* with the emphatic particle ம், may be employed in the same manner as the infinitive டோலல். In the elegant dialect, the root டோல் is used generally as a particle of similitude.

எஅக்கு மெஅய. "they came *together*." (5.) எஅக்குமெஅய, compounded of எஅ from the intransitive verb எஅகிஅது, "to increase," and குமெஅய from the intransitive verb குமெஅகிஅது, "to diminish." This compound word is used adverbially and answers to the English expression, "*more or less*:" as, டோநநாஅசீஉலடயஅக்குமெஅயவீடிலஸரக்கும், "there are three hundred cloths, *more or less*, in the house."

உஅ. (6.) உஅ from உஅகிஅது, "to be cut off." This infinitive is used, sometimes in regimen with a noun in the nominative case, in the sense of the English preposition, "*without*," and sometimes by itself with the signification of the English adverb "*entirely*:" as, சநடேகமஅப்டேபாவாரன், "*without* doubt he will go;" உஅக்கேகடுப்டேபாடேனன், "I am *entirely* lost," &c.

கூழ. (7.) கூழ from கூழ்கிஅது, "to surround." This infinitive is used, in the sense of the English word "*around*," either as an adverb or as a postposition, governing the object in the accusative: as, கூழடேஎங்கேகிஈருநதாலும், "*around*" or "*round about*, wheresoever thou mayst have been;" என்உனச்கூழவாருங்கேகாள், "come around me."

கிட. (8.) கிட from கிட்டுகிஅது, "to approach." This infinitive, which has the force of the English word "*near*," may be used either adverbially or postpositively; and, when employed as a postposition, it may govern the object in the dative, the accusative or the oblique

case: as, கிடவா, "come *near*;" எனக்கு, என்னை or என்கிடவா, "come *near* me." (9.) வேலக from வேலகிறது, "to withdraw," வேலக. is used adverbially to denote *distance*: as, வேலகப்போ, "stand *afar off*," &c. (10.) கடுக, கடுக, தொடுக from the intransitive verbs கடுகிறது, தொடுக. தொடுகிறது, "to hasten." These two infinitives are frequently employed as adverbs of time, to express *celerity*: as, கடுக or தொடுகவந்தான், "he came in *haste*," &c. (11.) பலைய from the பலைய. intransitive verb பலைகிறது, "to be self-impelled," is used adverbially to denote *spontaneousness*: as, உனதுபலையத்தருகேன், "I have given it *of my own accord*."

Of the Negative Verb.

101. (1.) The tense of the indicative mood of the negative verb may be denominated aorist. It commonly denotes future time; but it is frequently employed, also, with a *frequentative past*, and in verbs of the defective class, with a *present* signification: as, தொன்னருந்தருபோணேனியருந்தருபோன், "I have *not been accustomed to steal*, neither *will I steal* hereafter;" உனதுச்செய்யமாட்டேன், "I *am not able* to do it;"*

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* உனதுச்செய்யமாட்டேன், may also be rendered "I *will not do* it;" the negative forms of the defective verb மாட்டு, denoting *ability*, being frequently used, by a polite periphrasis, to soften the terms of refusal.

இதுகூடாது, "this *cannot be*," &c. (2.) The negative participle, which has also an indefinite signification, is often used elliptically to denote the impropriety of an action: as, இது செய்யாதது வை உரைத்தான, "this is a business which *ought not to be*" or "*ought not to have been done;*" used by ellipsis, for இது செய்யத் தகாதது வை உரைத்தான.* (3.) The negative *vineiyechcham*, like the *irrandakālattu-vineiyechcham* of the affirmative verb, is placed generally in regimen with another verb, under the government of a common agent: as, ஒன்றும் செய்யாதே போனான, "he *went away without doing* any thing." But as the negative verb does not possess any simple form of the infinitive mood, the negative *vineiyechcham* is sometimes used absolutely, after the manner of the *nigharkālattu-vineiyechcham* of the affirmative verb; and, like the latter, it often occurs, impersonally, in an active form with a passive signification: as, வை உரை செய்யாமல் பணந் தாரேன், "the work *not having been done*, I shall not give the money;" used, by a double ellipsis, for உரைன் வை உரை செய்யாமலிருக்

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* In like manner, the infinitive mood in Hindustani is often used elliptically to denote the necessity or propriety of doing or abstaining from some action: as, یہہ کرنی کا ہی, "this is (a matter) which *must*" or "*should* be done;" یہہ کرنی کا نہیں, "this is (a matter) which *must not*" or *ought not* to be done."

கப்பணாதாரன், "since he has not done the work, I shall not give the money." (4.) The simple conjunctive mood of the negative verb is formed by adding ஆல் and ஆவும் to the *vineiyechcham* in ஆது: as, நான்செய்யாதால், "*if* I do not," or "*if* I have not done;" அவன் பேசாதாவும், "*although* he may not speak," or "*although* he have not spoken," &c. The conjunctive forms from இருக்கிறது and போகிறது added to the *vineiyechcham* of the negative verb, and the conjunctive forms of the verb வேடுகிறது, "to quit," added to the negative *vineiyechcham* in its contracted shape, serve as compound forms of the negative conjunctive mood: as, நான்செய்யாமலிருந்தால், நான்செய்யாமற்போனால், நான்செய்யாவிட்டால், நான்செய்யாமலிருக்கவும், &c. (5.) It has been mentioned in Section 75, that the infinitive of the negative verb is formed by adding the infinitive இருக்க or போக to the negative *vineiyechcham*. In a similar manner, the several changes of the *affirmative* may be communicated to the *negative* verb by adding to the negative *vineiyechcham*, the inflexions of the verbs இருக்கிறது and போகிறது; and, in all such instances, as well as in the case of the conjunctive forms mentioned above, the rules of construction already detailed may be considered to be applicable.

Of the Defective Negative Verbs இல் and அல்.

102. (1.) The negative forms இல்லை, அல்ல and இலை, அலை, of which, the latter are restricted to the elegant dialect, may be used, as signs of negation, with the affirmative verb. These words may be used, indiscriminately, with the infinitive of the affirmative verb, for any tense, person, or number: as, அவன்போகவில்லை, இலை or அவன்போகவில்ல, அல, "he *did not go*," &c. and, in *Kodun Tamul*, இல்லை, அல்ல are sometimes joined in the same indiscriminate manner, to the tenses of the affirmative verb: as, பேசுகிறனில்லை, or பேசுகிறனல்ல, "I *did not speak*," &c. (2.) The words இல்லை, இலை may be joined in the sense of *general*, and அல்ல, அலை in the sense of *particular negation*, to the masculine and feminine pronominal verbals, which will be described in the following Chapter: as, இதைச்செய்தவனில்லை, or இதைச்செய்தவனை, "*there is not any* person who hath done this;" அவளிதைச்செய்தவளல்ல, or அவளிதைச்செய்தவளலை, "*she is not* the person who hath done this," &c. But with the neuter pronominal verbals the above words may be used, indiscriminately, in the sense of negation: as, நானிதைச்செய்ததில்லை, இலை or நானிதைச்செய்ததல்ல, அல, "I *did not do* this," &c. (3.) இல்லாமல், இன்றி and அல்லாமல்,

உன்றி, the forms of the *vinaiyechchams* from இல் and உல் respectively, are employed as post-positions—the former answering to "*without*," and the latter to "*beside*" in English—either with a nominative or accusative case: as, உன்னை யில்லாமல் or உன்னையின்றி நேற்றன்று செய்யேன், "*without* thee I shall not do any thing;" இதில்லாமல் or இதன்றி நேற்றன்று செய்யேன், "I shall not do any thing *beside* this," &c. (4.) In the formation of the conjunctive mood, whether in its simple or compound state, the defective verbs இல் and உல் follow the rule laid down in the preceding Section; but it may be here stated that the compound conjunctive form இல்லாவிடில் is generally employed in the sense of the English word "*otherwise*:" as, அப்படியிருந்தால் போவில்லாவிடில் போகாதே, "if it be so, go; *otherwise*, go not." (5.) Similar to this is the ordinary use of உல்லது the [illegible]ter pronominal verbal of உல்: as, பத்திரமாயிருவில்லது கெடும்போம், "be careful; *otherwise* it will spoil." உல்லது is used also in disjunctive propositions in the sense of the English particle "*or*;" as in இதில்லது அதாகவேண்டும், "this *or* that must be," &c.

Some Observations respecting the peculiar Properties and Uses of certain Verbs will complete the Rules on the Subject of Construction.

Of the Verb என்கிறது.

103. (1.) என்ற the past *vinciyeechcham* of the verb என்கிறது, "to say—to call," may, from its use in connecting the members of a sentence, be denominated the *connective vinciyechcham*. In its ordinary connective character it resembles the English declaratory particle, "*that*:" as, அவன் என்ற அவன் நல்லவன், "I believe *that* he is a good man." Hence, by a very common ellipsis, it serves to denote causality, and may be rendered by the English conjunction, "*because*:" as, அவன் கோபித்தான் என்ற அவனை விட்டேன், "I left him *because* he was angry," which may be considered as being used elliptically for அவன் கோபித்தான் என்ற கண்டவுன விட்டேன், "*perceiving that* he was angry, I left him." என்ற, when coupled with the interrogative particle ஓ, has the force of the English adverb "*whether*:" as, வருகிறானென்ற கேள், "ask *whether* he is come," &c. Again, in enumerative sentences, the word என்ற appears to be frequently employed as an expletive, or with the force of the Latin adverb,

"*videlicet :*" as in the following stanza, from Tiruvalluvan Kurral ;

ஈறை பேரா ஈர்ம் மேலை சாரம் மேன்
மை மருதின்
பெறை தேர் பொன் கண் பேயலே

"The world is within him (i. e. the comprehension of him) who understands the way of these five (things); viz. *taste*, *sight*, (literally, *light*, the object of that sense) *touch*, *sound* and *smell*."*

There are, according to its collocation, other connective uses of the *vineiyechcham* எனை, which practice only can thoroughly illustrate. (2.) The forms of the present and future participles are employed, with a passive construction and with a signification indefinite as to time, to connect the name of an individual with the name of a class or species: as, சாரு சீலர் என் மை றோ னீ சுரன் or சாரு சீலன் றை றோ னீ சுரன், "a certain hermit *named* Sandasīlan," &c. The word எனை/ம் serves, also, in *Shen Tamul*, to denote a general relation between the terms which it connects: as, மழை னை/ம் பாரி, "the water of the clouds,"

* The example in the text furnishes a striking instance of the inverted order of Tamul construction; insomuch that an English version must generally commence with the last term of the sentence.

or "rain" (*literally*, "the water which may be called clouds"); கற்பென்னுந்திண்ணலம, "the power of chastity" (*literally*, "the strength which is called chastity"). (3.) In *Shen Tamul*, என்பான், the form of the third person masculine singular of the future tense is used, passively, with a general signification; and என்ப, என்பர், &c. forms of the third person common plural of the same tense are used, also, in a general sense somewhat analogous to "*on dit*" in French: as, இல்வாழ்வானென்பானியல்புடையன், "the man possessed of the nature (of virtue) *may be pronounced* happy in domestic life;" தம்பாரூலோன்பதும்மக்கள், "*they* (i. e. parents) *call* their children their property;"

குழலினிதியாழினிதென்பர்தம்மக்கண்மழலைச்சாற்றுகலாதவர்

"Sweet is the pipe and sweet the lute *they say*, they who have never heard (or, know not what it is to hear) their children's infant prattle."

The special uses of the infinitive of the verb என்கிறது have been detailed in Section 99; and the following Section will point out the mode in which its conjunctive form என்கிறும் is usually employed.

Of the Verbs ஆக்குகிறது, ஆக்கிறது,

AND

ஆகுகிறது, ஆயுகிறது, ஆகிறது.

104. (1.) ஆக்கும், the form of the third person neuter future of the transitive verb ஆக்குகிறது, or *contracted*, ஆக்கிறது, "to make," is used intransitively in *Kodun Tamul*, with a signification, if at the end of a sentence, of *doubtful*, and if in the middle, of *emphatic affirmation:* as, தூபை தாணக்கும், "*it may be* that he came to steal;" இதாக்கும்புண்ணியம், "*assuredly* this is virtue," &c. (2.) ஆகும், the form of the third person neuter future of the intransitive verb ஆகுகிறது, "to become," is used to denote *advantage:* as, இதவையாதிக்காகுமோ, "will it *benefit* this disease?" (3.) ஆம், the third person neuter future from the contracted verb ஆகிறது, serves when employed by itself, to denote *particular affirmation*, in opposition to அல்ல the sign of *particular negation*, in the same manner as உண்டு or இருக்கிறது denotes *general affirmation*, in contradistinction to இல்லை the *general responsive negative*. Again, when joined to a verb, the affirmation which ஆம் denotes is *doubtful*, as வாதானம், "*perhaps* he may be come;" வருவானம், "*perhaps* he will come:" when joined to any other word, its affirmation is *doubtful* if it relate to time

present, as அரிசியாகும், "it *may be* rice," and *positive* if it concern the future, as இப்படியாகும் "it *will be* so," unless, in the latter case, it be conjoined with ஆகாது which makes the affirmation *doubtful*: as, இப்படியாகலாகாது,* "it *may be* so." Lastly, the word ஆம், when combined with the emphatic particle ஏ, invariably denotes *emphatic affirmation*: as, அவனேயாம், "*assuredly* it is he;" வருவானேயாம், "*assuredly* he will come." (4.) ஆய், the *vineiyechcham* of ஆகிறது, (or, strictly speaking, the contracted past *vineiyechcham* of the form ஆயிற்று) is frequently employed, after the manner of the infinitive ஆக,† in an adverbial capacity: as, சந்தோஷமாய் or சந்தோஷமாகவந்தான், "he came *joyfully*," &c. The same *vineiyechcham*, ஆய், coupled with the substantive verb இருக்கிறது, serves to connect a subject with its attribute: as, அவன் நல்லவனாயிருக்கிறான், "he *is* a good man;" நான் சந்தோஷமாயிருக்கிறேன், "I *am* happy," &c.‡ (5.) ஆனால், ஆகில், ஆய

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* The compound term ஆமாகாது is exactly analogous to هو تو هو in Hindustani.

† See Part 3 of Section 97.

‡ In these and similar attributive propositions it is more congenial with the idiom of the language, to omit one or both terms of the compound verb ஆயிருக்கிறது. Thus, where the quality denoted is per-

மும் the conjunctive forms of ஆகாமற்று, ஆதலி னாற்று, ஆயினாற்று are employed as disjunctive particles in the manner following. At the commencement of a sentence they answer to the English adverb "*nevertheless:*" as, ஆகிலுமப்படியிருக்கவேண்டும், "*nevertheless* it must be so," &c. When subjoined to words in a disjunctive proposition they represent the English "*either*" and its correlative "*or;*" and, in such sentences, என்கிலும், the conjunctive form of எனினாற்று, is employed with a like signification: as, இவனாகிலுமவனேனன்கிலுமவனுதச்செய்தான், "*either* this person *or* that person did it," &c. When one of these words is used after the subject or object in a sentence it has the force of the English expression "*at least:*" as, இவனாயி

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manent, and where, consequently, as may be seen in the text, the attribute assumes the form of a derivative noun, the verb ஆயிருக்கிறது may be omitted; as in உவனல்லனத்தன், "he (is) a *good man*," where the proposition is *absolute*, and in உவனல்லவேனன்று நம்புகிறேனன், "I believe that he (is) a *good man*," where the proposition forms only *part of a sentence*. Again, where the quality denoted is occasional, the subject is commonly placed in the dative case (as in Latin, when *est* is used for *habeo*); and, if the proposition be *distinct*, இருக்கும், or its synonym உண்டு, is used—if *connected*, the verb may be entirely omitted: as, எனக்குச்சந்தோஷமிருக்கும் or எனக்குச்சந்தோஷமுண்டு, "I am *happy*;" எனக்குச்சந்தோஷமுமேனன்று நம்புகிறான், "he thinks that I (am) *happy*."

