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Tamil Grammar Self-Taught.

(IN TAMIL AND ROMAN CHARACTERS.)



SECOND EDITION

BY

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ఆగస్టు-1922

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

I DEDICATE THESE PAGES

AS A TOKEN

OF SINCERE GRATITUDE FOR ASSISTANCE

RECEIVED

IN MY TAMIL AND TELUGU STUDIES.

M. DE Z. WICKREMASINGHE.

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PREFACE.

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

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

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

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

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

M. DE ZILVA WICKREMASINGHE.

*Indian Institute,
Oxford, September, 1906.*

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

PREFATÓRY NOTE

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

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

G. U. P.

Oxford, 1906.

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TAMIL GRAMMAR SELF-TAUGHT.

PART I.

GRAMMAR with SYNTAX.

The Alphabet and Pronunciation.

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

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

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

These vowels are written in two different ways. When they are initial, they are represented separately by regular letters; but when they are medial, that is to say, when a vowel is pronounced immediately after a consonant, the former is shown by one or more vowel *signs* attached to the consonant. The short vowel *a*, however, being *inherent* in the consonant, is not indicated by any sign. Hence, its *absence* is generally (though not always in MSS.) marked by a dot or a small circle over the consonant; e.g. $\overset{\cdot}{k}$ = *ka*, but $\overset{\circ}{k}$ = *k*; \sqcup = *pa*, and $\dot{\cup}$ = *p*.

4. VOWELS or *uyir-eruttugal* ("life-letters") :—

Tamil Characters.		Transliter- ation.	Pronunciation.	Phonetic Signs.*
Initial.	Medial.			
அ		a†	Like <i>u</i> in <i>cut</i> , or <i>a</i> in <i>America</i>	u, ũ
ஆ	ஈ, ூ	ā	„ <i>a</i> in <i>rather</i> or <i>car</i> ...	ah
இ	ி	i‡	„ <i>i</i> in <i>sit</i>	i
ஈ ஓ ஔ	ீ	ī‡	„ <i>i</i> in <i>routine</i> , or <i>ee</i> in <i>meet</i>	ee
உ	ஊ, ல, ழ	u	„ <i>u</i> in <i>put</i> , or <i>oo</i> in <i>good</i> ...	ū
			When final, it is pronounced very slightly, and often like <i>i</i> .	
ஊ	஁, ஃ, ழ, வ, ஶ	ū	„ <i>u</i> in <i>rule</i> , or <i>oo</i> in <i>fool</i> ...	oo
எ	ெ	e‡	„ <i>e</i> in <i>elbow</i>	e
ஏ	ே	ē‡	„ <i>a</i> in <i>able</i> , <i>pane</i>	ay
			When initial, the short and long <i>e</i> are pronounced like <i>ye</i> in <i>yes</i> and <i>yea</i> respectively	ye, yay
ஐ	ஐ, ை	ai āi	„ <i>ai</i> in <i>aisle</i> , or <i>ei</i> in <i>height</i>	i
			When final, it is invariably pronounced like <i>ei</i> in <i>veil</i> ...	ay
ஓ	ஓ ஈ	o	„ <i>o</i> in <i>pot</i>	o
ஔ	ஔ ஈ	ō	„ <i>o</i> in <i>noble</i>	oh
ஔள	ஔ ள	au	„ <i>ow</i> in <i>now</i>	ow

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

† அ *a* before ஈ *r*, ல் *l*, ள் *l*, ழ் *r*, ஶ் *u*, and ஶ் *n*, at the end of a polysyllabic word, is pronounced somewhat like *e* in *pen*.

‡ Before the cerebrals ட் *d*, ஶ் *n*, ழ் *r*, ள் *l*, and ழ் *r*, these vowels are pronounced with some modification, as a "modified vowel" (*umlaut*) in German.

5. CONSONANTS OF *mey-eruttugal* ("body-letters") :—

Tamil Characters.	Trans-literation.	Pronunciation.	Phonetic Signs.	
க	{	k	Like <i>k</i> in <i>kite</i> when initial, doubled, mute, or immediately after $\dot{\text{c}}$ or $\dot{\text{t}}$...	k
		g	Like <i>g</i> in <i>regard</i> in all other instances ...	g, gh
		h	When intervocal, in Ceylon	h
ங	ñ	Like <i>ng</i> in <i>song</i>	ng	
ச	{	c	When doubled, or after $\dot{\text{c}}$ or $\dot{\text{p}}$, it has the sound of <i>ch</i> in <i>church</i>	ch
		j	After ஞ $\bar{\text{n}}$ it is pronounced like <i>j</i> In the case of words borrowed from Sanskrit, it generally retains the sound of the original letter.	j
		ç	In all other instances it is between <i>s</i> in <i>sun</i> and <i>sh</i> in <i>short</i>	sh
ந	$\bar{\text{n}}$	Like <i>ny</i> in <i>Bunyan</i> (the Spanish $\bar{\text{n}}$) When followed by <i>j</i> , like <i>ng</i> soft	ny ng	
ட	{	d	As <i>d</i> in <i>door</i>	d
		t	When mute or doubled, it has the sound of <i>t</i> in <i>but</i>	t
ண	ṇ	Cerebral* <i>n</i> uttered with the tip of the tongue turned up and drawn back so as to touch the roof of the dome of the palate	n	
த	{	t	When initial, mute, or doubled, it has a sound between that of <i>th</i> in <i>Thames</i> and <i>th</i> in <i>theory</i> .	th
		d	In all other instances it is pronounced like the English <i>th</i> in the words <i>then</i> , <i>these</i>	th
			In Sanskrit derivatives it more or less retains the sound of the original.	

* "Cerebral" indicates sounds made high up in the roof of the mouth.

Tamil Characters.	Transliteration.	Pronunciation.	Phonetic Signs.
ந்	n	Like <i>n</i> in <i>nut</i>	n
ப்	p b	Like <i>p</i> when initial, mute, or doubled ...	p
		Like <i>b</i> when intervocal (In Sanskrit derivatives it often retains the sound of the original letter.)	b
ம்	m	As in English	m
ய்	y	do. do.	y
ர்	r	do. do.	r
ல்	l	do. do.	l
வ்	v	do. do.	v
ழ்	ṛ	A cerebral having the combined sound of <i>r</i> and soft <i>l</i> , and pronounced by turning up the tip of the tongue as far back as possible In Ceylon, however, it is pronounced like an ordinary English <i>l</i> In the Tamil country it has often the sound of the <i>s</i> in <i>pleasure</i> (the French <i>j</i>)	ry l
ளர்	ḷ	A cerebral <i>l</i>	l
றர்	ṛ ṭ	A hard, vibrating, half-palatal, half-cerebral <i>r</i>	rr
		When mute or doubled, it is pronounced <i>t</i>	t
னர்	ṇ	Nearly the English <i>n</i> என்ற <i>nra</i> is pronounced <i>ndra</i>	n ndra
ஃ, ஂ	ḥ	This letter is called the <i>āydam</i> , and is pronounced like <i>ch</i> in the Scotch word <i>loch</i> . It is used in poetry, when necessary for the metre	ch

6. The following table shows how the twelve medial-vowel signs are attached to the foregoing eighteen consonants, thereby producing 216 *syllabic* characters:—

(Continued over.)

CON- SONANTS.	Absence of dot = a	ā	i	ī	u	ū
க் k	க ka	கா kā	கி ki	கீ kī	கு ku	கூ kū
ங் ṅ	ங ṅa	ஙா ṅā	ஙி ṅi	ஙீ ṅī	ஙு ṅu	ஙூ ṅū
ச் c	ச ca	சா cā	சி ci	சீ cī	சு cu	சூ cū
ஞ் ṅ	ஞ ṅa	ஞா ṅā	ஞி ṅi	ஞீ ṅī	ஞு ṅu	ஞூ ṅū
ட் ḍ	ட ḍa	டா ḍā	டி ḍi	டீ ḍī	டு ḍu	டூ ḍū
ண் ṇ	ண ṇa	ணா ṇā	ணி ṇi	ணீ ṇī	ணு ṇu	ணூ ṇū
த் t	த ta	தா tā	தி ti	தீ tī	து tu	தூ tū
ந் n	ந na	நா nā	நி ni	நீ nī	நு nu	நூ nū
ப் p	ப pa	பா pā	பி pi	பீ pī	பு pu	பூ pū
ம் m	ம ma	மா mā	மி mi	மீ mī	மு mu	மூ mū
ய் y	ய ya	யா yā	யி yi	யீ yī	யு yu	யூ yū
ர் r	ர ra	ரா rā	ரி ri	ரீ rī	ரு ru	ரூ rū
ல் l	ல la	லா lā	லி li	லீ lī	லு lu	லூ lū
வ் v	வ va	வா vā	வி vi	வீ vī	வு vu	வூ vū
ழ் ṛ	ழ ṛa	ழா ṛā	ழி ṛi	ழீ ṛī	ழு ṛu	ழூ ṛū
ள் ḷ	ள ḷa	ளா ḷā	ளி ḷi	ளீ ḷī	ளு ḷu	ளூ ḷū
ற் ṛ	ற ṛa	றா ṛā	றி ṛi	றீ ṛī	று ṛu	றூ ṛū
ன் ṅ	ன ṅa	னா ṅā	னி ṅi	னீ ṅī	னு ṅu	னூ ṅū

(Continued.)

e	ē	ai	o	ō	au	CONSONANTS.
கெ ke	கே kē	கை kai	கொ ko	கோ kō	கௌ kau	க் k
கெ ne	கே nē	கை nai	கொ no	கோ nō	கௌ nau	க் n
செ ce	சே cē	சை cai	சொ co	சோ cō	சௌ cau	ச் c
செ ne	சே nē	சை nai	சொ no	சோ nō	சௌ nau	ச் n
டெ de	டே dē	டை dai	டொ do	டோ dō	டௌ dau	ட் d
டெ ne	டே nē	டை nai	டொ no	டோ nō	டௌ nau	ட் n
ணெ ne	ணே nē	ணை nai	ணொ no	ணோ nō	ணௌ nau	ண் n
தெ te	தே tē	தை tai	தொ to	தோ tō	தௌ tau	த் t
தெ ne	தே nē	தை nai	தொ no	தோ nō	தௌ nau	த் n
பெ pe	பே pē	பை pai	பொ po	போ pō	பௌ pau	ப் p
பெ ne	பே nē	பை nai	பொ no	போ nō	பௌ nau	ப் n
மெ me	மே mē	மை mai	மொ mo	மோ mō	மௌ mau	ம் m
யெ ye	யே yē	யை yai	யொ yo	யோ yō	யௌ yau	ய் y
ரெ re	ரே rē	ரை rai	ரொ ro	ரோ rō	ரௌ rau	ர் r
லெ le	லே lē	லை lai	லொ lo	லோ lō	லௌ lau	ல் l
வெ ve	வே vē	வை vai	வொ vo	வோ vō	வௌ vau	வ் v
ழெ re	ழே rē	ழை rai	ழொ ro	ழோ rō	ழௌ rau	ழ் r
ளெ le	ளே lē	ளை lai	ளொ lo	ளோ lō	ளௌ lau	ள் l
றெ re	றே rē	றை rai	றொ ro	றோ rō	றௌ rau	ற் r
னெ ne	னே nē	னை nai	னொ no	னோ nō	னௌ nau	ண் n

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

க்ஷ <i>ksha</i>	ஸ <i>sa</i>	த் த <i>tta</i>
ஜ <i>ja</i>	ஹ <i>ha</i>	ஃ ஃ <i>ḥa</i>
ம <i>ma</i>	க்ஷ <i>kka</i>	ஸ்ரீ <i>śrī</i>
ஷ <i>sha</i>	க்ஷ or ஶ <i>kku</i>	

- அ or அஹு = அணு *aṇū*, an anna.
அஹு = அளம் *aḷam*, a salt-pan.
அஹு = ஆக *āga*, total.
ஶ-ஶ = இராச ராசஸ்திரி *irāja rājastiri*, most honourable (a title).
கா = கலம் *kalam*, a measure of grain.
கஹு = கஜம் *kajam*, a yard.
கா = காசு *kāṣu*, cash.
ஶ = காணி *kāṇi*, the fraction $\frac{1}{80}$.
குஹு = குழி *kuṇi*, a square (yard).
சீ = சிரஞ்சீவ *çirañjīva*, “live long,” a polite title used in addressing a junior in rank.
சீ = சில்வானம் *çilvāṇam*, and odd.
த = தேதி *tēdi*, day of the month.
நா = நம்பர் *nambar*, number.
நா = நன்செய் *nançey*, wet cultivation.
நா = நாயகன் *nāyagan*, headman.
நா = நாளது *nāḷadu*, current.
நா = நிலம் *nilam*, ground.
நா = நிலுவை *niluvāi*, remainder or balance; arrears.
நா = நெல்லு *nellu*, paddy.
நா = பணம் *paṇam*, money.
நா = பற்று *paṭtu*, received.
நா = பாரம் *pāram*, weight of 500 lbs.
நா = பா அபியத்பாஷந்த் *pā abiyatpāshand*, a form of greeting.
நா = பிள்ளை *piḷḷāi*, caste title.

புணு	=	புன்செய் <i>puṇṇey</i> , dry cultivation.
பை	=	பைசா <i>paicā</i> , a pie.
பெ	=	பொன் <i>pon</i> , a gold coin equal to ten fanams.
மூ	=	மாசம் <i>mācam</i> , a month.
மு	=	முதல் <i>mudal</i> , first.
மே	=	மேற்படி <i>mētpadi</i> , aforesaid, as above.
யு	=	யும் <i>yum</i> , and.
ரூ or ரூ	=	ரூபாய் <i>rūbāy</i> , rupee.
வ	=	வகையரா <i>vagūiyarā</i> , belonging to; <i>et cætera</i> .
வ	=	வசம் <i>vaçam</i> , charge, control.
வ	=	வரவு <i>varavu</i> , receipts.
வ	=	வராகன் <i>varāgan</i> , a pagoda coin.
வ	=	வருஷம் <i>varuṣam</i> , year.
வ	=	வரைக்கும் <i>varāikkum</i> , until.
வ	=	வும் <i>vum</i> , and.
வ	=	வேலி <i>vēli</i> , a land measure about 5 acres.

See also the section on Numerals, para. 19.

Phonetic Pronunciation of Tamil.

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

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

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

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

- u represents (*always and only*) the sound of *u* in *bun, sum*.
 ū „ the sound of *e* in *other, filbert, &c.*
 ū „ „ „ *u* in *pull*, or *oo* in *foot*.
 oo „ „ „ *u* in *rude*, or *oo* in *boor*.
 i „ „ „ *i* or *y* in *pity*.
 i (ital.) „ „ „ *i* in *mine* or *I* (i.e. a diphthong).
 e „ „ „ *e* in *men, merry*.
 ay „ „ „ *a* in *able, pane* (i.e. a simple sound, not diphthongized).
 ay (ital.) „ „ „ *ay* (diphthong) in *day, play*.
 ch (ital.) „ „ „ *ch* in the Scotch word *loch*.
gh is written for *g* before *e* or *i* to preserve the hard sound of *g* as in *regard*.
ow represents the sound of *ow* in *cow, now*.
 rr „ one strong sound, the two *r*'s not to be sounded separately.
 th „ the sound of *th* in *with, both*.
 th (ital.) „ „ „ *th* in *they, breathe*.

For the cerebrals *n* and *l*, also for *ng, ny, and ry*, see Alphabet.

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

Tamil.	Transcript.	Pronunciation.
அகலம் (Breadth)	<i>agalam</i>	ugūlūm
கருகல் (Darkness)	<i>karugal</i>	kurūgūl
ஆக்கம் (Wealth)	<i>ākkam</i>	ahk-kūm
இங்கே (Here)	<i>iṅgē</i>	ing-gay
உட்காருகிறேன் (I sit down)	<i>uṭkārugirēn</i>	ūtkahrū-ghirrayn
சங்கீதம் (Song)	<i>ṣaṅgīdam</i>	shung-gheethūm

Tamil.	Transcript.	Pronunciation.
பசி (Hunger)	<i>paçi</i>	pushi
பச்சரிசி (Raw rice)	<i>paccariçi</i>	puch-chürishi
சாட்சி (Evidence)	<i>çāçci</i>	shaht-chi
முயற்சி (Effort)	<i>muyatci</i>	müyütchi
கஞ்சி (Rice gruel)	<i>kañji</i>	kung-ji
ஞாயிறு (The sun)	<i>ñāyiru</i>	nyah-yirrū
தடி (A stick)	<i>taði</i>	thudi
தட்டான் (A goldsmith)	<i>tattān</i>	thuttahn
தண்டம் (A staff)	<i>taṇḍam</i>	thundüm
தணிவானபுடவை (Inferior cloth)	<i>tañivānapuḍavāi</i>	thunivahnüpüdüvay
தந்தை (Father)	<i>tandāi</i>	thunthay
திரித்தது (It twisted)	<i>tirittadu</i>	thirith-thūthū
நமது (Our)	<i>namadu</i>	numūthū
படிப்பேன் (I shall learn)	<i>paḍippēn</i>	pudippayn
இருபது (Twenty)	<i>irubadu</i>	irübūthū
பாம்பு (A snake)	<i>pāmbu</i>	pahmbū
அபிப்பிராயம் (Intention)	<i>abippirāyam</i>	ubippirah-yüm
மலையருவி (A mountain torrent)	<i>malāi-y-aruvi</i>	mul-ay-yurūvi
*கழுதை (An ass)	<i>karudāi</i> (<i>kaḷudāi</i> , in the South)	kuryūthay (kulūthay in the S.)
*குழந்தை (An infant)	<i>kurandāi</i> (<i>kuḷandāi</i> , in the S.)	kūryūnthay (kūlūnthay in the S.)
*வாழைப்பழம் (Banana fruit)	<i>vārāi-p-param</i> (<i>vālāi-p-paḷam</i> , in the S.)	vahryayppuryüm (vahlayppulüm, S.)

* In Ceylon and in Tinnevely, &c., ழ is pronounced like ள, so much so that there is very little difference in the pronunciation of the words கவி (*kali*) "noise," கழி (*kaḷi*) "stick," and களி (*kaḷi*) "joy."

Tamil.	Transcript.	Pronunciation.
கற்கிறேன் (I study)	<i>katkirēn</i>	kut-kirrayn
கற்றேன் (I studied)	<i>kattēn</i>	kuttayn
அறுநூற்றொன்று (Six hundred & one)	<i>arunūttōnru</i>	urūnoot-tondrū
என்றேன் (I said)	<i>enrēn</i>	endrayn
அஃது (That)	<i>aḥdu</i>	uchthū
*புருஷன் (A man)	<i>puruṣan</i>	pūrūshūn
நஷ்டம் (Loss)	<i>naṣṭam</i>	nushtūm
ஜீவனம் (Livelihood)	<i>jīvanam</i>	jeevūnūm
ஸ்திரீ (A woman)	<i>stirī</i> (for Skt. <i>stri</i>)	sthree
ஸ்ரீபதி (Husband of Śrī, i.e. Viṣṇu)	<i>śrī-pati</i>	shree-puthi
கூஷணம் (A moment)	<i>kṣaṇam</i>	kshunūm
மோகூஷம் (Heaven)	<i>mōkṣam</i>	mohkshūm
மஹாராஜன் (Great king)	<i>mahārājan</i>	muhah-rahjūn

Rules of Euphony.

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

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

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

* For the Grantha letters found in this and the succeeding words, see p. 13.

	Hard. (surd)	Soft. (sonant)	Nasal.	Liquids and Semi- vowels.	Vowels.		
					Short.	Long.	Diph- thongs.
Gutturals	க் k, ச் or ங் h*	க் g (medial)	ங் ñ		அ a	ஆ ā	எ e, ஏ ē,
Palatals	ச் ç, ற r	ச் j ,,	ஞ் ñ, ன n	ய y	இ i,	ஐ or ஈ ī	ஐ ai
Cerebrals	ட் t (when doubled)	ட் d	ண் n	ழ் r, ள் l			
Dentals	த் t	த் d ,,	ந் n	ர் r, ல் l			
Labials	ப் p	ப் b ,,	ம் m	வ் v	உ u	ஊ ū	{ ஒ o, ஔ ō, ஒள au

10. Of these letters, any vowel may begin or end a word; but out of the eighteen consonants, only nine may be used as initials, namely *k, ç, ñ, t, n, p, m, y, v*, and eleven as finals, namely *ñ, n, n, n, m, y, r, l, v, r,* and *l*. In the word *ñanam* (நனம்), which, however, is never used without one of the demonstrative prefixes *a* (that), *i* (this), and *u* (that yonder), or the interrogative *e* (which) and *yā* (what), as *aññanam* அந்நனம் "in that place," இந்நனம் *iññanam*, "in this place," &c., the letter *ñ* may be regarded as an initial. Further, the letters *ñ, n,* and *v* are very rarely, if ever, used as finals.

11. (a) As *r* and *l* are not permitted initials, every word etymologically beginning with either of them takes, as a rule, one of the vowels *a, i,* or *u* as a euphonic prefix; e.g. *araṅgam* அரங்கம், for Sanskrit *raṅga*; *irattam* இரத்தம், for Prakrit *rattam*; *irāgam* இராகம், for Skt. *rāga*; *uruvam* உருவம், for *rūpam*; *Ilaṅgāi* இலங்கை, for *Laṅkā*; *ulagam* உலகம், for *lōka*; &c.

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

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

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

VOWELS WITH VOWELS.

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

Thus:—

nari + āl = nariyāl நரியால் “by a fox.”

nī + um = nīyum நீயும் “thou also.”

paṇai + ōlai = paṇāiyōlai பணையோலை “palmyra leaf.”

ṣē + adi = ṣēvadi சேவடி “red foot”; *ṣē + agam = ṣēyagam* சேயகம் “red grain.”

para + araṣu = paravaraṣu பரவரசு “foreign king.”

kūḍā + orukkam = kūḍāvōrukam கூடாவொழுக்கம் “improper conduct.”

paṣu + oḍu = paṣuvōḍu பசுவோடு “with a cow.”

mū + aindu = mūvāindu மூவைந்து “three times five.”

kō + il = kōvil கோவில் (also *kōyil* கோயில்) “king’s abode,” temple or church.

Exceptions:—

(a) The final short *u* of a dissyllabic word of which the first syllable is long, as *māḍu* மாடு, or of words of more than two syllables, as *paḍittu* படித்து, is elided before a following vowel; e.g. *māḍu + ē = māḍē* மாடே “O bullock!”; *paḍittu + irukkirēṇ = paḍittirukkirēṇ* படித்திருக்கிறேன் “I have learnt” (lit. having learnt, I am). If the short *u* happen to be attached to *ḍ* or *ṛ*, the consonant is commonly doubled; as, *māḍu + oḍu = māḍḍoḍu†* மாட்டோடு “with the bullock”; *āru + il = āttil‡* ஆற்றில் “in the river.”

(b) After the demonstrative prefixes *a*, *i*, and *u* and the interrogative *e*, *v* is inserted and doubled before a following vowel; as, *a + araṣu = avvaraṣu* அவ்வரசு “that king”; *i + irāi = ivvirāi* இவ்விறை “this lord”; *u + ādu urvādu* உவ்வாடு “that (yonder) sheep”; *e + alavu = evvaḷavu* எவ்வளவு “what extent, how much?”

* Whether resulting from an ellipsis or not.

† *ḍ* when doubled is transcribed and pronounced *ḍḍ*.

‡ *r* when doubled is transcribed and pronounced *ṛṛ*. See p. 10 and p. 17, col. 3.

- (c) The relative participle ending in *a* does not, as a rule, combine with the initial vowel of the following word; as, *tagunda uttaravu* தகுந்த உத்தரவு “proper leave.”

VOWELS WITH CONSONANTS.

ii. After the demonstrative prefixes *a*, *i*, and *u*, and the interrogative *e*, all initial consonants are doubled; as, *a(p)paḍi* அப்படி “in that manner”; *i(p)paḍi* இப்படி “in this manner”; *e(p)paḍi* எப்படி “in what manner?”; *u(m)māḍu* உம்மாடு “that bullock yonder.”

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

iii. After vowel-finals the hard initials *k*, *ç*, *t*, and *p* are doubled; as, *un pustagaṭṭai(c) cinna(p) paiyanukku(k) koḍu* உன் புஸ்தகத்தைச் சின்னப் பையனுக்குக் கொடு “Give your book to the small boy.”

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

- (a) Relative participle; as, *pōna kālam* போன காலம் “past time”; *nān koḍutta paṇam* நான் கொடுத்த பணம் “the money I gave.” See also 12, i. c.
- (b) Finite verb; as, *ōḍuḡinraṇa kudirāiḡal* ஓடுகின்றன குதிரைகள் “the horses run.”
- (c) The third or ablative of connection, the sixth or genitive, and the vocative cases; as, *avanōḍu pō* அவனோடு போ “go with him”; *enadu kaigal* எனது கைகள் “my hands”; *avanuḍāiya tambi* அவனுடைய தம்பி “his younger brother”; *paiyanē ḡollu* பையனே சொல்லு “O boy, say!”
- (d) A pronoun; as, *adu kuridu* அது குறிது “that is short.”
- (e) A numeral; as, *oru çaiḡadi* ஒரு சங்கதி “an affair.”
- (f) A verbal ellipsis, i.e. a verbal root used as an adjective; as, *varu punal* வரு புனல் “the flowing waters (of a river).”
- (g) An interrogative, or the particles of emphasis, *ē* and *ō*; as, *ivanā çonnān* இவனா சொன்னான் “did this man say?”; *aḡē pō* அங்கே போ “go there.”

RULES OF EUPHONY.

CONSONANTS WITH VOWELS.

iv. A final consonant combines with an initial vowel without any change, except in the manner of writing; as, *ariyēn + enrān* அறியேன் என்றான் = *ariyēnenrān* அறியேனென்றான் "he said, 'I do not know.'"

Exception :—The final consonant of a short monosyllable is doubled before an initial vowel; as, *kal + arāi = kallārāi* கல்லறை "a rock-cave," "a sepulchre"; *kal + ācāri = kallācāri* கல்லாசாரி "a stonemason."

CONSONANTS WITH CONSONANTS.

v. A final consonant other than *y* often takes the increment *i* before an initial *y*, the consonant being doubled in the case of a short monosyllable; as, *maṇ + yādu = maṇṇiyādu* மண்ணியாது "what soil?"

vi. After a final *y* or *ai* of a monosyllable, the initial *k*, *ç*, *ñ*, *t*, *n*, *p*, or (rarely) *m* is doubled; as, *poy + kāl = poykkāl* பொய்க்கால் "false leg"; *nāy + kuṭṭi = nāykkuṭṭi* நாய்க்குட்டி "a puppy"; *vāy + pirappu = vāyppirappu* வாய்ப்பிறப்பு "a declaration"; *kai + piḍi = kaippiḍi* கைப்பிடி "a handful"; *kai + muṭṭi = kaimmuṭṭi* கைம்முட்டி "the clenched fist."

vii. Final *r* or *ṛ* often doubles the initial *k*, *ç*, *t*, or *p*; as, *nīr + çōru = nīrccōru* நீர்ச்சோறு "boiled rice kept over night in water"; *kūr + pānāi = kūrppānāi* கூழ்ப்பானை "a pap-pot."

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

$n + k = tk$; as, $\left\{ \begin{array}{l} maṇ + kuḍam = maṭkuḍam \\ \text{மண் + குடம்} = \text{மட்குடம்} \end{array} \right\}$ "earthen pot."

Compare, however, *kavaṇ + kāraṇ = kavaṇkāraṇ* கவண்காரன் "a slinger."

$n + ç = tç$; as, $\left\{ \begin{array}{l} maṇ + çuvar = maṭcuvar \\ \text{மண் + சுவர்} = \text{மட்சுவர்} \end{array} \right\}$ "mud wall."

$n + t = nḍ$; as, $\left\{ \begin{array}{l} āṇ + tagāi = āṇḍagāi \\ \text{ஆண் + தகை} = \text{ஆண்டகை} \end{array} \right\}$ "a person befitting, a king."

Cf. also *kandēn* கண்டேன் "I saw," from *kaṇ + t + ēn*.

$n+n=nn$ or simply n ; as,

$\left\{ \begin{array}{l} maṇ + nilam = maṇṇilam \\ \text{மண்} + \text{நிலம்} = \text{மண்ணிலம்} \end{array} \right\}$ “earth”;

$\left\{ \begin{array}{l} tūṇ + nanru = tūṇanru \\ \text{தூண்} + \text{நன்று} = \text{தூண்ணன்று} \end{array} \right\}$ “the pillar is good.”

$n+p=tp$ (rarely); as, $\left\{ \begin{array}{l} maṇ + pāttiram = maṇpāttiram \\ \text{மண்} + \text{பாத்திரம்} = \text{மண்பாத்திரம்} \end{array} \right\}$

or $\left\{ \begin{array}{l} maṭpāttiram \\ \text{மட்பாத்திரம்} \end{array} \right\}$ “earthen vessel.”

$n+k=tk$; as, $\left\{ \begin{array}{l} poṇ + kuḍam = potkuḍam \\ \text{பொன்} + \text{குடம்} = \text{பொற்குடம்} \end{array} \right\}$ “gold pitcher.”

$n+ç=tc$; as, $\left\{ \begin{array}{l} poṇ + çaradu = potçaradu \\ \text{பொன்} + \text{சரடு} = \text{பொற்சரடு} \end{array} \right\}$ “gold wire.”

$n+t=tt$ or nr ; as,

$\left\{ \begin{array}{l} poṇ + taṭṭān = pottaṭṭān \\ \text{பொன்} + \text{தட்டான்} = \text{பொற்றட்டான்} \end{array} \right\}$ “a gold-smith”;

$\left\{ \begin{array}{l} poṇ + tīmāi = ponrīmāi \\ \text{பொன்} + \text{தீமை} = \text{பொன்றீமை} \end{array} \right\}$ “the evil of gold.”

$n+n=nn$ or n ; as,

$\left\{ \begin{array}{l} poṇ + nanru = poṇnanru \\ \text{பொன்} + \text{நன்று} = \text{பொன்னன்று} \end{array} \right\}$ “gold is good”;

$\left\{ \begin{array}{l} payaṇ + nanru = payaṇanru \\ \text{பயன்} + \text{நன்று} = \text{பயனன்று} \end{array} \right\}$ “the result is good.”

$n+p=tp$; as, $\left\{ \begin{array}{l} poṇ + paṇidi = potpaṇidi \\ \text{பொன்} + \text{பணிதி} = \text{பொற்பணிதி} \end{array} \right\}$ “gold jewels.”

$m+k=ṅg$; as, $\left\{ \begin{array}{l} maram + kaḷ = maraṅgaḷ \\ \text{மரம்} + \text{கள்} = \text{மரங்கள்} \end{array} \right\}$ “trees.”

$m+ç=ñç$; as,

$\left\{ \begin{array}{l} viṇṇappam + çeydēn = viṇṇappañçeydēn \\ \text{விண்ணப்பம்} + \text{செய்தேன்} = \text{விண்ணப்பஞ்செய்தேன்} \end{array} \right\}$

“I presented a petition.”

$m+t=nt$; as,

$\left\{ \begin{array}{l} viṣam + tirumpittu = viṣantirumpittu \\ \text{விஷம்} + \text{திரும்பிற்று} = \text{விஷந்திரும்பிற்று} \end{array} \right\}$ “the poison is counteracted.”

$m+n=nn$; as, $\left\{ \begin{array}{l} \text{çem} + \text{nāy} = \text{çennāy} \\ \text{செம்} + \text{நாய்} = \text{செந்நாய்} \end{array} \right\}$ “a reddish dog.”

m is sometimes dropped before an initial consonant, and the latter, if hard, is doubled; as,

$\left\{ \begin{array}{l} \text{maram} + \text{nāy} = \text{mara-nāy} \\ \text{மரம்} + \text{நாய்} = \text{மரநாய்} \end{array} \right\}$ “pole-cat.”

$\left\{ \begin{array}{l} \text{pakkam} + \text{çol} = \text{pakkacol}^* \\ \text{பக்கம்} + \text{சொல்} = \text{பக்கச்சொல்} \end{array} \right\}$ “a friendly word.”

$l+k=tk$; as, $\left\{ \begin{array}{l} \text{kāl} + \text{kirēn} = \text{kātkirēn} \\ \text{கல்} + \text{கிறேன்} = \text{கற்கிறேன்} \end{array} \right\}$ “I learn.”

$l+ç=tc$; as, $\left\{ \begin{array}{l} \text{kāl} + \text{çatṭii} = \text{kātcatṭii}^* \\ \text{கால்} + \text{சட்டை} = \text{காற்சட்டை} \end{array} \right\}$ “trousers.”

$l+t=nr$, tt or r , or hr (ஃற்); as,

$\left\{ \begin{array}{l} \text{nil} + t + \text{ēn} = \text{ninrēn} \\ \text{நில்} + \text{த்} + \text{ஏன்} = \text{நின்றேன்} \end{array} \right\}$ “I stood”;

$\left\{ \begin{array}{l} \text{kāḍal} + \text{turāi} = \text{kāḍatturāi} \\ \text{கடல்} + \text{துரை} = \text{கடற்றுரை} \end{array} \right\}$ “a seaport”;

$\left\{ \begin{array}{l} \text{vēl} + \text{tīdu} = \text{vērīdu} \\ \text{வேல்} + \text{தீது} = \text{வேறீது} \end{array} \right\}$ “dart is evil”;

$\left\{ \begin{array}{l} \text{al} + \text{tiṇāi} = \text{ahrināi} \\ \text{அல்} + \text{திணை} = \text{அஃறிணை} \end{array} \right\}$ “no class.”

$l+n=nn$ or n ; as,

$\left\{ \begin{array}{l} \text{nāl} + \text{neri} = \text{nanneri}^\dagger \\ \text{நல்} + \text{நெறி} = \text{நன்னெறி} \end{array} \right\}$ “good conduct”;

$\left\{ \begin{array}{l} \text{pāl} + \text{nānru} = \text{pānanru} \\ \text{பால்} + \text{நன்று} = \text{பானன்று} \end{array} \right\}$ “milk is good”;

$\left\{ \begin{array}{l} \text{il} + \text{ninru} = \text{ininru} \\ \text{இல்} + \text{நின்று} = \text{இனின்று} \end{array} \right\}$ “standing from,” sign of 5th or ablative case.

$l+p=tp$; as, $\left\{ \begin{array}{l} \text{kāl} + \text{paḍi} = \text{kātpaḍi} \\ \text{கால்} + \text{படி} = \text{காற்படி} \end{array} \right\}$ “a quarter measure.”

$l+m=nm$; as, $\left\{ \begin{array}{l} \text{mēl} + \text{makkaḷ} = \text{mēnmakkaḷ} \\ \text{மேல்} + \text{மக்கள்} = \text{மேன்மக்கள்} \end{array} \right\}$ “great men.”

* ச் ç when doubled, or after ட் or ற், is transliterated c, and pronounced like ch in church.

† Similarly, $\text{nāl} + \text{nūl} = \text{nānūl}$ (நன்னூல்) “good system,” name of Tamil Grammar by Pavaṇanti.

$l+k=ʈk$; as, $\left\{ \begin{array}{l} ul + k\bar{a}yccal = u\bar{t}k\bar{a}yccal \\ \text{உள் + காய்ச்சல்} = \text{உட்காய்ச்சல்} \end{array} \right\}$ “internal fever.”

$l+\zeta=ʈc$; as, $\left\{ \begin{array}{l} ul + \zeta a\bar{t}\bar{t}\bar{a}i = u\bar{t}\zeta a\bar{t}\bar{t}\bar{a}i \\ \text{உள் + சட்டை} = \text{உட்சட்டை} \end{array} \right\}$ “under vest.”

$l+t=tt$ or d , or nd ; as,

$\left\{ \begin{array}{l} k\bar{e}l + t + \bar{e}n = k\bar{e}t\bar{t}\bar{e}n \\ \text{கேள் + த் + ஏன்} = \text{கேட்டேன்} \end{array} \right\}$ “I asked”;

$\left\{ \begin{array}{l} n\bar{a}l + t\bar{o}rum = n\bar{a}d\bar{o}rum \\ \text{நாளர் + தொறும்} = \text{நாடோறும்} \end{array} \right\}$ “every day”;

$\left\{ \begin{array}{l} \bar{a}l + t + \bar{e}n = \bar{a}nd\bar{e}n \\ \text{ஆள் + த் + ஏன்} = \text{ஆண்டேன்} \end{array} \right\}$ “I ruled.”

