FAMIL
HANDBOOK

POPE

PART 1

12/6
Exercise 1. Write, if you mean either an exercise set by a teacher in schoolroom practice, exercise, or less ambiguously, a written portion of work to be done. For instance: \( \text{in } \) a full day or in a day. \( \text{or } \) in a day or in a day.

Note on the page: "Perhaps retention is varying."
A TAMIL HAND-BOOK:

OR

FULL INTRODUCTION TO THE COMMON DIALECT OF THAT LANGUAGE,

ON THE PLAN OF

OLLENDORF AND ARNOLD.

with exercises, key specimen words, key
of Tamil, & English-Tamil, & Tamil
English dictionaries.

BY

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

Difficulties will vanish as you learn on.—Prov.

THE FOURTH EDITION.

LONDON:

W. H. ALLEN & CO., 13 WATERLOO PLACE.

PUBLISHERS TO THE INDIA OFFICE.

1883.

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LONDON:
PRINTED BY W. H. ALLEN & CO., 13 WATERLOO PLACE, S.W.
A HANDBOOK
OF THE ORDINARY DIALECT OF THE
Tamil Language,
IN THREE PARTS.

PART I.

(I.) INTRODUCTION:
1. History of the Language and Literature.
2. Orthography, Pronunciation.

(II.) Grammatical Lessons, Vocabularies, and Exercises, §§1-274.

(III.) General Index.

BY

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

LONDON:
W. H. ALLEN & CO., 13 WATERLOO PLACE,
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1883.
PREFACE TO THE FIRST EDITION.

No apology is necessary for offering to the Tamil student a book which has long been wanted. In regard to the imperfections which detract from its value, the writer can only say, he has done what he could. He has tried to state the facts of this noble language succinctly and clearly. The examples, with few exceptions, have been selected from books in universal use in the Tamil country. Should a second edition be published, these examples will be considerably increased in number.

No work can remove from the elements of a language like Tamil all that may embarrass the learner. There are difficulties in it which must be met bravely; but there are, certainly, none which a very moderate degree of attention will not enable anyone, however unpractised in such studies, to overcome.

The following hints may be of use to those who use this book:

1. Do not proceed too quickly. An entirely new language requires great accuracy in the mastering of its elements.
2. Write down everything from the very beginning. Read always with pen, or pencil, in hand.
3. Read aloud all the exercises with a Tamil teacher; and be very careful in ascertaining the correctness of what you have written.
4. At first, whenever you meet with a new word, look for it in the Vocabulary, and decline or conjugate it in full.
5. Begin to talk—though with stammering lips—as soon as possible—the very first day. Never speak English to a native if you can help it. Why say "salt," when you can say "ஞுய்"? Do not be afraid of making mistakes.
6. Be very careful in noting down differences in idiom, between Tamil and your own language. If you hear much Christian or Cutcherry Tamil, beware of thinking all you hear to be really Tamil. Try to cultivate a Tamil ear, so as to detect an unidiomatic expression, as you would a false note in music. You should understand all you hear: you need not use any expression that is not good Tamil.
This little work has been written with a deep feeling of the vast importance of the acquisition by ALL who sojourn in the land, of the language of the people among whom they dwell. Two hours a day for a year will enable most people to converse freely on ordinary topics with those around them.

It is proposed in due time to publish a second part* in which the poetry of the language will be illustrated.

The author would scarcely have ventured to publish, in this country, a book requiring such peculiar attention to accuracy in type and arrangement, had he not been zealously seconded by Mr. P. R. Hunt, the able superintendent of the American Mission Press, to whose efforts to improve Tamil typography all who use the language are indebted.

The earnest wish and prayer of the writer is that his efforts may tend, in however small a degree, to facilitate free intercourse between Hindús and their brethren from the West, and so aid in the impartation to the former, of all that God has bestowed upon the latter.

Tanjore Mission House,
October 5th, 1855.

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PREFACE TO THE SECOND EDITION.

The work has been entirely re-written and greatly enlarged. A key has been published and can be had at the printer’s. This will be of great use, if consulted prudently.

The author has to offer his sincere acknowledgements to many kind friends for very valuable suggestions.

Ootacamund Grammar School,
March, 1859.

* See Tamil Poetical Anthology and Third Grammar.
PREFACE TO THE FOURTH EDITION.

This Hand-book has been thoroughly revised, and changes introduced, the result of many years' experience. It is now a specimen of Tamil printing executed in England with surprising accuracy. It is issued in three parts, which can be had separately. The Third Part contains what, it is believed, will be found to be a sufficient dictionary for the majority of students. No word is found there which has not been tested by the author's own experience. The key will form a reading-book by itself, and has notes on analysis.

Notes on the இங்கிளங்கிய have been added.

The author would fain hope that his humble efforts may be permanently useful to those who study a language which will repay anyone who will thoroughly master it.

To the able co-operation of Mr. F. Pincott it is owing that this work has been issued in England with such neatness and accuracy.

135, BURY NEW ROAD,
HIGHER BROUGHTON, MANCHESTER.
June, 1883.
A TAMIL HAND-BOOK.

INTRODUCTION.

§ I. OF THE TAMIL LANGUAGE IN GENERAL.

1. The Tamil (SaUq from Sans. Dravida) is the vernacular speech of about ten millions of people, inhabiting the great plain of the Carnatic. The limits within which it prevails are thus defined in the Nannul (a standard native grammar): "The eastern boundary is the eastern sea (the Bay of Bengal), the southern boundary is Cape Comorin, the western boundary is the west sea, the northern boundary is Vengaḍam (or Tripety, a town about 80 miles N.W. of Madras, nearly on the same parallel with Pulicat)." Here the western boundary from Comorin [Guj] to Trivandum [Guj] is correctly stated, but from Trivandum northward the Tamil country is confined to the eastern side of the Ghâts. The Tamil region thus includes a portion of south Travancore, the entire Zillahs of Tinevelly, Madura (including the dominions of the Tondiman Râja), Trichinopoly, Coimbatoor, a great part of Salem and of North Arcot, with the whole of South Arcot and Chingleput. North Ceylon also is a Tamil Colony. Tamil communities are to be found in most of the British cantonments in the Dekkan.

2. The principal languages cognate to Tamil are the Telugu, the Kanarese, and the Malayālam.

The Telugu is bounded north by the Uriya (beginning with the district of Ganjam), on the north-west by Marāṭhî, on the south-west by Kanarese, and on the south by Tamil. It differs from the Tamil more widely than do the other cognate dialects.
The Kanarese is the language of the table-land of Mysore, of part of the Nizam's territory, and of a part of Kanara.

The Malayāḷam is spoken on the western side of the Malaya mountains from Mangalore to Trivandrum. It seems to be but a corrupt Tamil.

Minor cognate dialects are (1.) the Tuluva, which is a dialect spoken in the neighbourhood of Mangalore, and is nearly allied to the Kanarese.

(2.) The various dialects spoken by the rude inhabitants of the Nilagiris, of which the Tuḍa is more allied to Tamil, and the Kōta [gōhata] to the Kanarese. The Burgher [bāḍaga] is simply old Kanarese, much corrupted.

(3.) The Gōnd and Ku, in Gondwāna and the adjoining hills. The rude languages of some other mountain tribes in Central and Northwestern India possess more or less resemblance to Tamil in idiom and structure.

To this family of languages the epithet "Drāvidian" has been applied. This is hardly correct, as that term must include Marāṭhī. They have also been styled "Tamilian," from Tamil, their chief member.

3. The origin and affinities of the South Indian group of languages have been much discussed.

On the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group.

Yet they are certainly not mere Prākrits, or corruptions of Sanskrit. Some have supposed that their place is among the members of the last-mentioned family, and that they are probably "disjecta membra" of a language coeval with Sanskrit, and having the same origin with it.

They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian, and other languages of the same family, in points even where Sanskrit presents no parallel.

On the other hand, Professor Rask, Mr. Norris, and more recently Dr. Caldwell, have shown that the original language of the nomadic tribes from whom the races of South India have sprung was probably what they term "Scythian," that is, a member of that group.
INTRODUCTION. § I.

of tongues in which are included the "Finnish, Turkish, Mongolian,
and Tungusian families."

4. Grammars of the Tamil may be divided into two classes: those
composed by Native scholars, and those written by Europeans to
facilitate the acquisition of the languages by foreigners.

(1.) In the first class it is only necessary to mention the following:
(a.) Agastya's Sutrams. It seems very doubtful whether the book
which now goes under the name of சுட்டம் is really an
ancient composition. As a whole this work is not extant, but frag-
ments of it have been published.

(b.) The Tolkippiam, written by சுட்டம் செட்டியா பொன்ற விளை of the town of
சுட்டம் செட்டியா பொன்ற விளை, south of Madura. A part of this is in print.

(c.) The கல்வி (கல்வி =good, கல்வி), composed by Pavananti of
the town of சுட்டம். Of this very able work many editions have
been published, and a copious commentary has been added by
சுட்டம் செட்டியா பொன்ற விளை of Tinevelly. The whole of the Nan-nil, with
a plain prose Commentary, Vocabulary, and Summaries in English,
has been published as the Second part of my Third Grammar. I
would recommend the learner, who may wish to carry his studies
beyond the present work, to read over this Third Grammar, as intro-
ductive to the Nannul. I venture to hope that he will find that
after mastering that work, the writings of the Tamil Grammarians
will present scarcely any difficulties.

(d.) The கல்வி கல்வி (கல்வி =ancient, கல்வி =scientific treatise),
compiled under the direction of the learned Jesuit, R. J. C. Beschius.
This is a very comprehensive work; but its author imitates the
Native writers not in their excellencies only. It can hardly be con-
sidered an original work, though the chapters on Composition and
Prosody are more so than the former part.

(2.) (a.) The earliest Grammars published by Europeans were
those of the Rev. Father Beschius, of which there are two, one of
the common dialect (கல்வி கல்வி) and the other of the poetical
(கல்வி கல்வி). They were written in Latin.
A translation of the common Tamil Grammar was published by
Mr. Horst, and subsequently with corrections by the Rev. Mr. Mahon.
It has been superseded in a great measure by later publications, yet
is deserving of an attentive perusal by every Tamil student.

The Shen Tamil Grammar was translated and published by Mr.
INTRODUCTION. § 1.

Babington. This is an exceedingly correct and scholarlike edition of a most masterly work. A reprint of the original was issued by Dr. Burnell.

(b.) The early Missionaries of Tranquebar are said to have published a Tamil Grammar, but I have not been able to meet with any account of it.

(c.) A Grammar was published in Europe by Mr. Anderson, of the Madras Civil Service. This is an able work, but its usefulness is lessened by its strict imitation of the native grammars.

(d.) The next work was by the late Rev. C. T. E. Rhenius, of Palamcottah. This is a very clear and useful work, and was founded upon that of Beschius. It has gone through three editions, and though not a philosophical grammar, is a plain, useful manual.

The Syntax is deficient, and the examples were mostly made for the grammar, and not taken from standard Tamil authors.

(e.) Dr. Graul, late director of the Leipzig Lutheran Mission, has very recently published a small manual, which, while it contains nothing new, is an elegant and scholarlike compendium.

It is to be regretted that the author should have allowed himself to speak as though he had been the first to "introduce Tamil into the sphere of European studies."

(f.) Since the publication of the first edition of this work a Comparative Grammar of the Dravidian Languages has been published by the Rev. Dr. (now Bishop) Caldwell, which throws great light upon every part of the subject. No real student of the language should be without it.

5. The native Tamil literature, though greatly inferior in extent and intrinsic value to the Sanskrit, contains many works which will amply repay the careful student. The names of a few of these, in the order of their difficulty, I subjoin. I venture to mention the "Poetical Anthology," as containing the choicest bits of Tamil poetry with the necessary apparatus.

(1.) The writings of Auvei (Lesson 97).

When the student is able to read plain prose Tamil with ease he will find the little works of this far-famed poetess the best introduction to the study of the poetical Tamil. They consist of,

a. The Ātti-sūḍi (அட்டிசுடி),
b. The Kondreî-vëynthan (கொண்டிவைத்தன்), and
c. The Mûdurei (முதுரை).
INTRODUCTION. § I.

The two former of these consist of Ethical and Miscellaneous maxims, arranged in alphabetical order. The last work is not altogether a genuine production of the authoress; but the greater number of the verses are of considerable antiquity and of undeniable merit.

They have been published by the Rev. P. Percival, under the title of "Minor Poets," in a beautiful little volume.

(2.) The Kurral of Tiruvalluvar.

This work was intended by its author to be a compendium of all wisdom, and to stand in the place of the Vêdas to the Tamil people.

It is divided into three parts, viz:

a. अपि शुल्क, the division (अरस्व) which treats of VIRTUE (अध्ययन, 131. d).

This contains 38 chapters of 10 stanzas each, which are divided into,

(a.) Introduction, 1-4.
(b.) Domestic virtue, 5-24.
(c.) Ascetic virtue, 25-37.
(d.) Destiny, 38.

b. अपि शुल्क, the division which treats of WEALTH, (अरस्व, 131. App. xi. (iii.).)

In this are included 70 chapters, which are thus classified,

(a.) The functions of Royalty, 39-63.
(b.) The necessary adjuncts of Royalty, 64-95.
(c.) Miscellaneous, 96-108.

The third part treats of sensual pleasure, and much of it is not fit to be read.

(3.) The Râmâyâna of Kamban.

Nothing can exceed the sweetness and harmony of the versification of this real poet.

The first portion, or अरस्व (the canto which relates to the youth of Râma, the hero; Sans. Bâla, a youth, Kândâm, a chapter), is deserving of careful study.

(4.) The Nâlady-nânûru (संदी, four, अच, line, अद्र शृंधु, four hundred (172)=the four hundred quatrains).

This work consists of 40 chapters on the same subjects as the Kurral. It seems to be a collection of verses by various Jain authors,
INTRODUCTION. § I.

and is of undoubted antiquity. The Tamil is pure, and many of the verses are of singular beauty.

(5.) The Naishaḍ'ham, a poetical version, by King Aḍivirarāma-pañḍiyan, of the History of Nala. Of this work it is proverbially said, "the Naishaḍ'ham is the nectar of poets."

(6.) The Śivaga Čintāmaṇi, an Epic grounded on the history of King Sīvagan. This is a difficult work, but without doubt the finest Tamil composition extant.

(7.) The Tēmbāvaṇi (GṛōuIr, unfading, ṣrofi, a garland) of Beschi must not be omitted in this enumeration. This work contains a kind of summary of the Bible, mingled with legends. It is a close imitation of the Čintāmaṇi, from which much of its poetical diction and most of its figures are borrowed. Some verses are brilliantly poetical.

There are many prose works in Tamil, which are translations or adaptations from the Sanskrit. All of these are, more or less, unsafe models of style, being full of foreign idioms and pedantic expressions. The following are much read, and will be useful to the discriminating student.

(1.) The GṛōuIr (Gṛō, fable, GṛōuIr, cluster).
(2.) The GṛōuIr GṛōuIr (S. Čintāmaṇi, a gem supposed to yield whatever its possessors wish for).
(3.) The GṛōuIr ṣrofi GṛōuIr (Gṛō, five, ṣrofi, method of acting), grounded upon the Sanskrit Hitopadesa.

6. There is a large and rapidly increasing translated literature in Tamil. These works had better be studied sparingly by the learner, until his progress in the language shall enable him to detect unidiomatic forms and expressions.
INTRODUCTION.

§ II.

[The following pages are intended to assist the student who reads with a native teacher. Throughout the work all matter included in brackets, or printed in small type, should be left by the learner to the second or third perusal.]

I. The Tamil letters (த, ர, ல) are 30 in number. Of these 12 are vowels, and 18 consonants.

II. The vowels are:

<table>
<thead>
<tr>
<th>1. Short (த, ர, ல)</th>
<th>2. Long (தூ, ரூ, லூ)</th>
<th>3. Diphthongs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. அ, a.</td>
<td>6. ஐ, â ( ஐ added)</td>
<td>11. ஐ, ai.</td>
</tr>
<tr>
<td>2. இ, i.</td>
<td>7. ஐ or ஐ, ஐ</td>
<td>12. ஐ, ஐ</td>
</tr>
<tr>
<td>3. உ, u.</td>
<td>8. ஐ, ே</td>
<td>3. Diphthongs</td>
</tr>
<tr>
<td>4. எ, e.</td>
<td>9. ஐ, ஐ</td>
<td>3. Diphthongs</td>
</tr>
<tr>
<td>5. ஒ, o.</td>
<td>10. ஐ, ஐ</td>
<td>3. Diphthongs</td>
</tr>
</tbody>
</table>

[A vowel is called ஐ, ஐ, ஐ = life-letter.]

To pronounce

அ, merely open the mouth. Example: America.

இ, is the same sound lengthened. Ex. Father.

ஒ, is i as in pin. The German i: holiness.

ஒ, is the same, lengthened, as in machine.

ஒ, is to be pronounced nearly like oo in cook. The Italian u, full.

ஒ, like u in rule, or oo in school.

ஓ, and ஐ, like e and a in enable, respectively.

ஓ, and ஐ, like o in opinion and in opium, respectively.

ஓ, as a general rule, like eye; or as ai in aisle, and sometimes as ai in maid.

ஓ, like ow in fowl.

The sound of the Oriental vowels is remarkably pure and simple. The most careful attention is necessary in order to catch the sounds.
INTRODUCTION. § II.

III. The consonants as arranged by the Tamilians are,

<table>
<thead>
<tr>
<th>No.</th>
<th>Class ( sınıf )</th>
<th>Equivalent.</th>
<th>Pronunciation.</th>
<th>Organ.</th>
<th>Transliterated by</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>g, k, g'h, k'h.</td>
<td>As g and k in gone, king</td>
<td>Guttural</td>
<td>g, k</td>
</tr>
<tr>
<td>2</td>
<td>ng</td>
<td>As ng in long</td>
<td>Guttural</td>
<td>ng</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>s, c'h, j, j'h.</td>
<td>Pronounced as nearly as possible as a dental.</td>
<td>Palatal</td>
<td>ç</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>gn, jn</td>
<td>Only to be learned from examples.</td>
<td>Palatal</td>
<td>ñ</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>d</td>
<td>When doubled = tt. The sharp sound of .</td>
<td>Lingual (Cerebral)</td>
<td>d, tt</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>n</td>
<td></td>
<td>Lingual (Cerebral)</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>t, th [this], d.</td>
<td>(d, in Sanskrit derivatives only.)</td>
<td>Dental</td>
<td>t, d</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>p, p'h, b, b'h.</td>
<td></td>
<td>Labial</td>
<td>p, b</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>m</td>
<td></td>
<td>Labial</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>y</td>
<td></td>
<td>Palatal</td>
<td>y</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>r</td>
<td>Very soft—as nearly dental as possible</td>
<td>Lingual</td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>l</td>
<td></td>
<td>Dental</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>v</td>
<td></td>
<td>Labial</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>rrr</td>
<td>Something like the Welsh ll.</td>
<td>Lingual</td>
<td>r,</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>l</td>
<td></td>
<td>Lingual</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>n</td>
<td>The English sound.</td>
<td>Palatal</td>
<td>nn</td>
<td></td>
</tr>
</tbody>
</table>

[A consonant is called O w o - wi - ap - ap, body-letter.]
In Tamil the consonants are divided into

1. \{\{\text{\&\text{\&}\text{\&} \text{\&}}\} \quad [\text{\&\text{\&}\text{\&}=\text{\&\text{\&}}\text{\&}}\text{\&}=\text{\&\text{\&}}\text{\&}}\text{\&}]\text{, which includes }
   \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&} [\text{\&\text{\&}}\text{\&\text{\&}}\text{\&}]\text{. These are surds.}

   - One of these cannot end a word.

2. \{\{\text{\&\text{\&}\text{\&}}} \quad [\text{\&\text{\&}}\text{\&}=\text{\&\text{\&}}\text{\&}]\text{, which includes }
   \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&} [\text{\&\text{\&}}\text{\&\text{\&}}\text{\&}]\text{. These are nasals.}

   Here each letter is the corresponding nasal to the one above.

   - Of these \&\text{\&}, \&\text{\&}, \&\text{\&} only are initial. All except \&\text{\&} may be final.

3. \{\{\text{\&\text{\&}\text{\&}\text{\&}\text{\&}}} \quad [\text{\&\text{\&}}\text{\&}=\text{\&\text{\&}}\text{\&}]\text{, which includes }
   \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&}, \text{\&\text{\&}}\text{\&} [\text{\&\text{\&}}\text{\&\text{\&}}\text{\&}]\text{. These are semi-vowels.}

   - [Of these \&\text{\&} and \&\text{\&} only are initial : all are final.]

6. Origin of clear and strong sounds perhaps strong air entering palatal.

    A skiller not initial beginning.

Correspond.
INTRODUCTION. § II.

The following will be found useful by the more advanced student. The consonants of the Sanskrit alphabet are arranged as under. The corresponding Tamil letters are subjoined.

[Comp. Bopp, 12-25.]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>K</strong></td>
<td><strong>K’H</strong></td>
<td><strong>G</strong></td>
<td><strong>G’H</strong></td>
<td><strong>NG</strong></td>
<td><strong>H</strong></td>
<td><strong>S</strong></td>
</tr>
<tr>
<td>(When either Initial, Mute, or Doubled.)</td>
<td>Not in Tam. ē</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CH</strong></td>
<td><strong>CH’H</strong></td>
<td><strong>J</strong></td>
<td><strong>J’H</strong></td>
<td><strong>N</strong></td>
<td><strong>Y</strong></td>
<td><strong>S</strong></td>
</tr>
<tr>
<td>(When Doubled or after ै, ॆ.)</td>
<td>े is used.</td>
<td>े or े sometimes े</td>
<td>े or े used.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>T</strong></td>
<td><strong>T’H</strong></td>
<td><strong>D</strong></td>
<td><strong>D’H</strong></td>
<td><strong>N</strong></td>
<td><strong>R</strong></td>
<td><strong>SH</strong></td>
</tr>
<tr>
<td>(When Initial, Mute or Doubled.)</td>
<td>े is used.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>T’H</strong></td>
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<td>(When Initial, Mute or Doubled.)</td>
<td>े is used.</td>
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(a.) The circle or dot ु (or \(\hat{\text{.}}\)) above a consonant makes it mute. Remove the dot and it is sounded with short \(\text{a: k, ka, sa.}\) To indicate that a letter is not mute, a horizontal line is sometimes put over it; but this is unnecessary, and is seldom used.

(b.) Some of these letters when used to express a Sanskrit or other foreign word would vary in sound. For such cases no general rules can be laid down.

(c.) अ, ए, इ, are pronounced sharp or hard (1) in the beginning of a word, (2) when they are mute, and (3)
when they are doubled; but soft or flat in all other cases. These letters are surd at the beginning of a word, and when doubled; but sonant when they occur singly, in the middle of a word.

کان (kañ), an eye.
پک-پام (pak-kam), a side.
ما-گهان (ma-ghan), a son (as in German Tag).
تا-وام (ta-vam), penance.
سات-سام (sat-sam), a sound.
تا-بان (ta-ban), penance (another form of تا-بان).
Almost like b, a slight aspiration.
پا-نام (pa-nam), money.
آپ-پام (ap-pam), bread, rice-cake.

[Compare the Hebrew use of the Dagesh. Nordheimer, § 26.]

(d.) چ = ch in church.

(ا-چام) after چ or چ = ch).
(اد-چی), possession.
(میار-چی), effort.
(ان-چ), fear thou; five.

(e.) The first five classes (iii.) consist of a guttural (ُ), a palatal (almost a dental) (ğ), a cerebral (،), a dental (ذ), and a labial (و). Each of these has its nasal (ی, ی, ین, ی, ی), by which it is accompanied: ی-گه, there; ی-فر, cotton; ی-ما-غه، he saw; ی-فس, this; ی-پام, an arrow.

(f.) There are three r sounds; ـ, ـ، ـ.

(س) (as nearly as dental as may be): Bring the tip of the tongue to the insertion of the upper teeth, and pronounce a gentle ـ [ـ، ـ، ـ] .

(پ) (palatal): Apply the tip of the tongue to the ridge of the palate, and pronounce a rough ـ [ـ، ـ، ـ] .

(ژ) (cerebral): Apply the tip of the tongue, as far back as you can, to the palate, and pronounce a rough ـ، in which a ژ sound will mingle. In the South, unable to articulate this letter, they use a strong ـ (ژ) instead. In the North in the same way they use ـ for ژ. (Com. 123.)

These are never initial. The ـ and ژ are never doubled.

(g.) There are three n sounds: ـ، ـ، ـ، ـ.

(ذ) (dental): Bring the tip of the tongue to the lower edge of the upper teeth and pronounce a soft ـ [ـ، ـ، ـ] .

(س) (palatal): Apply the tip of the tongue to the ridge of the palate and pronounce a distinct ـ [ـ، ـ، ـ] .
INTRODUCTION. § II.

\(\text{\textcopyright} (\text{cerebral})\): Turn the tip of the tongue as far back as you can, and pronounce a strong [\(\text{\textcopyright}\)].

\(\text{\textcopyright}\) is seldom (or never) final. \(\text{\textcopyright}\) and \(\text{\textcopyright}\) never initial.

(h.) There are three \(t\) sounds: \(\tilde{t}\), \(\tilde{t}\tilde{t}\), \(\tilde{t}\).

\(\tilde{t}\) (dental): Tongue to the lower edge of the upper teeth [\(\text{\textcopyright}\)].

\(\tilde{t}\tilde{t}\) (palatal): Tongue to the ridge of the palate [\(\text{\textcopyright}\)].

\(\tilde{t}\) (cerebral): Tongue curled round as far back as possible [\(\text{\textcopyright}\)].

\(\tilde{t}\) is never final.

\(\text{\textcopyright}\) single, in the middle of a word, is sounded like \(\text{th}\) in this, not like \(\text{th}\) in thin, and not like \(\text{d}\): which is a very common mistake.

(i.) There are two \(l\) sounds: \(\text{\textcopyright}\), \(\text{\textcopyright}\).

\(\text{\textcopyright}\) (palatal): Tongue to the ridge of the palate and pronounce a soft \(l\) [\(\text{\textcopyright}\)].

\(\text{\textcopyright}\) (cerebral): Tongue curled round as far back as possible [\(\text{\textcopyright}\)].

These are never properly initial.

(j.) \(\text{\textcopyright}\) \(\text{\textcopyright}\) is pronounced \(\text{ndr}\), i.e. a \(\text{d}\) sound is introduced for the sake of euphony. \(\text{\textcopyright}\) \(\text{\textcopyright}\) \(\text{\textcopyright}\) (en-\(\text{dr\text{\textcopyright}}\)), he said.

If the consonants are arranged according to the place where they are pronounced, we shall have,

\(\text{\textcopyright}\), \(\text{\textcopyright}\), [\(\text{\textcopyright}\)], guttural.

\(\tilde{t}\), \(\tilde{t}\), [\(\tilde{t}\)], dental.

\(\tilde{t}\), \(\text{\textcopyright}\), \(\tilde{t}\), \(\text{\textcopyright}\), cerebral. [*Cacuminals, linguals.]

\(\text{\textcopyright}\), \(\tilde{t}\), \(\text{\textcopyright}\), labial.

\(\text{\textcopyright}\), \(\tilde{t}\), \(\text{\textcopyright}\), palatal.

\(\tilde{t}\), \(\text{\textcopyright}\) I should call, palatal-dental.

IV. When a vowel follows a consonant it is attached to that consonant, and forms with it, what in Tamil is called, a Vowel-consonant [\(\text{\textcopyright}\) \(\text{\textcopyright}\)].

(a.) Remove the sign (° or \(\text{\textcopyright}\)) and \(\text{\textcopyright}\) is inherent in the consonant, \(\text{\textcopyright}\) \(\text{\textcopyright}\), \(\text{\textcopyright}\) \(\text{\textcopyright}\), &c. (As in Hebrew, Sanskrit, &c.)

(b.) \(\text{\textcopyright}\), when it follows a consonant, is changed into \(\text{\textcopyright}\) or \(\text{\textcopyright}\) \(\text{\textcopyright}\) \(\text{\textcopyright}\).

(These two forms are the same, really. The intermediate form is found in Malayâlam, &c.) \(\text{\textcopyright}\) \(\text{\textcopyright}\) \(\text{\textcopyright}\), \(\text{\textcopyright}\) \(\text{\textcopyright}\), \(\text{\textcopyright}\) \(\text{\textcopyright}\), &c. The latter form is only used in these three cases:

\(\text{\textcopyright}\) \(\text{\textcopyright}\) = \(\text{\textcopyright}\).

\(\text{\textcopyright}\) \(\text{\textcopyright}\) = \(\text{\textcopyright}\).

\(\tilde{t}\) \(\text{\textcopyright}\) = \(\text{\textcopyright}\).

* But compare Max Müller's note to "Proposals for a Miss. Alph." p. xxxix.
(c.) When ꝇ is added to a consonant, only the ꞧ is joined to the upper part of the consonant.

\[ \hat{a} + ꞧ = ꞧ. \]
\[ \hat{e} + ꞧ = ꞧ. \]
\[ ꞧ + ꞧ = ꞧ. \] (Here there is a slight variation.)

(d.) ꠍ is changed into ꠍ joined to the under part of the consonant, or ꠍ singly added, or with a loop ꠍ.

\[ \hat{a} + ꠍ = ꠍ. \] The changes in the consonants are only such as are necessary.
\[ \hat{e} + ꠍ = ꠍ. \]
\[ ꞧ + ꠍ = ꠍ. \]
\[ ꠍ + ꠍ = ꠍ, &c. \] See the table.

(e.) ꠇ is the preceding, with an additional stroke or loop.

\[ \hat{a} + ꠇ = ꠇ. \] (irregular).
\[ \hat{e} + ꠇ = ꠇ. \]
\[ ꞧ + ꠇ = ꠇ. \]
\[ ꠇ + ꠇ = ꠇ, &c. \]

(f.) ꠇ and ꠇ are changed into ꠇ and ꠇ respectively, and prefixed to the consonant.

[They were formerly joined, thus: ꠇ + ꠇ = ꠇ, and there was no difference in form between the long and the short. The same may be said of ꠇ and ꠇ.]

\[ ꠇ + ꠇ = ꠇ; ꠇ + ꠇ = ꠇ. \]

(g.) ꠇ becomes ꠇ and precedes the consonant.

[This also was formerly joined, thus: ꠇ + ꠇ = ꠇ, &c.]

\[ ꠇ + ꠇ = ꠇ, a hand. \] To all those letters which begin with a loop it is still joined; thus: ꠇ, &c.

(h.) ꠇ, ꠇ become ꠇ and ꠇ respectively, the consonant standing between.

\[ ꠇ + ꠇ = ꠇ, \] (In old alphabets, ꠇ is ꠇ and ꠇ is ꠇ.
\[ ꠇ + ꠇ = ꠇ, \] Compare the English k.)

(i.) ꠇ become ꠇ:

\[ ꠇ + ꠇ = ꠇ. \] (These combinations are rarely used.)

(j.) The number of these vowel-consonants is 18 \( \times \) 12 = 216. These are shown in the following table:
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In expressing these letters in English a "cerebral," or "lingual,"
### INTRODUCTION. § II.

#### Vowel-consonants.

<table>
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*is distinguished by a dot placed under; the rough r is written rr.*
In pronouncing the letters in Tamil schools, they lengthen a short vowel and add na; thus:

-  is pronounced kā-na.
-  kī-na.

To a long vowel they add vena or yena; v or y being inserted for euphony.

-  is pronounced kā-vena.

The sooner this is got rid of the better. Children should be taught to pronounce, ka, kā, &c.

But in Sanskrit,  is added to a short letter, and  to a long one; and this is sometimes used in Tamil.

-  a-garam.
-  a-gāram.
-  ka-garam.
-  kā-gāram, &c.

V. (a.) If the consonants are properly pronounced, the vowels preceding some of them will be necessarily modified, in a manner analogous to the German “um-laut.”

Examples.

(TO BE READ WITH A NATIVE.)

- he, avenir, (not avan).
- he (politely), pronounced aver, (not avar).

(vūdu). (pūn).

- a place. - a neighbour. - an opportunity.
- a scorpion. - a doing. - another.
- under. - an acquisition. - leave.

The learner must take care to vary the sound of the vowel only just so much as is necessary to the proper pronunciation of the following consonant.

[ before the final or, or, ī, ū or ō of all but monosyllables takes the sound of ē. Comp. Bopp's Comp. Gram. 6. In the words  two, and  a diamond, the of the vowel consonant  is pronounced very short, and vulgarly as ē. So also in other S. words; as , sulphur.]

(b.) Initial , , , (chiefly when followed by a cerebral or palatal), are often pronounced as if preceded.
by \( \ddot{u} \), as the English initial \( u \) is often sounded \( yu \), as in union.

\[
\begin{align*}
\ddot{g}-\varphi, & \text{ all.} & \ddot{g}-\varphi \ddot{u}, & \text{kindred.} \\
\ddot{r}-\ddot{g}, & \text{an equivalent.} & \ddot{r}-\ddot{u} \ddot{l}, & \text{a vessel, dish.} \\
\ddot{g}-\ddot{e}, & \text{which.} & \ddot{g}-\ddot{u} \ddot{f}, & \text{which man?}
\end{align*}
\]

This \( \dddot{y} \) sound is sometimes written, both in Tamil and in its kindred dialects.

(c.) \( \ddot{g} \) seldom has its full sound, except in the first syllable of a word. In other cases it is often sounded \( \dddot{y} \dot{y} \), only differing from \( \dddot{y} \) in the slight \( y \) sound in which it ends.

aisle and maid give the two sounds very nearly.

Compare from your teacher's lips the different sounds of—

\[
\begin{align*}
\ddot{g}\ddot{a}, & \text{a hand, and } \dddot{g}-\dddot{\ddot{e}}-\ddot{u}, \text{ a pebble.} \\
\ddot{g}\ddot{l}, & \text{a bog, } \ddot{g}-\ddot{h}-\ddot{u}, \text{ him.} \\
\ddot{g}\ddot{u}, & \text{ink, } \ddot{g}-\ddot{u}-\ddot{u}, \text{ a congregation.} \quad \{ \text{Here it is } \\
\ddot{g}\ddot{m}, & \text{put! } \ddot{g}-\ddot{u}-\ddot{d}, \text{ a table.} \}
\end{align*}
\]

In the middle of a word it is often sounded almost like \( \dddot{y} \): \( \ddot{g} \dddot{e} \dddot{u}-\ddot{u}, \text{ all.} \) The rule given in the Nannul is, that \( \ddot{g} \) has its fullquantity only when it is used to express its own name. [Comp. III. Grammar 15. (I.)]

[In Telugu, and Malayalam \( a \) is used often where Tamil uses \( \ddot{g} \); and \( \ddot{e} \) answers to it often in Kanarese. Thus:

\[
\begin{align*}
\text{Tel. } \text{vela} & = \ddot{g}\ddot{e}u, \text{ price.} \\
\text{Mal. } \text{ava} & = \ddot{g}\ddot{e}u, \text{ those things.} \\
\text{Can. } \text{halage} & = \ddot{g}\ddot{u}-\ddot{d}, \text{ a board.}
\end{align*}
\]

(d.) \( \ddot{e} \) final, is always pronounced very slightly, and by the common people is often turned into \( \ddot{r} \). It is almost always added to facilitate the enunciation of the final consonant. the \( \ddot{e} \), answer, is pronounced \( \ddot{r} \ddot{e} \dot{e} \). Vulgarly, initial \( \ddot{e} \) is sometimes pronounced as \( \ddot{e} \): thus \( \ddot{e} \ddot{v} \ddot{a}, \text{ thy, becomes } \ddot{e} \ddot{v} \ddot{a}. \ddot{e} \dot{u} \ddot{e} \ddot{\ddot{e}} = \ddot{e} \ddot{v} \ddot{a} \ddot{e}, \text{ immediately.}

(e.) \( \dddot{y} \) is often written \( \ddot{y} \ddot{w} \) or \( \ddot{y} \ddot{w} \). Thus \( \dddot{y} \ddot{m} \ddot{e} \ddot{u} \ddot{w}, \text{ silence, is written } \ddot{u} \ddot{m} \ddot{e} \ddot{u} \ddot{w}. \) This letter does not really belong to the language, and was introduced, apparently, under Sanskrit influences. It is improper.

\[\ddot{g}-\ddot{e} \ddot{u}, \text{ a certain poetess } = \ddot{g}-\ddot{e} \ddot{u}. \text{ AVA I.}\]
(f.) Commonly, ग and ग before य are pronounced as if followed by यः:

अग्नि, having made, becomes अग्नि.

अद्यिन, having looked at, is pronounced as if written अद्यिन.

VI. A letter called तण्डुम, and written thus: च or चाच (०=the Greek χ), is used in poetry only.

VII. From the old Grantham alphabet are borrowed the following letters, to assist in the expression of foreign words:

- इश, SH, en;
- ग, s, the English s. (generally ०)
- ज, j, (generally ख or ज)
- ग्र, ksh, (०)

With these the vowels may be joined.

- अ-त्व-अ, a teacher.
- ए-त्व-अ, a woman.
- उ-त्व-अ, loss.
- ऊ-त्व-अ, an elephant.
- आ-त्व-अ, heaven.

VIII. The following abbreviations and signs are in use:

<table>
<thead>
<tr>
<th>वेत</th>
<th>जेट</th>
<th>कोल</th>
<th>नियम</th>
<th>आलम</th>
</tr>
</thead>
<tbody>
<tr>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
</tr>
<tr>
<td>श्रेष्ठ</td>
<td>श्रेष्ठ</td>
<td>श्रेष्ठ</td>
<td>श्रेष्ठ</td>
<td>श्रेष्ठ</td>
</tr>
<tr>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
<td>जीत</td>
</tr>
<tr>
<td>आलम</td>
<td>आलम</td>
<td>आलम</td>
<td>आलम</td>
<td>आलम</td>
</tr>
</tbody>
</table>

The spelling of every word is used as it is.
INTRODUCTION. § II.

<table>
<thead>
<tr>
<th>a sq. yard</th>
<th>total</th>
<th>an anna</th>
<th>a pie</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{ anus })</td>
<td>belonging to</td>
<td>more or less</td>
<td>paddy</td>
</tr>
<tr>
<td>I</td>
<td>Iota! Ian anna a pie</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IX. The following lists, given for the sake of practice, contain none but useful, ordinary words. It will be well to commit them to memory. The pronunciation must be practised with a competent teacher. The notes may be useful to the student hereafter.

(I.) Words containing \(\hat{a}\).

- S. \(\text{ p-}\text{-}\text{lo} \), a finger nail. \(\text{ b-}\text{-}\text{lo} \), a yoke. \(\text{ g-}\text{-}\text{lo} \), an entanglement.
- S. \(\text{ p-}\text{r}\text{-}\text{lo} \), a large snake. \(\text{ b-}\text{-}\text{lo} \), a well. \(\text{ d-}\text{-}\text{lo} \), Christ.
- \(\text{ g-}\text{a}\text{-}\text{lo} \), murder. S. \(\text{ d-}\text{-}\text{lo} \), the world. [s. Loka.]
- \(\text{ g-}\text{a}\text{-}\text{lo} \), a stick. S. \(\text{ d-}\text{-}\text{lo} \), a metal. [s. Loham.]
- \(\text{ g-}\text{a}\text{-}\text{lo} \), pomp. \(\text{ g-}\text{-}\text{lo} \), a tank. \(\text{ s-}\text{-}\text{lo} \), chaff, stalks, &c.

a. \(\hat{a}\) represents the Sanskrit \(k\), \(\text{k'ha}\), \(g\), \(\text{g'ha}\) and \(h\), and is consequently surd or sonant according to its position. The Greek \(\gamma\), \(\kappa\), \(\chi\). b. \(\hat{a}\) is often doubled when it follows a vowel. It is never transmuted or elided.

c. The use of \(\hat{a}\) for the Sanskrit \(h\) arises from the fact, that the Tamil possesses no aspirate whatsoever.

d. The sound of \(\hat{a}\) in the middle of words is very soft, like the final \(g\) in some German words.

(II.) Words with \(\hat{a}\).

- \(\text{ s-}\text{-}\text{lo} \), pure gold. \(\text{ g-}\text{-}\text{lo} \), where? \(\text{ s-}\text{-}\text{lo} \), the Ganges.
- \(\text{ s-}\text{-}\text{lo} \), an assembly. \(\text{ p-}\text{-}\text{lo} \), a lion. \(\text{ h-}\text{-}\text{lo} \), heat.

1. \(\hat{a}\) never occurs at the beginning or end of a word.
2. \(\hat{a}\) followed by \(\hat{a}\) becomes \(\hat{a}\). (com. iii. e.)

(III.) Words containing \(\hat{a}\), \(\hat{a}\) or \(\hat{a}\).

- \(\text{ s-}\text{-}\text{lo} \), a male. \(\text{ s-}\text{-}\text{lo} \), an atom. \(\text{ s-}\text{-}\text{lo} \), a world.
- \(\text{ s-}\text{-}\text{lo} \), an ornament. \(\text{ s-}\text{-}\text{lo} \), an owl. \(\text{ s-}\text{-}\text{lo} \), an end.
- \(\text{ s-}\text{-}\text{lo} \), a nail. \(\text{ s-}\text{-}\text{lo} \), a ladder. \(\text{ s-}\text{-}\text{lo} \), food, boiled rice.
INTRODUCTION. § II.

\[\text{a. } \ddagger \text{ and } \ddagger \text{ are never found at the beginning of a word.} \]
\[\text{b. } \ddagger \text{ not found at the end of a word, or of a syllable, unless followed by } \ddagger. \]
\[\text{c. } \ddagger \text{ and } \ddagger \text{ are interchanged occasionally. In poetry } \ddagger \text{ after } \ddagger \text{ often disappears.} \]
\[\text{d. } \ddagger \text{ before } \ddagger \text{ becomes } \ddagger. \text{ (com. iii. e.)} \]
\[\text{e. } \ddagger \text{ is sometimes changed into } \ddagger \text{ before a hard letter. ( } \ddagger \text{suffers} \]
\[\text{f. } \ddagger \text{ sometimes becomes } \ddagger \text{ before a hard letter.} \]

(IV.) Words with \(\ddagger\), \(\ddagger\).

\(\ddagger\)-\(\ddagger\), memory, memorial. \(\ddagger\)-\(\ddagger\), (vulg.) five. \(\ddagger\)-\(\ddagger\), cotton.
\(\ddagger\)-\(\ddagger\), wisdom. \(\ddagger\)-\(\ddagger\), rice water. \(\ddagger\)-\(\ddagger\), saffron.
\(\ddagger\)-\(\ddagger\), the sun, Sunday.

\[\text{a. } \ddagger \text{ is never found at the end of a word.} \]
\[\text{b. It is, in high Tamil, used for } \ddagger, \text{ and vice versa.} \]
\[\text{c. When } \ddagger \text{ comes before } \ddagger \text{ it may be changed into } \ddagger. \text{ (com. iii. e.)} \]
\[\text{d. In common Tamil } \ddagger \text{ are often changed into } \ddagger. \text{ For} \]
\[\text{it has grown hot, is used } \ddagger \text{.} \]

(V.) Words with \(\ddagger\), \(\ddagger\), \(\ddagger\) \(\ddagger\) \(\ddagger\).

