பரமார்த்த குரு கதை.

THE ADVENTURES OF THE

GOOROO PARAMARTAN:

A TALE IN THE TAMUL LANGUAGE. ACCOMPANIED

BY A TRANSLATION AND VOCABULARY,

TOGETHER WITH AN INQUIRY INTO THE

THE FIRST STORY.

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PREFACE.

THE Tamul language is spoken by a population of more than five millions; being current in the Southern portion of the Peninsula of India, throughout the Jaghire, the districts South Arcot, Salem, Coimbatoor, Combaccnum, Tanjore, Tr chinopoly, Madura, Dindigul, and Tinnivelly, as well as many parts of the extensive kingdom of Mysore.

It is not derived from any language at present in existe and is either itself the parent of the Teloogoo, Malayalam a Canarese languages, or, what is more probable, has its origin common with these in some ancient tongue which is now los or only partially preserved in its offspring.

In its more primitive words, such as the names of nat objects, the verbs expressive of physical action or passion, numerals, &c. it is quite unconnected with the Sanskrit, what it thence so largely borrowed, when the Tamuls, intercourse with the more enlightened people of the Nor began to emerge from barbarity, has reference to the express of moral sentiments and abstract metaphysical notions, and chiefly to be found in the colloquial idiom. In this remarkable cir cumstance, and also in the construction of its alphabet, the Tamu differs much from the other languages of the South, which ar found to admit the Sanskrit more largely in literary and poetica

compositions than in the ordinary dialect of conversation, and which adopt the arrangement of the Sanskrit alphabet with scarcely any variation. The other dialect of the Tamul, on the contrary, is almost entirely free from Sanskrit words and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which, so far from resembling the very perfect alphabet of the Sanskrit, wants nearly half its characters, and has several letters of peculiar powers.

Since, therefore, as might have been expected from its geographical situation, the Tamul language has stronger traces of originality than any of the cognate dialects of Southern India, it is, with propriety, taken first in the order of study and he who adds a knowledge of this Southern tongue to the nourished language of the North,* has more than half accomplished the acquisition of all the Hindoo languages of India.

It is unnecessary to enlarge upon the utility of the Oriental languages to those who are destined to the conduct of public affairs in India: since the advantage of an immediate intercourse between the mass of the people and those who are intrusted with their government, is now not only generally acknowledged, but also earnestly sought, in the measures which have been adopted, both at home and abroad, for the education of the Honourable Company's Servants.

It is the object of the following pages, to furnish materials for commencing, in this country, the study of the Tamul language, and for this purpose a Tamul Tale has been selected, to which a Translation, Vocabulary and Analysis have been furnished.

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* The Servants are thus designated in the Tamul countries.

Story of the Gooroo Parambartan, is one of th[illegible]e lighter [illegible]ctions of that profound scholar and rare genius, [illegible] father [illegible]hi;* and, if it had any higher aim than the mere a[illegible] amuse- [illegible]t which its author might derive from thus satirizing [illegible] the

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* The few following particulars, of one whose fame is so well established in the South of India, may not be unacceptable to those whose views are directed to the [illegible] country. They are taken from a Tamul MS. in my possession.

Viramāmooni or the great Champion Devotee, as Beschi is surnamed by the Tamuls, was a native of Italy, and one of the religious order of Jesuits. Having been appointed by the Pope to the East India Mission, he arrived, in 1700, at the city of Goa, on the Western coast. He thence proceeded to Ayoor, in the district of Trichinopoly, where he studied the Tamul language in both its dialects, as well as the Sanskrit and Teloogoo; and with a view to public employment, which it was ever the Jesuit policy to seek in order to promote their religious views, he made himself master of the Hindostaunee and Persian. It is probable that he held political offices in the earlier part of his life, for we can hardly suppose him to have risen at once to the appointment of Divan, which he held under the celebrated Chunda Saheb, during his rule as Nabob of Trichinopoly, especially as Chunda Saheb did not assume the government of that place until the death of the Rajah, which happened in the year 1736.

From the moment of his arrival in India, he, in conformity with Hindoo custom, abandoned the use of animal food, and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindoo Gooroos usually travel. He founded a church at Konānjoppan Ariyanoor, in the district of Baroor, and my MS. notices particularly a picture of the Madonna and the child Jesus, which he caused to be painted at Manilla and set up in that church. It was in honour of this Madonna, or her husband Joseph and the Lord Jesus, that he composed the Sacred Poem called Tāmbāvani: which, vying in length with the Iliad [illegible] most celebrated and most voluminous of his works. It [illegible] ch of which is furnished with a prose interpretatio[illegible] Padalam or Canto which I have had an opportu[illegible] of the innocents is described, [illegible] so founded a church at Tiruchāvaloo[illegible]

Indian Pr[illegible]iesthood, it was probably intended as a pleasant [illegible]duction to those Jesuits whose labours required a know[illegible] of instr[illegible] Tamul language. Its grammatical accuracy, the va[illegible] of the [illegible]omatical expressions and constructions which it conta[illegible] of id[illegible]

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name which he gave to the town of Vadoogapet, in the district of Ariyalloor, a[illegible] to the Madonna there he composed three Poems: Trookāvalloor Kalambagam, [illegible]nneiyajoongal Andādi, and Adeikala Mālei.—The following are the most important of the remaining works of this author; which, with exceptions that will be noticed, are extant only in MS.

Kirist Ammāl Ammānei, a poem. Vēdiyarojookkam, a work in prose, where, as the name implies, the duties of one who has devoted his life [illegible] religion are laid down. Vēda Vilakkam, also in prose; which, from the title (the light of the gospel), I presume to contain some doctrinal exposition of the Roman Catholic Faith. A Dictionary, Tamul and French; another Tamul and Portuguese; a third Tamul and Latin (see Note to page 67). Sadoor Agharādi, or the Four Dictionaries; a Tamul work relating to the higher dialect. Of philological works he has furnished Tonnool Vilakkam; a Tamul Grammar of the higher dialect, written in Latin. Of this I made a Translation in 1814; which, having become the property of the Madras Government, is now, as I learn, under course of publication at their College Press. The Clavis tirumanorum Tamulici Idiomatis; a second Grammatical Treatise in Latin, relating to the higher dialect. A Latin Grammar of the common dialect; which has been published at the College Press at Madras; and of which a faulty and vulgar translation has long been before the public.

Such were the literary labours of Beschi, and he was distinguished as much for his piety and benevolence as for his learning. To the conversion of idolators his principal efforts were of course directed, and they are said to have been uncommonly successful. Perfect master of Hindoo science, opinions, and prejudices, he was eminently qualified to expose the fallacies of their doctrine and the absurdities in their religious practices; and, accordingly, he is much extolled for the triumphs which he [illegible] controversial dis-putations which are so frequent among [illegible] the almost miraculous skill which he displayed [illegible] strions which his adversaries propounded for his [illegible]

It remains a subject of regret, that [illegible]

apparently studied manner in which a great number of re brought together in so small a compass, seem to justify opposition; but, whatever may have been its first design, these advantages be considered, and we further add that incidents, though by no means devoid of humour, occasionally somewhat coarse, yet owe no part of their interest to those immoral allusions so frequent in Hindoo compositions, it will, think, be admitted, that it is not ill suited to the object to which it is here appropriated.

In the Translation, it has been my endeavour rather to adhere to the literal meaning of words, than to attempt, by indulging in latitude of expression, to give the force and spirit of the original. In languages so widely differing in idiom, as the Tamil and English, it become necessary to adopt decisively one or other of these methods of translation; and though I am aware, that where the sole aim is to convey the force and style of an Author, this is far from being accomplished by a servile adherence to his diction, yet where instruction is the object, and the interpretation

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the promotion of a religion scarcely less replete with error, than that which it supplanted: but we may draw this practical conclusion from Beschi's success, that a thorough acquaintance with Hindoo learning and a ready compliance, in matters of indifference, with Hindoo customs, are powerful human means, to which the Jesuits owed much of their success, and which should not, as is too much the case, be despised by those who undertake the task of conversion in a better cause. Viramāmooni continued to hold the office of Diwan, in Trichinopoly, until the year 1740; when that city being besieged by the Mahratta army, under Morary Rao, and Chunda Saheb being taken prisoner, he contrived to effect his escape, and fled to the city of Gāyal Patanam, then belonging to the Dutch. He there remained, in the service of the church, until 1742, when he was carried off by an illness, the particulars of which are not stated. His name is still remembered in Gāyal Patanam, and masses continue to be offered up for the salvation of his soul, in that city and its neighbourhood.

is intended as a substitute for a living teacher, it appe
that the student is best assisted, when every passage is
as closely as is consistent with clearness and grammatical acc

To detail the various cases, in which diversity of idiom
the consequent deficiency of analogous expression have oblig
me to have recourse to periphrasis, would be but to point out wha
will be sufficiently apparent on inspection. I may mention
however, that I have found it difficult, and sometimes im
practicable, to represent in English the honorific forms which
conveniently and elegantly serve in Tamul to distinguish the
relative rank of persons. Those who are conversant with Italian
will call to mind, that there are several gradations of respect
which one individual may indicate, by his mode of addressing
another. He may commence his dialogue with *tu*, or *voi*, or *ella*,
or *vossignoria*, and yet it would be difficult in our language to
find an exact equivalent for the value of these expressions. In
Tamul these honorific distinctions are marked, as well in
substantives, and even in verbs, as in pronouns,* and they are
preserved not only in addressing another, but also in speaking
of a third person.

The Vocabulary is intended to contain all the words which
occur in the original Tale, and to give such meanings to each
as are in use in the common dialect of the language. The
motive for thus enlarging it was to supply the want of a
dictionary, which in this country is not procurable, and thus to
put the student in possession of the greatest quantity of infor
mation which could be derived from the perusal of a single book.

The most complicated rules of the Tamul accidence, and those
which admit of the greatest number of exceptions, relate to the

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* See an instance in Page 122 and the Note upon it.

...tion of the past and future tenses of verbs; and, as is usually ...case with grammatical anomalies, they, for the most part, ...ur in words of frequent use, and such as will be found in the ...ale before us. I have, therefore, with a view to familiarize the student's eye to these, inserted after each verb the terminations, ...n the first person singular, of the past and future tenses. The parts of speech are likewise stated throughout; and, with the kind and liberal assistance of Mr. Charles Wilkins, I have been enabled to refer the derivations from the Sanskrit, to their originals in the Dēvanāgari character. The printed Dictionary in use in India, does not give any of these particulars, and, to that extent, I may venture to hope, that the Vocabulary here offered is better adapted to the use of a beginner.

Tamul Syntax, more especially that of the low dialect,* has not hitherto been considered in detail by grammatical writers; nor do the native teachers, many of whom are acquainted with English, offer any very satisfactory explanations on this subject to their English scholars. The idiom is highly elliptical, and there is therefore room for discussion with regard to the supply of what is understood; some striking peculiarities exist in the powers of verbal derivatives, and numerous are the constructions which bear no analogy to what we find in other languages.

An Analysis of the first Story has been attempted, but, for the reasons just stated, it can hardly be expected that in all cases the explanations offered will prove quite satisfactory and free

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* In Mr. Ellis's translation of Tiroovallooruv Cooral, a collection of Moral Apophthegms, written in poetry, an analysis is given of the construction of each distich, by which the syntax of the higher dialect may be advantageously studied. The learned author did not live to complete this translation; but as 777 pages are already printed, it is to be hoped that this curious work will be carried on to its conclusion, by some one of the many Oriental Scholars now at Madras.

from objection. The method I have followed, has been to g literal translation of each sentence, numbering the English w according to the Tamul order. I have then proceeded to pa the Tamul words in their natural arrangement, numbered con secutively to refer them to the English. This parsing embraces an explanation of the inflections which each word has undergone, the relation which it bears to the sentence in which it is placed, and the changes which, for the sake of euphony, take place in its initial and final letters.

This last branch of Tamul Grammar, is one to which I would particularly direct the attention of the Scholar; first, because, as the language is written without any division between the words, unless it be well understood, it is absolutely impossible to read with even tolerable fluency; secondly, because much stress is laid on it, as a point of education, among the more literary of the Natives; and, thirdly, because it will be found in some measure to illustrate the permutations which, in a minor degree, were in use among the Ancient Greeks. I may add another, and perhaps the most important reason for attaining a thorough knowledge of the changes of letters; namely, that they are not to be considered, in all cases, as merely conducing to harmony of sound, though this must have been their original, as it is their usual object: in many instances they serve the more essential purpose of marking a difference of sense in words, which, from their similarity, might otherwise be confounded.*

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* Thus, the letters க, ச, த, ப, occuring at the commencement of a word, are respectively doubled after an infinitive mood possessing its usual powers; but if that infinitive be used in the sense of an imperative, those letters remain without augmentation. So likewise when those letters at the commencement of a word follow a noun in the nominative case, they remain single: but they are doubled if that noun be nominative in form, but genitive in signification. Lastly

Both in the Vocabulary and Analysis, constant reference is made to the Tamul Grammar, recently published by Mr. Anderson; a work which, by judiciously uniting all the information scattered through several grammatical treatises, has supplied a long-felt deficiency in the elementary part of the language. I have also made use of the printed Tamul Dictionary, and of two MS. Dictionaries in my possession, the one Tamul and French, and the other French and Tamul. To the latter works I am more especially indebted, for much of the matter contained in the Notes.

It remains for me to notice one or two particulars, with which it is fit my readers should be acquainted.

In Tamul, as in Sanskrit, all the vowels are represented in writing, except the first, which is considered to be *inherent*, as essential to the proper articulation of every consonant to which other vowels are not affixed. Still there is an ambiguity, because a consonant may be *dead*, as the Tamuls significantly express it, that is, without any following vowel.

The Natives themselves do not distinguish in writing these two cases, trusting to the context for a solution of all difficulty; and we need not doubt that this is sufficient to guide them, when we recollect, that throughout the Mahomedan languages, not one only,

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to give an example from our own Tale, we find this clause in the Second Story; "எடுத்துவந்து படுக்கவைத்து:" where we observe that the initial ப, of the word படுக்கவைத்து, remains single, and we hence conclude that the preceding word is the past participle எடுத்து, from the verb எடுக்கிறது. If, on the contrary, the initial ப had been doubled, we should have known the preceding word to be the pronoun அது, and that the letter வ was introduced before it, with the force of the Greek *digamma*, that the hiatus occurring between the final vowel of the word எடுத்து, and the initial vowel of the word அது, might be avoided.

but all the short vowels are omitted, and it is only in elaborate works that the diacritical points are inserted to supply their place. Europeans, however, have felt the necessity for marking the difference between the *dead* and the *animated* consonant; and it has therefore been a practice among them to place a dot over quiescent consonants, where ambiguity was likely to arise, and to mark with a dash above, a consonant with the inherent vowel. This method is never more than partially pursued, and the double distinction is evidently unnecessary. Conceiving that, to a beginner, all cases must be equally ambiguous, I have, in the following Tale, marked the quiescent consonants throughout, in the manner just mentioned. One exception alone occurs, in the letter *(na)* ற, which is never marked as quiescent, and the reason is, that the fount of letter which I purchased did not contain the requisite character. It would have been easy to have had a new matrix cut, but of this circumstance I was not aware until a considerable portion of the work was printed; and then, for the sake of consistency, it appeared better to make no alteration. The Student will not find this deviation perplexing, for the letter ற is quiescent, only when in company with another ற (A. G. Sect. 22), or with its homogeneous *vallinam (ta)* ற.

The larger type used for the heading of Chapters, does not contain any dotted letters.

The English orthography which I have employed in representing Tamul words, is the same as that used by Mr. Andersen, excepting only that the *double o* is made to correspond with his Italian *u*. My motive for preserving this difference was, that I might retain the *u*, both short and long, for the purpose of representing the sound which the vowels ஒ and ஊ have, when followed by certain consonants of the cerebral class.

What is here offered to the public, is intended as a proof,

trifling indeed, but probably the last which it will be in my power to offer, of the desire that I feel to render myself useful to a service, for which I entertain the most unfeigned regard, and which nothing but extreme ill health should have induced me to quit. The performance, small as it is, will I fear be found to fall far short of perfection in its execution. In those Oriental languages which have long attracted the attention of European philologists, the assistance derived from books of reference is full and satisfactory; in the Tamul language this is far from being the case, and as the present small work was begun and has been completed in England, no opportunity has been afforded of consulting living authorities.

I am however fully sensible that I could have no right to put forth any book, especially one of instruction, which I did not believe to be at least tolerably free from error; and the experience of several years' practice in the Tamul language, latterly much increased, by my duties as Assistant Translator to Government, has afforded me some ground for the expectation, that such faults as may exist will not be found either very numerous or important.

With greater confidence do I ask indulgence for the typographical errors. Mr. Anderson's Grammar and the present composition, may be considered as containing the first attempts which have been made to print Tamul in this country, and the compositor was of necessity wholly unacquainted with the language. When it is averred that no pains have been spared to render the text accurate, perhaps the best apology is offered for those faults which may remain, and I may say, in the words of the great Porson, "Quod si in hac re et similibus aliquoties aut meo aut typothetarum errore peccatum est, ignoscet æquus

lector, secum reputans, quam facile et mentis et oculorum acies hujusmodi minutiis examinandis hebetetur."

In conclusion, I beg to offer my warmest acknowledgments to my friend Mr. Anderson. But for the hope of that Gentleman's kind co-operation, the present work would probably never have been undertaken; and had not that hope been amply fulfilled by the material assistance which he has throughout afforded, it would certainly never have been finished.

ERRATA.

Page	58	Line	4	*for* meadows	*read* belly
——	59	——	15	— conjurer	—— divine conjurer
——	80	——	7	— repast	—— supper
——	135	——	14	— ஐயமறச்	—— ஐயமறச்
——	138	——	20	— கடுமைக்கிறது	—— கடுமைக்கிறது
——	139	——	7, 8	— உருபொன்	—— உரிபொன்
——	150	——	3	— சம்பிரம்	—— சம்பிரம்
——	151	——	22	— சாதி உன	—— சாதி உன
——	153	——	8	— சிறு	—— சிறு
——	156	——	19	— தாடுகம்	—— தாடுகம்
——	185	——	9	— மனதாசி	—— மனபாசி
——	118	——	18	*insert* உரபாரம், *sub.* a tumult, a quarrel	
——	143	——	23	*insert* சிறுவர், *sub.* a bough.	

In Page 103, the sentence commencing "*This is a kind,*" is not correctly rendered. It should stand thus: "'This is a kind of Poojei peculiar to the deity of our caste; you will hereafter understand it well.' She added, as she was entering the house, in a low tone, as if talking to herself, 'It will be completed on your head.'"

பரமாநந்த குருவின்

கதை

முதலாவது

உமாமகேசுர

கதை.

பரமாநந்த சிவனே மூலகுருவானவர் ஒருகாலத்தில் உலகோர்களனைவருக்கும் செய்ய மடியமறையறமேவுதலாயி உலகறிய ஒன்றேமென்றவர்ச் உமாகணவராகவைகுந்தர்கள். இவர்களாலவரு சுதர்களுமாகமம் அச்சு உமாகணவர்ச்சுதர்கள் வழிவழியாகத்தோன்றிமகத்துக்கொருவகையலோருருவாகவோன்றி அச்சமயமேருவுக்கு சேணாகிகள்.

இருதுதிகோடிதாறுகயாலவழித்திருக்கும்மேலுலகமுக்கட்டபாதேன்றுருவானவர்மிஸ்சுனுயேவை உமாணிந்தனாகோதிக்கவைடுர்ச் உதம்கிலென்டறுகயிஸ்சுருடமாப்பமாவுலக்கக்கறுகயிலேதினகோலாக்கப்பெறையக்கோணுடோயுறு உமாமயண்பாதுயாநன்மேலுடுத்தண்ணாலேதாப்பத்தான்.

[illegible]

[illegible]

[illegible]

[illegible]

த்திரையாயிருந்தால்வருமவைறாயண்டநாங்களும்பயமில்லாமலாற்றிலிறங்கலாமே. எப்படியாகிலுமொருத்தராவாக்கவேணுமையாவேண்டுமென்றுபடுத்துவெக்கிறார்கள். பரமார்த்தகுருவானவர்நகச்செய்திமேஷைக்குப்பேசவோமென்றுபோறதுசாயந்தகஸ்துமானநேரங்கிடனதிறவேதிறும்பபொழ்துநித்திறாசோதிக்கவெறுப்பீறார்.

அப்படியேயந்தக்கொள்ளிக்கட்டையைத்தானேமடையன்கொண்டுபோயள்ளொதோயக்குச்சோதிக்குமிடத்திலேறெண்ணியவைநதத்திறலேசம்பங்கிளம்பாக்குறைத்கண்டுகளிகூர்நதோடிக்கழுமயத்சுழமயம்வாய்வுடாதுசத்தப்படாதுசுமக்காய்வொருக்கோள். ஆற்றுக்குநல்லசோதப்பநேரமாய்த்து இப்போறுதத்சவங்கூசவநதெறுவேபசில்லையென்றான். இதைக்கேட்டமற்றமறுபடன்சொல்லிக்கட்டிடவெல்லாருந்திடேனன்றெருதுகிமாவென்பாரின்றிடவெருப்பதலமாகவொர்லிறங்கினார்கள். காலாலடிபட்டவெஷகள்றேதலாய்ச்சலசலவென்றுச்சத்தமிடாதபடிக்குமெத்தவொவ்வொரடிக்குக்காலைத்தண்ணீர்மேலேதொத்துக்காக்கியப்பார்பேச்சுதான்றுத்துனுகனேனறேஞ்சம்பழக்கத்தாண்டித்தாண்டிநக்கிறயக்கமந்துபோறார்கள்.

கறாசென்றேறினவுடனேபட்சத்தைத்துக்களாவாகமகிழ்ந்துகொள்ளிக்கொண

டமுக்கிழடோது/டிந்திரீன்றுடேமனேன்ட
வன்றுன்ளக்கூடாமல்மற்றவர்கள
டென்னிருன். என்னினவைடமக்கிளவர்
மாத்திரங்கண்டதிறல் வட்டாரப்பா
பாவோருபற்றேடேடாறேணயநோ
றவருது பேர்மாத்திரம்திற்கேலமயா
வென்றுபடமேட்டான். எல்லாரையும்வா
றசயாய்தித்தியகுறேறுமுறுற்குரு
தாணகளைக்குட்டார்க்கவேப்போதுநதன
ளதிக்கிக்ககைகளைகடேகமற்றபபயறுளவர்
மாத்திரம்திற்கேலமேன்னார். வடபடமய
வணவென்றன்ளவைப்போயிருதுவர்கஙள
மாக்கிரங்கூடினங்றலோருக்கதளயாற
வெடுங்கினதுதுங்கவஞக்குள்ளோநீசயமா
யிற்ற.

வகுக்கவர்கள்கூடவென்றலற்க்கோ
வென்றுறுதம்முள்ளோருவேறுவ
ளக்கடிக்கோண்டு நேஉம்மொந்தபேக
றடிறுங்கடிதேபலியறுங்கோடிதேலோ
காத்தியநதம்வைங்கிவாழ்ந்திட்ட ணிநத
புகழ்ப்படும்பரமார்த்தகுருவைன்ணீஉடிளசெ
றுங்கசசற்றமதன தேபோறயோ வபாகூ
ணக்கத்துளயோபதேக்கோகருங்கறட்டு
மகனேனோடுமவேங்ஙசப்பிறட்டேபிறயன
லோகத்திலாவாயோ இனிக்குஞம்பனள
யறுமப்போவாயோ உன்னுற்றுறுறு
துமைவற்றுக்காய உன்னடிமனலலேகா
னல்ப்பாய உன்னைகையாயக்கினமேய
உன்வையற்பூன்றுவையாள உனபளளறுள

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] கப்பண்ணுவேனென்றான். இப்படியாகச் [illegible] கன்மேலேயிருக்கச்சொன்னபடியே [illegible] உபபாடாகாணன்றுகேட்டேன் உபதேசமென்றான். இவ்வாறாகிலோ [illegible] மோருவைச்சுவைச்சேடவைக்கவுந்தகுமென்பேன் [illegible] மறவுமாறுபோலாகுமென்றுசொன்னபாமலிருக்கக்கண்டோர்தாக்கோணபாக்கள் [illegible] பாலிருக்கிறபடியாலிவ்வாறுசொன்னான் [illegible] பணத்தைக்கொடுத்துவைப்பிப்போறார்கள்.

ஔவையார்

முடவனாகிய

கதை.

பாமரர்க்கு ஒருவனுமருகு சிறுவர்க்கு ஒருமடந்தையுடனே சென்றபின் ஒருமுறை வேதாரண்யம் என்னுமிடத்துச் சோலையிலிருந்தார்கள். ஒரு நாள் மடந்தையர் பேருக்கு ஒரு கிழவரும் ஒரு கிழவியும் ஒரு கண்ணும் ஒரு மூக்கும் ஒரு வாயும் ஒரு செவியும் ஒரு கையும் ஒரு காலும் ஒரு தலையும் ஒரு முதுகும் ஒரு வயிறுமாகிய ஒரு முடவனை அழைத்து வந்தார்கள். அவர்கள் அவனை நோக்கி, ஐயா! நீ ஒரு பாடல் பாடுவாயாக என்றார்கள். அவன் அவர்களை நோக்கி, ஐயா! நான் ஒரு பாடல் பாடுகிறேன் கேட்டு மகிழ்ச்சியுறுங்கள் என்றான். அவர்கள் அவனை நோக்கி, ஆம் ஆம் பாடுவாயாக என்றார்கள். அவன் பாடினான்.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

காடுகேக்கால்லுலக்குக்கொல்ளைபோயெல்லாஞ்சோத்துக்குபெருறகயரலோருபோயபொயணகறுரக்சார்வைலேநாளைநகுகோளிறுகக்குத்தூரகள்மெயவுங்கிமக்கவுங்கண்டேன். போகப்போகவருகேசென்றவைமதிலேங்குடிருறகயஷக்மறெப்பட்டாதகுதிறாறெப்ளுமகளாக்கண்டு உதிலவநதபொருவளாக்கெட்கவதுகள்இதிறாற்ம்றமநாளேன்றமோலவோனமக்கநாளைநதுபோன்மார்த்திரம்வைளையாமென்றமெவனேனக்குச்சொன்னான். அப்பாவைதுநல்லசறமயத்கஆயமாட்ச்சாதிக்குதிறாவகுமநாமெப்படிவளர்த்தோமோவெப்படிபடிப்பித்தோமோவப்பபடிடேவிதாகுமென்றுமடியென்கிழவன்சொன்னான். எல்லாருக்குமிதுவேசம்மதியாகியவுடனேடேமறுடயனென்றவளாக்கூடிக்ஷகயஷளைநதுயோன்கொடுத்துமேனயயனப்படுத்தியனுப்பினார்கள்.

சொன்னகன்றுமைக்குமடியமறையறுங்குதிருறாறெம்ருமவாங்கப்புஷ்ப்பட்டுப்போனடூபாடுறுமேனனயவேனுருசநதேகத்ழகக்கொண்டுவந்துவைட்டான். நல்லசாதிக்காகதறம்முமவருமென்றுறுவத்துக்கோளாருங்கோள்வநதாலுமறுமகாத்தடூயாமல்லோபோரிக்கும். உக்கலுமறுதயாராறுமகாக்கிறதப்பாவலியேன். இறுறகயால்தறெவ்ப்பமாதேன்றனேயத்துககொழுகளாக்கூமறுவத்தாறும்பத்தவ

மாடாதுநீ ஒகவமாடாது உப்பமுமிதுக்கு
போம்பெழிசோல்லுகோலோன்றான்.

என்றுதக்கேம்மேல்லாரும்வேதவழிப்
படமாயோருவேறுபெணப்பார்த்துக்
கொண்டுவாப்வைபாமறுபேசாதிருந்தார்
கள். உனேகதோமபோனபடம்பாடுதுருவொ
ணவைத்தாணேநமக்குலோயோருபெண்ண
காத்தாலோழியவேறுவழிகாணேனென
றுதனித்தனியேநின்றுபெருபடுகேட்க
வைனவன்போகுச்சோன்றான். ஒவன்தி
ணந்தினநானே ஆற்றலேபோயவேண்ட
யதீர்த்தமேல்லாருகொண்டுவரவுக்காம
லேபோயவேண்டியவேரிகரும்பசம்பா
தித்துக்கோடுக்கவமேனக்தித்தியோகமா
கக்கோல்லாவெடுகாக்கக்கூடுமோவென்
றான். உவேறுவென்றுஸ்ரவம்பகவுமா
கப்பின்வாருகாமல்மடப்பல்லாயலோ
ணைகிடுகுயுதுப்பேருக்குச்சோறுகவ
நாறவைதுக்கறுகஉல்சுறுமக்கவம்வைநறுத
பானபணியாரமுணடுபண்ணவம்வேரு
ஞ்சுகாச்சவமுடுபண்ணுபயலேசாகிறுகல்
லோபிறுகணபகாக்கிறுதேன்றுலாகுமோ
வென்றுசோன்றான். மறுமேருபெண்வடி
யாகுன்றேநாறுறுக்குபோய்க்கருக
வெணபடுணணிவாயகோப்பல்லாத்துமுகரு
கமுவைக்குகுல்லுக்கிசெயுமுறுறுபோ
மேல்லாவெறுமபாணுகஉல்யமுகிதுபின்
படுகாவெணுகல்பலவுதிரிதுபுவு
ரும்புகஉல்கோருதேடுதுப்பிச்சியமாயுகு

கேகோண்டுவருதுமேடுஞ்சாங்கஉளாத்தோ
ருத்துபடுலவைக்கிறகங்கள்லேயிச்உள
பொருமேசாதத்தேபுறசகுருத்தியமெய
கவைசேயவேதேன்பாரசமலோவைத்தோ
டறுபயிக்கிடக்கலாமோவேண்டுன்.

உதுக்குக்குருவானவாதேல்லாறுள்ளா
கதாரனேபோனமிறுண்டுபேர்கள்ா
லையமாகாதே. ஒருகன்வருகிறுபர்கள்
பொருகிறுபர்கஉளவைசாரக்கவமபர்கள்
சொல்லுறுகதாரத்துக்குமறுவந்தாரங்கோ
டுக்கவங்கோண்டுவருதுவைடுமவழுக்கிக
கேட்டுஞ்சிர்ந்தவறுகியாதுபேஉளபாயிருக
கிறுன். கண்டு—பலேமடமேயென்பவேனுக்
காறுவுமேவணசறுமயத்துக்கேல்லாங்க
ளடசருதுபேடுஞடுக்குபோறுவனல்லோ.

றுகயாஸ்நிங்கள்டுக்கடுவேண்டுமயவ
சியத்துக்குத்தியலேறுறுள்ளாதுதானே
நாறுவுலங்கேசம்மாவல்லோவைருக்கி
றுன். உருதுமுடுறுபறுயமடுயலேறுவெ
துக்கோண்டுறுகயாலேதுறுவைப்போர்ளவை
யாலேறுடுமார்போடுஉணதுதேயண்போ
டுபேணியறுபகாப்பேன். இதிறுரபோர்த
தாலேபோதும்பபதுதுமபிறுறுயாசங்
பார்க்கவோண்டுதேன்றுர்.

ஒருதுவாலோசுஉயேல்லாபபத்திலேரு
பக்கும்போதுறுண்டுத்தமதுச்சருதிரோ
தையத்தோடுறுப்பபடுடுமயமறுயறுமி
ரண்பறுரகாதுவழிக்கப்பாலுறுன்கண்டு
ஞ்ஞுதுவறுபயாளாதுக்குபோயச்சாம்

[illegible] சிறுக்காயத்திரளாய்க்காய்ந்துக்கி
[illegible]தேயுன்கறுக்குச்சேன்றார்கள்.

[illegible]தக்கணடுமிகவுகளிகூர்ந்துகாகத்
[illegible]ருந்தேயானவென்கிடப்போயிருந்தக்தி
[illegible]ரோப்பிகளிலேருக்கூக்கோருமோப்
[illegible]பெரியமாய்த்தரவேறுமப்பாவேன்ற
[illegible]கேட்டிறார்கள். [illegible]ப்பெர்கள்யேறத
[illegible]மகண்டுகோண்டு [illegible]வத்தமசாதிக்
[illegible]ரோப்பிகளையுருகள்பொருக்கத்தக
[illegible]ர்களோரவேதுவைஉலடேறுதாக்குமேன்
[illegible]வென்சோல்லப்போமப்பாவைதுக்றகந
[illegible]துபோன்தாறுள்ளவைஉலடேன்றுநாக
[illegible]ளாறுபோமோவைதோறுவைருதுபோன்உன
[illegible]ம்பொருக்கக்கோண்டுநல்லோப்பிறப்
[illegible]தாருமப்பாவேன்றார்கள். [illegible]தம்கவெறுக
[illegible]கள்நுல்லிரோஉத்தர்தாறேயுகள்கு
[illegible]ணத்றகடபம்றுயிருதவைஉக்குக்கோடுக்கச்
[illegible]மமிக்கிறேன். [illegible]பாறுகறுக்கோ
[illegible]ருப்பிறச்சுப்போனறுதக்கோருதுகோண்
[illegible]டுபோருகோன்ர் [illegible]லைருதமலைவொரேபே
[illegible]வொருகினதாகப்பறத்தியேலேபேன்றவைபா
[illegible]தேயுகோரவோன்றன். [illegible]பெர்களிருவெரு
[illegible]மேல்லாத்தியும்போயதோருதாறையத்
[illegible]தோருதேடுத்துமறுநாளாதிகாலமேயன்ப
[illegible]லாவேன்றவைபையும்போறேதேருதுமப்
[illegible]டுபோர்கள்.

[illegible]மேஷதலமேம்பதலமாப்பிறப்பிறபடபே
[illegible]தேம்றமம்றேருவென்றுணேவெழிகாப்
[illegible]டிக்கோண்டுபோறகயல்மேஷசோல்லத

துபங்கிறான் உ யோன்றோர்கள் கோன்
ன்று

"தவெஞ்சேய்பொர்தங்கருமஞ்சேய்பொர்"

இதுக்கருத்தாய்ச்சியப்பேர்கண்ணுக்கேன்
பேரும். நம்முடைய குருக்கள் பண்ணிக்
கொண்டு பெருகிறதுவெகுதின்பம்ணாது வை
சாதிக்குதிறாரு பேர்ன்றாம்ணம்பது
பேர்ன்பேறுக்கக்கருமமாதுபோன்னுக்
கொள்ளிக்கொண்டு பேர்கிறோமேயென்
றான். இதுக்கு மணவாளனுக்கு ஸ்ரீயாலோசனை
யோ

"உறுகுகாலைபெருவெகேயன்பமம்ஸ்ரீலைம்
பறுகுபகுமல"

வென்றது கேட்கவைல்லையோ. உலகிய
மாகிறமல்லப்பண்ணியத்தினாலின்பம்
வருமோழியமறுகேல்லாருகுன்பமு
உபாதியமாகும். என்கோப்பணாச்சேடு
நாள்வைகுண்ணியங்கஉனாச்சேய்கல்லோ
நான்யிருகுபலுனையுமகிழ்ச்சியுயுங்கண்
பாரேன்றுமணவாளன்கோன்றான். இதுக்கு
வென்றிலேசுருதேகமோ "உமணக்கெவுரக
நால் உச்சாரோஉனக்கோ" நல்வைஉனக்கு
நன்றுமவருதிவைஉனக்குத்தியறுமவரு
மேன்றான்.

இப்படியேபேசிக்கொண்டுவெகுதூரநட
நகடன்புசாயநகதோங்கினமாத்தின்கோப்
பத்தறுகுகெடுவைழுத்தாமனுபுனிக்காப்
பிழுகோத்துக்கோத்தாய்ப்பபாத்தகுகெ

[illegible] போல்வதை [illegible] [illegible]
[illegible]

அப்போதுதுப்புண்டிலேபதுங்கியிருந்த
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

ஐகதாக்கியெத்துக்கேளப்கநமநதவெற்தமா
ணமெல்லாமிருபெரும்வைபாமாய்ச்சொன்
னடீற்பாடுமடியேனபவன்சொணஐன்.
உப்பாநாண்பிறநதநாட்மோண்டியோருக்
காலுமித்துஉளவேகக்கித்திஐாஐயக்காலேனன்.
ஈறப்புப்பாயநதசாம்பணிறுமாய்திவாத்
திலேயும்பேருமெத்திலேயுமுசலோகநருப
மாய் ஒருமுழுதிவாமாபின்னங்கூடிஷ்க்கி
மநதமறியாஐஞ்பிருசேவைவைஐறத்துக்
கொண்டிருவைராறகஐமரிவாத்தேற்பாஉல
யநதாக்கிநிலத்திலேநெஞ்சபமநாவுகால
வைாத்துநீடியோடிணசறக்கும்வேகமூத்
சொல்லவுங்கருதவுங்கூடாதென்றன.

உதுக்கெல்லாருமங்கலாய்த்திருக்கக்குரு
பொணயபாவெந்தஉளபமத்தி ஐநதுபோன்
போணதுளளஐதாவேணயாகிவுங்குதிஐா
மறியும்போணதுதாவெஉள. மறியாயிருக்க
வைப்படியோடம்பிடித்தர்னமேற்பஞ்சா
ாமாகிறபோதின்மேலாாருக்கப்போ
கிறாாகள. நாண்கிழவைஐக்குமநதவற்கக்கு
திஐாசம்மாபிலவைசமாய்ககநதாவுமே
ணக்குவேண்டாமப்பாவென்றார்.

முன்னுரை

பொருளுக்கமைந்தே

பண்ணமைதலான

கூறுக.

பலந்தரவேண்டி முந்தியபாடல்
ணத்துக்கமைச்சுப்பாடுக. வந்த
காரணமாகப் பேர்கொண்டபா
மோனுமோனுமொன்றாகக்கலந்
துவருகிறார்கள். இன்னமைப்பு
முன்னமணவேகாடுக்கத்தொடு
வலிணலேவைபாடுதுன்பே
கமாகுமென்பதுணர்ந்தபடி
ருக்கலாம்.

கோடுமலையுமகாலமாக
பக்கருக்கச்சுவாலுச்சுவாலே
மேலுக்கவொருமரமுக்கேடு
மலுமோருமலுமவருமலுமி
வைபவேளியருகப்பாடா
பபோகப்பேர்கக்கோடு
சுறுகப்பேரலுமலப்பச்
பாலேகிழுக்குருக்கவாதுவை
லுகிழுவைழுக்கிருந்தாச்.

துங்கினென. உங்கெவருந்தவரிக்கிடமுமன்றுச்சாப்பிடவெண்டுமெதெல்லாமவனைக்குக்கொடுப்பார்கள். உக்ஞானெனாணக்குச்சலவுக்கவகாசமில்லாதிருக்கெலொன்று தெவையில்லையென்றென். அப்பொதன்று வெருநவர்களுக்கொடுப்பெருக்குழுடை ழயமிருப்புச்சலாகழுகமிடகொச்சுருத துணைல்மெற்சுழற்றிச்சுடுக்க, ரக்கள். அது மெய க்கெவாசப்பழங்கந்துவசம் ம. பாசனை மெத்துய பரிமளமாயிருந்தது நான்கொண்டுவந்து சுழச்சாதுயிருந்தமனத்தொடெசாட்படுறது நல்லதென்றுக்ழகச்சற்றுதொரத்தச்சுழற்றிக் கொண்டருக்கவந்தராய்க்கேட்டேன். அப்படியொாத்தழுதயடுகட்டழுகமெற்பட தொருழுகயாலழுத்துச்சுழற்றமற்றொருழுக யாலநதவாசனைக்கீன்படுமாய்ச்சாப்பிட்டுக்கொண்டேன்.

எறகுயொகவெழமென்றருக்ழுகயரவெ வடுத்திக்கொாநான்வாசனைலுகீநதுக குக்கூடலிகெடான். அவன்லுகநானத்தா யமென்றுநாலசலிருவைரும் பழூகுட்டெ சவநதவுசத்காரனனழுடக்கு யொனம். அவனெமகாசாவுதிரா வெகுயக்கிமான் மெதத்சமர்த்தன்மிகவுஞ்சொயதெரிந்த தவனவன் பண்ணினதிரமானக்கெட்கக் கழிதின்றவனவைஉலபணாடுகழியடுமண ழுகர்ந்துக்குவைஉலபணத்தினமணறுமா மெ. இதுதான்துப்பெனறுவைடுத்திக்கொர ளையருகெயழுத்துப்பணனிழுநதவை

[illegible]

[illegible]

[illegible]

நாலாபெது

குதிரைமுகத்

தாணுலிங்கம்

கூறுது.

மறுநாள்திருவுத்தியோடும்வேயமுக்
குப்பயநகுகோழிகூவையணவுபணியாயக்
கத்தேயுதயமப்பொழுதாகி. நாலாருகுக,
ஆயாயப்பொழுதுதேயன்னங்காதுவெழு
முகியாமுன்னேவேயமேலுணுகுக்கண்
பொருகுவுத்தேசாஉயலுமுகிறார்கள்.
வருகேயஉமாபாகுக்கோண்டுருக்குகய
லேமுஉச்சேனபவன்வேளாக்கும்பேர்ப்
சமியமாயருகுவேரியம்சாலுக்கு
பேரான.

கமாயன்பேரிலாச்ஜயமுர்கோவைல
ருகுகுதிலேருபெமாயுமணமுமுபேரிய
தொருகுதிமுரேருமுக்கபுகுகுகோண்டு
வருகுமுவத்திருகுகு. எரிருமுருகுகுண்
ணாராகவருகுண்ணாத்தொலாருகுகுகவமிருப்
பதிலுருகுமண்குதுரையன்ஹுஉயபோயலை
மிஉச்சன்கண்டுகுண்ணாக்கொலாகுதிமுரநிம்
கிமுதேனமுதிசேயபயம்டுக்கமுரையின்மு

மண்ணுக்கு ஏற்கெனக்கு நம்பேரமுடையாக
சாயலென்று கண்டு தீவிரமுள்ளாக்கு
கண்ணாரேகேன்றான் தேன்றுகிறது
கு.

பெருகாவுடைப்பேரகடைக்கதாம்மாவேலை
கண்ணாரஉருகுகுசபெதிலேகேன்றான்
தீவிரயமறைகுதிருகக்கறாமேம்தீவிரக்
காடமேன்றால்லாதிருக்கக்கண்டுதிருப்
தீவிரமேமென்றுமருளாதேன்றுதிச்
சயித்தான். பண்ணையமானறத்தேடிய
றம்பேரலைகூப்பிட்டுக்கல்லாலேறு
தான். ஏத்தேடுண்ணாரதுகமாடஉலயத்
தீவிரயுகுஉலடேடுக்கவுகாவறுதக்கவு
மடம்பேல்லாம்பறுத்துத்துவாவலிபை
றக்குத்தேன்றான்தீவிலுகுசமறுவைச்க
ளிடுகுதிலேடுபெருகுகண்டுதேலாக்
கேன்றான்.

இதுக்கேல்லாருகுதிடுனேணவெமுருதேர
டுச்சம்றுப்பாச்சுகமிஉச்சன்கேன்ன
கமேயயேன்றுகண்டுகேண்பாச்கள்.
இன்பதுஉடபடம்றம்படுக்காலேகஉன
சேயதுகேன்றுகண்ணாரலறுதிப்படுக்
கவொருபெருகுசம்மதியாதுதிலுவென்பென
நிஉனுகுகுபலவுறுகமறுத்துருக்கிக்குண்டுவ
வடுமின்படுக்கிறப்பேரலையுகுடம்பு
டுகுகுக்கறாமேலுக்கறுருவ்வபாய
மேன்றுதிலேநிஉகேன்பாச்கள்.

கண்டுலாகவொருபென்றுவெத்திருகுக
ருக்காவாறுமிகுக்கறாயாகக்கேன்றுபெரு

ஐகடிச்சாதறெநகதாரெண்டழ்கடழ்கக்குரு
கடியிருநதத்தஉலட்டாகுமெடுத்துக்கொான
பாயீத்தம்பனணீறுர்கள். இதற்குள்ளுமே
யேசாத்தத்துக்குள்ளோகநக்காரியொரளுவொறுபெத்
துத்தஉலட்பாகோாமேகடிக்குத்தெறாகான
க்னழ்வைபாத்திலேழ்நகர்கள். அதுதோட
பென்ழவைருநதவைறுசேபாடுதண்ணீர்பிக
வருகுள்ம்பசனத்தைலைஙகதோண்ழினதுந
றாயநதுள்ளீநேனீநதநித்திக்கக்கண்பது
பொலேதோன்ழினதிழலெல்லாரும்பய
நதோடினார்கள்.

