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A PROGRESSIVE GRAMMAR OF COMMON TAMIL

BY

THE REV. A. H. ARDEN, M.A.

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PREFACE

SEVERAL years' experience in teaching Tamil to the members of the Indian Civil Service at Cambridge has made the author increasingly to feel the need that exists for a Tamil Grammar, written on the same general system as the Telugu Grammar, which he published, when in Madras, in the year 1873, and which has for long been adopted as the textbook for the I.C.S., as well as by the various Missionary Societies, working in the Telugu Country.

The author is far from undervaluing the works which have already been published on the same subject. The student of Tamil must ever feel grateful to Dr. Pope, who has done so much to promote the study of this interesting language. But excellent as Dr. Pope's *Tamil Handbook* is, for its own particular purpose, being written on the Ollendorf system, it necessarily presents the grammar of the language in a somewhat broken and piecemeal form. There appears, therefore, to be a real need for an additional book in the English language, giving a compact outline of Tamil Grammar; and this need the author has now endeavoured to supply.

The Tamil Grammar of the Rev. C. T. E. Rhenius supplies the want to some extent; but not only is it almost out of print, but it needs revision and rearrangement; and as many years have passed since it was published, additional light has been thrown upon the language, and great improvements have been made in Tamil type.

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The object of this book is to present the reader with grammar of common Tamil only, as it is correctly spoken and written. In ordinary conversation and writing several vulgarisms and colloquialisms are used. These can easily be mastered by observation, and by intercourse with the people of the country; and therefore they are only briefly noticed in these pages. When once the correct forms and expressions are known, vulgarisms and colloquialisms can easily be recognized and understood.

After mastering this Grammar, the student will then be in a position to proceed to the study of the higher dialect, and to the perusal of Native Grammars. It is in the higher dialect that Tamil poetry, and some also of the Native prose works, are written. So different is it from the common dialect, that a person who only knows the latter, cannot understand the former. It requires, therefore, separate treatment, and practically forms a distinct branch of study.

It is hardly necessary to add that the Native Grammars were composed for those who were already well acquainted with common Tamil as their own vernacular; and hence they are written in Tamil, and deal with the higher dialect. However useful therefore to advanced students, they are not adapted for teaching common Tamil to Europeans.

In this, as in the Telugu Grammar, the special effort of the author has been to adopt a strictly progressive system; in other words not to introduce matter which practically implies a knowledge of Tamil which has not been as yet imparted; and on the other hand, only to give such information as is absolutely required at the stage at which the student has arrived. Strict attention to this principle, while it makes the book much easier to study, must be pleaded as an excuse for any features

in the arrangement of the subject-matter, which may at first sight strike the reader as somewhat peculiar. As instances of this, may be mentioned the explanation in para. 68 of the pronunciation of the first consonant, after the explanation of several letters which precede it in the alphabet —the insertion of syntax in Chapter VI—the reservation of information to the supplementary Chapter XI, etc.

Though, in some instances, it might have been advisable somewhat to alter **the terms** used, e.g. the word stem in many places for the word root, etc., yet to prevent any confusion, the author has thought it best to retain those terms which have been already adopted in his own Telugu Grammar, and in the Tamil works of Dr. Pope.

The examples given have been chiefly selected from the textbooks prescribed for the I.C.S. examinations.

The first chapter, on the alphabet and orthography, may perhaps seem to be somewhat long, and to be written in a style, which strictly speaking, may not be quite suited to the pages of a Grammar. But after some years of experience in teaching Tamil, the author has found that, owing to the peculiarities of the Tamil language, the system here adopted is at once the easiest and the shortest. He therefore does not hesitate to insert it. It enables the student, with the indispensable assistance of a qualified teacher, to acquire the power to read and to pronounce Tamil correctly, which is the first great and essential step in mastering the language.

Much time and labour have been spent upon the verbs and the rules for the formation of their tenses. All the verbs in Winslow's *Dictionary* have been collected and arranged under rules; and thus a regular classification has been made, which, when once mastered, will give the student a clear and comprehensive view of the subject.

A copious **index,** both in Tamil and English, is given at the end of the book, and will be found most useful for reference.

A few introductory remarks are added in reference to the Tamil language, and the manner in which it should be acquired.

The languages of Southern India, of which Tamil is the most important, are termed Dravidian. The principal members of this group of languages are—

(1) **Tamil.**—This is the vernacular of about thirteen millions of people, who principally inhabit the country on the Eastern side of the Ghauts from Madras to Cape Comorin, South Travancore on the Western side of the Ghauts, and also the Northern parts of Ceylon.

(2) **Malayalam.**—This is closely akin to Tamil. It is the vernacular of about five millions of people, who principally inhabit the country on the Western side of the Ghâts, from Mangalore to Trivandrum.

(3) **Telugu.**—This is next to Tamil in importance, from which it differs very considerably. It uses an entirely distinct written character; and introduces the Sanskrit aspirates, which Tamil does not. It is the vernacular of about seventeen millions of people, who principally inhabit the country stretching North from Madras to the confines of Bengal, and far inland into the heart of the Dekhan.

(4) **Canarese.**—This language is closely akin to Telugu. It is the vernacular of about eight millions of people, who principally inhabit Mysore and Canara.

While, on the one hand, it may truly be said that no oriental living language can be properly mastered without a residence in the country where it is spoken, yet, on the other hand, the author believes, that if a suitable teacher can be procured, it is of the highest value, especially

for an Indian Civilian, to study the language for a time, before he leaves his own country. The novelty of oriental life, the new scenes around him, the trials of the climate, the heat, the lassitude which is often felt by one new to the country, added to official calls, the requirements of society in the presidency town, the journey to an up-country station, the civilities that have again to be gone through there, the settling down to a new home, and the effort to learn some of the official duties that will ere long devolve upon him,—all these are very serious hindrances to steady work with the rudiments of a language, and often greatly impede the progress of the young Civilian Whereas, if the rudiments of the language have been thoroughly mastered at home, much of the drudgery work will have been already surmounted, everyday rapid progress will be made after arrival in India, and the acquisition of the language will be a pleasure rather than a toil.

In learning Tamil the motto of the student, especially at first, should be 'Quality not Quantity'. A little thoroughly mastered, is of much more value than a far larger quantity only half learnt. Some, by being too rapid at first, bring upon themselves the great extra trouble of having to unlearn faulty pronunciations.

The student should, from the very beginning, provide himself with a pocket-book, and enter into it all the Tamil words which he finds in the early chapters of this book, with their English meaning placed opposite to them. These he should carefully commit to memory, and constantly repeat. They will form a most useful vocabulary of common Tamil words, the acquisition of which is of primary importance in learning a living language. After the mind has been stored with a well-learnt vocabulary, it will be found useful to enter in the pocket-book a

number of common sentences illustrating the words in the vocabulary, and these also should be carefully committed to memory.

The student should daily practise Tamil handwriting, by writing copies at first of Tamil letters, and afterwards of Tamil words and sentences.

It only remains for the author very heartily to thank the kind friends who have rendered him much valuable assistance in the preparation of this work. They are too many to mention individually, but he cannot pass over in silence the names of A. R. Hutchins, Esq., I.C.S., and F. Brandt, Esq., I.C.S., Lecturer in Tamil and Telugu at the University of Cambridge. The former has been most kind in correcting the manuscript for the press, and the latter has most carefully read the book whilst in preparation, and offered many very useful suggestions.

MALVERN,
1891.

A. H. ARDEN

N.B.—The author will be greatly obliged for any corrections, suggestions, criticisms, etc., which may strike the reader as he goes through this work. They can be sent either through the publishers, or direct to his private address—Curborough, Great Malvern. They would be of much value in preparing a second edition.

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Chapter III. On nouns, pronouns, and adjectives.

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Chapter V. On the imperative mood, and the tenses of verbs.

Chapter VI. On syntax.

Chapter VII. On the infinitive mood, the verbal participle, relative participles, participal nouns, affixes attached to relative participles, and verbal nouns.

Chapter VIII. On the negative form of verbs, passive verbs, reflexive verbs, and causal verbs.

Chapter IX. On auxiliary verbs, conditional sentences, the optative mood, certain parts of the verb *en* to say, and on the principal parts of a Tamil verb.

Chapter X. On the uses of the several tenses—combinate forms of the tenses and participles—certain uses of the verbal participle—translation of Tamil and English—intensive verbs—and on the idiomatic uses of several verbs.

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CHAPTER I

On the Alphabet and Orthography

1. Before commencing this chapter, the student should read the preface, and especially the introductory remarks, which form the conclusion of the preface.

2. This chapter shows the system on which Tamil is written, and explains the pronunciation of the various letters, so far as it is advisable to attempt to do so on paper. It must from the first be clearly understood that it is impossible to explain correctly through the medium of the English language, all the exact shades of pronunciation that occur in the Tamil letters, and in their various combinations. It is presupposed that the student has the assistance of a competent teacher, and without such assistance it is better for him not to attempt to study Tamil for colloquial purposes. With such assistance, it is unnecessary in these pages to do more than give a general description of the sounds of the Tamil letters, leaving the more delicate shades of pronunciation to be communicated by oral instruction.

3. When learning to write Tamil, great care must be taken to form the letters in the proper manner. Watch the teacher as he writes each letter, and notice carefully how he forms it. Theoretically there is no difference between the forms of the Tamil letters in printing and in handwriting; but, as a matter of fact, the printed letters

naturally assume a somewhat more uniform and sharply cut shape; whereas in handwriting they are more rounded off, and somewhat less sharply defined. The native running hand need not be studied till a considerable knowledge of the language has been acquired.

4. When learning to **read** and to **speak** Tamil, the greatest attention must be paid to pronunciation. There are several sounds which do not exist in English; and the meaning of a word not unfrequently depends upon the hard or soft pronunciation of a consonant. Mark carefully the teacher's pronunciation; repeat each letter and each word after him several times; and speak clearly, distinctly, in a loud voice, and with the head well up, and the shoulders thrown back.

SECTION 1

5. In Tamil there are twelve vowels, and eighteen consonants.

6. The twelve Tamil vowels are given in the following table, with their approximate sounds in English, as they are sounded in the Tamil alphabet.

7. The second, fourth, sixth, eighth, and eleventh vowels are the lengthened sounds of the short vowels which immediately precede them. The short vowels are pronounced somewhat more abruptly than the corresponding English sounds.

8. All the Tamil long vowels have a drawling pronunciation, which is not used in English, and therefore cannot be exactly rendered by the English examples given below. Thus, for instance, ஏ has the sound of the French *é* in *méme*.

9. அ resembles the sound of *u* in up, (or of final *a* in China.)
ஆ „ *a* „ father. (Para. 8.)

இ resembles the sound of *i* in ink.

ஈ or ீ	„	*ee* „ eel.	(Para. 8.)
உ	„	*u* „ full.	
ஊ	„	*u* „ June.	(Para. 8.)
எ	„	*e* „ ember.	
ஏ	„	*a* „ ache.	(Para. 8.)
ஐ	„	the word eye.	
ஒ	„	*o* in police.	
ஓ	„	*o* „ opium.	(Para. 8.)
ஔ	„	*ou* „ ounce.	

10. There are no Tamil vowels which have the exact sounds of the English *a* in pan or of the English *o* in hot. Great care must be taken not to give these sounds to அ and ஒ. One of the most common and ruinous faults in an Englishman's pronunciation is to pronounce அ like *a* in pan. Hence it is better from the first to associate அ with the sound of *u* in up, although it might be equally well represented by final *a* in China. When transliterating, it is better to represent அ by *ă*.

SECTION 2

11. In order to explain the Tamil **consonants**, at first a few only of them will be given which present no difficulties in pronunciation, and with them the general system of Tamil writing and reading will be illustrated. The remainder of the consonants will then be given, some of which present special difficulties in pronunciation.

12. As a consonant cannot be sounded without the help of a vowel, it is necessary to introduce the sound of a vowel, in order to pronounce the consonants in any alphabet. Thus, in English, the sounds of the vowels *e* and *a* respectively are introduced to pronounce the consonants

b and *k*, as *be*, *ka*. In pronouncing the consonants in the Tamil alphabet, the sound of the vowel அ is uniformly introduced. It is not written, but understood: hence the vowel அ is considered as inherent in each of the eighteen Tamil consonant forms. Thus, for instance, the six Tamil consonants க, ப, ம, ர, ல, ன, are pronounced *kă*, *pă*, *mă*, *ră*, *lă*, *nă*. (Para. 10.) These six consonants must be thoroughly learnt, before proceeding farther.

13. When it is required to denote the entire absence of any vowel sound, or, in other words, to denote that the consonant is mute, a dot is placed over the consonant. Thus the English word up would be written in Tamil letters அப்; and the English words pun, rum, run, would be written பன், ரம், ரன். When it is necessary to name a mute consonant, the vowel இ is sounded before it. Thus when speaking of the mute consonants க், ப், ம், ர், ல், ன், they are called இக், இப், இம், இர், இல், இன். Learn the following Tamil words, மரம் a tree, பக்கம் a side, அப்பம் bread, என் my, உன் thy.

14. The following is a most important rule to remember. When Tamil consonants are doubled, they are pronounced much more strongly and distinctly than in English. Compare the pronunciation of the English word upper with that of the Tamil word அப்பம் bread.

15. When a word begins with எ or ஏ, these vowels usually take a sound of *y*. Thus என்ன What? and ஏன் Why? are usually pronounced yenna and yên. Initial இ and ஈ also sometimes take the *y* sound. Thus இரக்கம் mercy, is often pronounced yirakkam instead of irakkam.

16. In Tamil there are no capital letters. The vowels given in para. 9 are called **the initial forms of the vowels,** because they can only be used to begin a word. In all other positions the vowel takes a different form called **th secondary**

form of the vowel which is combined with each of the consonant forms, so that the two together make what is called **a compound letter.** For example, the secondary form of இ is ◌ி which, in the case of most letters, is placed at the top of the consonant form with which it is combined; thus இ combined with க் becomes the compound letter கி *ki*. The dot, being only placed over a consonant when it is mute, disappears when the secondary form of any vowel is attached to the consonant. The next step is to learn the secondary form of each of the twelve vowels.

17. The vowel அ has no secondary form, because it is inherent in each consonant form (para. 12). The absence of the dot, which would make the vowel mute (para. 13), implies the presence of அ; as க, ப, ம, ர, ல, ன. Examples கல் a stone, மனம் the mind, பல many.

18. The secondary form of ஆ is ◌ா, which is placed immediately after the consonant form; thus க combined with ஆ becomes கா *kā*. In the same manner are formed பா, மா, ரா, லா. In the case of three letters, all of which will be given hereafter, the secondary form of ஆ is ◌, which is written underneath the letter from right to left. Thus ன combined with ஆ becomes னை. Examples—கால் a leg, பால் milk, காலம் time, மான் a stag.

19. The secondary forms of இ and ஈ (or ீ) are ◌ி and ◌ீ respectively, which, in most instances, are placed at the top of the consonant form; as கி, பி, மி, ரி, லி, னி,—and—கீ, பீ, மீ, ரீ, லீ, னீ. Examples—இனி yet, பின் after, மீன் a fish, மின்னல் lightning (para. 14).

20. The secondary forms of உ and ஊ present several variations. They are of three kinds, namely—(1) A curve passing below the letter from right to left for உ, and a circle added to it for ஊ; thus, when combined with these vowels, ம and ர become மு, மூ, and ரு, ரூ. The letter

க becomes கு and கூ (irregular)—(2) A short downward stroke for உ, and a curve added to it for ஊ; thus ப becomes பு and பூ—(3) A loop under the letter ending at the right side of it for உ, and ர attached to it for ஊ; thus ல and ன become லு, லூ, and னு, னூ. Examples—புலி a tiger, குமாரன் a son, கூலி wages, பூ a flower.

21. When the vowel உ ends a word, it is pronounced very softly and slightly; as பன்னு a tax, உப்பு salt (para. 14), ஒரு one.

22. The secondary forms of எ and ஏ are ெ and ே respectively, which are placed immediately before the consonant; as கெ, பெ, மெ, ரெ, லெ, னெ; and கே, பே, மே, ரே, லே, னே. Examples—மெல்ல slowly, மேல் upon, கேலி calumny.

23. The secondary form of ஐ is ை, which is placed immediately before the consonant; as கை, பை, மை, ரை. In the case of four letters, which will be given hereafter, the secondary form of ஐ is ீ; thus, when compounded with ஐ, the letters ல and ன become லை and னை.

24. The vowel ஐ has the full sound of the English word eye, only when it occurs in a word of one syllable, or in the first syllable of a word; as பை a bag, கைக்கு to the hand. In all other positions, and especially at the end of a word, it is pronounced almost like ஏ, with a slight sound of *y* in it. Compare the sound of *ei* in the English word neighbour. To prevent confusion, and mistakes in spelling, it will be best for the beginner to pronounce ஐ, when not in the first syllable of a word, like the *i* in fight. Examples—பூனை a cat, பெருமை greatness, உன்னை thee, உம்மை you. (Para. 14.)

25. The secondary forms of ஒ and ஓ are ொ and ோ respectively, placed immediately before the consonant, and ர placed immediately after it; as கொ, பொ, மொ, ரொ,

லொ—and—கோ, போ, மோ, ரோ, லோ. The three letters which take ு instead of ா as the secondary form of ஆ (para. 18) retain this form also in the secondary forms of ஒ and ஓ. Thus, when combined with these vowels, ன becomes னொ and னோ. Examples—கொலை murder பொன் gold, மோர் buttermilk. (Para. 28), போ go (thou).

26. The secondary form of ஔ is ெ prefixed to the consonant, and ள affixed to it; as கௌ, பௌ, மௌ, ரௌ, லௌ, னௌ. Example—மௌனம் silence.

27. All the secondary forms of the vowels have now been explained; and it has been shown how they are united with each of the six consonants க, ப, ம, ர, ல, ன to form compound letters. (Para. 16.) Thoroughly learn the following table of compound letters in horizontal lines, and write them out.

க	கா	கி	கீ	கு	கூ	கெ	கே	கை	கொ	கோ	கௌ
ப	பா	பி	பீ	பு	பூ	பெ	பே	பை	பொ	போ	பௌ
ம	மா	மி	மீ	மு	மூ	மெ	மே	மை	மொ	மோ	மௌ
ர	ரா	ரி	ரீ	ரு	ரூ	ரெ	ரே	ரை	ரொ	ரோ	ரௌ
ல	லா	லி	லீ	லு	லூ	லெ	லே	லை	லொ	லோ	லௌ
ன	னா	னி	னீ	னு	னூ	னெ	னே	னை	னொ	னோ	னௌ

28. (*a*) The consonant ர is usually written ா, that is, without the little stroke at the right foot of the letter, except where it might be mistaken for the secondary form of ஆ; as ஊர் a village, நீர் you, கரி charcoal; but மரம் a tree, etc.

(*b*) The letter ர் always has a distinct *r* sound, and must not be slurred as it often is in English (not in Scotch). Notice the difference in pronunciation between the English words near, par, Parker, and the Tamil words நீர் you, பார் look (thou), பார்க்க to look.

29. When a Tamil word has both long and short vowels, a certain amount of emphasis naturally falls upon the long,

as in the word குமாரன் a son. But when all the vowels in a word are short, or all long, the emphasis is always thrown upon the first syllable. In many English words the emphasis is thrown upon the second syllable, as in the words support, refresh, corrupt. Great care must be taken not to do this in Tamil; but the emphasis must always be thrown upon the first syllable; as மரம் a tree, அனுப்பு send (thou). Compare the pronunciation of the Tamil word அவர் he with the English word aver.

SECTION 3

30. Thus far six only of the consonants have been given. The next two steps are (1) to learn all the eighteen Tamil consonants in their proper order; and (2) to learn the way in which each of these consonants is combined with each of the secondary forms of the twelve vowels. It will be found best to learn these two steps together; for some of the consonants are rather difficult to pronounce, and their pronunciation will be far more easily acquired by sounding them with each of the vowel forms in succession.

The following table of compound letters must now be carefully learnt in horizontal lines. The top line gives the initial forms of the twelve vowels. The first perpendicular column gives the eighteen consonants in their proper order. Each horizontal line of compound letters shows the combination of the consonant which begins the line with each of the secondary forms of the vowels. The following table of compound letters is divided into four parts, which must be learnt separately. Whilst learning each part, the notes on that particular part (para. 31, etc.) must be carefully studied. The next part must not be commenced, until the preceding part has been thoroughly mastered together with the notes upon it.

TABLE OF COMPOUND LETTERS

PART I

அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஒ	ஓ	ஔ
க	கா	கி	கீ	கு	கூ	கெ	கே	கை	கொ	கோ	கௌ
ங											
ச	சா	சி	சீ	சு	சூ	செ	சே	சை	சொ	சோ	சௌ
ஞ	ஞா					ஞெ			ஞொ		

PART II

ட	டா	டி	டீ	டு	டூ	டெ	டே	டை	டொ	டோ	டௌ
ண	ணா	ணி	ணீ	ணு	ணூ	ணெ	ணே	ணை	ணொ	ணோ	ணௌ
த	தா	தி	தீ	து	தூ	தெ	தே	தை	தொ	தோ	தௌ
ந	நா	நி	நீ	நு	நூ	நெ	நே	நை	நொ	நோ	நௌ

PART III

ப	பா	பி	பீ	பு	பூ	பெ	பே	பை	பொ	போ	பௌ
ம	மா	மி	மீ	மு	மூ	மெ	மே	மை	மொ	மோ	மௌ
ய	யா	யி	யீ	யு	யூ	யெ	யே	யை	யொ	யோ	யௌ
ர	ரா	ரி	ரீ	ரு	ரூ	ரெ	ரே	ரை	ரொ	ரோ	ரௌ
ல	லா	லி	லீ	லு	லூ	லெ	லே	லை	லொ	லோ	லௌ
வ	வா	வி	வீ	வு	வூ	வெ	வே	வை	வொ	வோ	வௌ

PART IV

ழ	ழா	ழி	ழீ	ழு	ழூ	ழெ	ழே	ழை	ழொ	ழோ	ழௌ
ள	ளா	ளி	ளீ	ளு	ளூ	ளெ	ளே	ளை	ளொ	ளோ	ளௌ
ற	ரூ	றி	றீ	று	றூ	றெ	றே	றை	ரூ	ரூ	றௌ
ன	ஞ	னி	னீ	னு	னூ	னெ	னே	னை	ஞ	ஞ	னௌ

NOTES ON THE COMPOUND LETTERS

31. **PART I.** The letter க has the sound of *k* in kill; as கல் a stone. It has also other sounds which will be explained hereafter (paras. 68—71).

32. The nasal ங has the sound of *nga*; but it is always mute (except in compounds of the rare word ஙனம்): When following this letter, the consonant க always takes a *g* sound; as அங்கே there, இங்கே here, எங்கே where? (Para. 15.)

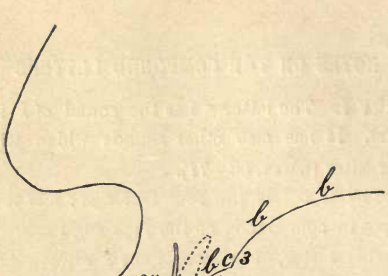
33. The sound of the letter ச varies in different parts of the Tamil country. For the present, it will be sufficient to regard it as equivalent to the English letter *s* in sun; as பசு a cow, இராசா a king; (para. 64).

34. The nasal letter ஞ has a soft sound of *gnya*; as ஞானம் wisdom. It only combines with the vowels அ, ஆ, ஏ, and ஓ.

35. **PART II.** In pronouncing some of the Tamil consonants, much depends upon the right position of the tongue. The annexed diagram, if carefully studied, will be found of much assistance. In it *y* represents the upper lip; *a* the front tooth in the upper row; *b*. *b*. *b*. the roof of the mouth; *c* the angle or ridge in the roof of the mouth, just above the back of the top row of front teeth.

36. Figure 1, below the ridge marked *c*, shows the place where the upper side of the tip of the tongue strikes against the roof of the mouth in pronouncing the English letters *d*, *n*, *l*, *t*, as in do, not, lip, tin, and the Tamil letters ல and ன, as in புலி a tiger, பன்னு a tax.

37. The letter ட has a very hard metallic *d* sound, which is not found in English. It is pronounced by curling back the tongue, down the throat and striking the under side of the



tip of it against the roof of the mouth, at the point marked 3 in the diagram, i. e. above the ridge in the roof of the mouth marked *c*. Carefully pronounce the following words பாடு suffering, காடு a jungle (para. 21), பாடம் a lesson, படி learn (thou), பிடி seize (thou), கொடு give (thou), அடை obtain (thou).

38. The curling back of the tongue to pronounce ட (and other kindred letters) often gives to the preceding vowel a somewhat broader sound than it otherwise has. Thus the ஈ in ஈடு a pledge sounds something like the English (not Scotch) pronunciation of the word ear; ஏ in ஏடு a page of a book sounds something like air; கே in கேடு ruin sounds something like care.

39. In English, the letters *th* have two distinct sounds—(*a*) as in the words thought, thumb, thigh, where they have a pure *th* sound; and (*b*) as in the words though, thus, thy, where they have almost the sound of *dh*. (No English word begins with the letters *dh*.) When pronouncing these letters, the tip of the tongue is in both cases placed at the edge of the top row of front teeth.

In Tamil, the letter த has two distinct sounds, namely *th* and *dh*. They are pronounced with the tongue in the same

position as in making the two corresponding English sounds of *th*, mentioned above; but there is this great difference between the English and Tamil pronunciation. In English the tip of the tongue does not press against the edge of the front teeth, but a current of air passes between them. This is somewhat less the case in pronouncing words which have a sound of *dh*, as though, thus, thy; yet in these words too it is done to some extent. But in pronouncing the Tamil த, whether with a *th* or *dh* sound, the tip of the tongue always presses against the edge of the front teeth, and is then suddenly withdrawn, and no current of air passes between them.

40. (*a*) The letter த (as will be explained in para. 53), when it is the first letter in a word, or is doubled, takes a *th* sound; as தெரு a street, தோல் leather, கத்தி a knife, பத்து ten. Compare the difference in pronunciation between the English word thin, and the Tamil word தின் eat (thou). In the alphabet, த is pronounced with the *th* sound.

(*b*) The letter த (as will be explained in para. 53), when it stands singly in the middle or end of a word, takes a *dh* sound; as பாதம் the foot, காது the ear, அது that (thing), இது this (thing), எது which (thing)? Compare the slight difference in pronunciation between the English words yea though and the Tamil word யேதோ.

41. Mark most carefully the difference in sound between ட and த. Compare the pronunciation of the following words:

காடு a jungle.	பாடம் a lesson.
காது the ear.	பாதம் the foot.

42. As regards pronunciation, the English letters *d* and *t* (as in do, take) hold a middle position between the Tamil letters, being not so hard as ட, and not so soft as த. Great care must be taken to get the correct pronunciation of these letters in Tamil; for they form one of the peculiarities of the

language, and as seen above, the meaning of a word sometimes depends upon the hard or soft pronunciation.

43. The letter ண as a very hard metallic *n* sound, which is not found in English. In pronouncing it, the tongue is placed in exactly the same position, as in pronouncing ட. See para. 37. Examples—பண்ணு make thou, கணக்கு an account (para. 21), கண் the eye, ஆணை an oath (para. 24), பெண் a woman (para. 38), பணம் money. Compare the pronunciation of the two words பண்ணு make thou, and பன்னு a tax.

44. The letter ந has theoretically a softer sound than ன. The latter is pronounced just like the English *n*, but ந is pronounced with the tongue in the same position as in pronouncing த. See para. 39. Examples—நான் I, நாம் we, நீ thou, நீர் you (para. 28), நரி a jackal. நல்ல good.

45. **PART III.** The consonants ப, ம, ர, ல have already been explained, and illustrated. The letter ய has the sound of the English *y*; as பையன் a boy. The letter வ has a very soft *v* sound, something between the English letters *v* and *w*; as வேலை work, விரல் a finger, வைத்தியன் (para. 24) a physician, அவன் he, காவல் guard.

46. **PART IV.** The sound of the letter ழ is very peculiar. The tongue is curled back, as in pronouncing ட or ண; but it does not touch the palate, and a peculiar sound between *y* and *r* is made between the tongue and the palate. Owing to the difficulty in pronouncing this letter, in some parts of the Tamil country it is vulgarly pronounced like ய, and in other parts like ள, which is explained in the next paragraph. Examples—மழை rain, பழம் fruit, வழி a way, எழுத்து writing, கீழ் (para. 38) under.

47. The letter ள has a hard metallic sound of *l*, not found in English. It is pronounced by placing the tongue in exactly the same position as in pronouncing ட

(para. 37). Examples—அவள் she, நாள் a day, பள்ளம் low land, மரங்கள் (para. 32) trees, பிள்ளை a child, கேள் hear (thou), கேளுங்கள் hear (ye). In connexion with the pronunciation of the last three words, read para. 38.

48. Compare the pronunciation of the following words :—

வேளை	time.	புளி	tamarind.
வேலை	work.	புலி	a tiger.
கள்	toddy (a drink).	கொள்	take (thou).
கல்	a stone.	கொல்	kill (thou).

49. The letter ற, has a rough sound of ர, as in the English word hurrah. Theoretically it has a rougher sound than ர, but practically little difference is made in the pronunciation of these two letters. In writing, it is most important to distinguish carefully between them ; thus கரி means charcoal, but கறி means curry. Examples—நான் படிக்கிறேன், I am learning ; அவன் படிக்கிறான், he is learning; அவள் படிக்கிறாள், she is learning.

50. The letter ன has already been explained in para. 44.

The table of compound letters given in para. 30, should now be read over several times. When doing so, the two following points must be carefully noted—

51. (1) The letters ணை, றை, and னை take a curve below them, instead of ர, as the secondary form of ஆ. Hence with the secondary forms of ஒ and ஓ they become ணொ, ணோ; றொ, றோ; and னொ, னோ.

52. (2) The four following letters take the secondary form of ஐ in a peculiar manner; namely லை, ளை, ணை, and ணை.

SECTION 4

ON THE VARYING SOUNDS OF THE TAMIL CONSONANTS

53. The letter த takes a soft *th* sound (para. 40), when it is the first letter in a word, or is mute, or is doubled; as தாய் a mother, பத்து ten. But when it comes in the middle

or end of a word, not being mute or doubled, it takes a soft *dh* sound (para. 39), as மனிதன் a man, அந்த that, இந்த this, எந்த which? (adjectival) (para. 15).

54. In some words, introduced from Sanscrit or some foreign language, initial த is sometimes pronounced *dh* when it is so pronounced in the original language from which the word is taken; as தேவன் (Dhêvan) a god, தர்மம் charity (para. 28).

55. The letter ட has a hard *d* sound (para. 37); as பாடம் a lesson, காடு a jungle. But when it is mute or doubled, it has a hard *t* sound; as நட்பு friendship, கூட்டம் an assembly.

56. No pure Tamil word begins with ட, but there are a few words introduced from other languages, especially from Hindustani, which commence with this letter. In such words, ட has the sound of *d* or *t* according to the sound of the letter in the original language; as டாப்பு (Dáppu) a list. When the initial letter has the sound of *t*, it is sometimes written double; as ட்டாணை or ட்டாணை (táná) a police station.

57. Compare the pronunciation of the following words—

பட்டு silk.	விட்டு having left. (Participle.)
பத்து ten.	வித்து seed.

58. When ற is doubled, they take the exact sound of the English letters *tt*; as குற்றம் a fault; காற்று wind. Compare the pronunciation of the following three words காட்டு (genitive case) of the jungle, காற்று wind, காத்து (participle) having watched. Compare also the two words ஆட்டை (accusative case) a sheep, and ஆற்றை (accusative case) a river. (Some Tamil people insert a sound of *r*, when pronouncing ற்ற.)

59. When ற is mute, it may take the sound of *t*; but it is also pronounced with the sound of *r*. Thus அதற்கு to

it may be pronounced *ădhătku*; but it is also frequently pronounced *ădhărku*.

60. When ற is preceded by ன், the sound of *d* is inserted between them; thus என்று (participle) having said, is pronounced *endru*.

61. When ச is preceded by ஞ், it takes a *j* sound, as பஞ்சு (punju) cotton.

62. In some words introduced from other languages, initial ச takes a *j* sound, when it is so pronounced in the original language; as சனம் (janam) people, சன்னல் (jannal) a window.

63. The letter ச takes a sound like the *ch* in church, when it is mute or doubled; as இச்சை desire. (Para. 24.) It also takes this sound, when preceded by ட் or ற்; as சாட்சி a witness, முயற்சி an effort.

64. The above rules regarding ச are observed in all parts of the Tamil country; but in the case of words not coming under these rules, the pronunciation of ச somewhat varies. Thus it is sometimes pronounced like the *s* in sun (para. 33), and sometimes it is pronounced with a peculiar sound of *sh*, made by placing the tip of the tongue against the roots of the lower row of front teeth. (It is then pronounced like the Telugu శ.) In the case of Sanscrit words introduced into Tamil, some maintain that ச should be pronounced according to the sound of the corresponding letter in the original Sanscrit. Hence they pronounce the ச in தேசம், a country, as *sh*, and the ச in சந்நியாசி a hermit, like the English *s* in sun.

65. The letter ப has a *p* sound when it begins a word, or is mute, or is doubled, or is preceded by ட் or ற்; as பாடம் a lesson, சப்தம் a sound, அப்படி in that way, நட்பு friendship, பிற்பாடு after. (Para. 59.)

66. The letter ப has a soft *b* sound, when it occurs in the middle or end of a word, not being mute, or doubled,

or preceded by ட் or ற்; as சபை an assembly, பின்பு after, சம்பளம் wages.

67. In some words introduced from other languages, initial ப usually takes a *b* sound, when it is so pronounced in the original language; as பயம் (bayam) fear, புத்தி (buth-thi) wisdom. Thus பந்து with a *p* sound means a ball, but with a *b* sound it means a relation; பாவம் with a *p* sound means sin, and with a *b* sound it means thought.

68. The letter க has a *k* sound, when it begins a word, or is mute, or is doubled or is preceded by ட் or ற்; as கத்தி a knife, பக்தி (para. 67) reverence, பக்கம் a side, வெட்கம் bashfulness, காவற்காரன் a watchman. (Para. 59.)

69. When க is preceded by ங் or ன் (para. 32), it has a pure *g* sound; as அங்கே there, தின்கிறேன் I am eating.

70. When க comes in the middle or end of a word, not being mute nor doubled, nor preceded by ட், ற், ங், or ன், it is often pronounced, specially in Madras, with a simple *g* sound: but in other parts, specially in Tinnevelly, it takes an aspirate sound of *gh*. The exact pronunciation can only be learnt from the teacher. Examples—மகன் a son, வர்த்தகன் a merchant. This letter is used to represent the Sanscrit *h*; as மகிமை glory.