$l+n=n\eta$ or η ; as,

$\left\{ \begin{array}{l} kol + na\eta ru = ko\eta na\eta ru \\ \text{கொள் + நன்று} = \text{கொண்ணன்று} \end{array} \right\}$ “gram is good”;

$\left\{ \begin{array}{l} arul + n\bar{a}dan = aru\eta \bar{a}dan \\ \text{அருள் + நாதன்} = \text{அருணாதன்} \end{array} \right\}$ “lord of grace.”

$l+p=ʈp$; as, $\left\{ \begin{array}{l} ul + pa\bar{g}\bar{a}i = u\bar{t}pa\bar{g}\bar{a}i \\ \text{உள் + பகை} = \text{உட்பகை} \end{array} \right\}$ “internal enmity.”

$l+m=n\eta m$; as, $\left\{ \begin{array}{l} mul + mu\bar{d}i = mu\eta mu\bar{d}i \\ \text{முள் + முடி} = \text{முண்முடி} \end{array} \right\}$ “crown of thorns.”

ix. To these must be added a few anomalous formations, such as *paṇāṅkāḍu* பனங்காடு “a palmyra forest,” from *paṇāi* + *kāḍu*; *illāṅ* இல்லான் or *ilāṅ* இலான், from *illāḍavan* இல்லாதவன், and the like, mostly found in poetry. Also a few Sanskrit vowel-combinations, chiefly in words borrowed from that language:—

$a+a$ or $\bar{a}=\bar{a}$; as, *dēva* + *atidēvaṅ* = *dēvātidēvaṅ* தேவாதி தேவன் “God of gods”; *dēva* + *ācīrvādam* = *dēvācīrvādum* தேவாசீர்வாதம் “God’s blessing.”

$a+i$ or $\bar{i}=\bar{e}$; as, *nara* + *indiraṅ* = *narēndiraṅ* நரேந்திரன் “man’s lord, king.”

$a+u$ or $\bar{u}=\bar{o}$; as, *para* + *upakāram* = *parōpakāram* பரோபகாரம் “kindness to others.”

$u+u$ or $\bar{u}=\bar{u}$; as, *guru* + *upadēcam* = *gurūpadēcam* குரூபதேசம் “teacher’s instruction.”

THE PARTS OF SPEECH.

Articles.

13. In Tamil there is no article to represent the English "a" ("an") or "the." Thus, மகன் (*magan*) may mean "a son" or "the son," just as Latin *filius* or Sanskrit *putrah*. But ஒரு (*oru*) and ஓர் (*ōr*), the adjectival forms of ஒன்று (*onru*) "one," are sometimes used as substitutes for "a" or "an," the former before a consonant and the latter before a vowel, as ஒரு மகன் (*oru magan*) "a son" and ஓர் ஆனை (*ōr ānai*) "an elephant." Besides the demonstrative prefixes அ, இ, and உ (see paras. 10 and 16 B), and a few postpositions of emphasis, such as ஆனவன் (*ānavan*), ஆனவள் (*ānaval*), ஆனது (*ānadu*), என்பவன் (*enbavan*), &c., Tamil has no equivalent for the English definite article "the."

Nouns.

GENDER AND NUMBER.

14. i. All Tamil nouns are divided into two main classes, namely, உயர்திணை *uyar-tinai*, "upper class," and அஃறிணை *ahrinai* (i.e. *al+tinai*, see § 12, viii.), "no class."

The former comprises all rational beings, as gods, men, &c., and has, therefore, two genders, masculine and feminine; while the latter, which includes all irrational beings and inanimate objects, as cats, dogs, trees, truth, goodness, &c., has only the neuter gender. Hence, words such as பெட்டை *peṭṭai*, "a hen," பெண்குதிரை *peṇ-kudirai*, "a mare," though really feminine, yet are treated as neuter nouns, the verbs agreeing with them being always put in the neuter; as, பெண்குதிரை செத்து(ப்)போனது *peṇ-kudirai cettu(p)pōnadu* (neut.), "the mare died" (not *pōnāl*, fem.).

ii. The gender is also indicated by means of the terminations: *n* (*an* or *ān*) for the masculine singular nominative; *!* (*a!* or *ā!*), *i*, and *āi* for the feminine; and *du* or *adu* for the neuter; e.g.

M.		F.		N.	
அவன்	he	அவள்	she	அது	it
<i>avan</i>		<i>ava!</i>		<i>adu</i>	
மகன்	son	மகள்	daughter	மற்றது	the other
<i>magan</i>		<i>maga!</i>		<i>mattadu</i>	thing
மாமன்	uncle	மாமி	aunt	வருகிறது	the act of
<i>māman</i>		<i>māmi</i>		<i>varugiradu</i>	coming

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

M.		F.		N.	
தந்தை	a father	தாய்	a mother	மரம்	a tree
<i>tandūi</i>		<i>tāy</i>		<i>maram</i>	
தம்பி	a younger	தங்கை	a younger	சேவல்	a cock*
<i>tambi</i>	brother	<i>taṅgāi</i>	sister	<i>çēval</i>	

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

Those nouns which end in *n* or *!* in the nominative singular take *r* (sometimes *rka!* *ர்கள்*), before which *n* and *!* are dropped. Thus:—

Sing.		Plur.
அவன் <i>avan</i>	he	அவர்(கள்) <i>avar(ga!)</i>
அவள் <i>ava!</i>	she	
தேவன் <i>tēvan</i>	god	தேவர்(கள்) <i>tēvar(ga!)</i>
மகன் <i>magan</i>	son	மகர் <i>mugar</i>
மகள் <i>maga!</i>	daughter	

Other nouns (masc. and fem.) take either *r* (*ar*) or *ka!*; as, தந்தையர் *tandūi-y-ar*, “fathers”; தாயர் *tāy-ar*, “mothers”;

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

பெண்டிர் *peṇḍīr*, or பெண்டுகள் *peṇḍugaḷ* (pl. of *peṇḍu*, "a wife," vulg. for பெண்சாதி *peṇḍādi*); பிள்ளைகள் *piḷḷai-gaḷ*, "children."

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

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

Sing.		Plur.
சிறியது <i>ṣiriyadu</i>	that which is little	{ சிறிய <i>ṣiriya</i> சிறியன <i>ṣiriyana</i> சிறியவை(கள்) <i>ṣiriyavāi(gaḷ)</i>
பாம்பு <i>pāmbu</i>	a snake	பாம்புகள் <i>pāmbugaḷ</i>
பசு <i>paṣu</i>	a cow	பசுக்கள் <i>paṣu-k-kaḷ</i>
மரம் <i>maram</i>	a tree	மரங்கள் <i>maranṅaḷ</i>

See also DERIVATIVE and VERBAL NOUNS, paras. 18 and 32–38.

DECLENSION.

15. In the following model, the case endings are separated from the stem by hyphens for the sake of clearness. THESE ENDINGS ARE THE SAME FOR ALL NOUNS, SINGULAR AND PLURAL.

(a) 1. Nominative.	வர்த்தகன் <i>varttagan</i>	a merchant
2. Accusative.	வர்த்தகனை <i>varttagan-ñi</i>	a merchant
3. Instrumental or Ablative of connection.	வர்த்தகனால் <i>varttagan-ñal</i>	by a merchant
	வர்த்தகனோடு <i>varttagan-ñōḍu</i>	(together) with a merchant
4. Dative.	வர்த்தகனுக்கு <i>varttagan-ñukku</i>	to a merchant
	வர்த்தகனுக்காக <i>varttagan-ñukkāga</i>	for a merchant

5. Ablative of place whence.	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="margin-right: 10px;"> வர்த்தகனில் <i>varttagan-il</i> வர்த்தகனிவிருந்து <i>varttagan-ilirundu*</i> வர்த்தகனிநின்று <i>varttagan-ininru†</i> </div> <div style="font-size: 3em; margin-left: 10px;">}</div> </div>	from a merchant
6. Genitive.	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="margin-right: 10px;"> வர்த்தகனுடைய <i>varttagan-uḍāiya</i> வர்த்தகனின் <i>varttagan-in</i> வர்த்தகனது <i>varttagan-adu</i> </div> <div style="font-size: 3em; margin-left: 10px;">}</div> </div>	of a merchant
7. Locative.	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="margin-right: 10px;"> வர்த்தகனில் <i>varttagan-il</i> வர்த்தகனிடத்தில் <i>varttagan-idattil‡</i> </div> <div style="font-size: 3em; margin-left: 10px;">}</div> </div>	at, in, or with a merchant
8. Vocative.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> வர்த்தகனே <i>varttagan-ē</i> </div> </div>	O merchant!

(b) The plural of *varttagan* is, as explained above, வர்த்தகர் *varttagar* or வர்த்தகர்கள் *varttagargaḷ*. To this, case-terminations are added as in the singular; e.g. Acc. வர்த்தகரை *varttagarāi* or வர்த்தகர்களை *varttagargaḷāi*, Instr. வர்த்தகரால் *varttagarāl*, &c. Similarly, Acc. pl. of மரம் *maram* = மரங்களை *marangaḷāi*, Instr. மரங்களால் *marangaḷāl*, &c.

(c) Observe that all these case-endings begin with vowels. Hence, when they are affixed to nouns ending in vowels or consonants, the euphonic changes explained in par. 12 (i. and iv.) take place; e.g. *malāi + āi = malāiyāi* மலையை (Acc.); *pulī + āl = puliyāl* புவியால் (Instr.); *paṇu + ukku = paṇuvukku* பசுவுக்கு (Dat.); *tālu + ukku = tālukku* தாலுக்கு (Dat.; see § 12, i., exc. a); *āḍu + ukku = āḍukku* ஆட்டுக்கு (Dat.; see § 12, i., exc. a); *ṣōru + ukku = ṣōttukku* சோற்றுக்கு (Dat.);

* Literally means "being from." இருந்து *irundu* is the gerund or adverbial participle of *iru*, "remain." See below, para. 31, ii.

† *Ininru* is a euphonic combination of இல் + நின்று *il + ninru* "standing from." See above, para. 12, viii. *Ninru* is the gerund of *nil*. See below, para. 31, ii.

‡ *Idattil* itself is the locative of *iḍam*, "place."

kal + *äi* = *kalläi* கல்லை (Acc.), but *käl* + *äi* = *käläi* காலை (see § 12, iv.).

Exceptions :—

(1) Nouns ending in *m* change *m* into *ttu* in the singular before adding the case-suffixes; as, *marattu* (from *maram* மரம்) + *äi*, *marattäi* மரத்தை (Acc.); *maṇam* மணம், however, becomes usually *maṇadäi* மனதை instead of *maṇattäi*.

(2) The increments *attu* and *in* are often inserted between the noun and the case-endings; e.g. *çila* + *attu* + *äi* = *çilavattäi* சிலவற்றை; *çila* + *attu* + *in* + *äi* = *çilavat-tinäi* சிலவற்றினை; *kal* + *in* + *äi* = *kallinäi* கல்வினை; *marattu* (from *maram*) + *in* + *äi* = *marattinäi* மரத்தினை.

Pronouns.

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

A. PERSONAL PRONOUNS.

Singular.

1. Nom.	{ நான் <i>nān</i> (Poet. யான் <i>yān</i>)	} I
2. Acc.	என்னை <i>en-n-äi</i> *	me
3. Instr.	{ என்னால் <i>en-n-äl</i> என்றோடு <i>en-n-ōḍu</i>	by me with me
4. Dat.	{ எனக்கு <i>en-akku</i> † எனக்காக <i>en-akkāga</i>	to me for me
5. Abl.	{ என்னில் <i>en-n-il</i> என்னிலிருந்து <i>en-n-ilirundu</i> என்னினின்று <i>en-n-ininru</i>	} from me
6. Gen.	{ என் <i>en</i> , எனது <i>en-adu</i> என்னுடைய <i>en-n-uḍäyia</i> என்னின் <i>en-n-in</i>	} of me.
7. Loc.	{ என்னில் <i>en-n-il</i> என்னிடத்தில் <i>en-n-idattil</i>	} in or with me

* For the doubling of final *n*, see above, § 12, iv., exc.

† This short form of the root takes *akku*, not *ukku*.

Plural.

1. Nom.	{ நாம் <i>nām*</i> (Poet. யாம் <i>yām</i>) நாங்கள் <i>nān-gaḷ</i>	} we
2. Acc.	{ நம்மை <i>nam-m-āi</i> எங்களை <i>eṅ-gaḷ-āi</i> (Poet. எம்மை <i>em-m-āi</i>)	} us
3. Instr.	{ நம்மால், எங்களால், (எம்மால்) <i>nam-m-āl, eṅ-gaḷ-āl, (em-m-āl)</i> நம்மோடு, எங்களுட்கு, (எம்மோடு) <i>nam-m-ōḍu, eṅ-gaḷ-ōḍu, (em-m-ōḍu)</i>	by us with us
4. Dat.	{ நமக்கு, எங்களுக்கு, (எமக்கு), எங்கட்கு to us <i>nam-akku, eṅ-gaḷ-ukku, (em-akku), eṅ-gaḷ-ku</i> நமக்காக <i>nam-akkāga, &c.</i>	for us
5. Abl.	{ நம்மில் <i>nam-m-il</i> நம்மிலிருந்து <i>nam-m-il-irundu</i> எங்களில் <i>eṅ-gaḷ-il</i> எங்களிலிருந்து <i>eṅ-gaḷ-il-irundu</i> (எம்மில் <i>em-m-il</i>), &c.	} from us
6. Gen.	{ நம் <i>nam</i> , எங்கள் <i>eṅ-gaḷ</i> , (எம் <i>em</i>) நமது, எங்களது, (எமது) <i>nam-adu, eṅ-gaḷ-adu, (em-adu)</i> நம்முடைய <i>nam-m-uḍāriya</i> எங்களுடைய <i>eṅ-gaḷ-uḍāriya</i> நம்மின் <i>nam-m-in</i> , எங்களின் <i>eṅ-gaḷ-in</i>	} of us, our
7. Loc.	{ நம்மிடத்தில், நம்மில் <i>nam-m-idattil, nam-m-il</i> எங்களிடத்தில் <i>eṅ-gaḷ-iḍattil</i> எங்களில் <i>eṅ-gaḷ-il, (எம்மில் em-m-il)</i>	} in or with us

1. Nom.	நீ <i>nī</i>	Singular.	thou
2. Acc.	{ உன்னை <i>un-n-āi</i> (Poet. நின்னை <i>niṅ-n-āi</i>)		} thee
3. Instr.	{ உன்னால் <i>un-n-āl</i> (நின்னால் <i>niṅ-n-āl</i>) உன்கோடு <i>un-n-ōḍu</i> (நின்கோடு <i>niṅ-n-ōḍu</i>)		} by thee with thee

* *Nām* "we" including those that are spoken to; *nāngaḷ* excludes them.

4. Dat.	{ உனக்கு <i>unakku</i> (நினக்கு <i>ninakku</i>) உனக்காக <i>unakkāga</i> (நினக்காக <i>ninakkāga</i>)	} to thee for thee
5. Abl.	{ உன்னில் <i>unnil</i> உன்னிலிருந்து <i>unnilirundu</i> உன்னினின்றu <i>unniniru</i> (நின்னில் <i>ninnil</i> , &c.)	} from thee
6. Gen.	{ உன் <i>un</i> உனது <i>unadu</i> உன்னுடைய <i>unnudāiya</i> உன்னின் <i>unnin</i> (நின் <i>nin</i> , &c.)	} of thee
7. Loc.	{ உன்னில் <i>unnil</i> (நின்னில் <i>ninnil</i>) உன்னைடத்தில் <i>unnidattil</i>	} in or with thee

Plural.

1. Nom.	{ நீர் <i>nīr</i> ,* நீங்கள் <i>nīṅgaḷ</i> (Poet. நீவிர் <i>nīvir</i>)	} you or ye
2. Acc.	{ உம்மை <i>um-m-āi</i> உங்களை <i>uṅgaḷ-āi</i> (Poet. நும்மை <i>num-m-āi</i>)	} you
3. Instr.	{ உம்மால் <i>ummāl</i> உங்களால் <i>uṅgaḷāl</i> (நும்மால் <i>nummāl</i>) உமமோடு <i>ummōḍu</i> உங்களோடு <i>uṅgaḷōḍu</i> (நும்மோடு <i>nummōḍu</i>)	} by you with you
4. Dat.	{ உமக்கு <i>umakku</i> உங்களுக்கு <i>uṅgaḷukku</i> (நுமக்கு <i>numakku</i>) உமக்காக <i>umakkāga</i> , &c.	} to you for you
5. Abl.	{ உம்மில் <i>ummil</i> உங்களில் <i>uṅgaḷil</i> உம்மிலிருந்து <i>ummilirundu</i> , &c.	} from you

* *Nīr* is used as an honorific plural, as "you" in English.

6. Gen.—

அவன் <i>avan</i>	அவள் <i>ava!</i>	அதின் <i>adix</i> , அதன் <i>adan</i>
அவனது <i>avanadu</i>	அவளது <i>avaḷadu</i>	அதினது <i>adinadu</i>
அவனுடைய <i>avanuḍāiya</i>	அவளுடைய <i>avaḷuḍāiya</i> , &c.	அதினுடைய <i>adinuḍāiya</i> , &c.
அவனின் <i>avuniṅ</i>		

7. Loc.—

அவனில் <i>avanil</i>	அவளில் <i>avaḷil</i>	அதில், அதனில் <i>adil</i> , <i>adanil</i>
அவனிடத்தில் <i>avanidattil</i>	அவளிடத்தில் <i>avaḷidattil</i>	அதினிடத்தில் <i>adinidattil</i>
		அதனிடத்தில் <i>adanidattil</i>

1. Nom.—

Plural.

M. & F.

N.

அவர் <i>avar*</i>	அவை <i>avāi</i>
அவர்கள் <i>avarga!</i> *	அவைகள் <i>avāiga!</i>
	அதுகள் <i>aduga!</i>

2. Acc.—

அவரை <i>avar-āi</i>	அவைகளை <i>avāigaḷ-āi</i>
அவர்களை <i>avargaḷ-āi</i>	அவற்றை <i>av-att-āi†</i>

3. Instr.—

அவரால் <i>avarāl</i>	{ அவைகளால் <i>avāigaḷāl</i> அவற்றால் <i>avattāl</i> அவற்றினால் <i>av-att-in-āl</i>
அவர்களால் <i>avargaḷāl</i>	
அவரோடு <i>avarōḍu</i>	{ அவைகளோடு <i>avāigaḷōḍu</i> அவற்றினோடு <i>avattinōḍu</i>
அவர்களோடு <i>avargaḷōḍu</i>	

4. Dat.—

அவர்களுக்கு <i>avargaḷukku</i>	{ அவைகளுக்கு <i>avāigaḷukku</i> அவற்றிற்கு <i>av-att-it-ku</i>
அவர்கட்கு <i>avargaḷku‡</i>	
அவருக்கு <i>avarukku</i>	
அவர்க்கு <i>avarkku</i>	
அவர்களுக்காக <i>avargaḷukkāga</i> , &c.	அவைகளுக்காக <i>avāigaḷukkāga</i> , &c.

* Used also in the singular honorifically.

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

‡ ள + கு = ட்கு.

5. Abl.—

அவர்களில் *avargaḷil*
அவரில் *avaril*, &c.

அவைகளில் *aväigaḷil*
அவற்றில் *avattil*, &c.

6. Gen.—

அவர் *avar*
அவர்கள் *avargaḷ*
அவருடைய *avarudäiya*
அவர்களுடைய *avargaḷudäiya*

அவைகளுடைய *aväigaḷudäiya*
அவற்றினுடைய *avattinudäiya*
அவற்றின் *avattin*

7. Loc.—

அவரில் *avaril*
அவர்களில் *avargaḷil*, &c.

அவைகளில் *aväigaḷil*
அவற்றில் *avattil*, &c.

In the same way are declined :—

DEMONSTRATIVE.

M. F. N.

இவன் *ivan* இவள் *ivaḷ* இது *idu* this person or thing
உவன் *uvan* உவள் *uvaḷ* உது *udu* that yonder person or thing

INTERROGATIVE.

M. F. N.

எவன் *evan* எவள் *evaḷ* எது *edu* } which person
யாவன் *yāvan* யாவள் *yāvaḷ* யாது *yādu* } or thing ?

The Interrogative யார் *yār* or ஆர் *ār*, “who,” is used for both masculine and feminine, and for both numbers. என்ன *enna*, “what,” is an indeclinable, but என்னம் *ennam*, which is sometimes used for it, is declined like மரம் *maram*. by changing the final *m* to *ttu*; as, Dat. என்னத்துக்கு *ennattukku*, “for what.”

The Reflexive Pronoun தான் *tān* (pl. தாம் *tām* or தாங்கள் *tāṅgaḷ*), “self,” is shortened to தன் *taṅ* (pl. தம் *tam* or தங்கள் *taṅgaḷ*) in the oblique cases; as, Acc. sing. தன்னை *tannüi*, pl. தம்மை *tammäi*, தங்களை *taṅgaḷäi*; Instr. தன்னால் *tannäl*, &c.

The Distributive Pronouns “each,” &c., are expressed by doubling the pronouns அவன் *avan*, அவள் *avaḷ*, அது *adu*, and தன் *taṅ*; as, அவனவனுடைய *avanavanudäiya*, “of each person” (masc.); தந்தன் காரியம் *taṅ-taṅ-kāriyam*, “their respective business.”

Adjectives.

17. (a) Attributive words are not declined, and are placed before the nouns they qualify, as in English. These words are either the inflectional bases of nouns, or verbal roots, or adjectives and relative participles; e.g. ஆற்று* மீன் *attu mīn*, "river fish"; சுடு நீர் *ṣuḍu nīr*, "hot water" (*ṣuḍu*, "to be hot"); பெரிய வர்த்தகன் *periyā varṭṭagan*, "a great merchant"; எழுதின காயிதம் *eṟuṭina kāyidam*, "the written letter" (see para. 31, i.).

(b) The Demonstrative Adjective அந்த *anda*, "that," "those," இந்த *inda*, "this," "these," and the Interrogative Adjective எந்த *enda*, "which?" are also indeclinable; as, அந்த பசுக்களுக்கு *anda paṣukkalukku*, "to those cows." In the same way are used the prefixes *a*, *i*, *u*, and *e*, respectively to point out things at a distance, things near, and things yonder. and to ask a question (cf. § 10 and 12, i. b).

(c) The past relative participle (see below, para. 31, i.) of ஆ *ā*, "to be," "to become," namely ஆன *āna* or ஆகிய *āgiya* (forms of ஆயின *āyina* and ஆகின *āgina*), added to any noun will put this noun in attributive relation to the one following; as, நீலமான புடவை *nīlam-āna puḍavāi*, "blue cloth" (*nīlam* being the colour blue); same as நீலப்புடவை *nīla-p-puḍavāi*. So also தச்சனாகிய யோசேப் *taccan-āgiya Yōṣēp*, "Joseph the carpenter," and யோசேபென்னும் தச்சன் *Yōṣēp ennum taccan*, "the carpenter who is called Joseph" (*ennum* being the future relative participle of *en*, "to say or call"). The present என்கிற *engira* is colloquially used for the future *ennum*.

The relative participles உள்ள *ulla*, "containing, possessing within itself" (from root *ul*), அற்ற *atta* (from அறு *aru*, "to cease"), and இல்லாத *illāda* (from இல் *il*, "not"), as well as ஈன *ina* (Sanskrit *hīna*, "devoid of," pp. p. of root *hū*), are added to nouns to form adjectives in the same way as *āna*. Generally *ulla* and *āna* have the same difference in meaning as their negatives *atta* and *illāda*; e.g. நேசமுள்ள தாய் *nēṣam-ulla tāy*, "affectionate mother"; நேசமற்ற பெண்சாதி *nēṣam-atta peṇṇādi*, "affection-less wife."

For the Comparative and Superlative Degrees, see Syntax.

* This is the inflectional base of ஆறு. Nouns ending in *am* may, instead of following this rule, simply drop final *m*; as, *paṇa-p-peṭṭi*, "money-box." Cf. also *iruppu-k-kadavu*, "iron door," *iruppu* being the adj. form of *irumbu*, "iron." Similarly *maruttu*, adj. form of *varundu*, "medicine."

DERIVATIVE NOUNS.

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

(a) மை *māi* = English -ness or -hood; as, தீ *tī*, “fire, evil,” தீமை *tī-māi*, “wickedness, vice”; சிறு *çiru*, “small,” சிறுமை *çirumāi*, “smallness”; நல் *nal*, “good,” நன்மை *naumāi*, “goodness” ($l+m=ṇm$); ஆள் *āl* or ஆண் *āṇ*, “man,” ஆண்மை *āṇmāi*, “manliness” ($l+m=ṇm$); கன்னி *kanni*, “maiden,” கன்னிமை *kannimāi*, “maidenhood or virginity.” See also Verbal Nouns, paras. 32-37.

(b) வான் *vān*, மான் *mān*, காரன் *kāraṇ* (from Skt. *vat*, *mat* and *kāra*), ஆளி *āli* (m. and f.), ஆளன் *ālan* (m.), ஆட்டி *āṭṭi* (f.), சாலி *çali* (m. and f.), &c.; as, நிசுவான் *niçavān*, “honest man,” கல்விமான் *kalvi-mān*, “learned man,” கூலிக்காரன் *kūli-k-kāraṇ*, “labourer,” பத்திசாலி *putti-çāli*, “wise person,” கூட்டாரி *kutt-āli*, “colleague.”

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

	Singular.	Plural.
Masc.	அவன், ஆன், ஒன், அன் <i>avan, ān, oṇ, an</i>	அவர், ஆர், ஓர், அர் <i>avar, ār, ōr, ar</i>
Fem.	அவள் <i>avaḷ</i> , ஆள் <i>āl</i> , அள் <i>aḷ</i>	
Neut.	அது <i>adu</i> , து <i>du</i>	அவை <i>avāi</i> , அன <i>ana</i> , அ <i>a</i>

Final *u* of adjectives often becomes *i* before these suffixes.

சின்ன *çinna*, “small.”

Sing.	{	M.	சின்னவன் <i>çinnavan</i> ,	a lad
		F.	சின்னவள் <i>çinnavaḷ</i> ,	a lass
		N.	சின்னது <i>çinnadu</i> ,	that which is small
Plur.	{	M.F.	சின்னவர் (கள்) <i>çinnavar(gaḷ)</i> ,	small people
		N.	சின்னவை (கள்) <i>çinnavāi(gaḷ)</i> , or சின்ன <i>çinna</i> ,	} small things

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

பெரு *peru*, "great."

Sing.	{	M. பெரியவன் <i>peri-y-avan</i> ,	a great man
		F. பெரியவள் <i>periyaval</i> ,	a great woman
		N. பெரியது <i>periyadu</i> ,	a great thing
Plur.	{	M. F. பெரியோர் <i>periyōr</i> ,	great persons
		N. பெரியவை(கள்) <i>periyavüi(gaḷ)</i> ,	} great things
		or பெரிய <i>periya</i> ,	

பரதேசம்* *paradēcam*, "foreign land."

Sing.	{	M. பரதேசத்தான் <i>paradēcatt-ān</i> ,	a foreign man
		F. பரதேசத்தாள் <i>paradēcattāl</i> ,	a foreign woman
		N. பரதேசத்தது <i>paradēcattadu</i> ,	a foreign thing
Plur.	{	M. F. பரதேசத்தார்(கள்) <i>paradēcattār(gaḷ)</i> ,	} foreign persons
		N. பரதேசத்தவை(கள்) <i>paradēcattavüi(gaḷ)</i> ,	

From the adjectives எல்லா *ellā* and சகல *ṣaḡala* (Skt. *sakala*), both meaning "all," are formed the nouns எல்லாரும் *ellār-um* (or எல்லோரும் *ellōr-um*) and சகலரும் *ṣaḡalar-um*, "all persons"; எல்லாம் *ellām* and சகலமும் *ṣaḡalam-um*, "all animals" or "all things." These, being words expressing universality, take the affix உம் *um*. When they are adjectives, the affix *um* is added to the noun which they qualify; as, எல்லா பிள்ளைகளுக்கும் *ellā piḷḷiḡaḷukk'-um*, "to all children"; சகல துரைசானிகளும் *ṣaḡala turūṡāniḡaḷ-um*, "all ladies."

The noun-forms *ellār-um* and *ṣaḡalar-um* are declined like *avar* (see para. 16. B), adding *um* to each case-termination; as, எல்லாருக்கும் *ellārukk'-um*, "to all persons."

எல்லாம் *ellām* (i.e. *ellū + um*) is declined with the insertion of the increment *attu* (para. 15, c, 2); as, Dat. எல்லாவற்றுக்கும் *ellā-v-attu-kk'-um*, Gen. எல்லாவற்றினும் *ellā-v-att-iṡ-um*; whilst சகலமும் *ṣaḡalam-um* follows the declension of nouns ending in *m* (para. 15, c, 1); as, Dat. சகலத்துக்கும் *ṣaḡalattu-kk'-um*, Loc. சகலத்திலும் *ṣaḡalatt'-il-um*, the affix *um* being added each time.

* The personal endings are added to the inflectional bases of nouns (cf. para. 15, c, exc. i). This word is often written and pronounced பிறத்தசம், *piradēcam*.

The Numerals.

19.

CARDINALS.

	Tamil Signs.	Name.	Adjectival Form.
1	க	ஒன்று <i>onru</i> (vulg. ஒண்ணு <i>oṇṇu</i>)	ஒரு <i>oru</i> before con- sonants* ; ஒர் <i>ōr</i> before vowels†
2	உ	இரண்டு <i>iraṇḍu</i> (vulg. ரெண்டு <i>reṇḍu</i>)	இரு <i>iru</i> , ஈர் <i>ēr</i> , இரண்டு <i>iraṇḍu</i> (இருவர் <i>iruvar</i> , “two persons”)
3	ங	மூன்று <i>mūnru</i> (vulg. முணு <i>mūṇu</i>)	மு <i>mu</i> , மூ <i>mū</i> , மூன்று <i>mūnru</i> (மூவர் <i>mūvar</i> , “three persons”)
4	ச	நாலு <i>nālu</i> , நான்கு <i>nāṅgu</i>	நால் <i>nāl</i> , நான்கு <i>nāṅgu</i> , நான் <i>nān</i> (நால்வர் <i>nālvar</i> , “four persons”)
5	ஐ	ஐந்து <i>aindu</i> (vulg. அஞ்சு <i>añju</i>)	ஐ <i>ai</i> , ஐம் <i>aim</i> , ஐந்து <i>aindu</i> (ஐவர் <i>aivar</i> , “five persons”)
6	ஈ	ஆறு <i>āru</i>	அறு <i>aru</i> , ஆறு <i>āru</i>
7	எ	ஏழு <i>ēru</i>	எழு <i>eru</i> , ஏழு <i>ēru</i>
8	அ	எட்டு <i>eṭṭu</i>	எண் <i>eṇ</i> , எட்டு <i>eṭṭu</i>
9	ஈ	ஒன்பது <i>oṇbadu</i>	[<i>padin</i>
10	ய	பத்து <i>pattu</i>	பது <i>padu</i> , பதின்
11	யக	பதினொன்று <i>padin-onru</i>	பதினொரு <i>padin-oru</i>

* As ஒரு பொடியன் *oru podiyāṇ*, “a boy.”

† As ஒர் எழுத்து *ōr eṇuttu*, “a letter”; ஒருவன் *oruvāṇ* or ஒருத்
தன் *oruttāṇ*, “a certain male person”; ஒருத்தி *orutti*, “a certain
female.”

	Tamil Signs.	Name.
12	யெ	பன்னிரண்டு <i>paṇ-ṇ-iraṇḍu*</i> (பன்னிருவர் <i>paṇ-ṇ-iruvar</i> , "twelve persons")
13	யக	பதின்மூன்று <i>paḍiṇ-mūṇru</i>
14	யச	பதினாலு <i>paḍi'nālu</i> ,† பதினான்கு <i>paḍi'nāṅgu</i> †
15	யரு	பதினைந்து <i>paḍiṇ-aiṇḍu</i>
16	யகூ	பதினாறு <i>paḍiṇ-āru</i>
17	யஎ	பதினேழு <i>paḍiṇ-ēru</i>
18	யஅ	பதினெட்டு <i>paḍiṇ-eṭṭu</i>
19	யக	பத்தொன்பது <i>patt'-oṇḍadu</i>
20	உய	இருபது <i>iru-badu</i> , or இருவது <i>iru-vadu</i>
21	உக	இருபத்தொன்று <i>iru-batt'-oṇru</i> , or இருவத் தொண்ணு <i>iruvatt'oṇṇu</i>
22	உஉ	இருபத்திரண்டு <i>irubatt'-iraṇḍu</i>
23	உக	இருபத்துமூன்று <i>irubattu-mūṇru</i> , &c.
30	கய	முப்பது <i>muppadu</i>
40	சய	நாற்பது <i>nāṭ-padu</i> [i.e. <i>nūl+padu</i>]
50	ருய	ஐம்பது <i>aim-badu</i>
60	கூய	அறுபது <i>aru-badu</i>
70	எய	எழுபது <i>eṇu-badu</i> , or எழுவது <i>eṇu-vadu</i>
80	அய	எண்பது <i>eṇ-badu</i>
90	கய	தொண்ணூறு <i>toṇṇūru</i> [i.e. <i>to!+nūru</i>]
100	ஈ	நூறு <i>nūru</i> (Adjectival—நூற்று <i>nūttu</i>)
101	ஈக	நூற்றொன்று <i>nūtt'-oṇru</i> ; 103, <i>nūttu-mūṇru</i> ,
200	உஈ	இருநூறு <i>iru-nūru</i> [&c.]
300	கூஈ	முந்நூறு <i>mu-n-nūru</i>
400	சஈ	நானூறு <i>nā'-nūru</i>
500	ருஈ	ஐந்நூறு <i>aiṇ-nūru</i>
600	கூஈ	அறுநூறு <i>aru-nūru</i>

* *Paṇ* is a contracted form of *paḍiṇ*. Here final *ṇ* is doubled before initial *i*. See above, para. 12, iv., exc.

† Combinations of *paḍiṇ* + *nālu* and of *paḍiṇ* + *nāṅgu*. Here *ṇ* + *n* = *ṇ*. See above, para. 12, viii.

	Tamil Signs.	Name.
700	எா	எழுநூறு <i>eru-nūru</i>
800	அா	எண்ணூறு <i>eṇ-nūru</i>
900	கா	தொள்ளாயிரம் <i>tol-ḷ-āyiram</i>
1000	சூ	ஆயிரம் <i>āyiram</i> (Adj.—ஆயிரத்து <i>āyirattu</i>)
1001	சூக	ஆயிரத்தொன்று <i>āyiratt'onru</i>]
1100	சூா or ககயய	ஆயிரத்தொருநூறு <i>āyiratt'-oru-nūru</i>
1200	சூஉா or கஉயய	ஆயிரத்திருநூறு <i>āyiratt'-iru-nūru</i>
1900	சூகா or ககயய	ஆயிரத்துத்தொள்ளாயிரம் <i>āyirattu-t-tol-ḷ-āyiram</i>
1906	சூகாசூ	ஒராயிரத்துத்தொள்ளாயிரத்தாறு [<i>ōr-āyirattu-t-tol-ḷ-āyiratt'-āru</i>
2000	உசூ	இரண்டாயிரம் <i>iraṇḍ'-āyiram</i>
3000	ஊசூ	மூவாயிரம் <i>mū-v-āyiram</i> , &c.
100,000	ாசூ	இலட்சம் <i>ilaṭram</i>

ORDINALS.

20. Ordinals are formed by the addition of ஆம் *ām* or ஆவது *āvadu* to the cardinals, with the exception of ஒன்று *onru*, which makes முதல் *mudal*, முதலாம் *mudal-ām*, or முதலாவது *mudal-āvadu*, "first," and in compounds ஓராம் *ōr-ām*, as முப்பத்தேராம் *muppatt'ōrām*, "the thirty-first." The form in *ām* is used only as an adjective, as இரண்டாம் புத்தகம் *iraṇḍām pustagam*, "the second book"; that in *āvadu* may be either an adjective or an adverb, as நான் நாலாவது போனேன் *nāṇ nālavadu pōṇēn*, "I went fourth."

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

ஒவ்வொன்று *ovvonru*, one by one;

இவ்விரண்டு *ivvirandu*, two by two, in twos;

மும்மூன்று *muṇṇūru*, three by three;

நன்னூறு *nannūlu*, or நன்னூளுக்கு *nannūngu*, by fours;

ஐயைந்து *aiyaindu*, or ஐவ்வைந்து *aivvaindu*, by fives ;
 அவ்வாறு *avvāru*, by sixes ;
 எவ்வேழு *evvēru*, by sevens ;
 எவ்வெட்டு *evvēṭṭu*, by eights ;
 பப்பத்து *pappattu*, or பவ்வத்து *pavvattu*, by tens.

22.

FRACTIONS.