\(\ddagger\)-\(\ddagger\), death (personified). \(\ddagger\)-\(\ddagger\)-\(\ddagger\)-\(\ddagger\), faultless.
\(\ddagger\)-\(\ddagger\)-\(\ddagger\), an assembly. \(\ddagger\)-\(\ddagger\)-\(\ddagger\), } \{ \text{a book.} \)
\(\ddagger\)-\(\ddagger\), a dance. \(\ddagger\)-\(\ddagger\)-\(\ddagger\), limit.
\(\ddagger\)-\(\ddagger\), hook it! \(\ddagger\)-\(\ddagger\)-\(\ddagger\), he preserved.
\(\ddagger\)-\(\ddagger\), other. \(\ddagger\)-\(\ddagger\), having learned.
\(\ddagger\)-\(\ddagger\), change it! \(\ddagger\)-\(\ddagger\), wind.
\(\ddagger\)-\(\ddagger\), only. \(\ddagger\)-\(\ddagger\), tie!
\(\ddagger\)-\(\ddagger\)-\(\ddagger\), a fault (obj. case). \(\ddagger\)-\(\ddagger\), show!
\(\ddagger\)-\(\ddagger\)-\(\ddagger\), an assembly (obj. case). \(\ddagger\)-\(\ddagger\)-\(\ddagger\), } \{ \text{a creator.} \)
\(\ddagger\)-\(\ddagger\), without. \(\ddagger\)-\(\ddagger\)-\(\ddagger\), }

\[\text{a. } \ddagger \text{ is often written for } \ddagger \text{ in Sanskrit words.} \]
\[\text{b. } \ddagger \ddagger \text{ is often written for } \ddagger \text{ in Sanskrit words.} \]
\[\text{c. } \ddagger \text{ (t and d) } \text{ as in the English there. Not } d \text{, unless in Sanskrit words.} \]

\(\ddagger\)-\(\ddagger\), a god (Sanskrit d). \(\ddagger\)-\(\ddagger\), an ear.
\(\ddagger\)-\(\ddagger\), honey. \(\ddagger\)-\(\ddagger\), a jungle.
\(\ddagger\)-\(\ddagger\), a foot. \(\ddagger\)-\(\ddagger\), wind.
\(\ddagger\)-\(\ddagger\), a lesson. \(\ddagger\)-\(\ddagger\), sound (high).
INTRODUCTION. § II.

15 IT-UJT sar^aj and owner. 
bir/h-fotJb, a stench.

LO IT-, an animal of the genus Bos. 
(pit, a woman.

LOU-LO, eager pursuit.

a. ^ becomes L occasionally when it follows a cerebral.
b. It becomes p sometimes after a palatal.
c. ^ represents Sanskrit t, t'h, d, d'h.
d. L represents Sanskrit t, t'n, d, d'fh.

(VII.) Words with /, /, /.

(s.) /, species (s or j).

(s.) /, prayer (s or j).

(s.) /, people (s or j).

(s.) /, light (s or j).

-LOIT-LO, counsel.

-LOIT-LO, } about 13

-LOIT-LO, } miles.

LOIT-LO, } a month.

LOIT-LO, } a king.

a. ^ represents the Sanskrit ch, ch'h, j, j'h, s, sh.
b. The Sanskrit s is sometimes represented by ^ and w.
c. The Tamil possesses no sibilants purely such; but in common use ^=s. The vulgar constantly pronounce ^=chev.

(VIII.) Words with w, w, w (labials).

LOIT-LO, pleasure.

LOIT-LO, a pot.

LOIT-LO, } heaven

LOIT-LO, } (vulgarly).

LOIT-LO, } a lute.

LOIT-LO, a miracle.

LOIT-LO, the earth.

LOIT-LO, vengeance.

LOIT-LO, rain.

a. In Sanskrit words w and w are often interchanged.
b. In vulgar talk w is often used for w.
c. ^ is sometimes written for w.
d. In Kanarese H is often used for w.
e. w is sometimes used for the S. bth [w=w=B'HOMI].

(IX.) Words with /, /, / (r sounds).

LOIT-LO, a tree.

LOIT-LO, violence, sin.

LOIT-LO, a fowl.

LOIT-LO, childish prattle.

LOIT-LO, fruit.

LOIT-LO, a stick.

LOIT-LO, a fowl.
a. ^ is pronounced like ^ in Tinevelly, and like w in Madras.
b. / and / are often confounded by the common people.
c. / at the end of the former member of a compound is always a transmutation of w or w.
INTRODUCTION. § II.

(X.) Words with ṡ or ṡr.

a. ṡ or ṡr are changed into s and sṛ sometimes before ṡ.

b. And into ṁ and ṁ before a hard letter.

(XI.) Words with ṡ.

a. When a word begins with ṡ, Ṣ may be put before it.

b. When a word ends in ṡ, the Ṣ may be omitted, or changed to Ṣ.

c. Ṣ is sometimes written for Ṣ.

(XII.) Sanskrit words in Tamil.

a. When a word begins with r, l, or y in Sanskrit, it will generally in Tamil take Ṣ, Ṣ, Ṣ before the initial consonant; since those letters cannot generally begin a word, according to strict Tamil rules.

b. ou of the Sanskrit may be expressed by Ṣ or Ṣ; the latter being the real Tamil method.

X. The following are a few of the double letters used in MSS:
XI. The following hints regarding pronunciation may be of use:

1. As a general rule it may be stated that Tamil scarcely admits of accent upon individual syllables. Sometimes particles added to a word are emphasized; but, it is safe to aim at pronouncing all syllables alike, with due regard to quantity. The root syllable will, however, be distinguished by something akin to accent.

2. In reading be very careful to avoid the English emphasis and tone. An even, distinct articulation is all that is required.

3. Tamil should be read rather faster than English.

4. Be very careful in pronouncing all double letters. ம-ஆ் is tamarind, but ம-ஆ் is a dot!
FIRST LESSONS IN TAMIL.

[1. In the first few lessons letters which are inserted for the sake of euphony are put in brackets.
2. None but common, useful words are used.
3. The exercises should in all cases be written and then committed to memory, after being corrected, if possible, by a native teacher. Let the learner frame more exercises for himself, and let him repeat each sentence again and again after his teacher, imitating his tone and accent. A little trouble and perseverance at first, will save time in the end.
4. The figures in brackets refer to preceding paragraphs.
5. Every word in each Vocabulary should be looked out in the general Vocabulary at the end, and the synonyms carefully learnt.
6. A key to the exercises is published. This should be used with judgment.]

Lesson 1.

§ 1. VOCABULARY.
Lo:i Fr i i MANITHAN, a man.
KUMARAN, a son.
DEVAN, a god.
KAÑAKKAN, an accountant, from
KAÑAKKU, an account.
VARTTAGAN, a merchant.
AVAN, he.
ORU, one, a or an.
UM, and.

(children's notes:)

NALLAVAN, a good man.
KANDEN, I saw.
VANTHAN, (he) came.
ÇEYTHAN, (he) did.
PAÑINAN, (he) made.
TOITAN, (he) touched.

These are irregular past tenses. Comp. 58–70.)

§ 2. Nouns in or are generally masculine. Names of irrational animals and of things without life are neuter.

§ 3. The sign of the accusative (or second case),—case of the direct object,—is the vowel  which is added to nouns in thus: Lo:i Fr +  = Lo:i Fr. This case follows the verb in English, but comes immediately before it in Tamil, thus: Av Fr +  = Av Fr (I) saw the merchant. [App. xi].

§ 4. After the sign of the second case any one of the letters or  must always be doubled, thus: Av Fr [Av] Fr (he) touched him.

§ 5. The pronoun is often omitted in Tamil, after the manner of the classical languages, where the English requires it, thus: Fr (he) came (not Fr Fr Fr (he)).

§ 6. The verb "to be" is often omitted in Tamil: Fr Fr Fr he [is] a God.
§ 7. When two words would be joined in English by putting "/" and "/" between them, "/" must in Tamil be added to both, thus:

an accountant and (a) merchant.

A single "/" would signify "even," "also," "too," according to the context, thus:

the son also came, or even the son came.

§ 8. The Tamil has no article; but [172], which means "one," may sometimes be used for "a" or "an." There is no Tamil equivalent for "the." [But compare Lesson 48.]

---

Exercise 1.

(To be rendered into English.)

§ 9. (a.)

1. The accountant did. 2. The merchant made. 3. A god and a man. 
4. (He) touched the man. 5. I saw the man. 6. He [is] a merchant.
9. The accountant also came. 10. Even the son touched him.
15. The son saw.

(To be rendered into Tamil.)

(b.)

1. The accountant did. 2. The merchant made. 3. A god and a man. 
4. (He) touched the man. 5. I saw the man. 6. He [is] a merchant.
9. The accountant also came. 10. Even the son touched him.
15. The son saw.

---

Lesson 2.

§ 10. The Pronouns. [Comp. App. Aii.]

<table>
<thead>
<tr>
<th>Nom. or</th>
<th>1st case,</th>
<th>SING.</th>
<th>2nd case,</th>
<th>SING.</th>
</tr>
</thead>
<tbody>
<tr>
<td>é†¢</td>
<td>NÁN, I.</td>
<td>ëî, thou.</td>
<td>ëî NÍR, you.</td>
<td>é†¢ UN-</td>
</tr>
<tr>
<td>ëî</td>
<td>AVAN, he.</td>
<td>AVAR, he (politely).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ëî</td>
<td>AVAL, she.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ã£</td>
<td>ÁDU, it.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc. or</th>
<th>NAI, thee.</th>
<th>UN-</th>
</tr>
</thead>
<tbody>
<tr>
<td>¬enai</td>
<td>NAVALI, her (regular, compare 3).</td>
<td></td>
</tr>
<tr>
<td>¬enai</td>
<td>AVAILAI, her (regular, 3).</td>
<td></td>
</tr>
</tbody>
</table>

| N.B.—[N.B.—pronounced as re in this.]

25 4
### Lesson 2. Exercise 2.

#### PRONOUNS.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>மாம் மாம், மாமுள்</th>
<th>மாம் மாமுள்</th>
<th>மாம் மாமுள்</th>
<th>மாம் மாமுள்</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu.</td>
<td>மாம் தான்</td>
<td>மாமுள் தான்</td>
<td>மாமுள் தான்</td>
<td>மாமுள் தான்</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
<th>பாம்புள் நாம்புள்</th>
<th>பாம்புள் நாம்புள்</th>
<th>பாம்புள் நாம்புள்</th>
<th>பாம்புள் நாம்புள்</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu.</td>
<td>பாம்புள் பாம்புள்</td>
<td>பாம்புள் பாம்புள்</td>
<td>பாம்புள் பாம்புள்</td>
<td>பாம்புள் பாம்புள்</td>
</tr>
</tbody>
</table>

#### § 11. (a.)

As in most languages, so in Tamil, the pronouns are irregular; those of the 3rd person, however, present the fewest anomalies.

(b.) மாம் is what is called an honorific, or polite form; and is used as the English "you."

The plurals of all the pronouns may be used in this way for the singular.

(c.) The difference between வா வா and வா வா is, that வா வா includes those that are spoken to, வா வா excludes them. The only exception to this is when a superior speaks of himself honorifically in the plural. Thus kings say எம் "We." In this case வா வா does not include those spoken to.

[பாம் may thus be considered as a dual form. The language affords no other traces of the dual, in this agreeing with both the Pali and the Prakrit.]

§ 12. Adjectives (or the words which are so used) are undecorated, and set before the nouns they qualify, as in English. [Comp. Less. 43.]

§ 13. Vocabulary.

- தெய்வெய்வெய், a mother.
- செய், do (the root and also the imperative).
- மாம், a tree.
- நாய், a dog.
- மாம், a son.
- மாம், a daughter.
- நல்லா, good.
- கொரோ, bad.

He saw me, என்னை கடப்புகள் கண்டேன் (he [he] saw).

### Exercise 2.

1. மாம் மாம் மாம் மாமுள். 2. மாம் மாமுள் மாம் மாமுள். 3. காண் காண். 4. காண் காண். 5. காண் காண். 6. காண் காண். 7. காண் காண். 8. காண் காண். 9. காண் காண். 10. காண் காண். 11. காண் காண். 12. காண் காண். [u inserted to prevent hiatus. Comp. App. xix]
Lesson 3.

THE VERB. (நின்று வெட்டுவது = action-word.) [III. Gram. 75-81.]

§ 15. There are some things relating to the conjugation of the Tamil verbs that, at first sight, appear difficult; but, in reality, the whole system is very easy; and, when once mastered, will be seen to be exceedingly simple.

(a.) Tamil verbs have only three simple tenses; viz., the present, the past, and the future.

(b.) These forms when analysed are found to consist of the verbal root (நின்று), the middle particle denoting time (பின்னு பின்னு), and the terminations which distinguish person and number (பின்னு பின்னு); thus,

\[ நின்று பின்னு பின்னு = \text{1st person singular present tense, I read.} \]

\[ நின்று பின்னு பின்னு = \text{1st person singular past tense, I read.} \]

\[ நின்று பின்னு = \text{1st person singular future tense, I shall read.} \]

These three forms have the same root நின்று, signifying “read” or “learn.” They have also the same termination பின்னு, signifying “I,” the sign of the first person singular. They differ only in the middle particle, which being added to the root, distinguishes the tense or time.

(c.) The middle particle or sign of the present is பின்னு or பின்னு. 

(d.) The middle particle or sign of the past is பின்னு or பின்னு or பின்னு or பின்னு.

(e.) The middle particle or sign of the future is பின்னு, பின்னு or பின்னு.

In conjugating any verb, then, the learner must ascertain (first) the root, and (secondly) the particular middle particle which it receives.

(f.) As a general rule verbs which are transitive in their signification take பின்னு in the present, பின்னு in the past, and பின்னு in the future, while other verbs take பின்னு in the present, பின்னு in the past, and பின்னு in the future; thus, நின்று “learn,” being transitive, makes

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>நின்று பின்னு</td>
<td>நின்று பின்னு</td>
<td>நின்று பின்னு</td>
</tr>
<tr>
<td>PAṆI-KKIRU</td>
<td>PAṆI-TT.</td>
<td>PAṆI-PP.</td>
</tr>
</tbody>
</table>

[The final பின்னு in பின்னு will be lost before a vowel.]

From these by adding the termination பின்னு for the 1st person
LESSON 3. EXERCISE 3.
ANALYSIS OF VERBAL FORMS.

singular, ssr for the 3rd pers. sing. mas., ssr for the 3rd pers. sing. fem., and ssr for the 3rd pers. sing. neuter, we shall obtain:

<table>
<thead>
<tr>
<th>The 1st pers. sing.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I learn or read.</td>
<td>I learned.</td>
<td>I will learn.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The 3rd pers. sing.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>he learns.</td>
<td>he learned.</td>
<td>he will learn.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The 3rd pers. sing.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>she learns.</td>
<td>she learned.</td>
<td>she will learn.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The 3rd pers. sing.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>it learns.</td>
<td>it learned.</td>
<td>Here there is a variation.</td>
<td></td>
</tr>
</tbody>
</table>

This analysis will enable the learner to understand the formation of the tenses. THE USE OF THESE TEMPORAL PARTICLES IS THE FIRST DIFFICULTY TO BE OVERCOME.

Sometimes the same root is used both with a transitive and an intransitive signification; thus:

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I perish.</td>
<td>I perished.</td>
<td>I shall perish.</td>
</tr>
<tr>
<td>I destroy.</td>
<td>I destroyed.</td>
<td>I shall destroy.</td>
</tr>
</tbody>
</table>

In this case the weaker form is naturally intransitive, and the stronger transitive.

§ 16. VOCABULARY.

PADI, read.  
ARI, perish, destroy.  
MÉY, feed, graze (trans. and intrans.).  
MÁPU, an ox, any animal of the genus Bos.  
TANDAI, father.  
FAČU, a cow.  
PILLAI, a child.  
MEYPPAN, a herdsman, shepherd.  
KOPU (pres. and past. and fut.), give.  
VELAI, work.  
VELAIKKARAN, a servant, workman.

He gave it, (He it gave).

Exercise 3.

§ 17. (a.)  
1. I learn or read.  
2. I gave it.  
3. He gave it.  
4. He gave it.  
5. He gave it.  
6. He gave it.
THE OBJECTIVE CASE.

§ 18. The 2nd case [3] of गृह (a cow), is गृहात्मक; of वृक्ष (a tree), वृक्षात्मक; of शिला (an ox), शिलात्मक; of मन (a child), मनात्मक; of नदी (a river), नदीत्तम; of स्तोत्र (a stone), स्तोत्रत्मक; and of स्तर (an ear), स्तरत्मक.

(a.) गृहात्मक is nom. गृह + ए + ग (comp. 3). Why is the ए inserted? When the vowels ए, ऐ, उ, ओ, ए, ओ, ऐ, are followed by a vowel, ए is inserted, for the sake of euphony. (ए may take either ए or ए). [Comp. App.-III. (II.)]

(b.) शिलात्मक, is nom. शिला + ए + ग. Why is ए inserted? When the vowels ए, ओ or उ are followed by a vowel, ए is inserted for the sake of euphony. [App.-II. (II.)]

(c.) शिलात्मक is nom. शिला + ए, the final ए of the noun being elided and the ए doubled; thus, शिला, शिला, शिला. The rule is, when any noun ends in ए, not preceded by one short syllable, (1) the ए is doubled, (2) the ए is elided, and (3) the termination of the case is added.

(d.) From नदी is formed नदीत्तम, in precisely the same way, substituting त for ए.

(e.) शिलात्मक is शिला + ए, the ए being changed into ए; or, which is the same thing, cast away ए, insert ए, and add the termination of the case.

(f.) शिला is nom. शिला + ए + ग. The final consonant of a short monosyllable is doubled before a vowel. [App.-II. (I.)]

(g.) नदी is nom. नदी - ए + ग. The final ए of all words not consisting of two short syllables, and not included in the above rules, is elided before a vowel. [App.-IV. (I.)]
§ 19-21. EXERCISE 4. LESSON 5. DECLENSION OF NOUNS.

§ 19. Vocabulary.

viṭu, a house.

Nāḍu, a country.

Kāpu, a jungle.

Āṟu, a river.

Čerru, mud.

Pustagam, a book.

āpu, sheep.

vṛtu, a house.

Tagappan, a father.

Pīṉā, Sanskrit.

Vānum, the heaven.

Bhūmi, the earth.

Kai, a hand.

He read a book (3).

A book he read.

[Observe the order.]

Exercise 4.

§ 20. (a.) 1 I saw a house. 2 He destroyed the country. 3 I will give a book. 4 I saw the mud. 5 He called the good father. 6 He fed the cow. 7 He touched the dog. 8 I did it. 9 I saw the heaven. 10 It destroyed the jungle. 11 The big boy saw the father and mother. 13 The physician gave a book. 14 I read a good book.

(b.) 1 mātāḻ[ā] māṭṟaṉē. 2 vēḷu māṭṟaṉē. 3 māṭṟaṉē māṭṟaṉē. 4 māṭṟaṉē māṭṟaṉē. 5 māṭṟaṉē māṭṟaṉē. 6 māṭṟaṉē māṭṟaṉē. 7 māṭṟaṉē māṭṟaṉē. 8 māṭṟaṉē māṭṟaṉē. 9 māṭṟaṉē māṭṟaṉē. 10 māṭṟaṉē māṭṟaṉē māṭṟaṉē. 11 māṭṟaṉē māṭṟaṉē māṭṟaṉē.

Lesson 5.

Declension of the Noun. [vṛṭvēṭaṁ = changing.]

§ 21. The Tamil noun is said to have eight cases. These are, (a.) The first (or nominative), which (in the singular) is the noun itself. [Less. 74.]

(b.) The second (accusative or objective), which adds ę to the nominative. [But compare 18.] [Less. 75.]

[The added particles, signs of case, are called ę (form.)]

(c.) The third (or instrumental), which adds ą, of which the former means "together with," and the latter "by." This is in reality two cases. [Less. 76.]

nomina]
LESSON 5.
DECLENSION OF NOUNS.

(d.) The fourth (or dative), which adds ஓட் to (or ஓடு or ஓடுத்தை) to the nom. [2 is inserted euphonically and ே is doubled according to rule. Comp. App. xi.] If ஓடு be also added it gives the meaning of for: [Less. 77.]

(e.) The fifth (or ablative of motion), which adds ஓடுக்கு or ஓடுக்குத்து to the noun. [Less. 78.]

(f.) The sixth (genitive or possessive case), which adds ஒட்டு or ஒட்டுத்தை to the noun. [Less. 79.]

(g.) The seventh (or local ablative), which adds டு or டுத்தை to the noun. [Less. 80.]

(h.) The eighth (or vocative), which (1) adds ட் to the noun; or (2) lengthens its last syllable; or (3) omits the final consonant, and lengthens the remaining vowel.

Paradigm.
[Comp. Append. xii.]

CASE (1.) ஓடைடு ஆக a man.

(2.) ஓடைடு ஆக a man (+ இது).

(3.) ஓடைடு ஆக by a man (+ இது).

(4.) ஓடைடு ஆக to a man (+ இது).

(5.) ஓடைடு ஆக for a man (+ இது).

(6.) ஓடைடு ஆக to a man (+ இது).

(7.) ஓடைடு ஆக with a man (+ இது இரு or இது), at

(8.) ஓடைடு ஆக O man! (+ இது).

[Notes.—1. The Tamil noun has really but one declension.
2. The signs of the cases are the same for all nouns; and in the plural (29) these are the same as in the singular.
3. The only difficulty in declining nouns which differ from the above paradigm is in ascertaining the modifications, chiefly euphonic, which the nominative (casus rectus) undergoes in order to prepare it for the reception of the inflexional particles.
The stem, or inflexional base (casus obliquus), being ascertained, there is no difficulty.
4. For this inflexional base, where it differs from the nom., see 18.
5. This is often used for the genitive or 6th case. [Comp. 218.]
6. It is generally the inflexional base that is used when a noun is made the first member of a compound. [Comp. 131.]
7. It is not the etymological root in all cases.
8. It is not quite identical with the crude form in Sanskrit.
9. In nouns in ஓை, the ஓி is undoubtedly not radical. ஓி and (இ or ஓி) (which are often interchangeable in Tamil and its kindred dialects) are used euphonically as terminations of nouns.


10. This final \( \epsilon \) gives way to the stronger \( \delta \) before the vowel of a suffix (and in poetry sometimes before the consonant). Before a consonant the nasal is generally retained, but assumes the forms \( \epsilon, \dot{e}, \delta, \) before \( \epsilon, \delta, \) and \( \dot{e}. \)

[App. xi.]

§ 22. Observe that \( \delta \) is very often inserted between the noun and the termination of the case. This is evidently for the sake of euphony. \( \delta \) is sometimes used for \( \dot{e} \) in poetry.

§ 23. \( \epsilon \) may be added to most of these terminations. Sometimes it is emphatic, but for the most part merely euphonic.

---

Exercise 5.

§ 24. (a.) 1 \( \text{he, that man (ille).} \) 2 \( \text{he, this man (hic).} \) 3 \( \text{who, what man? (quis).} \) 4 \( \text{that thing?} \) These are substantive pronouns.

(b.) 1 \( \text{she, that woman (illa).} \) 2 \( \text{she, this woman (haec).} \) 3 \( \text{who, which woman (quae).} \) 4 \( \text{there (illic).} \) These are demonstrative pronouns.

---

§ 25. Words of the greatest importance.

By combining the following words, attending to para. 6, a vast number of useful sentences of two words may be formed, thus: \( \delta \) \( \dot{e} \) \( \text{is} \) he?

Practise these well with a native teacher.

#### Demonstratives and Interrogatives.

<table>
<thead>
<tr>
<th>(e.)</th>
<th><em>அம்மை</em> so, in that way.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(f.)</td>
<td>அதை that, [demonstrative adjective pronoun, used only with nouns].</td>
</tr>
<tr>
<td>(g.)</td>
<td>அதன் அல்லது அதில் (com. அன்னுடைய அல்லது அன்னில்) then.</td>
</tr>
<tr>
<td>(h.)</td>
<td>அவை that house.</td>
</tr>
<tr>
<td>(i.)</td>
<td>அவன் this house.</td>
</tr>
<tr>
<td>(j.)</td>
<td>அவன் which house.</td>
</tr>
</tbody>
</table>

(a, b, c.) அர் is the masculine termination, அம் the feminine, and அ இ the neuter. Those ending in அம் and அர் are declined like அமிர்தம். Those in அ இ elide the final எ.

(a-h.) Initial அ, இ, ஆ are used respectively to point out things distant, things near, and to ask a question. Compare the English, that, this, Is, what. [அ is used, in poetry only, to point out things in the middle or behind. III. Gram. 5.]

(h.) These three letters may be prefixed to any noun, in which case the initial letter of the noun is generally doubled.

### Exercise 6.

<table>
<thead>
<tr>
<th>(a.)</th>
<th>என் என்ன?</th>
<th>2 என்றும் என்றும் என்ன?</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b.)</td>
<td>என்ன என்ன?</td>
<td>என்றும் என்றும் என்ன?</td>
</tr>
<tr>
<td>(c.)</td>
<td>என்ன என்ன?</td>
<td>என்றும் என்றும் என்ன?</td>
</tr>
<tr>
<td>(d.)</td>
<td>என்ன என்ன?</td>
<td>என்றும் என்றும் என்ன?</td>
</tr>
<tr>
<td>(e.)</td>
<td>என்ன என்ன?</td>
<td>என்றும் என்றும் என்ன?</td>
</tr>
</tbody>
</table>

This is an idiom, and is used for, What have you come for? What do you want?]

(b.) 1 How did he make it? 2 Where is the merchant's son? 3 Come now. 4 He saw her then. 5 That is his house. 6 He did so. 7 Thus he perished with his son. 8 When will he learn? 9 He will learn now. 10 The good shepherd will feed the sheep now. 11 Which is his new house? 12 Where is it? 13 Who is he? 14 Who is she? 15 Which is that?

* Often pronounced by the common people, அம்மை. 
† அம்மை = காண்டு = time.
Lesson 7.
The Imperative Mood.
[Some useful Imperatives.]

§ 27. Vocabulary.

come.  
go.  
konpuvā (pronounced always "konpuvā"), bring (=having taken come).  
konpu po, take away (=having taken go).

(a.) The root (or crude theme) of the verb, is the simple 2nd person singular imperative: su∀ give! va come.

(b.) By adding a.t (or a), this becomes the honorific, or polite imperative, thus: sru, Giving. sru, Giving. sru, Giving. sru, Giving. sru, Giving.

(c.) By adding a.t (or 2-a) to the above, or 2-2 (or 2-2) to the root, it becomes the plural, which is used as a still higher honorific, thus: sru come (irregular, from root a), sru (irregular, from root a) give.

Exercise 7.

1. Come to the house (=come home).  
2. When did he do [it]?  
3. Where [is] the great ox?  
4. Go to the river.  
5. Lift it from the mud.  
6. Bring the little child here.  
7. Take the physician's cow there.  
8. Whom did that man call? (Tam. "that man whom he called.")  
9. He (su∀) is the shepherd's son.  
10. That (sri) is the great physician's son.

Lesson 8.

THE PLURAL NUMBER.

§ 29. (a.) The plural is formed by adding இர் to the singular. Thus, ஒன்று a house, ஒன்று இர் houses.

இர் [இர் is strictly the pluralising particle of the neuter, or rather of the Low-caste.]

(b.) Masculine nouns ending in இர mostly change இர into இர. They also very generally, but no doubt improperly, add இர also; thus, வீரர் a man, plural வீரர் இர், or sometimes simply and more correctly வீரர் இர்.

(c.) The cases of the plural are formed by adding the same terminations as in the singular; thus [Comp. App. vii.]:—

Plur. Case 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
<td>ஒன்று இர்</td>
</tr>
</tbody>
</table>
| houses. | houses (after a transitive verb). | by (means of) houses. | (together) with houses. | to houses. இர் இர் இர் for houses. | from houses. | (22) of houses. | with, at, or in houses. | O houses!

[Observe here the difference between the Tamil and the Sanskrit and Classical languages.]

(d.) Sometimes the இர is doubled; thus, வீரர் இர். [App. vii.] /

(e.) Final இர is always changed into இர before இர; thus, மரம் + இர் = மரம் இர். [Intro. § II. ix. (II.)]

Exercise 8.

§ 30. (a.) 1 அன்றி இர் வீரர். 2 வீரர் இர்! பாருமதியான. 3 வீரர் இர் பாருமதியான! பாருமதியான. 4 கண்டவரைக் கண்டவரைக் கண்டவரை. 5 கண்டவரைக் கண்டவரை! பாருமதியான. 6 கண்டவரைக் கண்டவரை! பாருமதியான. 7 கண்டவரைக் கண்டவரை! பாருமதியான. 8 கண்டவரைக் கண்டவரை! பாருமதியான. 9 கண்டவரை! பாருமதியான! பாருமதியான. 10 கண்டவரை! பாருமதியான! பாருமதியான. 11 கண்டவரை! பாருமதியான! பாருமதியான. 12 கண்டவரை! பாருமதியான.
Lesson 9.

§ 31. The present tense of the simple verb. [Comp. App. xiii.]

(a.) We have seen (Lesson 3) that there are three parts in any form of the present tense; viz. the root, the middle particle denoting time, and the personal termination. The following is a full list of the ordinary personal terminations of the present tense:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mas. and fem. என்</td>
<td>ஓம்</td>
</tr>
<tr>
<td>2</td>
<td>Mas. and fem. இயு</td>
<td>இரி, இரகல்</td>
</tr>
<tr>
<td>3</td>
<td>Fem. இன்</td>
<td>இரி, இரகல்</td>
</tr>
<tr>
<td></td>
<td>Neuter ஏடு</td>
<td>ஏ, ஏணா, ஏணா (seldom used).</td>
</tr>
</tbody>
</table>

[These are fragmentary and modified forms of the personal and demonstrative pronouns.]
(b.) The 3rd person neuter plural is seldom used. The singular is substituted for it. [The same takes place in Greek.]

c.) The 3rd masculine plural in சொம் is used as a polite form when speaking of an equal or superior. சொம் is the highest honorific.

d.) The 2nd plural in நீ is used when we should use “you” in English, to a single person. நீ is the highest honorific.

e.) Almost every plural form, both of verbs and pronouns, may be used honorifically for the singular. Thus நூர், நூர், plurals of நூர் (25, 29) are used for He when speaking of an equal or superior.

§ 32. Vocabulary.

(a.) Verbal roots which insert the middle particle எோ எோ simply:

- எோ மலீ ரை, do.
- எோ வாரு, come.
- எோ பொ, go.
- எோ கொள்ளோ, say.
- எோ பொடோ, put.
- எோ ஏற்று, write.

(b.) Verbal roots which insert the middle particle எோ with எ prefixed (or எோோ):

- எோ நடோ, walk.
- எோ ஐனோ, sew.
- எோ தோடோ, rub.
- எோ தொடோ, wipe.
- எோ குடோ, drink.
- எோ வாணோ, read aloud.
- எோ பாணோ, create, form.
- எோ தோ, be, sit.

§ 33. [A nasal ட் may be euphonically inserted between the எோ and the எோ, thus: எோ எோ and எோோோ, but this is rather pedantic.

In high Tamil எோோோ is also (but very rarely) used as the temporal particle of the present.]

§ 34. A full paradigm of the ordinary form of the present tense of எோ எோ and எோ:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>எோ-எோோ எோோ எோோ I do . .</td>
<td>எோ-எோோோ எோோோோ we do.</td>
</tr>
<tr>
<td></td>
<td>எோ-எோோோ எோோோோ I learn . .</td>
<td>எோ-எோோோோோ we learn.</td>
</tr>
<tr>
<td>2nd</td>
<td>எோ-எோோ எோோ எோோ thou dost . .</td>
<td>எோ-எோோோ எோோோ ye or you do.</td>
</tr>
<tr>
<td></td>
<td>எோ-எோோோோோ எோோோோோ thou learnest . .</td>
<td>எோ-எோோோோோோ எோோோோ ye or you learn.</td>
</tr>
<tr>
<td>3rd m.</td>
<td>எோ-எோோோோ எோோ he does . .</td>
<td>எோ-எோோோோோ he they do.</td>
</tr>
<tr>
<td></td>
<td>எோ-எோோோோோ எோோ he learns . .</td>
<td>எோ-எோோோோோோ he they learn.</td>
</tr>
<tr>
<td></td>
<td>எோ-எோோோோோோோோ (politely)</td>
<td></td>
</tr>
</tbody>
</table>

THE PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd f.</td>
<td>ṣi-gu-ṣi she does .</td>
<td>As mas.</td>
</tr>
<tr>
<td>n.</td>
<td>ṣi-gu-ṣa it does .</td>
<td>ṣi-gu-ṣa they do.</td>
</tr>
<tr>
<td></td>
<td>ṣi-ga-ṣa it learns</td>
<td>ṣi-ga-ṣa they learn (seldom used).</td>
</tr>
<tr>
<td></td>
<td>ṣi-ga-ṣa (vulgar).</td>
<td></td>
</tr>
</tbody>
</table>

[Also udi-giṣ, &c., udi-ga-giṣ, &c. For the remaining poetical forms, see App. xii. (xii.)]

§ 35. In very common Tamil ṣi-guṣ and even ṣi-gaṣ are used for ṣi-ga-ṣa. It is necessary to understand these forms, even if we do not use them.

Exercise 9.

§ 36. (a.) 1 She does it. 2 They learn the book in the house (Tamil. They—in the house—the book—read). 3 We feed sheep in the jungle. 4 We go to the house now. 5 The mother brings the child to the good merchant's house. 6 The child learns. 7 She sews. 8 The father walks. 9 We learn them. 10 When does he learn this? 11 They are perishing. 12 Where are they perishing? 13 He is going home. 14 The child walks. 15 How does the child walk? 16 The boy reads the book [aloud]. 17 They say so. 18 You [hon.] are coming here. 19 Write that in this book. 20 The cows drink in the river.


Lesson 10.

§ 37. The Personal Pronouns. (See 10.)

(a.) The pronouns when declined take the same case-terminations as nouns; but in the oblique cases they change the root, and are thus irregular in Tamil, as in all other languages.
EXERCISE 10. § 37, 38.

THE PERSONAL PRONOUNS.

(b.) \( \text{I} \), takes \( \text{I} \) as its root in all cases of the singular, except the 1st. In the plural it takes \( \text{us} \) for the 1st, and \( \text{we} \) or \( \text{we} \) for the others. \[ \text{I} + \text{a} = \text{Ia}. \] App. xi. III. (1.)

Paradigm of the 1st personal pronoun. [Comp. App. xii.] 1. 2.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>( \text{I} )</td>
<td>( \text{we} ) or ( \text{we} )</td>
</tr>
<tr>
<td>2</td>
<td>( \text{me} )</td>
<td>( \text{us} )</td>
</tr>
<tr>
<td>3</td>
<td>( \text{by me} )</td>
<td>( \text{by us} )</td>
</tr>
<tr>
<td>4</td>
<td>( \text{to me} )</td>
<td>( \text{to us} )</td>
</tr>
<tr>
<td>5</td>
<td>( \text{for me} )</td>
<td>( \text{for us} )</td>
</tr>
<tr>
<td>6</td>
<td>( \text{my} )</td>
<td>( \text{of us, our} )</td>
</tr>
<tr>
<td>7</td>
<td>( \text{in, with, at, to me} )</td>
<td>( \text{in, with, to, at us} )</td>
</tr>
</tbody>
</table>

(c.) In \( \text{the} \) is doubled before many terminations, and in the 4th case it becomes \( \text{the} \). \( \text{the} \) is quite regularly declined.

(d.) For the 6th case the simple stem is often used, when it makes a kind of compound with the nouns to which it is attached. \( \text{of} \) is sometimes used as a termination of the same case.

\( \text{the} \) being the neuter pronoun that (10), and being in apposition with the noun following, the form \( \text{the} \) can only, strictly speaking, be used when the following noun also is neuter. Thus: \( \text{the my hand} \). But \( \text{the my hands} \) would be incorrect. In poetry \( \text{my} \) is used for \( \text{the} \) occasionally, and \( \text{my} \) when the following noun is plural. Thus, \( \text{my hand, my hands} \). Comp. III. Gram. 62.]

Exercise 10.

§ 38. (a.) 1 \( \text{my hand} \) ! (18. a.) 2 \( \text{my hand} \).
3 \( \text{my hands} \). 4 \( \text{my hands} \). 5 \( \text{my hands} \). 6 \( \text{my hands} \).
Lesson 11.

MUST. ADVERB AND INFINITIVE MOOD.

§ 39. Vocabulary.

a munshi or native teacher (Pers.).
a lesson.
it is understood.
I understand it (it is intelligible to me).
it is not intelligible.
I don’t understand it (to me, &c.).

pronounce (pr. 
过去式 
将来式. [Com. 15.]
Write out the whole of the present tense as in 34).
rightly.
correctly.

it is necessary, one must (vulg. 
if necessary, please.
if it is unnecessary, one must not, need not, please don’t (vulg. or 
Defective verbal forms.

These are also used in entreating.

§ 40. A noun may generally be converted into what may be called an ADVERB by adding [or ] to it. In English ‘ly’ is added in the same way, but to an adjective. [Com. 136.]

This is carried to a great extent; thus, share, but in partnership.
§ 41. To make a form answering in many respects to our INFINITIVE MOOD: when any verb has दिन in the present tense, change दित् into दित्; and when it has दित्, add दित् to the root. Examples will be found in Ex. 11.

Form for yourself the (so-called) infinitive mood of all the verbs in the preceding lessons.

We must read, We to read it is necessary.

[The infinitive is here a verbal noun. The pronoun may be regarded as forming with it a compound. Thus पढ़ो दित् = our reading. A word may intervene: thus, पढ़ो दित् = our rightly reading. Beware of using a dative: पढ़ो दित् would mean, you must read to us.]

Exercise 11.

§ 42. (a.) 1 जानिए । दित् कै सी कहती हैं। 2 जानिए दित् आ दित् दित् कै सी कहती हैं। 3 अऽूर्क्षु /* दित् कै सी कहती हैं। 4 उः दित् कै सी कहती हैं। 5 अः दित् कै सी कहती हैं। 6 अः दित् कै सी कहती हैं। 7 अः दित् कै सी कहती हैं। 8 अः दित् कै सी कहती हैं। 9 अः दित् कै सी कहती हैं। [comp. 15. f.] 10 अः दित् कै सी कहती हैं। 11 अः दित् कै सी कहती हैं। 12 अः दित् कै सी कहती हैं। 13 अः दित् कै सी कहती हैं। 14 अः दित् कै सी कहती हैं। 15 अः दित् कै सी कहती हैं?

[The terms Father and Mother are constantly used by Tamilians as signs of respect and affection; a missionary is always called father, and his wife and female children mothers.]

(b.) 1 You must read rightly. 2 Read rightly. 3 You must pronounce clearly. 4 Speak clearly. 5 Do it rightly. 6 You must do it rightly. 7 The little boy learns the lesson. 8 He does not understand the lesson. (To him, &c.) 9 This must be done. 10 This must not be done. (पढ़ो दित् [inf. mood] कै सी कहती हैं।) 11 How must I do this? 12 When must they do this? 13 He must rub down our bullocks now. 14 The new munshi is coming now into the house. 15 The physician understands it well. 16 You must go home. 17 Don’t read. 18 Don’t walk in the mud. 19 The accountant does not understand that account.
Lesson 12.

Affirmation and Negation.

§ 43. 4 is are there is or are (irregular verbal forms).

Lessons are (or are) not.

καὶ εἶναι there are trees here.

καὶ εἶναι there are no trees here.

καὶ εἶναι those are not trees.

καὶ εἶναι I have.  καὶ εἶναι I have not.

As in Latin, I have is often expressed by a dative with the verb to be.

[Comp. lesson 77.]

§ 44. The difference between the two negatives, καὶ εἶναι and καὶ εἶναι,

is that the former denies the existence of any thing, while καὶ εἶναι
denies something that is said concerning it, καὶ εἶναι denies the subject: 
trees are not here. καὶ εἶναι denies the predicate: those (which are there) are not trees (but something else).

[The same distinction obtains between ILLA and ALLA in Kanarese (McKerrell, p. 182), between KADU and LÉDU in Telugu (see Brown's Gram. p. 193), and between AYIN and LO or AL in Hebrew (see Nordheimer's Gram. § 1062-1065.)]

Exercise 12.

§ 45. (a.) 1 Καὶ εἶναι έν ότι ημεν ημεν ημεν ημεν ημεν ημεν ημεν ημεν ημεν. 2 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 3 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 4 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 5 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 6 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 7 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 8 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 9 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 10 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 11 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 12 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι. 13 έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι έν ότι.

(b.) 1 There is a good physician here. 2 There is a cow in that jungle. 3 He is not a little child. 4 Put that here. 5 You must put (καὶ εἶναι) that there. 6 We must take this up (καὶ εῖναι). 7 I must read with the munshi. 8 We must pronounce clearly. 9 The little boy must come (καὶ εἶναι) to my house. 10 The mother must not walk (καὶ εἰς) in the mud. 11 She has children? 12 There are cows there. 13 Where [are] the cows?
Lesson 13.

Interrogatives.

§ 46. When we wish to ask a question, we can generally do so by putting \( \mathfrak{q} \) or \( \mathfrak{e} \) at the end of an affirmative sentence, after the manner of the Latin enclitic ne.

\[ \text{\&s; he comes} \]  \( \mathfrak{q} \text{ does he come?} \)
\[ \text{\&s; he comes} \]  \( \mathfrak{e} \text{ but does he come?} \)

These particles may be appended to any word on which stress is to be laid; thus, \( \text{\&s; did he come?} \) \( \text{\&s; is it so?} \) simply asks the question, \( \mathfrak{e} \) often suggests that there is an alternative or doubt.

\( \mathfrak{q} \) and \( \mathfrak{e} \) are inserted when necessary, to prevent hiatus, as in 18.

\[ a, b. \text{\&s; is commonly used for \"what?\"} \]

\( [\text{\&s; is used for \"what?\" and differs from \( \mathfrak{e} \text{ which means rather, \"whether of the two?\" or \"which among many?\"}}] \]

\( \text{\&s; is why, \S 214.} \)

\( \text{\&s; is used for \\&s; occasionally, and is then declined like a noun.} \)

§ 47. In Lesson 6 we see that \( \mathfrak{q} \) also is an interrogative letter, \( \text{\&s; and \( \mathfrak{e} \) when prefixed to words are sometimes used in the same way.} \)

\( \mathfrak{e} \) (or \( \mathfrak{e} \)) is commonly used for \"who?\"

\( \text{\&s; is used for \"what?\" and differs from \( \mathfrak{e} \text{ which means rather, \"whether of the two?\" or \"which among many?\"}} \]

\( \text{\&s; is why, \S 214.} \)

\( \text{\&s; is used for \\&s; occasionally, and is then declined like a noun.} \)

§ 48. Vocabulary.