றென்பாசிறுயட்டிடிகதிருநதலொருய
ணைநக்றுகவைபாமழ்பிடித்துநின்றுனகு
ள்ததஉலயமர்நதயீண்டெமள்ளமெள்ள
பெறுகிவைடகடிசசாதமநசத்தைசககக்கு
ள்ததப்பேரீயமினகள்சீஉரறையக்கடைக்கு
முததசாறுபறுயக்கண்டுசகச்சயீக்கீஉன
யால்மழ்ழவெர்கஉள்ளயறெததுக்கீறாய
கோவைறாறுயக்கடிக்குதெர்ழ்க. சழ்ழ
நேசம்போனயீழ்பாநதஉலடபாறுகறுய
யீமுக்கச்சீஉலயத்சாதமும்மேபானதிறுரப
டாகோாமேகடினகருக்காபொளாானதகி
மேபபாந்தீருநதயெறுஙகோாபடியலேமாட்
டிக்கொண்பதுக்கிறுாயீள்வொயீலதான
டில்மாடினபோதேக்கிறுசருமமெதென்ழ
சருதோஉமாப்க்கடப்யீபவெள்லாருங்கட
டிதந்லைபபாறுகறுயயீமுக்ககெயறுமைய
தாறுகயாலழ்றுப்போகவொாருடாக்கவெல
லாருமல்லாக்காகவைமுநதார்கள்.

[illegible]

[illegible]

இரதாவது

குதிரைமேனானது

உலாருகுபடியான

கதை.

சோழன்தன்மகளையுருக்கிமாண
வர்க்கஉலாச்சமிடத்துஒருகுதன்னாருக்க
ழுத்துக்கொண்டுபோனான். அவன்தாவை
யபாணல்லவேழுதான். ஆகவுருத
மிடமுடன் அப்படிபோராப்போசனத்த
தேப்பாரம்தயர்த்தாமல்லாமல்வேகாரா
கவேமாலைபாக்கப்பறகயஉலவேண்டு
வதேல்லாஞ்சமிரமாய்க்கொடுத்தான்.
மறநாட்காலமேயவன்வேளையல்மேய
ரதுதிரையையுமுப்பிடத்துக்குவின்ன
பாகக்கொண்டுபோய்வைப்புக்கான்க்கு
யாகக்கொடுத்தான். இதிரையைய்தேன
றுமல்லாமலோருக்கண்குருடுமோருகாது
மேல்யுமன்காலலோருகாவேண்டியப்
பின்காலமுடிக்காவுமாகத்தெருடமாக
வரதத்துவுக்கொத்தொருகணமாய்ன
றது. இப்படியாகிவுதிரையைரதத்தேன
றுமிலவிசமாயகப்படுதேன்றுமேல்லா

ருமிகவமகிழ்ந்தனர்கள். இவ்வொருத்தனை
மகத்துவமெவமென்றாலுணர்படிந்து
மக்கவுமோருவன்பொருளுணர்படிந்திருக்க
வமலனோருவன்கண்ணுணர்துணர்க்கவும்
வேறொருத்தன்பசும்பொன்னுலகொடுமலர்
மேல்க்கவமறுத்துவேணிக்கோண்டிருந்
தனர்கள்.

அந்நிலைமேல்க்கொண்டிருமுலகுப்பிக்கெடு
ணவுமுதிமுருமுனகோடுந்தவெண்ணிலவு
லாயிருந்தவேளாருடுத்தசெண்ணுந்தக்கொடுத்
தான். ஆகிலமதிலேவொலிவின்றிமோடுப
படும்பிணமுடுவொருவிலாந்தனிலுமுலகு
கொடுகலாந்திருந்துக்கடிலுர்கள். அப்
படிகடவொலாத்துக்கொருவிலாவுமு
யாமுமுறுதலுமுடிந்துவைந்தனர்கள்.
எங்கப்பட்டுமுயிமுக்கொருத்தமுமாகிக்
கிமுதிலேவேகுமிமுயாசபடியிமுமாடுகொடு
யாமமுசிமுபத்திலொருந்தடேட்டுமுக்கமு
டோடுவவைரண்டுந்தர்ப்பிணிவொருமுவொரு
கிக்கொண்டுவந்தான்.

இந்தவண்ணமடேமுலந்தவேலாமான
பின்புசோதிமுமுமுமுமுமுமுலாவலா
கடோடுகுகிச்சந்தமிடுரோந்தவாசேல்
லாம்வந்துகூடிந்திருமுவெயிடுவொழுந்தப்
பசமாமுகுருமுவெடுதல்முமுந்திமுரமே
லேமுமுமுவைந்தனர்கள். அப்பொழுந்தந்
சுமுமாக்கள்லோருவன்கடவொலாத்துமுந்
டிடிந்துவண்ணிக்கவொருவன்வாமுமுந்
திருந்தமடேடுமுருவொருபுமுந்தண்டி

யவர்கால்களைப்பிடித்துக்காங்கமற்றொவன்றுன்னேகஷயங்கூடவெச்சரிகளுகவெச்சரிக்கைசபாரக்குப்பரக்கொண்டுகூடபிற்டுப்போனார்கள்.

அநேகந்துராம்புரிந்துக்கொண்டுபோனாபின்புவழிச்சாரியாயக்காரனுடையவநதுகுதிரைக்குந்துப்பணறேன்றெஞ்சுமலிந்ததான். அதுக்கவர்கள்ருவேவேண்டுநூககாயறுன்மோவஷ்துவைபாடராச்சம்மந்தீமாவென்றுதவர்நதவயதிஷ்கானளுமதுமக்கமாடாதளுநக்கண்மோருவன்துஷமமாகநகநத்கிஷாயசாக்குமிதுக்காயமெநத்தாயமிதென்றவர்கஉடப்பமஉவனுச்சிமத்திடாணமஞ்சுமஷியல்வைமமாடாநதிஷல்வெயேஷவழிகாஷமைஉவநதுபணங்கொடுதநார்கள். தெதுராயல்லாஷைடாலிருநச்சநசலநதேஞவயல்லையன்றுகுருவஞ்சலிதுக்கொண்டுகூடவைருநதசாவபடியயவேலயிளைப்பாறடபோனார்கள்.

அங்கேயகப்படவொருகிரெஷ்குவேவேகுருவாணவர்தாநேவேகுறுளமப்பாருவெக்கிஷா. நான்பிறந்தநாள்துதொண்டுபோருக்காஷங்குதிறாயேவிஷனதுல்ஷைஉன்னுமக்குறுதல்வைஷைஙயேவியநதவைமதிலிநதவதுதாயதுநதகணமோ. இப்படிசித்திலல்லாமல்வழியவிக்கிறகளளைப்போலேநெஉடைநாமாயச்சம்பாதிக்கிறடணமவர்களுக்குநஷயுருநதமோவெலவயமேரியவாங்கிணடணமவர்க

ஸுக்ரேநரேப்பராகாநேராவேன்றார். இந்த
கபன் ஜயராகாலத்தின்நேணமிது. ஒருநா
ளாலேபணமேநேரபணமேநேரயம்பணம்
மேன்றும்பணமும்வாயத்தும்கேமேன்பது
ரேன்கேம்மேராமிப்பேராபணத்தினும்மேவெ
ன்வுவுநேசமுமிஸ்ஸுறயபராவேன்றான். இந
ந்தகாலந்தினோலாகஉடந்தும்பணங்கண்
டாவுந்தினேடுக்கக்கூசாகவேன்றுரு
வாணவர்சேர்ன்றார். ஆவுறுமிந்சநேக
மேராவுவும்வாகவுக்கிராறுறயாவ
ந்தி வுந்தாச்சேகவுமேன்றுசேர்ஸ்வுகி
றான்.

ஒருநாசாபணத்தினுவைஸுலேந்சா
றுமயிஸ்ஸுலாகவாபேஸ்ஸுராம்றைத்தபம
பாருமேந்தராவாபம்றவந்தான். இந்வுவென்
மகுக்குநுஸ்ராபப்பேருந்தாமஸ்ராறு
கிறவாந்தவாறுயக்கேப்கிறுந்லேஸுசக்
கேபராயுக்கேதேன்றுக்கப்பறுக்கவென்
சேர்ஸ்ஸுவைராசாமறுமேராழிசேர்ஸ்ஸுரா
மஸ்மகுஉனபறுப்பிறான். பஸுராபபேரான
பின்றுவைந்தவாப்பணந்சேர்ந்தந்தினமேலை
மகுஉனபராசாவைறுழிபபிந்தாருகப்பணந்
றுந்தாகாச்சேர்ஸ்ஸுராறுசேராவேன்றுகேம
பான். மகுனவைமேன்றுஉனபாமஸ்ராந
ப்பமணக்குநேன்றுபின்பராசாவந்தாமேந்தி
ராவாப்பணமாக்குமேன்றான். கேபுரேரா
பணம்வைந்தராறுபேரந்மேபபைந்தரா
வும்பராமஸ்ஸுவைபராவேன்றுசேர்ன்
றான்.

இப்படிப்பலபேச்சுகளோடேபொழுது போக்கினபின்புசாயங்காலத்திலேயெல்லா ருங்குதிரையேறிப்போ[illegible]ருபடிமக்காம லேதங்கினார்கள். குதிரை [illegible] றயத்தலையா மல்லொராமாமேயவிட்டுக்காலேமேய்ப்பணக் குக்குத்தேடினவிடத்திலேகட்டப்பட்டதில்லை வெட்டுக்குவிடுநழுகதுபார்க்கப்போரு வென்பவனவிசேஷமையைத்திருந்தான். ஐய ருமறுநவிடச்சொன்னவிடத்திலேராத்திரி றுப்பதுநாழிகையுமென்பயாசல்மேய்ப்பு த்தோமேணக்குவெகுசேதமானதில்லை ணைப்பாச்சேதமாய்விடமாட்டேனென் றான். அதுக்கூர்நாடான்கானேடோய்ந யம்பயத்சோல்லயமர்ந்திறைமதுக்கும் டயர்ச்சேதங்கோடுநால்ஜுதவிடச்சம்ம தப்பேணென்றான். நாலுபேருங்கூடமெய் குதகோல்லையப்பார்த்தமிந்நதுமெய் குதுமகிக்கட்டகதுப்பணைத்துச்சேதமெ டிப்பணைத்துச்சேதறேணமென்றுசோல்லாங் கழுபசயிலேவிர்க்கட்டிகொநாலுபணத் துதுவாங்கிக்குதிரையவிட்டுவிட்டான்.

குருவோவென்றால்வெகுவாய்ச்சலித்துக் கொண்டுமக்கிதக்குதிரையென்னதுதுக் கீதுவெருங்கிமேலிருக்குதோத்துளளைக்கு லக்கதோத்துள்சக்குக்கதேடுகதோத்துள் இதெல்லாமேன்மகிழ்மகத்துக்காவ்ப்ப வென்றாகொணறுமடாகட்டபோகத்துணர தார். அதுக்குச்சீஷர்களைவரைகும் ஐய ககர்தேனஞ்சகாணதுபடுமக்கவும்பலமோ

[illegible]

[illegible]

ஆறாவது

பிரமனனைசோனனை

பிரோக்தக

கதை.

பிரம்மதேசத்தில் பாடலிபுரத்தை ஆளுகிற சோனனை சேனாபதியாகிய பிரமனனை என்கிற ஒரு ராஜகுமாரன் ஒரு தினம் வேட்டையாடுவதற்கு ஆசை கொண்டு தன் தேசத்தை விட்டு வெளியில் வந்து ஒரு மலையை அடைந்து அதன் மேலிருந்து கீழே பார்த்தான். அப்பொழுது ஒரு ஆனை ஒரு பெண்ணை தன் துதிக்கையால் தூக்கி ஒரு மரத்தின் மேலே உட்கார்த்தி வைத்தது. அப்பெண்ணை ஆனை தூக்கி வைத்ததை பார்த்து ராஜகுமாரன் ஆச்சரியப்பட்டு அதன் அருகில் போய் அந்தப் பெண்ணை நோக்கி "நீ யாரடி? எங்கிருந்து வந்தாய்? ஏன் ஆனை உன்னை தூக்கி வைத்தது? சொல்லு" என்றான்.

அதற்கு அவள் "ஐயா! நான் ஒரு ராஜகுமாரி. என் பெயர் ஸ்ரீமதி. என் தகப்பனார் ஸ்ரீமந்தன். தாயார் ஸ்ரீமதி. தகப்பனார் ஒரு ராஜா. ஒரு தினம் நான் ஒரு ஆனையை பார்த்ததினால் ஆனை மிகவும் சந்தோஷமாகி என்னை தூக்கி வைத்தது. ஆனை ஒரு ராஜாவாகி ஒரு ராஜாவை பார்த்ததினால் ஆனை மிகவும் சந்தோஷமாகி

லவோ இந்தப் பாக்கியத்தோடே தோடேச்
ந்துடனேயன்றி தானே பெந்தத்திற்கிலே
சங்ரளைக் கண்டுச்சேள. ஒருதுளிக்கேதுளை
ருக்கபெத்துளைகட்டுப்பட்டுவெளிக்கபேறுபோ
ஆசால்நேல்ஊந்தன்றுமயள்ளாது எவ்ர
றுகக்களிக்குருகேராஷ்கோம்றையயுடன்
டிதேஙலாற்ளளகுதானேபாகிஷரா
ஜெருசீணக்களாலைறுபைக்கபோல
லாப்புமேத்தக்குக்கிஷாயேஷிக்கிராயுடைய
ணக்கியோக்கியமில்லையாக்கும்மேல்லை
திக்கேஞ்ராய்ப்போகிறதென்றலாகுநன
ஷமயோசல்லைபோயனியநத்துக்குறிறா
றயுதிரும்பப்பெறுப்பிறதெகுமமென்றார்.

உதக்குச்சீஉமாக்களேல்லாருமாகாஞா
காதிகேன்றப்படிசொல்லாதேயுருமயா
கிச்சொண்டுதிறையோநால்கள்தேடி
ணக்கிறையோபெல்லேபெதேவாதிணமாய்த்
தாஊகபெந்தக்கிறையல்லோநாமிஷுதக்
திரும்பப்பெறுப்படிஷல்க்கிருவளாக்கக்கேச்
சாய்ப்போகிறதாகும் இதுதோஉமறுமயா
தேவதூதாக்குக்கிறாறயப்படிக்கிருந்த
தோஉக்றுநபநதவெளாலநவென்கழிக்தடிம்
பாவச்சத்தக்கதொன்றுமில்லையென்றார்
கள்.

இத்தோடின்னம்பலதுராங்களையபர்
களாஸரிபொகச்சொன்னதிறுருகுவுமனந
தேஷிங்கள்சொன்னபடியாகவென்
றார். ஆகிலுமன்றுபெதமோசம்போலேயணி
பொருடிக்கிராமாறுத்திறமேயவை

பொருள்களுடைய லக்கணங்களைக் கண்டு
மெய்ந்நூல்களான வடநூல்களாகிய வேதங்களின்.
உபநிடதங்களென்பவைகளுக்கு நேர்ச
உண்மையென்னவைப் பொருள்களின் பொருளாய்
நேர்படுகிற உண்மையைக் கண்டு பெருந்தேர்
ஊர்ந்து லோகத்தியாரனையாயம் கூறுகிற
நீதிலோகங்களுக்கு மேலாகின்றான்.

ஏனைய நீதிமுறைகளையுமுட்படுவழியாக
ஆத்திலிருந்து பரமாத்மாவின் பக்கலாகிய
மேலோனாகிய சேவுவைக் கொண்டு பக்கல்
பாரயாலே பொருந்துவைக்கிறான். ஆகையால்
தானுண்டு பக்கத்திலிருந்து படிபக்கத்தை
நெருங்கி மறுதக்கணம் பெழிப்பொருக்கு
வருந்தொரு பரமாணன் தம்பியப்படி
நிலைநாதே கொரமாபொருளையழிப்பொ
ருளாகின்றான். ஆகுக்கவென்றாத்துச்சை
னமென்கிற சேர்லைவருகாபொருளென்
றாகிய சேருக்கு வைத்திருந்து பொருள்
பொலாரம்பரமாணவனாகிறான். அவ
ரிருந்து மேலாகவுடையாகிறான்.

பொருள்பொருளென்றால் என்னவுடை
யனாகிய ஒருவன் மேலாகிய தன்மையாகிக்
கொண்டு பொருளாகிறான். ஆகையால்
ஒருவனாகிய பரமாணவுடைய மேலாகிய
ஒருவனாகிய பரமாணவுடைய மேலாகிய
பொருளாகிறான். ஆகையினால் பொருளை

ருக்கிறதுப்பிராமணன்கண்டிருந்தப்புத்தி
யில்லாதவிருக்கமென்னசெய்யுமோவென
றுச்சிந்தித்தான். பெழுதசென்றொருகும்படி
போட்டு உப்யாதிர்மகாசாஸ்திரியன
ணமோருபுரோகிதமெனக்குச்சொல்லவே
ணும்நான்பரமார்த்தகுருவென்சீஷனுக்கும்
உபேர்பெயரிலெனக்குப்பட்டமேதவெபெருக்
குத்தளார்ந்தபயதாகக்கொள்ளக்கேள்த்
சநாளிலேசாவாரேன்றுப்பயார்திருக்கிறேன்.
ஓட்டேயாதிரேனக்காறகலாகவெவெருக்குறே
கிவகாலமெய்போழுதென்றுமதுக்குறேன்
ஞாணப்படுமெறுமயாளாமின்னதென்றுமே
னக்குச்சொல்லுமென்றான்.

பிராமணன்தப்புவைத்துக்கொள்ளப்
பலபலபோக்குச்சொன்னதுமல்லாமலதா
திறல்கறுமேசியபேல உசணத்சித்சிவெனநா
சமென்றான். இதெறதயாவைதுக்கமாத்
சொல்லுமென்றுவெனலயிக்கேட்க உனகு
ருக்களகக்கிருப்பிடங்கிளர்ந்தவென்றுமக்
கவெருக்குச்சாவகிடிணதுக்கறுமயாளமென்
றுபிராமணன்சொன்னான்.

பேறுதயநமஸ்காரஞ்செய்துபோய்வெ
டினகிஷாறுயமமத்துக்கிழுத்துக்கொண்டு
நமறுதசேட்டிபெல்லாம்வெறுகவேபாமாயச்
சொன்னான். குருக்களிதுக்குவைசாரட்டம்
குச்சொன்னபிராமணன்மகாசாஸ்திரி
யல்லவென்றுசொல்லக்கூடாது. உனக்க
வென்சொன்னபடிபெல்லாத்தீரியாயமே
னெயாச்சதே. எனக்குத்தெசால்லியறுப்பி

னபரோக்ஷமாகப் படுமாறாக, உசனத்ச
கத்சீவனநாசமாகாயகதிபெசனம் ஒன்றேச
சாகரூகபாகத்தே வென்பதாயது ஒருகா
லுசுகாலசுத்தசேயமாகாது இதன்றே
லாண்பயச்சுவாமேனார்.

ஏழாவது

குதிரையிலிருந்துவிழுந்த

கதை.

சோணவேச்சாக்றகயோருநேரா
ளிருந்துபின்புசீர்ரமவெழியேயோரஞ்சீ
உர்கள்ரகயிலுண்டுபறியமோழியம
பச்சிலைவொம்பறியாதென்றுரைப்பமறு
முருந்துசுறுதுகாயப்பமுப்பாடார்கள்.

ஒருநாளைவர்கள்மடத்துக்குத்தும்பிவெ
ருகயிலுசந்துசருகுருக்கள்கிறரமேல்வரும்போதுகீழேகோரகணவோ
ருமரக்கோபுப்படவேயவர்தலைப்பாகு
பிறகேவைரூருதுகாம். வதுஉணச்சீஉர்களோ
ருக்காச்களோன்றேண்ணிசும்மாவேணாந
தாரமவர்சேன்றுபின்புதலைப்பாகேருகே
காருக்கோலோன்றுகேடார். வதுசேவை
ருதவைபத்திறகபக்குமென்றுவர்கள்
சோலைவைர்கோபித்துவைருதுதேவைவா
மேடுக்கக்கேறுபையல்உயோநான்சோல்
லைவேணுமோவென்றார். வபடியேயட
ணேமறையேடிபோய்வைருதபாகே
ருக்குக்கோண்டுவருகயலென்றாராத்தி

மறுகுசோறாகுதலேபதினாலைபகுப்பும்
காடுலேமேய்தலிருதலுதிரனகழிதலுவட
பலேத்தியதுஷப்பாகலோதிக்குவைன
னுகயல்லுவைத்தான்.

உப்பேரதுபர்சுச்சிபேன்றுலேபுவொபச
சனாதார். யுதுக்கேல்லாருகூடியபேது
ருப்பாவைமுத்சுகலுமேமுக்சுசோல்ல
ுன்கழுபத்தகல்லவொகம்பத்தபடிசெப்
துதுலப்பேரிர்கோபாகாடுவொனே
னேன்றார்கள். குருவொனேன்றுலப்படி
பன்றேன் எடுக்கத்துவுமேடுக்கத்தகாத
குறுண்டுவைறுபறுருபக்கலேறுமேன்
றார். யுதுக்கெச்சுளாம்மாத்திரத்துக்கு
ருரசுளாமறுஉரல்லவேன்றேடுக்கவேண்
டியுதுமாத்திரம்வேறுபடவேறுச்சோன்
றார்கள்வருமேறுதுறார்.

உப்பறுமபேரறுகயல்லவைறுக்குரலத்தில
ாமாகுகோளாளாத்தளார்ருதுறுபபாப்ப
பேரிறுநேரண்டுக்காமுத்துரதுவுவை
றுருதுதாம். உத்தன்றுபயலருருதுபுயம்
குருவுருதுஉளகுறுருகாளாமேறுமாகவைறுரு
துகோவேன்றுலுமுயேன்றுனபேடுக்கவேபா
டுவொருருகோளோன்றுகூடியபார். சுஉரு
மேமடுவைருதுறுன்றேணுறுதுக்கருதுவொஉ
றுயபேடுக்தேருவன்றொசுக்கவைறுருத
துஉளப்பாளேடுக்கவமவைறுருதுசோமன்
வேஉமபேடுக்கவம்வைறுருதுசுப்றுபயல்
லறுபேடுக்கவமேன்றுவன்றொசுதுபடி
ஏன்றேன்றுயேல்லாருதுறுபமேடுக்துறுவைக்

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

எட்டாவது

குருவைச்சேர்ந்த

தகவு.

குழியஸ்வரூபமுடையதாகிய மயத்தில் மிகவும் சிப்பதனால் பிராமணன் முன்னோர்ஸ்லோகத்தின்மேலோர்ந்து ஆக்கும் தாபகமல்லாதேபோயிற்று. திரும்பக்குறைவேறினபடியாலு மாதுரமிருப்பிடங்குலைந்ததேன்றுகண்டு குருதாரனைச்சாரப்பட்டார். ஆகையினால் பக்தர்க்குச்சேருமளவேன்றுசோல்லாதேபோனார்.

தனர்ந்தவையதுகாலந்தில்லைவிருந்தவெந்தீர்த்தியலன்றாராதனிருந்தினாரகோல்லாமல்லாசாடமாப்பரன்டுகோண்டு சோன்னபுரோகிதனுவேறன்றானதுல்லேபேர்ப்பாய்ச்சுச்சலப்பட்டார். குறைவாயினோன்றுகுழியஸ்வரூபமுடையதாகிய தவலையாராடப்படுகுதேன்றுஉணர்கமாட்டாமல் ஆசனங்குலைந்ததுதாடேசாங்காலங்கியன்றினைக்குமதேல்லாமுகுதேன்றுதிச்சயத்தார். குருநாதனோடேன்றாராத்தினமுதுநாதம்மலேபயந்து

பதறியொருநிமிஷமுங்கண்மூடமாட்டாமல்படுக்கைபெருமூச்சிட்டுமென்றதலாம்பினதாழ்பிழ்குலசடபககாலமேசுஷாக்களையழைப்பித்தார்.

அவர்களும்வந்துபார்க்கவொருதேகச்காயம்மேலுங்கவுமிருகண்குழியாயவெழுந்தொகவமுகமெல்லாம்வொழ்ழ்ச்சுருங்கினநாகவமதிலேடமூட்போமேவலதப்புப்பட்த்துபஞ்சமுடந்தகாகவும்வாயிரமெழ்வொழ்துதக்குவாழவம்பிரமித்தாழ்போலேயழ்ழப்பார்க்கவுங்கண்டுமிகவும்பயந்தார்கள்.

அப்போதவர்பெருமூச்சிட்டுத்தம்பிரானேயென்னைக்கல்லூமூடயில்லுவைத்துச்சவச்செமத்செய்யக்கோலோன்றார். அதேநுயாவென்றவர்களாயகழிக்கேட்க உதெனன அசனந்சித்சிவெனநாசமென்றுநுதமறுநீர்களோவென்றுமின்டுகுருக்களசொல்லுவார். தேழ்ழநானவைமூநகதுழியபேலேருத்சககியுமெதநவொழுகயழுலேனக்கிருட்பிடித்திரநகாக்கினதாம். ஆகிலுமப்போதிருநவொயத்தீஞலேனக்குத்தோன்றுதேபோயிற்று. பிழகுநொத்வாயிருப்பிருங்குளீர்நதுங்கன்டேனபிராமணன்சொன்னசாழ்கிரமுகுஉனக்கேன. அப்படியாகிதீர்மூமுகமூடம்பின்வெலியுமாரார்ட்டமுங்கண்டுசழ்ழநத்தீறாகோளளாமழ்ச்சகீடனதென்றநன்றுப்பக்கண்டுகோண்டேன. இனபெழலோசஉஷாதேடவையல்உகைச்க்கிர

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ற்பமேலே புனுசரேகிக்கப்படுகிறதேனன்றேல்
மேநத்தான். சேடியும் பண்மாரமேபன
பாரமேயென்றுபின்பஃஸ்தேடாசந்தே
ப்பவபண்திகமிகமாயேடாக்கஞமாசியக்
சேடக்குவையதுகாலஞம்பேருநேராருதியமி
ருநதிறைலோடமாட்டாமல்நின்றுவைட்டுக்
குத்திரும்பிஞன். ஆதுவேயுலக்ஞகட்டபுஞச
யஞகநானஞகபபிராமண்ண்றுதுகின்மே
லேருகிக்தால் ஆசறேஉண்மாகியபெஞக
கல்லாமவுமக்குநாசம்வொாஞதயாவென
ஆன்.

ஆதுக்குபபாரமாஃத்துருவஞ்சித்துசாயத்
தின்டடையேயுன்ன உசங்கநேனன்பார்
கள். எட்டேயாதுக்சாசங்கவாசசேயது
கொண்டுபெருகிஃபேன்ஹர். ஆவெஞங்குருக்
கள்சாத்தகாகக்கண்டபரிகாசத்துதவைச்
டுமண்டுச்சொல்லவுநதான். ஆபாபரா
மணன்சொன்னபெசணலோவாபடிதாநே.
ஆகிவுமதககம்துகைதருன்ஃபக்காண
வேண்டியது. இருப்பிமத்திஃதிலஞமகன்
பாஃசாவக்கஞபயாவாமேன்ஃதுசாரியே
ஆஞ்டிஃக்காரணமில்லாமல் ஆசனங்கு
வாீத்தகுபோஞலேயவென்சொன்னபடி
யாகும். தன்னாரியேயச்சேஃஃலேயும்வை
ருநதிாதிலேயருப்பியஙிளிர்நதுமேது
தவத்தேயமோ. வப்பொாஜோவாராதேபோ
ஐலந்தேயமாகும். இப்போதிருதக்கவென
ஞயவைப்டுவைடுமின்மேஃசேஃஃஞலாக்கா

ராமலுருந்தன்னாலே வைபூரமலுமல்லே
ரபழக்காரணமில்லாமலும் உசனீதங்
கண்பாலப்பேரசீபணநாசங்கிடமனதென
ழுநிஜனக்கலாம். இதோபூயமல்லேமலலா
மயத்தவுமயாவென்றான். அசங்கதன்சோன
னகுருவன்மனதிலேறைதக்குதாயம்போ
லேதோன்றிற்று. உதலாடசற்றுக்கேடி
யேழுந்துசாப்பிட்டுவமங்கங்கேஜீயவுநது
பக்கிஅரர்.

இப்படிசிலதுராவமாத்தாம்போன
பிற்பாடுவுராத்திரிசோதியத்திலேக
னமலழுயோருடாடமாய்ப்பேய்நதது.
அதுதோபேருவைனபடுக்லகமேலேயருப்
ப்பெத்துக்குச்சேவலுபையருந்தாற்போலே
மோட்சத்தோரிக்குவைழுந்தாலுந்தாக்கத்
திறைபக்குததேயாதேபோயிற்று. ம
றுபடியுமழுயோபோருக்குமோபூந்தபின்
டுகுருக்கள்நத்திறையோபோரணுடப்
ப அராத்தின்மேற்சமறகவைருப்பிடமபத
தாங்கிக்கிடந்தார். அப்படிதாக்கணதலை
முமபறுலேதடோனவைபூத்துமிகவமி
ருப்பிடங்கலிர்நதுதாககணடுலுறுமப
ழக்கவைப்போவேசேருபுழக்காரணமில்
லையேநமக்கிணிசசாக்காலம்வந்ததேன்று
நினையக்கூர்.

உநதுரிச்சக்குச்சீழர்களுமெவெழே
புறுகாரத்திசகாணமற்படுக்குகயன்து
லோறுமறுதலாயக்குவைனருப்பிடசசிதத

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ஏந்துமென்னும்பின்னும்பக்கத்தியும்மே
ருகச்சிழர்களாவருதேல்லாரும் யுசனத்
தத்தியென்றாசமேன்றபாடைக்கோண்டு
போடுக்கல்லுறுவடேவைத்துபக்கூறு
கள்.

பரமாறுதருவேன

கனகமுறுவடம்.

TRANSLATION.

THE

ADVENTURES

OF THE

GOOROO NOODLE.

FIRST STORY.

OF THE PASSAGE OVER THE RIVER.

THERE was a Gooroo* whose name was Noodle, who had five disciples serving under his command, Blockhead, Idiot, Simpleton, Dunce and Fool. These, having all gone on foot through the surrounding villages, to make some enquiries respecting other disciples, were on

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* For an account of the office and powers of the Gooroo, the reader is referred to the Abbé Dubois' work, on the Manners and Customs, &c. of the Hindoos. He will also be enabled to judge of the reverence due to this sacred character by a reference to the Institutes of Menu. Book ii. verse 229, 230 and 232.

their return to their Mattam,* when one day, they arrived in the third watch,† at the bank of a river.‡

Under a notion that this was a cruel stream, which, in consequence, could not be passed while it was awake, the Gooroo gave orders to Dunce, and dispatched him to ascertain whether the river were asleep. Upon this he lighted with a segar, and carried with him, a fire-brand§ which he had borne in his hand, and without approaching the river, kept aloof and stretching out the brand at arms length, dipped it into the water.

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* The Mattam is a secluded retreat, in which the Gooroo and his disciples reside when not engaged in visitations to those who are under their spiritual controul.

† In their civil day the Tamuls divide the twenty-four hours into sixty parts, called நாழிகை, each of which consequently contains twenty-four minutes. Seven நாழிகை and a half make one சாமம் or watch, four of which are contained in the day and four in the night. The term சாமம், however, is more commonly employed in marking the time of night than that of the day.

‡ The seven rivers celebrated in books, and classed together, கங்கை, the Ganges—யமுனை, the Jumna—நர்மதை the Nerbudda—சரஸ்வதி, the Saraswati—காவேரி, the C —கிருஷ்ணா, the Kistnah, and கோதாவரி, the Godaveri

§ The firebrands used in India are either large stakes of a ki wood (Ixora parviflora) containing bitumen enough to support a f and which are analogous to the *tedæ* of the Ancients, or they a described by Tavernier, "un linge entortillé et trempé dans l' hui l'on met dans une maniere de rechaut au bout d'un baton."

Observing that as soon as he had immersed it, the water smoked with a hissing noise, away Dunce ran, hurrying, stumbling and tumbling, and cried out, "O Master! Master! this is not the time for passing the river. It is awake; and no sooner had I touched it, than it flew into a passion, hissed like a venomous serpent, and smoking in fierce rage, leaped and rushed at me. It is indeed a wonder that I escaped with the preservation of my life." To this the Gooroo replied, "What can we do in opposition to the divine will? We will wait a little while." So saying, they sat down in a spreading grove hard by, which formed a dark shade, and as each was relating, in order to pass the time there, different circumstances regarding this river, Blockhead spoke as follows:

"I have many a time heard my Grandfather tell of the ferocity and artfulness of this stream. My Grandfather was a great merchant. One day, he and a companion of his were driving along two asses laden with Id. gs of salt, and when they had descended into the six [illegible]e of the river, they washed themselves in the cool mak[illegible], which was running up to their waists, (for, as [illegible] in the hot season,* they were somewhat fatigued) [illegible]opping the asses they bathed them also.

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of th[illegible]cording to book authorities the year is divided into six seasons, p[illegible] அவ்வறுகுப்பருவம். The 1st called கார், ([illegible]ends August and September; it is the rainy season, at least [illegible] Vestern side of India. 2nd, கூதிர், the cold season.

"On arriving afterwards at the opposite bank, they saw, not only that the river had devoured the whole of the salt, but that the salt had all been miraculously drawn out, while the mouths of the gunny bags, which were well sewed, were not in the least opened. They congratulated themselves, saying, ha! ha! since the river has seized upon this salt, is it not a great blessing that it has left us unswallowed?"

Upon this Simpleton began another anecdote. "The stratagems, wiles and thefts of this river have been numerous even in my day. Listen to one. A dog* holding fast in his mouth a piece of mutton which he

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comprehends October and November. 3rd, முன்பனி, the former dews, comprehends December and January. 4th, பின்பனி, the latter dews, February and March, (these two bear some analogy to the first rains and latter rains of the Jews, see Deut. ch. xi. 14). 5th, இளவேனில் கால, the first hot season, April and May. 6th, முதுவேனில், the hottest season, June and July. The Tamul months commence about the middle of our own, which thro these seasons a fortnight in advance. In ordinary conversa are, above distinctions are not observed, but the following are subst தக, பனிகாலம் comprehends December, January, F avery and March, or the winter, and வேனிகாலம் compr May, June, July, August and part of September, while the season is called மழைக்காலம், by which we und nd of October, November and December. lame, as

* The reader will here recognize a fable with which he is f e The author has more than once, as will presently be seen, int current stories which seemed to suit his purpose.

had stolen, was swimming in the middle of the stream, when the river deceitfully exhibited in its water another piece of flesh. As for the dog, he conceived, that, without any deceit, what he saw was the bigger; so when quitting the piece which he held, he dived to snap at the larger one, both the one and the other disappeared, and the dog went home empty."

Whilst they were thus discoursing, they spied a horseman coming from the other side. As only a single span depth of water was flowing in the river, he remained on horseback, and without being the least afraid, came hastily splashing through. On perceiving this, they cried out, "Alack! alack! if our Gooroo too had a horse, both he and we with him might descend into the river without fear." Then they began to entreat him, saying, "O Sir, you must by all means buy a horse." The Gooroo Noodle however replied, "we will talk of this matter hereafter."

So as the day was declining and the evening approached, he sent again to examine whether the river were asleep. Idiot accordingly took the same fire brand, and on immersing it for the purpose of examination, he found that the water did not spirt up in the least, as the fire had been before extinguished; so being greatly delighted, he ran off, crying, "Now is the time! now is the time! come along quickly, and do not open your mouths or make any noise; the time of the deep slumber of the river is come; there is no occasion now for fear or alarm." Upon Idiot's shouting

out this good news, they suddenly started up, and without uttering a single word, all six of them cautiously descended into the stream. At each step, which was so planted that even the waves beaten up by their legs made no rippling sound, they raised their feet over the water, advanced them, pressed them down again, and with hearts beating pit-a-pat tripped along and passed the river.

As soon as they reached and ascended the bank, they were elated in proportion as they had before been sorrowful, and while they were jumping about, Fool who stood behind, counted all the rest without including himself.* As he only saw five persons while he was

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* This story bears so close a resemblance to the 10th of "the Merry Tales of the Wise Men of Gotham," that we cannot but conclude, either that it was borrowed from that Tale, or what is more probable, that both had their origin in some commonly current story. The Merry Tales to which I allude are now so scarce, that the reader will perhaps have no opportunity of determining this important point unless assisted by the following extract.

"On a certain time there were twelve men of Gotham that went to fish, and some stood on dry land; and in going home one said to the other, We have ventured wonderfully in wading, I pray God that none of us come home to be drowned. Nay, marry, said one to the other, let us see that, for there did twelve of us come out. Then they told themselves, and every one told eleven; said the one to the other, there is one of us drowned. They went back to the brook where they had been fishing, and sought up and down for him that was wanting, making great lamentation. A courtier coming by, asked what it was they sought for, and why they were sorrowful. O, said they, this day we went to fish in the brook; twelve of us came out

counting, he took alarm, crying out, "Woe is me! woe is me! one is gone with the stream. Behold, Master, but five of us stand here." Having placed them all in a row, the Gooroo himself counted them two or three times over; but as he always reckoned, omitting himself, he too pronounced that there were but five. Thus as one and all, each leaving himself out, added together only the others, it became certain among them that the river had swallowed up one.

On this account they howled bitterly, crying out "Alas! alas!" and embracing one another exclaimed, "O thou cruel river. O thou more obdurate than a block, more savage than a panther. Hast thou not feared, yea but a little, to swallow up the disciple of the Gooroo Noodle, who is saluted, respected, worshipped and praised from one end of the world to the other? Wretch! hast thou such a daring spirit, thou son of a black bear; offspring of a cruel tiger! Shalt thou attain to a future world? shalt thou hereafter roll

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together, and one is drowned. Said the courtier, tell how many there be of you; one of them said eleven, and he did not tell himself. Well, said the courtier, what will you give me, and I will find the twelfth man. Sir, said they, all the money we have got. Give me the money said the courtier, and began with the first, and gave him a stroke over the shoulders with his whip, which made him groan, saying here is one: and so served them all, and they all groaned at the matter. When he came to the last, he paid him well, saying, here is the twelfth man. God's blessing on thy heart, said they, for thy finding our dear brother."

thy cool stream along? May thy source be totally dried up and scorched; may the glare dart upon the sand in thy bed; may fire feed upon thy waves; may thy meadows be parched and withered; may thy depths be filled with thorns! Without moisture, without coolness, without even a mark to point out the place of thy former existence, mayest thou be in future consumed away!"

Thus did they vent their abuse and railing, stretching forth their hands and cracking their fingers.* Nevertheless, from their hasty stupidity, no one knew up to that moment which among them had been carried away by the river, and no one enquired who it might be. Just at that juncture, a sensible man who was travelling along the road came up, and touched with compassion demanded, "How now Master, how now, tell me, what is this bustle about?" They in turn related to him in due order what had happened, and he fully perceiving their idiotism replied, "What has happened, has happened.† If you will make me a suitable recompense, I have power to call hither him who is gone with the stream; for know, that I am deeply versed in

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* The Hindoos in uttering a malediction, unite their hands by interlacing the fingers, and then projecting them forwards produce that sound commonly called cracking the joints. Their imprecations are still further strengthened, as they think, by casting dust at the object of them.

† That is, what has taken place is irremediable.

legerdemain." To that the Gooroo rejoicing answered, "If you will do this, we will give you forty-five fanams which we have provided for our journey." Then the other raising a stick which he held in his hand, "'Tis in this," said he, "that this art is contained. If you will range yourselves in a row, and as you receive a blow upon the back, will each reckon by calling out his name, I will cause all six of you to be here present." Having thus placed them, he first gave the Gooroo a thump on the back: "Holla!" cried he, "'tis I, myself, the Gooroo." "One," replied the man. In this manner he gave a blow to all of them, and each repeating his name respectively and casting up the account, they agreed in finding that not one among the six was missing. Being therefore astonished they came round the conjurer, and bestowing great praise on him, paid him the money which they had promised and went away.

SECOND STORY.

OF THE PURCHASE OF THE HORSE'S EGG.

After the Gooroo Noodle and his five disciples had arrived at the Mattam, they went about relating the dilemma in which they had been placed in the river.

Upon this an old one-eyed woman,* who was in the habit of sweeping the Mattam, having heard in detail all that had happened, said, "I am of opinion that there was a mistake in the mode in which you counted yourselves and added up the sum. If one reckons, leaving out either himself or any other person, the amount will be erroneous; however, if another occasion should occur, I will tell you a method by which such a mistake as this

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* The Tamuls divide the natural life of women, as our immortal Bard divides human life, into seven ages, ஏழுபெண்கட்பருவம். Until seven years old they come under the denomination பேதை; from seven till eleven they are considered பேதைமடமை; from eleven to thirteen மங்கை; from thirteen to nineteen மடந்தை; from nineteen to twenty-five அரிவை; from twenty-five to thirty-one தெரிவை; from thirty-one to forty பேரிளம்பெண்: after the age of forty-one a female is reckoned an old woman, and is called, like the one-eyed dame in our story, கிழவி.

may be avoided. Having picked up the ordure* which lies on the commons, collect it together, and when you have patted it smooth, gather around it, and stooping down, dip the ends of your noses in the dung. Then count the impressions made by your noses, and you may thus know, without any error in the account, how many persons there are. In this very same manner, some fifty or sixty years ago, did we take account of a number† of women who were collected together.

They all replied, "This indeed is a capital plan and costs no money; it did not occur to any of us. Nevertheless, for all purposes, it will be best to buy a horse. Sir, you must by all means procure a horse." The Gooroo demanded how much the price of a horse would amount to. As they heard upon enquiry that it could not cost less than from fifty to a hundred pagodas, the Gooroo determined that he had not ability to pay so much.

The matter thus remained a good while under consideration, when one day they perceived that their milch

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* This is a suggestion which would not appear quite so extravagant to a Hindoo as it must to an European, for the women of an Indian family are frequently employed in collecting the ordure of cattle, which they form into flattened cakes and dry in the sun against rocks or walls. These cakes are used as fuel by all classes.

† The words in the original are *ten women*, but the number *ten*, as well as *four*, is frequently used in an indefinite sense; thus resembling the number *nine* in Greek, when applied to time: as, ἐννῆμαρ μὲν ἀνὰ στρατὸν ὤκετο κ[illegible]λα θεοῖο, Hom. lib. i.

cow which had been turned out to feed, did not return home at the close of the evening; they sought her all over the village, but as, notwithstanding their search, she was not to be found, Blockhead on the following day went to seek her in the surrounding villages.

On his return to the Mattam the third day, unable to discover her any where, he exclaimed with delight, "The cow, Sir, I cannot find: 'tis no matter, however, for I have met with a horse for us at a very low price." "How is that?" demanded the Gooroo with eagerness. To which Blockhead replied, "When I was on my return, after I had been searching from village to village, from common to common, from enclosure to enclosure, in order to find the milch cow, I perceived four or five mares grazing and reposing on the bank of a large lake. As I went on farther I found, in a place which was near, a number of horses' eggs hanging down in every direction, which could not be encompassed by one's two arms. Upon enquiry of one who came up, he informed me that they were in truth horses' eggs, and that the price of each of them was only four or five pagodas. Here is a fine opportunity, Sir. We can thus, at an easy rate, obtain a high bred horse, and as for its docility, this will depend upon the manner in which we rear it and break it in." They all consented to this proposition, and having united Idiot with him, delivered into their hands five pagodas, and despatched them forthwith on their journey.

After Blockhead and Idiot had set out, in the manner just mentioned, to purchase the horse's egg, For thus

threw out a doubt. "Grant that the egg of a high bred courser be obtained, still when obtained, it is only after having been sat upon that it will be hatched; but who in the world is to hatch it I am sure I do not know. He says that it is not to be encompassed by one's two arms: though then we were to keep ten hens together upon it, they could not even stand upon it, much less cover it. Tell us then how we are to manage in this business." On hearing what he said, they all stared at each other with astonishment, and without opening their mouths, remained speechless.* After a considerable pause, the Gooroo addressed himself separately to each of the three who were present, saying, "I see no other way but that one of us should sit on it." Upon this each made his excuses. "It is my business," says one, "to go daily to the river and fetch all the water that is wanted, as also to go to the jungle and procure canes for firewood, how therefore can I possibly hatch it?" Says another, "After remaining night and day without intermission in the kitchen, dressing rice, cooking all kinds of curries, making fancy cakes and boiling water, for every body, thus killing myself at the stoves, how can the hatching be performed by me?" Says another, "Before day break I go to the river, and after having

* This sort of tautology, common in Tamul, seems not unfrequent in Scripture; as in Psalm xxxix. ver. 3, "I held my tongue and spake nothing."

cleansed* my teeth, rinsed my mouth, washed my face, purified my hands and feet, and completed all my ceremonies according to the rules, I have to go round the flower gardens, cull the new buds, bring them hither with due respect, tie long garlands, strew flowers over different idols, at the same time worshipping them, and daily assist at the Poojei of the deity. Such is my business; is it not? With all this, how can I hatch it?"

