ABRIDGMENT

of

RHENIUS' TAMIL GRAMMAR.

SECOND EDITION.

WITH ADDITIONS AND IMPROVEMENTS.

MADRAS:
AMERICAN MISSION PRESS.
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PREFACE.

This little work is intended especially for Schools. The first edition of the Abridgment, though hastily prepared and badly printed, having been found useful, it was thought worth a careful revision, and considerable enlargement. Though still an Abridgment of the larger valuable Grammar of the Rev. C. T. E. Rhenius—which is frequently referred to, and will therefore be also needed by the thorough student—it will be found to contain no little original matter; especially a careful analysis of the verbal nouns, a chapter nearly new on दुर्दशा, some rules substituted for those in the larger Grammar, and others revised, and, it is thought, improved. The object has been to make loose statements precise, obscure rules perspicuous, and to add needed explanations and rules.

It was at first intended, at the suggestion of some engaged in the education of youth, to have all the leading rules of the Syntax arranged and numbered after the manner of European Grammars; and seve-
eral of them were thus arranged and printed: but it was found that a great part of the Syntax must in this case be re-cast to give them a proper shape, which would be inconsistent with the design of an Abridgment. This is offered as an apology to those who may be expecting to see the work more simplified to young learners, than it can be in its present form.

As it is, there can be no reason to doubt that, at a price rendering it accessible to children and youth in the Schools, as well as to more advanced students—who may find it a valuable adjunct even to the larger Grammar, which they will of course not be without—this little manual will prove highly convenient and useful to those, understanding English, who would learn or teach Tamil grammatically.

That it may thus aid in the study of the language, as the medium for conveying most important truth, and especially the knowledge of salvation, to multitudes now wandering in the darkness of Heathenism, and of leading them to the "light of life," is the earnest wish and prayer of the

PUBLISHERS.
ERRATA.

Page 96. The last sentence on the page should be குருண்டின்போட்டையிலமைக்கொள்ளுங்கேர.

Page 105. The paragraph near the middle of the page should be as follows:

If there be more than one adverb, உம must be added to each, either before or after இம, thus: இம ராணால்காய் மகாமகமாற்றுவதிக், or இம ராணால்காய் மையமாற்றுவதிக் போன, the heaven is high and glorious.

NOTE.

In the first 36 pages the soft ṛ is designated by ṛ instead of ṡ, and in the composition of vowel-consonants a new sign (n) is used for the usual sign (ṁ), thus: ṁṁ, ṛā, ṛṁ, ṛḍ, instead of ṡṁ, and ṛṁ. Throughout the rest of the grammar the latter forms only are used. After these pages had been struck off, several other letters of the same fount were improved, as ṛ, Ṛ, ṛ, ṛ, ṛ, ṛ, &c.
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ABRIDGMENT OF TAMIL GRAMMAR.

CHAPTER I.

ORTHOGRAPHY.

SECTION I.

Tamil Orthography treats of the Form, Names, Sound, Number, Division, Transmutation, Omission, and Augmentation of letters.

SECTION II.

The Tamil language has thirty simple letters, viz. twelve vowels and eighteen consonants:

Five Short Vowels.

ɐ ǝ; as in America.
ǝ ɬ, as in still.
ə ū, as in full.

Seven Long Vowels.

ǝ ǝ, as in father.
ǝ ɛɛ, as in reel.
ǝm ü, as in rule.
ǝ ɛ̄y, as in they.
ǝ ɛ̄y, as in self.
ǝ ə, as in no.
ǝ ə, as in no.
ǝ ə, as in no.
ǝ ə, as in no.
ɐ ə, as in sole.
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ɐ ə, as in sole.
ORTHOGRAPHY.

Eighteen Consonants.

k, in the beginning, guttural in the middle of a word.

ng.

s.

gn.

d, hard.

n, hard.

, like a soft th.

n.

p and b.

m.

y, as in yes.

r, soft.

l, soft.

v.

rl.

l, hard.

r, hard.

n, soft.

Note 1. Consonants without the form of a vowel have the short vowel , inherent, as: ka, sa. But a dot placed over a consonant shows that it is mute, as: kān, eye.

Note 2. Besides these consonants, two from the Sanscrit are in use, viz. sh, and s.

SECTION III.

The Tamil Grammarians have divided the eighteen consonants—

1. Into six hard sounding letters, க கத ந ம ப.

2. Into six soft sounding letters, கணக ந ம ப.

3. Into middle letters, கணக ந ப ம ய ப.

Digitized by Google
The vowels when subjoined to consonants leave their initial form and appear as in the following table.
SECTION IV.

1. To express the names of the letters, nā is added to every short letter, and vēnā or yēnā to the long, as: அ அநா, ஏ ஏகநா, ஐ ஐவேனா, எ எகவேனா. The classical appellation is, கரம், கரம், added to short letters; and கரம், கரம், to long vowels, as: அ, அகரம்; ஏ, ஏகரம்; ஐ, ஐகரம். Long consonants are thus expressed, க, ககரம்; த, தகரம், &c.

2. A letter is called வாழ்க்கை; a vowel, வாழ்க்கை, letter of life; a consonant, வாழ்க்கை, letter of body; a vowel consonant, வாழ்க்கை, letter of body and life; a short vowel is called வாழ்க்கை, and a long vowel வாழ்க்கை.

SECTION V.

1. The pronunciation of a long vowel or double consonant requires twice the time necessary for a short vowel or single consonant.

2. Every long vowel and every compound syllable, i.e. a syllable composed of two consonants and one vowel, have a particular emphasis or accent; besides this there is no accent in Tamil.

SECTION VI.

Transmutation, சார்க்கை, of letters takes place when two words are joined together, as:
1. When the preceding word ends in a mute consonant and the next begins with a vowel, that vowel is dropped, and its characteristic mark is joined to the mute consonant, thus: அவள் தம்மை—அவள், he is not; எனவென்று—எனவென்று, angry.

2. Some words ending in ṣ, when they are united as adjectives, with some other words, change the ṣ into ṣ, namely, மூன்று, a year; பழனு, ancient; வேறு, former time; இன்று, present day; வண்ணு, other; become மூன்றே, மூன்று, ancient time, &c.

3. The letters ṣ, ṣ, ṣ, ṣ, ள, change thus:

* ṣ before ṣ is changed into ṣ.
* ṣ — — ॐ — — — ṣ. ॐ.
* ṣ — — ṣ — — ṣ. ॐ.
* ṣ — — ṣ — — ṣ. ॐ.
* ṣ — — ॐ — — ṣ. ॐ.
* ṣ — — ॐ — — ṣ. ॐ.
* ṣ — — ॐ — — ṣ. ॐ.

But when a monosyllable ending in ṣ, precedes ṣ, ள are changed into ṣ.

When a short monosyllable ending in ṣ, precedes ṣ, ள are changed into ள.

* ṣ before ṣ is changed into ṣ. ள.
* ṣ — — ॐ — — ṣ. ள.
* ṣ — — ॐ — — ṣ. ள.
* ṣ — — ॐ — — ṣ. ள.
* ṣ — — ॐ — — ṣ. ள or ள.

But when a monosyllable ending in ṣ, precedes ṣ, ள are changed to ள.
ORTHOGRAPHY.

When a short monosyllable ending in எ, precedes ப, கம are changed into கணவ.

எ before இ is changed into கணவ.

கப ஐ இ இ இ

கப ஐ இ இ இ

கப ஐ இ இ

கப ஐ இ இ

But when a word ending in கம, which, though nominative in form, is to be construed in the oblique case, precedes ப, கம are changed into கண.

When a short monosyllable ending in கம, precedes ப, கம are changed into கணவ.

எ before இ is changed into பய.

கப ஐ இ இ இ

கப ஐ இ இ

கப ஐ இ

But when a word ending in எ, which, though nominative in form, is to be construed in the oblique case, precedes ப, கம are changed into பய.

When a short monosyllable ending in எ, precedes ப, கம are changed into கண.

SECTION VII.

The omission, கணவ, of letters takes place:

1. With the exception of words containing two short syllables, such as பா, பா, &c., all words ending in இ, drop this vowel when another vowel follows, thus: பதிகமாறி, is written பாறாறிக, clearness is
difficulty; நூறு புல்லி—சுருக்கர்த்தி, five sheep; மக்களுக்கு கேந்தர்—மார்நில்கிக்கேந்தர், he is come.

2. When polysyllabics and long monosyllabics ending in

| குண் precede | குண் the two letters become குண. |
| குண் - - குண் - - - - கண. |
| குண் - - குண் - - - கண. |
| குண் - - குண் - - - கண. |
| குண் - - குண் - - - கண. |

When a short monosyllable ending in குண், precedes குண், the குண் is changed to கது, thus; கடுமை and கொன்று become கொண்டுகது, hot water; கடுமை and கொன்று, become கொண்டுகடுமை, red paddy.

Note. The changes mentioned in section vi. 1; such as are marked with an asterisk [*] in vi. 3; and vii. 2; together with the changes specified in section vii. 1, are commonly observed in Tamil prose writings.

SECTION VIII.

The augmentation, குண் of letters takes place:

1. When a word ending in ஐ, ஐ, ஐ, ஐ, ஐ, or ஐ, is followed by a word beginning with any vowel, the letter குண் is inserted between both. All words ending in ஐ that are not words of two short syllables are exceptions and drop the ஐ, and take the next vowel as mentioned before in section vii. par-
agraphe 1. மைய்க் காண்கள்—மைய்க் காண்கள், he said no, &c., அது and இது may follow either rule, as: அது மைய்கள் or இது மைய்கள், what is that.

2. When a word ending in ஐ, ஐ, ஐ, or ஐ, is followed by another word beginning with a vowel, ஐ is inserted, as: இது இளஞ்சியும்—இளஞ்சியும், the fire blazed, &c.

3. When a short monosyllabic word, ending in a consonant, அ and ஐ excepted, is followed by a vowel, the consonant is doubled, as: கூடா தேசம்—கூடா தேசம், the lust of the eye, &c.

4. The four letters அ, ஆ, இ, உ, are doubled,

(1.) When the preceding word ends in ஐ, in these instances: after the infinitive mood, after the indeclinable pronouns, அது, that, இது, this, இது, which; after உண்ணு, like, உண்ணூ, other, உண்ணூ, no, and after some nouns which have dropped the last letter ஐ, and end therefore in ஐ, as: உண்ணூனூக்கூது, he told to come; உண்ணூனூக்கூது, branch of a tree, &c.

(2.) After every long vowel, as: உண்ணூனூக்கூது, the pot broke; உண்ணூனூக்கூது, the fly died, &c.

அ, thou, the third person plural neuter of the negative verb, அந்த, they, (the things), and some words derived from Sanscrit are excepted from this rule.

(3.) After the verbal participle, terminating in ஐ, after சேர்ந்து, சேர்ந்து, சேர்ந்து, சேர்ந்து, சேர்ந்து, and after most nouns ending in ஐ, and standing in the oblique case, as: சேர்ந்துவேன்கூது, praising he said; உண்ணூனூக்கூது கூது, hereafter I will do; உண்ணூனூக்கூது, a fig, &c.
(4.) After words ending in ăr, that have their last consonant double, which include many verbal participles and the dative case, as: உய்ரத்தகுப்பு, pain in the stomach; ஆதிக்ககுறையும், he called and gave; மூல குணப்பனு, go to the mountain, &c.; after words of two short syllables, excepting அய, இய, எய, and ரய, ரய, as: பாறிகுறு, a common word; after words ending in எய, இய, இய, as: மூலீரறந்தைத்து, he became friendly; and after nouns ending in ăr and standing in the oblique case, as: பாற்றெம்பாளி, the head of a cobra, &c.

(5.) After the second or accusative case, after இய அம், and some nouns ending in ăr, when standing in the oblique case, and after some nouns when united with verbs to form other verbs, as: அர்கைத்தத்தில், I saw it; கொண்டும் புருந்தனர், they desired, &c.

(6.) After the verbal participles மூண், and மும், and after some nouns ending in ă, ă, or ă, and standing adjectively, as: மூணுகைக்கிழுத்தத்து, he went and said; மூணுகைக்கும், false riches, &c.

SECTION IX.

1. When எவே, some, and பவே, many, are written twice, they denote variety, as: எவேதலே, some; பவேசய, several.

2. The word கொழு, honey, may be united with other words without any change, as: கொழுல்லதே, the honey is thick.

3. The words மார்ந, marrow, and மலர், a cloud,
are never changed, as: மார்கட்டம், the hardness of the marrow; பெற்றுள்தே, a collection of clouds, &c.

4. When two Sanscrit words are united they often follow the Sanscrit rule. Thus, if a final ṣ is followed by an initial ṣ or ॐ, the two vowels coalesce into ṣ, as: வது வகம—or வகமம்; a book of the Ved; if by ॐ or ṣ, into ṣ; if by ॐ, into ṣ, as: வ து—வது, the cold moon; மம் சுமம்—மம் சுமல்ம, clear water.
CHAPTER II.

ETYMOL O GY.

SECTION X.

(See large Grammar § 11.)

The Tamil Grammarians divide all the words of their language into four principal parts, viz. Nouns, Verbs, Particles, and Adjectives. They have no article; the pronoun is included in the noun; the preposition, conjunction and interjection in the particle, and the adverb, in the adjective.

SECTION XI.

(G. § 12.)

The particles, பல்வகைக்காடியான், middle words, are connected with other words and have no meaning in themselves. They are divided into eight classes.

1. The first class, கோட்டைக்காருளுக்கார், forms of declension, (see the paradigm of the noun.)

2. The second class, கோட்டைக்காருளுக்கார், forms of the verb, (see the paradigm of the verb.)

3. The third class, seventeen in number, are such as are used to connect the forms of declension and conjugation with the roots, and are called முற்றம், viz. முற்றி,
4. The fourth class, are called பெருமைக் கூற்றுக்கள், particles of similarity or comparison, signifying: as, like as, equal to, according to. They are: சமம், வம்பு, கற, நேர, புள், புளைய, இருப்பு, கவுப்பு, விளை, தட்சம், வள்ள, விடம், அளவு, இருள்.

The nouns with which these are connected may be in the nominative or accusative case.

But மு. takes போ, one of the third class particles, before it, as: அப்போ. according to that.

அம்ப, குளை, குளை receive also the adverbial form in அம்ப, as: அம்பமப், கூளப், கூளப், like or near, and require the dative case, as: அம்பதமப், like that, &c. The first five only of this class are used in common language.

5. The fifth class, தத்துவமும்பாறாகக் கொள்ளும் விளக்கம், are particles which in different connexions have different meanings, they are: மு, மு, மு, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, &c.

Many of these are used only in poetry; those used in common life are the following: மு, மு, மு, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, வந்தது, &c.

Of these மு, மு, and ம are the emphatic, disjunctive, and interrogative particles.
ETYMOLGY.

is mostly conjunctive, and means and, also; sometimes it is disjunctive and means even, than; are conjunctions, and mean that; sometimes, like, as.

, or , or means before; it is also used absolutely as a conjunction of time, meaning formerly.

, or , or means after, behind, both as to time and space; under, beneath; above, over; , or , until, as far as; and , otherwise, are used adverbially; , other, is used adjectively; , or , hereafter, is used absolutely; ( in poetry) every one; and are interjections, and mean oh! alas! and mean even if, at least, although, either, or.

6. Besides these many words, though belonging to other parts of speech, are used as prepositions or conjunctions, viz.

(1.) Infinitives of verbs: , together, from to join; , near, from to approach; except, from to separate; , except, from to cease; about, nearly more or less, from to ascend, increase, and to lessen; off, from, without, from , to cease, to be cut off; round about, from to surround.

(2.) Verbal participles: , with the accusative, means concerning, about, from to define, point
out; நூற்றாண்டு, and நூற்றாண்டு, with the nominative, without, from the irregular negative verb நூற்றாண்டு; அங்குவான், and அங்கத்து, with any case, besides, except, from the irregular negative verb மன்னர்; தூய்து, from தூய்து, and குற்று, from குற்று, with the accusative, around; முறுக்கும், with the accusative, from, from முறுக்கும், to leave.

(3.) Subjunctive moods: உண்மையல்ல, if not, unless, from உண்மை and உண்மையல்ல; உண்மையல்ல, if, from உண்மையல்ல, to become; உண்மையல்ல and உண்மை, even if, although, yet, from உண்மையல்ல.

(4.) Nouns: பிரபெர்கும், with the nominative, until; மார்பு, the ablative, and மார்பு, the dative of மார்பு, until; அமையும், until, from அமைய, measure; மட்டு மட்டு, only; மருத்து, the side, hip, with the genitive, near; பொருள், time, பொருள், this time, now, பொருள், that time, then, பொருள், which time? when? பொருள், பொருள், manner, measure, in order to, that; பொருள், a sign, omen, for the sake of; பொருள், பொருள், immediately; பொருள், ablative of the verbal noun பொருள், being, therefore, wherefore.

7. அன்றுக்கொடுந்து உண்மையல்ல, emphatic, or expletive particles; of these உண்மையல்ல, உண்மையல்ல, உண்மையல்ல, உண்மையல்ல, and உண்மையல்ல, only are used in common language.

Moreover, உண்மையல்ல, உண்மையல்ல, உண்மை, உண்மை are affixed to nouns, and உண்மையல்ல is affixed to nouns and sentences.

There are many more belonging to this class, but they are not used in common language.
NOUNS.

SECTION XII.

(G. § 13 to § 16.)

Nouns.

The nouns, குறிச்சைகள், are divided principally into,
(1.) குறிச்சை, specific nouns, as: அழகை, Sāttān, மாந், mango tree, &c. (2.) குறிச்சை, generic nouns, as: மன் கை, man, மாந், a tree, &c. The nouns are further divided into, (1.) வாசிஞ்சன், high caste, including words that signify God, men, and spirits, male or female; and (2.) வாசிஞ்சன், no caste, including all other nouns. These two classes are again divided into five smaller ones, called பக்தி, part, which include our genders and numbers; these are,

мыш்சன், masculine high caste.
மம்சன், feminine high caste.
மம்சன், common high caste.
மம்சன், Plural of no caste.
மம்சன், singular of no caste.

1. மம்சன், masculine high caste, includes all nouns of the male sex of the class வாசிஞ்சன், in the singular number, as: ஆண், மனு, புளுக், &c.

2. மம்சன், feminine high caste, includes all nouns of the female sex of the வாசிஞ்சன், in the singular number, as: ஆண், மனு, புளுக், &c.

3. மம்சன், common high caste, comprehends the plural of the masculine nouns, as: புளுக்; the plural
of the feminine nouns, as: கண்ணகை; and the plural common to both, as: அம்மகன், &c.

4. பெண்டமை, singular no caste, includes all nouns of பெண்மை, in the singular number, as: வே, குறி, றகும், &c.

5. பொன்றமை, plural no caste, includes all nouns of பொன்றமை, in the plural number, as: சிம்மான், &c.

Note. The plural is formed by adding கன் to the singular, as: வேண்டி, வேண்டகன்; nouns of the குமக் class ending in ன், change ன் to ந, to form the plural, to which கன் may be added, as: புனிதன், புத்தன், புத்தகன், and some of them take நம் between the singular and plural terminations, as: சக்கன், father, சக்கினூர்கன், fathers.

SECTION XIII.

(G. § 16.)

In declining the noun, the Tamilans have eight cases, called சமமாண்புற்பகா, forms of changes.

1. The first case, வமேயில், or கண்டி, the beginning, the first, is our nominative. The noun itself appears in this case without addition, as: மார்கா, a man, கண்டி, science, வண்ணி, pain, வண், a bow, &c.

2. The second case, புனிதமை, adds only ன் to the nominative, as: புனிதன், the man, புத்தந், வண், வண்ணி, &c. It is our accusative.

3. The third case is our ablative and is, (1.) instru-
mental, by adding to the nominative நீ, as: நீதி நீ, *by the man, குருநேரம், &c.; and (2.) social, by adding உடன் or இல்லை, as: உடன்விளை, இல்லைவிளை, with the man; இல்லைவிளை, &c.

4. The fourth case adds வே, ஏற்குள் or இல்லை, and is our dative, as: நல்துல்லை, to the man, குருநேரம், இல்லை வே; இல்லைவிளை, இல்லைவிளை, to men.

5. The fifth case is an ablative of separation, or motion, and adds வே or இல்லை, as: நல்துல்லை, from the man, குருநேரம், &c.; very often the particle இல்லைக்கு முன்பு or இல்லைற்று is added to this case, as: இல்லைவிளைக்கு முன்பு, இல்லையற்று இல்லைக்கு.

6. The sixth case is our genitive, and adds இல்லை or இல்லையில், as: இல்லையில் or இல்லையில், of the man, &c. Neuter nouns, particularly such as end in a vowel, take இல்லை before this termination, as: இல்லையில்லையில், இல்லைவிளையில், &c. The termination is sometimes dropped thus: இல்லையில், இல்லையில்.

7. The seventh case is an ablative of place, and is expressed in poetry by 28 terminations; but in common Tamil only இல்லை, இல்லையில்லை are in use, as: இல்லையில்லை, இல்லையில்லையில்லை, at or in the man, &c.

8. The eighth case called இல்லையில்லையில்லை, mode of calling, is our vocative, and adds ப வ to the nominative, as: பபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபப்பபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபபப 팰ை, தமழ்.

Words ending in ரை, sometimes drop the ரை, to
form the eighth case, as: இனைய ஞான, இனையே, O King! or lengthen the last vowel, as: மம்மைய, மம்மைய, O thou great one! or drop the ஏற்க and add நு, நூக, or ன், as: இனையே, இனையே, O King! அந்தே, அந்தே நந்தே, O sir! நன்றி, நந்தே, O sir!

Note 1. The நி, நி, and நி may be inserted before the termination of any case excepting the vocative. Particularly in nouns that do not end in வ், as: கூறு, second case, கூறுவேல வறுமி, &c. The dative may therefore take மத்தேக, or மத்தே, or மத்தே, as: மத்தேக, or மத்தேக, to that.

Note 2. In forming the cases the common rules of changes and augmentation of letters are observed: for குறுக்கம், see § viii. 2. குறுக்கம், see § vii. 1. குறுக்கம், see § viii. 3.

**Paradigm of the Noun.**

**Singular.**

1. Nom. எண்ணடை, a man.

2. Acc. எண்ணடை வை, a man.

3. Abl. instr. எண்ணடை வை, by a man.

   Abl. soc. { எண்ணடைவேதி, எண்ணடை மத்தே, எண்ணடை மத்தே, with a man.

4. Dat. எண்ணடை வை, to a man.

5. Abl. mot. { எண்ணடை வை, எண்ணடை வை, எண்ணடை வை, எண்ணடை வை, from a man.
Nouns.

7. Abl. loc. {பெண்முனைகள்,} at or in a man.
8. Voc. பெண்மையே, O man!

Plural.

1. Nom. பெண்கள் or பெண்கள், men.
2. Acc. பெண்கள் or பெண்கள், men.
3. Abl. instr. பெண்கள் or பெண்கள், by men.
   Abl. soc. {பெண்கள் or பெண்கள்} with men.
4. Dat. {பெண்கள் or பெண்கள்} to men.
   {பெண்கள் or பெண்கள்}
5. Abl. mot. {பெண்கள் or பெண்கள்} from men.
   பெண்கள் என்றால், பெண்கள் என்றால்,
6. Gen. {பெண்கள் or பெண்கள்} of men.
7. Abl. loc. {பெண்கள் or பெண்கள்} at or in
   {கால், பெண்கள்}
8. Voc. பெண்கள் or பெண்கள், O men!

All nouns are declined like பெண்கள் with the following exceptions.

1. Nouns ending in ஆம், drop this syllable in the singular and add the உண்மையா, உங்கள் before the terminations, excepting the vocative, as:
   1. உண்மையா, a tree.
   2. உங்கள் or உங்கள், a tree.
ETYMOLGY.

3. சத்ரிவல் or சத்ரில்லை, by a tree.
   சத்ரிவல் or சத்ரில்லை, with a tree.
4. சத்ரிவல் or சத்ரில்லை, to a tree.
5. சத்ரில்லை, or சத்ரிவல், from a tree.
6. சத்ரில்லைன்ற, of a tree.
7. சத்ரில்லைப்பன், at or in a tree.
8. மலை, O tree!

The Plural is மலைகள், &c.

2. Nouns ending in ப and ம preceded only by one syllable with a long vowel, or preceded by more than one syllable with short vowels, have the ல and ய doubled before they receive the terminations, excepting the vocative case and the plural number, as:

அூர், house, சிறூர், சிறில்லை, &c.
கூர், river, கும்பக், கும்பந்த, &c.
சுவார், a flat metal plate, சுவாரன், &c.

THE OBLIQUE CASE.

Besides the eight cases already mentioned there is a case, called the general oblique case. It is used either as the 6th or as the 7th case. It is variously formed. One form of it is made by adding the மடிக, நர், as:

பொண்டல் மடிக்குறுவாம், the colour of the grass.
மாறி மடிக்குறுவாம், the substance of a verse.

Nouns ending in ஆம, may be formed in it by changing ஆம to ஆதி, as: மகாகத்திரம், the likeness of the face.

Some nouns ending in ஆம, drop the ம merely, as: மரசூழன், distress of mind.
Nouns ending in a vowel receive no change, as: ஆசை, head ache, or the ache of the head.

Nouns ending in க and கி, (of the description mentioned above) double these consonants to form it, as: கூரோம், the forest road; போன்றதன், pain of or in the belly.

The nominative is sometimes used for this oblique case, as: நெறுப்போ, the sea of milk.

SECTION XIV.

(G. § 17.)

Pronouns.

The Tamuliens class the pronouns with the nouns. They are divided into நான், nouns referring to ourselves; நீங்கள், nouns referring to persons standing before us; நாம், nouns referring to persons or things at a distance; நீங்கள், nouns of interrogation; and நாம், nouns of number.

What we denominate “person” the Tamuliens call இல, place, and thus the first person is called இல், the second இல், the second இல், the second இல், and the third இல், the third இல்.
person, are நான், I, in the singular; and நாம் and நாமே கார், we, in the plural. They are thus declined:

**Singular.**

1. நான், I.
2. நான்மா, me.
3. நான்வேண், by me.
   நான்வேண், with me.
4. நான்கு, to me.
5. { நான்வேண், நான்வேண் வேண், } from me.
6. நாய், நாய்க்கு, நாய்க்கு வேண், of me.
7. நான்வேண் வேண், நான்வேண், in or at me.

**Plural.**

1. நாம் or நாம்கள், we.
2. நாம்கள் or நாம்கள், us.
3. நாம்கள் or நாம்கள், by us.
   நாம்கள் or நாம்கள், with us.
4. நாம்கு or நாம்கு வேண், to us.
   { நாம்வேண் or நாம்வேண், நாம்வேண், }
5. { or நாம்வேண் வேண், நாம்வேண் வேண் or } from us.
   நாம்வேண் வேண்.
6. { நம் or நம்கள், நம் or நம்கள், } of us.
   { நம்கு வேண் or நம்கு வேண். }
7. { நம்வேண் வேண் or நம்வேண் வேண், } in or at us.

It is of great importance to bear in mind that நாம் includes yourself and the person or persons to whom you speak, but நான்கு excludes the latter.
SECTION XVI.

(G. §. 19.)

The words of the second person, are: kelig, thou, in the singular; and kēkkēnum, you, in the plural. They are thus declined:

**Singular.**

1. kelig, thou.
2. kiego, thee.
3. kiego, by thee.
   kōdi, with thee.
4. ęki, to thee.
5. { ęki or ęki, from thee.
6. ęki, ęki, ęki, of thee.
7. ęki, in or at thee.

**Plural.**

1. kēkkēnum, you.
2. kēkkēnum, you.
3. kēkkēnum, by you.
   kōdi, with you.
4. kōdi, to you.
5. { kōdi, from you.
6. kōdi, kōdi, of you.
7. kōdi, in or at you.

kēkkēnum, besides being used simply as a plural, is
also applied to a single person, as an honorific by inferiors to superiors. When equals address each other politely they use நீ, which is thus declined:

1. நீ, thou or you.
2. நீங்கள், thee or you.
3. நீவுல்லே, by thee or you.
   நீவுல்லே, with thee or you.
4. நீக்கு, to thee or you.
5. நீலோவு என்னுடன், from thee or you.
   நீலோவு என்னுடன்.
6. நீலே, நீலோவு என்னுடன், of thee or you.
7. நீலேலெடுங்கு, நீலேலெடுங்கு, in or at thee, or you.

SECTION XVII.

(G. § 20.)

1. The நீலேலெடுங்கு என்னுடன், nouns referring to the persons or things of which we speak, are masculine, feminine and neuter. They are the same as the demonstrative pronouns, called in Tamil நீலேலெடுங்கு, and are of two sorts; the one pointing out the remote person or thing, and the other that which is near to us. They are formed of the demonstrative letters நீ and நீ with the terminations நீலே, நீலே, and நீ, thus:

அந்தன், he or that man; அந்தன், he or this man.
அந்தர், she or that woman; அந்தர், she or this woman.
அந்த, it or that thing; அந்த, it or this thing.

2. The masculine and feminine of these pronouns are declined like நீலேலெடுங்கு, thus:
PRONOUNS.

Singular.

1. அவர், அவர், he; அவள், அவள், she.
2. அவர், அவள், him; அவர், அவள், her, &c.

Plural.

1. அவ்வொர் or அவ்வொன், those; அவ்வொர் or அவ்வொன், these men or women.
2. அவ்வொர் or அவ்வொன், those; அவ்வொர் or அவ்வொன், these men or women, &c.

அவ்வொன், commonly used as the plural.

அவ்வொர் commonly and அவ்வொன், sometimes applied as honorifics to single persons.

3. The neuter pronoun is thus declined:

Singular.