\( \text{\&s; God. (The Christian word for God absolutely; \( \mathfrak{q} \text{ is a God.} \)

Sanskrit, \( \mathfrak{e} \text{ is used by Romanists. It is} \)

universal Lord.)} \)

\( \text{\&s; believe (pres. \( \mathfrak{e} \text{ I believe; past } \mathfrak{e} \text{ I believed; fut. } \mathfrak{e} \text{ I shall believe. The Christian usage of this word is not quite native.}} \)

\( \text{\&s; industriously.} \)

Exercise 13.

§ 49. (a.) 1 \( \mathfrak{e} \text{ a watchman. (122. 11)} \)

43
§ 50. LESSON 14.
FAMILIAR EXAMPLES OF ELLIPSIS.

In common conversation the signs of the cases are often interchanged; and those of the 2nd and 6th cases are sometimes omitted altogether.

In the higher style of Tamil this is very frequent.

\[ \text{give [me] the salt (not \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \) \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \).} \]

\[ \text{bring me [some] water (not \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \) \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \).} \]

Such forms may be considered as compounds.

\[ \text{he committed sin (not \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \) \( \text{g} \text{v} \text{r} \text{g} \text{m} \text{r} \text{t} \).} \]

The learner should consider carefully whether the omission of the casal sign would occasion ambiguity. If not, he may omit it in most cases.

From this must be excepted nouns signifying rational beings \( \text{e} \text{w} \text{r} \text{t} \text{g} \text{r} \text{t} \text{r} \text{r} \text{r} \text{d} \text{r} \text{d} \), both mas. and fem., which have the case termination in full, in common Tamil. In poetry ellipsis is the rule.

It may be stated, as a rule, that the sign of the 2nd case sing. of impersonal nouns \( \text{w} \text{r} \text{t} \text{g} \text{r} \text{t} \text{r} \text{r} \text{r} \text{d} \text{r} \text{d} \text{r} \text{r} \text{r} \text{r} \text{d} \text{r} \text{d} \) should not be expressed.

Compare this with the usage of Indo-European languages in which neuter nouns have the nominative and accusative alike.

After nouns of number the plural sign \( \text{h} \text{r} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \text{t} \) also is, in the same way, often omitted; thus,

\[ \text{He built four houses. (Com. § 173.)} \]

\[ \text{Four persons came. (Com. Camp. Tel. Gram. 158.)} \]

Remark that no ambiguity can arise here.
§ 51. 得住 before • may become א (The nasal is changed into that of the class to which the following consonant belongs."

The whole system of the transmutations of letters, their insertion and their elision, is very complicated. It must, however, be thoroughly understood by every student of the poetical dialect. These changes are gradually going out of use. A few only which affect the pronunciation are retained. They will all be explained as occasion requires. Compare also App. xi.  

§ 52. Vocabulary.

<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>பட்டு</td>
<td>Pattu, ten.</td>
</tr>
<tr>
<td>பாய்</td>
<td>Pattu, ten.</td>
</tr>
<tr>
<td>பவம்</td>
<td>Pavam, sin.</td>
</tr>
<tr>
<td>செய்</td>
<td>Cey, commit.</td>
</tr>
<tr>
<td>பாணம்</td>
<td>Panam, money.</td>
</tr>
<tr>
<td>வெலைக்காரன்</td>
<td>VELAIKKARAN, a servant (KUMAR means a doer, an agent; CEBAM, prayer).</td>
</tr>
</tbody>
</table>

§ 53. 得住 before • may become א; thus, மேல்நூறு + கிருட்டி = மேல்நூறு கிருட்டி. [App. xi. - I]  

Exercise 14.

§ 54. (a.) 1 ஒளை கற்று பாட்டு. [15. f.] 2 ஓன் கற்று காட்டு. 3 ஓன் கற்று காட்டு வாய்ப்பு. 4 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 5 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 6 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 7 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 8 ஓன் கற்று காட்டு வாய்ப்பு (for காடவு). 9 ஓன் கற்று காட்டு வாய்ப்பு (or ஓன் கற்று காட்டு வாய்ப்பு) கி காடக்கு. 10 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 11 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 12 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு. 13 ஓன் கற்று காட்டு வாய்ப்பு கி காடக்கு.  

(b.) 1 He is learning a lesson in the house. 2 He is reading a book in the jungle. 3 Does he learn a lesson? 4 Is there water in the house? 5 I want [some*] salt (to me salt is necessary). 6 He sins. 7 Bring the money to me. 8 Read this to me. 9 Call my servant. 10 Bring ten loads of salt. 11 Did he give money to the servants? 12 [15. f.]  

* The word some is seldom expressed in Tamil, unless it means emphatically a little.  

Exercise 14.
§ 55, 56. 

Lesson 15.

Past Tense. Future Tense.

§ 55. The personal terminations of the present tense are used also for the past and future tenses, with a slight exception. The middle particle determines the tense. (Carefully go over again Lessons 3 and 9.)

Write out in full the past and future tenses of all the verbs you meet with, except the 3rd person future, singular and plural, which will be given in § 72.

§ 56. The middle particle of the present is இய or இயே. For this a few general rules will be given, but the dictionary must be consulted. The middle particles of the past and future are ascertained by the root and the present.

The following general rules must be attended to:

I. இய of the present should have இூ in the past and இ in the future. These are intransitive and weak forms. But there are some exceptions.

Ex. —

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>அடை,</td>
<td>அடைய்</td>
<td>அடைய்</td>
<td>அடைய்</td>
<td>அடைய்</td>
</tr>
<tr>
<td>Obtain.</td>
<td>I obtain.</td>
<td>I obtained.</td>
<td>I shall obtain.</td>
<td>To obtain</td>
</tr>
</tbody>
</table>

Thus are conjugated the verbs இய know, இய give, இய as, இய smile, இய full, இய pass off or away, and a large number of others.

II. Roots in இ have இய in the present, இய in the past, and இ in the future. These forms are common to both transitive and intransitive verbs.

They may be called middle forms.

Ex. —

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>அடந்து,</td>
<td>அடந்துய்</td>
<td>அடந்துய்</td>
<td>அடந்துய்</td>
<td>அடந்து</td>
</tr>
<tr>
<td>Submit,</td>
<td>I submit.</td>
<td>I submitted.</td>
<td>I will submit.</td>
<td>To sub-</td>
</tr>
<tr>
<td>go under.</td>
<td></td>
<td></td>
<td></td>
<td>mit.</td>
</tr>
</tbody>
</table>

[Final ஏ before the vowel of a following word, or of a termination is often elided, for the sake of euphony; thus, அடந்துய் + ஏய் = அடந்துய். This is not done when ஏ is preceded by one short syllable; thus, ஆட் + ஏய் =

46
LESSON 15.

RULES FOR FORMING TENSES.

§ 56.

 iota in the aorist, not u in. Comp. III. Gram. 24. The a is evidently not radical. It is added euphonically to aid the enunciation. a is added in the same way in Malayalam.

III. α in the present requires in the past, and ο in the future. These harsher forms are mostly transitive [com. 160]. There are a few exceptions to this.

These are strong forms.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>καβι, Bite</td>
<td>I bite.</td>
<td>I bit.</td>
<td>I will bite.</td>
<td>To bite.</td>
</tr>
</tbody>
</table>

SPECIAL RULES.

(I.) Roots ending in a (and the greater number of the few in a) take in the present, and follow general rule I. in the past and III. in the future. 66

STRONG in present, future and infinitive; WEAK in past only.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>πανα, Walk</td>
<td>I walk.</td>
<td>I walked.</td>
<td>I shall walk.</td>
<td>To walk.</td>
</tr>
<tr>
<td>εμα, Exult</td>
<td>I exult.</td>
<td>I exulted.</td>
<td>I shall exult.</td>
<td>To exult.</td>
</tr>
</tbody>
</table>

(II.) Roots ending in α, ο, ϊ, preceded by one short syllable, and which take in the present, are exceptions to rule I. as far as concerns the past tense, to form which they simply double the consonant and drop the a. Some of them admit of the regular form also.

IRREGULAR WEAK FORMS.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>πυγ, Enter</td>
<td>I enter.</td>
<td>I entered (but also, and more commonly, ).</td>
<td>I will enter.</td>
<td>To enter.</td>
</tr>
</tbody>
</table>
§ 56. LESSON 15.
IRREGULAR FORMS.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>पदु, Suffer.</td>
<td>इ पदु I suffer.</td>
<td>इ पदु I suffered.</td>
<td>इ पदु I shall suffer. To suffer.</td>
<td></td>
</tr>
<tr>
<td>परु, Obtain, bring forth, or beget.</td>
<td>इ परु I obtain.</td>
<td>इ परु I obtained.</td>
<td>इ परु I shall obtain. To obtain.</td>
<td></td>
</tr>
<tr>
<td>अरु, Cease, end.</td>
<td>इ अरु I cease.</td>
<td>इ अरु I shall cease. To cease.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(III.) Roots in अर, पर, द, द्र, द्व, द्व द् have mostly द् in the present, द् in the past, and in the future द् after a vowel, and द् after a consonant. There are certain changes which take place for the sake of euphony. द्.

IRREGULAR WEAK FORMS.

एः [a. ए coming after ए ए ए becomes ए।
b. ए, ए, ए when ए and ए come together, they become ए।
c. ए coming after ए ए becomes ए।
d. ए, ए, ए when ए and ए come together they become ए ए।] (App. xi.)

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1 तिन, Eat.</td>
<td>तिन (a.)</td>
<td>तिन (a.)</td>
<td>तिन (a.)</td>
<td>तिन (a.)</td>
</tr>
<tr>
<td>2 इनु, Bring forth (of cattle).</td>
<td>इनु (a.) (a. of the root dropped).</td>
<td>इनु (a.) (a. of the root dropped).</td>
<td>इनु (a.) (a. of the root dropped).</td>
<td></td>
</tr>
<tr>
<td>3 गु जेल, Go, pass.</td>
<td>गु जेल (b.)</td>
<td>गु जेल (b.)</td>
<td>गु जेल (b.)</td>
<td>गु जेल (b.)</td>
</tr>
<tr>
<td>4 कोल, Kill.</td>
<td>कोल (b.) (b. of the root dropped.)</td>
<td>कोल (b.) (b. of the root dropped.)</td>
<td>कोल (b.) (b. of the root dropped.)</td>
<td></td>
</tr>
<tr>
<td>5 उन, Eat.</td>
<td>उन (c.)</td>
<td>उन (c.)</td>
<td>उन (c.)</td>
<td>उन (c.) or उन (c.)</td>
</tr>
</tbody>
</table>
LESSON 16. EXERCISE 15. § 57.

REGULAR FORMS.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>6 க்ளந் து, (A)</td>
<td>க்ளந் கிழக்கு</td>
<td>க்ளந் கிழக்கு (d.)</td>
<td>க்ளந் கிழக்கு</td>
<td>க்ளந்</td>
</tr>
<tr>
<td>7 க்ளந் து கோல், (a.)</td>
<td>க்ளந் கோல்</td>
<td>க்ளந் கோல்</td>
<td>க்ளந் கோல்</td>
<td>க்ளந் கோல்</td>
</tr>
</tbody>
</table>

* Every exception and irregularity will be illustrated in the following exercises, which should be frequently gone over.

Lesson 16.

§ 57. Regular forms. Comp. 56, I.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>—— ம்</td>
<td>—— ம்</td>
<td>—— ம்</td>
</tr>
</tbody>
</table>

[These weak forms are mostly INTRANSITIVE: many exceptions.]

Exercise 15.

(a.) 1 கல்லும் பொருள் முக்கியம் கிழக்கு. 2 கல்லும் பொருள் முக்கியம் கிழக்கு. 3 கல்லும் பொருள் முக்கியம் கிழக்கு. 4 கல்லும் பொருள் முக்கியம் கிழக்கு. 5 கல்லும் பொருள் முக்கியம் கிழக்கு. 6 கல்லும் பொருள் முக்கியம் கிழக்கு. 7 கல்லும் பொருள் முக்கியம் கிழக்கு. 8 கல்லும் பொருள் முக்கியம் கிழக்கு. 9 கல்லும் பொருள் முக்கியம் கிழக்கு. 10 கல்லும் பொருள் முக்கியம் கிழக்கு. 11 கல்லும் பொருள் முக்கியம் கிழக்கு. 12 கல்லும் பொருள் முக்கியம் கிழக்கு. 13 கல்லும் பொருள் முக்கியம் கிழக்கு.

(b.) 1 The day has passed away. 2 We must churn in the house. 3 They perished in the jungle. 4 God knows our sins. 5 The accountant and the watchman will obtain those cows from him. 6 The watchman perished with his son. 7 The good boy knows the lesson correctly. 8 I know it by the lesson. 9 You must not smite the child. 10 The bullock fell down. 11 He fell in the mud.

* கொடி = the 24 hours. கொடி = the day time, 12 hours.

49 7
§ 58. LESSON 17.
PAST AND FUTURE: WEAK FORMS.

Lesson 17.
WEAK FORMS with irregular past tense.

§ 58. VOCABULARY.
Exceptions to the First General Rule. 56. I.

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<tr>
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<tbody>
<tr>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
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<tr>
<td>ɑɪɪ岁月</td>
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<td>ɑɪɪ岁月</td>
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<tr>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
<td>ɑɪɪ岁月</td>
</tr>
</tbody>
</table>

I. ɑɪɪ岁月, Rain.

II. ɑɪɪ岁月, Do.

III. ɑɪɪ岁月, Weave.

IV. ɑɪɪ岁月, Abuse.

In all these forms, which are rather pedantic, ɑ is inserted for the sake of euphony.
Exercise 16.

§ 59. (a.) 1 மரைம் வெண்ணி, rain. 2 படு திண்டல் நிரம்மியும் மறைக்கும் [மாம்புத்து, மும்புத்து, 35]. 3 புதவையும் [or பண்டை, 14] மறைக்கும். 4 பசுண்டு சைகுள் காரியம் கூகை கூகை. 5 பசுண்டு சைகுள் கூகை கூகை. 6 பசுண்டு சைகுள் காரியம் கூகை கூகை. 7 பசுண்டு சைகுள் காரியம் கூகை கூகை. 8 பசுண்டு சைகுள் காரியம் கூகை கூகை. 9 பசுண்டு சைகுள் காரியம் கூகை கூகை. 10 பசுண்டு சைகுள் காரியம் கூகை [செருமான், always, in common talk]. (I suffer pain in my head.) 11 பசுண்டு சைகுள் காரியம் கூகை கூகை. 12 பசுண்டு சைகுள் காரியம் கூகை கூகை. 13 பசுண்டு சைகுள் காரியம் கூகை கூகை. (b.) 1 It rains. 2 His leg pains. 3 She is churning for butter. 4 He will die in the jungle. 5 Did the house burn? 6 Who died? 7 When did he die? 8 When will they go home (to the house)? 9 [Is] this your leg? 10 Why do they revile the watchman? 11 They weave cloths in the house. 12 Who [are] you? (You—who?) 13 Who [is] there? 14 Go to the watchman's house.

Lesson 18.

Strong Forms, with strong and weak inflexion.

§ 60. Vocabulary.

The Second General Rule. Exceptions to 56. II. Roots in 2.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. I</td>
<td>பாடு, Lie down.</td>
<td>பாடு</td>
<td>பாடு</td>
<td>பாடு</td>
</tr>
<tr>
<td>2. II</td>
<td>புடு, Clothe, put on.</td>
<td>புடு</td>
<td>புடு</td>
<td>புடு</td>
</tr>
</tbody>
</table>

And so all in 2, having படு in the present.

51
### Lesson 18.
**Past and Future: Strong Forms.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>II. 3</strong></td>
<td>इरु,</td>
<td>इरु ऑरु</td>
<td>इरु ऑरु</td>
<td>इरु ऑरु</td>
</tr>
<tr>
<td>Be.</td>
<td></td>
<td>only irregular</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>in this tense.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>III. 4</strong></td>
<td>टैर [or फैर]</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
</tr>
<tr>
<td>Remove, be cleared off.</td>
<td></td>
<td>regular from root टैर, 56. I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 वार [or वार], Grow.</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
</tr>
<tr>
<td>6 टैर [or टैर], Remove, put away.</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
</tr>
<tr>
<td>7 वार [or वार], Prosper.</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
<td>वार ऑरु</td>
</tr>
<tr>
<td>8 टैर [or टैर], Be humble.</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
</tr>
<tr>
<td>9 टैर [or टैर], Crawl.</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
<td>टैर ऑरु</td>
</tr>
</tbody>
</table>

And so all roots in ट or फ, which may optionally add व.

### Rule:
Weak forms, short monosyllables in अ, ए or ऐ.

Roots in अ or ए [except एट, अद्र], or ऐ, and the root आ, preceded by one short syllable, and having the present in अ, take single ए in the past and ऐ in the future. [Compare 58. I.]

52
Exercise 17.

§ 61. (a.) 1 The child grew. 2 The trees grow in the jungle. 3 Why do you crawl? 4 The villagers will plough the jungle. 5 The villagers must worship God. 6 You must not crawl; you must walk. 7 I was in the house with the accountant. 8 Shall I flourish? 9 Must I become humble? 10 They must be industrious. 11 Have you a pain in your head, or in your foot? 12 Is the cow dead, or the bandy bullock? 13 The villagers lay down [to sleep] in the jungle.

Lesson 19.

[Comp. Lesson 51.]

§ 62. Vocabulary.

Examples of the Second General Rule, 56. II. Roots in ə. These may be called middle forms. They are mostly derived from

* From ə or əə, 4th case sing. [Comp. 47.] əə inserted. [18. e. 22.] əə + ə = əə = for what, wherefore.
### § 62, 63.  
**Lesson 19. Exercise 18.**  
**Past and Future: Middle Forms.**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>+ 1</td>
<td>Akku</td>
<td>[from cowe], Make, cause to become, convert into.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 2</td>
<td>Tungu, Sleep.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 3</td>
<td>Peçu, Speak, converse with.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 4</td>
<td>Eruthu, Write.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 5</td>
<td>Panu, Make (out of).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 6</td>
<td>Tepu, Seek</td>
<td></td>
<td></td>
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<tr>
<td>+ 7</td>
<td>Tettu, [from G&gt;160. d.] Comfort.</td>
<td></td>
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<tr>
<td>+ 8</td>
<td>Katitu, Tie, build, tie on.</td>
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<td></td>
</tr>
<tr>
<td>+ 9</td>
<td>Katitu, [from see 160, f. g.] Shew.</td>
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<tr>
<td>+ 10</td>
<td>Celuttu, Cause to go, expend. [160. d. 161.]</td>
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</tbody>
</table>

**Exercise 18.**

§ 63. (a.) 1 Gó bru, boiled rice. 2 ARIC, raw rice.
Lesson 20.

§ 64. Vocabulary.

Regular strong forms. Examples of the Third General Rule.

|-------|-------|-------|------|------|
| 1  | பார், Behold. | பார் (ைசு) | பார் | பார்-லை | பார்-லை
|     | லை | லை (ைசு) | லை | லை-லை |
| 2  | கள், Preserve. | கள் (ைசு) | கள் | கள்-லை | கள்-லை
|     | லை | லை (ைசு) | லை | லை-லை |
| 3  | மண்டி, Forgive. | மண்டி (ைசு) | மண்டி | மண்டி-லை | மண்டி-லை
|     | லை | லை (ைசு) | லை | லை-லை |
| 4  | இராத்தி, Save, deliver. | இராத்தி (ைசு) | இராத்தி | இராத்தி-லை | இராத்தி-லை
|     | லை | லை (ைசு) | லை | லை-லை |

[These are mostly transitive: strengthened forms of those in § 57: some exceptions.]

* For Tamil houses originally consisted simply of leaves, &c. tied together.
† In common talk கள் is used often for this root; thus, imp. hon. கள்கை preserve ye.
‡ The root மண்டி requires a dative of the person, as in Latin.
§ 65, 66. EXERCISE 19. LESSON 21.
PAST AND FUTURE: STRONG FORMS.

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<tr>
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<tbody>
<tr>
<td>5 कल्ल KULI, Bathe.</td>
<td>सम्मिष्टि-कल्लि</td>
<td>यम्मिष्टि-कल्लि</td>
<td>कल्लि-नि</td>
<td>कल्लि-कक्ष</td>
</tr>
<tr>
<td>6 करी KARI, Purge out, remove, pass.</td>
<td>सम्मिष्टि-कल्लि</td>
<td>यम्मिष्टि-कल्लि</td>
<td>कल्लि-नि</td>
<td>कल्लि-कक्ष</td>
</tr>
</tbody>
</table>

Exercise 19.

(a.) 1 देख (looked at) him in the house. 2 देख लगे (looked at) him in the house. 3 देख लगे (looked at) him in the house. 4 देख लगे (looked at) him in the house. 5 देख लगे (looked at) him in the house. 6 देख लगे (looked at) him in the house. 7 देख लगे (looked at) him in the house. 8 देख लगे (looked at) him in the house. 9 देख लगे (looked at) him in the house.

§ 65. (b.) 1 I saw (looked at) him in the house. 2 I shall see him then. 3 Did you see it? 4 We must preserve the children. 5 God forgives our sins. 6 Forgive us our sins. 7 Deliver us from evil. 8 This [is] evil. 9 We must not do evil. 10 He will bathe in the house. 11 He took care of the house. 12 Pay the money now to the accountant. 13 He has done evil for money.

Lesson 21.

§ 66. VOCABULARY.
The First Special Rule. 56. (I.) Roots in य and य.

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<tr>
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<tbody>
<tr>
<td>—कल्लि</td>
<td>—मिष्टि</td>
<td>—नि</td>
<td>—कक्ष</td>
</tr>
</tbody>
</table>

य Verbs of this class are mostly transitive: many exceptions; but an action is mostly implied.]

**PAST AND FUTURE: ROOTS IN ரி AND ரி.**

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<tr>
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</thead>
<tbody>
<tr>
<td>1. லட்ட மார்கா, ப் ரி மார்கா, ப் ரி மார்கா, ப் ரி</td>
<td>லட்ட மார்கா, ப் ரி மார்கா, ப் ரி</td>
<td>லட்ட மார்கா, ப் ரி மார்கா, ப் ரி</td>
<td>லட்ட மார்கா, ப் ரி மார்கா, ப் ரி</td>
<td>லட்ட மார்கா, ப் ரி மார்கா, ப் ரி</td>
</tr>
<tr>
<td>2. லட்ட பார்கா, ப் ரி பார்கா, ப் ரி</td>
<td>லட்ட பார்கா, ப் ரி பார்கா, ப் ரி</td>
<td>லட்ட பார்கா, ப் ரி பார்கா, ப் ரி</td>
<td>லட்ட பார்கா, ப் ரி பார்கா, ப் ரி</td>
<td>லட்ட பார்கா, ப் ரி பார்கா, ப் ரி</td>
</tr>
<tr>
<td>3. கோ காலா, ப் ரி காலா, ப் ரி</td>
<td>கோ காலா, ப் ரி காலா, ப் ரி</td>
<td>கோ காலா, ப் ரி காலா, ப் ரி</td>
<td>கோ காலா, ப் ரி காலா, ப் ரி</td>
<td>கோ காலா, ப் ரி காலா, ப் ரி</td>
</tr>
<tr>
<td>4. லட்ட திரா, ப் ரி திரா, ப் ரி</td>
<td>லட்ட திரா, ப் ரி திரா, ப் ரி</td>
<td>லட்ட திரா, ப் ரி திரா, ப் ரி</td>
<td>லட்ட திரா, ப் ரி திரா, ப் ரி</td>
<td>லட்ட திரா, ப் ரி திரா, ப் ரி</td>
</tr>
<tr>
<td>5. லட்ட காதா, ப் ரி காதா, ப் ரி</td>
<td>லட்ட காதா, ப் ரி காதா, ப் ரி</td>
<td>லட்ட காதா, ப் ரி காதா, ப் ரி</td>
<td>லட்ட காதா, ப் ரி காதா, ப் ரி</td>
<td>லட்ட காதா, ப் ரி காதா, ப் ரி</td>
</tr>
<tr>
<td>6. லட்ட பிரா, ப் ரி பிரா, ப் ரி</td>
<td>லட்ட பிரா, ப் ரி பிரா, ப் ரி</td>
<td>லட்ட பிரா, ப் ரி பிரா, ப் ரி</td>
<td>லட்ட பிரா, ப் ரி பிரா, ப் ரி</td>
<td>லட்ட பிரா, ப் ரி பிரா, ப் ரி</td>
</tr>
<tr>
<td>7. லட்ட விரா, ப் ரி விரா, ப் ரி</td>
<td>லட்ட விரா, ப் ரி விரா, ப் ரி</td>
<td>லட்ட விரா, ப் ரி விரா, ப் ரி</td>
<td>லட்ட விரா, ப் ரி விரா, ப் ரி</td>
<td>லட்ட விரா, ப் ரி விரா, ப் ரி</td>
</tr>
</tbody>
</table>

| குருவி, ஒரு பெரிய பறவை. | பல்லை, பனை. |
| காபாவு, ஒரு தாரு. | |

**Exercise 20.**

§ 67. (a.) 1. Open the door. 2. They crossed over the river. 3. She mingled water with the milk. 4. The little boy forgot the old lesson. 5. I forgot the book. 6. You must not walk so. 7. In that water and milk are mingled. 8. The accountant walked with the watchman. 9. The bird flies there. 10. She looked at the little bird. 11. A child is born. 12. The servant died then. 13. The bird is there. 14. Where is the milk.

(b.) 1. குருவி, ஒரு பறவை. 2. காபாவு, ஒரு தாரு. 3. பல்லை, பனை.
Lesson 22.

Lesson 22.

§ 68. VOCABULARY.

The Second Special Rule. 56. (II.)

Roots in ല, വ, ന. Pres. in ല, പ, ന doubled, fut. ന, inf. ന. [Chiefly transitive.]

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>വാപ്പ്</td>
<td>I leave. [co. 254.]</td>
<td>I left.</td>
<td>I shall leave.</td>
<td>To leave.</td>
</tr>
<tr>
<td>പോശ്</td>
<td>I put. [co. 256.]</td>
<td>I put.</td>
<td>I shall put.</td>
<td>To put.</td>
</tr>
<tr>
<td>പുള്ള്</td>
<td>I put. [co. 263.]</td>
<td>I put.</td>
<td>I shall put.</td>
<td>To put.</td>
</tr>
<tr>
<td>നാട്</td>
<td>I plant.</td>
<td>I plant.</td>
<td>I plant.</td>
<td>To plant.</td>
</tr>
<tr>
<td>കാല്</td>
<td>I carry.</td>
<td>I carry.</td>
<td>I carry.</td>
<td>To carry.</td>
</tr>
</tbody>
</table>

To this rule there are some exceptions: നുര്ര്, bear a burden, bear with, endure, makes നുര്ര്, -ന്ന്, -ന്ത്: so നുര്ര്, mortify, afflict, punish. These follow 64.

To a command; നാട്, young plants fit for transplanting; നാട് മൂന്ന്, three; കാല് കാല্‌, vouchsafe, grant graciously; പുള്ള്, within; നുര്ര്, obtain, beget, bear offspring; നുര്ര്, burden; നുര്ര്, (§ 66.), bear, carry.

Exercise 21.

§ 69. (a.)

This is often used; thus, നുര്ര് അപ് നുര്ര് [123. a.] the rope has broken.
Lesson 23.

§ 70. Vocabulary.

(I.) The Third Special Rule, 56. (III.), and irregular forms in general. All of constant use.

Pres. - ə. In the past the final consonant of the root often changed and ā or ē inserted. The fut. takes ē or ē. Inf. in ē.

[These verbs are somewhat irregular, but they are few and easily acquired.]

*bote on next page (60)*

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>əər EN, Say.</td>
<td>əər əər əər</td>
<td>əər əər əər</td>
<td>əər, əər</td>
</tr>
<tr>
<td>2</td>
<td>əər (əu) VEL, Conquer.</td>
<td>əər əər əər</td>
<td>əər əər əər</td>
<td>əər əər</td>
</tr>
<tr>
<td>3</td>
<td>əər (əu) KOL, Kill.</td>
<td>əər əər əər</td>
<td>əər əər əər</td>
<td>əər əər</td>
</tr>
<tr>
<td>4</td>
<td>əər (əu) NIL, Stand, stop.</td>
<td>əər əər (1)</td>
<td>əər əər (4)</td>
<td>əər əər</td>
</tr>
</tbody>
</table>

Lessons 23.

Lesson 23.

PAST AND FUTURE: IRREGULAR.

(He thus commanded—vouchsafed it thus. Observe the idiom.)

70.

5 (He commanded—vouchsafed it thus. Observe the idiom.)

8 (She bore a child. Idiom.)

9 (What shall I give you? Why do they plant that tree there? Why did the villagers leave the village? Who suffered? What did you obtain by this sin? He went into the jungle. Where did he plant? Serve out the rice. Did he put it on his head or on his foot? Don't meddle in that business. You must bear your burden!)
### Lesson 23.

**Past and Future: Irregular.**

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>5 ලාල, Learn.</td>
<td>ලාලාදා</td>
<td>ලාලා</td>
<td>ලාලා</td>
<td>ලාලා</td>
</tr>
<tr>
<td>+6 උතුළි පිළි, Speak, say.</td>
<td>උතුළිගැනීමේ</td>
<td>උතුළිරා</td>
<td>උතුළියෙසිළක්</td>
<td>උතුළියෙසිළක්</td>
</tr>
<tr>
<td>+7 ඇටින් මතා, See.</td>
<td>ඇටින්දා</td>
<td>ඇටියෙසිොටින්</td>
<td>ඇටියෙසිොටින්</td>
<td>ඇටියෙසිොටින්</td>
</tr>
<tr>
<td>+8 ගරු කීරි, Hear, obey, or ask.</td>
<td>ගරුිදා</td>
<td>ගරුරිදා</td>
<td>ගරුරිදා</td>
<td>ගරුරිදා</td>
</tr>
<tr>
<td>+9 මිතුර, Give.</td>
<td>මිතුරිදා</td>
<td>මිතුරිදා</td>
<td>මිතුරිදා</td>
<td>මිතුරිදා</td>
</tr>
<tr>
<td>+10 අඹිරු, Come.</td>
<td>අඹිරුමා</td>
<td>අඹිරුමා</td>
<td>අඹිරුමා</td>
<td>අඹිරුමා</td>
</tr>
</tbody>
</table>

(1) උ + බ් = උබ්. (2) උ + නෝ = උනෝ. (3) උ + ලෙ = උලෙ.
(4) උ + ණ් = උබ්

**Root:** [In regard to the last two verbs it may be doubted whether the themes are උබ් and උනෝ or ඉබ් and සුබ්. They are both conjugated regularly as from roots උබ් and උනෝ, except in the past tense and the imperative. (Com. 27.) උබ් has a poet. imp. also, උබ්ප්බ්ප්ප්ප් (for උබ්ප්බ්ප්ප්). It is difficult to avoid the conviction that උබ් = Sanskrit ना and व'हा; (it has all the meanings of both in some or other of the S. Ind. languages) in which case analogy would point out සුබ් as the root of its companion. In Telugu the root is ना and "semi-vowels are easily interchangeable " (Bopp, 20).

The irregularity in the past is analogous to that in the verbs උබ් and උනෝ (58). Compare also උබ්ප්බ්ප්ප්ප්. The regular past tenses of all these verbs [56. (I.)] would be, according to analogy, උබ්ප්බ්ප්ප්ප්, උබ්ප්බ්ප්ප්ප්, උබ්ප්බ්ප්ප්ප්, උබ්ප්බ්ප්ප්ප්. In each case the root vowel is shortened.

In the plural imperative we have උබ්ප්බ්ප්ප්ප්, උබ්ප්බ්ප්ප්ප් (for උබ්ප්බ්ප්ප්, උබ්ප්බ්ප්ප්). I apprehend සුබ් is used to prevent hiatus, instead of උබ්, in order to distinguish these forms from the derivatives of the roots උබ් and සුබ්. [Compare උබ්ප්බ්ප්ප් from උබ්.] This use of සුබ් instead of සුබ් is not unknown in the cognate dialects.

It may be remarked also in confirmation of the above that colloquially උබ්ප්බ්ප්ප්ප්ප් and උබ්ප්බ්ප්ප්ප්ප් (for උබ්ප්බ්ප්ප්ප්, උබ්ප්බ්ප්ප්ප්) are used for උබ්ප්බ්ප්ප්ප් and උබ්ප්බ්ප්ප්ප්.]

---

1) In plural there are three 60 for සුබ්ප්බ්ප්ප්ප්, සුබ්ප්බ්ප්ප්ප්.
LESSON 23. EXERCISE 22. § 70*, 71.
PAST TENSE.

§ 70.* PARADIGM of the past tense. [Comp. App. xii.] Read again Lesson 3.

Root பிட்டிப்பி, பிட்டி, learn, read.

Root பிட்டிப்பி பிட்டி, buy, obtain.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>பிட்டிப்பி I learned.</td>
<td>பிட்டிப்பி We learned.</td>
<td>பிட்டிப்பி I bought.</td>
<td>பிட்டிப்பி We bought.</td>
</tr>
<tr>
<td>2nd</td>
<td>பிட்டி (for பிட்டி, பி is found in common Tamil.)</td>
<td>பிட்டி You [hon.] learnt.</td>
<td>பிட்டி Thou boughttest.</td>
<td>பிட்டி You bought [hon.]</td>
</tr>
<tr>
<td>3rd m.</td>
<td>பிட்டிப்பி He learnt.</td>
<td>பிட்டிப்பி They or he [hon.] learnt.</td>
<td>பிட்டிப்பி He bought.</td>
<td>பிட்டி They or he [hon.] bought.</td>
</tr>
<tr>
<td>f.</td>
<td>பிட்டி She learnt.</td>
<td>பிட்டிப்பி They (m. and f.) learnt.</td>
<td>பிட்டி She bought.</td>
<td>பிட்டி They (m. and f.) bought.</td>
</tr>
<tr>
<td>n.</td>
<td>பிட்டி It learnt.</td>
<td>பிட்டி They (n.) learnt.</td>
<td>பிட்டி It bought. [Contracted பிட்டிப்பி.</td>
<td>பிட்டி They (n.) bought.</td>
</tr>
</tbody>
</table>

Exercise 22.

§ 71. (a.)

* This form is seldom used, the singular taking its place.
+ என்று is substituted elegantly for பிட்டி in this form only.
† When லைர்லி (70) is used, the whole of that to which it refers may be considered to be within quotation marks. The quotation is direct: "He said, 'I will come.'" This will be more fully illustrated hereafter (82).
§ 72.

LESSON 24.

FUTURE TENSE.

(b.) 1 Who comes there? 2 Who gave you this? 3 Don’t say that lesson (कवर्मिना). 4 The servants must stop here. 5 We will go into the house with the watchman. 6 The son conquered the villagers. 7 He said he must stop here (trans. “I must stop here”). 8 Who made this? 9 Who did this? 10 Where did he buy the rice? 11 What did you hear in the village? 12 What did you see the good doctor in the house? 13 What lesson has the little boy learnt with the munshi?

Lesson 24.

The Paradigm of the Simple Future Tense.

§ 72. In the 3rd person neuter of the future tense (the singular and plural of which are alike) there is an anomaly. It is formed by adding अनु to the root of verbs whose present has तत्त्व (अनु and अनु being inserted when necessary [18]) and एतिनो to those whose present has तत्त्व (शैव). But अनु makes निन्दु; अनु, अनुतु; अनु, अनुतु. Compare their present tenses. दि, दि, जि, धि, धि (it will die, pain, become, go) are contracted into दि, मु, मु, मु.

PARADIGM of the future tense.

<table>
<thead>
<tr>
<th>Root अदिति. (Pr. अदिति)</th>
<th>Root अनु. (Pr. अनु)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>अदिति</td>
</tr>
<tr>
<td>I shall do.</td>
<td>We shall do.</td>
</tr>
<tr>
<td>2nd</td>
<td>अदिति</td>
</tr>
<tr>
<td>Thou will do.</td>
<td>You will do [hon.]</td>
</tr>
<tr>
<td>3rd m.</td>
<td>अदिति</td>
</tr>
<tr>
<td>He will do.</td>
<td>They or he [hon.] will do.</td>
</tr>
<tr>
<td>3rd f.</td>
<td>अदिति</td>
</tr>
<tr>
<td>She will do.</td>
<td>They (m. f.) will do.</td>
</tr>
<tr>
<td>n.</td>
<td>अदिति</td>
</tr>
<tr>
<td>It will do.</td>
<td>They (n.) will do.</td>
</tr>
</tbody>
</table>
§ 72.* Vocabulary.

For இணைந்தால் = it will go, இணைந்தால் is used.

பெரும் mugam, face.

சட்டு cudu, gaming.

வாத vaād, disputation.

குறவ veṇāyai, torment.

வியறு viyāpi, sickness.

Exercise 23.

§ 73. (a.) 1 What shall I do? 2 What will the child learn? 3 The cow will come now. 4 Do you know that letter? 5 It will happen so (Tam. it will walk so, பெரும்). 6 The command will come to the villagers. 7 Who must go to the munshi? 8 When will the tree grow? 9 Where can the book be (Tam. where will it be)? 10 Will the house fall? No, it will stand. 11 Will the village perish? 12 Will that house suit you? 13 Will the child weep for its mother? 14 We will write a letter to the boy’s father.

(b.) 1 என்று என்று என்று என்று என்று? 2 என்று என்று என்று என்று என்று என்று?

3 என்று என்று என்று என்று என்று என்று? அங்கு அங்கு அங்கு?

4 என்று என்று என்று என்று என்று என்று? 5 என்று என்று என்று என்று என்று என்று?

6 என்று என்று என்று என்று என்று? அங்கு அங்கு?

7 என்று என்று என்று என்று என்று? அங்கு, அப்போது?

8 “என்று என்று என்று என்று என்று என்று ‘ ‘ ” [This is poetical. It is a useful quotation, and is given for variety.]

9 என்று என்று என்று என்று என்று?

10 என்று என்று என்று என்று என்று?

11 “என்று என்று என்று என்று என்று?”

12 என்று என்று என்று என்று என்று?

13 என்று என்று என்று என்று?

Here உள்ள indicates the species.]

Lesson 25.

Relative Participles.

§ 74. We have gone through the present, past (or aorist), and future tenses of the Tamil verb. We have also seen how a form answering in many respects to the English infinitive mood is obtained. The imperative mood has been given also. We come now to a form probably differing much from any with which the learner
is acquainted in any language, but which is found in all the South-Indian dialects.

It is a relative participial form. 

The Tamil has no relative pronoun. How then can we express in Tamil the shepherd who feeds the sheep and "the sheep which graze in the jungle"? Thus, போன்று போன்று போன்று and போன்று போன்று போன்று. Here போன்று and போன்று mean "who feeds" and "which graze." This form, which includes the English verb and relative pronoun, is obtained by throwing away the personal terminations of the present and past tenses and adding போன்று. Thus, போன்று: take away போன்று and add போன்று, you will have போன்று, the relative participle of the present tense. So போன்று: take away போன்று, add போன்று, and போன்று, which is the relative participle of the past tense, is the result. The 3rd person neuter of the future tense is also used as the relative participle of the future: போன்று.

There is a corresponding negative form, 121. (4). [The போன்று which is added seems to be the remnant of a relative pronoun, like the Greek ὅς, ὦ, ὧ, only placed after the verb instead of before it: ὅν έλθον ἱστόπα.]

Example:

Pres. { போன்று I feed. போன்று who, which or that feeds. 
          போன்று I graze. போன்று who, which or that grazes. 
          போன்று I fed. போன்று who, which or that fed.
Past. { போன்று I grazed. போன்று who, which or that grazed. 
          போன்று I sent. போன்று, போன்று who, which or that sent. [Comp. 70. (2)]
          போன்று It will feed. போன்று who, which or that will feed.
Fut. { போன்று It will graze. போன்று who, which or that will graze.

The constructions resulting from this will appear strange till the learner has accustomed himself to them.

This participial form is used in all respects as an adjective. Yet it has, of course, the same governing power as any other part of the verb, as will be seen in the following sentences.

It qualifies nouns of any gender, case or number; but (like the English adjective) itself suffers no change.

After the final போன்று of these forms, the initial consonant of a following word is never doubled. App. xi.

Exercise 24.

§ 75. (a.) 1 கட்டார வுரு குடியுதிக. 2 ஜெங்கு ஒ (பித்தின்) கும்பின் முத்திசு சுருண்டு போன்று. 3 சிற்றன கும்பின் போன்று போன்று போன்று. 4 கும்பின்
EXERCISE 24. LESSON 26. 
§ 76, 77. 
RELATIVE PARTICIPLES.

The following: (b.) 1 The books which the boy sought (62). 
2 The daughter whom the mother comforted (62). 
3 The daughter who comforted the mother. 
4 The trees which grew in that jungle. 
5 The garments which the son put on (60). 
6 The son who put on garments. 
7 The rain which will fall here (58). 
8 It will rain here. 
9 The leg which pained me. 
10 The boy who went to the village died there (58). 
11 The cloth which he wove (58). 
12 The table which they made.
13 Beat the dog which bites the little children. 
14 Where is the rice I saw in the house?

§ 76. This relative participle is called in Tamil (noun-defect (name or noun, verb-defect), because it requires a noun to fill up the meaning. We call it relative, because it relates to the noun that follows. In analysis it is, with its dependent words, an attributive enlargement of the noun, equivalent in English to an adjective sentence. [Comp. Pope's III. Gram. 87. Caldwell's Comp. Gram. p. 412.]

Lesson 26.

THE ADVERBIAL OR VERBAL PARTICIPLE.

§ 77. There is another form which is called (verb-defect, because it requires a following verb to fill up the meaning. It is a kind of gerund, is indeclinable, and, though belonging to the past tense, takes its time from the finite verb which closes the sentence. In analysis it, with the words depending upon it, is an adverbial extension of the predicate.

Its formation is easy. It is formed from the 1st person singular of the past tense. [This is the most convenient way of considering the subject. It is probable that the tense is formed from the participle, in which case analogy would suggest]
§ 77. LESSON 26.
THE ADVERBIAL PARTICIPLE.

a pres. part, in $\text{mr}$, and a future in $\text{m}_\text{r}$, to which the personal terminations were added, the $\text{r}$ being elided.]