To this the Gooroo replied, "This is all quite true; neither can it be accomplished by the other two who are gone away; for one of them has more business than he can finish, in making enquiries respecting those who come and go, in giving answers to the questions which they propose, and in hearing and settling the disputes which are brought before him. Finally, Blockhead, on all occasions when we wish to transact any business, is he not the person who goes to the shops, to the fairs and

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* According to Hindoo practice, cleanliness, or rather that particular cleanliness of person which is required by the law, and is called கரணகரணம், consists in four particulars, viz. 1st, க்ஷௌரம், shaving; which is performed on every part of the body except the top of the head, the upper lip, which however is shaved with Brahmans, the arm from the elbow to the wrist, and the leg from the knee to the ankle. 2nd, அபிஷேகம், anointment, or according to others, the bathing of the whole body, as opposed to கண்டஸ்நானம், a bathing or washing of the head as far as the neck. 3rd, தந்தகாஷ்டம், the care and cleansing of the teeth. 4th, நிர்மலவஸ்த்ரம், clean raiment.

to the villages? It is very true, therefore, that you must follow those occupations which constantly require your attention. For my part, am I not here doing nothing? I will place the egg in my lap, embrace it with my arms, cover it with the skirt of my cloth, hug it in my bosom, guard it with tenderness, and thus hatch it. It is enough if we do but produce the horse, we will not regard the trouble which is to be endured."

Whilst all this deliberation was taking place in the Mattam, Blockhead and Idiot, who had set out in the third watch with the rising moon, after a journey of more than two kādams* and a half, bent their course towards the mark which they had before seen and noticed, and arrived at the borders of the lake where there was an abundance of pumpkins† in fruit.

On perceiving this, being greatly delighted, they went to the countryman who was attending there and entreated him, saying, "Master, we earnestly conjure you to give us one of these eggs." He, in his turn, seeing their idiotism, said, "Hey-day! do you suppose yourselves fit to buy such high bred horses' eggs as these? They are very costly indeed." To this they replied, "Go to Master, do we not know that five pagodas is the price of them? Look ye, friend, take your five pagodas and give us a good egg." To this he answered, "You are, to be

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* The Tamul kādam, கா த ம், differs in length in different parts. At Madras and its neighbourhood it equals ten English miles.

† called சா ம்பு ல் பூ ச ணி, or ash coloured pumpkin.

sure, fine honest fellows. In consideration of your good qualities, I consent to give them to you at this price; select therefore an egg to your liking, and go your ways, but do not publish it abroad that you have obtained it at this easy rate." They both of them selected and took away a fruit which was larger than all the rest, and rising early the next morning, they set out on their journey just as the day was breaking.

Blockhead having carefully taken the egg and lifted it on his head, the other went before shewing the way, and while they were thus going along, Blockhead began to say, "Ay, ay, our forefathers have said, *they who perform penance, are forwarding their own affairs.* We have now seen the proof of this with our own eyes. This in truth is the profit which has accrued by the penance continually performed by our Gooroo. A high bred horse, which is worth a hundred or a hundred and fifty pagodas, we purchase and take to him for five." To which Idiot replied, "Needs this any reflection? Hast thou not heard the saying—*from pious actions* alone proceeds delight,*

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* The Tamuls reckon thirty-two kinds of pious actions, some of which are sufficiently fanciful: these comprehend, however, if not all the possible varieties of charitable works, at least more than most people perform. Their enumeration is as follows. 1. The building hospitals for the poor. 2. Giving food to those whose employment is devotion. 3. Giving food to those who follow any of the six sects. 4. Supplying calendars or almanacks. 5. Furnishing remedies for the eyes. 6. Giving oil for the anointment of the head. 7. Associating with the female sex. 8. Marriage. 9. Sobriety. 10. Preserving the good works of another.

all else is irrelevant and unworthy of praise. From virtue, not only profit, but pleasure proceeds; except there be (virtue), all else will be misery and disgrace. Did not my father for a long time practise many virtues; and he found his profit and delight in the end, in having me born to him." To which the other replied, "Can this be doubted? *If you sow a castor oil tree, will an ebony tree be produced?** From good actions, good will proceed, from evil actions, evil."

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11. Raising a shed where water may be furnished gratis to passengers. 12. Building a house, either of rest for passengers, or for some religious devotee. 13. Building tanks and repairing roads. 14. Planting trees. 15. Planting groves for the convenience of travellers. 16. Giving food to animals. 17. Giving money to preserve the life of any living thing whatsoever. 18. Erecting posts for cows to rub themselves against. 19. Giving food to prisoners or slaves. 20. Giving boiled rice for sacrifices. 21. Causing to make sacrifices. 22. Giving garments. 23. Furnishing provisions for a journey. 24. Furnishing Brahmans with the means of bearing the expense of assuming the sacred thread. 25. Pouring milk into the sacrificial fire. 26. Making gifts, more especially of money. 27. Giving quick lime to be eaten with betel leaf. 28. Paying for the barber employed in shaving another. 29. Furnishing remedies for diseases. 30. Giving drink to cows. 31. Furnishing a looking-glass. 32. Burning corpses. It would need a long commentary to explain the nature and value of these various good works. I confess myself unable to do so, but recommend that their merits should be made matter of conversation with the உபாத்தியார், or instructor, by those who study the Tamul language in India.

* The Latin Dictionary, a most valuable work by our author, which is now in course of publication at the College Press at Madras, in quoting this common proverb says, "æquivalet dicto, quæ quis seminat

Thus conversing, after they had walked along for a considerable distance, the pumpkin, from striking against the bough of a tree which was bent and hanging down, was dashed out of his hands, and suddenly tumbling upon some shrubs which were spreading in bushes below, cracked and fell to pieces.

Upon this, a hare which was sitting in the bushes started up and ran away. Taking the alarm, they cried out, "Behold! the horse's foal which was in the shell has run away;" and followed after to catch and seize it. Running, regardless of hills or dales, or woods or commons, the clothes which they had on became entangled in the thorny bushes, and were partly torn and partly detained. They continued the pursuit, with their flesh lacerated by the stumps which they trod on, their blood flowing in consequence of the thorns which stuck into them, their bodies all streaming with perspiration, their hearts beating, their two ears closed,* puffing and blowing with fatigue, and their bowels jolting; notwithstanding which, the hare was not caught, and they both fell down, wearied out and harassed with fatigue. In the mean

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hæc et metet." Perhaps it approaches still nearer to the very forcible interrogatory with which our Saviour inculcates the same moral: "Do men gather grapes of thorns or figs of thistles?" Matt. vii. 16.

* This is the undoubted meaning of the text; but whether violent exertion would produce the effect described, I will not pretend to determine. The effects of violent love on the same organ, as described by Sappho, seem at least equally wonderful, if not quite similar, Οππάτεσσιν δ' ἤδεν ὄρημμαι, βομβεῦσιν δ' ἀκοαί μοι.

time the hare went on, and becoming concealed, so as no longer to be kept in sight, it ran away to a great distance. They too, regardless of their weariness, rose up, and with legs limping and wounded by thorns, stones and stumps, searched in every direction. Journeying in this afflicted condition, they suffered hunger and fasting all that day, and after sunset arrived at the Mattam.

When they entered in at the gate, they smote their mouths, crying, "Alas! alas!" and beating themselves, fell down. "What is it? What is it? What harm has come to you?" demanded the rest; who came, and, taking them by the hand, raised them up. After the two had related in detail all the circumstances that had happened, Blockhead spoke as follows: "O Sir, since the day that I was born, I never beheld so swift a horse as this: of an ash colour, mixed with black; in form and size like a hare, and a cubit in length. Although a foal* still in the nest, it pricked up its two ears, cocked its tail, which rose up the length of two fingers,† extended and stretched forth its four legs, and with its heart close to the ground, ran with a swiftness and impetuosity which can neither be expressed nor conceived."

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* A foal, when first born, is called [illegible]; when somewhat grown, it becomes [illegible], a colt: the term [illegible] expresses the age of a full grown young horse; [illegible], that of a middle aged horse, and [illegible], one much advanced.

† By "two fingers," is meant the breadth of two fingers, a finger's breadth being a measure in common use, and the word *length* applies to the tail.

Upon this they were all bewailing, when the Gooroo appeasing them, said, "True indeed, the five pagodas are gone, but however, it is well that the horse's foal is gone also; if whilst a foal it runs in this manner, when hereafter it shall become full grown, who will be able to ride upon it? I truly am an old man: a horse of this description, my friends, although it were presented to me gratis, I would not accept."

THIRD STORY.

OF THE JOURNEY WHICH WAS MADE, MOUNTED ON AN HIRED OX.

After some time had elapsed, a necessity arose for performing a long journey. As they could not go so far on foot, they agreed for the hire of an ox without horns.* They settled to give for its hire, three fanams a day, and after one watch from sunrise had been employed in various affairs, they set out upon their journey.

It being a terribly hot season, as they travelled along, the rays of the sun darted directly upon them, and they found themselves in an open plain, without the advantage of a single tree or bush, and without either covering or shade. While they were thus jogging along, the old Gooroo, unable to endure the fierceness of the unrelenting heat, and bending like a green blade of corn, was in danger of falling off the ox. On perceiving this, his disciples laid hold of him and lifted him off, and, as there was no other shade, set him under the shadow of the ox, which they halted, and fanned him with their

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* [illegible] does not mean an ox, naturally without horns, [illegible] one whose horns were seared when they began to sprout, so as to prevent their growth.

cloths. After he had by this means been much revived, as a cool breeze sprang up, he re-mounted the ox, and travelling gently along, they arrived, before the day declined, at a little village where they halted.

No sooner had they entered into a small rest house there, than, on paying the ox-driver his three fanams, he asserted that it was not enough. "How is this," replied they, "is not this the daily hire that we originally agreed for with you?" To which he, objecting, vociferated, "It is true indeed, that for the accommodation of the ox, as a conveyance, this hire was agreed upon; but moreover, in the middle of the way, my ox afforded accommodation as an umbrella against the heat: must I not then have hire for this too?" They asserted that this was an imposition, and flying into a passion, opposed him and raised a great dispute. As the quarrel encreased, all the villagers who were passing to and fro, both men and women, assembled and formed a crowd. In the mean time a Padeiyāchi,* who was the justice, having appeased the fray; heard the dispute on both sides, and demanded of them whether they would abide by the decision which he should pronounce, and the judgment which he should give: after which he spoke as follows:

"I† myself once travelling home, put up one night at

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* A certain caste of cultivators.

† This story, which, in other forms, is familiar to us in Europe, is derived from an oriental stock.

a large caravansara; where, besides lodging, they supplied, for money, those who frequented it with every thing that might be wanted in the way of food. I, however, as I had not enough for my travelling expenses, said that I needed nothing. They then transfixed upon an iron spit a large leg of mutton, for those who had arrived that day, which they roasted by turning it over the burning coals. This continued smoking with the heat, and the odour which it sent forth being very grateful, I thought that it would be nice to eat the bundlefull of boiled rice* which I had brought, with this savoury smell, and begged permission to be allowed to turn the spit for a little while. Thus, holding the rice over the smoke, I turned the spit with one hand, whilst with the other I fed myself with gratification at the savoury odour. Afterwards, when I was thinking of going, the master of the caravansara demanded payment for the odour which I had smelt. I asserted the injustice of his demand, and, both of us disputing together, we went before the head man of the village. Now he was a great Shastri, a very sensible man, extremely clever and much versed in the science of the law. Listen to the decision which he gave. 'For him who ate of the dish, the price is money, but for smelling the odour which issued from the dish, the price is the odour of money;

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* A native of India, when travelling, seldom fails to provide himself with a cloth full of cold boiled rice, (கடுஞ்சோறு). This, when moistened with the juice of a lime, or a little pepper-water, is sufficient to satisfy his moderate appetite.

this is my decision.' So saying, he called the master of the caravansara near him, and forcing a bag full of money down upon his nose, he chaffed and scrubbed it. The other cried out, 'O dear! O dear! my nose is coming off, I have had sufficient payment.' Do ye hear this? Is not this justice, is not this law? This very decision applies to you. For journeying hither on the ox, the proper hire is money, and for remaining in the ox's shadow, the shadow of the hire-money is sufficient."

However, as the sun was now set, having settled the sound of the money, as the hire of the ox's shadow, he suddenly seized on the ox-driver, and having repeatedly thumped the money-bag upon his ear, he cried out, "Do'st hear?" To which he replied, "O yes Sir, O yes Sir, I have heard it, indeed I have heard it, my ear is sore; enough father, of hire enough." The Gooroo also said, "What I have already suffered sufficeth me; I cannot endure this vexation, take away thy ox; the remainder of the journey is short, in the morning I will proceed gently on foot." So saying, he discharged him. Then, greatly praising and complimenting the Justice who had so well settled his quarrel, he gave him his blessing and dismissed him.

FOURTH STORY.

OF THROWING A FISH HOOK TO CATCH THE HORSE.

On the following day the Gooroo and his disciples dreading the heat, made ready as soon as the cock crew and set out on their journey. As they travelled at a slackened pace, before they had yet finished one kādam, finding that the heat began to scorch them, they halted in a cool grove. Whilst they were refreshing themselves there, Dunce retired to the fields,* and then went to wash his feet† in a neighbouring lake.

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* This is one of several delicate forms of expression, the meaning of which will be at once perceived. The following are some others which should be borne in mind, in order to avoid mistaking the implied for the literal sense of the words. ஒன்றுக்குப் போகிறது, "to go for one purpose—இரண்டுக்குப் போகிறது, to go for two purposes—குளத்துக்குப் போகிறது, to go to the tank—பொய்கைக்குப் போகிறது, to go to the channel—ஆற்றுக்குப் போகிறது, to go to the river—வெளியே போகிறது, to go out—வயலுக்குப் போகிறது, to go to the field.

† The expression is equally guarded as the former, and has an implied meaning which cannot be mistaken.

There was an Ayinār* temple upon its bank, in which there was a large horse of newly baked clay, which had been brought and deposited there in fulfilment of a vow. The lake being full of water, and the water clear, Dunce saw the reflection of that clay horse in the lake; and, astonished that a horse should stand in the water, as he perceived that it was of similar colour, size and appearance with the clay horse which stood on the bank, there arose a suspicion with him that it might perhaps be its reflected image which appeared below.

Just† then, however, the water becoming undulated and ruffled by a breeze that blew over it, the horse also which appeared in it was agitated, and as he perceived that there was no motion whatever in the horse on the shore, he became convinced that the horse in the water was separate and alive; moreover, as if to drive it away, he shouted out, and pelted it with a stone. With this, the water becoming more undulated, the horse also seemed to him to raise his head, to kick out his feet, and to leap with his whole body in trepidation. So taking alarm, he ran to the rest and related every thing that he had seen.

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* Ayinār, அயினார் or அய்யனார்; called also அர[illegible]ரன் and ஈரகுகர், is the son of Vishnoo. His distinguishin[illegible] weapon is the தெண்டாயுதம், or club; his conveyance [illegible] a white elephant, whence he is called வெள்ளை உவா[illegible]ரதி, and a cock is the ensign displayed in his banners, on whic[illegible] account he is intitled சேகரபிக்கேகரடிபபாரன்.

† This story reminds us of that told of the Wise Men o[illegible] Gotham, who raked in a pond for the Moon.

Upon this they all instantly arose and hastened to the spot, where, looking around them, they perceived the truth of what Dunce reported. They afterwards consulted* together how they should take it, but as none of them would consent to descend into the water and lay hold of it, after opposing, and rejecting several modes which one and another suggested, they at length determined, that it would be the best plan, by casting a hook, in the same way as one would catch a fish, to catch this also, and thus draw it ashore.

They made preparations by taking as a hook, a sickle that one of them had with him, and this they baited with a bundle† of boiled rice which they had brought, while for a line they took the turban that the Gooroo wore. In this manner, having thrust the sickle through the rice, they tied it with the turban, and threw it into the place where the horse made his appearance. By the great

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* It is held that in consultation (ஆலோசனை) five circumstances (பஞ்சாங்கம்) are to be considered. 1st, புறம் பொருட்பயம், the exterior means. 2nd, பெறுஉஃதாகுவன பயக்கும்பகுதி, the fruits which we are to expect, and which should be among the following four: 1, தருமம், good works; 2, பொருள், riches, money or goods; 3, இன்பம், pleasures; 4, மோக்ஷம், paradise. 3rd, தெரிசனாலுவரும்பாகம், the choice of time and opportunity. 4th, வரும்முதுபுறுகாரணம், a foresight of what may be the objections and the answers to them. 5th, காரியப்பகுதி, determination as to whether the matter under consideration can and ought to be done.

† See the Note in page 73.

undulation of the water, from the impetus with which it plunged in, the horse also which appeared there, seemed as if seen to leap, to wriggle and to kick, in consequence of which they all took alarm and ran away. One of them, however, who had hold of the turban did not let it go, but remained with it in his grasp. After the waves of the lake had subsided, he drew softly near, and as he continued to troll the bundle of rice which had been cast in, some large fish in the lake bit at the cloth; perceiving signs of which, he beckoned the rest to him by a signal with his hand and cried, "Look ye! the horse is biting the bait." On drawing up the turban after a little while, the cloth and the rice were both gone, in consequence of which, the sickle which was fastened to the turban stuck in a large weed that was spreading out beneath the water. They all cried out with delight, "Now that the hook has stuck in the horse's mouth, he is our own:" then uniting together they pulled at the turban, which being an old one, it gave way, and they all at the same instant fell on their backs.

A good man coming up at the moment when they had thus tumbled down, asked what was the matter, and they related every thing as it had occurred. Upon this, he, perceiving their simplicity, veiled with a cloth the clay horse which was on the shore, and shewing them that the horse in the water was also thus hidden, he did away with the delusion.

They then pointed out the Gooroo, and related to the man, with every particular, how, from their not having

money to purchase a horse, which was so absolutely necessary in consequence of his decrepid age, they had bought the egg of one; how it had been destroyed, and how they had suffered vexation on account of the hired ox. He, perceiving that they were well meaning folks, and without guile, had pity on them, and said, "I have a lame horse, an old one indeed, however, it will be serviceable for journeys of the description you make; fanam* or kāsoo is unneccessary, I give it you gratis. Come all of you to my house." So saying, he took them away with him.

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* See the words பணம் and காசு in the Vocabulary. The latter word is usually pronounced *cash* by Europeans, but the Tamul orthography is used in the text, that the reader may not mistake it for an English word.

FIFTH STORY.

OF GOING HOME ON HORSEBACK.

THAT good man carried them away in the manner already mentioned to the village where he lived, which was in the neighbourhood. He was not a rich man;* he was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyer,† and gave them betel leaf‡ and nut,§ and tobacco, and whatever else was requisite in abundance.

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* A rich man, தீராவிடபாபன். There are eight components, உடலுயிர்ஈட்டுகள், which constitute தீராவிடம், or wealth: viz. தனம், money—தானியம், corn, that is, land—தொழார், children—பவுஷ்யம், goods or personal property—வாகனம், conveyances, horses, camels, elephants—பேரர், relations—சேனாகள், friends, allies—அடிமை, slaves. From this enumeration it will, I think, be granted that the Hindoos have tolerably clear notions respecting the good things of this world. The eight pleasures or enjoyments of life, அஷ்டபோகம், are 1st, போஜனம், eating. 2nd, பவுஷ்யம், clothing. 3rd, கந்தம், odours. 4th, புஷ்பம், flowers. 5th, தாம்பூலம், betel and areka. 6th, பரியமாதன் பெண்டாட்டி, a beloved wife. 7th, சங்கீதகோஷ்டி, a band of musicians. 8th, பஞ்சணை, a couch of flowers.

† Milk curdled into a solid mass, by the addition of a small quantity of milk already curdled. It is usually eaten with rice.

‡ Piper Betel. § Areca Catechu.

On the following morning, he sent for the horse which was grazing in his fields, and setting it before the Gooroo presented it to him as a gift.* The horse, besides being aged, was blind of an eye, shorn of an ear, lame in one of his fore legs, and limping† in one of the hind legs: so that it was a conveyance suitable to the woeful form of the Gooroo. Although such his plight, they were all greatly delighted that they had got a horse, and that it had been obtained gratis. Gathering around, they lavished on it their caresses, this one patted it, that one laid hold of a leg and twisted it, one seized the tail and pulled it, another wiped its eyes, while another fed it by cramming grass into its mouth.

After this, on searching for the horse's trappings, he who had made them a present of the horse gave them an old saddle which was torn. However, as it wanted the hind-strap (crupper) which passes under the tail, they procured some pālei-kodi‡ stalks and tied them on: so likewise, as there was no rein to the bridle, they sub-

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* This may seem somewhat tautological, but the word கொடுத்தான் *he gave*, does not necessarily imply that the object presented was a free gift; therefore the word கானிக்கை, a present or gift, is likewise expressed. Thus in Virgil,

> Est mihi disparibus septem compacta cicutis
> Fistula, Damœtas *dono* mihi quam *dedit* olim.

† The text is பிஞ்சாண்டி. I am not acquainted with the word பிடி; but am inclined to think it a mistake for பிடிக்கை, lame or limping, from பிடிப்பு, lameness.

‡ See the words பாலுவை and கொடி in the Vocabulary.

stituted twisted hay bands. After they had given themselves much trouble to obtain a belly band and girths, not being able to procure them, Blockhead went to a village in the neighbourhood, and purchased both these and a martingale.

When all the trappings had been thus obtained, the unlucky* days were passed over, and at a fortunate moment, according to the rules of astrology, all the village having come forth in company with them, shouting out and cheering, they placed the Gooroo Noodle on horseback at the head of the procession. Then, one of the five disciples laying hold of the bridle pulled forward. One placed near the tail, hooted, and drove the beast on. Two of them at the two sides, keeping hold of the Gooroo's legs, supported him; while another in front, acting as herald,† cried, "Take ye care, take ye care, look out, look out;" and thus they went along.

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* If the 12th day of the Moon's age fall on a Sunday, the 11th on a Monday, the 5th on a Tuesday, the 2nd on a Wednesday, the 6th on a Thursday, the 8th on a Friday, the 9th on a Saturday, the [illegible] days are accounted unlucky. On the contrary, if the 8th fall on a S[illegible] day, the 9th on a Monday, the 6th on a Tuesday, the 3rd on a Wednesday, the 9th on a Thursday, the 13th on a Friday, the 14th on a Saturday, the [illegible] days are esteemed lucky. In general, the 1st day of the moon's a[illegible], the 4th, the 6th, the 8th, the 9th, the 11th, the 12th, the 14th and t[illegible] 15th, are esteemed unluckly, unless their ill luck be corrected by the [illegible]ay of the week according to the above table. On the contrary, the 2[illegible], the 5th, the 7th, the 10th and the 13th, are esteemed lucky.

† See Dubois' Work, page 67.

After they had travelled merrily along for a considerable distance, the collector of toll belonging to the highway came running up, and stopping them, demanded five fanams for the horse. To this they replied, by crying out, "What! toll for a horse ridden by a Gooroo! Has this any thing to do with commerce? This forsooth is a horse given by a person out of charity, who perceived that owing to his decrepid age he was unable to go on foot: what toll is there for this? 'Tis an injustice." As he would not quit his arrest, even until it was high noon, seeing no other way, they gave the five fanams. The Gooroo, too, reflecting that if he had been without a horse, this vexation would not have been occasioned, was in great tribulation.

They went to refresh themselves in a choultry which was near, and to a good man whom he found there, the Gooroo himself began making great complaint. "I never," said he, "mounted a horse from the day that I was born. Now to-day, on the occasion of my riding for the first time, this is the injustice which I have experienced. Shall the money which they thus wickedly obtain, like thieves who unlawfully take possession of the road, do them any good? Shall not the money, which they consume my belly by receiving, become a fire to them?"

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* [illegible] is a phrase, which translated literally signifies "the belly to burn," or "be in a burning state," but which means, also, "to be very hungry," or to "grieve." In the original, there is a kind of *double entendre*, therefore, which does not admit of translation, arising from the two-fold meaning of the phrase.

To which the other replied, "This, Sir, is the temper of the times; in these days, money is the Gooroo, money is the deity; we have heard it said of old, that *if you but name money, even a corpse will open its mouth.* Now-a-days, Sir, there is no other care or love but money." The Gooroo answered, "In these times there are some, who if they see money, though it be in ordure,* will not scruple to lick it out." Said the other, "Is there any doubt of this? And even that, Sir, doth not stink to them: listen to an evidence of this.

"A certain king,† from a desire of money, after he had imposed upon his kingdom all sorts of taxes which had not existed before, levied a tax also upon urine. This, even his own son not enduring, he remonstrated with his father, saying that it was shameful to demand such a stinking tax. The king, however, dismissed his son without making a reply. After many days had elapsed, and the money had been collected for the tax which had been

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* The ordure of different animals has different names, which it is proper to bear in mind. The general term is க உ ட ம்—that of the ox and buffalo is called ச ா ண ி, ச ா ண ி க ம், or ச ா ண ி ய க ம்—that of the elephant and of the horse, ல ெ ந த ீ—of birds and lizards, ர ீ ச ம்—of goats and sheep, ட ி ழ ி க ் க ற க—of the domestic fowl, ம க ா ட ி ் க க ா ர ம்—of man, அ ல ெ ந த ் ி ய ம், ம ல ம ம். The above are terms of decency, but the word ட so often used by people of low caste and education, is to be avoided as grossly vulgar.

† This is the well known story of Vespasian and Titus, which the Author has artfully introduced in illustration of his subject.

imposed, the king, sending for his son, desired him to smell that money: 'Does it stink?' demanded he. The son, not thinking of any ulterior meaning, said it smelt well enough; upon which the king replied, 'This is the very money from the urine tax.' Dost hear me? It is enough, if the money but comes; it is no matter, Sir, how it comes."

After they had in this manner passed the day in much conversation, in the evening the Gooroo again mounted the horse, and when they had travelled along they halted in a hamlet. They did not tether the horse, but turned him out to feed at night, and when they went in the morning to seek him for their journey, he was not to be found. On entering and searching from house to house, a person had detained him tied up in his enclosure, and when they requested that he would give him up, he replied, "The whole thirty hours* of the night he has been feeding on my grain, by which as I have suffered much injury, I will positively not let him go." Upon this the chief of the village went himself to him; but although he endeavoured to appease him, both by entreaties and threat he said that he would agree to give him up, only on co lition that the damage should be made good. A numb of persons assembled, who having enquired into the i ry which had been done by the grazing, and havin estimated what had been trodden down and what

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* See Note in page 52.

† Li ly, four persons; but the number is used in an indefinite sense.

had been fed off, pronounced that there was a damage of ten fanams, or at least, that there was a damage of eight fanams. In the end, however, an agreement was made for four fanams; which the man having received, gave up the horse.

As for the Gooroo, being greatly distressed, "Wherefore have I this horse?" said he, "how many expenses, how many sorrows, how many degradations have been incurred in consequence of its coming; all this, my friends, is ill befitting my dignity." So saying, he resolved firmly to go on foot. Upon this both his disciples and the village folk cried, "Fie, fie, this ill beseems you, besides, you are unable to walk on foot." Then a certain Valloovan* hearing all this, said, "You need not grieve, Sir. Undoubtedly all these calamities have come upon you, from the sin which has possessed the horse. If you, once for all, will incur an expense and give me five fanams, I will cast out and remove that sin." Reflecting, that "*if one fears expense, business cannot be done*," they consented to give the money, and told him to cast out the sin.

Then the Valloovan, in order to deceive the[illegible] performed several ceremonies, plucked some green [illegible]eaves, sprinkled them over the horse, screamed out, "[illegible]oona! moona! ah! oh!" And having performed ci[illegible]mgyrations round him, he came thrice to the rig[illegible], and after patting and stroking the horse from the [illegible]ail to

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* See the word [illegible] in the Vocabulary.

the head, seized hold of the single ear. "In this very ear," said he, "all the sin is lodged. It was in order to cast out such a sin as this, that the other ear was heretofore cut off. Now, if we cut off this also, the sin of the present day will be suppressed and stayed." With this, having sharpened a chopper, they cut off the ear, and in a trice bore it to a distance, in order that the sin might not attach to any one. They then dug a deep pit, buried it, and covering it with earth, placed a mark there and came away. As all that day was consumed, on the following morning they departed, and after having suffered much trouble arrived at the Mattam.

SIXTH STORY.

OF THE BRAHMAN'S PROPHECY.

After their arrival at the convent, the Gooroo was very much out of spirits. The gift-horse was a very defective horse, yet it was a great happiness to him that it had come without purchase; still, however, harping and harping upon the sorrows and misfortunes which had happened on the road on account of the horse, he continued to suffer great anxiety of mind: so, assembling his disciples, he began to give them divers sage counsels. "Brethren, I perceive every day more and more, that all the pleasures of the world are false pleasures. Good unmixed with evil, a sweet unmixed with bitter, and joy unmixed with sorrow, are here unattainable. Alas! alas! were we not greatly delighted, that, through civility, we had obtained a horse without paying for him? We have witnessed the sad misfortunes which visited us, and, on that very day, immediately followed this good fortune. Must we swallow so much bitterness, in licking up one drop of honey? Ah! even the grain of fine rice* is

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* ಕಾಗಿನೆಲೆಯ ಅಕ್ಕಿ, is a superior kind of rice

within its husk, and to fruits* of every kind there is a skin and a stone.† All this is indeed true; nevertheless, the evil which I have endured within the space of one day is extreme. It is certainly not befitting me to go about riding on horseback. Shall I have the audacity to go in opposition to the destiny above? No, no. It will be proper, then, hereafter to send the horse back again." To this all the disciples with one accord replied, "This must not be; this must not be. Do not talk so, Sir. Is this a horse which you have purchased? Is this a horse which we have sought? No indeed, it is a horse which came of itself, as a providential assistance; did it not? If we send it back, it will be to go in opposition to the divine will; will this be proper? This will, indeed, be a sin, Sir. Besides this, there is nothing to excite alarm, now that that Valloovan has cast out the sin which had got possession of the horse."

By their stating at large, this, as well as many other reasons, the Gooroo himself having recovered his spirits, said, "Be it according as you have said; however, in order that the mishap which we met with the other day, may n[illegible] occur in future, it will not do to turn the horse out to [illegible]ed at night, but we must positively keep him tied

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* In t[illegible] acceptation of the word ಕಾಯಿ, *fruits*, nuts of different sorts and plant[illegible]ns are not included; so that the saying is precisely true in the origin[illegible], though not in the translation.

† In [illegible]vo cabs of dates there is one cab of stones and more.

A Hebrew Proverb.

up in-doors, and I do not know of any place for that purpose." Then, said Simpleton, "What need of consideration for this? I will go now directly and cut some Banian branches, and bring them, and in a moment I will construct a neat stable up in the corner."

The instant that he spoke, he set out, and ascending a large spreading Banian tree which was by the road side, he began to cut* with an axe a straight branch which projected. He, however, stood at the end, and chopped the part next the trunk; which a Brahman traveller who was coming along the road having perceived, cried out, "Ho! brother,† do not stand in this manner, you yourself will fall together with the branch." To this he replied, "Comest thou with this evil boding to me?" With that he hurled at the Brahman a knife which he kept sheathed at his waist. Whilst the other thinking, "Let this fool learn by suffering," retreated and made his escape.

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* This adventure will remind the reader of that admirable stroke of satire in Hogarth's engraving of an Election: where a foolish fellow sits at the extremity of the Crown sign-post, and saws the portion on which he is supported. Our Author wrote before Hogarth's time, but the idea is very ancient; for, as I learn from an eminent Sanskrit Sc[illegible]ar, it is contained in an anecdote related of Kālidāsa.

† The terms அப்பன் or, a father; அப்பா or, a fa[illegible]er; அம்மா or, a mother; தம்பி, a younger brother, &c. are [illegible]equently used, in familiar address, among persons who are not relat[illegible] to each other; for the Tamuls follow the rule of Erasmus, "Sen[illegible], ignotos adolescentulos filiorum cognomento salutant; adolescentes v[illegible]ssim illos patres aut Dominos." In Greek, this idiom is common: thus Εξ αὐλᾶς ὦ μᾶτερ; *Theocrit.*; and it is probably to be found in all langu[illegible]es.

As for Simpleton, he chopped away, still standing in the same manner in which he had stood before, so that when the wood was more than half cut through, it broke, and he himself fell down with it. "Am! am! ma!", exclaimed he, "that Brahman is a great Shāstri, a mighty Prophet, it has happened just as he predicted." So saying, he quickly rose up, and ran to overtake the Brahman. This latter, perceiving him running all on a sudden towards him, stood in terror, doubting what this senseless wild beast might do. Simpleton, approaching, made him a reverence, and said, "Sir, you are a great Shāstri, pray prophecy for me yet once more; I am a disciple of the Gooroo Noodle, for whom I have a great affection. As he is of a decrepid age, I am fearful that he will die in the course of a short time. Do pray now, for my comfort, tell me at what period his end will be, and what will be the signs that will appear previously to it."

The Brahman in order to effect his escape, made various excuses; but, as the other would not quit him, he at last said, "*Āsanam shītam jīvana nāsham.*" "What is this Sir? pray tell me its meaning," asked the other importunately. The Brahman replied, "On whatsoever day your Gooroo's posteriors shall become cold, it will be a sign that his death is at hand."

So Simpleton, having made obeisance,* departed, and dragging the branch which he had cut to the Mattam,

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* Obeisance, [illegible]. See Dubois' Work, page 207.

related circumstantially all the particulars that had passed. The Gooroo upon this was very sorrowful, and thus spoke. "It cannot be asserted that the said Brahman is not a great Shāstri, for every thing immediately happened to thee, exactly as he had foretold. In like manner, the prophecy which he has pronounced and sent to me, must be infallible. *Āsanam shītam jīvana nāsham*, is a true saying. For the future, great care will be requisite: my feet* must never be washed, and for the rest—God's will be done."

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* The force of this expression has been already adverted to. The literal meaning of the words would be inapplicable, but the implied sense has direct reference to the Prophecy.

SEVENTH STORY.

OF FALLING OFF THE HORSE.

After the circumspection, which has been mentioned, had been for some time used, they set out upon a tour from village to village; impelled by the consideration, that should they travel around the district, the disciples might collect their money, but that in the Mattam no income could be realized.

One day, when they were on their return to the Mattam, as the Gooroo was jogging along on horseback, his turban happened to fall off behind him, in consequence of encountering the branch of a tree which hung downwards.* Thinking that the disciples had picked it up, after h had travelled on quietly for a considerable distance, e asked them, "Where is my turban? please to

* The ads, in India, are not unfrequently lined with Banian trees, whose w spreading boughs, covered with thick foliage, afford a welcome ade to the traveller. From these boughs, the largest and lowest of hich are horizontal, numerous roots are suspended, which in time reac the ground and become new trunks. They may with truth be said to ang downwards; an expression, which would scarcely apply to the bor h of any other tree.

give it me." They replied, "It is yonder, and probably lies on the spot where it fell." Upon which he grew angry, and said, "Is it not necessary to pick up every thing that hath fallen?" So Idiot immediately ran off, and as he was bringing along the fallen turban which he had picked up, he placed in it some dung loosely evacuated by the horse (for he had been feeding on the commons, upon grass that was green in consequence of some showers of rain which had fallen that night), and delivered it into the Gooroo's hand.

He then became exceedingly enraged, crying out, "Fie fie." To this they all with one accord, replied, "How is this, Sir? Did you not deliver your instructions before, saying, that every thing which fell was to be picked up; and now, because Idiot acts according to those instructions, you fly into a passion; wherefore is this?" As for the Gooroo, he replied, "Not so. There are some things which it is proper to pick up, and others which it is improper to pick up. You should act with some shew of sagacity." To this they replied, "We are not men so clever as all that." So they requested that he would write down, separately, such things only as they were required to pick up, and these he wrote accordingly.

After this, in travelling along, the ground being slippery and wet, the lame horse, which tottered as it went, tripped and fell down, and the Gooroo tumbling head downwards and feet upwards into a large hole which was near, roared out for help, and cried, "Pray run and pick me out." The disciples ran to him, and one of them taking out the

cadjan,* which he had before written and given to them, began to read thus: "To pick up a fallen turban†—to pick up a fallen waist-cloth and short cloth—to pick up a fallen jacket and drawers." Thus the Gooroo lay there

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* A name, probably of Portuguese origin, used by Europeans at Madras to signify the leaf of the Palmyra tree. (See the word ஓலை in the Vocabulary.) The languages of Southern India are usually written, or rather engraved, on this material.

† The articles of clothing (உடுப்பு) among the Tamuls are few and simple; though their names, some of which are synonymous, and others expressive of differences in manufacture, colour and other circumstances, are extremely numerous. It seems probable, that anciently they wore no sewn garments, and that the jackets now so much in use among the higher classes of citizens, and the boddices worn by dancing women, as well as females of the higher orders, were introduced by the Mussulmans on their conquest of the country. To this day, those who, residing far from towns, and following rural occupations, are less disturbed in their observance of the customs of their ancestors, wear none but long unsewn cloths, in the precise state in which they come from the loom; and in none of the Ancient Sculptures of Southern ndia, are either jackets or boddices to be found, the men or gods ng represented naked, and the women being furnished with a broad namented belt, which passes horizontally across the breasts and unde the arms. The turban is likewise of modern introduction and part use; Brahmans, with the exception of those who hold official s ations, seldom wear it, and many other classes, more especially e country, go bare-headed even in the hottest weather. The gent dress of the men, therefore, consists of the பீதாம்பரம், bei cloth which delicacy absolutely demands, and which is the only vering worn by the labouring classes—the பீதாம்பரம், a cloth of cubits in length, which is passed several times around the waist and etween the legs, thus entirely covering the lower half of

naked, while they went over each article, one by one, according as it was read out, and notwithstanding all his entreaty and all his rage, because this was not written in the cadjan, they persevered in refusal, saying, "Sir, where is it written that you are to be picked up? shew us. We will do exactly according to what is written; but we will never consent to do that which is not written." He, perceiving their obstinacy and seeing no other way of

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the person--the [illegible], a cloth, of 4 four cubits length, which is usually carried over one of the shoulders and is occasionally used to cover the head—the [illegible], a cloth, of from 19 to 20 cubits, which envelops the upper part of the person. Perhaps the [illegible], a sort of short trowsers reaching half way down the thigh, and worn by soldiers and athletæ, may be also of ancient origin. To these we may annex the modern additions of the [illegible], or turban, of 30 cubits length—the [illegible], or linen vest, which fits the body in the upper part and has a full skirt, and the [illegible], or trowsers worn by dancers.

The true dress of the women is a single cloth of 14 cubits in length, called [illegible] or [illegible]. By dexterity in the art of wrapping this around the waist, and bringing the end over the shoulder, the females in India form as elegant and modest a dress as that made with so much labour, and adjusted with so much art, by the fair sex in Europe. The use of the needle and scissars, therefore, which some seem so anxious at the present time to teach them, would prove at best but a needless art. It might even be morally hurtful, because those additional articles of clothing which require to be made up, are principally used by courtezans, and those whose subsistence depends on decoration of person. These wear, under the [illegible], the [illegible], or boddice, already observed to be of Mussulman origin, and the [illegible], which are loose drawers or trowsers.

escape, took a cadjan and a stile, and wrote, in the place where he was lying, "And if I fall you are to pick me up."

His disciples, when they saw what was written, all, with one accord went and picked him up. As his body was entirely covered with mud, because there was muck in the hollow into which he had fallen, they washed him in some water which was at hand; and, afterwards, having put on all his clothes as before, they seated him on the horse and conveyed him to the Mattam.

EIGHTH STORY.

OF THE INTERMENT OF THE GOOROO.

FROM the great alarm and bustle, on the occasion when he fell and lay in the hole, no one called to mind the prophecy which the Brahman had previously made. It was only after having again mounted on horseback, that the Gooroo himself, perceiving that his posteriors were cold, grew sorrowful. Nevertheless, he refrained from saying any thing, until their arrival at the Mattam.

Owing to the shock of falling at his decrepit age, he could obtain no sleep that night, but tossed about restlessly, and suffered great tribulation from the thoughts of the above-mentioned prophecy. Not allowing himself to suppose, that the pain which agitated his frame and caused his restlessness, arose from the fall from the horse into the pit; he was confirmed in the notion, that it doubtless all proceeded from his approaching death, occasioned by the coldness of his rump. With this thought he was distracted and terrified within himself during the whole night, and unable to close his eyes even for a single instant, he groaned frequently, and, urged by the unsettled state of his mind, he afterwards at break of day sent for his disciples.

On their coming to see him, they were greatly alarmed to perceive, that his countenance was changed that his

two eyes had sunk in their sockets; that his face was withered and shrivelled, and that over it there was a pale hue mixed with brown; that his mouth was without moisture; his speech confused, and that he stared as it were upon vacancy. Then, fetching a deep groan, he exclaimed, "O! my brethren, place me in the sepulchre and perform the rites of burial to my corpse." "How is that, Sir?" demanded they in terror. "How is that!" replied the Gooroo, "have ye then forgotten the words, *Āsanam shītam jīvana nāsham.* In the pit, into which I fell yesterday, there was much water and mud, in consequence of which my rump became wet. Nevertheless, owing to the mishap which then took place, this did not occur to me. I afterwards perceived that my posteriors were very cold, and I thought upon the shāster which the Brahman had pronounced. Accordingly, I have experienced pain of body and uneasiness during the whole night, nor have I obtained the least sleep, so that I am b ome fully sensible that my death is approaching. Furthe deliberation is needless, ye will speedily prepare for my terment."

They oo, on thinking of that augury, were terrified; but alt igh terrified,* they did not disclose, but sup-

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* [illegible] *they were terrified, but altho terrified.* This repetition, though somewhat redundant, adds force the disjunction. Thus also in the following passage:

Ὁρᾷς; φρονεῖς μὲν εὖ, φρονοῦσα δ', οὐ θέλεις
Ἰαῖδάς τ' ὀνῆσαι, καὶ σὸν ἐκσῶσαι βίον.

Eurip. Hippolytus, line 313, 314.

pressed their inward alarm, and administered every species of consolation in order to tranquillize the Gooroo's mind. Perceiving, that notwithstanding all that they could say, the tribulation of his mind was not appeased, they sent for one named Asangadan (the mocker), the son of Achēdanamoorti (the irrational), who had formerly been the soothsayer of the village, and took him to cast out the evil spirit which possessed their Gooroo, and to comfort his mind. After he had heard all the circumstances which had previously occurred, Asangadan came, and, with eyes, mouth and nose, convulsed (by his grimaces), demanded, "What is the matter with you, Sir? Say, what ailment has come upon you, what pain, what grief, what affliction? My Gooroo! my Master! my Father!" To all this the Gooroo made no other answer, except the sentence, *Āsanam shītam jīvana nāsham.* Then the other replied, "Very well then, that Brahman has asserted, forsooth, that a coldness of your rump will be your destruction, and I will cause the heat of his rump to be his destruction. Point me out that Brahman. I will perform rice-beater Pōōjei* upon him, and thus cast out and put an end to all the evil which has happened through his means. Point him out immediately, point him out."

"Is there," said the Gooroo, "such a pōōjei as rice-beater pōōjei? I have never seen or heard of such a pōōjei; tell me what it is." To this, Asangadan began

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* See the word ⌊ᵇ⌋ in the Vocabulary.

to reply, saying, "This sort of pōōjei is certainly a pōōjei which is not to be found among the Oodsameiyams,* or Poorrachchameiyans. Listen attentively.

"There was a merchant† who was a great worshipper of Shivan; and who, from his desire to give food daily to Pandārams,‡ used to invite them to a meal wherever he met them. He had no children, and as for the wife whom he had married,§ it being a great plague to her to dress and serve rice in this manner daily for one or two Pandārams, her husband's way of going on was by no means agreeable to her; nevertheless, as she knew that if she said any thing to her husband on this subject he would not brook it, she hit upon a stratagem. One day,

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* See the words [illegible] and [illegible] in the Vocabulary.

† The Brahmans hold, that of the four castes, namely, Brahmans, Warriors, Merchants and Cultivators, only the first and last remain in the present age, or Kaliyoogam. Those, however, who hereditarily follow commerce maintain, as might be expected, a contrary doctrine, and assert th[illegible]selves to be true [illegible], or Merchants. There are, acco[illegible]ing to native authority, three distinct occupations, [illegible] [illegible], allotted to this general caste. 1st, [illegible], guarding or keeping cattle. 2nd, [illegible], to exercise commerce. 3rd, [illegible], following agricultural labour.

‡ An a[illegible]ount of the Pandārams will be found in the Abbé Dubois' Work, pa[illegible] 66.

§ *Literally*, whom he had bought.

the merchant being in the bazar, he called a Pandāram* whom he met and said to him, 'Sir, I mean to distribute alms in my house to-day;' and, as the other accepted the invitation, he added, 'I am busy in the bazar just now; do you yourself go to my house, give notice to my wife, and wait until I arrive.' The Pandāram went away blithely, and delivered the merchant's message to his wife. To this she, perceiving that he was one who had never been there before, replied, 'Very well; please, Sir, to remain here.' So saying, she spread a mat upon the bench of the house. She then immediately proceeded to sweep the court thoroughly, sprinkled it every where with cow dung, purified her feet and hands, and then with much solemnity took in her hands the beater† for pounding rice. She then rubbed it all over with ashes, and

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* Les riches idolâtres s'estiment heureux et croyent que leur maisons sont remplies des benedictions du ciel, lorsq'ils ont pour hôtes quelques-uns de ces Faquirs, qu'ils honorent d'autant plus qu'ils font plus d'anteritez.

Tavernier. Voyages, 1676, Paris, Partie 2nde, [illegible], vi.