ஆநல்லவன், "he *at least* is a good man;" இவ்வாறாகிலுஞ் சொல்லாதே, "*at least* do not say this," &c. Lastly, when joined to adverbs or pronouns of interrogation, the above words have an indefinitely disjunctive signification: as from எங்கே, "where?" எங்கேயாவது, "*any where*;" from எவன், "who?" எவனாகிலும், "*any one*," &c. The use of the participle ஆன, as an attributive adjunct, has been mentioned in Section 55, and the special uses of the infinitive ஆக have been detailed in Section 97.

Of the Verb செய்கிறது.

105. The inflexions of the verb செய்கிறது, "to do," are sometimes added, by a pleonasm, to the infinitives of verbs. Thus, with the interposition of the particle உம், இவ்வாறான் சொல்லவுஞ் செய்தேனெழுதவுஞ் செய்தேன், "this I have said and written," may be used for இவ்வாறுச் சொன்னேனெழுதினேனாயினும். That part of the verb which is most commonly used in the above manner is the form of the past *vineiyechcham*, coupled with the emphatic particle ஏ, and having the force of the present *vineiyechcham* or the ablative case absolute in Latin: as, நீயெரச் செய்தேபோனான், "*te veniente* discessit," &c. Vulgarly, the latter syllable of செய்தே is omitted: as, நீயெரச்சேய்போனான்.

Of the Verbs செய்வினை முடிவு, செலுத்து முடிவு AND பெறு முடிவு.

106. (1.) செய்வினை முடிவு, "to bring," joined to the past *vineiyechcham* of any verb, denotes that the fruit of the action expressed by such verb reverts to the agent; while செலுத்து முடிவு, "to throw," denotes that the fruit of the action passes to another person: as, எழுதிக்கொண்டேன், "I have written (*for myself* or *for my own use*);" எழுதிப்போட்டேன், "I have written (*for some other person*)," &c.* Sometimes, however, the verb செய்வினை முடிவு is added only *elegantiæ causâ*: as, பாடிக்கொண்டேன், "I have sung," &c.† (2.) A compound verb, with a frequentative

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* The employment of لینا "to take," and دینا "to give," in the radical class of Hindustani compound verbs, is in exact conformity with the use of the verbs செய்வினை முடிவு and செலுத்து முடிவு, as explained in the text: thus, لینا لکھ signifies properly "to write or copy *for one's own use*," and دینا لکھ "to write out *for another person*."

† கொண்டு the past *vineiyechcham* of செய்வினை முடிவு, is sometimes used as a postposition to denote *instrumentality*, in the same manner as கூட்டு the past *vineiyechcham* of கூட்டு முடிவு, "to indicate," &c. is sometimes employed postpositively in the sense of *general relation*. Examples: ஒருத்தனுக்கொண்டு தொழில்செய்கிறது, "to perform a business *by means of* some person;" ஒருத்தனுக்குக்கூட்டுப்பேசுகிறது, "to speak *concerning*, or *with regard to* some person."

signification, is formed by adding to the past *vineiyechcham* of any given verb, the past *vineiyechcham* of கொள்ளுகிறது, followed by the inflexions of வருகிறது, "to come:" as, அநேகந்தரம் இதைச்சொல்லிவந்தேன், "I have *frequently* said," or "have been *in the habit* of saying this," &c.

Of the Verbs படுகிறது and படுத்துகிறது.

107. A nominal compound verb is formed in Tamul by subjoining to an uninflected noun the inflexions of the verb படுகிறது, "to suffer," with an *intransitive*, or of the verb படுத்துகிறது, "to cause to suffer," with a *transitive* signification. When a noun thus united terminates in ம், that final is sometimes retained: as from எல்லாம், "all," பொறாததெல்லாம்படுகிறது, "to endure all intolerable things." Generally, however, the final ம் is dropped; and then, as in all other cases, the ப of படுகிறது must be doubled: as from பயம், "fear," பயப்படுகிறது, "to fear;" from வெளி, "an open space," வெளிப்படுகிறது, "to appear," வெளிப்படுத்துகிறது, "to publish."

Of the Verb விடுகிறது.

108. In *Kodun Tamul*, when the infinitive of a verb is followed by the *affirmative* imperative of the verb விடுகிறது, "to permit," the வ suffers aphæresis: as in என்னுடனே போகட்டு, "let

me go." Before the other inflexions of this verb, whether in its *affirmative* or *negative* form, the உ of the infinitive is, in *Kodun Tamul*, generally dropped: as in எனை உனை படேபாகேகாடாதன், "he will not suffer me to go," &c.

Of the Verb உருவுகிறது, *and of Certain Verbs used redundantly.*

109. (1.) The inflexions of the verb உருவுகிறது, "to vouchsafe," may be used with the past *vineiyechcham* of another verb to denote extreme respect: as, நாதருளினார், "he has *vouchsafed* to give," &c. (2.) There are also some verbs, among which படாகிறது, "to go," இகிறது, "to give," and விடுகிறது, "to quit," are of most ordinary occurrence, that are used with the past *vineiyechchams* of verbs, without conveying any additional signification: as, in the colloquial expression உதைபாதபடாசது, "it is come," and as in தாறதிடபோன or தாறதவிடபோன, "I opened," &c.*

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* இடை, "the middle," and விடாமல் the negative *vineiyechcham* of விடுகிறது, form, when united, the word இடைவிடாமல், which is always used as an adverb and may be rendered "continually—without intermission."

Respecting Verbs of Giving and Receiving.

110. (1.) The verb கொடுக்கிறது, "to give," and its correlative வாங்குகிறது, "to take," can be used only in relation to something received, or to be received, *in and from hand:* as, கடைக்குப் பணங் கொடுத்தேன், "I gave money to the merchant;" அவனைகையிலேயிருந்து வாங்கினேன், "I received it from him," or "at his hands," &c. Nearly synonymous with கொடுக்கிறது is the verb தருகிறது, of which the correlative is வருகிறது, "to come," used *impersonally*, in the same manner as சேருகிறது, "to arrive," *impersonally* used, is another correlative of கொடுக்கிறது. In the use of these several verbs, however, the following difference is be observed; viz. that although they may be employed indiscriminately where the recipient may be in the *third* person, the verbs தருகிறது and வருகிறது only, except in an imperative sentence, can be properly applied to a recipient in the *first* or *second* person: as, அவனுக்குப் பணந்தந்தேன் or பணங் கொடுத்தேன், "I have given *him* money;" பணம் அவனுக்கு வந்தது or சேர்ந்தது, "money is come to *him*," or "*he* has received money;" எனக்கு or உனக்குப் பணந்தந்தான், "he has given *me*," or "*thee* money;" பணம் எனக்கு or உனக்கு வந்தது, "money is come to *me*," or "*thee*," &c. In the

imperative mood, without respecting the person of the recipient, the verb கொடு or விடு "to give," is used in addressing a superior, தா in addressing an equal, and கொடுக்கு in addressing an inferior. (2.) When the recipient may belong to the brute creation; and, generally, in all instances of *giving* and *receiving* in any manner other than *in and from hand*, other verbs must be used: as, குதிரைக்குப் புல் வீசு, "give (literally *throw*) the *horse* grass;" அந்தப் பெட்டியிலிருக்கிற பணத்தை, "take the money which is *in that box*," &c.

CHAPTER V.

OF DERIVATIVE NOUNS.

111. The tenses of verbs and those forms of derivative nouns which import *relation* are classed under the general term பகுபதம், (*paghupadam*)* "*divisible words*," both as being resolvable, each, into a *nominal* or *verbal theme*, and one or more *incremental parts*, and as conveying two *simultaneous significations*; in contradistinction to திரிசொல், (*tirichol*) "*equivocal word*," which is a word susceptible of two or more distinct acceptations, and to தொடர்மொழி, (*todarmoṛi*) "*compound word*," which is a word resolvable into two separate nouns or verbs. Thus, வேடன், "a bowman"—resolvable into the *paghudi* வேடு, "a bow," the *shāriyei* ஆன் and the *vighudi* அன்—which denotes simultaneously both the *bow* and its *possessor*; and ஆடினன், "[illegible] danced"—resolvable into the *paghudi* ஆ[illegible] the *ideinilei* இன் and the *vighudi* அன் [illegible] denotes simultaneously both the *act* ar[illegible] dancing—are *paghupadams*. Again [illegible] may denote, accord-

See Note in Page 44.

ing to the context, "a rivulet"—"a tree"—"an elephant's ornament," &c. is a *tirichol*; and கருங் குரங்கு, "a dark species of monkey," resolvable into கரும், "black," and குரங்கு, "a monkey," and உண்டுவந்தான், "having eaten he came," resolvable into உண்டு, from உண்கிறது, "to eat," and வந்தான், from வருகிறது, "to come," are *todarmoris*. On the other hand, the term பகாப்பதம், (*paghāppadam*) "*indivisible word*," is applicable to every word which is either *originally* simple and indivisible both in form and signification, as மலை, "a hill," போ, "go," &c. or, which although originally possessing a *general*, may occasionally be employed with a *special* signification; as in கறுப்பன், which is a *paghupadam* in its general signification of "a very dark coloured man," and a *paghāppadam* when employed as the name of an individual. In addition to the forms of derivative nouns comprehended under the term *paghupadam*, there are many derivatives from verbs (termed தொழிற்பெயர், *torirrpeyar*, "verbal nouns") which, from their possessing only *one* signification, are denominated by Tamul Grammarians தொழிற்பெயரியற்சொல், (*torirrpeyariyarrchol*) or "*univocal words denoting the state or action of a verb.*"*

* There are, in the Grammars of the elegant dialect, several other ingenious classifications of words, which—as being irrelevant to the illustration of the text—it has not been deemed necessary to notice.

Of the Six Sources of Derivative Nouns.

112. There are, in *Shen Tamul*, six incidents, termed collectively பொதுவிடம், "*common places*" or "*sources;*" to one or other of which every *paghupadam* or derivative noun is considered as referrible. (1.) The first is பொருள், "*that which is possessed*"—"*a thing;*" as the word வில், "a bow," in வில்லன், "a bow-man." (2.) The second is இடம், "*place;*" as the word மலை, "a mountain," in மலையன், "a mountaineer." (3.) The third is காலம், "*time;*" as the word பண்மை, "antiquity," in பண்மையன், "an ancient." (4.) The fourth is சினை, "*a bodily member;*" as the word கண், "the eye," in சிக்கண்ணன், "a weak-eyed person." (5.) The fifth is குணம், "*quality;*" as the word கோடி, "austere," in கோடியன், "an austere man;" கூன், "a hump," in கூனன், "a hump-backed man;" நெடி, "long," in நெடியன், "a tall man," &c. (6.) The sixth is தொழில், "*state*"—"*agency*"—"*employment;*" as the word வாணிகம், "commerce," in வாணிகன், "a merchant;" வேமை, "celerity," in வேமையன், "a courier;" the verbal theme படி, "read," in படித்தனன், "a student," &c.*

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* The last example shews that the sixth class of the *poduvidams* is the source of verbal derivatives.

(I.) OF VERBAL DERIVATIVES.

Of the General Formation of Verbal Paghupadams.

113. வினைப்பகுபதம், (*vineippaghupadam*) or "verbal *paghupadams*," are derived from verbs in the manner following. (1.) In *Kodun Tamul*, masculine and feminine verbal *paghupadams* are made by adding to the *ideinileis* of the several tenses of an *affirmative*, and to the third person neuter of a *negative* verb, the forms of the masculine and feminine demonstrative pronouns: as in செய்கிறவன், "he who does;" செய்தவள், "she who has done;" உண்பவர்கள், "they who eat" or "will eat;" காணாதவன், "he who has not seen," &c. But, in order to avoid cacophony, the future *ideinilei* வ is, in the formation of masculine and feminine verbals, converted into ப; as from செய்வ, செய்பவன், "he who does" or "will do," &c. In *Shen Tamul* the masculine and feminine verbal *paghupadams* are formed by adding to the past and future *ideinileis* of an *affirmative*, and to the third person neuter of a *negative* verb, either the forms of the demonstrative pronouns, as in *Kodun Tamul*, or the terminations உன், உள் and sometimes ஞன், which may be regarded as contracted forms of the pronominal terminations: as,

ஓடினான், ஓடுவான், "a runner;" காத்த வன், காத்தான், காப்பான், "a guard;" படைத்தவன், படைத்தான், படைத் தோன், படைப்போன், "the Creator," &c. Practice alone can properly determine the right application of these forms to different verbs; but it may here be stated that the termination ஆன் is often elegantly used with the past and future *ideinileis* of affirmative verbs, in the ordinary dialect of the language.* (2.) Neuter verbal *paghupadams* are made by adding to the *ideinileis* of the several tenses of an *affirmative*, and to the third person neuter of a *negative* verb, the form of the neuter demonstrative pronoun; as in செய் கிறது, செய்தது, செய்வது, செய்யாதது, which may in each case, be rendered by the infinitive, used in the manner of a substantive, as "*to do*," or "the doing," &c.

Of Verbals in ஓ.

114. (1.) தொழிற்பெயர், (*toṛirrpeyar*) or "verbals" in அ, க்க, are formed by adding to the *paghudis* of verbs these terminations respectively,

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* It will be seen, from the examples in the text, that some of the contracted forms of the verbal *paghupadams* are homonymous with the third persons of verbs. The Tamul Grammarians say, that in such instances, the pronunciation of the அ and ஆ is more open in the verbal than in the third person of the verb.

according as the *ideinilei* of the present tense may be single or reduplicate: as in செய்கை, "the doing" or "an action," from செய்கி; இருக்கை, "the being"—"a station," &c. from இருக்கி, &c. (2.) Verbals in மை are formed from some *affirmative* verbs by adding this termination to the present and past participles; as from இருக்கி, இருக்கிறமை, "the being;" from படித்த, படித்தமை, "the having learned," &c. But the most ordinary and elegant formation of verbals of this class is from the contracted participle of *negative* verbs: as from அறியாத, அறியாதமை, "ignorance," &c.*

Of Verbals in ம்.

113. (1.) Verbals in ம் are formed generally in *Kodum Tamul* by adding this letter to the termination of the infinitive mood: as இருக்கம் from இருக்க, "to be," &c. (2.) In *Shen Tamul* verbals in ம் are sometimes formed by adding this letter to the simple form of the infinitive: as, செப்பலம், from செப்பல், "to tell," &c.: but the general

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* Negative verbals in மை are by some Grammarians denominated *paghupadams*, as denoting the *negation*, and necessarily presupposing, therefore, the *existence* of some state or action. It may be added, that some few verbs which give origin to negative verbals in மை, have a form of relative verbal homonymous with the third person: as, அறியாதன், "an ignorant man;" இலனாதன், "a poor man," &c.

mode of formation is by adding தல், த்தல் to the *paghudis* of verbs, according as the *ideinilei* of the present tense may be single or reduplicate; as அறிதல், "to know" or "the knowing," from அறிகிறது, அறிகின்றது; அடித்தல், "to beat," or "the beating," from அடிக்கிறது, அடிக்கின்றது, &c.*

Of other Verbal Derivatives.