(a.) In all the verbs included in 56. II. [not those in (I.), (II.), (III.)] throw away $\text{mr}$: $\text{mr} \text{mr} = \text{having submitted}.$

From this EXCEPT $\text{mr} \text{mr} (70)$, which makes $\text{mr} \text{mr}$ having said, as though from a regular past tense, $\text{mr} \text{mr}.$

(b.) In all other cases throw away $\text{mr}$ and add $\text{r}: \text{mr} = \text{having learnt}.$

[The Telugu and Kanarese have a present verb. part. also. (Comp. Camp. Tel. Gram. § 313; McKerrel's Can. Gram. p. 86.)

Its use will be best learnt from a few examples:

(1.) $\text{mr} \text{mr} \text{mr} = \text{He saw and spoke.}$ Here $\text{mr}$ takes the place of the finite verb "saw." The Tamil admits of only one finite verb in a sentence, simple or compound.

(2.) $\text{mr} \text{mr} \text{mr} \text{mr} \text{mr} \text{mr}$ I heard, read and wrote that lesson. $\text{mr} \text{mr} \text{mr} \text{mr} \text{mr} \text{mr}$ may be translated "having seen," "having heard," and "having read."

(3.) $\text{mr} \text{mr} \text{mr} \text{mr} \text{mr} \text{mr}$ (The little boy having walked came.) The little boy came walking or on foot.

The verbal participle often has the force of an adverb. Upon the proper appreciation of this will depend much of the learner's progress.

As a general rule, whenever a subject has two or more finite verbs in English, render all but the last by the $\text{mr} \text{mr}$, or adverbial participle.

Tamil delights in the accumulation of verbal forms, sometimes adding scarcely anything to the meaning. By means of these a sentence may be indefinitely lengthened out, while the meaning is preserved from all ambiguity. [Comp. Lessons 81-93.]

English co-ordinate sentences are thus thrown into one sentence, with extensions. This is quite analogous to the use of the aorist participles in Greek.

By their use the principal verb may be modified with a precision scarcely attainable in any other way.*

* I cannot refrain from quoting the following passage from an essay by Professor Schoff "On the Tartaric Languages," quoted in Prof. Max Müller's "Survey of Languages." It is perfectly applicable to the construction of Tamil, mutatis mutandis: "How peculiar and truly Tartaric this wonderful concatenation of sentences and intervening of words! A sentence runs on in long periods . . . like a majestic stream. . . . The—terminations and suffixes are like the small vassals, depending on the powerful and high-sounding gerunds; and these
PERFECT AND PLUPERFECT TENSES.

Exercise 25.

§ 78. (a.) 1 They came and spoke with him. 2 The dog bit and killed the bird. 3 She entered the house and saw the mother. 4 He obtained money and gave to the villagers. 5 We must plough and plant trees. 6 The little boy lay down and slept in the jungle. 7 The mother sought the child weeping. 8 Which servants died in the jungle? 9 Which are the books that the boy was seeking in the house? 10 Why did the boy leave the sheep in the jungle?

Lesson 27.

THE PERFECT AND PLUPERFECT TENSES.

§ 79. These are not given in native Tamil grammars, but compound forms equivalent to them are in constant use.

In modern Tamil the use of auxiliary verbs is increasing and ought to increase. As languages grow they require auxiliary verbs to give greater precision. Tamil might vie with English in this respect if its auxiliaries were fully brought into use.

again govern and hold together the larger members of a period, like so many pashas. In the profoundly learned, but unhappily unfinished, researches into the Tartar dialects of M. Abel Remusat a similar description is given.

* புளியார் 58. II (for புளியார்) the verb part. of புளியார், 'having gone,' very common. So புளியார் 58. II (for புளியார் or புளியார்).

67
§ 80, 81. **EXERCISE 26.**

**FORM ANSWERING TO ENGLISH "HAVE" AND "HAD."**

(1.) The **perfect** is formed by adding आइमा । I am (60, II.) to the verbal participle last treated of.

Ex. आइमा आइमा । आइमा I have learnt (lit. I am, having learnt).

आइमा हेमा He has submitted (he is, having submitted).

(2.) The **pluperfect** is formed by adding आइमा । I was (60, II.) to the same.

Ex. आइमा आइमा आइमा (or आइमा आइमा आइमा) I had learned (lit. I was, having learned).

आइमा आइमा आइमा I had spoken (lit. I was, having spoken).

§ 80. Thus also may be formed the **future perfect**, आइमा आइमा । आइमा I shall have learned; the **perfect infinitive**, आइमा आइमा आइमा to have learned; and the **perfect, pluperfect, future perfect** of the relative and verbal participles, आइमा आइमा आइमा, आइमा आइमा आइमा who, which or that has, had, or shall have learned or is having learned.

The perfect is used for the present sometimes to denote a state of being. Thus, आइमा आइमा आइमा he dwell (आइमा dwell, stop, तार, 64); आइमा आइमा आइमा I know.

**Exercise 26.**

§ 81. (a.) 1 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा? 2 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा? 3 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा. (66.) 4 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा. 5 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा. 6 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा. 7 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा. (आइमा for आइमा from आइमा आइमा [58. II. 77. a.], lit. he is, having become good—he is a good man.) 8 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा? 9 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा? 10 आइमा आइमा आइमा आइमा आइमा आइमा आइमा आइमा.

(b.) 1 I have written the lesson. 2 You have sought the child in the jungle. 3 The door which he had opened for the little boy. 4 The villager who had planted the tree came. 5 The tree which the villager had planted grew. 6 I have forgotten and forgiven the evils he has done to me. 7 The milk was mingled with water. 8 The bird drank the milk mingled with water.

* The future is used indefinitely for any time: 'which at any time I may have committed.'

68
Lesson 28.

Quotations. The use of ἐκεῖνον that.

§ 82. In 70 we had the root ἀναλαμβάνειν speak, of which the past is ἀναλαμβάνομεν, and consequently the verbal participle (77.) ἀναλαμβάνοντας = having said.

This form is used, when in English a direct quotation is made, instead of quotation marks, and when the quotation is indirect as equivalent to "that." It is the Greek ὅτι. Translate it, when necessary by "that."

[The infin. ἐκεῖνον occurs in poetry and sometimes in colloquial use.

So ἐκεῖνος ὅτι (88.) and ἐκεῖνον ὅτι. To these ἐκεῖνος (40.81.) and ἐκεῖνος, 136, are added when the exact words used are not quoted. Compare 168. 136, d.]

He said he would come, ἀσθενῶν ἐπὶ οὗτος ἐκεῖνος ἐκεῖνος.

("I will come," he said.)

I believe there is, ἰδίων ἐκεῖνος ὅτι ἐκεῖνος ἐκεῖνος.

("There is!"

I believe.)

Compare

[Ἀσθενῶν ἐπὶ οὗτος ἐκεῖνος ἐκεῖνος.

I believe that which will say "God is."

Ἅληθεν ἐκεῖνος ὅτι ἐκεῖνος ἐκεῖνος.

I believe that which says "God is."

ἐκεῖνον ἐκεῖνον ἐκεῖνος ἐκεῖνος ἐκεῖνος ἐκεῖνος ἐκεῖνος.

He said what amounted to, "I believe."

§ 83. When ἐκεῖνος is used more than once in a sentence, ἐκεῖνος is added to each (ὅτι ἐκεῖνος ὅτι ἐκεῖνος ἐκεῖνος).

He said what amounted to, "I believe that God is and that he created me.

("God is"—and "he me created"—I believe.)

§ 84. Vocabulary.

Before, πρὸς, πρὸςτάλαμον, πρᾶξις τόπον, προερχόμενος.

After, μετ᾽, μετὰτάλαμον, μετὰ τόπον, μετεκέφαλος. [Both πρὸς and μετὰ must be regarded as nouns, signifying "the before time" and "the after time." [251.]

They govern the 4th case generally, but sometimes the 6th, and may themselves be partially declined.]
The desire to obtain more.

Ex 27. Participle Nouns.

Exercise 27.

Lesson 29.

Participle Nouns.

§ 86. (a.) 1 Before you sleep. 2 He said that before the villagers ploughed, it rained. 3 Think well before you do this, said I. 4 His head ached after he ate that fruit. 5 You read your lesson well after he went home. 6 Where is the boy who read his lesson well? 7 After this what will you do, they asked. 8 Before I came should you not have wiped the table? 9 Tell him to rub down the bandy-bullock after it has come from the jungle. 10 He has a desire to acquire wealth.

Lesson 29.

Participle Nouns.

§ 87. Participial nouns of very common use, and at the same time very elegant, are formed from the present and past relative participles, or வாய்வு சந்து, by adding personal terminations.
LESSON 29.

PARTICIPIAL NOUNS.

§ 87.

(a.) Thus, from उमेल (74) create, are formed:

Singular.

प्रदेशिप एक (mas.) who creates. [अव added and व inserted.]
प्रदेशिप एक (fem.) who creates. [अव added and व inserted.]
प्रदेशिप एक (fem.) that which creates, or the creating. [क (for अव) added].

This is also the 3rd sing. neut. ind. pres.

Plural.

प्रदेशिप एक (honorific) who creates. [अव added and व inserted.]
प्रदेशिप एक those who create (m. and f.). [अव कव added and व inserted.]
प्रदेशिप एक or प्रदेशिप एक those (neut.) which create. [कव
(or अव) and व inserted.]

(b.) From प्रदेशिप, the past rel. part. are formed:

From अपन पर, past rel. part.

Singular.

प्रदेशिप एक (प्रदेशिप एक).
प्रदेशिप एक that which created, &c.
प्रदेशिप एक the having created. [This is also the 3rd sing. neut. past.]

Plural.

प्रदेशिप एक (प्रदेशिप एक).
प्रदेशिप एक.
प्रदेशिप एक, प्रदेशिप एक.

Even in the common dialect प्रदेशिप एक, प्रदेशिप एक [कव,
(or for अव) अव] are used occasionally for अपन पर, अपन पर.

The neuter singular, besides its primary use, corresponds often
in meaning to the participial noun in "ing," used as a noun: the
creating, &c.

These forms are of perpetual occurrence; accustom yourself to form them
with every verbal root you meet.

The following are examples:

1. अपन पर अपन पर (अपन पर) जी अपन पर.
   It is not right to do so.
   [Lit. That which will do so is not right.]

   The future gives a more general idea=at any time.

   [अव substituted for अव. This is not so common as the other form.]
PARTICIPIAL NOUNS.

2. Has he seen it?

[But is his having seen it a fact?]

3. Gold is not here.

§ 88. Participial nouns with a future, signification are formed by adding \( \text{\textait} \) to the root of verbs which take \( \text{\textait} \) in the present, and \( \text{u} \) to those which have \( \text{\textait} \). In this latter case \( \text{u} \) may be used for \( \text{u} \) in the neut. singular.

Thus, \( \text{\textait} \) call makes \( \text{\textait} \) I call, and \( \text{\textait} \) do \( \text{\textait} \) I do.

Fut. \( \text{\textait} \) one (mas.) who will call, &c. [\( \text{\textait} \) is added to the root, to which are joined \( \text{\textait} \) (2nd case governed by \( \text{\textait} \)).

The neut. sing. \( \text{\textait} \), &c. is constantly used, but the remaining forms of the future are not so common.

§ 89. These nouns govern the same cases as the verbs from which they are derived.

Thus:

It is he that called me.

It is not right to beat him.

§ 90. Vocabulary.

\( \text{\textait} \), heaven, the sky.

\( \text{\textait} \) the earth. [\( \text{\textait} \) earth, in compounds.]

\( \text{\textait} \) the earthly sphere—

\( \text{\textait} \) the world.

\( \text{\textait} \), from \( \text{\textait} \) cease (56. I.), without, less; he, she or it that is without.

\( \text{\textait} \) guard (56. II.).

\( \text{\textait} \) a quarter of the heavens.

**Forms Equivalent to the Passive Voice.**

**Exercise 28.**

§ 91. (a.) 1 பொருட்கள் (66) பொருட்கும் (66); பொருட்கு ஆழ்த்தியும்; பொருட்கு முற்றியும். 2 ஆட்சிக் கண்களில் பழுப்பு பண்பு எப்படி? 3 பொருட்களை கண்கள் செய்யும் முற்பான்! 4 அடிவாரம் பொருட்கும் ஆழ்த்தியும்; ஆட்சிக் கண்களும் காண வேண்டும். 5 அவருடைய பொருட்கள் இணைய முற்பான். 6 அவருடைய பொருட்களை சான்று? 7 பொருட்களின் கண்களில் பொருட்கு ஆழ்த்தியும். 8 தன் முற்பான் ஆட்சிக் கண்கள் காணும் முற்பான் [நோய் + நோய் = நோய்] (50) கொண்டாடும் கண்களில், எனினும் செய்யும் (50) பூத்து கண்களில் காணும் முற்பான். [நோய் + நோய் + நோய். 88] 9 அடிவாரம் பொருட்கும் முற்பான், பொருட்கு ஆழ்த்தியும் முற்பான். 10 பொருட்கள் கண்களில் பொருட்கு முற்பான் முற்பான். 11 அடிவாரம் பொருட்கு முற்பானும் பொருட்கு முற்பானும். 12 பொருட்களை கண்களில் பொருட்கு முற்பான் முற்பான்.

(b.) 1 Who is it that gives the money to the little boy? 2 Who struck the watchman? 3 This (man) protects me. 4 This is what I said. 5 Who did this? 6 How did he do it? 7 Are you he that did it? 8 Art thou he that should come (நோயு)? 9 He who has called us [is] God. 10 I sent 10 loads of salt; have you seen them? 11 It appeared in the heaven and disappeared. 12 This is a jungle without water. 13 This is not heavy. 14 You must take care of what you have acquired. 15 You must increase your wealth and knowledge.

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**Lesson 30.**

**The Passive Voice.**

§ 92. The Tamil has properly no passive voice, but a compound verb may be used, which in many respects supplies its place. This form must be very sparingly used: it is foreign to the real idiom of the language.

It is made by adding உடை (suffer (56. (II.)) in all its inflections to the (so-called) infinitive mood of the verb. உடை (56. II.) added in the same way would make a causal, concerning which more will be said hereafter. [160, 161.]

Thus: உடை to do, உடையெடுக்க to be done.
அருத்து to call, உடையெடுக்கைரும் I am called (suffer calling).
அறிக to beat, உடையெடுக்கைரும் he was beaten.
செல to seek, உடையெடுக்கைரும் they will be sought.
In some few cases the simple root of the verb (used as a noun) is prefixed to a.

Who did this?

Who wrote?  

§ 93. Vocabulary.  

KaTTa, bad [past rel. part. of  be spoiled, 68, 74].

TAGGAn, a carpenter.

VeTTiyaN, the man who burns the dead and performs menial offices in a village.

KUPPIDu, call [a call + give, 68].

KAPIYaM, a paper, letter.

KAPIYaCii, a letter.  

ViniAPPAM, a petition.

Kappa, a report or petition.

Exercise 29.

§ 94. (a.)  

1. (or  Here * = a beating).  

$56$. (II. 161.) cause to understand, make known.

Exercise 29.

The 4th case of the participial noun (neuter, singular), (87) that which writes + (22) = to the writing, for the writing. This form corresponds often to our infinitive used as a noun.
LESSON 31.

CONDITIONAL AND CONJUNCTIVE FORMS.

§ 95, 96.

(b.) Tell the gentleman that Mr. Smith has come. 2 This (オや) is the gentleman's interpreter. 3 The petition which he wrote is in my hand. 4 Have you dry land or irrigated? 5 I have both dry land and irrigated land. 6 Tell the gentleman that the person who gave the petition is here. 7 Tell him this is not wet land, but dry land. 8 Ask him who wrote the petition for him. 9 Where was this written? 10 By whom was that evil done? 11 By whom is this village governed? 12 What is the cow eating? 13 You must submit. 14 Don't bite. 15 Was this cloth she wore woven. 16 Has he paid for the garment.

Lesson 31.

Forms corresponding to the English SUBJUNCTIVE or CONDITIONAL Mood.

§ 95. (a.) One of these is obtained from the past tense (70*) 1st person singular, by changing を into がる:

Thus, がる(sent. がる) If (I, you, &c.) send. がる(sent. I did. がる) If (I, you, &c.) do.

Ex.: がる(sent. がる) If (I, you, &c.) send. がる(sent. I did. がる) If (I, you, &c.) do.

Perhaps he may live if you brand him at once.
This is the ordinary form for adverbial clauses of condition.
(b.) Another form, which is not much used in prose, is obtained by adding がる or がる to the root of verbs whose present takes がる; and がる, or がる, to those which have がる.

Thus: がる or がる (58. I);

These are 3rd and 7th cases of verbal nouns. Thus, originally がる = "by the having been," and がる = "in the having become."

§ 96. VOCABULARY.

がる a brand, burning.

punishment.

punish (punish). III.) がる much, more.

much, too much (adv.

spring up, grow, be produced (spring up, 56. I.).

affliction (opposed to がる).

[land].

corn, produce in general.

cultivate (cultivate), 55. I).

dispute, suit.

decision.

perhaps [がる=one].

at once [lit. together with, allied to がる, がる, signs of the 3rd case. App. xii.]

very well [がる good, がる that (is)].

a fault.

Sometimes がる is with the middle particle of the

ature. So がる = if you stand.
§ 97. EXERCISE 30.
CONDITIONAL FORMS.

Exercise 30.

§ 97. (a.)

1. \[Qflu-\] (77).
2. \[Qflu-\] (77).
3. \[Qflu-\].
4. \[Qflu-\].
5. \[Qflu-\] (8).
6. \[Qflu-\] (95).
7. \[Qflu-\].

Taking the root \(Qflu\), these are said to be—

I. For the past:
1. \[Qflu-\] (77).
2. \[Qflu-\].
3. \[Qflu-\].
4. \[Qflu-\].
5. \[Qflu-\] (83).

II. For the present:
6. \[Qflu\] (or \[Qflu\], 41).

III. For the future:
7. \[Qflu\] (95).
8. \[Qflu-\] (95).
9. \[Qflu-\].
10. \[Qflu-\].
11. \[Qflu-\].
12. \[Qflu-\].

To these the commentator adds for the future,—

13. \[Qflu-\] (\[Qflu\] (95. a)=by having done, 21.).
14. \[Qflu-\] (\[Qflu\] (95. a)=the time of having done).
15. \[Qflu-\] (\[Qflu\] (95. a)+\[Qflu\] (95. a)=together with the doing).

Of these the majority are obsolete and poetical.

The \(Qflu\) is thus defined in Sūt. 342:—

"That is a \(Qflu\) in which the action and the time appear, but a finite verb, with its terminations indicating gender and number, is wanting to complete the sense."

76
Lesson 32.

**Conjunctions formed from Verbs.**

§ 98. Some of these subjunctive forms are in use as conjunctions:—

a. \( \text{加州} \), \( \text{加州} \), are the subjunctives of \( \text{加州} \) “become” (38. II.) = if [it] become.

b. \( \text{加州} \), \( \text{加州} \), are subjunctives of \( \text{加州} \) “say” (70.) = if [you] say.

- \( \text{加州} \) (poet. \( \text{加州} \)) are used for if!

If (it be) so, why does he speak thus?

- \( \text{加州} \) (poet. \( \text{加州} \)) are used to express a reason = for, because. They then follow an interrogative.

Thus: \( \text{加州} \) \( \text{加州} \) = if you say, “how?”

\( \text{加州} \) \( \text{加州} \) = if you say, “why?”

These and similar forms are to be used sparingly. The sentences in which they occur may often be more elegantly expressed otherwise. I know,

- \( \text{加州} \) (poet. \( \text{加州} \)) is sometimes added.

In common talk, the future or past, with \( \text{加州} \), or \( \text{加州} \), is used for the subjunctive. Thus:

\( \text{加州} \) \( \text{加州} \) = \( \text{加州} \) \( \text{加州} \) If thou wilt give.

\( \text{加州} \) is sometimes added.

\( \text{加州} \) \( \text{加州} \) \( \text{加州} \) If he will do so.

So also \( \text{加州} \) \( \text{加州} \) \( \text{加州} \) If he gave.

In Tamil the always precede the Exercise 31.

§ 99. (a.) \( \text{加州} \) \( \text{加州} \) \( \text{加州} \) (or \( \text{加州} \)) \( \text{加州} \) \( \text{加州} \) \( \text{加州} \) (or \( \text{加州} \)) \( \text{加州} \) \( \text{加州} \) \( \text{加州} \) \( \text{加州} \) \( \text{加州} \)
Lesson 33.

ADVERBIAL SENTENCES OF CONCESSION. ALTHOUGH, &c.

§ 100. (a.) Although I said = இருந்தே பெற்றுசொல்ல, (lit. and I having said).

(b.) Although I say (shall say, may say) = இருந்தே பெற்றுசொல்ல இருந்தே சுபாண, (lit. and if I say).

(a.) Here இருந்தே = and (7), is added to the verbal participle (77).

(b.) In this இருந்தே is added to the subjunctive form (95).

These two forms are of perpetual use and present no special difficulties. The following are all the varieties of formation. [Comp. III. Gram. 141, 142.]

1. Verb part. (77) with இருந்தே = although, with the past.

2. Subjunctive with இருந்தே = although I may, shall, &c.

Let the reader, once for all, impress it upon his mind, that it is very rarely the case that any Tamil form of this kind corresponds precisely to an English particle. Do not translate it but by இருந்தே.
§ 101. Vocabulary.

nevertheless, yet.

but.

tax.

kist = an instalment of land tax.

the same.

the produce of a field.

cut, reap (56. III.)

shut (62).

shut the door (50).

(56. II.) agree.

the sea.

rate (share of government).

tax, tribute. 

a share.

the people's share (people, an inhabitant).

the proprietor's share (above).

the government, the 

car. 

a wave [not very common; 

is the ordinary word].

wealth.

PRANAM, life.

pranam, destruction.

Exercise 32.

§ 102. (a.) 1 When will you pay your tax? 2 Have you reaped the produce? 3 Before I reaped the produce I paid my instalment of tax. 4 I have paid my dues (uṣṭ) to Government. 5 Is this the cultivator's share or the proprietor's share? 6 Although he reaped then, he must now pay the tax. 7 Although he read with the munshi, he does not understand the lesson. 8 My foot pained me, yet I came with him. 9 The villagers came walking. 10 Shut the door. 11 How can you tell what the people's share is and what the proprietor's?

[Comp. Lesson 38.]

(b.) 1 फिर तेरे लिए ज्ञात अनुमोदन की सभी सामग्री? [56. (III.)]

2 knowledge, 

are you satisfied, 

are you versed. 3 although 

as. 4 so 

do not. 5 although 

as. 6 although 

as. 7 although 

as. 8 although 

as. 9 although 

as. 10 “किंतु कर तेरे लिए ज्ञात अनुमोदन की सभी सामग्री?” [Poet. 37].

11 although 

as. 12 although 

as. [87].

Exercise 32.

"ALTHOUGH."
Lesson 34.

THE POTENTIAL MOOD. PERMISSION, POSSIBILITY.

§ 103. "May," "can," "might," "could."

a. மையம் மையம் மையம் I MAY learn.
   --

b. கையில் மையம் மையம் I CAN learn.

(1) What is called the potential mood in English is formed in Tamil by adding மையம் to signify permission, and மையம் ability, possibility.

(2.) மையம் is probably a corruption of மையம், the 3rd pers. neut. fut. of மையம் (72*) become;—if so, it is=will become.

(3.) மையம் is the 3rd pers. neut. fut. [72] of மையம் come together, fit, and is used impersonally=it can be.

(4.) மையம் is added to a verbal noun (hereafter to be considered, 143.) formed by joining மையம் to the roots which have மையம் in the present, and மையம் to those which have மையம். (The analogy of these strong and weak forms is maintained throughout. Comp. 72, and the inf. mood, 41.)

Thus: மையம் + மையம் + மையம்=மையம் மையம் மையம் (m doubled for euphony)
   (I, &c.) may do.

மையம் + மையம் + மையம்=மையம் மையம் மையம் (m doubled for euphony)
   (I, &c.) may learn.

(5.) மையம் is added to the infinitive mood.

மையம் + மையம் + மையம்=(, , , , , , , , , m are always doubled after the inf. mood) மையம் மையம் மையம் (I, &c.) can do.

மையம் + மையம் + மையம்=மையம் மையம் மையம், &c. (I, &c.) can learn.

3 For such sentences as May you be happy! see 140.

(2) Can is sometimes idiomatically rendered in other ways:

Can you write? என்க? என்க? என்க? [Is (the manner of) writing intelligible to you?]

Can you read? என்க? என்க? [Will you read?]

"Can" may often be rendered elegantly by the simple future.

(3) For cannot, must not, &c. See 117.

Exercise 33.

§ 104. (a.) எஸ்லீடாங்டா எஸ்லீடாங்டா (70) எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா (66) எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா (63) எஸ்லீடாங்டா எஸ்லீடாங்டா எஸ்லீடாங்டா (68. When மையம் is thus doubled it gives emphasis=to forsake altogether, utterly. 254.)
Exercise 33. Lesson 35.

<table>
<thead>
<tr>
<th>No.</th>
<th>Exercise 34. A STORY.</th>
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<td>16</td>
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N.B.— sar. signifies (1) possibility; (2) fitness, right.

(b.) 1 May the little boy shut the door of the house? 2 Shut the door. 3 He may shut the door. 4 He can [is able to] shut the door. 5 May they open the door? Yes (qufuf uu). 6 May I call the servants? Yes. 7 Can the boy lift this weight? Yes. 8 Although the people were come, he slept in the house. 9 Is it right to beat the little boy so? (r. c.) 10 Although the mother comforted the little child, it wept. 11 Can you speak with the gentleman at this time? 12 Ought the little boy to come on foot (walking)? 13 May the munshi see the lesson you have written? 14 Must the child weep for its mother? 15 There are ten loads of iron, I think.

[N.B.—Yes is often rendered by uu (or vulgarly uu for uu); but the verb should be repeated: qufuf uu? Ans. qufuf uu, not simply uu.]

Lesson 35.

Exercise 34.
A STORY.

§ 105. [Every word in this tale is in use, and every form deserves attention. Let the learner go over it often, and carefully consult all the references.]

The honey-drop-tumult.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Usage</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Muhammadan</td>
<td>a great man</td>
<td>in town</td>
<td>to the bazaar having gone,</td>
</tr>
<tr>
<td>honey which will buy the time, a drop-honey below was spilled; of it upon a fly having come it alighted. That fly,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

81 11
A STORY: PRAXIS.

1) There which was a lizard having seized took;
2) That lizard the bazaar-man's cat having seized,
3) That cat the Muhammadan's dog having took;
4) That dog the bazaar-man having beaten;
5) That bazaar-man the Muhammadan having cut down, he put;
6) That Muhammadan the other bazaar-men having cut down, they put;
7) Those bazaar-men (the) Muhammadans having come, having surrounded, took;
8) The Muhammadans the having surrounded having seen, for the
9) bazaar-men many persons came together. And those and these
10) hand having mingled, a row having made, in that side a hun-
11) dred persons, in this side a hundred persons, to die indeed
12) (when they had died), the town all having feared, utter con-
13) fusion having suffered, a hurried removal it took.

§ 106. Notes on the story.
1. Compounds are often formed in Tamil, as in other languages, by merely putting the crude forms together.
2. This is simple Sanskrit. Compare 131.
(2.) பெற வந்து செல்வா். Here பெற்றே or பெறுத், meaning time, is used for "when": பெறே is the future relative participle (74), but is used indefinitely for any time. Translate, "When (he) was buying honey."

Thus: மும்பாய் பெற்றே, பெறுத்துசெல்வா், &c.

He went, and while he was going.

(3.) செய் பெற நெய் drop [of] honey. The words are put in apposition. Such constructions are frequent. So செய் செய் செய் செய் a pot [of] water. செய் செய் is here used intransitively. 131

(4.) செய் பெற குடும்பங், from the root செய் குடும்பங் (75) [56. III.]. It is used several times here, செய் பெற குடும்பங், &c. This verb is frequently added to the adverbial participle of another,

(a.) To give a MIDDLE or REFLEXIVE signification: செய் பெற குடும்பங் he bought (for himself). It may be thus added to very many verbs.

(b.) To give the idea of HABITUAL REPEATED action: செய் பெற குடும்பங் he continued writing. It is not used when the action is done once for all.

(c.) Merely as an expletive, adding perhaps an idea of completeness to the primary verb; as here, செய் பெற குடும்பங். [Comp. 259.]

(5.) செய் பெற ல் செய் ல். Here செய் is added to the verb part. செய் ல். This verb is added to another to make its transitive character more apparent. It adds force in some cases. [Comp. 256.]

(6.) செய் பெற ல்: செய் emphatic added to the infinitive mood makes it equivalent to the case absolute=they having died (64).

§ 107. VOCABULARY to the story.

TULUKKAN, Muhammadan.
KAДAL, a bazaar.
KADAL, a bazaar-man.
TEN, honey.
TULI, a drop.
VANGU, buy, obtain, receive. (56. II.) செய் ல், செய் time, with rel. part.=when, while.
MATTAL, other.
KIR, under (is often added).
CINDU, spill (56. II.)

* MEL, over, above (is often added).
FLY, a fly.
MOY, swarm, alight upon as a winged insect (56. III.).
ANGU, there=ANGU is its case.
PALI, a lizard (from PALI =a tooth).
KUDU, join (62).
CUTTU, surround (62).
PIDI, seize (56. III.).

* Both செய் and ல் are nouns governing the 6th case with the termination செய்: செய் செய், செய் செய். They may govern also the 4th case. 1 57
Lesson 36.
THE Reflexive Pronoun "SELF," "OWN."

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>他自己, herself, itself.</td>
<td>他们 themselves.</td>
</tr>
<tr>
<td>2</td>
<td>他自己 (The stem TAM shortened).</td>
<td>他们 (stem TAM).</td>
</tr>
<tr>
<td>3</td>
<td>他们</td>
<td>他们</td>
</tr>
<tr>
<td>4</td>
<td>他们</td>
<td>他们</td>
</tr>
</tbody>
</table>

and so on like the 1st person (37). Compare the forms of these pronouns carefully.

(b.) The plurals 你们 and 你们 are used perpetually as polite forms of address: your honour, your excellency.

Do you want this? (Is this wanting to themselves?).

是 is a little less respectful,

would be used to an equal, and

to a junior or inferior only.

(c.) is sometimes used as equivalent to indeed, and, at the end of a sentence, occasionally takes the place of the verb. X

this is indeed water (water itself and nothing else).

* Nouns in form verbs with root suffer. They then lose  and  is doubled (161).

"Self," "indeed."

Who went? The mother and the child (went).

(This latter construction is not to be imitated. Repeat the verb, or give the whole sentence another turn.)

Who went? The mother and the child (went).

The emphatic particle is more elegantly used in this case:

That boy his lesson learnt.

Not Wherever the meaning is his, her or its own, referring to the subject (suus, a, um), use sa su, su or su, and rarely su, su, su, &c.

§ 108.* Vocabulary.

each one (he, he), ability, exhibit, III., cause to see,

s. Çittam, skill, w.

s. WOIL (62), exhibit.

s. WOIL (64), think, meditate.

s. Çangitham, song.

s. Pakkyam, happiness.

Exercise 35.

§ 109. (a.) ¹ The bazaar-man beat his cat. ² The Muhammadan killed his dog. ³ The people left their houses and emigrated. ⁴ There is honey in the jungle. ⁵ Is there honey in the jungle? ⁶ There is no honey in the jungle. ⁷ Give me a drop of water. ⁸ Is it right to catch flies? ⁹ Did the villagers kill the bazaar-man's dog? ¹⁰ No, the Muhammadan killed it. ¹¹ Come when I write the letter. ¹² Come when I have written the letter. ¹³ Go after you have seen the petition. ¹⁴ He came before the clerk had read the report to the gentleman.

(b.) ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹
The Tamil has a peculiarity nearly confined\* to the family of South Indian dialects; it has a negative form of the verb. And this is formed by adding to the root the personal terminations without any particle indicative of time. Compare—

\[\text{I read.} \quad \text{I do not read.}\]

[The learner may imagine, if he pleases, that the absence of any middle particle denoting time signifies that the action of the verb takes place in no time whatever; and so an absolute negative for all times is formed.]

**Paradigm.**

### Roots \( \text{PAD} \), \( \text{NAD} \), \( \text{ANUP} \)

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>1st</td>
<td>( \text{.\text{PAD}} )</td>
<td>( \text{.\text{PAD}} )</td>
</tr>
<tr>
<td>2nd</td>
<td>( \text{.\text{NAD}} )</td>
<td>( \text{.\text{NAD}} )</td>
</tr>
<tr>
<td>3rd m.</td>
<td>( \text{.\text{ANUP}} )</td>
<td>( \text{.\text{ANUP}} )</td>
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<tr>
<td>f.</td>
<td>( \text{.\text{ANUP}} )</td>
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<tr>
<td>n.</td>
<td>( \text{.\text{ANUP}} )</td>
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Obs. (1.) \( \text{.} \) and \( \text{.} \) are inserted, and \( \text{.} \) elided, in these three forms respectively.

\* Compare Rask's Anglo-Saxon Grammar, preface xxix. Old Scandinavian poetry affords traces of a negative not only in verbs, but also in pronouns. Some of the Caucasian dialects exhibit the same peculiarity.
This whole form is concise and elegant, but rather pedantic. Some persons of it only are in common use; the corresponding

§ 111. Vocabulary.

A gipangu, a "godown," store-room.
A tottam, a garden.
A Kudirai, a horse.
A bandi, a buggy, cart, vehicle.
A news. E NT I

Exercise 36.

(a.) 1 Is it in the store-room? I don't know. 2 That horse does not run. 3 Why does not the bullock run? 4 The gentleman must inquire into my affair. 5 Have you heard the news? 6 Do you not hear the command of the gentleman (gas^gj/r)? 7 He says, I don't know. 8 He said that he did not know. 9 When I inquired about those matters the villagers did not understand what I said. 10 Will that little horse go in my bandy? 11 I think that money will not pass in our village.

Lesson 38.

The Negative Modes of the Verb (continued).

§ 113. The negative most frequently used, and, on the whole, the best, is obtained by adding not (43), to the infinitive of the

Exercise 36. Lesson 38. § 111–113. NEGATIVE VERB.
verb. This compound negative form is indefinite as to time, and is the same for all numbers and persons.

\[ \text{I, thou, he, do} \quad \text{&c. did} \quad \text{not walk.} \]

§ 114. นิยาม is also added to other parts of the verb, especially to the neuter participial noun (87, 88).

\[ \text{I, thou, &c., do not do} \quad \text{am not doing.} \]

\[ \text{I, thou, &c., did not do} \quad \text{have not done.} \]

This is more common, but less elegant, than the former.

§ 115. Vocabulary.

\[ \text{testimony (also a witness).} \]

\[ \text{a court, a place of justice.} \]

\[ \text{a deposition.} \]

\[ \text{a foundation.} \]

\[ \text{guard, ward.} \]

\[ \text{a note.} \]

\[ \text{attend to (56. III.).} \]

\[ \text{indicate, regard (56. III.).} \]

\[ \text{sit down (60. III.).} \]

\[ \text{reason, right.} \]

\[ \text{justice.} \]

Exercise 37.

§ 116. (a.) 1 นิยาม นิยาม นิยาม นิยาม. 2 นิยาม นิยาม นิยาม นิยาม นิยาม. 3 นิยาม นิยาม นิยาม นิยาม. 4 นิยาม นิยาม นิยาม นิยาม นิยาม นิยาม. 5 นิยาม นิยาม นิยาม นิยาม นิยาม. 6 นิยาม นิยาม นิยาม นิยาม.

* A word written thus is to be considered as a synonym of the one after which it is put; but is either a foreign word, or a vulgar and objectionable, though common one.

† Lit. "having indicated what, do you speak so much?" นิยาม is equivalent to regarding, concerning, about. Comp. 230.
Lesson 39.

Some Defective and Irregular Verbs.

§ 117. According to 110, from the roots अंक्तो hook on, जो join, लगो go, बन्ध यथा be possible, अन्य agree, फां be fit (सिक्य), लगो suffice, अन्य agree, घन्स need, are made the very common forms:

Sing. 1st pers. अंक्तो I will not, cannot. जो
2nd " लगो-गर thou wilt not, canst not.
3rd " लगो-गर he will not, cannot.

Plur. 1st pers. अंक्तोगर we will not, cannot.
2nd " लगो-गर ye or you will not, cannot.
3rd " लगो-गर they will not, cannot.

अंक्तो it must not be, cannot be.
कंतो “it is no go” (vulg.).
लगो “it won’t fit” (vulg.).
अन्य it is not proper.
लगो it is not fit, right.
अन्य it is not sufficient.

§ 118. The affirmative of अंक्तो (= it is impossible) is formed regularly (3rd part. neut. fut. 72) अंक्तो; of अन्य, अन्यम (comp. 70); of बन्ध, बन्ध; of बन्ध, बन्ध; and of बन्ध, बन्ध. These are all common.
§ 119.  a. May this honey be put in the store-room? It must not.

b. Will this horse go in the bandy? It will not.
c. Is the petition which the plaintiff has presented a fitting one?

Exercise 38.

§ 120. (a.)

1. The watchman said that the villagers beat him; but the witnesses did not give their deposition rightly.
2. Why will you make a disturbance in the village?
3. Although the defendant killed the dog you must forgive his fault.
4. They all sat down in the court.
5. They were seated in the place of justice when the gentleman came in.
6. This and that agree.
7. Tell him how the affair happened.
Lesson 40.

NEGATIVE VERB.

§ 121.

OTHER NEGATIVE FORMS OF THE VERB.

§ 121. (1.) An ordinary familiar imperative. To the 3rd sing. neut. neg. add എം for the sing.; എം + റ for the polite form; and എം + റോ for the plural.

Thus, from ഇ-ഉണ്ണി it walks not (does not happen) are formed,—

ഇ-ഉണ്ണി don't walk.

ഇ-ഉണ്ണിയോന് don't walk, sir!

ഇ-ഉണ്ണിയോന്നി do not walk, I pray you.

(2.) The negative verbal participle (77.) is formed by adding എം or ദ്വാ to the root. One of the forms is therefore the same as the 3rd sing. neut. neg.

(3.) By adding to the above the auxiliary verb എം (sometimes എം and other roots), in all its parts, a complete negative verb may be constructed, though the forms are rather cumbersome. Thus,—

േ-ഉണ്ണി എം ദ്വാ പാദി he does not learn (he is not learning).

േ-ഉണ്ണി എം ദ്വാ പാദി do not walk.

േ-ഉണ്ണി എം ദ്വാ പാദി do not walk, if you do not walk.

Further examples are not necessary, but compounds of this kind are constantly used.

(4.) A negative relative participle for all tenses, and participial nouns, answering to the forms in (74, 87.), are formed by changing എം of the verbal participle in എം into എം (or sometimes, chiefly in poetry, by simply omitting എം).

േ-ഉണ്ണി എം ദ്വാ പാദി who or which walks not.

െം എം ദ്വാ പാദി he [is] a boy who learns not (or has not learned).

േ-ഉണ്ണി എം ദ്വാ പാദി (62.) a house which I have not built.

(5.) And thence we obtain the following negative participial nouns:

Singular

േ-ഉണ്ണി എം പാദി he who does not walk.

േ-ഉണ്ണി എം പാദി she who does not walk.

േ-ഉണ്ണി എം പാദി that which does not walk.

Plural

േ-ഉണ്ണി എം പാദി he (hon.) who does not walk.

േ-ഉണ്ണി എം പാദി they who do not walk.

േ-ഉണ്ണി എം പാദി they which do not walk.

െം എം പാദി = one who has not.

He says that he cannot learn the lesson. The servant said he would not do that. They denied all knowledge of the affair. The munshi said that I need not write that lesson.
§ 121.* 122. 

Exercise 39.

Negative Verb.

§ 121.* Vocabulary.

<table>
<thead>
<tr>
<th>Tamil Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAPARRU</td>
<td>hurry (56. II.)</td>
</tr>
<tr>
<td>CIIPARRU</td>
<td>be dispersed, come to nothing, fail (56. II.)</td>
</tr>
<tr>
<td>NĀNAM</td>
<td>wisdom</td>
</tr>
<tr>
<td>ANNANAM</td>
<td>folly, ignorance, heathenism</td>
</tr>
<tr>
<td>n.</td>
<td>thread, a work on science</td>
</tr>
<tr>
<td>LAM</td>
<td>the relative value of a metal, its fineness</td>
</tr>
<tr>
<td>VRU</td>
<td>standard of gold</td>
</tr>
<tr>
<td>TEMBU</td>
<td>(62.), sob.</td>
</tr>
<tr>
<td>NAI</td>
<td>(57.), cease rest</td>
</tr>
<tr>
<td>Neither—nor, and— with a negative</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 39.

(a.) 1 I had not seen him. 2 If he will not come. 3 Why do not the servants open the doors? 4 If they do not open the doors when I tell them (what can I do (what can the plaintiff do? 5 If the attorney does not properly represent the affair in court (what can the plaintiff do? 6 This is a thing which has not happened and cannot happen. 7 Silence! this is an impossible thing. 8 What is not possible to us, is possible to Him.
Lesson 41.

SOME MISCELLANEOUS CORRUPT FORMS.

§ 123. (a.) (70. 2.) The form மாண்சுர், &c., is vulgarly pronounced மாண்சுத்தொர், and மாண்சூர் is மாண்சுத்தொர் or மாண்சுத்தொர். So மாண்சுத்தொர் is மாண்சுத்தொர். This is not to be imitated, but in very common conversation can hardly be quite avoided. Thus, தாரேர் or தாரேர் is used for தாரேர் or தாரேர். This is elegantly தாரேர். So தாரேர், தாரேர் or தாரேர் is vulg. தாரேர் or தாரேர்.

(b.) The shortened தாரேர் is occasionally used in composition where தாரேர் (121. 2.) would be the full form. This is chiefly found in the phrases தாரேர் அறி, தாரேர் அறி, தாரேர் அறி, and the like. தாரேர் = if (you) leave (68). Thus, தாரேர் மாண்சுத்தொர் will mean “not doing, if (you) leave”; தாரேர் மாண்சுத்தொர் = “not being, if (you) leave”; தாரேர் மாண்சுத்தொர் = “not going, if (you) leave.” They are equivalent to “unless you,” &c., “if you do not,” &c.

The full forms தாரேர் மாண்சுத்தொர், &c., are perhaps more elegant.

(c.) For தாரேர் (95. a.) you will often hear தாரேர் மாண்சுத்தொர் = if you do, தாரேர் மாண்சுத்தொர் = if (you) go, &c. This is either from the poetical form தாரேர் மாண்சுத்தொர், or from தாரேர் மாண்சுத்தொர் தாரேர் (உ் + வுத்தொர், தாரேர் தாரேர்), where தாரேர் is a poetical word for அருடு = time = when. (47)

(d.) Letters are often interchanged in different parts of the Tamil country. Thus, ஒ is ஒ in Madras and ஒ in Tinevelly and the south. ஒ a fowl, is ஒ in Madras and ஒ in the south. ஒ and ஒ are also interchanged.