$\frac{1}{80}$	ஐ	காணி <i>kāṇi</i>	$\frac{3}{20}$	நி	மூன்றுமா <i>mūnru-mā</i>
$\frac{3}{80}$	சூ	முக்காணி <i>mukkāṇi</i>	$\frac{4}{20}$	சி	{ நாலுமா <i>nālu-mā</i> , or
$\frac{1}{20}$	ப	மா <i>mā</i> ; $\frac{1}{40}$ அ <i>arāi-mā</i>	i.e. $\frac{1}{5}$	{	நான்குமா <i>nāngu-mā</i>
$\frac{1}{16}$	ப	{ மாகாணி <i>mā-gāṇi</i> , or	$\frac{1}{8}$	ஹ	அரைக்கால் <i>arāik-kāl</i>
		வீசம் <i>vīcam</i>	$\frac{1}{4}$	வ	கால் <i>kāl</i>
$\frac{2}{20}$	ஐ	{ இரண்டுமா <i>iraṇḍu-</i>	$\frac{1}{2}$	அ	அரை <i>arāi</i>
or $\frac{1}{10}$		<i>mā</i> , or இருமா <i>iru-mā</i>	$\frac{3}{4}$	சூ	முக்கால் <i>mukkāl</i>

[N.B.—In mixed fractions, as $1\frac{1}{2}$, the final *u* of the numeral is dropped before an initial vowel, or is changed into *ē* before a consonant, as *onru* + *arāi* = *onr'arāi*, $1\frac{1}{2}$, and *onru* + *kāl* = *onrē kāl*, $1\frac{1}{4}$, not *oru kāl*, which means 'one quarter.']

Verbs.

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

குளிக்கிறேன் <i>kuḷi-kkir-ēn</i> ,	I bathe,	1st pers. sing. Present.		
குளித்தேன் <i>kuḷi-tt-ēn</i> ,	I bathed,	" " Past.		
குளிப்பேன் <i>kuḷi-pp-ēn</i> ,	I shall bathe,	" " Future.		
குளியேன் <i>kuḷi(y)ēn</i> ,	{ I do not bathe, or	" " } (Negative.)		
			I did not bathe, or	" "
			I shall not bathe, "	" "

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

(b) The personal endings are :—

	Singular.	Plural.
1st pers.	<i>ēn</i> (<i>al</i> , <i>an</i> , and <i>en</i> *)	<i>ōm</i> (<i>am</i> , <i>ām</i> , <i>em</i> , <i>ēm</i> *)
2nd „	<i>āy</i> (<i>i</i> and <i>ai</i> *)	<i>īr</i> or <i>īrgaḷ</i> (<i>ir</i> *)
	{ Masc. <i>ān</i> (<i>an</i> *) Fem. <i>āl</i> (<i>al</i> *) }	<i>ār</i> or <i>ārgaḷ</i> (<i>ar</i> *)
3rd „	{ Neut. <i>du</i> or <i>adu</i> , <i>ru</i> (or <i>ittu</i>) (<i>ā</i> and <i>ādu</i> con- fined to the negative verb), and <i>um</i> (future)	<i>a</i> , <i>ana</i> * (<i>ā</i> confined to the negative verb), <i>adugaḷ</i> (vulgar), and <i>um</i> (future)

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

(a) *Present Tense.*

Singular.

1st person	குளிக்கிறேன் <i>kuḷi-kkir-ēn</i>	{ I bathe, I am bathing
2nd „	குளிக்கிறாய் <i>kuḷi-kkir-āy</i>	
3rd „	{ குளிக்கிறான் <i>kuḷi-kkir-ān</i> குளிக்கிறாள் <i>kuḷi-kkir-āl</i>	he bathes she bathes
	{ குளிக்கிறது <i>kuḷi-kkir-adu</i> குளிக்கின்றது <i>kuḷi-kkir-ādu</i>	} it bathes (neut.)

Plural.

1st person	குளிக்கிறோம் <i>kuḷi-kkir-ōm</i>	we bathe
2nd „	{ குளிக்கிறீர் <i>kuḷi-kkir-īr</i> குளிக்கிறீர்கள் <i>kuḷi-kkir-īrgaḷ</i>	} you bathe
3rd „	{ குளிக்கிறார் <i>kuḷi-kkir-ār</i> குளிக்கிறார்கள் <i>kuḷi-kkir-ārgaḷ</i>	
	{ குளிக்கின்றன <i>kuḷi-kkir-ana</i> குளிக்கின்றனது <i>kuḷi-kkir-adugaḷ</i>	} they bathe (neut.)

[*n* and *an* in *kuḷikkirādu* and in *kuḷikkirāna* are probably euphonic insertions. See also para. 15, c, exc. 2.]

(b) *Past Tense.*

Singular.

1st	குளித்தேன் <i>kuḷi-tt-ēn</i>	I bathed
2nd	குளித்தாய் <i>kuḷi-tt-āy</i>	thou bathedst

* Poetical or rare forms hardly employed in common Tamil.

3rd	{	குளித்தான் <i>kuḷi-tt-ān</i>	he bathed
		குளித்தாள் <i>kuḷi-tt-āḷ</i>	she bathed
		குளித்தது <i>kuḷi-tt-aḍu</i>	it bathed (neut.)

Plural.

1st	குளித்தோம் <i>kuḷi-tt-ōm</i>	we bathed	
2nd	குளித்தீர்(கள்) <i>kuḷi-tt-īr</i> (or <i>-īrgaḷ</i>)	you bathed	
3rd	{	குளித்தார்(கள்) <i>kuḷi-tt-ār(gaḷ)</i>	they bathed (m. f.)
		குளித்தன <i>kuḷi-tt-aṇa^a</i>	they bathed (neut.)

[^a The singular is generally used for this form.]

(c) Future Tense.

Singular.

1st	குளிப்பேன் <i>kuḷi-pp-ēn</i>	I shall bathe	
2nd	குளிப்பாய் <i>kuḷi-pp-āy</i>	thou wilt bathe	
3rd	{	குளிப்பான் <i>kuḷi-pp-ān</i>	he will bathe
		குளிப்பாள் <i>kuḷi-pp-āḷ</i>	she will bathe
		குளிக்கும் <i>kuḷi-kk-um^a</i>	it will bathe (neut.)

Plural.

1st	குளிப்போம் <i>kuḷi-pp-ōm</i>	we shall bathe	
2nd	குளிப்பீர்(கள்) <i>kuḷi-pp-īr(gaḷ)</i>	you will bathe	
3rd	{	குளிப்பார்(கள்) <i>kuḷi-pp-ār(gaḷ)</i>	they will bathe (m. f.)
		குளிக்கும் <i>kuḷi-kk-um^a</i>	they will bathe (neut.)

[^a The third person neuter of the future is the same in the singular and the plural. It is formed by adding *kkum* to the roots of those verbs which take the middle increment (or tense-sign) *kkiru* in the present, and *um* to those which take *kiru* (i.e. *giru*, see para. 27), *y* and *v* being often inserted for the sake of euphony; thus, வளருகிறேன் *vaḷar(u)-gir-ēn*, "I grow," makes வளரும் *vaḷar-um*; செய்யுகிறேன் *ṣey-gir-ēn*, "I do," செய்யும் *ṣey-y-um*; இரைகிறது *irāi-gir-aḍu*, "it roars," இரையும் *irāi-y-um*; அழுகிறேன் *aru-gir-ēn*, "I weep," அழுவும் *aru-v-um*; but ஆழுகிறது *āru-gir-aḍu*, from root ஆழ் "be depressed," gives ஆழும் *āru-um* (cf. § 12, i. a); வருகிறேன் *varu-gir-ēn*, "I come," வரும் *var-um*; தருகிறேன் *taru-gir-ēn*, "I give," தரும் *tar-um* (the roots being taken as *var* and *tar*, not *vā* and *tā*). There are, however, a few roots which take *kum*

(or *gum*) instead of *um*; as, நில் *nil*, “stand,” நிற்கும் *nit-kum* ($l+k=tk$); கேள் *kel*, “hear,” கேட்கும் *kēt-kum* ($l+k=tk$); நோ *nō*, “ache,” நோகும் *nō-gum* or நோவும் *nō-v-um*; போ *pō*, “go,” போகும் *pō-gum*, contracted to போம் *pōm*.]

(d) Negative.

Singular.

1st	குளியேன் <i>kuḷi-y-ēn</i>	I do not bathe
2nd	குளியாய் <i>kuḷi-y-āy</i>	thou dost not bathe
3rd	குளியான் <i>kuḷi-y-ān</i>	he does not bathe
	குளியாள் <i>kuḷi-y-āl</i>	she does not bathe
	குளியாது <i>kuḷi-y-ādu</i>	it does not bathe (neut.)
	(குளியா <i>kuḷi-y-ā</i>)	

Plural.

1st	குளியோம் <i>kuḷi-y-ōm</i>	we do not bathe
2nd	குளியீர்(கள்) <i>kuḷi-y-īr(gaḷ)</i>	you do not bathe
3rd	குளியார்(கள்) <i>kuḷi-y-ār(gaḷ)</i>	they do not bathe (m. f.)
	குளியா <i>kuḷi-y-ā</i>	they do not bathe (neut.)

25. This regular negative, with the exception of some persons of it, is not much used colloquially. The one in common use is obtained by the addition of இல்லை *illāi*, “not,” to the so-called infinitive of the verb, without any regard to time, number, or person. Thus, குளிக்க *kuḷikka* being the infinitive of *kuḷi* (see below, para. 38), we get

Singular—

நான் *nān*
நீ *nī*, or நீர் *nīr*
அவன் *avaṇ*
அவள் *avaḷ*
அது *adu*

Plural—

நாம் *nām*, or நாங்கள் *nāṅgaḷ*
நீர் *nīr*, or நீர்கள் *nīrgaḷ*
அவர் *avar* or அவர்கள் *avargaḷ*
அவை *avāi* (neut.)

} குளிக்க வில்லை <i>kuḷikka-</i> <i>v-illāi</i>	} I thou he she it we you or ye they	} do, did, shall, or will not bathe
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26. A still more common negative is formed by the addition of *illüi* to the neuter participial noun (§ 32-33), present, past and future; as,

நான் <i>nān</i> , நீ <i>nī</i> , &c.	{	குளிக்கிறது + இல்லை = குளிக்கிறதுல்லை	} I, thou, &c.	{ do not bathe did not bathe will not bathe
		<i>kuḷikkiradu + illüi = kuḷikkirad'illüi</i>		
		குளித்தது + இல்லை = குளித்ததுல்லை		
		<i>kuḷittadu + illüi = kuḷittad'illüi</i>		
		குளிப்பது + இல்லை = குளிப்பதுல்லை		
		<i>kuḷippadu + illüi = kuḷippad'illüi</i>		

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

27. In the foregoing example, the middle increment or sign of the present tense is *kkir*, that is *kkiru* (க்கிறு) with the elision of the final short *u* before the personal terminations; the sign of the past is *tt* (த்த்), and that of the future is *pp* (ப்ப்). These are STRONG FORMS, and are, as a rule, used in the conjugation of verbs with an "active-transitive" or causative signification. There are, however, very many verbs, both transitive and intransitive, which either take the WEAKER FORMS *kir* or *kiru*, pronounced *giru* (கிறு), in the present, *t* or *d* (த்) or *nd* (ந்த்) or *ñ** (இன்) in the past, and *p* or *b* (ப்) or *v* (வ்) in the future, or follow a middle course by taking the strong forms *kkir* and consequently *pp* in the present and future, and the weak or middle form *nd* in the past. Thus:—

Root.	Present.	Past.	Future.
நெய் weave	நெய்கிறேன் <i>ney-gir-ēn</i> I weave	நெய்தேன் <i>ney-d-ēn</i> I wove	நெய்வேன் <i>ney-v-ēn</i> I shall weave
	நெய்கிறாய் <i>ney-gir-āy</i> thou weavest	நெய்தாய் <i>ney-d-āy</i> thou wovest	நெய்வாய் <i>ney-v-āy</i> thou wilt weave
	நெய்கிறான் <i>ney-gir-ān</i> he weaves	நெய்தான் <i>ney-d-ān</i> he wove	நெய்வான் <i>ney-v-ān</i> he will weave
	&c. &c.	&c. &c.	&c. &c.

* Strictly speaking, *ñ* is the sign of the past, *n* being only a euphonic insertion.

என் say	{	என்கிறேன் <i>en-gir-ēn</i> I say	என்றேன்* <i>en-r-ēn</i> I said	என்பேன் <i>en-b-ēn</i> I shall say
	{	என்கிறாய் <i>en-gir-āy</i> thou sayest &c. &c.	என்றாய் <i>en-r-āy</i> thou saidst &c. &c.	என்பாய் <i>en-b-āy</i> thou wilt say &c. &c.
சேர் or சேரு ap- proach	{	சேருகிறேன் <i>çēru-gir-ēn</i> I approach	சேர்ந்தேன்† <i>çēr-nd-ēn</i> I approached	சேருவேன் <i>çēru-v-ēn</i> I shall approach
	{	சேருகிறாய் <i>çēru-gir-āy</i> thou approachest &c. &c.	சேர்ந்தாய் <i>çēr-nd-āy</i> thou didst approach &c. &c.	சேருவாய் <i>çēru-v-āy</i> thou wilt approach &c. &c.
பேசு speak	{	பேசுகிறேன் <i>pēçu-gir-ēn</i> I speak &c. &c.	பேசினேன்† <i>pēç-in-ēn</i> I spoke &c. &c.	பேசுவேன் <i>pēçu-v-ēn</i> I shall speak &c. &c.
	{	நடக்கிறேன் <i>naḍ-ḱ-ḱir-ēn</i> I walk	நடந்தேன் <i>naḍa-nd-ēn</i> I walked	நடப்பேன் <i>naḍa-pp-ēn</i> I shall walk
நட walk	{	நடக்கிறாய் <i>naḍa-ḱ-ḱir-āy</i> thou walkest &c. &c.	நடந்தாய் <i>naḍa-nd-āy</i> thou walkedst &c. &c.	நடப்பாய் <i>naḍa-pp-āy</i> thou wilt walk &c. &c.

Exceptions :—

- (a) Short dissyllabic roots of this *weak conjugation*, which end in கு *ku*, டு *ḍu*, and ரு *ru*, do not often take the "middle-increment" in the past, but simply drop the final *u* and double the consonant *k*, *ḍ*, or *r* before adding the personal terminations; as, நக்கேன் *naḱ-k-ēn*, past tense of நகு *nagu*, "laugh"; சட்டேன் *çuṭ-ṭ-ēn*, of

* i.e. *என் + த் + ஏன்* (*en + t + ēn*), *ன் + த்* having become *ன்ற்*. See para. 12, viii.

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

சூடு *śūdu*, “burn”; and பெற்றேன் *pet-t-ēn*, of பெறு *peru*, “obtain.” (Cf. 12, iv., exception.) போடு *pōdu*. “put,” also follows this rule, as its past tense is போட்டேன் *pōt-t-ēn*. Thus:—

Root.		Present.	Past.	Future.
நகு } <i>nagu</i> }	laugh	{ நகுகிறேன் <i>nagu-gir-ēn</i>	நக்கேன் <i>nak-k-ēn</i>	நகுவேன் <i>nagu-v-ēn</i>
சூடு } <i>śūdu</i> }	burn	{ சூடுகிறேன் <i>śūdu-gir-ēn</i>	சூட்டேன் <i>śūt-t-ēn</i>	சூடுவேன் <i>śūdu-v-ēn</i>
இடு } <i>idu</i> }	give	{ இடுகிறேன் <i>idu-gir-ēn</i>	இட்டேன் <i>it-t-ēn</i>	இடுவேன் <i>idu-v-ēn</i>
பெறு } <i>peru</i> }	obtain	{ பெறுகிறேன் <i>peru-gir-ēn</i>	பெற்றேன் <i>pet-t-ēn</i>	பெறுவேன் <i>peru-v-ēn</i>

(b) Some verbs of this class form their past tenses in both ways; e.g.

Root.		Present.	Past.	Future.
தகு } <i>tagu</i> }	be fit	{ தகுகிறேன் <i>tagu-gir-ēn</i>	தகுந்தேன் <i>tagu-nd-ēn</i> or தக்கேன் <i>tak-k-ēn</i>	தகுவேன் <i>tagu-v-ēn</i>
மிகு } <i>migu</i> }	exceed	{ மிகுகிறேன் <i>migu-gir-ēn</i>	மிகுந்தேன் <i>migu-nd-ēn</i> or மிக்கேன் <i>mik-k-ēn</i>	மிகுவேன் <i>migu-v-ēn</i>
அறு } <i>aru</i> }	cease	{ அறுகிறேன் <i>aru-gir-ēn</i>	அறுந்தேன் <i>aru-nd-ēn</i> or அற்றேன் <i>at-t-ēn</i>	அறுவேன் <i>aru-v-ēn</i>

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

1. Root: படி *paḍi*, “learn or read.”

Present.	Past.	Future.	Infinitive.
படிக்கிறேன் <i>paḍi-kkir-ēn</i>	படித்தேன் <i>paḍi-tt-ēn</i>	படிப்பேன் <i>paḍi-pp-ēn</i>	படிக்க <i>paḍi-kk-ā</i>

2. Root: பிடி *pidi*, "seize."

பிடிக்கிறேன் <i>pidi-kkir-ēn</i>	பிடித்தேன் <i>pidi-tt-ēn</i>	பிடிப்பேன் <i>pidi-pp-ēn</i>	பிடிக்க <i>pidi-kka</i>
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3. Root: களி *kaḷi*, "rejoice."

களிக்கிறேன் <i>kaḷi-kkir-ēn</i>	களித்தேன் <i>kaḷi-tt-ēn</i>	களிப்பேன் <i>kaḷi-pp-ēn</i>	களிக்க <i>kaḷi-kka</i>
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4. Root: வாசி *vāṣi*, "read."

வாசிக்கிறேன் <i>vāṣi-kkir-ēn</i>	வாசித்தேன் <i>vāṣi-tt-ēn</i>	வாசிப்பேன் <i>vāṣi-pp-ēn</i>	வாசிக்க <i>vāṣi-kka</i>
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5. Root: அழை *aṟāi*, "invite."

அழைக்கிறேன் <i>aṟāi-kkir-ēn</i>	அழைத்தேன் <i>aṟāi-tt-ēn</i>	அழைப்பேன் <i>aṟāi-pp-ēn</i>	அழைக்க <i>aṟāi-kka</i>
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6. Root: கா *kā*, "preserve."

காக்கிறேன் <i>kā-kkir-ēn</i>	காத்தேன் <i>kā-tt-ēn</i>	காப்பேன் <i>kā-pp-ēn</i>	காக்க <i>kā-kka</i>
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7. Root: படு *paḍu*, "lie down."

படுக்கிறேன் <i>paḍu-kkir-ēn</i>	படுத்தேன் <i>paḍu-tt-ēn</i>	படுப்பேன் <i>paḍu-pp-ēn</i>	படுக்க <i>paḍu-kka</i>
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8. Root: இரு *iru*, "be."

இருக்கிறேன் <i>iru-kkir-ēn</i>	இருந்தேன் <i>iru-nd-ēn</i>	இருப்பேன் <i>iru-pp-ēn</i>	இருக்க <i>iru-kka</i>
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9. Root: இற *ira*, "die."

இறக்கிறேன் <i>ira-kkir-ēn</i>	இறந்தேன் <i>ira-nd-ēn</i>	இறப்பேன் <i>ira-pp-ēn</i>	இறக்க <i>ira-kka</i>
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10. Root: ஆழ் *ār* (or ஆழு *āru*), "be deep."

ஆழுகிறது <i>āru-gir-ādu</i>	ஆழ்ந்தது <i>ār-nd-ādu</i>	ஆழும் <i>ār-um</i>	ஆழ <i>ār-a</i>
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11. Root: இகழ் *igaṟ* (or இகழு *igaṟu*), "reproach."

இகழுகிறேன் <i>igaṟu-gir-ēn</i>	இகழ்ந்தேன் <i>igaṟ-nd-ēn</i>	இகழுவேன் <i>igaṟu-v-ēn</i>	இகழ <i>igaṟ-a</i>
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12. Root: சேர் *ṣēr* (or சேரு *ṣēru*), "approach."

சேருகிறேன் <i>ṣēru-gir-ēn</i>	சேர்ந்தேன் <i>ṣēr-nd-ēn</i>	சேருவேன் <i>ṣēru-v-ēn</i>	சேர் <i>ṣēr-a</i>
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13. Root: வே *vē* (or வேகு *vēgu*), "burn."

வேகிறேன்	வெந்தேன்	வேவேன்	வேவ
<i>vē-gir-ēn</i>	<i>vē-nd-ēn</i> (root shortened)	<i>vē-v-ēn</i> , OR வேகுவேன் <i>vēgu-v-ēn</i>	<i>vē-v-a</i> , OR வேக <i>vēga</i>

14. Root: நோ *nō* (or நோகு *nōgu*), "ache."

நோகிறேன்	நொந்தேன்	நோவேன்	நோவ
<i>nō-gir-ēn</i>	<i>no-nd-ēn</i> (root shortened)	<i>nō-v-ēn</i> , OR நோகுவேன் <i>nōgu-v-ēn</i>	<i>nō-v-a</i> , OR நோக <i>nōg-a</i>

15. Root: சா *çā* (or சாகு *çāgu*), "die."

சாகிறேன்	செத்தேன்	சாவேன்	சாவ
<i>çā-gir-ēn</i>	<i>çe-tt-ēn</i> (irregular)	<i>çā-v-ēn</i> , OR சாகுவேன் <i>çāgu-v-ēn</i>	<i>çā-v-a</i> , OR சாக <i>çāg-a</i>

16. Root: *தரு *taru* (or தா *tā*), "give."

தருகிறேன்	தந்தேன்	தருவேன்	தர
<i>taru-gir-ēn</i>	<i>ta-nd-ēn</i>	<i>taru-v-ēn</i>	<i>tar-a</i>

17. Root: *வரு *varu* (or வா *vā*), "come."

வருகிறேன்	வந்தேன்	வருவேன்	வர
<i>varu-gir-ēn</i>	<i>va-nd-ēn</i>	<i>varu-v-ēn</i>	<i>var-a</i>

18. Root: செய் *çey*, "do."

செய்கிறேன்	செய்தேன்	செய்வேன்	செய்ய
<i>çey-gir-ēn</i>	<i>çey-d-ēn</i>	<i>çey-v-ēn</i>	<i>çey-y-a</i>

19. Root: பெய் *pey*, "scatter, rain."

பெய்கிறேன்	பெய்தேன்	பெய்வேன்	பெய்ய
<i>pey-gir-ēn</i>	<i>pey-d-ēn</i>	<i>pey-v-ēn</i>	<i>pey-y-a</i>

20. Root: வை *vai*, "abuse."

வைகிறேன்	வைதேன்	வைவேன்	வைய
<i>vai-gir-ēn</i>	<i>vai-d-ēn</i>	<i>vai-v-ēn</i>	<i>vai-y-a</i>

* Except in the past tense and in the imperative, these two verbs add the conjugational terminations regularly to தரு *taru* and வரு *varu*.

21. Root: பொரு *poru*, "fight."

பொருகிறேன் <i>poru-gir-ēn</i>	பொருதேன் <i>poru-d-ēn</i>	பொருவேன் <i>poru-v-ēn</i>	பொர <i>por-a</i>
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22. Root: தொழு *toru*, "worship."

தொழுகிறேன் <i>toru-gir-ēn</i>	தொழுதேன் <i>toru-d-ēn</i>	தொழுவேன் <i>toru-v-ēn</i>	தொழ <i>tor-a</i>
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23. Root: என் *en*, "say."

என்கிறேன் <i>en-gir-ēn</i>	என்றேன் <i>en-r-ēn*</i>	என்பேன் <i>en-b-ēn</i>	என <i>en-a</i> , OR என்ன <i>en-n-a</i>
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24. தின் *tin* (or தின்னு *tinnu*), "eat."

தின்கிறேன் <i>tin-gir-ēn</i> , or தின்னுகிறேன் <i>tinnu-gir-ēn</i>	தின்றேன் <i>tin-r-ēn,*</i>	தின்பேன் <i>tin-b-ēn</i>	தின்க <i>tin-ga</i> , or தின்ன <i>tin-n-a</i>
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25. Root: உண் *un* (or உண்ணு *unnu*), "eat."

உண்கிறேன் <i>un-gir-ēn</i>	உண்டேன் <i>un-d-ēn†</i>	உண்பேன் <i>un-b-ēn</i>	உண்ண <i>un-n-a</i> , OR உண்க <i>un-ga</i>
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26. Root: காண் *kān* (or கண் *kaṇ*), "see."

காண்கிறேன் <i>kān-gir-ēn</i>	கண்டேன் <i>kaṇ-d-ēn†</i>	காண்பேன் <i>kān-b-ēn</i>	காண <i>kān-a</i>
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27. Root: நில் *nil* (or நில்லு *nilļu*), "stand, stay."

நிற்கிறேன் <i>nit-kir-ēn†</i> , or நில்லுகிறேன் <i>nilļu-gir-ēn</i>	நின்றேன் <i>niṇ-r-ēn‡</i>	நிற்பேன் <i>nit-p-ēn </i> (நில்லுவேன்) <i>(nilļu-v-ēn)</i>	நிற்க <i>nit-ka</i>
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28. Root: செல் *çel* (or செல்லு *çellu*), "go, pass."

செல்லுகிறேன் <i>çellu-gir-ēn</i> , or செல்கிறேன் <i>çel-gir-ēn</i>	சென்றேன் <i>çen-r-ēn‡</i>	செல்லுவேன் <i>çellu-v-ēn</i>	செல்ல <i>çel-l-a</i>
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29. Root: இகல் *igal* (or இகலு *igalu*), "hate, oppose."

இகலுகிறேன் <i>igalu-gir-ēn</i>	இகன்றேன் <i>igan-r-ēn‡</i>	இகலுவேன் <i>igalu-v-ēn</i>	இகல <i>igal-a</i>
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* $n+t=nr$ (pronounced ndr).
‡ $l+t=nr$.

† $n+t=nd$.
‡ $l+k=lk$.
|| $l+p=lp$.

30. Root: கல் *kal*, "learn."

கற்கிறேன் <i>kat-kir-ēn*</i>	கற்றேன் <i>kat-t-ēn†</i>	சற்பேன் <i>kat-p-ēn‡</i>	கற்க <i>kat-ka</i>
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31. Root: ஆள் *āl* (or ஆளு *ālu*), "rule."

ஆளுகிறேன் <i>ālu-gir-ēn</i>	ஆண்டேன் <i>ān-d-ēn§</i>	ஆளுவேன் <i>ālu-v-ēn</i>	ஆள <i>āl-a</i>
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32. Root: கொள் *kol* (or கொள்ளு *kolḷu*), "take, contain."

கொள்ளுகிறேன் <i>kolḷu-gir-ēn</i>	கொண்டேன் <i>kon-d-ēn§</i>	கொள்ளுவேன் <i>kolḷu-v-ēn</i>	கொள்ள <i>kol-l-a</i>
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33. Root: கேள் *kēl*, "listen, ask."

கேட்கிறேன் <i>kēt-kir-ēn </i>	கேட்டேன் <i>kēt-t-ēn§</i>	கேட்பேன் <i>kēt-p-ēn¶</i>	கேட்க <i>kēt-ka</i>
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34. Root: தூங்கு *tūngu*, "sleep."

தூங்குகிறேன் <i>tūngu-gir-ēn</i>	தூங்கினேன் <i>tūng'-in-ēn</i>	தூங்குவேன் <i>tūngu-v-ēn</i>	தூங்க <i>tūng'-a</i>
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35. Root: எழுது *erudu*, "write."

எழுதுகிறேன் <i>erudu-gir-ēn</i>	எழுதினேன் <i>erud'-in-ēn</i>	எழுதுவேன் <i>erudu-v-ēn</i>	எழுத <i>erud'-a</i>
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36. Root: செலுத்து *çeluttu* (causative of *çel*, no. 28), "cause to go, expend."

செலுத்துகிறேன் <i>çeluttu-gir-ēn</i>	செலுத்தினேன் <i>çelutt'-in-ēn</i>	செலுத்துவேன் <i>çeluttu-v-ēn</i>	செலுத்த <i>çelutt'-a</i>
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37. Root: போ *pō* (or போயு *pōyu*, or போகு *pōgu*), "go."

போகிறேன் <i>pō-gir-ēn</i>	போயினேன் <i>pōy-in-ēn, or</i> போனேன் <i>pō-n-ēn**</i>	போவேன் <i>pō-v-ēn, or</i> போகுவேன் <i>pōgu-v-ēn</i>	போக <i>pōg-a</i>
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38. சொல் *çol* (or சொல்லு *çollu*), "speak."

சொல்லுகிறேன் <i>çollu-gir-ēn</i>	சொன்னேன் <i>çonnēn</i> (for சொல்லினேன் <i>çoll-in-ēn</i>)	சொல்லுவேன் <i>çollu-v-ēn</i>	சொல்ல <i>çoll-a</i>
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* $l+k=tk$. † $l+t=tt$ (see para. 12, viii). ‡ $l+p=tp$.

§ $l+t=nd$ or tt . || $l+k=tk$. ¶ $l+p=tp$.

** The contracted form in common use. Cf. root ஆ *ā* (or ஆகு *āgu*, ஆயு *āyu*), "become," *ā-gir-ēn* or *āgu-gir-ēn*, *ā-n-ēn* or *āy-in-ēn*, *āv-ēn*, *āg-a*.

[N.B.—Polysyllabic roots ending in *u*, and also dissyllabic roots of which the first syllable is *long*, as பேசு *pēcu*, “speak,” காட்டு *kāṭṭu*, “show,” கட்டு *kaṭṭu*,* “tie,” பண்ணு *paṇṇu*,* “make,” follow more or less the conjugation of nos. 34–38.]

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

Root.	Present.	Past.	Future.	Infinitive.
மேய் <i>mēy</i>	மேய்கிறது <i>mēy-gir-<u>adu</u></i> (the cow) grazes	மேய்ந்தது <i>mēy-nd-<u>adu</u></i>	மேயும் <i>mēy-<u>um</u></i>	மேய <i>mēy-<u>a</u></i>
	மேய்க்கிறேன் <i>mēy-<u>kkir-ēn</u></i> I feed (cattle)	மேய்த்தேன் <i>mēy-<u>tt-ēn</u></i>	மேய்ப்பேன் <i>mēy-<u>pp-ēn</u></i>	மேய்க்க <i>mēy-<u>kkā</u></i>
அசை <i>açäi</i>	அசைக்கிறேன் <i>açäi-gir-<u>ēn</u></i> I tremble	அசைந்தேன் <i>açäi-nd-<u>ēn</u></i>	அசைவேன் <i>açäi-<u>v-ēn</u></i>	அசைய <i>açäi-<u>y-a</u></i>
	அசைக்கிறேன் <i>açäi-<u>kkir-ēn</u></i> I shake	அசைத்தேன் <i>açäi-<u>tt-ēn</u></i>	அசைப்பேன் <i>açäi-<u>pp-ēn</u></i>	அசைக்க <i>açäi-<u>kkā</u></i>
வீழ் <i>vīṟ</i> or வீழ <i>vīṟu</i>	வீழ்கிறேன் <i>vīṟ-gir-<u>ēn</u></i> I fall	வீழ்ந்தேன் <i>vīṟ-nd-<u>ēn</u></i>	வீழுவேன் <i>vīṟu-<u>v-ēn</u></i>	வீழ <i>vīṟ-<u>a</u></i>
	வீழ்க்கிறேன் <i>vīṟ-<u>kkir-ēn</u></i> I cause to fall	வீழ்த்தேன் <i>vīṟ-<u>tt-ēn</u></i>	வீழ்ப்பேன் <i>vīṟ-<u>pp-ēn</u></i>	வீழ்க்க <i>vīṟ-<u>kkā</u></i>
விடு <i>viḍu</i>	விடுகிறேன் <i>viḍu-gir-<u>ēn</u></i> I leave	விட்டேன் <i>viḍ-<u>t-ēn</u>†</i>	விடுவேன் <i>viḍu-<u>v-ēn</u></i>	விட <i>viḍ-<u>a</u></i>
	விடுக்கிறேன் <i>viḍu-<u>kkir-ēn</u></i> I dismiss	விடுத்தேன் <i>viḍu-<u>tt-ēn</u></i>	விடுப்பேன் <i>viḍu-<u>pp-ēn</u></i>	விடுக்க <i>viḍu-<u>kkā</u></i>

* The first syllable is “long by position.”

† Cf. § 27, exc. a.

கெடு kedu	{	கெடுகிறேன் கெட்டேன் கெடுவேன் கெட
		<i>kedu-gir-ēn ket-ṭ-ēn kedu-v-ēn ked-a</i>
கெடு kedu	{	கெடுக்கிறேன் கெடுத்தேன் கெடுப்பேன் கெடுக்க
		<i>kedu-kkir-ēn kedu-tt-ēn kedu-pp-ēn kedu-kku</i>
		I perish
		I destroy

See also Causative Verbs, para. 49.

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

PARTICIPLES.

31. Participles are of two kinds, RELATIVE and ADVERBIAL.

i. *The Relative Participle* (பெயரெச்சம் *peyar-eccam*) is a verbal adjective with an affirmative or negative signification, standing in attributive relation to the noun which follows it.

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

Thus, *ஒடுகிறேன்* *ōḍugir-ēn*, "I run," gives *ஒடுகிற* *ōḍugir-a*, "running," and *ஓடினேன்* *ōḍin-ēn*, "I ran," *ஓடின* *ōḍin-a*, "run"; *ஆகிறேன்* *āgir-ēn*, "I become," *ஆகிற* *āgir-a*, "becoming," and *ஆனேன்* *ān-ēn* or *ஆயினேன்* *āy-in-ēn*, "I became," *ஆன* *ān-a* or *ஆயின* *āyin-a*.

Hence, *ஒடுகிற குதிரை* *ōḍugira kudirāi* = "a running horse" (i.e. a horse that runs, or is running), and *ஓடின குதிரை* *ōḍina kudirāi* = "a horse that ran."

The Future form is the same as the third person neuter of the future tense (24. c.). Thus, *குதிரை ஓடும்* *kudirāi ōḍum* = "the horse will run," whilst *ஓடும் குதிரை* *ōḍum kudirāi* = "the horse that will run" (or, that runs as matter of habit).

The Negative Relative Participle for all tenses is obtained by adding *ஆத* *āda* or simply *ஆ* *ā* (chiefly in poetry) to the

* For a classification of Tamil verbs, see paragraphs 55 to 70 of Dr. Pope's "Handbook of the Ordinary Dialect of the Tamil Language," Oxford, 1904.

root, with due observation of euphonic rules; as, *ōḍu + āda* (or *ā*) = *ஓடாத ṓḍ'āda* or *ஓடா ṓḍ'ā* and *ஓடா(த) குதிரை ṓḍ'āda* (or *ṓḍ'ā*) *kudirāi* = "a horse that did not, does not, or will not run." So, *ḥey* ("do") + *āda* or *ā* = *செய்யாத ḥey-y-āda* or *செய்யா ḥey-y-ā*, and *அதைச்செய்யாத மனிதன் adai-c-ḥey-yāda manidan* = "a man who did not (does or will not) do it."

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

நான் ஓட்டின குதிரை nān ṓḥṭina kudirāi, "a horse that I drove" (lit. I-driven horse), and *குதிரையை ஓட்டின நான் kudirāiyāi ṓḥṭina nān*, "I who drove a horse." *ṓḥṭina* is the causative form of *ṓḍina*, both from root *ōḍu* (see para. 49).

எந்த உயிரையும் கொல்லாத ஒரு சந்நியாசி enda uyirāi-y-um kollāda oru ḥanniyāci, "an ascetic who does (did or will) not kill any life whatever." Here *uyirāi* is in the accusative case governed by *kollāda*.

ii. THE ADVERBIAL PARTICIPLE OR GERUND (வினை எச்சம் *viñāi-eccam*) also has affirmative and negative forms.

A. The Affirmative is obtained in two ways:—

(a) Those verbs which take *இன் in* as their middle particle of the past simply drop the final *n* of the conjugational base. Thus, from *பண்ணின் paṇṇ-in*, the conjugational stem of the past tense *paṇṇin-ēn*, "I made," we get the gerund *பண்ணி paṇṇi*, "having made," by dropping the final *n*. So, in the word *எழுதினேன் eṟudīn-ēn*, "I wrote," the conjugational base is *எழுதின் eṟudīn*, and the gerund is therefore *எழுதி eṟudi*, "having written."