116. (1.) From several verbs which have a reduplicate க் in the *ideinilei* of the present tense, verbals are formed by the addition of பு to the *paghudi*: as in இருப்பு, "a state" or "condition," from இருக்கிறது, &c. (2.) There is also a small class of derivatives formed by the addition of கி to some of those verbal themes which terminate in கு: as from மிகுகிறது, "to increase," மிகுதி, "abundance;" from பகுக்கிறது, "to divide," பகுதி, "a share," &c.† (3.) In *Shen Tamul* the

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* The verbal in ல் is the form in which verbs primarily occur in the Lexicons of the *Shen Tamul*. See before, Note in page 46.

† As the term பகுதி denotes, in grammar, "*the* portion," i. e. *the chief* or *radical portion of derivative words;* so in common parlance, it is employed to denote "*the* share," i. e. *the amount of revenue payable to government*. Thus, சேல்பொட்பகுதி may be rendered "a tax on commodities," and சிறப்புப்பகுதி, "a tax on luxuries."

root of a verb is sometimes employed as a verbal noun; as, நீடு, "length—extension—duration," the root of நீடுதல், "to lengthen—extend," &c. (4.) There are in *Shen Tamul* a few verbal *paghupadams* formed by the conversion of the future *vighudi* உம் into இ; as from மிடுக்குகும், மிடுக்குகி, "a glutton (male or female);" from கிடக்குகும், கிடக்கி, "a lounger (male or female)," &c. There are also, in *Shen Tamul*, some verbal *paghupadams* formed from roots in இ or ஐ, by the addition of the p. ral termination அர், with the letter ந் or ற as an intermediate *shāriyei*: as from the root உண், "know," உணர்ந்தர் or உணர்ற்றர், "the wise;" from தேவ், "be wanting," தேவந்தர் or தேவற்றர், "the destitute," &c.*

Of the General Construction of Verbal Paghupadams.

117. (1.) All verbal *paghupadams* exemplify their twofold nature of *noun* and *verb*, by following, as to their regimen with nouns and pronouns, the construction of their parent verbs: thus, in இதைச்செய்தவனை எங்கே போனான், "*the person who did this*—where is he gone?' the word செய்தவன், governs, as to its verbal character, the preceding

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* To notice the remaining instances which in *Shen Tamul* may sometimes occur, of verbals not coming exactly within the compass of the foregoing rules, would be to extend the subject, unnecessarily, to an inconvenient length.

pronoun in the accusative case, while, in its character of noun, it occurs as the nominative of the following verb. (2.) The neuter verbal *paghupadams* may, in the nominative case, be rendered by the English infinitive or participial verbal, and, in the ablative case, by the English participial verbal: as இதைத்படிக்கிறதுநல்லது, "*to read*" or "*the reading* (of) this is good;" இதைப்பார்க்கிறதினாலேனக்குச்சந்தோஷம், "I am pleased *at*" or "*in consequence of, seeing* this," &c.* The accusative of a neuter verbal *paghupadam*, or the uninflected form with the infinitive ஆக, is frequently used, instead of the connective *vineiyechcham* என்ற, with the force of the English declaratory particle "*that*:"† as, நீபோகதாகச்சொன்னான் or நீபோகதாகச்சொன்னான், "he said *that* thou wast come," instead of நீபோகதாயென்றுசொன்னான். Lastly, the neuter verbal *paghupadam* derived from the present or future tense may, when employed in the dative case, be rendered by the Latin supine in *u*: as, இதுசொல்லுகிறதுக்காக or இதுசொல்பதற்காக, "hoc *dictu*

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* The form of the English participle when used as a verbal *without* the possessive preposition "*of*," is an exact representative of the neuter verbal *paghupadam* in Tamul.

† See Part 1. of Section 103.

difficile est." (3.) The verbal from the future may be used elegantly with a present signification: as, தீமைசெயபவர்க்கும்நன்மைசெய், "do good to them *that do* evil;" இதுதமிழ்மறைஉலகமுழுவதும்படிப்பதுகடினம், "*to study*" or "*the studying* (of) this language is difficult." And, in *Shen Tamul*, the masculine and feminine verbals from the past may, when suddenness or celerity is implied, denote time present or future:* as in the following stanza from *Tiruvalluvan Kurral*;

மலர்மிசைஏகினான்மாணடிசேர்ந்தார்நிலமிசை
நீடுவாழ்வார்

"They who have reached (or *shall reach*) the sacred feet of him who *passeth* suddenly over the rejoicing heart (*literally*, the full blown flower), shall long flourish o'er the earth."

In which ஏகினான், "he who has walked," has a present signification, and சேர்ந்தார், "they who have arrived," is capable of being taken in the acceptation of the future. This use of the past form is limited to *Shen Tamul*, where it is often used also in a sense entirely indefinite, without denoting the quick performance of any action. (4.) The verbal *paghupadam* from the negative verb serves, generally, like the negative participle, to denote past time: as, செயாதவன், "one who has not done," &c. but the nominative and

accusative cases of the neuter form are employed in the elliptical manner noticed in Part 2 of Section 101; as in இது செய்யற்பாலதன்று, "this is a matter *which ought not to be*," or "*ought not to have been, done;*" செய்யற்பாலதையன்று செய்தான், "he has done *that which ought not to be*," or "*ought not to have been, done*," &c. (5.) It remains only to notice the peculiar uses of some of the verbal *paghupadams* from என்கிறது, "to say—call," and ஆகிறது, "to be—become." The future form of the masculine and feminine verbal *paghupadam* from என்கிறது, is elegantly employed to denote one of a species: as, கந்தப்பனென்பவன், "*the person called* Candappan.* The future form of the neuter verbal *paghupadam* from என்கிறது, serves, on the other hand, to denote something in the abstract: as in பாவமென்பது, "sin *in general* (*literally, that which is called* sin)," &c. Lastly, the use of ஆவது, the future form of the neuter verbal *paghupadam* from ஆகிறது, will be generally found to be redundant: as in அவன் சொன்ன செய்தியாவது, for அவன் சொன்ன செய்தி, "this is precisely *the intelligence* which he has communicated," &c.

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* See Part 2 of Section 103.

Of the Construction of Verbals in ஐ.

118. (1.) The verbals in ஞக, க்ஞக, and the affirmative verbals in ஞம occur generally in the ablative இல் or ஆல், following, as to their regimen with nouns, the construction of their parent verbs: as in நாணி நீகேயிருக்ஞக யில் or இருக்கிஞமெயில்படிசேராதே, "*while I am here*, do not speak thus;" இஞதுச் சேய்கிஞமெயாலென்குத்துக்கம்மை துது, '**I am grieved** *at*," or "*in consequence of, your doing this;*" இதிப்படியாஞகயில், "*this being so;*" இதிப்படியாஞகயால், "*because* **this is so**," &c.* (2.) The verbals in ஞக, க்ஞக are employed *occasionally*, as the *negative* verbals in ஞம are *invariably*, in the manner of nouns substantive: as in உன்சேயஞகநல்லது, "**thy action is good**;" என்பொறுஞமெபோ யிது, "**my impatience is great**," &c.

Of the Construction of Verbals in ல்.

119. (1.) Verbals in ல் are seldom used in *Kodun Tamul* except in the nominative form in combination

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* When used with the verbals in ஐ, the ablative sign இல் may be considered as a *continuative* particle, and its case may generally be rendered by the ablative case absolute in Latin. The word ஆஞகயால், when used absolutely, is analogous to the English adverb "wherefore."

with some of the inflexions of the verb ஆகுமது, "to be—become," to denote *possibility* or *impossibility*; as in இதுகாணலாம், "this *may be* seen" (or, as it may be rendered in Latin, "*hoc videre est*"); இதுசெய்யலாகாது, "this *cannot* be done;" இதுசெய்யலாமதவை, "this is a matter which *may be* done;" இதுசெய்யலாகாத வை, "this is a matter which *cannot* be done." (2.) In *Shen Tamul* the verbals in ல are employed through the several forms of inflexion, and in their regimen with nouns, they follow the construction of their parent verbs. Thus in the following stanza from *Tiruvalluvan Kurral*,

பணிவுடையன்சொலல்லதெலாருவைக்
கணியல்லமற்றப்பிற

"The *being a possessor* of humility, and *a speaker* of courteous (words), is an ornament to any person: all other (ornaments) are naught."

The words உடையன் and சொல்லன் are nominatives in regimen with the verbal ஆதல். Again, in the following stanza,

ஆதிநலமுளகாக்கமோரல்லுடைதுன
மாதிதலினுளர்

"There is not any greater gain than virtue: than *the neglect* (*of*) *it* there is not any heavier loss."

The word ஆதல is governed in the accusative

case by the verbal மறதி, "forgetfulness." It is observable, however, that the terms in regimen with the transitive verbals are generally used in an uninflected form. Thus, in the second verse of the following stanza,

மகவுடன் மகிழ்தரு மகவுடை மகிழ்
மலர்
சாற்கெழுவிலன்பத் சேய்க்கு

"Delightful to the (parent's) body is the *touch* of the infant form (literally, of *the bodies* of his children); a bliss which others only hear of (literally, with others the sole delight is *the hearing of this word* to the ear)."

The word சார், which is governed by கெழுவிலன், is placed in the nominative form for the accusative case. And again, in the following stanza,

இருந்தோம்பியஎன்பொற்பிறைதென்னர்
மருந்தோம்பிவைவாண்மகிழ்செய்தற்
பொருட்டு

"The comforts of home and all that belongs to domestic life were granted, in order that guests might be received and cherished with hospitality."

The word வைவாண்மை, "liberality," which is governed by செய்தல், "doing," is placed in

the nominative form with the force of the accusative.*

Of the Construction of other Verbal Derivatives.

120. The other forms of verbal derivatives follow in every respect the construction of nouns substantive; as, இந்தப்பாஷையுடைய்ப்படிப்புக்கடினம், "the *study of this language* is difficult;" அதிகமிருப்பதினால், "by the *abundance of it*;" ஞானிகளசொன்னது, "the wise have said," &c. It may be added that the themes or roots of verbs, when used in the *derivative sense* of verbal nouns, are often used adverbially: as, நீடுவாழ்வாய், "they shall flourish *long*," &c.

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* This last stanza is scarcely susceptible of a literal translation. It should be stated, however, that the word நீடு in the first verse must be considered as used for the infinitive; it being a general rule in *Shen Tamul*, that the several forms comprehended under the term *vineiyechcham* may occasionally be interchanged.

(II.) OF NOMINAL DERIVATIVES.

Of Nominal Derivatives used only in Kodun Tamul.

121. A large class of nominal derivatives is formed in *Kodun Tamul* by adding to nouns substantive the word காரன், or as it is sometimes written, காரர், "an agent;" as from கோடு, "a letter," கோடுக்காரன், "a letter carrier," &c. The plural of காரன், காரர் which, from its being employed only as an adjunct, may be termed an inseparable word, corresponds with that of the masculine demonstrative pronouns; as in கோடுக்காரர், கோடுக்காரர்கள். The feminine gender is formed by the conversion of அன் into ஐ; as in கோடுக்காரி, of which the plural follows the analogy of primitive nouns; as in கோடுக்காரிகள். When joined with காரன், nouns ending in ம் drop that letter, and nouns ending in டு or ற் *kuttiyalugharam* double the penultima; as from தோட்டம், "a garden," தோட்டக்காரன், "a gardener;" from ஆடு, "a sheep," ஆட்டுக்காரன், "a shepherd;" from கயிறு, "a rope," கயிற்றுக்காரன், "a dealer in rope," &c.* It remains to be mentioned, that

* The reduplication of the penultima of எருது, in எருத்துக்காரன், "a bullock driver," with a few other instances of the same

the proper use of the adjunct காரன் is to denote some agency or employment, as may be seen in the above examples,) or some affection of the mind or body; as from கோபம், "anger," கோபக்காரன், "a passionate man;" from வியாதி, "sickness." வியாதிக்காரன், "an invalid," &c.*

Of the Vighudis of Nominal Paghupadams in Shen Tamul.

122. (1.) The usual forms of the வேகுதி, or terminations of பெயர்ப்பகுபதம், (*peyarppaghupadam*), or "nominal *paghupadams*" in *Shen Tamul* are, for the masculine singular, அன், அவன், ஆன்; for the feminine singular, by the conversion of ன் into ள், அள், அவள், ஆள்; for the masculine and feminine, or common plural, by the conversion of ன் and ள் into ர், அர், அவர், ஆர்; for the neuter singular, து, அது, and for the neuter plural, அ, அன, அவை: as in masc. sing. கோடையன், கோடையனவன், கோடையனான்; in fem. sing. கோடையள், கோடை

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kind, may be deemed analogous to the above. It may be observed, also, that when used adjectively, எரு doubles its penultima: as எருத்துப்பாரம், "a bullock-load."

* In the last example, the க of காரன், which, it should be observed, is of Sanscrit origin, is doubled by the analogy of the rule contained in Section 26.

யென்ன, சகடையென்ன,; in com. pl. சகடையர், சகடையரை, சகடையரால்; in neuter sing. சகடது, சகடதை, and in neuter pl. சகடன, சகடனை, சகடவை. (2.) The syllable குன் is sometimes employed as a *vighudi* in the masculine singular; as in சகடுடையான். There are also some nominal derivatives which form the feminine singular in ஈ: as, நல்லி, "a good woman," from நல்லன், &c. The letter ஓ will, in some few instances, be found to occur as a common termination of the masculine and feminine gender, to be determined only by the scope of the context.

Of the Changes which take place in the Formation of Nominal Paghupadams.

123. (1.) குணத்துப்பெயர்ப்பகுபதம், (*ghunattuppeyarppaghupadam*) or "nominal *paghupadams* from nouns possessing the incident of *quality*," (i.e. nouns of the fifth class) are formed generally from primitive nouns in மை. In all such cases the மை suffers elision; and the remaining portion, which may be deemed the *paghudi*, either remains unchanged, as in நல்லன், "a good man," from நல் the root of நன்மை, &c. or, if it terminate in உ, this letter—according to a rule for the formation of nouns adjective—is changed into இ;* as in சகடியன் from சகடுமை; நெடியன் from

* See Page 26.