Thus, அஃஃ sickness, is in the south often அஃஃ.

(e.) The 3rd plural (mas. and fem.) is strangely corrupted in very vulgar conversation. Thus, தாரேர் மாண்சுத்தொர் becomes தாரேர் மாண்சுத்தொர், &c.; தாரேர் is sometimes pronounced something like தாரேர் (CEYDWA).

(f.) There is a common form which the lower orders sometimes use in addressing a superior, that is puzzling to a beginner: for தாரேர் they say தாரேர், &c. This seems to be the honorific plural தாரேர் added. This is carried to a great extent in Madras.

(g.) We have in English a number of words which are apparently mere reduplications, such as hurly-burly, topsy-turvy, &c. In Tamil these occur much more frequently. In general any noun may be so repeated (of course, in the merest colloquial dialect). If the word does not begin with உ், the reduplicated syllable generally does. Thus, சீன் fire-wood becomes சீன் சீன் = “fire-wood, &c.”; சீன் கோள் is “the table and its appurtenances”; சீன் குழு for சீன் a cot; சீன் சீன் கோள் for சீன் a little. This is worth noting carefully. (27, 27 2)

[Hints for conversation]
§ 124, 125. EXERCISE 40.

VULGAR FORMS.

§ 124. VOCABULARY.

INNAM, yef. do, go, added to intransitive words, gives the idea of completeness, as utsó pópu does to transitives. 106. (5.)

Exercise 40.

§ 125. (a.) 1 This work is finished. 2 If you do this evil you will perish. 3 Don’t go! 4 You had better not go. 5 Put it on the table. 6 Do you understand Tamil (ñë ‘ or ñë ñë ‘ )? 7 I understand it a little (red. form). 8 Unless you go you cannot obtain it. 9 If he does not send his servant for it the gentleman will not give it. 10 If you do not hear [obey] you will perish. 11 Should the little boy be so disobedient? (ñë ‘ , 56. II.)

*  añ becomes  añ in common talk; thus,  añ is  añ .
Lesson 42.

WORDS AND FORMS DENOTING UNIVERSALITY.

§ 126. Some uses of एमः and.

(a.) When added to an interrogative form मः makes a universal.

1. तिम् के when? + मः = तिम् के अल्पः always.
2. तिम् के who? + मः = तिम् के अल्पः everyone.
3. तिम् के where? + मः = तिम् के अल्पः everywhere.
4. तिम् के how? + मः = तिम् के अल्पः in every way, by all means.

(b.) एमः is also added to देव, जातीन, जितना and many other words used adverbially. [Comp. the Latin use of quæ.]

- देव (over) + मः = देव अल्पः moreover.
- जातीन (after) + मः = जातीन अल्पः besides.
- जितन (another step) + मः = जितन अल्पः again.

§ 127. स्त्रीलः = all, श्रीलः = all, अक्षर = so much. [Poet.]

(a.) अक्षर as an adjective is prefixed to nouns, but requires मः to be put after the noun.

- सर्वाधिकारिक = all men.
- सर्वसिद्धिक = all women.
- सर्वाधिकारिक = all houses.

So सर्वाधिकारिक (2nd case).

(b.) सर्वाधिकारिक (सर्वाधिकारिक + मः) is a neuter noun = everything. It is declined after the analogy of nouns in एमः, substituting एमः for एमः, and requires the मः after each case.

2nd case: सर्वाधिकारिक, &c.

3rd " सर्वाधिकारिक, &c.

(c.) एमः is a Sanskrit word = all. It is used as an adjective = एमः. एमः एमिरधिकारिक, &c., all men, &c. It is also used as a neuter noun, एमः, and declined regularly, like मः, but with the addition of एमः. कड़के कड़के के he saw the whole, all.

(d.) अक्षर makes अक्षर (sing. neut.) so much, and अक्षर (plur. neut.) so many. अक्षर अक्षर = the totality, is regularly declined. These are little used except in poetry.

(e.) एमः, एमः and एमः all form nouns plural (mas. and fem.). Thus:—

- सबाधिकारिक ( + मः, com. 87.)
- सबाधिकारिक ( + मः + मः)
- अक्षर ( + मः + मः + मः)

These are declined by inserting the signs of the cases between the words and मः: सबाधिकारिक, सबाधिकारिक, एमः, &c.
These forms are often put after the nominative case of the noun to which they belong. Thus:

- the whole town was agitated;  
- all the villagers came;  
- he called all who had learned.

Many of the other words in 126 may be used in the same way.

Instead of நெல்லியை and நேர்ழந்தை, நேத்தை and நேந்தை are elegantly used.

The last two are declined as the words in (e). நே requires உள to be added to the noun to which it is prefixed.

§ 128. VOCABULARY.

- கோட்டான், a mason.  
- கூலை, hire.  
- காட்கய, wages.  
- கார்க்கோய், a present.  
- காட்கயேந்தம், joy (used also for a present).  
- காட்கயேந்தம், a fine.  
- காட்கயேந்தம், the world.  
- காட்கயேந்தம், which is existing (= வி, விட, விட).
- திரு, sacred, holy.

§ 129. (a.) 1 Did you see all the peons? 2 Why are all the villagers assembled together? 3 All who had committed sin feared. 4 You must learn all the lesson well. 5 He wrote and sent a letter to all the servants. 6 Why did all the carpenters leave their work? 7 Where are all the bricklayers? 8 Give all the blacksmiths their hire. 9 Have all the servants received their wages? 10 The boy who learns all the lessons well. 11 The kings who govern all the world. 12 The king who governs the whole world. 13 I will fine you. 14 He never learns. 15 I shall never see him again. 16 How many came besides?

(b.) 1 காட்கயேந்தம், a congregation, assembly.  
- பொட்டு, extol (56. II.).  
- கோன்சம், a little, a few.  
- காட்கயேந்தம், a king (with or without கோ.).  
- காட்கயேந்தம், at any time whatever.  
- இரி, be removed, 60.; act. remove (56. III.).

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Exercise 41.
Lesson 43.

Qualifying Words. Apposition.

Appositional enlargements of subject or predicate.

§ 130. It may be broadly stated, that in Tamil there are no adjectives, strictly so called. How then are nouns qualified? [Compare 74.] The past relative participle of உண்டு (58. II.) (74.) is வசனம் or உண்டatic (forms of உண்டம் or உண்டச்): which have become.” These inserted between any two nouns will either convert the former into something answering to an adjective, or place the two in apposition. This is common and clearly intelligible.

Thus, வசனம் கைலை a red jacket (தமிழ் redness, தமிழ் red, or which has become red. You may also say தமிழ் கைலை).

அருள்பெற்று பிறப்புடைய கிழங்கு David, David the king. You can say also, பிறப்புடைய பிறப்புடைய கிழங்கு (in common language பிறப்புடைய is used for பிறப்புடைய), or பிறப்புடைய பிறப்புடைய கிழங்கு.

தமி or தமி (72*) is used for தமி poetically, as is தமி (132.).

Thus, தமி ஐர் a heroic king [a king who will be a hero].

§ 131. From the above it appears that two nouns may often be simply joined to form a compound, after the manner of steam-ship, brick-house, &c. This is constantly done in Tamil poetry, and is, doubtless most in accordance with the genius of the language. In fact, it may be laid down as a law of the language that every noun
becomes an adjective by being prefixed to another noun, with or
without change. [The Sanskrit scholar may compare these forms
with TAT-PURUŚA and KARMMAD'HRAYA compounds.]

(a.) Sometimes this is done without any other change than
the doubling of letters; as, नूतन a spark of fire (ि fire, तूत्तम a
spark); नूतन the outside verandah (ि a street, शततः
crowned verandah); नूतन he went (along) the top
of the bank of the tank.

(b.) When the former noun ends in न, that letter is elided.
This is especially the case in Sanskrit compounds.]
Thus, नूतन a branch of a tree (ि a tree, नूतन a
branch); नूतन omnipotence (ि all, नूतन power).

(c.) Various changes take place in the former word, of which the
following are types: [Com. 18. c. d.]

 disproportionate an iron chain (ि iron, नूतन a chain).

 disproportionate a young bullock (ि a bullock, नूतन a young
male).

 disproportionate fish from the river (ि a river, नूतन a fish).

 disproportionate a flock of sheep (ि a sheep, नूतन a flock).

 disproportionate a palmyra jungle (ि a palmyra, नूतन a jungle).

[The nasal is hardened into the surd; त of त and द of द doubled; उ inserted.]

(d.) भर, अभिनव, अभाज are often used as connectives; and are
thus used as signs of the sixth case, नूतन cow's milk, नूतन
नूतन a man of this place.

[The inflectional base is used in compounds, Comp. 21.]

(e.) Some nouns of quality ending in यत्र (184) when prefixed to
other nouns undergo certain euphonic changes. The following are
chiefly to be noticed:—

1. उदार मुख बेड़ा great benefit.
2. उदार मुख बेड़ा a great sinner [before व, ख, भ, त].
3. उदार मुख बेड़ा heavenly bliss [before a vowel].
4. उदार मुख बेड़ा pride [ि breast].

Examples.

Example: ि नूतन a great benefit.

Example: ि नूतन heavenly bliss [before a vowel].

[ि नूतन may be regarded also as a kind of past relative participle. Compare
ि नूतन, 74.

ि नूतन is a kind of future rel. part. (74) from नूतन(ि) 62, grow great.]
having become first an abstract noun, and as having been variously modified, when placed as the first member of a compound by the rejection of \( \text{अत्र} \), the addition of \( \text{अत्र} \) or \( \text{अत्र} \), the lengthening of the root vowel, or the reduplication of the final root consonant. Comp. Pope’s III. Gram. 121.]

§ 132. अर्द्धतम is the rel. part. fut. of अर्द्धतम say (70. 1.) (74.), Lit. “[of whom] one would say.” It is thus used:

\[ \text{अर्द्धतम शाह} \]

king David.

\[ \text{अर्द्धतम बुद्ध} \]

the defence of shame.

\[ \text{अर्द्धतम सुले} \]

plant the ladder of piety.

This is rather stiff and pedantic.

§ 133. The root अर्द्ध अर्द्ध signifies “existence, the having within.” To it are referred the following verbal forms:

3rd sing. for all genders \{ अर्द्ध @ (अर्द्ध + अ) there is. (43.)

अर्द्ध is used to signify “it is,” but more generally “it is true,” “it is really so.”

Rel. part. अर्द्ध containing, possessing within itself. [Co. 184.]

This last form added to a noun will have nearly the same effect as अर्द्ध.

Thus: अर्द्धकपालिन मेहता (अर्द्धकपालिन mercy) a merciful God.

Sometimes अर्द्ध and अर्द्ध may be used indiscriminately.

\[ \text{अर्द्धकी विश्वास} \]

my dear son.

Generally, however, the difference between अर्द्ध=having become, and अर्द्ध=having possessed, must be observed.

\[ \text{अर्द्धकी विश्वास न करिक} \]

not अर्द्धकी विश्वास न करिक.

The opposites to अर्द्ध and अर्द्ध are अद्ध, अद्धमय, which are in the same way added to nouns:

Thus, अद्धमयमय=merciless. [अद्धмय cease, 68. 74.]

अद्धमयमय=penniless. [अद्धm=not, 112. a double negative.]

To Sanskrit nouns अद्ध (अद्धina), desitute of, is added.

Thus, अद्ध अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धمयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धm=not, 112. a double negative.

\[ \text{अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयमय अद्धमयm=quality words.} \]

Comp. Pope’s III. Gram. 118-121.

These are subdivided into अद्धतम अद्ध=noun quality, and अद्धमय अद्ध=verb quality.

The words included under these divisions are used respectively to qualify nouns and verbs; they may, therefore, be called adjectives and adverbs. They are, however, really nouns and participles, and it will tend greatly to aid the learner in acquiring the Tamil idiom if he steadily regard them as such.
§ 134. Vocabularv.

sweetness.
bitterness.
newness.
opposite.
little.
custom, familiarity.

comfort, health.

omnipotence.

proper name.

Exercise 42.

§ 135. (a). 1 This is a joyful day. 2 I have come to (7th case) my merciful father. 3 This is an evil thing. 4 He is a just king. 5 This is a reasonable complaint. 6 The accountant has brought a right account to the bazaar-man. 7 Four accountants gave evidence in the court. 8 Will the watchman put the thieves in prison? 9 All my familiar friends came with me to the place of justice. 10 This is David the accountant. (3 ways.) 11 This is an affair concerning the church. 12 A new vessel. 13 Sweet Tamil. 14 Are you well? 15 This is a herb garden.

(b.) 1 This is a joyful day. 2 This is an evil thing. 3 This is a just king. 4 This is a reasonable complaint. 5 The accountant has brought a right account to the bazaar-man. 6 Four accountants gave evidence in the court. 7 Will the watchman put the thieves in prison? 8 All my familiar friends came with me to the place of justice. 9 This is David the accountant. (3 ways.) 10 This is an affair concerning the church. 11 This is a new vessel. 12 Sweet Tamil. 13 Are you well? 15 This is a herb garden.

(Proverb.)

(Here which is suitable for.)

with the noun in opposition to
Lesson 44.

§ 136. (a.) [We four persons, to become, if come] = If we four persons come together.

(4) is used in summing up = all altogether. That which I gave (is) four, that which he gave (is) five, making altogether nine.

§ 137. a. an accountant is.

b. he is an accountant.

c. is the accountant (there)? he is not.

d. is he an accountant? he is not.

added to a noun shows it to be the complement of the predicate.

§ 138. Vocabulary.

Patṭaṇam, a town.
Kiravan, an old man.
Taitriyā, an old woman.
Go down to, descend, alight.
Steal (56. II.) .
(62.) Middle .
Possessions.
Substance, wealth.
Tavalai, a large brass vessel.

Exercise 43.

§ 139. (a.) 1 eat (68.).
§ 139, 140. EXERCISE 43. LESSON 45.

THE USES OF இதை (in common)

1. இதை [79. (2.)] வன்றால் காலத்தில், மணியாகத் திழ்வித்து, குமத்தூர், (68.) கூறும் உடன் கூறிட (50.) என் (68.); “நாயனர்” யாராலும் கூறும் என் கூறிட, சிதறும் மணத்தூர் (106.) என் கூறும், அந்தாங்களையும் பின் தெரியலாம் என் கூறிடாக, ஒரு நூற்றாண்டு (50.) என் கூறிட (50.) மணத்தூர்களுக்கு வந்தால் என்று கூறிடாக. 

2. [106. (4.)] இதைச் செலுத்துவது என்று மத்தியை என்று.

3. மாறும் லேயத்திற்கு என்று, ஏன்! அதிகம் முற்றார் என்று லேயத்திற்கு ஏன்.

4. இதைச் செலுத்தினார் என்று லேயத்திற்கு ஏன் முற்றார்.

(b.) 1. Here (are) 5 and there 4; total, 9. 2. If he and you together go to the old man's house, he will give you the goods. 3. Put it carefully in the house. 4. He has great wealth which he has carefully buried in the garden. 5. At which house has he alighted? 6. When we obtained the goods which he had carefully sent by the peon we put them into the store-room. 7. Is this honey? 8. No, it is bitter. 9. Did he eat this sweet honey? 10. Is there honey there? No. 11. Did he speak as if (d.) the Muhammadan would come? 12. I have not seen the old man for many days (for=ஆலு adverbial).

Note.—The learner will feel inclined to translate இதை by இதை

It must be remembered that in Tamil an adjective (so called) is never used as a noun or with a noun understood. In English 'it is bitter'; in Tamil it is, 'this is as bitterness.'

To convert the adjective into a noun the terminations must be added as in § 87. We then have கூறும் மணத்தூர், -ே, -ை, &c., or கூறும் மணத்தூர், -ே, -ை. We can then write (though it is clumsy) கூறும் மணத்தூர் விகிதமே.

அம்மு must be used to connect the complement with the verb of incomplete predication.

Lesson 45.

OPTATIVE AND DESIDERATIVE FORMS.

[§ 140. a. இதை வணங்கு வள்ளாய் பார் LET this fall into the pit.
b. இதை வணங்கு வள்ள மய் MAST thou prosper! [WISH and COMMAND.]
c. இதை வணங்கு வள்ள மய் MAY you prosper. [BENEDICTION.]
d. இதை வணங்கு வள்ள மய் LET it go!
e. இதை வணங்கு வள்ள மய் கூறும் வள்ள மய் லேய act according to the order I have sent you. [POLITE IMPERATIVE.]
(a.) The defective root si ought, must, is regularly declined, thus:

\[ \text{I ought or must [do].} \]
\[ \text{thou oughtest or must [do].} \]

It is added to the infinitive of any verb to form a kind of optative mood.

(b.) \[\text{like the Hebrew } \text{comp. Nordheimer's Hebrew Grammar, § 204-206}\] added to the future of any verb forms an optative mood. The neuter participial noun future is used for the 3rd person future.

\[ \text{I will do, may I do! I much wish to do!} \]
\[ \text{he will do, may he do! I long for him to do!} \]
\[ \text{may it take place.} \]

This seems to be a strong breathing merely, expressive of desire; but it is explained by the Grammarians as the inf. of \[\text{55, 41.} \]

(c.) \[\text{like forms an optative mood, but it is added to the root of a verb, is the same for all numbers and persons, and is chiefly used in poetry.} \]

\[ \text{let me go! may you hear!} \]

(d.) \[\text{is an unauthorised, but very common form. It consists in the addition of } \text{to the root, inserting when the present takes } \text{. The form is abbreviated by casting away the final vowel of the root. It is the same for both numbers and for the 1st and 3rd persons.} \]

\[ \text{let me do! may I do it?} \]
\[ \text{he may do!} \]

This is said to be a corruption of \[\text{permit}, \] \[\text{a sensible person.} \] [The termination \[\text{is often used.} \]

(e.) \[\text{is a polite imperative: add } \text{to the infinitive mood.} \]

§ 141. VOCABULARY.

\[ \text{MIGUDI, abundance.} \]
\[ \text{YANA (30.), abundant.} \]
\[ \text{PURAM, a town.} \]
\[ \text{or DUR, a prefix = evil, bad.} \]
\[ \text{one who walks in a way.} \]
\[ \text{a counsellor, prime minister.} \]
\[ \text{kingly rule.} \]
\[ \text{MIGNUDA, much, very.} \] (past. rel. part. = which has abounded.)
Exercise 44.

§ 142. (a.) 1 Say not so. 2 Pray do not say so. 3 I beg you to do this. 4 If I have destroyed his house may I myself perish. 5 There is much honey in the town. 6 Let the unjust man perish! 7 He who commits injustice will not prosper. 8 Although I perish I will not do injustice. 9 May I walk sensibly! 10 He is a very sensible person. 11 Let him do as his counsellors said. 12 May my affairs prosper! 13 It won’t answer. 14 Hail, O king!

Lesson 46.

VERBAL NOUNS IN -ING.

§ 143. By adding -ING to verbal roots which take -EM in the present (WEAK forms) and -EM to those which take -EM (STRONG forms), a verbal noun is formed nearly equivalent to the English verbal noun (gerundial infinitive) in -ING, expressive of the act or its result.

QEM — QEMEM the doing = a deed.

EM — EMEM the walking = a line of conduct.

§ 144. Some of the above are in common use as mere nouns; but more generally they are used to form an absolute case, like the ablative absolute in Latin, or the gen. abs. in Greek, retaining a kind of participial power.

QEMEM QEMEMEM while he was saying or (7th case).
Exercise 45.

Lesson 47.

VERBAL NOUNS IN அரம், என்பன், &c.

§ 148. Verbal nouns are also formed by adding உடன், உள், முடியே, or சுமார், குறியே, or என்று to the root. These are like the gerundial infinitive, and express the act merely.
(a.) Verbs which take /modal in the present take -modal, -modal.

(Qe) — (Qe, modal $Q$, modal $Q$).  

(Qe) — (Qe, modal $Q$, modal $Q$).

The few cases where -modal or -modal is apparently added may be thus explained: there was a root in $Q$, now obsolete, to which -modal or -modal was added: thus,—

(Qe (Quad)) — (Quad, Quad, Quad).  

(Qe) — (Quad, Quad, Quad).

(b.) Verbs which take $Q$--modal in the present take -modal, -modal, -modal.

(Qe) — (Quad, Quad, Quad) a living.  

(Qe) — (Quad, Quad, Quad) a kicking.  

(Qe) — (Quad, Quad, Quad) a walking.  

(c.) These have no power of government as those in § 87 have.

§ 149. Vocabulary.

(1.) for (Poet.)  

149, 150. Lesson 47. Exercise 46.

Verbal Nouns in $Q$, $Q$.  

(a.) Verbs which take -modal in the present take -modal, -modal.

(Qe) — (Qe, modal $Q$, modal $Q$).  

(Qe) — (Qe, modal $Q$, modal $Q$).

The few cases where -modal or -modal is apparently added may be thus explained: there was a root in $Q$, now obsolete, to which -modal or -modal was added: thus,—

(Qe (Quad)) — (Quad, Quad, Quad).  

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(b.) Verbs which take $Q$-modal in the present take -modal, -modal, -modal.

(Qe) — (Quad, Quad, Quad) a living.  

(Qe) — (Quad, Quad, Quad) a kicking.  

(Qe) — (Quad, Quad, Quad) a walking.  

(c.) These have no power of government as those in § 87 have.

Exercise 46.

§ 150. (a.) 1$ {\text{Qe}}$  

1$ {\text{Qe}}$  

2$ {\text{Qe}}$  

3$ {\text{Qe}}$  

4$ {\text{Qe}}$  

5$ {\text{Qe}}$  

6$ {\text{Qe}}$  

$ {\text{Qe}}$ (Comp. 40. Any number of nouns may thus be united together by $Q$; and $Q$ added to the last con-

§ 149, 150. Lesson 47. Exercise 46.

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(Qe) — (Quad, Quad, Quad) a living.  

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Exercise 46.

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2$ {\text{Qe}}$  

3$ {\text{Qe}}$  

4$ {\text{Qe}}$  

5$ {\text{Qe}}$  

6$ {\text{Qe}}$  

$ {\text{Qe}}$ (Comp. 40. Any number of nouns may thus be united together by $Q$; and $Q$ added to the last con-
Lesson 48.

PARTICLES THAT EMPHASIZE OR REPLACE CASE-ENDINGS.

§ 151. (a.) Particles used instead of, or in addition to, the proper terminations of nouns are:

- பிரியலீ, பிரியலீ, பிரியலீ, பிரியலீ, பிரியலீ, பிரியலீ.
- தாயார் தாயார், தாயார், தாயார், தாயார், தாயார், தாயார், தாயார், தாயார்.

The participial nouns from the roots பிரியலீ and பிரியலீ are sometimes used to point out, and throw emphasis on the nominative case. பிரியலீ, பிரியலீ, பிரியலீ, பிரியலீ.

These answer in some degree to the Greek article. They are not to be translated in English.

(b.) பிரியலீ, பிரியலீ are added to nouns honorifically.

- பிரியலீ a mother, but பிரியலீ is more respectful.
- பிரியலீ a teacher, - பிரியலீ.

- பிரியலீ is plural, பிரியலீ may be added.

- பிரியலீ பிரியலீ the fathers (பிரியலீ).

- பிரியலீ பிரியலீ the spiritual guides (பிரியலீ).

(c.) An honorific form is made also by adding பிரிய to certain words; of these பிரிய Thou, O God, is common.

(d.) பிரியலீ (பிரிய) together with, பிரியலீ near, பிரியலீ by the side of, பிரிய பிரிய signifying connexion (பிரிய). are used as casual terminations. பிரிய is often redundant: பிரிய பிரியலீ on the south side. Put them on to the inflexional base, as case-endings.

(e.) "Trees, beasts, &c.," = பிரியலீ பிரியலீ பிரியலீ பிரியலீ பிரியலீ.

Selling, buying, and other affairs," = பிரியலீ பிரியலீ பிரியலீ பிரியலீ பிரியலீ.

"Call the carpenter, bricklayer, &c.," = பிரியலீ பிரியலீ பிரியலீ பிரியலீ பிரியலீ. 
LESSON 48. EXERCISE 47.

STRENGTHENING ADJUNCTS OF CASE-ENDINGS.

"Food, clothes, &c." = வண்ணம் வளமை உணவுகள். (அம் is the Sanskrit for வண்ணம்.) The words are formed into a Sanskrit compound with Tamil termination மன்றியில். 

Foodthyhes, &c. (tp^exj.) The words are a Sanskrit compound with Tamil termination மன்றியில். 

\( \text{s} \) மொழியில் மொழியில், neuter, மொழியில் m. and fem., are added to nouns in the nominative sing. or plural, and are then equivalent to "&c." மொழியில் = "first." — 

(பே மொழியில் as if a part. noun from root தூது (87, b.); தூது 

The words are a Sanskrit compound with Tamil termination மன்றியில். 

followed by a noun common to all the particulars intended to be included may be used: தூது வாழிக்கைகள். 

(பே மொழியில், &c. (and in the last case தூது வாழிக்கைகள், &c.) may be in any case; but the particulars enumerated remain in the nominative. 

(f.) 

is used for தூது (7th case): தூது வாழிக்கை 

everywhere. 

§ 152. VOCABULARY.


a house-wife. 

protect. (56. II.) [Co. 

Deity. ] 

(56. I.) exult. 

Exercise 47.

§ 153. (a.) 

1 அங்கிக் அருகில் குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது வாழிக்கைந்த பாத்திரங்கள். 

2 வாழிக்கை வாழிக்கை வாழிக்கை வாழிக்கை வாழிக்கை, வாழிக்கை வாழிக்கை வாழிக்கை, வாழிக்கை வாழிக்கை. (136, d.) 

3 அங்கிக் அருகில் குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது வாழிக்கை. 

4 குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது 

121. [(2.)] Translate, so that it shall not come. 

5 குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது 

6 குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது 

7 குறிப்பிட்ட தூது வாழிக்கை குறிப்பிட்ட தூது 

8 குறிப்பிட்ட தூது 

9 குறிப்பிட்ட தூது 

10 குறிப்பிட்ட தூது 

11 குறிப்பிட்ட தூது 

12 "

" குறிப்பிட்ட தூது குறிப்பிட்ட தூது குறிப்பிட்ட தூது!"

108
Lesson 49.

Negative Verbal Noun in கல்ளை.

§ 154. A negative verbal noun is formed by adding கல்லை to the root (or, more precisely, by adding கல்லை = ness, -ty [184, a.]) to the abbreviated form of the neg. verb. part., 121 (4): கல்லை + கல்லை. The form கல்லையாள்கை is also found.

- கல்லையாள்கை the not doing.
- கல்லையாள்கை the not learning.
- கல்லையாள்கை the not walking.
- கல்லையாள்கை the not being so.
- கல்லையாள்கை the not existing.

[கல்லை is added to the present (and less frequently to the past) relative participle to form an affirmative noun corresponding to this; thus, கல்லையாள்கை (not கல்லையாள்கை) + கல்லை = கல்லையாள்கை the doing, கல்லையாள்கை = கல்லையாள்கை the having learned. This is little used.]

This noun with the 3rd case= because ... not (a negative sentence of reason).

§ 155. Vocabulary.
- பூர்மாய் பொற்றாய், envy (பொற்று endure).
- பொற்றாய் one of several wives, a rival.
- பார், guilt, blood-guiltiness.
- குவு், call out (56. II.).
- நான்கை, it is good, a good thing (அயத் + அ).

Exercise 48.

§ 156. (a.) 1 கல்லையாள்கை கல்லையாள்கை கல்லையாள்கை (double negative) கல்லையாள்கை (rather high). 2 குவு் பொற்றாய் குவு் பொற்றாய் (double negative) குவு் பொற்றாய் (rather high). 3 கல்லையாள்கை குவு் பொற்றாய் குவு் பொற்றாய் குவு் பொற்றாய் [rather high]. 4 கல்லையாள்கை குவு் பொற்றாய் குவு் பொற்றாய் குவு் பொற்றாய் குவு் பொற்றாய் குவு் பொற்றாய் [rather high].

Exercise 48.
Lesson 50.

ADVERBIAL PHRASES AND CLAUSES OF PURPOSE.

It may be useful to the learner to compare the variety of ways in which an English phrase may be rendered in Tamil. Take the sentence, “man eats to live.”

(a.) 

Literal, but not very clear. The inf. governed by the following verb:

{the step that} 

{as the step that} = in order to, that he may.

The use of புறை, பும்பைக்கு, புறை ஏண் added to the fut. rel. participle is perfectly idiomatic. Added to the 6th case of a noun (in ஏண்) it means according to to.

(c.) 

Literal. "as a thing that is fit for him to live!" = that he may.

[R. தட்ட கே (68) be fitting: defective but reg. Pret. தட்டத்தவர், rel. part. தட்ட, part. noun தட்டவர், தட்டவர், தட்ட, &c.]

This use of தட்டவர் is not inelegant.

(d.) 

The part. noun neut.sing.pres. and fut. in the 4th case.

The future forms are esteemed more highly than the other.
LESSON 50. EXERCISE 49. § 158, 159.
SUBORDINATE SENTENCES OF PURPOSE.

(c.) \(\text{a} \text{\textit{for}} \text{\textit{living}} \text{\textit{high}}\) for the purpose of living (rather high).

[\(\text{a} \text{\textit{substance}} \text{\textit{has}} \text{\textit{property}}\) substance = that which has the property of.]

(f.) \(\text{cause, is used absolutely, alone or with} \text{\textit{cause}} \text{\textit{added}}\) saying, it is necessary to live (colloquial).

(g.) \(\text{cause, is used absolutely, alone or with} \text{\textit{cause}} \text{\textit{added}}\) for the sake of living (somewhat stiff).

(h.) \(\text{cause, is used absolutely, alone or with} \text{\textit{cause}} \text{\textit{added}}\) I did this that no deficiency might arise to me (suitable).

All these forms will often occur in books and in common conversation. They illustrate idioms with which the learner must take great pains to familiarize himself.

§ 158. VOCABULARY.

\(\text{an} \text{\textit{inside}}\) a rapid course.

\(\text{take to flight, gallop off}\) (\(\text{seize, 56. III.}\)).

\(\text{a} \text{\textit{Tamil hour=24 minutes.}}\)

\(\text{an} \text{\textit{hour}}\) an English hour (\(\text{one, \text{\textit{of}}\) time). 

\(\text{an} \text{\textit{hour}}\) an hour (\(\text{is a gurry on which hours are struck).}\)

\(\text{a} \text{\textit{judge}}\) (\(\text{right, \text{\textit{of}}\) a ruler; a Sanskrit compound).

\(\text{a} \text{\textit{decision}}\) a decision.

\(\text{a} \text{\textit{regulation, rule.}}\)

\(\text{according to.}\)

Exercise 49.

§ 159. (a.) 1 \(\text{a} \text{\textit{example, proof.}}\) give proof. (56. III.)

2 \(\text{a} \text{\textit{prove.}}\) prove. (Comp. 52.)

111
Lesson 51.

CAUSAL VERBS AND TRANSITIVE VERBS IN GENERAL.

§ 160. From primitive verbs how are causal verbs to be formed? The following examples will render explanations and rules unnecessary. These forms are generally to be found in the dictionary. They may be divided into two classes:

I. Forms indicating that the person causes another to perform the action of the verb.

(a.) From root குற் call (56. III. where the present takes குற்) is formed குற்ului cause to call (56. III.). Here குற் is added and குற் doubled.

ஒருவர் குறித்திருப்பதை குறிேற்ற குறிப்பிட்டம் the king sent for me and asked.

(b.) From root இடு do (56. I. where the present has இடு) is formed இடுநல் cause to do (56. III.). Here இடு is added to form the causal root.

ஒருவர் இடுநல் இடு குறின்றை குறிப்பிட்டம்=he caused a ship to be built.

(c.) From root பேசு say (82.) is formed பேசுநல் (56. III.) cause to
Lesson 51.

Causal and Derivative Transitive Verbs.

say, prove; root $\text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$ cause to see, show.

From $\text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$ cause to eat [56. (III.)] is formed $\text{ङ्ग दर} = \text{ङ्ग} \cdot \text{ड} = \text{ङ्ग + ड}$ feed.

From $\text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$ cause to learn (70) is formed $\text{ङ्ग दर} = \text{ङ्ग} \cdot \text{ड} = \text{ङ्ग + ड}$ teach.

Here $\text{ड}$ is added. There are many other forms of this kind in common use.

II. Simple transitives formed from intransitive roots.

(a.) From root $\text{सूं दर}$ walk (57. I.) is formed $\text{ङ्ग दर}$ cause to walk, lead (56. II.). There are few of these, and chiefly from roots in ज and ज.

[The root $\text{सूं दर}$ has also a causal $\text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$, according to (a). (56. III.)]

(e.) From root $\text{सूं दर}$ ascend (56. II.) is formed $\text{ङ्ग दर}$ cause to ascend, lift (56. II.) (com.). To $\text{ङ्ग दर}$ and other transitive forms ज may be added to form a causal.

[g.] In this and the following forms the causal strengthens the root by doubling the consonant, or by hardening a nasal.

(f.) From root $\text{सूं दर}$ run (56. II.) is formed $\text{ङ्ग दर}$ cause to run, drive (56. II.) (com.).

[g.] In Ind. I. comp. $\text{सूं दर}, \text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$, &c., &c.

(g.) From root $\text{सूं दर}$ be removed (70) is formed $\text{ङ्ग दर}$ remove, put away (62); from $\text{ङ्ग दर}$ roll (56. (III.)] is formed $\text{ङ्ग दर}$ roll over (62.).

(h.) From root $\text{सूं दर}$ submit (56. II.) is formed $\text{ङ्ग दर}$ put under, cause to submit (56. II.).

[i.] From root $\text{सूं दर}$ grow, increase (62.), is formed $\text{ङ्ग दर}$ multiply (62.)

[j.] In Ind. I. comp. $\text{सूं दर}, \text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$, &c., &c.

[k.] From root $\text{सूं दर}$ become dry 56. I., is formed $\text{ङ्ग दर}$ boil, make dry by heat (56. II.). There are very few of these forms.

[l.] Many roots may follow 56. I., and are then intransitive; or 56. III., and are then transitive. (Compare 15. g.)

[An intransitive verb in the $\text{सूं दर}$ is called $\text{सूं दर} = \text{सूं} \cdot \text{ड} = \text{सूं + ड}$ own-action, and a transitive verb $\text{ङ्ग दर} = \text{ङ्ग} \cdot \text{ड} = \text{ङ्ग + ड}$ another-action. These terms are taken from the parasmai-padam and atmane padam of the Sanskrit; but the classes of verbs are far from corresponding. Comp. Pope's III. Gram. 100-106.]
§ 161, 162. EXERCISE 50.

Causal Verbs.

§ 161. Vocabulary.

1. **be** lying down, 56. (I.)
2. **(c.) lay** down, place in a recumbent position.
3. **suffer**, 56. (II.)
4. **inflict** upon, cause to suffer.
5. **(go) go, pass** (56. III.)
6. **cause** to go, pay, discharge.

§ 162. (a.)

1. They brought a little infant and laid it before me. 2. The physician led the mother to the house.
3. The gentleman caused the watchman to be called. 4. Why have you caused the merchant to be sent for? 5. Turn the bandy round.
6. Put that bundle upon the bandy. 7. Boil that conjee for the infant. 8. Drive the bullocks. 9. They lifted up the child upon the horse. 10. The rats are astonished to see the cats. 11. The cats rejoice to see the rats. 12. Did you boil the milk? 13. Will you lift the cotton-bales? 14. Don’t drive the bandy.

* These two verbs are added to nouns to form intransitive and transitive verbs respectively; thus, **make known** (अभिप्रयोगः) make glad. (See III. Gram. 103.)
Lesson 52.

VERBS FORMED FROM NOUNS.

§ 163. Verbs are often formed from nouns of Sanskrit derivation ending in ज्ञ य by changing ज्ञ into ज. They follow 56. III. These are not very common, and should be used sparingly.

\[ \text{न्योत्तरं शृण्णं} \text{ न्योत्तरं शृण्णं} \]

I shine.

\[ \text{शृण्णं न्योत्तरं} \text{ न्योत्तरं शृण्णं} \]

I shall shine.

§ 164. Many nouns are also verbal roots, as in English.

\[ \text{गौरवं संतो} \text{ गौरवं संतो} \]

exceeding joy, rejoice (56. III.), I rejoice, &c.

\[ \text{राधिकं संतो} \text{ राधिकं संतो} \]

praise (56. III.), I praise.

§ 165. गौरवं गौरवं make, perform, गौरवं गौरवं do, गौरवं गौरवं become, गौरवं गौरवं make, cause to become, are often added to nouns of quality. Thus:

\[ \text{परमं संतो} \text{ परमं संतो} \]

purity,

\[ \text{गौरवं संतो} \text{ गौरवं संतो} \]

become pure (56. II.).

\[ \text{धृष्टं संतो} \text{ धृष्टं संतो} \]

become known (56. II.).

\[ \text{राधिकं संतो} \text{ राधिकं संतो} \]

become clean (56. II.).

\[ \text{राधिकं संतो} \text{ राधिकं संतो} \]

investigation, राधिकं संतो राधिकं investigate (56. I.).

These forms may be divided into two kinds, in one of which there is a manifest ellipsis of the 2nd case; in the other the noun or particle forms with the verb one compound idea. The former are explained in § 50, and in them श, ज, ज, ज at the beginning of the added verb are not doubled generally. In the latter case they are. [App. xi.] Thus, गौरवं स्वतं stability, a standing place, and गौरवं स्वतं (ज not doubled) (56. II.) = गौरवं स्वतं ज. But गौरवं स्वतं (161.) is a compound—become settled, fixed (ज is doubled). They are in constant use.]

§ 166. Vocabulary.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

appoint, establish (56. II.).

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

an elephant.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

a chariot.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

a foot-soldier (स्वयं foot, स्वयं person).

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

a woman.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

pure gold.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

a load, weight. जरीएव अनेकता.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

in manner. जरीएव अनेकता.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

a week. जरीएव अनेकता.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

the divinity, providence, fates.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

the mind, the inner man.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

falsehood, guile.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

(56. I.) become soft, dissolve away.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

ANRU, that day.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

INRU, this day.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

ENRU, what day? when?

These three words form their fourth case irregularly: एुरं अनुपातं, एुरं अनुपातं to-day. एुरं अनुपातं for ever. एुरं अनुपातं is doubled generally in the last form: एुरं अनुपातं एुरं अनुपातं for ever and ever.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

(56. I. is used idiomatically; thus, एुरं अनुपातं clearly, face to face. एुरं अनुपातं willingly, knowingly. एुरं अनुपातं clearly, distinctly. एुरं अनुपातं trouble, ete.

\[ \text{स्वयं स्वयं} \text{ स्वयं स्वयं} \]

115
Exercise 51.

§ 167. (a.) 1 The king came with elephants, chariots and foot soldiers. Although you saw it with your eyes do not speak of it to anyone.

(b.) 2 He will perish for ever. 3 That king's foot soldiers carried burdens of gold. 4 We all rejoiced and praised the king.

Lesson 53.

The Infinitive Mood [III. Gram. 140].

§ 168. The verbal form obtained by adding to the roots of verbs which form their present with and to the remainder, has been called the infinitive mood, because it answers to that part of the English verb in some respects. The learner must beware of supposing, however, that wherever the English has the infinitive mood this Tamil form can be used, or vice versa. The following examples require attention:

(a.) 1 The king came with elephants, chariots and foot soldiers. Although you saw it with your eyes do not speak of it to anyone.

(b.) 2 He will perish for ever. 3 That king's foot soldiers carried burdens of gold. 5 We all rejoiced and praised the king. 6 They purified the chariots that day for the women.

(c.) 7 If you sin wilfully how can you escape? 8 I heard distinctly. 9 To-day I shall have much trouble. 10 Pray examine this well, my father! 11 Will not the judge do justice to the villagers?

(d.) 12 The gentlemen will punish the watchman.
LESSON 53.
§ 169, 170.
INFINITIVE MOOD.

(e.) இன்று வந்து இல்லாவாரா? he made me hear. [A way of forming a causal. Comp. 160.]
(f.) புகழ் படுத்து செய்து [“Go” (I) to say go] go when you are told.

§ 169. The use of the infinitive in (b.) answers to the Latin ablative absolute, and is very concise and elegant; but sometimes it is not very clear. It is essentially a poetical idiom. The following forms denote:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>விடை without</td>
<td>தட்டை cease.</td>
</tr>
<tr>
<td>ஏற்றை together.</td>
<td>ஏற்றை coalesce.</td>
</tr>
<tr>
<td>ஏற்றை together.</td>
<td>ஏற்றை unite.</td>
</tr>
<tr>
<td>ஏற்றை besides, but.</td>
<td>ஏற்றை fail.</td>
</tr>
<tr>
<td>ஏற்றை near</td>
<td>ஏற்றை draw near.</td>
</tr>
<tr>
<td>ஏற்றை with, together.</td>
<td>ஏற்றை join.</td>
</tr>
<tr>
<td>ஏற்றை round about.</td>
<td>ஏற்றை surround.</td>
</tr>
<tr>
<td>ஏற்றை except</td>
<td>ஏற்றை remove.</td>
</tr>
<tr>
<td>ஏற்றை loudly, clearly.</td>
<td>ஏற்றை grow strong.</td>
</tr>
<tr>
<td>ஏற்றை as</td>
<td>ஏற்றை resemble.</td>
</tr>
<tr>
<td>ஏற்றை quickly.</td>
<td>ஏற்றை make haste.</td>
</tr>
<tr>
<td>ஏற்றை slowly</td>
<td>ஏற்றை probabil of ஏற்றை chew.</td>
</tr>
<tr>
<td>ஏற்றை gradually.</td>
<td>ஏற்றை come.</td>
</tr>
<tr>
<td>ஏற்றை spontaneously.</td>
<td>ஏற்றை be impelled.</td>
</tr>
<tr>
<td>ஏற்றை off.</td>
<td>ஏற்றை get out of the way.</td>
</tr>
</tbody>
</table>

தனியும் பதிவு அப்படியானால் இச்சரியா இந்தை he became clean from all sin. ஏற்றை காட்ட வந்து வந்து வந்து they unanimously said they did not want it. ஏற்றை வந்து வந்து வந்து வந்து they all came together. ஏற்றை வந்து வந்து வந்து வந்து there is no way besides this. ஏற்றை வந்து வந்து வந்து when they came near the town. ஏற்றை வந்து வந்து வந்து வந்து my son came with me. ஏற்றை வந்து வந்து வந்து வந்து they stood round about him. ஏற்றை வந்து வந்து வந்து வந்து they all rejoiced but him.

ஏற்றை வந்து வந்து வந்து வந்து speak loud. ஏற்றை வந்து வந்து வந்து வந்து that also (is) like this. ஏற்றை வந்து வந்து வந்து வந்து he spoke quickly. ஏற்றை வந்து வந்து வந்து வந்து do it slowly.