71. In a few words introduced from other languages, initial க takes the sound of *g*, when it is so pronounced in the original language; as கனம் (ganam) honour, குரு a religious teacher.

SECTION 5

GENERAL NOTES UPON THE TAMIL LETTERS

72. Read paras. 15, 21, and 24, and 14.

73. For the vowel ஔ (para. 26), the two letters அவ் are often substituted; thus மௌனம் is often written மவ்னம் silence.

74. It will be noticed that in such words as மௌனம் there is a little ambiguity, for ள might also stand for the letter *l*. (Para. 47.)

75. The exact sound of a vowel is often somewhat affected by the pronunciation of the consonant which follows it, because the tongue has to be brought into position for giving the correct sound to the succeeding consonant. The following words are illustrations—கேடு ruin, வீடு a house, பெண் a woman, கீழ் under, பிள்ளை a child, கேள் hear (thou). See paras. 38, 43, 46, and 47.

76. In a few instances custom has slightly affected the pronunciation of a word: all such peculiarities can be easily learnt by practice in talking the language.

77. The following is a list of the eighteen Tamil consonants. When repeating them, the first ten are said in pairs—

க ங, ச ஞ, ட ண, த ந, ப ம,
ய, ர, ல, வ, ழ, ள, ற, ன.

78. In the case of the first ten consonants, each alternate consonant (க, ச, ட, த, ப,) is followed by its own corresponding nasal (ங, ஞ, ண, ந, ம). It is a help to spelling correctly to remember that the latter, when mute, are always followed by the former respectively; as in the words அங்கே there, பஞ்சு cotton, கண்டான் he saw, அந்த that, அம்பு an arrow.

79. A mute ய் is pronounced like *y*, with rather an emphasis upon it; as செய் do (thou), செய்தான் he did (Para. 53), நன்றாய் well, properly (para. 60).

80. No Tamil word begins with ங, nor with any of the last four consonants, namely ழ, ள, ற, and ன. No pure Tamil word begins with ட; but a few foreign words have been introduced, which commence with this letter. (Para. 56.)

81. No Tamil word properly begins with ர or ல; but உ is prefixed to words in which ர and ல are united with the vowels உ, ஊ, ஓ, or ஔ; and இ is prefixed to words in which they are united with any other vowel; as உரு பம் form, இரண்டு two. This initial உ or இ is pronounced very slightly, and no emphasis is made upon it. (Para. 29.) A few foreign words omit these prefixed letters; as ரயத்து a cultivator.

82. The following five letters, introduced from **Sanscrit**, are used in Tamil, and make the pronunciation very clear. They can take the secondary forms of the vowels.

ஷ This letter has the sound of *sh* in shut. The Tamil letter used in its place is ட; as கஷ்டம் (கட்டம்) loss, முனிஷி a native teacher.

ஸ This letter has the sound of *s* in sun. It is always mute; as புஸ்தகம் a book, ஸ்திரி a woman. (After ஸ் the letter த has a *th* sound.)

ஜ This letter has the sound of *j*. The Tamil letter used in its place is ச; as ஜனம் (சனம்) people, ஜீனி a saddle. When combined with உ and ஊ this letter becomes ஜு and ஜூ; as ஜுல் a horsecloth.

க்ஷ This letter has the sound of *ksh*, being merely the union of க and ஷ. The Tamil letters used in its place are ட்ச (para. 63); as மோக்ஷம் (மோட்சம்) heaven.

ஹ This letter has the sound of *h* in hut. The Tamil letter used in its place is க (para. 70); as ஹானி harm, loss.

83. *N.B.*—The last two of these letters are not so frequently used in Tamil as the first three.

84. Additional information on the subjects treated of in this chapter, which are unnecessary for a beginner, will be given in Chapter XI of the grammar.

85. All the Tamil words given in this chapter ought to be entered in a pocket-book, and carefully committed to memory. In learning a living language, it is most important to store the mind with a good vocabulary.

CHAPTER II

Rules concerning the Combination, Insertion and Changes of Tamil Letters

86. The following simple rules are of such constant and universal application in Tamil, and enter so largely into the language, and even into the formation of cases that it is necessary to insert them here. The student, however, must not spend much time upon them at first, but merely read them carefully over, and then refer to them as occasion requires.

87. *N.B.*—The expression—'a word consisting of two short open syllables'—will often occur in this book. It means, a word in which each of its two syllables has a short vowel, and consists of a single vowel or a single compound letter only; as இது this, பசு a cow. Hence it excludes such words as கத்தி a knife, அப்பம் bread, பஞ்சு cotton, (61), நட்பு friendship, (65).

(A) ON WORDS ENDING IN A VOWEL

88. Rule I. With the exception of words consisting of two short open syllables (87), all words ending in the vowel உ, when followed by a word beginning with a vowel, drop final உ. Thus காது the ear and இல் in become காதில் in the ear; நட்பு friendship, and இல் in become நட்பில் in friendship.

N.B.—The Tamil words which answer to English prepositions are affixed (not prefixed) to nouns, as in the English words thereto, thereby, etc.

89. Rule II. Words ending in உ, which consist of two short open syllables only (87), when followed by a word beginning with a vowel, insert the consonant வ். Thus பசு a cow and இல் in, become பசுவில் in a cow. (*N.B.*—The words அது, இது, and எது are exceptions to this rule and follow Rule I).

90. Rule III. With the exception of all words ending in உ, when a word ending in a vowel is followed by a word beginning with a vowel, if the final vowel of the first word be இ, ஈ, or ஐ, the consonant ய் is inserted; but if it be any other vowel, the consonant வ் is inserted. After final ஏ either ய் or வ் may be inserted. Thus நரி a jackal and இல் in become நரியில் in a jackal; இராசா a king and இல் in become இராசாவில் in a king; பூ a flower and இல் in become பூவில் in a flower.

(B) ON WORDS ENDING IN A CONSONANT

91. Rule IV. When a word of one syllable, of which the vowel is short, ends in a mute consonant, that consonant is doubled, when followed by a word beginning with a vowel. Thus கல் a stone and இல் in become கல்லில் in a stone.

92. Rule V. With the exception of words coming under the preceding rule, when a word ending in a mute consonant is followed by a word beginning with a vowel, that mute consonant combines with the initial vowel of the word which follows it. Thus மீன் a fish and இல் in become மீனில் in a fish; மனிதன் a man and இல் in become மனிதனில் in a man.

(C) A FEW GENERAL RULES

93. Rule VI. When a word ending in a vowel, is followed by a word beginning with one of the consonants

க, ச, த, or ப, this consonant is, in certain instances only, doubled, i.e. it is inserted mute between the two words.

The principal instances in which this is done, are when the first of the two words is—

(*a*) அந்த that (adjectival), இந்த this, எந்த which? அப்படி in that way, இப்படி in this way, எப்படி (72) in which way? as—அந்தப் புலி that tiger.

(*b*) A word which combines with the word which follows it to form a compound expression; as பக்கத்துச் சுவர் (63) a side-wall.

(*c*) A word ending in the adverbial affix ஆய் or ஆக; as நன்றாய்ச் செய். Do (it) well.

(*d*) A dative case, which always ends in கு; as அவனுக்குக் கொடு. Give (it) to him.

(*e*) An accusative case, which always ends in ஐ; as அதைச் செய் (63). Do it.

(*f*) An infinitive mood, which always ends in அ; as வரச் சொல்லு (63). Tell (him) to come. (See also paras. 616, 617.)

94. Rule VII. When followed by a word beginning with க, ச, த, or ப, final ன் and ல் are grammatically changed into ற்; and final ண் and ள் are changed into ட். Thus காவல் watch, and காரன் (a masculine termination) become காவற்காரன் a watchman (68), நாள் a day and கள் (the plural termination) become நாட்கள் days.

95. Rule VIII. Final ம் before க is changed into ங்.

" " ச " ஞ்.

" " த " ந்.

" " ம is dropped.

Thus மரம் a tree and கள், the plural termination, become மரங்கள் (32) trees; பாவம் sin and செய்தான் he did become பாவஞ்செய்தான் (61). He did (or committed) sin, i.e. He sinned.

96. A few additional rules are given in the supplementary chapter, paras. 618 to 624; but they are not necessary for a beginner.

CHAPTER III

On Nouns, Pronouns, and Adjectives

(I) ON NOUNS

ON THE TRANSLATION OF THE ENGLISH ARTICLE

97. In Tamil there are no definite and indefinite articles, as there are in English: the English article may be regarded as inherent in Tamil nouns. But the numeral ஒரு one is often used in Tamil, where in English the indefinite article *a* or *an* is used, and specially where the English expression a certain occurs; as ஒரு வர்த்தகன் a certain merchant. The force of the English definite article *the* is sometimes expressed in Tamil by prefixing the demonstrative adjective pronouns அந்த that, those, or இந்த this, these.

ON THE DECLENSION OF NOUNS

98. Tamil nouns are divided into two great classes, namely (1) rational, and (2) irrational.

99. (1) **Rational Nouns**, that is, nouns denoting rational beings only, are subdivided into two classes, namely—

(*a*) Masculine Nouns. These denote gods, and men only; as தேவன் a god, இந்திரன் the god Indra, மனிதன் a man, மகன் a son, தம்பி a younger brother, குரு a religious teacher.

(*b*) Feminine Nouns. These denote goddesses, and women only; as தேவி a goddess, இலட்சுமி (61 and 81) the goddess Lakshmi, மகள் a daughter, மனைவி a wife.

100. (2) **Irrational Nouns,** that is, nouns denoting animals and inanimate things, are all regarded as neuter; as நாய் a dog, மரம் a tree. Distinct words are often used to distinguish the sex of animals; but all such words are still regarded as neuter; as சேவல் a cock, பெட்டை a hen.

N.B.—In English also animals are often spoken of in the neuter gender, e.g. Leviticus viii. 14, 15. 'He brought the bullock . . . and he slew it,' etc. In Tamil they are invariably regarded as neuter, except when personified in fables.

101. The word பிள்ளை when meaning a child, and குழந்தை an infant are regarded as neuter, because the sex is not specified. Compare the English expression—Who is it?

102. Tamil nouns have two **Numbers** (1) The Singular, and (2) The Plural.

103. In each number there are seven **Cases;** namely (1) The nominative, (2) the vocative, (3) the genitive, (4) the dative, (5) the accusative, (6) the locative, (7) the instrumental.

104. *N.B.*—In Native Grammars the cases are eight in number, and are arranged in a different manner. Some of these eight cases have more than one termination; and to the locative case no less than twenty-eight terminations are assigned. The native form of declension is given in the supplementary chapter (625). It will be found far easier to learn the Tamil nouns in the form here given.

ON THE FORMATION OF CASES

105. (A) **Singular Number. The nominative case** singular is the noun itself; as நரி a jackal, மரம் a tree.

106. *N.B.*—Every Tamil noun ends in one of the six vowels அ, இ, ஈ, உ, ஊ, or ஐ, or in one of the eight mute consonants ண், ம், ய், ர், ல், ழ், ள், or ன்.

107. **The vocative case,** is always formed from the nominative, and usually by adding the vowel ஏ; as நரியே O Jackal! (90).

108. The remaining cases are all formed by adding certain casal affixes to the **inflectional base,**[1] by which is meant that particular form of the noun that takes the casal affixes. It is often the same as the nominative; but it sometimes has a peculiar form of its own. Thus the inf. base of *நரி* is *நரி;* but the inf. base of *மரம்* a tree is *மரத்து.*

109. **The genitive case** takes either the pure form of the inflectional base, or adds *இன்* to it. To either of these forms may be added, at pleasure, the postposition *உடைய* of. Thus *நரி* (inf. base *நரி*) gen. *நரி* or *நரியின்* or *நரியினுடைய* (*நரியுடைய* not common) a jackal's or of a jackal (90). *மரம்* a tree (inflec. base *மரத்து*) gen. *மரத்து* or *மரத்தின்* or *மரத்தினுடைய* (92) a tree's or of a tree.

110. **The dative case** is formed by affixing *க்கு* to an inflectional base ending in *இ, ஈ,* or *ஐ,* and *உக்கு* to one ending in any other letter. Thus *நரி* (inflec. base *நரி*) dat. *நரிக்கு* to a jackal; *மரம்* (inflec. base *மரத்து*) dat. *மரத்துக்கு* (88) to a tree; *பூ* a flower (inflec. base *பூ*) dat. *பூவுக்கு* (90) to a flower; *கல்* a stone (inflec. base *கல்*) dat. *கல்லுக்கு* (91) to a stone.

111. **The accusative case, the locative case,** and **the instrumental case,** are formed by adding *ஐ, இல்,* and *ஆல்* respectively to the inflectional base. Thus *நரி,* (inf. base *நரி*), acc. *நரியை,* loc. *நரியில்,* in a jackal, ins. *நரியால்* by a jackal; *மரம்,* (inf. base *மரத்து*) acc. *மரத்தை,* loc. *மரத்தில்* in a tree, ins. *மரத்தால்* by a tree.

112. (B) **Plural Number.** The **plural nominative** is always formed from the singular nominative. The formation will be explained under each declension. It is most commonly formed merely by adding *கள்* to the singular

[1] To prevent any confusion the old term is retained; but perhaps the more correct term would be—'the inflected form of the stem.'

nominative. Thus *நரி*, pl. nom. *நரிகள்* jackals; *மரம்*, pl. nom. *மரங்கள்* (95) trees.

113. **The plural inflectional base** is in nouns (but not always in pronouns) the same as the plural nominative.

114. All the cases are formed in exactly the same way as in the singular. Thus *மரம்*; pl. nom. *மரங்கள்* trees; voc. *மரங்களே*; (inf. base *மரங்கள்*); gen. *மரங்கள்* or *மரங்களின்*, or *மரங்களுடைய* (*மரங்களினுடைய* not common); dat. *மரங்களுக்கு*; acc. *மரங்களை*; loc. *மரங்களில்*; ins. *மரங்களால்*.

115. There are four **Declensions** of Tamil nouns, which will now be explained. The inflectional base is put in brackets under the genitive case. In forming the cases, the rules given in Chapter II are carefully observed.

FIRST DECLENSION

116. The first declension includes all masculine nouns which end in *ன்*; as *மனிதன்* a man.

117. The inflectional base singular is the same as the nominative.

118. The plural nominative is formed by changing final *ன்* of the nominative singular into *ர்*; as *மனிதர்* men. In the common dialect *கள்* is often added; as *மனிதர்கள்*.

Singular

119.

N.	*மனிதன்*	... a man.
V.	*மனிதனே*	... O man!
G.	*(மனிதன்) மனிதனுடைய*	... a man's, or of a man.
D.	*மனிதனுக்கு*	... to a man.
A.	*மனிதனை*	... a man.
L.	*மனிதனில்*	... in a man.
I.	*மனிதனால்*	... by a man.

PLURAL

N. மனிதர்	or மனிதர்கள்	... men.
V. மனிதரே	மனிதர்களே	... O men!
G. (மனிதர்) மனித ருடைய	(மனிதர்கள்) மனி தர்களுடைய	... men's, or of men.
D. மனிதருக்கு	மனிதர்களுக்கு	... to men.
A. மனிதரை	மனிதர்களை	... men.
L. மனிதரில்	மனிதர்களில்	... in or among men.
I. மனிதரால்	மனிதர்களால்	... by men.

120. In this declension the form of the genitive in இன் as மனிதனின் is not commonly used, though it is correct both in the singular and plural. The pure form of the inflectional base is very frequently used as the genitive, e.g. சிஷன் வீடு (82) the disciple's house, மூடன் கால் the blockhead's leg.

121. The word பையன் a boy makes பையன்கள் in the plural.

122. The word மகன் a son takes as its plural மக்கள், which is in reality the plural form of the poetical word மக a child; occasionally also மகன்கள் is used. When the plural sons has to be expressed, the word குமாரர் or குமாரர்கள், the plural of குமாரன் a son, is generally used.

123. Nouns of this declension in which final ன் is preceded by the vowel அ, may also form a vocative by dropping final ன், and changing the preceding அ into ஆ: as சிஷன் a disciple, voc. சிஷா. If final ன் be preceded by the vowel ஆ, the vocative may be formed by simply dropping final ன்: as வண்ணன் a washerman, voc. வண்ணு.

SECOND DECLENSION

124. The second declension includes all nouns ending in அம்: as மரம் a tree. They are all of the neuter gender.

125. The inflectional base changes final ம் of the nominative into த்து ; as மரத்து.

126. The plural nominative adds கள் to the nominative singular; as மரங்கள் trees. (95.)

	SINGULAR	PLURAL
127.	N. மரம் a tree	... மரங்கள் trees.
	V. மரமே	... மரங்களே
	G. (மரத்து) மரத்தின் or மரத்தினுடைய	... (மரங்கள்) மரங்களின் or மரங்களுடைய
	D. மரத்துக்கு	... மரங்களுக்கு
	A. மரத்தை	... மரங்களை
	L. மரத்தில்	... மரங்களில்
	I. மரத்தால்	... மரங்களால்

128. In this, and the remaining declensions, the most common form of the genitive singular is that in இன், with or without உடைய ; and the most common form of the genitive plural is the plural inflectional base, with or without உடைய. In the singular, the pure inflectional base is also often used as the genitive; as ஒரு கிராமத்துப் புடவைகள் the clothes of a certain village. ஒரு தேசத்துக் குடிகள் (93 *b*) the people of a certain country.

THIRD DECLENSION

129. With the exception of words consisting of two short open syllables only (87), as நடு the middle, மறு a spot—this declension includes all nouns which end in the single letters டு or று ; as வீடு a house, ஆறு a river, வயிறு the stomach.

130. The inflectional base is formed by doubling the consonant of the final syllable; as வீடு, inf. base வீட்டு ; ஆறு, inf. base ஆற்று. (58), வயிறு, inf. base வயிற்று.

131. The plural nominative is formed by adding கள் to the nominative singular; as வீடுகள், ஆறுகள்.

	SINGULAR		SINGULAR
132. N.	வீடு a house	...	ஆறு a river
V.	வீடே	...	ஆறே.
G.	(வீட்டு) வீட்டின் or வீட்டினுடைய	...	(ஆற்று) ஆற்றின் or ஆற்றினுடைய
D.	வீட்டுக்கு	...	ஆற்றுக்கு
A.	வீட்டை	...	ஆற்றை
L.	வீட்டில்	...	ஆற்றில்
I.	வீட்டால்	...	ஆற்றால்
	PLURAL		PLURAL
N.	வீடுகள் houses, etc.	N.	ஆறுகள் rivers, etc.

133. *N.B.*—There is no necessity to give the plural in full, for all the plurals in this, and also in the fourth declension, are declined exactly like மரங்கள் (127).

134. Words ending in டு and று, which consist of two short open syllables only (87), as நடு and மறு, do not follow the above formation, but belong to the fourth declension. Nouns in which the final டு and று are doubled, as பட்டு silk, காற்று wind, belong to the fourth declension.

N.B.—Read para. 128.

FOURTH DECLENSION

135. This declension includes all nouns which do not belong to any of the three preceding declensions. The majority of them are neuter as காது the ear; but some are masculine, and several are feminine; as பிதா a father, குரு a religious teacher, மகள் a daughter, ஸ்திரீ a woman, பெண் a woman.

136. The inflectional base is the same as the nominative.

137. The nominative plural is usually formed by adding கள் to the nominative singular; as பெண்கள் women; but there are the following exceptions to this rule.

138. (*a*) All nouns ending in a long vowel take க்கள் in the plural; as ஈ a fly, pl. ஈக்கள்; பூ a flower, pl. பூக்கள், இராசா a king, pl. இராசாக்கள்.

139. (*b*) Nouns ending in உ, which consist of two short open syllables only (87) take க்கள் in the plural; as குரு a religious teacher, pl. குருக்கள்; பசு a cow, pl. பசுக்கள்; மறு a spot, pl. மறுக்கள்.

140. (*c*) A few nouns ending in உ take க்கள் in the plural without any particular rule; as சத்துரு an enemy, pl. சத்துருக்கள்; சாது a virtuous person, சாதுக்கள், etc.

141. (*d*) Some plurals vary in accordance with the grammatical laws of euphony. Thus கல் a stone makes கற்கள் or (கல்லுகள்) and நாள் a day makes நாட்கள் in accordance with para. 94.

142. Nouns ending in the vowel இ, may form a vocative by simply lengthening this letter; as தம்பி a younger brother, vocative தம்பீ!

As nouns of this declension form their cases quite regularly in accordance with the rules given in paras. 109—114, it is not necessary to give more than the genitive case singular, and the nominative plural.

EXAMPLES OF NOUNS OF THE FOURTH DECLENSION

143.

Sing. Nom.	Inflec. base, & Genitive.	Nom. Plural.
காற்று wind	(காற்று) காற்றின் (88)	காற்றுகள்.
பட்டு silk	(பட்டு) பட்டின் (88)	பட்டுகள்.
நடு the middle	(நடு) நடுவின் (89)	நடுக்கள். (139.)
மறு a spot	(மறு) மறுவின் (89)	மறுக்கள். (139.)
நரி a jackal	(நரி) நரியின் (90)	நரிகள்.
இராசா a king	(இராசா) இராசாவின் (90)	இராசாக்கள். (138.)

பூ a flower	(பூ)	பூவின் (90)	பூக்கள். (138.)
கல் a stone	(கல்)	கல்லின் (91)	கல்லுகள் or கற்கள். (141.)
மீன் a fish	(மீன்)	மீனின் (92)	மீன்கள்.

Example of declension in full sing. n. *நரி*, g. *(நரி)* *நரியின்*, d. *நரிக்கு*, ac. *நரியை*, loc. *நரியில்*, ins. *நரியால்*, plu. n. *நரிகள்*, g. *(நரிகள்)* *நரிகளின்*, d. *நரிகளுக்கு*, ac. *நரிகளை*, loc. *நரிகளில்*, ins. *நரிகளால்*.

144. A few nouns of this declension may change உ before *க்கு* of the dative case into ஐ; as—

நாள் a day	DAT.	நாளுக்கு	or நாளைக்கு.
இன்று this day	„	இன்றுக்கு	„ இன்றைக்கு.
அன்று that day	„	அன்றுக்கு	„ அன்றைக்கு.
என்று which day?	„	என்றுக்கு	„ என்றைக்கு.

GENERAL REMARKS UPON NOUNS

145. The particle இன் may be inserted before the casal affix of any case of any noun, except the nominative and vocative. It is seldom used with nouns of the first declension; and in the other declensions its insertion is not very common in the ordinary dialect. When இன் is thus inserted, the dative adds கு only (110), and final ன் is changed into ற் (94). Thus மரம் a tree; inf. base *மரத்து*; dat. மரத்துக்கு or மரத்திற்கு (i. e. மரத்து + இன் + கு); acc. மரத்தை or மரத்தினை; loc. மரத்தில் or மரத்தினில்; etc. The insertion of this particle இன் in the plural is allowable, but not very common.

146. In the higher dialect, instead of உடைய, the affix அது is often used for the genitive, with or without the particle இன்; as நரி; gen. நரியது or நரியினது. This form can only be correctly used when the following noun is neuter.

147. The singular inflectional base is specially used, where a noun stands in an adjectival relationship to the noun which follows it, or in other words, where the two nouns form a compound expression; as *தலை நோவு* headache; *பக்கத்துச் சுவர்* a side-wall (93 *b*) *வீட்டுப் பெட்டி* a house box; etc. (See para. 190.) These compounds run to great lengths in Tamil; as for examples *கொம்புத் தேன்* (lit. bough-honey), i.e. the honey on a bough of a tree.

148. The vowel *ஏ* is often added to the locative and to the instrumental cases, sometimes to denote emphasis, but also sometimes merely as being more euphonic; as *வீட்டிலே* in the house, *கல்லினாலே* by a stone (378).

149. The masculine affix *காரன்* and the feminine affix *காரி* are attached to the inflectional base of a noun to form a noun denoting an agent. Nouns of the second declension may also, at pleasure, affix it to the nominative case, after dropping the final *ம்*. Thus *வேலை* work, *வேலைக்காரன்* (93 *b*) a workman, *வேலைக்காரி* a workwoman; *மரம்* a tree, *மரத்துக்காரன்* or *மரக்காரன்* a woodman.

150. The affix *ஆர்* is added to singular nouns, and *மார்* or *மார்கள்* to plural nouns, to denote respect; as *தகப்பனார்* a father, *தாயார்* a mother; *குருக்கள்மார்* teachers. Sometimes *மார்* or *மார்கள்* form the plural alone; as *சுவாமிகள்* or *சுவாமிமார்கள்* lords, *தகப்பன்மார்* fathers, etc. To *தேவர்* the affix *ஈர்* is added as *தேவீர்*. Thou, O God!

(II) ON PRONOUNS

151. The Tamil Pronouns are declined upon the same general principles as the nouns.

152. **The Personal Pronouns** require special attention, because both in their arrangement and in their terminations they form the bases of the tenses of the verbs; and also

because different pronouns are used in speaking of or to various grades of society, and thus the use of the wrong pronoun might give considerable offence.

153. The personal pronouns are given in the table which follows (156). In this table the first perpendicular column gives a list of the personal pronouns in their regular order, in accordance with which the tenses of the verbs are framed. Each horizontal line gives the declension of the pronoun which heads the line.

154. It will be noticed in the subjoined table, that in the plural there are two forms for the second person, namely, நீர் and நீங்கள். The former, though plural in form, is always used in the common dialect as an honorific singular, and is employed in addressing a person of respectability; whereas the singular form நீ is only used to a person of inferior rank, e.g. a servant. நீங்கள் is the full plural form, though it also is often used in addressing a single individual, to denote still greater respect than நீர்.

155. In the third person plural அவர், though plural in form, is always used in the common dialect as an honorific singular, to denote more respect than அவன், or அவள். The form அவர்கள் is used for the full plural, though this form also is used of a single individual to express still greater respect than அவர்.

TABLE OF PERSONAL PRONOUNS

156. In this table the first perpendicular column must first be thoroughly learnt, and then each horizontal line.

Person	Nominative	Genitive	Dative	Accusative	Locative	Instrumental
	SINGULAR					
1. நான்	I.	என் (note a)	எனக்கு	என்னை	என்னில்	என்னால்
2. நீ	Thou.	உன்	உனக்கு	உன்னை	உன்னில்	உன்னால்
3. அவன்	He. (Mas.)	அவன்	அவனுக்கு	அவனை	அவனில்	அவனால்
அவள்	She. (Fem.)	அவள்	அவளுக்கு	அவளை	அவளில்	அவளால்
அது	It. (Neuter)	அதன், or அதின்	அதற்கு (94)	அதை	அதில்	அதால்
	PLURAL					
1. நாம்	We.	நம்	நமக்கு	நம்மை	நம்மில்	நம்மால்
2. நீர்	You. (Honof. Sing.)	உம்	உமக்கு	உம்மை	உம்மில்	உம்மால்
நீங்கள்	Ye.	உங்கள்	உங்களுக்கு	உங்களை	உங்களில்	உங்களால்
3. அவர்	He. (Honof. Sing.)	அவர்	அவருக்கு	அவரை	அவரில்	அவரால்
அவர்கள்	They. (Mas. Fem.)	அவர்கள்	அவர்களுக்கு	அவர்களை	அவர்களில்	அவர்களால்
அவைகள்	They. (Neuter)	அவைகள்	அவைகளுக்கு	அவைகளை	அவைகளில்	அவைகளால்

157. NOTE *a*. Except in the pronoun *அது*, the form given under the genitive is the pure form of the inflectional base (108), which is very commonly used alone as the genitive case; but *உடைய* may be added at pleasure; as *என்னுடைய*. The form of the genitive in *இன்* (109) may be used, as *என்னின்*; but it is not very common. The grammatical form of the genitive adds *அது* (146); as *எனது*; in this form, *என்*, *உன்*, *நம்*, and *உம்* do not double their final mute consonant. (See para. 91.) The genitive of the pronoun *அது* it takes the particle *அன்* more commonly than the particle *இன்*. It will be noticed that the various cases of *அது* are exceptions to the rule given in para. 89.

158. In the singular, the particle *அன்*, and less frequently *இன்*, and in the plural *இன்*, may be inserted before any casal affix of any of the neuter pronouns of the third person, and especially in the accusative and instrumental cases. (See para. 145.) Thus—accus. *அதை* or *அதனை* or *அதினை*; inst. *அதால்* or *அதனால்*, or *அதினால்*, etc.

159. An old form *அதுகள்* is sometimes used for *அவைகள்*; and a vulgar form *அதுக்கு* is sometimes used for the dative *அதற்கு*.

160. In addition to *நாம்*, there is another form of the pronoun of the first person plural, namely, *நாங்கள்*, gen. *எங்கள்*, etc. The difference between them is that *நாம்* includes the person or persons addressed, and *நாங்கள்* excludes them. It is specially important to remember this in prayer, as *நாங்கள்* only can be used, e.g. 'Have mercy upon us *(நாங்கள்)* sinners.' If *நாம்* were used, it would include God as a sinner. As an exception to the above rule, *நாம்* is sometimes used, instead of *நான்*, by a person speaking of himself in exalted language, e.g. a king

addressing his subjects. It is also used for the official we in government documents.

161. In the third person plural neuter the form *அவை* is often used instead of *அவைகள்*. It is declined as follows:—

N. *அவை.*

G. *(அவற்று)* *அவற்றின்*, or *அவற்றினுடைய.*

D. *அவற்றுக்கு* (or *அவற்றிற்கு*, 158).

A. *அவற்றை.*

L. *அவற்றில்.*

I. *அவற்றால்* (or *அவற்றினால்*, 158).

162. The word *அவர்கள்* is sometimes used as an affix to a noun to denote respect; as *துரை* or *துரையவர்கள்* the gentleman.

163. Like *அவன்* he, that man, *அவள்* she, that woman, *அது* it, that animal or thing, *அவர்கள்* they, those persons, *அவை* or *அவைகள்* they, those animals or things, are declined *இவன்* he, this man, *இவள்* she, this woman, *இது* it, this animal or thing, *இவர்கள்* they, these persons, *இவை* or *இவைகள்* they, these animals or things.

164. In the same manner also are declined the **interrogative pronouns** *எவன்* which man, who? *எவள்* which woman, who? *எது* which animal or thing? *எவர்கள்* which persons, who? *எவை* or *எவைகள்* which animals or things?

165. The interrogative pronoun *ஆர்* or *யார்* who is used for both masculine and feminine, and for both numbers. It is thus declined n. *யார்*, g. *யாருடைய*, d. *யாருக்கு*, a. *யாரை*, in. *யாரில்*, loc. *யாரால்.*

166. The interrogative pronoun *என்ன* what may be used either as an adjective, or as a noun; as *என்ன புஸ்தகங்களுக்கு* to what books? *என்ன செய்தான்* what did he do?

167. When used as a noun, it also takes another form, namely, *என்னம்*, which is declined like a noun of the second

declension, e.g. dat. *என்னத்துக்கு* for what? ins. *என் னத்தினல்* (145) by what?

168. **The reflexive pronoun** *தான்* self (i.e. himself, herself, itself, etc.) always refers to the subject of the verb. The only exception to this rule is, when the plural form *தாங்கள்* is used in addressing a single individual, to express even greater respect than *நீங்கள்* (154). It is equivalent to the English expression 'Your honour'.

	Singular		Plural
	Mas. Fem. Neuter.	*Mas. Fem. Neuter.*	*Mas. or Fem.*
N.	*தான்*	*தாம்*	*தாங்கள்*
G.	*தன்*	*தம்*	*தங்கள்*
D.	*தனக்கு*	*தமக்கு*	*தங்களுக்கு*
A.	*தன்னை*	*தம்மை*	*தங்களை*
L.	*தன்னில்*	*தம்மில்*	*தங்களில்*
I.	*தன்னல்*	*தம்மால்*	*தங்களால்*

N.B.—*உடைய* may, of course, be added to the genitive. The genitive in *இன்*, as *தன்னின்*, is not common. The grammatical forms are *தனது, தமது,* and *தங்களது* (146).

169. *N.B.*—There is another word *தான்*, which is a particle, and indeclinable. It is added to other words to give emphasis; and may be translated by such expressions, as, indeed, only, etc. Thus—*அது மெய்தான்*. That (is) quite true. This particle *தான்* is sometimes strengthened by the addition of *ஏ;* as *அந்தப் பையைத்தானே கொண் டுவா* (93). Bring that very bag.

170. In Tamil there are no **possessive adjective pronouns**, properly speaking; but in their place are used the genitive cases of the personal pronouns, etc., as *என் கை* my hand; *அவர்களுடைய வீடு* their house; *தம்முடைய குதிரை களுக்கு* to their own horses.

171. **The demonstrative adjective pronouns** are *அந்த* that, those, *இந்த* this, these. **The interrogative adjective**

pronoun is *எந்த* which? These being pure Tamil adjectives are indeclinable; as *அந்த மனிதர்களுக்கு* to those men.

172. Instead of the above adjective pronouns, the simple letters *அ, இ,* and *எ* respectively may be prefixed to a noun. After these letters, the initial letter of the noun, if it be a consonant, is doubled; and if it be a vowel, the letter *வ்* is inserted and doubled; as *அக்காலம்* for *அந்தக் காலம்* that time; *அவ்விலைகள்* for *அந்த இலைகள்* those leaves; *இவ்வூரிலே* for *இந்த ஊரிலே* in this village (148).

173. The words *அப்படிப்பட்ட* such (as that), *இப்படிப் பட்ட* such (as this), *எப்படிப்பட்ட* such (as what)? i. e. Of what kind? are used as adjectives. (The exact meaning of *பட்ட* will be explained hereafter. Para. 406.) These words are changed into nouns by affixing the terminations of the personal pronouns of the third person; as *அப்படிப் பட்டவன்* such a man, *அப்படிப்பட்டது* such an animal or thing, etc.

174. The adjective pronoun *இன்ன* such (as this) is indeclinable; as *இன்ன குதிரைகளுக்கு* to such horses. From it are formed *இன்னன்* such a man, *இன்னள்* such a woman, *இன்னது* such a thing, etc.

175. The affix *உம்,* about which more will be said hereafter, is used to give to the word to which it is attached the idea of completeness. Hence, when it is affixed to an interrogative, it changes it into a word expressing universality. Thus from *எங்கு* where? *எப்போது* when? *யார்* who? *எவர்கள்* which persons? *எவை* or *எவைகள்* which animals or things? are formed the universals *எங்கும்* everywhere, *எப்போதும்* always, *யாரும்* all persons, *எவர்களும்* (or *யாவரும்*) all persons, *எவையும்* (or *யாவையும்*) and *எவைகளும்* all animals or things. With a Tamil negative verb these words would, with an English positive verb, be translated—nowhere, never, no one and none, etc.