† To deprive the rice of its husk, which is a domestic of[illegible] assigned to the females of the family, a long pestle (உலக்கை) [illegible], or rather staff, made of ebony or some other heavy wood, and shod wit[illegible]on, is employed. The rice called, when in the husk, *Paddy* (நெல்), [illegible]s collected into a heap upon a hardened floor, or sometimes in a hollow i[illegible]e ground, and two women usually work together. They stand opposite to [illegible]e another with the heap between them, and each receives and raises th[illegible]nstrument with the left hand, and then forces it down again violen[illegible] with the

having smeared herself also, laid the rice-beater in the middle of the court, and prostrating herself three times before it, muttered some incantations. When she had pronounced these, she wiped the rice-beater again, and placed it where it had been before. The Pandāram, who had been watching all this, was greatly astonished, and said, 'I have now witnessed wonders which I never to this day beheld. Pray, Dame, what sort of pōōjei is this?' To this she replied, 'This is a kind of pōōjei peculiar to the deity of our caste.' She added, speaking in a low tone, as if talking to herself, 'You will hereafter understand it well; for, on your going to enter the house,

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right, giving it a slight inclination forwards, so that it may easily be caught by the left hand of the opposite party. As the rice becomes dispersed, it is pushed back into the centre with their left feet, causing a side movement; whence results a constant though slow revolution around the heap. This work, as indeed every other kind in India, which is performed by more than one person, and admits of adaptation to musical measure, is accompanied by a song.

From a consideration of the above custom, it seems to me not unlikely, that the operation referred to in the following passage of the Proverbs, ch. xxvii. 22, may have been that of clearing grain of the outer husk, and not that of pounding it into flour: "Though thou shouldest bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him." Which may mean, "Though you should endeavour to separate him from his follies, as you separate wheat from its husk, by pounding, you would not succeed." This explanation seems the more probable, from the frequent allusion throughout the Scriptures to grinding wheat in mills, which were undoubtedly of the same kind as the hand mills used in India. Vide Exod. xi. 5, Judges xvi. 21, Matt. xxiv. 41, Isa. xlvii. 2.

it will be completed* on your head.' Although she thus spoke, yet just as she intended, it caught the Pandāram's ear. 'Have I not providentially escaped with my life,' thought he: so as soon as the merchant-woman had entered into the house, without making a noise, he effected his escape. No sooner was he gone, than the merchant came, 'Where, hussey, is the Pandāram whom I sent?' demanded he. She replied, 'He is a pretty Pandāram—is he not?—whom you have sent this time. As soon as he arrived he asked me to give him the rice-beater; to which I replied, the merchant will be here immediately. I must not give it you without his permission; stay a little. So saying, behold how I spread the mat for him; but he, without listening to me, instantly broke away.' The merchant answered, 'Not so, hussey, whatever Pandārams may ask, you have my consent to give them.' So saying, he took the rice-beater in his hand, and went out in the street to seek the Pandāram and give it him. The Pandāram, in order to see the end of the affair which was about to happen, remained crouched in an alley in the street, and when he spied the merchant coming with his rice-beater, 'See, see, he is coming to close e pōōjei upon my head,' thought he, and so he took to is heels. The merchant too, ran in pursuit of him, cr ng out, 'Pandāram, Pandāram,' while he encreased s speed

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* [illegible], *it will be npleted on your head.* Τελευτάσεται τι καινὸν δομοῖς, *Something new ll be completed in your family.* Eurip.

more and more; till, in the end, the merchant unable to run any longer in consequence of being advanced in age, and having a pot belly, returned to his own house. Such is rice-beater pōōjei, and destruction will no more come upon you, Sir, than will the Brahman's posteriors become heated, if I accomplish it upon his back."

Upon this the Gooroo Noodle laughed, and said, "It is with reason that they call you Asangadan (the mocker), for you are always cracking your jokes." The other perceiving that the Gooroo laughed, left off banter and again took up the discourse. "Sir, the words which the Brahman spoke are according to truth, indeed; but it is necessary to understand the meaning of them rightly. True it is, that if a coldness be perceived in the posteriors, it is a sign of death; but it will be as he asserted, only when the rump grows cold without any extraneous cause. You fell into water and mire: if upon this your posteriors became cold, is it any great wonder? It would in that case be a wonder if they did not grow cold. Now, therefore, abandon this chagrin. For the future, if, without sitting down in mire, or falling into the water, or without any other extraneous cause, you perceive the *Āsanam shītam*, then you may infer that the *jīvana nāśam* is nigh at hand. Except in so far, all else, Sir, is nonsense." What Asangadan said, penetrated into the Gooroo's mind, and it appeared to him like reason; therefore having brightened up a little, he arose, and began to eat, and to talk, and to go about from place to place.

After but a very few days had in this manner passed, one night, during his sleep, there fell incessantly a heavy shower of rain. In consequence of this, a dripping of water from the roof fell upon the Gooroo's bed, directly close to his posteriors; notwithstanding which, it was unknown to him from his being asleep. After the rain, and with it the dripping, had ceased, the Gooroo having rolled in his sleep, lay slumbering with his rump immediately upon the wet which had fallen. By the coldness thus produced, he suddenly awoke; and perceiving that his rump was exceedingly cold, he became convinced that now there was no extraneous cause whatever to produce the cold, and that the period of his death was arrived.

The disciples, also, without perceiving any external origin for the coldness, supposed that even the coldness of the bed proceeded from the frigidity of the Gooroo's rump, and thought, therefore, that this was the time of the fulfilment of the Prophecy. The people of his caste, also, who came to visit him, as they were possessed of about as much sense as themselves, coincided in all that was said: while the Gooroo uttered no other answer to those who came, but, "Now, witho[illegible] failure, *Āsanam shītam jīvana nāsham.*"

Unable to sustain the encreased depression [illegible]f spirits, and the diminution of bodily strength, whi[illegible] in this manner he suffered from day to day, he on[illegible] day fell into a swoon. Upon this they all made la[illegible]entation;

and placing their hands upon their heads,* began to weep and to howl, crying out, "Alas! alas! he is deceased, he is dead!" And, after performing the ceremonies appertaining to burial, they proceeded to bathe him.

For this purpose, having filled brimful of water a large trough which was in the Mattam, they tossed the supposed corpse into it, and having pressed him down, a number of them with one accord began to rub and to wash him. When thus washed, he recovered from the swoon; but being unable to draw breath in the water, and incapable of making any signs with his hands and feet, which they squeezed together, the Gooroo Noodle perished, through their stupidity, by the hands of these idiots.

Upon this, a great multitude having assembled, they placed him in a sitting posture in a litter adorned with flowers, and raising him up, they crowded together before, behind, and at the sides. Whilst his disciples came and carried him along, chanting thus, *Āsanam shītam jīvana nāsham*; and, having placed him in the grave, they buried him.

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* This [illegible]thod of shewing affliction was customary among the Jews: thus, "A[illegible] Tamar put ashes on her head, and rent her garment of divers col[illegible]s that was on her, and *laid her hand on her head*, and went on crying [illegible] 2 Sam. xiii. 19. See also Jerem. ii. 37.

VOCABULARY.

VOCABULARY.

அ, *interj.* expressive of admiration.

One of the indicative letters (சுட்டெழுத்து), being the contracted form of the demonstrative pronoun, அது. Used in composition as *alpha privativa.* ANDERSON'S GRAMMAR, Part 1 of Section 60.

அஅ, *interj.* expressive of admiration.

அஒ, *interj.* expressive of mystery.

அகப்படுகிறது—பட்டேன்—படுவேன், *v. n.* (*compounded of* அகம், the interior, and படுகிறது, to undergo), to be laid hold of, to be taken, to be found, to come into possession. A. G. Sect. 107.

அகடு, *sub.* what is interior, the belly.

அகோரம், *sub.* (घोरं) horror, fierceness, fervency, vehemence of the wind—of a fever.

அக்கினி, *sub.* (अग्निः) fire, the god of fire; who is also the guardian of the S.E. quarter.

அங்கலாய்க்கிறது—ய்த்தேன்—ய்ப்பேன், *v. n.* to be straitened, to be in distress, to be afflicted, to shew great sorrow or compassion.

அங்கே, *adv.* there, thither.

அசங்கதம், *sub.* (अ *privative*, and संगतं) falsity, derision, disdain, contempt.

அசங்கதன், *sub.* a mocker, a derider.

அசனம், *sub.* (अशनं) food, nourishment, a meal.

அசாரம், *written better*, அஃசாரம், *sub.* (आचारं) custom, fashion, politeness, urbanity.

அசூயை, *sub.* (असूया) suspicion, envy.

அசேதனம், *sub.* (अ *privative*, and चेतना) irrationality, folly.

அசைகிறது—அசைந்தேன்—அசைவேன், *v. n.* to shake, to move, to stir; *Lat.* labare.

அசைக்கிறது—அசைத்தேன்—அசைப்பேன், *v. a.* to shake, to move, to jog; *Lat.* labefacere.

அஸ்தமானம், *sub.* (अस्तः) the setting of the heavenly bodies, especially the sun: the evening.

அஸ்தமிக்கிறது—மிந்தேன்—மிப்பேன், *v. n.* *the sun* to set.

அஞ்சு, *written better*, ஐந்து, *adj.* five; *marked* ius, ஞ.

அஞ்சுகிறது—ஞ்சினேன்—ஞ்சுவேன், *v. n.* d *a.* to fear, *governs a dative*: as, கோயிலுக்கு னதே பூசிக்கஞ்சாது, "The church cat fear not the gods." A Proverb: corresponding with, Familiarity breeds contempt."

அந்நியாயம், *sub.* (अ *privative*, and न्यायं) injustice, imposition, wrong, impropriety.

அடக்கிறது—க்கினேன்—க்குவேன், *v. a* to cover up, to bury, to include, to conceal, to res in.

உடா, *interj.* of address to inferiors; more especially in expression of anger or contempt, fellow! sirrah!

அடி, *sub.* a stroke, a blow; ஐந்தடி, five blows. A foot; *synonymous with* கால்: *thus,* அடிபணிகிறது, to prostrate one's self at the feet, to worship any one. A footstep;—with எடுக்கிறது, to watch footsteps;—with பிடிக்கிறது, to detect footsteps: *thus,* அந்தக்கள்ளனடிபடுக்கப்போ, go and watch the footsteps of the robber who is come: *the person returning says,* அடிகண்டுபிடித்தேன், I found out or traced his footsteps. A shoe: *as,* செருப்படி, a sandal; the sole of a shoe: *as,* இந்தச்செருப்படிகள் எத்தனையடிபோடிருக்கிறது, how many soles, or rather layers of sole, are here in these sandals? A foot measure: *thus,* மரநிழலானதுக்கெத்தனையடி, how many feet (as measuring the length of a man's shadow, a common mode of ascertaining time in India) does it want of noon? A pace: *thus,* அப்பாலேநாலடி போகுமுன்னேனைப்பிடித்தான், he was taken before he had gone four paces hence: *thus also,* அடிக்கடி, frequently, *passim.* The foot of a tree, the trunk: *thus,* எனக்கு மரத்தடி போதும், the trunk of the tree is sufficient for me;—the foot of a mountain: *thus,* மலையடிப்பட்டி, a town at the foot of a mountain: அடிவாரம், *also signifies* the foot of a mountain. *Synonymous with* கீழ், under: *thus,* மரத்தடியில்

மரநதேன், I was under the tree. *Synonymous with* கிட, near: *thus,* எனவீடு கோயிலடுத்திருக்கிறது, my house is near the temple; *hence* உபநகரம், a suburb, *i. e.* a village near a city. *Synonymous with* ஆதி, the beginning: *thus,* உபநிஷதகதையாதியிலிருந்து சொல்லு, commence the story at the beginning; *hence* உபநிஷ்கடை, *signifies* the first shop in a market. A foundation: *thus,* உபநிஷ்பாதவீடு விழுந்தது, the house hath fallen from its foundation. The floor of a room: *thus,* உபநிஷ்மண்டபத்தில் மண்ணிருக்கும், there will be dirt on the floor;—*sometimes* the dirt itself: *thus,* உபநிஷ்மண்ணிருக்கட்டும், suffer the dirt to remain. The base of a vase: *thus,* பாதரக்கிண்ணியபாதம் பொருந்தாது, the base does not suit the vase. A base thing: *thus,* உபநிஷ்சரக்கு, base goods. A line of a stanza: *thus,* இந்தப்பாடலிலெத்தனை உபநிஷ்யுண்டு, how many lines are there in this stanza? An interjection of familiar address to females; used especially by a husband to his wife, by a father to his daughter, by a son to his mother, and by women to each other; considered indecorous, however, as coming from an indifferent person.

உபநிஷ்கிறது—உபநிஷ்தேன்—உபநிஷ்பேன் *v. a.* to strike; *used metaphorically with* மழை rain, to rain;—*with* காற்று, wind, to blow;—*with* சாக்ஷி, evidence, to cite a witness. To slay (not with a sword but) with a club: *thus,* ஆட்டை உபநிஷ்தான், he slew the goat. *In this sense the compound*

verb அடித்துப்போடுகிறது *is often used.* அடித்துக்கொள்ளுகிறது, to beat one's self; *also* to wrangle with another; *in which latter sense it governs an ablative in* ஐடு: *thus,* என்னோடு அடித்துக்கொள்ளாதே, do not wrangle with me. அடித்துவைழுகிறது, to cast one's self on the ground through excess of grief.

அடிப்படுகிறது—பட்டேன்—டுவேன், *v. p.* to be beaten.

அடுத்தாப்போலே, *used adverbially: comp. of* அடுத்த, *conjunct. form from* அடுக்கிறது, to be near, and போலே, *v.* near, as if touching. A. G. Part 2 of Sect. 100.

அடுப்பு, *sub.* an oblong hole in the ground to contain a fire for culinary purposes, a stove, an oven, a forge.

அணுகுகிறது—அணுகினேன்—அணுகுவேன், *v. a.* and *n.* to obtain, to get; to resort to; to be enclosed.

அணுக்கிறது—அணுக்கினேன்—அணுப்பினேன், *v. a.* to close, to stop up, to shut in, to lock up.

அணுக்காக்கிறது—காக்கினேன்—காப்பேன், *v. a.* to sit on (eggs), to hatch.

அணுப்பு-வாம், *sub.* a mark, a sign; *metaph.* a proof.

அணுகிறது—கினேன்—குவேன், *v. n.* to draw near, to approach.

அணைக்கிறது—அணைத்தேன்—அணைப்பேன், *v. a.* to unite, to embrace; to quench, to extinguish.

அண்டுகிறது—டினேன்—டுவேன், *v. n.* to approach.

அண்ணா, *sub.* vicinity, proximity; *adj.* near.

அக்கடுகிறது—படேன்—படேபன், *v. a.* to reprimand, to rebuke, to hoot at.

அதிகம், *adj.* (अधिकं) more, larger, very large; *used adverbially*, more. A. G. Part 5 of Sect. 151.

அதிகமதிகமாக, *adv.* more and more.

அதிகாரன், *sub.* (अधिकारः) one in office, in authority or power.

அதிகாரம், *sub.* (derived as the preceding) an office or duty.

அதிகாலம், *sub.* (अति and कालः) the early morning; *used adverbially with the emphatic affix* ஏ, *signifies*, betimes, in the early morning.

அதிசயம், *sub.* (अतिशयः) a wonder, a miracle, admiration.

அதிருகிறது—ருகேன்—ருபேன், *v. n.* to tremble, to quake, to start up.

அதிர்க்கு, *written vulgarly*, அதிர்ச்சி, *sub.* (अधृति) a tremor, a quivering, a shock or concussion.

அதில், *local ablative of the pronoun* அது, *sometimes signifies*, in the mean time.

அது, *neu. demons. pron. n.* it, that thing. A. G. Part 1 of Sect. 59.

அத்தம், *sub.* (अर्द्ध) the middle, the half.

அத்தராத்திரி, *sub.* (अर्द्धरात्रः) midnight.

அத்தனை, *adj.* so many; *Lat.* tot, quot, tanta, quantum; *sometimes it has the force of* adeo: மூடத்தனமுடையனேன், adeone stupidus es

அத்தாட்சி, *sub.* (अध्यक्षः) evidence, proof by example.

அபகீர்த்தி, *sub.* (अपकीर्तिः, *from* अप and कीर्तिः) disgrace, infamy.

அபத்தம், *sub.* (अबद्ध, *from* अ *neg.* and बद्ध) vanity, falsehood; *adj.* vain, false.

அறைபறை, *spelt also,* அபயம், அறைபயம் and அறையம், *sub.* a shout, a cry—usually of supplication for mercy or protection.

அப்பப்பா or அப்பப, *interj.* of admiration, of affliction.

அப்பா or அப்ப, *vocative case of* அப்பன், *used as an interj.* of admiration; also as an expression of good will in addressing one of inferior rank, but advanced age.

அப்பன், *sub.* a father.

அ[illegible]ாறம், *properly a sub. comp.* of அ *for* அதுக, that, *and* பாறம், a part; *generally used with the emphatic affix* ரு *as an adv. signifying,* apart, beyond, further, furthermore. A. G. Parts 1 and 2 of Sect. 154.

அப்புறம், *properly a sub. comp. of* அ *for* அதுக, that, *and* புறம், a part; *generally used as an adv. signifying,* on the further side, then, further, moreover. Thi word is perhaps derived from the *Sanscrit* अप opposite. A. G. Sect. 154.

அமர்த்துகிறது, *more correctly,* அமர்த்துகிறது—த்தினேன்—த்துவேன், *v. a.* to appease to a[illegible]y, to assuage; to prepare; to seat; to find.

அமருகிறது—ந்தேன்—ருவேன், *v. n.* to settle, to s[illegible] side, to grow still or quiet, to be suppressed; to agree; *Lat.* convenire; to be found or obtained.

அமுக்கிறது, *sync. for* அமுக்குகிறது—க்கினேன்—க்குவேன், *v. a.* to press down, to squeeze, to crush, to crowd together, to immerse; *metaph.* to oppress.

அமுங்குகிறது, *more correctly,* அமிழ்ந்துகிறது—கினேன்—குவேன், *v. n.* to sink, to go to the bottom, to be drowned.

அம்மமா, *written also,* அம்மம்மா, *interj.* of admiration.

அம்மாள், *sub.* a mother; *also* a honorific affix to proper names of women, *as* மாயம்மாள்; used in the vocative as a respectful title of address to any matron.

அம்மாத்திரம், *sub. comp. of* அ *for* அந்த and மாத்திரம், quantity; (मात्रा) so much, so much and no more; *Lat.* tantum, quantum: *declined through all cases.* A. G. Parts 1 and 2 of Sect. 151.

அயம், *see* ஆயம்.

அரிவாள், *sub.* a sickle, a large cutting instrument of any kind.

ஓரம், *sub.* the edge of any thing, the hem or border of a cloth; vicinage, proximity of dwelling; in the last sense it is used either in the local ablative or in the nominative, with the emphatic affix ஏ.

அரும்பு, *sub.* a bud.

அரை, *sub.* the middle, the waist; *adj.* half.

அலைப்புகிறது—ழினேன்—ப்புவேன், *v. a.* to importune, to entreat earnestly, to tease.

அலறுகிறது—றினேன்—றுவேன், *v. n.* to cry, to weep aloud, to bewail.

அலுவல், *sub.* business, occupation.

அலை, *sub.* a wave, a billow, a ripple.

அலைகிறது—லைந்தேன்—லைவேன், *v. n.* to undulate, to fluctuate, to be unsteady or wavering.

அல்லாமல், *negat. vineiyech. from the defect. verb,* அல்ல; beside being, except it be. A. G. Part 3 of Sect. 102.

அல்லோ, *sync. for* அல்லவோ, *the defect. v.* அல்ல, *with the affix* ஓ; is it not so? no? *Lat.* nonne? yes! yes! A. G. Part 4 of Sect. 142 and Note.

அவகாசம், *sub.* (अवकाश) ability, means, possibility, leisure.

அவசரம், *sub.* (अवसरः) necessity, opportunity, haste arising from necessity; a good action; an important service.

அவசியம், *sub.* (अवश्य) infallibility, certainty, absolute necessity; *adj.* true, certain, infallible.

அவதி, [illegible]*b.* (अवधिः) a boundary, a term, the fixed per[illegible] of life; a strait or difficulty; *Lat.* angustia.

அவள், [illegible]*em. pron. demons. f.* she, that woman. A. G. Part [illegible] of Sect. 59.

அவன், [illegible]*m. pron. demons. m.* he, that man. A. G. Part 1 of S[illegible]t. 59.

அவனவ[illegible]ன், *a reduplication of the pron.* அவன்; each one, [illegible]very one; *Lat.* unusquisque.

அவிழ்[illegible]றது—ழ்ந்தேன்—ழ்வேன், *v. n.* to be loose, to become untied, to be detached.

அவிழ்க்கிறது—அத்தேன்—அப்பேன், *v. a.* to untie, to loosen.

அறைபயம், *see* அறுபயம்.

அழம், *see* அழம்.

அழலுகிறது—அன்றேன்—அலுவேன், *v. n.* to be hot, to burn, *whether naturally, or metaphorically, as* with anger.

அழல்மாக்கிறது—மாறேன்—ம்மாவேன், *v. a.* to set fire to, to burn.

அழுகிறது—ழுதேன்—ழுவேன், *v. n.* to weep.

அழுக்கு, *sub.* dirt, filth, ordure, moral impurity.

அழுந்துகிறது—துன்—துவேன், *v. n.* to be wedged in (être enfoncé), to grow fast, firm or compact; *used adverbially in the infinitive, to imply force or firmness: as,* அழுந்தவுரைக்கிறது, to rub forcibly; அழுந்தறைக்கிறது, to nail fast.

அறைக்கிறது—றைத்தேன்—றைப்பேன், *v. a.* to call.

அறைப்பிக்கிறது—பித்தேன்—பிப்பேன், *v. causal,* to call by means of another person, to [illegible] to call.

[illegible]னவு, *sub.* a measure, a definite quantity [illegible] A. G. Parts 1 and 3 of Sect. 151.

[illegible]ம், *sub.* virtue, charity, a benefaction.

[illegible]கிறது—[illegible]தேன்—[illegible]வேன், *v.* [illegible] to know, to recognize, to understand; to be collect[illegible].

[illegible]கிறது—[illegible]வேன், *v. n.* [illegible] cease, to be cut off, to be broken.

[illegible]க்கிறது—[illegible]த்தேன்—[illegible]ப்பேன், [illegible] *a.* to cut, to break; to complete (an account); to kil[illegible]; to reap; to pluck fruit or flowers.

அறுத்துப்போகிறது—போனான்—போவான், *v. n.* to be cut off, to break in pieces.

அறுபது, *num.* sixty; *marked thus,* ௬௦.

அறுபேர், *deriv. sub.* six persons, male or female.

அறைகிறது—றைந்தான்—றைவான், *v. a.* to slap (the cheek), to smite, to beat home (a nail).

அர்சனை or அர்ச்சனை, *sub.* (अर्चना) worship, adoration, consecration.

அர்த்தம், *sub.* (अर्थः) signification (of a word or sentence); midnight; wealth.

அபூர்வம், *sub.* (अपूर्व) a wonder, a miracle, admiration.

அன்றன்றக்கூலி, *sub. comp. of* அன்றைய, *adj. from* அன்று, then, that day, and கூலி, hire; daily hire or wages.

அவிகிறது—விந்தான்—விவான், *v. n.* to go out, to be extinguished.

அனுஷ்டானம், *sub.* (अनुस्थान) ceremonies, sacrifices and pious exercises, *chiefly those of the Brahmans.*

அனுதினம், *adv.* (अनु and दिनं) daily, every day; generally used with the affix உடன்.

அனுபவிக்கிறது—விந்தான்—விப்பான், *v. a.* (अनुभव) to experience, whether joy or sorrow.

அனுப்புகிறது—புனான்—புவான், *v. a.* to send, especially a person.

அனேகம், *sub.* (अनेक) numerousness, abundance; *adj.* many, numerous, long *as applied to time.*

அன்பு, *sub.* affection, love.

அன்றி, *indeiyech. of the def. v.* அல்லை, besides, *syno-*

nymous with உண்மையாகவே, இதன்றாகவே. *It governs a nom. or acc. case* (A. G. Part 3 of Sect. 102), *and used in the commencement of a sentence with the emphatic affix* ஏ, *it signifies* moreover.

உன்றாள், *sub.* that day, on that day, then; உன்றாள் தொடங்கி, from that day forwards.

உன்றாம், *3rd pers. sing. pres. from the root* உண்; it is not, no; implying particular negation. A. G. Sect. 80.

உஉ, *interj.* (आ अ) expressive of grief or compassion—of admiration—of consent.

உகிறது—உகிறேன்—உகிறேன், *sub. v.* to be, to become; to be of service to; to prosper; to be completed; to become celebrated. A. G. Sect. 104.

உகிறும், *conj. mood, from* உகிறது, *q. v. with the affix* உ—ம்; although, nevertheless, either, or, at least. A. G. Part 5 of Sect. 104.

உகக்கொண்டு, *comp. of the infin.* உக *of the verb* உகிறது, *and the infin.* கொண்டு *of* கொண்டுவருகிறது, *used conjunctively*; because, this being so. A. G. Part 2 of Sect. 98.

உக்கிறது—கிறேன்—கிறேன், *v. a. sync.* for உக்குகிறது; to make; to dress victuals (faire *la cuisine*). A. G. Sect. 104.

உக்கும், *3rd pers. n. fut. from* உக்கிறது *q. v. used as a particle which, affixed to the last word of a sentence, implies a doubt, as* நாளைக்கு வருவாரா உக்கும், he will perhaps come to-morrow; *but, affixed to a word in the middle of a sentence, implies certainty, as*

இதாக்கும்பண்ணாயம், this is certainly virtue. A. G. Part 1 of Sect. 104.

ஆசனம், *sub.* (आसनं) the rump, a seat, a throne, the seat or skin on which devotees sit: as, சிங்காசனம், the seat of lion's skin; வியாக்கிராசனம், the seat of tiger's skin; கிருஷ்ணாசனம், the seat of deer's skin.

ஆசனோஷ்ணம், *comp. sub.* (आसन and उष्ण) heat of the rump.

ஆசாரம், *sub.* (आचारः) urbanity, politeness, good manners, usage.

ஆசீர்வதிக்கிறது—திக்கேன்—திப்பேன், *v. a.* (आशिष्) to bless, to bestow a blessing on.

ஆசை, *sub.* (आशा) eagerness, desire, hope.

ஆச்சா or ஆச்சாமரம், *sub.* a kind of tree resembling ebony: (Diospyros Ebenaster, *Kœnig.*).

ஆச்சரியம், *sub.* (आश्चर्य्यः) surprise, admiration, a wonder, a miracle.

ஆடு, *sub.* a sheep, a goat; *the latter is usually distinguished as* வெள்ளாடு, or the white sheep, though the propriety of this name is not shewn by the actual want of colour which it implies.

ஆடுகிறது—டினேன்—டுவேன், *v. n.* to dance, to b ance one's self, to vacillate, to have play as an elast pole moved by the wind, to gesticulate; *with such ords as signify water*, to bathe.

ஆட்டம், *erbal sub.* dancing, movement in general, the moti of any thing which plays or vibrates; *used*

c

adverbially, with the infin. ஆக, *it signifies* after the manner of: as, வெறியனாகப் பேசுகிறாய், you talk like a drunken man.

ஆண், *sub.* a male, whether applied to man or other animals.

ஆண்டவன், *deriv. sub. from* ஆளுகிறது, to govern; a ruler; *commonly,* the Lord.

ஆபத்து, *sub.* (आपत्तिः) calamity, affliction, danger.

ஆமணக்கு, *sub.* the castor oil shrub: (Ricinus communis).

ஆம், *sync. for* ஆகும், *3rd pers. n. fut. from* ஆகிறது, *q. v. used as a particle of particular affirmation;* yes, it is, it may be. A. G. Part 3 of Sect. 104.

ஆயக்காரன், *deriv. sub. from* ஆயம், *q. v. and* காரன் (कारः); an agent or doer, a tax or toll-gatherer.

ஆயம், *sub.* (आयः) a toll, a road tax.

ஆயத்தம், *sub.* preparation.

ஆரவாரம் or ஆரவாரம், *sub.* restlessness, the delirium of a sick person; contention, wrangling.

ஆல் or ஆலமரம், *sub.* the Banian tree: (Ficus Indica).

"Les Francs l' appellent *l' arbre des Banianes,* parce qu' aux lieux ou' il y a de ces arbres, les Idolâtres vont se mettre dessous et y faire leur c[illegible]sine."

Tavernier. 2de Partie, livre 3me. P[illegible]ris, 167[illegible]

ஆலோசனை, *sub.* (आलोचन) deliberatio[illegible] counsel, consideration.

ஆவல், *sub.* desire, appetency.

உழம், *sub.* depth, profundity.

உறவைது, *deriv. sub.* the sixth thing; *also an ordinal adv.* sixthly. A. G. Part 4 of Sect. 137.

உறு, *sub.* a river.

உறு, *num.* six; *marked thus,* ௬.

உறுகிறது—றுகேனன்—றுகேவென், *v. n.* to grow soft, to be mollified, to console one's self, to take comfort.

உறுதல், *verbal sub. from* உறுகிறது, *q. v.* consolaton, recovery from fatigue; *Lat.* refrigerium.

இங்கே, *adv.* here, hither.

இடம், *sub.* a place, a house, accommodation; *used with the infin.* உக, *or vineiyech.* உட, *signifies,* instead of. A. G. Part 4 of Sect. 97.

இடுகிறது—இடுகேன்—இடுகேவென், *v. a.* to afford or give, to do or act, to furnish, to apply; to fetch (a sigh). A. G. Part 2 of Sect. 109.

இடை, *sub.* the waist or middle.

இதாவைது, *pron.* this thing. A. G. Part 5 of Sect. 117.

இது, *n. prox. demons. pron.* this (thing). A. G. Part 1 of Sect. 59.

இதோ, *comp. of* இது, *q. v. and the particle* ஓ, (A. G. Part 1 of Sect. 142) *interj.* behold! *interrog.* is it this?

இதுதனை *adj. comp. of* இ *for* இருது *and* தனை, a measure; so much, thus much, this quantity.

இதுதன்மம், *sub. comp. of* இ *for* இருது, *and* தன்மம், manner; so, thus, in this manner; *generally used*

adverbially, with the infin. ஆக, *or the emphatic affix,* ஏ.

இநத, *prox. pron. adj.* this. A. G. Sect. 60.

இப்படி, *sub. comp. of* இ *for* இநத, *and* படி, a measure; so, in this manner; used as an *adv.* A. G. Part 4 of Sect. 153.

இப்படிக்கொத்த, *used adjectively, comp. of* இப்படிக்கு, *and* ஒத்த *from the defect. v.* ஒக்கும், it is equal; like this, such like; *Lat.* hujusmodi. A. G. Sect. 77.

இப்படிப்பட, *used adjectively, comp. of* இப்படி, *q. v. and* பட *from* படுகிறது, to undergo; such. A. G. Sect. 107.

இப்பொழுது, *sub. used adverbially, comp. of* இ *for* இநத, *and* பொழுது, time; now, the present time. A. G. Part 2 of Sect. 152.

இப்பொழு, *adv. comp. of* இ *for* இநத, *and* பொழு *put by apocope for* பொழுது, *q. v.* now, at present. A. G. Part 2 of Sect. 152.

இப்பொழுது, *sub. used adverbially, comp. of* இ *for* இநத, *and* பொழுது *for* பொழுது; now; used also in the *dative,* இப்பொழுதுக்கு, with the same force. A. G. Part 2 of Sect. 152.

இரங்குகிறது—கொள்ளுகிறேன், *v. r. used with such words as signify the mind,* to be moved with pity, to feel compassion, to be tender-hearted.

இரண்டு *num.* two; *marked thus,* ௨.

இரத்தம், *sub.* (रक्त) blood.

இரவு, *sub.* the night.

இராத்திரி, *sub.* (रात्रिः) night.

இராமாமல் or ராமாமல், *adv. comp. of* ரா, night, *and* மாமல், *implying succession of time, being the root of* மாமலாகாமுகு, to be changed; during the night, every night, all night. *The root* மாமல், *is also added to* பகல், the day, காலம், the morning, *and* உருகு, the afternoon, *with the sense of* every: as, காலமாமல், every morning.

இரு, *adj.* two; used only in composition.

இருக்கிறது—இருந்தேன்—இருப்பேன், *sub. v.* to be, to exist, to be alive; to remain; to be seated: it is the auxiliary verb used in forming compound tenses. A. G. Sect. 89.

இருப்பிடம், *sub. comp. of* இருப்பு, *verbal sub.* state, *and* இடம், a place; the place of dwelling; a basis, a seat, the breech.

இருப்பு, *adj. from* இரும்பு, iron; made of iron.

இருளுகிறது—ருளுந்தேன்—ருளுவேன், *v. n.* to be dark.

இரை, *sub.* food, prey, bait to catch animals or fish.

இரைக்கிறது—ரைந்தேன்—ரைப்பேன், *v. n.* to make a roaring, rumbling or murmuring noise; to breathe with difficulty, to wheeze.

இலவசம் or இலவசம், *sub. used adverbially with* உக்க, ஆக; gratis.

இலை, *sub.* a leaf.

இல்லாவிடில், *conj. form, used adverbially,* otherwise. A. G. Part 4 of Sect. 102.

இல்லை, *defect.* it is not. A. G. Sect. 80 and 102.

இவன், *prox. demons. pron. m.* he, this man. A. G. Part 1 of Sect. 59.

இழுக்கியறு—இழுத்தேன்—இழுப்பேன், *v. a.* to draw, to drag, to bring by force.

இளைப்பாறியறு or இளைப்பாறியறு—ளாணேன்—ளாவேன், *v. n. comp. of* இளைப்பு, fatigue, *and* ஆறியறு, *q. v.* to repose, to rest after fatigue, to be refreshed.

இளைக்கியறு—இளைத்தேன்—இளைப்பேன், *v. n. often used comp. with* போறது; to grow thin; to be wearied.

இளைப்பு, *sub.* fatigue, weariness, faintness.

இறக்கியறு—றக்கினேன்—றக்கிவேன், *v. a. sync. for* இறக்குக்கியறு; to cause to descend, to lift off, to lay down, to unload, to disembark.

இறங்கியறு—றங்கினேன்—றங்குவேன், *v. n.* to descend, to alight, to disembark, to take up quarters; to drip down.

இறுக்குபாடி, *sub. comp. of* இறுக்கும், what may be tied tight, *and* பாடி, a thong; a girth.

இனி, *adv.* hereafter, for the future, henceforward.

இனிலோகம், *sub. comp. of* இனி, *q. v. and* லோகம், the world; the future world.

இனிப்பு, *sub.* sweetness.

இன்பம், *sub.* pleasure, delight; more especially of a sensual kind.

இன்றி, *vineiyech. from the defect. v.* இன்று; without. A. G. Part 3 of Sect. 102.

இன்று, *sub.* this day, on this day, now.

இன்னனம், *adv.* yet, still, more; *Fr.* encore.

இன்னவன், *deriv. sub. from the pron. adj.* இன்னன; such an one; *Lat.* talis.

ஈரநெகுக்கிறது, *v. n. the vineiyech. from* ஈரநெகு, *with the auxiliary v.* to be moist; *Lat.* madeo.

ஈரம், *sub.* moisture, humidity.

ஈனம், *sub.* diminution, defect, lack; ignominy, vileness; objection.

உச்சரிக்கிறது—ரிக்கேகன்—ரிப்பேன், *v. a.* (उच्चार्) to utter, to pronounce, to say.

உச்சி, *sub.* (उच्च) the summit of any thing, the zenith.

உச்சிமத்தியானம், *sub.* (उच्च and मध्याह्नः) high noon.

உடம்பு, *sub.* the body; *sometimes* the trunk only.

உடல், *sub.* the body of a man; the external body, *as opposed to* குடல், the entrails.

உடனே, *sub. generally used adverbially with the emphatic affix* ஏ; immediately, quickly. For the use of this word as an *affix*, *see* A. G. Part 2 of Sect. 149.

உடுப்பு, *sub.* clothes, clothing.

உடைகிறது—டைகேகன்—டைப்பேன், *v. n.* to break, crack or fall to pieces; to be ruptured.

உட்சமயம், *sub. comp. of* உள், within, *and* சமயம், a sect; (समयः) a certain sect.

"Cette interieure, c'est a dire qui place dans le corps humain les lettres misterieuses ந, ம, சி, வ, ய. Ces sectes sont *six*: வாமம் ou வாமம், ஏக

பம், பாசுபதம், மகாவிரதம், கலா முகம் ou காளமுகம் ou காளாமுகம் et பயாபம்.

உண்டு, *v. defect and impers.* there is, it is; it is true; *Lat. est* pro habeo. A. G. Sect. 81, and Part 3 of Sect 104.

உண்டுபண்ணுகிறது, *v. a. comp. of* உண்டு, *q. v. and* பண்ணுகிறது, to make; to create; to feign.

உதவுகிறது—உதவினேன்—உதவுவேன், *v. a.* to assist, be serviceable to; *in a neut. sense,* to be useful.

உதைக்கிறது—உதைத்தேன்—உதைப்பேன், *v. a. from* உதை, the heel; to kick, to recoil.

உதயம், *sub.* (उदयः) the rising of any heavenly body, especially the sun.

உத்தமம், *sub.* (उत्तमं) the best thing, the most excellent thing, perfect goodness: *used adjectively,* high, excellent, true, genuine, upright, perfect.

உத்தரம் or உத்தராம், *sub.* (उत्तरं) an answer; permission, leave.

உத்தியோகம் *sub.* (उद्योगः) an office, employ, situation.

உத்துப்பார்க்கிறது, *or more properly,* உற்றுப் பார்க்கிறது—ர்த்தேன்—ர்ப்பேன், *v. a. comp. of the vineiyech.* உற்று, *which seems to imply,* perfection or completeness, *when added to certain verbs, and* பார்க்கிறது, to see; to stare; to regard stedfastly.

உபகாரம், *sub.* (उपकारः) civility, favour, benefit

உபாயம், *sub.* (उपाय:) a stratagem, an artifice, an expedient, a means of success against an enemy.

உப்பு, *sub.* salt.

உமி, *sub.* the husk of rice or other grain, coarse bran.

உம், *oblique case plur. of the prim. pron.* நீ, your; frequently used honorifically for the singular. A. G. Part 1 of Sect. 57. For the use of உம் as an *inseparable affix, see* A. G. Sect. 140.

உயரம், *written also,* உயர்வு and உசரம், *sub.* height, elevation.

உயர், *sub.* life, the soul; a vowel.

உருட்டுகிறது or உருட்டுகிறது—டினேன்—டுவேன், to roll, to trundle; *Lat.* volvere.

உருளுகிறது—ருளினேன்—ருளுவேன், *v. n.* to roll, to have a revolving motion.

உரைக்கிறது—உரைத்தேன்—உரைப்பேன், *v. a.* to chafe, to bray, to rub to powder; *Lat.* terere.

உலக்கை, *sub.* a rice-beater or stamper: being a long staff made of heavy wood and shod with metal.

உள்ளாகிறது—ஆனேன்—ஆவேன், *v. a. comp. of* உள், within, and ஆகிறது, to become; to be subject to, to be amenable to; to be admitted to; to intermeddle with.

உளைக்காருகிறது—காரினேன்—காருவேன் *v. n.* to sit down.

உள்ள—, *past part. from the def. v.* உள்ளது; which hath. For its use as an *attributive adjunct, see* A. G. Sect. 55.

உள்ளுடை, *sub.* drawers, under trowsers.

உள்ளு *sub.* an inward part; *used with the emphatic*

affix ஏ, *as a post position, it signifies* within; *used adjectively, signifies* inner. A. G. Sect. 148.

உறவு, *sub.* friendship, affinity, relationship, consanguinity.

உனக்கு, *dat. case of* நீ; to thee. A. G. Sect. 57, and 61.

உன், *oblique form of* நீ; thy. A. G. Sect. 57, and 61.

உலாபியம் or உலாபம் or உலாபகம், *sub.* profit, gain.

உலாரான், *deriv. from* உலா, a town; a villager, a townsman, a countryman.

உலா, *sub.* a town, a village, a district.

உலாபியம், *sub.* office, function, work, service, menial employment.

உலாறு, *sub.* a source, a spring.

உலான்றுகிறது—றினேன்—றுவேன், *v. n.* to lean upon a stick for support; *v. a.* to dig holes in the earth for setting plants or sowing seeds.

எங்கும், *adv. comp. of* எங்கு, where, *and the affix* உம்; every where.

எச்சரிக்கை, *sub.* care, caution, circumspection; used in exclamation by way of warning.

எடுக்கிறது—டுத்தேன்—டுப்பேன், *v. a.* to take, to carry or bear, to bring forward, to raise; to assume.

எண்ணுகிறது—ணினேன்—ணுவேன், *v. n.* to reckon, to estimate, to esteem, to think, to imagine; to honour, to respect.

எண்ணிக்கை, *sub.* number, estimation; honour. This word resembles the Latin word *ratio*, in its twofold meaning of *number* and *respect*.

எதிர்க்கிறது—ர்த்தேன்—ர்ப்பேன், *v. a.* to oppose, to resist, to advance against.

எது, *interrog. pron.* what thing? A. G. Part 1 of Sect. 59.

எத்தனை, *adj. comp. of* எ *for* எந்த, *and* தனை, a measure; how many, how much; *Fr.* combien.

எப்படியாகிலும், *adv. comp. of* எப்படி, how, *and* உகிலும், although; however, by any means whatsoever; *Lat.* quocumque modo.

எப்போதும், *adv. comp. of* எப்போது, when, *and* உம்; always. A. G. Part 4 of Sect. 140.

எரிகரும்பு, *sub. comp. of* எரி *for* எரியும், burning, *and* கரும்பு, cane; firewood.

எரிகிறது—ரிந்தேன்—ரிவேன், *v. n.* to burn.

எரிக்கிறது—ர்த்தேன்—ர்ப்பேன், *v. a.* to burn.

எரிகோபம், *sub. comp. of* எரி *for* எரியும், burning, *and* கோபம், wrath, (क्रोध:); a great passion, a fiery rage.

எல்லாம், *sub.* and *adj.* all. A. G. Note to Page 29.

எல்லாரும், *sub. comp. of* எல்லார், all, *and* உம்; all, *mas.* *Lat.* omnes. A. G. Note to Page 29.

எவன், *interrog. pron.* who? A. G. Part 1 of Sect. 59.

எவ்வளவு, *adv. comp. of* எ *for* எந்த, *and* உளவு, a measure; how much? *Fr.* combien. A. G. Part 3 of Sect. 151.

எழுகிறது—ழுந்தேன்—ழுவேன், *v. n.* to rise, to get

எழுபது, *adj.* seventy; *marked thus,* எபது.

எளிது, *adj.* docile, facile, easy.

எறிகிறது—றிநதேன்—றிதேன், *v. a.* to throw at, to pelt.

எரிக்கிறது—ரித்தேன்—ரிப்பேன், *v. n.* to burn, to shine with heat.

என்கிறது—என்றேன்—என்றேன், *v. n.* to say, to be named, to be called. A. G. Sect. 103.

என்றறிந்து பண்ணி, *comp. of the verbal* என்றது, *and* பண்ணி, *vineiyech. from* பண்ணிகிறது; *literally,* having considered what is said, in consideration of which.

என்றிருக்கிறது, *v. n. comp. of* என்று, *q. v. and* இருக்கிறது, *q. v.* to think, to be thinking of; to be about to do; to be for or on the part of.

என்று, *vineiyech. from* என்கிறது; having said; *frequently used as a conjunction,* that. A. G. Part 1 of Sect. 103.

என்ன, *pron. adj. also used adverbially,* what? it admits of declension. A. G. Part 1 of Sect. 60, and Part 2 of Sect 62.

எது, *sub.* (हेतुः) a cause, an origin.

எது, *adv.* what! why!

எத்துகிறது, *see* எறிகிறது.

எநதுகிறது—நதேன்—நதுபேன் *v. a.* to lift up in the arms, to carry in the hands

ஏயக்கிறது—யத்தேன்—யப்பேன் cheat, to deceive, to impose upon.

ஏரி, *sub.* a large artificial lake for irrig

ஏவுகிறது—வேனேன்—வேபேன், *v. a.* to order; to spur on, to incite.

ஏழை, *adj.* poor, not rich.

ஏறுகிறது—றினேன்—றினேபேன், *v. n.* to ascend, to mount up, to exceed, to erect one's self.

ஏற்கண்டே, *adv.* antecedently.

ஏற்றுகிறது—றினேபேன்—றினேபேன், *v. a.* to sum up, to multiply; to lift or hoist up, to cause to mount.

ஐந்து, *num.* five; *marked thus,* ௫.

ஐம்பது, *num.* fifty; *marked thus,* ௫௦.

ஐயன், *sub. spelt also,* அய்யன், a father, a Brahman, a venerable old man. Used frequently in the *voc.* in addressing a superior.

ஐயனார், *sub.* a certain Hindoo deity; *called also* அரிகரன்.

ஐயையோ, *interj.* of compassion or of grief, alas!

ஐவர், *deriv. sub.* five persons.

