Tamil Grammar Self-Taught.

(IN TAMIL AND ROMAN CHARACTERS.)

SECOND EDITION

BY

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//
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“Tamil Self-Taught,” and “Sinhalese Self-Taught.”

Companion Volume;
“Tamil Self-Taught.”

LONDON:
TO

THE REV. G. U. POPE, M.A., D.D.,

I DEDICATE THESE PAGES

AS A TOKEN

OF SINCERE GRATITUDE FOR ASSISTANCE RECEIVED

IN MY TAMIL AND TELUGU STUDIES.

M. DE Z. WICKREMASINGHE.
The present work is chiefly intended for the use of those who wish to acquire a knowledge of the grammar of colloquial Tamil within a comparatively short time, either for practical purposes or as the preliminary to a thorough study of the language.

Particularly bearing in mind students who work without a teacher, I have devoted some pages wholly to the subject of pronunciation, and have given the transliteration of all the Tamil words occurring in the grammar, side by side with the native character. This will enable the beginner gradually to acquire the Tamil character as he proceeds with the study of the grammar itself, thereby avoiding a needless waste of time and trouble.

The chapter on euphonic changes will specially appeal to those who have a philological turn of mind: for this gives the key to the solution of many difficulties that beset an ordinary student in the way of analysing Tamil words and sentences and of mastering their relationship to one another.

I have added a few exercises in translation into and from the Tamil, followed by a key; also a Tamil-English vocabulary containing not only all the words found in the text of the grammar and in the exercises but also very many others that are in common use. For a regular series of progressive exercises in the Tamil character the student is referred to Dr. Pope's Handbook, published by the Oxford Clarendon Press.

Such are the scope and the arrangement of the present work, and it only remains for me now to acknowledge my manifold indebtedness to Dr. G. U. Pope, who has guided my Tamil and Telugu studies, and to whom this work is dedicated. My thanks are also due to the present editor of the Self-Taught Series of Languages, for many valuable suggestions and emendations.

M. DE ZILVA WICKREMASINGHE.

Indian Institute,

P.S.—A companion volume, "Tamil Self-Taught," will be published shortly, and will include an English-Tamil alphabetical vocabulary, in addition to a large number of vocabularies and conversations classified according to subject. These two works will enable one speedily to acquire as much Tamil as is necessary for business purposes, and also to lay a scientific foundation for the serious study of Tamil literature.
PREFATORY NOTE

BY THE REV. G. U. POPE, M.A., D.D.

The author of this grammar has asked me to write a few words of introduction to it. It gives me much pleasure to say that on carefully examining it I find that it gives a very correct and lucid summary of the chief facts of the spoken language, and that it will be a valuable introduction to the larger books. It cannot be too strongly impressed upon the student that every word must be connected in the mind with some useful sentence, which must be repeatedly written and pronounced. Nothing will compensate for the absence of this mechanical drill. It is of real importance that the student should carefully note the pronunciation of the Tamil character ஃ when it occurs singly in the middle of a word, as explained on page 9; otherwise the use of the transliterative symbol d for this sound of the letter might be a stumbling-block. I sincerely hope that the book may have a wide circulation; and that in any future edition, th may be substituted for d.

G. U. P.

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PART III.

TAMIL-ENGLISH VOCABULARY ...  ...  ...  91
The Alphabet and Pronunciation.

1. The Tamil language is spoken by more than sixteen millions of people, who form the principal inhabitants of the extreme south-eastern portion of India and of the Northern Province of Ceylon, irrespective of the large Tamil communities found in the tea-plantations and other agricultural and industrial centres of Burma, Ceylon, West Indies, Straits Settlements, &c.

2. Its alphabet is derived from the Brāhmi script employed in the ancient inscriptions of India, and consists of thirty primary letters—twelve vowels and eighteen consonants. The so-called secondary letters consist mostly of the various combinations of consonants with vowels.

3. Strictly speaking, there are only five primary vowel-sounds, namely a, i, u, e, and o. These, together with their long forms ā, ĩ, ū, ē, and ō, and the two diphthongs ai and au, make up the twelve.

These vowels are written in two different ways. When they are initial, they are represented separately by regular letters; but when they are medial, that is to say, when a vowel is pronounced immediately after a consonant, the former is shown by one or more vowel signs attached to the consonant. The short vowel a, however, being inherent in the consonant, is not indicated by any sign. Hence, its absence is generally (though not always in MSS.) marked by a dot or a small circle over the consonant; e.g. ś = ha, but ś = k; ū = pa, and ū = p.
4. **VOWELS or uyir-eruttugal ("life-letters"):**

<table>
<thead>
<tr>
<th>Tamil Characters.</th>
<th>Transliteration</th>
<th>Pronunciation.</th>
<th>Phonetic Signs.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial.</td>
<td>Medial.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>அ</td>
<td>a</td>
<td>Like <em>u</em> in <em>cut</em>, or <em>a</em> in <em>America</em> <em>u, ü</em></td>
<td></td>
</tr>
<tr>
<td>ற</td>
<td>ā</td>
<td>&quot; <em>a</em> in <em>rather</em> or <em>car</em>... ... <em>ah</em></td>
<td></td>
</tr>
<tr>
<td>ல</td>
<td>i</td>
<td>&quot; <em>i</em> in <em>sit</em> ... ... ... <em>i</em></td>
<td></td>
</tr>
<tr>
<td>ம or ம'</td>
<td>i’</td>
<td>&quot; <em>i</em> in <em>routine</em>, or ee in <em>meet</em> <em>ee</em></td>
<td></td>
</tr>
<tr>
<td>ப</td>
<td>u</td>
<td>&quot; <em>u</em> in <em>put</em>, or <em>oo</em> in <em>good</em>... ... <em>ù</em></td>
<td></td>
</tr>
<tr>
<td>மூ or மூ’</td>
<td>ü</td>
<td>When final, it is pronounced very slightly, and often like <em>i</em>.</td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>e</td>
<td>&quot; <em>u</em> in <em>rule</em>, or <em>oo</em> in <em>fool</em>... ... <em>oo</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>e’</td>
<td>&quot; <em>e</em> in <em>elbow</em> ... ... ... <em>e</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>e</td>
<td>&quot; <em>a</em> in <em>able</em>, <em>pane</em> ... ... <em>ay</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>ai</td>
<td>When initial, the short and long <em>e</em> are pronounced like <em>ye</em> in <em>yes</em> and <em>yea</em> respectively... ... ... <em>ye, yay</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>ai</td>
<td>&quot; <em>ai</em> in <em>aisle</em>, or <em>ei</em> in <em>height</em> <em>i</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>o</td>
<td>When final, it is invariably pronounced like <em>ei</em> in <em>veil</em>... ... ... <em>ay</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>o</td>
<td>&quot; <em>o</em> in <em>pot</em> ... ... ... <em>o</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>o</td>
<td>&quot; <em>o</em> in <em>noble</em> ... ... ... <em>oh</em></td>
<td></td>
</tr>
<tr>
<td>ம’</td>
<td>au</td>
<td>&quot; <em>ow</em> in <em>now</em> ... ... ... <em>ow</em></td>
<td></td>
</tr>
</tbody>
</table>

* These phonetic signs are employed in the third column on pp. 15-17.

† அ, ர, ல, ர’, ய, ய’ before ட, ட, ல, ல, ண, ண at the end of a polysyllabic word, is pronounced somewhat like *e* in *pen*.

† Before the cerebrals இ, ல, ய, ல, ல, ள, these vowels are pronounced with some modification, as a "modified vowel" (umlaut) in German.
## Consonants of *mey-eruttugal* ("body-letters"):—

<table>
<thead>
<tr>
<th>Tamil Characters</th>
<th>Transliteration</th>
<th>Pronunciation</th>
<th>Phonetic Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>क</td>
<td>k</td>
<td>Like <em>k</em> in <em>kite</em> when initial, doubled, mute, or immediately after <em>त</em> or <em>द</em></td>
<td>k</td>
</tr>
<tr>
<td>ङ</td>
<td>g</td>
<td>Like <em>g</em> in <em>regard</em> in all other instances</td>
<td>g, gh</td>
</tr>
<tr>
<td>ङ</td>
<td>h</td>
<td>When intervocal, in Ceylon</td>
<td>h</td>
</tr>
<tr>
<td>ङ</td>
<td>n</td>
<td>Like <em>ng</em> in <em>song</em></td>
<td>ng</td>
</tr>
<tr>
<td>ङ</td>
<td>c</td>
<td>When doubled, or after <em>त</em> or <em>द</em>, it has the sound of <em>ch</em> in <em>church</em></td>
<td>ch</td>
</tr>
<tr>
<td>ङ</td>
<td>j</td>
<td>After <em>मः</em> ङ it is pronounced like <em>j</em></td>
<td>j</td>
</tr>
<tr>
<td>ङ</td>
<td>च</td>
<td>In all other instances it is between <em>s</em> in <em>sun</em> and <em>sh</em> in <em>short</em></td>
<td>sh</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>Like <em>ny</em> in <em>Bunyan</em> (the Spanish <em>ñ</em>)</td>
<td>ny</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>When followed by <em>j</em>, like <em>ng</em> soft</td>
<td>ng</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>As <em>d</em> in <em>door</em></td>
<td>d</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>When mute or doubled, it has the sound of <em>t</em> in <em>but</em></td>
<td>t</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>Cerebral* ङ uttered with the tip of the tongue turned up and drawn back so as to touch the roof of the dome of the palate</td>
<td>n</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>When initial, mute, or doubled, it has a sound between that of <em>th</em> in <em>Thames</em> and <em>th</em> in <em>theory</em></td>
<td>th</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>In all other instances it is pronounced like the English <em>th</em> in the words <em>then, these</em></td>
<td>th</td>
</tr>
<tr>
<td>ङ</td>
<td>ङ</td>
<td>In Sanskrit derivatives it more or less retains the sound of the original</td>
<td></td>
</tr>
</tbody>
</table>

* "Cerebral" indicates sounds made high up in the roof of the mouth.*
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<th>Transliteration</th>
<th>Pronunciation</th>
<th>Phonetic Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫ</td>
<td>n</td>
<td>Like n in nut</td>
<td>n</td>
</tr>
<tr>
<td>ḫ</td>
<td>p</td>
<td>Like p when initial, mute, or doubled</td>
<td>p</td>
</tr>
<tr>
<td>ḫ</td>
<td>b</td>
<td>Like b when intervocal</td>
<td>b</td>
</tr>
<tr>
<td>(In Sanskrit derivatives it often retains the sound of the original letter.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḥ</td>
<td>m</td>
<td>As in English</td>
<td>m</td>
</tr>
<tr>
<td>ṯ</td>
<td>y</td>
<td>do. do.</td>
<td>y</td>
</tr>
<tr>
<td>ṯ</td>
<td>r</td>
<td>do. do.</td>
<td>r</td>
</tr>
<tr>
<td>ṯ</td>
<td>l</td>
<td>do. do.</td>
<td>l</td>
</tr>
<tr>
<td>ṯ</td>
<td>v</td>
<td>do. do.</td>
<td>v</td>
</tr>
<tr>
<td>ṯ</td>
<td>r</td>
<td>A cerebral having the combined sound of r and soft l, and pronounced by turning up the tip of the tongue as far back as possible</td>
<td>ry</td>
</tr>
<tr>
<td>ṯ</td>
<td>l</td>
<td>In Ceylon, however, it is pronounced like an ordinary English l</td>
<td>l</td>
</tr>
<tr>
<td>ṯ</td>
<td>t</td>
<td>A hard, vibrating, half-palatal, half-cerebral r</td>
<td>rr</td>
</tr>
<tr>
<td>ṯ</td>
<td>n</td>
<td>Nearly the English n</td>
<td>n</td>
</tr>
<tr>
<td>ṯ</td>
<td>h</td>
<td>This letter is called the āydam, and is pronounced like ch in the Scotch word loch. It is used in poetry, when necessary for the metre</td>
<td>ch</td>
</tr>
</tbody>
</table>

6. The following table shows how the twelve medial-vowel signs are attached to the foregoing eighteen consonants, thereby producing 216 syllabic characters:
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<th>i</th>
<th>ī</th>
<th>u</th>
<th>ū</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā k</td>
<td>ō kā</td>
<td>ō kī</td>
<td>ō kū</td>
<td>ō kū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā ē</td>
<td>ō ēā</td>
<td>ō ēī</td>
<td>ō ēu</td>
<td>ō ēū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā e</td>
<td>ō eā</td>
<td>ō eī</td>
<td>ō eνu</td>
<td>ō eνu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā d</td>
<td>ō dā</td>
<td>ō dī</td>
<td>ō dνu</td>
<td>ō dνu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā m</td>
<td>ō ma</td>
<td>ō mi</td>
<td>ō mu</td>
<td>ō mu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā m</td>
<td>ō ma</td>
<td>ō mi</td>
<td>ō mu</td>
<td>ō mu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā y</td>
<td>ō ya</td>
<td>ō yī</td>
<td>ō yu</td>
<td>ō yū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā r</td>
<td>ō ra</td>
<td>ō ri</td>
<td>ō ru</td>
<td>ō ru</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č l</td>
<td>ō lā</td>
<td>ō lī</td>
<td>ō lu</td>
<td>ō lū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č v</td>
<td>ō va</td>
<td>ō vi</td>
<td>ō vu</td>
<td>ō vū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č r</td>
<td>ō ra</td>
<td>ō ri</td>
<td>ō ru</td>
<td>ō ru</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č l</td>
<td>ō lā</td>
<td>ō lī</td>
<td>ō lu</td>
<td>ō lū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č r</td>
<td>ō ra</td>
<td>ō ri</td>
<td>ō ru</td>
<td>ō ru</td>
<td></td>
<td></td>
</tr>
<tr>
<td>č n</td>
<td>ō na</td>
<td>ō ni</td>
<td>ō nu</td>
<td>ō nū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>ē</td>
<td>ai</td>
<td>o</td>
<td>ō</td>
<td>au</td>
<td>CONSONANTS.</td>
</tr>
<tr>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>-----</td>
<td>-------------</td>
</tr>
<tr>
<td>ṣē ke</td>
<td>ṣē ke</td>
<td>ṣē kai</td>
<td>ṣē ko</td>
<td>ṣē kō</td>
<td>ṣē kau</td>
<td>ṣē k</td>
</tr>
<tr>
<td>ṣē ne</td>
<td>ṣē ne</td>
<td>ṣē nai</td>
<td>ṣël no</td>
<td>ṣël nō</td>
<td>ṣēr nau</td>
<td>ṣē n</td>
</tr>
<tr>
<td>ṣē ṇe</td>
<td>ṣē ṇe</td>
<td>ṣē ṇai</td>
<td>ṣēr ço</td>
<td>ṣēr čō</td>
<td>ṣēr čau</td>
<td>ṣē č</td>
</tr>
<tr>
<td>ṣē ūe</td>
<td>ṣē ūe</td>
<td>ṣē ūai</td>
<td>ṣēr ūo</td>
<td>ṣēr ūō</td>
<td>ṣēr ūau</td>
<td>ṣē ū</td>
</tr>
<tr>
<td>ṣē ḍe</td>
<td>ṣē ḍe</td>
<td>ṣē ḍai</td>
<td>ṣē ḍo</td>
<td>ṣē ḍō</td>
<td>ṣēr ūau</td>
<td>ṣē ū</td>
</tr>
<tr>
<td>ṣō ne</td>
<td>ṣō ne</td>
<td>ṣō nai</td>
<td>ṣō no</td>
<td>ṣō nō</td>
<td>ṣōr nau</td>
<td>ṣō n</td>
</tr>
<tr>
<td>ṣō te</td>
<td>ṣō te</td>
<td>ṣō tai</td>
<td>ṣō to</td>
<td>ṣō tō</td>
<td>ṣōr tau</td>
<td>ṣō t</td>
</tr>
<tr>
<td>ṣō ne</td>
<td>ṣō ne</td>
<td>ṣō nai</td>
<td>ṣō no</td>
<td>ṣō nō</td>
<td>ṣōr nau</td>
<td>ṣō n</td>
</tr>
<tr>
<td>ṣō pe</td>
<td>ṣō pe</td>
<td>ṣō pai</td>
<td>ṣō po</td>
<td>ṣō pō</td>
<td>ṣōr pau</td>
<td>ṣō p</td>
</tr>
<tr>
<td>ṣō me</td>
<td>ṣō me</td>
<td>ṣō mai</td>
<td>ṣō mo</td>
<td>ṣō mō</td>
<td>ṣōr mau</td>
<td>ṣō m</td>
</tr>
<tr>
<td>ṣō ye</td>
<td>ṣō ye</td>
<td>ṣō yai</td>
<td>ṣō yo</td>
<td>ṣō yō</td>
<td>ṣōr yau</td>
<td>ṣō y</td>
</tr>
<tr>
<td>ṣō re</td>
<td>ṣō re</td>
<td>ṣō rai</td>
<td>ṣō ro</td>
<td>ṣō rō</td>
<td>ṣōr rau</td>
<td>ṣō r</td>
</tr>
<tr>
<td>ṣō le</td>
<td>ṣō le</td>
<td>ṣō lai</td>
<td>ṣō lō</td>
<td>ṣō lō</td>
<td>ṣōr lau</td>
<td>ṣō l</td>
</tr>
<tr>
<td>ṣō ve</td>
<td>ṣō ve</td>
<td>ṣō vai</td>
<td>ṣō vo</td>
<td>ṣō vō</td>
<td>ṣōr vau</td>
<td>ṣō v</td>
</tr>
<tr>
<td>ṣō re</td>
<td>ṣō re</td>
<td>ṣō rai</td>
<td>ṣō ro</td>
<td>ṣō rō</td>
<td>ṣōr rau</td>
<td>ṣō r</td>
</tr>
<tr>
<td>ṣō le</td>
<td>ṣō le</td>
<td>ṣō lai</td>
<td>ṣō lō</td>
<td>ṣō lō</td>
<td>ṣōr lau</td>
<td>ṣō l</td>
</tr>
<tr>
<td>ṣō re</td>
<td>ṣō re</td>
<td>ṣō rai</td>
<td>ṣō ro</td>
<td>ṣō ro</td>
<td>ṣōr rau</td>
<td>ṣō r</td>
</tr>
<tr>
<td>ṣō ne</td>
<td>ṣō ne</td>
<td>ṣō nai</td>
<td>ṣō no</td>
<td>ṣō nō</td>
<td>ṣōr nau</td>
<td>ṣō n</td>
</tr>
</tbody>
</table>
CONVENTIONAL CHARACTERS.

7. To the foregoing must be added the following Grantha letters and conventional abbreviations, commonly found in official documents and in manuscripts:

<table>
<thead>
<tr>
<th>க்ஷā</th>
<th>சா</th>
</tr>
</thead>
<tbody>
<tr>
<td>ஜā</td>
<td>ஹā</td>
</tr>
<tr>
<td>மā</td>
<td>க்கā</td>
</tr>
<tr>
<td>ஷā</td>
<td>த்தே or க்கு</td>
</tr>
</tbody>
</table>

Others:

- அ or யா = ஆணா, an anna.
- எம்மொழி அலம், a salt-pan.
- அட்டா = அட்டா, total.
- இராஜா ராஜாஷ்டிரி, most honourable (a title).
- கலம் = கலம், a measure of grain.
- கை = கை, a yard.
- கட்டி = கட்டி, cash.
- கணி = கணி, the fraction 1/100.
- குரி = குரி, a square (yard).
- சரண்வिव = "live long," a polite title used in addressing a junior in rank.
- சிலவாம், and odd.
- தெய்வி = தெய்வி, day of the month.
- நம்பர் = நம்பர், number.
- நாண்டே = நாண்டே, wet cultivation.
- நாயகன் = நாயகன், headman.
- நாழு = நாழு, current.
- நிலம் = நிலம், ground.
- நிலவை = நிலவை, remainder or balance; arrears.
- நல்லு = நல்லு, paddy.
- பாணம் = பாணம், money.
- பட்டு = பட்டு, received.
- பாரம் = பாரம், weight of 500 lbs.
- பாபியான்பாஷாந்த் = பாabiciated form of greeting.
- பிள்ளை = பிள்ளை, caste title.
**PHONETIC PRONUNCIATION.**

<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ஒம்</td>
<td>புஞ்சேய், dry cultivation.</td>
</tr>
<tr>
<td>மோம்</td>
<td>பாய்சா, a pie.</td>
</tr>
<tr>
<td>போன்</td>
<td>போன், a gold coin equal to ten fanams.</td>
</tr>
<tr>
<td>மாசம்</td>
<td>மாசம், a month.</td>
</tr>
<tr>
<td>முது முதீ பேயாடி</td>
<td>முது முதீ பேயாடி, aforesaid, as above.</td>
</tr>
<tr>
<td>யூ</td>
<td>யூ yum, and.</td>
</tr>
<tr>
<td>ரூ</td>
<td>ரூ rūbi, rupee.</td>
</tr>
<tr>
<td>வாகுவரா</td>
<td>வாகுவரா, belonging to; et cetera.</td>
</tr>
<tr>
<td>வாசம்</td>
<td>வாசம் vaçam, charge, control.</td>
</tr>
<tr>
<td>வாருவு</td>
<td>வாருவு varavu, receipts.</td>
</tr>
<tr>
<td>வாராய்</td>
<td>வாராய் varāyam, a pagoda coin.</td>
</tr>
<tr>
<td>வராு</td>
<td>வராு varu, year.</td>
</tr>
<tr>
<td>வருக்கும்</td>
<td>வருக்கும் varāikkum, until.</td>
</tr>
<tr>
<td>வம்</td>
<td>வம் yum, and.</td>
</tr>
<tr>
<td>வெளில்</td>
<td>வெளில் vēli, a land measure about 5 acres.</td>
</tr>
</tbody>
</table>

See also the section on Numerals, para. 19.

**Phonetic Pronunciation of Tamil.**

8. The words and phrases below illustrate the sounds of the Tamil language, the pronunciation being added in accordance with Marlborough's system of phonetics.

The student is recommended to master the pronunciation at the outset, with the help of this list of examples. The precise use and value of each phonetic sign is shown on pages 8–10, which should be studied carefully. The following additional explanations will also be of service:

The principles on which this system of phonetics is based are: (1) the employment of English characters with their ordinary pronunciation (or one of their sounds, where more than one), with as sparing a use as possible of diacritic signs; and (2) one sign, one sound. Where, therefore, a "sign" (i.e., letter or letters) might be variously sounded—and this applies to each of the English vowels and some of the consonants—its particular use in the scheme of phonetics should be carefully noted, and each sign must always be sounded in
PHONETIC PRONUNCIATION.

the same manner wherever it occurs (one sign, one sound). Any letter or letters printed in italics or with any mark added has a special use which must be learnt. Thus:

u represents (always and only) the sound of \( u \) in \( bun, sum. \)

\( ü \)  "  the sound of \( e \) in other, filbert, &c.

\( ù \)  "  "  "  "  "  u in pull, or oo in foot.

oo  "  "  "  "  "  u in rude, or oo in boor.

i  "  "  "  "  "  i or y in pity.

i (ital.)  "  "  "  "  "  i in mine or I (i.e. a diphthong).

e  "  "  "  "  "  e in men, merry.

ay  "  "  "  "  "  a in able, pane (i.e. a simple sound, not diphthongized).

ay (ital.)  "  "  "  "  "  ay (diphthong) in day, play.

ch (ital.)  "  "  "  "  "  ch in the Scotch word loch.

\( gh \) is written for \( g \) before \( e \) or \( i \) to preserve the hard sound of \( g \) as in regard.

ow represents the sound of \( ow \) in cow, now.

rr  "  "  one strong sound, the two r's not to be sounded separately.

th  "  "  the sound of \( th \) in with, both.

th (ital.)  "  "  "  th in they, breathe.

For the cerebrals \( n \) and \( l \), also for \( ng, ny, \) and \( ry, \) see Alphabet.

It should be noted that the first or root syllable of a Tamil word has, as a general rule, a fuller intonation than the remaining syllables of the word.

<table>
<thead>
<tr>
<th>Tamil.</th>
<th>Transcript.</th>
<th>Pronunciation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>தன்னு (Breath)</td>
<td>agalam</td>
<td>ugûlûm</td>
</tr>
<tr>
<td>மிள்கள் (Darkness)</td>
<td>karugal</td>
<td>kurûgûl</td>
</tr>
<tr>
<td>உடல்பொருள் (Wealth)</td>
<td>âkkam</td>
<td>ahk-kûm</td>
</tr>
<tr>
<td>இன்று (Here)</td>
<td>âṅgê</td>
<td>ing-gay</td>
</tr>
<tr>
<td>எத்தருங்கிரேன் (I sit down)</td>
<td>ûtkârûgîrên</td>
<td>ûtkahrû-ghirrayn</td>
</tr>
<tr>
<td>புருஷ (Song)</td>
<td>saûngidam</td>
<td>shung-gheethûm</td>
</tr>
<tr>
<td>Tamil</td>
<td>Transcript</td>
<td>Pronunciation</td>
</tr>
<tr>
<td>----------------------</td>
<td>------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>பசி (Hunger)</td>
<td>paçi</td>
<td>pushi</td>
</tr>
<tr>
<td>பாசா ரி (Raw rice)</td>
<td>paccariçi</td>
<td>puch-chûrishi</td>
</tr>
<tr>
<td>சாதி (Evidence)</td>
<td>çâcti</td>
<td>shaht-chi</td>
</tr>
<tr>
<td>முயகெ (Effort)</td>
<td>myatôi</td>
<td>mûyûtchi</td>
</tr>
<tr>
<td>கங்ஜி (Rice gruel)</td>
<td>kañji</td>
<td>kung-ji</td>
</tr>
<tr>
<td>நைவிரு (The sun)</td>
<td>nãyiru</td>
<td>nyah-ûrrû</td>
</tr>
<tr>
<td>சது (A stick)</td>
<td>taçi</td>
<td>thudi</td>
</tr>
<tr>
<td>தற்தன (A goldsmith)</td>
<td>taṭṭân</td>
<td>thuttahn</td>
</tr>
<tr>
<td>தண்டம் (A staff)</td>
<td>tąndam</td>
<td>thundûm</td>
</tr>
<tr>
<td>தனிவானபுடவை (Inferior cloth)</td>
<td>tanivânânapudavai</td>
<td>thunivahnûpûdûvay</td>
</tr>
<tr>
<td>தண்டை (Father)</td>
<td>tändái</td>
<td>thunthay</td>
</tr>
<tr>
<td>திரித்தடு (It twisted)</td>
<td>tirittâdu</td>
<td>thirth-thûthû</td>
</tr>
<tr>
<td>நமது (Our)</td>
<td>namadû</td>
<td>numûthû</td>
</tr>
<tr>
<td>புதிப்பை (I shall learn)</td>
<td>paṭippên</td>
<td>pudippayn</td>
</tr>
<tr>
<td>புதிப்பகு (Twenty)</td>
<td>irubadû</td>
<td>irûbûthû</td>
</tr>
<tr>
<td>பாம்பு (A snake)</td>
<td>pâmbu</td>
<td>pahmbû</td>
</tr>
<tr>
<td>அபிப்பிராயம் (Intention)</td>
<td>abippirâyam</td>
<td>ubipprah-yûm</td>
</tr>
<tr>
<td>மல்லையாறு (A mountain torrent)</td>
<td>maläiy-aruvî</td>
<td>mulay-yûryûvi</td>
</tr>
<tr>
<td>கருட்டை (An ass)</td>
<td>karudài</td>
<td>kuryûthay</td>
</tr>
<tr>
<td>கருட்டை (An infant)</td>
<td>kûrandài</td>
<td>kûryûnthay</td>
</tr>
<tr>
<td>எறுப்பும (Banana fruit)</td>
<td>vârû-p-param</td>
<td>vahryayppuryûm</td>
</tr>
</tbody>
</table>

* In Ceylon and in Tinnevelly, &c., ள is pronounced like ட, so much so that there is very little difference in the pronunciation of the words டவுக (kali) "noise," டா (kari) "stick," and டா (kali) "joy."
<table>
<thead>
<tr>
<th>Tamil.</th>
<th>Transcript.</th>
<th>Pronunciation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>கைக்கரையை (I study)</td>
<td><em>katkirein</em></td>
<td>kut-kirrayn</td>
</tr>
<tr>
<td>கையை (I studied)</td>
<td><em>kattan</em></td>
<td>kuttayn</td>
</tr>
<tr>
<td>அருந்தொங்கு (Six hundred &amp; one)</td>
<td><em>arunuttongru</em></td>
<td>urūoot-pondū</td>
</tr>
<tr>
<td>என் (I said)</td>
<td><em>enren</em></td>
<td>endrayn</td>
</tr>
<tr>
<td>ஐது (That)</td>
<td><em>ahdu</em></td>
<td>uththu</td>
</tr>
<tr>
<td>புருஷன் (A man)</td>
<td><em>purusam</em></td>
<td>pūrīshūn</td>
</tr>
<tr>
<td>நாச்தம் (Loss)</td>
<td><em>naśtam</em></td>
<td>nushtūm</td>
</tr>
<tr>
<td>ஜிவனம் (Liveliohd)</td>
<td><em>jivanam</em></td>
<td>jeevūnūm</td>
</tr>
<tr>
<td>சிதிரி (A woman)</td>
<td><em>stiri (for Skt. stri)</em></td>
<td>sthīree</td>
</tr>
<tr>
<td>சிரிபதி (Husband of Sīri, i.e. Vishnu)</td>
<td><em>śri-pati</em></td>
<td>shree-puthi</td>
</tr>
<tr>
<td>க்ஷணம் (A moment)</td>
<td><em>kṣanam</em></td>
<td>kshūnum</td>
</tr>
<tr>
<td>மூக்ஸம் (Heaven)</td>
<td><em>moksam</em></td>
<td>mokshūm</td>
</tr>
<tr>
<td>மஹாராஜன் (Great king)</td>
<td><em>mahārājan</em></td>
<td>mūhah-rahjūn</td>
</tr>
</tbody>
</table>

### Rules of Euphony.

**Note.**—These Rules of Euphony are inserted here for reference. The student should read them carefully, but need not at the outset attempt to master them. Frequent reference, and practice in applying the rules, will gradually make them familiar to him.

9. In Tamil, as in Sanskrit, practically all combinations of suffixes with roots or stems, of the separate members of compound words and even of those of a sentence, are more or less governed by certain euphonious laws. A knowledge of these laws will, therefore, be found most useful—nay, indispensable to the student in analysing, and mastering the construction of, Tamil sentences.