176. When a word, to which உம் is attached, is declined, the உம் is always retained as the last syllable. Thus the dative cases of யாவரும் and யாவையும் are யாவருக்கும் and யாவற்றுக்கும். (161.)

177. It is an universal rule that all words which take the affix உம் follow the noun which they qualify; as மனிதர்கள் யாவருக்கும் to all men. It will be noticed that, as in the above example, the second word only takes the casal affix, and the first word stands in the nominative case.

178. When the interrogative is an adjective, the sense of universality is expressed by affixing உம் to the noun which it qualifies; as எந்த உயிரும் every life, or with a negative verb, no life; எப்பட்டணங்களிலும் (172) in all towns or, with a negative verb, in no towns.

179. The particles, ஆவது, ஆகிலும் or ஆனாலும், when affixed to an interrogative, give it an indefinite signification; as எங்கே ஆனாலும் anywhere, எப்படியாகிலும் in any way whatever, யாராகிலும் anyone, யாருக்காகிலும் to anyone, உங்களில் யாருக்காவது to any amongst you.

180. The words எல்லா all and சகல all are pure adjectives, and as such, always precede the noun which they qualify. As they express universality, the noun qualified by them always takes the affix உம் (175); as எல்லா மனிதர்களுக்கும் to all men.

181. From the above words are formed எல்லாரும் (or எல்லோரும்) all persons, சகலரும் all persons, which are declined like அவர், with உம் attached (156); and also எல்லாம் all animals or things, and சகலமும் all animals or things. The former is declined like அவை (161), and the latter like a noun of the second declension. Thus—

N. எல்லாம். G. எல்லாவற்றினும். D. எல்லாவற்றுக்கும், etc.

N. சகலமும். G. சகலத்தினும். D. சகலத்துக்கும், etc.

182. As these words end in உம், the rule given in para. 177 is carefully observed; as மனிதர்கள் எல்லாருக்கும் to all men, மிருகங்கள் எல்லாவற்றுக்கும் to all beasts.

183. The single word எல்லாம் (without any casal ending) is idiomatically added to any noun of any gender, and in any case; as மனிதர்களுக்கு எல்லாம் to all men, உங்களுக்கு எல்லாம் to you all.

184. There are no **relative pronouns** in Tamil. The way in which their place is supplied will be explained hereafter.

185. **The distributive pronouns** each, several, respective, etc., are expressed in Tamil by doubling the pronoun. Thus—Give to each *(அவனவனுக்கு)* his portion. Trees yield fruits according to their respective *(தம்தம்)* kinds. Each (displayed) the power of their respective sciences. *(அவனவன் தன் தன் வித்தையின் வல்லபத்தை.)*

186. By affixing the terminations of the pronouns of the third person to adjectives (and, as will be hereafter shown, to certain other parts of speech), a class of words are formed to which is given the distinctive term **composite nouns**. Thus from நல்ல good are formed the composite nouns நல்லவன் a good man, நல்லவள் a good woman, நல்லது a good one (i.e. animal or thing); நல்லவர்கள் good people, நல்லவை or நல்லவைகள் good animals or things.

187. The terminations of the pronouns, when thus used, are called **pronominal affixes.**

188. Instead of அவன் and அவர், the terminations ஒன் and ஓர் are also used; as நல்லோன், நல்லோர்.

(III) ON ADJECTIVES

189. Tamil adjectives are indeclinable, and are always prefixed to the noun which they qualify; as நல்ல குதிரைகளுக்கு to good horses.

190. In English one noun often stands in an adjectival relationship to another noun, so that the two together form a compound expression; as river sand, horse cloth, etc. In Tamil the same construction is very common; and the first, or qualifying noun, always takes the form of the inflectional base. (See para. 147.) Thus காடு a jungle, காட்டு வழி a jungle-path; ஆறு a river, ஆற்று மணல் river sand; நாலு பணத்துக் கோடாலி a four penny axe, etc. (93 *b*.)

191. *N.B.*—Though often the exactly corresponding expression is used in English, yet this is not always the case. Thus பாறை means rock; but we cannot translate பாறை நிலம் by rock-ground, but rocky ground.

192. Nouns of the second declension, instead of following the above rule, may drop final ம்; as மரம் a tree, மரக்கொம்பு a branch of a tree (lit. a tree branch); மனம் the mind, மன நோவு mental distress; பணம் money, பண முடிப்பு a money bag.

193. Many nouns become adjectives by affixing உள்ள, or ஆன. (These words will be explained hereafter. Paras. 590, 600). These affixes denote possession, and answer in many instances to the English termination *ful*. Thus சந்தோஷம் joy, சந்தோஷமுள்ள மனிதன் a joyful man; அழகு beauty, அழகான ஸ்திரீ a beautiful woman.

194. Words compounded with உள்ள and ஆன may take the pronominal affixes (186, 187); as சந்தோஷம் உள்ளவன் a cheerful man, அழகானது a beautiful animal, thing, etc.

195. Adjectives are formed from nouns ending in ம்பு, by changing it into ப்பு; and from nouns ending in ந்து, and து, by changing them into த்து; as இரும்பு iron, இருப்புக் கோல் an iron rod; மருந்து medicine, மருத்துப்பை a medicine bag; எருது a bullock, எருத்துப் பாரம் a bullock load.

196. Nouns denoting qualities, which end in உமை, become adjectives by changing this termination into இய;

as பெருமை greatness, பெரிய great; புதுமை newness, புதிய new.

ON THE COMPARATIVE AND SUPERLATIVE DEGREES

197. There are no Tamil forms of the adjectives to express the comparative and superlative degrees.

198. The force of the **comparative degree** is expressed in Tamil by using the dative case alone, or the locative case with உம் attached to it; as இதற்கு அது நல்லது. (186.) That (is) better than this. Lit. To this that (is) a good one. இந்த மலையிலும் அந்த மலை பெரியது. That mountain (is) greater than this. Lit. In the case of this mountain that mountain (is) a great one. அவனிலும் நான் பெரியவன். I (am) greater than he.

N.B.—When the verb to be is the copula, it is usually omitted in Tamil.

199. The comparative degree is also expressed by using the word பார்க்கிலும் with an accusative case. It means (as will be explained hereafter) although one sees. Thus—அதைப்பார்க்கிலும் இது நல்லது. This is better than that. Lit. Although one sees that, this is a good one. (93 *e.*)

200. Instead of பார்க்கிலும், the words பார்க்க, பார்த்தால், விட, and காட்டிலும் are sometimes used. The exact meaning of these words will be explained hereafter.

201. The force of the **superlative degree** is expressed in Tamil by using the locative case with உம் attached to it; as அவர்களிலும் இவன் நல்லவன். He (is) the best of them. Lit. Amongst them this man (is) a good one. எல்லாவற்றிலும் அந்தப் புஸ்தகம் நல்லது. That book (is) the best of all. Lit. Amongst all that book (is) a good one. (181.)

202. The force of the superlative degree is also expressed by using such words as அதிக much, மிகவும் much, etc.

CHAPTER IV

On Numerals, Postpositions, Conjunctions, Adverbs, and Interjections

(I) ON NUMERALS

203. The Tamil numerals are divided into Cardinals and Ordinals.

204. The following is a list of the Tamil **Cardinal numbers** as far as twenty-three, showing both the names and the corresponding Tamil figures. The use, however, of the English figures has now been extensively introduced into India. The remaining numerals are given in para. 224.

1.	க	ஒன்று	(vulgar ஒண்ணு).
2.	உ	இரண்டு	(vulgar ரெண்டு). (81.)
3.	ங	மூன்று	(vulgar மூணு).
4.	ச	நாலு	or நான்கு.
5.	ஞ	ஐந்து	(vulgar அஞ்சு).
6.	ரு	ஆறு.	
7.	எ	ஏழு.	
8.	அ	எட்டு.	
9.	கூ	ஒன்பது.	
10.	ய	பத்து.	
11.	யக	பதினொன்று.	
12.	யஉ	பன்னிரண்டு.	
13.	யங	பதின்மூன்று.	
14.	யச	பதினாலு or பதினான்கு.	

15.	௰௫	பதினைந்து.
16.	௰௬	பதினாறு.
17.	௰௭	பதினேழு.
18.	௰௮	பதினெட்டு.
19.	௰௯	பத்தொன்பது.
20.	௨௰	இருபது.
21.	௨௧	இருபத்தொன்று (i.e. இருபத்து + ஒன்று, 88).
22.	௨௨	இருபத்திரண்டு.
23.	௨௩	இருபத்து மூன்று.

205. The word இருபது twenty is composed of இரு, an adjectival form of இரண்டு two, and பது a form of பத்து ten. Whenever this termination பது is followed by another numeral, it becomes பத்து; as இருபத்து மூன்று twenty-three.

206. All the cardinal numbers, except ஒன்று one, may be used as nouns or as adjectives. ஒன்று can only be used as a noun: its adjectival form is ஒரு or ஓர்.

207. When used as nouns, indicating the abstract numbers, they are declined like nouns of the fourth declension; as, Give two out of five—ஐந்தில் இரண்டைக் கொடு. See, however, para. 222.

208. When used as adjectives they are indeclinable, and precede the noun which they qualify; as நாலு குதிரைகள் four horses.

209. The Tamil numerals, and also a few other adjectives expressing number, e.g. பல many, சில some or few, எத்தனை how many, etc., often take the noun in the singular instead of in the plural number; as பலவிதம் many ways; சிலநாள் a few days; இருபது குதிரை (instead of குதிரைகள்) twenty horses. Compare the English expression—'twenty head of cattle'.

210. When the noun qualified by the numeral is of the masculine or feminine gender, the word பேர் (or பெயர்) person

is often inserted; as நாலுபேர் சகோதரர்கள் four brothers, இரண்டுபேர் மூடர்கள் two blockheads, ச பேர் திருடர் four thieves. It will be noticed that the word பேர் is idiomatically kept in the singular number. It is often used alone in the sense of persons; as ஆறு பேர் six persons, ச பேர் four persons. Instead of the above order, the noun is sometimes put first in the nominative case; as, He gave ten rupees to his ten partners—தன்னுடைய கூட்டாளிகள் பத்து பேருக்கு; instead of பத்து பேர் கூட்டாளிகளுக்கு.

211. In tabular statements, etc., the numeral, as in English, is sometimes put last; as குதிரை நாலு, ஆடு இருபது, வெள்ளாடு உஉ. Horses, four; sheep, twenty; goats, twenty-two.

212. It has been already stated that the adjectival form of ஒன்று is ஒரு or ஓர் (206). The numerals also from two to eight have special **adjectival forms,** in addition to their ordinary forms, which are sometimes used. They are as follows:—

For இரண்டு two—இரு or ஈர்; as இருதலை two heads, இருபது (205) twenty.

For மூன்று three—மூ before a vowel; and மு before a consonant, which is always doubled; as மூவரசர் three kings; (90) முக்காலம் the three tenses; முப்பது thirty.

For நாலு four—நால்; as நாற்பது forty (94).

For ஐந்து five—ஐம்; as ஐம்பது fifty; ஐங்கலம் five measures (95).

For ஆறு six—அறு; as அறுபது sixty.

For ஏழு seven—எழு; as எழுபது seventy.

For எட்டு eight—எண்; as எண்பது eighty.

213. In combination, பத்து ten sometimes takes the form பதின்; as பதின்கலம் ten measures (209); பதின்மூன்று thirteen (204).

214. The adjectival form of பதினொன்று eleven is பதினொரு or பதினோர்.

215. From the cardinal numbers **personal nouns** are formed; but they are in common use as far as the number five only. They are as follows:—

ஒருவன் or ஒருத்தன் one man, or a certain man.

ஒருத்தி a certain woman.

இருவர் two persons.

மூவர் three persons.

நால்வர் four persons.

ஐவர் five persons.

The above, being pure nouns, cannot be placed before another noun. They can be used by themselves; or they can be placed after another noun; as உன் பிள்ளை நால்வர் களில் amongst your four children. (209.)

216. To form **distributives** (e. g. one by one, two and two, etc.), the numerals reduplicate their first syllable; they are only in common use as far as the number eight: thus ஒவ்வொன்று, இவ்விரண்டு, மும்மூன்று, நங்நாலு, ஐவைந்து, அவ்வாறு, எவ்வெட்டு. (Compare para. 185.)

217. The affix உம் expresses completeness (see para. 175). Hence it is often added to numerals. Thus பத்துபேர் means ten persons; but பத்து பேரும் means the ten persons, implying that there are only ten in all.

218. **The ordinal numbers** are only used as adjectives, and therefore are indeclinable, and are always prefixed to the noun which they qualify. They are formed by adding ஆம் or ஆவது to the cardinal forms; as இரண்டு two, இரண்டாம் or இரண்டாவது the second.

219. The ordinal of ஒன்று is முதல் or முதலாம் or முதலாவது the first. In compounds ஒன்று becomes ஓர் with ஆம் affixed; as பதினொன்று eleven, பதினோராம் the eleventh, இருபத்தொன்று twenty-one, இருபத்தோராம் the twenty-first.

220. The termination ஆவது is also used as an adverbial form; as முதலாவது firstly, இரண்டாவது secondly, etc.

221. A list of the cardinal numbers from 30 to 10,000,000 is subjoined. The numerals from twenty to eighty are formed by prefixing the special adjectival forms to பது (212). The numbers from 100 (நூறு) to 800 are formed by prefixing the same adjectival forms to நூறு.

222. நூறு a hundred follows the third declension, and ஆயிரம் a thousand follows the second declension. When followed by other numerals, they become நூற்று (vulgarly நூற்றி), and ஆயிரத்து (vulgarly ஆயிரத்தி).

223. The forms for 90 and 900 are peculiar, namely, தொண்ணூறு and தொள்ளாயிரம். The word தொள் means defect; and therefore the expression appears to mean 100 with the defect of 10, and 1,000 with the defect of 100.

ADDITIONAL TABLE OF NUMERALS. (See para. 204.)

224.

30	முப்பது.
31	முப்பத்தொன்று.
40	நாற்பது.
50	ஐம்பது.
60	அறுபது.
70	எழுபது.
80	எண்பது.
90	தொண்ணூறு.
100	நூறு.
101	நூற்றொன்று.
102	நூற்றிரண்டு.
103	நூற்றுமூன்று.
120	நூற்றிருபது.
200	இருநூறு.
300	முந்நூறு.

400	நானூறு.
500	ஐந்நூறு.
600	அறுநூறு.
700	எழுநூறு.
800	எண்ணூறு.
900	தொள்ளாயிரம்.
1,000	ஆயிரம்.
1,001	ஆயிரத்தொன்று.
1,020	ஆயிரத்திருபது.
1,100	ஆயிரத்தொருநூறு.
1,200	ஆயிரத்திருநூறு.
2,000	இரண்டாயிரம் or ஈராயிரம்.
3,000	மூவாயிரம்.
4,000	நாலாயிரம்.
5,000	ஐயாயிரம்.
6,000	ஆறாயிரம்.
7,000	ஏழாயிரம்.
8,000	எண்ணாயிரம்.
9,000	ஒன்பதினாயிரம்.
10,000	பதினாயிரம்.
20,000	இருபதினாயிரம்.
90,000	தொண்ணூறாயிரம்.
100,000	நூறாயிரம் or இலட்சம்.
200,000	இருநூறாயிரம் or இரண்டிலட்சம்.
1,000,000	பத்திலட்சம்.
10,000,000	நூறு இலட்சம் or கோடி.

225. *N.B.*—In modern Tamil such a number as 6712 is written ௬௭௧௨; but in old Tamil it was usually written thus—௬௲௭௱௰௨.

ON FRACTIONS

226. The following table gives the fractions most commonly used in Tamil; but, as already stated, the whole

system of English figures has now become extensively used in India.

½	அ அரை
¼	வ கால்
⅛ (i.e. ½ of ¼)	ஙு அரைக்கால்
¾ (i.e. 3 times ¼)	ஜ முக்கால்

227. When these fractions are joined to other numbers, if a vowel follows, final உ of the numeral is dropped; but if a consonant follows, final உ is changed into வ. Thus —ஒன்று and அரை become ஒன்றரை 1½; and ஒன்று and கால் become ஒன்றேகால் 1¼.

228. The following are a few examples of the use of numerals—பத்து ரூபாய், ஆறணை (ஆறு + அணை), எட்டு பைசா அவனுக்குக்கொடு. Give him ten rupees, six annas, eight pice. அக்டோபர்மாசம் இருபத்தோராம் தேதி. The twenty-first of October. ஆயிரத் தெண்ணூற் றெண்பத்தாறும் வருஷம் (ஆயிரத்து+எண்ணூற்று+எண்பத்தாறும்). The year one thousand eight hundred and eighty-six.

(II) ON POSTPOSITIONS

229. As in English, prepositions are usually prefixed to nouns and pronouns, so in Tamil postpositions are affixed to them. Compare the English—thereto, thereby, whereunto, etc. The actual meaning and grammatical construction of many of these Tamil words will be explained hereafter. For the present they may be regarded merely as postpositions.

230. The following are affixed to a **nominative case**—மட்டும் or மட்டுக்கும் until as far as, used chiefly in reference to place; as இவ்விடம் மட்டும் as far as this place (172). வரையில், வரையிலும், or வரைக்கும், and பரியந்தம் until, as long as, as far as, used in reference both to time and place. Thus—எது வரைக்கும்? How long? (literally until what?) பரியந்தம் is properly used with Sanscrit words

only: before it, nouns of the second declension drop their final *ம்*; as *மரணபரியந்தம்* until death.

231. *முதல், முதலாக,* or *முதற்கொண்டு* from (i. e. beginning from); as *பத்து வயது முதலாக முப்பது வயது வரைக்கும்.* From the age of ten until the age of thirty.

232. The following are affixed to the **inflectional base**. Neuter nouns usually insert *இன்* (143).

ஓடு with, together with, *உடன்* or *உடனே* with, together with, *கிட்ட, அருகு, அருகே, அருகில், அண்டை,* near, *பொருட்டு* for, for the purpose of, *நிமித்தம்* or *நிமித்தமாக* for the sake of, *பேரில்* or *பெயரில்* upon, concerning, *மேல்* or *மேலே* upon concerning, *வழி* or *வழியாக* by way of, *படி* or *படிக்கு* as, according as; *மூலமாய்* by means of. Thus—*அவனோடு* with him; *என் கிட்ட* near me, *அதின் பெயரில்* thereupon, *வழக்கத்தின்படி* according to custom.

233. The following are affixed to a **dative case**:—

ஆக for; *உள்* or *உள்ளே* in, among, into, within. (In the sense of among it may also take the inflectional base.) *அப்புறம்,* and *அப்பால்* on the farther side; *இப்புறம்* and *இப்பால்* on this side; as *எனக்காக* for me; *அவர்களுக்குள்ளே* among them, *ஊருக்கப்புறம்* outside the village.

234. The words *முன்* before (or *முன்னே, முன்னுலே, முன்பு, முன்னம், முன்னமே*), *பின்* after (or *பின்னே, பின்னுலே, பின்பு, பிறகு, பிற்பாடு*), *கீழ்* or *கீழே* under, beneath, usually take the dative case. (*ஆக* may be added to *முன், முன்பு* and *பின்.*) Thus—*இதற்கு முன்னே* before this, *நமக்குப் பின்னே* after us, *காற்காலிக்குக் கீழே* under the chair. These words may also take the inflectional base; as *என் பின்னே* after me, *இதின் கீழ்* under this.

235. The word *மேல்* or *மேலே* with an inflectional base, means concerning (232) or upon, as *வீட்டு மேலே* or *வீட்டின் மேலே* upon the house. With a dative case it means over (i. e. without contact); as *வீட்டுக்கு மேலே* over the house.

236. The following are affixed to an **accusative case**:—

போல், போல, or போலே, like, like as, தவிர except, ஒழிய except, குறித்து about, concerning, பற்றி about, concerning, சூழ, சூழ்ந்து, சூழ்ந்துகொண்டு and சுற்றி around, கொண்டு by means of, as என்னைப்போல like me, அவனைத் தவிர except him, அதைப்பற்றி concerning it. Instead of the accusative, some of these words occasionally take the nominative case.

237. To express **motion from**, இன் or இல் may be affixed to the inflectional base; as மரத்தில் from a tree. But to prevent confusion with the genitive or with the locative case, இலிருந்து or இனின்று are usually affixed; as ஊரிலிருந்து or ஊரினின்று from a village.

238. The following rule must be carefully observed. When expressing **motion to or from** an object, if the object does not admit of entrance (e.g. any living creature), the dative or locative case of இடம் a place must always be used. Thus—

ஊருக்குப் போ. Go to the village.

அவனிடத்தில் (or அவனிடத்திற்கு (145) or அவனிடத்துக்கு) போ. Go to him.

ஊரிலிருந்து வந்தேன். I came from the village. அவனிடத்திலிருந்து வந்தேன். I came from him.

(III) ON CONJUNCTIONS

239. (1) The affix உம் is attached to Tamil words to express the meaning of the English conjunction and. It is either attached to each word; or all the words, except the last, are put in the nominative case, and the last word takes the required casal affix, with the addition of உம். Thus—வீட்டையும் தோட்டத்தையும் குதிரைகளையும் கொடுத்தான். He gave a house, and a garden, and (some) horses. Or—வீடு தோட்டங் குதிரைகளையும் கொடுத்தான். (95.) He gave a house, garden, and horses.

240. When the affix உம் is attached to a single word, it has the meaning of also or even; as *அவனும்*, He also—or—Even he.

241. For other uses of உம் see paras. 175 and 217. This affix cannot be attached to a vocative case, a relative participle, or a finite verb.

242. The affixes *ஆவது* or *ஆனாலும்* or *ஆகிலும்* are affixed to nouns in the sense of either . . . or. Thus—*நீயாவது நானாவது* (90, 92). You or I. *அதாகிலும் இதாகிலும்*. (89, *N.B.*) That or this.

243. When any of these affixes are attached to a single word, it has the meaning of at least or even. Thus—*ஒரு பணமாகிலும்*. At least a penny.

244. The words *அல்லது* or *ஆனால்* if or but, *ஆனாலும்* although, at any rate, *ஆகையால்* or *ஆதலால்* therefore will be explained hereafter.

(IV) ON ADVERBS

245. Some words are by nature adverbs; as *இனி* henceforth, *இன்னம்* or *இன்னும்* yet, *முன்னே* or *முன்பு* formerly, etc.

246. Adverbs are also formed from nouns by affixing *ஆய்* or *ஆக;* as *சந்தோஷம்* joy, *சந்தோஷமாய்* or *சந்தோஷமாக* joyfully. (See para. 93 *c*.)

247. Some infinitive moods are also used as adverbs; as *கூட* together, *ஒருமிக்க* together, *வலிய* freely, etc.

(V) ON INTERJECTIONS

248. Interjections are frequently used in Tamil; as *ஐயோ* alas! *ஓ ஓ* oh! oh! *இதோ* look! behold!

249. The word *அல்லவா* or *அல்லவோ* or *அல்லோ* may be regarded as an interjection, meaning forsooth! It really means (as will be explained hereafter) is it not so?

CHAPTER V

On the Imperative Mood, and Tenses of Verbs

250. In Tamil the negative is expressed by the verb: hence every verb has two distinct forms, a positive and a negative. For the present the positive form only will be considered. The negative form will be fully explained in Chapter VIII.

251. That from which all the various parts of the Tamil verb are formed is called the root. It might perhaps, more correctly speaking, be termed the stem; but as the word root has been adopted in Pope's *Tamil Handbook*, and in my own Telugu Grammar, it seems advisable to adhere to it. The root has the same form as the Singular Imperative.

ON THE IMPERATIVE MOOD

252. **The singular imperative,** which has the same form as the root, is used with the pronoun நீ as its subject; and hence can only be employed when addressing inferiors; as படி read (thou), நட walk (thou), பண்ணு make (thou), பார் look (thou).

253. **The honorific imperative** is used with the pronoun நீர் as its subject (154). It is formed by adding உம் to the singular imperative; as படியும், நடவும், பண்ணும், பாரும்.

254. **The full plural imperative** is used with the pronoun நீங்கள் (154). It is formed by adding உங்கள் to the singular imperative; as படியுங்கள், நடவுங்கள், பண்ணுங்கள், பாருங்

கள். This form, like the pronoun நீங்கள், is also used in addressing a single individual, to denote still greater respect than the form ending in உம்.

255. The following imperatives are irregularly formed:—

Sing. வா come (thou), Honfc. வாரும், Plural வாருங்கள்.
,, தா give (thou), ,, தாரும், ,, தாருங்கள்.
,, போ go (thou), ,, போம், ,, போங்கள்.

ON THE TENSES OF VERBS

256. Tamil verbs have three principal tenses, namely—**The Present Tense—The Past Tense**—and **The Future Tense.** The last is also sometimes used as an habitual present tense, to express habit or custom.

These tenses are formed from the root (251), by adding certain temporal particles, called medials, and then by affixing certain personal terminations to the medials.

257. The medials for the present tense are கிறு and க்கிறு.
,, past tense are ந்து, த்து, and இனு.
,, future tense are வு and ப்பு.

258. *N.B.*—As will be explained hereafter, a few verbs take the medial து in the past tense, and some use contracted forms; and a few verbs take பு in the future tense.

259. The personal terminations are derived from the terminations of the personal pronouns, as shown in the subjoined table. The persons in each tense exactly correspond to the personal pronouns, and follow them in all their distinctions of gender, and number, and peculiarities of usage (152—156). The personal terminations are the same for all verbs.

260.

		Personal Pronouns.	Personal Terminations.
Sing.	1 Person.	நான்	ஏன்
	2	நீ	ஆய்
	3 MAS.	அவன்	ஆன்
	3 FEM.	அவள்	ஆள்
	3 NEU.	அது	அது

		Personal Pronouns.	Personal Terminations.
Plur. 1 Person		நாம்	ஓம்
2		நீர் (Honorific Sing.)	ஈர் (Honorific Sing.)
		நீங்கள்	ஈர்கள்
3	M. & F.	அவர்(Honorific Sing.)	ஆர் (Honorific Sing.)
	M. & F.	அவர்கள்	ஆர்கள்
	NEU.	அவைகள்	அன

261. In the plural, the terminations ஈர் and ஆர் exactly correspond in use to the pronouns நீர் and அவர்; and thus, though plural in form, they are commonly used as honorific singulars (154, 155).

The terminations ஈர்கள் and ஆர்கள், like the pronouns நீங்கள் and அவர்கள், are the forms used to denote the full plural; but, like those pronouns, they are sometimes used in reference to a single individual, to denote still greater respect than the terminations ஈர் and ஆர் (154, 155).

262. When affixing the personal terminations, final உ of the medial (257) is dropped; and then the consonant takes the initial vowel of the personal termination. Thus, taking the root அடை get as an example,

அடை + கிறு + ஏன் becomes அடைகிறேன் I am getting, or [I get.

அடை + ந்து + ஏன் ,, அடைந்தேன் I have got or [I got.

அடை + வு + ஏன் ,, அடைவேன் I shall, or I will [get.

263. These tenses given in full are as follows:—

		Present Tense.	Past Tense.	Future Tense.
Sing. 1 Person		அடைகிறேன்	அடைந்தேன்	அடைவேன்
2		அடைகிறாய்	அடைந்தாய்	அடைவாய்
3	MAS.	அடைகிறான்	அடைந்தான்	அடைவான்
	FEM.	அடைகிறாள்	அடைந்தாள்	அடைவாள்
	NEU.	அடைகிறது	அடைந்தது	அடையும் (265).

		Present Tense.	Past Tense.	Future Tense.
Plur.	1 Per.	அடைகிறோம்	அடைந்தோம்	அடைவோம்
2		அடைகிறீர்	அடைந்தீர்	அடைவீர்
		அடைகிறீர்கள்	அடைந்தீர்கள்	அடைவீர்கள்
3	M. & F.	அடைகிறார்	அடைந்தார்	அடைவார்
	M. & F.	அடைகிறார்கள்	அடைந்தார்கள்	அடைவார்கள்
	NEU.	அடைகின்றன(264)	அடைந்தன	அடையும்(265).

264. In the plural third person neuter of the present tense ன் is always inserted before final றன.

265. It will be observed that the form of the third person neuter of the future tense is peculiar, and is the same both in the singular and in the plural. It is formed by adding உம் to a root which takes கிறு in the present tense, and க்கும் to a root which takes க்கிறு (257).

266. The following verbs form the third person neuter of the future tense in an irregular manner. Thus—

Root.	கேள்	hear	Fut. 3 per. neu.	கேட்கும்
,,	நில்	stand	,,	நிற்கும்
,,	கல்	learn	,,	கற்கும்
,,	தா	give	,,	தரும்
,,	வா	come	,,	வரும்
,,	ஆ or ஆகு	become	,,	ஆகும் or ஆம்
,,	சா	die	,,	சாகும் or சாம்
,,	நோ	ache	,,	நோகும் or நோவும்
,,	போ	go	,,	போகும் or போம்

267. The personal terminations are the same for all verbs, hence the only variation is in the medials. As examples of other medials, the tenses of the verbs படி learn, and தூங்கு sleep will now be given. The former takes the medials க்கிறு, த்து, and ப்பு; and the latter takes the medials கிறு, இனு, and வு. See para. 257.

		Present Tense.	Past Tense.	Future Tense.
S. 1 Per.		படிக்கிறேன்	படித்தேன்	படிப்பேன்
2		படிக்கிறாய்	படித்தாய்	படிப்பாய்
3	MAS.	படிக்கிறான்	படித்தான்	படிப்பான்
	FEM.	படிக்கிறாள்	படித்தாள்	படிப்பாள்
	NEU.	படிக்கிறது	படித்தது	படிக்கும் (265).
P. 1 Per.		படிக்கிறோம்	படித்தோம்	படிப்போம்
2		படிக்கிறீர்	படித்தீர்	படிப்பீர்
		படிக்கிறீர்கள்	படித்தீர்கள்	படிப்பீர்கள்
3	M. & F.	படிக்கிறார்	படித்தார்	படிப்பார்
	M. & F.	படிக்கிறார்கள்	படித்தார்கள்	படிப்பார்கள்
	NEU.	படிக்கின்றன (264)	படித்தன	படிக்கும் (265).
S. 1 Per.		தூங்குகிறேன்	தூங்கினேன்	தூங்குவேன்
2		தூங்குகிறாய்	தூங்கினாய்	தூங்குவாய்
3	MAS.	தூங்குகிறான்	தூங்கினான்	தூங்குவான்
	FEM.	தூங்குகிறாள்	தூங்கினாள்	தூங்குவாள்
	NEU.	தூங்குகிறது	தூங்கினது	தூங்கும் (265).
P. 1 Per.		தூங்குகிறோம்	தூங்கினோம்	தூங்குவோம்
2		தூங்குகிறீர்	தூங்கினீர்	தூங்குவீர்
		தூங்குகிறீர்கள்	தூங்கினீர்கள்	தூங்குவீர்கள்
3	M. & F.	தூங்குகிறார்	தூங்கினார்	தூங்குவார்
	M. & F.	தூங்குகிறார்கள்	தூங்கினார்கள்	தூங்குவார்கள்
	NEU.	தூங்குகின்றன (264)	தூங்கின	தூங்கும் (265).

268. Verbs which take the medial இன in the past tense, in the third person neuter may change final னது into யது or ற்று; as தூங்கினது, தூங்கியது, தூங்கிற்று.

269. The tenses of the roots படு suffer, என் say, and கொள் take are added, as examples of verbs which use a contracted form in the past tense. The verb என் takes the medial ப in the future tense. See para. 258.

		Present Tense.	Past Tense.	Future Tense.
270. S.	1 Per.	படுகிறேன்	பட்டேன்	படுவேன்
	2	படுகிறாய்	பட்டாய்	படுவாய்
	3 MAS.	படுகிறான்	பட்டான்	படுவான்
	3 FEM.	படுகிறாள்	பட்டாள்	படுவாள்
	3 NEU.	படுகிறது	பட்டது	படும் (265).
P.	1 Per.	படுகிறோம்	பட்டோம்	படுவோம்
	2	படுகிறீர்	பட்டீர்	படுவீர்
	2	படுகிறீர்கள்	பட்டீர்கள்	படுவீர்கள்
	3 M. & F.	படுகிறார்	பட்டார்	படுவார்
	3 M. & F.	படுகிறார்கள்	பட்டார்கள்	படுவார்கள்
	3 NEU.	படுகின்றன (264)	பட்டன	படும் (265).
271. S.	1 Per.	என்கிறேன் (69)	என்றேன் (60)	என்பேன் (258).
	2	என்கிறாய்	என்றாய்	என்பாய்
	3 MAS.	என்கிறான்	என்றான்	என்பான்
	3 FEM.	என்கிறாள்	என்றாள்	என்பாள்
	3 NEU.	என்கிறது	என்றது	என்னும் (265).
P.	1 Per.	என்கிறோம்	என்றோம்	என்போம்
	2	என்கிறீர்	என்றீர்	என்பீர்
	2	என்கிறீர்கள்	என்றீர்கள்	என்பீர்கள்
	3 M. & F.	என்கிறார்	என்றார்	என்பார்
	3 M. & F.	என்கிறார்கள்	என்றார்கள்	என்பார்கள்
	3 NEU.	என்கின்றன (264)	என்றன	என்னும் (265).
272. S.	1 Per.	கொள்ளுகிறேன்	கொண்டேன்	கொள்ளுவேன்
	2	கொள்ளுகிறாய்	கொண்டாய்	கொள்ளுவாய்
	3 MAS.	கொள்ளுகிறான்	கொண்டான்	கொள்ளுவான்
	3 FEM.	கொள்ளுகிறாள்	கொண்டாள்	கொள்ளுவாள்
	3 NEU.	கொள்ளுகிறது	கொண்டது	கொள்ளும் (265).

		Present Tense.	Past Tense.	Future Tense.
P. 1 Per.		கொள்ளுகிறேம்	கொண்டோம்	கொள்ளுவோம்
2		கொள்ளுகிறீர்	கொண்டீர்	கொள்ளுவீர்
		கொள்ளுகிறீர்கள்	கொண்டீர்கள்	கொள்ளுவீர்கள்
3	M. & F.	கொள்ளுகிறார்	கொண்டார்	கொள்ளுவார்
	M. & F. கள்	கொள்ளுகிறார்கள்	கொண்டார்கள்	கொள்ளுவார்கள்
	NEU.	கொள்ளுகின்றன (264).	கொண்டன	கொள்ளும் (265).

273. As the personal terminations are the same for all verbs, if the first person of each tense of a verb be known, there is no further difficulty. The important point, therefore, in a Tamil verb is to ascertain the first person of each tense, or, in other words, to ascertain what medials (257) a verb takes to form its several tenses.