ஒக்கிறது—க்கேன்—ப்பேன், *v. n.* to be like, to agree with, to be conformable with.

ஒட்டுகிறது—டினேன்—டுபேன், to stick together, to unite.

ஒண்ணுகிறது, *more correctly,* ஒன்றுகிறது, *v. n.* to be fitting, to agree, to be in union; *Lat.* convenio.

ஒண்ணாது, *more correctly,* ஒன்றாது, *neg. v. 3rd pers. from* ஒன்றுகிறது; it is not suitable; it is not permitted, it must not be.

ஒதுங்கிறது—துங்கினேன்—துங்குபேன், *v. n.* to retire, to crouch for concealment, to hide one's self; *Lat.* a secessum ire.

ஒத்த, *past part. from def. v.* ஒத்தும், equal to, like, suitable, having relation to. A. G. Sect. 77.

ஒத்துக்கொள்ளுகிறது, *v. n.* to consent, to agree; to allow or grant; to engage; to relate to; *Fr.* avoir du rapport. A. G. Sect. 77.

ஒப்பரவு, *sub.* union, concord; evenness.

ஒரு, *num.* one; *marked thus,* க.

ஒருபாடுமாட்டு, *adv. from* ஒரு, one, பாடும், a shower (ondée de pluie), *and* ஆட்டு *from* ஆகிறது, in a shower.

ஒருமிக்க, *infin. from* ஒருமிக்கிறது; *used adverbially,* together, at once. A. G. Part 4 of Sect. 100.

ஒவ்வொன்று, *pron. sub. from* ஒன்று, repeated, *as* एकैक *in Sans.* each, one by one.

ஒழிகிறது—ஒழிந்தேன்—ஒழைவேன், *v. n.* to cease, to pass away as time; to be excepted; to die.

ஒழிய, *infin. from* ஒழிகிறது; *used as a conjunction,* except, unless. A. G. Part 3 of Sect. 100.

ஒழுக்கு, *sub.* a leak in the roof of a house, a dripping of water.

ஒழுங்கு, *sub.* order, regularity.

ஒழுங்குபட, *comp. of* ஒழுங்கு, *and* பட, *infin. of* படுகிறது, to undergo; *used adverbially,* in or according to order, regularly.

ஒளிக்கிறது—ஒளித்தேன்—ஒளிப்பேன், *v. a.* to hide, to conceal.

ஒற்றை, *adj.* single; generally implies or of a pair, where the other is wanting: as, ஒற்றை [illegible]க்காது, a single ear.

ஒன்று, *sub.* one.

ஓ, *interj.* (ओ) of compassion.

ஓஓ, *interj.* of admiration.

ஓங்கி ஆது—கினேன்—குவேன், *v. a.* to raise over the head, to brandish.

ஓடுகி ஆது—டினேன்—டுவேன், *v. n.* to run, to sail.

ஓடம், *sub.* a race, a flight.

ஓட்டுகி ஆது—டினேன்—டுவேன், *v. a.* to make to run, to conduct, to drive, to chace.

ஓரம், *sub.* a border, a bank, a strand, a margin, an edge.

ஓர், *num.* one. A. G. Part 1 of Sect. 134.

ஓலை, *sub.* a Cadjan leaf; a leaf of the Palm kind, on which the Tamuls write; a letter or epistle written on such a leaf.

கசப்பு, *sub.* bitterness.

கழிச்சல், *sub.* excrement.

கடக்கிறது—கடந்தேன்—கடப்பேன், *v. a.* to pass (a river), to go over (a mountain), to go through (a town).

கடகி, *see* கறுப்பு.

கடவேன், *def. v.* that I may. A. G. Sect. 83 and 90.

கடன், *sub.* a debt.

கடிக்கிறது—கடிக்கினேன்—கடிப்பேன், *v. a.* to bite.

கடினம், *sub.* that which is hard, cruel.

கடிவாளம், *written also,* கடுவாளம், *sub.* a bridle

கடுக, *infin. from* கடுகி றது, *used adverbially*, quickly.

கடுகி றது—டுகி னேன்—டுகினேன், *v. n.* to hasten.

கடை, *sub.* a shop; *in a collective sense*, a market, a bazar.

கடை, *sub.* an end, a termination, a limit; *used adjectively*, the last.

கடைசி, *see* கடை.

கடைக்கொள்ளுகி றது—கொள்ளினேன்—ளுகினேன், *v. a.* to embrace.

கடிசாதம், *sub. comp. of* கடி *for* கடின, tied, *and* சாதம் (*contracted from* प्रसादनं), boiled rice; a bundle or cloth full of boiled rice, the usual viaticum on an Indian journey.

கடியம், *sub.* (कथन?) the act of proclaiming the titles and sounding the praises of a Prince or other great personage.

கடியசுடுகி றது—டினேன்—டுகினேன், *v. a.* to proclaim the titles and sound the praises of a Prince or other great personage.

கடிவைக்கி றது—வைத்தேன்—வைப்பேன், *causal v.* to cause to bind; to cause to build.

கடுகி றது—டினேன்—டுகினேன், *v. a.* to tie, to bind; to build; *metaph.* to marry.

கடை, *sub.* a stump, a billet.

கணக்கு, *sub.* (गण) an account, a computation.

கண், *sub.* the eye.

கண்டம், *sub.* (खण्ड) a piece or morsel of fish or flesh.

கண்டுபிடிக்கி றது, *v. a. comp. of* கண் , *vineiyech.*

from கரண்கிறது, *q. v. and* பிடிக்கிறது, to seize, *q. v.* to find or perceive, to comprehend, to understand.

கதை, *sub.* (कथा) a story, a tale, a fable.

கபடு, *sub.* (कपट:) deceit, dissimulation.

கயறு, *sub.* a rope, a cord; a fishing line.

கருக்கருவாள், *sub. comp. of* கருக்கு, the teeth of a sickle, *and* உருவாள், a sickle; a serrated sickle.

கருதுகிறது—கினேன்—துவேன், *v. n.* to imagine, to think; to estimate.

கருமம், *sub.* (कर्म) a business, a deed, an affair, an action, a work.

கருமை, *sub.* blackness; *used adjectively* கரும், black.

கரும்பு, *sub.* sugar cane; *see* எரிகரும்பு.

கரை, *sub.* a border, a bank, the shore.

கலப்பு, *sub.* mixture; *used adjectively*, mixed, adulterated.

கல்லறை, *sub. comp. of* கல்லு, a stone, a rock, *and* உறை, a chamber; an excavation in a rock used for sepulture, a grave, a sepulchre.

கல்லு, *sub.* a stone.

கவலை, *sub.* sorrow, care, embarrassment.

கவ்வகிறது—வ்வினேன்—வ்வேன், *v. a.* to seize with the teeth, to snap at.

கழுவகிறது or கழுவுகிறது—வினேன்—வேன், *v. a.* to wash; to polish (gems).

கழிகிறது—ழிந்தேன்—ழிவேன், *v. n.* to pass (time) to glide away; to pass loosely by the bowels.

கழிக்கிறது—கழிக்கேன்—கழிப்பேன், *v. a.* to make to pass away, to turn out, to remove, to abolish.

கழுதை, *sub.* an ass.

கழுவுகிறது, *see* கழிவுகிறது.

களிகூருகிறது—கூருகேன்—கூருகேன், *v. n. comp. of* களி, joy, *and* கூருகிறது, *which, though used only in composition, is probably from the root* கூர், a point, *and may signify* to be pricked or touched; to rejoice, to be much amused.

கள்ளன், *sub.* a robber, a rogue, whether by caste or profession.

கறு, *sub.* a rocky steep, a knob, a clod.

கறவை, *sub.* a milch cow, buffalo or goat.

கறவைபசு, *sub. comp. of* கறவை, an animal giving milk, *and* பசு, *q. v.* a milch cow.

கறி, *sub.* any seasoned meat or sauce which is eaten as an accompaniment to boiled rice, a dish or mess; *Lat.* ferculum.

கறுப்பு, *sub.* the colour black; *used adjectively*, black.

கற்பிக்கிறது or கற்பிக்கிறது—பிக்கேன்—பிப்பேன், *v. a.* (*probably derived from* कल्प) to order, to teach, to give instructions.

கனம், *sub.* (घनं) weight; *metaph.* honour, consideration: *as*, கனமுள்ளவன், a man of weight or consequence; *used adjectively*, heavy.

கனி, *sub.* a ripe fruit.

கா கூ, *interj.* expressive of distress or lamentation.

காக்கிறது, *written also* காரிக்கிறது—ரித்தேன்—ரிப்பேன், *v. a.* to watch, to guard, to keep, to preserve.

காசு, *sub.* (काषीपण) a nominal money, the 80th part of a fanam (*see* பணம்). Also used for money in general. The English word *cash* remarkably resembles this word, both in sound and meaning.

காச்சுகிறது—சினேன்—சினேபன், *v. a.* to make hot, to boil.

காடு, *sub.* a jungle, a forest, a heath, a common or waste.

காடுகிறது—டினேன்—டுபேன், *v. a.* to shew, to point out.

காணிக்கை, *sub.* an oblation, an offering, a present.

காணகிறது—கண்டேன்—காண்பேன், *v. a.* to see, to find.

காண்பிக்கிறது—பித்தேன்—பிப்பேன், *causal v.* to cause to see, *i. e.* to shew, to point out.

காதம், *sub.* a measure of distance, varying in different parts, but equal to ten English miles in most of the Tamul countries.

காது, *sub.* the ear; the eye of a needle, a button hole.

காய், *sub.* an unripe fruit, *as opposed to* பழம் *or* கனி, a ripe fruit. In composition, however, this word is used with some ripe fruits; as cucumbers, cocoa nuts, &c.

காய்கிறது—யுந்தேன்—யுபேன், *v. n.* to burn, to scorch, to be hot, as the body with a fever.

காய்க்கிறது—காய்த்தேன்—காய்ப்பேன், *v. n.* to be in fruit, the fruit to form.

காயப்படுகிறது, *v. p.* to be dried, as damp linen.

காயப்படுகிறது, *or, to distinguish it from the preceding verb,* காயம்படுகிறது, to be wounded.

காரன் or காறன், *an affix borrowed from the Sanscrit* कार, *and signifying* an agent or doer: thus, வேலைக்காரன், a servant, *from* வேலை, work, குதிரைக்காரன், a groom, *from* குதிரை, a horse. A. G. Sect. 121.

காரியம், *sub.* (कार्य) a business, an affair, a matter.

காலமே, *used adverbially,* (काल:) in the morning: from காலம், time, *and the emphatic affix* ஏ; thus bearing some analogy with our expression *betimes.*

கால், *sub.* the foot; the name of the sign ா, which renders the short *a* long, and assists in forming the vowel *o* when not initial.

காலைகழுவுகிறது, *v. a. comp. of* கால், *q. v. and* கழுவுகிறது, *q. v. literally,* to wash the feet; *by implication,* to perform ablution after answering the calls of nature.

காற்று, *sub.* the wind.

கானல், *sub.* glare; the vibratory appearance over a fire, or over the surface of the ground in hot, clear weather.

கிடக்கிறது—கிடந்தேன்—கிடப்பேன், *v. n.* to remain recumbent, to lie down; *Lat.* jacer.

கிடத்துகிறது—கிடத்தினேன்—கிடத்துவேன், *v. a.* to lay down.

கிடைக்கிறது—கிடைத்தேன்—கிடைப்பேன், *v. n.* to be obtained; to be found.

கிட, *infin. from* கிட்டுகிறது, *used adverbially*, near.

கிட்டுகிறது—கிட்டினேன்—கிட்டுவேன், *used impersonally*, to be near, to be with, to approach, to be found: thus, உனக்குக் கிட்டுமோ, tibi ne conveniet? Much used in this sense in Mysore. It would be more elegant to say உனக்குக் கிடைக்குமோ.

கிடீர், *interj.* expressive of silence, *hush.*

கிரகஸ்தன், *sub.* (गृहस्थः) a master of a family, a housekeeper, a goodman.

கிலேசம், *sub.* (क्लेशः) sorrow, affliction, sickness, pain.

கிழம், *a* old; *whence*, கிழவன், *sub.* an old man, கிழ[illegible], *sub.* an old woman.

கிழிக்க[illegible]—கிழித்தேன்—கிழிப்பேன், *v. a.* to tear, pull in pieces, to scratch; to engrave.

கிளம்[illegible]—[illegible]தேன்—[illegible]வேன், *v. n.* to rise [illegible] to stand forth. கிளம்பினவேலை, a piece [illegible] sculpture or carved work, with figures in relief.

கிராமம், [illegible]*b.* (ग्रामः) a village.

கீரை, *su* colewort, greens, potherbs, grass.

கீரைத[illegible]ன்டு, *sub. comp. of* கீரை, *q. v. and* தண்டு, a stem [illegible] stalk; a kind of colewort which grows high.

கீழ், *post*, [illegible]*tion*, beneath, under; *adv.* down, downwards.

கீறுகிறது[illegible]—கீறினேன்—கீறுவேன், *v. a.* to split, to tear, [illegible]o scratch, to lacerate; to carve

குடரம், *sub.* the inside, the entrails; *see* உடரம்.

குடியானவன், *deriv. noun; from* குடி, *with which it is synonymous*; an inhabitant, a countryman, a labourer.

குடை, *sub.* an umbrella.

குணம், *sub.* (गुण:) temper, disposition, natural quality; sometimes used for good disposition.

குதிக்கிறது—குதித்தேன்—குதிப்பேன், *v. n.* to leap, to spring, to jump for joy.

குதிரை, *sub.* a horse.

குதிரைக்காரன், *sub. from* குதிரை, *q. v. and* காரன், *q. v.* a horseman, a groom.

குத்துகிறது—குத்தினேன்—குத்துவேன், *v. a.* to prick, to pierce, to sting, to stab; to pound in a mortar.

கும்பிடு, *sub.* a bow, a reverence.

குரு, *sub.* (गुरु:) a religious instructor or director; *Lat.* sacerdos.

குருடன், *sub.* a blind man; குருடி, a blind woman.

குருடுகிறது—டினேன்—டுவேன், *v. n.* to be blind.

குருடு, *sub.* blindness; *used adjectively*, blind.

குறைவானவன், *see* குறை: ஊனவன்: *redundant*, as ஊபது, A. G. Part 5 of Sect. 117.

குர்ரை, *sub.* a scream or cry expressing pain.

குலம், *sub.* (कुलं) a caste, a race, a tribe, family or house.

குழி, *sub.* a pit, a hole, a ditch, a grave.

குளம், *spelt also,* குகளம், *sub.* a tank, a pond used for domestic purposes; whereas ஏரி is a much larger reservoir used for the irrigation of land.

குளறுகிறது—றினேன்—றுவேன், *v. n.* to speak inarticulately—confusedly, to stammer.

குளிருகிறது—ளிர்ந்தேன்—ளிருவேன், *v. n.* to be cold; to be refreshed.

குளிர்க்கிறது—ளிர்த்தேன்—ளிர்ப்பேன், *v. a.* to make cold, to cool.

குளிர்ச்சி, *or better,* குளிர்த்தி, *sub.* cold.

குளிப்பாட்டுகிறது, *written also,* குளிர்ப்பாட்டுகிறது *and* குளப்பாட்டுகிறது—பாடினேன்—பாட்டுவேன், *v. a.* to bathe, to wash.

குளந்தது, *corrupted for* குளிர்ந்தது, *past part. from* குளிருகிறது, *q. v.*

குளமை, *sub.* cold, coolness.

குறும்பு, *sub.* cruelty, obstinacy.

கூ, *interj.* (கூ) of lamentation.

கூசுகிறது—சினேன்—சுவேன், *v. n.* to fear, to be afraid, to be daunted, to be put to the blush.

கூடி, *infin from* கூடுகிறது, *q. v. used adverbially,* togethe. *Sometimes it merely strengthens an assertion:* as கேட்டேன் கூடிக் கேட்டேன், I have heard i, *indeed* I have heard it.

கூடு, *sub.* anest, a cage.

கூடுகிறது—டினேன்—டுவேன், *v. n.* to unite, to club together; to be possible; *Fr.* se joindre, *etiam veerè,* d' ou vient qu'il faut user de ce verbe et de les composès avec circonspection. *M.S. Dict.*

கூடும், *impers. v. neut. fut. from* கூடுகிறது, *q. v.* it may l it is possible.

கூட்டம், *s.* a crowd, an assembly, a tribe, an association.

கூடாளர், *sub.* a companion, a colleague, an associate, a partner.

கூடுகிறது—டினேன்—டுவேன், *v. a.* to unite, to cause to associate, to conjoin; to add up.

கூப்டுகிறது—டிப்பேன்—டுவேன், *v. a.* and *n.* to hail, to call to, to shout out.

கூலி, *sub.* hire, wages.

கூவுகிறது—வினேன்—வுவேன், *v. n.* to crow, to coo as doves.

கெஞ்சுகிறது—சினேன்—சுவேன், *v. n.* to beg coaxingly, to entreat humbly and earnestly.

கேட்கிறது or கேழ்க்கிறது or கேள்கிறது—கேட்டேன்—கேள்டேன், *v. a.* and *n.* to hear, to obey; to ask.

கை *sub.* the hand, the arm; the sleeve of a coat. Like χείρ and *manus*, this word also signifies, by analogy, an elephant's trunk.

கொஞ்சம், *adj.* small, little; *sub.* smallnes; *adv.* little by little.

கொடி, *sub.* a parasitical plant, a flag or ensign.

கொடிது or கொடியது, *neut. conj. deriv. from* கொடுமை, cruelty; *literally*, it is a cruel thing, what is cruel—horrible. A. G. Sect. 125 and 126.

கொடியால், *sub.* a Banian tree (Ficus Idica).

கொடுக்கிறது—டுத்தேன்—டுப்பேன், *v. a.* to give (to a third person). A. G. Part 1 o Sect. 110.

கொடுமை, *sub.* fierceness, violence, tyranny, cruelty, hard-heartedness.

கொட்டை, *sub.* the stone of fruits.

கொண்டு போகிறது, *v. a. comp. of* கொண்டு *from* கொள்ளுகிறது, *q. v. and* போகிறது, *q. v.* to take away, to remove, to carry along.

கொண்டுவந்து வைடுகிறது, *v. a. comp. of* கொண்டு *from* கொள்ளுகிறது, *q. v.* வந்து *from* வருகிறது, *q. v. and* வைடுகிறது, *q. v.* to advance in argument, to adduce.

கொத்து, *sub.* a bunch, a clump, a bush.

கொப்பளிக்கிறது or கொப்புளிக்கிறது—ளிக்தேன்—ளிப்பேன், *v. a.* and *n.* to rinse the mouth, to gargle; to rise in blisters.

கொப்பு, *sub.* a branch.

கொம்பு, *sub.* a bough or branch; a horn of an animal; the sign ௫.

கொல்லை, *sub.* a back yard; corn or grain growing on high ground and not watered artificially.

கொள்ளிகட்டை, *sub. comp. of* கொள்ளி, a brand, *and* கட்டை, a short stake; a firebrand made of wood; *Lat.* teda.

கொள்ளுகிறது—கொண்டேன்—கொள்ளுவேன், *v. a.* to take, to receive; to buy; to marry; to ob in (sleep). For its use in composition *see* A. G. art 1 of Sect. 106.

கொ, *inte* . expressive of grief.

கொடா , *sub.* a hatchet.

கோடைநாள், *sub. comp. of* கோடை, the West wind, *and* நாள், a day; the summer season.

கோணிறுக, *sub.* cotton canvas—*called in India, from the Tamul name,* gunny: sacks made of such canvas.

கோபக்கிறு—ட்கு கோன்—ட்பேன், *v. n. from the sub.* கோபம், *which is from the Sanscrit* कोप:, wrath; to grow angry, to be enraged.

கோர்க்கிறு—ர்க்கோன்—ர்ப்பேன், *v. a.* to run through, to transfix; to string or thread (beads).

கோவில், *sub.* a temple or pagoda, a church.

கோழி, *sub.* a domestic fowl, whether cock or hen.

கோலிறுகக்குதிரை, *sub.* a mare. The word கோலிறுக designates also the female of the ass.

க்ஷணம், *sub.* (क्षण:) an instant, a moment.

சகதி, *sub.* (शाद:) mud, a puddle.

சகல, *adj.* (सकल) all, the whole; *whence* சகலம், *neut. sub.* every thing; சகலர், *masc.* every body.

சங்றுககேடு, *sub. comp. of* சங்றுக, honour, *and* கேடு, destruction; a disgraceful action, turpitude.

சஞ்சலம், *sub.* (चञ्चलं) anxiety, embarrassment, wavering.

சடங்கு, *sub.* a ceremony, whether of marriage, burial, religion, or of compliment.

சடுதி, *sub.* suddenness, quickness, surprise.

சட்டை, *sub.* a jacket, any sewn upper garment.

சண்டை, *sub.* a tumult, a quarrel, a battle

சதை, *sub.* flesh; *also like the Greek word* σάρξ, the pulp of a fruit.

சத்தம், *sub.* (शब्द:) a sound; *also as* φωνή and *vox*, a voice, a word.

சந்தடி, *sub.* a bustle, a noise made by a crowd; *also like* ὄχλος and *turba*, the crowd itself.

சந்திக்கிறது—திக்கேதன்—திப்பேபன், *v. a.* (सन्धि:) to strike against, to come in contact with, to meet, to strike (the eye or ear).

சந்திரன், *sub.* (चन्द्र:) the moon.

சந்தேகம், *sub.* (सन्देह:) doubt.

சந்தை, *sub.* a fair, a market where goods are sold on certain days.

சந்தோஷம், *sub.* (सन्तोष:) joy, pleasure.

சமர்த்தன், *sub.* (समर्थ) a capable or skilful man, an industrious man.

சமன், *sub.* (सम) equality, the middle; the deity death; *so called perhaps because* "*æquo* pulsat pede pauperum tabernas regumque turres;" *adj.* level, even.

சமாது, *sub. certain castes bury their dead in a sitting posture, the legs crossed;* this word expresses that posture.

சமீபம், *sub.* (समीप) vicinity, nearness; *adj.* near, nigh.

சமைக்கிறது—சமைக்கேதன்—சமைப்பேபன், *v. a.* to dre[illegible] victuals, to cook.

சமயம், *sub.* (समय:) an occasion, a favourable mome[illegible] an opportunity; a general term for the sects [illegible] philosophy.

சம்பாதிக்கிறது—தித்தேன்—திப்பேன், *v. a.* (सम्पादित) to get, to acquire, to attain; to enjoy.

சம்பாரம், *sub.* (सम्भारः) plenty, abundance, completeness.

சம்புவிக்கிறது—வித்தேன்—விப்பேன், *v. a.* to suffer or enjoy; *Gr.* πάσχειν.

சம்மதி, *sub.* (सम्मतिः) consent, approbation.

சம்மதிக்கிறது—தித்தேன்—திப்பேன், *v. n. from the sub.* to consent, to agree to.

சம்மந்தம், *sub.* (सम्बन्धः) connection, alliance.

சமிக்கிஞை, *sub.* a sign, a wink, a beckoning.

சரசம், *sub.* a jest, raillery, pleasantry, banter.

சரம், *sub.* a row or arrangement in a line, a garland, a string of precious stones.

சரி, *adj.* just, right, equal.

சரிபோனது, *phrase*, it is all right, it hath been adjusted.

சரீரம், *sub.* (शरीरं) form, the body, whether of man or other animals.

சலசல, a natural word, representing the rippling of water, or the whispering of wind through the foliage of trees.

சலாக்கை, *sub.* (शलाका) a spit, a probe, a ramrod.

சலிக்கிறது—லித்தேன்—லிப்பேன் *v. n.* to be sorrowful, to be dejected.

சலிப்பு, *sub.* sorrow, dejection.

சவம், *sub.* (शवं) a corpse.

சகுனம், *sub. written also* சகுணம், (शकुन) phecy, an augury, deduced usually from the of birds.

சற்றே, *spelt also,* சற்று, *adv.* a little; *when used with the affix* உம் *and a negative it signifies* not even a little, not at all.

சனி, *sub.* (शनिः) Saturn; a devil.

சாகிறது—செத்தேன்—சாவேன், *v. n.* to die.

சாடை, *sub.* a wink, a hint.

சாணகம், *spelt also,* சாணகம், *sub.* (*probably from* छाणं) the dung of cattle.

சாணக்கி and சாணி, *see* சாணகம்.

சாண், *sub.* a span.

சாதம், *sub.* boiled rice.

சாதி, *sub.* (जातिः) a caste, a race, a kind, a sex.

சாதிக்கிறது—தித்தேன்—திப்பேன், *v. n.* to persevere, whether with constancy or obstinacy, to be obstinate.

சாதிக்குதிரை, *comp. of* சாதி, *q. v. and* குதிரை, *q. v.* a horse of caste, *i. e.* of good caste; *as we say* a man of family, *i. e.* of good family.

சாதிஉண, *sub.* perseverance, constancy, obstinacy.

சாத்துகிறது—தினேன்—துவேன், *v. a.* to apply (one thing to another); to shut, but without locking, to close; to put garlands on an image; to apply (ashes to the forehead).

சாப்பிடுகிறது—சாப்பிட்டேன்—சாப்பிடுவேன், *v. a.* to eat and drink (a meal).

சாமம், *sub.* (याम:) a watch or period of three hours.

ம், *sub.* ashes.

சாம்பற்பூசணிக்காய், *sub. comp. of* சாம்பல், *q. v. and* பூசணிக்காய், a gourd; a gourd of an ash colour. Probably the same variety (cucurbita hispida) as the கலியாணப்பூசணிக்காய், so called from the custom of serving it up at weddings. "Espece de longue citrouille, que les voleurs ne derobent jamais." *M.S. Dict.*

சாயல், *sub.* a shadow, likeness, resemblance, image.

சாய்கிறது—படுகிறது—படுகிறான், *v. n.* (*perhaps from* षै—सायति) to bend, to decline, to go down (the sun).

சாயங்காலம், *sub.* (सायंकालः, *comp. of* साय, evening, *and* काल, time) the evening; *metaph.* the time of death.

சாய்வு, *sub.* a slope, a declivity; ardent desire; *Lat.* concubitus.

சாலி or சாலிநெல்லு, *sub.* a sort of rice of superior quality.

சாவு, *sub.* (शव) death.

சாவுகிறது, *written better,* சாகிறது, *q. v.*

சாஸ்திரம், *sub.* (शास्त्रं) a science, an art; soothsaying.

சாஸ்திரி, *sub.* (शास्त्रिन्) one read in the sciences, a doctor.

சாஷ்டாங்கம், *sub.* (ष्ट, with, अष्टन्, eight, अङ्ग, a member) a reverence by the prostration of the eight members, *viz.* the hands, the feet, the shoulders, the breast and the forehead.

கீக்கு, *a natural word*, expressive of force and rapidity.

கீர்க்கிறது—ர்க்கேன்—ர்ப்பேன், *v. n.* to laugh, to smile.

கீலை, *adj.* some.

கீலவு, *sub.* expenditure, money for expenses; *Lat.* viaticum; permission or leave.

கீபன், *proper name*, (शिवः) the deity Shivah.

கீறது, *adj.* little, a few, some.

கீஉணக்கிறது, *spelt also*, கீணக்கிறது—உணக்கேன் or ணகேன்—உணப்பேன் or ணப்பேன், *v. n.* to be angry.

கீக்கிரம், *sub.* (शीघ्रं) quickness, haste.

கீக்கீ, *interj.* fie! fie! "Ceux qui savent vivre, ne disent jamais ce mot devant les personnes de distinction, ni hors du discours familier." *M.S. Dict.*

கீதம், *sub.* (शीतं) cold.

கீமை, *sub.* (*perhaps from* सीमा) a country, a district.

கீமான், *sub.* (श्रीमान्) a goodman, a host; an opulent man.

கீலை, *sub.* (चेल) a cloth, clothes.

கீவனம், *sub.* (जीवनं) life, a livelihood.

கீறுக்கிறது—ர்க்கேன்—ர்ப்பேன், *v. n.* to hiss, to puff.

கீஷ்ன், *sub.* (शिष्यः) a disciple, a pupil.

சுடுக்கிறது—சுட்டேன்—சுடேன், *v. a.* to burn, to roast, to bake.

சுத்தி, *sub.* (शुद्धिः) purity, cleanness; *adj.* clean, pure.

சுத்திகரணம், *sub.* (शुद्धिःकरण) purification.

சும்மா, *adj.* still, quiet, lazy; *generally used as an adv.* quietly, simply, only.

சுருங்கி ஆகு—சுருங்கினேன்—சுருங்கேன், *v. n.* to shrink, to shrivel.

சுருட்டு or சுவட்டு, *sub.* a roll or scroll: hence the word *chooroot*, used by the English in India, to signify a roll of tobacco leaf, *i. e.* a segar.

சுலபம், *sub.* (सुलभं) facility, brevity; *as an adj.* easy, short.

சுழலு கி ஆ கு—சுழன்றேன்—சுழலேன், *v. n.* to revolve, to whirl round; *Lat.* verti in gyrum.

சுழற்று கி ஆ கு—சுழற்றினேன்—சுழற்றேன், *v. a.* to cause to revolve, to whirl round, to turn.

சுள்ளுச் சுள்ளு, *a natural word*, expressing the sense of oppression or suffocation produced by heat.

சுளீர், *a natural word*, expressing rapidity of action; also, smarting pain.

சுவக்கம் or சுவக்கு, *sub.* vivacity, fervour, activity; sharpness, haste.

சுற்று, *sub.* a circuit, a round about way; *adj.* circuitous.

சுற்று கி ஆ கு—சுற்றினேன்—சுற்றேன், *v. a.* to surround, to envelope, to pass round.

சூலநாள், *sub.* an unlucky day.

சூழ, *infin. from* சூழ கி ஆ கு, *q. v. used adverbially*, around.

சூழ கி ஆ கு—சூழ்ந்தேன்—சூழேன், *v. a.* to surround, to environ.

சேடி, *sub.* a shrub.

சேடி, *sub.* a merchant, one of the caste of merchants. This word is not synonymous with வைசியன், the third of the four orders of Hindoos; but denotes a certain subdivision of that order: a female of this caste is called சேடிச்சி.

சேய்கிறது—சேய்தேன்—சேய்தேன், *v. a.* to do, to make.

சேய்தி, *sub.* news, intelligence.

சேர்வுகிறது—சேர்ந்தேன்—சேர்வுதேன், *v. a.* and *n.* to receive; to pass (to a place), to pass (money), to pass (with regard to time); to stand good in law; to be expended. For one of its uses, *see* A. G. Part 1 of Sect. 110.

சேவி, *sub.* the ear.

சேவுகை, *adj.* straight, direct, right.

சேணம், *sub.* a saddle.

சேதம், *sub.* (क्षेद) loss, damage.

சேமம், *sub.* (क्षेमं) interment, burial.

சேமிக்கிறது—மிதேன்—மிபதேன், *v. a.* to bury.

சேருகிறது—சேர்ந்தேன்—சேருதேன், *v. a.* and *n.* to be collected, to assemble, to approach, to arrive at.

சேறு, *sub.* mire, mud.

சேயக்கிறுண, *see* சயக்கிறுண.

சொரிகிறது—ிந்தேன்—ிதேன், *v. n.* to glide down (as corn from a heap), to shower down, to trickle down.

சொருகிறது—ருகினேன்—ருகுவேன், *v. a.* to sheath, to stick in (the bosom—a girdle—the pocket, &c.)

சொல்லுகிறது—சொன்னேன்—சொல்லுவேன், *v. a.* to say, to speak, to tell.

சோதிக்கிறது—தித்தேன்—திப்பேன், *v. a.* (शोधनं) to examine, to try.

சோதிஷம், *sub.* (ज्योतिषं) astronomy, astrology.

சோதுபம், *sub.* (स्वपन) a profound sleep, a lethargy.

சோபம், *sub.* languor, faintness, a swoon; idleness.

சோமன், *sub.* a cloth of eight cubits length, worn around the waist by men.

சோலை, *sub.* a grove.

சோறு, *sub.* boiled rice; the pith of certain palms of which a kind of sago is made.

ஸ்திரீ, *sub.* (स्त्री) *like* ரூபி, *signifying* a woman generally, or a wife in particular.

ஸ்துதிக்கிறது—தித்தேன்—திப்பேன், *v. a.* (स्तुतिः) to praise, to flatter.

ஞாபகம், *sub.* memory, recollection, reason.

ஞாயம், *sub.* (न्यायः) justice, reason, right, propriety.

ஞானம், *sub.* (ज्ञानं) wisdom, intelligence, spirituality.

ஞகப்பன், *sub. quasi* ஞகுமப்பன், *in contradistinction to* சிறுப்பன், the father's younger brother, *and* பெரியப்பன், the father's elder brother; a father.

தகருகிறது—கர்ந்தேன்—கருவேன், *v. n.* to fall to pieces, to break in pieces.

தகுதிறது—தகுதேன்—தகுவேன், *v. n.* to be fitting or proper; *Lat.* convenire. A. G. Sect. 84.

தடுகிறது—தடுகதேன்—தடுகவேன், *v. a.* to hinder, to forbid, to stop.

தடுகப்பட்டை, *sub.* the girth of a saddle.

தங்கிறது—தங்கினேன்—தங்குவேன், *v. n.* to rest, to stay, to halt, to sojourn.

தங்குகிறது, *see* தங்கிறது.

தடவுகிறது—வினேன்—வுவேன், *v. a.* to touch, to rub, to stroke; *Lat.* palpare.

தடி, *sub.* a stick, a cudgel.

தடீர், *a natural word*, expressing suddenness.

This word, like all those of a similar nature, is used with the verb என்கிறது, which seems to serve as a kind of introduction to what has of itself no regular meaning in the language. A. G. Part 1 of Sect. [illegible].

தடுக்கிறது—தடுத்தேன்—தடுப்பேன், *v. a.* to hinder, to obstruct.

தட்டுகிறது—ட்டினேன்—ட்டுவேன், *v. a.* to pat, to rap, to knock.

தணல், [illegible] burning coal.

தண்ணீர், *sub. comp. of* தண், cold, *and* நீர், water; cold water, water generally. In common language [illegible] தண்ணீர் *is* cold, *literally*, green or raw water; so called because it has not been boiled.

தந்தசாலனம், *sub. comp. of* दन्त, a tooth, *and* धावनं, cleansing; the act of cleaning the teeth.

தந்தரம், *sub.* (तन्त्रं) a trick, a stratagem, a device.

தப்புவிக்கிறது—விக்கினேன்—விப்பேன், *v. causal from* தப்புகிறது, *q. v.* to cause to escape.

தப்புகிறது—புகினேன்—புகிவேன், *v. n.* to escape.

தம்பி, *sub.* a younger brother, a younger male first cousin; used also, in familiar discourse, by any person to one much his junior.

தயிர், *spelt also,* தயிரு, *sub.* curdled milk.

தருகிறது—தருகினேன்—தருகிவேன், *v. a.* to give. A. G. Part 1 of Sect. 110.

தலை, *sub.* the head, a principal.

தலைப்பாகை, *sub. comp. of* தலை, *q. v. and* பாகை, a cloth, *or properly* the warp before it is crossed by the woof; a turban. "Linge de trente coudées, dont on ceint la tête." *M.S. Dict.*

தவம், *sub.* (तपः) penance.

தவறுகிறது—வறுகினேன்—வறுகி[illegible]ன், *v. n.* to totter, to stumble, to make a false ste[illegible] to err.

தளர்கிறது—ளர்கினேன்—ளர்கி[illegible], *v. n.* to be fatigued, to be sinking from wearines[illegible]

தவிர, *infin. of* தவிருகிறது, *used a[illegible]bially,* except, beside. A. G. Part 3 of Sect. 10[illegible]

தழுவுகிறது—வுகினேன்—வுகிவேன், [illegible] *n.* to encompass with the arms, to embrace.

தளும்புகிறது—ம்புகினேன்—ம்பு[illegible]ன், *v. n.* to undulate, to shake (as water in a v[illegible]ssel which is moved).

தளாருகிறது—ளாச்ருகேதன்—ளாருகேபென், *v. n.* to be relaxed, to be infirm—feeble—decrepid.

தஉளாகிறது—உளாருகேதன்—உளாகேபென், *v. n.* to be fettered.

தஉளாக்கிறது—உளாத்கேதன்—உளாப்கேபென் *v. a.* to fetter the legs of an animal when turned out to feed, to fetter generally.

தறைபாடு, *sub.* a juncture, an opportunity, a time.

தர்மம், *sub.* (धर्म) charity, virtue, such as leads to good works.

தர்மஉடையன், *sub.* (धर्मिष्ठ) a charitable person, a man of good works.

தனித்தனியாடு, *adv. reduplication of* தனி, alone; one by one, separately.

தன்னமை, *sub.* mode or manner; *see* இதன்னமை.

தாக்கிறது, *syncope for* தாக்குகிறது—தாக்கிகேனன்—தாக்குகேபென், *v. a.* to combat, to come against, to butt, to dash against; to attain.

தாங்கிறது—தாங்கிகேனன்—தாங்குகேபென், *v. a.* to support, to endure; to ward off; to lean upon.

தாப்படை பாச், *written also,* தாப்படணைபாச் *and* தர்ப்பணைபாச், *sub.* a thong to fasten the saddle to the bridle or halter; a bearing rein.

தாண்டு[illegible]றது—தாண்டுகேனன்—தாண்டு[illegible]கேபென், *v. a.* to jump over, to skip over, to surmount.

தாவைஉளா, *written also,* தாவைஉளா, *sub.* an alleviation, a melioration; *adj.* well.

தானே, *reflect. pron.* himself, herself, itself. A. G. Part 1 of Sect. 57.

தீடீர், *see* திடீர்.

தீப்பு, *sub.* abuse, scolding, imprecation.

தீண்டணை, *sub.* a kind of bench made of brick or mud, and usually occupying the portico and outside of an Indian house.

தரவியம், *sub.* (द्रव्यं) riches, money.

தரவியவான், *sub.* (द्रव्यमान्) a rich man.

தரளம், *sub.* abundance; *adj.* abundant, numerous, thick or in crowds.

தராணி, *spelt also* தரணி, *sub.* strength, ability; possessions; dignity; talent.

தரிகிறது—தரிந்தேன்—தரிந்தேன், *v. n.* (तिर्य्यक्) to wander, to vacillate.

தரிக்கிறது—நரித்தேன்—தரிப்பேன், *v. a.* to twist a rope, to turn a handmill.

திருடுகிறது—ருடினேன்—ருடுவேன், *v. a.* to steal.

திருப்பு, *sub.* a theft.

திரும்ப, *infin. from* திரும்பகிறது, *q* . *used adverbially*, again. A. G. Part 6 of Sect. .

திரும்பகிறது—ரும்பினேன்—ரும்பினேன், *v. n.* to turn, to return, to turn back.

திருவுளம், *sub. comp. of* திரு, sacred, *a* உளம், mind; the will (of God—of a king— any great personage).

திறக்கிறது—றந்தேன்—றப்பேன், . *a.* to open.

தினம், *sub.* (दिनं) a day.

தினந்தினம், *adv.* (தினம் *repeated*) daily.

தின்கிறது—தின்றேன்—தின்றேன், *v. n.* to eat; more commonly used with respect to animals than men.

தின்னாமை, *sub.* evil; *especially* death.

தீ, *sub.* fire. "*Au Maduré*, ne se dit que du feu de l'incendie." *M.S. Dict.*

தீட்டுகிறது—தீட்டினேன்—தீட்டினேன், *v. a.* to sharpen; to beat rice from its husk.

தீமை, *sub.* evil.

தீருகிறது—தீர்ந்தேன்—தீருவேன், *v. n.* to be settled or cleared up, to finish, to cease; to be cured.

தீர்க்கிறது—தீர்த்தேன்—தீர்ப்பேன், *v. a.* to finish, to settle (a dispute, an account), to expiate (an offence), to pay a debt; *Lat.* luere; to correct.

தீர்த்தம், *sub.* (तीर्थं) water, *usually* holy water.

தீர்ப்பு, *v. sub. from the verb* தீர்க்கிறது; a decision, an award of arbitrators.

தீர்மானம், *sub.* a decision, a decree.

தீர்வை, *sub.* a judgment of condemnation or acquittal, a sentence of death.

தீவினை, *sub.* an evil action, ill luck.

துக்கம், *sub.* (दुःखं) sorrow, grief, mourning.

துடங்குகிறது—துடங்கினேன்—துடங்குவேன், *v. a.* to begin.

துடருகிறது, *or better,* தொடருகிறது—துடர்ந்தேன்—துடருவேன், *v. a.* to follow, to pursue.

துடிக்கிறது—துடித்தேன்—துடிப்பேன், *v. n.* to pant, to throb, to struggle, to twitch or be convulsed.

துடை, *sub.* the thigh.

துடைக்கிறது—துடைத்தேன்—துடைப்பேன், *v. a.* to wipe.

துணிகிறது—துணிந்தேன்—துணிவேன், *v. a.* to dare, to venture to do.

துணுக்கு, *a natural word*, expressive of shuddering.

துண்டம், *sub.* a piece, a morsel.

துண்டு, *sub.* a piece, a morsel.

துரகம் *sub.* (तुरगः) a horse.

துரிதம், *sub.* (दुरितं) misfortune, evil, calamity.

துவக்கிறது, *sync. for* துவக்குகிறது—துவக்கினேன்—துவக்குவேன், *v. a.* to begin.

துவளுகிறது—துவண்டேன்—துவளுவேன், *v. n.* to yield, to warp, to shrink, to bend. "*Au Maduré*, le debiteur, qui ne peut payer, être a la merci de son creancier." *M.S. Dict.*

துளி, *spelt usually*, துளி, *sub.* a drop.

துள்ளுகிறது—ளினேன்—ளுவேன், *v. n.* to leap, to skip, to jump for joy.

துர்வசனம், *sub.* (दुर्, *particle implying* ill, वचनं, speech) abuse, improper language.

துன்பம், *sub.* affliction, calamity, adversity.

தூக்கம், *sub.* sleep.

தூக்கிறது, *sync. for* தூக்குகிறது—கினேன்—குவேன், *v. a.* to lift, to weigh, to carry suspended, to lend the hand to raise one who is falle

தூங்கிறது—தூங்கினேன்—தூங்குவேன், *v. n.* to sleep.

தூண்டில், *sub.* a hook, a fishing hook.

தூரம், *adj.* (दूरं) far, distant.

தூவுகிறது—வேனேன்—வேபேன், *v. a.* to sprinkle, to strew lightly.

தேயவம், *sub.* (देव:) a deity.

தேறுகிறது—ாநேன்—ாபேன், *v. n.* to see, to know, to understand; to select. *Frequently used impersonally in the future:* as, எனக்குத் தேறும், it is known to me, *i. e.* I know.

தெரு, *sub.* a street.

தெருவு, *see* தெரு.

தெளிகிறது—ளிநேன்—ளிபேன், *v. n.* to be clear, to grow clear.

தெளிக்கிறது—ளித்தேன்—ளிப்பேன், *v. a.* to sprinkle, to strew, to sow.

தெறிக்கிறது—றித்தேன்—றிப்பேன், *v. n.* to snap or break off; to splash about as water when beaten; to start (the eye out of the head), to break (water against rocks); *v. a.* to fire pellets from a bow: தெறிவில்லு, a pellet bow.

தேடுகிறது—டினேன்—டுபேன், *v. a.* to seek.

தேய்க்கிறது—தேய்த்தேன்—தேய்ப்பேன், *v. a.* to scrub, to clean by rubbing.

தேவன், *sub.* (देव:) a deity.

தேவாதீனம், *sub.* (देवादिन) the providence of God; *used adverbially, signifies* by chance, *or rather the La* divinitus.

தேறுகிறது—றினேன்—றுபேன், *v. n.* to be comfo ed, to take courage, to rally.

தேற்றுகிறது—றுதேன்—றுவேன், *v. a.* to console, to animate.

தேன், *sub.* honey.

ஊதக்கிறது—ஊதத்தேன்—ஊதப்பேன், *v. a.* to prick, to sew, to penetrate, *both lit. and metaph.*

தொங்கிறது—தொங்கினேன்—தொங்குவேன், *v. n.* to hang down.

தொடுகிறது—டுத்தேன்—டுவேன், *v. a.* to bind, to tie; to follow.

தொடுகிறது—தொடப்பேன்—தொடுவேன், *v. a.* to touch.

தொடுக்கிறது—தொடுத்தேன்—தொடுப்பேன், *v. a.* to make to adhere; to string flowers.

தொடி, *sub.* a large vase, a trough.

தொந்தரவு, *sub.* trouble, inconvenience, difficulty: *a Teloogoo word.*

தொந்தி, *sub.* the belly, the paunch.

தொப்பு, *a natural word* expressive of the noise which a heavy body makes when falling on the ground or into water.

தொப்பன், *see* தகப்பன்.

தொப்கிறது—தொப்த்தேன்—தொப்பேன், *v. a.* to immerse.

தோல், *sub.* skin, leather, the pod or husk of seeds, the peel of fruit, the skin of kernels; *La.* cutis.

தோன்றுகிறது—தோன்றினேன்—தோன்றுவேன், *v. n.* to appear, to suggest itself (to the judgment, imagination or senses).