(b) All other verbs add *உ u* to the conjugational base of the past tense. Thus, *பார்த்து pārttu* is the conjugational base of *பார்த்தேன் pārtt-ēn*, "I saw"; add *உ u* to it, and you get the gerund *பார்த்து pārtt-u*, "having seen." So, *செய்து ḥeyd-u*, "having done," from *செய்தேன் ḥeyd-ēn*; *இருந்து irund-u*, "having remained," from *இருந்தேன் irund-ēn*; *என்று enr-u*, "having said," from *என்றேன் enr-ēn*.

B. The Negative Adverbial Participle is obtained by the addition of *ādu* or *āmal* to the root. One of the forms is,

therefore, the same as the third person singular neuter of the negative verb. Thus, from root குளி *kuḷi*, “to bathe,” are obtained குளியாது *kuḷi-y-ādu* and குளியாமல் *kuḷi-y-āmal*, “not bathing.”

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

அவன் நடந்து வந்தான் *avan nadandu vandān*, “he came walking” (lit. he having walked, came).

நான் வீட்டுக்கு வந்து, தாயாரைக்கண்டு, அச்சங்கதி சொன்னேன் *nān vīṭṭukku vandu, tāyāraikkண்டு, a-c-caṅgadi* ṣonnēn*, “I came home, saw the mother, and told her that matter” (lit. I to the house having come, the mother having seen, that matter related).

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

VERBAL AND ABSTRACT NOUNS.

32. PARTICIPIAL NOUNS.—By the addition of the personal terminations of the third person, *an*, *aḷ*, *du* for the singular, and *ar* or *argal*, *vāi* (*avāi*) or *vāigaḷ* or *a* for the plural (§ 23, *b*), to the present, past, and negative relative participles, a large number of participial nouns in frequent use are formed. Thus, from the relative participles of *kuḷi* (namely குளிக்கிற *kuḷi-kira*, குளித்த *kuḷitta*, and குளியாத *kuḷiyāda*) are obtained :—

Present.

Masc.	குளிக்கிறவன்	he who	$\left. \begin{array}{l} \text{குளிக்கிறவர்} \\ \text{kuḷikkira-vṭ-ar} \end{array} \right\}$	they
	<i>kuḷikkira-vṭ-an</i>	bathes		
Fem.	குளிக்கிறவள்	she who	$\left. \begin{array}{l} \text{குளிக்கிறவர்கள்} \\ \text{kuḷikkira-vṭ-argal} \end{array} \right\}$	bathe
	<i>kuḷikkira-vṭ-aḷ</i>	bathes		
Neut.	குளிக்கிறது	that which	$\left. \begin{array}{l} \text{குளிக்கிறவை(கள்)} \\ \text{kuḷikkira-vāi or} \\ \text{the bathing} \end{array} \right\}$	those which bathe
	<i>kuḷikkira-duṡ</i>	bathes, or		

* For *accāṅgadi-y-āi*; the accusative case-ending of neuter nouns is, as a rule, not expressed.

† *v* is a euphonic insertion.

‡ This is the same as the 3rd sing. neut. indic. present.

Past.

Masc.	குளித்தவன் <i>kuḷitta-v*-an</i>	he who bathed	$\left\{ \begin{array}{l} \text{குளித்தவர்} \\ \text{kuḷitta-v*-ar} \end{array} \right\}$	$\left. \begin{array}{l} \text{they} \\ \text{who} \\ \text{bathed} \end{array} \right\}$
Fem.	குளித்தவள் <i>kuḷitta-v*-aḷ</i>	she who bathed		
Neut.	குளித்தது <i>kuḷitta-du†</i>	that which bathed, or the having bathed	$\left\{ \begin{array}{l} \text{குளித்தவை(கள்)} \\ \text{kuḷitta-vāi or} \\ \text{-vāigaḷ} \\ \text{குளித்தன} \\ \text{kuḷitta-ṇ-a‡} \end{array} \right\}$	$\left. \begin{array}{l} \text{those} \\ \text{which} \\ \text{bathed} \end{array} \right\}$

Negative.

Masc.	குளியாதவன் <i>kuḷiyāda-v-an</i>	he who does (did, &c.) not bathe	$\left\{ \begin{array}{l} \text{குளியாதவர்} \\ \text{kuḷiyāda-v-ar} \end{array} \right\}$
Fem.	குளியாதவள் <i>kuḷiyāda-v-aḷ</i>	she who does (did, &c.) not bathe	
Neut.	குளியாதது <i>kuḷiyāda-du</i>	that which does (did, &c.) not bathe, or the non-bathing	$\left\{ \begin{array}{l} \text{குளியாதவை(கள்)} \\ \text{kuḷiyāda-vāi or} \\ \text{-vāigaḷ} \end{array} \right\}$

33. Participial Nouns of the Future tense are obtained by the addition of the same personal terminations of the third person to a participial adjective of the future tense (not in use), formed like the rel. part. of the present and past by affixing *a* to the conjugational base of the future tense, *p* being substituted for final *v* of the weak base, except in the neuter singular. Thus, the conjugational base of குளிப்பேன் *kuḷippēn*, "I shall bathe," is *kuḷipp-* (see above, para. 24, c.); those of தின்பேன் *tinbēn*, "I shall eat," and செய்வேன் *ṣeyvēn*, "I shall do," are தின்ப *tinb-* and செய்வ் *ṣeyv-*. By adding *a* and substituting *p* for *v*, we get the future participial forms (not in use) குளிப்ப *kuḷipp-a*, தின்ப *tinb-a*, and செய்ப *ṣeyb-a* or செய்வ *ṣeyv-a*. From these, by the further addition of personal endings, we obtain the following participial nouns with a future signification:—

குளிப்பவன் <i>kuḷippa-r-an</i>	he who will bathe
குளிப்பவள் <i>kuḷippa-v-aḷ</i>	she who will bathe
குளிப்பது <i>kuḷippa-du</i>	that which will bathe

* *v* is a euphonic insertion.

† Same as the 3rd sing. neut. indic. past.

‡ *ṇ* is a euphonic insertion.

குளிப்பவர் (கள்) <i>kul'ppa-v-ar(gaḷ)</i>	they who will bathe
குளிப்பவை (கள்) <i>kulippa-vüi(gaḷ)</i>	those which will bathe
தீன்பவன் <i>tinba-v-an</i>	செட்பவன் <i>ceyba-v-an</i>
(he who will eat)	(he who will do)
தீன்பவர் <i>tinba-v-aḷ</i>	செட்பவர் <i>ceyba-v-aḷ</i>
தீன்பது <i>tinba-du</i>	செய்வது <i>ceyva-du</i>
தீன்பவர் (கள்) <i>tinba-var(gaḷ)</i>	செட்பவர் (கள்) <i>ceyba-var(gaḷ)</i>
தீன்பவை (கள்) <i>tinba-vüi(gaḷ)</i>	செட்பவை (கள்) <i>ceyba-vüi(gaḷ)</i>

34. All these participial nouns usually take a subject, and have the same governing power as the verbs from which they are derived. They are, moreover, declined like any other noun; e.g. அவனைக் கொன்றவன் இவன் *avanüi-k-konravan ivan*, "this is he that killed him."

அதைச் செய்வது சரியல்ல *adüi-c-ceyradu çari-y-alla*, "it is not proper to do that" (lit. the doing that in a future time is not proper).

நீதிக்காரன் பெயர் சொன்னவனைத் தண்டித்தான் *nüi-k-kāran poḷ conṇavaḷüi-t-taṇḍitiṅ*, "the judge punished the woman who spoke the untruth" (*conṇavaḷüi*, acc.).

35. Another class of verbal nouns is formed by adding கை *küi* (pronounced *gäi*), அல் *al* (தல் *tal*, கல் *kal*, and குதல் *kudal*) to the roots of verbs which take the middle increment கிறு *kiru* (i.e. *giru*) in the present, and க்கை *kküi*, த்தல் *ttal*, க்கல் *kkal*, க்குதல் *kkudal* to those which take க்கிறு *kkirü*. They express the act or its results, and have in some instances the same governing power as participial nouns. That is *küi* is frequently used in the locative case to signify an adverbial clause of time; e.g.

aḍüi (attain to) + *küi* = அடைகை *aḍüigüi*, "attainment."

paḍu (lie down) + *kküi* = படுக்கை *paḍukküi*, "the lying prostrate," "a bed or litter."

varu (come) + *al* = வரல் *varal*, "a coming."

pēcu (speak) + *tal* = பேசுதல் *pēçudal*, "a speaking or speech."

**ā* (become) + *küi* = ஆகை *ägüi*, "becoming."

" " + *kal* = ஆகல் *ägal*.

" " + *kudal* = ஆகுதல் *ägudal*.

* Probably ஆகு *ägu* was the base, and the suffixes are *üi*, *al*, and *tal*, the final *u* of the base being dropped before a vowel. Cf. போகை *pōgüi*, போசல் *pōgal*, போகுதல் *pōgudal*, from root *pō* (*pōḷu*), "go." The verbal noun போதல் *pōdal* is from root *pōdu*, "be sufficient."

paḍi (read) + *ttal* = படித்தல் *paḍittal*, “reading, learning.”
edu (take) + *kka* = எடுக்கல் *eḍukkal*.

நான் உங்களைக் கூப்பிடுகையில் *nān unṅalāi-k-kūppidugāiyil* (locative), “while I was calling you.”

நான் புத்தகத்தைப்படித்தல் நல்லது *nān pustagattāi-p-paḍittal nalladu*, “my (lit. I) reading the book is good.”

36. Verbal nouns expressing only the abstract idea, and with no governing power, are also formed by the conversion of verbal roots into nouns, with or without modification, and the addition of such terminations as *ai*, *am*, *vi*, *vāi*, *u*, *vu*, *ku*, *pu*, *ti* or *di*, *ci*, &c.; e.g. சுருட்டு *ṣuruṭṭu*, “a rolling up, cigar”; சுற்று *ṣuttu*, “circuit”; கூற்று *kūttu*, “proclamation” (from root கூறு); கூச்சம் *kūccam*, “shyness” (from rt. கூசு); கெடு *keḍu* or கேடு *kēḍu*, “ruin” (fr. கெடு); எழுத்து *eṟuttu*, “writing, letter” (fr. எழுது); உடை *uḍai*, “garment” (fr. உடு); நோக்கம் *nōkkam*, “look, view” (fr. நோக்கு); தேற்றம் *tēttam*, “assurance” (fr. தேறு); கேள்வி *kēlvi*, “hearing, question” (fr. கேள்); தீர்வை *tīrvāi*, “decision, toll” (fr. தீர்); திறவு *tiravu* or திறப்பு *tirappu*, “opening” (fr. திற); நீக்கு *nīkku* or நீக்கம் *nīkkam*, “separation” (fr. நீ); கிழிவு *kiṟivu*, “a rent or tear” (fr. கிழி); நட்பு *naṭpu*, “friendship” (fr. நள்); வெறிப்பு *veṟippu*, “drunkenness” (fr. வெறி); தெரிப்பு *terippu*, “informing, communication” (fr. தெரி); விடுதி *viduṭi*, “leave” (fr. விடு); கெடுதி *keḍuṭi*, “loss (fr. கெடு); தொடர்ச்சி *toḍarcci* or தொடர்பு *toḍarbu*, “pursuit” (fr. தொடர்); உணர்ச்சி *uṇarcci*, “consciousness” (fr. உணர்).

37. The suffix *māi* (see para. 18, a), which is more or less restricted to classical Tamil, is added to the relative participle (present, past, future, or negative) to form verbal nouns; as, குளிக்கின்றமை *kuḷikkindra-māi*, “the bathing”; குளித்தமை *kuḷitta-māi*, “the having bathed”; குளிப்பமை *kuḷippa-māi*, “the (future) bathing” (see para. 33); and குளியாமை *kuḷiyā-māi*, “the not bathing.” So, செய்கின்றமை *ṣeyginra-māi*, “the doing”; செய்தமை *ṣeyda-māi*, செய்பமை *ṣeyba-māi*, and செய்யாமை *ṣeyyā-māi*.

INFINITIVE MOOD.

38. There is yet another class of verbal nouns of frequent occurrence, which in some respects answers to the English infinitive mood. To form them, you add *kka* to the roots

of those verbs which take க்கிறு *kkiru* in the present, and அ *a* (ய *ya* or வ *va*) to the roots which take கிறு *kiru* (*giru*); as, குளிக்க *kuḷi-kka*, “to bathe.” from குளிக்கிறேன் *kuḷikkirēn*; செய்ய *ṣey-y-a*, “to do,” from செய்கிறேன் *ṣeygirēn*. (See para. 28 for other examples.) A few weak roots take க *ka* instead of simply அ *a*; as, கேட்க *kēṭka*, “to hear” (கேள் + க); நிற்க *niṭka*, “to stand” (நில் + க); கற்க *katka*, “to learn” (கல் + க). Compare para. 24, c, note. This infinitive, being itself a verbal noun, has the governing power of one in *du*, such as சொ் கிறது *ṣeygiradu* or செய்வது *ṣeyvadu* (§ 34). Its use may be understood from the following examples:—

நீ குளிக்க வேண்டும் *nī kuḷikka vēṇḍum*, “you must bathe” (lit. you to bathe is necessary). Here *nī* is the subject of *kuḷikka*, which itself is the subject of *vēṇḍum*.

நான் அதைச் செய்ய வேண்டும் *nān adūi(c)ceyya vēṇḍum*, “I must do that” (lit. I to do that is necessary). *Nān* is the subject and *adūi* the object of *ṣeyya*.

அதைச் செய்ய வேண்டும் *adūi(c)ceyya vēṇḍum*, “that must be done” (lit. to do that is necessary).

அவள் குளத்திலே குளிக்கப்போனால் *avaḷ kuḷattil-ē kuḷikka-p-pōnāl*, “she went to bathe in the tank.”

என் சம்பியை வரச்சொல்லு *eṇ tambiyāi vara-c-collu*, “tell my (younger) brother to come.”

ஒருவன் ஆட, ஒருவன் பாடுகிறான் *oruvan āḍa, oruvan pādugirān*, “while one dances, the other sings.”

மழை பெய்யக்குளம் நிறையும் *marūi peyya-k-kuḷam niraīyum*. “if rain fall, the tank will be filled.”

எனக்குப்பணந் தரவும் *eṇakku-p-paṇan tara-v-um*, “(please) give me money.”

IMPERATIVE MOOD.

39. The simple root or the crude base of a Tamil verb is its 2nd person singular imperative; as, குளி *kuḷi*, “bathe!” நட *naḍa*, “walk!” தின் *tin*, “eat!” கேள் *kēḷ*, “listen or ask!” வா *vā*, “come!” தா *tā*, “give!” போ *pō*, “go!”

The 2nd person plural is obtained by the addition of உம் *um* or உங்கள் *uṅgaḷ* to the singular; as, நடவும் *naḍa-v-um*, நடவுங்கள் *naḍa-v-uṅgaḷ*; தின்னும் *tin-n-um*, தின்னுங்கள் *tinnuṅgaḷ*; கேளும் *kēḷ-um*, கேளுங்கள் *kēḷuṅgaḷ*; வாரும் *vār-um*, வாருங்கள் *vāruṅgaḷ*; தாரும் *tār-um*, தாருங்கள் *tāruṅgaḷ* (these

two verbs are irregular; see p. 49, note); போகும் *pōg-um* (usually contracted to போம் *pōm*), போங்கள் *pōṅgaḷ*. Both these forms are used honorifically for the singular; the form in *uṅgaḷ* is used when you wish to be extra polite. A polite imperative is also formed by the addition of *um* to the infinitive; as, படிக்கவும் *paḍikka-v-um*, "please read." In poetry, the plural terminations are *ir*, *īr*, and *miṇ*; as, போதீர் *pō-d-ir*, நடமின் *naḍa-miṇ*, கேண்மினீர் *keṇ-miṇ-īr* (*kēl + miṇ = keṇmiṇ*).

40. The negative imperative, or "prohibitive," is formed by the addition of the particle of emphasis, *ē*, to the 3rd singular neuter of the negative verb (i.e. in other words, by adding *ādē*, *ādēy-um*, and *ādēyuṅgaḷ* to the root). Thus, from *varādu*, "it comes not," are formed—

Sing. வராதே *var-ādē*, "don't come."

Plur. வராதேயும் *var-ādē-y-um*, "don't ye come" (or "don't come, sir").

வராதேயுங்கள் *var-ādē-y-uṅgaḷ*, „ „ (or "please, sir, don't come").

Similarly,

போகாதே *pōg-ādē*, "don't go."

போகாதேயும் *pōg-ādēy-um*, "don't go, sir."

போகாதேயுங்கள் *pōg-ādēyuṅgaḷ*, "(I pray you, sir) do not go."

குளியாதே *kuli-y-ādē*, "don't bathe"; also குளிக்காதே *kulikkādē* (with increment *kku*).

நடவாதே *naḍa-v-ādē*, and நடக்காதே *naḍakkādē*, "don't walk."

In high Tamil the suffixes *al* and *ēl* for the singular, and *amīṇ* (i.e. *al + miṇ*) for the plural, are added to the root; as, நடவல் *naḍa-v-al* or நடவேல் *naḍa-v-ēl*, "walk not!" நடவன்மின் *naḍa-v-amīṇ*, "walk ye not!" செய்யன்மின் *ṣey-y-amīṇ*, "do ye not!"

POTENTIAL, OPTATIVE, AND DESIDERATIVE VERBAL FORMS.

41. A verbal form answering to the English potential mood is obtained by the addition of கூடும் *kūḍum* to the infinitive, or ஆம் *ām* to the verbal noun in *al* or *kkaḷ* (para. 35). *Kūḍum* is the 3rd person neut. future of *kūḍu*, "join with, be fit," here signifying "ability" or "possibility." *Ām* is evidently a contraction of *āgum*, the 3rd person neut. future of *ā*, "to

become" (pp. 43, and 51 note), implying here the idea of "permission." Thus :—

நான் குளிக்கக்கூடும் *nān kuḷikka-k-kūḍum*, "I can bathe" (lit. I to bathe will be possible). *Nān* is the subject of *kuḷikka*, which, being a verbal noun, is the subject of *kūḍum*. See above, para. 38.

பையனைதச்செய்யக்கூடும் *paiyan adūi-c-ceyya-k-kūḍum*, "the boy can do that" (lit. the boy to do that will be possible). நீ வாசிக்கக்கூடமா *nī vāṣikka-k-kūḍum-ā*, "can you read?"

அவள் நடக்கக்கூடும் என்றான் *avaḷ naḍakka-k-kūḍum enrān*, "he said that she could walk."

நான் ஆற்றிலே குளிக்கலாம் *nān āttilē kuḷikkal-ām*. "I may bathe in the river." Here *nān* is the subject of *kuḷikkal*, which is itself the subject of *ām*. *Āttil* is the loc. of ஆறு *āru*, "river," and *ē*, the enclitic particle of emphasis.

அவனைதச்செய்யலாம் *avan adūi-c-ceyyal-ām*, "he may do that" (lit. he doing that will become).

நான் போகலாம் என்றான் *nān pōgal-ām enrān*, "he said that I might go."

The negative of *kūḍum* is கூடாது *kūḍādu* (cf. para. 24, d); that of *āgum* or *ām* is ஆகாது *āgādu*.

நான் இந்த ஆற்றில் குளிக்கக்கூடாது *nān inda āttil kuḷikka-k-kūḍādu*, "I cannot bathe in this river"; but *inda āttil kuḷikka-k-kūḍādu*, = "it is not possible to bathe in this river."

நீ அப்படிச் சொல்லுதல் ஆகாது *nī appaḍi-c-colludal āgāru*, "it is not proper for you to say so" (lit. you saying in that manner is not becoming).

நீ இப்படிச் சர்த்துக்கொள்ளல் ஆகாதா *nī ippaḍi-c-cērttu-k-kollal āyādā*, "ought you not to have saved up (money) in this way?" Here *kollal* is the subject of *āyādā*, and *nī* that of *cērttukollal*.

42. Op'ative or Desiderative verbal forms can be obtained by the addition of—

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

நான் படிக்க *nān paḍi-k-ka*, "let me read."

நீர் நிற்க *nīr niṭ-ka* (*niṭ+ka*), "may you remain."

(b) ஆக *āga* (pronounced more like *āha*) to the future tense; as,

குளிப்பேன் *kuḷippēn*, “I shall bathe”; குளிப்பேனாக *kuḷip-pēnāga*, “may I bathe!” “I desire to bathe!”

பாடுவாள் *pāḍuvāl*, “she will sing”; பாடுவாளாக *pāḍuvāl-āga*, “may she sing!”

குளிப்பதாக *kuḷippadāga*, “may it bathe!”

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

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

நீ குளிக்கக்கடவாய் *nī kuḷikka-k-kaḍavāy*, “you ought or must bathe.”

அதைச்செய்யக்கடவது *adūi-c-ceyya-k-kaḍavadu*, “let that be done” (lit. to do that is desirable).

அது அழியக்கடவது *aḷu aṟiya-k-kaḍavadu*, “let it perish.”

(d) ட்டும் *ṭṭum* (probably for ஒட்டும் *oṭṭum*), உம் *um*, and வேண்டும் *vēṇḍum* to the infinitive; as,

நான் குளிக்கட்டும் *nān kuḷikka-ṭṭum*, “let me bathe.”

அவன் போகட்டும் *avaṇ pōga-ṭṭum*, “let him go.”

அவன் வரவும் *avaṇ vara-v-um*, “let him come” (polite imper., § 39).

நான் நடக்க வேண்டும் *nān naḍakka vēṇḍum*, “I must walk.”

VERBAL FORMS SIGNIFYING CONDITION AND CONCESSION.

(“If,” “although,” &c.)

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

போனேன் *pōn-ēn*, “I went”; போனால் *pōn-āl*, “If (I, you, &c.) go.”

குளித்தான் *kuḷitt-ān*, “he bathed”; குளித்தால் *kuḷitt-āl*, “If (I, you, &c.) bathe.”

The other form, chiefly occurring in poetry, is by affixing *il* or *iṅ* to the roots of verbs which take the middle increment

viru (*giru*) in the present, and *kkil* or *kkin* to those taking *kkiru*; as,

மழை பெய்யில் *maräi pey-y-il* or பெய்யின் *pey-y-in*, “if it rain.” (பெய்கிறது *pey-gir-adu*, “it rains.”)

நான் குளிக்கில் *nän kuḷi-kkil* or குளிக்கின் *kuḷi-kkin*, “if I bathe.” (குளிக்கிறேன் *kuḷi-kkir-ēn*, “I bathe.”)

44. ஆகில் *āgil* (in poetry ஆயின் *āyin*) and ஆனால் *ānāl*, subjunctives of *ā*, “become,” are used as “quasi-conjunctions”; e.g.

அப்படி ஆனால் *appaḍi ānāl*, “if (it be) so.”

அவர் அரசன் ஆனால் *avar araṣan ānāl*, “if he be the king.”

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

நான் இந்தக்குளத்திலே குளிப்பானால் (or ஆகில்) இறந்துப்போவேன் *nän inda-k-kuḷattil-ē kuḷippēn-ānāl* (or *āgil*) *irandu-p-pōvēn*, “if I bathe in this tank I shall die off” (lit. *irandu*, “having died.” *pōvēn*, “I shall go”). So also, குளித்தேனானால் *kuḷittēn-ānāl*, “If I were to bathe, or if I bathed.”

Sometimes *ē* is added for the sake of emphasis; as, அவன் வருவானே ஆனால் *avan varuvān-ē ānāl*, “if he will (really) come.”

The Negative Conditional clause is commonly expressed by adding விட்டால் *viṭṭāl* (the subjunctive of *viḍu*, “leave,” § 29), or இருந்தால் *irundāl* (that of *iru*, “remain, exist”), or even போனால் *pōnāl* (subj. of *pō*, “go”), to the negative gerund or adverbial participle of the verb in question (para. 31, ii. B). Thus:—

நீ இந்த வேலை இப்பொழுது முடித்தால் உன் சம்பளம் எனக்குத்தருவேன், முடியாமல் இருந்தால் or முடியாவிட்டால் சம்பளம் பிடிப்பேன் *nī inda vēlai ipporuḍu muḍittāl un ṣambalaṁ unakku-t-taruvēn, muḍi-y-āmal irundāl* or *muḍi-y-ā viṭṭāl ṣambalaṁ piḍippēn*, “if you finish this work now I shall give you your pay, if you do not finish it (lit. if you leave or remain without finishing it) I shall stop the pay.” So குளியாமற் போனால் *kuḷi-yāmaṭ pōnāl*, “if you do not bathe.”

The negative gerund இல்லா *illā* (i.e. *illāmal*), of root இல் *il*, from which *illāi* (§ 25 and 47, g) is also formed, is often

prefixed to *vittāl* to express “if not” or “otherwise”; e.g. *nē enñi-k-kūppiduvaiy ānāl varuvēn, illā vittāl vira māttēn*, “if you will call me, I shall come; if not, I will not come” (§ 47, e).

45. *என்றல் enrāl* and *எனில் enil*, subjunctives of *என் en* “say,” are often used to express a reason; e.g.

எப்படி எனில் *eppadi enil*, “if you say ‘how.’”

ஏன் என்றல் *ēn enrāl*, “if you say ‘why.’”

Both are rendered in English by “for” or “because”; e.g. *என் சங்குதி துரைக்குத்தொடும், எப்படி எனில், காலமே அது எல்லாம் அவருக்குச்சொன்னேன் en çangadi turūkku-teriyum, eppadi enil, kalamē adu ellām avarukku-connēn*, “the gentleman knows my affair, because I told him all about it this morning.”

நான் வீட்டுக்குச்சுறுக்காம்ப்போக வேண்டும், ஏன் என்றல் எனக்குப்பசியெடுக்கிறது nān vittukku-c-curukkāy-p-pōga vēṇḍum, ēn enrāl enakku-p-paṣi-y-eḍukkirāḍu, “I must go home soon, for I am getting hungry.”

46. By the addition of *um* to the subjunctive explained above, or to the gerund of a verb, an adverbial clause of concession can be formed, with present or past signification; as, குளித்தால் *kuḷit āl* (subjunctive of *kuḷi*) + *um* = குளித்தாலும் *kuḷittāl-um*, “although (I, you, &c.) bathe, or may (or shall) bathe” (present tense).

செய்யில் *çeyyil* (subj. of *çey*) + *um* = செய்யிலும் *çeyyilum*, “although (I, you, &c.) do, or may do.”

ஆகிலும் *agil-um*, ஆனாலும் *ānāl-um*, “although it be” (cf. § 44).

குளித்து *kuḷittu* (gerund of *kuḷi*) + *um* = குளித்தும் *kuḷittum*, “although (I, you, &c.) bathed” (past tense).

பேசி *pēṣi* (ger. of *pēru*) + *um* = பேசியும் *pēṣi-y-um*, “although (I, we, they) spoke.”

AUXILIARY AND DEFECTIVE VERBS.

47. The following are some of the commonest:—

(a) இரு *iru*, “be,” இருக்கிறேன் *irukkirēn*, இருந்தேன் *irundēn*, இருப்பேன் *iruppēn*, இருக்க *irukka*.

These, added to the gerund, give the perfect, pluperfect, and future perfect tenses; as, குளித்து *kuḷittu* (having bathed) + இருக்கிறேன் *irukkirēn* (I am) = குளித்திருக்கிறேன் *kuḷitt’irukkirēn*, “I have bathed.”

Similarly, *kulittu + irundēn* (I was) = குளித்திருந்தேன் *kulit-t'irundēn*, "I had bathed"; *kulittu + iruppēn* = குளித்திருப்பேன் *kulitt'iruppēn*, "I shall have bathed."

From these can be formed the whole series of participles and participial nouns, as explained in paras. 31-34; e.g. *kulit-t'irukkira*, *kul t'irunda*, *kulit'irukkum*, *kulitt'irundu*, &c.

Iru added to the infinitive gives the sense of "to be about to"; as, குளிக்கவிருக்கிறேன் *kulikka-v-irukkirēn*, "I am about to bathe, or I am just going to bathe;" the same as குளிக்கப்போகிறேன் *kulikka-p-pōgirēn*.

(b) கொள் *koḷ* (take or obtain for oneself), கொள்ளுகிறேன் *koḷlu-girēn*, கொண்டேன் *koṇḍēn*, கொள்ளுவேன் *koḷḷuvēn*, கொள்ள *koḷḷa* (§ 28, no. 32).

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

அவன் இதை வாங்கிக்கொண்டான் *avaṅ idūi vāṅgi-k-koṇḍān*, "he bought this for himself" (*vāṅgi*, having bought. (ger. of *vāṅgu*) and *koṇḍān*, he took).

திருடர் அவனைப்பிடித்து, அந்தப்பணத்தைப்பிடுங்கிக் கொண்டு போகிற போது, இந்தப்பணம் செல்லுமோ செல்லாதோவென்று பேசிக்கொண்டார்கள் *tiruḍar avaṅṅai-p-piḍittu*, *anda-p-paṇattai-p-piḍuṅgi-k-koṇḍu pōgira pōdu*, *inda-p-paṇam ṣellum-ō ṣellidō*-v-enru pēci-k-koṇḍārgaḷ*, "the thieves seized (lit. having seized) him, and robbed him of the money (*piḍuṅgi*, having snatched, *koṇḍu*, having taken), and, whilst going away, they said to one another (*pēci-k-koṇḍārgaḷ*), 'Will this money pass current (*ṣellum-ō*) or will it not pass current (*ṣellāḍō*)?'"

The continuous action is more strongly expressed by the addition of the double auxiliary கொண்டிரு *koṇḍ'iru* to the gerund of the principal verb. *Koṇḍiru* is composed of *koṇḍu*, gerund of *koḷ*, and root *iru*, explained above. Thus:—

சில குருடர்கள் ஒரிடத்தில் சேர்ந்து இரந்துக்கொண்டிருந்தார்கள் *ṣila kurudarḡaḷ ṅr idattil ṣerndu irandu-k-koṇḍ'irundārgaḷ*, "some blind men having assembled in one place, went on begging alms."

ஒரு சூசவன் பாணைசட்டிகள் செய்து விற்றுச்சீவனம் பண்ணிக்கொண்டிருக்கிறான் *oru kūṣavan pāṅṅai-ṣaṭṭigaḷ ṣeydu-*

* *ṣellāḍō* = *ṣellādu + ḍō*, the enclitic expressing doubt.

vittu-c-civanam panṇi-k-kond'irukkirān, “a potter is getting his livelihood by making and selling pots and pans” (*çivanam* = Skt. *jīvana*, livelihood, and *panṇi*, ger. of *panṇu*, to effect or cause).

The verb வா *vā* or வரு *varu* (§ 28, no. 17) is similarly added to a gerund to express continuous action; e.g. *avan adāi-c-ceydu-k-konḍu varu-gāiyil*, “whilst he was doing that” (*varu-gāiyil* = loc. of the verbal noun in கை; see § 35).

(c) வேண்டு *vēṇḍu*, வேண்டுகிறேன் *vēṇḍu-girēn*, வேண்டினேன் *vēṇḍinēn*, வேண்டுவேன் *vēṇḍuvēn*, வேண்ட *vēṇḍa*.

As a transitive verb, meaning “to entreat” or “to desire,” it is regularly conjugated. But as an intransitive verb, meaning “to be necessary,” “to be wanted,” it is defective, the forms in common use being வேண்டும் *vēṇḍum* (vulg. வேணும் *vēṇum*, 3rd neut. fut.), “it (or they) will be necessary”; the corresponding negative, வேண்டாம் *vēṇḍām* (vulg. *vēṇām* or *vāṇām*), formed irregularly; the relative participles (வேண்டுகிற *vēṇḍugira*), வேண்டின *vēṇḍina*, and வேண்டிய *vēṇḍiya*.

These govern the dative case; as,

உமக்கு என்ன வேண்டும் *umakku enna vēṇḍum*, “what do you want?” (lit. to you what is necessary?)

எனக்கு ஒன்றும் வேண்டாம் *enakku onr'um vēṇḍām*, “I do not want anything” (lit. to me even one thing is unnecessary).

அதைச் செய்தற்கு வேண்டிய பணம் பத்து ரூபாய் *adāi-c-ceygiradatē vēṇḍiya paṇam pattu rūbāy*, “the money required to do it is ten rupees.”

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

நான் வீட்டுக்குப்போக வேண்டும் *nān vīṭṭukku-p-pōga vēṇḍum*, “I must go home” (lit. I to go home is necessary).

அவன் செய்த குற்றத்தை நீர் மன்னிக்க வேண்டும் *avan çeyda kuttattai nīr mannikka vēṇḍum*, “you must (please) forgive the fault he has committed.”

உங்களுக்குக்கொடுக்க வேண்டிய சம்பளம் நாளைக்குக்கொடுப்பேன் *uṅgaḷukku-k-koduḱka vēṇḍiya çambalam nāḷaikku-k-koduṅpēn*, “I will give (you) to-morrow the wages that ought to be given to you.”

(d) கூடும் *kūḍum*, “it can be”; கூடாது *kūḍādu*, “it cannot be.” See para. 41.

(e) மாட்டேன் *māṭṭēn*, “I will not,” “I cannot”; மாட்டாய் *māṭṭāy*, மாட்டான் *māṭṭān*, &c. (negative of *māṭṭu*), with the infinitive; as,

அதைச்செய்ய மாட்டேன் *adāi-c-ceyya māṭṭēn*, “I will not do it.”

நீ வர மாட்டாயா *nī vara māṭṭāy-ā*, “will you not come?”

(f) Similarly are used போகும் *pōgum*, “it will go (or do),” போகாது *pōgādu*, “it will not do”; போதும் *pōdum*, “it will suffice,” போதாது *pōdādu*, “it will not suffice”; தகும் *tagum*, “it will fit,” தகாது *tagādu*, “it is not fit”; ஆகும் *āgum* or ஆம் *ām*, “it is proper,” “it may” (§ 41), ஆகாது *āgādu*, “it is not proper”; ஒக்கும் *okkum*, “it will agree,” and ஒவ்வாது *ovvādu*, “it does not agree.”

இப்படிச்செய்யப்போகாது *ippaḍi-c-ceyya-p-pōgādu*, “it is not fitting to do so.”

பொய் சொல்லுகிறது தகுமா *poy ṣolluḡiradu tagumā*, “is it proper to tell lies?”

(g) To the above may be added உண்டு *uṇḍu*, “there is (or are),” from உள் + து (§ 17, c); இல்லை *illāi*, “there is (or are) not”; and அல்ல *alla*, “it is (or they are) not.” (Cf. § 17, c, 44, and 52.)

தோட்டத்திலே பசுக்கள் உண்டு *tōṭṭattilē paṣukkaḷ uṇḍu*, “there are cows in the garden.”

இங்கே பொன் உண்டு *iṅḡē poṇ uṇḍu*, “there is gold here.”

இங்கே பொன் இல்லை *iṅḡē poṇ illāi*, “there is no gold here.”

இது பொன் அல்ல *idu poṇ alla*, “this is not gold.” The difference between *illāi* and *alla* is that the former denies the existence of the subject, and the latter denies something said concerning it.

(h) Further, the verbs இடு *iḍu*, “give” (p. 47), விடு *viḍu*, “leave” (§ 29), போடு *pōḍu*, “put” (p. 47), போ *pō*, “go,” வை *vāi*, “put,” in all their inflections, are commonly added to gerunds either to intensify an action or to emphasize its completeness.

PASSIVE VOICE.

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

படிக்க *paḍikka*, “to read” (inf. of *paḍi*); படிக்கப்பட *paḍikka-p-paḍa*, “to be read.”

கொல்ல *kolla*, “to kill” (inf. of *kollu*); கொல்லப்பட்டான் *kolla-p-paṭṭān*, “he was killed.”

அந்தப்புஸ்தகம் என்னாலே படிக்கப்பட்டது *anda-p-pustagam ennāl-ē paḍikka-p-paṭṭadu*, “that book was read by me.”
என்னுடைய தம்பி திருடர்களால் கொல்லப்பட்டான் *ennu-dāiya tambi tirudargalāl kolla-p-paṭṭān*, “my (younger) brother was killed by thieves.”

Sometimes *paḍu* is added to the root instead of to the infinitive; as, அடிபட்டான் *adi-paṭṭān* (instead of *aḍikka-p-paṭṭān*), “he was beaten.”

(b) உண் *uṇ*, “eat, enjoy, suffer”: உண்ணுகிறேன் *uṇṇu-girēn*, உண்டேன் *uṇḍēn*, உண்பேன் *uṇbēn* or உண்ணுவேன் *uṇ-nuvēn*, உண்ண *unna*. This verb is also added to the root of another to form the passive; as, கொல்லுண்டான் *kol-l-uṇḍān*, “he suffered death.”

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

CAUSATIVE AND DENOMINATIVE VERBS.