274. As the first step in solving this difficulty, the following general rules must be carefully studied.

275. *N.B.*—(1) Instead of giving the medials only, it will be found more convenient to give them with the personal termination of the first person singular attached, and to regard the whole as an affix to the root. This course will henceforth be adopted. (2) In giving the English equivalent of a Tamil verb, the form henceforth used will be the English infinitive. It must be remembered, therefore, that it does not exactly correspond in meaning to the Tamil root.

276. **On the Future Tense.** RULE. All roots which take *க்கிறேன்* in the present tense, take *ப்பேன்* in the future tense; and all roots which take *கிறேன்* in the present tense, take *வேன்* in the future. Thus—

Present Tense	படிக்கிறேன்	Future Tense	படிப்பேன்
,,	அடைகிறேன்	,,	அடைவேன்
,,	தூங்குகிறேன்	,,	தூங்குவேன்

277. As an exception to the latter part of the above rule, a few roots ending in ல், ள், ண், and ன், which will be specified hereafter, take பேன், instead of வேன்; as என்கிறேன் fut. என்பேன் (258).

278. **On the Past Tense.** RULE I. Roots which take க்கிறேன் in the present, take த்தேன் in the past tense; as படிக்கிறேன், past tense படித்தேன்.

279. As an exception to the above rule, roots ending in அ, some of the few ending in ஆ, and the verbs இரு to be, and மோ to smell, though taking க்கிறேன் in the present, take ந்தேன் in the past. Thus—

Present Tense	நடக்கிறேன்	I walk. Past Tense	நடந்தேன்.
,,	ஏமாக்கிறேன்	I exult. ,,	ஏமாந்தேன்.
,,	இருக்கிறேன்	I am. ,,	இருந்தேன்.
,,	மோக்கிறேன்	I smell. ,,	மோந்தேன்.

280. RULE II. Roots which take கிறேன் in the present tense, sometimes take ந்தேன், sometimes இனேன், and sometimes தேன் in the past tense; and sometimes they use a contracted form. Thus—

Present Tense	அடைகிறேன்	I get. Past Tense	அடைந்தேன்.
,,	தூங்குகிறேன்	I sleep. ,,	தூங்கினேன்.
,,	செய்கிறேன்	I do. ,,	செய்தேன்.
,,	கொள்ளுகிறேன்	I take. ,,	கொண்டேன்.

281. After the above rules have been thoroughly mastered, it will be observed that there remain only two difficulties with regard to the tenses of a Tamil verb; namely—

(1) to ascertain whether the present tense takes கிறேன் or க்கிறேன்; (2) to ascertain, when the present tense takes கிறேன், whether the past tense takes ந்தேன், இனேன், தேன், or a contracted form.

282. In order to explain these two points, Tamil verbs are divided into seven conjugations, according to the termination of the root (251).

ON THE CONJUGATION OF TAMIL VERBS

The first conjugation includes all roots ending in அ.
The second „ „ „ இ, ஐ, or ய்.
The third „ „ „ உ.
The fourth „ „ „ ண், or ன்.
The fifth „ „ „ ர், or ழ்.
The sixth „ „ „ ல், or ள்.
The seventh „ „ „ a long vowel, or in ஓ.

283. The first three conjugations include by far the greater number of Tamil verbs, those ending in இ and உ being the most numerous of all. In the following classification no notice is taken of a few rare verbs, which specially belong to the poetical dialect.

THE FIRST CONJUGATION

284. This conjugation includes all roots ending in அ.

285. The present and past tenses are formed by adding க்கிறேன் and ந்தேன் respectively to the root (279). The future necessarily adds ப்பேன் (276). Thus—

நட to walk நடக்கிறேன் நடந்தேன் நடப்பேன்.

286. As exceptions to the above rule, a few verbs take த்தேன் in the past tense; namely, (1) the verbs கன to be copious, திற to thrive, நிற to turn yellow, பச to turn green, பல to be strong, மத to be wanton, and (2) a small set of verbs chiefly representing sounds or sensations, and formed by the repetition of two short open syllables (87); as சர சர or சல சல to rustle, தள தள to glitter.

287. The verb நய to be cheap may take either form of the past tense.

THE SECOND CONJUGATION

288. This conjugation includes all roots ending in இ, ஐ, or ய். Those ending in இ form the largest class of Tamil verbs.

289. As a general rule, verbs of this conjugation take *க்கிறேன்* in the present tense, and consequently *த்தேன்* and *ப்பேன்* in the past and future tenses (276, 278). Thus—

பிடி to seize *பிடிக்கிறேன் பிடித்தேன் பிடிப்பேன்.*

படை to create *படைக்கிறேன் படைத்தேன் படைப்பேன்.*

சாய் to tilt up *சாய்க்கிறேன் சாய்த்தேன் சாய்ப்பேன்.*

290. In this conjugation, in more than a hundred instances, from the same root are formed both a transitive and an intransitive verb. In this case the transitive verb always follows the general rule given above; and the intransitive verb always takes *கிறேன்* and *ந்தேன்* in the present and past tenses, and consequently *வேன்* in the future tense (276). Thus—

அழி to destroy *அழிக்கிறேன் அழித்தேன் அழிப்பேன்.*
அழி to perish *அழிகிறேன் அழிந்தேன் அழிவேன்.*

அலை to vex *அலைக்கிறேன் அலைத்தேன் அலைப்பேன்.*
அலை to be vexed *அலைகிறேன் அலைந்தேன் அலைவேன்.*

மேய் to feed cattle *மேய்க்கிறேன் மேய்த்தேன் மேய்ப்பேன்.*
மேய் to graze *மேய்கிறேன் மேய்ந்தேன் மேய்வேன்.*

The following are a few of the principal roots from which both a transitive and an instransitive verb are formed—*அசை* to shake, and to be shaken; *அரை* to grind, and to be ground; *அவி* to boil, and to be boiled; *உடை* to break, and to be broken; *கழி* to expel, and to pass away; *கிழி* to tear, and to be torn; *குறை* to lessen, and to dwindle; *குவி* to heap, and to be heaped up; *தெளி* to make clear, and to be clear; *தேய்* to rub, and to wear away; *தோய்* to soak, and to be soaked; *நனை* to wet, and to be wet; *நிறை* to fill, and to be full; *நுழை* to insert, and to enter; *பிரி* to separate, and to be separated; *புகை* to fumigate, and to smoke; *மடி* to fold, and to be folded; *மறை* to hide, and to be hidden; *முடி* to finish, and to be finished.

291. When two roots, having different meanings, are spelt in the same manner, it is common for one root to follow the general rule (289) and take (*a*) க்கிறேன், த்தேன், and ப்பேன்; and for the other root to take the forms (*b*) கிறேன், ந்தேன், and வேன். The following are the principal instances —அடை to close (*a*), to obtain (*b*); உறை to be pungent (*a*), to abide (*b*); கடி to bite (*a*), to reprove (*b*); கரி to taste saltish (*a*), to be scorched (*b*); காய் to bear fruit (*a*), to be heated (*b*); படி to read (*a*), to subside (*b*).

292. A few roots belonging to this conjugation take only the forms in கிறேன், ந்தேன், and வேன். The following are some of the most important:—

TRANSITIVE. அளை to mingle, அறி to know, அறை to slap, ஆராய் (or ஆய்) to investigate, எறி to throw, கடை to churn, குடை to scoop out, பொதி to roll up.

INTRANSITIVE. கசி to grow moist, கனி to ripen, சொறி to itch, தொய் to faint, நை to be spoiled, பாய் to spring, or flow, மலி to be cheap, விடி to dawn.

293. The following verbs, all of which end in ய் preceded by one short syllable, take தேன் in the past tense. See paras. 258, 280.

கொய் to pluck	கொய்கிறேன்	கொய்தேன்	கொய்வேன்.
செய் to do	செய்கிறேன்	செய்தேன்	செய்வேன்.
நெய் to weave	நெய்கிறேன்	நெய்தேன்	நெய்வேன்.
பெய் to rain	பெய்கிறேன்	பெய்தேன்	பெய்வேன்.

294. The roots வை to put and வை to abuse form their tenses as follows—

வை to put	வைக்கிறேன்	வைத்தேன்	வைப்பேன்.
வை to abuse	வைகிறேன்	வைதேன்	வைவேன்.

THE THIRD CONJUGATION

295. This conjugation includes all roots ending in உ.

296. All verbs of this conjugation are divided into two distinct classes, namely, (i) Roots ending in உ which consist of two short open syllables only (87); as கொடு to give, தகு to be fit; and (ii) All roots ending in உ, except those included in class (i); as ஓடு to run, கட்டு to tie, பேசு to speak.

297. **Class I.** As a general rule, verbs belonging to this class form the present tense in *க்கிறேன்*, and consequently the past tense in *த்தேன்* (278), and the future in *ப்பேன்* (276). Thus—

உடு to clothe	உடுக்கிறேன்	உடுத்தேன்	உடுப்பேன்.
கொடு to give	கொடுக்கிறேன்	கொடுத்தேன்	கொடுப்பேன்.
எடு to lift up	எடுக்கிறேன்	எடுத்தேன்	எடுப்பேன்.
பொறு to sustain	பொறுக்கிறேன்	பொறுத்தேன்	பொறுப்பேன்.

NOTE. It will be of use hereafter to note the following roots in (*a*) ரு and ழு, and (*b*) ஞு and �வு, which come under this general rule :—

(*a*) உரு to be angry, பரு to thicken, இழு to pull, கொழு to be fat, பழு to ripen, புழு to breed maggots.

(*b*) உளு to be wormeaten, வலு to be strong, வெளு to bleach.

There are the following exceptions to this general rule :—

298. (*a*) The following roots in ரு and ழு, all of which are in common use, form their tenses as follows:—

இரு to be (279)	இருக்கிறேன்	இருந்தேன்	இருப்பேன்.
எழு to arise	எழுகிறேன்	எழுந்தேன்	எழுவேன்.
விழு to fall	விழுகிறேன்	விழுந்தேன்	விழுவேன்.
அழு to weep	அழுகிறேன்	அழுதேன்	அழுவேன்.
உழு to plough	உழுகிறேன்	உழுதேன்	உழுவேன்.
தொழு to worship	தொழுகிறேன்	தொழுதேன்	தொழுவேன்.
பொரு to fight	பொருகிறேன்	பொருதேன்	பொருவேன்.

299. (*b*) The following verbs take கிறேன் in the present tense, and consequently வேன் in the future (276). These verbs use a contracted form in the past tense, made by

doubling the consonant in the final syllable of the root, and then adding the personal terminations; as இடு past tense (இட்டு + ஏன்) இட்டேன்.

இடு to give	இடுகிறேன்	இட்டேன்	இடுவேன்.
உறு to exist	உறுகிறேன்	உற்றேன்	உறுவேன்.
சுடு to heat	சுடுகிறேன்	சுட்டேன்	சுடுவேன்.
நகு to laugh	நகுகிறேன்	நக்கேன்	நகுவேன்.
நடு to plant	நடுகிறேன்	நட்டேன்	நடுவேன்.
பெறு to obtain	பெறுகிறேன்	பெற்றேன்	பெறுவேன்.

N.B.—A few additional verbs belonging to this class are given in para. 301.

300. (*c*) The following verbs may follow the above formation, but also form a past tense in ந்தேன், which in most cases is the form more commonly used:—

தகு to be fit	தகுகிறேன்	தகுந்தேன் or தக்கேன்	தகுவேன்.
புகு to enter	புகுகிறேன்	புகுந்தேன் (புக்கேன்)	புகுவேன்.
மிகு to increase	மிகுகிறேன்	மிகுந்தேன் (மிக்கேன்)	மிகுவேன்.
நெகு to be soft	நெகுகிறேன்	நெகுந்தேன்	நெகுவேன்.
அறு to cease	அறுகிறேன்	(அறுந்தேன்) அற்றேன்	அறுவேன்.

301. When from a root belonging to this class both a transitive and intransitive verb are formed, the former follows (*a*) the general rule (297), and the latter follows (*b*) the rule given in para. 299. Sometimes also when two roots of different meanings are spelt alike, one takes the forms under (*a*), and the other the forms under (*b*). The following are the chief instances:—

கெடு to destroy (*a*), to perish (*b*); தொகு to collect (*a*), to be collected (*b*); மிகு to augment (*a*), to become augmented (*b*) (300); விடு to dismiss (*a*), to leave (*b*); தொடு to join (*a*), to touch (*b*); அறு to cut (*a*), to cease (*b*) (300); படு to lie down (*a*), to suffer (*b*). Thus—

கெடு to destroy	கெடுக்கிறேன்	கெடுத்தேன்	கெடுப்பேன்.
கெடு to perish	கெடுகிறேன்	கெட்டேன்	கெடுவேன்.

விடு to dismiss	விடுக்கிறேன்	விடுத்தேன்	விடுப்பேன்.
விடு to leave	விடுகிறேன்	விட்டேன்	விடுவேன்.
படு to lie down	படுக்கிறேன்	படுத்தேன்	படுப்பேன்.
படு to suffer	படுகிறேன்	பட்டேன்	படுவேன்.

302. **Class II.** This class (296) includes a very large number of Tamil verbs. As an almost universal rule, they take கிறேன் in the present tense, and consequently வேன் in the future tense (276). They form the past tense by changing final உ of the root into இனேன் (257). The following are examples:—

ஓடு to run	ஓடுகிறேன்	ஓடினேன்	ஓடுவேன்.
கட்டு to tie	கட்டுகிறேன்	கட்டினேன்	கட்டுவேன்.
பேசு to speak	பேசுகிறேன்	பேசினேன்	பேசுவேன்.
எழுது to write	எழுதுகிறேன்	எழுதினேன்	எழுதுவேன்.
தேற்று to comfort	தேற்றுகிறேன்	தேற்றினேன்	தேற்றுவேன்.
நம்பு to trust	நம்புகிறேன்	நம்பினேன்	நம்புவேன்.
திருடு to steal	திருடுகிறேன்	திருடினேன்	திருடுவேன்.
கோரு to desire	கோருகிறேன்	கோரினேன்	கோருவேன்.

303. It will be of use hereafter to note the following roots ending in ளு and லு, which come under the above rule. It will be noticed that some of them occasionally drop the final உ of the root; as அருளு or அருள் to grant. They are as follows:—

அருளு (ள்) to grant, அள்ளு to take up in the hand, எள்ளு (ள்) to scoff, கல்லு (ல்) to dig out, கிள்ளு to pinch, கோலு to enclose, தள்ளு to reject, துள்ளு to leap up, தெள்ளு (ள்) to sift, தொள்ளு to perforate.

There are the following exceptions to the general rule given in para. 302:—

304. (*a*) Words ending in இடு, namely, கூப்பிடு to call கும்பிடு to worship, சாப்பிடு to eat, சில்லிடு to be chilled, சுள்ளிடு to smart, நேரிடு to happen, பீரிடு to stream, form their tenses like இடு (299). Thus—

கூப்பிடு to call, கூப்பிடுகிறேன் கூப்பிட்டேன் கூப்பிடுவேன்.

305. (*b*) Words compounded with *படு* to suffer (301) form their tenses in the same way as *படு*. The following are examples, *அகப்படு* to be caught, *எற்படு* to consent, *புறப்படு* to set out, *மேம்படு* to rise high, *வெளிப்படு* to issue forth. (See also paras. 485, 580.) Thus—

புறப்படு புறப்படுகிறேன் புறப்பட்டேன் புறப்படுவேன்.

306. (*c*) The verb *போடு* to put, and the defective verb *போது* to be sufficient, which is common with a neuter subject only, form their tenses as follows :—

போடு போடுகிறேன் போட்டேன் போடுவேன்.
போது போதுகிறேன் போந்தேன் போதுவேன்.

307. (*d*) A set of verbs formed by the repetition of two short open syllables (87), as *கடி கடி* to throb, *கிணு கிணு* to buzz, *நசு நசு* to hesitate, *முறு முறு* to murmur, *துரு துரு* to quiver, *வழு வழு* to babble, are treated as verbs consisting of two short open syllables only, and therefore follow the general rule for such words, which is given in para. 297. These verbs, like those mentioned in para. 286, generally represent some sound or sensation. Thus—

கிணுகிணுக்கிறேன் கிணுகிணுத்தேன் கிணுகிணுப்பேன்.
துருதுருக்கிறேன் துருதுருத்தேன் துருதுருப்பேன்.

308. The verb *சொல்லு* (also written *சொல்*) to tell forms its tenses as follows—*சொல்லுகிறேன், சொன்னேன்* (rarely *சொல்லினேன்*), *சொல்லுவேன்.*

PRELIMINARY REMARK UPON VERBS OF THE FOURTH, FIFTH, AND SIXTH CONJUGATIONS

309. In regard to verbs of these conjugations, which end in the mute consonants *ண், ன்,* and *ர், ழ்,* and *ல், ள்,* there is the following difficulty. On the one hand, some roots ending in *ணு, னு, ரு, ழு, லு,* and *ளு,* and therefore belonging to the third conjugation, sometimes drop final *உ* of the

root. For instances, see para. 303. On the other hand, some of the roots properly ending in one of the above mute consonants, sometimes add the vowel உ to the root. In order, therefore, to prevent confusion, under each of the three following conjugations, reference will be made to those verbs which have உ as an essential part of the root, and therefore fall under the third conjugation.

THE FOURTH CONJUGATION

This conjugation includes all roots ending in ண், and ன்.

310. Read para. 309. The following table includes all roots of any importance, which belong to this conjugation. All other roots (e.g. பண்ணு to make, எண்ணு to think, கூ to curve, etc.) have the vowel உ as the essential termination of the root, and therefore belong to the third conjugation. Read para. 277.

உண்(உண்ணு) to eat	உண்கிறேன்	உண்டேன்	உண்பேன்.
பூண்(பூணு) to put on	பூண்கிறேன்	பூண்டேன்	பூண்பேன்.
காண் to see	காண்கிறேன்	கண்டேன்	காண்பேன்.
ஈன்(ஈனு) to bring forth	ஈன்கிறேன்	ஈன்றேன்	ஈன்பேன்.
என் to say	என்கிறேன்	என்றேன்	என்பேன்.
தின் to eat	தின்கிறேன்	தின்றேன்	தின்பேன்.

311. All the preceding verbs, except என், may add உ to the root in the present and future tenses. In this case the future takes வேன்; as உண்ணுகிறேன், உண்டேன், உண்ணுவேன் (91).

THE FIFTH CONJUGATION

312. This conjugation includes all roots ending in ர் and ழ்.

313. Read para. 309.

314. All roots ending in ரு or ழு, consisting of two short open syllables (87), as இரு to be, பழு to ripen, have the vowel உ as an essential part of the root, and consequently

belong to the third conjugation. A list of these verbs will be found in paras. 297 note, and 298. See also para. 307.

315. All roots other than those mentioned in the preceding paragraph, whether ending in the mute consonants ர் and ழ், as சேர் to join, தவழ் to crawl, or adding the vowel உ, as சேரு, தவழு, belong to the fifth conjugation. The only exception to this, is the verb கோரு to desire, which has உ as an essential part of the root, and belongs to the third conjugation. See para. 302.

316. The way in which verbs of the fifth conjugation form their tenses, will now be explained.

317. As a general rule these roots take கிறேன் and ந்தேன் in the present and past tenses, and consequently வேன் in the future tense (276). In the present and future tenses the vowel உ is generally added to the root, but in the past tense the mute consonant is always used.

318. The following are examples :—

அமர் (ரு) to be calm அமருகிறேன் அமர்ந்தேன் அமருவேன்.
தவழ் (ழு) to crawl தவழுகிறேன் தவழ்ந்தேன் தவழுவேன்.
தேர் (ரு) to examine தேருகிறேன் தேர்ந்தேன் தேருவேன்.

319. From several roots belonging to this conjugation both a transitive and an intransitive verb are formed. In this case the intransitive verb always follows the general rule given above, and the transitive verb takes the terminations க்கிறேன், த்தேன், ப்பேன். (Compare para. 290.) When taking the latter-mentioned affixes, the vowel உ is never added to the root in forming the present and future tenses. Thus—

{தகர் to break தகர்க்கிறேன் தகர்த்தேன் தகர்ப்பேன்.
{தகர் (ரு) to be broken தகருகிறேன் தகர்ந்தேன் தகருவேன்.

{தாழ் to lower தாழ்க்கிறேன் தாழ்த்தேன் தாழ்ப்பேன்.
{தாழ் (ழு) to be low தாழுகிறேன் தாழ்ந்தேன் தாழுவேன்.

320. The following are the other principal roots from which a transitive and intransitive verb are formed—*அவிழ்* to loose, and to be loose; *உதிர்* to cause to drop, and to drop; *எதிர்* to meet and to come in front; *கவிழ்* to capsize, to be capsized; *சேர்* to join, and to come together; *தவிர்* to hinder, and to be hindered; *தீர்* to finish, and to be finished; *வளர்* to cherish, and to grow.

321. A few verbs belonging to this conjugation take only the forms *க்கிறேன்*, *த்தேன்*, and *ப்பேன்*. The following are the most important of them—*உயிர்* to live, *கார்* to be pungent, *குமிழ்* to be globular, *பார்* to see, *பாழ்* to go to ruin, *வேர்* to sweat. Thus—

பார் to see *பார்க்கிறேன் பார்த்தேன் பார்ப்பேன்.*

322. *N.B.*—Read the latter part of para. 319.

THE SIXTH CONJUGATION

323. This conjugation includes all roots ending in *ல்* and *ள்*.

324. Read para. 309.

325. The verbs of the third conjugation which end in *ஞ* and *ஆ*, will be found under paras. 297 note, 303, and 308.

326. All other verbs which end in *ள்* or *ல்*, though some of them may sometimes add *உ* to the root, as *கொள்* or *கொள்ளு* to take, belong to the sixth conjugation.

327. The way in which their tenses are formed will now be explained.

328. As a general rule, these roots take *கிறேன்* in the present tense, and consequently *வேன்* in the future tense. The past tense is formed by changing final *ல்* and *ள்* of the root into *ன்றேன்* and *ண்டேன்* respectively. In the present and future tenses the vowel *உ* is generally added to the root. (In the case of roots consisting of one short syllable only, the

final mute consonant is doubled before adding உ, in accordance with para. 91). The following are examples:—

சுழல் (ழ) சுழலுகிறேன் சுழன்றேன் சுழலுவேன்.
to revolve.

உருள் (ரு) உருளுகிறேன் உருண்டேன் உருளுவேன்.
to roll.

கொல் (ல்லு) கொல்லுகிறேன் கொன்றேன் கொல்லுவேன்.
to kill.

கொள் (ள்ளு) கொள்ளுகிறேன் கொண்டேன் கொள்ளுவேன்.
to take.

329. As exceptions to the above rule, the verbs கல் to learn, கேள் to hear, or to ask, தோல் to be defeated, நூல் to spin, நோல் to do penance, and வில் to sell, do not add உ to the root; but in order to form the present and future tenses, they change final ல் and ள் of the root into ற் and ட் respectively, and then add கிறேன் and பேன் (277). The past tense is formed by changing final ல் and ள் of the root into ற்றேன் and ட்டேன் respectively. Thus—

வில் to sell விற்கிறேன் விற்றேன் விற்பேன்.
கேள் to hear or ask கேட்கிறேன் கேட்டேன் கேட்பேன்.

330. The transitive verbs ஏல் to receive and மீள் to rescue take the forms given in the preceding paragraph: but the intransitive verbs ஏல் (or ஏலு) to be fit, and மீள் (or மீளு) to be rescued follow the general rule given in para. 328.

331. The verb நில் to stand makes நிற்கிறேன், நின்றேன், நிற்பேன்.

332. Note. The past tense is the safest guide to show whether the root properly ends in உ, or in a mute consonant. For instance, when the past tense ends in இனேன், it shows at once that the root must end in உ (302). As another instance the past tenses உண்டேன், விற்றேன், கேட்டேன், etc., could only be formed from roots ending in

ண், ல், and ள் respectively; for தேன் is really added; and then, by the laws of euphony, த் after ண் becomes ட்; ல் and த் become ற்ற்; and ள் and த் become ட்ட்.

THE SEVENTH CONJUGATION

333. This conjugation includes all roots ending in a long vowel, or in the vowel ஒ. Most of them end in the vowel ஆ.

334. The verbs அண்ணா to look up, இறுமா to be elated, ஏமா to exult, மல்லா to fall on the back, form their tenses like verbs in அ (285).

335. The following verbs form their tenses in க்கிறேன், த்தேன், and ப்பேன்—namely, கா to preserve, கீ to comb, தீ (or தீய்) to burn (trans.), நீ to forsake, பூ to blossom, மூ to become old, கோ to string, and also ஒ to equal, and பொ to perforate. Thus—

கா to preserve	காக்கிறேன்	காத்தேன்	காப்பேன்.
ஒ to equal, or to agree	ஒக்கிறேன்	ஒத்தேன்	ஒப்பேன்.

336. The verb ஆ (or ஆகு) to become is a very important verb. Its tenses are as follows—ஆகிறேன், ஆனேன், ஆவேன். It also forms tenses from ஆகு the other form of the root; namely, ஆகுகிறேன், ஆகினேன் or ஆயினேன், ஆகுவேன்: but these forms are not so often used, except the word ஆயிற்று (268). The verb உண்டா to happen, is conjugated like ஆ. The following verbs form their tenses thus:—

337.

ஈ to give	ஈகிறேன்	ஈந்தேன்	ஈவேன்.
தீ (or தீய்) to burn (intr.)	தீகிறேன்	தீந்தேன்	தீவேன்.
மோ to smell (279)	மோக்கிறேன்	மோந்தேன்	மோப்பேன்.
போ (போகு) to go (340)	போகிறேன்	போனேன்	போவேன்.

338. (1) The following verbs are peculiar, as they shorten the first syllable in the past tense. (2) In some grammars *வா* and *தா* are given under *வரு* and *தரு*, and the former is so given in Winslow's *Dictionary*. The latter forms, however, are never used as imperatives (255), and do not follow the analogy of the other Dravidian languages. Their present tenses are irregular.

வா to come	*வருகிறேன்*	*வந்தேன்*	*வருவேன்*.
தா to give	*தருகிறேன்*	*தந்தேன்*	*தருவேன்*.
சா to die	*சாகிறேன்*	*செத்தேன்*	*சாவேன்*.
வே to be hot (or burnt)	*வேகிறேன்*	*வெந்தேன்*	*வேவேன்*.
நோ to ache	*நோகிறேன்*	*நொந்தேன்*	*நோவேன்*.

339. *N.B.*—The verbs *வா* to come and *போ* to go are of special importance.

340. The verbs *போ*, *சா*, *வே*, and *நோ* may insert *கு* before adding *வேன்* for the future; as *வேகுவேன்* or *வேவேன்*. The reason of this is that there was probably another form of the root ending in *கு*; as *போகு*, *சாகு*, etc.

341. Read again para. 283.

342. This chapter on verbs may appear somewhat long and complicated; but when once mastered, it will enable the student to overcome one of the chief difficulties of the language.

CHAPTER VI

On Syntax

ORDER OF WORDS AND CLAUSES IN A TAMIL SENTENCE

343. The order of words and clauses in a Tamil sentence is very different from that of English, and much more regular. Two invariable rules are always observed in Tamil; namely—

344. First Rule. The verb always stands last, and so concludes the sentence; as *பையன் தன் பாடத்தைச் சுறுசுறுப்பாய்ப் படித்தான்*. The boy learnt his lesson diligently. (93 *e*, *c*.)

345. Second Rule. That which is governed, always precedes that which governs it. For example—

(*a*) The genitive always precedes the governing noun; as *மனிதருடைய குணம்*, men's disposition, or the disposition of men.

(*b*) The adverb always precedes the verb; as *அவன் கன்ருய்ப் பாடினன்*. He sang well. (93 *c*.)

(*c*) The comparison always precedes that which is compared; as *இவனிலும் அவன் நல்லவன்* (198). That man is better than this man.

(*d*) The similitude always precedes that which is similar; as *சூரியனைப்போல, அவன் பிரகாசிக்கிறன்* (236). He shines like the sun.

(*e*) In the same manner all subordinate sentences, expressing purpose, condition, etc., precede the sentence to which they are subordinate.

ON THE SUBJECT

346. The subject is always in the nominative case. A Tamil verb agrees with its subject in gender, number, and person. Thus தச்சன் வந்தான். The carpenter came. குதிரை வந்தது. The horse came. அவர்கள் வந்தார்கள். They came.

347. EXCEPTION (1). Sometimes a subject in the singular takes a verb in the plural to denote respect; as தேவன் எண்ணினர். The God reflected. It would, however, be more correct to put the noun also in the plural; as தேவர் எண்ணினர்.

348. EXCEPTION (2). When the subject is a neuter noun in the plural number, it usually takes the verb in the neuter singular. Thus instead of saying காரியங்கள் நடந்தன, it is more common to say—காரியங்கள் நடந்தது. Things happened.

349. If the subject be a pronoun, it is often omitted when the termination of the finite verb sufficiently points out the person; as நேற்று வந்தான். He came yesterday.

ON THE OBJECT

350. All transitive verbs require an object.

351. If the object denotes a rational being, it is always put in the accusative case; as ஒரு சேவகனை அனுப்பினன். He sent a servant.

352. Sometimes, when the object denotes an irrational animal, and still more frequently when it denotes an inanimate thing, the nominative case is used for the accusative. Thus—

ஒரு புஸ்தகத்தைக் கொடுத்தான்—or—ஒரு புஸ்தகங் கொடுத்தான் (95). He gave a book.

353. *N.B.*—If the word ஒரு were omitted, the former sentence would rather mean—He gave the book—and the latter

—He gave a book—but this distinction is not always observed. In some instances, when the nominative is thus used instead of the accusative, it practically forms a kind of compound with the verb; as *பாவஞ் செய்தேன்*. I have sinned (95, 293).

ON THE CASES OF NOUNS

N.B.—The nominative case and the accusative case have already been explained in paras. 346 to 353.

354. The use of the genitive case is to express possession; as *அரசனுடைய வஸ்திரம்*: The king's robe. Hence it is best to regard this case as the equivalent of the apostrophe *'s* in English, and not as the equivalent of the preposition of. Although the latter is often used in English to express possession, yet it has other meanings, which could not be translated by the Tamil genitive case, as shown in paras. 361, 362, 363.

355. *N.B.*—(1) The use of the Tamil inflectional base in forming compounds is explained in para. 190. (2) *உடைய* is sometimes vulgarly changed into *உட*.

356. The dative case, besides the meaning to, has also the meaning for, expressing purpose. In the latter signification *ஆக* is often added to it. Thus—*கூலிக்கு* (or *கூலிக்காக*) *வேலையைச் செய்தான்*. He did the work for daily wages.

357. When expressing the distance of the place in which the speaker is, from some other place, the latter is put in the dative case; as—

இந்த ஊர் காஞ்சிபுரத்துக்குப் பத்து மைல். This village is ten miles from Conjeveram. (Lit. to Conjeveram.)

358. *N.B.*—In sentences expressing distance the verb is frequently omitted.

359. Two dative cases are used to express the force of the English preposition between, as *இதற்கும் அதற்கும் மிகுந்த வித்தியாசம் இருக்கிறது* (239, 298). There is a great difference between this and that.

360. Hence when expressing the distance between two places, this form is used. Compare para. 357. Thus—திரிசிராப்பள்ளிக்கும் பாளயங்கோட்டைக்கும் பத்தொன்பது காதம் (239, 358). (The distance) between Trichinopoly and Palamcotta is nineteen kádams, i. e. 190 miles.

361. Nouns denoting the points of the compass govern a dative case; as என் வீட்டுக்குத் தெற்கு. South of my house. (93 *d*.)

362. In Tamil the locative case (or the dative case with உள் or உள்ளே; para. 233) is used, where in English the preposition of is used, in the sense of selection, as அவர்களில் (or அவர்களுக்குள்ளே) நாலு பெயரை அனுப்பினான் (210, 351). He sent four of them.

363. The instrumental case denotes the instrument, means, cause, agent, etc. The equivalent in English is expressed, under various circumstances, by the prepositions with, by means of, of, through, by reason of, by, etc. Thus—

கண்ணால் கண்டேன்.	I saw it with my eye.
ஆயுதத்தால் வெட்டினான்.	He smote with a weapon.
மண்ணால் அதைப் பண்ணினான்.	He made it of earth (mud).
விரோதத்தினால் செய்தான்.	He did it through hatred.
இந்த வேலை அவனால் கூடும்.	This work can be done by him. (Lit. Is possible by him.)

364. In expressing time, sometimes the nominative is used; as நேற்று வந்தான். He came yesterday. Sometimes also the locative case is used; as முற்காலத்தில் in former times. But most frequently the dative is used; as இன்றைக்கு வா come to-day. நாளைக்குப் போ go to-morrow. அந்த ஊரிலே இரண்டு வருஷத்துக்கு இருப்பேன். I shall be for two years in that village.

ON THE TAMIL TRANSLATION OF THE ENGLISH VERB *TO BE*

364½. The verb to be is used in English in two ways.

First, to express **existence** or **non-existence**; as, They are in that room—There is no tree in that field.

Secondly, to express the **copula**, in which case it stands between two nouns, or between a noun and an adjective, to express that one is or is not the other; as, That is a dog. This is not just.

365. I. In Tamil, in order to express **existence**, in the positive the verb இரு to be is used (298). In addition to this, the single word உண்டு is also used; but it can only occur in sentences which can be translated into English by the idiom—There is, There are, etc. The word உண்டு may express either present or past time, and may take a subject of any gender and number, but of the third person only. (The formation of the word உண்டு will be explained hereafter.)

366. In order to express the negation of existence, the single word இல்லை is used, which may express either present or past time, and may take a subject of any gender, number, or person.

The following examples illustrate the way in which the verb to be is expressed in Tamil, when it signifies existence:—

இந்த அறையில் இருக்கிறேன் (298, 349).
I am in this room.

நேற்று எங்கே இருந்தீர்?
Where were you yesterday?

அவன் நாளைக்கு அங்கே இருப்பான் (144, 364).
He will be there to-morrow.

வேலைக்காரர்கள் அந்த வீட்டில் இருக்கிறார்கள் (149, 132).
The workmen are in that house.

அப்பட்டணத்தில் பத்து (பேர்) வர்த்தகர்கள் உண்டு or [இருக்கிறார்கள் (172).
There are ten merchants in that town.

அந்தப் பெட்டியில் பத்து ரூபாய் உண்டு or இருக்கிறது [(209, 348).
There are ten rupees in that box.

நேற்று அந்த மேசையின்மேலே ஏழு புஸ்தகங்கள் இருந்தது (or உண்டு gram. இருந்தன, 235, 348).