நெடுமை, &c. (2.) Short dissyllabic nouns terminating in ம் assume, as the *paghudi* of the derivative, the form of the oblique case, with or without the *shāriyei* இன்;* as in அறத்தன், அறத்தினன், "a virtuous man," from அறம், "virtue," &c. Other primitive nouns ending in ம் sometimes follow the above rule, and sometimes drop the ம் as the *paghudi* of the derivative: as in குருமன், குருமத்தன், குருமத்தினன், "a virtuous man," from குருமம், &c. (3.) In the formation of derivatives from certain primitive nouns ending in இ, the *shāriyei* த் or ந is inserted between the *paghudi* and *vighudi*; as in கிளைஞர், கிளைஞ்ச், "relations," from கிளை, "a branch;" இளைஞர், இளைஞ்ச், "youths," from இளை, "tender age." But the operation of this rule is partial, and, as may be seen from the examples, *paghupadams* of the above form are used generally in the plural number. (4.) From other nouns *paghupadams* may be derived, by adding the *vighudi* either to the uninflected form, or to the form of the oblique case: as from மலை, "a mountain," மலைஞன், மலையினன், "a mountaineer;" from கசடு, "peevishness," கசடன் (which is the the most elegant form) or கசடஞன், கசடனன், "a peevish man," &c.†

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* See Part 1 of Section 43.

† Many of the nominal derivatives which are formed according to the rules of *Shen Tamul*, will be found to occur in the ordinary dialect.

Of Certain Derivative Forms borrowed from the Sanscrit.

124. The following forms of derivative nouns, adopted with some alterations from the Grammar of the Sanscrit Language, are frequently used by Tamul authors. (1.) From primitive nouns which have இ or ந in the first syllable, derivatives are formed by changing those vowels generally into ஐ: as from இந்திரன், "the god Indiran," who is said to preside over the East, ஐந்திரன், "the region of the East;" from மிதுலை, "Midulei," (the name of a city) மைதிலன், "an inhabitant of Midulei;" from வேதம், "the Vēdam," வைதிகர், "those who follow the Vēdam," &c. Sometimes ஆய் is substituted for ஐ; as in ஆய்ந்திரி; மாய்திலன்; வாய்திகர், &c. In some few instances, also, இ is changed into ஏனா or ஆவ; as from கிரி, "a mountain," ஏனாரி or கவுரி, "a highland woman," &c. (2.) From primitive nouns which have உ or ஒ in the first syllable, derivatives are formed by changing those vowels into ஔ or ஆவ; as from துவாரம், "a door," ஔவாபாரிகர் or தவபாரிகர், "door-keepers;" from கோசலை, "Kōshalei," (the name of a city) கௌசலை or கவுசலை, "a woman of Kōshalei," &c. The vowel ஊ occasionally suffers a like change; as from சூயன், "the

deity of the Sun," சௌரி or சவுரி, "Saturn," (his son) &c. (3.) From primitive nouns having உ in the first syllable, derivatives are formed by changing உ into ஔ; as from சகரன், "Sakaran," (the name of a king) சாகரம், "the ocean," (said to have been dug by the sons of the king Sakaran) &c. (4.) From primitives ending in ஐ, derivatives of the patronymic class are formed, by changing the ஐ into ேயன்; as from கங்கை, "the goddess of the Ganges," கங்கேயன், "Ganghēyan," (her son) &c. (5.) The privative particles உ, உன், நிரு, நிர், of which, the first and third are used before consonants, and the second and fourth before vowels, communicate to nouns the sense of negation; as from நீதி, "justice," உநீதி, "injustice;" from உசாரம், "civility," உஉசாரம், "incivility;" from மலம், "defilement," நிருமலன், "an immaculate person;" from ஆயுதம், "a weapon," நிராயுதன், "a person unarmed," &c.

(III.) OF THE CONJUGATION OF NOMINAL DERIVATIVES.

Of the Nature of Conjugated Derivatives.

125. The subject to be noticed in this division exhibits in a striking light, the scientific refinement of the elegant dialect of the language. As, in common with other languages, its verbal nouns are liable to be inflected as substantives, so by a remarkable interchange of the properties peculiar to different parts of speech, its nominal derivatives are liable to be conjugated as verbs. The term employed by Tamil Grammarians, as descriptive of a *conjugated derivative*, is வினைக்குறிப்பு, (*vinaikkurrippu*) from வினை, "a verb," and குறிப்பு, "a sign—symbol." Every *vinaikkurrippu* may, in as far as it is a *paghupadam* or derivative noun, take its origin from one of the six sources formerly enumerated; viz. *property*, *place*, *time*, *bodily member*, *quality* and *agency*; but of the six incidents of the verb noticed by the Tamil Grammarians; viz. *the agent*, *the instrument*, *the place*, *the action*, *the time*, and *the object*, it indicates only the *first*, i. e. *the agent*. The *vinaikkurrippu* is conjugated through each person, gender and

[illegible] but being entirely indefinite as to time, mood, &c. it must be rendered in all cases by adding simply the substantive verb, with the incident of *agency*, to the meaning of the primitive word.

Of the General Terminations of Vineikkurrippus.

126. The *vighudis* or personal terminations usually employed in the conjugation of *vineikkurrippus* are, for the singular number, சன், 1st p. ஐ, 2nd p. உன், 3rd p. m. உள், 3rd p. f. து or உது, 3rd p. n. and for the plural number, சம் or உம், 1st p. சீர், 2nd p. உர், 3rd p. m. and f. உ or உன, 3rd p. n. Thus, from the adjective form கொடி, "harsh,"* may be derived கொடியேன், "I am a harsh person," கொடியை, "thou art a harsh person," கொடியன், "he is a harsh person," கொடியள், "she is a harsh person," கொடியது or கொடிது, "it is a harsh thing," or "it is harsh;" கொடியேம் or கொடியமன், "we are harsh persons," கொடியீர், "ye are harsh persons," கொடியர், "they are harsh persons," கொடிய or கொடியன, "they are harsh things," or "they are harsh."

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* See Page 123.

127. (1.) The க of the termination கு is doubled after *paghudis* ending in ஞ, ண or ச்: as, நடக்குகு, "it moves;" மெய்க்குகு, "it is true;" ஊர்க்குகு, "it is of" or "belonging to a town," &c.* (2.) If the *paghudi* terminate in ம் or ன் and கு be the *vighudi*, the ம் will be changed into ண் and the ன் into ண், and க of the *vighudi* will suffer a corresponding change: as from முகம், "the beginning," முகண்டு, "it is the beginning;" from இருள், "darkness," இருண்டு, "it is dark," &c. (3.) When இன் is used as a *dārijei* of a *vineikkurrippu*, the உ of the *vighudi* உகு suffers elision; after which the ன் of the *dārijei* and the *vallinam* க are changed, each into ண்; as from மேல்மலைஇன், the oblique form மேல்மலை, "a mountain," மேல்மலைண்டு, "it is of" or "belonging to a mountain," &c. (4.) Sometimes, also, when a *paghudi* terminates in ன் and கு is the *vighudi*, the ன் and க are changed, each into ண்; as from உன், "the interior," உண்டு, "it is within," &c.

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* Abstract nouns in மை are sometimes found in their pl. state, in the neuter form of *vineikkurrippus*: as from தீமை, "evil," தீமைமைகு, "it is an evil," &c.

† Compare with Part 4 of Section 66.

Of the Vineikkurrippechcham.

128. The வேஎவாக்குறிப்பேச்சம், (*vineikkurrippechcham*) or "participle of the *vineikkurrippu*,"* is formed by the addition of அ to the *paghudi*; as from கொடி, கொடியது, "cruel," &c. It may be proper to add that as the *vineikkurrippechcham*, the third person plural neuter of the *vineikkurrippu* and the plural neuter of a *paghupadam* are, in form, exactly the same, the signification of this form must in all cases be regulated by the exigence of the context. Thus, in அரியபோருள், "a difficult matter;" இவையரிய, "these things are difficult;" அரியசெய்தான், "he achieved difficulties," the word அரிய appears, in the first instance as a *vineikkurrippechcham*; secondly as a *vineikkurrippu*, in the 3rd person plural neuter, and thirdly as a *paghupadam*, in the plural neuter form.†

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* See definition of the *peyarechcham* in Part 1 of Section 71.

† The words instanced in the text and others of the same nature may, it is also obvious to remark, be considered, indifferently, as participles of the *vineikkurrippu*, or as nouns adjective.

Of இல் *and* உல்,

AND

Other Short Monosyllabic Roots.

129. (1.) The roots இல் and உல், which have been noticed, among the defective verbs, in the eighth division of the fourth Chapter, may, when regarded in the light of nominal themes, give origin to the forms of a *vinaikkurippu*. The derivative forms from these roots, when they have the regimen of nouns, must be rendered, with the relative pronoun, "I *who* am not," &c. (2.) In *Shen Tamul*, when a sentence contains the negation of some particular matter and the affirmation of some other, the derivative forms of உல் must agree, in person, gender and number with that which is affirmed: as, உவனல்ல [illegible], "*it is not* he but *she*;" உவனல்லேன்பிறன், "*it is not* he but *I*;" ஒன்றல்லபல, "*it is not* one thing, but *many things*," &c. (3.) The roots இல் உல், in common with other short monosyllables, double the final letter before the forms of inflexion: as, இல்லேன், உல்லேன், இல்ல, உல்ல, &c.* Thus the root நல், "good,"

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* The forms இல், உல், without the reduplication of the ல், must be considered as altogether anomalous. Their use has been stated in former parts of this treatise.

give[illegible] நல்ல, நன்ன, &c. and thus the root வெள், "white," would form its *vineikkurrippechcham* regularly in வெள்ள்: but the form வெள்ளை, which was probably adopted at first, *euphoniæ gratiâ*, before vowels only, is now commonly used both before vowels and consonants: as, வெள்ளை யானை, "a white elephant;" வெள்ளை நாரை, "a white sea-bird," &c.*

Of the Construction of Vineikkurrippus.

130. (1.) When conjugated derivatives have the full force and regimen of verbs, they are termed வினைக்குறிப்புமுற்று, (*vineikkurrippumutt-ttu*) or "perfect *vineikkurrippus*." The use of the *vineikkurrippumuttu* is illustrated in the following instan[illegible] viz. இவை மரம் கோடு, "O

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* The forms நன்ன, வெள்ள்ள் and the like may be considered strictly as *vineikkurrippechchams*, while the roots of these words may be regarded as *adjectives*, under the rule contained in the second part of Section 53. It may be here mentioned, with regard to short monosyllables ending in ன் and ள், that the letters ண் and ன் of the *mellinam* class which are substituted regularly for the finals abovementioned before மை, the general termination of abstract nouns, are found to occur, in some instances, as permanent substitutes for the *iyyinams* ன் and ள். Thus ன் appears to have taken the place of ள் in வெண்மை or உண், "a white stone," &c. and thus ன் appears to be substituted permanently for ன் in நன்மை, "a fine day," as well as in the forms நன்னை, இன்னை, உன்னை, &c.

king! thou art cruel." தாயேயரசனீ யையை, "mother! dear art thou unto me!" அரசன் வேல்லவனன், "the king is a bowman." And again, in the following stanza from Tiruvalluvan Kurral,

அகரமுதலவெழுத்தெல்லாமாதி
பகவன்முதற்றேயுலகு

"As all letters (or Alphabets) commence with A, so does the universe derive its origin from the Deity."

The words முதல and முதன்மை are *vineikkurrippumuttus* in the neuter form of the plural and singular numbers respectively. (2.) Each person of a conjugated derivative may be declined as a noun: thus உறையை, the second person of உறையன், "a hard man," has in the dative case உறையைக்கு, "to thee a hard man," in the ablative உறையையிலை, "from thee a hard man," &c. This form of the *vineikkurrippu* is designated by the term வினைக்குறிப்புப்பெயர், (*vineikkurrippuppeyar*) "the noun of the *vineikkurrippu*;" it must be always rendered with the relative pronoun, expressed or understood, and it follows, in every respect, the regimen of nouns: as in நீகாடுமையுடைமனிதனாய், "thou (who art) a person of a cruel

disposition, hast beaten me (who am) a poor miserable man," &c.*

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* The examples of the remarkable idiom noticed in the text, sufficiently illustrate the extraordinary conciseness which distinguishes the elegant dialect of the language, and which, in point of terseness, energy and spirit, renders it perhaps unrivalled. An instance from Tiruvalluvan Kurral, of the boldness and felicity with which the figure of metonymy is occasionally employed by the Tamul poets, may tend to place in a still stronger light the admirable brevity of the language.

பகும்பருதோண்மேலோர்க்கில்லுறை
யிகும்பைபார்ப்போன்றினல்பேரஞ்சுடுமே

"It is not for those who are not blessed with honourable wives, to walk bold as a lion before the scorners."

The word இல் "house," is used in the above stanza for இல்லாள், "the woman of the house," or "the wife." There is a similar use of metonymy in the following stanza of Tiruvalluvan Kurral, which the author is induced to subjoin, as well for the justness of the sentiment which it contains, as the instances which it affords of the elliptical idiom noticed in various parts of this treatise.

உற்றுழிதீர்க்கும்துணைபோற்றாதொழிந்தபோற்றும்
பெருமைபடைத்தேனென்றுமடிமடிதற்று

"That householder who, never deviating (himself) from virtue, directs others in the path (of rectitude), hath more merit than the Ascetics."

In the above stanza the word இல்வாழ்க்கை, "domestic state," is used for இல்வாழ்வான், "a householder." Again, உறுழி, "in the road," is used to designate κατ' ἐξοχην, *the path of virtue*; and பெருமை, "penance," by a substitution of cause for effect, serves to denote *the merit obtained by penance*.

CHAPTER VI.

OF NUMBERS.

131. The following list exhibits the Names, and Figures of the Cardinal Numbers.

FIGURES.	NAMES.	
௧	ஒன்று	1
௨	இரண்டு	2
௩	மூன்று	3
௪	நான்கு	4
௫	ஐந்து or உந்து	5
௬	ஆறு	6
௭	ஏழு	7
௮	எட்டு	8
௯	ஒன்பது	9
௰	பத்து	10
௰௧	பதினொன்று	11
௰௨	பன்னிரண்டு	12
௰௩	பதின்மூன்று	13
௰௪	பதினான்கு	14
௰௫	பதினைந்து	15
௰௬	பதினாறு	16
௰௭	பதினேழு	17

FIGURES.	NAMES.	
௰௩	பதின்மூன்று	13
௰௪	பத்தொன்பது	19
௨௰	இருபது*	20
௨௰௧	இருபத்தொன்று	21
௨௰௨	இருபத்திரண்டு	22
௨௰௩	இருபத்துமூன்று	23
௨௰௪	இருபத்துநான்கு	24
௨௰௫	இருபத்தைஞ்சு	25
௨௰௬	இருபத்தாறு	26
௨௰௭	இருபத்தேழு	27
௨௰௮	இருபத்தெட்டு	28
௨௰௯	இருபத்தொன்பது	29
௩௰	முப்பது	30
௩௰௧	முப்பத்தொன்று	31 &c.
௪௰	நாற்பது	40
௫௰	ஐம்பது	50
௬௰	அறுபது	60
௭௰	எழுபது	70
௮௰	என்பது	80
௯௰	தொண்ணூறு	90
௱	நூறு	100
௱௧	நூற்றொன்று	101 &c.
௨௱	இருநூறு	200

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* In *Shen Tamul* the character *āyadam* (ஃ) is sometimes used as the antepenultima; as in இருபஃது, &c. to என்பஃது, inclusive. Sometimes also, in *Shen Tamul*, these compounds change பது or பஃது into பான்; as, இருபான், &c.