1. அது, that. இது, this.
2. அதே, or அதன், that. இதே or இதன், this.
3. அதக், or அதக், by that. இதக் or இதக், by this.

அதய்யே or அதய்யே, with that.
அதய்யே or அதய்யே, with this.

4. அத்தே or அத்தே, to that. இத்தே or இத்தே, to this.

5. அதே or அதே, from அதே or அதே, from this.

அதே or அதே, அதே or அதே, that.
அதே or அதே, அதே or அதே, &c.
6. இவ்வுடன் or
or இவ்வுடன்
or இவ்வுடன் or
இவ்வுடன், of that.
or இளவு or
இளவு, &c. of this.

7. இதுற்றி, at or in இதுற்றி, at or in
இது, that. இது, this.

Plural.

1. அவ்வே, or அவ்வே, those.

2. அவ்வே, or அவ்வே, those.

3. அவ்வே, or அவ்வே, or அவ்வே 

 தெளை, or அவ்வே, by those.

ஆவ்வே, or அவ்வே, or அவ்வே, 

ஆவ்வே, or அவ்வே, or அவ்வே, with those.

4. அவ்வே, or அவ்வே, or அவ்வே, to those.

5. அவ்வே, or அவ்வே, அவ்வே, அவ்வே, 

from 

or அவ்வே, or அவ்வே, those.

6. அவ்வே, or அவ்வே, of those.

ஆவ்வே, or அவ்வே, 

ஆவ்வே, or அவ்வே,

7. அவ்வே, or அவ்வே, at or in 

அவ்வே, or அவ்வே, those.

இவ்வே or இவ்வே declined in the same way.

Note. அவ்வே and இவ்வே are formed of the letters ய and இ, of அவ்வே one of the அவ்வே, and of the terminations.

4. The demonstrative letters ய and இ may also be prefixed to nouns of any number, gender or case. If the noun begins with a consonant, the consonant is double-
ed; if it begins with a vowel, double ă comes between
the prefix and the initial vowel of the noun, as:

அமர்த்து, that man; அமர்த்து, this man.
அமர்த்து, that temple; அமர்த்து, this temple.

5. The two demonstrative pronouns உற்று and உற்று (அனுருத்து) defective demonstrative nouns, are
prefixed as adjectives to any noun, as: உற்று மலை, that
mountain; உற்று புறம், this side. They can never be
used by themselves.

6. Another form of indefinite demonstrative pronouns
is உற்று, உற்று, such. They form nouns by affixing
the usual personal terminations and are declined, as:
அமர்த்து, such a man; அமர்த்து, such a man; அமர்த்து, such
a woman; அமர்த்து, such a woman; அமர்த்து, such
a thing; அமர்த்து, such a thing.

அமர்த்து is used adjectively, as; அமர்த்து மலை, such
a man; அமர்த்து புறம், such a woman. It is commonly
doubled, as: அமர்த்துமலை, such and such a
man, &c.

7. The Tamuli ans have also a reciprocal pronoun refer-
ing to the உற்று புறம், or third person, viz. உற்று, himself, herself, and itself; plural உற்று and உற்று. It
is thus declined:

Singular.

1. உற்று, himself, herself, itself.
2. உற்று, himself, &c.
3. உற்று, by himself, &c.
   உற்று, with himself, &c.
4. உற்று, to himself, &c.
ETYMOLOGY.

5. இன்னும், இன்னுமிததா, from himself, &c.
6. இன், இன்றுவாலம், இன், of himself, &c.
7. இன் இவ்வும், இன் என், at or in himself, &c.

Plural.

<table>
<thead>
<tr>
<th>Mas. and Fem.</th>
<th>Mas. Fem. and Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. இன்னும்,</td>
<td>இன்னும், themselves.</td>
</tr>
<tr>
<td>2. இன்றுவாலம்,</td>
<td>இன்றுவாலம், themselves.</td>
</tr>
<tr>
<td>3. இன்,</td>
<td>இன், இன், by themselves.</td>
</tr>
<tr>
<td>இன் இவ்வும்,</td>
<td>இன் இவ்வும், with themselves.</td>
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<tr>
<td>4. இன் என்,</td>
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<td>5. இன் இவ்வும், இன்</td>
<td>இன் இவ்வும், இன், from themselves.</td>
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<td>6. இன் இவ்வும், இன்</td>
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<td>கோளாலம்,</td>
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<tr>
<td>7. இன் இவ்வும், இன்</td>
<td>இன் இவ்வும், இன், at or in themselves.</td>
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<td>கோளிவாலம்,</td>
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<td>இன் இவ்வும்,</td>
<td>இன் இவ்வும்,</td>
</tr>
</tbody>
</table>

சக்திக் கவல் and இன் are also used as honorifics; the former by an inferior to a superior, the latter among equals, as: இன் கவல் கவல் கவல், you said.

SECTION XVIII.

(G. § 21.)

1. The இன்றுவாலம், interrogative pronoun, is formed by the letters இ and வா with the usual personal terminations, as:

- இன் or வாலா, who? what man?
- இன் or வாலா, who? what woman?
- இன் or வாலா, which? what thing?
PRONOUNS.

The plural is என்னது or என்ன, who? what men or women? என்னை or என்னை, which or what things?

They are declined like என்னை, என்னை, என்னை, என்னகை and என்னை.

என்னை is used in the plural (mas. and fem.) only. It is sometimes contracted to என்னை which is also used only in the plural.

But there is another என்னை, commonly contracted into என்னை, which is used in the singular or plural, (mas. and fem.) as: என்னை என்னவும், என்னவும், or என்னகை என்னவும்.


3. The particle என் added to any such interrogative pronoun, changes it to a distributive pronoun, as:

என் என், என் என், every man.
என் என், என் என், every woman.
என் என், என் என், every thing.
என் என், என் என், all men or women.
என் என், என் என், all things whatsoever.

When declined the என் is always put after the case, as: என் எனது, என் தனது, &c.

4. Instead of என், the adjective form என்னை is most commonly used. It is prefixed to nouns, as: என்னைத்தான் என், what man? &c.

5. The addition of என்னை or என்னை, changes these interrogative to indefinite pronouns, thus: என்னை என்னை, any one man; என்னை என்னை, any one woman; என்னை என்னை, any one thing; என்னை என்னை, any persons, &c.
6. If the interrogative letter ə or adjective ṣakt be prefixed to nouns and ə.ə, or ṣaktə, ṣaktə be affixed to them, such nouns will be affected in the manner described in the 3d and 5th subdivisions of this section, thus:

எப்பகுதியும், or எப்பகுதிக்கும், every city.
எப்பெருவதும், or எப்பெருவத்தும், any man.

**SECTION XIX.**

(G.  § 22.)

1. The நூற்றாண்டுக்கள், nouns of numbers, with their figures are these:

<p>| குண்டு. | - | - | - | - | - | - | 8 |
| ஒன்று. | - | - | - | - | - | - | 2 |
| மூன்று. | - | - | - | - | - | - | 3 |
| நான்கு or நான்கு. | - | - | - | - | - | - | 4 |
| ஐந்து, vulgarly, ஐந்து. | - | - | - | - | 6 |
| ஆண்டு. | - | - | - | - | - | - | 6 |
| பதின். | - | - | - | - | - | - | 7 |
| நூற்றாண்டு. | - | - | - | - | - | - | 8 |
| நூற்றாண்டுக்கள். | - | - | - | - | - | - | 9 |
| பதின். | - | - | - | - | - | - | 10 |
| பதின் ஐந்து. | - | - | - | - | - | - | 11 |
| பதின் நான்கு. | - | - | - | - | - | - | 12 |
| பதின் ஐந்து. | - | - | - | - | - | - | 13 |
| பதின் குண்டு. | - | - | - | - | - | - | 14 |
| மேலான்டாகி. | - | - | - | - | - | - | 19 |
| மேலான்டாகி. | - | - | - | - | - | - | 20 |</p>
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</table>
2. The cardinal numbers may be considered either as nouns or adjectives; when used as nouns, they are placed after the noun and declined, as: ஒரு மணம், one stone; இரண்டு மணங்கள், two stones; ஐந்து மணங்கள், &c. ஐந்து மணங்கள், three trees.

3. When they are used as adjectives, they are placed before the noun and not declined, as: இரு பெண்கள், two names or persons; ஐந்து மணங்கள், three stones, &c. ஐந்து when an adjective is often changed into ஐந்து, as: ஐந்து மனுஷர், one man or a man, and often to ஐந்து, as: ஐந்து, one person.

4. When united with some nouns, some of them undergo a change, thus:

தрид, 2, may become ஐந்து as ஐந்தும், twenty.

இருட, two heads.

ஏழு, 3, ஐந்து as ஐந்தும், thousand, ஐந்தும், the three tenses.

ஏழு, 4, ஐந்து as ஐந்தும், forty.

எழும், 5, ஐந்து as ஐந்தும், five kalams.

ஏழு, fifty.

ஏழு, 6, ஐந்து as ஐந்தும், sixty.

ஏழு, 7, ஐந்து as ஐந்தும், seventy.

ஏழு, 8, ஐந்து as ஐந்தும், eight kalams.

5. Appellative nouns are formed of the cardinal numbers, thus: of ஐந்து, 1, is made ஐந்தும் (vulgarly,

* ஐ is then changed to the soft letter which corresponds to the following hard one.
ETYMOLOGY.

அருக்குநூர்) one, a person, a certain man. குருதுநூர், a female, a certain woman.

of மூன்று 2 பூன்று, two persons.
,, போன் 3 பூன்று, three persons.
,, கைலாஸ் 4 பூன்று, four persons.
,, வொ 5 பூன்று, five persons.

Whether male or female.

6. To express "one by one", "two and two," &c. they repeat the initial letter of each number as far as ten, inclusive. (ஏழும் 9 excepted.) If the initial letter be long, it is shortened when repeated, and if it be a consonant, its mute intervenes; if it be a vowel, double ம் comes between, (ஏழும் excepted.)

அருக்குநூர், one by one.
அருக்குநூர்,
two by two.
அருக்குநூர்,
three and three.
அருக்குநூர்,
four and four.
அருக்குநூர்,
five and five.
அருக்குநூர்,
six and six.
அருக்குநூர்,
seven and seven.
அருக்குநூர்,
by eights.
அருக்குநூர்,
by tens.

7. Ordinal numbers are formed by adding the future participle ஐந்து, to the cardinal; excepting எண், for which எண் the beginning, is used, as: எண், the first; எண், the second, எண், the eleventh, &c. To form adverbs the verbal noun, ஐந்து is added, as: ஐந்து, first; ஐந்து, secondly, &c.
There are some indefinite pronouns.
1. ஏன், some; பல், several, various.

They are used as adjectives, as: ஏன்வரங்கள், some men; பலவரங்கள், various persons. They are also used as nouns, and receiving the usual plural terminations are regularly declined, thus:

1. ஏன், some persons; ஏன், some things.
2. ஏன், some persons; ஏன்பொருள், some things.
3. ஏன், by some persons; ஏன்பொருள், by some things, &c. &c. &c.

1. பல், various persons; பல், various things.
2. பல், various persons; பல்பொருள், various things.
3. பல், by various persons; பல்பொருள், by various things, &c. &c. &c.

2. அலகவம், அன்றவின், வல்லகம், வென்மது, all.

These are thus declined:

1. அலகவம், அன்றவின், வல்லகம், வென்மது, all things.
2. அலகவம்கண்டவும், அன்றவின், வல்லகம்கண்டவும், வென்மகண்டவும், all things.
3. அலகவம்கண்டவும், அன்றவின், வல்லகம்கண்டவும், வெவ் கண்டவும், by all things.
4. The first three are also formed as personal nouns, thus: 1. உலகில், உலகம், உலகம், all persons. 2. உலகத்தில், உலகத்தில், உலகத்தில், all persons, 3. உலகாட்சியில், உலகாட்சியில், உலகாட்சியில், by all persons, &c.

SECTION XXI.

(G. § 24.)

Some remarks respecting the formation of nouns. There are various kinds of nouns, as:

1. Primitive nouns, as: பெண், பெண், ஆண், &c.

2. Nouns formed from the oblique case and the terminations ஆண் and பெண், as:
   குரும், charity; குருமையாள், a charitable man.
   வட்டம், city; { வட்டம், a citizen. (mas.)
   { வட்டம், a citizen. (fem.)
   குடும்ப, offspring; { குடும்பாளர், a male offspring.
   { குடும்பாளர், a female offspring.
   கிராம், a village; { கிராமாளர், a villager. (mas.)
   { கிராமாளர், a villager. (fem.)

3. Personal nouns formed from other nouns by dropping the last syllable, and adding ஆண் for the masculine, and பெண் for the feminine, as: அரசிமம், anger; அரச
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4. Some personal nouns are formed by adding to the oblique case the termination க்க்கு, for the masculine, and க்கு, for the feminine, as: உண்மை, work; உண்மைக்கு, masculine, உண்மைக்கு, feminine, a labourer; என்ப, sheep; என்புடையவர், a man who keeps sheep, என்புடையவர், a woman who keeps sheep.

5. Others are formed by adding to nouns, அது and அவுதை, both for masculine and feminine; and if the noun ends in ஓ, the ஓ is dropped, as: கட்சியை, debt; கட்சியை, a debtor, whether male or female. குறுக்கு, guilt; குறுக்கு, a guilty person; புதுப்பு, happiness; புதுப்பு, a happy person; புது, understanding; புது, a clever person.

6. Various nouns are formed from numbers, (see Sec. xix. 5,) others from verbs, (see the verb.) Abstract nouns are formed from some obsolete roots by adding க்கு to them, as: குறுக்கு, small; குறுக்கு, smallness; குறுக்கு, new; குறுக்கு, newness; குறுக்கு, great; குறுக்கு, greatness, &c.

Appellatives may be formed from these by dropping க்கு, changing ஓ into ள, and adding அருள், அருள், அருள், அருள், for the masculine singular; அருள், அருள், அருள், அருள், for the feminine singular; அருள், அருள், for the neuter singular;
The Tamil nouns 

aff, avath, awh, av, for the mas. and fem. plural; arath, ar, al, for the neuter plural. Thus: from sfuthav, sfdivav, sfuthat, sfuthata, sfvuthvav, or sfvuthvav, a small man; sfvuthvav, sfvuthat, sfvuthata, sfvuthvav, a small woman; sfapu, sfapu, sfapuvu, sfapuvu, sfapu, sfapuvu, sfapuvu, a small thing; sfapu, sfapuvu, sfapuvu, sfapuvu, sfapu, sfapuvu, sfapuvu, small persons, (mas. and fem.) sfapuvu, sfapuvu, sfapuvu, sfapuvu, small things.

From the abstract nouns above mentioned are formed also a peculiar kind of appellative nouns by dropping aff, changing a into a, and adding the following verbal terminations, thus:

Verbal Terminations. Appellatives from sfuthav.

Singular.

1. pers. aff, sfvuthav, I who am a small person.
2. pers. aff, sfvuthav, sfvuthav, if thou who art a small person.
3. pers. m. aff, sfvuthav, he who is a small man.
3. pers. f. aff, sfvuthav, she who is a small woman.
3. pers. n. aff, sfvuthav, it which is a small thing.

Plural.

1. pers. aff, sfvuthav, sfvuthav, we who are small persons. 
   or aff, sfvuthav, sfvuthav, we who are small persons.
2. pers. aff, sfvuthav, you who are small persons.
3. pers. m. & f. aff, sfvuthav, they who are small persons.
3. pers. n. aff, sfvuthav, they which are small things. 
   or aff, sfvuthav, sfvuthav, they which are small things.
And these appellative nouns thus formed with *verbal* terminations may be regularly declined, thus:

1. Pers. 2. Pers. 3. Pers. (m.)

1. கூசம், {கூசமு, } கூசன், &c. {I, thou, he, a small person.

2. கூசவன், {கூசவனு, } கூசன், {me, thee, him, a small person.

3. கூசவன், {கூசவனு, } கூன், {by me, thee, him, a small person.

4. கூசகாக், {�ூசகாக்கு, } கூன், {to me, thee, him, a small person.

and in like manner through all the persons and cases both in the singular and plural numbers.

Thus: ஒன்பொழிப் பொழிமுக்கோண்டு, thou a cruel person hast beaten me a small person. These concise forms are however almost altogether confined to poetry.

**SECTION XXII.**

(G. § 25 to § 28.)

**Verbs.**

To Tamil verbs belong,

撸மில, the three persons.

ஏமில், five divisions of gender and number.

பகு, the root.

எல், terminating particles.

ளாகுவூ, the three tenses.
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the imperative mood.

the optative mood.

the indefinite mood.

the verbal nouns.

the negative form of the verb.

1. About ஆம் and இந்தாம், see § xii. and § xiv.

2. பிற்போன், the root of the verb, has no specific meaning as such, but only indicates the general idea of the verb, as: தாம், walk, உம், learn, இக்கே, leave, கொம், go, &c.

3. The பிற்போன் is the affix by which the gender, number, and person are distinguished, as:

Singular.

Com. ஆக, இக்கே, இக்கே, or இக்கே, I.

do. இக்கே, - இ, - இ, thou.

Mas. இக்கே, - இக்கே, - he.

Fem. இக்கே, - இக்கே, - she.

Neuter இக்கே, - இ, - it.

Plural.

Com. இக்கே, இக்கே, இக்கே, இக்கே, or இக்கே, we.

do. இக்கே, - இக்கே, or இ, - you.

Mas. Fem. இக்கே, - இக்கே, or இக்கே, they.

Neuter இ, - இக்கே, - they.

SECTION XXIII.

(G. § 28.)

The இக்கே, or the three tenses, are

இக்கே, present tense.

இக்கே, or கொலை, past tense.

இக்கே, or கொலை, future tense.
These tenses are formed by the aid of certain particles, called அல்லுமணு முக்கியத்தின், which connect the terminations, mentioned above, with the root; and these particles thus inserted between the root and the several affixes are the characteristics by which each tense is distinguished.

1. The characteristics of the present tense are என், எனாயு, thus:

மலைக்கையடையும், or மலைக்கையடைகிற, I walk.

மலைக்கையும், or மலைக்கையுடைய, we walk, &c.

Note 1. என், when inserted generally denotes a transitive, and எனாயு, an intransitive verb. But there are many exceptions to this.

Note 2. The third pers. neut. plural is always formed with என், thus: மலைக்கையடையும். The vulgar use மலை என், for the third pers. neut. of both persons.

2. The characteristic middle particles of the past tense are என், என், என், and என்.

(1.) Roots ending with the mutes ஒே, இதே, or with the vowels எே, இதே, இதே, இதே, எே, and forming the present tense by என், have என், in the past, as:

கும்பகையடை, I feed, கும்பகையடைகிற, I fed.

கும்பகையடை, I train up, கும்பகையடைகிற, I trained up.

புகசையடை, I learn, புகசையடைகிற, I learned.

புகசையடை, I lie down, புகசையடைகிற, I lay down, &c.

The only exception is, புகசையடை, I am, புகசையடைகிற, I was.

Note. In conversation என் is often substituted for என், thus:
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For மன்னர், they say, மன்னர், I learned.
For வாழ்வு, ,, வாழ்வு, I put.

(2.) Roots ending in நி, and forming the present tense with நி, receive நி, as: மன்னர், I forget, வாழ்வு, I forgot, &c.

(3.) Roots ending in கை, கை, கை, கை, கை, கை, கை, கை, கை, கை, கை, and forming the present tense with கை, receive கை before the terminations, as:

சுக்கைக்கை, I make, சுக்கைக்கை, I made.
சுக்கைக்கை, I sleep, சுக்கைக்கை, I slept.
சுக்கைக்கை, I speak, சுக்கைக்கை, I spoke, &c.

Exceptions are:

சுக்கைக்கை, I open, சுக்கைக்கை, I opened.
சுக்கைக்கை, I bring forth, சுக்கைக்கை, I brought forth.
சுக்கைக்கை, I put, சுக்கைக்கை, I put.
சுக்கைக்கை, I take or get, சுக்கைக்கை, I took or got.

But all roots ending in கை, கை, and கை, preceded by one short syllable, simply double the last consonant and then receive the terminations, as:

சுக்கைக்கை, I am fit, சுக்கைக்கை, I was fit.
சுக்கைக்கை, I leave, சுக்கைக்கை, I left.
சுக்கைக்கை, I get, சுக்கைக்கை, I got.

Note. The third person singular neuter in the past tense of verbs having the characteristic கை would be கைகை; but this is changed to கைகை, thus: காய்கைகை, I went; கைகை, it went; காய்கைகை, I became; கைகை, it became; கைகை, it spoke, &c.
But the common people say,

For பேச்வேன், பேச்வேன் or பேச்வேன், it went.

,, போம்வேன், போம்வேன் or போம்வேன், it became.

,, பேச்வேன், பேச்வேன், it spoke, &c.

(4.) Roots ending in க and க, and forming the present tense with க, receive the middle particle இ: and க is changed into க, as:

கொண்டுகேன், I eat, கொண்டுகேல்லான், I ate.

சூட்டுகேன், I rule, சூட்டுகேல்லான், I ruled, &c.

Exceptions are:

அதொல்லுகேன், I grant, அதொல்லுகேல்லான், I granted.

சத்துகேன், from the root சத்து, I hear, சத்துகேல்லான், I heard.

ஏனக்கேன், I see, ஏனக்கேல்லான், I saw.

(5.) Roots ending in க, க, க, and க, and forming the present tense with க, receive the middle particle இ: and க and க, are changed into க, as:

கொண்டுகேன், I eat, கொண்டுகேல்லான், I ate.

சூட்டுகேன், from the root சூட்டு, I stand, சூட்டுகேல்லான், I stood.

சத்துகேல்லான், I go on, சத்துகேல்லான், I went on, &c.

(6.) Roots ending in ம, ம, ம, ம, ம, and ம, and forming the present tense with ம, receive the middle particle இ and ம and ம, drop the ம, as:

சம்புகேன், I feed, சம்புகேல்லான், I fed.

சான்றுகேன், I give, சான்றுகேல்லான், I gave.

சண்டிகேன், I grow, சண்டிகேல்லான், I grew.

செல்லுகேன், I prosper, செல்லுகேல்லான், I prospered, &c.

There are many exceptions to this rule.
Note. The vulgar sometimes change உட் to உது, thus:

For உட்காரு, they say உட் காரு, I knew.
For உட்கேரு, "", உட் கேரு, I got.

(7.) A few roots of only one syllable and forming the present tense with உடு, have different forms of the past tense, as:

உடேகரு, I become, has உடேகா வரு and உடேகா வரு.
உடேகரு, I go, "", உடேகா வரு and உடேகா வரு.
உடேகரு, I die, "", உடேகா வரு.
உடேகரு, I burn, "", உடேகா வரு.

The characteristic middle particle of the past tense being known, the conjugation goes on as in the present tense.

3. The future tense has only two forms; the characteristic middle particle of the first is உடு, which is inserted between the root and the terminations in verbs which form the present tense with உடு, as:

உடேகரு, I walk, உடேகரு, I shall walk, &c.

The characteristic of the second is உடு, which is inserted in verbs forming their present tense with உடு, as:

உடேகரு, I do, உடேகரு, I shall do.

Exceptions.

(1.) Roots ending in உடு, உடு, உடு, or உடு, receive a single உடு, instead of உடு, as:

உடேகரு, I see, உடேகரு, I shall see, &c.
(2.) Roots which end in அ, ஆ, ஐ, ஐந, or உ, may form the future regularly or may drop the இ. One of the double consonants also falls away when the இ is dropped, as:

அகாதுகோரு, I speak, ஒ ஓகாதுகோரு I shall speak.
அவாதுகோரு, I reign, ஒ ஓவாதுகோரு I shall reign.

The terminations of the future tense are like those of the present and past, as: குமாரி, கும்பம், கும் மாழ், &c. except in the third person neuter, singular and plural. Roots which form the present tense with கூ, form the third person neuter future of both numbers, by adding கூ to the root. Roots which form the present in கூ, add நூ to the root, for both numbers, thus: கூகூ, it or they will walk; கூகூகூ, it or they will say.

SECTION XXIV.

(G. § 29.)

The கூகூ, i. e. the Imperative Mood, refers to the second person only. The simple root makes the singular; to this நூ is affixed to form an honorific; and to this the plural termination நத is added to form the plural, as: நூ கூ, do thou; நூ கூம், do thou, hon.; நூகூ கூம், do you or ye; நூ மூ, learn thou; நூ மூம், learn thou, hon.; நூகூ மூம், learn you or ye, &c.
SECTION XXV.

(G. § 30.)

The அடுக்குன், optative mood, has various forms.

1. எ added to the root. This one termination serves for all genders, numbers and persons, as:

\[ கை, கை, கைத்தை, \]
\[ அய்யதா, \{ அய்யத்தா, \}
\[ அய்யதை, \{ அய்யத்தை, \}

\[ கைதை, கைததை, \]
\[ கைதத்தை, \]
\[ கைத்தை, \]
\[ கைததை, \]

\[ கைதத்தை, \]
\[ கைத்தை, \]
\[ கைததை, \]
\[ கைதத்தை, \]

\[ கைதததை, \]
\[ கைததத்தை, \]
\[ கைதததை, \]
\[ கைததத்தை, \]

\[ கைததததை, \]
\[ கைதததத்தை, \]
\[ கைததததை, \]
\[ கைதததத்தை, \]

Note. This first form is not in common use.

2. The second form is the future tense throughout, with எக்ளி, the infinitive of எக்ளி, affixed, as: எக்ளி எழில் கைதை, may I walk; எக்ளி எழிலிராணி, mayst thou walk, &c.

3. The third form is the infinitive mood with the defective verb எக்லை, as: எக்லி எச்செந்தடைந்தை, may I walk; எக்லி எச்செந்தடந்தை, mayst thou walk, &c.

4. There is an optative form common among the people made by adding எக்லி, from எக்லி, to an infinitive, thus: எக்லி எக்லி, let him come. They further contract this by rejecting the எ, as: எக்லி எக்லி; எக்லி எக்லி; let him be; எக்லி எக்லி, let him go.

SECTION XXVI.

(G. § 31.)

The எக்லி, defect, comprehends all the indefinite moods of the verb, called participles, gerunds, infinitives, subjunctives, &c. It is divided into two classes
1. லாபைகள். They are participles which comprehend the relative pronoun. We shall therefore call them relative participles. They are always prefixed to some noun. They are three in number and are formed by dropping the personal termination of each tense, and adding மண்டலக், excepting the future, the third person neuter of which is also the participle future, thus:

Pres. லாபைகள், I walk, லாபைகள், who or which walks.
Past லாபைகள், I walked, லாபைகள், who or which walked.
Fut. லாபைகள், it will walk, லாபைகள், who or which will walk.

The relative pronoun "who," or "which," is contained in the participle, there being no separate relative pronoun in Tamil.

Note. Past relative participles of verbs which make the past tense in லாபைகள், sometimes substitute உ, for their final letter மண்டல, thus:

Past Rel. Part.

மண்டலகைகள், I made, {பல்லாலைகள் or } who or which
{பல்லாலை, } made.

2. லாபைகள். The second class of indefinite moods. They refer to verbs only. There are five of them.

(1.) The first indefinite mood or verbal participle, is formed from the past tense, and ends in உ or க.

Verbs which have லாபைகள், in the past tense drop லாபைகள், as: லாபைகள், I inclosed, லாபைகள், inclosing, or having inclosed; லாபைகள், I said, லாபைகள், saying, or having said, &c.; but லாபைகள், I went,
has only  வந்த, going or having gone; and  உண்டானது, I became, has  உண்டு, becoming, or having become.

All other verbs drop the personal termination of the past tense, and add  என், as:  வந்தது, I learned,  தோன்றக், learning, or having learned;  வந்தது, I walked,  சொல்லக், walking, or having walked, &c.

(2.) The second indefinite mood ends in  என், என், or  என், and answers to the English subjunctive mood with if. The first and common form is made from the past tense by dropping the personal termination, and adding  என், as:  வந்தது, வந்தது, if I, thou, &c. walk, walked, or shall walk;  தோன்றக், தோன்றக், if I, thou, &c. learn, learned, or shall learn, &c. The second form is made by adding  என், or  என் to the roots of verbs, which form the present tense with  என். But those which form the present with  என், insert  என் before the  என் and  என், as:  பெறுவது, பெறுவது, or  பெறுவது, if I say;  என், எனக், if I walk;  என், எனக், or  என்  என், if I learn, &c.

(3.) The third indefinite mood is formed from the first by adding  தோன்ற. It corresponds to our subjunctive, with although, referring to the past time, thus:  பெறுவது,  பெறுவது, although I said;  வந்தது, வந்தது, although I walked.

(4.) The fourth indefinite mood is formed from the second by adding  தோன்ற. It answers to our subjunctive, with although, referring to the future time, as:  வந்தது, வந்தது, although I should walk. The action is only supposititious.

(5.) The fifth indefinite mood is formed by adding
to the root. This answers to our infinitive mood. Thus:* நூற்பே, நூற், to receive; நூற்பே, நூற், to keep; நூற், நூற், to know; நூற்பே, நூற்பே, to do; நூற், நூற், to die, &c. Verbs forming the present tense with நூற், insert நூ before the நூ, as: நூறு, நூற்பே, to walk; நூறு, நூற், &c.

SECTION XXVII.

(G. § 32.)

The நூற்பே, verbal noun, is formed from the roots and the relative participles.

1. From the roots. Neuter verbal nouns are formed by adding நூறு, நூறு, or நூன்று to the roots of verbs which form the present tense with நூறு, as: from நூறு; நூறு, நூறு, நூறு, நூறு, a submitting; from நூ or நூ; நூறு, or நூன்று, நூன்று, a becoming; from நூ; நூ, நூ, நூ, நூ, a doing, &c. But the roots of verbs that form their present tense with நூறு, take நூண்று, நூண்று, நூண்று, or நூன்று, thus:

From நூ; நூண்று, நூண்று, நூண்று, நூண்று, a walking.