தனியும் பதிவு அப்படியானால் the flower is gradually drying up. ஏற்றை வந்து வந்து வந்து வந்து he freely gave 10 fanams. ஏற்றை வந்து வந்து வந்து வந்து get out of my way.
§ 171. **EXERCISE 52.**
**DIFFERENT USES OF THE INFINITIVE.**

The expressions "that standing so, being so, seem to be inelegant, though not absolutely incorrect.

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**Exercise 52.**

§ 171. (Vocabulary, 166).

(a.) 1

(b.) 1 **Unless you pay the money you will not be allowed to go.** 2 **Unless a man eats he will not live.** 3 I did not obtain even that. 4 When shall I obtain knowledge so that my ignorance shall depart, my doubts remove, and my heart rejoice? 5 He gave the money spontaneously to all who asked him, so that their hearts rejoiced. 6 My servant goes and comes when I tell him. 7 **By conversation the way will seem short.** [Comp. 244.] 8 **You must not speak or think so.** 9 He gave much.

* Inf. of consequence.
### Lesson 54.

#### § 172. Numerals.

#### (1.) Simple Forms.

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Arabic Signs</th>
<th>Tamil Signs</th>
<th>Adjective Forms</th>
<th>Derived Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>1</td>
<td>ஒன்</td>
<td>ஒன் குடும்பநாள்</td>
<td>ஒன் குடும்பநாள்</td>
</tr>
<tr>
<td>two</td>
<td>2</td>
<td>இரு</td>
<td>இரு குடும்பநாள்</td>
<td>இரு குடும்பநாள்</td>
</tr>
<tr>
<td>three</td>
<td>3</td>
<td>மூன்</td>
<td>மூன் குடும்பநாள்</td>
<td>மூன் குடும்பநாள்</td>
</tr>
<tr>
<td>four</td>
<td>4</td>
<td>நான்</td>
<td>நான் குடும்பநாள்</td>
<td>நான் குடும்பநாள்</td>
</tr>
<tr>
<td>five</td>
<td>5</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
<tr>
<td>six</td>
<td>6</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
<tr>
<td>seven</td>
<td>7</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
<tr>
<td>eight</td>
<td>8</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
<tr>
<td>nine*</td>
<td>9</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
<tr>
<td>ten</td>
<td>10</td>
<td>ஐந்</td>
<td>ஐந் குடும்பநாள்</td>
<td>ஐந் குடும்பநாள்</td>
</tr>
</tbody>
</table>

#### (2.) Compound forms: one changed into ஒன் + குடும்பநாள், or into ஐந், or unchanged. 11–15.

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Arabic Signs</th>
<th>Tamil Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ஐந்</td>
<td>11</td>
<td>ஐந்</td>
</tr>
<tr>
<td>ஐந் ஐந்</td>
<td>12</td>
<td>ஐந்</td>
</tr>
<tr>
<td>ஐந் ஐந்</td>
<td>13</td>
<td>ஐந்</td>
</tr>
<tr>
<td>ஐந் ஐந் ஐந்</td>
<td>14</td>
<td>ஐந்</td>
</tr>
<tr>
<td>ஐந் ஐந் ஐந் ஐந்</td>
<td>19</td>
<td>ஐந்</td>
</tr>
</tbody>
</table>

* This seems to be one from ten. Compare the Roman numeral IX. where the idea is the same. See S. nana: linea - virgat.

---

*This seems to be one from ten. Compare the Roman numeral IX. where the idea is the same. See S. nana: linea - virgat.*
LESSON 54. EXERCISE 53.

NUMERALS.

(3.) The adjective forms of numbers 1 to 8 prefixed to $u^i$, the shortened form of $u^i$.

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Arabic Signs</th>
<th>Tamil Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{I}$</td>
<td>20</td>
<td>$\text{I}$</td>
</tr>
<tr>
<td>$\text{II}$</td>
<td>21</td>
<td>$\text{II}$</td>
</tr>
<tr>
<td>$\text{III}$</td>
<td>30</td>
<td>$\text{III}$</td>
</tr>
<tr>
<td>$\text{IV}$</td>
<td>40</td>
<td>$\text{IV}$</td>
</tr>
<tr>
<td>$\text{V}$</td>
<td>50</td>
<td>$\text{V}$</td>
</tr>
<tr>
<td>$\text{VI}$</td>
<td>60</td>
<td>$\text{VI}$</td>
</tr>
<tr>
<td>$\text{VII}$</td>
<td>70</td>
<td>$\text{VII}$</td>
</tr>
<tr>
<td>$\text{VIII}$</td>
<td>80</td>
<td>$\text{VIII}$</td>
</tr>
<tr>
<td>$\text{IX}$</td>
<td>90</td>
<td>$\text{IX}$</td>
</tr>
</tbody>
</table>

(4.) The adjective forms of 1 to 8 prefixed to $u^i$. $2\text{0} - 3\text{0}$

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Arabic Signs</th>
<th>Tamil Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{I}$</td>
<td>200</td>
<td>$\text{I}$</td>
</tr>
<tr>
<td>$\text{II}$</td>
<td>300</td>
<td>$\text{II}$</td>
</tr>
<tr>
<td>$\text{III}$</td>
<td>400</td>
<td>$\text{III}$</td>
</tr>
<tr>
<td>$\text{IV}$</td>
<td>500</td>
<td>$\text{IV}$</td>
</tr>
<tr>
<td>$\text{V}$</td>
<td>600</td>
<td>$\text{V}$</td>
</tr>
<tr>
<td>$\text{VI}$</td>
<td>700</td>
<td>$\text{VI}$</td>
</tr>
<tr>
<td>$\text{VII}$</td>
<td>800</td>
<td>$\text{VII}$</td>
</tr>
<tr>
<td>$\text{VIII}$</td>
<td>900</td>
<td>$\text{VIII}$</td>
</tr>
<tr>
<td>$\text{IX}$</td>
<td>1,000</td>
<td>$\text{IX}$</td>
</tr>
</tbody>
</table>

Exercise 53.

§ 173. (Vocabulary, 166.)

(a.) $1$ ஒன்று, நான்மை, தூத்துக்கு, கோவை, கொரும்பு, கார்பார் தோம்பி, எனின்றா கல்லூ, இன்றன் டோரின், தோருந்து செய்ய.
Lesson 55.
NUMERALS.

§ 174. The Tamil people do not ordinarily use the decimal notation; it is now introduced into schools. In Tamil கேட்டுடை தமிழ்

* Observe the ellipsis of the plural sign கேட்டுடை, the noun put before the numeral, கேட்டுடை omitted, and all summed up by கேட்டுடை கேட்டுடை. Compare the following where the same is expressed more precisely, but less idiomatically. The placing of the noun of number after the noun it belongs to is often elegant.
LESSON 55. EXERCISE 54.

NUMERALS.

§ 175. This should, of course, be written 175-179. The Arabic system of notation has been introduced in all Government offices.

§ 176. The ordinals are formed from the above by adding to the cardinal forms 176 or 179 (3rd pers. neut. fut. and part. noun fut. of இ, 72, 88.) But இயம் one makes இயம், இயம், or இயம் 176, and in compounds இயம் becomes இய (taking the adj. form): இயம் புணர், &c.

the 2nd day of the month.  
(Lit. two-which will become.)

§ 177. Some of these numbers are repeated in a peculiar way to form distributives: one by one, &c. &c. Thus:

one by one.  
(Lit. four-which will become.)

§ 178. Vocabulary.

Exercise 54.

179. (a.) 1 இயம் இயம் இயம் (obs. the two uses of இயம், 70.). 2 இயம் 85 (உண்டு வாஸ்கித கால பொருள்) 3 இயம் 85 (உண்டு வாஸ்கித) 4 இயம் (obs. the two uses of இயம், 70.). 4 இயே இயே இயே இயே இயே இயே இயே இயே (182.) இயே இயே.  

* இயம், இயம்—come up!  
+ இயம் இயம் quite true!
Lesson 56.

§ 180. From primitives are derived what are called appellative nouns. These are in constant use.

From nouns in ம in they are formed by changing ம into செ (18.e.) and adding ந் for the sing., masculine, ந் for the sing., feminine (ந் for the sing., neuter), ன் or ந் for the epicene plural, and ன் for the neuter plural. Many other nouns simply add these terminations; thus,—

செ ந் a tribe, செ ந் ந் a man of a tribe.

செ ந் ந் a woman of a tribe.

செ ந் ந் ந்—ந் people of a tribe.

செ ந் a village, செ ந் ந், செ ந் ந்.

There are many exceptions to this, since Sanskrit words introduced into Tamil follow the rules of their own language.

Thus, தோசர் ந் virtue has தோசர் ந் ந், which is the Sanskrit for a virtuous man; so மாழ் sin, makes மாழ் ந் a sinner. The dictionary must be consulted for these forms. பாட் makes பாட் ந் the country people (Comp. 18.e.), but also பாட் ந் a landholder, a head man among certain tribes. (Comp. 18.e.)

* பாட் = as follows: lit. that which will become.
† These two are not so frequently used.
§ 181.  अंग्रेजी (m.) and अंग्रेजी (f.)
[S. a maker, doer.]
[संस्कृत में manage affairs + दूरस्थ करना।]
[S. a possessor.]

From अंग्रेजी a debt, we have अंग्रेजी a debtor, अंग्रेजी (m.) a
debtor, अंग्रेजी (f.) a sheep, we have अंग्रेजी a
sheep-man, अंग्रेजी (f.) a sensible person; अंग्रेजी a
garden, अंग्रेजी a gardener.

§ 182. Vocabulary.

† प्रति अंग्रेजी (Ang. a man
of parts).
"किसींकों वहाँ मैं तुम्हें समझता हूँ."

to make derivatives of
agency, possession or relation.

Exercise 55.

§ 183. (a.) 1 आय किसीकों अंग्रेजी किसीकों (173, 181, both
parties). 2 आय किसीकों अंग्रेजी किसीकों अंग्रेजी किसीकों
(173, 181, both parties). 3 "किसीकों अंग्रेजी किसीकों अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 4 "किसीकों अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 5 "किसीकों अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 6 अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 7 अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 8 अंग्रेजी किसी
किसीकों (173, 181, both parties). 9 अंग्रेजी किसी
किसीकों (173, 181, both parties). 10 अंग्रेजी किसी
किसीकों (173, 181, both parties). 11 अंग्रेजी किसी
किसीकों (173, 181, both parties). 12 "किसीकों अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 13 "किसीकों अंग्रेजी किसीकों
किसीकों (173, 181, both parties). 14 अंग्रेजी किसी
किसीकों (173, 181, both parties). 15 अंग्रेजी किसी
किसीकों (173, 181, both parties). 16 अंग्रेजी किसी
किसीकों (173, 181, both parties). 17 अंग्रेजी किसी
किसीकों (173, 181, both parties). 18 अंग्रेजी किसी
किसीकों (173, 181, both parties). 19 अंग्रेजी किसी
किसीकों (173, 181, both parties). 20 अंग्रेजी किसी
किसीकों (173, 181, both parties). 21 अंग्रेजी किसी
किसीकों (173, 181, both parties). 22 अंग्रेजी किसी
किसीकों (173, 181, both parties). 23 अंग्रेजी किसी
किसीकों (173, 181, both parties). 24 अंग्रेजी किसी
किसीकों (173, 181, both parties). 25 अंग्रेजी किसी
किसीकों (173, 181, both parties).

(b.) 1 All the villagers stood near. 2 My people. 3 The people of
my tribe. 4 All the people of the world will be astonished. 5 All the
people of the inhabited country and those who dwell in the wilderness (प्रवीण, प्रवीण). 6 The inhabitants of all lands praised that brave person. 7 They are all of one caste and family. 8 The watchman is a very hard-working man. 9 You must inquire from the neighbours of the criminal. 10 Many foolish people go about as if possessed by a demon. 11 All the sailors left the ship. 12 The fisherman sits on the bank of the river.

Lesson 57.

§ 184. From primitive roots used as adjectives many nouns are formed, which are both common and elegant.

(a.) By adding अ, many of these become abstract nouns of quality:

प्रेम good [or that which is good], प्रेमणी good-ness (प्रेम + = अ = अ)

(b.) By adding the suffixes (Comp. 31.):

प्रेमनार, प्रेमनार, प्रेमनार, प्रेम, sing. mas. rational. [Comp. 29.]
pप्रेमनार, प्रेमनार, प्रेमनार, प्रेम, sing. fem. rational.
pप्रेमनार, प्रेमनार, प्रेमनार, प्रेम, plural mas. and fem. rational.
pप्रेम, प्रेम, sing. com. irrational.

*प्रेम, प्रेम, प्रेम, plural com. irrational nouns are formed.

These terminations may be added to any nouns. प्रेम becomes प्रेम before these terminations. Those given here are colloquial forms.

प्रेम good, makes—

प्रेमनार a good man.
p्रेमनार a good woman.
p्रेमनारकात्र good people.
p्रेमनार good thing. जो जो जो जो
p्रेमनार good things.

(c.) The above belong to the 3rd person. But such nouns may be formed for the 1st and 2nd persons also. These are not much used in the common dialect; thus,—

प्रेम foot makes प्रेमप्रेम I a servant (प्रेम being the verbal personal term of 1st singular. 31.).

When a person wishes to be very humble in his address he says:

प्रेमप्रेम मे तुम्हें, प्रेमप्रेम मे तुम्हें मे for प्रेम, &c.

I a slave to themselves am come.

Even प्रेमप्रेम I a dog, and other disgusting expressions of the same kind are sometimes used.

* Comp. this with the rule in Lat. that the nom. and acc. of neuter plurals always end in a.
§ 185, 186. LESSON 57. EXERCISE 56.

DERIVATIVE NOUNS.

And இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்். This is not used in common Tamil.

[Tamil grammarians consider these to be a species of verb. An ordinary verb is called இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் (understanding-position-verb) a verb which implies an action, a time, an object, or an instrument. But these forms are called இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் (sign verb) (i.e.) they can only inferentially express time, &c.

They have been called "conjugated nouns," "verbal appellatives," and "appellative verbs." (Nannul, Süt. 321.) They are formed in poetry in great abundance from nominal roots, which are divided, for this purpose, into six classes; viz.,—

1. Nouns expressive of some thing possessed (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் an earing.
2. Nouns of place (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் outside.
3. Nouns of time (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் a month.
4. Nouns expressive of some member, or part (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் an eye.
5. Nouns of quality, outward or inward (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் fidelity.
6. Nouns expressive of something done (இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்): இரைக்க கள்சுறு யோவுநேனுக்ளும்் a word.

RULE.—Prepare the noun in whatever way it is prepared for the reception of the casal signs (18), then add the personal terminations as in 31, 87. [Compare also App. xii. Paradigm of verbs (xii.)] The nouns thus formed for all persons and numbers may be regularly declined. Comp. Pope's III. Gram. 93.]

§ 185. VOCABULARY.
From இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் that which belongs to, are derived—

1. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், a sign of the 6th case. [Comp. 21.]
2. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், he who possesses.
3. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், she who possesses.
4. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், that which possesses.
5. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், those which possess.
6. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், they who possess.

[Here இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் is used for இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்். For இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், &c., see 57, 58, 151.]

1. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் (133.) இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் = he to whom there is, who has.
2. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் = she to whom there is, who has.
3. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் = it to which there is, which has.
4. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் (133.) = they to whom, &c. (m. and f.).
5. இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் = they to which, &c. 

The above are regarded by Tamilians as finite verbs; but the plural neuter nouns, as இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்், இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் are capable also of being used in every respect as relative participles, and are sometimes so considered.

Exercise 56.

§ 186. (a.) 1 இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் அசுரநிலை இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்். 2 இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்் இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்். 3 இரைக்க கள்சுறு யோவுCR.18 சுறு கள்சுறு யோவுநேனுக்ளும்்

126
EXERCISE 56. LESSON 58. § 187.
FOREIGN WORDS IN TAMIL.

Many words of foreign origin are in constant use in Tamil.

(a.) Some of these are English; thus, காலசுறு sick—a word of universal use, கூட்டர் Court, பொந்து column of a MS., இயங்கு fees, &c.

(b.) Some have come into Tamil through the Hindi. These are of most frequent occurrence in official documents.

(c.) Many are of Portuguese origin: தொட்டை kitchen, &c.

(d.) Some are derived from Mahratta, Telugu, Canarese, Malayālim, &c.

(e.) Sanskrit words can hardly be spoken of as foreign to the Tamil.

[In regard to these words it may be remarked, that they cannot be altogether dispensed with. However we may dislike intermingling words of foreign origin with what we choose to call pure Tamil, these words are in universal use and must be learnt. Again, since many of these are names of things brought into the country by foreigners, there can be no reason why they should not bring in the names as well as the things. It is mere pedantry to refuse to use the Hindi காலசுறு for table, and make the compound கன்னை சிறு காலசுறு (food-board). On the other hand, if there is a really good Tamil word for a thing, why should a foreign one be introduced? Why say காலசுறு when காலசுறு sickness is well known. Most of these words will be found in these Lessons or in Index I. and the equivalent Tamil words where any exist.]
§ 188. Vocabulary (as specimens).

1. Useu a mile.
2. L- & judge.
3. فیح (Arab.) hospital.
4. مـ (Arab.) number.
5. فیح (Arab.) a person.
6. كـاـ (sabot) shoes.
7. فیح (Hind.) boots.
8. (Arab.) a prisoner.
9. 무 (Tel.) mosquito-curtains is
10. دماتر = mosquito-veil,  

Exercise 57.

§ 189. (a.) 1 बुझा फँकता का अलमा (Hind.). 2 इमन बुझा फँकता का अलमा अलमा फँकता का अलमा क अलमा फँकता का अलमा. 3 इमन फँकता का अलमा फँकता का अलमा. 4 इमन फँकता का अलमा फँकता का अलमा फँकता का अलमा. 5 इमन फँकता का अलमा. 6 इमन फँकता का अलमा फँकता का अलमा फँकता का अलमा. 7 एक इमन फँकता का अलमा. 8 इमन फँकता का अलमा फँकता का अलमा फँकता का अलमा. 9 एक इमन फँकता का अलमा फँकता का अलमा. 10 एक इमन फँकता का अलमा फँकता का अलमा. 11 एक इमन फँकता का अलमा. 12 एक इमन फँकता का अलमा。

(b.) 1 Bring my shoes. 2 Let down the mosquito-curtains. 3 How many miles is it to the town? 4 Has he laid the table? 5 Bring the kettle. 6 Have they made a complaint in the court? 7 Has the collector arrived? 8 Where is the clergyman?

[Obs. There are peculiar ways of expressing foreign words in Tamil which must be noticed. No native would understand ई= sick, but all recognise ई.]

Lesson 59.

Verbal Derivatives.

§ 190. (a.) Some verbal derivatives have been noticed in 87, 88, 143, 148. Besides these, many nouns are formed from verbal roots by adding ए or ए according to the analogy of the future: उनत्र, उनत्र. Some take ए.

Verbs which have ए in the future take ए; those which have ए or ए take ए. The nouns treated of in this Lesson differ from those in 87, 88, 148 in having no governing power. Those are in every sense parts of the verb: these are nouns formed from the verbal roots.

(b.) Passive nouns are formed chiefly from roots in ए by changing ए into ए.

Qānas a garland (that which is strung) from Qānas string together (Poet.).

Qānas a garment (that which is put on) from Qānas put on (Qānas).

Qānas a burden (that which is carried) from Qānas carry.
LESSON 59.
§ 190.
VERBAL DERIVATIVES.

Sanskrit nouns in A generally change $\text{g}$ into $\text{gg}$ when they are brought into Tamil: so $\text{Sr}a = \text{Sr}a\text{g}$; $\text{Sa}\text{n}\text{h}\text{a}$, a congregation, is $\text{Sr}a\text{h}a$. (c.) $\text{S}a\text{i}k\text{a}$ is added to some verbal roots to form nouns.

$\text{S}a\text{i}k\text{a}$ wealth (what is made or acquired) from $\text{S}a\text{i}k\text{a}$ make.

$\text{S}a\text{s}a\text{h}a$ a motion (what is moved) from $\text{S}a\text{s}a\text{h}a$ move.

In some cases the consonant of the root is doubled or hardened before the addition of $\text{S}a\text{i}k\text{a}$; as $\text{S}a\text{h}a\text{h}a\text{h}a$ from $\text{S}a\text{h}a\text{h}a\text{h}a$, &c. There is, however, a form $\text{S}a\text{h}a\text{h}a\text{h}a\text{h}$.

(d.) Many roots consisting of one short syllable (final $\text{a}$ does not really belong to the root) lengthen this in order to form nouns.

$\text{S}a\text{m}a$ bring forth, obtain, makes $\text{S}a\text{m}a$ that which is gained or brought forth.

$\text{S}a\text{m}a$ meet, fight, makes $\text{S}a\text{m}a$ a heap, battle.

$\text{S}a\text{m}a$ give, makes $\text{S}a\text{m}a$ what is given as an equivalent or pledge.

This is almost the only case in which the Tamil violates the principle, that through every modification in inflexion and conjugation, the Root is unchanged. Of course final $\text{a}$ does not belong to the root. But compare § 131.

(e.) Some roots in $\text{S}, \text{d}, \text{S}$ (not short monosyllables) double the final consonant. [Comp. 18, c., d., 131, c.]

Thus: $\text{S}a\text{d\text{d}}$ a letter ($\text{S}a\text{d\text{d}}$ write, 62.), $\text{S}a\text{d\text{d}}$ a song ($\text{S}a\text{d\text{d}}$ sing, 62.), $\text{S}a\text{d\text{d}}$ a line ($\text{S}a\text{d\text{d}}$ scratch, split).

(f.) $\text{S}$ is added to some verbal roots.

$\text{S}a\text{S}a$ hear, ask; $\text{S}a\text{S}a\text{S}a$ a question, report.

$\text{S}a\text{S}a\text{S}a$ be defeated; $\text{S}a\text{S}a\text{S}a\text{S}a$ defeat.

(g.) $\text{S}$ is added to some roots: $\text{S}a\text{S}a$ a sweeper ($\text{S}a\text{S}a$, 56. II.). These nouns then indicate the doer of the action. From $\text{S}$ comes $\text{S}a\text{S}$.

(h.) $\text{S}$ is added to some roots.

$\text{S}a\text{S}a\text{S}a$ ruin ($\text{S}a\text{S}a$); $\text{S}a\text{S}a\text{S}a$ forgetfulness ($\text{S}a\text{S}a\text{S}a$).

(i.) $\text{S}$ is added to some roots:

$\text{S}a\text{S}a\text{S}a\text{S}a$, $\text{S}a\text{S}a\text{S}a\text{S}a$ ($\text{S}a\text{S}a\text{S}a$ rejoice, $\text{S}a\text{S}a\text{S}a$ despise).

(j.) $\text{S}$ is added to the present and past relative participles. [Comp. 154.] Thus, $\text{S}a\text{S}a\text{S}a\text{S}a\text{S}a\text{S}a$, $\text{S}a\text{S}a\text{S}a\text{S}a\text{S}a\text{S}a\text{S}a$. But this is by no means common, and is strictly a verbal form.

(k.) In many cases the root of the verb is also used as a noun. [Comp. 164.] Thus,

$\text{S}a\text{S}a\text{S}a$ a cut, or cut, 62; $\text{S}a\text{S}a\text{S}a$ a tie, or tie, 62.

(l.) Some nouns are formed by adding $\text{d}\text{d}$ = existence to the verbal root. Thus,

$\text{S}a\text{S}a\text{S}a\text{S}a$ poetry (from $\text{S}a\text{S}a$, as the Greek $\text{t}o\text{i}o\nu\nu\epsilon$ from $\text{t}o\nu\nu\epsilon$ I make); $\text{S}a\text{S}a\text{S}a\text{S}a$ substance (from $\text{S}a\text{S}a\text{S}a$ come together).
§ 191. Vocabulary.
learning (lead learn, 70.).
a neighbour (other other). 
a bird (fly fly).

on (in in). 5th case (in)

5 (56. I.) send (as a missile, arrow).

a church-sweeper (sweep, 46. II.) a church-sweeper.

§ 192. (a.) 1 Call the church-sweeper! 
2 Do not rejoice too much in prosperity, nor grieve too much in adversity. 
3 Call the church-sweeper. 
4 Neither praise nor blame affects the dead (praise praise, 56. II.). 
5 The household are much delighted because a son is born. 
6 They all fought in the jungle. 
7 Do not neglect learning. 
8 What is the intention of this verse? 
9 What is the meaning of this word? 
10 What is the substance of this sentence? 
11 What is the purport of the letter he has written? 
12 This is a fatal affair. 
13 He is a very forgetful person. 
14 So I hear!

Lesson 60. 
Interjections.
§ 193. The following are used as interjections.
(a.) Oh! Oho! here, behold! there,
see! hallo here, see! hallo alas! hallo oh! hallo oh! alas! hallo!

These are used at the beginning of a sentence.

(a.) is it not? oh? I suppose, forsooth! certainly.
(b.) is put at the end when it signifies forsooth, and after the emphatic word when it indicates certainly.

he must be reckoned a good man I suppose.

he indeed is a good man. (This is not classical.)

(c.) (rather high), (imperative of see) are in constant use in much the same sense as we use the word now: well, what now?

§ 194. Vocabulary.

discretion. detriment, danger, deceit.
loss of sense; with (58.) lose one's senses, become senseless.
subtlety, nicety. easy, (vulg.) a little. (courtesies) mistake (56. II).
grow up (55. I).
much (generally used with much, much).

§ 195. (a.) (21. h. is changed into (b.)! (21.) you fellow! (fem.) my good woman.
father!
father and (imperative of see) are used as words of respect. come up! well!

Exercise 59.

1. (21. is changed into (b.)! (21. (vulg. for see).
LESSON 61.

DEGREES OF COMPARISON.

(Observe the inversion which is very idiomatic.)

(a.) 1 Well, is it not ten o'clock? 2 Alas, I am deceived, what shall I do! 3 My mother. 4 Which is the way to Tanjore? (நாய்க்) 5 This boy is the clever fellow! 6 So this is the learned man you mentioned. 7 Here is a rupee for you. 8 I will come myself. 9 Hallo, gardener, come here. 10 I suppose that physician was your father. 11 Stop a bit, you fellow! 12 He's a great scamp. 13 Alas, nothing has grown in my field.

Lesson 61.

FORMS CORRESPONDING TO THE COMPARATIVE AND SUPERLATIVE DEGREES.

§ 196. From § 130 to § 133 it appears that there are no adjectives, properly so called, in Tamil.

The noun, used as an adjective, does not, of course, admit of changes expressive of the degrees of comparison. How then can we express in Tamil, "this is better than that" and "that is the best of all?"?

(1.) "This is better than that." 

a. இது இதை. The dative of that which has less of the quality spoken of: "To that, this is good."

b. இது இதை. The 5th case with இது (denoting completeness): "From that altogether, this is good." This is to be preferred to the former. If this be regarded as the 7th case, in opposition to native Grammarians, the sense will be "In all that, this is good."

c. இது (அழகு) இதை பொக்கு. The 5th case: "From that, this is good." (அழகு should be added.)

These three are elegant.

d. இதை இதை இதை (அழகும் from இதை, 56. III., although you see, 100. (2.))="Although you see that, this is good."

e. இதை இதை இதை (அழகு, the infin. of இதை, 169.): "That while you see, this is good."

These are common and quite correct, though not very elegant forms.

f. இதை இதை இதை (அழகு to leave): "That to leave, this is good."

This is rather colloquial.

These three are often prefixed to இதை in all the above. It is not needed.)

132
LESSON 61. EXERCISE 60. § 197, 198.
COMPARATIVES AND SUPERLATIVES.

(2.) “That is the best of all.”

a. अग्निः स्वार्तोत्तरः (सवार्तोत्तरः) देवता. The 5th case with देवता and a word denoting universality: “From all this is good.”

b. अग्निः स्वार्तोत्तरः (सवार्तोत्तरः) देवता. The 4th case with देवता: “To all this is good.”

c. अग्निः स्वार्तोत्तरः (सवार्तोत्तरः). These two words are Sanskrit, and signify best, most excellent. (Latin; superlative.)

d. अग्निः स्वार्तोत्तरः the greatest, highest degree of prosperity (good).

§ 197. VOCABULARY.

more and more (रत्नमुख दिन दिन, the first syllable shortened for the sake of euphony). 107.

§ 198. (a.) 1 यथा तद्धीरणम् स्वार्तोत्तरः देवता अथवा अन् स्वार्तोत्तरः देवता [from day to day] अभिवर्णन देवता अन्तःपुष्पाभिर्माश्च (157.) आदित्य (165.) अयुत्तारः. 2 कारणः, अति सूक्ष्म अस्त अनुभूति, ज्ञाति आदित्य कारणे उद्देश्यं नैव विलितो. 3 तिरुनो मयुरं तिरुमच्छिन्नांकं अर्थात् कर्मन्येकं विविधमात्मां बन्धितं बन्धितं. 4 “नैव तद्धीरणेऽपि (आ + त = स्व) किंतु किंतु अपंतकम्” (Poet.) = 5 नैव तद्धीरणेऽपि अपंतकम् । मनो अद्य तद्धीरणेऽपि बन्धितं बन्धितं बन्धितं. 6 तिरुमो ममतां (173.) सेवं (स्वार्तोत्तरः) अधिकारां कर्मं नैव विलितं बन्धितं. 7 “तत्थम तद्धीरणं भीतं भीतं भीतं भीतं” (Poet.) 8 मनो अद्य तद्धीरणेऽपि बन्धितं बन्धितं बन्धितं. 9 तिरुमो ममतां (173.) सेवं (स्वार्तोत्तरः) अधिकारां कर्मं नैव विलितं बन्धितं. 10 तिरुमो ममतां (173.) सेवं (स्वार्तोत्तरः) अधिकारां कर्मं नैव विलितं बन्धितं. 11 तिरुमो ममतां (173.) सेवं (स्वार्तोत्तरः) अधिकारां कर्मं नैव विलितं बन्धितं.
You must learn more and more in the school. In the school you must get the first of all. He is the most stupid of all the shepherds. This minister is greater than the king. It is better to work than to beg. There is no wealth more precious than learning. She is the best of all the women in the village. The mother rejoices when her son is said to be wiser than others. The elephant is greater than the tiger, but the tiger is more cruel. The son is better than the father. This is greater than that. This is sweeter than honey.

Lesson 62. Thuc

1. You must learn more and more in the school. 2. In the school you must get the first of all. 3. He is the most stupid of all the shepherds. 4. This minister is greater than the king. 5. It is better to work than to beg. 6. There is no wealth more precious than learning. 7. She is the best of all the women in the village. 8. The mother rejoices when her son is said to be wiser than others. 9. The elephant is greater than the tiger, but the tiger is more cruel. 10. The son is better than the father. 11. This is the heaviest burden. 12. This is greater than that. 13. This is sweeter than honey.


(b.) 1. You must learn more and more in the school. 2. In the school you must get the first of all. 3. He is the most stupid of all the shepherds. 4. This minister is greater than the king. 5. It is better to work than to beg. 6. There is no wealth more precious than learning. 7. She is the best of all the women in the village. 8. The mother rejoices when her son is said to be wiser than others. 9. The elephant is greater than the tiger, but the tiger is more cruel. 10. The son is better than the father. 11. This is the heaviest burden. 12. This is greater than that. 13. This is sweeter than honey.

§ 199. (a.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? (103.) மற்றும், மற்றும், மற்றும் மற்றும், மற்றும், மற்றும், மற்றும், &c. &c., might be used instead of முதலாம்.

(b.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? (103.) Is it right to do such a thing? (Given name, &c. suffer. This is common, but not elegant.)

(c.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? (Thus-affected honour-destroying thing may [one] do?) Is it right to do such a dishonourable action?

(d.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? To this-likened person, to what? [agree, be like, 56. III.] What is such a (fellow) good for?

(e.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? In this how-much he is clever, but, in that so much a blockhead he will be. As he is clever in this, so is he a blockhead in that. He is as clever as this but he is as clever as that.

(f.) முதலாம் கற்று வன்றாலாம்! மறு (வெறும்) செய்யும்? As is the father, so is the child.

This may be also thus expressed: பெண்ணுறைமை தவறாம் பெண்ணுறைமை என்றான.

It can hardly be necessary to remind the learner that in rendering as into Tamil, he must consider its exact meaning. If as = when, the sentence must be changed. Thus:

1. As I was going = இன்று வரும் நீண்டுசெய்யும், பெண்ணுறைமை என்றான.

2. This is as large as that = இது என்று என்று என்று என்று என்று என்று என்று வெறும், மறு மறு மறு மறு மறு மறு.

134
§ 200. VOCABULARY.

find out (56. III.)   murder, from the Sanskrit.

an infant.  infanticide  wander (56. I.)

Exercise 61.

§ 201. (a.)  1 जैसा जाता बना दिया अतु जातक जाता दिया करता जाती दिया करती।  2 तुषार कर जाना करता जाना अपना अपना अपना अपना करता जाना करता।  3 “जान कर दी हो जान कर दी हो” अद्वित अद्वित अद्वित अद्वित।” (Poet.)  4 अपना जान जान जान जान।  5 अपना जान जान जान जान।  6 अपना जान पर जान अपना जान पर।  7 अपना जान पर जान अपना जान पर।  8 अपना जान पर जान।  9 अपना जान जान।  10 अपना जान जान।  11 अपना जान जान।

(b.)  1 Did you ever see such a boy?  2 What is this dog good for?  3 The more he wanders in the streets, the more will he learn evil things.  4 What kind of people are there in the village?  5 Why did you commit such great folly?  6 How can I do such an evil?  7 He has gone as he was wont.  8 At any rate I have seized the thief.  9 What are such boys good for?  10 They are talking just as they used to talk.  11 May we do such a thing?  12 What kind of things may we do?  13 Oho! is he such a fool?

Lesson 63.

BESIDES, EXCEPT, BUT.

§ 202. अन्याय, अभाव (from अक, which denies a QUALITY), and अस्तित्व, अज्ञ (from अज्ञ, which denies EXISTENCE, 43.), are in constant use.

अभाव and अस्तित्व are neg. verb. part. 121. (2).

अन्याय and अश्व are also used, generally with अ: अन्याय अन्याय, अश्व अश्व.

अस्तित्व and अज्ञ are irreg. verb. part. from the unused past tenses अभाव, अश्व, 77. Comp. 56. (III.).
and thus involve a double negative; they are negative forms of negative verbs.

(a.) and are both used for without, absolutely denying the existence of that to which they are attached.

\[\text{without the absence of rain.}\]

These, obviously, govern no case.

(b.) and are used for besides, except, but, affirming the existence of the thing to which they are attached.

being thus a preposition, and having the meaning of excepting, excluding, governs the 2nd case: besides me.

if you put a heavy burden on a stone pillar, it will break, but not bend.

(c.) and signify moreover. The may be added to the previous word thus:

Compare also § 170. Many particles have an exceptive force, especially and .

§ 203. Vocabulary.

any whatsoever (§ 126.).

even, the supreme (used chiefly by worshippers of ).

be troubled.

Exercise 62.

§ 204. (a.) 1 anything besides that which is soon be produced? Will anything besides that which is soon be produced?

(b.) anything without seed? Will anything grow without seed?
This child is the only witness; there is no other. Will anything grow without water? This seed will grow, but not that stone. Are there any besides this? Will they come without it? He must learn his lessons: what else? He troubles me without any cause whatever. I have told you one thing: besides that, there is another which no one knows but myself. The people are suffering from the lack of true wisdom. They are wandering about without any light. It is hard to live without sin. Come without delay.

Lesson 64. Alternatives.

§ 205. “Either this or that must be true.”

a. இவ்வாறு (இவ்வாறு),* இவ்வாறு (இவ்வாறு) வேறுபடும் முறை.

b. இவ்வாறு (இவ்வாறு), இவ்வாறு (இவ்வாறு) வேறுபடும் முறை
(100. (2.)) and if it be this, and if it be that.

c. இவ்வாறு வேறுபடும்; அல்லது வேறு, அல்ல வேறுபடும் முறை.

d. இவ்வாறு வேறுபடும் வேறுபடும் முறை.

e. இவ்வாறு; வேறுபடும் வேறு, அல்ல வேறு,
f. வேறுபடும் இவ்வாறு, வேறுபடும் வேறுபடும் முறை.

* Here the correlative conjunctions, either ... or, must be rendered by இவ்வாறு ... இவ்வாறு, or by இவ்வாறு ... இவ்வாறு, or by இவ்வாறு ... இவ்வாறு, appended to the alternative subjects. The other examples are not literal.
(f.) 7th case of \( \text{one} = \text{in one} \) (case understood) \( \text{this, in one} \) (case) that is true. This is not a classical form, but expresses the dilemma very exactly, and is quite intelligible.

§ 206. Vocabulary.

\( \text{u}^\text{l} \text{&i}\), \( \text{u} \text{3} \text{<SD} \text{n~} \& \text{in place of.} \)

\( \text{without any apparent reason, suddenly, by the visitation of God.} \)

\( \text{by divine appointment.} \)

\( \text{a day; but } \text{or, } \text{or} \)

Exercise 63.

§ 207. (a.) 1 \( \text{Either } \text{this } \) or that must be true.

2 Either he is guilty or the witness is speaking falsely (\( e. \) or \( f. \)).

3 Come to-morrow, or else I will punish you.

4 Bring me either a horse, or a bandy, or an elephant.

5 Give it to some one or other.

6 Put some one in your place, or I must fine you.

7 They either suffer from the absence of rain, or from some other cause.

8 I am a learned man and not a merchant.

Lesson 65.

Neither ... nor.

§ 208. "Neither this nor that is true."

(a.) \( \text{this is not true, and that is not true.} \)

\( \text{this is not true, that also is not true.} \)
Exercise 64. Lesson 66. § 209-211.

Exercise 64.

§ 210. (a.) 

1 Neither the king nor any one of his counsellors was present.  
2 This was known to neither the watchman of the village nor to the inhabitants.  
3 The book is neither here nor there.  
4 Neither of these is sweet.  
5 Neither has the physician come, nor has he sent his servant.  
6 He has neither friends nor relations in the village.  
7 Neither of these will yield to the other.  
8 I cannot quite believe what either the plaintiff, or the defendant, or the witnesses, or the peons say. [Compare and go over Lessons 12, 38.]

(b.) Neither the king nor any one of his counsellors was present.

Lesson 66.

Words signifying Extent.

§ 211. The word means extent (probably a corruption of a circle.)

boundary (draw, write); term, limit (Sanskrit); and measure.
LESSON 66.

WORDS SIGNIFYING EXTENT.

These words are used to express extent, duration, &c., and are equivalent to "as far as;" "until," "unto," "to," &c.

a. तद्भक्ति तदन्तिक्ति until to-day (not necessarily including the day spoken of).

b. तद्भक्ति तदन्तिक्ति to this place, as far as this.

a. तद्भक्ति तदन्तिक्ति learn as much as you can. (By you which-has-become-the-limit learn).

a. तद्भक्ति (4th with तद्) is also used, but is not elegant. It should follow the nominative, or the relative participle.

a. तद्भक्ति thus much, अतिक्रमण so much, अति क्रमण how much, are also used.

b. तद्भक्ति तदन्तिक्ति keep within bounds.

c. तद्भक्ति should only be used in combination with a Sanskrit noun. अति क्रमण till death, is elegant, and is a regular Sans. compound.

d. तद्भक्ति तदन्तिक्ति as long as I live (संस्कृत existence, used absolutely, and तद् doubled). संज्ञातिक्ति तद्भक्ति तदन्तिक्ति as long as I live (लोक, 56. III., live.)

etc. (as much as you can.)

e. तद्भक्ति तदन्तिक्ति I (will) tell you as much as I can. तद्भक्ति तदन्तिक्ति much better.

[S. मात्रम, the whole extent.]

§ 212. Vocabulary.

मात्र, as an adj., scanty.

तनाई denotes measure, and is only used in comp., thus:

तनाई, तनाई, तनाई.

एत-तनाई, thus much.

एत-तनाई, so much.

एत-तनाई, how much or many? (25.)

कापम, boiled rice.

एलुमितेज, lemon tree.

काय, unripe fruit.

ताकाम, disputation.

ताका-सास्त्रम, logic.

एदु मुदाल (एदु मुदाल, or एदु मुदाल) एदु मुदाल from that to this.

140
Exercise 65.

§ 213. (a.) 1 As long as we all live we must labour patiently and diligently. 2 I will not yield a jot of what I claim. 3 He was up to the chin in water. 4 Thus much I have borne. 5 At least take up this little burden. 6 Be thou faithful unto death!

(b.) 1 As long as we all live we must labour patiently and diligently. 2 I will not yield a jot of what I claim. 3 He was up to the chin in water. 4 Thus much I have borne. 5 At least take up this little burden. 6 Be thou faithful unto death!

Lesson 67.

Idioms connected with why?

§ 214. why?

These words are sometimes used in a manner that may perplex the learner.

b. Why does he (anyone) do this?

c. if you say why=wherefore.

(Many similar forms are in use.)

d. Why do you do thus?

e. soever. [This may be so or a corruption of soever.] It is equivalent to how much soever. 212. d.
§ 215, 216. EXERCISE 66.

Why," "whether," "soever."
Why do you do this?  
He will not give because he has no money.  
He will not give even a grain of rape seed.  
Give me a little water, at least.  
You must examine those who claim relationship; for they seem to be deceivers.  
It rushes on without ceasing.  
Draw near to the Giver of blessedness.  
What is all this noise about?  
What matters it whether such people come or go?  
Please give me the money.

Lesson 68.  
**WHETHER, SOEVER, ALTHOUGH.**

§ 217.  
a.  I said so to try whether there was devotion in him or not.  
b.  Whoever does thus, he is a robber.  
c.  In any place soever† will a black dog become a white dog? (100.)  
d.  Although it be a small snake you must strike it with a big stick.  
e.  =let him be whom he may [пу, пу(60.)]

§ 218. **VOCABULARY.**

PAGARU (60. III.), speak [Poet.].
MALAR, a flower.
MALAR-KAL, flowery feet.
ЧENNI, a head [Poet.].
MIGAI, upon [Poet.].
MULAI, a corner.

 стоим, hide (64.).
суп, gaming.
чапу, gamble (56. II.).
КИРО, low persons (95., 184.).
УРАI, speak [Poet.].
NERI (64.), stiffen, erect.

Exercise 67.