FIGURES.	NAMES.	
௩	மூநூறு	300
௯	தொள்ளாயிரம் . .	900
ஆயிரம் or ஔ	ஆயிரம்	1,000
ஆக or ஔக	ஆயிரத்தொன்று .	1,001 &c.
ஆம or ஔம	ஆயிரத்தொருநூறு	1,100 &c.
உஔ	இரண்டாயிரம் . .	2,000
பஔ	பதினாயிரம்	10,000
உபஔ	இருபதினாயிரம் . .	20,000
மஔ	நூறாயிரம் or லக்ஷம்	1,00,000
உமஔ	இருநூறாயிரம் or இரண்டுலக்ஷம்	2,00,000
உபமஔ	இருபதுநூறாயிரம் or இருபதுலக்ஷம்	20,00,000
மமஔ *	நூறுலக்ஷம் or கோடி	100,00,000 or 10,00,000

132. The following variations occur in the names of some of the numbers; viz.

ஏன்றது	inelegantly for	ஒன்று	1
ரண்டு	——	இரண்டு	2
மூன்று	——	மூன்று	3
நான்கு	elegantly for	நான்கு	4
ஐந்து	——	ஐந்து	5

பன்னிரண்டு, with a *double* ன், for பனிரண்டு 12

பதிமூன்று, with the *elision* of ன், for பதின்மூன்று 13

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* The reader will observe that, in many instances, the letters of the alphabet are employed, as in Greek and Latin, to express numerical value.

Of the Substantive Use of Numerals.

133. (1.) The cardinal numbers, when used absolutely, are inflected in the manner of nouns substantive: as in ஐந்தினுள் ரண்டை யானேன், "I have taken two out of five," &c.* (2.) It will be seen, on referring to the list, that all the nouns of number under a thousand terminate in ஒ. In *Shen Tamul*, this final is—except in the instances of இரண்டு, மூன்று, பத்து and நூறு—occasionally changed into உன்; as for ஏன்று, ஏன்றின், for நாலன்கு, நாலன்கின், &c. and nouns of number, when employed in the latter form, follow the inflexions of the masculine demonstrative pronoun.

Of the Adjective Use of Numerals.

134. The cardinal numbers, when used adjectively, may either precede or follow the substantive.

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* ஏன்றோ, the ablative in இல் from ஏன்று, is employed in *Kodum Tamul* as a disjunctive conjunction, and in that capacity is always placed *before* the terms which it connects: as ஏன்றோலை ஏன்றோ, "*either* this *or* that." In *Shen Tamul* the same office is performed by ஏன்றே, (the uninflected form coupled with the emphatic particle ர) which, when thus employed, is placed *after* the terms which it connects and generally in construction with a neuter verbal from the future: as in இதை செய்வதாயேன்றே அதை செய்வதாயேன்றே, "*either* to do this *or* to do that (is unavoidable)."

(1.) When a numeral, used adjectively, follows its substantive no change takes place; as in மூன்று எருமைகள், "three oxen," &c. (2.) When the numeral ஒன்று, used adjectively, precedes its substantive, it is changed either into ஒரு, (which is its radical form) as in ஒரு குதிரை, "a horse," &c. or into ஒர், as in ஒர் அடி, "one foot," &c. The latter form is used generally before vowels, but it is found to occur also before words beginning with consonants; as in ஒர் குதிரை, "a horse," &c. (3.) இரண்டு, when used adjectively before a noun beginning with a consonant, is changed elegantly into its radical form இரு; as in இரு தலை, "two heads," &c. Before a noun beginning with a vowel either remains unchanged, as in இரண்டாயிரம், "two thousand," &c. or it is changed elegantly into ஈர்; as in ஈரிடம், "the two defects," &c.* (4.) மூன்று, when used before a noun beginning with a consonant, drops the ன்று, shortens the ஊ and doubles the following consonant, to whatever class it may

ஒன்று.

இரண்டு.

மூன்று.

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* In *Kodun Tamul*, இரண்டு and the remaining units to எட்டு, inclusive, are sometimes used adjectively before nouns without suffering any change. In this, as in some of the following parts of the Section, the rule is exemplified by a compound number, in which the latter term of the compound may be considered to bear to the former the relation of a substantive to its adjective.

belong; as in மூக்காலம், "the three times" or "tenses;" மூவீடு, "three houses;" மூநூறு, "three hundred," &c. When used before a vowel, it simply drops the ன்ம; as in மூயிரம், "three thousand," &c. (5.) நான்கு drops its final உ, as well before consonants as vowels: as in நான்குதேர, "four horses," நாலடி, "four feet," &c. (6.) ஐந்து, ஐஞ்சு, ஐநூ. Before words beginning with ந the form ஐஞ்சு generally occurs, dropping the சு and converting the following ந into ந; as in ஐந்நூறு, "five hundred," &c. Before vowels the ஞ of ஐஞ்சு, ஐநூ is employed; as in ஐயாயிரம், "five thousand," &c. In all other cases the letter ம் is coupled with ஐ: as ஐம்பது, "fifty," ஐங்கலம், "five *kalams*,"* &c. (7.) ஆறு and ஏழு shorten their initials before consonants: as in அறுபது, "sixty;" எழுபது, "seventy," &c. (8.) எண்பு converts ண்பு into ன்ம both before vowels and consonants: as, என்பது, "eighty;" என்னூறாயிரம், (with the ன்ம doubled according to Section 16,) "eight thousand," &c. (9.) தொன்பது. In *Kodun Tamil* this numeral when repeated, assumes in the first term of the compound,

* This measure differs in different parts of India: the modern *kalam* contains about forty-eight measures.

the form of the dative case; as in ஒன்பதுக் கோரன்பது, "nine times nine:" when followed by any other unit, it doubles its penultima; as in ஒன்பத்திரண்டு, "nine times two," ஒன்பத்து மூன்றம், "nine times three," &c.: and, when followed by other words, it generally assumes the *shāriyei* இன்; as, ஒன்பதினாயிரம், "nine thousand," ஒன்பதின்கலம், "nine kalams," &c. In *Shen Tamul* the numeral ஒன்பது assumes the *shāriyei* இம்ம before units, as ஒன்பதிம் மோரன்ம, "nine times one," &c.: and before other words it has for its *shāriyei* இன் or இம்ம, indifferently; as ஒன்பதினாயிரம் or ஒன்பதிம்மாயிரம், "nine thousand." (10.) பத்து. பத்து. For the *ordinary* changes of பத்து when coupled with other numerals, the reader is referred to the table of numbers. It must be observed, however, that in *Shen Tamul* பதிம்மூரண்டு (with the *shāriyei* இம்ம) is sometimes used for பன்ரண்டு, "twelve;" that before ஒன்பது and when repeated, the *shāriyei* இம்ம is invariably used: as in பதிம் மோரன்பது, "nineteen," பதிம்ம்ப்பத்து, "ten times ten," and that before ஆயிரம், the *shāriyei* இன் is employed; as in பதினாயிரம், "ten thousand." In all other instances the *shāriyeis* இன் and இம்ம are employed indifferently, as பதினேரன்ம or பதிம்மேரன்ம, "thirteen," &c. (11.) The termination உன் noticed in the second part of the preceding Sec- Numerals in உன்.

tion is sometimes used adjectively: as, அறுபது கோடி, "sixty millions, &c.*

Of Distributives.

135. In a distributive sense some of the numerals are in part repeated according to the following rule. The first member of the distributive compound must contain, as the case may be, either the initial vowel of the numeral, or the initial consonant with its accompanying vowel; the vowel must be shortened if long, and connected with the subsequent member of the compound according to the rules of orthography, except that ப must be inserted after the ஐ of ஐந்து. Thus from ஒன்று is formed ஒவ்வொன்று, "one by one;" from இரண்டு is formed இவ்விரண்டு, "two and two;" from மூன்று is formed மும்மூன்று, "three and three," and so on (with the exception of ஒன்பது) to பத்து inclusive, from which is formed பப்பத்து, "by tens."

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* From some of the instances adduced in this Section, it will be seen that the [illegible] of multiplication is exactly the reverse of the English. It may be proper to add that, in order to avoid ambiguity, the உ of பத்து is, in multiplication, generally changed into ஐ; as in ஐபத்திரண்டு, "ten times two," &c.

Of Numeral Derivatives.

136. (1.) From the numeral ஒன்று, a masculine derivative is formed by adding பன் or தன், and a feminine derivative by adding ா, to the radical or adjective form: as ஒருபன் or ஒருத்தன், "a certain man," ஒருத்தி, "a certain woman."* (2.) From other numerals derivatives are formed by adding the common plural termination பர் to their contracted forms; as இரு பர், "two persons," மூபர், "three persons," நான்பர், "four persons," ஐபர், "five persons," beyond which, in *Kodun Tamul*, the derivatives do not extend. (3.) Derivatives may be formed in like manner from the distributive-compounds: as, ஒவ்வொருபர், "one by one," &c.

Of Ordinals.

137. (1.) The ordinal form of the first cardinal number in its simple state is, when used adjectively, மூதல், or (with ஆம் the future participle of ஆகு) மூலாம், "the first."† (2.) When

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* The numeral ஒன்று gives origin also to a plural derivative, ஒருபர் signifying "*any person*" or "*persons*," and, with the determinative particle ஆம், "*all*."

† மூது denotes "origin—commencement." Hence is derived மூலாம், an adverb of emphasis: as in நான்மூலாம்

in a compound state, the numeral ஏன்பது, except that it converts ஏன் into ஒ, follows the general rule for the formation of ordinal adjectives, which merely requires that ஆம், the future participle of ஆகுதல், "to become," be added to the substantive forms of the cardinals. Thus, from இரண்டு is formed இரண்டாம், "the second;" from பதினொன்று is formed பதினொன்றாம், "the eleventh," &c. (3.) The numerals with the termination உன் are sometimes found to occur as ordinal adjectives: as in ஆறுமுறை for ஆறாம் முறை, "the sixth case," &c. (1.) The substitution of ஆவது, the neuter verbal, for ஆம், the future participle, forms ordinal adverbs: as, முதலாவது, "firstly;"* இரண்டாவது, "secondly," &c.

படாமலே யிருப்பேன், "*even I* (literally, *beginning with myself*, I) do not know." Hence also is derived முதலாமான, which is employed as an adjective of similitude: as in பசிமுதலாமான வியாதிகளால், "hunger *and the like* calamities (literally, calamities *beginning with* hunger)." From the same source is derived the phrase முதற்கொண்டு, which is used to denote *time to come*: as in இன்றுமுதற்கொண்டுமேல் நான் செய்யேன், "from this day forward (literally, *taking this day as the commencement*) I will not do it."

* This compound term முதலாவது signifies also, "*the first thing*," in common with முதலான, a compound in the *past* form. (See preceding Note.)

Of Fractionals.

138. Of the several minute subdivisions of unity the following are subjoined as of most ordinary occurrence; viz.

மோகினீயகம்	$\frac{1}{320}$		
கானீ	$\frac{1}{80}$	—	$\frac{4}{320}$
மா	$\frac{1}{20}$	—	$\frac{16}{320}$
மாகானீ or வீசகம் ...	$\frac{1}{16}$	—	$\frac{20}{320}$
உரைக்கால்	$\frac{1}{8}$	—	$\frac{40}{320}$
கால்	$\frac{1}{4}$	—	$\frac{80}{320}$
உரை	$\frac{1}{2}$	—	$\frac{160}{320}$
மேக்கால்	$\frac{3}{4}$	—	$\frac{240}{320}$

When fractionals are joined to integers or to each other, if the fractional begins with a vowel, the rules of orthography are to be observed; and if with a consonant, the letter ர must be inserted. Thus from ஒன்று and உரை is formed ஒன்றுரை, $1\frac{1}{2}$; from ஒன்று and கால் is formed ஒன்றேகால், $1\frac{1}{4}$; from கால் and மாகானீ is formed காலேமாகானீ, $\frac{1}{4} + \frac{1}{16}$ or $\frac{5}{16}$, &c.

CHAPTER VII.

OF PARTICLES.

139. Particles are designated in Tamul by the term இடைச்சொல், (*ideichchol*) "intermediate words." Of particles, properly so called, the Tamul language possesses a comparatively small number. Some few have been noticed in former parts of this treatise;* and there are, in *Shen Tamul*, several particles termed, from their redundant character, அசைச்சொல், (*aseichchol*) "expletive words," which need not be here enumerated. It has been shewn, however, that other parts of speech—particularly the infinitives of verbs—perform occasionally the office of particles:† instances of particular nouns similarly employed will be considered in the present Chapter. It remains only to be mentioned that, as the words formed ac-

* See particularly in Pages 15, 74 and 79.

† See particularly in Pages 83 to 89, and in Pages 93 to 100. See also Notes in Pages 101, 103 and 138.

cording to the rules contained in Sections 53 and 54, may be used as well *adverbially* as *adjectively*, the term உரிச்சொல், (*urichchol*) "words to be united," may be employed with equal propriety, to designate them in either capacity.

Of the Particle உம்.

140. (1.) When employed as a *copulative conjunction*, the particle உம் must either be added to *each of the terms enumerated*: as, இவனுமவனும் வருகிறார்கள், "*both* this (person) *and* that (person) are come;" or, without being added to *any of the enumerated terms*, it must form part of a collective word used after such terms: as, இவனவனிருவரும்வருகிறார்கள், "this person and that (person) are *both* come." (2.) When employed as a *disjunctive conjunction*, உம் may either be repeated with a particle of negation after *each term*: as நன்மையுமில்லை தீமையுமில்லை, "it is *neither* good *nor* bad;" or, when several terms are enumerated, it may be added merely to the *last* of such terms: as, நெய்யிற்குளிர்காற்றுமழையுடன்கூடியபசிதாகமுங்கூடாதென்று, "he feared not heat, cold, wind, rain, hunger *or* thirst."* (3.) When it is intended to

* There are, according to the Grammars of the elegant dialect, eight methods of enumeration, applicable alike to copulative and disjunctive propositions; viz. either *without* the aid of particles, or *with one of the*

mark the *nature* rather than the *number* of the terms enumerated, உம் must be added to the numeral: as, இது கன்றுமேறு, "these are *both* oxen." (4.) Again, உம் serves to desig-

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seven following particles, ஏ, என்னை, எனை, என்னை, என, ஆகி and உம். When terms are enumerated either without the aid of particles or with one of the three particles ஏ, என்னை, எனை, a *collective word* must always be subjoined: as, அவனேவனேரு வருவம்வருதார், "that (person) and this (person) are *both* come;" நாமேனநீயேயவேன or நாமேனன்னைநீயேயன்னைவேன்ன்னை or நாமேனனைநீயேயனைவேனனைமேவருவேம், "I, thou and he, (we) *three persons* will go. When any one of the four particles என்னை, என, ஆகி, உம் may be employed, a *collective word* may be optionally subjoined or omitted: as, *without* a collective term, சாத்தனென்னைகாத்தனென்னைசாத்தன்னவரீவருதீர், "the persons named Sāttan and Kottan are not come;" நாமேனனநீயேனன or நாமேமுநீயேயாடு or நாமனநீயுநிம்பனம், "I and thou will stand;" and, *with* a collective term சாத்தனென்னைகாத்தனென்னைரேவருவேம்வருதீர், "Sāttan and Kottan are, *both, not come,*" or "*are not either of them, come;*" நாமேனனநீயேனவேரேவருநிம்பனம், "I and thou will *both* stand," &c. Lastly, the three particles என்னை, என and ஆகி may be added to the *last* only of any enumerated terms and be *understood* after the rest: as, வேஉனபோதகேயன்னைராஎன்டஞ்சுகேகடஞ்சுஉலை, "there is not any evil greater than either contention or hatred;" நாநீயவேனனமேவருவம், "I, thou and he, (we) *three persons;*" பேராலவிடங்காலம்குணதினதொழிலாடாஆம், "property, place, time, a bodily member, quality and profession, (these) *six things.*"

nate the *completeness* or *totality* of any specified number of terms: as, எனக்கிரண்டு கண்ணுமே நோகுது, or எனக்குக்கண்ணிரண்டுமே நோகுது, "I have a pain in *both eyes*;" இந்தக்குதிரையடமனது or இந்தக்குதிரைமூன்றுமடமனது, "these horses are *all three* mine." (5.) The particle உம் may represent, according to the context, the English conjunctive words "*also*" and "*even*," respectively: as, இதுவுமடமனது, "this *also* is mine;" ஒன்றுஞ்செய்யேன், "I will not do *even one thing*," or "any thing;" தண்ணீருங்கொடாதான், "he will not give *even* water," &c. (6.) Lastly, the particle உம், when used after words or particles of interrogation, denotes *universality*. Thus from ஆர், "who," is derived ஆரும், "*all*;"* from எப்பொழுது, "when," is derived எப்பொழுதும், "*always*," &c. Thus, also, in the following stanza from Tiruvalluvan Kurral;

எந்நன்றிகொன்றார்க்குய்க்குமுய்வுண்டாம்முய்
யுமிடஞ்சால்

"Life may yet remain to *all* those who have slain

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* It should be mentioned that ஆரும், like the French *personne*, is used only with a negative form of verb: as in ஆரும்வரவில்லை, "*no person* came."

all (other) virtues; but from him who has slain (i. e. obliterated the remembrance of) benefits conferred, life is departed!"