From நூ; நூண்று, நூண்று, நூண்று, நூண்று, a lying down.

Some roots of the latter class are formed into verbal nouns by adding நூ, others by நூ, others by நூ, or நூ, thus: from நூ; நூண்று, a learning; நூண்று; நூண்று, a being patient, patience; நூண்று; நூண்று, a destroying, destruction; நூ; நூண்று, a being born, birth.

* The final நூ of roots gives way, even when the root contains only two short syllables. See Sec. vii. 1.
2. From the relative participles. Personal and neuter verbal nouns are formed by adding அரை, இரை, தை, in the singular, and மீது, கையில், and நிலை, in the plural, to the present and past participles, thus:

Pres. Part. நல்கைய, Past Part. நல்கைய.

அழகையினைய, he who walks,
நல்கையினைய, she who walks,
நல்கையினை, it which walks,

அழகையினை

or அழகைய, they who walk,

அழகையினை

or அழகைய, they which walk,

அழகையினை.

It will be remembered that the future relative participles deviate from the general rule, (See Sec. xxvi. 1,) thus: நல்கைய instead of நல்மை; கையையுடைய, instead of கையையுடே. But the future verbal nouns are made on the supposition that the future relative participles are formed according to the rule by which the present and past relative participles are formed, thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| நல்பைய, he who will walk, | நல்பைய
gநல்பைய, she who will walk, | or கை வட்டா.|
| நல்பைய, it which will walk, | நல்பைய
or கை வட்டா. |

But all verbs whose future characteristic is ம, for euphony's sake, change that ம to க whenever it is followed by another ம.
In the neuter verbal noun of the singular and the second form of the neuter verbal noun of the plural, there is no such change because only one occurrence.

Thus, as the fut. rel. part. of எண்ணான் is supposed to be என்று, instead of எண்ணான், we have,

\[
\begin{array}{ll}
\text{Singular} & \text{Plural} \\
என்று, & \text{he who will do,} \quad என்று மற்றும் என்று. \\
என்று, & \text{she who will do,} \quad - என்றுமண்டன். \\
என்று, & \text{it which will do,} \quad என்றுமண்டன்.
\end{array}
\]

Verbal nouns are also formed by adding மூன்று to the present or past participles, as: கல்லுறுத்தும், a walking; கல்லுறுத்தும், a having walked, &c.

All the verbal nouns are regularly declined.

Note 1. The third person masculine and feminine singular and plural of all the tenses is sometimes used as a verbal noun, thus:

\[
\begin{array}{ll}
\text{சுக்கோத்,} & \text{is the same as சுக்கோத்.} \\
\text{சுக்கோத்,} & \text{" " " " "} \quad \text{சுக்கோத்.} \\
\text{சுக்கோத்,} & \text{" " " " "} \quad \text{சுக்கோத்.} \\
\text{சுக்கோத்,} & \text{" " " " "} \quad \text{சுக்கோத்.}
\end{array}
\]

Note 2. Sometimes verbal nouns, especially in the past tense, change the final அன்று, அன்று, and அன்று into அன்று, அன்று, and அன்று, thus:

\[
\begin{array}{ll}
\text{சுக்கோத், for சுக்கோத்.} \\
\text{சுக்கோத், for சுக்கோத்.} \\
\text{அன்று, for அன்று.}
\end{array}
\]
SECTION XXVIII.

(G. § 33.)

The செய்யவேற்று, negative of a verb, has several forms.

1. The first form is made by adding the regular terminations என், அல்லறைன், &c. to the simple root; excepting the third person neuter of the singular which ends in ந்து, and the third person neuter of the plural which ends in ஏற்ற.

This form has but one tense; it refers chiefly to future time. But it includes also the present and past, and may be used without reference to any specific time, to designate nature, or habit.

Singular.

செய்திக்காட்டு, I shall not, or I use not to walk.
ந்தோறைத், thou wilt not, or thou usest not to walk, &c.
அதிமுறைத், it will not, or it uses not to walk.

Plural.

செய்திக்காட்டு, we shall not, or we use not to walk, &c.
அவன் ந்தோறைத், they will not, or they use not to walk.

2. A negative verb may be formed in each tense by joining the three affirmative tenses of the verb இருந்து to the negative verbal participle of any verb, as:

Pres. இழுத்து இருந்துவேற்று or இழுத்து இருந்து ந்தோறைத், I do not walk.

&c. &c. &c.
Past { இல்லை குலைத்தழுரத்தை, or } I did not walk.
    &c. &c. &c.

Fut. { இல்லை குலைத்தேரையை, or } I shall not walk.
    &c. &c. &c.

3. A negative verb may be formed by adding இல்லை to the infinitive mood of the affirmative verb. This negative refers chiefly to the past time, as:

    இல்லை, he, உனக்க, &c. கலக்கின்றா, I, thou, he, &c. did not walk.

4. A negative verb may be formed by adding இல்லை to the singular neuter verbal noun of the present tense. It stands for all the three tenses and may be used with any person and number, as: இல்லை, he, உனக்கக்க, &c.ஆந்தையையை, I, thou, they, &c. do not, did not, will not do.

இல்லை is also added to the singular neuter verbal nouns of the past and future tenses, and is used with all persons, and genders, both singular and plural.

    இல்லை, I did not walk.
    &c. &c. &c.
    இல்லை, thou didst not walk.
    &c. &c. &c.
    இல்லை, he did not walk.
    &c. &c. &c.

    இல்லை, we will not walk.
    &c. &c. &c.
    இல்லை, you will not walk.
    &c. &c. &c.
    இல்லை, they will not walk.
    &c. &c. &c.

5. The imperative (வாண்) of the negative verb is made by adding the affirmative imperative of வாண்
to the negative verbal participle of any verb, as: நூறு, do thou not walk; ணிட்டுத்தூவு, do thou not walk, (hon.); ணிட்டுத்தூவுத் தனியே, do ye not walk.

It is still more common to say,

நூறு or மூறு, do thou not walk.
ணிட்டுத்தூவு or அதுபுவு, do thou not walk, (hon.)
ணிட்டுத்தூவுத் தனியே, do you not walk.

6. The optative form (அனுமானாக) of the negative verb is made by adding the affirmative optative of மண்டை to the negative verbal participle, as: இன்று பத்து கும்பமாடை, may I not fall; இன்று கடைடையே, mayst thou not fall, &c.

7. The indefinite moods of the negative verb are formed thus:

(1.) The negative காச்சுனையே. This first class of indefinite moods, or relative participle, is made by adding குற்று to the root, as:

For all tenses. காச்சுனையே, who or which does not, has

not, or will not walk.

அச்சுனையே, who or which does not, has not, or will not do.

A negative relative participle for each tense may be formed by adding the three affirmative relative participles of மண்டை to the negative verbal participle, as:

Pres. மண்டைத்தூவு, who or which does not walk.
Past மண்டைத்தூவு, who or which has not walked.
Fut. மண்டைத்தூவு, who or which will not walk.

(2.) The negative காச்சுனையே. Of this second
class of indefinite moods, the **first indefinite mood** or **verbal participle** is formed by adding சொன்கு, or மரவியே to the root, as: மோனைகு, or மோனைநே, **not walking**; பிறைகு, or பிறைநே, **not speaking**, &c.

The remaining **indefinite moods** are formed by adding the affirmative **indefinite moods** of நாகுரசு to the negative verbal participle of any verb, as:

2d. Ind. m. { மானு, நிம, &c. நல் } if I, thou, &c. do மோனைநே, not walk.

3d. Ind. m. { மானு, நிம, &c. நல் } although I, &c. do, பிறைநே, or did not walk.

4th. Ind. m. { மானு, நிம, &c. நல் } although I, &c. பிறைநேநே, should not walk.

5th. Ind. m. மோனைநேதா, **not to walk**.

*Note.* The neg. rel. part., and the neg. verb. part. which ends in யு, sometimes drop their last letter, thus:

Rel. Part. மோனைது, becomes மோனை.

Ver. Part. மோனைதை, ,, மோனை.

8. **Negative verbal nouns** (அறுதுருண்மு) are formed (1.) by adding சொன்கு to the root, as: மோனைநேரு, a **not walking**; பிறைநேரு, a **not doing**, &c.

(2.) By adding the terminations mentioned in Sec. xxvii. 2, to the negative relative participle, thus: மோனைநேரு, he who does **not walk**; பிறைநேரு, she who does **not walk**; பிறைநேதா, it which does **not walk**, &c.
ETYMOLOGY.

PARADIGM I.

A verb forming the present tense with என்று.

PRESENT.

Singular.

என்று என்று, or என்று, I learn.
ஏனு என்று, or என்று, thou learnest.
ஏனு என்று, or என்று, thou learnest, (hon.)
அச்சு என்று, or என்று, he learns.
அச்சு என்று, or என்று, he learns, (hon.)
அச்சு என்று, or என்று, she learns.
அச்சு என்று, or என்று, it learns.

Plural.

என்று என்று, or என்று, we learn.
என்று என்று, or என்று, ye learn.
என்று என்று, or என்று, they learn, (m. & f.)
அச்சு என்று, or என்று, they learn, (n.)

PAST.

Singular.

என்று என்று, I learned.
என்று, thou learnedst.
என்று, thou learnedst, (hon.)
அச்சு என்று, he learned.
அச்சு என்று, he learned, (hon.)
அச்சு என்று, she learned.
அச்சு என்று, it learned.
VERBS.

Plural.

காம் பற்றிக்கும், we learned.

நிக்காந் பற்றிக்கொன், ye learned.

இந்துக்காந் பற்றிக்கொன், they learned, (m. & f.)

சியா்ளுகாந் பற்றிக்கொன், they learned, (n.)

FUTURE.

Singular.

நான் பற்றியேகி, I will learn.

நாய் பற்றியேகி, thou wilt learn.

நீந் பற்றியேகி, thou wilt learn, (hon.)

நவாய் பற்றியேகி, he will learn.

நவாய் பற்றியேகி, he will learn, (hon.)

நாய் பற்றியேகி, she will learn.

அதி பற்றியேகி, it will learn.

Plural.

காம் பற்றியேகும், we will learn.

நிக்காந் பற்றியேகும், you will learn.

இந்துக்காந் பற்றியேகும், they will learn, (m. & f.)

சியா்ளுகாந் பற்றியேகும், they will learn, (n.)

IMPERATIVE.

நாய், learn thou.

நாய் பற்றி, learn thou, (hon.)

நீந் பற்றி, learn ye.
ETYMOLOGY.

OPTATIVE.

First form.

*பாதாங்க், may I, thou, he, &c. learn.

Second form.

*பாதாங்க், may I learn.

Third form.

*Note. & , being inserted in this, and some similar cases, makes the first form of the optative to appear sometimes like the infinitive.
अथा बुध्वकालयान्ति अर तथा, may she learn. 
अथा बुध्वकालयान्ति, may it learn. 
तथा बुध्वकालयान्ति, may we learn. 
तथा बुध्वकालयान्ति, may ye learn. 
अथा बुध्वकालयान्ति, may they learn, (м. & f.) 
क्षत्रि अथा बुध्वकालयान्ति, may they learn, (n.) 

Fourth form. 

1st CLASS OF INDEFINITE MOODS, OR RELATIVE PARTICIPLES. 

पुष्कर, who or which learns. 
पुष्कर, who or which learned. 
पुष्कर, who or which will learn. 

2d CLASS OF INDEFINITE MOODS. 

The 1st Indefinite mood, पुष्कर, learning or having learned. 

2d Ind. mood, पुष्कर, पुष्कर, if I, thou, &c. learn, learned, or shall learn. 

3d Ind. mood, पुष्कर, although I, thou, &c. learned. 

4th Ind. mood, पुष्कर, although I, &c. should learn. 

5th or Infinitive, पुष्कर, to learn.
VERBAL NOUNS.

1st. Abstract verbals formed from the Root.

முலி, a learning.

முண்டி, a learning.

முண்டனி, a learning.

முண்ம, a learning.

2d. Personal and neuter verbals formed from the Relative Participles.

Present.

முண்டியன, he who learns.

முண்டியவி, she who learns.

முண்டியர், that which learns.

முண்டியர் or அந்தர், they who learn.

முண்டியம, or முண்டிய்கூட; } they which learn.

or அவர், முண்டியர்,

Past.

முண்டி, he who learned.

முண்டிய, she who learned.

முண்டி, that which learned.

முண்டி or அந்த, they who learned.

முண்டிய or அவர், } they which learned.

முண்டி,

Future.

முண்டி, he who will learn.

முண்டி, she who will learn.
VERBS.

புப்புக்கு, that which will learn.

புப்புபாசு or பாசுக்கு, they who will learn.

புப்புப்புகை or புப்புக்கை, they which will learn.

Abstract verbals formed from the Relative Participles.

புப்புக்குகையம், a learning.

புப்புக்குகையம், a having learned.

PARADIGM II.

A verb forming the present tense with மா.

PRESENT.

Singular.

எங்க பல்லுருகுக்குரை, or பல்லுருகுக்குரைக்கு, I make.

ஏற்று பல்லுருக்கு புறனும், or பல்லுருக்குரைச் சேறு, thou makest.

ஏற்று பல்லுருக்கு முரிகு, or பல்லுருக்குரைக்கு, thou makest, (hon.)

அவன் பல்லுருகுக்குறை, or பல்லுருக்குறைந்தை, he makes.

அவன் பல்லுருகுந்தை, or பல்லுருகுந்தைக்கு, he makes, (hon.)

அவள் பல்லுருகுறையுள், or பல்லுருகுறையுள்ளை, she makes.

அவ் பல்லுருக்குறை, or பல்லுருக்குறைக்கு, it makes.

Plural.

எங்க பல்லுருகுக்குறை, or பல்லுருகுக்குறைக்கு, we make.

ஏற்று பல்லுருகுறைக்கு புறனும், or பல்லுருகுறைக்கு சேறு, you make.

அவன்கு பல்லுருகுறைக்குறை, or பல்லுருகுறைக்குறைக்கு, they make, (m. & f.)

அவள்கு பல்லுருகுறையுள், they make, (n.)

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ETYMOLOGY.

PAST.

Singular.

காங்கை பலவிக்கிறேன், I made.

நியூலனை கூது, thou madest.

நேரு பலவிக்கிறது, thou madest, (hon.)

அமானை பலவிக்கிறான், he made.

அவர் பலவிக்கிறார், he made, (hon.)

அமானை பலவிக்கிறார், she made.

அது பலவிக்கிறது, it made.

பலவிக்காது, (vulgar)

Plural.

காங்கை பலவிக்கிறேன், we made.

நியூலனை பலவிக்கிறீர், you made.

அவர்களும் பலவிக்கிறார்கள், they made, (m. & f.)

அவர்களும் பலவிக்கிறார்கள், they made, (n.)

FUTURE.

Singular.

காங்கை பலவிக்க வாய்ந்தானை, I will make.

நியூலனை வாய்ந்தாக்கு, thou wilt make.

நேரு பலவிக்கும் வாய்ந்தாக்கிருங்க, thou wilt make, (hon.)

அமானை பலவிக்கும் வாய்ந்தாக்கான், he will make.

அவர் பலவிக்கும் வாய்ந்தாக்கார், he will make, (hon.)

அமானை பலவிக்கும் வாய்ந்தாக்காள், she will make.

அது பலவிக்கக் காய், it will make.

Plural.

காங்கை பலவிக்க வாய்ந்தாவார்கள், we will make.

நியூலனை பலவிக்கும் வாய்ந்தாக்குார்கள், you will make.
VERBS.

 şey make, (m. & f.)
they will make, (n.)

IMPERATIVE.

she make, make thou.
shante make, make thou, (hon.)
shante make, make ye.

OPTATIVE.

First form.

shante, shante,
she, shant, shante,

shante, may I, thou, he, shante, &c. make.

Second form.

shante, may I make.
shante, mayest thou make.
shante, mayest thou make, (hon.)

shante, may he make.
shante, may he make, (hon.)

shante, may she make.
shante, may it make.
shante, may we make.

shante, may you make.
shante, may they make, (m. & f.)

shante, may they make, (n.)

Third form.

shante, may I make.
**ETYMOLOGY.**

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மீராசூலகும், mayest thou make.
மீராசூலகும், mayest thou make, (hon.)
அவன் பண்டி மருதுகும் குமார, 
or குமார் 
may he make.
அவள் பண்டி மருதுகும் 
or குமார், 
may he make, (hon.)
அவள் பண்டி மருதுகும் 
or குமார், 
may she make.
அவர் பண்டி மருதுகும், may it make.
அவர் பண்டி மருதுகும், may we make.
அவன் பண்டி மருதுகும் இலைகும், may you make.
அவார் பண்டி மருதுகும் இலைகும் 
or இலைகும், 
may they make, (m. & f.)
அவள் பண்டி மருதுகும், may they make, (n.)

Fourth form.

கொரி, கரி, 
சி, சிட், சிறுகொி, 
அண்டி, 
அண்டிக், 
அண்டிக், 
இளி, இலை, 

1st CLASS OF INDEFINITE MOODS, OR RELATIVE PARTICIPLES.

பரணுகர், who or which makes.
பரணுகர், who or which made.
பரணுகர், who or which will make.

2d CLASS OF INDEFINITE MOODS.

The 1st Indefinite mood { பரணுகர், making or having or verbal participle, }ing made.
VERBS.

2d Ind. { மன்றசார், மன்றோ } if I, thou, &c. make, mood, { மன்றோ, மன்றசாரி } made, or shall make.

3d Ind. mood, மன்றசாரி, { although I, thou, &c. made.

4th Ind. mood, மன்றசாரியும், { although I, &c. should make.

5th or Infinitive, மன்றோ, to make.

VERBAL NOUNS.

1st. Abstract verbals formed from the Root.

பண்டலோ, a making.
பண்டலோகோ, a making.
பண்டலோகோ, a making.

2d. Personal and neuter verbals formed from the Relative Participles.

Present.

பண்டலோகோ, he who makes.
பண்டலோகோ, she who makes.
பண்டலோகொ, that which makes.
பண்டலோகோ or மன்றோ, they who make.
பண்டலோகொ, or மன்றோ, they which make.

Past.

பண்டலோகொகொண்டாம், he who made.
பண்டலோகொகொண்டாம், she who made.
பண்டலோகொகொண்டாம், that which made.
பண்டலோகொகொண்டாம் or மன்றொகொண்டாம், they who made.
பண்டலோகொகொண்டாம் or மன்றொகொண்டாம், they which made.
ETYMOLOGY.

Future.

மன்னியப்பாளர், he who will make.
மண்னியப்பாளர், she who will make.
மண்ன்னிய, that which will make.
மண்னியப்பாளர் or மண்ன்னிய, they who will make.
மண்னியப்பாளர் or மண்ன்னிய, they which will make.

Abstract verbals formed from the Relative Participles.

மண்னிய்கல்வடைய, a making.
மண்ன்னிய்வரேத், a having made.

NEGATIVE OF THE VERB OF PARADIGM I.

1. À TENSE FOR FUTURE TIME, OR COMMON FOR ALL TIMES.

Singular.

பிற்றி பிரமூடி, I will not, or use not to learn.
மா பிரமூடி, thou wilt not, or usest not to learn.
மா பிமூடி, thou wilt not, or usest not to learn, (hon.)
அ பிரமூடி, he will not, or uses not to learn.
அ பிமூடி, he will not, or uses not to learn, (hon.)
அ பிரமூடி, she will not, or uses not to learn.
அன பிரமூடி, it will not, or uses not to learn.
அன பிமூடி, we will not, or use not to learn.
அன்கா பிமூடி, ye will not, or use not to learn.
அன்கா பிரமூடி, they will not, or use not to learn, (m. & f.)
அன்கா பிரமூடி, they will not, or use not to learn, (n.)
2. The negative verb formed in each tense.

Present
\[
\begin{align*}
&\text{I do not learn.} \\
&\text{or you have not learned.} \\
&\text{or you have not learned.} \\
&\text{and so on.}
\end{align*}
\]

Past
\[
\begin{align*}
&\text{I did not learn.} \\
&\text{or you have not learned.} \\
&\text{or you have not learned.} \\
&\text{and so on.}
\end{align*}
\]

Future
\[
\begin{align*}
&\text{I will not learn.} \\
&\text{or you have not learned.} \\
&\text{or you have not learned.} \\
&\text{and so on.}
\end{align*}
\]

3. A negative referring to the past time.

\[
\begin{align*}
&\text{I, thou, &c.} \\
&\text{I learned.} \\
&\text{and so on.}
\end{align*}
\]

4. A tense common to all times.

\[
\begin{align*}
&\text{I, thou, &c.} \\
&\text{I did not, did} \\
&\text{and so on.}
\end{align*}
\]

Specifically for past and present time.

\[
\begin{align*}
&\text{I, thou, &c.} \\
&\text{I did not learn.} \\
&\text{I did not learn.}
\end{align*}
\]
ETYMOLOGY.

IMPERATIVE.

இயற்று ஏனைஃது, ஏனைக்கு, அைய். do thou not learn.
இயற்று ஏனைஃதை, ஏனைப்பு, அைய். do thou not learn, (hon.)

இயற்று ஏனைக்குவும், அைய். do ye not learn.

or ஏனைஃதை, அைய். OPTATIVE.

இயற்று ஏனைஃதை, may I not learn.
இயற்று ஏனைஃதை, mayst thou not learn.
இயற்று ஏனைஃதை, mayst thou not learn, (hon.)

அமல் ஏனைஃதை, may he not learn.
ஆம் ஏனைஃதை, may he not learn, (hon.)

அமல் ஏனைஃதை, may she not learn.
ஆம் ஏனைஃதை, may it not learn.

மல் ஏனைஃதை, may we not learn.
மைகள் ஏனைஃதை, may you not learn.

அமல் ஏனைஃதை, may they not learn,

( m. & f.)

அமல் ஏனைஃதை, may they not learn, (n.)

1st CLASS OF INDEFINITE MOODS OR RELATIVE PARTICIPLES.

For any tense.

மய்வு, who or which does not, did not, will not learn.

For each tense.

மய்வு, who or which does not learn.

மய்வு, who or which did not learn.

மய்வு, who or which will not learn.
2d CLASS OF INDEFINITE MOODS.

1st Ind. m. or Verb. part.  { நூற்றுணி, or } not learning.

2d Ind. mood,  { நூற்றுணிகள் } if I, thou, &c. do not learn.

3d Ind. mood,  { நூற்றுணிகள் } although I, &c. do, or did not learn.

4th Ind. mood,  { நூற்றுணிக்குள } although I, &c. should not learn.

5th or Inf. நூற்றுணிக்க, not to learn.

NEGATIVE VERBAL NOUNS.

1. Abstract verbal formed from the Root.

மூந்துணி, a not learning.

2. Personal and neuter verbals formed from the Relative Participle.

மூந்துணித, he who does not learn.

மூந்துணிய, she who does not learn.

மூந்துணிய, that which does not learn.

மூந்துணிய or அதில், they who do not learn.

மூந்துணிய or அதே, they which do not learn.
NEGATIVE OF THE VERB OF PARADIGM II.

I. A TENSE FOR FUTURE TIME OR COMMON FOR ALL TIMES.

Singular.

I will not, or use not to make.

\(\text{I will not, or use not to make.}\)

I will not, or use not to make.

\(\text{I will not, or use not to make.}\)

He will not, or uses not to make.

\(\text{He will not, or uses not to make.}\)

He will not, or uses not to make.

\(\text{He will not, or uses not to make.}\)

It will not, or uses not to make.

\(\text{It will not, or uses not to make.}\)

Plural.

We will not, or use not to make.

\(\text{We will not, or use not to make.}\)

Ye will not, or use not to make.

\(\text{Ye will not, or use not to make.}\)

They will not, or use not to make, (m. & f.)

\(\text{They will not, or use not to make.}\)

They will not, or use not to make, (n.)

2. THE NEGATIVE VERB FORMED IN EACH TENSE.

Present

\(\text{I do not make.}\)

\(\text{or make.}\)

\(\text{thou dost not make.}\)

\(\text{or make.}\)

\&c. \ &c. \ &c.
3. A NEGATIVE REFERRING TO THE PAST TIME.

I, thou, he, &c. did not make.

4. A TENSE COMMON TO ALL TIMES.

I, thou, &c. do not, did not, will not make.

SPECIFICALLY FOR PAST AND PRESENT TIME.

I, thou, &c. did not make.

I, thou, &c. will not make.

IMPERATIVE.

do thou not make.

do thou not make, (hon.)
ETYMOLOGY.

do ye not make.

OPTATIVE.

may I not make.

mayst thou not make.

mayst thou not make, (hon.)

may he not make.

&c. &c. &c.

1st CLASS OF INDEFINITE MOODS OR RELATIVE PARTICIPLES.

For all tenses.

who or which does not, did not, will not make.

For each tense.

who or which does not make.

who or which did not make.

who or which will not make.

2d CLASS OF INDEFINITE MOODS.

1st Ind. m. or Verb. part. not making.

2d Ind. mood, if I, thou, &c. do not make.

3d Ind. mood, although I, &c. do, or did not make.

4th Ind. mood, although I, &c. should not make.

5th or Infinitive, not to make.
NEGATIVE VERBAL NOUNS.

1. Abstract verbal formed from the root.

பால்குறுவும், a not making.

2. Personal and neuter verbals formed from the Relative Participles.

பால்குறுவும், he who does not make.

பால்குறுவும், she who does not make.

பால்குறுவும், that which does not make.

பால்குறுவும் or பால்குறுவும், they who do not make.

பால்குறுவும் or பால்குறுவும், they which do not make.

SECTION XXIX.

(G. § 34.)

Causal Verbs.

*Rule. Causal verbs may be formed by dropping the personal termination of the future tense, and adding நிகர, thus:

Causal.

பால்குறுவும், I learn, } மும்பிக்குறுவும், I cause to learn, 

Fut. மும்பிக்குறுவும், or teach.

சும்பிக்குறுவும், I do, } சும்பிக்குறுவும், I cause to do.

Fut. சும்பிக்குறுவும்.

காடுகிக்குறுவும், I see, } காடுகிக்குறுவும், I cause to see or 

Fut. காடுகிக்குறுவும், I show.

C
These causal verbs are regularly conjugated, thus:

Present, நான் புவிக்கிறேன், I teach, &c.
Past, நான் புவிக்கிறது, I taught, &c.
Future, நான் புவிக்கிறேன், I shall teach, &c.

SECTION XXX.

(G. § 35.)

There are several defective verbs of which only some parts are in use; these are

1. Of the root, என், equal or agreeing.

The 3d pers. neut. fut. அங்குகு, it agrees, it is equal.
The pres. rel. part. அங்கிய, who or which is equal.
The past. rel. part. அங்கு, who or which was equal.
The fut. rel. part. அங்கு, who or which will agree.
The verb. part. அங்கு, agreeing, being equal.
The inf. mood, அங்கு, அம்ப, to agree.

The verbal nouns, அங்காள், that which agrees.
and அங்காள், agreement, equality.

Neg. 3d pers. neut. sing. அங்க்காள், it does not agree.

Neg. rel. part. அங்காளக, who or which does not.

Neg. verbal part. அங்காளேக, did not, will not agree.

Not agreeing.

Occasionally, however, we meet also with the three tenses, as:

அங்காளேர், I agree.
அங்காள், I agreed.
அப்பேர், I shall agree.
2. Of the root, சுகுரை, necessity.

The 3d pers. neut. fut. சுகுரையில், it is necessary, it must.

The past. rel. part. சுகுரையவ, போர் or which was, or is necessary.

The verbal nouns, சுகுரையைத், நீத்தை, that which was or is necessary.

In the negative form, சுகுரையல்ல, it must not.

Note. For சுகுரைய, the vulgar use சுகுரையாம், and for சுகுரையல்லாம், ஏனைல்லாம், or ஏனைலாம். This defective verb must not be confounded with சுகுரையாத்தேன், to desire, to beg, which is regularly conjugated through all the moods and tenses.

3. Of the root, உண்ணை, possibility, ability, used only in

The negative form, உண்ணை வாத்திர், I can, or will not.

The relative participle, உண்ணை வாழ்த், who or which is not able.

The verbal participle, உண்ணைப்பைத், not being able.

4. Of the negative verbal roots, உண்ணை and உண்ணையல்லாம், signi-
flying not. இவை denies the existence, and இவை the quality of a thing.

Singular,

- இவை, இவை, I am not.
- இவை, இவை, thou art not.
- இவை, இவை, he is not.
- இவை, இவை, she is not.
- இவை, இவை, it is not.

Plural,

- இவை, இவை, we are not.
- இவை, இவை, you are not.
- இவை, இவை, they are not, (m.&f.)
- இவை, இவை, they are not, (n.)

Rel. part.

- இவை, இவை, who or which is not.

Verbal part.

- இவை, இவை, not being.

Verbal nouns.

- இவை, இவை, a not being.

- இவை, இவை, he who is not.
- இவை, இவை, she who is not.
- இவை, இவை, that which is not.

Note. Those marked with an asterisk [*] are in common use.

5. Of இவை, the opposite of இவை, affirming existence.

- Third pers. for all genders, இவை, there is.

- Rel. part. இவை, who or which is or was.

- Verbal nouns, இவை, a being; truth.

6. Of இவை, denoting sufficiency.

- 3d pers. neut. fut. இவை, it is enough, sufficient.
DETECTIVE VERBS.

Neg. 3d pers. neut. sing. சுரிதம், it is not enough.

Neg. rel. part. சுரிதம், { who or which is not enough.

Neg. verbal noun, சுரிதப்படை, { a not being enough.