According to the leading principle of these rules of euphony, the sounds of the Tamil alphabet may be classed as follows:—

* For the Grantha letters found in this and the succeeding words, see p. 13.
10. Of these letters, any vowel may begin or end a word; but out of the eighteen consonants, only nine may be used as initials, namely k, c, ṅ, t, n, p, m, y, v, and eleven as finals, namely ṅ, n, u, m, y, r, l, v, r, and l. In the word nāyam (नायम), which, however, is never used without one of the demonstrative prefixes a (that), i (this), and u (that yonder), or the interrogative e (which) and yā (what), as ainīnānam आईनीनाम “in that place,” आईनīnām “in this place,” &c., the letter ṅ may be regarded as an initial. Further, the letters ṅ, n, and v are very rarely, if ever, used as finals.

11. (a) As r and l are not permitted initials, every word etymologically beginning with either of them takes, as a rule, one of the vowels a, i, or u as a euphonic prefix; e.g. arāṅgam अराङ्गम, for Sanskrit raṅga; irattam इरत्तम, for Pāṇḍīrīt rattam; irāgam इरागम, for Skt. rāga; uruvam उरुवम, for rūpam; Ituṅgaī इतुṅग, for Laiṅka; ulagam उलागम, for lōka; &c.

(b) The initial y also often takes the prefix i for the sake of euphony, or it becomes e vulgarly; thus, Sanskrit yāma= iyaman ईयामन or eman ईमन.

12. When two or more words or parts of a single word combine, certain changes, in the nature of assimilations, take place at the points of combination under the following circumstances:—

---

* This is the so-called aḍyam, which is only a guttural aspirate, and is never combined with a vowel. According to Tamil grammarians, it is in some places pronounced like a vowel, in others like a consonant, but is neither one nor the other. It always stands quite by itself, hence it is called Taṇīmilāti, “solitary letter.”
VOWELS WITH VOWELS.

i. Between the final vowel* of one member of a compound and the initial vowel of the following member, y or v is inserted to avoid hiatus. Final i, i, and ai take y before an initial vowel; final e takes either y or v, and the others v.

Thus:—

\[
\begin{align*}
nari + āl &= nariyāl \quad \text{“by a fox.”} \\
nī + um &= niyum \quad \text{“thou also.”} \\
npāṇai + olai &= pāṇiyolai \quad \text{“palmyra leaf.”} \\
çē + aṭi &= çovadi \quad \text{“red foot”; çē + agam = çovagam} \\
&= G \text{ “red grain.”} \\
para + araçū &= paravaracū \quad \text{“foreign king.”} \\
kūdā + orukkam &= kūdāvorukkam \quad \text{“im-} \\
&= \text{proper conduct.”} \\
paçū + ādu &= paçuvādu \quad \text{“with a cow.”} \\
mū + aindu &= mūvāndu \quad \text{“three times five.”} \\
kō + il &= kōvil \quad \text{(also kōyil \ G \text{ “king’s}} \\
&= \text{abode,” temple or church.} \\
\end{align*}
\]

Exceptions:—

(a) The final short u of a dissyllabic word of which the first syllable is long, as māḍu \ V \ O, or of words of more than two syllables, as padittu \ V \ E, is elided before a following vowel; e.g. māḍu + ē = māḍē \ V \ E “O bullock!”; padittu + irukkirēn = padītt'irukkirēn \ V \ E \ G \ E \ G \ E \ “I have learnt” (lit. having learnt, I am). If the short u happen to be attached to d or r, the consonant is commonly doubled; as, māḍu + ōdu = māṭṭōdu \ V \ E \ G \ E \ G \ “with the bullock”; āru + il = āṭṭil \ V \ E \ G \ “in the river.”

(b) After the demonstrative prefixes a, i, and u and the interrogative e, v is inserted and doubled before a following vowel; as, a + araçū = avvaracū \ V \ E \ “that \\
king”; i + irai = irvīrāi \ V \ E \ “this lord”; u + ādu uvvādu \ V \ E \ G \ “that (yonder) sheep”; e + alavu = evvañavu \ V \ E \ G “what extent, how much?”

* Whether resulting from an ellipsis or not.
† d when doubled is transcribed and pronounced ff.
‡ r when doubled is transcribed and pronounced ṭṭ. See p. 10 and p. 17, col. 3.
(c) The relative participle ending in a does not, as a rule, combine with the initial vowel of the following word; as, *tagunda uttaravu* सङ्कु उत्तरवु “proper leave.”

**Vowels with Consonants.**

ii. After the demonstrative prefixes a, i, and u, and the interrogative e, all initial consonants are doubled; as, *a(p)padi* अपदी “in that manner”; *i(p)padi* आपदी “in this manner”; *e(p)padi* आपदी “in what manner?”; *u(m)mādu* उमदु “that bullock yonder.”

*Exceptions.*—When the initial is y, v is inserted; as, *e(v)yutti* आव्युत्ती “which expedient?” Compare also para. 12, i., exception b.

iii. After vowel-finals the hard initials k, ṣ, t, and p are doubled; as, *un pustagattai(c) cīna(p) paiyanukku(k) kodu* उन पुष्टागत्तै(क) चिना(प) पैयानुक्कु(क) कोडु “Give your book to the small boy.”

*Exceptions.*—The hard initials are not doubled after the final vowel of the following:

(a) Relative participle; as, *pōna kālam* पोनकालम् “past time”; *nān koṭutta paṇam* नान कोटुत्ता पाणम् “the money I gave.” See also 12, i. c.

(b) Finite verb; as, *oduginrana kudirāgai!* ओडुगिन्रना कुदिराग! “the horses run.”

(c) The third or ablative of connection, the sixth or genitive, and the vocative cases; as, *avanūdū pō ēma* अवानुदु पो ईमा “go with him”; *enadu kaigal* एनादु काइगळ “my hands”; *avanūdaiya tambi* अवानुदाईयांतूळ “his younger brother”; *paiyanē collu* पैयानेकूल “O boy, say!”

(d) A pronoun; as, *adu kuriḍu* आदु कुरिढु “that is short.”

(e) A numeral; as, *oru cāigadi* ओरु चाइगडि “an affair.”

(f) A verbal ellipsis, i.e. a verbal root used as an adjective; as, *varu puṇal* वरु पुणळ “the flowing waters (of a river).”

(g) An interrogative, or the particles of emphasis, ē and ो; as, *ivanā cōnnān* इवानां चोन्नान “did this man say?”; आङेपो आङेपो “go there.”
**RULES OF EUFONY.**

**CONSONANTS WITH VOWELS.**

iv. A final consonant combines with an initial vowel without any change, except in the manner of writing; as, *ariyēn + enrān* आरीन्द्रन आरीन्द्रन = *ariyēnēnān* आरीन्द्रन आरीन्द्रन *“he said, ‘I do not know.’”*

*Exception:*—The final consonant of a short monosyllable is doubled before an initial vowel; as, *kal + arāi = kallārāi* कल्लाराई कल्लाराई “a rock-cave,” “a sepulchre”; *kal + ārāi = kallārāi* कल्लाराई कल्लाराई “a stonemason.”

**CONSONANTS WITH CONSONANTS.**

v. A final consonant other than *y* often takes the increment *i* before an initial *y*, the consonant being doubled in the case of a short monosyllable; as, *man + yādu = manniyādu* मन्नयादु मन्नयादु “what soil?”

vi. After a final *y* or *ai* of a monosyllable, the initial *k, ç, ŋ, t, n, p,* or (rarely) *m* is doubled; as, *poy + kal = poykkāl* पौयकल पौयकल “false leg”; *nāy + kūti = nāykkūti* नायकुटी नायकुटी “a puppy”; *vāy + pirāppu = vāyppirāppu* वायपिराप्पु वायपिराप्पु “a declaration”; *kai + pidi = kaippidi* कैपिडी कैपिडी “a handful”; *kai + muṭṭi = kaippudī* कैपुडी कैपुडी “the clenched fist.”

vii. Final *r* or *r* often doubles the initial *k, ç, t, or p;* as, *nīr + ṝoru = nīrcēru* नीरेनु नीरेनु “boiled rice kept over night in water”; *kūr + pāṇāi = kūrppāṇāi* कूरपाणाई कूरपाणाई “a pap-pot.”

viii. The remaining consonants often undergo the following changes in euphonic combinations:

* *n + k = ṭk;* as, {मन + कुदा = मात्कुदा} “earthen pot.”
  Compare, however, *kavan + kāran = kavankāran* कवांकाराई कवांकाराई “a slinger.”

* *n + ç = ṭc;* as, {मन + चुवार = माचुवार} “mud wall.”

* *n + t = ṭd;* as, {अन + तागाई = अंदागाई} “a person be-
  Cf. also *kandēn = kānēn* “I saw,” from *kan + t + ēn.*
RULES OF EUPHONY.

\[ n + n = nn \] or simply \( n \); as,
\[
\begin{align*}
\{ \text{man} + \text{nilam} &= \text{māṇṇilam} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“earth”;
\[
\begin{align*}
\{ \text{tūn} + \text{naṇṇru} &= \text{tūṇṇaṇṇru} \\
\text{aṭṭ dhṛt} + \text{ḥ ṭāḍā} &= \text{aṭṭ dhṛt aṭṭ dhṛt} \}
\end{align*}
\]
“the pillar is good.”

\[ n + p = tp \] (rarely); as,
\[
\begin{align*}
\{ \text{man} + \text{pāṭṭiram} &= \text{māṇpāṭṭiram} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ šṛṅ} \}
\end{align*}
\]
or
\[
\begin{align*}
\{ \text{māṭpāṭṭiram} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“earthen vessel.”

\[ n + k = tk \]; as,
\[
\begin{align*}
\{ \text{pon} + \text{kuḍām} &= \text{pōṭkuḍām} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“gold pitcher.”

\[ n + ċ = tc \]; as,
\[
\begin{align*}
\{ \text{pon} + \text{caḍu} &= \text{pōṭcaḍu} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“gold wire.”

\[ n + t = tt \] or \( nr \); as,
\[
\begin{align*}
\{ \text{pon} + \text{tattān} &= \text{pōṭtattān} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“a goldsmith”;
\[
\begin{align*}
\{ \text{pon} + \text{timāi} &= \text{pōṇrīmaī} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“the evil of gold.”

\[ n + n = mn \] or \( n \); as,
\[
\begin{align*}
\{ \text{pon} + \text{naṇṇru} &= \text{pōṇnaṇṇru} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“gold is good”;
\[
\begin{align*}
\{ \text{pāyāṇ} + \text{naṇṇru} &= \text{pāyāṇnaṇṇru} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“the result is good.”

\[ n + p = tp \]; as,
\[
\begin{align*}
\{ \text{pon} + \text{pañḍi} &= \text{pōṭpañḍi} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“gold jewels.”

\[ m + k = ṅg \]; as,
\[
\begin{align*}
\{ \text{maṇam} + \text{kàl} &= \text{maɾaṅγała} \\
\text{lo śrī} + \text{ḥ ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“trees.”

\[ m + ċ = ŋće \]; as,
\[
\begin{align*}
\{ \text{vinnappam} + \text{çeydēn} &= \text{vīṇṇappâṅçeydēn} \\
\text{lo śrī} + \text{ḥ ṭāḍā] ṭāḍā] &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“I presented a petition.”

\[ m + t = nt \]; as,
\[
\begin{align*}
\{ \text{visam} + \text{tirumpittu} &= \text{visantirumpittu} \\
\text{lo śrī} + \text{ḥ ṭāḍā ṭāḍā} &= \text{lo śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ śṛṅ} \}
\end{align*}
\]
“the poison is counteracted.”
RULES OF EUPHONY.

\[ m + n = nn; \text{ as,} \{ \text{cem} + \text{na} = \text{cenn} \}\] "a reddish dog."

\[ m \text{ is sometimes dropped before an initial consonant, and the latter, if hard, is doubled;} \text{ as,} \]

\[ \{ \text{maram} + \text{na} = \text{mara-n} \}\] "pole-cat."

\[ \{ \text{pakkam} + \text{co} = \text{pakkaccol} \}\] "a friendly word."

\[ l + k = tk; \text{ as,} \{ \text{kall} + \text{kin} = \text{kattirum} \}\] "I learn."

\[ l + c = tc; \text{ as,} \{ \text{kall} + \text{ca} = \text{kattirum} \}\] "trousers."

\[ l + t = nr, tt \text{ or } r, \text{ or } hr (\text{ch})\]; as,

\[ \{ \text{nil} + \text{t} + \text{en} = \text{ninr} \}\] "I stood."

\[ \{ \text{kadal} + \text{t} = \text{kadattir} \}\] "a seaport."

\[ \{ \text{vel} + \text{tidu} = \text{veridu} \}\] "dart is evil."

\[ \{ \text{al} + \text{t} = \text{ahrin} \}\] "no class."

\[ l + n = nn \text{ or } n; \text{ as,} \]

\[ \{ \text{nal} + \text{ner} = \text{naner} \}\] "good conduct."

\[ \{ \text{pall} + \text{nanru} = \text{pananru} \}\] "milk is good."

\[ \{ \text{il} + \text{ninru} = \text{inanru} \}\] "standing from," sign

\[ \{ \text{pan} + \text{anru} = \text{panru} \}\] of 5th or ablative case.

\[ l + p = tp; \text{ as,} \{ \text{kal} + \text{padi} = \text{katpadi} \}\] "a quarter measure."

\[ l + m = nm; \text{ as,} \{ \text{mel} + \text{makkal} = \text{mennmakkal} \}\] "great men."

*  \( \text{c} \) when doubled, or after \( \text{l} \) or \( \text{p} \), is transliterated \( \text{c} \), and pronounced like \( \text{ch} \) in church.

† Similarly, \( \text{nal} + \text{nul} = \text{nanul} \) (\( \text{pan} + \text{un} \)) "good system," name of Tamil Grammar by Pavananti.
RULES OF EUPHONY.

\( l + k = l k \); as, \( \text{ul} + \text{kāyccal} = \text{uktāyccal} \) "internal fever."

\( l + t = t c \); as, \( \text{ul} + \text{caṭṭāi} = \text{utcāṭṭāi} \) "under vest."

\( l + t = t t \) or \( d \), or \( n d \); as,

\[ \begin{align*}
\text{kēl} & + t + \text{en} = \text{kēttēn} \\
\text{āl} & + \text{tōrum} = \text{nādōrum} \\
\text{āl} & + \text{en} = \text{āndēn}
\end{align*} \]

"I asked");

"every day”;

"I ruled.”

\( l + n = ν n \) or \( n \); as,

\[ \begin{align*}
\text{kol} & + \text{nar} = \text{konνar} \\
\text{arul} & + \text{nān} = \text{arunān}
\end{align*} \]

"gram is good”;

"lord of grace.”

\( l + p = t p \); as, \( \text{ul} + \text{pāgāi} = \text{upāgāi} \) "internal enmity.”

\( l + m = ν m \); as, \( \text{mul} + \text{mudi} = \text{munmudi} \) "crown of thorns.”

ix. To these must be added a few anomalous formations, such as \( \text{panaṅkādu} \) "a palmyra forest,” from \( \text{panāi} + \text{kādu} \); \( \text{illiṅ} \) or \( \text{ilāṅ} \), from \( \text{illādavānu} \) and the like, mostly found in poetry. Also a few Sanskrit vowel-combinations, chiefly in words borrowed from that language:

\( a + a \) or \( ã = ã \); as, \( \text{deva} + \text{atidēvan} = \text{dēvātiddēvan} \) "God of gods”; \( \text{deva} + \text{ācīrvādam} = \text{dēvācīrva-}
m" God’s blessing.”

\( a + i \) or \( ë = ë \); as, \( \text{nara} + \text{indir} = \text{narēndiran} \) "man’s lord, king.”

\( a + u \) or \( ū = ū \); as, \( \text{para} + \text{upakāram} = \text{parōpakāram} \) "kindness to others.”

\( u + u \) or \( ū = ū \); as, \( \text{guru} + \text{upadēcan} = \text{gurūpadēcan} \) "teacher’s instruction.”
THE PARTS OF SPEECH.

Articles.

13. In Tamil there is no article to represent the English "a" ("an") or "the." Thus, மகன் (magan) may mean "a son" or "the son," just as Latin filius or Sanskrit putrah. But ஊர் (oru) and எர் (or), the adjectival forms of ஒன்று (oru) "one," are sometimes used as substitutes for "a" or "an," the former before a consonant and the latter before a vowel, as ஊர் மகன் (oru magan) "a son" and எர் என் (or என்) "an elephant." Besides the demonstrative prefixes எ, ஒ, and இ (see paras. 10 and 16 B), and a few postpositions of emphasis, such as அனவன் (ānavan), அனவல் (ānaval), அனாடு (ānada), என்றவன் (enbavan), &c., Tamil has no equivalent for the English definite article "the."

Nouns.

Gender and Number.

14. i. All Tamil nouns are divided into two main classes, namely, உயர்-தினை (uyar-tinai), "upper class," and அரிநை (arihna) (i.e. al-tinai, see § 12, viii.), "no class."

The former comprises all rational beings, as gods, men, &c., and has, therefore, two genders, masculine and feminine; while the latter, which includes all irrational beings and inanimate objects, as cats, dogs, trees, truth, goodness, &c., has only the neuter gender. Hence, words such as பெட்டை (pettai), "a hen," பென்-குடிரை (pen-kudirai), "a mare," though really feminine, yet are treated as neuter nouns, the verbs agreeing with them being always put in the neuter; as, பென்-குடிரைச் செட்டு (pen-kudirai çettu) pōnādu (neut.), "the mare died" (not pōnāl, fem.).
ii. The gender is also indicated by means of the terminations: *n* (an or ān) for the masculine singular nominative; *l* (al or āl), *i*, and āi for the feminine; and *du* or *adu* for the neuter; e.g.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>āvañ</td>
<td>āvañ</td>
<td>ādu</td>
</tr>
<tr>
<td>lākañ</td>
<td>lākañ</td>
<td>lākañ the other</td>
</tr>
<tr>
<td>magan</td>
<td>magal</td>
<td>mattradu thing</td>
</tr>
<tr>
<td>ṅāla</td>
<td>māmi</td>
<td>varugiradu coming</td>
</tr>
</tbody>
</table>

The gender of nouns that do not have these endings can only be known by their meaning; e.g.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
<tr>
<td>lāñ</td>
<td>lāñ</td>
<td>lāñ māri</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēluval</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ẹ̄vañ</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ẹ̄vañ</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ẹ̄vañ</td>
</tr>
</tbody>
</table>

iii. There is but one Plural for both masculine and feminine nouns. It is formed by adding *r* (ar) or *kal* (ẹ̄si) to the crude form.

Those nouns which end in *n* or *l* in the nominative singular take *r* (sometimes *rkal* ẹ̄si), before which *n* and *l* are dropped. Thus:

**Sing.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>āvañ</td>
<td>āvañ</td>
<td>ādu</td>
</tr>
<tr>
<td>āvañ</td>
<td>āvañ</td>
<td>ādu</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
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<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
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<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>āvañ</td>
<td>āvañ</td>
<td>ādu</td>
</tr>
<tr>
<td>āvañ</td>
<td>āvañ</td>
<td>ādu</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
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<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
<tr>
<td>ēvañ</td>
<td>ēvañ</td>
<td>ēdu</td>
</tr>
</tbody>
</table>

Other nouns (masc. and fem.) take either *r* (ar) or *kal*; as, ēvañ lāñ tāndāi y-ar, “fathers”; ēvañ tāy-ar, “mothers”;

---

* This is, strictly speaking, a masculine noun, but as it belongs to ēvañ class, it is treated as a neuter. In the same manner, all nouns, masculine or feminine, of this class of irrational beings are treated as neutrals.
NOUNS.

Some add the termination ār (prob. a contraction of avar) or mār (more or less as an honorific plural): as, tagappan-ār, tagappan-mār, "fathers"; tambi-mār, "younger brothers."

The neuter nouns ending in du either simply drop du in the plural, or change it into na, or more often to vāi, to which kal is sometimes added. Other neuter nouns simply add kal to the singular nominative. Thus:—

Sing. Plur.

that which is little ciriya

ciriyadu ciriyanam

a snake pāmbugal

pāmbu

a cow paçu-k-kal

paçu

a tree maram marangal

maram

See also Derivative and Verbal Nouns, paras. 18 and 32–38.

DECLENSION.

15. In the following model, the case endings are separated from the stem by hyphens for the sake of clearness. These endings are the same for all nouns, singular and plural.

(a) 1. Nominative. 2. Accusative. 3. Instrumental or Ablative of connection. 4. Dative.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a merchant</td>
<td>a merchant</td>
</tr>
<tr>
<td>by a merchant</td>
<td>(together) with a merchant</td>
</tr>
<tr>
<td>to a merchant</td>
<td>for a merchant</td>
</tr>
</tbody>
</table>
5. Ablative of place whence.

\[ \text{varittagan-il} \]

from a merchant

\[ \text{varittagan-ilirindu*} \]

\[ \text{varittagan-inirru†} \]

\[ \text{varittagan-užäiya} \]


\[ \text{varittagan-in} \]

of a merchant

\[ \text{varittagan-adi} \]

7. Locative.

\[ \text{varittagan-il} \]

at, in, or with a merchant

\[ \text{varittagan-idattil‡} \]

8. Vocative.

\[ \text{varittagan-ë} \]

O merchant!

(b) The plural of varittagan is, as explained above, \[ \text{varittagar} \] or \[ \text{varittagaral} \]. To this, case-terminations are added as in the singular; e.g. Acc. \[ \text{varittagarai} \] or \[ \text{varittagaralii} \], Instr. \[ \text{varittagaral} \] or \[ \text{varittagaralii} \], &c. Similarly, Acc. pl. of \[ \text{maram} \] = \[ \text{marangalii} \], Instr. \[ \text{marangalii} \] or \[ \text{marangalal} \], &c.

(c) Observe that all these case-endings begin with vowels. Hence, when they are affixed to nouns ending in vowels or consonants, the euphonic changes explained in par. 12 (i. and iv.) take place; e.g. \[ \text{malii+ai=malaiyi} \] (Acc.); \[ \text{puli+il=puliyal} \] (Instr.); \[ \text{päcu+ukku=paçuvukku} \] (Dat.); \[ \text{talu+ukku=tañukku} \] (Dat.; see § 12, i., exc. a); \[ \text{adu+ukku=ättukku} \] (Dat.; see § 12, i., exc. a); \[ \text{goru+ukku=gottukku} \] (Dat.);

* Literally means "being from." \[ \text{irundu} \] is the gerund or adverbial participle of \[ \text{iru}, \] "remain." See below, para. 31, ii.

† \[ \text{ Ninru} \] is a euphonic combination of \[ \text{il} \] and \[ \text{ninru} \] "standing from." See above, para. 12, viii. \[ \text{Ninru} \] is the gerund of \[ \text{nil} \]. See below, para. 31, ii.

‡ \[ \text{Idattil} \] itself is the locative of \[ \text{idam}, \] "place."
Pronouns.

16. Pronouns are declined in the same way as nouns, and with the same case-endings. In the oblique cases, however, some of them change root, as may be seen from the following models:—

A. Personal Pronouns.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>నాను (nān)</td>
<td>నాను (nān)</td>
<td>నాను (nān)</td>
<td>నాను (nān)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ని అయి (en-n-āi)*</td>
<td>ని అయి (en-n-āi)*</td>
<td>ని అయి (en-n-āi)*</td>
<td>ని అయి (en-n-āi)*</td>
</tr>
<tr>
<td>Instr.</td>
<td>ని అయి (en-n-ād)</td>
<td>ని అయి (en-n-ād)</td>
<td>ని అయి (en-n-ād)</td>
<td>ని అయి (en-n-ād)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ని అయి (en-akk)†</td>
<td>ని అయి (en-akk)†</td>
<td>ని అయి (en-akk)†</td>
<td>ని అయి (en-akk)†</td>
</tr>
<tr>
<td>Abl.</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ని అయి (en-n-in)</td>
<td>ని అయి (en-n-in)</td>
<td>ని అయి (en-n-in)</td>
<td>ని అయి (en-n-in)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
<td>ని అయి (en-n-ill)</td>
</tr>
</tbody>
</table>

* For the doubling of final అ, see above, § 12, iv., exo.
† This short form of the root takes akku, not ukku.
### Pronouns

#### Plural.

1. **Nom.**
   - *nām* (Poet. nārū yām)  
   - *nān-gāl*

2. **Acc.**
   - nam-m-āi
   - *ēn-gal-ūii* (Poet. *ēraē em-m-āi*)
   - nam-m-āl, *ēn-gal-āl,*  
   - (em-m-āl)  
   - by us

3. **Instr.**
   - nam-m-ōdu, em-gal-ōdu,  
   - (em-ōdu)  
   - with us

4. **Dat.**
   - nam-akku,  
   - em-akku,  
   - (em-akku),  
   - *ēn-gal-ku*
   - nam-akkūga, &c.

5. **Abl.**
   - nam-m-il
   - *ēn-gal-il*
   - nam-m-il-irundu  
   - (em-m-il), &c.

6. **Gen.**
   - nam-adu, *ēn-gal-adu,*  
   - (em-adu)
   - nam-uddiya
   - nam-uddiya
   - nam-m-ū, *ēn-gal-ū*

7. **Loc.**
   - nam-m-idattil, nam-m-il
   - *ēn-gal-idattil*
   - nam-m-il,  
   - (em-m-il)

#### Singular.

1. **Nom.**
   - *ni*

2. **Acc.**
   - *un-n-ūi*  
   - (Poet. *un-n-ūi*)

3. **Instr.**
   - *un-n-ūl*

---

* Nām "we" including those that are spoken to; nān-gāl excludes them.
PRONOUNS.

4. Dat. 
\[
\begin{align*}
\text{Nom.} & : \text{unakk\u2013u} \\
\text{Acc.} & : \text{unakk\u2013u} \\
\text{Instr.} & : \text{umma} \\
\text{Dat.} & : \text{umakku} \\
\text{Abl.} & : \text{unnil}
\end{align*}
\]

5. Abl. 
\[
\begin{align*}
\text{Nom.} & : \text{ninakk\u2013u} \\
\text{Acc.} & : \text{ninakk\u2013u} \\
\text{Instr.} & : \text{umma} \\
\text{Dat.} & : \text{ninakk\u2013u} \\
\text{Abl.} & : \text{ninil}
\end{align*}
\]

\[
\begin{align*}
\text{Nom.} & : \text{ninu} \\
\text{Acc.} & : \text{ninni} \\
\text{Instr.} & : \text{ninni}
\end{align*}
\]

7. Loc. 
\[
\begin{align*}
\text{Nom.} & : \text{ninil} \\
\text{Acc.} & : \text{ninil}
\end{align*}
\]

Plural.

1. Nom. 
\[
\begin{align*}
\text{Nom.} & : \text{nir}, \text{nir} \\
\text{Acc.} & : \text{num-mäi} \\
\text{Instr.} & : \text{nummäi} \\
\text{Dat.} & : \text{numakk\u2013u} \\
\text{Abl.} & : \text{unnil}
\end{align*}
\]

2. Acc. 
\[
\begin{align*}
\text{Nom.} & : \text{num-mäi} \\
\text{Acc.} & : \text{nummäi} \\
\text{Instr.} & : \text{nummäi} \\
\text{Dat.} & : \text{numakk\u2013u} \\
\text{Abl.} & : \text{unnil}
\end{align*}
\]

3. Instr. 
\[
\begin{align*}
\text{Nom.} & : \text{nummäi} \\
\text{Acc.} & : \text{nummäi} \\
\text{Instr.} & : \text{nummäi} \\
\text{Dat.} & : \text{numakk\u2013u} \\
\text{Abl.} & : \text{unnil}
\end{align*}
\]

4. Dat. 
\[
\begin{align*}
\text{Nom.} & : \text{nir} \\
\text{Acc.} & : \text{nummäi} \\
\text{Instr.} & : \text{nummäi} \\
\text{Dat.} & : \text{numakk\u2013u} \\
\text{Abl.} & : \text{unnil}
\end{align*}
\]

5. Abl. 
\[
\begin{align*}
\text{Nom.} & : \text{nir} \\
\text{Acc.} & : \text{nummäi} \\
\text{Instr.} & : \text{nummäi}
\end{align*}
\]

* Nir is used as an honorific plural, as “you” in English.
PRONOUNS.

6. Gen. \{ um, (num), ungāl! \}
    \{ umadu, (numadu), ungāladu \}
    \{ ummudāiyya, umgāludāiyya \}
\{ ummil, (nummil) \}
\{ ummidattil \}
\{ ummidūl, &c. \}
\{ of you \}
\{ in or with you \}

B. DEMONSTRATIVE PRONOUNS
(or Personal Pronouns of the Third Person).

1. Nom.—

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvan, he</td>
<td>əval, she</td>
</tr>
</tbody>
</table>

2. Acc.—

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvan-äi</td>
<td>əval-äi</td>
</tr>
</tbody>
</table>

3. Instr.—

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvanāl</td>
<td>əvalāl</td>
</tr>
</tbody>
</table>

4. Dat.—

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvanukku</td>
<td>əvalukku</td>
</tr>
</tbody>
</table>

5. Abl.—

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvanil, &amp;c.</td>
<td>əvalil, &amp;c.</td>
</tr>
</tbody>
</table>

* Here the increment an is inserted between adu and the case-ending, with due observation of the rules of euphony.
† Here in is inserted.
### PRONOUNS.


<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவன் (avan)</td>
<td>ஆவல் (aval)</td>
<td>ஆதிக்கு (adi) ஆதன் (adan)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவந்து (avanadu)</td>
<td>ஆவால்து (avaladu)</td>
<td>ஆதிக்குது (adindadu)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ஆவனிய (avanidaiya)</td>
<td>ஆவள்து (avaludaiya)</td>
<td>ஆதிக்குது (adindaiya)</td>
</tr>
</tbody>
</table>

#### 7. Loc.

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவனில் (avanil)</td>
<td>ஆவலில் (availil)</td>
<td>ஆதில் (adil), ஆதனில் (adanil)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவனிலத்தில் (avanidattil)</td>
<td>ஆவளிலத்தில் (avalidattil)</td>
<td>ஆதிலத்தில் (adindattil)</td>
</tr>
<tr>
<td>Plural</td>
<td>ஆவனில்லிய (avanudiyā)</td>
<td>ஆவளில்லிய (avaludiyā), &amp;c.</td>
<td>ஆதில்லிய (adindil) ஆதனில்லிய (adanil)</td>
</tr>
</tbody>
</table>

1. Nom. —

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவர் (avar) *</td>
<td>ஆவி (avai)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவர்கு (avargal) *</td>
<td>ஆவகு (avargal)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ஆவர் (avar)</td>
<td>ஆவர்கு (avargal)</td>
</tr>
</tbody>
</table>

2. Acc. —

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவர் (avar)</td>
<td>ஆவர்கு (avargal)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவர் (avar)</td>
<td>ஆவர்கு (avargal)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ஆவர் (avar)</td>
<td>ஆவர்கு (avargal)</td>
</tr>
</tbody>
</table>

3. Instr. —

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவர்ரல் (avarāl)</td>
<td>ஆவர்ரல் (avargal)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவர்ரல் (avarāl)</td>
<td>ஆவர்ரல் (avargal)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ஆவர்ரல் (avarāl)</td>
<td>ஆவர்ரல் (avargal)</td>
</tr>
</tbody>
</table>

4. Dat. —

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
<td>ஆவர்லுக்கு (avargalukku)</td>
</tr>
</tbody>
</table>

* Used also in the singular honorifically.