§ 219.  
1.  अनैतक अनैतक क्षण क्षण?  
2.  अत्तक अत्तक अत्तक समय, अत्तक हयणाति अवस्थानात अस्यति।  
3.  एकूणे एकूणीय स्नानी एकूणी फूलते।  
4.  एकूणे एकूणीय स्नानी एकूणी फूलते।  
5.  अनैतक अनैतक अनैतक अनैतक अनैतक अनैतक।  
6.  अनैतक अनैतक अनैतक अनैतक अत्तक स्नानी एकूणे एकूणि एकूणि एकूणि एकूणि एकूणि एकूणि एकूणि।  

* The ❖ is the proper interrogative particle, where doubt is expressed, § 46.  
† “So-ever” is expressed by an interrogative + ❖.
CERTAIN NEGATIVE FORMS.

§ 220. EXERCISE 67. LESSON 69.

7. You have seen my elder sister anywhere? 2 I will run away somewhere or other. 3 He is hidden in some corner or other (he is having hidden). 4 Whoever teaches well he is a munshi. 5 Whether he be rich or poor a liar will be despised. 6 Can a murderer escape anywhere? 7 Can you tell me whether the price is what he says or not? 8 Although he is a young man he is a great physician. 9 I asked him those questions to try whether he had learnt the lesson or not.

Lesson 69.

CERTAIN NEGATIVE FORMS.

§ 220. In 121 we saw that the negative relative participle ended in இ, and that the form in இ was chiefly used in poetry. The negative participial noun ends in இ. Note the following forms:

a. இ இ இ இ before you came here (உட்குறுக்கும் இ இ இ இ, ஆக்ரோமுன்னே அல்லாமுக்கியே is probably better Tamil).

b. இ இ இ இ (4th case of neg. part. noun) before I went there.

c. இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ he wanders about idly doing nothing (very common, but not very elegant).

இ இ இ இ இ இ இ I ordered you not to do it.

[More elegantly இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ
Exercise 68. Lesson 70. § 221–223.
Reduplicated Adjectives.

§ 221. Vocabulary.

| a fault. | regard, think of (56. II.). | yield moisture, oose, weep (with आ, (56. I.). |
| melt (56. II. त, act.). | think, remember (56. III.). |
| bear with, forgive. |

Exercise 68.

§ 222. (a.) 1 Pardon my fault in not thinking of it. 2 He goes about without speaking a word. 3 Before the sun set he went to sleep. 4 Before I thought of that I wept. 5 Why does the boy go about learning no lessons? 6 Should anyone go about doing nothing? 7 He is a blockhead that understands nothing.

Lesson 70.

Adjective Forms.

§ 223. Vocabulary.

काल्याच्या very black (काल्याच्या काळक).
कॅल्याच्या very little (कॅल्याच्या लिंक).
कॅल्याच्या very great (कॅल्याच्या ग्रेट).

These and similar forms are in constant use. No rule can be laid down for their formation. Either the Adjectival form is used as काल्याच्या, or the ग्रेट लिंक (76.) as काळक.

* Poet. Idioms.—(1) the sign of the 2nd case omitted—काल्याच्या; (2) कारा, &c., for करा; (3) ग्रेट, future for imperative or optative.
§ 224, 225. EXERCISE 69. LESSON 71.
"BEFORE," "AFTER."

§ 224. (a.) 1. The demon's face was jet black, and he had great broad shoulders. 2. She went all alone in the desert. 3. He has a very little dog. 4. A very black cloud hid the sun. 5. Must I languish alone? 6. The corn is quite green in the fields. 7. That cow is entirely red.

(b.) 1. The demon's face was jet black, and he had great broad shoulders. 2. She went all alone in the desert. 3. He has a very little dog. 4. A very black cloud hid the sun. 5. Must I languish alone? 6. The corn is quite green in the fields. 7. That cow is entirely red.

Lesson 71.
BEFORE, AFTER.

§ 225. (1.) भूत्र before, in place or time; भूत्र after, in place or time.
Both these words, which are in fact nouns, are used in the formation of innumerable compounds of very common and idiomatic use. They require the fourth case or the sixth.

For भूत्र are used also—
(2.) भूत्र, emphatic;
भूत्र, sometimes with शु and शः;
LESSON 71. EXERCISE 70. § 226.
"BEFORE," "AFTER."

(3.) \( \text{ann} \) and \( \text{esr} \) form compounds thus: \( \text{ann} \text{esr} \text{sm} \), \( \text{esr} \text{ann} \text{esr} \text{sh} \text{sm} \). \( \text{ann} \text{esr} \text{sm} \) the before-time and the after-time. Here \( \text{esr} \) becomes \( \text{esr} \text{sm} \) before \( \text{ann} \).

(4.) \( \text{esr} \text{sm} \), \( \text{esr} \text{sh} \), poetical, \( \text{sh} \text{sm} \) \( \text{esr} \text{sh} \) \( \text{sm} \text{esr} \) (S. Prák), are also used.

(5.) \( \text{esr} \text{sm} \) is used for moreover.

(6.) The verbs \( \text{esr} \text{sh} \) and \( \text{sm} \text{esr} \) (56. II.) are also used for go before and come after; of these the verb part. \( \text{esr} \text{sh} \) and \( \text{sm} \text{esr} \) are idiomatically employed.

(7.) \( \text{esr} \text{sh} \) and \( \text{sm} \text{esr} \) are used in composition with many verbs. Thus:

\[ \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \] (68.) put before.

\[ \text{esr} \text{esr} \text{sm} \text{sm} \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \] (70.) stand before, protect.

\[ \text{esr} \text{sm} \text{sm} \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \] (68.) put after.

\[ \text{esr} \text{sm} \text{esr} \text{sm} \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \] (62.) imitate, follow after.

\[ \text{esr} \text{sm} \text{esr} \text{sm} \text{esr} \text{sm} \text{sm} \text{sm} \text{esr} \] (62.) draw back.

Exercise 70.

§ 226. (a.) 1 The brother went before and the sister came after. 2 Dig your garden before the rain comes; for afterwards there will be no time. 3 Afterwards I heard them say so. 4 Compare the context (sentences before and after). 5 I knew this before. 6 The criminal stood speechless before the judge. 7 There were upright judges both before and after him. 8 Look well both before and behind. 9 Could you not have written the letter before this?

(b.) 1 The brother went before and the sister came after. 2 Dig your garden before the rain comes; for afterwards there will be no time. 3 Afterwards I heard them say so. 4 Compare the context (sentences before and after). 5 I knew this before. 6 The criminal stood speechless before the judge. 7 There were upright judges both before and after him. 8 Look well both before and behind. 9 Could you not have written the letter before this?
Lesson 72.  "AS."

§ 227. Of குன்று (56. [III.] resemble, be like, the root கூண்று, the infin. குண்னு, the 3rd neut. fut. குண்னும், and the past rel. part. குண்னும் (rarely), are in use, and signify like, as.

In the higher dialect many other such particles are used. [Comp. Pope's III. GRAM. 109.]

(1.) All these govern the 2nd case.
(2.) But as in other examples, the nom. may be put for the acc.
(3.) என்று may be added: குண்னும், குண்னும், குண்னும்.
(4.) Sometimes குண்னு, குண்னு are added to the subjunctive in என்று, 95. a. Thus, குண்னும் குண்னும் as if one should do.
They are often added to the verbal noun in என்று: குண்னுரீதும் (87.) = like doing.
(5.) The forms குண்னு குண்னு and குண்னு குண்னு = as soon as (you) do or did, are in very common use, being pronounced in a very hurried way so as to sound like குண்னும்வை and குண்னும்வை. They are probably corruptions of குண்னு குண்னு = like the way of doing (என்று in old Tamil means way, manner). குண்னும் குண்னு, which also frequently occurs, is a correct form (குண்னும், குண்னு) as if (he) would do.

§ 228. Vocabulary.

துரு (56. I.) totter, grow feeble.

தூவுவது a bubble.

தனுவுவது a bubble on the water (131.).

சும் a body (சும்), companion.

சும் parrot.

சும் price.

சும் அேரும் very valuable (சும், 56. I., be high).

சும் இடைவிட்டு precious (சும், to ascend, இடைவிட்டு which has obtained, இடைவிட்டு obtain, 56. [II.]).

சூல்லு costliness. (131/)

Exercise 71.

§ 229. (a.) வட்டார் குண்னும் மேந்த சும் குண்னும் வட்டார் (என் before இ into இ) சும் குண்னும் சும் குண்னும் வட்டார். (சிலிகுட்பு வட்டார்). 3 மனசுபுரைத் துரும் குண்னும் குண்னும் வட்டார்
EXERCISE 71. LESSON 73. § 229, 230.
"CONCERNING," "ABOUT."

6. quantula consequenda.

b.) 1 Is there anyone like him? 2 As you sent me, so I will send him. 3 In colour it is like saffron, in shape like the moon. 4 It would be hard to find a man as sensible as the shop-keeper is. 5 In fashion that garment is like the mother's. 6 Don't think of him as of others. 7 Suddenly the messengers came to fetch him. 8 Is a black rock equal in value to a precious stone? 9 Are there any counsellors as valuable as these? 10 Youth is like a bubble on the water. 11 It would be very hard to find a friend as faithful as he is. 12 So in this case also you may judge.

The "" of Reference. Lesson 73.

§ 230. "&$" is the adverb. part. of @ (56. III.) point out by a sign=having pointed out; "&$ is the adverb. part. of $ lay hold of (56. II.)=having laid hold of; "&$ is the adverb. part. of $ [56. (II.)] touch=having touched. 14

These are used for concerning, regarding, about, touching. "$ is correct and elegant; "$ is correct, but not elegant; the use of "$ appears to be a mere foreign idiom.

In very common talk $ (from $, 68, 263.) is "used in the same way:

$ or $ (7th case of $ or $ name)=about.

$ or $ about the king a work composed.
§ 231, 232. LESSON 73. EXERCISE 72.
"CONCERNING," "ABOUT."

The verbal participles are often elegantly and idiomatically used in Tamil for particles. This requires much attention. Comp. § 77.

§ 231. VOCABULARY.

<table>
<thead>
<tr>
<th>Tamil:</th>
<th>English:</th>
</tr>
</thead>
<tbody>
<tr>
<td>வருத்தம் (Pers.) recommendation.</td>
<td>recommendation.</td>
</tr>
<tr>
<td>தடித்து a fool.</td>
<td>a fool.</td>
</tr>
<tr>
<td>கடுக்கு a hindrance (தடித்து is also used).</td>
<td>a hindrance.</td>
</tr>
<tr>
<td>பொருட்கு cause. (தெரியும்)</td>
<td>a cause.</td>
</tr>
<tr>
<td>பெருரு part. பெருருத்து = on account of.</td>
<td>part, of.</td>
</tr>
</tbody>
</table>

Exercise 72.

§ 232. (a.) 1 வசனம் பார்ப்பது; ஒவ்வொருவரும் வசனம் பார்ப்பது. 2 ஒவ்வொருவரும் துறவுக்கு நம்பிக்கை வந்துகொள்ளா. 3 எந்த விளக்கம் குறிப்பிட்டு மூலக்கூறு கூறும் கலந்து, அந்த குறிப்பிட்டும் கூறிகொள்ளும். 4 அதற்கு எந்தந்து வணங்குவது என்பது? 5 அதன் குறிப்பிட்டும் முயற்சியும் முடியுமா? (Here மற்றும் குறிப்பிட்டும் might be used.) 6 குறிப்பிட்டும் வணங்குவது என்பது? 7 அவ்வாறு குறிப்பிட்டும் அடிக்கம் பார்ப்பது (நோக்கு is used here for நோக்கும்). 8 அவ்வாறு குறிப்பிட்டும் கதையை கூறாமல் வணங்குவது என்பது. 9 குறிப்பிட்டும் வணங்குவது; ஒவ்வொருவரும் குறிப்பிட்டும் வணங்குவது. 10 குறிப்பிட்டும் வணங்குவது என்பது? 11 குறிப்பிட்டும் வணங்குவது; ஒவ்வொருவரும் குறிப்பிட்டும் வணங்குவது. 12 அதன் குறிப்பிட்டும் புதியது என்பது.
EXERCISE 72. LESSON 74. § 233, 234.
THE FIRST, OR NOMINATIVE CASE.

(b.) 1 I have inquired concerning it. 2 He talked about the affairs of the village a long time. 3 I told you before all about it. 4 What will you talk about to the mother? 5 It is said concerning this in the 3rd chapter. 6 He has some end in view in coming to you. 7 What are the villagers saying about the matter? 8 He addressed the king and his counsellors concerning the affairs of the country. 9 He has composed a poem about the king. 10 The man is very much troubled about the means of subsistence. 11 The teacher said to him, learn this lesson carefully.

Lesson 74.

§ 233. Examples illustrating the idiomatic use of the 1st case. [Comp. Lesson 48.]

Ellipsis is the key to almost every Tamil idiom. (Supplementary notes.

The first case often stands for the other cases (50.).

1. முடுவல் (193.) முடுவல் முடுவல் it went to the town (1st for 4th).
2. தமிழ் அல்லது தமிழ் அல்லது go to him again (1st for 7th: அல்லது for அல்லது).
3. இல்லும் அல்லது இல்லும் (132.) அல்லது இல்லும் (172.) இல்லும் there was a king called Su-dari^ana (good-aspect). (An example of apposition.)

Who is the name of Brähman? 4. ஸ்ரீதவகார்க்கு (127.) ஸ்ரீதவகார்க்கு (nom. for 7th and 2nd) those Brähmans who do not recite the four Vedas in the morning and in the evening are all chaff. not all of them.

(6.) அல்லது (50.) அல்லது அல்லது அல்லது (136. ) அல்லது அல்லது with weeping eyes he stood, snivelling and confounded.

[Here அல்லது with the nom. case is used for the 3rd case in அல்லது, or there is an ellipsis of அல்லது (133, 184.) after the nom.]

6. தமிழ் கோயில் முடுவல் முடுவல் முடுவல் முடுவல் முடுவல் (168.) முடுவல் முடுவல் one day in a Brähman's house they both ate till their ribs were well lined. [முடுவல் is 6th case; முடுவல் is used adverbially.]

7. அல்லது அல்லது அல்லது அல்லது அல்லது அல்லது (136.) அல்லது அல்லது they lived prosperously for many days.

[Here there is an ellipsis of அல்லது. அல்லது = அல்லது.]

§ 234. VOCABULARY.

தமிழ் கோயில் a foreign country.
(Sans. com.), மாசு ஸ்ரீதவகார்க்கு (56. II.) stumble, trip.
(56. II.) snack at.
(56. II.) white) a well-picked bone.
Exercise 73.

§ 235. 1 கட்டுக்கட்டு கூம்பால்; கூம்பால் கூம்பால் [106. (2.)] என்றும் அது அல்லது குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன் [123. a. 2 காமல்து அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன் [100.] மறை நர்ளா வெங்க, தம்முடன் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 3 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 4 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 5 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 6 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 7 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 8 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 9 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன். 10 அது மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மற்றும் குழுள்ள தம் குழுள்ள தம்முடன், அது மறை, ஓரம் அல்லது குழுள்ள தம்முடன்.

Exercise 73.

Lesson 75.

§ 236. Examples illustrating the idiomatic use of the 2nd case. (§ 18.)
(1.) மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் he shaved him bare.
(2.) மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் he went to the town. (For மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் (50.)
(3.) மறை அல்லது குழுள்ள தம்முடன் மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் he did not know it was mere pretence—(it, that it was).
(4.) மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன் he called men "high caste"; and other things "low caste." [The technical words for the grammatical division of nouns into 1) those which indicate rational beings: மறை அல்லது குழுள்ள தம் குழுள்ள தம்முடன்; (2) irrational beings: மறை அல்லது குழுள் (29.).]

The sign of the 2nd case in Tamil is பெ. In Malayalam it is ന, in which the real suffix is probably ന; in ancient Kanarese it is മ; in modern Kanarese മ or അ്ന മ and in all the languages of the Indo-European family മ or അ മ is, for the most part, found in the accusative.
The origin of the Tamil suffix பெ seems to be this: the nasal was dropt (the Tamil people often pronounce பெ as பெ). In modern and lengthened into பெ in Mal.) became பெ (as பெ is the Tamil for the Kanarese tala). Comp. Bopp. 149.]

§ 237. Vocabulary.

- பெ பெ an old well. பெ (allied to பெ) forsaken, decayed. பெ + பெ + பெ elided.
- பெ (56. III.) be lame.
- பெ (56. II.) draw near.

- baldness.
- பெ பெ make bald (strike bald, lit.).
- பெ பெ an axe.
- பெ பெ crookedness.
EXERCISE 74. LESSON 76. § 238, 239.
THE THIRD CASE.

NOTE ON SECOND CASE.
[Comp. III. Gram. 58; Nannul, 296.] The Nannul Sūtram runs thus: "Of the 2nd case the increment is alone. Its meaning is (that the noun which receives it is the object of a word denoting) making, destroying, obtaining, removing, comparing, possession, &c." Examples:—

1. அவன் வந்தன் அவனை கட்டி he fashioned.
2. என்று வந்தன் அவனை பற்றி he broke.
3. அவன் வந்தன் அவனை பற்றி he approached.
4. அவன் வந்தன் வந்தன் he lost.
5. அவன் வந்தன் அவனை பற்றி he resembled.
6. அவன் வந்தன் அவனை பற்றி he was owner of.

The Tamil term for the direct object is தமிழ் முறைமை அவனை பற்றி = the thing which is done. [III. Gram. 129.]

A verb may have two accusatives: மகள் செய்தால் அவனை பற்றி he milked the cow; மகள் செய்தால் அவனை பற்றி he asked the professor the meaning.

It is the case of the nearer object: இவன் வந்தன் அவனை பற்றி worship the First.

Exercise 74. (Two accusatives.)

Lesson 76. WITH case.

EXAMPLES OF THE THIRD CASE.

§ 239. The particles connected with the regular terminations of the 3rd case are:—

153 20
LESSON 76.

THE THIBD CASE.

&.L SOT = together with; QatrsssrtSt^by meoms o/

(1.) You one a whole melon with rice hiding like, deceit to make to right

(2.) she ran with haste and brought the rice in the leaf.

(3.) Sir, unite me to my husband!

(4.) there is honey mixed with milk.

(5.) he embraced the child and kissed it.

(6.) hear him from the beginning to the end.

(7.) since these two are both of one shape. [my + (often written by means, by means]

(8.) he coughed when I told him not. Therefore, I stabbed him.

(9.) she stood looking out of the window.

(10.) his mouth-word by means of indeed this I have known.

(11.) the palace servant-maid told her husband.

Note on Third Case.

There are several significant particles which are used as signs (so to speak) of the 3rd case, besides QatrsssrtSt^by meoms (§ 56. = having taken) and &.L SOT = together: QatrsssrtSt^by meoms, QatrsssrtSt^by meoms = by means of, QatrsssrtSt^by meoms = sake. &.L SOT = together: I obtained it by his means; QatrsssrtSt^by meoms (my, by means) QatrsssrtSt^by meoms do so, for my sake.

Of these &.L SOT, which is evidently a cognate form of QatrsssrtSt^by meoms, is classical. Thus,

(1.) together with disease old age will come.

(2.) if you speak truth from your heart.

(3.) others when compared with you are like iron when compared with gold.
EXERCISE 75.
THE THIRD CASE.

(4.) τέρα τάτους λαμενής τοῦ ποδοῦ.
[Comp. III. Gram. 59; Nannul, Sut. 297.]
It is necessary to observe that a Tamilian would not always use this case where we use by and with. Thus, He did it with difficulty: 

It is necessary to observe that a Tamilian would not always use this case where we use by and with. Thus, He did it with difficulty: 

(5.) Θυντίστε με ητίνα 
In gross darkness [and] in thick rain, croaking frogs like 

it itself which does not understand—by means of science, disputations if you engage in, that which will result (is) what?

* ἀνήρ for ἀνήρ ὁ ἡτέρος a poet. form, 270. (5.)
Lesson 77.

EXAMPLES OF THE FOURTH, OR DATIVE CASE.

§ 242. The particles connected with the 4th case are:

(I.) ... according to the law punishment

(II.)

(III.)

(IV.)

(V.)

(VI.)

(VII.)

(VIII.)

(IX.)

(X.)

(XI.)

This is the Latin idiom: a dative with the verb to be=have. Comp. § 43.

To each one one vessel of water to give he commanded.

"He where is my child?" to the asking, "(He is) not here," they said.

He which had grasped the wealth to the scholar having taken, he gave, and to the thief according to the law punishment he awarded.

He is within the house.
LESSON 77. EXERCISE 76. § 243, 244.
THE FOURTH CASE.

[Here  is the sign of the 4th case, to which is added a sign of the 7th. This accumulation of inflexional particles is frequent in Tamil, and in the other S. Ind. dialects.
Thus, in-to, with-in, &c., combine two prepositions.]

(12.) இலகத்தலர் நேய்க்குதல் காகநீதிக்கப்பெற்றார் புனிதார் கொன்று பின்னர் குரகான் a son who imparts present and future bliss.

§ 243. VOCABULARY.

武汉 possession, whence முட்டம் possession.

முட்டம், இ, ன் he, she, it, to whom or which (it) belongs (governing a dative of the thing possessed).

மூட்டம் a leguminous plant.

மூட்டம் peas, மூட்டாம் (131. c.).

Exercise 76.

§ 244. 1 இலகத்தலர் நேய்க்குதல் காகநீதிக்கப்பெற்றார் புனிதார் a son who imparts present and future bliss.

(64.) feed, nourish.

முட்டம் time in music.

முட்டம் agree with (56. III.), முட்டம் &c.

முட்டம் (முட்டம் to a step, முட்டம்), முட்டம் oft en (one time to a step). The latter is vulg.
Lesson 78.

Examples of the Fifth Case.

§ 245. (1.) ἔδραμεν ὑπὲρ τὴν ναῦσαν καθ' ἑαυτόν ὑπάρχοντες
Of that water with the half (my) feet well

I washed. [106. (4.)]

(2.) μηδὲν ἔμενο τὸν μύθον ἕως τῆς ορκομενής.
(Half the mud even your feet from has not gone.)

You have not half cleaned your feet of the mud.

(3.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν.

"Of these two [is] thy husband which?" he asked.

Comp. ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν.

he asked some of those who came with him how it was.

(4.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν

the best is he who resembles which?

(5.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν

(In order each one's from the hand the mango-fruit

which came the way is plain.) [I] have found out in order the way in

which the mango-fruit passed from hand to hand.

(6.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν?

is anyone coming from that place? (In that place, used as a noun, and Ἡλίαν

used as the sign of 5th case.)

(7.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν

those who abound in the wealth of learning, and in the wealth

of earthly good.

(8.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν.

[Here the sign of the 7th case is put between the root and the sign of the

5th case. Lit. = having been in the place of me.]

(9.) ἐπί τῆς θάλασσας ὤν ὑπάρχει δείξετε Ἡλίαν

the owner of the tree hearing the noise came running from his

house, scolding all the way. The thief hearing him came down from the

tree. [Obs. the uses of Ἡλίαν.]

§ 246. Vocabulary.

 rightly, well.
 ὑπάρχει (ἀνά τοῦ τοῦ) in order.
 ἕως (56. III.) deliver up to.
 ὑπάρχει charge, care.

a monkey.

(S. HITA+AHITA, proper and improper) good and evil, right and wrong.

a livelihood.

suitably (infinitive).
Lesson 79.

Examples of the Sixth Case: The Genitive or Possessive Case.

§ 248. Comp. III. Gram. 62. Summary.—What may be called the genitive relation is expressed in Tamil by—the mother’s house; the mother’s house-

(i.) Composition: மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய். Here the inflexional base is the genitive form.

(ii.) The use of ஆய் (or ஆல்), a particle signifying connection: தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய்.

(iii.) The inflexional particle ஆ. [In high Tamil ஆ is used, and ஆ when the governing noun is plural.]

(iv.) The significant particle ஆம்; and the dative + ஆ. All these are classical. Thus in Kamban’s Rāmāyanaṇam we have ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய் அமையும் நாய் புனிதநாய் ஆம் தமிழ் குலோகத்தின் நாய் புனிதநாய்; புனிதநாய் ஆம் தமிழ் குலோகத்தின் நாய் புனிதநாய்.

EXERCISE 77. Lesson 79.

The Sixth Case.

Exercise 77. That men's

§ 247. 1 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய். 2 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய். 3 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய். 4 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய். 5 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய். 6 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய். 8 மன்னியத் தமிழ் குலோகத்தின் நாய் புனிதநாய் ஆய் தமிழ் குலோகத்தின் நாய் புனிதநாய்.

159
§ 248.

LESSON 79.

THE SIXTH CASE.

(2.) When the vessel of gold is broken—it is gold; when the vessel of earth is broken—what is it?

(3.) The form उष्ण is poetical, आ being a term of the 6th case in the higher dialect.

(4.) The form उष्ण is poetical, आ being a term of the 6th case in the higher dialect.

(5.) The form उष्ण is poetical, आ being a term of the 6th case in the higher dialect.

(6.) The form उष्ण is poetical, आ being a term of the 6th case in the higher dialect.

(7.) The scholar's learning.

Litr. "the learning which the scholar has learnt."

It is very elegant and idiomatic in cases like this to use an adjective participle instead of the 6th case.

(8.) The form उष्ण is poetical, आ being a term of the 6th case in the higher dialect.

(9.) For the determinative of in "the great city of Benares," see § 133.

NOTE ON SIXTH CASE.

1. The genitive of quality (e.g. a boy of great beauty) must be expressed by the aid of अ कन, § 133. Thus, अ कन अ कन अ कन.

2. The distributive genitive requires the dative with अ कन or the 5th case: thus, he sent four of his friends अ कन अ कन अ कन अ कन; the elephant is the largest of animals अ कन अ कन अ कन अ कन.

3. The objective genitive requires a periphrasis generally. Much unintelligible Tamil has been expended in trying to put such constructions literally. Thus, the love of knowledge must be अ कन अ कन अ कन अ कन and not by any means अ कन अ कन! अ कन अ कन is covetousness. Many specific compounds like this exist. He is eagerly desirous of honour अ कन अ कन अ कन अ कन अ कन.

4. For the determinative of in "the great city of Benares," see § 133.

5. Europeans use the genitive with अ कन too much. I have heard the fear of punishment put into अ कन अ कन अ कन; it should be अ कन अ कन अ कन अ कन. Thus, he is tormented with the fear of punishment= अ कन अ कन अ कन अ कन अ कन अ कन अ कन अ कन अ कन अ कन.
LESSON 79.
THE SIXTH CASE.

Tamil grammarians tell us that the form of the 6th case differs according to the class (§ 184) of the governing noun. If this is a noun of the மெய் (a personal noun), (1) the governed word, or its inflexional base must be simply prefixed, or (2) the word மைய் (§ 185) must be used to connect the governing and the governed words, or (3) the 4th case must be used.

Thus, நாயக் குறிப் பொருள் மகன். (Thus pater mihi.)

If, however, the governing noun is மெய் (impersonal) the governed noun takes the case-ending மோ (sometimes in old poetry மீர்) or மைய்; the former when the governing noun is singular (மெய் பெரும் பொருள்), and the latter when it is plural. These are the only classical forms.

Thus, மன்னன் மாநிலம் my hand.

மன்னன் குழந்தை மாநிலம் my hands.

A comparison of this with § 184 will show that here the 'genitive case' is really a derivative noun in apposition to மெய் and மைய். மெய் = that thing which is mine, மைய் = those things which are mine.

There is not, strictly speaking, any genitive case in Tamil. (§ 21)

The following table from the commentary on the Nannul illustrates the native idea of the use of the 6th case. The meaning conveyed by it is called பல்லவ பண்டுக்கும், where பல்லவம் is equivalent to மெய் property, பண்டுக்குப் connection, or மைய் பண்டு that which is one's own.

I. intrins ic property.
1. பல்லவம்—connected with quality.
   Ex. பல்லவம் இணைந்து the breadth of the land.
2. பல்லவம்—connected with members.
   Ex. பல்லவம் இணைந்து the king's eye.
3. பல்லவ பண்டு பண்டு தொடர் பண்டு பண்டு பண்டு, combination of many individuals of one species.
   Ex. பல்லவம் இணைந்து a heap of paddy.
4. பல்லவம் பல்லவம் பல்லவம் பல்லவம் பல்லவம், combination of many of different species.
   Ex. பல்லவம் இணைந்து an assemblage of (various) beasts.
5. பல்லவம் பல்லவம், transformation.
   Ex. பல்லவம் இணைந்து parched grains of paddy.

II. extrinsic property.
[Gen. auctoris v. possessoris.]
1. பல்லவம் இணைந்து, possession.
   Ex. பல்லவம் இணைந்து Sattan's bow.
2. பல்லவம், place.
   Ex. பல்லவம் இணைந்து the king's garden.
3. பல்லவம், time.
   Ex. பல்லவம் இணைந்து the life-time of the son.
§ 249. Vocabulary.

<table>
<thead>
<tr>
<th>Tamil Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>பெரியைய்</td>
<td>bone.</td>
</tr>
<tr>
<td>கிளியாரா</td>
<td>a Reddy, a caste of cultivators.</td>
</tr>
<tr>
<td>உண்மையார்</td>
<td>a watercourse.</td>
</tr>
<tr>
<td>பாசார்</td>
<td>a disciple.</td>
</tr>
<tr>
<td>வானிட்டார்</td>
<td>an obstinate fellow.</td>
</tr>
</tbody>
</table>

Exercise 78.

§ 250. 1 காட்டுத்து முற்பதிவு ஒட்டி கரனும் குறையும். 2 நாயமை காதிரும் பூங்காமல் நாயக ஒற்றைக்கும் நாயக எடுத்துக்காட்டி எவர்? 3 தனியை பதிக்கிறேன் என்று செய்யுதல். 4 கதார் முன்னணி அர்த்தம் வேறு இலோகமாக நன்மை கொண்டு என்று போக்கிறேன். 5 அதற்கு கேட்டையும் காதிரும் பூங்காக நன்மை கொண்டு பற்றியும். 6 அதன் முன்னணி முதல் என்று போக்கும். 7 கெட்டுக்கும் இருந்து என்று போக்கிறேன். 8 மன்னையும் வேறும் என்று போக்கும். 9 காத்து பின்னணி சந்திக்கும் என்று போக்கிறேன். 10 அது என்னும் வேறும் என்று போக்கிறேன். 11 அது என்னும் வேறும் என்று போக்கிறேன்.

Lesson 80.

Examples of the Seventh, or Locative-Ablative Case.

§ 251. கு, குழுக்கு, are the chief signs, but (in the higher dialect) there are upwards of 20 particles denoting place or position that may occupy the place of கு. Among these are கு உப்பும், குழுக்கு அருகில், குழுக்கு உட்புறம், குழுக்கு முற்புறம், குழுக்கு முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முற்புறம், குழுக்கு கால்முrifian the river's bank. [Pope's III. Gram. 108]
LESSON 80. § 251.
THE SEVENTH CASE.

... meaning place, is also used in books. These are all essentially nouns and remain so, however compounded. (Pope's III. Gram. 63.)

(1.) நகர் நகர் படித்து சொல்லல் பிறகு it caught all the snakes that were found in it.

(2.) நாம் சொல்லி நாராயகா நாராயகா he gave 4,000 pagodas in common.

(3.) நாயன் ஆடல் சோடினே (this man's hand in I gave) I gave.

(4.) உள்ளூர் பலகை சர்க்கரைகள் பத்தாண்டு ஒருபாகாணை he immediately to the Muhammadan going, "I give," said he.

(5.) இதன் ஒருநாள் சொல்லும் வரும் வரும். He approached the woman and spoke.

(6.) ஏனைய ஏனைய பெரியக்கால முறையில். (Of the village near alone in the coming.) When he was coming near the village alone.

(7.) செரும் செரும் சமவில் சமவில் Stroke on stroke if you strike even the grinding stone will be moved.

(8.) கும்பம் கும்பம் கும்பம் கும்பம் கும்பம் a deceitful minister, though he be clever, must not be near a king.

(9.) உன்ன் கல்லின் நோக்குத்து I fell at his feet.

(10.) வாழ்தல் வேல் The Bambû-leaf upon வாழ்தல் பலி யின் Will sleep the dew-water.*

* There is a story worth telling connected with these lines.

Kamban, the translator of the Râmâyana, and the greatest master of Tamil rhythm, passing by a tank one evening, heard a cultivator, as he watered his field, sing the line:

"On the leaf of the Bambû."

The man having then completed his number of buckets of water, ceased at once his work and his song.

Kamban was struck with the line, and said to himself, "What can be on the tiny leaf of the Bambû? Probably to-morrow morning the labourer will begin his work with the next line of the song. I must be there to hear it." Accordingly, with the dawn, Kamban stood on the border of the tank, and was rewarded by hearing the man, as he drew his first bucket of water, chant the second line:

"Sleeps the little drop of dew."

Moral.—There is plenty of poetry and sentiment in the Tamil people, if you can only get at it.
§ 252. VOCABULARY.

assert, maintain.

maintain a brass vessel.

a tender shoot.

odour (poet.).

rape seed.

poverty.

it is evil (poet.).

prosperity.

(70.) learn.

Exercise 79.

§ 253. 1 தான் புற்றும்படி இளையமையில் அரங்கில் (assert, maintain), வந்த என்ன இந்த வந்த ப்பூட்டகுள் சுமார்க்கும் பொருட்களை அறியும் செய்ய ஆரமனின் கருத்தை வேறுபடுத்தும், அவர் "தான் புற்று வந்த என்ன" என்று இன்றுக்காட்டு. 2 என்றும் ஒளி சென்றிருந்த பொருட்களை அறியுங்கள், மனிதகருக்கு நேர்ப்பிட்டு முயன்று அரங்கில் கேளுங்கள் கேளும், அவர் பிப்புகளும் என்றும் நேர்ப்பிட்டு கேளும். 3 ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளுடன் பெரும்பமங்கள் கேளும். 4 என்றும் ஒளிச்சுட்டு சென்றிருந்த பொருட்களை நேர்ப்பிட்டு கேளும். 5 என்றும் யுங்கள் நேர்ப்பிட்டு கேளும் (two vessels full, &c.).

6 ஒளி சென்றிருந்த பொருட்களை (observe the compound) வேறும் மனிதகர்களால் நேர்ப்பிடும், 7 "மனிதகருடன் பொருட்களை வேறுப்பிட்டு கேளும் " என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும். 8 என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும். 9 என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும். 10 என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும். 11 என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும். 12 என்றும் ஒளி சென்றிருந்த பொருட்களை புற்றிப் பொருட்களை வேறுப்பிட்டு கேளும்.

With-the-good-endured than poverty bad indeed, (is) with-the-ignorant-

enjoyed wealth.

Lesson 81.

USES OF THE ROOT முடை=leave, let, forsake, relinquish, release [§ 68.].

§ 254. Many of the chief difficulties in the language are connected with the peculiar use of this and the following verbs. Each sentence is a formula. [Comp. § 77.]

It will be seen that where in English an inseparable preposition or adverb is required after a verb, the Tamil often adds an auxiliary verb. Thus, go away=சென்று முடை. *
LESSON 81.
THE ROOT a9.

(1.) ஒர் ஆண் வைத்துவ் விட்டு விலை.
Your iron a rat has eaten up.

(2.) அந்தரில் ஆண் தந்து வந்தான்.
At that juncture he came back.

(3.) அது தன் ஒருகணத்து வண்டி விலை.
A hawk having lifted up, has taken away.

(4.) இவ்வெள் வைத்துவ் விளைக்கப் போனான்.
He his house to went off.

(5.) அவ்வெள் ஆண் விலைக்கப் போனான்.
Them he sent away.
He accompanied them a little distance on their way.

(6.) அவ்வெள் காண்டு மூர்த்த விலைக்க.
She affrighted stood still.

(7.) ஒர் ஒன்றிற்கு இரு வண்டிகள் விட்டு விலை வண்டி விளைக்கavid
A vessel-of-water whole having let out although (you) washed, half the mud even has not gone.

(8.) ஒர் ஒன்றிற்கு விளைந்து the scorpion stung them (redundant).

(9.) ஒர் ஒன்றிற்கு விளைந்து வண்டி விளைக்கப் போனான்.
Nine-thousand pagodas to this child give up.

(10.) ஒர் ஒன்றிற்கு வண்டி விளைந்து வண்டி விலைக்க I will pay up both principal and interest.

(11.) ஒர் ஒன்றிற்கு வண்டி விளைந்து வண்டி விலைக்க I will pay up both principal and interest.

(12.) ஒர் ஒன்றிற்கு வண்டி விளைந்து he wept, shedding tears in drops.

(13.) ஒர் ஒன்றிற்கு வண்டி விளைந்து வண்டி விளைந்து as though he would take it to look at it, he threw it away into a fire which was kindled there.
Comp. Lesson 61.

(14.) ஒர் ஒன்றிற்கு வண்டி விளைந்து he became a Vaishnavan (redundant).

(15.) ஒர் ஒன்றிற்கு வண்டி விளைந்து he caused trouble to come upon me.

(16.) ஒர் ஒன்றிற்கு வண்டி விளைந்து it has got loose.

(17.) ஒர் ஒன்றிற்கு let it alone.

(18.) ஒர் ஒன்றிற்கு வண்டி விளைந்து this the tree which he brought to be sawn [left to be].

(19.) ஒர் ஒன்றிற்கு I lived in ignorance (of it).

(20.) This verb is often doubled for emphasis: ஒர் ஒன்றிற்கு I lived in ignorance (of it)
he utterly forsook me.
Lesson 82.

§ 255. Uses of the root $\text{(move, dance)}$ [§ 62.]

(1.) A hostile inhabitant feigning intimacy (you) must destroy.

(2.) he praised him and celebrated him.

(3.) while he was hunting.

(4.) he is a very clever fellow in dancing and singing.

(5.) What will it profit though you for ever go round about temples from the right, in this wide world, like bullocks that go round the press in which oil-men grind the rape seed?

(6.) the conduct of a licentious woman is a disgrace to her family.

(7.) a dancing cow you must milk dancing, and a singing cow you must milk singing.

(8.) when the stick dances, the monkey dances.

(9.) he is very urgent for money.

(10.) a movement, enterprise.

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Lesson 83.

§ 256. Uses of the root $\text{put}$ [68.]

(1.) she calumniates.

(2.) on me he put guilt.

(3.) he took off his ear-rings and put them in his own ears.

(4.) that heifer has calved.
Lesson 84.

§ 257. Uses of the root \(\text{LQ.}\) be born [66].

(1.) குண்டடி குண்டை குண்டை பெற்று குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை 

the judge began to doubt and told him to come to-morrow.

(2.) குண்டடி குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை 

a voice was heard from the sky.

(3.) குண்டடி குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை குண்டை 

and then a gracious word proceeds forth.

(4.) குண்டடி குண்டை குண்டை குண்டை குண்டை 

they caused an agreement to be made (double causal, இ and இ [160, 92]).

(5.) குண்டடி குண்டை குண்டை குண்டை குண்டை 

every word that comes out of his mouth is false.

(6.) குண்டடி குண்டை குண்டை குண்டை குண்டை 

if the master's order be forthcoming (you) may do it.

(7.) குண்டடி குண்டை குண்டை குண்டை குண்டை 

the master took a great fancy to him.
Lesson 85.

§ 258. Uses of the roots GUT go, and GLJ.T@. [58, 160.]

(1.) அவ்வாறு அது குறு வாழ்வுடன் இளைப்பட்டுள்ளது இளைப்பட்டுள்ளது.

(His excessive lust not bringing benefit went.)

His excessive desire was utterly unproductive.

(2.) அதிசயத்தயத்தை சுற்றிக்கும் உடலை நீங்கும் அதிசயத்தயத்தை உடலை all the cows in that herd died (went dead).

(3.) காதல் காதலும் காதலும் காதலும் காதலும் காதலும் do as seems good to him.

(4.) காதல் காதல் காதல் we are cheated.

(5.) காதல் காதல் காதல் காதல் காதல் he cheated me (GUT [56. II.] is a causal transitive verb from GUT).

(6.) காதல் காதல் காதல் காதல் he wasted his time in gaming.

(7.) காதல் காதல் காதல் காதல் the step in which (he) went.

(8.) காதல் காதல் காதல் காதல் my friendship will not cease.

(9.) காதல் காதல் காதல் காதல் let that proposition alone: turn to something else.

[GUT means go, leave, be lost, depart, cease to be. Added to intransitive verbs it often gives the idea of completeness:

அவ்வாறு இளைப்பட்டுள்ளது it is faded. (GUT)

அவ்வாறு இளைப்பட்டுள்ளது it is destroyed.]

(10.) அதிசயத்தயத்தை சுற்றிக்கும் உடலை இனக்கும் அதிசயத்தயத்தை உடலை setting aside that land the rest is mine (that land to go).

(11.) காதல் காதலும் காதலும் காதலும் காதலும் there is a light to scatter the darkness.

(12.) என்ன என்னர் என்னர் என்னர்? என்ன என்னர்?

Shall I lose my tongue? or my nose?

(13.) ஏற்றம்பற்றிக்கும் தோன்றன் என்னவை; ஏற்றம்பற்றிக்கும் தோன்றன் என்னவை; ஏற்றம்பற்றிக்கும் தோன்றன் என்னவை; "I did it while looking at her, and so the vessel became too large," said the potter.

(14.) ஏன் ஏன் ஏன் ஏன் ஏன் ஏன் he has gone to sleep.

[Compare also 32, 58, 124.]

Lesson 86.

§ 259. Uses of the root GLJ.T@ obtain, take to one's self [56. (III.).]

(1.) என்னர் என்னர் இளையில் I awoke.
(2.)  he told me to beware, to watch, look out.

(3.)  he put it on (himself).

(4.)  he had stored up.

(5.)  they were talking (among themselves).

(6.)  those heifers were in milk.

(7.)  he placed his desire upon it.

(8.)  he assumed a shape like him.

(9.)  he was silent, hanging down his head.

(10.)  he became angry.

(11.)  it was raining incessantly.

(12.)  he asked with much respect.

(13.)  from that time said that until now. [having (that) for a beginning from that time.]

(14.)  taking in his hand the mango fruit he came here.

(15.)  he married (as a minister).

(16.)  I will cultivate his friendship.

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Lesson 87.

§ 260. Uses of the root தனிய

(1.)  they made an agreement in which these particulars were included.

(2.)  the thread which the old lady spins will not suffice for a waist-string for the old gentlemen.

(3.)  they went to the flock and said to the herdsman, "We want a cow, can it be had?"

(4.)  [See and take it.]

(5.)  he got a cold and fever, and was very poorly.
Lesson 88.

§ 261. Uses of the root ṅā place [64].
(1.) /address to me up and go yourself (redundant).
(2.)  is like the man who stored up his wealth in sacks and yet went a begging.
(3.)  send him to eat [probably a corruption of the causal (160.).]
(4.)  although you allow fire to increase don't allow hatred to increase.
(5.)  don't be angry with me!
(6.)  I shall not tread his threshold.
(7.)  though you take a woodlouse and put it on a bed it will seek the rubbish heap.
(8.)  If you cover that affair will it not come abroad?
(9.)  To him who bears the globe in his hand and moves it, is a chundra fruit a great weight?
(10.) if you preserve it—a tuft; if you shave it—baldness (= I am in your power).
(11.) he is lying in wait for him (lit. a shot he has placed for him).
(12.) he keeps her (improperly).