7. Of the root கூ, denoting necessity, duty, the whole of the future tense, thus:

கூகூட்டை, I must, or may.
கூகூட்டேரு, thou must, or mayest.
கூகூட்டை, thou must, or mayest, (hon.)

கூகூட்டை, or } he must, or may.
கூகூட்டை, or } he must, or may, (hon.)

கூகூட்டை, or } she must, or may.

கூகூட்டை, it must, or may.

Verbal noun, கூ, duty.

8. Of the root கு, denoting fitness, propriety, the whole future tense, as:

குகூகூட்டை, I ought, I am fit.
குகூட்டேரு, thou oughtest.
குகூகூட்டை, he ought.

துகூகூட்டை, she ought.
துகூ, it ought.

&c. &c. &c.
Past. rel. part.  பாஸ், who or which was or is fit.
Fut. rel. part.  பாஸ், who or which will be fit.
Inf. mood,  பாஸ், to be fit.

Verbal nouns,

{{

>  பாஸ், fitness, propriety.
>  பாஸ், he who is fit.
>  பாஸ், she who is fit.
>  பாஸ், that which is fit.

}}

Neg. rel. part.  பாஸ், who or which is not fit.
Neg. verbal part.  {{
>  பாஸ், not being fit.
>>  பாஸ், he who is not fit.
>>  பாஸ், she who is not fit.
>>  பாஸ், that which is not fit.
}}

SECTION XXXI.

(G. § 36.)

A passive voice is formed in Tamil

1. By adding பாஸ், I suffer, in all its modifications to the infinitive mood of any transitive verb, thus: பாஸ், I am beaten; பாஸ், I was beaten; பாஸ், I shall be beaten, &c. &c. This is the most common form.

2. By adding பாஸ் in the same way, thus: பாஸ், I get a beating, i.e. I am beaten. பாஸ், I got beating, i.e. I was beaten. பாஸ், I shall get beating, i.e. I shall be beaten.

3. By adding, in some instances, the verb பாஸ்
FORMATION OF VERBS.

In eat, figuratively, to primitive verbal nouns, thus:

I eat stripes, i.e. I am beaten.
I ate stripes, i.e. I was beaten.
I shall eat stripes, i.e. I shall be beaten.
I am buffeted.
&c. &c. &c.

I am cut off.
&c. &c. &c.

Thus: ஹூதியால்குட்டுத்துக்கூறல்காட்டுறை, the Lord was crucified.

SECTION XXXII.

(G. § 38.)

Some particulars respecting the derivation or formation of verbs.

VERBS FORMED FROM OTHER VERBS.

1. Intransitive verbs are formed into transitive by inserting ம் between the simple root and the characteristic particles மு or மும், as: மூக்கு, to walk; மூக்கும், to make to walk, to direct; மூக்கும், to lie down; மூக்கும், to make to lie down, to lay down; மூக்கு, to suffer; மூக்கும், to make to suffer, to affect. In the same way, some verbs already transitive, become doubly so, or become causal, thus: மூக்கு, to bear a burden; மூக்கும், to make one carry a burden, to put upon.

2. If the root end in ஊ or ஈ, transitive or causal
verbs are formed by doubling the ꞑ and Ꞑ, as: இம்பி, to be comforted; அயியை, to comfort; தோய்ப், to run; எ்பை, to drive; பொன்பா, to play; வெங்கி, to make one play, &c.

3. Roots which end in ஈ, மா, are formed into transitive or causal verbs by changing the ஈ and மா into ஈ and மா, as: எம்கையை, to be contained; எழுதையை, to make to be contained, to retain; உயியை, to rise; உயியை, to raise; சும்பை, to return; சும்பை, to turn, or make to go back.

4. Some intransitive verbs, whose roots end in ஈ, form transitive or causal verbs by inserting ꞑ, as: பூயை, to run; பூயை, to make run, (as the water;) அபை, to become dry; அபை, to make dry.

VERBS FORMED FROM NOUNS.

1. Verbs are formed from nouns by adding to them மா for the intransitive, and பொறநை for the transitive; if the noun end in மா, மா is dropped, thus: கீத்தை, to become healed; கீத்தை, to heal; தூச்சை, to become glad; தூச்சை, to make glad.

2. Intransitive verbs are formed from nouns of quality, by adding மா, to become, and மா, to be, as: கீத்தை, to become healed; கீத்தை, to be healed, &c. Observe that there is a difference in these forms.

3. Transitive verbs are formed by joining the verbs மா, ையை, or மா, to the noun,
ADJECTIVES.

4. Transitive and intransitive verbs are formed of Sanscrit nouns ending in यम्, by dropping this syllable, and adding दिक्पित, as:

Causal.

शुरुण्व, meditation;
शुरुण्विक्पित, to meditate a thing.

मुक्तिक्पित, to make another;
मुक्तिक्पित, to meditate a thing.

मुक्तिक, word;
मुक्तिक, to make another speak a thing.

मुक्तिक, light;
मुक्तिकक्पित, to shine.

सारव, joy;
सारविक्पित, to
सारविक्पित, to be glad.

SECTION XXXIII.

(G. § 39, 40, 41.)

Adjectives and Adverbs.

The fourth part of speech in Tamil is अञ्चलक, qualifying or descriptive word, referring either to nouns or verbs. In the former case we call them adjectives, in the latter, adverbs.

ADJECTIVES

Are variously formed from nouns denoting quality.

1. By adding the relative participles शुरुण्व, or शुरुण्विक्पित
to them, as: நீளம், length; குறுக்கு, a long stick; மன்னன், mercy; அங்கை, merciful, &c.

They always precede the noun which they qualify, without any change, as: நீளவரணையன், a long stick; மன்னார், a merciful man, &c.

2. If the nouns denoting quality end in வ, this letter is often dropped and the remainder of the word used adjectively, as: from புனித, purity; புனிதச்சு, a clean heart; புனிதம், spirituality; புனிதமண்டவை, spiritual food; புறம், the outside; புறவைத்தான், an external thing.

3. Nouns ending in a vowel, are often used as adjectives without any change, as: பழவைத்தான், the rainy season; புறவைத்தான், a stony ground.

4. Some nouns ending in வு and வு, change the வ and வ, respectively into ல and ல, and become adjectives, as: பூச்சியம், iron; பூச்சியக்கும், an iron rod; மருந்து, medicine; மருந்துப்பகும், a medicine bag.

5. Some nouns ending in மு லம், or மு லம், change these syllables into லம், and become adjectives, as: குறை, cruelty; குறைமயம், a cruel mind; குறைமயம், greatness; குறைமயம், a large mountain; குறைமயம், sweetness; குறைமயம், a pleasant word.

In some instances only ல is rejected, as: புனிதகுரும், great anger; புனிதம் in certain connexions, drops its last syllable, and lengthens its first vowel, thus: புனிதம், great desire.

6. A few words are naturally adjectives, as: நான், various; இனி, some; நல்லூர், good; பெண், common;
ADVERBS

new; thus: நுற்றாண்டு, some fruits; வந்தன், good disposition, &c.

7. Sometimes relative participles of the past tense are used adjectively, as: குலையும், a corrupt tree; கி பாதுகாம், a dead beast, &c.

ADVERBS

1. Are naturally such, as:
   மேல், மேல், 
   அது, அது, 
   much.
   காத், காத்,

2. Are formed from nouns of quality by affixing the verbal participle குடி, or the infinitive குடி of the verb குடி, as: from கணவு, anger; குடி கல்லறத்து கிளை, he came angrily; கீழ், a good thing; குடி கீழ்க்கானது கிளை, he spoke well, &c.

3. Some infinitives are used adverbially, as: கூறு, to join; பாகவை குடி குடி, they came together; பெரியான், to be much; குடி கீழ் குடி, he gave much; குடியை, to be soft; குடி கீழ் குடி, he walked softly or slowly; குடி கூறு, to be joined; குடி கூறு, they went together.

The particle குடி is added to some of the above mentioned words, as: குடி கீழ்க்கானது, he was very angry; குடி கீழ்க்கானது, he spoke much.
CHAPTER III.

SYNTAX.

SECTION XXXIV.

(G. § 42.)

The Tamulians do not treat of Syntax specially, but connect the chapter respecting it (அசுரகைகுறு) with Etymology. They make three principal parts of a sentence, viz. சொற்று or சொற்று நுழைவு, beginning, head, which we call nominative or subject; நுழைவு வாய்வு, the object; and முடிவு, end, conclusion, which expresses the finite verb. The words which depend upon or refer to either of these, are called சொற்று வாய்வுகள்.

GENERAL RULES OF ARRANGEMENT.

Both subject and object always precede the finite verb முடிவு, and the latter always concludes the sentence, as: மன்னரால் மன்னரால் ஏற்ப முடிவு, he struck me. All words depending upon the nominative and verb precede them respectively; and these dependent words are placed nearer to, or farther from their principal, according to their relative importance.

The Adjective always precedes the substantive, as: மன்னகைமான், gracious God.
GENERAL RULES OF ARRANGEMENT.

The Noun precedes its governing participle or preposition, as: கொடுக்கும், upon the house.

The Adverb precedes the verb, as: இன்று புறாக வரும், he sung well.

The Infinitive precedes the governing verb, as: இது என்னைக் கோர்த்த, he told to sit down, or to wait.

The Negative part of a sentence precedes the Affirmative part, as: புலரும் வெள்ளமையும், walk firmly without slipping.

That with which a thing is compared precedes that which is compared with it, as: நாங்கூரியா அவன் சிறந்துக், that man (is) better than this man.

The Similitude precedes that which is similar, as: தான் மாவும் மண்டியின் சிறு பூர்வமண்டியின், he shines like the sun.

The Number precedes that which is numbered, as: பால் வரும் கரும்பன், twelve trees.

The Genitive precedes the governing noun, as: மன் என்னும், the disposition of men.

The Cause precedes the effect, as: காரணம் வெள்ளமையும் வாழ்த்துத, grass grows by the rain.

The Reason precedes the inference, as: பார்வையோடு வாழ்த்துக் கரும்பியும் சுமார்க்கத்திற்கும், God is good; therefore He has not made sin.

The Design precedes the determination, as: வாழ்த்துக் கரும்பியும் சுமார்க்கத்திற்கும், we must eat rice in order to preserve life.

The Condition precedes the consequence, as: வாழ்த்துக் கரும்பியும், thou shalt die, if thou eatest.
SECTION XXXV.

(G. § 43.)

1. The nominative and its verb must agree in gender, number and person, as:

அவர் கூறுகிறார், she says.
நாம் வருவாமல், we shall go.
நாம் வந்துகொண்டேன், the trees grow.

The pronouns are often omitted; but when the verb does not point out the person the pronoun must be retained, thus: நீர் வந்ததோயே, thou must go.

Names of superiors may have the honorific form, thus: பெரியர்களே கூறினார், God said.

2. The nominative is often used for the accusative, as: பார்த்தான் வெளிவிட்டார், he gave a book.

In personal nouns, the nominative is also used for the genitive or sixth case, as: மனிதரின் விளக்கம், the nature of man (is) bad.

3. Two or more nominatives in the same sentence, if they are of the same gender, must be connected by மு, added to each, thus:

பெண்கள் பெண்கள் கொண்ட வி, men and women sung. Here both are முடிகுற்ற.

அரசிகளின் நோக்குகளின் விளக்கம், the stables and horses were destroyed. Here both are முடிகுற்ற.

முடிகுற்ற and விட்டு விட்ட nouns therefore cannot be united with மு in the same sentence, and if both are to be specified, two sentences must be formed, thus:
FIRST CASE.

men perished; also the horses perished; or the whole sentence must receive a new form, thus: the men perished with the horses.

4. Nouns of the same gender, in whatever case, thus connected by இலி, may drop the இலி, become nominative in form, if not so already, and add சமய to the last noun, if the nouns are முன்னையன, and சமயகல், if they are முற்றுதல். This terminating verbal noun must then be put in that case which the connected nouns had before it united them, as:

Adam and Eve sinned.

he called James and John.

he brought gold, silver, and iron.

5. Instead of expressing all the nouns with இலி or சமயகல், &c., in order to express only one or two and signify that the rest are understood, unite, in the nominative case, the nouns that are to be expressed, with வெளியையகல் or வெளியையவத் தின்மாகல் if they are முன்னையன, and with வெளியையகல் or வெளியையவத் தின்மாகல் if they are முற்றுதல், as:

Sūttān and the rest came.

there is gold and such other things.

is a noun; முன்னையன is a verbal noun, formed of முன்னை the relative participle of முன்னை, and the
pronominal termination கூடாதே. The literal meaning then is, "those things in which gold is the beginning." Any noun which is common to the whole class to which கூடாதே or கூடி refers, may take the place of கூடாதே and கூடி, thus:

அம்பந்துவருவாரானேகளைச் சமநாயிலிக்கியே, love and the other good dispositions are not to sinners.

6. If the nominatives of the three persons occur in one sentence, the first has the preference and governs the verb, as: காவுமறத்தானேவுஷ்டுமனே, I, thou, and he came; thus also, காவுமறத்தானேவுஷ்டுமனே, thou, and he said.

SECTION XXXVI.

(G. § 44.)

1. The 2d or accusative case is required by all transitive verbs, by those verbal participles which are used as our prepositions, [see Sec. xi. 6. (2).] and by the comparing particle கூடே, as:

அம்பந்துவாரானே, I sent him.

துண்டான்கீற்றானேகளைச், they spoke concerning the charity business.

அங்கமுன்றானே, he went away from them.

பல்லாலான்கீற்றானே, there is a wall round the city.

அல்லான்கீற்றானே, this also has perished like that.
3. The nominative is sometimes used for the genitive (see Sec. xxxv. 2.)

3. மாணைடன், to approach, to join, has sometimes the accusative, sometimes the third, and sometimes the seventh case, thus:

அவரதுக்குருவுக்கு, he approached her.
பாலங்கோலால் கீழே, join not with sinners.
ஏனியைக்குருவுக்கு, we arrived at the village.

SECTION XXXVII.

(G. § 45.)

1. The 3d case is used to denote the instrument or cause, as:

நான் கோட்டுக், he saw with the eye.
தையர் கோட்டுக், the water-pot was made by the potter.

Also when one thing is made out of another, this case must be used, thus: முழுமுளைக்குற்றையற்றிய, the image was made out of stone.

2. When formed with ஒம, this case signifies union, harmony, thus:

மாணைடுகுலாங்கோளானை, we shall live in harmony with the world.

When it signifies together with, அல்ல is often added thus:

அந்தப்பொன்று அல்ல, together with fire will be smoke.
3. All verbs denoting union require this case, thus:

न्यूजन, we joined you.

एकाकिन, they joined one piece of wood with another.

SECTION XXXVIII.

(G. § 46.)

The 4th or dative case is required:—

1. By verbs that will admit "to" or "for" after them in English, as:

हे गेपा, he gave alms to beggars.

हे लाबास, he labored for hire.

हे आल्ला, he came for this purpose.

Datives in the latter sense often add तु the infinitive of आल्ला, thus:

हे आल्ला, he died for us.

2. By the intransitive verbs, जयच्छ, to go, कालेक, to be obtained, सुधिहर, to happen, अधिक, to be merciful, देशराय, to fear, as:

हे यात्रा, he went to Madras.

हे आल्ला, I have found grace, or grace has been obtained by me.

हे अधिक, he has been afflicted.

हे अधिक, be merciful to me.

हे आल्ला, fear God.

3. By the defective verbs, त्येस, there is; जयच्छ,
it is necessary; இது, it is fit; and their negative forms, இல்லை, இல்லையது, and இல்லை, as:
சமயத்தில்லைக்குள்ளேதே, I have sorrow, or to me is sorrow.
நான் கொண்டுவரம் இல்லைரே, you have no money.
தனுஷ்ஶ் குடியையன்றேதே, the cooly wants ten fanams.
நான் அல்லிச் செலவில்லைத்தேதே, so many persons are not necessary for this business.
செய்யுமைக்குள்ளே, this suits thee.
நான் குடியையைக் கடப்பேதே, columnnies are not becoming to men.

4. By all adverbs, and adjectives that will admit “to” after them in English, thus:
நான் கொண்டுவரம் பார்க்கின்றேதே, they speak in opposition to the king.
மனுஷ்யாவர்களினர் குழுத்தக்கின்றேதே, do agreeably to God’s holy will.
நான் கொண்டுவரம் பெரும்பெயர்க்கின்றேதே, desire to be near to the Lord.
அத்துடன் அவர்களின் குழுத்தக்கின்றேதே, he suffered a punishment compensatory to that.

It will be observed that the adverbs are here formed from nouns of quality by adding இன் to them.

5. By the particles இன், under, முன்னே, over, மக்கா, behind, மலர், before, and by the verbs composed of them, as:
அம்மாண்டுக்குள்ளேதே, throw it under the board.
ஏனெனில் குறுக்குள்ளே, the water was above the mountain.
அத்துடன் என்றேதே, after that time.
அதுடன் என்றேதே, before that.
we must submit to God.
follow after good people.

If such verbs be transitive they require of course both
the accusative and dative cases. The simple particles
are often used also with the oblique case.

6. By substantives denoting limit, region, rank, or
relation, and some others which admit "to" after them
in English, as:

south of Madras is Tranquebar.

he is my superior.

she is my mother.

he who backbites is
not a friend to me.

be ye friends to us.

Observe that the nouns here followed by நினூ, are not
nouns of quality. They are not therefore formed into
adverbs. நினூ belongs, in these cases, to the following
பிரபலங்கை; and பிரபலங்கை is a predicating verb, as
will be more fully explained in the proper place.

7. The dative is used to express the comparative de-
gree, as: புரூதன், that (is) greater than this.

8. Two dative cases express the particle between, as:
புரூதன் புரூதனுடன் பிரபலங்கையில், there is great dif-
fERENCE between this and that.
SECTION XXXIX.

(G. § 47.)

The 5th case or ablative of separation and motion is required,

1. By intransitive verbs that will admit "from," after them in English, as:

அறிவோர் or அறிவோரும் or அறிவோர்

be removed from the village.

சுவரோன் or சுவரோனும், the hair
hung down from the head.

2. With என், it is used to express the comparative degree, as:

இவ்வொருவைல், this (is) finer than that.

இந்தோரேற்றுக் கூம், that mountain (is) greater than this.

Note. The oblique case, having the அறிவோர என், must not be confounded with this fifth case.

SECTION XL.

(G. § 48.)

The 6th or genitive case.

1. Nouns which are the inherent or acquired property of other nouns, require those other nouns to be in the genitive, as:

அப்பால் பெண்ணு, his disposition.

மேலும் பெண்ணு, our money.

மக்கள் தன்மை, the nature of men.
2. Nouns which express the constituent parts of other nouns may be in the genitive, as:

தங்குநல்கும்ப, a heap of paddy.

சிவப்புறுடையனார்கள், the congregation of Christians.

Note. The use of the Tamil genitive being restricted within these very narrow limits, in innumerable instances the English particle "of" and the genitive case of other languages cannot be translated by it. They may be so translated only when they correspond exactly to the Tamil genitive as described above. When they do not thus correspond they must be rendered in other ways. On this point, see large Grammar, App. 37, page 242.

3. When two or more genitives belong to one noun, the genitives cannot be united by the copulative conjunction as in English. We cannot say,

சிவப்புறுடையனார்கள், the nature of the red, green, and blue colours.

But the noun to which the genitives belong must either be repeated as many times as there are genitives, thus:

சிவப்புறுடையனார்கள், the nature of the red, green, and blue colours.

Or the genitives must all be changed to nominatives, and the verbals சந்தர்க்காமை or சந்தர்க்காமை must be inflected in the genitive case and added to the last nominative in the series, thus:

சந்தர்க்காமைசிவப்புறுடையனார்கள், the nature of the red, green, and blue colours.
SEVENTH CASE.

Or the whole sentence may receive another form, thus:

the nature which belongs to the red, green, and blue colours.

If but one or two of the nouns are to be expressed, and the rest understood, காற்பு or காற்புஆய் may be used as before explained, thus:

the nature of the red and other colours.

4. The nominative is often used for the genitive when it can be used without ambiguity, as:

அழகியுடன் பெருமைசானாரே, I went to his house.

5. The oblique case is often used for the genitive, thus:

the colour of the grass.

Note. The oblique case is also used where the genitive cannot be. For a full definition of its several powers see Beschi’s high Tamil Grammar, Chap. 11. viii. Mr. Rhenius has given a few partial examples on page 132 of his Grammar.

SECTION XLI.

(G. § 49.)

The 7th case or ablative of place.

1. It is required by nouns which express things existing in others as a component part of them, thus: கட்ட
the fingers are in the hand; or simply existing in others without forming a component part of them, as: ஏற்றதுதலன் கொதுமியன், the birds fly in the air.

2. It is required by verbs signifying to be, to put, to come, to ask, to inquire, &c., as:

அவனேற்றதுதலன் கொதுமியன், he has much money.
அவனேற்றதுதலன் கொதுமியன் நெய்துகுண்டுகிறான், he put his clothes near the tree.
அவனேற்றதுதலன் கொதுமியன், he came to me.
அவனேற்றதுதலன் கொதுமியன், we will inquire of the gentleman.
அவனேற்றதுதலன் கொதுமியன், they asked the master.

SECTION XLII.

(G. § 50.)

The 8th or vocative case with or without the interjection ஓ, or என், always commences the sentence, as: ஓ நம்பிவேன், O God! என் வர்த்தாக்கல்லாம், O king may you hear! என் வே, O Sir!

SECTION XLIII.

(G. § 52.)

The present tense is used,

1. To express the present time, as: மேற்பரப்பன் கொடுமியன், I am now troubled.
2. To express a state or action, which exists or acts at all times, or which is always the nature of a thing or person, as:

神在天，主在地。, God exists.

如人行善，如人行惡，人之死，驚然。, men sin, viz. at all times.

神恆在天，主恆在地。, God sustains all worlds.

3. It is also used for the future, to express 快速, i.e. quickness, haste, thus: if a person calls me, I answer 快速來，I come, whereas I am to be understood as saying 快速來我來一時，I shall presently come.

Thus also, 我現在將要快讀第二章書, I shall now read the second chapter; lit. I now read, &c.

SECTION XLIV.

(G. § 53.)

The past tense is used,

1. When the past time is to be expressed, as:

彼來，he came.

我見眾惡人，I saw them.

2. In like manner with the present, the past is sometimes used for the future to express 快速, i.e. haste, quickness; thus: I say 快速來，I have done eating, when I am to be understood as saying "I shall soon have done."

3. It is also used for the future to express 快速,
i. e. greatness; frequency, thus: இல்லீஸ்வாராயைல் சென்றாராய சென்றாராய் நோக்கியது, for நோக்கியது, hadst thou travelled there by night, thou hadst died, instead of thou wouldst have died.

The simple future may be used in Tamil where in English we should use the pluperfect potential, thus: இல்லீஸ்வாராயைல் சென்றாராய, if thou hadst gone, thou wouldst have died, lit. if thou went, thou wilt die. Observe therefore that in the example given above—இல்லீஸ்வாராய சென்றாராய—the past tense is used for the future, as we may use the pluperfect indicative for the pluperfect potential, thus:

இல்லீஸ்வாராயைல் சென்றாராய, hadst thou gone, thou hadst died, (lit. if thou went, thou didst die.)

Instead of இல்லீஸ்வாராயைல் சென்றாராய, hadst thou gone, thou wouldest have died, (lit. if thou went, thou wilt die.)

SECTION XLV.

(G. § 54.)

The future tense is used,

1. To express the future time, as: தன்னுடைய பொயம் பொயம், to-morrow we shall set out.

2. To express the present time in cases of ஒப்பு, i. e. nature, habit or custom, as:

நான் கோட்டைத் தொழிலாயச் செல்வதா, I do carpenter's business.

நான் பார்க்கிறேன் ஆவார், dost thou know him?

3. It is used in the same way in regard to past time
I. In relative participles of intransitive and passive verbs, the relative pronoun is always in the nominative case, except when the relative participle is preceded by a nominative of its own. Then the relative pronoun is preceded by a nominative of its own. Then the relative pronoun is immediately connected.

II. To ascertain the case of the unexpressed relative pronoun we give the following rules.

1. The relative participles are invariably prefixed to nouns. They partake of the nature of adjectives; they possess, however, the same powers as the verbs from which they are derived. They also contain the relative pronoun, for which in Tamil there is no separate word, and that relative pronoun always refers to the noun with which the relative participle is immediately connected.

SECTION XVI.

4. In some cases the future tense implies doubt, uncertainty, as: "he says, the people say so; meaning that the truth of what they say is doubtful."

Also, viz. to express custom, habit, &c., as: "our ancestors used to say, cloth will be, (i.e. may be about) ten cubits."

RELATIVE PARTICIPLES.

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may be in any case except the nominative and accusative, as:
_he described the sun which had risen._

_who were created by God forget him._

_the way in which ye go (is) a bad way._

_the manner in which the world was created is wonderful._

2. In relative participles of transitive verbs the relative pronoun may be in any case.

(1.) If the relative participle has a noun, which it governs in the accusative, preceding it, the relative pronoun is in the nominative case, as: _God who created the world is high above all._

(2.) If the relative participle is preceded by a nominative of its own, the relative pronoun is in the accusative case, as: _the angle which thou madest is not right._

(3.) If the relative participle is preceded by both a nominative and an accusative of its own, the relative pronoun is in any case (nominative and accusative excepted) which the connexion requires, as: _the manner in which God created the world is wonderful._

III. Every noun or pronoun in a sentence may have relative participles, as:
_which the world was created is wonderful._
RELATIVE PARTICIPLES.

101

the female devotees, who do service in the large Peroomal temple which is in Canjepooram, dance before the swamy which is made of gold.

God who made the innumerable stars, and who fixed them in the greatest order, (is) He who is worthy to be praised.

If, however, between the relative participles thus changed, and the noun to which they belong, long clauses should intervene, and the sense be obscured, it is better to turn such relative participles into verbal nouns than into verbal participles, affix to each verbal noun ᾶ and ἐ, and add a relative participle of ᾧ ἐ, in the suitable tense, to the last verbal, with which the noun unites, thus:

Lit. may all
praise Jesus Christ who is He that became incarnate in this world, and He that gave his life to atone for the sins which all men had committed, and He that obtained heavenly bliss for those that believe (in) Him.

The same method should be observed when all the principal relative participles have not the same tense, as: ஆதிக்க மனித்சாரத்தைக்கும் காண்கூடம் அது உணவுதும் பிற்கருத்தைக்கும் மிகுறுக்கோனாகக் கொண்டு கேமிக்குடும்பத்தைக்கும் எதிர்காட்டிய தொல்லியல் கூறுகோனின், lit. the stars which are those things that were made in the beginning by the great God, and those things that give always great benefits to the inhabitants of the world, are an innumerable host.

SECTION XLVII.

(G. § 56.)

1. The first indefinite mood, or verbal participle, is used for the finite verb of any tense. When a nominative has more than one finite verb, the last one only receives the personal terminations, and all the preceding verbs are changed into verbal participles. Their tense, number and person must be determined by the last finite verb, thus:

மானும் ஆனையும் கைதுடன் கொண்டு இன்லமைதும், I will go and tell so; that is, காவுகள், &c.

சூந்திக்குன்னையும் கொண்டுள்ள பக்தருக்குகளுக்கு, the peons came, took hold of the criminals, and led them to the jail; that is, பாற்றுகள், பாற்றுகள், &c.
VERBAL PARTICIPLE.

2. To give a peculiar emphasis to each verb in a sentence, or to show that all the transactions were done at the very same time, the particle உம் may be added to each verbal participle, and the whole be concluded with a finite form of இருக்குடட்டு, or some other expletive, as:

அவர்கள் இருக்குடட்டு எல்லாவர்களும் பற்றி பார்க்கார்கள்,
they (at the same time) beat him, reviled him, and spit upon him.

இருக்குடட்டு என்று காரத்து கொள்ளடிக்கையில் இருக்கின்றனாள், the enemy besieged the fort and (at the same time) made a hideous noise.

3. Negative verbal participles, when there are more than one, usually receive the உம், as: அவர்களுக்கு இந்த பூர்வத்து செய்யாள் என்று கருதவிக்கேற்றும் உண்டு கொடுக்க, these villagers neither work, nor clean their bodies:

Note. To avoid ambiguity, affirmative and negative verbal participles should not be intermixed, thus:

அவர்களுக்கும் இந்த பூர்வத்து செய்யாள் என்று கருதவிக்கேற்றும் உண்டு கொடுக்க மேலும்.
Here the verbal participles கருது and செய்யுக might be understood as negatives because of the following ஒருவருக்கு; but they might also be understood otherwise, especially in cases where the sense is less apparent by the connexion. It should be, அவர்களுக்கும் பூர்வத்து செய்யாள் மேலும், பூர்வத்து என்று கருதவிக்கேற்றும்.

4. In relating successive events in Tamil, the order of nature must always be strictly observed. We can-
not say, நான் பெண்பாட்டில் போனேன் பொறுக்ககின்றேன், I sent the cooky and told him to give you the plantains; since I must have commanded before I sent, it must be நான் பெண்பாட்டில் போனேன் பொறுக்ககின்றேன், I gave the plantains to the cooky, and sent him to give (them) to you.

5. After the verbal participle no new subject can be introduced in the same sentence. The noun that governs the finite verb must govern all the verbal participles. If a new nominative is brought in, either the sentence must be entirely recast, or it must be split up into as many sentences as there are subjects. We cannot say:

அவன் பெண்பாட்டில் போன், he came, and the business went on; but: அவன் பெண்பாட்டிலும் (or என் என்னும், or என்பது,) என் முட்டில் கூடும், when (or as soon as, or after,) he came, the business went on.

எங்கும் முழுவதும் பச்சைக் கொட்டையில் போன்றேது, is wrong. It may be written எங்கும் முழுவதும் உலகில் கீழ் கொண்டு போன்றேது, the sea roared, and the people were afraid.