† *Attu is inserted here (§ 15, c, exc. 2).* 

Tamil Grammar S.-T.
5. Abl.—
அவராகில் அவராகில் அவரில், &c.
அவராகில் அவரில், &c.

6. Gen.—
அவர் அவராக் அவரச்சில் அவர்ச்சில்
அவர்ச்சில் அவர்ச்சில், &c.
அவர்ச்சில் அவர்ச்சில், &c.

In the same way are declined:

**DEMONSTRATIVE.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>இவன் இவல் இடு</td>
<td>இவன் இவல் இடு</td>
<td>இவன் இவல் இடு</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>இவன் இவல் இடு</td>
<td>இவன் இவல் இடு</td>
<td>இவன் இவல் இடு</td>
</tr>
</tbody>
</table>

**INTERROGATIVE.**

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>யுவன் யுவல் யுடு</td>
<td>யுவன் யுவல் யுடு</td>
<td>யுவன் யுவல் யுடு</td>
</tr>
</tbody>
</table>

The Interrogative யார் இர், "who," is used for both masculine and feminine, and for both numbers. என்று, "what," is an indeclinable, but என்று, which is sometimes used for it, is declined like என்று, by changing the final ம் to து; as, Dat. என்று என்று, என்று, "for what."

The Reflexive Pronoun தான் தான், "self," is shortened to தான் தான் (pl. தான் தான்) in the oblique cases; as, Acc. sing. தான் தான் தான், pl. தான் தான் தான்; Instr. தான் தான் தான், &c.

The Distributive Pronouns "each," &c., are expressed by doubling the pronouns அவன் அவல், அவன் அவல், அவன் அவல், and தான்; as, அவன் அவன் அவன் அவன், "of each person" (masc.); தான் தான் தான் தான் தான், "their respective business."
Adjectives.

17. (a) Attributive words are not declined, and are placed before the nouns they qualify, as in English. These words are either the inflectional bases of nouns, or verbal roots, or adjectives and relative participles; e.g. புருஷர் அளித்து மிள்கு, “river fish”; சுடு சுடு நீர், “hot water” (சுடு, “to be hot”); பெரிய வார்ட்டான், “a great merchant”; எருதே எருதே எருதே நீண்டு எருதே காயிதம், “the written letter” (see para. 31, i.).

(b) The Demonstrative Adjective இவ்வுண்டா இண்டா, “that,” “those,” இவ்வுண்டா இண்டா, “this,” “these,” and the Interrogative Adjective இவ்வுண்டா இண்டா, “which?” are also indeclinable; as, இவ்வுண்டா இண்டா இண்டா பார்க்கல்கு, “to those cows.” In the same way are used the prefixes a, i, u, and e, respectively to point out things at a distance, things near, and things yonder, and to ask a question (cf. § 10 and 12, i. b).

(c) The past relative participle (see below, para. 31, i.) of வெி, “to be,” “to become,” namely வெி அனா or வெி அந்தாய (forms of வெி அனா and வெி அந்தாய), added to any noun will put this noun in attributive relation to the one following; as, நிலம்-நாய புதவியே, “blue cloth” (நிலம் being the colour blue); same as முற்பாண்மை நீலம்-புதவியே. So also முற்பாண்மை புதவியே தையி அந்தாய வோர்ப், “Joseph the carpenter,” and புதவியே தையி அந்தாய நீலம் வோர்ப் என்ன என்ன தையி, “the carpenter who is called Joseph” (என்னம் being the future relative participle of என், “to say or call”). The present எந்தே எந்தே எந்தே எந்தே, “affectionate mother”; எந்தே எந்தே எந்தே எந்தே எந்தே, “affection-less wife.”

For the Comparative and Superlative Degrees, see Syntax.

* This is the inflectional base of வெி. Nouns ending in am may, instead of following this rule, simply drop final m; as, பாண்டு-பெற்று, “money-box.” Cf. also iruppu-k-kadavu, “iron door,” iruppu being the adj. form of irumbu, “iron.” Similarly maruttu, adj. form of marundu, “medicine.”
DERIVATIVE Nouns.

18. From primitive stems of nouns, adjectives and verbs, Derivative Nouns in frequent use are formed by the addition of the following suffixes:

(a) \(\text{māi} = \) English -ness or -hood; as, \(\hat{\text{tī}}\), “fire, evil,” \(\hat{\text{ti}}\) -māi, “wickedness, vice”; \(\hat{\text{cīru}}\), “small,” \(\hat{\text{cirumāi}}\), “smallness”; \(\hat{\text{nal}}\), “good,” \(\hat{\text{noumāi}}\), “goodness” \((l + m = nm)\);

(b) \(\hat{\text{vān}, \hat{\text{mān}, \hat{\text{kārañ}}} \text{ (from Skt. vat, mar and kara),}}\); \(\hat{\text{āli}}\) (m. and f.), \(\hat{\text{ālañ (m.),}}\); \(\hat{\text{ātti (f.).}}\); \(\hat{\text{cali (m. and f.),}}\); as, \(\hat{\text{nicāvān}}\), “honest man,” \(\hat{\text{kalvi-mān}}\), “learned man,” \(\hat{\text{kāli-kārañ}}\), “labourer,” \(\hat{\text{putti-gāli}}\), “wise person,” \(\hat{\text{kutt-āli}}\), “colleague.”

(c) The personal terminations, or rather the contracted forms of the personal pronoun of the third person, namely:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. (\hat{\text{avāñ, ān, ūn, an}})</td>
<td>(\hat{\text{avār, ār, ūr, ar}})</td>
</tr>
<tr>
<td>Fem. (\hat{\text{avāl, āl, ālā}})</td>
<td>(\hat{\text{avāl, āl, āl}})</td>
</tr>
<tr>
<td>Neut. (\hat{\text{adu, du}})</td>
<td>(\hat{\text{adu, du}})</td>
</tr>
</tbody>
</table>

Final \(\text{u}\) of adjectives often becomes \(i\) before these suffixes.

<table>
<thead>
<tr>
<th>Sing. (\hat{\text{cinna, “small.”}})</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. (\hat{\text{cinnavan}}), a lad</td>
</tr>
<tr>
<td>F. (\hat{\text{cinnaval}}), a lass</td>
</tr>
<tr>
<td>N. (\hat{\text{cinnavdu}}), that which is small</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. (\hat{\text{cinnavar, “small people or cinnavi, “small things}})</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.F. (\hat{\text{cinnavar (gāl), small people}})</td>
</tr>
<tr>
<td>N. (\hat{\text{cinnavi (gāl), small things}})</td>
</tr>
</tbody>
</table>

* Personal terminations of the first and second persons also can be added to nouns to form conjugated appellatives, as \(\hat{\text{pāvi-y-ēy}}, \text{“I a-sinner” (pāvi, “sinner”). See para. 50.}}\)
**DERIVATIVES.**

wurpu, "great."

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>peri-y-avan,</td>
<td>periyya\textit{val},</td>
<td>periyyadau,</td>
</tr>
<tr>
<td>Plur.</td>
<td>periyyror,</td>
<td>periyyauui\textit{gal},</td>
<td>periyya,</td>
</tr>
</tbody>
</table>

From the adjectives \textit{ell\textbar} and \textit{ca\textbar{a}la} (Skt. \textit{ak\textbar{a}la}), both meaning "all," are formed the nouns \textit{ell\textbar{}um} (or \textit{\textbar{a}l\textbar{}um}) and \textit{ca\textbar{a}la\textbar{}um}, "all persons"; \textit{ell\textbar{}a\textbar{}um} and \textit{ca\textbar{a}la\textbar{}a\textbar{}um}, "all animals" or "all things." These, being words expressing universality, take the affix \textit{um}. When they are adjectives, the affix \textit{um} is added to the noun which they qualify; as, \textit{\textbar{a}ll\textbar{}ell\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um}, "to all children"; \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um}, "all ladies."

The noun-forms \textit{ell\textbar{}um} and \textit{ca\textbar{a}la\textbar{}um} are declined like the adjectives, adding \textit{um} to each case-termination; as, \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um}, "to all persons."

\textit{\textbar{}um} (i.e. \textit{ell\textbar{}um}) is declined with the insertion of the increment \textit{att\textbar{a}} (para. 15, c, 2); as, Dat. \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um} \textit{ell\textbar{}a\textbar{}a\textbar{}ik\textbar{}a\textbar{}kk\textbar{}a\textbar{}um}, Gen. \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um} \textit{ell\textbar{}a\textbar{}a\textbar{}ik\textbar{}a\textbar{}kk\textbar{}a\textbar{}um}; whilst \textit{\textbar{a}ll\textbar{}a\textbar{}um} \textit{ca\textbar{a}la\textbar{}a\textbar{}um} follows the declension of nouns ending in \textit{m} (para. 15, c, 1); as, Dat. \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um} \textit{ca\textbar{a}la\textbar{}a\textbar{}ik\textbar{}a\textbar{}kk\textbar{}a\textbar{}um}, Loc. \textit{\textbar{a}ll\textbar{}a\textbar{}um \textbar{a}ll\textbar{}a\textbar{}um} \textit{ca\textbar{a}la\textbar{}a\textbar{}ik\textbar{}a\textbar{}kk\textbar{}a\textbar{}um}, the affix \textit{um} being added each time.

* The personal endings are added to the inflectional bases of nouns (cf. para. 15, c, exc. 1). This word is often written and pronounced \textit{\textbar{}um}, parad\textit{e}cam.
The Numerals.

19. CARDINALS.

<table>
<thead>
<tr>
<th>Tamil Signs</th>
<th>Name</th>
<th>Adjectival Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ஊ</td>
<td>ஊனு (vulg. ஊனு)</td>
</tr>
<tr>
<td>2</td>
<td>இ</td>
<td>இனுடு (vulg. இனு)</td>
</tr>
<tr>
<td>3</td>
<td>எ</td>
<td>எனுரு (vulg. எனு)</td>
</tr>
<tr>
<td>4</td>
<td>ப</td>
<td>பனு, பனு</td>
</tr>
<tr>
<td>5</td>
<td>ம</td>
<td>மைந்து (vulg. மைந்து)</td>
</tr>
<tr>
<td>6</td>
<td>த</td>
<td>துரு</td>
</tr>
<tr>
<td>7</td>
<td>ய</td>
<td>யுரு</td>
</tr>
<tr>
<td>8</td>
<td>ர</td>
<td>ரூது</td>
</tr>
<tr>
<td>9</td>
<td>ப</td>
<td>பொன்றுடு</td>
</tr>
<tr>
<td>10</td>
<td>புள்</td>
<td>புள் படு</td>
</tr>
<tr>
<td>11</td>
<td>புள்</td>
<td>புள் படு</td>
</tr>
</tbody>
</table>

* As ஊ ஊ ஊ ஊ ஊ oru podiyar, "a boy."
† As ஊ ஊ ஊ ஊ ஊ oruvar, "a letter"; ஊ ஊ oruvan or ஊ ஊ oruttan, "a certain male person"; ஊ orutti, "a certain female."
<table>
<thead>
<tr>
<th>Tamil Signs</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 மீ</td>
<td>pan-n-irandu* (pan-n-iruvvar, &quot;twelve persons&quot;)</td>
</tr>
<tr>
<td>13 மு</td>
<td>padin-munru</td>
</tr>
<tr>
<td>14 ம</td>
<td>padin-nalu,† padin-nangu+</td>
</tr>
<tr>
<td>15 மீ</td>
<td>padin-aindu</td>
</tr>
<tr>
<td>16 ம</td>
<td>padin-uru</td>
</tr>
<tr>
<td>17 ம</td>
<td>padin-eru</td>
</tr>
<tr>
<td>18 மீ</td>
<td>padin-etru</td>
</tr>
<tr>
<td>19 மீ</td>
<td>patt-onbadu</td>
</tr>
<tr>
<td>20 மு</td>
<td>iru-badu, or iru-vadu</td>
</tr>
<tr>
<td>21 மீ</td>
<td>iru-batt-onru, or iruvatt-onru</td>
</tr>
<tr>
<td>22 மீ</td>
<td>irubatt-irandu</td>
</tr>
<tr>
<td>23 மீ</td>
<td>irubattu-munru, &amp;c.</td>
</tr>
<tr>
<td>30 ம</td>
<td>muppadu</td>
</tr>
<tr>
<td>40 ம</td>
<td>natt-padu [i.e. nul+padu]</td>
</tr>
<tr>
<td>50 மீ</td>
<td>aim-badu</td>
</tr>
<tr>
<td>60 ம</td>
<td>aru-badu</td>
</tr>
<tr>
<td>70 ம</td>
<td>eru-badu, or eru-vadu</td>
</tr>
<tr>
<td>80 ம</td>
<td>en-badu</td>
</tr>
<tr>
<td>90 ம</td>
<td>tonnu [i.e. tol+nuru]</td>
</tr>
<tr>
<td>100 ம</td>
<td>nuru (Adjectival—nuttu)</td>
</tr>
<tr>
<td>101 மீ</td>
<td>nutt-onru; 103, nuttu-munru, &amp;c.</td>
</tr>
<tr>
<td>200 மீ</td>
<td>iru-nuru</td>
</tr>
<tr>
<td>300 ம</td>
<td>mun-nuru</td>
</tr>
<tr>
<td>400 ம</td>
<td>naru</td>
</tr>
<tr>
<td>500 ம</td>
<td>ain-nuru</td>
</tr>
<tr>
<td>600 ம</td>
<td>aru-nuru</td>
</tr>
</tbody>
</table>

* Pan is a contracted form of padin. Here final ய is doubled before initial க. See above, para. 12, iv., exc.

† Combinations of padin + nalu and of padin + nangu. Here ய + ன = ன. See above, para. 12, viii.
THE NUMERALS.

<table>
<thead>
<tr>
<th>Tamil Signs</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>700</td>
<td>ஏனூரு</td>
</tr>
<tr>
<td>800</td>
<td>ஏனூரு</td>
</tr>
<tr>
<td>900</td>
<td>ஓலையிரம்</td>
</tr>
<tr>
<td>1000</td>
<td>சுற்றுக்கு ஆயிரம் (Adj.—சுற்றுக்கு ஆயிர்த்து)</td>
</tr>
<tr>
<td>1001</td>
<td>சுற்றுக்கு ஆயிர்த்து-ஒருரு</td>
</tr>
<tr>
<td>1100</td>
<td>சுற்றுக்கு ஆயிர்த்து-ஒரு-நுரு</td>
</tr>
<tr>
<td>1200</td>
<td>சுற்றுக்கு ஆயிர்த்து-இரு-நுரு</td>
</tr>
<tr>
<td>1900</td>
<td>சுற்றுக்கு ஆயிர்த்து-தொல்-நுரு</td>
</tr>
<tr>
<td>1906</td>
<td>சுற்றுக்கு ஆயிர்த்து-தொல்-நுரு</td>
</tr>
<tr>
<td>2000</td>
<td>இரண்டுக்கு ஆயிரம்</td>
</tr>
<tr>
<td>3000</td>
<td>மாவுக்கு ஆயிரம், &amp;c.</td>
</tr>
<tr>
<td>100,000</td>
<td>இலட்சம்</td>
</tr>
</tbody>
</table>

ORDINALS.

20. Ordinals are formed by the addition of அம் or அநுநந்து to the cardinals, with the exception of முதல், which makes முதல்-அம் or முதல்-அந்நுநந்து, “first,” and in compounds முதல்-அம், as முதல்-அம் முப்பத்து-அரம், “the thirty-first.” The form in அம் is used only as an adjective, as போட்டுக்கு புத்தாகம், “the second book”; that in அந்நுநந்து may be either an adjective or an adverb, as மெய்மல் முன்னநந்து வந்து முன்னநந்து போன், “I went fourth.”

21. By repeating the first shortened syllable or letter of the numbers up to ten, with the exception of nine, Distributives are formed; thus:

அவர்கள் ஒருவரு, one by one;
அவர்கள் இருவரு இருவரு, two by two, in twos;
அவர்கள் மூவரு மூவரு, three by three;
அவர்கள் நான்கு, or அவர்கள் நான்ரு, by fours;
VERBS.

Verbs.

22.

Fractions.

\[
\begin{array}{ccc}
\frac{1}{4} & \frac{3}{4} & \frac{1}{2} \\
\frac{3}{5} & \frac{5}{6} & \frac{1}{2} \\
\frac{1}{5} & \frac{1}{2} & \frac{1}{4} \\
\frac{2}{6} & \frac{3}{6} & \frac{1}{3} \\
\frac{1}{6} & \frac{1}{3} & \frac{1}{2} \\
\frac{1}{10} & \frac{1}{5} & \frac{1}{4} \\
\end{array}
\]

\[
\begin{array}{c}
\text{kani} \\
mukkani \\
mangan \\
irandu- \\
mugu-
\end{array}
\]

\[
\begin{array}{c}
mungu-ma \\
nalu-ma, \text{or}
\end{array}
\]

[N.B.—In mixed fractions, as \(1\frac{1}{2}\), the final \(u\) of the numeral is dropped before an initial vowel, or is changed into \(e\) before a consonant, as \(onru+arai=onrai, 1\frac{1}{2}\), and \(onru+kul=onkul, 1\frac{1}{4}\), not \(oru kul\), which means 'one quarter.']

Verbs.

23. (a) The Tamil verb has three principal tenses, namely, the Present, the Past, and the Future, and one Negative form without any indication of time; e.g.

\[
\begin{array}{c}
kuli-kiy-en, \text{ I bathe, } \\
kuli-it-en, \text{ I bathed, } \\
kuli-ip-en, \text{ I shall bathe, } \\
kuli(y)en, \{ \text{I did not bathe, or } \}
\end{array}
\]

\[
\begin{array}{c}
\text{I do not bathe, or } \\
\text{I shall not bathe, or }
\end{array}
\]

Let us now analyse these four forms. We see that they all have the unmodified root \(kuli\), and the ending \(en\), the sign of the 1st person singular. The first three, moreover, have each a middle increment, different in each case, which obviously distinguishes the tense; whilst in the fourth there is no such middle-particle, the personal ending being added directly to the root with due observation of the usual rules of euphony.
(b) The personal endings are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>en (al, an, and en*)</td>
<td>om (am, ãm, em, ëm*)</td>
</tr>
<tr>
<td>2nd</td>
<td>ãy (i and ãi*)</td>
<td>ã or ãrgal (ir*)</td>
</tr>
<tr>
<td></td>
<td>{Masc. ân (an*)}</td>
<td>âr or ârgal (ar*)</td>
</tr>
<tr>
<td></td>
<td>{Fem. al (al*)}</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>du or adu, ru (or ittu)</td>
<td>a, anã* (ã confined to the negative verb), adugal (vulgar), and um (future)</td>
</tr>
<tr>
<td></td>
<td>(ã and adu confined to the negative verb), and um (future)</td>
<td></td>
</tr>
</tbody>
</table>

24. The personal endings are added to verbs as follows:

(a) Present Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>kuli-kkir-en</td>
<td>I bathe,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I am bathing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>thou bathest</td>
</tr>
<tr>
<td>2nd</td>
<td>kuli-kkir-ãy</td>
<td>he bathes</td>
</tr>
<tr>
<td></td>
<td>kuli-kkir-ãn</td>
<td>she bathes</td>
</tr>
<tr>
<td>3rd</td>
<td>{kuli-kkir-ãl}</td>
<td>it bathes (neut.)</td>
</tr>
<tr>
<td></td>
<td>kuli-kkir-adu</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>we bathe</td>
</tr>
</tbody>
</table>

(b) Past Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>kuli-tt-en</td>
</tr>
<tr>
<td>2nd</td>
<td>kuli-tt-ãy</td>
</tr>
</tbody>
</table>

* Poetical or rare forms hardly employed in common Tamil.
VEEB8.

VERBS.

3rd \{ குடித்தான் kuli-ṭṭ-ān \}
- he bathed

3rd \{ குடித்தால் kuli-ṭṭ-āl \}
- she bathed

3rd \{ குடித்தாடு kuli-ṭṭ-adu \}
- it bathed (neut.)

Plural.

1st குடித்தம் kuli-ṭṭ-ம்
- we bathed

2nd குடித்தார் (கால்) kuli-ṭṭ-ார் (or -ார்gal)
- you bathed

3rd \{ குடித்தான (கால்) kuli-ṭṭ-ஆன (gal) \}
- they bathed (m. f.)

* The singular is generally used for this form.

(c) Future Tense.

Singular.

1st குடிப்ப்ேன kuli-pp-ேன
- I shall bathe

2nd குடிப்பாய் kuli-pp-ாய
- thou wilt bathe

3rd \{ குடிப்பாள் kuli-pp-ாள் \}
- he will bathe

3rd \{ குடிக்கும் kuli-kk-ும் \}
- she will bathe

3rd \{ குடிக்குத்து kuli-kk-து \}
- it will bathe (neut.)

Plural.

1st குடிப்பொம் kuli-pp-ொம்
- we shall bathe

2nd குடிப்பார் (கால்) kuli-pp-ார் (gal)
- you will bathe

3rd \{ குடிப்பார் (கால்) kuli-pp-ார் (gal) \}
- they will bathe (m. f.)

3rd \{ குடிக்கும் kuli-kk-ும் \}
- they will bathe (neut.)

* The third person neuter of the future is the same in the singular and the plural. It is formed by adding \textit{kkum} to the roots of those verbs which take the middle increment (or tense-sign) \textit{kkiru} in the present, and \textit{um} to those which take \textit{kiru} (i.e. \textit{giru}, see para. 27), \textit{y} and \textit{v} being often inserted for the sake of euphony; thus, வளருகு (u)-கிரூ, "I grow," makes வளரும்; செய்யுகு (y)-கிரூ, "I do," செய்கிரூ; இறைகு (adu)-கிரூ, "it roars," இறைக்கிரூ; ஆறுகு (en)-கிரூ, "I weep," ஆறுக்கிரூ; ஆறுக் கிரூ (um); but ஆறுக்கு (adu), from root ஆறு "be depressed," gives ஆறுக்கு. அறு (um) (cf. § 12, i. a); வருகு (e)-கிரூ, "I come," வருக்கிரூ, "I come," வருப் கிரூ, வரு (um); தருகு (e)-கிரூ, "I give," தரு (um) (the roots being taken as var and tar, not vā and tā). There are, however, a few roots which take \textit{kum}
VERBS.

(or gum) instead of um; as, תש ניל, "stand," תן קום 

nit-kum (l+k=th); 과ס 기, "hear." 과스 קום kêt-kum

(l+k=th); 과ס 누, "ache." 과스 누-gum or 과스 누 누

누-v-um; 과ס pô, "go." 과스 pô-gum, contracted to 

(pôm.)

(d) Negative.

Singular.

| 1st   | kuli-y-ên       | I do not bathe |
| 2nd   | kuli-y-āy       | thou dost not bathe |
| 3rd   | kuli-y-āñ       | he does not bathe |

she does not bathe

it does not bathe (neut.)

Plural.

| 1st   | kuli-y-ām       | we do not bathe |
| 2nd   | kuli-y-ār(gal)  | you do not bathe |
| 3rd   | kuli-y-āy       | they do not bathe (m. f.) |
|       | kuli-y-ādu      | they do not bathe (neut.) |

25. This regular negative, with the exception of some persons of it, is not much used colloquially. The one in common use is obtained by the addition of גביו illai, "not," to the so-called infinitive of the verb, without any regard to time, number, or person. Thus, גביו kulikku being the infinitive of kuli (see below, para. 38), we get

Singular—

| nān  | I     |
| nî, or nî nîr | thou |
| avan | he    |
| aval | she  |
| adu  | it    |

Plural—

| nān, or nān nāngal | do, did, will not bathe |
| nî nîr, or nî nîr nîr | she, shall, or |
| avar or avar avar gal | you or ye |
| avāi (neut.) | they |
VERBS.

26. A still more common negative is formed by the addition of illai to the neuter participial noun (§ 32-33), present, past and future; as,

\[
\text{I, thou, &c. } \begin{cases} 
\text{do not bathe} \\
\text{did not bathe} \\
\text{will not bathe}
\end{cases}
\]

\[
\begin{align*}
\text{I.} & \quad \text{kulikkiradu + illai = kulikkirad'illai} \\
\text{thou.} & \quad \text{kulittadu + illai = kulittad'llillai} \\
\text{&c.} & \quad \text{kulippadu + illai = kulippad'llillai}
\end{align*}
\]

[See also para. 47 on Auxiliary and Defective verbs.]

27. In the foregoing example, the middle increment or sign of the present tense is kkir, that is kkiru (§ 94) with the elision of the final short \( u \) before the personal terminations; the sign of the past is \( tt \) (§ 15), and that of the future is \( pp \) (§ 10). These are strong forms, and are, as a rule, used in the conjugation of verbs with an "active-transitive" or causative signification. There are, however, very many verbs, both transitive and intransitive, which either take the weaker forms kir or kiri, pronounced giri (§ 96), in the present, \( t \) or \( d \) (§ 96) or \( nd \) (§ 96) or \( in* \) (§ 96) in the past, and \( p \) or \( b \) (§ 10) or \( v \) (§ 10) in the future, or follow a middle course by taking the strong forms kkir and consequently \( pp \) in the present and future, and the weak or middle form \( nd \) in the past. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>giri, giri</td>
<td>ney-gir-en</td>
<td>ney-d-en</td>
<td>ney-v-en</td>
</tr>
<tr>
<td>I weave</td>
<td>I wove</td>
<td>I shall weave</td>
<td></td>
</tr>
<tr>
<td>giri, giri</td>
<td>ney-gir-ay</td>
<td>ney-d-ay</td>
<td>ney-v-ay</td>
</tr>
<tr>
<td>thou weavest</td>
<td>thou wovest</td>
<td>thou wilt weave</td>
<td></td>
</tr>
<tr>
<td>giri, giri</td>
<td>ney-gir-un</td>
<td>ney-d-un</td>
<td>ney-v-un</td>
</tr>
<tr>
<td>he weaves</td>
<td>he wove</td>
<td>he will weave</td>
<td></td>
</tr>
</tbody>
</table>

* Strictly speaking, \( i \) is the sign of the past, \( v \) being only a euphonic insertion.
VERBS.

I say
en-gir-ēn
en-r-ēn
I said
en-b-ēn
I shall say

say
en-gir-āy
en-r-āy
thou saidst
en-b-āy
thou wilt say

&c. &c.

I approach
cēr-u-gir-ēn
cēr-nd-ēn
I approached
cēr-u-v-ēn
I shall approach

&c. &c.

or
or

approach
cēr-u-gir-āy
cēr-nd-āy
thou didst
thou wilt approach

&c. &c.

Approach
approachest
&c. &c.

I speak
pēc-u-gir-ēn
pēc-in-ēn
I spoke
pēc-u-v-ēn
I shall speak

&c. &c.

&c. &c.

I walk
nād-u-kkīr-ēn
nād-ū-nd-ēn
I walked
nād-ū-v-ēn
I shall walk

&c. &c.

walk
nād-u-kkūr-āy
nād-ū-nd-āy
thou walkedst
nād-ū-v-āy
thou wilt walk

&c. &c.

Exceptions:—

(a) Short dissyllabic roots of this weak conjugation,
which end in s ku, 0 du, and w ru, do not often take
the "middle-increment" in the past, but simply drop
the final u and double the consonant k, d, or r before
adding the personal terminations; as, pūkūsūkū nāk-k-ēn,
past tense of pūkū nagu, "laugh"; sūt-ēn, of

* i.e. sūt + sū + t (en + t + ēn), sū + t having become sūt. See
para. 12, viii.

† The final short u of roots such as cēru, pēcu, not being radical, is
often elided. Cf. para. 12, i. (a).
VERBS.