The interrogative particle ர and the conjunctive particle உம் communicate to *both* of the intermediate terms, நன்மை and தகாதவற்கு, a universality of meaning.

Of the Particle ஆ.

141. The letter ஆ performs the office of a *pure interrogative adjunct*; as in நீயா, "is it thou?" உனக்கு தெரியுமா, "dost thou understand?" &c.

Of the Particle ஓ.

142. The particle ஓ properly denotes *dubitative interrogation*, and when employed in interrogative sentences, it must always be affixed to the word expressing the matter to which the question applies. Thus, நீ எனக்கு பணம் தந்தாயோ signifies, "didst thou *give* me the money," or the fanams?"* நீ எனக்கு பத்து பணமோ தந்தாய் signifies, "didst thou give me *ten* fanams?" நீ எனக்கோ பத்து பணம் தந்தாய் signifies, "didst thou give *me* ten

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* பணம் *(panam,)* the general term for money, is used also for that particular denomination of coin which constitutes the forty-fifth part of a Star Pagoda and the twelfth of an Arcot Rupee.

fanams?" and நீயோபொன்னைக்குப்பத்துப் பணந்தந்தாய், "didst *thou* give me ten fanams?" (2.) In treating of the various uses of the connective *vineiyechcham* என்னை, it was stated that என்னை, in conjunction with the interrogative particle ஓ, had the force of the English word "*whether*."* It may be here added, that before words expressive of *ignorance* or *doubt*, the particle ஓ is used by itself with the same signification: as, யாரோவருவானென்றுதெரியாது, "I know not *whether* he will come;" யாவனோஇவன்தேகம், "it is doubtful *whether* it is he," &c. (3.) The conjunctive forms of என்கிறது, annexed to the particle ஓ, represent the English particle "*but*:" as, யாவனோவென்கிறான் or யாவனோவென்றிவனைப்பார்த்தான், "*but* he said this," (literally, "*if you ask respecting him*" or "*respecting what he has said*, he said this)." (4.) If to the conjunctive form of a verb be added the particle ஓ, either by itself or coupled with one of the negative words அன்னை, அல், அல்ல, it denotes the necessity of some *specified means* to the attainment of the *end proposed*: as, யாவன்வந்தாலோ or வந்தாலல்லதோ or வந்தாலல்லோ or வந்தாலல்லது

* See Part 1 of Section 103.

லோசெயழாகும், "if he come, and *not otherwise*, victory will be obtained," &c.* (5.) The particle ஆ, as has been already partially stated in Section 96, often denotes *emphatic negation*: as, நாஞேவேறுதச்சோன்னேன், "did *I* say this," i. e. "assuredly *I* did not say this," &c. (6.) In hyperbolical descriptions, the particle ஆ sometimes performs the office of a copulative conjunction: as, in describing a festival, உருகெ கூடிணமறுஉசேராவநதகிறரகளோர வாஉணகளோரகாவைலிலவிழுநத காணிக்ணககளோரகுவித்தமலர்களோர சேய்தகூப்புகளோரவேதெல்லாமே வராஆஞ்சோல்லத்தகுநதன்ணமெயல்ல, "the multitudes that were there assembled, *and* the horses *and* the elephants that were brought together, *and* the various offerings in the temple, *and* the beautiful display of flowers, *and* the gorgeous decorations—all this bids defiance to the ablest powers of description!" (7.) The addition

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* The compound words உன்னேஅ, உல்லோ and உல்லை லோ, signifying "is it not so?" must, like the simple particle ஆ, be added to the word denoting the particular matter to which the question applies: as, இவைனன்னேஅவேறுதச்சோன்றுன், "*he* said this, is it not so?" or "was it not *he* who said this?" இவைன் றுதச்சோன்றுனல்லோ, "he *said* this, is it not so?" or "was it not he who *said* this?" &c.

of the particle ஓ to any interrogative word, or, in other words, a *double interrogative*, is expressive of *ignorance*: as, ஆரோ, "*I know not* who he is;" எவனோ அங்கே, "*I know not* where he is;" ஆரோ ஒருவன் வந்தான், "some person *whom I know not* is come;" in each of which examples there is an ellipsis of the negative verb. (3.) A reduplicate ஓ serves as an interjection of *joy*: as, ஓஓ நல்ல சமாச்சாரம், "*oh!* delightful intelligence;" of *admiration*; as, ஓஓ பாச்சரியம், "*oh!* wonderful;" or of *contempt*; as, ஓஓ அது மாத்திரமோ, "*oh!* is that all!"

Of அய்யோ *and other Interjections.*

143. The words அய்யோ, ஐயோ, ஐயையோ and அநேதா are employed as interjections to denote *grief* or *compassion*: as, அய்யோ வேதப் படியாய் விட்டதே, "*alas!* how happened this," &c. An elongated ஆ is also used as an interjection of compassion: as, ஆவென்றான், "*alas!* he is dead."

Of the Particle ஏ.

144. (1.) The particle ஏ denotes emphasis, and it must always be added in the same manner as the particle ஓ, to the word denoting the matter on which stress is to be laid: as, நீயேனக்கு அதைச் சொன்னாயே, "thou *didst indeed* tell me this;" நீயேனக்கு அதை யேசொன்னாய், "thou

didst tell me *this very thing*;" நீயேனக்கேயே
தச்சோன்னாய, "thou didst tell *me* this;"
நீயேயேனக்கீதச்சோன்னாய, "*thou thyself* didst tell me this." (2.) Hence this particle serves to designate one out of many: as, where a person intends to select any particular article, ஞேதயேனக்குவேண்டும், "*this* is the one I want," &c. (3.) The particle ர is used, elegantly, in exclamations of grief: as, ஐயேயோ
கெடுவேனேயென்மகனருசோவேபோ
டோனே, "alas! I am *indeed* undone! alas! my son is *indeed* dead!" (4.) Sometimes, as in the ablative signs mentioned in Section 38, and as in several instances to be noticed in the following Sections, the letter ர will be found to occur as a mere expletive.*

Of the Particle ரன்.

145. (1.) The particle ரன் represents the English interrogative "*why*." When placed *before* a verb, the latter is susceptible of the several changes of person, number, gender and tense: as, ரன்
பருகிறாய, "*why* comest thou?" ரன்பர
தாள், "*why* is she come?" ரன்பருவேர்கள்,

* From the examples adduced in Sections 142 and 144, the reader will observe that the rule contained in Section 18 is not applicable to the particles ஞ and ர, which are not constituent parts, but only occasional adjuncts of words.

"*why* will ye come?" &c. When placed *after* a verb, the singular masculine form of the third person future is used for each person, number, gender and tense: as, நான், நீ, அவன், அவர் கள், அது வரை வாரேன், &c. (2.) Hence the term அதே னன்மை or அதே னன்மை, in which என் is compounded with the demonstrative pronoun and the conjunctive forms of என்கிறது, represents the English conjunction "*for:*" as, அப்படிசெய்யாதே யதே னென்மை என்றுமங்குவாராதது, "do not thus, *for* (literally, *if you ask, why is that*) it will not come to good." In like manner the term அதே தன்மை or அதே தென்மை has the force of the Latin word "*videlicet:*" as, நான்சான் னகிலேயதே தென்மைப்பாவத்திற் மையுரும், "from that which I have mentioned, *viz.* (literally, *if you ask, what is that*) from sin, evil will ensue."*

Of ற்ன *and* ற்ற.

146. (1.) The words ற்ன and ற்ற are properly nouns substantive, of which the former denotes "*antecedence*" and the latter "*sequence*," as well in *place* as in *time*. It is, therefore, by a *vetti-ttumeittoghei*, or "an ellipsis of the signs of inflexion,"

* The word என், with a long ன, is an interrogative particle, used generally in a manner analogous to the French "*quoi!*"

that these and similar words perform, in an uninflected state, the office of postpositions.* (2.) முன் and பின் govern nouns either in the *aorist* or the *dative* case: as, வீட்டுமுன்னே or பின், "*before*" or "*behind* the house;" அவனுக்குமுன் or பின்வந்தேன், "I arrived *before*" or "*after* him," &c. (3.) When used with verbs, முன் must be added either to the *future participle* of an *affirmative* verb: as, நான்வருமுன்னே போனேன், "he was gone *before* I arrived;" or, to the contracted *negative* participle; as, நான்வராமுன்னே போனேன்;† and பின் must be added to the *past participle* of an *affirmative* verb: as, நான்வந்தபின்னே போவான், "he will go *after* I shall have arrived," &c. (4.) Both முன் and பின் may be used with neuter pronominal verbals, or, as they are termed in the Fifth Chapter, neuter verbal *paghupadams*, from the past and future tenses, governing them either in the aorist or the dative case: as, நீ பேசுமுன்னே

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* In the use of these and other words to be noticed in the following Sections, the Hindustani scholar will trace a marked coincidence with the compound postpositions of that language.

† This use of the negative verb will suggest the rule in the French language which enjoins that, after certain particles, the sign of negation "*ne*" be used before the tenses of the subjunctive mood: as, *à moins qu'il ne vienne*, "*unless* he comes;" *de peur qu'ils ne le fassent*, "*lest* they do it," &c.

றேன் or டின்; நீப்பெருவதற்குறேன் or டின், &c. The word றேன் may be used also with the dative of the neuter verbal *paghupadam* from a *negative* verb: as, நீப்பாராதற்கு றேன், &c.*

Of மேல் *and* கீழ்.

147. (1.) மேல் and கீழ் are properly nouns substantive, denoting severally "*height*" and "*depth*." These words seldom occur in any other than an uninflected state, coupled occasionally with the letter ன. (2.) When employed in their original signification, மேல் and கீழ் require, as postpositions, either an aorist or dative case: as, நிலத்தின் or நிலத்துக்கு மேல், கீழ், "*above*" or "*below* the earth," &c. (3.) Hence these words serve to denote comparison: as, அறத்தின் மேலானது மயிரும் உண்டு, "there is not any good *above*" or "*greater than* virtue;" பாவத்தின் கீழானது மயிரும் உண்டு, "there is not any evil *below*" or "*worse than* sin," &c. In this sense மேல் may

* The letter ன is often added to these words; and several derivative forms, in adverbial and other capacities, occur in the dictionaries. It may be here mentioned, however, that றநீ, the form of the *vineiyechcham*, and றந, the form of the infinitive, from றநல் கிறது, "to precede," are often used either *adverbially*: as, றநீ or றநவேறெதாகிலும், "*first of all* do this;" or as *postpositions* governing terms in the dative case: as, அவற்கு றநீ or றநவந்தேன், "I arrived *before* him."

be used, also, either with the aorist or dative case of a neuter verbal *paghupadam*: as, நான் சொன்னதைவிட or சொன்னதற்கு மேலே சொன்னான்,* "he has done *more than I told* him," &c.; opposed to which is குறைய, the infinitive from குறை, which governs a dative case: as, செய்த வேலைக்குக் குறையவே சம்பளம் கொடுத்தான், "he has received less *than* (the value of) *his work done*," &c. (4.) By an easy transition from their original meaning, மேலே and கீழே represent severally the English words "*upon*" and "*under*." In this sense, மேலே requires the aorist case: as, வீட்டின் மேலே போனான், "he is gone *upon* the housetop;" and கீழே either the aorist or dative: as, இதின் or இதற்குக் கீழே வை, "place this *under* that," &c. (5.) By a figurative extension of the last mentioned signification, மேலே answers to the English word "*after*:" as, இதின் மேலே அதைச் செய், "do this *after* (literally, *upon*) that," &c.‡

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* In this and similar instances of a double government, the use of the *aorist* case is, in point of elegance and correctness, generally to be preferred.

† See Page 88.

‡ The reiterative compound மேலின் மேலே or மேலின் மேலும், signifies "more and more."

Of உள்ள.

148. (1.) உள்ள is a noun substantive, denoting "the *inside*." When employed as a particle, it occurs in its uninflected form, coupled generally with the letter ன. (2.) As a postposition, it requires either the aorist or the dative case: as, வீட்டு னுள்ளே, "*within* the house;" அவர்களுக் குள்ளே, "*in*" or "*among* them," &c (3.) It is also used adverbially: உள்ளே யெதான்று மில்லை, "*within* there is not any thing," &c.*

Of உடன்.

149. (1.) உடன், which is properly a noun substantive importing "*junction*," is employed as a particle in its uninflected state, coupled with the letter ன. (2.) When used with nouns and pronouns, which it governs in the aorist case, it represents the English preposition "*with:*" as, நீ பேசாதே யென்னோடு, "speak not *with*

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* உள்ள forms with பண்ணு or ஆக்கு a compound verb signifying *literally*, "to enter:" as, நகரம் புகுந்து பிடித்தான் or நகரத்தை யெதிர்த்து வென்றான், "he *entered* the fort;" and *metaphorically*, "to be privy to a thing:" as, என்னுக் குடனே யிருந்தான் or என்னுக்குள்ளாக வானான், "he *became* my *confidant*." Hence the transitive form signifies "to confide:" as, என்னுள்ளடங்கி யிருந்தான் or என்னுள்ளடங்கி னானென்னை, "he *confided* in me."

anger" or "angrily," &c. (3.) It is used as a particle to denote *celerity*, either absolutely: as, உடனேவா, "come *uickly*;" or, as an adjunct to a participle: as, நான்இதைச்சொன்னவுடனேபோனேன், "*as soon as* I had said this, (literally *with saying this*) I departed," &c.*

Of வரை *and* மட்டு.