A new nominative however may be introduced after the verbal participle, when such nominative denotes a part of the first nominative, as:

மலக்கு ஆண்டார் முக்கியாக தெரியும் கோள் அம்மல்காலராமன், the people of the city were divided; some held with the Jews, and some with the Apostles.

6. From the verbal participle தெரியும், of தெரியும், to
become, adverbs are formed. In general these immediately precede the word which they qualify, as: அவனதன் தனிக்குருட்குவருட்கு, Ravanen rose up hastily and went away. But sometimes they may be separated, thus:

இந்திரன்மேன்றுவருட்குவருட்கு, the gentleman angrily rejected my petition.

If there be more than one adverb, வர் must be added to each, either before or after வர், as: அவனதன் சுருக்குருட்குவருட்கு, or அவனதன் என்கிற் தரஸ்பருட்கு, the heaven is high and glorious.

7. The verbs, உண்ணக்கு, பரமந்துக்கு, பரம்புக்கு, மேல்புக்கு, தென்புக்கு, சித்துக்கு and பார்க்கு are often added as auxiliaries to the verbal participles of other verbs.

(1.) பொறுக்கு; if the present tense of this verb be added to a verbal participle, the compound word will embrace both the present and past tenses, corresponding in some cases with our perfect, as:

புக்குக்கூத்துக்குவருட்கு, having brought the book, he is; i. e. he has brought the book.

மன்னர்க்கு பரத்துக்குவருட்கு, Raman having gone to the fort, is (there); i. e. Raman has gone to the fort.

If its past tense be added, the compound word expresses a past time before another past time, corresponding in some cases to our pluperfect, as: இழைக்கு கப்பல்குவருட்கு, மரியாவைப்பறிந்து, having gotten many riches, he was; but died poor; i. e. he had got many riches, but died poor.

If its future tense be added, a past transaction in the future with another future will be expressed, correspond-
ing in some cases to our second future; as: நான் தந்திரநாயகன் சென்றது, at one o'clock, having dined, I shall be; i. e. I shall have dined at one o'clock.

Parts of this verb are sometimes added to verbal participles without any meaning, thus: நான் மீள்வியைது, he rose; is equal to நான் வந்தேன்; here வந்தேன் has no meaning: நான் மீள்வியைது, he lay down; is the same as நான் வந்தேன்.

(2.) கூட்டுக்குறி when added to a verbal participle denotes the continuation of the action which is expressed by that verbal participle, as: அவருக்கு எடுக்கின்ற புனித மன்னரின் பால் கீழே கையில் கொண்டவர்கள், they are consulting to kill him.

Verbal participles, thus modified by the addition of கூட்டுக்குறி, may, by receiving the three tenses of கூட்டுக்குறி, be farther modified in the following manner,

அவருக்கு எடுக்கின்ற புனித மன்னரின் பால் கீழே கையில் கொண்டவர்கள், the gentlemen having (for some time) consulted about this matter, are (still so consulting.) அவருக்கு எடுக்கின்ற புனித மன்னரின் பால் கீழே கையில் கொண்டவர்கள் would simply mean, having consulted, they are; i. e. they have consulted. [See 7. (1) above.]

அவருக்கு எடுக்கின்ற புனித மன்னரின் பால் கீழே கையில் கொண்டவர்கள், when they having (for some time) consulted, were (still so consulting), ten of them rose and went away. அவருக்கு எடுக்கின்ற புனித மன்னரின் பால் கீழே கையில் கொண்டவர்கள் would mean, when they having consulted, were, (i. e. when they had consulted,) ten went away.

when you come to-morrow, I having (for some time)
written, shall be (still so writing.) would mean, having written, I shall be, i.e. I shall have written.

is also added to verbal participles to denote that the agent did the thing to or for himself and not for another, as:

, I wrote that, (for my own use.)

, I have done it, (for myself, not for another.)

(3.) added to verbal participles, denotes the continuance of the transaction, as: that word is now fulfilling. The verbal participle may be inserted before , as: He is (until this moment) supporting us. the Lord is (now gradually) fulfilling it.

(4.) , to leave, forsake, is added to some verbal participles whose meaning can admit the idea of leaving, forsaking. It strengthens the expression, as: afterwards I sent him away.

(5.) The past tense of , to become, may be added to verbal participles to denote the full accomplishment of the action, as:

, hast thou finished cooking?

, I have finished doing that.

and stand here for the finite verb,
and the meaning of the last sentence is நான் நம்பது இது ஏற்றிய, I did it; it is finished.

(6.) புதியர் also, when added to verbal participles, often denotes the full accomplishment of the action expressed by those verbal participles. In such cases it has the force of தொடர்பு, thus:

நான் எழுதிய எழுத்துச் செய்து எழுதியவற்றின் படி, I have finished writing that letter.

இன்று தொடர்புச் செய்து தொடர்புச் செய்திகளை எழுதியவற்றின் படி, I have completely settled the debt which I owed him.

புதியர் sometimes merely adds intensity to the sense of the verbal participle with which it is joined. Often it is only an expletive.

SECTION XLVIII.

(G. § 57.)

1. The 2d indefinite mood, (our subjunctive) only supposes that the action may take place, and must therefore always be followed by the future tense, as:

நான் எழுதியவற்றின் படி, if you come I shall give.

நான் எழுதியவற்றின் படியே, if we go there evil will befall us.

2. The 3d indefinite mood is a subjunctive, with although, referring to past or present time, as: அவர் பாதுகாப்புத் தோற்றும் அவரது வித்தியாசத்தினால், although he walked righteously, the people did not believe (on) him.

3. The 4th indefinite mood is a subjunctive, with al-
though, referring to future time, as: போன்றாக்கக்கோம் அந்தன்று, although a tiger should lie (there) he will go.

These 3d and 4th indefinite moods must be carefully distinguished. The former is certain; the latter is suppositional, thus: பெருமானைக்கூர்க்கிற்குருக்கூரும் implies not that God is holy, but only supposed to be so. We must say பெருமானைக்கூர்க்கிற்குருக்கூரும், i.e. although God is, or was holy, &c.

4. If the past or future time is to be particularly expressed in the subjunctive mood, இன்னை, or இன்னையை, may be affixed to any person or number of those tenses, as:

இல்லைகள் இன்னையாரை கூறுகேற்றாருளாரைக்குறுந்து கூறுகேற்றாருளாரை, if they had considered their duties

இல்லைகள் இன்னையை (or இன்னை) கூறியார் கூறியாரளை, if we do righteousness, will not happiness

come?

இன்னை, the 2d indefinite mood of இன்னை, means, if it be, and should be used in that sense alone. It cannot properly be used to express the disjunctive conjunction but.

SECTION XLIX.

(G. § 58.)

The 5th indefinite mood, (our infinitive) is used,

1. To denote purpose, end, as: என்னையாரை என் என்னை என், I came to inform.

If the infinitive is not immediately followed by the
finite verb, it is better, for the sake of perspicuity, to use, instead of the infinitive, the future relative participle with ṣat, or some other particle denoting purpose or end, as:

I count riches as dung that I may obtain heaven.

2. It is used to denote time, or condition, with respect to the past. It may then be rendered by since, as, when, whilst, thus:

whilst the Lord Jesus spoke, the disciples heard.

since it is so, what will he do?

Note. This use of the infinitive being rather ambiguous, it will often be better to use the proper relative participle with a particle denoting time, or to use the ablative of a verbal noun formed from the root, thus: ज्ञात्रिः, or ज्ञानं, or ज्ञानम्, instead of ज्ञात्रिः.

SECTION L.

Verbal nouns are nouns endowed with verbal energy.

They are of two kinds; see section xxvii.

FIRST CLASS.

Verbal nouns formed from the roots of verbs exert the powers of the verbs from which they are derived, thus: विज्ञानम् (or ज्ञानं or ज्ञानम्) समाय गणः, lit. a walking holy (is) reasonable.
Since they are **nouns**, they may be put in any case required, thus:

\[
\text{தெய்ப்புற்று (or தெய்ப்புற்று) பட்டாச்சுத்தியூங்கு மாச்சு, the doing of evil (is) hostile to God.}
\]

Rem. 1. Verbal nouns formed from roots by adding **ம்ப, ம, கண்ட, and கம்**, do not, in general, retain the verbal power, thus:

\[
\begin{align*}
	ext{தெய்ப்பும்ப்பும், my learning.} \\
	ext{காண்காயிலும், much knowledge.} \\
	ext{நாட்டுநோக்கங்கள், your conduct.} \\
	ext{அவர்மிகும்புத்து, his envy.}
\end{align*}
\]

Rem. 2. The verbal noun in **அம** is united with **ஆம**, (3d pers. neut. fut. of ஆம) and used as our **may**, in asking or giving permission, thus:

\[
\begin{align*}
	ext{மாதுமாதுமாது, may I go?} \\
	ext{உங்காயிலும், you may go.} \\
	ext{அவர்களின் அவர்களும், the people may come in.}
\end{align*}
\]
SECOND CLASS.

Personal and neuter verbal nouns, inasmuch as they are derived from *relative participles* by the addition of pronominal terminations, are equivalent to a *relative participle*, and a *pronoun*, thus:

*దலங்கை* is equal to *டலத்தின் அவள்*.
*தல்கை, டல்கை, ஷல்கை, டல்கை அவள்.*
*ணர்க, டணர்க, ஷணர்க, டணர்க அவருடு.*
*டலகள்கை ஹன்கள்கை, ஹன்கள்கை அவருடு.*

&c. &c. through all the genders of the third person singular and plural of the verbal nouns of the three tenses. See section xxvii. 2.

A thorough knowledge of the simple rules laid down in section xlvi. in regard to relative participles, will enable us to analyse these verbal nouns, in every situation in which they occur, and give us ability to use, with precision and power, this most important and beautiful portion of the Tamil verb.

As relative participles are always connected with *nouns*, and verbal nouns of the second class consist of a *relative participle* and a (pro) *noun*, the rules given in section xlvi. are strictly and *invariably* applicable to these verbal nouns. We shall therefore subdivide, and exhibit these verbal nouns, just as the relative participles have already been subdivided and exhibited.

*First.* Verbal nouns formed from the relative participles of *intransitive* and *passive verbs.*
The rule is as follows: "in relative participles of intransitive and passive verbs, the *relative pronoun* is always in the nominative case, except when the relative participle is preceded by a nominative of its own. Then the *relative pronoun* may be in any case required, (the nominative and accusative cases excepted.)" See sec. xlvi., II. 1.

1. Verbal nouns (formed from the relative participles of intransitive and passive verbs) whose *relative pronoun* is in the nominative. Of these,

*(1.)* Verbal nouns formed from relative participles of intransitive verbs.

*அதுருவர் வருவாவர், who goes there, lit. he who goes there (is) who?

is equal to இவர் he; and வருவாவர் is the relative participle, containing its own *relative pronoun* "who" in the nominative case, according to rule.

*நூற்றாண்டுகளைப் பொறுத்து வருவாவர், w, travelling on Sunday is sin; lit. that which shall go journeying on Sunday shall be sin.

*அமைத்துப் பொறுத்து வருவாவர், those who have been born in that family (are) excellent persons.

*பேருடன் வருவாவர் அதிகம் பொறுத்து வருவாவர், such things (are) those which are suitable to his nature; i. e. such things are suitable, &c.*

(2.) Verbal nouns formed from relative participles of passive verbs.

* In the examples that follow, the *relative pronoun*, which is contained in the relative participle in Tamil, is printed in the English, for the sake of distinction, in *Roman* letters.
As has been mentioned above, when such relative participles are preceded by a nominative of their own, the relative pronoun may be in any case required, (the nominative and accusative cases excepted.) Therefore we have,

2. Verbal nouns (formed from the relative participles of intransitive and passive verbs) whose relative pronoun may be in any case, except the nominative and accusative. Of these,

(1.) Verbal nouns formed from relative participles of intransitive verbs.

_καὶ ἦσαν_ without doubt the Lord Jesus has ascended to heaven; lit. that in which the Lord Jesus ascended to heaven (is) that in which doubt is not.

_καὶ ἦσαν_ is equal to _καὶ_; _καὶ ἦσαν_ is the relative participle, and since it is preceded by a nominative of its own, viz. _καὶ ἦσαν_ its relative pronoun may be in any case except the nominative and accusative. If for _καὶ_ "that," we supply the words "that action," the sense will be clear; thus: that action in which the Lord Jesus ascended to heaven is true.

_καὶ ἦσαν_ is not certain that I shall go to the village; lit. that in which I shall go to the village is not a certain thing.

Note. In the two examples given above, the verbals are neuter verbals. Personal verbals, formed from relative participles of verbs which, while intransitive, express an action, are never (to our knowledge) preceded by a nominative of their own; their relative pronoun is therefore always in the nominative case.
See first 1. (1.) above. But personal, as well as neuter verbals, formed from relative participles of purely neuter verbs, (i.e. verbs which, while intransitive, express no action) are often preceded by a nominative of their own, thus:

Given to kindred, the angels (are) those to whom holiness is; i.e. they are holy.

Lit. ye (are) those to whom love is not.

How shall those things happen? lit. that in which those things shall happen (is) how?

(2.) Verbal nouns formed from relative participles of passive verbs.

Lit. like that in which the snake was lifted up in the wilderness, the son of man also must be lifted up.

Note. In this example the verbal is a neuter verbal. Personal verbals formed from relative participles of passive verbs are never (to our knowledge) preceded by a nominative of their own; their relative pronoun is therefore always in the nominative case; See first 1. (2.) above. They sometimes appear to be preceded by a nominative, thus:

For example, here stands for and the meaning is, he who was beaten by Köttan died.

Inflection of Verbal Nouns.

But these verbals, while they thus exert verbal energies, are nouns; and consequently they may be inflected in any case required, thus:
Verbal nouns (formed from relative participles of (1.) intransitive, and (2.) passive verbs) whose relative pronouns are in the nominative case.

(1.) அவர்களுடையவைதலேபெற்றால், call him who goes there. நான் சென்று அவர்களுடையவைதலேபெற்றுப் பொறுப்புகள்,
I will give alms to those who shall come to me.

இதற்குசுருக்க வைதலேபெற்றால், tell the things which occurred in former times.

அவர்களுடையவைதலேலாப்பாகிகண்டு, show the way to those who stand there.

நான் குறிப்பிட்டேன் வைதலேலாப்புச்செய்துள்ளார்கள், God knows that which is in the heart of man.

(2.) அவர்களுடையவைதலேபெறுக்கிறது பெற்றால், no one will employ as a servant him who has been beaten by the authorities. நாங்கள் ஐரோப்பியாவைலாலால் பெற்றுக்கிறது நாம் தரிசைகளை
we must give ear to those things which have been said by God.

Again: Verbal nouns (formed from relative participles of (1.) intransitive, and (2.) passive verbs) whose relative pronouns are not in the nominative case.

(1.) அவர்களுடையவைதலேபெற்றுள்ளால், I saw their weeping and wept also; lit. seeing that in which they wept, I also wept.

அவர்களுடையவைதலேபெற்றுள்ளால், it is four months to harvest; lit. to that in which the reaping day comes, four months will pass.

பெருஞ்செய்தேன் பெருஞ்செய்தேன் பெருஞ்செய்தேன் பெருஞ்செய்தேன் பெருஞ்செய்தேன், do not faint, because thy reward
will be great in heaven; lit. by (reason of) that in which a great reward will come to you in heaven, faint not.

I shall be the first; lit. go before that in which I shall go.

there is great difference between believers and unbelievers; lit. between those to whom faith is, and those to whom faith is not, there is great difference.

that will be a cause to that in which (or, by which) God’s glory shines, i.e. that will cause God’s glory to be manifest.

I am sad because my child has died, lit. by (reason of) that in which my child died there is sorrow to me.

he died because I was not there; lit. by (reason of) that in which (or, by which) I was not there he died.

(2.) I told you those things in order that you might be saved; lit. I told you those things to that in which ye shall (or may) be saved.

**VERBAL NOUNS**

Formed from the relative participles of விளக்கம், and வரும்.

The verb விளக்கம், to be, is always, and வரும், to become, is sometimes, used to affirm one noun of ano-
ther. They affirm the noun with which they are immediately joined, of another noun, in the same sentence, which is their proper nominative or subject, thus: அவர் பாவம்பாட்டைக் கையுள்ளார், he is a sinner; ஐஸ்ஸனெஸ் தையிட்டார், he became a fool. பான்மு செய்துக்கழுத்துக்கட்டுவாரார் are here affirmed of அவர். See sec. LVI, LVII.

The verbal nouns of எண்கூற்று always, and the verbal nouns of கூறு sometimes retain this predicating power. The following verbals, not being preceded by a nominative of their own, necessarily have their relative pronoun in the nominative case, and consequently affirm the noun with which they are joined of their own relative pronoun, thus:

அவர் அவரை பாவம்பாட்டைக் கையிட்டார், he who is the cause of all things (is) God.

அவர் அவரை உலகத்தை நூற்றுறுப்பின் செய்துடையார், he who is the true light appeared in this world. See sec. LVII. 1. note.

The following verbals, being preceded by a nominative of their own, affirm the noun with which they are joined of that nominative, and their relative pronoun, according to the rule, may be in any case required; (nominative and accusative excepted;:) thus:

நீங்கள் கூற் நீங்கள் பாவம் பாவம் பாவம் கையிட்டதாரால், lit. has that in which they are of a mind to kill you been announced to you?

பாலூட்டலாக்கத்தை அவர்களுடைய வலம் மாத்தியம் நபர்களை, have any of the great ones believed on him? lit. is there that in which any one among the great ones is a believer upon him.
there are gold and other things, lit. those things, in which gold is the beginning, are. See section xxxv. 5.

The verbal noun derived from the negative root எடும் may also exert this predicating power, thus:

வைத்துப்பயன்றதெல்லம் தேசியற்புண்ணனேந்தரு இவன்குறுக்கு கேரளா வலம்புகையை துர்க்கோ
முழுப்ப்பும்குத்தா, lit. the time in which the wolf comes, the hireling, who is he who is not the shepherd, and he who is not the owner of the sheep, will leave the sheep and run away.

These verbal nouns may also be inflected in any case required, thus:

போத்துப்பயன்றமுக்குறுக்கு தேவாரங்கைந்தா; he healed those who were sick.

துர்க்கோவைத்துப்பயன்று தேசியற்புண்ணனேந்தரு, he opened the eyes of him who was a blind man.

வரவைத்துப்பயன்றதெல்லம் தேசியற்புண்ணனேந்தரு, you must render that which shall be suitable to God.

துர்க்கோ வைத்துப்பயன்றதெல்லம் தேசியற்புண்ணனேந்தரு வாரவைத்துப்பயன்றதெல்லம் தேசியற்புண்ணனேந்தரு? O goldsmith! can you buy gold and such other things (lit. those things in which gold is the beginning) in the bazar, and make some jewels for me within two weeks?

தேவாரங்கைந்தா வைத்துப்பயன்றதெல்லம் தேசியற்புண்ணனேந்தரு வாரவைத்துப்பயன்றதெல்லம் தேவாரங்கைந்தா, ye know that this king was formerly a beggar; lit. ye know that in which this king was formerly a beggar.
I have heard that he is sick; lit. I have heard that in which he is sick.

Second. Verbal nouns formed from the relative participle of transitive verbs.

The rules in regard to such relative participles are three. The first is as follows: (See section xlvi. II. 2. (1.) “If the relative participle of a transitive verb has a noun, which it governs in the accusative, preceding it, the relative pronoun is in the nominative case.” Therefore we have,

1. Verbal nouns (formed from the relative participles of transitive verbs) whose relative pronoun is in the nominative, thus:

κατοικεῖ ἤτοι ἡμῖν ἀλλαί, she who does alms (is) a happy person.

ζητηθήτωμεν τῶν μετὰ ταῦτα τῶν ἁγίων τῶν ἡμῶν ἡμῖν, they who shall hear the word of the Lord Jesus shall live.

οἱ ποιότητος οὐ θάνατος ἔχουσιν ἡμῖν ἀλλά, they who do not believe (on) Christ will perish.

καὶ ποιμὴν ὁ ἐπιφήμιος τοῦ κόσμου, sinning is the cause of destruction; lit. that which does sin will be the cause of destruction.

The second rule respecting relative participles of transitive verbs is thus given in section xlvi. II. 2. (2.) “If the relative participle is preceded by a nominative of its own, the relative pronoun is in the accusative case.” Hence we have,
2. Verbal nouns (formed from the relative participles of transitive verbs) whose relative pronoun is in the accusative, thus:

that which ye do (is) a vain thing.

that which thou saidst (is) a lie.

that which the Lord shall give to believers (is) eternal joy.

Note. The verbal nouns in these last three examples are neuter verbals. This use of them is common. Personal verbal nouns, having their relative pronoun in the accusative, do also occur, thus:

is the Lord Christ.

they whom he has given me shall obtain heaven.

This use of them however is unfrequent. Personal verbal nouns (formed from relative participles of transitive verbs) are generally preceded by an accusative of their own, and consequently, in all such cases, their relative pronoun is necessarily in the nominative; See second 1. above. Instead of using such sentences as the two last given above, it is always better to say, ;

The third rule about relative participles of transitive verbs is, that “if the relative participle is preceded by both a nominative and an accusative of its own, the relative pronoun may be in any case which the connexion requires; (the nominative and accusative cases being excepted.)” See section xlvi. II. 2. (3.) Consequently we have,
3. Verbal nouns (formed from the relative participles of transitive verbs) whose relative pronoun may
be in any case except the nominative or accusative; the connexion determining in what case it must be,
thus:

3. Verbal nouns (formed from the relative participles of transitive verbs) whose relative pronoun may
be in any case except the nominative or accusative; the connexion determining in what case it must be,
thus:

Note. The verbal nouns in these last three examples are neuter verbs. Personal verbal nouns are never (to our knowledge)
preceded by both a nominative and an accusative of their own. As has been stated, personal verbs (formed from relative partic-
iples of transitive verbs) are generally preceded by an accusative, and infrequently, by a nominative of their own. See second 1
and 2, above.

Inflexion of Verbal Nouns.

Inflexion of Verbal Nouns.

Verbal nouns, (formed from the relative participles of transitive verbs) while they exert verbal energy, are
nouns, and may therefore be inflected in any case required, thus:

1. Verbal nouns whose relative pronoun is in the
nominative.
2. Verbal nouns whose relative pronoun is in the accusative.

I proclaim those things which I heard and those things which I saw.

I can do what he can; lit. I also shall (or can) do those things which he can do.

the meaning of those things which you said did not appear to me; i.e. I did not understand, &c.

ye worship that which ye do not know.

Note. The verbals in these last four examples are neuter verbals. As has been stated, (See second 2. note) personal verbal nouns, having their relative pronoun in the accusative, do not occur very frequently; when they occur they may be inflected, thus:

we must believe (on) him whom God has sent. It is better to say,

3. Verbal nouns whose relative pronoun may be in any case (the nominative and accusative cases excepted) that the context requires.
he will not come to my house because he hates me; by (reason of) that in which he hates me he will not come to my house.

I heard that they had cast him out; lit. I heard that in which they cast him out.

they believed because they saw miracles; lit. by that in which they saw miracles they believed.

how many days will it take thee to finish that job? lit. to that in which thou shalt finish that work how many days will pass?

I shall punish thee on account of that in which thou didst that fault.

SECTION LI.

(G. § 60, 61.)

1. The imperative mood is used with or without the pronoun, as: διδόσαςτε, come thou hither; καθιέσθητε, go (ye) thither.

2. The optative, or polite imperative mood, is used thus,

let the wife obey her husband.
NEGATIVE VERB.

The Negative Verb.

1. The first form of the negative verb (See section xxviii. 1.) is used to express a general proposition without reference to any specific time, as:

அமணிக்கு, this man does not steal.

Here மண்embraces all times, and means he did not, does not, will not steal, i.e. it is not his habit.

அல்லாஹ் சமையல் ஏருள்வு பத்துத்தி, the wicked do not go to heaven.

It is also used specifically to express the future time, as: இவன்றுலகு கருதுவாரா, he will not come to the feast.

2. The third form of the negative verb, which is made by adding நோக்கு to the infinitive mood of the affirmative verb, expresses the past time; thus, அவர் குறிப்பிட்டு பெற்றது, he did not speak humbly.

3. The singular neuter verbal noun of the present tense with நோக்கு, is also used to express a general proposition without reference to time, as: அவர் கூறின்னு, he does not steal, (lit. that in which he steals is not; கூறின்னு being nominative to the verbal, and the verbal being nominative to நோக்கு.) See section xxviii. 4.
SECTION LII.

(G. § 63.)

1. Transitive verbs made passive, by the addition of முருகு, usually require the instrumental ablative, as: என் காற்றனுமத்தில் என் இலையும், this letter has been written by me.

Note. Relative participles of முருகு sometimes follow the infinitives of transitive verbs, without converting them into passive verbs, thus: என் காற்றனுமத்தில் என் இலையும், lit. the place which suffered that they placed the body, i. e. the place in which they put the body.

2. முருகு is also sometimes added to the infinitive of intransitive verbs in the relative participle form, as: என் காற்றனுமத்தில், the road which he went; lit. the road which suffered that he walked.

என் காற்றனுமத்தில், the village in which I dwell; lit. the village which suffered that I dwelled.

3. The third person singular neuter negative of முருகு is sometimes used with all persons in the sense of நாய்க, or கையாக, as: என் காற்றனுமத்தில் என் இலையும், ye must not do so.

Note. From the relative participle என், and the words என், என்று, so, and என்று, how, are formed the adjectives என் காற்றனுமத்தில், என் இலையும், and என் காற்றனுமத்தில், thus:

என் காற்றனுமத்தில், such a man.
என் காற்றனுமத்தில், what kind of a man?
And from these are formed nouns, thus:

அவன், such a man.
அவள், such a woman.
அவர், such a thing.
அவர்கள், such persons.
அவ்வண்டை, such things.
&c. &c. &c. &c.

SECTION LIV.

(G. § 64.)

Some parts of the verb சொல்லு, to say, are used in a peculiar sense.

1. The verbal participle சொல்லு is used,

(1.) As an indicative conjunction, thus:

பண்டமைத்தேன் என்றேண்டும் அருகியவரே, know thou that God is merciful; lit. saying God is merciful know thou.

நன்னை பயணித்தைத்தேன் என்றும் வாக்கியம் அரவியலாய், God has commanded that the people must obey him.

It can in most cases be translated by that; but sometimes it can only be rendered literally, viz. saying.

(2.) When the words of another are to be quoted in his own language, thus:

குமாரன் என் குமாரனே என்றும் அதிபர் என்றார், the Lord said, "you must love your enemies," or, the Lord said that you must love your enemies; lit. the Lord said, saying you, &c.
If there are more quotations than one, each quotation must receive வந்து and the conjunction மற்றும், thus: வக்கவானவருளுக்கு பெற்றுக் கிடைத்திருக்கவேண்டும், வக்கவானவருளுக்கு நீங்கள் பெற்றுக் கிடைத்திருக்கவேண்டும், God has commanded "thou shalt not commit adultery," and "thou shalt not lie."

Observe

that since வந்து is thus used both as an indicative conjunction, and a particle of quotation, it must never be used as an indicative conjunction in cases where, if it should be understood as a particle of quotation, a wrong idea would be conveyed. For instance, we say in English, "God has commanded that we must not lie;" but if you say in Tamil வந்து வக்கவானவருளுக்கு பெற்றுக் கிடைத்திருக்கவேண்டும், வக்கவானவருளுக்கு நீங்கள் பெற்றுக் கிடைத்திருக்கவேண்டும்; although you may have intended to use வந்து as an indicative conjunction, it will be understood as a particle of quotation, and the sentence will mean that God commands that neither He, nor we, must speak lies. If you use வந்து here, you must quote the command in the very words in which it was delivered, thus:

சிக்கின் வக்கவானவருளுக்கு பெற்றுக் கிடைத்திருக்கவேண்டும், வக்கவானவருளுக்கு நீங்கள் பெற்றுக் கிடைத்திருக்கவேண்டும், God has commanded, "ye shall not lie;" or மனிதர்கள் வக்கவானவருளுக்கு பெற்றுக் கிடைத்திருக்கவேண்டும், வக்கவானவருளுக்கு நீங்கள் பெற்றுக் கிடைத்திருக்கவேண்டும், God has commanded "men must not lie."

The inf. வந்து (வந்து), although used as the pro-
per infinitive of சொல்லி, is likewise used as a particle, in the same way as சொல்லி, thus: நிகழ்ந்தேலும் தெருக்கை, he said that thou camest.

2. The future relative participle சொல்லி is used to identify persons or things, and is affixed to their names. It may be rendered "called," thus:

சொல்லிக் கைவிளைவு, the god Siven, i. e. the god called Siven.

சுருக்கிற்கும் கைவிளைவு, the word "church."

சொல்லிக் மாலைவிளைந்து போன, the oil of gladness.

The relative participles of the passive form may be used in the same manner, thus:

சொல்லிக்கு வாழ்த்துக்கோளனா, the God who was called Siven.

3. The subjunctive சொல்லி, or சொல்லி, if thou say, or ask, is often added to interrogating adverbs and pronouns, as: சொல்லிக் கைப் பாரும், if you ask, why? சொல்லிக் கைப் பாரும், if you ask, who? சொல்லிக் கைப்பாரும், if you ask, how? சொல்லிக் கைப்பாரும், if you ask, what? These compound words may be used,

(1.) at the beginning of sentences, as:

அன்றான் காண்பது சொல்லிக் கைப்பார்ந்தவம், அங்கு சொல்லிக் கைப்பார்ந்தவை என்ன காண்பது சொல்லிக் கைப்பார்ந்தவை, (or more correctly, சொல்லிக் கைப்பார்ந்தவை),

he was put in prison, because, observing jewels upon a child, he killed it in order to seize them; lit. he was put in prison. If you ask, why? he, observing, &c. Or

(2.) they may be added to verbal nouns, thus:

அன்றான் காண்பது சொல்லிக் கைப்பார்ந்தவம் எ
&c. his having been put in prison, if you ask why (it was,) he observing, &c.