$\left\{ \begin{array}{l}
\text{Root.} \\
\text{Present.} \\
\text{Past.} \\
\text{Future.}
\end{array} \right.$

\begin{array}{llll}
\text{Laugh} & \text{nak-k-ën} & \text{nagu-v-ën} \\
\text{Burn} & \text{cut-t-ën} & \text{cu-du-v-ën} \\
\text{Give} & \text{it-t-ën} & \text{idu-v-ën} \\
\text{Obtain} & \text{pet-t-ën} & \text{peru-v-ën}
\end{array}

\text{(b) Some verbs of this class form their past tenses in both ways; e.g.:}

\begin{array}{llll}
\text{Root.} \\
\text{Present.} \\
\text{Past.} \\
\text{Future.}
\end{array}

\begin{array}{llll}
\text{Fit} & \text{tagu-gir-ën} & \text{tagu-nd-ën} & \text{tagu-v-ën} \\
\text{Exceed} & \text{migu-gir-ën} & \text{migu-nd-ën} & \text{migu-v-ën} \\
\text{Cease} & \text{aru-gir-ën} & \text{aru-nd-ën} & \text{aru-v-ën}
\end{array}

28. The following verbs may serve as models for the formation of the present, the past, and the future, as well as the infinitive treated of in para. 38:—

1. Root: $\text{padi}$, "learn or read."

\begin{array}{llll}
\text{Present.} \\
\text{Past.} \\
\text{Future.} \\
\text{Infinitive.}
\end{array}

\begin{array}{llll}
\text{padi-kkir-ën} & \text{padi-tt-ën} & \text{padi-pp-ën} & \text{padi-k."}
\end{array}
2. Root: பிரி pidi, "seize."

pidi-kkir-én  pidi-it-én  pidi-pp-én  pidi-kka

3. Root: கால் kalī, "rejoice."

kalī-kkir-én  kal-.it-én  kalī-pp-én  kalī-kka

4. Root: கால் vāri, "read."

vāri-kkir-én  vāri-it-én  vāri-pp-én  vāri-kka

5. Root: அரை arāi, "invite."

arāi-kkir-én  arāi-it-én  arāi-pp-én  arāi-kka

6. Root: கா kā, "preserve."

kā-kkir-én  kā-itt-én  kā-pp-én  kā-kka

7. Root: படு padu, "lie down."

padu-kkir-én  padu-it-én  padu-pp-én  padu-kka

8. Root: இறு iru, "be."

iru-kkir-én  iru-nd-én  iru-pp-én  iru-kka

9. Root: இரா ira, "die."

ira-kkir-én  ira-nd-én  ira-pp-én  ira-kka

10. Root: ஆர் ār (or ஆரு āru), "be deep."

āru-gir-adu  ār-nd-adu  ār-um  ār-a

11. Root: ஆரை āgar (or ஆரை āgaru), "reproach."

āgaru-gir-én  āgar-nd-én  āgar-pp-én  āgar-a

12. Root: க்கேர cer (or க்கேர சேரு ceru), "approach."

ceru-gir-én  cer-nd-én  ceru-pp-én  cer-ka
13. **Root:** வெ (or வே வெமு), “burn.”

| வே-நுணைந் | வே-விஃ | வே-விஃ, or வே-வ இ | வே வே
|--------------|----------|-------------------|----------

14. **Root:** எோ (or எோ எோ எோ), “ache.”

| எோ-நுணைந் | எோ-விஃ | எோ-விஃ, or எோ-வ இ | எோ எோ
|--------------|----------|-------------------|----------

15. **Root:** கா (or கா கா), “die.”

| கா-நுணைந் | கா-விஃ | கா-விஃ, or கா-வ இ | கா-வ இ
|--------------|----------|-------------------|----------

16. **Root:** நூ (or நூ நூ), “give.”

| நூ-நுணைந் | நூ-விஃ | நூ-விஃ | நூ
|--------------|----------|----------|--------

17. **Root:** வரு (or வரு வரு), “come.”

| வரு-நுணைந் | வரு-விஃ | வரு-விஃ | வரு
|--------------|----------|----------|--------

18. **Root:** சேஸ்ய, “do.”

| சேஸ்ய-நுணைந் | சேஸ்ய-விஃ | சேஸ்ய-விஃ | சேஸ்ய
|-----------------|----------|----------|--------

19. **Root:** பேஸ்ய, “scatter, rain.”

| பேஸ்ய-நுணைந் | பேஸ்ய-விஃ | பேஸ்ய-விஃ | பேஸ்ய
|-----------------|----------|----------|--------

20. **Root:** வை வை, “abuse.”

| வை-நுணைந் | வை-விஃ | வை-விஃ | வை
|--------------|----------|----------|--------

* Except in the past tense and in the imperative, these two verbs add the conjugational terminations regularly to தூ தூ and வெமு வெமு.

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poru-gir-en  poru-d-en  poru-v-en  por-a

22. Root: தோரு toru, "worship."

toru-gir-en  toru-d-en  toru-v-en  tor-a

23. Root: பொரு என en, "say."

en-gir-en  en-r-en  en-b-en  en-a

24. தோரு tin (or தோரு தினூ tinnu), "eat."

tin-gir-en, or  tin-r-en,  tin-b-en  tin-ga, or  tin-a

25. Root: உன un (or உனூ unnu), "eat."

un-gir-en  un-d-en  un-b-en  un-a

26. Root: கான kann (or கால kann), "see."

kann-gir-en  kann-d-en  kann-b-en  kann-a

27. Root: மிட nil (or மிடூ nillu), "stand, stay."

nillu-gir-en

28. Root: செல cel (or செலூ cellu), "go, pass."

cel-cellu-gir-en, or  cellu-v-en  cel-l-a

29. Root: இகால igal (or இகாலூ igalu), "hate, oppose."

igalu-gir-en  igalu-v-en  igal-a
30. Root: கூ kal, “learn.”


32. Root: கல் kol (or கலு kollu), “take, contain.”


34. Root: துங்கு tūngu, “sleep.”

35. Root: துங்கு erudu, “write.”

36. Root: செலுட்டு celuttu (causative of cel, no. 28), “cause to go, expend.”

37. Root: பூ pō (or பூ பு pū, or பூ ப் pōgu), “go.”

38. செலுட்டு col (or செலுட்டு colu), “speak.”

* l+k=tk.  † l+t=tt (see para. 12, viii.).  ‡ l+p=tp.
§ l+t=t or tt.  || l+k=tk.  ¶ l+p=tp.

** The contracted form in common use. Cf. root கூ a (or கு agu, கு ayu), “become,” கூ gir-en or கு gir-en, கு v-en or கு iy-en, கு வென, கு வெ.”
[N.B.—Polysyllabic roots ending in *u*, and also dissyllabic roots of which the first syllable is long, as गुर्जङ्ग पूः, “speak,” ए.शः काक्तु, “show,” ए.शः कात्तु, “tie,” अष्ट गृष्‍णी पान्, “make,” follow more or less the conjugation of nos. 34–38.]

29. As mentioned before (§ 27), the strong middle increments or tense-signs क्कि, त्त, and र् are used as a rule by transitive or causative verbs, and the weak forms, गी, द्, &c., by intransitive verbs. Hence, the same root may sometimes take both the forms, with transitive and intransitive significations; e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mey-gir-adu</td>
<td>mey-nd-adu</td>
<td>mey-um</td>
<td>mey-a</td>
<td></td>
</tr>
<tr>
<td>mey</td>
<td>(the cow) grazes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mey-kkir-en</td>
<td>mey-nt-en</td>
<td>mey-pp-en</td>
<td>mey-kka</td>
<td></td>
</tr>
<tr>
<td>acœi-gir-en</td>
<td>acœi-nd-en</td>
<td>acœi-v-en</td>
<td>acœi-y-a</td>
<td></td>
</tr>
<tr>
<td>acœi</td>
<td>I tremble</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acœi-kkir-en</td>
<td>acœi-nt-en</td>
<td>acœi-pp-en</td>
<td>acœi-kka</td>
<td></td>
</tr>
<tr>
<td>vir-gir-en</td>
<td>vir-nd-en</td>
<td>viru-v-en</td>
<td>vir-a</td>
<td></td>
</tr>
<tr>
<td>vir</td>
<td>I fall</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vir-kr-r-en</td>
<td>vir-t-t-en</td>
<td>vir-pp-en</td>
<td>vir-kka</td>
<td></td>
</tr>
<tr>
<td>viru</td>
<td>I cause to fall</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidu-gir-en</td>
<td>vidu-t-t-en</td>
<td>vidu-pp-en</td>
<td>vidu-a</td>
<td></td>
</tr>
<tr>
<td>vidu</td>
<td>I leave</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidu-kr-r-en</td>
<td>vidu-t-t-en</td>
<td>vidu-pp-en</td>
<td>vidu-kka</td>
<td></td>
</tr>
</tbody>
</table>

* The first syllable is “long by position.”
† Cf. § 27, exc. a.
VERBS. 53

\[
\begin{align*}
\text{I perish} & : \text{kedu} \quad \text{I destroy} & : \text{kedu-khu} \\
\text{kedu-gir-\text{-}n} & \quad \text{ket-t-\text{-}n} & \text{kedu-v-\text{-}n} & \text{ked-a} \\
\text{kedu-ll-kir-\text{-}n} & \quad \text{kedu-t-\text{-}n} & \text{kedu-pp-\text{-}n} & \text{kedu-khu}
\end{align*}
\]

See also Causative Verbs, para. 49.

30. From all the foregoing examples it is evident that, in conjugating a verb, the learner has first to find out the root, and then the particular middle increment which it takes in the present, past, and future tenses. A thorough mastery of the rules and explanations given above will make this comparatively easy. In case of doubt it is always best to consult the dictionary.*

**Participles.**

31. Participles are of two kinds, Relative and Adverbial.

i. The Relative Participle (\text{\text{-}y\text{-}akai peyar-ecam}) is a verbal adjective with an affirmative or negative signification, standing in attributive relation to the noun which follows it.

In the Affirmative, its present and past forms are obtained by dropping the personal endings of the present and past tenses, and adding to the conjugational base.

Thus, \text{\text{-}gir-\text{-}n} “I run,” gives \text{\text{-}gir-a, “running,”} and \text{\text{-}din-\text{-}n} “I ran,” \text{\text{-}din-a, “run”;} \text{\text{-}git-\text{-}n} “I become,” \text{\text{-}rit-a, “becoming,”} and \text{\text{-}in-\text{-}n} or \text{\text{-}in-a} “I become.”

Hence, \text{\text{-}gir-\text{-}a or \text{-}irit-\text{-}a “a running horse” (i.e. a horse that runs, or is running), and \text{-}in-\text{-}a \text{\text{-}kudirai “a horse that ran.”}

The Future form is the same as the third person neuter of the future tense (\text{-}\text{-}c). Thus, \text{\text{-}um} \text{\text{-}kudirai “the horse will run,” whilst \text{-}um kudirai “the horse that will run” (or, that runs as matter of habit).}

The Negative Relative Participle for all tenses is obtained by adding \text{\text{-}\text{-}ada or simply \text{-}u (chiefly in poetry) to the

* For a classification of Tamil verbs, see paragraphs 55 to 70 of Dr. Pope’s “Handbook of the Ordinary Dialect of the Tamil Language,” Oxford, 1904.
root, with due observation of euphonic rules; as, $\text{odu} + \text{ada}$ (or $\text{a}$) $= \text{a}$ $\text{d}a$ or $\text{a} + \text{ada}$ and $\text{a} (\text{a}) \text{ada}$ $\text{a} + \text{ada}$ (or $\text{a} + \text{ada}$) $\text{kudirai}$ = "a horse that did not, does not, or will not run." So, $\text{cey}$ ("do") $+ \text{ada}$ or $\text{a} = \text{oda} \text{aya} \text{oda}$ or $\text{a} + \text{ada}$, and $\text{oda} \text{aya} \text{oda}$ $\text{kudirai} = \text{manidan}$ = "a man who did not (does or will not) do it."

Although this participle qualifies nouns of any gender, number, or case (just like an English adjective) without itself undergoing any change, yet when it is formed from a transitive verb it has its usual governing power; e.g.

$\text{oda} \text{nana} \text{oda} \text{kudirai}$, "a horse that I drove" (lit. I-driven horse), and $\text{kudirai} \text{ya} \text{oda} \text{nana}$, 'I who drove a horse.' $\text{oda}$ is the causative form of $\text{oda}$, both from root $\text{oda}$ (see para. 49).

$\text{oda} \text{us} \text{oda} \text{oda} \text{us} \text{oda} \text{kollada} \text{oru} \text{cani} \text{oda}$, "an ascetic who does (did or will) not kill any life whatever." Here $\text{oda}$ is in the accusative case governed by $\text{kollada}$.

ii. The Adverbial Participle or Gerund (\text{oda} \text{ada} \text{vindai-eccam}) also has affirmative and negative forms.

A. The Affirmative is obtained in two ways:—

(a) Those verbs which take $\text{oda}$ in as their middle particle of the past simply drop the final $\text{n}$ of the conjugational base. Thus, from $\text{pandanin}$, the conjugational stem of the past tense $\text{pandin}$-en, "I made," we get the gerund $\text{panni}$, "having made," by dropping the final $\text{n}$. So, in the word $\text{eri}$ $\text{odu}$ $\text{erudin}$-en, "I wrote," the conjugational base is $\text{eri}$ $\text{odu}$ $\text{erudin}$, and the gerund is therefore $\text{erudin}$, "having written."

(b) All other verbs add $\text{u}$ to the conjugational base of the past tense. Thus, $\text{part}$ is the conjugational base of $\text{part}$-en, "I saw"; add $\text{u}$ to it, and you get the gerund $\text{part}$-u, "having seen." So, $\text{ceyd}$-u, "having done," from $\text{ceyd}$-en; $\text{irund}$-u, "having remained," from $\text{irund}$-en; $\text{en}$-u, "having said," from $\text{en}$-en.

B. The Negative Adverbial Participle is obtained by the addition of $\text{ada}$ or $\text{amal}$ to the root. One of the forms is,
therefore, the same as the third person singular neuter of the negative verb. Thus, from root குண் kuli, "to bathe," are obtained குலி-ய-ஆ குலி-ய-ஆமல், "not bathing."

c. As the gerund is only an adverbial extension of the predicate, it requires a finite verb to complete the sentence; e.g.

Thus, in translating into Tamil, whenever a subject has two or more verbs, it is best to render all of them except the last by the gerund. The Tamil language recognizes only one finite verb in a sentence, simple or compound.

**Verbal and Abstract Nouns.**

32. **Participial Nouns.**—By the addition of the personal terminations of the third person, அம், ஏம், தன் for the singular; and அர் or அர்‌கள், வை (வா) or வழகு for the plural (§ 23, b), to the present, past, and negative relative participles, a large number of participial nouns in frequent use are formed. Thus, from the relative participles of குண் (namely குணிக்கிறா குணிக்கிறது, குணித்த and குணியாத) are obtained:

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>குணிக்கிற-ஆன் குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆது குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆது குணிக்கிற-அல் குணிக்கிற-டு+</td>
</tr>
<tr>
<td>Bathes</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
</tr>
<tr>
<td>Those</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
<td>குணிக்கிற-ஆக் குணிக்கிற-அல் குணிக்கிற-டு+</td>
</tr>
</tbody>
</table>

*For குணியாட்டிய; the accusative case-ending of neuter nouns is, as a rule, not expressed.
† வ is a euphonic insertion.
‡ This is the same as the 3rd sing. neut. indic. present.
VERBS.

Past.

Masc. குழித்தா மன் he who bathed {குழித்தா மன் they who bathed
kulittā-v*-an

Fem. குழித்தா மன் she who bathed {குழித்தா மன் those who bathed
kulittā-v*-al

Neut. குழித்தா மன் that which bathed, or {குழித்தா மன் which bathed
kulittā-du

Negative.

Masc. குழித்தா மன் he who does (did, &c.) not bathe {குழித்தா மன்
kuliyyada-v-an

Fem. குழித்தா மன் she who does (did, &c.) not bathe {குழித்தா மன்
kuliyyada-v-al

Neut. குழித்தா மன் that which does (did, &c.) not bathe, or {குழித்தா மன்
kuliyyada-du

33. Participial Nouns of the Future tense are obtained by the addition of the same personal terminations of the third person to a participial adjective of the future tense (not in use), formed like the rel. part. of the present and past by affixing a to the conjugational base of the future tense, ॐ p being substituted for final ஒ v of the weak base, except in the neuter singular. Thus, the conjugational base of குழித்தா மன் kulippēn, “I shall bathe,” is kulipp- (see above, para. 24, c.); those of குழித்தா மன் tinbēn, “I shall eat,” and குழித்தா மன் செய்வை, “I shall do,” are குழித்தா மன் tinb- and குழித்தா மன் செய்வை. By adding a and substituting p for v, we get the future participial forms (not in use) குழித்தா மன் kulippa-a, குழித்தா மன் tinb-a, and குழித்தா மன் செய்வை. From these, by the further addition of personal endings, we obtain the following participial nouns with a future signification:—

<table>
<thead>
<tr>
<th>குழித்தா மன் kulippa-v-an</th>
<th>he who will bathe</th>
</tr>
</thead>
<tbody>
<tr>
<td>குழித்தா மன் kulippa-v-al</td>
<td>she who will bathe</td>
</tr>
<tr>
<td>குழித்தா மன் kulippa-du</td>
<td>that which will bathe</td>
</tr>
</tbody>
</table>

* v is a euphonic insertion.
† Same as the 3rd sing. neut. indic. past.
‡ v is a euphonic insertion.
VERBS.

34. All these participial nouns usually take a subject, and have the same governing power as the verbs from which they are derived. They are, moreover, declined like any other noun; e.g.

\[ \text{avani-k-} \text{konnavan} \ \text{ivan}, \text{“this is he that killed him.”} \]

\[ \text{adui-c-ceyradu caviyalla}, \text{“it is not proper to do that” (lit. the doing that in a future time is not proper).} \]

\[ \text{nni-k-karan poy konnavalai-t-tanditian}, \text{“the judge punished the woman who spoke the untruth” (konnavalai, acc.).} \]

35. Another class of verbal nouns is formed by adding \( \text{kkui} \) (pronounced \( \text{gii} \)), \( \text{kal} \), \( \text{tal} \), and \( \text{kudal} \) to the roots of verbs which take the middle increment \( \text{kiru} \) (i.e. \( \text{giuru} \)) in the present, and \( \text{kkui} \), \( \text{kal} \), \( \text{tal} \), \( \text{kudal} \) to those which take \( \text{kiru} \).

They express the act or its results, and have in some instances the same governing power as participial nouns. That in \( \text{kui} \) is frequently used in the locative case to signify an adverbial clause of time; e.g.

\[ \text{adui (attain to) + kui =} \text{viu} \text{viu} \text{aadiygii, “attainment.”} \]

\[ \text{padu (lie down) + kui =} \text{viu} \text{viu} \text{padukkii, “the lying prostrate,” “a bed or litter.”} \]

\[ \text{varu (come) + al =} \text{viu} \text{viu} \text{varal, “a coming.”} \]

\[ \text{peru (talk) + tal =} \text{viu} \text{viu} \text{pegydul, “a speaking or speech.”} \]

\[ *a (become) + kui = \text{viu} \text{viu} \text{agii, “becoming.”} \]

\[ ” + kal = \text{viu} \text{viu} \text{agal.} \]

\[ ” + kudal = \text{viu} \text{viu} \text{agudal.} \]

* Probably \( \text{pogal} \) was the base, and the suffixes are \( \text{ai}, \text{al}, \text{and} \) \( \text{tal} \), the final u of the base being dropped before a vowel. Cf. \( \text{paru} \text{paru} \text{pogal}, \text{paru} \text{paru} \text{pogal}, \text{paru} \text{paru} \text{pogal}, \text{from root} \text{pogal}, \text{“go.”} \)

The verbal noun \( \text{podal} \) is from root \( \text{podu} \), “be sufficient.”
**VERBS.**

padi (read) + ttal = padittal, "reading, learning."
edu (take) + kkal = edukkal.

36. Verbal nouns expressing only the abstract idea, and with no governing power, are also formed by the conversion of verbal roots into nouns, with or without modification, and the addition of such terminations as āi, am, vi, vāi, u, vu, ku, pu, ti or di, çi, &c.; e.g. குருத்து, "a rolling up, cigar"; குட்டு, "circuits"; குட்டு, "proclamation" (from root கு); குச்சம், "shyness" (from rt. கு); கௌது, "ruin" (fr. கௌது); குறு, "writing, letter" (fr. குறு); உடைய, "garment" (fr. உதை); நோக்கம், "look, view" (fr. நோக்கம்); தெட்டம், "assurance" (fr. தெட்டம்); தெல்வி, "hearing, question" (fr. தெல்வி); திருவை, "decision, toll" (fr. திருவை); திருவு, "opening" (fr. திருவு); நிக்கு or நிக்கு, "separation" (fr. நிக்கு); கிரு, "a rent or tear" (fr. கிரு); நோட்டு, "friendship" (fr. நோட்டு); பார்வு or பார்வு, "drunkenness" (fr. பார்வு); தெரிப்பு, "informing, communication" (fr. தெரிப்பு); விடுதி, "leave" (fr. விடுதி); கெடு or கெடு, "loss" (fr. கெடு); தோர்க்கி or தோர்க்கி, "pursuit" (fr. தோர்க்கி); உன்றா செய், "consciousness" (fr. உன்றா செய்).

37. The suffix māi (see para. 18, a), which is more or less restricted to classical Tamil, is added to the relative participle (present, past, future, or negative) to form verbal nouns; as, குற்றிக்கிறா māi, "the bathing"; குற்றிக்கிறா māi, "the having bathed"; குற்றிக்கிறா māi, "the (future) bathing" (see para. 33); and குற்றிக்கிறா māi, "the not bathing." So, குற்றிக்கிறா māi, "the doing"; குற்றிக்கிறா māi, குற்றிக்கிறா māi, and குற்றிக்கிறா māi, "the bathing."
of those verbs which take கிரு kиру in the present, and ப a (மய or வு) to the roots which take கிரு kиру (gilu); as, குத் குட்டை, “to bathe.” from குத் குட்டை kulikkiruv; குத் கூட்டி cey-y-a, “to do,” from குத் கூட்டி ceygirin. (See para. 28 for other examples.) A few weak roots take கா instead of simply ப; as, கல்க கீம்கா “to he-n” (கல்க + க); புறா நித்தை, “to stand” (புறா + க); புறா காத்தை, “to learn” (புறா + க). Compare para. 24, e, note. This infinitive, being itself a verbal noun, has the governing power of one in ஦ு, such as குத் கூட்டி செய்யையது or குத் கூட்டி செய்து (§ 34). Its use may be understood from the following examples:—

ப குற்றை கூட்டை குற்றை வெண்டும், “you must bathe” (lit. you to bathe is necessary). Here குற்றை is the subject of குற்றை, which itself is the subject of வெண்டும்.

எனக்கு குற்றை கூட்டை நான் குற்றை வெண்டும், “I must do that” (lit. I to do that is necessary). நான் is the subject and குற்றை the object of வெண்டும்.

அல்ல குற்றை கூட்டை குற்றை வெண்டும், “that must be done” (lit. to do that is necessary).

அல்ல குற்றை கூட்டை குற்றை வெண்டும், “she went to bathe in the tank.”

என் தமிழ்நாடு என் மாவட்டானை, en tambiyaí vara-c-collu, “tell my (younger) brother to come.”

என் தமிழ்நாடு, என் மாவட்டானை oruvan ada, oruvan padugiran, “while one dances, the other sings.”

என்ன தமிழ்நாடு என் மாவட்டானை marai peyya-k-kuilam niriyum. “if rain fall, the tank will be filled.”

என் தமிழ்நாடு என் மாவட்டானை என்ன தமிழ்நாடு என் மாவட்டானை என்ன தமிழ்நாடு என் மாவட்டானை என் தமிழ்நாடு என் மாவட்டானை enyakku-p-paunan tara-v-um, “(please) give me money.”

**Imperative Mood.**


The 2nd person plural is obtained by the addition of வு um or குற்றை வு திறிக்கு to the singular; as, குற்றை nadu-v-um, குற்றை வு திறிக்கு nadav-um; குற்றை வு திறிக்கு, குற்றை வு திறிக்கு, குற்றை வு திறிக்கு, குற்றை வு திறிக்கு, குற்றை வு திறிக்கு (these
two verbs are irregular; see p. 49, note); போடு போட்டும் (usually contracted to போடி போட்டும்), போட்டு போட்டு போட்டு போட்டு. Both
these forms are used honorifically for the singular; the form in போட்டு is used when you wish to be extra polite. A polite imperative
is also formed by the addition of um to the infinitive; as, போடி போட் பாதிக்கா போட்டும், “please read.” In poetry, the plural
 terminations are இயர், இயர், and மீன்; as, போட்டு போடுடிய, போட்டு போடுடிய நடகமின. இடை இடையும் கொங்கினியிர (கோল மீன் = கொங்கினியிர).

40. The negative imperative, or “prohibitive,” is formed by the addition of the particle of emphasis, எ, to the 3rd singular
euter of the negative verb (i.e. in other words, by adding ஏடு, ஏதும், and ஏதும் பதிக்காயில் to the root). Thus, from வரது,
“it comes not,” are formed—
Sing. வாரண்டு ஏடு, “don’t come.”
Plur. வாரண்டு ஏடு யூம், “don’t ye come” (or “don’t come, sir”).
           வாரண்டு ஏடு யூம் பதிக்காயில், “” (or “please,
sir, don’t come”).

Similarly,
           போடு ஏடு, “don’t go.”
           போடு ஏதும், “don’t go, sir.”
           போடு பதிக்காயில், “(I pray you, sir) do
           not go.”
           குடி குடி குடியூம், “don’t bathe”; also குடியூம்
           குடியூம் குடியூம் (with increment kku).
           நடகமின நடகமின, and நடகமின நடகமின, “don’t
           walk.”

In high Tamil the suffixes அல் and ஏல் for the singular, and மின் (i.e. ஏல் + மின்) for the plural, are added to the root; as,
           வாரண்டு ஏல் வாரண்டு ஏல் வாரண்டு ஏல், “walk not!” வாரண்டு
           வாரண்டு வாரண்டு வாரண்டு வாரண்டு வாரண்டு “walk ye not!” வாரண்டு
           வாரண்டு வாரண்டு வாரண்டு வாரண்டு வாரண்டு “do ye not!”

Potential, Optative, and Desiderative Verbal Forms.

41. A verbal form answering to the English potential mood is obtained by the addition of குடியூம் குடியூம் to the infinitive,
or குடியூம் குடியூம் to the verbal noun in அல் or குடியூம் (para. 35). குடியூம் is the 3rd person neut. future of குடும், “join
with, be fit,” here signifying “ability” or “possibility.” ஆம is evidently
a contraction of ஆம, the 3rd person neut. future of ஆ, “to
become” (pp. 43, and 51 note), implying here the idea of “permission.” Thus:

(53) *nān kulikka-k-kūdum, “I can bathe”*(lit. I to bathe will be possible). *Nān* is the subject of *kulikka*, which, being a verbal noun, is the subject of *kūdum*. See above, para. 38.

Thus:—

(paiyan *adāi-c-ceyya-k-kūdum, “the boy can do that” (lit. the boy to do that will be possible). *(ni vārīkka-k-kūdum-ā, “can you read?”

(54) *ni vārīkka-k-kūdum ēvrān, “he said that she could walk.”

(pāy *nān āttēlē kul kkal-ām. “I may bathe in the river.” Here *nān* is the subject of *kulikkal*, which is itself the subject of *ām*. Āttēlē is the loc. of *āru*, “river,” and ē, the enclitic particle of emphasis.

(55) *avān adāi-c-ceyyal-ām, “he may do that” (lit. he doing that will become).

(*nān pūgal-ām ēvrān, “he said that I might go.”

The negative of *kūdum* is *kūdādu* (cf. para. 24, d); that of *āgum* or *ām* is *āgādu*.

(56) *nān āttēlē kulikka-k-kūdādu, “I cannot bathe in this river”; but *indā āttēlē kulikka-k-kūdādu, “it is not possible to bathe in this river.”

(57) *nān indā āttēlē kulikka-k-kūdādu, “it is not proper for you to say so” (lit. you saying in that manner is not becoming).

(58) *nān īppādi-c-cērttu-k-kollal ējādā, “ought you not to have saved up (money) in this way?” Here *kollal* is the subject of *ējādā*, and *nān* that of *cērtttukollal.*

42. Optative or Desiderative verbal forms can be obtained by the addition of—

(a) The enclitic *ka* to the root of a verb. This form occurs chiefly in poetry, and is the same for all numbers and persons; e.g.

(59) *nān padi-k-ka, “let me read.”

(60) *nīt-ka (nil+ka), “may you remain.”
(b) अगा (pronounced more like अहा) to the future tense; as,

तिलुगले कुल्पने, “I shall bathe”; तिलुगले कुलिपने, “may I bathe!” “I desire to bathe!”

पादुवाल, “she will sing”; पादुवाल-आगा, “may she sing!”

तिलुगले कुलिपड़ागा, “may it bathe!”

[N.B.—In forming the neuter optative, आगा is added to the neuter participial noun of the future tense, instead of to the 3rd person neuter future of the verb. Cf. para. 33.]

(c) The conjugated forms of the defective verb अधा, “ought,” to the infinitive; as,

फ ताइ तेम एम आयु निकलका-कडावयज, “you ought or must bathe.”

अदृश्येदुचमाथेश आदृश्य-के-कडावयज, “let that be done” (lit. to do that is desirable).

हिदूनथू पाया कै आरिया-क-कडावयज, “let it perish.”

(d) अठूम (probably for अठुम ओट्टम), अठूम उम, and अठूम ओठूम वेंधुम to the infinitive; as,

पाम ताइ हेतु बतिष्ठुने भानु कुलिका-टूम, “let me bathe.”

अंगे आधुन-दी अन्व पोगा-टिम, “let him go.”

अंगे आधुन अन्वरा-व-उम, “let him come” (polite imper., § 39).

बाजू बाजू बराजू ओठूम भानु नाडाक्का वेंधुम, “I must walk.”

**Verbal Forms signifying Condition and Concession.**

(“If,” “although,” &c.)

43. There are two ways of obtaining a Subjunctive or Conditional form. The first is by adding अू अू to the conjugational base of the past tense. It is of common occurrence, and is the same for all numbers and persons; as,

पृथक्कर्त नून-एन, “I went”; पृथिनट् नून-अल, “If (I, you, &c.) go.”

कुष्टिन आनं, “he bathed”; कुलिन-अल, “If (I, you, &c.) bathe.”

The other form, chiefly occurring in poetry, is by affixing इल or इल to the roots of verbs which take the middle increment
kuru (giru) in the present, and kkil or kkin to those taking kkuru; as,

\[ \text{marāi pey-y-il or pey-y-in, "if it rain."} \]
\[ \text{it rains."} \]
\[ \text{nān kuki-kkil or kuki-kkin, "if I bathe."} \]
\[ \text{"I bathe."} \]

44. āgil (in poetry aīn) and ānāl, subjunctives of ā, "become," are used as "quasi-conditions"; e.g.

\[ \text{appādi ānāl, "if (it be) so."} \]
\[ \text{avār āračān ānāl, "if he be the king."} \]

In colloquial Tamil these are often added to the future or the past tense of a finite verb to express condition; as,

\[ \text{irandu-pōvën, "if I bathe in this tank I shall die off"} \]
\[ \text{lit. irandu, "having died." pōvën, "I shall go".} \]
\[ \text{So also, kulitten-pōnāl, "If I were to bathe, or if I bathed."} \]

Sometimes ē is added for the sake of emphasis; as, āvar āračān ānāl, "if he will (really) come."

The Negative Conditional clause is commonly expressed by adding vittāl (the subjunctive of vidu, "leave," § 29), or irandāl (that of iru, "remain, exist"), or even ārāmāl pōnāl (subj. of pū, "go"), to the negative gerund or adverbial participle of the verb in question (para. 31, ii. b).