150. (1.) The words வரை and மட்டு are nouns substantive denoting a "*limit*" or "*measure*." When employed as postpositions, the particle உம் is added to the dative case of the former, and to the latter in its uninflected state. (2.) Both வரைக்கும் and மட்டும் may be joined to the uninflected forms of nouns: as, இந்நாள்வரைக்கும் or மட்டும், "*until* this day," &c.; but the latter is used, more elegantly, with a dative case: as, அந்தவீட்டுக்குமட்டும், "*as far as* that house," &c. The interrogative and indicative letters prefixed to மட்டு in its signification of "*measure*," form the compound words எம்மட்டு,

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* உடன் forms with பற்று/ a compound verb, signifyig "to consent—concur," and requiring a dative case: as, பாவத்துக்குடன்பட்டான், "he *consented* unto sin:" எனக்குடன்பட்டான், "he *concurred* with me." Again, உடன் forms with ஒரு/ஆக, "the whole," a compound term, signifying "*jointly*" or "*together*:" as; ஒருங்குடனேபுறப்பட்டார்கள், "they arose *together*."

"thus much;" அம்மட்டு, "so much;" எம்மட்டு, "how much?"

Of மாத்திரம், உளவு and தனை.

151. (1.) மாத்திரம், உளவு and தனை are nouns substantive denoting "*quantity;*" of which the first is applicable to every species of computation; the second to every mode except that of *simple numeration*, and the third to *simple numeration* only. (2.) மாத்திரம், when used by itself, represents the English adverb "*only:*" as, நான்மாத்திரம் வந்தேன், "I *only* am come." With the ablative sign இல் it is added to participles as a particle denoting *celerity:* as, நீயறிதற்செய்யுமாத்திரத்தில், "*as soon as* thou doest this," &c. Lastly, the interrogative and indicative letters prefixed to மாத்திரம் form adjuncts of *quantity:* as, இப்பணமெம்மாத்திரம், "*how much* money is here?" இப்பொன்னெம்மாத்திரம், "*what* is the *weight* of this gold?" இநெற்றானியமெம்மாத்திரம், "*how much* grain is here?" நீளமெம்மாத்திரம், "*how long?*" அகலமெம்மாத்திரம், "*how broad?*" உயரமிம்மாத்திரம், "*thus high;*" ஆழமம்மாத்திரம், "*so deep.*" (3.) உளவு, coupled with உம், may be joined to the future participle or to any of the neuter verbal *paghupadams*, with the force of the English particle "*until:*" as, நீயறிதற்செய்யுமளவும் or செய்கிறதளவும், "*until* thou

மாத்திரம்.

உளவு.

doest this," &c. If, in the above forms of construction, the infinitive அக be substituted for உடம், the compound term அளவாக will represent the English expression "*according to:*" as, நீபடிசெய்தளவாகப்பலன்பெறும், "thou shalt be rewarded *according to* (literally, *according to the measure of*) thy deeds." The term அளவாக may be joined, also, to the dative case of nouns: as, எனதுமனச்சுகவளவாகத்தந்தான், "he has given *according to* (literally, *according to the measure of*) my desire." Lastly, the interrogative and indicative letters prefixed to அளவு form adjuncts of *quantity:* as, இப்பொன்எவ்வளவு, "*what* is the *weight* of this gold?" &c.

தவுண. (4.) தவுண, coupled with உடம், may be joined to the future participle (whose termination it changes into அம்) with the force of the English particle "*until:*" as, நீபடாதசெய்யதவுணபடும், "*until* thou doest this," &c. The interrogative and indicative letters prefixed to தவுண form adjuncts of *number:* as, எத்தவுணபணம், "*how many* fanams?" அத்தவுணவருடம், "*so many* years," &c.

அதிகம். (5.) The word அதிகம் denoting "*increase,*" repeated after மாத்திரம், அளவு or தவுண, serves to denote reiterative comparison. In all such reiterative sentences, the first member must commence with the interrogative letter எ, prefixed to one of the nouns of quantity, and terminate with ம்; while one of the indicative

letters ஓ or வ, prefixed to a noun of quantity, will mark the commencement of the second member. Thus, எம்மாத்திரமதிகநதருதா யோவெம்மாத்திரமதிகமுன்சேல்வம் வளருமோ or எவ்வளவதிகநதருதாயோ வவ்வளவதிகமுன்சேல்வம்வளருமோ or எத்தனையதிகநதருதாயோவத்தன யதிகமுன்சேலவம்வளருமோ may each be rendered "*the more* thou hast given, *the more* shalt thou receive," &c.

Of போது or போழுது.

152. (1.) The word போது or போழுது, which is a noun substantive, signifying "*time*," may be used with the present and future participles, to denote *time*: as, உன்வருகிறபோது or வருபோதுநீயும் வா, "*when* he comes, come thou also;" and with the past participle, to denote *causality*: as, நீயென் வாக்கைதமீறினபோதுதண்டிக்கப்படுவாய், "thou shalt be beaten, *because* thou hast disobeyed my orders."* (2.) The interrogative and indica-

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* வளவழல் and இடத்தில் (the ablatives in இல் from வளவு, "measure"—"quantity," and இடம், "place,") may be employed in the manner noticed in the text; and it has been already mentioned, in the 3rd Part of Section 93, that the words உள் and உழி signifying "place," may be joined, with a like signification, to the past *vineiyechcham* in ய். It may be here mentioned, also, that the word உம், noticed in Section 93, frequently completes a sentence; in-

tive letters prefixed to போது form the compound words எப்போது, "when?" இப்போது, "now;" அப்போது, "then;" or, contracted, எப்போ, இப்போ, அப்போ.

Of படி.

153. (1.) The word படி, which is a noun substantive denoting "*manner*," may be joined in its uninflected form, coupled sometimes with the letter ஏ, to any of the participles: as, நீ பண்ணின படி or படி பண்ணினாற்போல் பண்ணுவேன், "I will do *in the manner that* thou doest" or "*as* thou doest," &c. (2.) When joined to the participles in the form of the dative case, படி imports an *end*: as, உன்னை பார்க்கும்படிக்கு வந்தேன், "I am come *in order that I may see* thee" or "*to see* thee," &c. (3.) When joined to the participles in the form of the ablative in ஆல், படி denotes *causality*: as, நீ இதை செய்ததினிமித்தமே [*] எனக்கு சந்தோஷமாயிருக்கிறது, "I am rejoiced *because* thou hast done this," &c.* (4.) The interrogative and indicative letters prefixed to படி form the compound words எப்படி, "how?" இப்படி, "thus;" அப்படி, "so."

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which case it must be considered as a *vineikkurrippu*, in the 3rd person neuter singular, from அன், "so."

* Hence with ஆன, the past participle from ஆகு, is formed the compound term ஆன படியினால், which is often used absolutely in the sense of the English particles, "*wherefore*"—"*therefore*."

Of புறம் and பால்.

154. (1.) From the words புறம் and பால், which are nouns substantive denoting "a *side*" or "*part*," are formed, by means of the interrogative and indicative letters, the compound terms எப்புறம், எப்பால், "whither?" இப்புறம், இப்பால், "hither;" அப்புறம், அப்பால், "thither." (2.) When employed as postpositions, these compound terms require a dative case: as, ஆற்றுக்கிப்புறம் or இப்பால், "*on this side of* the river;" ஆற்றுக்கப்புறம் or அப்பால், "*on that side of*" or "*beyond* the river," &c. (3.) The word புறம் serves also to denote, κατ' ἐξοχην, "the *outside*," as the correlative of உள், "the *inside*." In this sense it is employed, in the local ablative form, either adverbially: as, புறத்தில்லாதகச் சாலல்லாதே, "mention it not *abroad*;" or as a postposition requiring a dative case: as, வீட்டுக்குப்புறத்திலேபோனான், "he is gone *out of* the house."

APPENDIX.

INFLEXIONS OF NOUNS, PRONOUNS AND VERBS.

NOUNS.

(I.) KODUN TAMU[illegible]

1.

Without the Shāriyei [illegible] 38.

மம, [illegible]

SINGULAR.

Nominative	மம	[illegible] spot
Genitive	மமவுடைய, உடை ..	[illegible] spot
Dative	மமவுக்கு*	to a spot
Accusative	மமவை	a spot
Vocative	மமவே	O spot
Local Abl.	மமவில், இடத்தில்	in a spot
Causal Abl.	மமவால்	by a spot
Social Abl.	மமவோடு	with a spot

* Certain nouns of time have இற் *shāriyei* in the dative case; as in இன்றைமக்கு dat. of இன்றைம, "to-day," &c.

PLURAL. Sect. 44.

Nom.	மலைகள்	spots
Gen.	மலைகளுடைய, உடை	of spots
Dat.	மலைகளுக்கு	to spots
Acc.	மலைகளை	spots
Voc.	மலைகளே	O spots
L. Abl.	மலைகளில், இடத்தில்	in spots
C. Abl.	மலைகளால்	by spots
S. Abl.	மலைகளோடு	with spots

2.

With the Shăriyei இன். Sect. 41.

கண், the eye.

SINGULAR.

Nom.	கண்
Gen.	கண்ணுடைய, உடை
Dat.	கண்ணுக்கு*
Acc.	கண்ணை*
Voc.	கண்ணே
L. Abl.	கண்ணில், இடத்தில்
C. Abl.	கண்ணால்
S. Abl.	கண்ணோடு

PLURAL.

Nom.	கண்கள்
Gen.	[illegible]ுடைய, உடை. க. ர. ல.

* It should be here mentioned that, in the dative case, கண்ணுக்கு, with the *shăriyei* உ க், and in the accusative case, கண்ணை, without the *shăriyei* இன், are the most ordinary forms in *Kodun Tamul*.

3.

Noun in ம். Sect. 42.

SINGULAR.

Nom. முகம், a countenance

Gen. முகத்தினுடைய. க. ர. ல.

4.

Noun in டு, *Kutt-ttiyalugharam.* Sect. 42.

SINGULAR.

Nom. வீடு, a house

Gen. வீட்டினுடைய. க. ர. ல.

Nouns in று, *Kutt-ttiyalugharam.* Sect. 42.

SINGULAR.

Nom. ஆறு, a river

Gen. ஆற்றினுடைய. க. ர. ல.

6.

Nouns in ன், &c. Sect. 41.

SINGULAR.

Nom. தம்பி, a younger brother

தம்பிக்கு

(II.) SHEN TAMUL.

1.

With the Shāriyei இன்.

மலை, a mount. Sect. 39.*

CASES.	SINGULAR.	
First	மலை	a hill
Second	மலையை, உனை	a hill
Third	மலையினல், ஆன் ...	by a hill
	மலையோடே, கூட ...	with
Fourth	மலைக்கு	to a hill
Fifth	மலையினின், இன்	in or from a hill
Sixth	மலையின் { , before sing. , before pl. }	of a hill
Seventh	மலையின்கன்	in, near or at a hill
Eighth	மலையே	O hill

CASES.	PLURAL.	
First	மலைகள்	hills
Second	மலைகளை உனை	hills.

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* In this example the cases are arranged according to the order observed in the Grammars of the elegant dialect. Each case is designated, either according to its place in the mentioned Section 51, according to the form of its termination. It will be observed, that the terminations ஐ ன், ஐ ன் of which, (as stated in Section 51) the two latter are synonymously with the two former, form only one case. In the plural case, the termination ஐ is, by a special rule, converted into ஐ

2.

With the Shāriyei உகன்.

CASES.	SINGULAR.
First	சாத்துகன், a florist, or a proper name
Second	சாத்துகனை முன. க. ர. ல.

PRONOUNS.

1.

நான், I. Sect. 57.

(1.) KODUN TAMUL.

SINGULAR.

Nom.	நான்
Gen.	என்றனுடைய, எனது.
Dat.	எனக்கு
Acc.	என்னை
L. Abl.	என்னில், இடத்தில்
C. Abl.	என்னால்
S. Abl.	என்னோடு

PLURAL IN கள்.

Nom.	நாங்கள்
Gen.	எங்களுடைய
Dat.	எங்களுக்கு க. ர. ல.

PLURAL FORM, *used also as a Substitute for the Singular.*

Nom.	நாம்
Gen.	நம்முடைய, நமது
Dat.	நமக்கு
Acc.	நம்மை. க. ர. ல.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	நான் or யான்
Second	என் உன்*
Third	{என் அன்,* ஆன் {என் தன்,* ஏது
Fourth	எனக்கு or எற்கு
Fifth	என்னின்,* இன்
Sixth	எனது
Seventh	என்கண்

CASES.	FIRST PLURAL.
First	நாம் or யாம்
Second	எம்மம் or நம்மம்.* க. ர. ல.

CASES.	SECOND PLURAL.
First	நாங்கள் or யாங்கள்
Second	எங்க உள or நங்க உள
Third	எங்களாற் or நங்களாற், &c.
Fourth	{எங்களுக்கு or எங்கட்கு {நங்களுக்கு or நங்கட்கு. க. ர. ல.

* In each of these cases, as also in the corresponding cases o the second and third primitive pronouns, the *mellinam* may, in *Shen Tamul*, remain single: as, எ உன, &c.

2.

நீ or நீ, thou. Sect. 57.

(I.) KODUN TAMUL.

SINGULAR.

Nom. நீ or நீ

Gen. உன்னுடைய, உனது. K. T. λ.

PLURAL IN கள்.

Nom. நீங்கள்

Gen. உங்களுடைய K. T. λ.

PLURAL FORM, *used only as a substitute for the Singular.*

Nom. நீர்

Gen. உம்முடைய, உமது. K. T. λ.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	நீ or நீ
Second	உன்உன or நின்உன or நுன்உன. K. T. λ.

CASES.	PLURAL.
First	நீர் or நீயிர் or நீவிர்
Second	உம்மம or நும்மம K. T. λ.

3.

தான், himself, herself, itself. Sect. 57.

(I.) KODUN TAMUL.

SINGULAR.

Nom. தான்

Gen. தன்னை/மேய, தனது. க. ர. ஷ.

PLURAL IN கள்.

Nom. தாங்கள்

Gen. தங்களுடைய. க. ர. ஷ.

PLURAL FORM, *used only as a Substitute for the Singular.*

Nom. தாம்

Gen. தம்மை/மேய, தமது. க. ர. ஷ.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	தான்
Second	தன்னை. க. ர. ஷ.

CASES.	FIRST PLURAL.
First	தாம்
Second	தம்மை. க. ர. ஷ.

CASES.	SECOND PLURAL.
First	தாங்கள்
Second	தங்களை. க. ர. ஷ.

4.

இவன், he, இவள், she, இது, it. Sect. 59.

(In a Proximate Sense.)

(I.) KODUN TAMUL.

SINGULAR.

Nom.	இவன்
Gen.	இவனுடைய
Dat.	இவனுக்கு or இவற்கு
Acc.	இவனை. க. ர. ஷ.

SINGULAR.

Nom.	இவள்
Gen.	இவளுடைய
Dat.	இவளுக்கு
Acc.	இவளை க. ர. ஷ.

COMMON PLURAL.

FIRST, *used also as a Substitute for the Singular.*

Nom.	இவர்
Gen.	இவருடைய
Dat.	இவர்க்கு
Acc.	இவரை. க. ர. ஷ.

SECOND.