Yesterday there were seven books on that table.

அவர்கள் அந்த வயலில் இல்லை (366).

They are not in that field.

அந்த வயலில் குதிரைகள் இல்லை.

There are not any horses in that field—or—There are no horses in that field (250).

நான் நேற்று அங்கே இல்லை.

I was not there yesterday.

367. II. When in English the verb to be is the **copula**, it may be followed by a noun or by an adjective.

368. (*a*) When it is followed by a **noun**, in Tamil, in the positive the verb is usually entirely omitted. If it be inserted, it is the verb இரு, with the word ஆய் invariably preceding it. This word ஆய் is the verbal participle of the verb ஆ or ஆகு to become (336), as will be explained hereafter. Thus in Tamil, instead of saying—A thing is so and so—they say—A thing is, having become so and so.

369. In the negative, the single word அல்ல is used, which expresses present or past time, and agrees with a subject of any gender, number, or person.

The following examples illustrate the above remarks:—

நான் கணக்கன்—or—நான் கணக்கனாய் இருக்கிறேன்.

I am an accountant.

நீ கணக்கன் அல்ல.

Thou art not an accountant.

அவர்கள் குதிரைக்காரர்கள். (ஆய் இருக்கிறார்கள்.)

They are grooms.

என் குமாரர்கள் வர்த்தகர்கள் அல்ல.

My sons are not merchants.

அவைகள் மரங்கள். (ஆய் இருக்கிறது 348.)

Those are trees.

இவைகள் மரங்கள் அல்ல.

These are not trees.

அது நாய் அல்ல ; அது நரி.

That is not a dog. It is a jackal.

370. (*b*) When in English the verb to be is followed by an **adjective**, in Tamil a similar construction is never used. Thus, He is good, could not be translated into Tamil by *அவன் நல்ல,* which would have no meaning. In Tamil, the composite noun (186) is used ; as *அவன் நல்லவன்.* He is a good man. In English He is good—is equivalent to—He is a good man ; but the English idiom permits at pleasure the ellipse of the noun. This cannot be done in Tamil. Hence an adjective after the verb to be in English, is, as a general rule, translated into Tamil by a **composite noun**. This being the case, the same rules apply as are given in paras. 368 and 369. The following are a few examples :—

அவன் நல்லவன், or, *அவன் நல்லவனாய் இருக்கிறான்* (368).

He is a good man, or, He is good.

அவன் சந்தோஷம் உள்ளவன் (193, 194).

He is joyful—or—He is a joyous man.

அவள் அழகானவள் அல்ல; அசிங்கமானவள் (368).

She is not beautiful, but ugly. (Lit. a beautiful one, or a beautiful woman.)

இந்தப் படம் அழகானது அல்ல.

This picture is not beautiful—or—is not a beautiful one.

Compare—*இது அழகான படம் அல்ல* (193).

This is not a beautiful picture.

இந்தப் பாடங்கள் அதிக சுலுவானவைகள்.

These lessons are very easy.

371. When the subject is not an animate object, in many instances it is common in Tamil to use **an abstract noun** to express an English adjective after the copula. Thus—

இது நியாயம் : அது நியாயம் அல்ல.

This is just : (but) that is not just. (Lit. This is justice : that is not justice.)

இது சரி : அது சரி அல்ல.

This is right : that is not right. (Lit. This is propriety, etc.)

இந்தப் பாடங்கள் அதிக சுளுவு.

These lessons are very easy. (Lit. easiness.)

அது அதிக கஷ்டமும் அல்ல, இலேசும் அல்ல (239).

It is neither very difficult, nor very easy. (Lit. It is not a difficulty : and it is not easiness.)

372. In Tamil there is also another construction that is used in certain instances to express the English adjective after the copula. It is made by affixing adverbial *ஆய்* (and sometimes *ஆக*) to a noun (246), and adding the verb *இரு*. In this case the verb and *ஆய்* cannot be omitted, because *ஆய்* is here not the participle (368), but an adverbial termination to the noun. Hence also in the negative, *ஆய்* is retained, and the word *இல்லை* added. The following are examples :—

அவன் அதிக சுகமாய் இருக்கிறான் (246).

He is very happy.

அவன் கடினமாய் இருக்கிறான்.

He is severe.

அவன் கடினமாய் இல்லை.

He is not severe.

இந்த புஸ்தகம் அழுக்காயிருக்கிறது (92).

This book is dirty.

இந்த காகிதம் சுத்தமாயில்லை (92).

This paper is not clean.

சாக்கிரதையாய் இரு !

Be (thou) careful !

சாதுக்கள் பிராணிகளிடத்தில் தயையாய் இருக்கிறார்கள்.

Virtuous people are kind to living creatures.

N.B.—This form of expression is generally used when denoting the particular state of the subject at a particular

time; whereas the forms given in paras. 370, 371, generally denote the innate quality and condition of the subject. Thus—This horse is a bad one (innate quality) would be rendered in Tamil—*இந்தக் குதிரை கெட்டது.* But This horse is bad, i.e. sick (particular condition) would be rendered—*இந்தக் குதிரை நோவாய் இருக்கிறது.*

373. Closely akin to the above kind of sentences, are such expressions as the following:—

அதன்மேலே நினைப்பாக இருந்தான். (*நினைப்பு* thoughts.)

He was intent upon it. (Lit. He was thoughtfully upon it.)

374. In English the copula often occurs in a sentence expressing **possession**; as, This horse is the merchant's. That box is not mine. Such sentences are expressed in Tamil by the genitive ending in *உடைய* (109) with one of the pronominal affixes (187) attached to it. As the word thus becomes a composite noun, it follows the rules given in paras. 368 and 369. Thus—

இந்தக் குதிரை வர்த்தகனுடையது (119).

This horse is the merchant's.

அந்தப் பெட்டி என்னுடையது அல்ல (156).

That box is not mine.

இந்தக் கத்திகள் யாருடையவைகள்? (165).

Whose are these knives?

Compare—*இவைகள் யாருடைய கத்திகள்?*

Whose knives are these?

N.B.—The difference in the use of *இல்லை* and *அல்ல* must be most carefully noted. The former denies existence, the latter is the copula. Thus *நாய் இல்லை* means—There is no dog. *நாய் அல்ல* means—It is not a dog.

375. The word *அல்ல* is used idiomatically, where in English we use the expression—it is not . . . but, in such a sentence as the following:—

துன்மார்க்கத்தினாலே அல்ல, சன்மார்க்கத்தினாலே பாக்கியங் கிடைக்கும் (95, 148).

It is not from vice, but from virtue that happiness is obtained.

ON THE TAMIL TRANSLATION OF THE ENGLISH VERB *TO HAVE*

376. The verb to have is expressed in Tamil by the verb இரு to be, or by the word உண்டு (365), preceded by a dative case. The negative is expressed by இல்லை. Thus—

எனக்குப் பணம் உண்டு. (Or இருக்கிறது.)
I have (some) money. (Lit. There is money to me.)

அவனுக்குக் குதிரை இல்லை.
He has no horse. (Lit. There is not a horse to him.)

377. Instead of the dative case, the postposition இடத்தில் is sometimes used; as—

அவனிடத்தில் கத்திகள் இல்லை.
He has no knives.

அவனிடத்தில் புண்யமும் இல்லை, கிருபையும் இல்லை.
He has neither virtue nor pity. (239.)

ON THE AFFIXES ஏ, ஆ, AND ஓ

378. The affix ஏ is used to denote **emphasis**; as அப்படி in that way, அப்படியே in that very way; வீட்டிலே in the house.

379. (1) Sometimes ஏ is added merely for euphony (148). (2) Sometimes the particle தான் (169) is used with it; as அங்கே தானே in that very place only. (3) Sometimes it is doubled to denote strong emphasis; as அவர் மேலேயே upon him alone.

380. The affix ஆ is used to denote a **question**; as அவன் வந்தான் He has come. அவன் வந்தானா? Has he come? அவன் வர்த்தகனா? Is he a merchant? நீ தானா குசவன்? (169) Are you the potter? Here the emphasis falls on you. நீ குசவனா? Are you a potter? Here the emphasis falls on potter.

381. The affix ஓ is also used to denote **a question**; but it usually implies doubt. Hence in expressing a doubtful alternative it is generally used. Thus—

அது ஆலமரமோ, மாமரமோ?

Is that a banian tree, or a mango tree?

382. *N.B.*—If there is already an interrogative in the sentence, neither ஆ nor ஓ can be used. Thus—

யார் வந்தான்? Who has come?

அந்த வீடு யாருடையது? Whose is that house? (374).

383. The affix ஓ is idiomatically attached to a word to put it in strong contrast. It may be compared to the English expression—but as for. Thus—

யானையோ நாயைக் காட்டிலும் ஆயிரம் பங்கு அதிகஞ் சாப்பிடும் (199, 209, 304).

But as for the elephant, it eats a thousand times more than a dog.

384. The affix ஓ, when affixed to an interrogative, gives it an **indefinite signification**; as எங்கே where? எங்கேயோ somewhere or other. Thus—

இவ்விடத்தில் எங்கேயாகிலும் இருக்கிறானே? (179.)

Is he anywhere here?

இவ்விடத்தில் எங்கேயோ இருக்கிறான்.

He is here, somewhere or other.

The answer in the negative would be as follows:—

இவ்விடத்தில் எங்கும் இல்லை (175).

He is nowhere here.

385. The affix ஓ is attached to the last word in a sentence to make it **a noun sentence**, i.e. a sentence which stands in the place of a noun to some other verb. Such noun sentences often are used to express a doubtful alternative. Thus—

அவன் என்ன செய்வானோ, உமக்குத் தெரியுமா?

Do you know what he will do? Lit. Is what he will do known to you? (Here the noun sentence is the subject of தெரியுமா.)

இது நியாயமோ, அல்லவோ, சொல்லும் (371).

Tell me whether this is just or not.

386. The affix ஓ is put at the end of a sentence which contains an interrogative, when it is immediately followed by another sentence containing the corresponding demonstrative. This at first sight appears to correspond to an English relative sentence; but it really answers to such English sentences as use the words whoever, whatever, etc. (The way in which English relative sentences are expressed in Tamil, will be explained in the next chapter.) The following are examples of this use of ஓ :—

எது நடக்குமோ, அது நடக்கும் (265, 285).

Whatever will happen, (that) will happen.

யார் புகழோடு சீவிக்கிறார்களோ, அவர்கள் பாக்கியவான்கள் (232, 368).

Lit. Whoever live with esteem, they are the happy people, i.e. The illustrious are the truly happy.

இவர்கள் வித்தையிலே எவ்வளவு கெட்டிக்காரர்களோ அவ்வளவு லௌகீக காரியங்களிலே மூடர்களாய் இருக்கிறார்கள் (149, 368).

They are as great blockheads in worldly matters, s they are clever in learning. (Lit. However clever they are in learning, so much blockheads are they in worldly matters.)

CHAPTER VII

On the Infinitive Mood, the Verbal Participle, Relative Participles, Participial Nouns, Affixes attached to Relative Participles, and Verbal Nouns

ON THE INFINITIVE MOOD

387. The infinitive mood is formed by adding அ to roots which take கிறேன் in the present tense, and க்க to roots which take க்கிறேன். When adding அ, the rules given in paras. 88 to 92 are carefully observed. The following are examples of the infinitive mood:—

அடை	Pres. Tense	அடைகிறேன்	Infin.	அடைய	to obtain.
படு	,,	படுகிறேன்	,,	பட	to suffer.
கொள்	,,	கொள்ளுகிறேன்	,,	கொள்ள	to take.
படி	,,	படிக்கிறேன்	,,	படிக்க	to learn.
நட	,,	நடக்கிறேன்	,,	நடக்க	to walk.

388. In the following instances the formation of the infinitive is irregular. (Compare para. 266.) Thus—

கேள்	P. Tense	கேட்கிறேன்	Infin.	கேட்க	to hear.
நில்	,,	நிற்கிறேன்	,,	நிற்க	to stand.
கல்	,,	கற்கிறேன்	,,	கற்க	to learn.
தா	,,	தருகிறேன்	,,	தர	to give.
வா	,,	வருகிறேன்	,,	வர	to come.
ஆ or ஆகு	,,	ஆகிறேன்	,,	ஆக	to become.
சா	,,	சாகிறேன்	,,	சாக	to die.
நோ	,,	நோகிறேன்	,,	நோக (also நோவ)	to ache.

போ P. Tense போகிறேன் Infin. போக to go.

வே ,, வேகிறேன் ,, வேக to burn.

தின் ,, தின்கிறேன் ,, தின்ன and தின்க to eat.

என் ,, என்கிறேன் ,, என and என்ன to say.

உண் ,, உண்கிறேன் ,, உண்ண and உண்க to eat.

389. The following sentences illustrate the use of the infinitive:—

அவனை வரச்சொல்லு.

Tell him to come.

குடிக்கக் கஞ்சியும் உடுக்கக் கந்தையும் கொடுத்தார்கள்.

They gave rice-water to drink, and clothes to put on.

அதைப் பார்க்க வந்தார்கள்.

They came to see it.

அவள் சந்தோஷம் அடைய, இந்தச் சூட்டை வாங்கிக் கொள்ளுங்கள் (489).

Receive this branding, so that she may obtain happiness.

390. *N.B.*—The infinitive often expresses purpose, as in the last two examples.

391. In Tamil the infinitive is idiomatically used to conclude a subordinate sentence, which in the corresponding English is introduced by the particles as, whilst, or when. Thus—

இப்படி இருக்க, ஒருநாள் ஒரு வேடன் வந்தான்.

When things were thus, one day a fowler came.

சகல ஜனங்களும் ஆனந்தமாய் வேடிக்கை பார்க்க, நள மகா ராஜா புரத்தைப் பிரதக்ஷணம் பண்ணினான் (82, 246).

Whilst all the people were joyfully looking at the spectacle, King Nala paraded the town.

392. This form is specially common with the infinitive என to say, in recording conversations. Thus—

'காரியம் எப்படி நேரிட்டது,' என, புறு . . . என்றது.

When (they) said—'How did the affair happen?'—the dove replied, etc.

393. The infinitive is sometimes idiomatically used as a polite imperative or optative form ; as நீர் சொல்ல or சொல்லவும். Please to say.

ON THE VERBAL PARTICIPLE

394. The verbal participle is formed from the first person of the past tense, by dropping final ன், and changing the preceding ஏ into உ. Thus—

P. Tense	அடைந்தேன்	Ver. Partic.	அடைந்து having got.
,,	படித்தேன்	,,	படித்து having learnt.
,,	பட்டேன் (301)	,,	பட்டு having suffered.
,,	என்றேன் (310)	,,	என்று having said.
,,	கொண்டேன் (328)	,,	கொண்டு having taken.

395. There is one class of exceptions to this rule, namely, roots ending in உ, which form their past tense in இனேன் (302). These verbs form the verbal participle by simply dropping final னேன் of the past tense. Thus—

P. Tense	அடங்கினேன்	Ver. Partic.	அடங்கி having submitted.
,,	எழுதினேன்	,,	எழுதி having written.
,,	கட்டினேன்	,,	கட்டி having tied.

396. The following verbal participles require special notice :—

P. Tense	சொன்னேன் rarely (308)	சொல்லினேன்	Ver. Partic.	சொல்லி.
,,	போனேன் (337)	,,	போயினேன்	,,	போய்.
,,	ஆனேன் (336)	,,	ஆயினேன்	,,	ஆய்.

397. The special use of the verbal participle in Tamil is to express a subordinate action performed by the subject of the principal verb. In English such actions are usually expressed by a series of finite verbs, coupled together by conjunctions. The Tamil idiom, on the contrary, rejects

such a succession of finite verbs, and expresses all but the last by verbal participles. Thus—

அவன் வீட்டுக்குப் போய், அவன் தாயாரிடத்தில் சொல் லுவேன் (150, 308).

I shall go to his house, and tell his mother. (Lit. Having gone to his house, I shall tell his mother.)

நரி எருதினிடத்திற் போய்ப் பேசி (94, 617), *சிங்கத்தண்டை திரும்பி வந்து* (232), *தண்டம் பண்ணி* (352), *முன்னே நின் றது* (331).

The fox went to the ox, and spoke to it, and came again to the lion, and made obeisance, and stood before it. (Lit. The fox having gone . . . having spoken, etc.)

பூனை தினந்தோறும் என்னிடத்திற்கு வந்து, பால் குடிக் கிறது (145, 238).

The cat comes to me daily, and drinks milk. (Lit. The cat having come to me daily, drinks milk.)

அந்தப் பெட்டியை எடுத்துக் கொண்டுவா.

Bring that box. (Lit. Having lifted up that box, having taken it, come.)

398. From the preceding examples it will be observed, (1) that the Tamil verbal participle, as a general rule, expresses an action which is performed by the subject, previously to the action described by the concluding verb; and (2) that in the corresponding English, the chain of finite verbs are all put in the same tense as the concluding verb.

399. (1) Occasionally the Tamil verbal participle expresses an action which takes place simultaneously with the action described by the principal verb. This form of expression usually answers to such English sentences as place the present verbal participle immediately after the English verb. (2) In sentences of this kind, the Tamil verbal participle often expresses the manner in which the action described by the finite verb is done, and hence is sometimes best rendered in

English by an adverb. The following examples illustrate the above remarks :—

நடந்து வந்தேன்.

I came walking.

ஓடி வா !

Run ! Run ! (Lit. Come running.)

ஒரு குருடன் அதன் காலைத் தடவிப் பார்த்தான் (617).

One blind man examined it, (by) feeling its leg.

அவர்கள் அடங்கிப் பேசினார்கள் (617).

They spoke submissively. (Lit. Having submitted.)

400. Sometimes the force of the verbal participle in Tamil can be best expressed in English, by inserting a particle. Thus—

நீ என்னைப் பார்த்து, விகடம் பண்ணினாய் (352).

When you saw me, you made a joke. (Lit. Having seen me.)

மிகவும் ஆலோசனைபண்ணி, எதொன்று செய்யத் தக்கதோ, அதைச் செய்யுங்கள் (300, 386).

Do whatever is proper to do, after having very carefully deliberated (on the subject).

401. A verbal participle is sometimes used absolutely, that is, with a different subject from that of the principal verb. When translating from English into Tamil, this construction must be used with great caution, and only where the verbal participle is one that is allowed to be so used in idiomatic Tamil. Thus—

பிளப்பு நெருங்கி, யுடல் நசுங்கி, குரங்கு இறந்தது.

The split having contracted, and its body having been crushed, the monkey died.

மூடனுக்குக் கோபம் வந்து, போ! போ! என்றான் (310).

The blockhead got angry, and said go ! go ! (Lit. Anger having come to the blockhead, he said go ! go !)

402. The verbal participle is used absolutely in the following kind of sentences, expressing lapse of time. Thus—

என் தகப்பன் விழுந்துபோய் (298, 579), *பத்து வருஷம் ஆயிற்று* (268).

It is ten years since my father died. (Lit. My father having fallen, ten years have elapsed.)

403. In idioms like the following, the verbal participle is used absolutely—

இதைச் சொல்லிப் பயன் என்ன? (396.)

What is the good of saying this? (Lit. Having said this, what good!)

404. When the particle உம் (239) is affixed to a verbal participle, the form thus made has the force of an English past tense, preceded by the word although. This form expresses concession. Thus—

நான் இருந்தும் அவன் போனான்.

Although I remained, he went away. (Lit. I having even remained, he went away.)

அவன் போயும், கிடைக்குமோ? (396.)

Although he has gone, will he get it? Implies—I do not think he will get it (381). (Lit. Will it be obtained?)

ON RELATIVE PARTICIPLES

405. There are no relative pronouns in Tamil, but a Tamil verb has certain forms, called relative participles, which provide for the formation of what correspond to English relative sentences. Relative participles are indeclinable.

406. There are three relative participles, the present, the past, and the future. They are formed from the third person singular neuter of the corresponding tenses, by simply dropping final அ. The third person neuter of the

future tense does not end in *து*, so no change whatever is made. Thus—

Pres. tense,		Pres.	
Sing. 3rd neuter	அடைகிறது	rel. partic.	அடைகிற.
Past „	அடைந்தது	„	அடைந்த.
Future „	அடையும்	„	அடையும்.

The following are a few examples:—

Root	Pres. rel. partic.	Past. rel. partic.	Future rel. partic.
படி (267)	படிக்கிற	படித்த	படிக்கும் (265).
படு (270)	படுகிற	பட்ட	படும்.
எழுது (302)	எழுதுகிற	எழுதின	எழுதும்.
என் (310)	என்கிற	என்ற	என்னும்.
கொள் (328)	கொள்ளுகிற	கொண்ட	கொள்ளும்.
போ (337)	போகிற	போன	போகும் (266).
வா (338)	வருகிற	வந்த	வரும் (266).
இரு (298)	இருக்கிற	இருந்த	இருக்கும் (265).

407. (1) The past relative participle of verbs which take *இனேன்* in the past tense (302) may change final *ன* into *ய;* as *எழுதின* or *எழுதிய*. See para. 268. (2) The past relative participle of *ஆ* or *ஆகு* to become is *ஆன* or *ஆகிய*.

Carefully study the following remarks:—

408. (1) A relative participle is always immediately followed by the word, which, in the corresponding English, is the antecedent to the relative pronoun: and the whole Tamil relative participial clause (like the relative sentence in English) stands in an adjectival relationship to that word.

409. (2) Relative participles take the same construction as the verbs of which they form a part: hence they always have a subject, and, if transitive, an object.

Being themselves indeclinable, they do not vary, whatever be the gender, number, or person of their subject.

410. (3) The Tamil relative participle is equivalent to the relative pronoun and the verb of the corresponding English relative sentence; and if the English relative pronoun be preceded by a preposition, that preposition also is included in the Tamil relative participle.

411. (4) The relative pronoun, included in the Tamil relative participle, is sometimes the subject, sometimes the object, and sometimes it is governed by a preposition.

The following sentences illustrate the above remarks :—

1 2 3 4

412. பையன் படித்த பாடத்தை வாசி.

4 3 3 2 1 1 2

Read the lesson which the boy learnt.

The relative participle படித்த is immediately followed by பாடத்தை, which answers to the word 'lesson', which is the antecedent to the English relative pronoun: and the whole Tamil relative participial clause—பையன் படித்த—stands in an adjectival relationship to பாடத்தை.

The relative participle படித்த means 'which learnt'; பையன் is its subject, and the relative pronoun, included in படித்த, is its object.

1 2 3 4 5

413. அந்தப் பாடத்தைப் படித்த பையனைக் கூப்பிடு.

5 4 4 3 3 1 2

Call the boy who learnt that lesson.

Here the relative participle படித்த means who learnt. The relative pronoun included in it is its subject, and பாடத்தை is its object. The whole relative participial clause அந்தப் பாடத்தைப் படித்த stands in an adjectival relationship to பையனை, which is the word which answers to the antecedent to the English relative pronoun.

1 2 3 4 5

414. பையன் பாடத்தைப் படித்த புஸ்தகம் எங்கே

6

இருக்கிறது?

5 6 4 4 3 3 1 1 3 2 2

Where is the book from which the boy learnt the lesson?

Here the relative participle படித்த means—from which. . . learnt. The relative pronoun and the preposition which governs it, are both included in the relative participle (411). The word பையன் is the subject of படித்த, and பாடத்தை is its object.

415. *N.B.*—The word which is qualified by the relative participial clause (and which answers to the antecedent in the corresponding English), takes the case required by its position in its own sentence. Thus in the first of the above sentences பாடத்தை is the object after வாசி; and in the last sentence புஸ்தகம் is the subject of இருக்கிறது.

416. The following are additional examples:—

அங்கே போகிற மனிதன் யார்? (or மனிதனர்?)

Who is the man who is going (along) there?

நீ நாளைக்குச் செய்யும் வேலை என்ன? (364.)

What is the work which you will do to-morrow?

அவர்கள் குடியிருக்கிற வீடு இதுதானு? (169, 380.)

Is this the house in which they are living?

இந்தக் கிராமத்துப் புடவைகள் வெளுக்கும் வண்ணன் எங்கே? (128, 324.)

Where is the washerman who washes the clothes of this village? (Lit. who bleaches.)

417. *N.B.*—The future relative participle is often used, as in the preceding example, to express habit or custom (256).

The following remarks will be found useful:—

(*a*) On the relative participles of **Transitive verbs**—

418. (1) If the subject only of the relative participle is expressed, the relative pronoun, included in the relative

participle must be the object after that relative participle. For an example, see para. 412.

419. (2) If the object only of the relative participle is expressed, the relative pronoun, included in the relative participle, must be the subject of that relative participle. See para. 413.

420. (3) If both the subject and the object of the relative participle are expressed, the relative pronoun included in the relative participle must be governed by some preposition. See para. 414.

(*b*) On the relative participles of **Intransitive verbs**—

421. (1) If no subject be expressed, the relative pronoun, included in the relative participle, must be the subject of that relative participle. See the first sentence in para. 416.

422. (2) If a subject is expressed, the relative pronoun, included in the relative participle, must be governed by some preposition. See the third sentence in para. 416.

423. An adjective may stand between the relative participle and the noun which it qualifies. Thus—

கரையில் இருக்கிற ஒரு பெரிய மரத்தைக் காண்கிறேன்.

I see a large tree which is upon the bank.

424. The present relative participle is frequently used, where in English the **imperfect past tense** is employed in the relative sentence. Thus—

அந்த வர்த்தகன் அங்கே ஒரு மாடு மேய்க்கிற பையனை அழைத்தான் (352).

The merchant called a boy who was feeding an ox there.

425. The future relative participle is also sometimes used in the same manner. Thus—

ஒரு காட்டில் ஒரு புலி அங்கே இருக்கும் மிருகங்களைத் தொந்தரவு செய்தது.

In a certain jungle, a certain tiger troubled the beasts which were living in it.

ON PARTICIPIAL NOUNS

426. The relative participles take the pronominal affixes (187), and thus are formed a large class of composite nouns (186), called participial nouns. Like all composite nouns they are declined like the pronouns from which they borrow their terminations.

Thus from the relative participles of the verb செய் to do (293), are formed the following participial nouns:—

427. (*a*) **Present time**

செய்கிறவன்	He who does.
செய்கிறவள்	She who does.
செய்கிறது	It which does.
செய்கிறவர்	He (honorific) who does.
செய்கிறவர்கள்	They (m. & f.) who do.
செய்கிறவைகள் or செய்கிறவை	They (neu.) who do.

428. (*b*) **Past time**

செய்தவன்	He who did.
செய்தவள்	She who did.
செய்தது	It which did.
செய்தவர்	He (honorific) who did.
செய்தவர்கள்	They (m. & f.) who did.
செய்தவைகள் or செய்தவை	They (neu.) who did.

429. *N.B.*—It will be noticed that in the case of the neuter participial nouns, the singular form, both of the present and past time, is just the same as that of the neuter third person singular of the respective tenses.

430. (*c*) **Future time**

Future participial nouns are not very often used, except in the neuter. Besides future time, they are also used to express habit or custom (417). They are formed direct from the root,

by adding ப to roots which take கிறேன் in the present, and ப்ப to those which take க்கிறேன், and then affixing the pronominal affixes; as செய், செய்ப, செய்பவன்; படி, படிப்ப, படிப்பவன். In the former class of words, ப is changed into வ in the neuter singular, except after ன்; as செய்வது, என்பது. Thus—

செய்பவன்	He who does (417), or will do.
செய்பவள்	She who does, or will do.
செய்வது	It which does, or will do.
செய்பவர்	He (honorific) who does, or will do.
செய்பவர்கள்	They (m. & f.) who do, or will do.
செய்பவைகள் or செய்பவை	They (neu.) which do, or will do.

431. The neuter singular of the future participial nouns from போ to go, வா to come, ஆ or ஆகு to become, கேள் to hear, and என் to say, are போவது, வருவது, ஆவது, கேட்பது, and என்பது.

432. (1) Instead of அவன் and அவர், the affixes ஒன் and ஓர் are sometimes used (188); as படித்தோன், படித்தோர், instead of படித்தவன், படித்தவர். (2) Occasionally the neuter plural of the participial noun takes the old form in கள் (159); as செய்ததுகள் for செய்தவைகள்.

433. Those past relative participles which may take ன or ய as their final letter (407), may take either form in the participial noun formed from them; as எழுதினவன் or எழுதியவன், etc.

434. The following are examples of the use of participial nouns:—

இதைச் செய்பவள் எவள்? (164.)
Who is she that (or who) will do this thing?

வானத்தையும் பூமியையும் படைத்தவர் யார்?
Who is he that created the heaven and the earth?

அவன் சொன்னதைக் கேட்கிறாயா? (308, 329.)

Do you hear what he said? (i.e. that which he said).

அங்கே இருந்தவர்களில் ஒரு போக்கிரி இருந்தான்.

Amongst those who were there, there was a certain scamp.

இவர்கள் இப்படிச் சொன்னதுகளின் பயன் என்ன? (For *சொன்னவைகளின்.* (432.)

What is the meaning of the things which they thus spoke.

435. In English, where the sex is not specified, we may say—Who is it coming? In the same way, in Tamil the neuter participial noun may be idiomatically used, as in the following sentence:—

நேற்று உன்னிடத்தில் வந்தது யார்? (வந்தது+யார்.) (238.)

Who was it that came to you yesterday?

436. In addition to the usage explained above, neuter singular participial nouns, as *வருகிறது, வந்தது, வருவது,* are frequently used as nouns expressing the action, and are then equivalent to English participial nouns ending in *ing*, as coming, doing, etc. The following examples illustrate this use of neuter singular participial nouns:—

நீ அப்படிச் செய்கிறது தீமை (371).

Your doing so is wrong—or—It is wrong for you to do so.

அவனைப் பூமியில் வைப்பது தருமம் அல்ல (294, 371).

It is not right to keep him alive. (Lit. on the earth.)

ஓர் அரசன் தன் குதிரை இறந்து போனதைக் குறித்துத் துயரப்பட்டான் (168, 206, 236, 579, 580).

A certain king grieved over the death of his horse. (Lit. concerning his horse dying.)

நீர் அப்படி சிநேகம் பண்ணினதினால், உமக்குக் கெடுதி வரும் (266, 310).

By thus forming a friendship, you will be ruined.

437. It must be most carefully noticed, that the Tamil neuter participial noun takes a subject in the **nominative case**; whereas the corresponding English participial noun

cannot do so; but governs the noun in the **genitive case**, or turns it into an adjective. Thus—*நீ அப்படிச் செய்வது* literally translated would be **you** doing so—, *நீ* being the subject of *செய்வது;* but in English we say—**your** doing so.

438. The dative case of the neuter participial noun is often used to express **purpose**, where in English the infinitive mood is generally used. The infinitive mood may also be used in Tamil. See para. 390. Thus—

அதைப் பார்க்கிறதற்கு வந்தார்கள்.

They came to see it. (Lit. For the seeing it.)

ஸ்நானம் பண்ணுகிறதற்கு ஏரியிலே இறங்கினான் (302, 352, 379).

He descended into the pool, in order to bathe. (Lit. For making a washing.)

439. The force of an English subordinate sentence beginning with the word before, is often expressed in Tamil by the word *முன்* before (or its equivalent, as given in para. 234), or by the word *உள்* or *உள்ளே* within (233) affixed to the dative case of a neuter participial noun. Thus—

சிநேகிக்கிறதற்கு முன்னே, உன் சுபாவம் அவனுக்குத் தெரியுமா? (380.)

Did he know your disposition, before he formed a friendship with you? (Lit. Was your disposition known to him, previous to his forming a friendship?)

நான் வந்து சேருகிறதற்குள்ளே, அந்தத் தாகீது வந்தது.

That order came me, before I arrived. (Lit. Within the time of my coming and arriving.)

ON AFFIXES ATTACHED TO RELATIVE PARTICIPLES

440. The relative participles take certain affixes, denoting time, manner, purpose, etc.; as *போது* when, *வரைக்கும்* as far as, until, *படி* according as, etc. When thus used,

they may be regarded as being no longer relative participles; but as forming with the affix, that which answers, in English, to the introductory particle (e.g. as, when, etc.) and the verb of a subordinate sentence.

441. The particle in English always begins the subordinate sentence; but in Tamil the particle always ends it. The compound form composed of the relative participle and its affix does not change, whatever be the gender, number, or person of its subject.

Thus போன the past relative participle of போ to go, and the particle பின்பு after, form the compound போன பின்பு, which is used as follows:—

1 2 3 4 5

நான் வீட்டுக்குப் போனபின்பு, வேலைக்காரர்கள் கூக்குரல்

6

இட்டார்கள் (149, 299, 345).

3 1 3 3 2 4 4 6 5

After I had gone home, the workmen made a row.

442. *N.B.*—These subordinate sentences are called **adverbial sentences**, because they stand in an adverbial relationship to the sentence to which they are subordinate.

443. The principal affixes which are thus compounded with relative participles to form subordinate (adverbial) sentences, will now be explained and illustrated. They are arranged alphabetically—

444. (1) The affix அளவில் (from அளவு measure) expresses time. It is usually attached to a future relative participle, and means when, as soon as. It is used in books rather than in conversation. Thus—

அவ்வைவந்து பேரையும் விசாரிக்கும் அளவில், இராயர் ஆச்சரியப்பட்டார் (172, 204, 217, 580).

When the king questioned these five persons, he was amazed.

445. (2) For the affix *அளவும்* look under *வரைக்கும்* (460).

446. (3) The affix *இடத்தில்* (from *இடம்* place, opportunity) expresses time. It is attached to a relative participle in the sense of when. It is used in books rather than in conversation. Thus—

நான் விசாரித்தவிடத்தில், அந்தச் சங்கதி எல்லாம் சொன்னன்.

When I enquired, he told me the whole matter (183).

447. (4) The affix *உடன்* or *உடனே* (from *உடன்* immediately) expresses time. It is affixed to a past relative participle, and means—immediately, as soon as. Thus—

அந்தப் புலியை எழுப்பின உடனே, புலி அவர்களைப் பிடித்துக் கொன்றது (302, 328).

As soon as they had aroused the tiger, it seized and killed them.

448. (5) The affixes *படி., படியே* or *படிக்கு* (from *படி* a step), when joined to a present or a past relative participle, express manner; and have the meaning of as, according as. Thus—

அவன் சொன்னபடி செய்வேன்.

I shall do as he said.

449. (6) The affixes *படி., படிக்கு, படியாய்* or *படியாக*, when joined to a future relative participle, express purpose, and have the meaning of in order to, so that. Thus—

அவனுக்குத் தயவு வரும்படிக்கு, சேவித்தார்கள் (266, 406).

They did homage, in order that he might show them favour. (Lit. So that pity might come to him.)