தோஷம், *sub.* (दोषः) a sin, malignity, *whether* physical or moral.

நக்கி யது, *sync. for* நக்கு கி யது—நக்கி னேன்—நக்கு வேன், *v. a.* to lick.

நச்சுநாகம், *sub. comp. of* நச்சு, *the adjective form of* நஞ்சு, poison, *and* நாகம், (नागः) a snake; a poisonous serpent.

நடக்கி யது—நடந்தான்—நடப்பேன், *v. n.* to go, to walk, to take place, to be usual, to succeed.

நடு, *sub.* the middle.

நடை, *sub.* walk, gait, mien.

நடைகூடம், *sub.* a virandah, a porch, the entrance of a house.

நதி, *sub.* (नदी) a river.

நமஸ்காரம், *sub.* (नमस्कारः) salutation, reverence, adoration.

நயம்பயம், *sub. comp. of* நயம், kindness, *and* பயம், fear; coaxing and threatening.

நல்ல, *adj.* good.

நல்வரவு, *sub. comp. of* நல்ல, good, *and* வரவு, temper; good fortune, happiness, good conduct.

நவம், *sub.* (नवं) newness; *adj.* new; the number nine, *marked thus,* ௯.

நன்மை, *sub.* a good, a benefit, happiness.

நன்று, *adv. from* நன்று, good; well.

நாசம், *sub.* (नाशः) destruction, extinction.

நாளேநாளும், *adv.* daily.

நாட்டான், *deriv. noun, from* நாடு, a country; an inhabitant, the head of a village or district.

நாய், *sub.* a dog.

நாலு, *num.* four; *marked thus,* ௪; *often used indefinitely for* several.

நாழிகை, *sub.* an Indian hour of twenty-four minutes, used sometimes for the distance walked in that time.

நாள், *sub.* a natural day of twenty-four hours.

நாளுக்குநாள், *adv.* daily, from day to day.

நாறுகிறது—நாறினேன்—நாறினேனென், *v. n.* to stink.

நாற்பது, *num.* forty; *marked thus* ௪௦.

நாற்பத்தெட்டு, *num. comp. of* நாற்பது, *q. v. and* எட்டு, *q. v.*

நானாவிதம், *from* நான் *for* நாலு, four, *and* விதம், a sort; different kinds, all sorts, in all ways.

நிச்சயம், *sub.* (निश्चयः) certainty, ascertainment.

நிச்சயிக்கிறது—யித்தேன்—யிப்பேன், *v. a.* to ascertain, to verify, to be convinced of.

நித்தம் or நித்தியம், *adv.* (नित्यं) always; *as an adj.* eternal, continual.

நித்திரை, *sub.* (निद्रा) sleep.

நிமிசம், *or better,* நிமிஷம், *sub.* (निमिषः) a moment.

நிமித்தம், *sub.* (निमित्तं) cause, sake, a motive, an augury.

நிமிஷம், *see* நிமிசம்.

நிரம்புகிறது—ம்பினேன்—ம்பினேனென், *v. n.* to grow full.

நிரை, *sub.* a row, an arrangement in a line.

நிலம், *sub.* a place, the ground, the soil, the land.

நிலைகொள்ளுகிறது, *v. n. from* நிலை, station, *and* கொள்ளுகிறது, *q. v.* to be firm or settled, to be established.

நில்லுகிறது or நிற்கிறது—நின்றேன்—நில்லுவேன், *v. n.* to stand, to stay, to be durable.

நிழல், *sub.* a shade or shadow; *metaph.* protection.

நிறம், *sub.* colour.

நிறுத்துகிறது—நிறுத்தினேன்—நிறுத்துவேன், *v. a.* to make to stand, to stop; to place or set up.

நிர்மாணம், *sub.* (निर्माणं) nakedness.

நிறைகிறது—நிறைந்தேன்—நிறைவேன், *v. n.* to be full; *the infin.* நிறைய *is used as an adverb,* fully.

நிறைவேறுகிறது—நிறைவேறினேன்—நிறைவேறுவேன், *v. n.* to be accomplished or fulfilled (sacrifice or prayer).

நிற்கிறது, *see* நில்லுகிறது.

நினைக்கிறது—நினைத்தேன்—நினையுவேன், *v. n.* to think.

நின்று, *vineiyech. from* நிற்கிறது, *used with nouns of place in the local ablative to express* motus à loco: as, கோயிலிலிருந்து வந்தேன், I came from the church. A. G. Part 2 of Sect. 49.

நீக்கிறது, *sync. for* நீங்குகிறது—நீங்கினேன்—நீங்குவேன், *v. a.* to reject, to remove, to leave out, to do away, to subtract.

நீங்குகிறது—நீங்கினேன்—நீங்குவேன், *v. n.* to retire; to wear off, to come off.

நீட்டுகிறது—நீடினேன்—நீட்டுவேன், *v. a.* to stretch forth, to protract.

நீதி, *sub.* (नीति) justice, truth.

நீத்தம், *see* நீந்தம்.

நீநதுகிறது, *written vulgarly* நீச்சுகிறது—நீச்சினேன்—நீச்சுவேன், *v. n.* to swim.

நீ, *pers. pron.* thou. A. G. Part 1 of Sect. 57.

நீர், *sub.* water, urine.

நீளம், *sub.* length.

நுழைகிறது—நுழைந்தேன்—நுழைவேன், *v. a.* to enter crouching, to creep in.

நுனி, *sub.* an end, extremity, tip.

நூறு, *num.* a hundred; *marked thus,* ௱.

நூற்றைம்பது, *num.* a hundred and fifty; *marked thus,* ௱௫௦.

நெஞ்சம், *written also* நெஞ்சு, *sub.* the heart; *metaph.* the mind, the soul, the will, the conscience.

நெடுமை, *sub.* length; *adj.* நெடு, long.

நெய், *sub.* ghee, melted butter.

நெரிக்கிறது—நெரித்தேன்—நெரிப்பேன், *v. a.* to break down with noise, to crush, to pound, to crack (the fingers).

நெருங்கிறது—நெருங்கினேன்—நெருங்குவேன், *v. n.* to be squeezed, to be crowded.

நெருப்பு, *sub.* fire.

நெல்லு, *sub.* rice, before it is freed from the husk, *in India called by the English* Paddy.

நெளிகிறது—நெளிந்தது—நெளிவேன், *v. n.* to wriggle, to writhe.

நிஷ்டுரம், *sub.* (निष्ठुरं) cruelty; *adj.* cruel.

நேசம், *sub.* affection; virtuous love.

நேர்த்தி, *spelt also* நேர்ந்தி, *sub.* beauty, neatness, elegance; *adj.* beautiful, neat, elegant.

நேரம், *sub.* time, occasion; lateness; a crime or fault.

நேர்ந்தி, *sub.* a vow.

நேற்று, *sub.* yesterday.

நொண்டி, *vineiyech. from* நொண்டுகிறது, to be lame; *used adjectively*, lame.

நொகிறது—நொந்தது—நொவேன், *v. n.* to ache or smart; to be sick; *Lat.* dolere.

நோவு, *sub.* sickness, pain.

பகல், *sub.* day, *correlative with* இரா, night.

பக்கம், *sub.* (पक्षः) the side.

பசி, *sub.* hunger.

பசு, *sub.* (पशुः) *in Sanscrit this word signifies* an animal *in general, but in Tamul by antonomasia*, an ox, *or, more commonly*, a cow: thus in Italian the word *animale* is used colloquially for *a hog*.

பசுமை, *sub.* greenness; *adj.* பசும் or பச்சை or பச்சென்று, green, raw.

பஞ்சடைகிறது—அடைந்தது—அடைவேன், *v. n.* to be dim or overcast, as the countenance or eyes of a dying man.

பக்காரம், *sub.* the age of a horse or bullock.

பக்கு, *sub.* cotton, wool.

பபருகிறது—பபரு கினேன்—பபருகினேன், *v. n.* to spread.

பபை, *sub.* a measure, a manner, degree; the step of a door. A. G. Sect. 153.

பபைக்கிறது—பபைத்தேன்—பபைப்பேன், *v. a.* to learn; to read, to chant, to recite.

பபைப்பிக்கிறது—பபைத்தேன்—பபைப்பேன், *v. causal,* to cause to learn, to teach. *Governs two Accusatives.*

பறிகிறது—பறிப்பேன்—பறிகினேன், *v. a.* to suffer; to be the patient in an action. A. G. Sect. 76 and 107.

பறுக்கை, *sub.* a bed, a couch.

பறுக்கிறது—பறுத்தேன்—பறுப்பேன், *v. n.* to lie down.

பறுத்துகிறது—துணேன்—துணேன், *v. causal,* to cause to suffer. A. G. Sect. 107.

பறையாச்சி, *sub.* one of a particular caste of Soodras or cultivators; *synonymous with* பள்ளன்.

பக்கம், *written also* பக்கம், *sub.* (पक्ष:) love, affection, partiality; the side.

பக்கரு, *sub.* a hamlet, a woodland village: "பக்கரு லைவைக்கிறது, aller vendre par les villages." *M.S. Dict.*

பணி, *sub.* the state of fasting, *or rather,* of subsisting on very light diet; regimen.

பணம், *sub.* (पण) a fanam; a silver coin of which forty-five make a Star Pagoda (பொன்). The fanam varies in value in different parts: at

Madras it is equal to about $2\frac{1}{8}d$. There are likewise gold fanams, chiefly in use on the Western side of the Peninsula: the word is also used, like the *Lat.* nummus, for money in general.

பணிகிறது—பணிந்தேன்—பணிவேன், *v. n.* to stoop, to lower or humble one's self.

பணியாரம், *sub.* a cake, a fritter.

பண்டாரம், *sub.* one of a peculiar sect of Shaivas, who, though not Brahmans, devote their lives to religion and subsist on charity.

பண்ணுகிறது—பண்ணினேன்—பண்ணுவேன், *v. a.* to make, to do.

பதம், *written also* பதனம், caution, care, circumspection.

பதறுகிறது—பதறினேன்—பதறுவேன், *v. n.* to be in a hurry, to be over hasty.

பதுங்குகிறது—பதுங்கினேன்—பதுங்குவேன், *v. n.* to crouch, to skulk for the purpose of concealment.

பதைக்கிறது—பதைத்தேன்—பதைப்பேன், *v. n.* to palpitate, to pant.

பத்தி, *sub.* (भक्तिः) piety, faith.

பத்து, *num.* ten; *marked thus,* ௱: *sometimes used indefinitely, as* பத்துப்பேர், a number of persons.

பத்துகிறது, *see* பம்மிகிறது.

பயணம், *sub.* (प्रयाणं) a journey.

பயந்தேன், *def. v. when used separately, it has only the past tense; but it is generally employed in conjunction with the auxiliary verb* இருக்கிறது, *or the verb* படுகிறது I feared.

பயம், *sub.* (भयं) fear.

பயறு, *sub.* grain of various sorts, as growing in the fields, legumes or pulse.

பரம், *adj.* (परम) great, grand; *never used but in composition.*

பரமாண்டன், *sub.* a simpleton.

பரக்கு, *sub.* inattention, careless gaping, absence of manner.

பரிகாசம், *written also* பரிபாசம், *sub.* (परिहासः) a joke, drollery, pleasantry, mockery.

பரிச்சேதம், *sub.* (परिछेद) total destruction; *used adverbially, with a negative, it denotes positive refusal, and may be rendered* absolutely not, positively not.

பரிமளம், *sub.* (परिमलः) a pleasing odour.

பரியந்தம், *sub.* (पर्य्यन्त) a boundary, a measure; *adv.* until.

பல, *adj.* different, several, many.

பலன், *spelt also* பலம், profit, advantage, reward.

பழம், *adj.* old, *from* பழமை, age.

பழம், *sub.* a ripe fruit.

பழுதை, *sub.* a hay or straw band.

பழுப்பு, *sub.* a brown colour, *properly* the colour of dead leaves.

பழைய, *vineikkoorrippoo or conjugated derivative, from* பழமை; what is old, not recent, ancient; cold rice boiled the preceding night and usually forming the morning meal.

பள்ளபள்ள, *a natural word,* expressing the glimmer of twilight, the glitter of a spangle.

பள்ளம், *sub.* a hollow, a valley, a dep , a hole.

பறக்கிறது—பறந்தேன்—பறப்பேன், *v.n.* to fly.

பறிக்கிறது—பறித்தேன்—பறிப்பேன், *v. a.* to obtain possession by seizure; to pillage; to cull; to pounce on.

பற்றவைக்கிறது—வைத்தேன்—வைப்பேன், *v. a.* to light, to set fire to.

பற்றுகிறது—பற்றினேன்—பற்றுவேன், *v. a.* to seize, to take; to overtake; to kindle, to excite; to attach one's self to; to consider, to take into account.

பாகு, *sub.* a turban; *see* தலைப்பாகு.

பாக்கியம், *sub.* (भाग्यं) happiness, good fortune.

பாக்கு, *sub.* betel nut, the fruit of the கமுகு or Areca (Areca Catechu).

பாடு, *sub.* suffering, pain, misfortune.

பாடுகிறது—பாடினேன்—பாடுவேன், *v. a.* to sing.

பாடும்பாடுமாய்ப் பெய்கிறது, to rain in intermitting showers.

பாட்டன், *sub.* a grandfather.

பாதி, *sub.* a part, the half.

பாய், *sub.* a mat; a sail, which in India is frequently made of matting.

பாய்கிறது—பாய்ந்தேன்—பாய்வேன், *v. a.* and *n.* to strike upon, to play upon (as a water engine on a fire), to leap upon (as a tiger on his prey), to flow; to be mixed or shot (as one colour with another in a cloth).

பாரம், *sub.* (भारः) a weight of twenty துலாம்; weight in general, importance.

பார்சுவம், *sub.* (पार्श्वः) the side; வலது பார்சுவம், the right side.

பார்க்கிறது—பார்த்தேன்—பார்ப்பேன், *v. a.* to see, to notice, to examine.

பாலை, *sub.* a kind of parasitical plant (Asclepias volubilis).

பாலு, *sub.* milk.

பிக்ஷை, *sub.* (भिक्षा) alms.

பிடிக்கிறது—பிடித்தேன்—பிடிப்பேன், *v. a.* to seize, to lay hold of, to catch.

பிடுங்கிறது—பிடுங்கினேன்—பிடுங்குவேன், *v. a.* to pluck out, to depose, to turn out.

பிணம், *sub.* a corpse.

பிதற்றுகிறது, *spelt also* பிதற்றுகிறது—பிதற்றினேன்—பிதற்றுவேன், *v. n.* to talk incoherently (as one in a delirium).

பிதா, *sub.* (पिता) a father.

பிந்துகிறது—பிந்தினேன்—பிந்துவேன், *v. n.* to be behind.

பிரமிக்கிறது—பிரமித்தேன்—பிரமிப்பேன், *v. a.* to astonish, to astound, to amaze.

பிராமணன், *sub.* (ब्राह्मणः) a brahman.

பிலுக்கு, *a natural word*, expressive of the sound and force of a blow; whack!

பிழைக்கிறது—பிழைத்தேன்—பிழைப்பேன், *v. n.* to gain a livelihood, to subsist; to recover from sickness.

பிறகு, *sub.* the after part; *used adverbially*, behind, afterwards.

பிறக்கிறது—பிறந்தேன்—பிறப்பேன், *v. n.* to be born, to spring, to proceed, to arise.

பிரபஞ்சம், *sub.* (प्रपञ्च) the world, all nature.

பிரயாணிக்கிறது—பிரயாணித்தேன்—பிரயாணிப்பேன், *v. n.* to set out on a journey.

பிரயாசம் or பிரயாசம், *sub.* (प्रयासः) labour, trouble, pains.

பிறப்பு, *sub.* birth, nativity.

பிறகு, *postposition, governs a dat.* after, since.

பிரமாணம், *sub.* (प्रमाणत्व) mightiness, grandeur.

பிளவு, *sub.* a rent or fissure.

பின், *postposition*, behind, after; *governs a genitive or dative.*

பின்பு, *sub.* what is after or behind; *often used adverbially.*

பின்வாங்கிறது, *comp. of* பின், *and* வாங்கிறது, *q. v.* to retract, to intermit, to recede.

பின்புறவார், *sub.* a crupper.

பின்னர், *adv.* moreover; *often used in conversation as an expletive.*

பிளக்கிறது—பிளந்தேன்—பிளப்பேன், *v. a.* to tear, to rend.

புகழ்கிறது, *written also* புகழ்கிறது—புகழ்ந்தேன்—புகழ்வேன், *v. a.* to praise.

புகழ், *sub.* praise.

புகை, *sub.* smoke.

புகைக்கிறது—புகைத்தேன்—புகைவேன், *v. n.* to smoke or emit smoke.

புகைக்கிறது—புகைத்தேன்—புகைப்பேன், *v. caus.* to cause to smoke, to expose to smoke.

புதைக்கிறது—புதைத்தேன்—புதைப்பேன், *v. a.* to bury, whether a corpse or treasure.

புகையிலை, *sub. comp. of* புகை, *q. v. and* இலை, a leaf; tobacco.

புண்ணியம், *sub.* (पुण्यं) virtue, a good action.

புது, *adj.* new.

புத்தி, *sub.* (बुद्धिः) sense, wisdom, understanding.

புத்திமான், *sub.* (बुद्धिमान्) a wise or sensible man.

புரளுகிறது—புரண்டேன்—புரளுவேன், *v. n.* to roll about, to wallow, to burst its banks (a river).

புருஷன், *sub.* (पुरुषः) a husband.

புரோகிதம், *sub.* a prophecy or thing predicted.

புரோகிதன், *sub.* (पुरोहितः) a family priest, or an astrologer who predicts lucky and unlucky days, and details the circumstances contained in the பஞ்சாங்கம் or almanack.

புலி, *sub.* a tiger, any animal of the tiger kind.

புல் or புல்லு, *sub.* grass.

புறக்காரணம், *sub. comp. of* புறம், the exterior, *and* காரணம், कारणं, a cause; an extraneous cause.

புறச்சமயம், *sub. comp. of* புறம், the exterior, *and* சமயம், समयं, established c[illegible]; a certain sect. "Ordinairement on distingue [illegible] sortes de சமயம் sans qu'on sache bien sur [illegible]oi se fonde cette distinction. Les six interieures [illegible]nt, &c. *see the word* உபசமயம். Les si[illegible] sectes ex-

terieures sont, 1. லோகாயதம், peu connue. 2. பௌத்தர், secte de Buddha. 3. சமணர், secte, aujourd'hui fort odieuse, qui adore அருகன்: c'est de cette secte que sont sortis la plûpart des livres de sciences. 4. மாமாங்கமம். 5. பஞ்சராத்திரர், secte de la cinquième nuit, parceque, lors qu'il y a cinq vendredis a un mois, ils celebrent la nuit du cinquieme avec de grandes abominations. 6. மாயவாதிமதம், secte des phantastiques qui n'admettent rien de réel, excepté peut-être Dieu." *M.S. Dict.*

புறத்தி or புறத்தி, *sub.* the outward side, abroad, not in doors; *used adverbially*, elsewhere.

புறவேகாரணிரம், *sub. comp. of* புறம், *q. v. and* வேகாரணிரம், *q. v.* an extraneous origin.

புறம், *sub.* a side, the outside.

புனலம், *sub.* water.

பூ, *sub.* a flower.

பூங்காவனம், *sub. comp. of* பூங்கா, a flower garden, *and* வனம், वन, a grove; a garden in a grove.

பூசணிக்காய், *sub.* a gourd, a pumpkin (Cucurbita hispiqa. *Thunb.*).

பூசுகிறது—பூசினேன்—பூசுவேன், *v. a.* to smear, to daub, to anoint.

பூஜை, *sub.* (पूजा) worship; which, as performed in a Hindoo temple, consists in decorating, anointing and making offerings to the idol. Sacred music accompanies this ceremony; the officiating Brahmans chant appropriate Hymns to the Deity, and the Courtezans attached to the establishment propitiate his favour by a solemn dance.

பூச்சியம், *sub.* (पूज्य) veneration, respect; *as an adj.* venerable; *Gr.* Σεμνὸς.

பூண்டு, *sub.* a shrub, a bush, a plant.

பூந்தேர், *comp. of* பூ, *q. v. and* தேர், a car; a car or litter adorned with flowers for removing the dead.

பூரிக்கிறது—பூரித்தேன்—பூரித்தேன், *v. a.* and *n.* (पूर्) to fill; to rejoice.

பெண், *sub.* a damsel, a woman; the female of quadrupeds.

பெண்டு, *sub.* a woman.

பெய்கிறது—பெய்தேன்—பெய்தேன், *v. n.* to shower down; மழைபெய்கிறது, to rain; பனிபெய்கிறது, the dew to fall; மூத்திரம் பெய்கிறது, *Lat.* mingere.

பெயர், *sub.* a name; *also frequently used for* a person; though, when it has this meaning, it is more correct to spell it பேர்.

பெரிசு or பெரிது, *vineik.* what is great, *from* பெருமை, *sub.* greatness; *adj.* பெரிய, great.

பெருக்கிறது, *sync. for* பெருகுகிறது—பெருக்கினேன்—பெருக்கினேன், *v. a.* to multiply (in arithmetic); to sweep.

பெருமை, *sub.* greatness, bigness; *adj.* பெரும்.

பெருமூச்சு, *sub. comp. of* பெரும், *q. v. and* மூச்சு, an inspiration; a sigh.

பெலம், *sub.* (बलं) force, power, strength.

பெறுகிறது—பெற்றேன்—பெற்றேன், *v. a.* to obtain, to beget; to bear (a child); to be worth; *adj.* உயர்பெறும், valuable.

பேசு or பேச்சு, *sub.* a word, a speech, a rumour.

பேசுகிறது—பேசினேன்—பேசுவேன், *v. a.* to speak, to talk.

பேட்டை, *sub.* the suburb of a fort, a bazar, a village.

பேணுகிறது—பேணினேன்—பேணுவேன், *v. a.* to cherish, to nurture.

பேதை, *sub.* an idiot, a fool.

பேதைமை, *sub.* folly, simplicity, idiotism.

பேர், *sub.* a person.

பை, *sub.* a bag, a sack, a purse.

பொதி, *sub.* a bullock-bag; an ox-load. "A Mysore, c'est une mesure de grains qui contient trois சுலுக்கு." *M.S. Dict.*

பொய், *sub.* a lie, a falsehood.

பொரிக்கிறது—பொரித்தேன்—பொரிப்பேன், *v. a.* to hatch, to sit on eggs; to fry.

பொருந்துகிறது—பொருந்தினேன்—பொருந்துவேன், *v. n.* to agree (respecting wages); to consent.

பொல்லாப்பு, *sub.* evil, a mishap.

பொழுது, *sub.* the sun; time.

பொறுக்கிறது—பொறுத்தேன்—பொறுப்பேன், *v. a.* to brook, to endure; to pardon.

பொன், *sub.* gold, a gold piece, a Pagoda.

பொகிறது—பொனேன்—பொவேன், *v. n.* to go. [a] A. G. Part 2 of Sect. 109.

போக்கன், *sub.* a traveller.

போக்கியது—க்கினேன்—க்குவேன், *v. causal,* to make to go, to make to pass (time).

போக்கு, *sub.* an excuse, a frivolous excuse, an evasion.

போசனம், *sub.* (भोजनं) food, a meal.

போடுகியது—போட்டேன்—போடுவேன், *v. a.* to throw; to place. A. G. Part 1 of Sect. 106.

போது, *sub.* time; *used chiefly in composition.* A. G. Sect. 152.

போதும், *v. def. 3rd pers. neut. fut.* it is enough. A. G. Sect. 82.

போமய்யா, *phrase,* go to, friend; *Lat.* agedum.

போருகியது—போருந்தது—போரும், *v. impers.* to be sufficient.

போர்வை, *sub.* a covering, a cloak, a cloth, the end of a cloth.

போல—போலவ—போலே, *infin. used adverbially, from the obsolete verb* போலுகியது, to be like; like.

மகன், *sub.* a son; மகள், a daughter.

மகா, *adj.* (महान् *or* महा) great, grand, mighty.

மகிமை, *sub.* (महिमा) dignity, grandeur, glory.

மகிழ்கியது or மகிழ்கியது—மகிழ்ந்தேன்—மகிழ்வேன், *v. n.* to rejoice.

மகிழ்ச்சி, *sub.* delight, pleasure.

மடப்பள்ளி, *sub.* the kitchen of a Pagoda or Choultry.

மடம், *sub.* (मठः) a sort of convent, where holy men dwell together retired from the world.

மடி, *sub.* the lap, the bosom; *Lat.* gremium.

மடிகிறது—மடிந்தேன்—மடிவேன், *v. n.* to die, to perish.

மடையன், *sub.* a dunce, an idiot.

மடி, *sub.* a simpleton.

மடு, *sub.* a limit, a bound, a measure. A. G. Sect. 150.

மணக்கிறது—மணந்தேன்—மணப்பேன், *v. n.* to smell sweetly, to emit a sweet odour.

மணம், *sub.* an agreeable odour.

மண், *sub.* earth, ground.

மதிக்கிறது—மதித்தேன்—மதிப்பேன், *v. a.* to estimate, to appraise.

மத்தியானம், *sub.* (मध्याह्नः) noon.

மந்திரம், *sub.* (मन्त्रः) a spell, an incantation; a prayer.

மயக்கம், *sub.* a swoon; a reverie, a bewildered or bewitched state.

மரம், *sub.* a tree, timber, wood.

மலிவு, *sub.* cheapness, an easy rate.

மல்லாக்க, *or better* மல்லாந்தக்க, *infin. used adverbially, from* மல்லாந்தக்கிறது, to throw on the back; supinely, thrown on one's back.

மழை, *sub.* rain.

மறக்கிறது—மறந்தேன்—மறப்பேன், *v. a.* to forget.

மறி, *sub.* foal; *also* the young of certain other animals when [illegible]ixed to their respective names, *as* ஆட்டு மறி, [illegible] lamb.

மறக்கிறது—மறந்தேன்—மறப்பேன், *v. a.* to arrest, to stop, to detain.

மறபம், *verbal sub.* an arrest, a detention.

மறு, *adj.* another, the next.

மறுக்கிறது—மறுத்தேன்—மறுப்பேன், *v. a.* to oppose, to disobey, to contradict, to reject, to refute.

மறுத்து, *vineiyech. used adverbially, from* மறுக்கிறது, *q. v.* anew, over again.

மறுமொழி, *sub. comp. of* மறு, *q. v. and* மொழி, a word; an answer.

மறுவுத்தரம், *sub. comp. of* மறு, *q. v. and* உத்தரம், उत्तरं; an answer.

மறைக்கிறது—மறைத்தேன்—மறைப்பேன், *v. a.* to conceal, to hide.

மறைவு, *verbal sub.* shelter, concealment.

மற்று, *adj.* other, the other.

மனதிரசுகிறது, *see* இரசுகிறது.

மனம், *written also* மனசு *or* மனது, *sub.* (मनः) the mind.

மனுஉஎன், *written also* மனிதன் *or* மனுதன், (मनुष्यः) a man.

மனைபாடி, *sub. from* மனை, a house; the woman of the house, a housewife, a wife.

மனைவி, *sub. from* மனை, a house; a housewife, a wife.

மன்றாடுகிறது—மன்றாடினேன்—மன்றாடுவேன், *v a.* to beseech, to entreat.

மாசுகிஉஎம், *sub.* (मांसं) flesh, meat; *applied also to* the flesh of fish.

மாடு, *sub.* an ox, a cow.

மாட்டுகிறது—மாட்டினேன்—மாட்டுவேன், *v. n.* to be entangled, to adhere, to catch.

மாட்டேன், *neg. v.* 1*st pers. sing. from* மாட்டுகிறது, to be able and willing; I will not. A. G. Sect. 79, and Note in Page 89.

மாத்திரம், *adv.* (मात्रं) only. A. G. Part 1 and 2 of Sect. 151.

மாம்சம், *sub.* (मांसं) flesh, meat; *applied also to* the flesh of fish.

மாய்கிறது—மாய்ந்தேன்—மாய்வேன், *v. n.* to languish, to die.

மார்பு, *spelt also* மார், *sub.* the breast, the chest.

மிகவும், *infin. with the particle* உம், *used adverbially, from* மிகுகிறது, to increase; greatly.

மிஞ்சுகிறது—மிஞ்சினேன்—மிஞ்சுவேன், *v. n.* to increase, to exceed; to grow proud.

மிதக்கிறது—மிதந்தேன்—மிதப்பேன், *v. n.* to float (as a raft).

மிதிக்கிறது—மிதித்தேன்—மிதிப்பேன், *v. a.* to tread under foot, to stamp on.

மிருகம் *spelt also* மிருகம், *sub.* (मृग:) a beast, a wild animal.

மிலேச்சன், *spelt also* மிலேச்சன், *sub.* (म्लेच्छ:) a fool, one who wants common sense.

மீண்டு, *vineiyech. and* மீண்டும், *infin. both used adverbially, from* மீளுகிறது, *q. v.* again.

மறுகுகிறது—மறுகினேன்—மறுகினேன், *v. n.* to turn, to take a turn, to change.

மீன், *sub.* a fish.

முகத்துவாரம், *sub. comp. of* முகம், *q. v. and* வாரம், *q. v.* a bridle.

முகம், *sub.* (मुख) the face, the visage, the countenance.

முகருகிறது, *written also* மோருகிறது—முகர்ந்தேன்—முகரினேன், *v. a.* to smell.

முகாந்திரம். *sub.* an origin, a motive, a cause: அவன்முகாந்திரம், by his means.

முகிகிறது—முகிந்தேன்—முகினேன், *v. n.* to be complete, to terminate: முகிவுகாலம், the time of ending, *i. e.* of death.

முகூர்த்தம், *spelt also* முகூர்த்தம், *sub.* (मुहूर्त्त) a fortunate time (for any purpose).

முசல், *spelt also* முயல், *sub.* a hare.

முடி *or* முடிவு, *sub.* an end; *also* a crown; the hair fastened in a tuft at the top of the head.

முடிகிறது—முடிந்தேன்—முடினேன், *v. n.* to finish, to terminate; *also* to be platted or knotted.

முடுக்கு, *sub.* a lane, an alley without a thoroughfare.

முடு *or* முடுவம், *infin. used adverbially, from* முடுகிறது; to the end, entirely.

முடி, *verbal adj.* cutting or knocking (one leg against another), limping.

முட்டை, *sub.* an egg.

னுணுணு, *natural word*, expressive of mumbling or muttering.

முதல், *sub.* the commencement; the principal (of a sum of money); stock in trade; *adj.* the first; முதலாய், *adv.* even; முதல்கொண்டு, beginning with, from: *as*, இன்றைமுதல்முதல்கொண்டு, beginning with to-day, *i. e.* from henceforth.

முதுகு, *sub.* the back.

முண்டாசி, *sub.* a turban; *a word in use among Mahrattas and Musselmans.*

முந்தி, *vineiyech. from* முந்துகிறது, to go before; *used adverbially*, before.

முப்பது, *num.* thirty; *marked thus*, ௩௦.

முழம், *sub.* a cubit. *This word signifies also* the elbow *or* the knee, *according as it may be prefixed to the word* கை, the arm, *or* கால், the leg.

முழு, *adj.* whole, entire; முழுதும் *or* முழுதாய், *adv.* all, altogether, wholly.

முளைக்கிறது—முளைத்தேன்—முளைப்பேன், *v. n.* to spring up, to shoot up, to grow.

முள்ளு, *sub.* a thorn, a spur, a fish-bone.

முரடன், *sub.* an obstinate or stubborn person.

முறிகிறது—முறிந்தேன்—முறிவேன், *v. n.* to break.

முறிக்கிறது—முறித்தேன்—முறிப்பேன், *v. a.* to break.

முறுக்கிறது, *sync. for* முறுக்குகிறது—முறுக்கினேன்—முறுக்குவேன், *v. a.* to twist; *v. n.* to grumble, to mutter.

முறை, *sub.* a time; *Fr.* fois; a turn or alternation; a custom, a rite; a relationship.

முறைப்பாடு, *sub.* a complaint, representation of injuries.

முற்றம், *sub.* the open court in an Indian house.

முன், முன்பு, முன்பாக, *postposition*, before; *whether as respects* time or place.

முன்னோர், *sub. pl.* forefathers, ancestors.

முஸ்தீபு, *sub.* apparatus, furniture.

மூக்கு, *sub.* the nose; *also used for* the beak of birds, the mouth-piece of a trumpet, the lip of a lamp.

மூச்சு, *sub.* an inspiration or inhalement.

மூடன், *sub.* a blockhead, a fool.

மூடுகிறது—மூடினேன்—மூடுவேன், *v. a.* to cover up, to shut, to close, to conceal.

மூத்திரம், *sub.* (मूत्र) urine.

மூர்த்தி, *sub.* (मूर्त्तिः) a body, a person, a god.

மூலை, *sub.* a corner (of a room or building); a quarter or Rhumb.

மூளி, *sub.* deprived of an ear; with a broken neck (a bottle).

மூன்று, *num.* three; *marked thus* ௩.

மேகத்து, *adj.* much, very.

மேடு, *sub.* truth.

மேல்லவா, *adv.* gently.

மேடு, *sub.* a hillock, a rising ground.

மேய்கிறது—மேய்ந்தது—மேய்வேன், *v. n.* to feed, to graze.

மேய்க்கிறது—மேய்த்தேன்—மேய்ப்பேன், *v. a.* to feed (a flock).

மேல், *sub.* the upper part; *used as a postposition*, above, upon, after. A. G. Sect. 147.

மொய்க்கிறது—மொய்த்தேன்—மொய்ப்பேன், *v. n.* to crowd together, to swarm as bees.

மொசம், *sub.* difficulty, danger; deceit.

மோடு, *written also* மோகடு, *sub.* the roof of a house.

மொண்டு, *sub.* a stump, a block: மொண்டுமாடு, an ox without horns, or with only the stumps of the horns remaining.

யுக்தி, *sub.* (युक्तिः) sense, wit, attention.

யோகம், *sub.* (योगः) union, conjunction of the stars.

யோக்கியம், *sub.* (योग्यं) worthiness, propriety, decorum.

ராசா, *sub.* (राजा) a king.

ரா, ராவு, ராத்திரி, *sub.* (रात्रिः) night.

ரூபம், *sub.* (रूप) figure, form, shape; *hence* beauty: *as*, ரூபவதியாவாள், a beautiful woman.

லாயம், *sub.* a stable.

லெச்ஜசக்கேடு, *sub. comp. of* லெச்ஜச, लज्जा, modesty, *and* கேடு, loss; disgrace, shame, a shameful action.

லெக்கி *or* லெத்தி, *sub.* dung.

லோகாதிபரதம், *sub. comp. of* लोक, the world, आदि, first, *and* अन्त, final; from one end of the world to the other, universally.

வஜக, *sub.* a manner, a mode; a kind, a species.

வசனம், *sub.* (वचनं) speech. "Paroles qui font un sens." *M.S. Dict.*

வஜச, *spelt also* ஜவஜச, abuse, scolding.

வடிகிறது—வடிந்தேன்—வடிவேன், *v. n.* to transude, to drip down.

வணங்கிறது—வணங்கினேன்—வணங்குவேன், *v. a.* to revere, to adore, to salute with respect.

வயது *or* வயசு, *sub.* age, years (as indicating age): *as,* உவனுக்கெத்தனை வயசு, what age is he? பத்து வயசு, ten years old.

வயல், *sub.* meadow land, fit for the cultivation of rice.

வயறு, *sub.* the belly.

வர, வர, *infin. repeated, of the verb* வருகிறது, *q. v. used adverbially,* in the sequel, in the course of time; continually.

வரவு, *sub.* an income, receipt, revenue.

வரி, *sub.* tribute.

வரிசை, *sub.* order, arrangement, rule, regulation, a row.

வருகிறது—வந்தேன்—வருவேன், *v. n.* to come; to be attainable. A. G. Part 1 of Sect. 110, and Part 2 of Sect. 106.

வருஷம், *sub.* (वर्षः) a year.

வலம், *sub.* the right side; *adj.* right (not left).

வலி, *sub.* pain, spasm.

வழக்கு, *sub.* a dispute, a quarrel, a law-suit.

வழி, *sub.* a way, a road; *metaph.* the manner of doing any thing.

வழிச்சாரி, *sub.* a public road, a beaten path.

வளர்க்கிறது, *written also* வளக்கிறது—வளர்த்தேன்—வளர்ப்பேன் *v. a.* to rear, to bring up, to educate.

வளவு, *sub.* a house, a house or houses in one enclosure.

வள்ளுவன், *sub.* one of a certain caste; the priests of the Pariars, who, though considered vile by the other castes, have various gradations of rank among themselves.

வறுக்கிறது—வறுத்தேன்—வறுவேன், *v. n.* to be parched or dried up, by fire—the sun—a fever, &c.

வர்கம், *sub.* (वर्गः) a sort or kind.

வர்தமானம், *sub.* (वर्तमान्) intelligence, news, business.

வற்றுகிறது—வற்றினேன்—வற்றுவேன், *v. n.* to grow dry, to be dried up.

வாகனம், *sub.* (वाहनं) a vehicle, a conveyance. Usually applied to the cars and animals on which

idols are placed, and on which the Deities which they represent are supposed to ride.

பொருகிறது—பொருகினேன்—பொருதேன், *v. a.* to receive from another's hand; to buy. A.G. Part 1 of Sect. 110.

பொசல், *sub.* a doorway, a gateway.

பொசுனா, *sub.* an odour.

பொசிக்கிறது—பொசிக்கேன்—பொசிப்பேன், *v. a.* to read; to play on stringed instruments.

பொடுகை *or* பொடை, *sub.* hire, the letting out to hire.

பொடுகை, *sub.* (बाधा) pain, torment.

பொடி, *sub.* the mouth; the opening of a bag—of a wound, &c.

பொர், *sub.* a thong, reins; those enumerated as belonging to a saddle horse are மூக்குபொர், மேலுக்குபொர் and தாம்புணிபொர், *q. v.*

பொல், *sub.* the tail, a train.

பொழுக்கிறது—பொழுக்கினேன்—பொழுக்குவேன், *v. a.* to praise, to wish prosperity to.

பொழுவு, *sub.* pleasure, prosperity.

பொறு, *sub.* a way, a manner; *never used alone; generally in composition with the demonstrative pronoun.*

பொறுகை, *spell also* பொருகை, *sub.* a word, a speech.

வடிக்கிறகம், *sub.* (विग्रहः) a statue, an idol.

வடிசாரணா, *sub.* (विचारणा) consideration.

வடிசாரம், *sub.* (विषादः) sadness, thoughtfulness, solicitude.

விசாரிக்கிறது—விசாரித்தேன்—விசாரிப்பேன், *v. a.* to think of, to care for; to provide respecting; to enquire into.

வீசுகிறது or வீசுகிறது—வீசினேன்—வீசுவேன், *v. a.* to fan.

விசேஷம், *sub.* (विशेष:) an especial thing; *adj.* especial.

வீறு, *sub.* a time or bout; a blow; a spring.

விடிகிறது—விடிந்தேன்—விடிவேன், *v. n.* to rise (*as* the sun), to break forth (*as* the dawn).

விடுகிறது—விட்டேன்—விடுவேன், *v. a.* to quit, to leave, to abandon; to open (the mouth). A. G. Part 2 of Sect. 109.

விடுதி, *sub.* a caravansary, an inn.

விட்டுவிடுகிறது, *v. a. the verb* விடுகிறது *following its own vineiyech.* to abandon entirely, to set at liberty.

விதம், *sub.* (विध:) a kind, a sort, a manner.

விதி, *sub.* (विधि:) destiny, fate.

விதை, *sub.* (विद्या) an art or science, a craft, legerdemain.

விநோதம், *sub.* an ornament, a specimen of art, a curiosity; விநோதமான, ornamental, curious, elegant.

விபரம், *sub.* a detail, a particular account.

வியாபாரம், *sub.* (व्यापार:) commerce, traffic, merchandize.

வியாபாரி, *sub.* (व्यापारी) a merchant.

விரல், *sub.* a finger, a thumb, a toe.

வரிக்கிறது—வரித்தேன்—வரிப்பேன், *v. a.* to spread, to stretch, to extend; *metaph.* to amplify or relate at large.

வரி, *sub.* extension; *metaph.* detail.

வரும்புகிறது—வரும்புகிறேன்—வரும்புவேன், *v. a.* to desire.

வரைக்கிறது—வரைத்தேன்—வரைப்பேன், *v. a. from* வரை, seed; to sow seed.

வலகிறது, *sync. for* வலகுகிறது—வலகினேன்—வலகுவேன், *v. a.* to turn from, to avoid, to flee from.

வலை, *sub.* a price, a value.

வழுக்குதட்டுகிறது—தட்டினேன்—தட்டுவேன், *v. a. comp of* வழுகிறது, *q. v. and* தட்டுகிறது, to knock; to dash out of another's hand.

வழுக்கிறது *or* மிழுக்கிறது—வழுத்தேன்—வழுப்பேன், *v. n.* to open one's eyes, to awake.

வழுப்பு, *sub.* a wild stare of alarm; வழுப்புமாடு மாய், *adv.* staringly, in a staring manner.

வழுகிறது—வழுந்தேன்—வழுவேன், *v. n.* to fall.

வழுங்கிறது, *written also* மழுங்கிறது—வழுங்கினேன்—வழுங்குவேன், *v. a.* to devour, to swallow up: *only applied to animals, or inanimate objects personified.*

வழும்புகிறது, *written better* வரும்புகிறது—வழும்புனேன்—வழும்புவேன், *v. a.* to desire.

வேறுமக்கிறது—வேறுமக்கேன்—வேறுமப்பேன், *v. n.* to grow stiff or erect (as the ears of a hare).

வேறு, *sub.* a question, an interrogation.

வேசுகிறது—வேசுகேன்—வேசுபேன், *v. n.* to strike or dart (*as* rays); to blow (*as* the wind); to stream forth (*as* an odour).

வேச்சு, *sub.* a blow, a stroke, a throw.

வீடு, *sub.* a house; the squares on a chess board.

வேது, *adj.* (बहु) many, much, very.

வேதுமானம், *sub.* (बहुमानं) an honour, a present from a superior.

வேதுளி, *sub.* rage.

வேதுவுகிறது—வேதுண்டேன்—வேதுவுபேன், *v. n.* to grow angry.

வேடுரவாள், *sub. comp. of* வேட்டு, *root, or indefinite part. of* வேட்டுகிறது, to hew, *and* உரவாள், *q. v.* a chopper or bill.

வேடவேளி, *sub.* an open field or plain; வேடவேளியாய், *adv.* openly, publicly.

வேட்டுகிறது—வேடுகேன்—வேட்டுபேன், *v. a.* to cut, to hew, to dig, to engrave.

வேநீர், *sub. comp. of* வேம், *contracted for* வேதும், *from* வேகிறது, *q. v. and* நீர், *q. v.* hot water.

வேயில், *spelt also* வேய்யில், *sub.* heat of the sun, glare, sunshine.

வேளி, *sub.* an open space, a field; *adj.* open, public.

வெளிவரடுகிறது, *v. a. comp. of* வெளி, *q. v. and* வரடுகிறது, *q. v.* to divulge, to make manifest.

வெளுப்பு, *sub.* whiteness, the colour white.

வெறுமனே, *adv.* in vain, emptily, without advantage, without foundation.

வெற்றிலை *or* வெத்திலை, *sub.* Betel leaf, (Piper Betel).

வேகம், *sub.* (वेगः) swiftness, impetuosity, haste, heat, anger.

வேகிறது—வேகுதேன்—வேகுவேன், *v. n.* to be hot, to burn.

வேங்கை, *sub.* a royal tiger.

வேஷ்டி, *sub.* (वेष्ट) a cloth of four cubits.

வேணும், *or more properly* வேண்டும், *used impersonally, from* வேண்டுகிறது, *q. v.* it is necessary, it is desired. A. G. Sect. 78.

வேண்டாம், *neg. impers. verb,* it need not be, it must not be, it is not desired.

வேண்டிய, *contracted for* வேண்டினன, *past part. from* வேண்டுகிறது, *q. v.* wanted, desired.

வேண்டுகிறது—வேண்டினேன்—வேண்டுவேன், *v. a.* to wish, to desire, to pray.

வேர்வை, *sub.* sweat.

வேலை, *sub.* work, labour, a business.

வேளை, *sub.* a time, an opportunity, an occasion.

வேறு, *adj.* separate, different, other.

வேறாக, *infin. used adverbially, from* வேறாகுகிறது, to change; separately.

வேனிற்காலம் or வேனற்காலம், *comp. of* வேனல், heat, *and* காலம், *q. v.* the hot season.

வைக்கிறது—வைத்தேன்—வைப்பேன், *v. a.* to keep; to place, to lay, to put, to set.

வைத்துக்கொள்ளுகிறது, *v. a. comp. of* வைத்து, *vineiyech. from* வைக்கிறது, *q. v. and* கொள்ளுகிறது, *q. v.* to suppose; to grant or admit (for the sake of argument).

ANALYSIS.

CONTRACTIONS USED IN THE ANALYSIS.