Thus:

\[ \text{ni inda velüi ipporudu mudittāl un cambalam unakkū-t-taruvēn, munī-y-āmal irandāl or mudi-y-a vittāl cambalam piddippēn, "if you finish this work now I shall give you your pay, if you do not finish it (lit. if you leave or remain without finishing it) I shall stop the pay."} \]

The negative gerund ānaillā (i.e. illāmal), of root ānāl, from which illāi (§ 25 and 47, g) is also formed, is often
prefixes to \textit{vittul} to express “if not” or “otherwise”; e.g. \textit{nē ennē-k-kūppidwiyā ānāl varuven}, illā \textit{vittul} āvira māṭṭēn, “if you will call me, I shall come; if not, I will not come” (§ 47, e).

45. The following are some of the commonest:—

(a) \textit{iru}, “be,” \textit{irukkiren, irun-den, iruppēn, irukka}.

These, added to the gerund, give the perfect, pluperfect, and future perfect tenses; as, \textit{kulittu} (having bathed) + \textit{irukkiren} (I am) = \textit{kulittu-irukkiren}, “I have bathed.”

\textbf{Auxiliary and Defective Verbs.}

47. The following are some of the commonest:—
Similarly, kulittu + irundēn (I was) =  குலித்து+இருண்டேன் kulistt-irundēn, “I had bathed”; kulittu + iruppēn =  குலித்து+இருப்பேன் kulitt-iruppēn, “I shall have bathed.”

From these can be formed the whole series of participles and participial nouns, as explained in paras. 31–34; e.g. kulitt-irukkira, kul tt’irunda, kulitt’irukkum, kulitt irundu, &c.

Iru added to the infinitive gives the sense of “to be about to”; as, தூரைத்து-உறுப்பேன் kulittu-iruppen = “I am about to bathe,” I shall have bathed.” From these can be formed the whole series of participles and participial nouns, as explained in paras. 31–84; e.g. Jntlit-iruH-iruppen, ImlIvIrunda, kulli-imhkum, Imlift irimdu, &c.

Iru added to the infinitive gives the sense of “to be about to”; as, தூரைத்து-உறுப்பேன் kulittu-iruppen, ImlIvIrunda, kulli-imhkum, Imlift irimdu, &c.

This verb also is added to the gerund of another verb either to give the latter a reflexive signification, or to express a continued action; e.g.

அவன் இருக்கிறான், “he bought this for himself” (vāngi, having bought) and kondān, he took).

The continuous action is more strongly expressed by the addition of the double auxiliary  கோண்டியை to the gerund of the principal verb. ்Kondiru is composed of kondu, gerund of kol, and root iru, explain d above. Thus:

புரையில் கோண்டுக்குருந்தேன், “some blind men having assembled in one place, went on begging alms.”

* சேலாடை = சேலாடு+ே, the enclitic expressing doubt.

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vittu-c-civanam panni-k-kond'irukkiran, “a potter is getting his livelihood by making and selling pots and pans” (civanam=Skt. jivana, livelihood, and panni, ger. of pannu, to effect or cause).

The verb  v or  varu (§ 28, no. 17) is similarly added to a gerund to express continuous action; e.g. avan adai-ceydu-k-kondu varu-ga'iyil, “whilst he was doing that” (varu-ga'iyil=loc. of the verbal noun in  ; see § 35).

(c)  vendu,  vendu-giren,  vendi'na,  vendu'va,  vendin'en,  vendu'ven,  vendu'na.

As a transitive verb, meaning “to entreat” or “to desire,” it is regularly conjugated. But as an intransitive verb, meaning “to be necessary,” “to be wanted,” it is defective, the forms in common use being  vendum (vulg.  vendum, 3rd neut. fut.), “it (or they) will be necessary”; the corresponding negative,  vendum (vulg.  vendum or  vendum), formed irregularly; the relative participles (  vendugira),  vendina, and  vendiya.

These govern the dative case; as,

vendum, “what do you want?” (lit. to you what is necessary?)

vennum, “I do not want anything” (lit. to me even one thing is unnecessary).

adai-ceydiradali vendiya panam pattu rubay, “the money required to do it is ten rupees.”

These, when used as auxiliaries, are attached to the infinitive of the verb; as,

vendum, “I must go home” (lit. I to go home is necessary).

avan ceyda kuttitai nir mannikka vendum, “you must (please) forgive the fault he has committed.”

vendukku-k-kodukka vendiya cambalam nalukku-k-koduppen, “I will give (you) to-morrow the wages that ought to be given to you.”

(d)  kudum, “it can be”;  kudatu, “it cannot be.” See para. 41.
(e) மற்றும் மாட்டேன், “I will not,” “I cannot”; மற்றும் மாட்டையும், மற்றும் மாட்டேன், &c. (negative of மாட்டேன்), with the infinitive; as,

அருளும் அருளிக்கும் adai-ceyya மாட்டேன், “I will not do it.”

இல்லாமல் நிற்பற்றாத்து “will you not come?”

(f) Similarly are used என்னும் pōgum, “it will go (or do).” என்னும் pōdādu, “it will not do”; என்னும் pōdum, “it will suffice,” என்னும் pōdādu, “it will not suffice”; என்று tagum, “it will fit,” என்று tagādu, “it is not fit”; என்று agum or என்று am, “it is proper,” “it may” (§ 41), என்று agādu, “it is not proper”; என்று okkum, “it will agree,” and என்று ovvādu, “it does not agree.”

இல்லாமல் பொய் கொள்ளியிருந்து tagumā, “is it proper to tell lies?”

(g) To the above may be added மற்றும் undu, “there is (or are),” from என்று + மற்று (§ 17, c); என்று illūi, “there is (or are) not”; and என்று allu, “it is (or they are) not.” (Cf. § 17, c, 44, and 52.)

தொண்டாய் பாதர் 2nd தொண்டாய் pačukkal undu, “there are cows in the garden.”

இராசு பொய் undu, “there is gold here.”

இராசு பொய் illūi, “there is no gold here.”

இராசு allu, “this is not gold.” The difference between illūi and allu is that the former denies the existence of the subject, and the latter denies something said concerning it.

(h) Further, the verbs இது idu, “give” (p. 47), இது vidu, “leave” (§ 29), இது pōdu, “put” (p. 47), இது pō, “go,” இது vai, “put,” in all their inflections, are commonly added to gerunds either to intensify an action or to emphasize its completeness.

Passive Voice.

48. (a) By the addition of இது padu (“suffer”) in all its inflections (cf. § 27, exc. a) to the infinitive, a compound verb answering to the Passive Voice can be formed. Thus:—

இது padikka, “to read” (inf. of padī); இது padikka-p-pada, “to be read.”
68

VERBS.

καταστάσα kolla, “to kill” (inf. of kollu); καταστάσα kolla-
p-pattän, “he was killed.”

καταστάσα anda-p-pustagam ennai-e pađikka-p-paṭṭadu, “that book was read by me.”

καταστάσα tambi tirudargalal kolla-p-paṭṭan, “my (younger) brother was killed by thieves.”

Sometimes padu is added to the root instead of to the infinitive; as, καταστάσα adi-paṭṭan (instead of adikka-p-paṭṭan), “he was beaten.”

(b) καταστάσα un, “eat, enjoy, suffer”: καταστάσα unnu-
girun, καταστάσα unden, καταστάσα unben or καταστάσα un-
nurun, καταστάσα unna. This verb is also added to the root of another to form the passive; as, καταστάσα kol-l-undan, “he suffered death.”

N.B.—This passive construction is not elegant, and should not be used often.

Causative and Denominative Verbs.

49. Causative verbs are formed in several ways:–


(b) By doubling the final consonant of the root; as, खੱ-ਦੁ-ਗਿਰੰ, दੁ-ਗਿਰੰ, “I run,” खੱ-ਤੁ-ਗਿਰੰ, “I cause to run, I drive” (here d is doubled to tt); तੁ “ascend,” खੱ “cause to ascend.”

(c) By strengthening the root; as, ਤਿਰੁੰਤਾ tirumbu, “turn,” ਤਿਰੁੰੱਤਾ tiruppu, “cause to turn.”

(d) By one of the suffixes कु, कਾ, ਤੁ, ਪੁ, ਤੁ; as, ਪੁਕਾ ਪੁ-ਕਟੁ, “cause to go”; ਪੁਕਾ ਪੁਕਾ ਪੁ-ਕਟੁ, “cause to flow”; ਨਾਦਾ ਤੁ, “cause to walk.”

(e) By means of the strong middle increment or tense-sign; as, ਕਿਰੰ arigiren, “I perish,” ਕਿਰੰ arikkirən, “I destroy.” See also para. 29.
50. The following are few examples of verbs derived from nouns and adjectives:—

\[\text{payakkiradu, “it yields fruit” (from payan, Skt. phala, fruit).}\]

\[\text{piragācikirēn, “I shine” (from piragā-çam, Skt. prakāśa).}\]

\[\text{valigirēn, “I force” (from vali, Skt. balin, “strong”).}\]

**Adverbs.**

51. (a) A number of infinitives serve as adverbs; e.g.


(b) As a rule, however, adverbs are formed from substantives by the addition of \(\text{ãy or ãga}\); e.g. \(\text{çugam, “health,” çugam-ãy, “well”; nanru, “that which is good,” }\)

\[\text{mellā, “slowly,” kaługga, “speedily.”}\]

\[\text{adān mēle nīnāipp’-ãga irundān, “he was (lost) in thought upon it.”}\]

\[\text{or added to a noun shows it to be a complement of the predicate (§ 61).}\]

\[\text{is also used in adding up; as,}\]

\[\text{kāvatākuragāl nālu peyar kāval-āligał pattu peyar ãga padinālu-peyar, “four watchmen and ten prisoners, altogether fourteen persons.”}\]

**Postpositions.**

52. Some of these are infinitives and govern the nouns which they follow; as, \(\text{tavira, “except” (inf. of tavir, remove):}\]

\[\text{en maganāi-t-tavira matta ellārum vandārgal, “all others came except my son.”}\]

Similarly, \(\text{pōla (inf. of pōlu, resemble) and çura, “round” (inf. of çuru, surround) govern the accusative. But }\)

\[\text{kittu, “close by” (inf. of kittu, approach) takes the}\]
genitive or dative; as, ஆேயு அின் கிளட்டா or ஆராத்து அேரு ஒளிந்து கிளட்டா, “near it”; and ஆேல் குட்டா, “together” (inf. of குட்டா, join) the instrumental in ஒளிந்து; as, ஆலேத்து மாடு அவள் குட்டா வா, “come with him.” ஆண்டா ஒளிந்து கொண்டு, the gerund of ஆண்டா ஒளி கொல், “to take” (para. 47 b), is similarly used with an accusative. It has then the signification “by means of,” “through;” as, ஆலேத்து குட்டா கிளட்டா வா, “by means of it” (lit. by taking or using it). So also, ஆலேத்து குட்டா வா, “concerning”; ஆண்டா ஒளிந்து கொல்லு (ger. of ஓளிந்து), “regarding”; ஆண்டா ஒளிந்து தோட்டு (ger. of ஓளிந்து), “touching.”

Other postpositions in common use are:

அல்லு உடன், together with.
ஆடு அந்த, for; as, எனக்கா அந்த, “for me” (எனக்கு + அந்த).
ஆண்டா ஒளிந்து நின்றாம், for the sake of.
அல்லு, within.
அல்லு புராம், outside.
அல்லு முய, before.
அல்லு பின், after.
அல்லு மெல், upon (with gen.).
அல்லு முதல் (or முதலாகா), beginning from.
அல்லு வரி (or வரியாகா), by way of.
அல்லு கிர், below (with gen.).

Conjunctions.

53. (a) இம் um added to two or more words means “and.” When affixed to a single word it has the signification of “also,” “too,” or “even,” according to the context; e.g.

ஆலேக்கா மாடு குடிக்கால ஒளிந்து மூச்சால காளா, “the horsekeeper and the gardener came.”
அல்லு மட்டும் இம் பொனான், “he also went, or even he went.”

Um is also added to interrogatives to express universality; e.g. உம் இந்த யாவர், “who?” (pl.), உம் கையாம் “all people”; உம் இந்த யாவே, “what things?” உம் கையாம் “all things”;
INTERROGATIVES.

54. (a) To ask a question, you simply add என்று to the end of a sentence or to any word in it on which you wish to lay stress; as,

என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்றу

Or = என்று என்று என்று என்றу என்று என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்று என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу என்றу எ

For other uses of um, see paras. 24, c, 38, 39, and 46.

(b) "Or" = என்று என்று என்று என்றу என்றу என்றу எ

The correlatives "either... or" must be translated by என்று என்று என்றу என்றу என்றу எ

or by என்று என்றу எ

or by என்று எ

also means "although," "soever"; as, என்று எ

& en என்று எ

"although a small boy"; என்று எ

& & en எ

"wheresoever.”

Interrogatives.

54. (a) To ask a question, you simply add என்று என்றу to the end of a sentence or to any word in it on which you wish to lay stress; as,

என்று என்று என்றу என்று எ

"(is) he a gardener?” or என்று எ

"(is) he the gardener?”
(b) If you add @ ā, you express a certain amount of doubt or hesitation; as,

"is he the doctor (I wonder) who went in front?"

@ ā is also affixed to an interrogative or to the last word of a clause containing an interrogative, to give it an indefinite signification; as, ā e ngē, “where?” ā yēngē-ē, “somewhere or other”; ā du, ā adu, ā edu nadakkum-ō, adu nadakkum, “whatever will happen, (that) will happen.”

(c) As already mentioned in para. 10, the letters ā e and ad ū (or ā ē) are prefixed to words to form interrogatives; as, ā eppadi, “in what manner?” “how?” ā epporudu, “at what time?” “when?” ā evan, “which man?” ā eval, “which woman?” ā du, “which thing?” (among several); ā enna (ā ēnna-ē, decidable form; cf. p. 34), “what?” and ā ēn, “why?” (ē is lengthened). So also ā ēppā, “what man?” ā ūr or ā ēr, “who?” ā ūdu, “what?” (neut.).

E.g.

ā adāi-y-eppadi (or -y-epporudu)-ceydān, “how (or when) did he do that?”

ā ingē vandaval eval, “who (is) she that came here?”

ā adu migavum nalladu, “which is the best?”

ā un pēr enna, “what is your name?”

ā ēdu yāruḍūṭiya ēdu, “whose house is this?”

ā ēn poy sollugirāy, “why do you speak falsehood?”

ā ēn (+ēn +enul) or ēnu (adu +ēn +enil), “if (you) say why that is (i.e. wherefore).”

Emphatic Particles.

55. The vowel ā ī is added to words for the sake of emphasis; as,

 kadāiyil-ē onrum illāi, “there is nothing in the bazaar.”

 varugirān-ē, “he does come.”
The reflexive pronoun நேக் tān is also used to emphasize nouns; as,

அந்தோ நேக்கு தான் அவன் தான் தான், “he (is) indeed the father.”

The two participial nouns வற்றும் தான் நான் வள்ளவர் குன் கன் குன் குன் பாசுப்பன் தான், “he (is) indeed the father.”

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The following are some of them:

56. The following are some of them:—

äiyō, alas!
äiyāiyō, alas! alas!
idō, lo!
ō, oho!
SYNTAX.

57. The syntactical arrangement of a Tamil sentence (தமிழ் வாக்கு, Skt. vākya) is in many respects similar to that of an ordinary Sanskrit sentence. As a rule, first comes the subject with its attributes, second the object with its enlargements, third the extension of predicate, and lastly the verb.

As in classical Sanskrit, so in Tamil there is the usual predominance of gerunds (para. 31, ii.) and the clauses formed by them, of relative participles which take the place of relative clauses (para. 31, i.), and of oratio recta instead of oratio obliqua (para. 65).

58. THE SUBJECT (தமிழ் எறுவய).—If this is only a pronoun, it is often not expressed, being understood from the finite verbal form after the manner of Latin and Sanskrit, provided that its omission does not involve ambiguity or make the subject less emphatic; e.g. செய்திருவையேயல் செய்யில், “I do” (not நான் செய்தில்); ஒருவனையே ஒருவனையே, “he did it” (not ஒருவன் ஒருவனையே, unless for the sake of emphasis).

59. THE EXTENSION OF THE SUBJECT (தமிழ் எறுவய்க்கு உரிக்கோல்).—This consists of dependent nouns or pronouns, adjectives (para. 17), and relative clauses with or without subordinate adverbial clauses. All these precede the subject; e.g.

அரசர் என்று நான் என் கை வேறுபாடு ஏன் என்று கைந்தையா பென்சுடிக்கு செட்டு-ு-பொனாள், “my (younger) brother’s wife is dead.”

ஒரு வல்ல மேய்ப்பன இங்கியே வந்தான், “a good shepherd came here.”

ஏரி ககறி மலையிட்டு உள்ள குற்றாடியும் துளை செய்திருவையே அன் குடற்களித வெளியானையா் என்று உயிரை-ு-ம் கோள்கா ஒரு கன்னியாடி ஒரு மலையிட்டு மேய்ப்பன, “an ascetic who never killed any living creature went along the bank of a lake.”
SYNTAX.

60. The Object (çeya-p-podu-poru) is put in the accusative case, and in colloquial Tamil the sign of the case is always expressed if the object denotes a rational being (§ 14, i.), otherwise the nominative is generally used; as, கடை வாலை “he committed a fault.” As in the case of the subject, the attributes of the object generally precede the object itself; e.g.

அவா் கோயில் காசியானா அண்டராணே தங்கீகுத்து குண்டியானாவனும் குண்டியா என்றாம் கேற்றாவார்த்தியற்று கிளையாக கேற்று “don’t speak bad language of any kind whatever.”

Quotations and noun-sentences with என்று enru often form the object of a sentence; e.g.

அவன் தூக்குகள் காசியானா அண்டராணே தங்கீகுத்து உருவும் குண்டியாவனும் குண்டியா என்றாம் கேற்று குண்டியாவனூத்து என்றாம் கேற்று “he, having summoned the villager, asked him, ‘Why did you tear up the receipt?’”

61. The Extension of Predicate (கூடையோம் adai-mori).—This includes gerundial clauses and words and phrases denoting time, place, manner, purpose, &c. They always precede the predicate, and sometimes even the principal sentence; e.g.

என்ன கூடையோம் பெரும்பாளுக்கும் பரப்பிய நம் உன்னு மின் பிள்ளையாரு-பெண்டு-பொய்வே, “how shall we go there to fish!”

என்ன கூடையோம் கரு தாவிய நியுப்போடு கருற்று எருவேய், “when will you get on shore?”

என்ன கூடையோம் காசியானா நியுப்போடு காசியானா நம் இந்துட்கு யேட்டியாம், “what may we do to-day?” (nām, “we,” includes the person addressed; § 16).

அவன் என்ன கூடையோம் பெரும்பாளுக்கும் பெரும்பாளுக்கும் பரப்பிய அவனூத்து பொய்யுக்கு பொய்யு[பொய்யு]ஏதை-சேய்து, “he, having gone home, did it.”
For examples of subordinate sentences, see the following paragraphs.

62. The Predicate (payanilai) must, of course, agree with its subject in gender, number, and person, except in the case of neut. plural, when the sing. is often substituted.

(a) In Simple sentences the verb “to be” is generally omitted; as,

iec 6 eS en magan, “this (is) my son.”

It is sometimes expressed (less elegantly) by the verb iru with ay added to the noun preceding it (§ 51, b); as, en tandai kanakkkan or kanakkkan-ay irukkiran, “my father is an accountant.”

When in English an adjective (or a past participle) follows the verb “to be,” in Tamil this adjective is usually turned into a noun agreeing with the subject in gender, number, and case (cf. § 18). Thus, “she is good” = aval nallaval (not aval nalla); “you (masc.) are learned” = nir (tan) padittavar; “that is not bad” = adu keṭṭadu alla.

If the subject consists of two or more nominatives of different persons, the verb in the plural agrees with the first person, or with the second if there is no first; as, nān-um, ni-y-um en magal-um povom, “you and I and my daughter will go”; ni-y-um, aval-um poviṟgal, “she and you will go.”

Verbs in a sentence which have the same subject are expressed by gerunds, except the last. (See para. 31, ii. c.)

(b) In Complex sentences the adverbial clauses of condition and concession (“if,” “although,” “but,” &c.) must always precede the principal sentence; e.g.

Adu appadi y-irundal, niṅgal piga vēndām, “if that be so, you must not go” (see paras. 43-44).

Eliyai nāṅgal enakku-c-cambalum koduttālum, vēlai ceyya mūṭṭēn, “although you may give me wages, yet I will not do the work (§ 46).”
(c) Similarly, adverbial clauses of time, cause, &c.; as.

Similarly, adverbial clauses of time, cause, &c.; as.

"while four people were together making a journey to a village, they saw and picked up a purse of money on the way."

The Adverbial Clauses of Time are formed by the addition of \( \text{mun} \), \( \text{munne} \), \( \text{munnam} \), \( \text{munname} \), or \( \text{munbu} \) (all meaning "before") to the future relative participle; and \( \text{pin} \), \( \text{pinhu} \), \( \text{piragu} \), or \( \text{pitpadu} \) ("after") to the past relative participle; as well as \( \text{porudu} \) or (its contracted form) \( \text{podu} \) to the relative participle, past, present, or future; e.g.

\[
\begin{align*}
\text{avan kulik-kum munname adai-ceydun,} & \quad \text{he did that before he bathed.} \\
\text{avan kulitta pinbu adai-ceydun,} & \quad \text{he did that after he had bathed.} \\
\text{avan ceutta podu nang arudu,} & \quad \text{I wept when he died.}
\end{align*}
\]

The infinitive and the locative of the verbal noun in kai are also used for the same purpose. See paras. 35 and 38.

(b) The Adverbial Clauses of Cause ("because," "as," "since," &c.) are formed either by means of the instrumental in al of the participial or verbal noun (§ 32 and 35), or by adding \( \text{padiyal} \) (instr. of padi, "step") to the relative participle of the respective tense; e.g.

\[
\text{vittil-e arii irukkiradinaal nang kadakkku-p-poga-illai,} \quad \text{"I do not go to the bazaar, because there is rice in the house."}
\]
"as the ground is very marshy, you must lay down a plank."

"I came here because there is cholera in my house" (this can also be expressed by irukkiradināl instead of irukkira padiyāl; compare also para. 45).

(c) To form Clauses of Purpose, padī, padikkulu, padiyāga, or poruṭtu is used with the future relative participle; as,

"he came for the purpose of being examined."

The same may be expressed by the simple infinitive or by the participial noun, neut. sing. present or future, in the dative; as, cōdānī-k-kodukkam padī (or padikkulu, &c.) anan vandān, "he came for the purpose of being examined."

64. Comparison.—(a) Similarity or likeness is commonly expressed either by the words padī, padikkulu, cōdānī, &c. or by the verbal root pōl or its infinitive pola, preceded by the noun (verbal or otherwise) with which the comparison is made; e.g.

"as he speaks, I also must speak" (padī preceded by the relative participle).
SYNTAX.

The correlative forms... are also used for purposes of comparison.

(b) To express the Comparative Degree, you put the noun with which the comparison is made either simply in the dative or in the ablative of place whence, with or without the addition of um; e.g.

- This person is better than he.
- This house is more beautiful than that.

(c) Similarly, with the additional aid of a word denoting universality, the Superlative Degree is expressed; e.g.

- This man is the wisest of them all (see p. 37).

The Sanskrit words citattam (for srestha), ultamam, and the like are often used for this purpose.

65. Quotations.—(a) As in Sanskrit iti, so in Tamil enru (the gerund of ena, “say,” § 31, ii. a) is used at the end of a direct quotation instead of quotation marks. Sometimes the infinitive nān ena, the participial nouns enbadu and engiradu, and the finite verbal form ena caran (“he said”), are used for the same purpose; e.g.

- He said, “I have learnt the lesson.”
- When he says ‘Come,’ come” (see para. 38).
SYNTAX.

When the quotation is not quite exact, இய் இய் or இய் இய் is added to இய் enru, &c.:

போய்க்கொள்ளாம் மத் தென் என் இய்-சோன், "he said (what amounts to) 'I will not speak falsehood.'"

When it is indirect, இய் இய் alone is used; as,

"he said that he would come."

66. ELLIPSIS.—In colloquial Tamil the sign of the genitive singular of neuter nouns is omitted, and, as a rule, that of the accusative singular; so also the plural sign இய் after a numeral; e.g.

மாராட்டு பொரும் marattu-p-param, "the fruit of a tree."

நட்டு மின் attu mīn, "a river-fish."

Here the genitive termination is omitted. Both marattu and attu are the inflectional bases of maram and aru (see paras. 12, i. a, and 15, c, 1).

சர் க்கும் க்கும் en katti kōdu, "give (me) my knife" (katti for kattiyai, acc.).

ஆர் க்கும் க்கும் க்கும் க்கும் aru karaṇḍi vāngi-k-kōṇdu va, "buy and bring six spoons."

[The student will find in TAMIL SELF-TAUGHT (the companion volume to the present), a large number of conversational phrases and sentences for every-day use, classified according to subject, which will serve as very useful and practical exercises in translation into and from the Tamil; also many classified Vocabularies, and an English-Tamil alphabetical Vocabulary.]
PART II.

EXERCISES.

[Do not overlook the euphonic insertions, elisions, and changes of letters occurring in the following exercises. For Key to the Exercises, see p. 85.]

I.


II.

1. Open the door. 2. Please look at the rice-fields. 3. They are green. 4. The sky is blue. 5. There are trees in our garden. 6. Those are not trees. 7. Call the servant. 8. Give me some water. 9. I have no water. 10. I must wash my hands.

III.

1. என் ஏனையன் ஒவ்வொன்றிலும் காணும் பொழுது கூறுவது என்னவான். 2. நம்பும் ஏனையன் நச்சிக்? 3. உடன் இடும் அட்டு பொழுது காணும் காணும் என்னவான். 4. சூற்றுபரையும் சுமார். 5. அவசையில் கால் பூங்கு என்னவானும்? 6. என் ஏனையன் பொழுது என்னவான், என்னவான். 7. என் ஏனையன் வழியிலும் பொழுது என்னவான் உடன், உடன், உடன் என்னவானும். 8. மேலும் ஏனையன் என்னவானும். 9. மேலும் ஏனையன் என்னவான் பொழுது என்னவான் உடன் என்னவான். 10. மேலும் பொழுது வழியிலும் என்னவானே.

IV.

1. My elephant bathes every day in that tank. 2. I do not know whether there is good water in it or not. 3. Look how many men and women are going to drink. 4. The coolies put.
down their loads, and go and drink, and then return and take them up again. 5. Having acquired much wealth by selling all his goods, he proceeded to return home. 6. On his way, in a forest, thieves attacked him and took away all his property. 7. Afterwards they both became poor and arrived at their home. 8. He spoke like one who has known me for many days. 9. That person whom you told yesterday to come in the morning has now come here. 10. We cannot wait for a month, you must send it to-morrow morning.

V.

1. At that time the inhabitants of Britain were in a barbarous condition. 2. They were divided into a number of petty states, independent of one another. 3. The manners and language of the inhabitants of the southern parts were similar to those of the Gauls. 4. Hence it was inferred that they were sprung from that people. 5. They were as warlike as the Gauls, but less civilized. 6. Their religious superstitions in particular were among the most bloody which have been known in any part of the world. 7. The Druids, or priests, were venerated for the strictness of their lives, and dreaded for the cruelty of their rites and sacrifices.

VI.

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VII.

1. Write a family history. Prepare a list of your ancestors. 
2. Explain the following (§ 63, c) (1) the end of the king's rule; (2) the king's appointment of his eldest son; (3) the king's command to place before him all the spoils and trophies he had won.
3. Write the rules of a novel with the following instructions: (a) the plot begins with a storm; (b) the hero is a young man; (c) the hero is a hero.

A few days later, finding his end approaching, this brave but cruel monarch commanded that the gold, silver and jewels in his treasury, with all the spoils and trophies he had won, should be placed before him. On these he long fixed his eyes and burst into tears. The following day he ordered a review of his army, his camels, horses, and elephants, with which having for some time feasted his eyes from his magnificent throne, he burst a second time into tears, and retired in dejection to his palace. Out of his vast kingdom he bequeathed to his eldest son Masood only the province called Persian Irak, and appointed his youngest son Mahamad to rule over the rest. He died soon after, in the sixty-third year of his age, and the thirty-fifth of his reign, in the year 1030.

IX.
An Official Letter.

An Official Letter.

X.

EXERCISES.
KEY TO THE EXERCISES.

I.

1. Iṅgē vā, a come here. 2. Varugirēn, aiyā, I am coming, sir. 3. Un maṇganōdu kūda b vara c vēndum, (you) must come together with your son. 4. Avargalāi allē vara c-collu, tell them to come in. 5. Ipporudu varugirā manyān kanakkan-ā, is the man who is coming now the accountant? (§ 54). 6. Avon iṅgē vanda porudu d (or pūdu) enakku ellām convin, when he came here, he related all to me. 7. Čimāyiίī e-irundu nērāy vandiy-ā, did you come direct from Europe (or from abroad)? 8. En kai-kōl f kondu vā, bring my walking-stick (lit. having taken my hand-stick, come). 9. Pālli-k-kūdattukku vāru āgal, e aiyā, come to the school, sir. 10. Viṭṭukku-p-pō, go home.

II.


---

a Vā is the 2nd singular imperative of varugirēn, “I come” (see § 39); īgu, “here” + ę particle of emphasis = iṅgē.

b Kūdu governs the 3rd or instr. case in ādu (§ 52).

c Varā is the infinitive of varugirēn (p. 49, no. 17).

d Lit. “here come time,” vanda being the rel. pa. p. of varugirēn, qualifying porudu.

e Čimāi = Skt. simā, “boundary or limit.” In colloquial Tamil it means “country,” “empire,” or “Europe.”

f Kōl for kōlāi: neuter nouns do not, as a rule, take the accusative ending; kondu = gerund of kōl, “to take.”

g Varu āgal = polite imperative of vā (§ 39).

h Kadavu for acc. kadavāi (see Exer. I., note f).

i See paras. 51, b, and 62, a.

j Corrupt form for irukkirādu, 3rd singular neuter present of īru, “to be.” Colloquially, a singular neuter verb is used with a plural neuter nominative as here.
5. இந்தக் குற்றை லிங்கம் மற்றும் அரே என்று மாட்டும் மூற்றி மாட்டும் உண்டு. 6. அகமையில் உண்டும் அவ்வண்டு மாட்டும் உண்டு (§ 47, g). 7. தற்போது கருகள் வளைக்குண்டு குண்டு என்று எனும் குண்டு என்று கொண்டு தன்னூடு கொண்டு தன்னூடு. 8. அந்த குற்றை லிங்கம் மற்றும் அரே என்று மாட்டும் மாட்டும் உண்டு (§ 47, g). 9. இந்த குற்றையும் அரே என்று மாட்டும் மாட்டும் உண்டு (lit. there is no water near me). 10. அந்த குற்றையும் அரே என்று மாட்டும் மாட்டும் உண்டு (en kai-gal karuva vendum).