49. Causative verbs are formed in several ways:—

(a) By adding *pi* or *vi* to the root; as, நயக்கிறேன் *naya-kkirēn*, “I love,” நயப்பிக்கிறேன் *naya-p-pi-kkirēn*, “I cause to love”; கற்கிறேன் *katkirēn*, “I learn” (from *kal*), கற்பிக்கிறேன் *kaṭ-pi-kkirēn*, “I teach”; செய்கிறேன் *cey-girēn*, “I do,” செய்விக்கிறேன் *cey-vi-kkirēn*, “I cause to do.”

(b) By doubling the final consonant of the root; as, ஓடுகிறேன், *ōḍu-girēn*, “I run,” ஓட்டுகிறேன் *ōṭṭu-girēn*, “I cause to run, I drive” (here *ḍ* is doubled to *ṭṭ*); ஏறு “ascend,” ஏற்று “cause to ascend.”

(c) By strengthening the root; as, திரும்பு *tirumbu*, “turn,” திருப்பு *tiruppu*, “cause to turn.”

(d) By one of the suffixes *ku*, *cu*, *ḍu*, *tu*, *pu*, *ru*; as, போக்கு *pō-k-ku*, “cause to go”; பாய்ச்சு *pāy-c-cu*, “cause to flow”; நடத்து *naḍa-t-tu*, “cause to walk.”

(e) By means of the strong middle increment or tense-sign; as, அழிகிறேன் *aṇi-girēn*, “I perish,” அழிக்கிறேன் *aṇi-kkirēn*, “I destroy.” See also para. 29.

50. The following are few examples of verbs derived from nouns and adjectives :—

பயக்கிறது *payakkiradu*, “it yields fruit” (from *payan*, Skt. *phala*, fruit).

பிரகாசிக்கிறேன் *piragāçikkirēn*, “I shine” (from *piragāçam*, Skt. *prakāsa*).

வலிகிறேன் *valigirēn*, “I force” (from *vali*, Skt. *balin*, “strong”).

Adverbs.

51. (a) A number of infinitives serve as adverbs; e.g. பலக்க *palakka*, “loudly,” ஒருமிக்க *orumikka*, “together,” ஒருப்பட *oruppaða*, “together,” மெல்ல *mella*, “slowly,” கடுக *kaḍuga*, “speedily.”

(b) As a rule, however, adverbs are formed from substantives by the addition of ஆய் *āy* or ஆக *āga*; e.g. சுகம் *çugam*, “health,” சுகமாய் *çugam-āy*, “well”; நன்று *nanru*, “that which is good,” நன்றாய் *nanrāy*, “well.”

அதன் சீமலே நினைப்பாக இருந்தான் *adan mēlē nināipp'-āga irundān*, “he was (lost) in thought upon it.”

ஆய் or ஆக added to a noun shows it to be a complement of the predicate (§ 61).

ஆக is also used in adding up; as,

காவற்காரர்கள் நாலு பெயர் காவலாளிகள் பத்து பெயர் ஆக பதினாலுபெயர் *kāvatkārargaḷ nālu peyar kāval-āḷigaḷ pattu peyar āga paḍiñālu-peyar*, “four watchmen and ten prisoners, altogether fourteen persons.”

Postpositions.

52. Some of these are infinitives and govern the nouns which they follow; as, தவிர *tavira*, “except” (inf. of *tavir*, remove):

என் மகனைத்தவிர மற்ற எல்லாரும் வந்தார்கள் *en maganāi-t-tavira matta ellārum vandārgaḷ*, “all others came except my son.”

Similarly, போல *pōla* (inf. of *pōlu*, resemble) and சூழ *çūra*, “round” (inf. of *çūru*, surround) govern the accusative. But கிட்ட *kiṭṭa*, “close by” (inf. of *kittu*, approach) takes the

genitive or dative; as, அதின் கிட்ட *adin kiṭṭa* or அதற்குக் கிட்ட *adaṭku-k-kiṭṭa*, “near it”; and கூட *kūḍa*, “together” (inf. of *kūḍu*, join) the instrumental in *ōḍu*; as, அவனோடு கூட வா *avanōḍu kūḍa vā*, “come with him.” கொண்டு *koṇḍu*, the gerund of கொள் *koḷ*, “to take” (para. 47 b), is similarly used with an accusative. It has then the signification “by means of,” “through”; as, அதைக்கொண்டு *adūi-k-koṇḍu*, “by means of it” (lit. by taking or using it). So also, குறித்து *kuṛittu* (gerund of *kuṛi*), “concerning”; பற்றி *patti* (ger. of *pattu*), “regarding”; தொட்டு *toṭṭu* (ger. of *toḍu*), “touching.”

Other postpositions in common use are:—

உடன் *uḍan*, together with.
ஆக *āga*, for; as. *ena.kāga*,
“for me” (*enakku + āga*).
பொருட்டு *poruṭṭu*, } for the
நிமித்தம் *nimittam*, } sake of.
உள் *uḷ*, within.
புறம் *puṛam*, outside.
முன் *muṇ*, before.
பின் *pin*, after.
மேல் *mēl*, upon (with gen.).
முதல் *mudal* (or *mudalāga*),
beginning from.
வழி *vaṛi* (or *vaṛiyāga*), by
way of.
கீழ் *kīṇ*, below (with gen.).

அண்டை *aṇḍai*, near.
வரையும் *varāiyum* (*varāik-
kum*, *varāiyilum*), up to
the limit, as long as.
பேரில் *pēril*, upon, concern-
ing.
மட்டும *maṭṭum*, until.
இல்லாமல் *illāmal*, without.
இன்றி *inri*, without.
அல்லாமல் *allāmal*, besides
(with acc.).
அன்றி *anri*, except.
படி *paḍi* (or *paḍikku*), as,
according to.
இட்டு *iṭṭu* (ger.), on account of.

Conjunctions.

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

குதிரைக்காரனும் தோட்டக்காரனும் வந்தார்கள் *kudirāik-kāraṇ-um tōṭṭakkāraṇ-um vandārgaḷ*, “the horsekeeper and the gardener came.”

அவனும் போனான் *avan-um pōṇān*, “he also went, or even he went.”

Um is also added to interrogatives to express universality; e.g. யாவர் *yāvar*, “who?” (pl.), யாவரும் “all people”; யாவை *yāvāi*, “what things?” யாவையும் “all things”;

எங்கு *eṅgu*, “where”; எங்கும் “everywhere”; எப்படி *eppadi*, “how?” எப்படியும் “by all means.”

Observe also the following uses of *um* :—

மேல் *mēl*, “over,” *mēl-um*, “moreover.”

பின்னே *pinṇē*, “after,” *pinṇē-y-um*, “besides.”

எல்லா பிள்ளைகளும் *ellā piṇṇāigaḷ-um*, “all children.”

Ellā requires the addition of *um* to the noun which it qualifies, in whatever case it may be; as, *ellā piṇṇāigaḷi-y-um* (acc.). But எல்லாரும் *ellār-um*, “all people,” எல்லாம் *ellām* (for *ellō-um*), “everything,” being pronouns, immediately follow the nouns to which they are in apposition; e.g.

குடிகள் எல்லாரும் செத்துப்போனார்கள் *kuḍigaḷ ellār-um ṣettu-p-pōnārgaḷ*, “all the villagers are dead and gone.”

Ellām (i.e. *ellā+um*) is declined by affixing அற்று *attu* (§ 15, c, 2) to *ellā* to form the inflectional base, and then adding the case-terminations with *um*; thus the acc. of *ellām* would be எல்லாவற்றையும் *ellā-v-attāi-y-um*. (Here *v* and *y* are euphonic insertions; *attu+āi* becomes *attāi*, see para. 12, i. a).

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

(b) “Or” = அல்லது *alladu* (the neut. participial noun of *al*).

The correlatives “either . . . or” must be translated by ஆவது *āvadu* (part. noun neut. fut. of *ā*, “be”) . . . *āvadu*, or by ஆகிலும் *āgilum* . . . *āgilum*, or by ஆனாலும் *ānālum* . . . *ānālum*, added to the alternative subjects. ஆகிலும் *āgilum* also means “although,” “soever”; as, சின்னப்பட்டயனாகிலும் *ṣinnā-p-payyaṅ āgilum*, “although a small boy”; எங்கே ஆகிலும் *eṅgē āgilum*, “wheresoever.”

Interrogatives.

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

அவன் தோட்டக்காரனா *avaṅ tōṭṭakkāraṅ-ā*, “(is) he a gardener?” or *avaṅ-ā tōṭṭakkāraṅ*, “(is) he the gardener?”

(b) If you add ஓ *ō*, you express a certain amount of doubt or hesitation; as,

முன்னே போனவன் வைத்தியனே *munnē pōnavan vāit-tiyan-ō*, “is he the doctor (I wonder) who went in front?”

ஓ *ō* is also affixed to an interrogative or to the last word of a clause containing an interrogative, to give it an indefinite signification; as, எங்கே *eṅgē*, “where?” எங்கேயோ *eṅgē-y-ō*, “somewhere or other”; எது நடக்குமோ, அது நடக்கும் *edu nadakkum-ō, adu nadakkum*, “whatever will happen, (that) will happen.”

(c) As already mentioned in para. 10. the letters எ *e* and யா *yā* (or ஆ *ā*) are prefixed to words to form interrogatives; as, எப்படி *eppadi*, “in what manner?” “how?” எப்பொழுது *epporudu*, “at what time?” “when?” எவன் *evan*, “which man?” எவள் *eval*, “which woman?” எது *edu*, “which thing?” (among several); என்ன *enna* (என்னம், declinable form; cf. p. 34), “what?” and ஏன் *ēn*, “why?” (*ē* is lengthened). So also யாவன் *yāvan*, “what man?” யார் *yār* or ஆர் *ār*, “who?” யாது *yādu*, “what?” (neut.). E.g.

அவன் அதையெப்படி (or யெப்பொழுது) ச்செய்தான் *avan adāi-y-eppadi* (or *-y-epporudu*)-*c-ceydān*, “how (or when) did he do that?”

இங்கே வந்தவள் எவள் *iṅgē vandavaḷ eval*, “who (is) she that came here?”

எது மிகவும் நல்லது *edu migavum nalladu*, “which is the best?”

உன் பேர் என்ன *un pēr enna*, “what is your name?”

இது யாருடைய வீடு *idu yāruḍāiya vīdu*, “whose house is this?”

ஏன் பொய் சொல்லுகிறாய் *ēn poy collugirāy*, “why do you speak falsehood?”

அதேனென்றால் (= *adu + ēn + enrāl*) or அதேனெனில் (*adu + ēn + enil*), “if (you) say why that is (i.e. wherefore).”

Emphatic Particles.

55. The vowel ஏ *ē* is added to words for the sake of emphasis; as,

கடையிலே ஒன்றுமில்லை *kaḍāiyil-ē onrum illāi*, “there is nothing in the bazaar.”

வருகிறானே *varugirān-ē*, “he does come.”

The reflexive pronoun தான் *tān* is also used to emphasize nouns; as,

அவன் தகப்பன் தான் *avan tagappan tān*, "he (is) indeed the father."

The two participial nouns ஆனவன் *ānavan* and என்பவன் *enbavan*, of roots *ā*, "be," and *en*, "say," in all the genders singular and plural, are employed in the same way; e.g.

வைத்தியனவன் நல்ல மனிதன் *vaittiyan ānavan nalla manidan*, "the doctor is a good man."

ஒட்டகமான துமிசுவம் நெடிய மிருகம் *oṭṭagam ānadu mirugam*, "the camel is a very tall animal."

Also அல்லவோ *allavō*, or *allō*; as, இவன் அல்லோ கள்ளன் *ivan allō kaḷḷan*, "is not indeed this man the rogue?"

Interjections.

56. The following are some of them:—

ஐயோ *āiyō*, alas!

ஐயையோ *āiyāiyō*, alas! alas!

இதோ *idō*, lo!

ஓஓ *ōō*, oho!

SYNTAX.

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

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

58. THE SUBJECT (எழுவாய் *eṟuvāy*).—If this is only a pronoun, it is often not expressed, being understood from the finite verbal form after the manner of Latin and Sanskrit, provided that its omission does not involve ambiguity or make the subject less emphatic; e.g. செய்கிறேன் *ceygirēn*, “I do” (not *nān ceygirēn*); அதைச் செய்தான் *adāi-c-ceyḍān*, “he did it” (not *avan adāi-c-ceyḍān*, unless for the sake of emphasis).

59. THE EXTENSION OF THE SUBJECT (எழுவாய்க்கு உரிச் சொல் *eṟuvāyikkū uriccol*).—This consists of dependent nouns or pronouns, adjectives (para. 17), and relative clauses with or without subordinate adverbial clauses. *All these precede the subject*; e.g.

என் தம்பினுடைய பென்சாதி செத்துப்போனான் *en tambinuḍāiya peṇṇādi ceṭtu-p-pōṇāṅ*, “my (younger) brother’s wife is dead.”

ஒரு நல்ல மேய்ப்பனிங்கே வந்தான் *oru nalla mēyppan iṅgē vandān*, “a good shepherd came here.”

எந்த உயிரையும் கொல்லாத ஒரு சன்னியாசி ஒரு ஏரிக்கரை மேலே டோனான் *enda uyirāi-y-um kollāda oru ṣanniyāci oru ēri-k-karāi mēlē pōṇān*, “an ascetic who never killed any living creature went along the bank of a lake.”

இங்கே ஓடி வந்து இந்தப்பிள்ளையைத் தூக்கி யெடுக்கும் வலிமை அந்த மனிதனுக்கில்லை *iṅṅē ṍḍi vandu inda piḷḷiyyäi-t-tükki y-edukkum vaḷimäi ando manidaṇukk' illäi*, "to that man there is not the strength to run up here and lift this child." Here *vaḷimäi* is the subject, and all that precedes it is the extension of the subject, the gerunds *ṍḍi vandu* and *tükki* being enlargements of the future relative participle *edukkum*.

60. THE OBJECT (செயப்படுபொருள் *çeya-p-paḍu-poru!*) is put in the accusative case, and in colloquial Tamil the sign of the case is always expressed if the object denotes a rational being (§ 14, i.), otherwise the nominative is generally used; as, குற்றம் பண்ணினான் "he committed a fault." As in the case of the subject, the attributes of the object generally precede the object itself; e.g.

எவ்விதமான கெட்ட வார்த்தைகளையும் பேசாதே *evvida-māna keṭṭa vārttiṅgaḷi-y-um pēçādē*, "don't speak bad language of any kind whatever."

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

அவன் குடியானவனை அழைப்பின்று ஏன் சீட்டைக்கிழித்துப்போட்டாயென்று கேட்டான் *avankuḍiyānavanāi aṟṟip-pittu ēṇ ṟiṭṭāi-k-kirittu-p-pōṭṭāy enru kēṭṭān*, "he, having summoned the villager, asked him, 'Why did you tear up the receipt?'"

61. THE EXTENSION OF PREDICATE (அடைமொழி *adäi-mori*).—This includes gerundial clauses and words and phrases denoting time, place, manner, purpose, &c. They always precede the predicate, and sometimes even the principal sentence; e.g.

நாம் அங்கே மீன் பிடிக்கயெப்படிப்போவோம் *nām aṅṅē mīn piḍikka-y-eppaḍi-p-pōvōm*, "how shall we go there to fish!"

நீ எப்போது கரை ஏறுவாய் *nī eppōdu karāi ēruvāy*, "when will you get on shore?"

நாமின்றைக்கு யென்ன செய்வோம் *nām inrāikku y-enna çeyyalām*, "what may we do to-day?" (*nām*, "we," includes the person addressed; § 16).

அவன் வீட்டுக்குப்போய் அதைச்செய்தான் *avan viṭṭukku-p-pōy [for pōyi] adäi-c-çeydān*, "he, having gone home, did it."

சாவகாரி அதுகளை தன் வீட்டிலே கொண்டு போய் வைத் திருந்தான் *ṣavagāri adugaḷāi taṅ vīṭṭilē koṇḍu pōy vāitt'irundūn*, “the banker, having taken those things to his house, kept (them there).”

For examples of subordinate sentences, see the following paragraphs.

62. THE PREDICATE (பயனிலை *payanilāi*) must, of course, agree with its subject in gender, number, and person, except in the case of neut. plural, when the sing. is often substituted.

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

இவன் என் மகன் *ivaṅ eṅ magaṅ*, “this (is) my son.”

It is sometimes expressed (less elegantly) by the verb *iru* with *āy* added to the noun preceding it (§ 51, b); as, *eṅ tandūi kaṇakkaṅ* or *kaṇakkaṅ-āy irukkiṅān*, “my father is an accountant.”

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

If the subject consists of two or more nominatives of different persons, the verb in the plural agrees with the first person, or with the second if there is no first; as, *nāṅ-um, nī-y-um eṅ magaḷ-um povōm*, “you and I and my daughter will go”; *nī-y-um, avaḷ-um povīrgaḷ*, “she and you will go.”

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

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

அது அப்படி யிருந்தால், நீங்கள் போக வேண்டாம் *adu appaḍi y-irundāl, nīṅgaḷ pōga vēṇḍām*, “if that be so, you must not go” (see paras. 43-44).

நீங்கள் எனக்குச் சம்பளம் கொடுத்தாலும், வேலை செய்ய மாட்டேன் *nīṅgaḷ eṅakku-c-cambaḷam koḍuttālum, vēḷūi ṣeyya mūṭṭēn*, “although you may give me wages, yet I will not do the work (§ 46).”

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

நால்வர் கூடிக்கொண்டு ஓர் ஊருக்குப்பிரயாணப்பட்டுப் போகையில், வழியில் ஓர் பண்புடிப்புக்கண்டு எடுத்தார்கள் *nālvār kūḍi-k-konḍu ṛr ūrukku-p-pirayūṇa-p-pattu-p-pōḡūyil, vāriyil ṛr paṇa'-mudippu-k-kanḍu eḍuttārgal,* "while four people were together making a journey to a village, they saw and picked up a purse of money on the way."

பிராணிகளுக்கு நாலு கால்கள் இருக்கிற படியால் அதுகளுக்கு நாலுகால்சீவன் என்னும் பேர் *pirāṇigaḷukku nālu kālgaḷ irukkira padiyāl adugaḷukku nālukāl-jīvan ennum pēr,* "as animals have (each) four legs, they are called quadrupeds."

63. (a) The Adverbial Clauses of Time are formed by the addition of முன் *mun*, முன்னே *munnē*, முன்னம் *munnam*, முன்னமே *munnamē*, or முன்பு *munbu* (all meaning "before") to the future relative participle; and பின் *pin*, பின்பு *pinbu*, பிறகு *piragu*, or பிற்பாடு *pitpāḍu* ("after") to the past relative participle; as well as பொழுது *poruḍu* or (its contracted form) போது *pōdu*, காலம் *kālam*, சமயம் *ṣamayam* ("time") to the relative participle, past, present, or future; e.g.

அவன் குளிக்கும் முன்னமே அதைச்செய்தான் *avaṅ kuḷik-kum munnamē adāi-c-ceyḍān*, "he did that before he bathed."

அவன் குளித்த பின்பு அதைச்செய்தான் *avaṅ kuḷitta pinbu adāi-c-ceyḍān*, "he did that after he had bathed."

அவன் செத்த போது நான் அழுதேன் *avaṅ ṣettu pōḍu nāṅ aruḷēn*, "I wept when he died."

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

(b) The Adverbial Clauses of Cause ("because," "as," "since," &c.) are formed either by means of the instrumental in *āl* of the participial or verbal noun (§ 32 and 35), or by adding படியால் *paḍiyāl* (instr. of *paḍi*, "step") to the relative participle of the respective tense; e.g.

வீட்டிலே அரிசி இருக்கிறதினால் நான் கடைக்குப்போக வில்லை *vīṭṭil-ē ariṣi irukkiraḍināl nāṅ kaḍāikku-p-pōga-v-illāi*, "I do not go to the bazaar, because there is rice in the house."

நிலம் மெத்த சதுப்பு ஆகையால், நீ பலகை போட வேண்டும் *nīlam metta çatuppu āgāyīyāl, nī palagāi pōḍa vēṇḍum*, “as the ground is very marshy, you must lay down a plank.”

நான் வேலைக்குப்போக வேண்டிய படியால், சீக்கிரமாய் தேமேசை ஆகட்டும் *nān vēlāikkū-p-pōga vēṇḍiya paḍiyāl, cīkkiramāy tē-mēçai āgaṭṭum*, “please get the tea ready soon, as I must go to work.”

என் வீட்டிலே வந்திபேதி யிருக்கிற படியால், நானிங்கே வந்தேன் *eṇ vīṭṭil-ē vāndi-pēdi y-irukkira paḍiyāl, nān iṅgē vandēn*, “I came here because there is cholera in my house” (this can also be expressed by *irukkiradiṇāl* instead of *irukkira paḍiyāl*; compare also para. 45).

(c) To form Clauses of Purpose, படி *paḍi*, படிக்கு *paḍikku*, படியாக *paḍiyāga*, or பொருட்டு *poruṭṭu* is used with the future relative participle; as,

சோதனைக்கொடுக்கும் படி (or படிக்கு, &c.) அவன் வந்தான் *çōdanai-k-kōḍukkum paḍi (or paḍikku, &c.) avan vandān*, “he came for the purpose of being examined.”

The same may be expressed by the simple infinitive or by the participial noun, neut. sing. present or future, in the dative; as, *çōdanai-k-kōḍukka (or kōḍukkiradaku) vandūn*.

64. COMPARISON.—(a) Similarity or likeness is commonly expressed either by the words படி *paḍi*, சமானம் *çamānam*, சரி *çari*, மாதிரி *mādirī*, and the like, or by the verbal root போல் *pōl* or its infinitive போல *pōla*, preceded by the noun (verbal or otherwise) with which the comparison is made; e.g.

அவன் பேசுகிற படி (or மாதிரி) நானும் பேச வேண்டும் *avan pēçugira paḍi (or mādirī) nān-um pēça vēṇḍum*, “as he speaks, I also must speak” (*paḍi* preceded by the relative participle).

இந்த குதிரை அதுக்குச்சமானம் *inda kudirai adukku-c-camānam*, “this horse is like that one” (lit. “similar to that”).

மகள் தாயைப்போல் இருக்கிறாள் *magal tāyāi-p-pōl irukkirāl*, “the daughter is like the mother” (*pōl* or *pōla* governs the acc., § 52).

நான் படிக்கிறது போல, நீயும் படிக்க வேண்டும் *nān paḍik-kiradu pōla, nī-y-um paḍikka vēṇḍum*, “as I learn, you also must learn.”

அவனைப்போல நான் நல்லவனாயிருக்கிறேன் *avanüi-p-pōla, nān nallavanāy irukkirēn*, "I am as good as he."

அனுப்பினால் போல் *anuppināl pōl*, "as if one would send."

The correlatives எவ்வளவு . . . அவ்வளவு *evvalavu . . . avvalavu*, "how much . . . so much," எப்படி . . . அப்படி *eppadi . . . appadi*, "as . . . so," are also used for purposes of comparison.

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

அவனுக்கு இவன் நல்லவன் *avanukku ivan nallavan*, "this person is better than he."

அந்த வீட்டிலும (or வீட்டில்) இது அழகானது *anda viṭṭil-um (or viṭṭil) idu aṟaḡāṇudu*, "this house is more beautiful than that."

பார்க்க *pārkku* (inf. of *pār*, "see," § 38), பார்க்கிலும் *pārkkilum* ("although you see," § 46), and the inf. விட *viḍa* ("to leave") are also used to express the comparative; as,

அவனைப்பார்க்க (or பார்க்கிலும் or விட) இவன் நெட்டையானவன் *avanüi-p-pārkku (or pārkkilum or viḍa) ivan neṭṭaiyānavan*, "this man is taller than he."

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

அவர்கள் எல்லாரிலும் இவன் பக்திமான் *avargaḷ ellāril-um ivan puttimān*, "this man is the wisest of them all" (see p. 37).

The Sanskrit words சிரேட்டம் *śirēṭṭam* (for *śrēṣṭha*), உத்தமம் *uttamam*, and the like are often used for this purpose.

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

நான் பாடம் படித்தேனென்று சொன்னான் *nān pāḍam paḍittēn enru ṣonnān*, "he said, 'I have learnt the lesson.'"

வா என வா *vā ena vā*, "when he says 'Come,' come" (see para. 38).

அவன் திருடனென்பதை நான் விசுவாசிக்க வில்லை *avan tirudan en'adäi nän viçuvāçikka v-illäi*, "I do not believe that (which will say) 'He is a thief.'"

இதென்ன கட்டை போலிருக்குதே என்றான் *id'enna kattäu pöl irukkud'ē enrän*, "he said, 'What is this which is indeed like a log of wood?'"

(b) When the quotation is not quite exact, ஆய் *āy* or ஆக *āga* is added to என்று *enru*, &c.:

நான் பொய் சொல்ல மாட்டேனென்றாகச்சொன்னான் *nän poy çolla mättēn enr'āga-c-connän*, "he said (what amounts to) 'I will not speak falsehood.'"

(c) When it is indirect, ஆக *āga* alone is used; as,

தான் வருவதாகச்சொன்னான் *tän varuvad'āga-c-connän*, "he said that he would come."

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

மரத்துப்பழம் *marattu-p-param*, "the fruit of a tree."

ஆற்று மீன் *āttu mīn*, "a river-fish."

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

என் கத்தி கொடு *en katti koḍu*, "give (me) my knife" (*katti* for *kattiyäi*, acc.).

ஆறு கரண்டி வாங்கிக்கொண்டு வா *āru karandi vängi-k-koḍu vā*, "buy and bring six spoons."

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

PART II.

EXERCISES.

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

I.

1. இங்கே வா. 2. வருகிறேன், ஐயா. 3. உன் மகனோடு கூட வர வேண்டும். 4. அவர்களை உள்ளே வரச்சொல்லு. 5. இப்பொழுது வருகிற மனிதன் சணக்கனா? 6. அவனிங்கே வந்த பொழுது (or போது) எனக்கு எல்லாம் சொன்னான். 7. சீமையிலிருந்து நேராய் வந்தாயா? 8. என் கைக்கோல் கொண்டு வா. 9. பள்ளிக்கூடத்துக்கு வாருங்கள், ஐயா. 10. வீட்டுக்குப்போ.

II.

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

III.

1. நாங்கள் சென்னப்பட்டணத்துக்குப்போக வேண்டும். 2. இந்தவூரில் சனங்கள் எத்தனை? 3. இங்கே இருந்து அப்பட்டணத்துக்கு எவ்வளவு தூரம். 4. எனக்குத்தெரியாது. 5. வழியிலே ஏதாவது அபாயமுண்டா? 6. நாம் பிரயாணம் போவோம், வா. 7. நாம் கடைக்குப்போய் கொஞ்சம் அரிசி, நெய், கறி, மசாலை வாங்குவோம். 8. வேறென்ன வாங்க வேணும். 9. நெல்வயல்களிலே ஓடுகிற பெரிய யானைகளை நோக்கி பாருங்கள். 10. யானையின் தும்பிக்கை மிகவும் வலியது.

IV.

1. My elephant bathes every day in that tank. 2. I do not know whether there is good water in it or not. 3. Look how many men and women are going to drink. 4. The coolies put

down their loads, and go and drink, and then return and take them up again. 5. Having acquired much wealth by selling all his goods, he proceeded to return home. 6. On his way, in a forest, thieves attacked him and took away all his property. 7. Afterwards they both became poor and arrived at their home. 8. He spoke like one who has known me for many days. 9. That person whom you told yesterday to come in the morning has now come here. 10. We cannot wait for a month, you must send it to-morrow morning.

V.

1. ஒருவன் எவ்வளவு மந்தனையிருந்தாலும் “எறும்பூரக்கற் குழியும்” என்கிற பழமொழிப்படி தினந்தோறும் கொஞ்சங் கொஞ்சமாவதுபடித்து வந்தால் கடைசியில் படிப்பில் தேறுவான். 2. பேசுகிறபோது உன்சத்தம் எப்படியிருக்கிறதோ அப்படியே நீ வாசிக்கிறபோதும் இருக்கட்டும் (§ 42, d). 3. உனக்குத்தெரியாத வார்த்தை நேரிட்டால் அது இப்படி இருக்கலாம் என்று சும்மாநினைத்துக்கொள்ளாதே. 4. முதலாவது எழுத்தைக்கூட்டி உனக்குத்தெரியா விட்டால் (§ 44) உன் வாத்தியாரைக்கேள். 5. அவர் அந்தச்சனங்களைக்கண்டு மலையின்மேல் ஏறி உளுக்கார்ந்தபொழுது, அவருடைய சீஷர்கள் அவரிடத்தில் வந்தார்கள். 6. அவர் மலையிலிருந்து இறங்கி வந்த பொழுது, திரளானசனங்கள் அவரைப்பின் தொடர்ந்தார்கள். 7. அப்பொழுது ஒரு குஷ்டமீராகி வந்து அவருக்கு முன்பாக விழுந்து வணங்கி, ஆண்டவரே உமக்குச்சித்தமாவால், என்னைச்சுத்தமாக்க உம்மால் ஆகும் என்றான். 8. ஒவ்வொரு குடும்பத்தாரும் தங்களுக்குள் மிக்க வல்லமையும் புத்தி துட்பமுமுள்ளவனைத்தலைவனாக்கிக்கொண்டார்கள்.

VI.

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

VII.

1. ஒருரிலொரு கோமுடி கொஞ்சம் பணக்காரணயிருந்தான். 2. அவன் வீட்டில் திருடும்படிக்கு (§ 63, c) ஒரு நாளிராத்திரி ஒரு திருடன்வந்து பரணின்மேற் பதுங்கிக்கொண்டிருந்தான். 3. இந்தக்கோமுட்டியதையறிந்து, தன் பெண்சாதியைப்பார்த்து, நம்முடைய குழந்தைப் பிள்ளை எங்கே? அதுக்கு என்னபேரிடலாம் (§ 41) என்றான். 4. அதற்கு அவன் உமக்கு எப்படி மனதோ அப்படி செய்யலாமென்றான். 5. ஆனால் வெங்கடேசனென்று பேரிடலாமென்று சொல்லி வெங்கடேசா வென்று சத்தமாகக்கூப்பிட்டான். 6. அந்தப் பெயர் அவனண்டை வீட்டுத் தலையாரிப் பெயராகையால், அவனதைக்கேட்ட வுடனே, அவன் சீக்கிரமாய்த் தன் ஆயுதத்தை யெடுத்துக்கொண்டு அவன் வீட்டுக்கு வந்து ஏன் என்னை அழைத்தீரென்று கேட்டான். 7. பரணின் மேலே திருடனிருக்கிறதை கோமுட்டிச் சைகையினாலே யத்தலையாரிக்குக்காண்பித்தான். 8. உடனேயவனந்தத்திருடனைப்பிடித்து கட்டிக்கொண்டு போய் விட்டான்.

VIII.

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

IX.

ஒரு காட்டில் ஒரு சிங்கமும் ஒருதுங் கூடி மிகவும் ஒருமையாக வாழ்ந்திருந்தன. அந்தச்சிநேகத்தைக் கோட் சொல்லுதலும் உலோப குணமுமுள்ள ஒரு நரி வந்து கெடுத்ததென்று சொல்ல, ராஜகுமாரர்கள் அடெப்படியென, சோமசர்மா சொல்லத்தொடங்கினான்:—

தென்னாட்டிலே மகிழாரூப்பியமென்னும் பட்டணத்தில்

வர்த்தமானனென்றொரு வர்த்தகனிருந்தான். அவனுக்கு வெகு பணமிருந்தும் இன்னுஞ்சம்பாதிக்க வேண்டுமென்கிற ஆசையினால் பின் வருகிறபடி ஆலோசிக்கலானான். யா தொன்று சம்பாதிப்பது அருமையோ அதைச்சம்பாதிக்க வேண்டும். சம்பாதித்ததைக் காப்பாற்ற வேண்டும். காப்பாற்றினதை விர்த்திபண்ண வேண்டும். விர்த்திபண்ணினதைத் தானுமனுபவித்து உத்தம பாத்திரத்திற் செலவழிக்க வேண்டும். காப்பாற்றாத திரவியம் நாசமாகும். விர்த்திபண்ணாதது குறையும். தானுமனுபவித்துச் சற்பாத்திரத்திற் செலவழியாதது வீணாகுமெனச் சாஸ்திரமிருக்கிறதினாலும், மேலும் இன்பமும் புண்ணியமும் கீர்த்தியும் மனிதருக்குள்ளே பெருமையும் உறவும் நீனைத்தது முடித்தலும் யாருக்குண்டு? திரளாகப் பணங் குவித்தவர்களுக்கே உண்டு, இல்லாதவர்கள் உலகத்திலே நடைப்பிணமாவார்கள். ஆகையினாலும் மேன் மேலுஞ் சம்பாதிப்பதே யோக்கியமென்றாலோசித்துக் கொண்டு தன்னிடத்திலிருக்கிற சரக்குகளை வண்டியிலேற்றி அதிற் சஞ்சீவகன், நந்தகனென்னும பெயரையுடைய இரண்டெருதுகளைப் பூட்டி நடத்திக்கொண்டி தேசாந்தரம் போனான்.

X.

AN OFFICIAL LETTER.

தென்னாற்காடுசுபா ஆக்டிங் கலெக்ட்டரவர்களாகிய (§ 17, c)

மெஸ்தர் ஜார்ஜி பான்புரிதுரையவர்கள் சமுகத்துக்கு.

திண்டிவனம்துக்குடி ஆக்டிங் தாசீல்தார் ஸ்ரீனிவாசயங்கார் தூஅசுநு (ஸு) அக்டோபர் மீ யக உ கஸ்பாவிவிருந்தெழுதிக்கொண்ட அர்ஜி.

தேவஸ்தானங்களுடைய ரொக்க வரும்படிக்கு பதில் மானியம் விட வேண்டிய தற்காக தர்ம கர்த்தர்களிடத்தில் முதலாவது உத்தரவுபடிக்கு கணக்கு வாங்கி அனுப்பும் படி சென்ற செப்டம்பர் மீ ஈய உ ஈஎ நம்பரில் சாதராயிருந்த இரண்டாவது உத்தரவு வந்து சேர்ந்து பார்த்துக்கொண்டேன்.

இந்தத்தாலுகாவில் கூ தேவஸ்தானமிருக்கிறது அதில் இரண்டு தேவஸ்தானத்துக்கும் யோமியதார் வகைரா கூ பேர் ரொக்க வரும்படிக்காரருக்கும் கணக்கு தயாராயிருக்கிறது. மற்ற எ தேவஸ்தானத்துக்கு கணக்காகாமலிருக்கிறபடியினாலே தர்ம கர்த்தாக்களை ஆசராகும்படி கண்டிப்பாய் உத்தரவு அனுப்பியிருக்கிறேன். சீக்கிரத்தில் கணக்கு முடிவு செய்வித்து அனுப்புகிறேன். இது சங்கதி மனுவு செய்து கொண்டேன்.

தங்கள் விதேயன்.

KEY TO THE EXERCISES.

I.

1. *Iṅgē vā*,^a come here. 2. *Varugirēn, aiyā*, I am coming, sir. 3. *Un maganōdu kūḍa*^b *vara*^c *vēṇḍum*, (you) must come together with your son. 4. *Avargaḷūi ullē vara*^{c-c} *collu*, tell them to come in. 5. *Ipporudu varugira manidaṅ kaṇakkān-ā*, is the man who is coming now the accountant? (§ 54). 6. *Avan iṅgē vanda porudu*^d (or *pōdu*) *enakku ellām conṇān*, when he came here, he related all to me. 7. *Ḷimāiyil*^e *irundu nērāy vandāy-ā*, did you come direct from Europe (or from abroad)? 8. *En kai-k-kōl*^f *konḍu vā*, bring my walking-stick (*lit.* having taken my hand-stick, come). 9. *Palli-k-kūḍattukku vāruṅgaḷ*,^g *aiyā*, come to the school, sir. 10. *Vittukku-p-pō*, go home.

II.

1. கதவு திற *kadavu tira*.^h 2. நெல்வயல்களைப்பாருங்கள் *nel-vayalgaḷūi-p-pāruṅgaḷ*. 3. அவைகள் பசமையாயிருக்குது *avāiṅgaḷ paṣamāi-y-āy*ⁱ *irukkudu*.^j 4. வானம் (or ஆகாசம்) நிலமாயிருக்கிறது *vānam* (or *ūgāṣam*) *nīlam-āy irukkīradu*.

^a *Vā* is the 2nd singular imperative of *varugirēn*, "I come" (see § 39); *iṅgu*, "here" + *ē* particle of emphasis = *iṅgē*.

^b *Kūḍa* governs the 3rd or instr. case in *ōḍu* (§ 52).

^c *Vara* is the infinitive of *varugirēn* (p. 49, no. 17).