Abl.	Ablative Case.
Acc.	Accusative Case.
Adj.	Adjective.
Adv.	Adverb.
A. G.	Anderson's Grammar.
C. Abl.	Causal Ablative Case.
Comp.	Compound.
Conj.	Conjunction.
Cop. Conj.	Copulative Conjunction.
Dat.	Dative Case.
Defect.	Defective.
Der.	Derived from.
Deriv.	Derivative.
Fem.	Feminine.
Fin.	Final.
Fut.	Future Tense.
Gov.	Governed by.
Hon.	Honorific Form.
I. Abl.	Instrumental Ablative.
I. C. W.	In Construction with.
Imp.	Imperative Mood.
Impers.	Impersonal Verb.
In.	Initial.
Ind.	Indicative Mood.
Infin.	Infinitive Mood.
Interj.	Interjection.
Interrog.	Interrogative.
L. Abl.	Local Ablative.
Masc.	Masculine.
Neg.	Negative.
Neut.	Neuter.
Nom.	Nominative Case.
Ord.	Ordinal.
P.	Part of a Section in Anderson's Grammar.
P. Adj.	Pronoun Adjective.
Pagh.	Paghupadam or Derivative Noun.
Part.	Participle.
Past.	Past Tense.
Pers.	Persons or Personal.
P.Dem.Pron.	Proximate Demonstrative Pronoun.
Pl.	Plural Number.
P. N.	Proper Name.
Pres.	Present Tense.
Reflect.	Reflective.
R.Dem.Pron.	Remote Demonstrative Pronoun.
S.	Section in Anderson's Grammar.
S. Abl.	Social Ablative Case.
Sing.	Singular.
Sub.	Substantive.
V.	Verb.
Vett.	Vett-ttoomeiporool, or Noun, with the form of the Nominative Case and the signification of the Oblique or Genitive. A. G. S. 26.
Vett.Togh.	Vett-ttoomeittoghei, the Oblique, or Aorist, Case. A. G. S. 43.
Vin.	Vineiyechchaam of the past tense, sometimes called Gerund. A. G. S. 72.
Vineik.	Vineikkoorippoo or Conjugated Derivative. A. G. S. 126.
Voc.	Vocative Case

ANALYSIS

OF

THE FIRST STORY.

I.

There was[5] a[3] Gooroo[4] called[2] Paramārtan.[1]

[1] பரமார்த்தன், *p. n. sing. nom.* coupled by the *connective vin.* என்று, with குருபரனை, with which word it may therefore be considered in apposition. [2] என்று, from என்கிறது, *connective vin.* A. G. P. 1 and 2 of S. 103; the fin. உ cut off,* A. G. S. 13. [3] ஒரு, *num. adj.* A. G. P. 1 of S. 134. [4] குருபரனை, *sub.* comp. of *sub.* குரு, and உளனை,† *past*

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* For the sake of brevity, the elision of the letter உ, according to A. G. S. 13, and the interposition of the letter ய or வ, according to A. G. S. 14, will not again be noticed. A comparison of the words connected together, as in the Tamul text, with the same words separated, as in the Analysis, will plainly shew the application of these rules, which are so frequently used as to make it worth while to dispose of them once for all.

† The verbal pagh. உளன் ஐன், உளனை ஏ, உளனது, are frequently added by a pleonasm to nouns substantive: thus, குருபரனை ஐன், *literally*, he who is the Gooroo, *i. e.* the Gooroo.

verbal pagh. masc. from [illegible], A. G. P. 1 of S. 113, *sing. nom. hon.* before the *v.* இருந்தார். [5]இருந்தார், from இருக்கிறது, *v. past. 3rd pers. sing. hon.* A. G. Note in Page 42, and P. 1 of S. 66.

II.

Five persons,[7] called[6] Matti, Maccîyan, Pēdei, Mileichan and Mōōdan,[5] were[9] as disciples,[8] to the[4] service[3] at his[1] commanding.[2]

[1]உடைய, *r. dem. pron.* A. G. S. 43 and Note in Page 37, *vett. hon.* i. c. w. the *verbal noun* ஏவலுக்கு. [2]ஏவலுக்கு, from ஏவுகிறது, *past verbal pagh. neut.* A. G. P. 2 of S. 113, *sing. dat. case.* [3]உபாயம், *sub. sing. nom.* put for *acc.* gov. by the *v.* செய்ய; the *fin.* ம் changed to து, A. G. S. 31. [4]செய்ய, from செய்கிறது, *v. infin.* gov. by the *v.* இருந்தார்கள். [5]மடையம், மறையனும், பேறுதையும், மிஉலச்சனும், முடையனும்; the five foregoing *sub.* here used as *v. n.* are connected by the *cop. conj.* உம், which follows each; they are placed in apposition with ஐவர், through the medium of the *connective vin.* என்று. [6]என்று, see I. 2. [7]ஐவர், *num. deriv.* A. G. P. 2 of S. 136, *pl. nom.* to the *v.* இருந்தார்கள். [8]சீஉழக்கனாக, from சீஉழன், *sub. pl. nom.* rendered *adverbial* by the addition of the *infin.* ஆக, A. G. P. 3 of S. 97. [9]இருந்தார்கள், from இருக்கிறது, *v. past. 3rd pers. pl.* the letter ப precedes this word,* A. G. S. 14.

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* See *Note* in the Preceding Page.

III.

These[1] all six,[2] having gone[9] on foot[3] in the ways[8] of the villages,[7] to enquire for[6] other[4] disciples,[5] in coming[12] again[10] to the Mattam,[11] one[13] day,[14] in the time[17] of the third[15] watch,[16] arrived[21] at a[18] river[19] bank.[20]

[1] இவைர்கள், from இவன், *p. dem. pron. pl. nom.* to the *v.* சென்றார்கள். [2] உறுபெரும், *num. deriv.* see II. 7, *pl. nom.* in apposition with இவைர்கள், the particle உம் is added to imply totality, A. G. P. 4 of S. 140, the fin. ம் changed to ற, A. G. S. 31. [3] கால்ஊடாக, from கால்ஊடு, *sub.* comp. of கால் and ஊடு, united, A. G. S. 37, and rendered *adverbial* by the addition of the *infin.* ஆக, see II. 8. [4] மற்ற, *adj.* [5] சீஷர்களை, from சீஷன், *sub. pl. acc.* gov. by the *v.* வைகாரிக்க. [6] வைகாரிக்க, from வைகாரிக்கிறது, *v. infin.* gov. by சென்றார்கள். [7] கிராமங்கள், from கிராமம், *sub. pl. nom. vett.* A. G. S. 26, i. c. w. the *sub.* வழி, the in. க doubled, A. G. S. 22. [8] வழி, *sub. sing. nom.* for *l. abl.* [9] போய, from போகிறது, *vin.* i. c. w. இவைர்கள். [10] திரும்ப, from திரும்புகிறது, *vin.* i. c. w. இவைர்கள்; this word *literally* signifies, "having turned," but generally corresponds with the English "again;" the in. ப is doubled, because the preceding word is considered as a *vin.* in இ, of which, in fact, it is a contracted form, A. G. S. 21. [11] மடத்துக்கு, from மடம், *sub. sing. dat.* A. G. P. 3 of S. 47. [12] வருகையில், *l. abl.* of வருக, *a verbal* in ஐ, A. G. P. 1 of S. 114, from வருகிறது.

ஒரு, *num. adj.* [14] நாள், *sub. sing. nom.* used elliptically for the *l. abl.* the fin. ள் might have been changed to ன், A. G. S. 37. [15] முன்னாம், *ord. adj.* A. G. P. 2 of S. 147, the fin. ம் changed to த், A. G. S. 31. [16] சாமம், *sub. sing. vett.* i. c. w. நாளத்தில், the fin. ம் is dropped, A. G. S. 32. [17] நாளத்தில், from நாளம், *sub. sing. l. abl.* A. G. P. 4 of S. 49. [18] ஒர், *num. adj.* the in. ஒ is lengthened, and the fin. உ cut off, A. G. P. 2 of S. 134. [19] ஆறாம், *adj.* formed from the *sub.* ஆறு, the fin. ம் changed to ரு, A. G. S. 31. [20] கறாத்து, from கறா, *sub. sing. dat.* A. G. P. 3 of S. 47. [21] சென்றாள், from சென்றாளிறது, *v. past. 3rd pers. pl.* agreeing with இபைசகள், the in. ஈ is doubled, A. G. S. 19.

IV.

The Gooroo[9] thinking thus:[8] "This[1] river[2] is cruel;[3] therefore,[4] at the time[6] that it is awake,[5] it cannot be passed;"[7] having commanded[11] Mileichan,[10] sent (him)[15] to examine[14] the river's[12] sleep.[13]

[1] இந்த, *p. adj.* A. G. P. 1 of S. 60 [2] நதி, *sub. sing. nom.* [3] கோடூரம், from கோடுறம், *vineik.* A. G. S. 125 and 126, *3rd pers. sing. neut.* as *a verb*, agreeing with நதி. [4] ஆறுகையால், *sing. c. abl* of ஆறுக, *verbal* in ஐ, from ஆகிறது, A. G. P. 1 of S. 118. [5] வழிந்திருக்கும், consisting of வழிந்தது, *vin.* from வழிந்கிறது, and இருக்கும், *fut. part.* from இருக்கிறது; *comp. part. fut.* used for the *pres.* A. G. P. 1 of S. 92, i. c. w. பேஉளாயிரம். [6] பேஉளாயிரம், from பேஉளா, *sub.*

sing. l. abl. A. G. P. 4 of S. 49, the fin. ம் changed to ம். A. G. S. 36. [7] கடக்கப்படாது, *passive voice* of the *neg. v.* A. G. S. 76, comp. of கடக்க; *infin.* from கடக்கிறது, and படாது, *neg. v. 3rd pers. neut.* from படுகிறது. [8] என்று, see I. 2. [9] குரபானைபை, see I. 4, *nom.* to the *v.* வைடாச். [10] மிஉலச்சஉன, from மிஉலச்சன், *p. n. acc.* [11] எடை, from எடுக்கிறது, *vin.* i. c. w. குரபானைபை. [12] ஆம்மான், from ஆம், *sub. sing. vett. togh.* A. G. Note to Page 37, i. c. w. நிக்கறா. [13] நிக்கறா, *sub. nom.* for *acc.* gov. by the *v.* சேராதிக்க, the in. ந is dropped, A. G. S. 35. [14] சேராதிக்க, from சேராதிக்கிறது, *v. infin.* gov. by வைடாச். [15] வைடாச், from வைடுகிறது, *v. past 3rd pers. sing. masc. hon.* agreeing with குரபானைபை.

V.

For this purpose,[1] when he had kindled[6] fire[5] in a tobacco leaf[3] chooroot,[4] carrying along[10] the firebrand,[9] which he bore[8] in his hand,[7] without approaching[13] the river,[12] standing[15] afar off,[14] stretching (it) forth,[16] he[5] immersed[18] it[11] into the water.[17]

[1] அதம்கு, from அது, *r. dem. pron. sing. neut. dat.* A. G. P. 5 of S. 47. [2] இபென், see III. 1, *sing. masc. nom.* to சேராபிதான். [3] பறகபஉல, *sub. sing. vett.* i. c. w. சுருடும். [4] சுருடும், from சுருடு, *sub. sing. l. abl.* the in. சு doubled, A. G. S. 26, the fin. ம் changed to ம், A. G. S. 36. [5] நீ, *sub. sing. nom.* for *acc.* the த changed to ந, A. G. S. 36. [6] பம்மறைக்க, from பம்மறைக்கிறது, *v. infin.* or *vin.* of the *pres.*

used for *vin.* of the *past.* A. G. Note in Page 120, the in. ப is doubled, A. G. S. 18. [7] ஏகப்பட்ட, from ஏக, *sub. l. abl.* the in. க is doubled, A. G. S. 22. [8] எருதின, from எருது கீறது, *past. part.* i. c. w. கொள்ளிக்கப்பட்டு, A. G. P. 1 of S. 92. [9] கொள்ளிக்கப்பட்டு, from கொள்ளிக்கப்பட்டு, *sub. sing. acc.* [10] கொண்டு போய், from கொண்டு போகீறது, *vin.* கொண்டு, from கொள்ளுகீறது, and *vin.* போய், from போகீறது, *comp. vin.* i. c. w. இவன். [11] உறுது, see V. 1, *acc.* gov. by குதிக்குதான். [12] உம்ஏறம், see IV. 12, *acc.*: in this instance, as the rule A. G. S. 14 is not observed, the vowel உ is written in its initial form. [13] உண்டாது, from உண்டு கீறது, *neg. vin.* A. G. P. 1 of S. 75, i. c. w. இவன். [14] துரிதம், *sub.* used *adverbially*, the fin. ம் is dropped, A. G. S. 32. [15] நீன்ன, from நீந்கீறது, *vin.* i. c. w. இவன். [16] எடி, from எடுகீறது, *vin.* also i. c. w. இவன். [17] தன்னணிகாலை, from தன்னணி, *sub. sing. l. abl.* [18] தெரியுதான், from தெரியக்கீறது, *v. past.* 3rd *pers. sing. masc.* agreeing with இவன்.

VI.

He who was called[9] Mileichan,[8] perceiving that[7] as soon as[2] he immersed it,[1] the water[3] smoked[6] with a hissing noise,[4 5] hurrying,[10] stumbling,[11] falling[12] (and) running,[13] exclaimed,[41] "Sir! Sir![14] it is not[19] now[17] the time[18] to pass[16] the river:[15] it[20] being awake,[21] as soon as[24] I[22] touched it,[23] hissing[28] like[27] a poisonous[25] serpent,[26] smoking[30] in fierce rage[29] (and) leaping,[31] it is indeed[40] a wonder,[39] that saving[37] (my) life,[36] I[35] escaped[38] from the fury with which[34] it opposed[32] me."[33]

[1] தொடக்கு, see V. 18, *past part.* i. c. w. உடன் [2] உடன், *sing. nom.* used elliptically, for the *l. abl.* to denote celerity, A. G. P. 3 of S. 149. [3] துண்ணென், *sub. sing. nom.* to the *verbal pagh.* பறைகுநது, A. G. S. 117, the in. து changed to ற, A. G. S. 33. [4] சற், *a natural, indeclinable word,* A. G. Note to Page 85. [5] என்ற, *connective vin.* see I. 2. [6] பறைகுநது, from பறைகிறது, *past verbal pagh.* agreeing, in its capacity of *v.* with துண்ணென், and, as a *noun, nom.* for *acc.* gov. by கண்டு, A. G. P. 1 and 2 of S. 117. [7] கண்டு, from காண்கிறது, *vin.* i. c. w. மிஉலைச்சன். [8] மிஉலைச்சன், see IV. 10, *nom.* to என்றான். [9] என்பபான், from என்கிறது, *fut. verbal pagh. sing. nom. masc.* in apposition with மிஉலைச்சன், A. G. P. 5 of S. 117. [10] பதற், from பதறுகிறது, *vin.* i. c. w. மிஉலைச்சன். [11] தபற, from தபறுகிறது, *vin.* also i. c. w. மிஉலைச்சன், the in. து doubled, A. G. S. 21. [12] வடுறு நது, from வடுறுகிறது, *vin.* also i. c. w. மிஉலைச்சன். [13] ஓடி, from ஓடுகிறது, *vin.* also i. c. w. மிஉலைச்சன். [14] ஐயாவையையா, *sub. sing. voc.* in the reiterative form, from ஐயன் and அய்யன், which two modes of spelling are used indifferently. [15] நகையை, see IV. 2, *acc.* gov. by the *v.* கடக்க. [16] கடக்க, from கடக்கிறது, *v. infin.* gov. by the *sub.* தறவையை, the in. க doubled, A. G. S. 20. [17] இபோ, *adv.* A. G. P. 2 of S. 152. [18] தறவையை, *sub. sing nom.* to உன்ற. [19] உன்ற, *defect. v. 3rd pers.* A. G. S. 80, agreeing with தறவையை. [20] வது, see V. 1, *nom.* to the *part.* எதிர்த்து, which, with the following *noun,* has a *verbal* capacity, according to a peculiar

construction, whereby the force of the *relative*, otherwise wanting in this language, is conveyed: thus, நான் பார்த்த வீட்டுக்கு, "to the house which *I saw*;" அதன் உன் கோபத்தை நோக்கி, "to (or from) the rage which *it opposed to* me." [21] வீழ்ந்து ரு நது, see IV. 5, *comp. vin.* of the *past.* i. c. w. உது. [22] நான், *pers. pron. sing. nom.* [23] தான், from தானாகிறது, *past part.* being, as to its *verbal* capacity, in regimen with நான், and in its *adj.* character i. c. w. உடனே. [24] உடனே, see VI. 2. [25] நல்ல, *adj* from நலம். [26] நாகம், *sub. sing. nom.* for *acc.* gov. by the *particle* போலே. [27] போலே, properly the root of the *v.* போலுகிறது, here used as a *particle* of similitude, A. G. P. 2 of S. 100. [28] சுருங்கி, from சுருங்கிறது, *vin.* i. c. w. உது. [29] எரிகாயத்தினால், from எரிகாயம், *l. abl.* the fin. ம் changed to ல், A. G. S. 36. [30] புகுந்து, see VI. 6, *vin.* i. c. w. உது. [31] பாய்ந்து, from பாய்கிறது, *vin.* also i. c. w. உது. [32] என் உன், see VI. 22, *acc.* [33] எரிந்த, from எரிந்திறது, *past part.* in its *verbal* capacity agreeing with உது, and as an *adj.* qualifying the following word. [34] வெகுண்டு, from வெகுண்டு, *sub. sing. dat.* gov. by the *verbal* தப்பின தே. [35] நான், see VI. 22, *nom.* in regimen with தப்பின தே. [36] உயிர், *sub. nom.* for *acc.* gov. by பறவுக்து. [37] பறவுக்து, from பறவுக்கிறது, *vin.* i. c. w. நான். [38] தப்பின தே, from தப்புகிறது, *past verbal pagh.* as a *verbal*, in regimen with நான், and, as a *noun*, *sing. nom.* subject of the *sub. v.* understood; the

emphatic particle ஏ is added, A. G. S. 144. [39] ஆதிசேஷம், *sub. sing. nom.* predicate of the *sub. v.* understood, the fin. ம் is changed to ந, A. G. S. 31. [40] தான், *emphatic particle.* [41] என்றான், from என்கிறது, *v. past. 3rd pers. sing. masc.* agreeing with மீ உலகீசன்.

VII.

To that[1] the Gooroo,[2] saying,[10] "What[5] can we[4] do[6] against the divine mind,[3] we will wait[9] a little[7] time;"[18] they sat down[17] in a flowery grove[16] in the vicinity,[11] which spread,[15] making[14] a dark[12] shade.[13]

[1] அதுக்கு, see V. 1. [2] குருபரனைப், see I. 4, i. c. w. என்று. [3] தேவதிருவுளத்துக்கு, from தேவதிருவுளம், *sub.* comp. of தேவன், and திருவுளம், *sing. dat.* [4] நாம், see VI. 22, *pl. nom.* A. G. P. 1 of S. 57. [5] என்ன, *interrog. pron.* used absolutely, A. G. P. 2 of S. 62. [6] சேய்வோம், from சேய்கிறது, *v. fut. 1st pers. pl.* agreeing with நாம், the fin. ம் changed to து, A. G. S. 31. [7] சற்று, *adj.* [8] நேரம், *sub. sing. nom. absolute*, the fin. ம் changed to று, A. G. S. 31. [9] காத்திருப்போம், *vin.* காத்து, from காக்கிறது, and இருப்போம், from இருக்கிறது, *comp. v. fut. 1st pers. pl.* [10] என்று, used for என, from என்கிறது, A. G. Note to Page 120, *vin.* placed absolutely with குருபரனைப். [11] அண்ணுப்பக்கம், from அண்ணுப், *sub. sing. l. abl.* [12] இருண்ட, from இருளுகிறது, *past part.* i. c. w. நிழலை. [13] நிழலை, from நிழல், *sub. sing. acc.* [14] சேய்து, see VII. 6, *vin.* i. c. w பூத்தசோலையில். [15] படர்ந்த, from படருகிறது,

past part. [16] பூத்சேரஉலையம், from பூத்சேரஉலை, *sub.* comp. of பூ, and சேரஉலை, *sing. l. abl.* [17] உலாவக்கரச்சுதரச்கள், from உலாவச்கரசுகிறது, *v. past 3rd pers. pl.* gov. by ஆபைச்கள், understood.

VIII.

To pass[2] the time[2] there,[1] while[10] each[3] was relating[9] various[6] particulars[7] of this[4] river,[5] he who was called Matti[11] spoke as follows.[12]

[1] உசுகே, *adv.* [2] பேரபேது, *sub. sing. nom.* for *acc.* gov. by பேரக்க. [3] பேரக்க, from பேரக்கிறது, *v. infin.* A. G. P. 3 and 4 of S. 73. [4] இருத, see IV. 1. [5] நதியன், see IV. 2, *vett. togh.* in regimen with வடசேஉசுகஉலா. [6] பல, *adj.* [7] வடசேஉசுகஉலா, from வடசேஉலம், *sub. pl. acc.* [8] ஆபைனபென், *r. dem. pron.* repeated in a distributive sense. [9] சேரஸ்லக்கேரண்ணுபெரும், comp. of *vin.* சேரஸ்லி, from சேரஸ்லுகிறது, *vin.* கேரண்ணு, from கேரஸ்லுகிறது, and *fut. part.* பெரும், from பெருகிறது, A. G. P. 2 of S. 106, *comp. part.* in its *verbal* capacity, agreeing with ஆபைனபென், and, as an *adj.* in regimen with ஆலாவேல். [10] ஆலாவ-ஏல், from ஆலாவ, *l. abl.* A. G. Note in Page 136. [11] மடிபேன்பபென், see VI. 8 and 9. [12] சேரன்னதாபைது, has the same force as சேரன்னது, the termination ஆபைது being redundant, A. G. P. 5 of S. 117, from சேரஸ்லுகிறது, *past verbal pagh. neut.* as to its *verbal* capacity, i. e. w. மடிபேன்பபென், and, as a *substantive, nom.* to the *sub. v.* understood.

IX.

"I have heard[12] my[9] Grandfather,[10] many, many[7] times[8] relate,[11] both[4] the cruelty[3] and[6] artfulness[5] of this[1] river.[2]

[1] இநத, see IV. 1. [2] நதியின், see VIII. 5. [3] தீமை ரம், *sub.* [4] உ ம், *cop. conj.* the fin. ம் changed to ந, A. G. S. 31. [5] தநதிரம், *sub.* [6] உ , *cop. conj.* தீமை ரமும் and தநதிரமும், used in *nom.* for *acc.* gov. of சொல்ல [7] பல, *adj.* *sing. nom.* used [illegible]ptically for [illegible] *abl.* நாள், see VI. 22, *vett. togh.* [illegible] *nom.* placed absolutely with [illegible] [11] சொல்ல, from சொல்லுகிறது [illegible] of the *pres.* A. G. P. 1 of S. 94. [12] சொடுமு [illegible] comp. of *vin.* கொடுத்து, from கொடுக்கிறது, and the *sub. v. pres.* 1st *pers. sing.*

X.

"My[1] Grandfather,[2] it may be,[5] (was) a great[3] Merchant.[4]

[1] என், see IX. 9. [2] பாட்டன், see IX. 10, subject of the *sub. v.* understood. [3] பெரிது, *adj.* [4] வியாபாரி, *sub. nom.* predicate of the *sub. v.* understood. [5] ஆகும், from ஆகிறது, *fut. 3rd pers. neut.* used intransitively, A. G. P. 1 of S. 104.

XI.

"One day,[2] as both[9] he[1] himself[8] and[12] his[10] companion,[11] driving[13] two[6] asses[7] laden with[5] salt[3] bags,[4] (and) descend-

ing[16] into the mid[14]-river,[15] were coming along;[17] in order to relieve fatigue[27] a little,[26] as it was[25] the summer[23] season,[24] they themselves[28] bathed[29] in the cool[21] water,[22] which was running[20] up t[19] (their) middles,[18] and having halted[32] the asses[30] also,[31] they washed (them).[33]

[1] உபை, *r. dem. pron. masc. sing. nom. hon.* [2] ஒரு நாள், see III. 13 and 14. [3] உடன், *sub. vett.* [4] போதி, *sub. nom.* for *acc.* gov. by எம்மான, the in. ப is doubled, S. 19 and 26. [5] எம்மான, from எம்மாகிறது, v. கழுவுதல் [6] ஒரணடு, *num. adj.* [illegible] கிழுவுத, *sub* [illegible] *acc.* gov. by [illegible] [8] தான், *reflect. pron.* in appo- [illegible] உடம், *cop. conj.* [10] தன், from [illegible] *gh.* [11] கூடாளி, *sub. sing. nom.* [illegible] *conj.* உபை, தான and கூடாளி are conjointly *nom.* to குளிப்பாடினார்கள். [13] ஏடக்கோணடு, comp. of *vin.* ஏடு, from ஏடுகிறது, and *vin.* கோணடு, i. c. w. உபை தானு நதனகூடப்பாளியும். [14] நடு, *adj.* the fin. உ followed by வ, A. G. S. 14. [15] வாயால, see IV. 12, *l. abl.* [16] இறங்கி, from இறங்குகிறது, *vin.* same construction as ஏடக்கோணடு. [17] வருவையால, *l. abl.* of வருவை, *verbal* from வருகிறது. [18] இடை, *sub. sing. nom.* gov. by மட்டும். [19] மட்டும், properly a *sub.* here used as a *postposition*, A. G. S. 150. [20] ஓடுகிற, from ஓடுகிறது, *pres. part.* i. c. w. தண்ணீரை. [21] குளிரநத, from குளிருகிறது, *past part.* [22] தண்ணீரை, from தண்ணீர், *l. abl.* [23] கோடை, *sub. vett.* [24] நாள், *sub. sing. nom.* placed absolutely

with the *infin.* உகக்கோள்ளா. [25] உகக்கோள்ளா, from உகிறது, and கோள்ளாவுகிறது, *comp. infin.* or *vin.* of the *pres.* used absolutely. [26] சம்ம, *adv.* the in. ச doubled, A. G. S. 22. [27] இவாப்பாடம், from இவாப்பாடமகிறது, *infin.* gov. by கொண்டு. [28] தாங்களும், from தான், *reflect. pron. pl. nom.* coupled by the *conj.* உடும், with the *nom.* to கொண்டு தாடிகளாக்கள், the in. த doubled, A. G. S. 22, the fin. ம changed to ங, A. G. S. 31. [29] கொண்டு, from கொண்டிகிறது, *vin.* i. c. w. தாங்கள். [30] கழைகள் கவா, see XI. 7. [31] உடும், *cop. conj.* the ம dropped; it ought rather to have been changed to ற A. G. S. 32, but it seems to be considered as a syllable of the preceding word. [32] நிறுத்தி, from நிறுத்துகிறது, *vin.* i. c. w. தாங்கள். [33] கொண்டுப்பாடிகளாக்கள், from கொண்டுப்பாடுகிறது, *past. 3rd pers. pl.* the in. க doubled, A. G. S. 21.

XII.

"Afterwards,[1] when they passed[3,4] to the further bank,[2] they perceived,[23] that[22] the river[7] had eaten[8] all[6] the salt,[5] and,[9] moreover,[10] (that) it had[20] miraculously[17] drawn out[20] and stolen[21] all[19] the salt,[18] without opening[16] in the least[15] the mouths[14] of the gunny bags[13] which were well[11] sewed.[12]

[1] பின்பு, *adv.* [2] அக்கரைக்கு, comp. of அ for அரு, and கரைக்கு, from கரை, *sub. sing. dat.* [3] சென்ற, from சென்றுகிறது, *past part.* i. c. w. இடத்தில், the in. ச doubled, A. G. S. 19. [4] இடத்தில், from இடம், *sub. sing. l. abl.* A. G. Note in Page 163.

[5] உடைய, *sub. vett.* [6] எல்லாத்தையும், from எல்லாம், *sub. sing. acc.* gov. by கின்றது; for the addition of the particle உம், see A. G. Note in Page 29. [7] ஆகி, see IV. 12, *nom.* to *verbal pagh.* கின்றது, and கிருடனது. [8] கின்றது, from கின்கிறது, *past verbal pagh. neut.* [9] உம், *cop. conj.* [10] அல்லாமல், from *defect. v.* அல்ல, *vin.* used *adverbially*, the fin. ல், changed to ன், A. G. S. 37. [11] நன்றாய, *sub.* நன்று, rendered *adverbial* by the addition of the *vin.* ஆய, A. G. P. 4 of S. 104, the in. ற dropped, A. G. S. 37. [12] ஏதத்தி ருந்த, *part.* comp. of *vin.* ஏதத்து, from ஏதத்கிறது, and the *part.* of the *sub. v.* the in. த doubled, ஆய being properly a *vin.* in இ, A. G. S. 21. [13] சகாணை-ஏக, *sub. vett.* [14] யாரையை, from யாரை, *sub. sing. acc.* [15] சும்மாம், *adv.* the in. ச doubled, A. G. S. 20, the fin. ம் changed to ற, A. G. S. 31. [16] கிறையாமல், from கிறக்கிறது, *neg. vin.* A. G. P. 1 of S. 75, i. c. w. ஆகி. [17] அம்பு தமாய, *sub.* அம்பதம், rendered *adverbial* by the addition of ஆய, see XII. 11. [18] உடைய, *sub. vett.* [19] எல் லாம், *sub. nom.* for *acc.* the fin. ம் changed to ந், A. G. S. 31. [20] சேரா ருந்து வைப்பு, *vin.* சேரா ருந்து, from சேரா கிறது, and *vin.* வைப்பு, from வைப்கிறது, *comp. vin.* i. c. w. ஆகி. [21] கிருடனது, from கிருகிறது, *past verbal pagh. neut.* agreeing, as a *v.* with ஆகி. [22] ஆக from ஆகிறது, *infin.* joined to கிருடனது, with the same force as the *connective vin.* என்று, A. G. P. 2 of S. 117. [23] கண்டாரீ கள், from காண்கிறது, *v. past.* 3rd *pers. pl. masc.* the in. க doubled, A. G. S. 22.

XIII.

They[13] rejoiced,[14] saying,[12] 'Ha, ha,[1] since it has seized[4] this[2] salt,[3] indeed it is[5] (*lit.* is it not?) a great[10] blessing[11] that the river[7] has left,[9] without swallowing,[8] us:'"[6] thus[15] spoke[17] Matti.[16]

[1] ஆஹ, *interj.* [2] இந்த, see IV. 1. [3] உப்பை, see XII. 5 [4] பிடுங்கிக் கொண்டிருந்ததினாலே, *comp. vin.* பிடுங்கி, from பிடுங்கிறது, *vin.* கொண்டு, and இருந்ததினாலே, from இருக்கிறது, *comp. past. verbal pagh. c. abl.* [5] உண்மையோ, *defect. v.* உண், with the particle ஓ, having the force of an *emphatic interj.* A. G. P. 4 of S. 142. [6] என்று உரை, see VI. 22, *pl. acc.* gov. by வேடு. [7] ஆறு, *sub. sing. nom.* to the *verbal pagh.* வேடு. [8] வேறுங்காமல், from வேறுங்கிறது, *neg. vin.* i. c. w. ஆறு. [9] வேடு, see IV. 15, *verbal pagh.* as a *v.* agreeing with ஆறு, as a *noun*, subject of the *sub. v.* understood. [10] மகா *adj.* [11] நன்மை, *sub. sing. nom.* predicate of the *sub. v.* understood. [12] என்று, see I. 2. [13] உவந்தார், see XI. 1, *pl. nom.* [14] சந்தோஷப்படார்கள், from சந்தோஷப்படுகிறது, *v. past. 3rd pers. pl.* [15] என்று, see I. 2. [16] மடி, *p. n. sing. nom.* [17] சொன்னான், from சொல்லுகிறது, *v. past. 3rd pers. sing. neut.*

XIV.

Upon that[1] Pēdei[2] began[3] another[4] anecdote.[5]

[1] அதற்கு, see V. 1. [2] பேதையானவன். p. n. see I. 4, *nom.* to துவக்கினான், the in. ப doubled.

A. G. S. 19. [3] மம்மேலுரு, *adj.* con[illegible]. of the *adj.* மம்மு, and the *num. adj.* ஒரு: in this compound we find an exception to the general rules of connection. [4] சேயுது, *sub. nom.* for *acc.* [5] துவைக்கிறன், from துவைக்கிறது, *v. past. 3rd pers. sing.* agreeing with டுறுதயாரனவன்.

XV.

"The stratagems, tricks and deceits[4] which belong[3] to this[1] river,[2] have happened[8] numerously[5] in my[6] day:[7] pray listen.[9]

[1] இநுது, see IV. 1. [2] உம்மக்கு, see IV. 12, *dat.* gov. by உள்ளவ, used as in *Lat.* "est pro habeo," A. G. S. 47. [3] உள்ளவ, from the *defect. v.* உள்ளு, *past part.* [4] உபாயதுருதாருருக்கள், *subs.* of which the last alone has the *pl.* termination, *nom.* to நடுருது. [5] மேலுது, *adv.* [6] என், see IX. 9. [7] நாளிமேலு, see III. 14, *l. abl.* the in. நு is changed to ன, A. G. S. 35. [8] நடுருது, from நடுக்கிறது, *v. past. 3rd pers. neut.* [9] கேடுக, from கேடுக்கிறது, *infin.* put for *imp.* A. G. P. 2 of S. 96.

XVI.

"Whilst[9] a[1] dog,[2] having snapped up[5] a morsel of mutton,[4] which he had stolen,[3] (was) swimming[8] in the mid[6]-stream,[7] the river[11] deceitfully[10] exhibited[15, 16] in the water[14] another[12] piece of flesh.[13]

[1] ஒரு, see III. 13. [2] நாய், *sub. sing. nom.* to the *verbal pagh.* பாறுகயிலு. [3] கிருடினன், from கிருடுகிறது, *past part.* [4] உடுக்கறுக்கணடுது,

sub. comp. of ஆடு, *vett. togh.* from ஆடு, கறி, *vett.* and கண்டத்தை, from கண்டம், *sing. acc.* gov. by the *vin.* கவ்வைக்கொண்டு. [5] கவ்வைக்கொண்டு, comp. of *vin.* கவ்வை, from கவ்வுகிறது, and கொண்டு, see VIII. 9, i. c. w. நாய். [6] see XI. 14. [7] ஆம்றேலை, see XI. 15. [8] நீந்தி, from நீந்துகிறது, *vin.* i. c. w. நாய். [9] போறகயில், *sing. l. abl.* (A. G. Note to Page 117) of போறக, *verbal* in ஐ, from போகிறது, as a *v.* in regimen with நாய், the in. ப doubled, A. G. S. 21, the fin. ல் changed to ற், A. G. S. 36. [10] கபபாக, from கபடு, *sub.* rendered *adverbial* by the *infin.* ஆக, A. G. P. 3 of S. 97. [11] ஆறு, *nom.* to கரடென்று. [12] பேரேறு, *adj.* comp. of பேறு, and ஏறு. [13] மரம்சத்துண்டு, *sub.* comp. of மரம்சம், and துண்டு, *nom.* for *acc.* gov. by கரடென்று. [14] துன்னுறேலை, see XI. 22. [15] கரடென்று, from கரடுகிறது, *v. past. 3rd pers. neut.* agreeing with ஆறு. [16] ஆம், contracted form of ஆகும், *v. fut. 3rd pers. neut.* here used expletively.

XVII.

"With respect to[2] the dog,[1] from its appearing,[9] that[8] what he saw[6] was,[7] without[5] any[3] deceit,[4] the larger;[7] having quitted[12] the piece[11] which he had snapped up,[10] when he dived[16, 15] to snap at[14] the larger one,[13] both that and this[17] disappeared,[18] and[20] the dog[19] went[23] home[22] empty:"[21] (thus) he spoke.[24]

[1] நாய், *sub. sing. nom.* to the *part.* உறும்நாளை, which, with the following *sub.* போது, has the force of a *verb.* [2] ஏபென்றால், comp. of the *particle* ஏ, and the *conj. mood* என்றால், from என்கிறது,

A. G. P. 3 of S. 142. [3] ஒரு, see I. 3. [4] கடு, *sub. sing. nom.* gov. by the *postposition* இல்லாமல், A. G. P. 3 of S. 102. [5] இல்லாமல், from *defect. v.* இல், *neg. vin.* used as a *postposition*, the fin. ல் changed to ம், A. G. S. 36. [6] கண்டது, see VI. 7, *past verbal pagh. nom.* to the *vineik.* பேரியது. [7] பேரியது, from பேருமை, A. G. S. 125 and 126, in its *verbal* capacity gov. by கண்டது. [8] என்று, see I. 2. [9] தோன்றா னதினாலே, *l. abl.* (A. G. P. 2 of S. 117) of தோன்றானது, *past verbal pagh.* from தோன்றாகிறது, here used impersonally. [10] கவ்வையிருந்த, from கவ்வை, see XVI. 5, and இருந்த, *past part.* of the *sub. v.*; *comp. part.* i. e. w. துண்டத்தை. [11] துண்டத்தை, from துண்டம், *sub. sing. acc.* [12] வைத்து, from வைத்திறது, *vin.* i. e. w. நாய். [13] பேரியதை, from பேரியது, see XVII. 7, *acc.* gov. by கவ்வை, the in. ப doubled, A. G. S. 19. [14] கவ்வை, see XVI. 5, *infin.* gov. by உழிந்தினபோது, the in. க doubled, A. G. S. 20. [15] உழிந்தினை, from உழிந்தது கிறது, *past part.* as a *v.* agreeing with the *sub.* நாய், as an *adj.* i. e. w. போது. [16] போது, *sub. nom.* put for *l. abl.* used with the *part.* உழிந்தினை, to denote time; it is more usually employed with the *pres.* or *fut. part.* in this sense, A. G. P. 1 of S. 152. [17] அதுவுமிதுவும், *r.* and *p. dem. pron. sing. neut.* united by the *conj.* உம், repeated. [18] போயம்ம, contracted for போயினது, A. G. P. 4 of S. 66, from போகிறது, *v. past. 3rd pers. neut.* agreeing with the *pron.* அதுவுமிதுவும். [19] நாய், see XVI. 2, *nom.* to சென்றது.

[20] உடம், *cop. conj.* [21] பெறுமேனை, *adv.* [22] உளரிய், from உளரி, *sub. sing. l. abl.* the fin. ய changed to ம், A. G. S. 36. [23] சென்றது, from சென்றுகிறது, *v. past. 3rd pers. neut.* [24] என்றான், see VI. 41.

XVIII.

Whilst discoursing[2] thus,[1] they saw[7] a[4] horseman[5] come[6] from the other side.[3]

[1] இப்படி, *adv.* A. G. P. 4 of S. 153. [2] பேசிக்கொண்டிருக்கையில், *v. comp.* of *vin.* பேசி, from பேசுகிறது, *vin.* கொண்டு, see VIII. 9, and இருக்கையில், *l. abl.* of இருக்கை, *verbal* in ஐ, from இருக்கிறது. [3] அக்கரையிலிருந்து, *l. abl.* from அக்கரை, for அந்தக்கரை, and *vin.* இருந்து, from இருக்கிறது; a *phrase*, denoting "motus a loco," A. G. P. 2 of S. 49. [4] ஒரு, see I. 3. [5] குதிரைக்காரனை, from குதிரைக்காரன், *deriv. sub.* from குதிரை, A. G. S. 121, *acc.* gov. by the *v.* கண்டார்கள். [6] வர, from வருகிறது, *infin.* placed absolutely. [7] கண்டார்கள், see VI. 7, *v. past. 3rd pers. pl.* the in. க doubled, A. G. S. 22.

XIX.

As[7] only[4] one[1] span[2] water[3] came[7] running[6] in the river,[5] he,[8] remaining[11] on[10] the horse,[9] without fearing[13] in the least,[12] came[16] hastening,[15] making the noise jala-jala.[14]

[1] ஒரு, see I. 3. [2] சாண், *sub. vett.* i. c. w. தண்ணீர். [3] தண்ணீர், see XI. 22, *nom.* to the *verbal pagh.* பெருகிறதினால். [4] மாத்திரம், *adv.* [5] ஆற்

ஆலே, see XVI. 7. [6]ஓடி, from ஓடுகிறது, *vin.* i. c. w. கண்ணுர். [7]பெருகிறதினால், see XVIII. 6, *verbal pagh. c. abl.* A. G. P. 2 of S. 117, as a *v.* agreeing with the *sub.* கண்ணுர். [8]உபென், see XI. 1, *nom.* to பெருகான். [9]குதிரை, *sub. vett.* gov. by the *postposition* மேலே. [10]மேலே, *postposition*, A. G. P. 2 of S. 147, the fin. ல் and the in. ர of the following word coalesce, to form ன், A. G. S. 35. [11]நான், from நான்கிறது, *vin.* i. c. w. உபென். [12]சாமி, see XII. 15. [13]கூசாமல், from கூசுகிறது, *neg. vin.* also i. c. w. உபென், the fin. ல் changed to ம், A. G. S. 36. [14]சரசரவென்று, *a natural, indeclinable word*, coupled with the *connective vin.* என்று, A. G. Note to Page 85. [15]கடுகி, from கடுகிறது, *vin.* i. c. w. உபென். [16]பெருகான், see XVIII. 6, *v. past. 3rd pers. sing. masc.*

XX.

Perceiving[2] this,[1] they[3] began[28] to intreat,[27] saying,[26] "Alack! alack![4] if there were[9] a horse[8] to our[5] Gooroo[6] also,[7] both[11] he,[10] and[15] we[14] approaching[13] him[12] (*i. e.* with him), might descend[19] into the river[18] without[17] fear:[16] Sir,[25] you must,[24] by whatever means,[20] buy[23] a[21] horse.[22]

[1]இதை, from இது, *p. dem. pron. sing. neut. acc.* [2]கண்டு, see VI. 7, i. c. w. இரக்கல், the in. க doubled, A. G. S. 20. [3]இரக்கல், see III. 1, *nom.* to the *v.* துவக்கினார்கள். [4]ஐயையோ, *interj.* [5]எங்கள், see VI. 22. *pl. vett. togh.* [6]குருக்களுக்கு, see I. 4, *pl. hon.* for *sing. dat.* [7]உம், see IX. 4.

தீறை, see XIX. 9, *sing. nom.* before the *conj. mood* இருநதாள். [9] இருநதாள், from இருக்கிறது, *conj. mood*, A. G. S. 91. [10] உபாத், see XI. 1, *nom.* to the *verbal* இறுகலாம். [11] உடம், *cop. conj.* [12] உபறை, see XI. 1, *acc. hon.* gov. by the *vin.* உண்டு. [13] உண்டு, from உண்டுகிறது, *vin.* i. c. w. நாசுகள். [14] நாசுகள், see VI. 22, *pl. nom.* coupled with உபாத், by the *conj.* உடம் repeated. [15] உடம், *cop. conj.* [16] பயம், *sub. sing. nom.* gov. by இல்லாமல். [17] இல்லாமல், see XVII. 5. [18] உம்மால், see XVI. 7. [19] இறுகலாமே, see XI. 16, *verbal* in ல் coupled with the *neut. fut.* உமே, from உகிறது, A. G. P. 1 of S. 119, the *particle* ஏ is added for the sake of emphasis, A. G. P. 1 of S. 144. [20] எப்படியாகிலும், comp. of the *adv.* of *interrog.* எப்படி, and the *conj.* form of the *v.* உகிறது, coupled with the *conj.* உடம், having an indefinitely disjunctive signification, A. G. P. 5 of S. 104. [21] ஏறு, see I. 3. [22] தீறை, XIX. 9, *nom.* for *acc.* [23] பாசுக, from பாசுகிறது, *infin.* gov. by பேணும். [24] பேணும், from the *defect. v.* பேணு, *impers. fut. 3rd pers. neut.* A. G. S. 78. [25] ஐயா, from ஐயன், *sub. sing. voc.* [26] என்றால், see I. 2. [27] மன்றாட, from மன்றாடுகிறது, *infin.* [28] துபக்கிறாக்கள், see XIV. 5, *3rd pers. pl.* gov. by இபாக்கள்.

XXI.

The Gooroo Paramārtan,[1] however,[2] saying[7] "We will speak[6] of this[3] matter[4] hereafter,"[5] on account of the approach[11] of the

eventide,[10] the day[8] having declined,[9] sent[16] again[12] to examine[13] the river's[13] sleep.[14]

[1] பரமாத்தகுரு, *sub.* comp. of பரமாத்தன், see I. 1, and குரு, see I. 4, *nom.* to உறுப்படுத். [2] உறல், from உறுகிறது, *conjunctive mood*, used as a *disjunctive conj.* [3] இநத, see IV. 1. [4] சுபத், see XIV. 4. [5] மேலுக்கு, from மேல், *sub. sing. dat.* A. G. P. 4 of S. 47. [6] பெசுமெரம், see XVIII. 2, *v. fut. 1st pers. pl.* [7] என்று, see I. 2. [8] பொழுது, *sub. nom.* [9] சாயுநது, from சாயுகிறது, *vin.* of the *past*, used absolutely with the *sub.* பொழுது, for *vin.* of the *pres.* or *infin.* [10] உஷ்கமானகாலம், *sub.* comp. of உஷ்கமானம், and காலம், *nom.* to the *verbal pagh.* கிடைனதினால், the fin. ம் changed to ல, A. G. S. 31. [11] கிடைனதினால், *c. abl.* of கிடைனது, *past neut. verbal pagh.* from கிடைகிறது, governed, in its *verbal* capacity, by உஷ்கமானகாலம். [12] திரும்ப, see III. 10, *infin.* used *adverbially.* [13] உறு, from உறு, see IV. 12. [14] நிதிரை, see IV. 13. [15] சாதிக்க, see IV. 14. [16] உறுப்படுத், from உறுப்படுகிறது, *v. past. 3rd pers. sing. hon.*

XXII.