III.

1. சோந்தல் சேவாப்பட்டனாட்டுக்கு பு-போ வெண்டும், we must go to Madras. 2. Inda-v-வட் சோந்தல் என்றாக, what (is) the population of this village? 3. இந்த இரண்டு ப-பட்டனாட்டுக்கு e-வண்டு துராம், what (is) the distance from here to that town? 4. Enakkul-டு எடுக்கு அது, I do not know (lit. it is not known to me). 5. Varaiyil-ே எடாவா அடும் வந்தா, is there any danger on the road? 6. Nām pirayānām pōvom, vā, come, let us go on the journey (lit. we shall go, &c.). 7. Nām kādāikkulppoy kōujam arići, ney, kari, maṇcūlāi vāṅgurōm, let us go to the bazaar and buy some rice, ghee, and curry-stuff (lit. having gone to the bazaar, we shall, &c.). 8. Ver'enna vāṅgā vēnum, what else we buy? 9. Nel-vayalgalil-ே ஓதூர்கை யானைகளால் நோக்கி பாருங்கல், please look and see the big elephants that run in the rice-fields. 10. Yānaiyin tumbi-k-bāi miyavum valiyadu, the elephant's trunk is very strong.

IV.

a e is added to the locative for the sake of emphasis.
b Čennappattanattukku-p-pōga vendum = Tamil name for Madras. Pōga = infinitive (of pō, "go") depending upon vendum.
c Inda-v-வட்: v is a euphonic insertion.
d Observe the use of nām here and nāngal in sentence no. 1 (cf. p. 30).
e Ver'enna = vēru + ena (§ 12, i. a).
f Vēnum corrupt form of vendum.
g Nokki pāruṅgal = it. "having looked, (please) see."
h Ayy-pillaigal = it. "male children," but generally "persons of the male sex" just as pen-pillāigal = "persons of the female sex," i.e. "women."
1. However foolish one may be, if he were to continue reading ever so little (it may be) every day, he will in the end improve his learning, as the saying is "a stone becomes hollowed by the crawling of ants." 2. Let the tone of your voice be the same in reading as it is in speaking (lit. when speaking, what sort your voice is, let it be that sort, when you read). 3. If you meet with a word you do not know, do not simply think that it may have such (a meaning). 4. Having spelt it first, if you (still) do not know, (then) ask your teacher. 5. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." 6. "When he was come down from the mountain, great multitudes followed him." 7. Then "there came a leper and worshipped him (by falling before him) saying, 'Lord, if thou wilt, thou canst make me clean.'" 8. All the members of a family elected the bravest and the most intelligent amongst them as their head.

VI.

1. Nota the use of the gerund in this sentence (§ 31, ii. c).
2. Lit. "having become poor men."
3. Tenriyiyil = ten + tiyiyil, "in the southern part" (n + t = vr § 12, viii.).
In a certain village (or vill) (there) lived a kōmuṭṭi (a trader of the Banian caste), possessing some money. 2. One night a thief entered his house for the purpose of stealing, and hid himself in the loft. 3. The kōmuṭṭi having become aware of this (fact) looked at his wife and said, "Where is our infant child? What name may we give it?" 4. To this she replied, "You may do (i.e. give) what (name) you please" (lit. to you what way the mind is, that way you may do). 5. "Then we will give (it) the name of Vēṇgaḍēça." So saying, he bawled out loudly [the name] Vēṇgaḍēça. 6. This name being (also) the name of the police-officer (who lived) in the adjoining house, as soon as he heard his name, took his arms, and coming into his (i.e. the trader’s) house, asked, "Why did you call for me?" 7. The Banian by beckoning intimated to the police-officer the fact that the thief was in the loft. 8. He at once caught the thief, bound him and took him away.

VIII.

a See para. 46.

b For uyir (v being a euphonic insertion).

cVāruriyavandaṇa, from Skt. cauryavanta (strong form), "valiant."
IX.

In a certain forest dwelt in very close friendship a lion and an ox. A backbiting (kōl + colludal) and covetous fox having come, destroyed that friendship. When he (i.e. Śomaśārmā) said so, (and) the princes asked, b "How (was) that?" Śomaśārmā proceeded to relate (the story).

In a certain town named (ennum, § 17, c) Mahirāruppiyam, in the Southern country, there lived a merchant named (enra, rel. part.) Vardhamāna. Although he had much wealth (§ 46), yet, owing to his desire (āramyāyal) that he should gain more, he began to think (āločikkal + ānān) as follows: "Whatever is difficult to be acquired must be acquired. Whatever is acquired must be taken care of. Whatever is taken care of must be increased. Whatever is increased must be enjoyed by one's self, and be spent upon persons worthy of receiving gifts (uttama pāttirattil). The substance which is not taken care of will be destroyed. Whatever is not increased (by industry) becomes less. It is said in the Śāstras that (the wealth) which is not spent for one's own use, and for the use of others who are worthy of receiving boons, is wasted. Further, who possesses pleasure, merit, reputation, greatness among men, (extensive) friendship, power of accomplishing what was determined? These are only possessed by those who have treasured up riches (lit. money). Those who are destitute (of riches) are in the eyes of the public like corpses in motion (lit. will become

a Āṇu + ām (for ānum).
b The infinitives colla and ena are used to express time (§ 63, a).
walking corpses in the world). It is therefore expedient to increase one's property." Having contemplated the matter thus, he laid on his cart the articles of merchandise which he had in his possession, tied to the yoke his two oxen, named* Sanjivaka and Nandaka, and went abroad driving (his cart).

To Mr. George Banbury,
Acting Collectorb of the South Arcot District (Ten + Atkādu + Čubā).

Letter (or petition) written by S'rinivāsa Ayyaṅgār, Acting Tahsildārc of Tiṅdivanam Tāluq, dated Head Quarters, on the 19th October 1865.

I have received and perused (your) 2nd Order No. 37, issued on the 30th of September last (calling attention) to your first order to receive and despatch the accounts from the Managers of the Temples (to enable you) to grant Inam (lands) in lieu of paying ready money (for the support) of the temples.

There are nine temples in this Tāluq. The accounts of two of these temples, and those of some Yomiyadars and other persons amounting to six individuals, to whom the allowance is paid in cash, have been prepared. But the accounts of the remaining seven temples are not ready yet. I have issued strict orders to the Managers of the Temples to appear (before me). I beg to informd you that I will have these accounts prepared as early as possible, and send them to you.

Your obedient (servant).

---

*a Peyarāi, "name," acc. governed by udāiya, "possessing."
*b Avargal, honorific plural.
*c Title of officer in charge of a Tuluq.
*d Idu caṅgadi manūwu peydu kōndēv, I have made this matter (the subject of) the petition.
Part III.

Tamil-English Vocabulary.*

The words are here arranged according to the English alphabetic order for easy reference; but the student should learn to use the Tamil dictionary where the words follow the Tamil alphabet. The following contractions are employed:

\[str = \text{verbs of the strong conjugation, } \S 23a \text{ and } \S 23 \text{ (1).}\]
\[w = \text{the weak conjugation, as } n ey, \text{ p. } 45 \text{ or } ey, \text{ p. } 46.\]
\[m = \text{the middle conjugation, as } pefty, \text{ p. } 46.\]
\[sm = \text{verbs with strong and middle forms, as } nada, \text{ p. } 46.\]
\[wm = \text{those with weak and middle forms, as } cer, \text{ p. } 46.\]
\[ir = \text{irregular weak verbs, p. } 47.\]
\[v = \text{verb}; n = \text{noun}.\]

अ (अगिरेन or अगुगिरेन, अनेन or अगुनेन, अवेन or अगुवेन, अगा), to become.
abagari (abagarikkiren, etc.), str., to defraud, plunder.
abattu, calamity.
abāyam, misfortune, danger.
abippirāyam, intention.
ācāi, um., to tremble, to move; ācāi, n., desire. [str., to shake.
ācānām, seat.
ācār, presence, appearance.
ācārām, observance, rite.
ācattāi, neglect, disregard.
ācattāi-pannu, m., to neglect.
āccam, fear, dread.
āccu, type.
ācc'ādi (= accu + ādikkiren, etc.), str., to print.
ādagu, a pledge, vegetables.
ādāi, garment; cream.
ādāi, um., to attain to. [enclose.
ādai, str., to shut, block up.
ādāi, str., to rebound, to swell.
ādāigāi, attainment.

adaikkalam, refuge.
adaippu, obstruction.
adaiyālam, a sign, a mark.
adaiyālam poḍu, ir., to mark.
adaikku m., to subdue, restrain, conceal.
adaikki-p-pōḍu, ir., to repress.
adaikku, n., restraint.
ādalāl, therefore.
adaŋgal, the contents.
adaŋgu, m., to obey, submit.
ādāram, support.
ādarnda, dense, thick.
adaṛtiyāy prop. adaṛceiyāy, adv., close.
adaṟu (-gīren, adaṟndenn, -veṇ, adaṟa), um., to be close
ādāyam, gain. [together.
ādi (-kkiren, etc.), str., to beat.
ādi, a blow, a stroke; source.
ādi, beginning. [bottom.
ādi, July-August.
adiçayam, wonder.
adi-c-cuvadu, footstep.
adigam, much.

* For English-Tamil Vocabulary (alphabetical), see Tamil Self-Taught.
ADI

adiga-p-periya, very great, vast.
adiga-p-piragaçamâna, vivid.
adigaram, chapter; authority.
adigârañ-çey, w., to rule.
adigâra-p-pattiram, a power of attorney.
adigari, str., to increase.
adiga-vilai pôdu, ir., to over-adikkadai, often. [charge.
adilirundu, thence.
adimai, slavery.
adipati, lord, ruler.
adir, w.m., to tremble.
adî-t-talam, ground floor; aðu, ir., to cook. [foundation.
adu, str., to approach, be near, aðu, a sheep. [be suitable to.
adu, m., to dance.
advukku m., to pile up, pack.
adu-mâdu, cattle. [cattle.
adu-mâdu mëy, str., to tend adu-mudal (aðatu pûbu), since, thereafter.
adupp, fireplace, hearth.
âgacâm, sky. [cunning.
agada-vigaðam, treachery, agalam, breadth, width.
agalamâna, broad.
agandâi, presumption, pride.
agappa, ir., to be obtained, to become subordinate.
âgu, to become. (See â.)
âgula, confusion, noise.
sikkiyam, union, aggregate.
sippaç, October-November.
aiyâ, sir.
aiyô, alas!
akka, elder sister.
akkam, grain; side.
âkkam, increase, wealth. [come.
âkku, m., to make, cause to be-

AND

âl, w., to rule.
âl, person (fem. ãtti).
al, sm., to measure.
alam, blade.
alai, w.m., to wander; be tossed about; str., to disturb alai, a wave. [shake.
alam, a plough.
alam, salt-pan.
alangaram, ornament.
alavângâ, a crow-bar.
alavu, measure, quantity.
âli, str., to bestow.
alité, § 47g, not.
allâmal, besides. [night.
al-l-um pâgal-um, day and alóçanâj, consultation, deliberation. [take counsel.
alòç, str., to consult, think, aluv, business.
amâi, w.m., to yield, agree.
amâid, quietness.
ambatânu barber.
amir, w.m., to sink.
ammâ. ammâl, madam, ammâi, small-pox. [mother.
amukku, m., to press.
ânu, male.
ânu, anna.
ânu, oath; ânu, an elephant.
ânuâiyâdu, ir., çattiym pànu, ânâal, if. [m., to swear.
amal-ulla, warm.
amâlum (§ 46), although, yet.
ambu, love.
anda (§ 47b), that.
andâi, side, vicinity.
andâi, owl.
andâiyil, near at hand.
andarañâgam, privacy, secrecy.
ândava, lord, master.
AND

andi, evening.
āṇḍu, a year.
āṇēga, many.
āṅgapaḍi, stirrup.
āṅgāram, pride.
āṅgē, there. [breadth, inch.
āṅgulam, a finger, jinger’s āṇi, a screw, nail, pin.
āṇi, June-July.
āṇidiyulla, unjust.
āṇil, a squirrel.
āṇi, a screw, nail, pin.
āṇi-p-param, pineapple.
āṇiyan, different, strange.
ānil, a male child, man.
āṇi, except.
āṇi, then, that day.
āṇrumudal, thenceforth.
āṇu, to enjoy.
āṇumadi, absent, command.
āṇumāṇam, doubt, suspicion.
āṇuppu, m., to send.
āṇiçu, office.
appādi, in that manner, so.
appāl, further, beyond. [ence.
appliyācam, practice, experiments.
appliyācam paṅnu, m., to practice.
appliyācam, practice.
appliyācam, practice.
ār, or yār, (p. 34) who.
āra, a king.
āra, prettiness, beauty.
āra, half.
āra (1) v., wm., to smite, strike (2) n., a slap, blow.
āra, room, cell, cavern.

ARU

āra, str., to grind. [produce.
āra, str., to call, introduce.
āra-mēṭ kuṭṭu, ceiling.
āraipp, str., to cause to invite,
to send for, to summon.
araku, redness, lac, wax.
āral, fire, heat. [arrack.
āralu, u., to burn.
āram, file, rasp.
āram, virtue.
āram, depth.
āramāṇa, deep.
āra’-maṇi, palace.
āra’-aṭṭa, shallow.
āraṇaṁ, commencement.
arāṇ, beauty; fortification.
ārāvadu, somebody. [citadel.
ārī, wm., to know, recognize.
ārī, wm., to perish; str., to destroy.
ārī, wm., to gnaw, nibble; cut off.
āri, rice.
ārikkāi, notice, information.
arivāl, a sickle.
arivi, str., to inform, publish.
arivippu, arivittal, notice.
arivu, knowledge.
arivu, destruction.
arjī, report, petition.
arttam, n., meaning.
arū, ir., cease; str., to cut, reap.
arū, way; river; six.
arū, m., to abate; to cool.
arū, w., to weep.
arubadu, sixty.
arudi, end.
arugē, adv., near.
arugiya, putrid.
arugu, neighbourhood.
arugu, m., to putrefy.
arukku, dirt, filth.
<table>
<thead>
<tr>
<th>ARU</th>
<th>ÇAN</th>
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</thead>
<tbody>
<tr>
<td>arul, grace.</td>
<td>çâdar, issue, promulgation.</td>
</tr>
<tr>
<td>arumâi, rarity, costliness</td>
<td>çâdî, caste.</td>
</tr>
<tr>
<td>aruṇâdam, lord of grace.</td>
<td>çâdî, str., to assert, maintain.</td>
</tr>
<tr>
<td>aruppu, reaping, harvest.</td>
<td>çâdîdi, suddenness.</td>
</tr>
<tr>
<td>aruṇôdayam, sunrise.</td>
<td>çâdî-k-kây, nutmeg.</td>
</tr>
<tr>
<td>aruvi, waterfall.</td>
<td>çâdî-pattiri, mace.</td>
</tr>
<tr>
<td>astamaṇgam, sunset.</td>
<td>çâdûvâna, tame; gentle.</td>
</tr>
<tr>
<td>āsti, estate, riches.</td>
<td>çâgala, all.</td>
</tr>
<tr>
<td>astivâram, foundation.</td>
<td>çâgôdaraṇ, brother.</td>
</tr>
<tr>
<td>âtečëbam, censure, objection.</td>
<td>çâgôdari, sister.</td>
</tr>
<tr>
<td>āteci, possession; lordship.</td>
<td>çâgiai, beckoning, signal.</td>
</tr>
<tr>
<td>atṇâmi, mean, trivial.</td>
<td>çâkkiradâi, diligence, activity.</td>
</tr>
<tr>
<td>atṭâṭci; proof.</td>
<td>çâkku, pouch; sack.</td>
</tr>
<tr>
<td>atṭavânaĩ, register, index.</td>
<td>çâlâi, hall.</td>
</tr>
<tr>
<td>atṭirâici, mutton.</td>
<td>callâdâi, a sieve.</td>
</tr>
<tr>
<td>âttu, m., to assuage, comfort.</td>
<td>çamâdânam, peace.</td>
</tr>
<tr>
<td>âttuk-kûṭti, lamb. [soothe.</td>
<td>çâmân, goods, furniture.</td>
</tr>
<tr>
<td>âttumâ, the soul; a living being.</td>
<td>çamânam, similarity, equality.</td>
</tr>
<tr>
<td>avabattî, impiety, profanity.</td>
<td>çamânaṇâ, adj., even.</td>
</tr>
<tr>
<td>avačiyam, necessity, urgency.</td>
<td>çâmartiyam, skill, expertness.</td>
</tr>
<tr>
<td>āvâdu, either; or.</td>
<td>cambâdi, str., to acquire, earn.</td>
</tr>
<tr>
<td>aval (§16b), she.</td>
<td>cambalam, salary.</td>
</tr>
<tr>
<td>avalâteçanâmaṇa, ugly.</td>
<td>cambandam, connection.</td>
</tr>
<tr>
<td>avamâjâm; nindâi, disgrace.</td>
<td>cami, str., to digest.</td>
</tr>
<tr>
<td>avâ (§16b), he. [insult.</td>
<td>camiyâmai, indigestion.</td>
</tr>
<tr>
<td>ava-nambikâi, distrust.</td>
<td>cammaṭâṭi, a sledge-hammer.</td>
</tr>
<tr>
<td>âvâṇi, August-September.</td>
<td>camugâm, presence.</td>
</tr>
<tr>
<td>avayavam, limb, member.</td>
<td>camukkâlam, carpet.</td>
</tr>
<tr>
<td>âvir, str., to loose, untie, undo.</td>
<td>camuçâram, family.</td>
</tr>
<tr>
<td>aviri, indigo.</td>
<td>camuçuçârî, family-man, farmer.</td>
</tr>
<tr>
<td>âyâtattam, readiness.</td>
<td>çâu, a span.</td>
</tr>
<tr>
<td>âyatta-p-paduttu, m., to pre-</td>
<td>çânâï, a grindstone.</td>
</tr>
<tr>
<td>âyu; âyuçu, age. [pare.</td>
<td>çanâl, hemp.</td>
</tr>
<tr>
<td>âyudam, weapon; tool.</td>
<td>çânâm, people.</td>
</tr>
<tr>
<td>çâ (p. 49), to die. [prayer.</td>
<td>çandâi, a market.</td>
</tr>
<tr>
<td>çâbâmaṇ, n., recitation of a</td>
<td>çändâi, strife, quarrel.</td>
</tr>
<tr>
<td>çâbídâ, list, catalogue.</td>
<td>çândâi cey, w., to fight, quarrel.</td>
</tr>
<tr>
<td>çâdâi, flesh.</td>
<td>çândam, mildness.</td>
</tr>
<tr>
<td>çâdaṇâmaṇ, a bond, effort, means.</td>
<td>çandaṇa-maram, sandalwood.</td>
</tr>
<tr>
<td>çâlaṅgu, a ceremony.</td>
<td>çandêgam, doubt.</td>
</tr>
<tr>
<td></td>
<td>çandéga-p-padu, ir., to suspect.</td>
</tr>
</tbody>
</table>
ÇAN
çandi, str., to meet, visit.
çandi, twilight.
çandōsham, cheerfulness, joy.
çangadi, event, affair.
çangīdam, song, music.
çangīlī, a chain.
çāni-k-kīramāi, Saturday.
çānmārgam, morality.
çamnāl, window.
çannīyācī, an ascetic.
çappāūni, a cripple.
çappāttu, shoes.
çappāttu arāi, dining-room.
çappāttu vār, shoelace.
çappidū, ir., to eat.
çārācari, average.
çarađu, thread, wire.
çārakkū, goods.
çāram, sap.
çārāyam, arrack; spirits.
çari, right, exactness; v. wm., to slide, slip.
çarippadattu, m., to rectify.
çarīram, body.
çarīvānā, steep.
çārkkārī, sugar. [nec.
çāti, evidence, testimony, wit.
çāti-k-kāran, a witness.
çāti-collu, m., to bear evidence.
çāttai, a vest, coat. [to witness.
çāttam, a frame, rule, law.
çattam, voice, noise.
çattam pōdu, ir., to shout.
çattamāy (or -āga), aloud.
çātū, a pan.
çattu, little, somewhat.
çātuppu, marshiness.
çāvagārī, a banker.
çav-v-arici, sago.

ÇİM
çavara-k-kattī, razor.
çavaram, shaving
çāvi, a key.
çavukkāram, soap.
çavukku a whip.
çēdam, damage.
çēdi, shrub, bush.
çēl, w., to go, pass.
çēlavārī (-kkēru, &c.), str., to 
çēlāvu, expense. [spend.
çēlāi, cloth (of a native woman).
çēluttā, m., to cause to go, to 
expend.
çēmmānā, a shoemaker.
çēnum, a saddle.
çēṅgal, a brick.
çēr, wm., to join; to arrive at.
çēr, str., to collect, to accumu-
çērī, str., to thrive. [late
çērippāllāda, barren.
çērippu, fertility.
çērippūlla, fertile.
çēru, mud.
çēruppu, sandals.
çēttu-p-pō, to die off.
çēval, a cock.
çevi, ear.
çeviđū, deafness.
çevvāyk-kīramāi, Tuesday.
çey (-girēn, -dēn, -vēn, -ya), to 
çeydi, a deed; news. [do.
çeygāi, an act.
çeyyul, poetry.
çidāru, m., to scatter.
çikkiram, quickness.
çikkiramānā, quick.
çikkiramāy, quickly.
cīla, few, some.
cīlandi, spider.
cīlvānām, an odd number. [try.
cīmāi, boundary, foreign coun-
ÇIM

çimmaçānam, a throne.
cindī, str., to think.
cindu, m., to spill, to shed.
cuēgam, friendship, affection.
cuēgidan, friend.
cuṅgam, lion.
cuṅi, sugar; saddle.
cuṇua, small, little.
cuṇavānu, a lad.
cippi, a shell-fish.
cippu, a comb.
ciragū, wing.
cira, sm., to be elegant.
cirān jīva, “live long!” (a form of polite address).
ciri, str., to laugh.
cirū, little, small (ciṭṭu, before cirumāi, smallness. [a vowel].
ciru peṇ, a girl.
ciṣhaṇ, a pupil.
cittam, will.
citti, success.
ciṭṭirāi, April-May.
ciṭṭiram, a picture, an orna-ciṭṭu, see ciṟu. [ment.
ciṭṭu, note, receipt, ticket.
ciṇamam, livelihood.
ciṇappāṇa, red.
civi, str., to live.
ciṉu, m., to pave off, shave, ciṉuḷi, a plane. [slice.
ciḍu, couple, shoes (of a native).
cokkaṭṭāṇ, draughts, chess.
col (p. 51, No. 88), to say, tell.
cōḷāi, a grove, forest.
cōḷam, maize.
cōmbal, idleness.
cōnda; condamāna, own.
condakkāraṇ, owner.
cori, wm., to flow down.
cori, itching, scurvy.

ÇUV

çōr, wm., to languish, to fail.
çōru, pith; boiled rice.
cūḷṇā, hot.
cūḍēci, native.
cūḍu (p. 47), to burn.
cūḍu, heat.
cuṇgam, health.
cuṇgamāy, safely.
cuṇgapadūḍu, ir., to recover (from illness). [heal.
cuṇgapaduttu, m., to cure; to
cuḷagū, a winnowing fan, sieve.
cūlāi, kiln.
cūma, sm., to bear.
cumāi, a load.
cumāikāraṇ, a porter.
cumāikāraṇ, a load.
cumandu pō, to carry away.
cumma, simply, without rea-
cuṇđeli, mouse. [son.
cuṇgam, tax.
cuṇṇāmbu, lime.
cūra, around.
cuṟandu, m., to scrape.
cuṟangam, a mine, tunnel.
cūriyaṇ, sun.
cuṟu cuṟuṇṇāppāy, diligently.
cuṟu cuṟuṇṇāppu, industry.
cuṟu kiṇku, quickness.
cuṟu kiṇku, a noose.
cuṟul, a roll.
cuṟuṇṇu, m., to shrink.
cuṭṭam, purity.
cuṭṭamāṇa, clean.
cuṭṭi cuṟa, around.
cuṭṭu, m., to point out.
cuṭṭu, m., to point out.
cuṭṭu, m., to point out.
cuṭṭiram, engine, machine.
cuṭṭiyal, a hammer.
cuṭṭu, n., circuit; v.m., to re-
troduce; wrap.
cuvaçaṇam, breath.
cuvaṭṭar, wall.
ECA

(For words etymologically beginning with D, see under T.)

Ecāma, master.
Ecāmāni, mistress.
Ecāvādu, something, whatever.
Edir, w.m., to come in front; str., to oppose.
Edirāli, opponent, accused.
Edō; Edāvadu, something.
Edu (p. 34), which.
Egu, str., to take up; to uncover.
Eduttu-p-pōdu, ir., to remove.
Elada; Tagāda, unjust.
Ellāi, limit.
Ellam; Ellārum (p. 37), all.
El, a rat.
Elumbu, a bone.
En, w., to say, name.
En, why.
Enbadu, eighty.
Endā (§17), which?
Endiram, a mill.
Engē[engu + e]; Evvidattil, engē-y-āgillum, wherever.
Engē-y-ō, somewhere.
Engīrundu, whence. [ont.
Engūm, everywhere, through-
Engūm ulla, universal.
Enum; Enumā; Eduvō, what.
Enumā, notion.
Enumattukkāga, wherefore.
Ennēy, oil (fr. ēl and ney,
ramp-seed oil).
Ennēy vilakku, oil-lamp.
Enniranda, innumerable.
Ennu, m., to reckon, count.
Enru; Ena (§65), that.
Eppadi, how.
Eppadi-y-āvadu, somehow.
Eppōdu; Epporudu, when.
Epporudānālum, whenever.

IDI

Epporud'um, always.
Eri, n., fire; v.wm., to burn;
str., to kindle, consume.
Eri, w.m., to throw.
Erī, a lake.
Erū, w.m., to rise, ascend.
Érē, seven.
Erū, m., to mount, climb, ascend.
Erudu, m., to write.
Erudu, a bullock.
Erumāi, a buffalo.
Erumbu, an ant.
Erumbu, m., to rise.
Eruppu, m., to awake, rouse.
Erutta, letter, writing.
Erutta-k-kūṭtu, m., to join letters, spell.
Etpada, ir., to undertake.
Ettā (p.p. of ēl), fit.
Ettānāi, how many?
Ettū, n., eight; v.m., to reach.
Ettu, m., to raise, load.
Ettu-k-kol, to receive, accept;
Evvidu, ir., to excite. [welcome.
Evu, m., to urge.
Evvalavu, how much?
Evvalav'um, how much soever.

Ī, n., a fly; w.m., to give
Icāi, n., assent, harmony; v.
w.m., to join, agree.
Idāveli, vacancy.
Idaiyilē čēr, str., to insert.
Idaiyīru, impediment, mis-
idādu, left side. [fortune.
Idam, position, place, left side.
Idaṁ kodu, str., to yield, allow.
Idi, w.m., to fall to pieces; str.,
to pound.
Idi; Idimmurakkam, thunder.
Idināl, hereby.
idu, ir, to put, give.
idu (p. 34), this.
idu, equivalent.
idukkam, narrowness.
idukki, pincers.
idumudal, inimel, henceforth, hereafter.
iduppu, the hip.
igal (igalu), wm., to hate, oppose. [reproach.
igar (igaru), wm., to despise, ila, young, tender.
ilabam, n., profit.
iläçu, that which is tender; lightness, minuteness.
ilagu, m., to relax.
iläi, a leaf.
iläi, str., to tire.
iläikkari, vegetable curry.
iläippärnu, m., to rest.
iläippärudal, v.n., rest.
iläippätu, m., to refresh (one's-
iläippu, v.n., fatigue. [self].
iläiya, young.
iläiyaval, younger woman.
iläiyavan, younger man.
ilakkam, number.
ilakkañam, grammar.
ilaçcam, a hundred thousand.
ilavaçamäy, gratis.
ilalda, absent, destitute of.
iläi, no.
ilämal, without.
imam, frost.
inäi (1), n., union, comparison;
(2) v.wm., to join. [suade.
inäkka-p-paduttu m., to per-
inäm, a gift.
inängu, m., to yield.
inattär, relatives.

IRA

iñbam, pleasantness, delight.
inda (§17b), this.
ingê, here.
ingê yirundu, hence.
îniya, pleasant, sweet.
înum; iñum, yet, still.
inätkalil, nowadays.
inporu, another.
îri, without.
îru; inräikku, to-day.
inru iravil; — rättiri, to-night.
inu, w., to bring forth.
ippad{i; indavagäiyîl, thus.
ipporundu ; ippö, now.
ira, sm., to lose.
ira, sm., to beg.
ira, sm., to die.
irä; iravu, night.
iräçä, a king.
iräçä-kumäran, prince.
iräçä-kumärratti, princess.
iräcastiri; iräçatti, queen.
iräçittu, receipts. [dom.
iräcçiyam; iräçeciçam, king-
irädäiri, a permit.
irägäçiyam, a secret.
iragu, a feather, quill. [prey.
iräi, wm., to pant; roar; n.
iräi, dignity, eminence, a lord.
iräi, v.wm., to chafe, become
soft; str., to mix, inchase,
plane; n., yarn.
iräicci, meat.
irakkañam, mercy.
irakkku, m., to lower.
iräl, prawn.
iräl, the lungs, liver.
îram, moisture, damp.
îramäna; napäända, wet.
irañdävadu, second.
irañdäy, in two; asunder.
IRA

iraṇḍu, two.
iraṇḍum-adaṅgāna, twofold.
iraṅgu, m., to pity, regret.
iraṅgu, m., to descend, alight.
irappalā-k-kāy, bread-fruit.
irappu, death.
iraići, str., to save.
iraićiippu, salvation.
iratii-p-pillāi, twins.
iratciyāy, doubly.
irattam, blood.
irattam vaḍi, wm., to bleed;
str., to cause to bleed. [ments.
irattāmbaram, scarlet vest.
iratṭu, two-fold ; sack-cloth.
iraval, a loan. [borrow.
iraval (or kaḍantu) vāṅgu, m., to
iraval koḻu, str., to lend.
iravu, loss.
irāyaçaṃ, secretaryship.
irāyastiri, respectable, honourable (in addressing).
iri, wm., to descend, be humbled.
iru, (1) ir., to break, end ; (2)
str., to pay off.
iru, str., to draw, pull.
iru, sm., to exist, remain.
irudayam, the heart.
irumah, cough.
irumu, m., to cough. [tight.
irugu, m., to become hard or
irul, darkness.
irumbu, n., iron.
iruppidam, habitation, seat.
iruppu, adj. (made of) iron ;
v.n., sitting, residence.
iru taram, twice.
iruṭṭu, m., to become dark.
iruvaram, both of them.
iskōppāi, scoop.
ispanju, sponge.