450. (7) The affix *படியால்* (or *படியினால்* 145) is sometimes added to a present relative participle, but more frequently to a past relative participle to express the

cause; and may be translated—by reason of, on account of, because. Thus—

நான் இப்போது தூரதேசத்துக்குப் போகிறபடியினாலே, இவைகள் எல்லாம் உமக்குச் சொன்னேன் (183, 192, 308).

I have said all these things to you, because I am now going to a far country.

மெத்தக் கருக்கல் ஆனபடியினால், வழியில் படுத்துக்கொண்டான் (301, 336, 489).

Because great darkness came on, he lay himself down in the way.

451. (8) For the affix பரியந்தம் look under வரைக்கும் (460).

452. (9) The affix பிரகாரம் (manner) is attached to a past relative participle, to express manner. It means according as, as. It is used chiefly in books. Thus—

நீர் ஆக்கியாபித்தபிரகாரம் செய்தேன்.

I have done as you commanded (289, 293).

453. (10) The affix பின் (and its equivalents பின்னே, பின்பு, பிறகு, etc.) is attached to a past relative participle to denote time. It means after, after that. Thus—

சிலநாள் போனபின்பு, திரும்பி வந்தான் (209, 337, 338).

After a few days had passed, he returned.

454. (11) The affix பொருட்டு (from பொருள் property) is attached to a future relative participle to denote purpose, and means—in order to.

It is used more in books than in conversation. Thus—

தானியத்தைத் தின்னும்பொருட்டு, புறாக்கள் எல்லாம் இறங்கி, வலையில் அகப்பட்டன (Thus 138, 183, 305, 310, 353, 395).

All the doves alighted, in order to eat the grain, and were caught in the net.

455. (12) The affix போது or பொழுது (time) may be affixed to any of the relative participles to denote time; and then means when or whilst. Thus—

எங்கே ஆகிலும் பெண்ணை மாமியார் வீட்டுக்கு அனுப்பி வைக்கிறபோது, விசாரப்படுவார்களோ? (179, 577, 580.)

In any place whatever, do they grieve when they are sending off the bride to her mother-in-law's house?

வீதியை எட்டிப் பார்த்தபோது, ஒரு சின்ன பிள்ளையைக் கண்டான் (310, 321).

When he peeped into the street, he saw a little child.

இராசா ஒரு பொல்லாங்கில் நடக்கும்போது, அவனைத் தடுத்துச் சொல்லுகிறவன் மந்திரி (427).

When a king enters on an evil course, the one who speaks and checks him is the prime minister.

456. The present and future relative participles are very frequently used with this affix, where in English the imperfect tense is used. Compare paras. 424, 425. Thus—

மறுபடி தலையை உள்ளே வாங்குகிறபோது, வாசற்படி தலையில் இடித்தது (289).

When he was drawing in his head again, it struck against the window-frame. (Lit. The window-frame struck on his head.)

ஒரு சந்நியாசி ஒரு ஏரிக்கரைமேலே போகும்போது, ஒரு செம்படவன் மீன் பிடித்தான் (93 *b*, 353).

Whilst an ascetic was going along the bank of a certain pool, a fisherman caught a fish.

457. (13) For the affix மட்டும் or மட்டுக்கும் look under வரைக்கும் (460).

458. (14) The affix மாத்திரத்தில் (from மாத்திரம் measure) is attached to a past relative participle to express time; and means as soon as. Thus—

அவர்கள் அந்தப் பெட்டியைக் கொண்டுவந்த மாத்திரத்

தில், அரசன் அதை ஆசையோடு திறந்தான் (285).

As soon as they had brought the box, the king eagerly opened it. (Lit. As soon as they having taken the box, came, the king opened it with eagerness.)

459. (15) The affix முன், and its equivalents முன்னே, முன்பு, etc. (234) are affixed to a future relative participle, to express time, and signify—before, before that. Thus—

வெள்ளம் வரும் முன்னே, அணை போடுங்கள்.

Put (ye) a dam, before the flood comes.

N.B.—For another form of expression see para. 439.

460. (16) The affixes வரைக்கும் or வரையில் (from வரை a limit), மட்டும் or மட்டிக்கும் (from மட்டு extent), அளவும் (from அளவு measure), and பரியந்தம் (limit) are joined to a relative participle to express time, in the sense of until. Thus—

அவன் இறந்து போனவரையில், அது நம்முடைய பேரில் இருந்தது (298, 579).

It was (entered) in our name, until he died. (Or மட்டும், மட்டிக்கும்.)

அந்த இடையன், பிரசங்கம் முடியும் அளவும், அப்படியே சுமந்துகொண்டான் (489). (Or முடியும் வரைக்கும், etc.)

The shepherd thus bare the load, until the recitation was ended.

எனக்குப் பதினெட்டு வயது ஆகிற வரைக்கும், அந்த பென்ஷன் கொடுத்தார் (Or மட்டும், மட்டிக்கும், etc.) 336.

He gave (me) the pension, until I was eighteen years old. (Lit. until an age of eighteen years became to me.)

461. The affixes வரைக்கும் and மட்டும் are also attached to a past relative participle to denote limit, and mean—as far as. In this sense வரைக்கும் may also be attached to a present relative participle. Thus—

தமிழ் பாஷை படித்தவரைக்கும், இஷ்டந்தான் (95, 169).

I like Tamil, as far as I have studied it.

என்னல் கூடியமட்டும், நன்றாய்ச் செய்தேன் (293, 407).

I did it as well as I could. (Lit. I did it well, as far as it was possible by me.)

ON VERBAL NOUNS

The verbal noun in Tamil has several forms.

462. (*a*) One form of the Tamil verbal noun is made by affixing *தல்* to a root which takes *கிறேன்* in the present tense, and *த்தல்*, or less frequently *க்குதல்*, to a root which takes *க்கிறேன்* in the present tense. Thus from the root *செய்* is formed *செய்தல்* doing, and from the root *படி* is formed *படித்தல்*, or *படிக்குதல்*, learning. These verbal nouns, like the neuter participial nouns explained in para. 436, express the act, and thus closely resemble English participial nouns ending in *ing*; as doing, saying, etc. They are declined like nouns of the fourth declension; and are chiefly used in the nominative or the dative case. Thus—

சொல்லுதல் எல்லாருக்கும் எளிது (181, 308).

Speaking is easy for all, i.e. It is very easy to talk (but not so easy to act).

கெவுளி சொன்னதைக் கேட்டு (329, 436), *ஏறுதற்கும் இறங்குதற்கும் தடையாய் இருக்கிறதை அறிந்து* (239, 292, 368), *வெகுநேரம் அங்கேதானே இருந்தான்* (2, 379). (*ஏறுதல்* + *கு* becomes *ஏறுதற்கு*, para. 94.)

Hearing a lizard chirping, and knowing that it was a bad omen for ascending or descending (the tree), he remained there a long time.

463. From the above examples, it will be noticed that these verbal nouns take a subject, like the participial nouns. See para. 437. Thus the sentence **your** doing this is right would be translated into Tamil—*நீர் இதைச் செய்தல் நல்லது*, which literally translated would be—**you** doing this is right, 370.

464. The formation of some verbal nouns belonging to this class require attention—

(1) The roots போ (or போகு) to go (337)—ஆ (or ஆகு) to become (336)—வா to come (338)—கேள் to hear or to ask (329), form their verbal nouns as follows: போதல் or போகுதல் going—ஆதல் or ஆகுதல் becoming—வருதல் coming—கேட்குதல் hearing or asking.

(2) Roots of one short syllable ending in a mute consonant, usually insert the vowel உ before the verbal noun termination; and double the final consonant (91); thus—உண், verbal noun உண்ணுதல் eating; தின், verbal noun தின்னுதல் eating; நில், verbal noun நில்லுதல் standing.

465. (*b*) Another form of the Tamil verbal noun is made by affixing கை to a root which takes கிறேன் in the present tense, and க்கை to a root which takes க்கிறேன்; as போகை going, நடக்கை walking. The root வா makes வருகை coming; கேள் makes கேட்கை (94) asking or hearing; நில் makes நிற்கை (94) standing. Section 2 of para. 464 also relates to verbal nouns of this class; as தின்னுகை eating. The most common use of this form of the verbal noun is in the locative case, to express time; it is then usually translated into English by the word whilst or when. It is also sometimes used in the instrumental case, to express the cause or reason. The following examples illustrate the above remarks.

நால்வர் ஓர் ஊருக்குப் போகையில், வழியில் ஒரு பண முடிப்பைக் கண்டார்கள் (192, 215, 310).

Whilst four persons were going to a certain village, they saw a bag of money in the road.

இப்படி இருக்கையில், ஒரு நாள் ஒரு சேவகன் வந்தான் (298, 338).

When things were thus, one day a certain servant came.

உம்முடைய துரைத்தனம் குடிகளுக்கு அசமாதானமாய் இருக்கையால் (371), இராச்சியத்தை உடனே இழந்து போவீர் (579).

By reason of your rule being uncongenial to the people, you will forthwith lose your kingdom.

466. These verbal nouns, as will be seen from the preceding examples, usually take a subject, like the verbal nouns explained in para. 463. But in the case of some words, and especially of those ending in *க்கை*, they do not do so, but are treated as pure nouns. Thus—

இவர்களுடைய நடக்கை நல்லது அல்ல (370).
Their conduct is not good. (Lit. Walking.)

மூடர்களுடைய சேர்க்கையால் கெடுதி வரும் (266).
By association with blockheads, evil will come. (Lit. By associating with.)

467. (*c*) Another form of the verbal noun is made by affixing ல் to the infinitive mood (387, 388). Thus—

Root	Infin.	Verbal noun	
செய்	செய்ய	செய்யல்	doing.
ஆலோசி	ஆலோசிக்க	ஆலோசிக்கல்	considering.
ஆ or ஆகு	ஆக	ஆகல்	becoming.
நில்	நிற்க	நிற்கல்	standing.
வா	வர	வரல்	coming.
கேள்	கேட்க	கேட்கல்	hearing or asking.

This form of the verbal noun is not much used in the common dialect, except in the instance mentioned in the next paragraph. It usually takes a subject (463); but may sometimes be used as a pure noun. The following are examples of the use of this form:—

சொன்னபடி செய்யல் அரிது.
It is difficult to do as one has said. (Lit. Doing according as one has said, is difficult.)

எல்லாம் உன் செயல் (181, 368).

It is all thy doing.

அந்த வீட்டில் ஆடலும் பாடலுமாய் இருக்கிறது (239, 373).

In that house it is (all) playing and singing.

468. This form is most frequently used in connexion with the word *ஆம்* (266), and its corresponding negative *ஆகாது*, which in this connexion means—it is proper, and it is not proper! The expression is equivalent to the English auxiliaries may and may not, expressing permission and prohibition. The following are examples:—

நீ ஊருக்குப் போகலாம். (போகல்+ஆம்.)

You may go to the village. (Lit. Your going to the village is fit, or proper.)

நான் வரலாமா?	*வரலாகாது.*
May I come?	You may not come.

அவன் அங்கே நிற்கலாகாது.

He must not stand there. (Lit. His standing there is not fit.)

469. (*d*) There are also a set of nouns formed from verbs by adding *ப்பு* to roots which take *க்கிறேன்* in the present tense, and *வு* to roots which take *கிறேன்;* as *படி* to learn, *படிப்பு* learning; *அறி* to know, *அறிவு* knowledge. These nouns do not express the act (462), and are treated in all respects as pure nouns; as *அவனுடைய படிப்பு* his learning, *நல்ல அறிவு* good knowledge.

CHAPTER VIII

On the Negative form of Verbs, Passive Verbs, Reflexive Verbs, and Causal Verbs

ON THE NEGATIVE FORM OF VERBS

THE NEGATIVE TENSES

In Tamil the negative is expressed in the verb, hence every verb has a distinct negative form.

470. **A pure negative tense** is formed by adding the personal terminations to the root; when doing so the rules of euphony, given in paras. 88—92, are carefully observed. This tense theoretically refers to all time, but it is commonly used only as an habitual present tense. Thus from the roots *படி*, *நட* and *அனுப்பு* are formed the tenses *படியேன்* I learn not, *நடவேன்* I walk not, *அனுப்பேன்* I send not. They are thus declined—

SINGULAR

Per. 1		படியேன்	நடவேன்	அனுப்பேன்
2		படியாய்	நடவாய்	அனுப்பாய்
3	MAS.	படியான்	நடவான்	அனுப்பான்
	FEM.	படியாள்	நடவாள்	அனுப்பாள்
	NEU.	படியாது	நடவாது	அனுப்பாது

PLURAL

Per. 1		படியோம்	நடவோம்	அனுப்போம்
2		படியீர்	நடவீர்	அனுப்பீர்
		படியீர்கள்	நடவீர்கள்	அனுப்பீர்கள்

Per. 3	M. & F.	படியார்	நடவார்	அனுப்பார்
	M. & F.	படியார்கள்	நடவார்கள்	அனுப்பார்கள்
	NEU.	படியா	நடவா	அனுப்பா

N.B.—With the exception of the one word அறியேன், this tense is not very often used in common Tamil, except in the third person singular neuter. The following are examples:—

அதைக்குறித்து நான் ஒன்றும் அறியேன் (240, 292).
I do not know anything about it. (Lit. Even one thing.)

அது எனக்குத் தெரியாது.
I do not know. (Lit. It is not known to me.)

471. The following formations must be noted—போ makes போகாது, ஆ makes ஆகாது, வா makes வாராது.

472. **The negative present tense** is most commonly expressed by the nominative singular of the neuter participial noun formed from the present relative participle (436), followed by the word இல்லை (366); as நான் படிக்கிறது இல்லை (contracted into நான் படிக்கிறதில்லை) I am not learning. (Lit. I learning—is not, or There is not my learning.) The pronoun alone shows the number and person, as—

நான் படிக்கிறதில்லை — I am not learning.
நீ படிக்கிறதில்லை — Thou art not learning.
அவன் படிக்கிறதில்லை, etc. He is not learning, etc.

The following are examples:—

அவன் அந்த வேலையைச் செய்கிறதில்லை.
He is not doing that work.

பிள்ளை தூங்குகிறதில்லையா? (380.)
Is not the child sleeping?

473. The neuter singular of the past and of the future participial nouns are also sometimes used in the same way with இல்லை, to form a negative past and a negative future tense; as நான் செய்தது இல்லை, I did not, or have not

done; நான் செய்வது இல்லை, I shall not, or will not do. Thus—

நான் அவனிடத்தில் கடன் வாங்கினதும் இல்லை, சீட்டைக் கிழித்ததும் இல்லை (239).

I neither received the loan from him, nor tore up the bond.

474. **The negative past tense** is most commonly expressed by the infinitive mood followed by இல்லை; as நான் படிக்கவில்லை, I learnt not, or I have not learned. The words do not change, whatever the subject may be; but the number and person are shown by the pronoun only. Thus—

அவர்கள் நேற்று அந்த ஊருக்குப் போகவில்லை (388).

They did not go to that village yesterday.

475. **The negative future tense** is most commonly expressed by the infinitive mood prefixed to the tense மாட்டேன், which is the pure negative tense from the root மாட்டு. Thus—

நான் படிக்க மாட்டேன் I shall or will not learn.

நீ படிக்க மாட்டாய், etc. Thou shalt or wilt not learn, etc.

Thus—இந்தப் பையன் பாடத்தைப் படிக்க மாட்டான்.

This boy will not learn the lesson (353).

476. **The negative imperative singular** is formed from the third person singular neuter of the pure negative tense (470), by changing final து into தே. The honorific form adds உம், and the plural adds உங்கள்; Thus—neu. sing. 3rd per. படியாது; imper. படியாதே, படியாதேயும், படியாதேயுங்கள். Do not read. (Compare paras. 253, 254.) Thus—

பையனே! வீட்டுக்குப் போகாதே!

Boy! do not go to the house!

477. **The negative verbal participle** is formed by adding ஆமல் to the root; as படியாமல் not having learnt. There is also another form not so commonly used, which is exactly the same as the third person singular neuter of the pure negative tense; as படியாது.

478. Negative verbal participles are used just in the same way as the positive verbal participles (397, etc.). Thus—

மந்திரி தன் நஷ்டத்தையும் பாராமல், இராசனைத் தடுத்துச் சொன்னன் (168, 240, 297, 321).

The prime minister not considering his own loss even, rebuked the king.

479. **The negative relative participle** which may refer to any time, is formed from the singular third person neuter of the pure negative tense, by changing final உ into அ; as neu. sing. 3rd per. படியாது **rel. partic.** படியாத, who, or which does not learn, or did not learn, or will not learn, etc. (Final த is sometimes omitted; as படியா.) They are used just in the same way as the positive relative participles (408—415). The following are examples:—

எந்த உயிரையும் கொல்லாத ஒரு சந்நியாசி ஒரு ஏரிக் கரைமேலே போனன் (328).

An ascetic, who did not take life, went along the bank of a tank. (Lit. Who did not kill any life.) (See para. 178.)

காப்பாற்றாத திரவியம் நாசம் ஆகும் (266, 302).

The wealth which one does not guard, will be lost. (Lit. Will become a loss.)

480. **Negative participial nouns** (compare 426) are formed by adding the pronominal affixes to the negative relative participle; as—

செய்யாதவன்	A man who does not, has not done or will not do.
செய்யாதவள்	A woman who, etc.

செய்யாதது	An animal or thing which, etc.
செய்யாதவர்கள்	People who, etc.
செய்யாதவைகள்	Animals or things which, etc.

The following are examples:—

பாராதவன் காரியஞ் சாந்துயரம் தரும் (95, 120, 266).

The act of one who does not examine will give trouble.

விர்த்தி பண்ணாதது குறையும் (290).

That which one does not increase, will decrease.

481. The negative relative participles take **affixes** (like the positive relative participles) to form subordinate sentences (440). Thus—

அவன் அந்தப் பணத்தை எனக்குக் கொடாதபடியால், பிரியாது செய்தேன் (450).

As he did not give me the money, I brought a case against him.

482. **The negative verbal noun** is formed by changing final *து* of the neuter singular third person of the negative tense (470) into *மை;* as *படியாமை* the not learning. Thus—

எப்பொழுதும் தீமை செய்யாமை நல்லது (175, 370).

It is a good thing never to do wrong. (Lit. The not doing ever wickedness is a good thing.)

483. By prefixing the negative verbal participle to the verb *இரு*, to be, a complete negative verb may be formed. This form is frequently used; as *படியாமல் இருக்கிறேன்* or *படியாதிருக்கிறேன்*, I am not learning. *படியாமல் இரு*, Do not learn. Thus—

இரை கிடையாமல் இருந்த ஒரு நரி இரைக்கு வெளிப் பட்டு வந்தது (305).

A fox which had not got any prey, went forth for prey.

The use of the above form with *இரு* frequently occurs

in the formation of negative subordinate sentences. Thus—

நீ படியாமல் இருந்தபடியால், பரிட்சையைக் கொடுக்கவில்லை (450, 474).

As you did not study, you did not pass the examination.

484. Instead of *இரு*, the verb *போ* to go is sometimes used as above, to form a negative verb; as *காணுமற்போனன்* (94, 310). He disappeared.

ON PASSIVE VERBS

485. A form answering to the passive voice in English is occasionally used in Tamil, and is made by prefixing the infinitive mood of a verb to the verb *படு* (301) to suffer; as *அடிக்கப்படுகிறேன்*, I am beaten; *அடிக்கப்பட்டேன்*, I was beaten; *அடிக்கப்படுவேன்*, I shall be beaten.

486. This form is seldom used in Tamil; and when translating from English into Tamil, the passive should, as a rule, be turned into the active voice.

487. It must be here noted that sometimes the verb *படு* is idiomatically added to an intransitive verb, without altering its meaning. Thus instead of *இருந்தேன்*, the form *இருக்கப்பட்டேன்* is sometimes used.

488. In the same manner such a form as *இருக்கப்பட்ட* is sometimes used for the relative participle, instead of *இருக்கிற*.

ON REFLEXIVE VERBS

489. A reflexive verb, answering in some respects to the middle voice in Greek, is formed by affixing the verb *கொள்* (328) to the verbal participle of another verb. This form expresses that the action denoted by the verbal participle is done in reference to, or for the benefit of, the subject. Thus—

அவனைப் பார்த்துக்கொள்ளச் சொன்னேன். (308, 321.)

I told him to look out for himself, i.e. to beware.

துரையவர்கள் உடுப்பு உடுத்திக்கொள்ளுகிறார்கள் (162).
The gentleman is dressing himself—or—is putting on his clothes.

490. This form with கொள் is also sometimes used to express a continuous action. Thus—

இப்படியே சொல்லி, வழக்கு ஆடிக்கொண்டார்கள் (302).
They continued to talk and quarrel in this way.

491. *N.B.*—Occasionally this form with கொள் appears to be used merely as an expletive, without adding any special meaning to the verb to which it is affixed.

ON CAUSAL VERBS

492. Causal verbs, as a general rule, are formed by adding வி to roots which take கிறேன் in the present tense; and ப்பி to roots which take க்கிறேன். Both these classes of causal verbs take க்கிறேன், த்தேன், and ப்பேன் in the present, past, and future tenses (289). Thus—

செய் to do (present tense செய்கிறேன், causal செய்வி) to cause to do; செய்விக்கிறேன், செய்வித்தேன், செய்விப்பேன். நட to walk (present tense நடக்கிறேன், causal நடப்பி) to cause to walk; நடப்பிக்கிறேன், நடப்பித்தேன், நடப்பிப்பேன்.

493. A few roots ending in a mute consonant, which take கிறேன் in the present tense, form a causal by adding பி to the root; as காண் to see, காண்பி to cause to see, to show; கல் to learn, கற்பி to cause to learn, to teach.

494. Some roots form the causal by adding த்து to the root; these verbs come under para. 302. Thus படு to suffer, படுத்து to cause to suffer.

495. The verb நட to walk may take as its causal நடப்பி or நடத்து.

496. Some roots make other changes to form causal verbs. It will be easier to treat such forms as distinct

verbs, as they are all given in the dictionary. The following are examples:—

ஏறு	to ascend	Causal	ஏற்று	to cause to ascend.
ஓடு	to run	,,	ஓட்டு	to cause to run, to drive.
கலங்கு	to be troubled	,,	கலக்கு	to cause to be troubled.
திரும்பு	to return	,,	திருப்பு	to cause to return.
ஆகு (or ஆ)	to become	,,	ஆக்கு	to cause to become.

497. The following sentences illustrate the use of causal verbs :—

இராயர் அம்பட்டனை அழைப்பித்தார்.

The king caused the barber to be summoned.

பிராமணர்கள் அம்பட்டனை மூன்று காலம் ஸ்நானம் பண்ணுவித்து, சமஸ்த காரியங்களையும் நடப்பித்துக்கொண் டார்கள் (490).

The Brahmins continued to make the barber to bathe three times (a day), and to conduct all the rites.

CHAPTER IX

On Auxiliary Verbs, Conditional Sentences, the Optative Mood, Certain Parts of the verb EN *to say*, and on the Principal Parts of a Tamil Verb

ON AUXILIARY VERBS

498. I. From the root வேண்டு (302) are formed (1) a regular transitive verb, meaning to entreat; and (2) a defective impersonal verb, meaning to be needed, to be wanted. The parts of the defective verb which are in most frequent use are the third person of the habitual present or future tense, namely, வேண்டும் (commonly pronounced வேணும்), and வேண்டாம் (commonly pronounced வேணாம்) which is the corresponding irregular negative form. These words govern a dative case. Thus—

பத்து ரூபாய் உமக்கு வேண்டுமா? (209, 380.)

Do you want ten rupees? (Lit. Are ten rupees needed to you?)

அந்தப் பெட்டி எனக்கு வேண்டாம்.

I do not want that box. (Lit. That box is not needed to me.)

499. The words வேண்டும் and வேண்டாம் are also used as **auxiliary verbs**, and are then attached to the infinitive of

another verb, to express compulsion; and have the meaning of must, and must not. Thus—

அவன் தன் பாடத்தைச் சீக்கிரமாய்ப் படிக்கவேண்டும்.

He must learn his lesson quickly. (Lit. It is necessary for him to learn, etc).

நீ அங்கே போகவேண்டாம்.

You must not go there.

500. Other parts of the defective verb *வேண்டு* are also affixed to the infinitive of other verbs, as auxiliaries, to express the above meaning. Thus—

எனக்கு வரவேண்டிய பணம் முப்பது ரூபாய் (368, 407).

The money which must come to me is thirty rupees.

நான் செய்யவேண்டியதைச் செய்வேன் (434).

I shall do what I ought to do.

501. *N.B.*—The auxiliary *வேண்டும்* is often used idiomatically by an inferior, when making a request to a superior. In English some such word as please must be inserted. Thus—

நான் செய்த குற்றத்தை நீர் மன்னிக்கவேண்டும்.

You must please forgive the fault that I have committed.

502. II The word *கூடும்*, the third person neuter of the future tense of *கூடு* to join, is idiomatically used in two significations; namely, (1) In the sense of to be possible, expressing ability, and governing an instrumental case; as *அது அவனால் கூடும்* He can do it. (Lit. That is possible by him); and (2) In the sense of to be fit, suitable, proper, expressing fitness, and governing a dative case; as *இது காரியத்துக்குக் கூடும்.* This is suitable for the purpose.

503. The corresponding negative is *கூடாது*, which is used in exactly the same manner; as (1) *அது அவனால் கூடாது.* He cannot do it. (Lit. That is not possible by

him.) (2) இது காரியத்துக்குக் கூடாது. This is not suitable for the purpose.

504. The words கூடும் and கூடாது are also attached, as **auxiliary verbs** to the infinitive of other verbs; and these are used to express two distinct ideas, namely—

505. Firstly. Ability and Inability—as—

வானத்தையும் பூமியையும் படைத்தவர் இதையும் செய்யக் கூடும் (239, 240, 426).

He who created heaven and earth, can do this also.

ஒரு கிழப்புலி பலவீனத்தால் ஆகாரம் சம்பாதிக்கக் கூடாது (289, 352, 363).

A certain old tiger, owing to weakness, was unable to get its food.

506. Secondly. Fitness and Unfitness — or — Propriety and Impropriety; as இப்படி உச்சரிக்கக் கூடுமா? (289.)

Is it proper to pronounce it in this way?

அவர்கள் துரையினுடைய சன்னிதானத்திலே பிரவேசிக்கக் கூடாது (128, 289).

They must not enter into the presence of the gentleman. (Lit. It is not proper for them to enter.)

507. Other parts of கூடு are also used to express the same meaning. Thus—

என்னால் கூடியமட்டும் அதை நன்றாய் எழுதினேன் (302, 407).

I wrote it as well as I could. (Lit. As far as it was possible by me.)

508. III. The English **auxiliary verb** may, expressing permission, is expressed in Tamil by the verbal noun formed from the infinitive mood (467), prefixed to ஆம், a shortened form of ஆகும் (266). In this idiom the verb ஆ or ஆகு has the meaning to be fit or proper. See para. 468.

509. The corresponding negative may not is formed in exactly the same manner, by substituting ஆகாது (471) for ஆம்.

510. The following are examples:—

அவன் அந்தப் பையனை அப்படி தண்டிக்கலாமா?

May he punish the boy in that way?— or—Is it proper for him to punish the boy in that way?

மரணத்துக்கு இடம் ஆகிய புலியின் கிட்டப் போகல் ஆகாது (232, 407).

It is not proper to go near a tiger, which is a place for death, i.e. which is a great risk to life.

இதற்கு முன்னேதானே நீ இப்படிச் சேர்த்துக்கொள்ளல் ஆகாதா? (379, 489.)

Before this time ought you not to have collected (your money) in this way for yourself? (Lit. Was not your-collecting-for-yourself befitting?)

511. *N.B.*—When ஆம் is used as above, in the sense of the English auxiliary may, the corresponding negative is frequently expressed by கூடாது (506). Thus—

Ques. நான் இப்படிச் செய்யலாமா? Ans. செய்யக்கூடாது.

Ques. May I do so? Ans. You must not do so, i.e. no.

512. IV. The verb தகு (300) means to be fit. தகும் (the third person neuter of the habitual present or future tense), and தகாது the corresponding negative form, are added as **auxiliary verbs** to the infinitives of other verbs to express fitness and unfitness. They may be rendered in English by the auxiliary verb ought, and ought not. Thus—

நீ கற்றோரிடத்தில் இருக்கத் தகும் (188).

You ought to be with learned persons. (Lit. It is befitting to be, etc.)

புருடன் தன் மனைவியை அடிக்கத் தகாது.

A man ought not to beat his wife.

513. Other parts of the verb தகு are used in the same manner. Thus—

செய்யத்தகாதவைகளைச் செய்தாய் (434).

You have done what you ought not to have done.

514. V. A form expressing permission, and equivalent to the English **auxiliary** let, is made by changing final அ of an infinitive into அட்டும். This word is probably a corruption of ஒட்டும், the third person neuter of the habitual present or future tense of ஒட்டு to permit, allow. Thus அவன் வரட்டும். Let him come, which is probably an abbreviated form for அவனை வரவொட்டும். Permit him to come. The following are examples:—

நான் போகட்டும்	Let me go!
இருக்கட்டும்	Let it be! i.e. Never mind!

515. With the sign of a question this form may be translated by the English **auxiliary** may. Thus—

நான் வீட்டுக்குப் போகட்டுமா?

May I go home?

ON CONDITIONAL SENTENCES

516. Condition (which is expressed in English by if (or by its equivalents, in case, supposing, etc.), is expressed in Tamil by a form made by changing final ஏ and ன் of the first person singular of the past tense into ஆல்; as—

Past Tense	படித்தேன்	Conditional	படித்தால்.
,,	அனுப்பினேன்	,,	அனுப்பினால்.
,,	வந்தேன்	,,	வந்தால்.
,,	போனேன்	,,	போனால்.
,,	பட்டேன்	,,	பட்டால்.
,,	கொண்டேன்	,,	கொண்டால்

517. This form is the same for all genders, numbers, and persons. The following are examples:—

நீர் கூப்பிட்டால், வருவார்கள்.

If you call, they will come.

பிள்ளை அழுதால், நாம் போகவேண்டும் (298, 499).

If the child cries, we must go.

518. There is another form, which is not often used in the common dialect, made by affixing *இல்* to roots which take *கிறேன்* in the present tense, and *க்கில்* to those which take *க்கிறேன்;* as *செய்யில், படிக்கில்.* Thus—

அவன் புத்தியாய் நடக்கில், அவனுடைய காரியஞ் சித்திக்கும் (95, 246, 289).

If he behave wisely, his affair will succeed.

519. *N.B.*—A still more uncommon form is made by affixing *இன்* and *இக்கின்,* instead of *இல்* and *இக்கில்.*

520. Another common form for expressing condition in Tamil, is made by adding *ஆனல்* or *ஆகில்,* the conditional forms of *ஆ* or *ஆகு* to become, to the future tense, or to the past tense of a verb. Emphatic *ஏ* is sometimes added to the tense when thus used. The following are examples:—

இந்த மந்திரத்தைச் செபித்தாய் ஆனல், காளி உனக்குப் பிரத்தியட்சம் ஆவாள் (63, 289).

If you repeat this mystic verse, Kali will appear to you (Lit. If you have prayed this verse Kali will become an appearance to you.)

அவன் என்னிடத்தில் வருவான் ஆனல், அவனுக்கு அந்தப் பெட்டிகளை எல்லாம் கொடுப்பேன் (183, 238).

If he will come to me, I will give him all those boxes.

521. The negative if not, is usually expressed in Tamil by *விட்டால்* (the conditional form of *விடு* 301) preceded

by the negative verbal participle of another verb. When thus used, the final மல் of the negative verbal participle is often omitted; as செய்யாமல் விட்டால் or செய்யாவிட்டால். Thus—

அவன் வந்தால், அவனோடு பேசுவேன்; வராவிட்டால், அவனுக்கு உதவிசெய்யமாட்டேன் (232, 475).

If he comes, I will speak with him; but if he does not come, I will not assist him.

522. The word இல்லா for இல்லாமல், a verbal participle connected with the word இல்லை (366), is often prefixed to விட்டால், and used in the sense of if not, or otherwise. Thus—

அவன் வந்தால், அவனோடு பேசுவேன்; இல்லாவிட்டால், அவனுக்கு உதவி செய்யமாட்டேன்.

If he comes, I will speak with him; if not, I will not assist him.

523. In accordance with para. 483, a negative form for condition may also be made by prefixing the negative verbal participle of any verb to இருந்தால், the conditional form of the verb இரு. Thus—

அந்தப் பாடத்தைப் படியாமல் இருந்தால், அது உனக்கு எப்படித் தெரியும்?

If you do not learn that lesson, how will you know it?

524. In accordance with para. 484, instead of இருந்தால் the word போனால் may be used, which is the conditional form of the verb போ to go. Thus—

நீர் அதைச் செய்யாமற்போனால், உம்முடையபேரில் ஆயாசத்துக்கு இடம் ஆகும்.

If you do not do it, it will be a ground for displeasure against you. (Lit. It will become a ground for displeasure in your name.)

525. When உம் is added to the conditional form in ஆல் (516), the expression has the force of even if, or although. Thus—

நான் சொன்னாலும், அவன் செய்வானா?

Although I tell him, will he do it?

புலி கிடந்தாலும், போவான்.

Though a tiger should lie there, he will go.

526. This form expresses a pure supposition, and thus its use is slightly different from the form given in para. 404. Thus—

ஆமைக்கு மயிர் இருந்தாலும், would mean 'Though a tortoise had hair,' a pure supposition. Here *இருந்தும்* could not be used, as it would mean—'Though a tortoise has hair,' and thus imply that it had hair.

N.B.—For the words *ஆனால்* or *ஆகில்*, the conditional forms of *ஆ* or *ஆக*, and for *ஆனாலும்* and *ஆயினும்* and *ஆகிலும்*, see paras. 595, 596.

ON THE OPTATIVE MOOD

527. (1) The optative mood, expressing a wish, is commonly formed by adding the tense *கடவேன்* to the infinitive of another verb. This tense is the only part of the verb in common use. Thus—

நீ இன்று முதலாக விகடகவியாகப் போகக்கடவாய் (231)!

From this day forth may you be a jester!

528. *N.B.*—In such sentences as the above, the affix *ஆக* (as in *விகடகவியாக*) has the force of the particle as. Thus the literal translation would be—may you go as a jester.

529. (2) Another way of expressing the optative is by adding *ஆக* to the future tense of any verb. In the third person neuter, it is added to the neuter participial noun

formed from the future relative participle (430); thus—

வாழ்வீராக!

May you prosper!

உம்முடைய இராச்சியம் வருவதாக (431)!

May thy kingdom come!

530. (3) Another way of expressing the optative is by adding க to the root. Thus—

வாழ்க அரசனே!