^d *Lit.* "he here come time," *vanda* being the rel. pa. p. of *varugirēn*, qualifying *porudu*.

^e *Ḷimāi* = Skt. *sīmā*, "boundary or limit." In colloquial Tamil it means "country," "empire," or "Europe."

^f *Kōl* for *kōlūi*: neuter nouns do not, as a rule, take the accusative ending; *konḍu* = gerund of *koḷ*, "to take."

^g *Vāruṅgaḷ* = polite imperative of *vā* (§ 39).

^h *Kadavu* for acc. *kadarūi* (see Exer. I., note f).

ⁱ See paras. 51, b, and 62, a.

^j Corrupt form for *irukkīradu*, 3rd singular neuter present of *iru*, "to be." Colloquially, a singular neuter verb is used with a plural neuter nominative as here.

5. எங்கள் தோட்டத்திலே மரங்களுண்டு *eṅgaḷ tōṭṭattil-ē^a maraṅgaḷ unḍu*. 6. அவைகள் மரங்களல்ல *avūigaḷ maraṅgaḷ alla* (§ 47, g). 7. வேலைக்காரனைக்கூப்பிடு *velāi-k-kāraṅāi-k-kūppiḍu*. 8. எனக்குக்கொஞ்சம் தண்ணீர்க்கொடு *eṅakku-k-kōṅjam taṅṅir-k-koḍu*. 9. என் கிட்ட தண்ணீரில்லை *eṅ kiṭṭa taṅṅir illāi* (*lit.* there is no water near me). 10. என் கைகள் கழுவ வேண்டும் *eṅ kai-gaḷ kaṟuva vēṇḍum*.

III.

1. *Nāṅgaḷ Ḷenna-paṭṭaṅattukku-p-pōga vēṇḍum*, we must go to Madras.^b 2. *Inda-v-ūril^c ṣaṅgaḷ ettaṅāi*, what (is) the population of this village? 3. *Iṅē irundu a-p-paṭṭaṅattukku e-vv-aḷavu tūram*, what (is) the distance from here to that town? 4. *Eṅakku-t-teriyāḍu*, I do not know (*lit.* it is not known to me). 5. *Vaṟiyil-ē ēḍāvadu abāyam unḍ'ā*, is there any danger on the road? 6. *Nām piṟayāṅam pōvōm, vā*, come, let us go on the journey (*lit.* we^d shall go, &c.). 7. *Nām kaḍāikku-p-pōy kōṅjam ariṣi, ney, kaṟi, maṣālāi vāṅguvōm*, let us go to the bazaar and buy some rice, ghee, and curry-stuff (*lit.* having gone to the bazaar, we^d shall, &c.). 8. *Vē'enna vāṅga vēṇum*, what else^e need^f we buy? 9. *Nel-vayalgaḷil-ē oḍuḡira periya yāṅūigaḷāi nōkki pāruṅgaḷ*, please look^g and see the big elephants that run in the rice-fields. 10. *Yāṅāiyiṅ tumbi-k-kāi miḡavum valiyadu*, the elephant's trunk is very strong.

IV.

1. என்யானை அந்தக்குளத்திலே நாடோறும் குளிக்கிறது. 2. அதில் நல்ல தண்ணீருக்கிறதோ இல்லையோ என்று எனக்குத்தெரியாது. 3. தண்ணீர் குடிக்கிறதற்கு எத்தனை ஆண்ட^h பிள்ளைகளும் பெண் பிள்ளைகளும் போகிறார்களென்று பார்.

^a *ē* is added to the locative for the sake of emphasis.

^b *Ḷenna-p-paṭṭaṅam* = Tamil name for Madras. *Pōga* = infinitive (of *pō*, "go") depending upon *vēṇḍum*.

^c *Inda-v-ūril*: *v* is a euphonic insertion.

^d Observe the use of *nām* here and *nāṅgaḷ* in sentence no. 1 (cf. p. 30).

^e *Vē'enna* = *vēru* + *enna* (§ 12, i. a).

^f *Vēnum* corrupt form of *vēṇḍum*.

^g *Nōkki pāruṅgaḷ* = *it*. "having looked, (please) see."

^h *Aṅ-piḷḷāiyal* = *it*. "male children," but generally "persons of the male sex," just as *peṅ-piḷḷāiyal* = "persons of the female sex," i.e. "women."

4. கூலிக்காரர் தங்கள் சுமைகளை கீழே இறக்கி விட்டுப்போய் தண்ணீர் குடித்து மறுபடியும் வந்து அவைகளை எடுத்துக் கொள்ளுகிறார்கள்.^a 5. அவன் சரக்குகளை யெல்லாம் விற்றுப்போட்டு வெகு ஆஸ்தி சம்பாதித்து வீட்டுக்குத் திரும்பப் புறப்பட்டான். 6. வழியிலொருகாட்டிலே அவனுடைய பொருளையெல்லாம் கள்ளரடித்துப்பறித்துக்கொண்டார்கள். 7. பின்பு இருவரும் தரித்திரராப்^bத் தங்கள் வீடு வந்து சேர்ந்தார்கள். 8. என்னை வெகு நாளாய்யறிந்தவனைப்போல பேசினான். 9. நீர்நேற்றுகாலமே வாச்சொன்ன மனிதனிப்போ இங்கே வந்திருக்கிறான். 10. நாங்கள் ஒரு மாசம் வரையில் காத்திருக்கக்கூடாது, நீ நாளைக்குக்காலமே அதையனுப்பவேண்டும்.

V.

1. However foolish one may be, if he were to continue reading ever so little (it may be) every day, he will in the end improve his learning, as the saying is "a stone becomes hollowed by the crawling of ants." 2. Let the tone of your voice be the same in reading as it is in speaking (lit. when speaking, what sort your voice is, let it be that sort, when you read). 3. If you meet with a word you do not know, do not simply think that it may have such (a meaning). 4. Having spelt it first, if you (still) do not know, (then) ask your teacher. 5. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." 6. "When he was come down from the mountain, great multitudes followed him." 7. Then "there came a leper and worshipped him (by falling before him) saying, 'Lord, if thou wilt, thou canst make me clean.'" 8. All the members of a family elected the bravest and the most intelligent amongst them as their head.

VI.

1. அக்காலத்தில் பிறித்தணிக் குடிகள் மூடத்தன்மையிலிருந்தார்கள். 2. அவர்கள் ஒருவருக்கொருவர் சம்பந்தப்படாமல் பற்பல சிற்ற ரசுக்களாய்ப்பிரிந்திருந்தார்கள். 3. தென்றிசையிலுள்ளகுடிகளுடைய ஆசாரங்களும் பாஷையுங் கால் (Gaul) தேசத்தாருக்கொத்திருந்தது. 4. ஆகையால் அவர்கள்

^a Note the use of the gerund in this sentence (§ 31, ii. c).

^b Lit. "having become poor men."

^c *Tenricāyil* = *ten* + *tiçāyil*, "in the southern part" ($n + t = nr$; § 12, viii.).

கால் தேசத்தாரிலிருந்து தோன்றினவர்களென்று யூகிக்கப் பட்டிருந்தது. 5. அவர்கள் கால் தேசத்தாரைப்போல நல் லொழுக்கமில்லாதவர்களாயிருந்தும்^a அவர்களைப்போலயுத் தசாலிகளாயிருந்தார்கள். 6. அவர்களுடைய வேதத்துக்கு ரிய மூடபத்திகளோ பூலோகத்தினெத்திசையிலும் (§ 53) வழங்குவந்த கொடிய உதிரப்பல்களுக்குள்ளே விசேஷமுள் ளவைகளாயிருந்தன. 7. துறுவிதர் (Druids) என்னுங்குருக் கள் (§ 17, c) தங்களுடைய (p. 34) வயிர்^b வாழ்க்கையிலிறை யைக்குறித்து நமஸ்கரிக்கப்பட்டுந் தங்களுடைய கிரியை பவி களின் கொடுமையைக்குறித்து அச்சமுறுத்திக்கொண்டிருந் தார்கள்.

VII.

1. In a certain village (*ōr ūril*) (there) lived a *kōmutti* (a trader of the Banian caste), possessing some money. 2. One night a thief entered his house for the purpose of stealing, and hid himself in the loft. 3. The *kōmutti* having become aware of this (fact) looked at his wife and said, "Where is our infant child? What name may we give it?" 4. To this she replied, "You may do (i.e. give) what (name) you please" (*lit.* to you what way the mind is, that way you may do). 5. "Then we will give (it) the name of *Veṅgaḍēṇ*." So saying, he bawled out loudly [the name] *Veṅgaḍēṇ*. 6. This name being (also) the name of the police-officer (who lived) in the adjoining house, as soon as he heard his name, took his arms, and coming into his (i.e. the trader's) house, asked, "Why did you call for me?" 7. The Banian by beckoning intimated to the police-officer the fact that the thief was in the loft. 8. He at once caught the thief, bound him and took him away.

VIII.

இதற்குக்கொஞ்சநாள்க்குள்ளே, சவுரியவந்த^c னாலுந் துஷ்டனாகிய இந்த அரசன் முடிவுகாலந் தனக்குக் கிட்டியது கண்டு தன் களஞ்சியத்திலிருந்த பொன் வெள்ளி ரத்தினங்க ளையுந் தனக்கு அகப்பட்ட சகல கொள்ளைகளையுந் தன் முன் பாகக் கொண்டு வந்து வைக்க வுத்தரவு செய்து அவைகளை நெடு நேரமளவும் பார்த்தபின் கண்ணீர் விட்டான். மறு

^a See para. 46.

^b For *uyir* (*v* being a euphonic insertion).

^c *Ṣavuriyavandan*, from Skt. *ṣauriyavanta* (strong form), "valiant."

நாள் தன் படைகள் ஒட்டகங்கள் குதிரைகள் யானைகள் இவைகளைத் தன் முன்பாக வழைப்பித்துச் சிறந்த தன் சிம்மாசனத்திலிருந்து அவரவைகளைச் சற்று நேரமளவும் பார்த்து மறுபடியும் கண்ணீருதிர்த்து விசனத்தோடு அரமனையில் போய் விரிவான தன் ராச்சியத்துள் பெர்சியான் யிராக்கென் னுநாட்டை மாத்திரம் மசூடென் னுந் தன் மூத்தகுமாரனுக்குக்கொடுத்து விட்டு நின்ற ராச்சியத்தையாளும்படி (§ 63, c) யினையகுமாரனாகிய மகமதென்பவனை நியமித்துச்சற்று நேரத்து ஞாயிர் விட்டான். அப்போது இவனுக்குவயதறுபத்து மூன்றாம் பட்டமாண்டவருஷம் முப்பத்தைந்து மாகிய தூநயம் ஆண்டாம்.^a

IX.

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

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

^a *Aṇḍu+ām* (for *āḡum*).

^b The infinitives *colla* and *enra* are used to express time (§ 63, a).

walking corpses in the world). It is therefore expedient to increase one's property." Having contemplated the matter thus, he laid on his cart the articles of merchandise which he had in his possession, tied to the yoke his two oxen, named^a Sañjivaka and Nandaka, and went abroad driving (his cart).

X.

To Mr. George Banbury,

Acting Collector^b of the South Arcot District (*Ten* + *Atkādu* + *Çubā*).

Letter (or petition) written by Śrīnivāsa Ayyaṅgār, Acting Tahsildār^c of Tiṅḍivanam Tāluq, dated Head Quarters, on the 19th October 1865.

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

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

Your obedient (servant).

^a *Peyarāi*, "name," acc. governed by *uḍāiya*, "possessing."

^b *Avargaḷ*, honorific plural.

^c Title of officer in charge of a Tāluq.

^d *Idu çaiṅgadi maṅḡvu çeydu koṇḍēṅ*, I have made this matter (the subject of) the petition.

PART III.

Tamil-English Vocabulary.*

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

- str* = verbs of the strong conjugation, § 28a and § 28 (1).
w = the weak conjugation, as *ney*, p. 45 or *en*, p. 46.
m = the middle conjugation, as *pēcu*, p. 46.
sm = verbs with strong and middle forms, as *naḍa*, p. 46.
wm = those with weak and middle forms, as *ḥēr*, p. 46.
ir = irregular weak verbs, p. 47.
v = verb; *n* = noun.

<p>Ā (āgīrēn or āgugīrēn, ānēn or āyīnēn or āgīnēn, āvēn or āguyēn, āga), to become. abagari (abagarikkīrēn, etc.), str., to defraud, plunder. ābattu, calamity. abāyam, misfortune, danger. abippirāyam, intention. aḥāi, <i>wm.</i>, to tremble, to move; āḥāi, <i>n.</i>, desire. [str., to shake. āḥanam, seat. āḥar, presence, appearance. āḥaram, observance, rite. aḥattāi, neglect, disregard. aḥattāi-pannu, <i>m.</i>, to neglect. accam, fear, dread. accu, type. acc'adi (= accu + adikkīrēn, etc.), str., to print. aḍagu, a pledge, vegetables. āḍāi, garment; cream. aḍāi, <i>wm.</i>, to attain to. [enclose. aḍai, str., to shut, block up, aḍāi, str., to rebound, to swell. aḍāigāi, attainment.</p>	<p>adaikkalam, refuge. aḍāippu, obstruction. aḍāiyālam, a sign, a mark. aḍāiyālam pōḍu, <i>ir.</i>, to mark. aḍakku <i>m.</i>, to subdue, restrain, conceal. aḍakki-p-pōḍu, <i>ir.</i>, to repress. aḍakku, <i>n.</i>, restraint. ādalāl, therefore. aḍaṅgal, the contents. aḍaṅgu, <i>m.</i>, to obey, submit. āḍāram, support. aḍarnda, dense, thick. aḍarttiyāy prop. aḍarcciyāy, <i>adv.</i>, close. aḍaru (-gīrēn, aḍarndēn, -vēn, aḍara), <i>wm.</i>, to be close āḍāyam, gain. [together. aḍi (-kkīrēn, etc.), str., to beat. aḍi, a blow, a stroke; source, āḍi, beginning. [bottom. āḍi, July-August. aḍiḥayam, wonder. aḍi-c-cuvaḍu, footstep. aḍigam, much.</p>
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* For English-Tamil Vocabulary (alphabetical), see TAMIL SELF-TAUGHT.

adiga-p-periya, *very great, vast.*
 adiga-p-piragācamāna, *vivid.*
 adigāram, *chapter; authority.*
 adigārañ-çey, *w., to rule.*
 adigāra-p-pattiram, *a power of attorney.*
 adigari, *str., to increase.*
 adiga-vilāi pōdu, *ir., to over-*
 adikkadi, *often.* [charge.
 adilirundu, *thence.*
 aḍimai, *slavery.*
 adipati, *lord, ruler.*
 adir, *wm., to tremble.*
 aḍi-t-talam, *ground floor;*
 aḍu, *ir., to cook.* [foundation.
 aḍu, *str., to approach, be near,*
 āḍu, *a sheep.* [be suitable to.
 āḍu, *m., to dance.*
 aḍukku *m., to pile up, pack.*
 āḍu-māḍu, *cattle.* [cattle.
 āḍu-māḍu mēy, *str., to tend*
 adu-mudal (adaḥku piṇbu),
since, thereafter.
 aḍuppu, *fireplace, hearth.*
 āgāçam, *sky.* [cunning.
 agaḍa-vigaḍam, *treachery,*
 agalam, *breadth, width.*
 agalamāna, *broad.*
 agandāi, *presumption, pride.*
 agappaḍu, *ir., to be obtained,*
to become subordinate.
 āgu, *to become.* (See ā.)
 āgulam, *confusion, noise.*
 aikkiyam, *union, aggregate.*
 aippaḍi, *October-November.*
 aiyā, *sir.*
 aiyō, *alas!*
 akkāḷ, *elder sister.*
 akkam, *grain; side.*
 ākkam, *increase, wealth.* [come.
 ākku, *m., to make, cause to be-*

āl, *w., to rule.*
 āḷ, *person (fem. āṭṭi).*
 āla, *sm., to measure.*
 ālagu, *blade.*
 ālāi, *wm., to wander; be tossed*
about; str., to disturb,
 ālāi, *a wave.* [shake.
 ālam, *a plough*
 ālam, *salt-pan.*
 ālaṅgāram, *ornament.*
 ālavāṅgu, *a crow-bar.*
 ālavu, *measure, quantity.*
 āli, *str., to bestow.*
 ālla (§ 47g), *not.*
 allāmal, *besides.* [night.
 al-l-um pagal-um, *day and*
 ālōḥaṇāi, *consultation, deliber-*
ation. [take counsel.
 ālōḥi, *str., to consult, think,*
 āluval, *business.*
 amāi, *wm., to yield, agree.*
 amāidi, *quietness.*
 ambaṭṭaṇ barber.
 amir, *wm., to sink.*
 ammā, ammāl, *madam,*
 ammāi, *small-pox.* [mother.
 amukku, *m., to press.*
 āṇ, *male.*
 aṇā, *anna.*
 āṇāi, *oath; āṇāi, an elephant.*
 āṇāiyiḍu, *ir., çattiyam paṇṇu,*
 āṇāl, *if.* [m., to swear.
 āṇal-ulla, *warm.*
 āṇālum (§ 46), *although, yet.*
 āṇbu, *love.*
 anda (§ 47b), *that.*
 aṇḍāi, *side, vicinity.*
 āṇḍāi, *owl.*
 andāiyil, *near at hand.*
 andaraṅgam, *privacy, secrecy.*
 āṇḍavaṇ, *lord, master.*

AND

andi, evening.
 āṇḍu, a year.
 anēga, many.
 aṅgapāḍi, stirrup.
 āṅgāram, pride.
 aṅgē, there. [breadth, inch.
 aṅgulam, a finger, finger's
 āṇi, a screw, nail, pin.
 āṇi, June-July.
 anīdiyulla, unjust.
 aṇil, a squirrel. [tice.
 aniyāyam, unfairness, injus-
 aṇjal, aṇju, reverence, fearing.
 āṇmāi, manliness.
 aṇṇam, food.
 aṇṇan, elder brother.
 aṇṇāṇam, ignorance.
 aṇṇāḍi-p-paraṇam, pineapple.
 aṇṇiya, different, strange.
 āṇ paṇri, a boar.
 āṇ pillāi, a male child, man.
 aṇri, except.
 aṇru, then, that day.
 aṇrumudal, thenceforth.
 aṇubavi, str., to enjoy.
 aṇumadi, assent, command
 aṇumāṇam, doubt, suspicion.
 aṇuppu, m., to send.
 āpīḍu, office.
 appaḍi, in that manner, so.
 appāl further, beyond. [ence.
 appiyācam, practice, experi-
 appiyācam paṇṇu, m., to prac-
 appōdu, then. [tise.
 ār or yār, (p. 34) who.
 araḍu, a king.
 araḡu, prettiness, beauty.
 arāi, half.
 arāi (1) v., wm., to smite,
 strike (2) n., a slap, blow.
 arāi, room, cell, cavern.

ARU

arai str., to grind. [troduce.
 arāi str., to call, invite, in-
 arāi-mēṭ kaṭṭu, ceiling.
 arāippi, str., to cause to invite,
 to send for, to summon.
 arakku, redness, lac, wax;
 aral, fire, heat. [arrack.
 aralu, w., to burn.
 aram, file, rasp.
 aram, virtue.
 āram, depth.
 āramāṇa, deep.
 ara'-maṇāi, palace.
 āram-aṭṭa, shallow.
 ārambam, commencement.
 araṇ, beauty; fortification,
 ārāvadu, somebody. [citadel.
 arī, wm., to know, recognize.
 arī, wm., to perish; str., to
 destroy.
 arī, wm., to gnaw, nibble; cut off.
 arīci, rice.
 arīkkāi, notice, information.
 arivāl, a sickle.
 arivi, str., to inform, publish.
 arivippu, arivittal, notice.
 arivu, knowledge.
 arivu, destruction.
 arji, report, petition.
 arttam, n., meaning.
 aru, ir., cease; str., to cut, reap-
 āru, way; river; six.
 āru, m., to abate; to cool.
 aru, w., to weep.
 arubadu, sixty.
 arudi, end.
 arugē, adv., near
 arugiya, putrid.
 arugu, neighbourhood.
 arugu, m., to putrefy.
 arukku, dirt, filth.

aruḷ, *grace*. [difficulty.
 aruṁāi, *rarity, costliness*,
 aruṇādam, *lord of grace*.
 aruṇṇu, *reaping, harvest*.
 aruṇōdayam, *sunrise*.
 aruvi, *waterfall*.
 astamaṇam, *sunset*.
 āsti, *estate, riches*.
 astivāram, *foundation*.
 ātēbam, *censure, objection*.
 ātci, *possession; lordship*.
 atpam, *mean, trivial*.
 attātci; *proof*.
 attavaṇṇai, *register, index*.
 ātt'irāicci, *mutton*.
 āttu, *m., to assuage, comfort*,
 āttuk-kuṭṭi, *lamb*. [soothe.
 āttumā, *the soul; a living being*.
 avabatti, *impiety, profanity*.
 avaçiyam, *necessity, urgency*.
 āvadu, *either; or*.
 aval (§16b), *she*.
 avalaṭcaṇamāna, *ugly*.
 avamāṇam; *nindāi, disgrace*,
 avan (§16b), *he*. [insult.
 ava-nambikkāi, *distrust*.
 āvaṇi, *August-September*.
 avayavam, *limb, member*.
 avir, *str., to loose, untie, undo*.
 aviri, *indigo*.
 āyattam, *readiness*.
 āyatta-p-paḍuttu, *m., to pre-*
 āyu; āyuçu, *age*. [pare.
 āyudam, *weapon; tool*.

Çā (p. 49), *to die*. [prayer.
 çabam, *n., recitation of a*
 çābidā, *list, catalogue*.
 çadāi, *flesh*.
 çādanam, *a bond, effort, means*.
 çādaṅgu, *a ceremony*.

çādar, *issue, promulgation*.
 çādi, *caste*.
 çādi, *str., to assert, maintain*.
 çādidi, *suddenness*.
 çādi-k-kāy, *nutmeg*.
 çādi-pattiri, *mace*.
 çāduvāṇa, *tame; gentle*.
 çagala, *all*,
 çagōdaran, *brother*.
 çagōdari, *sister*.
 çaiçai, *beckoning, signal*.
 çākkiradāi, *diligence, activity*.
 çākkku, *pouch; sack*.
 çālāi, *hall*.
 çallaḍāi, *a sieve*.
 çamādānam, *peace*.
 çāmāṇ, *goods, furniture*.
 çamāṇam, *similarity, equality*.
 çamaṇāṇa, *adj., even*.
 çāmarttiyam, *skill, expertness*.
 çambādi, *str., to acquire, earn*.
 çambalan, *salary*.
 çambādam, *connection*.
 çami, *str., to digest*.
 çamiyāmāi, *indigestion*.
 çammaṭṭi, *a sledge-hammer*.
 çamugam, *presence*.
 çamukkālam, *carpet*.
 çamuçāram, *family*.
 çamuçāri, *family-man, farmer*.
 çāṇ, *a span*.
 çāṇāi, *a grindstone*.
 çāṇal, *hemp*.
 çāṇam, *people*.
 çāndāi, *a market*.
 çāṇḍāi, *strife, quarrel*.
 çāṇḍāi çey, *w., to fight, quarrel*.
 çāṇdam, *mildness*.
 çāndaṇa-maram, *sandalwood*.
 çāndēgam, *doubt*.
 çāndēga-p-paḍu, *ir., to suspect*.

ÇAN

- çandi, *str.*, to meet, visit.
 çandi, *twilight*.
 çandōsham, *cheerfulness, joy*.
 çāṅgadi, *event, affair*.
 çāṅgīdam, *song, music*.
 çāṅgili, *a chain*.
 çāṅi-k-kiṛamāi, *Saturday*.
 çāṅmārgam, *morality*.
 çāṅṅal, *window*.
 çāṅniyāçi, *an ascetic*.
 çāppāḍu, *food*.
 çāppāni, *a cripple*.
 çāppāttu, *shoes*.
 çāppāttu arāi, *dining-room*.
 çāppāttu vār, *shoelace*.
 çāppiḍu, *ir.*, to eat.
 çārāçari, *average*.
 çāraḍu, *thread, wire*.
 çarakku, *goods*.
 çāram, *sap*.
 çārāyam, *arrack; spirits*.
 çari, *right, exactness; v. w.m.*,
 to slide, slip.
 çarippaḍattu, *m.*, to rectify.
 çārīram, *body*.
 çarivāṅṅa, *steep*.
 çarkkār, *government*.
 çarkkarāi, *sugar*. [ness.
 çāṭçi, *evidence, testimony, wit-*
 çāṭçi-k-kāraṅṅ, *a witness*.
 çāṭçi çollu, *m.*, to bear evidence,
 çāṭṭāi, *a rest, coat*. [to witness.
 çāṭṭam, *a frame, rule, law*.
 çāṭṭam, *voice, noise*.
 çāṭṭam pōḍu, *ir.*, to shout.
 çāṭṭamāy (or -āga), *aloud*.
 çāṭṭi, *a pan*.
 çāṭṭu, *little, somewhat*.
 çātuppu, *marshiness*.
 çāvagāri, *a banker*.
 çāv-v-ariçi, *sago*.

ÇIM

- çavara-k-katti, *razor*.
 çavaram, *shaving*.
 çāvi, *a key*.
 çavukkāram, *soap*.
 çavukku *a whip*.
 çēdam, *damage*.
 çēḍi, *shrub, bush*.
 çel, *w.*, to go, pass.
 çelavaṛi (-kkirēṅ, &c.), *str.*, to
 çelavu, *expense*. [spend.
 çēlāi, *cloth (of a native woman)*.
 çeluttu, *m.*, to cause to go, to
 expend.
 çemṅāṅ, *a shoemaker*.
 çēṅam, *a saddle*.
 çēṅgal, *a brick*.
 çēr, *w.m.*, to join; to arrive at.
 çēr, *str.*, to collect, to accumu-
 çēri, *str.*, to thrive. [late
 çeripp'illāda, *barren*.
 çerippu, *fertility*.
 çeripp'ulla, *fertile*.
 çēru, *mud*.
 çeruppu, *sandals*.
 çettu-p-pō, to die off.
 çēval, *a cock*.
 çēvi, *ear*.
 çēviḍu, *deafness*.
 çēvvāyk-kiṛamāi, *Tuesday*.
 çey (-girēṅ, -dēṅ, -vēṅ, -ya), to
 çeydi, *a deed; news*. [do.
 çeygāi, *an act*.
 çeyyul, *poetry*.
 çidaṛu, *m.*, to scatter.
 çikkiram, *quickness*.
 çikkiramāṅṅa, *quick*.
 çikkiramāy, *quickly*.
 çila, *few, some*.
 çilandi, *spider*.
 çilvāṅṅam, *an odd number*. [try.
 çīmāi, *boundary, foreign coun-*

çimnāçanam, a throne.
 çindi, str., to think.
 çindu, m., to spill, to shed.
 çinēgam, friendship, affection.
 çinēgidan, friend.
 çinḡam, lion.
 çīni, sugar; saddle.
 çinna, small, little.
 çinnavan, a lad.
 çippi, a shell-fish.
 çippu, a comb.
 çiragu, wing.
 çira, sm., to be elegant.
 çirañ jīva, "live long!" (a form of polite address).
 çiri, str., to laugh.
 çiru, little, small (çittu, before çirumāi, smallness. [a vowel].
 çiru pen, a girl.
 çīshan, a pupil.
 çittam, will.
 çitti, success.
 çittirāi, April-May.
 çittiram, a picture, an ornament.
 çittu, see çiru. [ment.
 çīṭṭu, note, receipt, ticket.
 çivanam, livelihood.
 çivappāna, red.
 çivi, str., to live.
 çivu, m., to pare off, shave.
 çivuli, a plane. [slice.
 çōḍu, couple, shoes (of a native).
 çokkaṭṭān, draughts, chess.
 çol (p. 51, No. 38), to say, tell.
 çōlāi, a grove, forest.
 çōlam, maize.
 çōinbal, idleness.
 çonda; çondamāna, own.
 çondakkāran, owner.
 çori, wm., to flow down.
 çori, itching, scurvy.

çōr, wm., to languish, to fail.
 çōru, pith; boiled rice.
 çūḍāna, hot.
 çudēci, native.
 çuḍu (p. 47), to burn.
 çūḍu, heat.
 çugam, health.
 çugamāy, safely.
 çugappadu, ir., to recover (from illness). [heal.
 çugappaduttu, m., to cure; to
 çulagu, a winnowing fan, sieve.
 çūlāi, kiln.
 çūma, sm., to bear.
 çumāi, a load.
 çumāikāran, a porter.
 çumandu pō, to carry away.
 çumma, simply, without rea-
 çuḍḍeli, mouse. [son.
 çuḡgam, tax.
 çuḡḡāmbu, lime.
 çūra, around.
 çuraḡdu, m., to scrape.
 çuraḡgam, a mine, tunnel.
 çūriyan, sun.
 çuru çuruppāy, diligently.
 çuru çuruppu, industry.
 çurukku, quickness.
 çurukku, a noose.
 çuruḷ, a roll.
 çuruḡgu, m., to shrink.
 çuttam, purity.
 çuttamāna, clean.
 çutti çūra, around.
 çuṭṭu, m., to point out.
 çūttiram, engine, machine.
 çuttiyal, a hammer.
 çuṭṭu, n., circuit; v.m., to re-
 volve; wrap.
 çuvāçam, breath.
 çuvar, wall.

ECA

[For words etymologically beginning with D, see under T.]

- Eṣamāṇ, *master*.
 eṣamāṇi, *mistress*.
 ēd'āvadu, *something, whatever*.
 edir, *wm., to come in front*;
str., to oppose.
 edirāli, *opponent, accused*.
 ēdō; edāvadu, *something*.
 edu (p. 34), *which*.
 eḍu, *str., to take up; to uncover*.
 eḍuttu-p-pōḍu, *ir., to remove*.
 ēlada; tagāda, *unfit*.
 ellāi, *limit*.
 ellām; ellārum (p. 37), *all*.
 eli, *a rat*.
 elumbu, *a bone*.
 eṇ, *w., to say, name*.
 ēṇ, *why*.
 eṇbadu, *eighty*.
 enda (§17), *which?*
 ēndiram, *a mill*. [*where*.
 eṅgē [eṅgu + e]; evviḍattil,
 eṅgē-y-āgilum, *wherever*.
 eṅgē-y-ō, *somewhere*.
 eṅ'irundu, *whence*. [*out*.
 eṅ'um, *everywhere, through*-
 eṅ'um uḷḷa. *universal*.
 eṇṇa; eṇṇam; eduvō, *what*.
 eṇṇam, *notion*.
 eṇṇattukkāga, *wherefore*.
 eṇṇey, *oil* (fr. eḷ and ney,
rape-seed oil).
 eṇṇey vilakku, *oil-lamp*.
 eṇṇiranda, *innumerable*.
 eṇṇu, *m., to reckon, count*.
 eṇru; eṇa (§65), *that*.
 eppaḍi, *how*.
 eppaḍi-y-āvadu, *somehow*.
 eppōḍu; epporūdu, *when*.
 epporud'āṇālum, *whenever*.

IDI

- epporud'um, *always*.
 eri, *n., fire; v.wm., to burn*;
str., to kindle, consume.
 eri, *wm., to throw*.
 ēri, *a lake*.
 eṇu, *wm., to rise, ascend*.
 ēṇu, *seven*.
 ēṇu, *m., to mount, climb, ascend*.
 eṇudū, *m., to write*.
 erudu, *a bullock*.
 erumāi, *a buffalo*.
 eṇumbu, *an ant*.
 eṇumbu, *m., to rise*.
 eṇuppu, *m., to awake, rouse*.
 eṇuttu, *letter, writing*.
 eṇuttu-k-kūṭṭu, *m., to join*
letters, spell.
 eṭpaḍu, *ir., to undertake*.
 ēṭṭa (p.p. of ēḷ), *fit*.
 ettanāi, *how many?*
 eṭṭu, *n., eight; v.m., to reach*.
 ēṭṭu, *m., to raise, load*.
 ēṭṭu-k-koḷ, *to receive, accept*;
 ēvi viḍu, *ir., to excite*. [*welcome*.
 ēvu, *m., to urge*.
 evvalavu, *how much?*
 evvalav'um, *how much soever*.
 Ī, *n., a fly; wm., to give*.
 iṅāi, *n., assent, harmony; v.*
wm., to join, agree.
 iḍāiveli, *vacancy*.
 iḍāiyilē ṅēr, *str., to insert*.
 iḍāiyūru, *impediment, mis-*
iḍadu, left side. [*fortune*.
 iḍam, *position, place, left side*.
 iḍaṅ koḍu, *str., to yield, allow*.
 iḍi, *wm., to fall to pieces; str.,*
to pound.
 iḍi; iḍimurakkam, *thunder*.
 iḍināl, *hereby*.

IDU

idu, *ir*, to put, give.
 idu (p. 34), *this*.
 idu, *equivalent*.
 idukkam, *narrowness*.
 idukki, *pincers*.
 idumudal; inimēl, *henceforth*,
hereafter.
 iduppu, *the hip*.
 igāi, *a gift*.
 igal (igalu), *wm.*, to hate, op-
pose. [*reproach*.
 igar (igaru), *wm.*, to despise,
 ila, *young, tender*.
 ilābam, *n.*, profit.
 ilāiçu, *that which is tender*;
lightness, minuteness.
 ilagu, *m.*, to relax.
 ilāi, *a leaf*.
 ilāi, *str.*, to tire.
 ilāikkari, *vegetable curry*.
 ilāippāru, *m.*, to rest.
 ilāippārudal, *v.n.*, rest.
 ilāippāttu, *m.*, to refresh (*one's*-
 ilāippu, *v.n.*, fatigue. [*self*).
 ilāiya, *young*.
 ilāiyavaḷ, *younger woman*.
 ilāiyavaṅ, *younger man*.
 ilakkam, *number*.
 ilakkaṇam, *grammar*.
 ilaṭcam, *a hundred thousand*.
 ilavaçamāy, *gratis*.
 illāda, *absent, destitute of*.
 illāi, *no*.
 illāmal, *without*.
 imam, *frost*.
 ināi (1), *n.*, union, comparison;
 (2) *v.w.m.*, to join. [*suade*.
 inakka-p-paḍuttu *m.*, to per-
 inām, *a gift*.
 ināngu, *m.*, to yield.
 inattār, *relatives*.

IRA

inbam, *pleasantness, delight*.
 inda (§17b), *this*.
 ingē, *here*.
 ingē yirundu, *hence*.
 iniya, *pleasant, sweet*.
 innam; innum, *yet, still*.
 innāṭkaḷil, *nowadays*.
 inṇoru, *another*.
 inṇi, *without*.
 inru; inṇāikku, *to-day*.
 inru iravil; — rāttiri, *to-night*.
 inu, *w.*, to bring forth.
 ippaḍi; indavaçaiyil, *thus*.
 ippoṟudu; ippō, *now*.
 ira, *sm.*, to lose.
 ira, *sm.*, to beg.
 ira, *sm.*, to die.
 irā; iravu, *night*.
 irāçā, *a king*.
 irāça-kumāraṅ, *prince*.
 irāça-kumāratti, *princess*.
 irāçastiri; irāçātti, *queen*.
 irāçitṭu, *receipts*. [*dom*.
 irācciyam; irāṭciyam, *king*-
 irādāri, *a permit*.
 iragaçiyam, *a secret*.
 iragu, *a feather, quill*. [*prey*.
 irāi, *wm.*, to pant; roar; *n*.
 irāi, *dignity, eminence, a lord*.
 irāi, *v.w.m.*, to chafe, become
soft; *str.*, to mix, *inchase*,
plane; *n.*, yarn.
 irāicci, *meat*.
 irakkam, *mercy*.
 irakku, *m.*, to lower.
 irāl, *prawn*.
 iral, *the lungs, liver*.
 iram, *moisture, damp*.
 iramāna; naṇāinda, *wet*.
 iranḍāvadu, *second*.
 iranḍāy, *in two; asunder*.