KAD

istṭōr, store.
istṭōrk kiḍāṅgu, store-room.
ivaṅ (p. 34), this man.
iyal, w., to be able.
iyalbu, nature.
iyalbukku virōdamāna, un-
iyam, lead [natural.
iyanāra maṭṭum, n., utmost.

Kā, str., to protect, to wait for.
kaçappu, bitterness.
kaçu, cash.
kaçubā, kasbā, the principal
village, headquarters.
kaḍāi, a story.
kaḍāi, shop; end.
kaḍāicī, the end, the last.
kaḍāicīyāna, utmost.
kaḍāikkāran, bazaar-man.
kaḍa, sm., to jump over, cross.
kaḍakkira turāi, ford.
kaḍal, sea.
kaḍal-naṇḍu, sea-crab.
kaḍalāi, gram (Bengal).
kaḍamāi, duty, obligation.
kaḍān, debt.
kaḍān čittu, bond.
kaḍandu pō, to pass, traverse.
kaḍan paḍu, ir., to become in-
debted.
kaḍan paṭṭ’iri, to owe. [bar.
kaḍappāra; alavāṅgu, crow-
kaḍavadu (§42c), ought.
kaḍāvu, m., to nail on, rivet.
kaḍavu, door.
kaḍavu-p-puter, a door-lock.
kaḍi, str., to bite. [ness.
kaḍiṇam, hardness, unkind-
kaḍiṇamāna, severe, hard.
kaḍiṇālam, a bridle bit.
kaḍiṇāla-vār, reins.
kadhyaram, a watch, clock.
kadu, ear.
kadu, jungle.
kadudaci, paper.
kadudaci uru, envelope.
kaduva, speedily.[pass swiftly.
kadug, n., mustard; v.m., to kadukka, earring.
kadukkul collu, m., to whisper.
kaduveli, wood-cutter.
kai, hand. [stand.
kaikaruvum mecai, wash-hand
kai-k-kodali, hatchet.
kai-k-koli, walking-stick.
kai-k-kili, a bribe.
kaimmai, widowhood.
kaimmutti, the clenched fist.
kaim-pu, widow.
kai-mural, capital, principal.
kaipidi, a handful.
kai-t-tuvilai, napkin.
kai-vedi, pistol.
kai-vilaku, hand-lamp.
kai-y-alu, v., to practise, handle.
kai-y-iruppu, balance in hand.
kaiyoppam, signature.
kaiyoppam vai, str., to sign.
kai-y-ulka naktali, arm-chair.
kaiyurai; kilavs, glove.
kakkai, crow. [learn.
kal (1), n. stone (2) v.w., to kala, str., to mix.
kalai, a bull.
kalai; vihyatakalam, morning.
kalakkam, agitation, commo-
kalakku, m., to stir. [tioni.
kalam, a measure of grain.
kalam, threshing-floor, shool.
kalam, season, period, time.
kalame, in the morning.
kalanjiyam, a granary, treas-
kalappai; er, a plough. [ury.
kalappu, mixture, concrete.
kalavali; tirudan, thief.
kal, str., to rejoice.
kalavu cey, to steal, rob.
kalavu; tiruttu, theft.
kali-man, clay.
kalippu, joy.
kaliyanam, felicity, marriage
kallacari, a stone-mason.
kalpan, a thief.
kallar, collar.
kallari, a rock cave.
kal-iral, liver.
kal-marai, hail-storm.
kapu, a plank.
kalviral, toe.
kama, b, arch.
kambalam, a blanket, rug.
kambayam, a coarse cloth.
kambali, blanket.
kambi, wire.
kambu; ta, pole, stick.
kambu, a stalk, stem.
kamichi, shirt.
kamugu-maram, the areca-
kan, an eye. [nut tree.
kap, v., to see.
kaj; kal, a drain.
kanakkku, an account.
kanakka, accountant.
kamul, vapour.
kajatta; kattiyuna, thick.
kapbi, str., to cause to see, in-
kandai, a rag. [timate.
KAN

kandākkāu; kandaṭṭar, conduct.
kaṇḍamālai, scrofula. [tor.
kaṇḍi, str., to reprove, rebuke.
kaṇḍippu, strictness; urging.
kaṇḍu piddi, str., to find.
kaṇṟāvai; mēlvēri, overseer.
kaṅgu, gang.
kaṇi, the fraction ⅙.
kaṇi, fruit.
kaṇi koṭāda, unfruitful.
kaṇi, rice gruel.
kaṇṇādi, mirror.
kaṇṇādi-t-tattu, a pane of
kaṇṇur, cheek. [glass.
kaṇṇi; kumāri, a damsel.
kaṇṇi, snare. [spinster.
kaṇṇimāi, maidenhood.
kaṇṇimāi; kaṇṇidār, eyelid.
kaṇṇimāi-mayir, eyelash.
kaṇnīr, tears. [weep.
kaṇnīr-vidu, ir, to shed tears.
karu, seedling; calf. [calf.
kaṇu (p. 50, No. 26)), to see, per-
kaṇu; kurāiceu, a joint.
kaṇuk-kāl, the ankle.
kappal, ship.
kāpp’ātū, m., to take care of.
kappi, a pulley. [preserve.
kāppi; koppī, coffee.
kapp-pōrdū, cupboard.
kāppu, guard, preservation.
kaṟadi, a bear.
kaṟuḍu muradaṇna, uneven.
kaṟūi, bund, bank.
kaṟai, m., urugu, m., to melt.
kaṟūndū po, to dissolve.
kaṟai-p-pāluttu, m., to stain.
kaṟaiyāu, white ants.
kaṟana, doer, maker.
kaṟandi, spoon.
karappāṇ, itching.

KAV

karattai, carriage.
karcai, str., to roar.
kaṟi, str., to subtract, deduct.
karī, curvy.
karīṟuṇai, tender care.
kāriyam, affair.
karpūram, camphor.
kaarṭtīgai, November—December.
karu, n., embryo, mould.
kaṟudāi; ass.
karudu, m., to think, mean.
karugal, darkness.
karumbu, sugar-cane.
karuv-gal, granite.
karuṅgāli maram, ebony.
karutta; karuppāna, black.
karuttu, neck. [tie.
karuttukkuṭṭai, wrapper, neck-
karuva-p-paṭṭai, cinnamom.
karuvādu, dry fish.
karuvi; ayudam, tool.
karuvu, m., to wash.
kāṭṭaṭṭai, trousers.
kat’palagai, a slate.
kaṭṭi, to teach, order.
kaṭṭai, block, log.
kaṭṭirikkōl, a pair of scissors.
katti, knife.
kaṭṭi, lump.
kaṭṭi, bedstead.
kaṭṭil puḷavaigaḷ, bedclothes.
kāṭṭiṟu, sm., to wait.
kaṭṭu, wind, breeze.
kaṭṭu, a bond, tie; parcel;
kaṭṭu, m., totic, build. [bandage.
kaṭṭu, m., to show.
kaṭṭuttai, a post, stake.
kāval, defence, guard.
kavalai, care, sorrow.
kavalaiyinam, neglect.
kāvalai, prisoner.
KAV

kavanam, attention.
kavani, str., to take notice of.
kavaracham, pair of compasses.
kavatka, str., to watch.
kavatkaray, watchman.
kavattu chey, w., to prune.
kavuccu, couch.
kayam, a wound.
kayceal; juram, fever.
kaycidam, letter.
kayiru, rope, twine.
kebi; kugai, a den, cave.
kedu, ir., to perish, spoil.
kedu, ruin.
kakku, cake.
kel, w., to hear; ask.
keli, hearing, question. [roar.
kerci (for kareci), str., to keeta, had, evil.
kettal, kettle.
ketiyaiia, clever.
kindu, m., to dig, poke.
kindu palagai, coffee rake.
kiri, below, east.
kiradi, rail.
kirai, vegetables.
kirakku, east.
kiramai, day of the week.
kirambu, cloves.
kirangu, vēr, root, yam.
kiravan, old man.
kiris, old woman.
kirayam; vilai, cost, value.
kire; paniya. below, down.
kire vidu, to drop.

KOP

ki; str., pi, m., to tear.
ki-p-padidal (or -padívù), obedience.
ki-p-padiyada, insubordinate.
ki-p-padiyamai, disobedience.
kirubai, grace.
kirumi; puru, a worm.
kitia (§52), near by.
kitina, near, short. [near.
kitu, m., to approach, be kobam, anger.
kobam muttu, m., to provoke.
kobam-ulla, angry.
kobi, str.; kandri, str., to scold.
koburam, tower.
kocci-kav, chilli, red pepper.
koldai-k-kalam, hot season.
koldali, axe.
kodi, str., to boil.
kodi, a flag.
kodlya, cruel, barbarous.
kodu, str., to give, grant, pay.
kodukku, sting of wasp.
kodumai, cruelty.
kodumai mā, wheat-flour.
kökkī, cook.
kol, w., to kill.
kol, w., to take.
kōl, rod.
kōl, v.n., taking; calumny.
kolai chey, to kill.
kollai, robbery.
kollai, blacksmith.
kombu, a branch, horn.
kōnalāna, crooked, zigzag.
kondirattukka, contractor.
kondu vā (p. 49, No. 17), to bring.
kōnjam; attpam, a little.
kōnjañ, kuraiya, almost, nearly, köppai, cup. [well-nigh.
KOP

koppi-c-cedi, coffee bush.
koppu, branch.
kori, fowl.
kori-k-kunju, chicken.
kofftu, court.
koruppu, grease, fat; impu-
kottai, fortress. [dence.
kottai, nut.
kottai, an owl.
kottappuli, mallet.
kottu, coat.
kottu, to ftfrnb, pick.
kovil, temple, church.
kovis, cabbage.
kucavan, a potter.
kuccam, shyness.
kuccini, kitchen.
kuccini-metti, kitchen-boy.
kucu, m., to be shy.
kuda (§ 52), together.
kudai, unable.
kudadu, cannot (§ 41).
kudai, n., umbrella; v. wm.,
to excavate, scoop.
kudai, basket.
kudam, water-pot.
kudan-p-po, to accompany.
kudaram, tent.
kudi, household, inhabitant.
kudi, str., to drink.
kudicai, hut, cottage.
kudirai, horse.
kudirai-erip-po, to ride.
kudirai-k-karaa, horse-keeper.
kudirai-layam, a stable.
kudirai-p-padai, bridle-path.
kudiyanavan, householder.
kudiyiru, sn., to dwell, inhabit.
kudu, n., cage; socket; v. m.,
to combine, be able.
kudum (§ 41), can.

KUR

kuclumbam, family. [family.
kuclumbattau, a member of a
kuikkural; cundai, n., clamour,
kulam, tank. [quarrel.
kulam, caste, race.
kulavi, wasp.
kuli, wages.
kuli, str., to bathe.
kuliikkaraa; kuliyaal, coolie.
kuikkira argai, bath-room.
kuikkira turai, bathing-place.
kulir, cold, chill.
kulirceiyana, cold.
kuliyaal, labourer.
kumaraa, a son.
kumastaa, clerk.
kumukku, whole, total, mass.
kunam, quality.
kunduci, pin.
kundi, wm., to stoop.
kuniyiral, shrimp.
kuppidu, ir., to call.
kuradu, tongs.
kuraai, a thatched roof.
kurai, wm., to decrease.
kuraicecal, scarcity.
kuraivana, imperfect.
kuraivu; kurai, deficiency, im-
kural, tube, flute. [perfection.
kuralaana, hollow.
kurandai, infant.
kurangu, monkey.
kurappam, confusion.
kurrengu, a stake.
kuri, mark; symptom.
kuri, pit.
kuri mucaal, rabbit.
kurippu, a note, sign.
kuritta velai, task.
kurittu, about, concerning.
kurittu-vai, str., to note down.
KUR

kūri-y-arivi, str., to proclaim.
kūriya; kuru; kurum; kuttu, short, deficient.
kūrmāi, sharpness. [priest.
kuru (pl. kuruukkal), teacher.
kuruđač, a blind man.
kuruđu, blindness.
kurušku, cross (oblique).
kurušku-t-tāppāl, a cross-bar.
kurūram, cruelty.
kuruvi, bird.
kushta-rōgam, leprosy.
kūṭṭāi, shortness.
kūṭṭāli, companion, friend.
kūṭṭam, band; meeting.
kūṭṭam, guilt; blame.
kūṭṭam illāmāi, innocence.
kūṭṭan, m., to accuse, charge.
kūṭṭan-kūdu, m., to assemble.
kūṭṭavāli, a criminal.
kūṭṭi, young of an animal.
kūṭṭu, proclamation.
kūṭṭu, m.; ċēr, wm., to gather.
kuttu, m.; tai, str., to prick, pierce.
kuttu; idi, str., to pound.
kuvalai, mug; water-lily.
kuvā mā, arrow-root.
kuvī, str., to heap up.
kuviyal, n., pile, heap.

Lācci, a drawer.
lāccip-peṭṭi, chest of drawers.
lādakkarātu, farrier.
lādam, horseshoe.
landar, lantern.
lāyam, a stable.
layań, lines, or coolie sheds.
lēčuńa, light, easy.
lēńji, handkerchief.

MAN

lingu, link.
loham, zinc.

Mā, flour, meal; mango tree; the fraction A.
māçalāi, curry stuff, drugs.
mācam; mādam, month.
maccup-pō, to decay.
māči, February-March; mist.
mādaṅgāda, unyielding, rigid.
mādaṅgu, m., to yield.
mādi, str., to estimate; respect.
mādi, str., to fold.
mādippu, an estimate.
mādippu, a fold.
mādiri, n., model, example.
mādu; erudu, bullock.
magal, daughter.
magan, son.
māgāni, the fraction A.
mai; tūndāi, ink.
makkac-cōlam, maize, corn-māl, palace. [flour.
malāi, hill.
mālāi, a garland; evening.
mālāi-p-pakkam, hill-side.
mālaiyaruvi, mountain torrent.
mālīgāi, mansion.
mallu, wrestling.
māmań, father-in-law, uncle.
mām pāram, mango fruit.
māmi, mother-in-law, aunt.
mānu, deer.
mānu; nilam, earth.
māṇa-c-cātei, conscience.
mānaču; maṇadu, mind.
māṇal, sand.
māṇam, mind.
māṇam illāda, reluctant.
māṇa-raamīmiyam, contentment.
mānastābań, n., regret.
MAN

manastāba-p-padu, ir., to repent.
manvetti, mattock (mamatty).
mandai, 'a flock.
mandan, a foolish person.
mandi, black monkey.
maqi, bell; hour.
manikkaṭtu, the wrist.
māujal, grant of land free of mājul, yellow; saffron. [tax.
manjal nīr, saffron water.
manni, str., to forgive.
mannippu, forgiverness, pardon.
māṇidan; māṇushau, man.
maṇu; maṇuvu, a petition, re-
māṇushi, woman. [quest.
māppadām, pastry.
māppillāi, bridegroom.
maṇa, sm., to forget.
māra, wm., to vanish, hide.
māra, rain.
māra-c-caṭṭai, rain-coat.
māraī illāmāi, drought.
maram, a tree, timber.
mara-nāy, pole-cat.
mārīb, breast.
mārībūci, a breast-pin, brooch.
mārgari, December–January.
māri-kālam or māra-kālam, rainy season.
māri māri, alternately.
mariyāda, civility.
mariyal, a stopping, jail.
mariyātkāraṇ, prisoner.
maṇu, str., to refuse, contra-
dict, deny.
maṇu, other, next.
marumagal, daughter-in-law, niece. [nephew.
marumagaṇ, son-in-law.
marumori, answer.

MET

marungalāṇa, dull.
marundu, medicine.
marupadiyyum; tirumbavum,
maṭṭa, other [again.
maṭṭam, measure, rule.
maṭṭam; maṭṭak-kudirai, a pony.
maṭṭen (§47e), I will not.
māttirai, pill.
māṭṭiraići, beef.
māttiram, only.
mattiyānum, mid-day.
māṭtu, m., to alter.
māṭtukkāraṇ, cattle-keeper.
māṭṭum, until.
māṭṭu-mandai, a herd.
māṭṭu-p-paṭṭi, cattle-shed.
māya, hair.
mēcāi, table.
mēcāi-t-tuppaṭṭi, table-cloth.
mēdāi, platform.
meduvāṇa, soft.
meduvāy, slowly.
mēgam, cloud.
mel, fine, soft.
mēl, above; the west.
mel, mellu, w. to chew.
mēlāṇa, upper, superior.
mēlānavaṇ, n., superior.
mella, slowly.
melliya, fine, thin.
mēlum, moreover.
mēl vilačam, address.
merugu, (1) n., wax; (2) v.m.,
to smear.
merugu vatti, candle.
met jōdu, stockings.
mētkaṭṭi, an awning.
mēt kōṭṭu, overcoat.
mētku, west.
mētpaḍi, ditto, aforesaid.
metpakkam, top, or west side
mettai, mattress, cushion, bed.
mey, truth, body.
mey, (1) v.m., to graze, to thatch;
(2) str., to feed (cattle).
meyscal, pasture.
meyppa, shepherd.
meyyana, paras, true.
miccam, excess, remainder.
midi, the remains.
midi, str., to stamp, trample.
miga, migavum; metta, much,
migu (p. 47), to exceed. [very.
milagu, pepper.
mun, fish.
mun; minnal, lightning.
minittu; nimisham, a minute.
mirudu, softness.
mirugam, animal.
mogamana, dangerous.
m, sm., to smell.
mongu parr, str., to smell.
moppam, smell.
movay, chin.
moy, str., to crowd, swarm.
mugadavu, in presence, in
person.
mugadu; mudu, roof, ridge.
mugam, face.
mugurtta nal, wedding-day.
mukkudu, veil.
mukkal, three-fourths.
mukkonam, triangle.
mukku, nose.
mul; mullu, thorn, fork.
mula, corner, angle.
mula, brain.
mula, breast (female).
mulai, str., to sprout.
mulam, root, bulb, cause.
mullulla, prickly.
mu; munné, before.
munbu, mubaga, in front of.
munda, previously, formerly
(inf. of mundu).
mundi, day before yester-
mundina, prior. [day.
mundi-p-pó, to lead, advance.
mundu, m., to precede.
mungil, bamboo.
munnamé, before; already.
munu, three.
muppādu, thirty.
murai, order, manner, com-
murādāna, coarse. [plaint
murāppattu-k-kara; vādi,
complainant.
murāiyidu, ir., to complain.
murān kai, elbow.
murān kāl, knee.
muri, (1) v.m., to become broken;
(2) str., to break.
murudum; muttilum, wholly.
murukku, m., to wring, twist.
mutta kudivāl, the elder wife.
Íábaga; vádi, memory.

načam, destruc;on, loss.

nda, sm., to walk.

nadai, walk, gait, pace.

nadakkai, n., conduct.

nadattu, m., to conduct, direct.

nádorun, daily.

nadu, ir., to plant.

nadu; matti, centre.

nádu, country, province.

nadungu, m., to tremble.

nádu ráttiri, midnight.

náduvé; ùde, amid, between.

nagai. str. to laugh.

nagai; ámbaranum, jewel.

nacam, a nail, claw.

nágānapáy, the mina bird.

nagarun, city.

nagu, ir., to shine, laugh.

nakku, m., to suck, lap.

nákku, tongue.

nákku múiy, sole-fish.

nal, nallu, v.m., to love; n., nál, a day. [the middle.

náladu, current.

nálai; náláikku, to-morrow.

nalla, good.

nál tórump or nádorun, daily.

nálu; nángu, four.

nambikkái, n., trust.

dambu, m., to trust, expect.

nañáíi, (1) úm., to be wet; (2) n., toddy, flower buds.

nañáivu, wet, moisture.

nañal, a reed.

nañam; adakkam, modesty.

nañdu, crab, lobster.

nañé; nañ tâu, myself.

nañju; visham, poison.

nañgái, well.

nañri, goodness, gratitude.

nañri keñta, ungrateful.

nañái, greyness.

nañiyyulla, grey.

nañiñju nañrattái, orange.

nari. jackal.

nashṭam; këdu, loss, harm.

náçattiram, star.

nátkälí, a quadruped, chair.

nátpadu, forty.

nátpuu, friendship.

náttu, a plant.

náy, dog.

naya, str., to love.

náyagun, headman.

náyiru, the sun.

náyittu-k-kiñmáii, Sunday.

nediya. nedum, long, tall.

nedumái, length.

nedun-cappattu, boots.

nel; nellu; arici, rice, paddy.

neñju, the breast, chest.

néräga, straightforward.

néram, time.

néram tavaráda, punctual.

nérana, straight, honest.

neri, conduct.

neridu, ir., to encounter, to

nérmai, honesty. [happen.

neruppu; anal, fire.

neruppu-k-kirádí, arate.
| nețțai, | tallness.  |
| netții, | forehead. |
| netțu,  | yesterday |
| ney, (1) n., ghee; (2) v.ar., to neyam, affection. | [reave. |
| nî, str., | to abandon. |
| nî tánc, | thyself. |
| ničam, | niceyam, certainty. |
| niđanam, | justness; criterion. |
| niđipadi; niđivă, | judge. |
| nîdîstalam, | court. | [removal. |
| nîkkam; nîkku, | separation, |
| nikku, m., | to remove, avert. |
| nil, | to stand, stop. |
| nilă; çandiran, | moon. |
| nilă veliecam, | moon-light. |
| nilăi, (1) str., to abide, to last; | (2) n., condition, position. |
| nilăimăi, | quality, condition. |
| nilam; tarâi, | ground. |
| nilam, | blue. |
| nilam, | length. | [tion. |
| nilamăi, | landed property, sta- |
| nilam ala, | sm., to survey. |
| nilamăna, | long. |
| nilamăna, | blue. |
| niluvăi, | balance. |
| nimir, wm., | to become erect. |
| nimirttu, m., | to set upright. |
| nimisham, | moment. |
| nimittam, | for the sake of. |
| nițăi, str., | to think. |
| nițăivu; çindağaăi, | thought. |
| nițăivu kûr, wm., | to remember. |
| nîndu, m., | to swim. |
| nîr, (1) you; (2) water. | niraça vastu, mineral. |
| nîr mațtam, | water-level. | [rent. |
| nîr ottam, | nirppayecal, tor- |
| nirăi, wm., | to become full. |
| nirăi; pâram, | weight. |

| nirăi, (1) wm., | to be in order; |
| (2) str., to arrange. |
| nirăi; varî, | line. |
| nirăinda, | full. |
| niral, | shadow. |
| niram; varnam, | colour. |
| nirambu (intr.), m., mirappu (trans.), m., to fill. |
| nirăvi. | a well; steam. |
| nirppăyceu, m., | to water. |
| nir-tără, | wild duck. |
| niru, str., | to weigh. |
| niruttu, m., | to detain. |
| nitipati, nitivă, | judge. |
| nitistalam, | court. |
| nitpandam (properly, nirb- andam), misery. |
| nittirăi, | sleep. |
| nittirăiyă, | asleep. |
| nîțtu, | length. |
| nîțtu, m.; virî, str., to stretch. |
| nivirtti, | removal. |
| niyami, str., | to appoint. |
| niyăyăcaňam, | bench (law). |
| niyăyam, | reason, justice. |
| niyăyamaňa, | right. |
| nô, (1) n.,aching, pain; (2) v. | wm., to ache. |
| nokkam, | view, object. |
| nokku, m., | to look. |
| nôvup-pađuttu, m., | to hurt. |
| nûl, (1) n., | thread, line; (2) |
| nuni, | point. | [v.ar., to spin. |
| nurăi, (1) wm., | to creep in, to |
| trespess; (2) str., to inser | |
| nûru, | hundred. |
| nutpamăna, | adj., minute, fine. |

<p>| 0, | str., to resemble. |
| ođăi, | water-course. |
| ođu, a shell, tile. |</p>
<table>
<thead>
<tr>
<th>ODU</th>
<th>PAL</th>
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</thead>
<tbody>
<tr>
<td>ṏodu, m., to run, flee.</td>
<td>Pācāi, language.</td>
</tr>
<tr>
<td>ṓdukkū, m., to oppress.</td>
<td>[year.</td>
</tr>
<tr>
<td>ṓdukkū, a corner, shelter.</td>
<td>pācalī, F’sūly, official revenue</td>
</tr>
<tr>
<td>olli, thinness.</td>
<td>paccatīyāṇa, green; raw.</td>
</tr>
<tr>
<td>ṏiṇāy, wolf.</td>
<td>pāci, hunger.</td>
</tr>
<tr>
<td>ṓmbadu, nine.</td>
<td>pācu, (1) a cow; (2) green, pure.</td>
</tr>
<tr>
<td>ṓṇḍikkārāṇ, bachelor.</td>
<td>pādāi, layer; army.</td>
</tr>
<tr>
<td>ṓṇḍiyāṇa; ottāi, single.</td>
<td>pādam; aḍī, foot.</td>
</tr>
<tr>
<td>oṣurum illāi, nothing.</td>
<td>pādi, according.</td>
</tr>
<tr>
<td>oppam, agreement, signature.</td>
<td>pādi (§ 64), step; way; measure.</td>
</tr>
<tr>
<td>oppi, str., to deliver up; prove.</td>
<td>pādi, str., to read, learn.</td>
</tr>
<tr>
<td>oppu, m., to consent.</td>
<td>pādil; padilāga, instead of.</td>
</tr>
<tr>
<td>oppuk-kodu, str., to consign, surrender.</td>
<td>pādīppi, str., to educate.</td>
</tr>
<tr>
<td>oppuvi, str., to deliver.</td>
<td>pādiyāl, for, because, whereas.</td>
</tr>
<tr>
<td>āram, margin, edge.</td>
<td>pādu, (1) ir., to suffer, undergo; (2) str., to lie down.</td>
</tr>
<tr>
<td>oralōći, clock.</td>
<td>pādu, m., to sing.</td>
</tr>
<tr>
<td>orē, one only, same.</td>
<td>pādukkāi, bed.</td>
</tr>
<tr>
<td>ōr iqāṭṭilum illāi, nowhere.</td>
<td>pādukkāi-y-aṛāi, bedroom.</td>
</tr>
<tr>
<td>oru (§ 18), an.</td>
<td>paduṅgu, m., to hide.</td>
</tr>
<tr>
<td>oru pakkattil, aside.</td>
<td>pagāi, enmity.</td>
</tr>
<tr>
<td>oru kālum illāi, never.</td>
<td>pagal, day (time).</td>
</tr>
<tr>
<td>orumikka, together.</td>
<td>pāgam, share.</td>
</tr>
<tr>
<td>oruṇgāṇa, regular.</td>
<td>pagudi, division; share.</td>
</tr>
<tr>
<td>oruṇgu, rule, method.</td>
<td>pai, a bag.</td>
</tr>
<tr>
<td>oru-paṭṭa, together.</td>
<td>pāḷa, patī, a pie.</td>
</tr>
<tr>
<td>orutaram; oruvičai, once.</td>
<td>paittiyam, madness.</td>
</tr>
<tr>
<td>ottācāi; udavī, help.</td>
<td>paiyan, boy.</td>
</tr>
<tr>
<td>oṭṭagam, a camel.</td>
<td>pakkiyam; vilā, side.</td>
</tr>
<tr>
<td>oṭṭam, a course; gallop; curt-</td>
<td>pākkiyam, happiness.</td>
</tr>
<tr>
<td>ottī, a mortgage.</td>
<td>pal; pallu, tooth.</td>
</tr>
<tr>
<td>oṭṭu, sm., to resemble.</td>
<td>pāl, milk.</td>
</tr>
<tr>
<td>oṭṭu, m., to drive.</td>
<td>pāl paṭu, milch cow.</td>
</tr>
<tr>
<td>oṭtukkol, w., to acknowledge.</td>
<td>pala; anega, several, many.</td>
</tr>
<tr>
<td>oṭtu-p-pār, str., to compare.</td>
<td>pālāddai, cream.</td>
</tr>
<tr>
<td>ovvoru, each, every.</td>
<td>palagū, a board.</td>
</tr>
<tr>
<td>ōy, wm.; orī, wm.; niṇuru pō, to cease.</td>
<td>palam, force.</td>
</tr>
<tr>
<td>ōyāda, incessant.</td>
<td>pālam, bridge.</td>
</tr>
<tr>
<td></td>
<td>palamulla, strong.</td>
</tr>
</tbody>
</table>

* The Arabic name for a year, commonly used in India.
PAL

palaŭ kolu, str., to produce results or profit.
palavandam, force, violence.
pali, a sacrifice.
palińgu, glass.
pallam, a pit, hollow.
palli, a lizard.
palli-k-kūlam, school-house.
pallivācal, mosque.
pallu-p-purus, toothbrush.
pallu-vali, toothache.
pāmbu, snake.
pānāī, the palmyra tree.
pānāt; kōppāi, a pot.
pāņam, money.
pānappai, money-purse.
pāng-iču, str.; piri, str., to divide.
pāngu, section, part, portion.
pānguni, the month March-pānī, dev. [April.
pānīdi, jewels.
pāṇju, cotton.
pāṇṣu, m., to make.
pānri (vulg. pāṇni, pāṇdi), a pānri-y-irāicci, pork. [hog.
pār, str., to see, look.
pāra, other.
pāra, old.
pāra, sm., to fly.
pāragu, m., to practise.
pāraį, a drum.
pārāį; kāt-pārāį, a rock.
pārāiyya, old.
pārakkuk, m., to train.
pāralōgam, heaven.
pārām, a fruit.
pārām; ċumāi, a load.
pārām arāi, um., to pulp.
pārāmal vidū, to overlook.
pārāmāṇa, heavy. [nourish.
pārāmāri, str., to manage.