May you prosper, O King!

531. The negative optative is formed by prefixing the negative verbal participle of any verb to one of the optative forms of இரு. See para. 483. Thus—

நீர் விழாதிருப்பீராக! (*விழாது* 477.)

May you not fall!

ON THE USE OF THE WORDS *என்று, என, என்னும், என்கிற, என்பது, என்றல்,* ETC.

532. I. The word *என்று* is the verbal participle of the verb *என்* to say (310). It is idiomatically used in sentences, which in the corresponding English generally use the word that. Its most common occurrence is when the words of a speaker are repeated. It will be found easiest to regard it as a particle meaning thus, which word is frequently used in old English to express the same idea; as, for instance, in the Biblical expression—Thus saith the Lord. The following are examples:—

533. *அவள்—'நீ எதற்காக இப்படி என்னை அடிக்கிறாய்'—என்று கேட்க* (391), *அவன்—'நான் ஏதாகிலும் ஒன்று சொன்னபடியே* (179, 448) *செய்யாமையால், அடிக்கிறேன்' என்று சொன்னான்* (482).

When she asked him,—'Why do you beat me in this way?' he replied—'I beat you, because you do not do one

single thing as I tell you.' (Lit. When she asked thus 'Why do you beat me in this way?' He said thus—'I beat you by reason of your not doing, as I say any one thing.')

அவன் செத்துப்போவான் என்று பயப்படுகிறேன் (579, 580).

I fear that he will die. (Lit. He will die, thus I fear.)

அவன் அங்கே இருக்கிறான் என்று எனக்குத் தெரியும்.

I know that he is there. (Lit. He is there, thus it is known to me.)

அவன் அதைச் செய்யக்கூடும் என்று நினைக்கிறேன் (505).

I think that he can do it. (Lit. He can do it, thus I think.)

அந்த நாயை அடிக்கவேண்டாம் என்று கட்டளை கொடுத்தேன் (297, 499).

I ordered you not to beat the dog. (Lit. You must not beat that dog, thus I gave an order.)

534. The word *என்று* is not used before any other part of the verb *என்*. Thus—*அந்தப் பணத்தைப் பையனுக்குக் கொடுத்தார்கள் என்றான்* (or *என்று சொன்னான்*).

He said that they had given the money to the boy.

535. Instead of *என்று*, the infinitive *என* is sometimes used in the higher dialect. Thus—

'சிநேகிதர்கள் திரவியம் இல்லாவிட்டாலும் (522, 525) *ஒருவர்க்கு ஒருவர் உதவுவார்கள்'—என சோமசன்மா சொன்னான்.*

'Friends, although they may not have wealth, will help one another,'—thus Somasunmâ said.

536. Sometimes *என்று* is used as a pure verbal participle. Thus—*சேவகன்—'நீதானே குசவன்? வா'—என்று, பிடித்துக்கொண்டான்* (380, 489).

The servant said—'Are you the potter? Come along!' and he seized hold of him. Or—The servant seized hold of him saying—'Are you the potter? Come along!'

537. Sometimes *என்று* is used in the sense of saying to oneself, or thinking; and thus often expresses the reason or cause (399), and hence may sometimes be translated by as or because. Thus—

'இந்தப் பனை கலப்பைக்கு ஆகுமா? என்று பார்க்கிறேன்,' என்றான் (321).

He said, I was looking (at it), thinking whether this palmyra tree would do to make a plough. (Lit. I was looking, saying [to myself]. 'Will this palmyra tree be suitable for a plough?')

'இத்தனை நாளைக்குப் பிறகு இவ்வளவு ஆனாலும் புத்தி வந்ததே,' என்று கொஞ்சஞ் சந்தோஷப்பட்டான் (234, 244, 580).

He rejoiced somewhat, because after so long a time his boy had at any rate got this much intelligence. (Lit. Saying [to himself] after so many days this much intelligence at any rate has come [to my boy].)

538. (1) It must be specially remembered that the particle *என்று* is by no means the exact equivalent of the conjunction that in English (532). In sentences in which the words of a speaker are repeated, *என்று* closely equals the force of inverted commas, because, in Tamil, the direct words of the speaker are usually given. In English, we may use the direct form with inverted commas, or an indirect form of expression with that; thus in English we may say—'I will come,' said he—or—He said that he would come. In Tamil the first form of expression is used; as *வருவேன் என்று சொன்னான்* (or *வருவேன் என்றான்*) He said thus—I will come (or I will come, said he).

(2) If the sentence were *வருவான் என்று சொன்னன்*, it would mean that the subject of *வருவான்* was a different person from the subject of *சொன்னன்*. Thus—*வருவேன் என்றான்* means—He (A) said that he (A) would come. *வருவான் என்றான்* means—He (A) said that he (B) would come.

539. When there are a succession of subordinate sentences each of which is followed by *என்று*, the conjunction *உம்* is added to it. Thus—

நம்முடைய இராசனுக்குப் பொல்லாங்கு நேரிடும் என்றும் (304), *இராசா ஒரு பொல்லாங்கில் நடக்கும்போது* (455), *அவனைத் தடுத்துச் சொல்லுகிறவன் அல்லோ மந்திரி என்றும், ஆலோசித்தான்* (249, 368, 427).

He reflected as follows—Evil will happen to our king, and when a king is about to run into evil, the one to speak and check him is the prime minister, forsooth.

540. The word *என்று* is idiomatically used with words expressive of some particular sound, or sensation. Thus—

அது தள தளவென்று கொதிக்கிற ஓசையைக் கேட்டான்.

He heard the sound with which it boiled, saying thala thala, i. e. With which it bubbled up (423).

வீடு மட மடவென்று விழுந்தது (298).

The house fell with a crash. (Lit. Saying mada mada.)

பட படவென்று வேலை செய்கிறான்.

He is working in a hurry. (Lit. Saying pada pada.)

541. The word *என்று* is often used idiomatically with the verb *வேண்டும்* (499), as in the following sentence—

அவர்கள், யானையைப் பார்க்கவேண்டும் என்று ஆசைகொண்டார்கள் (321).

They desired to see an elephant. (Lit. We must see an elephant, thus they desired.)

542. II. The English expression named or called is most commonly expressed in Tamil by *என்னும்*, the future relative participle of the verb *என்* to say; occasionally also *என்கிற* is used; and sometimes also *என்று* is idiomatically used in this sense. The following examples illustrate the use of these three words:—

லகுபதனன் என்னுங் காகம் வந்தது.

The crow, named Laghubadanan, came.

தென்னலு என்கிற ஊரிலே இராமன் என்று ஒரு பிராமணப்பிள்ளை பிறந்தான் (285).

In the village named Thennalu, a certain Brahmin boy, named Rama, was born.

543. III. *என்பது*, the neuter participial noun (431) formed from the future relative participle of *என்*, is sometimes idiomatically attached to a subordinate sentence, as in the following examples:—

பொய்யான பொருளாசை மெய்யான அருளாசையை விலக்கும், என்பது உண்மையே (193, 378).

That is true which says—'Lying covetousness checks true liberality,' i.e. The saying is true—'Lying, etc.'

ஆத்திரக்காரனுக்குப் புத்தி மட்டு (368), *என்பதற்குக் குடியானவன் திருஷ்டாந்தம் ஆனன்.*

The cultivator became an illustration of the saying—'The wisdom of a hasty person is limited.' (Lit. The cultivator became an illustration to that which says—Wisdom is a limited thing to a hasty person.)

544. *என்கிறது* and *என்றது* may be used in the same manner. Thus—

மூடன் கைப்பொருள் இழப்பான், என்கிறதைத் துலுக்கனிடத்திலே காட்டினன்.

He illustrated in the case of the Mahomedan the saying—'A blockhead will lose what he has even got in his hand.'

பொய் நின்று, மெய்யை வெல்லுமா (328, 331)? *என்றதை அத்திருடன் அன்றைக்குத்தான் நிஜம் என்று நம்பினான்* (169, 172, 532).

That very day the thief believed the saying to be true—'Shall falsehood stand and conquer truth?' (Lit. That day that thief believed that which said—'shall falsehood stand, and conquer truth'—saying—'It is true.')

545. IV. *என்றால்* (or *எனில்* 518) the conditional form of *என்* to say is used idiomatically with *எப்படி* how, and *என்ன* what, in the sense of the English expression—as follows. Thus—

அந்தப் பிராமணன் புலியைப் பார்த்து, ஆலோசிக்கிறான், எப்படி என்றால்—'இந்தக் காப்பு நமக்கு வலியக் கிடைக்கிறது' etc. (247, 289).

The Brahmin looked at the tiger, and reflected as follows—This bracelet can be obtained for me gratis, etc.

N.B.—The expression literally translated is—'How? if I say.' It is only used when a somewhat long clause has to be given.

546. The expression *ஏன் என்றால்* why if I say, is idiomatically used in the sense of for or because, to introduce a reason or cause. Thus—

'நான் தெரிவிக்கிறேன், ஏன் என்றால், கடன் கொடுக்க மாட்டேன், போ!'' என்றான். (475, 492, 534.)

He replied—'I will make you know, for I will not give you a loan. Be off!' (Lit. Why, if I say.)

ON THE PRINCIPAL PARTS OF A TAMIL VERB

547. In the following tables are given, as examples, the principal parts of a few Tamil verbs:—

Imper. (root)		*படி*	*செய்*
Tenses	present	*படிக்கிறேன்*	*செய்கிறேன்*
	past	*படித்தேன்*	*செய்தேன்*
	future	*படிப்பேன்*	*செய்வேன்*

Rel. partic.	present	படிக்கிற	செய்கிற
	past	படித்த	செய்த
	future	படிக்கும்	செய்யும்
Verbal partic.		படித்து	செய்து
Conditional		படித்தால்	செய்தால்
Infinitive		படிக்க	செய்ய
Verbal nouns		படிக்கல்	செய்யல்
		படித்தல்	செய்தல்
		படிக்கை	செய்கை

Negative form

548. Tenses	Present	படிக்கிறதில்லே	செய்கிறதில்லே
	Past	படிக்கவில்லே	செய்யவில்லே
	Future	படிக்கமாட்டேன்	செய்யமாட்டேன்
	Habit. pres.	படியேன்	செய்யேன்
Verbal partic.		படியாமல் (or படியாது)	செய்யாமல் (செய்) யாது
Rel. partic.		படியாத	செய்யாத
Imperative		படியாதே	செய்யாதே
Verbal noun		படியாமை	செய்யாமை

549. *N.B.*—In giving a complete synopsis of a Tamil verb, other forms might be added, but the above are the principal parts, and should be carefully committed to memory. A few more examples are added.

550. Imper.	ஆ (or ஆகு)	போ	வா
Present t.	ஆகிறேன்	போகிறேன்	வருகிறேன்
Past t.	ஆனேன்	போனேன்	வந்தேன்
Fut. t.	ஆவேன்	போவேன்	வருவேன்
Rel. p. pr.	ஆகிற	போகிற	வருகிற
,, past.	ஆன or ஆகிய	போன	வந்த
,, fut.	ஆகும்	போகும்	வரும்
Verb p.	ஆய்	போய்	வந்து
Cond.	ஆனல் (ஆகில்)	போனல்	வந்தால்

Infin.	ஆக	போக	வர
Ver. noun	ஆகல்	போகல்	வரல்
,,	ஆதல்	போதல்	வருதல்
,,	ஆகை	போகை	வருகை

Negative forms

551.	Pres. t.	ஆகிறதில்லை	போகிறதில்லை	வருகிறதில்லை
	Past t.	ஆகவில்லை	போகவில்லை	வரவில்லை
	Fut. t.	ஆகமாட்டேன்	போகமாட்டேன்	வரமாட்டேன்
	Hab. pres. t.	ஆகேன்	போகேன்	வரேன்
	Ver. par.	ஆகாமல்	போகாமல்	வராமல்
	Rel. par.	ஆகாத	போகாத	வராத
	Imper.	ஆகாதே	போகாதே	வராதே
	Ver. noun	ஆகாமை	போகாமை	வராமை

552.	Imper.	படு	கொள்
	Pres. t.	படுகிறேன்	கொள்ளுகிறேன்
	Past t.	பட்டேன்	கொண்டேன்
	Fut. t.	படுவேன்	கொள்ளுவேன்
	Rel. p. pr.	படுகிற	கொள்ளுகிற
	,, past	பட்ட	கொண்ட
	,, fut.	படும்	கொள்ளும்
	Ver. past	பட்டு	கொண்டு
	Cond.	பட்டால்	கொண்டால்
	Infin.	பட	கொள்ள
	Ver. noun	படல்	கொள்ளல்
	,,	படுதல்	கொள்ளுதல்
	,,	படுகை	கொள்ளுகை

Negative forms

553.	Pres. t.	படுகிறதில்லை	கொள்ளுகிறதில்லை
	Past t.	படவில்லை	கொள்ளவில்லை
	Fut. t.	படமாட்டேன்	கொள்ளமாட்டேன்

Hab. pres. t.	படேன்	கொள்ளேன்
Ver. past	படாமல்	கொள்ளாமல்
Rel. past	படாத	கொள்ளாத
Imper.	படாதே	கொள்ளாதே
Ver. noun	படாமை	கொள்ளாமை

CHAPTER X

On the uses of the several Tenses—Combinate forms of the Tenses and Participles—Certain uses of the Verbal Participle—Translation of Tamil and English—Intensive Verbs—and on the Idiomatic Uses of several Verbs

ON THE USES OF THE SEVERAL TENSES

554. I. (*a*) **The present tense**, besides its ordinary use as a full present, is sometimes used for the future tense, to denote certainty or rapidity. Compare the English expression 'I am coming', though the person has not yet started to come. So in Tamil, a servant when called, would reply *வருகிறேன்* 'I am coming.' In the same manner—*நான் செயித்துவருகிறேன், என்றான்.* 'I will quickly conquer and return,' said he.

555. (*b*) **The present tense** is also sometimes used to express habit or custom, as—

மனிதர் பாவஞ் செய்கிறார்கள்.	Men sin.
நாய் குரைக்கிறது.	The dog barks.
குதிரை கனைக்கிறது.	The horse neighs.

556. II. (*a*) **The future tense**, besides its ordinary use to express future time, is also used as an habitual present tense, and thus often expresses habit or custom, see para. 256; as *தச்சுவேலை செய்வேன்* (352). I do carpenter work.

The use of this tense as an habitual present is specially common in the singular third person neuter in such words as வேண்டும், கூடும், ஆம், etc. (498, 502, 508).

557. (*b*) In close connexion with the above meaning, the future tense is sometimes used in the sense of the English auxiliary would, to express habit or custom in past time Thus—

சேவகர் அடிக்கடி வந்து, விலைகொடாமல், பானை சட்டிகள் எடுத்துக்கொண்டு போவார்கள்.

The servants would constantly come to him, and carry off pots and pans, without paying for them (397, 477, 489, 629).

558. Following the analogy of the corresponding tenses, **the present and the future relative participles** are also used to express habit or custom. Thus—

பிறர் பொருளாற் சீவிக்கிற மனிதன் துக்கத்தையே அனுபவிப்பான் (94, 289).

The man who lives upon the wealth of another, will obtain sorrow.—i. e. A sycophant will reap sorrow.

இந்தக் கிராமத்துப் புடவைகள் வெளுக்கும் வண்ணன் எங்கே? (128, 324.)

Where is the washerman who washes the clothes of this village?

559. For the future participle used in this sense, see also para. 417.

ON COMBINATE FORMS OF THE TENSES AND PARTICIPLES

560. **A perfect tense, a pluperfect tense,** and a **future perfect tense** are formed by prefixing the verbal participle of any verb to the present, past, and future tenses of இரு

to be; as படித்திருக்கிறேன் (i.e. படித்து + இருக்கிறேன்) I have learnt; படித்திருந்தேன், I had learnt; படித்திருப்பேன், I shall have learnt. Thus—

அங்கே போய் இருக்கிறான்.

He has gone there.

ஒருவன் பதினாயிரம் வராகன் வைத்திருந்தான் (209, 224, 294).

A certain man had stored up ten thousand pagodas.

இன்றைக்குச் சாயங்காலம் நீர் வருகிறதற்குள்ளே அந்த வேலையை முடித்திருப்பேன் (439).

I shall have finished that work, before you come this evening.

561. In para. 399 it was shown that the verbal participle, though formed from the past tense, yet occasionally has the force of an English present participle. In the same manner, when it is prefixed to the past tense of இரு, the tense thus formed has sometimes the force not of a pluperfect, but of an **imperfect past tense**. Hence the tense செய்திருந்தேன் may not only mean I had made, but also—I was making. Thus—

ஒரு குசவன் பானை சட்டிகள் செய்து (629), விற்றுச் சீவனம் பண்ணிக்கொண்டு இருந்தான்.

A certain potter was getting his living (by) making and selling pots and pans. [399 (2).]

562. On the same principles as explained above, are constructed **combinate forms** of the **verbal participle**, and of the **relative participles**. Thus—

இவ்வாச்சரியம் எல்லாம் பார்த்திருந்த காகம் அந்தப் புறுக்களின் பின்னே போயிற்று (172, 183, 234, 268).

The crow, which had seen all this wonderful affair, went after the doves.

இராச்சியம் ஆண்டுகொண்டிருந்த இராயனுடைய தாயார் இறந்துபோனாள் (150, 328, 579).

The mother of the king who was ruling the kingdom, died—i.e. The mother of the ruling sovereign died.

563. Such combinate forms as the following are also in common use:—

அவ்வூரில் கடை வைத்துக்கொண்டிருக்கும் ஒரு வர்த்தகனிடத்தில் போனார்கள்.

They went to a merchant who was keeping a shop in that village. This expression is practically equivalent to—who was a shop-keeper in that village.

564. These combinate forms are not so much used in Tamil as in English; and may often be sufficiently expressed in Tamil by a simple form. In modern Tamil they are more largely used, as they give greater precision of expression.

REMARKS UPON CERTAIN USES OF THE TAMIL VERBAL PARTICIPLE

565. It has been already explained in para. 397, that the verbal participle is specially used in Tamil to prevent a succession of finite verbs; and that where such a succession of finite verbs occurs in English, having the same subject throughout, all but the last are expressed in Tamil by verbal participles.

566. Exactly in the same manner, the verbal participle is used to prevent a succession of any such Tamil forms as can complete a clause; as, for instance, the infinitive mood (387), the relative participles (405), relative participles with affixes (440), participial nouns (426), verbal nouns (462), and the conditional form (516). The subject of course must be the same throughout. The following are examples:—

தேசாந்தரம் போய்ப், பணம் சம்பாதித்துக், கலியாணம் பண்ணிக்கொள்ள ஆலோசித்தார்கள் (389, 489).

They determined to go to another country, and to get money, and to marry.

மழையிலேயும் காற்றிலேயும் அடிபட்டு, இரை கிடையாமல் இருந்த ஒரு நரி இரைக்கு வெளிப்பட்டு வந்தது (483, 485).

A certain fox which had been beaten about in the wind and rain, and had not obtained any prey, set forth to get some food. (Lit. For prey.)

இராயர் அவர்களை அழைப்பித்து, விசாரிக்கும் போது, நடந்த சங்கதிகளை எல்லாம் சொன்னார்கள் (455).

When the king sent for them, and made enquiry, they told him all that had happened.

ஆய்ந்து பாராதவன் காரியஞ் சாந்துயரந்தரும் (95, 266, 480).

The act of one who does not look and examine, will give trouble.

இராயன் அதை அழைப்பித்துக், கொடுப்பதற்கு முன்னே இறந்துபோனாள் (439, 579).

Before the king could send for it, and give it to her, she died. (Lit. Before the king gave it, having caused it to be summoned.)

மரத்துக்காரன் சந்தடி அறிந்து, வீட்டிலிருந்து அதட்டிக் கொண்டே ஓடி வருகையில் (237, 465), திருடன் அதை அறிந்து, மரத்தில் இறங்கிவந்தான் (237).

When the owner of the tree heard the noise, and came running out of his house, scolding (399), the thief perceiving it, came down the tree.

குடிகளுக்கு வாரக்கங் கொடுப்பித்துப் (492) பயிர் இடுவித்து (492) அந்தப் பணத்தைப் பகுதிப்பணத்தோடு சேர்த்

தால் (516), *அதனல் குடிகளும், அவர்களால் அரசரும் பலன் அடைவார்கள்.*

If you cause advances to be given to the cultivators, and (if you) cause them to get a crop, and (if you) collect the money (given in advance) together with the tax-money, by that means the cultivators, and through them the king, will obtain profit.

HINTS REGARDING THE TRANSLATION OF TAMIL INTO ENGLISH, AND ENGLISH INTO TAMIL

567. In connexion with the preceding remarks, the following hints regarding translation from the one language into the other, will be found useful—

568. I. In Tamil, the verb is always placed last (344).

569. II. In Tamil, what is dependent always precedes that on which it depends (345).

570. III. When in English there are a series of finite verbs having the same subject, in Tamil all, except the last, are expressed by verbal participles (397).

571. IV. In English a subordinate clause or sentence is attached to the principal sentence by some connecting word placed at the beginning of it; as, when you come, I will give you that book. In Tamil, on the contrary, the connecting word or particle is always placed at the end of the subordinate sentence; as *நீ வரும்போது, அந்தப் புஸ்தகத்தைக் கொடுப்பேன்.* (You come—when, that book I will give.)

572. V. In English, when there are a series of subordinate clauses having the same subject, the connecting word is always placed at the beginning of the first clause, and is sometimes also repeated with each succeeding clause. In Tamil, when the subject is the same throughout, all except the last of such a series are expressed by

verbal participles. For an example, see para. 566, last sentence.

573. VI. When in Tamil there is either (*a*) a long and complicated subordinate clause,—or (*b*) a series of subordinate clauses—it will often be found best to translate them into English by a principal sentence, or a series of principal sentences; and then at the beginning of the English sentence which corresponds to the principal sentence in Tamil, to insert some word (e. g. then, therefore, etc.) which is equivalent to the particle concluding the Tamil clause. In other cases it will be found best to insert some short connecting sentence, including in itself what has preceded, e. g. As this was the case—while all this was going on—when they did so, etc. The following are examples:—

தன் பிதா இறந்த உடனே (447), *இராச்சிய பட்டாபிஷேகம் பண்ணிக்கொண்ட ஒரு இராசகுமாரன் பயன் இல்லாத காரியங்களிற் செலவு செய்ய விரும்பியபோது* (407, 455, 603), *மிகுதியாகப் பொக்கிஷத்தில் திரவியம் இல்லாமையால்* (603), *மந்திரியை அழைத்தான்.*

A certain prince who had got himself crowned king immediately his father had died, desired to make expenditure upon things which were not of any use. Then, as there was not money in abundance in the treasury, he called for his Prime Minister. (Lit. Who had made for himself the royal-title-anointing.)

In this passage—'when he desired to make' etc. is changed in translation into—'He desired to make etc. . . . then.'

"காப்பாற்றுத திரவியம் நாசம் ஆகும் (479, 587); *வித்தி பண்ணுதது குறையும்* (480); *தானும் அநுபவித்துச், சற் பாத்திரத்தில் செலவழியாதது வீண் ஆகும்"* (566) *எனச் சாஸ்திரம் இருக்கிறதினாலும்* (436, 535)—மேலும் இன்பமும்

புண்ணியமும் கீர்த்தியும் யாருக்குண்டு (376), திரளாகப் பணங் குவித்தவர்களுக்கே உண்டு (428). இல்லாதவர்கள் உலகத்திலே நடைப்பிணம் ஆவார்கள், ஆகையினாலும் (594, 603).—மேன்மேலுஞ் சம்பாதிப்பதே யோக்கியம் (371, 436.)

There is a Shaster, saying—'The wealth which a man does not preserve will be lost; that which he does not increase will decrease; that which he does not enjoy himself and spend upon a worthy person, will be to no purpose.' Moreover, who has happiness, merit, praise? Those who have stored up money in heaps. Those who have it not, are like walking corpses on the earth. For these two reasons, the best thing is to acquire more and more (wealth).

The literal Tamil is—Both by reason of there being a Shaster, etc.—and because they are like walking corpses, etc. It is impossible to translate these clauses literally in English. The equivalent of them is given in the short inserted sentence—For these two reasons, etc.

ON INTENSIVE VERBS

574. Certain verbs are added to the verbal participles of other Tamil verbs, in order to intensify their meaning. They are as follows—

575. *N.B.*—These intensive verbs must be carefully distinguished from auxiliary verbs, which are added to the infinitive mood of other verbs.

576. The verbs விடு to leave (301) and போடு (306) to put, when added to the verbal participles of other verbs, intensify the meaning. The force of them may generally be expressed by an English adverb. Thus—

பின்பு அவனை அனுப்பிவிட்டேன்.

Afterwards I sent him away.

முதலும் வட்டியுங் கொடுத்துவிடுகிறேன் (554).

I will pay up both the principal and the interest.

அவர்கள் போய்விட்டார்கள்.

They went away.

577. The verb வை to put (294), and occasionally the verb இடு to give (299) are also used in the same manner; thus—

அதைக் கட்டிவைத்தான்.

He tied it up.

கதவை மூடிப், பூட்டிட்டு, வெளியில் வந்தான் (397).

He shut the door, locked it up, and came out.

578. The verb வா to come (338), when added to the verbal participle of another verb, intensifies its meaning, by giving to it the force of continuity. Thus—

ஒருவன் இராஜாவுக்கு ஆரூடம் சொல்லி, அனேக வெகு மானங்களைப் பெற்றுக்கொண்டு வந்தான் (2, 399).

A certain man continued to get many presents (by) telling soothsaying to the king. (Or—used to get, etc.)

சமஸ்த காரியங்களையும் நடப்பித்துக்கொண்டு வருகையில், இராயர் அந்த ஊருக்கு வந்து சேர்ந்தார் (465, 495).

Whilst they were continuing to cause all things to be carried on, the king arrived at the village.

579. The verb போ to go (337), when added to the verbal participle of another verb, intensifies its meaning, by giving to it the force of completeness; it may often be expressed in English by an adverb. Thus—

அது வாடிப்போயிற்று (268).	இறந்துபோனாள்.
It is withered away.	She is dead.

ON THE VERBS படு AND போ.

580. I. The verb படு to suffer (301) is frequently attached to a noun to form an intransitive verb. The

causal form படித்து (494) is similarly used, to form a transitive verb. Nouns of the second declension when thus used, drop final ம். Examples—சந்தோஷப்பபி to experience joy, i. e. to rejoice; சந்தோஷப்படித்து to cause to experience joy, i. e. to gladden.

N.B.—Other uses of this verb are explained in paras. 485, etc.

581. II. The verb போ to go (337) is sometimes attached to a noun to form a verb. Examples—நித்திரை போ to go asleep; மோசம் போ to be cheated.

582. The infinitive போக is used as a postposition meaning except, with the exception of. Thus—

அந்த நிலம் போக, மற்ற நிலம் என்னுடையது (374).

With the exception of that land, the remaining land is mine.

N.B.—Other uses of this verb are explained in paras. 484, 524, 579.

ON THE VERB ஆ OR ஆகு.

583. The verb ஆ or ஆகு to become (336), and several of the parts derived from it, are used idiomatically in various ways. Some of these uses have already been explained, e. g. ஆம் 508, ஆனல் 520, and ஆய் 368 to 374, etc.

584. (1) This verb is sometimes used in the sense of to be finished, or completed. Thus—

அதின் வாய்தாவும் ஆயிற்று (240, 268).

The term also for it has ended. (Or elapsed.)

கெடு ஆனவுடனே போய்விட்டான் (447, 577).

As soon as the date had expired, he went away.

585. In close connexion with the above meaning, this verb is sometimes affixed to the verbal participle of another verb to express completion. Thus—

நீர் சொன்னதெல்லாம் செய்தாயிற்று (183, 268, 434).

All that you said has been done.

குரு உபதேசித்து ஆனவுடனே போய்விட்டார் (577).

As soon as the teacher had finished teaching, he went away.

586. (2) The past tense of this verb is sometimes used very idiomatically with a verbal noun. The expression is almost equivalent to the past tense of the verb from which the verbal noun comes; only it denotes a more continuous action. Thus—

இன்னஞ் சம்பாதிக்கவேண்டும் என்கிற ஆசையினால் ஆலோசிக்கல் ஆனன், எப்படி என்றல்—(541, 545).

With a desire which says—'I must get more,' he became a considering—how if I say—i.e. With a desire to get more he meditated as follows. Compare the English expression 'He fell a thinking'.

587. (3) (*a*) This verb is often used with a noun in the nominative case, to form the predicate. Thus—

காப்பாற்றாத திரவியம் நாசம் ஆகும் (479).

The wealth which a man does not preserve will be lost. (Lit. Will become a loss.)

(*b*) Much in the same manner, this verb is used sometimes as equivalent to இரு preceded by ஆய் (368) to express the English copula. Thus—

புத்தியீனர்கள் புத்தியாகச் செய்வதும் விபரீதம் ஆம்.

Even that which fools do as wisdom is the opposite. i.e. 'The wit of fools is folly'.

588. (4) (*a*) ஆம் (and colloquially ஆமா) is sometimes used in the sense of yes, in reply to a question. It is better to avoid this use of the word. See para. 652. (*b*) Sometimes also ஆம் is added to a sentence to denote certainty; as அங்கே பெண்கள் இல்லை ஆம். There certainly are no women there.

589. (5) *ஆவது*, the future participial noun, neuter gender, is sometimes used to introduce a sentence, and may then be translated by the English word thus. When thus used, it is attached to a neuter participial noun. As —*அவன் சொன்னதாவது*. He spoke thus— or, What he said was—

590. (6) The relative participle *ஆன*, when added to an abstract noun, transforms it into an adjective. See para. 193. Thus *சிறப்பு* beauty, *சிறப்பான உடுப்பு* a beautiful garment. (Lit. garment which is beauty.)

591. In the same manner *ஆன* (or *ஆகிய*, another form of the relative participle) is used, where in English one noun stands in apposition to another noun. (It is however, often omitted in the common dialect.) Thus— *அவன் குமாரனாகிய இராமன்*. His son Rama. *தர்ம சொரூபன் ஆகிய நளச்சக்கிரவர்த்தி*. King Nala, the personification of justice.

N.B.—It will be observed that in the above examples *ஆன* has the meaning of who is or who was (587 *b*); and that the literal translation would be—Rama who is his son.

(7) Some uses of *ஆக* have been explained in paras. 233, 246, 373, 528, and also its use in forming an optative in para. 529.

592. The word *ஆக* is also used idiomatically for summing up; and may then be expressed in English by altogether, or in all, or total. Thus—

அசல் அர்ஜி—க; டவல் சாகுபடிக் கணக்கு—க; ஆக—உ—உம், இத்துடன் அனுப்பியிருக்கிறேன் (204, 560). *இத்துடன்* is for *இதன் + உடன்* (232).

I have herewith sent the original petition—1; the account of the estimated cultivation—1; in all—2.

593. A form made by adding *ஆக* or *ஆய்* to a neuter participial noun, is often used to connect a subordinate

clause with the clause to which it is subordinate. In many cases this form is equivalent to a finite verb followed by *என்று*, as explained in para. 532. Thus—

என் மேலே உங்களுக்கு தயவு தப்பி இருக்கிறதாகத் தோன்றுகிறது (560).

It appears as if your favour towards me was failing.

மேற்படி ஜாகை முக்கால் வரிசை எரிந்துபோய்விட்ட தாயும், அதினல் தனக்கு 4 ரூபாய் ச பெறுமான சாமான்கள் சேதப்பட்டுப்போனதாயும் சொன்னன் (226, 577, 579).

He said that three-fourths part of the said place had been burnt up, and that owing to it, he had lost property of the value of 4 rupees.

N.B.—Here *விட்டது என்றும்*, and *போனது* (or *போயிற்று*) *என்றும்* might be used.

594. (8) *ஆகையால்* or *ஆகையினலும்* (145) and *ஆதலால்*, the instrumental cases of the verbal nouns *ஆகை* and *ஆதல்*, literally mean by it being so. They are constantly used in the sense of the English words therefore or wherefore.

595. (9) The conditional form *ஆனல்* (or *ஆகில்*), which literally means if it be so, is constantly used in the sense of the English words but or if.

596. (10) The forms *ஆனலும்*, and *ஆயினும்*, and *ஆகிலும்*, which literally mean—although it be so (525) are constantly used in the sense of the English word nevertheless.

N.B.—For other uses of the above words, see paras. 179, 242 and 243.

597. (11) The word *ஆகவே*, the emphasized form of the infinitive mood, literally means—as it is so (391). It is used in the sense of the English word therefore.

ON THE ROOTS *உள்*, *இல்*, AND *அல்*.

598. The root *உள்* expresses existence. It appears in the expression *நான் உள்ளளவும்* as long as I live. See para.

460. In the poetical dialect only there is a full tense *உளேன்* I exist. The following parts derived from this root, are in common use:—

உண்டு, which is explained in para. 365.

உள்ளது, which is used in the sense of it is true, i.e. it really exists.

உள்ள the relative participle.

உள்ளவன், *உள்ளவள்*, *உள்ளது* etc., the participial nouns.

599. The relative participle *உள்ள* is sometimes used in the sense of it is true; as *உள்ள கதை* a true story. The same meaning is also sometimes attached to the neuter participial noun; as *உள்ளது சொல்லு*. Speak the truth.

600. The most common use of *உள்ள* is to express possession. Hence when it is added to an abstract noun it transforms it into an adjective (193). Thus *அவர் நீதி யுள்ள நியாயாதிபதி*. He is a just judge. (Lit. He is a judge possessing [to whom there is] justice.)

601. The participial nouns frequently take the same meaning, as explained in the last paragraph. Thus *அவன் விசுவாசம் உள்ளவன்*. He is a trustworthy man.

602. *N.B.*—The negative of *உள்ள* is expressed by *அற்ற*, the past relative participle of *அறு* (300); as *திக்கு* a refuge, *திக்கற்ற பாவி*, a wretch without any refuge; *இரக்கமற்ற வன்* a merciless man.

603. From the root *இல்*, which denies existence, i.e. which negatives the subject, are derived the following parts:—

இல்லை, which is explained in para. 366.

இல்லது, a singular third person neuter.

இல்லாமல், *இல்லாது* (or *இல்லா*) and *இன்றி*, verbal participles.

இல்லாத (and *இல்லா*), a relative participle.

இல்லாதவன், இல்லாதவள், இல்லாதது (or *இல்லது*), etc., participial nouns.

இல்லாமை, a verbal noun (482).

604. The verbal participle *இல்லாமல்*, and less frequently *இன்றி*, are used as postpositions signifying without. Thus—

தடை யில்லாமல் பணம் கொடுத்தார்கள்.

They gave the money without hesitation.