The sentence then ends as in the former case.

that which thou must say, if thou askest what (it is) &c., i.e. thou shalt say thus, &c.

those who were sent by him, if you ask who (they are), &c., i.e. those who were sent by him are these, &c.

it happened thus, &c.

In each case, the interrogating adverb or pronoun may be separated from the subjunctive, and be placed before the verbal noun to which it was affixed. The verbal noun then becomes a verb, thus:

&c.

These interrogating phrases should not be used, if the answer, which it is their office to introduce, be quite short. In such cases the causal particle என்ற விளக்கம் should be used instead, thus:

he was put in prison because (lit. by the step at which) he killed a child.

4. The verbal nouns கூறுமனை, and குறுக்கள்.

(1.) கூறுமனை is added, as a distinguishing sign, to proper nouns introduced into Tamil from foreign tongues, thus: ஜோன் கூறுமனை, John. It may also be added to Tamil proper nouns, in cases of doubt; thus:

Sūtkunān; literally means a virtuous person.
THE VERB நூற்று.

It may also be added from choice merely, thus:

"சோழன்னவருக்குத்துப்புத்துக்கள், Siven (is) a god to the Tamulians."

This verbal may be put in any case required.

(2.) நூற்று is thus employed. When we wish to use a whole sentence as though it were a single noun, we may add நூற்று to it, and that whole sentence may thus be made the subject, or object of a following clause; thus:

"அன்பு அப்போனோலியாவின் குருக்கார், that all men are sinners is certainly true; lit. that which shall say "all men (are) sinners," (is) truth indeed."

"அக்காலத்தில் பிற்பும்பு புன்னாரா விருதுகள் நோக்கியதோ, I saw in the books "desire to do charity;" lit. I saw that which shall say "desire," &c."

It must also be used when we wish to quote a single word, thus:

"அன்பு, the meaning of "அளவு" is "தேவவா.""

Note. For another use of these verbals, see sec. xxxv. 4.

Rem. The several parts of the verb நூற்று, are equal to the particle நூறு and the several corresponding parts of the verb நூற்றும். Therefore not only means "to say," but always superadds to that meaning the force of the particle நூறு, thus:

"அக்காலத்தில் பிற்பும்பு புன்னாரா விருதுகள், he said, "I will come quickly."

Here the verb both quotes and concludes the sentence; நூறு இருக்கு தொன்கி being equal to நூற்றும் இருக்கு தொன்கி.
SECTION LV.

(G. § 65.)

In those compound verbs which are formed by combining nouns with பூட்டுறுத்து or குறுந்து, (see sec. xxxii, verbs formed from nouns,) the noun is often the object of the verb with which it is combined; wherefore, these compound verbs, though frequently rendered in English by single active verbs, often do not govern other nouns in the accusative, and other nouns affected by them must be disposed of in some suitable way, thus: பூட்டுறுத்துமுறுக்கைத், means, he preached; lit. he made a sermon.

But, "he preached Christ," must be, பூட்டுறுத்துமித்துறுத்துத்

சுப்புமுட்டுத்துக்கைத், means, let us make prayer.

But, "let us pray to God," must be, சுப்புமுட்டுத்துத்துத்துத் (or குறுந்து) சுப்புமுட்டுத்துத்துத், beholding God, (or thinking of God,) let us make prayer.

சுப்புமுட்டுத்துத்துத், means, he taught.

But, "he taught many people," must be, சுப்புமுட்டுத்துத்துத்துத்

குறுந்துமுட்டுத்துத், means, they got angry.

Thus also, ஆனான்முட்டுமுட்டுத்துத்துத், means, they got angry.

But, "they got angry with us," must be, ஆனான்முட்டுத்துத்

சுப்புமுட்டுத்துத்துத்.

OBSERVE

1. That even these compound verbs may govern a
nour in the accusative, if it be a neuter noun, as: இன் இறத்தம் பூனையப்பட்டா, he preached (on) that subject.

2. That the verbs வெண்காடையும் முடிய, வாசனம் படுத்தும், and a few others, together with all compound verbs formed by combining nouns with வெண்காடை, may govern any noun in the accusative, as:

மசாமாளைச் சூரியன் போர்லனைய, let us thank God.

அப்பா வராவாய் அவராகம், he healed them.

3. That transitive verbs formed of Sanscrit nouns by changing their final ஆ into வா always govern the accusative, thus:

சமவைண்ணத்தும்பரமா, let us meditate (on) God.

SECTION LVI.

1. Difference between இன்றும் and இன்றும். இன்றும் simply affirms the existence of its subject; thus:

பால்வைலேன்ம, there is money.

அர்த்தங்கிங்கி, God is.

But இன்றும் is always united to some noun; and it affirms that noun of its own subject; thus:

ஒங்கனித்தோல்வெண்ணத்தும், that is wisdom.

சுப்பர்க்குண்டு சுப்பர்க்குண்டு, Jesus Christ is God.

அவனத்தும்பாள்கிங்கி, he is a thief.

2. இறைவைலேன்ம is thus united to a noun, and affirms that noun of its own nominative. But it does not affirm
that noun to be a quality or attribute of its nominative. It simply affirms the identity of the two nouns. It declares that the two nouns are one and the same person or substance, thus:

அன்றுக்கவர்த்தடுத்து, does not mean, *he is glorious*, but, *he is glory itself*.

அதுவில்லிமுதல், does not mean, *he is just*, but, *he is justice*.

அதிகர்வந்தற்கு, does not mean, *light is good*, but, *light is goodness*. This mode therefore of affirming one noun to be an attribute of another noun is incorrect.

But it is correct to say பாலும்முழு, *God is Light*, because we wish to say that He is Light itself. So also

அப்படி அவளில்க்கு, *the Lord Jesus is the way, and the truth, and the life*.

3. Mode of affirming qualities or attributes. The power of இற்பாடு is always the same. The change must therefore be in the noun which is to be declared an attribute. If one noun is declared to be the attribute of another masculine noun, it, viz. the attributive noun, must receive என் தாவரம், என் பெயர், வெள்ளாட்சி, or some other appropriate personal verbal noun, before it unites with இற்பாடு. If it is affirmed to be the attribute of a feminine noun, it must receive என் தாவரம், என் பெயர், வெள்ளாட்சி, &c. If of a neuter noun, என் பெயர், என் பெயர், வெள்ளாட்சி, &c. So also in the plural: thus; அவளில்க்கு, *he is glorious*; lit. *he is he to whom glory is.*
THE VERB நிகழ்த்தும்.

Here நிகழ்த்தும் affirms its own nominative, and he to whom glory is (as an attribute) to be the same person.
அமர்த்தியமாய்கிறேன், he is just.
அமர்த்தியமாய்க்காற்றாய்கிறேன், she was holy.
அமர்த்தியமாய்க்காற்றாய்கிறேன், light is good.
அன்னை தமிழ்நாட்டு பிறராலானால் பயில் என், the deeds which he did were useful.

This rule is often violated, but it should be strictly observed, because it enjoins the most accurate, philosophical, and above all, the most perspicacious mode of expression.

4. When நிகழ்த்தும் relates to more than one noun, the verbal part. நிகழ்த்தும் is separated from நிகழ்த்தும், and added to each noun with the conjunction அவ் either before or after it, thus:

கலன்குருங்களை உரியமாடவுமாறாய்க்கிறேன்; or
கலன்குருங்களை உரியமாடவுமாறாய்க்கிறேன், God is righteous and merciful.

5. Ellipsis. When the sentence is in the present tense, and நிகழ்த்தும் affirms only one noun of its nominative, நிகழ்த்தும் must, or may be omitted.

(1.) It must be omitted. When the noun affirmed of the subject is a demonstrative or interrogative pronoun, thus:

குருங்கு குற்றாரேன் (is) this the man who stole the horse?

நோய்னி, thou (art) he!

அவனேன், who (is) he?
(2.) In all other cases, it may be omitted or retained, at option; thus:

First person, I (am) a sinner; or நான் ஒரு புனிதன்.  
Second person, you (are) wisdom; or நீர் ஒரு புனிதன்.  
Third person, he (is) merciful; or இவன் ஒரு புனிதன்.  

First person, I (am) joyful; or நான் ஒரு புனிதன்.  
Second person, you (are) holy; or நீர் ஒரு புனிதன்.  
Third person, they (are) very reasonable; or இவ்வன்று ஒரு புனிதன்.  

First person, I (am) sick; or நான் ஒரு புனிதன்.  
Second person, you (are) wet; or நீர் ஒரு புனிதன்.  
Third person, they (are) wet; or இவ்வன்று ஒரு புனிதன்.

But if the sentence is in the past or future tense, the verb must be retained in order to express that tense, thus:

அவர் நேர்த்துக்குறி, வேறு அனைத்து புனிதன், he was sick.

Likewise, if more than one noun is affirmed of the subject, the verb must be retained to unite the nouns, thus:

அவர் நேர்த்துக்குறிக்குரிய வேறு அனைத்து புனிதன், he is our Lord and our Saviour.

Nota 1. அமைய வந்தது to become, has two uses. It may affirm a noun of its own subject; thus, அவனும் ஒரு புனிதன், he became a bad man. Or it may have simply a nominative; thus:

இதை செய்ய வந்தால், you can do that. Its verbals உண்மை, அருண், ஓரே, &c. also have these two uses; thus: (1.) They may irm the noun with which they are joined of their own relative
The verb நூற்று.

pronoun; thus: அம்மனும் நூற்றும் கார்பணாது, he who is the true light appeared in the world. It is here equal to நூற்றும் கார்பணாது, and affirms that its own relative pronoun and light are the same person. (2.) Nouns may be prefixed to these verbals simply as their nominatives; then, according to rule, their relative pronoun may be in any case, (except the nominative and accusative;) thus: நூற்றும் கார்பணாது, lit. he is he to whom holiness is. நூற்றும் is here nominative to நூற்றும். It will be seen that it is in this latter use. that the verbals நூற்றும், நூற்றும், &c. are added to nouns, in order to fit them to be used as attributives, as described in subdivision third above. See also sec. lvii. 1. note.

Note 2. Excepting this ellipsis of நூற்றும், there is none other in Tamil. Whenever precision, and perspicuity are at stake, repetition is unavoidable. This will appear particularly from the passage Matt. v. 34, 35, which has in Greek and in European languages repeated ellipses; but a similar construction cannot be imitated in Tamil, without greatly obscuring the sense. The passage ought to be rendered thus:

SECTION LVII.

(G. § 66.)

1. Like the verb நூற்றும், the verb நூற்றும் may be united to a noun, and affirm that noun of its own
nominate. In regard to their meaning, however, these verbs must be carefully distinguished. The former means "to be," while the latter means, "to become," thus:

 tamil: I am well.
 tamil: I become well; I am getting well.

 Observe also another difference; எல்லற்று is invariably united with a noun which it affirms of its own nominative, while என் may be thus united, or it may be used merely with a nominative case, thus:

 எல்லற்றுமேற்றும், herbage grows by means of rain. See sec. LVI. 5. (2.) note 1.

 When என், relates to more than one noun, என் is added to each noun, thus:

 அருப்புர் காணும் என் மலர்களின் கூரகம், the unwise became wise and righteous. Compare section LVI. 4.

 Note. எல்லற்று is however sometimes used in the sense of "to be," instead of "to become," especially in its relative participles, and verbal nouns, thus:

 எல்லற்றுமேற்றும், the Lord who is a gracious being; not, the Lord who has become a gracious being. எல்லற்று is here equal to எல்லற்றும், and is much more elegant.

 2. என் (the third pers. neut. fut. of எல்லற்று) is sometimes used as the affirming particle, yes; but the usual mode of giving an affirmative answer is by repeating the verb used in the question, thus: எல்லற்றுமேற்றும் மா, hast thou done so? the answer is எல்லற்றுமேற்றும், I have done.

 3. என் (the third pers. sing. neut. negative of
is often added to verbal nouns, signifying it must not, it ought not, as:


5. அல்லது is also used as the disjunctive particles "either," "or," and may be added to two or more nouns, or verbal participles, thus:

either a palmira, or a cocoanut tree must be got.

வம்பாச்சல்பூர்வத்துறை மற்றும் வர்த்தகான்று பொருள், live either (by) studying science or (by) doing any other business.

6. The verbal nouns முதலையானா, முதலையானா and முதலையானா.

(1.) முதலையானா is frequently added to the nominative case of common nouns, (if they are personal nouns) in order clearly to point out the nominative, or give it special prominence. It is also often equivalent to the definite article "the," thus:

பொருள் பெருக்கி தொடரும் வலை, the king has given orders.

முதலையானா is also added to proper nouns in the same way with வர்த்தகான்று. (See section LIV. 4. (1.)

(2.) முதலையானா and முதலையானா may be added to the nominative case (if the noun be neuter) in a sentence, when there is any doubt which is the nominative. Again, it may be so affixed when we wish to give special emphasis or prominence to the nominative. It is also often added merely as an elegant expletive, as in the following examples:

மாருக்கொள்ளும் மாநிலியளவுக் கால்களிலுள்ள வில்லன்கள், the mango tree yields delicious fruit.

மாருக்கொள்ளும் மாநிலியளவுக் கால்களிலுள்ள வில்லன்கள், falsehood is odious.

But முதலையானா and முதலையானா cannot like வர்த்தகான்று be added
DEFECTIVE VERBS. 141

to sentences, or used for quoting. (See section LIV. 4, (2.)

Note. Observe that முட்டி and புட்டி have no translatable meaning in these cases, but that முடியும் and புட்டி, when used as described in subdivision fourth above, have the meaning there attributed to them.

(3.) முன்னும் and புட்டி may be added to nouns of quality to fit them to stand as proper predicates in a sentence, thus:

முன்னும் புட்டி புட்டி, He is holy; lit. he (is) he to whom holiness is.

முன்னும் புட்டி புட்டி, that is holy.

This use has been explained in section LVI. 3. and 5. (2).

SECTION LVIII.

(G. § 70.)

The several parts of the defective verb முட்டி are mostly used with the accusative or 2d case, as:

முட்டி முட்டி முட்டி, this mountain is equal to that.

முட்டி முட்டி முட்டி முட்டி, make these trees to be equal one with another.

But the relative participle முட்டி, and the verbal noun முட்டி, require the dative, as:

முட்டி முட்டி முட்டி, there is no glory like his.

முட்டி முட்டி முட்டி, equality to God is not; i. e. none is equal to God.
The negative form may be used with the dative, or accusative case; thus:

this stone does not agree with those stones; it is different; or கொன்றுசொல்லும், &c.

Note 1. Sometimes it is used without any case; as, கொண்டுசொல்லும், this and that agree.

Note 2. மாவுத்திருந்தது, means, to allow, to acknowledge, and governs the accusative, thus: மாவுத்திருந்தது ஒவ்வொருவரும், thou must acknowledge that.

SECTION LIX.

(G. § 71, 72.)

1. The defective verb வாதில்லும் implies obligation, need, necessity, and is used with the infinitive of another verb, or with the dative case, thus:

மாத்திரின் பட்டியலஞ்செய்தவரும், children must learn well.

வாதில்லும் பாதுகாப்பு ஒக்கேற்றகளை, the money which ought to come to me (is) thirty pagodas.

நேசிக்குவன்று என்று கொள்ளாமே, thy favour is needful to me.

Note 1. The negative தவறில்லும் is used only with the second person, thus: பத்துக்காற்றில்லும் பயறில்லும், you must not backbite; with the third person, தவறில்லும் must be used; See section, lxiii. 1. (2.)

Note 2. The transitive verb வாதில்லும் must be distinguished from this defective verb; both verbs occur in the following sentence;
DEFECTIVE VERBS.

2. The defective verb əm.ələt is used with the infinitive of another verb, and means, primarily, will not, thus: əm.ələtəkə,təhə, he will not give. It also means cannot, thus: əm.ələtəkə,mə, thou art not able to walk.

SECTION LX.

(G. § 73.)

1. The defective negative verbs ədəē, and ətəē, differ from each other, in that ədəē denies the existence, and ətəē the quality of a thing.

Thus to the question, əkə,təhə,are there mangoes in the house? the negative answer is, ətəē, there are none. But to the question, əkə,təhə, is (is) this a mangoe? the negative answer must be, əkə,təhə, əkə,təhə, this (is) not a mangoe, but a plantain.

Farther, ətəē is added to the nominative case and always concludes the sentence; but ədəē may be added to any case, and must always be followed by a clause to the contrary, either expressed or understood, thus:

əkə,təhə, əkə,təhə, he caused not joy, but sorrow.

2. The verbal participles ədəē and ətəē are often used as prepositions, meaning without, as:
Note. If the sense is future, it must be, அருந்திக்கொண்டே கொண்டே கண்டாடியது, (being) without his favor, we perished.

3. The verbal participles முறையே and முறையே are used as Exceptional, and Conjunctive particles.

(1.) As Exceptionals. முறையே or முறையே may be added, as exceptional particles, to the first clause of any sentence that ends with a negative finite verb. Between them and the word with which they immediately unite, the expletive என்று must be inserted. Their signification may be thus determined;

First. When added to a clause, which ends with a verb, they are equivalent to only; thus:

அவனால் முறையே முறையே என்று பக்திக்கொண்டிவைக்கிறார், lit. affliction only will happen, pleasure will not happen.

என்றெல்லாம் நம்மால் முறையே வாழ்வே என்று, he will only honor us, he will not despise.

Second. When added to a clause, which ends with any other part of speech than a verb, they also mean only; but, in addition, they reverse the value of the finite verb in favor of the clause to which they are attached; therefore, since the finite verb is negative, they impart its affirmative value to their clause; thus:

என்றெல்லாம் நம்மால் காண்கையேமாண்டார், (he desires) good only, he does not desire evil.

உடன்லுள்ளதைத்தமையும்ே விளக்கூடியமாண்டாமல்
DETECTIVE VERBS.

[we shall become happy] by his grace only, we shall not become happy by any other thing.

(2.) As Conjunctions. அடுத்து அல்லது அடைய மய் மய் be united, as conjunctive particles, to the first of two nouns, the second noun having என். They are thus used in sentences that end with an affirmative verb. They then signify not only; thus:

புத்தின் தோற்ற கருட்டு கருட்டுண், he ate not only fruits, but also greens.

Note. If the sentence must end with a negative verb, என் only should be added to each noun; thus:

புத்தின் தோற்ற கருட்டு கருட்டுண், he ate neither fruits nor greens.

அடுத்து or அடைய மய் may, in such sentences, be added to the first noun after it has received என், or it may be inserted between that noun and the என் affixed; thus:

புத்தின் தோற்ற கருட்டு கருட்டுண் (or புத்தின் தோற்ற கருட்டு கருட்டுண்), he ate neither fruits nor greens; but it is best always to omit the அடுத்து or அடைய மய் in such sentences.

If the first noun be a verbal noun, it also must take என் before it receives அடுத்து or அடைய மய், thus:

அடைய புத்தின் தோற்ற கருட்டு கருட்டுண் கருட்டுண், she not only spake kindly, but she also gave alms.

Moreover, when the first noun is a verbal noun the sentence may end with a negative verb; but the verbal noun must then also be in the negative; thus:

அடைய புத்தின் தோற்ற கருட்டு கருட்டுண்
Neither did she speak kindly, nor did she give alms.

Yet, even when the sentence ends with a **negative** verb, the verbal noun may be in the **affirmative**, if it is so qualified that it is made to convey a sense similar to that conveyed by the **negative verbal**; thus:

அவள் தன்னுடைய கடவுள் பிறக்கும் குறைந்து கையாள்வா, she not only spake harshly, but she also gave no alms. In analyzing such sentences as these, the verbal noun must be regarded as nominative to the verbal participle அண்மதம் or அர்ப்ப.

4. அதூம் and அர்ப்ப, with அம affixed, or with அம்பீ, அம்பி prefixed, are used as conjunctions at the beginning of a sentence; thus:

அதூம், or அம்பீ, அம்பி மண்டலம், or அம்பம், மேலேம் மேலே, or மேலே மேலே, moreover.

5. The verbal noun அம்பயில், though sometimes used like அம்புமே or அம்பூ, is most frequently used as the disjunctive or exceptive particle "or." It may be put between any parts of speech, except the five indefinite moods, as:

சின்னமாய்ப்பு அம்பயில் மறு முறையிலால் எளிதாக கற்றே, either learn science, or do some other business. (Compare Section LVII. 5.)

Here the sense is exceptive; you are directed to do one of two things; but when the sense is not exceptive, we must use அம, as:

சின்னமாய்ப்பு அம்பயில் மறு முறையிலால் எளிதாக
DEFECTIVE VERBS.

6. The verbal noun இவல் or இவல்கல், is often used to form negative nouns, as:

இவல்கல், unmercifulness.
இவல்கல், laziness.

SECTION LXI.

(G. § 74.)

The defective verb இவர், signifying existence, is used in the following manner.

1. The simple root இவர், (with or without இ prefixed to it,) is used with the dative case, as a particle denoting into, within, among; thus:

இவர்ககைத்தெளியுள்ளவை, we went into the house.
இவர்ககைத்தெளியுள்ளவை, evil desires arise within the heart of men.
இவர்ககைத்தெளியுள்ளவை, among them this (is) the chief.

2. The relative participle இப்பர் may be preceded by the 4th, or 7th case, thus:

இப்பர் பார்வோனோபுப்போவோபேத, all things which were in the house perished.

When இப்பர் is added to a noun in the nominative, it makes an adjective of the noun, thus:

இப்பர் தெய்வ, the gracious God.

Note. Observe that இப்பர் is strictly a relative participle in both the above mentioned instances. In the first example, இப்பர்
relative pronoun is in the nominative. In the second example, the preceding noun is nominative to இன்று, and its relative pronoun is in the 4th or 7th case, thus: இன்றுபுல்லுவரைந்து, the God to whom [or, in whom] grace is.

3. இரும் means there is, thus:
ஒரும் கோலகுந்தியான சுருக்கம், I have ten fanams.
ஒரும் பார்க்குந்தியான சுருக்கம், there are an hundred persons in the town.

As a particle denoting existence it is often prefixed to the verbs இருக்க, இருக்கும், இருந்து, and இருக்கவேண்டும். The last two may govern nouns in the accusative, thus:

அருகு பக்தும்பெயர்ந்து, lit. a tumult became existent; i.e. a tumult arose.
அருகு பக்தும்பெயர்ந்து, lit. a tumult was existent; i.e. there was a tumult.
அருகு பக்தும்பெயர்ந்து ஸ்டான் வெள்ளும், God created also the fowls; lit. he made existent.
அருகு பக்தும்பெயர்ந்து ஸ்டான் வெள்ளும், he formed a wicked religion; lit. he made existent.

These verbs are in constant use.

SECTION LXII.

(G. § 75 to § 78.)

1. The defective verb காடும் requires the dative case, either expressed or understood, as:
அதுவாது மிக வந்து வந்து காடும், food and raiment are sufficient for me.
அதுவாது மிக வந்து வந்து காடும், twenty pagodas are not enough.
2. The defective verb கைக்குச்சார் always requires the infinitive of another verb, and thus forms the optative mood, thus:

திகைக்குச்சார்குழுத்தனும், mayst thou perform (thy) service well.

ஏறுபது கைச்சார்கும், let there be light.

Note. Sometimes கை is added to கைக்குச்சார்; but it makes no change in its meaning.

3. The defective verb நீது is used
(1.) With the dative case, thus:

நீதும் கைக்குச்சார்கும், or நீதும் கைக்குச்சார்கும், or நீதும், it behoves you to be merciful.

(2.) With the infinitive mood, as:

புதல் கைக்குச்சார்கும் கைக்குச்சார்கும், it is not fit that a man beat his wife.

The inf. நீதும் is here equal to the verbal noun நீதும் or நீதும்.

இந்துது கைக்குச்சார்கும் கைக்குச்சார்கும், thou didst those things which thou oughtest not to do; or those things which are unfit that you do; i. e. which are improper for you to do.

(3.) Without the dative case or infinitive mood, thus:

குந்து கைக்குச்சார்கும், thou must not speak in a manner which is unbecoming.

SECTION LXIII.

(G. § 78. § 79.)

1. Some parts of the verb கைக்குச்சார், to join, to agree, are peculiarly used.
(1.) கூடம், the third person neuter of the future affirmative, கூட்டம் or கூட்டம், the past relative participle, and குட்டம், the third person singular neuter in the negative, are used to express ability, and inability. They require the instrumental ablative in the agent, thus:

என்றால் கூடும், I am able to do this; or, this will be possible by me.

என்றால் கூடும், I shall do as much as I can; lit. I shall do even (to) the limit which is possible by me.

என்றால் கூடும், he is not able to do any thing.

While these peculiar forms, as long as they are thus used, do constantly require the agent to be in the 3d case, their subject, if it expresses an action, must be in the infinitive mood, or the dative case of the verbal noun, thus:

நூற்றாண்டில் வந்துகின்றார் (or, நூற்றாண்டில் வந்துகின்றார்) கூடும், thou art not able to carry that burden.

Note. நூற்றாண்டில் வந்துகின்றார் (or, நூற்றாண்டில் வந்துகின்றார்) கூடும், is the most strictly correct form, but it is not as common as the other two forms.

(2.) கூடம் is also used in entirely another sense, viz.; it is added to the infinitive of other verbs in the sense of ought not, cannot, must not. It implies impropriety and command, thus:

நூற்றாண்டில் வந்துகின்றார், we must not afflict them.

நூற்றாண்டில் வந்துகின்றார், thou must not enter into the presence of the gentleman.
cannot however be used as the opposite of
in this sense. We cannot say,
in order to express thou mayst enter into the presence of the
gentleman.
We must use instead the verbal noun in with
thus:

**OBSERVE**

That foreigners are apt to join and to
the infinitives of other verbs, in order to express ability
and inability, thus: I can do that; and I cannot do that;
but this is not correct. To express the former sentence,
use with the instrumental ablativ (as shown
above) or the simple future, thus:

\[
\text{I can do that.}
\]

To express the latter sentence, use with the
instrumental ablativ, or such phrases as ,
thus:

\[
\text{I am not able to do that.}
\]

may also be used, since
though it chiefly means will not, also means
cannot.
2. Questions and answers illustrative of the correct use of some of the defective verbs.

**Question.**

काजमा कर्मा चौबोजन, may, or shall, or must I do so?
काजमा कर्मा चौबोजन, may I be without doing so?
काजमा कर्मा चौबोजन, must I do so?

**Answer.**

Aff. चित्राबोजन, you may do so.
Neg. चित्राबोजन, you must not do so.
Aff. चित्राबोजन, you may.
Neg. बूँदै, you must not be without doing.
Neg. बूँदै, you must do.
Aff. चित्राबोजन, you must do.
Neg. बूँदै, you need not do.
or गैल, you must not do.
Aff. चित्राबोजन, you may do.
Neg. चित्राबोजन, or you must not do.
(चित्राबोजन, you ought not to do.
Aff. गैल, I will do; also I am able to do.
Neg. गैल, also I am not able to do.
3. Of the verb be like, the infinitive is, and the relative participles of the past and future tenses are used with the accusative case, and sometimes also with the nominative, as:

**அன்னுமலைக்கோ, do like him.**

**malaiyakallu, he stood like a tree.**

**காப்பாளர்களார், Ravanen, who was like Sāṭṭān, is dead.**

*Note. is sometimes used for be like.*

**SECTION LXIV.**

(G. § 80.)

The Tamil pronouns are used as in European languages. They are frequently omitted, inasmuch as the finite verb often sufficiently points out the person, thus: உங்களைக் கேட்டுக்கே, I said so.

The particular uses of each pronoun are as follows:

1. நான், we, includes both the speaker and those who are spoken to; thus, if I say to you நான் உங்களைக் கேட்டுக்கே, I assert that, we (i.e. both you and I) are sinners. Great men, however, when speaking of themselves, sometimes use நான் instead of நானை.

நானை, we, the other plural form of நான், excludes those who are spoken to, and is therefore properly opposed to நானை; thus: நானை உங்களைக் கேட்டுக்கே, நானை உங்களைக் கேட்டுக்கே, we will go, (but) do you stay here.
is also used by single persons, when speaking of themselves, instead of நாம், and is more definite than நாய்.

2. நீ, thou, is always used by superiors to inferiors; நாய் and நீண்டன் are used by inferiors to superiors. நீண்டன் is more honorable than நீய்; நீய் is also used by equals. To say நீ to a superior, or an equal, would be an affront.

3. அம், அம்மு; அவ், அவ்வுல்; அவ் அவற்று, அவ்வுல் அவற்றில் are always used of persons or things, when distant or absent.

அயிர், அயிர்மு, அயிர்ந்தன், அயிர்ந்தன்று, அயிர்ந்தும் அயிர்ந்தும் are always used of persons or things, when near or present. (See sec. xvii. 1.)

All these pronouns therefore are invariably demonstrative pronouns; thus:

அப்படியான் எங்களுக்கு பிற்கரும் குறுக்குச்சூட்டு என்றுப் பெரும் வர்க்கத்தில் நன்கு, when father and son entered the house, the father said, "this (is) my son."

If அர்த்து be here substituted for அம், the father must be understood as referring, not to the son who entered the house with him, but to another son not there present.