Lesson 89.

§ 262. Idiomatic uses of verbal root u suffer [56. (II.)].
This Lesson is supplemental to § 92. The use of u in forming a passive voice is seen in the following (Tiru. xi. 5):—

an assistance is not measured by itself; it is measured by the worth of those to whom it has been done.
Lesson 90.

AUXILIARY VERB FOR ADVERBIAL EXTENSION OF PREDICATE.

§ 263. Uses of the verbal root @ place, put, give [68]. In many idiomatic expressions it is hard to say whether the verb is @ or δ. § 254.

(1.) δανμαδαι δαναμαι let them divide it among themselves.
   [δαναμα give a part to give.]  
   δαναμα gives the idea of among themselves. § 106.]

(2.) δαναμαδαι δαναμαι δαναμαι δαναμαι he took his wife away with him.  
   δαναμαδαι δαναμαι δαναμαι δαναμαι he brought his son with him.  
   [Here δαναμα is used for taking with one, giving the hand to one.]
(3.) You are making a great complaint of it. [Here = making, giving out.]
(4.) He made (them) turn back. withdrawing the foot that he had advanced, he turned back.
(5.) He made (them) turn back. withdrawing the foot that he had advanced, he turned back.
(6.) He made a great outcry.
(7.) He went in the way that first presented itself. (Thinking over, giving it his thought.)
(8.) He shut the door, locked it up. This is very common.
(9.) O, thou, who possessest grace by which my faults diminish, and good dispositions increase within me! O God, kin of my soul!
(10.) I will make that a pretext for going to him.
(11.) Is it right to steal from a house where they have supplied (us) with food?
(12.) In my herd a cow has picked up flesh and increased in size. [Here also is used idiomatically.]
(13.) Grant me this! [68.] Grant me this! (Thus graciously give command.)
(14.) with trembling hand, and trembling body, and stammering lips, she screamed aloud and wept. [A mere imitative word.]

Lesson 91.

§ 264. Uses of the verbal root grant, vouchsafe. (62.)

(1.) He ascended benignant to his seat.
Lesson 92.

A KIND OF PASSIVE.

§ 265. Use of the root *sl^OTT eat (56. III.). This is from *sl^OTT, and signifies take in, receive, and thus eat, suffer.

(1.) *SL^OTT they were cut down.
(2.) *SL^OTT she who was tied to a pillar.
(3.) *SL^OTT Will they eat poison with the tongue that eats ambrosia?
(4.) *SL^OTT the ink is spilled.
(5.) *SL^OTT don't stoop after you've hit your head.
(6.) *SL^OTT he goes about distracted by his desires.

[2. *sl^OTT is either (1) there is (43.), or (2) having eaten—p. verb. part. of *sl^OTT eat (56. (III.)), or (3) it is used for the passive, and so equivalent to *sl^OTT. In this last case *sl^OTT is added to the root. Comp. 133.]

The usual form of *sl^OTT is *sl^OTT or *sl^OTT. Hence *sl^OTT is used like *sl^OTT. See 161. Under example 10 1s 8 improved.

Lesson 93.

§ 266. Uses of the verbal root *sl^OTT beat (64.). The primary idea is down, from S. Comp. Eng. idiomatic use of strike.

(1.) *SL^OTT shave these three persons bare and send them away.
(2.) *SL^OTT a country which has not suffered, will not learn.
(3.) *SL^OTT to-day! to-morrow! saying, he causes me to dance attendance. [Admon to wonder; *sl^OTT he knocks me about; w omitted.]
(4.) *SL^OTT
LESSON 94.

ENLARGEMENTS OF SUBJECT AND OBJECT.

§ 267. Some idiomatic uses of the relative and adverbial particles. [25.]

(1.) 什么地方 the sign of his coming.

(2.) 你用那把水桶画水。

(3.) 你为什么系铃？ Why do you tie the bell?

(4.) 他向我显示他所受的伤痕。 he showed the stripes he had suffered.

(5.) 一头奶牛 in milk. [Ellipsis of subject.]

(6.) 花在建造那座‘房子’上所用的钱还没有支付。 an affair which is pre-
destined will happen any how.

(7.) 建造这所房子所花的金钱尚未支付。 the money expended in building that house is not yet paid.

(8.) 你对知识的了解。

(9.) 在他来日的那一天。 [This is quite idiomatic.]

(10.) 前一个阶段 加上 后一个阶段 可以说 it is not right that the expenditure should be greater than the capital. [which = which has become; capital = capital.]

(11.) 他们的生存对他们有什么用? What is the use of their existence. [For 她们 = 她们的。—It is a gerund.]

(12.) 保持无奶的那头牛有用吗? Is there any use in keeping buffaloes that yield no milk.
Lesson 95.

§ 268. Idiomatic uses of the verbal root குடை [58]. This resembles very closely the Latin fiero. This is to be read with Lesson 44.

(1.) இல்லையிருந்து பொருள் முடியவில்லை (முடியாதோ) all is done that was to be done. [முடியாதோ = பொருள் is finished, completed; இல்லையிருந்து the time is up.]

(2.) என்னும் இல்லையிருந்து தண்டனை வெளியீடு முடியவில்லை என்னும் இல்லையிருந்து தண்டனை வெளியீடு முடியவில்லை. [What matters it whether such a creature live or die? as above.]

So, என்னும் இல்லையிருந்து it ought not to be, § 103; [Here என்னும் = என்னும் it is not proper, fit.]

May one say? One may say; one may not say.

(3.) என்னும் இல்லையிருந்து கேற்று முடியவில்லை why did not you redeem it as soon as the date was expired?

(4.) வந்து வந்து he flew like the wind. [என்னும் + சொன் verb. part. See § 40.]

(5.) வந்து வந்து the sum total (136).

(6.) வந்து வந்து let be! (140).

[Comp. Lesson 43 for "Enlargement of Nouns."

Lesson 96.

§ 269. Idiomatic use of the tenses. In என்னும் this is called அரசனோட்டுமாறு sanctioned anomaly of time. [III. Gram. § 146–149.]

(1.) பலர் தமது தலைமுறை நோய்கள் குறியேறிய சொமா அது "She (is) domestic affairs' ability one who is without," I have discovered (= I am aware).

(2.) பலர் தமது தலைமுறை God is everywhere.

(3.) பலர் தமது தலைமுறை if you do so you are a dead man. (Past for present: absolute certainty.)

(3.) பலர் தமது தலைமுறை if you do so your request is granted. [No delay.]
Lesson 97.

SOME POETICAL FORMS AND IDIOMS.

§ 270. The object of this work is to teach the common Tamil, as spoken by all classes of the people. There are, however, certain poetical forms which must be understood before the learner can read the two little works called சேருட்தூர் and சூட்டூர், by the poetess Avveiyar.* These will be illustrated here. All other poetical forms and idioms must be reserved till the learner is able to

* A very valuable edition of these was published by the Rev. J. Sugden in Bangalore. It may be added that a most scholarly edition of the சேருட்தூர் and சூட்டூர் by Mr. Stokes, M.C.S., is one of the best helps the student of high Tamil can use.

The traditions current among the Tamil people regarding the "wonderful old woman" are very numerous.

She was one day sitting in the porch of a temple with her feet stretched out straight before her—not considered to be a very respectful position in the presence of a superior.

The officiating priest rushed out to her with the question, "Are you not ashamed to stretch out your feet in the presence of the Śāmi?'' நான் இப்போ கேட்டு முடிக்காயப் பத்திரம் போட்டு தலையில் சோய்க்கப் போட்டு தலையில்?

To which she replied: அந்நிதையாது, பார்த்து! நான் இப்போ கேட்டு முடிக்காயப் பத்திரம் போட்டு தலையில் சோய்க்கப் போட்டு தலையில்: Very true, sir! if you will show me where the Śāmi (Lord) is not, I will go and stretch out my feet there."
read the IIIrd Grammar, where he will find a full explanation of every poetical form and idiom.

(1.) In beginning the study of Tamil poetry, the learner must remark that the signs of the cases are very commonly elided. This is called வளங்சொய் வின் வின் (வளங்சொய் a casal termination, வின் = ellipsis. III. Gram. 152.).

Virtue to do desire.

Cultivate in the season.

(உடன் from உடன் a season, is prepared according to § 18. for the reception of the casal sign, which is omitted, and உ emphatic inserted.)

(2.) Letters are constantly omitted whenever the rhythm requires it. In the above உன் is for உன்.* Comp. III. Gram. 41.

(3.) Participial nouns and appellatives (185.) are very frequently introduced.

உன் வின் (உன், 56. II., grow cool, fut. part. noun, neut. sing., 88.) that which will (must) grow cool (is) anger.

உடன் வின் (உடன், a neut. appellative for உடன் energy) hide not that which belongs to energetic action.

(4.) A negative imperative is often found, which is not at all used in common Tamil.

உடன் வின் (உடன் hide+ உ + வின்), உடன் வின் (உடன் remove), உடன் வின் (உடன் reveal), உடன் வின் (உடன் leave), உடன் வின் (உடன் despise) do not hide, remove, &c., &c.

வின் (a lengthened form of வின் not) is added to the root of verbs which form their present with உன், and those which form the present with உன் insert உன். [III. Gram. 92.]

(5.) The root of a verb is frequently prefixed to a noun and forms with it a compound. This is called இந்தவாசான (இந்தவாச verb, இந்தவாச வின் ellipsis, an ellipsis of the inflection of the verb).

உடன் வின் இந்தவாச வின் (உது, the root used for உத்தும் or உத்தும், 74.). [III. Gram. 153.] (The work which you do, to be accurate, do.) What you do, do well.

Sometimes a letter is introduced for the sake of euphony.

* An amusing story turns on this:

A learned man presented himself before உத்தும், a celebrated king, himself a poet of no mean ability, and when the king demanded the reason of his coming, he replied:

"உத்தும் வின் உத்தும் வின் உத்தும் வின் உத்தும் வின் உத்தும் வின்."  
Your Majesty a senseless man — knowing I came.

The courtiers stood aghast. The king, however, smiled and liberally rewarded the visitor. But why? உத்தும் வின் = உத்தும் வின் one who is without, and thus உத்தும் வின் = one who is senseless; but also உத்தும் வின் = in sense, and உத்தும் = a sun: a high poetical word.
LESSON 98.

CAUTIONS.

Your perishing body— is not அருண்குமாரமும் கீற்று, but அருண்குமாரமும் கீற்று, or அருண்குமாரமும் கீற்று.

The adj. pronoun comes before its noun.

Do not think you may use the passive form (படபத்து) wherever it occurs in English. Thus,

(a.) He ordered it to be given to her. Not அருண்குமாரமும் கீற்று கீற்று, but அருண்குமாரமும் கீற்று கீற்று.

(b.) அருண்குமாரமும் கீற்று கீற்று கீற்று கீற்று கீற்று.

(c.) அருண்குமாரமும் கீற்று கீற்று flowers whose stalks are cut off. (Not அருண்குமாரமும்)

Do not think it necessary always to try to find a word, for “a,” “an,” or “the” in translating.

This is a tree அருண்குமாரமும் கீற்று, not அருண்குமாரமும் கீற்று கீற்று கீற்று!

This is the man I spoke of அருண்குமாரமும் கீற்று கீற்று கீற்று.

(4.) “His,” &c. may often be omitted, as in Latin and Greek, when emphasis or distinction is not implied.

The boy learns his lesson அருண்குமாரமும் கீற்று கீற்று கீற்று.

She is gone to her house அருண்குமாரமும் கீற்று கீற்று கீற்று.

Lesson 98.

§ 271. Cautions useful in translating English into Tamil.

1. Your perishing body— is not அருண்குமாரமும் கீற்று, but அருண்குமாரமும் கீற்று.

The adj. pronoun comes before its noun.

2. Do not think you may use the passive form (படபத்து) wherever it occurs in English. Thus,

(a.) He ordered it to be given to her. Not அருண்குமாரமும் கீற்று கீற்று, but அருண்குமாரமும் கீற்று கீற்று.

(b.) அருண்குமாரமும் கீற்று கீற்று கீற்று கீற்று கீற்று.

(c.) அருண்குமாரமும் கீற்று flowers whose stalks are cut off. (Not அருண்குமாரமும்)

Do not think it necessary always to try to find a word, for “a,” “an,” or “the” in translating.

This is a tree அருண்குமாரமும் கீற்று, not அருண்குமாரமும் கீற்று கீற்று கீற்று!

This is the man I spoke of அருண்குமாரமும் கீற்று கீற்று கீற்று.

(4.) “His,” &c. may often be omitted, as in Latin and Greek, when emphasis or distinction is not implied.

The boy learns his lesson அருண்குமாரமும் கீற்று கீற்று கீற்று.

She is gone to her house அருண்குமாரமும் கீற்று கீற்று கீற்று.

178
LESSONS 98, 99.

CAUTIONS.


(6.) *He told me who it was that did so* οὗμισυ ὁ τις ἦν ὁ ποιήσας. *Not* οὗμισυ ὁ τις ἦν ὁ ποιήσας! **Consider the difference between direct and indirect quotation.**

(7.) *He said he would come* ἔστω ὁ ἐρχόμενος οὗτος or *ἐστεφθήσασθε* ὁ ἐρχόμενος. *Not* ἐστεφθήσασθε ὁ ἐρχόμενος ὁ ἐρχόμενος. § 82.

(8.) *A new nominative must not come in between the verbal participle and the finite verb that completes a sentence. Thus,—*

*The lawyer stated their case and the judge acquitted them* οὗτοι οἱ ἐρμηνευτικοὶ, οἱ ἐσκαύτησαν ὁ ἐρμηνευτικός ὁ ἐρμηνευτικός.

This is incorrect. Render it rather thus:

οὗτοι οἱ ἐρμηνευτικοὶ καθιστῶσαν ὁ (or ὁ ἐσκαύτησαν οὗτοι or ὁ ἐσκαύτησαν) ὁ ἐρμηνευτικός, &c.

**Rule.**—Whatever number of verbal participles may come in a sentence they have all the same nominative as the final verb. § 77.

(9.) *Idiomatic and figurative expressions must not be rendered literally, in general. "A watery grave" is good English; *A watery grave* is Tamil.*

Thus, "it is not right to do so" is not *κατακλείσασθαι* οὗτος οὗτος; *but* *κατακλείσασθαι* οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οていきます。


(11.) *It is not always sufficient to translate the English infinitive mood by the Tamil infinitive.* [Comp. § 168.]

Thus, "they came to see me is correct, implying intention; but "it is not right to do so" is not *κατακλείσασθαι* οὗτος ο𝒉 >(ο Stateless, but *κατακλείσασθαι* οὗτος οICENSE(where to do so=the doing so). When it is an infinitive noun-phrase translate it accordingly. § 87.

These cautions might be multiplied indefinitely. There is but room, however, to add one general piece of advice: analyse well whatever you wish to put into Tamil. Break it up into shorter sentences if necessary. Transfuse ideas rather than translate words. Never be content till the whole meaning is fully brought out in your version. Then reconsider your MS. with a view to abridgment and condensation.

Lesson 99.

§ 272. Hints regarding translation from English into Tamil.

Beschi well says, "*sepe dicimus Latina verba, non latine; et sepius Europeam linguam loquimur Taimulicis verbis."* We often use Latin
words without the Latin idiom, and still more frequently do we clothe European idiom in Tamil words. The mind must be to a great extent imbued with Tamil habits of thought before a man can speak idiomatically. When the learner has with great labour and study acquired the habit of thinking in Tamil, he may hope to speak the language well; but not till then. Extensive reading and constant intercourse with natives are essentially necessary to him who would excel.

A few examples may perhaps serve to aid the learner in translating.

(I.) "Heaven is that fold of the Great Shepherd into which no enemy enters, and from which no friend departs."—Bishop Horne.

And, first, as to the words: "Heaven" is best rendered here by பிரம்ம பத்திரம் (the other sphere); for this indicates a place, which the sense requires, and not a state, which பிரம்ம பாத்தி (liberation) signifies.*

Fold அஷ்டம்போரில். The former means the herd or flock rather; the latter that in which they are enclosed.

Great, பொலோல் means this; but பொளோல், போள், பொள்ளூல், பாலூல், பாலூல் are all words not inapplicable.

Shepherd, பிரம்மர் one who feeds. Not பிரம்மேய் a name for the caste.

Enemy முன்னோல் or பற்றியுள் (பொன்னுர் an opponent, பொன்னுர் an adversary).

Enter காண்பது (56. III.), உந்து (56. II.), புருவு (56. I.), creep in, பியரு (56. I.) draw near.

Friend பற்றியுள் (பொன்னுர் is opposed to முன்னோல்; பொன்னுர் காண்பது to காண்பது), பற்றியுள் பற்றியுள்.

Depart கூடியுள், காழ்வு, பாத்தி, பாலூலிக், பாலூல், பாலூல் கிளின் (56. II.).

Then, the construction, if exact, will require the relative participle, and will run thus:—

"Heaven... no enemy entering, and no friend departing... of the great shepherd... the fold... is." Otherwise, "Heaven is the fold of the great Shepherd. No enemy enters it; no friend departs from it."

1. பிரம்ம பத்திரம் பிரம்ம பாத்தி முன்னோல் பொன்னுர் பற்றியுள் பற்றியுள் பற்றியுள் பற்றியுள் பற்றியுள் பற்றியுள் பற்றியுள் or பற்றியுள் பற்றியுள்.

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* The number of pairs of words for this world and the world to come is surprising. These are a few: பிரம்மபத்திரம், பிரம்மபக்தி; பிரம்ம பாத்தி, பிரம்மபக்தி; புல்லிக் புல்லிக்; பிரம்ம பாத்தி, பிரம்மபக்தி; பிரம்மபக்தி, பிரம்மபக்தி; பிரம்மபக்தி, பிரம்மபக்தி.
LESSON 99.
HINTS ON TRANSLATION.

2. *பில்வங்காச்சவ உமுமி மேமுப்புழுமன யாமுன* போன்றால் பெற்று போன்றியல் மாயாடும் ஊக்கை. செக்கமிலியால் பிரித்தல் பெரும் நல்வர்.

3. *முற்புக்காள புரு பெமுப்புறாள முந்துமன்: அதை பொருத்தால் என்பது நூறும் ஊடா தந்து, செக்கமிலியால் பிரித்தல் பெரும் நல்வர்.

4. *முற்புக்காள அன்று மும்புப்புழுமன சாமான, உமுமி மேமும்பே மோன்று பெமுப்புறாள முந்துமன். மாயாடுமனி அதை பொருத்தால் என்பது நூறும் ஊடா தந்து; செக்கமிலியால் பிரித்தல் பெரும் நல்வர்.

(II.) “He is the freeman whom the Truth makes free, And all are slaves besides.”—Cowper.

WORDS.—Freeman முண்டியாளை = one who rests on his own foundation.

By truth—made-freeman—freeman is; all else slaves are.

1. செய்துவலியில் விளையமுப்புரைந்து தின்காலாயிறு; மறுமட்டு வாது கலந்த வாதுலனார்.

2. செய்துவலியில் வாது கலந்து விளையமுப்புரைந்து மறுமட்டு வாது வாது வாது வாது வாது 

3. செய்துவலியில் விளையமுப்புரைந்து மறுமட்டு வாது 

4. செய்துவலியில் வ்ரங்கமுப்புரைந்து மறுமட்டு வாது 

(III.) Vanitas est, longam vitam optare, et de bonâ vitâ parum curare. It is vanity to desire to live long, and to care too little about living well.

WORDS.—Vanity முண்டியாளை, அவ்வாள் falsehood, முண்டியாளை vain, அவ்வாளை vain thing.

Life லெலேவாள், முடன்சுறு. The former, life itself; the other, life-time.

Life-time (but not pure Tamil), முண்டியாளை happy days.

Long ப்ரஹ்மானாள், முண்டியாளை, முண்டியாளை, ப்ரஹ்மானாள், ப்ரஹ்மானாள், ப்ரஹ்மானாள், Sanskrit=long life. ப்ரஹ்மானாள் full age.
Desire afl^iiq (62.), ^ (64), <2fiusr (62.), (Sairjpi (62.), (64.); care karimami (56).

Well pythu, kaiyaamam (pythu=as a good man), pkan phek in a good way. Here you will have to paraphrase.

To live el (66.), oop (64).

CONSTRUCTION.

About a good life, or living well—not caring—a long life (to live long)—to desire is vanity.

1. Afl^iiq karivam aft^iiq karivamam, karivam aft^iiq karivamam (may be omitted)
{ aft^iiq karivamam
{ karivam aft^iiq karivamam.

2. Afl^iiq karivam aft^iiq karivamam, kaiyaamam kaiyaamam el karivamam
afl^iiq karivamam. Here el karivamam kaiyaamam is literal and, in Tamil, almost unmeaning.

3. Afl^iiq karivam aft^iiq karivamam kaiyaamam el karivamam
{ aft^iiq karivamam
{ kaiyaamam
{ el karivamam.

4. Afl^iiq karivam aft^iiq karivamam, kaiyaamam kaiyaamam el kaiyaamam
{kaiyaamam
{kaiyaamam
or kaiyaamam kaiyaamam, kaiyaamam kaiyaamam.
[kaiyaamam is still ambiguous (as in the English well), and may refer only to material prosperity. The "fruits of good living" is a parallel case.]

The learner will find that this may be varied and amplified almost at pleasure, but the first expresses the meaning. The following verse embodies nearly the idea.

It is a Kurral verb.


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"Are many days great if a man does not *virtuous deeds? One day spent in doing good is great."

*virtue; one who is not; one who has not done; if; goodness.
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Lesson 100.

§ 273. Imitative words like the following are in very frequent use in Tamil. Their use varies considerably in different localities.

§ 273. 7\textsuperscript{9}\textsuperscript{9} the rice-pot boils with a bubbling sound. (For \textsuperscript{9}\textsuperscript{9} see note in more elegant speech.
he went direct and stood before the king.

that dog keeps up a howl.

he turned round the wheel with a whirl.

the child has a strong fever.

he wept aloud.

the water is icy cold.

the cat rolled over the pile of pots with a crash.

the water runs on with a murmuring sound.

he spoke very loud.

the water runs in the channel with a gurgling sound.

he cried out fearing and trembling greatly.

the body trembles all over.

if you let her talk she will get up a terrible quarrel.

the water runs freely from the ulcer.

the fowls came forth with a rushing noise.

the body is hot with fever.

the rain came down in torrents.

the shower comes rattling down.

he keeps up a continual chatter.

he keeps up a drumming noise.

the heart palpitates violently.

the rain came pattering down suddenly (other things continuing as they were).

he seeing saw not, but spoke rashly.

the children are reading in full chorus.

the thief scampered off sharp.

the bandy goes rattling along.

the lizard is chirping.
LESSON 100.
ONOMATAPOIEA.

the arms and legs are all cramped.
the thin biscuit is very crisp.
the whole body is parched up.
the throat is parched.
the body is dry with fever.
the bowels are violently disturbed.
the thin biscuit is very crisp, the rain beats in violently.
the body is parched up.
the throat is parched.
the body is dry with fever.
the bowels are violently disturbed.
the body is parched up.
the rain beats in violently.

the body is dry with fever.
the bowels are violently disturbed.
the body is parched up.
the rain beats in violently.

the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.

the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.

the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
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the body is parched up.
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the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
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the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
the body is dry with fever.
the body is parched up.
the rain beats in violently.
IMITATIVE WORDS.

they dragged him away violently.

they talked about something or other in a low mysterious way.

for two hours he talked on incessantly.

the face is somehow glistening.

he talks thickly (as one who has a cold).

that firewood does not burn briskly.

if you put tobacco into your mouth your tongue will be burnt.

there is a ringing in my ears.

the stomach is much swollen. if you touch it, it is soft.

that flour is coarse.

the mud is thick and makes a noise when the foot is put in it.

the jewels glisten very brightly.

the noise is very great.

he is caught and looks afraid.

the fire seized that house briskly, burned brightly, and the house is burnt up.

my stomach burns.

from the mango tree the fruits are falling.

he beats the drum with a dull sound.

the child smiles cheerfully.

he is always speaking sharply.

he poured out the money from the sacks in heaps.

that way is always muddy.

the water comes down in the river.

the rain is coming down in buckets-full.
LESSON 101.
IDIOMATIC SENTENCES.

(1.) The wretch who feared neither guilt nor sin.

(2.) I have thus made my petition to your worship.

(3.) In the conclusion of a letter stands for “thus writes,” &c.,=the old form “this from your” (loving friend, &c.).

(4.) we will give to each of these two persons half.

(5.) Has it come to this that my goods should be so estimated.

Many nouns are formed in this way:

- diligence
- an itching sensation
- severity
- a numbness of the limbs
- palpatiation
- giddiness
IDIOMATIC SENTENCES.

(6.) If the complainant prove it by witnesses I will be subjected to punishment. [έστω within, under; έσται I shall become.]

(7.) They showed off the rareness and greatness of their learning. [καὶ and καὶ joined together, and the plural termination added to the latter.]

Thus, καὶ έσται joys and sorrows.

(8.) What is the price of these horses. [An ellipsis of the 4th case.]

(9.) άπόθε & he stood like a tree, unable to say it [lit. the mouth not coming].

(10.) He spoke as though he approved of it. [κατάκεφαλώσθη outwardly.]

(11.) He heard it reported.

(12.) Respectively, in order. [Repetitions of this kind are frequent: thus, έκχωρέω (έκκλημα, έκκλημα) day by day.]

(13.) Prosperity stands not still with anyone, but like a chariot wheel turns upside down.

(14.) In put to rout (56. III.), put to flight, and similar forms, there is a contraction:

(15.) The more one looks the more the spectacle satisfies the mind (the infinitive doubled, 168. Thus, έσται=by degrees.)

(16.) That great sinner such an one" saying to thee before I told you did I not? I told you before, did I not, who was the great sinner?

(17.) If all these four be with a man what will he stand on? (έσται=all.) The idiom here is English.

(18.) He took the children home with him. (Observe the use of έσται.)

(19.) All must meditate great things; if they are unattainable, still greatness will be the result.
LESSON 101.
IDIOMATIC SENTENCES.

(20.) இது மாறுபடும் முடியாது I will obey you strictly.

(21.) இந்தபோது (for இந்தபோது காணும்) that affair. [Here இந்தபோது and காணும் are put in apposition.]

(22.) ஒருநேரத்தில் வந்து அரசியல் பெற்று அவன் வந்து deep distress seized him and he lay down with grief. [Both வந்து, 56. I., and வந்து, 56. I., are used idiomatically. வந்து பின்னர் பெரும் I am hungry.]

(23.) அவ்வாறானது என்று முடியும்: நான் அனுப்புகிறது என்று.

(To this that which they said is: We don't know.) They said, We don't know.

(24.) மத்தியம் the right ear, மத்தியம் the left ear.

முழுமை the right hand, very commonly ஆட்டுமண்டலம் the rice hand.

முழுமை the left hand, very commonly ஆட்டுமண்டலம் the hand used for baser purposes.

(25.) ஒருநேரத்தில் வந்து அரசியல் பெற்று it is grown fat. [செழும் வடிவில் வந்து fat—having ascended—is.]

செழும் வடிவில் அரசியல் the affair is prospering. [வழியூறு வழியூறு விளையாடும் going on—ascending—it comes.]

(26.) என்று என்று என்று என்று I sent for him. [Here the adverb. part. என்று seems to be used for the infin. என்று=I sent to call him.]

So வந்தும் send to inquire=செழுமும் அறியும்.

(27.) இது பவுவிகளானது அல்லது.

[Having taught, was become as soon as.]

As soon as the Guru had finished teaching.

ஏனும் உள்ளவன் ஏனும் நேராக after he was grown up.

END OF THE LESSONS.
# GENERAL INDEX TO PART I.

[The Numbers refer to the Paragraphs.]

## A.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>A or an</td>
<td>1, 8, 271</td>
</tr>
<tr>
<td>Abbreviations</td>
<td>Int. viii.</td>
</tr>
<tr>
<td>About</td>
<td>230</td>
</tr>
<tr>
<td>Absolute case</td>
<td>144</td>
</tr>
<tr>
<td>Abstract nouns</td>
<td>184</td>
</tr>
<tr>
<td>Active and neuter verbs</td>
<td>15 g, 160</td>
</tr>
<tr>
<td>Adjectives</td>
<td>12, 130</td>
</tr>
<tr>
<td>_______ pronoun</td>
<td>25, 271</td>
</tr>
<tr>
<td>Adverbs</td>
<td>40, 136, 170</td>
</tr>
<tr>
<td>_______ of place, &amp;c.</td>
<td>251</td>
</tr>
<tr>
<td>Affirmation and negation</td>
<td>43</td>
</tr>
<tr>
<td>After</td>
<td>225</td>
</tr>
<tr>
<td>Agastya's Sûtrams</td>
<td>Int. § I. 4</td>
</tr>
<tr>
<td>Alternative, how expressed</td>
<td>205</td>
</tr>
<tr>
<td>Although, &amp;c.</td>
<td>100, 217</td>
</tr>
<tr>
<td>And</td>
<td>7</td>
</tr>
<tr>
<td>Appellative nouns</td>
<td>180, 184</td>
</tr>
<tr>
<td>Apposition</td>
<td>130, &amp;c., 233</td>
</tr>
<tr>
<td>Articles</td>
<td>8</td>
</tr>
<tr>
<td>Auxiliary verbs</td>
<td>79, 254</td>
</tr>
<tr>
<td>Avvaiyar's works</td>
<td>Int. § I., 270</td>
</tr>
</tbody>
</table>

## B.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before</td>
<td>225</td>
</tr>
<tr>
<td>Benedicitive forms</td>
<td>140</td>
</tr>
<tr>
<td>Beschius</td>
<td>Int. § I., 4, 5</td>
</tr>
<tr>
<td>Boundaries of the Tamil country, Int. § I., 1</td>
<td></td>
</tr>
</tbody>
</table>

## C.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can</td>
<td>103</td>
</tr>
<tr>
<td>Canarese</td>
<td>Int. § I. 2</td>
</tr>
</tbody>
</table>

## D.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decimal notation</td>
<td>174</td>
</tr>
<tr>
<td>Declension of nouns</td>
<td>21</td>
</tr>
</tbody>
</table>

189
### GENERAL INDEX.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Defective verbs</td>
<td>117</td>
</tr>
<tr>
<td>Demonstrative forms</td>
<td>25</td>
</tr>
<tr>
<td>Desiderative forms</td>
<td>140</td>
</tr>
<tr>
<td>Derivative nouns</td>
<td>180</td>
</tr>
<tr>
<td>Dilemma</td>
<td>205</td>
</tr>
<tr>
<td>Distinction between மிள்லி and மிள்ளி</td>
<td>11</td>
</tr>
<tr>
<td>— active and neuter verbs</td>
<td>15</td>
</tr>
<tr>
<td>— மிள்லி and மிள்ளி</td>
<td>44</td>
</tr>
<tr>
<td>— மண்டனேரி, மண்டனேரி, மண்டனேரி</td>
<td>108</td>
</tr>
<tr>
<td>— மண்டனேரி and மண்டனேரி</td>
<td>108</td>
</tr>
<tr>
<td>Double accusative</td>
<td>238</td>
</tr>
<tr>
<td>Double letters</td>
<td>p. 22</td>
</tr>
<tr>
<td>Doubling of letters</td>
<td>4, 18, 25, 29</td>
</tr>
<tr>
<td>Dravida</td>
<td>Int. § I, 1</td>
</tr>
<tr>
<td>Dēvanāgarī character</td>
<td>Int. § II</td>
</tr>
<tr>
<td>Dual</td>
<td>11</td>
</tr>
<tr>
<td>Duration of time</td>
<td>211</td>
</tr>
</tbody>
</table>

### E.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elision of final எ</td>
<td>15, 18</td>
</tr>
<tr>
<td>Ellipsis</td>
<td>233</td>
</tr>
<tr>
<td>— of the pronoun</td>
<td>5</td>
</tr>
<tr>
<td>— signs of the cases</td>
<td>50, 270</td>
</tr>
<tr>
<td>— verb &quot;to be&quot;</td>
<td>6</td>
</tr>
<tr>
<td>— verbal inflections</td>
<td>270</td>
</tr>
<tr>
<td>Emphatic எ</td>
<td>23, 108, 121, 273</td>
</tr>
<tr>
<td>Enlargements of subject and object</td>
<td>130</td>
</tr>
<tr>
<td>Et cetera (&amp;c.), how expressed, 151 (e.)</td>
<td></td>
</tr>
<tr>
<td>Euphony</td>
<td>18, 23</td>
</tr>
<tr>
<td>Ever</td>
<td>217</td>
</tr>
<tr>
<td>Exception</td>
<td>202</td>
</tr>
<tr>
<td>Extent</td>
<td>211</td>
</tr>
</tbody>
</table>

### F.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finite verb</td>
<td>77</td>
</tr>
<tr>
<td>— மிள்லி used for</td>
<td>108 (c.)</td>
</tr>
<tr>
<td>Foreign words in Tamil</td>
<td>187</td>
</tr>
<tr>
<td>Formation of verbs from nouns, மும்பி, &amp;c.</td>
<td>163, 0</td>
</tr>
<tr>
<td>Future tense</td>
<td>55, 72</td>
</tr>
<tr>
<td>— perfect tense</td>
<td>80</td>
</tr>
<tr>
<td>Future tense used indefinitely</td>
<td>81, 269</td>
</tr>
</tbody>
</table>

### G.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genders</td>
<td>2, 29</td>
</tr>
<tr>
<td>Genitive case</td>
<td>248</td>
</tr>
<tr>
<td>Gerund</td>
<td>77</td>
</tr>
<tr>
<td>Gerundial inf.</td>
<td>143</td>
</tr>
<tr>
<td>Grammars of Tamil</td>
<td>Int. § I, 4</td>
</tr>
</tbody>
</table>

### H.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Habitual action</td>
<td>106</td>
</tr>
<tr>
<td>Have</td>
<td>43, 241</td>
</tr>
<tr>
<td>Hints regarding translation</td>
<td>272</td>
</tr>
<tr>
<td>His, &amp;c., may be understood</td>
<td>272</td>
</tr>
<tr>
<td>Honorific terminations, 11, 31, 108, 151, 219,</td>
<td></td>
</tr>
</tbody>
</table>

### I.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idiomatic sentences</td>
<td>274</td>
</tr>
<tr>
<td>Idiomatic use of the tenses</td>
<td>269</td>
</tr>
<tr>
<td>Idiomatic uses of the root ய</td>
<td>136, 268</td>
</tr>
<tr>
<td>— யது</td>
<td>255</td>
</tr>
<tr>
<td>— யது</td>
<td>255</td>
</tr>
<tr>
<td>— யது</td>
<td>254</td>
</tr>
<tr>
<td>— யது</td>
<td>262</td>
</tr>
<tr>
<td>— யது நைதி நைதி நைதி</td>
<td>259</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>265</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>256</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>261</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>257</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>264</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>258</td>
</tr>
<tr>
<td>— யது நைதி</td>
<td>260</td>
</tr>
<tr>
<td>Imperative mood</td>
<td>27</td>
</tr>
<tr>
<td>— negative</td>
<td>121, 270</td>
</tr>
<tr>
<td>Impersonal verbs</td>
<td>39</td>
</tr>
<tr>
<td>Impersonal nouns</td>
<td>30 note</td>
</tr>
<tr>
<td>Infinitive mood</td>
<td>41, 168, 271</td>
</tr>
<tr>
<td>— used as adverbs, prepositions and conjunctions</td>
<td>170, 171</td>
</tr>
<tr>
<td>— not used as a noun in Tamil</td>
<td></td>
</tr>
<tr>
<td>Inflectional base of nouns, 21, 131, 248</td>
<td></td>
</tr>
<tr>
<td>Initial பி, பி, பி</td>
<td>25</td>
</tr>
<tr>
<td>— பி, பி, பி</td>
<td>Int. § II, p. i.</td>
</tr>
<tr>
<td>Insertion of பி</td>
<td>58</td>
</tr>
<tr>
<td>— of பி, பி</td>
<td>18, 46</td>
</tr>
<tr>
<td>— பி</td>
<td>15, 22</td>
</tr>
<tr>
<td>— பி பி</td>
<td>18, 248, 270</td>
</tr>
<tr>
<td>— பி</td>
<td>270</td>
</tr>
<tr>
<td>Intention, how expressed</td>
<td>157</td>
</tr>
<tr>
<td>Interchange of tenses</td>
<td>269</td>
</tr>
<tr>
<td>Interjections</td>
<td>193</td>
</tr>
<tr>
<td>Interrogatives</td>
<td>46, 126</td>
</tr>
<tr>
<td>Irregular verbs</td>
<td>117</td>
</tr>
</tbody>
</table>
## GENERAL INDEX

### K.
- Kamban (story of) . . . . Lesson 80
- Karmma-dhāraya compounds . 131
- Kodun Tamil . . . . Int. § I, 4
- Kurral . . . . Int. § I, 5

### L.
- Like . . . . 227
- Limit . . . . 211

### M.
- Masculine terminations . . . . 2
- May . . . . 103
- Middle particles . . . . 15
- Middle voice . . . . 106 (4.), 259
- Must, must not . . . . 39
- Mute sign or ṭ, ṭ, ṭ, ṭ . . . . p. 10

### N.
- Naishaḍham . . . . Int. § I, 5
- Nālaḍi-nān>nullra . . . . Int. § I, 5
- Nannūl . . . . Int. § I, 4
- Nasals . . . . 51
- Negative nouns in त and त . . . . 154
- Negative verb . . . . 110, 116, 121
- Negatives त and त . . . . 43
- Neuter gender . . . . 2
- — appellative nouns . . . . 184
- Nominative not to be introduced between a त and त and the finite verb . . . . 271
- Notation in arithmetic . . . . 174
- Nouns formed from verbal roots . . . . 190
- — adjectives . . . . 184
- — nouns . . . . 180
- — participles 87-91
- Nouns declined . . . . 21
- Nouns implying negation . . . . 154
- Numbers . . . . 172

### O.
- Oblique case . . . . 248
- Omission of the signs of cases 50, 233
- — of letters . . . . 270
- Omitasapoia . . . . 273
- Optative mood . . . . 140
- Ordinals . . . . 175
- Ought . . . . 140

### P.
- Pairs of words . . . . p. 180, note
- Paradigms of noun . . . . 21, 29
- — of pronoun . . . . 37
- — of verb . . . . 34, 70, 72
- — of negative verb . . . . 110
- Participial nouns . . . . 87-91
- Participial nouns added to the nom. case . . . . 151
- — govern the same case as their verbs . . . . 89
- Partitive relative, or adjective . . . . 74
- — verbal or adverbial . . . . 77
- — used for particles . . . . 230
- Particles used instead of the terminations of cases 151, 251
- Particle त inserted . . . . 243
- — त inserted . . . . 250, 237
- Past tense . . . . 55-70
- — used for the present . . . . 269
- Passive voice . . . . 92, 271, 265, 262
- Passive nouns . . . . 190 (b.)
- Perfect tense . . . . 79
- Permission, how expressed, 103, 140 (d.)
- Personal nouns . . . . 30, note
- Pluperfect tense . . . . 79
- Plural . . . . 29, 30, note
- Poetical idioms . . . . 270
- Polite forms of address . . . . 108
- Possessive case . . . . 248
- Possibility, how expressed . . . . 108
- Potential mood . . . . 108
- Predicate with त . . . . 137
- Preposition expressed by a verb 254
- Present tense . . . . 31, 34
- Pronouns . . . . 10, 11, 25, 37
- — omitted in Tamil . . . . 5
- Pronunciation . . . . Int. § II., xi.
- Purpose or intention . . . . 157

### Q.
- Qualifying words . . . . 130
- Question . . . . 46, 214
- Quotation, how marked . . . . 82, 271
<table>
<thead>
<tr>
<th>R.</th>
<th>Telugu</th>
<th>Int. § I., 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Râmâyaṇam</td>
<td>Têmbâvaṇî</td>
<td>Int. § I., 5</td>
</tr>
<tr>
<td>Reduplicated forms</td>
<td>Temporal particles</td>
<td>15, 55, 110</td>
</tr>
<tr>
<td>Reflexive signification of verbs, 106 (4)</td>
<td>Than</td>
<td>196</td>
</tr>
<tr>
<td>—— pronoun</td>
<td>Tolkâppiam</td>
<td>Int. § I., 4</td>
</tr>
<tr>
<td>Relation to</td>
<td>Tonnâl</td>
<td>Int. § I., 4</td>
</tr>
<tr>
<td>Relative</td>
<td>Transitive meaning of verbs (G/WIT G), 106 (s.).</td>
<td></td>
</tr>
<tr>
<td>Relative or adjectival participle</td>
<td>Translation, principles of</td>
<td>100</td>
</tr>
<tr>
<td>—— idiomatic, use of</td>
<td>Transmutation of letters</td>
<td>51, 70</td>
</tr>
<tr>
<td>Resemblance</td>
<td>227</td>
<td></td>
</tr>
<tr>
<td>Riddle in Tamil</td>
<td>216</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.</th>
<th>S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit words in Tamil, Int. § II., xii.</td>
<td>Universality</td>
</tr>
<tr>
<td>—— nouns in Tamil</td>
<td>199</td>
</tr>
<tr>
<td>Sen Tamil</td>
<td>Int. § I., 4</td>
</tr>
<tr>
<td>Signs of cases omitted</td>
<td>50, 233, 270</td>
</tr>
<tr>
<td>Signs of tenses</td>
<td>15, 55</td>
</tr>
<tr>
<td>Singular</td>
<td>30, note</td>
</tr>
<tr>
<td>Sivaga Chintâmaṇi</td>
<td>Int. § I., 5</td>
</tr>
<tr>
<td>Scever</td>
<td>217</td>
</tr>
<tr>
<td>Stokes’ edition of P Q P M Q N K A L 270.</td>
<td></td>
</tr>
<tr>
<td>Story</td>
<td>105</td>
</tr>
<tr>
<td>Subjunctive mood</td>
<td>95, 98</td>
</tr>
<tr>
<td>Sugden’s edition of Avvai</td>
<td>270</td>
</tr>
<tr>
<td>Summing up</td>
<td>136</td>
</tr>
<tr>
<td>Superlative degree</td>
<td>196</td>
</tr>
<tr>
<td>Supplication</td>
<td>39, 214</td>
</tr>
<tr>
<td>Surds</td>
<td>Int. § II., p. 10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>T.</th>
<th>W.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil language</td>
<td>With and by</td>
</tr>
<tr>
<td>Tat-purusha compounds</td>
<td>Why?</td>
</tr>
<tr>
<td>131</td>
<td></td>
</tr>
</tbody>
</table>