605. From the root *அல்* which denies quality, i. e. which negatives the predicate, are derived the following parts:—

அல்ல, which is explained in para. 369.

அல்லது, a singular third person neuter.

அல்லாமல், *அல்லாது* (or *அல்லா*) and *அன்றி*, verbal participles.

அல்லாத (and *அல்லா*,) a relative participle.

அல்லாதவன், *அல்லாதவள்*, *அல்லாதது* or *அல்லது*, etc., participial nouns.

அல்லாமை, a verbal noun.

606. The verbal participle *அல்லாமல்*, and less frequently the verbal participle *அன்றி*, are used in two ways, as follows:—

607. (*a*) Firstly, *அல்லாமல்* (or *அன்றி*) is used in the sense of except, besides, but. In this case, the word preceding it takes emphatic *ஏ* (378). It is then always followed by a negative verb, and the corresponding positive verb is always implied with the words preceding *அல்லாமல்*. Thus—

இந்தப் பிள்ளையே அல்லாமல் வேறே சாட்சி யில்லை. (Here before *அல்லாமல்* the words *சாட்சி ஆய் இருக்கிறது* are implied.)

Except this child, there is no other witness. This implies—This child is a witness, but there is not another witness.

துன்பமே அல்லாமல், இன்பஞ் சம்பவிக்கமாட்டாது.

(Here before அல்லாமல் the word சம்பவிக்கும் is implied.)

Happiness will not result, but affliction (will result).

நளமகாராஜா என்கிற வசனமே அல்லாமல், வேறே வசனம் இல்லாமல், அவர்மேலேயே சிந்தையாக இருந்தாள் (373).

Without any other word except the word—'King Nala', she had her thoughts fixed upon him alone.

608. (*b*) Secondly, அல்லாமல் (or அன்றி) is used, where in English we use the expression not only . . but also. In this case the word preceding அல்லாமல் takes the affix உம் (239). In this idiom, the word preceding அல்லாமல் is usually a neuter participial noun. Thus—

அவன் பட்சமாய்ப் பேசினதுமல்லாமல், பிச்சைகளையுங் கொடுத்தான்.

Not only did he speak favourably, but he also gave some alms.

609. *N.B.*—Instead of அல்லாமல், the words தவிர and ஒழிய are sometimes used in sentences like those explained in the preceding paragraph.

610. The words அல்லாமல் and அன்றி take the affix உம், and are then used as conjunctions at the beginning of sentences, in the sense of besides, moreover. Sometimes also they are added to அது or இது, in which case the உம் is attached to them; as அல்லாமலும், or அன்றியும், அதுவுமல்லாமல் besides this.

611. The word அல்லது is sometimes used, where in English the word or is used. Thus—

இது சரி, அல்லது தப்பிதம்.

This is (either), right or wrong.

CHAPTER XI

Supplementary Information

ON THE ALPHABET AND ORTHOGRAPHY

612. The letter ஃ (also written கூ), called *ஆய்தம்*, is inserted by Tamil grammarians between the vowels and the consonants. It is only used in poetry, and has a *ch* sound; thus இஃது, a poetical form for *இது*, is pronounced *ichdhu*.

613. In ordinary native writing the dot over a consonant is often omitted.

614. Tamil grammarians divide the eighteen consonants into three classes as follows:—

(1) *வல்லினம்*, or strong class, viz. க, ச, ட, த, ப, ற.

(2) *மெல்லினம்*, or soft class, viz. ங, ஞ, ண, ந, ம, ன.

(3) *இடையினம்*, or middle class, viz. ய, ர, ல, வ, ழ, ள.

615. Abbreviations are used in Tamil; and a list of those most commonly in use are given in the appendix.

ON THE INSERTION AND CHANGES OF LETTERS

616. With reference to Rule VI, para. 93, it is useful to remember that the letters க, ச, த, ப are never inserted, when the first word is a relative participle, a finite verb, a vocative case, a word ending in emphatic ஏ, or interrogative ஆ, or ஓ, or the postpositions, *உடைய*, *ஓடு*, *இலிருந்து*, *இனின்று*.

617. These letters are always inserted when the first word is போய், or ஆய், or verbal participle ending in இ (395), or ending in உ preceded by a double consonant; as பேசிக்கொண்டான், செத்துப்போனன்.

618. With regard to changes of letters, as for instance those given in paras. 94 and 95, many more will be found in the poetical dialect. With regard to them Rhenius in his Tamil grammar says—

'It is evident that these changes form a part of that system of artifices, by which the ancient Hindoo literati excluded the common people from understanding their writings, making them too perplexing to be studied by everyone; hence it is that they are not strictly observed in the common intercourse of life; and it is to be wished that they were altogether banished from the language.'

619. As some of these changes have found their way into the ordinary dialect, a few of them are added as illustrations—

620. (*a*) When final ன் and ல் are followed by த், the two letters become ற்ற். Thus பொன் gold and தகடு a plate, become பொற்றகடு a gold plate; கடல் the sea and திரை a wave, become கடற்றிரை a sea wave.

621. (*b*) When final ள் is followed by த் the two become ட். Thus நாள் a day and தோறும், become நாடோறும் daily.

622. (*c*) When final ல் is followed by ந், they each become ன். Thus நல் good and நூல் a rule, become நன்னூல் a good rule.

623. (*d*) When final ண் is followed by த் the latter also becomes ண்; thus கண் the eye and நீர் water, become கண்ணீர் tears; தண் cold and நீர் water. become தண்ணீர் cold water. These two ccmpounds are both in common use.

624. Sanskrit compounds are sometimes introduced into Tamil, with the compounds formed according to the rules of Sanskrit grammar. The following are the most common examples:—

When final *அ* is followed by initial *அ* or *ஆ*, the two become *ஆ*; thus *பஞ்ச* and *அங்கம்* become *பஞ்சாங்கம்* a calendar.

When final *அ* is followed by initial *இ*, the two become *ஏ*; thus *சுர* and *இந்திரன்* become *சுரேந்திரன்* the God Indra.

When final *அ* is followed by initial *உ*, the two become *ஓ*; thus *சூரிய* and *உதயம்* become *சூரியோதயம்* sunrise.

ON NOUNS

625. According to native grammars a noun has eight cases (104); as follows:—

1st case	Nominative	*மரம்*	a tree.
2nd ,,	Accusative	*மரத்தை*	a tree.
3rd ,,	Instrumental	*மரத்தால்*	by a tree.
	Social	*மரத்தோடு* (232)	with a tree.
4th ,,	Dative	*மரத்துக்கு*	to a tree.
		மரத்துக்காக (233)	for a tree.
5th ,,	Motion (from)	*மரத்தில்*, *மரத்திலிருந்து*, or *மரத்தினின்று* (237)	from a tree.
6th ,,	Genitive	*மரத்தின்*, *மரத்திலுடைய*, grammatical *மரத்தினது* (146)	of a tree.
7th ,,	Locative	*மரத்தில்*, *மரத்தினிடத்தில்* (238)	in or at a tree.
8th ,,	Vocative	*மரமே*	O tree.

626. In the higher dialect, the inflectional base is sometimes used as a locative case. Thus—

இதைக்கேட்டு, புறுக்கள் எல்லாம் போய், நிலத்து இறங்கி, வலையில் அகப்பட்டன (329).

On hearing this, all the doves went, and alighted on the ground, and were caught in the net.

627. In the higher dialect, some nouns admit of a kind of conjugation, besides declension, i.e. they change in form, when connected with a pronoun of the first or second person. The Telugu student will at once recognize this as the universal rule in that language, whereas in Tamil it is only used in the higher dialect. Thus, for instance, *அவன் பாவி* means He is a sinner (368), but if the subject be *நான்*, then the form would be as follows: *நான் பாவியேன்*. These forms are made by affixing the personal terminations of the verbs (260) to the inflectional base of a noun.

628. In the common dialect the word *அடியேன்* is frequently used, which is formed as above from the word *அடி* a foot, and means—I, your humble servant. Thus—

தங்கள் ஆசீர்வாதத்தினாலே அடியேன் சுகமாய் இருக்கிறேன் (168, 372).

By your blessing, I your humble servant am well.

629. Sometimes in Tamil two or more nouns, instead of taking the conjunction *உம்*, are formed into a compound expression, with the sign of the plural affixed; as *பானை சட்டிகள்* pots and pans.

630. In very colloquial Tamil, a noun is sometimes reduplicated, to give it a kind of comprehensive meaning. The latter word generally takes the consonant *க*. Thus *மேசை* a table, *மேசை கீசை* a table, etc. Compare the English expressions hokus pokus, heggledy piggledy.

ON VERBS

631. In the higher dialect, instead of the medials கிறு and க்கிறு (257) the forms கின்று and ஆநின்று are sometimes used in the present tense and present relative participle; as படிக்கிறேன், etc., or படிக்கின்றேன், etc., or படியாநின்றேன், etc.

ON VULGARISMS

632. In common conversation several vulgarisms are used, which will be easily learnt by familiarity with the colloquial language. The following are illustrations—

633. (*a*) The letters ர் and ற் are sometimes interchanged. The letters ற்ற் are sometimes changed into த்த்; as காத்து for காற்று wind. The letter ழ் is sometimes changed into ள் in Tinnevelly, and into ய் in Madras; as கோளி or கோய் for கோழி a fowl. The letters ன்ற் are sometimes changed into ண்ண்; as ஒண்ணு for ஒன்று one (204).

634. (*b*) The termination கிறது of the third person neuter of the present tense is changed into குது; as கடக்குது for கடக்கிறது; இருக்குது for இருக்கிறது.

635. (*c*) The medial த்து of the past tense is changed into ச்சு; as படிச்சேன், etc., for படித்தேன். Hence for the verbal participle படிச்சு is used for படித்து.

636. (*d*) The termination யிற்று (268) of the third person neuter of the past tense is changed into ச்சுது or ச்சு; as போச்சுது or போச்சு, for போயிற்று; ஆச்சுது or ஆச்சு, for ஆயிற்று.

ON SYNTAX

637. The past participial nouns ஆனவன், ஆனவள், etc., from ஆ to become, and the future participial nouns என்பவன், என்பவள், etc., from என் to say, are sometimes

added to nouns (and specially when they are the subjects of sentences) without any actual meaning, but merely to throw emphasis upon them. The present participial nouns *ஆகிறவன்*, etc., and *என்கிறவன்*, etc., are also used in the same manner in colloquial Tamil. Thus—

ஒரு இராசகுமாரன் ஆனவன் மந்திரியை அழைத்து, etc. (Lit. One who was the son of a king.)

A certain prince called his prime minister, and etc.

இராயன் என்பவனுடைய தாயார் இறந்துபோனாள் (579).

The mother of a certain king died. (Lit. One who was named Iráyan.)

638. In Tamil, when there are a series of nouns of the same class (i.e. all rational beings, or all neuters) instead of affixing *உம்* to each of them, it is common to put them all in the nominative case, and then to add the words *என்று இவர்கள்* (these namely) or *என்பவர்கள்* (those named), if the series of nouns denote rational beings, and *என்று இவைகள்* or *என்பவைகள்* (431), if they be neuters. These final words alone are put in the case required by the construction of the sentence. Thus—

சாத்தன், கொற்றன் என்பவர்களுக்கு அறிவிப்பேன் (492).

I will inform Sathan and Kottan. (Lit. I will cause it to be made known to S. and K.)

பொன், வெள்ளி, ஈயம், இரும்பு, என்பவைகளை அவனுக்குக் கொடுத்தார்கள்.

They gave him gold, silver, lead, and iron.

639. Where the whole of a series of nouns is not specified, in English the expression 'et cetera', or 'and others', or 'and the rest' is used. The same meaning is expressed in Tamil by the use of the relative participle *முதலான* or *முதலிய*. Thus—

தேவேந்திரன் முதலான தேவர்கள் எழும்பினார்கள்.

Indra, and the other gods rose up.

பொன் முதலானவைகளை அவனுக்குக் கொடுத்தார்கள்.

They gave him gold, etc.

640. When there are several subjects to the same verb, if they are all of the same class (i.e. if they all denote rational beings, or are all neuters) உம் is attached to each, and the verb is put in the plural. Thus—

புருடர்களும் ஸ்திரீகளும் பிள்ளைகளும் வணங்கினர்கள்.

Men, women, and children worshipped.

641. But if the subjects include both rational beings and also neuters, the verbs must be repeated with each subject, or, in some cases, the postposition ஓடு with may be employed. Hence—'Men and horses perished'—would be translated in Tamil thus—

மனிதர் அழிந்தார்கள், குதிரைகளும் அழிந்தன.

The men perished, and the horses also perished.

Or மனிதர் குதிரைகளோடு அழிந்தார்கள்.

The men perished, together with the horses.

642. If there are subjects of all three persons to the same verb, the verb is put in the first person plural. If there are subjects of the second and third person only the verb is put in the second person plural. Thus—

நானும், நீரும், அவனும் போவோம்.

I, you, and he will go.

நீரும், அவனும் போவீர்கள்.

You and he will go.

643. When two or more genitive cases belong to the same noun, they cannot take the conjunction உம்; but the governing noun must be repeated after each genitive case or they may all be put in the nominative case, followed by என்பவர்கள் or என்பவைகள், or by என்று இவர்கள் or என்று இவைகள். Thus—

சிவப்பு, பச்சை, நீலம், என்பவைகளுடைய தன்மை.

The nature of red, green, and blue.

644. Besides the form of compound expressions explained in para. 190, there is another form which is occasionally used, and of which the construction is very peculiar. The natural order appears to be reversed, and the first noun stands in the nominative case. Thus—*ஒரு குடம் பாலுக்கு ஒரு துளி உறை மோர்.* One drop of sour buttermilk to a pot of milk. Probably this is a case of apposition, and the sentence literally translated would be—sour buttermilk—one drop, to milk—one pot.

645. The dative case is sometimes used in the sense of the English expression with reference to, or regarding Thus—

பணம் செல்லாததற்கு, செட்டியார் இருக்கிறார், காட்டுங்கள்.

With regard to the money not passing, there is the merchant, show it to him.

இதற்கு என்ன செய்வது?

What must I do about this? (Lit. That which one will do about this what [is it] ?)

646. The Infinitive mood and the verbal participle are sometimes idiomatically repeated to express a continuous action. Thus—

பார்க்கப்பார்க்க, வேடிக்கையாக இருக்கும் (373, 391).

As a person kept gazing upon it, it was a pleasing spectacle.

தேம்பித்தேம்பி ஓயாமல் அழுதான்.

He kept sobbing and weeping unceasingly. (Lit. He wept, sobbing, sobbing and not ceasing.)

647. In the case of a few words, the first part is reduplicated to intensify the meaning; as *நடுநடுங்கு* to tremble greatly.

648. A peculiar idiom is occasionally used, which in form is equivalent to *ஏன்* why? attached to the third person

masculine of the future tense, but used with a subject of any gender, number or person; as நீ அப்படி விரும்புவா னேன்? Why do you wish thus? It is probably some contraction, and may possibly be a root noun, followed by ஆன (து) ஏன்.

649. The word முன் before and its equivalents (234) are sometimes affixed to a negative relative participle (479), which in this case drops the final த; and sometimes to the dative case of a negative participial noun (480). See paras. 439 and 459. Thus—

நீ இதைச் செய்யா முன்னே இங்கே வா.

Before you do it, come here.

நீ இதைச் செய்யாததற்கு முன்னே இங்கே வா.

Before you do it, come here.

650. The word போல like or as (236) is frequently added to a neuter participial noun; as செய்கிறதுபோல like the doing. Sometimes also it is added to the conditional form (516). Thus—

முத்து மாலைகள் உதிர்ந்தாற்போல, அன்னப்பக்ஷிகள் இறங்கி வந்தன (320).

The swans descended like the dropping of pearl garlands.

651. *N.B.*—Sometimes also such forms as the following are used, செய்கிறப்போல, செய்தாப்போல, and செய்யு மாப்போல, which are composed of the relative participles, followed by ஆ and போல.

652. In Tamil, an answer is usually given by repeating the verb of the question; or by repeating the noun of the predicate, if the question be in the form of a sentence in which there is no verb, the copula being understood (368). Thus—

Q. அவன் வந்தானு? Has he come? A. வந்தான் Yes (Lit. He has come); வரவில்லை No (Lit. He has not come

[474] Q. *அது மரமா?* Is that a tree? A. *மரம்தான்* Yes (Lit. It is a tree [169]; *மரமல்ல* No (Lit. It is not a tree).

653. The verbs *வாங்கு* and *கொள்* mean to receive, and the person from whom anything is received takes the post-position *இடத்தில்*. The verbs *அடை* and *பெறு* mean to obtain, and the person through whose instrumentality anything is obtained, is put in the instrumental case. See last example in para. 566. Thus—

ஒரு குடியானவன் ஒரு செட்டியினிடத்தில் கடன் வாங்கி இருந்தான் (560, 637).

A certain householder had received a loan from a certain merchant.

அவனால் அதை அடைந்தேன்.

I obtained it through him—or—by his means.

654. Verbs signifying to give, to make known, to teach, and to consent, in addition to an object in the accusative case, take also a dative case of the person. Thus—

அஞ்ஞானிகளுக்கு ஞானத்தைப் போதித்தான்.

He taught wisdom to the ignorant.

அதை உங்களுக்கு அறிவிப்பான் (492).

He will make this known to you—or—He will inform you of this.

655. The intransitive verbs *கிடை* to be obtained, *சம்பவி* to happen, *இரங்கு* to be merciful, *பயப்படு* to be afraid, govern a dative case. Thus—

அது எனக்குக் கிடைத்தது.

I have got it. (Lit. That has been obtained to me.)

எனக்கு இரங்கும் (253).

Be merciful to me.

அவனுக்குப் பயப்படுகிறார்கள் (580).

They are afraid of him.

656. The verb *என்* means to say. When it is necessary to express the person addressed, the verbal participle *பார்த்து* or *நோக்கி* is used. It may be compared to the English word 'addressing'. Thus—

சந்நியாசி செம்படவனைப் பார்த்து, 'நீ எப்போது கரை ஏறுவாய்?' என்றான் (534).

The hermit said to the fisherman—or—The hermit addressing the fisherman, said—'When will you ascend the bank.' (Lit. Looking at the fisherman.)

657. The verb *பேசு* means to speak. The person addressed takes the postposition *ஓடு* or *உடனே* with. Thus—

அதைக்குறித்து அவனோடு பேசுவேன்.

I shall speak to him about it.

658. The verb *சொல்லு (சொல்)* means to tell (308).

When the object to the verb is expressed by a noun, the person addressed is put in the dative case, or takes the postposition *ஓடு* or *உடனே* with. Sometimes also the postposition *இடத்தில்* is used. Thus—

எங்களுக்கு நியாயங்களைச் சொல்லும் (253).

Tell us the reasons. (Lit. Tell to us the reasons).

அந்தச் சங்கதியை அவனோடு சொன்னேன்.

I told the matter to him.

659. Sometimes the verb *சொல்லு* is used in the sense of the English verb to name; and it then governs an object in the accusative case. Thus—

ஒரு தோழி பெயரைச் சொல்லி, ஒரு தோழியை அழைப்பாள் (399).

She would call one companion, naming the name of another.

660. When *சொல்லு* is preceded by an infinitive mood, the person is put in the objective case. Thus—

குதிரைக்காரனை வரச்சொல்லு.

Tell the horsekeeper to come.

661. The verb கேள் to ask may take a double accusative. Thus—

ஒரு சிக்கெனக்காரனைக் கடன் கேட்டான்.

He asked a miser for a loan—or—He asked a loan of a miser.

662. Sometimes, however, the person takes the postposition இடத்தில்.

663. The student should carefully enter in a notebook, and commit to memory, all the **idiomatic expressions** with which he may meet in reading and conversation. Being peculiarities of expression and not of grammar, they cannot be dealt with in a grammar, and therefore a few illustrations only are added.

சேவகன் அவனை இன்னன் என்று அறியாமல், 'என்ன மரத்தைப் பார்க்கிறாய்?' என்றான் (174).

The servant not knowing who he was, said—'Why are you looking at the tree? (Lit. The servant not knowing him' saying 'he is such an one', said What are you looking at the tree!)

மரணத்துக்கு இடம் ஆகிய புலியின் கிட்டப் போகல் ஆகாது (509, 591).

One must not go near a tiger, as it is a great risk of life (Lit. Which is a place for death).

மரணத்துக்கு நாலண்டையும் வழி. (அண்டை a side) 217.

We are exposed to death on all sides. (Lit. There is a way to death on the four sides.)

இவ்வுலகத்தில் மனதொத்த மித்திரனோடு சம்பாஷிக்கிறதிலும் வேறே ஆனந்தம் எது? (மனது + ஒத்த 335.)

What greater pleasure is there in the world, than conversing with a congenial friend? (Lit. In this world, what is another pleasure, than conversing with a friend whose mind agrees.)

அவள் என் பங்கிலே வரத்தக்கதாக தயவு பண்ணி இரட்சிக்க வேண்டும்.

You must protect me, and show favour to me, so that she may fall to my lot.

Here ஆக is affixed to தக்கது, the neuter participial noun formed from the past relative participle of தகு to be fit. When this expression is added to the infinitive of another verb, it expresses purpose.

CHAPTER XII

Appendices

APPENDIX I

ABBREVIATIONS

Abbreviations are frequently used in Tamil, specially in business and legal papers. The principal of these are given in the following table:—

English	Tamil word	Abbreviation
A Rupee	ரூபாய்	ரூ
An anna ($\frac{1}{16}$ of a rupee)	அணை	அ
A pie ($\frac{1}{12}$ of an anna)	பைசா	பை
Total (592)	ஆக	ஆ
A measure (wet or dry)	கலம்	கா
A weight of 500 lb.	பாரம்	பா
A yard	கஜம்	கி
A square yard	குழி	கு
Number	நம்பர் (English word)	ந
A year	வருஷம்	வ
A month	மாசம்	மீ
Date (i. e. Day of the month)	தேதி	உ
Current	காளது	நா
Aforesaid	மேற்படி	மை
Wet cultivation	நன்செய்	நை
Dry cultivation	புன்செய்	பை
Long-lived (a polite title to a junior)	சிரஞ்சீவி	சி
Most honourable	இராச இராசஸ்ரீ	ஸ்ரீ

APPENDIX II

ON GRAMMATICAL TERMS

(I) Alphabet *அரிவரி*, letter *எழுத்து*, short letter *குறில்*, long letter *நெடில்*, diphthong *இணை*, vowel *உயிர் எழுத்து*, consonant *மெய் எழுத்து*, compound letter *உயிர்மெய்*, primary form of a letter *முதல் எழுத்து*, secondary form *சார்பெழுத்து*, the dot over a mute consonant *புள்ளி*.

(II) Grammar *இலக்கணம்*, orthography *எழுத்தியல்* (*இயல்* means chapter), etymology *சொல்லியல்*, syntax *தொடரியல்*, prosody *யாப்பியல்*, rhetoric *அணி இயல்*.

(III) A noun *பெயர்ச்சொல்*, an adjective *உரிச்சொல்*, a numeral *எண்ணுரி*, cardinal *தொகை எண்*, ordinal *முறை எண்*, pronoun *பிரதிப்பெயர்*, adverb *வினையுரி*, particle *இடைச்சொல்*.

(IV) A casal affix is called *உருபு*, and a case is *வேற்றுமை*, nominative case *எழுவாய்*, vocative case *விளி வேற்றுமை*. The other cases are numbered, e. g. accusative case *இரண்டாவது வேற்றுமை* (218), etc.

Rational nouns are called *உயர்திணை* (high caste), and are divided in the singular *(ஒருமை)* into *ஆண்பால்* (masculine) and *பெண்பால்* (feminine). Plurals of masculine or feminine nouns are called *பலர்பால்*. Irrational nouns are called *அஃறிணை;* neuter singulars are called *ஒன்றன்பால்*, and neuter plurals *பலவின்பால்*. The single word plural is expressed by *பன்மை*.

(V) A transitive verb is called *பிறவினை*, an intransitive verb *தன்வினை*. Causal, passive, reflexive, and auxiliary verbs all come under the term *துணைவினை* (help-verb). Defective verbs are called *குறைவினை*.

A finite verb is called *முற்றுவினை;* and those parts which have no personal termination are called *எச்சம்*

(defect). This term includes the conditional, the infinitive, the verbal participle (which are all called *வினை எச்சம்*, because they require a finite verb to complete the meaning)—and the relative participles (which are called *பெயர் எச்சம்*, because they require a noun to complete the meaning). The imperative mood is called *ஏவல்*, the optative mood *வியங்கோள்*, a verbal noun *தொழிற்பேர்*, and the negative form *எதிர்மறைமொழி*.

Conjugation is called *வினைமுற்று*, a root *பகுதி*, a personal termination *விகுதி*, a medial (257) *இடைநிலைச்சொல்*, the three tenses *முக்காலம்* (212), the present tense *நிகழ் காலம்*, the past tense *இறந்தகாலம்*, the future tense *எதிர்காலம்*, the three persons *மூவிடம்*, the first person *தன்மையிடம்*, the second person *முன்னிலையிடம்*, the third person *படர்க்கையிடம்*.

(VI) Insertion of letters *தோன்றல்*, transmutation of letters *திரிதல்*, omission of letters *கெடுதல்*.

APPENDIX III

ON DAYS, MONTHS, AND YEARS

The day, distinguished from the night, is called *பகல்*, and the night *இரா*.

A day consisting of twenty-four hours is called *நாள்*, when considered as a part of the month; but *கிழமை*, when it is considered as a part of the week. *தெய்தி* or *தேதி* means the day or date of the month, marked ౨; it is called *திதி*, with respect to the age of the moon. The day is divided into sixty parts, called *நாழிகை*, vulg. *நாழி*, which is equal to twenty-four minutes. The night, viz. from sunset to sunrise, is divided into four parts, called *சாமம்* or *ஜாமம்*.

The week is called *கிழமை* or *வாரம்*. It consists, like ours, of seven days, which receive their names from the seven

planets called கிரகம், in which the Hindus include the sun: to these names, the term கிழமை is added; as:—

ஞாயிறு,	the Sun,	ஞாயிற்றுக்கிழமை,	Sunday.
திங்கள்,	the Moon,	திங்கட்கிழமை,	Monday.
செவ்வாய்,	Mars,	செவ்வாய்க்கிழமை,	Tuesday.
புதன்,	Mercury,	புதன்கிழமை,	Wednesday.
வியாழம்,	Jupiter,	வியாழக்கிழமை,	Thursday.
வெள்ளி,	Venus,	வெள்ளிக்கிழமை,	Friday.
சனி,	Saturn,	சனிக்கிழமை,	Saturday.

The month is called மாதம் or மாசம், and marked மீ. The first month of the year is சித்திரை. They are twelve in number, as follows:—

1.	—சித்திரை,	half of April and May.
2.	—வைகாசி,	„ May and June.
3.	—ஆனி,	„ June and July.
4.	—ஆடி,	„ July and August.
5.	—ஆவணி,	„ August and September.
6.	—புரட்டாசி,	„ September and October.
7.	—ஐப்பசி (vulg. அப்பசி),	„ October and November.
8.	—கார்த்திகை,	„ November and December.
9.	—மார்கழி,	„ December and January.
10.	—தை,	„ January and February.
11.	—மாசி,	„ February and March.
12.	—பங்குனி,	„ March and April.

N.B.—The year is called வருஷம் and marked ஆ When the age of a person is meant, வருஷம் is not used, but வயது or வயசு or பிராயம்; which literally signifies age: for instance, I am ten years old, must be rendered by எனக்குப் பத்து வயதுண்டு, not பத்து வருஷம்; but, I was born ten years ago, must be expressed by வருஷம், viz. நான் பிறந்து பத்து வருஷமாயிற்று (402).

The Hindus have a cycle of sixty years, each of which has its own peculiar name. The English date A.D. is now so generally used in India, that it is not necessary to give the names of the Hindu years.

APPENDIX IV

ON THE POINTS OF THE COMPASS, AND SIGNS OF THE ZODIAC

A region or point in the horizon is called திசை or திக்கு. The four chief points are—

கிழக்கு	The east.
மேற்கு	The west.
தெற்கு	The south.
வடக்கு	The north.

The four intervening angles are called மூலை, viz.,

தென்கிழக்கு	South-east.
தென்மேற்கு	South-west.
வடமேற்கு	North-west.
வடகிழக்கு	North-east.

The signs of the Zodiac are called இராசி. Their names are these—

மேஷம் or மேடம்,	Aries.	கன்னி,	Virgo.
ரிஷபம் or இடபம்,	Taurus.	துலாம்,	Libra.
மிதுனம்,	Gemini.	விருச்சிகம்,	Scorpio.
கற்கடகம்,	Cancer.	தனுசு,	Sagittarius.
சிங்கம்,	Leo.		

APPENDIX V

TABLE OF RELATIONSHIPS

The father is called தகப்பன், அப்பன், தந்தை or பிதா.
The father's brothers, „ „
But the elder brother of the father, பெரியப்பன்.
„ younger „ சிற்றப்பன்.

The mother, தாய், ஆயி, அம்மாள், ஆய்ச்சி, அம்மை.
The mother's sister, „ „
But the mother's elder sister, பெரிய ஆயி.
„ „ younger „ சின்ன ஆயி.

The grandfather, both on the father and mother's side, பாட்டன்.

The grandmother, both on the father and mother's side, பாட்டி, பேத்தி.

The father's sister,
The mother of one's wife or husband, } அத்தை.

The brother of the mother, அம்மான், தாய்மாமன்.
Brothers and sisters, கூடப்பிறந்தவர்கள் or சகோதரர்கள்.
The elder brother (of the same father and mother) அண்ணன், தமையன்.
The younger brother of („) தம்பி.
The elder sister of („) அக்காள் or தமக்கை.
The younger sister („) தங்கச்சி or தங்கை.

The husband, நாயகன், கணவன், மணவாளன், கொழுநன், பருத்தா or பத்தா, அகமுடையான் (vulg. ஆமுடையான்), etc.

The wife, பெண்டாட்டி, மனைவி, நாயகி, தாரம்.

A brother-in-law, மைத்துனன் (vulg. மச்சினன், மச்சான்); it means also a cousin, who is the mother's brother's son or the father's sister's son.

A sister-in-law, மைத்துனி (vulg. மச்சினி, மச்சினிச்சி); also the wife's younger sister, or the younger brother's wife; also a cousin, who is the mother's brother's daughter, or the father's sister's daughter.

The wife's elder sister, கொழுந்தி.
The husband's brother, கொழுந்தன்.
The husband's sister, நாத்தனர்.

Persons who have married two sisters, call each other சகலன்.

Persons who have married two brothers, are called ஓப்ப்பிடியார், ஓரகத்திமார்.

Several women, married to one man, call each other சக்களத்தி.

A father-in-law, மாமன்.

A mother-in-law, மாமி.

A son-in-law, மருமகன், also the son of a man's sister or of a woman's brother.

A daughter-in-law, மருமகள், also the daughter of a man's sister, or of a woman's brother.

A grandson, போன், போப்பிள்ளை.

A granddaughter, போத்தி, also a sister's granddaughter.

N.B.—This is taken from the grammar of the Rev. C. T. Rhenius.

APPENDIX VI

ON THE SPECIAL USE OF CERTAIN WORDS

(1) The Tamil language has several nouns to denote the infancy of men, or of animals, or of trees, which must not be used promiscuously. Thus infants and children are called குழந்தை and பிள்ளை, which last is also used of young palm trees; as தென்னம்பிள்ளை. The word குஞ்சு is used of birds, of mice, of fishes, and of insects; thus புறுக்குஞ்சு a young pigeon; கோழிக்குஞ்சு a chicken; எலிக்குஞ்சு, மீன்குஞ்சு, etc. The common appellation for the young of four-footed animals is குட்டி. Thus, சிங்கக்குட்டி, குதிரைக்குட்டி, நாய்க்குட்டி, பூனைக்குட்டி, etc. It is also used of serpents; as பாம்புக்குட்டி. The calves of cows and buffaloes cannot be called simply குட்டி, but we must say கன்று or கன்றுக்குட்டி: thus, பசுவின் கன்று or பசுவின் கன்றுக்குட்டி; எருமைக் கன்று or எருமைக் கன்றுக்குட்டி. But of horses and asses we

may say either குட்டி or மறி: thus, குதிரைமறி, கழுதை மறி. Of harts, camels and elephants, we may say either குட்டி or கன்று; மான்கன்று, ஒட்டைக்கன்று, யானைக் கன்று. Lastly, of all plants, whilst they are little (the palm tree excepted), we must use the word கன்று: மாங் கன்று, வேப்பங்கன்று, புளியங்கன்று, முருங்கைக்கன்று, etc.

(2) In order to denote the male and female sex, the Tamil people use the words ஆண் and பெண்; and this can be said of every creature, also of animals and birds: however, if it is said absolutely, it is supposed only of men, for whom they also add the word பிள்ளை. Thus, ஆண் பிள்ளை, பெண் பிள்ளை; yet this does not signify a male or a female child, but absolutely, a man or a woman: and when பிள்ளை is thus added, it cannot be said of other animals.

The male of birds is called சாவல், the female பெட்டை, and these two words are placed before or after the specific name of every bird: thus, சாவற்கோழி or கோழிச்சாவல், a cock; பெட்டைக்கோழி or கோழிப்பெட்டை, a hen; சாவற்புறு, a male pigeon; பெட்டைப்புறு, a female pigeon, etc. With regard to four-footed beasts they vary: the male calf of oxen is called காளைக்கன்று, the female, கிடாரிக்கன்று. If they be greater than calves, the male is simply called காளை, the female கிடாரி. But when they are fit for work then the ox is called எருது, the cow பசு. The bull is called பொலியெருது. The male of buffaloes in every age is called கிடா, to which, if it be small, they add கன்று, கிடாக்கன்று: the female they always call எருமை, and if it be small, எருமைக்கன்று. The male of horses and asses is called குண்டு; thus, குண்டுக்குதிரை, குண்டுக்கழுதை, the female கோளிகை; thus, கோளிகைக்குதிரை, கோளிகைக்கழுதை. The female of other quadrupeds are called with one common word பெட்டை: thus, பெட்டையாடு, பெட்டைமான், பெட்

டைப்பூனை, பெட்டைநாய், etc. But with regard to the male they vary: for the male of dogs, cats, foxes, monkies and such like, they call கடுவன்; of harts கலை; of sheep and goats கிடாய்.

N.B.—This is taken from the grammar of the Rev. J. Beschi.

FINIS

ENGLISH INDEX

Under each letter are given (1) Subjects, and Grammatical terms, etc., (2) English words for their translation into Tamil.

N.B.—The numbers refer to the paragraphs.

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For these letters see para. 82.

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