Note 1. அம், அம்மு are used as plurals in high Tamil, but in common life only as honorifics of a single person, thus: அம் சார்களுக்கு குறுக்குச்சூட்டு, he was gracious to me. The ordinary plural அம்முந் is also used as a still higher honorific than அம்; it is often added to the noun denoting the rank of the person alluded to, thus: அம்முந் எனும் பெரும் வர்க்கத்தில், the gentleman so ordered; if the speaker literally means more than one, அம்முந் should be substituted.
Note 2. When அவன், or அவர், or அவ், is put twice, as, அவன்கள்; அவர், &c. it means every one, each one, respectively. Usually the last one only is inflected, thus: உயர்புக்கு அவன் தேர்வுவிட்டான், God will recompense, as is due unto every man. Both however may be inflected.

4. The reciprocal or reflective pronouns கூர்க்க, கூறுக்க, கூறு, refer to nouns of the third person; they are used instead of அவன், அவர்கள், அவர், when the nominative of the sentence, and not another noun, is to be referred to; thus:

நான் தன்னுடைய பின்னை கொண்டுள்ளன, means the priest put on his (own) garment. If you should say அவனை தன்னுடைய பின்னை, it would mean the garment of another person.

மார்பத்தை வழங்கும் உடன், அவன் கூறுக்க மகனை, God has commanded that men must love him.

அவன் தன்னுடைய பின்னை பெற்றால், he killed his wife and children.

Note 1. Neuter nouns usually do not require the reciprocal pronoun, thus: இல்லியப் பொருட்கள், the tree gives (its) fruit.

Yet plural neuter nouns, when their respective natures (See 3. note 2. above) are referred to, receive it, thus:

இல்லிகள் பொருட்கள் தர முக்கியவிதம் என்றுைரும்

நான், trees give fruit according to their (respective) kinds.

Note 2. என் is sometimes used as an honorific by a superior, when, in addressing an inferior, he wishes to avoid the blunt address of நீ. என் is sometimes used instead of நீ by equals; and என் instead of என்ன by inferiors to superiors. The
indeclinable particles நன்று and நற்று, must not be confounded with this pronoun.

5. The indefinite demonstrative pronoun இல்லை. In Tamil, there are no relative pronouns answering to the relative pronouns in English. The Tamulian, in many instances, expresses that which is equivalent to our relative pronoun by using a relative participle or a verbal noun; in other cases, he does it by means of இன்று and the particle குன்று; thus:

நானுக்கு நான் குறிப்பிட்டு காய்வதே தெரில்லை, I do not know who that man is; lit. that that man (is) such an one, is not known to me.

அதில் என்றும் என்றும் குறிப்பிட்டு காய்வதே, I will show what that is.

பாலிக்கும் ஒரு குறிப்பிட்டு காய்வதே தெரிகின்றது, tell what things happened in ancient times; or பாலிக்கும் குறிப்பிட்டு காய்வதே தெரிகின்றது, tell those things which happened in ancient times.

In the same way பெய்யுப்பொய்யு is used, as: குக்கும் பெய்யுப்பொய்யு பார்க்கும் பார்க்கும் காய்வதே தெரிகின்றது, inform us what instructions the Lord gave.

In order to express the English relative pronouns, some, instead of using இன்று with குன்று as described above, use the interrogative pronouns with குன்று; thus: அதுவாது குறிப்பிட்டது தெரிகின்றது, பாலிக்கும் குறிப்பிட்டது தெரிகின்றது, &c. But this use of them is not proper, for, although in English the pronouns “who,” and “what,” are relative, or interrogative, according to their position, the interrogative pronouns
in Tamil are *interrogatives* only. They should therefore be used only in *interrogative* sentences. In those sentences, however, which are not interrogative sentences when considered *as a whole*, but which, inasmuch as they close with a verb meaning *ask, inquire, &c.*, do contain a question which is to be *asked, &c.*, the interrogative pronouns may be used in that question; thus:

*அம்மையரும் என்றேவர் என்று கேள், ask who those men are.

*புதலாம் பாலன் என்றேவர் என்று கேள், in-quire what happened in ancient times.*

**SECTION LXV.**

(G. § 81.)

1. The interrogatives என்று, என்றார், &c., என்று, என், &c., are used like interrogatives in the English language, thus:

*ஏனையேர் என்றேவர், with whom did she speak?

*என்றதையேவர், what did he come for?

*என்றாடன் என்றேவர், what horse will you mount?

*என்றிதேவர், from what place do you come?*

2. In point of position, என்று, என்றார், என், &c., when in the nominative case only, often stand at the end of the sentence; the predicating verb முடியும் having been omitted; [see sec. LVI. 5. (1.)] thus:

*அம்மையரும், (or என்றுவிடா, who is) he?

*ஏனையேவர் என்றேவர் என்று கேள், who brought this money? lit. they who brought this money (are) who?
Sometimes, however, the datives of the neuter interrogatives என் and என் are placed at the end of a sentence, thus:

என்றென், for what (is) that?
என்றென், for what (is) this?

3. The interrogative particle என் connects the interrogative pronoun என்றென், or என், or என், &c., with a following demonstrative pronoun, and thus forms the compound pronoun whosoever, whatsoever, thus:

அந்தோன் என்றென் என்றென் என்றென் என்றென், whosoever steals (is) wicked.

நாய் அந்தோட்டே அந்தோட்டே அந்தோட்டே, with whatsoever measure thou measurest, it shall be measured also unto thee.

Interrogative adverbs are connected with demonstrative adverbs, in the same way, and for the same purpose, thus:

அந்தோன் என்றென் என்றென் என்றென் என்றென், wherever I go, there thou also must come.

Note. The என் is frequently separated from the interrogative, and the construction of the sentence changed in the following manner:

நாய் அந்தோட்டே அந்தோட்டே அந்தோட்டே, but this is not elegant.

4. The particle என் forms the interrogative pronouns என், என், &c., into the distributive pronouns every one, all, thus:

என்றென், every one may come.
5. The addition of நேரேம் or நேரும், (fourth indefinite moods of நேரம்,) changes interrogative pronouns into the indefinite pronouns at least one, any one, whoever, thus: அந்தந்தவர்களுடன், one or the other must go. (See sec. xviii. 5.)

Note 1. The difference between நேரும் and நேரேம் is that நேரேம் fixes the meaning upon all, whereas நேரேம் is indefinite, thus:

நேரேம் கையிலும், means all (without exception) must go; but, நேரும் கையிலும், means any one, at least one, (of the number) must go, (all need not go); lit. although it should be who (he) must go. Thus also;

அது, what thing? எந்த, every thing; எந்தவுடன், any thing.

நான், what persons? பாலர், all persons; பாலரும், whatsoever persons; any persons.

உள்ள, how? எவ்வாறும், in what manner soever; எவ்வாறும், in any way; at any rate.

உடல், how much? எவ்வளவும், any quantity; எவ்வளவும், any quantity.

நூறும், when? நூறும், always; நூறும், any time.

நாய் or நாய், where? எந்த, everywhere; எந்தவுடன், anywhere.

நூறும், what time? நூறும், at all times; நூறும், at any time.

It will be noticed that in one or two of these instances the nature of the interrogative is such that நேரே and நேரும் affect it in the same way. In reference to some of the other examples
also the distinction between நல்லம் and நல்லம் is not always observed.

Note 2. Verbs when in the fourth indefinite mood exert an influence upon preceding interrogatives exactly like that which is exerted upon them by affixing நல்லம், thus:

புனியுமனிக்கு நல்ல என்றும், whoever comes (any one that comes) shall get a present.  

ஜெள்ளுப்புமனிக்கு நல்ல என்றும், whatsoever good deed thou dost, thereby thou shalt not obtain forgiveness of sin.

6. From the interrogative letter ந is formed நல்லம், what? why? It is used—

(1.) As a pronominal adjective, thus:

நல்லம்மு காதலேயதை என்றும், what things did he say?

(2.) Independently as a noun, and is thus declined;

நல்லம், what? நல்லம் என்றும், by what? நல்ல என்றும், to what? or, for what, &c.?

When used as a noun, it may stand either before a finite verb, thus:

நல்லம் வாட்டு (or வாட்டு) என்றும், what did he do?

நல்லம் என்றும் வாட்டு என்றும், why did he get angry?

Or it may stand after a neuter verbal noun; and if that verbal noun has only a subject expressed, நல்லம் means "what?" if the verbal has both a subject and object expressed, நல்லம் means "why?" thus:

நல்லம் உண்மைக்கற்று, what did he say? lit. that which he said (is) what?

நல்லம் உண்மைக்கற்று, why did he say that?
Note. From is also formed the interrogative particle why, which is not used in common language. The common people have changed it to why?, which they use like or to express why; thus:

why did he do that?

They use also as an emphatic particle of entreaty, thus, pray say on! Sometimes they add it to the third person singular masculine future, thus, which they then use with any person, thus:

why do you say so?

why shall we go that way?

But this should never be imitated; we should say instead

and, &c.

SECTION LXVI.

PARTICLES.

(G. § 82.)

I. The particle as, according to, is affixed to any relative participle; or to any noun in the oblique case, (the oblique case in being generally used;) thus:

I shall do as he has commanded.

may you walk according to the word of God.

Note. The dative may be added like to the oblique case of nouns; the meaning remains the same; thus:

we did according to his word.
2. ㎜ means a measure, a step; and when used in the third case, ㎜㎜ or ㎜㎜, it becomes the particle because, by reason of, as, since, and is employed only with the present and past relative participles, thus:

because thou didst this, thou wast cursed; lit. by the step at which thou didst this, thou wast cursed.

3. When it is used in the dative case, ㎜, or in the adverbial form ㎜㎜, ㎜㎜, it denotes purpose, end, effect, and must be rendered by so that, in order to. It is used only with the future relative participle; thus:

God sent his Son into this world in order to save men; lit. to the step at which (he) will (or may) save men, God sent his Son.

Note. ㎜ is frequently used with the future participle instead of ㎢㎢. Observe that ㎞㎞, ㎞㎞, and ㎞, must receive ℮ when they are added to more than one clause in the same sentence.

SECTION LXVII.

(G. § 83 to § 86.)

1. The particle ℮ is used—

(1.) To give emphasis to any word. It then means certainly, doubtless; and is called ㎞㎞ i. e. certainty, thus:
(2.) As a disjunctive conjunction (முடிக்), meaning none other but, only, thus:

நாகரோகண்டைந்தே, none other but the king gave.

(3.) As an euphonic particle. It has no particular meaning, and may be added to any words, thus: புரை மை, அமரேல, நந்தில்கோபே, &c. It is however better to avoid it.

(4.) As the sign of the vocative case, thus: சமூ என், O father!

2. The particle எ is used—

(1.) As an interrogative; it must then be annexed to the word upon which the interrogative stress is to be laid, thus:

அவரோ வானூரி, (is) he the strong one?
அவரோ வானூரி, (is) he the STRONG ONE?
எஸ்தாந்தேமாரமிள்ளே, does he go to Madura?
எஸ்தாந்தேமாரமிள்ளே, does he go to MADURA?

If the question be in reference to several objects, each of those objects receives எ, and an interrogative pronoun usually follows, thus:

எஸ்தாந்தேமாரமிள்ளேப் போனார்களாக, who came, Kottan or Sittan?

மாவது மச்சலேப்பொர்க்கும் ரமயதைத்தை எச்சாக்கலேப்பொர்க்கும் ரஞ்சு இல்லேப்பொர்க்குத்தீடு, which (is) easier to say, (or command), "thy sins are forgiven thee," or "take up thy bed and walk"?
Sometimes the concluding interrogative pronoun is omitted, thus:

அன்று பற்றும் பொருளாகர்கள், (is) that tree a Banian or a Mangoe tree?

(2.) As a negative, thus:

நான் எங்கு வருகே, did I come? meaning I did not come.

(3.) As a particle of doubt, when a question is raised in reference to several objects. The first ஸ்தா யுக்தம் முறுக்கினாமே, (I do not know) whether that tree (is) a Banian or a Mangoe tree.

Note. Observe therefore that the sentence அன்று பற்றும் பொருளாகர்கள் முறுக்கினாமே may be a question, (see (1.) above); or it may be an answer indicating doubt. But though the form of both is the same, there is a wide difference in the manner of speaking them.

(4.) As an interjection, both of wonder and pity, thus:

ஓ உண்மையானா, oh! oh! what a great man!

ஓ உண்மையானா, oh! oh! what a cruel man!

(5.) As a particle of regret; for instance, some one tells me that a traveller journeying alone, has been killed by robbers; I reply இவருக்கு வந்து வசான்கிலாடாமே, if four men had gone along, would it have been so! ஸ்தா, therefore, has the force of would it have been so! or, would he not have lived! The sentence then is about equivalent to the English expression oh! if four men had but gone with him!

3. The particle ஸ்தா is used—
(1.) As an interrogative; and, like ḍ, it must be added to the word upon which the interrogative stress is to be laid, thus:

महिमया, hast thou come?

@महिमया, hast thou done so?

(2.) As an interjection; it then, like ḍ, may precede the vocative case, thus:

अक्ष्या, or { }

अक्ष्या, } O Swamy!

Note. ḍ is more frequently used as a simple interrogative than ḍ, because it is less ambiguous.

SECTION LXVIII.

(G. § 86.)

The particle ḍ has various applications.

1. It is used as a copulative conjunction. It must then be added to each of the several words which it connects. All words may thus be connected by ḍ, except genitive and vocative cases, relative participles, and finite verbs. (See sec. xxxv. 3. 4. and sec. xli. 3.)

Note. It is both elegant and perspicuous thus to affix ḍ, when used as a copulative, to each of the several words which it connects. This therefore should be the general rule both in speaking, and writing. But a series of nouns, when the nouns are in the nominative case, may also be connected together by simply adding ḍ to the last noun only; and, when the nouns are in any other case, (genitive and vocative excepted) they
may be connected by changing all the nouns in the series into the nominative case excepting the last noun, which must retain its case, and receive ே, thus:

he destroyed the house, inner court, garden, and well; instead of ே. 

2. ே is also used singly. 

(1.) To point out a negative. It then means even, thus:

even his coming (is) an evil; which implies that his not coming also is an evil.

(2.) To point out something understood, thus:

Raman also has come; which implies that others had come before Raman came.

(3.) To point out completion, entireness, thus:

both his eyes were red; which implies that the man has but two eyes; if ே were omitted, the sentence would imply that he had more than two eyes, and that two of the number were red. Thus also:

the three kings of the Tamil country came; which implies that there were only three.

, in this sense, is added to interrogatives and changes them into distributives. (See sec. lxv. 4.)

(4.) ே added to the fifth case forms the comparative degree; (see sec. xxxix. 2.) thus:

he (is) more cruel than a tiger.
SECTION LXIX.

(G § 87. § 88.)

1. The particles அம்ம யும் அம்ம, besides being used as indicative conjunctions, and particles of quotation, [See sec. LIV. 1. (1.) and (2.)] are also used—

(1.) As particles of similarity meaning as, like, thus:

அம்மையூரைவளி வளைக்கு கொண்டார், he honored him as his father.

அம்மையூரைவளி வளைக்கு கொண்டார், he grew like a tree.

(2.) As copulative conjunctions. They are then added to each noun; and the total number of the nouns with மய, may, or may not, be inserted after the last noun; thus:

அம்மையூரைவளி வளைக்கு கொண்டார், or அம்மையூரைவளி வளைக்கு கொண்டார், he saw stones, thorns, and shrubs.

அம்மையூரைவளி வளைக்கு கொண்டார் (கைது) காணா கறக், Sattan, Kottan and Raman came.

(3.) In a peculiar manner; viz., to quote sounds, thus:

அம்மையூரைவளி வளைக்கு, lit. the house fell saying வளைக்கு; i.e. it fell with a crackling noise.

அம்மையூரைவளி வளைக்கு, i.e. ஓடைலைக்கு, or, ஓடு கொண்டார் வளைக்கு; work without intermission, or, work quickly.

அம்மையூரைவளி, i.e. கைதும் வளைக்குக், he rose suddenly.
the pulse sounded saying; i.e. the pulse beat strongly, or, loudly.

As has been already stated, the several parts of the verb ஐந்தற்கும் are equivalent both to the particle ஐந்தற்கும் and the several corresponding parts of the verb ஐந்தற்கும்; ஐந்தற்கும் therefore, although it is, when used as a particle, equivalent simply to the particle ஐந்தற்கும், may also be used as a proper infinitive of the verb ஐந்தற்கும், thus:

ஒரையூர், Ooreiyoor (is) that which shall be called a town; i.e. it has every thing belonging to a town, and is therefore worthy to be called a town.

is here equal to ஐந்தற்கும், thus: ஐந்தற்கும், or ஐந்தற்கும் பூமியை.

2. The particles ஐந்தற்கும் and ஐந்தற்கும், still, yet, until now, are used—

(1.) With reference to the future time, meaning ஐந்தற்கும், thus:

அன்னாடபிற்பட்டு, காலுக்குள் எந்தோனையும் புத்தா பக்கை கண்டு, I told him to come; but (he) has not come; I shall still wait.

(2.) With reference to the present time, meaning ஐந்தற்கும், thus:

அன்னாடபிற்பட்டு, காலுக்குள் எந்தோனையும் புத்தா, I told him to come, but he has not yet come.

Note. These particles cannot, like the English yet, be used with reference to the past time. We cannot say, ஐந்தற்கும், he beat him still (or yet) more; here ஐந்தற்கும் must be used instead.
SECTION LXX.

(G. § 89.)

The particles பின்ன, முன்ன, முறையே, முறையே, before; பின்ன, முறையே, முறையே, after, behind; பின்ன, under, below; முன்ன, above.

1. All these particles are used with the dative or with the oblique case, in regard to place; thus:

அற்பாலயம் (or, அற்பாலயம்) மலைகளைத்துக்கானது மொழிகளுடன், moun-
tains appeared before me.

முறையேமீண்டு (or, முறையேமீண்டு) இங்குகள் கிற கோடே மே, there are two streets behind the house.

மாறையுள்ளது (or, மாறையுள்ளது) நீர்ப்பானம், be-
neath the sky is the earth.

அற்பாலயம் (or, அற்பாலயம்) குற்றார்களிடம் தா, he threw stones over my head.

2. முன்ன் is also used with the oblique case, in the sense of upon, concerning; thus:

அற்பாலயம் லாச்சைன், he walked on the sea.

அற்பாலயம் அகதுந்தாட்டன், he sang concerning the Lord.

அற்பாலயம் குற்றார்கள், have mercy upon us.

Note. முன்ன், which has been translated above as
over the head, may therefore also mean upon the head. In the
former instance, முன்ன் is a noun governing its preceding noun
in the oblique case. In the latter, முன்ன் is one of the 28 poeti-
cal terminations used in forming the seventh case (see sec. xiii.
7.) முன்ன், when it means upon the head, is equal to

富有 to நெடுந்திசை; பார்வுற்றோ to கூறிக்கூறின், although கூறிக்கூறின் is never used in the sense assigned to பார்வுற்றோ in the example above. Concerning the அணியல், 
மீ, see sec. xiii. note 1.

3. அன்றோ is also used, as a particle meaning upon, with the genitive case; as:

அன்றோகைந்துந்திக்கையமைக்கப்பட்டுகை, the com-
passion which he had toward us was great, (lit. which 
he put upon us, &c.)

Note. Nouns ending in அர may have these particles annexed 
to their nominative cases; thus:

அப்படி அர, before him. அப்படி அர, behind him.

அப்படி அர, beneath him. அப்படி அர, upon him.

4. Two of these particles only, viz., புக்கோ and அர், 
are also used with the dative case in regard to time; as:

அப்படி கண்காலம், before that; previous to that.

அப்படி கண்காலம், I was born after you.

Note 1. அர் may be thus used with the verbal noun of any 
tense; thus:

கால்கள் புக்கோ மூன்றாம் காலம், before I speak.

கால்கள் புக்கோ மூன்றாம் காலம், before I spoke.

கால்கள் புக்கோ மூன்றாம் காலம், before I shall speak.

But புக்கோ only with the verbal noun of the past tense; thus:

கால்கள் புக்கோ மூன்றாம் காலம், after I had gone.

Note 2. அர் may be used with the future, and அர் with the 
past relative participle; thus:

கால்கள் புக்கோ மூன்றாம் காலம், he went before I spake.
The common people use also மறு and இணைவு for இல்லை; it is not classical.

5. முன்னை, முன்னக்கு, and முன்னக்கு, are also used adverbially at the beginning of a sentence; thus:

முன்னைவு பார்த்தபடி இருந்திருக்கின்றால் பிறமை வருமைத்தான், formerly he was a good man; but afterwards he became bad.

6. மேல், கீழ், முழு, and வட்டம், are also used adjectively, as:

முழுண்டும், the front, or forepart.

கீழ்ப்பகுதி, the hinder part.

முழுப்பகுதி, the lower part.

வட்டம், the upper part.

7. முன்னை and முன்னு are also used substantively, and may be declined, as:

முன்னுவன், he went before.

முன்னைவுக், go behind.

8. முன்னையும் and வட்டமும் are used as conjunctions, meaning, moreover, again, besides, thus:

முன்னையும் (or, வட்டமும்) அவ்வாறார்ந்துக்கு, moreover he said thus:

அவ்வாறு பின்னரும் குறித்தார், he beat him still more.

9. வட்டமும் is often used twice with முன்னை, as வட்டமும் முன்னையும், or வட்டமும் வட்டமும், which means more and more, increasingly. வட்டமும் உயர்த்துக் கையாள்ளார், they ascended more and more, i.e. higher and higher.
SECTION LXXI.

(G. § 90.)

 serão, என், பரிமுடைய, and அன்றி, all mean *limit, measure*: and from these are derived the particles *ஃைம்* or *ஃைதைம்*, என்ழரும், or என்ழாடும், or என்னராகும், பரிமுடைய, and பதரும், all meaning *until, as far as*. They are used with the nominative case.

1. *ஃைம்* or *ஃைதைம்* is used most frequently in regard to *place*, as:

அமுறையிலிருப்பது, we shall go as far as that village.

2. என்ழரும், or என்னராகும், or என்ழாடும், and பார்வது, refer either to *time* or to *place*, as:

என்ழாவையால் ஆல்கம்பித்திருக்கி, how long will you trouble me?

என்னராகும் பெருமாளைச்சேரெங்கும், when we had come as far as Madras.

மகாபாரும்  கல்லைக்கூடுங்கும், he was faithful unto death.

3. All these particles are used also with the relative participles: most frequently with the *future* relative participles, thus:

அய்வெண்டுபெறுவுடையின் கேரளகோடை வெண்மையால், thou must not leave the baggage until (lit. even (to) the limit in which) thou shalt reach that village.

மற்றும் சுருங்கும் வரும், until the Lord come.

அவ்வுச்சுருங்கமுடையும் பரிமுடைய நூற்றாண்டுகள்.
that king performed charity until his death.

They are sometimes used also with present and past relative participles, thus:

take care of my household affairs until I return.

I will do as much as I can.

do as much as you can.

SECTION LXXII.

(G. § 91.)

1. மற்றும் is an adjective, and is equivalent to the word other, when it is used in the sense of the rest, thus:

they gave fish, greens, and the other (i. e. the rest of the) things.

Note. மற்றும் means, therefore the other one, and can be used only when two persons are alluded to. மற்றவர், if not restricted, means the rest of mankind; but if we use it in speaking of any class or body of men, it means, of course, the rest of that class or body.

2. மற்றும் and மற்றுமே are used as adverbs, and mean besides, or other in an indefinite sense; thus:

he spoke many things besides; i. e. he spoke many other things.
he has likewise written other blasphemous words, i.e. not only these which I have mentioned, but others also.

Note 1. Observe that in these instances other does not mean the rest. ဝဝဝဝဝဝဝဝ therefore means another one, any other one, lit., one besides; it never means the other one; it is equal therefore to ဝဝဝဝဝဝဝဝ.

Note 2. The adjectives ဝဝဝ and ဝဝဝ differ. ဝဝဝ always means other, in the sense of the rest. ဝဝဝ means other indefinitely, but never in the sense of the rest. For example; if you wish to say, that out of ten persons, two went east, and the rest went south, ဝဝဝ must be used to signify the rest. But if you say that two went east, others went north, others went west, and the remainder went south, while ဝဝဝ must be used in the final clause, ဝဝဝ or ဝဝဝ must be used in the two preceding clauses. ဝဝဝ has two meanings. It also means other as to kind; i.e. different.

SECTION LXXIII.

(G. § 92 to § 103.)

1. ဝဝဝ or ဝဝဝဝဝ, hereafter, refers always to the future time, thus:
ဝဝဝ (or, ဝဝဝဝဝ) ဝဝဝဝဝ ဝဝဝဝဝ, I will not hereafter speak thus.

2. The commiserating particle ဝဝဝ is used as oh! alas! thus:
ဝဝဝဝဝဝဝsubplot, alas! how much injustice!

Note. ဝဝဝ has been used, as a noun, with the dative case,
thus: ஐந்தெழும், woe be to thee! This is incorrect; it can never be used as a noun. To express this idea, சாவிய, சக்தி-இயல், or some other such word, must be used, thus:

தன்பொருளாக்கும் (or, மன்னிப்பின்) மகிழ், lit. alas! distress (or, punishment) will come to thee.

3. கோ, together, is often added to the social ablative, thus:

அவ்வேனும் சாரங்கள், I went along with him.

4. என்று and என்று, except, are used with the nominative case, thus:

ஒன்றில் என்றுவரை வருகையும் என்றுநிற்பாக என்று, carry away all the cloths except (or, but) these two.

எங்குருக்கு ஓய்வுகளைக்குறிக்கும் என்றுநிற்பாக என்று, all (the rest) have submitted except Sattu and Kottu.

Note 1. The exceptives என்று, என்று, and என்று, are often used indiscriminately both in sentences that end with negative and those that end with affirmative finite verbs; but it is better to use என்று as an exceptive, only in sentences closing with a negative verb; [see sec. ix. 3. (1.)] and என்று and என்று as exceptives, only in sentences ending with an affirmative verb.

Note 2. Two of these, viz. என்று and என்று, are sometimes added to the second indefinite mood, to express unless; (they must then always be followed by a negative verb,) thus:

எங்குருக்கு ஓய்வுகளைக்குறிக்கும், (or பெருவுள பெருவுள) எங்குருக்கு ஓய்வுகளைக்குறிக்கும், 

unless ye be born again ye shall not obtain heaven.

But this is not classical; it is far more elegant to use the
abbreviated form of the negative verbal participle, (see sec. xxviii. 7. (2) note,) with மேலாம்; thus: தோற்றுமுறையில்
மேலாம் &c.; and this may be followed by either a negative or an
affirmative verb.

5. மதிக்கும், about, more or less, is placed before
the number to which it refers, thus:
வானியத்துண்டுள்ளத்துறைமாண், after about seven
years.

6. ஆய், off, from, without, is used with the nominative
case, thus:
அவாகதாக்குப்போற்றும் கறு, he cut off his ear; lit. he
cut him so that the ear fell off.
அவாகதாக்குப்போற்றும் கறு, lit. he spoke so that my doubt
ceased.

Note. The ignorant use ஆய் also in the sense of மதிக்கும்;
thus: இவன் ஆயால் செய்யிலோயில்லாம், Sir, he has done
much cruelty.

7. டியே, துப்பே கீ, or துப்பேகீனே, and டமியே, meaning
around, surrounding, require the accusative case,
thus:


come around me!

8. கத்து and பத்து, quickly, hastily, and பாளம், slowly,
are used adverbially, thus:

தோற்றுத்துண்டுகள், he came hastily.
பத்துத்துண்டுகள், he went quickly.
பாளம்துள்ளதுண்டுகள், he walked slowly.

9. என்று, spontaneously, freely, precedes a verb, thus:
என்றுக்குக்குத்துண்டுகள், he gave of his own accord, spontaneously.
Note 1. This றும், which is an infinitive, must be distinguished from the adjective றும், strong, which is joined to nouns and does not require the following க், க், க், க், to be doubled, thus: திரும்பும், the strong serpent.

Note 2. க், க், க், க், க், க், க், க், and க், are infinitives used as particles. முதல்consists of two infinitives. See sec. xi. 6. (1.)

10. குறிக்கி, concerning, about, requires the accusative case, thus:

என்று பயணிக்கும், I shall consider about you.

Note. குறிக்கிis sometimes used instead of குறிக்கி; but it should never be so used, for it is not Tamil.

11. புவியால், if not, unless, is always added to the nominative, or used absolutely with reference to the preceding verb, thus:

புவியால் பாறையில் பொருள் பின்புட்டேய், how shall we live unless we have money?

புவியால் பொருள் பின்புட்டேய் பாறையில், do this; if not, I will punish you.

Note. புவியால் is the abbreviated form of the negative verbal participle. (See sec. xxvii. 7. (2.) note.)

SECTION LXXIV.

(G. § 103.)

1. அல்லும், or அழுதும், or அபரும், (meaning although it should become, or be,) and அபரும், (mean-
ing although it is, or was,) are used, at the beginning of sentences, as the disjunctive conjunctions but, yet. They cannot, however, be indiscriminately used. Observe the following marked difference between them.

(1.) விளசன், விளசன், விளசன், are fourth indefinite moods; (see sec. XLVIII. 3;) they are, therefore, suppositional, and cannot be used in reference to any thing which actually exists, or has been already done; thus:

பாண்டரங்காரன் விளசன்-போற்றும், விளசன்-போற்றும்

Lamam, sinners will go to hell; yet they will not get good sense.

Here விளசன் is equal to விளசன்; the sentence therefore means although sinners should go to hell, they will not get good sense.

Note. விளசன் &c., when thus used, always require the following verb to be in the future tense, with a negative either expressed or understood.

(2.) விளசன் is a third indefinite mood; and is not suppositional, but certain; (see sec. XLVIII. 2. and 3;) it must be used, therefore, in reference to things which actually exist, or have been already done; thus:

பாண்டரங்காரன் விளசன்-போற்றும் காலாயத்தில்

அப்படிக்குறி வருகையில் வாழ்ந்துபோற்றும், the Lord has said that sinners shall go to hell; yet men do not repent.