IRA

iraṇḍu, *two*.
 iraṇḍum-aḍaṅgāna, *twofold*.
 iraṅgu, *m., to pity, regret*.
 iraṅgu, *m., to descend, alight*.
 irappalā-k-kāy, *bread-fruit*.
 irappu, *death*.
 iratei, *str., to save*.
 irateippu, *salvation*.
 irattāi-p-pillāi, *twins*.
 irattāiyāy, *doubly*.
 irattam, *blood*.
 irattam vaḍi, *wm., to bleed*;
str., to cause to bleed. [ments.
 irattāmbaram, *scarlet vest*.
 irattū, *two-fold; sack-cloth*.
 iraval, *a loan*. [*borrow.*
 iraval (or kaḍaṇṇ) vāṅgu, *m., to*
iraval koḍu, str., to lend.
 iravu, *loss*.
 irāyaçam, *secretaryship*.
 irāyastiri, *respectable, honour-*
able (in addressing).
 iri, *wm., to descend, be humbled*.
 iru, (1) *ir., to break, end*; (2)
str., to pay off.
 iru, *str., to draw, pull*.
 iru, *sm., to exist, remain*.
 irudayam, *the heart*.
 irumal, *cough*.
 irumu, *m., to cough*. [*tight.*
 irugu, *m., to become hard or*
irul, darkness.
 irumbu, *n., iron*.
 irupp'idam, *habitation, seat*.
 iruppu, *adj., (made of) iron*;
v.n., sitting, residence.
 iru taram, *twice*.
 iruṭṭu, *m., to become dark*.
 iruvarum, *both of them*.
 iskōppāi, *scoop*.
 ispaṅju, *sponge*.

KAD

isttōr, *store*.
 isttōrk kiḍaṅgu, *store-room*.
 ivan (p. 34), *this man*.
 iyal, *w., to be able*.
 iyalbu, *nature*.
 iyalbukku virōdamāna, *un-*
īyam, lead [*natural.*
 iyaṇra maṭṭum, *n., utmost*.
 Kā, *str., to protect, to wait for*.
 kaçappu, *bitterness*.
 kāçu, *cash*.
 kaçubā, kasbā, *the principal*
village, headquarters.
 kadāi, *a story*.
 kadāi, *shop; end*.
 kadāiçi, *the end, the last*.
 kadāiçiṅyāṇa, *utmost*.
 kadāikkāraṇṇ, *bazaar-man*.
 kaḍa, *sm., to jump over, cross-*
kaḍakkira turāi, ford.
 kaḍal, *sea*.
 kaḍal-naṇḍu, *sea-crab*.
 kaḍalāi, *gram (Bengal)*.
 kaḍamāi, *duty, obligation*.
 kaḍaṇṇ, *debt*.
 kaḍaṇṇ çitṭu, *bond*.
 kaḍandu pō, *to pass, traverse-*
kaḍaṇṇ paḍu, ir., to become in-
debted.
 kaḍaṇṇ paṭṭ'iru, *to owe*. [*bar.*
 kaḍappārāi; alavāṅgu, *crow-*
kaḍavadu (§42c), ought.
 kaḍāvu, *m., to nail on, rivet*.
 kadavu, *door*.
 kadavu-p-pūṭṭu, *a door-lock*.
 kaḍi, *str., to bite*. [*ness-*
 kaḍiṇam, *hardness, unkind-*
kaḍiṇamāna, severe, hard.
 kaḍivālam, *a bridle bit*.
 kaḍivāla-vār, *reins*.

kaḍiyāram, *a watch, clock.*
 kādu, *car.*
 kāḍu, *jungle.*
 kaḍudāçi, *paper.*
 kaḍudāçi urāi, *envelope.*
 kaḍuga, *speedily. [pass swiftly.*
 kaḍugu, *n., mustard; v.m., to*
 kaḍukkaṇ, *earring.*
 kāḍukkuḷ çollu, *m., to whisper.*
 kāḍu-veṭṭi, *wood-cutter.*
 kaḍuvāy, *tiger; a hyena.*
 kāgidaṁ, *paper; letter.*
 kai, *hand. [stand.*
 kaikaṟuvum mēçūi, *wash-hand*
 kai-k-kōḍāli, *hatchet.*
 kai-k-kōl, *walking-stick.*
 kai-k-kūli, *a bribe.*
 kaimmäi, *widowhood.*
 kaimmuṭṭi, *the clenched fist.*
 kaim-peu, *widow.*
 kai-mudal, *capital, principal.*
 kaippiḍi, *a handful.*
 kai-t-tuvālāi, *napkin.*
 kai-veḍi, *pistol.*
 kai-vilakku, *hand-lamp.*
 kai-yālu, *v., to practise, handle.*
 kai-y-iruppu, *balance in hand.*
 kaiyoppam, *signature.*
 kaiyoppam vai, *str., to sign.*
 kai-y-ulla nāṭkāli, *arm-chair.*
 kaiyurāi; kiḷavs, *glove.*
 kākkāi, *crow. [learn.*
 kal (1), *n. stone (2) v.v., to*
 kāl (1) *paw, leg (2) quarter.*
 kala, *str., to mix.*
 kālāi, *a bull.*
 kālāi; viḍiyat kālam, *morning.*
 kalakkam, *agitation, commo-*
 kalakku, *m., to stir. [tion.*
 kalam, *a measure of grain.*
 kaḷam, *threshing-floor, shoal.*

kālam, *season, period, time.*
 kālamē, *in the morning.*
 kalañḍijiyam, *a granary, treas-*
 kaḷappāi; ēr, *a plough. [ury.*
 kaḷappu, *mixture, concrete.*
 kalaḷāli; tiruḍaṇ, *thief.*
 kaḷi, *str., to rejoice.*
 kaḷavu çey, *to steal, rob.*
 kaḷavu; tiruṭṭu, *theft.*
 kaḷi-maṇ, *clay.*
 kaḷippu, *joy.*
 kaḷiyāṇam, *felicity, marriage*
 kaḷāçāri, *a stone-mason.*
 kaḷḷaṇ, *a thief.*
 kaḷḷar, *collar.*
 kaḷḷarāi, *a rock cave.*
 kaḷ-l-īral, *liver.*
 kaḷ-maṟūi, *hail-storm.*
 kaḷ-tagaḍu, *slab of stone.*
 kaḷvi, *learning.*
 kaḷvi-c-cālāi, *college.*
 kaḷvimāṇ, *a learned man.*
 kāḷviral, *toe.*
 kamāṇ, *arch.*
 kambalaṁ, *a blanket, rug.*
 kambāyam, *a coarse cloth.*
 kambali, *blanket.*
 kambu, *wire.*
 kambu; taḍi, *pole, stick.*
 kāmbu, *a stalk, stem.*
 kamīçu, *shirt.*
 kamugu-maram, *the arca-*
 kaṇ, *an eye. [nut tree.*
 kāṇ, *v., to see.*
 kāṇ; kāl, *a drain.*
 kaṇakku, *an account.*
 kaṇakkaṇ, *accountant.*
 kāṇal, *vapour.*
 kaṇatta; kaṭṭiyāṇa, *thick.*
 kāṇbi, *str., to cause to see, in-*
 kandāi, *a rag. [timate.*

KAN

kaṇḍāḅḅu; kaṇḍaṭṭar, *conduc-*
 kaṇḍamālāi, *scrofula*. [tor.
 kaṇḍi, *str.*, to reprove, rebuke.
 kaṇḍippu, *strictness; urging*.
 kaṇḍu piḍi, *str.*, to find.
 kaṅgāṇi; mēlviṅāri, *overseer*.
 kāṅgu, *gang*.
 kāṇi, *the fraction* ३.
 kaṇi, *fruit*.
 kaṇi koḷāda, *unfruitful*.
 kaṅji, *rice gruel*.
 kaṅṅāḍi, *mirror*.
 kaṅṅāḍi-t-taṭṭu, *a pane of*
 kaṅṅu, *check*. [glass.
 kaṅṅi; kumāri, *a damsel*,
 kaṅṅi. *snares*. [spinster.
 kaṅṅimāi, *maidenhood*.
 kaṅṅimāi; kaṅṅidar, *eyelid*.
 kaṅṅimāi-mayir, *eyelash*.
 kaṅṅir, *tears*. [weep.
 kaṅṅir-vidu, *ir*, to shed tears,
 kaṅṅu, *seedling; calf*. [ceive.
 kāṅ (p. 50, No. 26)), to see, per-
 kaṅu; kuṅāiceu, *a joint*.
 kaṅuk-kāl, *the ankle*.
 kappal, *ship*.
 kāpp'āṭṭu, *m.*, to take care of,
 kappi, *a pulley*. [preserve.
 kāppi; kōppi, *coffee*.
 kap-pōrḍu, *cupboard*.
 kāppu, *guard, preservation*.
 karaḍi, *a bear*.
 karaḍu muraḷāṅṅa, *uneven*.
 karāi, *bund, bank*.
 karāi, *wm.*, urugu, *m.*, to melt,
 karāindu pō, to dissolve.
 karāi-p-paḍuttu, *m.*, to stain.
 karāiyāṅ, *white ants*.
 kāraṅ, *doer, maker*.
 karaṅḍi, *spoon*.
 karappaṅ, *itching*.

KAV

karattāi, *carriage*.
 kareci, *str.*, to roar.
 kaṅi, *str.*, to subtract, deduct.
 kaṅi, *curry*.
 kariṅāṅāi, *tender care*.
 kāriyam, *affair*.
 karppūram, *camphor*.
 kārttigāi, *November-December*.
 karu, *n.*, embryo, mould.
 kaṅḍāi, *ass*.
 karudu, *m.*, to think, mean.
 karugal, *darkness*.
 karumbu, *sugar-cane*.
 karuṅ-gal, *granite*.
 karuṅgāli maram, *ebony*.
 kaṅutta; kaṅuppāṅa, *black*.
 kaṅuttu, *neck*. [tie.
 kaṅuttu kuṭṭāi, *wrapper, neck*.
 karuvā-p-paṭṭāi, *cinnamon*.
 karuvāḍu, *dry fish*.
 karuvi; āyudam, *tool*.
 karuvu, *m.*, to wash.
 kāṅṅaṭṭāi, *trousers*.
 kaṅpalagāi, *a slate*.
 kaṅpi, to teach, order.
 kaṅṭṭāi, *block, log*.
 kattirikḅōl, *a pair of scissors*.
 katti, *knife*.
 kaṅṭṭi, *lump*.
 kaṅṭṭil, *bedstead*.
 kaṅṭṭil puḍavāigal, *bedclothes*.
 kāṅṭṭiru, *sm.*, to wait.
 kāṅṭṭu, *wind, breeze*.
 kaṅṭṭu, *a bond, tie; parcel*;
 kaṅṭṭu, *m.*, to tie, build. [bandage.
 kāṅṭṭu, *m.*, to show.
 kaṅṭṭuttari, *a post, stake*.
 kāval, *defence, guard*.
 kāvalāi, *care, sorrow*.
 kāvalāiyiṅam, *neglect*.
 kāvalāli, *prisoner*.

kavāṇam, *attention.*
 kavāṇi, *str., to take notice of.*
 kavārāṇam, *pair of compasses.*
 kāyaṭkā, *str., to watch.*
 kāvaṭkāraṇ, *watchman.*
 kavāṭṭāi, *the fork of a branch.*
 kavāṭṭu ṣey, *w., to prune.*
 kavuccu, *couch.*
 kāyam, *a wound.*
 kāyccal; jūram, *fever.*
 kāyccu, *m., to warm.*
 kāyidam, *letter.*
 kayīru, *rope, twine.*
 kebi; kugāi, *a den, cave.*
 kēḍu, *ir., to perish, spoil.*
 kēḍu, *ruin.*
 kēkku, *cake.*
 kēl, *w., to hear; ask.*
 kēlvi, *hearing, question. [roar.*
 kercci (*for karcci*), *str., to*
 keṭṭa, *bad, evil.*
 kēṭṭal, *kettle.*
 keṭṭiyāna, *clerger.*
 kiḍaṅgu, *a warehouse.*
 kil, *hinge; pitch, tar.*
 kili, *parrot. [to nip.*
 kiḷḷu, (1) *n., a pinch; (2) v.m.,*
 kiṇḍu, *m., to dig, poke.*
 kiṇḍu palagāi, *coffee rake.*
 kīṛ, *below, east.*
 kirādi, *rail.*
 kīrāi, *vegetables.*
 kirakku, *east.*
 kiṛamāi, *day of the week.*
 kirāmbu, *cloves.*
 kiṛaṅgu; vēṛ, *root, yam.*
 kiṛavaṇ, *old man.*
 kiṛavi, *old woman.*
 kirayam; vilāi, *cost, value.*
 kīṛē; paṇiya, *below, down.*
 kīṛē viḍu, *to drop.*

kīṛi; *str., pīru, m., to tear.*
 kīṛ-p-paḍidal (*or -paḍivu*),
obedience.
 kīṛ-p-paḍiyāda, *insubordinate.*
 kīṛ-p-paḍiyāmāi, *disobedience.*
 kirubāi, *grace.*
 kirumi; puṛu, *a worm.*
 kiṭṭa (§52), *near by.*
 kiṭṭina, *near, short. [near.*
 kiṭṭu, *m., to approach, be*
 kōbam, *anger.*
 kōbam mūṭṭu, *m., to provoke.*
 kobam-ulla, *angry.*
 kōbi, *str.; kaṇḍi, str., to scold.*
 kōburam, *tower.*
 koccik-kāv, *chilli, red pepper.*
 kōḷāi-k-kālam, *hot season.*
 kōḷāli, *ave.*
 kodī, *str., to boil.*
 koḍi, *a flag.*
 koḍiya, *cruel, barbarous.*
 koḍu, *str., to give, grant, pay.*
 koḍukku, *sting of wasp.*
 koḍumāi, *cruelty.*
 kōḍumāi mā, *wheat-flour.*
 kōkku, *cook.*
 kol, *w., to kill.*
 kol, *w., to take.*
 kōl, *rod.*
 kōl, *v.n., taking; calumny.*
 kolāi ṣey, *to kill.*
 kollāi, *robbery.*
 kollāṇ, *blacksmith.*
 kombu, *a branch, horn.*
 kōṇalāna, *crooked, zigzag.*
 kondirāṭṭukkāraṇ, *contractor.*
 koṇḍu vā (p. 49, No. 17), *to*
bring.
 koṇḍam; aṭpam, *a little.*
 koṇḍaṇ kurāiya, *almost, nearly,*
 kōppāi, *cup. [well-nigh.*

KOP

- kōppi-c-ceḍi, *coffee bush*.
 koppu, *branch*.
 kōṛi, *fowl*.
 kōṛi-k-kuṅju, *chicken*.
 kōṛtu, *court*.
 koṛuppu, *grease, fat; impu-*
 kōṭṭāi, *fortress*. [dence.
 koṭṭāi, *nut*.
 kōṭṭāu, *an owl*.
 xoṭṭāppuli, *mallet*.
 kōṭṭu, *coat*.
 kottu, *to grub, pick*.
 kōvil, *temple, church*.
 kōvis, *cabbage*.
 kuçavan, *a potter*.
 kūccam, *shyness*.
 kuçini, *kitchen*.
 kuçini-mēṭṭi, *kitchen-boy*.
 kūçu, *m., to be shy*.
 kūḍa (§ 52), *together*.
 kūḍāda, *unable*.
 kūḍādu, *cannot (§ 41)*.
 kuḍāi, *n., umbrella; v. wm.,*
to excavate, scoop.
 kūḍāi, *basket*.
 kuḍam, *water-pot*.
 kūḍa-p-pō, *to accompany*.
 kūḍāram, *tent*.
 kuḍi, *household, inhabitant*.
 kuḍi, *str., to drink*.
 kuḍiçāi, *hut, cottage*.
 kudirāi, *horse*.
 kudirāi ēri-p-pō, *to ride*.
 kudirāi-k-kāraṅ, *horse-keeper*.
 kudirāi-lāyam, *a stable*.
 kudirāi-p-pādāi, *bridle-path*.
 kuḍiyānavan, *householder*.
 kuḍiyiru, *sm., to dwell, inhabit*.
 kūḍu, *n., cage; socket; v. m.,*
to combine, be able.
 kūḍum (§ 41), *can*.

KUR

- kuḍumbam, *family*. [family.
 kuḍumbattāu, *a member of a*
 kūkkural; çanḍāi, *n., clamour,*
 kulam, *tank*. [quarrel.
 kulam, *caste, race*.
 kulavi, *wasp*.
 kūli, *wages*.
 kuli, *str., to bathe*.
 kūlikkāraṅ; kūliyāl, *coolie*.
 kulikkīra arāi, *bath-room*.
 kulikkīra turāi, *bathing-place*.
 kulir, *cold, chill*.
 kulirceiyāna, *cold*.
 kūliyāl, *labourer*.
 kumāraṅ, *a son*.
 kumastā, *clerk*.
 kumukku, *whole, total, mass*.
 kuṇam, *quality*.
 kuṇḍūçi, *pin*.
 kuṇi, *wm., to stoop*.
 kūṇiyirāl, *shrimp*.
 kūppidu, *ir., to call*.
 kuṛaḍu, *tongs*.
 kūṛāi, *a thatched roof*.
 kuṛāi, *wm., to decrease*.
 kuṛāiccal, *scarcity*.
 kuṛāivāna, *imperfect*.
 kuṛāivu; kuṛāi, *deficiency, im-*
 kuṛal, *tube, flute*. [perfection.
 kuṛalāna, *hollow*.
 kuṛandāi, *infant*.
 kuṛaṅgu, *monkey*.
 kuṛappam, *confusion*.
 kūrccu, *a stake*.
 kuṛi, *mark; symptom*.
 kuṛi, *pit*.
 kuṛi muçal, *rabbit*.
 kuṛippu, *a note, sign*.
 kuṛitta vēlāi, *task*.
 kuṛittu, *about, concerning*.
 kuṛittu-vai, *str., to note down*.

kūri-y-arivi, *str.*, to proclaim.
kuriya; kuru; kurum; kuṭṭu,
short, deficient.

kūrmāi, *sharpness.* [priest.
kuru (*pl.* kurukkal), *teacher,*

kuruḍaṅ, *a blind man.*

kuruḍu, *blindness.*

kurukku, *cross (oblique).*

kurukku-t-tāppāl, *a cross-bar.*

kurūram, *cruelty.*

kuruvi, *bird.*

kusṭa-rōgam, *leprosy.*

kuṭṭāi, *shortness.*

kūṭṭāli, *companion, friend.*

kuṭṭam, *band; meeting.*

kuṭṭam, *guilt, blame.*

kuṭṭam illāmāi, *innocence.*

kuṭṭaṅ çāṭṭu, *m.*, to accuse,
charge.

kuṭṭaṅ-kūḍu, *m.*, to assemble.

kuṭṭavāli, *a criminal.*

kuṭṭi, *young of an animal.*

kūṭṭu, *proclamation.*

kūṭṭu, *m.*; çēr, *wm.*, to gather.

kuttu, *m.*; tai, *str.*, to prick,
pierce.

kuttu; iḍi, *str.*, to pound.

kuvalāi, *muḡ; water-lily.*

kuvā mā, *arrowroot.*

kuvi, *str.*, to heap up.

kuviyal, *n.*, pile, heap.

Lācci, *a drawer.*

lāccip-peṭṭi, *chest of drawers.*

lāḍakkāraṅ, *farrier.*

lāḍam, *horseshoe.*

landar, *lantern.*

lāyam, *a stable.*

layaṅ, *lines, or coolie sheds.*

lēçāṅa, *light, easy.*

lēñji, *handkerchief.*

liṅgu, *link.*

loham, *zinc.*

Mā, *flour, meal; mango tree;*
the fraction $\frac{1}{20}$.

māçālāi, *curry stuff, drugs.*

māçam; mādam, *month.*

maccup-pō, *to decay.*

māçi, *February-March; mist.*

maḍaṅgāda, *unyielding, rigid.*

maḍaṅgu, *m.*, to yield.

maḍi, *str.*, to estimate; respect.

maḍi, *str.*, to fold.

maḍippu, *an estimate.*

maḍippu, *a fold.*

māḍiri, *n.*, model, example.

māḍu; erudu, *bullock.*

magal, *daughter.*

magan, *son.*

māgāṅi, *the fraction $\frac{1}{16}$.*

mai; tīndāi, *ink.*

makkāc-cōlam, *maize, corn-*

māl, palace. [flour.

malāi, *hill.*

mālāi, *a garland; evening.*

malāi-p-pakkam, *hill-side.*

malāiyaruvi, *mountain torrent.*

māligāi, *mansion.*

maḷlu, *wrestling.*

māmaṅ, *father-in-law, uncle.*

mām paraṅ, *mango fruit.*

māmi, *mother-in-law, aunt.*

māu, *deer.*

maṅ; nilam, *earth.*

maṅa-c-cāçei, *conscience.*

maṅaçu; maṅadu, *mind.*

maṅal, *sand.*

maṅam, *mind.*

maṅam illāda, *reluctant.*

maṅa-rammiyam, *contentment.*

manastābam, *n.*, regret.

MAN

manastāba-p-paḍu, *ir.*, to re-
pent.
maṇvetṭi, *mattock (mamatty)*.
mandāi, *a flock*.
mandan, *a foolish person*.
mandi, *black monkey*.
maṇi, *bell; hour*.
maṇikkattu, *the wrist*.
māṇiyam, *grant of land free of*
mañjal, *yellow; saffron*. [*tax*.
mañjal nīr, *saffron water*.
maṇṇi, *str.*, to forgive.
maṇṇippu, *forgiveness, pardon*.
maṇṇidan; maṇṇuṣaṇ, *man*.
maṇu; maṇuvu, *a petition, re-*
maṇuṣhi, *woman*. [*quest*.
māppaṇḍam, *pastry*.
māppillāi, *bridegroom*.
mara, *su.*, to forget.
maṛāi, *wm.*, to vanish, hide.
maṛāi, *rain*.
maṛāi-c-caṭṭāi, *rain-coat*.
maṛāi illāmāi, *drought*.
maram, *a tree, timber*.
mara-nāy, *pole-cat*.
mārbu, *breast*.
mārb'ūṭi, *a breast-pin, brooch*.
mārgaṛi, *December-January*.
māri-kālam or maṛāi-kālam,
rainy season.
māri māri, *alternately*.
mariyādāi, *civility*.
mariyal, *a stopping, jail*.
mariyatkāraṇ, *prisoner*.
maṛu, *str.*, to refuse, contra-
dict, deny.
maṛu, *other, next*.
marumagal, *daughter-in-law,*
niece. [*nephew*.
marumagan, *son-in-law*,
maṛuṇoṛi, *answer*.

MET

maṛuṅgalāna, *dull*.
marundu, *medicine*.
marupaḍiyum; tirumbavum,
matta, *other* [*again*.
maṭṭam, *measure, rule*.
maṭṭam; maṭṭak-kudirāi, *a*
pony.
māṭṭēn (§47e), *I will not*.
māṭṭirāi, *pill*.
māṭṭ'irāiṇṇi, *beef*.
māṭṭiram, *only*.
mattiyāṇam, *mid-day*.
māṭṭu, *m.*, to alter.
māṭṭukkāraṇ, *cattle-keeper*.
maṭṭum, *until*.
māṭṭu-mandāi, *a herd*.
māṭṭu-p-paṭṭi, *cattle-shed*.
mayir, *hair*.
mēṇṇāi, *table*.
mēṇṇāi-t-tuppaṭṭi, *table-cloth*.
mēḍāi, *platform*.
meduvāna, *soft*.
meduvāy, *slowly*.
mēgam, *cloud*.
mel, *fine, soft*.
mēl, *above; the west*.
mel, mēllu, *v.* to chew.
mēlāna, *upper, superior*.
mēlāṇavan, *n.*, *superior*.
mella, *slowly*.
melliya, *fine, thin*.
mēlum, *moreover*.
mēl vilācam, *address*.
meṛugu, (1) *n.*, *wax*; (2) *v.m.*,
to smear.
meṛugu vatti, *candle*.
met jōḍu, *stockings*.
mēṭkaṭṭi, *an awning*.
mēṭ kōṭṭu, *overcoat*.
mēṭku, *west*.
mēṭpaḍi, *ditto, aforesaid*.

MET

metpakkam, *top, or west side*
 mettāi, *mattress, cushion, bed.*
 mey, *truth, body.*
 mēy, (1) *wm., to graze, to thatch;*
 (2) *str., to feed (cattle).*
 mēyccal, *pasture.*
 mēyppan, *shepherd.*
 meyyāna; niçamāna, *true.*
 miccam, *excess, remainder.*
 mīdi, *the remains.*
 midī, *str., to stamp, trample.*
 mīga, migavum; metta, *much,*
 mīgu (p. 47), *to exceed. [very.*
 mīlagu, *pepper.*
 mīn, *fish.*
 min; minnal, *lightning.*
 minittu; nimisham, *a minute.*
 mirudu, *softness.*
 mirugam, *animal.*
 mōçamāna, *dangerous.*
 mō, *sm., to smell.*
 mōndu pār, *str., to smell.*
 mōppam, *smell.*
 mōvāy, *chin.*
 moy, *str., to crowd, swarm.*
 muçal, *a hare.*
 mudal, *the first, principal.*
 mudalām, mudalāvadu (§20),
 muçal tāram, *first wife. [first.*
 muçam, *lameness.*
 mūçam, *foolishness.*
 mūçattam māi, *ignorant state.*
 mudi, *a crown.*
 mūçi, *a cover, lid.*
 muçi, *wm., to end, be finished;*
str., to finish.
 muçiceu, *knot.*
 muçippu, *a tie, purse.*
 muçivu; kaçāçi, *n., the end.*
 mūðu, *m., to cover.*
 mudugu, *the back (of body).*

MUT

mūðu paṇi, *mist, fog.*
 mugadāvu, *in presence, in*
person.
 mugaðu; mōðu, *roof, ridge.*
 mugam, *face.*
 mugurtta nāl, *wedding-day.*
 mukkāðu, *veil.*
 mukkāl, *threefourths.*
 mukkōṇam, *triangle.*
 mūkku, *nose.*
 mul; mullu, *thorn, fork.*
 mūlai, *corner, angle.*
 mūlai, *brain.*
 mūlai, *breast (female).*
 mulai, *str., to sprout.*
 mūlam, *root, bulb, cause.*
 mullulla, *prickly.*
 muṇ; muṇṇē, *before.*
 muṇbu, muṇbāga, *in front of.*
 munda, *previously, formerly*
(inf. of mundu).
 mundāi nāl, *day before yester-*
mundina, prior. [day.
 mundi-p-pō, *to lead, advance.*
 mundu, *m., to precede.*
 mūngil, *bamboo.*
 muṇṇamē, *before; already.*
 mūṇru, *three.*
 muppāðu, *thirty.*
 murāi, *order, manner, com-*
muraçāna, coarse. [plaint
 murāippāṭṭu-k-kāran; vādi,
complainant.
 murāiyiðu, *ir., to complain.*
 muṇai kai, *elbow.*
 muṇai kāl, *knee.*
 muṇi, (1) *wm., to become broken;*
 (2) *str., to break.*
 muṇudum; muttilum, *wholly.*
 muṇukku, *m., to wring, twist.*
 mūtta kuṇiyāl, *the elder wife.*

MUT

muṭṭāi, *egg*.
 mūṭṭāi; kaṭṭu, *a bundle*.
 muttam, *a kiss*.
 muṭṭam, *a court-yard*.
 mūttavaḷ, *elder woman*.
 mūttavaṇ, *elder man*.
 muṭṭilum, *entirely, utterly*.
 muttirāi, *seal*. [quite].
 muttu, *pearl*.
 muyaṭci, *effort*.

Ṇābagam; yādi, *memory*.
 naṣam, *destruction, loss*.
 naḍa, *sm., to walk*.
 naḍāi, *walk, gait, pace*.
 naḍakkāi, *n., conduct*.
 naḍattu, *m., to conduct, direct*.
 nāḍōrum, *daily*.
 naḍu, *ir., to plant*.
 naḍu; matti, *centre*.
 nāḍu, *country, province*.
 naḍuṅgu, *m., to tremble*.
 naḍu rāttiri, *midnight*.
 naḍuvē; ūḍē, *amid, between*.
 nagāi, *str. to laugh*.
 nagāi; ābaraṇam, *jewel*.
 nagam, *a nail, claw*.
 nāgaṇavāy, *the mina bird*.
 nagaram, *city*.
 nagu, *ir., to shine, laugh*.
 naku, *m., to suck, lap*.
 nāku, *tongue*.
 nāku mīu, *sole-fish*.
 nal, nallu, *v.m., to love; n.,*
 nāl, *a day*. [the middle].
 nāladu, *current*.
 nālāi; nālāikku, *to-morrow*.
 nalla, *good*.
 nāl tōrum or nāḍōrum, *daily*.
 nālu; nāṅgu, *four*.
 nambikkāi, *n., trust*.

NER

nambu, *m., to trust, expect*.
 naṇṇāi, (1) *wm., to be wet*; (2)
n., toddy, flower buds.
 naṇṇāivu, *wet, moisture*.
 nāṇal, *a reed*.
 nāṇam; aḍakkam, *modesty*.
 naṇḍu, *crab, lobster*.
 nāṇē; nāṇ tāṇ, *myself*.
 nāṇju; viṣam, *poison*.
 naṇṇāy, *well*.
 naṇṇi, *goodness, gratitude*.
 naṇṇi keṭṭa, *ungrateful*.
 narāi, *greyness*.
 narāiyulla, *grey*.
 nārāṇju nārattāi, *orange*.
 nari, *jackal*.
 naṣṭam; kēḍu, *loss, harm*.
 naṣṭattiram, *star*.
 nāṭkāli, *a quadruped, chair*.
 nāṭpadu, *forty*.
 naṭpu, *friendship*.
 nāṭṭu, *a plant*.
 nāy, *dog*.
 naya, *str., to love*.
 nāyagaṇ, *headman*.
 ṇāyīru, *the sun*.
 ṇāyīṭṭu-k-kiṇamāi, *Sunday*.
 neḍiya, neḍum, *long, tall*.
 neḍumāi, *length*.
 neḍuṇ-cappāṭṭu, *boots*.
 nel; nellu; ariṇi, *rice, paddy*.
 neṇju, *the breast, chest*.
 nērāga, *straightforward*.
 nēram, *time*.
 nēram tavaṇṇāda, *punctual*.
 nērāṇa, *straight, honest*.
 neṇi, *conduct*.
 nēriḍu, *ir., to encounter, to*
 nērmāi, *honesty*. [happen].
 neruppu; aṇal, *fire*.
 neruppu-k-kirādi, *urate*.

neṭṭāi, *tallness.*
 neṭṭi, *forehead.*
 nēṭṭu, *yesterday*
 ney, (1) *n., ghee;* (2) *v.w., to*
neyam, affection. [*weave.*
 nī, *str., to abandon.*
 nī tāṇē, *thysself.*
 niṇam, *niccayam, certainty.*
 nidānam, *justness; criterion.*
 nīdīpadi; nīdīvāṇ, *judge.*
 nīdistalam, *court.* [*removal.*
 nīkkam; nīkku, *separation,*
 nīkku, *m., to remove, avert.*
 nīl, *w., to stand, stop.*
 nīlā; ṇandiraṇ, *moon.*
 nīlā veliccam, *moon-light.*
 nīlāi, (1) *str., to abide, to last;*
 (2) *n., condition, position.*
 nīlāimāi, *quality, condition.*
 nīlam; tarāi, *ground.*
 nīlam, *blue.*
 nīlam, *length.* [*tion.*
 nīlamāi, *landed property, sta-*
nilam ala, sm., to survey.
 nīlamāṇa, *long.*
 nīlamāṇa, *blue.*
 nīluvāi, *balance.*
 nimir, *wm., to become erect.*
 nimirṭtu, *m., to set upright.*
 nimisham, *moment.*
 nimittam, *for the sake of.*
 niṇāi, *str., to think.*
 niṇāivu; ṇindaṇāi, *thought.*
 niṇāivu kūr, *wm., to remember.*
 nīndu, *m., to swim.*
 nīr, (1) *you;* (2) *water.*
 niraṇa vastu, *mineral.*
 nīr maṭṭam, *water-level.* [*rent.*
 nīr oṭṭam, nīrppāyccal, *tor-*
nīrāi, wm., to become full.
 nīrāi; pāram, *weight.*

nīrāi, (1) *wm., to be in order;*
 (2) *str., to arrange.*
 nīrāi; vari, *line.*
 nīrāinda, *full.*
 niṇal, *shadow.*
 nīraṇ; varṇam, *colour.*
 nīrambu (*intr.*), *m., nīrappu*
 (*tran.*), *m., to fill.*
 nīrāvi. *a well; steam.*
 nīrppāyccu, *m., to water.*
 nīrṭ-tārā, *wild duck.*
 nīru, *str., to weigh.*
 nīruttu, *m., to detain.*
 nītipati, nītivāṇ, *judge.*
 nītistalam, *court.*
 nīṭpandam (*properly, nīrb-*
andam), *misery.*
 nīṭtirāi, *sleep.*
 nīṭtirāiyāy, *asleep.*
 nīṭṭu, *length.*
 nīṭṭu, *m.; viri, str., to stretch.*
 nīvirṭti, *removal.*
 nīyami, *str., to appoint.*
 nīyāyāṇam, *bench (law).*
 nīyāyam, *reason, justice.*
 nīyāyamāṇa, *right.*
 nō, (1) *n., aching, pain;* (2) *v.*
wm., to ache.
 nōkkam, *view, object.*
 nōkku, *m., to look.*
 nōvup-paḍuttu, *m., to hurt.*
 nūl, (1) *n., thread, line;* (2)
nuṇi, point. [*v.w., to spin.*
 nuṇāi, (1) *wm., to creep in, to*
trespass; (2) *str., to insert.*
 nūru, *hundred.*
 nuṭṭpamāṇa, *adj., minute, fine.*

O, *str., to resemble.*
 oḍāi, *water-course.*
 oḍu, *a shell, tile.*

ODU

- ḍḍu, *m.*, to run, flee.
 oḍukku, *m.*, to oppress.
 odukku, a corner, shelter.
 olli, thinness.
 ḍnāy, wolf.
 oṇbadu, nine.
 oṇḍikkāraṇ, bachelor.
 oṇḍiyāṇa; ottāi, single.
 oṇrum illāi, nothing.
 oppam, agreement, signature.
 oppi, *str.*, to deliver up; prove.
 oppu, *m.*, to consent.
 oppuk-koḍu, *str.*, to consign, surrender.
 oppuvi, *str.*, to deliver.
 ḍram, margin, edge.
 oralōci, clock.
 orē, one only, same.
 ḍr idattilum illāi, nowhere.
 oru (§ 13), *an.*
 oru pakkattil, aside.
 oru kālum illāi, never.
 oṇukkam, conduct.
 orumikka, together.
 oṇuṅgāṇa, regular.
 oṇuṅgu, rule, method.
 oru-paṭṭa, together.
 orutaram; oruviḍāi, once.
 ottāḍāi; udavi, help.
 otṭagam, a camel. [rent.
 ḍṭṭam, a course; gallop; cur-
 otti, a mortgage.
 ott'iru, *sm.*, to resemble.
 ḍṭṭu, *m.*, to drive.
 ottukkoḷ, *w.*, to acknowledge.
 ottu-p-pār, *str.*, to compare.
 ovvoru, each, every.
 ḍy, *wm.*; oṇi, *wm.*; ninru pō, to
 cease.
 ḍyāda, incessant.

PAL

- Pāḍāi, language. [year.
 paḍali, Fusly,* official revenue
 paccaiyāṇa, green; raw.
 paḍi, hunger.
 paḍu, (1) a cow; (2) green, pure.
 paḍāi, layer; army.
 pādām; aḍi, foot.
 paḍi, according.
 paḍi (§ 64), step; way; measure.
 paḍi, *str.*, to read, learn.
 paḍil; paḍilāga, instead of.
 paḍi-p-paḍiyāy, gradually.
 paḍippi, *str.*, to educate.
 paḍiyāl, for, because, whereas.
 paḍu, (1) *ir.*, to suffer, under-
 go; (2) *str.*, to lie down.
 pāḍu, *m.*, to sing.
 paḍukkāi, bed.
 paḍukkāi-y-aṇāi, bedroom.
 paḍuṅgu, *m.*, to hide.
 paḍāi, enmity.
 pagal, day (time).
 pāgam, share.
 paḍudi, division; share.
 pai, a bag.
 paḍa; ḍalli, a pie.
 paḍittiyam, madness.
 paḍiyan, boy.
 pakkam; vilā, side.
 pākkiyam, happiness.
 pal; pallu, tooth.
 pāl, milk.
 pāl paḍu, milch cow.
 pala; aṇega, several, many.
 pālāḍāi, cream.
 palagāi, a board.
 palam, force.
 pālam, bridge.
 palamulla, strong.
 palaṇ, result; advantage.