Nom.	இவர்கள்
Gen.	இவர்களுடைய
Dat.	இவர்களுக்கு
Acc.	இவர்களை. க. ர. ஷ.

SINGULAR.

Nom. இது
Gen. இதினுடைய or இதனுடைய
Dat. இதுக்கு or இதற்கு
Acc. இதை or இத்தை or இதியை or இதனை
L. Abl. இதில் or இதிலே, இடத்தில் or இதனில், இடத்தில்
C. Abl. இத்தால் or இதினால் or இதனால்
S. Abl. இத்தோடு or இதினோடு or இதனோடு

PLURAL.

Nom. இதுகள்
Gen. இதுகளுடைய. க. ர. ல.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	இவன்
Second	இவனை
Third	இவனால், &c.
Fourth	இவனுக்கு or இவற்கு. க. ர. ல.

CASES.	SINGULAR.
First	இவள்
Second	இவளை
Third	இவளால், &c.
Fourth	இவளுக்கு or இவட்கு. க. ர. ல.

COMMON PLURAL.

CASES.	FIRST.
First	இவர்
Second	இவரை. க. ர. ஸ.

CASES.	SECOND.
First	இவர்கள்
Second	இவர்களை. க. ர. ஸ.

CASES.	SINGULAR.
First	இது or இஃது
Second	இதை or இஃதை or இதனை or இஃதனை or இதுனை or இதனை. க. ர. ஸ.

CASES.	PLURAL.
First	இவை or இவ்
Second	இவைகளை or இவற்றுனை
Third	இவைகளால் or இவற்றினால், &c.
Fourth	இவைகட்கு or இவற்றிற்கு.* க. ர. ஸ.

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* The foregoing example of the mode of inflecting the proximate demonstrative pronoun, may serve as a model for the inflexion of the other pronouns enumerated in Section 59. Masculine nouns in ன் are inflected according to the standard of a masculine interrogative or demonstrative pronoun.

VERBS.

(I.) AFFIRMATIVE VERB.

ACTIVE VOICE OF THE VERB செய்...to do.

Root செய்...

1. *Indicative Mood.* PRESENT TENSE. Sect. 65.

(*Ideinilei* கிறு, in *Kodun Tamul*; கிறு or கின்று or sometimes உகின்று, in *Shen Tamul.*)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கிறேன்	கிறேன்—கின்றேன்—உகின்றேன் —கின்றனென்—உகின்றனென்
2d PERSON	கிறாய்	கிறாய்—கின்றாய்—உகின்றாய்— கின்றாயுள—உகின்றாயுள—கின்றீ —உகின்றீ†
செய் 3d PERSON	M. கிறான்	கிறான்—கின்றான்—உகின்றான்— கின்றனன்—உகின்றனன்
	F. கிறாள்	கிறாள்—கின்றாள்—உகின்றாள்— கின்றனள்—உகின்றனள்
	N. செது‡	செது‡—கின்றது—உகின்றது

* A single example will serve to illustrate the inflexion of Tamul verbs; since in every verb, the same forms of termination (see Section 64) are subjoined to the *ideinileis* or temporal signs, as detailed in Sections 65, 66 and 67.

† It does not appear that the *shāriyei* உகின் is inserted before the short termination ஈ.

‡ The க of செது is frequently omitted: as in செய்யாது.

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கேமும்*	கேமும்†—கின்மேமும்—கின்மேமும்—கின்மமேனும்—கின்மமும்—கின்மமனும்—நநின்மேமும், &c.
2d PERSON	கிமார்கள்*	கிமார்—கின்மார்—கின்மமார்
3d PERSON C.	கிம	மார்—கின்மார்—கின்மமனர்
N.	கெது	மமன and sometimes கின்ம

PAST TENSE. PART 8, of Sect. 66.

(Ideinilei கு.)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கேதன	கேன்—நகேனன்
2d PERSON	கிப்ப	கிப்—கிமா—நீ
3d PERSON C.	கென்	கின்—கினன்
F.	கிரவர்	கிரவர்—கினவர்
N.	கெது	கெது

* The 1st person plural, and the 2nd and 3rd persons of the same number *without the affix* கவர், are employed also in *Kodun Tamul* as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Note in Page 42.

† In the masculine and feminine genders the affix கவர் is, in *Shen Tamul*, sometimes added, in each tense, to the plural terminations of *each* of the *three persons*: as, கேப்கேமாகவர், &c. (See Sect. 64.

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	தோம்	தோம்—தெம்—தனெம்—தாம்—தனம்
2d PERSON	நீர்கள்	நீர்—தனீர்
3d PERSON C.	தார்கள்	தார்—தனர்
3d PERSON N.	தது	தன and sometimes து

FUTURE TENSE. PART 3, of Sect. 67.

(Ideinilei வ.)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	[illegible]	வென்—வேனன்—வெய்—வென்—கு*
2d PERSON	வாய்	வாய்—வுனா—ஏ
3d PERSON M.	வான்	வான்—வனன்—உம்†
3d PERSON F.	வாள்	வாள்—வனள்—உம்†
3d PERSON N.	உம்	உம்†

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* Of the four terminations கு, டு, து and மு, mentioned in Section 64, து is most generally employed; as in சாய்வது, வருது, வாழ்து, &c. But the choice of the penult letter must in each case be regulated by the authority of example. Sometimes the syllable கு occurs as a *shāriyei* or expletive: as, செய்கு கேன், &c.

† Referring to an observation contained in the latter part of Section 67, it may be here mentioned that, in this form of the third person future, many verbs are, in Tamul poetry, liable to suffer syncope.

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	வொம்	வொம்—வெம்—வேணம்—
செய்		வொம்—வெணம்—கும்
2d PERSON	வீர்கள்	வீர்—வெணீர்
3d PERSON	C. வொ	ர்—வெணர்*
	N. உம்	—உர்கள்

2. *Imperative Mood.*† Sect. 68.

	KODUN TAMUL.	SHEN TAMUL.
SINGULAR.	செய்	செய்—செய்யாய்—செய்தி—
		செய்மோ and sometimes செய்கு
RESPECTFUL FORM.	செய்யும்	
PLURAL.	செய்யுங்	செய்யுங்காண்—செய்யீர்—
	ாண்ட	செய்தீர்—செய்மின்—செய்மி
		ன்ர் and sometimes செய்கு

* The use of the terminations ட, டார், மர் and மணர் must be regulated by the examples to be found in works of established authority. It will be found that the verbs என்கிறது and கேள்கிறது frequently employ these forms: as, என்ட, என்மார், என்மர் or என்மணர்புலவர் and கேள்ட, கேள்மார், கேள்மர் or கேள்மணர்புலவர், "the learned say."

† For the formation of the *viyang-ghol* see Section 69.

3. *Infinitive Mood.* Sect. 70.

KODUN TAMUL.	SHEN TAMUL.
செய்ய	செய்ய—செய்க—செய்கே—செய்யச்*

4. *Participles.* Sect.

	KODUN TAMUL.	SHEN TAMUL.
PRESENT.	செய்கிற	செய்கிற—செய்கின்ற—செய்யாநின்ற
PAST.	செய்த	செய்த
FUTURE.	செய்யும்	செய்யும்
INDEFI...	செய்	செய்

5. *Vineiyechchams.* Sect. 72 and 73.

	KODUN TAMUL.	SHEN TAMUL.
PAST.	செய்து	செய்து—செய்தென—செ... செய்டு—செய்யா—செய்தவ்வ்
PRESENT.		செய்ய
FUTURE.		செய்ய—செய்தாள்—செய்யஸ்—செய்யான—செ... யா—செய்யர்—செய்லான்†

* The appropriation to different verbs of the several terminations noticed in the 2nd Part of Section 70, is to be determined only by example.

† ப்பான் or ப்பான் is restricted to the verbs described in Parts 1 and 2 of Section 67. The use of ப்பாக்கு must be regulated by example; and, in like manner, the right application of the forms ஆய and ஆய் must be determined by usage, rather than by precept.

(II.) NEGATIVE VERB Sect. 75.

Root கேட்.

ACTIVE VOICE.

1. *Indicative Mood.*

		SINGULAR.	
		KODUN TAMUL.	SHEN TAMUL.
1st PERSON		ஏன்	ஏன்
2d PERSON		ஆய்	ஆய்
கேட்	M.	ஆன்	ஆன்
3d PERSON	F.	ஆள்	ஆள்
	N.	ஆது	ஆது—ஆ

		PLURAL.	
1st PERS		ஆம்	ஆம்—ஏம்—ஆம்
2d PERSON		ஈர்கள்	ஈர்—ஈர்கள்
கேட்	C.	ஆர்கள்	ஆர்—ஆர்கள்
ON	N.	ஆது	ஆவன—ஆ

2. *Imperative Mood.*

	KODUN TAMUL.	SHEN TAMUL.
SINGULAR.	ஆதே	ஏல்—ஆல்—ஆன் மோ—ஆல்க
RESPECTFUL FORM.	ஆதேயும்	
கேட் PLURAL.	ஆதேயீர்	ஆமின்—ஆன்மின்—ஆல்டீர்
	கோள்	

3. *Infinitive Mood.*

கேட்யாதிருக்க, போக or கேட்யாமலிருக்க, போக.*

* See Part 3 of Section 101.

4. *Participles.*

செய்யாத, செய்யா.

5. *Vineiyecchchams.*

செய்யாது, செய்யாதே, செய்யாமல், செய்யா.†

(III.) PASSIVE VOICE. Sect. 76.

Root அறி, *know.*

1. *Affirmative Verb.*

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON SINGULAR. PRESENT TENSE. அறிபடு	படுகேறன் க. த. ல.	படுகேறன்—படுகின்றேன்—படுகின்றனன்—படாநின்றேன்—படுகிறன் றனன்—படாநின்றனன் க. த. ல.

2. *Negative Verb.*

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON SINGULAR. அறிபடு	படேன் க. த. ல.	படேன் க. த. ல.

† See Part 5 of Section 101.

FINIS.

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CHAPTER I. OF LETTERS.

(I.) OF THE TAMUL ALPHABET.

	a	ā	i	ī	u	ū	e	ē	ei	o	ō	ou	
	அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஒ	ஓ	ஔ	
ka	க	கா	கி	கீ	கு	கூ	கெ	கே	கை	கொ	கோ	கௌ	As a medial, this letter has, when single, the sound of *gh*; when double, of *kk*. As an initial also it represents *gh* in certain words derived from the Sanscrit.
nga	ங												
cha	ச				சு	சூ							This letter has, when single, the sound of *s*, *sh*, and the French *g* in *âge*; when double, it has the sound of *ch*. In words of Sanscrit origin, it represents the *ja* and *cha* of the Sanscrit alphabet.
nya	ஞ				ஞ்	ஞா							This letter, when combined with ச, has the sound of the French *n* in *Ange*.
Cerebral ḍa	ட		டி	டீ	டு	டூ							This letter has, when single, the sound of *ḍ*; when double, of *ṭṭ*, with a strong cerebral articulation.
Cerebral ṇa	ண	ணா	ணி	ணீ	ணு	ணூ			உண	ணொ	ணோ		
ta	த	தா											As a medial, this letter has, when single, the sound of *d*; when double, of *tt*. As an initial, also, it represents *d* in certain words of Sanscrit origin.
na	ந												This is the initial *n*. It is medial only before த.
pa	ப				பு	பூ							As a medial, this letter has, when single, the sound of *b*; when double, of *pp*. And in certain words of Sanscrit origin it has, as an initial also, the sound of *b*.
ma	ம				மு	மூ							
ya	ய				யு	யூ							
ra	ர				ரு	ரூ							
la	ல				லு	லூ			உல				
va	வ				வு	வூ							
Cerebral ṛa	ழ				ழு	ழூ							This letter is articulated somewhat like the hard *r* of the Hindustani alphabet. It may be said to possess generally as a medial, the sound of *r*, and as a final, that of *l*, with a cerebral articulation.
Cerebral ḷa	ள				ளு	ளூ			உள				
Cerebral rra	ற	றா			று	றூ				றொ	றோ		This letter has, when single, the sound of *rr*, and, when double, the sound of a *double tt*.
na	ன	னா			னு	னூ			உன	னொ	னோ		

1. The word உயிர் (*uyir*) "soul," is used metaphorically in Tamul for a vowel; the word மெய் (*mey*) "body," for a consonant; and the compound word உயிர்மெய் (*uyirmey*) "soul and body," for a syllable. In the same metaphorical language, a consonant is termed சஞ்மெய்யெழுத்து (*shett-tteruttu*) "a dead letter."
2. It will be seen, in the foregoing scheme, that when the short vowel *a* is employed to give utterance, or (to adopt the metaphor of the Tamul grammarians) *animation* to the consonants, no additional character is required; it being considered to be inherent in each consonant, as essential to its original articulation. The removal of this originally inherent vowel is usually denoted by a dot or a small circle placed over the consonant, as ன் (*n*) ர் (*r.*)
3. A short vowel is termed குற்றெழுத்து (*kutt-tteruttu*); a long vowel, நெட்டெழுத்து (*netteruttu*). And, in the elegant dialect, in treating of the vowels, the word கரம் (*gharam*) is applied to a short, and காரம் (*ghāram*) to a long vowel; as அகரம் (*agharam*) "the letter *a*;" ஆகாரம் (*āghāram*) "the letter *ā*."
4. In the elegant dialect, a character written thus ஃ and termed ஆயதம் (*āyadam*), is used in addition to the ordinary letters of the alphabet. It is not, strictly speaking, either a vowel or a consonant; but it has the power of a consonant; it is pronounced gutturally, and it lengthens the preceding syllable if short by nature: as இஃது (*ighdu*) "this," instead of இது (*idu*).
5. To avoid ambiguity, the letters உவ் (*av*) are generally substituted for the medial and final, and sometimes for the initial form of the letter ஔ (*ou*), as கவ்வை (*kavvei*) "sorrow," for கௌவை (*kouvei*); உவ்வையார் (*Avveiyār*) the name of a Tamul Poetess, for ஔவையார் (*Ouveiyār*).
6. ு before the cerebrals, viz. ட, ண, ழ, ள, ற, has an obscure sound, best expressed by a *short u*, and may be considered as nearly lost; as விடுகிறது (*vĭdughĭradu*) "to quit;" பிணம் (*pĭnam*) "a corpse;" பிழைக்கிறது (*pĭreikkĭradu*) "to gain a livelihood;" விளைகிறது (*vĭleighĭradu*) "to grow;" பிரகாசம் (*pĭrughāsam*) "splendour."
7. ூ before the cerebrals possesses nearly the sound of *long u*, though a practised ear distinguishes a peculiarity in its utterance; as வீடு (*vūdu*) "a house;" வீணாய் (*vūnāy*) "vainly;" கீழே (*kūrē*) "downwards;" மூலுகிறது (*mūlughĭradu*) "to recur;" கூர் (*kūrru*) "a line."
8. The vowels எ and ஒ before the cerebrals, suffer analogous changes in sound which it is difficult to express in writing. The peculiarity will be best learned by practice.
9. In Tamul a measure of time termed மாத்திரை (*māttirei*) which is described as occupying the period of the twinkling of an eye, or the snap of a finger, is assigned to the letters in the manner following; viz. to a consonant is assigned half a measure; to a short vowel, one measure; and to a long vowel, two measures.