2. Again விளசன் or விளசன், when affixed to nouns in succession, denote either, or; and, if the following verb be negative, neither, nor; thus:

விளசன் விளசன் விளசன் விளசன் போற்றும்
THE PARTICLE இல்ல.

Neither the king nor the beggar will enter the heavenly kingdom, unless they turn unto God.

Note. In this sense இல்ல has been incorrectly used instead of the last இல்ல.

3. இல்ல or இல்ல, when affixed to only one noun, means at least, even; thus:

இல்லதுள்ளாதாயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாரா�ாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாராயாரா

Note. இல்ல, இல்ல are also affixed to interrogatives.

(See sec. lxv. 5.)

SECTION LXXV.

(G. § 104.)

The particle இல்ல, (the contracted form of இல்லில்லார்,) is used like இல்ல in the following instances.

1. When affixed to an interrogative, it changes the interrogative into the indefinite, (see sec. lxv. 5.); thus:

சத்குனனைப்பெற்றியேது வையபைத்தியே, Satkunnen will not get any sense.

2. When affixed to a single noun, it means at least, even, thus:

பத்தங்கள்கு செய்வேதையே, give at least ten fanams.

3. When இல்ல is added to two or more nouns, it means either, or; and, if the following verb be negative, neither, nor; thus:
1. மேற்கே, அடை, கூக்கா, and தன்றே, all denote measure, and are used with the demonstrative and interrogative pronominal prefixes, thus:

அம்மேற்கே, அம்மாய, அழுக்கா, அலக்கா, that much.
அம்மேற்கே, அம்மாய, அழுக்கா, அலக்கா, this much.
அம்மேற்கே, அம்மாய, அழுக்கா, அலக்கா, how much?

They may then be employed—

(1.) Substantively; thus:

இத்துளவும் மேற்கே, this paddy (is) how much?
இப்பொருள் மேற்கே, this money (is) how much?

இந்தும் பொருள் மேற்கே, the circumference of the earth (is) thus much.

(2.) Adjectively; thus:

அம்மேற்கேசுண்டு வெட்டும் கருகில், he gave so much grain.

என்ன நாள்களே போர்ச்சு, how many days journey?

2. மேற்கே, without any prefixes, has two uses—

(1.) It is used as a particle of restriction, meaning only, but; it may be affixed to nouns in any case, thus:

அகை மேற்கேயூலக்கா, I only came.

ஏகை மேற்கேதுகசா, say this only.
It is added, in the seventh case, to relative participles, and then means as soon as, at the instant; thus:

 meu மேற்கும்பாக்கலுள்ளதால் என்கி துள்ளத்து கூட்டும் பத்தன், I went into the house as soon as it rained.

Note. மேற்கு, with மேற்கு affixed, is used with the future relative participle in the sense of until; (see sec. Lxxi. 3.); thus:

மேற்கு சுற்றுவிட்டு கட்டுப்பட்டால், stay here until I come.

SECTION LXXVII.

(G. § 106 to § 112.)

1. The nouns மேற்கு, and வலா, meaning a side, a part, are, with the demonstrative pronominal letters prefixed, used as adverbs; viz., மேற்கு, வலா, on that side, or, farther; மேற்கு, வலா, on this side, or, hither; thus:

மேற்கு விளக்கும், say on! or, say farther!
மேற்குவைத்து, come hither!
மேற்குவைத்து, go farther!
மேற்குவைத்து, put (it) this way, or, this side.

These words may be united with nouns of place; they then require those nouns to be in the dative case; thus:

மேற்கு கூட்டும், வலா கூட்டும் (or மேற்குகப்பாக்கல்) கூட்டும், we went to the other side of the river.

மேற்கு வலா கூட்டும் கூட்டும் கூட்டும், we came on this side Madras.

மேற்கு also means the outside. It is then the opposite
of கை, or யாது, the inside; and is used to express without, abroad; thus:

கைக்குட்டுத்தும், யாதுக்கைக்குட்டுத்தும், within and without.

புரோத்துவியலைப் பல வர்த்துக், do not tell this out of doors.

வியல்புரோத்துவியலை (or புரோத்துவியலையை) புரோ, go out of the house.

The common people however say புரோத்துவியலையை, go out of the house.

2. புரோத்து is used—

(1.) With the future relative participle, to express purpose, design; and means in order to, for the purpose of. In this sense it can be used only of rational beings, thus:

சரஸைத்தியானை கியானைக்கு கைக்குட்டுத்தும், he came in order to render justice to us.

(2.) With the nominative, or oblique case, of nouns; thus:

அப்பானையியை, for his sake.

சரஸைத்தியானைக்குகியானைக்கு கியானைக்கு கைக்குட்டும், I did it for the sake of bodily health.

புரோத்து, for that purpose.

Note. புரோத்து is also used for புரோத்து.

3. புரோத்து, or புரோத்து, for the sake of, on account of, is used with the nominative, or oblique case, of nouns; thus:

அப்பானைத்தியானை கியானைக்கு கைக்குட்டு கைக்குட்டும், for his sake, God will be gracious.

சரஸைத்தியானைகியானைக்கு கியானைக்கு கைக்குட்டும், on account of the sin which you did, you shall be punished.
4. கையேட்டுகள், கையேட்டுகள், காரணிப்புகள், are used as causal conjunctions, *wherefore, therefore, at the beginning of a clause or sentence; thus:

அல்லாஹ்வின் நன்மை, இஸ்ராயேல் காரணிப்புகளை இருக்கவேண்டும், the Lord will be gracious; therefore be glad.

Or, inasmuch as these words must always be preceded by a sentence, or clause, which states some *reason, or cause, they may often be regarded as concluding a clause which states a reason for the thing that is expressed in the following clause of the same sentence; they must then be rendered *because, *since; thus:

அது போற்றும் காரணிப்புகளை இருக்கவேண்டும், thou must not go because it will rain.

5. The indeclinable particles மான், and மாம், (with or without ம affixed,) may, for the sake of emphasis, be added to nouns in any case. மான் is used with singular, and மாம் with plural nouns. They mean *self, very, indeed; thus:

அவர்களை மான், he himself came.

அவர்களை மாம், bring that very bag.

அவர்களை மாம், the Lord himself will punish you.

*Note. மான், true indeed, or மாம், *that (is) true indeed, is, in Tamil, always placed at the end of the sentence of which it is an affirmation, and not at the beginning or in the middle, as in English. மான் must follow a verbal noun; but மாம் may follow any finite verb; thus:

அவர்களை மாம், or அவர்களை மாம், or { truly he was a great man.
6. The particle எழுளு (in poetry, எழுளு) means every; it is used—

(1.) With nouns in the nominative case. It indicates that such nouns are plural, although they may be singular in form. The context must determine the case in which those nouns are to be understood; thus:

பிற்புக், every minute.

பத்து (பிற்ப பத்து) or பிற்ப பத்து, every day.

பார்த்து, every month.

நான் ஐதெருக்கொண்டு பிற்பாறு (or பிற்பாறு எழுளு)

கோற்றது எழுளு, go to every house and say that I am coming.

Here எழுளு is equal to எழுளத்து.

Note 1. எழுளு must not be confounded with எழுளன், for, although these words may be in some cases equivalent to each other, in others, they widely differ; thus:

எழுளன் பாறைகளுக்குப் பின்னர், and எழுளன் பாறைகளுக்குப் பின்னர், mean there are male children in every house.

But எழுளவு பாறைகளுக்கு, means give one book of every kind that you possess.

Whereas எழுளவு பாறைகளுக்கு, means give books of every kind that you have; and does not specify any number.

Note 2. Observe that எழுளு is not extensively employed; it occurs only in certain connexions.

(2.) With the future relative participle; thus:

அவர் எழுளுக்கும் என்றால், whenever he speaks, hear.
SECTION LXXVIII.

(G. § 112.)

Neuter.                      Mas. & Fem.

all things.                  all persons.

These nouns mean all in regard to number. When they are united with other nouns, நன்றும் and நாயா
fh may be either prefixed or affixed; மன்னும் and மன்னும் are never affixed, but மன்னு is prefixed to nouns
of any gender, and requires such nouns to end with ம். All the rest are invariably affixed; thus:

thus:

God created all the beasts.

call all the servants.

While these several words mean all in regard to number, only two of them, viz., மன்னும் and மன்னும்—
can also be used to denote the whole of a thing; that thing must then be in the singular number; thus:

When affixed to neuter nouns denoting animate creatures, they mean all, in respect to number only; thus, does not mean he ate a whole sheep, but he ate all the sheep (of a flock.) To express the former idea, we must say , he ate the entire flesh of a sheep.

Note 2. Some have written and , to express the whole heart; but this is incorrect.

ARRANGEMENT OF CERTAIN CLAUSES.

(G. § 113 to § 116; and § 117 to § 119.)

1. The clause which expresses the design or end of a determination, assertion, or command, always precedes the clause which contains that determination, assertion, or command; thus:

love your enemies, in order that you may be the children of God.

2. In all sentences in which a prior clause thus states the object or design of the subsequent clause, if the first clause be in the negative, the following clause
must be in the affirmative form; and vice versa, if the latter clause be in the negative, the former must be in the affirmative form; thus:

remain in this place, lest your eye be injured.

do not leave this place, lest your eye be injured.

3. The clause which expresses the cause or reason, precedes the clause which contains the effect or inference; thus:

we did not proceed quickly, because the wind blew hard.

trust ye in God; for he is very gracious.

rejoice; for your reward will be great in heaven.

In sentences where the clause that contains the causes or reasons is very long, the order above prescribed may be inverted, and the interrogating phrases exhibited in Sec. lxxv. 3, may be used. But to make such a change in short sentences, like the foregoing, and say, would be very awkward and feeble.

4. When something is said of a subject both negatively and affirmatively, the negative always precedes the
affirming clause, by which the use of a disjunctive conjunction becomes unnecessary; thus:

இதுவேவை கருவாவணு ராமாயணம் மலர்பட்டுக் கூறுக, this boy is not diligent, but lazy.

தாம்பராவளைத்தொலையும் குற்றுகைகள், the sun did not shine, but was hid.

In a few cases this order need not be observed: but then the negative must not be the opposite of the affirmative clause, and the affirmative clause must close with an auxiliary verb; thus:

மன்னன் நாயக்க நிகழ்ச்சிக்காக வாழ்த்துக்கோராயும் மயிலாளி, believe in your beneficent Creator, and do not reject his commandments.

5. In comparisons the thing compared must be immediately preceded by that with which it is compared; thus:

பத்தாண்டில் பன்னையும் பத்தாண்டி என்றுச் சொல்லுக, the cat rushed forth like a tiger.

ஐதூரின் மகனும் மகன் மகன் ஆர்வந்தச் சுருக்கக்கூற்று கண்டாக்கப்பட்டுக்கோராட்டுவேன, he who loves son or daughter more than me is not worthy of me.

Here because மகனும் and மகன் are immediately preceded by ஆர்வந்தச், the comparison lies between them and ஆர்வந்தச்; all three of them being objects of the verbal குற்றுகைகள். But if you write மகனும் மகனும் மகனும் என்றுச் சொல்லுக, &c., the comparison will lie between ஆர்வந்தச் சுருக்கக்கூற்று கண்டாக்கப்பட்டுக்கோராட்டுவேன், and the meaning will be he who loves son or daughter more than I do, &c.

But in cases where the thing compared has a long
attributive clause, the thing with which it is compared may be placed between it and that attributive clause provided no ambiguity arises from it; thus:

"thy word is more precious than gold."

*Note.* There are six modes of expressing the comparative degree; thus:

\[
\begin{align*}
&\text{this (is) greater than that.}
\end{align*}
\]

and \(\text{and } \) are fourth indefinite moods; See sec. xxvi. 2.(2.) and (4). and \(\) are infinitives.

6. Parenthetic clauses, so frequently used in European languages, cannot be admitted into a Tamil sentence. If such clauses are to be translated into Tamil, separate sentences must be made of them, unless they can be otherwise conveniently united with the principal sentence; thus:

"Know then this truth, (enough for man to know,) virtue alone is happiness below, virtue."

"Seven or eight (Sozomen makes it ten) months Julian staid at Constantinople, seven or eight months Julian staid at Constantinople."
ARRANGEMENT OF WORDS.

(G. § 119.)

Words that belong to the nominative should not be mixed up with words that belong to the finite verb. Words depending on the nominative should precede the nominative, and words depending on the finite verb should precede the finite verb; thus:

"he who gathereth great riches troubleth his household." It would be very obscure to say "he who gathereth great riches troubleth his household.

Dependent words must be placed nearer to, or farther from their principal, according to their relative importance; thus:

"they asked, "Lord, wilt thou at this time restore the kingdom (or, government) to Israel?"; since this question refers especially to the time, \textit{ intermittently } is properly placed immediately before the finite verb. If \textit{ intermittently } be put in its place, the meaning will be \textit{ will thou give it at this time to Israel, or to some other nation? } Again, if \textit{ intermittently } be put immediately before the verb, the meaning will be \textit{ wilt thou give at this time the kingdom, or something else?}

Thus also in the following sentences, (which contain a nominative, finite verb, and a dependent phrase,) the nominative, or the dependent phrase, is made more or
less prominent by its position in reference to the finite verb;

means SANGARALINGAM was in Madras; the man, and not the city, is here the important word. But SANGARALINGAM was in Madras; here our minds are chiefly directed, not to the man, but to the place where he was.

NO DECEIT WHATEVER proceeded out of his mouth.

If you should say SANGARALINGAM was in Madras, it would mean that no deceit whatever proceeded out of his mouth.
APPENDIX.

SECTION I.

Divisions of Time.

(G. page 273.)

1. The Day.—The day, as distinguished from the night, is called தாம், and the night தம்.

A day consisting of 24 hours is called தாம், when it is considered as a part of the month; it is called குர வாம, when it is considered as a part of the week; the day or date of the month is called குர வாம or குரக, and is marked ச; a lunar day, i. e. the day according to the age of the moon, is called குர.

The day is divided into 60 parts, called குரந்தக, (vulg. காடா); each குரந்தக contains 24 minutes; 60 குரந்தக are therefore equal to our 24 hours; each குரந்தக is divided into 360 parts, called குரந் or குரந்தை.

The night (viz., from sunset to sunrise) is divided into four parts, called பாசவ் or பாசவ். Therefore பாங்கைனோ பாசவ் is from six o’clock in the evening till nine o’clock; பாமொணைல் பாசவ் is from nine to twelve; midnight is called பாங்கைனோ; பாமொணைல் பாசவ் is from twelve to three o’clock; and பாங்கைனோ பாசவ் is from three to six o’clock in the morning.

2. The Week.—The week is called பாங்கை or பாங்கை. It consists, like ours, of seven days. These seven days receive their names from the planets, called பாங்கை;
in which the Natives include the sun and moon. The term கூம்பா is added to the names of these planets; thus:

தூர்ப்பு, the Sun, கூம்பா தூர்ப்பு, Sunday.
தூர்க்கை, the Moon, கூம்பா தூர்க்கை, Monday.
காம்பஸ், Mars, கூம்பா காம்பஸ், Tuesday.
புகார், Mercury, கூம்பா புகார், Wednesday.
ஜுபிட்டர், Jupiter, கூம்பா ஜுபிட்டர், Thursday.
வேன்ஸ், Venus, கூம்பா வேன்ஸ், Friday.
சப்பெர், Saturn, கூம்பா சப்பெர், Saturday.

3. Months.—The month is called மாதம் or மாதம், and is marked ம். The first month of the year is மாதம் ம், and corresponds to nearly half of our April and May.

மாதம், corresponds to nearly half of April and May.
தேன்கி, do. do. May and June.
தேன், do. do. June and July.
துற்றி, do. do. July and August.
சூர்யா, do. do. August and September.
பூர்க்கி, do. do. September and October.
பூர்க்கி (vulg. பூர்க்கி,) do. October and November.
காத்திர்கி, do. do. November and December.
காத்திரி, do. do. December and January.
சக்தி, do. do. January and February.
சக்தி, do. do. February and March.
பக்தி, do. do. March and April.

4. The Year.—The year is called முத்தாத் or முத்தாத், and is marked ம். But when the age of a person is meant, முத்தாத் is not used, but மூச், or முச், or மூச் ம்; which words literally signify age. For instance,
I am ten years old must be rendered by எனவும் பதிவு முப்பதின, or பதிவு முப்பதின், and not by பதிவு முப்பதின். But, I was born ten years ago must be expressed by முன்னென, thus, காந்தமையும் தெரிக்க வந்தேன்.

SECTION II.

Points of the Compass.

(G. page 278.)

A region, or point in the horizon, is called உகார் or உகாற்.

The four chief points are:

தாள் or தோளைகள், the East.
சிறவ் or சிறவைகள், the South.
சுற்று or சுற்றைகள், the West.
துணை or துணைகள், the North.

The four intervening angles are called உடற்கள்; they are:

துணைகள், between East and South.
சுற்றைகள், do. South and West.
தாளுதளத், do. West and North.
துணைகள், do. North and East.

In each of these eight points, the Hindoos imagine a god to reside. These gods they call குரும்பாதையர், the keepers, or guardians, of the points.

They are these:

தாளுதளை, the chief of the gods, in the East.
சுற்று, the god of fire, in the South East.
சுற்று, the god of death, in the South.
துணைகள், a king whom they esteem the most potent and liberal, in the South West.
Sasādhara, the god of the waters, in the West.
Apsara, the god of the winds, in the North West.
Kubera, the god of riches, in the North.
Varahāra, Siven himself, in the North East.

The terms, above mentioned, are also used as adjectives, thus:

Suvasthira, the eastern country, or region.
Suvarna, the eastern sea.
Sukamotra, the southern country.
Sudra, the south sea.
Suvaktiraja, the western country.
Suvanam, the western sea.
Suvarnagiri, the north country.
Sudha, the north sea.
Suvasta, the east side.
Sudara, the south side.
Suvastha, the west side.*
Sudha, the north side.

SECTION III.

Terms of Relationship.

(G. page 279.)

The Tamuliens express the word relation, by ēkam or ēka; for instance, ēkāhā, what relation are you and he (to each other)? Particulars are these:

*If we write ēkāhā, it will mean the upper side.

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The father is called, Mēla, Mēla, Murugū, or Vēla.

The elder brother of the father, Mēla, Murugū, &c.

The younger brother of the father, Mēla, Murugū, &c.

†The mother, Mēla, Murugū, Murugū, Mēla, Mēla, Mēla.

The mother’s elder sister, Mēla, Murugū, Murugū, Mēla, &c.

The mother’s younger sister, Mēla, Murugū, Murugū, Murugū, &c.

The grandfather, both on the father’s and mother’s side, Mēla.

The grandmother, both on the father’s and mother’s side, Mēla.

§The father’s sister, Murugū.

*These words, meaning father, are also sometimes used to designate the father’s brothers; but not frequently, lest he who so uses them should give others occasion to say that his mother has more than one husband.

†The letter M is prefixed to those terms which are in most common use in Madras.

‡These words, meaning mother, are also freely used to designate the mother’s sisters and the wives of a father’s brothers. But they generally prefix the distinguishing adjective Murugū or Mēla; thus, Murugū, Murugū, &c.

§Murugū is also sometimes used to designate the mother of one’s wife, or the mother of one’s husband; but Mēla is the common term to express this relation of mother-in-law.
The brother of the mother, மருட்பணிகு, c மாருட்பணிகு, c மாருட்பணிகு, c மாருட்பணிகு.

Brothers and sisters, சந்திரையைல் வடை, c சந்திரையைல் வடை, c சந்திரையைல் வடை.

The elder brother, or the elder son among the sons of the father's brothers, or among the sons of the mother's sisters, c மாருட்பணிகு, c மாருட்பணிகு.

The younger brother, or the younger son among the sons of the father's brothers, or among the sons of the mother's sisters, c மாருட்பணிகு.

The elder sister, or the elder daughter among the daughters of the father's brothers, or among the daughters of the mother's sisters, c மாருட்பணிகு, c மாருட்பணிகு.

The younger sister, or the younger daughter among the daughters of the father's brothers, or among the daughters of the mother's sisters, c மாருட்பணிகு, c மாருட்பணிகு.

† A man, c வணில், c வணில்.

A woman, c வணில்.

*மருட்பணிகு also means the father of one's wife, or the father of one's husband, and a father's sister's husband, as well as a mother's brother.

† மருட்பணிகு means human beings. The nouns வணில், a male and வணில், a female, are prefixed to other nouns both of the மாருட்பணிகு and வணில் class; thus:

இலர்கீகள், sons.

வயலைகீகள், daughters.

இலர்கீகீ, a horse.

வயலைகீ, a mare.
The husband, குடும்பன், குழுவன், புருவன், புறுண்ணன், குடும்பன், புருந்தன் or புறுண்ணன், குடும்பன்பலன், (vulg. c குடும்பன்பலன்.)

*The wife, c பெண்ணர், c புருந்தாள், புருந்தாள், புறாள்.

Any one of the wife's brothers, may be called குருந்தன், (vulgarily and commonly வீரனதவாசன், வீரவனதவாசன்.) But this term is most commonly used to designate the wife's younger brother, or the husband's younger brother, or the husband of a man's sister.

It also means a cousin who is the mother's brother's son, or the father's sister's son.

Any one of the wife's sisters may be called குருந்தவாசன், (vulgarily and commonly வீரவாசன், வீரவாசன்.) But this term is most commonly used to designate the wife's younger sister.

It also means a man's younger brother's wife; also a cousin, who is the mother's brother's daughter, or the father's sister's daughter.

The wife's elder sister, c குருந்தவாசன், c குருந்தவாசன்.
†The husband's younger brother, c குருந்தவாசன்.

The husband's sister, whether elder or younger, c குருந்தவாசன்.

Persons who have married two sisters call each other

*பெண்ணர், a man, is commonly used to denote husband; and நேன்று, which means female kind, is used to denote wife.

†The husband's younger brother is also commonly called குருந்தவாசன், குருந்தவாசன். See above.
Persons who have married two brothers are called, கௌம்பும், கௌம்பும்.

Several women, married to one man, call each other கோட்டை, கோட்டை.

A mother’s brother, also a father-in-law, also a father’s sister’s husband, கோகோல்.

A mother’s brother’s wife, also a mother-in-law, கோம்பு.

A son-in-law, கோதுகங்கா.

It also means the son of a man’s sister, or the son of a woman’s brother.

A daughter-in-law, கோதுகங்கா.

It also means the daughter of a man’s sister, or the daughter of a woman’s brother.

A grandson, கோலார், கோலார்.

A granddaughter, கொண்டை.

The Tamulians often add தும், as an honorific, to these several terms; thus: கோலார், கோலார், மகன், மகன், மகன், கோலார், மகன், &c. மன், or மகன், is added to them to form their plurals; thus: கோலார் மகன், கோலார் மகன், மகன், மகன், மகன், &c.
SECTION IV.

Hindoo Cycle, and Ages.

(G. page 274.)

The Hindoos have a kind of cycle, consisting of 60 years; to each of these years, they give a separate name. Subjoined is a list of them, with the year according to our reckoning.

1 பிரம, கர்ம, 1807—8.
2 பிரம, மீன, 1808—9.
3 கறல, " 1809—10.
4 போதரத, " 1810—11.
5 போதரபுரு, " 1811—12.
6 பூரித, " 1812—13.
7 கோன, " 1813—14.
8 பம, " 1814—15.
9 பும, " 1815—16.
10 பும, " 1816—17.
11 குர, " 1817—18 மா. ப்பா.
12 மாறால், " 1818—19.
13 போதரத, " 1819—20 பிர.
14 பூரித, " 1820—21.
15 பூரித, " 1821—22.
16 பூரிதபுரு, " 1822—23.
17 போதரத, " 1823—24.
18 போதரத, " 1824—25.
19 போதரபுரு, " 1825—26.
20 பம, " 1826—27.
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<td>மங்கோல,</td>
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<td>36</td>
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<td>1842—43.</td>
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<td>37</td>
<td>குண்டுப்பை,</td>
<td>1843—44.</td>
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<td>38</td>
<td>கால்பை,</td>
<td>1844—45.</td>
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<td>39</td>
<td>மஞ்சுக்கை,</td>
<td>1845—46.</td>
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<td>40</td>
<td>பர்மா,</td>
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<td>41</td>
<td>பாவுக்கை,</td>
<td>1847—48.</td>
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<td>42</td>
<td>கால்பை,</td>
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<td>பர்மா,</td>
<td>1852—53.</td>
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<td>பர்மா,</td>
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<td>பாவுக்கை,</td>
<td>1854—55.</td>
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<td>49</td>
<td>பாவுக்கை,</td>
<td>1855—56.</td>
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<td>50</td>
<td>கால்பை,</td>
<td>1856—57.</td>
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</table>
51 விருப்பன,  குரும்  1857—58.
52 கரேபுந்திக்,  ப்  1858—59.
53 கரேபுந்திக், ,,  1859—60.
54 தீர்த்திகி, ,,  1860—61.
55 கரேப் பிக்க, ,,  1861—62.
56 கரேப் பிக்க, ,,  1862—63.
57 கரேபுந்திக், ,,  1863—64.
58 கரேபுந்திக், ,,  1864—65.
59 கரேப் பிக்க, ,,  1865—66.
60 கரேப் பிக்க, ,,  1866—67.

They use these names chiefly in legal transactions; but in family concerns, which are for perpetuity, as well as in the inscriptions of temples, they join to the name of the year, the year of the era of Sālivāhana and that of the 4th age. About the Hindoo ages I shall give an account presently.

As for the epoch of Sālivāhana (சாலிவாஹன, it is the most memorable among the Hindoos, from which they reckon their years. This epoch dates from the death of Sālivāhana, king of Visnagar, which happened in the 3179th year of the 4th age, and corresponds with the 78th year of the Christain era; சாலிவாஹன் means the vehicle of the cross, or crossbearer. Who can help thinking that this alludes to our Lord Jesus Christ? Many circumstances coincide to make us believe that the whole account of சாலிவாஹன் is a perversion of the history of Christ. See more on this subject in the Asiatic Researches.

Moreover the Hindoos make the duration of the
world to be four ages, called யானை, each of which consists of a large number of years.

The first யானை is called நார்வண்ணம், i.e., the age of innocence; the golden age of the Greeks. It consisted of 1,728,000 years; in it the bull of justice stood on four legs. The second யானை is called சுர்ப்பண்ணம், or the silver age; consisting of 1,296,000 years. It was inferior to the former; and the bull stood on three legs. The third யானை is called மோகன்பண்ணம், or the brazen age; consisting of 864,000 years. It was still worse, and the bull had only two legs. The fourth யானை is called பால்பண்ணம், i.e., the age of strife and misery; the iron age; consisting of 432,000 years. This is the age in which we now live; and the bull is left standing on only one leg; which allegory aptly represents the tottering state of virtue, and the prevalence of sin.

In the Kanda Puranum, we are informed of the manner in which these ages have been calculated. It is thus:

The time that is necessary for the middle finger resting on the thumb, to be taken off quickly, is one instant, equal to the twinkling of an eye; this time is called கதரைச் or கதரைச்சுத்.

2 கதரைச், make 1 கதரைச்.
10 கதரைச், „ 1 கதரைச்.
12 கதரைச், „ 1 கதரைச்.
60 கதரைச், „ 1 கதரைச்.
7 கதரைச், „ 1 கந்தகம், or the 8th part of a day.
8 கதரைச், „ 1 கந்தகம், or a day.
15 கதரைச், „ 1 நாள், or half a month.
HINDGO AGES.

2 ဝဂါး. make 1 ဝဂါး, or a month.
12 ဝဂါး, " 1 ဝဂါး, or a year.

100 ဝဂါး is the common term of the life of man.

These 100 years multiplied by 360 (because each year contains so many days) make 36,000. This number multiplied by six on account of the six subdivisions ဝဂါးဝဂါး, ဝဂါးဝဂါး, &c., makes 216,000, which is the basis of the calculations, respecting the durations of the four ages. The calculation then proceeds thus:

216,000 multiplied by two, in honor of the quality of virtue, and of vice, gives the number of 432,000, which expresses the duration of the ဝဂါးဝဂါး, or fourth age in which we now live.

216,000 multiplied by four, in honor of the four vedams, makes 864,000, which is the number of years of the ဝဂါးဝဂါး, or third age.

216,000 multiplied by six, in honor of the six Shastrams, makes 1,296,000, which is the number of the years of the ဝဂါးဝဂါး, or second age; and lastly,

216,000 multiplied by eight, in honor of the eight points of the compass, produces 1,728,000, being the number of years of the ဝဂါးဝဂါး, or first age.

The united years of these four ages make the number of 4,320,000, called ဝဂါးဝဂါး, i. e., the four ages of the world.

2000 ဝဂါးဝဂါး, (i. e. 8,640,000,000,) make one day and one night of Brahma, or 24 of his hours; 60,000 ဝဂါးဝဂါး, are one of his months; 12 such months constitute one of his years; and 100 such years are the term of his life.
The duration of the life of Brahma makes only one day of Vishnoot's existence; 30 of such days form one of his months; and 12 such months constitute one of his years; after 100 such years he will die, and then Siven alone will exist.

This calculation is certainly ingenious; but at once points out what we have to think of the boasted antiquity of the Hindoos. It does not rest on any history whatever, and is a mere invention of the brain.

The Bramins prepare annually an almanac, which is called श्राप्रविष्टिः, a Sanscrit word composed of श्राप्र, five, and विष्टिः, a member. It is so called because it contains five points of information, viz. 1. It shows the ज, the day according to the age of the moon. 2. रात्रिः, the day of the week. 3. निर्देशित, the constellation in which the moon enters every day. 4. गुरुव्र, the good and bad days. 5. अविवाहित, divination, augury.