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

PAL

palan̄ koḷu, *str.*, to produce
 results or profit.
 palavandam, *force, violence.*
 pali, *a sacrifice.*
 paliṅgu, *glass.*
 paḷlam, *a pit, hollow.*
 palli, *a lizard.*
 palli-k-kūḍam, *school-house.*
 pallivāḷ, *mosque.*
 paḷḷu-p-purus, *toothbrush.*
 paḷḷu-vali, *toothache.*
 pāmbu, *snake.*
 paṅṅai, *the palmyra tree.*
 pāṅṅai; kōppai, *a pot.*
 paṅṅam, *money.*
 paṅṅappai, *money-purse.*
 paṅṅ-iḍu, *ir.*; piri, *str.*, to divide.
 paṅṅu, *section, part, portion.*
 paṅṅuni, *the month March.*
 paṅṅi, *dew.* [April.
 paṅṅidi, *jewels.*
 paṅṅju, *cotton.*
 paṅṅu, *m.*, to make.
 paṅṅi (*vulg.* paṅṅi, paṅṅi), *a*
 paṅṅi-y-irāicci, *pork.* [hog.
 pā, *str.*, to see, look.
 para, *other.*
 para, *old.*
 para, *sm.*, to fly.
 paraṅu, *m.*, to practise.
 parai, *a drum.*
 pārāi; kaṭ-pārāi, *a rock.*
 paṅṅaiya, *old.*
 paraṅku, *m.*, to train.
 paralōgam, *heaven.*
 paraṅ, *a fruit.*
 pāraṅ; ḷumai, *a load.*
 paraṅ arāi, *wm.*, to pulp.
 pārāmal viḍu, *to overlook.*
 pāraṅmāna, *heavy.* [nourish.
 paraṅmari, *str.*, to manage;

PAT

paraṅbu (*intr.*), *m.*; paraṅpu
 (*tran.*), *m.*, to spread.
 paraṅṅi, *proverb.*
 paraṅ, *a loft*
 pari, *str.*, to snatch away.
 paṅṅi, *blame; revenge.*
 paṅṅi vāṅṅu, *m.*, to revenge.
 paraḍābam, *pity.*
 paṅṅiḷai, *a trial, experiment.*
 paṅṅiṅai, *a doctor, barber.*
 paraṅkilum (§ 64, b), *than.*
 paṅṅi arāi, *barley.*
 paru, *str.*, to become large.
 paṅṅu, *str.*, to mature.
 paṅṅudu, *fault, damage.*
 paṅṅudu paṅ, *str.*, to mend, repair.
 paṅṅutta, *ripe.*
 paṅṅutta; puṅṅiṅulla, *stout.*
 pārvaḷi, *sight, inspection.*
 pāṅṅai, *language.*
 paṅṅi, *a bird.* [vour.
 paṅṅi, *str.*; viṅṅu, *m.*, to de-
 paṅṅala, *many, several.*
 paṅṅai, *a bark; stripe.*
 paṅṅam, *title: reign.*
 pāṅṅaṅ, *grandfather.*
 paṅṅaṅam, *town.*
 paṅṅayam, *sword; title-deed.*
 pāṅṅi, *grandmother.*
 paṅṅi, *derivation.*
 paṅṅi, *regarding.*
 paṅṅiṅai, *str.*, to cling, grasp.
 pāṅṅiram, *a vessel, cup; worthi-*
 paṅṅiram, *care.* [ness.
 pāṅṅiramāna, *worthy.*
 paṅṅiramāna, *safe.*
 paṅṅiyam, *diet.*
 pāṅṅiyam, *bail.*
 paṅṅu, *ten.*
 pāṅṅu, *song.*
 paṅṅu, *silk.*

PAT

pattu, *seizure, attachment; plas-*
 pattu, *m., to grasp.* [ter.
 pattu maḍaṅgāy, *tenfold.*
 pattuccittu; raḥḍu, *receipt.*
 pāvam, *sin.*
 pāvaṅṅāi kātṭu, *m.; pācāṅgu*
 paṅṅu, *m., to pretend.*
 pāy, *mat.*
 pāy, *wm.; kudi, str., to leap,*
 payam, *fear.* [rush.
 payam uruttu, *m., to threaten.*
 payaṅ, *result.*
 payaṅam pō, *to travel.*
 payappaḍuttu, *m., to terrify.*
 payir-iḍu, *ir., to cultivate.*
 payittiyam, *madness.*
 pāyccu, *m., to irrigate.*
 pēḥu, *m., to speak.*
 pēdam, *difference.*
 pēdam illāda, *uniform.*
 pēdaimāi, *simplicity.* [power.
 pelau; vallamāi, *strength,*
 pelavīna; pelavīnamāna, *weak.*
 peṅ, *a female.*
 peṅcādi; maṅṅāivi, *wife.*
 peṅ paṅṅi (paṅḍi), *sow.*
 peṅ pillāi, *female child.*
 peṅ tōṅi, *bridesmaid.*
 pēṅṅāi, *pen.*
 pēṅṅāi-k-katti, *penknife.*
 pēr, *name.*
 pēriḥu; pērij, *revenue.*
 pēraṅ, *grandson.*
 pēr iḍu, *ir., to name.*
 pēril, *upon, concerning.*
 periya, *great, grand, large.*
 periya pūcaṅṅik-kāy, *pumpkin.*
 periya turāi, *superintendent.*
 pērtti, *granddaughter.*
 peru, *ir., to obtain.*
 peru viral, *the thumb.*

PIR

perugu, *m., to increase, grow.*
 perukku, *m.; adigari, str., to*
multiply.
 perukku; kūṭṭu, *m., to sweep.*
 perumāi, *greatness, pride.*
 peruṅ-kāḍu; vaṅam, *forest.*
 perun-tārā, *goose.*
 peṭṭāi, *a hen, female.*
 peṭṭāi-k-kudirāi, *mare.*
 peṭṭār, *parents.*
 peṭṭi, *box, case.*
 peṭṭōr, *parents.*
 pey, *w., to scatter, rain.*
 piḥagu, *m., to miss; n., a mis-*
 piccāi, *alms.* [take.
 piccāi kēḷ, *w., to beg (alms).*
 piḥiṅ, *gum.*
 piḥu, *fee.*
 piḍi, *str., to catch, seize.*
 piḍittirāvi, *vice (blacksmith's).*
 piḍuṅgu, *m., to pluck, pick.*
 pikkāḥu; pikkāṅ, *pickaxe.*
 pila, *sm., to split.*
 pilavāi, *cancer.*
 pīli; kuṅal, *pipe.*
 pillāi, *child; caste title.*
 piṅ, *after.*
 piṅam, *a corpse.*
 piṅ ḥel, *w., to follow.*
 piṅ toḍar, *wm., to trace.*
 piṅ-māri-kālam, *N.E. mon-*
 piṅṅāi; jāṅṅiṅ. *security.* [soon.
 piṅbu; piṅṅālē, *after.*
 pindu, *m., to go behind, be late.*
 piṅṅāṅ, *plate.*
 piṅṅē, *behind, back.*
 piṅṅāy, *cask.*
 piṅṅā, *sm., to be born.*
 piradāna, *chief.* [adversary-
 piradivādi; edirāli, *defendant,*
 piragāḥi, *str., to illuminate.*

PIR

pīragācamāna, *bright*.
 pīragē; pīrakāle, *behind*.
 pīragu, *after*.
 pīrāi, *v. str.*, to live; *n.*, an error.
 pīrāiyulla, *incorrect*.
 pīrāni, *animals*.
 pīrappu, *birth*.
 pīraṅgam, *sermon*.
 pīraçittamāna, *public*.
 pīravēçi, *str.*, to enter.
 pīrayānam, *a journey*.
 pīrayāçam, *pains, effort*.
 pīrayāçap paḍu, *to try*.
 pīrayōçamam-ulla, *useful*.
 pīrēdak kuṛi, *n.*, a grave.
 pīrēdam, *dead body*.
 pīri, *wm.*, to become separated;
 str., to separate.
 pīris, *saucer*.
 pīriyamulla, *dear*.
 pīru, *m.*, to tear.
 pīttalāi, *brass*.
 pō (p. 51, No. 37), *to go*.
 pōdāda, *insufficient*.
 poḍi, *powder*.
 podi, *a sack*.
 pōdi, *str.*; paḍippi, *str.*, to in-
 struct, teach.
 podi-māḍu, *pack bullock*.
 poḍiyan, *lad*. [wear.
 pōḍu, *v.*, to cast down, put;
 pōḍu (for poṛuḍu), *time, while*.
 podu, *common*.
 podu-p-pādāi, *public path*.
 pōdu, *wm.*, to be sufficient.
 pōdum, *enough*.
 poduvāna, *general, common*.
 pokkisham, *a treasure*. [text.
 pōkku; çakku, *n.*, excuse, pre-
 pōl; pōla; paḍi, *as*.
 pōl; otta, *like*.

PUD

pōla-c-cey, *v.*, to imitate.
 pollāda, *wicked, vile*.
 pon, *gold*.
 porāmāi, *impatience; envy*.
 porī, *a sign; spark; trap*.
 porivāna malai, *precipice*.
 poru, *v.*, to fight. [during.
 poṛuḍu, *time, sun; adv.*, while.
 porul, *substance, meaning*.
 porumāi, *patience*.
 porundu, *m.*, to unite; *fit*.
 poruttam, *contract*.
 poruttanāi, *row*.
 poruṭṭu, *for the sake of*.
 poruttu, (1) *v.m.*, to cause to
 agree, to unite; (2) *n.*, a
 junction, joint.
 pōttal, *bottle*.
 poṭṭaṇi, *a bundle of cloth*.
 poṭṭaṇikkāraṇ, *a hawker*.
 poy, *falsehood*. [falsely).
 poy-c-collu, *m.*, to lie (speak
 poy-k-kāl, *false ley*.
 pōyi viḍu, *to depart*.
 pōyi-k-konḍu vā, *to fetch*.
 pōyi-c-cēr, *to arrive*.
 poyyāna, *false*.
 poyyāṇāi, *perjury*.
 pū, *a blossom*.
 puçal kātṭu, *storm*.
 pūçāçāri, *priest*.
 pūccī, *moth; insect*.
 pūçu, *to smear, plaster*.
 puḍāi, *str.*, to winnow.
 pudāi, *str.*; aḍakkam paṇṇu,
 m., to bury.
 puḍaṅ-kiṛamāi, *Wednesday*.
 puḍavāi, *cloth*.
 pudidāy, *anew*.
 pudiya; paccāi, *new, fresh*.
 pudu, *new*.

PUD

puduppi, *str.*, to renew, reform.
 pugāi, *n.*, smoke.
 pugāi-k-kūḍu, chimney.
 pugāi-k-kuḍi, *str.*, to smoke
 (tobacco).
 pugai-vaṇḍi, steam car.
 pugarcci; tūdi, *n.*, praise.
 pugaru, *wm.*, to praise.
 pul; pullu, grass.
 puli, acidity; tamarind.
 puli, tiger, cheetah.
 pulippāna, sour.
 pulli, spot, a small cipher.
 pūḷogam, the terrestrial world.
 pūmi, earth.
 pūmi adirtal, earthquake.
 pūmikkū-k-kūṭāna, under-
 part, a sore. [ground.
 pūṇ, a knob, ferule.
 pūṇai, cat.
 puṇṇey, dry cultivation.
 pūṇḍu; kīraī, a shrub, herb.
 puṇṇiyam, virtue, merit.
 purā, pigeon.
 puraḷu, *w.*, to roll.
 puram, outside.
 purambāna, outward, external.
 purambē, outside.
 pūraṇa, full, thorough.
 pūraṇam, fulness; perfection.
 purappaḍu, *ir.*, to proceed, start.
 purappāḍu, departure.
 puraṭṭāci, September-October.
 pūrṭti; niṅāivu, fulness.
 puṇu, worm.
 puṇkkam, sultriness.
 purus, brush.
 puruṣan, husband.
 puruvam, eyebrow.
 pushel, bushel.
 puṣṭiyulla, stout, fat.

TAG

pustaga-t-taṭṭu, bookshelf.
 puṭṭi, stoutness.
 putti, sense; intelligence
 puttiṇāli, a wise man.
 puttiyillāda, senseless.
 puttiyinam, nonsense.
 puttiyulla, sensible.
 pūṭṭu, (1) *n.*, a lock; (2) *v.m.*,
 to fasten, lock.
 puyam, the arm.

[For words etymologically beginning with *P*, see *Ar*, *Ir* and *Ur*.]

Rācciyam, kingdom.
 rappar; ōrbiṇṇu, India-rubber.
 rāttal, pound.
 rēkku, rake.
 remba; romba, much.
 rīdi, manner.
 rōdāi, wheel.
 rōgam, disease.
 rokkam, ready money.
 roṭṭi, bread.
 rūbāy, rupee.
 ruṇi, *n.*, taste.
 ruṇu, proof.
 rūlkkambū, ruler.

Tā (§ 39), give. See taru.
 taccan, carpenter.
 taḷai, obstacle, bar.
 taḷi, (1) a stick; (2) *wm.*, to cut
 down; (3) *str.*, to thicken.
 taḍiman, *n.*, cold (in the head).
 taḍu, *str.*, to prevent, check.
 tadumbu, *m.*; karāi puram-
 ḷōḍu, *m.*, to overflow.
 tagāda, improper.
 tagaḍu, a plate.
 tagāivilān, a swallow.
 tagam, heat, thirst.

TAG

tagappan; appan, a father.
 tagaram, a tin.
 tagu, *ir.*, to be fit.
 tagudi, fitness.
 tagudiyāna, suitable, proper.
 tai, January-February; *v.str.*,
 taiyaṭkāraṇ, tailor. [*to sew.*
 takkāli, tomato.
 talāi, head.
 talāi-mēçāi-k-katti, carrying-
 talāi-nōvu, headache. [*knife.*
 talāippā, turban
 talāivan, a headman.
 talāiyayāi, pillow.
 talāiyāri, headman of the vil-
 lage, bailiff.
 talāiyōḍu, the skull.
 talam, place, floor. [*totter.*
 talambu, *m.*; tallāḍu, *m.*, to
 talli-vidu, *ir.*, to dismiss.
 tallu, *m.*, to push; refuse, reject.
 tālu, the palate, tongue.
 tālūka, division of a district.
 tāmadam; tamaçam, delay.
 tāmadamāna, slow.
 tāmadi, *str.*, to linger, delay.
 tāmarāi, lotus.
 tambalar, tumbler.
 tambai, brother (younger).
 tān, self.
 taṇadu pādāi, private road.
 tandāi, father.
 taṇdam, staff; punishment, fine.
 taṇḍi, *str.*, to punish.
 tandiramāna, cunning.
 taṅgāi; -cci, sister (younger).
 taṅgam, pure gold.
 tāṅgi; ādaravu, a support.
 taṅgu, *m.*, to remain.
 tāṅgu, *m.*; çuma, *sm.*, to bear,
 taṇi, *wm.*, to subside. [*support.*

TAY

taṇi, *str.*, to be alone, be de-
 taṇimāi, singleness. [*serted.*
 taṇimāiyāna, solitary.
 taṇitta; vevvērāna, separate.
 tāṇiyam, grain, cereāls.
 taṇiyē, alone.
 taṇmāi, nature, quality.
 taṇṇir; jalam, cold water.
 taṇṇir-rōḍāi, water-wheel.
 taṇṇir toṭṭi, water-tub.
 tapāl; tavāl, post, mail.
 tapālil pōḍu, to post.
 tapāl-çavaḍi, post-office.
 tapāl-muttirāi, postage stamps.
 tapāl-kāraṇ, postman.
 tappidam, mistake.
 tappidamāna; keṭṭi, wrong.
 tappip pō, to escape.
 tappu, *m.*, to miss; escape.
 tarāi, earth, land.
 tāram; tārā, a wife.
 tāram iṇḍavana, widower.
 tariçu, fallow land.
 taritiram, poverty.
 tāṇṇāl; tirāngu, a bolt.
 taṇma-karttā, the warden of a
 temple.
 taru (p. 49, No. 16), to give.
 tarumam, virtue; alms.
 taṭṭāiyāna, flat.
 taṭṭāṇ, goldsmith.
 taṭṭu, (1) *v.m.*, to rap, knock,
 tap, pat; (2) *n.*, a knock.
 taṭṭu, shelf; tray; platform;
 tavalāi, frog. [*storey, floor.*
 tavaṇāi pōḍu; kaḍattu, *m.*, to
 tavaru, *m.*, to slip. [*postpone.*
 tavir, *wm.*, to be removed.
 tavira; oṇiya, except.
 tāy; ammā, mother.
 tayār, ready.

TAY

tayavu, *kindness, favour.*
 tēcāntaram, *foreign country.*
 tēcam, *country.*
 tēca-p-paḍam, *map.*
 tēçik-kāy; elumiccam paṛam,
lime (fruit).
 tē-p-pōccu, *teapot.*
 tēdi, *day of the month.*
 tēḍu, *m.; āṛāy, wm., to search.*
 tēkka-maram, *teak.*
 tēl, *scorpion.*
 tēli, (1) *wm., to become clear;*
 (2), *str., to clear; sprinkle.*
 telinda, *clear.*
 telivāṇa, *evident.*
 telivāy, *distinctly.*
 tellu, *m., to sift.*
 teṇ; teṭku, *south.*
 tēṇ, *honey.*
 tēṅgāy, *a coconut.*
 tēṇī, *bee.*
 teṇṇa-maram, *cocconut tree.*
 teṇṇal, *south wind.* [*stood.*
 teri, *wm., to be known, under-*
 terind'eḍu, *str., to select, choose.*
 terippu, *information, commu-*
nication. [*confide.*
 tēru, *m., to recover; improve;*
 tēṭṭam, *anxiety.*
 tēṭṭam, *certainly.*
 tē-t-taṇṇīr, *tea (beverage).*
 tēvāi, *need.*
 tēvāiyāy iru, *sm., to want.*
 tēvaṇ, *god.*
 tevastāṇam, *a temple.*
 tēy, (1) *wm., to wear away; (2)*
str., to rub.
 tēy-k-karaṇḍi, *tea-spoon.*
 tēyilāi, *tea (leaf).*
 tiçāi, *quarter of the heaven.*
 tiçāippu, *alarm.*

TIR

tīmāi, *evil, vice.*
 tiṇāi, *place; class.*
 tiṇam, *a day.*
 tiṅgaṭ-kiṇamāi, *Monday.*
 tīṇi, *food.*
 tīṇi mēçāi, *dining-table.*
 tīṇī-y-arāi, *dining-room.*
 tiṇ, *to eat, feed.*
 tīr, (1), *wm., to end; (2) str., to*
finish, decide.
 tīra, *sm., to open.*
 tirāi, *curtain; a wrinkle, ware.*
 tiral, *a ball; multitude; swarm.*
 tiralāga, *abundantly.*
 tiraṇḍ'eḍu; aviṭṭ'eḍu, *to un-*
 tirāṭca raçam, *wine.* [*pack.*
 tiraviyam; āsti, *riches.*
 tiravu, *opening.*
 tiri, (1) *n., a wick; (2) v.wm.,*
to wander about, revolve;
 (3) *str., to twist.*
 tirmāṇam, *a decision, resolu-*
 tirmāṇi, *str., to resolve.* [*tion.*
 tīrttu-p-pōḍu, *to settle.*
 tiru, *sacred; prosperity.*
 tiruḍaṇ, *a thief.*
 tiruḍu, *m., to steal.*
 tirug'āṇi, *n., a screw.* [*screw.*
 tirugāṇi yiḍu; murukku, *to*
 tirugāṇi kaṛaṭṭu, *m., to unscrew.*
 tirumba (*inf.*), *again.*
 tirumba aḍāi, *to recover (get*
back).
 tirumba-k-koḍu, *to restore.*
 tirumbu, *m., to return.*
 tiruppu, *m., to cause to turn;*
to translate. [*tion.*
 tirutti, *sufficiency, satisfac-*
 tirattu, *m., to correct.*
 tiruṭṭu, *theft.*
 tiruṭṭuttāṇam, *dishonesty.*

tīrvāi, *decision; toll.*
 tiṭṭam, *accuracy.*
 tiṭṭamāna, *exact, correct.*
 titippāna; iṇiya, *sweet.*
 tiṭṭu, *m.*; ēcu, *m.*, *to abuse.*
 tīvatti, *torch.*
 tīvu, *an island.*
 toḍāi, *the thigh.*
 toḍaṅgu, *m.*, *to begin.*
 toḍar, *wm.*, *to succeed, follow.*
 toḍarndu piḍi, *str.*, *to overtake.*
 toḍu, (1) *ir.*, *to touch; (2) str.*,
to connect.
 togāi; togam, *total, sum,*
 tōl, *shoulder.* [amount.
 tōl, (1) *n.*, *skin; (2) v.w.*, *to be*
defeated.
 tollāyiram, *nine hundred.*
 tōl-peṭṭi, *portmanteau.*
 toṇḍāi, *throat.*
 tonḍaravu, *trouble.*
 tōṇḍu, *m.*, *to dig; draw water.*
 toṅgu, *m.*, *to hang, be sus-*
 tonṇūru, *ninety.* [pended.
 tōṇru, *m.*, *to appear.*
 toppi, *hat.*
 toril, *occupation.*
 toru, *v.*, *worship.*
 tōṭṭā, *cartridge.*
 tōṭṭakkāraṇ, *gardener.*
 tōṭṭam, *garden; estate.*
 tōṭṭam; kāṭci, *appearance, view.*
 tōṭṭappaḍu, *ir.*, *to seem.*
 toṭṭi;] attal, *a trough, cistern.*
 toṭṭu, *m.*, *to appear.*
 tōy, (1) *wm.*, *to bathe; (2) str.*,
 tūci, *dust.* [to dip.
 tuḍāi, *str.*, *to wipe, rub.*
 tuḍaippam, *a broom.*
 tukkam; tumbam, *sorrow.*
 tūkkam; nittirāi, *sleep.*

tukkan-koṇḍāḍu, *to mourn.*
 tūkku, *m.*; eḍu, *str.*, *to lift,*
raise.
 tukkuḍi, *division of a district.*
 tūkku-rōḍāi, *pulleys.*
 tuli, *n.*, *drop (of water); v.str.*,
to fall in drops.
 tulir, (1) *n.*, *a bud; (2) v.str.*,
 tumbi, *elephant.* [to bud.
 tumbi-k-kai, *elephant's trunk.*
 tummu, *m.*, *to sneeze.*
 tūṇ; kāl, *post, pillar.*
 tuṇāi, *escort; aid.*
 taṇḍāga uḍāi, *wm.*, *to shatter.*
 tuṇḍu, *piece.* [sleep.
 tūṅgu, *m.*; nittirāi ḥey, *w.*, *to*
 tuppāci, *interpreter.*
 tuppatti, *a sheet of cloth.*
 tūr; aḍi maram, *root, stock.*
 turāi, *a ford.*
 turāi, *gentleman.*
 turāi-ḥāṇi, *a lady.*
 tūrām; tolāi, *distance.*
 turidam, *haste.*
 turu, *rust.*
 turutti, *bellows; water-bag.*
 tushṭaṇ, *a ruffian.*
 tūshāṇam, *n.*, *abuse.*
 tuvakku, *m.*, *to begin.*
 tuvālāi, *flow of blood; a towel.*
 Ubāyam, *scheme.*
 uccari, *str.*, *to pronounce.*
 ūci, *a needle.*
 uḍaḍu, *lip.*
 uḍā, (1) *wealth; (2) garment;*
 (3) *wm.*, *to burst, split.*
 uḍāi, *str.*, *to kick.*
 uḍaimāi; uḍamāi, *possession,*
 uḍāiyavaṇ, *owner.* [property.
 uḍaṇ, *together with.*

UDA

uḍauē, *immediately*.
 uḍaupāḍu, *agreement*.
 uḍauru, *m., to shake*.
 uḍauvi, *assistance*.
 uḍauvu, *m., to relieve, assist*.
 uḍi, *str., to rise (as the sun)*.
 uḍir, *wm., to drop off*.
 uḍiram, *blood*.
 uḍu, *str.*; uḍuttu (*caus.*), *m., to*
 ūudu, *m., to blow*. [*clothe*.
 uḍukkīra aḗāi, *dressing-room*.
 uḍuppu-k-kaḗattu, *m., to un-*
 uḍuppu, *clothing*. [*dress*.
 uḍuppu meḗāi, *dressing-table*.
 uḷ; ullē, *within*.
 uḷagaum, *the world*.
 uḷai, *furnace*.
 uḷaru, *wm., to become dry*.
 ulla, *containing, possessing*;
 ullāu, *snipe*. [*real*.
 ullāuḅ kāl, *sole (of the foot)*.
 ullāuḅa, *inward*.
 ullapaḍi, *actually, in reality*.
 ullavau, *possessor*.
 ullē, *within, among*.
 uli, *a chisel*.
 ulōbam, *covetousness*.
 ulukkāru, *wm., to sit down*.
 ulundu, *bean, gram*.
 um, *and; also*.
 umi, *husk*.
 uu, *w., to eat; enjoy; suffer*.
 ūuam, *defect*.
 ūuap paḍuttu, *m., to maim*.
 uḅar, *wm., to feel*.
 uḅarcci, *consciousness*.
 uḅarecillāda, *insensible*.
 uḅḅāi, *a ball*.
 uḅḅiyal, *bill of exchange*.
 uḅḅu, *there is*.
 uḅḅmāi; nērmāi, *honesty*.

UYI

uḅmāiyulla, *sincere*.
 ūuru, *m., to lean on*.
 uppāuḅa; uvar, *adj., salt*.
 uppu, *salt*.
 ūur, *village*.
 uḅāi, *case, cover*.
 uḅakkam, *sleep*.
 uḅal, *a mortar*.
 uḅam, *strength*.
 uḅamulla, *tough*.
 uḅauḅgu, *m., to sleep*.
 ūuruḅi, *village tank*.
 uḅavu, *relationship*. [*off*.
 uri (*act. & neut.*), *to peel; to strip*
 uri, *skin*.
 urittāuḅa, *peculiar*.
 urittāuḅ-iru, *sm., to own*.
 uriya, *belonging to*.
 ūuru, *wm., to crawl*.
 uḅu-paḍāi, *a plough*.
 uḅu, *w., to plough*.
 urubu, *form*.
 uḅuḅi, *firmness*.
 uḅuḅiyulla, *durable*.
 uḅuḅiyāuḅa tīrkkamāuḅa, *posi-*
 ūuru-kāy, *pickles*. [*tive*.
 urulāi-k-kiḅauḅgu, *potato*.
 uḅuḅuttu, *m., to cause to feel*.
 ūushḅam, *heat*.
 utir, *str., to shed, cast*.
 uḅkāru, *wm., to sit*. [*ment*].
 uḅ-kaḅcaḅḅāi, *drawers (gar-*
 uttamam, *the best*. [*permission*.
 uttaravu, *command; answer*;
 uttiyōgam, *profession, office*.
 ūuḅḅu, *source (of river), spring*.
 uyar, *wm., to become high*.
 uyaram, *height*.
 uyaramāuḅa, *high*. [*n., life*.
 uyir, *str., to live, breathe*;
 uyirulla, *adj., live, living*.

Vā (p. 49, No. 17), *come*.
 vaçadi, *accommodation*.
 vaçadiyāna, *comfortable*.
 vāçal, *a gate*.
 vaçam, *subjection; charge*.
 vāçanūi; maṇam, *odour*.
 vācci, *adze*.
 vāçikōṭṭu, *waistcoat*.
 vāçi, *str.*; paḍi, *str.*, *to read*.
 vaḍa; vaḍakku, *north*.
 vāḍagāi, *n.*, *rent, hire*.
 vāḍagāikku eḍu, *to hire*.
 vāḍāi, *north wind*.
 vādam, *rheumatism*.
 vaḍi, *wm.*, *to trickle; str.*, *to drain*.
 vādi; vaṛakkāli, *complainant; plaintiff*.
 vaḍikaṭṭu, *to strain, filter*.
 vāḍu, *m.*, *to fade*.
 vaḍivu, *shape, figure; beauty*.
 vagāi; muṛāi, *process*.
 vagāirā; vagāiyarā, *belonging to, et cetera*.
 vai, (1) *w.*, *to abuse; (2) str.*, *to set, place, put*.
 vaiçūri, *small-pox*.
 vaiçūri kuttu, *m.*, *to vaccinate*.
 vaiçāçi, *May-June*.
 vairākkiam, *asceticism*.
 vaittiyaṅ, *doctor*.
 vaittu-k-koḷ, *to retain*.
 vākkiam, *a sentence*.
 vākkuttattam, *n.*, *a promise*.
 vākkuttattam çey, *w.*, *to prove*.
 vāl, *tail*. [mise.
 vāl, *a saw; sword*.
 valadu, *adj.*, *right (-hand)*.
 valāi, *wm.*, *to bend*.
 valāi, *a net*.
 vaḷar, *wm.*, *to rear, grow*.

vali, (1) *n.*, *power, strength; (2) v.w.m.*, *to be excited, to force; (3) str.*, *to ache, row*.
 vāliban, *youngman*. [(a boat).
 vāliba-p-peṇ, *young woman*.
 valimāi, *strength*.
 vallamāi, *might, power*.
 vānam, *sky*.
 vaṇaṅgu, *m.*, *to worship*.
 vāna vil, *rainbow*.
 vaṇḍi, *a carriage*.
 vāndibedi, *cholera*.
 vaṅgā, *trumpet*.
 vāṅgu; palagāi, *a bench*.
 vāṅgu, *m.*, *to obtain, buy*.
 vaṅjanāi, *deceit*.
 vāṅ kōṛi, *turkey*.
 vaṅṅāṅ, *washerman*.
 vār, *wm.*, *to live*.
 vār, (1) *n.*, *a strap, thong; (2) v.w.m.*, *to flow; (3) str.*, *to pour, cast in a mould*.
 varāgaṅ, *a pagoda coin*.
 vārāik-kāy or vārāip-paṛam, *plantain, banana*.
 varāiyum; maṭṭum, *until*.
 vaṛakkāḍu, *to prosecute*.
 vaṛakkam, *habit, usage, custom*.
 vaṛakkam illāda, *unusual*.
 vaṛakku, *a dispute, case (law)*.
 varal, *a coming*.
 vāram, *a week*.
 vaṛāṇdu, *warrant*.
 vaṛaṅgu, *m.*, *to be in use*.
 varavu, *receipt*.
 varavu pār, *str.*, *to anticipate*.
 vaṛi (*vulg. rōṭṭu*), *way, road*.
 vari, (1) *a line, tax; (2) v.w.m. & str.*, *to draw lines, paint; bind*.
 variçāi; oṛuṅgu, *order, rank*.

VAR

varī-kāṭṭu, *m.*, to guide.
 varī-p-pōkkan, a traveller,
 passenger. [stray.
 varī-tappu, *m.*, to misstheroad,
 vārkkāi, life; felicity.
 varṇam, *n.*, colour; tribe.
 varṇi, *str.*, to paint, depict.
 varttagan; viyāpāri, merchant.
 vārttāi, a word, sentence.
 vartti, a wick, torch.
 vartti-t-taṇḍu, a candlestick.
 varu (p. 49, No. 17), to come.
 varumpadi, income.
 varusham, a year.
 varushāntaram, annually.
 vātacūlai, gout.
 vaṭṭam, a circle; exchange of
 vaṭṭi, interest. [money.
 vātti; pōdikkiravan, a teacher.
 vāṭṭu, *m.*, to dry up. (caus. of
 vāṭṭu roṭṭi, toast. [vāḍu.
 vāttu; tārā, duck.
 vayaḍu; vayadu, age.
 vayadu ceṇra, aged.
 vayal; veli, field.
 vāy, mouth.
 vayiṇ gilās, wine-glass.
 vayiru; irāippai, the stomach.
 vayiṭṭulāivu, dysentery.
 vāykkāl, trench.
 vāyppirappu, a declaration.
 vē, *wm.*, to burn.
 vēcari, a mule.
 veḍi, (1) an explosion of a gun;
 (2) *v.str.*, to explode, burst.
 veḍi marundu, gunpowder.
 veḍi tōkku, gun.
 veḡu, much.
 vegumadi, reward.
 vegumāṇam; ḡandōsham,
 vel, white. [gift, present.

VIB

vēl, a dart.
 vēlai, work, employment.
 vēlai, time; occasion.
 vēlai cey, to work.
 vēlaiḡkāran, labourer, servant.
 vēlaiḡku amarttu, *m.*, to engage
 for work.
 vēli, a hedge; a land measure
 about 5 acres.
 veliccam; oli, *n.*, light.
 velippaḍuttu, *m.*, to reveal.
 vēliyē, outside.
 vēllai; vēllaiyāna, white.
 vēllam, a flood.
 vēllari, cucumber. [(Venus).
 vēlli, silver; evening star;
 vēlli-k-kiṛamāi, Friday.
 vēṇḍu (§ 47, c), require.
 veṅḡāyam, onion.
 veṅ-gal, quartz.
 vē, (1) *n.*, a root; (2) *v.str.*,
 to sweat; be angry.
 vē'eṅḡe-y-āvadu, elsewhere.
 vēri, (1) *n.*, drunkenness, con-
 fusion; (2) *v.wm.*, to be
 urged; (3) *str.*, to be drunk.
 vēritta, drunk.
 vēriyillāda, sober.
 vēru, other, different.
 vērumāiyāna, empty.
 vēruppu, disgust.
 vēṭkam, shame.
 vēṭṭi, cloth (of an Indian).
 vēṭṭi-p-pōḍu, to cut down.
 vēṭṭu, *m.*, to cut, chop; dig.
 vēṭṭu vāy, *n.*, a cutting, gash.
 vēṭṭu-k-katti, billhook.
 vēṭṭu-k-kili, locust.
 vēvvērāy, separately, apart.
 vēyil, sunshine.
 vibaḡāyam, agriculture,

viçāi, *spring, trigger.*
 viçanam, *sorrow, anxiety.*
 viçana-p-paḍuttu, *m., to cause sorrow, vex, displease.*
 viçāraṇāi; çōḍaṇāi, *trial.*
 viçāri, *str., to inquire.* [tion.
 viçēsham, *peculiarity, distinc-*
 viçēshamāna; apūrvamāna,
 viçiri, *a fan.* [uncommon.
 vīccarivāḷ, *scythe.*
 viçukkōttu, *biscuit.*
 vidāi, *str., to sow.*
 vidāi; vittu; koṭṭāi, *seed.*
 vīdam, *rate.*
 vidam; vagāi, *kind, manner.*
 vidēyan, *one who is obedient.*
 viḍi, *wm., to dawn.*
 viḍi velli, *morning star.*
 viḍiyal; vidiyat-kālam, *day-*
 vīḍu, *home, house.* [break.
 viḍu, *ir., to leave.*
 viḍudi, *leave.*
 viḍuvi, *str., to release.*
 vikkam, *an impediment.*
 vil, *n., a bow.*
 vil, *v., to sell.*
 vilā-v-elumbu, *rib.*
 vilāi, *price.*
 vilāi kēl, *to bid, offer a price.*
 vilāi çol, *to charge.*
 vilagu, *m.; pinnīḍu, ir., to re-*
 vilāiyāḍu, *m., to play.* [tire.
 vilāiyulla, *dear (costly).*
 vilakku, *lamp.*
 vilambaram, *notice.*
 vīṇu; vīṇāna, *adj., vain.*
 vīṇāy, *vainly.*
 viṇṇappam, *a petition.*
 viṇṇagu, *fuel.*
 viṇṇāi, *str., to become stiff or*
numb.

viṇṇāi; aḷaiyāda, *stiff.*
 virāivāna, *fast, rapid.*
 virāivu, *speed.*
 viral, *finger.*
 viṇṇāndā, *verandah.*
 viri, *wm. & str., to open, unfold.*
 virōdamāy, *in opposition,*
 virōdi, *enemy.* [against.
 virtti; virutti, *increase, growth,*
wealth.
 viru, *wm., to fall down.*
 virumbu, *m., to wish, desire.*
 virundu, *a feast; a guest.*
 virundukk'arāi, *str., to invite.*
 viṇṇuṅgu, *m., to swallow.*
 visha-bēdi, *cholera.*
 visham, *venom.*
 viṭka-t-takka, *saleable.*
 viṭpanāi, *sale.*
 vittiyāçam, *difference.*
 viṭṭu viḍu, *to relinquish; omit.*
 viṭṭu-p-pō, *to leave.*
 viyābāram, *merchandise, trade.*
 viyādi, *disease.*
 viyādiyulla, *ill.*
 viyāgulaṁ; tunbam, *distress.*
 viyārak-kiṇamāi, *Thursday.*
 Yād'onru, *whatever.*
 yād'oruvan, *anyone.*
 yānāi, *an elephant.*
 yār; ār, *who.*
 yār āṇālun, *whoever.*
 yōkkiyam, *what is fitting.*
 yōmiyadār, *grantee, pensioner.*
 yūgi; yōgi, *str., to meditate,*
reason.
 yūrimār; pañcāyattār, *jury.*
 yūtaçālī, *a warrior.*
 yuttam; çanḍāi, *war.*
 yutti, *reasoning; propriety.*

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