So[1] when[10] Madeiyan,[5] carrying along[6] that[2] very[4] firebrand,[3] (and) plunging it[8] in,[7] examined;[9] perceiving[16] that it did not spirt up[15] in the least,[14] because[12] the fire[13] had been[13] before[11] extinguished,[11] greatly rejoicing[17] and running,[18] he exclaimed,[36] "An opportunity! an opportunity![19] without opening[21] the

mouth[20] and without uttering a sound,[22] come[24] quickly:[23] a sound[26] sleeping time[27] hath arrived[28] to the river;[25] there is no[35] necessity[34] now,[29] either[31] to fear[30] or[33] to be alarmed."[32]

[1] உப்பமடேயே, *adv.* A. G. P. 4 of S. 153, the *particle* ஏ added, A. G. P. 1 of S. 144. [2] உநத, *r. pron. adj.* [3] தேகாவாவிக்கப்பறபடுய, see V. 9. [4] தாகேன, an *emphatic affix*, the in. த doubled, A. G. S. 20. [5] மறபயன், see II. 5, *nom.* to எனறான். [6] தேகாண டுபோய, see V. 10. [7] உவாகேவா, *sub.* used *adverbially*, A. G. P. 3 of S. 148. [8] தேதாயத்து, see V. 18, *vin.* i. c. w. மறபயன். [9] சேராதிதும், see IV. 14, *part. fut.* i. c. w. இடத்தின், the in. ச doubled, A. G. S. 19. [10] இடத்தினே, see XII. 4. [11] றேன, *adv.* [12] தி, see V. 5, *nom.* to the *verbal pagh.* உவைநததிறேலே, the in. த changed to ற, A. G. S. 33. [13] உவைநததிற லே, *c. abl.* of the *past verbal pagh.* உவைநதது, from உவைகிறது. [14] சறறும், see XII. 15. [15] கிளாம் பாதறத, *acc. sing.* of கிளாம்பாதது, from கிளாம்புகிறது, *neg. verbal pagh.* A. G. S. 113, gov. by கண்டு. [16] கண்டு, see VI. 7, i. c. w. மறபயன். [17] கவிகூரிநது, from கவிகூருகிறது, *vin.* i. c. w. மறபயன். [18] ஏடி, see VI. 13, i. c. w. மறபயன். [19] சறமயத்சறமயம், *reiterative comp.* of exclamation, the in. ச doubled, A. G. S. 21. [20] பொய, *sub. nom.* for *acc.* gov. by வைபாது. [21] வைபாது, see IV. 15, *neg. vin.* i. c. w. நிசகன், understood. [22] சத்தப்பபாது, from சததப்படுகிறது, comp. of சததம், and படுகிறது, *neg. vin.* i. c. w. நிசகன், understood. [23] சுறக்காய, from சுறக்கு, *sub.* ren-

dered *adverbial* by the *vin.* ஆட, see XII. 11. [24] பாருங்கோள், see XVIII. 6, *imp. 2nd pers. pl.* A. G. P. 1 of S. 68. [25] ஆம்மாக்கு, see XV. 2. [26] நல்ல, *adj.* [27] சோக்கியநேரம், *sub.* comp. of சோக்கியம், and நேரம், *nom.* to ஆயம்மா. [28] ஆயம்மா, from ஆகிறது, *v. past. 3rd pers. sing. neut.* [29] இப்பொழுது, *adv.* [30] வந்து, from வந்துகிறது, *v. infin.* gov. by the *sub.* தெரவை. [31] உடம், *cop. conj.* the fin. ம changed to ங, A. G. S. 31. [32] கூட, XIX. 13, *infin.* coupled, by the *conj.* உடம் repeated, with the *infin.* வந்து. [33] உடம், *cop. conj.* [34] தெரவை, *sub. sing. nom.* i. c. w. *defect. v.* இல்லை. [35] இல்லை, *defect. v.* A. G. S. 80. [36] என்றான், see VI. 41.

XXIII.

Madeiyan[1] shouting forth[4,5] this[1] good news,[2] the whole six,[12] having[8] all[6] quickly[7] arisen,[8] without[11] saying[10] kima,[9] carefully[13] descended[15] into the river.[14]

[1] இந்த, see IV. 1. [2] நன்றமரவை, from நன்றமம், *sub. sing. acc.* gov. by சொல்லி. [3] மறுபயன், see XXII. 5, placed absolutely, with the *infin.* கூப்பிட. [4] சொல்லி, VIII. 9, *vin.* i. c. w. மறுபயன். [5] கூப்பிட, from கூப்பிடுகிறது, *v. infin. absolute*, the in. க doubled, A. G. S. 21. [6] எல்லாரும், *deriv. noun*, A. G. Note in Page 29, *pl. nom.* to இருங்கிறார்கள், the fin ம changed to ந, A. G. S. 31. [7] தீடீரென்று, *natural word*, with the *connective vin.* என்று, see XIX. 14. [8] எழுந்து, from எழுகிறது, *vin.* i. c. w. எல்லாரும். [9] கிமா, *natural word.* [10] என்பாரி, from என்கிறது,

neut. verbal pagh. A. G. S. 113, *masc. pl. nom.* in apposition with எல்லாரும். [11] இன்றி, from the *defect. v.* இல், *vin.* here used as a *particle* of *negation.* [12] உறுபொருள், see III. 2, *nom. pl.* in apposition with எல்லாரும். [13] பதலமாக, from *sub.* பதலம், with *infin.* ஆக, see II. 8. [14] ஆற்றில், XI. 15. [15] இறுகிணைக்கள், see XI. 16, *v. past. 3rd pers. pl.*

XXIV.

At each[11] footstep[12]—which was placed[13] in such a manner, that[9] even[4] the waves[3] which were beaten up[2] by the feet[1] gave forth no[8] sound,[7] as it were[6] *jala-jala*[5]—having taken[10] and lifted[17] (their) legs[13] over[15] the water,[14] and having planted[19] and pressed them down[20] beyond,[18] with hearts beating,[22,23] as it were *toonookoo*,[21] tripping along,[24] they passed[26] the river.[25]

[1] காலாற், from கால், *sub. sing.* for *pl. i. abl.* [2] அடிபட, from அடிபடுகிறது, *past part. nominal comp. v.* A. G. S. 107. [3] அலைகள், from அலை, *sub. nom. pl.* to the *part.* இடாத. [4] மேதலாட, *sub.* மேதல், with ஆட, see XII. 11. [5] சலசல, see XIX. 14, the in. ச doubled, A. G. S. 21. [6] என்றும், from என்கிறது, *part. fut.* i. c. w. சத்தம், the fin. ம் changed to த், A. G. S. 31. [7] சத்தம், *sub. sing. nom.* for *acc.* gov. by இடாத. [8] இடாத, from இடுகிறது, *neg. part.* i. c. w. படைக்கு, as a *v.* gov. by the *sub.* அலைகள். [9] படைக்கு, from படை, *sub. sing. dat.* expressive of the end, A. G. P. 2 of S. 153. [10] வைத்து, from வைக்கிறது, *past part.* i. c. w. அடைக்கு. [11] ஒவ்வொரு, *adj.* ஒரு repeated in a distributive sense, A. G. S. 135. [12] அடைக்கு,

from உடை, *sub. sing. dat.* [13] கரை, see XXIV. 1, *acc.* gov. by எடுத்து, the in. க doubled, A. G. S. 19. [14] துண்ணென, see XI. 22, *nom.* gov. by the *postposition*, மேல், the in. த doubled, A. G. S. 20. [15] மேல், *postposition*, A. G. S. 147. [16] எடுத்து, from எடுக்கிறது, *vin.* i. c. w. உபரிகள், understood. [17] தாக்கி, from தாக்கிறது, *vin.* i. c. w. உபரிகள், understood, the in. த doubled, A. G. S. 19. [18] உப்பால், *adv.* A. G. S. 154, the fin. ல் is changed to ம், A. G. S. 36. [19] பெரிது, from பெரிக்கிறது, *vin.* i. c. w. உபரிகள், understood. [20] உளன்றி, from உளன்றிறது, *vin.* i. c. w. உபரிகள், understood. [21] துணைக்கென, the *natural word* துணைக்கு used *adverbially*, with the *infin.* என, A. G. S. 99. [22] நேர்ச்சம், *sub. sing. nom.* placed absolutely, with the *infin.* பறைதக்க. [23] பறைதக்க, from பறைதக்கிறது, *v. infin.* placed absolutely with the *sub.* நேர்ச்சம். [24] தாண்டிதுதாண்டி, from தாண்டுகிறது, *vin.* repeated i. c. w. உபரிகள், understood, the in. த doubled, A. G. S. 22. [25] நதியை, see IV. 2, *acc.* [26] கடந்து போனார்கள், *v.* comp. of *vin.* கடந்து, from கடக்கிறது, and போனார்கள், from போகிறது, *past. 3rd pers. pl.* agreeing with உபரிகள், understood, the in. க doubled, A. G. S. 20.

XXV.

As soon as they mounted,[3] on reaching (or, having reached)[2] the bank,[1] whilst[9] they were jumping about[8] rejoicing[7] in proportion[6] to the sorrow[5] suffered,[4] he named[13] Mōōdan,[12] who

stood[11] in the rear,[10] without including[13] himself,[14] counted[17] the others.[16]

[1] கறர, see III. 20, *nom.* for *acc.* [2] சேன்ஸ, see III. 21, *vin.* i. c. w. உபாத்கஸ்ட, understood. [3] எஸ்ஸ வபேனே, comp. of எஸ்ஸ, *past part.* from எஸ்கிஸ்தி, and உபேன, see VI. 1 and 2. [4] பட, from படுகிஸ்தி, *past part.* [5] சுத்சலத்தி, from சுத்சலம், *sub. sing. dat.* gov. by the *postposition* உவாபாக. [6] உவாபாக, *sub.* உவாவ, with *infin.* உக, A. G. P. 3 of S. 151. [7] மகிழ்ந்தி, from மகிழ்கிஸ்தி, *vin.* i. c. w. உபாத்கஸ்ட, understood. [8] துவாவாக்கேகண்டுருக்கிஸ, *part.* comp. of *vin.* துவாவாக், from துவாவுகிஸ்தி, *vin.* கேகண்டு, and the *pres. part.* of the *sub. v.* i. c. w. பாதி. [9] பாதி, see XVII. 16, A. G. P. 1 of S. 152. [10] பரதி, from பரதுகிஸ்தி, *vin.* i. c. w. மோபன். [11] நின்ஸ, from நிஸ்கிஸ்தி, *past part.* [12] மோபன், see II. 5, *nom.* to எண்ணுஞன். [13] எண்பபன், see VI. 9. [14] தன்உன, see XI. 8, *acc.* the in. த changed to ஸ, A. G. S. 33. [15] கூபபாமஸ், from கூபபுகிஸ்தி, *neg. vin.* i. c. w. மோபன், the in. க doubled, A. G. S. 20, the fin. ஸ் might have been changed to ன், A. G. S. 37. [16] மஸ்ஸபாத்கஉவ, from மஸ்ஸபன், *derivative* from the *adj.* மஸ்ஸ, *pl. acc.* [17] எண்ணுஞன், from எண்ணுகிஸ்தி, *v. past 3rd pers. sing. masc.* agreeing with மோபன்.

XXVI.

From perceiving,[4] as he counted,[1] only[3] five persons,[2] he gave[17] a cry,[16] saying,[15] "Alas! alas![5] one person[6] is gone[8] with the stream;[7] behold,[9] we remain[13] only[12] five[10] persons,[11] Sir."[14]

[1] எண்ணினவைபடிக்கு, see XII. 3 and 4. [2] ஐவரை, see II. 7, *nom.* for *acc.* gov. by கண்டதினாலே. [3] மாத்திரம், *sub.* used *adverbially*, A. G. P. 2 of S. 151, the fin. ம் changed to ங, A. G. S. 31. [4] கண்டதினால், *c. abl.* of கண்டது, see XVII. 6, as a *v.* gov. by மூடன், understood. [5] அப்பப்பா அப்பப்பா, *interj.* repeated. [6] ஒருவன், *num. deriv.* A. G. P. 1 of S. 136, *nom.* to போனானே. [7] ஆற்றோடு, see IV. 12, *sub. s. abl.* [8] போனானே, from போகிறது, *v. past. 3rd pers. sing. masc.* the *particle* ஏ *emphatic.* [9] இதோ, *interj.* [10] ஐந்து, *num. adj.* [11] பேர், *sub. sing. nom.* in apposition with நாம், understood. [12] மாத்திரம், see XXVI. 3, the final ம் might have been dropped, according to A. G. S. 32. [13] நிற்கிறோம், XXV. 11, *v. pres. 1st pers. pl.* agreeing with நாம், understood. [14] ஐயா, see XX. 25. [15] என்று, see II. 1. [16] அப்பம், *sub. nom.* for *acc.* gov. by இடான். [17] இடான், from இடுகிறது, *v. past. 3rd pers. sing. masc.*

XXVII.

Having placed[3] them all[1] in order,[2] the Gooroo[8] himself,[9] on examining[11] the account[10] two[4] times,[5] (or) three[6] times,[7] since he[17] always[12] added[16] the account,[15] omitting[14] himself,[13] pronounced,[20] "We remain but[19] five persons."[18]

[1] எல்லாரையும், see XXIII. 6, *acc.* gov. by நினைத்து. [2] பொறாமையாய், *sub.* பொறாமை, with *vin.* ஆய், see XII. 11. [3] நினைத்து, see XI. 32, i. c. w. கொண்டு. [4] இரு, *num. adj.* A. G. P. 3 of S. 134. [5] மாதங்கள், *sub. sing.* for *pl. nom.* implying time. [6] மூ, *num. adj.* A. G. P. 4 of S. 134. [7] மாதங்கள், see XXVII. 5. [8] கொண்டு, see I. 4, *nom.* to என்னாச். [9] தாமோதரன், see XI. 8, *nom.* in apposition with the *sub.* கொண்டு. [10] கணக்கு, *sub. sing. nom.* for *acc.* [11] பாசிக்க, from பாசிக்கிறது, *infin.* or *vin.* of the *pres.* here used for *vin.* of the *past*, i. c. w. கொண்டு. the in. ப doubled, A. G. S. 19. [12] எப்பேர்ப்பட்டும், *adv.* A. G. P. 2 of S. 152, also P. 6 of S. 140, the fin. ம் is changed to ட, A. G. S. 31. [13] தன்னுள், see XXV. 14. [14] நிக்கி, from நிக்கிறது, *vin.* i. c. w. கொண்டு. [15] கணக்கு, see XXVII. 10, *nom.* for *acc.* in. க doubled, A. G. S. 21. [16] எண்ணான, from எண்ணுகிறது, *past part.* i. c. w. படியிறுண். [17] படியிறுண், from படி, *sub. sing. c. abl.* A. G. P. 3 of S. 153. [18] ஐவரி, see XXVI. 2, *pl. nom.* in apposition with நாம், understood. [19] மாதந்தோறும்கேளும், see XXVI. 12 and 13. [20] என்னாச், see VI. 41, *hon.*

XXVIII.

Thus,[1] as[8] each[2] leaving out[4] (and) omitting[5] himself,[3] added together[8] only[7] the others,[6] that[11] the river[10] had swallowed[11] one,[9] became[15] a certainty[14] among[13] them.[12]

[1] அப்படி, *adv.* A. G. P. 4 of S. 153. [2] அவனவன், see VIII. 8. [3] தன்னுள், see XXV. 14. [4] விட்டு, see IV. 15, i. c. w. அவனவன். [5] ஒழிந்து, from

ஏழுகிறது, *vin.* i. c. w. உபசரணை. [6] உபசாக உரை, see XIII. 13, *acc.* gov. by கூடுமனதினாலே. [7] மாத்திரம், see XXVI. 3. [8] கூடுமனதினாலே, *c. abl.* of கூடுமனது, *past verbal pagh. neut.* from கூடுகிறது, as a *v.* gov. by உபசரணை. [9] ஒருத்துரை, from ஒருத்துன், *num. deriv.* A. G. P. 1 of S. 136, *acc.* gov. by வைரூபிக்கிறது. [10] உடம், see IV. 12, *nom.* [11] வைரூபிக்கிறது, see XIII. 8, *past neut. verbal pagh.* as a *v.* agreeing with உடம், as a *noun*, *nom.* subject to the *sub. v.* உடம்பு. [12] துக்கவருத்தி, see XI. 28, *dat.* gov. by the *postposition*, உண்டோ. [13] உண்டோ, *postposition*, A. G. P. 2 of S. 148. [14] நிச்சயம், *sub. nom.* attribute to the *sub. v.* உடம்பு. [15] உடம்பு, see XXII. 28.

XXIX.

Upon this[1] bewailing,[4] as it were *koo-koo*,[3] (and) weeping,[6] as it were *gho*,[5] among[8] themselves,[7] one[9] embracing[14] another,[10] they[2] exclaimed,[81] "O cruel[12] river:[13] more obdurate[15] than a block,[14] more fierce[17] than a tiger;[16] wretch,[29] hast thou not feared,[28] even a little,[27] to swallow[26] the disciple[25] of the Gooroo Paramārtan,[24] who is saluted,[19] respected,[20] worshipped[21] and praised[22, 23] from the beginning to the end of the world?[18] Is there[33] such a[31] mighty[32] heart[33] to you,[30] son[36] of a black[34] block,[35] offspring[39] of a cruel[37] tiger?[38] Shalt thou[40] exist[42] in a future world;[41] hereafter[43] shalt thou roll along[46, 47] cool[44] water?[45] May thy[48] source[49] be totally[50] dried up[51] and scorched![52] may the glare[55] dart[57] upon the sand[56] of thy bed![53, 54] may fire[60] devour[61] thy[58] waves![59] may thy[62] meadows[63] be parched[64] and withered![65] may thy[66] depths[67] be filled[69] with thorns![68] Here-

after,[70] without[71] moisture,[71] without[74] coolness,[73] without[76] a vestige[77] of the place[78] where thou didst exist,[79] mayest thou be consumed away."[79, 80]

[1] உதுக்கு, see VII. 1. [2] உபாக்கள், see XIII. 13, *nom.* to என்றாக்கள். [3] கூகூபேன்று, a *natural word*, with என்று, see XIX. 14. [4] உலுறா, from உலுறாகிறது, *vin.* i. c. w. உபாக்கள். [5] கோபேன்று, see XXIX. 3. [6] உறுது, from உறுகிறது, *vin.* i. c. w. உபாக்கள். [7] தம், from தான், *reflect. pron. pl. vett. togh.* gov. by the *postposition*, உள், the fin. ம் doubled, A. G. S. 16. [8] உள், *postposition*, A. G. P. 2 of S. 148, the fin. ள் is doubled, A. G. S. 16. [9] ஒருபென், see XXVI. 6, *sing. nom.* placed absolutely with கடிக்கோண்டு. [10] ஒருபெனை, *acc.* [11] கடிக்கோண்டு, comp. of *vin.* கடி, from கடுகிறது, and கோண்டு, see XI. 13, *past*, put for *pres. vin.* or *infin.* placed absolutely with ஒருபென். [12] நாடுபோர், *adj.* [13] நாபே, see IV. 2, *voc.* [14] கறடிறும், from கறடு, *sub. vett. togh.* with the *particle* உம் affixed, which is a usual mode of expressing comparison, the fin. ம் changed to ங, A. G. S. 31. [15] கடிதே, from கடுமை, *vineik.* A. G. P. 1 of S. 122. *voc.* [16] பனியறும், from பனி, see XXIX. 14. [17] கோடிதே, from கோடுமை, see XXIX. 15. [18] லோகாந்தியநதம், *sub.* used *adverbially*. [19] பணாகி, *vin.* from பணாகிறது. [20] பாழ்தி, *vin.* from பாழ்தாகிறது. [21] பணாது, *vin.* from பணாகிறது, the in. ப doubled, A. G. S. 21: these three *vineiyechchams*, according to the usual method of forming a *comp. verb* in *Tamul*, are

united with the following *part.* பகழ்படும். [22,23] பகழ்படும், *fut. part. passive voice,* comp. of பகழ், *infin.* from பகழ்கிறது, and படும், *fut. part.* from படுகிறது, A. G. S. 76, i. e. w. பரமாத்துருவேடன், the in. ப doubled, A. G. S. 22. [24] பரமாத்துருவேடன், *sub. vett. togh.* i. e. w. சீஉஉனா. [25] சீஉஉனா, see III. 5, *sing. acc.* [26] வைழுசிக, see XIII. 8, *v. infin.* i. e. w. உத்சாகேதபோஅலேயா. [27] சமயம், see XII. 15. the in. ச doubled, A. G. S. 22. [28] உத்சாகேதபோஅலேயா, *neg. v.* comp. of *neg. vin.* உத்சாகேத, from உத்சாகிறது, A. G. P. 3 of S. 101, and *v.* போஅலேயா, from போகிறது, *past. 2nd pers. sing.* the *particle* ஆ is added, to denote doubtful interrogation, A. G. P. 1 of S. 142. [29] உபா, *interj.* [30] உனக்கு, from from நீ, *pers. pron. sing. dat.* [31] உத்தமனா, *adj.* [32] பேரபு, *adj.* [33] நேத்தோ, *sub.* நேத்சு, with the *part.* of *interrog.* ஆ, *sing. nom.* to the *sub. v.* understood, A. G. S. 87. [34] கருமம், from கருமமு, *adj.* the fin. ம் changed to ம், A. G. S. 31. [35] கறம்டு, from கறடு, *vett. togh.* i. e. w. மகனே. [36] மகனே, from மகன், *sub. sing. voc.* [37] கோடுமம், from கோடுமமு, *adj.* [38] வைசுறக, *sub. vett.* i. e. w. பிறப்பே. [39] பிறப்பே, from பிறப்பு, *sub. sing. voc.* [40] நீ, see XXIX. 30, *nom.* to உலைபோ. [41] இணைலோகத்தில், from இணைலோகம், *sub. sing. l. abl.* [42] உலைபோ, from உகிறது, *v. fut. 2nd pers. sing.* the *particle* of *interrog.* ஆ is added. [43] இனி, *adv.* [44] துலுமம், from துலுமமு, *adj.* [45] புனஉலு, from புனல், *sub. sing. acc.* [46] உருபம், from உருபடுகிறது, *vin.* i. e. w. நீ, understood.

[47] பொறைபொறை, from பொறுக்கிறது, see XXIX. 41, the in. ப doubled, A. G. S. 21. [48] உன், see XXIX, 30, *vett.* i. c. w. உளம், the fin. ன doubled, A. G. S. 16. [49] உளம், *sub. sing. nom.* placed absolutely with the *infin.* கரப, in an imprecative sense. [50] மெல்லிதும், *adv.* [51] பகர, from பகர்கிறது, *vin.* i. c. w. உளம். [52] கரப, from கரப்கிறது, *v. infin.* placed absolutely with உளம், the in. க doubled, A. G. S. 21. [53] உன், see XXIX. 48. [54] உடை, *sub. vett.* i. c. w. மணலை. [55] மணலை, from மணல், *l. abl.* [56] கரனல், *sub. nom.* see XXIX. 49. [57] பரப, *infin.* from பரப்கிறது. [58] உன். [59] உலகஉள, see XXIV. 3, *pl. acc.* [60] உக்கிரன், *sub. nom.* [61] மேப, *infin.* from மேப்கிறது. [62] உன். [63] பெயர, *sub. sing.* [64] உழன்ற, from உழலுகிறது, *vin.* i. c. w. பெயர. [65] பகலா, *infin.* from பகலுகிறது. [66] உன். [67] பலாவாம், *sub. nom.* [68] மேலாவாறே, from மேலாவு, *c. abl.* [69] நரம்ப, *infin.* from நரம்புகிறது. [70] இன், see XXIX. 43. [71] ஈரம், *sub. nom.* gov. by the *postposition* இன்ற. [72] இன்ற, *vin.* used as a *postposition*, A. G. P. 3 of S. 102. [73] இவறுமை, *sub. nom.* the in. க doubled, A. G. S. 21. [74] இன்ற, see XXIX. 72. [75] நின்ற, see XXV. 11. [76] இடக்க, see XII. 4, *vett. togh.* [77] உறைபரவாம், *sub. nom.* [78] இன்ற. [79] பெருக, from பெருகிறது, *vin.* i. c. w. நிற, understood. [80] கிடக்க, from கிடக்கிறது, *v. infin.* placed absolutely, in an imprecative sense, with நிற, understood. [81] என்றிகள, see VI. 41. *pl.* agreeing with உயிர்கள.

XXX.

Thus[1] did they chatter[2] all sorts of[3] abuse and railing,[4] stretching forth[5] (their) hands[6] and cracking[7] (their) fingers.[8]

[1] இப்படி, see XVIII. 1. [2] பண்ணின, see IX. 7. [3] எல்லாவகைப்பட்ட, *subs. sing. nom.* for *acc.* united by the *cop. conj.* உம், repeated, and gov. by பிதற்றுகிற; the usual change of the nasals, A. G. S. 31. [4] ஏசுகை, *sub. sing.* for *pl. nom.* for *acc.* [5] நீட்டுகிற, from நீட்டுகிறது, *vin.* i. c. w. உடைய கள், understood. [6] கைகளை, *sub. sing.* for *pl. nom.* for *acc.* [7] முறுக்கி, *vin.* from முறுக்கிறது, i. c. w. உடைய கள், understood. [8] பிதற்றுகிற விரல்களை, a comp. of *vin.* பிதற்றி, from பிதற்றுகிறது, *vin.* விரல்கள், and *sub. v. past.* 3rd *pers. pl.*

XXXI.

Nevertheless,[1] from hasty[2] stupidity,[3] no one knew,[11, 12] up to[4] that time,[5] that[10] such a one[9] among them[6] had gone[8] with the river,[7] nor enquired[16] as to[15] who[14] that[13] (person might be).

[1] ஆகிலும், from ஆகிறது, *conjunctive mood*, with the *particle* உம், here used as a *disjunctive conj.* A. G. P. 5 of S. 104. [2] பதறின, from பதறுகிறது, *past part.* [3] மிஉலுச்சாதனத்தினால், from மிஉலுச்சாதனம், *sub. sing. c. abl.* the affix தனம், has an abstractive force: as மிஉலுச்சன், "a fool," மிஉலுச்சாதனம், "folly:" also, like the English affix *ness*, it changes *adjs.* into *subs.* denoting state or quality; as

[illegible], "little or mean," [illegible], "littleness or meanness." [4] [illegible], *sub.* comp. of the *ind.* letter [illegible] and [illegible], A. G. P. 1 of S. 60, *sing. nom.* gov. by the following *postposition*, the fin. [illegible] is dropped, A. G. S. 32. [5] [illegible], *sub.* used as a *postposition*, A. G. S. 150, the fin. [illegible] changed to [illegible], A. G. S. 31. [6] [illegible], see XXVIII. 12 and 13, the fin. [illegible] doubled, A. G. S. 16. [7] [illegible], see XXVI. 7. [8] [illegible], from [illegible], *past verbal pagh. masc.* A. G. P. 1 of S. 113, *nom.* subject of the *sub. v.* understood. [9] [illegible], from the *pron. adj.* [illegible], *nominal pagh.* A. G. P. 1 of S. 122, *sing. nom.* predicate of the *sub. v.* understood. [10] [illegible], see II. 1. [11] [illegible], see XXVI. 6. [12] [illegible], *def. v.* [illegible], used with the *infin.* [illegible], from [illegible], to form a general *neg.* applicable according to the context, to any *tense, person, gender* or *number*, A. G. P. 1 of S. 102, the *cop. conj.* [illegible] is interposed. [13] [illegible], see XIX. 8, *nom.* subject of the *sub. v.* understood. [14] [illegible], *interrog. pron. masc.* A. G. P. 1 of S. 59, *sing. nom.* predicate to the *sub. v.* understood. [15] [illegible], see II. 1. [16] [illegible], from [illegible], same analysis as XXXI. 12.

XXXII.

At that juncture,[1] one,[4] a sensible person,[5] who was a traveller,[7] approaching[8] and feeling compassion,[6] asked[15] thus:[14] "How![17] Sir,[8] how![19] what[14] (is) the misfortune[11] which has happened?[10] say (ye).[13]

[1] உதுகமைபாடுகொண், from உதுகமைபாடு, comp. of the *ind.* letter உ, A. G. P. 1 of S. 60, and the *sub.* கமைபாடு, *l. abl.* implying time, A. G. P. 4 of S. 49. [2] பழிபடுபோதுகளுக, comp. of *sub.* பழி, and *sub.* போதுகள்ன, with the *infin.* உக, see II. 8. [3] பதிமன்ன, *sub. sing. nom.* to கேடுறன, the in. ப doubled, A. G. S. 22. [4] ஒருபொன், see XXVI. 6, in apposition with பதிமன்ன. [5] சென்மு, see XXV. 2, i. c. w. பதிமன்ன. [6] மனதிரசுகி, from மனதிரசுகிமுகு, *nominal v.* comp. of *sub.* மனது, and *v.* இரசுகிமுகு, *vin.* i. c. w. பதிமன்ன. [7] எது, *adv.* [8] ஆயிர, see XX. 25. [9] எது, *adv.* [10] பெரிது, see III. 12, *past part.* [11] துரிதம், *sub. sing. nom.* subject of the *sub. v.* understood. [12] என்ன, *interrog. pron. adj.* used absolutely, as the predicate of the *sub. v.* understood. [13] கேளுமுகேளுமன், see VIII. 12, *v. imp. mood, 2nd pers. pl.* A. G. P. 1 of S. 68. [14] என்மு, see II. 1. [15] கேடுபடுமன், see XV. 9, *v. past. 3rd pers. sing. masc.* agreeing with பதிமன்ன.

XXXIII.

And as they related[1,4] in order[2] what had happened,[3] he[5] perfectly[6] perceiving[9] their[8] folly,[7] said,[10] "All[12] that hath taken place[11] heretofore[10] hath happened;[13] if[10] ye[14] will make[18] me[15] a suitable[16] recompense,[17] there is[19] power[25] to me[24] to call[23] hither[22] him who is gone[21] with the river;[20] rest assured,[29] (I am) very[27] learned in arts.[28]

[1] உபசுகமுடும், see XIII. 13, *nom.* placed absolutely with the *infin.* கேளுமுகு, the *cop. conj.* உடும் is added.

[2] ஒறுக்கப்ப the *sub.* ஒறுக்கு, rendered *adverbial* by the *infin.* ப, from படுகிறது, A. G. P. 6 of S. 96. [3] நடந்ததை, *sing. acc.* of நடந்தது, *neut. past. verbal pagh.* from நடக்கிறது. [4] சொல்லை, see VIII. 12, *v. infin.* placed absolutely with வைக்கல், the in. க doubled, A. G. S. 20. [5] உவமை, see XIX. 8, *nom.* to என்னுமை. [6] இவைக்கல், see XX. 3, *vett.* i. c. w. the following word. [7] மீ உலகத்தினைக்கு, see XXXI. 3, *acc.* gov. by கண்டு கோண்டு. [8] நன்னாட, see XII. 11. [9] கண்டு கோண்டு, comp. of *vin.* கண்டு, see VI. 7, and கோண்டு, see XI. 13 and XVI. 5, *vin.* i. c. w. உவமை. [10] முன், *adv.* the fin. ன doubled, A. G. S. 16. [11] உனது, from உகிறது, *neut. past verbal pagh. nom.* to உபமானம். [12] எல்லாம், see XII. 19, *nom.* in apposition with உனது, A. G. Note in Page 29. [13] உபமானம், XXII. 28. [14] நாசுகள், see XXIX. 40, *pl. nom.* to சேயைக்கள். [15] எனக்கு, see VI. 22, *dat.* [16] ஒத்து, from *def. v.* ஒக்கும், *past part.* [17] பெருமானத்தை, from பெருமானம், *sub. sing. acc.* [18] சேயைக்கள், see II. 4, *v. fut. 2nd pers. pl.* agreeing with நாசுகள், the in. க doubled, A. G. S. 20. [19] உறுவல், from உகிறது, *conjunctive* form of the *v.* A. G. P. 1 of S. 91. [20] உமக்கேட, see XXVI. 7. [21] பொன்னை உன, see XXXI. 8, *acc.* gov. by உறுழப்பிக்க. [22] குசுகே, *adv.* [23] உறுழப்பிக்க, from உறுழப்பிக்கிறது, *v. infin.* gov. by நாராணை டன்று. [24] எனக்கு, see XXXIII. 15, gov. by உண்டு, see XV. 2. [25] நாராணை, *sub. sing. nom.* to உண்டு, the in. ந doubled, A. G. S. 19. [26] உண்டு, from the root

உள்ள, *v. def.* [27] சேய, *adj.* [28] வந்தறந்தபடிந்தவன், comp. of the *sub.* வந்தறந்து, and படிந்தவன், *past verbal pagh. masc.* from படிந்திறந்து, *sing. nom.* to the *sub. v.* understood. [29] உக்கும், see X. 5. [30] என்றான், see XVII. 24.

XXXIV.

To that,[1] the Gooroo[2] rejoicing,[3] replied,[4] "If[5] thou[6] wilt do[6] thus,[5] we will give[12] thee[11] forty-five[9] fanams,[10] which were kept[8] for the journey."[7]

[1] அதுக்கு, see VII. 1. [2] குருவானவர், *nom.* to the *v.* என்றார், see VII. 2. [3] சந்தோஷமடைந்து, see XIII. 14, *vin.* i. c. w. குருவானவர். [4] சொல்ல, see XXIX. 40, *nom.* to the *conjunctive* form சேய்தான். [5] இப்படி, see XVIII. 1. [6] சேய்தான், see II. 4, *conjunctive* form, A. G. P. 1 of S. 91. [7] பிழைக்கு, see III. 8, *dat.* [8] வைத்திருந்த, *part.* comp. of *vin.* வைத்து, from வைக்கிறது, and the *past part.* இருந்த, from இருக்கிறது, i. c. w. பணம். [9] நாற்பத்தைந்து, *num. adj.* [10] பணங்கள், *sub. sing.* for *pl. nom.* for *acc.* gov. by தருகிறேன்; *neuter nouns* are always placed in the *sing.* instead of the *pl.* when preceded by a *num. adj.*; the *particle* உம் added to denote totality. [11] உனக்கே, see XXIX. 30, the *particle* ஏ is added for the sake of emphasis. [12] தருகிறேன், from தருகிறது, *v. fut. 1st pers. pl.* A. G. S. 110, the in. த doubled, A. G. S. 18. [13] என்றார், see XXVII. 20.

XXXV.

And[2] he,[1] brandishing[5] a stick[4] which he bore in (his) hand,[3] said,[29] "In this[6] to be sure[7] this[8] art[9] is contained;[10] if[24] ye,[11] having placed yourselves[13] in a row,[12] on receiving[14] by this[15] stick[18] a[17] blow[16] upon the back,[16] each[20] telling[23] his[21] name,[22] will continue counting,[24] I will cause[25] all six persons[26] to be arrived[27] here."[28]

[1] உரைத்து, see XXXIII. 5. [2] உடம், *cop. conj.* the fin. ம் changed to ங, A. G. S. 31. [3] மறையேந்தினான், see V. 7 and 8. [4] தடியையுடை, from தடி, *sub. sing. acc.* [5] சுழற்றி, from சுழற்றுகிறது, *vin.* i. c. w. உரைத்து. [6] இதனுள், see XX. 1, *l. abl.* [7] உண்மும், A. G. P. 1 of S. 104 [8] இந்த, see IV. 1. [9] வேதமாகிய, *sub. sing. nom.* to வடமயருக்கு. [10] வடமயருக்கு, comp. of the *vin.* வடம், from வடுகிறது, and the *sub. v. pres. 3rd pers. neut.* [11] நீங்களா, see XXXIII. 14. [12] நிரைநிரையாக, *sub.* நிரை repeated, with the *vin.* ஆக, see XII. 11. [13] இருந்து, from இருக்கிறது, *vin.* i. c. w. நீங்களா. [14] இந்த, see IV. 1. [15] தடியாலே, see XXXV. 4, *c. abl.* the in. த doubled, A. G. S. 24. [16] முதுகில், from முதுகு, *sub. sing. l. abl.* [17] ஒரு, see III. 18. [18] உடி, *sub. sing. nom.* for *acc.* gov. by படுவை. [19] படுவை, from படுகிறது, *v. impn.* placed absolutely with நீங்களா, the *particle* ஆ is added for the sake of emphasis. [20] உவனவன், see VIII. 8, *nom.* to the *conjunctive* form எண்ணிக்கொண்டுபெருகுமாறு. [21] தன், see XI. 10, the in. த changed to ற, A. G. S. 33. [22] பேயரை, from பேயர், *sub. sing. acc.* [23] சொல்லி, see

XXIII. 4, i. c. w. உபணபென, the in. ச doubled, A. G. S. 20. [24] எனணுக்கொணடுபொதாம், v. comp. of the *vin.* எனணு, see XXV. 17, *vin.* கொணடு, and the *conjunctive* form பொதாம், from பொதுகிறது, A. G. P. 1 of S. 91; the several *tenses* of the *comp. v.* கொணடுபொதுகிறது added to the *vin.* of any other *verb*, give the force of continuance to the action, A. G. P. 2 of S. 106. [25] உறபெரும், see III. 2, *nom.* before the *infin.* பொதிருக்க. [26] இசுகொக, *adv.* see XXXIII. 22. [27] பொதிருக்க, *v. infin.* comp. of *vin.* பொது, see III. 12, and the *infin.* of the *sub. v.* gov. by உறபெரும். [28] பனணுகேபென, from பனணுகிறது, *v. fut.* 1st *pers. sing.* the in. ப doubled, A. G. S. 22. [29] எனறான, see XVII. 24, agrees with உபென.

XXXVI.

Having placed[3] them[2] thus;[1] first[4] planting[10] a blow[9] whack[16] upon[7] the Gooroo's[5] back,[6] and[12] he[11] saying,[17] "Holloa![13] I,[14] myself,[15] the Gooroo;"[16] he[18] pronounced,[20] one.[19]*

[1] இபபடி, *adv.* see XVIII. 1. [2] உபைசகளை, see XXVIII. 6. [3] நிறுதி, see XI. 32, i. c. w. உபென, understood. [4] முதமுதல், from முதுகிறது, *vin.* repeated, and here used *adverbially*, A. G. Note to Page 157. [5] குருவின, see XXVII. 8, *vett. togh.* i. c. w. முதுகின, the in. க doubled, A. G. S. 21. [6] முது

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* The Pronoun No. 11 is honorific, while the pronoun No. 18 is not so; which, in the original, clearly indicates that the former refers to the Gooroo, and the latter to the traveller.

கொன், see XXXV. 16, *vett. togh.* gov. by the *postposition* மேலே. [7] மேலே, *postposition*, A. G. S. 147. [8] பலக்க, *a natural word.* [9] ஒரடை, see XXXV. 17 and 18. [10] பொரப, from பொருக்கிறது, *infin.* placed absolutely with the *pron.* அவன், understood. [11] அவச், see XXXIII. 5, *hon.* placed absolutely with the *infin.* எனன. [12] உடம், *cop. conj.* [13] அப்பாடா, *interj.* [14] நாமன், see VI. 35, *nom.* to *sub. v.* understood. [15] நாமன், see VI. 40, the in. ந changed to ம, A. G. S. 83. [16] குரு, see XXVII. 8, in apposition with நாமன். [17] எனனன, from எனக்கிறது, *v. infin.* placed absolutely with அவச். [18] அவனன, see XXXV. 1. [19] ஒனறு, *noun* of *number*, used absolutely, A. G. P. 1 of S. 133. [20] எனறுன, see XVII. 24.

XXXVII.

In this manner,[1] he[2] striking[3] all[4] a[5] stroke,[6] and they,[7] separately,[8] both[9] pronouncing[10] their[11] names[12] and[13] adding[14] the account,[15] they agreed[21] in perceiving,[22] that[23] even one[24] was not missing[25] of the six[26] persons.[27]

[1] இவ்வாறு, comp. of the *ind.* letter இ, A. G. P. 1 of S. 60, and வாறு, *sub. sing. nom.* put for *l. abl.* [2] இவனன, see V. 2, placed absolutely with the *infin.* வேசுபட [3] எஸ்லாறுதபடம், see XXVII. 1, *acc.* gov. by வேசுபட. [4] ஒரு, *num. adj.* [5] வேசுகு, *sub. sing. nom.* for *acc.* gov. by வேசுபட, which therefore virtually governs two *accusatives*, A. G. S. 48. [6] வேசுபட, from வேசுகிறது *v. infin.* placed absolutely with இவனன: the *particle* ட added (with the usual rules of orthography) appears to be expletive. [7] அவச்கலுடம், see XXXIII. 1, the fin.

ம் changed to ற, A. G. S. 31. [8] கூசுகள், see XI. 28, *vett. togh.* i. c. w. பேயர். [9] பேயர், see XXXV. 22, *nom. for acc.* gov. by உ_சாக்க. [10] பேமபேமக, *adj.* பேம repeated with the *infin.* உக, see XVI. 10. [11] உ_சாக்க, from உ_சாகிறது, *v. infin.* placed absolutely with உபாகள். [12] உ_ம், *cop. conj.* the fin. ம் changed to ங, A. G. S. 31. [13] கணாகு, see XXVII. 10. [14] கம்ம, from கம்மகிறது, *infin.* coupled with உ_சாக்க, by the *conj.* உ_ம், repeated. [15] உ_ம், see XXXVII. 12. [16] உம, *num. adj.* [17] பேயர்ம, see XXXV. 22, *l. abl.* [18] குறைவும், see XXVI. 6, *nom.* before the *infin.* குறையாமல்ருக்க; the *particle* உ_ம் is added, which followed by a *negative* has the force of *even*, A. G. P. 5 of S. 140; the fin. ம் changed to ங, A. G. S. 31. [19] குறையாமல்ருக்க, *v. infin. neg.* formed by the *neg. vin.* குறையாமல், from குறையகிறது, and the *infin.* ருக்க, from ருக்கிறது, which is often used instead of the *sub. v.* A. G. P. 1 of S. 75, gov. by குறைவும்; the fin. ல and in. ர might have coalesced and become ன: thus, குறையாமனாக்க, A. G. S. 37. [20] கணு, see VI. 7, i. c. w. உபாகள், understood, the in. க doubled, A. G. S. 22. [21] ஒக்கக்கேளாண்டாரகள், *v.* comp. of *vin.* ஒக்க, from ஒக்கிறது, and கேளாண்டாரகள், *past. 3rd pers. pl.* agreeing with உபாகள், understood.

XXXVIII.

Wherefore[1] being astonished,[2] greatly[6] praising[6] the divine conjurer[4] who had come,[3] (and) giving (him)[9] the stipulated[7] money,[8] (they) went away.[10]

[1] ஆறுகயாலம், *c. abl.* of ஆறுக, *verbal* in ஆ, from ஆகிறது, used absolutely, A. G. Note to Page 117. [2] உதிசேயபடுபடுகிறது, from உதிசேயப்படுகிறது, comp. of *sub.* உதிசேயம், and *v.* படுகிறது, *vin.* i. c. w. உபசிகன், understood. [3] பருது, see XXXV. 27, *past part.* i. c. w. தேவைஷத்ருதக்காரஉன. [4] தேவைஷத்ருதக்காரஉன, from தேவைஷத்ருதக்காரன், comp. of தேவன், and ஷத்ருதக்காரன், *deriv. noun*, from *sub.* ஷத்ருது, see XVIII. 5, *sing. acc.* gov. by ஸ்ருதிதது. [5] மிகவும், from மிகுகிறது, *infin.* with the *particle* உம் affixed, used *adverbially*. [6] ஸ்ருதிதது, from ஸ்ருதிக்கிறது, *vin.* i. c. w. உபசிகன், understood. [7] சோன்ன, see XXIII. 4, *past part.* the in. ச doubled, A. G. S. 19. [8] பணதுது, see XXXIV. 10, *sing. acc.* [9] கோடுதது ஷடு, comp. of *vin.* கோடுதது, from கோடுக்கிறது, and *vin.* ஷடு, from ஷடுகிறது, *comp. vin.* in which the *vin.* ஷடு is redundant, A. G. P. 2 of S. 109, i. c. w. உபசிகன், understood, the in. க doubled, A. G. S. 20. [10] பொறிசிகன், see XXIV. 26, agrees with உபசிகன், understood, the in. ப doubled, A. G. S. 19.

FINIS.

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