PAT

parambu (intr.), m.; parappu (tran.), m., to spread.
paramori, proverb.
paran, a loft.
pari, str., to snatch away.
pari, blame; revenge.
pari vāngu, m., to revenge.
paridābam, pity.
paritcāi, a trial, experiment.
pariyāri, a doctor, barber.
parkkilum (§ 64, b), than.
pārli arici, barley.
paru, str., to become large.
paru, str., to mature.
parudu, fault, damage.
parudu pār, str., mend, repair.
parutta, ripe.
parutta; pushtiyulla, stout.
pārvāi, sight, inspection.
pāshāi, language.
pāčci, a bird. [vour.
pāčci, str.; vīruṅgu, m., to de-
patpala, many, several.
pāṭṭāi, a bark; stripe.
pāṭṭam, title; reign.
pāṭṭaṇu, grandfather.
pāṭṭanam, town.
pāṭṭayam, sword; title-deed.
pāṭṭi, grandmother.
patti, devotion.
patti, regarding.
pattipiddy, str., to cling, grasp.
pattirām, a vessel, cup; worthi-
pattiram, care. [ness.
pattiramāṇa, worthy.
pattiramāṇa, safe.
pattiyam, diet.
pattiyam, bail.
pattu, ten.
pattu, song.
pattu, silk.
PAT

paṭṭu, seizure, attachment; plas-paṭṭu, m., to grasp.
pattu maḍaṅgāy, tenfold.
pāṭṭuceṭṭu; raḍidu, receipt.
pāvam, sīn.
pāvanaṅī kāṭṭu, m.; pāçāṅgu paṅgu, m., to pretend.
pāy, mat.
pāy, wm.; kudi, str., to leap, pay, mat.
[p]eṇ, sīn.
pay, m., to pretend.
payam, result.
payam pō, to travel.
payappaduttu, m., to terrify.
payir-idu, ir., to cultivate.
payittiyaṃ, madness.
pāyeca, m., to irrigate.
pēco, m., to speak.
pēdam, difference.
pēdam illāda, uniform.
pēdaimāi, simplicity; pēdam; vallamāi, strength.
pelaviṇa; pelaviniṇamāna, weak.
peū, a female.
peucadi; maṇaiivi, wife.
peu pauiri (paṇḍi), sowe.
peu pillai, female child.
peu tōji, bridesmaid.
peṇai, pen.
peṇai-k-katti, penknife.
pēr, name.
pērici; pērij, revenue.
pēraṇ, grandson.
pēr idu, ir., to name.
pēril, upon, concerning.
periya, great, grand, large.
periya pūcaṇik-kāy, pūmpkin.
periya turai, superintendent.
peṛtti, granddaugher.
peṛu, ir., to obtain.
peru viral, the thumb.

PIR

perugu, m., to increase, grow.
perukku, m.; adigari, str., to multiply.
perukku; kuṭṭu, m., to sweep.
perumāi, greatness, pride.
peruṅ-kādu; vanam, forest.
peruṅ-tārā, goose.
peṭṭai, a hen, female.
peṭṭai-k-kudirai, mare.
peṭṭar, parents.
peṭṭi, bos. case.
peṭṭör, parents.
pey, w., to scatter, rain.
pičagu, m., to miss; n., a mis-
pičai, alms. [take.
pičai kēl, w., to beg (alms).
piči, gun.
piču, fee.
pidi, str., to catch, seize.
pidittirāvi, vice (blacksmith's).
piḷuṅgu, m., to pluck, pick.
piṅkācu; pikkān, pickaxe.
piḷa, sm., to split.
piḷavai, cancer.
piḷi; kuṇal, pipe.
piḷai, child; caste title.
piṇ, after.
piṇam, a corpse.
piṇ cel, w., to follow.
piṇ todar, wm., to trace.
piṇ-māri-kālam, N.E. mon-
piṇai; jāmū, security. [soon.
piṇbu; piṇmālē, after.
pindu, m., to go behind, be late.
pingā, plate.
pippē; behind, back.
pippay, cask.
pira, sm., to be born.
piradaṅa, chief. [adversary.
piradivādi; edirāli, defendant,
piragācī, str., to illuminate.
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<tr>
<th>PIR</th>
<th>PUD</th>
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<tbody>
<tr>
<td><strong>piragăçamăna</strong>, bright.</td>
<td><strong>pōla-c-cey</strong>, v., to imitate.</td>
</tr>
<tr>
<td><strong>pirage; pirakale</strong>, behind.</td>
<td><strong>pollăda</strong>, wicked, vile.</td>
</tr>
<tr>
<td><strong>piragu</strong>, after.</td>
<td><strong>pou</strong>, gold.</td>
</tr>
<tr>
<td><strong>piri, v.str., to live; n., an error.</strong></td>
<td><strong>poriimăi</strong>, impatience; envy.</td>
</tr>
<tr>
<td><strong>piriayulla</strong>, incorrect.</td>
<td><strong>pori</strong>, a sign; spark; trap.</td>
</tr>
<tr>
<td><strong>piriñi</strong>, animals.</td>
<td><strong>porivăna</strong> malai, precipice.</td>
</tr>
<tr>
<td><strong>pirappu</strong>, birth.</td>
<td><strong>poru, w., to fight.</strong> [during.</td>
</tr>
<tr>
<td><strong>piraçangam</strong>, sermon.</td>
<td>**porudu, time, sun; adv., while.</td>
</tr>
<tr>
<td><strong>piraçittamăna</strong>, public.</td>
<td>**porul, substance, meaning.</td>
</tr>
<tr>
<td><strong>piraveçi, str., to enter.</strong></td>
<td><strong>porumăi</strong>, patience.</td>
</tr>
<tr>
<td><strong>pirayănam</strong>, a journey.</td>
<td>**porundu, m., to unite; fit.</td>
</tr>
<tr>
<td><strong>pirayăçap padu, to try.</strong></td>
<td><strong>poruttam</strong>, contract.</td>
</tr>
<tr>
<td><strong>pirayogaçam-ulla, useful.</strong></td>
<td><strong>poruttanăi</strong>, vow.</td>
</tr>
<tr>
<td><strong>piređak kuri, n., a grave.</strong></td>
<td><strong>poruțțu</strong>, for the sake of.</td>
</tr>
<tr>
<td><strong>pirędam</strong>, dead body.</td>
<td><strong>poruțtu</strong>, (1) v.m., to cause to agree, to unite; (2) n., a junction, joint.</td>
</tr>
<tr>
<td><strong>piri, wm., to become separated; str., to separate.</strong></td>
<td></td>
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<tr>
<td><strong>piris</strong>, saucer.</td>
<td></td>
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<tr>
<td><strong>piriyamulla</strong>, dear.</td>
<td></td>
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<tr>
<td>**piru, m., to tear.</td>
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<tr>
<td><strong>pittalăi</strong>, brass.</td>
<td></td>
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<tr>
<td><strong>pō (p. 51, No. 37), to go.</strong></td>
<td></td>
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<tr>
<td><strong>pōdăda</strong>, insufficient.</td>
<td></td>
</tr>
<tr>
<td><strong>podi</strong>, powder.</td>
<td></td>
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<tr>
<td><strong>podi</strong>, a sack.</td>
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<tr>
<td><strong>podi, str.; padippi, str., to instruct, teach.</strong></td>
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<tr>
<td><strong>podimădu, pack bullock.</strong></td>
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<tr>
<td><strong>podiyăan, lad.</strong></td>
<td></td>
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<tr>
<td><strong>pōdu, ir., to cast down, put; pōdu (for poruçu), time, while.</strong></td>
<td></td>
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<tr>
<td><strong>pōdu, common.</strong></td>
<td></td>
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<tr>
<td><strong>pōdu-p-pădăi, public path.</strong></td>
<td></td>
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<tr>
<td><strong>pōdu, wm., to be sufficient.</strong></td>
<td></td>
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<tr>
<td><strong>pōdum, enough.</strong></td>
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<tr>
<td><strong>poudvăna</strong>, general, common.</td>
<td></td>
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<tr>
<td><strong>pokkisham</strong>, a treasure. [text. <strong>pōkkku; čăkku</strong>, n., excuse, pre-</td>
<td></td>
</tr>
<tr>
<td><strong>pōl; pōla; pădi, as.</strong></td>
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<tr>
<td><strong>pōl; otta, like.</strong></td>
<td></td>
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<tr>
<td><strong>pōtta</strong>, bottle.</td>
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<tr>
<td><strong>pōțănni, a bundle of cloth.</strong></td>
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<tr>
<td><strong>pōțănikkăran, a hawker.</strong></td>
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<tr>
<td><strong>poy, falsehood.</strong> [falsely].</td>
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<tr>
<td><strong>poy-c-collu, m., to lie (speak</strong> poy-k-kăl, false ley.</td>
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<tr>
<td><strong>pōyi vidu, to depart.</strong></td>
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<tr>
<td><strong>pōyi-k-konălu vă, to fetch.</strong></td>
<td></td>
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<tr>
<td><strong>pōyi-c-c̡er, to arrive.</strong></td>
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<tr>
<td><strong>poyyăna, false.</strong></td>
<td></td>
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<tr>
<td><strong>poyyăuñăi, perjury.</strong></td>
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<tr>
<td><strong>pū, a blossom.</strong></td>
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<tr>
<td><strong>pučal kăttu, storm.</strong></td>
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<tr>
<td><strong>pučăçări, priest.</strong></td>
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<tr>
<td><strong>pučci, moth; insect.</strong></td>
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<tr>
<td><strong>puču, to smear, plaster.</strong></td>
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<tr>
<td><strong>puďăi, str., to winnow.</strong></td>
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<tr>
<td><strong>pudăi, str.; aďakkam pănu, m., to bury.</strong></td>
<td></td>
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<tr>
<td><strong>pudan-kirămainăi, Wednesday.</strong></td>
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<tr>
<td><strong>pudăvăi, cloth.</strong></td>
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<tr>
<td><strong>pudăidăy, anew.</strong></td>
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<tr>
<td><strong>pudiya; paccăi, new, fresh.</strong></td>
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<tr>
<td><strong>pudu, new.</strong></td>
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</tbody>
</table>
PUD

puduppi, str., to renew, reform.
pugāi, n., smoke.
pugāi-k-kuḍu, chimney.
pugāi-k-kuḍi, str., to smoke (tobacco).
pugāi-vaṇḍi, steam car.
pugāreći; tudi, n., praise.
pugāṟu, wm., to praise.
putc, pullu, grass.
putc, acidity; tamarind.
putc, tiger; cheetah.
pulippana, sour.
puli, jn'neon.
(nimli, ir., to roll.
pirāri, outside.
purambaiia, outward, external.
purambē, outside.
pūraṇa, full, thorough.
pūraṇam, fulness; perfection.
purappadu, ir., to proceed, start.
purappādu, departure.
puraṭṭāci, September-October.
pūrtti; nirāivu, fulness.
puru, worm.
purukkam, sultriness.
purus, brush.
purushān, husband.
puruvam, eyebrow.
pushel, bushel.
puṣṭiyulla, stout, fat.

TAG

pustaga-t-tattu, bookshelf.
puṭṭi, stoniness.
puṭtī, sense: intelligence
putti, a wise man.
puṭṭiyilādā, senseless.
puṭṭiyīnām, nonsense.
puṭṭiyulla, sensible.
puṭṭu, (1) n., a lock; (2) v.m., to fasten, lock.
puyam, the arm.

[For words etymologically beginning
with R, see Ar, Ir and Cr.]

Rāceiyam, kingdom.
rappar; orbiciu, India-rubber.
rāttal, pound.
rēkkā, rake.
remba; romba, much.
ridi, manner.
rōdai, wheel.
rōgam, disease.
rokkam, ready money.
rotti, bread.
rūbāy, rupee.
rucī, n., taste.
rucu, proof.
rūlkambu, ruler.

Tā (§ 39), give. See taru.
tačcaν, carpenter.
taadai, obstacle, bar.
taḍi, (1) a stick; (2) wm., to cut
 down; (3) str., to thicken.
taḍimāṇ, n., cold (in the head).
taḍu, str., to prevent, check.
tadumbu, m.; karāi puraṇ-
dōdu, m., to overflow.
tagāda, improper.
tagādu, a plate.
tagāivilān, a swallow.
tagam, heat, thirst.
tagappan; appan, a father.
tagaram, a tin.
tagu, ir., to be fit.
tagudi, fitness.
tagudiyama, suitable, proper.
tui, January-February; v.str.,
taiyatkarao, tailor. [to sew.
takkali, tomato.
talai, head.
talai-mechai-k-katti, carving-
talai-novu, headache. [knife.
talaiippa, turban
talaiivu, a headman.
talaiyanaai, pillow.
talaiyarari, headman of the vil-
lage, bailiff.
taiiiyodu, the skull.
talam, place, floor. [totter.
talambu, m.; talladu, m., to
talli-vidu, ir., to dismiss.
tallu, m., to push; refuse, reject.
talin, the palate, tongue.
taluka, division of a district.
tamadam; tamaqam, delay.
tamadamana, slow.
tamadi, str., to linger, delay.
tamarai, lotus.
tambalar, tumbler.
tambi, brother (younger).
tan, self.
tanadu padai, private road.
tandai, father.
tandaam, staff; punishment, fine.
tandi, str., to punish.
tandiramana, cunning.
tangi; -cci, sister (younger).
tangi, pure gold.
tangi; adaravu, a support.
tangu, m., to remain.
tangu, m.; uma, sm., to bear,
tani, wm., to subside. [support.
tuai, str., to be alone, he de-
taninai, singleness. [sertyed.
tanimaayana, solitary.
tanitta; vevverana, separate.
taniyam, grain, cereals.
taniye, alone.
tanmai, nature, quality.
tanir; jalum, cold water.
tanir-roda, water-wheel.
tanir totti, water-tub.
tapal; tavdl, post, mail.
tapalin podu, to post.
tapal-cavaadi, post-office.
tapal-muttirai, postage stamps.
tapal-karaa, postman.
tappidam, mistake.
tappidamana; keeti, wrong.
tappip po, to escape.
tappu, m., to miss; escape.
tarai, earth, land.
taram; tara, a wife.
taram iandavau, widower.
tariiga, fallow land.
tarittiram, poverty.
tarpal; tirangu, a bolt.
taruma-kartta, the warden of a

taru (p. 49, No. 16), to give.
tarumam, virtue; alms.
tatiiyanaa, flat.
tattu, goldsmith.
tattu, (1) v.m., to rap, knock,
tap, pat; (2) n., a knock.
tattu, shelf; ivay; platform;
tavalai, frog. [storey, floor.
tavaiji podu; kadattu, m., to
tavaru, m., to slip. [postpone.
tavir, wm., to be removed.
tavira; oriya, except.
tay; amma, mother.
tayar, ready.
tayavu, kindness, favour.
tēcāntaram, foreign country.
tēcām, country.
tēcā-p-pālam, map.
tēcik-kāy; elumiccam pāram, lime (fruit).
tē-p-pōcu, teapot.
tēri, day of the month.
tēdu, m.; āray, vm., to search.
tēkka-maram, teak.
tēl, scorpion.
tēl, (1) wm., to become clear; (2), str., to clear; sprinkle.
telinda, clear.
telivānga, evident.
telivāy, distinctly.
tellu, m., to sift.
ten; tētku, south.
tēn, honey.
tēngāy, a coconuut.
tēni, bee.
tennam-lamam, coconuut tree.
terul, south wind. [stood.
teri, wm., to be known, under-
terind'edu, str., to select, choose.
terippu, information, communication. [confide.
tēru, m., to recover; improve;
tēttam, anxiety.
tēttam, certainty.
tē-t-tāmuīr, tea (beverage).
tēvāi, weed.
tēvāiyāy iru, sm., to want.
tēvañ, god.
tevastañam, a temple.
tēy, (1) wm., to wear away; (2) str., to rub.
tēy-k-karaṇḍi, tea-spoon.
tēyilāi, tea (leaf).
tēci, quarter of the heaven.
tigāppu, alarm.
timāi, evil, vice.
tināi, place; class.
tinām, a day.
tināt-kirāmāi, Monday.
tīnī, food.
tīnī mēcāi, dining-table.
tīnī-y-arāi, dining-room.
tīnu, to eat, feed.
tir, (1), wm., to end; (2) str., to finish, decide.
tira, sm., to open.
tirāi, curtain; a wrinkle, wave.
tirul. a ball; multitude; swarm.
tiralāğa, aboudantly.
tirand'ēlu; avipṭ'ēlu, to un-
tiratca račam, wine. [pack.
tiraviyam; āsti, riches.
tiravu, opening.
tiri, (1) n., a wick; (2) v.,wm.,
to wander about, revolve;
(3) str., to twist.
tirmānām, a decision, resolu-
tirmāṇi, str., to resolve. [tion.
tirtna-pōdi, to settle.
tiru, sacred; prosperity.
tiruṇān, a thief.
tiruṇu, m., to steal.
tirug'ānī, n., a screw. [screw.
tirugānī yidu; murukku, to
tirugānī karaṭṭu, m., townscrew.
tirumba (inf.), again.
tirumba adāi, to recover (get back).
tirumba-k-kodu, to restore.
tirumbu, m., to return.
tiruppu, m., to cause to turn;
to tr inslate. [tion.
tiruttī, sufficency, satisfac-
tiruttu, m., to correct.
tiruṭṭu, theft.
tiruṭṭuttañam, dishonesty.
tirvēi, decision; toll.
tītām, accuracy.
tītānumā, exact, correct.
tītippāja, iṣyu, sweet.
tītī, m.; ēṣu, m., to abuse.
tīvāṭṭi, torch.
tīvu, an island.
tōdāi, the thigh.
tōdaṇgu, m., to begin.
tōdār, w.m., to succeed, follow.
tōdarndu pidi, str., to overtake.
tōdu, (1) ir., to touch; (2) str., to connect.
togāi; togam, total, sum, tōl, shoulder. [amount.
tōl, (1) n., skin; (2) v.w., to be defeated.
tōlāyirām, nine hundred.
tōf-ṭeṭṭi, portmanteau.
tōndāi, throat.
tōndaravu, trouble.
tōndu, m., to dig; draw water.
tōngu, m., to hang, be sustoṃnūru, ninety. [pended.
tōrūru, m., to appear.
toppī, hat.
tōrīl, occupation.
tōru, w., worship.
tōṭṭā, cartridge.
tōṭṭakkāraṇ, gardener.
tōṭṭam, garden; estate.
tōṭṭam; kāṭci, appearance, view.
tōṭṭappādu, ir., to seem.
tōṭṭi; ḫattal, a trough, cistern.
tōṭṭu, m., to appear.
tōy, (1) w.m., to bathe; (2) str., tūcī, dust. [to dip.
tuḍā', str., to wipe, rub.
tuḍāippam, a broom.
tukkam; tuṭbām, sorrow.
tūkkam; nittirāi, sleep.
U DA
thukkaṇ-koudādu, to mourn.
thūkku, m.; ēḍu, str., to lift, raise.
thūkkudi, division of a district.
thūkkurodāi, pulleys.
tuli, n., drop (of water); v.str., to fall in drops.
tulir, (1) n., a bud; (2) v.str., tumbi, elephant. [to bud.
tumbi-k-kai, elephant’s trunk.
tummu, m., to sneeze.
tūṇ; kāl, post, pillar.
tuṇāi, escort; aid.
tūṇḍāga udai, w.m., to shatter.
tūṇdu, piece. [sleep.
tūṇgu, m.; nittirāi ōeṣ, w., to tuppāci, interpreter.
tuppāṭṭi, a sheet of cloth.
tūr; aḍi maram, root, stock.
turāi, a ford.
turai, gentleman.
turai-cūni, a lady.
tūram; tolāi, distance.
turidam, haste.
tuṛu, rust.
turutti, bellows; water-bag.
tuṣṭaṇ, a rujian.
tuṣhānum, n., abuse.
tuvaṭṭikku, m., to begin.
tuvaḷāi, flow of blood; a towel.
Ubāyam, scheme.
uccarī, str., to pronounce.
ūcī, a needle.
udāḷu, lip.
udāi, (1) wealth; (2) garment;
(3) w.m., to burst, split.
udāi, str., to kick.
udāmāi; udāmāi, possession,
uḍāiyavan, owner. [property.
udāu, together with.
UDA
udanē, immediately.
udāpādu, agreement.
udaru, m., to shake.
udavi, assistance.
udavu, m., to relieve, assist.
udi, str., to rise (as the sun).
udir, wn., to drop off.
udi, str., to rise (as the sun).
udir, wn., to drop off.
udi, str., to rise (as the sun).
uddi, there is.
uddi, n.; nērmaid, honesty.

UYI
urumaiyulla, sincere.
ūru, m., to lean on.
appāna; uvar, adj., salt.
uppu, salt.
ūr, village.
ūrāi, case, cover.
ūrakkam, sleep.
ūral, a mortar.
ūram, strength.
ūranulla, tough.
ūrangu, m., to sleep.
ūrungi, village tank.
ūravu, relationship. [off.
ūri, skin.
ūrittāna, peculiar.
ūrittāy-iru, sm., to own.
ūriya, belonging to.
ūru, wm., to crawl.
ūru-pādai, a plough.
ūru, w., to plough.
urubu, form.
ūrudi, firmness.
ūrudiyulla, durable.
ūrudiyāga tīrkkamāna, positi-
ūrū-kāy, pickles. [tive.
urulāi-k-kiraṅgu, potato.
ūruttu, m., to cause to feel.
ūśhnam, heat.
ūtur, str., to shed, cast.
ūtkāru, wm., to sit. [ment].
t-katecaṭtāi, drawers (gar-
utram, the best. [permission.
uttaravu, command; answer;
uttiyōgam, profession, office.
ūttu, source (of river), spring.
uyar, wm., to become high.
uyaram, height.
uyaramna, high. [n., life.
uyir, str., to live, breathe;
uyirulla, adj., live, living.
VA

Vā (p. 49, No. 17), come.
avācadi, accommodation.
avācadiyāna, comfortable.
avāc, a gate.
avācam, subjection; charge.
avācānāi; maṇam, odour.
vācci, adze.
vācikōṭtu, waistcoat.
vācī, str.; paḍi, str., to read.
vāda; vādakku, north.
vādāgā, n., rent, hire.
vādāgāikkū edū, to hire.
vādāi, north wind.
vādām, rheumatism.
vādi, w.m., to trickle; str., to drain.
vaidd; vārakkāli, complainant; plaintiff.
vaḍikāṭtu, to strain, filter.
vaḍū, m., to fade.
vaḍīvā, shape, figure; beauty.
vaṛāi; murāi, process.
vaṇgā, adze.
vaṇgārikāikkū edu, to hire.
vaṇḍāi, north wind.
vaṇḍam, rheumatism.
vaṇḍi, wm., to fade; sword.
vaṇḍu, adj., right (-hand).
vaṇḍi, w.m., to bend.
vaṇḍi, a net.
vaṇḍi, w.m., to rear, grow.
vaṇḍi, n., power, strength;
(2) v.wm., to be excited, to force; (3) str., to ache, row
vaṇibān, young man. [(a boat).
vaṇibā-p-peṇ, young woman.
vaṇimāi, strength.
vaṇlamāi, might, power.
vaṇmā, sky.
vaṇāngū, m., to worship.
vaṇā vīṁ, rainbow.
vaṇḍi, a carriage.
vaṇḍibedi, cholera.
vaṅgā, trumpet.
vaṅgu; palagāi, a bench.
vaṅgu, m., to obtain, buy.
vaṇjānāi, deceit.
vaṅ kori, turkey.
vaṅmān, washerman.
vaṅ, w.m., to live.
vaṅ, (1) n., a strap, thong; (2) v.wm., to flow; (3) str., to pour, cast in a mould.
vaṅagān, a pagoda coin.
vaṅāik-kāy or vaṅāip-paṛam, plantain, banana.
vaṅiyum; maṭṭum, until.
vaṅrakkādū, to prosecute.
vaṅrakkām, habit, usage, custom.
vaṅrakkam illāda, unusual.
vaṅrakku, a dispute, case (law).
vaṅral, a coming.
vaṅram, a week.
vaṅrāndui, warrant.
vaṅraṅgu, m., to be in use.
vaṅravu, receipt.
vaṅravu pār, str., to anticipate.
vaṅrī (vulg. rōṭtu), way, road.
vaṅri, (1) a line, tax; (2) v.wm. & str., to draw lines, paint; bind.
vaṅrī; oruṅgu, order, rank.

VAR

vali, (1) n., power, strength;
(2) v.wm., to be excited, to force; (3) str., to ache, row
valibān, young man. [(a boat).
valibā-p-peṇ, young woman.
valimāi, strength.
vallamāi, might, power.
vaṇam, sky.
vaṇāngu, m., to worship.
vaṇā vīṁ, rainbow.
vaṇḍi, a carriage.
vaṇḍibedi, cholera.
vaṅgā, trumpet.
vaṅgu; palagāi, a bench.
vaṅgu, m., to obtain, buy.
vaṇjānāi, deceit.
vaṅ kori, turkey.
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vaṅ, (1) n., a strap, thong; (2) v.wm., to flow; (3) str., to pour, cast in a mould.
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vaṅiyum; maṭṭum, until.
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vaṅrāndui, warrant.
vaṅraṅgu, m., to be in use.
vaṅravu, receipt.
vaṅravu pār, str., to anticipate.
vaṅrī (vulg. rōṭtu), way, road.
vaṅri, (1) a line, tax; (2) v.wm. & str., to draw lines, paint; bind.
vaṅrī; oruṅgu, order, rank.
VAK
vari-kāṭtu, m., to guide.
vari-p-pokkān, a traveller, passenger. [stray.
vari-tappu, m., to miss the road.
vārkkāi, life; felicity.
varṇam, n., colour; tribe.
varṇū, str., to paint, depict.
varṭtakan; viyāpārī, merchant.
varṭtāī, a word, sentence.
varṭti, a wick, torch.
varṭti-t-taṇḍu, a candlestick.
varu (p. 49, No. 17), to come.
varumpaṭi, income.
varusham, a year.
varushāntaiam, annually.
vātacūlāi, guilt.
vāṭṭam, a circle; exchange of 
vauṭṭi, interest. [money.
vāṭṭi; pōḍikkaravāṇ, a teacher.
vāṭṭu, m., to dry up. (caus. of 
vāṭṭu roṭṭi, toast. [vāḍu.
vāṭṭu; tārā, duck.
vayaçu; vayaḍu, age.
vayaḍu ċentar, aged.
vayal; vēli, field.
vāy; veli, jield.
vāy, mouth.
vayi gilās, wine-glass.
vayiru; irāippai, the stomach.
vayittulaivi, dysentery.
vāykkāl, trench.
vāyppirappu, a declaration.
vē, wm., to burn.
vēcari, a mule.
vedi, (1) an explosion of a gun; 
(2) v.str., to explode, burst.
vedi marundu, gunpowder.
vedi tōkkku, gun.
vegu, much.
vegumadi, reward.
vegumāpam; čandōsham,
vel, white. [gift, present.

VIB
vēl, a dart.
vēḷai, work, employment.
vēḷai, time; occasion.
vēḷai cey, to work.
vēḷāikkāran, labourer, servant.
vēḷāikkku amarttu, m., to engage 
for work.
vēli, a hedge; a land measure 
about 5 acres.
veliccam; oli, n., light.
velippadutta, m., to reveal.
veliye, outside.
vellai; vellāiyāna, white.
vellam, a flood.
vellari, cucumber. [(Venus). 
velli, silver; evening star;
velli-k-kiṃpamāi, Friday.
vēṇḍu (§ 47, c). require.
vengāyam, onion.
ven-gal, quartz.
ver, (1) n., a root; (2) v.wm., 
to sweat; be angry.
ver’eṅge-y-āvadu, elsewhere.
veri, (1) n., drunkenness, con-
fusion; (2) v.wm., to be 
urged; (3) str., to be drunk.
veritta, drunk.
veriyillāda, sober.
vēgu, other, different.
verumāiyāna, empty.
veruppu, disgust.
vekam, shame.
vēṭṭi, cloth (of an Indian).
vēṭṭi-p-pōḍu, to cut down.
vēṭṭu, m., to cut, chop; dig.
vēṭṭu vāy, n., a cutting, gash.
vēṭṭu-k-kattī, billhook.
vēṭṭu-k-kili, locust.
vevvērāy, separately, apart.
veyil, sunshine.
vibāçayam, agriculture.
VIO

vuçaî, spring, trigger.
vukaam, sorrow, anxiety.
vika-p-paâuttu, m., to cause sorrow, vex, displeave.
vikaâa; codaâa, trial.
vikaâ, str., to inquire. [tion.
vikaâham, peculiarity, distinction.
vikaâhamâ; apaââmâ, a fan. [uncommon.
vikaârâââ, biscuit.
vidai, str., to sow.
vidai; vittu; kôûtâi, seed.
vidam, rate.
vidam; vâati, kind, manner.
vidyân, one who is obedient.
vidi, w.m., to dawn.
vidi velli, morning star.
vidiyal; vidiyât-kâlam, day.
vidu, home, house. [break.
vidu, ir., to leave.
vidudi, leave.
viduvi, str., to release.
vikaâm, an impediment.
viol, n., a bow.
viol, w., to sell.
viol-v-rlumbu, rib.
violâ, price.
violâ kôl, to bid, offer a price.
violâ col, to charge.
vilagu, m.; pimnî, ir., to re-
vilâiyâdu, m., to play. [tire.
vilâiyâluâ, dear (costly).
vilakku, lamp.
vilambaram, notice.
vîn; vînâna, adj., vain.
vînây, vainly.
vînâppuâm, a petition.
viragu, fuel.
virâ, str., to become stiff or numb.

YUT

virâïta; açâiyâda, stiff.
virâïvâna, fast, rapid.
virâïvu, speed.
viral, finger.
virândâ, verandah.
virî, w.m. & str., to open, unfold.
virôdamây, in opposition.
virôdi, enemy. [against.

viradd; viruttu, increase, growth, wealth.
viru, w.m., to fall down.
virumbu, m., to wish, desire.
virundu, a feast; a guest.
virundukkârâi, str., to invite.
virunâg, m., to swallow.
vinha-bëdi, cholera.
vinham, renom.
vîka-t-takka, saleable.
vînpanâi, sale.
vitiyâcam, difference.
vîtta vidu, to relinquish; omit.
vîtta-p-pô, to leave.
vîyâbaram, merchandise, trade.
vîyâdi, disease.
vîyâdiyâlla, ill.
vîyâgulâm; tuqâm, distress.
vîyârak-kïrâmâi, Thursday.

Yâd'oruru, whatever.
yâd'oruvan, anyone.
yânaï, an elephant.
yâr; âr, who.
yâr ââlâm, whoever.
yököyam, what is fitting.
yömiyâdâr, grantee, pensioner.
yâgi; yâgi, str., to meditate, reason.

yûrimâ; pânçâyattâr, jury.
yuttaçâli, a warrior.
yuttam; çandâi, war.
yutti, reasoning; propriety.

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